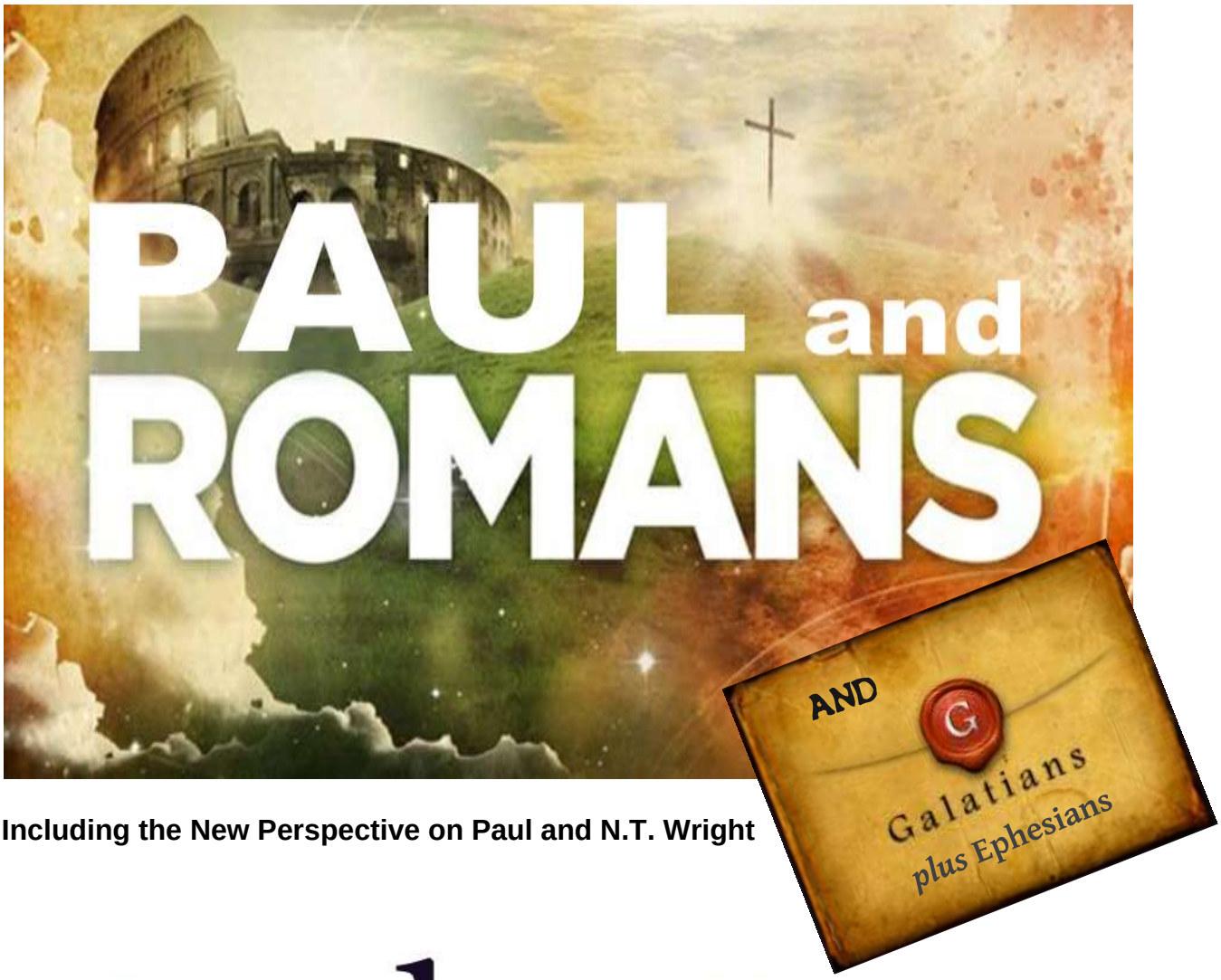
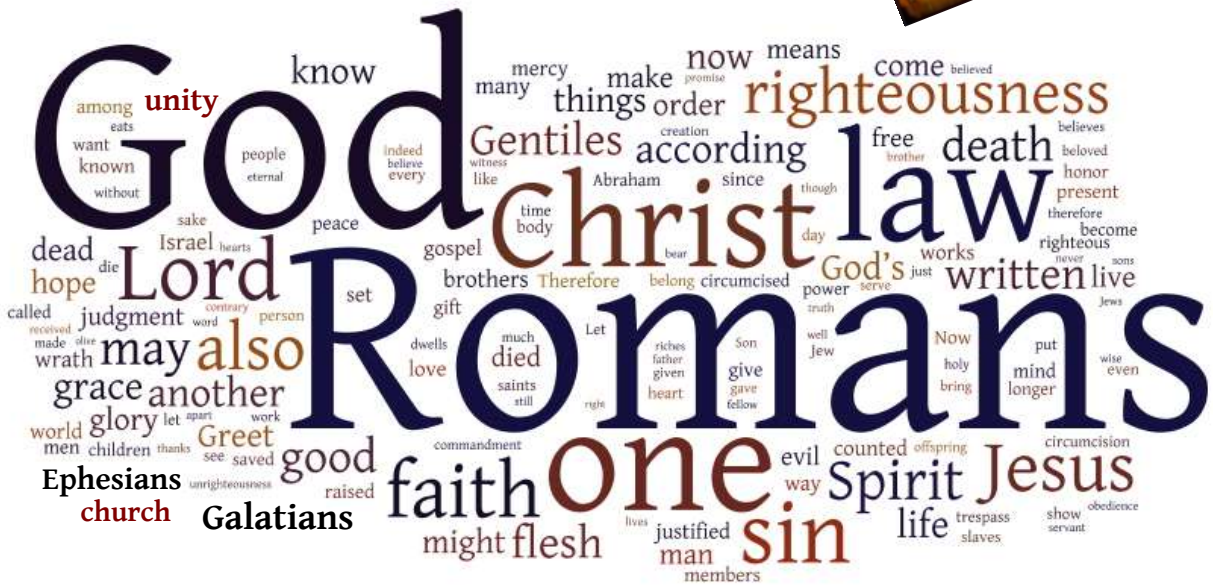
REFERENCE NOTES



Including the New Perspective on Paul and N.T. Wright



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Compilation and Notes on Paul and Romans

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- Paul's Charge from Jesus **(as told to Ananias)**
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  - Paul and the Gospel on Mars Hill
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- Paul: Was he a rabbi, married, a member of the Sanhedrin?

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Paul's_Worldview

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Paul's Comfort and Conflict in Corinth

Paul's Prayers for the Churches (and for examples of how to pray)

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Romans Sermon Series (Some of the Notes provided by Fellowship Greenville)

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Schweitzer, Albert

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Non-Standard Doctrinal Perspectives on God, Jesus

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Wheaton Theology Conference with N.T. Wright (2010)

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Wright, N.T. (Tom): Interviews / Bio / Criticisms / Hermeneutics / More / Misc. / Quotes /

– Y –

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– Z –

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NOTE: to locate recommended resources, do a search for "[Recommended]"

(i.e., the text between the quotes and including the brackets "[ ]")

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Some Abbreviations You May Encounter:

4QMMT = Manuscript (MMT) fragments found in Cave 4, Qumram (see 4QMMT)

AP = Apocalyptic Paul (see Apocalyptic Paul)

AYB = After You Believe (by N.T. Wright)

BBC2 = IVP Bible Background Commentary 2nd Ed.

BBRC = Bible Reader's Companion

CEB = Common English Bible (see CommonEnglishBible.com)

ESV = English Standard Version of the Bible (see ESV.org)

ISBE = International Standard Bible Encyclopedia (Link1) (Link2) (Link3) (Link4)

JNTC = Jewish New Testament Commentary

JFB = Jamieson, Faucett, and Brown Commentary

KJV or KJB = King James Version of the Bible (see section on KJV and KJO issues)

KJO = King James Only adherent (believes the KJV is the only valid English version)

NIV = New International Version of the Bible (Wikipedia) (Criticism by N.T. Wright)

NPP or NP = New Perspective(s) on Paul

NET = NET Bible = New English Translation of the Bible (see NETBible.com)

NDT = New Dictionary of Theology

NLTse = New Living Translation, Second Edition (2015)

NT = New Testament

NTPG = The New Testament and the People of God (by N.T. Wright)

NTW = N.T.W. = N.T. (Tom) Wright

NTWEPH = NT Wright for Everyone Bible Study Guides – Ephesians (by N.T. Wright)

NTWGAL = NT Wright for Everyone Bible Study Guides – Galatians (by N.T. Wright)

OT = Old Testament

PFG = Paul and the Faithfulness of God (by N.T. Wright)

SAG = Scripture and the Authority of God (by N.T. Wright)

SH = Surprised by Hope (by N.T. Wright)

TBD = Tyndale Bible Dictionary

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TPP = Traditional Perspective on Paul

TULIP = Five Points of Calvinism (see TULIP and comparisons to Wesley/Arminianism)

WEB = World English Bible (see WorldEnglishBible.org)

YLT = Young's Literal Translation Bible

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Preface/Disclaimer:

10/15/17

Added references for Galatians as there was too much overlap with Romans regarding the topics / subject matter – especially the New Perspective on Paul (NPP or NP) which is a major focal point – to create a separate document.

08/17/17

I am accumulating this information (excerpts, charts, graphics, links, etc.) as a resource for me to more easily access in the future (as a sort of bibliography with active links) and hopefully that it will be a help/time saver for others that want to explore and understand this topic on a deeper/personal level.

My attempt is to highlight what I feel is the most valuable/helpful **to me** in developing my understanding of a Biblical topic, but to also better understand and appreciate all views/concepts/interpretations that are currently available (even those that are opposing or contradictory).

I'm hoping others find this useful -- that these resources will provide a varied and wide enough (and essential) set of resources from which to develop a better/fuller understanding and enable them to reach their own conclusions in which they will be confident.

For Paul and the early Christians, the hope they had which allowed them to persevere, grow in numbers, etc. was the Good News of Jesus Christ and the Hope of the resurrection and being with Jesus and the new earth/heavens to come. Let our hope be infused with the same understanding and enthusiasm.

P.S. I'm <u>not</u> implying that this is an exhaustive survey nor all inclusive. In fact, if anyone has additional information and/or other perspectives they would like to share that will add to our understanding of our eternal life – I would love to include it here for all to benefit.

This discovery will also bring into consideration the New Perspective on Paul and theologians/scholars such as N.T Wright.

Ideally, we can flush out what we can generally agree is a reasonable and Biblically focused and Biblically sound understanding of Paul writings, especially his letter to the Romans.

NOTE: While I was compiling this list of resources on Paul and Romans, including related information, Charlie Boyd at Fellowship Greenville, SC began a series of sermons on Romans.
<u>This is highly recommended as he always has fresh takes on topics:</u>

You can view (video) / hear (audio) them (including accessing downloadable notes) from this page:
https://www.fellowshipgreenville.org/sermons

FYI: On Sunday mornings during their second worship session, they live stream the sermon (~11 am):
https://www.fellowshipgreenville.org/watch

I've incorporated some of the Notes from the Romans series starting here.

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N.T. (Tom) Wright Websites: **NT Wright Online** http://ntwrightonline.org/ **NTWrightPage** http://ntwrightpage.com/ **Monergism:** NT Wright references	**Read the Spirit: NT Wright Resource Page** http://www.readthespirit.com/nt-wright-bible-scholar-interviews-and-book-reviews-resource-page-for-bible-study/ **The Work of the People: N.T. Wright** (videos) http://www.theworkofthepeople.com/person/nt-wright **Videos: NT Wright | Lectures | Sermons | Discussions | Interviews** (188+ Videos) https://www.youtube.com/playlist?list=PLR2I5rwcF854ldr0ZjZAGnGNdOOURNhwy **N.T. Wright podcasts…** https://www.podcastchart.com/podcasts/the-n-t-wright-podcast

The Paul Page

http://www.thepaulpage.com/

an expanding website dedicated to exploring recent trends in Pauline studies like "the new perspective on Paul", "**Summary of the New Perspective on Paul**", and "Paul and Empire." (About)

What is this new perspective?

At its core is the recognition that Judaism is not a religion of self-righteousness whereby humankind seeks to merit salvation before God. Paul's argument with the Judaizers was not about Christian grace versus Jewish legalism. His argument was rather about the status of Gentiles in the church. Paul's doctrine of justification, therefore, had far more to do with Jewish-Gentile [unity] issues than with questions of the individual's status before God.

New Perspectives on Paul (address given by Wright in 2003)

http://ntwrightpage.com/2016/07/12/new-perspectives-on-paul/

See also: **Some N.T. Wright Criticisms**

Wikipedia: New Perspective on Paul

https://en.wikipedia.org/wiki/New_Perspective_on_Paul

Theopedia: New Perspective on Paul

http://www.theopedia.com/new-perspective-on-paul

Paul's New Perspective

http://andyunedited.ivpress.com/2017/05/pauls_new_perspective.php

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The New Perspective Explained [Recommended]

http://everything.explained.today/New_Perspective_on_Paul/

Excerpt:

The new perspective on Paul represents a significant shift in the way some scholars, especially Protestant scholars, interpret the writings of the Apostle Paul.

Paul, especially in his Epistle to the Romans, advocates justification through faith in Jesus Christ over justification through works of the Law. In the historic Lutheran and Reformed perspective, known as *sola fide*, theologians understood Paul as arguing that Christians' good works would not factor into their salvation - only their faith would count. But according to the "new" perspective, Paul was questioning only observances such as circumcision, dietary laws, and Sabbath laws (these were the 'boundary markers[1] that set the Jews apart from the other nations), not good works in general. This grew from the work of Ed Parish Sanders, *Paul and Palestinian Judaism*, published in 1977.[2] Sanders saw the Jews of Pauline times not as a "legalistic" community, nor as "works-salvation" oriented. For Sanders, the Jews felt they were saved as they were God's chosen people. By being God's chosen people they were under His covenant. The Jews kept the Law to remain under the covenant - the Law was not a way of entering the covenant but of staying in the covenant.

Development

Since the Protestant Reformation (c. 1517), studies of Paul's writings have been heavily influenced by Lutheran and Reformed views that are said to have been ascribed to the negative attributes that they associated with sixteenth-century Roman Catholicism to Second Temple Judaism. These Lutheran and Reformed views on Paul's Writings are called the "old" perspective by adherents of the "new" perspective on Paul. The "new" perspective is an attempt to lift Paul's letters out of the Lutheran-Reformed framework and interpret them based on what is said to be an understanding of first-century Judaism, taken on its own terms.

In 1963 the Lutheran theologian Krister Stendahl published a paper arguing that the typical Lutheran view of the Apostle Paul's theology did not fit with statements in Paul's writings, and in fact was based more on mistaken assumptions about Paul's beliefs than careful interpretation of his writings.[3] Stendahl warned against imposing modern Western ideas on the Bible, and especially on the works of Paul.[4] In 1977 E. P. Sanders published *Paul and Palestinian Judaism*.[5] In this work he studies Jewish literature and Paul's writings arguing that the traditional Lutheran understanding of the theology of Judaism and Paul was fundamentally incorrect.

Sanders continued to publish books and articles in this field, and was soon joined by the scholar James D. G. Dunn. In 1982 Dunn labelled the movement the "new perspective on Paul".[6] The work of these writers inspired a large number of scholars to study, discuss, and debate the relevant issues. Many books and articles dealing with the issues raised have since been published. The Anglican Bishop and theologian N. T. Wright has written a large number of works aimed at popularizing the "new" perspective outside of academia.[7]

The "new-perspective" movement is closely connected with a surge of recent scholarly interest in studying the Bible in the context of other ancient texts, and the use of social-scientific methods to understand ancient culture. Scholars affiliated with The Context Group as well as many others in the field have called for various reinterpretations of biblical texts based on their studies of the ancient world.

Main ideas

It is often noted that the singular title "the new perspective" gives an unjustified impression of unity. It is a field of study in which many scholars are actively pursuing research and continuously revising their own theories in light of new evidence, and who do not necessarily agree with each other on any given issue. It

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has been suggested by many that a plural title of "new" perspectives may therefore be more accurate. In 2003, N. T. Wright, distancing himself from both Sanders and Dunn, commented that "there are probably almost as many 'new' perspective positions as there are writers espousing it – and I disagree with most of them".[8] There are certain trends and commonalities within the movement, but what is held in common is the belief that the historic Lutheran and Reformed perspectives of Paul the Apostle and Judaism is fundamentally incorrect. The following are some of the issues being widely discussed.

Works of the Law

Paul's letters contain a substantial amount of criticism of "works of the law". The radical difference in these two interpretations of what Paul meant by "works of the law" is the most consistent distinguishing feature between the two perspectives. The historic Lutheran and Reformed perspectives interpret this phrase as referring to human effort to do good works in order to meet God's standards (Works Righteousness). In this view, Paul is arguing against the idea that humans can merit salvation from God by their good works (note that the "new" perspective agrees that we cannot merit salvation; the issue is what exactly Paul is addressing).

By contrast, new-perspective scholars see Paul as talking about "badges of covenant membership" or criticizing Gentile believers who had begun to rely on the Torah to reckon Jewish kinship.[9] It is argued that in Paul's time, Israelites were being faced with a choice of whether to continue to follow their ancestral customs, the Torah ("the ancestral customs"), or to follow the Roman Empire's trend to adopt Greek customs (Hellenization, see also Antinomianism, Hellenistic Judaism, and Circumcision controversy in early Christianity). This is comparable with Westernization and the decision faced by modern individuals such as American Indians to follow their native culture or to adopt Western customs and lifestyle, see also Cultural imperialism. The new-perspective view is that Paul's writings discuss the comparative merits of following ancient Israelite or ancient Greek customs. Paul is interpreted as being critical of a common Jewish view that following traditional Israelite customs makes a person better off before God, pointing out that Abraham was righteous before the Torah was given. Paul identifies customs he is concerned about as circumcision, dietary laws, and observance of special days.[10]

***See also*: Covenantal Nomism**

Human effort and good works

Due to their interpretation of the phrase "works of the law", theologians of the historic Lutheran and Reformed perspectives see Paul's rhetoric as being against human effort to earn righteousness. This is often cited by Lutheran and Reformed theologians as a central feature of the Christian religion, and the concepts of grace alone and faith alone are of great importance within the creeds of these denominations.

"New-perspective" interpretations of Paul tend to result in Paul having nothing negative to say about the idea of human effort or good works, and saying many positive things about both. New-perspective scholars point to the many statements in Paul's writings that specify the criteria of final judgment as being the works of the individual.

Wright however does not hold the view that good works contribute to one's salvation but rather that the final judgement is something we can look forward to as a future vindication of God's present declaration of our righteousness. In other words, our works are a result of our salvation and the future judgement will show that.[11] Others tend to place a higher value on the importance of good works than the historic Lutheran and Reformed perspectives do, taking the view that they causally contribute to the salvation of the individual.

Advocates of the historic Lutheran and Reformed perspectives often see this as being "salvation by works", and as a bad thing, contradicting fundamental tenets of Christianity. New-perspective scholars often respond that their views are not so different. For in the perspective of Luther and Calvin, God graciously empowers the individual to the faith which leads to salvation and also to good works, while in

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the "new" perspective God graciously empowers individuals to the faith and good works, which lead to salvation.

See also Synergism in theosis in the Eastern Orthodox Church and Orthopraxy in Christianity.

See also: **Monergism and Synergism**

Faith, or faithfulness

An ongoing debate related to the "new" perspective has been over Paul's use of the Greek word *pistis* (*πίστις*, meaning "trust", "belief", "faith", or "faithfulness"). Writers with a more historic Lutheran and Reformed perspective have typically interpreted this word as meaning a belief in God and Christ, and trust in Christ for salvation with faith that he will save you. This interpretation is based on several passages from the Christian Bible, notably Ephesians 2:8–9, which reads, "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not as a result of works, so that no one may boast." Interestingly, E. P. Sanders, notes that Ephesians 2:9 teaches the traditional perspectives.[12]

By contrast, many recent studies of the Greek word *pistis* have concluded that its primary and most common meaning was *faithfulness*, meaning firm commitment in an interpersonal relationship.[13] [14] [15] [16] As such, the word could be almost synonymous with "obedience" when the people in the relationship held different status levels (e.g. a slave being faithful to his master). Far from being equivalent to "lack of human effort", the word seems to imply and require human effort. The interpretation of Paul's writings that we need "faithfully" to obey God's commands is quite different from one which sees him saying that we need to have "faith" that he will do everything for us. This is also argued to explain why James was adamant that "faith without works is dead" and that "a man is justified by works, and not by faith alone" (Js. 2:24), while also saying that merely to believe places one on the same level as the demons (see James 2). The "new" perspective argues that James was concerned with those who were trying to reduce faith to an intellectual subscription without any intent to follow God or Jesus, and that Paul always intended "faith" to mean a full submission to God.

Another related issue is the *pistis Christou* ("faith of Christ") debate. Paul several times uses this phrase at key points in his writings and it is linguistically ambiguous as to whether it refers to our faith in Christ ("objective genitive"), or Christ's own faithfulness to God ("subjective genitive"), or even our faith/faithfulness to God like that which Christ had ("adjectival genitive"). There is wide disagreement within the academic community over which of these is the best rendering.[17] The NET Bible translation became the first mainstream English Bible translation to use a subjective genitive translation of this phrase.[18]

Grace, or favor

Writers with a more historic Lutheran and Reformed perspective have generally translated the Greek word *charis* as "grace" and understood it to refer to the idea that there is a lack of human effort in salvation because God is the controlling factor. However those who study ancient Greek culture have pointed out that "favor" is a better translation, as the word refers normally to "doing a favor". In ancient societies there was the expectation that such favors be repaid, and this semi-formal system of favors acted like loans.[19] Therefore, it is argued that when Paul speaks of how God did us a "favor" by sending Jesus, he is saying that God took the initiative, but is not implying a lack of human effort in salvation, and is in fact implying that Christians have an obligation to repay the favor God has done for them. Some argue that this view then undermines the initial "favor"—of sending Jesus—by saying that, despite his incarnation, life and death, Christians still have, as before, to earn their way to heaven. However, others note this is the horns of a false dilemma (all grace versus all works). Many new-perspective proponents that see "charis" as "favor" do not teach that Christians *earn* their way to heaven outside of the death of

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Christ. Forgiveness of sins through the blood of Christ is still necessary to salvation. But, that forgiveness demands effort on the part of the individual (cf. Paul in Phil. 3:12–16).[20]

The Atonement (*See also*: Atonement/PenalSubstitution/ChristusVictor)

See also: Atonement in Christianity. To writers of the historic Lutheran and Reformed perspectives the penal substitution atonement theory and the belief in the "finished work" of Christ have been central. New-perspective writers have regularly questioned whether this view is really of such central importance in Paul's writings. Generally new-perspective writers have argued that other theories of the atonement are more central to Paul's thinking, but there has been minimal agreement among them as to what Paul's real view of the atonement might be.

The following is a broad sample of different views advocated by various scholars:

- E. P. Sanders argued that Paul's central idea was that we mystically spiritually participate in the risen Christ and that all Paul's judicial language was subordinate to the participationary language.[5]
- N. T. Wright has argued that Paul sees Israel as representative of humanity and taking onto itself the sinfulness of humanity through history. Jesus, in turn, as Messiah is representative of Israel and so focuses the sins of Israel on himself on the cross. Wright's view is thus a "historicized" form of Penal Substitution.[21]
- Chris VanLandingham has argued that Paul sees Christ as having defeated the Devil and as teaching humans how God wants them to live and setting them an example.[22]
- David Brondos has argued that Paul sees Jesus as just a part in a wider narrative in which the Church is working to transform lives of individuals and the world, and that Paul's participatory language should be understood in an ethical sense (humans living Christ-like lives) rather than mystically as Sanders thought.[23]
- Pilch and Malina take the view that Paul holds to the Satisfaction theory of atonement.[24]
- Stephen Finlan holds that Paul uses numerous different metaphors to describe the atonement; “justified by his blood” (Rom 5:9) means that a cultic substance has a judicial effect. Paul also taught the transformation of believers into the image of God through Christ (Theosis).[25]

Criticism and rhetoric

The "new" perspective has been an extremely controversial subject and has drawn strong arguments and recriminations from both sides of the debate.[26]

In 2003 Steve Chalke, after being influenced by new-perspective writers, published a book targeted at a popular audience which made comments highly critical of the penal substitution theory of the atonement.[27] This caused an extensive and ongoing controversy among Evangelicals in Britain, with a strong backlash from laypeople and advocates of the Lutheran and Reformed traditions.[28] Chalke's views drew much support as well as criticism, with numerous articles, blogs and books being written on both sides of the debate.

The continuing controversy led to the Evangelical Alliance organising a symposium in July 2005 to discuss the issue. A record of this symposium includes a chapter by Chalke and his views are also contained in "the atonement debate".[29] [30] [31] A group of three conservative evangelical theologians responded to Chalke with their book, *Pierced for our Transgressions* (Crossway Publishing, 2007), which strongly criticised Chalke's position as inconsistent with some evangelical confessions of faith.[32] [33]

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However, N. T. Wright endorsed Chalke and spoke out against the latter book, commenting, for instance, that 'despite the ringing endorsements of famous men, it ["Pierced For Our Transgressions"] is deeply, profoundly, and disturbingly unbiblical.'[34]

Both sides of the debate have attempted to claim the higher, and more accurate, view of scripture. New-perspective advocates claim that supporters of the historic Lutheran and Reformed perspective are too committed to historic Protestant tradition, and therefore fail to take a "natural" reading of the Bible; while those of the Lutheran and Reformed perspectives claim that new-perspective advocates are too intrigued by certain interpretations of context and history, which then lead to a biased hermeneutical approach to the text.

The "new" perspective has been heavily criticized by conservative scholars in the Reformed tradition, arguing that it undermines the classical, individualistic, Augustinian interpretation of election and does not faithfully reflect the teachings of the Scriptures. It has been the subject of fierce debate among Evangelicals in recent years, mainly due to N. T. Wright's increasing popularity in evangelical circles. Its most outspoken critics include Calvinists John Piper,[35] Sinclair Ferguson,[36] [37] C. W. Powell,[38] Mark A. Seifrid, D. A. Carson,[39] Tom Holland,[40] Ligon Duncan.[41] Barry D. Smith has claimed that the New Perspective's challenge to the traditional view of Jewish faith practice as legalistic is misplaced.[42]

In 2015 John M.G. Barclay published *Paul and the Gift* which re-frames Paul's theology of grace and, in doing so, provides a nuanced critique of the New Perspective.[43] The book has been praised for keeping grace at the center of Paul's theology (*pace* the New Perspective) while illuminating how grace, understood in light of ancient theories of gift, demands reciprocity and thus the formation of new communities based not on ethnicity but the unqualified Christ-gift (much like the New Perspective).[44] [45]

See also: **Reformed Theology vs Lutheranism vs Calvinism vs Weslyanism / Antinomianism**

Covenantal Nomism / Pistis Christou / Paul

The Use of Greek Philosophy by Paul in the Bible / Greek Philosophy

Links to N.T. White related media (video/audio):

https://mp3songfree.net/mp3/Dr-N-T-Wright-On-Predestination.html

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The Idiot's Guide to the New Perspective on Paul (2009)

http://wesleyanarminian.blogspot.com/2009/04/idiots-guide-to-new-perspective-on-paul.html

Excerpt:

It is difficult to find a brief layman's explanation of the "New Perspective on Paul" (NPP). To rectify the problem I humbly offer "The Idiot's Guide to the New Perspective on Paul" (myself being the idiot). Comments welcome! I posted something similar to this a while back on an Arminian group discussion, so this may be a repeat for a few.

An Analogy:
Imagine a church that has the following rule: EVERYONE WHO ATTENDS THIS CHURCH MUST WEAR A SUIT. The church has the rule to keep out the bums, reasoning that bums can't afford suits.

The people in the church know very well that wearing a suit in and of itself doesn't make one a Christian. They simply have the requirement for the purpose of excluding others who are not like them. They want the church for themselves, and want to keeps the bums out.

In this analogy the root problem is that the Christians want to exclude others. There is nothing inherently wrong with someone wanting to wear a suit. The problem is that they are using their preference for suits as an arbitrary rule to exclude others.

New Perspective Explained:
Among Protestant circles, Paul's writings have generally been interpreted as a criticism of legalism (the suit in the analogy). NPP argues that Paul's writings are instead a criticism of exclusivism (keeping the bums out).

NPP points out that during Paul's ministry the Jewish Christians were reluctant to accept Gentiles as fellow believers. The Jews often acted in ways to prevent the inclusion of others. One way that this manifested itself was by the demand that the Gentiles follow detailed adherence to the OT law. The law was used as a way of excluding others.

NPP argues that the Jewish Christians knew that salvation came by grace through faith. Or put another way, they did not believe that following the law would save them in and of itself. NPP argues that root problem was that the Jewish Christians wanted to keep Christianity exclusive to themselves. Thus, Paul's criticism of works should be interpreted in this light.

In short, NPP proponents argue that:
1) The Jewish Christians knew that salvation was by grace through faith, and that following the law didn't merit salvation.
2) The Jewish Christians were using the law as grounds to exclude Gentiles from fellowship.
3) Paul's beef was with the exclusion, not with those who wanted to obey the law.

Why does this matter today?
A key component of Protestant theology is that we are saved by grace through faith, and not by works (Eph 2:8-9). During the Reformation, Luther and others appealed to Paul's criticism of works in order to point out some of the severe abuses of the Roman Catholic church.

If Paul's primary concern was exclusivism rather than works, some think that this could undermine the scriptural justification for the Reformation. Exclusivism is a different problem than works based salvation.

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My Take:
I personally believe that NPP has some merits. But I also believe that the traditional Protestant view does as well. I think that both exclusivism and works salvation were addressed in the scope of Paul's writing. I also believe that both of these views can co-exists along side each other without conflict, and in fact compliment each other.

How does this relate to the Arminian / Calvinist debate?
It is often the case that Arminians are more open to NPP. Calvinists tend to be more critical of it, though this is not always the case. John Piper is a strong critic of NPP, while NT Wright is a proponent. Both are Calvinists. I personally see no reason why Arminians or Calvinists must reject NPP, as it has little to say about the definition of election or the scope of the atonement. As mentioned earlier, it does touch on certain aspects of Reformational thought, however, this is not in and of itself a good reason to reject the theory.

What are the oldest known records of interpretation agreeing with New Perspective on Paul? (Forum)

https://hermeneutics.stackexchange.com/questions/25289/what-are-the-oldest-known-records-of-interpretation-agreeing-with-new-perspectiv

(Warning: Includes a long comment by a forum poster regarding Swedenborg. Please see details on Emanuel Swedenborg and Swedenborgianism in my separate **Reference Notes on Heaven**.)

What is "new" in the New Perspective on Paul? (Forum)

https://christianity.stackexchange.com/questions/4706/what-is-new-in-the-new-perspective-on-paul

Intro: https://www.youtube.com/watch?v=iNZ2czI-dPY [Video] **(2016)** **[Recommended]**
(Dr. Robert Wayne Stacy, Liberty University)

[Video Recommended as a balanced introduction < 7 min.]

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N.T. Wright and the Faithfulness of Paul: Part 1 (of 9-part series): Charting the Course
A summarization by Derek Vreeland **[Recommended]**
https://derekvreeland.com/2014/09/n-t-wright-faithfulness-paul-part-1/

Excerpt:

New Perspective on Paul	Old Perspective on Paul
Paul's theology is driven by ecclesiology.	Paul's theology is driven by soteriology.
Justification is both juridical and participatory.	Justification is primarily juridical.
Justification is the declaration of membership in God's covenant family.	Justification is the declaration of a right relationship with God.
Judaism was a religion of grace.	Judaism was a religion of legalism.
Paul redefines Jewish thought/categories.	Paul rejects Jewish thought/categories.
Righteousness is "covenant faithfulness."	Righteousness is a moral quality or legal standing.
God's righteousness is his faithfulness to his covenant with Abraham.	God's righteousness is his moral integrity.
We embody God's righteousness.	We receive the imputation of Christ's righteousness.
The Gospel is the proclamation of Christ's lordship through his death, resurrection, and ascension.	The Gospel is the proclamation of justification by faith through grace communicated through the shed blood of Jesus Christ.

2. Methods to understanding Paul's theology
    a. History: Paul in the setting of second temple Judaism (Jewish, Roman, Greek influences)
    b. Exegesis: Interpreting Paul's writings in the light of Paul's historical context
    c. Application/relevance: How Paul was understood by his contemporaries?

3. Methods to understanding Paul's worldview
    a. Praxis: What were the common practices in Paul's world?
    b. Symbol: What key symbols filled Paul's world?
    c. Story: What narratives shaped Paul's imagination?
    d. Question: What were the BIG questions people were asking in Paul's world?

4. The contrast

Theology is our core beliefs about God, his world, and the people he has created.	Worldview is the way we look at the world, how we assign value to things (or people), how we prioritize and categorize thoughts.
Theology [is] the constructed evaluations we have made or accepted based on our worldview. Theology is conscious.	Worldview is subconscious.
Theology is the evaluation of what we are looking at.	Worldview is what we are looking through.

Note: Part of a 9-Part series summarizing Wright's book, *N.T. Wright and the Faithfulness of Paul*. Part 9 has links to the prior 8 articles, here is the link:
https://derekvreeland.com/2014/11/paul-in-history/

See also: **Paul's Worldview**

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Review: The New Perspective on Paul: An Introduction, by Kent L. Yinger (2011)

http://www.thepaulpage.com/the-new-perspective-on-paul-an-introduction/

Excerpt:

…Within the boundaries that are explored in chapters five through eight, however, the book is surprisingly thorough, touching not only on Christian debates about covenantal nomism (pp. 39-46) but a wide variety of issues: works of law (pp. 48-50), call vs. conversion (pp. 50-54), the question of Paul's introspective conscience (pp. 56-58), the description of Paul as a sinner (pp. 59,60), the debate about whether *pistis christou* should be rendered "faith in Christ" or "faith of Christ" (pp. 69,70), and of course several key texts (Gal. 3:10-13, pp. 54-56; Phil. 3:6, pp. 58,59; Rom. 7, pp. 60-63; Rom. 10:3, pp. 63-65; Rom. 4:1-5, pp. 65-67; and disputed Pauline texts, pp. 67-69, with a helpful citation from this reviewer).

When Yinger turns to theological considerations, he clearly and concisely articulates the issues between new perspective scholars and their conservative Reformed critics. Recognizing the diversity of viewpoints within the new perspective, for instance, Yinger writes that "Some NPP writers do, in fact, see their stance as challenging, or even overturning, the central insights of the Protestant Reformation. Others most definitely do not" (p. 72). In articulating the concerns of critics and the responses of new perspective scholars, Yinger is very fair. Describing concerns over legalism:

Critics fear that the NPP slips in legalism through a side door; NPP writers do not typically approve of legalism, but contend that particular passages in Paul deal with something else (p. 50).

According to critics:

The NPP makes Paul soft on legalism. Not so fast, protest NPP proponents. True, Paul is not opposing good deeds in the verses normally cited on this point. But that certainly does not mean he now favors salvation by works. … Even if Paul does not polemicize against legalism in the verses normally cited, this does not mean he wouldn't have done so given the opportunity. Legalism simply wasn't the issue confronting him in his churches, and thus we find little opposition to it in his letters (p. 80; cp. pp. 57,58).

But Yinger doesn't stop there. He goes on to describe a key reason for some of the misunderstandings:

The concerns of critics arise largely from the realms of church history and systematic theology, not directly from biblical studies. But NPP writers usually see themselves as biblical scholars, and less as theologians (p. 84).

It is also worth reminding readers that the NPP is primarily a matter of NT interpretation, of biblical studies. The concerns of its proponents are first of all, and sometimes solely, issues of "What did Paul say and mean?" rather than pastoral questions ("How will this affect ministry and Christian experience today?", p. 78).

Yinger considers arguments surrounding justification by faith alone (pp. 73,74), forensic justification (pp. 74,75), imputed righteousness (pp. 75-77), legalism (pp. 77-79,80), assurance (pp. 79-80), ecumenism (pp. 81,82), synergism (pp. 82,83), and individual salvation (pp. 83,84)…

Positive Effects and Future of the NPP

Yinger concludes his short introduction to the NPP by discussing what the NPP has gotten right. He identifies them as the following:

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1. The NPP allows us to have a better grasp on Paul's letters. [A better understanding of Paul's letters (pp. 87,88)]

2. A NPP reading of Paul helps us move away from an overly Western individualistic reading of Paul which has made "justification by faith" entirely about saving individual souls rather than remaking all of creation through the fulfillment of the covenant with Israel. [a reduction of western individualism (p. 88)]

3. The NPP helps reduce anti-Semitic and anti-Jewish tendencies within Christian interpretation of Paul and facilitates a better dialogue on the topic of supersessionism among Christians. [a concern over anti-semitism (wherein he grapples honestly with the problem of supersessionism, i.e., the replacement of Israel by the church, pp. 88,89)]

4. The NPP provides considerable continuity between the Old Testament/Hebrew Bible and the New Testament. [Continuity between the testaments (pp. 89,90)] [continuity between Jesus and Paul (pp. 90-92)] [and finally ecumenism (pp. 92,93)[

In fact, even some modern American Lutheran scholars are appreciating the contributions of the NPP in some of the same ways mentioned by Yinger…

[Note: the above review mentions the main features of the NPP and is a good checklist to start your study of this general topic.]

A Student Summary
https://religiousstudies.stanford.edu/sites/default/files/brinkley-rs-71.pdf

Excerpt:

…In summary, the NPP and its core tenets center on the question of identity and participation in the covenant community of God redefined around the Messiah rather than the misconstrued "faith v. works" paradigm coming from Luther in the Reformation and later from German Lutheran scholars of the late nineteenth and twentieth-centuries.

N.T. Wright | On Worldview (2017)
https://www.youtube.com/watch?v=2u-f2qmYr1s [Video]

See also: **Paul's Worldview** according to N.T. Wright

Who was Jesus - N.T. Wright (2011)
https://www.youtube.com/watch?v=8WVysqUd4Gg [Video]

Tom Wright & James Dunn The New Perspective on Paul (2009) [Recommended]
https://www.youtube.com/watch?v=cqZYbcvANhM
(Good introduction into how the New Perspective came about and what it is really saying and addressing)

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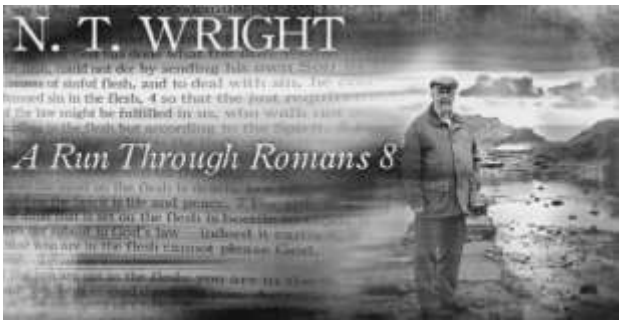
N.T. Wright on Romans (Summarization)
https://theologicalsweets.wordpress.com/2011/05/07/n-t-wright-on-romans/

NT Wright on Romans . . . in 22 Minutes! (Introduction) (Links to the video)
http://thebiblicalworld.blogspot.com/2011/08/nt-wright-on-romans-in-22-minutes.html **[Recommended]**

Introduction and Overview of Romans, including overview of the New Perspective on Paul and more!
Wright talks about 1) the historical setting of the letter; 2) what righteousness means; and 3) the faithfulness of God.

Direct Link to Video: https://www.youtube.com/watch?v=7glk-aSt-TM [Video] **[Recommended]**

Introduction to Romans: https://www.youtube.com/watch?v=wwtDUpWYEcY [Video]



Audio of N.T. Wright discussing Romans 8 **(2016)** **[Recommended]**
held at Elmbrook Church, [Wikipedia] home of the Elmbrook Christian Studies Center
(Six sessions, taking a look at Chp 8 via different 'slices/themes'):

https://www.youtube.com/watch?v=fyE5tyTc18c [Audio]

https://www.youtube.com/watch?v=71U0IHBCYKY [Audio]

https://www.youtube.com/watch?v=QLqUI8MG5yM [Audio]

https://www.youtube.com/watch?v=KCaTMNfbh0I [Audio]

https://www.youtube.com/watch?v=-ouBxLOoVO8 [Audio]

https://www.youtube.com/watch?v=KevX-yjabGo [Audio]

Lecture - N.T. Wright - How Paul Invented Christian Theology
https://www.youtube.com/watch?v=WkcjFHYIugY [Video]

Historical Paul and "Systematic Theology" (2014)
http://ntwrightpage.com/2017/02/24/historical-paul-and-systematic-theology/

Introduction: N.T. Wright and the Biblical Worldview (2006)
https://biblicalstudies.org.uk/pdf/ref-rev/15-2/15-2_intro.pdf [PDF]

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N.T. Wright vs James White – Justification and Saint Paul (2013) (Unbelievable Radio)
https://www.youtube.com/watch?v=Zp8rMsOCsvY [Audio] **[Recommended]**

https://www.youtube.com/watch?v=dQoczsyfBAo [Audio] **[Recommended]**

Simply Christian: The Biblical Paradigm of N.T. Wright (2006)
https://biblicalstudies.org.uk/pdf/ref-rev/15-2/15-2_armstrong.pdf [PDF]

N.T. Wright: Pauline Cartographer (2006)
https://biblicalstudies.org.uk/pdf/ref-rev/15-2/15-2_smith.pdf [PDF]

N.T. Wright on Predestination (and Election, Chosen)
https://www.youtube.com/watch?v=qKwIijhZW-M [Video]

Three Books that Changed N.T. Wright's Life (2017)
https://www.christiantoday.com/article/three.books.that.changed.nt.wrights.life/104297.htm

https://vimeo.com/201857771 [Video]

Covenantal nomism? A comparative review of Sanders and Carson et al
http://www.rabbisaul.com/articles/nomism.php

Excerpt:

Briefly put, covenantal nomism is the view that one's place in God's plan is established on the basis of the covenant and that the covenant requires as the proper response of man his obedience to its commandments, while providing means of atonement for transgression. (Sanders, 75)

(NOTE: "nomism" is from Greek for "law")

E. P. Sanders - Paul and Palestinian Judaism, a comparison of patterns of religion
http://xiypdf.abhappybooks.com/paul-and-palestinian-e-p-sanders-pdf-3328343.pdf [PDF]

http://s-space.snu.ac.kr/bitstream/10371/5180/3/religiousstudy_v25_139.pdf [PDF]

Jesus and Paul and the New Testament
https://jesusandpaulandthenewtestament.wordpress.com/ [Blog, various topics]

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The History of the Interpretation of the Apostle Paul
"E. P. Sanders and the New Perspective on Paul"
http://www.tyndale.cam.ac.uk/Tyndale/staff/Head/Lent_07_Handout.htm

Outline Excerpts:

V. Ed Parish Sanders, *Paul and Palestinian Judaism*
Palestinian Judaism (c 400 pages)

a) Tannaitic Literature

i.e. Rabbinic literature between AD 70 and AD 200, including Mishnah, Tosefta, some Midrashim, sayings of early Rabbis in the Talmuds and other literature

b) Dead Sea Scrolls

c) Apcrypha and Pseudepigrapha

Ben Sirach, 1 Enoch, Jubilees, Psalms of Solomon and 4 Ezar

…

f) …

d. Conclusions

i. General

For Judaism: "*obedience maintains one's position in the covenant, but it does not earn God's grace as such*. It simply keeps an individual in the group which is the recipient of God's grace." (p420) In other words: "obedience is universally held to be the behaviour appropriate to being in the covenant, not the means of earning God's grace." (421).

'Israel's situation in the covenant required the law to be obeyed as fully and completely as possible … as the only proper response to the God who chose Israel and gave them commandments' (p. 81).

ii. Covenantal Nomism:

"(1) God has chosen Israel and (2) given the law. The law implies both (3) God's promise to maintain election and (4) the requirement to obey. (5) God rewards obedience and punishes transgression. (6) The law provides for means of atonement, and atonement results in (7) maintenance or re-establishment of the covenantal relationship. (8) All those who are maintained in the covenant by obedience, atonement and God's mercy belong to the group which will be saved. An important interpretation of the first and last points is that election and ultimately salvation are considered to be by God's mercy rather than human achievement." (p422)

iii. "basic consistency in the underlying pattern of religion"

iv. "On the assumption that a religion should be understood on the basis of its own self-presentations, as long as these are not manifestly bowdlerized, and not on the basis of polemical attacks, we must say that Judaism of before 70 kept grace and works in the right perspective, did not trivialize the commandments of God and was not especially marked by hypocrisy. The frequent Christian charge against Judaism, it must be recalled, is not that some individual Jews misunderstood, misapplied and abused their religion, but that *Judaism necessarily tends* towards petty legalism, self-serving and self-deceiving casuistry, and a mixture of arrogance and lack of

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confidence in God. But the surviving Jewish literature is as free of these characteristics as any I have ever read. By consistently maintaining the basic framework of ***covenantal nomism***, the gift and demand of God were kept in a healthy relationship with each other, the minutiae of the law were observed on the basis of the large principles of religion and because of commitment to God, and humility before God who chose and would ultimately redeem Israel was encouraged." (p426f)

v. 4 Ezra atypical.

…

h) Paul

a. Six letters, no Acts, no development, a theologian but not a systematic theologian; 'I view Paul as a *coherent* thinker, despite the unsystematic nature of his thought and the variations in formulation' (p. 433).

b. Fundamental influence of Schweitzer

c. Two basic convictions governed Paul's Christian life:

i. 'That Jesus Christ is Lord, that in him God has provided for the salvation of all who believe (in the general sense of "be converted"), and that he will soon return to bring all things to an end;

ii. That he, Paul, was called to be the apostle to the Gentiles' (p. 441f).

d. The solution as preceding the problem

e. Conclusions:

i. Paul "presents an *essentially different type of religiousness from any found in Palestinian Jewish literature*." (p543)

ii. Fundamental agreement with *PJ* on grace and works: "*salvation is by grace but judgment is according to works; works are the condition of remaining 'in', but they do not earn salvation*. ... The point is that God *saves* by grace, but that *within* the framework established by grace he rewards good deeds and punishes transgression." (p543)

iii. Differences: the meaning of "righteousness" (a transfer term rather than behaviour descriptive), the place of repentance (absent in Paul), the nature of sin (as a power rather than transgression), the nature of the "saved" group (participation with/in Christ), and the necessity of all to transfer from the damned to the saved (including Jews for Paul). (see pp 544-548)

iv. Paul's religion is described as "participationist eschatology" (p552).

v. Paul advocates a different type of religion, his critique of Judaism as a system of religion is total. The Abrahamic covenant is fulfilled in Christians: "In short, *this is what Paul finds wrong with Judaism: it is not Christianity*." (p552)

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Deibert on Falk on Sanders

http://www.tyndale.cam.ac.uk/Tyndale/staff/Head/DeibertonFalkonSanders.PDF [PDF]

Excerpt:

The 'pattern' or 'structure' of covenantal nomism is this:

(1) God has chosen Israel and **(2)** given the law.

The law implies both **(3)** God's promise to maintain the election and **(4)** the requirement to obey.

(5) God rewards obedience and punishes transgression.

(6) The law provides for means of atonement, and atonement results in **(7)** maintenance or re-establishment of the covenantal relationship.

(8) All those who are maintained in the covenant by obedience, atonement and God's mercy belong to the group which will be saved."

(NOTE: "nomism" is from Greek for "law")

See also: **Covenantal Nomism**

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Redemption from the New Perspective?
Towards a Multi-Layered Pauline Theology of the Cross (2006)
http://ntwrightpage.com/2016/04/05/redemption-from-the-new-perspective/

Perspectives on the Apostle Paul
http://subscribe.vision.org/first-followers/bid/36296/Perspectives-on-the-Apostle-Paul

The New Perspective on Paul: An Introduction (proposed)
https://readingacts.com/2011/08/26/the-new-perspective-on-paul-an-introduction/

The New Perspective on Paul: An Introduction
https://readingacts.com/2013/08/27/the-new-perspective-on-paul-an-introduction-2/

The New Perspective on Paul: What Was the Old Perspective?
https://readingacts.com/2013/08/28/the-new-perspective-on-paul-what-was-the-old-perspective-2/

Basics of the New Perspective: Judaism as a Religion of Grace
https://readingacts.com/2011/08/29/basics-of-the-new-perspective-judaism-as-a-religion-of-grace/

The New Perspective on Paul: Defining Justification
https://readingacts.com/2013/09/02/the-new-perspective-on-paul-defining-justification/

The New Perspective on Paul: Works of Righteousness
https://readingacts.com/2013/08/31/the-new-perspective-on-paul-works-of-righteousness/

The New Perspective on Paul: Scholarly Response to the NPP
https://readingacts.com/2013/09/03/the-new-perspective-on-paul-scholarly-response-to-the-npp/

The New Perspective on Paul: Dispensationalism and the NPP
https://readingacts.com/2013/09/04/the-new-perspective-on-paul-dispensationalism-and-the-npp/

[*See also:* **Two Major Systems of Theology**]

Was Paul "Predisposed to Conversion"? (Originally published: 2011)
https://readingacts.com/2017/09/12/was-paul-predisposed-to-conversion/

Gentiles and the Jewish Law
https://readingacts.com/2017/09/14/gentiles-and-the-jewish-law/

Who is the Wretched Man? – Romans 7:24
https://readingacts.com/2016/10/19/who-is-the-wretched-man-romans-724/

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Acts 9 – Introducing Rabbi Saul
https://readingacts.com/2015/02/11/acts-9-introducing-rabbi-saul/

Justification: The New Perspective on Paul View (2012)
http://nathanielclaiborne.com/new-perspective-on-paul-justification/

(Part of series looking at the 5 sections of the book, *Justification: Five Views*)

See also:
Glossary: Justification

Glossary (NDT): Justification

Paul and Justification (2013)
(An Orthodox Perspective on the New Perspective on Paul)
https://orthodoxruminations.wordpress.com/2013/08/04/paul-and-justification-an-orthodox-perspective-on-the-new-perspective-on-paul/

Excerpt:

…For Paul, justification is neither exclusively forensic nor exclusively transformative. It is both, because the context of justification is Zechariah 3. Mankind is robed in the robe of divine righteousness that Adam had forfeited. Through this theosis-event, Satan is defeated and the human being is vindicated before the Judgment Seat. So justification is a transformation which brings about a status, a status which anticipates final glorification and its associated "in the right" verdict at the Last Judgment. This harmonizes texts like 1 Corinthians 6:11 (where justification is clearly transformative) with texts like Romans 8:33 (which is clearly forensic, yet in the context of a transformative event.) This is why we cannot reduce "justified" to "declared righteous" or "made righteous." Justification is its own concept, with its own particular nuance.

The New Perspective on Paul: A Brief Essay [PDF] (2009)
http://assets.bakerpublishinggroup.com/processed/esource-assets/files/459/original/hyperlink-11-03.pdf?1375208924

Varia on NTW's Paul and the Faithfulness of God #1
https://cruxsolablog.com/2013/11/14/varia-on-ntws-paul-and-the-faithfulness-of-god-1/

N.T. Wright vs James White – Justification and Saint Paul (2013) (Unbelievable Radio)
https://www.youtube.com/watch?v=Zp8rMsOCsvY [Audio] **[Recommended]**

https://www.youtube.com/watch?v=dQoczsyfBAo [Audio] **[Recommended]**

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Early Church Justification [Recommended]

http://thescripturesays.org/early-church/justification/

Contents

- Introduction (this post)
- Epistle of Barnabas (c.e. 70–131)
- Clement of Rome (died c.e. 101)
- Justin Martyr (c.e. 103-165)
- Ireneaus of Lyons (c.e. 125-202)
- Mathetes (c.e. 130-200)
- Clement of Alexandria (c.e. 150-215)
- Tertullian (c.e. 155-240)
- Hippolytus of Rome (c.e. 170–235)
- Origen (c.e. 185-254)
- Cyprian of Carthage (c.e. 200-258)
- Eusebius of Caesarea (c.e. 260-340)
- Ambrosiaster (c.e. 366-384)
- Pelagius (c.e. 360-418)
- Augustine of Hippo (c.e. 354–430)
- The Early Perspective on Justification

Periods in church history

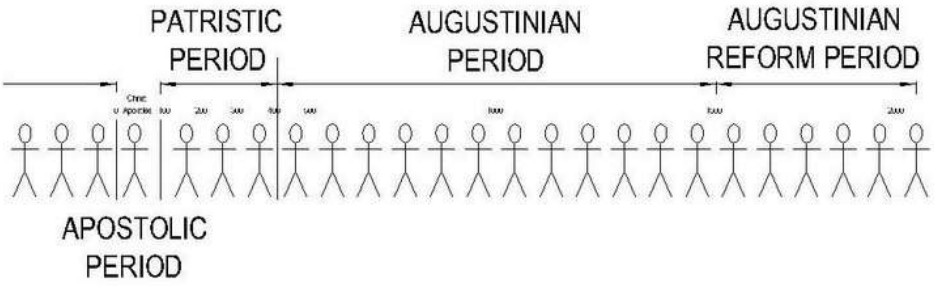
The early church discussions about justification and works of law at times involve statements about various ‘dispensations’ in salvation history.

I’ve drawn a couple diagrams showing these different time periods in biblical history and what follows. The names of the periods I have given myself and are not universally adopted. I’ve given them to distinguish and show relationships between each.

1. The Primeval period represents the time between creation and when God gave Abraham the law of circumcision.
2. The Jewish Law period is between circumcision and the time of Jesus, the gospel.
3. The Apostolic period is during the time of the Gospel and the Apostles afterwards. The early church believes the gospel is the story of Jesus, from his birth up to his resurrection and ascension.
4. The Patristic Period. This is the time of the Early church I will be mainly quoting from.

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5. The Augustinian Period is the time from Augustine, mainly the Roman Catholic Church and up to the Protestant Reformation.
6. The Augustinian Reform Period is the time from the Protestant Reformation till now.

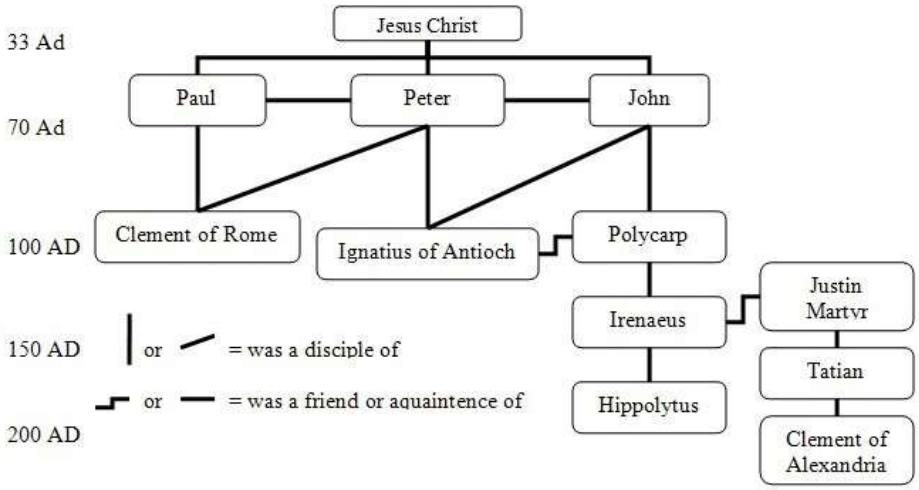


I'm going to start from the Patristic period.

Period 4 – The Patristic Period

The Patristic Period is the time from the apostles right up to the time of Augustine.

The following diagram should help show the relationships between various people and the apostles within this time.



As you can see the early church fathers Clement of Rome and Ignatius of Antioch had direct contact with the apostles. Ireneaus and Justin Martyr knew Polycarp who knew the apostle John.

Normally we have only scripture to work out what the early Christians believed. The significance of these relationships should open us up to believe they had another source. The apostles themselves.

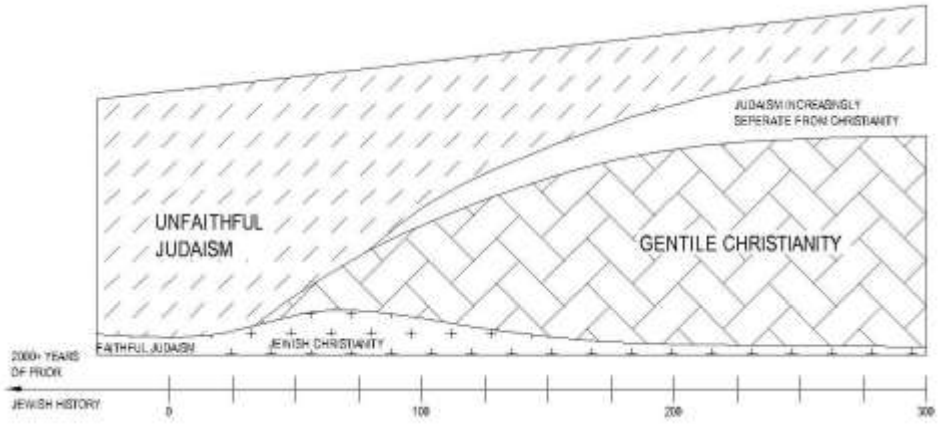
See also: **Apostolic and Church Fathers – Writings / History**

Diversity in the New Testament **("Genealogical" Table – NT and Apostolic Fathers)**

Early Church Fathers Relationships Charts

Dating Books of the NT Bible

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The historical context I'm interested in is the exposure of these early Christian writers to;

- the apostles,
- the scriptures (the Old Testament and to varying degrees the apostles writings in the New Testament),
- the early christian community with its beliefs and teachings (100 years after the apostles), and
- first and second century Jews.

The diagram above shows that the early church's exposure to Judaism dwindled quickly in the first two centuries. I've largely assumed by the third century they were many Gentile communities separate from Jewish. (I realise there are some exceptions).

I think from the fourth century Christianity became increasingly a Gentile (non-Jewish) faith. With this progression, it's logical to assume Christian arguments defending their beliefs and practices against Jews would be needed less and less and when no longer used – forgotten.

Following the apostles we should expect the concept of Chinese whispers to take effect as time passes. Only the scriptures remained. The shared Jew-Gentile-Christian context and common knowledge of the first Christian communities would fade into the past.

Where we have differences of opinion over possible and valid interpretations of scripture – especially considering interactions between early Christianity and Judaism. It makes sense to prefer the interpretations of the people immediately after the apostles than those much later.

Period 5 – Augustinian

The Augustinian Period is the time from Augustine, mainly the Roman Catholic Church and up to the Protestant Reformation.

I include Augustine and Pelagius in this time period. But it continues much beyond them. I've called it the Augustinian Period because of the massive influence Augustine has had on church history and in particular the Roman Catholic Church.

Period 6 – Augustinian Reform

The Augustinian Reform Period is the time of the protestant reformation. Martin Luther and John Calvin are prominent examples.

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I've called this period the 'Augustinian Reform' because just as the Roman Catholic church was influenced by Augustines theology of justification, *so were the reformers*. The reformers were still working *within an Augustinian framework* when they worked out their own interpretations and theology.

In some cases I will be assessing what the early church fathers have written by comparing them against the justification framework I have discussed in my apostolic mindset series and New Perspective on Paul page.

In the next post we will look at the Epistle of Barnabas. It is traditionally ascribed to Barnabas who is mentioned in the Acts of the Apostles (Acts 4.36; 9.27; 11.22; etc). It was probably written between the years 70 – 131 and addressed to Christian Gentiles. He associates the counting of righteousness with the covenant and argues Christians (Jews and Gentiles) are heirs of the covenant, not the Jews.

The New Perspective on Paul

http://thescripturesays.org/new-perspective-on-paul/

Contents

- Framing
  - Story of Creation
  - Story of Israel / Law
  - Story of Jesus / The Gospel
  - Future Story
- Framing the Story of Israel
  - Judaism (Sanders)
  - The Jewish Law
  - Works of law (Dunn)
  - Righteousness
  - Righteousness and Covenant
  - Righteousness of God (Wright)
- Framing the Gospel
- Justification
  - Imagery of Justification
    - 1. COVENANT (Promises)
    - 2. LAW COURT / FORENSIC (Judgment)
    - 3. SLAVE MARKET (Redemption, Liberation) / KINGDOM (Dominion, Reign)
    - 4. SACRIFICIAL (Blood, Death)
  - The Sinners and the Righteous

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- Events of Justification
  - 1) Event @ C2 – Sinners are made righteous by the faithfulness of Jesus Christ (C1 to C3)
  - 2) Event @ C3 – People are identified as righteous by their faith in Christ and good works (C3 or C4)
  - 3) Event @ C4 – The final judgment is a rendering according to works
  - Imputation and the Obedience of Christ

Justification in the Early Church – The Early Perspective on Justification
http://thescripturesays.org/2016/03/27/justification-in-the-early-church-16-the-early-perspective-on-justification/

Justification and the New Perspective (2011) [blog articles related to these topics]
http://johnharmstrong.typepad.com/john_h_armstrong_/justification_and_the_new_perspective/

JBTSStudies - JBTS Online (Journal of Biblical and Theological Studies) (2016)
Paul's Doctrine of Justification; The Righteousness of God (Magazine with several articles)
http://jbtsonline.org/wp-content/uploads/2016/09/JBTS-1.1-1.pdf [PDF]

A Justification Debate Primer – re: N.T. Wright, et. al. (2010)
https://bible.org/article/justification-debate-primer

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The What and Why of N. T. Wright's Justification

https://21stcenturyreformation.blogspot.com/2010/04/what-and-why-of-n-t-wrights_6287.html

Excerpts;

I have been reading N. T. Wright's Justification for awhile now and I just completed the section on Galatians and Philippians. It is hard to understand the distinction Wright is making and why he feels so determined to make it. Even more amazing is why is Piper and crew so vehemently opposed to Wright's way of thinking. I think the point is the underlying worldview between the two positions. So, I will attempt to articulate Wrights point and show how this relates to his worldview "perspective".

Galatians

Where Wright absolutely shines above all other exegetes is his ability to incorporate the entire book into one cohesive argument. Wright includes all the puzzle pieces in discussing the entire picture of the book of Galatians. **(*See also*: Galatians)**

Galatians opens with Paul discussing his dispute with Peter. The book is actually about this practical pastoral problem. When the agitators from James (i.e. Jerusalem) came to Galatia, Peter ate in a kind of separate but equal "for-Jews-only" table. The book is about table unity and what constitutes a person's acceptance and identity as "on of God's people". Most interpreters simply skip over this context and instead answer a different question than the one Paul is answering. Isn't the book about how we as individuals stand before God at the judgment? Isn't righteousness the moral quality needed to be accepted into heaven? Here is the subtle difference. The question is actually better stated "What are the cultural markers that define the people of God?" Now here is the point. The reason we formulate the question in an ecclesiological fashion is because God's ultimate purpose is to build a racially diverse and radically beautiful community here on earth. Salvation is manifested in the context not of a future heaven only but in the context of a present church.

This understanding of the big picture of a very practical and present transformed community is the theological foundation to understand Wrights actual distinction. For this reason, Wright emphasizes the covenant with Abraham to make a great nation and inherit the earth and that every nation will be blessed. If this Paul's vision and emphasis, we must incorporate this emphasis in our reading of Paul. The reformers on the other hand were reading Paul to find the answer to a different question that was facing them in their historical context namely the question of purgatory and indulgences. But this question is not the Paul's question. The question then is how is God fulfilling the covenant of Abraham and making this one community out of both Jews and Gentiles and how does this answer in the Messiah answer Peter's hypocrisy in eating at a separate table and faking that he is a Torah follower.

In this context of community building, we must attach meaning to the term "justification". In this context, the first meaning of justification is being accounted as a full member of the community. The sole marker of being a member of the new eschatological community is "faith in the faithfulness of the Messiah". Through this faith in the work of the faithful Israelite, Jesus the Messiah, we are justified that is we accepted in Him as a member of the community. Therefore, to be declared righteous is to be declared a member of the community. Righteousness is a status and not an account of virtue that is great enough to earn heaven.

Here is a way to understand the distinction by looking at a few illustrations.

The Example of Islam, Pharisees, the Qumran Community, and Understanding First Century Judaism

While reading Wright, it dawned on me, "This is exactly the point of Islam!!" Wright makes the point and I am convinced he is correct that first century Judaism never saw perfect attention to the law as necessary to being acceptable before God. Instead the search was for what are the key markers in Torah to

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constituting being a faithful Israelite. The key is that posing these markers is then reckoned as righteousness. The question is what are the key markers of a member of the people of God. When we see that this is the theology of Paul and first century Jews, then we understand Paul. For the Pharisee the keys were obviously food regulations and sabbath regulations on top of the obvious circumcision and the calendar. For Muslims this is obvious too. The answer to the Muslim is the five pillars. These are the markers of the true people of God. For the Taliban, the signs are a rigorous punishing of the infidel who refuses the markers. This zeal is the marker. For the Christian the marker is faith in the Christ. This is the only marker and this marker is transcends the Law, Torah, and therefore is the great foundation for ethnic unity. This understanding of the quest for definitions of what constitutes community membership is key to understanding Paul and ALL of his books. This the question being answered in Romans, Philippians, and so clearly Ephesians.

The key then to Wright's exegesis is twofold. First, we must make sure we understand Paul and Paul's entire argument and not bring our own perspective to the text. Secondly, we must maintain the worldview of salvation as the membership in the beautiful community here on earth with an eye to this membership being affirmed in the future.

It is this understanding that informs our understanding of the terms "righteous" and "justification".

Application

Here is another key to understanding Paul's emphasis. Christianity becomes more about the moral beauty of the community than our own personal piety. Most western Christians owner story is the story of maintenance of their personal standing with God through confession and repentance. Of course this is important BUT it is not the most important. God's bigger picture, bigger than your personal virtue, is the righteous functioning of the church community. It is the manifestation of the kingdom in the community that we are to emphasize. This perspective, if you will, transforms our priorities and our approach to the faith in a profound way. Sin is now understandably more about love and the one another commands than smoking and drinking and naughty words. The proper perspective on the centrality of community in this life and the purposes of God to build a community to His glory is more important than our journey to heaven. Here is the key to understanding the "what" and "why" of Paul and the New Testament and therefore putting Paul in proper "perspective".

NT Wright On Justification - Part 1

https://21stcenturyreformation.blogspot.com/2010/02/n-t-wright-on-justification-part-1.html

Excerpt:

I am reading N. T. Wright's book on justification and John Piper's critique of N. T. Wright as well and John Owen's original work on "Justification by Faith" (or here). My goal is actually personal in that I believe my own spiritual growth needs a big dose of grace. As we receive grace, we become more gracious. I have six children and I need a lot of grace to remain gracious. I find good exposition to be sanctifying and inspiring for me.

My blog plan is that while I read I will summarize and make comment.

The first thing one must understand and appreciate is how remarkably conservative N. T. Wright is. Many conservatives seem to paint Wright as a theological liberal but in the pantheon of New Testament scholars N. T. Wright is stand in the solidly if not even extremely conservative camp. In fact in this book, Wright's approach is to flank Piper and co. on the right. It is Wright who appeals to scripture as opposed to tradition. On this note and with many illustrations, Wright begins his book, as he must begin all his

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more thorough works, with an appeal to method and an explanation of the role worldview of the many actors in hermeneutic process.

An Appeal to Method and the Role of Worldview

This section and a far more expounded discussion of method (see The New Testament and the People of God) is extremely important to understand thoroughly. The basic point is so simple. The reader must be very aware that, as a subject, he or she plays a role in the reading of the text. If one is humble in light of this awareness, the reader will seek all manner of evidence in an attempt to get to the mind of the author of the biblical text. What we are after is not our experience of the text or confirmation of our previously held convictions regarding the meaning of the text. We are always after the illusive meaning of the text itself. Therefore, it is vital that we tough the world that the author touched by immersing ourselves in the world of the author. This process is called contextualization. Is it not more important to learn about the world of Paul, than the world of the reformers if we are after and seeking to understand the bible. This process of radical doubt concerning our own preconceptions and even doubt about our traditions is the basis of conservatism and sola scriptura.

N. T. Wright illustrates this principle with many illustrations but these will have to wait for tomorrow....

N. T. Wright - Justification God's Plan and Paul's Vision - Part 2

https://21stcenturyreformation.blogspot.com/2010/02/n-t-wright-justification-gods-plan-and.html

Excerpt:

In the opening pages of his response to John Piper's critique, N. T. Wright tries to explain his perspective on the tenor of the dialogue between himself and his reformed critics.

Wright describes a scene where we are attempting to explain to a man who "by some accident of education" had never heard that the earth revolved and rotated. You expalin the solar system and planetary motion with props and passion over a glass of wine. The next morning you wake up to the other man's persistent knock. He takes you to a hilltop over looking the ocean. He returns to the topic of the previous night and then the great evidence arises in the east and he turns and says, "see I told you. There it is before our eyes. Do not let all these new ideas confuse you when the fact is so clear and simple and is right there plain for all to see." Confident that he is the defender of the truth against silly sophistication, he looks at you with a look of almost pity.

How N. T. Wright Flanks Piper on the Right

What is it in the self-satisfied traditionalist that stands in the way of learning? The first few chapters in Wright's justification attempt to convince the traditionalist to consider that maybe there exist strongholds that are impeding their ability to see scriptures clearly. If we can all agree on a few hermeneutical principles, maybe some progress in the dialogue can be made.

So here are the principles as I see them that Wright suggests:

We must look at everything Paul says. If our system cannot explain or account for some passages, then we must be open to a new perspective which can actually account for the entire system of Pauline thought. This suggestion is fundamentally conservative in that this principle is appealing to scripture. A good understanding of scripture must be able to assist in understanding other scriptures.
A sub set of this principle would be that in order to understand a passage we need to be able to understand the entire argument of the passage and how that passage fits in a larger argument.

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As an illustration of this point, Wright uses the analogy of building a puzzle using all the puzzle pieces. If we refuse to use all the puzzle pieces and then force ourselves to make a picture out of the puzzle pieces remaining, we will not get a good picture or a clear understanding of the intended scene. So too, if we do not take every passage into account, we will not be able to understand the entire picture of Pauline thought nor will we have much success or assurance that we understand what little bits we do think we have pieced together.

A second principle is that it is important to look to scriptures and the world of scriptures as opposed to tradition and the world of the 16th century and the thought patterns of the 16th-17th centuries as the authority in scripture interpretation. This point is so obvious and humorous at the same time. Wright is clearly flanking Piper on the right. Is it conservative to point the believers to the 1st century or the 16th? To scripture or tradition? Should we illuminate Paul with the world of Paul or the world of Calvin and Luther?
A great example of this principle is Luther's own appeal to scripture and the world of scripture to make one of the key revelations of the reformation. Luther appealed to 1st century usage of the word metanoia. Luther insisted that a more accurate translation of Pauline though would be "to repent" and not "to do penance". On what basis could Luther make this argument but to go back to scripture and the use of such word elsewhere in the first century. Wright is out reforming the reformed purists by using examples of how the reformers did exactly what he is doing, (i.e. looking to scriptures as the final authority as against our traditions.
A last example of this is to make the distinction between the questions we are attempting to answer via the text and the questions Paul was trying to answer via his text. Every generation has its controversies and every generations theologies are an attempt to answer these controversies. But isn't it more important to understand what Paul problems Paul was trying to solve when he wrote the text. The aim is to avoid eisegesis and get back to exegesis.

If we are honest, each of Wright's principles are an appeal to true scriptural conservatism as opposed to a conservatism that attempts to conserve tradition. Indeed, N. T. Wright is flanking John Piper on the right.

Next post: A little more on worldview (like this old post)

Besides the index links for justification:

Justification / Glossary: Justification / Glossary (NDT): Justification

Justification: The Catholic-Protestant Argument over Justification (Geisler, *et al*.)

you will also find references to justification throughout this document (just do a search on on the term).

***See also*: Imputed Righteousness**

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Important Creeds and Councils of the Christian Church (by C.R. Biggs) (2014)
http://thirdmill.org/articles/cr_biggs/cha_biggs.CofC.12.pdf [PDF] (**Reformed**) (**Thirdmill.org**)

Excerpt:

What is "Sola Fide"?

Faith is an instrument with no power in and of itself. Faith is the gift of God when He regenerates a lost sinner. This divine ability is given and it is the instrument in which we take hold of Christ by believing in His meritorious life, death and resurrection. *Salvation is by works*. The works of Christ *alone* applied to the sinner, received by faith. "Strictly speaking, the true Christian church does not teach justification by faith. It teaches justification by Christ. Where does the faith come in? It is simply the uniting with, becoming one with, the Lord Jesus Christ. Being married to Christ, all that is His becomes His bride's, the believer's…that is the meaning of the word 'reckons' or imputes or credits. The justified one 'does not work, but trusts God who justifies the wicked' (Rom. 4:5)." - John Gerstner, *'Justification by Faith Alone'*

Roman Catholicism: Faith + Works = (brings) justification

Modern Evangelicalism: Faith = (brings) justification - works

Reformed Theology: Faith = (brings) justification + works

See also: **Reformed Theology vs Lutheranism vs Calvinism vs Weslyanism**

Creeds of the Christian Church

Patheos/JesusCreed: New Perspective (Category) (Links to related articles)
http://www.patheos.com/blogs/jesuscreed/category/new-perspective/

Patheos/JesusCreed: What's the Old Perspective? (Scot McNight) (2015)
http://www.patheos.com/blogs/jesuscreed/2015/03/09/whats-the-old-perspective-on-paul/

Excerpt:

I've not seen the old perspective on soteriology, as framed mostly through one reading of Paul, expressed any better than in Carl Trueman's sketch of Luther's theology at work in the *Heidelberg Disputation* (slightly reformatted):

To get a fuller view of the old perspective than is found in what is quoted below one has to bring in not only the Old Testament and law but also Judaism and works of the law and tie them to an Augustinian anthropology. Not all of this is present in this summary, but the anthropology of self-deception is the foundation on which the whole posture toward law and works of the law and ultimately Judaism will be formed — and what Luther had to say about Judaism later in his life is, in the words of Trueman, "nauseating" (54). There are a number of factors at work in Luther's statements about the Jews, but one of them had to do with his anthropology as it was aimed at "law." …

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Two Perspectives on Paul (Lutheran / Traditional Perspective vs The "New Perspective")

http://normtroubles.blogspot.com/2007/09/two-perspective-on-paul.html (Bruce Fisk)

Excerpt:

Lutheran / Traditional Perspective
versus
The "New Perspective"

Central Concern

Justification: how can sinners be made right before God?

Gentile inclusion: on what terms may Gentiles join God's people?

State of 1st c. Judaism

Burdened by the Law; dead in sin; marked by hypocrisy and legalism; bound up with sin, death & law (in contrast to grace, life & faith).

Vibrant, dynamic, diverse; a religion of grace; pattern of religion: "covenantal nomism*" (Sanders); in (spiritual) exile (Wright)

> *"**Covenantal Nomism**" (according to Sanders): the notion that the Israelite's place in God's plan is determined by the covenant which God established with Israel, and that *obedience* to the law is *Israel's proper response* to God's initial act of grace. **(NOTE: "**nomism" is from Greek for "law")

The Law in Judaism

Onerous *burden* for those who broke it; cause of *boasting* for those who kept it.

A gracious, delightful gift from God, "holy and righteous and good" (Rom 7:12; Ps 119:97)

Paul's problem with Judaism

Legalism: it promotes legalistic works righteousness; merit theology; pride in accomplishments; faulty view of grace and works

Nationalism / racism / exclusivism / particularism: the role of the Law in establishing boundary markers, Jewish privilege (Dunn); "It is not Christianity" (Sanders)

Paul's condition prior to conversion

A frustrated, guilt-ridden sinner who valued works over faith, and who struggled unsuccessfully to measure up to the Law's demands (Rom 7:14-24).

A Law-keeping (blameless) Pharisee who denied Jesus was God's Messiah (Gal 1:14; Phil 3:4-8). Images of a distressed Paul are projections of the West's "introspective conscience."

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Paul's conversion

Paul leaves his now-dead ancestral religion and its Law to trust and follow Christ. Paul rejects Law-keeping as impossible and/or pride-producing.

Paul is not "converted" from Judaism but "called" within it to be the apostle to the Gentiles (Stendahl). Paul didn't so much convert *from* Judaism but *to* Christianity (Sanders). See 2 Cor 3:4-18; Phil 3:3-11.

Justification by faith

The center / organizing principle of Paul's Gospel: God's gracious declaration that a sinner is right before God through his faith in Christ's work. God's response to human failure / pride.

A "subsidiary crater" in Paul's thought (Schweitzer); a polemical / apologetic doctrine developed to defend the full status of Gentile converts and to refute Jewish-Christian efforts to impose circumcision, etc. on them.

Paul's Gospel

Repent of dead works and trust in Christ's atoning work to be justified / saved (Rom. 3:21-24). Key antithesis: Law versus Gospel.

Jesus is the anointed, risen and exalted Lord over all nations (Wright; Rom 1:1-5). Salvation comes by transfer to the realm of his lordship, by union with / participation in Christ (Sanders; 2 Cor 5:17; Rom 6:3-7).

Paul's reasoning

Forward: *from plight to solution*: Law-sin-guilt à faith in Christ à justification apart from Law

Backward: *from solution to plight* (Sanders): Christ à various (unsystematic, inconsistent, incompatible) assessments of sin & Law (Gal 2:21; 3:19, 24-25; Rom 3:20; 4:15; 10:4)

Or: *From plight to solution to plight* (Wright): exile à Christ à sin / law

Theme of Romans

A "compendium of Christian doctrine" (Melancthon).
A theological treatise on justification by grace through faith.
Romans 9-11 are a *parenthesis*.

An occasional document defending the faithfulness of God (to the nations, to Israel) and the co-equal status of Jews and Gentiles.
Romans 9-11 are the *climax* of the letter.

Works of the Law (*erga nomou,* e.g. Rom.3:28)

Striving to do good; good works performed for salvation

Observing Torah; what pious Jews do; only bad when imposed on Gentiles; passé because it excludes Gentiles.

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Pistis Christou (e.g., Ga.2:16) [*See also:* **Pistis Christou**]

Faith in Christ (objective genitive; anthropological reading) (Dunn)

Faith(fulness) of Christ = subjective genitive; Christological reading (Hays)

Paul and Caesar: A New Reading of Romans (2002)

http://ntwrightpage.com/2016/07/12/paul-and-caesar-a-new-reading-of-romans/

Excerpt:

When we set Paul's gospel, not least the letter to the Romans, against the context of the widespread and increasing Caesar-cult of his day, with all that it implied, we discover a fresh perspective, a new angle on familiar passages, which informs and to an extent modifies traditional readings.

This is not to suggest in any way — to anticipate the most obvious criticism! — that the major theological or religious subject matter of Romans has been set aside or relativized. On the contrary. The critique of the powers which Paul has in mind depends precisely on a thoroughgoing and well worked out theology, not least a very high Christology and a strong doctrine of justification, and is fortified by the explicitly Christian religion from which and to which Paul writes. To show how this works out — to integrate Paul's explicit and implicit polemic against paganism in general, the powers in particular, and the Caesar-cult especially, within his wider theology and exegesis — is a long and complicated task. I hope I have shown that it is both necessary and fruitful.

N.T. Wright: Paul

http://ntwrightpage.com/2016/04/05/paul/

Excerpt:

…Since the Reformation, it has been customary to read Paul as the enemy of 'legalism' in religion (see Law and Gospel). Though important in its own way, this issue does not represent Paul's central thrust. Instead, the contemporary church would do well to learn from Paul the true significance of Christ-shaped monotheism and of the new covenant in the Spirit, which together provide the basis, rationale, content and pattern for the church's life and, particularly, its responsibility for world-wide mission.



N. T. Wright (1948–) has been named by *Christianity Today* as one of today's top theologians. He earned a Bachelor of Arts in Theology, Masters in Anglican ministry, and DPhil from University of Oxford.

A fellow and chaplain at Cambridge from 1978–81, he then served as assistant professor of New Testament language and literature at McGill University in Montreal. Before becoming a chaplain, tutor, lecturer and fellow at Oxford in 1986, Wright served as dean of Lichfield Cathedral, Canon Theologian of Westminster Abbey, and Bishop of Durham. Wright is currently Professor of New Testament and Early Christianity at St. Andrews University.

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Theopedia: N.T. Wright

Excerpt:

Nicholas Thomas ("Tom") Wright (b. 1948) is an Anglican theologian and Professor of New Testament and Early Christianity at the University of St Andrews, Scotland. He was formerly Bishop of Durham until August, 2010. Wright received his D.Phil. and D.D. degrees from Oxford, and taught New Testament studies for twenty years at Cambridge, McGill and Oxford Universities. He is an expert on the historical Jesus, especially his resurrection. Wright is also well known as an exponent of the New Perspective on Paul, especially on the topic of justification. His *Christian Origins and the Question of God* book series forcefully counters the " Liberal Myth of Christian Origins" heresy that is popular among some liberal factions.

Wikipedia: N.T. Wright - Wikipedia

https://en.wikipedia.org/wiki/N._T._Wright

Excerpt:

Nicholas Thomas Wright (born 1 December 1948) is a leading British New Testament scholar, Pauline theologian, and retired Anglican bishop. In academia, he is published as N. T. Wright, but is otherwise known as Tom Wright. Between 2003 and his retirement in 2010, he was the Bishop of Durham. He then became Research Professor of New Testament and Early Christianity at St Mary's College in the University of St Andrews in Scotland.

He writes prolifically about theology, Christian life, and the relationship of these two things. He advocates a biblical re-evaluation of and fresh approach to theological matters such as justification, women's ordination, and popular Christian views about life after death. He has also criticized the idea of a literal Rapture. Alternate source: Fulcrum website. The author of over seventy books, Wright is highly regarded in academic and theological circles primarily for his "Christian Origins and the Question of God" series. The third volume, *The Resurrection of the Son of God*, is considered by many pastors and theologians to be a seminal Christian work on the resurrection of the historical Jesus, while the most recently released fourth volume, *Paul and the Faithfulness of God*, is hailed as Wright's magnum opus.

Facebook: N.T. Wright

The Work of the People: N.T. Wright

http://www.theworkofthepeople.com/person/nt-wright

More NT Wright videos at "The Work of the People"

http://www.theworkofthepeople.com/list/people/nt-wright

YouTube: N.T. Wright – Topic

https://www.youtube.com/channel/UCPaAVYSXqkGjgWEp3zGd1_g [Videos]

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NT Wright Resource Page for Bible Study and Small Groups
https://www.readthespirit.com/nt-wright-bible-scholar-interviews-and-book-reviews-resource-page-for-bible-study/

N.T. Wright Online **(Courses / fee required)**
https://www.udemy.com/user/nicholasthomaswright/

N. T. Wright | Lectures | Sermons | Discussions | Interviews (188+ Videos)
https://www.youtube.com/playlist?list=PLR2I5rwcF854ldr0ZjZAGnGNdOOURNhwy

Podcasts

Nomad 85- The Man Behind the Theology: N.T. Wright **(Interview; Podcast) (2015)**
http://feedproxy.google.com/~r/TheNtWrightPodcast/~5/aKioo3V780s/Nomad_85_Tom_Wright_4.mp3
[Audio]

NT Wright on Seminary Dropout **(2015)** [Audio]
https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/nt-wright-on-seminary-dropout

Justification & New Perspective on Paul **(2015)** [Audio]
https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/justification-new-perspective-on-paul

What's so Great About the Apostle Paul? **(2014)** [Audio]
https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/what-s-so-great-about-the-apostle-paul

Heaven is Not the End of the World **(2014)** [Audio]
https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/heaven-is-not-the-end-of-the-world

A New Creation-Shaped Church **(2014)** [Audio]
https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/a-new-creation-shaped-church

The Jesus of Myth and History **(2014)** [Audio]
https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/the-jesus-of-myth-and-history

Many more

BioLogos – N.T. Wright Blog
http://biologos.org/author/nt-wright

Considering N.T. Wright **(Sharing Laity Lodge)**
http://www.markdroberts.com/htmfiles/resources/ntwright.htm

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The New Perspective on Paul: A Brief Essay [PDF]
http://assets.bakerpublishinggroup.com/processed/esource-assets/files/405/original/hyperlink-11-03.pdf?1417294004

Excerpt:

New Perspective on Paul: An Example

What does this verse of scripture mean?

> A person is justified by faith, apart from works of the law. (Rom. 3:28)

Traditional Interpretation
People are put right with God by trusting in what God has graciously done through Jesus Christ rather than by doing things that would earn God's favor. In this view, works of the law = meritorious acts of human achievement (keeping commandments, performing good works, etc.).

New Perspective
People are put right with God by trusting in what God has graciously done through Jesus Christ rather than by being faithful to the covenant that God made with Israel. In this view, works of the law = covenant markers that identify Jews as belonging to God's chosen nation (circumcision, Sabbath observance, dietary restrictions, etc.).

Paul and Judaism: The Apostle in the Context of Recent Interpretation
https://wordandworld.luthersem.edu/content/pdfs/20-3_Galatians/20-3_Aageson.pdf [PDF]

Beyond Covenantal Nomism: Paul, Judaism and Perfect Obedience
http://basketoffigs.org/NewPerspectives/das.pdf [PDF] **(NOTE: "**nomism" is from Greek for "law")

Sanders' Errors on Paul, Jews and Justification [PDF]
http://internetbiblecollege.net/Lessons/Sanderserrorson%20Paul,%20Jews%20&%20justification.pdf

The New Perspective: Paul, Luther and Judaism
http://www.biblicalstudies.org.uk/pdf/sbet/22-1_004.pdf [PDF]

Wikipedia: E. P. Sanders
https://en.wikipedia.org/wiki/E._P._Sanders [PDF]

N.T. Wright – 4QMMT and Paul: Justification, 'Works', and Eschatology (2006)
http://ntwrightpage.com/files/2016/05/Wright_4QMMT_Paul.pdf [PDF] **(*See also:* 4QMMT)**

N.T. Wright – Justification: The Biblical Basis and Its Relevance for Contemporary Evangelicalism (1980)
http://ntwrightpage.com/1980/01/01/justification-the-biblical-basis-and-its-relevance-for-contemporary-evangelicalism/

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The Paul Page

http://www.thepaulpage.com/
an expanding website dedicated to exploring recent trends in Pauline studies like "the new perspective on Paul", "Summary of the New Perspective on Paul", and "Paul and Empire."

What is this new perspective?
At its core is the recognition that Judaism is not a religion of self-righteousness whereby humankind seeks to merit salvation before God. Paul's argument with the Judaizers was not about Christian grace versus Jewish legalism. His argument was rather about the status of Gentiles in the church. Paul's doctrine of justification, therefore, had far more to do with Jewish-Gentile issues than with questions of the individual's status before God.

The New Perspective on Paul (Dunn) (c. 2008)

http://markgoodacre.org/PaulPage/New.html

The Shape of Justification (NT Wright) (2009)

http://www.thepaulpage.com/the-shape-of-justification/

N.T. Wright and New Insights on Paul

http://www.jerrybowyer.com/podcasts/JerryBowyer--NTWright.mp3 [Audio]

Paul and Empire
Whereas the new perspective on Paul considers Paul's writings in the context of first-century Judaism, a more recent trend in Pauline studies considers Paul's writings in the political context of imperial Rome. This development, pioneered most notably by scholars like Richard Horsley, Neil Elliott, and more recently John Dominic Crossan, was described as a "fresh" perspective on Paul by N.T. Wright in his 2000 Manson Memorial Lecture.

Might the new perspective and this more recent aspect of Pauline studies be considered two distinct but interrelated (complementary?) aspects of what may be more accurately characterized as a quest for the historical Paul? Perhaps this is a question that will be answered only in hindsight.

What Is the New Perspective on Paul? How Should It Be Assessed? (Reformed)

https://blogs.thegospelcoalition.org/justintaylor/2010/10/11/what-is-the-new-perspective-on-paul-how-should-it-be-assessed/

Excerpt:

Summary. (Note: article by Gospel Coalition, 2010).
The foundation of the New Perspective on Paul, allegedly proved by Sanders, is not nearly as secure as some claim. We have significant evidence that Paul rejects the law because of human inability and that some of his opponents had fallen prey to legalism. Even if the New Perspective falls short of providing an adequate explanation of Paul's view of the law, it rightly observes that the inclusion of the Gentiles was a major theme in Pauline theology. What the proponents fail to explain as convincingly is how the Gentile inclusion into the people of God should be integrated with Paul's theology of law. Finally, I have indicated here that scholars have shown that Sanders's reading of the Jewish sources is overly simplistic. A careful reading of the Jewish sources indicates that some Jews emphasized the role of obedience for obtaining eschatological salvation.

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Question: "Is the New Perspective on Paul biblical?" (Argues it is NOT.)
https://www.gotquestions.org/New-Perspective-Paul.html

The New Perspective on Paul
http://www.trinityfoundation.org/journal.php?id=237

NT Wright: How Paul Invented Christian Theology
https://www.youtube.com/watch?v=WkcjFHYIugY [Video]

Paul and Caesar: A New Reading of Romans (2002)
http://ntwrightpage.com/2016/07/12/paul-and-caesar-a-new-reading-of-romans/

NT Wright: Righteousness (originally published in New Dictionary of Theology [NDT])
http://ntwrightpage.com/2016/07/12/righteousness/

NT Wright: On Becoming the Righteousness of God (1993)
http://ntwrightpage.com/2016/05/07/on-becoming-the-righteousness-of-god/ [Downloadable PDF]

Question:
How do your views of justification relate to what is taught in the 39 Articles on justification? Where do you agree/disagree with the Articles?
http://ntwrightpage.com/2016/04/25/wrightsaid-qa-january-2004/

Answer:
I agree with Articles 11, 12 and 13 which deal with this subject. But I do think that the word 'merit' in article 11 ('…only for the merit of our Lord and Saviour Jesus Christ') needs unpacking. Clearly in C16/C17 theology it played a particular role, which is not too far from that of Romans 5 where the obedience of the Messiah is the ground of 'the many' being declared to be `in the right'. But – this is perhaps a critical difference between my reading of Paul and that of some others – I do not see Paul saying that justification is what happens when the righteousness of Christ is imputed to us; I see him saying (in Romans 6, classically) that the death and resurrection of Christ is to be reckoned to us. This needs teasing out further. I have tried to stress in various places that I am not trying to deny what the reformers were trying to affirm, only to ground in more fully biblical thinking the underlying truths of the faith. In particular (let me just say this to those out there who may need to hear it!) I am often puzzled and distressed when people question whether I really believe in the substitutionary meaning of Jesus' death. I would simply say: read my published sermons; read chapter 12 of Jesus and the Victory of God; ask yourself, not whether I go through the hoops of all the words that your tradition has told you we should say, but whether I represent fairly what scripture, and Jesus himself, said about the meaning of his death. That is my only aim.

Wikipedia: New_Perspective_on_Paul
https://en.wikipedia.org/wiki/New_Perspective_on_Paul

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NT Wright: Justification

http://ntwrightpage.com/2016/04/05/justification/

Excerpt:

JUSTIFICATION denotes, primarily, that action in the lawcourt whereby a judge upholds the case of one party in dispute before him (in the Hebrew lawcourt, where the image originates, all cases consist of an accuser and a defendant, there being no public prosecutor). Having heard the case, the judge finds in favour of one party, and thereby 'justifies' him: if he finds for the defendant, this action has the force of 'acquittal'. The person justified is described as 'just', 'righteous' (on the terminology, see Righteousness), not as a description of moral character but as a statement of his status before the court (which will, ideally, be matched by character, but that is not the point).

Since this lawcourt imagery is used in Scripture to elucidate God's dealings with Israel, his covenant people, 'justification' comes to denote God's action in restoring the fortunes of Israel after she has been oppressed: it is as though Israel, or a faithful individual within Israel, is the innocent defendant in a trial (see Pss. 43:1; 135:14; Is. 50:8; Lk. 18:7), whose cause will be upheld by the righteous covenant God. As Israel's troubles increase in the period after the exile, it becomes increasingly clear that what is needed is a final day of judgment, when God will right all wrongs, and vindicate his people, once and for all. This notion, which is closely correlated with the hope of resurrection (God's vindication of Israel after her suffering) is staunchly upheld in the NT.

Early Traditions and the Origins of Christianity (1998)

http://ntwrightpage.com/2016/04/05/early-traditions-and-the-origins-of-christianity/

Creation and Covenant (2005)

http://ntwrightpage.com/2016/04/05/creation-and-covenant/

NT Wright Sermon: Those whom he justified, he also glorified (Rom. 8:17-39) (2013)

http://ntwrightpage.com/2016/03/30/those-whom-he-justified-he-also-glorified/

NTWright: Justification: Yesterday, Today, and Forever (2011) (Lecture)

http://www.etsjets.org/files/JETS-PDFs/54/54-1/JETS_54-1_49-63_Wright.pdf [PDF]

N.T. Wright on Justification and Sanctification (2011)

https://www.youtube.com/watch?v=ii5YHwrkEpQ [Video] (5 min.)

NT Wright: Mind, Spirit, Soul and Body: All for One and One for All Reflections on Paul's Anthropology in his Complex Contexts

http://ntwrightpage.com/2016/07/12/mind-spirit-soul-and-body/

See also: **Trichotomy, Dichotomy or Monism?**

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The New Perspective on Paul: Summary and Reflections

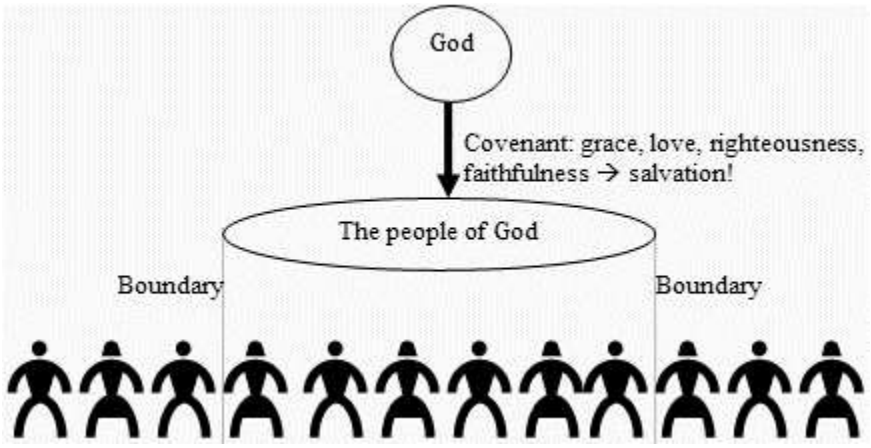
http://www.lionelwindsor.net/2006/02/01/the-new-perspective-on-paul-summary-and-reflections/

Excerpt:

…N. T. Wright claims that he is adopting 'a covenantal reading of Paul'. For Wright, 'covenant' is the key to understanding all of Paul's letters. Righteousness is 'covenant membership', justification is 'the declaration of covenant membership', faith is 'the badge of covenant membership', etc. Although Wright never really defines 'covenant', here (in broad brushstrokes) is what I think he means by the concept.

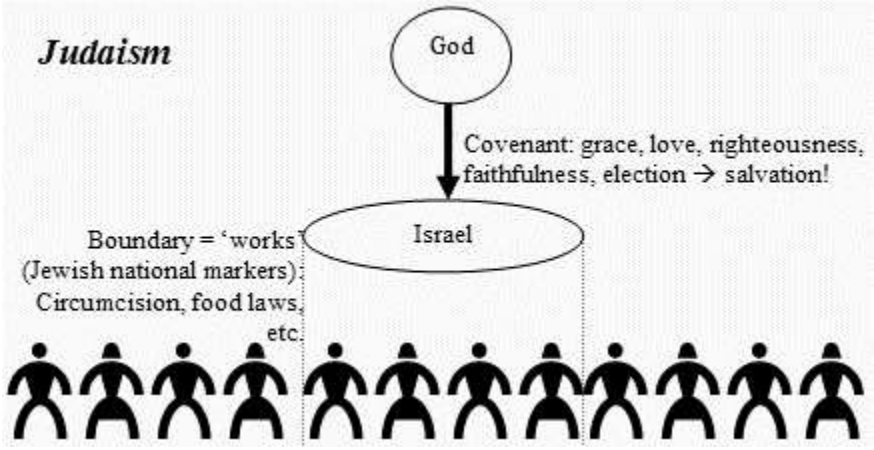
Basically, 'covenant' is the way that God relates to humanity. 'Covenant' defines a closely-related or even synonymous entity called the 'people of God' (or 'God's worldwide family', or 'The Church'). This 'people' has distinct 'boundaries' which define who is 'in' or 'out'. Diagrammatically, I think this is a fair representation of Wright's schema of the relationship between God and his people:

Wright's view of the covenant:



…

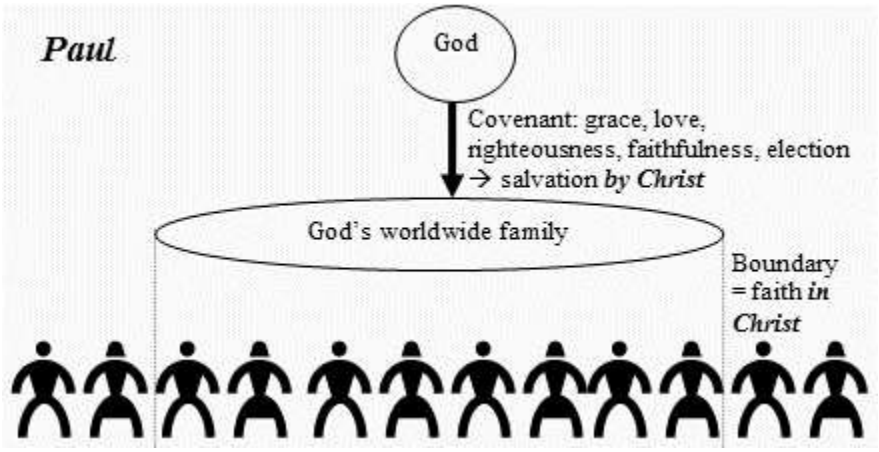
Wright's New Perspective on Judaism:



…

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Wright's New Perspective on Paul:



…

How 'covenant' redefines other concepts

Here is a summary of some of Wright's statements in his commentary on Romans that help us to see how he redefines certain traditional Protestant words in the light of his 'covenantal' reading.[12] According to Wright:

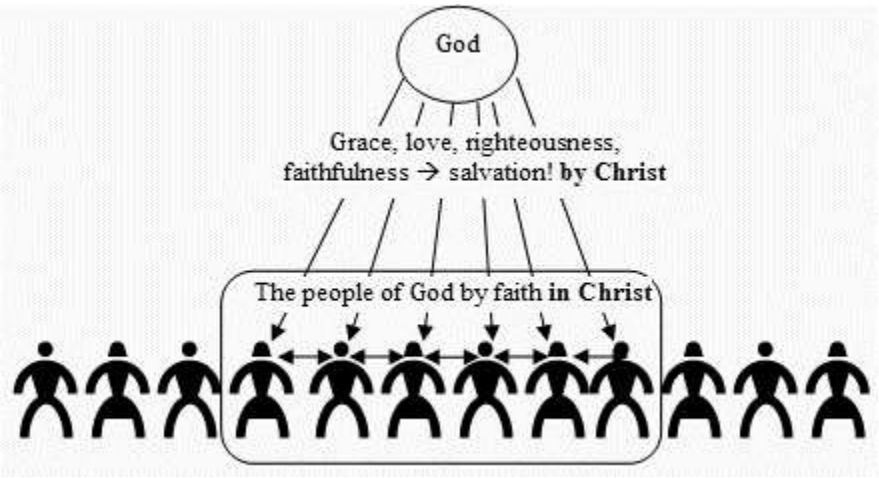
- the gospel is not a message first and foremost about how humans get saved but an announcement about Jesus, the Messiah, i.e. the covenant head of the people of God.
- the law is not a principle or a moral regulation but it is the Torah, which includes ceremonies that can estrange Jew and Gentile but whose ultimate ground is faith.
- sin is not individual transgression of the rules of the law but The fall of Adam, in which all humans are incorporated. Its main effect is estrangement between people, particularly Jew and Gentile.
- God's righteousness is not God's justice in rewarding the godly and punishing the ungodly but God's faithfulness to his covenant, which may even involve forgiving sinners in order to remain faithful to the covenant.
- our righteousness is not an undeserved, imputed state of non-condemnation from God but membership of the covenant people of God.
- justification is not a description of how somebody becomes a Christian but the verdict of righteousness at the last day based on covenant membership, now able to be pronounced on all who have the badge of covenant membership (faith).
- grace is the work of Christ in bringing us into the covenant plus the work of the Spirit in making us act in line with the covenant.
- sacrifice / propitiation is the mysterious and complex removal of God's wrath at sin from his covenant people (not so much from the individual) by the death of the Messiah.
- faith is not a spiritual act which gains merit for the sinner in place of works [N.B. this is Wright's understanding of the Protestant view, but not the Reformer's view] but the badge of membership

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in the people of God, given by God's sheer grace, which includes Christlike trust and active Christlike loyalty to God.

- works are not the keeping of moral regulations to earn God's favour but ceremonies which distinguish Israel from the nations

…I think the following diagram presents a better understanding of the 'people of God'.



…

Muting the gospel

I also find intriguing a recent newspaper article by a non-Christian journalist describing her experience of having friends in a Christian group. The journalist describes how she was both attracted to and repelled by the group. The attraction, to her, was the sense of 'community' that gave the group cohesion and caused her to envy them. But she was also overwhelmingly repelled by their use of the word of God which, in her mind, placed 'boundaries' on who was 'in' and who was 'out'. She had seemingly not heard about the death and resurrection of Christ (which is what she should have been attracted and repelled by!). That is, she had not actually heard the gospel. However, she had surmised from the speech and behaviour of this group that Christianity was all about whether you were included or excluded from the community. This may be just her misunderstanding, and certainly she does not have the full picture. However, it is worrying, because, at least in this case, the idea of 'community' had replaced the work of Christ as the central tenet of Christian witness to an unbeliever. The New Perspective may well have been at work in this group.

Being found outside of Christ

The greatest danger I can see is that the 'people of God' (in Wright especially) has been drastically redefined. It has morphed away from being the community of individuals whom God loves, and has become a separate entity which one must join. This new so-called 'people of God', if it isn't held in check, may well turn into a beast that claims to be a mediator between the individual and God. In seeking to be justified by joining this alien entity, we may find ourselves outside of Christ and his benefits (cf. 1 Tim 2:5). This is a very grave danger indeed.

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N.T. Wright and the New Perspective on Paul

http://www.ligonier.org/learn/articles/nt-wright-and-new-perspective-paul/

Excerpt:

The new perspective offers some good insights but seems to introduce its own distortions. Of course all our traditions must be judged by Scripture, and we are all creatures of our own age.

The new perspective seems to react to the excessive individualism among many Protestants. It has reflected with some sense of guilt, and rightly, on Christian complicity in the Holocaust, and it recognises the importance of Christian unity, bewailing, again rightly, the Protestant/Roman Catholic divide in a spiritually needy world. Its interpretations seems more influenced by such factors at crucial points than by what Scripture actually says. (*The Presbyterian Banner*, May 2002)

The "New Perspective on Paul" in about 1,000 Words

https://pursiful.com/2012/04/10/the-new-perspective-on-paul-in-about-1000-words/

Excerpt:

Note: NPP [New Perspective on Paul] is more a general trend in Pauline scholarship than a codified, monolithic theological system. NPP-scholars can argue with each other just as much as traditionalists do.

The Basics

1. A "new perspective on Judaism." NPP begins by attempting to arrive at a more accurate understanding of the Judaism of Paul's own day—including passages in Paul's letters where he sounds quite positive about the Jewish law (e.g., Rom 7:12; Phil 3:5-6).

- Protestants have tended to read Luther's conflict with Catholicism into Paul's conflict with the Judaizers (e.g., in Galatians). NPP insists the two are not the same.
- Sanders: Early Judaism had just as strong an emphasis on grace as Pauline Christianity did. Observing the law merely kept Jews in the covenant God had established through his gracious election ("covenantal nomism"). Jews keep the Torah not to get into heaven, but *because they're Jewish*.
- Rather than a form of legalism hoping to earn God's favor by good works, NPP says first-century Judaism strove to maintain the identity of the Jewish nation, especially by keeping those aspects of the Torah that set them apart: Sabbath-observance, dietary rules, and circumcision.

2. Applying this understanding of Judaism to Paul. Having reached these conclusions about early Judaism, what are the implications for one's understanding of Paul? NPP tries to read Paul in light of his own issues and concerns, rather than those of a later era.

- General conclusion: Paul was much more interested in the problem of the Jewish-Gentile relationship in God's covenant than in a Luther-like struggle with his own sense of guilt before a holy God

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- What is Paul's problem, then, with "the works of the law"? According to NPP, when Paul speaks of "the works of the law" he has in mind only the "boundary-marker" aspects. His problem isn't legalistic self-righteousness *in general*, but how these aspects of the Torah served to exclude Gentiles.
- Note that "Old Perspective" need not mean "Wrong Perspective." Some scholars—including Wright himself—insist the two perspectives can exist side by side. (Wright explicitly upholds all of the most central doctrines of the Reformation.) It's more an issue of what is the central focus in Paul's thought.

Old Perspective	***New Perspective***
Anthropocentric: how human beings become right with God	*Theocentric and Christocentric: God's lordship in Christ over the entire universe*
"Works of the law" = human acts of righteousness performed to earn acceptability before God	*"Works of the law" = elements of Jewish law that accentuate Jewish privilege and mark out Israel from other nations*
"Justification" related to the doctrine of salvation: "What must I do to be saved?"	*Justification related to the doctrine of the church: "Who is a member of the people of God?"*
"Faith" = trust in God's mercy alone, not in human acts of righteousness	*"Faith" = trust in God's mercy alone, not in boundary-marking rituals like circumcision*
A "Romans Road" approach: "You can be forgiven and live forever in heaven"	*An "Ephesians Road" approach: "God is restoring all of creation, and you can join in"*

Strengths of the New Perspective

1. It accentuates the universal focus of God's dealings in Christ: both Jew and Gentile are included.
2. It sets Paul in his proper historical context: Paul can be Paul rather than being Augustine or Luther.
3. It cautions Christians about how we speak about Judaism in our conversations about Scripture.

Reasonable Concerns

(see Gathercole, although Wright later addresses many of these issues)

1. First-century Judaism does, in fact, occasionally speak of heavenly rewards for law-keeping.
2. Is Paul speaking *strictly* of things like circumcision when he speaks of "works of the law," or is he thinking of keeping the law in its entirety?
3. Criticism of "individualistic" old-perspective thinking can throw the baby out with the bath water. Individual and corporate faith are not at odds with one another.
4. One should not confuse the content of justification with its applications. The core meaning of justification is about how believers, despite their sin, can be reckoned as righteous before God.
5. Seeing justification as primarily addressing how Gentiles can be incorporated into the people of God can lead to a downplaying of sin.
6. Since the emphasis in some discussions of justification is on inclusion, tolerance, and ecumenism, there can be a tendency to downplay the importance of doctrinal clarity.

Unreasonable Concerns

1. "NPP abandons the Reformation view of Paul and justification." The appeal to tradition is precisely the sort of objection the medieval Catholic Church raised against the Reformers! Shouldn't Protestants of all people want to go back to the Bible and "see whether these things are so" (Acts 17:11)?

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2. "NPP doesn't support powerful evangelistic preaching." This objection skirts dangerously close to "the end justifies the means." Isn't it better to trust that the truth will lead to powerful preaching, whether it is consistent with traditional interpretations of Paul or not?

Further Reading

- Michael Bird, "After the New Perspective – Part 1" … "Part 2" … "Part 3"
- Craig Blomberg, Review of *Justification: God's Plan and Paul's Vision* by N. T. Wright
- Simon Gathercole, "What Did Paul Really Mean?"
- Mark D. Roberts, "N. T. Wright and the 'New Perspective on Paul'"
- "Scot McKnight's New Perspective Primer"

Paul's New Perspective: Charting a Soteriological Journey (book review)
http://www.thepaulpage.com/pauls-new-perspective-charting-a-soteriological-journey/

The Achilles Heel of the New Perspective on Paul (Reformed)
https://www.michaeljkruger.com/the-achilles-heel-of-the-new-perspective-on-paul/

Who's Really Influenced by Their Cultural Situation? A Deep Irony in the New Perspective on Paul (Reformed)
https://www.michaeljkruger.com/whos-really-influenced-by-their-cultural-situation-a-deep-irony-in-the-new-perspective-on-paul/

The "Righteousness" of Romans and Galatians, and the Gospel of Christ
http://www.thepaulpage.com/the-righteousness-of-romans-and-galatians-and-the-gospel-of-christ/
includes several perspectives, including the alternative of the New Perspective on Paul and section on "resolving the tensions".

Tom Wright: Galatians Introduction – St. Andrews (2011)
https://www.youtube.com/watch?v=IZUDuBu1xvY

Justification in Paul: A Comparison of Galatians with Romans
https://www.academia.edu/10100395/Justification_in_Paul_A_Comparison_of_Galatians_with_Romans_paper_SBL_San_Diego_2014_?auto=download [PDF] (Note: Registration/Login may be required)

"Justification" by N.T. Wright – Reviewed by Dr. Michael Horton (2009)
https://www.whitehorseinn.org/images/Horton-WrightReview.pdf [PDF] (whitehorseinn.org)

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Hermeneutics (II) Concerning the New Perspective on Paul [PDF]
http://alpharetta-bible-study.com/images/PDFs/2013/05%20-%20HERMENEUTICS%20%282%29%20by%20Marc%20Gibson.pdf

(Hermeneutics (I)**)**

N.T. Wright extends debate with John Piper by releasing Apostle Paul tome
http://religionnews.com/2013/11/06/nt-wright-john-piper-paul-debate-tome/ (Interview by John Merritt)

The Shape of Justification
http://ntwrightpage.com/2016/04/05/the-shape-of-justification/
(A misunderstood term has caused great confusion in understanding Paul, and it's time to get it right.)

N.T. Wright Under Review (by Thomas Schreiner)
http://www.augsburgfortress.org/media/downloads/Wright_PaulandtheFaithfullnessofGod_CredoMagazine_1_31_2014.pdf [PDF]
Revisiting the Apostle Paul and His Doctrine of Justification

N.T. Wright on Romans (Summarization)
https://theologicalsweets.wordpress.com/2011/05/07/n-t-wright-on-romans/

NT Wright on Romans . . . in 22 Minutes! (Introduction) (Links to the video) **(2011)**
http://thebiblicalworld.blogspot.com/2011/08/nt-wright-on-romans-in-22-minutes.html

Direct Link to Video: https://www.youtube.com/watch?v=7glk-aSt-TM [Video]

Another Introductory Version: https://www.youtube.com/watch?v=wwtDUpWYEcY [Video]

N. T. Wright Romans: Introduction (20 minutes) (2016)
https://www.youtube.com/watch?v=wwtDUpWYEcY [Video]

Prof. N.T. Wright presents an introduction to Paul's Epistle to the Romans. This is a part of the course on Romans available soon at ntwrightonline.org/romans/

How God Became King : Why We've All Misunderstood the Gospels | N. T. Wright
https://www.youtube.com/watch?v=Mks4gYcjpXc [Video] **(2012) (Calvin College) [Recommended]**

N.T. Wright: Paul for Tomorrow's World, Part 1 - Lecture (2015) (William Jessup Univ.)
https://www.youtube.com/watch?v=UX1GSVR0Tdc [Video]

N.T. Wright: Paul for Tomorrow's World, Part 2 - Q&A (2015)
https://www.youtube.com/watch?v=Tso7vBdkS0U [Video]

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Dr. N. T. Wright Student Q&A (2014) [Recommended]
https://www.youtube.com/watch?v=bptERDE44ck [Video]

Dr. N. T. Wright Academic Review (2014)
https://www.youtube.com/watch?v=3Fiw4kqrYj0 [Video]

Seminar - Paul - N.T. Wright (2014)
https://www.youtube.com/watch?v=hP56P1DQMOY [Video]

This panel discussion was part of a Lanier Theological Library Seminar Series held on Friday March 21, 2014. Dr. N.T. Wright, Dr. Bruce Corley, and Dr. Ross Wagner participate in a panel discussion on the Apostle Paul with a considerable concentration on Paul"s intended meaning in Romans chapters 9-11 as well as other issues.

Panel Members are:

Dr. N.T. Wright (Professor. University of St. Andrews)

Dr. Bruce Corley (Former President, Now Professor of New Testament and Greek. B.H. Carroll Theological Institute)

Dr. Ross Wagner (Associate Professor, Duke Divinity School)

Mark Lanier, Moderator

The Rt. Rev. N.T. Wright - "The Challenge of Pauline Theology"
https://www.youtube.com/watch?v=Kc9Pvlo-YoM [Video]

Simply Wright: "The Jesus We Never Knew"
https://www.youtube.com/watch?v=3iTQuM8f8LY [Video]

https://www.youtube.com/watch?v=AbFxzrLt97w [Video]

Simply Wright: "Jesus and the Future"
Part 1: https://www.youtube.com/watch?v=AbFxzrLt97w [Video]

Part 2: https://www.youtube.com/watch?v=o8PixgTOGKs [Video]

Simply Wright: "Jesus at the Crossroads of History"
Part 1: https://www.youtube.com/watch?v=BgOzZJodlyA [Video]

Part 2: https://www.youtube.com/watch?v=x-TU8oNn5go [Video]

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How God Became King : Why We've All Misunderstood the Gospels | N. T. Wright
https://www.youtube.com/watch?v=Mks4gYcjpXc [Video] **(2012) (Calvin College) [Recommended]**

You're Included: How God Became King (N.T. Wright, interviewed by Dr. Gary Deddo)
Part 1: https://www.youtube.com/watch?v=IEHliSDNxa4 [Video] **(2016)**

Part 2: https://www.youtube.com/watch?v=FEmIQspS6xc [Video]

NT Wright: What did it mean to call Jesus "God"? (2013)
http://www.patheos.com/blogs/jesuscreed/2013/11/05/what-did-it-mean-to-call-jesus-god-nt-wright/

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Regarding the Resurrection of Jesus the Messiah (Christ)

***See also*: Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible**

Easter in Durham? N.T. Wright's *The Resurrection of the Son of God* – REVIEW
http://www.biblicalstudies.org.uk/pdf/anvil/21-4_285.pdf [PDF]

https://biblicalstudies.org.uk/pdf/anvil/21-4_walton.pdf [PDF]

Another review: http://jimhamilton.info/2013/05/28/review-of-n-t-wrights-the-resurrection-of-the-son-of-god/

Negative review: http://www.robertmprice.mindvendor.com/rev_ntwrong.htm
[Alt. Link: https://www.preteristarchive.com/2003_price_wright/]

The Resurrection of the Son of God
http://images.acswebnetworks.com/1/2320/NTWrightResurrectionNotesPartIbyDMiller.pdf
Condensed, paraphrased, and summarized by Duncan C. Miller, Sc.D.

Why is the Resurrection So Important? (Randy Alcorn)
http://www.christianity.com/god/jesus-christ/why-is-the-resurrection-so-important.html

Resurrection and Rock'n'Roll: N.T. Wright's Easter Morning Sermon
https://scottemery.wordpress.com/2010/04/11/resurrection-and-rocknroll-n-t-wrights-easter-morning-sermon/

NT Wright: Why we can trust that Jesus was really resurrected (2017)
https://www.youtube.com/watch?v=Ln6LWHe84SQ [Video]

T Wright: Why Jesus' resurrection really happened (2017)
https://www.premierchristianity.com/Blog/NT-Wright-Why-Jesus-resurrection-really-happened

N.T. Wright on the Resurrection ("Did Jesus Really Rise from the Dead?") (2007)
https://www.youtube.com/watch?v=KnkNKIJ_dnw [Video]
(Lecture March 16, 2007 in the Bast Center, Roanoke College; the lecture begins around the 8:40 mark)

Did Jesus Rise from the Dead? (Frank Turek of impact360institute.org/) [Recommended]
https://www.youtube.com/watch?v=TyZ1l7faKSw [Video] (Animated, discusses 5 points)

4 Historical Facts that Prove Jesus Really Did Rise from the Dead (2016)
https://www.youtube.com/watch?v=RmKg62GDqF4 [Video]
Why would anyone believe that Jesus Christ was crucified, buried and then rose from the dead three days later? Dr. William Lane Craig explains four historical facts, accepted by the majority of historical scholars, that lead to the conclusion that Jesus really did rise from the dead. John Ankerberg Show

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The Minimal Facts of the Resurrection
http://pleaseconvinceme.com/2013/the-minimal-facts-of-the-resurrection/

Quick overview of N.T. Wright's case for the resurrection
https://winteryknight.com/2009/03/24/quick-overview-of-nt-wrights-case-for-the-resurrection/

How every Christian can learn to explain the resurrection of Jesus to others
https://winteryknight.com/2009/03/06/how-every-christian-can-learn-to-explain-the-resurrection-of-jesus-to-others/

The Resurrection Argument That Changed a Generation of Scholars - Gary Habermas at UCSB (2002): https://www.youtube.com/watch?v=ay_Db4RwZ_M [Video] **[Recommended]**
(includes discussion of basic Gospel from 1 Cor. 15 of D-D-R-B = Deity, Death, Resurrection, Belief)

Gary Habermas explains the earliest source of resurrection facts
https://winteryknight.com/2009/04/03/gary-habermas-explains-the-earliest-source-of-resurrection-facts/

Excerpt:

> **Timeline of New Testament sources** **[Minimal Facts Argument] [Also]**
>
> You can only use the data that pass these criteria when you are constructing historical hypotheses in a debate setting. But the passage of 1 Corinthians 15:3-7 is special, because it has the markings [of] an ancient creed. As Habermas explains, Paul received this creed within *five years of the crucifixion.* Paul verified this creed *twice* with eyewitnesses, Peter, John and James, in Galatians 1:11-24 and Galatians 2:1-10.
>
> So, let's set the date of Jesus' death as being 30 AD. Then ask the question: what sources are closest to the event? We need to have multiple early sources in order to be able to surface minimal facts that can be used when debating skeptics and atheists. Here's the timeline, using the absolute latest possible dates for the sources:
>
> - 30 A.D.: Jesus is crucified. (+0)
> - 31 A.D.: The early creed originates around this time
> - 35 A.D.: Paul receives the early creed from Peter, John and James in Jerusalem
> - 55 A.D.: 1 Corinthians (+25)
> - 70 A.D. Mark (+40)
> - 80 A.D. Matthew (+50)
> - 85 A.D. Luke (+55)
> - 95 A.D. John (+65)
>
> My preferred dates on the gospels are at least 5 years earlier than the skeptical dates. So, your earliest source for minimal facts about the resurrection is 1 Corinthians 15:3-7. I explained before how to leverage the facts in 1 Cor 15, and other minimal facts, into a case for the resurrection.

The Resurrection of Resurrection - N.T. Wright (2000)
http://ntwrightpage.com/2016/04/05/the-resurrection-of-resurrection/

See also:

Galatians

The Gospel

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Christian Origins and the Resurrection of Jesus: The Resurrection of Jesus as a Historical Problem (1998) [Recommended]

http://ntwrightpage.com/2016/07/12/christian-origins-and-the-resurrection-of-jesus-the-resurrection-of-jesus-as-a-historical-problem/

See also: **Reliability of the Bible**

Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible

Jesus' Resurrection and Christian Origins (review) (2002)

http://ntwrightpage.com/2016/07/12/jesus-resurrection-and-christian-origins/

Excerpt (Intro):

The question of Jesus' resurrection continues to haunt the thinking and writing of many scholars. I shall not debate in detail with them here; there are other places for that. I want instead to sketch, in broad strokes, a historical argument about what happened three days after Jesus' crucifixion.

The question divides into four.
First, what did people in the first century, both pagans and Jews, hope for? What did they believe about life after death, and particularly about resurrection?
Second, what did the early Christians believe on the same subjects? What did they hope for?
Third, what reasons did the early Christians give for their hope and belief, and what did they mean by the key word 'resurrection' which they used of Jesus?
Finally, what can the historian say by way of comment on this early Christian claim?

Quote by N.T. Wright on the Bodily Resurrection of Jesus:

"You see, the bodily resurrection of Jesus isn't a take-it-or-leave-it thing, as though some Christians are welcome to believe it and others are welcome not to believe it. Take it away, and the whole picture is totally different. Take it away, and Karl Marx was probably right to accuse Christianity of ignoring the problems of the material world. Take it away, and Sigmund Freud was probably right to say that Christianity is a wish-fulfillment religion. Take it away, and Friedrich Nietzsche was probably right to say that Christianity was a religion for wimps. Put it back, and you have a faith that can take on the postmodern world that looks to Marx, Freud and Nietzsche as its prophets, and you can beat them at their own game with the Easter news that the foolishness of God is wiser than men, and the weakness of God is stronger than men." — N.T. Wright, For All God's Worth: True Worship and the Calling of the Church

Note: For details on Freud, Nietzsche, Marx and philosophies critical to Christianity, see my separate references resource: **Christian Scholarship: Biblical – Theological – Philosophical**

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The Resurrection and the Postmodern Dilemma – N.T. Wright (1998)
http://ntwrightpage.com/2016/04/05/the-resurrection-and-the-postmodern-dilemma/

N.T. Wright on the Enlightenment, postmodernism, and common misreadings of scripture (2012)
https://rachelheldevans.com/blog/wright-common-misreadings-scripture?rq=wright

The Bible for the Post Modern World – N.T. Wright (1999)
http://www.biblicaltheology.ca/blue_files/The%20Bible%20for%20the%20Post%20Modern%20World.pdf [PDF]

N.T. Wright on Post-Modernity and the Enlightenment (links to Video)
http://benwitherington.blogspot.com/2009/05/nt-wright-on-post-modernity-and.html

***See also:* Worldviews**

***Note: For details on Postmodernism and other philosophies impacting the Church, see my separate references resource:* Christian Scholarship: Biblical – Theological – Philosophical**

Eric Metaxas: Science Increasingly Makes the Case for God (2014)
http://ericmetaxas.com/media/articles/science-increasingly-makes-case-god/

Can a Scientist Believe in the Resurrection? (2007)
http://www.jamesgregory.org.uk/series-1/can-a-scientist-believe-in-the-resurrection/

Here is a lecture (that link has PDF transcript, audio and videos) that Wright gave on the resurrection as part of the "James Gregory public lectures on Science, Religion, and Human Flourishing" (Univ. of St. Andrews, Scotland)

N.T. Wright explains seven "mutations" caused by the resurrection
https://winteryknight.com/2011/08/05/n-t-wright-explains-seven-mutations-caused-by-the-resurrection/

Excerpt:

N.T. Wright's historical case for the bodily resurrection of Jesus

Wright basically argues that the resurrection cannot have been a myth invented by the early Christian community, because the idea of the Messiah dying and being bodily resurrected to eternal life was completely unexpected in Jewish theology, and therefore would not have been fabricated.

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In Judaism, when people die, they stay dead. At the most, they might re-appear as apparitions, or be resuscitated to life for a while, but then die again later. *There was no concept of the bodily resurrection to eternal life of a single person, especially of the Messiah, prior to the general resurrection of all the righteous dead on judgment day.*

Wright's case for the resurrection has 3 parts:

- The Jewish theological beliefs of the early Christian community underwent 7 mutations that are *inexplicable* apart from the bodily resurrection of Jesus
- The empty tomb
- The post-mortem appearances of Jesus to individuals and groups, friends and foes

Here's the outline of Wright's case:

…the foundation of my argument for what happened at Easter is the reflection that this Jewish hope has undergone remarkable modifications or mutations within early Christianity, which can be plotted consistently right across the first two centuries. And these mutations are so striking, in an area of human experience where societies tend to be very conservative, that they force the historian… to ask, "Why did they occur?"

The mutations occur within a strictly Jewish context. The early Christians held firmly, like most of their Jewish contemporaries, to a two-step belief about the future: first, death and whatever lies immediately beyond; second, a new bodily existence in a newly remade world. 'Resurrection' is not a fancy word for 'life after death'; it denotes life after 'life after death'.

And here are the 7 mutations:

1. Christian theology of the afterlife mutates from multiples views (Judaism) to a single view: resurrection (Christianity). When you die, your soul goes off to wait in Sheol. On judgment day, the righteous dead get new resurrection bodies, identical to Jesus' resurrection body.
2. The relative importance of the doctrine of resurrection changes from being peripheral (Judaism) to central (Christianity).
3. The idea of what the resurrection would be like goes from multiple views (Judaism) to a single view: an incorruptible, spiritually-oriented body composed of the material of the previous corruptible body (Christianity).
4. The timing of the resurrection changes from judgment day (Judaism) to a split between the resurrection of the Messiah *right now* and the resurrection of the rest of the righteous *on judgment day* (Christianity).
5. There is a new view of eschatology as collaboration with God to transform the world.
6. There is a new *metaphorical* concept of resurrection, referred to as being "born-again".
7. There is a new association of the concept of resurrection to the Messiah. (The Messiah was not even supposed to die, and he certainly wasn't supposed to rise again from the dead in a resurrected body!)

   There are also other historical puzzles that are solved by postulating a bodily resurrection of Jesus.

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1. Jewish people thought that the Messiah was not supposed to die. Although there were lots of (warrior) Messiahs running around at the time, whenever they got killed, their followers would abandon them. Why didn't Jesus' followers abandon him when he died?
2. If the early Christian church wanted to communicate that Jesus was special, despite his shameful death on the cross, they would have made up a story using the existing Jewish concept of *exaltation*. Applying the concept of bodily resurrection to a dead Messiah would be a radical departure from Jewish theology, when an invented exaltation was already available to do the job.
3. The early church became extremely reckless about sickness and death, taking care of people with communicable diseases and testifying about their faith in the face of torture and execution. Why did they scorn sickness and death?
4. The gospels, especially Mark, do not contain any embellishments and "theology historicized". If they were made-up, there would have been events that had some connection to theological concepts. But the narratives are instead bare-bones: "Guy dies public death. People encounter same guy alive later." Plain vanilla narrative.
5. The story of the women who were the first witnesses to the empty tomb cannot have been invented, because the testimony of women was inadmissible under almost all circumstances at that time. If the story were invented, they would have invented male discoverers of the tomb. Female discovers would have hampered conversion efforts.
6. There are almost no legendary embellishments in the gospels, while there are plenty in the later gnostic forgeries. No crowds of singing angels, no talking crosses, and no booming voices from the clouds.
7. There is no mention of the future hope of the general resurrection, which I guess they thought was imminent anyway.

To conclude, Wright makes the argument that the best explanation of all of these changes in theology and practice is that God raised Jesus (bodily) from the dead. There is simply no way that this community would have made up the single resurrection of the Messiah – who wasn't even supposed to die – and then put themselves on the line for that belief.

And remember, the belief in a resurrected Jesus was something that the earliest witnesses could really assess, because they were the ones who saw him killed and then walking around again after his death. They were able to confirm or deny their belief in the resurrection of Jesus based on their own *personal experiences* with the object of those beliefs.

Can a Scientist Trust the New Testament? (2014)

http://www.jamesgregory.org.uk/series-2/can-a-scientist-trust-the-new-testament/

Here is another lecture (that link has PDF transcript, audio and videos) that Wright as part of the "James Gregory public lectures on Science, Religion, and Human Flourishing" (Univ. of St. Andrews, Scotland)

Jesus Bodily Resurrection vs Greek philosophy - N.T. Wright

https://www.youtube.com/watch?v=jzWgcRFaOpw [Video]

***See also*: Greek Philosophy / Greek Philosophy use by Paul**

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Did Jesus Really Rise from the Dead? Dr. N.T. Wright (Bast Center) **(2007)**
https://www.youtube.com/watch?v=KnkNKIJ_dnw [Video]

(@ about 13min, he briefly talks about "Kingdom of Heaven" in Matthew and then "Life after Life after Death" followed by history of concept of death in pagan and Jewish worlds.)

N.T. Wright - Death, Resurrection, and Afterlife **(2003)**
https://www.youtube.com/watch?v=HXAc_x_egk4 [Video]
Resurrection is the point at which God's creation (mercy) and God's justice meet.

See also: **Reliability of the Bible**

Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible

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N.T. Wright Defends Resurrection in first point-counterpoint forum (2005)

http://www.bpnews.net/20376

Excerpt:



N.T. Wright and John Dominic Crossan voice divergent views on the resurrection in the inaugural Greer-Heard Point-Counterpoint Forum at New Orleans Seminary. by Katherine Albers



N.T. Wright and John Dominic Crossan were the featured speakers for the inaugural Greer-Heard Point-Counterpoint Forum at New Orleans Seminary. Wright, an Anglical evangelical scholar, defended the literal, bodily resurrection of Jesus, while Crossan, a professor emeritus at DePaul University, set forth a metaphorical interpretation of the resurrection. by Katherine Albers

Continued…

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NEW ORLEANS (BP)--“Enormous forces in our culture are determined to deny that Jesus was raised from the dead,” N.T. Wright, an Anglican evangelical scholar, said.

“Over and over again, they use arguments that can be shown to be invalid and propose alternative scenarios which can be shown to be impossible.”

Wright and John Dominic Crossan, a member of the Jesus Seminar, voiced divergent views of the resurrection during the inaugural Greer-Heard Point-Counterpoint Forum at New Orleans Baptist Theological Seminary March 11. (Wikipedia: NOBTS)

Wright, bishop of Durham, England, defended the literal, bodily resurrection of Jesus as the only tenable view, while Crossan, a professor emeritus at DePaul University, set forth a metaphorical interpretation of the resurrection.

To begin the forum, each speaker was given 20 minutes to explain his beliefs. During the following dialogue, both Crossan and Wright questioned each other and clarified their positions.

Wright began by examining some of the common attempts to explain away the resurrection. He said one argument proposes that ancient people did not understand the laws of nature and were, therefore, more inclined to accept unsophisticated answers.

“That is simply absurd,” Wright said. “The ancients knew perfectly well that dead people didn’t rise. We didn’t need modern science to tell us that.”

Others have pointed to Hellenistic and pagan stories featuring empty graves and visions of the dead as the reason the early church began to believe in the resurrection. But Wright said these stories are completely different from the biblical resurrection accounts.

The presence of resurrection beliefs in Judaism cannot account for the focus on Jesus’ resurrection in the early church either, Wright said, noting that resurrection was peripheral in Judaism, or not a foundational part of the Jewish beliefs. In Christianity, the resurrection of Jesus is central.

“I’ve shown conclusively that [the Apostle] Paul really did believe in the bodily resurrection despite generations of critics going back as far as the second century trying to make out that he didn’t,” Wright said.

The empty tomb and Jesus’ appearances caused the early church to believe in His bodily resurrection, Wright said, noting that the empty tomb and the resurrection appearances taken together constitute a sufficient condition for belief in the resurrection.

“Having examined as many of the alternative explanations I could find and having shown them all to be completely inadequate, the one we are left with, however unlikely, must press itself upon us as being true,” Wright said. “It is only with the bodily resurrection of Jesus, demonstrating that His death dealt a decisive blow to evil, that we could find the proper grounds for calling the kingdoms of earth to submit to the Kingdom of God.”

Crossan, on the other hand, said he believes the mode of the resurrection is secondary to the meaning of the resurrection. Though taking a metaphorical approach to the resurrection, Crossan maintained that, whether one believes in a literal or metaphorical resurrection, the implications of the resurrection should make a difference in the world today.

“We are talking about cosmic transformation from a world of injustice, impurity and violence into a world of justice and peace and purity and holiness,” he said.

Crossan denied that the empty tomb and the appearances of Jesus served as a sufficient cause for the rise of resurrection belief in the early church.

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“That would get you to the exaltation,” Crossan said. “It would get you to the conclusion that Jesus has been exalted, maybe even to the right hand of God.... Something else is absolutely needed to make that leap of faith [to belief in a literal, bodily resurrection].”

Crossan said Jesus’ words about launching the Kingdom of God caused the early church to believe in the resurrection.

“If you want to debate what has to be taken literally and what has to be taken metaphorically, it is a perfectly valid debate,” Crossan said. “But there is something else -– the question of meaning.”

Crossan said he would like to hear someone who takes the resurrection literally share the implications of that belief, asking how that belief could change the world.

“Tell me that from your literal reading,” he said. “I will try, as one who takes it metaphorically, to spell out the implications from a metaphorical reading.”

Those who disagree over the mode of the resurrection, whether literal or metaphorical, will find common ground in the area of meaning, Crosson said.

During the dialogue time, Wright pressed Crossan on the use of “literal and metaphorical.” Wright argued for the use of the terms “concrete and abstract.”

“Often we use the terms literal and metaphorical when, actually, we mean concrete and abstract,” Wright said. “I do think it makes an enormous difference if you say that what happened on Easter day was not a concrete event.”

Wright also challenged Crossan to explain the changes that occurred as believers in Christ moved from Judaism and other cultures to Christianity.

“Something happened which caused all those Christians from very different backgrounds to transform the beliefs their cultures had given them into this remarkable new shape,” Wright said.

Crossan, however, spoke again of Jesus’ teaching on the Kingdom of God.

“I think for me it’s extraordinarily important that the historical Jesus, the Jesus of the Gospels, has already made an announcement,” he said. “It is not that the Kingdom is beginning. It is that the Kingdom has begun. When He sends people out, I think these people ... experienced part of the Kingdom.”

Crossan said he believes the early believers saw apparitions rather than the literal risen Jesus. The apparitions along with their experience with the Kingdom, Crossan said, caused the dramatic shift in their beliefs.

Wright responded, “I agree with you that Jesus’ proclamation of the Kingdom and their awareness of the power of God through the preaching of Jesus is one of the preconditions for the eventual interpretation at which they arrived.” But, he said, “I don’t think those by themselves would have been sufficient to generate anyone saying, ‘He has been raised from the dead.’”

New Orleans Seminary President Chuck Kelley described the dialogue, which was attended by about 1,000 people in Leavell Chapel, as “a great opportunity for our seminary family and many other guests to see how we can dialogue with the world and get the Gospel out there without sacrificing our convictions ... a great model for how to take a strongly held belief like we have in the resurrection and then share and defend that belief with those who don’t accept it.”

The forum continued on March 12 with a number of noted scholars responding to Crossan and Wright, including presentations by Gary Habermas, distinguished professor of apologetics and philosophy at Liberty University; Craig Evans, Payzant distinguished professor in New Testament at Acadia Divinity College; R. Douglas Geivett, professor of philosophy at Talbot School of Theology; Chuck Quarles,

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associate professor of New Testament and Greek at NOBTS; William Lane Craig, research professor at Talbot School of Theology; and Ted Peters, interim president at Pacific Lutheran Seminary. Responses from Wright and Crossan followed each speaker.

Numerous other evangelical scholars were present because the Southwest regional meeting of the Evangelical Theological Society, the Evangelical Missiological Society and the Evangelical Philosophical Society met that weekend on the NOBTS campus in conjunction with the Greer-Heard Forum.

Established through a gift from Bill and Carolyn Heard, the forum was designed to help students and ministers learn to think critically and to be prepared to engage secular society. The Heards were on hand for the inaugural event.

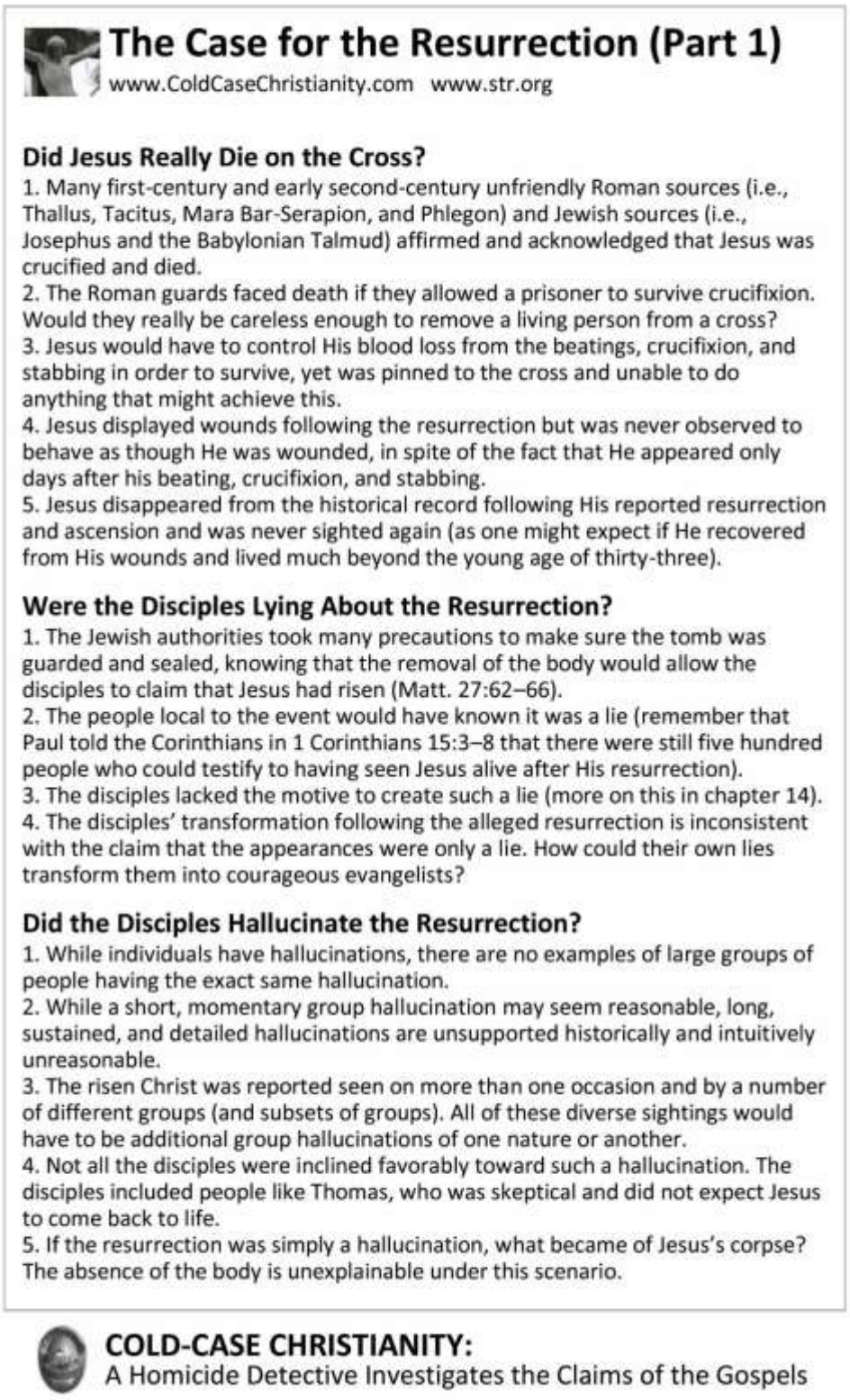
“This is exactly what Bill and I initially envisioned for this event,” said Bob Stewart, assistant professor of philosophy and theology at NOBTS. Stewart occupies the Greer-Heard Chair of Faith and Culture and was responsible for planning the forum.

Stewart announced that the Friday night dialogue, along with the papers presented Saturday and a few additional articles, will be published by Fortress Press in North America and by SPCK in Europe in the spring of 2006. Audio CDs of this year’s forum are also available, and may be ordered online at www.greer-heard.com.

See also **:** **Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible**

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Additional Proof of the Resurrection of Jesus (Part 1 of 2)



The Case for the Resurrection (Part 1)

www.ColdCaseChristianity.com www.str.org

Did Jesus Really Die on the Cross?

1. Many first-century and early second-century unfriendly Roman sources (i.e., Thallus, Tacitus, Mara Bar-Serapion, and Phlegon) and Jewish sources (i.e., Josephus and the Babylonian Talmud) affirmed and acknowledged that Jesus was crucified and died.
2. The Roman guards faced death if they allowed a prisoner to survive crucifixion. Would they really be careless enough to remove a living person from a cross?
3. Jesus would have to control His blood loss from the beatings, crucifixion, and stabbing in order to survive, yet was pinned to the cross and unable to do anything that might achieve this.
4. Jesus displayed wounds following the resurrection but was never observed to behave as though He was wounded, in spite of the fact that He appeared only days after his beating, crucifixion, and stabbing.
5. Jesus disappeared from the historical record following His reported resurrection and ascension and was never sighted again (as one might expect if He recovered from His wounds and lived much beyond the young age of thirty-three).

Were the Disciples Lying About the Resurrection?

1. The Jewish authorities took many precautions to make sure the tomb was guarded and sealed, knowing that the removal of the body would allow the disciples to claim that Jesus had risen (Matt. 27:62–66).
2. The people local to the event would have known it was a lie (remember that Paul told the Corinthians in 1 Corinthians 15:3–8 that there were still five hundred people who could testify to having seen Jesus alive after His resurrection).
3. The disciples lacked the motive to create such a lie (more on this in chapter 14).
4. The disciples' transformation following the alleged resurrection is inconsistent with the claim that the appearances were only a lie. How could their own lies transform them into courageous evangelists?

Did the Disciples Hallucinate the Resurrection?

1. While individuals have hallucinations, there are no examples of large groups of people having the exact same hallucination.
2. While a short, momentary group hallucination may seem reasonable, long, sustained, and detailed hallucinations are unsupported historically and intuitively unreasonable.
3. The risen Christ was reported seen on more than one occasion and by a number of different groups (and subsets of groups). All of these diverse sightings would have to be additional group hallucinations of one nature or another.
4. Not all the disciples were inclined favorably toward such a hallucination. The disciples included people like Thomas, who was skeptical and did not expect Jesus to come back to life.
5. If the resurrection was simply a hallucination, what became of Jesus's corpse? The absence of the body is unexplainable under this scenario.

COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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The Case for the Resurrection (Part 2 of 2)



The Case for the Resurrection (Part 2)

www.ColdCaseChristianity.com www.str.org

Were the Disciples Fooled by an Imposter?

1. The impersonator would have to be familiar enough with Jesus's mannerisms and statements to convince the disciples. The disciples knew the topic of the con better than anyone who might con them.
2. Many of the disciples were skeptical and displayed none of the necessary naïveté that would be required for the con artist to succeed.
3. The impersonator would need to possess miraculous powers; the disciples reported that the resurrected Jesus performed many miracles and "convincing proofs" (Acts 1:2–3).
4. Who would seek to start a world religious movement if not one of the hopeful disciples? This theory requires someone to be motivated to impersonate Jesus other than the disciples themselves.
5. This explanation also fails to account for the empty tomb or missing body of Jesus.

Were the Disciples Influenced by Limited Spiritual Sightings?

1. The theory fails to account for the numerous, divergent, and separate group sightings of Jesus that are recorded in the Gospels. These sightings are described specifically with great detail. It's not reasonable to believe that all these disciples could provide such specified detail if they were simply repeating something they didn't see for themselves.
2. As many as five hundred people were said to be available to testify to their observations of the risen Christ (1 Cor. 15:3–8). Could all of these people have been influenced to imagine their own observations of Jesus? It's not reasonable to believe that a persuader equally persuaded all these disciples even though they didn't actually see anything that was recorded.
3. This explanation also fails to account for the empty tomb or the missing corpse.

Were the Disciples' Observations Were Distorted Later?

1. In the earliest accounts of the disciples' activity after the crucifixion, they are seen citing the resurrection of Jesus as their primary piece of evidence that Jesus was God. From the earliest days of the Christian movement, eyewitnesses were making this claim.
2. The students of the disciples also recorded that the resurrection was a key component of the disciples' eyewitness testimony (more on this in chapter 13).
3. The earliest known Christian creed or oral record (as described by Paul in 1 Corinthians 15) includes the resurrection as a key component.
4. This explanation also fails to account for the fact that the tomb and body of Jesus have not been exposed to demonstrate that this late legend was false.

Were the Disciples Telling the Truth?

1. This explanation has only one liability: It requires a belief in the supernatural; a belief that Jesus had the supernatural power to rise from the dead in the first place.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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Resurrection of Believers

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn)

Surprised by Hope: Justin Martyr and the Didascalia Apostolorum

http://oneinjesus.info/2009/01/surprised-by-hope-justin-martyr-and-the-didascalia-apostolorum/

Excerpt:

Back in the summer, I wrote a series of posts around N. T. Wright's book *Surprised by Hope*, regarding the nature the end of time. Wright argues — quite convincingly — that the Bible teaches a bodily resurrection in a remade New Heaven and New Earth, with heaven coming down to earth to join the two into a Paradise in which we'll live with the Trinity forever.

Well, I've been reading *In the Shadow of the Temple*, by Oskar Skarsaune, regarding the Jewish roots of Christianity. It's a good book, although not light reading by any means. I doubt I'll post much about it, but it has this interesting quote from the Second Century Christian Justin Martyr:

> Moreover, I pointed out to you that some who are called Christians, but are godless, impious heretics, teach doctrines that are in every way blasphemous, atheistical, and foolish. … For I choose to follow not men or men's doctrines, but God and the doctrines [delivered] by Him. For if you have fallen in with some who are called Christians, but who do not admit this [truth], and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; **who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven**; do not imagine that they are Christians, even as one, if he would rightly consider it, would not admit that the Sadducees, or similar sects of Genistæ, Meristæ, Galilæans, Hellenists, Pharisees, Baptists, are Jews (do not hear me impatiently when I tell you what I think), but are [only] called Jews and children of Abraham, worshipping God with the lips, as God Himself declared, but the heart was far from Him. But I and others, who are **right-minded Christians on all points, are assured that there will be a resurrection of the dead**, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, [as] the prophets Ezekiel and Isaiah and others declare.

(*Dialogue with Trypho*, chapter 80). Now, it's critically important to realize that "resurrection" in First Century language refers exclusively to a bodily resurrection. Justin was condemning Platonists who argued that the soul is immortal but the body is not, so that the soul goes to heaven while the body is never resurrected.

The Third Century *Didascalia Apostolorum* says,

> And by other false prophets beside was the enemy working. [vi. 10] And they all had one law upon earth, that they should not employ the Torah and the Prophets, and that they should blaspheme God Almighty, and should not believe in the resurrection.

(23: vi. 10).

An interesting note is that the condemnation of those who deny the resurrection of the dead seems to have been taken straight from rabbinic teaching —

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These are they that have no share in the world to come: he that says there is no resurrection of the dead prescribed in the Law … .

(Danby, *Mishnah*, p. 397 quoted by Skarsaune at 244).

As stated in the Wikipedia article on resurrection —

> The Apostles' Creed explicitly ends with an affirmation of belief in "the resurrection of the body".
>
> The Christian writers Irenaeus and Justin Martyr, in the 2nd Century, wrote against the idea that only the soul survived. Justin insists that a man is both soul and body and Christ has promised to raise both, just as his own body was raised. He wrote: "Seeing as … the Saviour in the whole Gospel shows that there is salvation for the flesh, why do we any longer endure those unbelieving and dangerous arguments, and fail to see that we are retrograding when we listen to such an argument as this: that the soul is immortal, but the body mortal, and incapable of being revived? For this we used to hear from Pythagoras and Plato, even before we learned the truth. If then the Saviour said this, and proclaimed salvation to the soul alone, what new thing, beyond what we heard from Pythagoras and Plato and all their band, did He bring us? But now He has come proclaiming the glad tidings of a new and strange hope to men."

Strange, isn't it, that a doctrine considered essential early on has been nearly entirely forgotten. Indeed, if you argue for a bodily resurrection, you're considered a little strange.

Now, I don't say any of this to argue that those denying a bodily resurrection are damned. Rather, I just want to point out that the doctrine not only has the very strong Biblical support argued for in the previous posts, it was even considered essential by the early Church Fathers.

However, the Platonic (Greek) view of the afterlike came to dominate Christian thinking, despite vociferous objection by leading Christian thinkers in the Second and Third Centuries. This shouldn't be surprising, as a great deal of Grecian thought crept into Christian thinking over the years.

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn)

***See also*: Early Church Fathers and History**

Resurrection of Jesus the Messiah (Christ)

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NT Wright's The New Testament and the People of God, A Book Report

Ch.1 https://jaclt.wordpress.com/2016/12/12/nt-wrights-the-new-testament-and-the-people-of-god-a-book-report-ch-1/

Ch.2 https://jaclt.wordpress.com/2016/12/25/nt-wrights-the-new-testament-and-the-people-of-god-a-book-report-ch-2/

Ch.3 https://jaclt.wordpress.com/2017/01/23/nt-wrights-the-new-testament-and-the-people-of-god-a-book-report-ch-3/

N.T. Wright: What is the "Gospel of God"? (in Romans)

http://ntwrightonline.org/what-is-the-gospel-of-god/ [links to video]

Lewis Couldn't Write About Aliens AND Centaurs — (Or, N.T. Wright on Pauline Authorship)

https://derekzrishmawy.com/2013/11/27/its-a-matter-of-style-n-t-wright-on-pauline-authorship/

The PFG (i.e., Wright's book, "Paul and the Foundations of God") (2013)

http://thinktheology.co.uk/blog/article/the_pfg

Paul and His Letter to Philemon [Recommended]

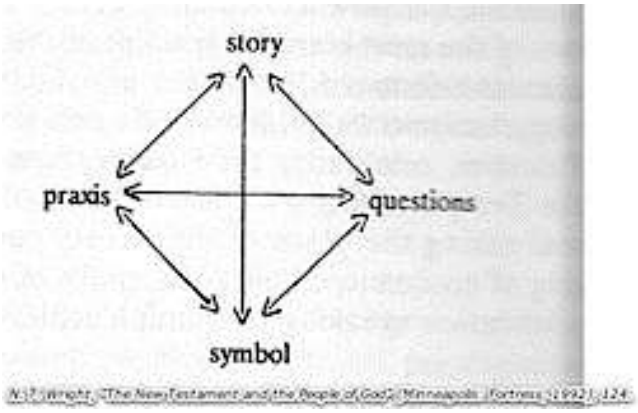
(Online Course by N.T. Wright; Free but registration required)

https://www.udemy.com/paul-and-his-letter-to-philemon/

Prof. N.T. Wright compares Paul's letter to Philemon to a letter of Pliny showing powerful countercultural differences.

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Here's how Wright diagrams worldview in *The New Testament and the People of God.*



He then goes on to say that the part we refer to as *culture* runs between symbol and praxis.

Source: https://nickmelazzo.wordpress.com/page/48/

See also: Paul's Worldview for description of diagram as applied to Paul

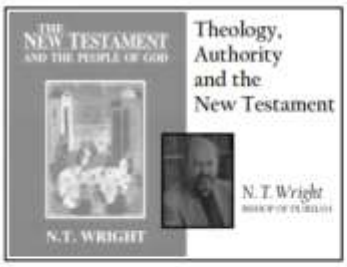
FYI: N.T. Wright | On Worldview (2017)
https://www.youtube.com/watch?v=2u-f2qmYr1s [Video]

Introduction: N.T. Wright and the Biblical Worldview (2006)
https://biblicalstudies.org.uk/pdf/ref-rev/15-2/15-2_intro.pdf [PDF]

***See also:* Worldviews**

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Fact or Opinion?
Slides from an Overview of his Book, The New Testament and the People of God
http://www.blakleycreative.com/jtb/BXnB_Texts/BXnB04_Wright_Authority_print.pdf



What's at stake for Wright?

- Wright is concerned with the nature of theological truth claims. That is, Wright is concerned with questions about how one goes about making and evaluating claims about God, for example, claims about:
  - who God is
  - what God is like
  - what God does and does not do
  - what God has done, is doing, will do

Fact or Opinion?

- 2 + 2 = 4
- Emma is so funny.
- The Declaration of Independence was signed in 1796.
- Thaddaeus' favorite color is yellow.
- That was a really good movie.

What's the Difference?

- A factual statement reveals something about the object in question, the truthfulness or falsity of which is independent of the person making the statement; while an opinion reveals something about the person making the statement but nothing about the object about which they speak.

Fact or Opinion?

- O. J. Simpson murdered Nicole Brown Simpson and Ronald Goldman.
- Human beings descended from apes.
- Jesus is God.

On Theology 1 (1 of 2)

Theology, . . ., turns the spotlight on certain particular dimensions of the worldview, of any worldview. It is possible to suggest a sharply focused definition of theology: theology is the study of gods, or a god. It is also quite common, to work with a more wide-ranging definition, interacting with elements of the worldview-pattern: »

On Theology 1 (2 of 2)

» theology suggests certain ways of telling the story, explores certain ways of answering the questions, offers particular interpretations of the symbols, and suggests and critiques certain forms of praxis.

On Theology 2 (1 of 2)

Theology thus tells stories about human beings and the world, stories which involve either a being not reducible to materialist analysis or at least a provocative space within the story-line where such a being might, by implication, be located. »

On Theology 2 (2 of 2)

» In the light of this story-telling activity, theology asks questions, as to whether there is a god, what relation this god has to the world in which we live, and what if anything this god is doing, or will do, about putting it to rights.

NTPG slides continued on next page…

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On Revelation 1

Marx, Nietzsche, and Freud persuaded a whole generation to be skeptical of revelation, and to see it not as pointing beyond itself to a divine reality but as pointing back to other aspects of human individual and/or corporate existence and identity.



On Revelation 2

Equally . . . theologians have not found it at all easy to move beyond a belief in revelation itself to actual statements about the divine. Such statements all too easily collapse into restatements of the revelatory mode itself. Analysis of the actual being of a god, of 'divine substance', is conceived as highly problematic.



Question #1

There are four things which world-views characteristically do, in each of which the entire worldview can be glimpsed. First, . . ., worldviews provide the stories through which human beings view reality.

Question #2

Second, from these stories one can in principle discover how to answer the basic questions that determine human existence: who are we, where are we, what is wrong, and what is the solution?

Question #3

Third, the stories that express the worldview, and the answers which it provides to the questions of identity, environment, evil and eschatology, are expressed ... in cultural symbols.

Question #4

In the last question, the word eschatology appeared. Eschatology is the study of what? the end; the last things

Question #5

Fourth, worldviews include a praxis, a way-of-being in the world.... [The] real shape of someone's worldview can often be seen in the sort of actions they perform, particularly if the actions are so instinctive or habitual as to be taken for granted.

Question #6

Worldviews are thus the basic stuff of human existence, the lens through which the world is seen, the blueprint for how one should live in it, and above all the sense of identity and place which enables human beings to be what they are.

Question #7

Theology suggests certain ways of telling the story, explores certain ways of answering the questions, offers particular interpretations of the symbols, and suggests and critiques certain forms of praxis.

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Jesus Bodily Resurrection Vs Greek philosophy - N.T. Wright
https://www.youtube.com/watch?v=jzWgcRFaOpw [Video]

How Greek was Paul's Eschatology? [N.T. Wright] [PDF]
https://research-repository.st-andrews.ac.uk/bitstream/handle/10023/8760/SNTS_Paul_s_eschatology_AcceptedManuscript.pdf?sequence=1

The Wisdom of the Greeks (Paul and Greek Philosophy)
http://mydigitalseminary.com/wisdom-greeks/
Discusses the chapter, "Athene and Her Owl: The Wisdom of the Greeks", N.T. Wright's, *Paul and the Faithfulness of God*, where Wright examines the influence of Greek philosophy on Paul's world.

See also: **The Use of Greek Philosophy by Paul in the Bible**

See also: **Greek Philosophy – Epicurean, Platonism, Stoicism**

NOTE: For more N.T. Wright discussing issues related to Heaven and life after death, as well as covering related topics and including different perspectives - see my separate "Reference Notes on Heaven"

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The following provides a good summary and/or companion guide to N.T. Wright's extensive writings on Paul and especially Romans.

N.T. Wright and the Faithfulness of Paul: Part 9: Paul in History (by Derek Vreeland)

https://derekvreeland.com/2014/11/paul-in-history/ (also includes links to parts 1-8)

See related interview article about corresponding book:

Through the Eyes of N.T. Wright by Derek Vreeland (Interview by Brian Zahnd)

https://brianzahnd.com/2015/09/through-the-eyes-of-n-t-wright/

Excerpts (Interview Q&As):

BZ: How would N.T. Wright describe Paul's use of the word "justification"?

DV: In *Paul and the Faithfulness of God*, Wright works to reconstruct the very complex world of Paul. We better understand the words Paul uses when we understand the world around him. One common word in Paul's vocabulary is "justified," which (in the ESV) appears 11 times in the book of Romans alone. The common evangelical assumption has been that to be justified means an individual has received an official pardon from God whereby that person now has a right relationship with God. However, when we survey Paul's historical context this interpretation loses its persuasiveness because individuals seeking a right relationship with God was simply not the core issue for Jews or for Greek-minded Romans. The key issue in the form of a question was this: *Who is a part of God's family?* One question Paul deals with in many of his letters is how are Gentiles a part of God's covenant people without become Jewish? A simple answer is because God has declared them to be within the covenant family through the faithfulness of Jesus.

Justification is not a matter of how individuals "get saved," rather it describes God's act of declaring who is a part of God's covenant community.

BZ: Eschatology is always a popular topic. What does N.T. Wright do with Paul's eschatology?

DV: Wright frames Paul's theology around three central themes: monotheism, election, and eschatology, so God's future for the world (eschatology) is a massively important subject. In reading Wright, I have found that eschatology is not the caboose at the end of the train, but the engine driving Paul's theological project. From Wright's perspective, Paul's view of God's future is one of renewal and reconciliation. The rhetorical climax of Romans 8, for example, is not people indwelt with God's spirit crying out "Abba, Father," but with creation groaning, longing to be set free from corruption. This future is one of new creation, where human being are reconciled to one another and to God, and the division between heaven and earth is reconciled and God's dwells with and reigns over his people in an age of peace. This future reign is the age to come, which has broken into the present evil age through Jesus and the Spirit. We are people shaped by the age to coming, living in this age colonizing it with the values and culture of the age to come. In this regard, Wright connects ethics to eschatology. How we live now is not based on the values of this present age that is passing away, but on the age to come where Jesus is King. We are people of the light living in the land of darkness, bringing the light of new creation into a tired, broken-down world.

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BZ: How does ecclesiology and the role of the church factor into N.T. Wright's understanding of Paul's theology?

DV: The church is the a the very center of Paul's worldview and his theology. While Paul was a thinker on par with the Greek philosophers, he did not write speculative philosophical essays. He wrote letters to churches to instruct and encourage them, and to help them think "Christianly" to use a term from Wright. Paul envisioned a holy, unified church at the heart of all of his work. In fact, the unity of the church is the single thread binding together all of Paul's letters. Paul never thought of his letters as a new Christian torah. He was clear; Jesus the Messiah is the fulfillment, the telos, of the torah. Paul does theology in his letters as a way to help his churches think theologically. For Paul this renewal of the mind was integral to the viability and flourishing of the church. Wright goes so far as to say Paul created what we know as Christian theology. While Paul remained a Jewish thinker who wrote using Jewish language and metaphors, he was creating something very new for the people of God. He demonstrated for the church how to think prayerfully about God, God's people, and God's future in the light of Jesus and the Spirit.

"Paul on the Unity of the Church" by N.T. Wright - Session One (2014)

Why Unity Mattered to Paul
https://www.youtube.com/watch?v=1NZ2epO9cjI [Video]

Galatians 2, 1 Corinthians 8-10, etc.

"Paul on the Unity of the Church" by N.T. Wright - Session Two (2014)

Path to Unity: Messiah and the Spirit
https://www.youtube.com/watch?v=cnB0j0HQa8Q [Video]

Ephesians esp. Chapter 3 (e.g., verse 10,); 1 Corinthians 8-10, Romans 14, etc.

N.T. Wright on Paul – A few Memorable Quotes

https://timstafford.wordpress.com/2013/12/03/n-t-wright-on-paul/

Reading N.T. Wright's scholarly work is like drinking from the proverbial fire hose. As far as I am concerned, it is a fire hose spouting good wine. I am a few hundred pages into his massive two-volume *Paul and the Faithfulness of God,* a book he has been pointing toward for decades. It's a pleasure.

I won't try to describe his argument, but I thought I would pass on a few memorable quotes.

(*See also*: N.T. Write Quotes)

re: Onesimus and Philemon and Slavery

. 12 "For Paul, much as he valued freedom, the mutual reconciliation of those who belonged to the Messiah mattered more than anything else. For Philemon to have responded angrily to Paul's letter by giving Onesimus his freedom but declaring that he never wanted to set eyes on him again would have meant defeat for Paul. Reconciliation was what mattered. That is why Paul wrote this letter [Philemon]."

p. 20. "Paul is not only urging and requesting but actually *embodying* what he elsewhere calls 'the ministry of reconciliation.' God was in the Messiah, reconciling the world to himself, he says in 2 Corinthians 5:19; now, we dare to say, God was in Paul reconciling Onesimus and Philemon."

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p. 32 “Slavery was, for both Philemon and Paul, simply part of the worldview. It was how things got done. It was the electricity of the ancient world; try imagining your home or your town without the ability to plug things in and switch them on, and you will realize how unthinkable it was to them that there should be no slaves.”

re: Faith vs Theology/Doctrine

p. 42 “The distinction between ‘faith’ in the Reformers’ sense and ‘theology’ or ‘doctrine’ has by no means always been clear, producing as we saw the problem whereby ‘justification by faith’ has come to mean ‘justification by believing in the proper doctrine of justification,’ a position which, in attempting to swallow its own tail, produces a certain type of theological and perhaps cultural indigestion.”

re: History

p. 50 “The reason history is fascinating is because people in other times and places are so like us. The reason history is difficult is because people in other times and places are so different from us. History is, to that extent, like marriage….”

Re: The Temple

pp. 96-7 “The Temple, and before it the wilderness tabernacle, were thus heirs, within the biblical narrative, to moments like Jacob’s vision, the discovery that a particular spot on earth could intersect with, and be the gateway into, heaven itself…. The Temple was not simply a convenient place to meet for worship. It was not even just the ‘single sanctuary,’ the one and only place where sacrifice was to be offered in worship to the one God. It was the place above all where the twin halves of the good creation intersected. When you went up to the Temple, it was not *as though* you were ‘in heaven.’ You were actually there. That was the point. Israel’s God did not have to leave heaven in order to come down and dwell in the wilderness tabernacle or the Jerusalem Temple. However surprising it may be for modern westerners to hear it, within the worldview formed by the ancient scriptures heaven and earth were always made to work together, to interlock and overlap. There might in principle be many places and ways in which this could happen, but the Jewish people had believed, throughout the millennium prior to Jesus, that the Jerusalem Temple was the place and the means *par excellence* for this strange and powerful mystery.”

re: Politics

p. 181 “Like Marx, ancient Jews seem to have thought that the point was not to explain the world but to change it.”

p. 203 “In the western world for the last two hundred years the categories of ‘politics’ and ‘religion’ have been carefully separated, each being defined negatively in relation to the other. ‘Politics,’ for the modern west, is about the running of countries and cities as though there were no god; ‘religion’ is about engaging in present piety and seeking future salvation as though there were no *polis,* no civic reality.”

Quote by N.T. Wright:

“**At the heart of Galatians 2** is not an abstract individualized salvation, but a common meal. Paul does not want the Galatians to wait until they have agreed on all doctrinal arguments before they can sit down and eat together. Not to eat together is already to get the answer wrong. The whole point of his argument is that all those who belong to Christ belong at the same table with one another.

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The relevance of this today should be obvious. The differences between us, as twentieth-century Christians, all too often reflect cultural, philosophical and tribal divides, rather than anything that should keep us apart from full and glad Eucharistic fellowship. I believe the church should recognize, as a matter of biblical and Christian obedience, that it is time to put the horse back before the cart, and that we are far, far more likely to reach doctrinal agreement between our different churches if we do so within the context of that common meal which belongs equally to us all because it is the meal of the Lord whom we all worship. Intercommunion, in other words, is not something we should regard as the prize to be gained at the end of the ecumenical road; it is the very paving of the road itself. If we wonder why we haven't been travelling very fast down the road of late, maybe it's because, without the proper paving, we've got stuck in the mud." — N.T. Wright, For All God's Worth: True Worship and the Calling of the Church

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Dr. N. T. Wright Academic Review (2014)

https://www.youtube.com/watch?v=3Fiw4kqrYj0 [Video]
(Discussion at Oklahoma Christian University (OC) of his newly released book, *Paul and the Faithfulness of God*, including a panel discussion with fellow scholars Richard Hays, Jerry Sumney and James Thompson.) Wright made several appearances at Oklahoma Christian University (OC) March 24-25, 2014. Other appearances were also recorded and are (via Vimeo) available here: http://www.oc.edu/events/mcgaw-lecture/past-speakers/n-t-wright.html, and (via YouTube) as follows:

Dr. N. T. Wright Luncheon

https://vimeo.com/90358114 [Video] (Note: could only find on vimeo)
@ 8:30 talks about problem with attitude of Christians separating spiritual from rest of life and is due to a Western culture of deism (God is an absentee landlord) and Epicurean (not sure if any gods at all, but they never had anything to do with our world and never will) mind set

Dr. N. T. Wright lecture at Oklahoma Christian

https://www.youtube.com/watch?v=usRHAVN4Cpo [Video]
https://www.youtube.com/watch?v=2cBuYaU_wf4 [Video] (Alt./longer)

Dr. N. T. Wright Student Q&A

https://www.youtube.com/watch?v=bptERDE44ck [Video]

Dr. N. T. Wright at OC

https://www.youtube.com/watch?v=o3EtZKJeme4 [Video] ("Good News", approx. 18 min.)

Dr. N. T. Wright - Oklahoma Christian Q&A

https://www.youtube.com/watch?v=3pCSL5Wugpg [Video] (personal info, msg. to leave; 14 min.)
also briefly discusses reading the Bible, how, when and how often he reads the Bible; Paul; church; etc.

Dr. Ravi Zacharias at Oklahoma Christian University (2015)

https://www.youtube.com/watch?v=NDgha3oipYc [Video] (mentions following N.T. Wright)

N. T. Wright on *Paul and the Faithfulness of God*: A Conversation with Richard B. Hays – Justification and Spirit in Galatians 2 and Romans 8 with Richard B. Hays (2014)

https://www.youtube.com/watch?v=JM8DGAnUq2k **[Recommended]**
Includes discussion of Galatians 2, Romans 8; Gal. 3:22, Rom. 3:22; and also discuss *pistis Christou*

Discussion Guide (for above video):

http://www.augsburgfortress.org/media/downloads/NTWright_VideoDiscussionGuide_Hays.pdf [PDF]

Galatians 2: 11-21

1. Richard Hays outlines four important aspects of his interpretation of Paul's understanding of justification as found in Galatians 2:11-21.
   a) In Hays's first point, what is Paul's understanding of the "truth of the Gospel"? In Paul's eyes how has Peter's table fellowship practice denied that truth? For Paul, how is the practice of table fellowship central to questions of justification?
   b) Paul, says Hays, does not reject his Jewish identity but rather relies on Torah to say that justification comes, not from the law, but from God's faithfulness. How does Hays then tie participation in the new life of Christ and Jesus' act of loving and giving of himself to the faithfulness of God?
   c) Summarize Hays's understanding of Paul's theology of justification as outlined in Galatians 2:11-21.
   d) Which of N. T. Wright's responses to the points made by Dr. Hays were most helpful to you? Why?

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e) Which points made by Dr. Hays or Dr. Wright do you want to think about or inquire into further?

2. N. T. Wright says that while justification and being in Christ are joined at the hip for Paul, justification and participation are not synonymous. Some scholars have argued that justification and participation are in opposition to each other, but Hays and Wright agree that the fusion of the two is a better interpretation. What are your thoughts? Why is this argument important in interpreting Paul's theology?

3. How, in your understanding, are the faithfulness of God, the faithfulness of Christ, and human faith/faithfulness intimately connected in Paul's theology as outlined in these Galatians verses? In one or two sentences, summarize your understanding of Paul's theology of justification.

Romans 8

1. In this conversation about Romans 8 you see leading Paul scholars working through questions that they are still exploring and questions about which they wonder. What do you take away from observing this animated and candid exchange? What further questions does the conversation raise for you?

2. N. T. Wright and Richard Hays each identify why Paul's writings "light them up" and why they have given so much of their scholarly careers to thinking and writing about Paul. What is it about Paul and his letters that raises interest and passion in you?

The Kingdom New Testament – N.T. Wright (referenced in above video)

https://redeeminggod.com/kingdom-new-testament/

http://www.internetmonk.com/archive/n-t-wrights-the-kingdom-new-testament

https://www.readthespirit.com/explore/interview-nt-tom-wright-on-kingdom-new-testament/

Evening Conversation with NT Wright and Richard Hays (2016)

Trinity Forum / Duke Divinity School Evening Conversation in Wash., D.C.
on the subject of "The Good News and the Good Life."
https://www.youtube.com/watch?v=w6XakC2ZjsU [Video] (full unedited version)

https://vimeo.com/156750788 [Alt. link]

N.T. Wright: Panel Discussion on Pauline Theology with Faculty (2014)

https://www.youtube.com/watch?v=mNzcwo6opqg [Video]
The faculty panel members included Douglas Campbell, professor of New Testament; Susan Eastman, associate research professor of New Testament; and J. Ross Wagner, associate professor of New Testament. Professor Richard Hays moderated. (Nov. 12, 2014)

Wright begins with an explanation of his theme, the return of Yahwah to Zion as a key to Paul's Christology (in book, *Paul and the Faithfulness of God*), based off his study of 2nd Temple Judaism.

This is a somewhat contentious discussion at Duke Divinity School, due in large part to Campbell, but interesting nevertheless

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N.T. Wright - *Paul and the Faithfulness of God* (University of Edinburgh) (2014)
https://www.youtube.com/watch?v=0XszYFTkpGo [Video]

World's Leading New Testament Scholar On What Really Happened On The Cross
https://www.forbes.com/sites/jerrybowyer/2017/06/19/worlds-leading-new-testament-scholar-on-what-really-happened-on-the-cross/#1665bdf03e48

World's Top New Testament Scholar – Christians Need to Read the Gospels Through Ancient Jewish Eyes
http://affluentinvestor.com/2017/07/worlds-top-new-testament-scholar-christians-need-read-gospels-ancient-jewish-eyes/

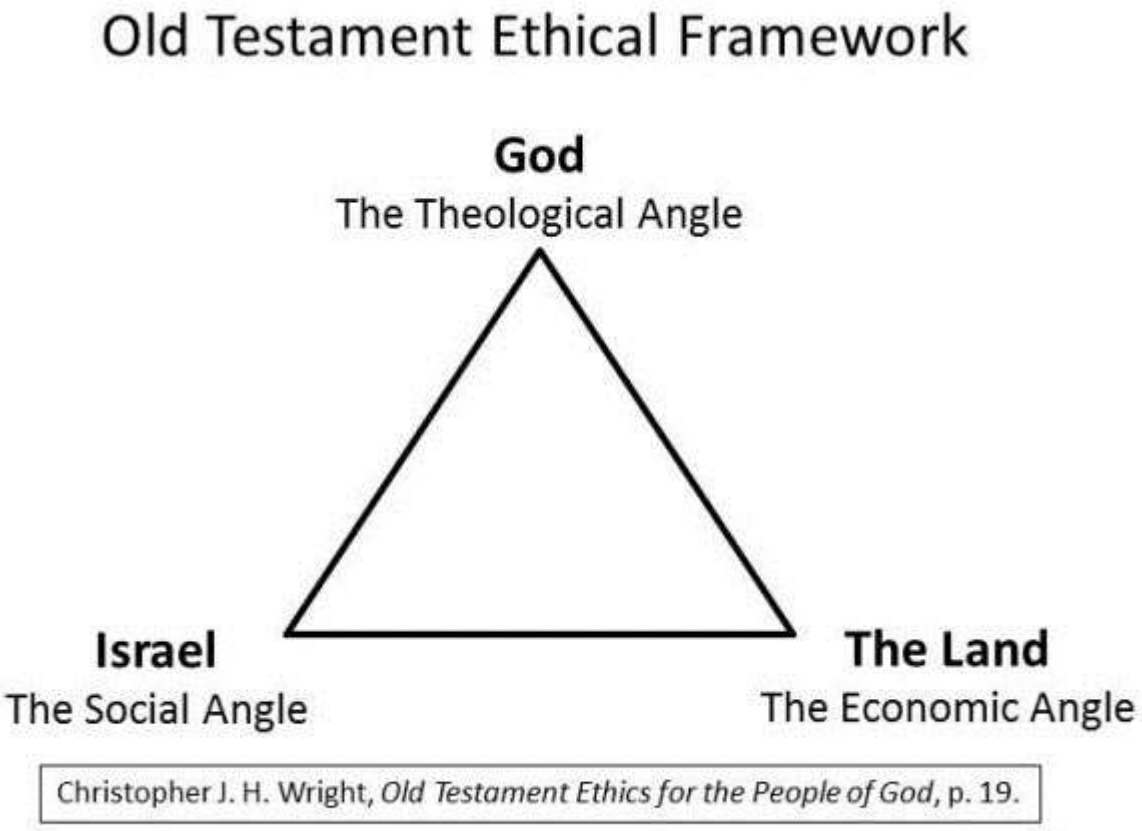
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Wright's OT Ethical Framework

https://theologicalsweets.wordpress.com/2012/03/17/wrights-ot-ethical-framework/

Excerpt:

There is much in the book to recommend, but I found the suggested framework for understanding OT ethics to be particularly helpful. He identifies three major themes in the Old Testament (God, Israel and land) and relates them to the major themes in the other major periods of Bible history (creation, NT and the end times). He uses a series of triangle diagrams to illustrate his point, beginning with the simplest one found below.



God, Israel and the land — these were the three pillars of Israel's worldview, the primary factors of their theology and ethics. We may conceptualize these as a triangle of relationships, each of which affected and interacted with both the others. So we can take each 'corner' of this triangle in turn and examine Old Testament ethical teaching from the theological angle (God), the social angle (Israel) and the economic angle (the land) [Wright, OT Ethics, p. 18].

Now let me briefly summarize each segment of the triangle.

- God (The Theological Angle, or Divine Angle in *An Eye for an Eye*). God is the primary factor in Old Testament ethics. Everything else naturally flows from a proper understanding and relationship to God. God's identity and character can be thoroughly found throughout Scripture, and it forms the basis for his covenant and dealings with Israel. He acted on their behalf, redeeming them from bondage and delivering them to the Promised Land. His will and intentions

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are reflected in his actions and his laws. The origin of the Torah is God and adherence to it promotes a healthy relationship with him. It provides the way of life and calls for imitation of God's character.

- Israel (The Social Angle). Israel's understanding of God directly impacted their relationship with others. Israel was to relate to others as people who had experienced God's blessings. As such, they were to extend the same kind of grace and kindness to others, particularly those who were weak or helpless. Just as sin destroyed relationships with other people, redemption extended to the social elements of society. Israel was called to be a holy nation, and their treatment of others was a reflection of their God.
- The Land (The Economic Angle). The land was a central element of the covenants with Abraham and Israel, and it served as the epitome of divine blessings. The land was a gift from God that provided ongoing blessings of sustenance and security. Ethics for Israel demanded a proper perspective on physical blessings. The land and all physical blessings belonged to God, and Israel were called to trust God as the source of all life and use their wealth for the benefit of the community. The land was also a measuring stick for the status of the covenant. Covenant blessings involved a healthy and productive land while covenant curses resulted in depletion of the land and/or removal from the land.

See my next post on Wright's Paradigmatic Interpretation here:

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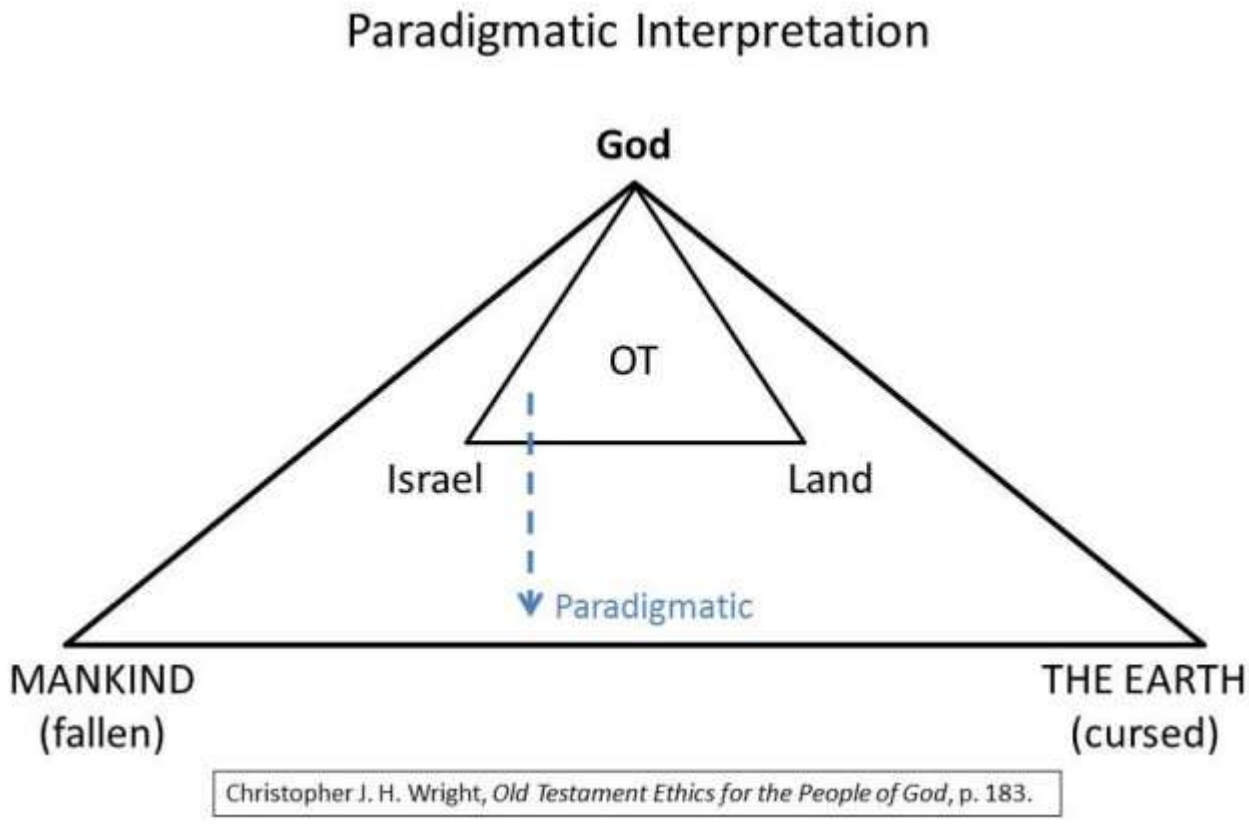
Wright's Paradigmatic Interpretation

https://theologicalsweets.wordpress.com/2012/03/23/wrights-paradigmatic-interpretation/

Excerpt:

Wright extends his use of the OT Ethical Framework in his Paradigmatic Interpretation. This interpretive process provides meaning and insight for Christians today who look back to the Law to find its original function and benefit today. I had written on this earlier, and I know some of you thought I was making this word up. But, alas, Wright uses the same word (several years before I could read "c-a-t" much less "para-dig-mat-ic"). Wright describes his approach in the following way:

This approach rests on the belief that God's relation to Israel in their land was a deliberate reflection of God's relation to humankind on the earth. Or, to be more precise, God's involvement with Israel in their land was God's redemptive address to the fracturing of his creative purpose for human beings and the earth. Humanity has rebelled and lives on an earth under God's curse. Israel was redeemed and lived in a land God promised to bless (Wright, OT Ethics, 183).



In short, paradigmatic interpretation calls for finding principles within the Law and making application in a different setting and context. It adds flexibility to a law and allows it to find meaning when the particular circumstances of a law have changed.

The reason this works is because there is a direct connection between the central elements of Creation and Israel's ethics. Wright states that this is a "deliberate reflection of God's relation to humankind on the earth." In the beginning, human sin corrupted God's original intention for creation. God's redemptive purposes, which most conspicuously started with Abraham and progressed in the nation of Israel, address the fundamental plight of humanity.

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To say it another way, the OT Law reflects the heart of God, which makes sense because God is the source of the Law. It originated with him. It displays his creational (o.k., so maybe that one's made up) intentions and reveals his redemptive purposes. It is the basis for what is carried forth into the New Testament. It provides indispensable background for understanding the NT.

It finds value today because it addresses proper perspectives for God, society and economic resources. As much as societies changes, neither God nor human nature has changed. In many ways, we are still dealing with the same issues addressed in the Law.

My next post on Wright's Interpretive Framework can be found here:

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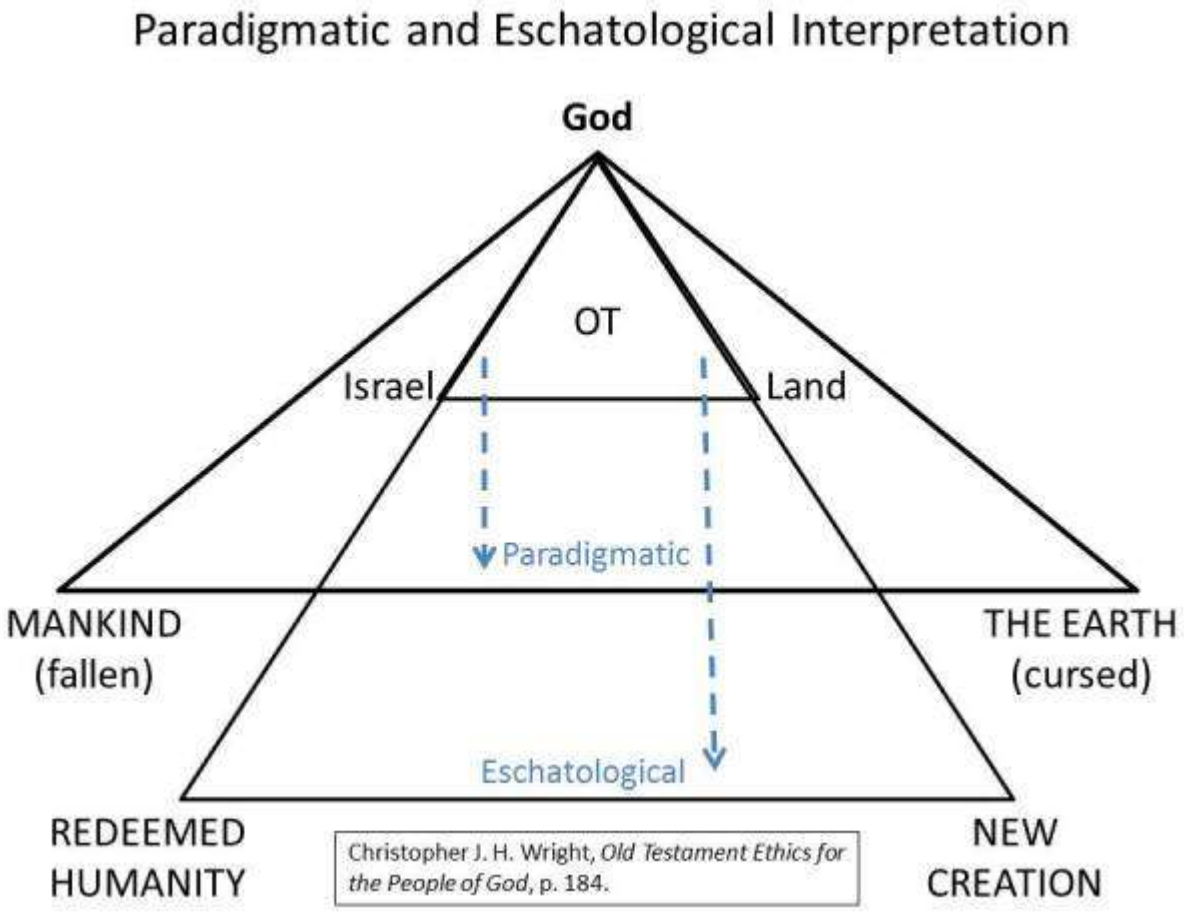
Wright's Eschatological Interpretation

https://theologicalsweets.wordpress.com/2012/04/17/wrights-escatological-interpretation/

Excerpt:

In Wright's Paradigmatic Interpretation, he notes that there are intentional connections in the major themes of Creation and the OT Law. God's relationship with Israel and the land show God's effort to address sinful humans and a fallen creation. There are elements of redemption in the OT Law that address widespread sinfulness. The Eschatological Interpretation takes this one step further. The Law not only looks back as a way to redress sin, but it looks forward to the end of all things when God will ultimately make all things right. It anticipates the day when God will redeem completely and totally; sin and rebellion will be vanquished. Notice Wright's explanation and diagram.

This approach rests on the conviction, solidly based in the Old as well as the New Testament, that God's redemptive purpose, initiated through Israel and their land, will ultimately embrace all nations and the whole earth, in a transformed and perfect new creation. Returning to the diagram, if we can think in dynamic terms while using a static figure, this means that the redemptive triangle will ultimately 'transcend' (break through) the triangle of fallen creation (Wright, OT Ethics, p. 184).



When considering how things ought to be now, specifically as addressed in the Law of God, it is helpful to balance things against God's intentions in the beginning with Creation and God's ultimate purposes in the end. Sin led to a reversal of God's original intentions for humanity. Instead of immediate realization of all God planned for man and woman, the Law was provided as a mechanism to reintroduce God's will. This

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involved a process where God loved his people, called them and worked with them in relationship with society and the land. Israel's stubbornness illustrates the fact that this was not a full and immediate realization of redemption.

Another interesting connection in Scripture is "the heavens and the earth." In the beginning, God created the heavens and the earth (Gen. 1:1). Sin represented the human response and rejection of God's plans. In the end, though, there will be "the new heavens and the new earth" (Isa. 65:17; 66:22; 2 Pet 3:13; Rev. 21:1). Israel in the OT and Christians today are charged with remembering God's original intention of creation while anticipating and trying to live into his ultimate purposes of the new heavens and the new earth. The struggle against sin and fallenness takes on a cosmic importance when considered in this light.

The next post of Wright's Typological Framework can be found here:

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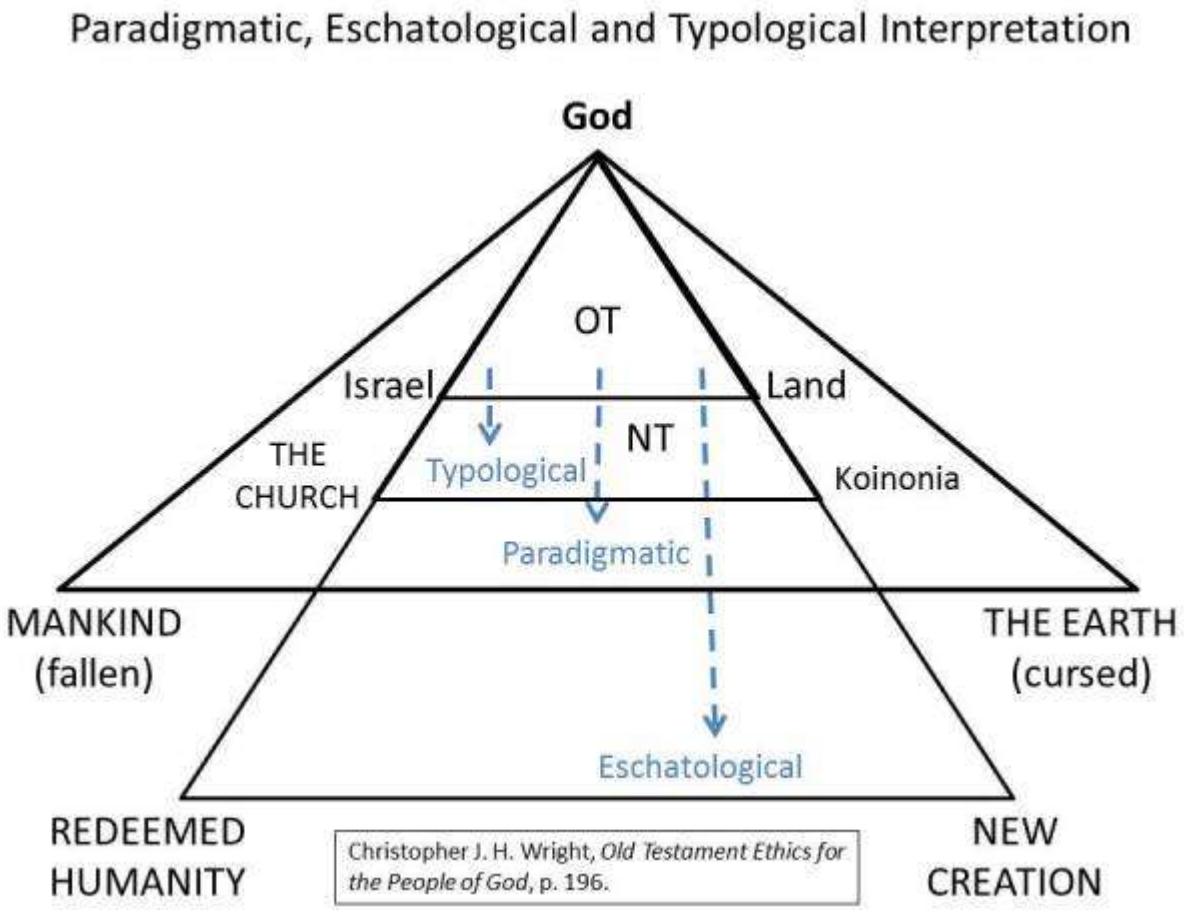
Wright's Typological Interpretation

https://theologicalsweets.wordpress.com/2012/04/28/wrights-typological-interpretation/

Excerpt:

This is a fourth post on Wright's models of interpretation in *Old Testament Ethics and the People of God*. The Paradigmatic Model related the OT Law to Creation, where it sought to restore God's creative purposes for humans and creation that had been tarnished by sin. The Eschatological Model related the OT Law to the End, where God will ultimately and completely bring redemption. In the Typological Model, Wright relates the OT Law to what was being accomplished by Christ in the NT. Christ completes and fulfills the Law, so the OT Law must naturally be understood in light of what was being accomplished by Christ. Wright states the following:

So then, the typological interpretation of the land, which relates it to the person and work of Jesus the Messiah, does not come to a 'dead end' with Jesus himself. Rather, it carries the social and economic thrust of the Old Testament ethics onwards into the ethics of practical relationships within New Testament Israel, the Messianic community. Citizenship of the kingdom of God most certainly has a social and economic dimension. This is a dimension that has transcended the land and kinship structure of Old Testament Israel, but not in such a way as to make that original structure irrelevant (Wright, OT Ethics, 196).



There are several things to note here.

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First, I find it extremely helpful that Wright considers the Old Testament in light of the other major movements of Scripture (Creation, Christ and the Consummation of Ages). This fits within the basic structure for the message of the Bible:

- Creation
- Community of Israel
- Christ
- Community of Christians (Church)
- Consummation of Ages

This structure is chiastic with God's ultimate purposes in the outer most part of the outline, God's institution of his will with fallen humanity in the next innermost sections, and Christ at the center of the picture, who perfectly reveals the Father and brings the two worlds together in reconciliation.

Second, there is a definite progression in the revelation and attainment of God's will. A fallen creation overturned God's original desires for humanity. The Law began a re-institution of God's will in a sinful world. Christ perfectly revealed the Father, highlighting and intensifying the message while providing an avenue for forgiveness that was absent from the first covenant. And Christ's work was fulfilled in anticipation of ultimate redemption in the End.

Third, the OT must be understood in light of the NT. The old is completed in the new. God's will finds full fruition in Christ. Without Christ, there is a huge gap in understanding of the OT.

Fourth, the inverse is true, too. The NT must be understood in light of the OT. This means that approaching the NT necessitates a consideration of the social and ethical implications of the OT. The major thrusts of the OT should not be discarded, leaving the NT to comment only on the "spiritual." The NT has real and valid implications for society, and a healthy understanding of the OT helps illuminate these.

Fifth, the typological method of interpretation illustrates that manner this connection is often explicitly (and implicitly) made. The NT provides types, or intentional correspondences between the figures and events of the OT. The OT prefigures and sets the stage for what is to come, and the NT shows intentional connection with its past.

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New Perspective on Paul (2013)

http://www.religionfacts.com/new-perspective-on-paul

Excerpt:

…There are multiple points of contention between the perspectives, which include, but are not limited to, the following:

Imputation or Inclusion

Certain New Perspective scholars contend that the Pauline term "justification" is the result of a sinner being made right with God and entails their inclusion into God's covenant community. The Old Perspective contends "justification" refers to the process by which a sinner is made right with God, which includes the transfer, or "imputation", of Christ's righteousness to the sinner.

N.T. Wright posits that the Pauline term "justification" isn't the means by which a person is made right with God, but a sign that they already are. "Justification," he writes, "is the doctrine which insists that all those who have this faith belong as full members of this family, on this basis and no other." Wright elaborates,

'Justification' in the first century was not about how someone might establish a relationship with God. It was about God's eschatological definition, both future and present, of who was, in fact, a member of his people. In Sanders' terms, it was not so much about 'getting in,' or indeed about 'staying in,' as about 'how you could tell who was in.' In standard Christian theological language, it wasn't so much about soteriology as about ecclesiology; not so much about salvation as about the church.

Justification, Wright argues, is the declaration of being in right relationship with God.

Old Perspective theologians believe the Pauline word "justification" refers to the means by which sinners are made right with God, as opposed to being merely being an announcement of a person's inclusion into the people of God. N.T. Wright rejects the idea that God justifies the sinner through transferring, or "imputing," Christ's righteousness to them, but that the sinner is just declared righteous as a covenant member.

One critic of The New Perspective, Douglas Moo, contrasts Paul and Wright with the following table:

Romans 4:5			
Paul	"faith	is credited	as righteousness" (NAU)
N.T. Wright	faith	is a badge	of covenant membership

Gathercole elaborates:

> At its core, the doctrine of justification says that sinners can be miraculously reckoned righteous before God. This happens for all who believe and has nothing to do with observance of the law, which for sinners is impossible. With this foundation in place, we can move on to see how Paul uses the doctrine of justification by faith. The new perspective rightly observes that Paul uses justification to argue that Gentile Christians need not take on the yoke of the law (Galatians) and that Jewish Christians and Gentile Christians should live together in harmony (Romans 14-15). While we must not neglect these demands, we should not allow the tail to wag the dog.

Many Old Perspective scholars use a summary description articulated by Moo (1950-present, professor of New Testament at Wheaton College) in his criticism of N.T. Wright's arguments, as a way to summarize the methodological differences between the perspectives:

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> "[N.T.] Wright backgrounds what the New Testament foregrounds, and foregrounds what the New Testament backgrounds."

In other words, The Old Perspective accuses The New Perspective of promoting what Paul makes secondary (i.e. ethnic inclusion) and demoting what he makes primary (i.e. sinners being reckoned as righteous)…

Old and New Perspectives on Paul: A Third Way? (Reformed / Gospel Coalition)

https://www.thegospelcoalition.org/article/old-and-new-perspectives-on-paul-a-third-way

Excerpt:

John Barclay, professor of divinity at Durham University in England, has written a sizable contribution to New Testament studies in *Paul and the Gift*. His basic thesis is that *gift* is the proper first-century category for comprehending Paul's term *grace* (2). His primary focus is examining the divine gift giving, which for the apostle Paul is God's gift of Christ (4).

Barclay believes ***gift*** is the best way to understand Paul's concept of grace for three chief reasons.

First, grace is a multifaceted concept that theologians frequently use but seldom define. Some stress the incongruity of grace (giving to an unworthy recipient); others the efficacy of grace. Barclay points out that these different "perfections" of grace (conceptual extensions) aren't better or worse interpretations of the concept, just different aspects of it (6). He identifies six possible perfections of grace (70–75, 563):

- Superabundance—the size or permanence of a gift
- Singularity—the giver's sole and exclusive desire to express benevolence and goodness
- Priority—the timing of the gift, namely, that it takes place prior to the initiative of the recipient
- Incongruity—a gift given without regard to the worthiness of the recipient
- Efficacy—the effect of the gift, namely, what the gift is designed to accomplish
- Non-circularity—the gift escapes reciprocity and a system of exchange

Second, ever since E. P. Sanders published *Paul and Palestinian Judaism*, many New Testament scholars have been careful to emphasize that Second Temple Judaism was a religion of grace. The problem with Sanders's thesis, however, is that Second Temple conceptions of grace weren't uniform, which undermines claims that Paul's views were either similar or dissimilar to first-century views (6).

Third, though Paul regularly highlights the incongruous aspect of grace—that God gives the Christ-gift without regard to the worth of the recipient (6)—Barclay argues against the idea that incongruity automatically eliminates all forms of reciprocity. He claims the concept of unconditional gift-giving—a no-strings-attached concept—germinates with Luther and fully flowers with Immanuel Kant but is anachronistic to Paul's first-century context (e.g., 11, 44, 50–51, 63, 115, 185). In his judgment, Paul knows nothing of a "pure" gift (52, 64)…

What is There Between Minneapolis and St. Andrews? A Third Way in the Pipe-Wright Debate (2011)

https://www.academia.edu/4574669/What_is_There_Between_Minneapolis_and_St._Andrews_A_Third_Way_in_the_Pipe-Wright_Debate (Downloadable as a PDF)

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What's the "Old" Perspective on Paul?

http://www.patheos.com/blogs/jesuscreed/2015/03/09/whats-the-old-perspective-on-paul/
Review: Carl Trueman's sketch of Luther's theology at work in the *Heidelberg Disputation*

The New Perspective on Paul: Calvin and N. T. Wright

https://christianreformedink.wordpress.com/bad-theology/new-perspective-on-paul/the-new-perspective-on-paul-calvin-and-n-t-wright/

Excerpt:

…In recent years N. T. Wright, Canon Theologian at Westminster Abbey, has written numerous works from the new perspective. His works have echoed the same charge as Sanders and Dunn, namely the Protestant reading of Paul has been influenced by alien theological issues. Along similar lines to Sanders and Dunn, Wright argues:

> Judaism in Paul's day was not, as has regularly been supposed, a religion of legalistic works-righteousness. If we imagine that it was, and that Paul was attacking it as if it was, we will do great violence to it and to him. Most Protestant exegetes had read Paul and Judaism as if Judaism was a form of the old heresy Pelagianism, according to which humans must pull themselves up by their moral bootstraps and thereby earn justification, righteousness, and salvation. No, said Sanders. Keeping the law within Judaism always functioned within a covenantal scheme. God took the initiative, when he made a covenant with Judaism; God's grace thus precedes everything that people (specifically, Jews) do in response. The Jew keeps the law out of gratitude, as the proper response to grace—not, in other words, in order to *get* into the covenant people, but to *stay* in. Being 'in' in the first place was God's gift.[6]

One can easily see the approbation of the general theses of the new perspective in Wright's statement. Elsewhere, in commenting about the significance of the ministry of Christ, Wright contends that traditional interpretations miss the mark. Wright states:

> Those who heeded Jesus' call to audition for the kingdom-play that God was staging through him found themselves facing a challenge. Christians from quite early in the church's life have allowed themselves to see this challenge as a new rule book, as though his intention was simply to offer a new code of morality. This has become problematic within the Reformation in particular, where people have been sensitive about the danger of putting one's human 'good works' logically prior to the faith by which one is justified. But that was not the point…

N.T. Wright vs. John Piper **(Soteriology101, Leighton Flowers)**

https://www.youtube.com/watch?v=piWSvMIIUn0 [Video]

Covenant and Justification: Horton vs. Piper and Wright

http://theaquilareport.com/covenant-and-justification-horton-vs-piper-and-wright/

N.T. Wright extends debate with John Piper by releasing Apostle Paul tome

http://religionnews.com/2013/11/06/nt-wright-john-piper-paul-debate-tome/ (Interview by John Merritt)

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What is There Between Minneapolis and St. Andrews? A Third Way in the Pipe-Wright Debate (2011)

https://www.academia.edu/4574669/What_is_There_Between_Minneapolis_and_St._Andrews_A_Third_Way_in_the_Pipe-Wright_Debate (Downloadable as a PDF)

N.T. Wright and the "New Perspective on Paul" (2007)

http://markdroberts.com/?p=299

Excerpt:

Regarding John Piper and his book against N.T. Wright…

Here is my fear, however. John Piper is very influential, especially among the kinds of people who would be troubled by Wright's take on Paul. I'm afraid that many will buy and read Piper's book before and even without ever reading Wright himself. Then they'll quote or paraphrase Piper, without even going back to read Paul once again to see if Piper is actually right. This, I suggest, is neither Reformed, nor evangelical, nor even especially Christian. One who reads Piper should also read Wright himself, and, more importantly, should dive into a fresh examination of Scripture. Even if Wright is wrong, it's hard to believe that he doesn't have many valuable insights into the text, including many correctives for those of us who have always read Paul in a certain way…

Resources

If you're looking for more information on N.T. Wright and the New Perspective on Paul, let me recommend:

Scot McKnight, a series of blog posts on the New Perspective by a top evangelical New Testament scholar.

Collin Hansen, "From the Seminaries to the Pews"; a short history of the recent controversy over the New Perspective

Simon Gathercole, "What Did Paul Really Mean?"; an fine introduction and criticism that appeared in *Christianity Today* in August 2007

John Piper, *The Future of Justification: A Response to N.T. Wright*

Transcript of an interview of N.T. Wright conducted by Trevin Wax. An extraordinarily interesting and helpful resource.

N.T. Wright, "New Perspectives on Paul"

N.T. Wright, "The Shape of Justification"

N.T. Wright, "Paul in Different Perspectives"

"A Conversation on Paul with James D.G. Dunn and N.T. Wright"

Trevin Wax Interview with N.T. Wright (Full Transcript)

https://blogs.thegospelcoalition.org/trevinwax/2007/11/19/trevin-wax-interview-with-nt-wright-full-transcript/

Link to MP3: http://saidatsouthern.com/nt-wright-interview-mp3/ [Audio]

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An Evening Conversation on Paul with James Dunn and NT Wright (2009)

(Edited Transcript for second half of 2-part conversation)
http://www.thepaulpage.com/an-evening-conversation-on-paul-with-james-d-g-dunn-and-n-t-wright/

NT Wright Page: Full Transcript of 2-part Conversation; Downloadable as a PDF

http://ntwrightpage.com/2016/05/09/an-evening-conversation-on-jesus-and-paul/

Links to MP3's

http://ntwrightpage.com/2016/05/06/jesus-durham-nt-seminar/ (re: Jesus)

http://ntwrightpage.com/2016/05/06/paul-durham-nt-seminar/ (re: Paul)

God's Righteousness & Our Justification (2003)

http://hornes.org/theologia/mark-horne/gods-righteousness-and-our-justification

Excerpt:

One of the questions that is commonly asked about Tom Wright regards his teaching about how Paul uses the term "the righteousness of God." Since Wright's interpretation of the term in Paul's epistles is commonly mentioned in passing but rarely analyzed, it seems like a good idea to explicitly spell it out here so people can possess an informed opinion.

One should keep in mind a couple of things:

1. This has nothing conceptually to do with "the new perspective." It has nothing to do with the nature of first-century Judaism as being either grace-based or merit-based.

2. Wright's exegesis in no way contradicts the claims of The Westminster Confession and Catechisms. One can still believe (and should) that the righteousness of Christ is imputed to sinners who are united to Christ by faith. Nothing changes if one agrees with Wright about "the righteousness of God." Wright doesn't think that texts like Romans 1.17 are speaking of the imputation of God's righteousness to sinners. He may be right or wrong, but there is plenty of canonical grounding for Christ obeying and dying in the place of his people without those texts…

…Remember Isaiah 56.1b: "For My salvation is about to come / And My righteousness to be revealed." The Gospel declares the death and resurrection of Jesus and in doing so reveals God's righteousness. Notice Paul's parallelism between "the righteousness of God is revealed" and "the wrath of God is revealed." Obviously, "the wrath of God" is not something imputed to sinners so that they are reckoned as being wrathful with God's own wrath. Rather, it is God's character manifested toward them. That is yet another contextual cue demanding that we understand "the righteousness of God" to refer to his own character which compelled him to act on behalf of his people.

Finally, one needs to remember that the close proximity of references to God's righteousness and those to justification are perfectly understandable without any notion of a transfer of "righteousness" from God to the sinner. (To repeat yet again: I am *not* denying that Jesus' righteous status is shared with His people. It most certainly is. I am simply denying that Paul is speaking of such imputation *in these specific passages*.) Consider Psalm 35.24: "Judge me, O LORD, according to Thy righteousness." Though two different word groups are used, the Psalmist is plainly asking for *justification* and believes it will be given to him on the basis of God's *righteousness*. But there is no transfer imagined here. The point is that God's character and integrity guarantee that he will vindicate those who belong to him. Likewise, in Isaiah 45.24, 25, the righteousness of God means he can be trusted to fulfill his promise so that "all the offspring of Israel" will be "justified."…

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The New Perspective in Northern Ireland

http://www.patheos.com/blogs/jesuscreed/2016/04/05/the-new-perspective-in-northern-ireland/

Excerpt:

Here is Patrick Mitchel's chart that maps Paul's theology of the Christian life (and he offers observations showing no chart can contain it all):

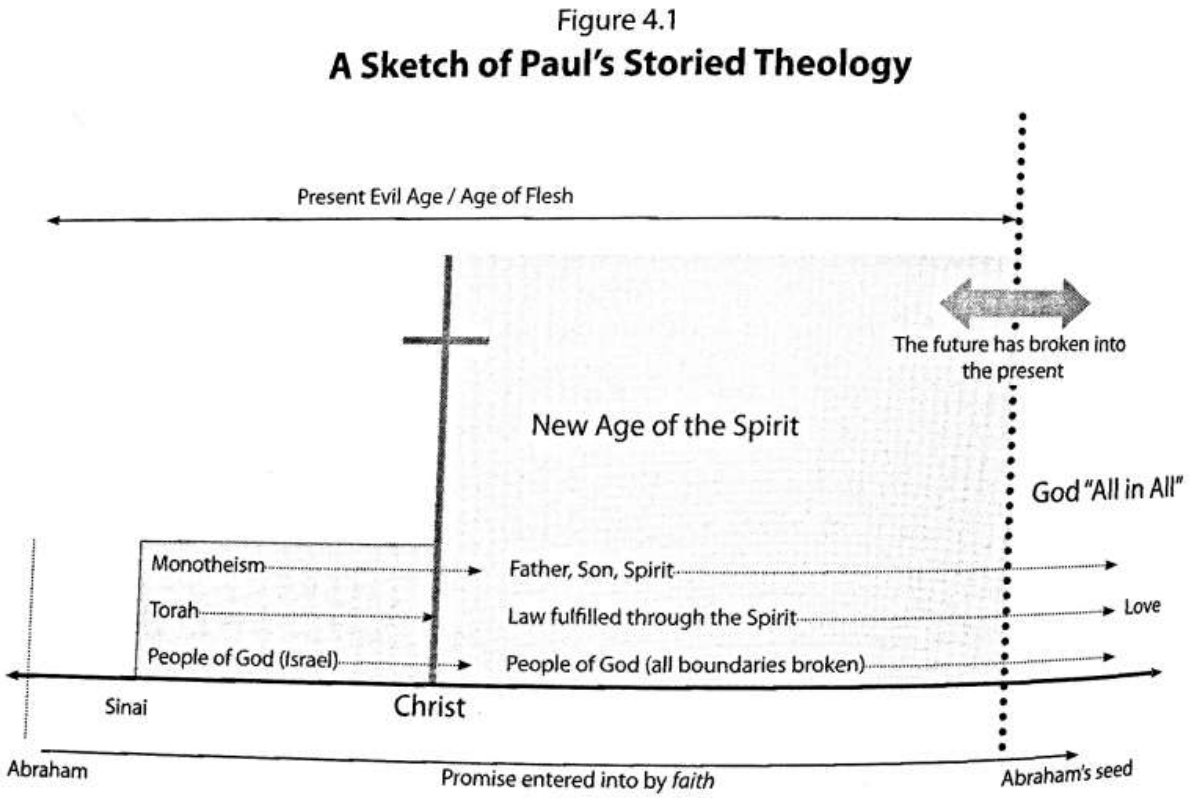


image: http://wp.production.patheos.com/blogs/jesuscreed/files/2016/04/Screen-Shot-2016-04-02-at-8.51.40-AM.png

Notice continuity, the covenant God makes with Abraham setting the Bible's narrative, the importance of some discontinuity, the prominence of Spirit, and the pervasive reshaping under the influence of eschatology. This in contrast to the simplistic but appealing to some law vs. grace narrative/ideology that at times overrides all other themes.

With NT Wright, Mitchel observes a "restructuring" of monotheism, Torah and the people of God. Justification, too, then is inseparably linked to ethical transformation in the new age of the Spirit that generates transformation.

See also: **Calvinism**

and: **Reformed Theology vs Lutheranism vs Calvinism vs Weslyanism**

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Centrality or Directionality in Pauline Theology?

https://dmyencich.wordpress.com/2016/10/11/centrality-and-or-directionality-in-pauline-theology/

Excerpt:

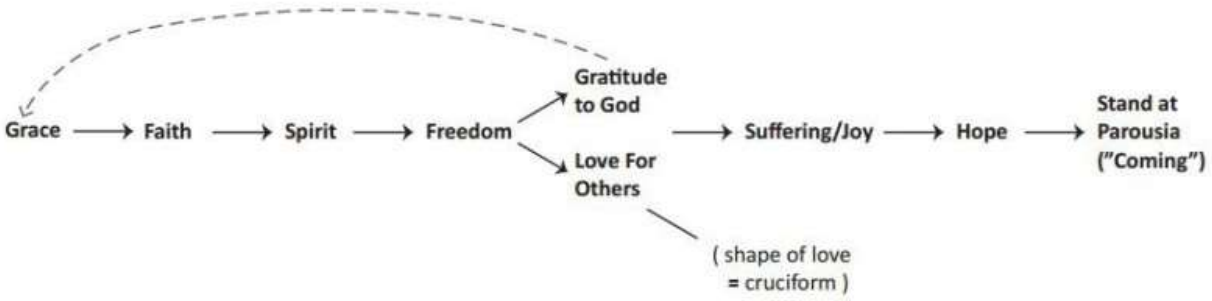


(If ever there were an image *begging* for Raiden-style lightning bolts to be Photoshopped in, it's this picture of my friend, mentor, and former NT professor, **Rollin Ramsaran**.)

Many debates between the "New" and "Old Perspective" on Paul (hereafter 'NP' and 'OP,' respectively) rise and fall on defining the *center* of Paul's theology. For various OP/Lutheran readers of Paul, the center is justification by faith. For Albert Schweitzer, the center was being "in Christ," with justification nestled as a subsidiary within that center. Schweitzer's "crater-within-a-crater" reading of Paul's central concerns was then redeployed, in modified form, in E. P. Sanders' *Paul and Palestinian Judaism*, one of the first shots fired by what has later come to be known as the NP. What is important here is that all three—Luther, Schweitzer, and Sanders—assumed that Paul's theology had a *center* and that identifying this center was the first step toward satisfactory exegesis.

Identifying the 'center' of Paul's thought, however, is not the only way we can attempt to understand and describe the apostle's theology. In the analysis of any discourse, talk of a "center" is profoundly metaphorical. Neither Paul's letters nor theology are geometrical shapes; in treating them as one, we deploy "center" as a heuristic metaphor to describe how his thought 'works' (again, another metaphor!). In the study of Paul, attempting to describe his center has its benefits. It allows for taxonomy, for the identification of all the various parts and pieces of Paul's theology and the singular driving force that lends animation to them all. But, again, "center" is not the only metaphor we can use and, by using it, we necessarily risk over-emphasizing one thing and under-emphasizing others. There are other options.

Another metaphor we might use instead of "center" is "direction." As my seminary mentor, Rollin Ramsaran, put it to me at SBL last year: Paul's theology doesn't have a center; it moves in a *direction*. This is reflected in Ramsaran's preferred method of teaching Paul: the Pauline Moral Reasoning Chart or, as many **Emmanuel Christian Seminary** students and alumni affectionately call it, the **Paul Chart**:



(C) Rollin Ramsaran, teaching document. Reproduced from my class notes.

Here Ramsaran, who is neither OP nor NP (but maybe he might hang out with some of the Apocalypticists? I'll have to ask him next time we break bread), emphasizes that Paul's theology doesn't have a center but rather a beginning point: God's **grace**, extended first to Israel through the Law and now to the gentiles through Christ. The proper human response to this grace is **faith**, which then leads to the gift of the **Spirit** (which binds Christians one to another and together to Christ), and so on. Already the center(s) described by Luther, Schweitzer, and Sanders are subsumed in the directional schematic.

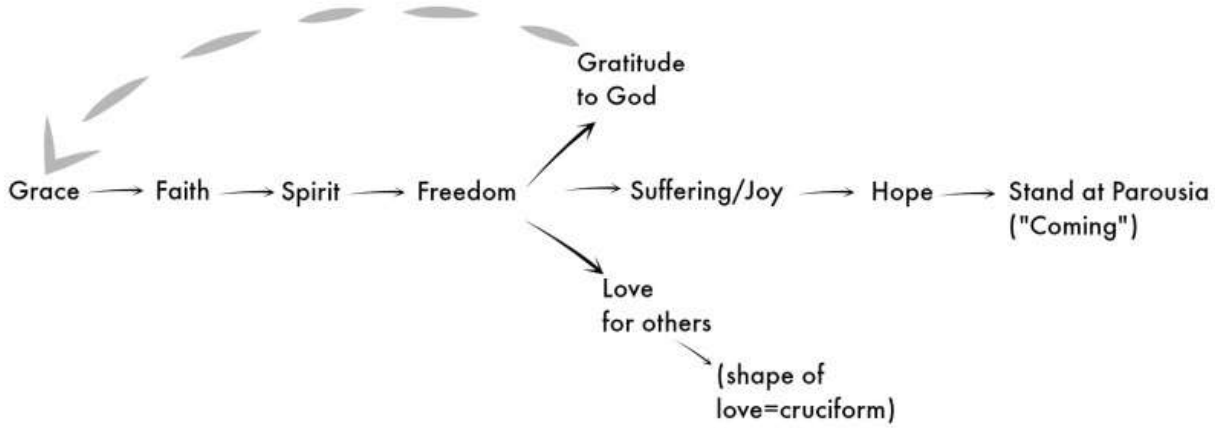
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Importantly, though, they are *not* downplayed; they are simply re-contextualized as stops on the way to the *telos* of Pauline theology, the *parousia*.

The Paul Chart doesn't play out exactly like this in *every* single letter but, among the undisputeds, it's hard to argue that this isn't Paul's basic order of operations. As Ramsaran teaches it, we can use the chart not only to read Paul as a thinker but to read and identify "the weight" of an individual letter ("the weight" = which point[s] on the chart are emphasized most in a given letter). As part of my preparation to teach a series on Paul at a local church, I ran each of the undisputed letters through Ramsaran's chart. While only the longer letters (Rom, 1 Cor) run through the whole chart, every aspect appears and works out in this basic order depending on the circumstances of a given letter.

Reading a whole slew of NP material, I have been wondering of late if "center" is the best metaphor we might use. While Ramsaran's Paul Chart does not unseat the explanatory power of all aspects of the NP (nor does it even attempt to), this seems to me to be the better way to map Paul's theology. By insisting on a center, we must necessarily relegate other aspects of Paul's thought to a periphery. If, on the other hand, we insist on reading Paul *directionally*, fewer items of import (e.g., eschatology, ethics) are pushed toward a periphery and are instead contextualized within a distinctly Pauline theological teleology.

10/13/2016: I've since used Ramsaran's chart to read **Galatians**. You can read my interpretation **here**.



My friend, Jordan Kellicut, sent me this image, which is spiffier than the one drawn from my notes. His assistant, Jessie, at **Oakland Drive Christian Church** cleaned this up nicely.

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Wheaton Theology Conference with N.T. Wright (2010)

http://www.andyrowell.net/andy_rowell/2010/04/audio-and-video-of-the-wheaton-theology-conference-with-nt-wright-is-now-available-online-for-free.html

- I would highly recommend Richard Hays's lecture which explores the relationship between Scripture and tradition. I have blogged about it at: N. T. Wright, Richard Hays, and Karl Barth on Scripture and Tradition *(See below)*
- I would also highly recommend Kevin Vanhoozer's address in which he tries to look for common ground with the Neo-Reformed and New Perspective regarding justification. *(See below)*
- Jeremy Begbie's lecture about features of Wright's ecclesiology which have particular appeal among those interested in new expressions of the church is also very good. *(See below)*
- Wright's chapel message in which he urges students to memorize Ephesians is also good. *(See below)*
- Wright's final lecture on Paul is a preview of his big book on Paul which may be available in 2012. *(See below)*
- All of the lectures are worthwhile listening to.

See Michael Gorman's overview of the whole conference:

N.T. Wright Wheaton Conference Report (1)
http://www.michaeljgorman.net/2010/04/18/ntw-wheaton-report-1/

N.T. Wright Wheaton Conference Report (2)
http://www.michaeljgorman.net/2010/04/19/nt-wright-wheaton-conference-report-2/

N.T. Wright Wheaton Conference Report (3)
http://www.michaeljgorman.net/2010/04/20/nt-wright-wheaton-conference-report-3/

N.T. Wright Himself at the N.T. Wright Wheaton Conference (4)
http://www.michaeljgorman.net/2010/04/22/nt-wright-at-the-nt-wright-wheaton-conference-4/

N.T. Wright's Pauline Respondents: Conference Report (5)
http://www.michaeljgorman.net/2010/04/26/nt-wrights-pauline-respondents-conference-report-5/

(Professor) N.T. Wright Going to St. Andrews
http://www.michaeljgorman.net/2010/04/27/professor-nt-wright-going-to-st-andrews/

Resources for Wheaton Theology Conference on N. T. Wright
http://www.andyrowell.net/andy_rowell/2010/04/resources-for-wheaton-theology-conference-on-n-t-wright.html

N.T. Wright for Everyone: The Historical Jesus by Kevin Hanks
https://www.scribd.com/doc/27995789/NT-Wright-for-Everyone-The-Historical-Jesus

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N.T. Wright for Everyone: the Apostle Paul **by Nijay K. Gupta**
https://www.scribd.com/document/26629137/NT-Wright-for-Everyone-the-Apostle-Paul

N.T. Wright for Everyone: Biblical Theology **By Kyle T. Fever**
https://www.scribd.com/doc/27022370/NT-Wright-on-Biblical-Theology

A Theological Dialogue with N.T. Wright – Lectures (iTunes)
https://itunes.apple.com/us/podcast/a-theological-dialogue-with-n-t-wright/id430717675?mt=2

N.T. Wright | Wheaton College Chapel Message **(2010)** **re: Ephesians**
http://player.mashpedia.com/player.php?q=WCRMRKSiV2c [Video] [NOTE: Requires Registering]

https://www.youtube.com/watch?v=WCRMRKSiV2c [Video] includes

Overview of Ephesians in 15 Minutes by N. T. Wright [subset of above Chapel Message]
https://mysteryoffaithblog.com/2010/09/27/n-t-wright-overview-of-ephesians-in-15-minutes/ [links to video]

Wheaton Theology Conference | Panel: Wright, Hays, Walsh, Keesmaat, Thompson, and Perrin
https://www.youtube.com/watch?v=XNv4ww1TbtM [Video]

Richard Hays | Knowing Jesus: Story, History, and the Question of Truth **(2010)**
https://www.youtube.com/watch?v=a2FlVhQEIaM [Video]

Another example of Dr. Hays' lecturing (not related to conference)…
Richard Hays: The Creed as Hermeneutical Lens for Ready Scripture, and Vice Versa
https://www.youtube.com/watch?v=KU6FJWE-EO4 [Video] **(2013)** **AnglicanTV**

How do we read the Bible? How does the way we read the Bible inform our theology and ministry? Modern and postmodern methods of Biblical interpretation (hermeneutics) have tended to read the Bible as an isolated text with little unified meaning or coherence—but this has not always been the case. Throughout most of church history, Christians have read the Bible under the guidance of the Rule of Faith and the great Creeds of the Church. How does such a creedal hermeneutic square with contemporary Christian and secular approaches to the Bible, and what are the implications of this approach for Christian theology, spirituality, and mission?

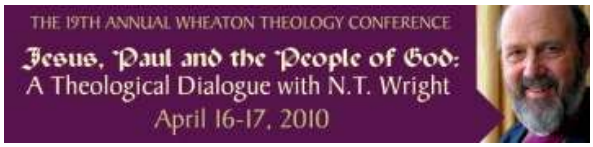
See Wright's response to Hays…

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Hays v. Wright at Wheaton (2010) – Commentary

Part 1 of 2: http://www.jrdkirk.com/2010/04/19/hays-v-wright-at-wheaton-part-1-of-2/

At the Wheaton Theology Conference on N. T. Wright, Richard Hays gave a critical assessment (above) of Wright's Jesus, as represented in *Jesus and the Victory of God*.



I want to respond to this lecture because it brings to the surface the passion behind my next major research project on the humanity of Jesus.

First off, I want to say where I agree with Hays. *Jesus and the Victory of God* is valuable as a "theology of the synoptic gospels," and as something that gives us a historically contextualized reading of that sort of Jesus.

But our Jesus is the canonical Jesus, which means that we are not trying to look through the gospels at something that lies behind, but to understand the Jesus whom we meet in the canonical stories. I find *JVG* valuable as a help toward understanding these stories, not as an approximation of "the historical Jesus."

Also, I agree with Hays that we are to read the gospels with a "resurrection hermeneutic," because I believe that the gospels were written with a resurrection hermeneutic.

Without detracting from these base-hits, and in large part because of them, I call foul on a couple of other points. First, Hays spoke of "resurrection hermeneutics" in the same breath as "incarnational hermeneutics". These are fundamentally different for one important reason: whereas all four gospels affirm the resurrection, only John has an incarnation. So, while reading these with a prior understanding of Jesus as resurrected Lord is a good reading of the gospels as written, reading them all as witnesses to the incarnate God is truly bringing in the theology of the church, and requires its own separate argument.



And I want to suggest that Hays has provided the strongest argument *against* an incarnation hermeneutic in his critique of *JVG*.

One place at which Hays finds *JVG* wanting is that it does not give due attention to the unique voices of each of the four Gospels we have in our New Testament canon. It is insufficiently attentive to the particular stories of Matthew, Mark, and Luke (Wright's sources). But this is the very reason why an incarnation hermeneutic is inappropriate for interpreting the same books! Hays is asking for a canonical reading that flattens out the polyvalent witness, the individual voices, of the Gospels.

Resurrection hermeneutic? Sure. Because the resurrection/ascension is Jesus' enthronement (Matthew, Luke), so when Jesus comes proclaiming the *reign* of God, he is enacting something that we know more fully once he is enthroned as the one who *reigns* at God's right hand.

Why is it that I am so resistant to allowing the church's tradition to transform the witness of the Synoptic Gospels? Tune in tomorrow.

Part 2 of 2: http://www.jrdkirk.com/2010/04/20/hays-v-wright-at-wheaton-part-2-of-2/

This is the second part of my engagement with Richard Hays's critique of N. T. Wright at the Wheaton Theology Conference last week. I left off last time with a suggestion that we have to separate the idea of a "resurrection hermeneutic" (Yay!) from an "incarnation hermeneutic" (Boo!).

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This time I need to say a bit more about why this distinction is necessary; in particular, today's post indicates why I find no power whatsoever in the comment, "What? Like the church has been misreading the Bible for 2,000 years?"

In the short response to Hays that Wright makes at the end of the Marianne Meye Thompson (peace be upon her) video, one thing he says is that Jesus comes proclaiming the reign of God–something that the creeds of the church are entirely silent about.And now I'm going to say something that I know will raise the hackles of so many of my good friends–who will, no doubt, fill the comments with quotes and indications about why I'm wrong. So be it. Enlighten me!

What Wright is pointing out is one sliver of a larger problem with "the church" as a guide to reading Jesus: when the church cared about Jesus as a Jewish man it gave us the Synoptic Gospels, when this became irrelevant and/or an embarrassment, it gave us the rule of faith.

The significance of Jesus' humanity, according to the creeds, is that it allows God to die. And this is, of course, a tremendously important component in Christian theology.

But the silence of the creeds on the life of Jesus is more than telling. Questions of ontology so consumed the energies of early Christological debates, and the church fathers so quickly became Gentiles, that the story of Jesus as told in the Synoptics was essentially irrelevant for fundamental Christian belief–as irrelevant as the story of Israel itself.

The Christology of the church is not a careful reflection on, and integration of, the entirety of the NT canon. It is a reflection of the church's prioritization of John in the midst of debates that pressed for clarity on Jesus' *ontology*. But these debates ensued without a concomitant realization that the "ontology" of the Gospels is a storied ontology about, first and foremost, a first century Jewish man. This is why there remains a massive amount of work to be done, integrating a more robust human Christology into the faith of the church.

So, do we read the Synoptic Gospels with a resurrection hermeneutic? Absolutely! Because the resurrected Lord is the one who came exercising power and authority with the advent of the Kingdom of God.

But do we read the Synoptic Gospels with an incarnational hermeneutic? No, because we realize that the Jesus of the creeds, the "incarnate God", has no need of Mark 1-14. And this makes me highly skeptical that the tradition is a good guide for reading the story that Mark chose to write.

As Hays argued in his critique of *Jesus and the Victory of God*, the church chose to give us a four-fold Gospel canon. Honoring that polyphonic tradition means that we must not allow John's Jesus (= the church's Jesus plus a couple verses from Matthew 1 or Luke 1) to run roughshod over the very different stories that Matthew, Mark, and Luke chose to tell.

Marianne Meye Thompson | The Gospel of John Meets Jesus and the Victory of God (2010)

https://www.youtube.com/watch?v=D2bcXk2pUwE [Video]

Nicholas Perrin | Jesus' Eschatology and Kingdom Ethics: Ever the Twain Shall Meet (2010)

https://www.youtube.com/watch?v=xcF74b99pxg [Video]

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N.T. Wright | Paul and the People of God (2010)
https://www.youtube.com/watch?v=aewGFwNldzw [Video]

Wheaton Theology Conference | Panel: Wright, Vanhoozer, Begbie, Bockmuehl, and Humphrey (2010)
https://www.youtube.com/watch?v=PSieEAXSsXY [Video]

Kevin J. Vanhoozer | The State of the Union with Christ in St. Paul and in Protestant Soteriology (2010) "Wrighting the Wrongs of the Reformation" [Recommended]
https://www.youtube.com/watch?v=HwIifBl-H5I [Video]

Alt. link: https://www.youtube.com/watch?v=D1atyv0VZFk [Video]

Jeremy Begbie | The Shape of Things to Come? Wright Amidst Emerging Ecclesiologies (2010)
https://www.youtube.com/watch?v=TLb2jDmM9kg [Video]

N.T. Wright | Jesus and the People of God (2010)
https://www.youtube.com/watch?v=1AukgNlAgiI [Video]

N. T. Wright, Richard Hays, and Karl Barth on Scripture and Tradition (2010)
http://www.andyrowell.net/andy_rowell/2010/04/n-t-wright-richard-hays-and-karl-barth-on-scripture-and-tradition.html

Excerpt:

Richard Hays began today's Wheaton Theology Conference with a fascinating appreciation and critique of N.T Wright's work. Hays noted how surprised he was to find a couple of years ago that Wright was very suspicious of overly-theologically-determined readings of Scripture while Hays is trying to more explicitly ground his interpretation in the church's tradition.

As the day went on, it occurred to me that Hays and Wright have slightly different audiences in mind when they write. The two opponents Hays usually has in mind are flaccid Christianity and supposedly benevolent secularism; whereas Wright is usually trying to combat Christian fundamentalism / dogmatism and atheists (like Hitchens, Dawkins and some members of the Jesus Seminar). Hays is concerned about the assumptions of the New Testament guild, the excesses of the secular university, and the theological dilution of mainline Christianity. Wright is concerned about calcified theological paradigms, systematic theologians acting as heresy police, and professors who bully impressionable students to jettison Christian belief. Hays's opponents are grayer whereas Wright's are more black and white. Hays noted and Wright affirmed today that Wright worries about the reading of Scripture being confined to the attic (by the fundamentalist) or in the basement (by the atheist bully).

Hays prefers the method of unmasking hidden assumptions and out-churching his opponents with beauty; whereas Wright prefers the method of recovering the Bible and out-arguing his opponents with

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reason. Hays thinks the presuppositions of his opponents are unexamined and need to be exposed as such. He has little hope they will be persuaded but thinks that the witness of the cruciform community might win a hearing. Wright believes his historical arguments may give his opponents pause or may at least slow them down and he hopes that his arguments will at least reinforce the wavering Christian.

Hays said he would like to get his friends Karl Barth (1886-1968) and N.T. Wright (1948-) together for a chat with one another. Wright expressed in the evening lecture that he is concerned about Barth's rejection of natural theology. In particular, I think Wright is concerned that Barth would be contemptuous of Wright's historical work with the Gospels--"Nein, Tom!" More likely I think, Barth would want to more clearly situate theologically what Wright is doing (as Hays and Thompson attempted to do today).

In particular, I think Wright would appreciate Barth's 1963 book Evangelical Theology which describes how Barth thinks theology should be done. Here are two quotes that I think theologically frame what Wright is doing in his work.

Barth explains that a Christian should approach the Scriptures by asking "what are the Scriptures saying about God?" In order to attempt to answer this question, Barth endorses the use of any tool including historical work.

"Its [Theology's] searching of the Scriptures consists in asking the texts whether and to what extent they might witness to him [God] . . . Every possible means must be used: philological and historical criticism and analysis, careful consideration of the nearer and the more remote textual relationships, and not least, the enlistment of every device of the conjectural imagination that is available." (*Evangelical Theology*, 34-35).

In his books which are often historical and apologetic works, Wright does exactly what Barth says above--Wright explores how the Scriptures speak of God. Wright says to the reader something like, "This is what these texts seem to say about Jesus. Here is where I looked. This is what I found." That is proclamation. That is witness.

Wright is concerned that dogmatic or fundamentalist Christian theology functionally discourages Scripture reading. It says, "We have already found everything there is to be found. Don't bother looking." Barth would affirm Wright's concern. Barth welcomes revisiting the tradition to test its faithfulness to the Scriptures.

Theology has to reconsider the confession of the community, testing and rethinking it in the light of its enduring foundation, object, and content. The faith of the community is asked to seek understanding. Faith seeking understanding, *Fides quaerens intellectum*, is what theology must embody and represent. What distinguishes faith from blind assent is just its special character as "faith seeking understanding." Certainly, the assumption behind all this will be that the community itself may have been on the right track in the recent or remote past, or at any rate on a not altogether crooked path. Consequently, fundamental trust instead of mistrust will be the initial attitude of theology toward the tradition which determines the present-day Church. And any questions and proposals which theology has to direct to the tradition will definitely not be forced on the community like a decree; any such findings will be presented for consideration only as wellweighed suggestions. Nevertheless, no ecclesiastical authority should be allowed by theology to hinder it from honestly pursuing its critical task, and the same applies to any frightened voices from the midst of the rest of the congregation. The task of theology is to discuss freely the reservations as well as the proposals for improvement which occur to it in reflection on the inherited witness of the community. Theology says *credo*, I believe, along with the present-day community and its fathers. But it says *credo ut intelligam*, "I believe in order to understand." To achieve this understanding, it must be granted leeway for the good of the community itself. (*Evangelical Theology*, 42-43).

It seems to me Hays, Wright and Barth are quite close on all of these matters but that it is useful to have iron sharpen iron.

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Wheaton Conference Report (2010)
http://www.reformation21.org/articles/wheaton-conference-report.php

********* **End: Wheaton Theology Conference with N.T. Wright Resources ********

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Misc. (not directly related to anything else in these notes, but of interest nevertheless):

Os Guinness | Transforming the World Yet Again (2015) Wheaton Chapel
https://www.youtube.com/watch?v=FZHmpvuSUJk [Video]

Evening Conversation with Os Guinness The Trinity Forum
https://www.youtube.com/watch?v=B7Rq-zHJWas [Video] **(2013)**

https://www.youtube.com/watch?v=Hgk6hPaQ_p4 [Video] **(2014)**

ZI Symposium with Ravi Zacharias, Os Guinness, and Edmund Chan (2017)
https://www.youtube.com/watch?v=tHQaHl04thY [Video]

Edmund Chan – "The Heart of Success Re-defined"
Os Guinness – "The Heartbreak of Our Nation"
Ravi Zacharias – "Our Heaven-Sent Message"

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Covenantal Nomism

[Jump to the next section]

(**NOTE: "**nomism" is from Greek for "law")

Covenantal Nomism: Wikipedia

Covenantal Nomism (from Deibert on Falk on Sanders)

http://www.tyndale.cam.ac.uk/Tyndale/staff/Head/DeibertonFalkonSanders.PDF [PDF]

Excerpt:

The 'pattern' or 'structure' of covenantal nomism is this:

(1) God has chosen Israel and **(2)** given the law.

The law implies both **(3)** God's promise to maintain the election and **(4)** the requirement to obey.

(5) God rewards obedience and punishes transgression.

(6) The law provides for means of atonement, and atonement results in **(7)** maintenance or re-establishment of the covenantal relationship.

(8) All those who are maintained in the covenant by obedience, atonement and God's mercy belong to the group which will be saved."

Covenantal nomism? (From A comparative review of Sanders and Carson et al)

http://www.rabbisaul.com/articles/nomism.php

Excerpt:

Briefly put, covenantal nomism is the view that one's place in God's plan is established on the basis of the covenant and that the covenant requires as the proper response of man his obedience to its commandments, while providing means of atonement for transgression. (Sanders, 75)

The History of the Interpretation of the Apostle Paul

http://www.tyndale.cam.ac.uk/Tyndale/staff/Head/Lent_07_Handout.htm

Excerpt:

i. General

> For Judaism: "*obedience maintains one's position in the covenant, but it does not earn God's grace as such*. It simply keeps an individual in the group which is the recipient of God's grace." (p420) In other words: "obedience is universally held to be the behaviour appropriate to being in the covenant, not the means of earning God's grace." (421).

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'Israel's situation in the covenant required the law to be obeyed as fully and completely as possible … as the only proper response to the God who chose Israel and gave them commandments' (p. 81).

ii. **Covenantal Nomism:**

"(1) God has chosen Israel and (2) given the law. The law implies both (3) God's promise to maintain election and (4) the requirement to obey. (5) God rewards obedience and punishes transgression. (6) The law provides for means of atonement, and atonement results in (7) maintenance or re-establishment of the covenantal relationship. (8) All those who are maintained in the covenant by obedience, atonement and God's mercy belong to the group which will be saved. An important interpretation of the first and last points is that election and ultimately salvation are considered to be by God's mercy rather than human achievement." (p422)

iii. "basic consistency in the underlying pattern of religion"

iv. "On the assumption that a religion should be understood on the basis of its own self-presentations, as long as these are not manifestly bowdlerized, and not on the basis of polemical attacks, we must say that Judaism of before 70 kept grace and works in the right perspective, did not trivialize the commandments of God and was not especially marked by hypocrisy. The frequent Christian charge against Judaism, it must be recalled, is not that some individual Jews misunderstood, misapplied and abused their religion, but that *Judaism necessarily tends* towards petty legalism, self-serving and self-deceiving casuistry, and a mixture of arrogance and lack of confidence in God. But the surviving Jewish literature is as free of these characteristics as any I have ever read. By consistently maintaining the basic framework of ***covenantal nomism***, the gift and demand of God were kept in a healthy relationship with each other, the minutiae of the law were observed on the basis of the large principles of religion and because of commitment to God, and humility before God who chose and would ultimately redeem Israel was encouraged." (p426f)

v. 4 Ezra atypical.

Two Perspectives on Paul (Lutheran / Traditional Perspective **vs** The "New Perspective")

http://normtroubles.blogspot.com/2007/09/two-perspective-on-paul.html (Bruce Fisk)

Excerpt:

State of 1st c. Judaism

Burdened by the Law; dead in sin; marked by hypocrisy and legalism; bound up with sin, death & law (in contrast to grace, life & faith).

Vibrant, dynamic, diverse; a religion of grace; pattern of religion: "covenantal nomism*" (Sanders); in (spiritual) exile (Wright)

*"**Covenantal Nomism**" (according to Sanders): the notion that the Israelite's place in God's plan is determined by the covenant which God established with Israel, and that *obedience* to the law is *Israel's proper response* to God's initial act of grace. **(NOTE: "**nomism" is from Greek for "law")

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One Law, One People: Thoughts on Covenantal Nomism (By Ariel ben-Lyman HaNaviy)

https://bouldermenschristianfellowship.org/2013/09/06/covenantal-nomism/

Excerpt:

Power Points:

- What Sha'ul is really talking about when he employs the Greek phrase "ergon nomos," translated most often as "deeds of Law" is in actuality a technical phrase that the Judaisms of Sha'ul's day employed to speak of the halakhah, that is, the proper way in which a Jew is to walk out Torah.
- Indeed, the prevailing view of the sages of the 1st Century held to the common belief that Isra'el and Isra'el alone shared a place in the world to come. Thus, if a non-Jew wished to enter into HaShem's blessings and promises, such a person had to convert to Judaism first.
- For Sha'ul no such 'man-made" conversion policy existed in Scripture!
- By contrast, Sha'ul taught most assuredly that Gentiles were grafted into Isra'el the same way that Avraham was counted as righteous by God in B'resheet (Genesis) chapter 15: faith in the promised Word of the LORD.
- The halakhah that teaches Gentile inclusion only by way of conversion (read most often as "circumcision" in Galatians) was naturally at odds with the True Gospel of Gentile inclusion by faith in Yeshua plus nothing!
- If we understand that quite often Sha'ul's use of the term circumcision in Galatians is actually shorthand for "the man-made ritual that seeks to turn Gentiles into Jews" then the letter begins to make more sense Hebraically and contextually.

Conclusions:

- God is the God of both Jews and Gentiles! One need not change his station in life before God can accept him. What is more, the real change that takes place in a person's life is effected by the Ruach HaKodesh when, because of Yeshua's bloody, sacrificial death, the sinner takes on the status of righteous! Man cannot add to that which God perfects. A conversion to Judaism (a.k.a. circumcision), in Sha'ul's mind, added nothing to those wishing to be counted as true Israelites in the Torah Community. To Sha'ul, their genuine faith in the Promised Word of HaShem, as evidenced by the genuine working of the Spirit among them, was all the "identity" they would ever need! Once counted as righteous by the Righteous One Himself, all the new [Gentile] believer needed to do was begin to walk in that righteousness, a walk already described in the pages of the Written Torah, a walk formerly impossible due to the deadness of flesh and bondage to sin.
- Failure to continue in genuine trusting faithfulness for either Jew or Gentile participants invited God to place them in a position that Sha'ul called "broken off." In other words, natural branches (Jews) could be broken off because of lack of trust, and grafted-in branches (Gentiles) could also be broken off due to lack of trust (read Romans chapter 11)! Far from purporting that some "ethnic-driven" halakhah secured one's place in the 'olam haba (Age to Come), the native born Jew, the convert Jew, and the good old fashioned Gentiles all faced the same penalty for remorseless lack of faith: spiritual death. We see then that the Torah is the universal document for both peoples and it outlines God's plan for all mankind, both Jews and Gentiles.

The "mystery of the Gospel" is that Isra'el is actually comprised of both Jews and Gentiles! To be grafted into the family of God is to join oneself to a Jewish Olive Tree without having to succumb to any kind of man-made conversion policy whatsoever! To this end, one becomes submissive to the instructions and righteousness of God, and inherits the blessings of God, whether he is of Gentile or Jewish stock!

Thus, as we unlock some of Paul's technical phrases we find that:

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- "Works/Deeds of [the] Law"=most often refers to a prevailing Jewish policy that teaches that the Torah is for Jews only and that ethnic status is the qualifying factor for pleasing God.

- "Under [the] Law"=most often is shorthand for "under the condemnation of the law as it pertains to unregenerate sinners, their proclivity and slavery to sin, and the just punishment reserved for such individuals."

Just Another Jim: Covenantal Nomism
https://justanotherjim.wordpress.com/tag/covenantal-nomism/ **(Tag)**

Covenantal Momism – Oxford Biblical Studies
http://www.oxfordbiblicalstudies.com/article/opr/t94/e446

A term coined for the OT belief that God has chosen Israel and given the Law. God will be faithful to his promise but the nation is required to obey him. The Law provides the means for atonement which maintains the covenantal relationship.

Covenantal Nomism and Justification **(by a member of a Messianic Congregation)**
http://www.tetzetorah.com/covenantal-nomism-and-justification/ **[Recommended]**
(Provides a different viewing angle on the NPP issues)

Excerpt:

Before we transition for the most part from circumcision and works of the Law into a different Pauline phrase known as "under the Law" (in Section Seven below), I want to tie works of the Law together with the pattern of religion in 1st century Isra'el by briefly examining the theological concepts known as "covenantal nomism" and "justification." If, as I maintain, 1st century Isra'el did not define "works of the Law" (i.e., Torah observance) as legalism (the way the Church defines legalism), how then exactly did she conceptualize and define her Law-keeping? What was her motive for remaining so devoted to the Torah and subsequently to the covenants? Did she believe her Torah observance granted her "salvation"? Or perhaps did she instead believe her Torah observance helped to maintain a status of non-idolater (viz "justified existing covenant member") since her initial and ongoing "salvation" was believed to have been gained by belonging to the people group of Isra'el, and therefore, such maintenance was necessary to stay "saved"?

What Nanos and other recent scholars (E.P. Sanders, James D. G. Dunn, N. T. Wright, et al) are describing, as pertaining to Paul's 1st century Judaism and how it reportedly defined itself in terms of patterns of religion, has been carefully labeled as covenantal nomism.

> **Where Christians [e.g. Nanos] Got it Wrong with Paul – Scot McKnight**
> http://www.patheos.com/blogs/jesuscreed/2012/08/20/where-christians-got-it-wrong-with-paul/

Theopedia.com introduces and describes covenantal nomism for us in the following way…

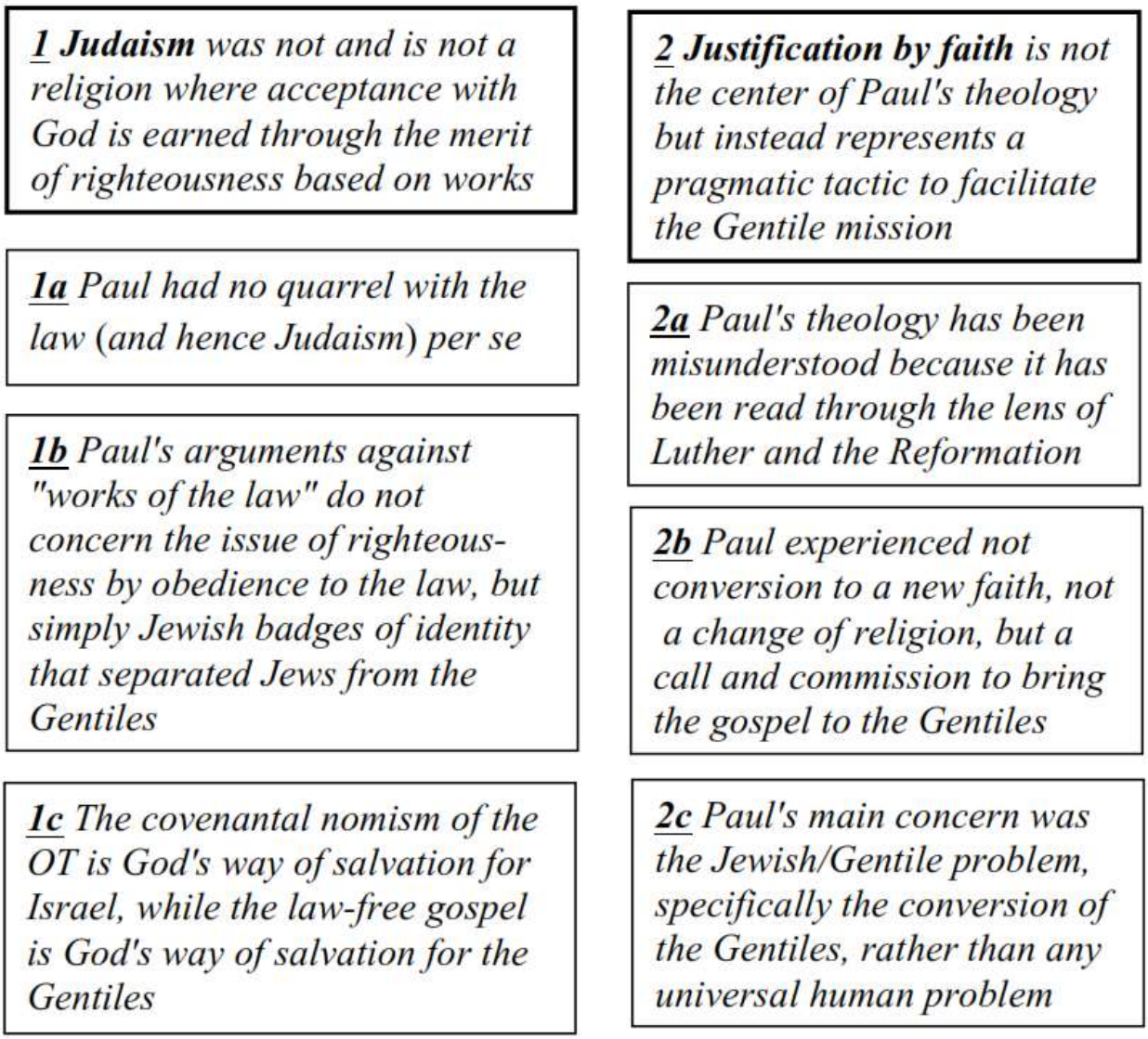
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HERMENEUTICS (II): Concerning the New Perspective on Paul

http://alpharetta-bible-study.com/images/PDFs/2013/05%20-%20HERMENEUTICS%20(2)%20by%20Marc%20Gibson.pdf [PDF]

Excerpt:

We should begin with presenting a basic understanding of the NPP (which is easier said than done). The following chart illustrates the two basic premises of the NPP and the issues that derive from them:



("nomism" is from Greek for "law")

Note: This chart is based on material by Donald Hagner, "Paul and Judaism: The Jewish Matrix of Early Christianity: Issues inthe Current Debate." [PDF], 111-116. The text is his and the chart arrangement is by the writer of the article.

Note: The above article and its viewpoint is critical of the New Perspective on Paul (including for chart)

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Additional related references related to covenantal nomism…

Beyond Covenantal Nomism: Paul, Judaism and Perfect Obedience

http://basketoffigs.org/NewPerspectives/das.pdf [PDF] **(NOTE: "**nomism" is from Greek for "law")

Review: The New Perspective on Paul: An Introduction, by Kent L. Yinger (2011)

http://www.thepaulpage.com/the-new-perspective-on-paul-an-introduction/

Excerpt:

…Within the boundaries that are explored in chapters five through eight, however, the book is surprisingly thorough, touching not only on Christian debates about **covenantal nomism** (pp. 39-46) but a wide variety of issues: works of law (pp. 48-50), call vs. conversion (pp. 50-54), the question of Paul's introspective conscience (pp. 56-58), the description of Paul as a sinner (pp. 59,60), the debate about whether pistis christou should be rendered "faith in Christ" or "faith of Christ" (pp. 69,70), and of course several key texts (Gal. 3:10-13, pp. 54-56; Phil. 3:6, pp. 58,59; Rom. 7 , pp. 60-63; Rom. 10:3, pp. 63-65; Rom. 4:1-5, pp. 65-67; and disputed Pauline texts, pp. 67-69, with a helpful citation from this reviewer).

Covenantal Nomism vs Variegated Nomism [PDF]

http://alpharetta-bible-study.com/images/PDFs/2013/03%20-%20Covenantal%20Nomism%20by%20David%20Norfleet.pdf

A Review Article by Don Garlington:

D. A. Carson, Peter T. O'Brien, and Mark A. Seifrid, eds., *Justification and Variegated Nomism, Volume I, The Complexities of Second Temple Judaism*

http://www.thepaulpage.com/Variegated_Nomism.pdf [PDF] (c. 2001?)

See also: *The Creation Covenant* in the Appendix of the article

Atl. Link: https://www.scribd.com/document/199676841/Variegated-Nomism

The New Perspective – A survey of the New Perspective on Paul (c. 2007 ?)

http://lectionarystudies.com/studyn/newperspective.html **[Critical of NPP)**

Excerpt:

…New perspective scholars claim that Paul was no Luther oppressed by sin and guilt, driven to desperation by Biblical law. Yet, it does seem likely that they have underplayed the role of the law. Law obedience is not just a status privilege, but a covenant requirement. First century Judaism saw the Torah as something more than just a life-style manual for members of the covenant. See *Justification and Variegated Nomism: Vol.#1: The complexities of Second Temple Judaism*, ed. Carson, 2001. **[Note: see above reference link for a review of by Don Garlington]** On the other hand, there is much to commend the observation that neither were first century Jews crude legalists (the use of the law to earn salvation). Stephen Wasterholm in *Perspectives Old and New on Paul: The Lutheran Paul and his critics*, 2004, although soundly reformed ("Lutheran"), holds that Pharisaic Judaism "knew and depended on God's grace and did not promote a self-righteous pursuit of salvation by works."

In the end this debate comes down to Paul's understanding of the law. Sanders observation that "works of the law", for a first century Jew, are the deeds done in obedience to the Torah for the purpose of maintaining their standing before God ("covenant nomism - the maintenance of status" rather than "covenant legalism"), has much to commend it. Yet, rather than seeing the faith / obedience correlatives

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as positives, it is more than likely that nomism is the very heresy that Paul is attacking. Working to retain stading before God and/or progress that standing, in the sense of advancing holiness, cuts at the very heart of a right-standing before God which is "reckoned" by "faith" (Christ's faith/faithfulness and our faith in his faith/faithfulness - right-standing has always been reckoned by faith, cf. Abraham [faith in the faithfulness of God]). Obedience (always imperfect) is a product of faith and secures nothing, nor serves any meritorious end.

So, what do we draw from all this? For Paul, "works of the law" (the strict obedience of the Torah for the purpose of maintaining and/or progressing right standing before God - nomism) is a heresy. Right-standing before God (covenant compliance / inclusion / acceptance) rests wholly on God's grace (God's covenant mercy facilitated in the faithfulness of Christ), and is appropriated through the instrument of faith - "from faith first to last". It is very unlikely that Paul is arguing that justification is a mechanism by which God includes Gentiles with the people of God in these last days. It is far more likely that Paul understands justification as a divine action "to set right before God", Bruce, which righteous state is realized in union with Christ / "in Christ" (righteousness realized in identification with Christ better reflects Pauline throught than imputed righteousness). In simple terms, Paul's argument in Galatians and Romans is not about ecclesiology, but soteriology.

The debate continues. At times, the new perspective edges toward being "another gospel", but at the same time, by challenging Luther's synthesis, it has served as a positive corrective. Romans and Galatians is more about staying saved than getting saved, ie., the problem Paul addresses is nomism, not legalism. None-the-less, I happily leave Luther with the last word. "A Christian is free from all things and over all things so that he needs no works to make him righteous and save him, since faith alone abundantly confers all these things. Should he grow so foolish, however, as to presume to become righteous, free, saved, and a Christian by means of some good work, he would instantly lose faith and all its benefits", Luther, 1520.

("nomism" is from Greek for "law")

Seifrid Essay on Romans 1_18 - 3_20 - From Variegated Nomism (see above references)
http://constantlyreforming.net/mooreish/files/16bf7110-2fc6-4db8-b830-f264e7928eea/Seifrid%20Essay%20on%20Romans%201_18%20-%203_20%20-%20From%20Variegated%20Nomism_searchable.pdf [PDF]

A Review of Justification and Variegated Nomism: Vol. 1 The Complexities of Second Temple Judaism (2003)
https://works.bepress.com/prichard_choi/6/download/

The Obedience of Faith in the Letter to the Romans by Don Garlington (1990)
The Obedience of Faith in the Letter to the Romans: Part 1 [PDF]

The Obedience of Faith in the Letter to the Romans: Part 2 [PDF]
(The Obedience of Faith and Judgment by Works) (by Garlington, Westminster Theological Seminary)

The Obedience of Faith in the Letter to the Romans: Part 3 [PDF]

The Obedience of Faith in the Letter to the Romans: Part 3 (b) [PDF]

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Paul Among Jews and Gentiles Pt. 1 (of 4) (2008)

https://www.youtube.com/watch?v=qUizdIWpw68 [Video]

Saint Joseph's College Core 4 Lecture on Paul and Romans. This lecture focuses on the historical Jewish context of the letters of Paul. It uses the new perspective and covenantal nomism to reorient our discussion on the Jewish/Christian split in the first few centuries of our common era.

Theologia: Covenantal Nomism

http://hornes.org/theologia/mark-horne/covenantal-nomism

http://hornes.org/mark/2007/06/covenantal-nomism/

Excerpt:

"Covenantal Nomism" sounds like a description of tiny contract-loving creatures who live underground. But it is actually a recent term used to describe the pattern of religious belief and practice in first-century Palestinian Judaism. The idea is that God graciously establishes a structured relationship based on promises, a "covenant," with undeserving sinful creatures. In response, those people are to gratefully follow God because they trust him. The law (in Greek: "nomos") was given to Israel to mark them out as God's covenant people and to give them a tangible way to show their trust in God's promises. In the words of the famous hymn, Covenantal Nomism means "Trust and Obey." To put it another way, Covenantal Nomism means "We love [God] because he first love us" (First John 4.19).

In Covenantal Nomism, it is understood that people continue to sin. The covenant includes the means for being forgiven of sins. These means are not ways to compensate for sins or win back God's love. Rather, they are ways that God has given us, because he already loves us, to put us back on track. For Israel in the Old Testament, these means of dealing with ongoing sin often involved sacrifice. In the New Testament Jesus was revealed to be the true sacrifice who propitiated God's wrath against sin so that now the means of forgiveness are simpler: "if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. … If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (First John 1.7, 9).

Covenantal Nomism can be contrasted with "Legalism" the idea that one must earn God's favor by doing enough good works. Whether this means that one's alleged good deeds must outweigh his bad, or that certain number of good must be done, or anything else, it is simply contrary to the Bible. According to the Bible we are sinners whose best works are deserving of condemnation due to the perversity of our hearts. The good news is that God freely bestows his love on us and brings us into covenant relationship to himself. He makes us part of his family, his covenant, by giving us faith–belief in the Gospel and trust in His promises. Only by faith are we righteous in God's sight.

An example of Covenantal Nomism can be found in the parents of John the Baptist: "they were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord" (Luke 1.6). There is no question that John's parents were sinners like the rest of us. But they were counted as righteous and were blameless in their walk.

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There is evidence that Covenantal Nomism was perverted at that time of Jesus. It was perverted because the actual content of God's law had been twisted beyond recognition. For example, Jesus accused the teachers of the Law of setting aside God's word in favor of their own commandments (c.f. Mark 7.8). Related to that, some were teaching that if one kept properly (as defined by rather rigid, man-made standards) certain ritual aspects of God's covenant, one was safe from the wrath of God even though one was flouting the moral laws that God had given his people. Thus, John that Baptist preached, "You brood of vipers, who warned you to flee from the wrath to come? Therefore bring forth fruits in keeping with repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that God is able from these stones to raise up children to Abraham" (Luke 3.7, 8). Interestingly, Luke calls John's harangue, with it's specific moral instruction, "the gospel" (3.18).

Once the Church was established after Pentecost, a new issue arose. Did baptized believing Gentiles need to become circumcised Jews in order to be full members of the Covenant people? At the Jerusalem Council, the answer was firmly "No!" God's covenant people now included both Jew and Gentile without distinction.

Traditionally, some have tried to interpret the issue in Acts 15 as a debate over "legalism." The problem with this is that the Jerusalem Council wrote to the Gentile Christians to do certain things rather than becoming circumcised. "For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials: that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well" (Acts 15.28, 29).

If the point of being circumcised was to earn God's favor, then that would mean the Jerusalem Council simply came up with a different easier legalism. God forbid! The point was that one is no longer identified as belonging to God's people by circumcision. Rather, one is identified by the gift of faith–responding to the Gospel by repentance and submission to baptism. That gift that is incompatible with idolatry or the commonplace rituals associated with paganism such as Temple prostitution or imbibing blood. (Notice that the prohibition on blood is not unique to Israel but was given to Noah [Genesis 9.4]).

The boundaries of the covenant people of God have changed, but the expectation of a life of continual repentance from sin has not. As the Apostle Paul wrote: "Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the commandments of God" (First Corinthians 7.19).

"Covenantal Nomism" in Jubilees?

http://szabadosadam.hu/divinity/wp-content/uploads/2010/09/Covenantal-Nomism-in-Jubilees.pdf [PDF]

Covenantal Nomism as a 'Symbolic Universe' (2007)

http://repository.up.ac.za/bitstream/handle/2263/5274/Cromhout_Covenantal%282007%29.pdf [PDF]

Paul, The Law, and Covenantal Nomism

https://brandonsfrank.wordpress.com/2016/03/13/paul-the-law-and-covenantal-nomism/

Excerpt:

Paul viewed the law not only as being good for showing the need for a savior, but also being completed in the work of Christ. The Messiah was foretold from the very beginning, which was followed by the giving of the Mosaic Law. This Law served as a guide to keep the human heart pointed towards its creator while foreshadowing its goal through Leviticus 16. Paul viewed the seed of Abraham spoken of in Genesis as

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being none other than Jesus, Abraham's direct descendant. Paul viewed the Messiah's work as being parallel with the first Adam in that just as Adam imputed sin to all humanity, Jesus would impute righteousness to all who believed. Paul communicated in Romans 10:4 that Jesus was the goal and completion of the Law, which was the only way to offer a fix for the limitations of humanity. Paul knew from experience that the Law was the best teacher to help mankind realize their true reality and extensiveness of their sin. It was because of a deep understanding of the Law followed by a real life-giving experience with Jesus Christ that Paul fully understood its meaning.

See also: The Messiah Revealed

THE New Perspective on Paul (Ken Silva, 2010) [Critical of NPP)

Into: http://apprising.org/2010/05/08/introduction-to-the-new-perspectives-on-paul/

Part 1: http://apprising.org/2010/05/08/the-new-perspective-on-paul-part-1/

Part 2: http://apprising.org/2010/05/08/the-new-perspective-on-paul-part-2/

Part 3: http://apprising.org/2010/05/08/the-new-perspective-on-paul-part-3/ (reprint of a 2007 article)

Excerpt:

On what do the NPP scholars base their understanding of Second Temple Judaism? They claim when the primary rabbinical writings are studied they yield a very different understanding of Judaism than that of the Reformers and evangelicals since. What these writings yield is covenantal nomism as described above; that is, a religion in which one enters the covenant by the grace of God but stays in the covenant through obedience…

…Robert Thomas, at the end of his article on the hermeneutics of the NPP offers an excellent summary of the NPP teachings. I will close my paper with a selection of a few of these:

- First-century Judaism was not a salvation-by-works religion.
- Until the death and resurrection of Christ, by virtue of God's election, any physical descendant of Abraham is a member of the covenant people and thereby justified.
- Those who maintain the covenantal nomism relationship by obedience are the ones who will be saved.
- Paul retained his covenantal nomism after his Damascus road experience.
- From that point on, his mission was to dispense with circumcision, Sabbath observance, and dietary restrictions of the Mosaic law as boundaries that limited who could be a member of the covenant people.
- Guilt was not expressed in Paul's writings, but was introduced by Augustine and Luther.
- Justification by faith and imputed righteousness was read into Paul by Augustine, Luther, Wesley, and Calvin because of their contemporary situations.
- Faith is not the means of justification or of joining the covenant community; it is rather a badge of covenant membership. One joins the covenant community through water baptism.
- Final justification is based on works of obedience to the Mosaic law so that any justification a person enjoys at present is only preliminary and can be reversed.[18]

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Early Judaism and Covenantal Nomism: A Review Article (Simon J. Gathercole) (2004)
http://www.biblicalstudies.org.uk/pdf/eq/2004-2_153.pdf [PDF]

Righteousness in the Concept of Covenantal Nomism: An Exegetical Study of the Psalms of Solomon and Paul's Letters (2009) (Master's Thesis)
http://researchrepository.murdoch.edu.au/1697/2/laloh02Whole.pdf [PDF]

Covenantal Nomism and the Hebrew Bible (2016)
https://www.academia.edu/30083597/Covenantal_Nomism_and_the_Hebrew_Bible

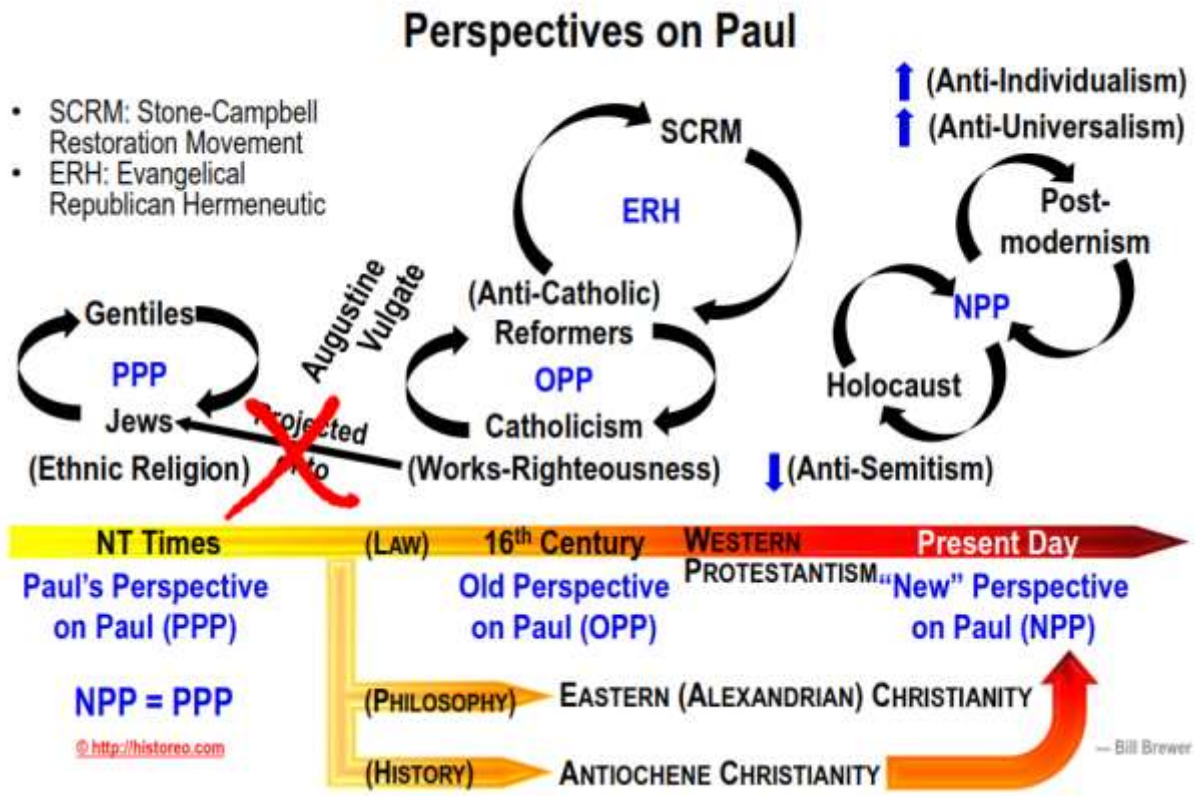
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[Jump to the next section]

Perspectives on Paul

https://historeo.com/web/?p=1843

As promised, here is a placeholder post for discussion of “Perspectives on Paul.”



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Notes on Antiochene Christianity

Antiochene Theology

The Antiochene School

The Antiochene Tradition

How to pronounce Antiochene [Video]

Antiochene Christianity (Catholic Definition):
The dominant theology of the early Church in Antioch. It was generally in contrast with and sometimes opposed to the theology of Alexandria. Its underlying philosophy, favoring the historical rather than the speculative, was from Aristotle (384-322 B.C.). In Christology it stressed the humanity of Christ, sometimes to the extreme of denying the hypostatic union.

Notes on Alexandrian Theology

Alexandrian Theology

Allegorical Interpretation of the Scriptures / The School of Alexandria

Alexandrian vs Antiochene:

The Alexandrian and Antiochian Christological Thoughts [PDF]

Hermeneutics: Alexandrian VS. Antiochene

Antioch and Alexandrea - Manuscript Evidence

Theological Traditions of Alexandria and Antioch

The Schools of Antioch and Alexandria

The Schools of Alexandria and Antioch

Antiochenes and Alexandrians

Alexandrian and Antiochian Schools

Classical Models for the Interpretation of Scripture [PPT]

Early Church History [PDF] Christological Controversies

See also comparisons and highpoints below

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To illustrate the significance, here are the new and old perspectives applied to the Book of Romans:

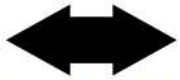
See also: Gestalt definitions

Two "Gestalts" of Romans: Macro Level

OLD PERSPECTIVE	NEW PERSPECTIVE
• How God makes individuals righteous	• How God has made Himself righteous
• Justification of individuals	• Justification of God
• Individual salvation	• History of salvation ("all Israel")
• Faith in Christ	• The faith of Christ
• "Son of God" as 2nd Person of the Trinity	• "Son of God" as Messiah of Israel
• Opposition to works-righteousness as the means of salvation	• Opposition to use of works to define the faith of Abraham as an ethnic religion

• The relationship between two "Laws"
  • Jewish Law (Torah)
  • Natural Law
	• Two experiences of one Law
	  • Torah as grounds for boasting
	  • Torah as an indictment

• Chapters 9-11 as extraneous to the purpose of the letter	• Chapters 9-11 as central to the purpose of the letter



Gestalt Shift

© http://historeo.com — Bill Brewer

[See the Two Gestalts – **Micro** Level Views]

From the old perspective, Romans is about . . .

- How God makes individuals righteous
- Justification of individuals
- Individual salvation
- Faith in Christ
- "Son of God" as 2nd Person of the Trinity
- Opposition to works-righteousness as the means of salvation
- The relationship between two "Laws"
  - Jewish Law (Torah)
  - Natural Law
- Chapters 9-11 as extraneous to the purpose of the letter

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From the new perspective, it's about . . .

- How God has made Himself righteous
- Justification of God
- History of salvation ("all Israel")
- The faith of Christ
- "Son of God" as Messiah of Israel
- Opposition to use of works to define the faith of Abraham as an ethnic religion
- Two experiences of one Law
    - Torah as grounds for boasting
    - Torah as an indictment
- Chapters 9-11 as central to the purpose of the letter

Since many websites offer a tremendous amount of content on "The New Perspective," I will limit this post to whatever I can add. The preceding information is valuable in characterizing The New Perspective as a reemergence of Antiochene themes in Pauline scholarship. I recommend *Christian Thought Revisited* by Justo Gonzales for background on the three main branches of Christian thought, including the Antiochene strand. The following chart provides a simple way to visualize the differences: Jesus as lawgiver, Jesus as teacher/philosopher, and Jesus as pioneer representing the Western, Eastern/Alexandrian, and Antiochene branches respectively.



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The next charts show how the Western and the Eastern branches differ across 12 categories.

	Western Christianity	Alexandrian Christianity
Main Category:	*Law*	Truth
Main Interest:	*Moral*	Metaphysics
Philosophy:	*Stoic*	Platonic
God:	*Lawgiver, Judge*	Ineffable One, Transcendent
Creation:	*Complete*	Dualistic
Sin:	*Breaking Law*	Not Contemplating the One
Original Sin:	*Inherited*	Individual
Human Fix:	*Moral Debt*	Forgetfulness
Work of Christ:	*Expiation, Forgiveness, New Law*	Example, Teaching, Illumination
Sacraments:	*Washing, Merit*	Reminders, Symbols
Eschatos:	*Kingdom of Law/Order*	Contemplation and Return
Biblical Interpretation:	*Moral Code, Prophecy*	Allegory

From *Christian Thought Revisited* by Husto L. Gonzales

Western Christianity (From *Christian Thought Revisited* by Justo L. Gonzales)

- Main Category: Law
- Main Interest: Moral
- Philosophy: Stoic
- God: Lawgiver, Judge
- Creation: Complete
- Sin: Breaking Law
- Original Sin: Inherited
- Human Fix: Moral Debt

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- Work of Christ: Expiation, Forgiveness, New Law
- Sacraments: Washing, Merit
- Eschatos: Moral Kingdom of Law/Order
- Biblical Interpretation: Moral Code, Prophecy

Alexandrian Christianity (From *Christian Thought Revisited* by Justo L. Gonzales)

- Main Category: Truth
- Main Interest: Metaphysics
- Philosophy: Platonic
- God: Ineffable One, Transcendent
- Creation: Dualistic
- Sin: Not Contemplating the One
- Original Sin: Individual
- Human Fix: Forgetfulness
- Work of Christ: Example, Teaching, Illumination
- Sacraments: Reminders, Symbols
- Eschatos: Contemplation and Return
- Biblical Interpretation: Allegory

Antiochene Christianity (From *Christian Thought Revisited* by Justo L. Gonzales)

- Main Category: Pastoral
- Main Interest: History
- Philosophy: Varied
- God: Shepherd, Father
- Creation: Begun
- Sin: Anticipatory Disobedience
- Original Sin: One sinned for all
- Human Fix: Subjection
- Work of Christ: Victory, Liberation, Opening the Future
- Sacraments: Grafting, Nutrition
- Eschatos: Kingdom of Freedom and Growth
- Biblical Interpretation: Typology, Prophecy

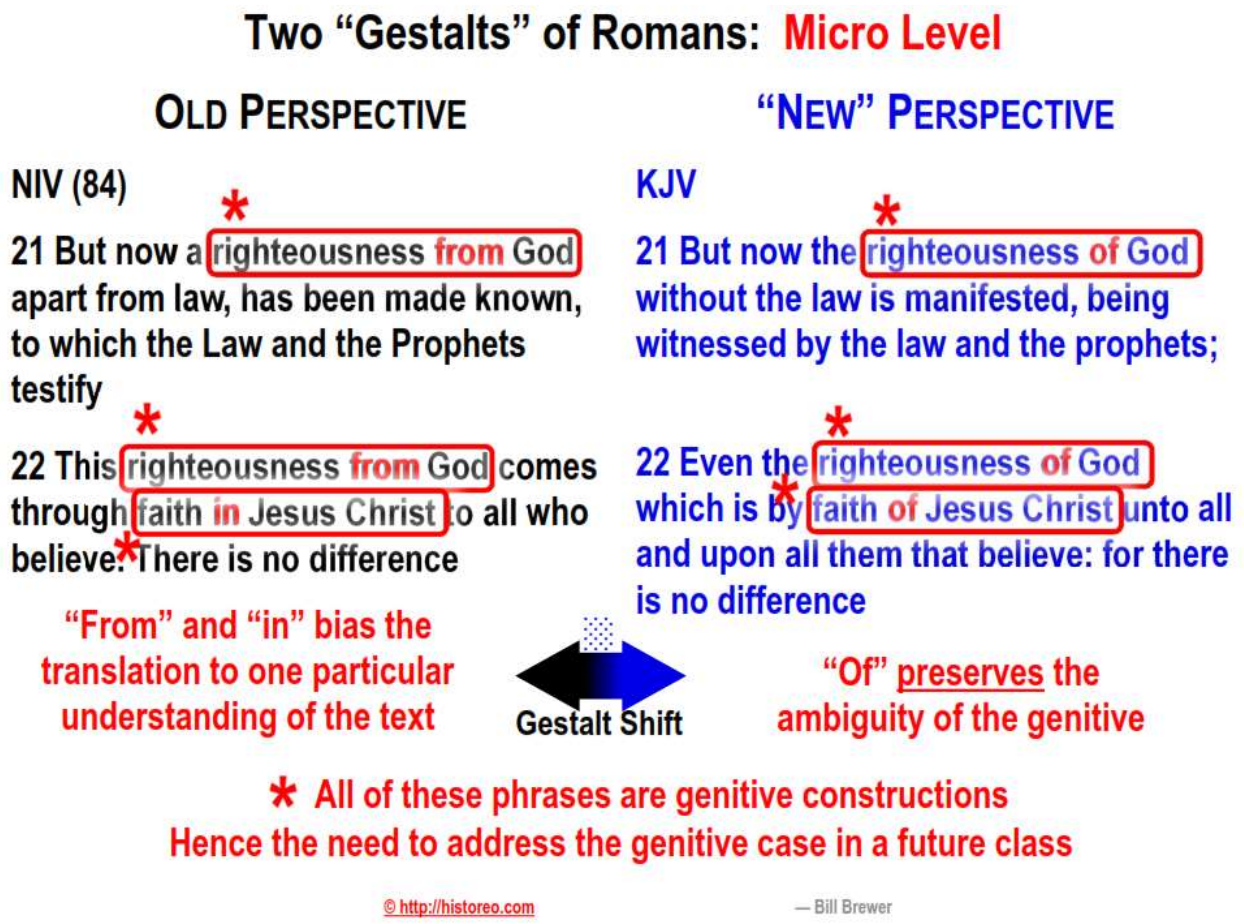
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The next chart shows all three branches in terms of the 12 categories. My contribution is to highlight the emphases of the Western tradition and the Antiochene tradition in light of "The New Perspective."



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The next two 'Micro Level' charts show how the competing gestalts of Romans are manifested in key passages.



Ref: Romans 3:21-22

Note: For more details of genitive case and whether to translate the original Greek words, *pistis Christou,* as "Faith IN Christ" or "Faith OF Christ", see: **Pistis Christou**

See also: Gestalt definitions

[See the Two Gestalts – **Macro** Level View]

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For example, the Old Perspective sees Romans 3:21-22 as being about individual salvation. The New Perspective sees the passage being about corporate or covenantal salvation.



See also: Gestalt definitions

[See the Two Gestalts – **Macro** Level View]

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In many cases, The Old Perspective is instantiated within the text by versions that bias the reader toward particular understandings of passages.

Rom 3:22, "Faith of Jesus Christ"

A Even the righteousness of God through faith in Jesus Christ NASB95

C Even the righteousness of God which is by faith of Jesus Christ .... KJV

B Namely, the righteousness of God through the faithfulness of Jesus Christ .... NET

B God's righteousness through the faithfulness of Jesus Christ .... ISV

C Righteousness of God by faith of Jesus Christ .... DARBY

C Even the righteousness of God which is by faith of Jesus Christ .... AV 1873

C Even the justice of God, by faith of Jesus Christ .... D-R

C Even the righteousness of God which is by faith of Jesus Christ .... AV

Which of the preceding versions biases the reader to . . .

A. The Old Perspective?

B. The New Perspective?

C. The remaining preserve the ambiguity.

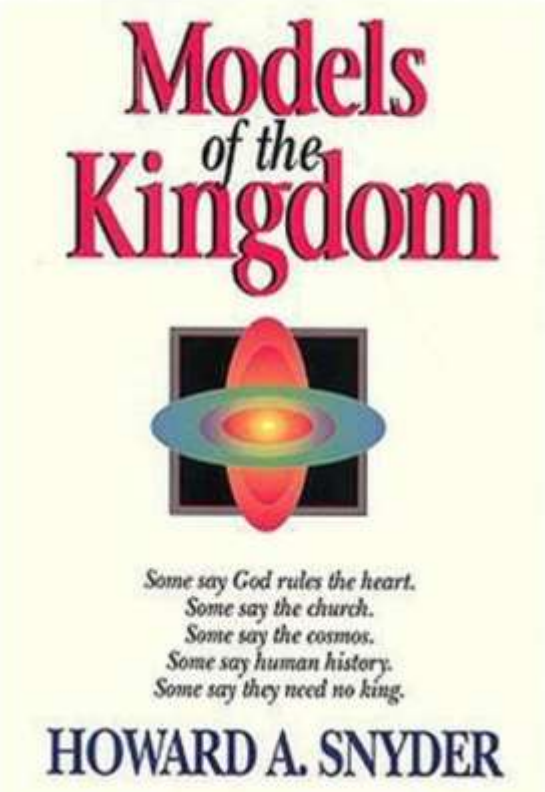
© http://historeo.com — Bill Brewer

Models of the Kingdom

The Kingdom as . . .

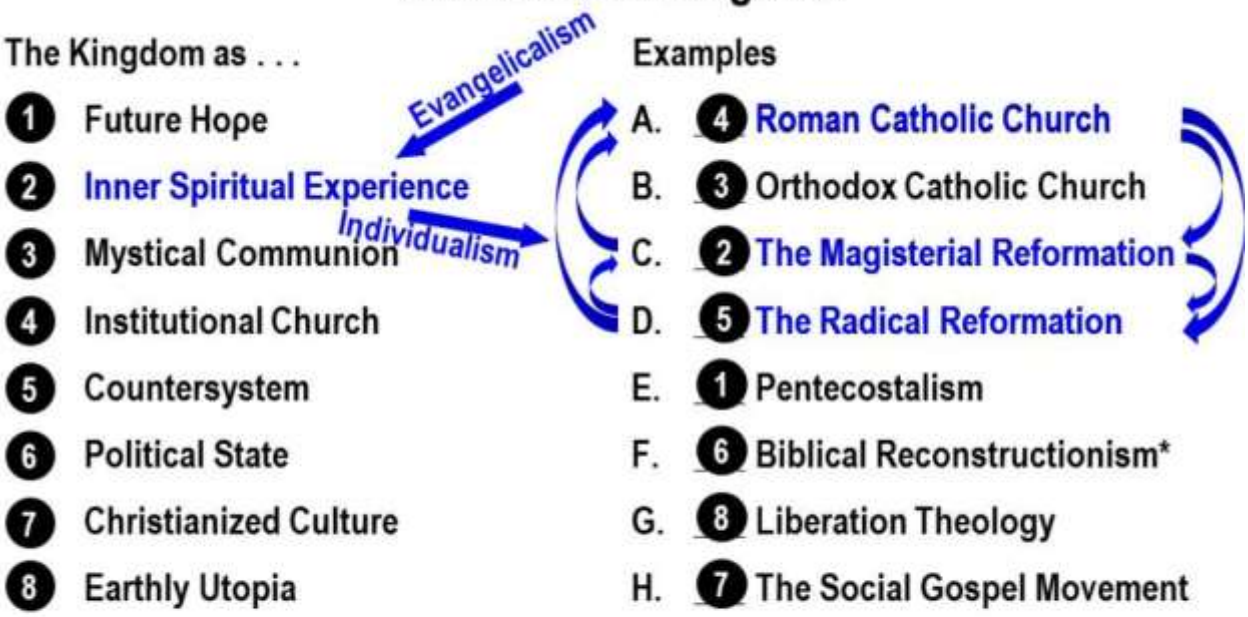
1. Future Hope
2. Inner Spiritual Experience
3. Mystical Communion
4. Institutional Church
5. Countersystem
6. Political State
7. Christianized Culture
8. Earthly Utopia

Models of the Kingdom, Howard A. Snyder, 1991, Abingdon Press



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Models of the Kingdom



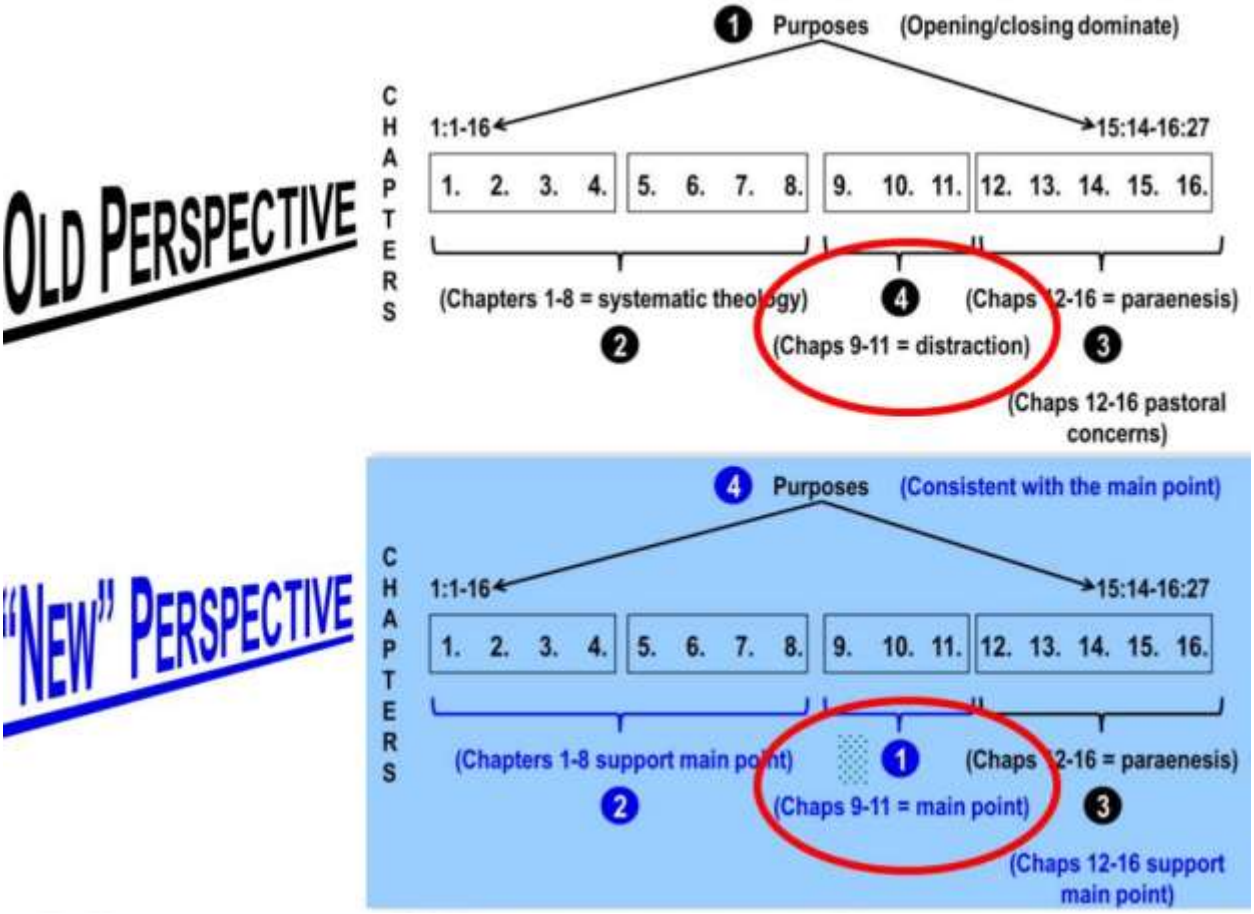
Models of the Kingdom, Howard A. Snyder, 1991, Abingdon Press

*Theonomy, Dominion Theology

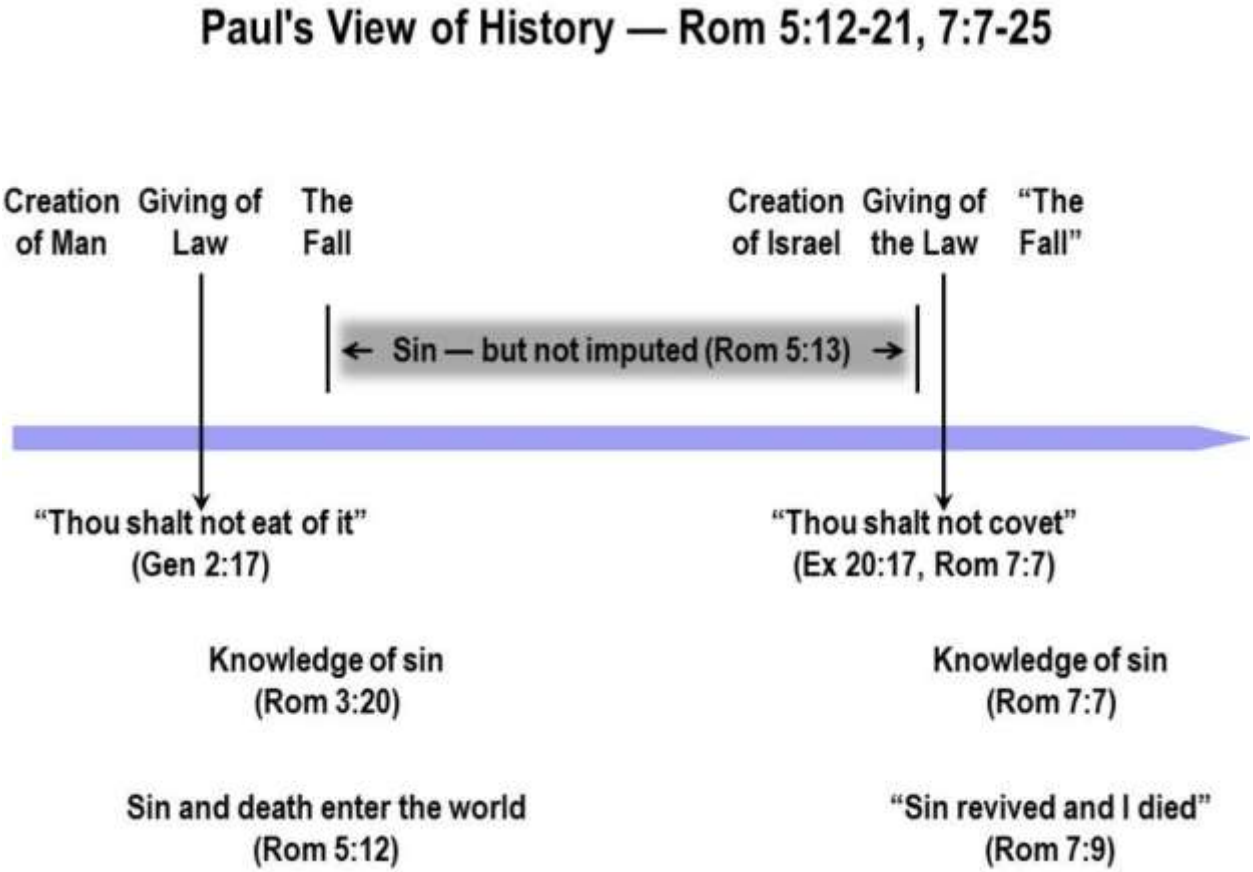
Key Points:

1. Effect of Reformation's emphasis on individualism on the reading of Romans
2. Debunking dynamic of pluralism within Western Christianity

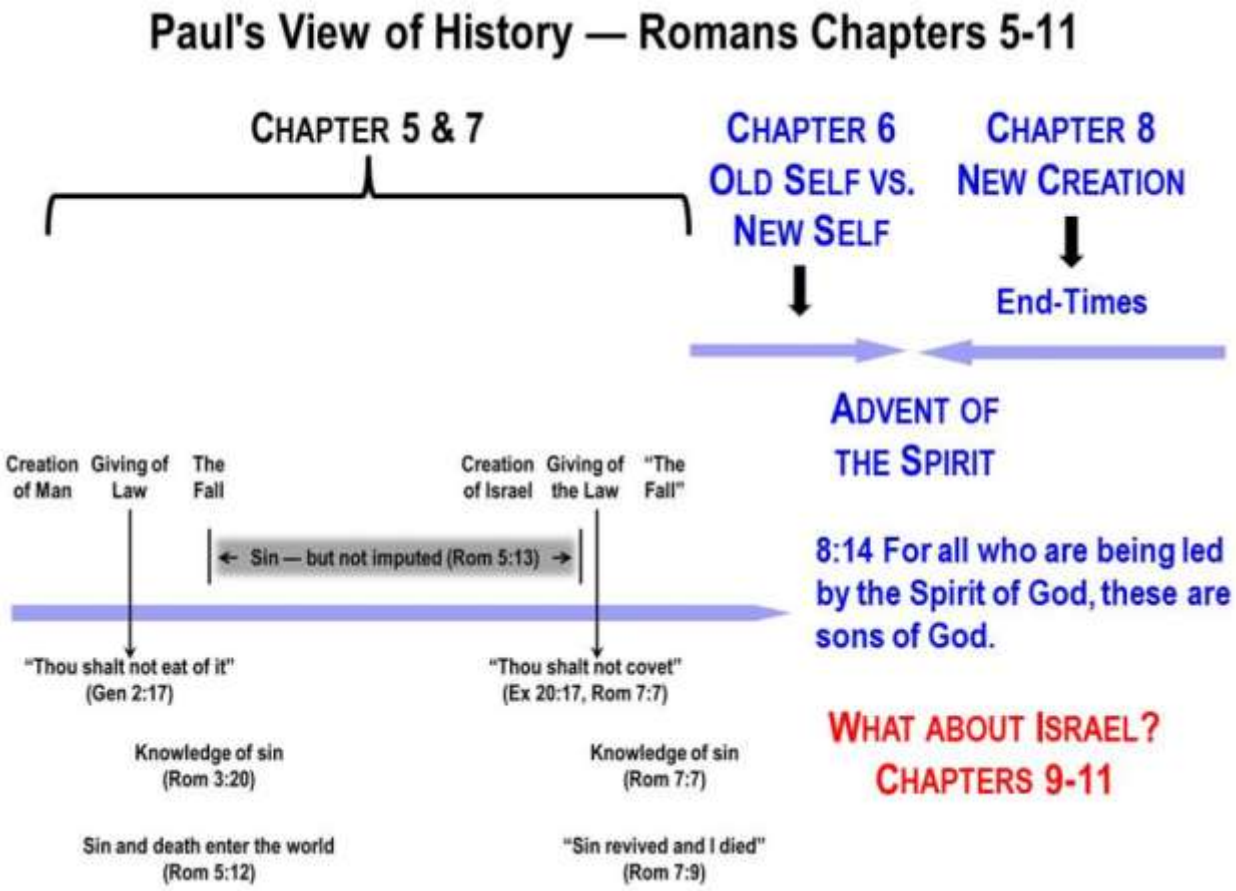
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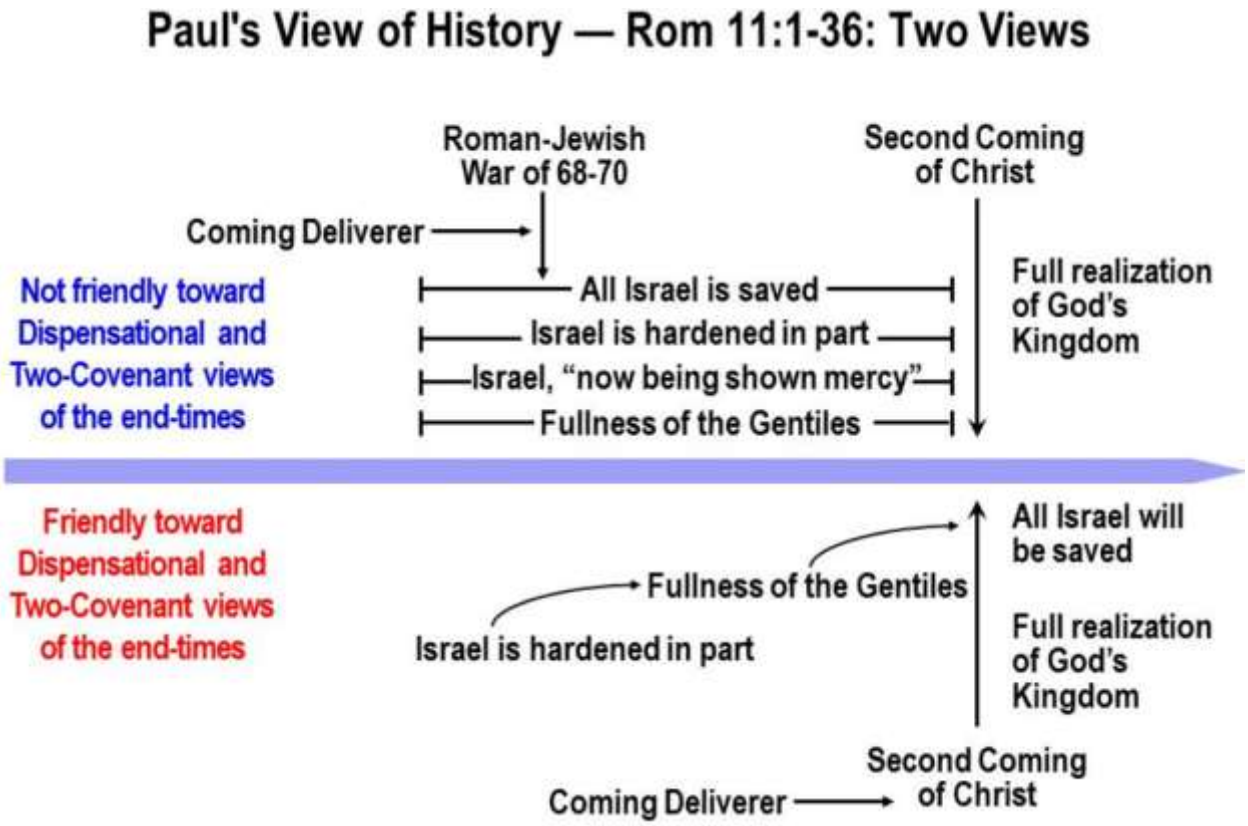
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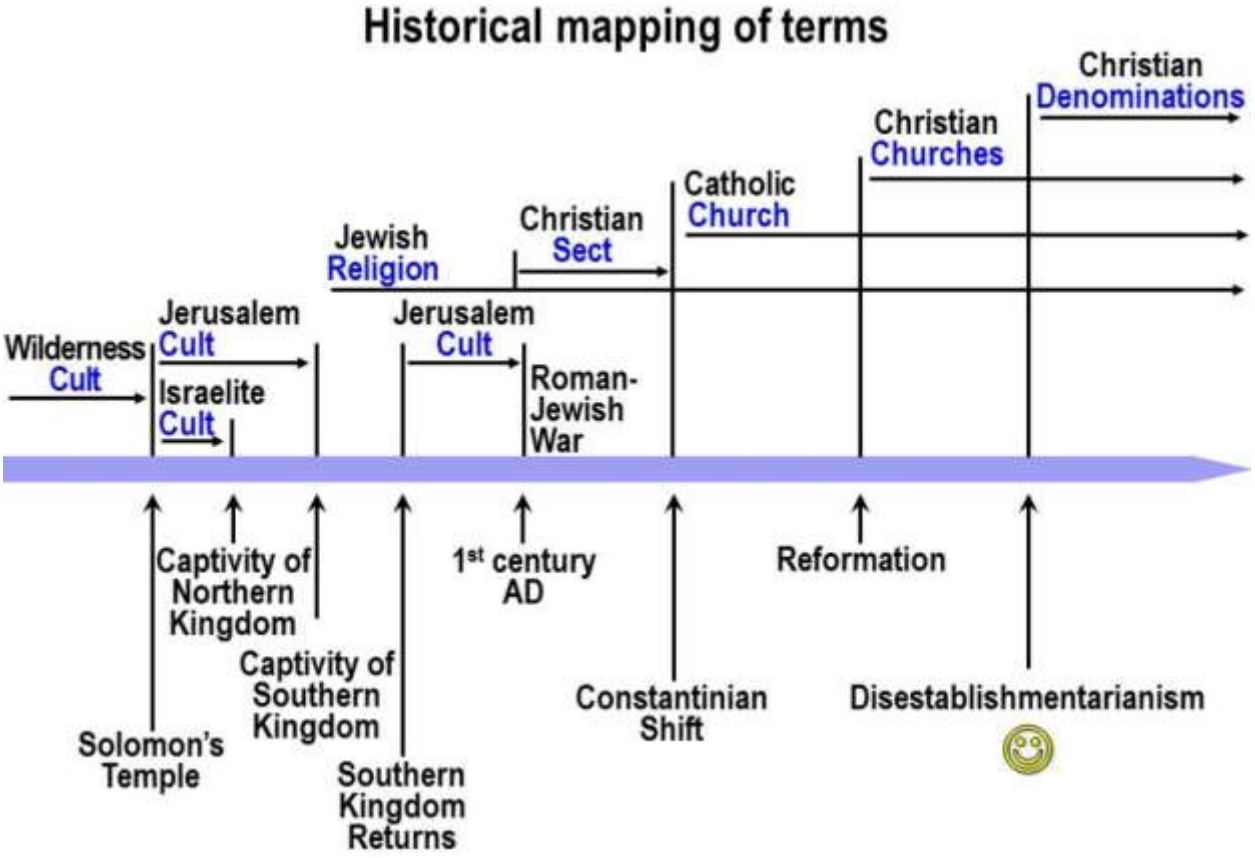
 Copyright Lawrence Yerkes - Free Duplication for Personal Use Only



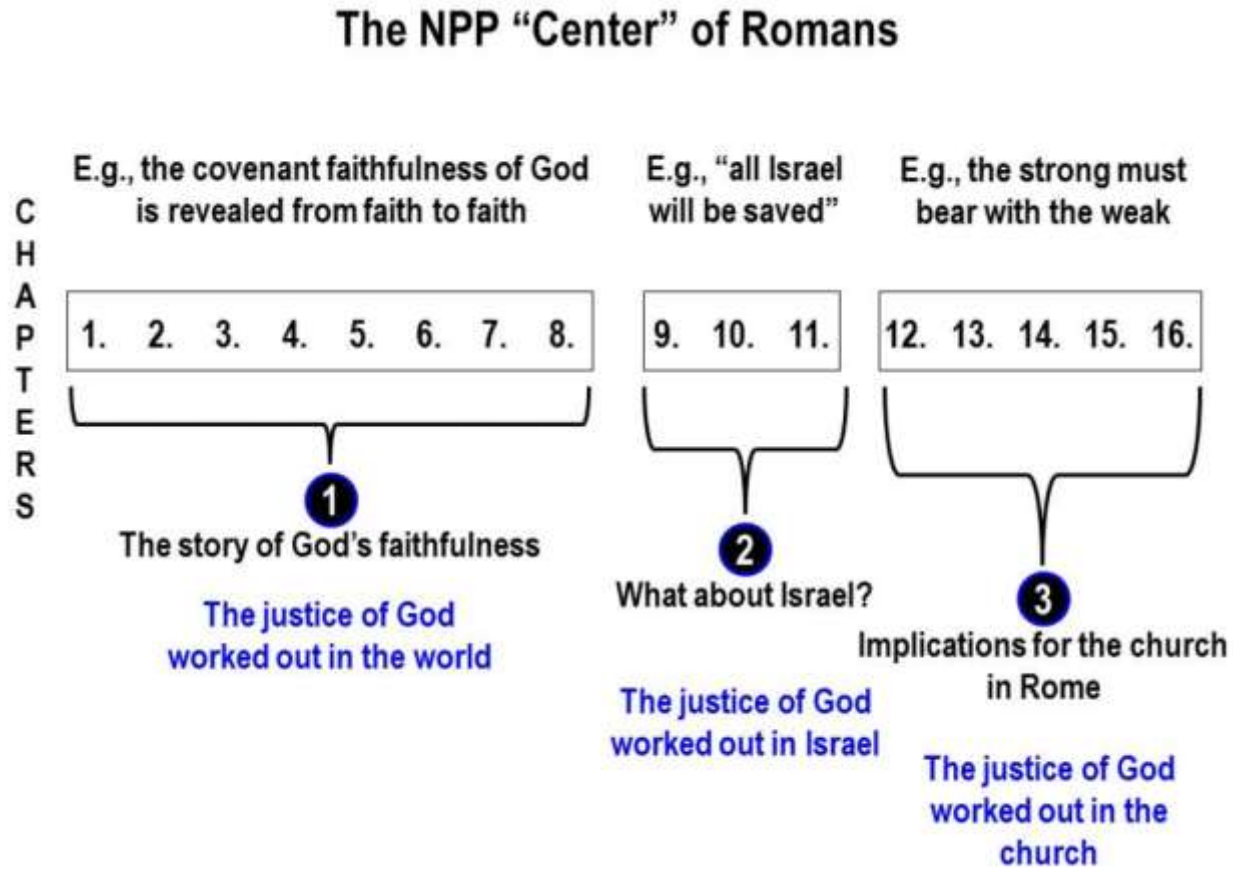
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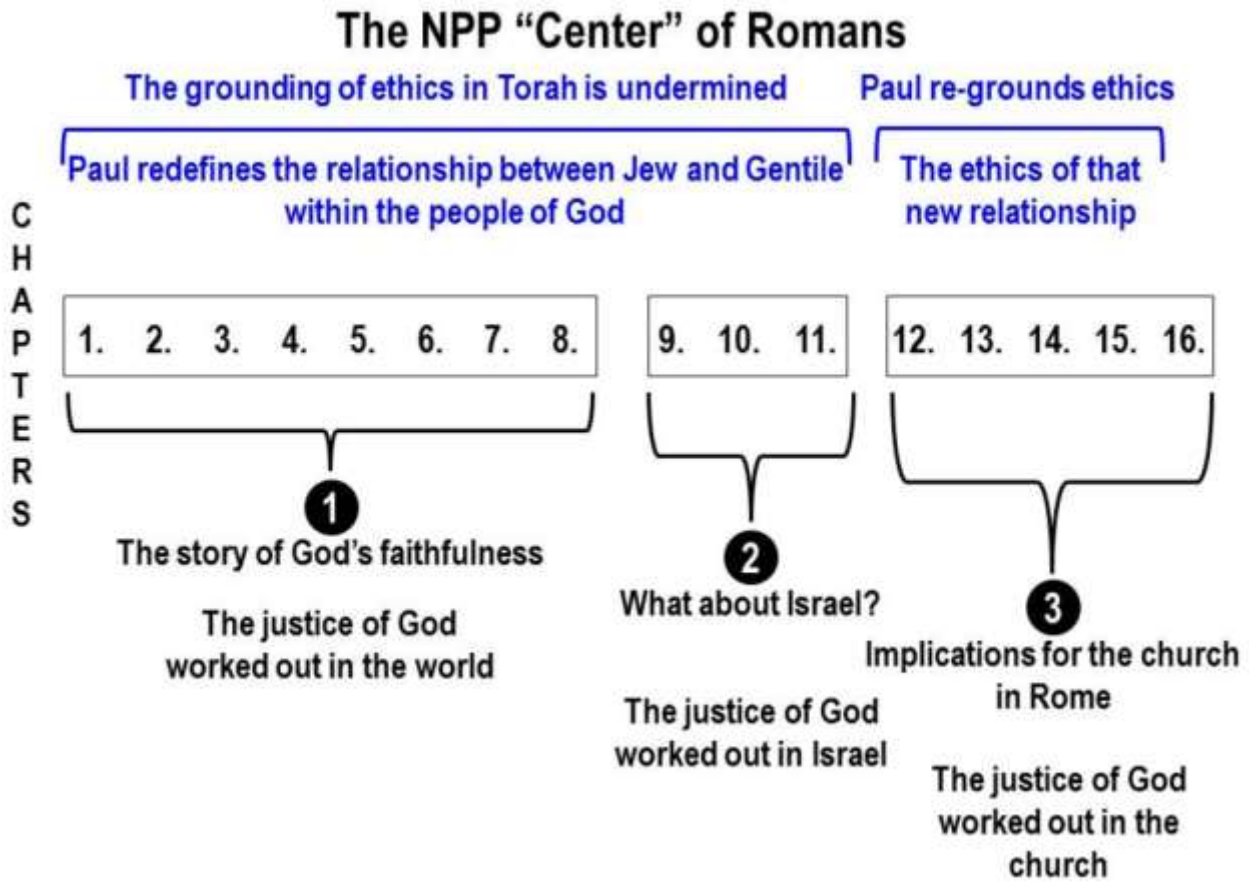
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Definitions: Gestalt

Gestalt Principles

http://www.scholarpedia.org/article/Gestalt_principles

Excerpt:

Gestalt principles, or gestalt laws, are rules of the organization of perceptual scenes. When we look at the world, we usually perceive complex scenes composed of many groups of objects on some background, with the objects themselves consisting of parts, which may be composed of smaller parts, etc. How do we accomplish such a remarkable perceptual achievement, given that the visual input is, in a sense, just a spatial distribution of variously colored individual points? The beginnings and the direction of an answer were provided by a group of researchers early in the twentieth century, known as Gestalt psychologists. Gestalt is a German word meaning 'shape' or 'form'. Gestalt principles aim to formulate the regularities according to which the perceptual input is organized into unitary forms, also referred to as (sub)wholes, groups, groupings, or Gestalten (the plural form of Gestalt). These principles mainly apply to vision, but there are also analogous aspects in auditory and somatosensory perception. In visual perception, such forms are the regions of the visual field whose portions are perceived as grouped or joined together, and are thus segregated from the rest of the visual field. The Gestalt principles were introduced in a seminal paper by Wertheimer (1923/1938), and were further developed by Köhler (1929), Koffka (1935), and Metzger (1936/2006; see review by Todorović, 2007). For a modern textbook presentation, including more recent contributions, see Palmer (1999).

https://www.merriam-webster.com/dictionary/gestalt

Definition of *gestalt* **(*plural* gestalts** *also* **gestalten)**

\-ˈstäl-tᵊn, -ˈshtäl-, -ˈstȯl-, -ˈshtȯl-\

: something that is made of many parts and yet is somehow more than or different from the combination of its parts

> *When he gets rolling, you're not responding to single jokes—it's the whole gestalt of the movie that's funny. — Pauline Kael*

; *broadly* : the general quality or character of something

> *When new employees are recruited fresh out of college and can look forward to working for the same company for 40 years, it changes the gestalt of management. — Brenton R. Schlender*
>
> *… the Old Hollywood gestalt, where daughters adored and romanticized their charismatic, powerful, often unavailable fathers. — Nora Johnson*

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http://www.dictionary.com/browse/gestalt

[guh-shtahlt, -shtawlt, -stahlt, -stawlt] noun, plural gestalts, gestalten

1. a configuration, pattern, or organized field having specific properties that cannot be derived from the summation of its component parts; a unified whole.

2. an instance or example of such a unified whole.

Origin of gestalt: 1920-1925; German: figure, form, structure

http://www.businessdictionary.com/definition/gestalt.html

Fuzzy German word with no exact English equivalent, variously defined as completeness, configuration, essence, form, manner, organic structure, totality, and wholeness. At the level of an individual, it means the organized form or pattern that makes up all of a person's experience of what is perceived to be 'out there.' See also gestalt theory.

https://www.alleydog.com/glossary/definition.php?term=Gestalt

Gestalt

The term Gestalt may be defined as an object, idea, or experience as being more than the sum of its parts. When you put the parts together, you get the whole - in other words, you get the Gestalt.

Gestalt is the basis of Gestalt Psychology, which is the study of how people integrate and organize perceptual information (information they perceive - things they see, hear, etc) into meaningful wholes.

For example, can you tell what this is?: **8>)**

The reason you may be able to recognize a face is because you're able to see an overall form (a face) just by putting a few symbols or shapes together. In other words, you see the Gestalt, not just the symbols. This is incredibly useful but can sometimes lead to problems such as illusions or visual tricks.

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N.T. Wright Interviews (in roughly chronological order) [Personal/Bio Interviews]

A Reformation & Revival Journal Interview with N.T. Wright: Part 1 – Theology, Why Bother (2002) **[Recommended]**
http://www.biblicalstudies.org.uk/pdf/ref-rev/11-1/11-1_interview.pdf [PDF]

An Interview with N.T. Wright (online version of above pdf)
(2002; note article mistakenly says 2003)
http://hornes.org/theologia/travis-tamerius/interview-with-n-t-wright

A Reformation & Revival Journal Interview with N.T. Wright: Part 2 – Justification: Modern Reflections (2002) **[Recommended]**
https://biblicalstudies.org.uk/pdf/ref-rev/11-2/11-2_interview.pdf [PDF]

https://biblicalstudies.org.uk/pdf/ref-rev/11-2/11-2_tamerius.pdf [PDF] Alt. Link

https://biblicalstudies.org.uk/pdf/ref-rev/11-2/11-2_lusk.pdf [PDF] Alt. Link

Interview with Anglican Bishop N.T. Wright of Durham, England (2004)
http://www.nationalcatholicreporter.org/word/wright.htm

NT Wright: QandA's (September 2004)
http://ntwrightpage.com/2016/04/25/wrightsaid-qa-september-2004/

Gower Street: Interview with N.T. Wright (Part 7 of 6): a lagniappe!
http://gowerstreet.blogspot.com/2005/01/interview-with-nt-wright-part-7-of-6.html
(Also, has links to other 6 previous parts)

An Interview with N. T. Wright **[recommended]**
https://criswell.files.wordpress.com/2006/03/2,2%20InterviewwithN.T.Wright(Streett).PDF [PDF]

N.T. Wright, "Simply Christian." *Podcast: Journeys Interview Parts 1 thru 4* (2006)
http://www.thekindlings.com/podcasts/nt-wright-%E2%80%9Csimply-christian%E2%80%9D-podcast-journeys-interview-segment-1-of-4/

http://www.thekindlings.com/podcasts/nt-wright-%E2%80%9Csimply-christian%E2%80%9D-podcast-journeys-interview-segment-2-of-4/

http://www.thekindlings.com/podcasts/nt-wright-%E2%80%9Csimply-christian%E2%80%9D-podcast-journeys-interview-segment-3-of-4/

http://www.thekindlings.com/podcasts/nt-wright-%E2%80%9Csimply-christian%E2%80%9D-podcast-journeys-interview-segment-4-of-4/

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An interview with N. T. Wright – *What are the four greatest modern NT scholars?*
http://www.faith-theology.com/2006/04/interview-with-n-t-wright.html

Excerpt:

During a coffee-break yesterday, Bishop Wright kindly agreed to participate in an interview for *Faith and Theology*. So I asked him to respond to the question: "Who do you think is the greatest modern New Testament scholar?" Instead of naming just one person, he named four. Here's what he said (paraphrased slightly):

"Well, I greatly admire Albert Schweitzer. He had feet of clay, of course, but he really saw the big picture, and he got it right on some of the most important issues.

"The Canadian Catholic scholar, Ben Meyer, has been under-appreciated. But he did some very important work, with massive scholarly and philosophical apparatus. His loss was a tremendous blow to the field of New Testament studies. And some of his work is still only being implemented today.

"Then, among contemporary scholars, Richard Bauckham from the University of St Andrews is doing some work that is really unrivalled at the moment. Richard has an absolutely astonishing command of the first-century sources.

"Hmmm, who else? It's silly that I can't think of anyone else, since there are so many scholars whom I read every single day, with great appreciation.... Well, yes, there's Martin Hengel. He's said some rather intemperate things against the New Perspective, which is unfortunate, really, because he has done as much as anyone to contribute to our understanding of early Judaism."

At this point, Wright was about to name a fifth person as well, but I insisted that he finish his cup of tea instead.

Homiletics Interview: N. T. Wright (2006)
https://www.homileticsonline.com/subscriber/interviews/wright.asp [see Excerpt in Dualism section]

N. T. Wright Interview – Mere Mission
http://creedalchristian.blogspot.com/2007/09/n-t-wright-interview.html

N.T. Wright talks about how to present the gospel in a postmodern world. Also discusses C.S. Lewis, Gnosticism and more.

References: http://www.christianitytoday.com/ct/2007/january/22.38.html (Christianity Today; subscription required)

Trevin Wax Interview with N.T. Wright (Full Transcript) [Downloadable PDF]
https://blogs.thegospelcoalition.org/trevinwax/2007/11/19/trevin-wax-interview-with-nt-wright-full-transcript/

NT Wright on Justification & New Perspective on Paul – Mp3 Interview (2007)
http://saidatsouthern.com/nt-wright-interview-mp3/ [Audio available]

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Interview with N. T. Wright (Criswell College Radio Interview) (2008)
http://www.dennyburk.com/interview-with-n-t-wright/ [Links to Audio]

Christians Wrong About Heaven, Says Bishop (2008)
http://content.time.com/time/printout/0,8816,1710844,00.html (Printable version)

http://content.time.com/time/world/article/0,8599,1710844,00.html

N.T. Wright Interview: Finding Heaven--and Hell--on Earth
http://www.beliefnet.com/faiths/christianity/2008/03/finding-heaven-and-hell-on-earth.aspx

Let It Flow Out: An Interview with N. T. Wright (2008) (Mark D. Roberts – Bio)
https://www.theologyofwork.org/the-high-calling/blog/let-it-flow-out-interview-n-t-wright

http://www.beliefnet.com/columnists/markdroberts/2009/01/let-it-flow-out-an-interview-with-n-t-wright.html

http://www.patheos.com/blogs/thehighcalling/2014/11/let-it-flow-out-an-interview-with-n-t-wright/

http://markdroberts.com/?p=711

Introducing N.T. Wright at Laity Lodge (Mark D. Roberts) (Sharing Laity Lodge)
http://www.beliefnet.com/columnists/markdroberts/2007/12/introducing-nt-wright-at-laity-lodge.html

http://www.markdroberts.com/htmfiles/resources/sharinglaitylodge.htm#dec707

T. Wax Interview with N.T. Wright – Responding to Piper on Justification (2009)
https://blogs.thegospelcoalition.org/trevinwax/category/future-of-justification/ (See also: **NT Wright Criticisms**)

An Interview with N.T. Wright (Available as several video clips)
http://drwinn.com/2009/05/28/an-interview-with-nt-wright/

Socrates in the City – Introduction of N.T. Wright by Eric Metaxas (2011)
https://www.youtube.com/watch?v=91zvwcZCzwg [Video]

Socrates in the City: One of New York's Best Kept Secrets
https://ccithink.com/tag/greek-philosopher-socrates/

Beyond the Evangelical – Frank Viola
http://frankviola.org/2012/01/23/ntwright/

N.T. Wright & Frank Viola (2013)
https://www.scribd.com/document/163934823/79498020-N-T-Wright-Frank-Viola-Interview

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N.T. Wright vs James White – Justification and Saint Paul (2013) (Unbelievable Radio)
https://www.youtube.com/watch?v=Zp8rMsOCsvY [Audio] **[Recommended]**

https://www.youtube.com/watch?v=dQoczsyfBAo [Audio] **[Recommended]**

(Note: Included because a large portion is taken up with interviewing Wright)

Tom Wright Skewers the New Marcionism (2013)
http://thinktheology.co.uk/blog/article/tom_wright_skewers_the_new_marcionism

An Interview with N.T. Wright: Paul, Discipleship, Love & Justice
http://kenwytsma.com/2014/02/18/an-interview-with-n-t-wright-paul-discipleship-love-justice/

N.T. Wright on the Bible and why he won't call himself an inerrantist
http://religionnews.com/2014/06/02/n-t-wright-bible-isnt-inerrantist/

An Interview With N.T. Wright – Good God? (2014) (TheVeritas.org)
Veritas Forum: Reconciling A Good God With A World Filled With Suffering
http://danielpassini.org/an-interview-with-n-t-wright/

Direct link to video: https://www.youtube.com/watch?v=kjdLatKLo1k [Video] **(2014)**

Includes personal info., what doubts he had about his faith, good vs evil, etc.

(Start off with questioning "Why?" regarding his appearance on the Colbert Report)

Facing the Canon with Tom Wright (2014) **[Recommended]**
https://www.youtube.com/watch?v=8sCoF4uNLWQ [Video]
Wright answers difficult questions submitted to him by John Canon, including women leadership in the church, resurrection, Israel today and returning to the land and the centrality of Jesus for gentiles and Jews, Isaiah 53, prayer, why to bad things happen to good people?, sacraments, why does not Bible address more everyday issues, marriage, sharing the Gospel.

FYI: check out his interview of Nick Gumble founder of Alpha International **[Recommended]**

***For more about the evangelistic messages of J. John, see the Evangelism section of my other separate references resource*:**

The Gospel, Salvation and Evangelism

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N.T. Wright Interview: Gay Marriage
https://www.firstthings.com/blogs/firstthoughts/2014/06/n-t-wrights-argument-against-same-sex-marriage

What's so Great About the Apostle Paul? (2014) [Audio]
https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/what-s-so-great-about-the-apostle-paul

Heaven is Not the End of the World (2014) [Audio]
https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/heaven-is-not-the-end-of-the-world

A New Creation-Shaped Church (2014) [Audio]
https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/a-new-creation-shaped-church

The Jesus of Myth and History (2014) [Audio]
https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/the-jesus-of-myth-and-history

NT Wright, et al: On the Future of the Church (Fuller Theological Seminary) (2014)
https://www.youtube.com/watch?v=aNTz6QRVdg0 [Video]

Tom (N.T.) Wright, Miroslav Volf and Mark Labberton talk about the issues, questions, and dilemmas that face the church moving into the future. (Includes some brief bio by Wright)

Interview: N.T. Wright Speaks About His New Book (*Surprised by Scripture*)
http://www.patheos.com/blogs/revangelical/2014/06/01/exclusive-n-t-wright-speaks-about-his-new-book.html

The Bible - Who Cares? (2014)
https://www.youtube.com/watch?v=WCgOcidksjo [Video]
The Veritas Forum at UNC; asking Wright questions about scripture and culture
(Warning: Poor audio quality, but worth the effort to listen anyway)

Nomad 85- The Man Behind the Theology: N.T. Wright (2015)
http://feedproxy.google.com/~r/TheNtWrightPodcast/~5/aKioo3V780s/Nomad_85_Tom_Wright_4.mp3 [Audio]

NT Wright on Seminary Dropout (2015) [Audio]
https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/nt-wright-on-seminary-dropout

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Justification & New Perspective on Paul (2015) [Audio]

https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/justification-new-perspective-on-paul

Interview with N.T. Wright (by Jonathan Storment)

http://www.patheos.com/blogs/jesuscreed/2015/01/21/interview-with-n-t-wright-by-jonathan-storment/

An Interview with N.T. Wright (2015)

http://amateurtheologians.com/2015/05/24/n-t-wright-interview/

This is an interview with Professor N.T. Wright one of the worlds leading NT scholars of our day and age. Wright has written over 70 books and still counting. Wright is a Professor at St. Andrews University in Scotland, for more information on Him check out his website http://www.ntwrightonline.org/ - Casey Dayton

1) What is the kingdom of God?

Israel's scriptures, especially the Psalms and Daniel, promise that one day the creator of the world will 'become' king in a new way, bringing the whole world into proper order at last so that the seas, the fields, the trees and the animals will celebrate. This is focused particularly on the deliverance of Israel from pagan oppression and the coming of non-Jewish nations to worship the one God (Isaiah 52 etc.). This hope was spoken of in Jesus' day in terms, particularly, of the revolutionary expectation that 'only God will be king' – i.e., no humans involved; but others connected it with a possible Messiah. Jesus of Nazareth made this the main theme of his public career, that God was at last becoming king in the way he had promised, with the evidence being the healings and celebrations which showed that God's rescuing and restorative power was indeed at work. Following Jesus' own lead, the four evangelists in their different ways tell the story of Jesus' death and resurrection as the story of how this 'kingdom' was accomplished, in the defeat of the dark powers that had enslaved the world in sin and death and the launch of the promised new creation . . . see below!

2) Does God intend to renew His creation?

Absolutely yes. The Psalms and Isaiah promised it; Jesus embodied it; Paul explains it (Romans 8.18-30).

3) How does the resurrection of Jesus change everything?

Among the Jewish people, some had hoped for resurrection (especially the Pharisees), but this was seen as the resurrection of *all* God's people at the *end* of time. Jesus' resurrection is the raising of *one* person in the *middle* of time, indicating that God has begun his new-creation plan close up and personal, so that Jesus' followers now live with the sure and certain hope of the new world in which God will do for the whole creation at the end what he did for Jesus at Easter. Instead of waiting for new creation, this means that by the power of the Spirit the followers of Jesus are now to share in it in advance. New hope; new energy; new possibilities.

4) What does Paul mean when he says, "if anyone is in Christ, he is a new creation?"

What he actually says is that 'if anyone in Messiah – new creation!'. There isn't a verb in the Greek; nor does he say that 'we' are new creations, plural – rather, it seems, that when someone is in Christ (in *Messiah*, better; for Paul, the Greek word 'Christ' indicates the Jewish idea 'Messiah', not simply a name), that person becomes a living part of the new creation which was launched at Easter, or if you like a living window on to that new reality. Of course, any and every Christian, himself or herself, is indeed a new creation, but for Paul this truth is part of the still larger whole.

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5) What does hope in its biblical context mean?

Hope is a virtue, which means you have to practice it – it doesn't just happen automatically. Like the other aspects of the 'fruit of the spirit', you have to pray for the Spirit and then work at living the reality. So 'hope' itself denotes the virtue which Christians have when they look to the future and realize that it's God's future and that Jesus has already opened it up before us. We sometimes also use the word, as in 'the hope', to denote the reality *for which* we hope, which I've briefly described above.

6) How does resurrection theology impact the church in the face of suffering?

From the very early days, the followers of Jesus knew that his resurrection gave them a hope which would sustain them through suffering, even through martyrdom. In fact, it was one of the things that the pagan world found most astonishing about the early Christians – that they had a completely different attitude to suffering and death. Since they belonged to Jesus the Messiah, and since he had suffered and been raised, the resurrection shed a flood of new light on their experience. Of course, believing in the resurrection doesn't make it any easier when you (or someone you love) is going through horrible pain or deprivation or facing large-scale tragedy. But the testimony of Christians down the years is that this belief enables you to hold on and come through.

You're Included: How God Became King (N.T. Wright, interviewed by Dr. Gary Deddo)

Part 1: https://www.youtube.com/watch?v=IEHliSDNxa4 [Video] **(2016)**

Part 2: https://www.youtube.com/watch?v=FEmIQspS6xc [Video]

N. T. Wright: The Church Continues the Revolution Jesus Started

http://www.christianitytoday.com/ct/2016/october-web-only/n-t-wright-jesus-death-does-more-than-just-get-us-into-heav.html



InTouch Magazine – Once and For All: An Interview with N.T. Wright (2/10/2016)

https://www.intouch.org/read/magazine/features/once-and-for-all Interviewer: Jamie Hughes

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Interview with N.T. Wright – The Trinity Forum (2016)
https://vimeo.com/157182241 [Video]

https://www.youtube.com/watch?v=RKe0lTuVJDc [Video]

NT Wright - Paul and the Faithfulness of God; The Paul Debate – WTCLive (2016)
https://www.youtube.com/watch?v=Ww84s1B7K9k [Video]

In this WTCLive episode, legendary New Testament scholar N.T. Wright discusses his recent 1700pg tome Paul and the Faithfulness of God (Fortress Press/SPCK, 2013) and his more recent book The Paul Debate (Baylor/SPCK, 2015) in which he responds to critiques of his big book on Paul. Wright also discusses the implications of his work on Paul for the Church and marketplace. (Some brief bio)

An Interview with N. T. Wright (Downloadable Transcript)
http://inchristus.com/2016/10/16/interview-n-t-wright/

N.T. Wright on the Eric Metaxas Show (Interview, Podcast) (Metaxas also of **Socrates in the City**)
Hour 1: https://soundcloud.com/the-eric-metaxas-show/nt-wright-hour-1 (Audio)

Hour 2: https://soundcloud.com/the-eric-metaxas-show/professor-nt-wright-hour-2 (Audio)

Alt. page link: http://ntwrightpage.com/2017/02/15/interview-with-eric-metaxas/

A Conversation with N. T. Wright
http://ntwrightpage.com/2017/04/30/a-conversation-with-nt-wright/ [Video]

The Gospel of N.T. Wright – An Interview (an email exchange) (2017)
http://uncommonlegacy.com/gospel-ntw-interview/

Special Event: N.T. Wright Interview - Part 1 - Personal Info (2017) (biblical-literacy.org/)
https://www.youtube.com/watch?v=urEWj9il7Os [Video]

Special Event: N.T. Wright Interview - Part 2 - Temple Theology & New Creation themes explored (2017) (biblical-literacy.org/)
https://www.youtube.com/watch?v=ZXdtohAsm_0 [Video]

Ask NT Wright anything - Listener Q&A (2017)
https://www.youtube.com/watch?v=x2rSX8cwU64 [Video]

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N.T. Wright Explains How Easter Changed Everything (2017)

https://relevantmagazine.com/feature/this-changes-everything/
What so many Christians get wrong about the cross.

David Moe's Conversations with Professor N.T. Wright (2017)

Part 1: https://www.youtube.com/watch?v=tIX0W0tXZ7A [Video]

Part 2: https://www.youtube.com/watch?v=KbsiHl7Rjco [Video]

Part 3: https://www.youtube.com/watch?v=s7p5kTEHdFM [Video]

N.T. Wright: What the Church Has Missed in the Crucifixion of Jesus (2017)

https://churchleaders.com/podcast/311352-n-t-wright-church-missed-crucifixion-jesus.html (Audio)

Key Questions:

When we look at look at Jesus' crucifixion and we take into account Israel's story, what did the cross of Christ achieve?

What has the church done right in the area of evangelism?

What can we learn from the early church that connects with what we're dealing with in the world today?

Key Quotes:

"The role of humans is to reflect God's image into the world and to reflect the praises of all creation back to God in articulate and glad worship and praise."

"Humans were made to stand at the cusp, to stand on the edge of heaven and earth and belong in both. Because God wants to belong in both and God calls humans to bear his image."

"God has to deal with human sin in order to rob the idols of their power so that then new creation can begin. That is the story that the New Testament is telling."

"The call of Abraham in Genesis 12…is God's means of putting right the problem of Adam."

"Jesus comes as Israel's representative Messiah in order to do for Israel and the world what Israel and the world couldn't do for themselves."

"The story of Israel is the story of how the creator intends to rescue the creation. The story of Jesus is how God comes in person to rescue Israel in order to achieve that ultimate end."

"This is the problem, that we have traditionally, in the west, taken phrases which belong in Jewish eschatology and we've turned them into platonic cosmology."

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"We need to recognize in ministry today that where the gospel actually bites in our society will have economic, political, philosophical, religious, ethnic, all sorts of overtones."

"We have for too long allowed the Enlightenment of the 18th and 19th centuries to set the pace, which has said: Religion and real life are in two totally different categories. And Christians teach religion so please don't mention politics, society, etc."

"A Christian political theology is more complicated and difficult than we have often realized. It isn't just a matter of saying 'We've all got to be holy anarchists.' Nor is it just a matter of saying 'The elected officials in every country are right whatever they do, so you've just got to obey them.'"

"How can we in the church as a whole…be training the people in [our] congregation[s] so that they will be people who will speak for Jesus in Caesar's world today?"

"Trust the God of surprises."

Invitation to Study *The Day the Revolution Began* with Prof. N.T. Wright

https://vimeo.com/184166878 [Video]

Read the Spirit:

N.T. Wright interview: Why Left, Right & Lewis get it wrong

https://www.readthespirit.com/explore/nt-wright-interview-why-left-right-lewis-get-it-wrong/

Interview: N.T. 'Tom' Wright on Kingdom New Testament

https://www.readthespirit.com/explore/interview-nt-tom-wright-on-kingdom-new-testament/

NT Wright Resource Page for Bible Study and Small Groups

https://www.readthespirit.com/nt-wright-bible-scholar-interviews-and-book-reviews-resource-page-for-bible-study/

More Wright Interviews and Q&A's on the NTWrightPage.com

http://ntwrightpage.com/category/q-a-and-interviews/

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Unbelievable Radio Program (Unbelievable - Facebook) (Premier Christian Radio)

Ask NT Wright anything - Listener Q&A (2016)
https://www.youtube.com/watch?v=x2rSX8cwU64 [Audio]

What happened on the cross? NT Wright & Thomas Schreiner (2016) [Unbelievable Radio]
https://www.youtube.com/watch?v=loat_y8SQBo [Audio] **[Recommended]**

NT (Tom) Wright's book "*The Day the Revolution Began: Reconsidering the meaning of Jesus' crucifixion*" says that the cross was about much more than Jesus absolving us of sin. He discusses **atonement theology**, God's wrath and penal substitution with reformed Bible scholar Thomas Schreiner. It's also the 500th podcast episode of the show [Unbelievable]!

Direct link to podcast page:
https://www.premierchristianradio.com/Shows/Saturday/Unbelievable/Episodes/NT-Wright-on-Paul-Hell-Satan-Creation-Adam-Eve-more-Unbelievable

Direct (alternate) link to podcast mp3 file:
http://cdnbakmi.kaltura.com/p/618072/sp/61807200/serveFlavor/entryId/1_du0h3j9o/v/1/flavorId/1_5reehb9y/name/a.mp3

Note: Originally prodcast on 11/12/16 just after the U.S.A. elections, so you will hear references to that during the audio.

N.T. Wright vs James White – Justification and Saint Paul (2013)
https://www.youtube.com/watch?v=Zp8rMsOCsvY [Audio] **[Recommended]**

https://www.youtube.com/watch?v=dQoczsyfBAo [Audio] **[Recommended]**

Additional Episodes of Misc. Interest:

Unbelievable? Ask Alvin Plantinga Anything - answering your questions (2017)
https://www.premierchristianradio.com/Shows/Saturday/Unbelievable/Episodes/Unbelievable-Ask-Alvin-Plantinga-Anything-answering-your-questions [Audio]

Unbelievable? Rodney Stark Q&A + Nabeel Qureshi remembered by David Wood (2017)
https://www.premierchristianradio.com/Shows/Saturday/Unbelievable/Episodes/Unbelievable-Rodney-Stark-Q-A-Nabeel-Qureshi-remembered-by-David-Wood [Audio]

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Unbelievable? How a Dice can show that God exists (2016)
https://www.premierchristianradio.com/Shows/Saturday/Unbelievable/Conference-Videos/How-a-Dice-can-show-that-God-exists

https://www.youtube.com/watch?v=yy6kaDaeDT8 [Video]

(Read the comments)

NT Wright: Why we can trust that Jesus was really resurrected (2017)
https://www.youtube.com/watch?v=Ln6LWHe84SQ [Video]

T Wright: Why Jesus' resurrection really happened (2017)
https://www.premierchristianity.com/Blog/NT-Wright-Why-Jesus-resurrection-really-happened

NT Wright: Why Jesus' crucifixion is a fact of history (2017)
https://www.premierchristianity.com/Blog/NT-Wright-Why-Jesus-crucifixion-is-a-fact-of-history [Audio]

3 videos which explain Tom Wright's cross-centred Christianity (2017) [Video]
https://www.premierchristianity.com/Blog/3-videos-which-explain-Tom-Wright-s-cross-centred-Christianity

The Wright Stuff: It (2012) [Audio]
https://www.premierchristianradio.com/Shows/Weekday/Inspirational-Breakfast/Interviews/The-Wright-stuff-It

https://www.premierchristianradio.com/Shows/Archived-Shows/Miscellaneous/Clips/The-Wright-stuff-It

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Interviews Providing Personal / Bio Information

Dr. N. T. Wright - Oklahoma Christian Q&A
https://www.youtube.com/watch?v=3pCSL5Wugpg [Video] (personal info, msg. to leave; 14 min.)

Also discusses reading the Bible, how, when and how often he reads the Bible.

An Interview with N.T. Wright – Good God? (2014) (TheVeritas.org)
Veritas Forum: Reconciling A Good God With A World Filled With Suffering
http://danielpassini.org/an-interview-with-n-t-wright/

Direct link to video: https://www.youtube.com/watch?v=kjdLatKLo1k [Video] **(2014)**

Includes personal info., what doubts he had about his faith, good vs evil, etc.

(Start off with questioning "Why?" regarding his appearance on the Colbert Report)

Special Event: N.T. Wright Interview - Part 1 - Personal Info (2017) (biblical-literacy.org/)
https://www.youtube.com/watch?v=urEWj9il7Os [Video]

A Conversation with N. T. Wright
http://ntwrightpage.com/2017/04/30/a-conversation-with-nt-wright/ [Video]

(Contains some personal info., esp. in first part)

N.T. Wright & Frank Viola (2013)
https://www.scribd.com/document/163934823/79498020-N-T-Wright-Frank-Viola-Interview

N.T. Wright vs James White – Justification and Saint Paul (2013)
https://www.youtube.com/watch?v=Zp8rMsOCsvY [Audio] **[Recommended]**

https://www.youtube.com/watch?v=dQoczsyfBAo [Audio] **[Recommended]**

(Note: Included because a large portion is taken up with interviewing Wright)

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NT Wright - Paul and the Faithfulness of God; The Paul Debate – WTCLive (2016)

https://www.youtube.com/watch?v=Ww84s1B7K9k [Video]

In this WTCLive episode, legendary New Testament scholar N.T. Wright discusses his recent 1700pg tome Paul and the Faithfulness of God (Fortress Press/SPCK, 2013) and his more recent book The Paul Debate (Baylor/SPCK, 2015) in which he responds to critiques of his big book on Paul. Wright also discusses the implications of his work on Paul for the Church and marketplace. (Some brief bio at beginning)

Three Books that Changed N.T. Wright's Life (2017)

https://www.christiantoday.com/article/three.books.that.changed.nt.wrights.life/104297.htm

https://vimeo.com/201857771 [Video]

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Some Criticisms of N.T. Wright (and/or New Perspective on Paul)

Piper vs Wright criticisms:

N.T. Wright vs. John Piper (Soteriology101, Leighton Flowers) (2015)
https://www.youtube.com/watch?v=piWSvMIIUn0 [Video]

The Future of Justification by John Piper, A Response to N.T. Wright (2007, FULL)
http://cdn.desiringgod.org/pdf/books_bfj/books_bfj.pdf [PDF] (see corresponding chart on next page)

Piper vs. Wright on Justification: A Layman's Guide (Gospel Coalition) (2009)
https://blogs.thegospelcoalition.org/trevinwax/2009/06/26/piper-vs-wright-on-justification-a-laymans-guide/

N.T. Wright and the "New Perspective on Paul" (2007)
http://markdroberts.com/?p=299

Excerpt:

Regarding John Piper and his book against N.T. Wright…

Here is my fear, however. John Piper is very influential, especially among the kinds of people who would be troubled by Wright's take on Paul. I'm afraid that many will buy and read Piper's book before and even without ever reading Wright himself. Then they'll quote or paraphrase Piper, without even going back to read Paul once again to see if Piper is actually right. This, I suggest, is neither Reformed, nor evangelical, nor even especially Christian. One who reads Piper should also read Wright himself, and, more importantly, should dive into a fresh examination of Scripture. Even if Wright is wrong, it's hard to believe that he doesn't have many valuable insights into the text, including many correctives for those of us who have always read Paul in a certain way…

N. T. Wright discusses his book, "Justification" (2009) (Response to Piper's book)
https://www.youtube.com/watch?v=fwHD9SHpKR4 [Video] (see also other Justification resources in this doc.)

Covenant and Justification: Horton vs. Piper and Wright (2010)
http://theaquilareport.com/covenant-and-justification-horton-vs-piper-and-wright/

What is There Between Minneapolis and St. Andrews? A Third Way in the Pipe-Wright Debate (2011)
https://www.academia.edu/4574669/What_is_There_Between_Minneapolis_and_St._Andrews_A_Third_Way_in_the_Pipe-Wright_Debate (Downloadable as a PDF)

N.T. Wright extends debate with John Piper by releasing Apostle Paul tome
http://religionnews.com/2013/11/06/nt-wright-john-piper-paul-debate-tome/ (Interview) **(2013)**

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Link to Christianity Today Primer: **(see prior page for corresponding articles and full book)**
http://www.christianitytoday.com/ct/content/pdf/justification_june09.pdf [PDF]
Above Link to **Christianity Today Primer** - Chart: **(2007)**

Since Christianity Today's August 2007 cover story, "What Did Paul Really Mean?" Piper and Wright have taken the debate on justification from the academy to the masses. Here is where the two evangelicals differ.

	JOHN PIPER	N.T. WRIGHT	
	Pastor of Bethlehem Baptist Church in Minneapolis. Author of *The Future of Justification: A Response to N. T. Wright.*	Bishop of Durham, Church of England. Author of *Justification: God's Plan and Paul's Vision.*	
THE PROBLEM	God created a good world that was subjected to futility because of the sinful, treasonous choice of the first human beings. Because of this offense against the glory of God, humans are alienated from their Creator and deserve his just condemnation for their sins.	God created a good world, designed to be looked after and brought to its intended purpose through his image-bearing human beings. This purpose was thwarted by the sinful choice of the first human beings. Because of human sinfulness, the world needs to be put to rights again and its original purpose taken forward to completion. God's purpose in putting humans "right" is that through them, the world can be put to rights.	THE PROBLEM
THE LAW	God revealed himself through the Law, which pointed to Christ as its end and goal, commanded the obedience that comes from faith, increased transgressions, and shut the mouths of all humans because no one has performed the righteousness of the Law so as not to need a substitute.	God made a covenant with Abraham in order to set in motion his plan to rescue his world through Abraham's family. God gave his people the Torah, his holy Law, as a pedagogue—a way to keep Israel, God's wayward people, from going totally off track until the coming of the Messiah. Israel was supposed to embody the law and thus be a light to the nations. But Israel has failed at this task.	THE COVENANT
GOD'S RIGHTEOUSNESS	The essence of God's righteousness is his unwavering faithfulness to uphold the glory of his name in all he does. No single action, like covenant keeping, *is* God's righteousness. For *all* his acts are done in righteousness. The essence of human righteousness is the unwavering faithfulness to uphold the glory of God in all we do. The problem is that we all fall short of this glory; that is, no one is righteous.	God's righteousness refers to his own faithfulness to the covenant he made with Abraham. Israel has been unfaithful to this commission. What is now required, if the world's sin is to be dealt with and a worldwide family created for Abraham, is a faithful Israelite who can be faithful to the covenant in Israel's stead.	GOD'S RIGHTEOUSNESS
FIRST-CENTURY JUDAISM	Many Jews in Jesus' day (like the Pharisees described in the Gospels) did not see the need for a substitute in order to be right with God, but sought to establish their own righteousness through "works of the Law." Whether keeping Sabbath or not committing adultery, these works became the basis of one's right standing with God. The inclination to rely on one's own ceremonial and moral acts is universal, apart from divine grace.	Jews in Jesus' day believed that the Law was given to them as people who were already in covenant with God. Therefore, the Law was not viewed as a way to earn God's favor, but as a sign that one was already in covenant with God. The "works of the Law" are not ways to earn favor with God, but badges of covenant identity by which one determines who is in the covenant and who is not. Many Jews in Paul's day were clinging to these identity markers (Sabbath, circumcision) in a way that made their Jewish identity exclusive. Therefore, their exclusivism was keeping the promise of God from flowing to the nations.	FIRST-CENTURY JUDAISM
THE GOSPEL	The heart of the gospel is the good news that Christ died for our sins and was raised from the dead. What makes this good news is that Christ's death accomplished a perfect righteousness before God and suffered a perfect condemnation from God, both of which are counted as ours through faith alone, so that we have eternal life with God in the new heavens and the new earth.	The gospel is the royal announcement that the crucified and risen Jesus, who died for our sins and rose again according to the Scriptures, has been enthroned as the true Lord of the world. When this gospel is preached, God calls people to salvation, out of sheer grace, leading them to repentance and faith in Jesus Christ as the risen Lord.	THE GOSPEL
HOW THIS HAPPENS	By faith we are united with Christ Jesus so that in union with him, his perfect righteousness and punishment are counted as ours (imputed to us). In this way, perfection is provided, sin is forgiven, wrath is removed, and God is totally for us. Thus, Christ alone is the basis of our justification, and the faith that unites us to him is the means or instrument of our justification. Trusting in Christ as Savior, Lord, and Supreme Treasure of our lives produces the fruit of love, or it is dead.	God himself, in the person of Jesus Christ (the faithful Israelite), has come, allowing the continuation of his plan to rescue human beings, and, through them, the world. The Messiah represents his people, standing in for them, taking upon himself the death that they deserved. God justifies (declares righteous) all those who are "in Christ," so that the vindication of Jesus upon his resurrection becomes the vindication of all those who trust in him. Justification refers to God's declaration of who is in the covenant (this worldwide family of Abraham through whom God's purposes can now be extended into the wider world) and is made on the basis of faith in Jesus Christ alone, not the "works of the Law" (i.e., badges of ethnic identity that once kept Jews and Gentiles apart).	HOW THIS HAPPENS
FUTURE JUSTIFICATION	Present justification is based on the substitutionary work of Christ alone, enjoyed in union with him through faith alone. Future justification is the open confirmation and declaration that in Christ Jesus we are perfectly blameless before God. This final judgment accords with our works. That is, the fruit of the Holy Spirit in our lives will be brought forward as the evidence and confirmation of true faith and union with Christ. Without that validating transformation, there will be no future salvation.	Present justification is the announcement issued on the basis of faith and faith alone of who is part of the covenant family of God. The present verdict gives the assurance that the verdict announced on the Last Day will match it; the Holy Spirit gives the power through which that future verdict, when given, will be seen to be in accordance with the life that the believer has then lived.	FUTURE JUSTIFICATION

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A Justification Debate Primer – re: N.T. Wright, et. al. (2010)
https://bible.org/article/justification-debate-primer

The following are roughly in chronological order…

N.T. Wright on Justification - C.E. Hill (2001)
http://www.thirdmill.org/files/english/html/nt/NT.h.Hill.Wright.html

Tom Wright's Ecumenical Teaching (2002)
https://banneroftruth.org/us/resources/articles/2002/tom-wrights-ecumenical-teaching/

Getting Some Perspective on the "New Perspective":
What's at stake (or not!) for Reformed Pastors regarding the contemporary discussion of Paul and "the works of the law"? (2002)
http://hornes.org/theologia/mark-horne/perspective-on-the-new-perspective

A Short Note on N.T. Wright and His Reformed Critics (2002)
http://hornes.org/theologia/rich-lusk/a-short-note-on-n-t-wright-his-reformed-critics

The Attractions of the New Perspective(s) on Paul (by Ligon Duncan, Reformed, c. 2003)
http://www.ligonier.org/learn/articles/attractions-new-perspectives-paul/

Excerpt:

V. What are the Problems with the New Perspective?

Let me rush on, and suggest the problems in the NPP are precisely in the four areas of the concerns and agendas of the NPP. Let's just walk right back through them again.

The Historical-Contextual Errors of the NPP

First, *there is a historical-contextual problem in the new perspective's interpretation of Second Temple Judaism*. They have gotten it wrong. They have painted too rosy a picture of Rabbinic Judaism. Paul Zahl (Dean of the Cathedral of the Advent in Birmingham, Alabama), who studied under Peter Stuhlmacher on the continent (no mean student of Paul, himself), has written, in a fairly recent *Themelios*, a little article on "The Mistakes of the New Perspective on Paul." [25] It is very insightful. He says this:

> E.P. Sanders mistakes the 'semi-Pelagianism' of Second Temple Judaism for 'Pelagianism' and thus misunderstands Luther's critique of the Roman Catholic Church as well as Luther's grasp of Paul. Sanders is in reaction to something that doesn't exist. He has therefore founded a movement with an illusory *raison d'etre*!

In other words: Sanders thinks that Luther's struggle with Roman Catholicism was a struggle against Pelagianism, therefore Luther projected the 'straw man' of Pelagianism onto Judaism. This is untrue. Luther's objection to the scholastic theology of the Roman Catholic Church was never to its Pelagianism. The Church was never Pelagian. It neither believed that salvation was according to works of the Law nor that the human being had to 'work' in order to gain the gracious favour of God. Medieval Catholicism was

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semi-Pelagian. This is to say, the Church taught that man and God were co-operators in salvation, that grace could complement and supplement human nature, and that 'I can get by with a little help from my friends' (The Beatles, '*Sergeant Pepper's Lonely Hearts Club Band*'). Luther and the Church of Rome agreed that salvation was by faith. The difference was that Luther said it was by faith alone. We are not participants with God, we are not co-creators with him, we are not in any kind of relationship that involves mutuality or co-dependence [when it comes to justification and saving grace]. Salvation is a one-way street! The *sola* in *sola fide* is the thing.

But when you read most accounts of Judaism, both 'then' (i.e., in Jesus' and Paul's time) and now, you see very quickly that Judaism operates in what Christian theologians recognize as semi-Pelagian categories. Judaism, then and now, understands the will human beings to be free, more or less. With support of the community, considerable leeway from the standpoint of the gracious God, and the extensive possibilities for repentance, forgiveness, and restoration, the human being can *fly right*. Judaism receives the Christian idea of original sin as overly pessimistic. Judaism shares with Christianity the hope of God's grace to sinners, as Sanders rightly pointed out. However, the New Testament understands the human condition as less tractable, less subject to effort and amelioration than Judaism generally does. Luther understood from Paul that Judaism did not go far enough in its analysis of the human problem. Luther's inherited religion had been semi-Pelagian, as Judaism was and still is.

Sanders and his partners in the New Perspective have missed completely the distinction between Pelagianism and semi-Pelagianism. Therefore they understand neither Luther nor Paul, nor are they aware of the vital difference in anthropology that distinguishes rabbinic Judaism from Pauline Christianity.[26]

Now, I think it is a very insightful comment. I have already contended that you can read Sander's estimation of Palestinian Judaism, grant him all his main conclusions of "finding," and still show that Palestinian Judaism is teaching a semi-Pelagian view of salvation. Human-merit theology is just as much a problem in the theology of semi-Pelagianism as it is in Pelagianism, but it is far more subtle. Basically, Sanders and Wright and other proponents of the NPP say that "unless you can show me the crassest, most blatant examples of merit theology, then the Rabbinic Judaism of the day is alleviated of the charge of merit theology." But semi-Pelagianism, and we know this pastorally, is subtle and as elusive as an eel. The person who is trying to combine grace and works in salvation is the hardest to get to and the one most easily self-deceived.

So there is a historical-contextual problem (that leads to a huge pastoral-theological problem). They have gotten Rabbinic Judaism wrong. Grant Sanders all his conclusions of "finding" and we can still prove from those very conclusions that Rabbinic Judaism was wrong.

The Practical Pastoral and Theological Errors of the NPP

Fourth and finally, *the NPP is promotive of theological errors with significant negative practical and pastoral consequences*. NPP New Testament theology tends to be reductionist or minimalist in nature, and undercuts the certainty of believers regarding the substance of the Gospel message. Allow me to suggest two examples here. First, take the common NPP teaching on the nature and content of the Gospel. Wright's definition of the Gospel makes the Gospel wholly about the person of Christ and not about his work ("the Gospel is 'Jesus is Lord and Messiah' not 'Jesus died for your sins'"). Now that kind of movement towards an incarnational approach to redemption, we have seen before in some modern quarters (Barth, Torrance, etc.). I suspect that Wright himself is somewhat influenced by those theological traditions in this area. Notice this definition of the Gospel moves back from the work of Christ to the person of Christ. Though Wright doesn't deny the importance of the work of Christ, he rarely, if ever, attempts to articulate clearly just what that work is and how it functions. In other words, the doctrine of the atonement is underdeveloped and underemphasized in Wright's version of Pauline and New Testament theology. But when one's mantra is that the Gospel is not "Jesus died for your sins" but "Jesus is Lord," it is incumbent upon one to articulate how that is an identifiably evangelical view of the Gospel, if one wants evangelical credentials.

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Second, notice how the NPP diminishes the New Testament emphasis on the importance of the problem of sin and its forgiveness in relation to the Gospel. In the NPP, "righteousness" is primarily about God's faithfulness (on the divine side), and our membership status in the covenant community (on the human side), not God dealing with us in strict justice through the atoning work of Christ (on the divine side, see Romans 1:16-18, 3:21-28) and our being acquitted of our sins by God and justified by God through the alien righteousness of Christ (on the human side). So, the minute you accept that the Gospel is not about justification, as Wright does, and that righteousness is about "covenant membership," as Wright does, then at the very least you have a huge hole in the historic Protestant consensus on and articulation of the Gospel in relation to human sin and divine justice, in at least three areas. These areas are: (1) the nature of the human predicament, (2) the nature of Paul's pastoral context and counsel, and (3) the nature of the Christian message of salvation. Hence, if the problem of sin is going to be dealt with in Wright's system without devaluation of the seriousness of the problem, then he has a massive reconstruction project on his hands. His writing to this point does not assure us that he can avoid diminution of this reformational theme.

VI. What Good Has or Can Come Out of the Debate on the New Perspective?

What good has or can come out of the NPP debate? Well, a lot. Positively, the NPP has probably increased our knowledge of the theological context of the early Christian world simply by putting that issue on the front burner. Negatively, we've discovered how little evangelicals know or care about the historic Protestant doctrine of justification by grace through faith, in some measure because of the NPP. It has functioned as a "theological ice storm" to show us where the dead limbs were on evangelicalism's tree. That's important pastorally. We needed to know how bad a shape we were in. Now we know and can work to do something about it. But primarily, let me suggest three things here.

First, the NPP (via its own inability to appreciate that legalism needn't be of the most obviously Pelagian variety to be legalism indeed) has reminded us not to think of all soteric legalism as overt and crass. It usually isn't. Legalism is usually a very insidious thing that has to be smoked out with care. The NPP, by its own failure to distinguish semi-Pelagianism and Pelagianism, and by its readiness to baptize semi-Pelagianism as orthodox, has reminded us to be careful and precise as we address legalism in our own preaching of the doctrine of justification from the text of the New Testament.

Second, the NPP (through its relentless assault on a Bultmannian/Lutheran/existentialist interpretation of Paul) has sent out a warning against the overly psychologized, subjectivized view of justification that is out there on the evangelical market today. I am talking about views of justification which see it as fundamentally subjective, rather than objective. The NPP has brutally and effectively parodied these kinds of presentations of justification (though it has often mistaken them for the historic Protestant teaching). Many evangelicals tout justification as the solution to self-image problems, self-esteem deficits, and emotional neediness, rather than as the solution of God's righteous wrath against rebellious sinners. Consequently, they fail to emphasize adequately the objective thing that it is - an objective, extrinsic act of God (with enormous subjective consequences, to be sure), an act that is not subjective, in se, at all or in any way. None of justification's subjective benefits flow until its objective reality is grasped. And that grasped objective reality enables a right understanding and experience of the subjective blessings that accrue to the justified (assurance of God's love, peace of conscience, joy in the Holy Spirit, growth in grace, and final perseverance). The NPP has sent us a warning about an unbiblically subjective view of justification both by its critique of pop-evangelical views of justification, and through the promotion of its own view of justification, which is, ironically, fundamentally an objective declaration of the subjective (though in the case of the NPP the subjective reality being declared is primarily social, rather than individual).

Thirdly, the NPP (because of its reductionist definition of the content of the Gospel) is going to force us to think rigorously about the meaning of the Gospel. How do we responsibly and exegetically articulate the precise nature and content of "the Gospel," justification and imputation? This is one of the concerns of the Alliance of Confessing Evangelicals, to address the issue of the Gospel, and help scholars, pastors, and other faithful Christians derive from the New Testament, exegetically, theologically, precisely,

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comprehensively, and clearly, just what the Gospel is. I regularly find that students who have read the NPP, whether they are favorable or unfavorable towards it after reading it, are confused about just what the Gospel is and how to articulate it from the New Testament. This confusion is precisely because of the confusion of the NPP on this question, and its contradiction of classical Christian formulations, and not because of some mental deficiency in the students.

Some Random Thoughts on N.T. Wright's Romans Commentary – Rick Lusk (2003)
http://hornes.org/theologia/rich-lusk/wright-on-romans
(Lusk, a Reformed Presbyterian, provides an overall positive review, but with severall specific criticisms.)

What's Wrong with Wright: Examining the New Perspective on Paul by Phil Johnson
http://www.ligonier.org/learn/articles/whats-wrong-wright-examining-new-perspective-paul/

A Defense of the Old Perspective on Paul – What Did St. Paul *Really* Say? – Johnson (2004)
https://www.monergism.com/thethreshold/articles/onsite/new_p.html

D.A. Carson's The Vindication of Imputation on the difference between exegetical and theological levels of discourse (2004)
http://s3.amazonaws.com/tgc-documents/carson/2004_vindication_of_imputation.pdf [PDF]

N. T. Wright on Romans 5:12-21 and Justification a Case Study in Exegesis, Theological Method, and the "New Perspective on Paul" (2005)
http://www.midamerica.edu/uploads/files/pdf/journal/16-venema.pdf [PDF]

Hermeneutics of The New Perspective on Paul (2005)
https://www.tms.edu/m/tmsj16k.pdf [PDF]

An Overview and Critique of the New Perspective on Paul's Doctrine of Justification (by Jeffery Smith, Covenant Reformed Baptist Church, Easley, SC) (2005)
http://www.biblicalstudies.org.uk/pdf/rbtr/03-1_077.pdf [PDF]

The New Perspective on Paul – Its Basic Tenents, History and Presuppositions
https://www.tms.edu/m/tmsj16g.pdf [PDF] **(2005)**
(Note: TMS = The Master's Seminary, founded by John MacArthur)

The New Perspective's View of Paul and the Law (2005) (More of a Caution)
https://www.tms.edu/m/tmsj16i.pdf [PDF]

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An Explanation of the New Perspective on Paul (2005)
http://www.onthewing.org/user/Chapell_NewPerspective.pdf [PDF] (offers some pros along with cons)

Dr. Riddlebarger's Lectures on the New Perspectives on Paul (Reformed) (20??)
https://www.monergism.com/legacy/mt/mp3/dr-riddlebargers-lectures-new-perspectives-paul

(List of links to MP3 [Audio] files) (more links…)

Reformed Confessionalism and the New Perspective on Paul – Kim Riddlebarger (rev. 2006)
http://kimriddlebarger.squarespace.com/theological-essays/New%20Perspective%20on%20Paul%20revised%202006.pdf [PDF]

N.T. Wright and the "New Perspective on Paul" Review (2007)
http://markdroberts.com/?p=299

The New Perspective – A survey of the New Perspective on Paul (c. 2007 ?)
http://lectionarystudies.com/studyn/newperspective.html

Excerpt:

…New perspective scholars claim that Paul was no Luther oppressed by sin and guilt, driven to desperation by Biblical law. Yet, it does seem likely that they have underplayed the role of the law. Law obedience is not just a status privilege, but a covenant requirement. First century Judaism saw the Torah as something more than just a life-style manual for members of the covenant. See *Justification and Variegated Nomism: Vol.#1: The complexities of Second Temple Judaism*, ed. Carson, 2001. On the other hand, there is much to commend the observation that neither were first century Jews crude legalists (the use of the law to earn salvation). Stephen Wasterholm in *Perspectives Old and New on Paul: The Lutheran Paul and his critics*, 2004, although soundly reformed ("Lutheran"), holds that Pharisaic Judaism "knew and depended on God's grace and did not promote a self-righteous pursuit of salvation by works."

In the end this debate comes down to Paul's understanding of the law. Sanders observation that "works of the law", for a first century Jew, are the deeds done in obedience to the Torah for the purpose of maintaining their standing before God ("covenant nomism - the maintenance of status" rather than "covenant legalism"), has much to commend it. Yet, rather than seeing the faith / obedience correlatives as positives, it is more than likely that nomism is the very heresy that Paul is attacking. Working to retain stading before God and/or progress that standing, in the sense of advancing holiness, cuts at the very heart of a right-standing before God which is "reckoned" by "faith" (Christ's faith/faithfulness and our faith in his faith/faithfulness - right-standing has always been reckoned by faith, cf. Abraham [faith in the faithfulness of God]). Obedience (always imperfect) is a product of faith and secures nothing, nor serves any meritorious end.

So, what do we draw from all this? For Paul, "works of the law" (the strict obedience of the Torah for the purpose of maintaining and/or progressing right standing before God - nomism) is a heresy. Right-standing before God (covenant compliance / inclusion / acceptance) rests wholly on God's grace (God's covenant mercy facilitated in the faithfulness of Christ), and is appropriated through the instrument of faith - "from faith first to last". It is very unlikely that Paul is arguing that justification is a mechanism by which God includes Gentiles with the people of God in these last days. It is far more likely that Paul understands justification as a divine action "to set right before God", Bruce, which righteous state is realized in union with Christ / "in Christ" (righteousness realized in identification with Christ better reflects Pauline throught

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than imputed righteousness). In simple terms, Paul's argument in Galatians and Romans is not about ecclesiology, but soteriology.

The debate continues. At times, the new perspective edges toward being "another gospel", but at the same time, by challenging Luther's synthesis, it has served as a positive corrective. Romans and Galatians is more about staying saved than getting saved, ie., the problem Paul addresses is nomism, not legalism. None-the-less, I happily leave Luther with the last word. "A Christian is free from all things and over all things so that he needs no works to make him righteous and save him, since faith alone abundantly confers all these things. Should he grow so foolish, however, as to presume to become righteous, free, saved, and a Christian by means of some good work, he would instantly lose faith and all its benefits", Luther, 1520.

("nomism" is from Greek for "law")

See also: **Covenantal Nomism**

Is the Doctrine of Imputed Righteousness Biblical? A Response to N. T. Wright
https://johnploughman.wordpress.com/2007/02/02/is-the-doctrine-of-imputed-righteousness-biblical-a-response-to-n-t-wright/

(see the "about" for actual name of article author)

The Possibilities and Perils in Being a Really Smart Bishop (R.J. Neuhaus / Catholic)
https://www.firstthings.com/article/2008/04/the-possibilities-and-perils-in-being-a-really-smart-bishop

N.T. Wright Responds to Richard John Neuhaus (re: *Surprised by Hope* criticisms)
https://www.firstthings.com/article/2008/06/nt-wright-responds-to-richard-john-neuhaus

Beware of NT Wright (2009)
https://flockalert.wordpress.com/2009/04/26/beware-of-nt-wright/

Wright on Imputed Righteousness (2009)
http://feedingonchrist.com/wright-on-imputed-righteousness/

John Calvin and N.T. Wright on Imputed Righteousness (2009) by Paul Helm
http://equip.sbts.edu/wp-content/uploads/2015/10/9037-SBJT-V13-N.4-Helm.pdf [PDF]

Five Arguments Against Future Justification According to Works (2009)
http://www.reformation21.org/articles/five-arguments-against-future-justification-according-to-works.php

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A Justification Debate Primer – re: N.T. Wright, et. al. **(2010)**
https://bible.org/article/justification-debate-primer

Wright Is Wrong on Imputation **by Thomas Schreiner** **(2010)**
http://www.ligonier.org/learn/articles/wright-wrong-imputation/

God Is Not The Author Of Confusion - But NT Wright Is A Strong Contender **(2010)**
http://onceuponacross.blogspot.com/2010/11/god-is-not-author-of-confusion-but-nt.html
(Witty 'Humpty Dumpty" analogy of Wright's exegesis; read the comment)

NT Wright v The Gospel **[Critique]** **(2010)**
Part 1: http://onceuponacross.blogspot.com/2010/04/nt-wright-v-gospel-part-1.html

Part 2: http://onceuponacross.blogspot.com/2010/05/nt-wright-v-gospel-part-2.html

Part 3: http://onceuponacross.blogspot.com/2010/05/nt-wright-v-gospel-part-3.html

Note: See Comment in Part 3

NT Wright v RC Sproul **[Critique]** **(2010)**
http://onceuponacross.blogspot.com/2010/05/nt-wright-v-rc-sproul.html

Exclusive Interview with Phil Johnson - Is NT Wright A Heretic? **(2010)**
Part 1: http://onceuponacross.blogspot.com/2010/08/exclusive-interview-with-phil-johnson.html

Part 2: http://onceuponacross.blogspot.com/2010/08/exclusive-interview-with-phil-johnson_25.html

Part 3: http://onceuponacross.blogspot.com/2010/08/exclusive-interview-with-phil-johnson_30.html

Christ or Family as the "Seed" of Promise? **(2010)**
An Evaluation of N. T. Wright on Galatians 3:16
http://www.sbts.edu/resources/files/2010/10/sbjt-v14-n3_deroache_meyer.pdf [PDF]

The Emerging Consequences of Whose Ideas? **(2010)**
https://www.9marks.org/article/emerging-consequences-whose-ideas/

What Is the New Perspective on Paul? How Should It Be Assessed? **(Reformed)**
https://blogs.thegospelcoalition.org/justintaylor/2010/10/11/what-is-the-new-perspective-on-paul-how-should-it-be-assessed/

Excerpt:

Summary. (Note: article by Gospel Coalition, 2010).
The foundation of the New Perspective on Paul, allegedly proved by Sanders, is not nearly as secure as some claim. We have significant evidence that Paul rejects the law because of human inability and that some of his opponents had fallen prey to legalism. Even if the New Perspective falls short of providing an adequate explanation of Paul's view of the law, it rightly observes that the inclusion of the Gentiles was a

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major theme in Pauline theology. What the proponents fail to explain as convincingly is how the Gentile inclusion into the people of God should be integrated with Paul's theology of law. Finally, I have indicated here that scholars have shown that Sanders's reading of the Jewish sources is overly simplistic. A careful reading of the Jewish sources indicates that some Jews emphasized the role of obedience for obtaining eschatological salvation.

THE New Perspective on Paul (Ken Silva, 2010)

Into: http://apprising.org/2010/05/08/introduction-to-the-new-perspectives-on-paul/

Part 1: http://apprising.org/2010/05/08/the-new-perspective-on-paul-part-1/

Part 2: http://apprising.org/2010/05/08/the-new-perspective-on-paul-part-2/

Part 3: http://apprising.org/2010/05/08/the-new-perspective-on-paul-part-3/ (reprint of a 2007 article)

Excerpt (Part 2):

In part one of our series on the New Perspective on Paul, we examined the origins and surveyed its basic teachings. We concluded that introduction by stating that the NPP bases most of its theological views on its understanding of the rabbinical teaching of what is known as "Second Temple Judaism."

Second Temple Judaism

This leads us to a brief discussion about what Judaism of the New Testament times actually believed and taught. Foundational to NPP theology and without which the system collapses, is Sanders' thesis that Judaism of Paul's day (often referred to as Second Temple Judaism or Palestinian Judaism) was not a self-righteous, merit-based religion. Long before the Reformation, Augustine had defended the faith against Pelagianism which taught that salvation was obtained through works. The Reformers, they claim, had read their struggle with Catholicism back into the New Testament texts and assumed the practitioners of Judaism were as Pelagian as medieval Catholicism. The Reformers equated sixteenth century Roman theology with Pelagianism then linked both with Second Temple Judaism.

Thus, in the minds of Luther, Calvin and the other Reformers, Paul was addressing first century Pelagianism found in Judaism much as they were addressing it in Romanism. It is the contention of the NPP leaders that the Reformers misread Paul because of this faulty link between Judaism and Pelagianism. For this reason it is believed that Paul did not so much as even address legalism, for Palestinian Judaism was not a legalistic religion. First century Judaism was a religion of grace and Paul did not have any significant theological disagreements with it.

On what do the NPP scholars base their understanding of Second Temple Judaism? They claim when the primary rabbinical writings are studied they yield a very different understanding of Judaism than that of the Reformers and evangelicals since. What these writings yield is covenantal nomism as described above; that is, a religion in which one enters the covenant by the grace of God but stays in the covenant through obedience…

Excerpt (from Part 3):

Robert Thomas, at the end of his article on the hermeneutics of the NPP offers an excellent summary of the NPP teachings. I will close my paper with a selection of a few of these:

- First-century Judaism was not a salvation-by-works religion.

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- Until the death and resurrection of Christ, by virtue of God's election, any physical descendant of Abraham is a member of the covenant people and thereby justified.
- Those who maintain the covenantal nomism relationship by obedience are the ones who will be saved.
- Paul retained his covenantal nomism after his Damascus road experience.
- From that point on, his mission was to dispense with circumcision, Sabbath observance, and dietary restrictions of the Mosaic law as boundaries that limited who could be a member of the covenant people.
- Guilt was not expressed in Paul's writings, but was introduced by Augustine and Luther.
- Justification by faith and imputed righteousness was read into Paul by Augustine, Luther, Wesley, and Calvin because of their contemporary situations.
- Faith is not the means of justification or of joining the covenant community; it is rather a badge of covenant membership. One joins the covenant community through water baptism.
- Final justification is based on works of obedience to the Mosaic law so that any justification a person enjoys at present is only preliminary and can be reversed.[18]

N. T. Wright and Justification by Roger E. Olsen [Recommended]

http://www.patheos.com/blogs/rogereolson/2010/11/n-t-wright-and-justification/

Excerpt:

…So what is all the fuss about? As I read Justification I kept an eye open for THE central point of controversy between Wright and his critics (especially but not only John Piper). It seems to come down to this (although there are admittedly several facets to the "new perspective on Paul" that do not all boil down to this): According to Wright, Paul did not teach an imputation of God's or Christ's righteousness to the repenting and believing sinner. Wright especially rejects any notion that Paul taught an imputation of Christ's "active obedience" (fulfillment of the Torah) to said persons. He affirms, however, an imputation of righteousness by which he means acquittal as in a court of law. For him "justification" means forgiveness and membership in God's people. He goes to great lengths to deny that he is suggesting any Pelagian or semi-Pelagian merit involved in justification. It is solely by God's grace through faith. But the "faith" is first and foremost "the faithfulness of Jesus–the perfect covenant partner" and secondarily the believing person's embrace of Jesus as the Messiah of God resulting in membership in God's people.
I think Wright's main point about justification is stated in nutshell form on page 206. The passage is too lengthy to quote here. In brief, Wright says that when God justifies a person he creates for that person a new status of belonging to the Messiah. He does not, Wright argues, infuse virtue into the person (a la Catholic theology) or impute God's own (or Jesus' own) righteousness to him or her. Rather, "What the judge has done is to pass judicial sentence on sin, in the faithful death of the Messiah, so that those who belong to the Messiah, though in themselves 'ungodly' and without virtue or merit, now find themselves hearing the lawcourt verdict 'in the right'." (p. 206)

Now, of course, I cannot boil the entire book's argument down to this. But it seems to me much, if not most, of the book's argument is aimed at supporting this thesis. And this is that to which Wright's critics most strenuously object because they inherit and hold dearly to a Reformed tradition that says God imputes to repentant and believing sinners both the "active and passive obedience" of Christ such that, in God's sight, the justified person is regarded by God as having fulfilled Torah.

Another interesting point of disagreement has to do with monergism and synergism. On pages 192-193 Wright scoffs at those who, in knee-jerk fashion, "shout 'synergism'!" whenever someone (like Wright) talks about people making free choices with regard to their own salvation. I will leave it to others to decide whether Wright's soteriology is more consistent with Arminianism or monergism, but I detect at least echoes of Arminian theology in the long paragraph ending page 192 and beginning page 193. (Please note! I am not "claiming" Wright for the "Arminian side." I have no idea where he would

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place himself in this dispute and perhaps he would simply appeal to paradox rather than affirm either synergism or monergism. But his statements about human free choices enabled by grace sound more Arminian than Calvinist to me!)

At this point I am reserving final judgment about Wright's thesis. I want to give it more study and thought. However, I am whole heartedly in agreement with him that serious biblical study trumps tradition. In such matters tradition gets a vote but never a veto. And I find it difficult to consider this a matter of orthodoxy or heresy. Wright affirms imputed righteousness on account of faith–Christ's faithfulness and our grasp of that through believing in his death and resurrection. The only difference that I can see between his doctrine of justification and the traditional Reformed doctrine is his denial of imputation of Christ's active obedience. For him justification is nevertheless a divine declaration about a repentant and believing sinner's status. It is not infusion of moral virtue. Could it be that, in the overall scheme of evangelical theology (including both Reformed and Wesleyan perspectives on soteriology) this is a tempest in a teapot? Wesley also denied imputation of Christ's active obedience. But, then, Wright's critics probably consider Wesley less than fully Protestant.

A Needed Corrective to Lutheran Readings (2010)
https://wordandworld.luthersem.edu/content/pdfs/30-4_Paul/30-4_Face_to_Face.pdf [PDF]

N. T. Wright on Resurrection Justification (2010)
https://theecclesialcalvinist.wordpress.com/2013/06/03/n-t-wright-on-resurrection-justification/

Justification: The Saving Righteousness of God in Christ by Tomas Schreiner (2011)
http://www.etsjets.org/files/JETS-PDFs/54/54-1/JETS_54-1_19-34_Schreiner.pdf

The New Perspective on Paul: An Introduction. Kent L. Yinger (2011)
http://ejournals.bc.edu/ojs/index.php/scjr/article/view/1762 [by a Jewish reviewer, J. D. Garroway]

Kent L. Yinger: The New Perspective on Paul - Review (2011)
http://www.postost.net/2011/03/kent-l-yinger-new-perspective-paul

The New Perspective on Paul, Ethnocentrism, and Judaism (2011)
https://www.jasonstaples.com/bible/the-new-perspective-on-paul-ethnocentrism-and-judaism/

Excerpt:

…Lest I take the easy way out and stop short of providing an alternative proposal of my own, I am convinced that Paul did not oppose his Jewish contemporaries because of legalism, self-righteousness, particularity, or ethnocentrism but over the question of how one becomes a righteous person (or rather, a part of a righteous people) who will justly be judged as righteous in the final judgment. He argues that no external law, facts of birth, or ritual practice can reliably be said to truly make a person (or people) righteous. Against this, he points to the power of the Spirit to transform a person from the inside out as the only means of true righteousness, asserting that the death and resurrection of the Messiah have

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provided for an outpouring of this Spirit for the transformation of his people (and ultimately the world itself). Paul's thinking was thoroughly apocalyptic—emphasizing God's righteous judgment—and thoroughly centered on God's restoration of his people through this transformation by the Spirit. This may not scratch modern itches to the degree that the Evangelical or academic multicultural Pauls do, but I am convinced that it is a more faithful reconstruction of what was truly at root in Paul's proclamation.

The Flawed Theology of N. T. Wright (2011)

https://www.commentarymagazine.com/culture-civilization/religion/christianity/flawed-theology-of-n-t-wright/

On preaching the theology of Tom Wright (2011)

http://www.walkingwithgiants.net/preaching/on-preaching-the-theology-of-tom-wright/

Chris Tilling has a high regard for the writings of Tom Wright. It is of interest, therefore, that he thinks that many who attempt to reflect Wright's teaching in their preaching end up saying either of two things:-

1. "You thought this text means this…but you are wrong! It is not about going to heaven when you die. Understood in terms of exile and restoration, it means…" Tilling remarks that this iconoclastic habit has a tendency to undermine hearers' confidence in Scripture. After all, if I'm given the impression that everything I thought I knew about the teaching of the Bible is now found to be askew, and needs correcting by experts, then maybe Scripture isn't as clear as I once thought it was.

2. "Salvation is not about being rescued from this material world. It is about the transformation of the physical, and this means that justice in the present world is important." This kind of utterance forms a healthy corrective to the undue stress on the individual and on a future 'spiritual' salvation. However, says Tilling, it can too often be linked with a neglect of the gospel's call to repentance from sin and personal faith in Christ.

Tilling thinks that Wright himself can be excused from these imbalances. I wish I could agree.

"Justification" and "righteousness" are not the same (2011)

http://www.lionelwindsor.net/2011/02/21/justification-and-righteousness-are-not-the-same/

Improve your theological word power: Imputation

http://www.lionelwindsor.net/2009/09/30/improve-your-theological-word-power-imputation/

The Debate Over Justification by Faith (Seventh-Day Adventist perspective) (2011)

http://www.perspectivedigest.org/article/55/archives/16-4/the-debate-over-justification-by-faith

Some Evangelicals and Catholics think they have reached agreement on this issue, but they're overlooking some essentials.

Excerpt:

…The New Perspectives on Paul (NPP), New Covenant Theology (NCT), and Federal Vision (FV) reject the doctrine of justification by faith alone (*sola fide*), the emphasis on which the church stands or falls (*articula stantis et cadentis ecclesiae*).

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R. Albert Mohler, Jr., president of Southern Baptist Theological Seminary, said, "By this historic and crucial measure [Justification by faith, the article on which the church stands or falls] evangelicalism in its contemporary form is largely falling—and falling fast." He concludes, "The drama of the gospel has not changed, but the audience for evangelical theology has changed—and not for the better. The emergence of these new systems of thought [New Perspectives on Paul and Federal Vision], neither of which is as new as its proponents suggest, indicates a dangerous and potentially fatal weakening of evangelical conviction and doctrinal discernment."[85]

Abraham Kuyper said in Scripture "justification occupies the most conspicuous place, and is presented as of greatest importance for the sinner." It is "the very kernel of the Reformation, which puts this doctrine of 'justification by faith' oddly and clearly in opposition to the 'meritorious works of Rome.'" He rightly urged "not to merge justification and sanctification."[86] The Reformed Church also rightly urged that there be no merging of justification and sanctification.

Protestants would do well to listen to Catholic apologist Robert Sungenis: "Between Catholics and Protestants lies a great divide concerning whether the Christian has imputed or infused righteousness. Indeed this difference is probably the most crucial in the ongoing debate, because it encompasses the most theological territory. In fact, the original motivation of the Reformation was to distance itself from the medieval concept of infused righteousness formulated largely by the theology of Augustine."[87]

Karl Barth adds: "[Trent] speaks of the good works of the regenerate man, who is only a little sinner and commits only tiny sins, and who is the happy position of being able to increase the grace of justification in cooperation with it, and even to augment the degree of his eternal bliss. The practical consequence of all this is that the misery of man is not regarded in any way as serious or dangerous either for Christians or non-Christians. The Reformation communions could not unite with a Catholic Church which held this doctrine, and they cannot accept the call to reunion with it today."[88]

"But with its doctrine of justification the Roman Church closed the door to self-reformation and deprived itself of all possibility of seizing the initiative in uniting the divided Church. It was impossible for the Evangelical Churches to return to fellowship with Rome when the decisive point of dispute was handled in this way. They could not surrender truth to unity."[89]

Barth's statements need to guide the contemporary process, for arguably truth has been surrendered for unity, and that is too high a price to pay for the war against secularism, for only truth will overcome error. False theology is just as secular as any other secularism, but more insidious because it is in the church rather than outside.

Richard John Neuhaus stated the Catholic difference from Protestants: "For the Catholic, faith in Christ and faith in the Church are one act of faith."[90] This is because Catholic theology identifies the church with Christ, for the church is alleged to be literally the "body of Christ" instead of metaphorically, as in Protestant theology. The debate over the doctrine of salvation between Evangelicals and Catholics has a deeper level in biblical ecclesiology. Christ as prophet, priest, and king cannot be confined within a church (as in Roman theology) because He is the *head* of the church. In fact, "the Church is only the Body of which He is the Head."[91]

In other words, it is Christ who justifies, and not the church. In spite of all the work of ECT, there cannot be true union on justification unless the Catholic Church gives up its identity with Christ, because the church cannot be the extension of the incarnation. The church isn't Christ, nor is Christ the church. The ascended Christ was addressed as God by the Father. He is exalted and seated at the Father's right hand, and has all authority in heaven and earth. To be Christian, the church must remain submissive, humble, and under Christ's authority—under the One who is truly infallible. Nor is it good enough to say bishops preside "in place of God over the flock"[92] so that "the faithful must cling to their bishop,"[93] because the church is "the universal sacrament of salvation."[94]

This is not what Peter—the alleged first pope—said: "'Salvation is found in no one else [besides Christ], for there is no other name under heaven given to men by which we must be saved'" (Acts 4:12, NIV). Christians don't need mediators to come to Jesus Christ, for He is the only mediator between God and humans: "There is one God and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5, NIV). He is the only authorized priest in the Christian era (Epistle to the Hebrews). "Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in

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our time of need" (Heb. 4:16, NIV). The good news: Christ "is able to save completely those who come to God through him [not through a church, human priests, saints, or Mary], because he always lives to intercede for them" (Heb. 7:25, NIV).[95]

The Thought and Writings of N. T. Wright: An Arminian Appraisal (2011)
http://www.helwyssocietyforum.com/?p=1340 (Includes discussion of Justification, Righteousness, etc)

What N.T. Wright Really Said
http://hornes.org/mark/2011/02/what-n-t-wright-really-said/

What follows deals primarily with two essays, one by Dr. Douglas Kelly and the other by The Rev. Richard Phillips. My reason for writing this essay is that many people are confidently saying things about N. T. Wright that I believe are contrary to fact.

"Justification" by N.T. Wright – Reviewed by Dr. Michael Horton (2009)
https://www.whitehorseinn.org/images/Horton-WrightReview.pdf [PDF] (whitehorseinn.org)

Beware of N.T. Wright (2011) (re: Infant Baptism – Baptism Regeneration)
https://theonomyresources.blogspot.com/2011/05/beware-of-nt-wright.html

What Are We To Do With N.T. Wright? (2011)
http://reformedacademic.blogspot.com/2011/09/what-are-we-to-do-with-nt-wright.html
(Note: Make sure you read the comments)

N. T. Wright, Apocalyptic and Galatians (2011)
https://readingacts.com/2011/10/07/n-t-wright-apocalyptic-and-galatians/

N.T. Wright, Calvinism, and Scripture (2012)
https://rachelheldevans.com/blog/wright-calvinism-scripture
(Part of a series of discussions on Wright's book, *Scripture and the Authority of God*)

Balancing Out (W)Right: Jesus' Theology of Individual and Corporate Repentance and Forgiveness in the Gospel of Luke (2012)
http://www.etsjets.org/files/JETS-PDFs/55/55-2/JETS%2055-2_299-321_Chatraw.pdf [PDF]

The New Perspective on Paul: A Reformed Assessment (2012)
https://www.researchgate.net/profile/Stephen_Paynter2/publication/302904291_The_New_Perspective_on_Paul_A_Reformed_Assessment/links/5732f6ca08ae9ace8406357b.pdf [PDF]

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What is the New Perspective on Paul? (2012)
http://facultyblog.eternitybiblecollege.com/2012/01/what-is-the-new-perspective-on-paul/

What is the "New Perspective on Paul"? A Basic Explanation (Part 1) (2013)
https://sharperiron.org/article/what-new-perspective-paul-basic-explanation-part-1

Excerpt:

…The so-called “New Perspective on Paul” would be better called “New Perspectives on Paul.” But in whatever variation, and whatever its problems, the New Perspective offers an important and robust challenge to traditional Reformation views of justification and Pauline theology. I should say that I do not dismiss everything the New Perspective has to say. While I am completely in agreement with the Reformers on justification by grace through faith, I am not ready to “throw the baby out with the bath water.”…

What is the "New Perspective on Paul"? A Basic Explanation (Part 2) (2013)
https://sharperiron.org/article/what-new-perspective-paul-basic-explanation-part-2

Excerpt:

… From what has been said already we may view the NPP as an attempt to adjust Christian understanding of the way First Century Jews saw themselves in relation, first to God and second to the Gentiles. To God they apparently did not think, like the Reformers believed they did, that they could earn merit with God. Instead it is claimed, they held that by grace they were in the grace covenant which assured national blessing to Israel. Hence, by observing the rites and solemnities of circumcision, Sabbath observance, kosher practices, etc., they were showing fidelity to the covenant. Hence, when they read “works of the law” as in Gal. 3:10 above, the Jews understood it to mean these exclusivist observances.

But that is not all. The New Perspective also urges us to reinterpret the Apostle Paul’s mindset in these same terms. Once we do that, we are told, we will see that Paul was not speaking about works of merit at all in Romans and Galatians. Rather, he was speaking about these badges of exclusivity.

You see, the real problem [according to NPP] Paul was writing about was that the Jews would not allow that through Christ’s work on the Cross the Gentiles too were invited to become covenant people along with Israel. Just as the Jews believed they were partakers of God’s covenant grace, so also they must accept that Gentiles likewise would be included with them if they believed the good news that God had opened the covenant up to them as equal sharers of covenant grace with Israel, but without the need for Israel’s badges—which, remember, as markers of exclusivity, would be rendered unnecessary and redundant. …

What is the "New Perspective on Paul"? A Basic Explanation (Part 3) (2013)
https://sharperiron.org/article/what-new-perspective-paul-basic-explanation-part-3

Excerpt:

... This is the gospel of the New Perspective:

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As it was proclaimed to Israel by Jesus and by Paul and others, the Gospel was that Israel's exile was over. Important to Wright is this view that ever since the Babylonian captivity Israel had been in exile. Even though they were in their own land, they were still in exile because they were under Roman rule, and so did not have self-sovereignty. The proclamation of the death and resurrection of Messiah, is for Wright the solution to Israel's exile. They are to believe that Jesus is the Messiah; that Jesus is Lord. Having that badge of faith acts as the new and only badge of entrance into the covenant and is what justifies them.

Clearly there has been a radical shift of emphasis! ...

What is the "New Perspective on Paul"? A Basic Explanation (Part 4) (2013)

https://sharperiron.org/article/what-new-perspective-paul-basic-explanation-part-4 (links to prior 3 parts)

Excerpt:

Though limited and simplified, I hope this has been something of a useful orientation to the New Perspective on Paul. The main issue as I see it is, as always, hermeneutical. In short, proponents of this position allow their relative comprehension of facets of Second Temple Judaism (roughly 500 BC to AD 70) to cloud their reading of the New Testament, and especially of the Apostle Paul. Read as sufficient in itself, the New Testament sets out a clear picture of Jewish antagonism to the Gospel; not because of narrow covenantal boundary-markers, but because "seeking to establish their own righteousness, [they] have not submitted to the righteousness of God" (Rom. 10:3).

The New Perspective on Paul A Historical, Critical, Appraisal of a New Approach to Judaism and Paul (2013)

http://thegoodteacher.com/Special/New%20Perspective%20(C.%20Reeves%20Submitted).pdf [PDF]

A Guide to the New Perspective on Paul (2013)

http://www.spiritandtruth.org/teaching/documents/articles/144/144.pdf [PDF]

Galatians 2:11-21 and the Interpretive Context of "Works of the Law" (2013)

http://www.etsjets.org/files/JETS-PDFs/56/56-2/JETS_56-2_307-323_Scacewater.pdf [PDF]

N.T. Wright vs James White – Justification and Saint Paul (2013) (Unbelievable Radio)

https://www.youtube.com/watch?v=Zp8rMsOCsvY [Audio] **[Recommended]**

https://www.youtube.com/watch?v=dQoczsyfBAo [Audio] **[Recommended]**

The "Remnant" and What It Says About "Second Temple Judaism" [PDF] (c. 2013)

http://alpharetta-bible-study.com/images/PDFs/2013/08%20-%20Remnant%20by%20Allan%20Turner.pdf

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Doug Moo reviews N.T. Wright's "Paul and the Faithfulness of God" (highlights)

http://www.patheos.com/blogs/euangelion/2013/11/doug-moo-reviews-n-t-wrights-paul-and-the-faithfulness-of-god/
(Includes link to full review by Moo)

Over at TGC, Douglas Moo (Wheaton College) provides a lengthy and interesting review of N.T. Wright's *Paul and the Faithfulness of God*:

Critically:

I won't list other instances, but *Paul and the Faithfulness of God* contains too many of these kinds of rhetorically effective but exaggerated or overly generalized claims. A related problem is Wright's tendency to set himself against the world—and then wonder why the world is so blind as to fail to see what he sees. A key thread, for instance, is Wright's insistence that the basic story Paul's working with has to do with God's fulfillment of his covenant promises to Abraham—a vital focus that "almost all exegetes miss" and that has been "screened out from the official traditions of the church from at least the time of the great creeds" (494). This problem is sometimes compounded by a caricature of the tradition with which he disagrees (as in his critique of "traditional western soteriology" [a rather broad category!] as focused on soul saving [754-55]).

Luke Warm:

[U]ltimately significant for his view of justification, Wright claims Second-Temple Jews weren't concerned with "life after death" but rather with how to tell in the present who would be vindicated on the last day (see 4QMMT; here, by the way, is another place where Wright sets up a bit of a straw man—the question is properly framed not as "life after death" but as concern for vindication in the judgment [see Simon Gathercole]). Paul would hardly be engaged in answering questions his contemporaries weren't asking. Contrary to some critics of Wright, the "vertical" issue of the individual's salvation does find plenty of room in his Pauline theology. But Wright's understanding of "gospel," justification, and other issues are tilted toward the "horizontal" to a degree that doesn't finally do justice to Paul's own emphases. "Gospel," for instance, undoubtedly has the "God reigns" sense Wright wants to give the language, but it remains a stubborn fact that Paul uses the language in most cases with reference to the new *relationship* with God that the inaugurated reign of God makes available. It's this balance concerning Paul's actual usage of his key theological language that I sometimes find missing in Wright's presentation ("Yes, but . . ." is my frequent reaction when reading Wright)

Positively:

I strongly endorse Wright's clear and convincing case for a strictly forensic sense of justification against those who would expand the concept to include transformation or (the more recent buzz word) "theosis" (956-59). Wright forthrightly argues a "Reformation-style" "faith alone" view of initial justification, claiming it's the basis for our assurance and arguing the verdict announced now by faith will be confirmed on the last day (954-55; 1031-32). He also continues to stress a future justification that will be "according to the fullness of the life that has been led" (941; formally about "judgment," but Wright clearly sees judgment and future justification as interchangeable) or "on the basis of the totality of the life led" (1028). I sympathize with Wright's desire to accommodate the emphasis Paul puts on obedience, and I think he's right to find a future aspect of justification in Paul. But little words are very important here; I agree future justification is "according to" the life lived but not "on the basis" of the life lived. I also continue to think Wright puts too much emphasis on the "covenant" side of justification at the expense of the forensic (he emphatically includes both in his view) and shifts the emphasis in Paul a bit by tying justification to the question of "How can we tell who are God's people?" rather than "How can we *become* God's people?"

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The PFG (i.e., Wright's book, "Paul and the Foundations of God") (2013)
http://thinktheology.co.uk/blog/article/the_pfg

Is N.T. Wright Wrong About Jesus? (2013)
http://theaquilareport.com/is-n-t-wright-wrong-about-jesus/

Excerpt:

N.T. Wright, formerly Bishop of Dunham, is well-known for his association with the New Perspective on Paul (NPP) and for his staunch defense of the bodily resurrection of Jesus. I was first introduced to Wright's books through a pastor who thought Wright had been unfairly criticized. The pastor encouraged me to read him for myself and not to be swayed by unfavorable reviews. He told me that Wright's book, *Surprised by Hope*, was the best he'd read on heaven. So I began to read Wright. I started with *Surprised by Hope*, and I found much that concerned me on a number of topics.

Instead of agreeing with the pastor, I was shocked that any Reformed pastor who had read the book would recommend it, given how far off-base Wright was on many different issues. I continued to read Wright's books and articles, and I also began researching what others had written in critique of his work. I discovered that the one area I found the most troubling almost no one had written about: Wright's Christology.

Early on in my reading, I began to wonder if Wright really believes that Jesus is/was God. This article is the result of two years of research into what Wright believes, or at least has written, about Christ. The books and articles I've read and will quote here are: *Surprised by Hope*, *The Meaning of Jesus*, *Simply Jesus*, *Jesus and the Victory of God* (I've read portions, but not the whole of this one), "Jesus and the Identity of God", and "Jesus' Self Understanding".

To help explain why I began this research, here is Wright's answer for "Is Jesus God?"

> When people ask "Was Jesus God?," they usually think they know what the word God means and are asking whether we can fit Jesus into that. I regard this as deeply misleading (*The Meaning of Jesus*, 144).

And,

> I do not think Jesus "knew he was God" in the same sense that one knows one is tired or happy, male or female. He did not sit back and say to himself, "Well, I never! I'm the second person of the Trinity!" (The *Meaning of Jesus*, 154).

This article will look first at what Wright has written concerning Jesus generally and then specifically at how Wright interprets the major events in Jesus's life.

Michael Horton: Topics re N.T. Wright – criticisms
https://whitehorseinn.org/?s=n.t.+wright

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Adoption Nuggets (4): Dipping Into Historical Theology (2) (2013)
http://www.fromhisfullness.com/tag/n-t-wright/

Excerpt:

…Fourthly, there are those who seem to have deliberately excised adoption from their theology. It is surely no coincidence that John Wesley took out every reference to adoption from his revision of the Westminster Shorter Catechism. Adoption likely suffered the consequences of Wesley's attempt to circumvent the doctrine of predestination. Nor does it appear coincidental that the Scottish laird Thomas Erskine of Linlathen dropped his references to adoption along the seventeen year route he took from his early Calvinism to his later Universalism. The jury currently is still out on how N.T. Wright could redefine justification as God's declaration of membership of the covenant family with scarcely any reference to adoption. His recent rejoinder to Kevin Vanhoozer that adoption is a central idea in his work raises more question than it answers. What is clear, as in the case of Erskine before him, Prof. Wright consistently translates Paul's use of *huiothesia* in Galatians and Romans as "sonship" rather than "adoption." Without this unwarranted change of translation (See James M. Scott), N. T. Wright's creation of a new mega-model of justification out of the biblical data covering justification and adoption would not have been possible. Its thirty year lifespan has only been possible, I suggest, because of the deep-seated neglect of adoption which has left N.T. Wright's critics unable to see that the key to the dismantling of the redefinition lies not in the classic Protestant doctrine of justification but in the recovery of a freshly biblically-sensitive understanding of adoption.

***See*: Adoption**

Book Review: When Wright is Wrong: A Reformed Baptist Critique of N.T. Wright's New Perspective on Paul by Philip Griffiths
https://founders.org/reviews/book-review-when-wright-is-wrong-a-reformed-baptist-critique-of-n-t-wrights-new-perspective-on-paul/

Nearly Everything Wrong with N. T. Wright Summed Up in One Chapter Heading
https://banneroftruth.org/uk/resources/articles/2018/nearly-everything-wrong-n-t-wright-summed-one-chapter-heading/ **(Rachel Miller)**

The Overstatement of NT Wright – Matt Perman
https://mattperman.com/2015/01/the-overstatement-of-nt-wright/

The Most Comprehensive Critique of N. T. Wright – Todd Scacewater
http://exegeticaltools.com/2016/04/25/comprehensive-critique-n-t-wright/

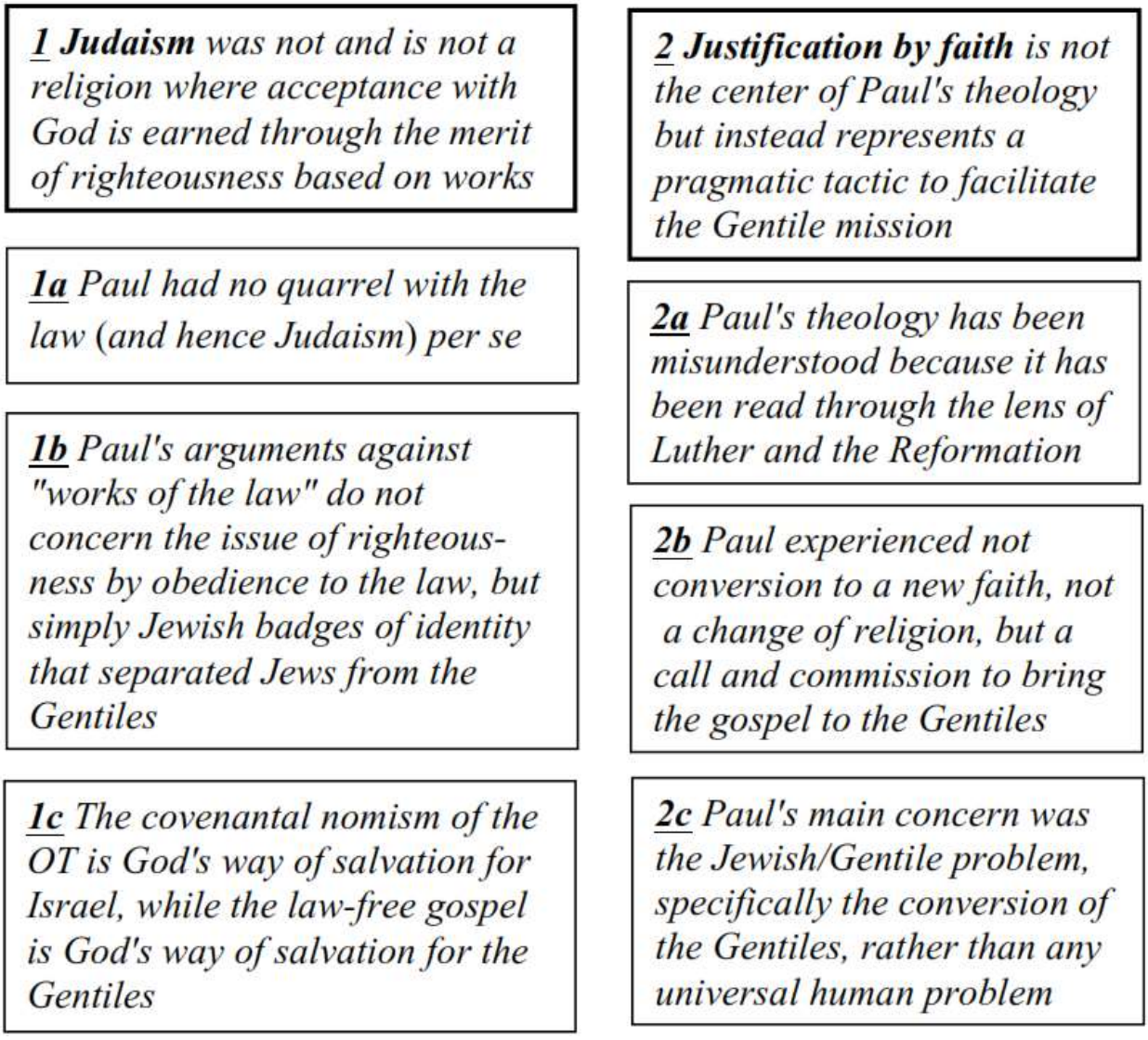
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Hermeneutics (I): Principles, Problems, and the Use of Extra-Biblical Sources [PDF]
http://alpharetta-bible-study.com/images/PDFs/2013/04%20-%20HERMENEUTICS%20%281%29%20by%20Marc%20Gibson.pdf

Hermeneutics (II): Concerning the New Perspective on Paul
http://alpharetta-bible-study.com/images/PDFs/2013/05%20-%20HERMENEUTICS%20(2)%20by%20Marc%20Gibson.pdf [PDF]

Excerpt:

We should begin with presenting a basic understanding of the NPP (which is easier said than done). The following chart illustrates the two basic premises of the NPP and the issues that derive from them:



("nomism" is from Greek for "law")

Note: This chart is based on material by Donald Hagner, "Paul and Judaism: The Jewish Matrix of Early Christianity: Issues inthe Current Debate." [PDF], 111-116. The text is his and the chart arrangement is by the writer of the article.

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N.T. Wright on "splitting Shema" (2014) (Anthony F. Bruzzard) (Restoration Fellowship)

https://www.youtube.com/watch?v=fF94iaXWBcg [Video]

N.T. Wright - An Analysis (2014)

http://mentalsymmetry.com/wright.php

Excerpt:

…In order to conserve pixels, I will refer to *Paul and the Faithfulness of God* as PFG, *Surprised by Hope* as SH, *Scripture and the Authority of God* as SAG, *The New Testament and the People of God* as NTPG, and *After You Believe* as AYB…

One of the primary features of Wright's scholarship is that all of his writing is driven by a single paradigm. Using the language of mental symmetry, he is driven by a general Teacher theory. My research and writing is also guided by the single paradigm of the theory of mental symmetry, so I know from personal experience the strengths and weaknesses that result from paradigm driven research. In my opinion, *The Structure of Scientific Revolutions*, by Thomas Kuhn, contains the best description of what it means to do paradigm driven research, and I notice that Wright refers in passing to Kuhn's concept of 'normal science' in NTPG (p. 24) (That is the only reference to Kuhn that I could find.)

Wright's level of scholarship is intimidating and Wright's credentials as a biblical exegete are impeccable. For instance, the bibliography to PFG is 63 pages long. Therefore, the next sentence may seem like hubris on my part. **In brief, I suggest that Wright lacks the expertise that is required to construct a system of Christian theology.** This is not because Wright is unqualified. Far from it. Rather, I suggest that his expertise lies in the wrong areas. Using an analogy, suppose that a professor taught a class in physics by describing the history of the development of physics and by comparing the texts of different physics textbooks in order to trace the origins of various concepts. This would be a fascinating class to attend and one would learn a lot, however it has nothing to do with physics itself. That is because the laws of physics describe how the natural world functions. Learning physics and how it describes the world is totally different than learning the history of physics and how concepts of physics emerged throughout history. A physicist teaches physics, an expert in the history of physics teaches how physics developed, while a physics 'exegete' compares various physics textbooks. Wright is a world expert in the history of Christianity as well as the exegetical analysis of texts related to Christianity. However, Wright does not appear to have the same level of expertise in the *content* of Christianity.

Wright tells us the kind of expertise that is required to study the content of Christianity. "It is precisely because of the major restructuring of Paul's symbolic world that 'theology' comes to have a different, much larger and more important place in his worldview, and thereafter in the Christian church, than ever it had in either Judaism or paganism...Jewish writers have often commented that 'theology', as that word is now understood, is largely a Christian construct, and they are right, for just this reason: that a fresh, reflective understanding of God, the world, the human race, and so on grew and developed to fill the vacuum left by the departing symbols of Judaism. It had to if the new worldview was to have any staying power. It is no accident that we have seen, at the very moments when Paul is hammering out the nature of his new, symbolically freighted community, that he reaches for his reworked Jewish-style monotheism. It wasn't just that he needed some doctrinal stiffening, and found that particular doctrine useful for the task. Prayerful reflection on God, God's ways, God's work, God's purpose, and ultimately God's faithfulness – that task we loosely call 'theology' – had, quite suddenly, to take on a new role. Paul seems to have believed that this, too, was providential, and part of the meaning of the gospel. The Messiah's people, he often insisted, were to be 'transformed by the renewing of the mind'. Thinking clearly about God and his purposes was not just an intellectual luxury, an indulgence for long winter evenings. It was part of the solid ground upon which the single, central worldview-symbol would stand firm. The renewed people of God were to be renewed in their minds, learning to think in a way that was given, for the first time ever, the task of sustaining a worldview." (PFG, 403).

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This quote contains a number of key concepts. First, Christianity is held together by abstract theology. Second, this abstract theology is the basis for the concrete Christian worldview. Third, the core concept of theology is the idea of a monotheistic God. Fourth, the individual Christian is personally 'transformed by the renewing of the mind'. Wright says here that Paul often insisted upon this approach and Wright himself repeats this phrase from the beginning of Romans 12 about a dozen times in PFG. Fifth, renewing of the mind leads to an abstract understanding which then 'sustains' a person's concrete worldview.

Translating this into the language of mental symmetry, Christian doctrine needs to be described as a universal paradigm in Teacher thought. A concept of a Christian God emerges as a universal paradigm in Teacher thought applies to personal identity. Christian personal transformation occurs primarily internally and cognitively. The process of personal transformation involves submitting personal identity in Mercy thought to a universal understanding of God in Teacher thought. Notice how we have taken Wright's concepts and restated them in more universal terms, which is precisely what we must do if one God holds everything together and if one must use the mind to understand the nature of this one God. Thus, the theory of mental symmetry tries to do precisely what Wright says that the Christian should do, and my primary goal in developing the theory of mental symmetry is to follow the advice that Wright gives in this passage.

This does not mean that one has to be a cognitive scientist in order to be a mature Christian, just as one does not have to be a civil engineer in order to build bridges. There is also the school of hard knocks. If a person tries, fails, and eventually succeeds in constructing enough bridges that stay up without falling down, then one will learn the skill of building bridges. The reason that one studies civil engineering is to avoid the painful route of learning through personal failure. Similarly, the individual who is experienced the gut-wrenching agony of having childish personal identity torn apart and reassembled in the light of eternal truth will instinctively know what a passage such as Romans 7 is describing. He may not be able to describe the process using the language of the cognitive scientist, but he knows at a deep personal level what it means to 'be crucified with Christ'.

While Wright has the expertise that is needed to describe the *history* of Christianity and how Paul *came up* with the concept of theologically based personal transformation, I suggest that Wright lacks the expertise that is needed to actually *describe* both the theoretical side and the practical side of theologically based personal transformation. I will mention several reasons for making this statement here, and then we will look at them in more detail later…

Second Thoughts on the "New Perspective on Paul". Part 1 of 2 (2014)
https://www.krisispraxis.com/archives/2014/10/second-thoughts-on-the-new-perspective-on-paul-part-12/

Second Thoughts on the "New Perspective on Paul". Part 2 of 2
https://www.krisispraxis.com/archives/2014/10/second-thoughts-on-the-new-perspective-on-paul-part-22/

SBL Review (5): Critical Responses to Wright on Paul (2014)
http://thinktheology.co.uk/blog/article/sbl_review_5_critical_responses_to_wright_on_paul

Notes on critiques of N.T. Wright's *Paul and the Faithfulness of Christ* by Steve Mason, Pauline scholar Douglas Campbell, and theologian Alan Torrance; followed by a rebuttal by Wright.

Repentance and forgiveness, the Wright way (2015) (Summary and Critique)
http://www.walkingwithgiants.net/bible/gospels/repentance-and-forgiveness-the-wright-way/

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Pauline Perspectives: A Summary and Critique of the New Perspective on Paul (2015) [Downloadable as a PDF] (from a Lutheran Perspective)

https://www.academia.edu/10132524/The_New_Perspective_on_Paul_-_A_Summary_and_Critique

Excerpt:

Advocates of the New Perspective on Paul such as E. P. Sanders, James D. G. Dunn, and N. T. Wright stand as monumental figures in Pauline studies. Their detailed scholarship and prolific writing has made a significant contribution to the exegesis of Paul's epistles and the construction of his theology. Nevertheless, their proposals contain weaknesses which make uncritical adoption of their views dangerous. In particular, the view that Judaism was a religion of grace fails to account for the strong emphasis in Second Temple Judaism on the necessity of obedience to God's law and mutes the testimony of Paul himself. Likewise, their insistence that the phrase "works of the law" refers only to a few specific "boundary marking" practices of Judaism undercuts Paul's assessment of the absolute necessity of the gospel as the only means of salvation. Finally, their removal of the doctrine of justification from its soteriological moorings threatens to undermine the chief doctrine of the Christian faith. May God grant that his church may continually return to his Word so as to be blessed to think his thoughts after him.

N.T. Wright's Pauline Odyssey (2015)

http://www.augsburgfortress.org/media/downloads/9780800699635_Review_The%20Ds%20Commentary%20on%20Books_October%202015.pdf [PDF]

Debating Justification with N.T. Wright and New Perspective on Paul. Part 1 (2016)

https://www.krisispraxis.com/archives/2016/05/debating-justification-with-n-t-wright-and-new-perspective-on-paul-part-1/

Debating Justification with N.T. Wright and New Perspective on Paul. Part 2

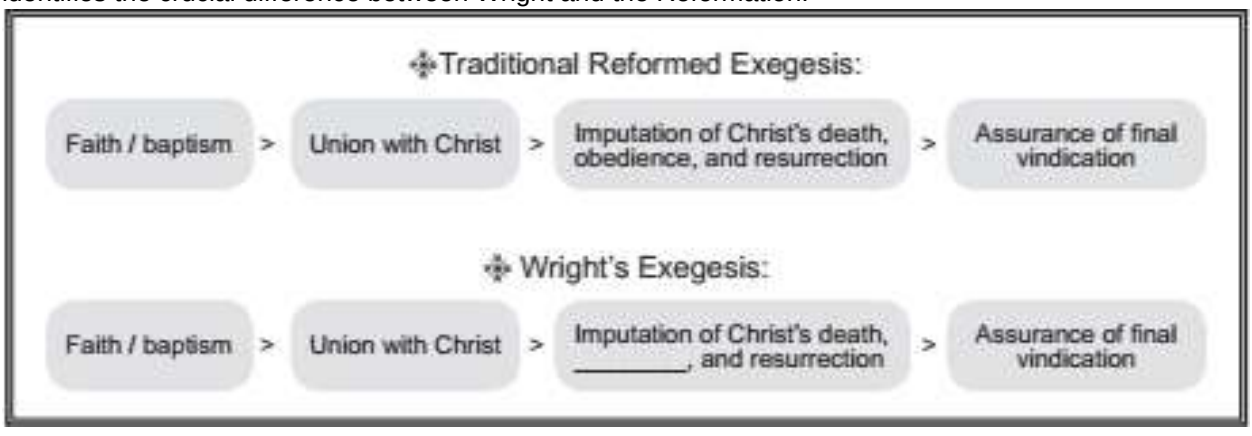
https://www.krisispraxis.com/archives/2016/05/debating-justification-with-n-t-wright-and-new-perspective-on-paul-part-2/

What Wright Really Said About Forensic Justification and Imputation – Debating Justification with N.T. Wright and NPP. Part 3 (2016)

https://www.krisispraxis.com/archives/2016/09/what-wright-really-said-about-forensic-justification-and-imputation/

Excerpt:

Piper offers (in his 2007 book, see above link to full PDF copy of book) the following diagram which identifies the crucial difference between Wright and the Reformation:



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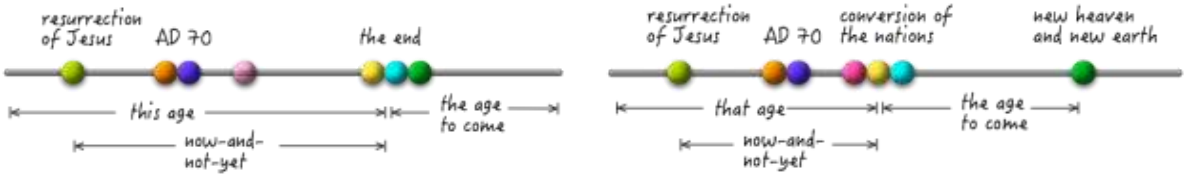
Righteousness and Justification in the Book of Galatians: Debating Justification with N.T. Wright and NPP. Part 4
https://www.krisispraxis.com/archives/2016/09/righteousness-and-justification-in-the-book-of-galatians-debating-justification-with-n-t-wright-and-npp-part-4/

Justification and Union With Christ – A Via Media Between Abstract Forensic and Transformative Justification. Debating Justification with N.T. Wright and NPP. Part 5.
https://www.krisispraxis.com/archives/2016/09/justification-and-union-with-christ-a-via-media-between-abstract-forensic-and-transformative-justification-debating-justification-with-n-t-wright-and-npp-part-5/

NPP – Regensburg (1541) Redux? Reformation Forensic Justification vs Transformative Justification: Debating Justification with N.T. Wright and NPP. Part 6
https://www.krisispraxis.com/archives/2016/09/npp-regensburg-1541-redux-reformation-forensic-justification-vs-transformative-justification-debating-justification-with-n-t-wright-and-npp-part-6/

Thomas Schreiner's Critique of N.T. Wright's View of Justification – Debating Justification with N.T. Wright and NPP. Part 7
https://www.krisispraxis.com/archives/2016/09/thomas-schreiners-critique-of-n-t-wrights-view-of-justification-debating-justification-with-n-t-wright-and-npp-part-7/

N.T. Wright and Paul's eschatology (with coloured beads) (2016)
http://www.postost.net/2016/06/nt-wright-paul-eschatology-coloured-beads



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An illustrated guide to Tom Wright and an introduction to "transtomism"

http://www.postost.net/2016/10/illustrated-guide-tom-wright-introduction-transtomism

Excerpts:

…Here we have what is perhaps the most important development in recent evangelical thought—the shift from narrative to history. In the spirit of Watling's book and in honour of "Tom" I present this idea in a simple diagram.



…Reading Wright's massive output has helped me to grasp the fundamental point that what the New Testament gives us is not a how-to-be-saved manual with a how-to-do-church appendix…

…So I have argued here and elsewhere for a more consistent application of the narrative-historical method—let's call it "transtomist" (trans-Tom-ist). The stand-out implication of this approach is that New Testament eschatology has in view two blindingly obvious historical "horizons"—first, seen from the vantage point of Jesus and the early church in Jerusalem, the devastating war against Rome; secondly, the eventual overthrow of classical paganism and the confession of Jesus as Lord by the nations of the Greek-Roman world, which increasingly preoccupied the prophetic mind of the church as it spread across Asia Minor and Europe. Elements of this outlook are apparent in Wright's work, but they have been overshadowed by his wish to present Jesus to the church and to the world—for understandable reasons—as the beginning of God's new creation.

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What happened on the cross? NT Wright & Thomas Schreiner (2016) [Unbelievable Radio]

https://www.youtube.com/watch?v=loat_y8SQBo [Audio] **[Recommended]**

NT (Tom) Wright's book "*The Day the Revolution Began: Reconsidering the meaning of Jesus' crucifixion*" says that the cross was about much more than Jesus absolving us of sin. He discusses **atonement theology**, God's wrath and penal substitution with reformed Bible scholar Thomas Schreiner. It's also the 500th podcast episode of the show [Unbelievable]!

Direct link to podcast page:
https://www.premierchristianradio.com/Shows/Saturday/Unbelievable/Episodes/NT-Wright-on-Paul-Hell-Satan-Creation-Adam-Eve-more-Unbelievable

Direct (alternate) link to podcast mp3 file:
http://cdnbakmi.kaltura.com/p/618072/sp/61807200/serveFlavor/entryId/1_du0h3j9o/v/1/flavorId/1_5reehb9y/name/a.mp3

Note: Originally prodcast on 11/12/16 just after the U.S.A. elections, so you will hear references to that during the audio.

N. T. Wright's The Day the Revolution Began: A Few Reflections (2017)

http://dogmadoxa.blogspot.com/2017/01/n-t-wrights-day-revolution-began-few.html

Two methodological flaws of N.T. Wright's New Perspective on Paul (2017; PDF)

https://www.askderricktheology.com/two-methodological-flaws-of-n-t-wrights-new-perspective-on-paul/

https://www.askderricktheology.com/wp-content/uploads/2017/02/methodological-flaws-of-N-T-Wrights-New-Perspective-on-Paul.pdf [PDF]

Cracking the Foundation of the New Perspective on Paul: Covenantal Nomism versus Reformed Covenantal Theology (2017) (Reformed)

https://reformedforum.org/ctc503/ (links to [Audio])

N.T. Wright's Long Farewell (2017)

http://midwestoutreach.org/2017/07/27/n-t-wrights-long-farewell/

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New Perspective on Paul and Justification by Faith Alone (William Lane Craig, PhD, DTh)
https://www.youtube.com/watch?v=gEVUC8-tDOY [Video] [Reformed perspective] **(2017)**
(Note: Two lectures in one. Part one concludes stating the reformation view is correct and that justification is a judicial act of atonement… Second part (@35:20) starts off dealing with imputation)

N. T. Wright vs. Michael Reeves on Imputation. (2017)
https://www.monergism.com/blog/n-t-wright-vs-michael-reeves-imputation

N. T. Wright explains why he denies the doctrine of imputed righteousness:

> "If we use the language of the law court, it makes no sense whatever to say that the judge imputes, imparts, bequeaths or conveys or otherwise transfers his righteousness to either the plaintiff or the defendant. Righteousness is not an object, a substance or a gas which can be passed across the courtroom." N. T. Wright, What Paul Really Said, pg. 98

Michael Reeves Responds:

> "But if Christ takes our sin and we take his righteousness because we are united to him, then all those difficulties melt away. As Calvin would argue: " We do not, therefore, contemplate him (Christ) outside ourselves from afar in order that his righteousness may be imputed to us but because we put on Christ and are engrafted into his body - in short, because he deigns to make us one with him." - Calvin, Institutes 3.11.10. If Christ and the believer are made one then the sin-righteousness swap is as unobjectionable as what happens in a marriage when a man and woman become one. It is as if a rich husband were - at his own cost to pay off all his wife's debts and then share with her his enormous wealth.
>
> Source: *What the Reformation Still Matters* by Michael Reeves and Tim Chester,

Here We Are, Slaves to This Day:
A Review of "Exile: A Conversation with N.T. Wright" Edited by James M. Scott
https://tabletalktheology.com/2017/10/11/here-we-are-slaves-to-this-day-a-review-of-exile-a-conversation-with-n-t-wright-edited-by-james-m-scott/

http://englewoodreview.org/n-t-wright-exile-a-conversation-feature-review/

Excerpt:

At their best, good conversations are lively, wide-ranging, and sometimes even surprising. They push us to consider ideas from new angles and hammer out with fresh clarity why we see things the way we do. It's not always easy to find these kinds of discussions, but the essays that make up *Exile: A Conversation with N.T. Wright* demonstrate for the most part what thoughtful scholarly discussion is meant to look like. The contributors are generally successful at avoiding the twin pitfalls of uncritical acceptance and blunt rejection in their responses to N.T. Wright's influential (and controversial) proposal regarding the notion of ongoing exile as an influential "controlling narrative" for many Second Temple Jews and early Jesus followers (8).

The book opens with a lengthy essay by Wright himself giving a fresh articulation of his thesis. He delves into passages like Deuteronomy 27-33, with its sequence of sin-exile-restoration, and the great prayers of

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Daniel 9 and Nehemiah 9, as well as other literature from the Second Temple period like the Dead Sea Scrolls, all in order to demonstrate that many Jews saw themselves as continuing to live in a state of exile, even though a large number of them had geographically returned to the land of Israel (21-22). Turning to his critics, Wright asks:

Would any serious-thinking first-century Jew claim that the promises of Isaiah 40-66, or of Jeremiah, Ezekiel, or Zechariah, had been fulfilled? That the power and domination of paganism had been broken? That YHWH had already returned to Zion? That the covenant had been renewed and Israel's sins forgiven?… Or—in other words—that the exile was really over? (35)

The anticipated answer is clearly in the negative. For Wright, remembering this backdrop is important for understanding Jesus' "kingdom of God" language. When Jesus told stories about the kingdom and even declared that it was at hand (Mark 1:15), Wright sees this language as thereby also announcing that "the real return from exile for the people, and the real return of YHWH to Zion" were finally happening (45-46). Using language strongly familiar for those who have read his other books (especially *The Day the Revolution Began*), Wright ends by characterizing Paul as a man deeply convinced that Jesus' life, death, and resurrection had finally brought the long period of exile to an end, inaugurating creation's long-awaited renewal by God (62,80).

The responses included in this book come from a wide range of figures, including the distinguished Old Testament theologian Walter Brueggemann and New Testament scholars like Scot McKnight and Timo Eskola. As in any good conversation, the participants engage with Wright in a spirit of both appreciation and critique. Some build on the foundation of his work and attempt to go beyond it, while others spend significant time questioning parts of his proposal that they find to be problematic. Unfortunately, there isn't time to work through each and every response essay, as interesting as that would be. Nevertheless, I want to bring up a few of the ones that I found to be especially intriguing additions to the discussion.

Brueggemann softens his critique by affirming that he thinks Wright is basically on the mark when it comes to the major claim of his thesis about ongoing exile (88,92). Nevertheless, he finds Wright's arguments to be a bit expansive and reductionist. In his many scholarly works, Brueggemann embraces the richly varied and dialogical nature of the Old Testament canon, so it's not surprising to see him express reservations about seeing the narrative of exile and return as being the essential key to understanding the Judaism of Jesus' day (88). Without a doubt, Brueggemann is persuaded that this theme is important, but, as he puts it, "I doubt that here or anywhere is there 'a key to everything else'" (90).

Jörn Kiefer's essay is a noteworthy critical reflection on Wright's arguments. He questions the frequently assumed connection between exile and a deep sense of loss and sorrow (119). For instance, he brings up a passage in Philo where exile's aftermath is compared to the spreading settlement of colonies around the world (122). Kiefer ends by asserting that those who spent their lives outside of their ancestral homeland by no means thought they had come "to the end of their story with God" (134). It should be said that holding this conviction isn't necessarily the same as seeing the exile in a positive light. After all, belief in God's continued involvement with His people also contributed to the longings for messianic deliverance from continued exile felt by many Jews living in their homeland under Roman rule.

In his concluding reflections, Wright agrees with Kiefer that there were probably many Jews living throughout the Mediterranean world who didn't see their lot in life in terms of national punishment. However, Wright counters that he never meant that *all* first-century Jews believed they were living in a state of ongoing exile, only that "a significant number of Jews living in the ancestral homeland saw things this way," and furthermore that this sense of exile fueled eschatological hopes for redemption that shaped the reception of claims about the coming of God's kingdom (307).

Most of the conversations contained in the pages of *Exile* center on ancient texts. This makes Philip Alexander's response especially worth mentioning before we finish up this review because he focuses

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instead on some of the events that took place during the period of Jewish history stretching from the Maccabean revolt on through the costly wars against Rome. Hence, this paper seeks to lend support to Wright's thesis from a relatively unexplored angle. Though it's difficult to assess motivations behind ancient historical movements, Alexander's examination this era is well-crafted. He ends by concluding that many of the major military-political events in the land of Israel during this era seem to have been driven by Jews who could see themselves as nothing other than "slaves in their own land" so long as they were still being ruled over by foreign powers like Rome. For these people, "the exile had not been totally ended, because Israel had not yet been fully restored" (154). The essays of Hans Boersma and Ephraim Radner are unfortunate exceptions to the healthy dialogue that takes place in most of the book's pages. In response to their papers, Wright exasperatedly comments that "these two essayists seem not to have heard what is actually being said" (320). In these cases, both sides unfortunately seem to be speaking past each other, showing that the proverbial ditch between biblical studies and dogmatic/systematic theology can still sometimes be hazardous to cross.

In the end, though, most of the essays are well worth savoring. Wright's proposal emerges from *Exile* relatively unscathed, and it will be interesting to see how discussions about the significance of exile as a theme continue to unfold in the future. Regardless, I'm grateful to the contributors in this book for asking numerous substantive questions and leaving readers like myself with much to ponder.

GospelCoalition: N. T. Wright on Prolegomena **by J.V. Fesko (themelios: Vol. 31, Issue 3)**
https://www.thegospelcoalition.org/themelios/article/n-t-wright-on-prolegomena/ (2006)

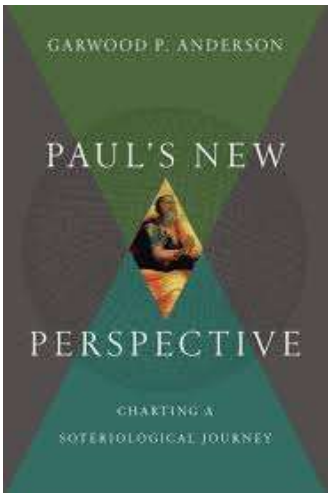
Key words: Epistemology, Positivism, Phenomenology, Worldview, Historical-Critical, Narrative in Theology

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IVP: Paul's New Perspective – Review of Garwood Anderson's Book

http://andyunedited.ivpress.com/2017/05/pauls_new_perspective.php

Excerpt:



Anderson contends that the letters were written over a longer span and show development in Paul's thinking, though without changing his mind. Paul began with a specific idea that Torah obedience ("works of the law") is not able to reconcile us to God and later expanded this idea to cover any kind of merit.

As Anderson argues, "Justification is the language of choice when at stake is the place of Gentiles in the covenant or the relationship of Jews and Gentiles to each other" (284). When his concern broadens, so does his vocabulary. In Paul's later writings, for example, he uses *salvation* to describe ultimate deliverance from wrath to come and a restoration that is also forthcoming. Salvation, the larger term, includes justification (308). In addition, Anderson contends, Galatians is not a brief summary of Romans, despite having certain features in common. It was written significantly earlier with Romans showing important developments in his thinking.

To summarize: "The thesis of this study is that the [NPP (New Paul Perspective] is Paul's oldest perspective and that the 'old' perspective [TPP (Traditional Protestant Perspective)] describes what would become (more or less) Paul's settled 'new' perspective (p. 379).

Paul's New Perspective by Garwood Anderson

Summary: http://mydigitalseminary.com/pauls-new-perspective-1/

Review: http://mydigitalseminary.com/pauls-new-perspective-2/

Excerpt:

First, Romans and Galatians, though similar on a surface level, are vastly different letters if one considers theological development. In fact, *"Paul's soteriological vision resolves in the space from Galatians to Romans"* (p334). In other words, Romans is the pinnacle of Paul's own theological development.

Second, from Romans onward, Paul abbreviates his soteriological statements in settled formulaic statements, relies less upon the OT, and is not driven by circumstances. What's more, he appears more comfortable with endorsing good "works" in his final letters.

Read Paul in Your Bible, Then Read This (re: Garwood Anderson, Paul's New Perspective)

https://theologianslibrary.com/tag/garwood-anderson/

Excerpt:

…Though Anderson's developmental thesis does not depend on enlargement of the accepted seven-letter Pauline corpus, a chunk of the book is devoted to making a case for the disputed letters. Anderson makes a case for the inclusion of Colossians, Ephesians, and the Pastoral Epistles, along with the undisputed Galatians, Romans, 1 Thessalonians, 1 & 2 Corinthians, Philippians and Philemon. The

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extension of the Pauline corpus from the undisputed seven letters to a contested 13 letter corpus is important, Anderson believes, because it allows us to fill out Paul's theology and development: "I'm persuaded that excessive trepidation on this matter has precluded New Testament scholars from seeing a possibly larger picture" (166). In arguing for their authenticity, Anderson summarizes his case by saying that "far from a misunderstanding of or derivation from Paul's soteriology, these letters corroborate a trajectory already evident in the undisputed letters, so much so that one would be justified in thinking that Paul himself wrote them" (381).

Let me end by quoting a juicy bit at the conclusion of Anderson's book that will give you a feel for where Anderson is going and hopefully will entice you to pick this one up:

The rapprochement offered here succeeds only under two conditions, to be sketched now briefly: 1) that justification cease to be the center and preoccupation of Pauline theology such that it is made to bear weight for which it was not intended and 2) that union with Christ once and for all take [sic] its place as the central and integrative fulcrum of Pauline soteriology in all of its juridical, relational, transformational, and ecclesial dimensions (384).

For those looking for a way to better understand New Testament and Pauline scholarship and the points in the key debates, there is no better place to begin than *Paul's New Perspective*. But I must warn you, once you begin reading in Pauline studies, it's hard to stop. But it will make you read your New Testament like you never have before. As Wesley Hill says, in Anderson's book "one is reminded yet again why wrestling with Paul is so invigorating."

Book Notice: Paul's New Perspective

http://www.patheos.com/blogs/euangelion/2016/11/book-notice-pauls-new-perspective/

Excerpt:

…I'm pleased to say that Garwood Anderson, writing out of the Anglo-Catholic tradition, engages in a similar enterprise of trying to plot a cogent and compelling account of Paul by critical synthesizing several perspectives. He deals with N.T. Wright, James Dunn, Doug Campbell, John Barclay, Michael Gorman and others. I cannot emphasize how highly I think of this book. I need not bother doing an updated edition of my own *Saving Righteousness* because Garwood has done it for me. A must have book for those working in Pauline soteriology…

Paul's New Perspective - Review

https://cwoznicki.com/tag/garwood-anderson/

Excerpt:

…Never disparaging either the NPP or the TPP, Anderson argues that both positions get a lot about Paul right, and that both sides have helped the church understand something important about its relation to God and the world. Some figures, like Wright, get it more right than others. For instance Wright in PFG rightly describes Paul's logic as going vertical to horizontal, however the emphasis in Wright's work is horizontal to vertical. Similarly, Dunn has helped reveal the horizontal problems Paul was dealing with when it came to the law's role in acting as a dividing role between Jews and Gentiles.

In order to establish the case that Paul's "new perspective" is actually his "old perspective" and that the traditional perspective is actually Paul's "new perspective" Anderson has to establish this chronologically

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from his letters. Anderson notes that this is a bit problematic, as the position he argues for is not the majority view of critical scholarship (its not idiosyncratic either).

- Galatians is the Earliest Letter, dated around 49AD
- Romans is dated around 56-58AD
- The Thessalonian and Corinthian Correspondence fall between Galatians and Romans
- Philippians was composed in Rome
- Colossians, Ephesians and Philemon are authentic and written from Rome
- Paul survived his Roman imprisonment, turned his attention east and wrote the Pastoral Letters.

Having established the provenance of these letters Anderson turns his attention to two topics Works/Grace and Justification/Salvation in light of his reestablished order of letters. From this new order he shows that with regards to works, his early topic of "works of the law" shifts to "works" (full stop) with Romans acting as a transition between these two positions. Grace also follows this pattern. Beginning with Romans, grace is opposed to and excludes works. Concerning justification/salvation, in his later letters Paul recedes from the language of justification and prefers to use language of salvation and reconciliation. These two sections are made up of indepth exegetical and lexical work.

Assessment



So how convincing is Anderson's argument that the New Perspective is Paul's is actually Paul's old perspective? I guess that comes down to one important factor, how convincing do you think Anderson's assessment of Paul's literary itinerary is? Do you find it plausible that Galatians is Paul's first letter? If you think Galatians & Romans are fairly closely dated that his argument doesn't really work. Do you buy a Roman (as opposed to Ephesian) provenance of the Prison letters? If you don't then that throws a wrench in his entire reading of Pauline development as well. The problem with Anderson's propsal is that you have to hold to a *lot* of minority positions regarding the composition of these letters. Neither the NPP or the TPP hangs upon one's acceptance of a particular dating of Paul's letters, but Andersons' thesis certainly does. This doesn't necessarily mean that Anderson's explanation is wrong. In fact, I would argue that it has a lot going for it! It breaks down some of the false dichotomies of the NPP/TPP debate, allows the church to incorporate the best of both perspectives, and has a lot of explanatory power. (His thesis even helps explain some of the concerns brought up by Apocalyptic readings of Paul!) But the fact that his whole argument is built upon the foundation of dates makes his foundation rather feeble. If one can decisively show his dating of Paul's letters are wrong, his argument (in my opinion) falls apart.

All in all I would say that *Paul's New Perspective* is a well written and well researched book, offering a via media in a rather creative way. Students of Pauline theology would do well to pick up this book, he does a fine job charging the various debates between NPP & TPP camps. His chapter on Post-NPP authors is fine as well. I can see myself assigning these chapters to students in a Pauline theology book, helping them get acquainted with contemporary debates in the Pauline literature. On top of all this, the summary of his position is rhetorically powerful, much like EP Sanders' was: "covenantal nomism," "getting in vs. staying in," "solution to plight," and "in short, this is what Paul finds wrong in Judaism: it is not Christianity." Anderson's position is quite memorable as well: "Paul's New Perspective is Paul's old perspective." This catchy statement alone ensures the ideas in this book will be remembered, regardless of their staying power.

FYI: Good Friday 2016 - The Sermon - Dr. Garwood Anderson

https://www.youtube.com/watch?v=qVr_WPm6r8g [Video]
(Not related to his book, but the only video of Anderson I could find at the time.)

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Paul's New Perspective: Charting a Soteriological Journey

http://www.thepaulpage.com/pauls-new-perspective-charting-a-soteriological-journey/

Excerpt:

What began as a promising breakthrough in Pauline studies just three decades ago — "the new perspective on Paul," as James D.G. Dunn famously dubbed it in 1982 — seems in recent years to have became mired in increasingly polemical disputes among evangelical Christian scholars. The new perspective, particularly on the historical context of Paul's doctrine of justification, drew strong criticism from some Reformed quarters, leading most notably to the rhetorical impasse of the debate between John Piper[1] and N.T. Wright.[2] Garwood P. Anderson introduces his ambitious new book, *Paul's New Perspective: Charting a Soteriological Journey*, with a description of the Wright-Piper debate, which left many evangelicals in a puzzling quagmire and looking almost in vain for a way forward (pp. 1-3). In the chapters that follow, Anderson details numerous attempts over the years to work "beyond the new perspective on Paul," with varying degrees of success but no clear consensus.

Anderson's own attempt is an impressive project, an extended argument intended to build on the strengths of both "the new perspective on Paul" (abbreviated as "NPP") and "the traditional perspective on Paul" (abbreviated as "TPP") while carefully qualifying each in turn. In what may become the most memorable statement of his book, Anderson cleverly writes that "In short, I argue that the new perspective on Paul is a better account of Paul's older perspective" (p. 12). Or, as he sums it up later:

The proposal of this book is that contradictory schools of Pauline interpretation are both right, just not at the same time. … The thesis of this study is that the new perspective on Paul is Paul's oldest perspective and that the "old" perspective describes what would become (more or less) Paul's settled "new" perspective (p. 379).

This is clearly an innovative way to have one's cake and eat it too — to argue for a restrained "new perspective" of Paul's earlier letters but a more "traditional perspective" in Paul's later letters, charting a specific trajectory of development in Paul's teaching.[3] In a pastorally-sensitive tone which should hearten evangelical scholars, Anderson doesn't argue that this proposed trajectory of Paul's theological arguments constitute internal contradictions or reversals, but rather a nuancing of thought, with Paul's earlier thinking and his later thinking not being mutually exclusive.

Since the proposal for such a trajectory requires some distance between Paul's letters, Anderson necessarily spends a substantial portion of his work on chronology and dating. Two full chapters (four and five, pp. 153-225) methodically work through an itinerary beginning with the South Galatian hypothesis (with Galatians written first, ca. 48 – 49 CE) and arguing for a Pauline mission extending past Paul's Roman imprisonment to include Colossians and Ephesians (alongside Philemon and Philippians) ca. 60 – 62 CE and even the Pastoral Epistles ca. 62 – 65 CE. Though (by his own admission[4]) Anderson's arguments are unlikely to persuade more than a few to change their opinions about whether Paul personally authored all the letters attributed to him in the New Testament canon, by positing thirteen letters over a fifteen-year span instead of seven letters over a five-year span, Anderson creates a plausible framework for a trajectory of development in Paul's own thought:

Thus, I am working with a thirteen-letter corpus and a Pauline soteriology that stretches from AD 49 to the mid-60s — indeed, as I will argue, with a soteriology that itself *stretches.* By way of comparison, some studies of the development of Pauline soteriology are limited to seven letters while having primary interest in but two (Galatians and Romans), and these may be separated by a span of mere months (p. 166).

Anderson admits to having considered sidestepping the question of authenticity by focusing on the theological trajectory of the Pauline corpus irrespective of Paul's personal authorship, but notes that his proposal for a development in *Paul's* own thought is better accounted for with the chronology proposed (cf. p. 222)…

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Question: "Is the New Perspective on Paul biblical?" (Argues it is NOT.)
https://www.gotquestions.org/New-Perspective-Paul.html

What is as Stake with Wright's View of Justification?
http://www.ligonier.org/learn/media/what-stake-wrights-view/ [Video]
(Also mentions Karl Barth)

Why NT Wright is NOT Reformed – by Rev. Fred Greco
http://www.apuritansmind.com/the-christian-walk/why-nt-wright-is-not-reformed-by-rev-fred-greco/
A sober look at the non-Reformed teachings of NT Wright

Paul Within Judaism
http://www.thepaulpage.com/paul-within-judaism/

As explained elsewhere on The Paul Page, the new perspective on Paul pioneered by scholars like E.P. Sanders, James D.G. Dunn, and N.T. Wright is predicated on the recent Protestant Christian recognition that Judaism was never a religion of legalism. While seeking new interpretations of Paul against the background of this reevaluation of Judaism, however, those working out of this perspective nevertheless continue to set Paul in contrast to the Judaism of his day. A smaller but increasingly vocal group of scholars within this movement have gone even further, arguing that Paul never ceased to be a Torah observant Jew.

These scholars – including Lloyd Gaston, John Gager, Stanley Stowers, Neil Elliott, Mark Nanos, and Pamela Eisenbaum, among others – are increasingly distinguishing between their approach and the more familiar new perspective on Paul. Some have suggested describing their perspective as "the radical new perspective on Paul." However they can best be described, these Jewish and Christian interpreters of Paul argue that the new perspective on Paul has simply replaced one negative stereotype of Judaism—that of legalism—with a different negative stereotype, that of exclusivism or ethnocentrism. Their alternative argument is that Paul's negative rhetoric about the Torah was intended only for Gentiles, not for Jews.

> **Where Christians [e.g. Nanos] Got it Wrong with Paul – Scot McKnight**
> http://www.patheos.com/blogs/jesuscreed/2012/08/20/where-christians-got-it-wrong-with-paul/

N. T. Wright and Reformed Theology: Friends or Foes?
http://www.trinity-pres.net/essays/Wright-Reformed-theology-friends-or-foes.pdf [PDF]

Excerpt:

…No doubt, much more needs to be said, but hopefully this essay will at least temper some criticism of Wright and encourage many within the Reformed camp to take another look at his valuable work. It is all too easy to dismiss Wright without a hearing when a theologian of Gaffin's stature is critical of him. But we must not shy away from *semper Reformanda*, from continually reforming our theology and confessions according to the Scriptures. The sixteenth century reformers made great headway in understanding Paul. But we have several more centuries of preaching, exegesis, and scholarship behind us and should not be afraid to move forward, albeit with due caution. Plus, we should recognize the questions facing us are quite different today and cannot but force us to look at Paul from different angles. I am confident that in the long run, Wright's work on the New Testament will come be treasured by the Reformed tradition as the "next step" in our growing understanding of God's revelation in Christ. Accepting Wright need not mean rejecting the Reformation.

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After You Believe – N. T. Wright on Christian character (Review)
http://www.booksandculture.com/articles/webexclusives/2010/may/afteryoubelieve.html?paging=off
(Review of Wright's book: *After You Believe – Why Character Matters*)

Review: Tom Wright's Virtue Reborn (aka After You Believe)
http://kinnon.tv/2010/03/review-tom-wrights-virtue-reborn-aka-after-you-believe.html

The Virtues and Vices of N.T. Wright's After You Believe (2013)
http://www.mbird.com/2013/07/the-virtues-and-vices-of-n-t-wrights-after-you-believe/

All the Lonely Virtues, Where Do They All Belong? (2015)
http://www.mbird.com/2015/05/all-the-lonely-virtues-where-do-they-all-belong/

NOTE: "After You Believe" is the title of the book used in the United States, it's called "Virtue Reborn" in Great Britain.

N.T. Wright, Christian Virtue, and the Missing Person of God (A Critique, 2012)
http://ceruleansanctum.com/2012/10/n-t-wright-christian-virtue-and-the-missing-person-of-god.html

Excerpt:

The central idea of this Wright book is that a return to instinctual practice of Christian virtues is the only way to save Christianity. Too many Christians today don't function like genuine Christians because a true Christian ethic eludes them. Most of this, Wright claims, is due to a misunderstanding of what it means to be a Christian postconversion. Too few people grasp how the basic truths of Christianity should inform our practice of the Kingdom of God on earth, and how the Kingdom should undergird our beliefs.

Wright's solution to the problem is to instill Christian ethics in people the same way a drill sergeant teaches his military charges how to rebuild a gun while blindfolded. Everything about the Christian life needs to be so instinctual and second nature that we no longer think about what we're doing, but it instead comes naturally. Wright claims this occurs through a synergistic practice and methodical incorporation of five elements: Scripture, Stories, Examples, Community, and Practices.

Quite a few leaders in Evangelicalism would certainly add a hearty Amen to Wright's plan, especially those who love to talk about the Desert Fathers and Ancient Faith. Practice makes perfect in their regard, and building a new Christian army of those who do without thinking sounds like the cure for what ails us.

While I can certainly see that drilling people in the core truths of Christianity, both truths in fact and truths in practice, is a good thing, Wright's book has a glaring omission. As someone who has not read Wright before, I see this lack as so enormous, it makes me wonder just how wise Wright truly is and how he ever ascended to gathering such a herd of fanboys.

To me, what cripples modern Christians more than anything else, even when they embody those worthy virtues Wright espouses, is a complete lack of understanding as to what it means to live

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by the Spirit. The key differentiator between the righteous people of the OT and the righteous people of the NT is that the NT folks now have the Spirit of God living in them always. Say what you will about the Church, but its defining characteristic is that God now resides in men. No other reality trumps this.

That Wright writes almost nothing in his 307-page tome about how to live by the Spirit pretty much renders his entire book useless. Christian virtues are critical, but Wright's advocacy of a drilled Christian ethic resembles building a Lamborghini and then leaving out the engine. Unless Christians learn to live by the Spirit, all that drilling, worldview, and ethic will lead to just another failed attempt to turn Christianity into a set of rules, with Wright's entire plan condensed to making those rules reflexes that require no thinking—and no Spirit, either.

What is particularly galling is that Wright goes so far as to downgrade the idea of fully realized Spirit-led living as "romantic." This smacks of rushing to the polar extreme in an effort to make his point about the need for a practiced, down-to-earth Christian ethic. He makes the mistake of denigrating the key element of the Christian life in his effort to amplify a smaller component he feels has been neglected. In the end, though, he commits the ultimate "throwing the baby out with the bathwater" error that someone of his stature in Evangelicalism should NEVER make.

When Evangelicalism persists in reducing Christianity to a Spirit-less ethic, it substitutes the zombie religionist for the fully alive believer. And we need more "Christian" zombies like we need…well, more zombies. Which is to say, not at all.

How Evangelicalism can continue to mangle life in the Spirit and push out this pale imitation of Christian maturity is beyond me, yet this is what passes for the Christian life in most churches: Here are the rules of the Faith; now live by them. How no one can see that this is no different from any other failed religious system is startling to me, yet this is what I perpetually see in most Evangelical churches. We simply do not know how to live by the Spirit.

Words cannot adequately express my utter disappointment with *After You Believe*. To me, it's little more than an intellectual exercise that represents the half-answer now working against restoring the Church in the West to its former glory, despite Wright's contention that it is the balm for what ails us. A partial balm maybe, but until more reputable Christian authors start writing on how to live by the Spirit, we'll keep instituting partial balms that ultimately prevent us from becoming all that God intends us to be.

Excerpt (from comments):

Dan [Edelen], any recommended insights or resources on living by the Spirit? I wonder sometimes if I have the essential understanding of what it means. I know that I have a very difficult time explaining it to others. Thanks. -Clint

> Clint,
>
> As noted in the post, contemporary resources on living by the Spirit are hard to come by. I've found that Watchman Nee and Andrew Murray often have the most insights, though their info tends to be found as nuggets within larger texts. Same for A.W. Tozer and R.A. Torrey. Look into their Spirit-centered writings.
>
> That said, Nee's *The Release of the Spirit* is considered a classic and goes into some depth on the differences between being "soul-led" and Spirit-led. This is an essential distinction lost on most Evangelicals.
>
> I may write more on this topic later.

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Clint, a few links [Edited/updated by LY]:

[R.A. Torrey, *The Person and Work of the Holy Spirit*]
http://www.gutenberg.org/dirs/3/0/2/4/30241/30241-pdf.pdf [PDF] Other formats available

Watchman Nee, The Release of the Spirit

Click on the following link, https://www.ministrybooks.org/index.cfm,
then search for 'The Release of the Spirit'.
You should get at least 2 results that include "The Breaking of the Outer Man and the Release of the Spirit"

Note: "Exercise of our Spirit for the Release of the Spirit" is by Witness Nee.

http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Murray%2c%20Andrew%2c%201828-1917 [Andrew Murray]

See other more 'positive' reviews of *After You Believe* (*Virtue Reborn*) listed in the following section (i.e., after this "Criticisms" section).

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More N.T. Wright related…

The New Testament and the 'State' [1] - N.T. Wright
https://theologicalstudies.org.uk/article_state_wright.html

On N.T. Wright and Israel - Leeds Messianic Fellowship
http://lmf.org.uk/wp-content/uploads/2010/08/NT-Wright-and-the-Jewish-People.pdf

N.T. Wright on Romans 13: Civil Government
https://reformedreader.wordpress.com/2008/05/10/nt-wright-on-romans-13-civil-government/

Imagine All The People: (2014)
N.T. Wright's Radical Eschatology and the Shifting Currents of Faith and Politics
http://www.ethosreview.org/intellectual-spaces/imagine-all-the-people/

N.T. Wright – blog article by Frank Viola
http://frankviola.org/2012/01/23/ntwright/
Viola equates N.T. Wright to F.F. Bruce as the "new F.F. Bruce" in a prelude to his interview of Wright regarding his book, *Simply Jesus*.

N.T. Wright's *How God Became King* – Review [Reformed] (2012)
https://www.thegospelcoalition.org/article/how_god_became_king
"…as this review has briefly sought to demonstrate, Wright's way of looking at Jesus and the kingdom is not so much a return to the biblical text but the agenda of an Anglican churchman seeking to apply a political theology to the Gospel narratives."

N.T. Wright on Evolution, Deism, Separation of Church & State, & Heaven on Earth
http://www.patheos.com/blogs/thepangeablog/2012/04/29/n-t-wright-on-evolution-deism-church-and-state/

Links to video: https://www.youtube.com/watch?v=_yPCTnGMRFM [Video]

Exit the Second Coming? – Review of N.T. Wright's Jesus and the Victory of God – Christian origins and the Question of God, Vol. 2 (1996)
http://www.biblicalstudies.org.uk/pdf/anvil/16-4_281.pdf [PDF]

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The Gospel According to the Jesus Seminar
http://veritas-ucsb.org/library/pearson/seminar/js2.html

Bart Ehrman's Latest Book – How Jesus Became God (Review)
http://str.typepad.com/weblog/2014/04/bart-ehrmans-latest-book-how-jesus-became-god.html

Excerpt (comment):

The real root of Ehrman's objections have nothing to do with textual criticism or biblical criticism. They are really philosophical. Ehrman's has bought into the problem of evil (that discredits God's existence), and from there the rest of his conclusions flow. You can see some discussions between he and N.T. Wright, and it's pretty clear after their conversation that Ehrman's main thing is that he just doesn't see God active in the world, for whatever personal reason that might be. His exegesis and many of his conclusions just seem like basically an extension of Bultmann which Wright has critiqued devastatingly in a number of ways, just read *Jesus and the Victory of God*. Ehrman is just basically repeating the old Epicurean idea that God isn't here. (See also other comments)

Note: For a quick summary by Wright of Ehrman, listen to this HomeBrewedChristianity podcast

For excellent analysis of the weaknesses, inconsistancies of Ehrman's claims: [Recommended]
Evidence that Demands a Verdict **(Revised, 2017 by Josh McDowell and his son, Sean, PhD)**

Is N. T. Wright a Threat to Classical Protestantism?
https://calvinistinternational.com/2013/03/12/is-n-t-wright-a-threat-to-classical-protestantism/

N.T. Wright: "Simply Christian" (Lecture at Calvin College, 01/05/2007)
http://www.calvin.edu/january/2007/wright.htm (Link to Audio)

N.T. Wright: Space, Time, and Sacraments (Lecture at Calvin College, 01/06/2007)
https://worship.calvin.edu/resources/resource-library/space-time-and-sacraments-n-t-wright/ (Links to Audio and summaries)
Video clip: https://www.youtube.com/watch?v=0hrWprl6LdM

N.T. Wright and Infant Baptism (2006)
http://alastair.adversaria.co.uk/?p=373
(references "Part 4" of following articles "Searching for the Third Way: Baptism")

Searching for The Third Way: Baptism (Church of Christ)
Part 1: http://oneinjesus.info/2008/11/searching-for-the-third-way-baptism-part-1/
…
Part 4: http://oneinjesus.info/2008/11/searching-for-the-third-way-baptism-part-4/ (References NT Wright)
…
Part 8: http://oneinjesus.info/2008/11/searching-for-the-third-way-baptism-part-8/

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N. T. Wright on Baptism (2007)
https://www.youtube.com/watch?v=5xjPI9KVPYM [Video] (see also comments)

From the Seedbed vault circa 2007. Renowned Author and speaker N.T. Wright sits down with Maxie Dunnam, Ben Witherington III and J.D. Walt [Alt: http://www.seedbed.com/author/jd-walt/] to talk about his view on baptism. In the final installment of this four part series, Wright lays out a narrative of baptism starting in Exodus and weaving it into Romans. He explains how the act of baptism is rooted in Exodus, which creates a depth in understanding.

Beware of N.T. Wright (2011)
https://theonomyresources.blogspot.com/2011/05/beware-of-nt-wright.html
(A critique re: Infant Baptism – Baptism Regeneration)

N. T. Wright on the Implications of Baptism for the Christian Life (Anglican)
http://creedalchristian.blogspot.com/2011/10/n-t-wright-on-implications-of-baptism.html

N.T. Wright: How Can the Bible be Authoritative? (1991)
http://ntwrightpage.com/2016/07/12/how-can-the-bible-be-authoritative/

Following Paul's Map and Charting our own Course (2017)
http://ntwrightonline.org/following-pauls-map-charting-course/
(Mentions why/how Wright started his current ministry after resigning from pastoring)

N.T. Wright: Acts of the Apostles (Online Course; 2017)
http://ntwrightonline.org/actsebook (Link to overview video and downloadable eBook)

Shipwreck and Kingdom: Acts and the Anglican Communion
http://ntwrightpage.com/2005/06/28/shipwreck-and-kingdom-acts-and-the-anglican-communion/

(Closing address to the meeting of the Anglican Consultative Council)

N. T. Wright Reconsiders the Meaning of Jesus's Death (Review; 2016)
https://www.thegospelcoalition.org/article/book-reviews-the-day-the-revolution-began
(A passage from N.T. Wright's book, *Simply Christian: Why Christianity Makes Sense*)

Is Tom Right?: An Extended Review of N. T. Wright's Justification: God's Plan and Paul's Vision (2012)
https://www.researchgate.net/publication/259424404_Is_Tom_Right_An_Extended_Review_of_N_T_Wright%27s_Justification_God%27s_Plan_and_Paul%27s_Vision

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NT Wright, Paul and His Interpreters, the Cover (Review; 2015)
http://www.patheos.com/blogs/jesuscreed/2015/10/28/nt-wright-paul-and-his-interpreters-the-cover/

N. T. Wright on the Gospel and Meal Jesus Gave Us (Eucharist)
https://worship.calvin.edu/resources/resource-library/n-t-wright-on-the-gospel-and-meal-jesus-gave-us/

A Survey of Historical Jesus Studies: From Reimarus to Wright (2004)
https://bible.org/article/survey-historical-jesus-studies-reimarus-wright

Historical Jesus Theories: N. T. Wright
http://www.earlychristianwritings.com/jesus/ntwright.html

Excerpt:

In *The New Testament and the People of God*, N. T. Wright sets forth a critical realist account of knowledge. By this, Wright means that it is impossible to do "mere history" from a supposed objective standpoint, just as much as it is impossible to see an object without using one's eyes. Wright states that the text and our own worldview stand in dialogue, with historical knowledge as the interplay of text and worldview in public dialogue.

Wright sketches Second Temple Judaism as telling the story of Israel's relationship to God and as using the symbols of Temple, Land, Torah, and Ethnic Identity. Jews held to creational monotheism over against henotheism, pantheism, deism, and Gnosticism. Jews held to providential monotheism, according to which God is continually active in the world. And Jews held to covenantal monotheism, in which God plans to restore the world through Israel. Jews rejected the forms of dualism in which there are a source of all that is bad and a source of all that is good, in which the material world is a shadow of the ideal world, and in which human beings are composed of body and spirit in opposition. Wright contends that Jews hoped for the revolution of the current world order but not a destruction of the material world in a final conflagration as depicted in Stoic philosophy.

Wright writes, "it should be quite clear that what united early Christians, deeper than all diversity, was *that they told, and lived, a form of Israel's story which reached its climax in Jesus and which then issued in their spirit-given new life and task*." (*The New Testament and the People of God*, p. 456, emphasis original) Wright turns the typical form-critical assumption on its head in saying that it is likely that pericopes originally contained narrative contexts but were stripped of them in a process of Hellenization, as is seen in the *Gospel of Thomas*. Wright rejects the "Q-plus-*Thomas* hypothesis" of a non-eschatological Jesus movement and states that Q, if it existed, was in form much like *Community Rule* from Qumran in containing both future and realized eschatology.

Wright elaborates on his disagreement with scholars such as Crossan and Mack in his book *Jesus and the Victory of God*. Wright uses as his principal tool the criterion of double similarity, according to which material that makes sense in a Jewish context and explains the rise of the church is likely to be historical. Wright maintains that Jesus planned for his own death: "Jesus, then, went up to Jerusalem not just to preach, but to die . . . Jesus believed that the messianic woes were about to burst upon Israel, and that he had to take them upon himself, solo" (*Jesus and the Victory of God*, p. 609). Wright believes that the development of soteriology in the church cannot be explained adequately unless it had its seed on the far side of Easter.

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The Quest for the Historical Jesus – What Is It and Why Should I Care?

http://www.dbts.edu/pdf/macp/2011/Compton%20J,%20Quest%20for%20Historical%20Jesus.pdf [PDF]

N.T. Wright's Hermeneutic: An Exploration (Churchman Vol 117/2 (2003))

http://www.churchsociety.org/churchman/documents/Cman_117_2_Stewart.pdf [PDF]

Wright's hermeneutic includes elements of Walsh and Middleton's worldview analysis, Greimas's narrative analysis, Meyer's analysis of intentionality, and Wright's revised application of form and redaction criticism. All these elements are applied in a manner consistent with Wright's commitment to critical realism as his basic epistemology.

N.T. Wright's Hermeneutic: Part 2 – The Historical Jesus (Churchman Vol 117/3 (2003))

https://biblicalstudies.org.uk/pdf/churchman/117-03_235.pdf [PDF]

Wright makes a strong case for a narrative interpretation of the gospels. But the issue is not primarily about how one ought to interpret the gospels. It is about how actions that Jesus took were interpreted *before* the gospels were written. There are also here some questions as to the applicability of Greimas's literary method to historical reconstruction.

One also must ask how much does Wright see himself in the well of history? Wright insists that he is uncomfortable with the Jesus that he finds through the application of his method. This is probably so. Certainly the Jesus that Wright pictures is neither an Oxford professor nor canon theologian of the most prestigious Anglican abbey in the world. But he nevertheless bears a striking resemblance to Wright's hermeneutic. Wright's hermeneutic is built upon the analysis of stories. Wright's Jesus is the messianic storyteller. Perhaps as Wright looks back through over 200 years of liberal and existential darkness all he sees is his hermeneutic in the well of history. This is not a condemnation of Wright or his method. Neither is it an attempt to discern Wright's personal psyche in his work. It is evidence for the accuracy of the thesis of this paper: there is a strong connection between one's hermeneutic and one's conclusion concerning the historical Jesus.

Wright's critical realism leads him consistently to state his argument in terms of a *via media*. Repeatedly he opts for the middle road between whatever positions he labels as positivism and phenomenalism. He illustrates his method through diagrams that remind one of Thiselton's two horizons (which remind one of Gadamer's fusion of horizons). The drawings are somewhat helpful to the first-time reader, but may serve to oversimplify the task. What is involved in historical Jesus research is not critiquing the degree to which one's knowledge of what is known is shaped by one's theoretical precepts (although of course that is part of the challenge of knowing). The task is more complicated than the way in which Wright's diagram pictures it in two horizons. What is actually involved in historical Jesus research is not—

Observer----------Object

It is actually closer to one of the two models below.

Observer---Text (Mark?)---Oral Tradition---Object (Jesus)
or
Observer---Object (text)---Oral Tradition---(Jesus)

In other words, while there may be two horizons (observer/knower and object/referent/that which is nown) there are many layers, or intermediate objects, that one must "get through" in or der to have access to, or

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to know, the referent that one desires to know, whether that referent is a physical object or some historical fact(s). Whichever model one prefers the task involves several levels more than Wright's' diagram pictures. Wright is aware of the complex nature of the task. He makes it clear in his response to Marsh and Casey that he understands that knowledge in a critical–realist model is of an ongoing and spiral nature. The point is not that he *treats* the material simplistically. It is rather that his diagram *presents* the theoretical issues involved somewhat simplistically.

Wright's model is innovative and thought provoking. He is well aware of the current state of historical Jesus research and his work addresses appropriately that of others in the field. Wright is correct concerning most of the major moves he makes, although some areas need to be more clearly explicated, while others can be balanced out by more attention to what the text explicitly states. But overall Wright has shown the way forward with his clear and unique proposals concerning Jesus.

Understanding N.T. Wright – Part 1 - Tools for the Task

https://21stcenturyreformation.blogspot.com/2008/08/understanding-nt-wright-part-1.html

Excerpt:

"Tools for the Task" from The New Testament and the People of God

Introducing the Question of Christian Origins

Upon reading "*Tools for the Task*", part II of N.T. Wright's ***The New Testament and the People of God***, I found the principles so helpful that I feel compelled to share the wealth. This section is pretty heavy lifting for the uninitiated layman like myself. My aim here is to shed some light on how the principles, the Tools for the Task, that Bishop Wright introduces to the reader are actually quite common sense but also quite profound and practical.

To understand the epistemological framework that N.T. Wright is building as the Tools for the Task of his study of Christian Origins, it is helpful to know the kind of knowledge he will be attempting to obtain. In his life work, *Christian Origins and the Question of God*, Bishop Wright is attempting to answer some very pertinent and practical questions. In our 21st Century western culture, there is great confusion surrounding the origins of Christianity. This quagmire of opinions plays itself out in the media, in academia, and in the minds of both the educated and the not so educated. It seems every pseudo-intellectual with a Mocha Frappuccino has an opinion about the origins of the Christian faith, and all these opinions seem to be a pop version of the last 100 years of academic criticism. N.T. Wright's quest is to utilize sound historical and philosophical methods to make a systematically thorough analysis of the question of Christian origins.

Many of the scenarios that play out in the popular culture in the form of popular myth surround the question of "Who is Jesus?" One common myth is that Jesus never proclaimed himself to be the Messiah. In this view, it was only the church that developed these messianic claims. In this scenario, we have Jesus of Nazareth, the "historical Jesus", on the one hand, and the Christ of faith, the creation of the church, on the other. Such a view is quite well-developed within both academia and the popular mind. The fact is that academic, "historical"/critical research and theory has found its way into almost every nook and cranny of the popular mind. One example of the popular mind is quite archetypically represented by the pop icon John Lennon when he said, "I'm all right with Jesus but his followers were a bunch of stupid blokes." This sentiment takes as accepted knowledge the dogma of the popular myth of Christian origins. This perspective accepts a restructuring of history which sees Jesus as an enlightened mystic, but the apostles or the biblical writers (that is, the early church) as primitive-minded folk who misguided their faith into Jesus and thus created the personality cult of Christianity.

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Such a view takes many forms in the popular mind. For example, I have an acquaintance, an intelligent and educated man, who believes that the most likely scenario is that Jesus didn't even ever exist. This reconstruction starts with the idea that there is a gap between the historical Jesus and the Christian faith as developed by the biblical writers and takes this gap to its logical extreme. This scenario simply says that if what we know about Jesus is actually the construction of the minds of the biblical writers, and if this construction is divorced from actual historical events, then on what basis do we believe that there was ever even a Jesus to begin with? The assumption is that there are actually no historical events which are the referents of the biblical texts. The biblical texts, from this perspective, represent entirely the mind of first-century fanatics. So the question is, "how do we know or can we even come to know anything at all about the actual historical events referred to by the biblical texts?" Answering these questions is vital because the historical events are the actual ground of historic Christianity.

As we ask these questions in order to uncover the history behind Christianity, (i.e. Christian origins), it will not do to simply either accept or reject biblical authority. This is the approach of the anti-intellectuals otherwise known as fundamentalists. Biblical authority as the sole basis for our epistemology is fundamentally circular logic. How do we know the truthfulness of the biblical history? We read the bible. It is easy to see the circularity of this reasoning. Instead, we must develop some tools for the task. In my next post, I will discuss what appears to me and to N.T. Wright as the best way forward.

Understanding N.T. Wright - Tools for the Task – Part 2 - Critical Realism part 1

https://21stcenturyreformation.blogspot.com/2008/09/understanding-nt-wright-tools-for-task.html

Excerpt:

In my first post, Tools for the Task part 1, I discussed N.T. Wright overarching goal or his life work. N.T. Wright has embarked upon what he calls the Third Quest. Wright's quest is to, in light of the abundance of extra-biblical evidence concerning 1st Century Judaism, develop a historically grounded hypothesis about how Christianity developed. A key quote for N.T. Wright, having reflected upon the first two quests for the historical Jesus is "when all was said and done, they dug a well and found at the bottom a reflection of themselves." Wright is saying that these theologians used methodologies which were not critical enough and their conclusions ended up being a reflection of their own preconceived worldviews. What happened in the 20th century quests for the historical Jesus is that the theologians did not utilize the proper historian's "Tools for the Task". The result is the pop culture misconceptions about Christian origins which I wrote about in Part 1 of this series.

The First Tool for the Task – Critical Realism

Defining Critical

In our family, I often ask my older children the question, "What is the worst thing a person can be?" The answer they usually give is, "A compliant thinker". Next I ask, "And what is the opposite of a compliant thinker?" The answer they give, "A critical thinker". In my mind, one of the great enemies in the 21st Century is anti-intellectualism. To use our intellect and to be lifelong learners, we must understand what it means to be a critical thinker.

A critical thinker is a person who is constantly pursuing a revision of two perspectives: first, the perspective given to us and, second, our own perspective. In other words, a true critical thinker is constantly aware of how his own preconceptions and the preconceptions of others undermine learning and getting the process of getting closer and closer to reality. This critical approach is the first tool for the task which is the critical side of critical realism. To be critical means being constantly aware of the role that perspective plays in the telling and listening of any and all truth claims. Being critical is in many ways the foundation of the scientific method. We are constantly seeking to re-evaluate and therefore improve

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our understanding of reality by questioning and challenging both our own understanding and the accepted wisdom. We ask ourselves, “Is there another perspective which can help me see things clearly? What is the tellers stance? What is my stance?" ***We are always aware that, as subjects, both the teller of the truth and the hearer of the truth participates in the knowing process.*** Therefore, as learners we must use certain tools to be enable us to be skillful critics of both ourselves and the accepted wisdom in order to be active and skillful critical thinkers. To be a critical thinker, one must be both arrogant enough to question the accepted dogma and humble enough to critique one’s own preconceptions.

So that is the critical part of “Critical realism”. The next term to understand is the term "realism”. I will discuss this term in the next post. As we proceed, with other terms which N.T. Wright spends considerable time defining including, “worldview”, “theology”, “story”, “hypothesis and verification”, we will come to see how incredibly helpful these tools are to understanding both the biblical texts and the origins of Christianity.

N.T. Wright: Method in Historical Jesus Research

An Exploration and Critique of the methodology of N.T. Wright

https://ordinand.files.wordpress.com/2008/09/nt-wright-methodology1.pdf [PDF]

Excerpt:

The purpose of this paper is to examine and analyse the methodology of N.T. Wright as presented in part II of *New Testament and the People of God (NTPOG),* and used and developed in J*esus and the Victory of God (JVOG)*. This paper is broken down into the following sections. Part A of this paper will examine the broad contours of Wright's epistemological method, whereas part B shall look, with an eye on the quest for the historical Jesus, at how the insights from part A are developed in regards to historiography.

Part A: Epistemological Method, Critical Realism

In JVOG Wright seeks to apply his methodology from NTPOG part II to the quest for the historical Jesus. In order to be able to engage with Wright's reconstruction of the historical Jesus it is necessary to examine his methodological approach for *'if we do not explore presuppositional matters, we can expect endless and fruitless debate.'* so 'i*t is vital that a project such as this one should show from the outset where it stands on basic questions of method.*' N.T. Wright adopts an epistemological method called critical realism which is contrasted, by Wright, to the (i) positivist position and (ii) phenomenalism which are the *'optimistic and pessimistic version of the enlightenment epistemological project.*

a) 'Positivism'

The positivist position, which Wright associates with 'naïve realism' seeks *'solid and unquestionable knowledge'*. The knower, from a positvist stanpoint has *'instant access to raw* data *about which they can simply make propositions on the basis of sense experience.'* The following diagram illustrates the directness, and absence of the hermeneutical spiral, from the observer to the object.

Observer ----------> Object

-simply looking at objective reality

-tested by empirical observation

-if it doesn't work, it's nonsense

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b) Phenomenalism

The phenomenalist, in contrast to the optimistic and epistemological certainty of the 'positivist' *'translates talk about external objects... into statements about sense data,'* for '*the only thing of which I* [positivist] *can be sure when confronted by things in (what seems to be) the external world are my own sense-data'.*

Observer----------> Object

-I seem to have evidence of external reality

<----------

-but I am really only sure of my sense data

Critical Realism

In contrast to both of these positions N.T Wright proposes

> a form of *critical realism*. This is a way of describing the process of 'knowing' that acknowledges the *reality of thing known, as something other than the knower* (hence realism), whilst also fully acknowledging that the only access we have to this reality lies along the spiralling path of appropriate *dialogue or conversation between the knower and thing known* (hence 'critical). This path leads to critical reflection on the products of our enquiry into 'reality', so that our assertions about 'reality' acknowledge their own provisionality. Knowledge, in other words, although in principal concerning realities independent of the mid of the knower, is never itself independent of the knower

Positivist stress the reality of the object at the expense of the subjectivity of the knower whereas phenomenalism stresses the subjective role of the knower whilst being unable to talk about reality outside of the mind of the knower. In contrast to these two positions critical realism does not lose either the subjectivity of the knower, nor the reality of a world which exists outside of the mind of the knower.

Wright represents this diagrammatically,

Observer----------> Object

initial observation

<----------

is challenged by critical reflection

---------->

but can survive the challenge and speak truly of reality.

A critical realist approach seeks to overcome the false choice between pure objectivity and pure subjectivity, between an enlightenment epistemology and the post-modern response.

Wright notes three things which are needed for critical awareness

> I) There is no '*gods eye view available to human beings.'*
>
> II) All information from the real world is interpreted *'through a grid of expectations, memories, stories, psychological states and so on'..'it is peculiar in terms of my worldview'.*

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III) *'We belong to a particular human community',* in which the cosmos is interpreted in a myriad of ways, for *'every human community shares and cherishes certain assumptions, traditions, expectations, anxieties, and so forth, which encourage its members to construe reality in particular ways'.*

Critical Realism: How does it Work?

Critical Realism seeks positively to attain knowledge by taking account of worldviews and using a method of 'hypothesis and verification', both of which should be used intentionally, according to Wright, as the tools of critical reflection.

Stories and Worldviews

In the positivist epistemological model hypotheses are '*constructed out of the sense data received, and then go in search of more sense-evidence which will either confirm, modify or destroy the hypothesis thus created.'* However, for Wright, a hypothesis does not simply spring up from the data but '*needs a larger framework on which to draw, a larger set of stories about things which happen in the world.'* External reality is perceived from a framework of reference, a worldview which is characterised at a basic level by stories. We cannot simply 'see' the historical truth, as with naïve realism, for we live in a story laden world. '*There is no such thing as 'neutral'* or '*objective' proof; only the claim that the story we are now telling about the world as a whole makes more sense.*' than other stories.

A good hypothesis, or story, will attain the following.

- Simplicity of Outline
- Elegance in handling the details within it
- The inclusion of all parts of the story
- The ability of the story to make sense beyond its immediate subject matter.

Hypothesis and Verification

A full account of verification, according to Wright, must include the following: I) question II) hypothesis III) testing of hypothesis

- (I) Question: The question arises 'because one's present story is in some way either puzzling or incomplete'
- (II) Hypothesis: A new story which offers itself as an explanation
- (III) Success of the story to include all of the data.

The following fictional story illustrates the cognitive method of hypothesis and verification.

I arrive home to find my front door unlocked which raises a number of questions. Did I forget to unlock it? Have I been broken into? The explanatory stories, answers to these questions, are hypotheses. These explanatory stories appear to arrive by intuition. On moving into the house I see the TV is missing. I here find that one of the explanatory stories has emerged as a 'successful explanatory story' as it makes sense of the new data. We see that a story gives rise to a question, new stories appear, that is hypotheses are put forward, which begin to make sense of the data in a simple matter. These new stories can be verified with external reality. I could have have had as a hypothesis the story that the wife had taken the TV to work and forgotten to lock the door. Yet this is not the simplest story which accounts for the data. This story, as with Wright's driving story, shows what is meant by hypothesis and verification.

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Wright offers the following diagram.

Story-telling humans----------> Story-laden world

initial observation (already within a story)

<----------

Is challenged by critical reflection on ourselves as story-tellers

(i.e) recognizing that our claims about reality may be mistaken)

---------->

but can, through further narrative, find alternative ways of speaking truly about the world, with the use of new or modified stories.

Summary and Conclusion

We have seen that Wright puts forward an epistemological position known as critical realism. This approach seeks to recognise that we do not arrive at knowledge through sense perception alone but that the mind of the knower interacts with data to produce stories, hypothesis and knowledge.

These broad strokes of a critical realist approach to knowing provide, at a presuppositional level, the basis of Wright's historiographical method. It is to this which we will now turn...

***See also*: Worldview**

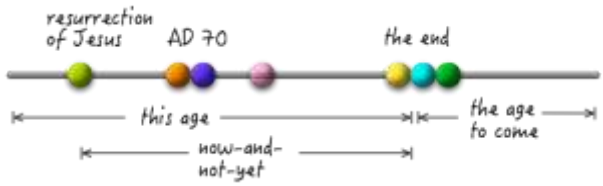
***See also my other separate references resource*:**

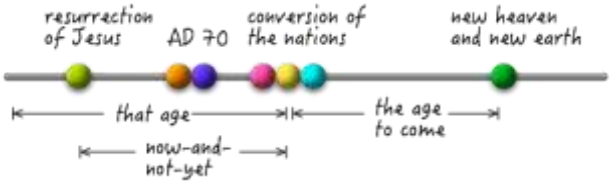
Christian Scholarship: Biblical – Theological – Philosophical

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N.T. Wright and Critical Realism: Part 1
https://ordinand.wordpress.com/2008/05/22/nt-wright-and-critical-realism-part-1/

N.T. Wright and Paul's eschatology (with coloured beads)





http://www.postost.net/2016/06/nt-wright-paul-eschatology-coloured-beads

A Look at Karl Barth and N.T. Wright's Exegetical Methodologies
https://ordinand.files.wordpress.com/2008/04/chapter-1.pdf [PDF]

Karl Barth and N.T. Wright's Exegetical Methodologies
https://ordinand.files.wordpress.com/2008/04/chapter-2.pdf [PDF]

Wrights-Historical-Exegetical-Methodology
https://ordinand.files.wordpress.com/2008/04/chapter-3.pdf [PDF]

N.T. Wright: The Virgin Birth and the Constraints of History (2014)
http://www.abc.net.au/religion/articles/2014/12/23/4153797.htm

BioLogos – N.T. Wright Blog
http://biologos.org/author/nt-wright

NT Wright spanks RC Sproul and Al Mohler (MISLABELED / BAD TITLE) is really:
N.T. Wright on Creation and Evolution after a clip of Comments by RC Sproul and Al Mohler
https://www.youtube.com/watch?v=jQ9_AFwnsWw

N.T. Wright on Genesis (2010)
https://www.youtube.com/watch?v=ffWo7nzL66o [Video]

N.T. Wright - Evolution (2011)
https://www.youtube.com/watch?v=_yPCTnGMRFM [Video]

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N.T. Wright: If Creation is Through Christ, Evolution is What You Would Expect
https://www.youtube.com/watch?v=wZ2qrkE-t00 [Video] **(2017)**

(See also: Epicureanism, Deism)

N.T. Wright – Review comments on his publications (LibraryThing)
https://www.librarything.com/author/WrightN.T.

3 Reasons Dispensationalism has Lost Appeal for Young Leaders
https://calvarychapel.com/resources/article/view/3-reasons-dispensationalism-has-lost-appeal-for-young-leaders/

Pitfalls of Dispensationalism
https://calvarychapel.com/resources/article/view/pitfalls-of-dispensationalism/

See also: **Two Major Systems of Theology**

Can Tom Wright save Christianity?" (2017)
https://baptistnews.com/article/can-tom-wright-save-christianity/

Deconstructing the Bully God — NT Wright by Scot McKnight [Recommended]
http://www.patheos.com/blogs/jesuscreed/2015/02/11/deconstructing-the-bully-god-nt-wright/

Excerpt:

That's the problem with so much Christian theology. A bad view of God is destructive to the faith, to the church, and to the person. N.T. Wright, in ***Simply Good News***, seeks to present how the Bible presents God and the first thing that has to be done to get this God in our minds and hearts is to dethrone the bad gods we have created.

For instance, the bully God — the bully in the sky, odd demands and gets petulant easily.

> *Most people today, in short, assume that the word* God *refers to a dull, distant, and perhaps dangerous being. Most of those who think like that try hard, not surprisingly, to believe that this being doesn't exist. "I don't believe in God," said the novelist Kingsley Amis, "and I hate him."*
>
> *They are right.*

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> *That God—the dull, distant, and dangerous one—does not exist (128).*

Deists, philosophers and — Wright thinks — even the Reformers got in on developing this bad, bully God:

> But the Reformers, and then the Puritans, and then many other Christian movements such as the early Methodists, had a different reaction. They stressed the saving death of Jesus as the means by which the wrath of God had been averted. Often this was accompanied by great gratitude and ove. Often, however, it has left the semipagan vision of God untouched. That then produced a further reaction, which is where the modern angry atheists come in (129).

The God of the Bible — and he focuses on the Psalms — is a different kind of God from those in the ancient world. God is sovereign, holy, creator, and altogether loving and faithful. He gets his Barth on with this one:

> If he is God, our primary role is not to analyze him but to worship him; it is not for *us* to figure *him* out but to let *him* figure *us* out (133).

Again, we see God in Jesus and this is the burden of Wright's chapter, to fashion an understanding of God that takes Jesus as the one who reveals who God is by who he is himself. Wright sees three themes:

1. God is creator. Here is where a christocentric or christological framing of God changes the game:

> Jesus doesn't give an explanation for the pain and sorrow of the world. He comes where the pain is most acute and takes it upon himself. Jesus doesn't explain why there is suffering, illness, and death n the world. He brings healing and hope. He doesn't allow the problem of evil to be the subject of a seminar. He allows evil to do its worst to him. He exhausts it, drains its power, and emerges with new life. The resurrection says, more clearly than anything else can, "There is a God, and he is the creator of the world we know, and he is the father of Jesus, Israel's Messiah." That is the first part of the good news about God (137).

2. God is judge of creation. Here God judges death and sets the world right:

> Nothing will be lost. All that is good and beautiful, and especially all that has been done out of love for God, out of the power of Jesus's death and new life, and by the leading of the Spirit, will somehow be part of God's new world (138).

3. God is lover. God creates and judges out of love.

> So what does this love do when faced with broken limbs and broken lives? What does it do when confronted by denial and rejection? What does it do when humans who have the capacity to share in the innermost being of the Creator twist that capacity into its opposite, the capacity to hate and sneer and spit and snarl, to kick and stab and wound and kill? Does love then say, "Well, perhaps love is all very well when things are going fine, but now that it s all gone wrong, we'd better try the other way"? No, the good news that Jesus put into practice during his public career and that he enacted as he went to his death is this: **love, faced with rejection, overcomes it with yet more love** (140).

NT Wright: Doubts about Doubt: *Honest to God* Forty Years On (2005)

http://ntwrightpage.com/2016/04/05/doubts-about-doubt-honest-to-god-forty-years-on/

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Honest to God, published in 1963, was one of the most public religious bestsellers of the twentieth century. Because it was written by an Anglican bishop it was especially controversial. Yet there are questions that remain and this article highlights seven such questions which draw attention to weaknesses in the book. An alternative proposal is offered here. Robinson had his finger on a real problem in postwar British church life and, in a measure, theology. I believe the problem was mostly or largely caused not by the New Testament and historic Christianity itself, but by the way in which the post-Enlightenment world had assimilated and re-expressed the Christian faith

See also: **Honest to God – Fifty Years On (PDF); Paul Tillich; Bultmann**

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After You Believe – N. T. Wright on Christian character (Review)
http://www.booksandculture.com/articles/webexclusives/2010/may/afteryoubelieve.html?paging=off
(Review of Wright's book: *After You Believe – Why Character Matters*)

[See also Wright criticisms section]

Review: Tom Wright's Virtue Reborn (aka After You Believe)
http://kinnon.tv/2010/03/review-tom-wrights-virtue-reborn-aka-after-you-believe.html

NOTE: "After You Believe" is the title of the book used in the United States, it's called "Virtue Reborn" in Great Britain.

"After You Believe," by N.T. Wright
http://www.renewedinspirit.org/2010/06/br-after-you-believe-by-nt-wright.html

Excerpt:

…These questions should not detract from the overall excellence of *After You Believe*. The book will provide many challenges to traditional Protestant and Evangelical theology; nevertheless, those who tend toward legalistic views will find little comfort. It is a book worth considering in (what should be) our attempt toward developing a better balance between legalism and antinomianism in the Christian life.

Bishop N.T. "Tom" Wright interview on true character—"After You Believe"
https://www.readthespirit.com/explore/637-bishop-nt-tom-wright-interview-on-true-characterafter-yo/

Excerpt from Bio Section:

NT WRIGHT: An Evangelical? Because of that splash in American headlines, many Americans regard Wright as a conservative evangelical. However, in the UK, he's known as a leading light among Open Evangelicals, Christians who celebrate church traditions but also engage in a progressive way with the larger world. This is crucial in understanding how some of Wright's books wind up raising points similar to those made by American emergent-church writers like Brian McLaren. To understand this important distinction, see our coverage of Wright's *How God Became King*, below.

Note: Open Evangelical refers to a particular Christian school of thought or churchmanship, primarily in the United Kingdom (especially in the Church of England). Open evangelicals describe their position as combining a traditional evangelical emphasis on the nature of scriptural authority, the teaching of the ecumenical creeds and other traditional doctrinal teachings, with an approach towards culture and other theological points of view which tends to be more inclusive than that taken by other evangelicals. Some open evangelicals aim to take a middle position between conservative and charismatic evangelicals, while others would combine conservative theological emphases with more liberal social positions.

Open Evangelicalism is particularly represented by the Fulcrum movement in the Church of England, and prominent advocates of the open evangelical position include N.T. Wright (Research Professor of New Testament and Early Christianity at the University of St Andrews in Scotland and formerly the Bishop of Durham), Bishop Graham Kings, and Steven Croft, the Bishop of Oxford. The primary journal of open evangelicalism is Anvil.

Among Anglican theological colleges, Open Evangelicalism is particularly strong within Ridley Hall in Cambridge and Cranmer Hall in Durham. Prominent open evangelical churches include St Mary's Islington (Diocese of London) and St Nicholas' Durham.
-Wikipedia

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N.T. Wright - After you Believe: Why Christian Character Matters (2012)
https://www.youtube.com/watch?v=ukyNU51OcnA [Video]

(Character formation or virtue)

The Virtues and Vices of N.T. Wright's After You Believe (2013)
http://www.mbird.com/2013/07/the-virtues-and-vices-of-n-t-wrights-after-you-believe/

Social Justice is a Virtue (Article in progressive site: Sojourner) (2010)
https://sojo.net/articles/social-justice-virtue
(References *After You Believe*)

School/parenting virtue resource:

Instilling Virtue – Tools for Success: Parenting and Academic Strategies (2016)
https://www.tbcs.org/uploaded/Resources/Presentations/Tools_for_Success_16/Can_we_instill_virtue_in_our_children.pdf [PDF]

Resource of the The Bear Creek School (Classical Christian Liberal Arts Education, K-12)

N.T. Wright: "Your Job Matters" (2016)
https://hellochristian.com/1959-nt-wright-your-job-matters

Excerpt:

HelloChristian.com spoke with N.T. Wright. We asked the leading British New Testament scholar and retired Anglican bishop 8 questions on a variety of topics. Today: Why is it to important to take part in society as a journalist, musician or banker in the light of the Gospel?

"God wants police officers, bankers, He wants shop-keepers. He wants husbands and wives, He wants people who will make his world happen and that is how God wants to run the world and He wants us to do it in the Spirit of Jesus and service of love and humility, not arrogantly and for our own self-aggrandizement. So the question is not: 'Should I be a banker? Should I be a policeman? Should I be an engineer?' But if that is my calling, what does it mean to do that reflecting the love of God into the world? That's the critical question."

"God wants humans to be creative, to make things happen, organize, to run the world."

Often people think the highest calling you can get is to become a missionary or pastor. Tom Wright: "Of course God wants people to be working in the Church but in the public domain but we also need lawyers and doctors and shop-keepers and everybody else. It's better if they be Christians than not and people have many different vocations."

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"I think Paul would have found this an odd question. In the Jewish theology which comes through in his Christian theology, God makes the world in such a way that human beings will be his agents, his royal priesthood within the world. God wants humans to be creative, to make things happen, organize, to run the world and then God will hold us accountable."

"I think the unclarity on this topic is the result of the fact that the last 200 years, the Western Churches have gone along to an extent to the idea of the Enlightenment where religion and real life are separate. And for a long time, people are happy to still do religion but the real life has been kept apart from that."

"The Christian Gospel is about being in the fallen world and making it to the place where God wants us to be. That's why our work matters, whether you're a police officer, shop-keeper, or banker."

N.T. Wright interview: Why Left, Right & Lewis get it wrong

https://www.readthespirit.com/explore/nt-wright-interview-why-left-right-lewis-get-it-wrong/
(Highlights of interview with NT "Tom" Wright on *How God Became King*)

How N. T. Wright Changed My Faith

https://www.theologyofwork.org/the-high-calling/blog/how-n-t-wright-changed-my-faith

Excerpt:

Despite what many people think, within the Christian family and outside it, the point of Christianity isn't "to go to heaven when you die." N. T. Wright, Simply Christian

…The most important contribution N.T. Wright makes is his emphasis that our goal is not heaven. Instead, participation in the Kingdom of God as taught and demonstrated by Jesus of Nazareth, right here, right now. We can pray and believe and act into the Lord's Prayer for God's Kingdom to come, God's will to be done, on earth as it is in heaven. These concepts and others helped me move away from a selfish mindset of personal salvation that focused on admission to a very boring heaven, toward a fuller and more biblical understanding of God's mission to restore, renew, and draw *all* of Creation toward a dramatic conclusion.

N.T. White: Suspending Skepticism: History and the Virgin Birth

http://www.abc.net.au/religion/articles/2011/12/28/3398969.htm

Bold answers from NT Wright (2015) [Recommended]

https://www.youtube.com/watch?v=aoB10G3nm8o [Video]

N.T. Wright: What is the Gospel? (2013)

https://www.youtube.com/watch?v=ICHovRHJAYY [Video]

N.T. Wright: What is the gospel, and why is it the "good news"? (2009)

https://www.youtube.com/watch?v=cWoezpvlEz4 [Video] (John Ankerberg Show)

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N.T. White: Women's Service in the Church: The Biblical Basis (2011)

http://ntwrightpage.com/2016/07/12/womens-service-in-the-church-the-biblical-basis/

The Lord's Prayer as a Paradigm of Christian Prayer (2001)

http://ntwrightpage.com/2016/07/12/the-lords-prayer-as-a-paradigm-of-christian-prayer/

Excerpt:

…The Christian is also called to make the Lord's Prayer paradigmatic in his or her own personal life. The context in Matthew 6 includes Jesus' command to go into one's own room, shut the door, and pray to the Father who sees in secret (6:6). (We might want to ask, how many of Jesus' original hearers had private rooms into which they could retreat, with doors by which they could shut out all others?) The life of the individual Christian is lived out between baptism and bodily death and resurrection on the same principle as the life of the corporate church. It is true, of course, that the story of Israel's wilderness wanderings has been more regularly applied to the Christian life than to church history, and the symbolism is well enough known: the crossing of the Jordan symbolizing death, and so forth — or, as in some "second blessing" traditions, altered so that the crossing of the Jordan signals an entry into a "higher life" of full sanctification. Nonetheless, the Exodus story is still a fruitful source of imagery for reconstructing a genuinely Christian spirituality.

The Lord's Prayer, as used by a Christian who is conscious of his or her pilgrimage to the eventual promised land, celebrates the great beginning of that pilgrimage when, in baptism

, that individual is united with Christ in his death and resurrection. Calling God "Father" says and celebrates all of that. The early petitions of the prayer, with their focus on God's name, God's kingdom, and God's will, can all be used in this context as the framework for focusing in one's private prayer on God himself, and for claiming already in the present — as, indeed, is done in the sacraments — the blessings of the future that are already secured in Christ. And within private prayer, as with public prayer, all of the other elements take their place: intercession, the prayer for forgiveness, and the clear-eyed plea against *peirasmos* and against the *poneros*. These all find their appropriate, though still subordinate, home. The individual Christian is called to be a man, woman, or child of prayer as a New Exodus person.

But that cannot be the whole story. For, as I said in the first section of this article, at its heart the Lord's Prayer is an invitation to each Christian to share in the praying life of Jesus himself. The early Christians were very conscious of Jesus' exalted presence before God's throne, where his constant task is to intercede on behalf of his people (cf. Rom. 8:34; Heb. 7:25; 9:24). The Lord's Prayer, therefore, by uniting Jesus' people with their Lord in the prayer that formed the inner core of his own life, brings about the situation where those who pray it are even now, whether they realize it or not, "seated in the heavenly places in Christ Jesus" (Eph. 2:6; cf. Col. 3:1,3).

There are different ways of appropriately embodying this reality. Precisely because we are to pray God's kingdom into existence "on earth as it is in heaven," it is always worthwhile exploring and reflecting on those ways — including matters of place, posture, timing, musical accompaniment, and so on. These are not mere incidentals. They will, of course, vary quite widely with culture, personality, and opportunity. Such variations, however, do not suggest that there are not some more and some less appropriate outward forms and fashions. Rather, the reverse is true. Each individual Christian and every church community is responsible, under God, for not just maintaining a human tradition — or, for that matter, demolishing one — but for discovering the forms that the Lord's Prayer itself prompts and suggests within a particular culture and for the particular people who are going to be using it.

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The Letter to the Galatians: Exegesis and Theology (2000)
http://ntwrightpage.com/2016/07/12/the-letter-to-the-galatians-exegesis-and-theology/

Worship and the Spirit in the New Testament (2008)
http://ntwrightpage.com/2016/04/25/worship-and-the-spirit-in-the-new-testament/

N.T. Wright: Two Radical Jews
http://ntwrightpage.com/2016/04/25/two-radical-jews/
(a review article of Daniel Boyarin, *A Radical Jew: Paul and the Politics of Identity*.)

N.T. Wright: The Monarchs and the Message:
Reflections on Bible Translation from the Sixteenth to the Twenty-First Century (2011)
http://ntwrightpage.com/2016/04/05/the-monarchs-and-the-message/

Excerpt:

…When people ask me which version of the Bible they should use, I have for many years told them that I don't much mind as long as they always have at least two open on the desk. It is, of course, better for everyone to learn Greek. The finest translations are still, basically, a matter of trying to play a Beethoven symphony on a mouth-organ. But what a new translation can perhaps do today is to jolt people out of the familiar, and open their eyes and imaginations to new possibilities: particularly to the new possibilities which speak of the ultimate monarchy, of Jesus as the king of the world in a way that Paul and Mark understood well but most contemporary readers have hardly begun to imagine…

N.T. Wright: Historical Paul and 'Systematic Theology' (2014) [Recommended]
http://ntwrightpage.com/2017/02/24/historical-paul-and-systematic-theology/

NT Wright Resource Page for Bible Study and Small Groups
https://www.readthespirit.com/nt-wright-bible-scholar-interviews-and-book-reviews-resource-page-for-bible-study/

N.T. Wright Online (Courses / fee required)
https://www.udemy.com/user/nicholasthomaswright/

N. T. Wright | Lectures | Sermons | Discussions | Interviews (188+ Videos)
https://www.youtube.com/playlist?list=PLR2I5rwcF854ldr0ZjZAGnGNdOOURNhwy

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N.T. Wright, Scot McKnight and the Gospel: Compared and Contrasted (2011)

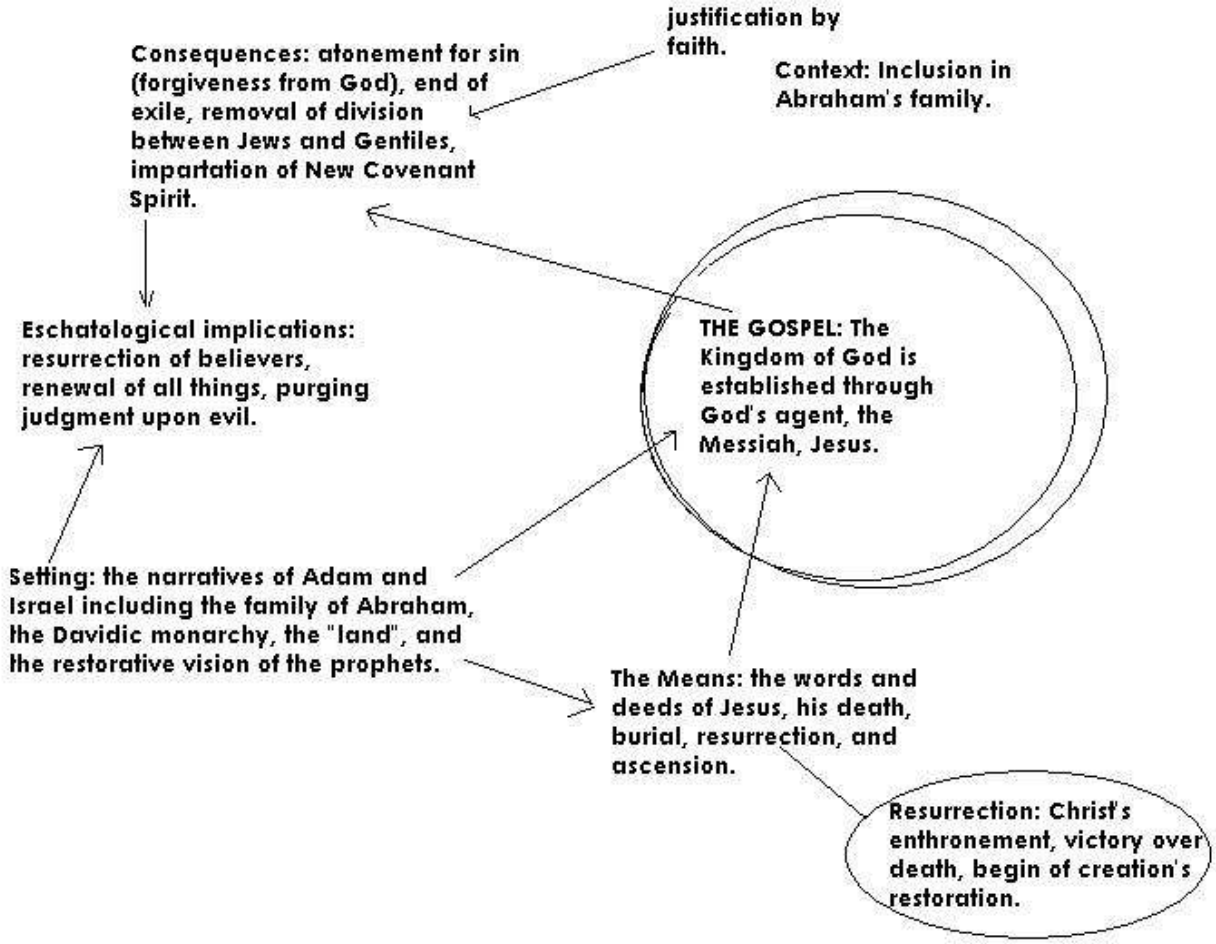
http://www.covenantoflove.net/gospel/n-t-wright-scot-mcknight-and-the-gospel-compared-and-contrasted/



At first glance it appears that Scot McKnight's gospel proposal in his recent book, *The King Jesus Gospel*, is very much "Wrightian". But the more I reflected on what McKnight had to say, and the more I perused much of what Wright says throughout his work, the wider a contrast between the two developed. These two scholars have many points of agreement though, and so much so that it may be suggested that McKnight's gospel proposal was an outworking of Wright's influence on his thinking. But Scot is a superb scholar in his own right, so it might simply be suggested that his understanding of the gospel developed independent of Wright, whom he sources simply as a scholar in agreement. (Note: Covers their Agreements and Disagreements)

A Gospel Diagram

https://nearemmaus.wordpress.com/2011/10/29/a-gospel-diagram/



Note from author: I acknowledge influence from N.T. Wright and Scot McKnight primarily.

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http://www.theworkofthepeople.com/long-term-restoration-project (link to video)

What did God do in Christ that we could not do for ourselves? NT Wright's 2 minute summary of the Bible.

Questions for Reflection:

 To the question, “What did God do in Christ that we could not do for ourselves? ,” Wright says that the “meaning that what did in Christ” has “to do with the long term project at recuing the world.” God had to become the Israel in Jesus the Messiah, the Christ. How does this “long term restoration project” affect the way we perceive what God is doing in our lives and the life of the church?

 Wright talks about how the “meaning of [Christ’s] death and the meaning of [Christ’s] launching of the Kingdom” go together. In other words, Christ becomes the people who could be obedient people of God, and Christ becomes the King of the Kingdom that could not be established by the kings of the world. How is God’s work a way of demonstrating God’s love? How does this work help us to see our weaknesses and embrace God’s forgiveness?

More NT Wright videos at “The Work of the People”
http://www.theworkofthepeople.com/list/people/nt-wright

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http://www.theworkofthepeople.com/worship-songs (links to video)

NT Wright on worship music.

Questions for reflection:

 Music reflected and challenged the existing culture. When Wright participated in Christian folk music in the 60's the "idiom seemed to be slanted toward the negative." In contemporary Christian music the tendency is to move toward "teenage love songs." How is the tendency to reflect culture in Christian music detrimental? What might be the difference between an understanding of a romanticized love of God and a proper love of God?

 Wright warns that teenage love is like "striking a match" which is an exciting thing to do, but the point is to "light the candle." How might worship music help us to love God consistently instead of "falling in love" with God? How might the church continue to create music that will endure?

More NT Wright videos at "The Work of the People"
http://www.theworkofthepeople.com/list/people/nt-wright

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The Bible - Who Cares?
Molly Worthen asks NT Wright questions about scripture and culture at UNC
https://www.youtube.com/watch?v=WCgOcidksjo [Video] [Warning: Audio is very poor quality / distortion]

A Conversation with NT Wright (2017)
https://www.youtube.com/watch?v=xksJMBG3qfg [Video]

Life's Biggest Questions NT Wright (2017)
Veritas Forum at Univ. of Cincinnati
https://www.youtube.com/watch?v=fyA0m1UCvyc [Video]

The Bible: Gospel, Guide, or Garbage? (2013)
Veritas Forum: NT Wright and Sean Kelly at Harvard University
https://www.youtube.com/watch?v=CTpgvI_vUjc [Video]

The Bible: Gospel, Guide, or Garbage? (2014)
Veritas Forum: NT Wright and Sean Kelly at Univ. of Texas, Austin
https://www.youtube.com/watch?v=w1wqG2PbwNQ [Video]

Good God? A conversation with Professor N.T. Wright at Duke (2014)
Veritas Forum: addresses reconciling a good God with a world filled with suffering
https://www.youtube.com/watch?v=kjdLatKLo1k [Video] **(TheVeritas.org)**
(Includes personal info., what doubts he had about his faith, good vs evil, etc.)

How God Became King : Why We've All Misunderstood the Gospels | N. T. Wright
https://www.youtube.com/watch?v=Mks4gYcjpXc [Video] **(2012) (Calvin College) Recommended]**

You're Included - How God Became King (2013)
Part 1: https://www.youtube.com/watch?v=IEHliSDNxa4 [Video]

Part 2: https://www.youtube.com/watch?v=FEmIQspS6xc [Video]

A Run Through Romans 8 | N. T. Wright (Audio only) (2016)
Session 1: https://www.youtube.com/watch?v=fyE5tyTc18c

Session 2: https://www.youtube.com/watch?v=71U0IHBCYKY

Session 3: https://www.youtube.com/watch?v=QLqUI8MG5yM

Session 4: https://www.youtube.com/watch?v=KCaTMNfbh0I

Session 5: https://www.youtube.com/watch?v=-ouBxLOoVO8

Session 6: https://www.youtube.com/watch?v=KevX-yjabGo

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N.T. Wright: Panel Discussion on Pauline Theology with Faculty (2014)

https://www.youtube.com/watch?v=mNzcwo6opqg [Video]
This is a somewhat contentious discussion at Duke Divinity School, but interesting nevertheless

Evening Conversation with NT Wright and Richard Hays (2016)

The Trinity Forum on "The Good News and the Good Life" at the Duke Divinity School
https://www.youtube.com/watch?v=w6XakC2ZjsU [Video]

Good God? A conversation with Professor N.T. Wright at Duke

The Veritas Forum at The Duke Divinity School (2014)
https://www.youtube.com/watch?v=kjdLatKLo1k [Video]
(Includes personal info., what doubts he had about his faith, good vs evil, etc.)

What Gods Do We Believe in Now? NT Wright and Gary Morson

Veritas Forum at Northwestern University (2012)
https://www.youtube.com/watch?v=LQYCE5-DtdY [Video]

Bishop Wright on Bishop Robinson – Doubts about Doubt: *Honest to God* Forty Years On

https://jasongoroncy.com/2014/02/07/bishop-wright-on-bishop-robinson/ (Excerpt, Intro) **(2014)**

Full Article:
https://cruciality.files.wordpress.com/2014/02/wright-doubts-about-doubt-honest-to-god-forty-years-on.pdf [PDF] **(2005)**

NT Wright's Inaugural Lecture (at St. Andrews University): Imagining the Kingdom: Mission and Theology in Early Christianity

https://jasongoroncy.com/2011/11/03/nt-wright%E2%80%99s-inaugural-lecture-imagining-the-kingdom-mission-and-theology-in-early-christianity%E2%80%99/

Excerpt:

The four gospels … are thus appropriately named 'gospel', in line both with Isaiah 40 and 52 and with the contemporary pagan usage. They themselves, in telling the story of how God became king in and through Jesus, invite their readers to the imaginative leap of saying, 'Suppose this is how God has done it? Suppose the world's way of empire is all wrong? Suppose there's a different way, and suppose that Jesus, in his life, death and resurrection, has brought it about?' And the gospels themselves, of course, contain stories at a second level, stories purportedly told by Jesus himself, which were themselves, in their day, designed to break open the worldview of their hearers and to initiate a massive imaginative leap to which Jesus gave the name 'faith'. The gospels invite their readers, in other words, to a multiple exercise, both of imagining what it might have been like to make that leap in the first century (both for Jesus' hearers and then, at a second stage, for their own readers) and, as a further stage again, of

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imagining what it might be like to do so today. For too long gospel study has been dominated by the attempt to make the gospels reflect, simply, the faith-world of the early church. Why, after all, the radical critics used to say, would the early Christians have been particularly interested in miscellaneous stories of what Jesus actually said or did, when all that really mattered was his saving death, making the gospels simply 'passion narratives with extended introductions'? The conservative response has been that early converts would naturally want to know more about this Jesus in whom they had come to place their faith. But this stand-off, on both sides, has usually failed to reflect the larger question: that the gospels tell the story of Jesus not out of mere historical anecdotage or faith-projection, but because this is how Jesus launched the kingdom of God, which he then accomplished in his death and resurrection. Even to hold this possibility in one's head requires, in today's western church, whether radical or conservative, no less than in the non-Christian world, a huge effort of the imagination.

This imagination, like all good right-brain activity, must then be firmly and thoroughly worked through the left brain, disciplined by the rigorous historical and textual analysis for which the discipline of biblical studies has rightly become famous. But, by itself, the left brain will produce, and has often produced, a discipline full of facts but without meaning, high on analysis and low on reconstruction, good at categories and weak on the kingdom…

Full Lecture (text):
https://cruciality.files.wordpress.com/2011/11/wright-imagining-the-kingdom-mission-and-theology-in-early-christianity.pdf [PDF]

Living Well in the Light of Death - NT Wright and Shelly Kagan at Yale

The Veritas Forum at the University of Yale (2014)
https://www.youtube.com/watch?v=c4uEEpd3vEc [Video]
Includes talking about Epicurean philosophy of death

NOTE: For more N.T. Wright discussing issues related to Heaven and life after death, as well as covering related topics and including different perspectives - see my separate "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn)

Tom Wright on How (not) to Read the Gospels (2012)

http://www.patheos.com/blogs/jesuscreed/2012/04/11/tom-wright-on-how-not-to-read-the-gospels/

Quote by N.T. Wright: Worship vs Theology

"Put it this way: if your idea of God, if your idea of the salvation offered in Christ, is vague or remote, your idea of worship will be fuzzy and ill-formed. The closer you get to the truth, the clearer becomes the beauty, and the more you will find worship welling up within you. That's why theology and worship belong together. The one isn't just a headtrip; the other isn't just emotion."
— N.T. Wright, For All God's Worth: True Worship and the Calling of the Church

***See also:* N.T. Wright Quotes**

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NT Wright: QandA's (September 2004) **[Recommended]**
http://ntwrightpage.com/2016/04/25/wrightsaid-qa-september-2004/

Question:
When did you change your mind on the ***PISTIS CHRISTOU*** debate, and what was the deciding factor in the change?

Answer:
I don't know when it was but I would guess some time in the mid-1980s. I suspect getting to know Richard Hays and his work was a factor in it, though I hasten to add that the fact that RH and I became good friends in the early 1980s has not prevented us going on seeing some things quite differently, so I wouldn't have changed just to agree with him! The main factor was my grasp of Romans 3.1ff. in terms of God requiring faithfulness from Israel for the covenant to function. Again, see the commentary. This does not make me think that ALL possible references MUST go the same way, but it's a strong push.

Question:
How do you understand James 2:14ff? What does James mean when he says we are justified by works? How do you reconcile James to Paul's teaching on justification by faith, and the Protestant tradition of sola fide? Are works instrumental in justification in some way?

Answer:
What James means by 'works' are clearly the living fruit of a lively faith; he does not mean 'the works which mark out Jews from Gentiles' (see above!). What he means by 'faith' is clearly 'the bare Jewish confession of monotheism', not the lively faith of which Paul speaks. What he means by 'justify' is the ultimate justification of which Paul too speaks in e.g. Romans 2.1-16, the future verdict delivered on the basis of the whole life led. Too many people forget that that remains basic for Paul; Paul's 'justification by faith' is all about the future verdict being brought forward into the present. That isn't what James is talking about.

Question:
IN NTPG (*New Testament and the People of God*), p. 461, the last paragraph, you said:

> The forth and final aspect of Christian hope is the expectation of the return of Jesus. It is vital to stress both that most of the texts normally drawn on in this connection have nothing to do with the case, and that there are several others which still bear on it directly. Following our exposition in chapter 10, it should be clear that texts which speak of the "coming of the son of man on a cloud" have as their obvious first-century meaning the prediction of vindication for the true Israel.

According to what you wrote in other places, 1 Thess 4:15 – 17 and 1 Cor 15:51-52 are among "several others which still bear on it directly".

Paul uses "we" in 1 Thess 4:15-17. The obvious referent of this pronoun in this context seems to be his readers and himself. When Paul said "we who are alive, who are left until the coming of the Lord", it seems that he did not think of the possibility that none of his readers and himself would be alive until THN PAROUSIA TOU KYRIOU.

So, how does Paul's "we" language does not suggest that "the Lord's return itself must happen within a generation" (p. 463, NTPG)? Similarly Paul said in 1 Cor 15:51-52, "We shall not all sleep, but we shall all be changed". The obvious referent of this "we" here is also his readers and himself. So, how can "we shall not all sleep… at the last trumpet" not imply that some of his readers and himself would not sleep at the last trumpet?

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Answer:
From Paul's point of view, of course the return of Jesus might have occurred at any time, therefore it could be tomorrow — or today — and he and his readers might still be alive. But by Philippians he has faced the possibility that he may well die first (though he still thinks he may not), and by 2 Corinthians he has concluded that he probably will die first. Certainly from his perspective it remains a clear possibility that some of them will still be alive. But nothing in his theology hinges on that as a prediction which would then be falsified by subsequent generations of church history.

Chuck Colson on N.T. Wright on the "Echoes of a Voice" that are all around us...
http://www.ransom-road.com/2011/12/chuck-colson-on-nt-wright-on-the-echoes.html

The Possibilities and Perils in Being a Really Smart Bishop (R.J. Neuhaus / Catholic)
https://www.firstthings.com/article/2008/04/the-possibilities-and-perils-in-being-a-really-smart-bishop

N.T. Wright Responds to Richard John Neuhaus (re: *Surprised by Hope* criticisms)
https://www.firstthings.com/article/2008/06/nt-wright-responds-to-richard-john-neuhaus

Another Review of *Surprised by Hope* ("Tom Wright on Christian Hope") …
https://theprogressiveprophet.wordpress.com/2008/08/19/tom-wright-on-christian-hope/

For Heaven's Sake: A Review of N. T. Wright's Surprised by Hope (2009) [Mormon]
https://rsc.byu.edu/archived/volume-10-number-3-2009/heaven-s-sake-review-n-t-wright-s-surprised-hope

http://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=1420&context=re [PDF]

Book Review: *Surprised by Hope* by Tom Wright (The Evangelical Liberal)
https://evangelicaliberal.wordpress.com/2011/05/02/books-surprised-by-hope-by-tom-wright/

Rethinking Heaven: An Overview Of NT Wright's Book "Surprised By Hope" (2008)
http://igracemusic.com/rufsermons/Rethinking%20Heaven.pdf [PDF]

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Review of N.T. Wright's *Surprised by Hope*

Part I: http://www.21stcr.org/multimedia-2011/1-articles/bb-surprised_by_hope.html

Excerpts:

From the front flap of the book: "For years Christians have been asking, 'If you died tonight, do you know where you would go?' It turns out that many believers have been giving the wrong answer. It is not heaven." This statement describing N.T. Wright's thinking and teaching should be a real challenge to all believers. (I agree with the bishop that the popular answer is wrong, but is not the question also wrong?) Wright is the Church of England Bishop of Durham and one of the world's foremost biblical scholars and a prolific and well-read author.

…

Wright has found that "*most people simply don't know what orthodox Christian belief is*" and that they "have little or no idea what the word resurrection actually means or why Christians say they believe it." This book is an attempt to answer the question about what the ultimate Christian hope is. He gives many and varied examples of popular ignorance on this subject, both within and outside the church, and speaks eloquently of the Christian confusion about hope. Of Canon Henry Scott Holland's sermons used at funerals (which thousands request), Wright wonders at the "extraordinary denial that is going on when this is done. It amounts to a resolute refusal to tell the truth about the real and savage break, the horrible denial of the goodness of human life, that every death involves... It offers hollow comfort. By itself, without comment, *it simply tells lies.* It is not even a parody of Christian hope. Instead, it simply denies that there is any problem, any need for hope in the first place" (emphasis mine). The importance of this is seen in the contrast of these views: for Scott Holland there is nothing to be conquered, but for John Donne (former Dean of St. Paul's) death was an enemy. Note well that for the Christian it is a *beaten e*nemy. "In line with much classic Christian thought, Donne sees life after death in two stages: first, a short sleep, then an eternal waking. *And death shall be no more*. Donne grasped what we shall discover to be the central New Testament belief: that at the last, death will be not simply redefined but defeated." Wright explains that if immortal souls leave their immortal bodies, death still rules.

Wright's insistence on belief in resurrection contrasts starkly with popular teaching: "Current orthodox Christianity no longer holds to the belief in physical resurrection, preferring the concept of the eternal existence of the soul" (*Death and the Afterlife*, Brian Innes). Wright sums up: "Let us be quite clear. If this is true, then death is not conquered but redescribed." He is adept at pointing out erroneous lines of hymns and how they form our belief systems and he urges us to be clear about the two poles represented: one presents death as a friend coming to take us to a better place, the other as an enemy which can and will be defeated.

"Many Christians grow up assuming that whenever the New Testament speaks of heaven it refers to the place to which the saved will go after death. In Matthew's gospel, Jesus' sayings in the other gospels about the 'kingdom of God' are rendered as 'kingdom of heaven,' so they have their assumptions confirmed and suppose that he is indeed talking about how to go to heaven when you die, which is certainly not what either Jesus or Matthew had in mind. Many mental pictures have grown up around this and are now assumed to be what the Bible teaches or what Christians believe."

"But the language of heaven in the New Testament doesn't work that way. God's kingdom in the preaching of Jesus refers not to postmortem destiny, not to our escape from this world into another one, but to God's sovereign rule coming 'on earth as it is in heaven.' The roots of the misunderstanding go very deep, not least into the residual Platonism that has infected whole swaths of Christian thinking and has misled people into supposing that Christians are meant to devalue this present world and our present bodies and regard them as shabby or shameful." Could Wright be any stronger? He has said that what is commonly believed among Christians — that we possess immortal souls which go on a journey to heaven

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or to hell at death — has no warrant in Scripture. I was amazed at Wright's strength of feeling and his boldness in charging the church with confusion, distortion and wrong rendering of Scripture.

"Resurrection itself has not disappeared entirely, but again and again it is pushed to the margins, and the underlying story told in the service about the recently deceased is not (as it would be were it in line with the New Testament) about their resting peacefully in anticipation of the final renewal of all things but about their going on a journey to end up in 'God's kingdom.' One could put it like this: if someone came to these funeral services with no idea of the classic Jewish and Christian teaching on the subject, the funeral services would do little to enlighten them and plenty to mislead them or confirm them in their existing muddle. I hope that those who take seriously the argument of the present book will examine the current practice of the church, from its official liturgies to all the unofficial bits and pieces that surround them, and try to discover fresh ways of expressing, embodying, and teaching what the New Testament actually teaches rather than the mangled, half-understood, and vaguely held theories and opinions we are meeting...Frankly, what we have at the moment isn't, as the old liturgies used to say, 'the sure and certain hope of the resurrection of the dead' but the vague and fuzzy optimism that somehow things may work out in the end."…

…

To the question "Do we have immortal souls?" Wright answers: "Again, much Christian and sub-Christian tradition has assumed that we all do indeed have souls that need saving and that the *soul*, if saved, will be the part of us that goes to heaven when we die. All this, however, finds minimal support in the New Testament, including the teaching of Jesus, where the word soul, though rare, reflects when it does occur underlying Hebrew or Aramaic words referring not to a disembodied entity hidden within the outer shell of the disposable body but rather to what we would call the whole person or personality, seen as being confronted by God. As to immortality, 1 Timothy 6:16 declares that only God himself has immortality, and 2 Timothy 1:10 declares that immortality has only come to light, and hence is presumably only available, through the gospel. In other words, the idea that every human possesses an immortal soul, which is the 'real' part of them, finds little support in the Bible." Remember that this is a British gentleman speaking and therefore when he says "little support" we could translate this into American English as "none whatsoever."

A central point for Wright is to answer the question of what in Scripture the ultimate hope is — for Christians and indeed for the whole world. What does hope look like? Unfortunately, a startling difference emerges when we compare today's universal and popular view of hope with what was held by early Christians. To them "Resurrection meant bodies. We cannot emphasize this too strongly, not least because much modern writing continues, most misleadingly, to use the word *resurrection* as a virtual synonym for *life after death* in the popular sense." He adds, "When the early Christians said that Jesus had risen from the dead, they knew they were saying that something had happened to him that had happened to nobody else and that nobody expected to happen. They were not talking about Jesus' soul going into heavenly bliss."

The Bishop emphasizes this point: "Only in the late second century, a good 150 years after the time of Jesus, do we find people using the word resurrection to mean something quite different from what it meant in Judaism and early Christianity, namely, a spiritual experience in the present leading to a disembodied hope in the future." Wright regards this as a mutation of the faith, and finds the fact that resurrection loses its primacy in importance to be a second mutation, both changing the nature of the faith as it was once held. He regards the loss as so great as to be responsible for the loss of the entire New Testament, i.e. take away one and you have taken away the other.

This is a very interesting point. We are speaking of a change in the meaning of a word being responsible for a loss of the faith. It appears that when we attempt to modify or redescribe or spiritualize or in any other way reduce the impact of an event, we can be guilty of grave error. Wright writes masterly about this: "Death is the last weapon of the tyrant, and the point of the resurrection, despite much

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misunderstanding, is that death has been defeated. Resurrection is not the redescription of death; it is its overthrow and, with that, the overthrow of those whose power depends on it." He points out that historically belief in the resurrection empowered many to endure very great suffering. The ones who escaped persecution were the Gnostics who had altered the meaning of the resurrection into a private spirituality, the very opposite of the original meaning. (And this very idea about one's own private spiritual resurrection is indeed what we hear preached at very many funerals today.) Wright says that "Resurrection in the first century meant someone physically, thoroughly dead becoming physically, thoroughly alive again, not simply surviving or entering a 'purely spiritual' world, whatever that might be. Resurrection therefore necessarily impinges on the public world."

Bishop Wright reveals to us why he was surprised by hope: "*And this is the point where believing in the resurrection of Jesus suddenly ceases to be a matter of inquiring about an odd event in the first century and becomes a matter of rediscovering hope in the twenty-first century.* Hope is what you get when you suddenly realize that a different worldview is possible, a worldview in which the rich, the powerful, and the unscrupulous do not after all have the last word." Pardon my sarcasm when I say that upon investigating the Scriptures, of course one is surprised — because the church does not teach these things! (i.e that the Kingdom of God is our future hope and that the Kingdom of Heaven is a synonym for Kingdom of God and that it will be revealed on the earth.)

One of Wright's most valuable points is, I think, his emphasis on the larger picture — the future world renewed and restored, the Kingdom of God, heaven on earth, and of course Jesus' resurrection which paved the way for our own. With the exception of money, has anything else been more sought for than the fountain of youth, eternity, an undying nature? And yet that very immortality is what is being offered.

Wright's take: "In the last two hundred years Western thought has overemphasized the individual at the expense of the larger picture of God's creation. What is more, in much Western piety, at least since the Middle Ages, the influence of Greek philosophy has been very marked, resulting in a future expectation that bears far more resemblance to Plato's vision of souls entering into disembodied bliss than to the biblical picture of new heavens and new earth…Plato remains the most influential thinker in the history of the Western world. For Plato, the present world of space, time, and matter is a world of illusion, of flickering shadows in a cave, and the most appropriate human task is to get in touch with the true reality, which is beyond space, time and matter...The Platonic strain entered Christian thinking early on, not least with the phenomenon known as Gnosticism." (Gnostics believed that the material world is evil and the aim is therefore to do away with our material selves.)

Here is Wright's enlightening remark: "The discovery of the Nag Hammadi scrolls...has in our day fueled a desire to reinterpret Christianity itself in terms of a supposedly original Gnostic spirituality that contrasts sharply with the *concrete kingdom-of-God-on-Earth* announced by the Jesus of the canonical gospels." The following summary of the state of things certainly got my attention: "Most Western Christians — and most Western non-Christians for that matter — in fact suppose that Christianity was committed to at least a soft version of Plato's position. A good many Christian hymns and poems wander off unthinkingly in the direction of Gnosticism. The 'just passing through' spirituality...encourages precisely a Gnostic attitude: the created world is at best irrelevant, at worst a dark, evil, gloomy place, and we immortal souls, who existed in a different sphere, are looking forward to returning to it as soon as we're allowed to. A massive assumption has been made in Western Christianity that the purpose of being a Christian is simply, or at least mainly, to 'go to heaven when you die,' and texts that don't say that but mention heaven are read as if they did say it, and texts that say the opposite, like Romans 8:18-25 and Rev. 21-22, are simply screened out as if they didn't exist."…

Part II: http://www.21stcr.org/multimedia-2011/1-articles/bb-surprised_by_hope%20-%20pt%202.html

Excerpts:

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Professor Wright finds that there is confusion about what Christians are *supposed to believe* with reference to the redemption of our bodies. He sums this up: "This is all the more curious in that the New Testament itself, which most churches officially regard as their primary doctrinal source, is crystal clear on the matter. In a classic passage, Paul speaks of 'the redemption of our bodies' (Rom. 8:23). There is no room for doubt as to what he means: God's people are promised a new type of bodily existence, the fulfillment and redemption of our present bodily life. The rest of the early Christian writings, where they address the subject, are completely in tune with this...This expression of hope — hope for the resurrection of the body — was, however, so out of tune with several of the prevailing moods of Christian thought down the years that it became muzzled and distorted and then *not even known*" (emphasis mine).

Another surprise awaits (I think!). "What does Jesus mean when he declares that there are '**many dwelling places**' in his father's house? This has regularly been taken, not least when used in the context of bereavement, to mean that the dead (or at least dead Christians) will simply go to heaven permanently rather than being raised again subsequently to new bodily life. But the word for 'dwelling places' here, *monai,* is regularly used in ancient Greek not for a final resting place but for a temporary halt on a journey that will take you somewhere else in the long run." Professor Wright has here invented a new phrase and a new belief system — *life after life after death.* Wright is unsure as to the nature of existence in this intermediate state.

…

Wright makes a valid and interesting point in saying that Westerners "have been buying our mental furniture for so long in Plato's factory" that we have come to assume that "the only way to be permanent, unchanging, and immortal is to become nonphysical." Plato has done quite a number on us with his legacy of matter being evil, contrasted with spirit which is seen as good, and Wright counters with Paul's contention that we must all appear before the judgment seat and for that we shall need bodies. Can anyone imagine this scene without a body? With reference to Paul's declaration that "flesh and blood cannot inherit God's kingdom" Wright comments: "He doesn't mean that physicality will be abolished. 'Flesh and blood' is a technical term for that which is corruptible, transient, heading for death. The contrast, again, is not between what we call physical and what we call nonphysical but between corruptible physicality, on the one hand, and incorruptible physicality, on the other."

The following is very enlightening and could well provide understanding for an "Aha!" moment which is so valuable: "Once again our language gets us into trouble. The word immortality is often used to mean 'disembodied immortality,' and it is sometimes then used in sharp contrast with resurrection. As a result, we easily forget Paul's point about the resurrection body. It will be a body, but it will not be subject to mortality. An 'immortal body' is something most people find so strange that they don't even pause to wonder if that's what Paul and the other early Christians were talking about. But it is. There is a world of difference between this belief and a belief in an 'immortal soul.' Platonists believe that all humans have an immortal element within them, normally referred to as 'soul.'"

There is an amazing quotation by Justin Martyr which confirms this. Writing in the second century, he said, "If you have fallen in with some who are called Christians...who say that there is no resurrection of the dead, and that their souls when they die are taken to heaven: do not imagine that they are Christians" (*Dialogue with Trypho*, ch. 80). One can hear the passion and the cry from the heart in this statement and in Wright's: "The use of the word *heaven* to denote the *ultimate* goal of the redeemed, though of course hugely popularized...is severely misleading and does not begin to do justice to the Christian hope. I am repeatedly frustrated by how hard it is to get this point through the thick wall of traditional thought and language that most Christians put up. The ultimate destination is (once more) *not* going to heaven when you die but being bodily raised into the transformed, glorious likeness of Jesus Christ." It is certain that the New Testament scholar J.A.T. Robinson saw this as well as he said, "'Heaven' is never in fact used in the Bible for the destination of the dying."…

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N.T. Wright: Farewell to the Rapture (2001)

http://itsinthetext.blogspot.com/2013/03/farewell-to-rapture-nt-wright_4.html

Original text: http://ntwrightpage.com/2016/07/12/farewell-to-the-rapture/

See also: **The Rapture, including N.T. Wright's View on the Rapture** (includes videos by Wright)

Premillennial, Amillennial, Postmillennial (includes info. on the rapture)

The Kingdom of God with the Rt Revd Dr Tom Wright (2015)

https://www.youtube.com/watch?v=rLiy-WlS9mA [Video]

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The Church – N.T. Wright: Believing and Belonging, *Simply Christian* (2006)

http://ntwrightpage.com/2016/04/04/believing-and-belonging/

Excerpt:

The river and the tree appear to be opposites.

> The river begins, quite literally, all over the place. A tiny spring way up in the hills; a distant lake, itself fed by streams; a melting glacier—all of them and a thousand more contribute to the babble and rush of water, the smooth flow here and the swirling rapids there. Gradually other streams, other whole rivers, make their contribution. Out of many there emerges the one. I lived for a time by the banks of the Ottawa River in Canada, just upstream from where it joins the St. Lawrence. It is, at that point, over a mile wide. Many streams have made it what it is.
>
> The tree begins with a single seed. An acorn or its equivalent falls into the earth: tiny, vulnerable, alone. It germinates and puts out roots down into the dark earth. Simultaneously it sends up a shoot into the light and air. The roots quickly diverge and probe all over the place, looking for nourishment and water. The shoot becomes a trunk, again a single upright stalk, but this, too, quickly diverges. An oak or a cedar will spread far and wide in all directions. Even the tall, narrow poplar is far more than just a single trunk. The river flows from many into one; the tree grows from one into many.

We need both images if we are to understand the church.

The church is like a river. In the last book of the Bible, John the visionary sees a huge throng of people from every nation, kindred, tribe, and tongue coming together in a great chorus of praise. Like the river, they all started in different places, but they have now brought their different streams into a single flow. The image of the river reminds us forcibly that, though the church consists by definition of people from the "widest possible variety of backgrounds, part of the point of it all is that they belong to one another, and are meant to be part of the same powerful flow, going now in the same single direction. Diversity gives "way to unity.

But at the same time the church is like a tree. The single seed, Jesus himself, has been sown in the dark earth and has produced an amazing plant. Branches have set off in all directions, some pointing almost directly upward, some reaching down to the earth, some heading out over neighboring walls. Looking at the eager, out-stretched branches, you'd hardly know they were all from the same stem. But they are. Unity generates diversity.

These images shouldn't be pressed too far. In the final chapter of the Bible, where river and trees come together as part of the extraordinary picture of the New Jerusalem, the river comes from a single source, and the trees all bear leaves with the same healing power. But this double image nonetheless helps us understand something of what Christians mean by the church—the people of God, the Body of Christ, the Bride of Christ, God's household, the motley collection of people who gather periodically in the shabby building up the road. What is the church? Who belongs to it, and how? Equally to the point, what is the church *for*?

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NT Wright Talks Jesus and the scholars who discuss him (2016) [Recommended]

https://homebrewedchristianity.com/2016/06/30/nt-wright-talks-jesus-and-the-scholars-who-discuss-him/
(Links to Home Brewed Christianity Audio Podcast and corresponding Video)



This #BarrelAged episode was NT Wright's first visit to the podcast.

Chad and Tripp begin by playing a theological name game, where Bishop Tom talks about:



- Bart Ehrman
- John Sheldy Spong
- Luke Timothy Johnson
- Marcus Borg
- John Dominic Crossan
- Jurgen Moltmann
- E.P. Sanders
- Richard Hays (also mentions about Barth, Post-Liberal Theology, Lindbeck, historical scholarship)
- Stanley Hauerwas (mentions virtue ethics)

later they also mention: Richard Cisik; Buddhism; modernity/postmodernity; Plus: the important choice he made **not** to decide between being an academic or priest, and golf as an ecumenical exercise.

It is time for the DEVILPALOOZA! (2016)

https://homebrewedchristianity.com/2016/05/16/devilpalooza-n-t-wright-richard-beck-greg-boyd-tony-jones-and-duke/



This is a zesty episode of the podcast. Even the Duke of not-so-interesting media coverage couldn't ruin it. Heads up, our intro lasts a full twenty minute introduction. Then at the 21:00 mark the actual Devilapalooza begins with Tripp Fuller, Tony Jones and Luke Norsworthy. At 31:30 Richard Beck comes on the stage talking Reviving Old Scratch , N.T. Wright joins at 55:20, and at 1:19:12 Greg Boyd gets on the mic. If you are really desperate for more go the intro, Luke and Tripp finish at 1:46:53,



Now it is time to nerd out!

Direct Video Link: https://www.youtube.com/watch?v=iAwsBFBRGT4&feature=youtu.be

[Recommended] if nothing else than to enjoy the lightening quick banter, but it touches on a range of topics, philosophies and people.

Note: First half hour Tripp and Tony starting off, then Luke Norsworthy joining in on an interview of Richard Beck, author of the book, *Reviving Old Scratch: Demons and the Devil for Doubters and the Disenchanted*. For a critique of book: "Wink at the Devil": https://joshuamcnall.com/tag/richard-beck/
re: the term "Old Scratch": http://experimentaltheology.blogspot.com/2012/09/old-scratch.html

[Note: Wright is on show because of his connection with publisher, Fortress Press, and Tony (employee) and Trip (book author)]

For more HomeBrewedChristianity broadcasts with N.T. Wright:
https://homebrewedchristianity.com/?s=wright

FYI: THE EMERGING CHURCH AND PROGRESSIVE CHRISTIAN THEOLOGY AFTER GOOGLE (2010)

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What did it mean to call Jesus "God"? re:NT Wright's, *Paul and the Faithfulness of God*
http://www.patheos.com/blogs/jesuscreed/2013/11/05/what-did-it-mean-to-call-jesus-god-nt-wright/

What happened on the cross? NT Wright & Thomas Schreiner (2016) [Unbelievable Radio]
https://www.youtube.com/watch?v=loat_y8SQBo [Audio] **[Recommended]**

NT (Tom) Wright's book "*The Day the Revolution Began: Reconsidering the meaning of Jesus' crucifixion*" says that the cross was about much more than Jesus absolving us of sin. He discusses **atonement theology**, God's wrath and penal substitution with reformed Bible scholar Thomas Schreiner. It's also the 500th podcast episode of the show [Unbelievable]!

Direct link to podcast page:
https://www.premierchristianradio.com/Shows/Saturday/Unbelievable/Episodes/NT-Wright-on-Paul-Hell-Satan-Creation-Adam-Eve-more-Unbelievable

Direct (alternate) link to podcast mp3 file:
http://cdnbakmi.kaltura.com/p/618072/sp/61807200/serveFlavor/entryId/1_du0h3j9o/v/1/flavorId/1_5reehb9y/name/a.mp3

Note: Originally prodcast on 11/12/16 just after the U.S.A. elections, so you will hear references to that during the audio.

Christians Wrong About Heaven, Says Bishop (2008)
http://content.time.com/time/printout/0,8816,1710844,00.html (Printable version)

http://content.time.com/time/world/article/0,8599,1710844,00.html

Continued…

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Why Is Hell Not Talked About? NT Wright to Pope Benedict XVI's question

https://www.youtube.com/watch?v=ka2AAKgIRSM [Video] **(2008)**

What Is Hell Like? Does It Even Exist? NT Wright on 100 Huntley Street

https://www.youtube.com/watch?v=vggzqXzEvZ0 [Video] **(2008)**

Transcript: "The word hell has had a checkered career in the history of the church. And it wasn't hugely important in the early days. It was important, but not nearly as important as it became in the middle ages. And the in the middle ages, you get this polarization of heaven over here and hell over there, and you have to go to one place or the other eventually. So you have the Sistine Chapel, with that great thing behind the altar. This enormous great judgment seat, with the souls going off into these different directions. Very interestingly, I was sitting in the Sistine chapel just a few weeks ago. I was sitting for a service, and I was sitting next to a Greek Orthodox...who said to me, looking at the pictures of Jesus on one wall. He said, these I can understand. The pictures of Moses on the other wall, he said, those I can understand. Then he pointed at the end wall of judgment, and said, that I cannot understand. That's how you in the west have talked about judgment and heaven and hell. He said, we have never done it that way before, because the bible doesn't do it that way. I thought, whoops. I think he's right actually. And whether you're Catholic or Protestant, that scenario which is etched into the consciousness of Western Christianity really has to be shaken about a bit. Because if heaven and earth are to join together. It's not a matter of leaving earth and going to heaven. Its heaven and earth joined together. And hell is what happens when human beings say, the God in whose image they were made, we don't want to worship you. We don't want our human life to be shaped by you. We don't want, who we are as humans to be transformed by the love of Jesus dying and rising for us. We don't want any of that. We want to stay as we are and do our own thing. And if you do that, what you're saying is, you want to stop being image bearing human being within this good world that God has made. And you are colluding with your own progressive dehumanization. And that is such a shocking and horrible thing, that it's not surprising that the biblical writers and others have used very vivid and terrifying language about it. But, people have picked that up and said, this is a literal description of reality. Somewhere down there, there is a lake of fire, and it's got worms in it and it's got serpents and demons and there coming to get you. But I think actually, the reality is more sober and sad than that, which is this progressive shrinking of human life. And that happens during this life, but it seems to be that if someone resolutely says to God, I'm not going to worship you...it's not just Ill not come to church. It's a matter of deep down somewhere, there is a rejection of the good creator God, then that it the choice humans make. In other words, I think the human choices in this life really matter. We're not just playing a game of chess where tomorrow morning God will put the pieces back on the board and say, Ok that was just a game. Now were doing something different. The choices we make here really do matter. There's part of me that would love to be a Universalist, and say, it'll be alright. Everyone will get there in the end. I actually think the choices you make in the present are more important than that."

What Will We Do In Heaven? NT Wright on 100 Huntley Street **(2008)**

https://www.youtube.com/watch?v=HIUc4Kng1SQ [Video]

Transcript: "It's not entirely clear. But one thing is clear. And that is that those who belong to Jesus Christ in the present will actually, and I hesitate to say this because it sounds arrogant or triumphatalistic, but it's what the new testament says, Those who belong to Jesus Christ will be running the new world, as Gods stewards. But take away all the sting of the idea of running things as being wicked bosses or forcing everybody to do this or that. Because the model of leadership and of ruling which is there, is that of Jesus himself. That of the gentle shepherd. That of the steward. Is that of the one who says, if anyone wants to be great they must be your servant? So, again and again, in Paul, in Revelation, and elsewhere, there is

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this sense that if you have learned in this life to look after the bit of the world that God has given you, which might be your own body, your family, might be business, a church, whatever. Then this is preparing you to help God look after his new creation. And that's awesome. I don't think I've ever heard a sermon on that. But it is right there in the texts. And one of the loveliest lines of the text right at the end of the bible, it says, that out of the New Jerusalem, there flows a river and the river has trees on either side of it. And the leaves of the tree are for the healing of the nations. So there is a project of healing in Gods new world. What that means I really have very little idea. But it sounds full of hope and possibility."

Rethinking Life After Death (NT Wright) (2012)

https://www.youtube.com/watch?v=rZC6tbgpsl4 [Video]

What is Purgatory? NT Wright on 100 Huntley Street (2008)

https://www.youtube.com/watch?v=Qoo7rGhfsMw [Video]

Transcript: "Purgatory is different because, purgatory in traditional catholic theology was always a gloomy, dark strange place. Today, people sometimes talk about it, in terms of, well actually, purgatory is where the love of God finally heals us of all our problems, etc. In biblical theology, it is death itself that finishes off that which needs to be finished off. So that after death, there is nothing more that needs to be sorted out and finished off. What you're left with after death, if you're a Christian, baptized, indwelt by the Spirit, what you're left with then is the real you. Or however you want to describe it as a soul or whatever. But waiting to be complete by being given a new body. I think actually that purgatory is a good metaphor for being a Christian in the present is. That is, a struggle to be holy. A struggle to finish off what's still bad about us. The suffering that goes with that, with the world as we know it. That's why Dante's purgatory is the most popular of his trilogy because we know that place. That's where we live."

What Is The "Paradise" Jesus Speaks Of On The Cross? NT Wright on 100 Huntley Street (2008)

https://www.youtube.com/watch?v=wpObupLv2IA

Transcript: "Paradise is an ancient Persian word that means, Garden. A lovely beautiful garden. And it's a word that was in common use at the time to mean a place of rest and refreshment and delight. But it's not the ultimate destination. And you can see that from Luke's gospel already. Jesus says, "Today, you will be with me in paradise." Now wait a minute, that's Good Friday. Is that the end of the story for Jesus? No it isn't. 3 days later, Easter day, Jesus is raised from the dead. He's the beginning of Gods new world. But in the meantime, he has been in this resting place in paradise. Now that gets complicated, because the Bible also says, that Jesus went to Hades, to preach to the spirits in prison. Which is a very strange passage. But the clear thing is that, paradise is the temporary, beautiful, blissful place, before the final moment."

NOTE: For issues related to Heaven and life after death, as well as covering related topics and including different perspectives - see my separate "Reference Notes on Heaven"

Continued…

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Paul's References to Hell in the Bible

http://www.pilkingtonandsons.com/art_paulsteachingonhell.htm

Excerpt:

What follows here in this article is a *complete* listing of every occurrence of Paul's usage of the word *hell*. We shall list all of his teachings regarding hell as recorded by Luke in the *Book of Acts*, as well as himself in all of his epistles (*Romans* through *Philemon*).

Paul's Usage of the word *Hell* in the Book of Acts	**Paul's Usage of the word *Hell* in His Epistles**

Are you surprised to see empty columns?

Did you ever stop to consider that Paul, our Apostle, never once used the word *hell?*

He didn't use the word *hell* in any recorded messages from the Book of Acts. He didn't use the word *hell* in any of his epistles. Not once! None! Zero!

…

Consider for a moment this declaration of Paul himself, found in the Book of Acts:

> *"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God"* (Acts 20:26,27*).*

The plain and simple fact is that Paul was NOT negligent in his teaching ministry. Here is a passage that makes this clear. Paul said that he was *"pure from the blood of all men,"* because he had declared *"all the counsel of God"* – a counsel which obviously DID NOT include *hell* at all.

Then did he say anything related to "hell"? *…continued…*

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What did the Apostle Paul teach about Hell?

http://christianworldviewpress.com/what-did-the-apostle-paul-teach-about-hell/

Excerpt:

Last week, I wrote about the teachings of Jesus on the eternal destination of those who will reject him. Jesus taught about the reality of hell, and that it will last forever. In this article, I will answer the question, "What did the Apostle Paul teach about Hell?"

The first thing that is interesting about Paul's letters is that he never uses the Greek words that are translated "hell." Even so, he does teach about the fate of those who reject Jesus Christ. He never gets into a lengthy discussion of it, but does make some very important remarks about the unbeliever and his or her final destination.

Condemnation and the Wrath of God

The first thing to note about Paul's teaching on the fate of the wicked is that he says that these people are condemned and will suffer God's wrath. 2 Thessalonians 2:12 says that "all will be condemned who have not believed the truth but have delighted in wickedness." Notice that Paul says that those who are condemned are those who do not *believe the truth*. "Truth" in Paul's thinking is believing in Jesus Christ.

Paul describes God's action against unbelievers with the word "wrath." Romans 2:5, 8 says, "But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed…But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger."

Paul is clear that those who are stubborn, unrepentant of their sins, and who reject the Lord will be objects of God's wrath on the Day of Judgment. Colossians 3:6 explains this further when Paul says that God's wrath is coming because of things such as lust, idolatry, greed, sexual immorality, and other evil deeds.

However, Paul doesn't just give us the fate of the wicked. He teaches that those who believe in Jesus Christ are not to be recipients of God's wrath (Romans 5:9; 1 Thessalonians 1:10; 5:9), showing his audience that there is a way to avoid the coming judgment: believe in Jesus Christ.

Eternally Condemned and Trouble

Paul wrote the letter to the Galatian church to combat false teaching. He opposed the false teaching so strongly that he said, "But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!" (Galatians 1:8-9). Paul goes as far to say that anyone who teaches something that is different from the gospel of Jesus Christ (a person or even an angel) will be condemned to damnation forever.

Paul continues his teaching of hell when he says in Romans 2:9, "There will be trouble and distress for every human being who does evil." Clearly, the afterlife is in view since, in our current world, those who do evil don't always experience trouble and distress. The righteous are typically persecuted and go through tribulation (tribulation means trouble). Paul is teaching that those who reject God and do evil will experience trouble and distress in the next life.

Destruction and Separation from God

2 Thessalonians 1:8-10 is one of the most important passages about Paul's teaching on hell. These verses say, "He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from

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the majesty of his power on the day he comes to be glorified in his holy people and to be marveled at among those who have believed."

The passage speaks about God punishing those who do not obey the gospel (believe in Jesus) with *everlasting destruction*. Paul then explains this by saying that the punishment is being "shut out from the presence of the Lord." "Paul elaborates the meaning of 'eternal destruction' with the idea of being separated from the presence of God."[1]

Paul teaches this idea elsewhere. Galatians 6:8 says, "The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life." Philippians 1:28 and 3:19 teach that non-Christians will be destroyed. 2 Thessalonians 2:10 says, "They perish because they refused to love the truth and so be saved."

These verses tell us a lot. First, the ungodly will be destroyed, but Christians will be given eternal life. Second, those who perish will do so because they refused to believe in Jesus Christ. However, these verses have fueled a debate on whether or not hell will last forever. Paul says that the wicked will be destroyed. Does this not imply that those in hell will be destroyed in a way that means they will cease to exist?

Most of the time when Paul describes the fate of the wicked as "destruction" he is using two Greek words or word groups.[2] These words do not absolutely have to be defined as meaning "destruction" in the sense that something is going "extinct." These terms often have another meaning: "the situation of a person or object that has lost the essence of its nature or function." In fact, these words can refer to land that has lost its fruitfulness (Ezekiel 6:14; 14:16); ointment that is wasted and used for no apparent purpose (Matthew 26:8; Mark 14:4); wineskins that have holes in them (Matthew 9:17; Mark 2:22; Luke 5:37); a coin that's useless because it is lost (Luke 15:9); or the entire world that "perishes" in the Flood (2 Peter 3:6). "In none of these cases do the objects cease to exist; they cease to be useful or to exist in their original, intended state."[3]

Bible scholar Charles Wanamaker notes that "destruction" in 2 Thessalonians 1:9 can be interpreted as a literal annihilation or as having a metaphorical meaning of punishment, not a literal destruction. He says, "As there is no evidence in Paul (or the rest of the NT for that matter) for a concept of final annihilation of the godless, the expression 'eternal destruction' should probably be taken in a metaphorical manner as indicating the severity of the punishment awaiting the enemies of God."[4]

Conclusion

Although Paul does not use the Greek words translated "hell," he does speak about the destination of those who reject Jesus. He teaches that those who go to hell will endure the wrath of God, become useless, be separated from God (the source of happiness and all that is good), and be distressed. This reality should motivate Christians to share the gospel with everyone that they know.

[1] Douglas J. Moo, "Paul on Hell." In *Hell Under Fire* eds. Christopher W. Morgan and Robert A. Peterson. Grand Rapids: Zondervan, 2004. Pg. 108.

[2] *Olethros* and *apollymi* / *apoleia*.

[3] Moo, 104-105.

[4] Charles A. Wanamaker, *The Epistles to the Thessalonians: A Commentary on the Greek Text.* Carlisle: William B. Eerdmans Publishing, 1990. Pg. 229.

2 Thessalonians 1:9—Will the wicked be annihilated or suffer conscious punishment forever?
http://defendinginerrancy.com/bible-solutions/2_Thessalonians_1.9.php

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Question: Did Jesus ever say anything about hell?

(I don't believe in hell myself. I believe God is a God of love and wouldn't send anyone to hell. I think preachers who talk about hell all the time are just trying to scare people into believing in their religion.)

https://billygraham.org/answer/did-jesus-ever-say-anything-about-hell-i-dont-believe-in-hell-myself/

Excerpt:

Yes, Jesus did talk about the reality of hell — in fact, He talked about it more than any other person in the Bible. He warned, “Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell” (Matthew 10:28).

Did He say this simply to scare us? The reality of hell should frighten us, because not one word in the Bible about hell would ever make you want to go there — not if you take it seriously. The Bible speaks of hell as a place of absolute loneliness and despair and hopelessness. It calls it a place of “darkness, where there will be weeping and gnashing of teeth” (Matthew 22:13).

But Jesus didn’t talk about hell just to scare us. He talked about it instead because He wanted us to know that God has provided a way of escape! Listen: God doesn’t want you to be separated from Him forever. He loves you, and He wants you to spend eternity with Him in heaven. Unlike hell, heaven is a place of joy and peace and freedom from all the fears and pains of this world. Who wouldn’t want to go there?

Don’t gamble with your soul, and don’t turn your back on Jesus. Instead, by faith turn to Christ and commit your life to Him. He alone gives us hope — hope for today, and hope for eternity.

Jesus' Teaching on Hell (2007)

http://www.tentmaker.org/articles/jesusteachingonhell.html

What Did Jesus Say About Hell?

http://y-jesus.com/jesus-say-about-hell/

What does Jesus say about Hell?

https://www.youtube.com/watch?v=GRqyW_XT42o [Video]

"Jesus Preach in Hell” in the KJV Bible

https://www.kingjamesbibleonline.org/search.php?q=jesus+preach+in+hell&page=21&bsec=&quote

What Did Jesus and the Bible Say About Hell

http://www.thehypertexts.com/Hell%20Bible%20Jesus.htm

Ephesians TOC
(Table of Contents)

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NOTE: For issues and details related to Hell, Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn)

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Video clips of a discussion with Dr. Tod Bolsinger.

This is mainly a Q & A session at the Annual Pastors' Retreat for Los Ranchos Presbytery held at Serra Retreat Center in Malibu, CA. (2009)

N.T. Wright on Heaven 1 (2009)

https://www.youtube.com/watch?v=LjElNncC-dg [Video]
(Notes: also touches on the rapture, "Heaven is important, but it's not the end of the world", and more)

N.T. Wright on the Postmodern Movement 2 (2009)

https://www.youtube.com/watch?v=4P3noKr2T1A [Video]

N.T. Wright on Satan and Evil 3 (2009)

https://www.youtube.com/watch?v=JhrkB_55qaY [Video]
(Note: also discussed in "Devilpalooza" video/audio - links above)

N.T. Wright on Debate about Homosexuality 4 (2009)

https://www.youtube.com/watch?v=YpQHGPGejKs [Video]

Homosexuality: Why Does God Declare Homosexual Conduct Sinful? Part 2 (Romans 1) [references N.T. Wright] [Not related to above video nor retreat]
http://oneinjesus.info/2015/08/homosexuality-why-does-god-declare-homosexual-conduct-sinful-part-2/

NT Wright on homosexuality, science, gender
https://religionnews.com/2014/06/03/nt-wright-homosexuality-science-gender/

FYI: Eric Metaxas - Responds to Australian "Anti-Gay" Accusations
https://www.youtube.com/watch?v=6m9Jn6v5i6Y [Video] (also, read the comments)

N.T. Wright on Women in Ministry 5 (2009)

https://www.youtube.com/watch?v=QaVVXleoAdU [Video]

(Bishop Wright advocates for the full participation of women in the life of the Church. Citing the examples of Junia as an apostle and Phoebe as a deacon in Romans 16, and the commissioning of Mary Magdelene as the first person to announce the resurrection of Jesus in John 20, he believes that the biblical evidence supporting women in leadership is overwhelming. Also, talks about 1 Corinthians 11 and 14)

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N.T. Wright Q & A at Los Ranchos Presbytery Retreat (2009)

https://vimeo.com/12506419 [Video]

Wright succinctly answers a variety of challenging audience questions including one relating to "Paradise" in which he points out unless you are alive when Jesus returns, you will be changed "in the twinkling of an eye". Otherwise, there is an interim state. There are few details in the Bible about it. Jesus said (John 14:2) "In my father's house are many 'rooms' [KJV: mansions]". The Greek word is *monai* (plural). It is not a place you go forever and ever. It is a wayside inn where you go to be refreshed and rested before continuing the journey.

[NET Bible Note for John 14.2] Many interpreters have associated μοναί (*monai)* with an Aramaic word that can refer to a stopping place or resting place for a traveler on a journey. This is similar to one of the meanings the word can have in secular Greek (Pausanius 10.31.7). Origen understood the use here to refer to stations on the road to God. This may well have been the understanding of the Latin translators who translated μονή (monē*)* by *mansio,* a stopping place. The English translation "mansions" can be traced back to Tyndale, but in Middle English the word simply meant "a dwelling place" (not necessarily large or imposing) with no connotation of being temporary. The interpretation put forward by Origen would have been well suited to Gnosticism, where the soul in its ascent passes through stages during which it is gradually purified of all that is material and therefore evil…

The Humor of N.T. Wright (2009)

https://www.youtube.com/watch?v=pgS8oFc5dkI [Video]

Vimeo Videos by N.T. Wright

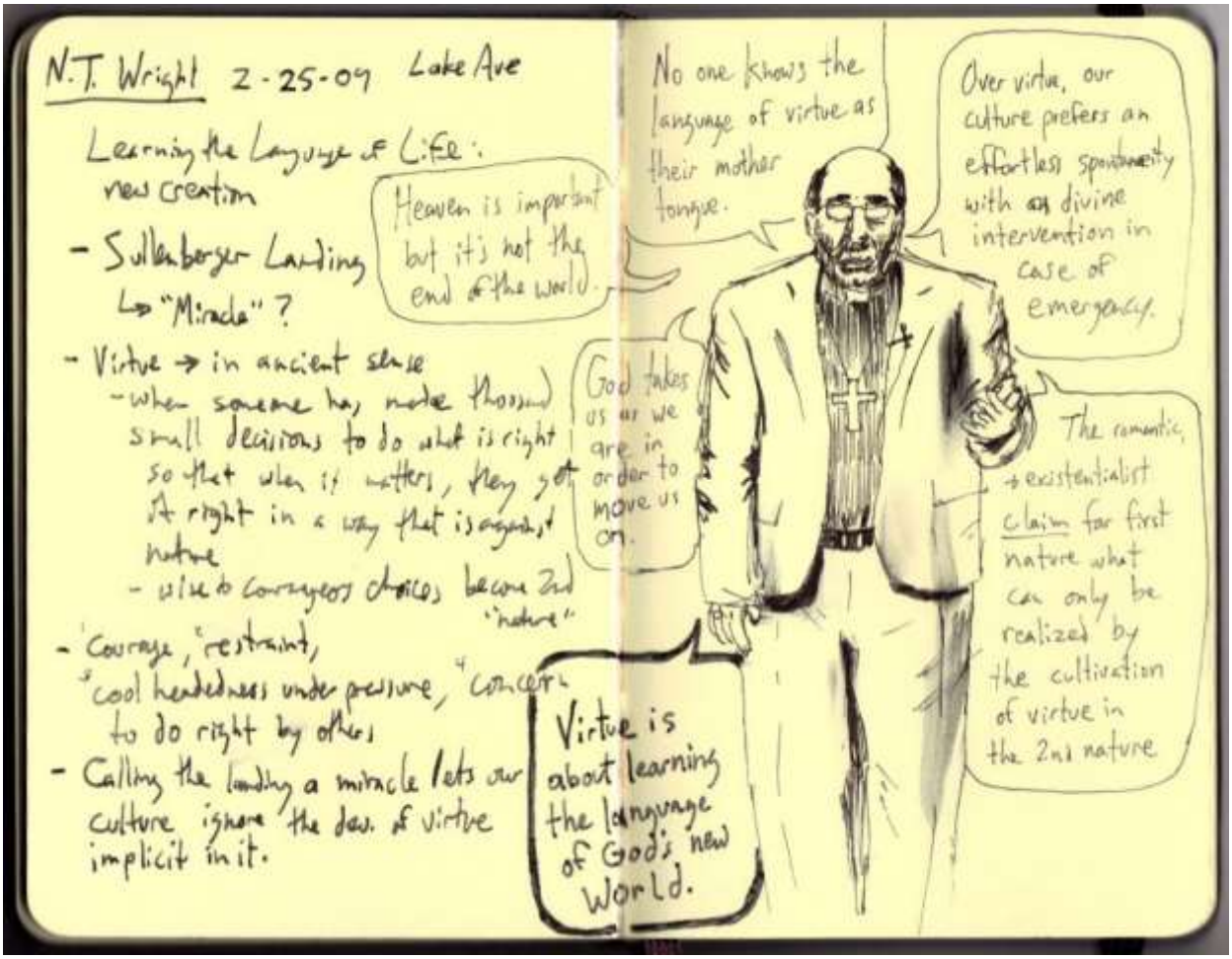
https://vimeo.com/search?q=N.T.+Wright

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Additional videos with N.T. Wright (on Acts, etc.) and other theologians:
https://losranchos.org/tell/lrptv/

Controversial Issues (listed above) and the Book of Acts (YouTube channel):
https://www.youtube.com/user/LRPtv#p/u/2/YpQHGPGejKs [Video]

N.T. Wright's lecture at Pasadena's Lake Avenue Church, entitled "Learning the Language of Life: New Creation and Christian Virtue."



HT for Drawing: Matt Lumkin (Notes of lecture)

http://jrwoodward.net/2009/03/audio-of-nt-wright-new-creation-and-christian-virtue/

http://deathisdefeated.ning.com/profiles/blogs/audio-nt-wright-on-christian (2009)

You need to be a member of Deathisdefeated to access audio and add comments! Join Deathisdefeated

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N.T. Wright Lecture

http://thewellsacramento.org/?p=134

Check this out. I (Josh) happened on a great lecture on iTunesU. It's a presentation at Fuller at Fuller Seminary by N.T. Wright. It's called "Learning the Language of Life: New Creation and Christian Virtue"

He gives a scholastic presentation for the role of virtues in the greater scheme of Christian living and identity. Virtues are not ends in themselves. In his discussion he hits on how spiritual disciplines and virtues can both fit into the greater theme of God's work.

Download it and lets talk about it. (it requires itunes)

N.T. Wright: The Holy Spirit in the Church

http://fpcperu.org/wp-content/uploads/2013/10/The-Holy-Spirit-in-the-Church.pdf [PDF]

NT Wright, et al: On the Future of the Church (Fuller Theological Seminary) (2014)

https://www.youtube.com/watch?v=aNTz6QRVdg0 [Video]

Tom (N.T.) Wright, Miroslav Volf and Mark Labberton talk about the issues, questions, and dilemmas that face the church moving into the future. (Includes some brief bio by Wright)

W.T. Wright on Paul for Tomorrow

https://vimeo.com/channels/111906/12505715 [Video]

(Talks about Paul and the Kingdom of God)

The Kingdom of God with the Rt Revd Dr Tom Wright (2015)

https://www.youtube.com/watch?v=rLiy-WlS9mA [Video]

(Lecture followed by Q and A)

N.T. Wright: The Puzzles of the Cross (2016)

https://www.youtube.com/watch?v=_X6m-g5Omnw [Video]

N.T. Wright gives the opening lecture of the Wycliffe Hall Summer School 2016. The teaching theme for the week was The Victory of the Cross.

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Additional misc. articles regarding N. T. Wright

N. T. Wright on the Episcopal Church USA
http://www.dennyburk.com/n-t-wright-on-the-episcopal-church-usa/

Visiting Tom Wright – A Good Start in Scotland
https://jrichardmiddleton.wordpress.com/2017/04/23/visiting-tom-wright-a-good-start-in-scotland/

Archives for N.T. Wright
https://rodlampard.com/tag/n-t-wright/

Rehabilitating Marx?
https://rodlampard.com/2013/11/05/rehabilitating-marx/

Excerpt:

…It is here that I find myself in agreement with Tom Wright, who points out that neo-Gnosticism finds itself expressed in both far-right and far-left ideologies. To the point where the 'vox Dei (voice of God) is set aside leaving the vox populi (voice of the people) to become a law unto itself' (2013:39 *Creation, Power and Truth* SPCK Great Britain).

For the Church, Wright suggests that:

> 'we should understand some key elements of today's culture in terms of modern types of Gnosticism e.g.: Far-right American Evangelicalism, the Historical distortions & elevated conspiracies from the Left, Dan Brown & Richard Dawkins et.al…We can and should identify, and critique, an overall gnostic mood in today's culture'
> (2013, pp.4-31. *Creation, Power and Truth* SPCK Great Britain)

Note: For details about Marx and other philosophical and political systems critical towards Christianity, see my separate resource: **Christian Scholarship: Biblical – Theological – Philosophical**

N.T. Wright podcasts…
https://www.podcastchart.com/podcasts/the-n-t-wright-podcast

N.T. Wright Sings Bob Dylan (May 7, 2012, the Rabbit Room)
https://vimeo.com/41782945 [Video]

And the Nothing to Do with NT Wright blog:
N.T. Wrong
https://ntwrong.wordpress.com/

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The Humor of N.T. Wright (2009)
https://www.youtube.com/watch?v=pgS8oFc5dkI [Video]

N.T. Wright on the Colbert Report (2008)
http://www.cc.com/video-clips/m7daav/the-colbert-report-bishop-n-t--wright

Hitler Rant on John Piper and N.T. Wright [Humor/Satire]
https://www.jaydinitto.com/hitler-on-john-piper-and-n-t-wright/ (links to video)

Direct YouTube link: https://www.youtube.com/watch?v=M_6EuMuC4Kc [Video]

(see also: **Piper vs Wright issues**)

Tom-foolery: 12 Epic Facts About N.T. Wright
http://www.christianitytoday.com/pastors/2013/august-online-only/tom-foolery-12-epic-facts-about-nt-wright.html

https://dunelm.wordpress.com/2013/12/05/nt-wright-as-the-chuck-norris-of-new-testament-studies/ (alt.)

Move over, Chuck Norris. A new (perspective) hero is here to set the world Wright. (You call it idolatry. We call it reality. POW!)

1. N. T. Wright doesn't parse nouns. They decline themselves before him.

2. When James Dunn came up with the New Perspective, it was already old to N. T. Wright.

3. N. T. Wright doesn't baptize infants. He sprinkles the hell out of them.

4. Dead theologians sit around and read books about N. T. Wright.

5. The Trinity isn't a mystery to N. T. Wright.

6. N. T. Wright doesn't read books. He stares at them until he gets the information he wants.

7. N. T. Wright once preached all night in an upper room. No one fell asleep.

8. Instead of playing crossword puzzles during breakfast, N. T. Wright solves New Testament manuscript variances.

9. N. T. Wright knows the Adamic tongue. But he only uses it to order take out.

10. N. T. Wright makes purple the most masculine color.

11. N. T. Wright is actually the guy Paul is talking about in 2 Corinthians 12.

12. N.T. Wright is only bald because his hair got too scared of his brain.

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Pistis Christou

N. T. Wright on *Paul and the Faithfulness of God*: A Conversation with Richard B. Hays – Justification and Spirit in Galatians 2 and Romans 8 with Richard B. Hays (2014)

https://www.youtube.com/watch?v=JM8DGAnUq2k **[Recommended]**

Includes discussion of Galatians 2, Romans 8; Gal. 3:22, Rom. 3:22; and also discuss *pistis Christou*

Discussion Guide (for above video):

http://www.augsburgfortress.org/media/downloads/NTWright_VideoDiscussionGuide_Hays.pdf [PDF]

Galatians 2: 11-21

1. Richard Hays outlines four important aspects of his interpretation of Paul's understanding of justification as found in Galatians 2:11-21.
   a) In Hays's first point, what is Paul's understanding of the "truth of the Gospel"? In Paul's eyes how has Peter's table fellowship practice denied that truth? For Paul, how is the practice of table fellowship central to questions of justification?
   b) Paul, says Hays, does not reject his Jewish identity but rather relies on Torah to say that justification comes, not from the law, but from God's faithfulness. How does Hays then tie participation in the new life of Christ and Jesus' act of loving and giving of himself to the faithfulness of God?
   c) Summarize Hays's understanding of Paul's theology of justification as outlined in Galatians 2:11-21.
   d) Which of N. T. Wright's responses to the points made by Dr. Hays were most helpful to you? Why?
   e) Which points made by Dr. Hays or Dr. Wright do you want to think about or inquire into further?

2. N. T. Wright says that while justification and being in Christ are joined at the hip for Paul, justification and participation are not synonymous. Some scholars have argued that justification and participation are in opposition to each other, but Hays and Wright agree that the fusion of the two is a better interpretation. What are your thoughts? Why is this argument important in interpreting Paul's theology?

3. How, in your understanding, are the faithfulness of God, the faithfulness of Christ, and human faith/faithfulness intimately connected in Paul's theology as outlined in these Galatians verses? In one or two sentences, summarize your understanding of Paul's theology of justification.

Romans 8

1. In this conversation about Romans 8 you see leading Paul scholars working through questions that they are still exploring and questions about which they wonder. What do you take away from observing this animated and candid exchange? What further questions does the conversation raise for you?

2. N. T. Wright and Richard Hays each identify why Paul's writings "light them up" and why they have given so much of their scholarly careers to thinking and writing about Paul. What is it about Paul and his letters that raises interest and passion in you?

Pistis Christou: A Pauline Bungle?

http://thinktheology.co.uk/blog/article/pistis-christou-a-pauline-bungle

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"Faith IN Christ" or "Faithfulness OF Christ" **(Gospel Coalition)**
https://blogs.thegospelcoalition.org/trevinwax/2011/05/23/faith-in-christ-or-faithfulness-of-christ/

'Faith in Christ' or 'Faithfulness of Christ'? What's the Difference? **(Gospel Coalition)**
https://www.thegospelcoalition.org/article/faith-in-christ-or-faithfulness-of-christ-whats-the-difference/

Pistis Christou → (Compare translations) KJV, NASB, NIV and NET Bibles: Galatians 2:15-21

'Pistis Christou' and Implications for the Doctrine of Justification **(Orthodox)**
https://blogs.ancientfaith.com/onbehalfofall/pistis-christou-and-implications-for-the-doctrine-of-justification/

Excerpt:

In short, *Christou* is the genitive form of the word "Messiah," and genitives can be either subjective or objective. An objective translation would see the Messiah as the object of faith (i.e. faith in Messiah) while a subjective translation would see the Messiah as the one possessing faith (i.e. the faithfulness of the Messiah).

In most cases, the meaning of the genitive can easily be determined by context. In this case, the translation is highly ambiguous and requires careful study of the broad shape of Paul's theology within which the concept of *pistis Christou* situates itself.[1. For a positive evaluation of the subjective genitive in the literature, see Hays, Richard B.. *The faith of Jesus Christ: an investigation of the narrative substructure of Galatians 3:1-4:11*. Chico, Calif.: Scholars Press, 1983. Print. Alternatively, for a negative perspective, see *Carson, D. A., Peter Thomas Brien, and Mark A. Seifrid. Justification and variegated nomism*. Grand Rapids, MI: Baker Academic, 2004. Print.] (Note: See also: Covenantal Nomism for review of the Seifrid, et al, publication)

Pisteos Christou and the Subjective Gentive **(a Catholic perspective)**
http://pauliscatholic.com/2009/08/pistis-christou-the-subjective-gentive-and-christs-so-called-faith/

Pistis Christou: An Adjectival Genitive
http://theogeek.blogspot.com/2007/12/pistis-christou-adjectival-genitive.html

An (ancient) introduction to "faith in Christ" vs. "Christ's faith"
http://undeception.com/pistis-iesou-christou/

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The Pistis Christou Debate: Main Arguments and Responses in Summary (2010)

http://journals.sagepub.com/doi/abs/10.1177/1476993X09360725 (Abstract and large Bibliography)

https://www.academia.edu/6249215/The_Pistis_Christou_Debate_Main_Arguments_and_Responses_in_Summary (Downloadable as PDF)

Excerpts:

…'Both the subjective or objective theories as currently presented have loopholes, and therefore a high degree of certainty should not be claimed in deciding between them' (Jewett; 2007: 277).

…Debating the *pistis Christou* phrases and their immediate contexts appears inconclusive. As such, interpreters resort either intentionally or unintentionally to their models for reading Paul that are already in place. This is a natural consequence of the hermeneutical circle, but if left unacknowledged, this practice can appear as begging the question. Both camps are guilty on this point; and, indeed, whichever interpretation is more ingrained is more susceptible to this fallacy…

Conclusion: Both interpretations have their challenges, and neither can win the day on the basis of grammatical or immediate contextual arguments. The locus of the debate, therefore, is not on whether 'faith *in* Christ' or the 'faith(fullness) *of* Christ' is a viable translation. The present state of the debate suggests that both translations are viable. Nevertheless, interpreters must make a decision between the tow or intentionally argue for some combination thereof. Matlock is correct that a both/and or combined reading 'does not prevail simply by virtue of finding it difficult or loathsome to choose' (2009: 88). So the debate goes on. Moving forward, interpreters must come to grips with the much larger hermeneutical and theological assumptions at play for both side and engage them in that arena.

Pistis Christou – The Faith of Christ – A Bibliography

https://rpodle6.wordpress.com/pistis-christou-the-faith-of-christ-a-bibliography/

Pistis Christou as the Irrevocable Nature of Salvation with special reference to Gal 2:16

http://www.preciousheart.net/ti/2009/35-065_Han_Christou_Irrevocable_Galatians1.pdf [PDF]

The Faith of Jesus Christ by Michael Bird – Introduction

http://g.christianbook.com/g/pdf/hp/9781598564297-intro.pdf [PDF]

FYI: Michael Bird: Youtube Channel: https://www.youtube.com/channel/UC21I7qYVHPsOzL9ujxiRWZA

Michael F. Bird on N.T. Wright and D.A. Carson

https://www.youtube.com/watch?v=35UE4el2yPY [Video]

New Testament scholar, Michael F. Bird, discusses authors that have been influential to him

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NT Wright: The Letter to the Galatians: Exegesis and Theology (2000)
http://ntwrightpage.com/2016/07/12/the-letter-to-the-galatians-exegesis-and-theology/

(includes comments re: pistis Christou)

NT Wright: QandA's (September 2004)
http://ntwrightpage.com/2016/04/25/wrightsaid-qa-september-2004/

Question:
When did you change your mind on the **PISTIS CHRISTOU** debate, and what was the deciding factor in the change?

Answer:
I don't know when it was but I would guess some time in the mid-1980s. I suspect getting to know Richard Hays and his work was a factor in it, though I hasten to add that the fact that RH and I became good friends in the early 1980s has not prevented us going on seeing some things quite differently, so I wouldn't have changed just to agree with him! The main factor was my grasp of Romans 3.1ff. in terms of God requiring faithfulness from Israel for the covenant to function. Again, see the commentary. This does not make me think that ALL possible references MUST go the same way, but it's a strong push.

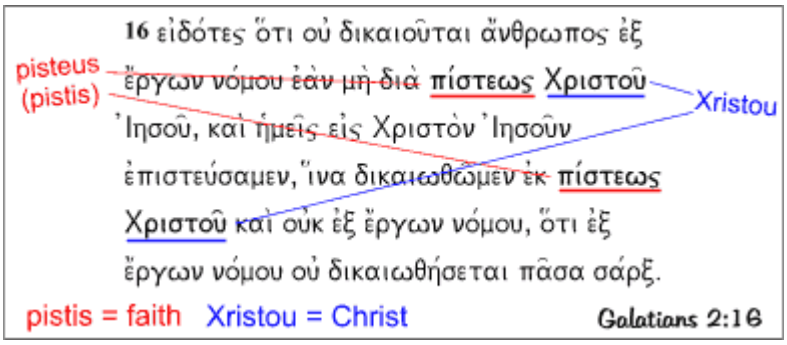
***See also*: The New Perspective Explaned – Faith or Faithfulness**

Pistis Christou continued next page…

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The Pistis Christou Question

http://thefirstaidparty.com/pistis.htm



Context is an important factor in determining such cases as these. For example, in Romans 10:2, Paul refers to ζῆλον θεοῦ (literally, zeal of God). Does this mean *zeal for God* or *God's zeal*? However, Paul's discussion about the nation of Israel provides an important clue which makes the objective reading (zeal for God) the more likely.

Knowing that a man is not justified by the works of the law, but by **the faith of Jesus Christ**, even we have believed in Jesus Christ, that we might be justified by **the faith of Christ** and not by the works of the law; for by the works of the law shall no flesh be justified.
Galatians 2:16 A.V.(King James)

know that a man is not justified by observing the law, but by **faith in Jesus Christ**. So we, too, have put our faith in Christ Jesus that we may be justified by **faith in Christ** and not by observing the law, because by observing the law no-one will be justified.
Galatians 2:16 New International Version

yet we know that no one is justified by the works of the law but by the faithfulness of Jesus Christ. And we have come to believe in Christ Jesus, so that we may be justified by the faithfulness of Christ and not by the works of the law, because by the works of the law no one will be justified. Galatians 2:16 New English Translation (NET)

The question that has exercised the church throughout the centuries is, whether Paul teaches that we are
(1) Justified by the faith - or faithfulness - **of** Christ (subjective genitive). This is often called the Christocentric (Christ centred) position because Christ alone is the active agent in the justification process.

(2) Justified by our faith **in** Christ (objective genitive). This is sometimes called the anthropocentric (human centered) position because the individual must also actively participate (by demonstrating faith) in their justification.

Test your Bibles
Look up Galatians 2:16 in as many versions as you can find. How do they render the text?
Is there any difference between older versions and more modern ones?
If so, what could the reasons be for this trend?

A further problem concerns what Paul means by πιστις (faith).

Does he mean *faith* (as in belief) or *faithfulness* (as in obedience)?

OTHER INSTANCES
Rom 3:22; 3:26
Gal 2:20; 3:22
Eph 3:12 (of/in him)
Phil 3:9

There are times when 'faith in Christ is stated unambiguously by using the prepostion 'in'
Eph 1:15
Col 2:5
1 Tim 3:13
2 Tim 3:15

Notes
1. In Rom 4:16, Paul is obviously discussing the faith of Abrham and not faith in Abraham.
2. James refers to the faith of Jesus in James 2:1.

How do you answer this question?
Think about how you are deciding which 'reading' is right (1 or 2). Are you interpreting it in the light of your own understanding of faith (theology) or from the text itself (exegesis)?
Try to work out from the text alone what Paul might have been intending to say.

Don't ignore the context of Gal 2:16 - does it shed any light on how this phrase should be understood?

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Pistis Christou continued…

Another example: Here are the Romans 3:21-26 verses from three different versions of the Bible:

[21] But now apart from the law the righteousness of God (which is attested by the law and the prophets) has been disclosed – [22] namely, the righteousness of God through the **faithfulness of Jesus Christ** for all who believe. For there is no distinction, [23] for all have sinned and fall short of the glory of God. [24] But they are justified freely by his grace through the redemption that is in Christ Jesus. [25] God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed. [26] This was also to demonstrate his righteousness in the present time, so that he would be just and the justifier of the one who lives because of Jesus' faithfulness. [Net Bible]

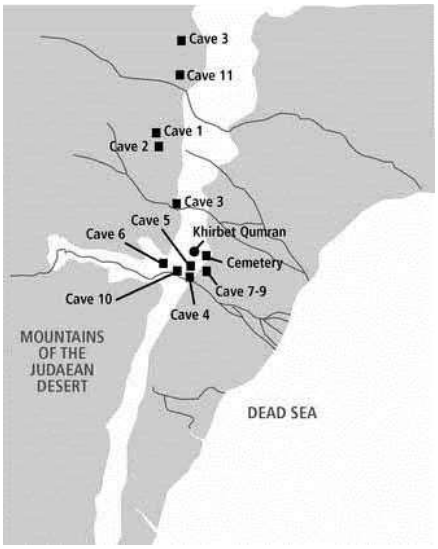
[21] But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; [22] Even the righteousness of God *which is* by **faith of Jesus Christ** unto all and upon all them that believe: for there is no difference: [23] For all have sinned, and come short of the glory of God; [24] Being justified freely by his grace through the redemption that is in Christ Jesus: [25] Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; [26] To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. [KJV]

[21] But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— [22] the righteousness of God through **faith in Jesus Christ** for all who believe. For there is no distinction: [23] for all have sinned and fall short of the glory of God, [24] and are justified by his grace as a gift, through the redemption that is in Christ Jesus, [25] whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. [26] It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. [ESV]

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4QMMT (Qumran Document)

4QMMT (or MMT), also known as the Halakhic Letter or the Sectarian Manifesto, is one of the Dead Sea Scrolls that were discovered at Qumran in Judean Samaria. The manuscript is mainly concerned with the issue of the purity of liquid streams, a matter of great debate between the Pharisees and the Sadducees in later rabbinic texts.



4QMMT was found in Cave 4 at Qumran on six fragmented manuscripts (4Q394, 4Q395, 4Q396, 4Q397, 4Q398, 4Q399). These manuscripts were found between the years 1953 and 1959, and today they are held at the Rockefeller Museum in Jerusalem Beginning in 1959, John Strugnell worked alone on 4QMMT. In 1979, he recruited Hebrew scholar Elisha Qimron to join his team, to assist in completing the effort.

Provisionally designated "4QMishn" (Mishnah), it was later renamed as "4QMMT" (Miqsat Ma'ase ha-Torah or Some Precepts of the Law) by Qimron, who, with Strugnell, edited the manuscript. Strugnell and Qimron have dated the writing on the fragments to a period between the late Hasmonean and Middle Herodian eras, which places them between the early 1st century BCE and the early 1st century CE. The editors believe that at that time the fragments now comprising 4QMMT were copied from six individual manuscripts into one.

-Wikipedia

4QMMT – Overviews

http://www.theinfolist.com/php/HTMLGet.php?FindGo=4QMMT [more]

https://memim.com/4qmmt.html (Memim Encyclopedia ??? Possibly Russian?)

http://www.tyndale.cam.ac.uk/Tyndale/staff/Head/4QMMT.htm

Excerpt:



4QMMT (hereafter MMT) has been at the center of quite a furor of activity among Qumran scholars over the last decade. Even before it official 'release' in 1994, scholars were already arguing about its interpretation and significance, based on 'bootleg' copies then circulating. With its sectarian halakhic disputes and phrases like 'works of the law', it was not long before this enthusiasm bled over into NT studies as well. The reason for the excitement is that MMT gives tantalizing glimpses into the nature of Second Temple Judaism as well as into the origins of the Qumran community itself.

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The Text

MMT is customarily divided into three main sections:

Section A\ the (Qumran) calendar

Section B\ halakhic disputes

Section C\ exhortation

What we possess from cave 4 are six fragmentary manuscripts (4Q394-399, also referred to as MSS a-f), which cover varying overlapping portions of this text. The exhortation of section C is clearly the conclusion of the document, but we only have a small portion of the end of section A, and we also have no idea what may have come before that. So, MMT is only the latter portion of a larger document. Qimron and Strugnell, the editors of the *DJD* edition, estimate that, 'The surviving text…probably covers about two-thirds of the original. Because the six manuscripts overlap in their contents, there are no major breaks in the text, but nonetheless it remains fragmentary, and requires interpolations at many points. Integrating the manuscripts together, the editors of *DJD* 10 produced a 'composite' MMT text comprised of three sections and 135 lines.

http://bibledashboard.com/open/web/MUESRR/4qmmt.html

Excerpt:

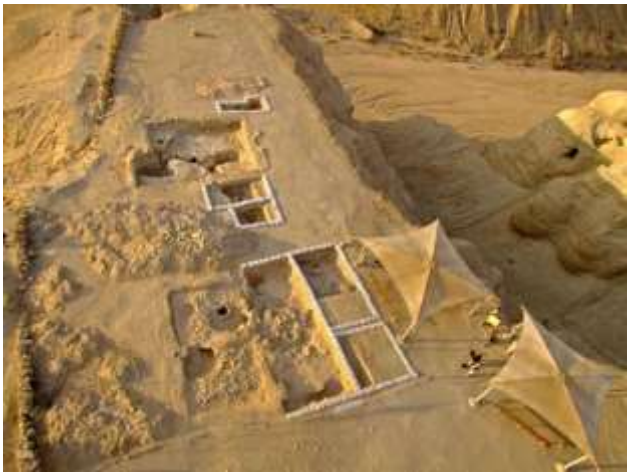
I. Introductory Remark:

MMT (Miqsat Ma'ase Ha-Torah) is composed of six fragments, taken from Cave 4, containing instructions concerning the Qumran Calendar, Qumran interpretation of law, and instructions for what should be happening in the Jerusalem temple. It seems to be a letter sent from a leader in the Qumran community to a temple leader in Jerusalem.

II. Outline of 4QMMT

A. The Qumran Calendar -- **MMT A**
B. Regulations Concerning the law of God (4Q394 3-7i conflated with 4Q395) -- **MMT B**

1. Regulations for Gentile offerings 1-16
2. Functions and duties of the Priests 17-33
3. Regulations for sacrifices 35-41
4. Eating the sacrificed meat 40-41
5. Those not allowed in the Temple 42-60
6. Purity of Jerusalem 61-63
7. Planting of fruit trees 64-66
8. Lepers 66-71
9. Regulations for handling corpse 72-74
10. Fornication and holiness 75-78



C. Purity of the Priesthood

1. Defilement of the priesthood 79b-82
2. Women's involvement 89-91a
3. Warning against defilement of priesthood 91b-92a

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4. A call to segregation 92b-93b
5. Women (4Q397 14-21) 4-6

D. A Call for Repentance -- **MMT C**

1. Warning against not following the law 8-25
2. Reminder of what the recipient should do 25-28
3. Do what is good for you and Israel 28-32



Tens of thousands of Dead Sea Scroll fragments were discovered in the Qumran caves near the Dead Sea. Seen here is Qumran Cave 4, where the majority of the Dead Sea Scrolls were found. --BAS

III. Contents of 4QMMT

The Halakhic letter seems to be a letter written from a leader, or group of leaders, within the Qumran community to a leader of the temple in Jerusalem. The community is expressing strong concern over the lack of adherence to the law. In the original presentation of this text, by John Strugnell, the letter was assumed to have been written by the leader of the Qumran community, possibly the Teacher of Righteousness, to the leader of Jerusalem. In the portion of the manuscript that was preserved there are no direct statements of who the author is and who the recipient is, but it would not be outside of reason to draw such a conclusion. It should be noted that John Strugnell gives no credence to the idea that it is from the Teacher of Righteousness nor does he consider it a letter.

The concerns of MMT begin with a discussion of a three hundred and sixty four day solar calendar. The community demands the replacement of the current three hundred fifty four day lunar calendar, that was introduced by the Jerusalem high priest Jonathan, with the solar three hundred sixty four day calendar. They considered this a violation of the regulations of God.

The letter also voices some twenty violations of the Torah by the leader in Jerusalem. The letter calls for an adherence to these laws so as not to mislead those who are being lead by this leader. The concern over the this leadership is expressed when the decree is given to not allow blind or deaf people near the temple. If they hear the word of the law how could blind man live what he has heard and how could a deaf man hear the law that is being presented. The senders are deeply concerned about maintaining and reestablishing the purity of the temple and it's leaders.

In the conclusion of the letter a plea is made to the Jerusalem temple leader to repent and "keep far from you the evil scheming and the counsel of Belial "(29). The senders appeal to his understanding of God's justice and to do what is good for him and good for Israel.



16. Text 36, Second Letter on Works Reckoned as Righteousness

Some Fragments of 4QMMT

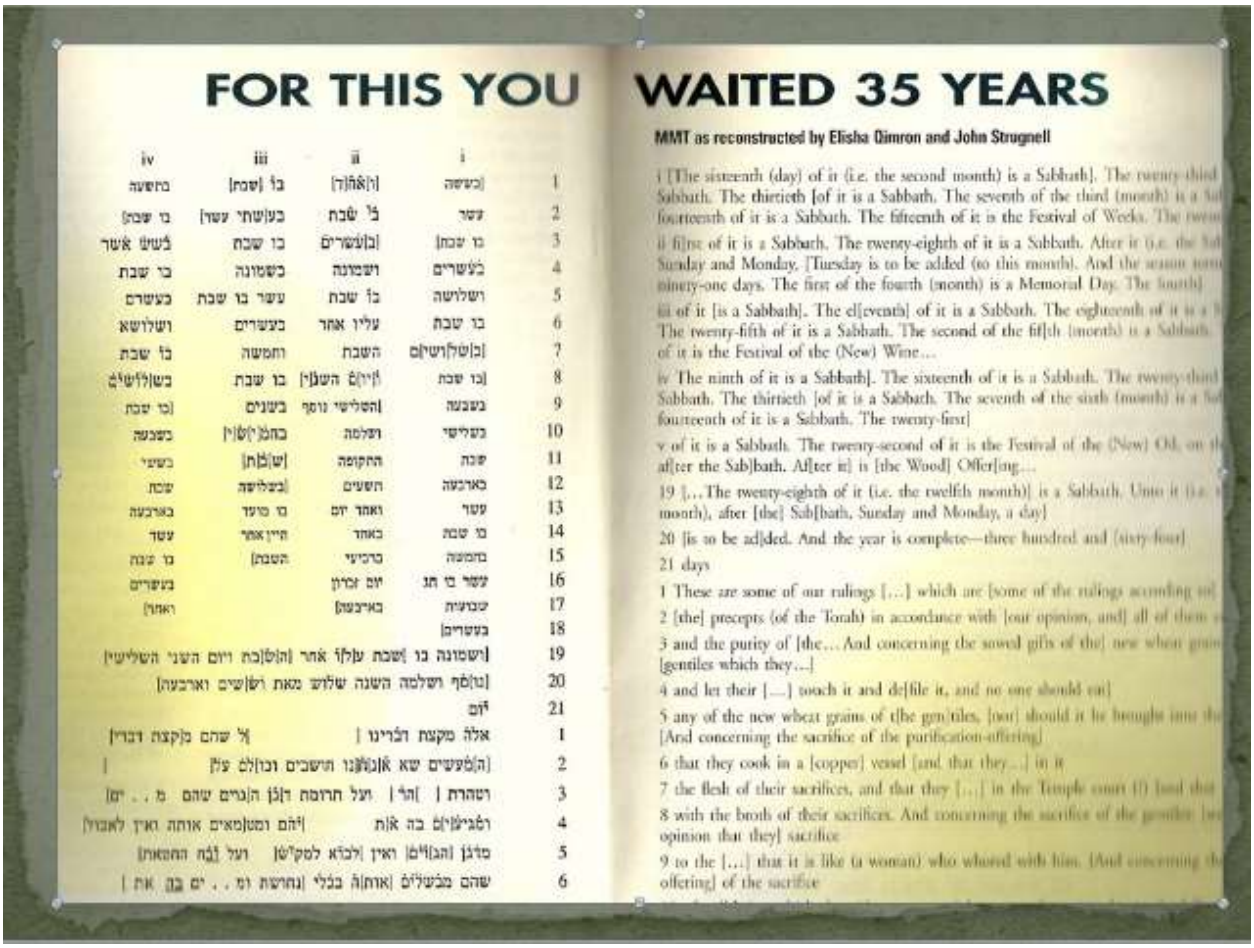
http://ccat.sas.upenn.edu/rak/courses/427/texts/4QMMT.htm

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The Second Letter on "Works Reckoned as Righteousness"
http://www.preteristarchive.com/BibleStudies/DeadSeaScrolls/4Q397-399_MMT_eisenman.html

A Sectarian Manifesto: "The MMT" or "Some of the Works of the Torah (Law)"
http://jacksonsnyder.com/arc/Translations/4qmmt.htm
QMMT: 4Q394-399, *Miqsat Ma'ase Ha-Torah*
From *Dead Sea Scrolls: A New Translation*: Wise, Abegg, Cook

Dead Seas Scrolls Project: 4QMMT
http://deadseascrollsproject.blogspot.com/2009/06/4qmmt.html



FOR THIS YOU

WAITED 35 YEARS

MMT as reconstructed by Elisha Qimron and John Strugnell

Tom Wright & James Dunn The New Perspective on Paul (2009) [Recommended]
https://www.youtube.com/watch?v=IZUDuBu1xvY [Video]

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re: Tom Wright & James Dunn – The New Perspective on Paul (2009)
https://epistletothegalatians.wordpress.com/tag/n-t-wright/

Provides references relating to the Qumran document **4QMMT**

4QMMT and Paul: Justification, 'Works,' and Eschatology (2006)
http://ntwrightpage.com/2016/05/07/4qmmt-and-paul-justification-works-and-eschatology/ [links to PDF]

Alt link: https://www.homeworkmarket.com/sites/default/files/qx/15/02/27/02/wright_4qmmt_paul.pdf
(note: the above link opens as a standard web page, not a PDF)

Excerpt:

The Question

The topic of justification has been central, and often divisive, in many debates throughout church history. Though recent ecumenical documents have a more eirenic tone, and mutual understand- ing may have improved, it is not clear that there has been significant progress in understanding what Paul himself, to whom everyone appeals, was talking about. Meanwhile, Pauline scholar- ship has gone its own way. Released from the straitjacket of post-reformation controversy, dis- cussion has focussed on other issues. No major advance has been made, within the so-called 'new perspective', on the question of what Paul meant by 'justification'.1

Insufficient attention has been given in this area to the Dead Sea Scrolls. A few fragments found in a cave might seem a small rudder with which to turn the large ship of Paul's theology, but careful consideration of one text in particular gives support for a way of reading Paul that locates him within the world of second-Temple Judaism, gives depth and coherence to some of his key passages, and provides food for thought on wider issues. I am delighted to offer these reflections in honor of a friend and colleague whose work at the interface between the New Testament and second-Temple Judaism has been influential and inspirational.

In some of the best-known translations of the Dead Sea Scrolls, 'justification' features prominently…

N.T. Wright's Paul and the Faithfulness of God: A Review by Simon Gathercole (2014)
https://www.fulcrum-anglican.org.uk/articles/n-t-wrights-paul-and-the-faithfulness-of-god-a-review-by-simon-gathercole/

Critical Assessment of N.T. Wright's Interpretation of 'the Works of the Law' in 4QMMT (2015) (Student Paper)
https://www.academia.edu/10278743/Critical_Assessment_of_N.T._Wright_s_Interpretation_of_the_Works_of_the_Law_in_4QMMT

What is There Between Minneapolis and St. Andrews? A Third Way in the Pipe-Wright Debate (2011)

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https://www.academia.edu/4574669/What_is_There_Between_Minneapolis_and_St._Andrews_A_Third_Way_in_the_Pipe-Wright_Debate (Downloadable as a PDF) [includes discussion of 4QMMT]

1QpHab and 4QMMT (Lecture Text) (Univ. of Wisconsin, L&S Support Services)

http://imp.lss.wisc.edu/%7Erltroxel/JHL/Lect24.pdf [PDF]

Paul 1: Laws of God on Trial

https://bibletopicexpo.wordpress.com/tag/4qmmt/

Excerpt:

The phrase "**works of the law**" appears seven times in Paul's writings. Ro.3:20 "By the **works** [**g2041**] of the law no flesh shall be justified in His sight." Ro.3:28 "A man is justified by faith, apart from works of the law." Ga.3:5 "Does He who gives you the Spirit and works miracles among you, do it by the works of the law or the hearing of faith?" (also Ro.9:32, Ga.2:16, 3:2, 3:10.) What was this "works of the law"?

The concept "**works of the law**", which Paul was against, is found as Essene **rituals** in the Dead Sea Scrolls **4QMMT**. This related to their sectarian solar calendar, purity regulations & cooking utensils & ceremony, the intermarriage of priests with commoners, etc. Essene **oral law** interpretations weren't continued in rabbinic Judaism. Neither's oral law applies to Christians…**they aren't God's commands**.

[[Sidebar: Excerpts from *'Works of the Law' and the Jewish Settlement in Asia Minor* by Barry F. Parker: "It is **not** a case of Paul **attacking the law** in Galatians 3. Rather, he is attacking a particular understanding of the law. His assault is not on the law but on certain '**works of the law**'. There is no place whatsoever for a **random selection** of works of the law. **4QMMT**'s 'works of the law' is the linguistic equivalent of Paul's 'e1rga no/mou' (e.g. Rom 3:20, 28; Gal 2:16; 3:2, 5, 10). Indeed, it seems to be the only extant equivalent. As such, it is crucial in the understanding of Paul's use of the phrase 'works of the law'. Rom.3:20-22, Paul makes the point that **Christ adhered to the law in its entirety and not selectively**, and it is by participating in that sort of faithfulness that both **Jew and Gentile** are made righteous and are rescued from their God-less condition."

Parker's conclusion: "Paul's opponents in **Galatia have twisted** the purpose of **the law** almost beyond recognition, and Paul has no tolerance for their view. Notably, **he condemns** their emphasis on **selective works of the law**. Ironically, however, Paul's language in Galatians 3 appears to disparage the law because it is dictated by the perverted view of the law that he encounters in Galatia. The more disparaging language concerning law in Galatians 3 **does not refer to the Torah** per se, but to a perversion of it. Paul does not present the law as greater than the promise, but rather as in keeping with it. The law fails only in its inability to impart righteousness. The use of '**works of the law**' there confirms both that Paul is in (indirect) dialogue with those familiar with Essene terminology and that selectivity is in view. Although he speaks to a different audience about a different problem regarding the law in Romans, when Paul uses the phrase 'e1rga no/mou' in Romans 3, the immediate context is quite similar to what he addresses in Galatians. It is, in both cases, a matter of the righteousness of God, as expressed in the faithfulness of Christ. This faithfulness of Christ suffices for both **Jew and Gentile** (pagan), who are equally condemned— in Galatians they are condemned for trying to supplement that faithfulness with **a perverted version** of the law, and in Romans they are condemned for perverting the law by their very efforts to fulfill it through **a selective participation** in it."**]]**

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Works of the Law posted by James Trimm (2012)

http://nazarenespace.com/forum/topics/works-of-the-law

Excerpt:

The phrase "works of the law" (which is sometimes rendered "deeds of the law" in the KJV) appears only nine times in the New Testament and only in Paul's writings: Rom. 3:20, 28; Rom. 9:32; Gal. 2:16, 3:2, 3:5, 10.

(In Gal. 3:10 the Aramaic has "works because of the law" rather than "works of the law".)

This phrase, "works of the law", is best understood through its usage in Gal. 2:16. Here Paul writes:

*Knowing that a man is not justified by the **works of the law**,*
but by the faith of Jesus Christ,
even we have believed in Jesus Christ,
that we might be justified by the faith of Christ,
*and not by the **works of the law**:*
*for by the **works of the law** shall no flesh be justified.*
(Gal. 2:16 KJV)

If we consider this passage carefully we can see that Paul uses this phrase to describe a false method of justification which is diametrically opposed to "faith in the Messiah". To Paul "works of the law" is not an obsolete Old Testament system, but a heresy that has never been true.

The term "works of the Torah" has shown up as a technical theological term used in a document in the Dead Sea Scrolls called MMT which says:

Now we have written to you some of the
works of the law, those which we determined
would be beneficial for you...
And it will be reckoned to you as righteousness,
in that you have done what is right and good before Him...
(4QMMT (4Q394-399) Section C lines 26b-31)

And that this is an amazing inverse literary parallel to Gal. 2:16; 3:6:

*Now we have written to you some of the **works of the law**, those which we determined would be beneficial for you...*
*And it will be **reckoned to you as righteousness**,*
in that you have done what is right and good before Him...

(4QMMT (4Q394-399) Section C lines 26b-31)

*Knowing that a man is not justified by **the works of the law**, but by the faith of Yeshua the Messiah, even we have believed in Yeshua the Messiah, that we might be justified by the faith of Messiah, and not by the **works of the law**: for by the **works of the law** shall no flesh be justified....*

*Even as Abraham believed God, and it was **reckoned to him for righteousness**.*

(Gal. 2:16; 3:6)

This heretical doctrine laid out in MMT is based on twenty-four purity regulations about which the Essenes held a stricter halacha than their Pharisaic counterparts, and which they believed would be reckoned to them as righteousness. Apparently Paul's opponent takes "righteousness/justification" in this passage of MMT to mean "salvation". Paul however argues that it is faith in Messiah and not these "works of the law" by which we are saved:

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When Paul speaks out against "works of the law" it is like a Baptist preacher speaking out against "Latter Day Saints", he does not mean the words according to their literal meaning, he has nothing against "Saints" who live in the "Latter Days" he is using the Mormon's theological technical term to refer to their theology.

There can be no doubt that Paul sees "works of the law" as categorically bad, yet Paul calls the Torah itself "holy, just and good" (Rom. 7:12), certainly Paul does not use these phrases to refer to the Torah itself as obsolete, but to a heresy, a false theology that was never true...

The Origens of the Essenes (by James Trimm)

http://nazarenespace.com/page/the-origin-of-the-essenes

Excerpt:

John Hycranas was succeeded as High Priest and King by his son Alexander Jannaeus (103-76). Once, while he was officiating as High Priest at Sukkot, the Pharisees pelted him with their citrons. Jannaeus responded by slaughtering Pharisees by the thousands (**Josephus; Antiquities of the Jews** 13:13:5; alt.link to Antiquities). Pharisees joined with Jannaeus' foreign enemies, but when he overtook them, he had the conspirators crucified. (Josephus; Ant. 13:14).

It seems that at this point in time a radical group split off from the Pharisees. This group became known as the Essenes. This group was led by a figure known to us only as the "Teacher of Righteousness". The Teacher of Righteousness was at odds with a figure referred to simply as the "Wicked Priest" whom most scholars identify with Alexander Jannaeus.

At the same time the Essenes were at odds with the group from which they had split off from, which they refer to with several euphemisms, most notably the "wall builders" (clearly the Pharisees).

The Essenes describe their origin this way:

…we separated from the majority of the people
and from all their uncleanness and from being party
to or going along with them in these matters.
(**4QMMT** C:7-9)

At the time the "majority" were the Pharisees, as Josephus writes:

…the Sadducees are able to persuade none but
the rich, and have not the populace obsequious
to them, but the Pharisees have the majority on
their side…
(Ant. 13:10:6)

The Essenes separated from the Pharisees because they felt that the Pharisaic halacha was not strict enough, and that as a result the Temple was being defiled:

They [the wall-builders] also defile the sanctuary,
for they do not separate clean from unclean according to
the Law.

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(Dam. Doc. 5, 6-7) (i.e., re: **Damascus Document**; Summary; Historical Review)

…we separated from the majority of the people
and from all their uncleanness and from being party
to or going along with them in these matters.
(4QMMT C:7-9)

The Essenes found the Pharisaic "wall" of restrictions to be too lax:

The Wall-Builders who went after "Precept"—Precept
is a Raver of whom it says, "they shall surely rave" (Mic. 2:6)…
(Dam. Doc. 4, 19)

But against his enemies, the Wall-Builders,
his anger burns.
(Dam. Doc. 8, 18)

Speaking of the Wall-Builders the Damascus Document states they fall into "three traps of Belial (4, 14-16) These three traps are given as "fornication… wealth… defiling the sanctuary." (4, 17-18)…

…

As for the righteous man, by faith to him one may find life." (Hab. 2:4b) This refers to all those who obey the Law among the Jews whom God will rescue from among those doomed to judgment, because of their suffering and their faith in the Teacher of Righteousness.
(Hab. Com. 7, 17 - 8, 3)

They also saw their justification as coming from these New Covenant purity regulations which they came to refer to as the "Works of the Law"

These are some of our pronouncements concerning the Law of God. Specifically, some pronouncements concerning the Works of the Law that we have determined [are beneficial] and all of them concern defiling mixtures and purity....

A lengthy list of pronouncements is then given. Then the document concludes:

Now we have written to you some of the Works of the Law, those which we determined would be beneficial for you and your people,... And it will be reckoned to you as righteousness...
(4QMMT)

Thus the Qumran Community taught that they were all partakers in a New Covenant established by their Teacher of Righteousness, which offered them justification through their faith in him and his teachings, specifically purity regulations which were known as "Works of the Law". In other words their idea of the "New Covenant" was based on these "Works of the Law".

Yeshua, his Talmidim and the Essenes (by James Trimm)

http://nazarenespace.com/page/yeshua-his-talmidim-and-the

Yochanan and the Essenes (by James Trimm) [Statement of Faith]

http://nazarenespace.com/page/yochanan-and-the-essenes-1

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FYI: Foundations of Pharisaic Judaism **(by James Trimm)**
http://nazarenespace.com/page/foundations-of-pharisaic

FYI: Nazarenes and the Oral Law **(by James Trimm)**
http://nazarenespace.com/page/nazarenes-and-the-oral-law

FYI: Interlinear Hebrew / Aramaic NT
http://nazarenespace.com/page/interlinear-heb-aram-nt

The Dead Sea Scrolls and the New Testaement **[Recommended]**
http://www.auburn.edu/~allenkc/openhse/deadsea.html

(Compares/contrasts Christianity and the Essenes of the Dead Sea Scrolls)

The Essenes and Christianity – Comparisons
http://www.tektonics.org/af/essene.php

***See more*: Essenes**

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The Jewish Roots of Galatians (2013)
http://www.netivyah.org/book/the-jewish-roots-of-galatians/

Revolvy: 4QMMT (Content from Wikipedia)
https://broom02.revolvy.com/topic/4QMMT

Golb and the Dead Sea Scrolls (A Work in Progress)
http://raphaelgolb.blogspot.com/2011/01/who-was-4qmmt-really-addressed-to.html

Was the Addressee of 4QMMT Herod Himself? (Theories 1 and 2)

Miqsat Ma'ase HaTorah (4QMMT), Elisha Qimron, Anchor Bible Dictionary (ed. David Noel Freedman), Doubleday, New York 1992.
http://cojs.org/miqsat_ma-ase_hatorah_-4qmmt-_elisha_qimron-_anchor_bible_dictionary_-ed-_david_noel_freedman-_doubleday-_new_york_1992/

Excerpt:

D. The Contribution of MMT to the Study of Judaism

At this early stage of research, the contribution of MMT can not be fully evaluated. The following are a few preliminary remarks.

1. As has been noted, MMT consists of controversial halakhot and thus provides evidence not only for the halakha of the sect, but also for that of its opponents. Examining the halakhic view of the latter, we learn that they are nearly always identical with those of the rabbis. This is also the case in additional polemical passages in other Dead Sea Scrolls. This identity proves that the opponents of the sect were the predecessors of the rabbis, most probably the Pharisees. It further demonstrates that the corresponding rabbinic halakha (to halakhot discussed in the Dead Sea Scrolls) was established at a very early date. This contradicts the view of those scholars who believe that the Pharisaic halakha was a "new" halakha. The halakhic correspondence with the Mishna serves to authenticate those historical sections in the rabbinic sources as truly reflecting the reality of the Second Temple period, even though they were put in written form much later (contra some recent scholarly trends).

2. MMT contributes much to our knowledge of the history of sectarianism in that period. For example, until now there was no explicit evidence concerning the reasons for the schism. Josephus gives the impression that the sects were primarily divided over theological questions, for instance those relating to the resurrection of the dead or the role of Divine providence. MMT proves that the real reason was the controversy over ritual laws. Josephus' description should be understood as an attempt to produce an explanation that would make sense to his Greek (and Roman) readers.

3. Of special interest to biblical scholars are the interpretations given in MMT to certain juridical passages in the Torah in particular, and its methods of interpretation in general.

4. The contribution of MMT to the history of the Hebrew language is also significant, but requires a more detailed discussion than can be undertaken

The Dead Sea Scrolls
http://www.ultimatebiblereferencelibrary.com/Dead_Sea_Scrolls_Exibit.pdf [PDF]

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The Torah Precepts Scroll (Library of Congress, 2010)

http://www.loc.gov/exhibits/scrolls/scr2.html

The Torah Precepts Scroll
Translation of the Torah Precepts Scroll



Miqsat Ma`ase ha-Torah
4Q396(MMT[superscript]c)
Parchment
Copied late first century B.C.E.-early first century C.E.
Fragment A: height 8 cm (3 1/8 in.), length 12.9 cm (5 in.)
Fragment B: height 4.3 cm (1 11/16 in.), length 7 cm (2 3/4 in.)
Fragment C: height 9.1 cm (3 9/16 in.), length 17.4 cm (6 7/8 in.)
Courtesy of the Israel Antiquities Authority (8)

This scroll, apparently in the form of a letter, is unique in language, style, and content. Using linguistic and theological analysis, the original text has been dated as one of the earliest works of the Qumran sect. This sectarian polemical document, of which six incomplete manuscripts have been discovered, is commonly referred to as MMT, an abbreviation of its Hebrew name, Miqsat Ma`ase ha-Torah. Together the six fragments provide a composite text of about 130 lines, which probably cover about two-thirds of the original. The initial part of the text is completely missing.

Apparently it consisted of four sections: (1) the opening formula, now lost; (2) a calendar of 364 days; (3) a list of more than twenty rulings in religious law (Halakhot), most of which are peculiar to the sect; and (4) an epilogue that deals with the separation of the sect from the multitude of the people and attempts to persuade the addressee to adopt the sect's legal views. The "halakhot," or religious laws, form the core of the letter; the remainder of the text is merely the framework. The calendar, although a separate section, was probably also related to the sphere of "halakhah." These "halakhot" deal chiefly with the Temple and its ritual. The author states that disagreement on these matters caused the sect to secede from Israel.

References:

Strugnell, J., and E. Qimron. *Discoveries in the Judaean Desert, X.* Oxford, forthcoming.

Sussman, Y. "The History of `Halakha' and the Dead Sea Scrolls -- Preliminary Observations on Miqsat Ma`ase Ha-Torah (4QMMT)" (in Hebrew), *Tarbiz* 59 (1990):11-76.



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The Sacred Page: Readings for the 20th Sunday of OT (Catholic)

http://www.thesacredpage.com/2017/08/who-let-riffraff-in-readings-for-20th.html

Excerpt:

In the days of Isaiah, the people of Israel were living—or should have been living—according to the stipulations of the Mosaic Covenant (that is, the covenant with Israel *mediated* by Moses, not a covenant God made *with* Moses). This covenant, summarized in its final form in the Book of Deuteronomy, did not have much room for the Gentiles, except perhaps as subjugated vassals of the People of Israel:

Deut. 28:1 "And if you obey the voice of the LORD your God, being careful to do all his commandments which I command you this day, the LORD your God will set you *high above all the nations* of the earth.... "The LORD will cause your *enemies* who rise against you to *be defeated* before you; they shall come out against you one way, and flee before you seven ways. 10 And *all the peoples of the earth* shall see that you are called by the name of the LORD; and they *shall be afraid* of you. 12 ... you shall *lend to many nations*, but you shall *not borrow*. 13 And the LORD will make you the head, and not the tail; and you shall tend upward only, and not downward; if you obey the commandments of the LORD your God ....

In Jesus' day, the different sects of Judaism had varying stances toward the Gentiles. The Pharisees were at least interested in making proselytes of them (Matt 23:15), but the Essenes had no use for them. According to 4QMMT, the document "On the Works of the Law" found in the fourth cave of Qumran, it was not even lawful to take wheat grown by Gentiles and offer it in the temple!

However, the prophets of Israel foresaw a coming age where the negative attitude toward the Gentiles based on the Mosaic Covenant would be undone. Our First Reading is one of the more famous passages from the second half of the Book of Isaiah that anticipates such a situation:

Reading 1 Is 56:1, 6-7

Thus says the LORD:
Observe what is right, do what is just;
for my salvation is about to come,
my justice, about to be revealed.

The foreigners who join themselves to the LORD,
ministering to him,
loving the name of the LORD,
and becoming his servants-
all who keep the sabbath free from profanation
and hold to my covenant,
them I will bring to my holy mountain
and make joyful in my house of prayer;
their burnt offerings and sacrifices
will be acceptable on my altar,
for my house shall be called
a house of prayer for all peoples.

Strikingly, some of the language used to describe the relationship of these foreigners to the Lord is priestly terminology. These foreigners will "minister" (Heb. *shereth*) to the LORD and become his "servants" (Heb. '*ebadim*). The verb *shereth* is usually employed to describe priestly labor (cf Exod 28:35 etc.), and the priests themselves are called "servants of the LORD" (cf. Ps 134:1; Ps 135:1). This oracle of Isaiah makes it sound as though, in the latter days, foreigners will not only be able to worship God, but also serve in a priestly capacity.

Isaiah's promise that the "burnt offerings and sacrifices" of foreigners would be acceptable on the altar of the LORD could scarcely be more at odds with the perspective of the Essenes of Jesus' day. In the famous work "4QMMT," a letter on legal issues apparently sent from the Essenes at Qumran to the Pharisees in Jerusalem, the Essenes criticize perceived abuses taking place in the Temple:

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[Concerning the offering of] the [gentile gr]ain [that they are …] **7** and allowing their […] to touch it and [become] def[iled. No one should eat] **8** from [Gent]ile grain [nor] bring it into the sanctuary […] ... Concerning the Gentile sacrifice, [we have determined that they are] sacrifici[ng] **12** to the […] which is [like a woman] who has fornicated with him. (4Q394 frags. 3-7, col. I, lines 6-12 [excerpted])

Although the text is fragmentary, it seems clear that the Essenes objected even to the grain of Gentiles being brought into the sanctuary—much less the Gentiles themselves entering and offering sacrifice to God!

According to Mark 11, Jesus entered the temple and drove out the money changers. The area of the Temple that Jesus "cleansed" is usually understood to be the outer court, or "court of the Gentiles"—the external area that was the closest Gentiles were allowed to come into God's presence in the Second Temple Period (517 BC—AD 70). After driving out the merchants, Our Lord quotes from today's First Reading: *"And he taught, and said to them, "Is it not written, 'My house shall be called a house of prayer for all the nations? But you have made it a den of robbers"* (Mark 11:17). Part of the purpose of the Temple cleansing was to restore to the Gentiles what access to God was permissible for them under the Old Covenant system.

P. The Responsorial continues the theme of the Gentiles (Nations) entering into relationship with God:

Responsorial Psalm Ps 67:2-3, 5, 6, 8

R. (4) ***O God, let all the nations praise you!***
May God have pity on us and bless us;
may he let his face shine upon us.
So may your way be known upon earth;
among all nations, your salvation.
R. ***O God, let all the nations praise you!***
May the nations be glad and exult
because you rule the peoples in equity;
the nations on the earth you guide.
R. ***O God, let all the nations praise you!***
May the peoples praise you, O God;
may all the peoples praise you!
May God bless us,
and may all the ends of the earth fear him!
R. ***O God, let all the nations praise you!***

There are many psalms that call on the "peoples" or "nations" to bless the LORD. Is this all empty rhetoric, invented in antiquity when no one but Jews came to the Temple? I think not. According to the Books of Samuel and Kings, the Kingdom of Israel under David and Solomon expanded to become an empire including the surrounding non-Israelite nations as vassal states (see 2 Sam 8–10; 1 Kings 4). During this period, Jerusalem probably saw a steady stream of Gentile officials coming on diplomatic business with the royal court, which would likely include worshipping the God of their suzerain. It seems likely to me that several psalms were originally written with this context in mind, in which Israelites would be mixed with visiting foreigners in the Solomonic Temple (e.g. Ps 47:9).

Library of Congress: Scrolls from the Dead Sea

http://www.loc.gov/exhibits/scrolls/index.html

Acts of Torah [4QMMT (4Q394-399)] (Works of the Law)

http://virtualreligion.net/iho/4QMMT.html

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The Rev. Know-It-All's Guide to Reading the Bible, That Big Book on the Coffee Table
http://www.stlambert.org/documents/2015/1/Guide_to_reading_the_Bible.pdf [PDF]

Online link to excerpt: https://stlambert.org/news/rkias-guide-to-reading-the-bible-part-1

Excerpt: **(Note: Catholic Perspecitve)**



Let me begin by quoting my favorite theologian, the Rev. Billy Bob. "God hates method. He loves principle." Do not misread the preceding. God hates method, not Methodists. God loves Methodists very much. No one can put on a church supper like Methodists.

What is the Rev. Billy Bob trying to say? An example: You go to the Thursday prayer meeting and that Thursday you are in charge of the prayer ministry. You are wearing your favorite bowling shirt, your red feedlot cap and your St. Christopher medal. Before you sit, an afflicted soul who has come for healing prayer with the worst case of athlete's foot in medical history enters the room. You anoint him with holy water, praying in tongues all the while with the laying on of hands and conclude with three Hail Mary's. And much to your shock he is instantly healed!

You now know how to heal the sick. You wear your favorite bowling shirt, your red feedlot cap and your St. Christopher medal. You anoint with holy water, praying in tongues with the laying on of hands and conclude with three Hail Mary's. So you do the same thing next week, now that you have the gift of healing, and nothing happens. The minute you think you've got God down to a method He does things a different way. God hates method. He loves principle.

This is the point that St. Paul is trying to make when he talks about works of the law. "...a man is not justified by the works of the law but by faith in Jesus Christ..." Galatians 2:16. There is only one place other than the New Testament in all of ancient literature where the phrase "works of the law" appears. It is in the Dead Sea Scroll **4QMMT**: "Miqtsat Ma'asei ha Torah" ("Precepts of the Works of the Law"). It seems to be written by Essenes to Pharisees about ritual purity. In the scroll 4QMMT we read in ruling 16 "Concerning streams of liquid; we have determined that they are not intrinsically pure. Indeed, streams of liquid do not form a barrier between the pure and the impure for the liquid that is in the stream and that in its receptacle become as one liquid." So there! Take that, you loose and liberal Pharisees!

(What the heck is this guy talking about????)Simply this: If a clay bowl is unclean and you pour water from a clay pitcher into the bowl, the uncleanness leaps up the stream of water and pollutes the pitcher and both must broken! Surely you remember this from you reading of Leviticus? The scroll ends with "Now we have written you some of the works of the law which we determined would be beneficial to you."

When Paul talks about works of the law, he is saying that we are not saved by this ritual nonsense, but by conversion of heart and mind. 500 years ago Luther decided that Paul was saying that we don't have to do anything to go to heaven. Paul would have been a bit surprised at that conclusion (Romans 2:24), as would Jesus (Matt7:23) In fact, St. James says that it is clear we are not saved by faith alone, but by works also (James 2:24)

If Luther had understood that the phrase "works of the law" was about ritual purity and not about kindness and mercy, and that Paul simply wanted to explain that these external rituals of kosher law don't save, he would have spared the world a lot of trouble. It is always intriguing to me that people who talk loudly about dead works and salvation by faith alone constantly try to get people who were baptized as infants by the pouring of water to be re-baptized by a very specific formula as adults and only by immersion. They believe in method, not in principle. Whether they admit it or not they are professing salvation by a work of

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law.

We want to reduce the Bible to a set of rules. It is a book of principles, the principles of the Kingdom of Heaven. That is not to say that rules are unimportant. On the Contrary! For children, good rules are essential and we cannot enter the Kingdom of Heaven unless we are like little children. These rules however, depend on love and trust and a desire to obey the Father who loves us. They are rules that teach the principles of the Kingdom. They are not rules that we can get around, rules that enable us to do as little as possible. They are instructions in the very character of God.

The prayer of the pagan is "God, give me what I want." the prayer of the Christian is "Lord, teach me your ways." (Psalm 25:4, 86:11,27,11 and the whole rest of the Bible.) The Bible is not a science text, it is not a history text, it is not a rule book. It has all these things in it, but it is primarily a collection of books that deal with the way God has loved us since the beginning of time.

So here is principle #1 THE BIBLE EXISTS TO TEACH US GOD'S WAY OF DOING THINGS, HIS CHARACTER, HIS PRINCIPLES AND HIS PROMISES.

A 'Slain Messiah' in 4q Serekh Milhûamah (4q285)? (1992)

http://www.tyndalehouse.com/tynbul/library/TynBull_1992_43_1_08_Bockmuehl_SlainMessiah.pdf [PDF]

…First came the news that Professor John Strugnell of Harvard Divinity School had been deposed in late 1990 as head of the international editorial team which has overseen the official publication of the Dead Sea Scrolls since their discovery in 1947. The most immediate reason for Strugnell's dismissal after only three years at the helm reportedly lay in his increasingly acerbic anti-Jewish pronouncements in a series of press interviews.

All this transpired amidst mounting scholarly protest at the creeping pace of publication and the editorial committee's continuing refusal to release the photographs of the Scrolls. The Editors' infuriating practice of writing articles on unpublished scrolls long before their actual publication had led to a growing impatience among Qumran scholars barred from access to these materials. In consequence, 'samizdat' copies of manuscript transcriptions began to proliferate in the academic community. Thus, for the past two years or more, photocopies of otherwise unidentified handwritten transcriptions of 4QMMT have been circulating; this document is a letter from the Qumran community to the religious authorities in Jerusalem explaining their differences over the halakhah of sacrifices, temple purity, fornication, etc. Although to this day that important text is still not officially published, 4QMMT has been discussed in publications and senior seminars in numerous locations.

Partly in response to increasing scholarly pressure, in 1988 the editorial team authorized a limited release of a preliminary concordance of the Scrolls, many of which remained unpublished and under a tight seal. The acquisition of a copy by Hebrew Union College in Cincinnati, Ohio led that institution's veteran Qumran scholar Ben Zion Wacholder to collaborate with his research student Martin Abegg on a computer-produced reconstruction of the texts originally analyzed in the Qumran concordance. Amidst a fanfare of publicity, this work was released on 4 September 1991 as *A Preliminary Edition of the Unpublished Dead Sea Scrolls—The Hebrew and Aramaic Texts from Cave Four* (Washington, DC: Biblical Archaeology Society). Not surprisingly, the official Qumran editorial team were incensed at what they perceived to be a breach of scholarly propriety.

However, the pace of developments continued to increase further when in September the Huntington Library in San Marino, California unilaterally decided to make its photographs of the Scrolls (deposited there for safekeeping) available to researchers; in late October the Israeli Antiquities Authority dropped its initially fierce resistance to the release of the photographs…

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Essenes

Who were the Essenes and Were Jesus and John the Baptist Essenes? (2009)
https://www.youtube.com/watch?v=CwWmNT2a7H0&index=4&list=PLE8D42080A018F866

[Video] (Clip from Paul Ankerberg Show appearance of N.T. Wright)

Wikipedia: Essenes

Excerpt:

The Essenes (in Modern Hebrew: אִסִּיִים, Isiyim; Greek: Ἐσσηνοί, Ἐσσαῖοι, or Ὀσσαῖοι, Essenoi, Essaioi, Ossaioi) were a sect of Second Temple Judaism that flourished from the 2nd century BC to the 1st century AD which some scholars claim seceded from the Zadokite priests. Being much fewer in number than the Pharisees and the Sadducees (the other two major sects at the time), the Essenes lived in various cities but congregated in communal life dedicated to asceticism (some groups practised celibacy), voluntary poverty, and daily immersion. Many separate but related religious groups of that era shared similar mystic, eschatological, messianic, and ascetic beliefs. These groups are collectively referred to by various scholars as the "Essenes." Josephus records that Essenes existed in large numbers, and thousands lived throughout Roman Judaea.

The Essenes have gained fame in modern times as a result of the discovery of an extensive group of religious documents known as the Dead Sea Scrolls, which are commonly believed to be the Essenes' library—although not conclusive. These documents preserve multiple copies of parts of the Hebrew Bible untouched from possibly as early as 300 BCE until their discovery in 1946. Some scholars dispute the notion that the Essenes wrote the Dead Sea Scrolls. Rachel Elior questions even the existence of the Essenes.

The first reference is by the Roman writer Pliny the Elder (died c. 79 CE) in his *Natural History*. Pliny relates in a few lines that the Essenes do not marry, possess no money, and had existed for thousands of generations. Unlike Philo, who did not mention any particular geographical location of the Essenes other than the whole land of Israel, Pliny places them in Ein Gedi, next to the Dead Sea.

A little later, Josephus gave a detailed account of the Essenes in *The Jewish War* (c. 75 CE), with a shorter description in *Antiquities of the Jews* (c. 94 CE) and *The Life of Flavius Josephus* (c. 97 CE). Claiming first hand knowledge, he lists the Essenoi as one of the three sects of Jewish philosophy alongside the Pharisees and the Sadducees. He relates the same information concerning piety, celibacy, the absence of personal property and of money, the belief in communality, and commitment to a strict observance of Sabbath. He further adds that the Essenes ritually immersed in water every morning, ate together after prayer, devoted themselves to charity and benevolence, forbade the expression of anger, studied the books of the elders, preserved secrets, and were very mindful of the names of the angels kept in their sacred writings.

Pliny, also a geographer, located them in the desert near the northwestern shore of the Dead Sea, where the Dead Sea Scrolls were discovered.

The Essenes and Christianity – Comparisons
http://www.tektonics.org/af/essene.php

See also: **4QMMT** **(re: Qumram Dead Sea Scrolls manuscripts 4QMMT and the Essenes)**

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The Essenes – Jewish Encyclopedia
http://jewishencyclopedia.com/articles/5867-essenes

Ancient Jewish History: Pharisees, Sadducees & Essenes (Jewish Virtual Library)
http://www.jewishvirtuallibrary.org/pharisees-sadducees-and-essenes

The Essenes – Bible.org
https://bible.org/seriespage/4-essenes

***For more about the Essenes and other 1st Century (and 2nd Temple) Jewish groups of the NT, see my other separate references resource*:**

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

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PHARISEES (from Greek for "separated ones")	SCRIBES (soferim in ancient Hebrew)	SADDUCEES (perhaps from Greek for "followers of Zadok," Solomon's High Priest)	ESSENES (probably Greek from the Syriac "holy ones")	ZEALOTS (from Greek "zealous one")
Evolution • Brotherhoods devoted to the Torah and its strict adherence from c150 BCE. Became the people's party, favored passive resistance to Greco-Roman rule	Evolution • Copiers and interpreters of the Torah since before the Exile of 586 BCE. Linked to the Pharisees, but some were also Sadducees and on the Sanhedrin Supreme Council	Evolution • Conservative, wealthy, and aristocratic party of the status quo from c150 BCE. Usually held the high priesthood and were the majority of the 71-member Sanhedrin Supreme Council. Prepared to work with Rome and Herods	Evolution • Breakaway desert monastic group, especially at Qumran on the Dead Sea from c130 BCE Lived communally, without private property, as farmers or craftsmen under a Teacher of Righteousness and Council	Evolution • Extremist fighters who regarded political freedom as a religious imperative. Underground resistance movement, especially strong in Galilee. The most fanatical became sicarii, dagger-wielding assassins
Beliefs • Believed in Messianic redemption, resurrection, free will, angels and demons, and oral interpretations of the Torah	Beliefs • Defined work, etc, so as to keep the Sabbath. Obedience to their written code would win salvation	Beliefs • Did not believe in resurrection, free will, angels, and demons, or oral interpretations of the Torah – enjoy this life	Beliefs • Priesthood, Temple sacrifices, and calendar were all invalid. They expected the world's early end and did not believe in resurrection. Year's probation for membership	Beliefs • "No rule but the Law – No King but God". They expected a Messiah to save their cause
Practices • Fasted twice a week and washed ritually. Observed seven hours of prayer and gave 10 percent of all possessions to the Temple	Practices • Compiled the Mishnah record of oral law c200 CE	Practices • High Priests had a monopoly on animals for sacrifice and levied 10 percent tithe for upkeep of the Temple. Marriage and luxurious living were acceptable	Practices • Worshipped three times a day in strict order. Copied Hebrew scriptures. Ritual baths plus meal of wine and bread on Sabbath. Few married, and women lived outside walls	Practices • Led revolts against Rome in 6, 41 and 66–73 CE but were often divided among themselves
Fate • Numbered perhaps 60,000 at the time of Herod. Disappeared after 70 CE but theology survived	Fate • Only group to survive the Jewish Revolt of 66–73 CE	Fate • Did not survive the destruction of the Temple 70 CE	Fate • Numbered about 4,000. Qumran was destroyed 68–70 CE	Fate • Last stand by 900 Zealots at Masada 73 CE

Judaism: Pharisees, Scribes, Sadducees, Essenes, and Zealots

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Source: http://www.fofweb.com/Electronic_Images/Onfiles/CROFvol4-04.pdf

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Jewish History

Excerpt:

Who is a Jew?

Who is a Jew? For many this is a confusing question. Is being Jewish a religion or ethnic group? The term applies to both the religion and the ethnicity of a person. Someone can be a Jew and an atheist, because they are applying the term to their ethnic background as opposed to a religious background.

The Jewish faith is linked to the group of people known today as the Jewish people. The majority of people who are Jewish in faith, have an ethnic descent from the people of the land. The word, Jew comes from the Hebrew word,ydwhy*Y'huwdiy*, meaning Judah. Judah was the southern kingdom of Israel, the name and religion of descendent of Israel is linked with the southern kingdom, Judah. So when someone becomes Jewish they convert to the faith of the people of the land of Judah.

Are there different Jewish faiths?

Just like Christianity has Protestant, Catholic and Orthodox divisions with many subdivisions, there are different Jewish sects. Each Jewish sect has a their own history and circumstances on how they developed. There are three main Jewish sects, *Orthodox*,*Conservative* and *Reform*. The Orthodox is the oldest, tracing their heritage to the Pharisees mentioned in the New Testament. The Reform movement began in the early 19th century in Germany, challenging many of the Rabbinic traditions. The Conservative movement formed out of the Reform movement in the 1840's, seeing the importance of keeping some laws and traditions.

Jewish History

Jewish history dates back to the time of Abraham 2100 B.C, who was the founder of the Jewish people, and who is buried in Hebron. Next to the Temple Mount, the Tomb of Abraham is the most hotly contested piece of property in the world. Judaism can be broken down into 4 periods for simplicity.

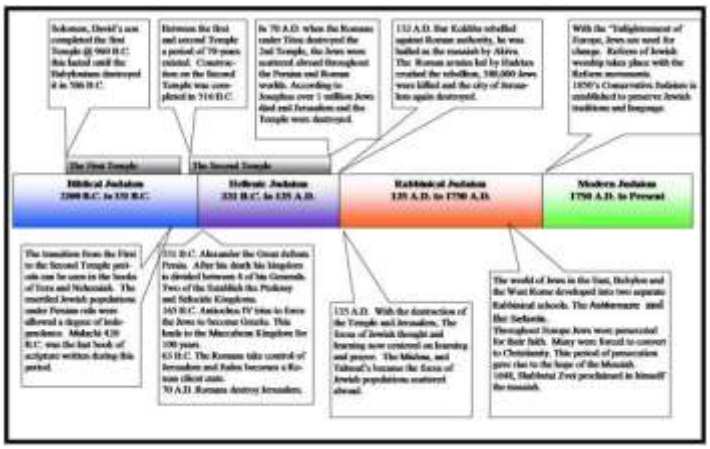
Biblical Judaism 2100 to 332 B.C

Hellenic Judaism 332 B.C to 135 A.D.

Rabbinic Judaism 35 A.D. to 1750 A.D

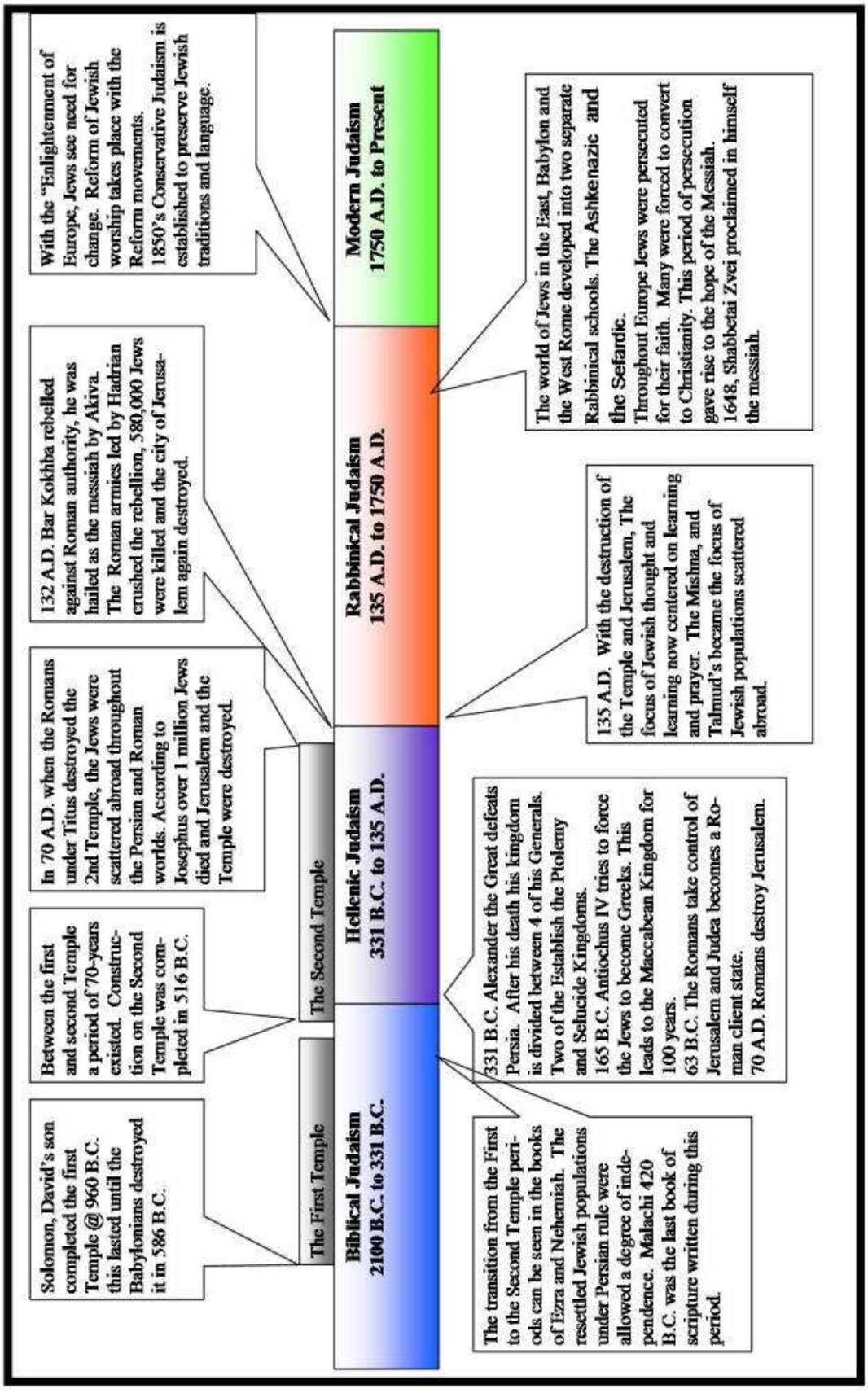
Modern Judaism 1750 A.D. to Present

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See next page for larger view…

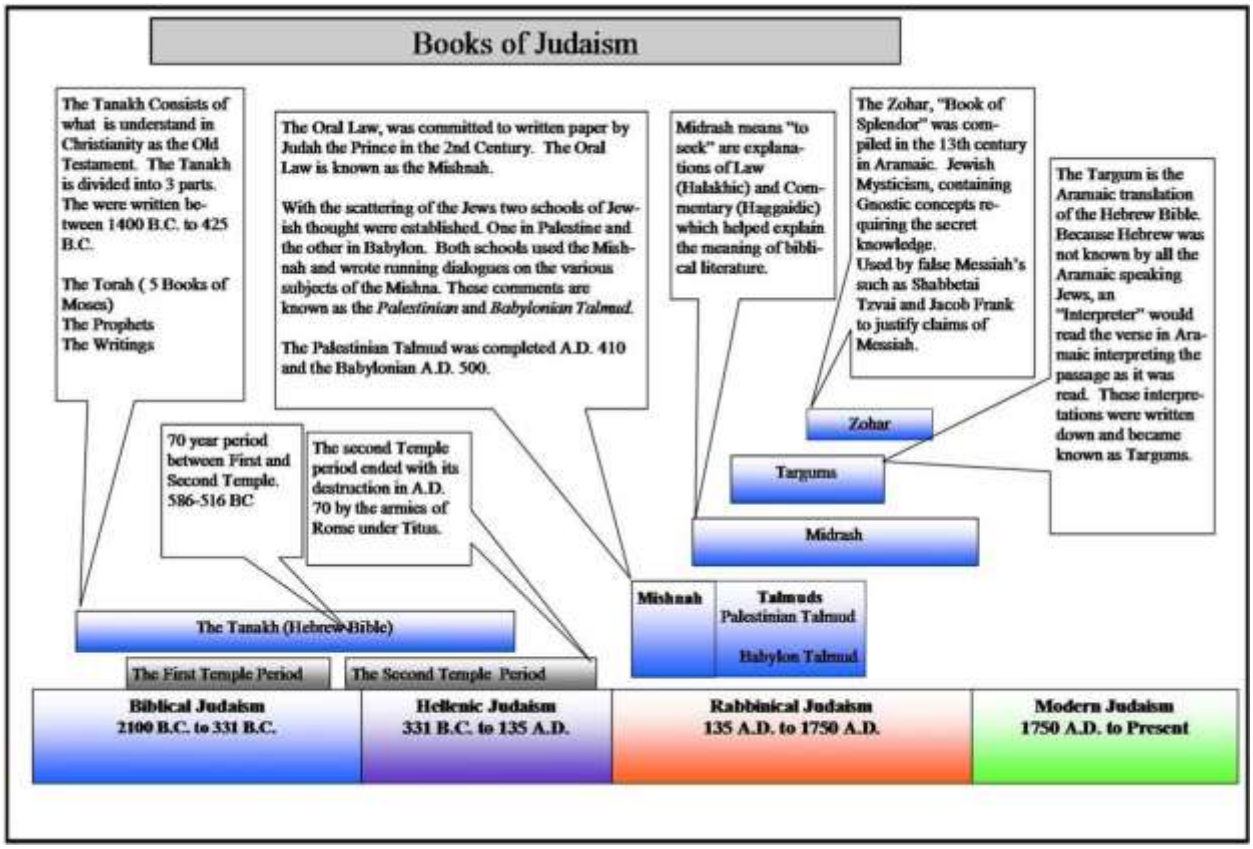
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Books of Judaism

http://www.truthnet.org/TheMessiah/3_Books_of_Judaism/



***For more about the Jewish sects, history and culture, see my other separate references resource*:**

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or more accurate.)

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Supersessionism or Replacement (or Fulfillment) Theology

(supersessionism, i.e., the replacement of Israel by the church).

***See also*: Replacment, Remnant and Separation Theology**

Wikipedia: Superssionism

https://en.wikipedia.org/wiki/Supersessionism

In Christianity, supersessionism is a theological view on the current status of the church in relation to the Jewish people and Judaism. It holds that the Christian Church has succeeded the Israelites as the definitive people of God or that the New Covenant has replaced or superseded the Mosaic covenant. From a supersessionist's "point of view, just by continuing to exist [outside the Church], the Jews dissent". This view directly contrasts with dual-covenant theology which holds that the Mosaic covenant remains valid for Jews.

Supersessionism has formed a core tenet of the Church for the majority of its existence. Subsequent to and because of the Holocaust, some mainstream Christian theologians and denominations have rejected supersessionism.

[FYI: The Islamic tradition views Islam as the final and most authentic expression of Abrahamic prophetic monotheism, superseding both Jewish and Christian teachings. The doctrine of *tahrif* teaches that earlier monotheistic scriptures or their interpretations have been corrupted, while the Quran presents a pure version of the divine message that they originally contained.]

Many Christian theologians saw the New Covenant in Christ as a replacement for the Mosaic Covenant. Historically, statements on behalf of the Roman Catholic Church have claimed its ecclesiastical structures to be a fulfillment and replacement of Jewish ecclesiastical structures (see also Jerusalem as an allegory for the Church). As recently as 1965 Vatican Council II affirmed, "the Church is the new people of God," without intending to make "Israel according to the flesh", the Jewish people, irrelevant in terms of eschatology (see "Roman Catholicism," below). Modern Protestants hold to a range of positions on the topic.

Theopedia: Supersessionism

https://www.theopedia.com/supersessionism

Supersessionism is the traditional Christian belief that Christianity is the fulfillment of Biblical Judaism, and therefore that Jews who deny that Jesus is the Jewish Messiah fall short of their calling as God's Chosen people.

Supersessionism, in its more radical form, maintains that the Jews are no longer considered to be God's Chosen people in any sense. This understanding is generally termed "**replacement theology**."

The traditional form of supersessionism does not theorize a replacement; instead it argues that Israel has been superseded only in the sense that the Church has been entrusted with the fulfillment of the promises of which Jewish Israel is the trustee. This belief has served not only as the explanation for why believers in Christ should not become Jews, but is also the reason that Jews are not exempted by the Christian churches, from the call of the Gospel to believe in Jesus Christ for salvation from sin and from the penalties due to sin.

In recent times, the doctrine of supersessionism has been blamed for mistreatment of the Jews in the past. Some liberal Protestant groups have therefore formally renounced supersessionism, affirming that Jews and other non-Christians have a valid way to find God within their own faith, which breaks from historic Protestant teaching. Dispensationalism affirms that salvation is only through faith in Christ, and that Jews fall short of obtaining the kingdom of the promised Messiah, unless they are converted to Christianity. However, in their view, a future mass conversion will result in the restoration of the *nation* Israel prior to the Millennium, apart from the church dispensation. This anticipation of a future role for the

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ethnic and geo-political *nation* of Israel in the plan of God, apart from the Church, is what is meant by some dispensationalists who style themselves as rejectors of "supersessionism" or "replacement theology", and thus they are using the terms in a way that is distinctive to their expectation of future events.

What are the Replacement Denominations?

https://amos37.com/replacement-denominations/

Note: the following article also includes a list of some of the replacement denominations…

Replacement Theology: A Lie From the Pit of Hell (Perspective of a Messianic Jew)

https://grandmageri422.me/2016/08/11/replacement-theology-a-lie-from-the-pit-of-hell/

Excerpt:

Replacement Theology (RT), has been around for centuries. The term used by theologians is supersessionism. The church supersedes Israel. Theologians have cited the destruction of the Temple in 70 AD as proof that God was finished with the Jewish people.

There are two main schools of thought regarding RT:

> Israel's role as God's Chosen was completed once Jesus came to earth *(economic supersessionism).*
>
> Because of her disobedience, Israel forfeited her role as Chosen of God because of her rejection of Jesus as Messiah *(punitive supersessionism)*.

Punitive supersessionism was clearly articulated by Martin Luther in his sermon: "On the Jews and Their Lies."

> *For such ruthless wrath of God is sufficient evidence that they [i.e., the Jewish people] assuredly have erred and gone astray. Even a child can comprehend this. For one dare not regard God as so cruel that he would punish his own people so long, so terrible, so unmercifully … Therefore this work of wrath is proof that the Jews, surely rejected by God, are no longer his people, and neither is he any longer their God. ("On the Jews and Their Lies," Trans. Martin H. Bertram, in Luther's Works [Philadelphia: Fortress Press, 1971], p. 265).*

How could a man used of God as was Martin Luther come to such a conclusion about the Jews? It is written that later in his life, Luther was convinced that he was called of God to save the Jews. When his efforts failed, he became enraged. In one night, in response to his anti-Semitic sermon, synagogues were burned to the ground and over 2000 Jews were slaughtered. Martin Luther was used by God in a mighty way in the Great Reformation, but alas he was merely a man. His teachings about Jews had a dramatic impact on the church in Germany for many years to come. Hitler was a great fan of Luther. He carried the sermon: "On the Jews and Their Lies" to every SS meeting.

RT is closely related to Reformed or Covenant Theology, which is associated with John Calvin. If you've noticed that your pastor does not speak or teach on eschatology (the study of End Times) it's most likely that the leadership of your church adhere to amillennialism. A view of eschatology which views End Times prophecy as "spiritual" instead of literal. It's a convenient way of avoiding the promises made to Israel in the Word. Since the proponents of RT believe that the church inherited the promises made to

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Israel, there is no need to teach that End Times prophecy is literal. The prophecies are viewed more as allegorical.

It has always amazed me that churches who teach RT completely ignore some critically important words by the apostle Paul in Romans 11. I would HIGHLY recommend that you read all of Romans 11 (9 and 10 as well) but Romans 11 truly expresses why the Jews did not receive their Savior, and clearly shows that God is not done with His Chosen people.

I would love to print all of Romans 11, but I am placing what I consider to be the heart of this chapter:

> *"For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written:*
>
> *"The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob; for this is My covenant with them, when I take away their sins."*
>
> *Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable. For as you were once disobedient to God, yet have now obtained mercy through their disobedience, even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. For God has committed them all to disobedience, that He might have mercy on all" (Romans 11:25-32).*

How could this be any clearer? God ordained that a blindness in part would happen to Israel, until all of the Gentiles who were to be saved would come into His Kingdom. It also states the gifts of and the calling of God are irrevocable.

God's plan from the beginning was to offer salvation to the entire world. He used the Jewish people to bring His law to show His Holiness, and then through their lineage He would ultimately bring His Son to pay for all sin. What a merciful and loving God we serve!

Satan is determined to lie and deceive mankind. He uses just a little bit of truth (Scripture) and then twists it for his purposes. He knows the Word better than any one of us. His motivation for memorizing God's Word is to seek and destroy God's people. He started in the Garden of Eden with Eve. He tried it against Jesus in the wilderness. Jesus always fought him (and shut him down) with pure Scripture.

God made a Covenant with Israel. I've read articles by Bible teachers who claim that Israel relinquished the promises made by God because of their rebellion. God cannot lie. He made the promises. It has nothing to do with how good or bad Israel is. It has everything to do with God and His faithfulness.

Supersessionism (another Messianic Jewish perspective)

https://derek4messiah.wordpress.com/supersessionism/

Excerpt:

Supersessionism can be sneaky (if you don't know what supersessionism is, check here).

A commenter on the Jesus Creed blog, where I guest-posted recently about Richard Harvey's book, *Mapping Messianic Jewish Theology*, said that someone asked N.T. Wright (famed scholar of the New Testament) if he was supersessionist. Wright said that he was not.

The thing you can learn from a good book on the subject (we'll be learning from a great one, Soulen's *The God of Israel and Christian Theology*) is that supersessionism is not just overt anti-Judaism.

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Supersessionism is far more pervasive in Christian theology and far more surreptitious (that means sneaky). My guess is that Wright thought to himself, "I am very sensitive to Jewish issues, I am sympathetic to Judaism, and therefore, my ideas are not supersessionist in nature."

Yet, the sad truth is, Wright is a supersessionist, even if he doesn't realize it. He sees Judaism as subsumed in Christ and that there is not an ongoing, active role for Israel as the freely elected, irrevocably chosen people of God.

How does someone who understands Judaism so well and who writes some of the best historical sketches of Second Temple Judaism in all of academic literature wind up nonetheless being a supersessionist?

The very idea of supersessionism is just so darn hard to shake from within Christian theology…

R. Kendall Soulen's *The God of Israel and Christian Theology* is a book that stands out from the crowd of books on the subject. This is the singular most intelligent, constructive, and incisive treatment of the topic.

On pg. 29, Soulen cites one example of supersessionism, from Melito of Sardis, the second century church father:

> The people Israel was precious before the church arose,
> and the law was marvelous before the gospel was elucidated.
> But when the church arose
> and the gospel took precedence
> the model was made void, conceding its power to the reality . . .
> the people was made void when the church arose.
> From *On Pascha*

This little theological poem is an example of **economic supersessionism**: the idea that Israel is subsumed and made obsolete under the new economy of Christianity (or New Covenant or however you would like to express the new economy brought to us in Christ).

Economic supersessionism need not be anti-Judaic. You can admire a fossil. You can write about its history, the beauty of the creature that became the fossil. You can even say charitable things about those who continue to exist according to the pattern of the fossilized creature. But you believe nonetheless that the being that gave arise to the fossil can only continue meaningfully by switching to the new economy.

Often hand in hand with economic supersessionism is **punitive supersessionism**: Israel's place is surrendered due to lack of faith in Christ. The "punitive" in punitive supersessionism does not always indicate that the church punishes Israel (though historically, this happened more often than not in numerous slaughters, burnings, pogroms, and eventually the ovens of the Nazi party). Rather, punitive indicates that the removal of Israel from its place as the covenant people of God is a punishment for failure to believe in and follow Christ. However, the church often took it upon itself to be the avenging agent of God against the Jews.

Melito of Sardis has a poem about this as well:

> Therefore, O Israel,
> you did not quake in the presence of the Lord,
> so you quaked at the assault of foes . . .
> you did not lament over the Lord,
> so you lamented over your firstborn;
> You did not tear your clothes when the Lord was hung,
> so you tore them over those who were slain. . .
> you did not accept the Lord,

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you were not pitied by him. . .
-From *On Pascha*

You might possible eradicate economic supersessionism from your theology and expunge every trace of punitive supersessionism and still have a problem. You can say all day long, "I continue to believe Israel is God's chosen people," and yet be a supersessionist in a subtle and pervasive way.

How is this so?

The most pervasive, subtle, and sneaky form of supersessionism is **structural supersessionism**: reading the overarching narrative of the Bible in such a way that Israel is a footnote in history.

Soulen introduces a concept called the canonical narrative. It means the way you see the big story arc of the Bible, the metanarrative, the overarching tale.

The topic deserves its own blog post, but I'll briefly describe the standard canonical narrative of the church, which Soulen documents as a second century production. Many modern theologians have not progressed from the second century on this most important matter. The **SCN or standard canonical narrative** is as follows:

Creation

Fall

Redemption

Consummation (a fancy word for bringing top completion, perfection)

God created us. We fell away from him. He sent a redeemer to bring us back. The redeemer will return to consummate all things.

Consider how the SCN makes use of the Bible:

Creation – Genesis 1-2

Fall – Genesis 3

Redemption – Gospels and Epistles

Consummation – Revelation

The Bible of the SCN is greatly abridged. You could take your Christian Bible, cut out Genesis 4 through Malachi 4, and not lose a drop. Copies of the New Testament could be printed with Genesis 1-3 as an introduction and a selection of Messianic prophecies appended, and little would be lost.

The SCN is structural supersessionism because in the very structure of its understanding of the Bible, Israel is a footnote.

We would do well to ask ourselves, why didn't God bring the redeemer right away, before Abraham and Moses and all that inconvenient stuff?

At the very least, we need to embrace a canonical narrative that recognizes God sunk his presence into the "carnal soil" of history (the term was coined by Michael Wyschogrod, an Orthodox Jewish theologian, and is used by Soulen). Israel is the carnal soil into which God's presence was placed in human history. To make a long story short, in a foolproof manner, not dependent on complete faithfulness from Israel, God's presence on earth, his incarnation, was through the people Israel.

Ultimately the incarnation settled in its ultimate form in a son of Israel.

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Our canonical narrative at the very least needs one more step, and creative ways of restructuring it should be thought out:

Creation

Fall

Covenant

Redemption

Consummation

So, if you want to develop a theology which rids itself of all supersessionism, which assumes that God did not waste anything in his economy of redemption, that nothing is purposeless in the Biblical story arc, you need not only to get rid of economic and punitive supersessionism, but also structural.

And this is a paradigm change in theology. I suggest Soulen's book as one great attempt on the way. I find his rebuilding of the canonical narrative persuasive. Others are possible.

Replacement/Fulfillment Theology, Supersessionism Debunked

http://slideplayer.com/slide/10109427/ (slideshow)

NT Wright and the Supersessionism Question: What did Paul do? (2013)

by Scot McKnight

http://www.patheos.com/blogs/jesuscreed/2013/10/15/nt-wright-and-the-supersessionism-question-what-did-paul-do/

Excerpt:

One of the distinguishing discussions today in Pauline studies is whether or not Paul was a "supersessionist," and the issue is Paul thought the church "replaced" Israel in such a way that now God no longer worked with Israel but with the church. To get ahold of this one means knowing how the whole Bible is to be read when we see that word "fulfillment." At the ground level it has to do with how Torah observant "messianic Christians" are to be and how "Jewish" Christianity ought to be… it goes back and forth. N.T. Wright, in his magisterial *Paul and the Faithfulness of God*, as he opens the second part of the book by examining Paul's worldview as it takes on and adapts and adjusts the worldviews of Judaism, paganism and empire, goes square at that issue without using the terms so many in the supersessionism debate use. He differs with those, like Bockmuehl and Nanos, who see the messianists carrying on their Judaism, or Paul continuing to be kosher as he had been as a Pharisee, but because this has all become a worldview issue and not simply a theology issue, the framework changes with Wright — he seems to be talking about the same issues but now from a new angle. He's asking What did Paul do with Judaism when he saw the resurrected Jesus?

In brief, I see in Wright a kind of Christian fulfillment theory that some will see as replacement theology and others as supersessionism and yet others (like Wright himself) will see as nothing of the sort. It is the Jewish Paul being completely Jewish under the Messiahship of Jesus. When Jesus is Messiah, nothing

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and everything chances at the same time: he's just as Jewish, perhaps more so, and yet different than what contemporaries, like Pharisees, saw as Jewish. His terms: everything gets reworked (monotheism, election, eschatology), everything gets revised, everything is taken on in new categories but it's the same old covenant in a messianic worldview.

I once had a lengthy conversation with a Jewish scholar who told me I could not be Christian without being a supersessionist; sometimes one gets the impression the only way not to be supersessionist is to be a radical pluralist. Here are words NT Wright uses to describe how Paul revised the worldview of Judaism.

Like Temple:

The replacement of Temple with Jesus and, secondarily and derivatively, with his people remains one of Paul's central worldview-revisions, unnoticed in an earlier generation that chose to forget the significance of the Temple within Paul's ancestral symbolic universe. He developed it further: the Messiah's people, and the tasks they perform 'in the Messiah', are described in terms which reflect the people at the centre of Jerusalem and the Temple and the tasks they performed there. They were priests, offering sacrifices, indeed offering themselves as sacrifices, or, in Paul's case, bringing the gentiles themselves as a quasi-sacrificial offering, with a kind of heavy irony, to Jerusalem. And Jerusalem itself, the focus of the longed-for centripetal pilgrimage of the nations, has been replaced by Jerusalem as the centrifugal originating point of the world mission. The redeemer does not now come to Zion but from Zion, going out into all the world to 'gather the nations', not by their coming to the central symbol of ancient Judaism, but by their becoming the central symbol, as we shall see, of the transformed world- view" (358).

Like Torah and food laws:

> *In the light of this, and of Paul's own insistence that he took what he calls the 'strong' position, I find myself in agreement with those who have maintained that Paul did not himself continue to keep the kosher laws, and did not propose to, or require of, other 'Jewish Christians' that they should, either (359).*
>
> *Paul's revising of the Jewish symbol of Torah in terms of food and table- fellowship, then, was clear, if necessarily complex. First, all those who belong to the Messiah, and are defined by Messiah-faithfulness and baptism, belong at the same table: this, as we shall see, is a constitutive part of his most central new positive symbol. Second, Messiah-followers are free to eat whatever they wish, with that freedom curtailed only (but strongly) when someone else's 'weak' conscience is endangered. Third, Messiah-followers are free to eat ordinary meals with anyone they like, but not with someone who professes to be one of the family but whose behaviour indicates otherwise. Fourth (an extra but important point), Messiah-followers are not free to go into a pagan temple and eat there. To do so would be to stage a contest with the lord himself. All this is not just 'ethics'. It is a matter of a freshly crafted symbolic universe (361).*

Similar, and just as interesting, observations are made about circumcision and sabbath and prayer and land and zeal/the Battle (with the satan, et al) and Scripture itself. Supersessionism? No, I don't think. Fulfillment? Certainly. Revision? That's the key term here. Faith in Messiah turns the old inside out and makes the old new without abolishing it.

He turns then to briefer escapades into worldview and paganism and then worldview and empire, on the latter he opens with this reminder, something in need of saying because so many think anti-empire means anarchism too: "The answer to corrupt authorities is not anarchy" (381). But he returns to the implication of a confession by way of a denial:

> *Jesus is 'son of God'; he is 'lord of the world'; he is 'saviour'; the worldwide revelation of his rule is 'good news', because through it 'justice' and 'peace' are brought to birth at last. He is the one who 'rises to rule the nations'. The announcement of all this is the key source, for Paul, of 'power',*

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> *and in Ephesians, which is either Paul's greatest summary of his own teach- ing or the work of a careful and close colleague and imitator, he speaks eloquently about the power of the one God at work in the Messiah, a power which has raised him above all rule, authority, power and dominion, and above every name that is named, both in the present age and in the age to come. Anyone who had seen the Eagle at work, and had heard its names and claims, would know what was being said. We must advance this case more fully later on (383).*

On countering the breathtaking power of the story at work in empire and Rome …

> *Paul does not mention this story explicitly, any more than he speaks of the imperial claim made by coins, statues and other obvious imagery. Yet we should not ignore the subversive nature of the retold Jewish story which undergirds so much of his writing. If this – the story of Adam, Abraham and Israel, climaxing in the Messiah! – is the grand narrative of the creator's design for his world, then the grand narrative of Virgil, Horace and Livy, and the visual symbolism which went with those writings, cannot be true, or the ultimate truth. That is the dilemma which Paul posed to his readers. The extent to which they will have 'heard' that subversive note is a question to which we must return (383).*

Put together then we are back to the anti-empire theme:

> *When Paul said, 'Jesus is lord,' a good many of his hearers must have known at once that this meant, 'So Caesar isn't.' And that was the 'good news', the euangelion which Paul announced around the world. Was that a subversion of the symbolic world of the empire? How could it not be? How would that work out? (384)*

Covenant Theology, Israel, and Supersessionism

https://puritanreformed.blogspot.com/2014/01/covenant-theology-israel-and.html

Excerpt:

…It does seem therefore that while we should oppose Dispensationalism and most definitely its religious form "Christian Zionism," [Jewish Virtual Library] yet in light of the blessing we have from the Jews, we should love the Jews and seek their salvation, so as to complete the circle of redemption. This seems to necessitate some weak version of secular "Zionism" [Jewish Virtual Library] in that we should desire to love and bless the Jews and not regurgitate lies about them.

[*See also*: GotQuestions] [Christian Zionism (Against)]

Conclusion:

Reformed Covenant Theology, rightly understood, is not supersessionism. We believe in **expansion theology**, not replacement theology. Nowhere is this more practical than in the way we deal with ethnic Jews and the modern state of Israel. We should not excuse their rebellion and unbelief, or their sins, and we should not glorify them either. Rather, we should seek to love the Jews and tell the truth about both the Jews and the modern state of Israel, while seeking their salvation. In God's plan and timing, He will bring about many of them to salvation, and thus God's salvific purposes will be fulfilled in time, to the praise of His glory and grace.

***See also*: Israel and the Church**

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Practical Christianity – Living, Lifestyle, Application, Virtues, Morality

(or Christian Praxis)

Contents

Life Application Videos – Gene Getz

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The Six Pillars of Biblical Power and Honest Politics (John C. Rankin)

My Identity – Who I Am In Christ

See also: Science, the Bible, and God ; Christians and Politics

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Life Application (Gene Getz) [Recommended]

https://bibleprinciples.org/



Dr. Gene Getz (bio) now serves as President of the Center for Church Renewal and has completed a 7-year Bible project using the Holman Christian Standard Bible. The "*Life Essentials Study Bible*" is the first Multi-Media Study Bible which contains 1,500 principles from Genesis to Revelation. Using QR codes associated with each biblical principle, the reader can access over 250 hours of video teaching on these principles by Dr. Getz. Gene also airs a 2-minute daily feature on numerous radio stations called "Bible Principles" which can also be accessed by going to www.bibleprinciples.org where you'll also discover information about Gene's *Life Essentials Study Bible*.

Note: Those same online principle teaching videos (for the entire Bible) are available for anyone directly via topic list and search. (Video Search)

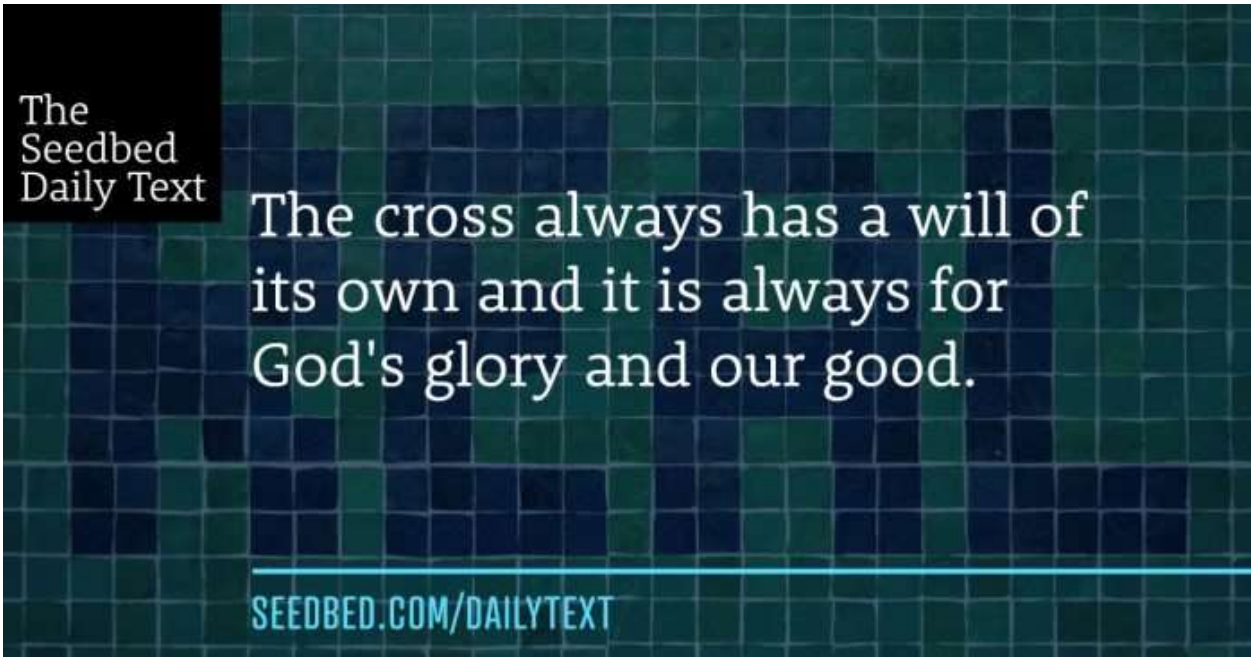
The Problem with Good Morals (2017)

http://www.seedbed.com/the-problem-with-good-morals/



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Why Anger Management Will Never Get It Done (2017)
http://www.seedbed.com/why-anger-management-will-never-get-it-done/



Why Do Christians Worship? (2013)
http://www.ministrymatters.com/all/entry/4416/why-do-christians-worship (link to video)

A few years ago I got the chance to interview J.D. Walt, now the current head of SeedBed.com. Previously, Walt held the position at Asbury Theological Seminary as the Dean of Chapel. Before moving on to new ventures, I asked him one question: What is worship? This is his response. I cannot tell you how much my view of worship and communion and community has changed over the past six months, so much now that I wonder how much I actually really believed this before. His words are a powerful reminder of what we often forget or, worse, what we are never taught…

Why Francis Chan Left His Megachurch
https://www.youtube.com/watch?v=VyZx_SSOyfI

Francis Chan on Homosexuality
https://www.youtube.com/watch?v=pJ82wVfO5qs&spfreload=5

When Francis Chan Preached In Front Of John MacArthur
https://www.youtube.com/watch?v=Jez3UL4kQqY

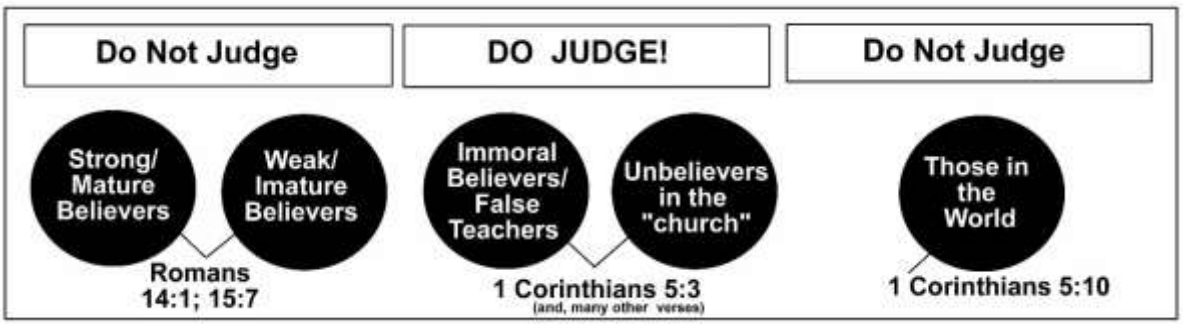
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You Say vs God Says

YOU SAY	GOD SAYS	BIBLE VERSES
You say: 'It's impossible'	God says: All things are possible	(Luke 18:27)
You say: 'I'm too tired'	God says: I will give you rest	(Matthew 11:28-30)
You say: 'Nobody really loves me'	God says: I love you	(John 3:1 6 & John 3:34)
You say: 'I can't go on'	God says: My grace is sufficient	(II Corinthians 12:9 & Psalm 91:15)
You say: 'I can't figure things out'	God says: I will direct your steps	(Proverbs 3:5- 6)
You say: 'I can't do it'	God says: You can do all things	(Philippians 4:13)
You say: 'I'm not able'	God says: I am able	(II Corinthians 9:8)
You say: 'It's not worth it'	God says: It will be worth it	(Roman 8:28)
You say: 'I can't forgive myself'	God says: I Forgive you	(I John 1:9 & Romans 8:1)
You say: 'I can't manage'	God says: I will supply all your needs	(Philippians 4:19)
You say: 'I'm afraid'	God says: I have not given you a spirit of fear	(II Timothy 1:7)
You say: 'I'm always worried and frustrated'	God says: Cast all your cares on ME	(I Peter 5:7)
You say: 'I'm not smart enough'	God says: I give you wisdom	(I Corinthians 1:30)
You say: 'I feel all alone'	God says: I will never leave you or forsake you	(Hebrews 13:5)

Judging Others

http://www.generationword.com/diagrams_and_charts.html



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Stewardship (Beyond Blessed)

Pastor Robert Morris
https://pastorrobert.com/

https://www.youtube.com/channel/UCOTbquXxZDFfMMc_R-TuAww

Series: Beyond Blessed **(Stewardship)**
Think this is a relevant series for us, family, etc. to listen (4 <30 min segments)
https://www.youtube.com/playlist?list=PLcvtxCTYiflUKpL8LXSEN079OXGe8imj0

Living Beyond Blessed
https://www.youtube.com/watch?v=JjSl54qQOyo

Stewardship

We get to give.

Give the first to God.

1. It takes two legs. (Generosity and Stewardship)

Gen. 12:2 I will make you a great nation; I will bless you and make your name great; **And you shall be a blessing.** [NKJV]

2. Why talk about money? (16 of 38 parables by Jesus talk about money.)

Matthew 6:21. For where your treasure is, there your heart will be also. [NKJV]

3. Being a blessing.

1 Chron. 4:9-10 Now Jabez was more honorable than his brothers, and his mother called his name Jabez,* saying, "Because I bore him in pain." And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain!" So God granted him what he requested. [NKJV]

Note: pastor uses "not cause pain" to mean an opposite: "be a blessing"

Jabez was more respected than his brothers. His mother had named him Jabez, for she said, "I experienced pain when I gave birth to him." Jabez called out to the God of Israel, "If only you would greatly bless me and expand my territory! May your hand be with me! Keep me from harm so I might not endure pain!" God answered his prayer. [NET]

Jabez was more honorable than his brothers, and his mother named him Jabez saying, "Because I bore him with pain." Now Jabez called on the God of Israel, saying, "Oh that You would bless me indeed and enlarge my border, and that Your hand might be with me, and that You would keep me from harm that it may not pain me!" And God granted him what he requested. [NET]

Example: Giving $100 bill, the reason I do this is, this $100 bill is to remind you that God knows where you are, that he loves you and he wants to change your life.

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Who's the Owner?
https://www.youtube.com/watch?v=AUF92PN8gAU

A blessed life is a life that blesses.

There is a foundation of stewardship, which is ownership.

1. It all belongs to God.

Psalm 24:1 The earth is the LORD's, and everything in it. The world and all its people belong to him. [NLT]

Psalm 50:10-12 For all the animals of the forest are mine, and I own the cattle on a thousand hills. I know every bird on the mountains, and all the animals of the field are mine. If I were hungry, I would not tell you, for all the world is mine and everything in it. [NLT]

2. The First Belongs to God.

Exodus 13:2 "Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine."

Exodus 23:19 "The first of the firstfruits of your land you shall bring into the house of the LORD your God. You shall not boil a young goat in its mother's milk. [NKJV]

Gen 4:3-5 In the course of time Cain presented some of the land's produce as an offering to the LORD. And Abel also presented an offering — some of the firstborn of his flock and their fat portions. The LORD had regard for Abel and his offering, but He did not have regard for Cain and his offering... [HCSB]

This was approx. 2500 years before the Law (Torah) was equal to Moses.

3. The tithe belongs to God. (i.e., the FIRST tenth).

Ex. Joshua 7, they stole / robbed from God

Lev. 27:30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD.

Good Stewards
https://www.youtube.com/watch?v=A9Gzvu867UA

the Land**LORD**

Matthew 25:14-29 Parable of the Talents (What is a Talent?)

Talking about money

"Well done good and faithful servants" talking about good stewards

Stewardship: "The management of the property of another." Def. by Morris

1 Cor. 10:26 for the earth is the Lord's, and all that is in it. [HCSB]

1. I'm not the owner.

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2. I am a steward.

Adam started as a steward.

Satan convinced Eve->Adam that they could be owners like God.

Stewardship is to protect and expand the resources of another.

We are God's bank. He has deposited his money in us.

Luke 12:13-21 The Parable of the Rich Fool

I'm a steward of everything God gave to me so that I can be a blessing when He wants me to be a blessing to others.

The Ten Financial Commandments
https://www.youtube.com/watch?v=oVugQch1gYs

We plan to fail, when we fail to plan.

If you don't have a goal, you will make it.

1. Put God first. (1 Kings 17:13…)

2. Don't worship material things.

3. Don't use God's name selfishly.

4. Be a good steward.

(Remember sabbath day. Resting is believing that God can do more in 6 days than you can do in 7 days. Tithing is believing that God can do more with 90% than you can do with 100%.)

All good stewards do the following:

- Spend Wisely
- Save diligently
- Give generously

5. Teach your children.

6. Live on a budget.

A budget helps you make financial decisions without emotion.

It's like a map – if you're lost financially, you're not using a map

7. Live below your means.

Do not commit adultery (if you do you're living above your means)

Telling God your're not content with God or His provisions

8. Don't buy now and pay later = it's stealing!

God wires you emotionally to hope

Delayed gratification…hope->joy

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Depression…loss of hope

9. Be a good witness (bear true witness of Himself to neighbors)

10. Be content.

(do not covet…what you covet of neighbor's becomes idol and your neighbor becomes your god)

See also: **Purpose Driven Life**

Pastor Robert Morris: Free Indeed Series

In this series, we'll learn about the different kinds of doors we leave open to the Enemy, how we can close them and what it means to be truly free.

Under the Influence
https://www.youtube.com/watch?v=v7d7N7D4n5Q
Series Introduction

Beware of the Chaldeans
https://www.youtube.com/watch?v=qn1iqZg8pzI
Pastor Robert continues the Free Indeed series with a message explaining the tactics demons use against people.

Permission Granted
https://www.youtube.com/watch?v=WwufadBHXLo
Pastor Robert continues the Free Indeed series with a message explaining how leaning on our own strength, righteousness and wisdom can open doors to the Enemy.

Believers in Bondage
https://www.youtube.com/watch?v=P2iXYuox3AM
Pastor Robert continues the Free Indeed series with a message explaining how believers can continue being in bondage and how to break free from it.

Daily Thoughts / Prayers:

Charlie Daniels
https://twitter.com/CharlieDaniels

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The Golden Triangle of Freedom

If You Can Keep It: The Forgotten Promise of American Liberty Audiobook Excerpt by Author Eric Metaxas (2016)

(Introduction from book read by the author)
https://www.youtube.com/watch?v=U2H_BfkJKds [Audio] (5 min.)

Eric Metaxas: IF YOU CAN KEEP IT

(Good overview of book)
https://www.youtube.com/watch?v=UmtOdNtCTxg [Video]

At a special Socrates in the City event, host Eric Metaxas discusses the key themes of his book *If You Can Keep It: The Forgotten Promise of American Liberty*. Filmed at the Union League Club in New York City.

Discusses the "Golden Triangle of Freedom"



The Golden Triangle of Freedom

Other Reference
http://rzim.org/just-thinking/the-golden-triangle-of-freedom/

Dr. Os Guinness: "A Free People's Suicide" (2012) (mentioned in Metaxas' video above)

https://www.youtube.com/watch?v=LlHFR3dxuIg [Video]

Eric Metaxas and Socrates in the City host an evening with author and social critic Os Guinness on the topic, "A Free People's Suicide: Sustainable Freedom and the American Future," September 13, 2012.

Eric Metaxas: The Golden Triangle of Freedom (in under 90 seconds)

http://www.dobsonlibrary.com/resource/audio/aafc15c7-f80f-45a8-802a-985546c8a488 [Audio]

Socialism is a Euphemism for…

http://blog.doodooecon.com/2013/03/socialism-is-euphemism-for.html

Excerpts:

Lately, this blog has strayed from economics. The reason for the straying is difficult to explain because the reasoning behind it is uncommon knowledge. Economics is not simply about money, it is about

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people.

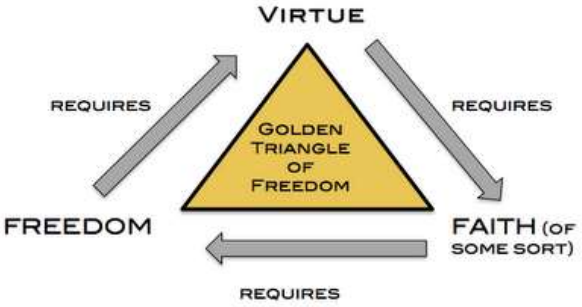
Economics is the study of free markets (or Marx's derogatory term "Capitalism"). Economics does not explain communism or socialism or centralized control because such would be the study of power hungry princes, in other words, politics. The study of free markets boils down to the description of rational behavior in free individuals…

…

Paraphrased, free markets are based upon the belief that individuals have a unique perspective in life and can use that to provide value to others. Your unique person-hood, your soul, is the basis of your value to yourself and to others.

Gross Domestic Product

Many human cultures do not believe in the concept of a unique soul. For humanity in general, gross domestic product is a function of population. The more people, the more a society can produce. Like an ant colony, more ants under the control of a single queen is superior to fewer ants. This is the logical basis of human collectivism, detachment from individuality.



Free societies value the individual. Production is a function of freedom. Freedom is sustained by virtue.

Virtue is acquired through faith and wisdom. Faith and wisdom require freedom. This is known as the golden triangle of freedom.

It is all very puritanical, but was revolutionary is the late 1700's. This explains why America's founding fathers embraced the concept.

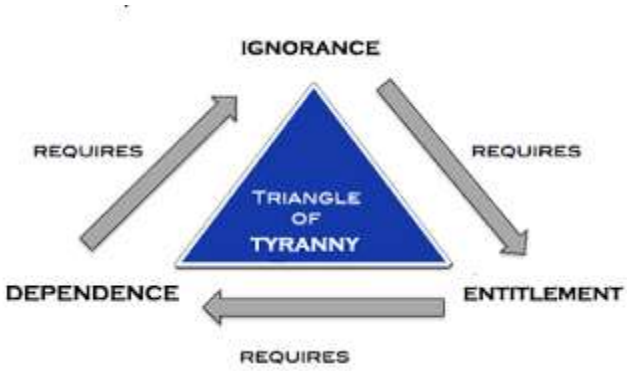
Through the last three hundred years, production from the world's free people has far exceeded the production of the collectivists. Innovation is a product of freedom, the wisdom of virtues, and the faith to persevere. Without freedom, no amount of determination, ability or faith can be focused upon that which the individual is exactly suited to pursue…

Socialism, a How To

From a colder, more scientific point of view, one might argue that the struggle is between the cumulative knowledge and the collective memory of humanity. Fundamentally, knowledge inspires imagination and creation. Memory is suited to incremental improvement and can resent opposing points of view.

Both knowledge and memory are imperfect so individuals rely upon a balance. Collectivist leaders must be portrayed as perfect to maintain power. The surer path is the critical detachment of collected memory. Inspirational leadership is rare and valuable, but unpredictable.

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All leaders are tempted by the easier, "more pragmatic" collectivist path. They are tempted by the proven path of tyranny over the individual.

Dividing individuals from freedom is simple. Use either force or deception.

Where free people are more powerful than the government, interrupt the golden triangle with wild promises and temptations.

Free health care, security, guaranteed food, shelter and income are proven temptations to humanity. Replace virtue with meaningless "feel-good" goals to misdirect productive efforts and then claim freedom has failed. Where virtue does not exist, free people ruin themselves, so emphasize the short-comings of those with faith. Discourage faith while diminishing the accomplishments of the risk-takers.

As more people ruin themselves, present yourself as a savior. Offer entitlement in place of self-reliance. Substitute freedom with dependence. Finally, teach fear and isolation with pseudo-wisdom like, "a man must accept his fate or be destroyed by it." Put the people in their place, below, ignorant of their own value.

A broken people is an unproductive people. So promise a reward for their allegiance. Faith promises a heaven for good works. So, promise a heaven on earth, utopia. Promise a reward in the end. Promise retirement.

You may be surprised to hear, there is no Hebrew word for retirement, at least not in the familiar sense. The closest biblical usage is re-vocationed.

Instead of doing the work in the Temple, they were to assist and provide their wisdom for the next generation of Levites.

Older, wiser people might impart virtues to young hearts yearning for freedom. Use the powerful promise of Utopian retirement. Sequester the retired away from the young. Promote division between young and old. Promote the ideal retirement as freedom from obligation. Finally, redistribute the collected wealth of the retired to further dependence upon the state.

Collectivism is simple. Entitlement requires the comfort of dependence. Dependence requires ignorance of opportunity. Ignorance requires the security of entitlement. Collectivism is subjugation…

Conclusion

Humanity's greatest attribute is adaptability We thrive in tribal societies, agrarian societies, empires, dark ages, ice ages, and more. We adapt to the environment and society. This is our greatest strength, but also our greatest weakness.

Slaves learn to survive enslaved. Masters learn to oppress. Free people must learn virtues and the faith to forge their own risky path. These are conflicting human fates separated by courage.

Leaders require character and courage to resist the temptation of tyranny, "character matters." Over time, our leaders have grown less courageous and less comfortable with citizens who are more wise and knowledgeable than the government. They have turned toward tyranny because they fear their rivals will exploit doubt in the minds of the people.

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A proven way to erase questioning and doubt is by promoting dependence, entitlement and ignorance. Instead of building us up, they tear us down to enable their lust for power. This is the triangle of tyranny. This is the path of the socialist. This is why socialism is a euphemism for evil.

...and this is why economics is not about money.

The Golden Triangle of Freedom (2016) (Includes same graphics as above, different text)
https://hpcmadison.com/2016/09/19/the-golden-triangle-of-freedom/

The Golden Triangle of Freedom
http://tennesseestar.com/2017/07/10/constitution-series-the-golden-triangle-of-freedom/



References this short video by Os Guiness:
https://www.youtube.com/watch?v=pFXQbXZm1W4 [Video]

Eric Metaxas' golden triangle of freedom (Review)
http://blog.acton.org/archives/87127-eric-metaxas-golden-triangle-of-freedom.html
Sam Webb review of *If You Can Keep It: The Forgotten Promise of American Liberty* by Eric Metaxas (Viking, 2016)

***See also my other separate reference resource*:**
Christian Scholarship: Biblical – Theological – Philosophical

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FYI: If you want to get a good idea about the thinking of Eric Metaxas…

"Everything You've Always Wanted To Know About God But Were Afraid To Ask" Eric Metaxas (C-Span-2 Book TV InDepth Interview) (3-Hours) [Recommended]
https://www.youtube.com/watch?v=LpxGDSz_QMU

September 03, 2017, Author and radio host Eric Metaxas speaks about his life and career and responded to viewer calls and social media comments. He is the author of several books, including Bonhoeffer: Pastor, Martyr, Prophet, Spy, Amazing Grace: William Wilberforce and the Heroic Campaign to End Slavery and If You Can Keep It: The Forgotten Promise of American Liberty. (Note this is LONG (3-hours) and covers a lot of territory, but a great listen to better understand him and to learn.)

Note: The above interview was just before the availability of a new book (which he mentions), on Martin Luther. Here are some subsequent lectures in promotion of the book that the following month…

Martin Luther | Speaker: Eric Metaxas (Oct. 2, 2017) [Recommended]
https://www.youtube.com/watch?v=gQD52TMgjnI [Video]

Grace Chapel Church (October 1, 2017) – Author/Speaker Eric Metaxas speaks on the significance and legacy of Martin Luther and the Protestant Reformation. Based on Metaxas' book *Martin Luther: The Man Who Rediscovered God and Changed the World*

A Conversation about Martin Luther with Eric Metaxas and Chuck Swindoll
(Oct. 31, 2017) (Stonebrier Community Church) (MetaxasTalk)
https://www.youtube.com/watch?v=uDkt8CetVr8 [Video]

This was his first major lecture on Martin Luther that was done PRIOR to the publishing of the book…

Eric Metaxas Discusses Life and Work of Martin Luther at Proclaim 17 (Feb. 2017)
https://www.youtube.com/watch?v=k8Xj8x-fzgo [Video] **[Recommended]**

Syndicated radio show host, popular author, and speaker Eric Metaxas talked about the life and work of Martin Luther on February 28, 2017, during a session for the Pastors Track of Proclaim 17, the NRB International Christian Media Convention, in Orlando, Florida. Metaxas, who will publish "*Martin Luther: The Man Who Rediscovered God and Changed the World*" in October, emphasized Luther's faithfulness to God's Word over all other things.

See also: Martin Luther

***See also my other separate reference resource*:**
Christian Scholarship: Biblical – Theological – Philosophical

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Special Links

I recently came across a video of a talk by Andy Stanley regarding the "mess" that we are, or that we find ourselves in, or we see in others. He states, "Whether we're religious or not, we've all been in, are in, or are one decision away from a mess. But there's a powerful connection between your messes and your relationship with God."

If you know of anyone who may be a "mess" or in a "mess", this may help with what our perspectives and actions should be in regard to the "mess".

Here's the link to the video (and also audio) of his talk (it's Part 1 in a series that just started this past week):

http://northpoint.org/messages/address-the-mess/the-mess-in-the-mirror/

Series link: http://northpoint.org/messages/address-the-mess/

Here are some additional related Andy Stanley links:

Andy Stanley – The Power of Mentoring [for the 40+]

https://www.youtube.com/watch?v=Q6YLbEYpVAo [Video]

http://youllbegladyoudid.org/

http://yourmove.is/

Recent comment explained about small vs large churches:

http://www.christianitytoday.com/ct/2016/march-web-only/megachurch-pastor-andy-stanley-explains-controversial-remar.html

http://www.andystanley.com/

http://northpoint.org/

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Came across this news item on the Internet regarding a Catalyst conference speech Andy Stanley made recently:

http://www.christianpost.com/news/andy-stanley-at-catalyst-cincinnati-dont-put-theology-above-ministry-let-cultural-issues-bump-people-out-162414/

I'm sure he's not talking about 'compromising' our theology, but at the same time not letting it hindering our ministering to people in the community.

At ths same time I came across this video by Andy, which I did not think would apply to me because I'm not a "preacher"... but it talks about developing Christian maturity in others and 'doing', i.e., application (NOT working for salvation) vs 'knowing'.

https://www.youtube.com/watch?v=9GSVSfaCyf8 [Video]

BTW, here's a video about Christian pornography in an Interview by Andy:
https://www.youtube.com/watch?v=BgBs5BNHYNQ [Video]

A Great Website featuring well known people sharing about "I Am Second":

I Am Second:
http://www.iamsecond.com

Walter Martin's Last Time on TBN - THEY KICKED HIM OFF! EXPOSING CHARLATANS
https://www.youtube.com/watch?v=lFK6vcpeqzY

***Return to*: Practical Christianity**

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The Battle for the Mind – Dr. Martyn Lloyd-Jones Sermon

https://www.youtube.com/watch?v=7AQQwLLglPo [Video]

The battle for the mind; the problem of modern intellectualism; true freedom of the mind only through Christianity; slaves to sin.

1 Peter 1:13 Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming.

David Martyn Lloyd-Jones (20 December 1899 -- 1 March 1981) was a Welsh Protestant minister, preacher and medical doctor who was influential in the Reformed wing of the British evangelical movement in the 20th century. For almost 30 years, he was the minister of Westminster Chapel in London.

Thank you to the Martyn Lloyd-Jones Recordings Trust for permission to use this audio sermon.
http://www.mljtrust.org/

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Louie Giglio - Don't Let the Enemy Sit At Your Table !!

https://www.youtube.com/watch?v=HimctQWGbm0 [Video]

Creative and very VIVID illustration from Louie Giglio of what we sometimes tend to believe the Enemy about ourselves and our life. This is something, I think, every Christian should remember and keep in mind going through life daily...

Those lies are too often rule our lives, shape our lives and destroy our lives!! Don't believe them and remember what the Bible says about it in 1 Peter 5:8.

Full Video: https://www.youtube.com/watch?v=cXaSlz8-Rks [Video]

Louie Giglio – How Great is Our God? **[Recommend]**

https://www.youtube.com/watch?v=azFFc20_Ub4 [Video]

https://www.youtube.com/watch?v=EAzCP8SEKwc [Video]

https://www.youtube.com/watch?v=sIBFm8FFkRw [Video]

Stars and Whales singing How Great is Our God - Louie Giglio - 9min edit for church worship opener

https://www.youtube.com/watch?v=helxFeG-0n0 [Video]

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Marriage Builders: His Needs, Her Needs – Building an Affair-Proof Marriage

http://www.marriagebuilders.com//graphic/mbi3550_summary.html

Excerpt:

A Brief Summary of Dr. William F. Harley's Basic Concepts

If you apply all of my Basic Concepts to your marriage, you will do what most couples want to do, but have failed to do -- fall in love and stay in love. And that's what ultimately saves marriage -- restoring the feeling of love. I've never counseled a couple in love that want to divorce.

When you are in love, your emotions help you meet each other's emotional needs. They provide instincts that you may not have even known you have -- instincts to be affectionate, sexual, conversational, recreational, honest and admiring. These all seem to come naturally when you are in love.

But life can throw roadblocks across your path to marital bliss. The demands of a job or even children can limit your opportunity to meet each other's emotional needs. When that happens, very innocently and without any intent, you stop caring for each other as you had in the past, and you fall out of love.

When you fall out of love, everything that had helped your marriage seems unnatural. Your instincts turn against marital recovery, and toward divorce. What had once seemed effortless, now seems awkward. How can you restore the love you once had for each other when you no longer feel like doing what it took to create that love?

I've created these Basic Concepts to help you answer that question -- to help you do what it takes to restore your love for each other when you are not in love, when you don't feel like doing any of them. And then once your love is restored, these concepts will help you stay in love for the rest of your lives.

Basic Concept #1: The Love Bank

In my struggle to learn how to save marriages, I eventually discovered that the best way to do it was to teach couples how to fall in love with each other -- and stay in love. So I created a concept that I called the Love Bank to help couples understand how people fall in and out of love. This concept, perhaps more than any other that I created, helped couples realize that almost everything they did affected their love for each other either positively or negatively. And that awareness set most of them on a course of action that preserved their love and saved their marriages.

Within each of us is a Love Bank that keeps track of the way each person treats us. Everyone we know has an account and the things they do either deposit or withdraw love units from their accounts. It's your emotions' way of encouraging you to be with those who make you happy. When you associate someone with good feelings, deposits are made into that person's account in your Love Bank. And when the Love Bank reaches a certain level of deposits (the romantic love threshold), the feeling of love is triggered. As long as your Love Bank balance remains above that threshold, you will experience the feeling of love. But when it falls below that threshold, you will lose that feeling. You will like anyone with a balance above zero, but you will only be in love with someone whose balance is above the love threshold.

However, your emotions do not simply encourage you to be with those who make you happy -- they also discourage you from being with those who make you unhappy. Whenever you associate someone with bad feelings, withdrawals are made in your Love Bank. And if you withdraw more than you deposit, your Love Bank balance can fall below zero. When that happens the Love Bank turns into the Hate Bank. You will dislike those with moderate negative balances, but if the balance falls below the hate threshold, you will hate the person.

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Try living with a spouse you hate! Your emotions are doing everything they can to get you out of there -- and divorce is one of the most logical ways to escape.

Couples usually ask for my advice when they are just about ready to throw in the towel. Their Love Banks have been losing love units so long that they are now deeply in the red. And their negative Love Bank accounts make them feel uncomfortable just being in the same room with each other. They cannot imagine surviving marriage for another year, let alone ever being in love again.

But that's my job -- to help them fall in love with each other again. I encourage them to stop making Love Bank withdrawals, and start making Love Bank deposits. I created all of the remaining Basic Concepts to help couples achieve those objectives.

Basic Concept #2: Instincts and Habits

Instincts are behavioral patterns that we are born with, and habits are patterns that we learn. Both of them tend to be repeated again and again almost effortlessly. They are important in our discussion of what it takes to be in love because it's our behavior that makes deposits and withdrawals from Love Banks, and our instincts and habits make up most of our behavior.

Instincts and habits can make Love Bank deposits, so it is imperative to know how to create those habits because once they are learned, deposits are made repeatedly and almost effortlessly.

Unfortunately, many of our instincts and habits, such as angry outbursts, contribute to Love Bank withdrawals. Since they are repeated so often, they play a very important role in the annihilation of Love Bank accounts. If we are to stop Love Bank withdrawals, we must somehow stop destructive instincts and habits in their tracks. Instincts are harder to stop than habits, but they can both be avoided.

As we discuss the remaining concepts, keep in mind the value of a good habit, and the harm of a bad habit, because their effect on Love Bank balances are multiplied by repetition.

Basic Concept #3: The Most Important Emotional Needs

What's the fastest way to deposit love units into each other's Love Banks? I interviewed literally hundreds of couples trying to find the answer to this question when I was first learning how to save marriages. Eventually their answer became clear to me -- you must meet each other's most important emotional needs.

You and your spouse fell in love with each other because you made each other very happy, and you made each other happy because you met some of each other's important emotional needs. The only way you and your spouse will stay in love is to keep meeting those needs. Even when the feeling of love begins to fade, or when it's gone entirely, it's not necessarily gone for good. It can be recovered whenever you both go back to making large Love Bank deposits.

First, be sure you know what each other's most important emotional needs are (complete the Emotional Needs Questionnaire). Then, learn to meet the needs that are rated the highest in a way that is fulfilling to your spouse, and enjoyable for you, too.

It's likely that you and your spouse do not prioritize your needs in the same order of importance. A highly important need for you may not be as important to your spouse. So you may find yourself trying to meet needs that seem unimportant to you. But your spouse depends on you to meet those needs, and it's the most effective and efficient way for you make large Love Bank deposits.

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Basic Concept #4: The Policy of Undivided Attention

Unless you and your spouse schedule time each week for undivided attention, it will be impossible to meet each other's most important emotional needs. So to help you and your spouse clear space in your schedule for each other, I have written the **Policy of Undivided Attention:**

Give your spouse your undivided attention a minimum of fifteen hours each week, using the time to meet the emotional needs of affection, conversation, recreational companionship and sexual fulfillment

This policy will help you avoid one of the most common mistakes in marriage -- neglecting each other.

But it goes beyond helping guarantee that you will meet each other's emotional needs. It also unlocks the door to the use of all the other basic concepts. Without time for undivided attention you will not be able to avoid Love Busters and you will not be able to negotiate effectively. Time for undivided attention is the necessary ingredient for everything that's important in marriage.

And yet, as soon as most couples marry, and especially when children arrive, couples usually replace their time together with activities of lesser importance. You probably did the same thing. You tried to meet each other's needs with time "left over," but sadly, there wasn't much time left over. Your lack of private time together may have become a great cause of unhappiness, and yet you felt incapable of preventing it. You may have also found yourself bottling up your honest expression of feelings because there was just no appropriate time to talk.

Make your time to be alone with each other your highest priority -- that way it will never be replaced by activities of lesser value. Your career, your time with your children, maintenance of your home, and a host of other demands will all compete for your time together. But if you follow the Policy of Undivided Attention, you will not let anything steal from those precious and crucial hours together.

It is essential for you to (a) spend time away from children and friends whenever you give each other your undivided attention (you need privacy); (b) use the time to meet the emotional needs of affection, conversation, recreational companionship, and sexual fulfillment when you are together (when met, these make the largest Love Bank deposit of all!); and (c) schedule at least fifteen hours together each week (that's how long it usually takes to meet the four needs). When you were dating, you gave each other this kind of attention and you fell in love. When people have affairs, they also give each other this kind of attention to keep their love for each other alive. Why should courtship and affairs be the only times love is created? Why can't it happen in marriage as well? It can, if you set aside time every week to give each other undivided attention.

Basic Concept #5: Love Busters

When you meet each other's most important emotional needs, you become each other's source of greatest happiness. But if you are not careful, you can also become each other's source of greatest unhappiness.

It's pointless to deposit love units if you withdraw them right away. So in addition to meeting important emotional needs, you must be sure to protect your spouse, and the Love Bank, from withdrawals. And paying attention to how your everyday behavior can make each other unhappy does that.

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You and your spouse were born to be demanding, disrespectful, angry, annoying, independent and dishonest. These are normal human traits that I call Love Busters because they destroy the feeling of love spouses have for each other. But if you promise to avoid being the cause of your spouse's unhappiness, you will do whatever it takes to overcome these destructive tendencies for your spouse's protection. By eliminating Love Busters, you will not only be protecting your spouse, but you will also be preserving your spouse's love for you.

Basic Concept #6: The Policy of Radical Honesty

If you and your spouse are to be in love with each other, you must give honesty special attention. That's because it plays such an important role in the creation of romantic love. It's one of the ten most important emotional needs, so when it's met, it can trigger the feeling of love. On the other hand, its counterpart, dishonesty, is a Love Buster -- it destroys love.

But there's another reason that honesty is crucial in creating love: Honesty is the only way that you and your spouse will ever come to understand each other. Without honesty, the adjustments that are crucial to making each other happy and avoiding unhappiness cannot be made.

It isn't easy to be honest. Honesty is an unpopular value these days, and most couples have not made this commitment to each other. Many marriage counselors and clergymen argue that honesty is not always the best policy. They believe that it's cruel to disclose past indiscretions and it's selfish to make such disclosures. While it makes you feel better to get a mistake off your chest, it causes your partner to suffer. So, they argue, the truly caring thing to do is to lie about your mistakes or at least keep them tucked away.

And if it's compassionate to lie about sins of the past, why isn't it also compassionate to lie about sins of the present -- or future? To my way of thinking, it's like letting the proverbial camel's nose under the tent. Eventually you will be dining with the camel. Either honesty is always right, or you'll always have an excuse for being dishonest.

To help remind couples how important honesty is in marriage, I have written the **Policy of Radical Honesty:**

Reveal to your spouse as much information about yourself as you know; your thoughts, feelings, habits, likes, dislikes, personal history, daily activities, and plans for the future

Self-imposed honesty with your spouse is essential to your marriage's safety and success. Honesty will not only bring you closer to each other emotionally, it will also prevent the creation of destructive habits that are kept secret from your partner.

Basic Concept #7: The Policy of Joint Agreement

Marital instincts do not lead to fair negotiation. They either lead to giving away the store or robbing the bank. And sometimes no one even feels like negotiating. Yet, in order to meet each other's most important needs and avoid Love Busters consistently and effectively, fair negotiation is crucial in marriage.

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You need a rule to help you override your shortsighted instincts. So I've created a rule to guarantee that no one gets hurt, and that's the ultimate goal in fair negotiation. I call this rule the **Policy of Joint Agreement:**

Never do anything without an enthusiastic agreement between you and your spouse

Almost everything you do affects each other. So it's very important to know what that effect will be before you actually do it. The Policy of Joint Agreement will help you remember to consult with each other to be sure you avoid being the cause of each other's unhappiness. It also makes negotiation necessary, regardless of your state of mind. If you agree to this policy, you will not be able to do anything without the enthusiastic agreement of the other, so it forces you to discuss your plans, and negotiate with each other's feelings in mind. Without safe and pleasant negotiation, you will simply not be able to reach an enthusiastic agreement.

But there is are exceptions to this policy: If the health or safety of a spouse is at risk, it should not be followed. For example, if physical abuse takes place in marriage, it should be reported to authorities by the abused spouse even though the offending spouse would not agree. Exposing infidelity is another example of an exception because the emotional health of a betrayed spouse is at risk by keeping it to him or herself. Some spouses try to use this policy to keep the other spouse from having any normal contact with the outside world. Marriage should provide a safe and healthy enviroment for both spouses. So if you feel that your health or safety is at risk by following this policy, you should not follow it.

The Policy of Joint Agreement, combined with the Policy of Radical Honesty, helps you create an open and integrated lifestyle, one that will guarantee your love for each other. They also prevent the creation of a secret second life where infidelity, the greatest threat to your marriage, can grow like mold in a damp, dark cellar.

Basic Concept #8: Four Guidelines for Successful Negotiation

If you and your spouse are in conflict about anything, I recommend that you do nothing until you can both agree enthusiastically about a resolution. But how should you go about coming to that agreement? I suggest you follow four essential guidelines.

Guideline 1: Set ground rules to make negotiation pleasant and safe.

> Ground rule 1: Try to be pleasant and cheerful throughout negotiations
>
> Ground rule 2: Put safety first. Do not make demands, show disrespect, or become angry when you negotiate, even if your spouse makes demands, shows disrespect or becomes angry with you.
>
> Ground rule 3: If you reach an impasse and you do not seem to be getting anywhere, or if one of you is starting to make demands, show disrespect or become angry, stop negotiating and come back to the issue later.

Guideline 2: Identify the problem from both perspectives with mutual respect for those perspectives.

Guideline 3: Brainstorm with abandon - give your creativity a chance to discover solutions that would make you both happy. Carry a pad and pencil with you to jot down ideas as you think of them throughout the day.

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Guideline 4: Choose the solution that meets the conditions of the Policy of Joint Agreement best - mutual and enthusiastic agreement. Whenever a conflict arises keep in mind the importance of finding a solution that will deposit as many love units as possible, while avoiding withdrawals. And be sure that the **way** you find that solution also deposits love units and avoids withdrawals.

Basic Concept #9: The Giver and Taker

Have you ever thought that your spouse is possessed? One moment he or she is loving and thoughtful, and the next you are faced with selfishness and thoughtlessness. Trust me, it's not a demon you're up against, it's the two sides of our personalities. I call them the Giver and the Taker.

All of us want to make a difference in the lives of other. We want others to be happy, and we want to contribute to their happiness. When we feel that way, our Giver is influencing us. The Giver's rule is **do whatever you can to make others happy and avoid anything that makes others unhappy, even if it makes you unhappy.** It encourages us to use that rule in our relationships with other people.

But we also want the best for ourselves. We want to be happy, too. When we feel that way, our Taker is influencing us. The Taker's rule is **do whatever you can to make yourself happy, and avoid anything that makes yourself unhappy, even if it makes others unhappy.** If that rule ever makes sense to you, it's because your Taker is in control.

These two primitive aspects of our personality are usually balanced in our dealings with others. But in marriage they tend to take turns being in charge. And that leads to most of the problems that couples encounter. If we take the advice of our Giver, we are willing to suffer to make our spouse happy, and if we take the advice of our Taker, we are willing to let our spouse suffer to make us happy. In either case the advice we are given is short sighted because someone always gets hurt.

Basic Concept #10: The Three States of Mind in Marriage

The Giver and Taker create moods that I call states of mind. These states of mind have a tremendous influence on the way a husband and wife try to resolve conflicts. But in each of the three states of mind, negotiation is almost impossible. That's what makes negotiation, in general, so tough in marriage.

When we are in love and happy, we are usually in the **State of Intimacy.** That state of mind is controlled by the Giver, which encourages us to follow the Giver's rule: do whatever you can to make your spouse happy and avoid anything that makes your spouse unhappy, even if it makes you unhappy. That rule can lead to habits that may be good for our spouse, but can be disastrous for us because we are not negotiating with our own interests in mind.

Sadly, flawed agreements made in the state of Intimacy can lead to our own unhappiness, and that in turn wakes the slumbering Taker. As long as we are happy, our Taker has nothing to do, but when we start feeling unhappy, our Taker rises to our rescue and triggers the **State of Conflict.** With the Taker now in charge, we are encouraged to follow the rule: do whatever you can to make yourself happy, and avoid anything that makes yourself unhappy, even if it makes others unhappy. The Taker also encourages us to be demanding, disrespectful and angry in an effort to force our spouse to make us happy. Fighting is the Taker's favorite "negotiating" strategy.

When fighting doesn't work, and we are still unhappy, the Taker encourages us to take a new course of action that triggers the **State of Withdrawal.** Instead of trying to force our spouse to make us happy, our Taker wants us to give up on our spouse entirely. We don't want our spouse to do anything for us, and we certainly don't want to do anything for our spouse. In this state of mind we are emotionally divorced.

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How can couples work their way back to the state of Intimacy once they find themselves trapped in the state of Withdrawal? And once they are back, how can they stay there? The answers to those questions are found in Basic Concepts #7 and #8.

Would you like to learn more? Now that you've read a summary of my basic concepts, you may want to learn more about each of them. If so, go back to the beginning to my first, and most important concept that I created that help couples understand the rise and fall of romantic love. I call it the Love Bank.

The Most Important Emotional Needs

As soon as I realized that a large Love Bank balance triggered the feeling of love, I went to work trying to discover what spouses could do for each other that would make the largest Love Bank deposits. I would ask couples, "What could your spouse do for you that would make you the happiest?" That very question focused on a core issue in marriage -- the issue of care. I could have asked the question, "How would you like your spouse to care for you?" As it turns out, care in marriage is doing what it takes to make each other happy.

When you were married, you and your spouse both promised to care for each other, and you expected that care from each other. You were in love, and you were highly motivated to make each other happy. But it might not have occurred to you at the time that if you didn't care for each other the right way, you might lose your love for each other. And along with your loss of love, you might lose your willingness to care for each other.

At the time, you probably did not know what caring for each other the right way meant. You thought that your commitment to care for each other would be sufficient to sustain your love. Even today, you may still be in the dark as to what it takes to care for each other the right way.

If that's the case, let me explain to you what care in marriage is: To care the right way, you must make large Love Bank deposits. And I've found that the best way to make those deposits is to meet each other's most important emotional needs.

What is an emotional need? It is a craving that, when satisfied, leaves you with a feeling of happiness and contentment, and, when unsatisfied, leaves you with a feeling of unhappiness and frustration. There are probably thousands of emotional needs. A need for birthday parties, peanut butter sandwiches, Monday Night Football, I could go on and on. Some people have some of those needs while others have different needs. If you feel good doing something, or if someone does something for you that makes you feel good, an emotional need has been met.

But not all emotional needs are created equally. When some are met, you may only feel comfortable--they make small Love Bank deposits. There are others, however, that can make you feel downright euphoric. In fact they make you so happy that you're likely to fall in love with the person that meets them. I call those our most important emotional needs because they make the largest Love Bank deposits of all. And those are the very same emotional needs that a husband and wife expect each other to meet in marriage.

By now you can probably see where I'm headed. My first goal when counseling a couple is to help them identify their most important emotional needs. Once those needs are identified, I help them learn to meet those needs for each other. I want them to make the largest deposits possible into each other's Love Banks. If all goes well, they begin making those large deposits and eventually they are in love with each other.

When I first began using this approach to saving marriages, I didn't know what made people the happiest in marriage -- I didn't know what emotional needs would be the most important. So I had to ask hundreds of men and women that question, "What could your spouse do for you that would make you the happiest?"

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As spouses explained what they wanted most, I classified their desires into emotional need categories. And almost all those I interviewed described one or more of only ten emotional needs as being most important to them (admiration, affection, intimate conversation, domestic support, family commitment, financial support, honesty and openness, physical attractiveness, recreational companionship and sexual fulfillment). Very few ever named a most important emotional need that was not included in this list of ten.

I also made a revolutionary discovery that helped me understand why husbands and wives tended not to meet each other's most important emotional needs. Whenever I asked couples to list their needs according to what they needed most, men would list them one way and women the opposite way. Of the 10 emotional needs, the five listed as most important by men were usually the five least important for women, and vice-versa.

What an insight! It is no wonder that husbands and wives have so much difficulty meeting each other's needs: They lack empathy. They are willing to do for each other what they appreciate the most, but it turns out that their efforts are misdirected. What they appreciate the most, their spouses appreciate the least!

Pay close attention to this next point I am about to make, because it is one of the most misunderstood aspects of my entire program.

Everyone is unique. While men on average pick a particular set of five emotional needs as their most important and women on average pick another set of five, any given man or woman can and do pick various combinations of the ten. So even though I know the most important emotional needs of the average man and woman, I don't know the emotional needs of any particular husband or wife.

I'm in the business of trying to save all marriages, not just average marriages, so I encourage each couple to ignore what I say about average male and female needs and identify those that are unique to them. That way each spouse's list of the most important emotional needs reflects what he or she appreciates the most. When they meet those needs for each other, they create the greatest happiness, and trigger a mutual feeling of love.

These conclusions are reflected in my book *His Needs, Her Needs* where I explain how couples build romantic love by learning how to meet each other's most important emotional needs. Readers are encouraged to identify these needs by using the Emotional Needs Questionnaire that I provide at the back of the book. Then I encourage them to become experts at meeting those needs. This questionnaire is also available to you on this website. Just click, Emotional Needs Questionnaire, to discover the most important emotional needs for you and your spouse. Be sure to print two copies so you and your spouse each have one.

Before you fill out the questionnaire read a short description of each need that I've provided for you so that you will be accurate in the choices you make.

- Affection
- Sexual Fulfillment
- Intimate Conversation
- Recreational Companionship
- Honesty and Openness
- Physical Attractiveness
- Financial Support
- Domestic Support
- Family Commitment
- Admiration

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Once you have identified each other's most important emotional needs, your next step is to learn how to meet them. I've written several Q&A columns to help you achieve that objective. Listed below are some of those columns.

Affection

How to Meet the Need for Affection

Sexual Fulfillment

How to Meet the Need for Sexual Fulfillment

Changing a Willingness to Make Love into a Desire to Make Love

How to Overcome Pain During Intercourse?

How to Overcome Sexual Aversion?

What to Do When Your Spouse Has an Addiction to Pornography

Conversation

What to do When Your Conversation Becomes Boring and Unpleasant

Recreational Companionship

Why Should a Couple Be Together When They Are the Happiest?(Part 1)

What to Do When Your Recreational Companionship Becomes Boring and Unpleasant (Part 1)

What to Do When Your Recreational Companionship Becomes Boring and Unpleasant (Part 2)

Before we leave the very important topic of how to make Love Bank deposits, I want you to understand how important it is for you to schedule enough time to meet each other's most important emotional needs. You simply will not do a very good job making each other happy while doing something else or in your spare time--you need to schedule quality time each week to give each other your undivided attention. I make this crucial point in the Policy of Undivided Attention.

Related information continued on next page…

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It's good to understand our *different* needs. (William F. Harley)

Men's Needs:
- **Sexual fulfillment**
- **Recreational companionship**
- **An attractive wife**
- **A peaceful, quiet home**
- **Admiration**

Women's Needs:
- **Affection** (1 Cor. 7:3-5)
- **Conversation** (Eph. 4:29)
- **Openness and Honesty** (Eph. 4:25, 15; also Prov. 24:26)
- **Financial Support** (1 Tim. 5:8)
- **Commitment to Family** (Eph. 6:4)

Communication is the Key: Practical Recommendations (Dr. Dennis Borg)

*** Have a daily time to talk (Eccles. 3:7)**

*** Timing and Setting are Important**

*** Give Undivided Attention**

*** Really Listen (Jas. 1:19: 1. with ears, 2. with eyes, 3. with heart)**

*** Pay attention to listening signals**

*** Avoid interruptions**

*** Give sympathy, not solutions (Prov. 16:24, 1 Pet. 3:8)**

*** Respond first, Comment second**

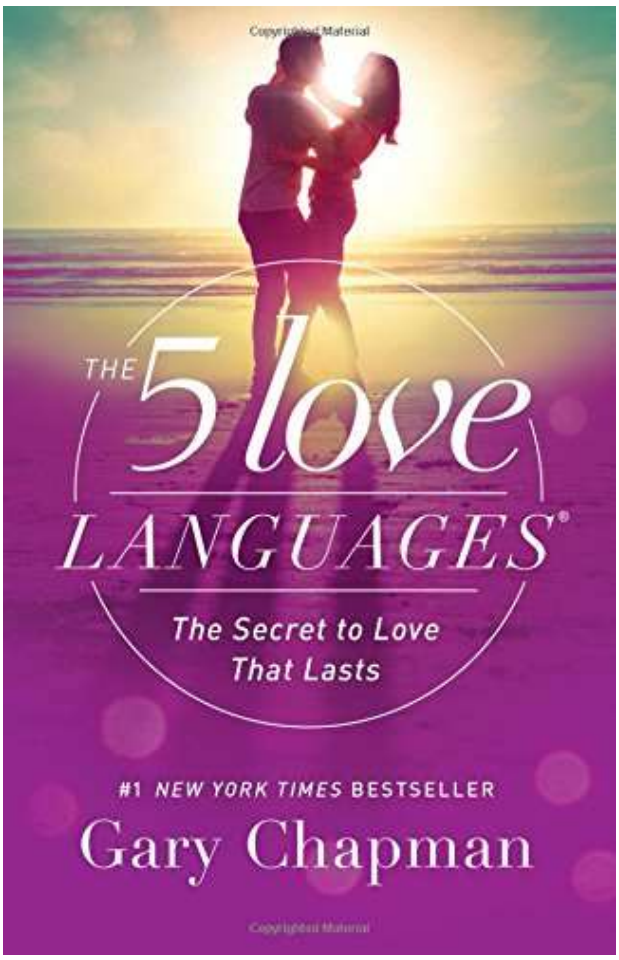
***See also*: The Five Love Languages**

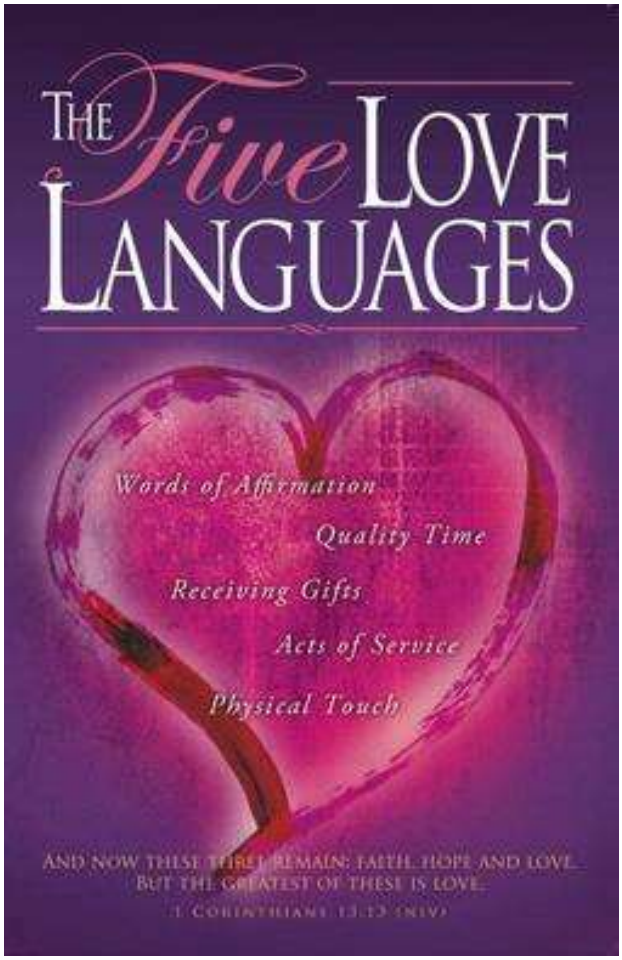
***Return to*: Practical Christianity**

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The Five Love Languages

http://www.5lovelanguages.com/





Wikipedia

https://en.wikipedia.org/wiki/The_Five_Love_Languages

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Understanding the Five Languages of Love

https://www.focusonthefamily.com/marriage/communication-and-conflict/learn-to-speak-your-spouses-love-language/understanding-the-five-love-languages

Excerpt:

My conclusion after many years of marriage counseling is that there are five emotional love languages — five ways that people speak and understand emotional love.

Words of affirmation

One way to express love emotionally is to use words that build up. Solomon, author of ancient Hebrew Wisdom Literature, wrote, "The tongue has the power of life and death" (Proverbs 18:21, NIV). Many couples have never learned the tremendous power of verbally affirming each other.

Verbal compliments, or words of appreciation, are powerful communicators of love. They are best expressed in simple, straightforward statements of affirmation, such as:

"You look sharp in that suit."

"Do you ever look incredible in that dress! Wow!"

"I really like how you're always on time to pick me up at work."

"You can always make me laugh."

Words of affirmation are one of the five basic love languages. Within that language, however, there are many dialects. All of the dialects have in common the use of words to affirm one's spouse. Psychologist William James said that possibly the deepest human need is the need to feel appreciated. Words of affirmation will meet that need in many individuals.

Quality time

By "quality time," I mean giving someone your undivided attention. I don't mean sitting on the couch watching television together. When you spend time that way, Netflix or HBO has your attention — not your spouse. What I mean is sitting on the couch with the TV off, looking at each other and talking, devices put away, giving each other your undivided attention. It means taking a walk, just the two of you, or going out to eat and looking at each other and talking.

Time is a precious commodity. We all have multiple demands on our time, yet each of us has the exact same hours in a day. We can make the most of those hours by committing some of them to our spouse. If your mate's primary love language is quality time, she simply wants you, being with her, spending time.

Receiving gifts

Almost everything ever written on the subject of love indicates that at the heart of love is the spirit of giving. All five love languages challenge us to give to our spouse, but for some, receiving gifts, visible symbols of love, speaks the loudest.

A gift is something you can hold in your hand and say, "Look, he was thinking of me," or, "She remembered me." You must be thinking of someone to give him or her a gift. The gift itself is a symbol of that thought. It doesn't matter whether it costs money. What is important is that you thought of him or her.

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And it is not the thought implanted only in the mind that counts but the thought expressed in actually securing the gift and giving it as the expression of love.

But what of the person who says, "I'm not a gift giver. I didn't receive many gifts growing up. I never learned how to select gifts. It doesn't come naturally for me." Congratulations, you have just made the first discovery in becoming a great lover. You and your spouse speak different love languages. Now that you have made that discovery, get on with the business of learning your second language. If your spouse's primary love language is receiving gifts, you can become a proficient gift giver. In fact, it is one of the easiest love languages to learn.

Acts of service

Michelle's primary love language was what I call "acts of service." By acts of service, I mean doing things you know your spouse would like you to do. You seek to please her by serving her, to express your love for her by doing things for her.

Consider actions such as cooking a meal, setting a table, emptying the dishwasher, vacuuming, changing the baby's diaper, picking up a prescription, keeping the car in operating condition — they are all acts of service. They require thought, planning, time, effort and energy. If done with a positive spirit, they are indeed expressions of love.

A willingness to examine and change stereotypes is necessary in order to express love more effectively. Remember, there are no rewards for maintaining stereotypes, but there are tremendous benefits to meeting the emotional needs of your spouse. If your spouse's love language is acts of service, then "actions speak louder than words."

Physical touch

We have long known that physical touch is a way of communicating emotional love. Numerous research projects in the area of child development have made that conclusion: Babies who are held, stroked and kissed develop a healthier emotional life than those who are left for long periods of time without physical contact.

Physical touch is also a powerful vehicle for communicating marital love. Holding hands, kissing, embracing and sexual intercourse are all ways of communicating emotional love to one's spouse. For some individuals, physical touch is their primary love language. Without it, they feel unloved. With it, their emotional tank is filled, and they feel secure in the love of their spouse.

Implicit love touches require little time but much thought, especially if physical touch is not your primary love language and if you did not grow up in a "touching family." Sitting close to each other as you watch your favorite television program requires no additional time but may communicate your love loudly. Touching your spouse as you walk through the room where he is sitting takes only a moment. Touching each other when you leave the house and again when you return may involve only a brief kiss or hug but will speak volumes to your spouse.

Once you discover that physical touch is the primary love language of your spouse, you are limited only by your imagination on ways to express love.

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"The Five Love Languages" by Gary Chapman

https://www.thespruce.com/five-love-languages-by-gary-chapman-2300513

Excerpt:

Dr. Gary Chapman is a Christian counselor and the author of *The Five Love Languages.* He writes about the importance of being able to express love to your spouse in a way that your spouse can understand. He calls this a type of communicating through the use of five "love languages."

Here is a brief summary of the five emotional love languages according to Chapman:

Words of Affirmation

This is when you say how nice your spouse looks, or how great the dinner tasted. This involves showing love through the use of verbally affirming statements toward your partner. These words will also build your mate's self-image and confidence.

Quality Time

Some spouses believe that being together, doing things together and focusing in on one another is the best way to show love. This includes emotional engagement in each other during whatever activity you may be doing together, even if it is just "hanging out." If this is your partner's love language, turn off the TV, ignore your cell phone and give one another some undivided attention.

Receiving Gifts

It is universal in human cultures to give gifts. They don't have to be expensive to send a powerful message of love. Spouses who forget a birthday or anniversary or who never give gifts to someone who truly enjoys gift giving will find themselves with a spouse who feels neglected and unloved.

This is not about materialism, it is about knowing that you are on someone's mind even when you are not together. Here is where the thought definitely counts!

Acts of Service

This is about how you can best do something for your spouse will require time and creativity. These acts of service like vacuuming, shoveling the snow, hanging a bird feeder, planting a garden, etc., need to be done with joy in order to be perceived as a gift of love.

For people who value acts of service, "actions speak louder than words" is their mantra.

Physical Touch

These people place a lot of importance on physical affection and touch. Not necessarily sex per se, but hugs, hand holding, an impromptu massage and so on. This physical contact is very reassuring and meaningful to someone with this love language.

Determining Your Own Love Language

Since you probably have been speaking what you need all along, you can discover your own love language by asking yourself these questions:

- How do I express love to others?
- What do I complain about the most?
- What do I request most often?

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However, speaking in your partner's love language will most likely not be natural for you. Dr. Chapman cautions in his book, "We're not talking comfort. We're talking love. Love is something we do for someone else. So often couples love one another but they aren't connecting. They are sincere, but sincerity isn't enough." We must step out of our comfort zone meet each other's emotional needs.

Emotional Experiences

Dr. Chapman reports that the number one emotional experience people have is feeling the presence of God in their lives. The emotional high of falling in love is the second highest emotional experience that people reportedly have.

Therefore, it can be quite difficult to try and talk some sense into someone who is in the midst of falling in love. In fact, Dr. Chapman believes that obsessive love can render people mentally incompetent. He writes, "There's not much difference between being in love and being insane." Humans place a critical importance of having love in their lives, particularly the love that a romantic relationship brings.

Fading Tingle and Empty Love Tanks

After the first or second year of marriage, when the initial "tingle" is starting to fade, many couples find that their "love tanks" are empty. They may have been expressing love for their spouse, but in reality, they may have been speaking a different love language. The best way to fill your spouse's love tank is to *express love in their love language*.

Each of us has a primary love language. Usually, couples do not have the same love language.

Tank Check

Dr. Chapman recommends that you have a "Tank Check" 3 nights a week for 3 weeks. Ask one another "How is your love tank tonight?" If, on a scale from zero to ten, it is less than 10, then ask "What can I do to help fill it?" Then do it to the best of your ability.

Although the love language concept has not been scientifically proven, it makes a good amount of sense. The key is to remember to use this knowledge to be better at loving your partner. Because both loving and being loved so critical in our lives learning about each individual's "love language" can bring us closer to achieving this goal.

Dr. Gary Chapman Explains The 5 Love Languages

https://verilymag.com/2013/04/dr-gary-chapman-explains-the-5-love-languages

Excerpt:

What are the 5 Love Languages?

1. Words of Affirmation: Actions don't always speak louder than words. If this is your love language, unsolicited compliments mean the world to you. Hearing the words, "I love you," are important—hearing the reasons behind that love sends your spirits skyward. Insults can leave you shattered and are not easily forgotten.

2. Quality Time: In the vernacular of Quality Time, nothing says, "I love you," like full, undivided attention. Being there for this type of person is critical, but really being there—with the TV off, fork and knife down, and all chores and tasks on standby—makes your significant other feel truly special and loved. Distractions, postponed dates, or the failure to listen can be especially hurtful.

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3. Receiving Gifts: Don't mistake this love language for materialism; the receiver of gifts thrives on the love, thoughtfulness, and effort behind the gift. If you speak this language, the perfect gift or gesture shows that you are known, you are cared for, and you are prized above whatever was sacrificed to bring the gift to you. A missed birthday, anniversary, or a hasty, thoughtless gift would be disastrous—so would the absence of everyday gestures.

4. Acts of Service: Can vacuuming the floors really be an expression of love? Absolutely! Anything you do to ease the burden of responsibilities weighing on an "Acts of Service" person will speak volumes. The words he or she most wants to hear: "Let me do that for you." Laziness, broken commitments, and making more work for them tell speakers of this language their feelings don't matter.

5. Physical Touch: This language isn't all about the bedroom. A person whose primary language is Physical Touch is, not surprisingly, very touchy. Hugs, pats on the back, holding hands, and thoughtful touches on the arm, shoulder, or face—they can all be ways to show excitement, concern, care, and love. Physical presence and accessibility are crucial, while neglect or abuse can be unforgivable and destructive.

What inspired you to write a book on this subject?

During my early years of counseling it was obvious to me that couples were missing each other when one would say, "I feel like he/she doesn't love me." And the other would say, "I don't know what else to do. I try to show her that I love her." I heard this pattern over and over again. So, I went through 12 years of notes that I had made when counseling couples and asked the question: When someone said, I feel like my spouse doesn't love me, what did they want? What were they complaining about? Their answers fell into 5 categories. I later called them the 5 love languages.

Who benefits from understanding the 5 Love Languages?

In all my years of counseling, speaking, and writing about the 5 love languages, I've found that everyone benefits when they begin to apply them in all their relationships; obviously people are at different levels and depending on the current condition of their relationship most find they see an immediate response.

If I am unmarried, but in a romantic relationship with someone who has an opposite love language, should I jump ship and find someone who shares the same love language?

Rarely do couples share the same love language. I don't recommend giving up on a relationship because of this difference, however, it can create an atmosphere of frustration when you think you are doing a good job at expressing your love and yet the other person is not feeling loved. If you don't understand the love language concept, then you really "don't know what else to do." If however, you understand that they speak a different language, then you can learn to speak that language.

Here is an example:

One husband said,

"I mow the grass every Saturday after I wash the car. I vacuum every Thursday night. I do the dishes at least four nights a week. I help her with the laundry. I do all of this and she says that she 'does not feel loved.' I don't know what else to do."

Her response was,

"He is right. He is a hard working man." Then she began to cry and said, "But we don't ever talk. We haven't talked in thirty years." She is dying for 'Quality Time' while he is speaking 'Acts of Service.'

Both are frustrated. When he finally got the picture he said, "Why didn't someone tell me this thirty years ago. I could have been sitting on the couch and talking to her instead of doing all this stuff." We can all learn to speak someone's love language.

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How do I communicate what my love language is to others?

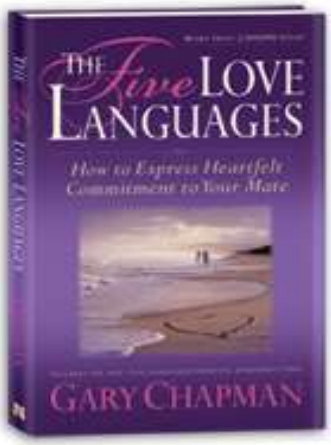
I highly recommend taking the love languages profile in the back of the book or at the website, www.5lovelanguages.com. After taking the profile then share your results with your loved one(s) so they can know specifically what makes you feel loved and I recommend you encourage them to do the same.

The Five Love Languages Quiz

http://www.the-relationship-coach.com/relationship-quizzes.html

Excerpt:

""*The Five Love Languages Quiz* is a love test written by LJ - The Relationshp Coach - and based around the five love languages coined by Gary Chapman in *The Five Love Languages*.



This is one of those relationship quizzes that will prove its' weight in gold. You will discover your primary an secondary love languages.

By encouraging your partner or boyfriend to also do *The Five Love Languages Quiz* you will also gain extremely valuable insight into learning how to speak the language of love most effectively to them in a way that they understand and really treasure.

I hope you enjoy the *Five Love Languages Quiz*.

LJ

"Many marriages would be better if the husband and the wife clearly understood that they are on the same side."

~ Zig Ziglar (1926-), American author, salesperson & motivational speaker

Sometimes it can seem like the person we love most in this world is also our greatest frustration... like we're playing on different teams or actually *trying* to hurt each other. In actual fact, however, we're longing for closeness and love, but just can't seem to pull things together.

Instead of believing that we're on different "sides", let's just learn to celebrate our differences. Let's stop trying to make our partner more like us, and instead seek to enjoy and appreciate those differences and quirky things that we fell in love with in the first place.

The Five Love Languages Quiz does just that. It helps you understand the ways you most understand receiving love. This is valuable info for your partner. Why not both do this test and then share results with one another!

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So, grab a pen and piece of paper. Read each of *The Five Love Language Quiz* questions with your boyfriend, partner or husband in mind (or if you haven't found that special someone yet, then just imagine you have).

The Five Love Languages Quiz

Write down the numbers 1-36 on a blank page - each number corresponds to that numbered question. Then, read each question and give it a score out of 5 according to the following scale:

5 = Extremely True
4 = Very True
3 = True
2 = No Very True
1 = Not At All True

(1) It makes me so happy when the cards I receive from you are filled with thoughtful and loving words that you have written yourself

(2) I really love the little things you do around the house to help me

(3) I love to receive hugs from you

(4) Hugs are such simple things, but they mean so much to me in my love relationship

(5) Spending time together just enjoying each other is an important way in which I feel loved

(6) I really feel loved when you tell me that you think I look attractive/handsome

(7) I feel really loved when you put yourself out for me

(8) I feel loved when you buy me little gifts

(9) I feel so loved when you say little things to encourage me

(10) I feel loved when you turn your mobile phone off and we can just enjoy each other

(11) I love it when you tell me how much you appreciate the everyday things I do

(12) I really enjoy it when you touch me on the arm affectionately

(13) I feel very special when you surprise me with flowers

(14) I feel so loved by the thoughtful things you do for me

(15) It's great to go out to a concert, for a meal or a walk… just where we can enjoy each other

(16) I love it when you make me breakfast

(17) Holding hands together is really important to me

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(18) I feel loved when we have great conversations together

(19) The gifts you give me are very special to me

(20) It doesn't so much matter what we do, as long as we do it together

(21) Helping me do things makes me feel really loved

(22) I feel so loved when you give me your undivided attention

(23) I think that receiving gifts is a very important part of a loving relationship

(24) I really love when we can just talk and laugh together

(25) I really love it when you compliment me

(26) I really feel loved when you cook me a special romantic dinner

(27) I feel so loved when you spontaneously give me kisses

(28) Sitting close together with you makes me feel more loved than if we sat apart

(29) I feel so special when you buy me things you know I'd like

(30) I feel so loved when you write me little love notes

(31) Receiving tangible gifts from you make me feel loved

(32) I really appreciate and feel loved when you do little things that you know I don't enjoy doing

(33) Receiving presents are among my favourite things

(34) I feel so much closer when we touch more often

(35) Just calling me on the phone just to tell me you're thinking of me is really important to me

(36) The thing I'd most like you to do for my birthday would be to:

A. Take the day off work and organise to do something special together
B. Write me an original poem about how you feel about me
C. Buy me a special gift that you know I would really enjoy
D. Make me a special three course meal and organise to do some of my least favourite chores for the week
E. Make me 100 "hugs and kisses" coupons that are redeemable wherever and whenever I want

STOP... Don't go past this point in *The Five Love Langauges Quiz* until you've graded each of the above questions with a score from 1-5 !!!

Don't cheat, as you want to get the most out of *The Five Love Languages Quiz*.

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The Five Love Languages Quiz Calculations...

Now add up the following to get your *Five Love Language Quiz* results:

1) Add together: 1, 6, 9, 11, 25, 30, 35 & 36B = /40

2) Add together: 2, 7, 14, 16, 21, 26, 32 & 36D = /40

3) Add together: 3, 4, 12, 17, 27, 28, 34 & 36E = /40

4) Add together: 5, 10, 15, 18, 20, 22, 24 & 36A = /40

5) Add together: 8, 13, 19, 23, 29, 31, 33, 36C = /40

The Five Love Languages Quiz Results...

1) = Words of Affirmation
You feel extremely loved when your partner compliments you on the way you look or on the things you have done. You love their encouragement and verbal support and save their cards and love notes as some of your most precious items. You are always filled with such love when you receive a card they've written that expresses their heartfelt love for you in their own litle way, little poems they might write, or if they ring you spontaneously during the day to say they love you.

2) = Acts of Service
You feel so loved when your partner does little things to help you. You always notice when they are thoughtful and put themself out to assist you, even if you could do those things yourself. There is such a sense of love and thankfulness you feel when they do this.

3) = Physical Touch
You feel especially loved when your partner touches you in loving ways. Whether it's a spontaneous kiss, playful cuddle, or gentle, loving touch on the arm, you feel that touch convey the love your partner feels. You don't understand why people would prefer to sit far apart on different chairs or couches, when they could be touching or in each other's arms. When walking together, you really enjoy your partner reaching out to hold your hand, and you'd never say no to them giving you a massage.

4) = Quality Time
There's nothing that makes your feel more loved than spending quality one-on-one time with the person you love. Great conversation and eye contact, flowing conversation, laughter and just *being* together. While fancy gifts and kindly spoken words are nice, you'd trade them any day for uninterrupted "together"

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time. You love it when your partner's mobile phone is turned off or they sacrifice other important activities to spend time with you. Whether it's fancy restaurant or just cuddling up on the couch to watch a movie and laugh about it together, you're happiest when you can share experiences together.

5) = Gift Giving
There's nothing better than receiving a thoughtful gift to make you feel loved in a relationship. Whether it's a single flower or something much more expenisive, you love being fussed over, spoilt and thought of. The fact that your partner thought to give you something then organised it is very meaningful to you.

I hope you've enjoyed doing *The Five Love Languages Quiz*.

Why not start putting your findings to practice right away! Check out How To Be Romantic. This is a great article that gives you romantic ideas and suggestions under each of the love language headings. Once you know your partner's love language (after they do *The Five Love Languages Quiz* themself), then you'll have all the info you need to really "WOW" them and make them feel even more loved and appreciated

Return from The Five Love Languages Quiz to Relationship Quizzes

Return from The Five Love Languages Quiz to The Relationship Coach Home Page

The 5 Love Languages, 7 Days, 1 Couple
https://www.webmd.com/sex-relationships/features/the-five-love-languages-tested#1
The best-selling relationship advice book gets put to the test.

The Quintessential Love Language Quiz! 30 Questions (Online/ Interactive)
https://www.proprofs.com/quiz-school/story.php?title=whats-your-love-langugae

See also: **Marriage Builders: His Needs, Her Needs**

Return to: **Practical Christianity**

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Forgiveness

C. FitzSimons Allison's Kitten Story

http://www.mbird.com/2010/04/c-fitzsimons-allisons-kitten-story/

Excerpt:

From 1962's *Fear Love and Worship:*



"One reason for the joy in heaven over a sinner's repentance is the unique power which comes with forgiveness. The repentant sinner, having been forgiven and having been taken back like the Prodigal Son, learns a lesson of love that the righteous do not know. On his return the Prodigal knows the power of the father's love much better than he did before he left. This curious and alarming spiritual fact, that a forgiven sinner has experienced a measure of God's love he did not know before he sinned, has upset many people…From the very beginning this fact led some to ask St. Paul, 'Then should we sin that grace may abound?' Of course not, but the alarming quality of this part of the Gospel has led the principle of forgiveness to be denied and the consequent power lost… Christ's burden is light and his yoke is easy only when we ourselves are carried by his forgiveness.

"A sergeant told a grim joke to his trainees during the Second World War, which shows the real flaw in the Pharisaic understanding of Christianity. a man stopped on a dirt road to help get another man's car our of the ditch. The latter was beginning to harness two small furry kittens to the bumper of this huge car when he was asked, 'Mister, you aren't going to try to get those kittens to pull that car out of the ditch, are you?' His reply was, 'Why not? I've got a whip.' The lash of the Law is used in similar spiritual situations. Without the principle of forgiveness our conscience acquires a quality of cruelty that makes the Gospel of Christ anything but the Good News.



"It is perfectly incredible how the unmistakably clear and simple fact of God's forgiveness of sinners has been so frequently denied throughout the history of Christianity. There is a story of a clergyman who had an argument with a vestryman about whether a woman of bad reputation should be made welcome in the church. Finally the minister said, 'Well, didn't the Lord forgive the woman taken in adultery?' 'Yes,' replied the old gentleman, 'but I don't think any more of him for having done it.' …the resistance is always so great that every age needs to discover anew the experience and power of God's free forgiveness which is continually available to all. We can generally assume, regardless of our tradition, that we have not been adequately 'let in on' this part of the Good News."

Walking in Forgiveness

http://www.focusonthefamily.com/lifechallenges/relationship-challenges/learning-to-forgive-others/walking-in-forgiveness

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What Is Forgiveness?

https://www.jw.org/en/bible-teachings/questions/what-is-forgiveness/

The Bible's answer

Forgiveness is the act of pardoning an offender. In the Bible, the Greek word translated "forgiveness" literally means "to let go," as when a person does not demand payment for a debt. Jesus used this comparison when he taught his followers to pray: "Forgive us our sins, for we ourselves also forgive everyone who is in debt to us." (Luke 11:4) Likewise, in his parable of the unmerciful slave, Jesus equated forgiveness with canceling a debt.—Matthew 18:23-35.

We forgive others when we let go of resentment and give up any claim to be compensated for the hurt or loss we have suffered. The Bible teaches that unselfish love is the basis for true forgiveness, since love "does not keep account of the injury."—1 Corinthians 13:4, 5.

What forgiveness does not mean

- **Condoning the offense.** The Bible actually condemns those who claim that bad actions are harmless or acceptable.—Isaiah 5:20.
- **Pretending that the offense never happened**. God forgave King David of serious sins, but he did not shield David from the consequences of his actions. God even had David's sins recorded so that they are remembered today.—2 Samuel 12:9-13.
- **Allowing others to take advantage of you**. Suppose, for example, that you loan money to someone, but he wastes it and then cannot repay you as he had promised. He is very sorry and apologizes to you. You could choose to forgive him by not harboring resentment, not rehashing the matter with him continually, and perhaps even canceling the debt altogether. However, you might also choose not to loan him any more money.—Psalm 37:21; Proverbs 14:15; 22:3; Galatians 6:7.

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- **Pardoning with no valid basis.** God does not forgive people who are guilty of willful, malicious sin and who refuse to acknowledge their mistakes, change their ways, and apologize to those whom they have hurt. (Proverbs 28:13; Acts 26:20; Hebrews 10:26) Such unrepentant ones become God's enemies, and he does not require us to forgive those whom he has not forgiven.—Psalm 139:21, 22.

What if you are the victim of cruel mistreatment by someone who refuses to apologize or even admit to what he has done? The Bible advises: "Let go of anger and abandon rage." (Psalm 37:8) While not excusing the error, you can refuse to be consumed with anger. Trust that God will bring the person to account. (Hebrews 10:30, 31) You can also take comfort in knowing that God will bring a time when we will no longer feel the deep pain or hurt that may burden us now.—Isaiah 65:17; Revelation 21:4.

- "Forgiving" every perceived slight. Sometimes, rather than pardoning a so-called offender, we may need to admit that we had no valid cause for being offended in the first place. The Bible says: "Do not be quick to take offense, for the taking of offense is the mark of a fool."—Ecclesiastes 7:9, footnote.

How to forgive someone

1. **Remember what forgiveness involves. You** are not condoning the wrong or acting as if it never happened—you are simply letting it go.
2. **Recognize the benefits of forgiving**. Letting go of anger and resentment can help you to keep calm, improve your health, and increase your happiness. (Proverbs 14:30; Matthew 5:9) Even more important, forgiving others is a key to receiving God's forgiveness for your own sins.—Matthew 6:14, 15.
3. **Be empathetic.** All of us are imperfect. (James 3:2) Just as we appreciate being forgiven, we should likewise forgive the mistakes of others.—Matthew 7:12.
4. **Be reasonable**. When we have a minor cause for complaint, we can apply the Bible's counsel: "Continue putting up with one another."—Colossians 3:13.
5. **Act quickly.** Work to forgive as soon as you can rather than letting your anger fester.—Ephesians 4:26, 27.

Note: Above excerpt is from a Jehovah's Witness website…while not condoning their foundational theology, we think this is a good article, nevertheless.

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Forgive One Another

STUDY / DISCUSSION GUIDE

MAIN TEXT: Ephesians 4:32

A corresponding sermon video: https://www.youtube.com/watch?v=2WRINaOUTHk
Fellowship Alliance Chapel 10/05-06/2019 Services [select time] (Skip music and start at sermon)

SUMMARY: We will look into forgiving one another. In the Christian life, we get, give, and live forgiveness.

OTHER THOUGHTS

Read Luke 7:36-50 and meditate on God's forgiveness provided for you and His love for you.

GETTING STARTED

Watch the video and answer the following question below:
Discussion Video: https://www.youtube.com/watch?v=D76taO603h4

Question: Is forgiveness a choice regardless of feeling, or a feeling that leads to a choice? Explain.

DISCUSSING THE WORD

Read Ephesians 4:32. According to this passage, how are we to forgive others?

What is so significant about the phrase "as God in Christ forgave you."? Read Matthew 18:21-35. How does this story make it's point?

What are we giving up when we forgive others? How does this remind you of what Jesus did for you? How does forgiveness become an easier choice to make when you remember this?

What makes forgiveness so essential in relationships?

RESPONDING TO GOD

Why is Paul's instruction important for the church body?

Write on a piece of paper a person that you need to forgive (or someone that you know that needs to experience God's forgiveness). You don't need to share this with anyone. Then take time to pray silently for a minute to God for this person.

***Return to*: Practical Christianity** ***See also in the "One Another" series*: Carry One Another**

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Fasting

FASTING by Scot McKnight (Review) (2009)
http://englewoodreview.org/featured-fasting-by-scot-mcknight-vol-2-6/

Excerpt:

Just in time for the season of Lent, which starts on Ash Wednesday (this year February 25), Thomas Nelson has just released the newest book in its "Ancient Practices" series: *Fasting* by Scot McKnight. This volume offers both a deeply rooted theological case for fasting and a firm caution against the dangers that fasting poses to one's health, if done excessively or without an understanding of how the human body works.

Here at Englewood Christian Church, the only practice we have of fasting is to fast during the day on Good Friday, a fast which we promptly defame with our gigantic potluck dinner that follows our evening prayer service. I've tried fasting on my own a few times, particularly on retreats, but to paraphrase G.K. Chesterton, fasting is a practice that I've found difficult and therefore one that I've pretty much left untried. I recognize the biblical and historical significance of fasting, but have never really been part of a church community that valued fasting as a significant practice.

It seems to me that at least part of our hesitancy toward fasting here at Englewood is the ways that we've seen fasting being done in theologically appalling ways. At the book's outset, McKnight names one such erroneous and detrimental way that fasting is practiced, to which he will frequently return over the course of the book: viz., fasting in order to produce results. Such a practice of fasting, which McKnight calls an instrumental view of fasting, is not a healthy spiritual discipline, but rather a "manipulative device." McKnight argues instead that fasting is a responsive practice, saying that fasting is a body's natural response to grief. He does not deny that sometimes results do come from fasting, but he is adamant that for the people of God, the *why* of fasting should be a response to grief and not a means to an end – however good that end might seem. McKnight is also careful to point out that avoiding chocolate, coffee, television or some other enjoyable habit for Lent can be helpful as a sort of abstinence, but should *not* be called fasting.

Throughout this book, McKnight's approach to fasting is to examine it as a historical practice of the Church, and even more as a practice of the people of God that began in the Israelite people before the time of Christ's earthly ministry. One of the things that I deeply appreciate about McKnight's historical approach here is that he makes a seamless transition between the history of Israel and church history. In the first chapter, McKnight notes that fasting is a bodily practice and that many of our problems with fasting – both in not doing it and how it is done when we practice it – stem from our misconceptions of the body. Although in Western culture, we are inclined toward a dualism that severs the body and soul (or spirit). McKnight argues convincingly that we are biblically to understand the person as an "organic unity." He goes on to elaborate some destructive ways that we come to view our bodies as a result of making a sharp body/soul distinction: "a monster to be conquered," "a celebrity to be glorified," etc. He concludes this chapter by concisely stating his understanding of fasting:

[A] unified perception of body, soul, spirit, and mind creates a spirituality that includes the body. For this kind of body image, fasting is natural. Fasting is the body talking what the spirit yearns, what the soul longs for, and what the mind knows to be true. It is body talk – not the body simply talking for the spirit, for the mind or for the soul in some symbolic way, but for the person, the whole person, to express himself or herself completely (11).

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The bulk of this book is spent on examining the variety of contexts in which fasting has been practiced throughout Scripture and church history. The first such context is that of "body talk," and here McKnight emphasizes again that fasting should be a response to a "grievous sacred moment," a way of communicating (or "talking") our grief through our whole person. The next context is that of "body turning," which McKnight notes is the most common form of fasting in the scriptures (24). Fasting in this context is a practice of repentance, individual and corporate. He notes here practices of fasting during Lent, during times when God seems absent, at times when we realize our complicity, and at the time of conversion and baptism. Two more contexts in which fasting occurs are those of "body plea," when fasting accompanies our prayers, and "body grief." Fasting has also been practiced throughout the history of God's people as a regular (often weekly) practice of "body discipline." Such routine, stationary fasts come in response to grief that is rooted in "consciousness of sin, consciousness of weakness, the need for God's empowering grace, the desire to cut back in life in order to find our center, and a yearning to grow morally in love and holiness" (64). He is quick to emphasize however that excessive body discipline can become "body battle," which is rooted in the "monster to be conquered" variety of dualism and is very unhealthy. Another context of the church's fasting is to remember seasons of the Christian year, particularly Lent and the Holy Week leading up to Easter. Perhaps the most striking context in which McKnight examines the practice of fasting – particularly for churches in urban places like Englewood – is that of "body poverty": i.e., as a response of grief to the injustices that occur around us. McKnight points out that fasting in this context should often be accompanied by the twin practices of generosity (given what we would have eaten in food to those who need it) and solidarity. The final two contexts in which McKnight examines fasting are as a form of worship or "body contact" – which comes as a grievous response to the realization of "the superficiality of [our] intimacy with God" (113) – and fasting as "body hope," a response to the deep longing for the full realization of God's kingdom.

The second part of this book is much shorter than the first and in it, McKnight looks at the problems with the ways in which we practice fasting (e.g., manipulation, cheating, legalism, hypocrisy, etc.) and the benefits of fasting (a very brief chapter with strong emphasis on the fact that we should not fast in order to receive these benefits). The book concludes with a chapter on the effects of fasting on one's body. I have read a few other books on fasting in the life of the church, and I've never seen another chapter like this one that pleads with the reader to understand how fasting works physiologically and to practice fasting with extreme caution. Indeed, this chapter is a refreshing one because it reminds us that God created us as beings with an organic unity of body, mind, soul and spirit and that one way of understanding the shalom that God intends is in terms of health in the most holistic sense. With God's shalom in mind, McKnight firmly warns us that fasting, if not done properly, can cause great damage to ourselves – and thus indirectly to others with whom we are in relationships – and possibly even death.

Fasting is a rich book that seeks to understand the practice of fasting in the contexts of Christian theology and of the history of God's people. I hope and pray that Englewood and other churches will read this book – perhaps during the season of Lent – and consider how fasting can be a part of their community's life together. Ultimately, fasting is primarily a practice of the church, and when I or anyone else undertake fasting as an individual practice, we are at a much greater risk of falling into one of the unhealthy patterns of fasting that McKnight names here.

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Prayer

Since prayer is an integral part of the praxis of The Gospel and evangelism, it was decided to add at least a short section on the topic.

How to Pray

http://christianity.stackexchange.com/questions/2157/to-whom-should-we-pray-to-the-father-or-the-son-jesus-or-the-holy-spirit

http://www.bible.ca/ntx-praying-to-jesus.htm

http://www.biblefood.com/prayer.html

Prayer of Salvation (Example prayer to God):

"Father,
I know that I have broken your laws and my sins have separated me from you. I am truly sorry, and now I want to turn away from my past sinful life toward you. Please forgive me, and help me avoid sinning again. I believe that your son, Jesus Christ died for my sins, was resurrected from the dead, is alive, and hears my prayer. I invite Jesus to become the Lord of my life, to rule and reign in my heart from this day forward. Please send your Holy Spirit to help me obey You, and to do Your will for the rest of my life.
In Jesus' name I pray, Amen."

Prayer of Salvation - I've Prayed It; Now What?
If you've prayed this prayer of salvation with true conviction and heart, you are now a follower of Jesus. This is a fact, whether or not you feel any different. Religious systems may have led you to believe that you should feel something - a warm glow, a tingle, or some other mystical experience. The fact is, you may, or you may not. If you have prayed the prayer of salvation and meant it, you are now a follower of Jesus. The Bible tells us that your eternal salvation is secure! "*that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved*" (Romans 10:9).

[Source: http://www.allaboutgod.com/prayer-of-salvation.htm]

http://www.salvationprayer.info/prayer.html

The Jesus Prayer (a Prayer of the Heart)

The Jesus Prayer is very simple:

"Lord Jesus Christ Son of God, have mercy on me a sinner,"

http://www.orthodoxprayer.org/Jesus%20Prayer.html
http://www.goarch.org/ourfaith/ourfaith7104

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http://en.wikipedia.org/wiki/Jesus_Prayer
http://www.copticheritage.org/orthodoxy/tradition_of_the_jesus_prayer

http://gravitycenter.com/practice/breath-prayer/

http://www.peterkreeft.com/topics-more/jesus-prayer.htm

A.C.T.S.

Consider this acronym for prayer "**A.C.T.S.**": **A**doration, **C**onfession, **T**hanksgiving and **S**upplication.

So, ACTS means: Talk to him, telling him how much you love him; confess your sins; thank him for what he has done for you that you could never repay, and pray for supplying the needs of others.

The Lord's Prayer

http://www.jesuschristsavior.net/Prayer.html

Examples of Prayer by Jesus – Learning from the Prayer Life of Jesus

Why did Jesus pray?

One way we can learn to pray is by looking at the prayer life of Jesus. Although the Gospels don't provide a detailed biography of Christ, they do offer captivating glimpses into His prayer life. First, however, it will be helpful to answer the question, "Why did Jesus pray?" This is sometimes puzzling for Christians. After all, if Jesus is God, why did Christ need to pray?

Theologically speaking, there are at least three reasons that Jesus prayed. First, Jesus prayed as an example to his followers. This is an example we continue to learn from, as this article demonstrates. Second, the Incarnation consists of both divine and human natures. From His human nature, it was perfectly natural for a Jewish believer such as Christ to pray. Third, the nature of the Trinity allows for communication between its members. As God the Son, Jesus could pray to God the Father.

Jesus and Prayer

Jesus prayed for others. In Matthew 19:13, we read, "Then little children were brought to Jesus for him to place his hands on them and pray for them." Despite the fact that "the disciples rebuked those who brought them," Jesus said the children should not be hindered "for the kingdom of heaven belongs to such as these" (v. 14). In John 17:9 we read, "I [Jesus] pray for them. I am not praying for the world, but for those you have given Me, for they are Yours." This underscores the need for intercessory prayer.

Jesus prayed with others. Luke 9:28 reads, "[Jesus] took Peter, John and James with Him and went up onto a mountain to pray." Jesus prayed alone, as we'll read below, but He also knew the value of praying with others. Acts 1:14 underscores the importance of Christians praying with one another: "They all joined together constantly in prayer …"

Jesus prayed alone. Luke 5:16 reads, "But Jesus often withdrew to lonely places and prayed." As much as Jesus understood the value of praying with and for others, He also understood the need to pray alone. Psalm 46:10 reads, "Be still, and know that I am God." Sometimes it's important for us to "be still" before God, but the only way to do this, especially in our hectic culture, is to do so alone with God.

Jesus prayed in nature. Psalm 19:1 reads, "The heavens declare the glory of God; the skies proclaim the work of his hands." What better place to commune with our Creator than among the wonders of nature?

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Luke 6:12 says, "One of those days Jesus went out to a mountainside to pray ..." He could have gone to a home, a synagogue or if He were near Jerusalem he could have gone to the temple to pray. But there were times when Jesus made the decision to pray where He was, which often happened to be in nature. We are surrounded by so much that is "man made" that sometimes it's difficult for us to remember that this is not our world, but God's world (Genesis 1:1, Psalm 24:1) full of wonders for us to enjoy.

Jesus could pray as a sprinter or a marathon runner. The Lord's Prayer is full of wisdom, but it is short enough to be easily memorized and serve as an example of a sprint rather than a marathon prayer. But Jesus also knew how to dedicate long periods of time to prayer. As we read in Luke 6:12, Jesus "spent the night praying to God." We, too, need to be able to offer short prayers, as well dedicate long periods of our lives to prayer.

*Jesus prayed regularly.*This insight is gleaned from a passage cited earlier, Luke 5:16: "Jesus often withdrew to lonely places and prayed." The word "often" is not hidden, but makes it obvious that Jesus prayed regularly. Throughout the Gospels whenever we read of Jesus and prayer, it comes up regularly and naturally. It was simply a part of His worldview, integrated into every aspect of Christ's life. Can we say the same about prayer in our life?

*The prayers of Jesus were heartfelt.*Jesus did not pray in a cold, distant manner, but in heartfelt supplication, demonstrating empathy and a genuine love for God. This is demonstrated clearly in John 17, where Jesus prays for Himself, His immediate disciples, as well as for all believers.

*Jesus prayed based on His knowledge of God and His truths.*The prayers of Jesus were based on God's revealed truths and, as such, were in line with a solid biblical worldview. In John 4:24 Jesus said, "God is spirit, and His worshipers must worship in spirit and in truth." He also said, "the truth will set you free" (John 8:32), underscoring the importance of truth in the life of Jesus and, in turn, our lives. Proper prayer requires us to have a truthful understanding of God and what He has revealed to us through His Word.

Jesus taught persistence in prayer. "Then Jesus told his disciples a parable to show them that they should always pray and not give up" (Luke 18:1). The parable Jesus shared is not meant to depict a pestering disciple who finally bugs God enough that He chooses to respond, but about persistence in prayer and waiting on God and His timing.

Jesus knew that not all his prayers would be answered as expected. This is a difficult prayer lesson to learn, but the fact of the matter is that not all our prayers are answered in ways we expect. Even Jesus knew this hard lesson as he cried out to God the Father from Gethsemane (Matthew 26:36-44). Three times Jesus prayed for God to allow an easier path, but Jesus knew, "Yet not as I will, but as You will" (26:39). Unanswered prayer is such a challenge to the Christian life that we'll address the matter in more detail in another article in this series.

As You Will

When Jesus prayed in Gethsemane, "Yet not as I will, but as You will," He offered a tremendous but seemingly simple insight into prayer: God is in charge. As we learn from the prayer life of Jesus – and there is much to learn – we need to keep this overarching principle in mind. A disciple asked Jesus, "Lord, teach us to pray," (Luke 11:1) and in response was taught the Lord's Prayer. But by studying the prayer life of Jesus, we can learn not only the important truths of the Lord's Prayer, but so much more.

Robert Velarde is author of Conversations with C.S. Lewis *(InterVarsity Press),* The Heart of Narnia *(NavPress), and primary author of* The Power of Family Prayer *(National Day of Prayer Task Force). He studied philosophy of religion and apologetics at Denver Seminary and is pursuing graduate studies in philosophy at Southern Evangelical Seminary.*

[1] Unless otherwise noted all Scripture quotations are from the New International Version of the Bible.

[Source: http://www.focusonthefamily.com/faith/faith-in-life/prayer/learning-from-the-prayer-life-of-jesus]

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http://www.prayers-of-jesus.info/

http://www.religioustolerance.org/prayer.htm

10 Verses about the Power of Prayer:

http://www.whatchristianswanttoknow.com/10-awesome-bible-verses-about-the-power-of-prayer/

Prayers for People in Christ to Grow

Exchortations by Jesus and Paul involving prayer:

Matthew 26:41

"Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."

Luke 21:36

Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."

John 17:6-26

6 "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. 7 Now they know that everything you have given me comes from you. 8 For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. 9 I pray for them. I am not praying for the world, but for those you have given me, for they are yours. 10 All I have is yours, and all you have is mine. And glory has come to me through them. 11 I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name—the name you gave me—so that they may be one as we are one. 12 While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

13 "I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. 14 I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. 15 My prayer is not that you take them out of the world but that you protect them from the evil one. 16 They are not of the world, even as I am not of it. 17 Sanctify ? them by the truth; your word is truth. 18 As you sent me into the world, I have sent them into the world. 19 For them I sanctify myself, that they too may be truly sanctified.

20 "My prayer is not for them alone. I pray also for those who will believe in me through their message, 21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. 22 I have given them the glory that you gave me, that they may be one as we are one: 23 I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

24 "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

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25 “Righteous Father, though the world does not know you, I know you, and they know that you have sent me. 26 I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

Acts 26:39

Paul replied, “Short time or long—I pray God that not only you but all who are listening to me today may become what I am, except for these chains.”

2 Corinthians 3:17

7 Now we pray to God that you will not do anything wrong. Not that people will see that we have stood the test but that you will do what is right even though we may seem to have failed.

2 Corinthians 13:8-9

8 For we cannot do anything against the truth, but only for the truth. 9 We are glad whenever we are weak but you are strong; and our prayer is for your perfection

Ephesians 1:15-22

15 For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints, 16 I have not stopped giving thanks for you, remembering you in my prayers. 17 I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. 18 I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, 19 and his incomparably great power for us who believe. That power is like the working of his mighty strength, 20 which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, 21 far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. 22 And God placed all things under his feet and appointed him to be head over everything for the church

Ephesians 3:14-21

14 For this reason I kneel before the Father, 15 from whom his whole family in heaven and on earth derives its name. 16 I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, 17 so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, 18 may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, 19 and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. 20 Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, 21 to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

Philippians 1:9 –12

9 And this is my prayer: that your love may abound more and more in knowledge and depth of insight, 10 so that you may be able to discern what is best and may be pure and blameless until the day of Christ, 11 filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God. 12 Now I want you to know, brothers, that what has happened to me has really served to advance the gospel.

Colossians 1:9-11

We have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God,

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being strengthened with all power according to his glorious might so that you may have great endurance and patience

Colossians 4:12

Epaphras, who is one of you and a servant of Christ Jesus, sends greetings. He is always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured.

1 Thessalonians 3:10-13

10 Night and day we pray most earnestly that we may see you again and supply what is lacking in your faith. Now may the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. 13 May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.

2 Thessalonians 1:11-12

11 With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith. 12 We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

Philemon 1:6

I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ.

1 John 5:16

If anyone sees his brother commit a sin that does not lead to death, he should pray and God will give him life.

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The Proactive Structure of the Lord's Prayer (John Rankin)

https://revjohnrankin.blogspot.com/2018/01/the-proactive-structure-of-lords-prayer.html

Excerpt:

There are four all-defining subjects within the prayer. Here they are, followed by each of the four lines of the prayer from the original Greek:

1. Family – Our Father in the heavens, holy is your Name.
2. Politics – Your kingdom come, your will be done, in heaven and on earth.
3. Economics – Give us today our daily bread, and forgive us our debts as we forgive our debtors.
4. Spiritual Warfare – And do not bring us into temptation, but deliver us from the evil one.

I teach a whole 2-3 hour seminar unpacking this prayer, and go into the reasons why I believe such a translation is accurate. For here, focusing on the clause in question, let me make these observations.

1. The prayer involves a) complete dependency on the goodness of God's kingship, b) calling for his kingdom to come, and thus c) acting in life accordingly.
2. If we do not know how this is the foundation for an overcoming proactive faith (e.g., the letters to the seven churches in Revelation, v. 2:7 and its repetitions), we can easily slip into a passive, defensive mode.
3. So whereas it is folly to seek to oppose the evil one on our own initiatives, it is folly not to take the authority, led by the Spirit, to drive out demons in personal and political contexts, as Jesus commissioned his disciples.
4. When Jesus is led by the Spirit into the testings/temptations of the devil, he is the One with the proactive power to defeat the evil one. We pray that God will not lead us into the same testing, but based on what Jesus has done, to take his victory his employ it actively in his Name.

The Prayer that Turned the World Upside Down (Albert Mohler)

https://albertmohler.com/2018/01/23/prayer-turns-world-upside/

Except:

This article is an excerpt from my new book, The Prayer that Turns the World Upside Down: The Lord's Prayer as a Manifesto for Revolution….

We long for revolution. Something within us cries out that the world is horribly broken and must be fixed. For centuries, the word *revolution* was scarcely heard, buried under ages of oppression. The word itself was feared and speaking it was treason. And then, revolutions seemed to appear almost everywhere.

Some historians have gone so far as to identify our modern epoch as "The Age of Revolution." Is it? Perhaps it is more accurate to refer to our times as "The Age of Failed Revolution." Looking across the landscape it becomes clear that very few revolutions produce what they promise. Arguably, most revolutions lead to a worse set of conditions than they replaced.

And yet, we still yearn for radical change, for things to be made right. We rightly long to see righteousness and truth and justice prevail. We are actually desperate for what no earthly revolution can produce. We long for the Kingdom of God, and for Jesus as King of Kings and Lord of Lords. We are looking for a kingdom that will never end and a King whose rule is perfect.

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This is why Christian's pray the Lord's Prayer. This is the very prayer that Jesus taught his own disciples to pray. So Christians pray this prayer as a way of learning *how* to pray and *what* to pray – as Jesus teaches us to pray.

The Lord's Prayer is the prayer that turns the world upside down. Are you looking for revolution? There is no clearer call to revolution than when we pray "*Your* kingdom come, *Your* will be done on earth as it is in heaven." But this is a revolution only God can bring … and He will.

This short prayer turns the world upside down. Principalities and powers hear their fall. Dictators are told their time is up. Might will indeed be made right and truth and justice will prevail. The kingdoms of this world will all pass, giving way to the Kingdom of our Lord, and of his Christ.

It all comes down to one of the shortest prayers found in the Bible. The Lord's Prayer takes less than 20 seconds to read aloud, but it takes a lifetime to learn. Sadly, most Christians rush through the prayer without learning it – but that is to miss the point completely.

Perhaps this is part of a larger problem. Gary Millar, who has written some enormously helpful resources on prayer, goes so far as to argue that "the evangelical church is slowly but surely giving up on prayer." The statement is shocking, but the truth of his assessment is even more shocking. Why are evangelicals giving up on prayer?

Millar suggests that life is easy for most evangelicals – perhaps too easy. Some of us lack the desperation that most Christians have experienced throughout church history. Desperation leads to prayer. We are also incredibly distracted and busy. Both are enemies of prayer. But giving up on prayer is not only a sign of evangelical weakness. It is disobedience.

Jesus did not only teach his disciples to pray – he commanded us to pray.

I think there is another big reason behind the fact that so many Christians do not pray. Many Christians simply do not know how to pray.

In the Lord's Prayer, Jesus teaches us how to pray.

We remember Martin Luther as the great Reformer, nailing his famous 95 theses to the door of the Castle Church in Wittenberg, Germany in 1517 and leading the Reformation of the church. What we do not so often remember is that Martin Luther was also a man who regularly needed a haircut. We should be very glad that he did.

Luther's barber, Peter Beskendorf once asked Luther for advice on how to pray. Luther responded by writing instructions on prayer he called "A Simple Way to Pray, for Master Peter the Barber."

Luther pointed his barber to the Lord's Prayer, and he offered this incredibly helpful advice:

"So, as a diligent and good barber, you must keep your thoughts, senses, and eyes precisely on the hair and scissors or razor and not forget where you trimmed or shaved, for, if you want to talk a lot or become distracted thinking about something else, you might well cut someone's nose or mouth or even his throat."

We get Luther's point immediately. We must learn to pray, and to resist distractions in prayer. Advice about cutting hair or shaving is easy to understand. A distracted barber is a dangerous barber. Luther applied the lesson well: "How much more does a prayer need to have the undivided attention of the whole heart alone, if it is to be a good prayer!"

We have much to learn about prayer, and the Lord's Prayer is the right place to start. This is no tame prayer for safe times. This is the prayer that turns the world upside down.

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Praying in Public, Especially at Civic Events (must we end with the words, “In Jesus Name”?)

Point of View: http://www.patheos.com/blogs/markdroberts/series/praying-in-the-name-of-jesus/

Most conservative Christians tend to downplay Jesus' instruction (Matthew 6:5-6) about the importance of going off by oneself and pray alone and in secret. After all, if public prayer is not permitted, then just about every Christian service is seriously in error, with the possible exception of some by the Society of Friends (Quakers). Conservatives interpret Matthew 6:5 as not condemning public prayer. Rather, it criticizes only that prayer in public that is motivated by a desire to show off. Prayer "*may be offered in any circumstances, however open, if not promoted by the spirit of ostentation...*" [1]

[Source: http://www.religioustolerance.org/prayer.htm]

High Priestly Prayer

The high priestly prayer is a prayer spoken by Jesus Christ about himself, his disciples, and his later followers, as recorded in John 17. This prayer is the special prayer of the Lord, and may be regarded as the sole example furnished by the evangelists of our Lord's method of prayer. The thanksgiving in Matthew 11:25 is the only other instance of any extent in the report of the prayers of Jesus, but even that is brief compared to what is here furnished. The fullness of this prayer clearly shows that it was uttered in the hearing of the disciples.

Their relation to it is remarkable. Auditors, they yet could not share in it. At the same time, it was a profound revelation to them both of the relation of the Master to God, and the character of the work which He had come to perform, and the part which they were to take in it. John gives us no hint as to the place in which it was spoken; John 14:31 indicates a departure from the upper room. But apparently the prayer was offered where the discourses of John 15 and 16 were delivered.

[Source: http://www.religionfacts.com/library/isbe/high-priestly-prayer]

Q: #204. How many times did Jesus pray in the Bible?

A: The Bible tells us in (1 Th 5:17) to "pray without ceasing."
While I don't believe this literally means to *never* stop praying, I would say that Jesus probably came closer to never stopping than any person who has ever lived on this planet. He was continually in a prayer mode.

He is shown to pray:
alone (Mt 14:23)(Mk 1:35)(Lk 9:18)(Lk 22:39-41),
in public (Jn 11:41-42)(Jn 12:27-30),
before meals (Mt 26:26)(Mk 8:6)(Lk 24:30)(Jn 6:11),
before important decisions (Lk 6:12-13),
before healing (Mk 7:34-35),
after healing (Lk 5:16),
to do the Father's will (Mt 26:36-44), among other things.

He also taught on the importance of prayer (Mt 21:22)(Mk 11:24-26)(Mt 7:7-11)(Lk 11:9-13)(Jn 14:13-14)(Jn 15:7,16)(Jn 16:23-24)(Mt 5:44)(Lk 6:27-28)(Mt 6:5-15: including the Lord's Prayer)(Lk 11:2-4)(Mt 18:19-20).

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If you take all of the places (in the Bible) that show Jesus praying, you will have a PERFECT outline of how to pray (check out Jn 17).

Below are all of the verses I could find in the Gospels that show Jesus praying.

(Lk 3:21-22) At His Baptism.

(Mk 1:35-36) In the morning before heading to Galilee.

(Lk 5:15) After healing people.

(Lk 6:12-13) Praying all night before choosing His 12 disciples.

(Mt 11:25-26) While speaking to the Jewish leaders.

(Jn 6:11) Giving thanks to the Father before feeding 5000.
(Also see: Mt 14:19, Mk 6:41, Lk 9:16)

(Mt 14:22) Before walking on water.
(Also see: Mk 6:46, Jn 6:15)

(Mk 7:31-37) While healing a deaf and mute man.

(Mt 15:36) Giving thanks to the Father before feeding 4000.
(Also see: Mk 8:6-7)

(Lk 9:18) Before Peter called Jesus "the Christ."

(Lk 9:28-29) At the Transfiguration.

(Lk 10:21) At the return of the seventy.

(Lk 11:1) Before teaching His disciples the Lord's Prayer.

(Jn 11:41-42) Before raising Lazarus from the dead.

(Mt 19:13-15) Laying hands on and praying for little children.
(Also see: Mk 10:13-16, Lk 18:15-17)

(Jn 12:27-28) Asking the Father to glorify His name.

(Mt 26:26) At the Lord's Supper.
(Also see: Mk 14:22-23, Lk 22:19)

(Lk 22:31-32) Prayed for Peter's faith when Satan asked to "sift" him.

(Jn 17:1-26) Prayed for Himself, His disciples, and all believers just before heading to Gethsemane.

(Mt 26:36-46) In Gethsemane before His betrayal. (He prayed 3 separate prayers.)
(Also see: Lk 22:39-46, Mk 14:32-42)

(Lk 23:34) Right after being nailed to the cross, Jesus prayed, "Father forgive them; for they know not what they do."

(Mt 27:46) While dying on the cross, Jesus cried out, "My God, My God, why hast thou forsaken me?"
(Also see: Mk 15:34)

(Lk 23:46) In His dying breath, Jesus prayed, "Father, into thy hands I commend my spirit.

(Lk 24:30) Prayed a blessing on the bread before He ate with others after His resurrection.

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(Lk 24:50-53) He blessed the disciples before His Ascension.

There are also verses outside of the Gospels that show us that even though Jesus is now in Heaven, He is still making intercession on our behalf (Rom 8:34)(Heb 7:25)(Heb 9:24)(1 Jn 2:1).

[Source: http://jesusalive.cc/ques204.htm]

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Prayer

http://www.generationword.com/diagrams_and_charts.html

Prayer

Human Influence & Responsibility

- "You do not have, because you do not ask God." -James 4:2
- "For no matter how many promises God has made, they are 'Yes' in Christ. And so through him the 'Amen' is spoken by us to the glory of God." - 2 Corinthians 1:20
- "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened." Matthew 7:7-8

Believer/Priest in Christ before God

- "I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it." John 14:13-14
- "Since we have confidence to enter the Most Holy Place by the blood of Jesus, . . . let us draw near to God." Heb. 9:19 (also 1 Pt.2:5, 9; Rev. 1:6)

Types of Prayer (Ep.6:18)

1. Confession-1 Jn.1:9; Daniel 9:5
2. Adoration/Praise-Ps.34:11; 103:1
3. Thanksgiving-Col.4:2; Phil.4:6
4. Petitions/Supplications/Requests-James 1:5-8; Ps.142:1; Heb.5:7
5. Intercession for Others- James 5:16; Acts 8:24; 2 Timothy 2:1

How To Pray

1. Persistence-Luke 11:5-9; 18:1; Ephesians 6:18
2. Boldness/Confidence - Heb. 4:16
3. Reverence-Is. 66:2;Ps.111:9; 89:7
4. Alert - Col.4:2; Luke 21:26
5. Forgiving - Mt.6:12-15; 18:21-35; Ephesians 4:32.

Steps to Prayer

1. Confession - Psalm 66:18
2. Thanksgiving - Ephesians 5:20
3. Intercession - Ephesians 6:18
4. Petition for Needs - Eph. 6;18

Hindrances to Prayer

1. Lack of Faith - Matt. 21:22; Mark 11:24; Phil.4:6 (anxious)
2. Wrong Motive - James 4:2-3
3. Sin - Psalm 66:18
4. Hard Heart to others - Prov. 21:13
5. Strife in home - 1 Peter 3:7
6. Pride - Job 35:12-13
7. Carnal/No Spirit - Eph. 6:18
8. Disobedience/Rebellion- Eph.6:18
9. Against God's General Will - 1 Jn. 5:14-15 (Must know God's Word)
10. Against God's Specific Will - 2 Cor.12:8-9 (Trust Unknown Plan)

Breakdown of the Lord's Prayer

Our Father - close, personal , familiar relationship with God

in heaven - his abode and seat of sovereign rule is highest possible

hallowed be your name - familiarity and sonship does not diminish our awe, fear and respect of our God

your kingdom come - God's ultimate will is the coming of his Son's rulership and kingdom. You desire the fulfillment of this.

your will be done - You desire, first, that God's will be done

on earth as it is in heaven - You desire God's will, not the will of man, nor your will, be done on earth in fullness and completion.

Give us today our daily bread - you also have your own will and desires that agree with God's but go beyond his general plan and will

Forgive us our debts, as we also have forgiven out debtors.-Forgive

Lead us not into temptation - Pray for your battle with sin & temptation

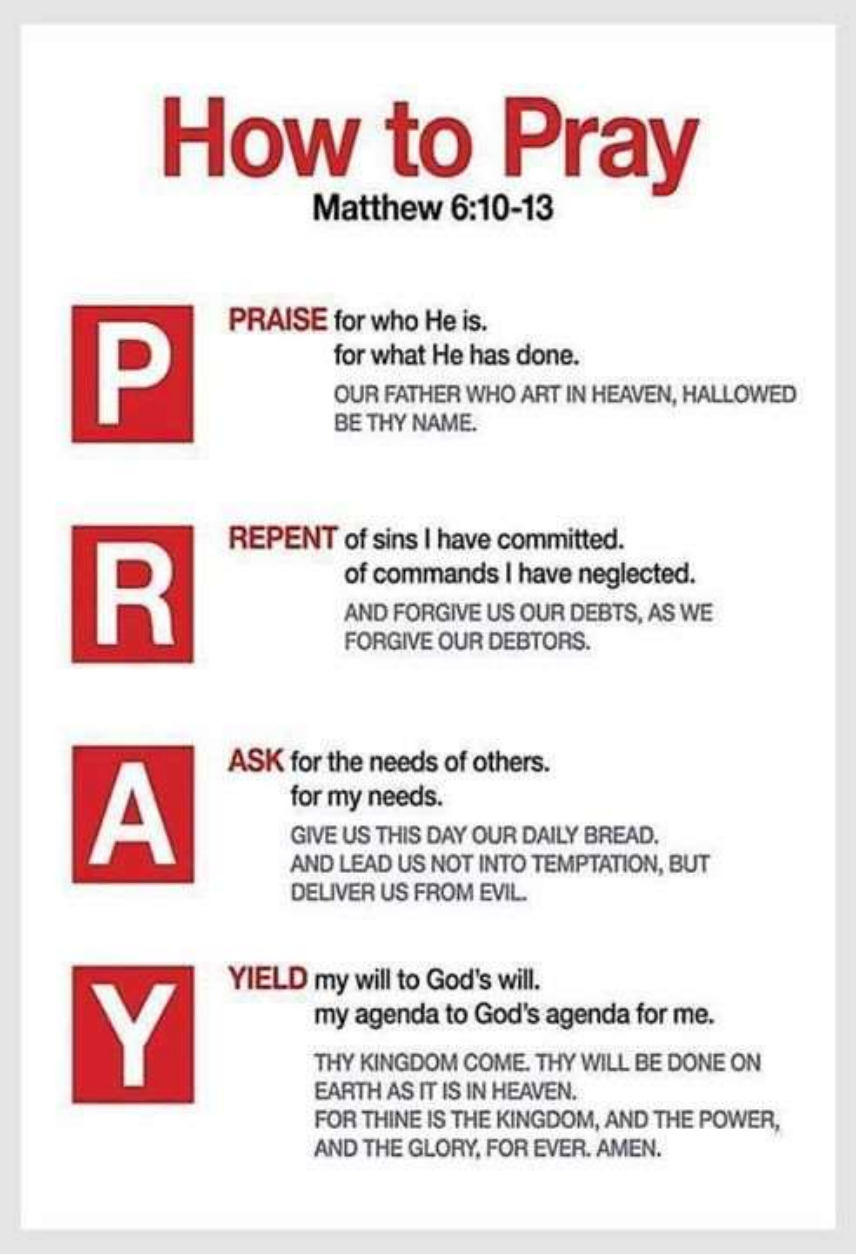
deliver us from the evil one - reject the counter kingdom of darkness; ask for deliverance from situations

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A Warning Against Lazy Praying - Tim Conway
https://www.youtube.com/watch?v=2To_M6z3Itk [Video]



See also: **Gospel of Jesus the Messiah (Christ)**

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***For more about Prayer and developing a personal relationship with God the Father through Jesus, see my other separate reference resources*:**

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

The Gospel, Salvation and Evangelism

***Return to*: Practical Christianity**

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The Six Pillars of Biblical Power and Honest Politics (by John C. Rankin)

http://www.teii.org/biblical-theology-education/the-six-pillars-of-biblical-power-and-honest-politics/

The Six Pillars of Biblical Power

1. **The power to give:** We believe that the Creator, *Yahweh Elohim*, the Lord God Almighty, our heavenly Father, employs his unlimited power to give to and equally bless all people as image bearers of God. The power to give is modeled in the faithful marriage of one man and one woman, in parenthood, and is the basis for trust in human society.
2. **The power to live in the light**: We believe that the Lord God said, "Let there be light," and there was light. As darkness and the prince of darkness flee the light, we embrace the power to live in the light of God's presence, open and accountable to all people in all we believe, say and do. Jesus is the Light of the world.
3. **The power of informed choice**: We believe that the Lord God gives us all the power of informed choice, to say yes to the good of freedom and life, and no to the evil of slavery and death.
4. **The power to love hard questions**: We believe that the Lord God gives us the freedom and power to pose hard questions of him, and of one another, in Christian community. This is the power of sanctifying integrity.
5. **The power to love enemies**: We believe that the Lord Jesus loved the world when we yet enemies of the truth, drowning in a sea of broken trust. Now, as believers, we are empowered by the Holy Spirit to love those who are, at present, enemies of the Gospel.
6. **The power to forgive**: We believe that the power to give is restored to the broken world through the power to forgive, purchased in the life, death and resurrection of the Lord Jesus. Thus, we as believers are called to extend this forgiveness to the broken world, by the power of the Holy Spirit, in celebration of the mercy that triumphs over judgment in the second coming of Jesus.

The Six Pillars of Honest Politics

1. **The power to give** affirms that the unalienable rights given by the Creator belong to all people equally, and leaders in human government should serve such a gift.
2. **The power to live in the light** means leaders in human government at every level should be as fully transparent as possible.
3. **The power of informed choice** is rooted in an honest definition of terms in political debate, providing a level playing field for all ideas to be heard equally, apart from which political freedom is not possible.
4. **The power to love hard questions** is in place when political leaders honor and answer those who pose them the toughest questions.
5. **The power to love enemies** recognizes that even the harshest of political opponents share a common humanity and are to be treated with respect.
6. **The power to forgive** recognizes the need to address our individual and societal transgressions against one another, and to work toward justice and reconciliation.

Related links:

http://revjohnrankin.blogspot.com/

http://www.teii.org/

http://www.prepartisan.org/

***Return to*: Practical Christianity**

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Who I am in Christ

I am Accepted...

Jn. 1:12	I am God's child.
Jn. 15:15	I am Christ's friend.
Rom. 5:1	I have been justified.
1 Cor. 6:17	I am united with the Lord (one spirit).
1 Cor. 6:19-20	I am bought with a price; I belong to God.
1 Cor. 12:27	I am a member of Christ's Body.
Eph. 1:1	I am a saint.
Eph. 1:5	I have been adopted as God's child.
Eph. 2:18	I have access to God thru the Holy Spirit.
Col. 1:14	I have been redeemed and forgiven.
Col. 2:10	I am complete in Christ.

I am Secure...

Rom. 8:1-2	I am free forever from condemnation.
Rom. 8:28	I am assured all works together for good.
Rom. 8:31-34	I am free from any charge against me.
Rom. 8:35-39	I cannot be separated from the love of God.
2 Cor. 1:21-22	I am established, anointed, sealed by God.
Col. 3:3	I am hidden with Christ in God.
Phil. 1:6	I am confident that the good work God has begun in me will be perfected.
Phil. 3:20	I am a citizen of heaven.
2 Tim. 1:7	I have not been given a spirit of fear, but of power, love and a sound mind.
Heb. 4:16	I can find grace and mercy in time of need.
1 Jn. 5:18	I am born of God; the evil one cannot touch me.

I am Significant...

Matt. 5:13-14	I am the salt and light of the earth.
Jn. 15:1,5	I am a branch of the true vine, a channel of His life.
Jn. 15:16	I have been chosen and appointed to bear fruit.
Acts 1:8	I am a personal witness of Christ's.
1 Cor. 3:16	I am God's temple.
2 Cor. 5:17-21	I am a minister of reconciliation for God.
2 Cor. 6:1	I am God's co-worker (1 Cor. 3:9).
Eph. 2:6	I am seated with Christ in the heavenly realm.
Eph. 2:10	I am God's workmanship.
Eph. 3:12	I may approach God with freedom and confidence.
Phil. 4:13	I can do all things thru Christ who strengthens me.

My Identity

"Understanding your identity in Christ is absolutely essential for your success at living a victorious Christian life!"

Dr. Neil T. Anderson, *Who I Am in Christ*
(Gospel Light, 1993)

Satan's Lie	God's Truth
You are a sinner because you sin.	Your are a saint (one declared righteous by God) who sins.
Your identity comes from what you have done.	Your identity comes from what God has done for you.
Your identity comes from what people say about you.	Your identity comes from what God says about you.
Your behavior tells you what to believe about yourself.	Your belief about yourself determines your behavior.

Dr. Timothy Warner, Resolving Spiritual Conflicts and Cross-Cultural Ministry
(Freedom in Christ Ministries, 1993)

Bookmark Front:
Dr. Neil T. Anderson, *Victory Over the Darkness*
(Gospel Light, 1990)

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Science, the Bible, and God

Socrates in the City – Introduction of N.T. Wright by Eric Metaxas (2011)
https://www.youtube.com/watch?v=91zvwcZCzwg [Video]

Socrates in the City: One of New York's Best Kept Secrets
https://ccithink.com/tag/greek-philosopher-socrates/

Socrates in the City – John Lennox: "Seven Days That Divide the World" (2013)
https://www.youtube.com/watch?v=0FmO2XKMe6g [Video]

The Genesis Files: The Meaning and Purpose of Creation – John Lennox, PhD

Keswick Convention: In The Beginning Part One
https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-One

Based on a talk by John Lennox, at the Keswick Convention 2013. He is Professor of Mathematics at the University of Oxford and a lecturer at the Oxford Centre of Christian Apologetics.

Keswick Convention: In The Beginning Part Two
https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Two

Keswick Convention: In The Beginning Part Three
https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Three

Keswick Convention: In The Beginning Part Four
https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Four

Keswick Convention: In The Beginning Part Five
https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Five

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AOG 2014 Faith & Science Conference

Session 1 - Science and the God Question – John Lennox
https://vimeo.com/103421911 [Video]

Session 2 - The Biology of Sin - Matthew Stanford
https://vimeo.com/103421913 [Video]

Session 3 - The Glory of Jehovah Will Be Revealed - Steve Krstulovich
https://vimeo.com/103421915 [Video] (Good info. as of 2014)

Steve Krstulovich **(Note: Steve retired from Fermilabs in 2015)**
The Bible Brief / Narrative 2008
http://2008biblebrief.com/

Some biblical corrections to the standard chronology shown in the Brief:

An extra 650 years after Noah's flood: https://www.youtube.com/watch?v=VI1yRTC6kGE

Israel in Egypt 215 years (NOT 430 Years): https://www.youtube.com/watch?v=FF0F8YjT1og

Birth of Jesus in 1BC (NOT 4BC): https://www.youtube.com/watch?v=oGUlWa2r-bk&t=6s

How to Use Tools (Bible Brief Narrative) in English
https://www.youtube.com/watch?v=pqnWC2tpr00
Firmilab News for Employees and Users
https://news.fnal.gov/fermilab-at-work/

Session 4 - Not Available

Session 5 - Skipped

Session 6 - The Genesis Files: The Meaning and Purpose of Creation - John Lennox
https://vimeo.com/103421918 [Video]

Answers in Genesis
https://answersingenesis.org/

Genesis File (Science = God's Handiwork In Living Color)
https://genesisfile.com/

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Process Theology and the Bible:
How Science Has Changed Our View of God
http://www.religion-online.org/showarticle.asp?title=3361

Socrates in the City – Dr. David Berlinski: The Devil's Delusion: Atheism and Its Scientific Pretensions
https://www.youtube.com/watch?v=0XIDykeZplU [Video]

Can a Scientist Trust the New Testament? (2014)
http://www.jamesgregory.org.uk/series-2/can-a-scientist-trust-the-new-testament/

Here is another lecture (that link has PDF transcript, audio and videos) that Wright as part of the "James Gregory public lectures on Science, Religion, and Human Flourishing" (Univ. of St. Andrews, Scotland)

Eric Metaxas: Science Increasingly Makes the Case for God (2014)
http://ericmetaxas.com/media/articles/science-increasingly-makes-case-god/

Can a Scientist Believe in the Resurrection? (2007)
http://www.jamesgregory.org.uk/series-1/can-a-scientist-believe-in-the-resurrection/

Here is a lecture (that link has PDF transcript, audio and videos) that Wright gave on the resurrection as part of the "James Gregory public lectures on Science, Religion, and Human Flourishing" (Univ. of St. Andrews, Scotland)

> **N.T. Wright explains seven "mutations" caused by the resurrection**
> https://winteryknight.com/2011/08/05/n-t-wright-explains-seven-mutations-caused-by-the-resurrection/
>
> Excerpt:
>
> **N.T. Wright's historical case for the bodily resurrection of Jesus**
>
> Wright basically argues that the resurrection cannot have been a myth invented by the early Christian community, because the idea of the Messiah dying and being bodily resurrected to eternal life was completely unexpected in Jewish theology, and therefore would not have been fabricated.
>
> In Judaism, when people die, they stay dead. At the most, they might re-appear as apparitions, or be resuscitated to life for a while, but then die again later. *There was no concept of the bodily resurrection to eternal life of a single person, especially of the Messiah, prior to the general resurrection of all the righteous dead on judgment day.*
>
> Wright's case for the resurrection has 3 parts:
>
> - The Jewish theological beliefs of the early Christian community underwent 7 mutations that are *inexplicable* apart from the bodily resurrection of Jesus
> - The empty tomb
> - The post-mortem appearances of Jesus to individuals and groups, friends and foes
>
> Here's the outline of Wright's case:

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…the foundation of my argument for what happened at Easter is the reflection that this Jewish hope has undergone remarkable modifications or mutations within early Christianity, which can be plotted consistently right across the first two centuries. And these mutations are so striking, in an area of human experience where societies tend to be very conservative, that they force the historian… to ask, "Why did they occur?"

The mutations occur within a strictly Jewish context. The early Christians held firmly, like most of their Jewish contemporaries, to a two-step belief about the future: first, death and whatever lies immediately beyond; second, a new bodily existence in a newly remade world. 'Resurrection' is not a fancy word for 'life after death'; it denotes life after 'life after death'.

And here are the 7 mutations:

8. Christian theology of the afterlife mutates from multiples views (Judaism) to a single view: resurrection (Christianity). When you die, your soul goes off to wait in Sheol. On judgment day, the righteous dead get new resurrection bodies, identical to Jesus' resurrection body.
9. The relative importance of the doctrine of resurrection changes from being peripheral (Judaism) to central (Christianity).
10. The idea of what the resurrection would be like goes from multiple views (Judaism) to a single view: an incorruptible, spiritually-oriented body composed of the material of the previous corruptible body (Christianity).
11. The timing of the resurrection changes from judgment day (Judaism) to a split between the resurrection of the Messiah *right now* and the resurrection of the rest of the righteous *on judgment day* (Christianity).
12. There is a new view of eschatology as collaboration with God to transform the world.
13. There is a new *metaphorical* concept of resurrection, referred to as being "born-again".
14. There is a new association of the concept of resurrection to the Messiah. (The Messiah was not even supposed to die, and he certainly wasn't supposed to rise again from the dead in a resurrected body!)

    There are also other historical puzzles that are solved by postulating a bodily resurrection of Jesus.

8. Jewish people thought that the Messiah was not supposed to die. Although there were lots of (warrior) Messiahs running around at the time, whenever they got killed, their followers would abandon them. Why didn't Jesus' followers abandon him when he died?
9. If the early Christian church wanted to communicate that Jesus was special, despite his shameful death on the cross, they would have made up a story using the existing Jewish concept of *exaltation*. Applying the concept of bodily resurrection to a dead Messiah would be a radical departure from Jewish theology, when an invented exaltation was already available to do the job.
10. The early church became extremely reckless about sickness and death, taking care of people with communicable diseases and testifying about their faith in the face of torture and execution. Why did they scorn sickness and death?
11. The gospels, especially Mark, do not contain any embellishments and "theology historicized". If they were made-up, there would have been events that had some

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connection to theological concepts. But the narratives are instead bare-bones: “Guy dies public death. People encounter same guy alive later.” Plain vanilla narrative.

12. The story of the women who were the first witnesses to the empty tomb cannot have been invented, because the testimony of women was inadmissible under almost all circumstances at that time. If the story were invented, they would have invented male discoverers of the tomb. Female discovers would have hampered conversion efforts.
13. There are almost no legendary embellishments in the gospels, while there are plenty in the later gnostic forgeries. No crowds of singing angels, no talking crosses, and no booming voices from the clouds.
14. There is no mention of the future hope of the general resurrection, which I guess they thought was imminent anyway.

To conclude, Wright makes the argument that the best explanation of all of these changes in theology and practice is that God raised Jesus (bodily) from the dead. There is simply no way that this community would have made up the single resurrection of the Messiah – who wasn’t even supposed to die – and then put themselves on the line for that belief.

And remember, the belief in a resurrected Jesus was something that the earliest witnesses could really assess, because they were the ones who saw him killed and then walking around again after his death. They were able to confirm or deny their belief in the resurrection of Jesus based on their own *personal experiences* with the object of those beliefs.

Wretched: An atheist professor converts to Christianity

https://www.youtube.com/watch?v=d3jrcP-o6Vs [Video]

Alt. Link: https://www.doovi.com/video/wretched-an-atheist-professor-converts-to-christianity/d3jrcP-o6Vs

The Trinity Review: The Bible and the Idolatry of Science

http://www.trinityfoundation.org/journal.php?id=344 (Downloadable as a PDF)

***Return to the beginning*: Science, the Bible and God**

“Science, the Bible and God” continues on next page…

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John Lennox: Biblical Underpinning - What does it mean to be human? (2018) re: AI and Robotics

https://www.youtube.com/watch?v=DRxp_gsSxA4 [Video]

A conference, especially for Christian leaders, to explore the theological, social and practical implications of advances in artificial intelligence (AI) and robotics. The conference was held in June, 2018 at the British Library with over 250 delegates including students, church leaders and leading experts in the field of Robotics & A.I. coming together to explore what these advances could mean for both the Church and society as a whole.

What does it mean to be human? - Dr Ravi Zacharias (at DUMC, Malaysia) (2013)

https://www.youtube.com/watch?v=aRChfvNYEqI [Video]

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Socrates in the City – Michael Behe: Darwin Devolves
https://socratesinthecity.com/watch/michael-behe-darwin-devolves/

Eric Metaxas interviews biochemist Michael Behe on “the new science about DNA that challenges evolution” as told in Behe’s book, *Darwin Devolves*.

Michael Behe is a Roman Catholic. He is married to Celeste Behe and the two have nine children who are homeschooled.

Irreducible Complexity and Michael Behe
http://www.talkorigins.org/faqs/behe.html

Socrates in the City – John Lennox: "The Question of Science and God Parts 1&2"
Part 1:
https://socratesinthecity.com/watch/john-lennox-the-question-of-science-and-god-part-1/

https://www.youtube.com/watch?v=gDjNv-ea56E [Video]

https://socratesinthecity.com/listen/the-question-of-science-and-god-part-1/ [Audio]

Part 2:
https://socratesinthecity.com/watch/john-lennox-the-question-of-science-and-god-part-2/

https://www.youtube.com/watch?v=Tr3ghb6JG6A [Video]

https://socratesinthecity.com/listen/the-question-of-science-and-god-part-2/ [Audio]

Has Science buried God? Eric Metaxas tracks down Oxford’s John Lennox in France for answers, and the brilliant professor delivers! (2018)

Follow up to the above 2-parter…

Socrates in the City – John Lennox: "Has Science Buried God?" (2019)
https://www.youtube.com/watch?v=wBio3y0Rrbc [Video]

https://socratesinthecity.com/listen/has-science-buried-god/ [Audio]

Host Eric Metaxas and Oxford professor John Lennox explore the question, "Has science buried God?" -- discussing the fine-tuned universe, evolution, logic, history, and more! "It's like we're an old Vaudeville team" says Metaxas, who eggs the legendary Lennox into retelling his equally legendary roast chicken anecdote. The interview was hosted by the Colson Center and took place in Washington D.C., in May 2019.

***Return to the beginning*: Science, the Bible and God**

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Science Confirms the Bible



Science Confirms the Bible

(Bear in mind that the Bible was written 2,000–3,000 years ago)

THE BIBLE	SCIENCE NOW	SCIENCE THEN
The earth is a sphere *(Isaiah 40:22)*.	The earth is a sphere.	The earth was a flat disk.
Incalculable number of stars *(Jeremiah 33:22)*.	Incalculable number of stars.	Only 1,100 stars.
Free float of earth in space *(Job 26:7)*.	Free float of earth in space.	Earth sat on a large animal.
Creation made of invisible elements *(Hebrews 11:3)*.	Creation made of invisible elements (atoms).	Science was ignorant on the subject.
Each star is different *(1 Corinthians 15:41)*.	Each star is different.	All stars were the same.
Light moves *(Job 38:19,20)*.	Light moves.	Light was fixed in place.
Air has weight *(Job 28:25)*.	Air has weight.	Air was weightless.
Winds blow in cyclones *(Ecclesiastes 1:6)*.	Winds blow in cyclones.	Winds blew straight.
Blood is the source of life and health *(Leviticus 17:11)*.	Blood is the source of life and health.	Sick people must be bled.
Ocean floor contains deep valleys and mountains *(2 Samuel 22:16; Jonah 2:6)*.	Ocean floor contains deep valleys and mountains.	The ocean floor was flat.
Ocean contains springs *(Job 38:16)*.	Ocean contains springs.	Ocean fed only by rivers and rain.
When dealing with disease, hands should be washed under running water *(Leviticus 15:13)*.	When dealing with disease, hands should be washed under running water.	Hands washed in still water.

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Veritas Forum – John Lennox at Harvard Med School (2014):
The Loud Absence - Where is God in Suffering?
https://www.youtube.com/watch?v=MPm6Y-pANYI [Video]
Where is God in suffering? Oxford Professor of Mathematics, John Lennox, speaking at The Veritas Forum at Harvard Med School, 2014. Short lecture followed by Q&A

Veritas Forum – John Lennox at Texas Christian University (TCU) (2016):
Where is God Amidst Suffering and Evil? (and the topic of "Well-being")
https://www.youtube.com/watch?v=huw4cg_PYIA [Video]
Oxford Mathematician John Lennox considers questions of faith in the context of suffering at The Veritas Forum: "The Loud Absence: Where is God Amidst Suffering and Evil?" at Texas Christian University, 2016.

Ravi Zacharias - The Mystery of Evil and the Miracle of Life (2012)
https://www.youtube.com/watch?v=wsIPrasmvAQ [Video]

Note: **Theodicy** is the study of evil in light of the existence of God**.**

Veritas Forum – Jon Lennox at UCLA (2011):
Christianity and the Tooth Fairy
https://www.youtube.com/watch?v=feqC_GNL2fw [Video]
Children believe in the tooth fairy until their reasoning capabilities mature and they recognize this belief is neither grounded nor relevant. Does belief in Jesus Christ require a similar suspension of logic? Can Christianity be proven to be true? UCLA law professor Daniel Lowenstein interviews Oxford mathematician John Lennox with honest questions about Christianity and the grounds for faith. This will be followed by audience Q&A.

John Lennox at the "Why I am a Christian" Youth Event in Perth, Australia (2014):
Why I Am A Christian (and "What Am I Made For?")
https://www.youtube.com/watch?v=jGrbrKWZFJg [Video]
In August 2014 Professor John Lennox of Oxford University, who has debated atheists such as Richard Dawkins and the late Christopher Hitchens, explains why he is a Christian. Presented by Riverview Church, City Bible Forum, CREDO and the Christian Conventions of WA. This video includes his talk and his questions & answer time. For Dan Conway's performance at this event, please visit our channel.

RZIM : Life's Four Big Questions, Q and A – by Ravi Zacharias @ University of Kentucky (2016)
https://www.youtube.com/watch?v=DseIM5MlpS0 [Video]

***Return to the beginning*: Science, the Bible and God**

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Galileo, Science and the Bible - Acta Philosophica
http://www.actaphilosophica.it/sites/default/files/pdf/carrol-19971.pdf [PDF]

Existentialism, Science, and the Scriptures:
The Mythological Christology of Rudolf Bultmann
http://www.biblicaltheology.com/Research/CarterJ05.html

Paul Tillich: Theism Rewritten for an Age of Science
http://www.godweb.org/Tillich.htm

Excerpt:

The theologian dies. His wife returns home and walks upstairs to his desk. Hannah Tillich describes what she discovered:

> I unlocked the drawers. All the girls' photos fell out, letters and poems, passionate appeal and disgust. Beside the drawers, which were supposed to contain his spiritual harvest, the books he had written and the unpublished manuscripts all lay in unprotected confusion. I was tempted to place between the sacred pages of his highly esteemed lifework those obscene signs of the real life that he had transformed into the gold of abstraction--King Midas of the spirit.

Hannah Tillich's autobiography contains a brief, brutally honest account of the theologian's personal life. It portrays the Paulus she knew as husband and lover; it shows in concrete detail the situation of passion in which many of Tillich's ideas were conceived and nurtured. Like no other record in western literature, From Time to Time reveals what it was like to be life's companion to a titan of the spirit.

Reading this book, many would discount Tillich as a theologian. After all, why is a teacher in the church of God defiant of so many of the rules in conventional morality? Why the extra-marital relationships, the menage-a-trois, the experimentation with drugs, the Marxism, and, most remarkable of all, the development of a theological system that rests upon the premise that God does not exist!

When Hannah's book is read alongside all the other Tillich books and, when the patterns of his whole life and work emerge from the immediate passions of their marriage, the answers to these questions become obvious. Hannah opened the desk containing Tillich's treasury of love letters nestled alongside his theological writings, and she has this fantasy. With a depth of conflicting emotion she imagines placing "between the sacred pages of his highly esteemed lifework those obscene signs of the real life that he had transformed into the gold of abstraction." These words are descriptive. It would not be far off the mark to say that Tillich did turn the deepest passions of life into the gold of abstraction. That is exactly what a theologian is supposed to do. The fire of religious feeling -- faith and doubt, wonder, and awe -- must be translated into an orderly pattern so that one may see and understand the fire's source. If one wants to learn from the religious experience of another person, one must have the instruments of thought necessary to discern what may be of value in a particular experience and what may not be of value.

Historically, the church has lost its way when its abstractions were no longer in touch with "real life" and no longer served a human need. Whenever the words of piety, sermons, or prayers are invoked in mindless repetition and whenever the words of the theologians no longer bear any relationship to the actual passions of a particular people, then it is time to mourn for the church of Christ.

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One of Tillich's greatest contributions to theology, far greater than his mastery of abstraction, was his demonstration of exactly how deeply religious passion is rooted in human life itself. Tillich would have considered it a compliment to say that he succeeded in making the deepest thoughts and feelings accessible to understanding. Of course, Hannah's comment was not meant to be complimentary. She was referring to the tragedy of Midas, suggesting exactly what many of Tillich's theological opponents have charged: that he transformed life itself into an abstraction; that he turned the reality of God into the deadly gold of fanciful theory.

Thus, in the bitterness of her mourning Hannah imagines placing the love letters in between the pages of his theology, and, ironically, that act would have been appropriate. For, as Tillich struggled with the many loves and lovers in his life, he also struggled with the deepest and most imponderable love of all, the love of God. Tillich's most formidable work, the weighty, three volumes of his Systematic Theology could be described as a thoughtful record of one man's exploration into the depths of love. What Hannah says of the love letters can also be said of the theology. In the papers contained within Tillich's secret desk she could see "the many-colored flow of emotions he had aroused and that had aroused him -- the red of passion, the sharp poisonous yellow of competition, the black of despair, the blue of devotion, and even the white of innocence he had not been able to destroy."(2) There were these and many other shades and hues of emotion represented in the letters and in the theology. For in his writings Tillich was able to discern the inner symmetry of the human spirit; he was able to explore the geography of human consciousness itself. In so doing he drew upon the newest of the life sciences, depth psychology. Almost single-handedly Tillich was able to separate the science of psychoanalysis from the atheism of its founder, Sigmund Freud, and to use its powerful tools of analysis in rebuilding the very faith which Freud so confidently assigned to oblivion. Though one may not find in Tillich a life one wants to emulate, one most certainly finds in his theology a number of insights indispensable to the renewal of religion in an age of science…

Banned TED Talk: The Science Delusion - Rupert Sheldrake at TEDx Whitechapel
https://www.youtube.com/watch?v=1TerTgDEgUE

The debate about Rupert Sheldrake's talk
https://blog.ted.com/the-debate-about-rupert-sheldrakes-talk/

Challenges the "10 Dogmas" (or assumptions) of existing educated science worldview and discusses his hypothesis of "Morphic Resonance" (and references C.S. Pierce as the originator of the concept of "the irregularities of nature being habitual" and out of which Rupert has developed his hypothesis)

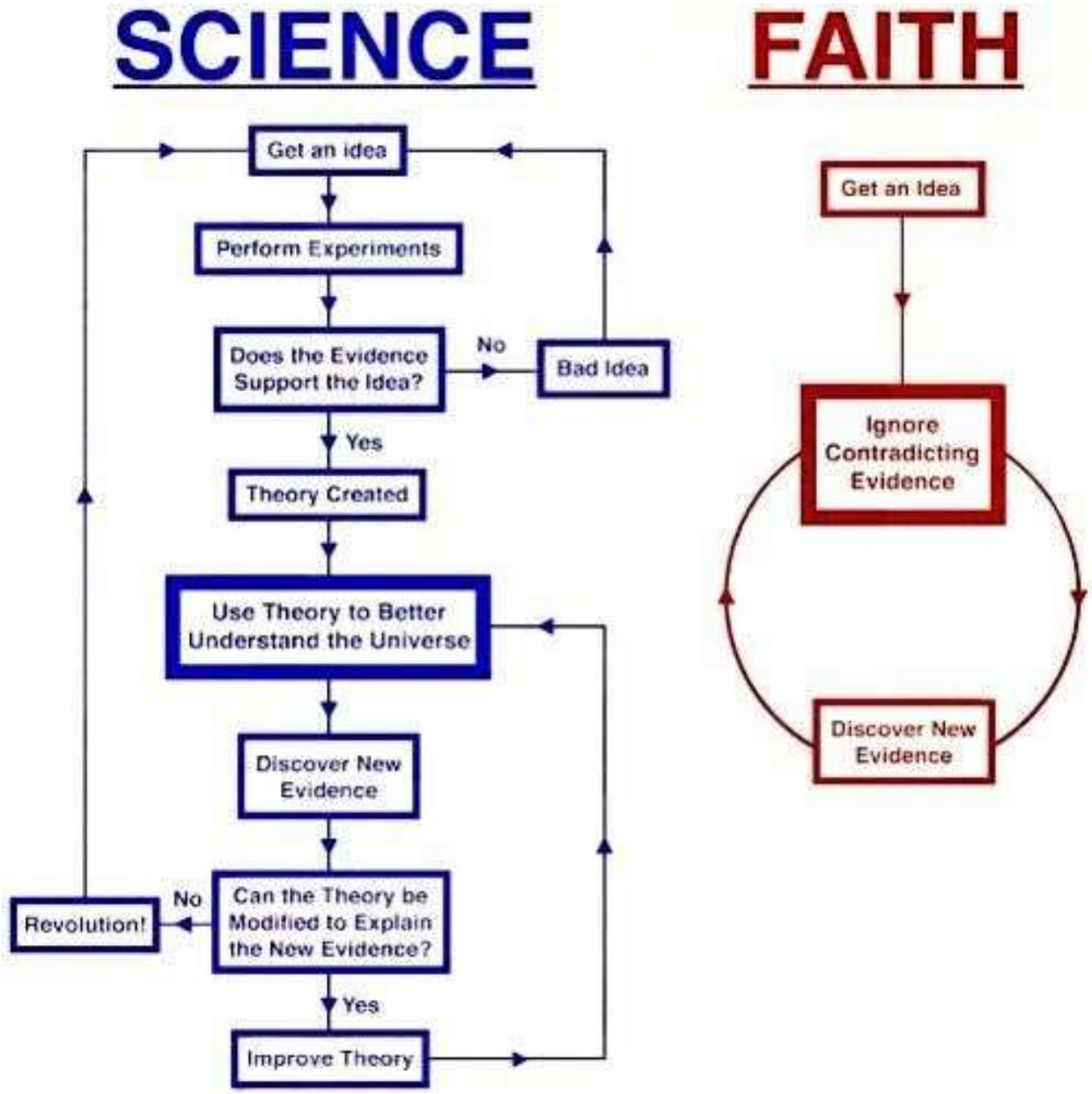
[Note: Not sure how this relates or is even valid but included here because of the list of 10 Dogmas at the very least.]

***See also*: Worldviews**

***Return to the beginning*: Science, the Bible and God**

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Here's How Most Atheists Compare Science to Faith



Breaking the Science-Atheism Bond (Alister McGrath)
http://www.beliefnet.com/news/science-religion/2005/08/breaking-the-science-atheism-bond.aspx

***See also*: Worldviews**

Faith

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N.T. Wright on Evolution and Creation and Related Topics

N.T. Wright on Genesis (2010)
https://www.youtube.com/watch?v=ffWo7nzL66o [Video]

N.T. Wright - Evolution (2011)
https://www.youtube.com/watch?v=_yPCTnGMRFM [Video]

N.T. Wright on Evolution, Deism, Separation of Church & State, & Heaven on Earth
http://www.patheos.com/blogs/thepangeablog/2012/04/29/n-t-wright-on-evolution-deism-church-and-state/

Links to video: https://www.youtube.com/watch?v=_yPCTnGMRFM [Video]

N.T. Wright: If Creation is Through Christ, Evolution is What You Would Expect
https://www.youtube.com/watch?v=wZ2qrkE-t00 [Video] **(2017)**

N.T. Wright: "Christ & Creation" (2017 BioLogos Conference)
https://www.youtube.com/watch?v=6h0yEpqDEI8 [Video]

NT Wright spanks RC Sproul and Al Mohler (MISLABELED / BAD TITLE) is really:
N.T. Wright on Creation and Evolution after a clip of Comments by RC Sproul and Al Mohler
https://www.youtube.com/watch?v=jQ9_AFwnsWw

Can a Scientist Believe in the Resurrection? (2007)
http://www.jamesgregory.org.uk/series-1/can-a-scientist-believe-in-the-resurrection/

Here is a lecture (that link has PDF transcript, audio and videos) that Wright gave on the resurrection as part of the "James Gregory public lectures on Science, Religion, and Human Flourishing" (Univ. of St. Andrews, Scotland)

N.T. Wright explains seven "mutations" caused by the resurrection
https://winteryknight.com/2011/08/05/n-t-wright-explains-seven-mutations-caused-by-the-resurrection/

***For an Excerpt from above article see*: Resurrection of Jesus the Messiah (Christ)**

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Doubt

When Doubt Becomes Unbelief by Alister McGrath

https://www.ligonier.org/learn/articles/when-doubt-becomes-unbelief/

Excerpt:

Doubt is not unbelief. But it can *become* unbelief. That basic principle should guide our reflections on this important issue. Doubt is natural within faith. It comes about because of our human weakness and frailty. We lack the confidence to trust fully in God and long for certainty in all matters of faith. But absolute certainty is hard to come by. You can be sure that 2 + 2 = 4, but is that going to change your life? Is that going to give you a reason to live and hope in the face of death? And it isn't just Christians who are in this situation. The atheist's belief that there is no God is just as much a matter of faith as your belief that there is! Doubt also comes about through our lack of humility. All of us are tempted to believe that because we haven't got the answers to the hard questions of faith, then there aren't any answers to those questions.

We need to learn to be relaxed about doubt. Doubt is like an attention-seeking child. The more attention you pay to it, the more attention it demands. By worrying about your doubts, you get locked into a vicious cycle of uncertainty.

So how does doubt become unbelief? Unbelief is the decision to live your life as if there is no God. It is a deliberate decision to reject Jesus Christ and all that He stands for. But doubt is something quite different. Doubt arises within the context of faith. It is a wistful longing to be sure of the things in which we trust. But it is not, and need not, be a problem. Just because I can't prove my faith in God doesn't mean that it is wrong.

But unbelief can creep in during those moments of doubt. How? Think of your faith as a lifeline to God. Think of it as being like an umbilical cord, linking you to God and providing a channel through which His life-giving grace can reach you. Sever that link and faith will wither, just as a branch which is broken off a vine shrivels and dies (John 15:1-6). Have you read C.S. Lewis' *Screwtape Letters*? If not, there is a real treat in store for you. But if you have, you will know how Lewis points out that Satan uses ploy after ploy to try to get Christians to break their links with God. Doubt is one of those ploys.

Think through what will happen if Satan can manage to get you obsessed with your doubts. You'll start becoming introverted, as you become preoccupied with your doubts. You'll look inwards, at yourself and your state of mind. And you will stop looking outwards, away from yourself and toward the promises of God, confirmed and sealed through the death and resurrection of Christ. The more you worry about your doubts, the less you will look to God. Gradually, those vital links with the life-giving grace of God will wither—and your spiritual life will wither and shrivel. Doubt will become unbelief—because you allowed it to. Feed your doubts and your faith will starve—but feed your faith, and your doubts will starve. Doubt initially becomes a problem, and finally becomes unbelief, if, and only if, you allow it.

Unbelief thus comes about through several possible routes. First, *through an unrealistic attitude to faith*. If you believe that you can, or need to, know everything with absolute certainty, your faith will be in difficulties very soon. But faith isn't like that! Faith is about being willing to live, trusting in the existence and promises of God, knowing that one day, that existence and those promises will be totally vindicated. But for the moment, we walk by faith, not by sight.

Second, unbelief may come through a *morbid preoccupation with doubt*, by which you become so obsessed with your own mental states and feelings that God is shut out of your life. Give Him some breaks! Look outward, not inward! Look to the promises of God; savor them; accept them. Stop allowing your doubts to dominate your life. Doubt, seen properly, is just the darker side of faith; rediscover the "sunnier side of doubt" (Tennyson)—the joy of faith itself.

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And third, unbelief may come through an immature faith—a faith which refuses to grow up. A weak faith is a vulnerable faith. The process of maturing as a Christian involves deepening our understanding of what we believe. As we grow older, we are meant to deepen our understanding of our faith. The things that bothered us when we were young in faith don't bother us quite so much. In fact, if I might speak from personal experience, I now realize that most of my own early doubts simply reflected my inadequate understanding of my faith. As I grew older, I grew wiser—through reading, thinking, and listening to or reading wise Christians. Reinforce faith with understanding, in much the same way as you would reinforce concrete with steel. Together, they can withstand far greater stress than they could ever withstand on their own.

When does doubt become unbelief? Answer: When you let it. When you cling to unrealistic ideas about faith, when you get hopelessly preoccupied with the doubts that are a natural part of the Christian life, or when you fail to allow your faith to grow. These pitfalls can all be avoided. Don't feel ashamed about your doubts. Talking them through with older and wiser Christians can be a vital safety valve which stops a head of doubting steam from building up—a head of steam which could eventually lead from normal doubt to the hopelessness of unbelief.

For for those questioning or experiencing doubt about Christianity, the follow publication is highly [Recommended]:

Evidence that Demands a Verdict **(Revised, 2017 by Josh McDowell and his son, Sean, PhD)**

***See also*: Apologetics**

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Paul and Apocalyptic Theology – Apocalyptic Paul (AP)

Paul and Apocalyptic Theology (Student Report) (2003)
http://www.oocities.org/w_travis_mc/writings/paulandapoc.pdf [PDF]

Paul's Apocalyptic Imagination: 'The Martyn School'
https://cruciformtheologyblog.com/2013/10/15/pauls-apocalyptic-imagination-the-martyn-school/

N.T. Wright Responds to the Apocalyptic Paul School
http://www.patheos.com/blogs/jesuscreed/2015/11/16/n-t-wright-responds-to-the-apocalyptic-paul-school/

Excerpt:

The major debate about the apostle Paul shifted in the 21st Century from a debate between the "old" and the "new" perspective of Paul to the new perspective vs. the apocalyptic Paul. In saying that, the tussle ends up being between NT Wright (a version of the NPP) and Lou Martyn and his followers (e.g., de Boer, Gaventa, Campbell). It is not that J.D.G. Dunn's work has fallen to the side, for it hasn't — though he is no longer as active in Pauline studies as he once was (as his 3d volume in *Beginnings of Christianity* is about to appear).

The debate, I say, is between new vs. apocalyptic, and this explains why in NT Wright's ***Paul and His Recent Interpreters*** there is a vigorous interaction with the apocalyptic school. The section — Part 2 of the book — is almost 100 pages. The following provides some of the emphases of Wright's interaction and criticisms.

First, the lineup of scholars: Ernst Käsemann, J.C. Beker, J. Louis Martyn, Martin de Boer, and Douglas Campbell — with a glance or two at Bev Gaventa. There is a trajectory and some very interesting differences (and tensions) between these scholars.

Second, the term "apocalyptic" becomes in the apocalyptic Paul (AP) *a worldview and a theology* rather than an a careful analysis of what apocalyptic means, of what books count as apocalypses, and a careful of Paul and how he fits or does not fit that more refined analysis of apocalyptic. What is called apocalyptic often enough has little to do with Jewish apocalypses. The only scholar in this group who has independently looked at apocalyptic is de Boer and his view, Wright contends, collapses in on itself (forensic vs. cosmic apocalyptic) yet has been used in reified ways by Martyn and Campbell. Käsemann did not examine Jewish apocalyptic, and we know so much more today about it than in his day.

Once Again, What is the "Apocalyptic" Paul?
http://www.patheos.com/blogs/jesuscreed/2016/05/03/once-again-what-is-the-apocalyptic-paul/

Paul and the Apocalyptic Imagination
http://fortresspress.com/product/paul-and-apocalyptic-imagination [links to intor. excerpt PDF]

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The Apocalyptic Paul: Campbell's Rereading of Romans 1–3
https://henrycenter.tiu.edu/2015/02/the-apocalyptic-paul-campbells-rereading-romans-1-3/

Campbell's most controversial move is his claim that Romans 1:18–32 does not contain the voice of Paul but, rather, of the Teacher.

Apocalyptic Paul – Cosmos and Anthropos in Romans 5-8 (Review) (2013)
https://www.hfsbooks.com/books/apocalyptic-paul-gaventa/

How does an apocalyptic reading of Paul differ from Wright's?
http://blog.christilling.de/2015/03/how-does-apocalyptic-reading-of-paul.html

Leon Morris's "Apocalyptic" as a PDF (1972)
http://andynaselli.com/leon-morriss-apocalyptic-as-a-pdf [links to PDF]

NOTE: Not sure if this relates to subject… parked here until vetted

The New Perspective on Paul, Ethnocentrism, and Judaism (2011)
https://www.jasonstaples.com/bible/the-new-perspective-on-paul-ethnocentrism-and-judaism/

Excerpt:

…Lest I take the easy way out and stop short of providing an alternative proposal of my own, I am convinced that Paul did not oppose his Jewish contemporaries because of legalism, self-righteousness, particularity, or ethnocentrism but over the question of how one becomes a righteous person (or rather, a part of a righteous people) who will justly be judged as righteous in the final judgment. He argues that no external law, facts of birth, or ritual practice can reliably be said to truly make a person (or people) righteous. Against this, he points to the power of the Spirit to transform a person from the inside out as the only means of true righteousness, asserting that the death and resurrection of the Messiah have provided for an outpouring of this Spirit for the transformation of his people (and ultimately the world itself). Paul's thinking was thoroughly **apocalyptic**—emphasizing God's righteous judgment—and thoroughly centered on God's restoration of his people through this transformation by the Spirit. This may not scratch modern itches to the degree that the Evangelical or academic multicultural Pauls do, but I am convinced that it is a more faithful reconstruction of what was truly at root in Paul's proclamation.

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The Apocalyptic Paul? (Review of lecture given by Michael Bird)

http://www.bibleexposition.net/2016/02/the-apocalyptic-paul.html

Excerpts:

In the contemporary study of the Apostle Paul, some scholars have stressed that Paul was a very "apocalyptic" thinker, believing that God had invaded the world to bring an end to "religion" by dramatically revealing salvation in Jesus Christ. Yet some have questioned whether this is really what "apocalyptic" means and whether Paul really posits such a rigorous discontinuity between Israel's "religion" and his own account of Christian faith. Accordingly, other scholars have contended that Paul had a theology informed by a continuous story called "salvation-history" in which salvation is not the negation of the old order, but its very fulfillment in Christ. The Book of Galatians has been the primary battleground in this debate between "apocalyptic" and "salvation-history" and is currently one of the more contentious contemporary debates in Pauline studies. The purpose of this lecture is to introduce this topic to a wider audience, to briefly evaluate both the apocalyptic and salvation-history approaches, and to propose a somewhat mediating position between them.

…and…

Bird began his talk by sketching out [four] common approaches to Pauline theology: Traditional, New Perspective, Radical Paul/Paul within Judaism, and Apocalyptic Paul.

…also…

One of the current debates in New Testament scholarship is whether Paul's theology was rooted in an apocalyptic worldview, whereby salvation was a punctiliar and even intrusive event, or whether it was part of an on-going story of promise and fulfillment called "salvation history." Using Galatians as a test case, the purpose of this lecture is to show how one can bring together both "apocalyptic" and "salvation historical" readings of Paul. Mike Bird (Dr. Michael Bird) argues that the invasive action of God declared in the gospel still stands within a promise-fulfillment scheme that Paul utilizes in his theological discourse.

"An Invasive Story: Paul's Theology Between Messianic Event and Salvation-History"
Video of lecture: https://vimeo.com/159026113 [Video]

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Messiah or Christ? Yeshua or Jesus?

http://empirenet.com/~messiah7/spl_ChristOrMessiah.htm

Many people in the Hebrew roots movement passionately reject the use of names such as "Christ" and "Jesus" and any word or practice that sounds to them as though it has a Greek rather than Hebrew origin. To them, anyone who uses any form of "Greek" name or practice must surely be wrapped up in worship of the sun god rather than of Yahweh and the Messiah of whom the Torah and prophets speak.

They offer a large variety of evidence to "prove" this, such as:

- Greeks, not followers of the Messiah, called him Christ(os) (Michael Rood, Jeremia Gordon)

- Greeks called all their gods christos, so Christ must not be used as a title for the Messiah (Michael Rood, Jeremia Gordon)

- Greeks, not Hebrews, first substituted the word "Lord" for "Yahweh"

- Zeus (a Greek god) was added to the name Yeshua to make the name "Jesus (Iesous in Greek); therefore following Jesus is the same as following the sun-god

- Greek name endings with sus, seus, and sous (which are phonetic pronunciations for Zeus) were attached by the Greeks to names and geographical areas as means to give honor to their supreme deity, Zeus." (J. C. J. Melford, page 126)

- it is gross error to transliterate Yeshua as Iesous (Jesus), in part because the "J" sound of Jesus does not match the "Y" sound of the Hebrew Yeshua

- "IHS" (a symbol used for Jesus in many churches) comes from the sun god, or is an acrostic with pagan or occultic meaning

- Dutch theologian named Desiderius Erasmus(1466-1536) in the year 1516 introduced the word "Lord" for Yahweh

- The "Name of blasphemy" *christ' (Romans 5:6 KJV)* ; was first introduced by the devil and "false apostle Paul" in his evil letter to The Romans

- all, or nearly all, of the New Testament was written in Hebrew or Aramaic, not Greek, so the authors could not have used the names Jesus or Christ

- the Vatican must be hiding original Hebrew or Aramaic texts of the New Testament which are older than any Greek texts

- Greek language and belief that practicing the Mosaic law is not mandatory or even beneficial to spiritual growth is a corruption

Some readers readily accept these kinds of claims uncritically, even though the claims often contradict each other. Who was at fault for introducing sun god worship into the church? Erasmus? The Roman Catholic church? Constantine? The council of Nicea? The false apostle Paul? Unidentified Greeks?

All these assertions have one thing in common- they do not identify actual evidence to back them up. For instance, they do not provide actual quotations from, and titles of, ancient sources such as historians of the first century. Radical claims such as these call for weighty, verifiable sources and evidence to back them up. But none is provided.

Here are verifiable facts that address these claims:

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EXAMINING CLAIMS ABOUT THE ORIGIN OF "CHRIST" AND "LORD"

1. Hebrews, not Greeks, came up with the name Iesous and used it in place of "Yeshua" . About 150 years BC devout Hebrew men translated the Old Testament into Greek. This isn't just speculation, You can check this out for yourself. The Greek translation was called the Septuagint (abbreviated as "LXX" because LXX is the Roman number for 70, which reflected the Hebrew belief that 70 men translated it). The simplest way to verify this is to visit www.unboundbible.org You can have it print out Joshua 1:1 (or any other verse that mentions Joshua) with the English next to the OT Greek. It is obvious the Hebrews chose "Iesous" for "Joshua/Yeshua." That was Greek spelling that to them sounded most like the Hebrew "Yeshua," The Greek alphabet does not have either a "Y" or a "J," nor does it have a "sh" sound, so they could not have spelled it either "Yeshua" or "Jesus." You can also find "Septuagint" in Webster's dictionary (maybe not a pocket size, but the desk size will have it) because it is so important in understanding the Law and Prophets as well as the New Testament. The Hebrew world chose to use the word "Christ," not the Greeks This translation was widely in use among Hebrews in the first century, so many Jews called the Messiah "Christ." Both Hebrew and Gentile followers of Y'shua drew their faith vocabulary and thought from the bilingual Hebrew world, not from the Gentile Greek world.

2. The "ous" ending on "Jesus/Iesous" was not put there by sun god worshipers or by Greeks. The Hebrews first did it in the LXX, as noted above. They had to do this because of how the Greek language works. English is a word order language in which nouns and names are always spelled the same, and you understand what they mean by where they fall in the sentence. It makes a big difference whether you say "Jeff went to the store" or "The store went to Jeff."

Greek is not that way. Greek doesn't care what order the words are in. Instead, Greek changes how the names are spelled to help you understand what they mean. This is called "declining" words and giving the nouns "case." You can find definitions of these words in Webster, too. For instance, if the name "Jeff" was used in ancient (and modern) Greek, it would be spelled different ways depending on their use. A sentence would say "Jeffous (the subject of the sentence) sent Jeffov (the object of the sentence) to get the book of Jeffou ("Possessive"- Jeff's book)." You'll notice that "Jeff" always has an ending added to it. It has to have an ending, or the readers wouldn't understand the sentence, because word order means nothing.

The same thing happened with the name Yeshua/Joshua. Hebrews took the root of the name, "Yes" transliterated it to Greek letters "Ies" and added the case endings so that the name was spelled "Iesous," "Iesou" or "Iesov" depending on its use in the sentence. This wasn't an option. Greek speakers did this with every name and nouns, whether it was Simon, house, cow, table- whatever. The "ous" (or other word endings) weren't added because they indicated Greek gods. They were a natural part of talking Greek.

English does not decline nouns, except for the pronoun "he." We say, "He (nominative) drove him (accusative) to the store in his (genitive) car." It wouldn't make sense to us to instead say "He drove he to the store in he car," because you have to decline the word for it to make any sense. In the same way, Greek had to decline nouns in order for them to make any sense.

Adding "s" to the end of Christ (or Messiah) was necessary when the words were used by Greek speakers. Nouns in Greek (and some other languages, but not English) must be "declinable." That means that the last couple letters of the noun change with how they are used in the sentence. When "Christ" or "Messiah" is used as the subject, it is spelled with an "s" at the end (e.g.: *Messias*). When the noun is used as a genitive (as in "followers of Messiah") it is spelled with a "u" at the end (e.g.: *Christou*). English shortens it to the root, "Christ," because English doesn't decline nouns. Regardless of exactly how different languages spell it- as Messias, Messiah, Mashiyach, Christ, Christos, Y'shua, Yeshua, Jesus," etc, it is the same name or title. (Rood himself has used a variety of spellings of names for Messiah and YHWH, some not matching the spellings Gordon uses.)

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3. "Zeus" was not added to "Yeshua" to make "Iesous." In fact, "Zeus" is spelled with a Z, and there is no Z in Iesous. The article by J. C. J. Melford, page 126 ... is just plain silly: "It is known that the Greek name endings with sus, seus, and sous (which are phonetic pronunciations for Zeus) were attached by the Greeks to names and geographical areas as means to give honour to their supreme deity, Zeus." The "s" ending was applied to dogs, roaches, houses, dog piles, rotten meat- literally all masculine nouns. Giving honor has absolutely nothing to do with this. Plus, names were actually spelled with "u" and "n" endings, too, depending on the case (as noted above). It is just grammar, not Zeus. But check this out for yourself by looking at any Greek grammar. What Melford says is just totally ignorant of the Greek language.

4, The Greeks never used the word "Christ" for their gods, or in any sacred context, or as any kind of title of honor at all. The verb form of the word meant "to rub lightly, spread." It was used for spreading oil after a bath, poison on arrows (both of these are found in Homer), whitewash, paint or cosmetics. *The Dictionary of New Testament Theology* Vol. 2 (from which this information is taken) adds, "It is anything but an expression of honor. Where it refers to people, it even tends towards the disrespectful" (pp. 334-335). For example, the compound word *neochristos* meant "newly whitewashed" (see Diodorus Siculus). The Greeks certainly did not choose to use the word for the Hebrew Messiah- nor did the Christians.

On the surface, it may seem odd to some people that such a "secular" word as *christos* would be used for anointing Messiah, which people see as a very spiritual use. But the noun Messiah, also has a verb form, *messah.* Some of the Prophets use the verb in everyday ways- to rub (*messah*) a shield with oil (Isaiah 21:5), to paint (*messah*) a house (Jeremiah 22:14), and apply oil (*messah*) to a body (Amos 6:6). You can verify that the verb massah is used in these verses by checking a Hebrew text or *Strong's* concordance. This shows that the verb form of Messiah is sometimes used in the same nonreligious ways that the verb form of *christos* was used by the Greeks. This made *christos* a good match for translators to use, since they were looking for a Greek root that had both verb and noun forms which were used in much the same ways as the Hebrew words. *Messah* was used more often to describe anointing kings, prophets and priests, but it was clearly used in both secular and religious ways.

5. The Hebrews, not Greek or Christians, chose to use the word "Christ(os)" and "Messiah" interchangeably. The Hebrews themselves translated the Old Testament into Greek in about 150 B.C. in what is called the Septuagint They say that the High Priest himself chose 72 elders from Judea who were experienced in the law, beliefs and customs of the Torah and were able to translate from Hebrew to Greek. This means they were fluent in both languages, and used both Messiah and Christos, Throughout the LXX, "Christ" is used for the Anointed One, such as in Psalm 2:2. You can check this for yourself by looking it up in the Septuagint online at www.unboundbible.org or in a paper copy at a library.

The Apostle John himself used both words when he wrote, "(Andrew said,) we have found the Messiah, that is the Christ" (John 1:42), and "The woman said, 'I know that Messiah, called Christ, is coming" (John 4:24). John considered "Christ" and "Messiah" to be synonymous, and used Christ when speaking to Greek speakers, and Messiah when speaking to Hebrew speakers. (This article follows the Gospel's practice of using Messiah and Christ interchangeably, too.)

6. Hebrews roots proponents including Rood also condemn using the word "Lord" for YHWH (often spelled Yahweh). But the Hebrews, not Christians, introduced "Lord" (Greek- *kurios*) in the LXX just as it did "Christ." The LXX uses "Lord" (Greek- *kurios*) for YHWH and "God" for Elohim (eg: Genesis 3:14, Exodus 3:14)..

7. The only ancient author to suggest that any part of the NT was authored in Aramaic or Hebrew is Papias, and he said only that Matthew was, not the rest of the NT. Some writers claim that many ancient authors claimed the NT was written in Aramaic, but that is entirely false. I challenge you to find the name, book title, and chapter of even one ancient author or church leader (other than Papias) that said so. They absolutely do not exist.

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8. Many Hebrews of the first century B.C. who strictly observed the Torah spoke and wrote in Greek, not Hebrew. One example of this is the book of II Maccabees. Although this book is included in the Apocrypha found in Catholic Bibles, those books were written by Hebrews for Hebrews. II Maccabees records historical events which took place in Israel from 175 to 160 B.C. It is a condensation of a five volume history written by Jason of Cyrene, a strict observer of Torah written for other strict observers. It records how God's people faced torture and martyrdom rather than break the law of Moses. Yet, the book was authored in Greek, not Hebrew, and continued to be passed down to Hebrews in Greek. They considered it perfectly acceptable to strict observers of Torah to use the Greek language. The Greek Septuagint version of the Law and Prophets was used by Hebrews like these.

9. It is entirely imagination to speculate that the Vatican is hiding ancient Hebrew copies of the Gospels. No matter how logical it may seem to you, this is strictly fantasy until anyone produces a valid copy of such a thing. The fact is that we now have extremely early portions of the Gospels written in Greek, but absolutely none in Hebrew. The earliest portion is a copy of several verses of the Gospel of Matthew that dates to 60-62 A.D., which is within a few years of when Matthew authored his Gospel. Besides the physical evidence of the type of material and ink that was used, documents found with it pin down this very early date.

10. The book of Acts and the epistles were all written in Greek. Almost all the conversations in the book of Acts had to have taken place in Greek, not Hebrew. Think about it.

Luke, the author of Acts, was a Greek and he addressed it to another Greek, Theophilus (both names are Greek). Saul (Paul) and Luke accordingly used the Greek form Christos," because the vast majority of their hearers would have understood that, but would not have understood "Messiah," because they did not know Hebrew.

Acts 6 mentions the large body of Greek-speaking Hebrews in Jerusalem, the heart of Hebrew country (6:1). Phillip preached to the Samaritans, (who hated Hebrews, their language, religion and temple) and surely used Greek or Aramaic (Acts 8). The Gentile centurion Cornelius, some of his soldiers, and his whole household could not have understood Hebrew, yet understood Peter preaching- no doubt in Greek (Acts 10).

Paul, Barnabas and others taught the many Greeks who came to faith at Antioch (Acts 11,13). Paul persuaded the Roman proconsul on Cyprus, Sergius Paulus to believe (Acts 13:6-12). Many Gentiles at Iconium believed Paul, but he barely persuaded the crowds in Lystra (who spoke Lycaonian) not to sacrifice to them as gods (Acts 14). Acts never mentions a synagogue in most of the cities Paul visited. Paul could not have communicated in Hebrew to his own coworkers such as Timothy and Titus, who were raised as Greeks. In fact, most of Paul's coworkers had Greek names- Titus, Timothy, Apollos and Dionysius (names of Greek gods), Eutychus, the seven (Acts 6:6), the teachers at Antioch (Acts 13) and the long list of saints in Romans 16. Some names were Hebrew, such as Barnabas, which indicates that Luke wasn't trying to expunge everything Hebrew and replace everything with Greek- he was just factually reporting the prevalence of both Hebrew and especially Greek in the early church.

Paul spoke with the judges and jailer at Philippi, a Roman colony, though they surely did not know Hebrew. Paul's message to the Areopagus in Athens (Acts 17), and his defense when on trial before the Roman proconsul Gallio (Acts 18) were in Greek. The idolmakers in Ephesus (Acts 19) surely didn't riot in Hebrew. Paul spoke Greek to the Roman commander and centurion who arrested him in the temple (Acts 21:37, 22:25), as did Paul's nephew (23:19-21). Paul didn't need a translator. Paul made his own defense when on trial before Governors Felix (Acts 24) and Festus (Acts 25-26). Paul surely spoke Greek to the captain and everyone on the ship on his voyage to Rome (Acts 27) and to the superstitious islanders on Malta (Acts 28). Since Paul spoke Greek to them, he always had to use "Iesous Christos" with the Greek endings on the name in order to be understood.

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11. An Aramaic NT did not have to exist in order for the Greek NT to transliterate "Yeshua" into "Iesous." As I mentioned above, Paul and others spoke to many groups of people in Greek, using the "declined" word forms in order to be understood. Luke was quoting him.

12. The New Testament sometimes uses a variety of spellings for names. The Greek form "Iesous" is used for Jesus in the NT, and is used for Joshua in the OT (you can check this in the Septuagint, as I mentioned above.) So every translator who sees "Iesous" in Hebrews has to guess by the context whether it refers to Jesus or Joshua, as in Hebrews 4. It's a fluke that people commonly translate the Iesous as either Joshua or Jesus. But it is not uncommon to have different spellings for the same name. For instance, Jude, Judah and Judas are all exactly the same name, and are spelled the same in Greek.. You can check this yourself by calling up Mat 1:2, 26:47 and Jude 1 in Greek at http://www.unboundbible.org . Matthew and Matthias are the same Greek name.

Why is the same Greek sometimes transliterated in different ways? It wouldn't have to be. But it saves some explaining- you don't have to tell every child, "no, Judas the betrayer didn't write a book of the Bible." Sometimes translators chop off the Greek "s" ending (like in Jude, Herod, etc) and other times leave it on (as in Judas, Jesus).

13. When people translate the Greek New Testament into English (and other languages), why don't the translators convert Greek forms of names like Iesous into Hebrew forms such as Yeshua? There are a few reasons for this. First, the Greek does not read Yeshua, it reads Iesous. Is it sound translation to write in sounds that don't actually exist in the Greek original? Second, in conversations recorded in the second half of the book of Acts, such as Paul's conversations in Ephesus, Philippi, etc, the speakers certainly used the Greek forms of the names (as noted above). To replace words that apostles actually said with Hebrew forms that they did not use is a stretch that translators think would be inappropriate or misleading.

14. The abbreviation "IHS" does not come from the sun god, and is not an acrostic with pagan or occultic meaning. "IHS" are the first 3 letters of "Yeshua" when it is transliterated into Greek. The Hebrews, not Greek, chose this spelling (see the Septuagint, Joshua 1). The abbreviation stops at the first three letters because they are the root of the word. The endings vary- Iesous, Iesov, Iesou, etc.-- depending on the word's place in the sentence, as mentioned above. Some ancient Christian writings abbreviate names by using the first and last letters of Iesous- IS- in place of the whole name (IHS may also be the first two, and the last, letters of Iesous). They also abbreviated Theos (God) to "THS" (which is just two letters in Greek).

This is similar to the English practice of using the first initials of our first, middle and last names, such as "JFK." Just as Americans know that "JFK" refers to Pres. John F. Kennedy, so followers of Iesous knew (and in many cases still know) that IHS refers to Yeshua (Jesus Christ).

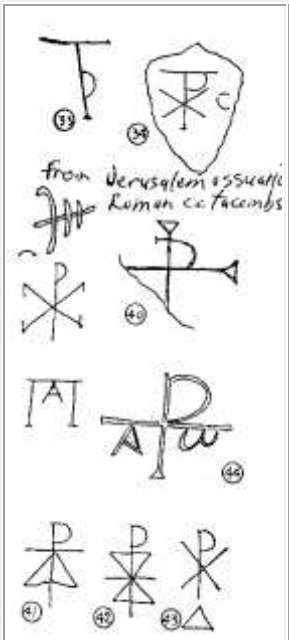
We find the practice of abbreviating names in the Old Testament. The OT uses both YH and YHWH. The short version is most common in names like Jo-shua (Ya-shua; not Yahweh-shua/ Jehoweh-shua. It also appears in its simplest form in Psalm 68:4 "extol him by His name Yah." Elohim, another title for God, is also used in its shortened form, El, in the Law and the Prophets. People don't wonder what conspiratorial or occult meaning there is in the abbreviation YH or El, we know it is the name of the Lord, whether full length or shortened. Using IHS or XP follows the Hebrew (not Greek, Masonic or Roman Catholic) practice of using the shortened YH.
Abbreviating names and titles was well known in the Christian and Roman world as well, especially on coins in which space was very limited. Abbreviations of Christ's name, such as XP, is also very ancient. Some examples are in the Roman Catacombs, where believers gathered long before any semblance of Roman Catholicism or Masonry. When you scratch messages and tributes on stone walls, it's a lot easier to abbreviate names than to spell them out in full. There are many examples of both coins and Christian graffiti from the ancient world. (See pictures below.)

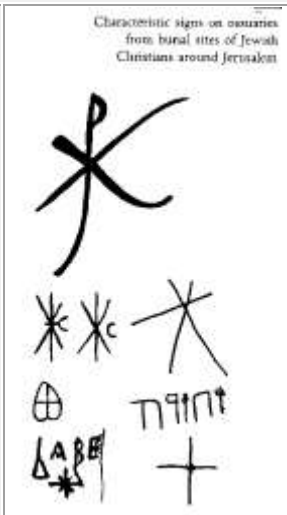
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Some names have short and long forms, just as we do in English- Tom, Ths. and Thomas. We don't look for any mystical or occultic meaning if someone signs his name Tom or Ths. instead of Thomas. One example of a NT name in short and long form is Silvanus.. when he wrote the short form Silas, he wasn't trying to get across a deep or occultist meaning, he was just abbreviating it. The same is true of IHS and IHSOUS..

When we see abbreviations like "L (heart) G" carved in a pen knife on a tree, we don't wonder what occult or conspiratorial; meaning there may be in the abbreviation, we just know that it's a lot easier for two lovers to carve 2 letters in bark than 10 or 20. When we sign things with our initials or with our first name only, such as in letters or email, people don't wonder what pagan meaning there may be in the abbreviation of our names, we just know that those who read it know who we are. When the church uses abbreviations like IHS and XP, believers don't wonder, "who's IHS or XP" (unless they're really uninformed), they know who the initials refer to.

(Note: Before the ninth century, all Greek literary works were written in "uncial" script, which looks like capital letters, and are used as capital letters in Greek texts printed nowadays. After the ninth century, most manuscripts were written in "minuscule" script, which looks like small case letters, and are used as small case letters in today's Greek texts. But actually, neither uncial nor minuscule script had large and small case- all the letters were the same "case" and they normally did not put spaces between words. This fact means that the modern day speculation that "IHS" is an acrostic because it is all "capital" letters is false-- they are uncial letters. Nether Greek script had small case and capital letters. Even if you don't know Greek, you can verify this by looking at a reproduction of an ancient uncial manuscript-- all the letters look like "capital" letters. And if you look at a minuscule manuscript, all the letters look like small case.)





Examples of the first two letters of "Christ" (X,P) and the Hebrew Tetragrameton (YHWH) inscribed on first century ossuaries in Jerusalem



18. Bronze
Obv. Anchor; inscription: HPW[ΔOV] (Herod).
Rev. Within wreath, an inscription: EΘNA (Ethnarch).

35. Bronze
Obv. Head of Vespasian; inscription: IMPerator CAESar VESPASIAN AUGustus Pontifex Maximus TRibunicia Potestas Pater Patriae COnSul III.
Rev. Palm tree; on the left, a Jew standing, his hands tied behind his back, behind him a shield; on the right, a Jewess seated on a cuirass, weeping; inscription: IUDAEA CAPTA, in exergue: S. C. (Senatus consulto: With permission of the Senate).

examples of names abbreviated on first century coins

15. In most European languages a J has a Y sound, so "Jesus" sounds like "Yeshua." The "J" is pronounced like a Y in German, Norwegian, Swedish, Spanish, Slavic, etc. When "Jesus" was first spelled with a J (which was at least as early as Luther's German Bible, 1520) probably every language in Europe that used a "J" pronounced it like a "Y." The hard "J" sound in English (as in "judge") is a fluke, not the norm. English is derived from European languages, and America is populated primarily by immigrants from Europe. After moving to America and beginning to learn English, it made sense to them to continue to spell "Jesus" as it had been for many centuries, rather than make up a foreign spelling with

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a Y that was unfamiliar to them, and which would lead to confusion. Many Bibles continued to be printed in Europe and used in both Europe and the Americas, just as today.

German, as one example, could not have used a "Y" because the German alphabet did not have a "Y." (At the end of the 20th century German began to use a Y, but only in a handful of foreign names and loan words such as Yates and yacht.) German, like Greek, declines nouns, so the spelling of "Jesus" changes with how it is used in a sentence- Jesus Christus (nominative), Jesu Christi (genitive), etc. If you know classical music and chorales (such as Bach), you may have recognized this already in songs such as "Jesu (pronounced "ya-su"), Joy of Man's Desiring.".

16. Why does "Yeshua" use a "sh" and Jesus an "s?" Hebrew has one consonant for both S and SH. It looks vaguely like our "W." But when you place a dot above the left arm, it's pronounced as an S, but if the dot is above the right arm it's pronounced as an SH. But ancient Hebrew manuscripts didn't use the dots at all, so some pronunciations were up to tradition. Greek, on the other hand, doesn't have an "SH" sound at all, so there is no way to spell Jesus with sh in the middle using Greek letters.

17. If the main goal is to avoid all association with the morning of the first day of the week, due to the sun god, then why was Yeshua so foolish as to arise at sunrise on the first day of the week (a Sunday)? The Gospels clearly say that the resurrection was "at dawn" (Matthew 28:10), "just after sunrise" (Mark 16:2; the word *helios*, or "sun," is used). If resurrection had taken place at the end of the Sabbath just after sundown, nonJews would have argued that He did not rise on the first day of the week, as He had said. By rising at sunrise, Christ made clear to Jews and Gentiles that he had risen on the third day as He had prophesied.

Early in the book of Revelation they sing the song of the redemption, the song of the Lamb. It honors the death and resurrection of the Messiah. Would it be worthy to honor the resurrection and redemption by worshiping on the day of the week on which that took place, just as the completion of creation was honored by worshiping on the day that took place?

The Law required special worship on Sundays- including the festival of Firstfruits and Feast of Weeks (Leviticus 23:9-21). (The image of the "eighth day" as a special day -- eg: Leviticus 23:36, 39-- is also a model for the honor given to the first/eighth day of the week by the Resurrection of Christ/Messiah.) The Apostle notes that the Messiah (Christ) rose on the first day of the week, the day of Firstfruits, to fulfill the intent of that observance (1 Corinthians 15:20-23). If the main goal is to avoid all association with the sun god, then why did Yahweh require these special worships on the first day of the week, then cause the Messiah to rise from the dead at Sunrise on the first day of the week?

18 The Roman Catholic Church and Emperor Constantine cannot be blamed to falsely causing Christians to worship on the first day of the week or used Greek terms such as Christ because these practices were typical in the Christian church hundreds of years before they existed. It is universally accepted that the RC church began in 1090 when Pope Gregory I became the single authority in the church, and began to require worship in Latin. Before this, there was no single authority, decisions were made in councils of church leaders, and most of them spoke and worshiped in Greek or other languages besides Latin. Yet, Roman historian Pliny wrote of how followers of the Messiah worshiped at dawn on the first day of the week in around 100 AD. This was 900 years before the start of the Catholic church... so how could the Catholic Church have forced this on Messiah's followers, since the RC did not exist until 900 years later?

19. Use of Greek language and concepts is a *fulfillment*, not a corruption, of the Messianic promise. Shortly after the Messiah commanded his followers to make disciples of all nations, the Lord himself miraculously set the pattern of how this should be done. On the Feast of Weeks (Pentecost), the disciples spoke of the Messiah to people who lived around the whole Mediterranean and middle eastern world. They were amazed that "each of us hears them in his own native language... we hear them declaring the wonders of God in our own tongues" (Acts 2:8, 11). Since they were visiting the Jerusalem temple to

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worship, they presumably knew at least some Hebrew. Nonetheless, the Lord miraculously caused them to hear the Gospel in their own languages, not in Hebrew.

Greek was used by the church because it was used around the world, in much the same way that English is used around the world today. The apostles wrote the Gospels and epistles in Greek because they knew people around the world could read them without needing it translated first. This tradition of putting God's Word into the languages of the people continues today, as parts of the New Testament have been translated into around 2,100 languages. God's desire was to bring the Gospel of forgiveness in the Messiah to all cultures, not to transform all culture into Hebrew culture.

WHY SO MANY MYTHS ABOUT "HEBREW ROOTS?"

Many of the false assertions found in Hebrew roots literature would not be promoted or believed if people had even the barest knowledge of Greek, ancient history, Hebrew use of the Septuagint, and modern languages. The problem is that people who are not knowledgeable about these things hear myths about "Christ" and other topics, get excited about these "new" and "little known" tidbits, and repeat them as fact without checking them out. Even worse, some continue to try to defend the myths after learning the facts we note above.

Many of them readily latch on to whatever radical theory they see, while making no serious effort to verify that "traditional" Christian teachings are, in fact, factual and true. Some people don't even make an effort to find the reason for the "traditional" view, because they don't *want* to find it. When I attended a Rood Awakening seminar, I was amazed at the attitude of most of the participants. When very radical and fantastic claims were made, most were thrilled about the new ideas, when they should have stepped back and judged them very carefully. (Just as with consumer advertising, the more fantastic the claim is, the less likely it is to be true.)

Many Hebrew roots followers also make the mistake of assuming that whatever they know about 21 st century English must apply to Greek of 2,000 years ago. Specularion about hidden, occultic meanings behind IHS, about "Christ" being a title of Greek gods, and about the "s" at the end of the name "Jesus" fall into this category. They think that because English does not decline nouns, then Greek must not either (in fact, they know so little about language, this does not even occur to them).

There is so much speculation floating around on the Internet, people accepting as gospel truth whatever "makes sense" to them, without having or even seeking basic facts of Greek and the ancient world. What makes this worse is the misguided attitude some people have that everyone who went to seminary or Bible college to learn about Greek, the Biblical world, the LXX and theology is by nature ignorant and false. They end up "learning" from people who speculate on the Internet based on what they've "heard" and what feeds their biases instead of on reputable works of scholarship. These aren't arguments about interpretation, they are plain, basic facts of Greek, the LXX, and the ancient world.
Unfounded speculation gets even worse with conspiracy theories. People speculate that the Vatican is doing everything from hiding a 1st century Hebrew manuscript of the Gospels to promoting paganism by using the initials IHS. Where is the evidence? There is none. One might as well say that the Vatican is hiding the original Gospel of John written in he first century because it has a line in it saying that Hillary Clinton or Saddam Hussein is the Messiah. But if they feel it must be true that the Vatican is hiding it, they believe it. Even worse, to some people the fact that no one has ever seen such a thing is proof that it *must* exist. (By the way, I'm not Roman Catholic or Masonic.)

In the end, it is not an important issue whether people pronounce his name Y'shua Messiah or Jesus Christ, because He answers to either whether spoken in faith. As Scripture says, "without faith it is impossible to please God," not "without learning how to pronounce names in Hebrew and obeying the Mosaic Law it is impossible to please God."

Dr. John Juedes, Messiah Lutheran Church, Highland CA, 2006

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***For information about Christian symbols, customs, terminology, naming conventions, etc., see my other separate references resource*:**

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

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Continuity and Discontinuity

Continuity and Discontinuity (2013)

Part 1: http://mydigitalseminary.com/continuity-and-discontinuity-introduction/ (Introduction)

Part 2: http://mydigitalseminary.com/continuity-and-discontinuity-systems/ (Systems)

Part 3: http://mydigitalseminary.com/continuity-and-discontinuity-hermeneutics/ (Hermeneutics)

Excerpt (from Introduction):

Continuity/Discontinuity may seem like an abstract topic, but the issue actually is central to discussion on how we put together the Bible and largely reflects where one lands theologically regarding Covenant Theology (CT) or Dispensational Theology (DT).

However, instead of focusing just on CT and DT, Feinberg has instead chosen to broaden the discussion and notes that, *"the more one moves in the continuity direction, the more covenantal he becomes' and the more he moves in the discontinuity direction, the more dispensational he becomes"* (xii). Taking this approach allows the issue to be as complex as it really is. There are not simply two monolithic positions with no variation within; in fact, not all those taking the discontinuity position in this book even fit in the Dispensationalist camp (e.g. Moo and Kaiser). Rather, there is a spectrum, with CT and DT on either ends. Seeing the issue this way allows each contributor to speak on their own terms. This broader focus accompanied by such a variety of scholarship results in a very unique book.

The Hermeneutics of Continuity and Discontinuity

https://expositorythoughts.wordpress.com/2011/05/31/the-hermeneutics-of-continuity-and-discontinuity/

Narrative and Ontology – On handling continuity and discontinuity between the Old and New Testament (2008)

http://narrativeandontology.blogspot.com/2008/08/on-handling-continuity-and.html

The Oath Against Modernism vs. the "Hermeneutic of Continuity" (Catholic) (2011)

http://www.cfnews.org/page10/page26/hermeneutic_of_continuity.html

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Sidenote:

In case you run across this, here is another look at the use of the phrase, “Continuity and Discontinuity”, with regard to heaven and life after death.

Randy Alcorn (author of the book, *Heaven*) video (with PowerPoint presentation slides in pdf) of Breakout Session he gave at The Gospel Coalition conference in 2015 [this is a good introductory overview/refresher for anyone interested in what Randy's perspectives are about heaven and our life/body before and after we die. His topic is in terms of "***Continuity and Discontinuity***" which will make sense when you listen to the video.]...

Here is his corresponding web page with youtube video of his Breakout Session presentation along with the PowerPoint links; plus more resources including videos and downloadable appendices from the book, related topics and more:

http://www.epm.org/resources/2015/Apr/14/alcorntgc/ **[Recommended]**

NOTE: For details about the above resource and other issues related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate “Reference Notes on Heaven” (based in part on the book, *Heaven*, by Randy Alcorn)

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Reformed Theology vs Lutheranism vs Calvinism vs Wesleyanism vs Arminianism

What is Reformed Theology

http://dawningrealm.org/reign/

Excerpt:

Lutheran versus Reformed soteriology

For the purpose of this comparison, "Lutheran" designates the position confessed in the Book of Concord, and the wide range of views held by conservative churches descended from the Reformed tradition is represented by the Arminian and Calvinistic ends of the spectrum. Like Martin Luther, confessional Lutherans agree with some, but not all, of what have become known as "the five points of Calvinism" (TULIP).

	Yes	No	Cited as support
Do sinners cooperate with God to bring about their state of salvation? More precisely, is regeneration synergistic as opposed to monergistic?	Arminian	Lutheran Calvinistic	John 3:3-9 John 6:44-46 John 3:16-18
Is election conditional on the will of sinners?	Arminian	Lutheran Calvinistic	John 1:12-13 Romans 9:10-13 Revelation 22:17
Does God desire the salvation of all sinners enough to die for them?	Lutheran Arminian	Calvinistic	1 Timothy 2:1-6 John 10:3-11 2 Peter 2:1
Can a true believer temporarily lose faith and salvation?	Lutheran Arminian	Calvinistic	1 Corinthians 10:1-14 Romans 8:29-30 1 Corinthians 15:1-2
Do the teachings of the Bible on the above topics have apparent contradictions?	Lutheran	Calvinistic Arminian	Romans 11:28-36 Logical consistency Logical consistency

Another Reformed/Lutheran comparison chart (Lutheran affirmation of unconditional promises) | Calvinistic denial of unconditional promises

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Lutherans and the Reformed differ not only on soteriology, but also on sacramentology.

A Reformed critique of Lutheran theology

A Lutheran critique of Reformed theology

What is the gospel?	Arminianism	Calvinism	Lutheranism
The good news says Christ died for the sins of all people 1 Timothy 2:1-6; 1 John 2:2	✓		✓
The good news says all for whom Christ died have already been reconciled to God 2 Corinthians 5:18-19		✓	✓
The good news promises all who hear it, "Your sins are forgiven!" Mark 2:5,9; Luke 5:20; 7:48; John 20:21-23*			✓

From: http://dawningrealm.org/papers/absolve.pdf [PDF]

What is Reformed Theology?
https://www.gotquestions.org/reformed-theology.html

The Comparison Between Martin Luther and John Calvin
https://www.ukessays.com/essays/religion/the-comparison-between-martin-luther-and-john-calvin-religion-essay.php

Defining My Terms: Calvinist And Reformed
https://www.challies.com/articles/defining-my-terms-calvinist-and-reformed/

Reformed vs Calvinism (Forum)
https://www.christianforums.com/threads/reformed-vs-calvinism.873371/

Excerpt:

Of course, everyone who answers this will have a slightly different view, but I'll give it a shot, believing that I'm more or less qualified to do so. Here it is; most people think of the terms "Calvinist" and "Reformed" as virtual synonyms and use them interchangeably. Others, including myself, get a bit more technical. For instance, Calvinist is more broad and can apply to just about any group or individual (Presbyterian, Baptist, Charismatic, Dispensationalist etc.) that believes in sovereign grace, or the "5 points" of Calvinism as commonly understood. Reformed is narrower, and indicates a belief system much

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more in line with historic Scottish Presbyterianism and/or Puritans e.g. infant baptism, worship-particularly an adherence to the Regulative Principle, and amillennial or postmillenial eschatology among other things. But, like I said, a lot of people don't make these distinctions, and most 5-point Calvinists will insist they are Reformed, because to them it means the same thing. Hence "Reformed" Baptists and the like. Hope that helps a little anyway.

The Main Difference Between Calvinist and Non-Calvinist Views of Saving Grace
https://www.monergism.com/thethreshold/articles/onsite/sufficient.html (Discussion)

A Calvinist Looks at Orthodoxy
http://www.opc.org/new_horizons/calvinist_on_orthodoxy.html

Two Major Streams of Reformed Theology (i.e., Dutch and Scottish traditions)
https://www.thegospelcoalition.org/article/two-major-streams-of-reformed-theology

When Reformed Theology Isn't Calvinism
Part 1: http://aprilfiet.com/theology-culture/reformed-theology-isnt-calvinism-part-1

I'm Not That Kind of Reformed
https://thatreformedblog.com/2014/05/21/im-not-that-kind-of-reformed/

Part 2: http://aprilfiet.com/theology-culture/reformed-theology-isnt-calvinism-part-2

Reformed Theology Is Covenant Theology
http://www.ligonier.org/learn/articles/reformed-theology-covenant-theology/

Reformed Theology vs. Hyper-Calvinism
https://wscal.edu/resource-center/reformed-theology-vs.-hyper-calvinism

http://www.ligonier.org/learn/articles/reformed-theology-vs-hyper-calvinism/

The New Perspective and "Works of the Law" (Gal. 2:16 and Rom. 3:20)
https://www.tms.edu/m/tmsj16j.pdf [PDF]

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The Reformation Is Not a Return to Pre-Reformation Positions

http://www.trinityfoundation.org/journal.php?id=334 (Downloadable as a PDF)

First of all, in this session, I want to call our attention to the fact that, contrary to what is being presented and promoted in our time, the Protestant Reformation is not, and cannot involve, a return to the pre-Reformation position of the church. But that is what is happening today. Even what would be viewed as some of the most conservative and theologically orthodox sectors of the church today are returning to the tragic condition of the church before the Reformation began. And so that will be the focus, God willing, of this session.

In our next session, I would like to focus our attention upon another phenomenon of our time that is most certainly a product of the ongoing Roman Catholic Counter-Reformation, and that is the evil falsehood of co-belligerence among all religions in an effort to combat the political and social evils of our time.

The Battle over the Identity of the True Catholic Church at the Time of the Reformation (Church History)

http://www.trinityfoundation.org/journal.php?id=327 (Downloadable as a PDF)

A Protestant View of Church History: The Early Church

http://www.trinityfoundation.org/journal.php?id=313 (Downloadable as a PDF)

Calvinism vs Lutheranism

https://theydiffer.com/difference-between-calvinism-and-lutheranism/

Calvinism	Lutheranism
Salvation is granted to only chosen ones	Anybody can get Salvation if he has Faith
The only religious authority is the Bible	There are “representatives” that have the authority
The blood and the body of Jesus Christ have only spiritual presence in bread and wine	The blood and the body of Jesus Christ have physical presence in bread and wine
Sovereignty of God is important	Sovereignty of God is not of utmost importance
A concept of Predestination	Predestination is not important

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Topic	Calvinism	Lutheranism	Arminianism
Human will	Total Depravity without free will permanently due to divine sovereignty	Total Depravity without free will until spiritual regeneration	Depravity does not prevent free will
Election	Unconditional election to salvation with those outside the elect foreordained to damnation (double-predestination)[39]	Unconditional predestination to salvation for the elect	Conditional election in view of foreseen faith or unbelief
Justification	Justification is limited to those predestined to salvation, completed at Christ's death	Justification of all people, completed at Christ's death.	Justification made possible for all through Christ's death, but only completed upon choosing faith in Jesus
Conversion	Monergistic, through the inner calling of the Holy Spirit, irresistible	Monergistic, through the means of grace, resistible	Synergistic, resistible due to the common grace of free will
Preservation and apostasy	Perseverance of the saints: the eternally elect in Christ will necessarily persevere in faith	Falling away is possible, but God gives assurance of preservation.	Preservation is conditional upon continued faith in Christ; with the possibility of a final apostasy.

http://www.thepinkflamingoblog.com/wordpress/wp-content/uploads/2012/08/Picture-111.png

http://www.thepinkflamingoblog.com/2012/08/05/a-pink-flamingo-correction/

Classical and Reformed Arminianism vs Wesleyan Arminianism

http://imarc.cc/edit/harted_38.html

Calvinism vs Arminianism vs Evangelicalism

http://storage.cloversites.com/makinglifecountministriesinc/documents/Calvinism%20vs%20Arminianism%20vs%20Evangelicalism.pdf [PDF]

Many Evangelical Christians don't totally agree with either side but believe in a mixture of the two—agreeing with some points of Calvinism and some of Arminianism. (See the "Evangelical" chart beneath the Calvinism vs. Arminianism chart on next page)

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The 5 Points of Calvinism	The 5 Points of Arminianism
Total Depravity Man is totally depraved, spiritually dead and blind, and unable to repent. God must initiate the work of repentance.	**Free Will** Man is a sinner who has the free will to either cooperate with God's Spirit and be regenerated, or resist God's grace and perish.
Unconditional Election God's election is based upon His sovereignty. His election is His own decision, and is not based on the foreseen response of anyone's faith and repentance.	**Conditional Election** God's election is based upon His foreknowledge. He chooses everyone whom He knew would, of their own free will, respond to the gospel and choose Christ.
Limited Atonement When Christ died on the cross, He shed His blood only for those who have been elected and no one else.	**Unlimited Atonement** When Christ died on the cross, He shed His blood for everyone. He paid a provisional price for all but guaranteed it for none.
Irresistible Grace Grace is extended only to the elect. The internal call by God's grace cannot be resisted and always results in conversion. Grace is not extended to the non-elect.	**Resistible Grace** Saving grace can be resisted because God won't overrule man's free will. Man is born again when he believes and receives God's grace.
Perseverance of the Saints God preserves the elect so they persevere to the end, so no chosen person will ever be lost.	**Falling from Grace** Those who are truly saved can lose their salvation by falling away from the faith. (Not all Arminians agree on this point. Some believe that believers are eternally secure in Christ and cannot be lost)

5 Points of Evangelicalism

Many Christians agree with parts of Calvinism and parts of Arminianism. The parts of agreement are highlighted in yellow.

The 5 Points of Calvinism	The 5 Points of Arminianism
Total Depravity Man is totally depraved, spiritually dead and blind, and unable to repent. God must initiate the work of repentance. Rom 3:10-11 "There is **none righteous, not even one.** There is none who understands, there is none who seeks for God." (It is true that man is totally unrighteous, but that doesn't mean he is unable to repent or call out to be saved.)	**Free Will** Man is a sinner who has the free will to either cooperate with God's Spirit and be regenerated, or resist God's grace and perish. 2 Pet. 3:9 "The Lord is . . . not wishing for any to perish, but for all to come to repentance." Rom. 10:13 "**Whoever will call** upon the name of the Lord **will be saved**." (God wants everyone to be saved, but will only save those who call out to Him of their own free will)
	Conditional Election God's election is based upon His foreknowledge. He chooses everyone whom He knew would, of their own free will, respond to the gospel and choose Christ. 1 Peter 1:1-2 ". . . who are **chosen according to the foreknowledge** of God the Father . . ." (God knows ahead who will call out to be saved, so he chooses them based on that foreknowledge)
	Unlimited Atonement When Christ died on the cross, He shed His blood for everyone. He paid a provisional price for all but guaranteed it for none. 1 John 2:2 "He Himself is the propitiation for **our sins**; and not for ours only, but **also for the whole world**." (Jesus died for everyone, but only those who believe in Him will receive His salvation)
	Resistible Grace Saving grace can be resisted because God won't overrule man's free will. Man is born again when he believes and receives God's grace. John 3:18 "He who believes in Him is not judged; he who does not believe has been judged already . . ." Matt. 22:14 "For many are called, but few are chosen." (Although God offers His grace to everyone, many people will refuse it)
Perseverance of the Saints God preserves the elect so they persevere to the end, so no chosen person will ever be lost. John 10:28 "And I give **eternal** life to them, and **they shall never perish**, and **no one** shall snatch them out of My hand." ("Eternal" and "never perish" means than no genuine child of God can lose or give up his salvation.)	

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Christian Theology: 5 Ways Lutheranism Differs from Calvinism

http://www.newsmax.com/FastFeatures/christian-theology-lutheran-vs/2015/12/17/id/706109/

There are a variety of Christian denominations in the world today. They came into existence due in part to a conflict of issues that were perceived with biblical interpretations and practices. When taking Lutheranism and Calvinism beliefs into consideration, there are some glaring differences in the two sects of the Protestant Reformation.

Here are five ways that Lutheranism differs from Calvinism.

1. Different branches of Christianity started not because there was a deciding council that divided the religion up, but mostly because there were individuals who disagreed with some teachings.

Monk and theologian Martin Luther started Lutheranism as a protest against practices of the Catholic church, while the founder of the reformed theology movement known as Calvinism was John Calvin, a French theologian and son of an attorney.

2. Lutheranism has one of the largest followings of any Christian Protestant church denomination. According to the **Lutheran World Federation**, the Lutheran identity is tied to being "evangelical, sacramental, diaconal, confessional, and ecumenical."

The identity of a Calvinist is based on Christian ecclesiology, baptism of infants, and the five points of Calvinism of the TULIP doctrine, among other things.

The Calvinist Corner defines TULIP as (Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, Perseverance of the Saints).

3. In observing the Holy Eucharist, the sacrament that began at the Last Supper, Lutherans have faith in the belief that the blood and body of Jesus Christ are physically present in the wine and bread during Holy Communion, whereas Calvinists maintain that Christ exists within the elements in spiritual form while he physically remains with the Heavenly Father.

4. Lutherans teach that salvation is possible for anyone through faith whereas Calvinists place high importance on the belief that only the people who are predestined by God can achieve salvation.

5. Lutheranism teaches that people have the ability to control certain facets of their lives while Calvinism believe that God has complete sovereignty over humanity and there is nothing that people can do nothing to change what happens.

Lutheran and Wesley Hermeneutics: A Comparison and Contrast

http://globalchristiancenter.com/bible-and-theology/biblical-theology/24179-love-robert-a

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What Is Wesleyanism?

(Wesley Center Online, Northwest Nazarene University, Church of the Nazarene)

http://wesley.nnu.edu/what-is-wesleyanism/

Excerpt:

Wesleyanism or Wesleyan theology is the system of Christian theology of Methodism taught by John Wesley. At its heart, the theology of John Wesley stressed the life of Christian holiness: to love God with all one's heart, mind, soul and strength and to love one's neighbor as oneself. Wesley's teaching also stressed experiential religion and moral responsibility.

Wesleyanism, manifest today in Methodist and holiness churches, is named for its founders, John Wesley and, his brother, Charles Wesley. In 1736, these men traveled to the Georgia colony in America as missionaries for the Church of England; they left rather disheartened at what they saw. Both men then had "religious experiences", especially John in 1738, being greatly influenced by the pietist movement. They began to organize a movement within the Church of England to focus on personal faith and holiness, and they succeeded. John Wesley took the reformation churches to task over the nature of sanctification, the process by which a believer is made to conform to the image of Christ, and in many ways restored the New Testament teachings regarding the work of God and the believer in sanctification. The movement did well within the Church of England in Britain, but when the movement crossed the ocean into America, it took on a form of its own, finally being established as the Methodist Episcopal Church in 1784. The Wesleyan churches are very similar to Anglicanism, yet have added a strong emphasis on personal faith and personal experience.

Wesleyanism (Messiah College)

https://www.messiah.edu/info/20265/the_three_traditions_that_shape_our_mission_and_why/328/wesleyanism

Excerpt:

Wesleyanism is a Christian theological tradition calling believers to holiness in personal and social life.

The Wesleyan theological tradition traces its roots to the work of John Wesley, the founder of Methodism. Wesley, who was born in England in 1703, trained to become an Anglican minister. In the course of that training, he and a few of his close associates (including his brother Charles) formed a small group that met for Bible study, prayer, and careful spiritual examination. Due to their methodical approach to developing holy lives, the "Holy Club" participants gained the label "Methodists," a label that eventually stuck to the fast-growing ecclesiastical movement that Wesley founded and led.

After a missionary journey to America (1735–1737) and a powerful conversion experience (1738), Wesley became convinced that his work and that of his fellow Methodists must be empowered by the Holy Spirit. While he did not renounce the disciplined activities of the Holy Club, he realized that their effectiveness was ultimately dependent upon the power of God's Spirit. Much of Wesley's writing revolved around his conviction that the Holy Spirit could accomplish great things in the lives of believers.

In many ways, Wesley's theology was similar to other Protestant reformers, reflecting a strong emphasis on justification by faith. But while Wesley's writings on "justification" mirrored that of other Protestants, he developed a distinct understanding of "sanctification." According to Wesley, salvation is completed by a return to original righteousness, a return made possible by the power of the Holy Spirit. In other words, sanctification is more than the gradual spiritual growth that follows justification by faith. It is the deliverance from sin. In the Wesleyan tradition, this work of the Holy Spirit in this regard is often called "entire sanctification."

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For many persons in the Wesleyan tradition (also called "the Holiness tradition"), the event of one's entire sanctification can be traced to a particular moment when an individual experiences a "second, definite work of grace." Others have not been so willing to identify sanctification with a certain place and time. Still, the emphasis on Spirit-empowered holy living is a hallmark of the Wesleyan/Holiness tradition. According to Wesleyan/Holiness writers, the "holy life" is characterized most fully by a pure love for God and neighbor, by following all of God's commands, and by doing everything for the glory of God.

Not surprisingly, the Wesleyan/Holiness tradition has been at the forefront of many social reform movements, endeavoring to bring healing to societies racked by social sin. Moreover, due to its strong emphasis on the work of the Holy Spirit—a work that clearly transcends gender—churches in the Wesleyan/Holiness tradition have often been more willing to ordain women to the ministry than have other Christian churches.

Many North American denominations find their roots in the Wesleyan tradition, including the Wesleyan Church, the Church of God (Anderson, Indiana), and the Church of the Nazarene. The Brethren in Christ Church, Messiah College's founding denomination, first encountered the Holiness movement in the late 19th century, and before long adopted John Wesley's formulation of entire sanctification. While the Brethren in Christ Church no longer refers to "entire sanctification" in its official documents, it continues to place a strong emphasis on holy living and, like many other churches in the Wesleyan/Holiness tradition, it ordains women to pastoral ministry.

Wesleyan Theological Society
http://www.wtsweb.org/?view=mobile

Wesleyan Church vs Methodist Church
http://classroom.synonym.com/wesleyan-church-vs-methodist-church-7572.html

Wesleyan Theology
http://www.craigladams.com/page5/index.html (links to resource)

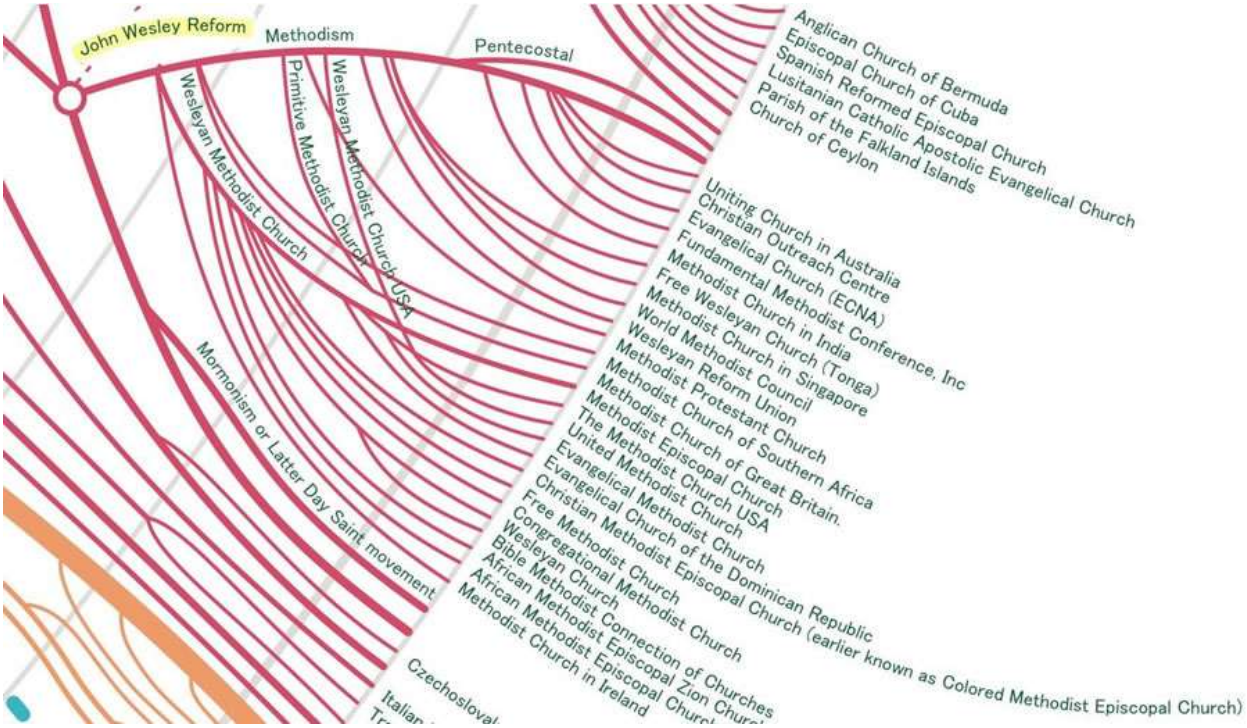
Wesleyan and Keswick Models of Sanctification
https://bible.org/article/wesleyan-amp-keswick-models-sanctification

Why a Wesleyan Approach to Theology: Seven Minute Seminary (2013)
https://www.youtube.com/watch?v=6sG08YuAZEU [Video] **Ben Witherington III**

John Wesley – The Calvinist
http://www.drurywriting.com/keith/wesley.the.calvinist.htm

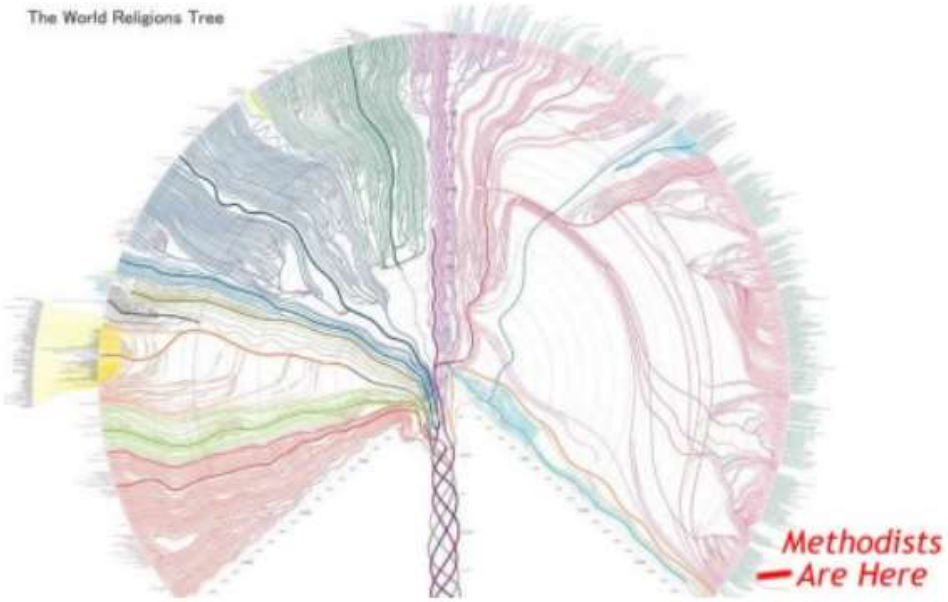
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Hacking Christianity :: Rev. Jeremy Smith | The Wesleyan Church Branches of the World Religions Tree
http://methoblog.com/2014/01/the-wesleyan-church-branches-of-the-world-religions-tree/



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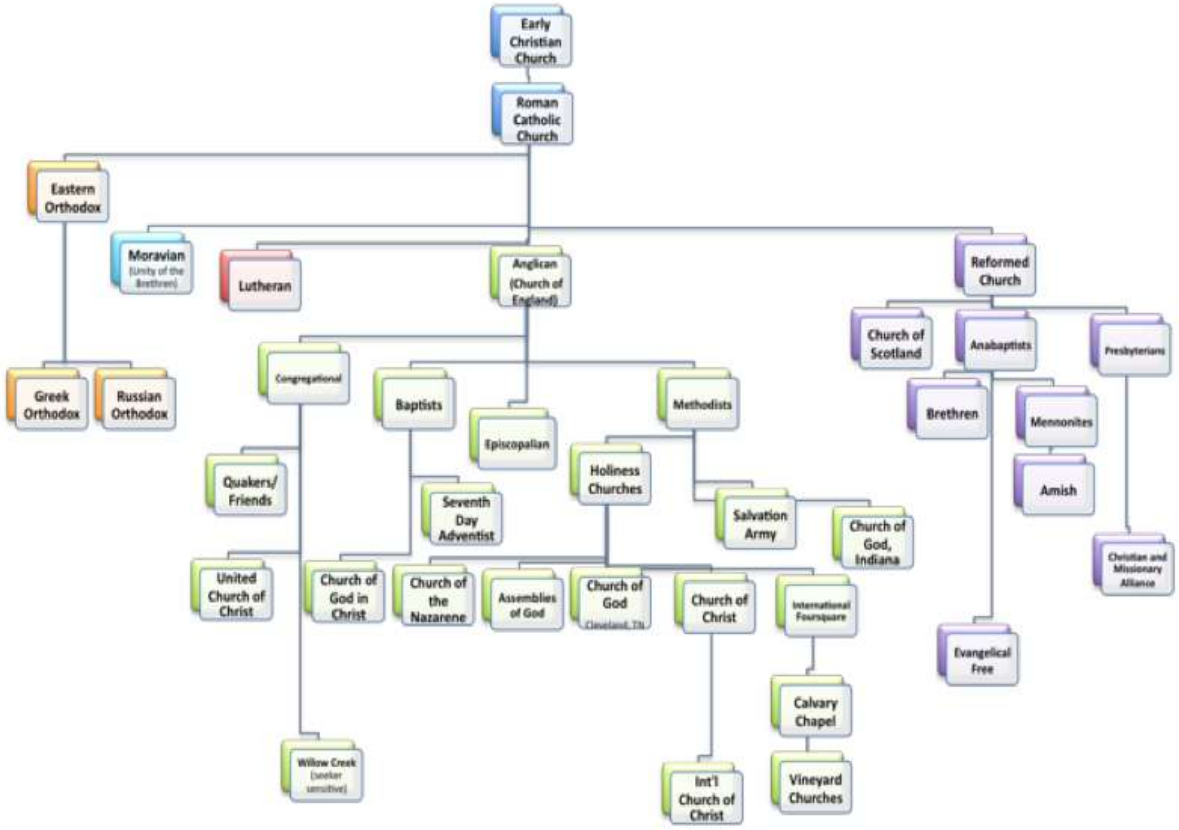
This above (previous page) image is a section of the larger World Religion Tree



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The Family Tree of Christian Denominations

https://wesleygospel.com/2011/12/26/the-family-tree-of-christian-denominations/



See also: **Denominations / Branches of Christianity**

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The Five Points of Calvinism (TULIP) (by the "Calvinist Corner")

http://www.calvinistcorner.com/tulip.htm

Excerpt:

Basically, Calvinism is known by an acronym: **T.U.L.I.P**.

Total Depravity (also known as Total Inability and Original Sin)
Unconditional Election
Limited Atonement (also known as Particular Atonement)
Irresistible Grace
Perseverance of the Saints (also known as Once Saved Always Saved)

These five categories do not comprise Calvinism in totality. They simply represent some of its main points.

Total Depravity:
Sin has affected all parts of man. The heart, emotions, will, mind, and body are all affected by sin. We are completely sinful. We are not as sinful as we could be, but we are completely affected by sin.

The doctrine of Total Depravity is derived from scriptures that reveal human character: Man's heart is evil (Mark 7:21-23) and sick Jer. 17:9). Man is a slave of sin (Rom. 6:20). He does not seek for God (Rom. 3:10-12). He cannot understand spiritual things (1 Cor. 2:14). He is at enmity with God (Eph. 2:15). And, is by nature a child of wrath (Eph. 2:3). The Calvinist asks the question, "In light of the scriptures that declare man's true nature as being utterly lost and incapable, how is it possible for anyone to choose or desire God?" The answer is, "He cannot. Therefore God must predestine."

Calvinism also maintains that because of our fallen nature we are born again not by our own will but God's will (John 1:12-13); God grants that we believe (Phil. 1:29); faith is the work of God (John 6:28-29); God appoints people to believe (Acts 13:48); and God predestines (Eph. 1:1-11; Rom. 8:29; 9:9-23).

Unconditional Election:
God does not base His election on anything He sees in the individual. He chooses the elect according to the kind intention of His will (Eph. 1:4-8; Rom. 9:11) without any consideration of merit within the individual. Nor does God look into the future to see who would pick Him. Also, as some are elected into salvation, others are not (Rom. 9:15, 21).

Limited Atonement:
Jesus died only for the elect. Though Jesus' sacrifice was sufficient for all, it was not efficacious for all. Jesus only bore the sins of the elect. Support for this position is drawn from such scriptures as Matt. 26:28 where Jesus died for 'many'; John 10:11, 15 which say that Jesus died for the sheep (not the goats, per Matt. 25:32-33); John 17:9 where Jesus in prayer interceded for the ones given Him, not those of the entire world; Acts 20:28 and Eph. 5:25-27 which state that the Church was purchased by Christ, not all people; and Isaiah 53:12 which is a prophecy of Jesus' crucifixion where he would bore the sins of many (not all).

Irresistible Grace:
When God calls his elect into salvation, they cannot resist. God offers to all people the gospel message. This is called the external call. But to the elect, God extends an internal call and it cannot be resisted. This call is by the Holy Spirit who works in the hearts and minds of the elect to bring them to repentance and regeneration whereby they willingly and freely come to God. Some of the verses used in support of this teaching are Romans 9:16 where it says that "*it is not of him who wills nor of him who runs, but of God who has mercy*"; Philippians 2:12-13 where God is said to be the one working salvation in the

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individual; John 6:28-29 where faith is declared to be the work of God; Acts 13:48 where God appoints people to believe; and John 1:12-13 where being born again is not by man's will, but by God's.
"All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out," (John 6:37).

Perseverance of the Saints:
You cannot lose your salvation. Because the Father has elected, the Son has redeemed, and the Holy Spirit has applied salvation, those thus saved are eternally secure. They are eternally secure in Christ. Some of the verses for this position are John 10:27-28 where Jesus said His sheep will never perish; John 6:47 where salvation is described as everlasting life; Romans 8:1 where it is said we have passed out of judgment; 1 Corinthians 10:13 where God promises to never let us be tempted beyond what we can handle; and Phil. 1:6 where God is the one being faithful to perfect us until the day of Jesus' return.

See also:

Atonement (incl. Christus Victus / Penal Substitution)

Eternal Security of the Believer – Once Saved, Always Saved

Predestination, Election and Related Terms

Wright and Others on Predestination

Monergism / Synergism

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"TULIP" - Calvinism Compared to Wesleyan Perspectives

http://www.crivoice.org/tulip.html

	John Calvin* Foundation laid by Augustine	John Wesley Foundation laid by Arminius
T	**Total Depravity -** Human beings are so affected by the negative consequences of original sin that they are incapable of being righteous, and are always and unchangeably sinful; human freedom is totally enslaved by sin so we can only choose evil.	**Deprivation -** Human beings are sinful and without God, incapable (deprived) on their own of being righteous; however, they are not irredeemably sinful and can be transformed by God's grace; God's prevenient grace restores to humanity the freedom of will.
U	**Unconditional Election -** Since human beings can only choose evil, God by His eternal decree has chosen or elected some to be counted as righteous, without any conditions being placed on that election.	**Conditional Election -** God has chosen that all humanity be righteous by His grace, yet has called us to respond to that grace by exercising our God-restored human freedom as a condition of fulfilling election.
L	**Limited Atonement -** The effects of the Atonement, by which God forgave sinful humanity, are limited only to those whom He has chosen.	**Unlimited Atonement -** The effects of the Atonement are freely available to all those whom He has chosen, which includes all humanity, "whosoever will."
I	**Irresistible Grace -** The grace that God extends to human beings to effect their election cannot be refused, since it has been decreed by God.	**Resistible Grace -** God's grace is free and offered without merit; however, human beings have been granted freedom by God and can refuse His grace.
P	**Perseverance of the Saints -** Since God has decreed the elect, and they cannot resist grace, they are unconditionally and eternally secure in that election.	**Assurance and Security -** There is security in God's grace that allows assurance of salvation, but that security is in relation to continued faithfulness; we can still defiantly reject God.

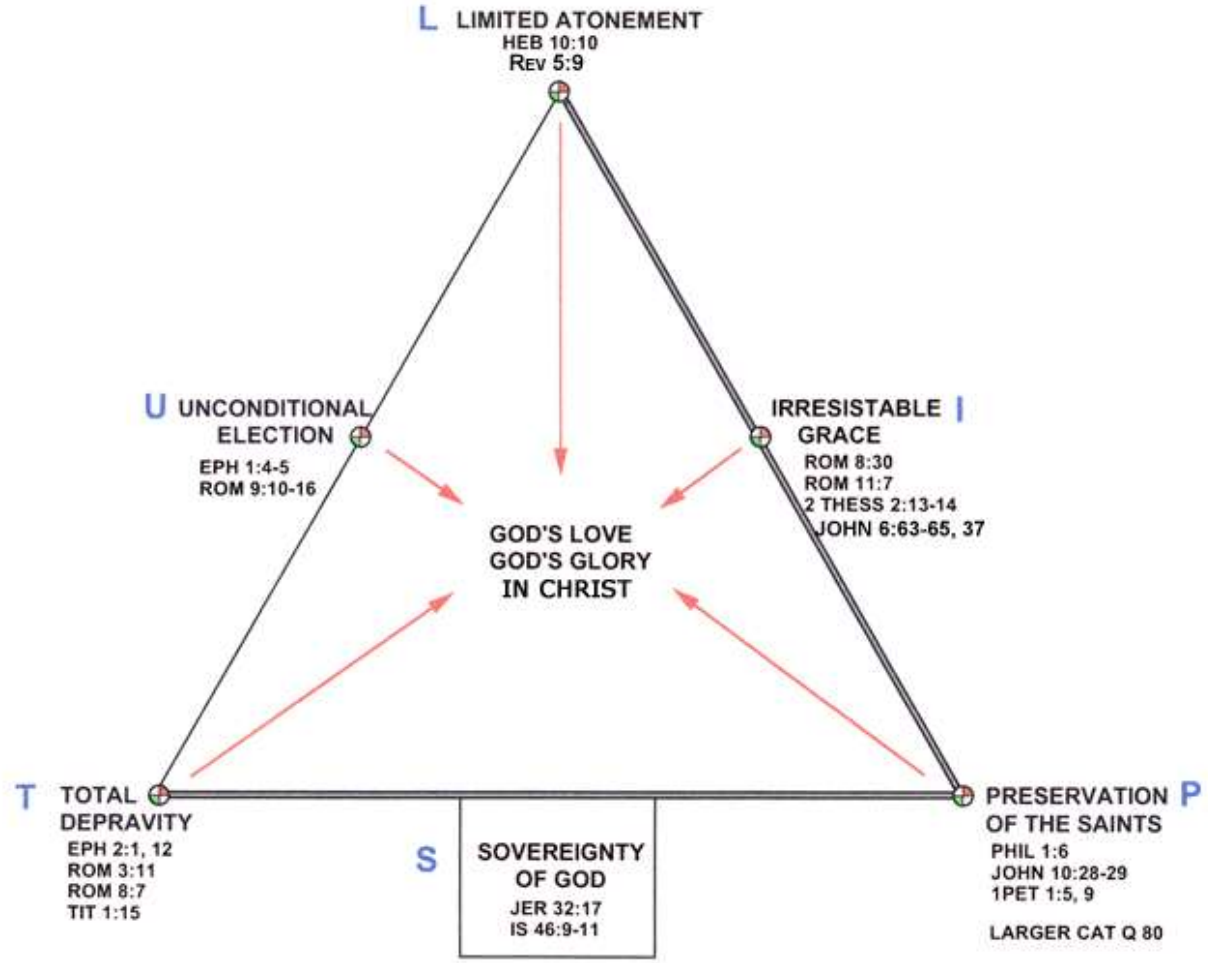
*These five points as the heart of Calvinism (Reformed Tradition) actually developed from the Synod of Dordtrecht in 1618-19 in response to the Remonstrants' (followers of James Arminius) five points that challenged Reformed orthodoxy, especially the double predestination of Theodore Beza, a follower of John Calvin. Calvin's theological system was broader ranging than these five points. However, these five points came to encapsulate the Calvinist/Reformed position against Arminius and later John Wesley. (See The Canons of Dordt).

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Another perspective on TULIP:

The Christ-Centered Nature of the Doctrines of Grace

http://www.reformationtheology.com/2008/04/the_christcentered_nature_of_t.php#comments

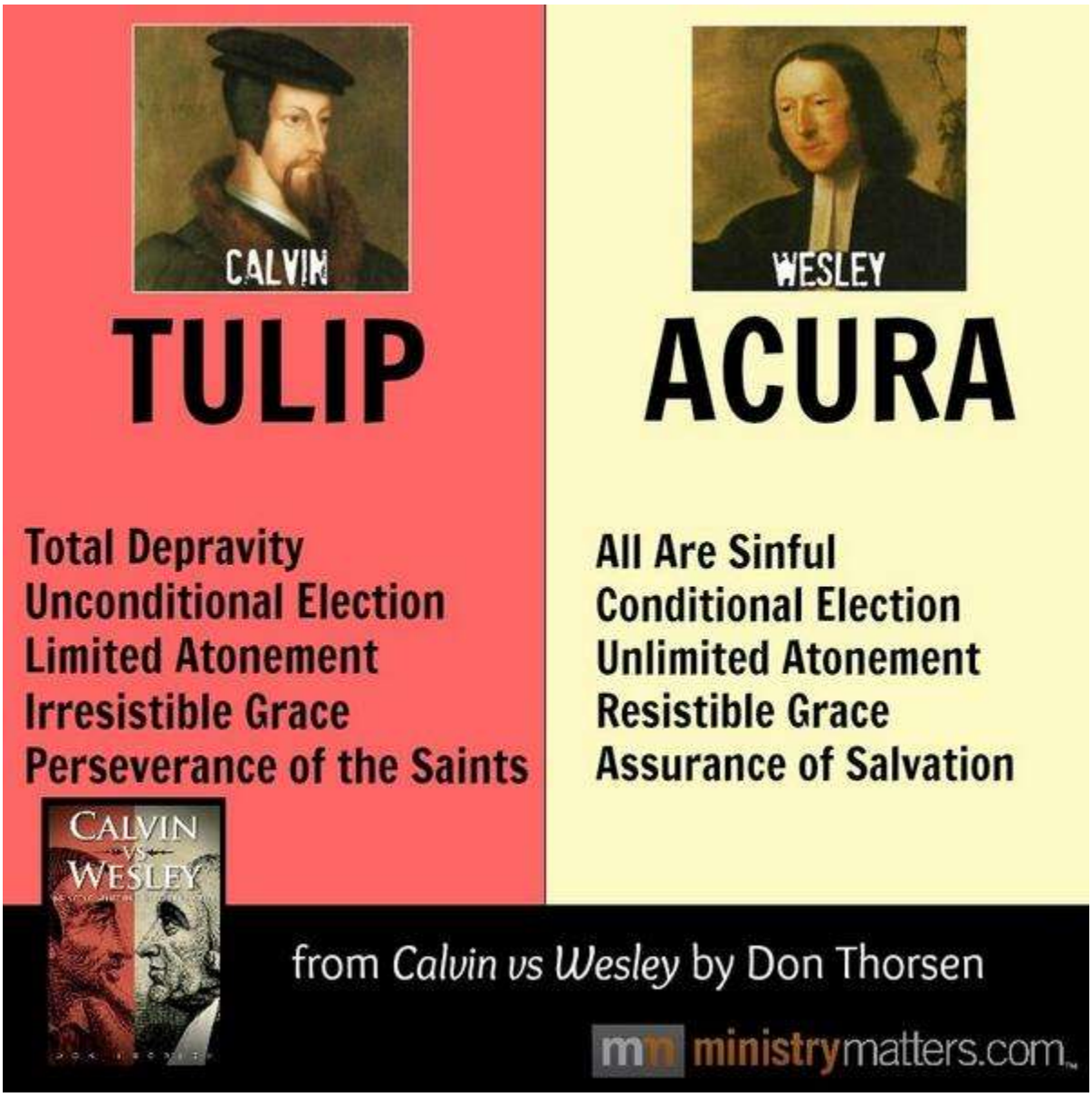


A CHIASMIC VIEW OF CALVINISM

Errata: Note that "~~PRESERVATION~~" should be: "PERSEVERANCE"

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TULIP (Calvin) and ACURA (Wesley)



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http://imgarcade.com/

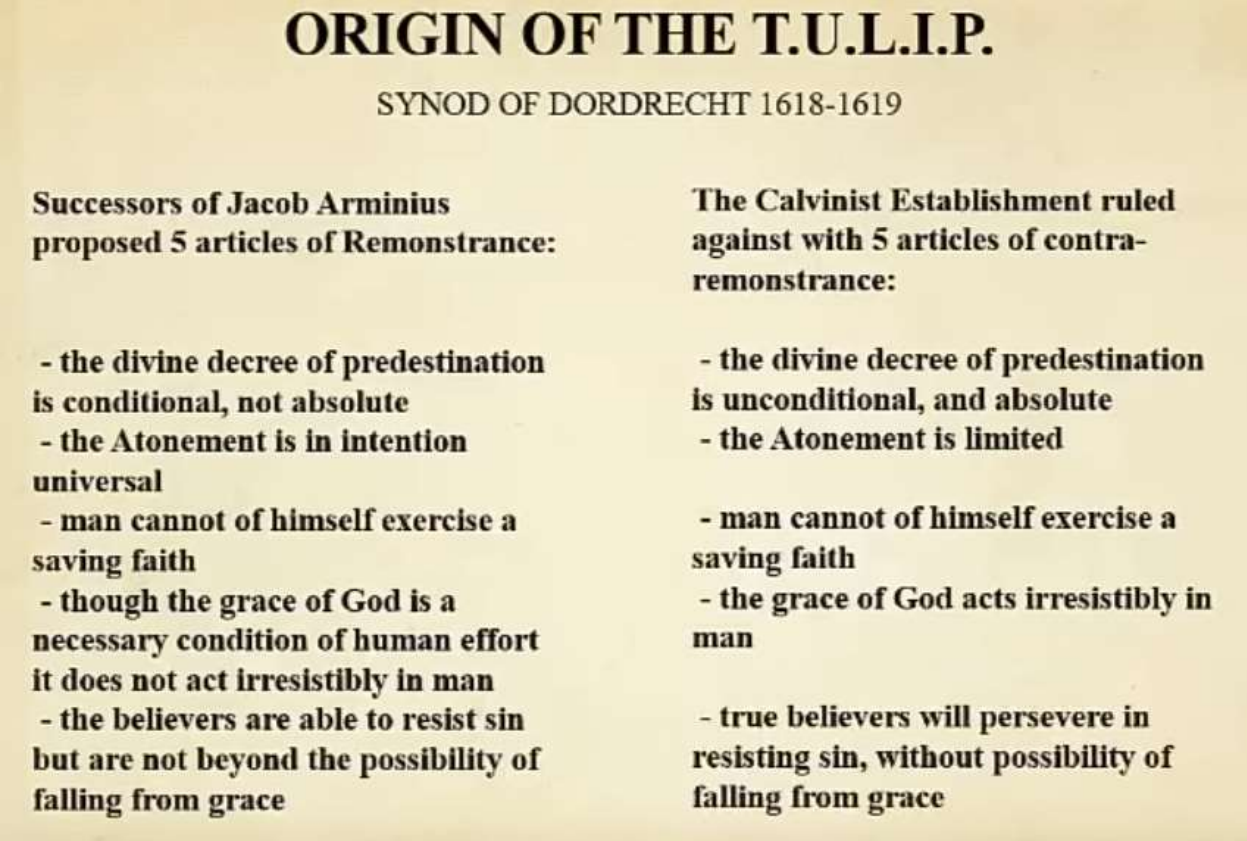
Arminianism		Calvinism
Semi-Pelagian		**Augustinian**
Synergistic Salvation is accomplished as man and God cooperate. Divine Grace and the human will work together for salvation to happen.		**Monergistic** Salvation is wholly the work of the Holy Spirit in regeneration. Mankind possesses no inclination toward the Gospel in his natural state and needs Divine Grace to be enabled to believe.
Free Will or Human Ability Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but He does not interfere with man's freedom. Each sinner possesses a free will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature.	**T** Total Depravity	***Total Inability or Total Depravity*** Because of the fall, man is unable of himself to savingly believe the gospel. The sinner is dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free, it is in bondage to his evil nature, therefore, he will not--indeed he cannot--choose good over evil in the spiritual realm.
Conditional Election God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely believe the gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man's will.	**U** Unconditional Election	***Unconditional Election*** God's choice of certain individuals unto salvation before the foundation of the world rested solely in His own sovereign will. His choice of particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause of God's choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man.
Universal Redemption or General Atonement Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe on Him are saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone's sins.	**L** Limited Atonement	***Limited Atonement or Particular Redemption*** Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners.
The Holy Spirit Can be Effectually Resisted The Spirit calls inwardly all those who are called outwardly by the gospel invitation; He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call. The Spirit cannot regenerate the sinner until he believes; faith (which is man's contribution) precedes and makes possible the new birth. Thus, man's free will limits the Spirit in the application of Christ's saving work.	**I** Irresistible Grace	***Irresistible Grace or Effectual Calling*** In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By means of this special call the Spirit irresistibly draws sinners to Christ.
Falling from Grace Those who believe and are truly saved can lose their salvation by failing to keep up their faith, etc. All Arminians have not been agreed on this point; some have held that believers are eternally secure in Christ--that once a sinner is regenerated, he can never be lost.	**P** Perseverance of the Saints	***Perseverance of the Saints*** All who are chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end.

See also: **Monergism / Synergism (Theological)**

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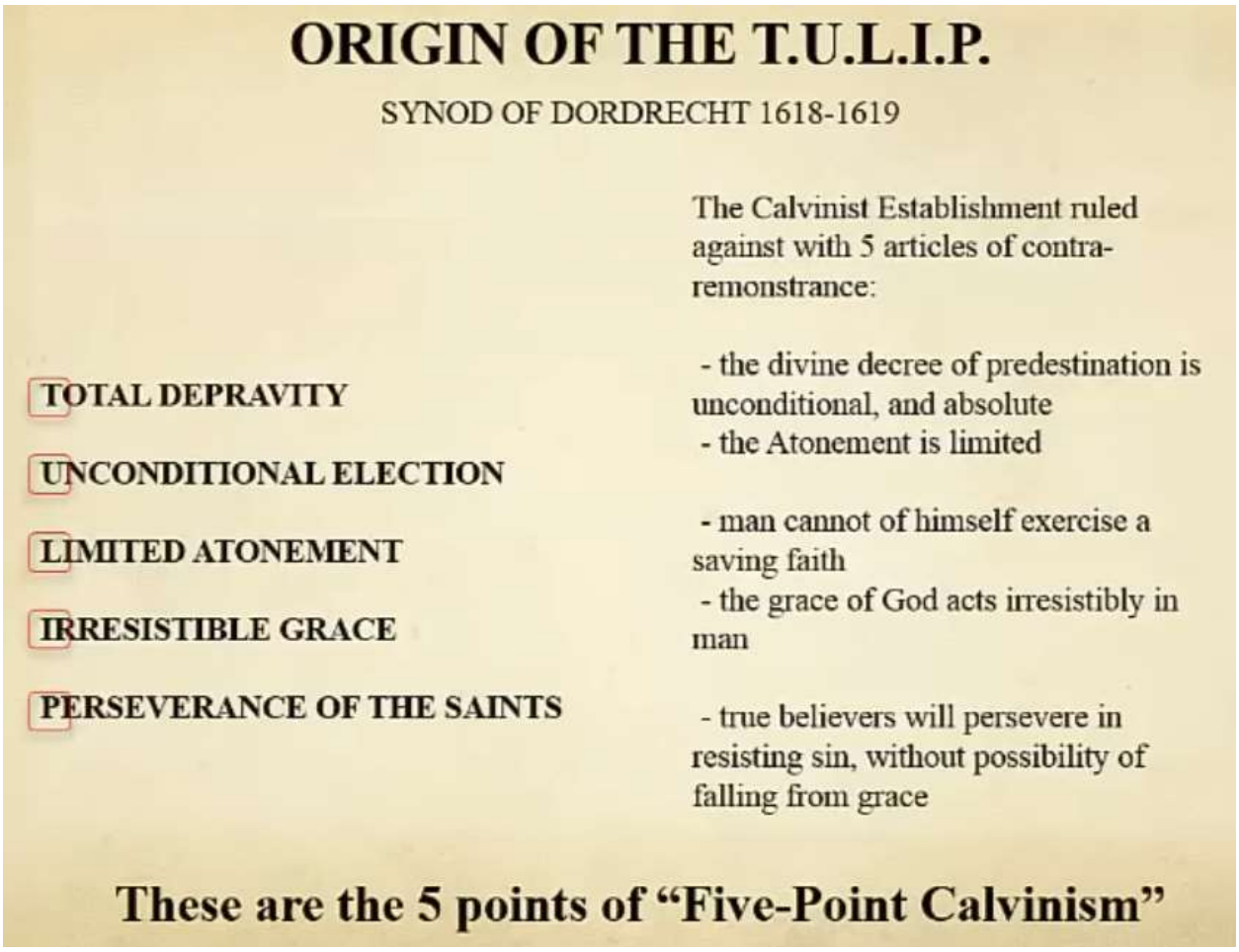
Election, Calvinism, Predestination: Scripture vs. Calvinism
https://www.youtube.com/watch?v=4gmOTHNFH0o

The following "Origin of the T.U.L.I.P." slides are from corresponding section in the above video…



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ORIGIN OF THE T.U.L.I.P.

TOTAL DEPRAVITY

UNCONDITIONAL ELECTION

LIMITED ATONEMENT

IRRESISTIBLE GRACE

PERSEVERANCE OF THE SAINTS

Many non-Calvinists will refer to themselves as 1-point or 2-point Calvinisists, etc… because they reject some of the points. However, this can only be done if the points are misunderstood. They are interwoven and ultimately cannot be separated.

TOTAL DEPRAVITY is accepted by many because they think it is synonymous with the idea that man is sinful and cannot save himself. However, the Calvinist definition actually means that a man is so depraved that he cannot respond to the gospel in any way unless he is supernaturally regenerated first. This, of course, is not scriptural and should be rejected.

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ORIGIN OF THE T.U.L.I.P.

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PERSEVERANCE OF THE SAINTS has been conned off as "PRESERVATION OF THE SAINTS." Christian mistake it for "eternal security," the idea being that the "elect" are preserved by the Holy Spirit until the day of redemption.
However, the Calvinist point actually means that a truly "elect" individual will persevere in good works and resistance of sin throughout their life, and will never fall from grace. The other side of that coin, is that this doctrine is often used to tell people who sin that they were never God's elect to begin with.
In Armenianism, a person can fall from grace and not be saved. In Calvinism, a person can fall into sin, and never have been saved. PRACTICALLY, they are the same, and they are both wicked doctrines of Satan.

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ORIGIN OF THE T.U.L.I.P.

"Tip-toeing through the tulips" can mean several things. But with Calvinism, it refers to a preacher's diligence in carefully preaching all the doctrines of the TULIP, yet carefully avoiding certain terms that will clue in his "unwashed" audience that he is a Calvinist, or that he "believes in predestination" etc…

Some pastors even have very deliberate plans to slowly convert their congregations over a the course of a few years by preaching the loose ends of these doctrines with no attempt to correlate them. Once he feels that they've sunk in, and that he has the trust of the people, he'll start connecting the dots for them.

Christian college and seminary instructors manipulatively intimidate their young skulls full of mush into conceding "the doctrines of Grace" in order to be considered "intelligent."

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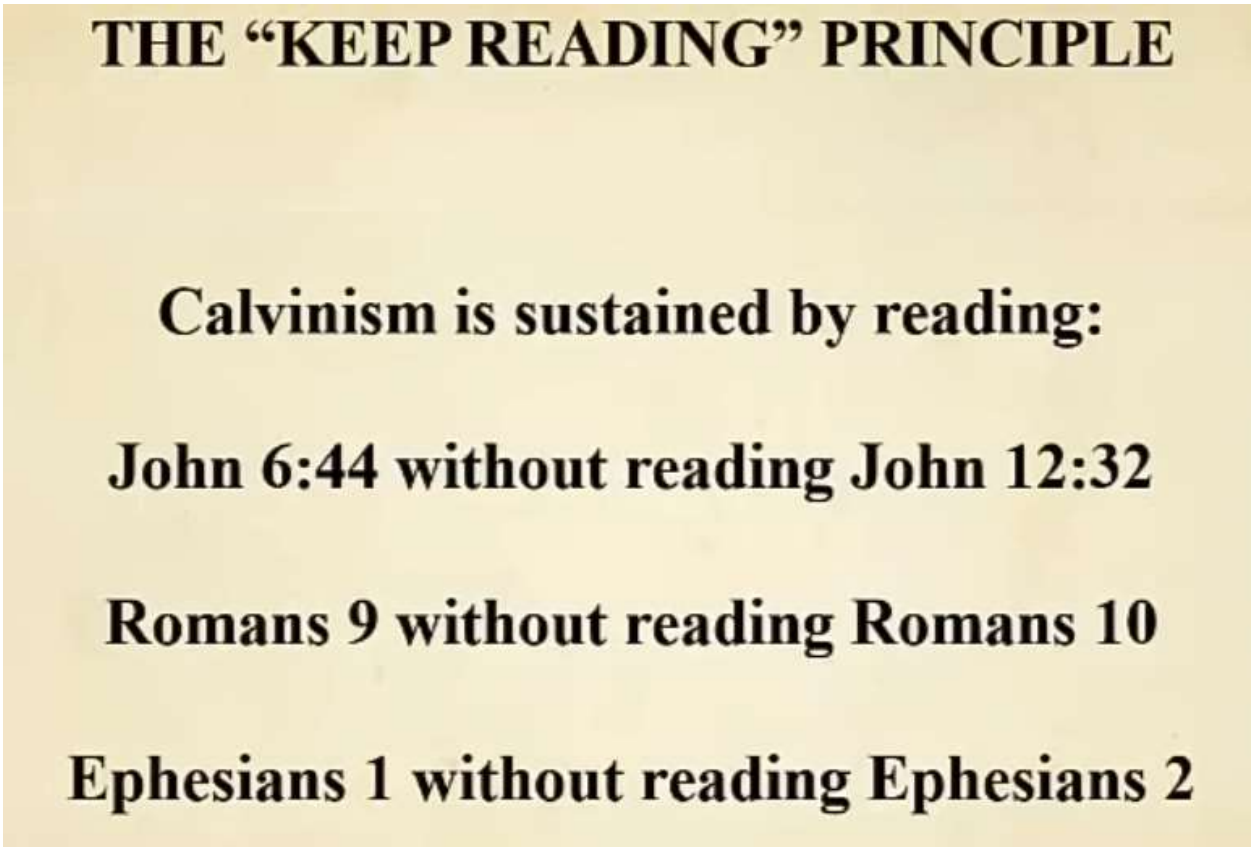
Christian college and seminary instructors manipulatively intimidate their young skulls full of mush into conceding "the doctrines of Grace" in order to be considered "intelligent."

"Reformed"
"Sovereign Grace"
"Doctrines of Grace"
"Biblical Doctrine of Election"
"Gifts of faith and repentance"
Etc…

Average Joe Pewsitter has no idea that when he hears seemingly innocent phrases like this, that the speaker is a Hindu with a Christian façade who believes that most of his buddies are under an eternal decree of reprobation to go to hell.

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from “The Origins of TULIP”…



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from “The Origins of TULIP”…

A FALSE DICHOTOMY

To a typical Calvinist, every Christian is either a Calvinist or an Armenian. They see only two perspectives of the five points. They see two perspectives of free will, Sovereignty, etc… Unfortunately, many books written against Calvinism accept this premise and unwittingly bolster the Calvinist’s position, because the argument stays on his turf the entire time.

However, Calvinism and Armenianism are both wrong FOR THE SAME REASONS!

Their argument over whether salvation is based on predestination or foreknowledge is analogous to an argument over whether the sky is made of marble or saliva. The reason this debate persists is that the premise is flawed and unscriptural to begin with.

Both systems argue whether predestination or foreknowledge have to do with a person “getting saved.” Yet predestination never has anything to do with a lost person getting anything. It only has to do with future blessing of people who are ALREADY regenerated.

Likewise, foreknowledge is never a reference to God looking in to the future and knowing that a person will accept Christ, and predestinating him on that basis – not one time that it appears in Scripture.

Therefore, a sound rejection of both systems is appropriate, and a perspective that only sees these two possibilities is satanic.

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from “The Origins of TULIP”…

NAME CALLING AND MANIPULATION

A person may be deceived into Calvinism. A true Christian, who is a diligent Bible student will not spend a long time in this deception. It will be nothing more than a stepping stone of growth over a period of a few months.

However, those who tarry long at the lie do so either because they are taken captive the Devil and are at his disposal, or because God allows them to park there for a while because the thoughts and intents of their heart are rotten (Heb. 4:12).

Among the tools in the kitbag of these demonically influenced brethren is a tendency to become master manipulators. It is impossible to just disagree with a Calvinist in the arena of ideas. Any disagreement with Augustine makes you a “semi-Pelagian.” Any disagreement with Calvin makes you an “Armenian.” Believing clear scriptural passages indicates, according to them, that you “exalt the sovereignty of man over the sovereignty of God.”

All the while, Calvinists are less than even semi-Biblical in regards to this philosophy.

In 19 years of focused dealings with staunch Calvinists, I’ve noted a marked lack of the fruit of the Spirit, an inability to understand passages outside the Calvinist paradigm, and the despotic, manipulative characteristics of those who resort to doctrines and tactics of devils whenever convenient.

Whether saved or lost, these people are victims of sin, taken into the snare of the devil. While we should view them as a serious threat to the growth of new Christians, I encourage all mature Christians to continually engage these people in love with kind and continual admonishment and discussion of scripture (Rom. 10:17) with a sound biblical approach. Their usefulness for Christ may be just a few prayers and discussions away. Never quit.

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With Christ – The Journal – Entry 11/10.1/2006

http://withchrist.org/whatsnew06b.htm

The false notion continues to circulate that Calvinism and Arminianism are equally flawed theological systems. This view is part of the aberrant teachings of Chuck Missler, Bob George, and others. They seek to persuade followers that historical theological differences are "stupid" in essence. Understanding church history is of little value in their opinion. Nothing could be farther from the truth!

While Calvinism does have flaws; all the tenets of Arminianism are absolutely false! This view was held by Darby, Kelly, Newell, Chafer, Stanford, and scores of other dispensationalists and Bible scholars. I have put together, in legal size for easy printing, a comparison of the *Five Points of Calvinism* vs. the *Five Points of Arminianism*, together with associated colored notes. Click on the graphics below (or here) for the entire Adobe Acobat pdf file.

The Five Points of Calvinism	T or F		The Five Points of Arminianism	T or F
TOTAL DEPRAVITY: Because of the Fall, man is unable of himself to exercise saving faith and believe the gospel. The sinner is dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free, but in bondage to his evil nature. Therefore, he will not—indeed cannot—choose good over evil in the spiritual realm. Saving faith is a gift from God, not the sinner's gift to God. Consequently, saving faith requires regeneration by which the Spirit makes the sinner alive and gives him a new nature. Because some Calvinists misunderstand the nature of the lost sinner being spiritually dead, blind, and deaf, passivity is introduced and the volitional dimension of saving faith is unintentionally undermined. Those who wish to emphasize the philosophical causality of regeneration prior to faith should also clearly state that both occur simultaneously. There is no Scriptural warrant to separate regeneration (the New Birth) from saving faith; it is a wholistic work of God. Further, despite the many examples from Scripture of God controlling the actions of unregenerates, Reformed soteriology demands an "initial infusion of the resurrection life of Christ into the human soul" to explain John 6:44a. Unfortunately, anyone who refuses to accept their monergistic salvation model is labeled a synergist--a pejorative term used historically by Protestants Reformers to describe the semi-Pelagian views of Roman Catholics. Further, some Calvinists erroneously require the truth of the believer's effectual calling also be made synonymous with the New Birth. Q. Cannot the Father supernaturally enable the sinner to believe the Word in order to accept the Savior and be born-again? Q. Cannot the Father's work of drawing unregenerate sinners to Christ be kept prior to the New Birth itself? Q. Could both monergism and synergism be Scripturally and philosophically defensible? Ans. Yes, to all three questions.	Largely True		**FREE WILL OR HUMAN ABILITY**: Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but He does not interfere with man's freedom. Each sinner possesses an autonomous free will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved or in bondage. The sinner has the power to either cooperate with God's Spirit and be regenerated or resist God's grace and perish. The lost sinner needs the Spirit's assistance [Wesleyan], but he does not have to be regenerated by the Spirit before he can believe, for saving faith is always possible. Faith is the sinner's gift to God; it is man's contribution to salvation. Among Arminians, there are varying nuances regarding autonomous freedom and explanations of how it operates. However, the doctrine of unfettered human free will remains common. All Arminians believe that an individual's sins are only free if that person could always have chosen to do otherwise.	False
UNCONDITIONAL ELECTION: God's choice of certain individuals unto salvation before the foundation of the world rested solely on His own sovereign will. His choice of particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause of God's choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man. Those whom God sovereignly elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus, God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation. While not conditioned upon mankind, election is not arbitrary. God's calling is sure (Rom 11:29). The fact of God's elective purpose does not negate man's volitional participation in the drama of redemption. We are not passive bystanders.	True		**CONDITIONAL ELECTION**: God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely believe the gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not caused by the regenerating power of the Holy Spirit) but resulted solely from man's will. Who would believe (and therefore who would be elected unto salvation) was left entirely up to man. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation.	False
LIMITED ATONEMENT or **PARTICULAR REDEMPTION**: Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ's redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, therefore guaranteeing their salvation. In reaction to the Arminian's universalism, the Calvinist fails to see and acknowledge the global propitiation aspect of Christ's atonement. Because Christ's death is a propitiation for the whole world (1 John 2:2), God the Father is "just" in providing substitutionary atonement for His elect. Both Limited and Unlimited Atonement are true.	Partially True		**UNIVERSAL REDEMPTION** or **GENERAL ATONEMENT**: Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe on Him (exercise their free will in favor of God) are saved. His death enabled God to pardon sinners on the conditions that they believe, but it did not actually put away everyone's sins. Christ's redemption becomes effective only if man chooses to accept it. The Arminian interprets all Scripture through the lens of his so-called "free will." He rejects the plain statement of Luke 14:18, "But they all alike began to make excuses" and believes he is different and makes no excuse to accept the invitation to eat at the "great banquet." He is in full agreement with the Jewish critics in John 8:31-47, "We are Abraham's descendants and have never been in bondage to anyone."	False
IRRESISTABLE GRACE or **THE EFFICACIOUS CALL OF THE SPIRIT**: In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected, whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By means of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man's will. The spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God's saving grace therefore, is invincible; it never fails to result in the salvation of those to whom it is extended.	True		**THE HOLY SPIRIT CAN BE EFFECTUALLY RESISTED**: The Spirit calls inwardly all those who are called outwardly by the gospel invitation. He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call. The Spirit cannot regenerate the sinner until he believes; faith (which is man's contribution) precedes and makes possible the new birth. Thus, man's free will limits the Spirit in the application of Christ's saving work. The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life. God's grace, therefore, is not invincible; it can be, and often is, resisted and thwarted by man.	False
PERSEVERANCE OF THE SAINTS: All who are chosen of God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus preserved to the end. The Calvinist generally abhors to "presumption" and "perverse" the term "eternal security." His assurance of salvation focuses upon the visible "works of perseverance," rather than the clear statements of Scripture. This uncertainty has given rise to what is today called, "Lordship Salvation." If the Gospel you believed did not include the claims of the "Lordship of Christ" and you didn't accept Christ as Lord, then you probably are not "saved." Biblical assurance and security are based on the clear statements of Scripture. Inconsistent behavior can be a sign of carnality and immaturity, rather than absence of salvation.	Partially True		**FALLING FROM GRACE**: Those who believe and are truly saved can lose their salvation by failing to keep up their faith, etc. (All Arminians have not agreed on this point, some have held that believers are eternally secure in Christ.) The Arminian cannot logically and consistently hold to both "free will" and be "secure in Christ." However, some Arminians believe, without a shred of Scriptural support, that salvation removes free will from the believer.	False

(This is not vetted, just including as an example of what appears, at first glance, to show some of the arrogance and demagogy that exists on all sides.)

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Calvinism vs Arminianism – Comparison Chart

The following material from *Romans: An Interpretative Outline* (pp.144-147). by David N. Steele and Curtis C. Thomas, contrasts the Five Points of Arminianism with the Five Points of Calvinism in the clearest and most concise form that we have seen anywhere. It is also found in their smaller book, *The Five Points of Calvinism* (pp. 16-19). Both books are published by The Presbyterian and Reformed Publishing Co., Philadelphia.(1963). Messrs. Steele and Thomas have served for several years as co-pastors of a Southern Baptist church, in Little Rock, Arkansas.

- Living for God's Glory: An Introduction to Calvinism by Joel Beeke ★★★★★
- Five Points of Calvinism: Defined, Defended, and Documented ★★★★★
- The Five Dilemmas of Calvinism by Craig R. Brown
- Calvinism: Pure and Mixed by W.G.T. Shedd
- History and Character of Calvinism by John T. McNeill

THE "FIVE POINTS" OF ARMINIANISM	THE "FIVE POINTS" OF CALVINISM
Free Will or Human Ability Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but He does not interfere with man's freedom. Each sinner possesses a free will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature. The sinner has the power to either cooperate with God's Spirit and be regenerated or resist God's grace and perish. The lost sinner needs the Spirit's assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man's act and precedes the new birth. Faith is the sinner's gift to God; it is man's contribution to salvation.	**Total Inability or Total Depravity** Because of the fall, man is unable of himself to savingly believe the gospel. The sinner is dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free, it is in bondage to his evil nature, therefore, he will not — indeed he cannot — choose good over evil in the spiritual realm. Consequently, it takes much more than the Spirit's assistance to bring a sinner to Christ — it takes regeneration by which the Spirit makes the sinner alive and gives him a new nature. Faith is not something man contributes to salvation but is itself a part of God's gift of salvation— it is God's gift to the sinner, not the sinner's gift to God.
Conditional Election God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to	**Unconditional Election** God's choice of certain individuals unto salvation before fore the foundation of the world rested solely in His own sovereign will. His choice of

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His call. He selected only those whom He knew would of themselves freely believe the gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man's will. It was left entirely up to man as to who would believe and therefore as to who would be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation.

Universal Redemption or General Atonement
Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe on Him are saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone's sins. Christ's redemption becomes effective only if man chooses to accept it.

The Holy Spirit Can Be Effectually Resisted
The Spirit calls inwardly all those who are called outwardly by the gospel invitation; He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call. The Spirit cannot regenerate the sinner until he believes; faith (which is man's contribution) precedes and makes possible the new birth. Thus, man's free will limits the Spirit in the application of Christ's saving work. The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life. God's grace, therefore, is not invincible; it can be, and often is, resisted and thwarted by man.

particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause God's choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man. Those whom God sovereignly elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation.

Particular Redemption or Limited Atonement
Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ's redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, therefore guaranteeing their salvation

The Efficacious Call of the Spirit or Irresistible Grace
In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The eternal call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By mean, of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man's will, nor is He dependent upon man's cooperation for success. The Spirit graciously causes the elect

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sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God', grace. therefore, is invincible; it never fails to result in the salvation of those to whom it is extended.

Falling From Grace

Those who believe and are truly saved can lose their salvation by failing to keep up their faith. etc. All Arminian, have not been agreed on this point; some have held that believers are eternally secure in Christ — that once a sinner is regenerated. he can never be lost.

Perseverance of the Saints

All who are chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end.

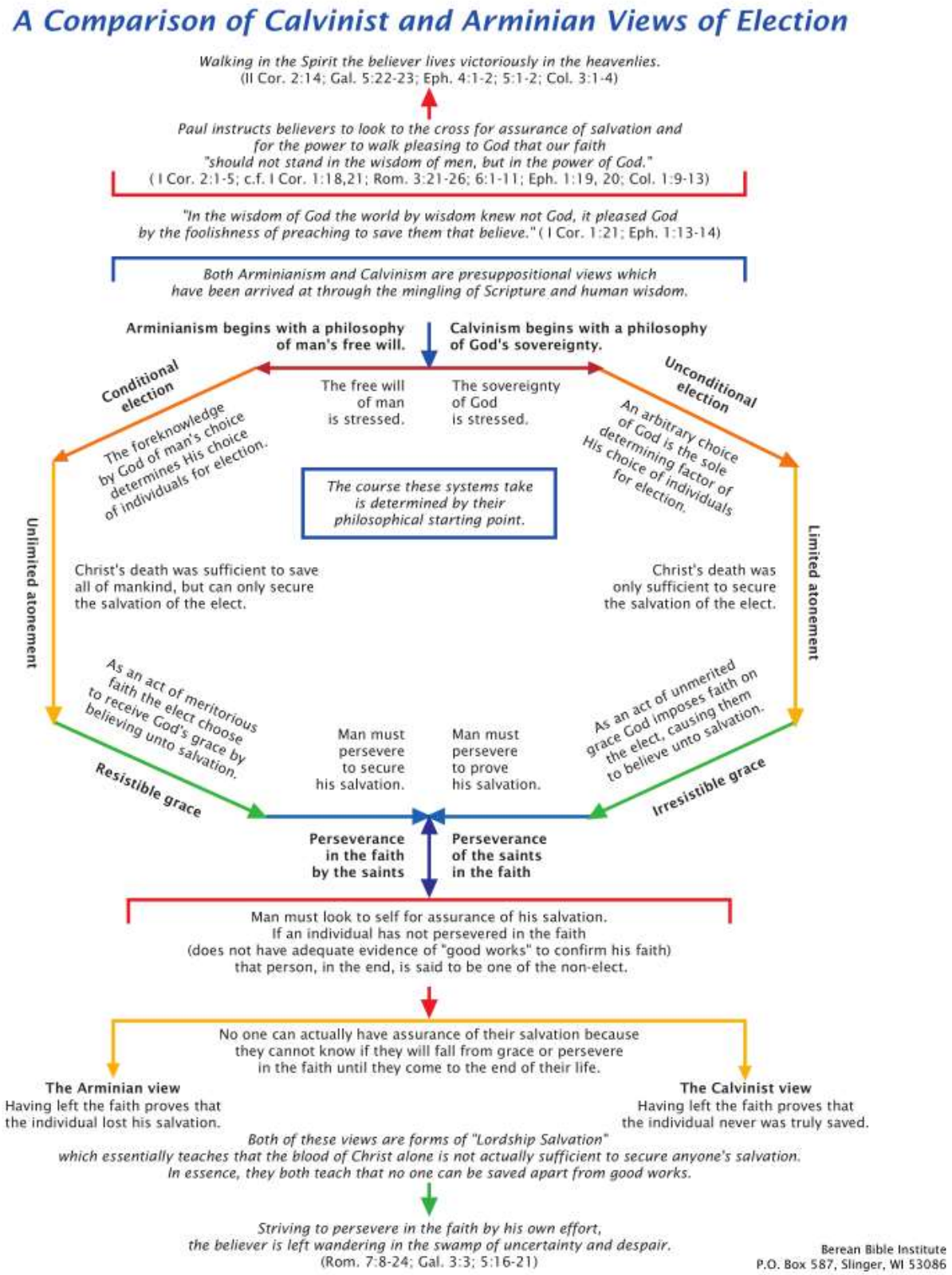
According to Arminianism: Salvation is accomplished through the combined efforts of *God* (who takes the initiative) and *man*(who must respond)—man's response being the determining factor. God has provided salvation for everyone, but His provision becomes effective only for those who, of their own free will, "choose" to cooperate with Him and accept His offer of grace. At the crucial point, man's will plays a decisive role; thus man, not God, determines who will be the recipients of the gift of salvation.**REJECTED** by the Synod of DortThis was the system of thought contained in the "Remonstrance" (though the "five points" were not originally arranged in this order). It was submitted by the Arminians to the Church of Holland in 1610 for adoption but was rejected by the Synod of Dort in 1619 on the ground that it was unscriptural.

According to Calvinism: Salvation is accomplished by the almighty power of the Triune God. The Father chose a people, the Son died for them, the Holy Spirit makes Christ's death effective by bringing the elect to faith and repentance, thereby causing them to willingly obey the gospel. The entire process (election, redemption, regeneration) is the work of God and is by grace alone. Thus *God,* not man, determines who will be the recipients of the gift of salvation.**REAFFIRMED** by the Synod of DortThis system of theology was reaffirmed by the Synod of Dort in 1619 as the doctrine of salvation contained in the Holy Scriptures. The system was at that time formulated into "five points" (in answer to the five points submitted by the Arminians) and has ever since been known as "the five points of Calvinism."

[Source: http://www.graceonlinelibrary.org/reformed-theology/arminianism/calvinism-vs-arminianism-comparison-chart/]

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A Comparison of Calvinist and Arminian Views of Election (source)

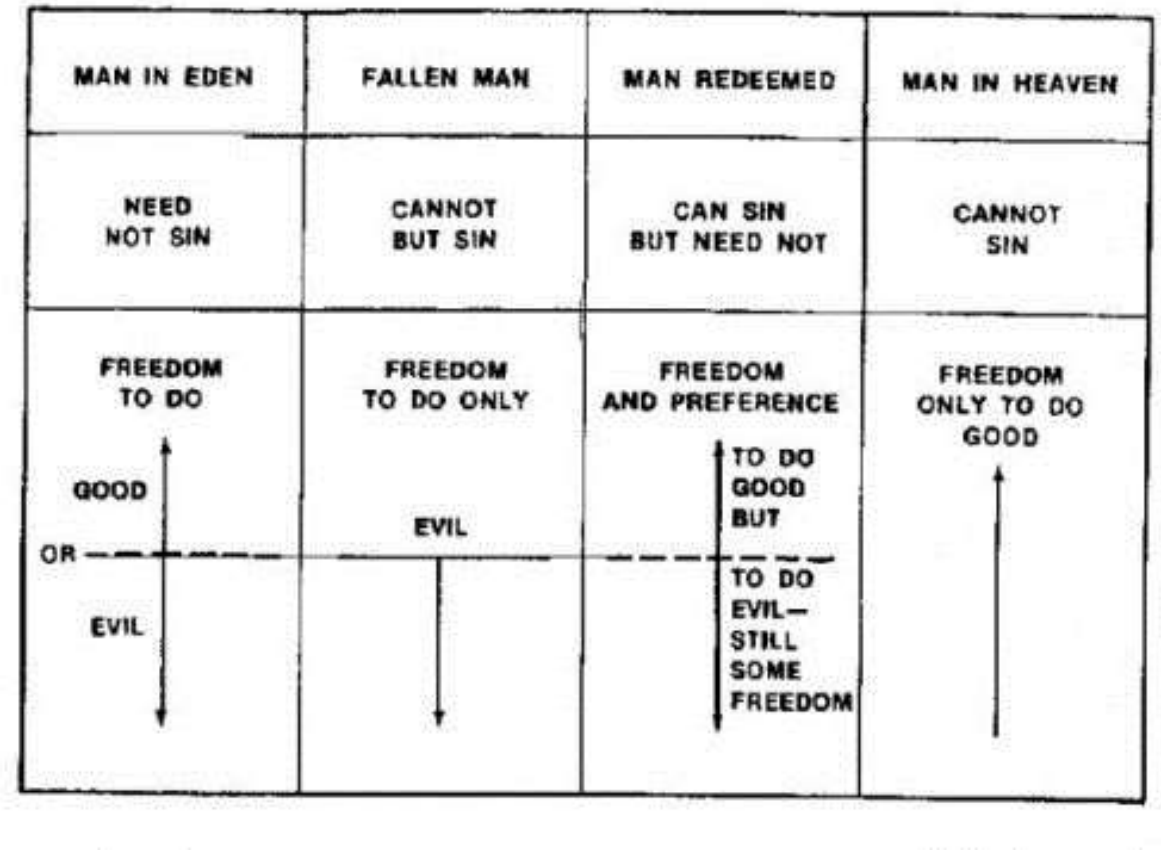


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Total Depravity

Chart: https://soundclear.files.wordpress.com/2008/05/totaldepravitymanchart.jpg?w=500&h=360

http://afellowtruthseeker.blogspot.com/2014/03/watch-yourselves-my-arminian-brothers.html



Quote:

It's quite disturbing to me how many Arminians do not accept Total Depravity. *Even Jacob Arminius believed in Total Depravity* (he just tacked on Prevenient Grace). Without Total Depravity, Arminianism is dangerously close to Pelagianism. Worse, there are dire effects of this teaching:…

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Roger E. Olson on Calvinism and Arminianism (Book Review)

https://proregno.com/2010/12/10/roger-e-olson-on-calvinism-and-arminianism/

Video: http://agtv.ag.org/qa-olson

Also mentions Open Theists, modern day (New) Calvinists, supralapsarianism, etc.

Review Excerpt:

Here is some of my comments/questions (in brackets the *approximate* time in the interview the topic were discussed):

1. Olson pleads for both sides to 'understand' the other side first, before you say 'I disagree' (55/56min). I believe we can all 'agree' on that (Jam.1:19) ! Olson also mentions that one must read the best of the other side (on the Arminian side today: Olsen and Thomas Oden?, although the latter would not classify himself as an arminian, but is one, according to Oden), and not the 'folklore' (caricature?) views that are popular today in mass media.

He says that he has studied Calvinistic author's themselves thoroughly for decades, but the same could not be said of calvinists (Question: is this true or not – who is currently the foremost calvinistic scholar(s) today who have studied Arminius and the arminian theologians *themselves* through history, and then critiqued them, or do we only read secondary sources)?

2. Olsen in essence does a good job distinguishing between Calvinism and Arminianism, referring to the tulip acronym, and explains that the main differences are among:

– 'unconditional vs conditional election',

– 'irresistable vs resistable grace' and

– 'limited vs unlimited atonement'.

3. There are also differences within the calvinistic camp (for instance, supra vs infra, four points vs five points, etc), and so there are among the arminians: many accept or reject the label, whether they are really arminians or not. He distinguish between 'classical arminians' (Arminius, Wesley, himself, etc.) and 'extreme arminians' (pelagians/semi pelagians = Finney).

4. He does not see Open Theism as a heresy, but do mention that it does not have historical roots, and that 'he is not there'. He calls 'open theism' = arminianism on steriods ! … I had a good laugh here.

5. The essential difference between the two systems (25/27th min etc): it is all about the character of God – Calvinism focuses on sovereignty, Arminianism on the love of God (here I thought Oden was on his weakest, see below). He and the presenter argues that (as a critique against Calvinism): "how can a sovereign God who 'can' save all, actually do not in His power save all?" That, according to them is the foundational weakpoint of Calvinism, but they do acknowledge that Arminianism also have their problems/mysteries (41/42min).

Oden thinks Arminianism's main question/problem which they will not be able to answer in this life, is: "How God knows beforehand what people are going to do freely?" (The reason for this moral problem, I think, is: If God knows beforehand what all people would choose, did He then not also foreordained it by His sovereign will? And if He did, why did He not, *in His love* foreordained that all persons will *freely* chose Him?) By the way, he says Open Theism main problem/question they have to explain, is: what to do with the problem of evil ?

6. He believes modern day calvinists (like Piper, Sproul, 'restless and reformed' group, etc) represent (what I would call) 'moderate calvinism' whom he respects greatly although he of course disagree with them on the topic itself. I were glad to hear he acknowledges that the doctrine of predestination is not a

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reason for not doing evangelism and missions (because, like he explained, Calvinists believe: 1. God decrees the end (salvation) and the means (gospel preaching, missions, evangelism), and, 2. God commands the Gospel must be preach to all, and so we obey Him. To add to this, we Calvinists would say no evangelism or missions will be successful, if it were not for the doctrine of predestination (Acts 13:47,48). Oden do strongly reject 'extreme Calvinism', which in his eyes is 'double predestination = supralapsarianism' (he does not mention any names here). Here, it seems, is the main enemy of Arminianism for Olson, as he confirms it here :

"Above all I want to make clear that I admire and respect my Calvinist friends and colleagues. We disagree strongly about some points of theology, but I hold them in high esteem for their commitment to the authority of God's Word and their obvious love for Jesus Christ and his church as well as for evangelism.

However, I do not admire or respect John Calvin. I have been told that he should not be held responsible for the burning of the heretic Servetus because, after all, he warned the Spanish doctor and theologian not to come to Geneva and he urged the city council to behead him rather than burn him. And, after all, Calvin was a child of his times and everyone was doing the same. Nevertheless, I still struggle with placing a man complicit in murder on a pedestal.

Furthermore, I find Calvin's doctrine of God repulsive. It elevates God's sovereignty over his love, leaving God's reputation in question. What I mean is that Calvin's all-determining, predestining deity is at best morally ambiguous and at worst morally repugnant."

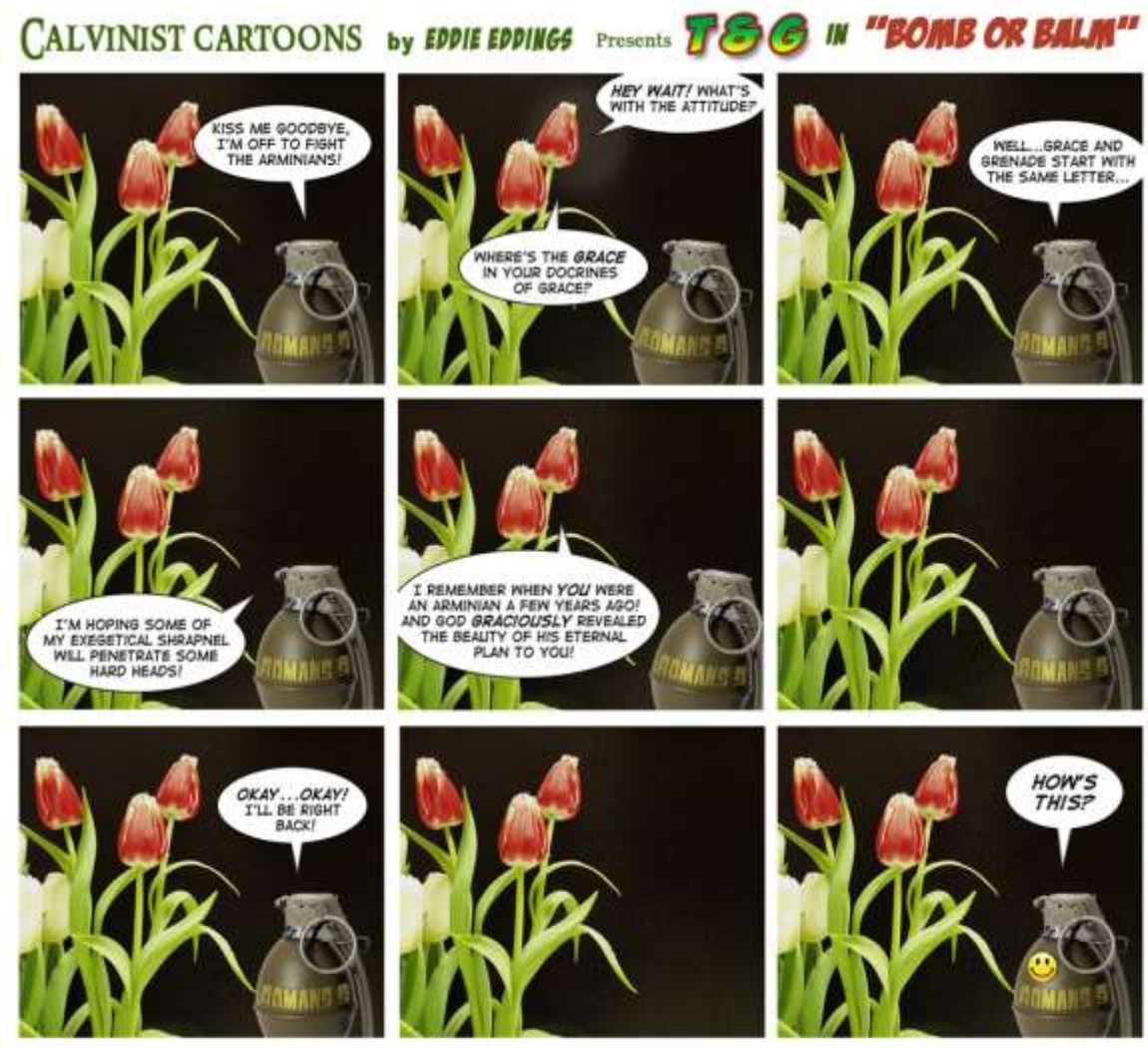
My question/comment here, about the use of terms in the debate (which I acknowledge, are sometime confusing), is: ironically, if I read the sources correctly, Calvin himself (see *Institutes*, 3:24 and 'Calvin's Calvinism') and the likes of Beza, Perkins, Gomarus, Maccovius, Voetius, Comrie, Kuyper, Kersten, Steenblok, Hoeksema, etc. (*Concise Reformed Dogmatics*, Van Genderen & Velema, 2008: 228) were all supra's (could Owen, Zanchius and Rutherford also be added?), and are therefore in Olsen's eyes the 'extreme calvinists'.

Now, since Calvin's name is used for 'calvinism', and he were a supra, I think it would be better for Olsen in distinguishing between different groups within calvinism, to name the original calvinists (supra's?) plainly 'Calvinists' (the original historical confessional calvinists and Dordt and Westminster who followed), and call the later Calvinists, esp. of the 20 century (who maybe have watered down the original calvinism?) 'extreme calvinism' (in the sense of disagreeing or moving away from original calvinism?), or 'moderate' calvinism. (ps. Yes, I acknowledge that although many were supra's at Dordt, the Canons themselves were drawed up in a infra order and way (a argument which I think are not too convincing, in the light of chapter 1.7 and 15, but that is another article).

7. I must acknowledge, that although one could differ (even strongly) with Olsen (and the presenter), they were gracious in representing the calvinistic side, acknowledging their own 'arminian goggles' through which they view and discuss the topic. In answering one question on some 'nasty calvinists' (my own words), Olsen immediately said that one meets some arrogant folks in both camps, and therefore this in itself should not be a strong argument for or against a certain view. See this picture to explain it all : -)

Continued next page…

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8. Olsen's mentions many things both groups agrees on, like the Trinity, Scriptures are infallible, Jesus' Deity, etc., and acknowledge that both views have their problems and mysteries, but in his view Arminianism is the best or most biblical and logical of the two views, and also in line with the early church's views on salvation, as Oden confirms with his studies on the early church fathers, especially the Greeks (and which the calvinist would say about their own view too, see Van Til's and Spurgeon's comments in the line of 'Calvinism/Reformed Christianity being the truest and best expression of the Biblical faith').

God's Sovereignty vs. Free Will (Bible verses compared)
http://www.dougledbetter.org/theology/sovereignty_vs_freewill.html

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A.W. Tozer: Sovereign Decrees

http://www.cmalliance.org/devotions/tozer?id=1433

Another real problem created by the doctrine of the divine sovereignty has to do with the will of man. If God rules His universe by His sovereign decrees, how is it possible for man to exercise free choice? And if he cannot exercise freedom of choice, how can he be held responsible for his conduct? Is he not a mere puppet whose actions are determined by a behind-the-scenes God who pulls the strings as it pleases Him?

The attempt to answer these questions has divided the Christian church neatly into two camps that have borne the names of two distinguished theologians, Jacobus Arminius and John Calvin. Most Christians are content to get into one camp or the other and deny either sovereignty to God or free will to man. It appears possible, however, to reconcile these two positions without doing violence to either, although the effort that follows may prove deficient to partisans of one camp or the other.

Here is my view: God sovereignly decreed that man should be free to exercise moral choice, and man from the beginning has fulfilled that decree by making his choice between good and evil. When he chooses to do evil, he does not thereby countervail the sovereign will of God but fulfills it, inasmuch as the eternal decree decided not which choice the man should make but that he should be free to make it. If in His absolute freedom God has willed to give man limited freedom, who is there to stay His hand or say, "What doest thou?" Man's will is free because God is sovereign. A God less than sovereign could not bestow moral freedom upon His creatures. He would be afraid to do so.

The Difference Between Calvinists and Arminians (John Piper) (2017)

https://www.youtube.com/watch?v=F-C33QrDxNc [Video]

Such Is The Nature of Choice (Calvinism vs Arminianism)

http://thecenterfortheologicalstudies.blogspot.com/2010/06/such-is-nature-of-choice.html

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Scrutinizing Calvinism: Divine Determinism and Free Will are Incompatible
https://buckleherry.wordpress.com/category/christianity/calvinism-and-arminianism/



Four Views of Human Freedom

See also: **Monergism / Synergism (Theological)**

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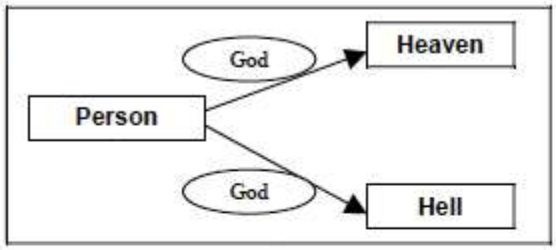
Crucial Question:

Why do some go to heaven and others go to hell?

Two major positions have been advanced trying to answer this question.

1. **Calvinism**

"God chooses some to go to heaven and some to go to hell."



Does this give you comfort?

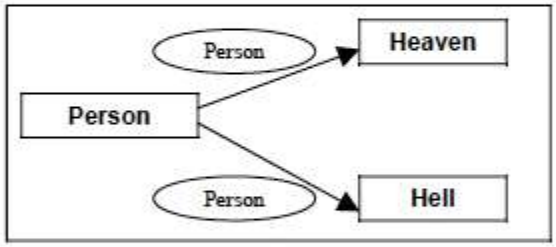
Can a person ever be sure of going to heaven?

Biblical response:

1 Timothy 2:3–4 1 John 2:2

2. **Arminianism**

The person chooses to go to heaven or the person chooses to go to hell.



Does this give you comfort?

Can a person ever be sure of going to heaven?

Biblical response:

Ephesians 2:1

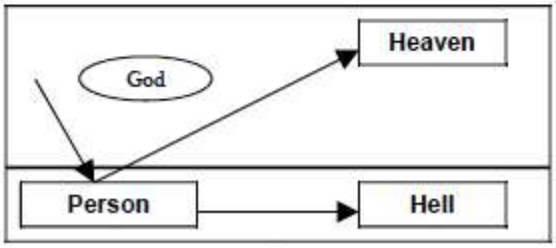
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3. **Biblical View**

Can't be answered with one answer. Two questions:

Why do some go to heaven?

Why do some go to hell?



Biblical response:

John 3:18

Ephesians 2:1, 4–4, 8–9

Comfort of going to heaven: 1 John 5:11–13

Source: https://disciplingsmlc.files.wordpress.com/2011/08/predestination.png / https://disciplingsmlc.wordpress.com/

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Calvinism vs. Arminianism: What Does the Bible Teach? [Recommended]

http://www.relevantbibleteaching.com/site/cpage.asp?cpage_id=140010258&sec_id=140001239

Excerpt:

Just as some of the Corinthian believers got distracted from the main issue by saying they were of Paul or Apollos rather than focusing on being of Christ, so too can we today if we get caught up by trying to solve the paradox of God's sovereignty and the free choice of man. The Bible clearly teaches that man has the ability and responsibility to choose, and it also just as clearly teaches that God is sovereign over all that happens, including our choices.

The question arises: "How can we freely choose something that God has predestined and foreordained?" In other words, if something is predestined, don't we have to choose it, thereby limiting our free choice? But the Bible does speak of both predestination and free choice. In our finite, fallen minds, we cannot comprehend how these two concepts can co-exist, yet neither can we fully comprehend the Trinity or eternity, for example. What is important is that we accept both the free will of man and the sovereignty of God because the Bible teaches both. To try to weasel out of this paradox using reason alone will fail us and lead us to the unbiblical conclusion that God forces the will of man to choose hell for himself. There is nothing about God's character to say that He would force somebody to go to hell without their own wicked will sending them there. God created men surely knowing what they would choose, but He does not make them choose what He knows. His omniscience does not eliminate their free will. Therefore, somehow, God's sovereignty, foreknowledge, and omniscience co-exist with our human responsibility.

We are not robots, for, as with Adam and Eve, we have choices to make and the capacity to do so. Neither would it be true to say, however, that God is reactive to what we choose. Some have suggested that God only knows the possibilities of our choices, not the exact choice. Obviously, this is foolishness because God knows all. Thus, we are left with a paradox of God's sovereignty, which includes predestination and the free will of man. Somehow both exist, and we must accept the tension. To veer to either extreme, which Calvinism and Arminianism in many ways are, without balancing it with the other will lead us to very unbiblical conclusions and behavior. We must balance God's sovereignty with man's responsibility.

Let's now look at Calvinism's teachings and Arminianism's teachings…

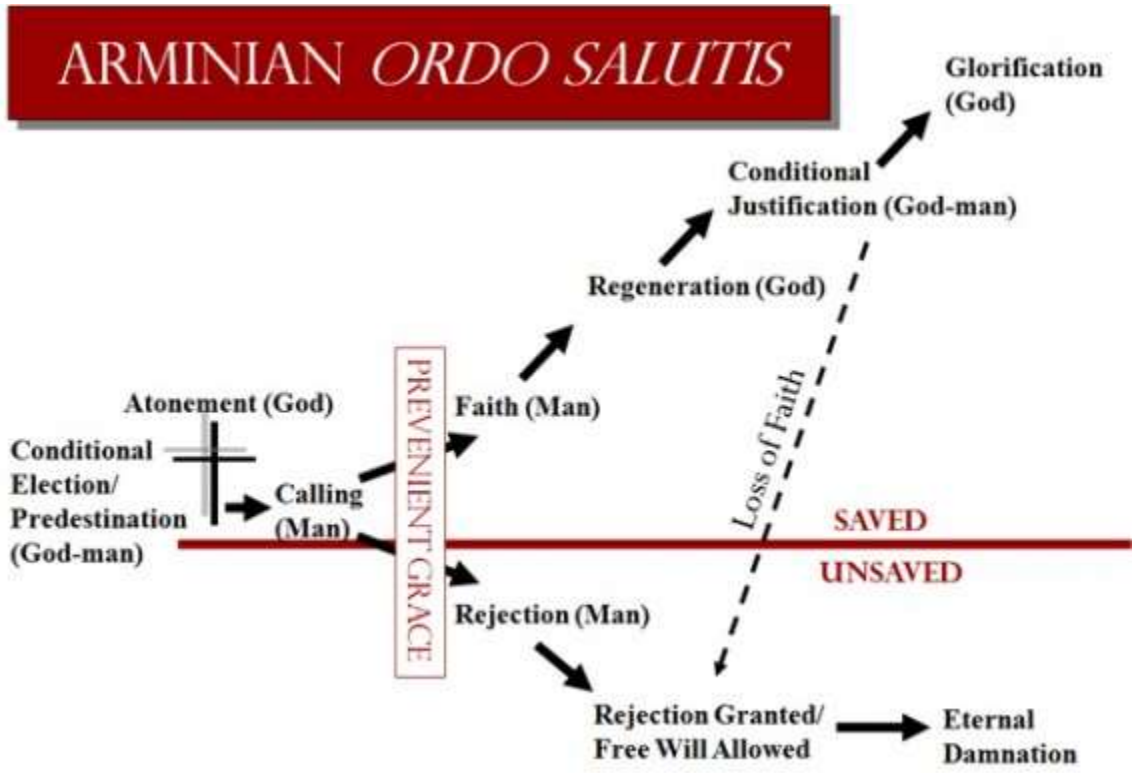
…

In doing this study, I arrived at some conclusions about the whole debate between Calvinists and Arminians. First, the debate will never end because neither side is right. Second, there is an alternative viewpoint which I have laid out. Third, we cause division and destruction when we let man-made doctrinal systems dictate our interpretation of the Bible. Both systems are convoluted enough to really distort our ability to understand Scripture, if we adhere to their basic assumptions. Fourth, I believe Calvinism puts too much emphasis on God's sovereignty while Arminianism puts too much emphasis on the ability and work of man. One camp would tend to gloat in its election while the other would fear that another sin would send them to hell with no chance at redemption. One might try to manipulate a conversion while another would be reluctant to even persuade the sinner. One might be preoccupied with fate and another with shaping their own destiny irrespective of seeking God's will. The reality is that either extreme creates dangers for practical Christian living.

We are not victims of blind fate; neither are we able to do anything unless God wills it. We must acknowledge God's sovereignty and omniscience and the free will of man. We must accept the tensions that such a position creates. May God make us those who rest in His providence and who are adamant about doing all that we can by His strength and grace to make a difference in this world.

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Arminian Order of Salvation
https://redeeminggod.com/wp-content/uploads/2015/01/arminian-ordo-salutis-570x391.jpg



A Comparison of Systems – A.A. Hodge (Reformed)
http://old.thirdmill.org/newfiles/aa_hodge/aa_hodge.comparisonofsystems.pdf [PDF]

Studies in Theology – Warfield (Calvinism/Reformed)
http://hopecollege.hopechurchaustralia.com/wp-content/uploads/downloads/2014/12/Studies-in-Theology.pdf [PDF]

http://www.ntslibrary.com/PDF%20Books%20II/Warfield%20-%20Studies%20in%20Theology.pdf [PDF]

Dogmatic Theology – Shedd (Reformed)
http://docshare01.docshare.tips/files/17941/179419246.pdf [PDF]

Calvinism vs Arminianism
http://www.so4j.com/calvinism-vs-arminianism-compare

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Calvinism vs Biblicism vs Arminianism
http://www.lostpinesbiblechurch.org/docs/1Peter/Calvinism_Biblicism_Arminianism.pdf [PDF]

What is Traditionalism?
https://soteriology101.wordpress.com/2017/08/27/summarize-traditionalism/

Regeneration: When Does New Life Begin?
https://soteriology101.wordpress.com/2017/08/10/regeneration-when-does-new-life-begin/

Sebastian Castellio – An important theologian of the Reformation
http://evangelicalarminians.org/sebastian-castellio-an-important-theologian-of-the-reformation/

An Outline of the FACTS of Arminianism vs. the TULIP of Calvinism
http://evangelicalarminians.org/an-outline-of-the-facts-of-arminianism-vs-the-tulip-of-calvinism/

Calvinism, Arminianism and Free Will Explained Clearly With 136 Verses
http://jesussaidfollowme.org/CalvinismArminianism.htm

Ravi Zacharias Ministries Response to Free Will Question
https://www.youtube.com/watch?v=_kSf3rNSTrA

Ravi Zacharias - Born to be good or born to be evil
https://www.youtube.com/watch?v=Dkp88KxhkG0



How could an all-powerful, all-loving God allow evil to exist?
https://www.youtube.com/watch?v=NAm8iK8VhV0

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Randy Alcorn:

Where do you stand on the Calvinism and Arminianism debate?

http://www.epm.org/resources/2010/Jan/30/where-do-you-stand-calvinism-and-arminianism-debat/

Excerpt:

I came to Christ in a church that was Arminian, so that was naturally my early leaning. I went to a Bible college and seminary that were both middle of the road where neither hard core Calvinism nor Arminianism often surfaced in class, though on a continuum, some faculty would lean more toward one than the other.



As the years have gone on, I have come increasingly closer to a Calvinist position and further from the Arminian (though I dislike both labels). As I say in other articles on this website, I believe that Christ died for all, not just the elect, which is the one major tenet where I depart from Calvinism (not for logical reasons, but simply because after studying the passages they still seem to me to be saying Christ died for everyone.) So I am what might be called a four point Calvinist [i.e., believes in unlimited atonement, instead of limited atonement], though some 5 point Calvinists believe it's illogical, that it all stands or fall together…

What Is Your View on Limited Atonement?

http://www.epm.org/resources/2010/Feb/15/what-your-view-limited-atonement/

Micah Currado, A Review of Randy Alcorn's Book "Hand in Hand: The Beauty of God's Sovereignty and Meaningful Human Choice"

http://evangelicalarminians.org/micah-currado-a-review-of-randy-alcorns-book-hand-in-hand/

Excerpt:

In his recent book, Randy Alcorn has done a great job of being fair to both Calvinists and Arminians, especially in light of the fact he identifies himself as a 4-point Calvinist. In addition to being fair-minded, his book is also very easy to read. My brain was not tortured by convoluted arguments, nor were my intellectual hackles raised. In the beginning of the book, Alcorn writes, "Historically, Calvinism and Arminianism have each held to a belief in both God's sovereignty and meaningful human choice. But they've held those beliefs in different ways." This recognition sets the tone for what is a balanced tour of issues underlying the discussion of how Christians view the interplay of God's sovereignty and human choice in different ways.

Alcorn admits, "It's essential to go to Calvinists if you want to know what Calvinists believe and to Arminians if you want to know what Arminians believe. Even the best-intentioned critics often don't get their opponents' views correct." He is definitely seeking for peace and clarity in the discussion, writing, "We need to ask each other what we mean and not draw hasty conclusions." Amen to that.

The discussion questions in the back of the book are fair and well written, allowing the reader to explain his or her own view in a group setting. They are not designed to guide the reader to a particular outcome, which is refreshing.

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Keeping the Main Thing - The main thing is Jesus Christ and His gospel. Book Review: hand in HAND by Randy Alcorn

http://keepingthemainthing.blogspot.com/2014/12/book-review-hand-in-hand-by-randy-alcorn.html

Excerpt:

God's sovereignty and human choice are two truths taught in the Bible yet can be complicated. We have two groups of Christians who have debated about this for years. You have the Calvinists who believe that God is sovereign especially in the choosing of those who are saved. We have the Arminians who believe God is sovereign but man has the choice to accept God or not based on their free will.

Most books on this issue is usually written by one side or the other giving a defense for their beliefs. Usually the author is highly respected theologian on one side of the fence. I am happy to review this book by Randy Alcorn because he is an apologist who is respected by both Calvinists and Arminians. hand in HAND is a book that addresses the issue of God's sovereignty and the man's free will to choose in a way that those who are not familiar with the struggle this doctrine has brought to many Christians for years.

Alcorn does what he does best and that is giving the introductions to Calvinism and Arminism in a user-friendly style. He talks about the difference both sides have on doctrines of the Christian faith such as Predestination, Grace, and for whom Christ died for. Alcorn also gives different views besides Calvinists and Arminians on the sovereignty of God such as Libertarianism and Hyper-Calvinism.

The rest of the book deals with how God's sovereignty and human choice play hand in hand, hence the title of the book. Alcorn also addresses Open Theism and how it is contrary to God's sovereignty which is something Christians need to know. He also addresses God's sovereignty in working all things together for good.

I am really grateful that Alcorn addresses that Christians must always go to the Bible for what they believe. While it is important to study theological systems, they are not breathed out by God. The Bible is breathed out by God. We can quote our favorite theologians till we are blue in the face but if we miss out on what the Bible teaches, then we are people who no longer depend on God's word as the final authority.

This book was a breath of fresh air because Alcorn presented his writings in a way that anyone can read on the issue of God's sovereignty. This is a must read for every Christian regardless if you are a Calvinist or Arminian. There is a discussion guide in the back of the book which will be great for small group or one-on-one discipleship.

My latest book: “hand in Hand: The Beauty of God’s Sovereignty and Meaningful Human Choice”

http://www.epm.org/blog/2014/Oct/15/hand-in-hand

Spurgeon’s Theology: Embracing Biblical Paradox

http://www.epm.org/resources/2010/Mar/22/spurgeons-theology-embracing-biblical-paradox/

The Best Theological Label Is “Berean”

http://www.epm.org/blog/2014/Oct/17/label-berean

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Sovereignty of God vs Free Will

How does God's sovereignty work together with free will?

Answer: It is impossible for us to fully understand the dynamics of a holy God molding and shaping the will of man. Scripture is clear that God knows the future (Matthew 6:8; Psalm 139:1-4) and has total sovereign control over all things (Colossians 1:16-17; Daniel 4:35). The Bible also says that we must choose God or be eternally separated from Him. We are held responsible for our actions (Romans 3:19; 6:23; 9:19-21). How these facts work together is impossible for a finite mind to comprehend (Romans 11:33-36).

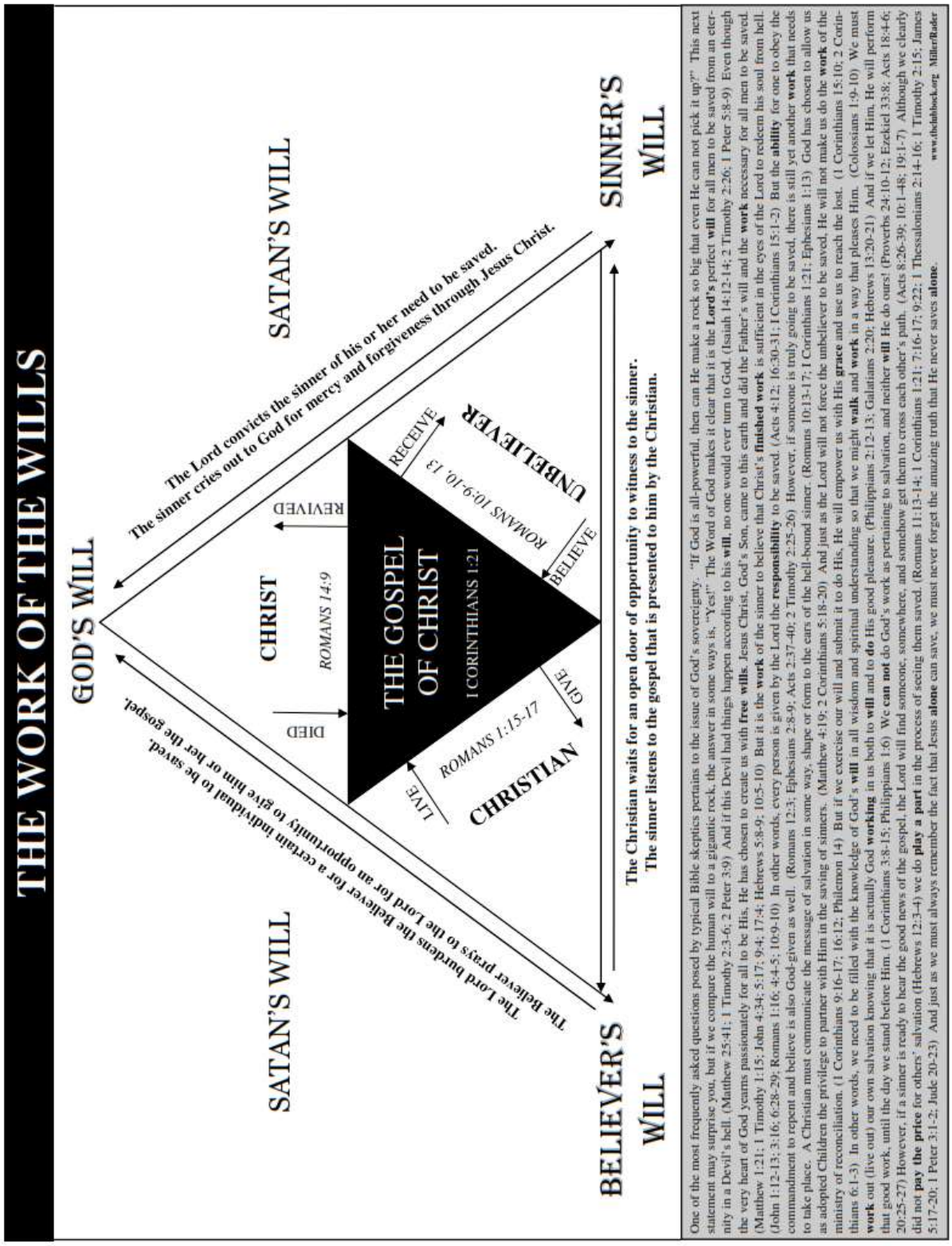
People can take one of two extremes in regard to this question. Some emphasize the sovereignty of God to the point that human beings are little more than robots simply doing what they have been sovereignly programmed to do. Others emphasize free will to the point of God not having complete control and/or knowledge of all things. Neither of these positions is biblical. The truth is that God does not violate our wills by choosing us and redeeming us. Rather, He changes our hearts so that our wills choose Him. “We love Him because He first loved us” (1 John 4:19), and “You did not choose me, but I chose you” (John 15:16).

What are we to do then? First, we are to trust in the Lord, knowing that He is in control (Proverbs 3:5-6). God’s sovereignty is supposed to be a comfort to us, not an issue to be concerned about or debate over. Second, we are to live our lives making wise decisions in accordance with God’s Word (2 Timothy 3:16-17; James 1:5). There will be no excuses before God for why we chose to disobey Him. We will have no one to blame but ourselves for our sin. Last but not least, we are to worship the Lord, praising Him that He is so wonderful, infinite, powerful, full of grace and mercy—and sovereign.

[Source: http://www.gotquestions.org/free-will-sovereign.html]

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The Work of the Wills - Chart



[Source: http://www.tbclubbock.org/Resources/Charts/The_Work_of_the_Wills.pdf]

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SOVEREIGNTY OF GOD VS FREE WILL OF MAN

INTRODUCTION

The best place to start here is with definitions.

SOVEREIGN – Possessing supreme dominion and power above all. God's absolute right to do all things according to His own good pleasure.

FREE WILL – Having both the ability and the will to make a free choice. Specifically in this context, the question is "does man have BOTH the ability and will to freely choose salvation from God?"

QUESTIONS – On a scale of 1 to 10, how much sovereignty does God have? If God *is* fully sovereign and ordains everything, can man truly have a free will? If God *is not* fully sovereign, can He truly know future things or make promises that cannot be broken? Respectfully, I'm not interested in the 1,001 opinions that are out there – I'm specifically concerned about what the Bible teaches on the subject.

To that end, this document lists verses that both implicitly and explicitly teach of God's sovereignty and man's free will on the question of salvation. It also lists a few verses that seem to negate God's sovereignty and negate man's free will. The verses are not exhaustive, but demonstrate Biblical thinking and consistency on these issues. If we bother to separate the explicit and implicit verses on this subject, we'll see a very consistent Biblical pattern emerge.

Continue with Chart on next page…

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CHART

	Implicit Positive	Explicit Positive		Implicit Negative	Explicit Negative
God's Sovereignty	Verses that imply God is sovereign Gen 18:14 Ex 4:11 Eccl 7:13-14 Jer 32:27 Lam 3:37-38 Amos 3:6 Rom 9:19	Verses that explicitly state God is sovereign Ex 4:11 Deut 32:39 2 Chr 20:6 Ps 103:19 Ps 115:3 Ps 135:6 Isa 45:5-7 Isa 46:10 Dan 4:35 Luke 1:37 Acts 4:27-28 Acts 17:26 Rev 17:17		Verses that imply God is not sovereign Gen 6:6 Ex 32:14 1 Sam 15:11 2 Sam 24:16 Jonah 3:10	Verses that explicitly state God is not sovereign **(No verses!)**
Man's Free Will	Verses that imply Man has free will Deut 30:19 Josh 24:15 John 3:16 John 5:40 Acts 2:21 Acts 3:19 Acts 16:31 Rev 22:17	Verses that explicitly state Man has free will **(No verses!)**		Verses that imply Man does not have free will Ex 10:1-2 Ex 12:36 Ex 14:17 Deut 2:30 Deut 29:4 Josh 24:19 2 Chr 25:20 Ps 105:25 Isa 44:28 Isa 63:17	Verses that explicitly state Man does not have free will Prov 21:1 Isa 6:10 Eze 36:26-27 Mark 4:11-12 John 6:44 John 6:65 John 8:43 John 10:26 John 12:39-40 Rom 6:17 Rom 8:7-8 Rom 9:18 Rom 11:8 Rev 17:17

Here are the verses listed in the above table…

Verses that *imply* God is Sovereign

Gen 18:14 Is anything too hard for the Lord? At the appointed time I will return to you, about this time next year, and Sarah shall have a son."

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Ex 4:11 Then the Lord said to him, “Who has made man’s mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the Lord?

Eccl 7:13-14 Consider the work of God: who can make straight what He has made crooked? In the day of prosperity be joyful, and in the day of adversity consider: God has made the one as well as the other, so that man may not find out anything that will be after him.

Jer 32:27 “Behold, I am the Lord, the God of all flesh. Is anything too hard for me?

Lam 3:37-38 Who has spoken and it came to pass, unless the Lord has commanded it? Is it not from the mouth of the Most High that good and bad come?

Amos 3:6 Is a trumpet blown in a city, and the people are not afraid? Does disaster come to a city, unless the Lord has done it?

Rom 9:19 You will say to me then, “Why does He still find fault? For who can resist His will?”

Verses that *explicitly state* God is Sovereign

Exod 4:11 Then the Lord said to him, “Who has made man’s mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the Lord?

Deut 32:39 See now that I, even I, am He, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand.

2 Chr 20:6 and said, “O Lord, God of our fathers, are you not God in heaven? You rule over all the kingdoms of the nations. In your hand are power and might, so that none is able to withstand You.

Ps 103:19 The Lord has established His throne in the heavens, and His kingdom rules over all.

Ps 115:3 Our God is in the heavens; He does all that He pleases.

Ps 135:6 Whatever the Lord pleases, He does, in heaven and on earth, in the seas and all deeps.

Isa 45:5-7 I am the Lord, and there is no other, besides Me there is no God; I equip you, though you do not know me, that people may know, from the rising of the sun and from the west, that there is none

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besides Me; I am the Lord, and there is no other. I form light and create darkness, I make well-being and create calamity, I am the Lord, who does all these things.

Isa 46:10 Declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all My purpose,'

Dan 4:35 All the inhabitants of the earth are accounted as nothing, and He does according to His will among the host of heaven and among the inhabitants of the earth; and none can stay His hand or say to Him, "What have you done?"

Luke 1:37 For nothing will be impossible with God.

Acts 4:27-28 For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your plan had predestined to take place.

Acts 17:26 And He made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place

Rev 17:17 For God has put it into their hearts to carry out His purpose by being of one mind and handing over their royal power to the beast, until the words of God are fulfilled.

Verses that *imply* God is not Sovereign

Gen 6:6 And the Lord was sorry that He had made man on the earth, and it grieved Him to His heart.

Exod 32:14 And the Lord relented from the disaster that He had spoken of bringing on His people.

1 Sam 15:11 "I regret that I have made Saul king, for he has turned back from following Me and has not performed My commandments." And Samuel was angry, and he cried to the Lord all night.

2 Sam 24:16 And when the angel stretched out his hand toward Jerusalem to destroy it, the Lord relented from the calamity and said to the angel who was working destruction among the people, "It is enough; now stay your hand." And the angel of the Lord was by the threshing floor of Araunah the Jebusite.

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Jonah 3:10 When God saw what they did, how they turned from their evil way, God relented of the disaster that He had said He would do to them, and He did not do it.

Verses that *explicitly state* God is not Sovereign

(no verses found)

Verses that *imply* Man has Free Will

Deut 30:19 I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live.

Josh 24:15 And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord.

John 3:16 For God so loved the world, that He gave His only Son, that whoever believes in Him should not perish but have eternal life.

John 5:40 Yet you refuse to come to me that you may have life.

Acts 2:21 And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.

Acts 3:19 Repent therefore, and turn again, that your sins may be blotted out.

Acts 16:31 And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

Rev 22:17 The Spirit and the Bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who desires take the water of life without price.

Verses that *explicitly state* Man has Free Will

(no verses found – except maybe Gen 2:16, but that was before the fall.)

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Verses that *imply* Man does not have Free Will

Exod 10:1-2 Then the Lord said to Moses, "Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them, and that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the Lord."

Exod 12:36 And the Lord had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

Exod 14:17 And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen.

Deut 2:30 But Sihon the king of Heshbon would not let us pass by him, for the Lord your God hardened his spirit and made his heart obstinate, that He might give him into your hand, as He is this day.

Deut 29:4 But to this day the Lord has not given you a heart to understand or eyes to see or ears to hear.

Josh 24:19 But Joshua said to the people, "You are not able to serve the Lord, for He is a holy God. He is a jealous God; He will not forgive your transgressions or your sins. (Note – this is 5 verses after "Choose this day whom you will serve…")

2 Chr 25:20 But Amaziah would not listen, for it was of God, in order that He might give them into the hand of their enemies, because they had sought the gods of Edom.

Ps 105:25 He turned their hearts to hate His people, to deal craftily with His servants.

Isa 44:28 Who says of Cyrus, 'He is My shepherd, and he shall fulfill all My purpose'; saying of Jerusalem, 'She shall be built,' and of the temple, 'Your foundation shall be laid.'"

Isa 63:17 O Lord, why do you make us wander from your ways and harden our heart, so that we fear you not? Return for the sake of your servants, the tribes of your heritage.

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Verses that *explicitly state* Man does not have Free Will

Prov 21:1 The king's heart is a stream of water in the hand of the Lord; He turns it wherever He will.

Isa 6:10 Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed. (Note – this is the 3rd most frequently quoted passage in the NT)

Ezek 36:26-27 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in My statutes and be careful to obey My rules.

Mark 4:11-12 And He said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables, so that "they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven."

John 6:44 No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.

John 6:65 And He said, "This is why I told you that no one can come to Me unless it is granted him by the Father."

John 8:43 Why do you not understand what I say? It is because you cannot bear to hear my word.

John 10:26 But you do not believe because you are not part of my flock.

John 12:39-40 Therefore they could not believe. For again Isaiah said, "He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them."

Rom 6:17 But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,

Rom 8:7-8 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God.

Rom 9:18 So then He has mercy on whomever He wills, and He hardens whomever He wills.

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Rom 11:8 As it is written, “God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.”

Rev 17:17 For God has put it into their hearts to carry out His purpose by being of one mind and handing over their royal power to the beast, until the words of God are fulfilled.

ANALYSIS

On the question of God’s Sovereignty vs Man’s Free Will, I think it’s critical to differentiate between verses that imply something and verses that explicitly teach something. I think it’s beneficial to break down our research into 8 distinct categories to see what the Bible teaches us on the issue as a whole:

A. Verses that imply God is sovereign
B. Verses that explicitly teach God is sovereign
C. Verses that imply God is NOT sovereign
D. Verses that explicitly teach God is NOT sovereign
E. Verses that imply Man has free will
F. Verses that explicitly teach Man has free will
G. Verses that imply Man has NO free will
H. Verses that explicitly teach Man has NO free will

If we grant full weight to the verses that imply a conclusion and assume them to be of equal standing as the verses that explicitly teach a conclusion, we’ll run into contradictions and illogical paradoxes. Instead, we need our thoughts to be first shaped by explicit verses, and then use the implicit verses to flesh out “the rest of the story”.

Here’s why the distinction between explicit and implicit verses is so critical:

– There are a few verses (only a few) that say that God ‘repents’, ‘is sorry’, ‘changes His mind’, etc, and therefore imply that God is not sovereign (Gen 6:6; Exod 32:14; 1 Sam 15:11; 2 Sam 24:16; Jonah 3:10). These are the verses that fall into Category C. Christians (except people like Gregory Boyd) reject these verses as instructive on the nature and character of God for two reasons: 1. There are no verses

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that explicitly teach God is not sovereign (Category D), 2. Because if God is not fully sovereign, then He can't know the future, and can't make promises (because He can't control the future). In short, He is a small God, no bigger than the gods of the Egyptians, Canaanites, Babylonians, etc.

– There are a number of verses (quite a lot) that explicitly teach, in no uncertain terms, that God is sovereign and that there is no one or no thing that is superior or even comparable. Category B, if you will. (this is only a short list: Exod 4:11; Deut 32:39; 2 Chr 20:6; Ps 103:19; Ps 115:3; Ps 135:6; Isa 45:5-7; Isa 46:10; Dan 4:35; Luke 1:37; Acts 4:27-28; Acts 17:26; Rev 17:17). With these verses in hand, the faithful Bible interpreter must therefore conclude that the few previous verses that imply God is not sovereign must give way to the plentiful verses that explicitly teach that God is sovereign and is therefore in complete control of the universe He created. Usually, we write off the former verses as 'anthropomorphic' and move on. If the former verses were explicit in teaching that God is not sovereign, then we'd have a real pickle on our hands. Thankfully, they only imply.

– There are a number of verses that say Man needs to choose God, and therefore many of us conclude that man is freely capable of doing so. It is my position that all of these verses in the Bible, without exception, only imply that man is free to choose, and do not explicitly teach, in no uncertain terms, that man is freely able to choose God. Every verse I can find corroborates that premise. If this is a deliberate recurring theme of the Biblical authors, then it begs the question: does man truly have free will to choose or reject God of his own volition?

– Lastly, there are a number of verses that explicitly teach, in no uncertain terms, that man, left to his own devices is incapable of choosing God or doing anything that pleases God, and furthermore, any time he does something that pleases God, it is God working in him to do those things (this is a short list: Prov 21:1; Isa 6:10; Ezek 36:26-27; Mark 4:11-12; John 6:44; John 6:65; John 8:43; John 10:26; John 12:39-40; Rom 6:17; Rom 8:7-8; Rom 9:18; Rom 11:8; Rev 17:17).

As with the question of God's sovereignty, explicit verses against man's free will cannot be brushed aside. Whatever our conclusion on the issue, these explicit verses must be prioritized over implicit verses in order for us to have a Biblical understanding of the topic at hand. To this end, the chart I gave out helps show the consistency of Biblical teaching on God's sovereignty vs man's free will.

I think the best way to harmonize these verses is to conclude that God saves whomsoever He wills regardless of their action/choice (Rom 9:11, 18), and He "borns them again" [sic] before they can have the sense to believe in Christ. This is, in a nutshell, Jesus' answer to Nicodemus's question about how a

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man can be born again. This idea is also taught by Moses (Deut 30:6), Ezekiel 11:19-20; Ezekiel 36:26-27, Jeremiah 32:39 and more. This is why Jesus said "What!? You're a teacher of the Jews yet you don't understand how the Holy Spirit works?" We would do well to take note.

To make matters worse, this idea of God's sovereignty in DELIBERATELY limiting/rejecting man's choice is shown not only in Pharaoh, but in many other places as well: Deut 2:30, Deut 29:4, Josh 11:19, Isa 6:9-10 (the 3rd most frequently quoted passage in the NT!), Isa 29:9-10, Isa 63:17, Isa 29, Rom 11:7-10, 2 Cor 3:15, 2 Thess 2:10-12 (and there are plenty more). If we cling to the idea of man's free will, we're stuck in a pickle trying to explain why God continually deliberately hardens, blinds and deafens people (and their children/grandchildren! Isa 6:10). If we try to explain it by saying that they did it first so He's giving them more of what they asked for (which is what I used to say), then we're stuck explaining how He could then say that He wills that no human should perish. Interpreted as such, this one verse stating that God wills that no one should perish stands in stark opposition to the myriad of verses that say and demonstrate otherwise. (Clearly, it needs to be re-interpreted and understood in a way that is consistent with the rest of the Bible.) And what do we do about the children and grandchildren of those who have been deafened/blinded/hardened to God's Word? Is 6 says that Isaiah's message was to last till the Redeemer comes and stands alone. Best case scenario, that's 750 years (or longer, if you take v 13 to be a future event). But either way you slice it, that's an awful lot of hard hearts – hearts unable to "see/hear/believe God's Word lest they repent and I should heal them". Hearts that, in the final analysis, really don't have much of a choice.

On the flip-side, if we simplified the question into two lists (one about God's sovereignty vs one about man's free will), we'll look at verses that talk about God 'repenting', 'being sorry', 'changing His mind' and conclude that these verses teach us about the nature and character of God. We then become candidates for believing grave errors and heresies, much like Gregory Boyd, who teaches "Open Theism" – that God does not know all things of the future and that the future is subject to change w/o God's knowledge. This is patently ludicrous on the face of it, even without looking at the verses that explicitly negate this nonsense: how can God make promises based on His immutable character if He can't control the future? How can He claim that events are predestined if the future is subject to change beyond His control? (Imagine if God promised a plague in 3 days, but Pharaoh repented on the 2nd day. What then? Or imagine if a free-will Pilate had chosen to place his faith in the Truth of Christ, repented and snuck Jesus out of the praetorium so He wouldn't be handed over to the Jews to be crucified? Would Jesus then have to wait 7 years and then try again to be crucified? And if we say "if Judas/Pilate/Annas didn't do it, someone else would have", then we're only playing a mental shell game and dodging the real question of

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God's sovereignty.) The problems with Open Theism are myriad, and I'm saddened that so many people willingly follow the likes of Gregory Boyd. Thankfully, people of his ilk are not as popular as they were 10 years ago.

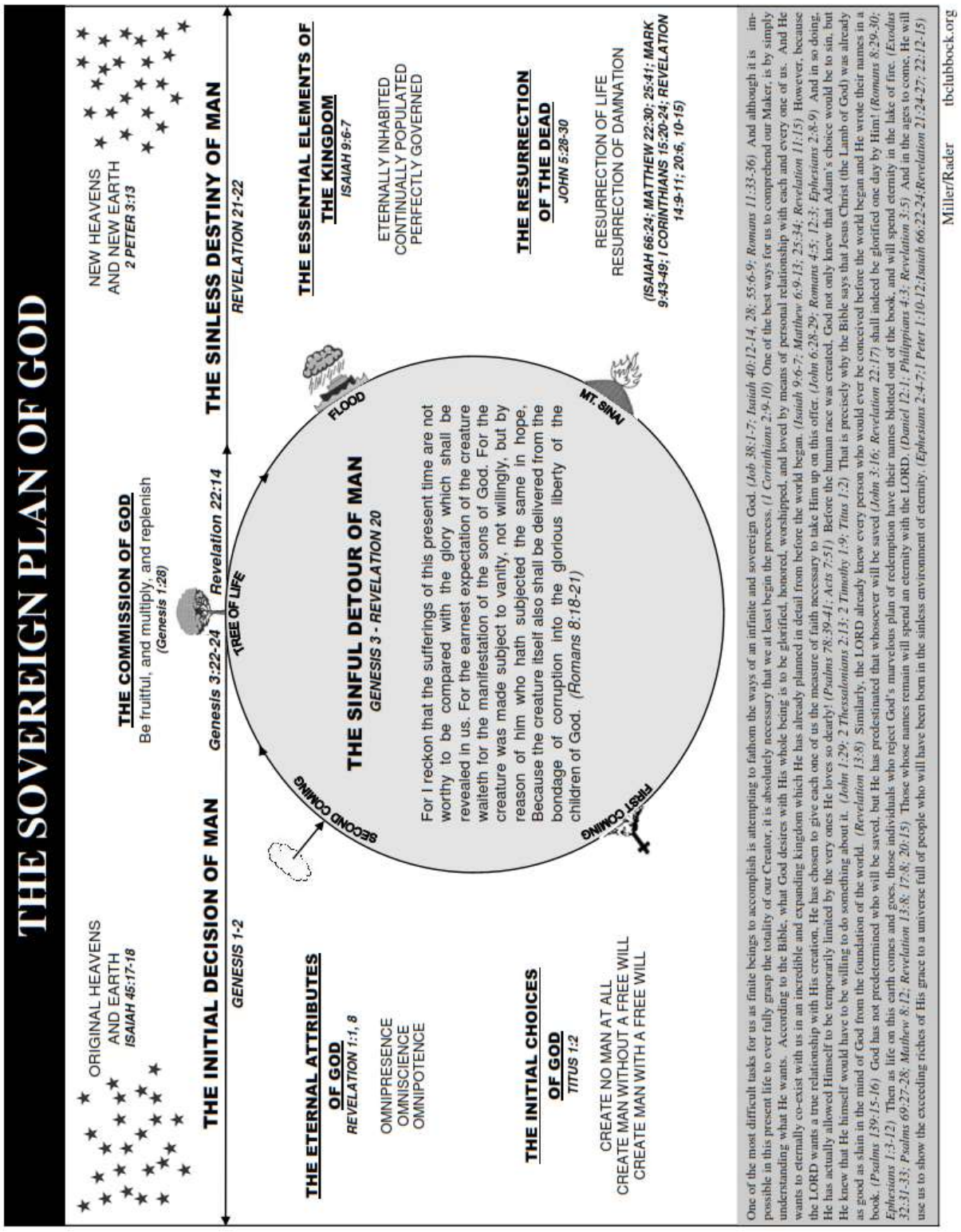
So.. back to the question at hand: if we can find verses that, like the verses on God's sovereignty, explicitly teach, in no uncertain terms that man has free will on the question of salvation, I'm very interested. But so far, I can't find them. Until then, I'm convinced that, like Martin Luther taught, man's "free will" is in bondage: until the Holy Spirit rips us from death and plunges us into life, we remain slaves to our lusts, inescapably bound to sin (Rom 8:1-9; Heb 2:14-16).

But our pride convinces us we truly have free will.

[Source: http://www.linearconcepts.com/theology/sovereignty]

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The Sovereign Plan of God - an interesting perspective of history which takes into consideration both the will of God and the will of man.



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[Source: http://www.tbclubbock.org/Resources/Charts/The_Soverign_Plan_of_God.pdf]

Divine Sovereignty vs. Human Responsibility (also downloadable as a Word doc file)
https://bible.org/article/divine-sovereignty-vs-human-responsibility

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Short Summary of Belief Systems:

https://www.reddit.com/r/Christianity/comments/2xcx2b/calvinism_vs_open_theism_vs_molinism_vs/

Calvinism--God ordained every future event before creation. God selected only certain individuals for salvation, based on nothing good or bad within the person. God changes the pre-selected people's hearts to love God. God's saving grace is irresistible. Jesus only died for the ones who had been pre-selected for salvation.

Hyper-Calvinism--In addition to the above, God also actively causes people to sin or go to Hell.

Moderate Calvinism/Arminianism--God sees the future. He knows who will respond to the Gospel and be saved. God enlightens sinners first, thus granting them the same freedom of choice that Adam had in the beginning. People can either accept or reject Jesus. Jesus died for all people, but it only applies to those who respond in faith.

Open Theism--It is impossible for God to know the future free will choices of humans in advance. God knows everything which can be known. But this simply cannot be known in advance. So this is why God tests people, to see how they will respond. When God prophesies, He is not looking to see the future, He is stepping in to actively cause those events to take place.

Selective Open Theism--God can choose to see any detail of the future that He desires. He has that ability. However, just as God chooses not to always use His full destructive power, God selectively chooses which things He wants to know about the future and which He does not.

Molinism--God knows every possibility of every circumstance and every different choice a human might make. God chooses to allow only one of these potential choices to occur. Or He knows which one is more likely to occur. God maneuvers people's circumstances to cause people to make certain choices.

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Calvinism vs. Arminianism vs. Open Theism vs. Molinism

Do you consider yourself a **Calvinist**, Hyper-Calvinist, Moderate Calvinist, **Arminian**, **Open Theist**, **Molinist**, or something different?

Short Summary of Belief Systems:

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http://www.reddit.com/r/Christianity/comments/2xcx2b/calvinism_vs_open_theism_vs_molinism_vs/

[Reformed view of Grace] You're dead at the bottom of the sea, lungs full of water. God jumps in, pulls you up, and makes you alive again — and he does so because of his great love. We are entirely at the mercy of God's grace to rescue us.

http://www.faithstreet.com/onfaith/2014/10/23/10-things-i-wish-everyone-knew-about-reformed-theology/34667

Molinism vs. Calvinism:

For example, the Westminster Confession (Sect. III) declares that

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of creatures, nor is the liberty or contingency of second causes taken away, but rather established.

Now this is *precisely* what the Molinist believes! The Confession affirms God's preordination of everything that comes to pass as well as the liberty and contingency of the creaturely will, so that God is not the

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author of sin. It is a tragedy that in rejecting middle knowledge Reformed divines have cut themselves off from the most perspicuous explanation of the coherence of this wonderful confession…

…So why do so many intelligent and faithful Christian leaders buy into Calvinism? I think that the sort of Calvinism represented by the statement quoted above from the Westminster Confession is a fair summary of Scripture's teaching and therefore should be believed. It's only when one goes beyond it to try to resolve the mystery by embracing determinism and compatibilism that one gets into trouble. So insofar as these Christian leaders are content to remain with the mystery, I think theirs is a reasonable position. The vast majority of them have probably little understanding of Molinism and so are just insufficiently informed to make a decision.

http://www.reasonablefaith.org/molinism-vs-calvinism

http://thoughtstheological.com/calvinism-molinism-arminianism-and-open-theism-monergismsynergism-at-the-macro-and-micro-levels/

Middle Knowledge
http://www.reasonablefaith.org/middle-knowledge

Middle knowledge is a form of knowledge first attributed to God by the sixteenth century Jesuit theologian Luis de Molina (pictured to the left). It is best characterized as God's prevolitional knowledge of all true counterfactuals of creaturely freedom. This knowledge is seen by its proponents as the key to understanding the compatibility of divine providence and creaturely (libertarian) freedom (see Free Will).

Middle knowledge is so named because it comes between natural and free knowledge in God's deliberations regarding the creative process. According to the theory, middle knowledge is like natural knowledge in that it is prevolitional, or prior to God's choice to create. This, of course, also means that the content of middle knowledge is true independent of God's will and therefore, He has no control over it. Yet, it is not the same as natural knowledge because, like free knowledge, its content is contingent. The doctrine of middle knowledge proposes that God has knowledge of metaphysically necessary states of affairs via natural knowledge, of what He intends to do via free knowledge, and in addition, of what free creatures would do if they were instantiated (via middle knowledge). Thus, the content of middle knowledge is made up of truths which refer to what *would be the case* if various states of affairs were to obtain.

http://www.iep.utm.edu/middlekn/

Middle Knowledge is that knowledge of God dealing with what individuals will do in a given set of circumstances. God has an infinite set of potential circumstances that could exist and knows all actual choices that would be made by individuals in each set.

https://carm.org/dictionary-middle-knowledge

Molinism, named after 16th Century Jesuit theologian Luis de Molina, is a religious doctrine which attempts to reconcile the providence of God with human free will. William Lane Craig and Alvin Plantinga are some of its best known advocates today, though other important Molinists include Alfred Freddoso and Thomas Flint. In basic terms, Molinists hold that in addition to knowing everything that does or will happen, God also knows what His creatures would freely choose if placed in any circumstance.

https://en.wikipedia.org/wiki/Molinism

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Open Theism

Wikipedia: Open theism, also known as **openness theology** and **free will theism**, is a theological movement that has developed within evangelical and post-evangelical Protestant Christianity as a response to ideas related to the synthesis of Greek philosophy and Christian theology. It is typically advanced as a biblically motivated and philosophically consistent theology of human and divine freedom (in the libertarian sense), with an emphasis on what this means for the content of God's foreknowledge and exercise of God's power.

In short, open theism says that since God and humans are free, God's knowledge is dynamic and God's providence flexible. While several versions of traditional theism picture God's knowledge of the future as a singular, fixed trajectory, open theism sees it as a plurality of branching possibilities, with some possibilities becoming settled as time moves forward. Thus, the future as well as God's knowledge of it is *open* (hence "open" theism). Other versions of classical theism hold that God fully determines the future, entailing that there is no free choice (the *future* is closed). Yet other versions of classical theism hold that even though there is freedom of choice, God's omniscience necessitates God foreknowing what free choices are made (God's *foreknowledge* is closed). Open theists hold that these versions of classical theism are out of sync with:

1. the biblical concept of God
2. the biblical understanding of divine and creaturely freedom

and/or result in incoherence. Open Theists tend to emphasize that God's most fundamental character trait is love, and that this trait is unchangeable. They also (in contrast to traditional theism) tend to hold that the biblical portrait is of a God deeply moved by creation, experiencing a variety of feelings in response to it.

Comparison of open and Reformed theism

The following chart compares beliefs about key doctrines as stated by open theists and Calvinists after "the period of controversy" between adherents of the two theisms began in 1994. During this period the "theology of open theism . . . rocked the evangelical world".

Doctrine	Open Theism	Calvinism
Scripture (the Bible). "In the Christian tradition, the Old and the New Testaments are considered Holy Scripture in that they are, or convey, the self-revelation of God."	"Committed to affirming the infallibility of Scripture"	Scripture is "the infallible Word of God".
God's Power. "God's power is limited only by God's own nature and not by any external force."	"God is all-powerful."	"God is all-powerful."
God's Sovereignty. "God's ultimate Lordship and rule over the universe".	Portraying God as ordaining whatever happens reduces "humans to robots".	"Nothing that exists or occurs falls outside God's ordaining will. *Nothing*, including no evil person or thing or event or deed."
God's Perfection. "God as lacking nothing and free of all moral imperfection".	Believes in "(because Scripture teaches) the absolute perfection of God."	Believes that, because "Scripture says" it, God "will always do what is right".

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God's Foreknowledge. "God's knowing things and events before they happen in history".	"God is omniscient" about "settled" reality, but the future that God "leaves open" can be known only as open "possibility" without specific foreknowledge.	Classically Augustinian-Calvinist view: "God knows the future because he preordains it."
The Fall. "The disobedience and sin of Adam and Eve that caused them to lose the state of innocence in which they had been created. This event plunged them and all mankind into a state of sin and corruption."	God "does not unilaterally and irrevocably decide what to do". God's decisions are influenced by "human attitudes and responses".	"Ultimate reason" for the Fall was "God's ordaining will".
Free Will. "The term seeks to describe the free choice of the will which all persons possess. Theological debates have arisen over the ways and to the extent to which sin has affected the power to choose good over evil, and hence one's 'free will'."	Promotes incompatibilism, the doctrine that "the agent's power to do otherwise" is "a necessary condition for acting freely".	Promotes compatibilism, the doctrine that "freedom" of the will requires only "the *power* or *ability* to do what one will (desire or choose) to do" without constraint or impediment, even if what one wills is determined.
Free Will and God's Sovereignty. A "caustic debate" began about 1990 over "*God's* sovereignty and human free will".	Saying that God governs human choices reduces "angels or humans to robots in order to attain his objectives."	God governs "the choices of human beings", but without "cancelling [their] freedom and responsibility".
Theodicy issue. "The justification of a deity's justice and goodness in light of suffering and evil".	To meet the "conditions of love", God exercises "general rather than specific sovereignty, which explains why God does not prevent all evil". Also, God "does not completely control or in any sense will evil" because the world is "held hostage to a cosmic evil force".	Because "Scripture says" it, God "will always do what is right".

The term "open theism" was introduced in 1980 with theologian Richard Rice's book *The Openness of God: The Relationship of Divine Foreknowledge and Human Free Will*. The broader articulation of open theism was given in 1994, when five essays were published by Evangelical scholars (including Rice) under the title *The Openness of God*. Recent theologians of note espousing this view include: Clark Pinnock (deceased as of 2010), Greg Boyd, Thomas Jay Oord, John E. Sanders, Dallas Willard, Jürgen Moltmann, Richard Rice, C. Peter Wagner, John Polkinghorne, Hendrikus Berkhof, Adrio Konig, Harry Boer, Bethany Sollereder, Matt Parkins, Thomas Finger (Mennonite), W. Norris Clarke (Roman Catholic), Brian Hebblethwaite, Robert Ellis, Kenneth Archer (Pentecostal) Barry Callen (Church of God), Henry Knight III, Gordon Olson, and Winkie Pratney. A significant, growing number of philosophers of religion affirm it: Peter Van Inwagen, Richard Swinburne (Orthodox), William Hasker, David Basinger, Nicholas Wolterstorff, Dean Zimmerman, Timothy O'Connor, James D. Rissler, Keith DeRose, Richard E. Creel, Robin Collins (philosopher/theologian/physicist), J. R. Lucas, Vincent Brümmer, (Roman Catholic), Richard Purtill, A. N. Prior, Alan Rhoda, Jeffrey Koperski, Dale Tuggy, and Keith Ward. Biblical scholars Terence E. Fretheim, Karen Winslow, and John Goldingay affirm it. Others include writers Madeleine L'Engle and Paul C. Borgman, mathematician D.J. Bartholomew and biochemist/theologian Arthur Peacocke.

The dynamic omniscience view has been affirmed by a number of non Christians as well: Cicero (1st century BC) Alexander of Aphrodisias (2nd century) and Porphyry (3rd century). God's statement to Abraham "Now I know that you fear me" (Gen 22:12) was much discussed by Medieval Jewish

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theologians. Two significant Jewish thinkers who affirmed dynamic omniscience as the proper interpretation of the passage were Ibn Ezra (12th century) and Gersonides (14th century).

Philosophical arguments

Open theists maintain that traditional classical theists hold the classical attributes of God together in an incoherent way. The main classical attributes are as follows:

- All-good: God is the standard of moral perfection, all-benevolent, and perfectly loving.
- Simplicity: God has no parts, cannot be differentiated, and possesses no attribute as distinct from His being.
- Immutability: God cannot change in any respect.
- Impassibility: God cannot be affected by outside forces.
- Omnipresence: God is present everywhere, or more precisely, all things find their location in God.
- Omniscience: God knows absolutely everything: believes all truths and disbelieves all falsehoods. God's knowledge is perfect.
- Omnipotence: God can do anything because he is all-powerful and not limited by external forces.

Contradictions in the traditional attributes are pointed out by open theists and atheists alike. Atheist author and educator George H. Smith writes in his book *Atheism: The Case Against God* that if God is omniscient, meaning God knows the future, God cannot be omnipotent, meaning God can do anything, because: "If God knew the future with infallible certainty, he cannot change it – in which case he cannot be omnipotent. If God can change the future, however, he cannot have infallible knowledge of it". While this argument has historically been used by some Open Theists, currently most Open Theists affirm that God knows the future perfectly, but simply deny God believes the future is fixed. Such Open Theists would still use the argument if the referent of "the future" is that of a complete and unchanging future. Some traditional theists would respond to the above argument by pointing out that God is the author of the future, and thus there is no more contradiction in saying God knows the future and is sovereign over it than in saying "Shakespeare was free to make Romeo and Juliet as he would, but having made it he is not free to make it different from how he had." However, this response is only available to classical theists who believe God determines the entirety of the future. A traditional theist would also postulate that since God is omniscient, God would also know every possible future. But while this response is available to traditional theists who reject determinism, it creates a problem for traditional freewill theists who think God knows the future to be linear and static, because there would be a mismatch between God's linear understanding of the future and the dynamic, branching future itself.

Open theism also answers the question of how God can be blameless and omnipotent even though evil exists in the world. H. Roy Elseth gives an example of a parent that knows with certainty that his child would go out and murder someone if he was given a gun. Elseth argues that if the parent did give the gun to the child then the parent would be responsible for that crime. However, if God was unsure about the outcome then God would not be culpable for that act; only the one who committed the act would be guilty. This position is, however, dubious, as a parent who knows his child was probable, or likely, or even possibly going to shoot someone would be culpable; and God knew that it was likely that man would sin, and thus God is still culpable. An orthodox Christian might try, on the contrary, seek to ground a Theodicy in the Resurrection, both of Christ and the general Resurrection to come, though this is not the traditional answer to evil. Another position put forth by Orthodox Christians is to point out that God is the ultimate law giver and thus there exists no objective standard of good or evil above God regulating God. Therefore, the so-called problem of evil, which presupposes such an independent standard, is not an

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objection that a Bible believing Christian has to respond to. (For example, see Gordon Clark "God and Evil Problem Solved")

Another claim made by open theists is that the traditional understanding of providence is incompatible with a real love relationship with God. It is claimed that for someone to have a real love relationship, it must be give and take. Each member opens themselves up and becomes vulnerable. They point out that God, throughout the Bible, is shown as grieving over Israel's rebellion. They claim that if the future was known to be fixed, then Israel could not have freely chosen to rebel and God could not be genuinely grieving, knowing that this was the only possibility. Israel's actions would have been set in stone millennia before they were ever born. They would have been compelled by fate or providence to take those actions. This would be the same as a relationship between a programmer and computer. Open theists, such as John Sanders, claim that the only way a relationship can be real is if there is freedom to choose.

It should be noted that open theists believe God's infinite intelligence affords him an infinite understanding of all possibilities in the universe. God, therefore, is never caught off-guard by any event which comes to pass, but is perfectly prepared.

Varieties of open theists

Philosopher Alan Rhoda has described several different approaches several open theists have taken with regard to the future and God's knowledge of it.

- Voluntary Nescience: The future is alethically settled but nevertheless epistemically open for God because he has voluntarily chosen not to know truths about future contingents. William Lane Craig holds this position, as did (it is thought) Dallas Willard.
    - **William Lane Craig Does Not Like Open Theism**
      https://www.youtube.com/watch?v=jmJZLa8LaPI [Video]
    - **William Lane Craig – Molinism and Open Theism**
      https://www.scribd.com/document/23501343/William-Lane-Craig-Molinism-and-Open-Theism
    - **Postmodernism, Open Theism, and Philosophy**
      https://www.reasonablefaith.org/media/reasonable-faith-podcast/postmodernism-open-theism-and-philosophy/
- Involuntary Nescience: The future is alethically settled but nevertheless epistemically open for God because truths about future contingents are in principle unknowable. William Hasker, Peter Van Inwagen,[1] and Richard Swinburne espouse this position.
- Non-Bivalentist Omniscience: The future is alethically open and therefore epistemically open for God because propositions about future contingents are neither true nor false. J. R. Lucas and Dale Tuggy espouse this position.
- Bivalentist Omniscience: The future is alethically open and therefore epistemically open for God because propositions asserting of future contingents that they 'will' obtain or that they 'will not' obtain are both false. Instead, what is true is that they 'might and might not' obtain. Greg Boyd and Arthur Prior hold this position."

Criticism

Open theism has been strongly criticized by some Protestant, especially Calvinist, theologians and ministers. Opponents include Bruce A. Ware, Tom Schreiner, John Frame, John Piper, Millard Erickson, and Norman Geisler. Geisler, in his book *Creating God in the Image of Man?* argues against open theism and in favor of a view which includes all the traditional attributes of God. He quotes Exodus 3:14 ("I am who I am") and claims that it establishes God's aseity. From there, Geisler deduces Simplicity, Necessity, Immutability, Impassibility, Eternity, and Unity. While Open Theists would affirm God's aseity, they would

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derive this attribute on other grounds, and deny that it entails all the attributes Geisler thinks it does. Geisler also addresses the claims that the Classical attributes were derived from the Greeks with three observations:

1. The quest for something unchanging is not bad;
2. The Greeks did not have the same concept of God;
3. Philosophical influences are not wrong in themselves.

An open theist might respond that all such criticisms are misplaced. As to #1, it is not characteristic of open theists to say that the quest for something unchanging is bad. Indeed, open theists believe God's character is unchanging. As to #2, open theists do not characteristically say traditional forms of classical theism have exactly the same concept of God as the Greeks. Rather, they argue that they imported only some unbiblical assumptions from the Greeks. They also point to theologians of the Christian tradition who, throughout history, didn't succumb so strongly to Hellenistic influences. As to #3, open theists don't argue that philosophical influences are bad in themselves. Rather, they argue that some philosophical influences on Christian theology are unbiblical and theologically groundless. Consider John Sanders' statement in *The Openness of God*: "Christian theology, I am arguing, needs to reevaluate classical theism in light of a more relational metaphysic (not all philosophy is bad!) so that the living, personal, responsive and loving God of the Bible may be spoken of more consistently in our theological reflection..."

Opponents of open theism, both Arminians, and Calvinists, such as John Piper, claim that the verses commonly used by open theists are anthropopathisms (see anthropopathy). They suggest that when God seems to change from action A to action B in response to prayer, action B was the inevitable event all along, and God divinely ordained human prayer as the means by which God actualized that course of events.

They also point to verses that suggest God is immutable, such as:

- Malachi 3:6: For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end.[54]
- Numbers 23:19: God is not a man that He should lie, nor is He a mortal that He should relent. Would He say and not do, speak and not fulfill?[55][56][57]
- 1Samuel 15:29: And also, the Strength of Israel will neither lie nor repent, for He is not a man to repent."
- Isaiah 46:10: [I] tell the end from the beginning, and from before, what was not done; [I] say, 'My counsel shall stand, and all My desire I will do.'

Those advocating the traditional view see these as the verses that form God's character, and they interpret other verses that say God repents as anthropomorphistic. Authors who claim this can be traced back through Calvin, Luther, Aquinas, Ambrose, and Augustine. Open theists note that there seems to be an arbitrary distinction here between those verses which are merely anthropopathic and others which form God's character. They also note that the immediate sense of the passages addressing God's inalterability ought to be understood in the Hebrew sense of his faithfulness and justice.

Open Theism

http://drjohnsanders.com/open-theism/

Excerpt:

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Open theism is a model of God emphasizing divine love and responsiveness to creatures. The term "open" is used in two important ways: (1) God is open to what creatures do and (2) the future is open in that there is more than one possible future. What we call "the" future is not an already determined blueprint of what will happen—it is not set in stone. Rather, it is like a create your own story book.

It resonates with the spirituality of many Christians throughout the history of the church especially when it comes to prayer. Many Christians feel that our prayers or lack of them can make a difference as to what God does. It also addresses questions about how we should understand God's role in suffering and evil in our lives.

God gives freedom to humans and does not micromanage what happens. God enters into genuine give-and-receive relations with creatures. For example, God truly responds to our prayers. God responds to contingencies and adjusts divine plans, if necessary, in response to our prayers and actions. Though the divine nature does not change, God does have changing emotions, plans, and actions. Also, because God chooses to elicit our free collaboration in divine plans God takes risks that we will act in ways contrary to the divine intentions.

The model arises out of theological traditions that affirm human freewill but modifies them on two key points. First, open theism holds that God is temporal and everlasting rather than timeless (atemporal). Second, because the future exists as possibilities of what might happen God possesses what is called dynamic omniscience in which God has exhaustive knowledge of the past and present and understands "the future" as what might happen. Divine omniscience is dynamic in that God constantly acquires knowledge of which possible future actions creatures select to actualize. The so-called "future" does not exist as a reality and since God knows reality as it is, the future is not known. God is not caught off-guard-since God knows the possibilities and anticipates what we will do. Open theists reject other accounts of divine knowledge such as simple foreknowledge or middle knowledge.

The affirmation of divine temporality and dynamic omniscience are the most controversial elements in this proposal. However, the **watershed issue** in the debate is not whether God has exhaustive definite foreknowledge of future events but whether God is ever affected by and responds to what we do. This is the same watershed that divides theological determinism (such as Calvinism) from traditional freewill forms of Christianity such as Eastern Orthodoxy, Wesleyanism, and Arminianism.

The name *open theism* was coined in the 1990's by a group of theologians and philosophers though the view actually existed prior to the time of Jesus and there are Jewish and Islamic varieties as well. Support for the view utilizes reasons from sources such as the Bible, theology, philosophy, and life experiences. Though proponents believe a strong case for open theism can be made, they do not claim that it is the only rational position that Christians can affirm.

Why I Am an Open Theist | Open Theism Series | Part 1 | Jesse Morrell

https://www.youtube.com/watch?v=-9fhwaF4p0Y [Video]

Greg Boyd on Open Theism (the open view of the future)

https://www.youtube.com/watch?v=SyZQySJeg4g

(Talks about his progression from Calvinism for a couple years, in 1980's then move to Open Theism)

What is Open Theism? (Greg Boyd) (2012) [Recommended]

https://www.youtube.com/watch?v=gApXDGjyksw [Video] (< 4 min.)

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Q&A w/ Greg Boyd & Bruxy Cavey - Open Theism, Social Activism/Politics (2016)

https://www.youtube.com/watch?v=FDhHwfVwMwc (<9min; Good quick OT explanation in 1st half) [Video]

What Do You Think About Greg Boyd? (Response by Wayne Grudem) (2016)

https://www.youtube.com/watch?v=YPgFnvku7qE

Open Theism

https://butbyhisgrace.files.wordpress.com/2011/04/opentheism.pdf [PDF]

Excerpt:

Open Theism is a theological movement that offers a new conception of God and related doctrines. Its proponents consider themselves to be evangelical and are from an Arminian background; however, they move beyond classical Arminianism in certain key doctrinal areas. Open Theism significantly modifies traditional concepts of God as it reexamines and redefines certain key aspects of *God's nature* and *God's relationship with the world*.

Defining Open Theism

Where does the term *open* come from? In what respect is Open Theism "open?" Open Theists have two things in mind when they speak of openness: *God* is open to the future and the *future* is open to God. Clark Pinnock explains:

> God rules in such a way as to uphold the created structures and, because he gives liberty to his creatures, is happy to accept *the future as open, not closed*, and a relationship wit the world that is dynamic, not static. We believe that the Bible presents an open view of God as living and active, involved in history, relating to us and changing in relation to us…. God's openness means that *God is open to the changing realities of history*, that God cares about us and lets what we do impact him.

More specifically, as Bruce Ware puts it, Open Theism is essentially a model of God and the world "in which the doctrine of divine foreknowledge (i.e., particularly knowledge of future free human choices) is denied so as not to preclude (as they see it) the genuineness of future contingencies and future free human choices. Hence, the future is 'open….'" In other words, the Open model, human free will requires the future's being to a certain extent open, or In other words, on *unknowable*, which in turn requires God's being open to, or *not knowing*, certain aspects of the future. God must be open to the future, because the future must be open to God, because man must be free in relation to God. This explains why Open Theism is also known as Free Will Theism, because a certain understanding of human free will figures so prominently in the model…

…

Open Theism offers, against Calvinist and Arminian brands of Classical Theism as well as Process Theism, a provocative model of God, the world, and God's relation to the world. At the heart of Open Theism is a logic that runs something like this:

1. *God must be open to the future—that is, He must not know all of it.*
2. *The previous is true because the future must be open to God—that is, it must not all be knowable, even to God.*
3. *The previous is true because man must be free in the libertarian sense—that is, in his free choices he must be absolutely autonomous from God's unilateral control.*
4. *The previous is true because genuine reciprocity of relationship demands it.*

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It truly all comes down then, in my opinion, to the principle of reciprocity: the great divine project—that which God wants more than anything else out of this world—is the formation of personal, loving, reciprocal relationships with His creatures. Reciprocity demands libertarian freedom; libertarian freedom demands an unknowable future; and an unknowable future demands a God who cannot know it.

Open Theism – A Review of the Issues

https://adventistbiblicalresearch.org/sites/default/files/pdf/Open%20Theism.pdf [PDF]

Excerpt:

One of the controversies that have created a bit of a stir in evangelical theological circles in recent times is the debate over what has come to be called, among others, "open theism." The term "open theism" is noted to have been introduced in 1980 with the publication of Seventh-day Adventist theologian Richard Rice's *Openness of God.* The issue was not broadly discussed, however, until 1994 when five essays were published by five Evangelical scholars, including Rice, under the title *TheOpenness of God*.

The Opennes of God Controversy (by Ligon Duncan) (2001) (Cricitical)

http://old.thirdmill.org/newfiles/jl_duncan/jl_duncan.OpennessofGod.pdf [PDF] **[Recommended]**

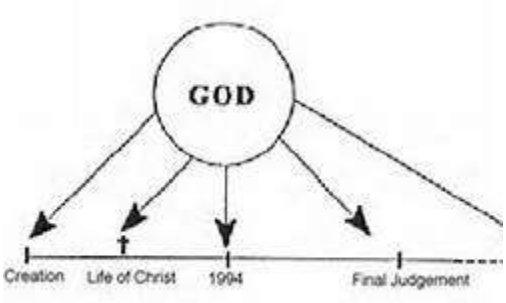
The Opennes of God – Review (2005) [PDF]

https://faculty.gordon.edu/hu/bi/ted_hildebrandt/otesources/02-exodus/text/articles/barrick-opennesofgod-tmsj.pdf

"For those who are thoroughly familiar with the doctrine of God as taught in classical, Reformed orthodoxy and the arguments for it, we recommend the *The Openness of God* unreservedly as a source of information about open theism."

The Theological Problems with Open Theism

https://pastorbrianchilton.wordpress.com/2014/09/08/the-theological-problems-with-open-theism/



FYI: Series: Examining Jesus by the Historical Method (2016)

https://bellatorchristi.com/series-examining-jesus-by-the-historical-method/

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An Introduction to the Open Theism Controversy (2004)
http://www.spiritandtruth.org/teaching/documents/articles/13/13.pdf [PDF]

See also, "*Process Theology & Open Theism: What's the Difference?*", in the Process Theology section.

A Critique of Open Theism
http://www.evidenceunseen.com/theology/god/a-critique-of-open-theism/

Includes arguments for and against open theism.

Molinism is not Open Theism: A Critique of Dr. McMahon's Assessment
https://jmatthanbrown.wordpress.com/2009/09/01/molinism-is-not-open-theism-a-critique-of-dr-mcmahon%E2%80%99s-assessment/

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The Opennes of God – Does Prayer Change God? (2001)

https://www.tms.edu/m/tmsj12g.pdf [PDF]

A proper understanding of two OT prayers, one by Hezekiah and one by Moses, helps in determining whether prayer is the means by which God gets His will done on earth or the means by which the believer's will is accomplished in heaven. A chronological arrangement of the three records of Hezekiah's prayer in 2 Kings, 2 Chronicles, and Isaiah reveals the arrogance of Hezekiah in his plea for God to heal him. Because Hezekiah missed the opportunity to repent of his self-centered attitude, God revealed that his descendants would become slaves in Babylon, but Hezekiah's arrogance kept him from being concerned about his children and grandchildren. His pride further showed itself in his inability to trust God for defense against the Assyrians. God healed Hezekiah, not so much because of his prayer, but because of the promises that God had made to Hezekiah's ancestors about sustaining the Davidic line of kings. Hezekiah's prayer changed Hezekiah, not God. Moses' prayer in Exodus 32 sought a change from God's expressed intention of putting an end to Israel and starting over again with just Moses. This suggestion was not something that the Lord ever intended to occur; such a course would have voided His expressed purpose for the twelve tribes of Israel (Genesis 49). God did not change His mind regarding His plan for the twelve tribes; He rather altered His timing in order to keep His promises to them. What He did in response to Moses' prayer cannot be taken as normative action. His "change of mind" was a tool to elicit a change of response in Moses. Moses' prayer changed Moses, not God.

McCormack's Barth & Open Theism

Intro: https://anopenorthodoxy.wordpress.com/2014/04/19/mccormack-barth-and-open-theism/

Provides a shortend/summarized form of McCormack's book (Ch. 10) to be covered in Parts 1-3.

Part 1: https://anopenorthodoxy.wordpress.com/2014/04/23/mccormacks-barth-open-theism-part-1/

Summary and highlighting of McCormack's Ch. 10 "The Actuality of God: Karl Barth in Conversation with Open Theism" (in *Engaging the Doctrine of God: Contemporary Protestant Perspectives* [Baker, 2008])

Part 2: https://anopenorthodoxy.wordpress.com/2014/05/01/mccormacks-barth-open-theism-part-2/

We previously boiled the chapter down to 21 core points which as we understand them essentially reduce to the claim that *Christology is why open theism is false*. We'll consider McCormack's essential argument.

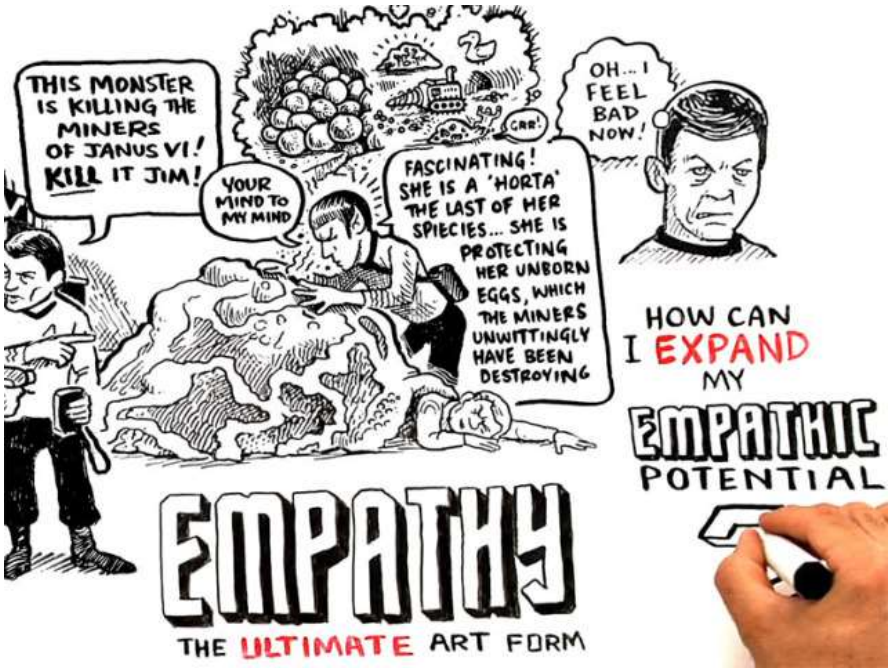
Part 3: https://anopenorthodoxy.wordpress.com/2014/05/01/mccormacks-barth-open-theism-part-2/

Some further comments, explanations and final thoughts.

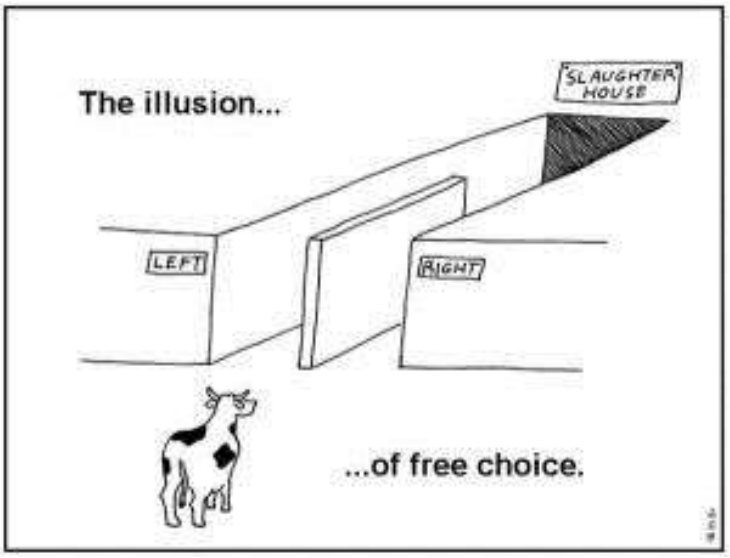
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Experimental Open Theism?—Part 1

Part 1: https://anopenorthodoxy.wordpress.com/2014/05/20/experimental-open-theism-part-1/

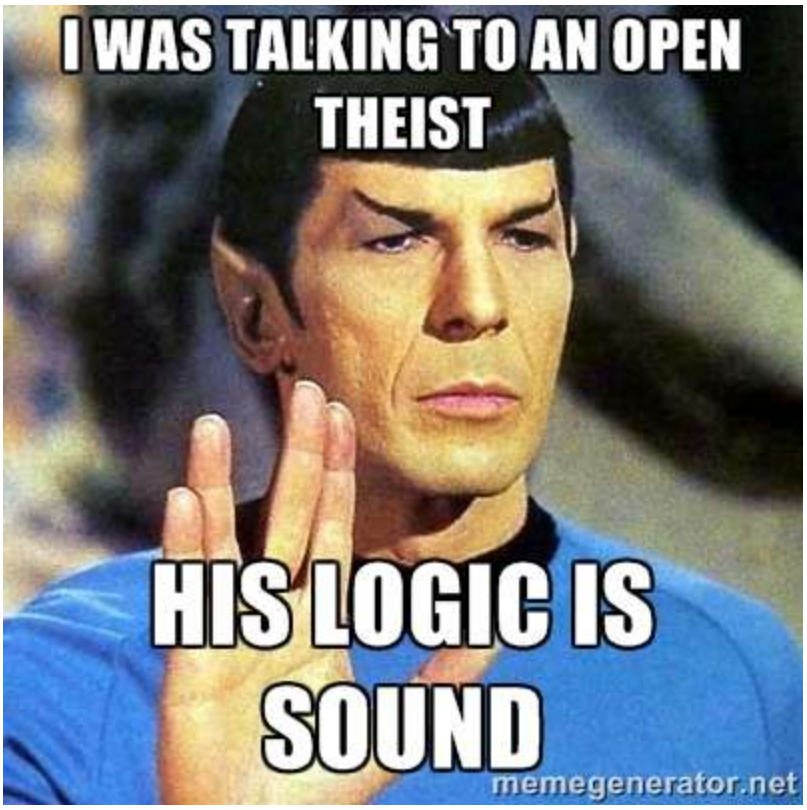


Part 2: https://anopenorthodoxy.wordpress.com/2014/05/20/experimental-open-theism-part-2/



Part 3: https://anopenorthodoxy.wordpress.com/2014/05/21/empathetic-open-theism-part-3/

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Source: https://openairoutreach.wordpress.com/2014/11/23/funny-christian-bible-memes-calvinism-arminianism-pelagianism-open-theism-etc/

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The Marvelous Omnipotence of Love

http://www.jesusjazzbuddhism.org/the-marvelous-omnipotence-of-love-john-coltrane-open-theism-and-process-theology.html

Some theological jazz riffs on openness, Influenced by process theology and open theism, In appreciation of the life and music of John Coltran [includes Audio]

Bibliography of Works on Open Theism (2001)

http://www.spiritandtruth.org/teaching/documents/articles/13/13.pdf [PDF]

Jumping Ships from Open Theism to Compatibilism

https://stanrock.net/2015/04/01/jumping-ships-from-open-theism-to-compatibilism/

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Process Theology

Process Theology & Open Theism: What's the Difference? (answer by Greg Boyd)
http://reknew.org/2014/03/process-theology-open-theism-whats-the-difference/

Excerpt:

I wrote my doctoral dissertation on Process thought (*Trinity and Process*) where I critiqued the metaphysics of Charles Hartshorne and tried to demonstrate that one can adopt a system that has all the explanatory power of Process Thought (PT) without its unorthodox implications. **The unorthodox implications are these.**

- In PT, God exists eternally in relation to a non-divine world. So PT denies "creation ex nihilo"
- In PT, God is bound to metaphysical principles that govern both God and the world. So God isn't able to really interact with the world as a personal being. God must always, of necessity, respond in ways that the metaphysics of the system stipulate. This means…
- In PT God can't intervene in unique ways, like personally answering prayer
- In PT God can't intervene and perform miracles
- In PT God can't become uniquely embodied, as he is in Christ.

These are pretty serious shortcomings. I hope it's clear that PT has got little in common with Open Theism other than that we both believe the future is partly comprised of possibilities. But even here there is a major difference. In Open Theism, **God *chooses* to create a world with an open future,** while in PT **God has created *of necessity*.**

I am very concerned that so many progressive thinking evangelicals are flirting with Process Thought. It's really not a friendly home for anything like orthodox Christianity. While many find the dynamic and relational ontology of process thought, compelling—I can see how this is attractive— the intrinsic nature of the system is hostile to the Christian faith.

If you want to go deeper on this topic, my book *Trinity and Process* seeks to clarify all that's positive with PT while avoiding all that's negative. For a succinct summary of some of the shortcomings of PT, see chapter 9 in my book *Satan and the Problem of Evil*.

Open Theists and Inerrancy Clark Pinnock on the Bible and God (Norman Geisler)
http://normangeisler.com/category/process-theology/

Process Theology in the Church (Homebrewed Christianity; Audio)
https://homebrewedchristianity.com/2012/07/14/process-theology-in-the-church/

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Providence Chart: Process Theology and Openness Theology (or Free Will Theism)

MODELS OF PROVIDENCE*

Theology I — J.Q. Martini

Model	Bible	Providence & Freedom	Distinctives	Relation to Future	Evil, Suffering & Prayer	Proponents
Process Theology *"Process thought, with its different understanding of perfection, sees the divine creative activity as based upon responsiveness to the world. Since the very meaning of actuality involves internal relatedness, God as an actuality is essentially related to the world. Since actuality as such is partially self-creative, future events are not yet determinate, so that even perfect knowledge cannot know the future, and God does not wholly control the world. Any divine creative influence must be persuasive, not coercive."*[1]	N/A (Process is a philosophical theology, based on the philosophy of A.N. Whitehead. As such, biblical support is not foundational to the view. Many, however, have claimed some compatibility with portions of the Bible, including God's changeableness and relation to creation (as in Openness, below) and those suggesting the eternality of matter (e.g., Gen 1[1-2]).	Human freedom is emphasized and imperative to shaping the events of history. God has an aim he is moving history toward and works by persuading people to adopt his plan. He is also moving toward His own end, as a being in process. Providence is very risky. God has insufficient power to control all events so risks the very real possibility of rejection and His plans thwarted.	• All reality (including God) is in process and involved in creative self-determination. • God is essentially related to His creation, which is necessary for Him to be what He is as a creative loving God. • Matter is co-eternal with God	The future is not knowable because it is as yet an undetermined and non-existent reality based on the decisions of free beings (including God). God experiences time and is affected by the events which transpire within time so that the future is both unknowable to God and also not wholly determined by Him.	Evil and suffering are the result of natural causes (in which case, not really evil) and human irresponsibility. Prayer affects God's decisions, but mostly affects the person praying, making them disposed to God's working in their lives.	John B. Cobb, Jr. Charles Hartshorne David Ray Griffin Norman Pittenger *Alfred North Whitehead*
Openness Theology or Free-Will Theism *"Process thought holds that God can't predetermine or foreknow with certainty anything about the distant future. Open theists rather maintain that God can and does predetermine and foreknow whatever he wants to about the future. Indeed, God is so confident in his sovereignty, we hold, he does not need to micromanage everything. He could if he wanted to, but that would demean his sovereignty. So he chooses to leave some of the future open to possibilities, allowing them to be resolved by the decisions of free agents."*[2]	Num 14[11-19] Luke 15[7] 1 Kings 20[5] Gen 6[6] 1 Sam 15[10, 35] Jer 3[6-7] An emphasis on verses showing that God experiences change and is affected by His creation, on the conditional nature of predictive prophecy, and that the future is partially open.	God restricts His power in order to enter into relationship with libertarianly free beings (i.e., beings free to do otherwise). God has a plan for creation, and is capable of bringing that plan about, but chooses to do so in relationship with His creation. Free beings (including the angelic realm) are capable of resisting God's will making God's providential care risky. God is infinitely resourceful to bring His plan about despite resistance, and while respecting His creation's libertarian freedom.	• Rejection of both Calvinist determinism and Arminian foreknowledge. • Humans are libertarianly free. • The future is partly unknown to God—God knows what *He* will do, but cannot know what free beings will do before they choose. • Emphasis on the conditional nature of much predictive prophecy • God experiences time.	The future is partially open, based on the decisions of free beings (including God). This does not limit God's omniscience: the future is not there so is not logically knowable. Knowing the future would undermine the freedom of God's creatures because they would not then be free to do otherwise.	Evil and suffering can be often attributed to human sin and natural causes. It is also caused by demonic powers, which are waging war against God. Prayer very much affects God's decisions so that by our prayers we can contribute to changing not only our own circumstances, but also God's mind and intention on certain issues.	Clark H. Pinnock John Sanders Gregory Boyd William Hasker *Hendrikus Berkhof* *A logical trajectory of free-will thinkers from church history.*

1

Process Theology (in upper half) vs Opennes Theology (in lower half)

See larger view on next page…

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Theology I

MODELS OF PROVIDENCE*

J.Q. Martini

Model	Bible	Providence & Freedom	Distinctives	Relation to Future	Evil, Suffering & Prayer	Proponents
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What is process theology?

https://carm.org/what-is-process-theology

> Process theology is the theological position that God is changing as is our knowledge about God, God is not immutable, Jesus is not God in flesh, and the Bible is not God's inerrant Word.

Process theology is the philosophical and theological position that God is changing, as is the universe. Therefore, our knowledge of God must be progressing as we learn more about him and it can never rest in any absolutes, which is why process theologians deny the absolutes of God's immutability and truth. Furthermore, this would mean that absolute knowledge of God would not be achievable, and a self-revelation of God (in the person of Jesus Christ and the Bible) would also not be possible. This would open the door for humanistic philosophy and/or false theological systems to be "rationalized" by process theologians.

Logically speaking, if process theology maintains that God is progressing and changing, then given an infinite amount of time in the past, God may not have actually been God. Also, it could be argued from this perspective that there is something outside of God that works upon him, bringing him into a greater knowledge and increased greatness. This would be problematic because it would need to study what that "something" is.

In process theology, God does not know the future exhaustively. He can guess at what may or may not happen, but absolute knowledge is not attainable until events actually occur.

Process theologians deny that Jesus Christ is God in flesh and therefore mankind has no need for salvation.

Process theology denies the Scriptures which teach that God has always been God (Psalm 90:2) and that God is unchanging (Malachi 3:6; Hebrews 13:8). Of course, it denies and contradicts God's word regarding the necessity of the Savior and the deity of Christ (John 1:1, 14; Colossians 2:9).

https://www.gotquestions.org/process-theology.html

Process theology is based on the philosophy that the only absolute which exists in the world is change. Therefore, God, too, is constantly changing. The Bible clearly states that process theology is false. Isaiah 46:10 is unequivocal regarding God's sovereignty and unchanging nature: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, 'My counsel shall stand, and I will do all my pleasure.'" Jesus Christ, the second Person of the Trinity, is equally unchanging: "Jesus Christ is the same yesterday and today and forever" (Hebrews 13:8). The Bible is clear that His plans do not change according to the whims of mere men (Psalm 33:11). He "does not change like shifting shadows" (James 1:17). But process theology does not consider the Bible to be inspired or to be our final authority.

The Bible expresses many attributes, qualities, and characteristics of God. These include His holiness (Isaiah 6:3; Revelation 4:8); sovereignty (1 Chronicles 29:11; Nehemiah 9:6; Psalm 83:18; Isaiah 37:20); unity (Deuteronomy 6:4); omnipresence (Psalm 139:7-10); omniscience (Job 28:24; Psalm 147:4-5); omnipotence (Job 42:1-2); self-existence (Exodus 3:14; Psalm 36:9); eternality (Psalm 90:2; Habakkuk 1:12); immutability (Psalm 33:11; James 1:17); perfection (Deuteronomy 32:3-4); infiniteness (Job 5:9; 9:10); truth (Deuteronomy 32:4; Psalm 86:15); love (1 John 4:8, 16); righteousness (Psalm 11:7; 119:137); faithfulness (Deuteronomy 7:9; Ps. 89:33); mercy (Psalm 102:17); graciousness (Exodus 22:27; Nehemiah 9:17, 31; Psalm 86:15; 145:17); justice (Psalm 111:7; Isaiah 45:21); and freedom (Job 23:13; Proverbs 21:1). God uses these in the world and actively exercises all of these today. God transcends all of His creation, yet He is personal and knowable.

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Process theology denies the deity of Jesus Christ, saying that Jesus has no intrinsic difference from any other man. Additionally, the humanistic philosophy of process theology teaches that mankind does not require salvation, while the Bible is clear that without Christ, man is hopelessly lost and doomed to hell for eternity. Scripture teaches that Jesus Christ is God (Isaiah 9:6-7; Matthew 1:22-23; John 1:1, 2, 14; 20:28; Acts 16:31, 34; Philippians 2:5-6; Colossians 2:9; Titus 2:13; Hebrews 1:8; 2 Peter 1:1) and that without His death on the behalf of sinners (Romans 3:23; 6:23; 2 Corinthians 5:21) no one could ever be saved (John 1:12; 3:18; 3:36; 14:6; Acts 4:10-12; 16:30-31).

Theopedia: Process Theology
http://www.theopedia.com/process-theology

Wikipedia: Process Theology
https://en.wikipedia.org/wiki/Process_theology

SEP: Process Theism
https://plato.stanford.edu/entries/process-theism/

What is Process Theology?
https://processandfaith.org/wp-content/uploads/2015/07/what-is-process-theology.pdf [PDF]

Online: https://beliefinstitute.com/article/process-theology

Online Foreword (by Stephen Pirie):

In having learned of the field of "Process Physics" and that "Process Physics is at the same time deeply bio-logical - reality is revealed as a self-organising, evolving and competitive information processing system", I've also learned of a parallel approach in ... theology.

The article reproduced below and with permission, gives a holistic, congruent perspective to many traditional religious beliefs. In particular Marjorie's Q 18. and her answer spells out a very holodynamic-systems view: For these reasons it is included at this website, along with similar articles that help bridge traditional religious beliefs with emerging holodynamic-systems world-views.

It's all Process, Baby, all the way down
https://anopenorthodoxy.wordpress.com/2013/05/02/its-all-process-baby-all-the-way-down/

Process Theology and the Bible:
How Science Has Changed Our View of God
http://www.religion-online.org/showarticle.asp?title=3361

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What is process theology?
https://carm.org/questions-process-theology

https://en.wikipedia.org/wiki/Process_theology

http://www.theopedia.com/process-theology

http://www.dtl.org/article/process.htm

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Process Thought

What is Process Thought?
http://www.ctr4process.org/about/what-process-thought

Excerpt:

With a foundation in the metaphysical system of Alfred North Whitehead (among others), and a methodology that integrates both speculation and empirical verification, process thought brings its unique metaphysical perspective to bear on many fields of reflection and action.

Ultimately, process thought seeks to integrate and reconcile the diverse facets of human experience (i.e. ethical, religious, aesthetic, and scientific intuitions) into one coherent explanatory scheme. The most common applications of process thought are in the fields of philosophy and theology. However, process has also found a meaningful foothold in many other discussions, including ecology, economics, physics, biology, education, psychology, feminism, and cultural studies…

What is Process Thought?
http://www.jesusjazzbuddhism.org/what-is-process-thought.html

(Introduction to Process Thought and A. N. Whitehead via synopsis with corresponding links to 22 teaching videos)

An Examination of Open Theism
https://bible.org/article/examination-open-theism

The Opennes of God – A Critical Assessment
http://learntheology.com/the-openness-of-god-a-critical-assessment.html

Excerpt:

Open Theism: What Is It? – Two Key Components

…As already stated open theism attempts to chart a middle course between classical or traditional theism and some version of a finite or process God. There are two main components of the proposal, which take us to the heart of the view.

First, there is a very strong emphasis on divine love and the relationality of God as the supreme characteristic of God. Richard Rice states it this way:

From a Christian perspective, love is the first and last word in the biblical portrait of God. According to 1 John 4:8: "Whoever does not love does not know God, for God is love." The statement *God is love is as* close as the Bible comes to giving us a definition of the divine reality…. Love is not something God happens to do, it is the one divine activity that most fully and vividly discloses God's inner reality. Love, therefore, is the very essence of the divine nature. Love is what it means to be God.

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Given this emphasis on God's love and relationality, open theists contend that we should view God's relation to the world in more dynamic ways, that is, in a give-and-take relationship. They insist that classical theism has left us with a static, non-relational deity who "never experiences novelty, adventure, spontaneity, or creativity," an "aloof monarch, removed from the contingencies of the world, unchangeable in every aspect of his being, as an all-determining and irresistible power, aware of everything that will ever happen and never taking risks." But, as open theists contend, this is not the relational and loving God of Scripture. In Scripture, we see a God who not only influences us, but one that we influence as well; indeed a God who responds to our responses, a God who takes risks. Thus, in contrast with classical theism, open theism does not believe that God controls all things. Instead God, like us, learns and grows in his knowledge and experience as history unfolds.

A second key component of open theism is their embrace of libertarian human freedom. In the current philosophical literature there are two basic views of human freedom which are primarily discussed and adopted—an indeterministic notion referred to in various ways such as incompatibilism or libertarian freewill, and a deterministic notion referred to as compatibilism or soft determinism. The view of incompatibilism maintains that a person's act is free if it is not causally determined. For incompatibilists this does not mean that our actions are random or arbitrary. Reasons and causes play upon the will as one chooses, but none of them is *sufficient* to incline the will decisively in one direction or another. Thus, a person who acts freely could always have chosen otherwise than he did. In contrast to libertarianism is the view of compatibilism. This position maintains that human actions are causally determined, yet free as long as the agent is not forced to act contrary to his desires.

It cannot be emphasized enough that open theism's embrace of libertarian freewill is not a minor point but rather it is central to its very proposal. In fact, open theists, in my view, are quite consistent (i.e., logically, not biblically) in noting two major entailments that result from their acceptance of libertarian free will: a reduced view of divine sovereignty and a redefined view of divine omniscience.

Because God has chosen to create free human creatures, he has voluntarily chosen to limit himself in order to invite human beings to have dominion over the world as fellow-partners with him. However, since God has delegated power to his creatures, he has chosen to make himself vulnerable—i.e., a risk-taker. The entailment of this for divine sovereignty is that God *cannot* guarantee that nothing can go contrary to his will, but rather that "God is able to deal with any circumstances that may arise"—not unless he intervenes, in such a way as to take away our freedom. Open theists believe that God has the capacity to intervene in this way to "keep things on track." However, they deny that God could consistently and pervasively exercise his power to intervene in this manner given his commitment to create and uphold libertarian freewill. So, in the end, God must respond and adapt to surprises and to the unexpected. Clark Pinnock states it this way: "God sets goals for creation and redemption and realizes them ad hoc in history. If Plan A fails, God is ready with Plan B."

In addition, given libertarian freewill, open theists maintain that God is omniscient (i.e., knowing all that can be known), but his knowledge does not include the future free actions of human beings since it is not logically possible to know those actions before they are chosen. For open theists, God's knowledge includes all things past and present as well as the range of future possibilities, but even God cannot know what will actually happen in the future until it happens. Hence, to a large extent, reality is "open" rather than closed. As Pinnock reminds us,

Genuine novelty can appear in history which cannot be predicted even by God. If the creature has been given the ability to decide how some things will turn out, then it cannot be known infallibly ahead of time how they will turn out…. I stand against a classical theism which has tried to argue that God can control and foresee all things in a world where humans are free.[21]

Even in this brief description of open theism, it should be quite obvious that open theism is a major departure from historic Christianity's understanding of God. With its denial of God's ability to know future free human choices; its presentation of an ad hoc deity viewed either as the "master chess player" or "ultimate psychoanalyst" working out his intentions for the world in response to our actions; its over-

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emphasis on divine love at the expense of God's holiness, majesty, and glory; open theism, if adopted, presents a serious challenge to Christian theology. But what are the arguments given for such a radical view? And especially what are the Scriptural arguments? Let us now briefly turn to four main arguments for the view under the following categories: biblical, philosophical, historical, and practical…

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3 Ways Arminians are Calvinists, Deists or Open Theists (by a pro-Calvinist)

http://yuriystasyuk.com/3-ways-arminians-are-either-calvinist-deist-or-open-theist/

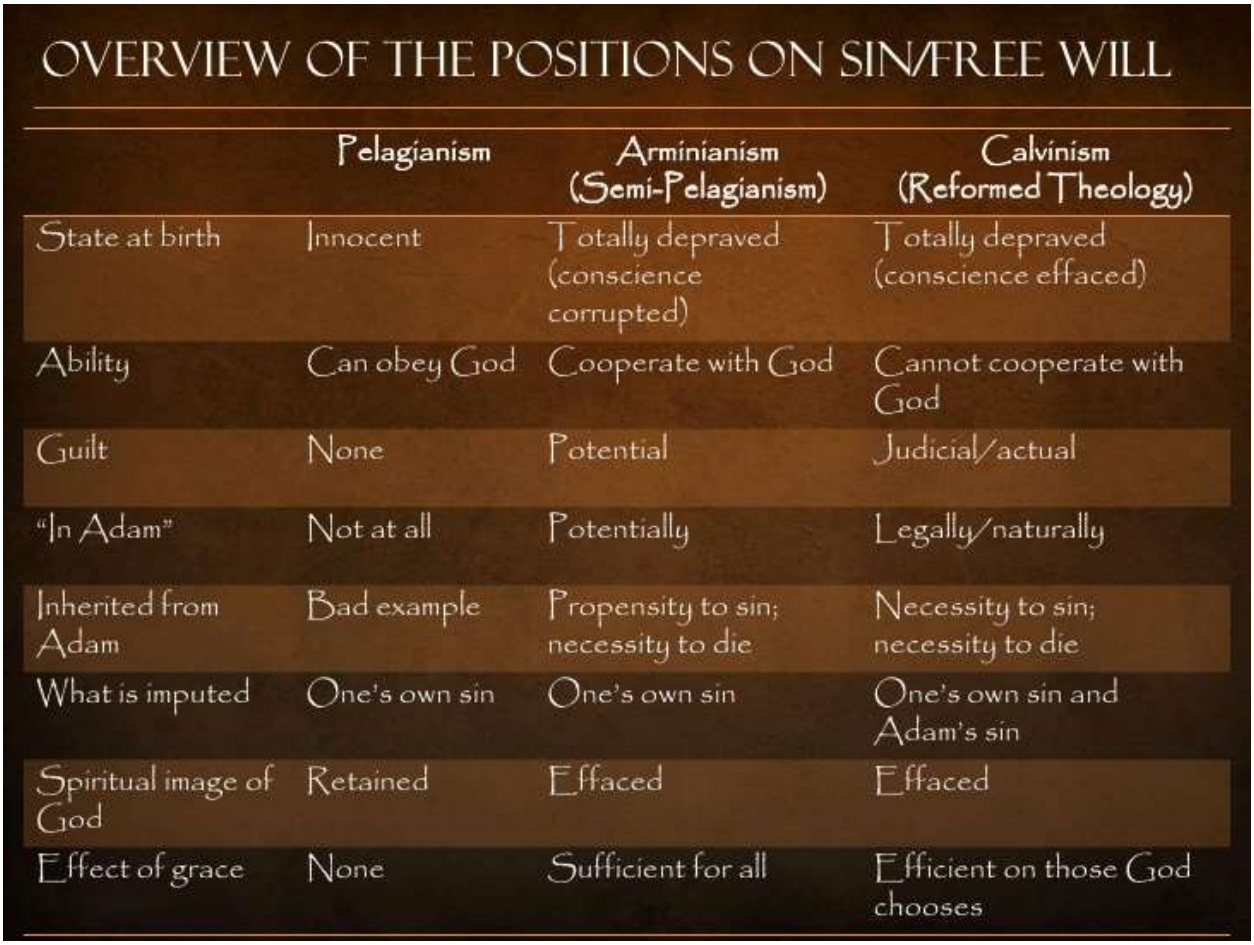
Excerpt:

	GODS KNOWLEDGE	GODS POWER	GODS INVOLVEMENT	OUR WORLD	WHY?
OPEN THEISM	DOES NOT KNOW ALL He doesn't know when evil will happen	NOT ALL POWERFUL is limited in knowledge and power	IS HERE Cares about people and what happens here	Evil happens	God didn't know when it would happen, so he couldn't stop it. He limits himself so people can have free will. **God is limited.**
DEISM	KNOWS ALL, including when each evil will happen	ALL-POWERFUL has power to stop each individual evil.	NOT HERE Has left, doesn't care, or refuses to get involved.	Evil happens	**God doesn't get involved.**
CALVINISM	KNOWS ALL, including when each evil will happen	ALL-POWERFUL has power to stop each individual evil	IS HERE Cares about people and what happens here	Evil happens	God specifically permits evil to happen, for a greater good. Though we may not understand why, we can trust that Him. **God is all-powerful, all-knowing, and ordains evil to ultimately end evil.**
ARMINIANISM	KNOWS ALL, including when each evil will happen	ALL-POWERFUL has power to stop each individual evil	IS HERE Cares about people and what happens here	Evil happens	While having the exact same beliefs about God as Calvinists do, Arminians offer a range of answers that include all three opposing views.

The Bible says that God is all-powerful and all-knowing. He can do literally anything and he knows literally everything. I would argue that in light of these two attributes, Arminianism is unfair. It accuses Calvinism of making God the author of evil, accuses Deism of making God uncaring, and accuses Open Theism of making God weak. Yet different statements by Arminians appear to be coming from each of those same views. All of those views contradict each other, yet Arminianism states all of them at different times. And it much choose only one to avoid contradictions. There is really only those three positions. A fourth is not permitted by the laws of reason.

Arminianism or semi-pelagianism does not have a full and consistent answer to the question of "why did this specific evil to happen?" Rightly so, they will point to the agents of evil, satan, demons, or sinners. But then, when asked "where was God? Is he not powerful enough to stop those agents?" their answers diverge, and they borrow one from either Calvinists, Open Theists, or Deists. One of the reasons for this is because many would first override God's supreme sovereignty, or his involvement, rather than human free will…

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OVERVIEW OF THE POSITIONS ON SIN/FREE WILL

	Pelagianism	Arminianism (Semi-Pelagianism)	Calvinism (Reformed Theology)
State at birth	Innocent	Totally depraved (conscience corrupted)	Totally depraved (conscience effaced)
Ability	Can obey God	Cooperate with God	Cannot cooperate with God
Guilt	None	Potential	Judicial/actual
"In Adam"	Not at all	Potentially	Legally/naturally
Inherited from Adam	Bad example	Propensity to sin; necessity to die	Necessity to sin; necessity to die
What is imputed	One's own sin	One's own sin	One's own sin and Adam's sin
Spiritual image of God	Retained	Effaced	Effaced
Effect of grace	None	Sufficient for all	Efficient on those God chooses

Source: https://image.slidesharecdn.com/sfs-introduction-101217174154-phpapp01/95/gods-sovereignty-free-will-and-salvation-introduction-34-728.jpg?cb=1293002451

Calvinism - Arminianism - and Proportion Theology
https://www.raptureforums.com/forums/threads/calvinism-arminianism-and-proportion-theology.82353/

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Molinism

Wikipedia: Molinism
https://en.wikipedia.org/wiki/Molinism

Molinism, named after 16th Century Spanish Jesuit theologian Luis de Molina, is a religious doctrine which attempts to reconcile the providence of God with human free will. William Lane Craig and Alvin Plantinga, despite not being Roman Catholic, are some of its best known advocates today, though other important Molinists include Alfred Freddoso and Thomas Flint. In basic terms, Molinists hold that in addition to knowing everything that does or will happen, God also knows what His creatures would freely choose if placed in any circumstance.

Question: "What is Molinism and is it biblical?"
https://www.gotquestions.org/molinism.html

Answer: Molinism is named for the 16th-century Jesuit, Luis de Molina. Molinism is a system of thought that seeks to reconcile the sovereignty of God and the free will of man. The heart of Molinism is the principle that God is completely sovereign and man is also free in a libertarian sense. Molinism partly seeks to avoid so-called "theological determinism": the view that God decrees who will be saved or damned without any meaningful impact of their own free choice. Today's highest-profile defenders of Molinism are William Lane Craig and Alvin Plantinga.

The primary distinctive of Molinism is the affirmation that God has middle knowledge (*scientia media*). Molinism holds that God's knowledge consists of three logical moments. These "moments" of knowledge are not to be thought of as chronological; rather, they are to be understood as "logical." In other words, one moment does not come before another moment in time; instead, one moment is logically prior to the other moments. The Molinist differentiates between three different moments of knowledge which are respectively called natural knowledge, middle knowledge and free knowledge.

1. Natural Knowledge – This is God's knowledge of all necessary and all possible truths: all things which "can be." In this "moment" God knows every possible combination of causes and effects. He also knows all the truths of logic and all moral truths. This knowledge is independent of God's will, a point few if any theologians would dispute.

2. Middle Knowledge – This is God's knowledge of what a free creature would do in any given circumstance. This knowledge consists of what philosophers call counterfactuals of creaturely freedom. These are facts about what any creature with a free will would freely do in any circumstance in which it could be placed. This knowledge, like natural knowledge, is independent of God's will.

3. Creative command – this is the "moment" where God actually acts. Between His knowledge of all that is or could be, and all that actually comes to be, is God's purposeful intervention and creation.

4. Free Knowledge – This is God's knowledge of what He decided to create: all things that "actually are." God's free knowledge is His knowledge of the actual world as it is. This knowledge is completely dependent on God's will.

Using middle knowledge, Molinism attempts to show that all of God's knowledge is self-contained, but it is ordered so as to allow for the possibility of man's free will. In other words, man is completely free, but God is also completely sovereign—He is absolutely in control of all that happens, and yet humanity's choices

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are not coerced.

According to Molinism, God omnisciently knows what you would have been like had you lived in Africa instead of Australia, or had a car accident that paralyzed you at age 9. He knows how the world would have been changed had John F. Kennedy not been assassinated. More importantly, He knows who would choose to be saved and who would not, in each of those varying circumstances.

Accordingly, it is out of this (middle) knowledge that God chooses to create. God has middle knowledge of all feasible worlds, and He chooses to create the world that corresponds to His ultimate desires. Therefore, while a person is truly free, God is truly in control of who is or is not saved. Molinists differ on how God defines His underlying desires. For example, some believe God is seeking the maximum number of people to be saved. Others believe God creates in order to maximize some other divine goal.

Is Molinism biblical?

Molinists point to various texts to establish that God has "middle knowledge." For example, Matthew 11:21–24 where Jesus denounces Chorazin and Bethsaida. Here, Jesus tells those cities that "if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." This type of "if-then" is an example of divine knowledge of what would happen given a different set of circumstances. As such, Molinism sees this verse as evidence that the doctrine of middle knowledge is true.

Strictly speaking, Molinism is a view that cannot be rebutted or defended wholly on biblical grounds. The same is true of other philosophical-theological systems such as Calvinism or Arminianism. Middle knowledge is a philosophical concept that attempts to uphold both the sovereignty of God and the free will of man. At the same time, it can be evaluated on multiple levels, including biblically and philosophically.

Molinism is often criticized by both Calvinists and Arminians. Calvinists claim that holding to human free will denies God's absolute sovereignty. Arminians claim that, if God is in control of who is or is not saved, then free will is merely an illusion. Molinists would argue that both sovereignty and free will are biblically represented and real, and that middle knowledge allows both a God who is completely in control and a humanity who is completely free.

Not all people feel Molinism is the best way to think about God's sovereignty and human free will. The Bible teaches that God is sovereign over all things (Proverbs 16:33; Matthew 10:29; Romans 11:36; Ephesians 1:11), even human decisions (Proverbs 20:24; 21:1). Although God does not stir men to sin (James 1:13), He is still working everything, from individuals to nations, to the end that He has willed (Isaiah 46:10–11). God's purposes do not depend upon man (Acts 17:24–26). Nor does God discover or learn (1 John 3:20; Job 34:21–22; Psalm 50:11; Proverbs 15:3). All things are decreed by God's infinitely wise counsel (Romans 11:33–36).

That being said, it should be noted that Molinism would agree with everything said in the above paragraph. It is not on this level where Calvinists and Molinists disagree. Where Calvinism, Arminianism, and Molinism disagree most is in interpreting doctrines such as total depravity and limited atonement, in light of these other ideas.

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Molinism 101

http://www.ligonier.org/blog/molinism-101/

Excerpt:

In conclusion, we may say that there is much that is interesting and puzzling about Molinism, but the Reformed response to it has been—and should continue to be—that not only are there unresolved difficulties in the idea of middle knowledge itself, it is also an unnecessary speculation. Scripture scarcely mentions anything that may be thought to give support to Molinism, while teaching perfectly clearly that God works all things, even the evil actions of people who act with full responsibility, after the counsel of His own will. As Peter said on the Day of Pentecost, Jesus was “delivered up according to the definite plan and foreknowledge of God” and lawless men crucified and killed him (Acts 2:23).

What is molinism and is it biblical?

https://carm.org/what-molinism

Molinism is named after the 16th century Jesuit theologian named Luis de Molina (1535-1600). It deals with what is called "Middle Knowledge" and is an attempt to harmonize the sovereign omniscience of God and the position known as the libertarian free will of man. Libertarian free will is the teaching that fallen man is still sufficiently free to be able to equally choose or reject God if only presented with the right information. Middle knowledge is best understood when compared with other issues pertaining to God's knowledge.

1. Natural Knowledge - God knows all things that are possible and logically necessary. He knows all the possible combinations of all events and human choices. It is natural for God to know such things as logical truths, how many stars there are, and all potential events that might occur in different circumstances.

2. Middle Knowledge - God knows what any free will choice would be of any person at any time in any circumstance. This means that God's knowledge pertaining to people is contingent on human free will choices. Another name for Middle Knowledge is 'scientia media.' Two verses used to support Middle Knowledge are Matt. 11:21-24 and 1 Cor. 2:8. This is dealing with 'counterfactuals,' things that would have happened if circumstances were different but have not actually occured.

3. Free Knowledge - God necessarily knows in totality all that actually exists that He has freely chosen to create.

Basically, we can see Molinism as the teaching that God knows what the potential free will choices of people will be and chooses who will be saved based on that knowledge. In other words, God sovereignly predestines and saves those whom He knows will choose Him.

The problems here are multifaceted. First, it means that God looks into the future to see what people will do and saves them based on their choices. Therefore, God reacts to man's choices, and God saves a person based on some quality (the ability to make a right choice) that the person possesses. But this is showing partiality (favoring one person over another based on a quality in/of that person)--something that God condemns (Rom. 2:11). Also, Molinism does not answer why one person chooses God and another does not when it is God who makes the person and puts him in that place and time. In other words, what is it about the human free will that God has made that enables him to choose God or not? Just saying it is up to the individual doesn't answer the question. The hard-core Molinist cannot answer this question adequately.

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Second, Middle Knowledge means that God learns what the actual choices of people will be only when they occur. God would then be ignorant about man's future choices. This violates the scripture that says God knows all things (1 John 3:20)--not just all things that actually happen. In fact, the very verses used by Molinists to support Middle Knowledge (Matt. 11:21-24 and 1 Cor. 2:8) can be used to show that God's knowledge is absolute when it comes to potential events, not developing. He doesn't learn. He knows!

Third, Middle Knowledge (as it relates to human freedom) fails to properly understand the depravity of man. The scriptures do not say that the unregenerate can freely choose God. In fact, the contrary is taught. It is man who is deceitful (Jer. 17:9), full of evil (Mark 7:21-23), loves darkness (John 3:19), does not seek for God (Rom. 3:10-12), is ungodly (Rom. 5:6), dead in his sins (Eph. 2:1), by nature a child of wrath (Eph. 2:3), cannot understand spiritual things (1 Cor. 2:14), and a slave of sin (Rom. 6:16-20). Therefore, what is important here is understanding that an unbeliever is incapable of understanding and accepting Christ given the condition of his nature in a fallen, unregenerate state. This is why the Bible says such things as it is God who appoints people to believe (Acts 13:48), chooses who is to be holy and blameless (Eph. 1:4), calls according to His purpose (2 Tim. 1:9), chooses us for salvation (2 Thess. 2:13-14), grants the act of believing (Phil. 1:29), grants repentance (2 Tim. 2:24-26), causes us to be born again (1 Pet. 1:3), draws people to Himself (John 6:44, 65), predestines us to salvation (Rom. 8:29-30) and adoption (Eph. 1:5) according to His purpose (Eph. 1:11), makes us born again not by our will but by His will (John 1:12-13), and works faith in the believer (John 6:28-29).

Though God does know all things actual as well as potential, He also knows exactly what choices we will make at any time and not because God is a good guesser but because God has predestined and ordained whatsoever comes to pass (Acts 4:27-28; Eph. 1:11).

Theopedia: Molinism

http://www.theopedia.com/molinism

Excerpt:

Molinism is an attempt to provide a solution to the classic philosophical problems associated with God's providence, foreknowledge and the freedom of humanity. This view may be traced to the 16th century Jesuit theologian Luis de Molina - hence, the name *Molinism*. Specifically, it seeks to maintain a strong view of God's sovereignty over creation while at the same time preserving the belief that human beings have self-determined freedom, or libertarian free will.

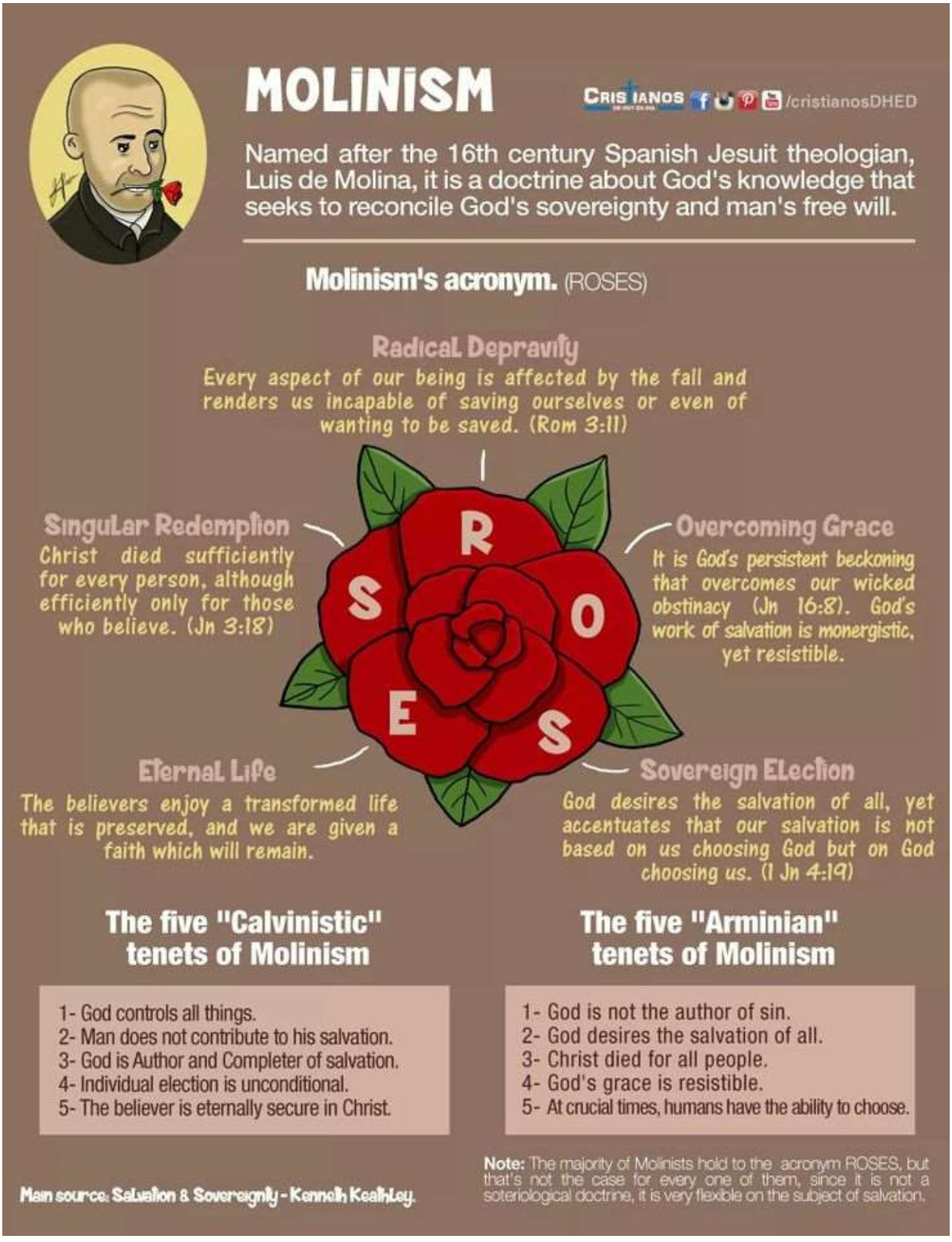
"Molina's doctrine is called *scientia media*, or middle knowledge, because it stands in the middle of the two traditional categories of divine epistemology as handed down by Aquinas, natural and free knowledge. It shares characteristics of each and, in the logical order of the divine deliberative process regarding creation, it follows natural knowledge but precedes free knowledge."^ [1]^

"Luis de Molina's solution to the freedom/foreknowledge dilemma has had a revival of sorts in the latter half of the twentieth century, most notably through the efforts of William Lane Craig, Alfred Freddoso, Jonathan Kvanvig, Thomas Flint, and Alvin Plantinga. In short, these thinkers have followed the Jesuit Counter-Reformer in postulating a middle knowledge between God's natural and free knowledge."

Explain Thomist vs Molinist predestination (reddit forum) Catholic Perspective

https://www.reddit.com/r/Catholicism/comments/7fndj0/explain_thomist_vs_molinist_predestination/

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Luis de Molina: The Life and Theology of the Founder of Middle Knowledge (Review)

https://faithalone.org/journal-articles/book-reviews/luis-de-molina-the-life-and-theology-of-the-founder-of-middle-knowledge/

Excerpt:

Kirk MacGregor has written a tour de force on the life and theology of Luis de Molina. Luis de Molina, the originator of Molinism or "Middle Knowledge" was a Spanish Jesuit priest who lived and developed his theology in the late 1500's, during the era of the Reformation and Counter-Reformation. He died in Madrid in 1600.

Middle Knowledge seeks to adequately explain and reconcile scriptures which express God's decrees and sovereignty over the affairs of man with scriptures that equally reflect the libertarian free will and choice of individual men. Molina's views were rejected by a large portion of the Catholic church at the time when written. They found acceptance, for the most part, only within Jesuit circles for centuries, until "re-discovered" by evangelical thinkers in the mid-1970's. Over the last 40 plus years, Middle Knowledge has emerged and become a very popular view to explain the tension between the free-will of man and the sovereignty of God across many diverse theological systems within evangelicalism.

MacGregor's book is the most comprehensive work written to date on Molina and his views. It reflects original work in Molina's writings never before done to the knowledge of modern scholarship. And while it thoroughly develops and reflects the theological teachings of Molina, it does so within the historical context of his life and doctrinal development within the church. Readers will enjoy and come away with a better understanding of key people and issues and the doctrines that surfaced as a result from the early beginnings of church history until the time when Molina wrote.

Free Grace readers do need to be aware, however, that both Molina and MacGregor hold to Lordship salvation, and this surfaces at a few places in the book. Similarly, Molina held that any "believer" that fell away from the faith was really not a believer at all and had not surrendered his life to Christ. But as long as the Free Grace reader is discerning, the book will be enlightening and helpful for their theological growth. Many individuals within Free Grace circles embrace Middle Knowledge as a rational way of harmonizing sovereignty and free will.

I heartily recommend reading *Luis de Molina* for a better understanding of Middle Knowledge and personal growth in the theological doctrines of God's sovereignty and man's free will!

Middle Knowledge

http://www.reasonablefaith.org/middle-knowledge

Middle knowledge is a form of knowledge first attributed to God by the sixteenth century Jesuit theologian Luis de Molina (pictured to the left). It is best characterized as God's prevolitional knowledge of all true counterfactuals of creaturely freedom. This knowledge is seen by its proponents as the key to understanding the compatibility of divine providence and creaturely (libertarian) freedom (see Free Will).

Middle knowledge is so named because it comes between natural and free knowledge in God's deliberations regarding the creative process. According to the theory, middle knowledge is like natural knowledge in that it is prevolitional, or prior to God's choice to create. This, of course, also means that the content of middle knowledge is true independent of God's will and therefore, He has no control over it. Yet, it is not the same as natural knowledge because, like free knowledge, its content is contingent. The doctrine of middle knowledge proposes that God has knowledge of metaphysically necessary states of

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affairs via natural knowledge, of what He intends to do via free knowledge, and in addition, of what free creatures would do if they were instantiated (via middle knowledge). Thus, the content of middle knowledge is made up of truths which refer to what *would be the case* if various states of affairs were to obtain.

http://www.iep.utm.edu/middlekn/

***See also*: Calvinism vs. Arminianism vs. Open Theism vs. Molinism**

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Compatibilism

Wikipedia: Compatibilism

https://en.wikipedia.org/wiki/Compatibilism

Excerpt:

Compatibilism is the belief that free will and determinism are compatible ideas, and that it is possible to believe in both without being logically inconsistent.[1] Compatibilists believe freedom can be present or absent in situations for reasons that have nothing to do with metaphysics. They define free will as freedom to act according to one's motives without arbitrary hindrance from other individuals or institutions.

For example, courts of law make judgments, without bringing in metaphysics, about whether an individual was acting of their own free will in specific circumstances. It is assumed in a court of law that someone could have done otherwise than they did—otherwise no crime would have been committed.

Similarly, political liberty is a non-metaphysical concept. Statements of political liberty, such as the United States Bill of Rights, assume moral liberty, i.e. the ability to choose to do otherwise than one does

History

Compatibilism was championed by the ancient stoics and medieval scholastics (such as Thomas Aquinas), and by Enlightenment philosophers (like David Hume and Thomas Hobbes). More specifically, the scholastics, including Thomas Aquinas, rejected what would now be called "incompatibilism"—they held that humans could do otherwise than they do, otherwise the concept of sin is meaningless. As for the Jesuits, their concern was to reconcile the claim of God's foreknowledge of who would be saved with moral agency. The term "compatibilism" itself was coined as late as the 20th century.

During the 20th century, compatibilists presented novel arguments that differed from the classical arguments of Hume, Hobbes, and John Stuart Mill. Importantly, Harry Frankfurt popularized what are now known as Frankfurt counterexamples to argue against incompatibilism, and developed a positive account of compatibilist free will based on higher-order volitions. Other "new compatibilists" include Gary Watson, Susan R. Wolf, P. F. Strawson, and R. Jay Wallace.

Contemporary compatibilists range from the philosopher and cognitive scientist Daniel Dennett, particularly in his works *Elbow Room* (1984) and *Freedom Evolves* (2003), to the existentialist philosopher Frithjof Bergmann. Perhaps the most renowned contemporary defender of compatibilism is John Martin Fischer.

Theopedia: Compatibilism

https://www.theopedia.com/compatibilism

Excerpt:

Compatibilism, sometimes called soft determinism, is a theological term that deals with the topics of free will and predestination. It seeks to show that God's exhaustive sovereignty is compatible with human freedom, or in other words, it claims that determinism and free will are compatible. Rather than limit the exercise of God's sovereignty in order to preserve man's freedom, compatibilists say that there must be a different way to define what freedom really means.

Basic beliefs

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Compatibilism, in contrast to Libertarian free will, teaches that people *are* free, but defines freedom differently. Compatibilism claims that every person chooses according to his or her greatest desire. In other words, people will always choose what they want-- and what they want is determined by (and consistent with) their moral nature. Man freely makes choices, but those choices are determined by the condition of his heart and mind (i.e. his moral nature). Libertarian free will maintains that for any choice made, one could always equally have chosen otherwise, or not chosen at all.

The problem of Free Will – Compatibilism versus Determinism

https://broganocallaghan.wordpress.com/2013/01/03/the-problem-of-free-will-compatibilism-versus-determinism/

Question: "What is compatibilism?"

https://www.gotquestions.org/compatibilism.html

Excerpt:

Answer: Compatibilism is an attempt to reconcile the theological proposition that every event is causally determined, ordained, and/or decreed by God (i.e., determinism, not to be confused with fatalism)—with the free will of man. Promulgated originally from a philosophical viewpoint by the Greek Stoics and later by numerous philosophers such as Thomas Hobbes and David Hume, and from a theological viewpoint by theologians such as Augustine of Hippo and John Calvin, the compatibilist concept of free will states that though the free will of man seems irreconcilable with the proposition of determinism, they both do exist and are “compatible” with one another.

The foundation of the compatibilistic concept of free will is the means by which “will” is defined. From a theological viewpoint, the definition of the will is viewed in light of the revealed, biblical truths of original sin and the spiritual depravity of man. These two truths render the definition of “will” in regard to fallen man as “captive to sin” (Acts 8:23), a “slave of sin” (John 8:34; Romans 6:16-17) and subject only to its “master,” which is sin (Romans 6:14). As such, although the will of man is “free” to do as it wishes, it wishes to act according to its nature, and since the nature of the fallen will is sinful, every intent of the thoughts of the fallen man’s heart is “only evil continually” (Genesis 6:5, cf. Genesis 8:21). He, being naturally rebellious to that which is spiritually good (Romans 8:7-8; 1 Corinthians 2:14), “is bent only on rebellion” (Proverbs 17:11). Essentially, man is “free” to do as he wishes, and he does just that, but man simply cannot do that which is contrary to his nature. What man “wills” to do is subject to and determined solely by his nature.

Here is where compatibilism makes the distinction between man having a free will and being a “free agent.” Man is “free” to choose that which is determined by his nature or by the laws of nature. To illustrate, the laws of nature prohibit man from being able to fly, but this does not mean that man is not free. The agent, man, is only free to do that which his nature or the laws of nature allow him to do. Theologically speaking, though the natural man is unable to submit himself to the law of God (Romans 8:7-8) and unable to come to Christ unless the Father draws him to Him (John 6:44), the natural man still acts freely in respect to his nature. He freely and actively suppresses the truth in unrighteousness (Romans 1:18) because his nature renders him unable to do otherwise (Job 15:14-16; Psalm 14:1-3; 53:1-3; Jeremiah 13:23; Romans 3:10-11). Two good examples of Jesus’ confirmation of this concept can be found in Matthew 7:16-27 and Matthew 12:34-37.

With the distinction between free agency and free will defined, compatibilism then addresses the nature of

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the free agency of man in respect to the theological proposition known as determinism and/or the biblical truth of the omniscient nature of God. The foundational issue is how man can be held accountable for his actions if his actions were always going to occur (i.e., the future is not subject to change) and could not have been anything other than that which occurred. Although there are numerous passages of Scripture that address this issue, there are three primary passages to examine…

Compatibilism

https://www.monergism.com/topics/free-will/compatibilism

Excerpt:

Compatibilism (also known as *soft determinism*), is the belief that God's predetermination and meticulous providence is "compatible" with voluntary choice. In light of Scripture, human choices are believed to be exercised voluntarily but the desires and circumstances that bring about these choices about occur through divine determinism (see Acts 2:23 & 4:27-28). It should be noted that this position is no less deterministic than hard determinism - be clear that neither soft nor hard determinism believes man has a free will. Our choices are only our choices because they are voluntary, not coerced. We do not make choices contrary to our desires or natures. Compatibilism is directly contrary to libertarian free will. Therefore voluntary choice is not the freedom to choose otherwise, that is, without any influence, prior prejudice, inclination, or disposition. Voluntary does mean, however, the ability to choose what we want or desire most. The former view is known as contrary choice, the latter free agency. (Note: compatibilism denies that the will is free to choose otherwise, that is, free from the bondage of the corruption nature,for the unregenerate, and denies that the will is free from God's eternal decreee.)

"The fact that no man can choose to live a sinless life is proof positive that he has no free will. He is held captive under the yoke of sin and thus he sins willingly and of necessity ... and he cannot do otherwise."
- John Hendryx

Christ dwells within us not for the purpose of sinking our being into His being, nor of substituting Himself for us as the agent in our activities; much less of seizing our wills and operating them for us in contradiction to our own immanent mind; but to operate directly upon us, to make us good, that our works, freely done by us, may under His continual leading, be good also.
- B.B. Warfield

The Nature of Compatibilism

http://thecenterfortheologicalstudies.blogspot.com/2010/06/nature-of-compatibilism.html

Jumping Ships from Open Theism to Compatibilism

https://stanrock.net/2015/04/01/jumping-ships-from-open-theism-to-compatibilism/

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What is Compatibilism and Is It Biblical?

https://carm.org/what-is-compatibilism-and-is-it-biblical

Excerpt:

Compatiblism is the position that human free will is compatible with God's absolute divine sovereignty.

"The term indicates that absolute divine sovereignty is compatible with human significance and real human choices." (Grudem, Wayne A.; Grudem, Wayne A.. Systematic Theology: An Introduction to Biblical Doctrine, Making Sense of Series, p. 1238)

Theologians and philosophers sometimes debate about how compatibilism is possible. Generally speaking, people claim that for a person to be morally responsible, he must be able to act freely. If his choices are determined, then how can he be morally responsible? Those who hold to libertarian free will seek to answer the question by saying that unbelievers act in a manner consistent with their nature and that their choices are truly free but not determined in any way by God. Compatibilists, on the other hand, would say that human free will choices are consistent with the sovereign providence of God.

Compatibilism not only states that that human free will and God's sovereign providence are compatible with each other, but it also states that people act in according to their natures and desires. Their desires are consistent with their fallen, immoral nature. Since people are fallen, they act in a manner consistent with their fallenness. Therefore, unbelievers will never freely choose to receive Christ. This is because they are slaves to sin (Rom. 6:14-20), are full of evil (Mark 7:21-22), cannot accept spiritual things (1 Cor. 2:14), do not seek for God and can do no good (Rom. 3:10-12). Therefore, God must intervene for anyone to be saved.

Nevertheless, the debate continues because some will say that if unbelievers can do nothing but evil because they are restricted by their fallen nature to do so, then how they morally responsible? They object and say that for a person to be morally responsible, he must be able to choose between good and bad. But if it is true that a person's fallen nature does not allow him to choose between good and bad, then libertarians argue that they cannot be held morally responsible.

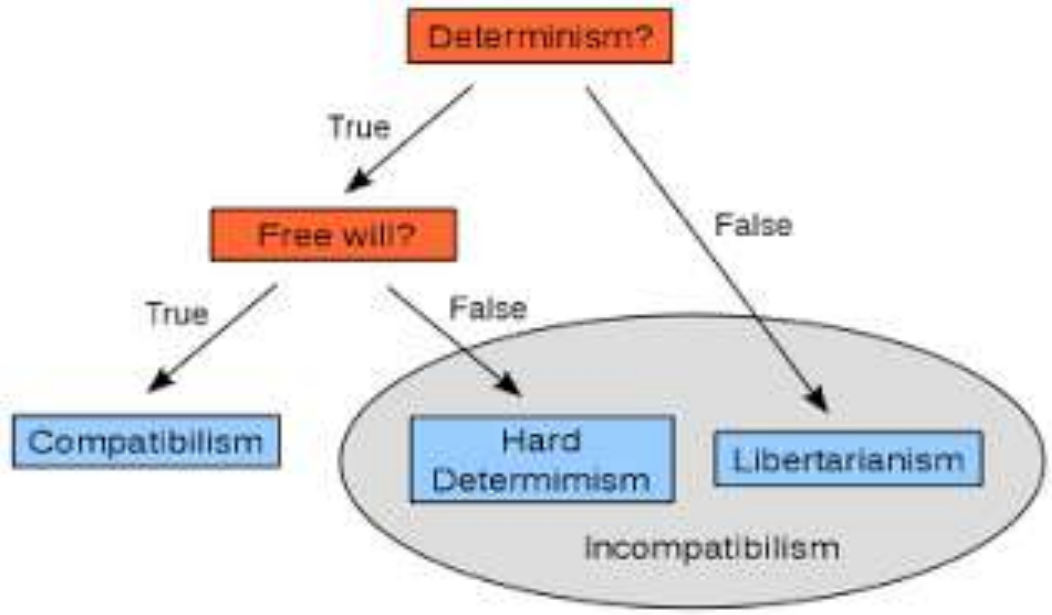
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Philosophy 2010 Exam Notes

http://phi2010.blogspot.com/2014/07/final-exam-summer-b-mwf-1025am.html

Excerpt:

3.1
Causal Determinism (every event has a cause that makes it happen + laws of nature) and Hard determinism (the doctrine that there are no free actions). Hard determinism assumes that if CD is true, then there are no free actions because as our bodies made up of matter, we must be subjects to the same laws of causation. In class we discussed an argument to problematize HD. If HD is true, then there is no human responsibility: i.e., if we are not free, we cannot be responsible for our actions (since one is responsible if and only if one can make choices).



3.2
Compatibilism is the belief that free will and determinism are not mutually exclusive.

Soft determinism: Determined actions can nevertheless be free. One "soft" theory is Traditional Compatibilism (Free actions are 1- caused by one's will and 2- not externally constrained). The reasoning is this:

> Principle of alternative possibilities: one can be held responsible for doing something only if one could have done otherwise. "could have done otherwise" means "if you had chosen otherwise, then you would have done otherwise." Think of our "fork-example" of a student being late for class. He chooses (A) "having coffee with lots of traffic," instead of (B) "not having coffee and no traffic." For Traditional Compatibilism the student is responsible for being late since "if he had choosen (B) instead of (A), he would have been on time for class.

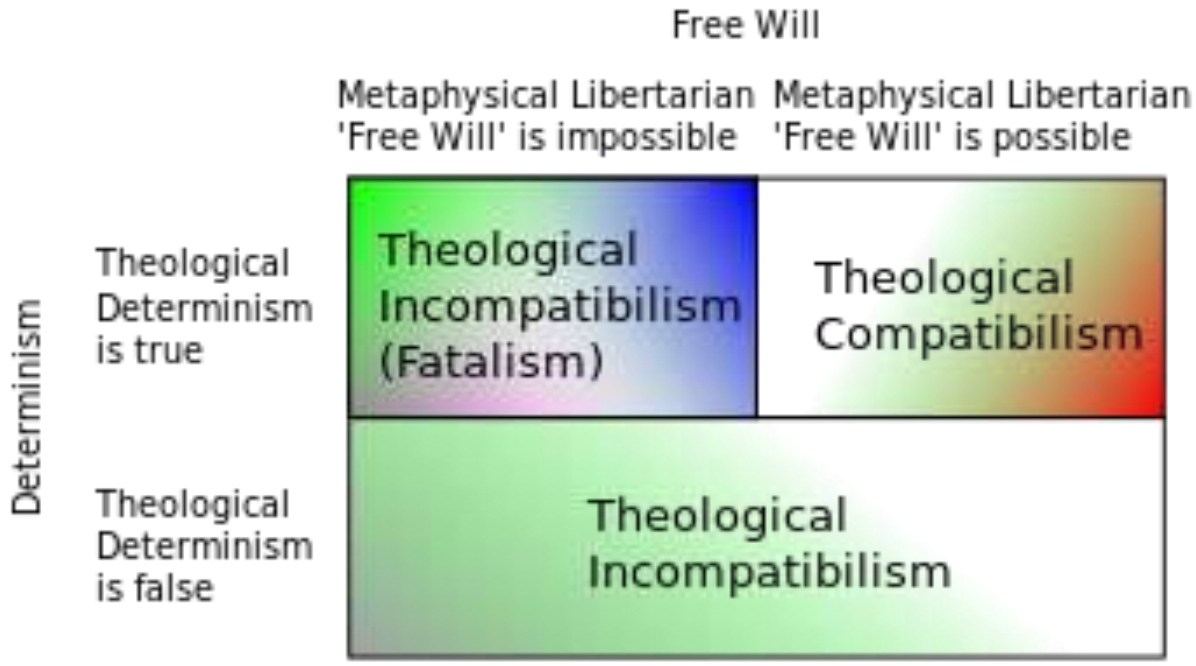
"Hierarchical Compatibilism: First and Second Order Desires; Second Order Volitions. Remember: A first order desire is directed to an object or state of affairs, a second order desire is a desire about a desire, a

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second order volition is a second order desire one decisely acts upon. Harry Frankfurt's three drug addicts:

> (Let's call a first order desire: FOD, a second order desire: SOD, a second order volition: SOV); So we get the following:
>
> > Wanton addict: FOD, not SOD, not SOV, not free.
> > Happy Addict: FOD, SOD, SOV, free.
> > Unwilling Addict: FOD, SOD (only this desire is against his taking the drug, not SOV, not free).C/E to Hierarchical Compatibilism: Slote's Hypnotized patient and The Willing Bank Teller. One proves that SOV can be manipulated from the inside. The other shows rthat SOV can be manipulated beyond our control.

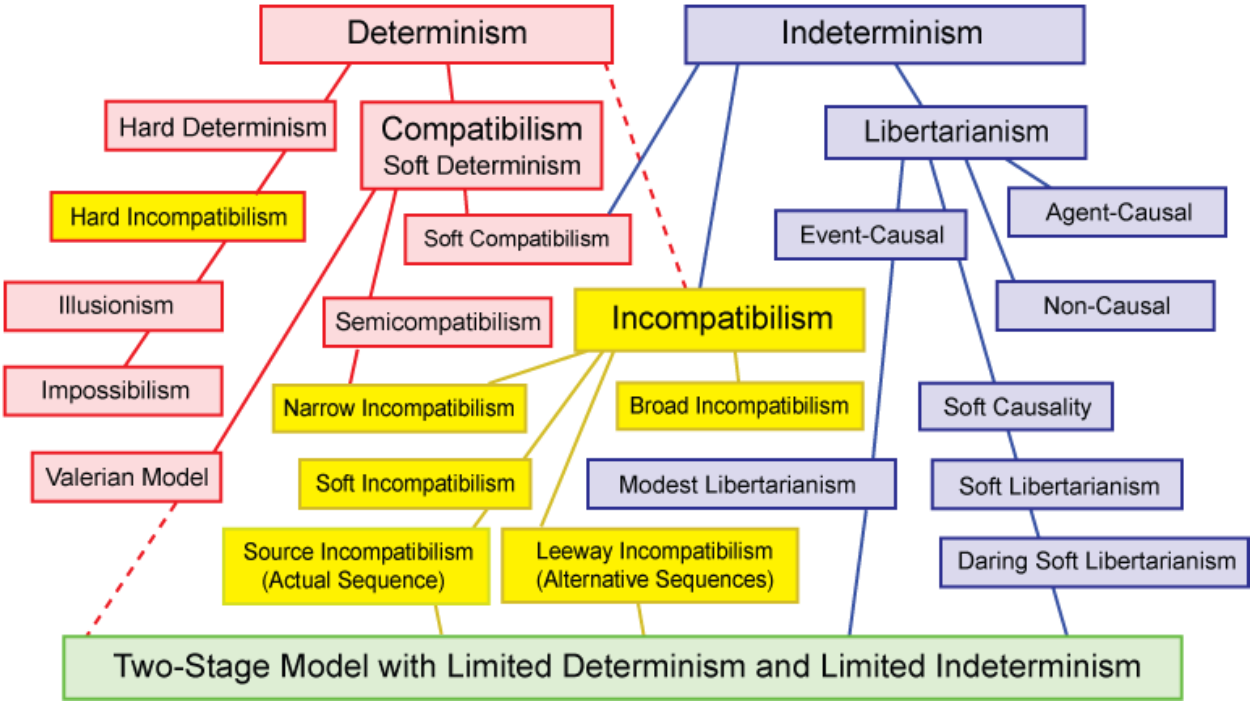
Punishment: How do compatibilists see punishment? p. 203. Punishment cannot be retributive (eye-for-an-eye). The only legitimate way of punishment is rehabilitation and deterrence. Criminal actions are dictated by genes and habits (nature and nurture). Retributive punishment makes sense if it's deserved. But nothing people do is up to them.



Source: https://en.wikipedia.org/wiki/Free_will

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The "family tree" of determinism shows how determinism is not black and white.



Source: https://relevancy22.blogspot.com/

http://revjimc.blogspot.com/2015_03_01_archive.html

Compatibilistic Determinism

http://www.reformationtheology.com/2007/08/compatibilistic_determinism.php

Calvinistic Compatibilism: A Discussion of Divine Causation, Human Freedom and Moral Responsibility

http://theoparadox.blogspot.com/2013/05/calvinistic-compatibilism-discussion-of.html

Excerpt:

Calvinistic Compatibilism: A Discussion of Divine Causation, Human Freedom and Moral Responsibility

Below is an excerpt addressing the subject of divine causation and compatibilism. This has been adapted from a series of responses I recently shared with some non-Calvinist Christians who have taken an

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incompatibilist position (i.e. their belief is that God's pre-determination of everything is incompatible with human freedom of choice and moral responsibility). I argue here for the opposite view, that God's sovereign pre-determination of everything is perfectly compatible with human freedom of choice and moral responsibility for our actions. This is excerpted from an ongoing conversation in the comments at the following blog post:

http://atheologyintension.wordpress.com/2013/03/21/2376/

Dear Non-Calvinist friends:

You present an interesting argument. The main thrust seems to be that Reformed theology makes God the author of evil, and in so doing removes man's freedom and moral responsibility. This objection is not new; it has been a common challenge faced by Calvinistic thinkers for centuries. I believe the argument is flawed, and I will explain why in detail. First, here is a summary:

1. The argument fails to distinguish between hyper Calvinism and mainstream Calvinism
2. The argument is based on a faulty understanding of mainstream Calvinism, which affirms compatibilism rather than mere determinism.
3. The argument is based on a faulty understanding of compatibilism, which affirms human freedom and responsibility in addition to determinism.
4. The argument groundlessly assumes compatibilism is impossible and self-contradictory.
5. The argument is based rationalism rather than a sound, Biblical epistemology (theory of knowledge)
6. The argument gives undue credit to the human mind's ability to peer into the unrevealed.
7. The Argument fails to present a Biblically and logically sound alternative to the Reformed approach, which it rejects based on multiple misunderstandings.

Historically, Calvinists have taken a variety of positions, from a VERY SOFT compatibilism to a VERY HARD determinism. You have quoted from several examples of this diversity. A.W. Pink (depending on the day of the week), Vincent Cheung and Gordon Clark are in the line of the more hyper brand of Calvinists, who are most likely to espouse the hardest form of determinism without apology. You extol this as being somehow more “consistent.” Others like Piper, Packer and Frame are more likely to express a compatibilism that affirms human freedom as a mystery within (and even upheld by) divine ordination. I have read Calvin’s discussion of free will in the Institutes; he is a textbook compatibilist, at least in that part of his writings.

So I think it is a bit unfair for you to say Calvinistic ordination always “collapses into causal determinism” and then disparage the softening statements of compatibilism offered by the more moderate voices in the group. This would be akin to me saying that an Arminian view of free will collapses into Pelagianism (or perhaps Open Theism), while ignoring the Classical Arminian’s affirmation of Total Depravity (which strongly inhibits – or rather, *kills* – libertarian freedom), and Prevenient Grace (which ackowledges the deadness and – gratefully – affirms our need for divine grace). I prefer to view the more moderate/mainstream Calvinists’ softening statements as evidence of a commitment to Biblical balance, preventing them from falling into the philosophical trap of hard determinism (the kind hypers veritably revel in). I do not see the softening statements as logical contradictions, but an attempt to be consistent with Scripture, grounded in the humility that confesses God’s ways are superior to our highest intellect…

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Theological Compatibilism: A Case of Faith Seeking Understanding (Paul Helm)

http://paulhelmsdeep.blogspot.com/2009/05/theoogical-comptibilism-case-of-faith.html

Excerpt:

In 'Helm's God and the Authorship of Sin' (a Chapter in *Reason, Faith and History*: *Essays for Paul Helm*, ed. M.W.F Stone (Aldershot, Ashgate, 2008)) Peter Byrne considers two arguments that I have used in defending God against the charge that he is the author of sin, and finds both of them seriously wanting. The arguments were advanced in *Eternal God* and *The Providence of God* respectively.

[The] first argument has to do with the defence of theistic compatibilism (as it might be called) against the charge of secular compatibilists such as Antony Flew, that given theistic compatibilism God must be the author of sin. I respond by arguing that if secular, atheistic compatibilism preserves human responsibility, (as Flew claims) then theistic compatibilism may also preserve human responsibility. The second argument has to do with my claim that, with respect to the moral character of God, compatibilist theism is in no better or worse case than free will theism of various stripes. This is because if, on the view of theistic compatibilism, God is the author of evil, then he is compromised in a parallel way by the supposition that evil is the consequence of the exercise of libertarian free choices with which our Creator has endowed us. As Byrne notes, each of these arguments is defensive, and one of them is an explicitly ad hominem argument. I shall consider the two arguments in order…

Theological Compatibilism: A Case of Faith Seeking Understanding

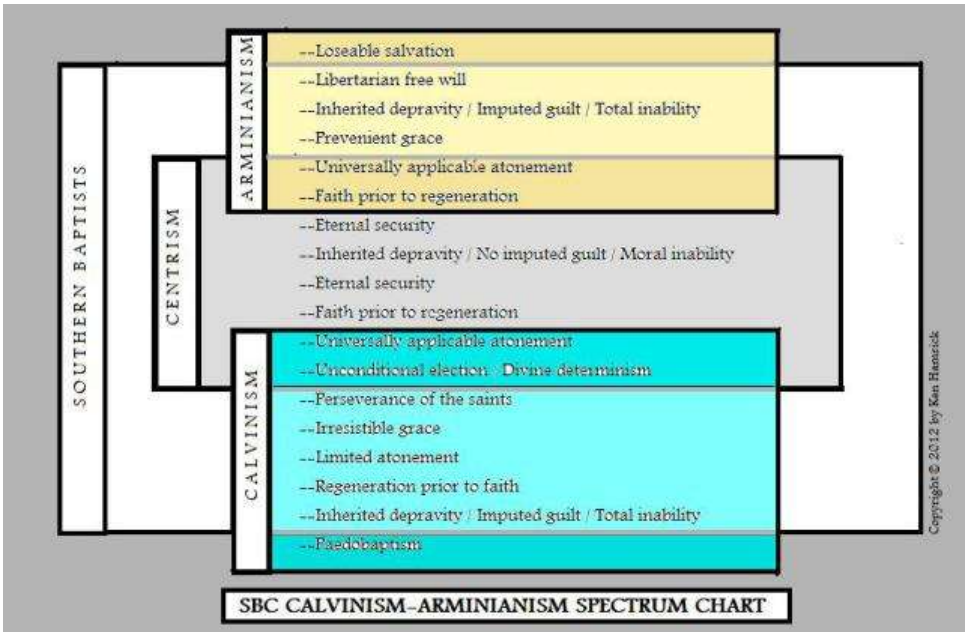
http://paulhelmsdeep.blogspot.com/2009/06/theological-compatibilism-two-counter.html
(Byrne's First Counter-Argument)

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Southern Baptist Convention (SBC)

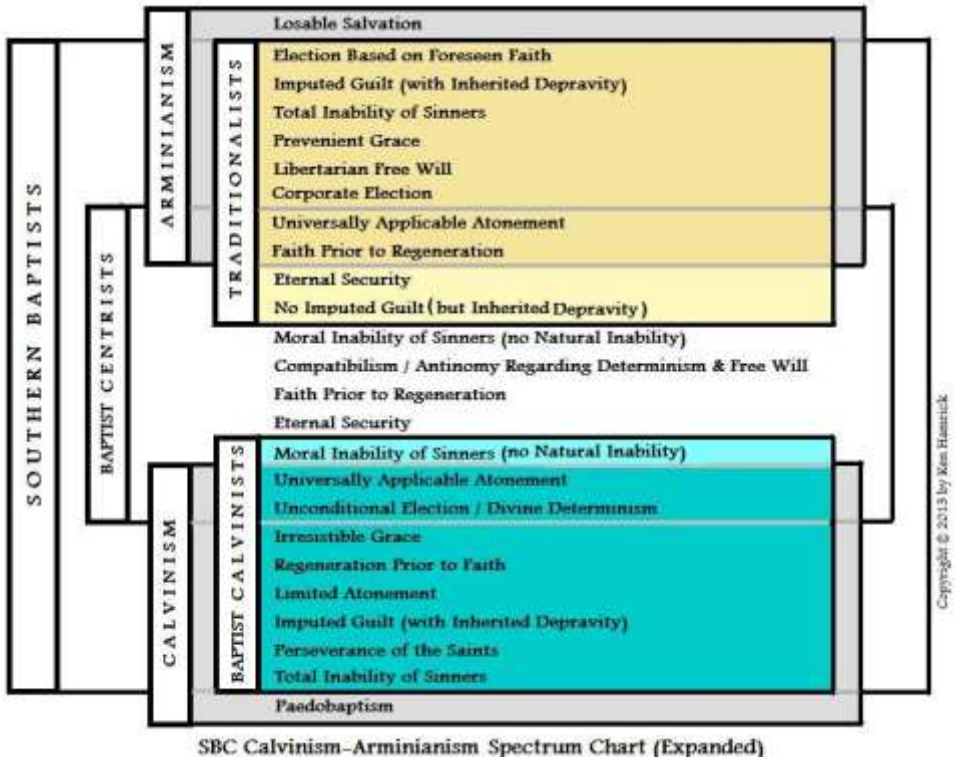
SBC Calvinism-Arminianism Spectrum Chart

https://sbcopenforum.com/2013/02/27/sbc-calvinism-arminianism-spectrum-chart/



Expanded SBC Calvinism-Arminianism Spectrum Chart

https://sbcopenforum.com/2013/03/06/expanded-sbc-calvinism-arminianism-spectrum-chart/



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Luther vs Calvin vs Reformed vs Lutheran

Calvin vs Luther: Similarities and Differences
http://sbcvoices.com/john-calvin-vs-martin-luther-similarities-and-differences/

Reformed vs Calvinism (Forum)
https://www.christianforums.com/threads/reformed-vs-calvinism.873371/

Lutheran and Calvinism ([PDF]
http://users.clas.ufl.edu/bron/PDF--Christianity/Santmire--Lutheranism%20and%20Calvinism%20%5Btemp%5D.pdf

Was Luther a Calvinist?
https://www.thegospelcoalition.org/article/was-luther-a-calvinist

5 Views of the Eucharist
http://christianityinview.com/eucharist.html

Lutherans vs the Reformed
http://beggarsallreformation.blogspot.com/2012/12/lutherans-vs-reformed.html

Excerpt:

Luther and Calvin were two men that God used mightily in the Protestant Reformation. Both men loved the Lord, both men held to the 5 Sola's, Christ Alone, Faith alone, Scripture Alone, Grace Alone, and everything to The Glory of God Alone. But they did have their differences. Today's post in a just a brief survey of some of those differences…

10 Differences Between Martin Luther and John Calvin
http://evangelicalfocus.com/magazine/1085/10_differences_between_martin_luther_and_john_calvin

Why Wesley and Not Calvin
http://www.catalystresources.org/why-wesley-and-not-calvin/

What were the main doctrinal disagreements between Luther and Calvin? (Forum)
https://christianity.stackexchange.com/questions/6050/what-were-the-main-doctrinal-disagreements-between-luther-and-calvin

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Reformation Timeline



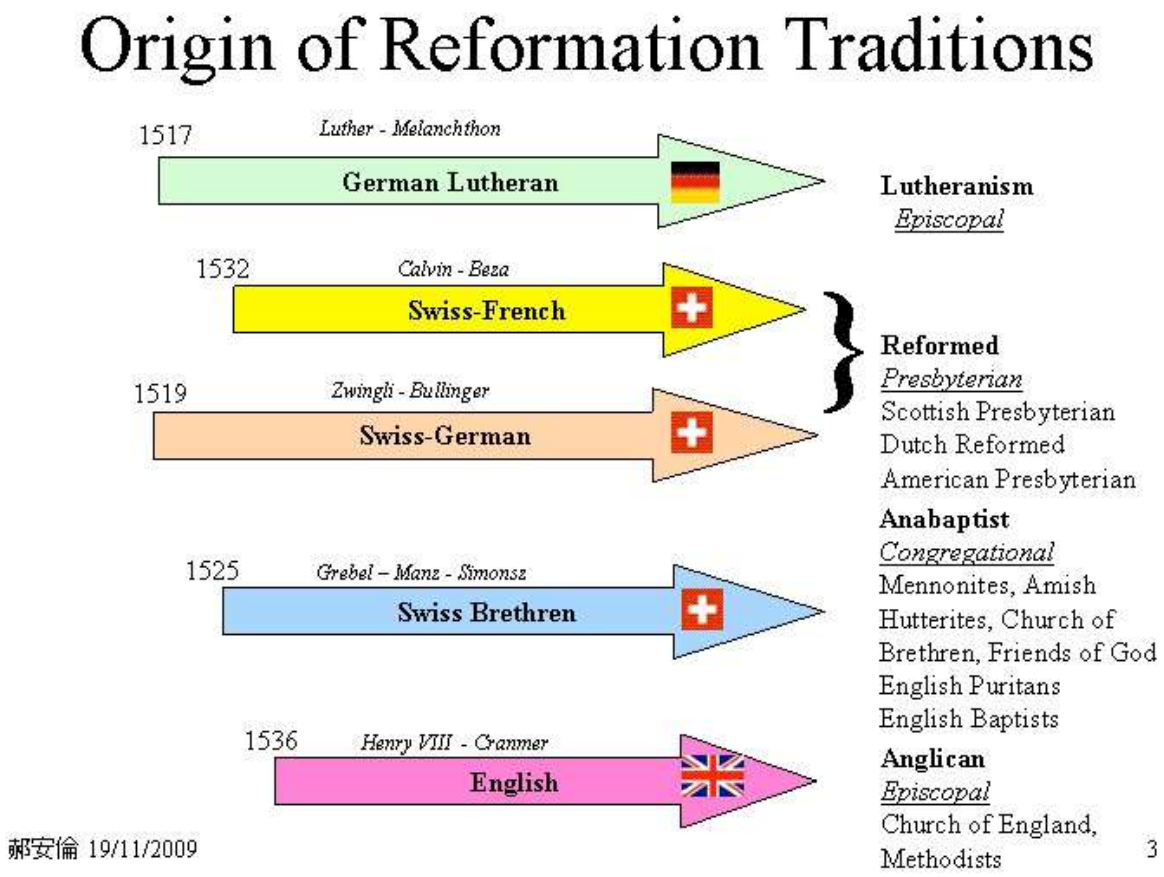
Detailed Chronology/Timeline of the Reformation
http://christiantimelines.com/reformation.htm

A Reformation Timeline
http://lutheranreformation.org/history/reformation-timeline/

See next page: **Reformed Denominations**

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Reformed Denominations

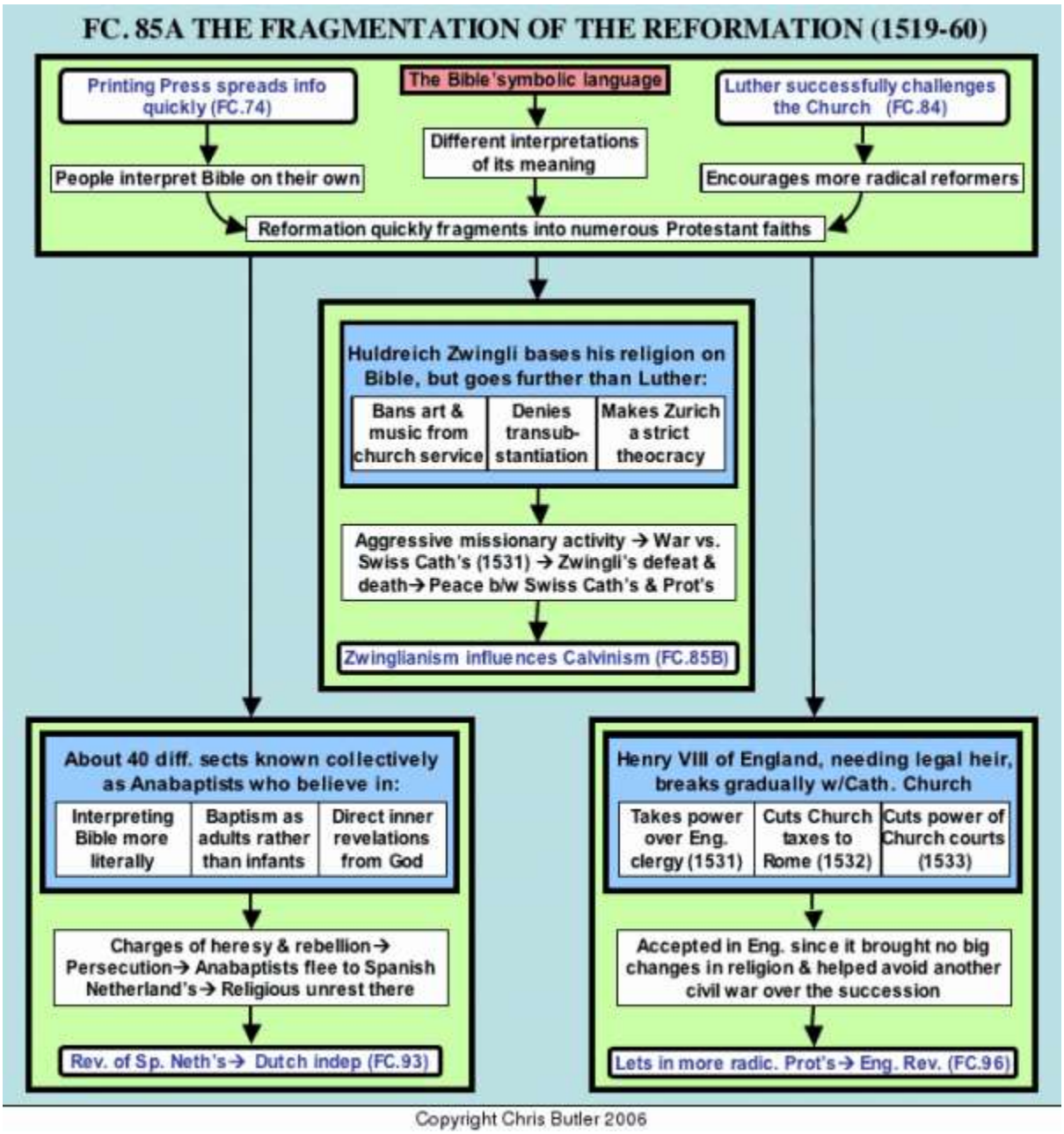


Source: http://haudenschild-com.blogspot.com/2011/02/calvin-zwinglis-stepchildren_19.html

See also: **Denominations / Branches of Christianity**

Reformation Timeline

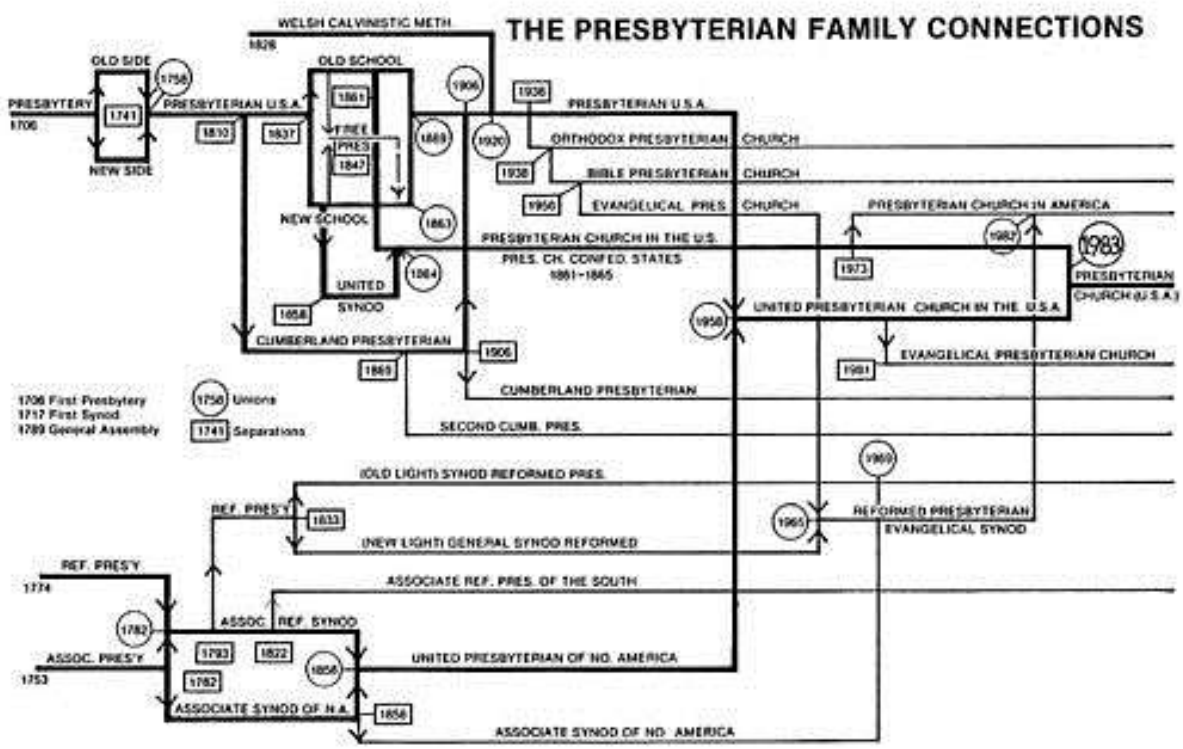
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Source: http://www.flowofhistory.com/node/592

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List of Presbyterian denominations in North America



http://history.pcusa.org/history-online/presbyterian-history/family-tree-presbyterian-denominations

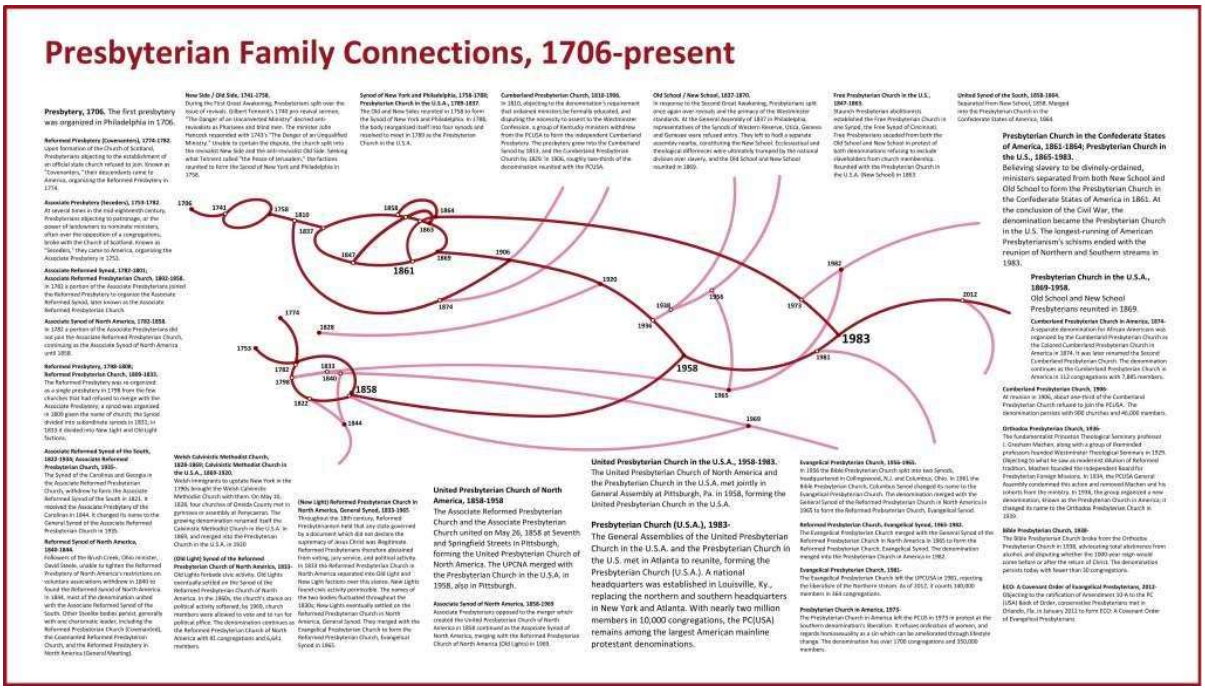
See updated vesion on next pages…

See also: **Denominations / Branches of Christianity**

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Family Tree of Presbyterian Denominations

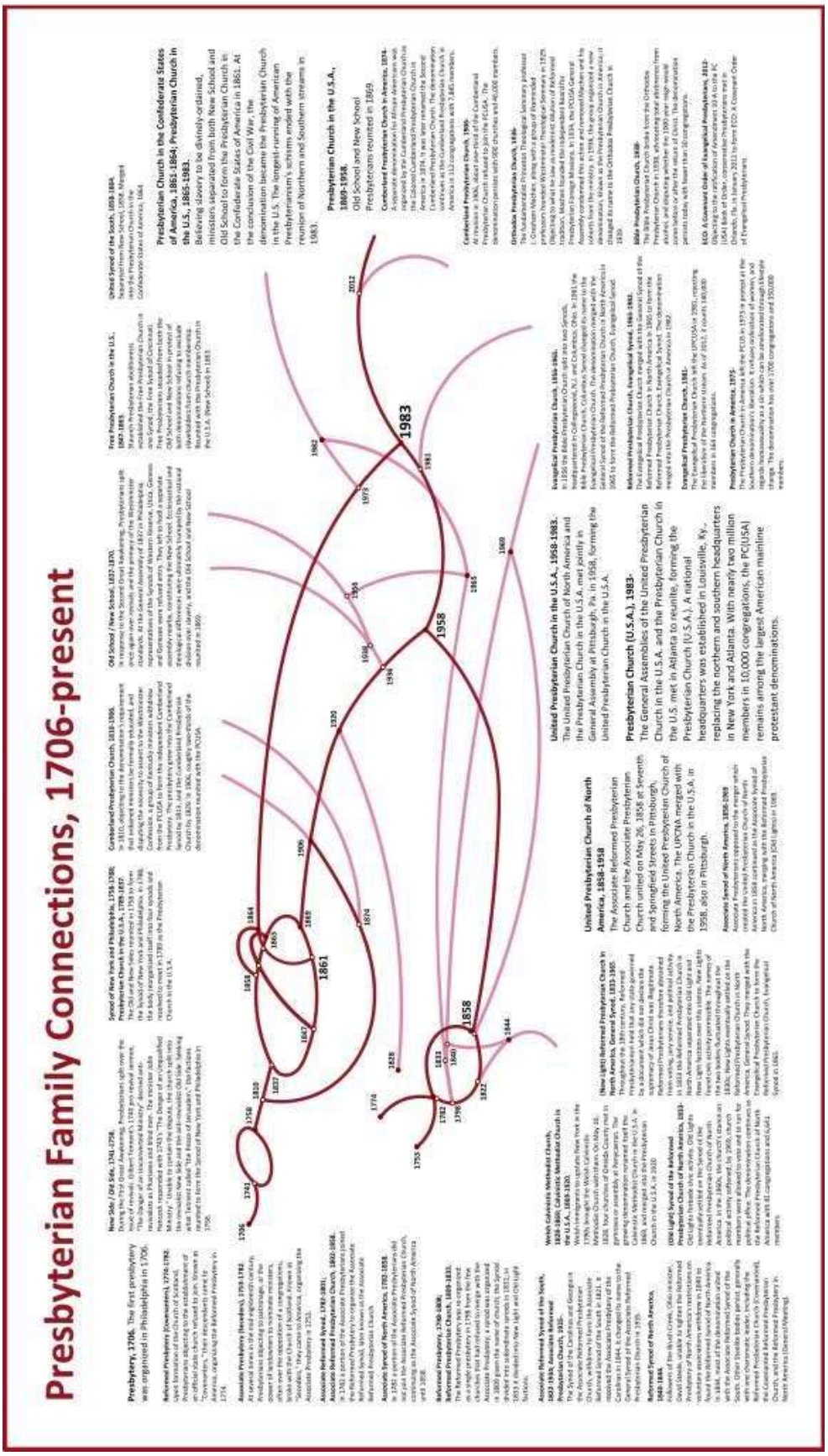
http://history.pcusa.org/history-online/presbyterian-history/family-tree-presbyterian-denominations



(Above downloadable as JPG or PDF)

See larger view on next page…

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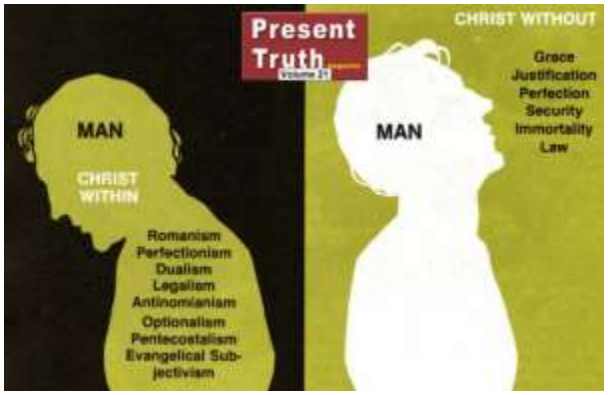
Following is anti-Reformed and anti-Calvinist…

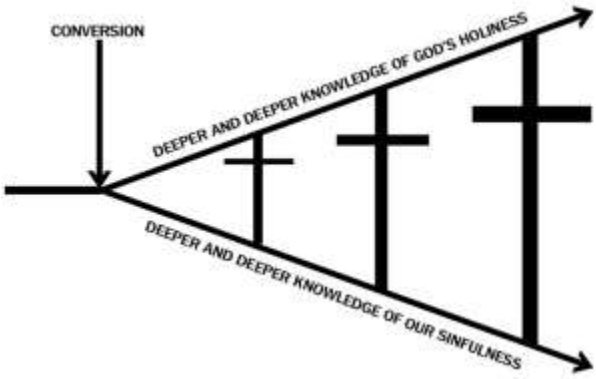
The Magnum Opus of the Reformation: Martin Luther's Heidelberg Disputation, Part 7: Martin Luther's Unveiling of the Bondage of the Will

https://paulspassingthoughts.com/tag/the-false-reformation-gospel/

Excerpts:

…So, if you look at two slides on the program slide show, you see two contemporary illustrations published by the Reformed camp that explain where we have come to this point. The two man chart explains the metaphysics,



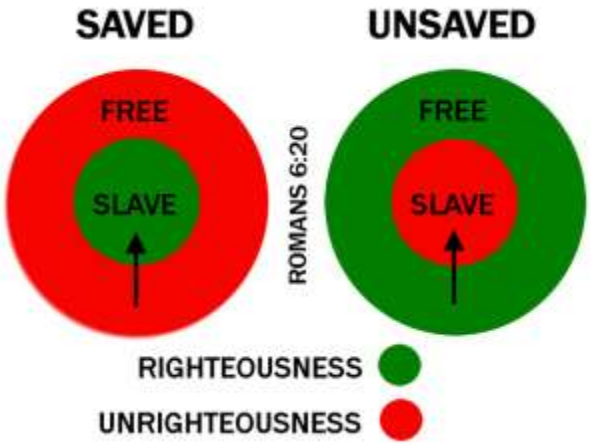


and the cross chart explains the application as stated in this thesis by Luther: "For as much as we accuse ourselves, so much God pardons us…" His use of Isaiah 43:26 pretty much puts it in a nutshell: confession of sin leads to ongoing justification which can only be found in the institutional church. If we believe man has no will to choose good, and that everything we do is sin, we qualify to be forgiven for purposes of ongoing justification. It's not complicated.

…So, what is the biblical view of the will? Romans chapter 6. Before one is saved, they are enslaved to sinful desires and free to do good works. Slavery indicates the type of wages that the slave gets—only wages for death. Unsaved people are also indifferent to the law that they will be ultimately judged by. They do not love God's law. But, they definitely have a free will to follow their God-given conscience and receive rewards for doing so. A person who lives a good common sense life will of course suffer fewer calamities than the foolish. But in the end, this only means less condemnation.

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The saved person also has a free will. They are enslaved to righteousness, but unfortunately free to commit sin. However, they do not receive wages of death because they are no longer under the condemnation of the law. They can only receive wages for life. They are no longer indifferent to the law, but love God's law and its truth. The chart below may help:



The new birth is a reversal of sin and slavery resulting in a change of direction. No one sins perfectly, and no one loves perfectly. It's a direction, not perfection. But if you look at the Reformed cross chart again, neither is it a downward direction of sinful perfection resulting in making the cross bigger.

From another article:

…The Reformers believed that reality is a narrative written by God in which mankind is written into the script. Reformers such as Jonathan Edwards believed that man has no *will* per se, but God preordains every thought that precedes every act of man which makes it seem as if man has a will...

Sola fide. The assumption is faith alone for salvation/justification. By far, this is the one that the Reformers get the most mileage out of. Using this assumption, they continually talk about sanctification in a justification way. Eventually, sanctification becomes justification. Eventually, the Christian life becomes perpetual re-justification which is the Reformation gospel in a nutshell.

Protestantism is truly the super-cult of the ages.

And the institutional church finds itself in a huge dilemma. Traditional institutional worship beginning with the Reformation was tailored for perpetual re-justification down to the *alter call* routine. The Lord's Table is a solemn ceremony where additional grace is imparted through repentance. In reality, the first century assemblies met for dinner, and the fellowship meal was supposed to remind them of their fellowship with God and His Son. It was all very informal and not for the purpose of imparting additional grace.

The gatherings were an extension of worshipful living specifically designed for private homes and nothing more. The institutional version is an extension of two pillars of Reformed theology: the doctrine of progressive justification, and the politics of church-state. Hence, traditional institutional worship necessarily circumvents the original intent of Christ's mandate for His assemblies...

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Antinomianism

Wikipedia: Antinomianism

https://en.wikipedia.org/wiki/Antinomianism

Excerpts:

In Christianity, an antinomian is one who takes the principle of salvation by faith and divine grace to the point of asserting that the saved are not bound to follow the Law of Moses.

The distinction between antinomian and other Christian views on moral law is that antinomians believe that obedience to the law is motivated by an internal principle flowing from belief rather than from any external compulsion.

The term antinomianism emerged soon after the Protestant Reformation (c. 1517) and has been used as a pejorative against Christian thinkers and sects who carried their belief in justification by faith further than was customary. Theologically, antinomianism is the belief that there are no moral laws God expects Christians to obey. This makes antinomianism an exaggeration of justification by faith alone.

Examples of antinomians being confronted by the religious establishment include Martin Luther's critique of antinomianism and the Antinomian Controversy of the 17th century Massachusetts Bay Colony. The term originated in the 16th century, but the topic has its roots in Christian views on the old covenant extending back to the 1st century. It can also be extended to any individual who rejects a socially established morality. Few groups explicitly call themselves antinomian, other than Christian anarchists…

Christianity

Antinomianism has been a point of doctrinal contention in the history of Christianity, especially in Protestantism, given the Protestant belief in justification through faith alone versus justification on the basis of merit or good works or works of mercy. Most Protestants consider themselves saved without having to keep the commandments of the Mosaic law as a whole; that is, their salvation does not depend upon keeping the Mosaic law. However, salvific faith is generally seen as one that produces obedience, consistent with the reformed formula, "We are justified by faith alone but not by a faith that is alone," in contrast to rejecting moral constraint.

The term antinomianism was coined by Martin Luther during the Reformation to criticize extreme interpretations of the new Lutheran soteriology. In the 18th century, John Wesley severely attacked antinomianism.

A general consensus has been historically reached as to which laws of the Old Testament Christians are still enjoined to keep. These moral laws, as opposed to civil or ceremonial laws, are derivative of what St. Paul indirectly refers to as natural law (Rom. 2.14–15). Mosaic law has authority only insofar as it reflects the commands of Christ and the natural law. Christian sects and theologians who believe that they are freed from more moral constraint than is customary are often called "antinomian" by their critics. Thus, classic Methodist commentator Adam Clarke held, "The Gospel proclaims liberty from the ceremonial law, but binds you still faster under the moral law. To be freed from the ceremonial law is the Gospel liberty; to pretend freedom from the moral law is Antinomianism." Contemporary evangelical theologian J. I. Packer states that antinomianism, "which means being anti-law, is a name for several views."

Gnosticism

The term antinomian came into use in the sixteenth century, but the doctrine itself can be traced in the teaching of earlier beliefs.[9] Early Gnostic sects were accused of failure to follow the Mosaic Law in a manner that suggests the modern term "antinomian". Most Gnostic sects did not accept the Old

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Testament moral law. For example, the Manichaeans held that their spiritual being was unaffected by the action of matter and regarded carnal sins as being, at worst, forms of bodily disease.

The Old Testament was absolutely rejected by most of the Gnostics. Even the so-called Judaeo-Christian Gnostics (Cerinthus), the Ebionites (Essenian) sect of the Pseudo-Clementine writings (the Elcesaites), take up an inconsistent attitude towards Jewish antiquity and the Old Testament. In this respect the opposition to Gnosticism led to a reactionary movement. If the growing Christian Church, in quite a different fashion from Paul, laid stress on the literal authority of the Old Testament, interpreted, it is true, allegorically; if it took up a much more friendly and definite attitude towards the Old Testament, and gave wider scope to the legal conception of religion, this must be in part ascribed to the involuntary reaction upon it of Gnosticism.

Marcion of Sinope was the founder of Marcionism which rejected the Hebrew Bible in its entirety. Marcion considered the God portrayed in the Bible to be a lesser deity, a demiurge, and he claimed that the law of Moses was contrived. Such deviations from the moral law were criticized by proto-orthodox rivals of the Gnostics, who ascribed various aberrant and licentious acts to them. A biblical example of such criticism can be found in Revelation 2:6–15, which criticizes the Nicolaitans, possibly an early Gnostic sect.

Theopedia: Antinomianism

http://www.theopedia.com/antinomianism

Excerpts:

Antinomianism comes from the Greek meaning lawless. In Christian theology it is a pejorative term for the teaching that Christians are under no obligation to obey the laws of ethics or morality. Few, if any, would explicitly call themselves "antinomian," hence, it is usually a charge leveled by one group against an opposing group.

Antinomianism may be viewed as the polar opposite of legalism, the notion that obedience to a code of religious law is necessary for salvation. In this sense, both antinomianism and legalism are considered errant extremes.

Antinomianism among Christians

In the case of Christianity, the controversy arises out of the doctrine of grace, the forgiveness of sins and atonement by faith in Jesus Christ. If God forgives sins, what exactly is the disadvantage in sinning, or the reward of obedience?

There are several issues that are addressed by the charge of antinomianism. The charge may represent the fear that a given theological position does not lead to the edification of the believer or assist him in leading a regenerate life. Doctrines that tend to erode the authority of the church and its right to prescribe religious practices for the faithful are often condemned as antinomian. The charge is also brought against those whose teachings are perceived as hostile to government and established authority.

The first people accused of antinomianism were found, apparently, in Gnosticism; various aberrant and licentious acts were ascribed to these by their orthodox enemies; we have few independent records of their actual teachings. In the Book of Revelation 2:6-15, the New Testament speaks of Nicolaitans, who are traditionally identified with a Gnostic sect, in terms that suggest the charge of antinomianism might be appropriate.

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Roman Catholicism tends to charge Protestantism with antinomianism, based in part on the distinctively Protestant doctrine of _sola fide_, salvation by faith alone, and the typical Protestant rejection of the elaborate sacramental liturgy of the Roman church, and its body of canon law. Within Roman Catholicism itself, Blaise Pascal accused the Jesuits of antinomianism in his Lettres provinciales, charging that Jesuit casuistry undermined moral principles. Charges of antinomianism have also been bandied about within the Protestant camp as well; Martin Luther accused Johannes Agricola of antinomianism and rejecting the notion of a moral law; other Protestant groups that have been so accused include the Anabaptists and Mennonites. Calvinists have also drawn charges of antinomianism. In the history of American Puritanism, Roger Williams was accused of antinomian teachings by the Puritan leadership of New England.

Theological charges of antinomianism typically imply that the opponent's doctrine leads to various sorts of licentiousness, and imply that the antinomian chooses his theology in order to further a career of dissipation. The conspicuous austerity of life among surviving groups of Anabaptists or Calvinists suggests that these accusations are mostly for rhetorical effect.

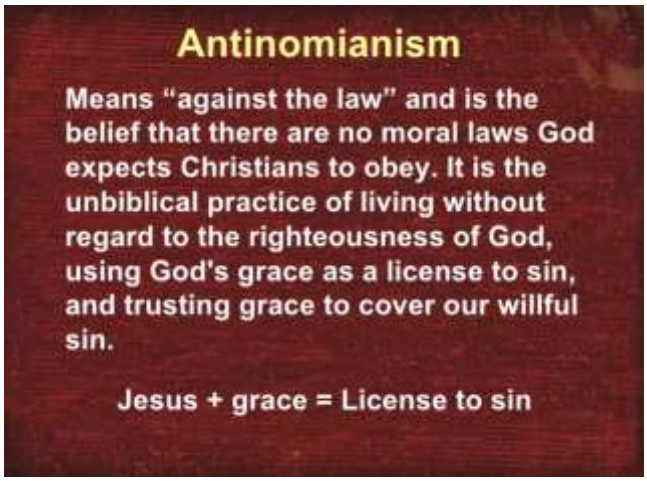
CARM: Antinomianism

https://carm.org/dictionary-antinomianism

Excerpt:

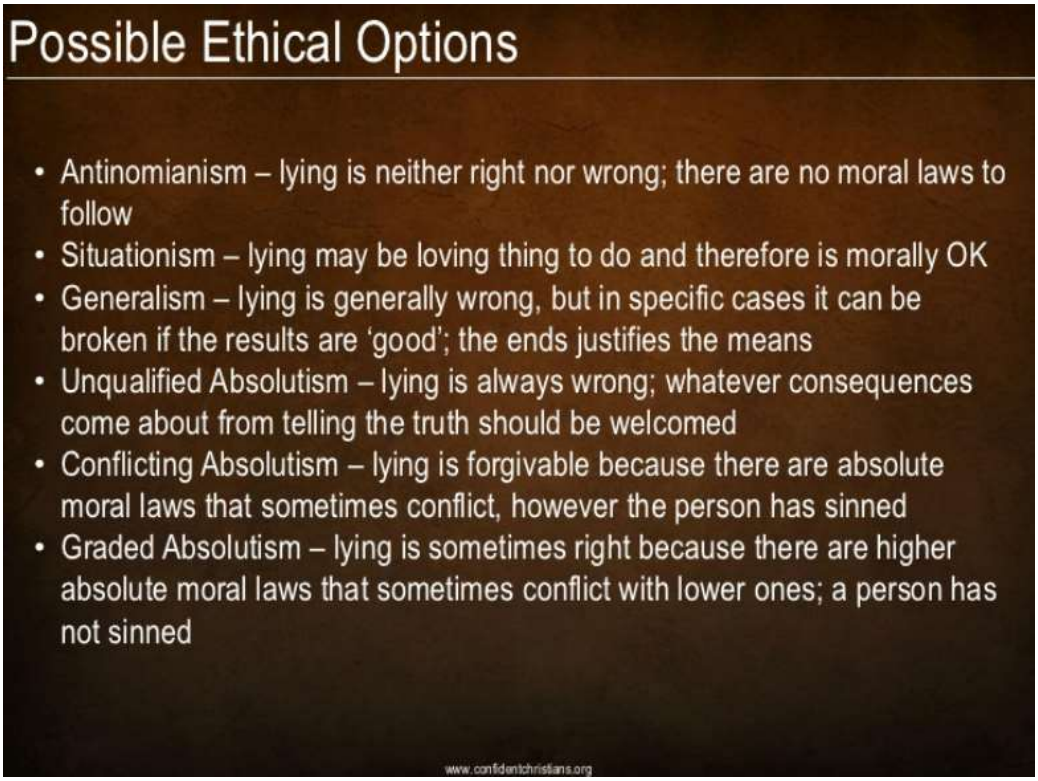
The word antinomianism comes from the Greek anti, against, and nomos, law. It is the unbiblical practice of living without regard to the righteousness of God, using God's grace as a license to sin, and trusting grace to cleanse of sin. In other words, since grace is infinite and we are saved by grace, then we can sin all we want and still be saved. It is wrong because even though as Christians we are not under the Law (Rom. 6:14), we still fulfill the Law in the Law of love (Rom. 13:8, 10; Gal. 5:14; 6:2). We are to love God with all our heart, soul, strength, and mind, and our neighbor as ourselves (Luke 10:27) and, thereby, avoid the offense of sin which cost God His only begotten Son. Paul speaks against the concept of antinomianism in Rom. 6:1-2: "Are we to continue in sin that grace may abound? May it never be! How shall we who died to sin still live in it?" We are not to use the grace of God as a means of sin. Instead, we are to be controlled by the love of God and in that way bear the fruit of the Holy Spirit (Gal. 5:22-25).

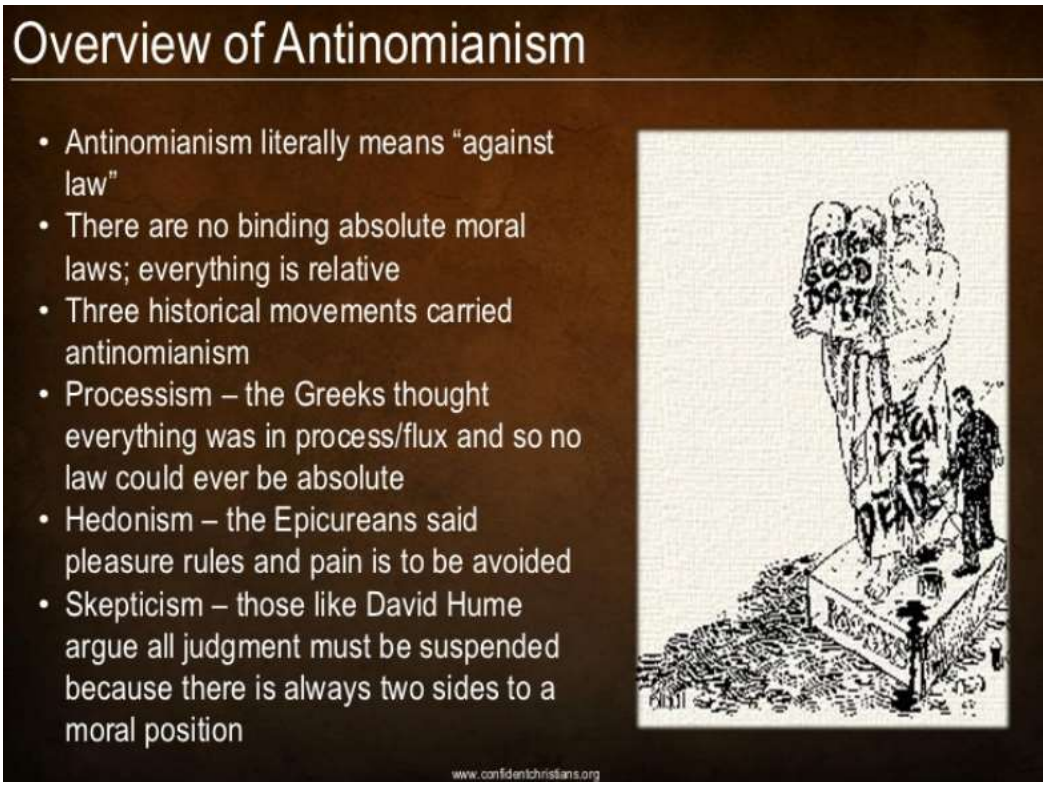
https://www.slideshare.net/godswillromania/01-why-the-gospel-is-important



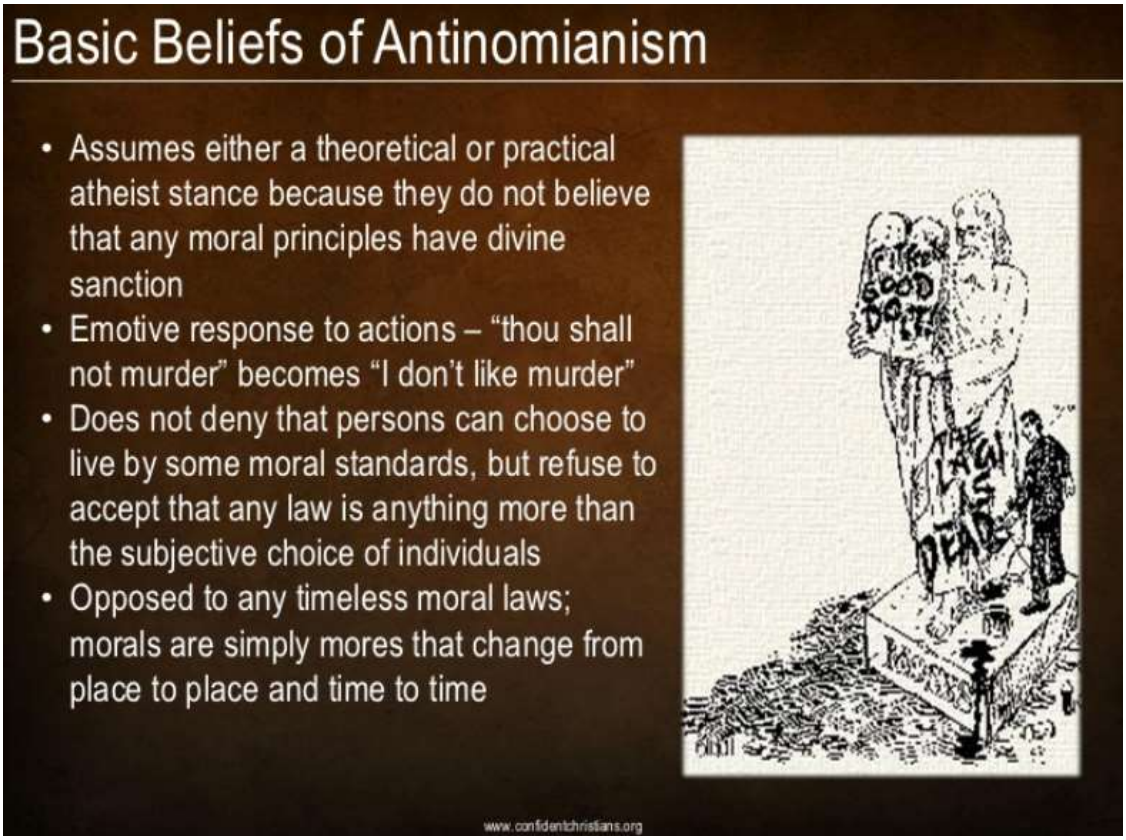
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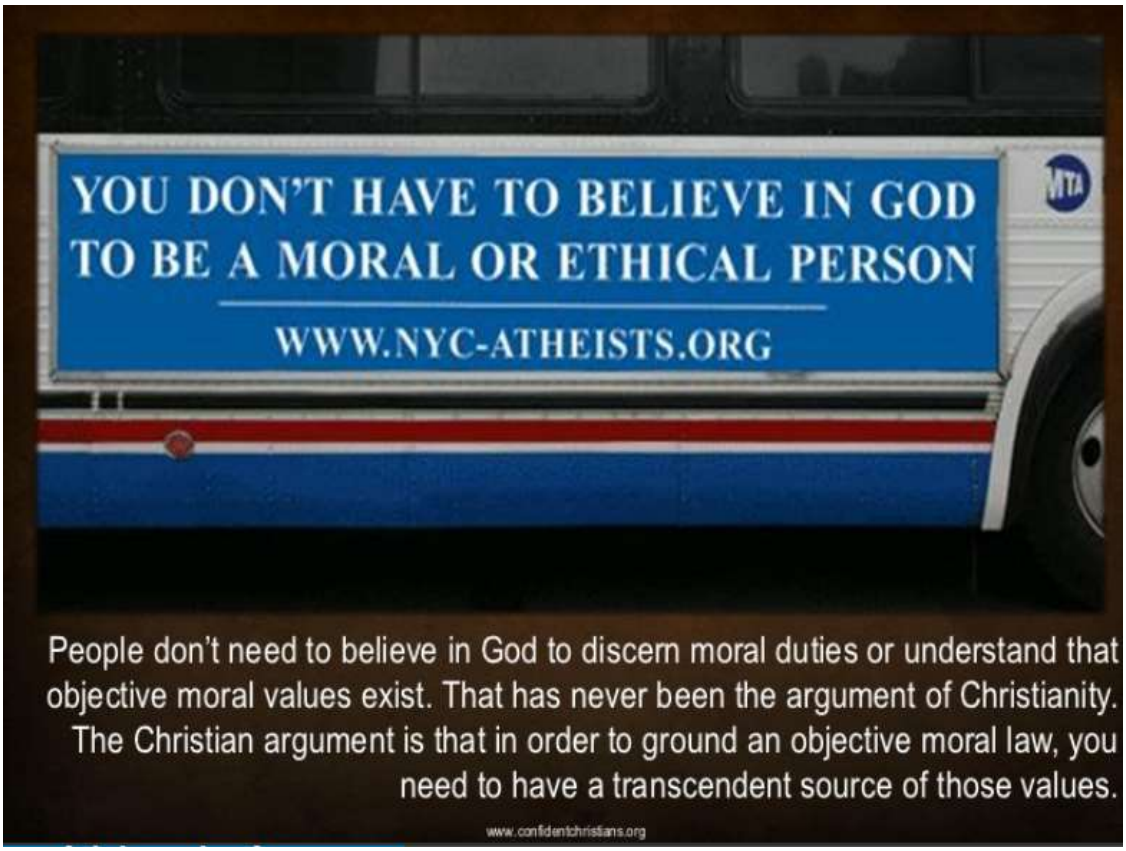
Antinomianism – Got Ethics – Ethical Questions **(Slideshow)**
https://www.slideshare.net/schumacr/got-ethics-ethical-options



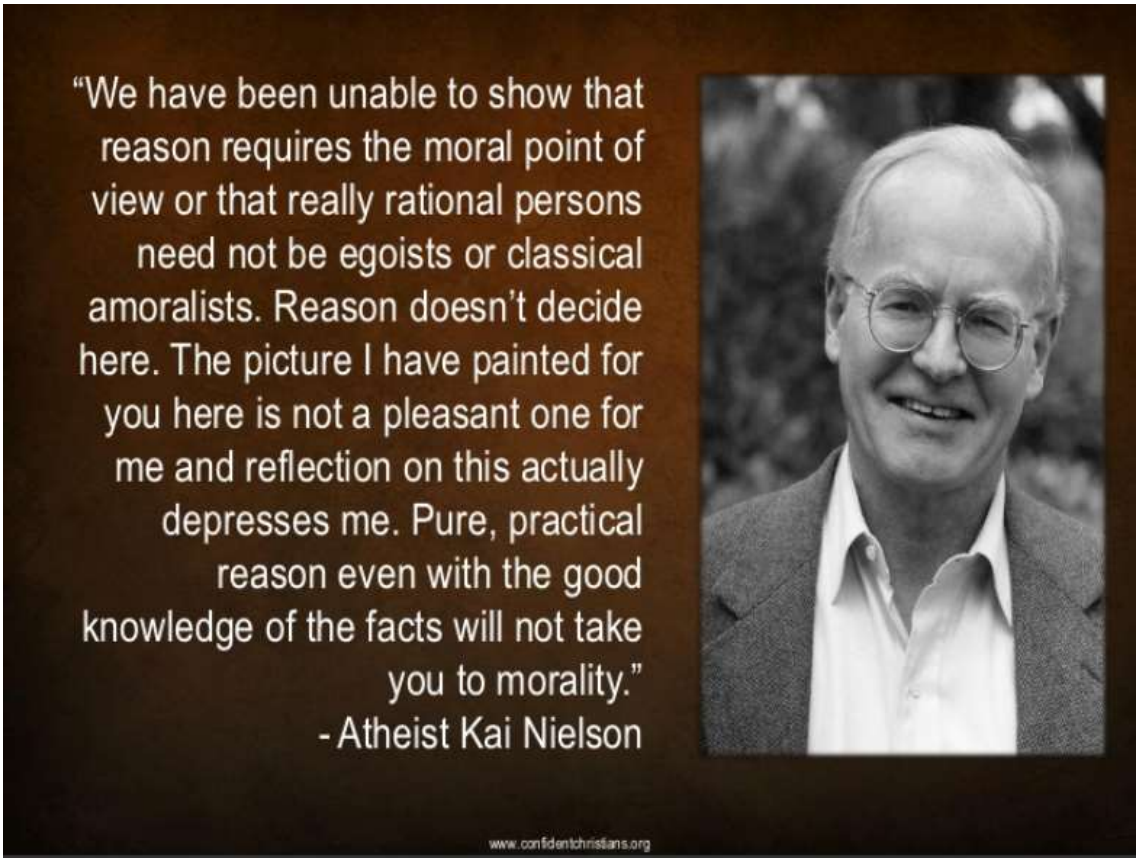


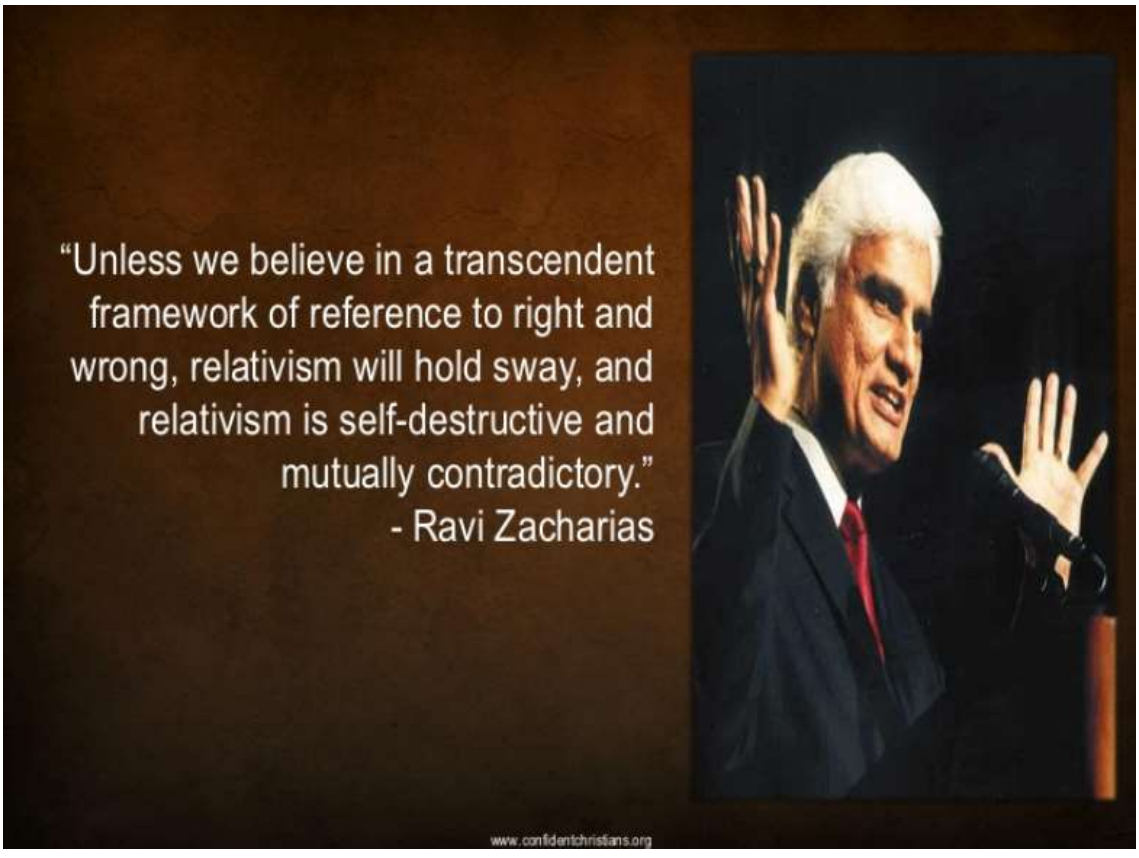
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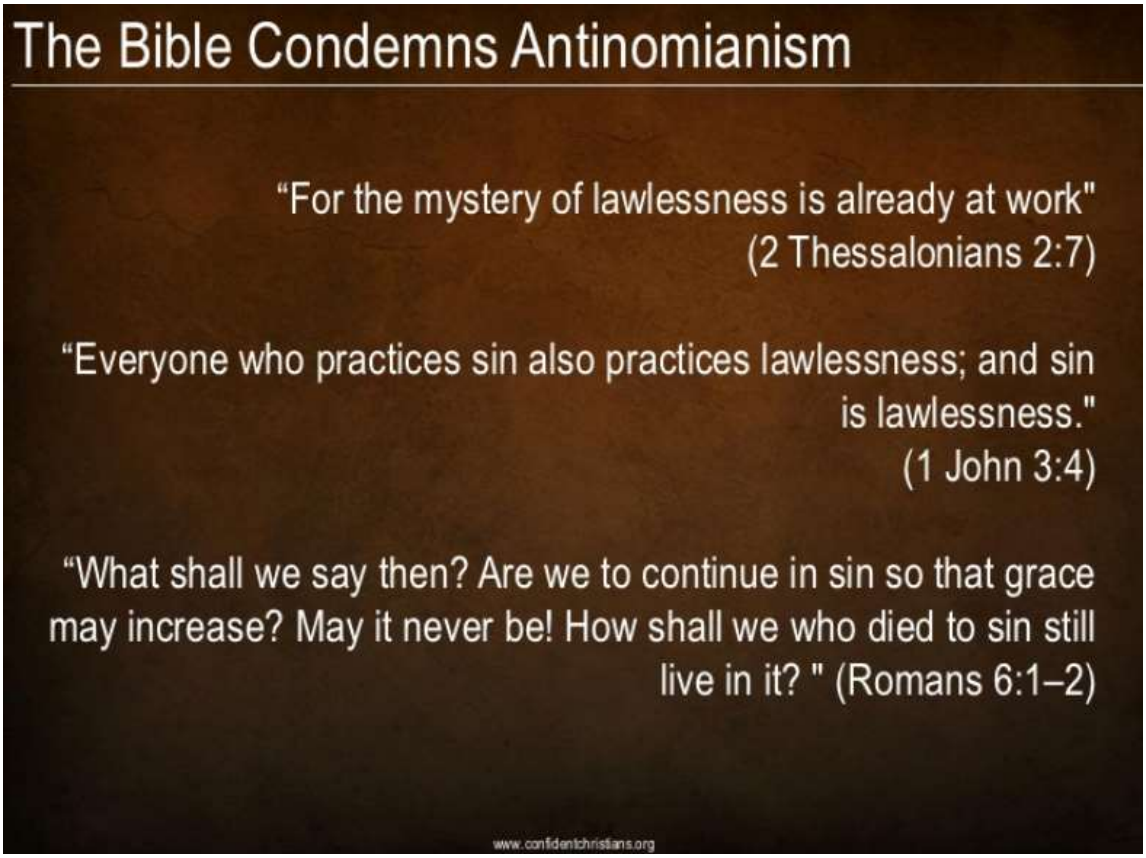


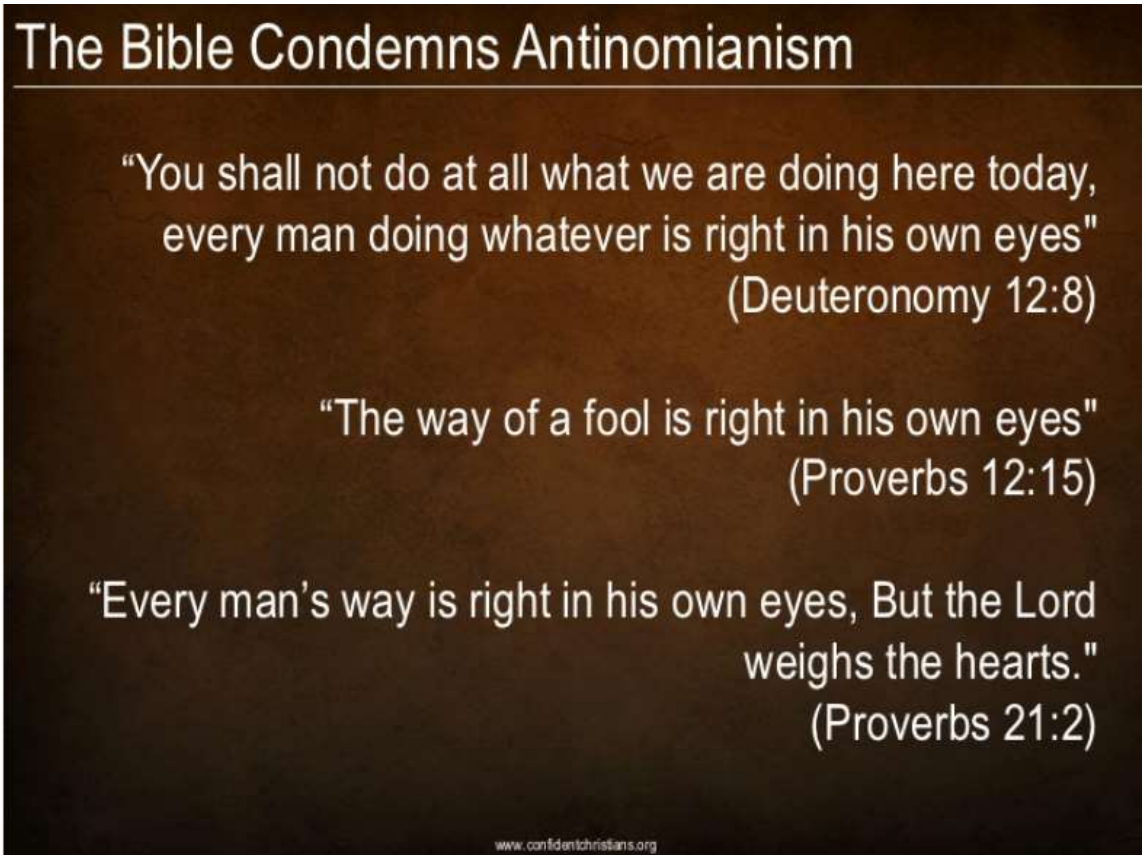
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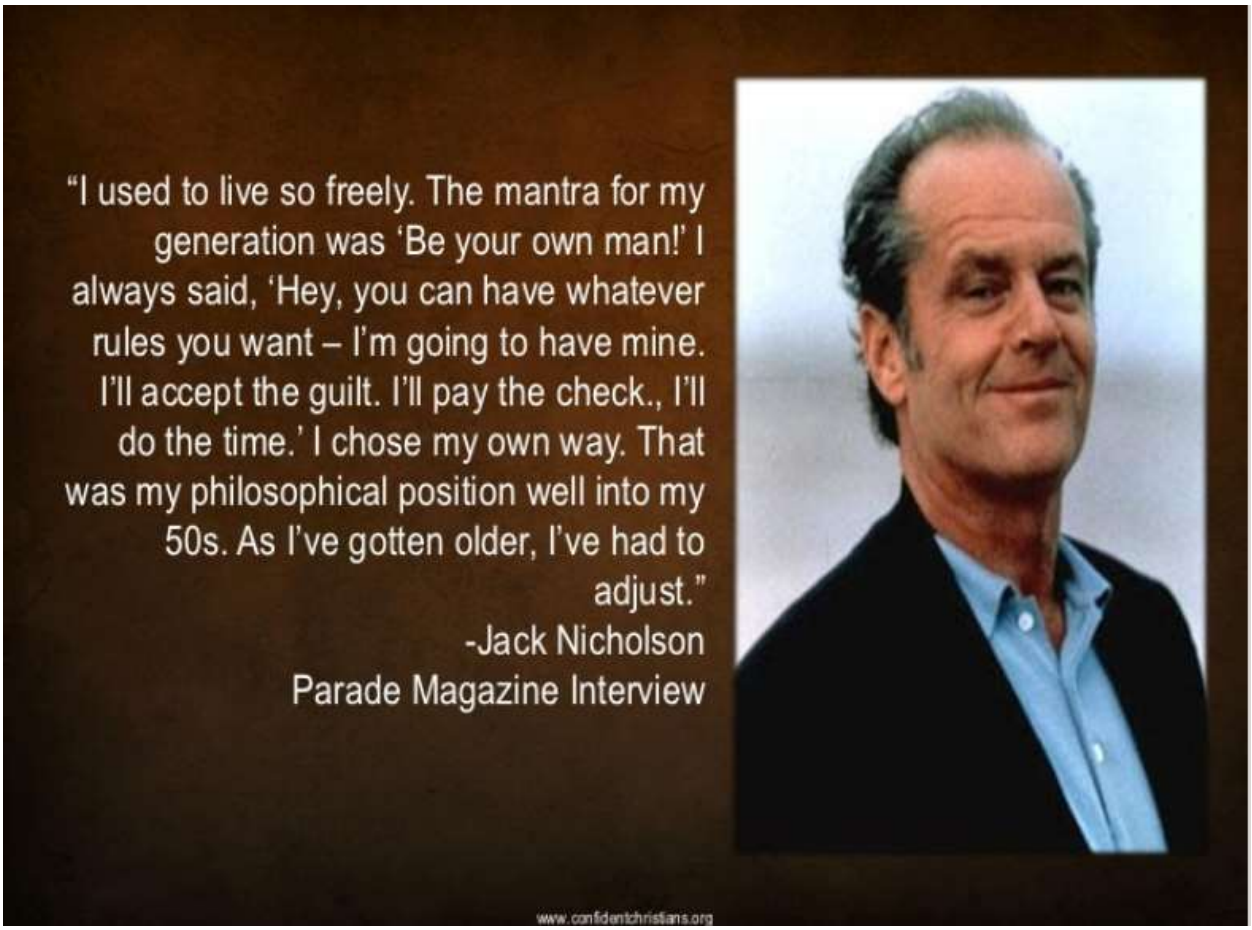


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What is the Nicolaitan spirit or doctrine? Who are they? (Revelation 2:6 & 15)

http://www.wordoftruthradio.com/questions/38.html

Excerpt:

Nicolaitans: One of the heretical sects that plagued the churches at Ephesus and at Pergamum, and perhaps elsewhere. Irenaeus identifies the Nicolaitans as a Gnostic sect: “John, the disciple of the Lord, preaches this faith (the deity of Christ), and seeks, by the proclamation of the Gospel, to remove that error which by Cerinthus had been disseminated among men, and a long time previously by those termed Nicolaitans, who are an offset of that “knowledge” falsely so called, that he might confound them, and persuade them that there is but one God, who made all things by His Word” (see Irenaeus Against Heresies iii 11. 1; ANF vol. 1, p. 426) There is also historical evidence of a Gnostic sect called Nitolaitans a century or so later.

The doctrine of the Nicolaitans appears to have been a form of antinomianism. (Antinomianism: A belief that is based upon a recognition of the mercy of God as the ground of salvation, but it makes the fatal mistake that man can freely partake in sin because the Law of God is no longer binding. It held the truth on the gratuitous reckoning of righteousness; but supposed that a mere intellectual “belief” in this truth had a saving power. The Apostle James refuted this error in James 2:19 with the admonition, "The devils also believe, and tremble"; reminding us that true faith is an active principle which works by love and it goes beyond a profession of belief. "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20) The Bible teaches us that salvation is a free gift, based upon God's grace alone (Ephesians 2:8-9) However, the very next verse tells us that "we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:10) True faith produce action, as well as a desire for holiness and obedience. (1 John 3:18, Titus 2:11-15, 1 Peter 1:15-16, Revelation 14:12)

Nicolaitans of the 2nd century seem to have continued and extended the views of the 1st century adherents, holding to the freedom of the flesh and sin, and teaching that the deeds of the flesh had no effect upon the health of the soul and consequently no relation to salvation. On the other hand, the Bible teaches that Christians are supposed to "die" to sin and the deeds of our "flesh": "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2) "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Romans 6:11-13)

Today, the doctrine is now largely taught that the gospel of Christ has made God's law of no effect: that by “believing” we are released from the necessity of being doers of the Word. But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned in the book of Revelation. "But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22)

Source: https://www.theopedia.com/nicolaitans

Wikipedia: Nicolaism: https://en.wikipedia.org/wiki/Nicolaism

Conservapedia: Nicolaitans: Irenaeus relates Nicolaitanism to Gnosticism: "John, the disciple of the Lord, preaches this faith (the deity of Christ), and seeks, by the proclamation of the Gospel, to remove that error which by Cerinthus had been disseminated among men, and a long time previously by those termed Nicolaitans, who are an offset of that 'knowledge' falsely so called, that he might confound them, and persuade them that there is but one God, who made all things by His Word.".

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Calvinism

Theopedia: John Calvin

N.T. Wright vs. John Piper (Soteriology101, Leighton Flowers)
https://www.youtube.com/watch?v=piWSvMIIUn0 [Video]

For the latest blog articles in which Prof. Flowers refutes prominent Calvinist apologists, or if you have any questions, please go to: https://soteriology101.wordpress.com/

Looking Back - The History of the Calvinism Debate
https://www.youtube.com/watch?v=ctC7K7TIrbk [Video]

Amazing Grace (1 of 3) The History and Theology of Calvinism (Pro-Calvinist)
https://www.youtube.com/watch?v=oCtrOqYXekE [Video]

Soteriology 101: Former Calvinistic Professor discusses Doctrines of Salvation
http://directory.libsyn.com/shows/view/id/soteriology101/

Did Augustine Corrupt The Church With Gnostic Doctrine? Beyond Augustine Documentary - Jesse Morrell
https://www.youtube.com/watch?v=mhLF-llpFX0 [Video]

Beyond Augustine is a church history and theological documentary that examines the free will debate in light of the Early Church and the Gnostics. Did Augustine corrupt the church with Manichean or Gnostic doctrine? Is Calvinism or Reformed Theology really orthodox and historic Christianity, as Calvinists claim? Or are the Calvinists and Augustinians the spiritual descendants of the Gnostics and Manicheans? Were the Pelagians really the heretics in their free will debate with Augustine? These are the type of controversial questions Jesse Morrell examines in this documentary. www.OpenAirOutreach.com

Soteriology 101
https://soteriology101.wordpress.com/

Why Ravi Zacharias 'Rejects' Calvinism
https://soteriology101.wordpress.com/2017/06/16/why-ravi-zacharias-rejects-calvinism/

https://www.youtube.com/watch?v=v4FYaKbRxno [Video]

Why I'm Not a "Calvinist" by a KJV Bible Believer (see KJV section)
https://www.youtube.com/watch?v=Kqpa4SaHBxg [Video]

Freewill as Taught in Scripture
https://soteriology101.wordpress.com/2017/07/24/freewill-as-taught-in-scripture/

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The Calvinism Debate
http://www.calvinismdebate.com/
(Links to more resources about pro/con about Calvinism)

Three Common Misconceptions of Calvinism
http://gospelrelevance.com/2015/12/06/3-common-misconceptions-calvinism-theology/

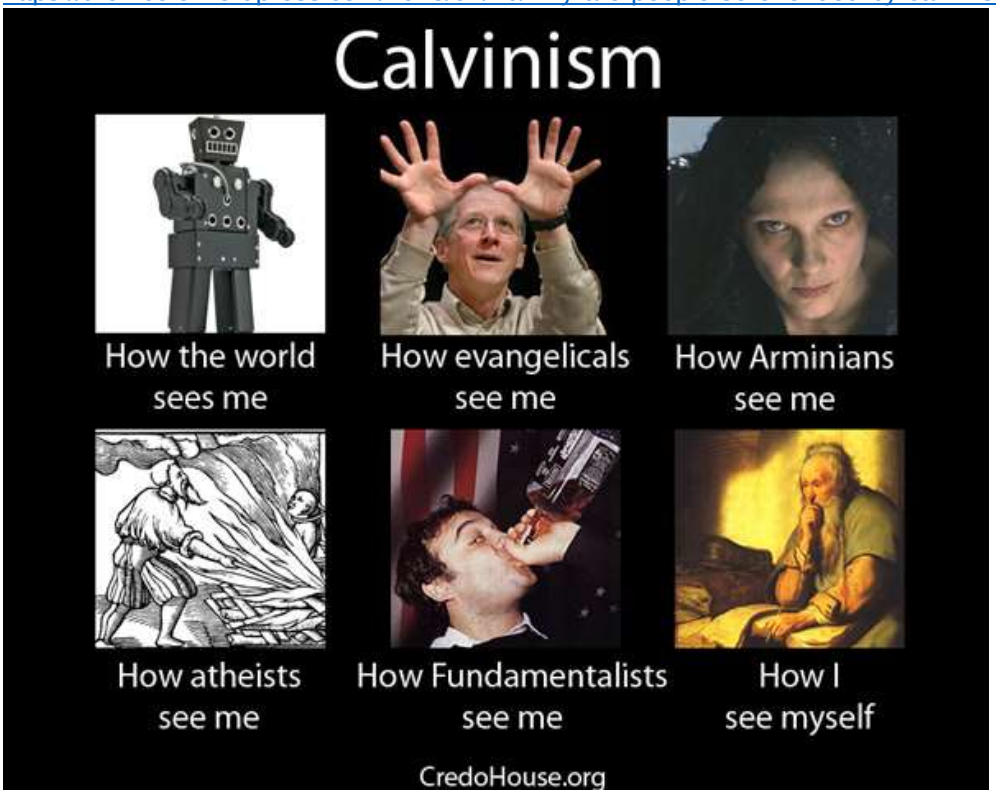
PostBarthian.com: Calvinism
http://postbarthian.com/tag/calvinism/

Regeneration: When Does New Life Begin?
https://soteriology101.wordpress.com/2017/08/10/regeneration-when-does-new-life-begin/

A Primer on Hyper-Calvinism
http://www.romans45.org/articles/hypercal.htm

You Might Be a Hyper-Calvinist If…
http://teampyro.blogspot.com/2008/11/you-may-be-hyper-calvinist-if.html

Why Are People So Offended by Calvinism? – Reblog
https://thomcole.wordpress.com/2013/04/26/why-are-people-so-offended-by-calvinism-reblog/



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See also:

Pathogenicity of Rationalistic Calvinism (part of: Lapsarianism)

Predestination Revisited (discusses problems with Calvinism)

Why I'm Not a Calvinist Ben Witherington III (2013)
https://www.youtube.com/watch?v=KjUYw6Vg0bQ [Video]

Dr. Norman Geisler: 5 Reasons Why I Am Not a 5-Point Calvinist
https://www.youtube.com/watch?v=fPpkSiO1Ci4 [Video] (Note: Low Quality)

Why I Stopped Being a Calvinist [Recommended]
Part 1 (Calvinism presents a dehistoricized Bible):
https://blogs.ancientfaith.com/orthodoxyandheterodoxy/2014/01/09/why-i-stopped-being-a-calvinist-part-1-calvinism-presents-a-dehistoricized-bible/

Part 2 (Calvinism Destroys God's Justice):
https://blogs.ancientfaith.com/orthodoxyandheterodoxy/2014/01/10/why-i-stopped-being-a-calvinist-part-2-calvinism-destroys-gods-justice/

Part 3 (Calvinism Dislocates God From our Experience of Him):
https://blogs.ancientfaith.com/orthodoxyandheterodoxy/2014/01/21/why-i-stopped-being-a-calvinist-part-3-calvinism-dislocates-god-from-our-experience-of-him/

Part 4 (The Heresy of Monergism):
https://blogs.ancientfaith.com/orthodoxyandheterodoxy/2014/01/22/why-i-stopped-being-a-calvinist-part-4-the-heresy-of-monergism/

Part 5 (A Deformed Christology):
https://blogs.ancientfaith.com/orthodoxyandheterodoxy/2014/01/23/why-i-stopped-being-a-calvinist-part-5-a-deformed-christology/

What Love is This? - Dave Hunt – Calvinism's Misinterpretation of God
https://www.youtube.com/watch?v=u8rVNF-e7rI

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Kevin Thompson: Beyond the Fundamentals:

Calvinist Ideologue Part 1
https://www.youtube.com/watch?v=5wOwMsfYkeA
This video is part 1 of 2 of discussion about Calvinistic ideologues. Being possessed with an ideology is compared to being demon possessed. The similarities are uncanny.

Calvinist Ideologue Part 2
https://www.youtube.com/watch?v=obuKi1x29VU
This session explores tactics and phrases that give Calvinists away as being an ideologue, and possessed by an ideology.

Predestination Revisited (discusses problems with Calvinism)

What Biblical Error Leads to Calvinism? (< 10 min.)
https://www.youtube.com/watch?v=SokD9Bpzhro
What biblical mistake led to the theological disaster of Calvinism?

Book Review: 13 Books About Calvinism
https://www.webtruth.org/essential-books/book-review-13-books-about-calvinism/

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New Calvinism

New Calvinism. Explaining And Exposing This Latest Ecumenical and Apostate Movement Which Is Taking The Church By Storm

http://watchmanforjesus.blogspot.com/2011/11/new-calvinism-explaining-and-exposing.html

Excerpt:

What Is New Calvinism?

New Calvinism (aka new reformation) is recycled Calvinism (ie reformed theology) but with many extras. It retains its links with older "reformed theology" but also joins forces with the New Apostolic Reformation" (NAR), ecumenism, worldliness and the "Dominion" mandate. From first appearances it seems to be supportive of the seeker sensitive approach to evangelism and has joined forces with the emerging church. Although it holds the name "Calvinist" it is rather loosely held by most of those associated with this movement. Today's leaders are extremely enthusiastic in reaching out to the younger generation with an attractive style of preaching the message which appeals to the youth of today and gets them motivated into action. Francis Chan is one such person with a dynamic personality who is getting a big following.

There are wide ranging new Calvinists. Not all of them hold to one specific area of Calvinism. This section will not debate the Calvinist view of election, pre-destination etc. because there is a MUCH bigger area of concern which is mainly why this article is being written. It is in the area of their "DOMINION" teachings which is ultimately ecumenical in practice.

Many New Calvinists lean towards the Dominion teachings of global conquest of the planet. Some take the "spiritual" conquest view that the Church is/should be reigning now spiritually (which ultimately will result in a physical reality) and some take on a much more active participation in the Rushdoony's more visible physical reign on Earth scheme. Both of these are a-millennial view which effectively means that they do not believe in a literal thousand years but a "figurative" long period of time in which the Church reigns BEFORE Jesus returns to Earth.

Some NC's join in with the New Apostolic Reformation's (NAR), global dominion approach (which has major similarities with Rushdoony). They take on the post-millennial position of a literal thousand years which is similar to a-millennial because they both preach that Christ will not return until AFTER the "millennium" is completed.

Peter Masters of London Metropolitan Tabernacle (Charles Spurgeon's old church) who is a staunch Calvinist (reformed theologian) is of the opinion that most neo-Calvinists are not dominionists. I would have to disagree with him because reformed theology (including Spurgeon, Whitfield etc) has always previously stated to be of the a-millennial camp WHICH IS Dominionistic in nature (although they may not use that word) and because many ARE following Rushdoony Dominionism . Of course Masters would be biased towards the "purity" of his theology so will inevitably defend Calvinism against criticism.

Anyway, even Masters has criticised the New Calvinism movement (ie criticism of the movement – not Calvinism), but for different reasons than because of "dominionism". You can read what he says here: Worldly Calvinism

He also wrote these words to me (by email):
"do not treat the new Calvinism as a cohesive movement, for it is not. Although certain prominent names regularly share platforms with each other, they do not surrender their distinctives. As far as I know most 'new Calvinists' are opposed to Dominion theology, even if some of them have spoken at their conferences. Certainly most new Calvinists are very strongly opposed to Catholic teaching and ecumenism, even though John Piper speaks at deeply compromised Lausanne. New Calvinism has no

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adequate separation from worldliness, no Lord's Day, and a number of other deficiencies, mostly in the areas of Christian worship and conduct. There appears to be a huge gulf between doctrine and conduct.".

The rest of this article will go on to show that (according to much evidence) Peter Masters is wrong in his assertion that Calvinists are opposed to "dominionism" and opposed to the Catholic church and ecumenism. In reality there is much Catholic influence amongst Calvinists. There always has been! The reformation was never about pulling away from the Catholic Church. It was all about trying to reform the Catholic Church back to the Catholic Augustine's theology. More on this later…

The New Calvinists - Characteristics

http://www.newcalvinist.com/

The New Calvinists – Parts 1 & 2

Part 1: http://www.newcalvinist.com/who-are-the-new-calvinists-part-1/

Part 2: http://www.newcalvinist.com/who-are-the-new-calvinists-part-2/

John Piper: 12 Features of the New Calvinism

https://www.challies.com/quotes/john-piper-12-features-of-the-new-calvinism/

Excerpt:

Here then, in brief, are John Piper's 12 features of the New Calvinism.

1. The New Calvinism, in its allegiance to the inerrancy of the Bible, embraces the biblical truths behind the five points of Calvinism (TULIP), while having an aversion to using the acronym (or any other systematic packaging) along with a sometimes-qualified embrace of Limited Atonement. The focus is on Calvinistic soteriology but not to the exclusion or the appreciation of the broader scope of Calvin's vision.

2. The New Calvinism embraces the sovereignty of God in salvation and all the affairs of life and history, including evil and suffering.

3. The New Calvinism has a strong complementarian flavor (as opposed to egalitarian) with an emphasis on the flourishing of men and women in relationships where men embrace a call to robust, humble, Christ-like servant-leadership.

4. The New Calvinism leans toward being culture-affirming, as opposed to culture-denying, while holding fast to some very culturally-alien positions on issues like same-sex practice and abortion.

5. The New Calvinism embraces the essential place of the local church: it is led mainly by pastors; it has a vibrant church-planting bent; it produces widely-sung worship music; and it exalts the preached Word as central to the work of God both locally and globally.

6. The New Calvinism is aggressively mission-driven, including missional impact on social evils, evangelistic impact on personal networks, and missionary impact on the unreached peoples of the world.

7. The New Calvinism is inter-denominational, with a strong (some would say oxymoronic) Baptistic element.

8. The New Calvinism includes both charismatics and non-charismatics.

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9. The New Calvinism places a priority on pietism or piety in the Puritan vein, with an emphasis on the essential role of the affections in Christian living, while esteeming the life of the mind and being very productive in it, and embracing the value of serious scholarship.

10. The New Calvinism is vibrantly engaged in publishing books, and, even more remarkably, in the world of the Internet, with hundreds of energetic bloggers and social media activists, with Twitter as the increasingly-default way of signaling things new and old that should be noticed and read.

11. The New Calvinism is international in scope, multi-ethnic in expression, and culturally-diverse. There is no single geographic, racial, cultural, governing center. There are no officers, no organization, nor any loose affiliation that would encompass the whole. (As an aside, he adds: I would dare say there are outcroppings of this movement that no one in this room has ever heard of.)

12. The New Calvinism is robustly gospel-centered, cross-centered, with dozens of books rolling off the presses coming at the gospel from every conceivable angle and applying it to all areas of life, with a commitment to seeing the historic doctrine of justification finding its fruit in sanctification both personally and communally.

See also: https://reformedforum.org/john-pipers-twelve-features-new-calvinism/

The New Calvinism is not the Old Calvinism
https://oldlife.org/2014/03/17/new-calvinism-old-calvinism/

The New Calvinism: A Critical Assessment
http://www.freereformedchurchlangley.org/the-new-calvinism-a-critical-assessment

Gospel-Centered New Covenant Theology, Calvinism
http://jesussaidfollowme.org/

What's New about Calvinism? with Rob Congdon (Part 2)
https://www.thebereancall.org/content/what-s-new-about-calvinism-rob-congdon-part-2

The New Calvinists by Dr. Gary Gilley, Parts 1 & 2

Part 1: https://thenarrowingpath.com/2015/05/31/new-calvinism-part-1-by-dr-gary-gilley/

Part 2: https://thenarrowingpath.com/2015/05/31/new-calvinism-part-2-by-dr-gary-gilley/

Two Hour Crash Course on Calvinism (Link to Video) [Anit-Calvinist]
https://paulspassingthoughts.com/2015/05/04/two-hour-crash-course-on-calvinism/

See also: **New_Covenant_Theology**

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What to Call the So-Called New Calvinists?

http://www.patheos.com/blogs/jesuscreed/2014/05/28/what-to-call-the-so-called-new-calvinists/

Excerpt:

In response to the rise of the new Calvinists, we need to make sure we know who we are talking about.

For the past five years, there has been a lot of discussion about the rise of a new group of Calvinists. Groups like The Gospel Coalition are encouraging and celebrating how a new generation of believers seem to be embracing Reformed theology. In a recent lecture at the bastion of "Old Calvinism," Westminster Seminary, John Piper defined the New Calvinism.

As this new Calvinism has become more prominent, there have also arisen critics. For some in the Old Calvinism camp, the predominance of Baptists (John Piper, D.A. Carson, Albert Mohler) in the New Calvinism has raised questions about the concept of Covenant: the Baptists don't practice paedobaptism. Also, the New Calvinism holds what they call the "Complimentarian" view of women, while Old Calvinism has moved toward egalitarianism.

The Missional movement, which is largely Arminian, has also criticized the New Calvinism.

Scot McKnight is a former professor of mine at TEDS while I was also studying under one of the key leaders of the New Calvinism, Don Carson. Scot has written some scathing critiques of the New Calvinism's insistence that the Gospel must be defined primarily by the salvation of individuals.

Jonathan Merritt just wrote a piece at Religion News Service ("The troubling trends in Americaís Calvinist revival") saying,

"Theyíve been called the young, restless, and reformed or neo-Calvinists, and they are highly mobilized and increasingly influential. Their books perform well in the marketplace (see John Piper or Paul David Tripp), their leaders pepper the lists of the most popular Christian bloggers (see The Gospel Coalition and Resurgence), and theyíve created vibrant training grounds for raising new recruits (see Reformed Theological Seminary, Westminster Theological Seminary, and The Southern Baptist Theological Seminary).

This brand of Calvinists are a force with which to reckon. But as with any movement, America's Calvinist revival is a mixed bag from where I sit, there are several troubling trends that must be addressed if this faithful faction hopes to move from a niche Christian cadre to a sustainable and more mainstream movement.

Notice that Merritt called them the *young, restless, and reformed* or***neo-Calvinists*.**

The *young, restless, and reformed* refers to the best-selling book written by Collin Hansen, Editorial Director for The Gospel Coalition and is a good identifying tag for this group.

But what are we to make of this identification of them as *neo-Calvinists?*

Well, that is a misnomer. What Merritt and others are addressing is not Neo-Calvinism, but *Neo-Puritanism.*

I Know Neo-Calvinism, and that's not Neo-Calvinism

I think these New Calvinists should not be called "Neo-Calvinists," but rather "Neo-Puritans."

Back in 2009, I wrote a series of posts at my blog *Vanguard Church* on the nuanced differences between Neo-Puritanism and Neo-Calvinism.... ***(see chart on next page)…***

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	NEO-PURITANISM	NEO-CALVINISM
Progenitor	Jonathan Edwards	Abraham Kuyper
Gospel Focus	Personal sin and salvation; personal piety; the glory of God	Cosmic redemption; the Lordship of Christ over all things
Also Very Important to the Gospel	Cosmic redemption; the Lordship of Christ over all things	Personal sin and salvation; personal piety; the glory of God
The Key Storyline	Sin and Salvation	Creation, Fall, Redemption, Consummation
Primary Theological Emphases	Total Depravity Unconditional Election Limited Atonement Irresistible Grace Perseverance of the Saints	Creation Order/ Cultural Mandate Christian Worldview Common Grace Antithesis Sphere Sovereignty
God's Sovereignty	The sovereignty of God over salvation	The sovereignty of God over all creation
Mission	The local church as the center of mission; pastors act as the main leaders	Affirmation of all vocations as callings from God; Christians embrace their Christian mission in all their life contexts
Sample Educational Institution	Southern Baptist Theological Seminary	Calvin College and Seminary
Sample Leaders	John Piper Mark Driscoll David Platt	Tim Keller Ray Pennings Gideon Strauss Anthony Bradley James W. Skillen
Sample Theological Leaders	D. A. Carson Albert Mohler Wayne Grudem	Albert Wolters Richard Mouw James K. A. Smith Cornelius Plantinga, Jr. Michael Wittmer Vincent Bacote
Sample College Ministries	Cru Navigators	Coalition for Christian Outreach (CCO) Reformed University Fellowship (RUF) InterVarsity Christian Fellowship
Young Adult Conference	Passion	Jubilee

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What's the Difference? — Neo-Calvinist vs. Neocalvinist (2012)

https://www.thegospelcoalition.org/article/whats-the-difference-neo-calvinist-vs-neocalvinist/

Excerpt:

What is a neo-Calvinist?

In 2009, *Time* magazine included "The New Calvinist" in their list of "10 Ideas Changing the World Right Now." The author of the feature, David Van Biema, used the phrase "Neo-Calvinist ministers and authors" to refer to such figures as John Piper, Mark Driscoll, Al Mohler, and Justin Taylor. Although the "new Calvinist" movement wasn't exactly new (TGC's Collin Hansen had written the book on the movement—-*Young, Restless, Reformed: A Journalist's Journey with the New Calvinists*—-the year before), the term neo-Calvinist was pushed into the popular lexicon.

Some folks who refer to themselves as neocalvinists (the other kind, which we'll get to next) believe the New Calvinists movement is better represented by the term "Neo-Puritanism." (Puritan in the positive Jonathan Edwards sense, not in denigratory H.L. Menken meaning.) As Ray Pennings wrote in the Canadian neocalvinist journal *Comment*:

> . . . while both movements affirm similar truths and appeal to the same sources regarding the application of the entire range of biblical data in the contemporary context, neopuritanism is slanted more towards individual piety and churchly revival, and neocalvinism is slanted more towards corporate activism and cultural renewal.

What is a Neocalvinist?

Although the Greek prefix *neo*, means "new, young, recent", the original use of the label "neocalvinist" dates back to the nineteenth century (which, for Calvinism, is still relatively new). The term refers to a Dutch Calvinist movement associated with the theologian and former Dutch prime minister Abraham Kuyper. The defining credo of neocalvinism is often summarized by Kuyper's claim that, "There is not a square inch in the whole domain of human existence over which Christ, who is sovereign over all, does not cry: 'Mine!'"

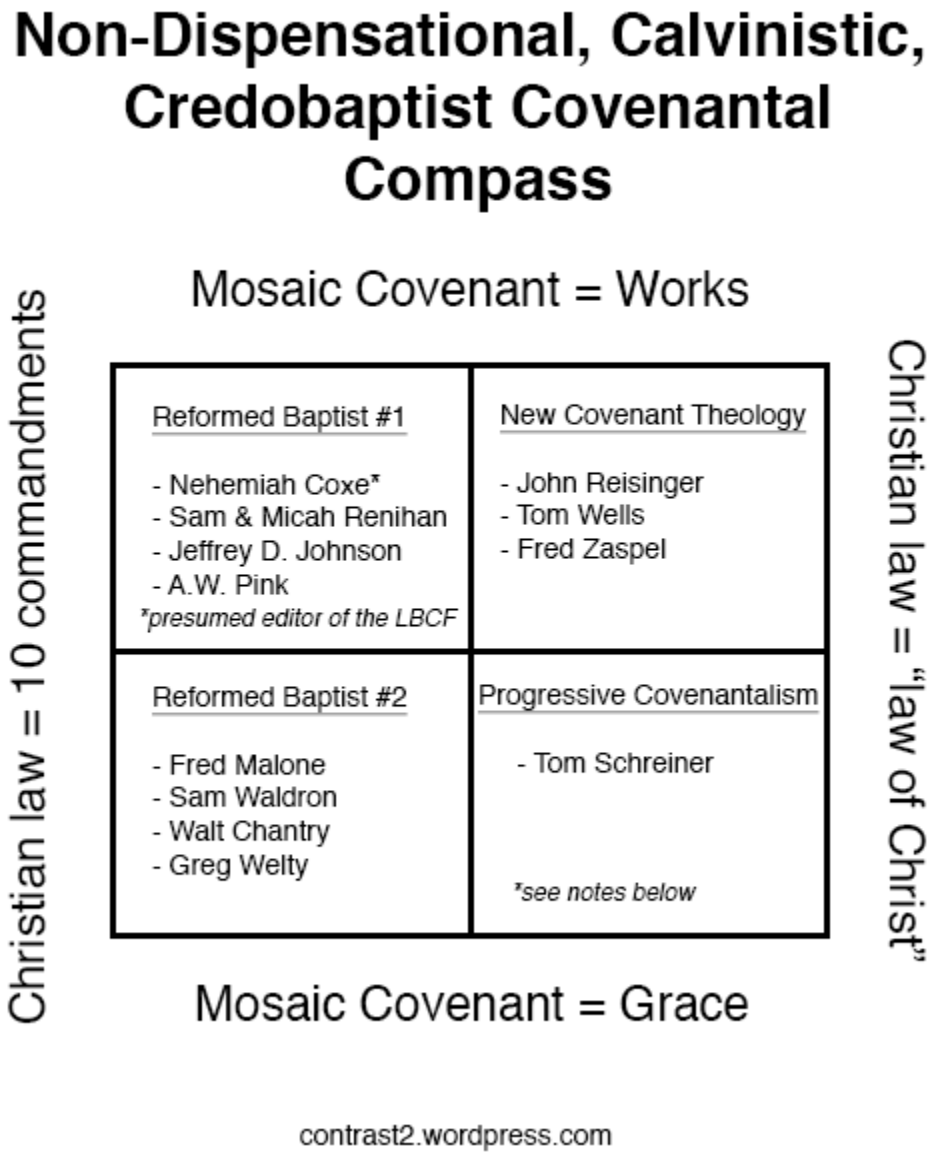
Although neo-Calvinists (aka New Calvinists) and neocalvinists (aka Kuyperians) tend to share a broad range of theological positions, the differences often arise in their emphases and language. While New Calvinists tend to focus on renewal of the local church and use terms associated with traditional Calvinism, the Kuyperians generally aim at cultural renewal and use jargon whose connotations are specific to the movement (e.g., sphere sovereignty).

[Note: Both terms are often spelled the same way, which adds to the terminological confusion.]

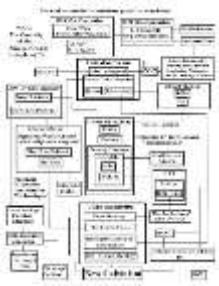
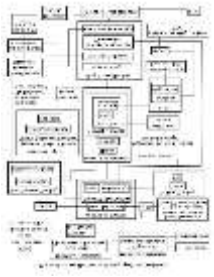
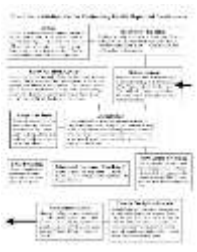


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Non-Dispensational, Calvinistic, Credobaptist Covenantalism Compass
https://contrast2.wordpress.com/2012/08/07/non-dispensational-calvinistic-credobaptist-covenantalism-compass/



New Calvinist Flow Charts
https://paulspassingthoughts.com/2012/02/20/new-calvinist-flow-charts/

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Cage Stage Calvinism

http://speedydeletion.wikia.com/wiki/Cage_Stage_Calvinism

Excerpt:

Cage Stage Calvinism is a [humorous] colloquial term used by Calvinist Christians to describe proselytes who have recently converted from a generically Arminian theology to Calvinism. It suggests that the new Calvinist would be best placed in a cage rather than cause undue offense to other Evangelicals due to their zealous promotion of the distinctives of Reformed Protestant theology, what Calvinists often refer to as the "doctrines of grace" or the doctrine of the "sovereignty" of God.

The term has been used by well-known authors such as Doug Wilson, R.C. Sproul, Jr. and C.J. Mahaney.

See also: Theopedia

Cage-Stage Calvinism: What Is It and What Causes It?

http://christchurchreformed.com/cage-stage-calvinism-what-is-it-and-what-causes-it/

http://christchurchreformed.com/cage-stage-calvinism/

Cage-Stage Calvinism Cartoon Strip

http://adam4d.com/cage-stage/

Cage-Stage Calvinism

http://www.ligonier.org/blog/cage-stage-calvinism/

My friend Michael Horton often comments on the phenomenon of “cage-stage Calvinism,” that strange malady that seems to afflict so many people who have just seen the truth of the Reformed doctrines of grace. We’ve all known one of these “cage-stage Calvinists.” Many of us were even one of them when we were first convinced of God’s sovereignty in salvation.

Cage-stage Calvinists are identifiable by their insistence on turning every discussion into an argument for limited atonement or for making it their personal mission to ensure everyone they know hears—often quite loudly—the truths of divine election. Now, having a zeal for the truth is always commendable. But a zeal for the truth that manifests itself in obnoxiousness won’t convince anyone of the biblical truth of Reformed theology. As many of us can attest from personal experience, it will actually push them away.

Roger Nicole, the late Swiss Reformed theologian and colleague of mine for several decades, once remarked that all human beings are by nature semi-Pelagian, believing that they are not born as slaves to sin. In this country, particularly, we have been indoctrinated into a humanistic understanding of anthropology, especially with respect to our understanding of human freedom. This is the land of the free, after all. We don’t want to believe that we are burdened by negative inclinations and outright enmity toward God, as the Bible teaches us (Rom. 3:9–20). We think that true freedom means having the ability to come to faith without the vanquishing power of saving grace. When we realize that this is not true, that Scripture paints a bleak picture of the human condition apart from grace that it says it is impossible for us to choose rightly, we want to make sure that everybody else knows it as well. Sometimes we are even angry that no one told us about the true extent of our depravity and the majesty of God’s sovereign grace before.

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This gives birth to cage-stage Calvinists, those newly minted Reformed believers who are so aggressive and impatient that they should be locked in a cage for a little while so that they can cool down and mature a little in the faith. At times, someone who becomes convinced of the biblical doctrines of grace finds himself in conflict with friends and family because of his discovery of Reformed theology. More than once I've been asked how one should handle hostility from loved ones regarding Reformed theology. If Reformed convictions are causing problems, should one just drop the subject altogether? Are we responsible for convincing others of the truth of the doctrines of grace?

The answer is…

How To Tell If You Are A Cage Stage Calvinist
https://thereforegodexists.com/tell-cage-stage-calvinist/

You Might still be in the Caged Calvinist Stage If…
https://fulltulip1689.wordpress.com/2013/04/21/the-cage-stage/

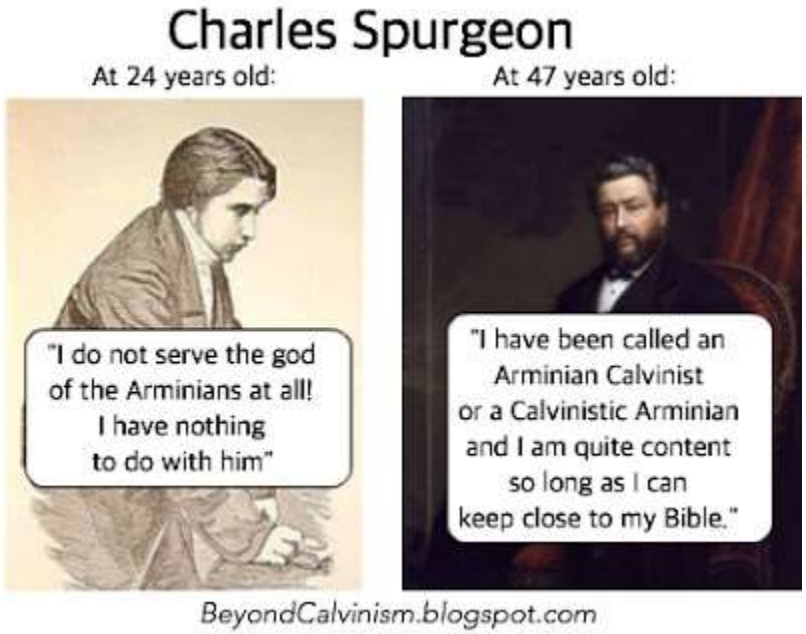
New Calvinist who got into an argument with his wife last night...
https://www.reddit.com/r/Reformed/comments/5occ41/new_calvinist_who_got_into_an_argument_with_his/

Enabling the Cage-Stage Calvinist
http://evangelicalarminians.org/enabling-the-cage-stage-calvinist/

See also: Predestination Revisited (discusses problems with Calvinism and that Predistination is NOT a Doctrine and it can't be supported directly from the Bible)

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From Cage-stage to "Arminian Calvinist or a Calvinistic Arminian": Charles Spurgeon's theological journey
http://evangelicalarminians.org/from-cage-stage-to-arminian-calvinist-or-a-calvinistic-arminian-charles-spurgeons-theological-journey-election/



Calvinism – Southern Baptist Perspectives
http://www.sbclife.net/Articles/2010/10/SLA13

Cage-Stage Calvinism
http://www.ligonier.org/blog/cage-stage-calvinism/

Anti-Calvinist No More: I Repented
http://jaredmoore.exaltchrist.com/discernment-christian/anti-calvinist-no-more-i-repented/

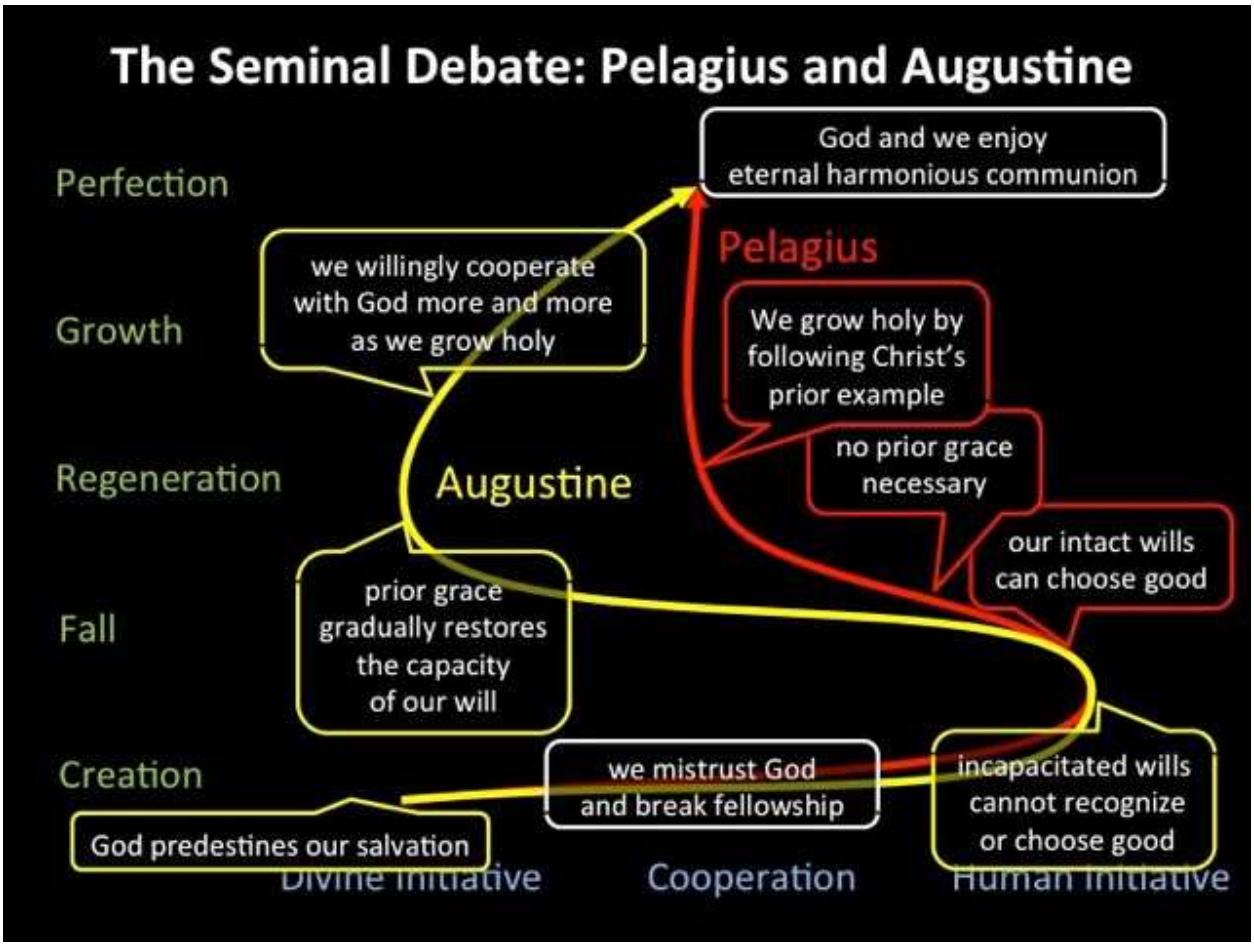
See also: Predestination Revisited (discusses problems with Calvinism and that Predistination is NOT a Doctrine and it can't be supported directly from the Bible)

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Predestination, Election and Related Terms

***See also*: Ephesians: Predestination**

Predestination: History, Legacies, and Prospects
https://www.telfordwork.net/classes/doctrine/election.html



(See details on following page)

Pelagianism in the Formation and Reformation of the Church (Reformed) (CR Biggs)
http://www.reformationtheology.com/2007/07/pelagianism_in_the_formation_and_reformation_of_the_church-_c_r_biggs.php

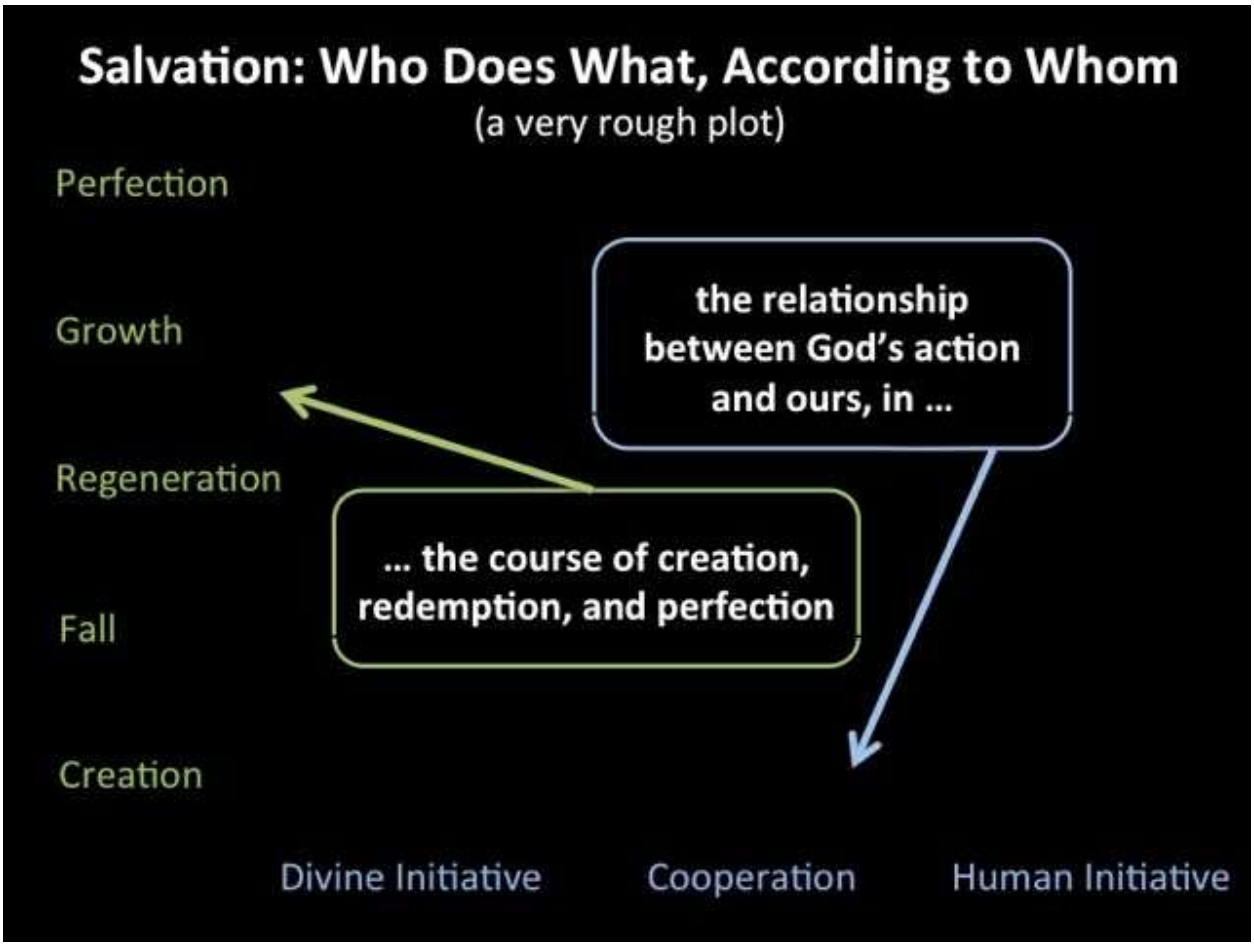
(alternate souce: https://truthplace.wordpress.com/)

Did AUGUSTINE corrupt the church with gnostic doctrine? (Yes)
https://bjorkbloggen.com/2013/01/25/did-augustine-corrupt-the-church-with-gnostic-doctrine-yes/

Augustine's View of Predestination: St. Augustine, Part 9
http://www.reasons.org/blogs/reflections/top-ten-things-augustine-contributed-to-philosophy-part-ii-2

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Predestination: History, Legacies, and Prospects



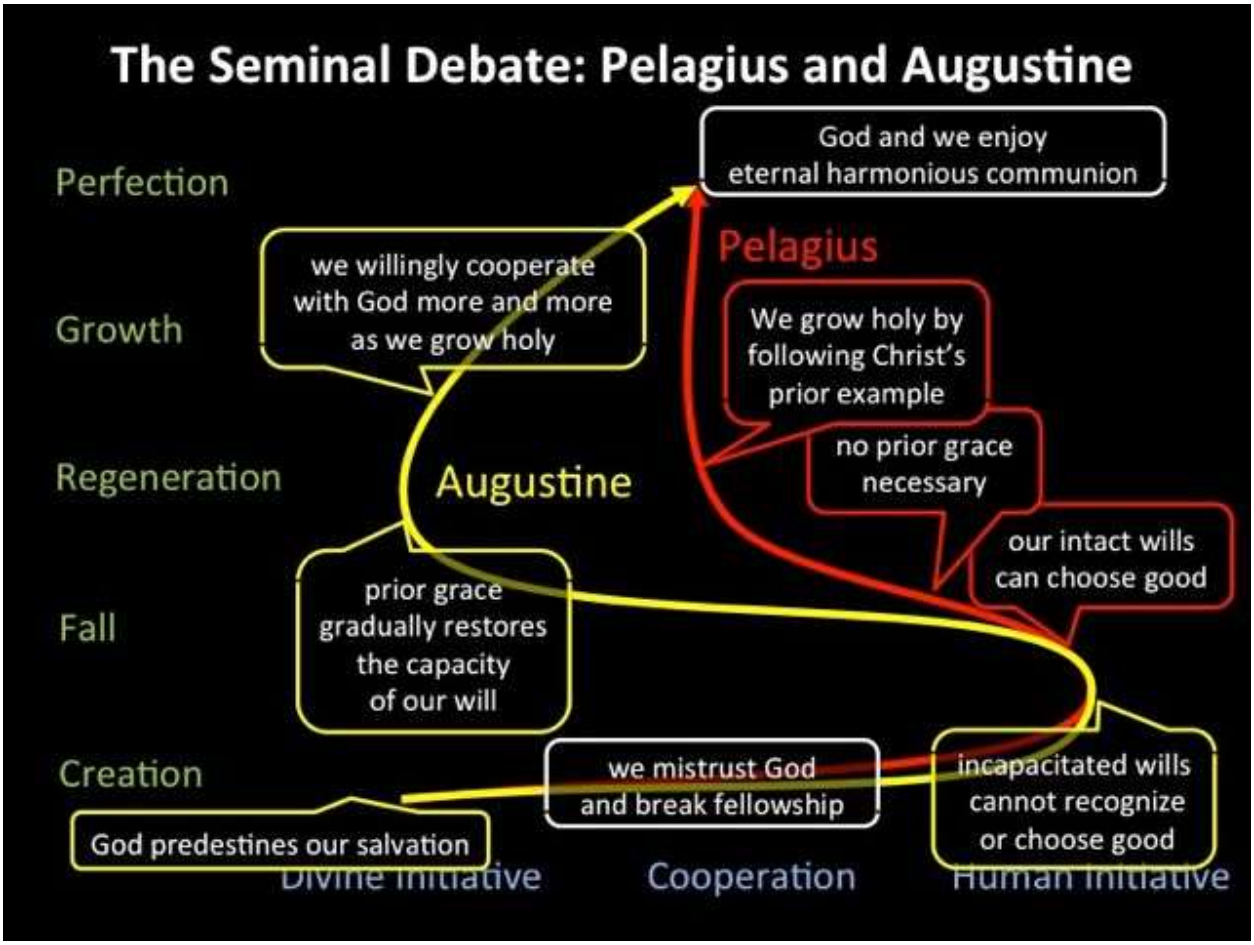
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See also: Predestination Revisited (discusses problems with Calvinism and that Predistination is NOT a Doctrine and it can't be supported directly from the Bible)

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Augustine, against Pelagius and Julian, treats election as double-predestination.

(*Enchiridion*: Human salvation restores heaven's perfect number of worshippers.)

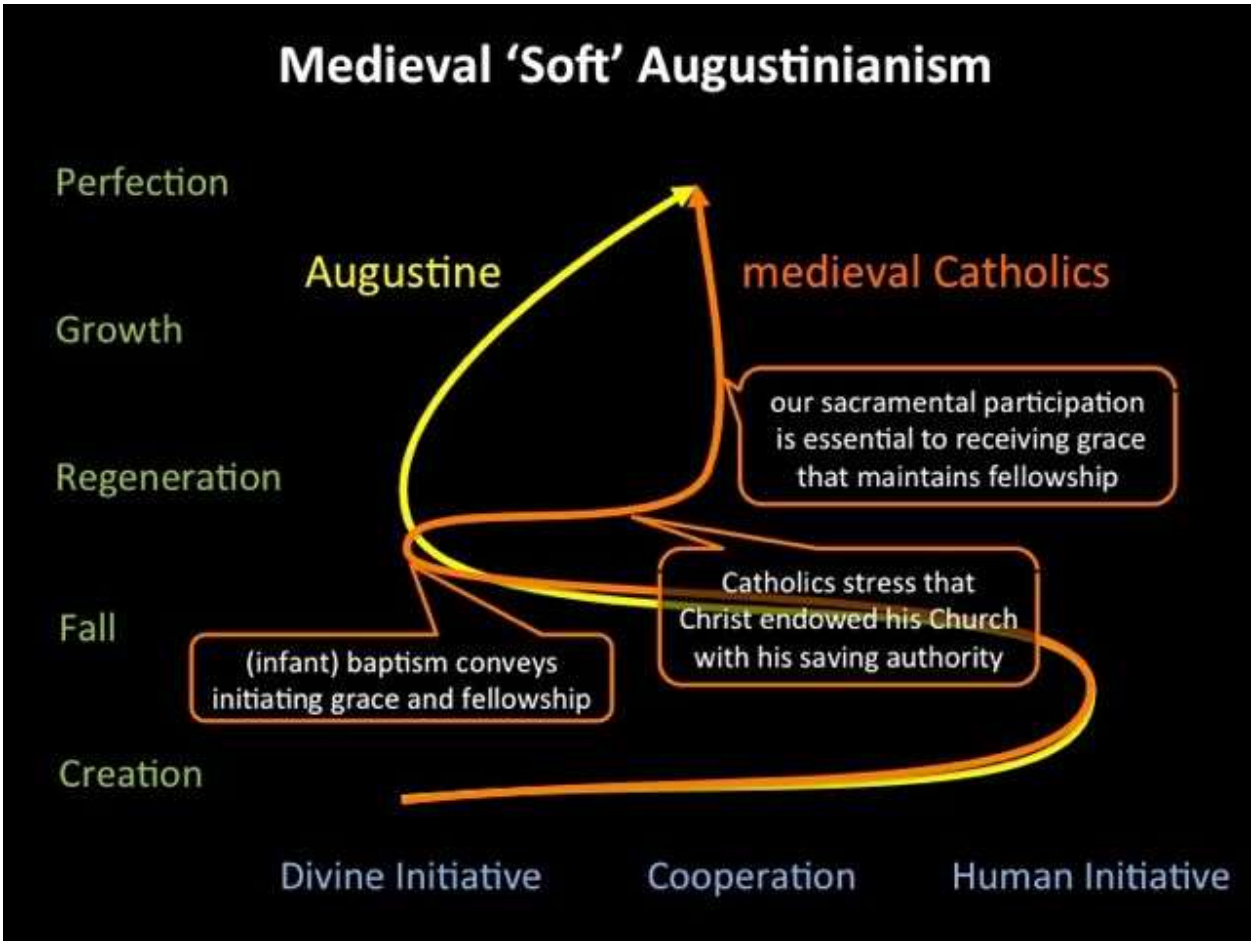


Councils of Ephesis 431 and Orange 529 repudiate Pelagius.

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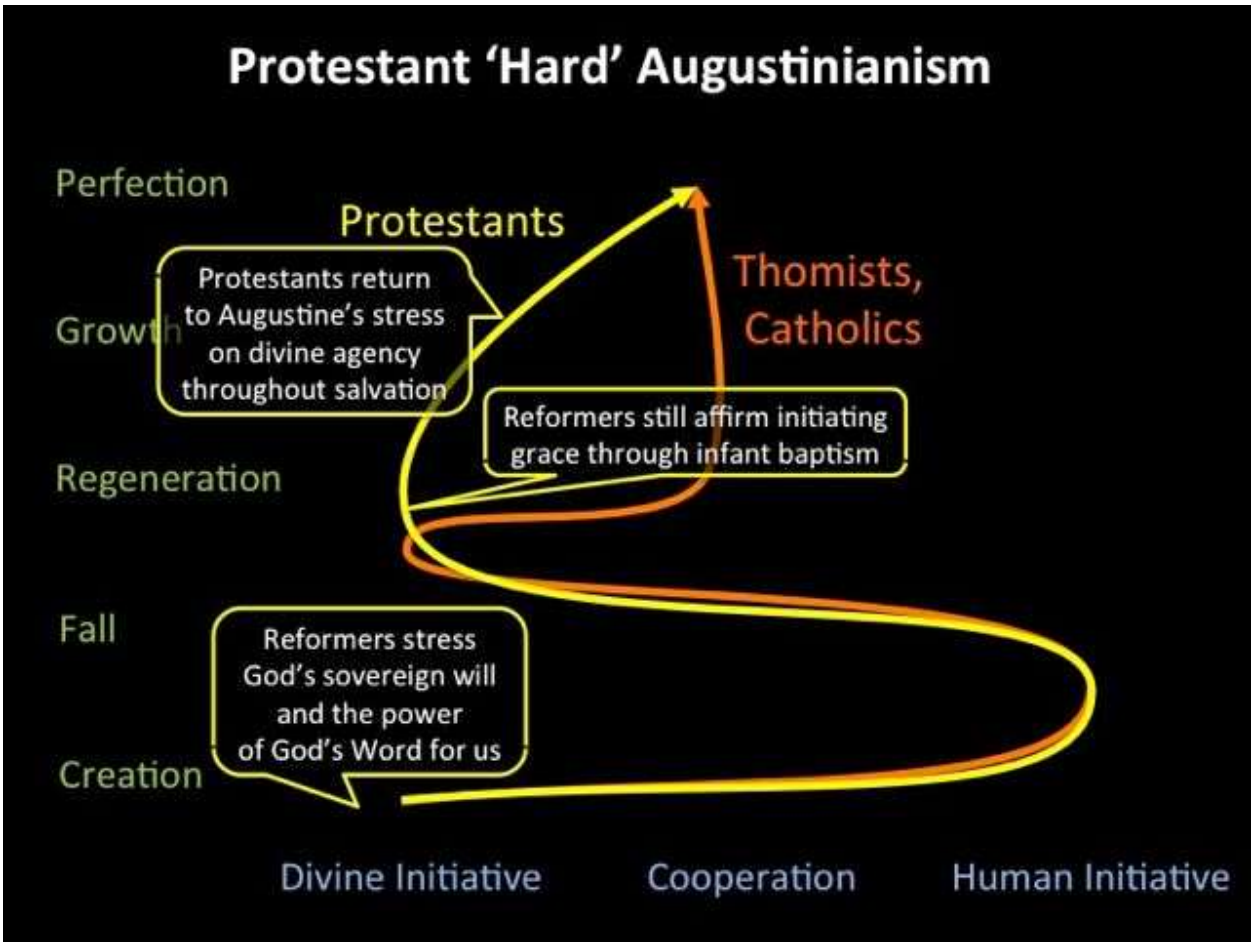
Thomas Aquinas reworks predestination, as mediated through sacramental infusions of grace.



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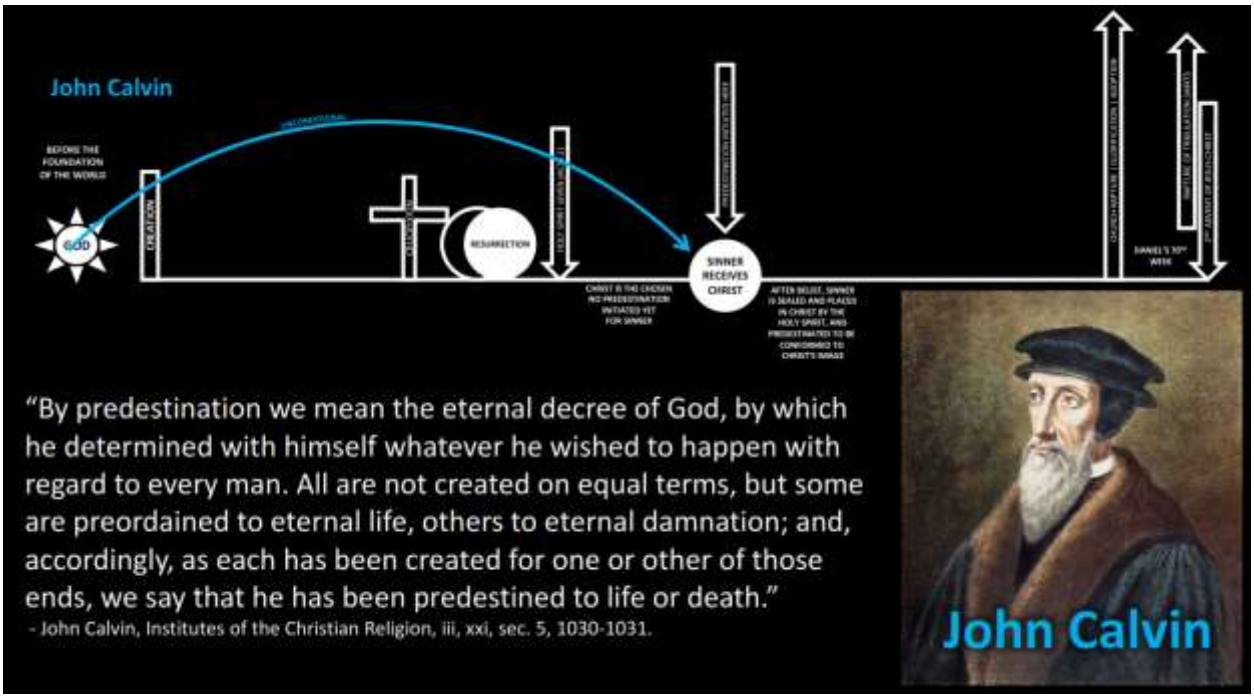
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Luther and Calvin affirm and even sharpen Augustinianism.



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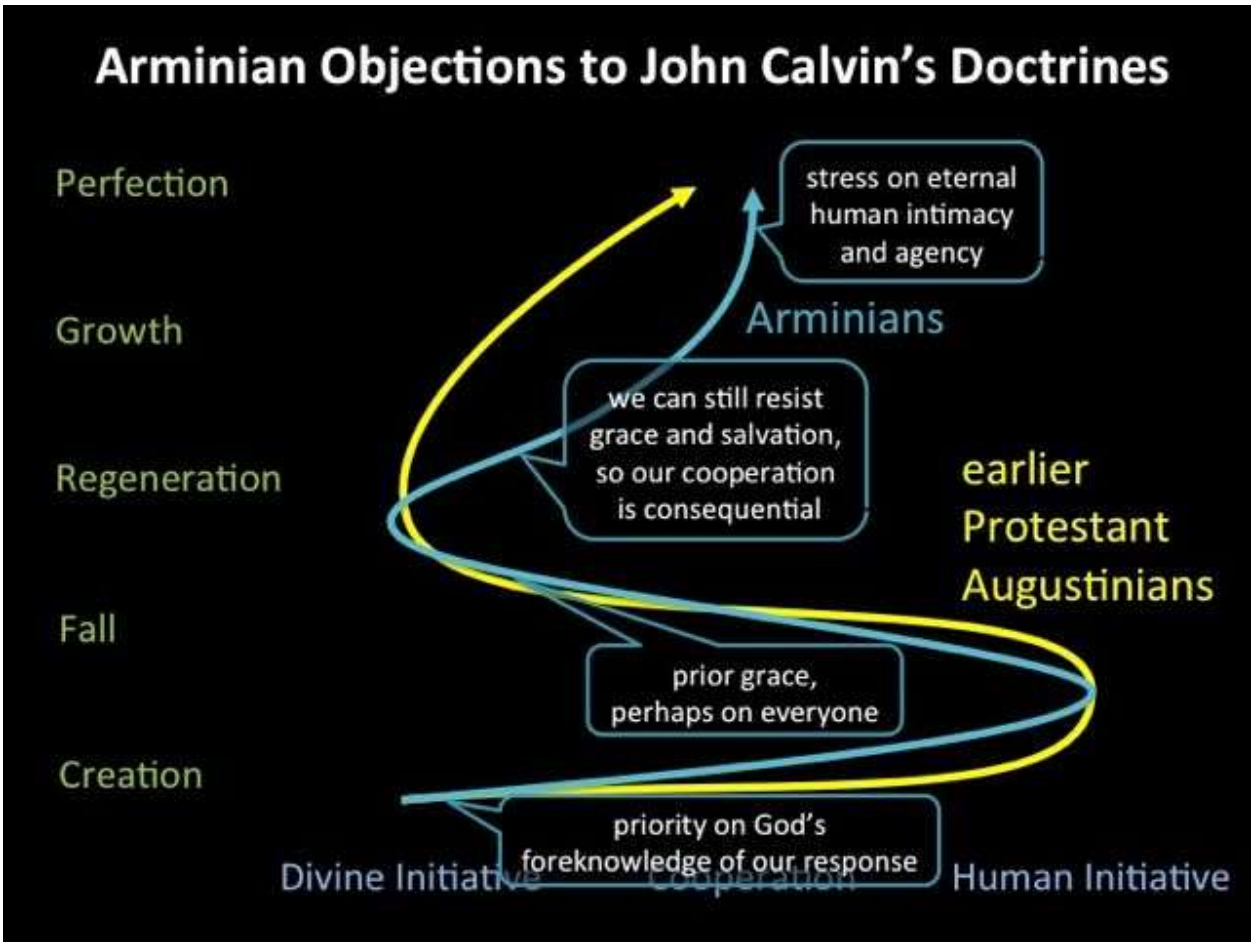
Slide from Predestination: It's Nothing Like You Were Told

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See also: Predestination Revisited (discusses problems with Calvinism and that Predistination is NOT a Doctrine and it can't be supported directly from the Bible)

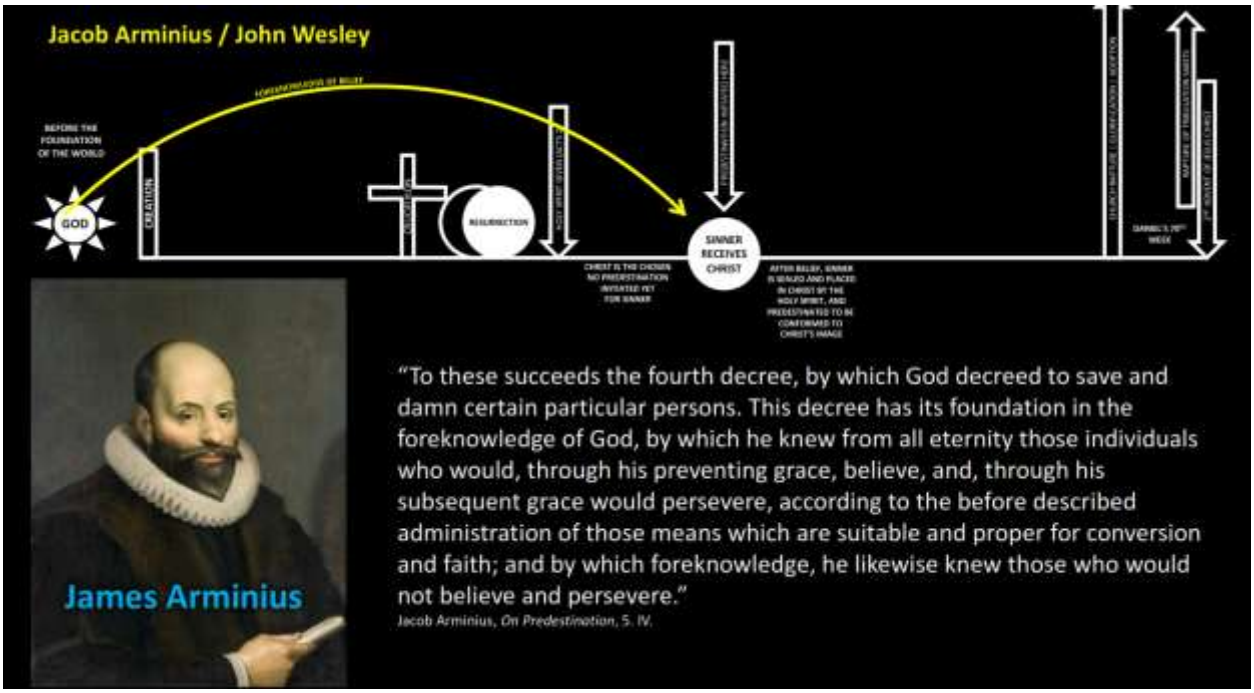
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Arminianism rejects or questions five Calvinist doctrines in the "Semi-Augustinian" Remonstrance, 1610.

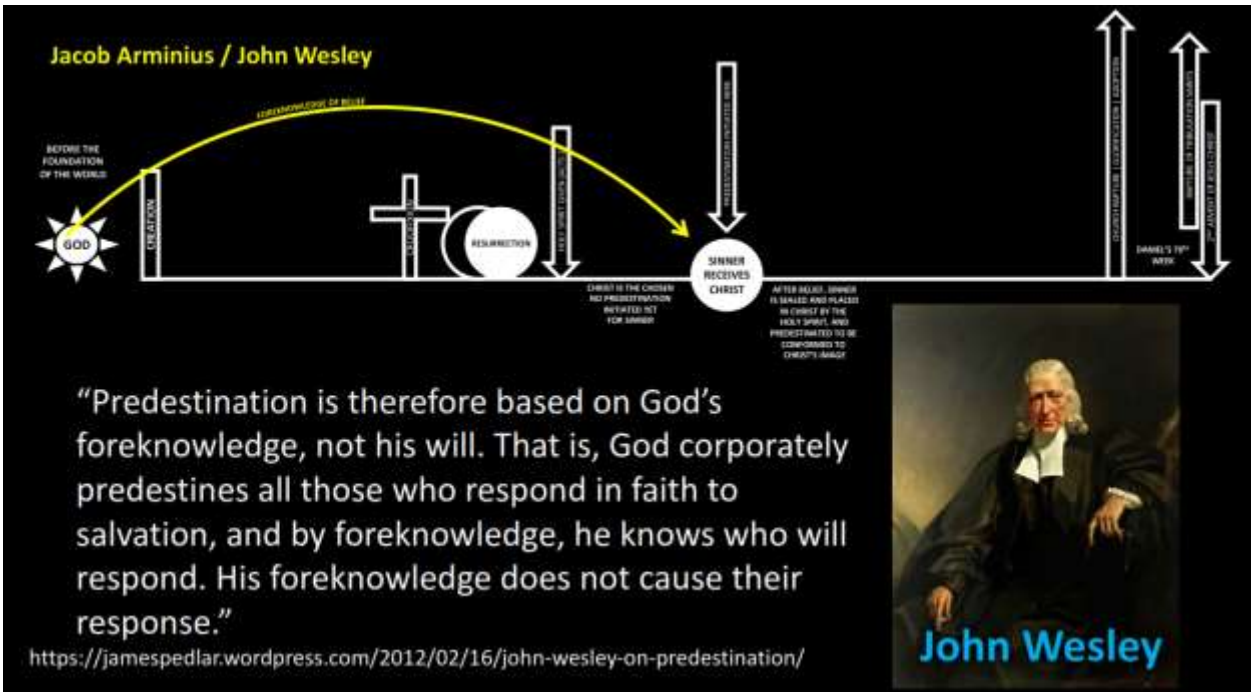


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Slides from [Predestination: It's Nothing Like You Were Told]



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The Synod of Dort, 1619, reaffirms the five Calvinist claims ("the TULIP").



English-speaking Protestants inherit Thomist, Lutheran, Calvinist, and Arminian traditions.

Calvinist Sleight of Hand: A Brief Arminian Interaction With Wayne Grudem's Arguments Against the Compatibility of Foreknowledge And Conditional Election
https://arminianperspectives.wordpress.com/2017/06/07/calvinist-sleight-of-hand-a-brief-arminian-interaction-with-wayne-grudems-arguments-against-the-compatibility-of-foreknowledge-and-conditional-election/

See also: Predestination Revisited

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I. A Brief History of the Doctrine in the West (election/predestination)

https://www.telfordwork.net/classes/doctrine/election.html

Excerpt:

How are God's agency and human agency interrelated?
Augustine, against Pelagius and Julian, treats election as double-predestination.

(*Enchiridion*: Human salvation restores heaven's perfect number of worshippers.)

Councils of Ephesis 431 and Orange 529 repudiate Pelagius.
Thomas Aquinas reworks predestination, as mediated through sacramental infusions of grace.
Luther and Calvin affirm and even sharpen Augustinianism.
Arminianism rejects or questions five Calvinist doctrines in the "Semi-Augustinian" Remonstrance, 1610.
The Synod of Dort, 1619, reaffirms the five Calvinist claims ("the TULIP").
English-speaking Protestants inherit Thomist, Lutheran, Calvinist, and Arminian traditions.

II. Children of Pelagius: Predestination's Legacies

Fatigue: Lasting dissatisfaction with the common positions and the whole debate.
Common ground: All orthodox positions affirm the *original priority*, *mixed outcomes*, and *ultimate cooperativeness* of grace.
Neglect: The terms of the debate, set in the fourth century, sideline Israel, God's chosen people, and Israel's Messiah.
Restlessness: Revisions of the doctrine proliferate, such as:

Universalism: Election is unconditional and atonement is unlimited.
Barth: Jesus is the elect one (with universalist consequences?).
Liberation theology: God necessarily favors the poor, or some other oppressed group(s) with whom Jesus shows solidarity.
Newbigin: Election pertains to mission, not necessarily salvation. (Leslie Newbigin Reading Room)

III. Election in Scripture: Not Exactly Arminian, Not Exactly Calvinist
Observations on scripture in view of the topic's legacy:

Election is ordered toward the blessing of others (Gen 12, Isa 42:1-6, Luke 9:28-36, John 15:16, Eph 1:3-14, Rom 9:21-23).
Election favors the weak, to glorify God and express God's heart (Gen 21, Deut 7:6-8, 1 Sam 16, Isa 53, Matt 20:15-16, Rom 9:17, 9:25-26).
Israel's fellowship remains central as both instrument and beneficiary (Isa 65:17-19, Rev 7, John 4:22, Rom 1:16, 9:1-5, 11:1-29).
Election centers conflict on salvation and greater glory rather than reprobation or symmetry (Isa 53, Ex 9:16 and Mal 1:2-5 in Rom 9:10-18, 11:30-32, John 17:12 and 17:20-23, Eph 3:4-6, 4:12-16).

IV. Annunciation as Election

Mary personifies Israel (Luke 1:26-33, 2:34-35).
Mary personifies the Church (Luke 1:48, Acts 1:14).
Mary's role is Christocentric (Christ-centered) rather than abstractly theocentric, narrowly Christomonist, or anthropocentric.

The Annunciation and Magnificat (Luke 1:46-55) model election.

Roman Catholic immaculate conception as predestination?

A Marian 'TULIP':

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Total human *need* (i.e., capacity) for receiving God's free saving gifts.
Purposeful divine favor, notably (i.e., *gloriously*) on the humble and excluded.
Sufficiency of God's saving acts in Christ, entrusted to Christ's empowered designates.
Unrivalled *power* of God's varied mercies to accomplish God's purpose.
Eternal *faithfulness* in fulfilling God's covenant promises.

***See*: Annunciation as Election**

See also: Predestination Revisited

Calvinism

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Predestination

http://www.christians.eu/predestination/

Excerpt:

1 Various Interpretations

The word "**predestination**" occurs several times in the Bible, but there are **two main lines of thought** about the understanding of this term.

- The first is predestination **on the basis of foreknowledge.** Predestination is the eternal decision of God, arising from love, by which he sets out a historical plan of salvation giving every person the possibility to receive eternal salvation. God predestined Jesus to be the only and absolute mediator between Himself and mankind.
- The second is the belief that **God is sovereign and decides everything that will happen regardless of the will of man** and that what God determines no man can change. Within this line of thought there are two directions of understanding: "**single predestination**", which some Lutherans believe in and "**double predestination**", which the Calvinists believe in. Single predestination means that God elects in advance who will go to heaven. Double predestination means that God determines in advance who will be in heaven and who will go to hell.

In the rest of this article the word "predestination" will be used for this second line of thought.

Within this second stream of understanding of predestination there are **three important advocates:**

1.1 Augustine (354–430)

Augustine was the first person to develop a **systematic teaching of predestination.** The compulsion he felt to defend the undeserved, arbitrary nature of grace led him to develop the doctrine of predestination. In "Ad Simplicianum" he developed his teaching explaining Romans 5:12 and Romans 9.

> So that the purpose of God does not stand according to election, but election is the result of the purpose of God. *(Ad Simplicianum I,2,6)*[1]

Moreover, he declares that God predestines as many men for heaven as there were angels who deserted the faith. (Faith, Hope and Charity /Enchiridion de fide, spe et caritate/ 9,29)

1.2 Luther (1483–1546)

Martin Luther, himself a monk of the order of Augustine, **adopted and further developed this teaching** more than thousand years later. In his most famous work "On the Bondage of the Will" he writes:

> For if we believe it to be true, that God fore-knows and fore-ordains all things; that he can be neither deceived nor hindered in his prescience[2] and predestination; and that nothing can take place but according to his will, (which reason herself is compelled to confess;) then, even according to the testimony of reason herself, there can be no Free-will—in man,—in angel,—or in any creature![3]

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1.3 Calvin (1509–1564)

John Calvin's teaching gained a lot of influence when it was discussed and developed at the **Synod of Dort** (1618-1619 in the Netherlands) and **became the official teaching of the Reformed Church in the Netherlands.**

> By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation.
>
> *(Institutio Christianae Religionis 3.21.5)*

…

4 Consequences of This Teaching

- People who believe in predestination **deny** that man has a **free will** to accept or reject God's offer of salvation.
- They also believe that **man is totally depraved,** because if a man is able to do good, he can choose the good and seek God.

For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves…. *(Romans 2:14)*

- Furthermore if you are predestined to live an eternal life with God, it is impossible to go away from God, so if someone teaches predestination, he also has to deny the possibility of **apostasy.**

- Moreover someone who is elected **cannot resist the "grace",** because those who are predestined will come to God with certainty.

You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. *(Acts 7:51)*

- Predestination **annuls the importance of deeds.** The Bible speaks very clearly of the fact that "faith without deeds is dead" and that faith alone cannot save a person.

> What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? …Do you want to be shown, you foolish person, that faith apart from works is useless? *(James 2:14,20)*

This teaching, by stripping the deeds of their significance, maintains that it is not possible to see according to the fruits of a person whether he is a Christian or not.

This is a contradiction to Matthew 7:16 which tells us that we will recognize a tree by its fruit.

> You will recognize them by their fruits. Are grapes gathered from thorn bushes, or figs from thistles? *(Matthew 7:16)*

Real faith is followed by deeds of devotion.

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- **"Church" loses its meaning** because it is not clear anymore who belongs to the church and who does not. Within local "church" assemblies today there are many unbelievers, although it is clearly stated in 2 Corinthians 6:14–7:1 that believers and unbelievers can not be yoked together and fight for the same kingdom.

> Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?
> What accord has Christ with Belial? Or what portion does a believer share with an unbeliever?
> What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "*I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people.*
> Therefore *go out from their midst, and be separate from them,* says the Lord, and *touch no unclean thing;* then I will welcome you, and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty." Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God. *(2 Corinthians 6:14–7:1)*

Therefore a distinction has been made between the local "visible" church assemblies (where there are also unbelievers) and the "invisible church" made up of true believers independent of place and time. But this artificial distinction does not have any biblical basis.

- Predestination also means that even if someone wants to repent today, he cannot, because he has to wait till God "converts" him. This means that he cannot start to live a holy life pleasing to God, although in Hebrews 3:7–8 and Psalm 95:7–8 it is written: "Today if you hear his voice, do not harden your hearts as when they provoked me." This is a disastrous deception, which brings about **passivity** in people.
- **False Image of God:** If God predestined men regardless of their will, it would mean that God's wrath is upon those he does not save and that he would punish people whom he does not want to save in reality. It is not righteous to punish someone for something he is not responsible for; it is not his fault.
- Predestination states that everything happens according to the eternal plan of God. This would mean that God not only wants good, but also evil. **This makes God the author of sin.**
- There may be different teachings about predestination: single and double predestination. In the end there is no decisice difference. Both teachings exclude the free will of man. If God "only" chooses those who will go to heaven, then the others will automatically go to hell. **In this way God's own nature is the reason for the condemnation of people.**
- Whoever teaches predestination should be conscious of the fact that he understands and defines the nature of man in a wrong way. **He deprecates the value of human being as a person.** For being a person means being able and obliged to act out of liberty and reason, following certain motives and goals. It means being able to gain access to the sense of life and experiencing the effects that one's chosen way of life brings.

See also: Predestination Revisited

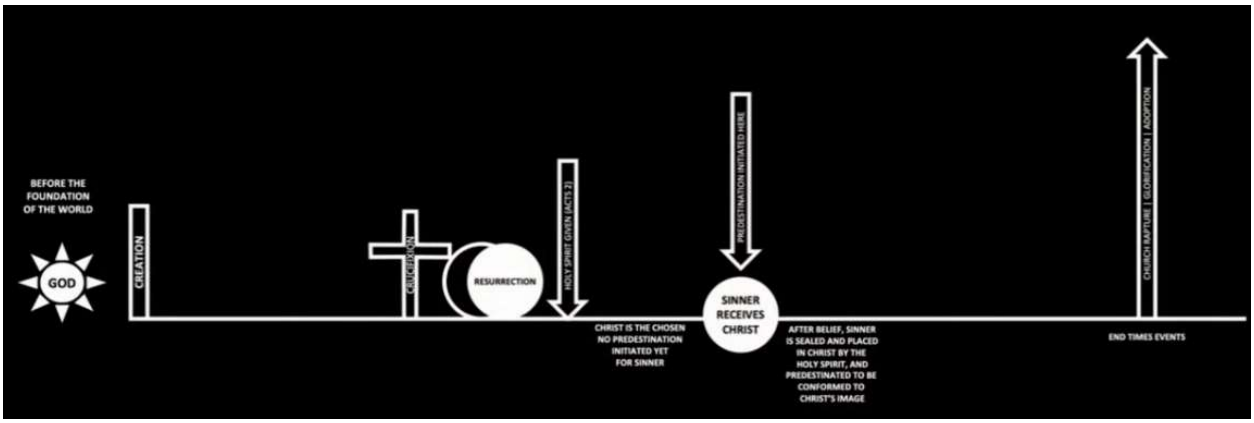
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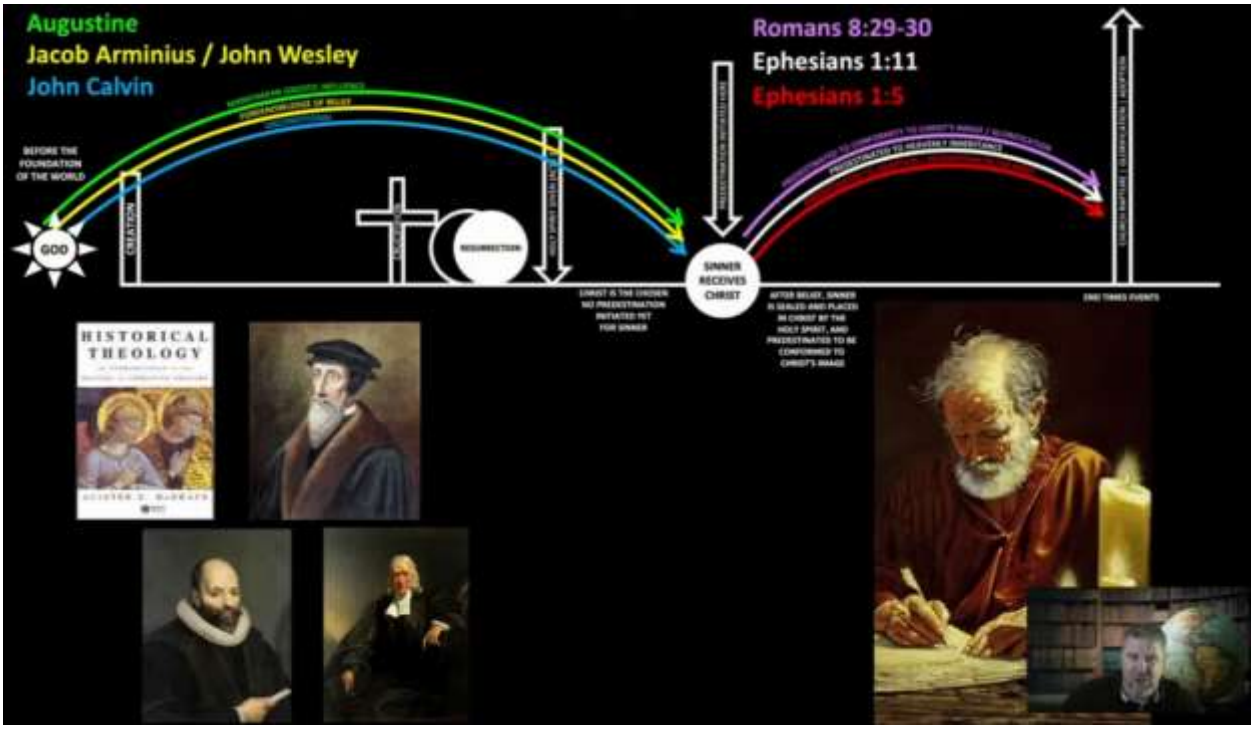
PREDESTINATION Revisited | Q&A (2023) **[Recommended]**
https://www.youtube.com/watch?v=JcMg9I8TnGc

Kevin Thompson dedicates a full session to the concept of predestination and takes live questions from the live chat. (Updaing the 2017 video which is covered in the following section.)

(Web site: https://www.beyondthefundamentals.com/)

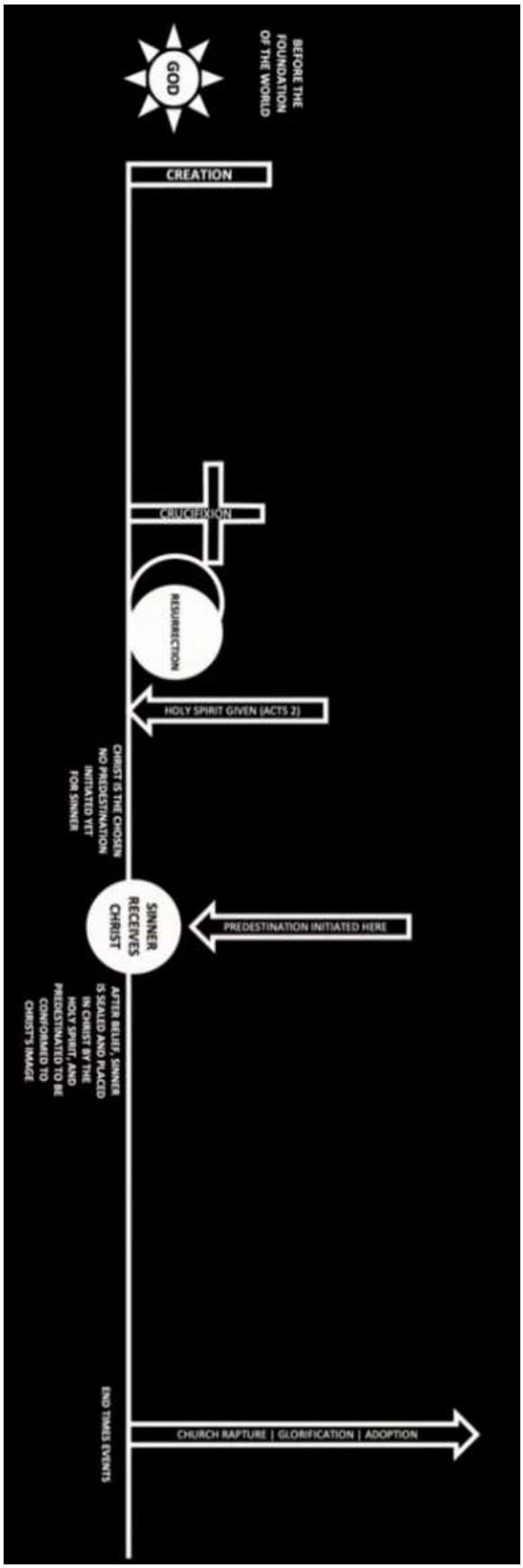
Here are some of the Main slides from this video:



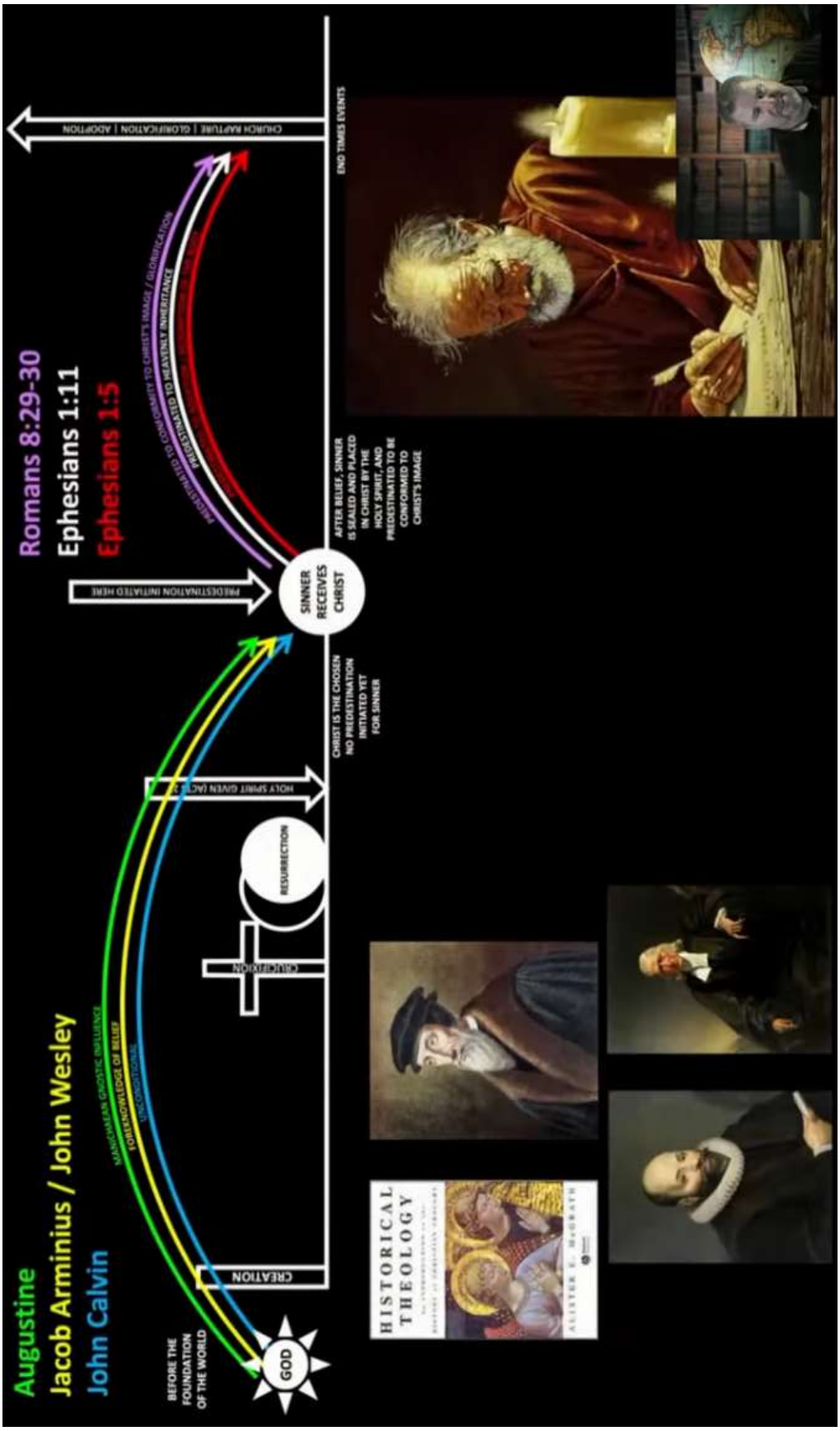


See next 2 pages for larger views of above 2 images…

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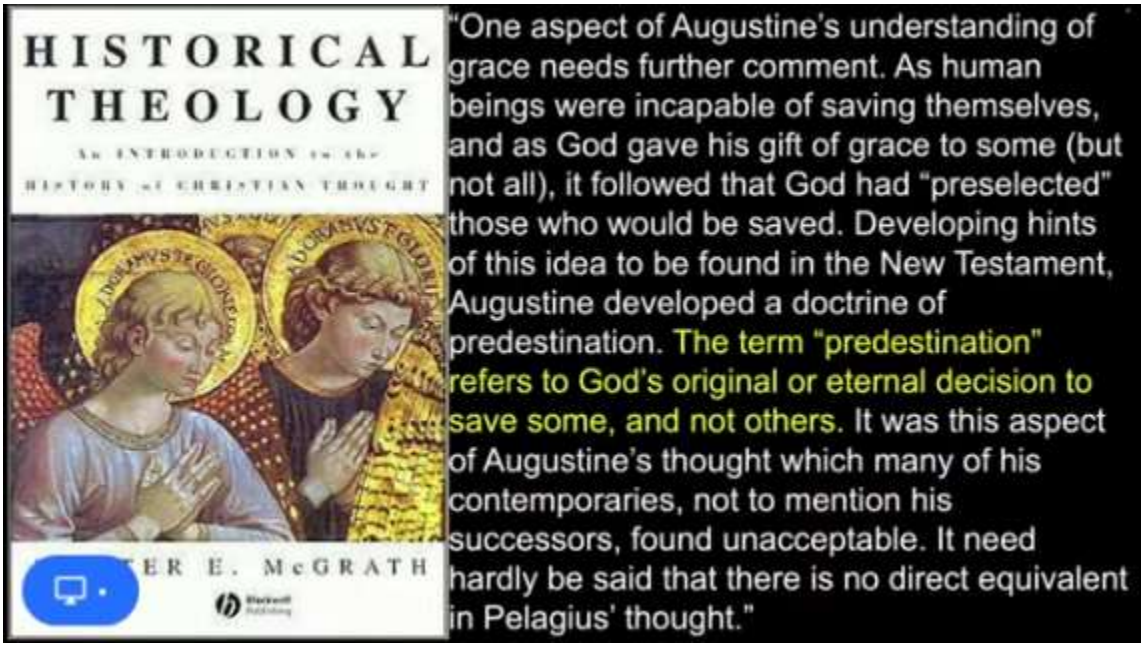


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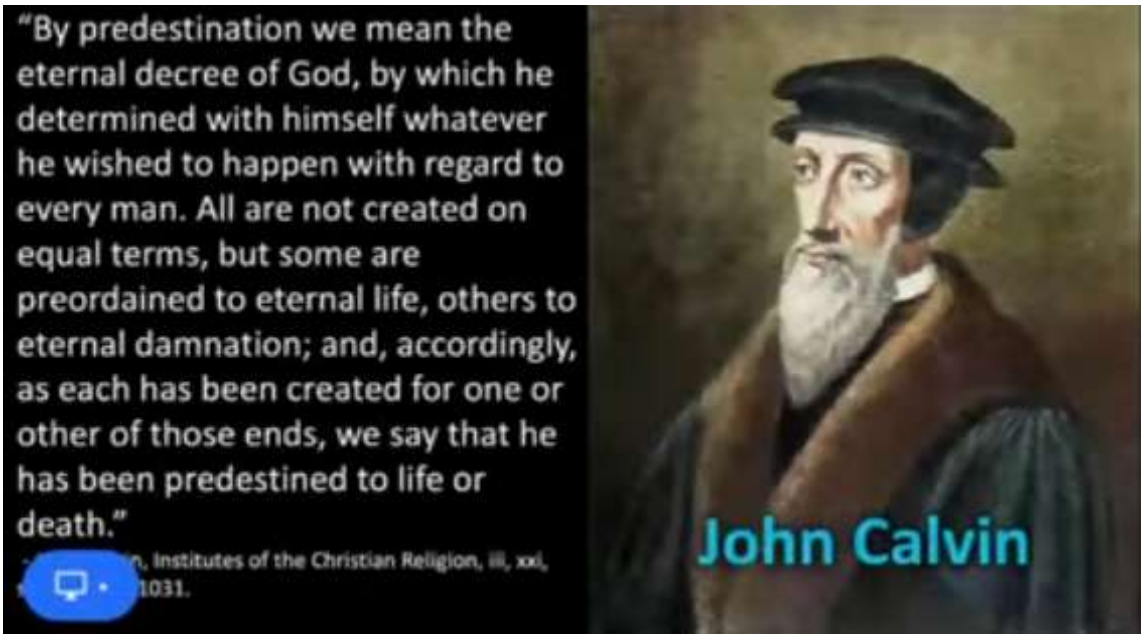


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Augustine

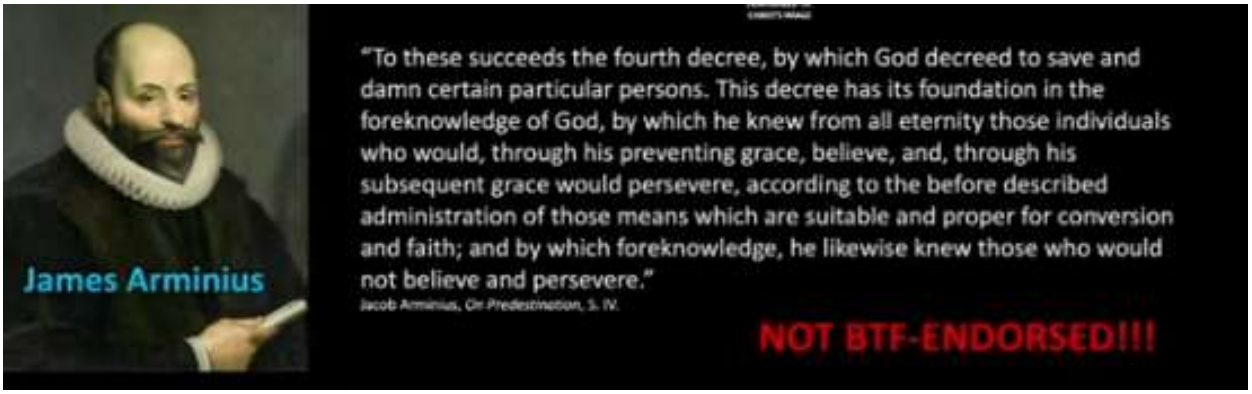


John Calvin

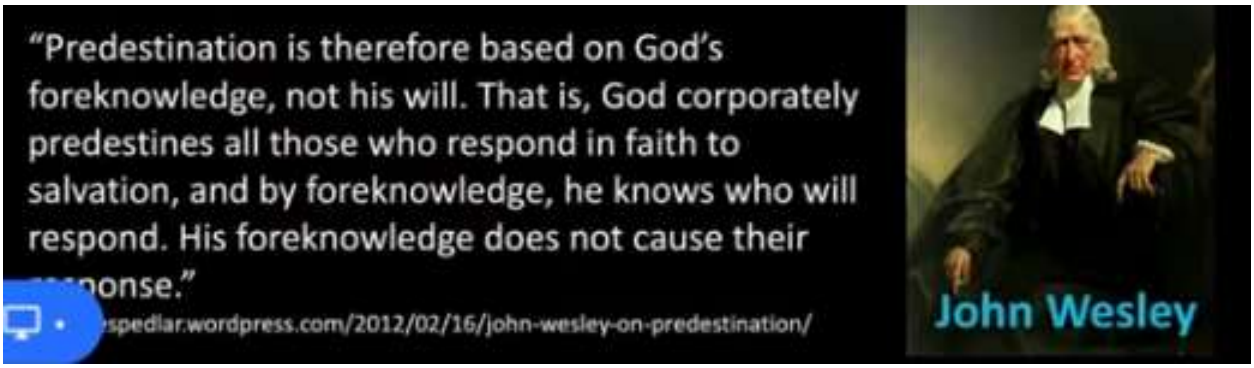


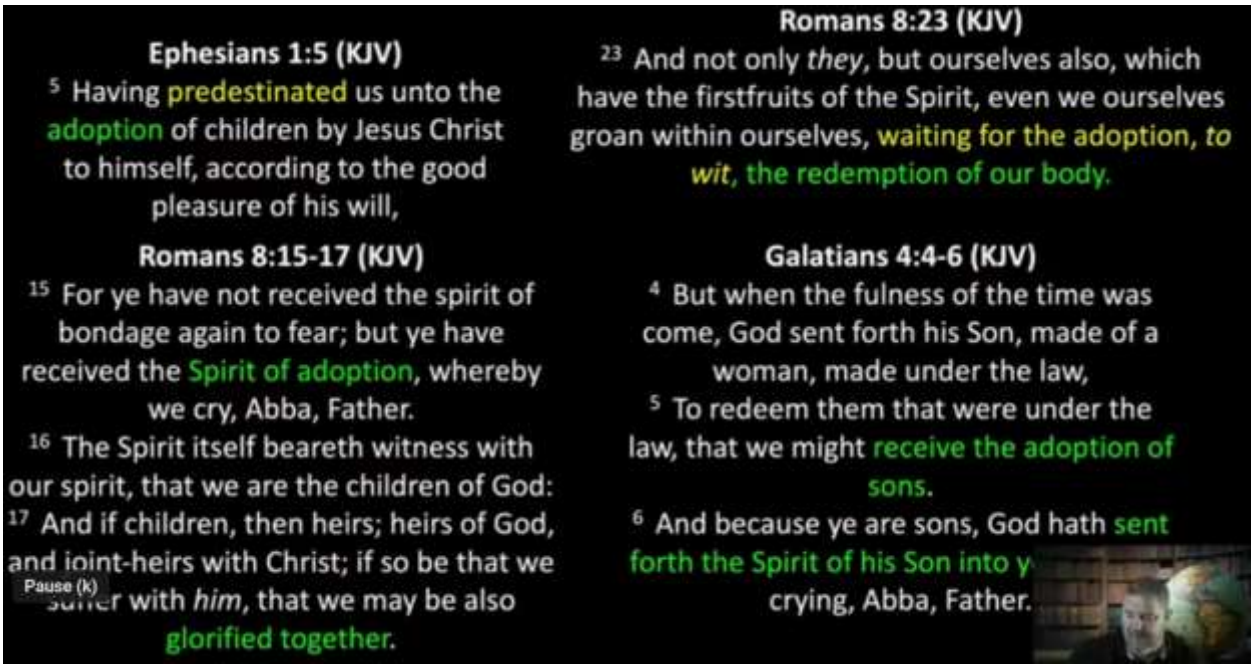
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James Arminius



John Wesley





Adoption = the redemption of our body Gal. 4:6 …into your hearts, crying, Abba…

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NOTE: The following pages (slides/comments) come from the 2017 video and is suberseded by the above 2023 video (slides)… (see: Predestination Revisited)

(See above note)

Predestination: It's Nothing Like You Were Told (2017)

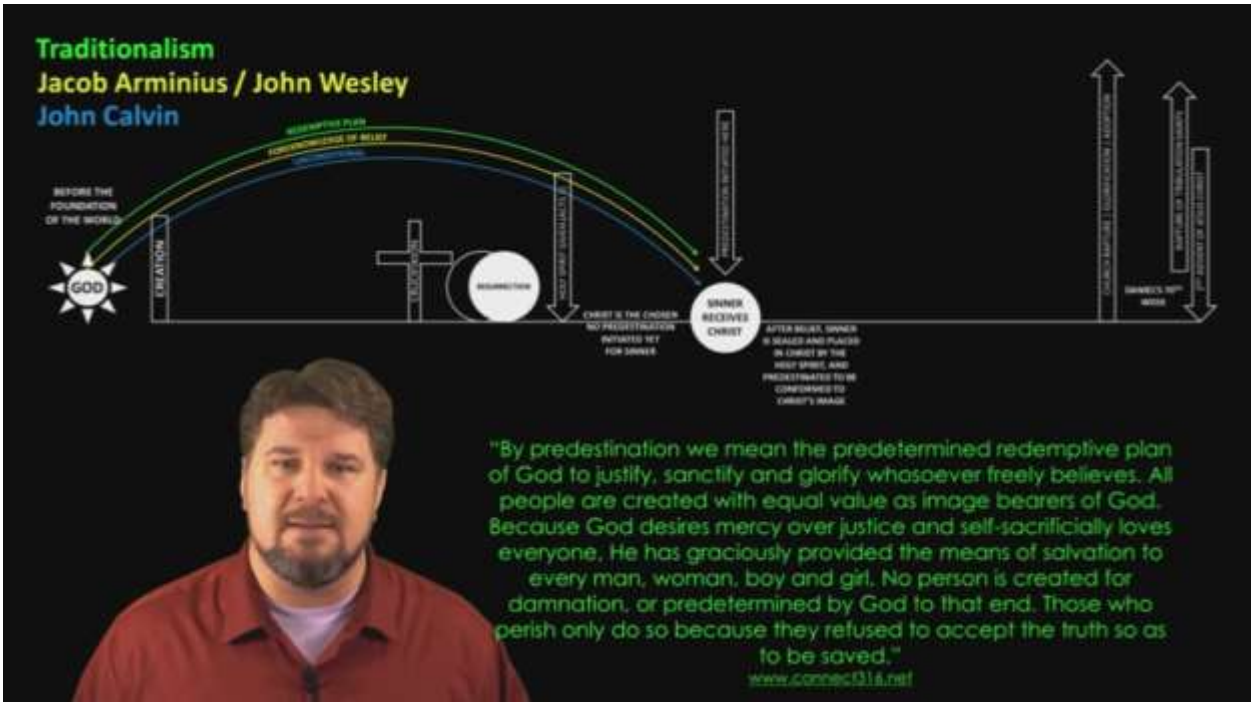
https://www.youtube.com/watch?v=7jTf58y5ZKg [Video] ***See also*: Ephesians: Predestination**

The concept of "predestination" is one of the most misunderstood subjects in scripture. It is famously associated with Calvinism, but even non-Calvinists are largely tainted with Calvinist premises of this concept. The goal of this video is to quickly and easily equip the viewer to break away from the false premises and presuppositions and deal clearly and plainly with exactly what scripture says about the matter. After viewing this video, any honest Bible believer will be able to confidently employ scripture to explain this topic soundly, while avoiding doctrinal error.

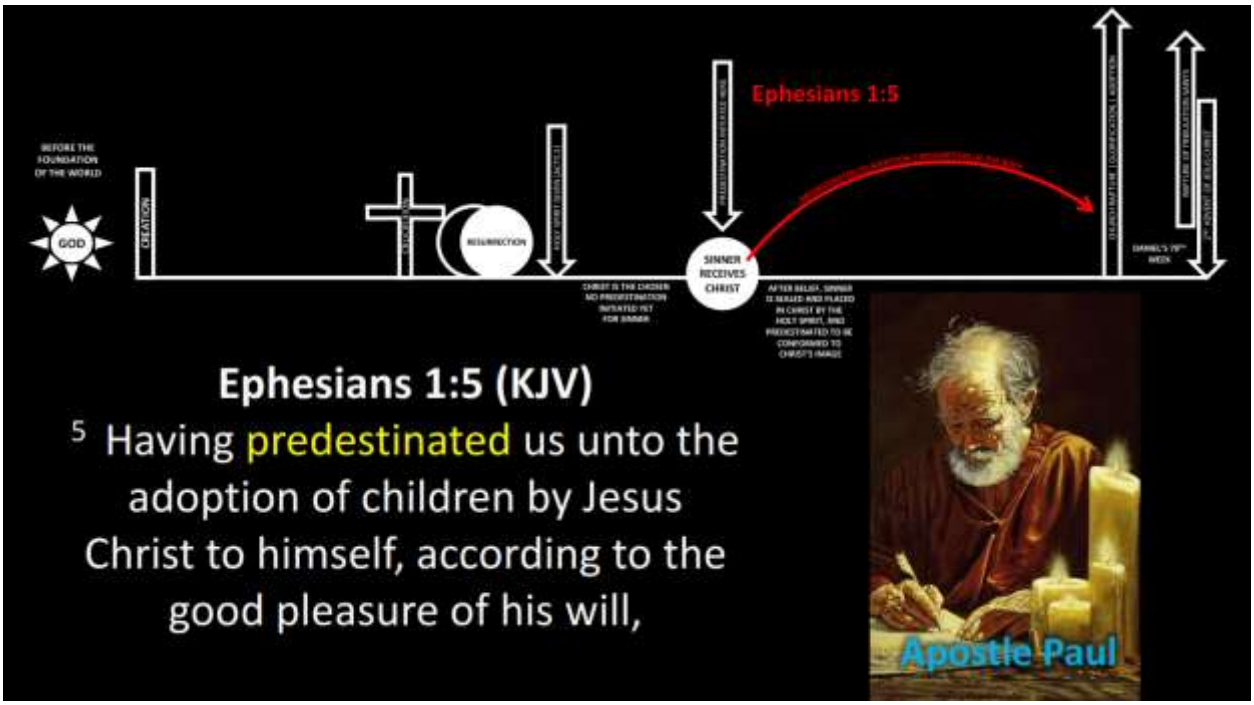
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[NOTE: I have copies of these files -LY]

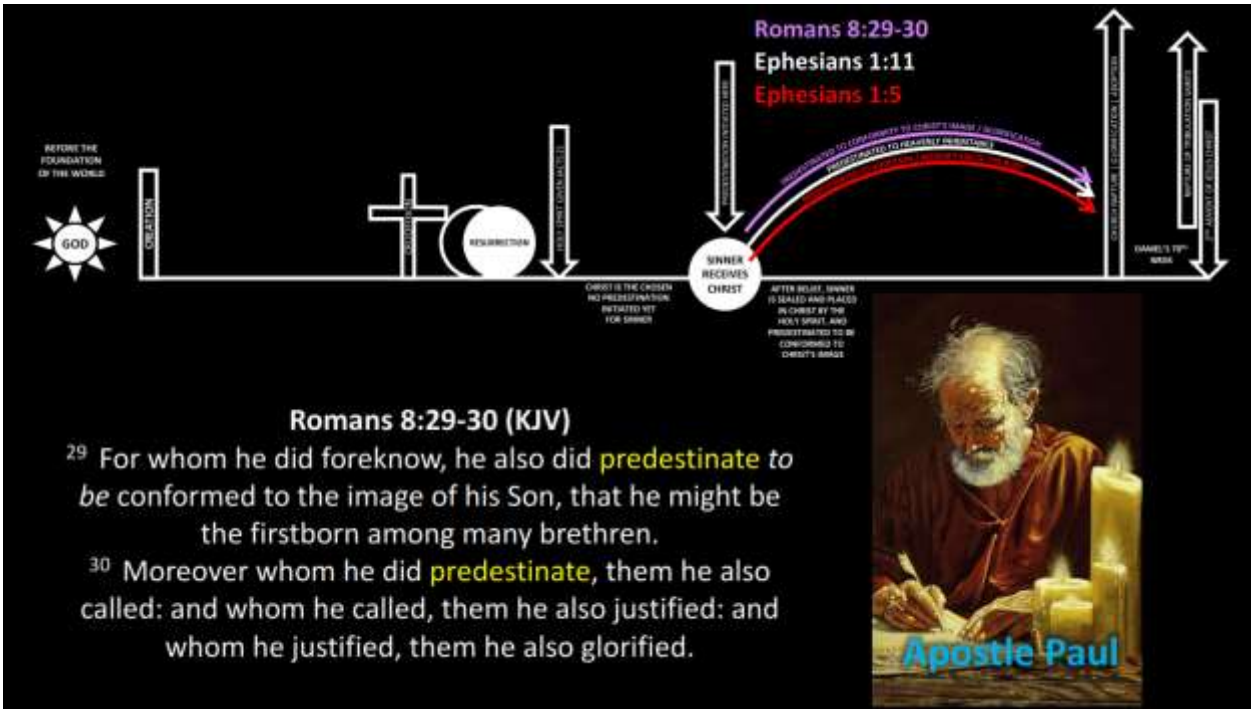
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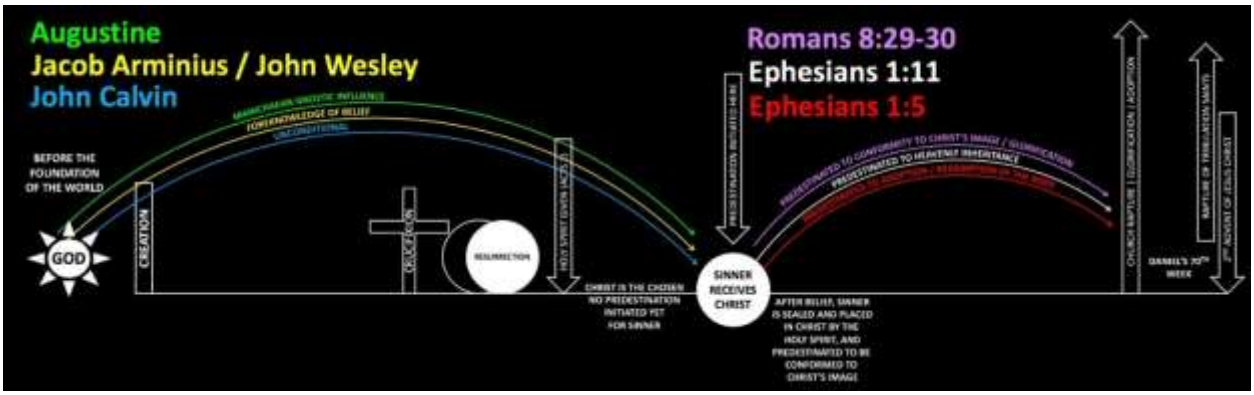


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Scriptual Occurances of the word (Greek: proorizō) for predestinate/-ed…

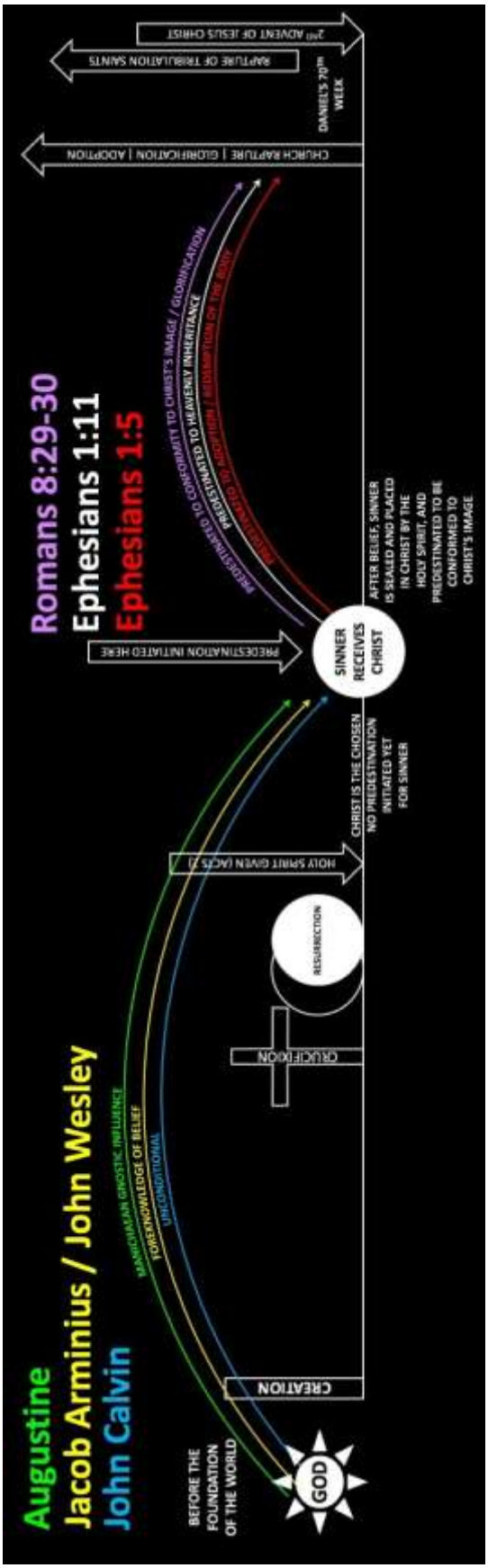


Strongs: g4309. προορίζω proorizō; from 4253 and 3724; to limit in advance, i.e. (figuratively) predetermine: — determine before, ordain, predestinate.

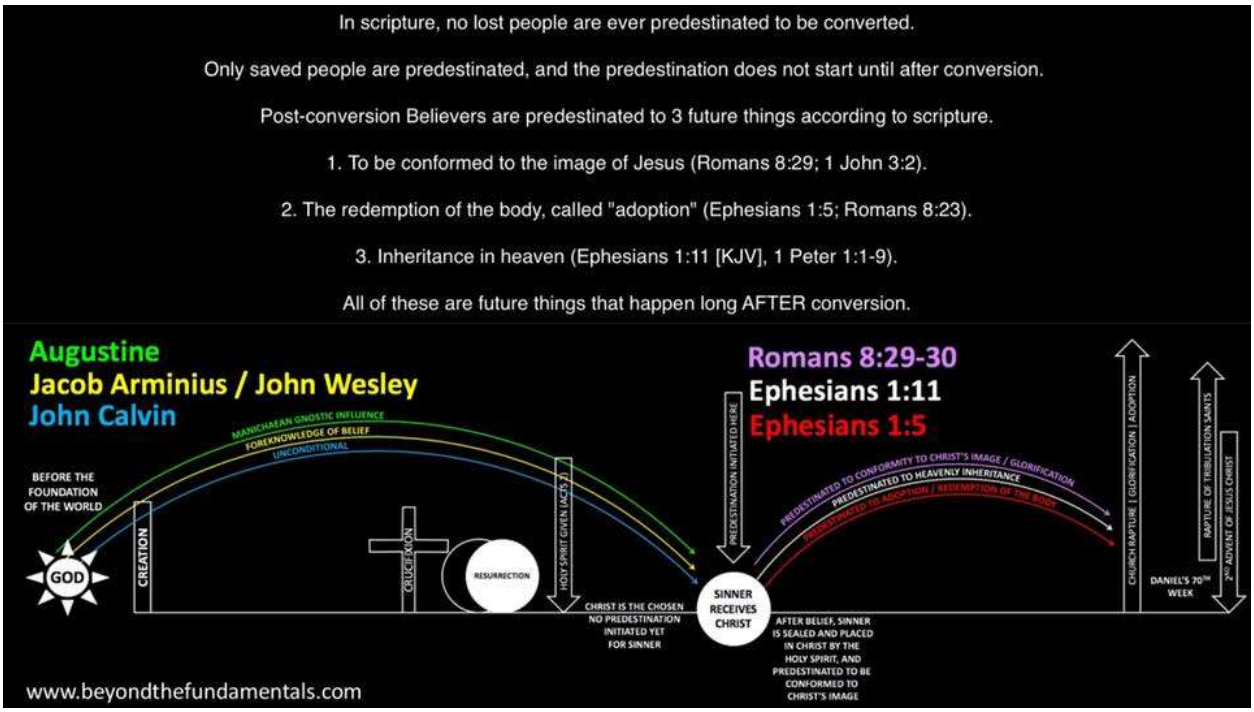


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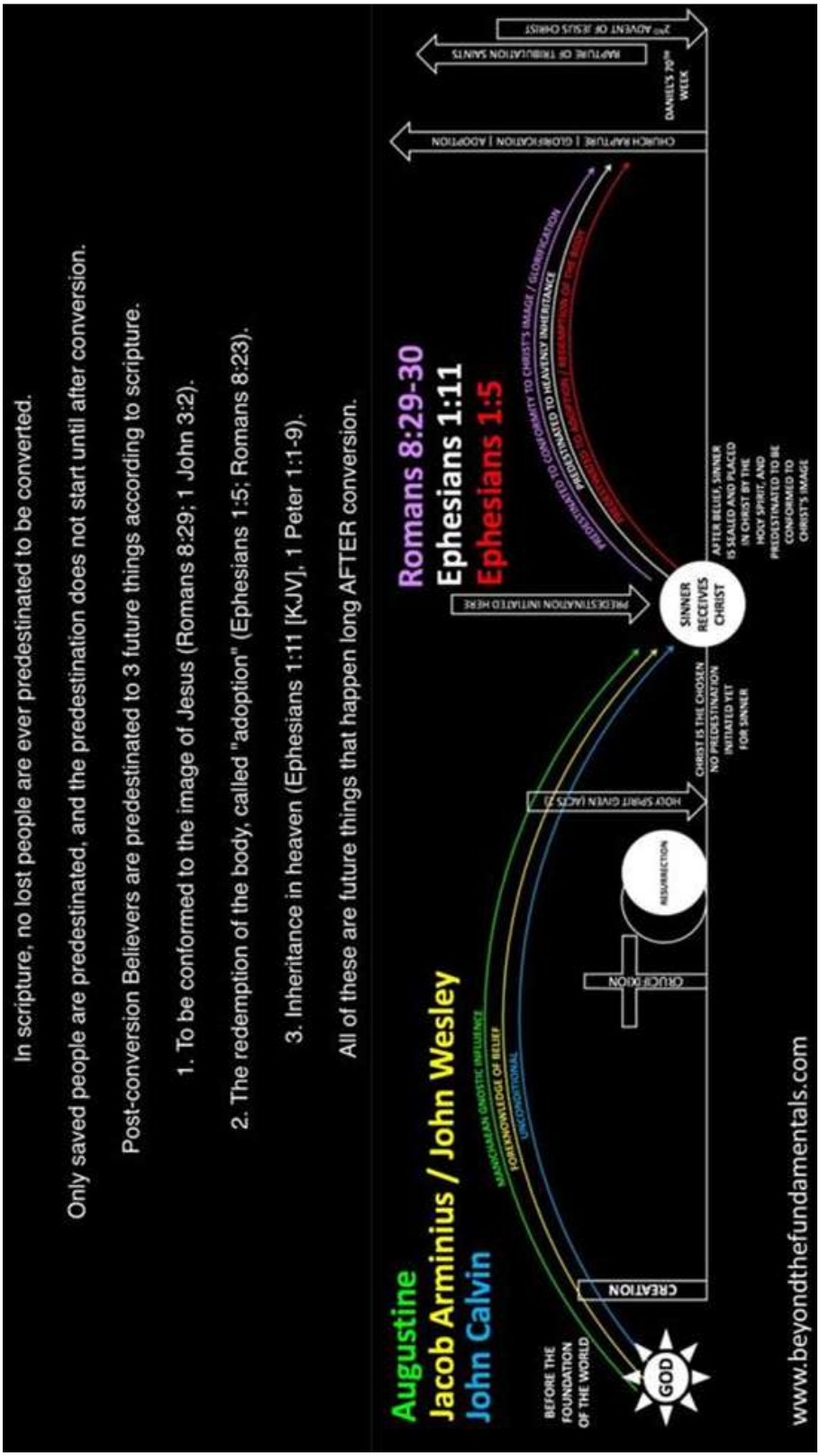


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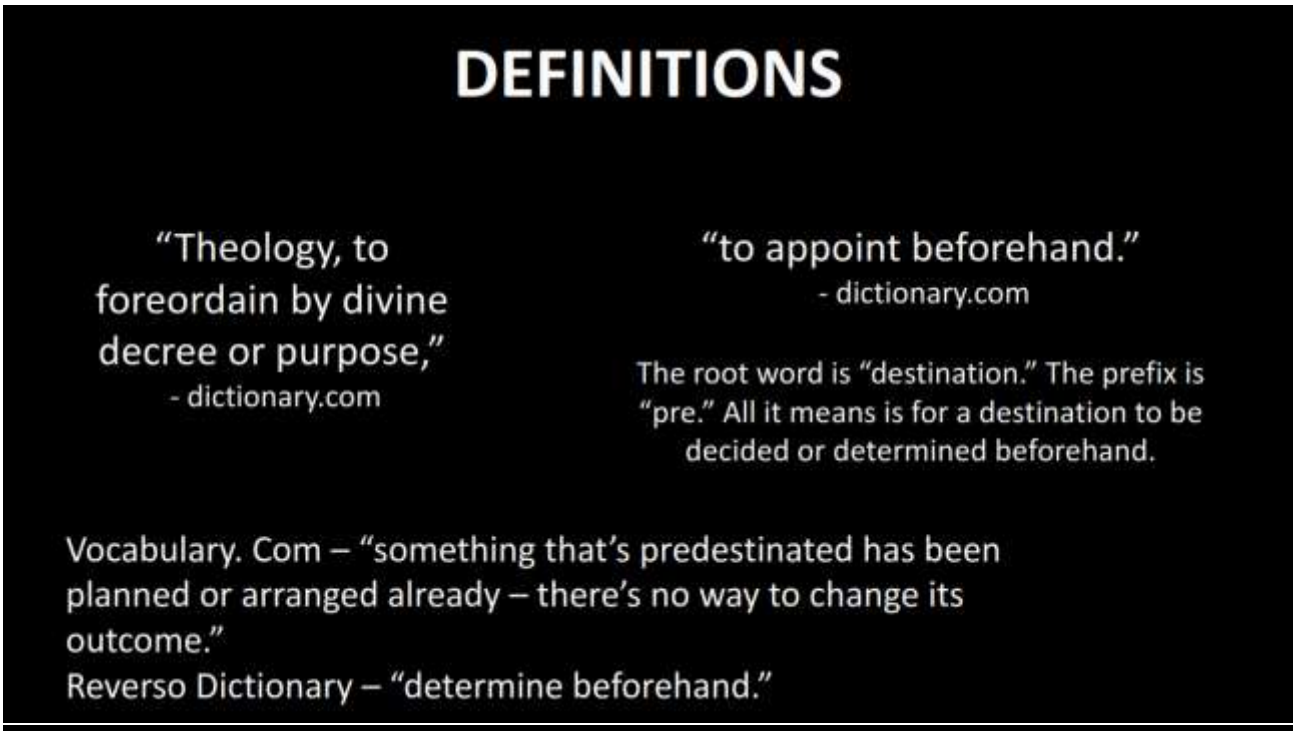
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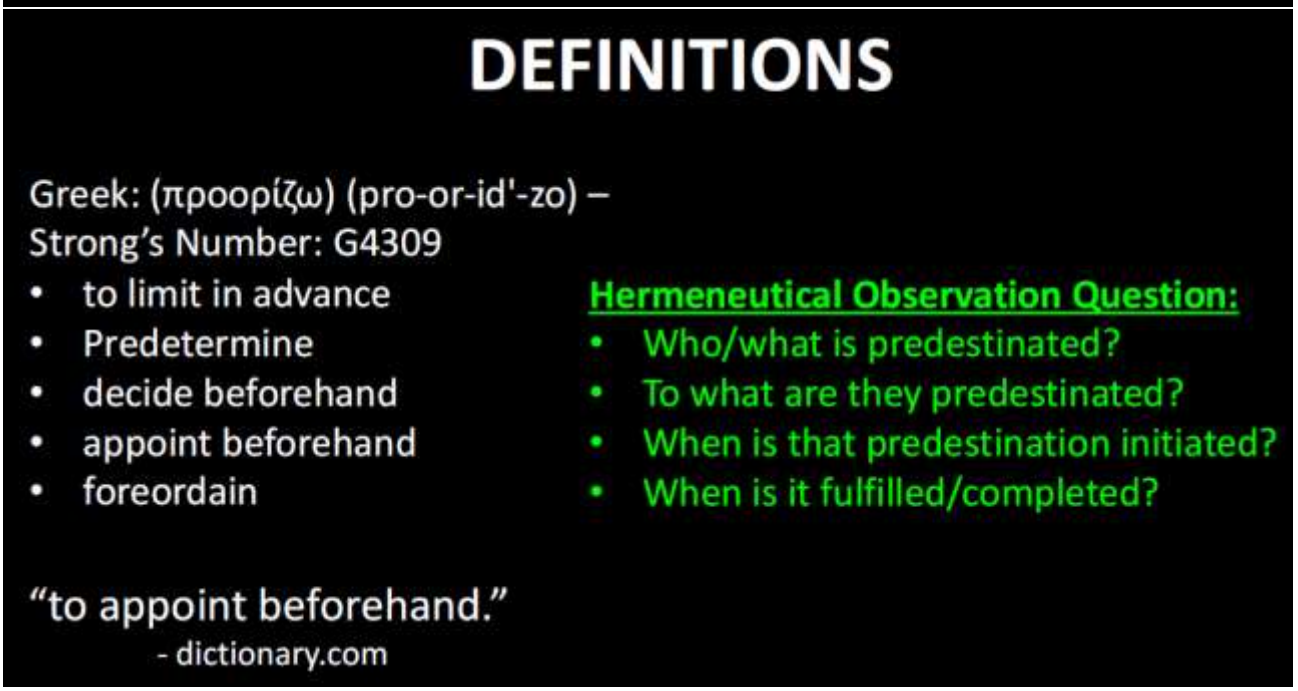


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Predestination Definitions:

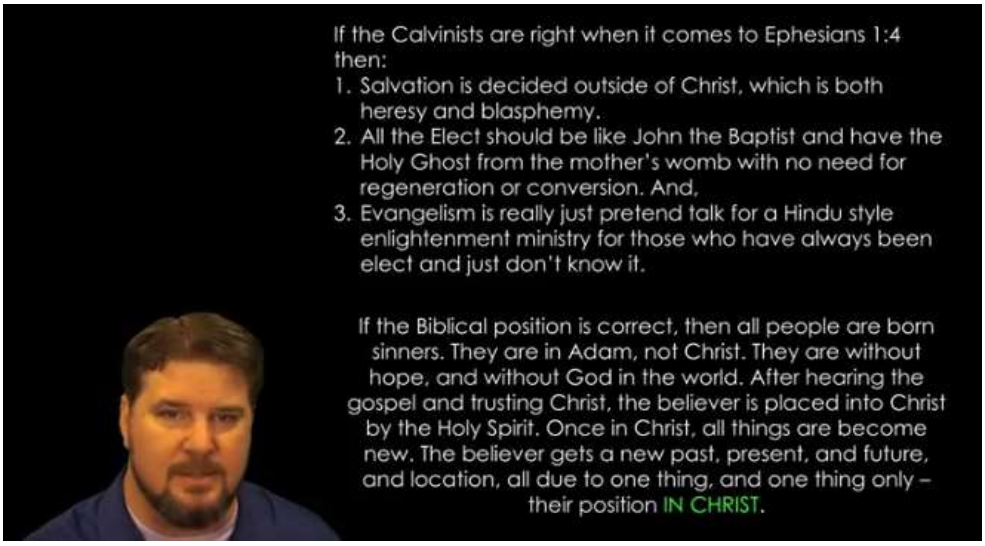
***See also*: Predestination Definitions**





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CHOSEN [CENSORED] - What They've Been Hiding From Ephesians 1:4
https://www.youtube.com/watch?v=kmHgZLHjKpU [Video] [Out of Date see video below]



See also: http://www.beyondthefundamentals.com/

[See Legacy Documents: https://www.beyondthefundamentals.com/legacy-documents.html]

"CHOSEN" - Ephesians 1:4 and The Inductive Method
https://www.youtube.com/watch?v=3a17ghWvaz0

Eternal Security – Biblical Reasons Why the Believer Cannot Lose Salvation
http://www.beyondthefundamentals.com/download/eternal-security.pdf [PDF] [Prelim. Notes (PDF)]

Calvinism Defeated - Playlist
http://www.beyondthefundamentals.com/calvinism-defeated.html

Baptism; Jews to Gentiles; The Gospel – Transitional Perspectives
http://www.beyondthefundamentals.com/download/transitional_perspective_-_notes.pdf [PDF]

Romans 9 – De-Calvinized
https://www.youtube.com/watch?v=GFbKeIbrDWw [Video]

See also: Predestination Revisited

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The Faith of God's Elect by John F. Parkinson
[Referenced in Predestination Revisited]

Reviewed in the United States on September 17, 2010 on Amazon

"The Faith of God's Elect" Parkinson, John F. (Gospel Tract Publications, Glasgow, 1999)

The aim of the "The Faith of God's Elect" is to compare the election of Scripture with the election of theology. I seek to show that they are incompatible, contradictory, and materially different.

In Chapter1 we look at what the scriptures mean by election and predestination. All of God's purposes are centred in His Son. The Elect of God is His own beloved Son, our Lord Jesus Christ. Those who are in Him are chosen in Him. We share in His chosenness. The church is God's heavenly election, chosen in Christ before the foundation of the world, for blessings which are heavenly, spiritual and eternal. Election is not to salvation, but to blessings and purposes which follow salvation. Election applies exclusively to the redeemed, having no relevance to the unbeliever. Such is the election of Scripture.

The election of theology, on the other hand, presents a very different picture. **In Chapter 2** we trace the origin of the election of theology. We are asked to believe that God has elected by an unchangeable decree those persons whom He will save and those whom He will reject. We observe that this unscriptural idea had its origin in the ideas of Augustine of Hippo. The later Reformed school, considering this dogma to be orthodox doctrine, adopted Augustine's views of double predestination as the foundational premise of their system. They superimposed this misconception on the Scriptures and by a chain of deductive syllogisms arrived at five-point Calvinism. We argue that the technique of syllogistic logic comes from Aristotle and is a totally inappropriate method for the formulation of Christian doctrine.

In Chapter3 we offer a critique of the 5 points of Calvinism and also critically appraise the methodology used in their formulation. We argue that the 5 points are not derived by sound inductive Bible exposition, but are the result of faulty deductive reasoning.

In Chapter 4 we have appealed for an approach to Scripture which will neither add to, nor take away from, the sacred text.

The conclusion of the book is that Calvinist theology seriously misrepresents the Scriptural themes of election and predestination. But by far the most serious outcome of this defective system is its implications for the gospel message. It is noted that on the last great day of the Feast of Tabernacles, the Lord Jesus stood up and cried in the temple : "If any man thirst, let him come unto me, and drink" (John 7:37). The temple would have been crowded with men from all parts of Israel, and from `every nation under heaven'. Let us, for a moment, allow the Calvinist his assumption that God has eternally and unchangeably decreed the choices and destinies of all men. What

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implications would that have for the Lord's offer to those men in His hearing whom He had excluded from His election, and to whom He would deny the gift of faith? The implications are unthinkable. It would mean that the Lord was inviting non-elect men to Himself in bad faith. We submit that there must be something very wrong with a theology which could put such a shocking construction on the Lord's words, while distorting and removing the element of grace from the gospel message. Some have tolerated the obvious contradictions by appealing to imaginary parallel lines which are supposed to accommodate the contradictions. We are asked to believe that the contradictions are only apparent and will be resolved in eternity. But the contradictions and tensions are caused when we impose the misconceptions of theology on the Scriptures. When we keep to the Scriptures there are no contradictions. We agree with the advice of Sir Robert Anderson, quoted at the commencement of the book, that the Scriptural truth of election must be kept apart from the Augustinian doctrine.

Many Christians assume without question that election refers to God's choice of certain sinners to life. Some have got locked in an argument between Calvinism and Arminianism as if there were no alternative. It is vital to realise that the election of Scripture does not relate to the salvation of the sinner, but to the saints and their blessings in Christ which follow salvation.

The book concludes with the following: "When I am asked if I believe in God's election, I reply that I most certainly do. But lest there should be some misunderstanding between the questioner and myself, I hasten to add that I believe in the election of Scripture, not in the election of theology. The Scriptural truth of election does not limit or prejudice the gospel message in any way. The gospel is a genuine invitation to all men everywhere. Salvation is of the LORD and woe betide the person who would try to limit it according to human logic. It is the Spirit's work to convince the world of sin, righteousness and judgment. Salvation is entirely God's work, but rather than limiting the scope of the gospel, this glorious truth liberates it. Any person can become a vessel of mercy (Rom 9:23); one of Christ's sheep (John 10:9); one of the Father's given ones (John 6:37); one of those who shall believe on Him (John 17:20); and, gloriously true, one of God's elect (Titus 1:1). God is sovereign, and because of Calvary, He is free to save whom He pleases. The gospel message is that He is pleased to save those who believe. Let us shed our theological baggage and grasp this truth afresh with both hands. It is vital that the trumpet gives no uncertain sound on this note. Paul told Timothy to pray for all men, because God will have all men to be saved, and because the man Christ Jesus gave Himself a ransom for all (1 Tim 2:1-6). Who would dare put a limit on the ministry of the Holy Spirit? Who would limit the vastness of the love of God? Or like the clay dictating to the potter, who would dare to limit the sufficiency of Christ's death? We conclude our study by quoting again the great gospel truth which flows from the heart of a loving, gracious, and sovereign God to a world of lost and perishing sinners:

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"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17).

Submitted by John Parkinson (Author)

Biblical Election: The Election of Scripture Part 1 - Br. John Parkinson
https://www.youtube.com/watch?v=sd6c27NVuyk
Br. John Parkinson answers an essential question of what does the Bible mean by Election and Predestination? With the aid of foundational texts, he clarifies common misconceptions about these concepts and gives a straightforward definition for both. He concludes by defining Biblical adoption and clearing up some confusion.

Biblical Election: The Election of Scripture Part 2 - Br. John Parkinson
https://www.youtube.com/watch?v=KDa3jx_7Bqk
Br. John Parkinson begins the sermon by citing interesting quotes by writers on this subject. Following that, he clarifies all the misconceptions about John 5 and Romans 9, which are the Calvinist proof texts. Finally, he revisits the previously defined meaning of biblical election and predestination.

Biblical Election: The Election of Theology - Br. John Parkinson
https://www.youtube.com/watch?v=KPC53bz004I
In this sermon, Br. John Parkinson gives an overview of the Election of Theology. He examines the teachings of Augustine, Calvin, Arminius, and Beza and points where they went wrong. He describes what a Syllogism is and explains how the deductive methodology is misused in this area, culminating with the 5-point Calvinist approach, abbreviated as TULIP.

Biblical Election: Adding to the Scriptures - Br. John Parkinson
https://www.youtube.com/watch?v=xEyZ25vG6NQ
In the fourth part of this series Br. John Parkinson takes a deep dive into the Five-point Calvinism. He examines the abbreviation TULIP, Total depravity, Unconditional election, Limited atonement, Irresistible grace and Perseverance of saints.

Biblical Election: Keeping to the Scripture - Br. John Parkinson
https://www.youtube.com/watch?v=SWAk3zpIHvE
Br. John Parker concludes this series, he looks at the true meaning of the gospel and contrasts it with the false definitions common to Calvinists. He then discusses seven important principles for believers as they approach studying the Bible. As a final note, he finishes with an assessment of recent trends and arguments in Calvinism, as well as some good sources to delve further into this topic.

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Biblical Election (5 video series, playlist) (see previous page for details)
https://www.youtube.com/playlist?list=PLsB2z1C1cJxB2wodkNcypt_VheGwRnvXR
Playlist of sermons on Biblical Election and Predestination by Br. John Parkinson

Book Review: 13 Books About Calvinism (See also: Calvinism)
https://www.webtruth.org/essential-books/book-review-13-books-about-calvinism/

The Bible Validates Itself – John Parkinson
https://www.webtruth.org/scientific-issues/the-bible-validates-itself/

Book title currently owned by UK publisher:
https://www.ritchiechristianmedia.co.uk/

https://www.ritchiechristianmedia.co.uk/product/the-faith-of-gods-elect

Other books:
https://www.gospelfolio.com/?s=john+parkinson&post_type=product

John Parkinson, Christian Author

Wednesday, February 10, 2016

The Necessity of Biblical Discernment (Posted by Eli G)

“Prove all things; hold fast that which is good.” - 1 Thessalonians 5:21 KJV

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” - 2 Timothy 2:15 KJV

The Harbringer? Four Blood Moons? Do these book names sound familiar? Since being back in America I have continued to notice an increasing flow of ‘Christian’ media that attempt to appeal to our sensibilities with some amazing, yet not necessarily biblical ideas. Books such as these almost always tend to make the appeal that they are indeed biblical, and are therefore reliable sources for spiritual insight. The word biblical has become a catch phrase to attempt to reassure the Christian reader to lower his guard and accept the contents of said material as legitimate. At one time the term biblical indicated that the material in question had undergone the necessary scrutiny and is generally in line with sound doctrine. However in recent times it appears to be more of a

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label to make the content seem to be what it may not actually be, I.E. - doctrinally-sound, biblically-responsible information. Given the information overflow available to us today through various venues of technology it has become even more necessary that God's people develop biblical discernment. My personal concern is that we not lower our guard and accept any material as biblical without putting the said material through certain tests to determine if it is indeed biblical.

So, consider these testing measures taken from the book, The Faith of God's Elect by John F. Parkinson, when using 'Christian' media forms that quote scriptures to help develop a discerning mind:

1) Observe what the verse actually says. What is the verse in question actually talking about? Does the verse in question have anything to do with what the author is trying to say it means?

2) Consider the context. Is the verse taken out of the context of the passage in order to prove a pre-supposed point rather than faithfully teaching what passage is talking about?

3) Do not add to the scriptures. Are modern concepts or logical inferences added to the verse to prove a point? Is a non-faithful bible version that adds to scriptures being used to derive a new conclusion about a verse?

4) Do not take away from the scriptures. Are modern concepts or logical inferences used to remove from the verse to prove a point? Is a non-faithful bible version that takes away from scriptures being used to derive a conclusion about a verse?

5) Compare scripture with scripture. Is the material in question being taught derived from being compared with other scriptures as a coherent whole, or is it taken out of the flow of consistent scriptural reasoning to support a new idea?

6) Be silent when the scriptures are silent. Does the material in question try to project ideas on to the scriptures when the scriptures are silent about them?

7) Use scriptural language and terms. Does the material in question apply modern word use to biblical terminology? Does the material in question redefine commonly accepted biblical terminology?

Properly discerning scripture takes time. Lord willing with the aid of the scriptures, a strong's concordance, a good dictionary, help from a reliable biblically discerning teacher, and prayer we can put in the necessary effort to gain biblical discernment.

Posted by Eli G at 3:23 PM

See also: Predestination Revisited

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Election, Calvinism, Predestination: Scripture vs. Calvinism

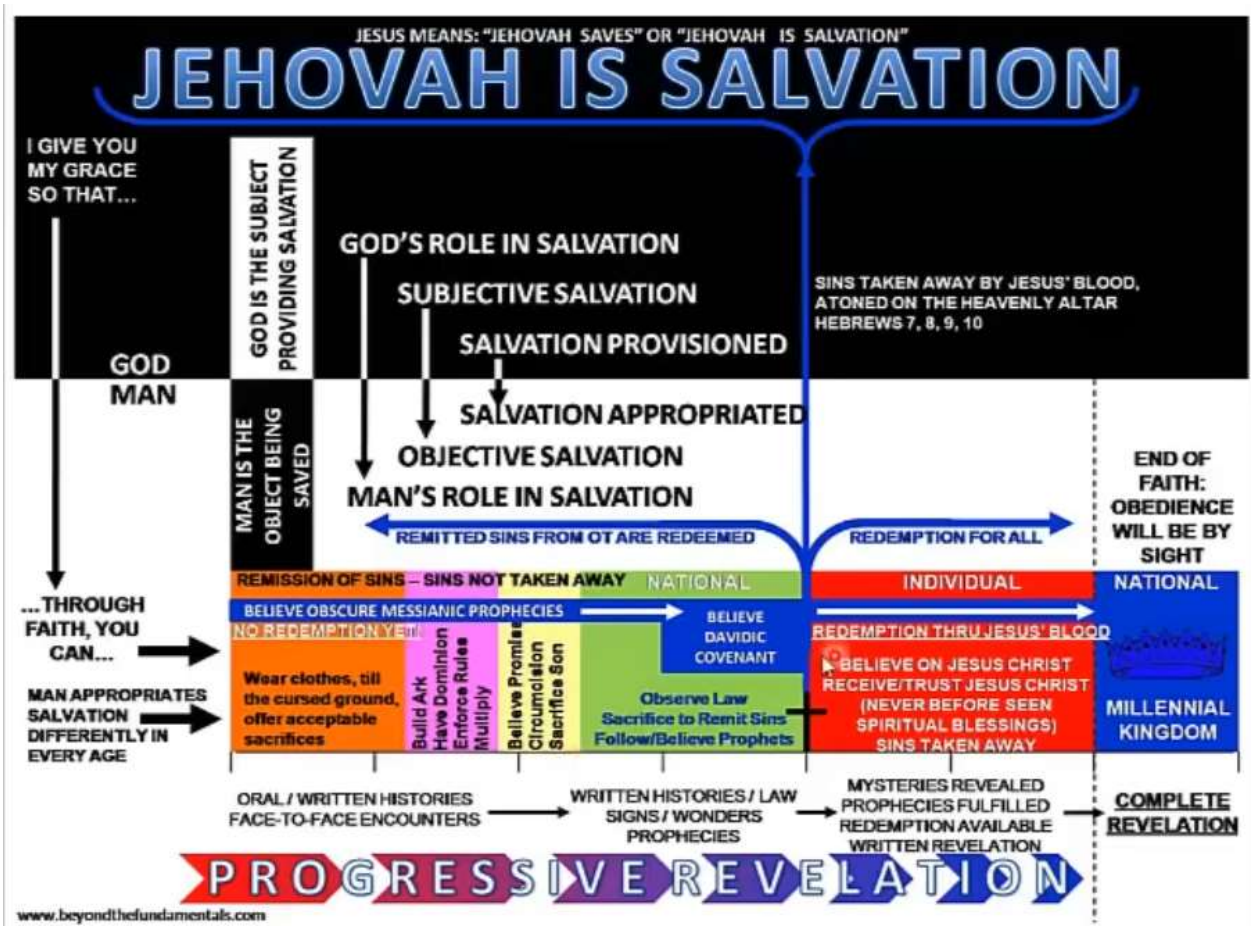
https://www.youtube.com/watch?v=4gmOTHNFH0o [Video]



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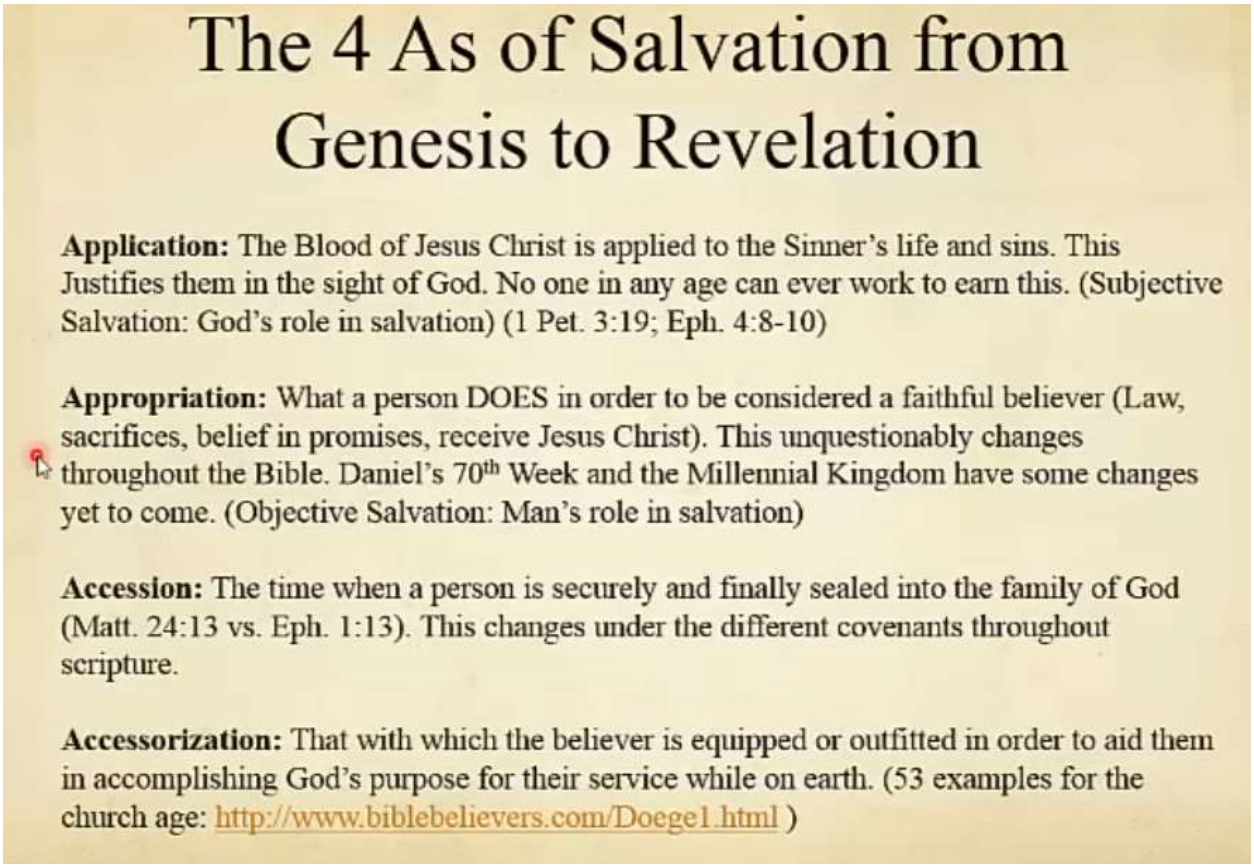
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Progressive Revelation…



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The 4 As of Salvation from Genesis to Revelation

Application: The Blood of Jesus Christ is applied to the Sinner's life and sins. This Justifies them in the sight of God. No one in any age can ever work to earn this. (Subjective Salvation: God's role in salvation) (1 Pet. 3:19; Eph. 4:8-10)

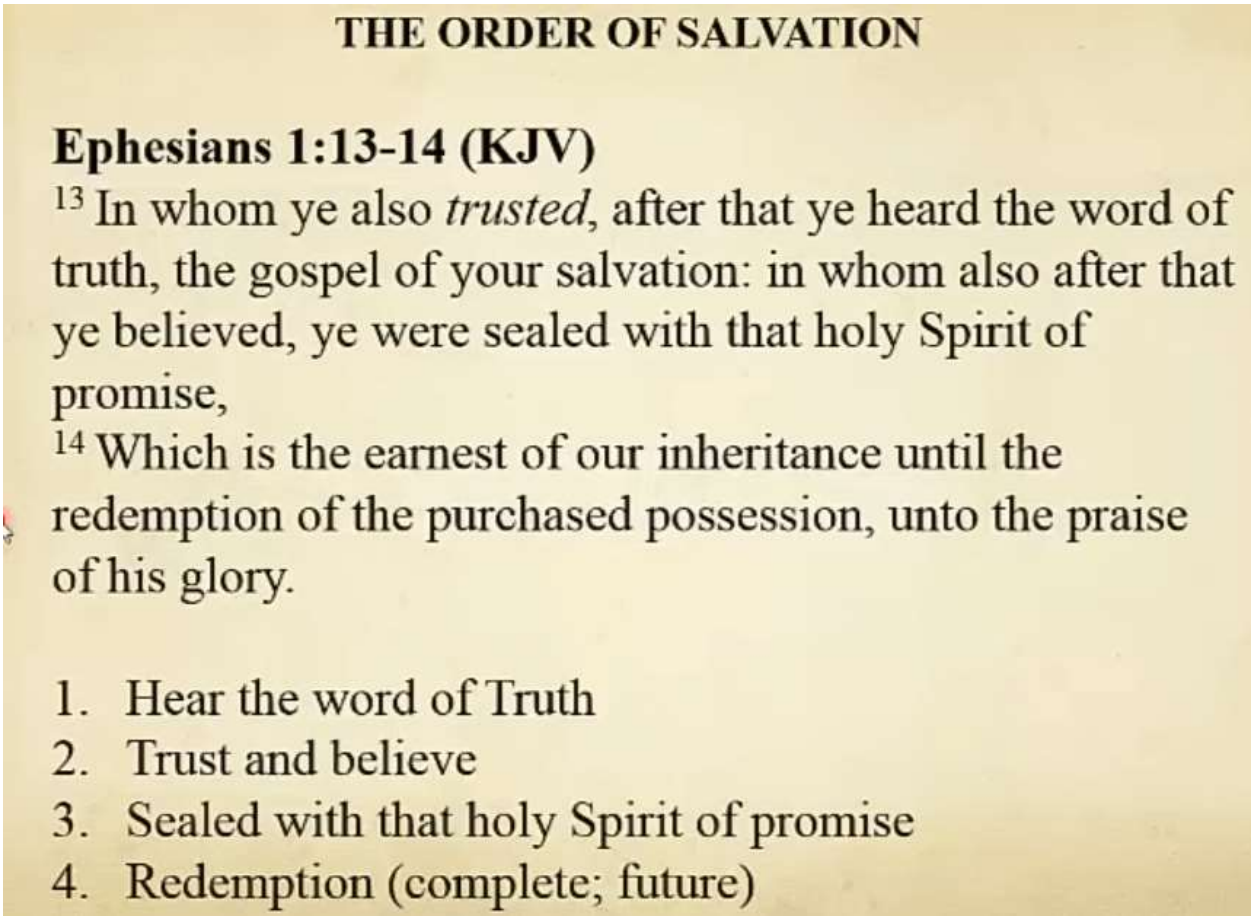
Appropriation: What a person DOES in order to be considered a faithful believer (Law, sacrifices, belief in promises, receive Jesus Christ). This unquestionably changes throughout the Bible. Daniel's 70th Week and the Millennial Kingdom have some changes yet to come. (Objective Salvation: Man's role in salvation)

Accession: The time when a person is securely and finally sealed into the family of God (Matt. 24:13 vs. Eph. 1:13). This changes under the different covenants throughout scripture.

Accessorization: That with which the believer is equipped or outfitted in order to aid them in accomplishing God's purpose for their service while on earth. (53 examples for the church age: http://www.biblebelievers.com/Doege1.html)

Continued next page…

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THE ORDER OF SALVATION

Ephesians 1:13-14 (KJV)

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

1. Hear the word of Truth
2. Trust and believe
3. Sealed with that holy Spirit of promise
4. Redemption (complete; future)

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ELECT ACCORDING TO FOREKNOWLEDGE

1 Peter 1:2-5 (KJV)
2 **Elect according to the foreknowledge of God** the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.
3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
5 Who are **kept by the power of God** through faith unto **salvation ready to be revealed in the last time**.
1 Peter 1:9 (KJV)
9 Receiving **the end of your faith, *even* the salvation of *your* souls**.

Election is based on foreknowledge. The Christian is sealed for it upon Salvation (Eph. 1:13-14; 4:30; 2 Cor. 1:22) and its effectiveness has to do with FUTURE blessings for which the believer is predestinated AFTER he is in Christ. (Note the future aspect of vs. 4-9)

Continued on next page…

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Election Word Occurrence Analysis
https://www.youtube.com/watch?v=9CBfPjjVnzE
This video covers every occurrence of the Greek and Hebrew words that are translated as "**chosen**" and "**elect**" and related words. This is designed to equip the Bible believer to stave off onslaughts of Calvinism both individually, and in religious support groups.

Purchase the MS PowerPoint file on Etsy: https://www.etsy.com/listing/69694404...

Purchase the MS Excel Spreadsheet on Etsy: https://www.etsy.com/listing/68162788...

Video – Why 2 Thessalonians 2:13 does not support Calvinism:
https://www.youtube.com/watch?v=5P58kq3WMK0&t=0s

Video – Predestination: It's nothing like you were told:
https://www.youtube.com/watch?v=7jTf58y5ZKg&t=0s

Video – Election [CENCORED] – What They've been hiding from Ephesians 1:4:
https://www.youtube.com/watch?v=kmHgZLHjKpU&t=0s

Video – Why John 15:16 does not support Calvinism:
https://www.youtube.com/watch?v=fNkYHSxgTCI&t=0s

Video – Romans 9 and Calvinist Deception:
https://www.youtube.com/watch?v=AApBbNXeU24&t=0s

Video – 1 Tim. 1:9, 2:10, 25-26 De-Calvinized:
https://www.youtube.com/watch?v=APw1rEWPCPU&t=0s

ELECTION: It's Nothing Like You Were Told
https://www.youtube.com/watch?v=S0TUH60Cd78

Election to Salvation?
https://www.youtube.com/watch?v=sy2SmUpZsjs

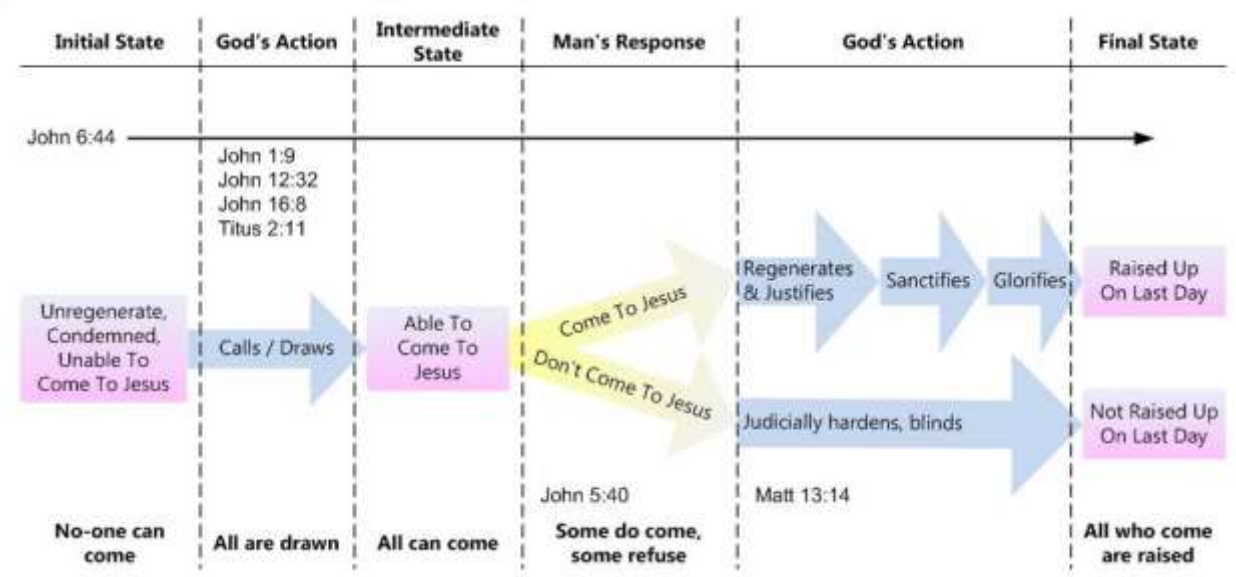
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John 6:44 – Preparing to Converse with a Calvinist

https://www.youtube.com/watch?time_continue=868&v=NTu6aFsroqs [Video]

Presentation slides: http://www.beyondthefundamentals.com/download/john_6-44_slides.pdf [PDF]

Excerpt (p. 46):



NOTE: Above Information (on this and the previous pages) is from BeyondTheFundamentals by Kevin Thompson – a KJO advocate

(See also: Calvinism)

Foreknowledge, Predestination and Election

http://www.jesus-is-savior.com/Basics/predestination.htm

http://www.thecambroninstitute.org/library/Foreknowledge,_Predestination,_and_Election.pdf [PDF]

https://heritagebbc.com/wp-content/uploads/2015/03/foreknowledgepredestinationandelection.pdf [PDF]

Excerpt:

The Foreknowledge of God

"For 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." (Romans 8:29)

Foreknowledge means to have knowledge of things to be. Foreknowledge is an attribute of God, while

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Predestination and Election are acts of God. Only God knows the future. He wouldn't be God if He didn't, but the fact that He knows who is going to be saved, and who isn't going to be saved, does NOT determine who is going to be saved and who is going to be lost. Someone may ask, "If God does know who is and who isn't going to be saved, how then, can the sinner get out of it?"

Foreknowledge, in Scripture, never determines what is to be-- foreknowledge is only the knowledge of things to be beforehand. It is the same with our scientists, they can tell when there is to be an eclipse of the sun or of the moon: on a certain day at a certain hour, minute and second; but the scientists do not bring about the eclipse. God has foreknowledge, and by this foreknowledge knows the future, but that is where it ends.

Of course God knows everything! He knows the very number of the hairs of our heads. He knows the number of stars and calleth them by name. God knows everything, including the future. And, not only that, but God knows what would have happened if things had happened that didn't happen. He knows the results of all possibilities. The same is illustrated when David inquired of the Lord concerning his enemy. If he should go to one place, would the enemy be there? God said they would. So David went in another direction. Foreknowledge simply means to possess knowledge of things to be.

The Predestination of God

Here is where many saints falter in their witnessing. They read something or other in the Word about predestination and then they reason that God predestinates some people to be saved, and thus predestinates some people to be lost. This is not the case. To begin with, predestination is never for the lost man; but rather, predestination is for the saved men. We have only to read our Bibles, and read the context where it is speaking of predestination, to clearly understand that Salvation is, indeed, a personal matter based upon the "whosoever wills"…

Election

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:" (Eph. 1:4)

The New Testament words "chosen, choose, and election" are the same. The Old Testament word is simply "chosen." From the above Scripture many have felt that God chooses some to be saved and some to be lost. Again I want to point out that predestination and election (choosing) have nothing to do with the lost, but are for the saved…

Context Retreat Diagrams – Eternity, Foreknowledge, Election; Systems

http://lifeonthehill.server300.com/wp-content/uploads/2014/06/Context%20Retreat%20Diagrams.pdf [PDF]

Election, Predestination and Foreknowledge

http://www.christian-moral.net/pdf/election-predestination-and-foreknowledge.pdf [PDF]

The False Predestination and the Fifth Commandment

http://bibleserralta.com/PredestinationFifthCommandment.html

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Warehouse of Souls Before Birth (and Circumstantial Predestination)
http://bibleserralta.com/WarehouseOfSouls.html

Foreknowledge, Then Election and Predestination
http://interpretingscriptures.com/_pdf/foreknowledge.pdf [PDF]

Foreknowledge and Predestination
http://www.nelsonprice.com/foreknowledge-and-predestination/

The Order of Salvation and Divine Foreknowledge
http://ronleigh.com/bible/ordersal/index.htm

Predestination, Salvation and Damnation - Calvinism and Catholicism Contrasted
http://www.biblicalcatholic.com/apologetics/num21.htm (a Catholic Perspective)

NOTE: Predestination is used six times in the scriptures, all in the New Testament (Ac 4:28, Ro 8:29, Ro 8:30, 1 Co 2:7, Eph 1:5, Eph 1:11). The Greek word (proorizo) can be translated as decreed, predestined, foreordain, decided beforehand or destined. Different translations use different English words, but they all are the same Greek word.
http://foundationsforfreedom.net/Topics/Theology/Election-Predestination-Romans08_28-30.html



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Greek Word Studies: προορίξω 'proorizo' meaning 'predestine' (Strong's 4309)

https://www.logosapostolic.org/greek-word-studies/4309-proorizo-predestine.htm

This is a word study about the meaning of the Greek word προορίξω, 'proorizo' meaning 'predestine' Strong's 4309 in the New Testament. It gives every verse where the 'proorizo' appears. To obtain a true understanding of this word these scriptures need to be meditated on and notes made of their meaning in different contexts. This requires putting scriptures together where they seem to have a similar meaning, and then meditating even more. The truth will be revealed by the Holy Spirit, who has been given to guide us into all truth (John 16:13). Wherever this word proorizo appears in the Greek, the translation of it is highlighted with yellow. If the word is in *italics* then there is no equivalent word for it in the Greek. Every blessing be to those who seek the truth of God's word.

#2.1 Scriptures for προορίξω 'proorizo' meaning 'predestine' Strong's 4309

Acts 4:28 For to do whatever your hand and your counsel predestined to be done.
[KJV: determined; NET and NIV: decided]

Romans 8:29 For whom he foreknew, he also predestined *to be* conformed to the image of his Son, that he might be the firstborn among many brothers.

8:30 Furthermore whom he predestined, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

1 Corinthians 2:7 But we speak the wisdom of God in a mystery, the hidden *wisdom*, which God pre-ordained before the ages for our glory:
[KJV: ordained; NET: determined; ESV: decreed; NIV: destined]

Ephesians 1:5 Having predestined us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

1:11 In whom also we have obtained an inheritance, being predestined according to the purpose of him who works all things after the counsel of his own will:

The Bible on Predestination (Three Short Articles)

http://users.adam.com.au/bstett//BPredestination12.htm

Can you explain this Free Will / Predestination illustration? (Forum)

https://christianity.stackexchange.com/questions/6820/can-you-explain-this-free-will-predestination-illustration

Illustration: *Free Will and Predestination are like a door. The side of the door toward us says, "Free Will." Once you go through the door you turn around and see that the other side says, "Predestination."*

(Linked page discusses this and also includes additional analogies.)

The Four Views of Divine Foreknowledge

http://www.graceline.net/Articles/The%20Four%20Views%20of%20Divine%20Foreknowledge.pdf [PDF]

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Billy Graham: "The Love of God Is Absolute"
http://www.christianuniversalism.com/2012/06/billy-graham-the-love-of-god-is-absolute/

Arguments Against Calvinism and Predestination
http://people.cs.ksu.edu/~bbp9857/calvinism.html

17 Bible Verses that Support Predestination (& The Doctrine of Election)
http://www.swordwalk.com/17-verses-that-support-predestination-election/

Predestination (More Reformed Links on Subject)
http://www.the-highway.com/predestination_index.html

What is Predestination? (Q&A)
http://christianity.net.au/questions/what_is_predestination

Predestination vs. Free Will - Is It One or the Other? [Recommended]
http://godandscience.org/doctrine/predestination.html

Excerpt:

Introduction

One of the major controversies among Christians is the extent of predestination that God has ordained. At the extremes are those who claim that God uses only one to the exclusion of the other. Either extreme is wrong, since the Bible clearly indicates that both predestination and free will are in operation.

Predestination

In order to fulfill His prophecies, God *must* predestine history to a certain degree. The Bible clearly indicates that God predestined redemptive history, specifically, the coming of the Messiah. Jesus clearly indicated that His coming was planned, including His death:

- But He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose." (*Luke 4:43*)
- "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour. (*John 12:27*)

Redemptive history

Other verses indicate that the crucifixion of Jesus Christ was "predetermined" and "foreknown" by God [1] and fulfilled part of God's eternal purpose.[2]

The Bible indicates that God's role in redemptive history extends beyond the Messiah to God's role in the redemption of Israel. Isaiah and Jeremiah claim that God used foreign rulers to alter history and free the Jews from Babylonian captivity:

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- Declaring the end from the beginning And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure'; Calling a bird of prey from the east, The man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it. (Isaiah 46:10-11)
- Sharpen the arrows, fill the quivers! The LORD has aroused the spirit of the kings of the Medes, Because His purpose is against Babylon to destroy it; For it is the vengeance of the LORD, vengeance for His temple. (Jeremiah 51:11)

People chosen by God for salvation

The Bible indicates that certain people are chosen by God for His purposes. Examples include King David,[3] the Levites as the priests of God,[4] Abraham,[5] and the tribe of Judah.[6]

The New Testament says that God has elected or chosen people for salvation. Jesus used the Greek word *eklektos*[7] to refer to those who were chosen by God during the end times.[8] Jesus indicated that He chose the apostles for God's work and that it was not their own choice.[9]

Paul also uses the term "elect" to describe those who follow Jesus Christ.[10] Paul tells us that we were chosen "before the foundation of the world,"[11] which is reaffirmed by John in the book of Revelation.[12] Paul also tells us that we were predestined by God to follow Jesus Christ.[13] In addition, good works were prepared for us "that we might walk in them."[14] Jesus Himself indicated that He had chosen Paul as a minister of the gospel.[15] James indicates that God has chosen the poor people of the world for salvation.[16]

Evil people chosen to fulfill God's purposes

Some Christians claim that God predestines people for hell. This concept is never stated directly, although the Bible indicates that God does use evil people to accomplish His purposes.[17] Paul indicates in the book of Romans that evil Pharaoh was "raised up" to demonstrate God's power.[18] Paul goes on to say that God chose Jacob over his brother Esau,[19] and that He chooses to have mercy on some people over others.[20] John says that God will give the kingdom of Israel to the beast to fulfill His word.[21]

Jesus indicated that He chose the apostles, including the one who would betray Him.[22] Even Judas, as a worker of evil, was fulfilling part of the redemptive purpose of God. Luke, in the book of Acts indicates that evil Herod and Pontius Pilate, who condemned Jesus, were serving God's purposes.[23]

Presumably, evil people who are predestined to serve the purposes of God through their evil will eventually go to hell. However, they still possessed free will and would have done evil under any circumstances. So, the Bible indicates that God placed them in history to fulfill His purposes, knowing that they would do evil. God did not cause them to do evil, since God is not the author of evil. James says not to blame God for temptation:

Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. (*James 1:13*)

Free will

There are many verses that specifically state that people have free will to execute their own choices. In the book of Deuteronomy, God Himself tells the people to choose to follow Him to receive His blessings:

"I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants, (*Deuteronomy 30:19*)

Joshua tells the people to choose to serve God or the idols of their neighbors.

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"And if it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD." (*Joshua 24:15*)

Many other Old Testament verses tell us to choose to follow the Lord.[24] Obviously, choice is not possible if everything is predestined.

Besides the verses that tells us directly to make choices, there are hundreds of verses that tell us how we are to live. Obviously, following this advice requires free will and the ability to choose. So, the Bible indicates pretty clearly that we are to make choices. If everything is predestined, then choice is not possible.

Christ died for some?

Some in the radical predestination camp claim that Jesus Christ died only for the elect. However, the Bible teaches quite clearly that Jesus Christ died for the sins of all people and wants all people to come to repentance. This does *not* mean that Jesus' death provides salvation for those who resist God's call.

- "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. (*John 3:16*)
- "And I, if I be lifted up from the earth, will draw all men to Myself." (*John 12:32*)
- For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God. (*Romans 6:10*)
- For as in Adam all die, so also in Christ all shall be made alive. (*1 Corinthians 15:22*)
- For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf. (*2 Corinthians 5:15*)
- For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers. (*1 Timothy 4:10*)
- For the grace of God has appeared, bringing salvation to all men, (*Titus 2:11*)
- The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. (*2 Peter 3:9*)
- For Christ also died for sins once for all, *the* just for *the* unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; (*1 Peter 3:18*)
- Heb 7:26-27, 9:11-12, 10:10 and I Pet 3:18

Conclusion

I have tried to present a balanced examination of the issues regarding free will and predestination. It is obvious that the Bible teaches both concepts. Ultimately, I believe that God directs history. However, I do not believe that He micro-manages history. In other words, I think God places people in history so that His will is accomplished. This includes putting His followers, in addition to those who oppose Him, at strategic points in history. The Bible encourages us to use our free will to choose good over evil.

...as for me and my house, we will serve the LORD." (Joshua 24:15)

See notes on next page…

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Footnotes for above article:

1. this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. (*Acts 2:23*)
2. This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, (*Ephesians 3:11*)
   but we speak God's wisdom in a mystery, the hidden wisdom, which God predestined before the ages to our glory; the wisdom which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory; (*1 Corinthians 2:7-8*)
   but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you. (*1 Peter 1:19-20*)
   the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, that He might destroy the works of the devil. (*1 John 3:8*)
3. So David said to Michal, "It was before the LORD, who chose me above your father and above all his house, to appoint me ruler over the people of the LORD, over Israel; therefore I will celebrate before the LORD. (*2 Samuel 6:21*)
   'Since the day that I brought My people Israel from Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that My name might be there, but I chose David to be over My people Israel.' (*1 Kings 8:16*)
   'Nevertheless I will not take the whole kingdom out of his hand, but I will make him ruler all the days of his life, for the sake of My servant David whom I chose, who observed My commandments and My statutes; (*1 Kings 11:34*)
   "Yet, the LORD, the God of Israel, chose me from all the house of my father to be king over Israel forever. For He has chosen Judah to be a leader; and in the house of Judah, my father's house, and among the sons of my father He took pleasure in me to make me king over all Israel. (*1 Chronicles 28:4*)
   He also chose David His servant, And took him from the sheepfolds; (*Psalm 78:70*)
4. Then David said, "No one is to carry the ark of God but the Levites; for the LORD chose them to carry the ark of God, and to minister to Him forever." (*1 Chronicles 15:2*)
5. "Thou art the LORD God, Who chose Abram And brought him out from Ur of the Chaldees, And gave him the name Abraham. (*Nehemiah 9:7*)
6. But [God] chose the tribe of Judah, Mount Zion which He loved. (*Psalm 78:68*)
7. Thayer's Greek Definition:
   eklektos eklektox (Strong's G1588)
8. picked out, chosen
   a. chosen by God
      i. to obtain salvation through Christ
         1. Christians are called “chosen or elect” of God
      ii. the Messiah in called “elect”, as appointed by God to the most exalted office conceivable
      iii. choice, select, i.e. the best of its kind or class, excellence preeminent: applied to certain individual Christians
9. Part of Speech: adjective
   A Related Word by Thayer’s/Strong’s Number: from G1586
   Citing in TDNT: 4:181, 505
10. "And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short. (*Matthew 24:22*)
    "For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. (*Matthew 24:24*)
    "And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other. (*Matthew 24:31*)
    "And unless the Lord had shortened those days, no life would have been saved; but for the sake of the elect whom He chose, He shortened the days. (*Mark 13:20*)
    for false Christs and false prophets will arise, and will show signs and wonders, in order, if possible,

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to lead the elect astray. (*Mark 13:22*)
"And then He will send forth the angels, and will gather together His elect from the four winds, from the farthest end of the earth, to the farthest end of heaven. (*Mark 13:27*)
now shall not God bring about justice for His elect, who cry to Him day and night, and will He delay long over them? (*Luke 18:7*)

11. Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?" (*John 6:70*)
"You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you. (*John 15:16*)
12. Who will bring a charge against God's elect? God is the one who justifies; (*Romans 8:33*)
13. just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, (*Ephesians 1:4-5*)
Therefore do not be ashamed of the testimony of our Lord, or of me His prisoner; but join with me in suffering for the gospel according to the power of God, who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, (*2 Timothy 1:8-9*)
14. And all who dwell on the earth will worship him [the beast], everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain. (*Revelation 13:8*)
"The beast that you saw was and is not, and is about to come up out of the abyss and to go to destruction. And those who dwell on the earth will wonder, whose name has not been written in the book of life from the foundation of the world, when they see the beast, that he was and is not and will come. (*Revelation 17:8*)
15. For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified. (*Romans 8:29-30*)
also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, (*Ephesians 1:11*)
16. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (*Ephesians 2:10*)
17. 'But arise [Paul], and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you;' (*Acts 26:16*)
18. Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? (*James 2:5*)
19. The LORD has made everything for its own purpose, Even the wicked for the day of evil. (*Proverbs 16:4*)
20. For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH." (*Romans 9:17*)
21. for though the twins were not yet born, and had not done anything good or bad, in order that God's purpose according to His choice might stand, not because of works, but because of Him who calls, it was said to her, "THE OLDER WILL SERVE THE YOUNGER." Just as it is written, "JACOB I LOVED, BUT ESAU I HATED." (*Romans 9:11-13*)
22. For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION." So then it does not depend on the man who wills or the man who runs, but on God who has mercy. (*Romans 9:15-16*)
23. "For God has put it in their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God should be fulfilled. (*Revelation 17:17*)
24. Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?" (*John 6:70*)

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25. "For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Thy hand and Thy purpose predestined to occur. (*Acts 4:27-28*)
26. Who is the man who fears the LORD? He will instruct him in the way he should choose. (*Psalm 25:12*)
    Because they hated knowledge, And did not choose the fear of the LORD. (*Proverbs 1:29*)
    Do not envy a man of violence, And do not choose any of his ways. (*Proverbs 3:31*)
    "He will eat curds and honey at the time He knows enough to refuse evil and choose good. (*Isaiah 7:15*)
    For thus says the LORD, "To the eunuchs who keep My sabbaths, And choose what pleases Me, And hold fast My covenant, (*Isaiah 56:4*)
    I will destine you for the sword, And all of you shall bow down to the slaughter. Because I called, but you did not answer; I spoke, but you did not hear. And you did evil in My sight, And chose that in which I did not delight." (*Isaiah 65:12*)
    So I will choose their punishments, And I will bring on them what they dread. Because I called, but no one answered; I spoke, but they did not listen. And they did evil in My sight, And chose that in which I did not delight." (*Isaiah 66:4*)

Does John 6:37 Teach Calvinist "Predestination"?

https://christiancourier.com/articles/does-john-6-37-teach-calvinist-predestination

It is commonly alleged that Jesus, in John 6:37, endorsed the idea of "predestination" as popularized by John Calvin in the 16th century. Did he? Study this question with us.

Does the Bible Teach Predestination?

http://www.westfieldchurchofchrist.com/study/articles/2019/12/10/does-the-bible-teach-predestination

Yes and no, depending on what one means by "predestination." Let me explain.

"He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will" (Eph. 1:5). "For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that he would be the firstborn among many brethren" (Rom. 8:29). Other passages speak of people being chosen or part of an elect group, similar to being predestined (see Eph. 1:4; 2 Thess. 2:13; 1 Pet. 1:1-2). Clearly the Bible affirms some way in which God pre-selects or chooses someone even before the beginning of time.

When most people refer to predestination or election they are thinking of one of the main tenets of Calvinism, namely "Unconditional Election" in the acronym TULIP. Calvinism is a tightly-knit doctrinal system, carefully ordered and reasoned from the assumption that God's sovereign will overrides man's free will in eternal salvation (and in some cases, regarding everything that happens). The whole system falls or stands together.

In other words, Unconditional Election is primarily built on the tenets and assumptions that come before it, most importantly that man's will is totally and inherently depraved, thus completely unable to seek God or

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respond in any way to His call without God himself acting sovereignly and directly on a person to liberate them from bondage and choose faith over unbelief.

We should mention in passing that the Bible speaks of several kinds of election depending on the context. Sometimes God chooses people, not to *salvation* but to *service*. Moses (Ps. 106:23), David (Ps. 78:70), and Pharaoh (Rom. 9:17) are example of individuals who God used as servants to help move his redemptive purposes forward. Other times God chooses groups (as opposed to individuals), as when he selected the nation of Israel to carry the Abrahamic promises until Messiah would come (Deut. 10:15). Other times, election does result in eternal salvation, as in Ephesians 1 or Romans 8. We must look at the context of each passage to determine the exact kind of election being discussed.

Now to our question. Does the Bible teach that God's election of Christians is unconditional and completely dependent on God's sovereign choice? No – and here's why.

First, it flies in the face of the way the gospel was preached in the beginning. Read the gospels and Acts and you will see Jesus and the apostles urging people to choose belief and obedience. Even Ephesians 1, a hotbed of Calvinism, emphasizes the free will of those that responded to the message: "In Him, you also, after *listening* to the message of truth, the gospel of your salvation—having also *believed*, you were sealed in Him with the Holy Spirit of promise" (v. 13). The salvation of Jew and Gentile in Christ is conditioned on the hearing and receiving the gospel by faith, repentance, and baptism.

Secondly, unconditional election necessarily implies two things about God which are wholly incompatible with what he has revealed about himself. First, that God unconditionally and arbitrarily excluded those who will be lost. If God chose some to be saved, regardless of their choices, he also (whether actively or passively doesn't make much difference) condemned the rest to eternal destruction, regardless of their choices. Some Calvinists would disagree, but this conclusion is logically inescapable. This leads to the second implication, that God sovereignly wills some to be saved and some to be lost.

This is not the God I read about in passages like 1 Timothy 2:4, where God "desires all men to be saved and to come to the knowledge of the truth." And that he is "not wishing for any to perish but for all to come to repentance" (2 Pet. 3:9). God does not exercise his sovereignty to arbitrarily save and condemn. Instead, he, in his sovereign love of the whole world, willed to send his only Son to die and rise for our sins so that no one would perish but all who believe would enjoy eternal life (John 3:16).

God did not predestine our choices but the means by which everyone who is in Christ will be eternally saved. In this way we who believe are the elect, predestined to salvation. He foreknew us and our choices (Rom. 8:29). However, God's foreknowledge does not cause your or my choice to do what we will with Jesus. He knows the end from the beginning. And right now, our choices are working toward that end – whether by faith or disbelief in his eternal plan.

What I believe about Predestination

https://redeeminggod.com/on-predestination/

I believe that predestination does not refer to God's choice of which people get to go to heaven, but refers instead to God's determination to bring into glory all those who receive eternal life by faith in Jesus. In other words, **predestination teaches us about who gets glorified, *not*** who gets justified.

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Does the Bible Teach Predestination? (Restored Church of God / Armstrong)
https://rcg.org/books/dtbtp.html

Bible Verses About/Associate With Predestination
https://www.openbible.info/topics/predestination

A Book of Bible Study: Predestination
https://www.abookofbiblestudy.net/predestination/

Predestination – What Is the Truth About It? (Church of God)
https://www.bethelcog.org/doctrinal/predestination-what-is-the-truth-about-it/

Bible verses that support and oppose predestination
https://www.interfaith.org/community/threads/11605/

How does free will fit with the doctrine of predestination? (Calvinist Perspectives)
https://christianity.stackexchange.com/questions/4236/how-does-free-will-fit-with-the-doctrine-of-predestination [Forum]

How does predestination work as described by scripture? (Is the Calvinist/Reformed Tradition correct? What does the Bible say about predestination?) [Forum]
https://ebible.com/questions/265-how-does-predestination-work-as-described-by-scripture

False Doctrine: Calvin's Doctrines of Unconditional Election (Predestination)
http://www.biblestudyguide.org/topical/unconditional-election.htm

Predestination Explained
http://everything.explained.today/Predestination/

Predestination of the Saints: Biblical "Double-Predestination": Unbiblical!
http://www.ukapologetics.net/predestination.html

See also: http://www.ukapologetics.net/deceivedornot.htm

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Is Calvinism Biblical?
http://bible-truth.org/IsCalvinismBiblical.html#0035

A biblical examination of Calvinism and its teachings concerning salvation, election and predestination.

PDF: http://bible-truth.org/Election.pdf

Word Doc: http://bible-truth.org/Election2.doc

Note: This site is a KJO advocate.

Why I Disagree With All 5 Points of Calvinism
http://jesus-is-savior.com/False%20Doctrines/Calvinism/calvinism-hutson.htm
Note: This site is a KJO advocate.

How Do You Attempt To Explain Predestination & Election?
http://www.charlesspecht.com/how-do-you-attempt-to-explain-predestination-election/

Predestination: Letting God Be God
http://www.icstc.com/bg/will/Predestination.pdf [PDF]

Doesn't the Bible teach predestination?
http://behindthebadge.net/apologetics/discuss190.html

The Biblical Solution to Christianity's Predestination Paradox
http://christianityshardestquestionssolved.com/?p=89&gclid=EAIaIQobChMIz93Lz5X01QIVUzRpCh3sAg-8EAAYASAAEgLFRfD_BwE

My Understanding of the Biblical Doctrine of Election (Daniel B Wallace)
https://bible.org/article/my-understanding-biblical-doctrine-election **[Recommended]**

Note re: Total Depravity: Total depravity does not mean that we are as bad as we could be. Rather, it means that (1) sin has tainted every aspect of our being--our hearts, bodies, and minds; (2) we would be as bad as we could be if it were not for God's common grace (by which he protects humans in general from becoming as wicked as possible); and (3) there is no spark of the divine within us, nothing good that moves God toward that person, as though he or she deserves to be saved.

(See also: Calvinism)

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Adrian Rogers: Predestined to Hell? Absolutely Not!

[Video] https://www.youtube.com/watch?v=vYxo0025Bzg
Alt: https://www.youtube.com/watch?v=1Dz9to1DcR0
https://www.youtube.com/watch?v=WRS_ULKek0U
https://www.youtube.com/watch?v=WnePHmftB-g [clip, 1 of 4]

[Audio] https://www.youtube.com/watch?v=_XajNJOFTJw

Adrian Rogers v. James White on Calvinism (Radio Free Geneva)

https://www.youtube.com/watch?v=oQENcj_kRcg [Audio]

This is the second edition of Radio Free Geneva on Youtube. In this edition, Dr. James White critiques a sermon presented by Dr. Adrian Rogers that gives many of the fallacies and inconsistencies those who do not hold to the Reformed faith usually commit. These errors include believing that the word "foreknow" is a noun, taking out words from Scripture like Matt. 23:37 to defend one's tradition, and thinking that unless a man's will is free, they are robots. This has been touted as very helpful by several people who have heard it because of Dr. White's refutations then explanations. The listener call-in section at around the last half hour or so is helpful, too. There was another part to this that was in a later episode of RFG. This should be posted soon.

Adrian Rogers Refutes Total Depravity & Destroys Calvinism. Without the T, TULIP Collapses

https://www.youtube.com/watch?v=3bgcF0ZMJ40 [Video]

Talks about God creating Satan, Free Will, etc.

Dr. J. Vernon McGee Refutes Calvinism - Doctrine of Election and Free Will (Part 1)

https://www.youtube.com/watch?v=P9EqEcApnJo

Dr. McGee calls Calvinism's Doctrine of Election a dangerous and frightful view of God. He also said, if he believed in this doctrine, he'd never attempted to preach the word of God and never try to lead anyone to Christ because there'd be no need of it.

1 Timothy 4:1 ¶Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Peter 2:1 ¶But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 Corinthians 11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

http://www.thruthebible.org/
Thru the Bible Radio Network - Thru The Bible is a 30-minute Bible study radio program that takes the

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listener through the entire Bible in just 5 years, going back and forth between the Old and New Testaments. This Bible study program has been aired on radio stations in the U.S. since 1967, and is now being produced in over 100 languages around the world.

Thanks to http://www.youtube.com/peaceradio.com for having Dr. McGee's video series on Youtube.

John 6:44 Does not Prove Calvinism - Response to James White

https://www.youtube.com/watch?v=dn7QrwpSfpo [Video]

Austin Fischer vs. James White on Unbelievable with Justin Brierley

https://www.youtube.com/watch?v=4Yxod_YbXJQ [Video]

Austin Fischer and James White discuss Fischer's book, "Young, Restless, No Longer Reformed," with Justin Brierley on Unbelievable (March 1,2014). Austin makes some strong points against Calvinism. However, you can also check out the post-debate review by David Martinez on the Society of Evangelical Arminians website, which more directly addresses much of Dr. White's Calvinist rhetoric: http://evangelicalarminians.org/david...

Answering James White's Critique of Austin Fischer (see above)

https://www.youtube.com/watch?v=LUwyNvcOGvg [Video]
This is a fantastic refutation of Dr. James White's critique of Austin Fischer. Professor Flowers combats Dr. White's false Calvinist assumptions with sound Biblical doctrine. This podcast was originally aired on December 17, 2014.

Calvinism Debate Video: Romans 9, James White vs. Leighton Flowers (2015)

https://www.youtube.com/watch?v=zbEnNillujw [Video]

This is the full debate video over which soteriological view is taught in Romans 9. Professor Leighton Flowers defends a non-Calvinistic Southern Baptist perspective and Dr. James White defends the Calvinistic perspective.

Dr. White's main argument against Professor Flowers is that he "doesn't exegete the text." Yet, according to the agreement (approved by both presenters before the debate) the goal was to present a positive explanation of the intention of the author. No agreement was ever made that both parties would give a full exegesis (however that is defined) of the entire chapter, and neither party did provide exegetical commentary on every verse in the chapter. Unfortunately, Dr. White fails to engage with Professor Flowers' arguments under the guise of "it wasn't exegetical." Calvinists accuse non-Calvinists of not talking about the subject of Romans 9 on the basis that the non-Calvinist believes the subject of Romans 9 is different than they think it is. It is a question begging game to assume someone is not addressing the subject of the text simply on the basis that they disagree on that subject.

For example, the Pro-Life advocate could argue for the value of human life in order to promote banning abortion and the "Pro-Choice" advocate could reply by saying, "This isn't about the value of life, it is about the value of women's rights." The Pro-Choice (pro-abortion) advocate is reframing the debate and

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accusing his opponent of not dealing with the subject at hand when in reality the Pro-Life advocate is focused upon the correct subject all along. The debate is over which subject must be in focus.

The same is true in this debate. Prof. Flowers focuses his attention upon what he believes is the true intention of the author given the historical context of Israel's judicial hardening in bringing about God's redemptive plan and fulfillment of His promise. Dr. White doesn't engage with this point, but resorts to question begging by accusing Prof. Flowers of not exegeting the text properly (i.e. supposedly defined by White as "reading each verse in order and giving commentary that fits his interpretation.")

During White's rebuttal, he accused Flowers of only addressing Total Inability and a couple of verses in Romans 9. And in a post debate show, Dr. White accused Flowers of not even addressing Romans 9 in his opener until 8 minutes into the presentation. Watch for yourselves and see if these are accurate statements.

AOMIN alt link: https://www.youtube.com/watch?v=_wuDloSP-VU [Video]

Response to AOMIN on Romans 9 Debate (see above) (2016)

https://www.youtube.com/watch?v=StunSSdy4JU [Video]
BTW, includes good explanation of exegetical commentary vs hermeneutical work, also "judicial hardening" and "mercying".

Deadness and Total Inability: Rebuttal of Dr. White (2017)

https://www.youtube.com/watch?v=2OS6lqOezfg [Video]
Recently Dr. White took up Dr. Flowers challenge to biblically establish the Calvinistic doctrine of Total Inability. This is Dr. Flowers, albeit lengthy, point by point rebuttal from the scripture.

Notice that Dr. White never does answer the passages that Dr. Flowers brought up in his original challenge. He doesn't even attempt to explain the passages where 'deadness' is clearly not used to connote moral inability.

(Note: The original title was meant to be a humorous play on words, but was becoming a distraction away from the more important matters, so it was changed with apologies to those offended)

To read Dr. Flowers article on this topic click here: https://soteriology101.wordpress.com/

See also: Predestination Revisited

(See also: Calvinism)

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James White's Fallacies regarding "Synergism." (2017)
https://www.youtube.com/watch?v=Jppho7YU1Aw [Video]

This is part one of Dr. Leighton Flowers rebuttal to Dr. James White's misrepresentation of Southern Baptist Traditionalism.

Dr. Leighton Flowers critiques White's recent Dividing Line Program in which White straw-man's "synergism." Dr. Flowers goes point by point through White's commentary to reveal the fallacies and answer the arguments.

In future broadcasts, Flowers will cover White's debate with Trent Horn and Michael Brown over the ability to lose one's salvation...so stay tuned.

Dr. Michael Brown vs. Dr. James White on Predestination, Election, and the Will of God (2012)
https://www.youtube.com/watch?v=dmeMOo4nINA [Video]

Debunking Calvinism —Michael L. Brown (20 min. clip of above debate) (2012)
https://www.youtube.com/watch?v=Lad8FlMI-Xo [Video]



Day 1 - Arminianism (Dr. Michael Brown) vs Calvinism (Dr. James White) (2012)
https://www.youtube.com/watch?v=nNcvYs-xjOI (Audio)

Why I *Am* A Calvinist---Brief Response to Michael Brown (2016)
https://www.youtube.com/watch?v=sD28rswkfpo [Video]

Dr. Brown's web site: http://thelineoffire.org/

Dr. Michael Brown with Leighton Flowers on Soteriology101 (2015)
https://www.youtube.com/watch?v=gVuT2FkxE1w [Video]
Discusses relevance of OT to Christian faith and salvation, election, etc.

John MacArthur on Romans 9 contrasted with Traditionalism (2017)
https://www.youtube.com/watch?v=TG8ourHD9IM [Video]
Dr. John MacArthur goes verse by verse through Romans 9 and Dr. Leighton Flowers gives the Traditional perspective as a contrast to MacArthur's Calvinistic reading of this hotly contested passage.

Romans 9 – De-Calvinized
https://www.youtube.com/watch?v=GFbKeIbrDWw [Video]

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Genuine Historical Calvinism
http://www.calvinism.us/feeds/posts/default

Definition: Imputation
http://www.biblestudytools.com/dictionary/imputation/

See also: Calvinism

See also: Predestination Revisited

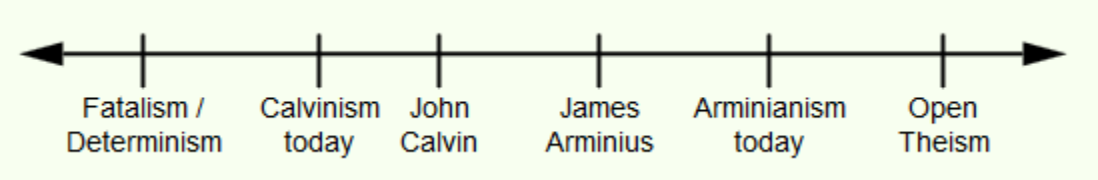
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How to Approach the Election Dispute

http://ronleigh.com/bible/approach-election/index.htm

Excerpt:

There is a spread of views concerning the subjects of election, predestination, foreknowledge, etc. Even though the following continuum is an oversimplification, it provides a general picture of the situation.



If none of the views is correct, it would be idiotic to try to integrate a bunch of wrong views in order to come up with the right view.

Even if two views were close to being correct, such as Calvinism and Arminianism, we should not try to find a view that is right in the middle between them, as though that would be the "balanced" view. Such a procedure is based on compromise, not on biblical research. It is dangerous to try to balance any two views because:

- One view may be correct and the other incorrect. In this case, the more you try to compromise, the further you end up from the true biblical view.
- Or, the true biblical view may be to the left of Calvinism, or to the right of Arminianism. Again, the more you try to compromise, the further you end up from the true biblical view.

The only sane approach is to base your study of election squarely on the Bible, without mentally dragging any particular view or views into your study, but letting the Bible speak for itself…

One in Jesus: N.T. Wright on Presdestination

http://oneinjesus.info/2015/12/n-t-wright-on-predestination/ [Links to his video]

The main purpose for including this is not for link to video (as it is included elsewhere in these reference notes), but for the comments section that shows a good/respective/reasoned give and take by opposing views on the topic.

Theological Journeying: N.T. Wright re: Ephesians, Predestination, Justification

https://stevenedwardharris.com/category/theology-biblical/n-t-wright/

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Leslie Newbigin: 1976 Bible Study on Romans 8 (Predestination)

http://newbiginresources.org/1976-bible-study-on-romans-8/ [downloadable as a PDF]

Excerpt:

> *Romans 8:29-30. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.* [RSV]

We have been thinking of the present as it is filled with the promise of the future. Now, with dramatic suddenness, we are asked to turn round and to remember that we are speaking about a cosmic purpose which had its origins before time began. Perhaps Paul's thought is turned in this direction because of the phrase which he has just used: "those who love God". This is not a common phrase in Paul or in the Bible as a whole, for the stress is always on God's love for us rather than upon our love for God. It is his love, the love of one who 'first loved us' which is the great primal reality. From start to finish the Bible is, concerned with God's initiative. His love is the origin and source of everything that is, and our love for him can only be something secondary and derivative. 'It is his decision for us which is the presupposition and basis of our decision for him. Predestination – God's decision for us before all time began is basic to the whole biblical story. If we are Christians, it is not because we decided for him, but because he decided for us – and this decision is 'before the foundation of the world'. Even creation itself is within this decision that 'God is for us', and therefore the liberation of creation itself is involved in the fulfilment of God's primal decision. The purpose of this decision is that Jesus should be 'the first-born among many brethren'. The being of the Godhead has from all eternity both Fatherhood and Sonship as its reality, and to bring many sons to the glory which was revealed in 'the only begotten Son' (John 1: 1 4) in and through the glorifying of the Son: on the Cross, this is the decision of God before all time.

The doctrine of predestination has been misrepresented and misunderstood in such a way as to make it abhorrent to many Christians. If it is truly understood it will be seen to be utterly central and essential to the whole of the Gospel. Predestination is not (as the Westminster Confession seems to say) something before and apart from Christ. The New Testament explicitly teaches that predestination is only in Christ. Man was predestined for sonship in Christ before he was created through Christ. And as Christ is not for himself but for all men, the Saviour of the world, so those who are predestined in Christ are predestined not for themselves but for witness and service to Christ's universal purpose. The biblical teaching has been monstrously misconstrued to imply that those who are chosen are chosen for themselves; in truth they are chosen to share in Christ's universal purpose, for the salvation of all. And what of those who are not chosen; who are rejected – is the unbelieving Jews of Paul's time seemed to be? It is precisely to this deeply perplexing question that Paul immediately turns in the following chapters (9-11). One should read them continuously with this 8th chapter. The end of that long argument is this: that even the rejection of the Jews is for their ultimate salvation. Why this must be so must be the subject of another bible study, but the outcome is clear. 'God has shut up all under disobedience that he might have mercy on all.'

Predestination is the ground of God's calling. We are called, summoned to become that which we are not yet. He who summons us is he who raised Jesus from the dead and 'calls the things that are not as though they were'. That is the ground of our hope; the hope is implicit in the calling. God is faithful who calls you. 'He who calls also justifies. He who raises the dead to life can also put the unrighteous in the right, and that is what he has done in Christ. And the end is glory – the glory of sonship, a participation in the glory of the only begotten Son (John 17: 22f). This is the end for which all creation waits – 'the glorious liberty of the children of God'. What God has determined before all time, he can and will complete.

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Predestination: Biblical and Theological Paths (by Matthew Levering) (2011)

http://www.thedivineconspiracy.org/Z5272S.pdf [PDF]

Chapter One (Sample) of Book: The Biblical Roots of the Doctrine of Predestination

VIIa.5. Please Define "Predestination" in Ephesians 1:5

https://heritagebbc.com/bible-question-and-answer-archive-5/viia-5-please-define-predestination-in-ephesians-1-5/

Excerpt:

***Question*:** Would you explain Ephesians 1:5 concerning the meaning of the word "predestination.

Answer: The word "predestination" comes from the Greek verb "proorizo." It means, according to *Vine's Expository Words on the Greek New Testament*, to "mark out beforehand, to determine before, foreordain." In essence, "predestination" means that something has been predicted by God and it must and will come to pass. The word "predestinate" as translated in the KJV is found only twice; that being in Romans 8:29 and 30. "Predestinated is found only twice and that is in Ephesians; once in Ephesians 1:5 and once in 1:11. These two words do not appear in the Old Testament. We shall examine WHO is predestinated, WHAT event is predestined and WHEN it will take place.

5. Let us begin with Ephesians 1:5.

"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will."

Notice who is predestinated. It can only be one of two groups. The saved or the lost. Paul identifies the children of God as the object of being predestinated, *"Having predestinated us* (plural pronoun)." This is Paul and every saved person. God did not predestinate anyone to be saved; but this teaches He predestinated something for those who are already saved.

What did God predestinate for the Christian? The Scriptures are pure and simple. The Christian is predestinated unto the adoption of children (Greek, HUIOTHESIA, meaning sonship). When we trust Christ as our Savior, we become His children:

"But as many as received him, to them gave he power to become the sons (Greek, teknon, meaning—"a child") of God, even to them that believe on his name." (John 1:12).

When? We are positioned in Heaven as a son now; but we do not come to the realization of our Sonship until the Rapture.

The Jewish Bar Mitzvah may aid in understanding adoption and Sonship. Bar Mitzvah means "a son of the commandments, or the placing of a son." When a Jewish boy reaches the age of 13, he is then considered as an adult. He is expected to accept adult religious responsibilities. It is a joyful occasion accompanied by gifts from friends and family. He is no longer considered a child; but an adult son.

The word "adoption" is from the Greek word "huiothesia," from "huios;" meaning "a son," and "thesis," "a placing." Therefore..."the placing of a son." Just as a Jewish boy is placed as an adult son on the day he reaches 13, we Christians also experience our Sonship when we are placed in Heaven at the day of the Rapture. This is when we have our physical bodies redeemed for a new glorified body. It could be no clearer than stated in Romans 8:23:

"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, WAITING FOR THE ADOPTION, TO WIT, THE REDEMPTION OF OUR BODY."

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IN SUMMARY:

WHO: Negative: nowhere are the lost said to be predes-tinated to be saved

WHAT: Positive: the saved are predestinated to receive something.

WHEN: At the Rapture. 1 Thessalonians 4:17, 1 Corinthians 15:50-54.

The false teaching of predestination for salvation is nothing more than a subtle, Satanic attack against God's character. John 3:16 says that,

"For God so loved the WORLD, that he gave his only begotten Son, that WHOSOEVER, believeth in him should not perish, but have everlasting life."

How could God love the world and then pick only a few to predestinate to salvation and let the rest go to Hell? Christ's death and Resurrection paid for the sins of all humanity and whosoever believeth in him has everlasting life!

***See also*: Ephesians: Predestination**

Predestination: Thomas Aquinas and Calvin

http://www.faith-theology.com/2006/04/predestination-thomas-aquinas-and.html

Excerpt:

In popular books, and even in some theological text books, it is sometimes said that the idea of predestination was invented by John Calvin. Anyone who can say such a thing must never have read Augustine, or Anselm, or Duns Scotus, or Luther—or even Calvin himself (since part of Calvin's aim is to prove that his doctrine of predestination was also the teaching of the Fathers).

In fact, even Thomas Aquinas has a detailed doctrine of predestination, which is, in many material respects, nearly identical to that of Calvin.

Here's one quote from Thomas's *Summa theologiae* (1a.23.5):

> "The reason for the predestination of some and reprobation of others (*praedestinationis aliquorum, et reprobationis aliorum*) must be sought for in the divine goodness.... God wills to manifest his goodness in those whom he predestines, by means of the mercy with which he spares them; and in respect of others whom he reprobates, by means of the justice with which he punishes them. This is the reason why God chooses some (*quosdam eligit*) and reprobates others (*quosdam reprobat*).... Yet why he chooses some for glory and reprobates others has no reason except the divine will (*non habet rationem nisi divinam voluntatem*)."

Certainly I think the notion of double predestination should be subjected to theological criticism. But let's not pretend that the idea was invented by Calvin!

Aquinas and Calvin on Predestination: Is There Any Common Ground?

http://journal.rts.edu/article/aquinas-and-calvin-on-predestination-is-there-any-common-ground/

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Dr. N.T. Wright on Predestination, Election, Chosen **(2014)**
re: Romans 8:23-29, Ephesians 1:3-14, Romans 9-11
https://www.youtube.com/watch?v=qKwIijhZW-M [Video]

N.T. Wright on Election (PFG Review) **(2013)**
http://www.patheos.com/blogs/euangelion/2013/10/n-t-wright-on-election-in-pfg/

N.T. Wright, Calvinism and Scripture **(2012)**
https://rachelheldevans.com/blog/wright-calvinism-scripture?rq=wright

A correction (and confession) about NT Wright and Calvinism...
https://rachelheldevans.com/blog/nt-wright-calvinist?rq=wright

N.T. Wright on the Enlightenment, postmodernism, and common misreadings of scripture
https://rachelheldevans.com/blog/wright-common-misreadings-scripture?rq=wright

Ask N.T. Wright
https://rachelheldevans.com/blog/ask-nt-wright-response?rq=wright

Predestination and Freewill: N. T. Wright
https://pursuingveritas.com/2015/01/07/predestination-and-freewill-n-t-wright/

Monergism: Predestination (Links) **[See also: Monergism/Synergism]**
https://www.monergism.com/topics/predestination

GotQuestions: Predestination
https://www.gotquestions.org/predestination.html

Calvinist Corner: Predestination
http://www.calvinistcorner.com/predestination.htm

Theopedia: Predestination
http://www.theopedia.com/predestination

Catholic Encyclopedia: Predestination
http://www.newadvent.org/cathen/12378a.htm

Catholic Answers: Predestination
https://www.catholic.com/encyclopedia/predestination

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WOW: Predestination (Overview)
http://www.wow.com/wiki/Foreknowledge_of_God

Comparison between Protestants

This table summarizes the classical views of three different Protestant beliefs:

Topic	Lutheranism	Calvinism	Arminianism
Election	Unconditional election to salvation only	Unconditional election to salvation only, with reprobation (passing over)	Conditional election in view of foreseen faith or unbelief

R.C. Sproul: Predestination
http://www.ligonier.org/learn/series/predestination/what-is-predestination/

Wikipedia: Predestination
https://en.wikipedia.org/wiki/Predestination

Election and Predestination in Scripture
https://www.youtube.com/watch?v=bKKjeJpy2x0 [Video]

The key to understanding election & predestination correctly: Nations not random individuals!
https://www.youtube.com/watch?v=jCrQp1YL_FM [Video]

Questions the Calvinist Cannot Answer
https://www.youtube.com/watch?v=nnsdDNQl7MM [Video]

The Error of Calvinism (2015)
https://www.youtube.com/watch?v=U6p0PgzoFZU [Audio]

Calvinism Debate (Part 1 of 11) (2015)
https://www.youtube.com/watch?v=PiwsT1keqAg [Video]

See also: **Reformed Theology vs Lutheranism vs Calvinism vs Weslyanism / Calvinism**

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Jerry Walls: What's Wrong with Calvinism (Part 1) [Weslyan Perspective]
https://www.youtube.com/watch?v=Daomzm3nyIg [Video]

Jerry Walls: What's Wrong with Calvinism (Part 2)
https://www.youtube.com/watch?v=1IBUtF8EtAo [Video]

Jerry Walls: What's Wrong with Calvinism (Part 3) – Why it matters
https://www.youtube.com/watch?v=cJf_ks-6lkk [Video]

Dr. Norman Geisler: 5 Reasons Why I Am Not a 5-Point Calvinist
https://www.youtube.com/watch?v=fPpkSiO1Ci4 [Video] (Low Quality)

Koine: The Formula the Solves Calvinism/Arminianism Debates
https://www.youtube.com/watch?v=0Tej_wptT1o [Video]

https://www.youtube.com/watch?v=O7MQbrt_XM4 [Video]

The False Doctrines of Calvinism and Arminianism - What's the Truth?
https://www.youtube.com/watch?v=eYhNzAZrvnc [Audio]

Greg Boyd: Calvinism Refuted in 10 Minutes
https://www.youtube.com/watch?v=JASX8g6sWkw [Video]

Why Collectivism contradicts Calvinism: NT Wright and Johnathan Pritchett
https://www.youtube.com/watch?v=RaipIMVYb34 [Video] (Soteriology101.com)

Drs. Leighton Flowers and Johnathan Pritchett (along with a video from NT Wright) discuss the first century tribal or collectivist culture as it relates to our hermeneutic in approaching controversial passages regarding soteriology.

Dr. James Leo Garrett, an esteemed Southern Baptist scholar, wrote of a "Westernized hyper individualization" of certain biblical doctrines:

> "From Augustine of Hippo to the twentieth century, Western Christianity has tended to interpret the doctrine of election from the perspective of and with regard to individual human beings. During those same centuries the doctrine has been far less emphasized and seldom ever controversial in Eastern Orthodoxy. Is it possible that Augustine and later Calvin, with the help of many others, contributed to a hyper individualization of this doctrine that was hardly warranted …?"

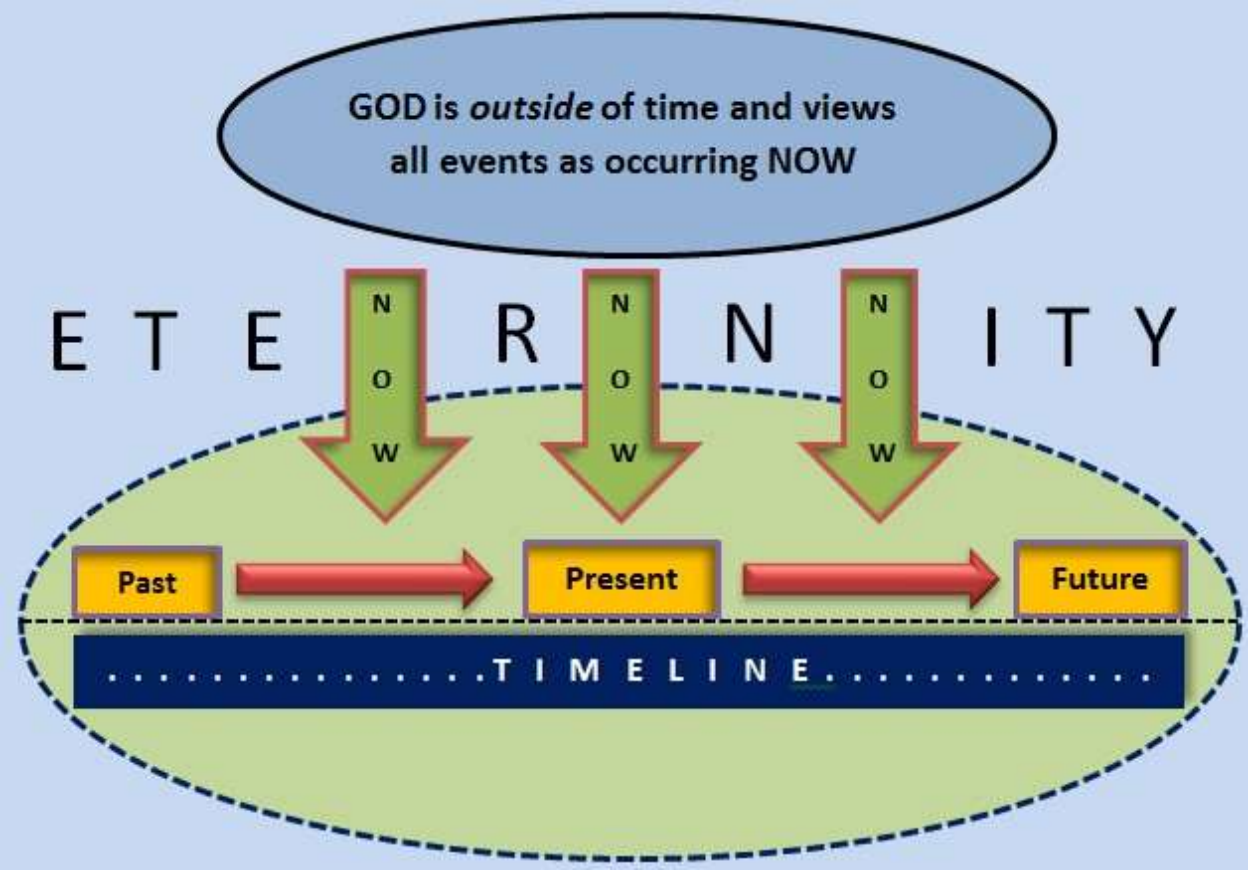
Let's just be honest. We, as American Westerners, do tend to think everything is about us, the individual. We tend to read the text with an ego-centric bent. If someone tells the story of David slaying the giant, we see ourselves as the hero in that story and feel as if it is a lesson is about how we can slay the "giants" in our lives too. However, it's much more likely that we are better represented by the Israelites hiding in fear while Christ, the actual hero of the story, slays our "giants."

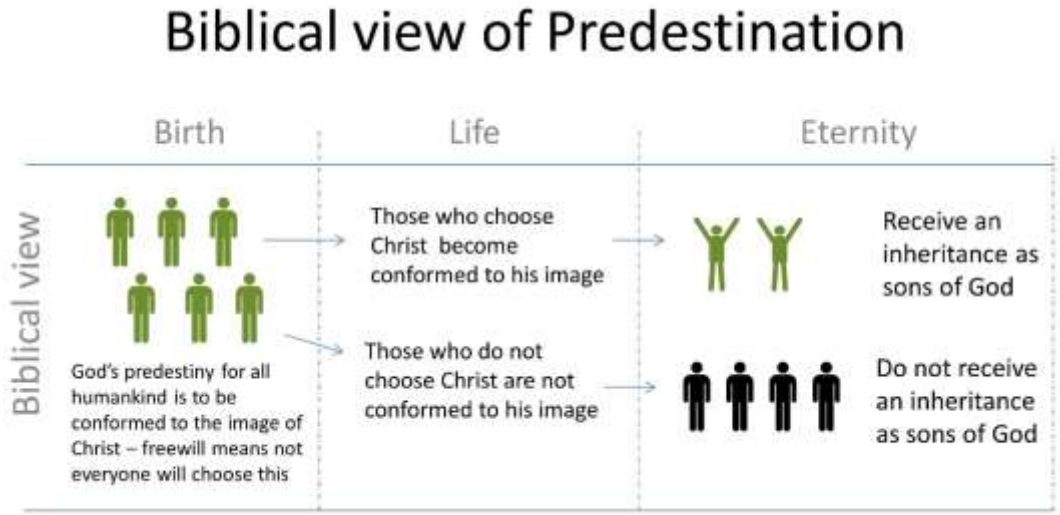
And when we read of God setting certain people apart for noble tasks, we can tend toward a self-aggrandizing interpretation of those text by assuming God must have set us, as individuals, apart in a similar manner. For instance, how often have you heard someone quote, "You did not choose me, but I chose you and appointed you so that you might go and bear fruit" (Jn. 15:16) to prove that they were individually chosen to be effectually saved?

See also: **Reformed Theology vs Lutheranism vs Calvinism vs Weslyanism / Calvinism**

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Doctrine.org: Predestination
http://doctrine.org/predestination/





http://www.pushpublishing.co.uk/wordpress/wp-content/uploads/2015/04/BiblicalViewOfPredestination.jpg

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The Biblical Doctrine of Election and Predestination

http://www.gsbaptistchurch.com/elect/election_predest_man.html

Excerpt:

Nowhere in Scripture is an individual elected *to be in* Christ. But those that are in Christ are elect. Once 'in' they are the elect for special service in this world. One does not enter the kingdom of God because he was elected to enter (Eph 2:8-9 says “for by grace are ye saved” not by election), but one becomes the elect *because* he is born into the kingdom. (Eph 2:10 says “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”) One does not get in by election (John 3:14-19), but once 'in', one is elect and tasked to service. Again examine Col 3:12 as it clarifies that election is for work not for justification; “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.” Now that we are in the kingdom of God, '*whosoever wills*' that are installed by grace through faith, and that not of election, we are to behave as elect ones with work to do. Again, how does one get 'in'? You must make an individual decision of your will to accept Christ as your Lord and Saviour. “For whosoever shall call upon the name of the Lord shall be saved.” (Rom 10:13) Once 'in' you are elected to service for your Lord, as you walk here in this life. Ergo election is to service, not to salvation.

A table of Old Testament election and New Testament election helps clarify that election is always for service and not for an eternal destiny. It also points out the parallels in the two elections.

Old Testament Elections	New Testament Elections
To be the seed by which the Messiah would be brought into the world. Gen 12	To be the witness to a lost dying world that the Christ has come. Acts 1:8
To Deliver the written Word of God to the world. Rom 3:1-2	To be a manifestation of The Word, the Christ, in this world John 17
To show the world that “The LORD our God is one LORD” Deut 6:4, Mar 12:9	To be the temple of the Holy Spirit of God in this world. 1Cor 6:19-20

Desiring God (Piper): Predestination

http://www.desiringgod.org/topics/predestination

Foreknowledge, Predestination, and Election

http://www.jesus-is-savior.com/Basics/predestination.htm

https://heritagebbc.com/wp-content/uploads/2015/02/foreknowledgepredestinationandelection.pdf [PDF]

Predestination, Election and Foreknowledge

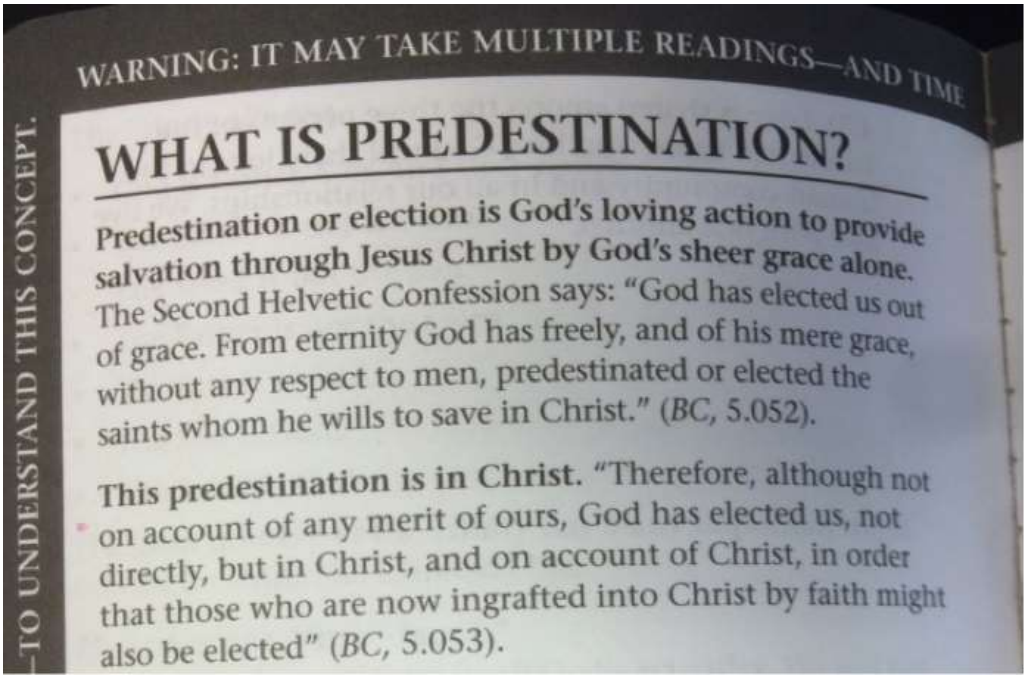
http://kenbirks.com/bible-studies/Predestination.pdf [PDF]

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Predestination & the artist as God

Prebyterians and Predestination:
http://kekovacs.blogspot.com/2015/07/presbyterians-predestination.html



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What Do Christians Believe?: Predestination

http://www.christians.eu/predestination/ [PDF] [ePUB]

Excerpt:

1.3 Calvin (1509–1564)

John Calvin's teaching gained a lot of influence when it was discussed and developed at the **Synod of Dort** (1618-1619 in the Netherlands) and **became the official teaching of the Reformed Church in the Netherlands.**

By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation. *(Institutio Christianae Religionis 3.21.5)*

Predestination: Christian Doctrine or Heresy?

http://bibleserralta.com/Predestination_Ingles_11_My_11.pdf [PDF]

The Biblical Doctrine of Predestination, Foreordination and Election

https://www.apologeticspress.org/rr/reprints/Biblical-Doctrine-of-Predestina.pdf [PDF]

A Concise Summary of the Corporate View of Election and Predestination

http://evangelicalarminians.org/a-concise-summary-of-the-corporate-view-of-election-and-predestination/

See also: Predestination Revisited

Calvinism

See also: **Reformed Theology vs Lutheranism vs Calvinism vs Weslyanism**

Ephesians: Predestination

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Predestination – Foreknowledge – Predetermination – Free Will

Predestination - Wikipedia
https://en.wikipedia.org/wiki/Predestination
(includes overview of different types/forms/degrees of predestination in Christianity and other religions)

Foreknowledge and Free Will (Secular perspective)
http://www.iep.utm.edu/foreknow/

Excerpt:

> Historically, the tension between foreknowledge and the exercise of free will was addressed in a religious context. According to orthodox views in the West, God was claimed to be omniscient (and hence in possession of perfect foreknowledge) and yet God was supposed to have given humankind free will. Attempts to solve the apparent contradiction often involved attributing to God special properties, for example, being "outside" of time.
>
> However, the trouble with such solutions is that they are generally unsatisfactory on their own terms. Even more serious is the fact that they leave untouched the problem posed not by God's foreknowledge but that of any human being. Do human beings have foreknowledge? Certainly, of at least some events and behaviors. Thus we have a secular counterpart of the original problem. A human being's foreknowledge, exactly as would God's, of another's choices would seem to preclude the exercise of human free will.
>
> In this article, various ways of trying to solve the problem---for example, by putting constraints on the truth-conditions for statements, or by "tightening" the conditions necessary for knowledge---are examined and shown not to work. Ultimately the alleged incompatibility of foreknowledge and free will is shown to rest on a subtle logical error. When the error, a modal fallacy, is recognized and remedied, the problem evaporates…

see also
http://plato.stanford.edu/entries/free-will-foreknowledge/

Freewill and Predestination
http://www.peterkreeft.com/topics-more/freewill-predestination.htm

Predestination & Free Will is Debatable – But Election is Clear
http://www.swordwalk.com/predestination-free-will-is-debatable-but-election-is-clear/

What is predestination and election?
https://carm.org/predestination-and-election

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Predestination vs. Free Will - Is It One or the Other?
http://www.godandscience.org/doctrine/predestination.html

Excerpt:

> …I have tried to present a balanced examination of the issues regarding free will and predestination. It is obvious that the Bible teaches both concepts. Ultimately, I believe that God directs history. However, I do not believe that He micro-manages history. In other words, I think God places people in history so that His will is accomplished. This includes putting His followers, in addition to those who oppose Him, at strategic points in history. The Bible encourages us to use our free will to choose good over evil.

Predestination
http://www.apttoteach.org/Theology/Salvation/pdf/704_Sal._Predestination.pdf [PDF]

Key Question: Has God predestined all that takes place including the salvation of some and not others?

Covers Calvinism, Arminian positions; Order of the Decrees; Views of Election and Predestination; etc.

Doctrine of the Election
http://so4j.com/doctrine-of-election

What is the Doctrine of Election? Is Predestination & being Chosen Biblical?
Does God Elect & Choose certain people to be Saved and/or go to Hell?
Videos, Articles, Scriptures - John MacArthur, Cross TV

Does the Bible Teach Predestination?
http://ed5015.tripod.com/BPredestination12.htm

Christian Denominations: Beliefs and Theology (see Predestination Column)
http://www.religionfacts.com/charts/denominations-beliefs

Predestination, Salvation and Damnation - Calvinism and Catholicism Contrasted
http://www.biblicalcatholic.com/apologetics/num21.htm (Catholic Viewpoint)

Predestination (@ Doctrine.org)
http://doctrine.org/predestination/

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for more context…

http://www.icstc.com/bg/will/fore.html

http://www.monergism.com/thethreshold/articles/onsite/foreknew.html

http://helpmewithbiblestudy.org/1God/OmniscienceWhatDoesForeknowMean.aspx

http://www.reformationtheology.com/2006/11/the_question_of_gods_foreknowl.php

Even if the Arminian does not accept that 'foreknow' means 'forelove', he must at least agree that the idea of predestination by foreknowledge is, at best, superfluous. Why would God predestine something to happen if He already *knows* it will happen? Such an act would have no effect on the outcome of the future.
http://www.reformationtheology.com/2006/05/two_views_on_foreknowledge_by.php

Analogies

One analogy that makes the idea clearer puts God on a hilltop above a stream of all the events in time. God's vision encompasses the whole stream at once, but He himself is not part of it (cf. Nash 75).

http://dwickingson.yolasite.com/excerpt-phil-rel.php

By analogy, knowing what will happen does not mean that we are preventing or causing that thing to happen. The sun will rise tomorrow. I am not causing it to rise nor am I preventing it from rising by knowing that it will happen. Likewise, if I put a bowl of ice-cream and a bowl of cauliflower in front of my child, I know for a fact which one is chosen--the ice cream. My knowing it ahead of time does not restrict my child from making a free choice when the time comes. My child is free to make a choice and knowing the choice has no effect upon her when she makes it.

https://carm.org/if-god-knows-our-free-will-choices-do-we-still-have-free-will

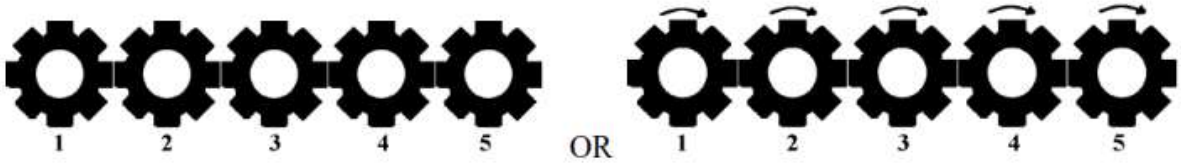
What Edwards has in mind may be illustrated by conceiving of the earth as if it were a giant billiards table. Any single human volition or deed is akin to a cue ball hitting fifteen colored balls and scattering them across the table. In turn, each of the fifteen then becomes another cue ball which strikes yet another fifteen, which in turn become cue balls hitting yet another fifteen, and so on, *ad infinitum*. This is not to suggest that the universe is an impersonal and mechanistic collision of cause and effect. Rather the point is that for every thought or emotion or resolution or act or word or choice there is set in motion a multitude of diverse effects, each of which has the potential to become a cause of yet innumerable other diverse effects, *ad infinitum*. [Regarding EDF]

http://www.samstorms.com/all-articles/post/edwards-on-foreknowledge---part-i

(Romans 8:29-30) If these exegetical problems did not pose enough problem for the view of predestination by foreknowledge, there is also a logical reason why this view is an unacceptable

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interpretation of Paul's doctrine. This is where the gear illustration will be most helpful. As has been said earlier, the five-fold chain of events that takes place is an exclusive, causal chain that allows for no variance of persons from one step to the next. The common analogy is that of a tunnel, but for clarity and specificity, a gear analogy will be used here. If Paul's five-fold chain of events could be visualized, there are two possible options at this point:



In these diagrams, the numbered gears represent the five steps listed in the scriptural argument: (1) foreknowledge, (2) predestination, (3) calling, (4) justification, and (5) glorification. The first gear turns all the other gears in turn. No one gear can turn without all the others turning.

Notice that one set of gears turns while the other set is stationary. The purpose of the predestination by foreknowledge view is to explain the reason behind God's decision to turn one set of gears and not the other. The view says that God predestines because he knows that the person will respond positively to the call, thereby being justified. If this is to be translated into the language of the gear analogy, it would say that the reason the gear turner turns the first gear is because he foresaw that the fourth gear would turn. So in this view, the gear turner looks ahead to the fourth gear, and depending on what he foresees that gear doing, he may or may not decide to turn the first gear.

The problem with this view should be evident. If the gear turner foresees the turning of gear number four, then he would certainly know that the only way for gear number four to turn is for gear number one to be turned by himself. Another way of saying this is that the cause of gear number four's turning is gear number three's turning. Gear number three only turns because of gear number two. Gear number two turns because of gear number one. And the basis of the system is that gear number one turns because gear number four does. The process begins again, and then again with a never-ending circle. The problem here is that there is no real causal starting point. The view ends up saying that the gear turner turned the first gear because he knew that he himself would turn the first gear.

Applied to the five-fold chain of events listed in Rom 8:29-30, this logic shows again the absurdity of the predestination by foreknowledge view. The view says that God foreknows that someone will be justified, so he is predestined. But God also knows that justification is only caused by calling. And calling is only caused by predestination. And that predestination is only caused by his foreknowing. This view makes justification both the cause and the effect of God's foreknowledge, thereby reducing it to circular reasoning.

Both exegetical and logical arguments have shown that the predestination by foreknowledge view is not supported by the text of Rom 8:29-30. In fact, the view is rendered impossible by Paul's language and argument through the passage. First, the word "foreknowledge" does not refer to events, but people. Second, the idea that God's eternal prescience is all that the idea of foreknowledge conveys renders the Apostle's idea meaningless in verse 29. Third, the view holds no water when held up to even a mild amount of logical criticism.

The predestination by foreknowledge view is a necessary view in the Arminian system, which seeks to argue against an unconditional election. The system tries to make God's election conditional by basing it on man's choice. Scripture will have none of that, as the text in view has shown. The foreknowledge in

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the passage must be “the act of cognition or recognition, the fixing, so to speak, the mind upon, which involves the idea of selection.” the eternal mind of God, not merely a passive knowledge of all things future, but an active knowledge by his setting his mind on certain members of his creation.

http://www3.dbu.edu/Naugle/pdf/pew_papers/2003_brent_hobbs.pdf

[Arminian] Concerning election and predestination, we might use the analogy of a great ship on its way to heaven. The ship (the church) is chosen by God to be his very own vessel. Christ is the Captain and Pilot of this ship. All who desire to be a part of this elect ship and its Captain can do so through a living faith in Christ, by which they come on board the ship. As long as they are on the ship, in company with the ship’s Captain, they are among the elect. If they choose to abandon the ship and Captain, they cease to be part of the elect. Election is always only in union with the Captain and his ship. Predestination tells us about the ship’s destination and what God has prepared for those remaining on it. God invites everyone to come aboard the elect ship through faith in Jesus Christ.

http://evangelicalarminians.org/a-concise-summary-of-the-corporate-view-of-election-and-predestination/

Freewill and Predestination
http://www.peterkreeft.com/topics-more/freewill-predestination.htm

See also: Predestination Revisited

NOTE: See prior sections re: Calvinism vs Arminianism, etc. for additional references

***See also*: Sovereignty of God vs Free Will**

Predestination, Election, Chosen, and Related Terms

Calvinism

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Atonement and Christus Victor vs Penal Substitution

(Penal Substitution explained)

Tom Wright on The Atonement Debate (2009)
https://www.youtube.com/watch?v=IA8CY5iC_ww [Video]

N.T. Wright on the Atonement – Review and Summarization (2003)
http://hornes.org/theologia/mark-horne/n-t-wright-on-the-atonement

N.T. Wright and a Genuine Penal Substitutionary Atonement Theory (2014)
https://www.ravenfoundation.org/n-t-wright-genuine-penal-substitutionary-atonement-theory/#dialog

NT Wright: Christus victor vs penal substitution atonement (2009)
https://www.youtube.com/watch?v=qfnV69nIOrw [Video]

Wikipedia: Christus Victor
https://en.wikipedia.org/wiki/Christus_Victor

Penal Substitution (Satisfaction Doctrine) vs Christus Victus
http://therebelgod.com/cross_intro.shtml (links to Parts 1 – 3, also automatically downloads full PDF)

http://therebelgod.com/CrossPaper.pdf (direct link to [PDF])

Penal Substitution v "Christus Victor"
https://agardenofgrace.wordpress.com/penal-substitution-v-christus-victor/

Excerpt:

… Many Christians believe in the doctrine of **Penal Substitution** – that we broke God's law (which we're told is impossible to keep anyway), so God took his wrath out on his Son because his standards of perfection mean that he must have blood for law-breaking before he can forgive, and also because humans are so despicably wicked that they deserve the worst possible punishment there is. So God poured his anger out on Jesus instead of us, thereby fulfilling the necessary legal requirements.

This view seems to be based on reason rather than revelation – it says that Jesus came to earth basically to die, to act as a sinless and perfect death-sacrifice so God can be appeased and therefore forgive the rest of us. In other words, that God *demands* a payment for transgression, and there is no forgiveness without the Cross.

But the early church did not have a clear doctrine of the Cross. This view came about in around 1000AD through St Anselm of Canterbury, during a time when reason and logic were seen as more valuable than relational matters of the heart, and judicial systems were highly valued. It sees God primarily as a court-room judge, who must judge sin and administer punishment – everything is interpreted through the law, salvation included. Salvation is basically about forgiveness of guilt – forgiveness of our wrongdoing – dealing with sin on a superficial level. It also focuses on Christ's death rather than the Resurrection, and to a large extent ignores the actual life he lived.

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The notion of sacrifice to appease the gods is not Hebrew, but pagan. The pagans would offer sacrifices to appease their gods to stop them being in a bad temper and doing horrible things to them. But from a Jewish perspective sacrifices were for the people, for their cleansing, and their communion with God. Penal Substitution basically sees the sacrifice of Christ from a pagan view – as a requirement by God to spare the rest of us. It is based on a medieval – not a Biblical – view of justice, when rationalistic theories and judicial systems were valued, and relational issues considered weak and 'feminine'.

People who are not sure what they believe sometimes suggest that God must be really cruel and sadistic, a bloodthirsty tyrant, and they want nothing to do with him. Teaching this doctrine does not draw them near to his heart. Those who are aware of God's love, somehow know that the cross is way more than this, it is about the heart of God.

The early church saw the Cross in terms of "**Christus Victor**" – Christ's victory over sin, death and the devil. It also viewed Christ's whole life, death and resurrection as the sacrifice he paid as a ransom to free the captives from bondage.

The Penal Substitution view starts with a legal view through **justification**, then shifts to a relational one with **sanctification**. A better way would be to view the entirety through a relational framework – **where justification means being brought out of darkness and into light**, which is God's family. This means not erroneously being declared innocent but instead declared loved by God, and justified and sanctified through his Love.

Penal Substitution vs Christus Victor

https://www.reddit.com/r/Christianity/comments/v8c7l/penal_substitution_vs_christus_victor/ [Forum]

Jesus and the Identity of God, NT Wright

http://ntwrightpage.com/2016/07/12/jesus-and-the-identity-of-god/

A Christus Victor AND Penal Substitution View of the Atonement?

http://reknew.org/2008/10/a-christus-victor-and-penal-substitution-view-of-the-atonement/

"Christus Victor" vs. "Penal Substitutionary Atonement"

http://www.wiebefamily.org/CV_vs_PSA.htm

Penal Substitution vs. Medical-Ontological Substitution: A Historical Comparison

http://nagasawafamily.org/article-penal-substitution-vs-ontological-substitution-historical-comparison.pdf [PDF]

Excerpt:

… But scholarly opinion weighs against these authors. Most theologians and historians of the early church believe that the early church was united in upholding the broad christus victor theory for over a millennium. The varied language of Jesus as a healer, ransom, deliverer, and conqueror was used to denote Jesus being victorious over human sinfulness, death, and the devil. Substitution, but not penal substitution, was clearly taught, for Jesus was victorious on our behalf and for our salvation. I am calling this view 'ontological substitution,' or 'medical substitution,' although Eastern Orthodox theologian Stephen Freeman prefers 'therapeutic substitution', and Reformed theologian T.F. Torrance calls it 'total

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substitution.' It was only Anselm of Canterbury who first articulated an atonement theory that positioned Jesus as a 'satisfaction' of 'an attribute' of God. In Anselm's theory, Jesus satisfied God's *honor*, which contributed to the idea that Jesus stored up a 'treasury of merit' others could access. Anselm could therefore leave the question of the scope of the atonement open, and genuinely open to human free will to choose Jesus. However, Anselm paved the way for John Calvin and others to position Jesus as satisfying God's *retributive justice*, which became a broader category that was extended across people and across time, and which was understood in such a way that Jesus exhausted God's wrath at one time, upholding God's retributive justice on their behalf. Unlike Anselm's theology where Jesus satisfied God's honor in a personal way, giving others access, person by person, to his achievement, Calvin's theology positioned Jesus against God's justice in a categorical way, on behalf of the elect, all at once. This left no logical place for genuine human free will…

A Better Atonement: Christus Victor

http://www.patheos.com/blogs/tonyjones/2012/02/29/a-better-atonement-christus-victor/

Excerpt:

In 1930, a relatively unknown Swedish bishop and theologian revived an understanding of the atonement that had largely been forgotten for 1,000 years. Gustaf Aulén's book, Christus Victor: An Historical Study of the Three Main Types of the Atonement was translated into English the next year, and it's stayed in print ever since.

The Christus Victor (CV) model, Aulén argues, was the predominant theory for the first millennium of the church, and it was held by the majority of the church fathers whom we still revere. Along came Anselm and changed the game — for reasons I've written about before and will discuss in an upcoming post — and CV was relegated to history's rubbish bin. Until Aulén.

Today, CV has had something of a resurgence. That's been led by Greg Boyd — who's personal brand was called, until recently, Christus Victor Ministries — and others.

CV falls under a broader umbrella called the Ransom Theory. In this understanding, the original sin of Adam and Eve placed all of humanity under subjugation to Satan. Christ, the second person of the Trinity, came to Earth and died, giving his life as a ransom for many.

At this point, CV may sound like the penal substitution model that many of us grew up with. But that's where Aulén said we're wrong. The early church did not understand the death of Christ as paying a penalty in some transactional sense that only God's son could pay. The crucifixion is not, in that sense, cosmically necessary to reconcile God and humanity.

Instead, Christ's death is God's victory over sin and death. God conquers death by fully entering into it. God conquers Satan by using the very means employed by the Evil One.

Thus, the crucifixion is not a necessary transaction to appease a wrathful and justice-demanding deity, but an act of divine love.

God entered fully into the bondage of death, turned it inside out by making it a moment of victory, and thereby liberates humanity to live lives of love without the fear of death.

It's a beautiful thing, the crucifixion, in this view. And, for those of us who are robustly trinitarian, it maintains an egalitarian view of the Trinity — one in which the Son and Spirit are not junior partners in the atonement.

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What Makes a Full Atonement Full? (by Gospel Coalition)
https://www.thegospelcoalition.org/article/what-makes-a-full-atonement-full/

Excerpt:

I can illustrate the relationship between the theories with a cake. Christus Victor is the cake itself—the thing that Jesus was doing on the cross. Penal substitution supplies the ingredients, the flour and sugar. And moral influence and example are the frosting, the lingering sweetness of our great salvation. The cross assures us that we are loved, and it motivates us to love others as God has loved us.

Christus Victor explains *why* Jesus died, penal substitution explains *how* his death worked, and the double-sided moral influence and example theories explain *what* we should do in response.

No Christus Victor Here – Atonement According to the Apostolic Fathers
https://holyspiritactivism.com/2014/04/07/no-christus-victor-here-atonement-according-to-the-apostolic-fathers/

Penal Substitution in Church History
https://www.tms.edu/m/tmsj20i.pdf [PDF]

Penal Substitution and Church History
https://www.tms.edu/preachersandpreaching/penal-substitution-in-church-history/

The Problem with Christus Victor?
Part 1: http://www.covenantoflove.net/theology/the-problem-with-christus-victor-part-1/

Part 2: http://www.covenantoflove.net/theology/the-problem-with-christus-victor-part-2/

Penal Substitution in Perspective:
Re-Evaluating the Articulation and Application of the Doctrine
http://www.mcmaster.ca/mjtm/pdfs/vol10/articles/MJTM_10.2_FranklinPenal.pdf [PDF]

Question: "What are the various theories on the atonement?"
https://www.gotquestions.org/atonement-theories.html

Theopedia: Governmental theory of atonement
http://www.theopedia.com/governmental-theory-of-atonement

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John Finney's Lectures on God's Moral Government
http://www.gospeltruth.net/mg/mg.htm

Nathan Taylor's Lectures on the Moral Government of God
http://www.gospeltruth.net/ntmg/vol1/ntmg_toc.htm

The Governmental Theory of the Atonement
http://truthinheart.com/EarlyOberlinCD/CD/4/Miley/miley.htm

Wikipedia: Atonement in Christianity
https://en.wikipedia.org/wiki/Atonement_in_Christianity

N.T. Wright on Penal Substitution
https://derekzrishmawy.com/2012/09/11/n-t-wright-on-penal-substitution/

Excerpt:

The moral of the story is that N.T. Wright affirms penal substitutionary atonement. Sorry uber-conservative Reformed guys, he actually does get the Cross. Sorry, lefty, anti-PSA types, your Kingdom-minded hero says some really old-school Evangelical stuff about the atonement.

For everybody else, you're welcome.

Soli Deo Gloria

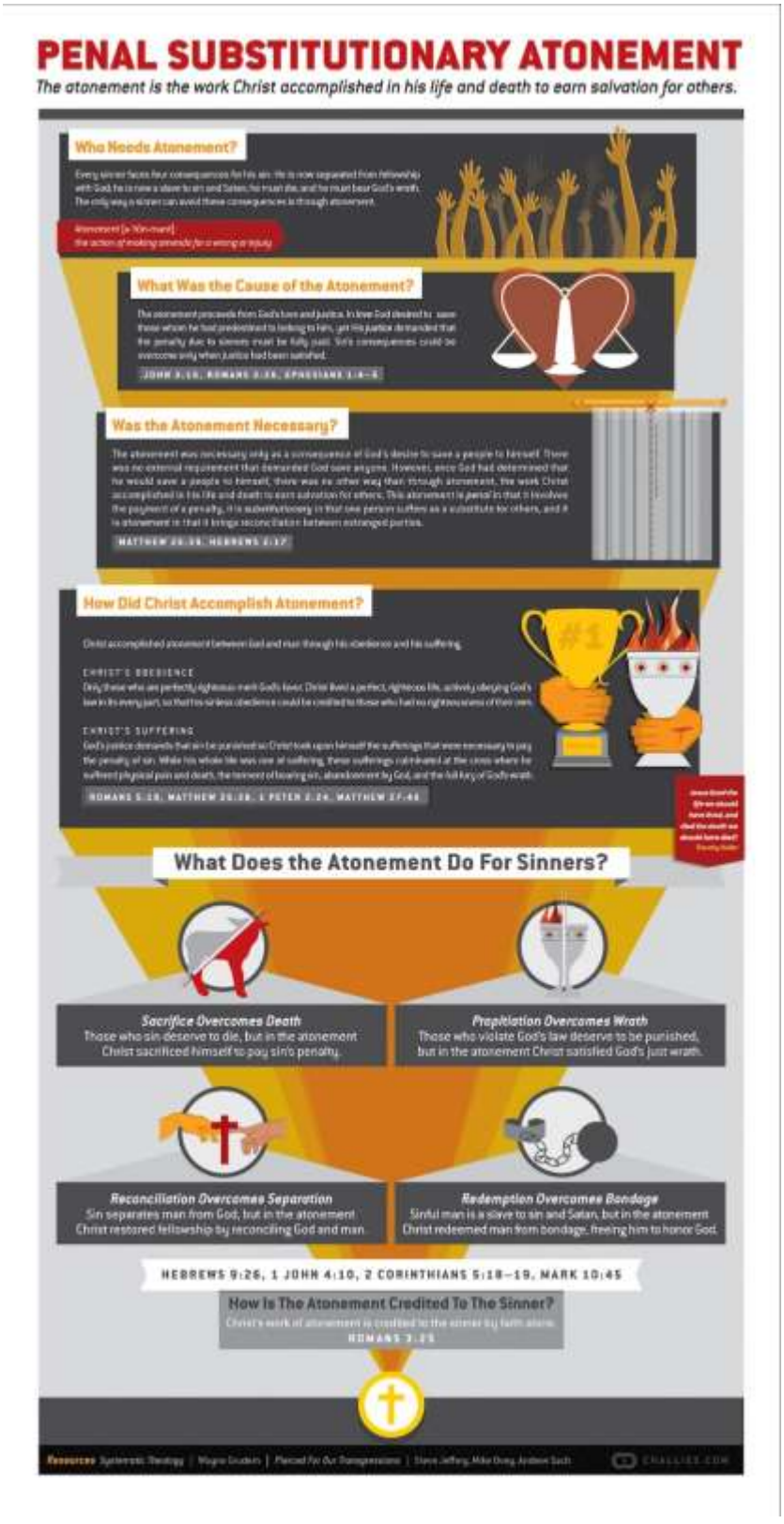
Small Update: For more vindication of this point, John Piper has a statement in his critical book *The Future of Justification* (pp. 46-53) affirming the Wright, indeed, does affirm PSA.

Atonement continued on next page…

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Visual Theology – The Atonement

https://www.challies.com/visual-theology/visual-theology-the-atonement/



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Eternal Security of the Believer – Once Saved, Always Saved

Let's see how Paul says that those who tasted the heavenly gift and were partakers of the Holy Spirit, later went astray (Hebrews 6:4-6)

http://bibleserralta.com/PaulOnceSaved.htm

Hebrews 6:4-9

These verses have been commandeered into service of the most amazing variety of theological positions. Arminians (named after their supposed founder, Jacobus Arminius (1560-1609)) take them as proof that it is possible for someone who has once been a believer to fall away from faith irretrievably. Calvinists (after John Calvin (1509-1564)) interpret them in such a way as to make that a practical impossibility. The dispute between them has fueled many fires, but often forgotten is the author's purpose, which is not to deal abstractly with the "eternal security of the believer," but specifically with his readers' concern that unless the Levitical sacrifices required by the Five Books of Moses are offered their sins remain unforgiven. Whether they had in fact reintroduced sacrifices on their own cannot be determined from the evidence of this book. But it is obvious that they were fixated on the sacrificial system; and it becomes the author's task to show them that Yeshua's atoning death and his elevation to the office of *cohen gadol* has brought about "a transformation of *Torah* " (7:12) which alters the sacrificial system and priesthood.

Here is a review of the author's argument in these verses. He speaks of **people** who **have**

1. **once been enlightened** , so that they know who Yeshua is and what he has done;

2. **tasted the heavenly gift** of God's forgiveness;

3. **become sharers in the *Ruach HaKodesh* ,** the Holy Spirit whom God gives only through his Son Yeshua (this terminology makes it impossible that the author is referring to pseudo-believers, because only true believers become sharers in the *Ruach HaKodesh*);

4. **tasted the goodness** (compare Psalm 34:8) **of God's Word and**

5. tasted **the powers of the *'olam haba*** , which is interesting terminology for the gifts of the Holy Spirit as enumerated in 1C 12:8-10

When people who have experienced salvation in such a deep way **and then have fallen away** from faith by trusting not in Yeshua's own sacrificial death and high-priestly office but in animal sacrifices and the system of *cohanim* which the *Torah* set up to administer them—then **it is impossible to renew them so that they turn from their sin, as long as for themselves they keep** on **executing the Son of God on the stake all over again** . The reason is that they ignore what his death on the stake means, as proved by their trusting in animal sacrifices instead of his sacrifice. Thus they **keep holding him up to public contempt** by not glorifying his death as an atoning death but seeing it as having no special significance, so that his execution as a criminal becomes the dominant fact about it.

I am indebted to Jerome Fleischer, a Messianic Jew with a ministry in the San Francisco area, for pointing out to me that the author's purpose in these verses was not to provide fuel for the Calvinist-Arminian controversy of 1500 years later, but to turn his readers' concern away from animal sacrifices and toward the significance of Yeshua's final sacrifice. This is clear from the context of the following four chapters, which deal with precisely this question and which constitute the heart of the book.

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However, it is possible to make a *midrash* on these verses which does deal with the Calvinist-Arminian controversy. Calvinism teaches the eternal security of the believer. It is possible to define "believer" tautologically, in such a way that no one so defined ever falls away; but then no one could be certain he is a "believer" until his life had ended. For it is manifestly possible for a person to trust the Messiah as fully as he knows how, by any imaginable subjective or objective measure of his ability to trust, and to experience subjectively all the benefits of faith, and still at some point later to fall away. If that happens, it is impossible, so long as he remains in such a state, to renew him again so that he turns from his sin. Why? Because God has given him everything he can give, yet he now refuses to accept his status as righteous with God, along with the implied responsibility of living a holy life. In vv. 7-8 these good gifts of God are compared to rain, intended to make a good crop grow; but if an evil crop comes, it is in due course burned—a reminder of the fate of the wicked on the Day of Judgment. But the New Testament's way of dealing with the security of the believer is different. Yochanan [James] articulates it well: "The way we can be sure we know him is if we are obeying his commands" (1 Yn 2:3-6 &N).

Some, insisting on the eternal security of one who has confessed the Messiah, understand this passage to say that carnal believers will be deprived of rewards (1C 3:8-15 &N), or that they will spend the Millennial Age (Rv 20:2-7 &N) in Outer Darkness (see Mt 22:13-14 &N) instead of ruling with the Messiah.

9 The hellfire-and-brimstone of vv. 4-8 is balanced by a positive and comforting word: **we are confident that you** do not fall in the category of those who have fallen away and are close to being burned, but that you **have the better things that come with being delivered**.

[Source: Jewish New Testament Commentary]

Eternal Security – Biblical Reasons Why the Believer Cannot Lose Salvation

http://www.beyondthefundamentals.com/download/eternal-security.pdf [PDF] [Prelim. Notes (PDF)]

Saved, Always Saved…Doesn't Matter What You Do?

http://bibleserralta.com/once_saved_english.pdf [PDF]

Once Saved, Always Saved…A Biblical Discussion

http://behindthebadge.net/osas/index.html

Free For All Q&A - Can I lose my salvation? (Greg Boyd and Paul Eddy) (2009)

https://www.youtube.com/watch?v=jkCMS8BJwGY [Video]

See also: **Predestination Election and Related Terms**

Ephesians 2:1-10 (re: Eternal Security)

***For more about salvation and eternal security see my other separate references resource*: The Gospel, Salvation and Evangelism**

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Monergism / Synergism (Theological)

Monergism is the position in Christian theology that God, through the Holy Spirit, works to bring about the salvation of an individual through spiritual regeneration, irrespective of the individual's cooperation. Monergism is most often associated with Calvinism (such as Presbyterianism and the Dutch Reformed Church) and its doctrine of irresistible grace, and particularly with historical doctrinal differences between Calvinism and Arminianism.

This position contrasts with Arminian **synergism**: the belief that God and individuals cooperate, to bring individuals salvation.

Lutheranism holds to the soteriological position of monergistic salvation and synergistic damnation, rejecting Calvin's monergistic damnation and Arminius' synergistic salvation; Lutheranism teaches that God predestines some to salvation but does not predestine others to damnation as God wills that all might be saved (1 Tim 2:3-6, Rom. 11:32, etc.). The Scriptural basis for man's justification by faith alone is summarized in the Epitome of the Formula of Concord under Free Will and The Righteousness of Faith, and fully discussed in the Solid Declaration of the Formula of Concord under Free Will and The Righteousness of Faith. Likewise the Defense of the Augsburg Confession discusses the Scriptural basis of man's Justification. Lutherans thus confess that salvation is monergistic, saving faith being the work of the Holy Spirit alone while man is still the uncooperative enemy of God (Rom. 5:8,10), but man's damnation is synergistic - Scripture states repeatedly that man participates in and bears the responsibility for resisting God's grace of the free gift - not enforced gift - of salvation (ex: Matt. 23:37, Heb. 12:25, Acts 7:51, John 16:9, Heb. 12:15, etc.). Thus, you will see Calvinists incorrectly accuse Lutherans of Arminianism and Arminians incorrectly accuse Lutherans of Calvinism. Lutherans view their stance not as having one foot in Calvinism and one foot in Arminianism, but having both feet firmly planted in scripture.

Wikipedia: https://en.wikipedia.org/wiki/Monergism

Monergism

https://www.monergism.com/

Excerpt:

What is Monergism? The term "monergism" is a theological term in which the prefix "mono" means "one" and the suffix "ergism" (ergon) means "to work". Or together they mean, "the work of one", or salvation is of the Lord alone, not a cooperation of man and God. If anyone is to be saved Jesus must grant everything we need for salvation, including a new heart to believe. (Deut 29:4, 30:6: Ezek 36:26; John 6:63, 65, 37). The Trinity works in harmony to bring about the salvation of his elect. The Father elects us in Christ, the Son redeems the same, and the Holy Spirit applies regeneration to the all those the Father has given the Son. The gospel indeed goes out to all people who hear it, but in the stubbornness of people's hearts no one, left to themselves, responds to this outward call (1 Cor 1:23, 24; 2:14), so in love God extends mercy to a multitude of ill-deserving rebel sinners by opening their blind eyes, unstopping their deaf ears and turning their heart of stone to a heart of flesh, that they might believe and live (Rom 9:15, 16). If anyone is to be saved, it is not because someone naturally had a good will, was more humble, was more wise, and someone else did not, but because Christ saved them, If someone trusts in Christ it is because He (Christ) gave them a good will that they might believe the gospel call. No one believes the gospel apart from effectual working of the Holy Spirit. (1 Cor 12;3; 1 Thess 1:4-5)

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A Defense of Monergistic Regeneration
https://www.monergism.com/thethreshold/articles/onsite/Murphy01.html

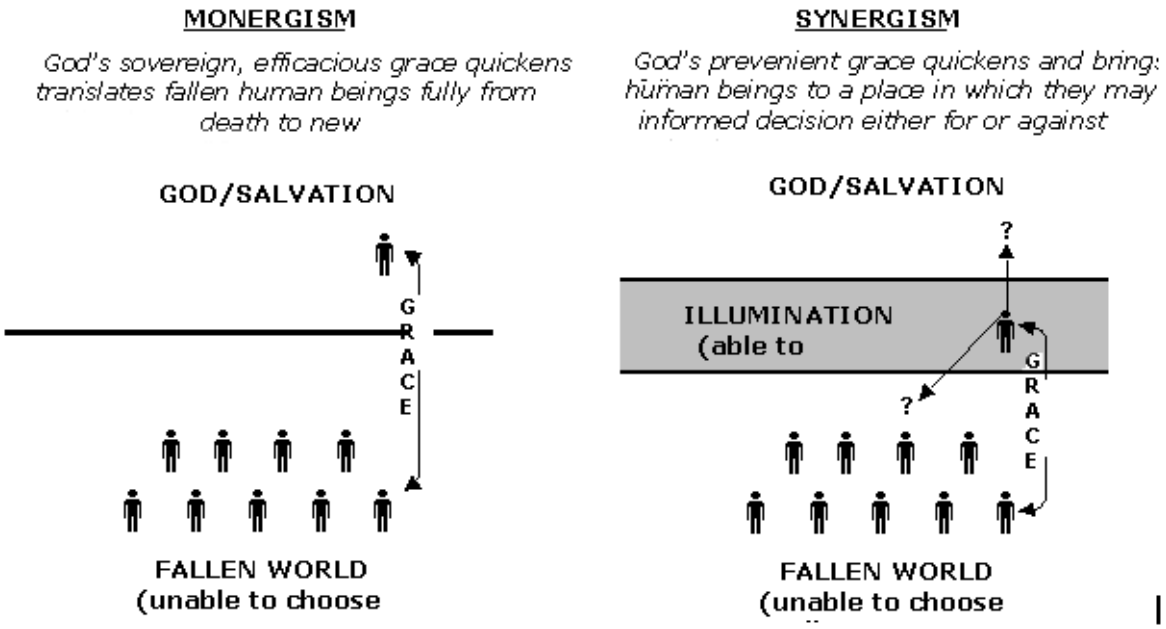


Figure 1: Monergism and Synergism Contrasted

Synergism (Theology)
https://en.wikipedia.org/wiki/Synergism_%28theology%29

Monergism vs. Synergism
https://www.monergism.com/thethreshold/articles/onsite/whatismonergism2.html

https://www.monergism.com/thethreshold/articles/onsite/twoviews.html

Two Views of Regeneration
[Note: From Point of View of Monergism]

Monergism: In theol., The doctrine that the Holy Spirit is the only efficient agent in regeneration - that the human will possesses no inclination to holiness until regenerated, and therefore cannot cooperate in regeneration. The Holy Spirit, who joins us to Christ, quickens us through the outward call cast forth by the preaching of His Word, disarms our innate hostility, removes our blindness, illumines our mind, creates understanding, turns our heart of stone to a heart of flesh. Only then do we apprehend the beauty and excellency of Christ. This gracious Spirit wrought work in the heart gives rise to a delight in His Word -- all that we might, with our renewed affections, willingly & gladly embrace Christ. Monergism is when

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God conveys that power into the fallen soul whereby the person **who is to be saved** is enabled to receive the offer of redemption. It refers to the first step (regeneration) which has causal priority over, and gives rise to, the moral and spiritual desire/ability to comply with all the other aspects of the process of being united to Christ, (i.e., the ability to apprehend the Redeemer by a living faith, to repent of sin and to love God and the Mediator supremely) It does not refer to the whole process that it gives rise to (justification, sanctification), but only the granting of the spiritual capacity to comply with the terms of the covenant of grace. As Michael Haykin says, "The Reformation was not merely about justification through faith alone but, **more importantly**, it considered "...whether sinners are wholly helpless in their sin, and whether God is to be thought of as saving them by free, unconditional, invincible grace, not only justifying them for Christs' sake when they come to faith, but also raising them from the death of sin by His quickening Spirit in order to bring them to faith."

Synergism: "...the doctrine that there are two efficient agents in regeneration, namely the human will and the divine Spirit, which, in the strict sense of the term, cooperate. This theory accordingly holds that the soul has not lost in the fall all inclination toward holiness, nor all power to seek for it under the influence of ordinary motives." The synergistic doctrine of prevenient grace does not resolve this issue, but only pushes it back, for if all have grace and only some believe the gospel, then what makes them to differ? Jesus Christ or something else in them? According to the synergist, something other than grace makes men to differ. This unscriptural view is the greatest threat to a true understanding of salvation in the Church today.

The following chart highlights some of the major points of difference in these systems:

Synergism	Monergism
Cause of Regeneration	
Regeneration is the work of Christ plus the good will of unspiritual man. What makes men to differ from one another is **not the grace of Jesus alone,** but Jesus plus the good will of unspiritual man.	Regeneration is the work of the Holy Spirit alone applying the the effectual crosswork of Christ to the unspiritual man. What makes men to differ is Jesus Christ alone.
Faith is the cause that triggers regeneration	Regeneration has causal priority to faith (Just as a person must have eyes before they see and ears prior to their ability to hear, so one must first have a new heart in order to understand spiritual truth)
Faith and affections for God are produced by the old nature.	Faith is not produced by our unregenerated human nature. It is the immediate and inevitable product of the new nature. The new heart (by nature) loves Christ.
God and Man work together to produce the new birth. God's grace takes us part of the way to salvation, man's unregenerate will must determine the final outcome. In other words belief in Christ gives rise to the new birth.	God, the Holy Spirit, alone produces regeneration with no contribution from the sinner (A work of God). The new birth is never spoke of in the imperative (not commanded), rather man must be born again by God.
God is eagerly awaiting the sinner's will.	God effectually enables the sinner's will.
The persons of the Trinity have conflicting goals in accomplishing and applying salvation: The Father elects a **particular** people; The Son dies for a **general** people and the Holy Spirit applies the	The persons of the Trinity work in harmony - The Father elects a particular people (Eph 1:3-5), Christ dies for those the Father has given Him (John 17:9, 15; Rev 5:9) and the Holy Spirit likewise applies the benefits of the atonement to

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atonement **conditionally** on those who exercize their autonomous libertarian free will.	the same. (Regeneration is one of the redemptive benefits of Christ's work)
Restoration of **spiritual** faculties comes after the man without the Spirit exercizes faith with his natural (innate) capacities. Has the ability to see spiritual truth even before healed. (see 1 Cor 2:14). Has spiritual capacity/desire to receive the truth, prior God's granting any spiritual ability.	"Light" itself is not enough for a blind man to see, his vision must first be restored. (John 3:3,6). Needs spiritual ability to receive truth prior to receiving it (1 Cor 2:12; John 6:63-65 & 37).
View of Humanity	
The fallen sinner has the ability and potential inclination to believe even prior to the new birth	*The fallen sinner has no understanding, moral ability or inclination to believe prior to the new birth. (1 Cor 2:14).*
There is enough good left in fallen man to turn his affections toward Christ.	Fallen Man has a mind at enmity with God; loves darkness, hates the light and does not have the Holy Spirit. "There is no one who seeks God" (Rom 3:11); Sinner would never turn to God without divine enablement and new affections.
Sinner needs help, is spiritually handicapped.	Spiritually dead sinner needs new nature (mind, heart, will), regeneration.
Natural man is sick and disabled like a drowning man so God would be uncaring if He didn't help by casting a rope.	Natural man is spiritually impotent and **morally** culpable for sin. Our moral inability is not like a **physical handicap** or a drowning man for which we would not be culpable but, rather, it is like a man who cannot repay a squandered financial debt. Inability to repay, therefore, does not relieve us of the moral responsibility to do so. God, in His mercy, does not merely throw us a rope, He dives in to make certain we do not drown.
Needs salvation from the consequences of sin - unhappiness, hell, psychological pain.	Needs salvation to remove the offense we've made against a holy God and from the power and bondage of sin.
The **natural** man is sovereign over his choice to accept or reject Christ - God conditionally responds to our decision. God's love for the sinner is, therefore, conditional.	The **natural** man can contribute nothing towards his salvation. Faith is a response rendered certain following the efficacious work of the Holy Spirit. We respond to God's unconditional love. (Acts 13:48; John 6:37)
Those fallen men who are saved, either **created** a right thought, **generated** a right affection, or **originated** a right volition that led to their salvation while some others did not have the natural wherewithal to come up with the faith that God required of them to obtain salvation. Therefore salvation is dependent on some virtue or capacity God sees in certain men. Not Jesus alone, but Jesus PLUS...	No Fallen man will create a right thought, generate a right affection, or originate a right volition that will lead to his salvation. We would never believe unless the Holy Spirit came in and disarmed our hostility to God. Therefore salvation is dependent on God's good pleasure alone (Eph 1:4, 5, 11), not some virtue or goodwill He sees in us.
Man's nature & affections do not determine or give rise to their choices. Even without the Holy Spirit	Man's nature determines his desires/affections and give rise to the choices he makes. Jesus

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working change in his heart, the sinner can still make a saving decision to believe the gospel. In this scheme God gives enough grace to place man in a neutral position which can swing either for or against Jesus. (An act of chance?)	bears witness to this: "No good tree bears bad fruit, nor does a bad tree bear good fruit." Luke 6:43 Only Christ can "make a tree good and its fruit will be good." (Also see John 8:34, 42-44; 2 Pet. 2:19).
View of the Gospel	
The Gospel is an invitation	The Gospel is not merely an invitation, but a command (1 John 3:23)
Christ died for all our sins **except** unbelief	Christ died for all our sins **including** unbelief
Sinners have the key in their hands. Man's will determines whether or not Christ's death is efficacious.	*God has the key in his hand. God's eternal counsel determines to whom the benefits of the atonement apply.*
It would be unjust of God to not give everyone an equal **chance**.	If God exercized His justice then none of us would stand, since each of us is in active rebellion against an infinitely holy God. He owes us nothing and is under no obligation to save any person. Regeneration is, therefore, an act of pure, undeserved mercy because the justice we deserved, He poured out on His Son (thereby turning His wrath away from us).
After God makes one's heart of stone into a heart of flesh the Holy Spirit's call to salvation can still be resisted.	After God makes one's heart of stone into a heart of flesh, no person wants to resist. By definition our desires, inclinations and affections have changed so we willingly and joyfully turn in faith toward Christ.
Salvation is given to fallen sinners (unregenerate) who choose and desire Christ of their free will.	Apart from grace, there is no fallen sinner (unregenerate) who fits that description. A desire for God is not part of the old nature.
The grace of God is conferred as a result of human prayer	It is grace itself which makes us pray to God (Rom 10:20; Isa. 65:1)
God has mercy upon us when we believe, will, desire, strive, labor, pray, watch, study, seek, ask, or knock, apart from his regenerative grace.	To desire and seek God prior to the new birth is an impossible supposition. (Rom 3:11; 1 Cor 2:14) It is the infusion and quickening of the Holy Spirit within us **that we even** have the faith or the strength to will, desire, strive, labor, pray, watch, study, seek, ask, or knock and believe in the finished work of Christ.
Commands to repent and believe the gospel imply the ability of the sinner to do so.	The Command toward sinners to repent and believe does not imply ability. Divine intent of the Law, according to Scripture, is to reveal our moral impotence apart from grace (Rom 3:20, 5:20, Gal 3:19,24). The Law was not designed to confer any power but to strip us of our own.
God helps those who help themselves.	God only helps those who cannot help themselves. (John 9:41)

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Unregenerate man contributes his little bit.	Nothing in my hands I bring, simply to Thy Cross I cling.
Repentance is considered a work of man.	Repentance is a gift of God. (2 Tim 2:25)
One of the greatest gifts God gives humans is to never interfere with their free will.	The greatest judgment which God can inflict upon a man is to leave him in the hands of his own free-will. If salvation were left in the hands of the unregenerate sinners, we would indeed despair of all hope that anyone would be saved. It is an act of mercy, therefore, that God awakens the dead in sin to life since those without the Spirit cannot understand the things of God at all. (1 Cor 2:14)
With Man's will salvation is possible.	With man's will salvation (repentance and faith) is impossible, but with God all things are possible. (Matt 19:26; Rom 9:16; John 6:64,65) "Flesh gives birth to flesh, but the Spirit gives birth to spirit." John 3:6

Note: God acts unilaterally, taking the sole initiative in a free act of sovereign grace toward the sinner—grace that is altogether prior to, and effectually produces, justifying faith. The response of faith from the sinner is penultimate as it stands next to the ultimate sovereign grace of God in monergism. As the first act of a newborn baby is to breathe, so the act of faith is the first act of the regenerated sinner, in his/her new birth in Christ.

Synergism (and Monergism)
http://mb-soft.com/believe/txc/synergis.htm

Phillip Cary on Monergism and Synergism
https://alastairadversaria.com/2006/11/02/phillip-cary-on-monergism-and-synergism/

http://romereturn.blogspot.com/2009/11/more-from-carys-essay.html

http://romereturn.blogspot.com/2009/11/augustine-and-varieties-of-monergism.html

http://phillipcary.blogspot.com/2011/01/this-blog-is-for-people-with.html

Monergism and synergism: some ecumenical suggestions
http://www.faith-theology.com/2006/11/monergism-and-synergism-some.html

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Five Important Biblical Doctrines Related to Predestination in Salvation

Five Important Biblical Doctrines Related to Predestination in Salvation			
Semi-Pelagian		**Augustinian**	
Synergistic Salvation is accomplished as man and God cooperate. Divine Grace and the human will work together for salvation to happen.		**Monergistic** Salvation is wholly the work of the Holy Spirit in regeneration. Mankind possesses no inclination toward the Gospel in his natural state and needs Divine Grace to be enabled to believe.	
Man is naturally able to understand and believe the Gospel apart from Divine enablement.	**Natural Ability**	**Natural Inability**	Man is naturally unable to understand and believe the Gospel apart from Divine enablement.
The condition for salvation is faith which man exercises of his own ability. God chooses those who choose Him.	**Prescient Election**	**Sovereign Election**	The condition for salvation is the Sovereign electing will of God alone.
Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone.	**Universal Redemption**	**Particular Redemption**	Christ did in fact secure the salvation of His Church individually and definitely.
Man's will is free and he can successfully resist the Spirit's call.	**Human Resistance**	**Effectual Calling**	The calling of God to the elect does effect salvation infallibly.
Because faith is the necessary condition for Salvation, it can be lost when man discontinues his faith.	**Falling from Grace**	**Eternal Security**	The nature of saving faith is eternal and cannot be reversed.

http://heavenslight.org/wp-content/uploads/2013/12/fiveimportantdoctrines.jpg

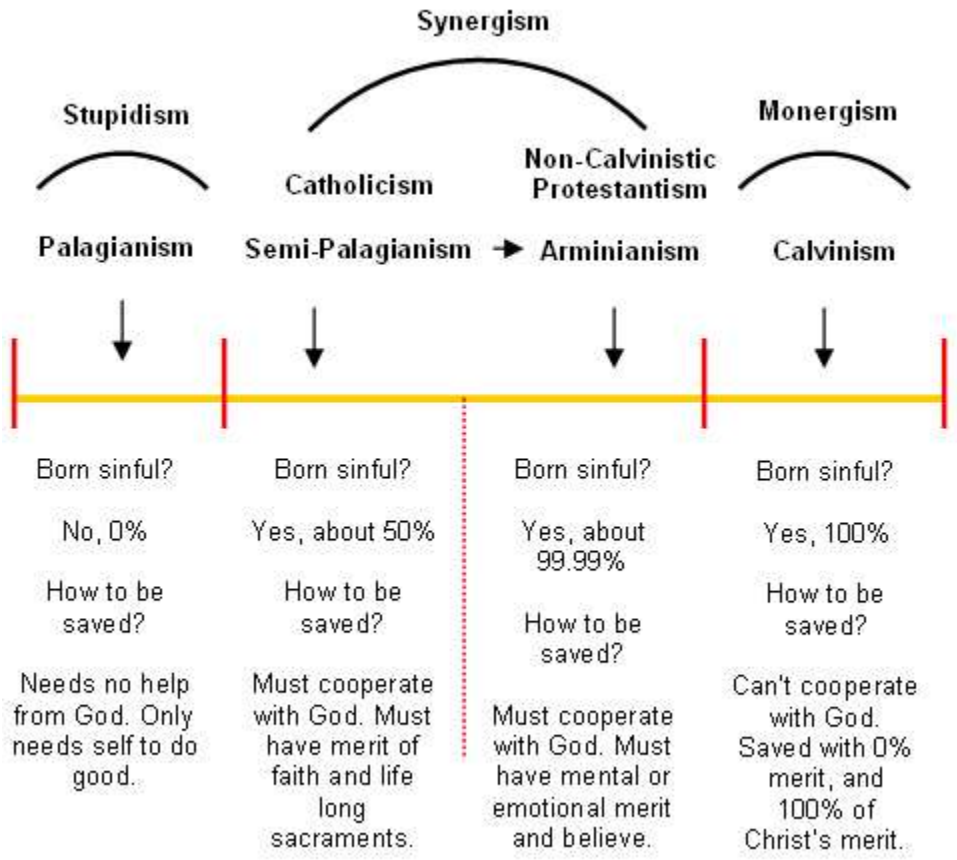
See also: **Predestination**

See also: **Reformed Theology vs Lutheranism vs Calvinism vs Weslyanism**

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A Conversation About Calvinism and Arminianism

https://restorethegospel.wordpress.com/2009/11/19/a-conversation-about-calvinism-and-arminianism/



https://restorethegospel.files.wordpress.com/2009/11/calvin-armin-chart2.jpg

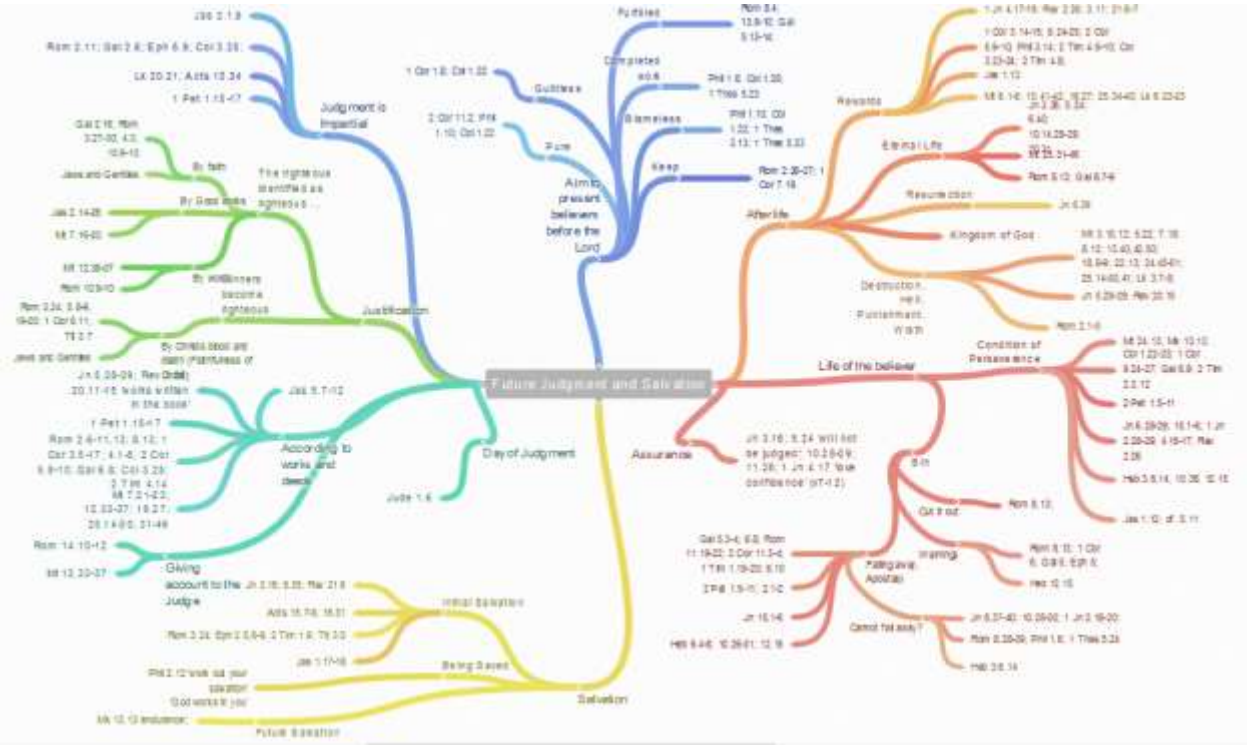
See also: **Reformed Theology vs Lutheranism vs Calvinism vs Weslyanism**

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The Role of Works in the Final Judgement

https://coggle.it/diagram/V5F5eENht0Q0YxVz/2195df738dffe19270cff4ce41f5908aef959a3b0470413d77407b9519c0212a

Interrelation of theological concepts:



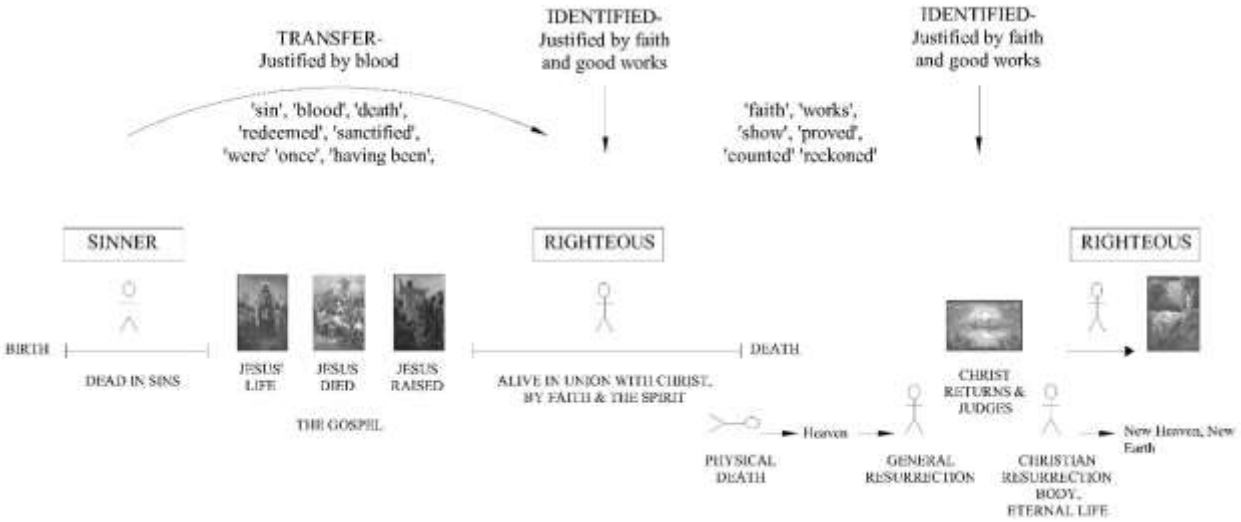
As referenced in:
https://thescripturesays.org/2016/08/07/book-review-wilkin-schreiner-dunn-barber-four-views-on-the-role-of-works-at-the-final-judgment/

Book Review – Wilkin, Schreiner, Dunn, Barber, Four Views on the Role of Works at the Final Judgment

https://thescripturesays.org/2016/08/07/book-review-wilkin-schreiner-dunn-barber-four-views-on-the-role-of-works-at-the-final-judgment/

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http://69.195.124.130/~thescrk2/wp-content/uploads/2016/06/000-justified-mindset.jpg



Regeneration: When Does New Life Begin?

https://soteriology101.wordpress.com/2017/08/10/regeneration-when-does-new-life-begin/

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Popular Heresies about Jesus and Doctrine during the Early Church Period that Still Surface in Various Forms Today

***See also*: Heresies and Systems Compared**

What is the definition of heresy?
http://www.gotquestions.org/heresy-definition.html

List of Christian Heresies
https://en.wikipedia.org/wiki/List_of_Christian_heresies

Major Christian Heresies
http://pages.ucsd.edu/~dkjordan/xy/xydocs/XnHeresies.html

A Short Guide to Ancient Heresies
http://www.ignatiusinsight.com/features2005/kwhthd_ancntheresies_july05.asp

Heresies: Then and Now
http://www.watchman.org/articles/other-religious-topics/heresies_then-and-now/

Which Early Christian Heresy are You? (Online Quiz)
https://uquiz.com/jyoHiC

Quiz: Can you name the Christian Heresies of the Church?
http://www.sporcle.com/games/Hbizzle/Christianheresies

Quiz - Christian Heresies
http://www.funtrivia.com/trivia-quiz/Religion/Christian-Heresies-148799.html

Early Church Heresies – The Second Century
http://www.churchhistory101.com/early-church-heresies.php

List of Heresies the Roman Church Rejected
http://catholicbridge.com/catholic/list_of_heresies.php

Christological Heresies
http://www.fromdeathtolife.org/chistory/heresies.html

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Heresy in the Early Church: Christian History Timeline
http://www.ctlibrary.com/ch/1996/issue51/5136.html

Medieval History – The Rise of Popular Heresies
http://www.vlib.us/medieval/lectures/heresies.html

Heretics, Heresies and the Church – Lectures in Ancient and Medieval European History
http://www.historyguide.org/ancient/lecture27b.html

Heresy in Earliest Christianity
http://www.bibleinterp.com/articles/2015/07/roy398027.shtml

Early Christian Heresies
http://webspace.ship.edu/cgboer/heresies.html

Excerpt:

A heresy is a belief that deviates from some standard, official belief. When religious authorities decide that a belief is heretical, they usually take active efforts to eradicate the belief, usually including the removal of the offending believers (by excommunication or worse). Of course, one man's orthodoxy is another man's heresy!

Most Christian heresies centered around the twin issues of the nature of the trinity and, more specifically, the nature of Jesus Christ. The official stand on these issues (according to all the Catholic, Orthodox, and Protestant churches) are as follows: God is a trinity, three persons but one essence; Jesus Christ was one person, simultaneously human and divine. That these two statements are not particularly rational was considered irrelevant. The trinity was seen as mysterious and a matter of faith, not reason.

Question: Did the Christians burn/destroy all the classical literature?
http://christianthinktank.com/qburnbx.html

Heresies: Then and Now
http://www.watchman.org/articles/other-religious-topics/heresies_then-and-now/

Excerpt:

Heresy is not new to the Church. The book of Colossians is Paul's response to the syncretistic heresies present in the 1st century church in Colossae. Colossians 1:15-20, known as the “Christ Hymn”, is one of the best responses to the heresies that attack the deity and work of Christ.

Christians are commanded by God to earnestly contend for the faith which was once delivered unto the saints (Jude 3). One of the most effective ways to contend for the faith is to know the various ways in which the faith is attacked, and to know the biblical response to these attacks.

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CARM: Heresies
https://carm.org/heresies

CARM: What is a Heresy?
https://carm.org/what-is-heresy

Major Christian Heresies
http://pages.ucsd.edu/~dkjordan/xy/xydocs/XnHeresies.html

Not My Jesus: A Survey of Christological Heresies
https://intelligentchristianfaith.com/2016/05/27/not-my-jesus-a-survey-of-christological-heresies/

Excerpt:

Jesus of Nazareth is the most disputed character in all of history.

Most of the world's religions incorporate him into their teaching, whether as a morally perfect prophet (Islam), a divine manifestation (Baha'i), or a reincarnated god (Hiduism). Buddhists believe he is a grace-giving demigod or even a Buddha. Christian cults like Jehovah's Witnesses and the Mormon Church readily incorporate Jesus as a partial divine, more than man but less than the dull deity of Father God. Almost all of Judaism rejects Jesus as a false prophet, a mere mortal, and a failed messiah. Meanwhile Atheists and skeptics tend to see Jesus as a liar or a lunatic. Mythicists debate his very existence with skeptical weapons set on 11. Clearly, Jesus of Nazareth is a contentious character, and so we should not be surprised that Christian history has held many theological battles in the theatre of Christology. The church has fought hard to answer, "Who is Jesus?" If He is, indeed, "the way the truth and the life" and "salvation is found in no other name" then we should make sure we aren't dealing with a distorted pseudo-Jesus (John 14:6; Acts 4:12). Theological integrity is a matter of ultimate importance here. Heresies about Jesus (a.k.a., christological heresies) make for an important study because Jesus just might be the most important person there is.

Correcting False Views of Christ (Review by Dr. William Lane Craig)
https://www.reasonablefaith.org/media/reasonable-faith-podcast/correcting-false-views-of-christ/

Cults, Heresies, and Heterodoxies
http://www.faithfacts.org/world-religions-and-theology/cults-and-heresies

Christianism.com
http://www.christianism.com/
This site contains scholarship, blasphemy, heresy, freethought, rationalism, atheism, history, psychology, sociology, theology, anthropology, etc.

***See also*: Heresies and Systems Compared**

Heresies continued on next page…

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Historic Heresies Related to God the Father



Historic Heresies Related to God the Father

www.ColdCaseChristianity.com

Marcionism (2nd Century)
Marcionites believed the God of the Old Testament was a God of Wrath and judgment who could not be reconciled with the God of mercy described in the New Testament. They rejected all the Gospels but the Gospel of Luke.

Leader(s) in the Heresy:
Marcion of Sinope at Rome (110 – 160AD)
Corrector(s) of the Heresy:
Tertullian wrote a five-book treatise against the heresy called, "Adversus Marcionem"

Monarchianism (2nd and 3rd Century)
Monarchianism taught either (1) the Father was God and the Jesus was only a man (Dynamic), or (2) the Father, the Son, and the Spirit were different "modes" of the same God (Modal).

Leader(s) in the Heresy:
Theodotians (190 AD) and Paul of Samosata (260AD) taught Dynamic Monarchianism, and Praxeas (200AD) taught Modal Monarchianism
Corrector(s) of the Heresy:
Tertullian wrote against this heresy in his tract, "Adversus Praxean" (213AD)

Sabellianism (3rd Century)
This heresy, a form of modalistic Monarchianism, taught the Father, Son and Holy Spirit were different modes of one God (in relationship to man), rather than three distinct persons (in objective reality). Jesus Christ and God the Father were two aspects or offices of one person.

Leader(s) in the Heresy:
Sabellius, a Roman priest and theologian (215AD?)
Corrector(s) of the Heresy:
Tertullian and Demetrius (Patriarch of Alexandria) wrote against the heresy

Manichaeism (3rd Century)
This heresy merged a number of world religious systems. Much like Gnosticism, it claimed the "gnosis" (hidden, esoteric knowledge) could be discovered intellectually or when revealed by messengers like Buddha, Jesus and Mani (the founder of the heresy). Jesus was not God in this system, but just another source of gnosis.

Leader(s) in the Heresy:
Mani, of Babylon (210 – 276AD)
Corrector(s) of the Heresy:
Roman Emperor Theodosius I declared it to be heretical and Augustine of Hippo (who was once himself a Manichaean), wrote against it.

Socinianism (16th and 17th Century)
This heresy denied the Triune nature of God. It claimed God was one and the Holy Spirit was simply God's power. It denied the pre-existence of Jesus, His incarnation and Deity (it taught Jesus was just a man who was later deified as a "lower" god). Socinites did not believe Jesus saved us on the cross, but rather provided us an example of self-sacrifice.

Leader(s) in the Heresy:
Laelius Socinus (died 1562AD) and Faustus Socinus (died 1604AD)
Corrector(s) of the Heresy:
A form of Psilanthropism (a heresy advocating Jesus was merely a man), heresies similar to Socinianism were condemned in the First Council of Nicaea in 325AD



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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Docetism

Wikipedia: Docetism

https://en.wikipedia.org/wiki/Docetism

In Christian terminology, docetism (from the Greek δοκεῖν/δόκησις *dokeîn* (to seem) *dókēsis* (apparition, phantom), is the doctrine that the phenomenon of Christ, his historical and bodily existence, and above all the human form of Jesus, was mere semblance without any true reality. Broadly it is taken as the belief that Jesus only seemed to be human, and that his human form was an illusion. The word Δοκηταί *Dokētaí* (illusionists) referring to early groups who denied Jesus' humanity, first occurred in a letter by Bishop Serapion of Antioch (197–203), who discovered the doctrine in the Gospel of Peter, during a pastoral visit to a Christian community using it in Rhosus, and later condemned it as a forgery. It appears to have arisen over theological contentions concerning the meaning, figurative or literal, of a sentence from the Gospel of John: "the Word was made Flesh".

Docetism was unequivocally rejected at the First Council of Nicaea in 325 and is regarded as heretical by the Catholic Church, Orthodox Church, and Coptic Church.

(Not to be confused with Donatism.)

Docetism is broadly defined as any teaching that claims that Jesus' body was either absent or illusory.[11] The term 'docetic' is rather nebulous. For Robert Price "docetism", together with "encratism", "Gnosticism" and "adoptionism", has been employed "far beyond what historically descriptive usage would allow".[14] Two varieties were widely known. In one version, as in Marcionism, Christ was so divine that he could not have been human, since God lacked a material body, which therefore could not physically suffer. Jesus only *appeared* to be a flesh-and-blood man; his body was a phantasm. Other groups who were accused of docetism held that Jesus was a man in the flesh, but Christ was a separate entity who entered Jesus's body in the form of a dove at his baptism, empowered him to perform miracles, and abandoned him upon his death on the cross.

Docetism's origin within Christianity is obscure. Ernst Käsemann controversially defined the Christology of St John's Gospel as "naïve docetism" in 1968. The ensuing debate reached an impasse as awareness grew that the very term "docetism", like "gnosticism", was difficult to define within the religio-historical framework of the debate. It has occasionally been argued that its origins were in heterodox Judaism or Oriental and Grecian philosophies. The alleged connection with Jewish Christianity would have reflected Jewish Christian concerns with the inviolability of (Jewish) monotheism.[19][20] Docetic opinions seem to have circulated from very early times, 1 John 4:2 appearing explicitly to reject them.[21] Some 1st century Christian groups developed docetic interpretations partly as a way to make Christian teachings more acceptable to pagan ways of thinking about divinity.

In his critique of the theology of Clement of Alexandria, Photius in his Myriobiblon held that Clement's views reflected a quasi-docetic view of the nature of Christ, writing that "[Clement] hallucinates that the Word was not incarnate but *only seems to be*." (ὀνειροπολεῖ καὶ μὴ σαρκωθῆναι τὸν λόγον ἀλλὰ *δόξαι*.) In Clement's time, some disputes contended over whether Christ assumed the "psychic" flesh of mankind as heirs to Adam, or the "spiritual" flesh of the resurrection. Docetism largely died out during the first millennium AD.

The opponents against whom Ignatius of Antioch inveighs are often taken to be Monophysite docetists. In his letter to the Smyrnaeans, 7:1, written around 110 AD, he writes:

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They abstain from the Eucharist and from prayer, because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again. They who deny the gift of God are perishing in their disputes.

While these characteristics fit a Monophysite framework, a slight majority of scholars consider that Ignatius was waging a polemic on two distinct fronts, one Jewish, the other docetic; a minority holds that he was concerned with a group that commingled Judaism and docetism. Others, however, doubt that there was actual docetism threatening the churches, arguing that he was merely criticizing Christians who lived Jewishly or that his critical remarks were directed at an Ebionite or Cerinthian possessionist Christology, according to which Christ was a heavenly spirit that temporarily possessed Jesus.

Theopedia: Docetism

http://www.theopedia.com/docetism

Docetism is the belief that Jesus Christ did not have a physical body; rather, that his body was an illusion, as was his crucifixion.

This belief is most commonly attributed to the Gnostics, who believed that matter was evil, and hence that God would not take on a material body. This sort of statement, however, is rooted in the idea that a divine spark is imprisoned within the material body and that the material body is in itself an obstacle that prevents man from seeing his divine origin. Humanity is in essence asleep. It could be further explained as this — the human body is temporary, and the spirit is eternal—therefore, to say that the body of Jesus was an illusion and that his crucifixion was as well, could be compared to the same way a Buddhist speaks about illusion: illusion is everything that is temporary, not everything that is not real. Even so, saying that the human body is temporary has a tendency to undercut the importance of the belief in resurrection of the dead and the goodness of created matter, and is in opposition to the orthodox view.

Early Christian History: Docetism

http://www.earlychristianhistory.info/docet.html

Excerpt:

Heresies: Docetism

Docetism is not really a single heretical movement. It is, rather, a doctrinal point intrinsic to a number of early Christian heresies and even some contemporary Christian (or Christ-related) denominations. I've found it useful, therefore, to explain it in one location, rather than describing it several times over.

The Meaning of Docetism

Docetism is easily explained: It is a belief that Jesus Christ did not actually die, and therefore was never resurrected bodily. A number of Christian theologies have arrived at this conclusion, in different ways, so Docetism comes in a number of forms.

Gnostic Docetism

As I explained in my essay on Gnosticism, one of the tenets of Gnosticism is that Christ had not actually had a physical existence. What the apostles had interacted with, and what had been killed by the Romans, had actually been an illusion. This was necessitated by Gnostic dualism, which posited that

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matter, or the physical, was evil, and only light was good. Since they believed Christ to have been "good," then logically, the Gnostics were forced to assert that he had not actually had a physical form.

Samosatene/Arian Docetism

Some of the adherents of the Samosatene Doctrine (championed by Arius) were also Docetists, but for different reasons. They believed that Jesus Christ was not actually God, but rather, a man, in whom lived a divine spirit which inspired and guided Him. When Christ died, that spirit fled from Him, since nothing divine can die. (Hence, Jesus's famous dying words, *Eli, Eli, lama sabacthani?*) Thus, according to this model, it was only Jesus-the-man who actually died.

Not all Arians were Docetists. In fact, the majority tried to avoid taking such a stance. After all, simply asserting that Christ was less than fully divine got them in enough trouble, as it was! Many of the more intellectual Arianists, however, could not help but come to this conclusion, based on the logic of the basic Samosatene premise, as well as scriptural support (cited).

Other Appearances of Docetism

Docetism has cropped up in a number of Christian belief systems, and even has some adherents still. The main reason that it keeps coming up, is that, in one form or another, it rationally answers the question, How could God be human? How could God have died? The Docetist answer, of course — whatever the reasoning might be — is that God never was human and never actually died.

More orthodox Christians consider Docetism to be among the most severe threats to their beliefs, since it denies the resurrection, which they consider to be the most important facet of Christianity. Without it, one might as well not believe in Christ at all!

Thus, there will always be some Docetist theology popping up here or there, and there'll always be some orthodox "enforcers" trying to suppress or debunk it.

What is Docetism and why did Christianity fear it?

http://www.sullivan-county.com/id2/gnostic_files/docetism.htm

In Christianity, Docetism (from the Greek [dokeo], "to seem") is the belief that Jesus' physical body was an illusion, as was his crucifixion; that is, Jesus only seemed to have a physical body and to physically die, but in reality he was incorporeal, a pure spirit, and hence could not physically die. This belief has historically been regarded as heretical by most Christian theologians.

This belief is most commonly attributed to the Gnostics, who believed that matter was evil, and hence that God would not take on a material body. This statement is rooted in the idea that a divine spark is imprisoned within the material body, and that the material body is in itself an obstacle, deliberately created by an evil lesser god (the demiurge) to prevent man from seeing his divine origin. Humanity is, in essence, asleep.

Docetism could be further explained as the view that, because the human body is temporary and the spirit is eternal, the body of Jesus therefore must have been an illusion and his crucifixion as well. It could be compared to how a Buddhist speaks about illusion: illusion is everything that is temporary, not everything that is not real. Even so, saying that the human body is temporary has a tendency to undercut the importance of the belief in resurrection of the dead and the goodness of created matter, and is in opposition to this orthodox view.

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Docetism was rejected by the ecumenical councils and mainstream Christianity, and largely died out during the first millennium A.D. Catharism, and other surviving gnostic movements, incorporated docetism into their beliefs, but the movement was destroyed by the Albigensian Crusade, though its teachings still exist today. See Catherism

Islam also teaches that Jesus's crucifixion was an illusion. The Qur'an says, "They did not kill him and they did not crucify him, but it was made to seem so to them..."(4:157) Ref. Wikipedia

N.T. Wright - Beyond Evangelical | The Blog of Frank Viola **(Interview)**

http://frankviola.org/2012/01/23/ntwright/

http://www.patheos.com/blogs/frankviola/ntwright/

Excerpt:

Frank: What are the three main objections (or misrepresentations) of your work among evangelical Christians, and what are your responses to those objections or misrepresentations?

N.T. Wright: People have sometimes said, ridiculously, that I don't believe in the second coming, because I insist that in the New Testament a reference to 'the son of man coming on the clouds' is to Jesus' vindication (in resurrection, ascension, and not least in the destruction of the Jerusalem that had opposed and rejected him) rather than to his return. The second coming is taught all over the place, and I have expounded it, I hope biblically, in *Surprised by Hope*.

Second, people have sometimes said that I downplay the divinity of Jesus (someone once accused me even of denying the virginal conception). This is a serious misunderstanding. I have done my best, rather, to oppose modern forms of Docetism (the view that Jesus wasn't really human, but only 'seemed' to be). Some modern **Docetists**, not surprisingly, see this as a denial of Jesus' divinity. I hope the present book, and its sequel *How God Became King*, will put the record straight on this one.

Third, many have been puzzled at my embrace of (one form of) what has been called the 'New Perspective' on Paul. Actually, one of the key things about the NP, at its best, is that it take seriously the larger vision of God's purposes for his people and for the whole creation that we find precisely in the four gospels. Often evangelicals have offered a would-be 'Pauline' gospel which not only doesn't do justice to Paul but leaves no room for the four gospels. That has to be wrong, and I've tried to show how.

e.g., **N. T. Wright on the Divinity of Jesus**
http://jollyblogger.typepad.com/jollyblogger/2006/07/n_t_wright_on_t_1.html

Docetism

http://sussle.org/t/Docetism

Excerpt:

> In Christian terminology, docetism (from the Greek δοκεῖν/δόκησις dokeîn (to seem) /dókēsis (apparition, phantom), according to Norbert Brox, is defined narrowly as "the doctrine according to which the phenomenon of Christ, his historical and bodily existence, and thus above all the human form of Jesus, was altogether mere semblance without any true reality." Broadly it is taken

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as the belief that Jesus only seemed to be human, and that his human form was an illusion. The word Δοκηταί Dokētaí (illusionists) referring to early groups who denied Jesus' humanity, first occurred in a letter by Bishop Serapion of Antioch (197–203), who discovered the doctrine in the Gospel of Peter, during a pastoral visit to a Christian community using it in Rhosus, and later condemned it as a forgery. It appears to have arisen over theological contentions concerning the meaning, figurative or literal, of a sentence from the Gospel of John: "the Word was made Flesh".

Docetism was unequivocally rejected at the First Council of Nicaea in 325 and is regarded as heretical by the Catholic Church, Orthodox Church, and Coptic Church.

Definitions

Docetism is broadly defined as any teaching that claims that Jesus' body was either absent or illusory. The term ‘docetic’ should be used with caution, since its use is rather nebulous. For Robert Price "docetism", together with "encratism", "Gnosticism" and "adoptionism", has been employed "far beyond what historically descriptive usage would allow". Two varieties were widely known. In one version, as in Marcionism, Christ was so divine he could not have been human, since God lacked a material body, which therefore could not physically suffer. Jesus only appeared to be a flesh-and-blood man; his body was a phantasm. Other groups who were accused of docetism held that Jesus was a man in the flesh, but Christ was a separate entity who entered Jesus's body in the form of a dove at his baptism, empowered him to perform miracles, and abandoned him upon his death on the cross.

Christology and theological implications

Docetism's origin within Christianity is obscure. Ernst Käsemann controversially defined the Christology of St John’s Gospel as "naïve docetism" in 1968. The ensuing debate reached an impasse as awareness grew that the very term "docetism", like "gnosticism", was difficult to define within the religio-historical framework of the debate. It has occasionally been argued that its origins were in heterodox Judaism or Oriental and Grecian philosophies. The alleged connection with Jewish Christianity would have reflected Jewish Christian concerns with the inviolability of (Jewish) monotheism. Docetic opinions seem to have circulated from very early times, 1 John 4:2 appearing explicitly to reject them. Some 1st century Christian groups developed docetic interpretations partly as a way to make Christian teachings more acceptable to pagan ways of thinking about divinity.

In his critique of the theology of Clement of Alexandria, Photius in his Myriobiblon held that Clement's views reflected a quasi-docetic view of the nature of Christ, writing that "[Clement] hallucinates that the Word was not incarnate but only seems to be." (ὀνειροπολεῖ καὶ μὴ σαρκωθῆναι τὸν λόγον ἀλλὰ δόξαι.) In Clement’s time, some disputes contended over whether Christ assumed the "psychic" flesh of mankind as heirs to Adam, or the "spiritual" flesh of the resurrection. Docetism largely died out during the first millennium AD.

The opponents against whom Ignatius of Antioch inveighs are often taken to be Monophysite docetists. In his letter to the Smyrnaeans, 7:1, written around 110 AD, he writes:

> They abstain from the Eucharist and from prayer, because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again. They who deny the gift of God are perishing in their disputes.

While these characteristics fit a Monophysite framework, a slight majority of scholars consider that Ignatius was waging a polemic on two distinct fronts, one Jewish, the other docetic, while a distinct minority holds that he was concerned with a group that commingled Judaism and docetism. Other possibilities are that he was merely opposed to Christians who lived Jewishly, or

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denied that docetism threatened the church; or that his critical remarks were directed at an Ebionite or Cerinthian possessionist Christology, in which God descended and took possession of Jesus' body.

Islam and docetism

The Qur'an has a docetic Christology, viewing Jesus as a divine illuminator rather than the redeemer (as he is viewed in Christianity). However, the Islamic docetism is not focused on the general life and person of Jesus or the Christ. In Islam "the Christ" (al-masīḥ) is not generally viewed as distinct from humanity nor a special spirit being as in docetism or some gnosticisms. Islamic docetism focuses on a denial of the crucifixion of Jesus. Sura 4:157–158 reads:

And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger — they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain. But Allah took him up unto Himself. Allah was ever Mighty, Wise.

Docetism and Christ myth theory

Since Arthur Drews published his The Christ Myth (Die Christusmythe) in 1909, occasional connections have been drawn between the modern idea that Christ was a myth and docetist theories. Shailer Mathews called Drews' theory a "modern docetism". Frederick Cornwallis Conybeare thought any connection to be based on a misunderstanding of docetism. The idea recurred in Classicist Michael Grant's 1977 review of the evidence for Jesus, who compared modern scepticism about an historical Jesus to the ancient docetic idea that Jesus only seemed to come into the world "in the flesh". Modern theories did away with "seeming".

Texts believed to include docetism

Non-canonical Christian texts

• Gospel of Phillip

• Second Treatise of the Great Seth

• Gnostic Apocalypse of Peter

• Gospel of Judas

• In the Contra epistulam fundamenti (Against the Fundamental Epistle), Augustine of Hippo makes reference to the Manichaeans believing that Jesus was Docetic.

• Gospel of Peter

• Acts of John

• Gospel of Basilides

Docetae (Catholic Encyclopedia – New Advent) (good early church history overview)

http://www.newadvent.org/cathen/05070c.htm

Excerpts:

A heretical sect dating back to Apostolic times.

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…Docetism is not properly a Christian heresy at all, as it did not arise in the Church from the misunderstanding of a dogma by the faithful, but rather came from without. Gnostics starting from the principle of antagonism between matter and spirit, and making all salvation consist in becoming free from the bondage of matter and returning as pure spirit to the Supreme Spirit, could not possibly accept the sentence, "the Word was made flesh", in a literal sense…

… This heresy, which destroyed the very meaning and purpose of the Incarnation, was combated even by the Apostles. Possibly St. Paul's statement that in Christ dwelt the fullness of the Godhead corporaliter (Colossians 1:19, 2:9) has some reference to Docetic errors. Beyond doubt St. John (1 John 1:1-3, 4:1-3; 2 John 7) refers to this heresy; so at least it seemed to Dionysius of Alexandria (Eusebius, Church History VII.25) and Tertullian (De carne Christi, xxiv). In sub-Apostolic times this sect was vigorously combated by St. Ignatius and Polycarp…

What are Docetism, Apollinarianism, Ebionism, and Eutychianism

http://www.gotquestions.org/Docetism-Apollinarianism-Ebionism-Eutychianism.html

Excerpt:

Docetism, Apollinarianism, Ebionism, and Eutychianism (also known as Monophysitism) are all false views of the relationship between Jesus' deity and humanity. Each of these views was rejected by the early church in the various early church councils. It is impossible for us to fathom how Jesus Christ can be both 100 percent God and 100 percent man at the same time. That is the mystery of the hypostatic union. Each of these false views fails in that it overemphasizes or underemphasizes Jesus' deity or humanity.

…**Docetism** is the view that Jesus was God, but not human. Docetists essentially taught that Jesus only appeared to be human, but He in fact was not. Docetism contradicts many Scriptures, with John 1:14 and 1 John 4:1-3 being the most clear refutations of Docetism. **Apollinarianism** is the view that Jesus was God, but not fully human. Apollinarians taught that Jesus' human spirit was replaced by a divine spirit, that Jesus had a human body and soul, but not a human spirit.

…**Ebionism** is the view that Jesus was fully human, but not divine. Ebionites denied the deity of Christ. Ebionism viewed Jesus as a normal human being who was simply empowered by God

…Yet another early church heresy in relation to Christ's nature is Nestorianism. Nestorianism held that Jesus had two natures—human and divine—and that the two natures were entirely separate. Jesus was God, and Jesus was man, but essentially in two separate persons.

Human, Body and Soul. Are You a Docetist? (Greg Johnson)

http://gregscouch.homestead.com/files/docetism.htm

"I'm convinced that many Christians today are practical Docetists, and they don't ... Chew over these facts and find out if the humanity of Christ makes you nervous…"

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Marcionism

Marcionites (Catholic Encyclopedia – New Advent)

http://www.newadvent.org/cathen/09645c.htm

Excerpt:

> Heretical sect founded in A.D. 144 at Rome by Marcion and continuing in the West for 300 years, but in the East some centuries longer, especially outside the Byzantine Empire. They rejected the writings of the Old Testament and taught that Christ was not the Son of the God of the Jews, but the Son of the good God, who was different from the God of the Ancient Covenant. They anticipated the more consistent dualism of Manichaeism and were finally absorbed by it. As they arose in the very infancy of Christianity and adopted from the beginning a strong ecclesiastical organization, parallel to that of the Catholic Church, they were perhaps the most dangerous foe Christianity has ever known. The subject will be treated under the following heads:
>
> I. Life of Marcion;
> II. Doctrine and Discipline;
> III. History;
> IV. Mutilation of the New Testament;
> V. Anti-Marcionite Writers.

What is Marcionism?

http://www.gotquestions.org/marcionism.html

The only groups of people from the Early Church that took the Moral Laws away from the New Covenant, were the Nicolaitans, and later Macionism.

Marcionism

https://en.wikipedia.org/wiki/Marcionism

Modern-Day Marcionism

http://billmuehlenberg.com/2012/02/27/modern-day-marcionism/

Excerpt:

> If you are not up on your Marcionism, I encourage you to get with the program. More specifically, I encourage you to learn about Marcion and his teachings. And while you are at it, also look into Santayana. The latter is a Spanish philosopher of last century who once famously stated, “Those that fail to learn from history, are doomed to repeat it.”
>
> Thus if a Christian does not know his history – or particularly his church history – he will likely repeat the mistakes of Marcion. So who was he and what was his error? He was a second century bishop who was condemned for his heretical teachings, including his views on God and the Old Testament.

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In brief, he regarded the God of the Old Testament as a vengeful, harsh, vindictive and judgmental God, who in fact was not the same as the God of the New Testament. On the other hand, he taught, the God of the NT was a loving, compassionate and gracious God.

He not only posited a radical disjunction between God as found in the two Testaments, but between the OT and the NT itself, and between Israel and the church. His utter rejection of Judaism and the OT was just part of his heresy. He was a major proponent of Paul – or as one historian put it, he had an "exaggerated Paulinism" – so much so that he chopped the NT canon down to just 11 books: ten epistles of Paul and part of Luke.

In his view the OT God was simply a *demiurge*, an inferior God, who created the world, and the evil in it. Such a God had to be rejected for the good God of the New, the Father of Jesus Christ. His teaching was denounced as heresy, and was opposed by many, most notably, Tertullian. His five-volume treatise *Adversus Marcionem* (*Against Marcion*), written about 208, is where we learn the most about Marcion and his teachings.

His teachings were not unlike some forms of Gnosticism, although he differed in some points from them. Because of his many serious theological errors, he was eventually disfellowshiped in 144. He was not the first heretic the early church had to contend with, nor was he the last.

Modern-Day Marcionism

http://www.firstthings.com/web-exclusives/2012/04/modern-day-marcionism

Excerpt:

> Bettany Hughes, an expert in ancient history, was quoted recently in London's *Daily Telegraph* as saying that Christianity "was originally a faith where the female of the species held sway. To oppose the ordination of women bishops in the Church of England is to deny the central role women played in the faith's founding." She added: "Who knows whether God is a girl, but mankind has turned to the female of the species for good ideas."
>
> It is not clear from the report whether Ms. Hughes was speaking as a Christian or as an expert in ancient history, but it doesn't really matter, for she is wrong on both counts. In fact, though, her remarks can be connected loosely with two very old Christian heresies, Marcionism and Montanism, which seem to have undergone something of a revival among trendy religion pundits.

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The 10 Most Deadly Heresies Affecting American Churches in These Last Days

http://truthreallymatters.com/wordpress/?page_id=84

Excerpt:

> One of the distinguishing marks of a follower of Jesus Christ is a love for the truth. The believer's testimony should be (Psalm 119:128): "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." The Lord Jesus called Himself "the truth" (John 14:6) and the apostle whom He loved most dearly proclaimed (3 John 4), "I have no greater joy than to hear that my children walk in truth."
>
> The new believer must be diligent to add to faith, virtue, and to virtue, knowledge (etc., 2 Peter 1:5-10) to insure that he doesn't fall from service. I believe it is far more profitable for a Christian to know a very few true things than to know much, with errors mixed in. The most deadly heresies afflicting American churches today are listed below, along with a very brief assessment of the damage done by each to the saving Gospel of the Lord Jesus Christ. Since each heresy properly warrants a book-length treatment to analyze and refute it, I have included a suggested reading list. I have restricted my recommended authors to those that tend to be sound in areas other than the topic in question. Other books on these subjects can be helpful, but some authors are guilty of heresies in other areas, and so I decline to recommend them.
>
> The purpose of this article is to very briefly summarize the key elements of these damnable heresies. The Christian that understands them in light of Biblical truth will both save himself and his family from great trouble, and will be equipped to help those that have fallen into the snare of the devil (1 Tim 4:16 and 2 Tim 2:23-26).
>
> How many of the heresies below do you embrace? Do you think that you are immune because you know that you are born again, you love the Lord, and work to serve Him? Consider that you know some "good, solid" Christians who have some peculiar errors. Is it just possible that you also have a blind spot? Satan is deceptive and has more experience that you or me. If you are a young believer (in your twenties, and raised up in a conservative church, for example), you likely have built your theology from pulpit and Sunday School teaching. You very likely don't know your Bible as well as you think. How many times have your read the Bible through carefully? Have you even memorized 1000 verses yet? (What – do you think that's unimportant?) It takes much work to construct your theological foundations directly from the word of God, while treating the teaching from your elders as the Bereans rightly treated the apostle Paul. Please consider these points with all humility…

Cults, Heresies, and Heterodoxies

http://www.faithfacts.org/world-religions-and-theology/cults-and-heresies

Galileo, Science and the Bible - Acta Philosophica

http://www.actaphilosophica.it/sites/default/files/pdf/carrol-19971.pdf [PDF]

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Historic Heresies Related to God the Father

www.ColdCaseChristianity.com

Marcionism (2nd Century)
Marcionites believed the God of the Old Testament was a God of Wrath and judgment who could not be reconciled with the God of mercy described in the New Testament. They rejected all the Gospels but the Gospel of Luke.

Leader(s) in the Heresy:
Marcion of Sinope at Rome (110 – 160AD)
Corrector(s) of the Heresy:
Tertullian wrote a five-book treatise against the heresy called, "Adversus Marcionem"

Monarchianism (2nd and 3rd Century)
Monarchianism taught either (1) the Father was God and the Jesus was only a man (Dynamic), or (2) the Father, the Son, and the Spirit were different "modes" of the same God (Modal).

Leader(s) in the Heresy:
Theodotians (190 AD) and Paul of Samosata (260AD) taught Dynamic Monarchianism, and Praxeas (200AD) taught Modal Monarchianism
Corrector(s) of the Heresy:
Tertullian wrote against this heresy in his tract, "Adversus Praxean" (213AD)

Sabellianism (3rd Century)
This heresy, a form of modalistic Monarchianism, taught the Father, Son and Holy Spirit were different modes of one God (in relationship to man), rather than three distinct persons (in objective reality). Jesus Christ and God the Father were two aspects or offices of one person.

Leader(s) in the Heresy:
Sabellius, a Roman priest and theologian (215AD?)
Corrector(s) of the Heresy:
Tertullian and Demetrius (Patriarch of Alexandria) wrote against the heresy

Manichaeism (3rd Century)
This heresy merged a number of world religious systems. Much like Gnosticism, it claimed the "gnosis" (hidden, esoteric knowledge) could be discovered intellectually or when revealed by messengers like Buddha, Jesus and Mani (the founder of the heresy). Jesus was not God in this system, but just another source of gnosis.

Leader(s) in the Heresy:
Mani, of Babylon (210 – 276AD)
Corrector(s) of the Heresy:
Roman Emperor Theodosius I declared it to be heretical and Augustine of Hippo (who was once himself a Manichaean), wrote against it.

Socinianism (16th and 17th Century)
This heresy denied the Triune nature of God. It claimed God was one and the Holy Spirit was simply God's power. It denied the pre-existence of Jesus, His incarnation and Deity (it taught Jesus was just a man who was later deified as a "lower" god). Socinites did not believe Jesus saved us on the cross, but rather provided us an example of self-sacrifice.

Leader(s) in the Heresy:
Laelius Socinus (died 1562AD) and Faustus Socinus (died 1604AD)
Corrector(s) of the Heresy:
A form of Psilanthropism (a heresy advocating Jesus was merely a man), heresies similar to Socinianism were condemned in the First Council of Nicaea in 325AD



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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Heresies and Systems Compared

A Survey of Heresies

http://www.solasisters.com/2012/07/survey-of-heresies.html

A SURVEY OF HERESIES

	Date	Heart of the Error	Chief Historical Proponents	Character	Modern Proponents
The Judaizers	1st century	**Soteriological,** adding works to grace as grounds of justification	A group of former Pharisees in the Jerusalem church	Legalistic, blending Old Testament Judaism with Christian ideas	Roman Catholics, 7th Day Aventists
The Gnostics	2nd century	**Christological,** denying the reality of the incarnation	Various early heretics	Mystical, blending paganism with Christian ideas	Most New Age religions, Mormonism
The Arians	4th century	**Christological,** denying the deity of Christ	Arius, several bishops	Unitarian, denying the full deity of Christ and the Trinity	Jehovah's Witnesses
The Pelagians	5th century	**Soteriological,** denying the supremacy and sufficiency of divine grace	Pelagius, Coelestius	Anthropocentric, denying human fallenness, elevating free will above divine sovereignty; making the sinner responsible for his/her own salvation	Charles Finney and his heirs
The Socinians	16th century	**Soteriological/ Christological**	Lelius and Faustus Sozzini	Rationalistic, absorbing the worst elements of all heresies	Unitarians, Theological liberals, Open Theists

http://www.thegracelifepulpit.com/Sermons.aspx?code=PJ-CDA04

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HERESIES ABOUT JESUS 0 - 500 AD

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EBIONISM →

1st C. AD

Ebion?

JESUS = FULLY HUMAN, NOT DIVINE
Jesus was a normal human being, who was naturally born (i.e. not by virgin birth). He was not divine but was empowered by the Spirit of God.

There is only one God, who is distinct from his chosen Messiah.



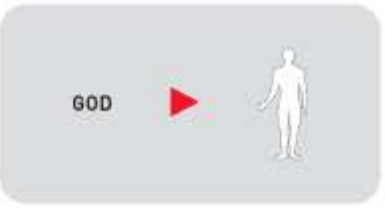
DOCETISM →

1st-2nd C. AD

Unknown

JESUS = DIVINE, NOT HUMAN
Jesus only seemed to be human in his incarnation, suffering and death.

God cannot suffer or be corrupted by human flesh and therefore the divine Jesus could not be truly human.



ADOPTIONISM →

2nd C. AD

Theodotus of Byzantium?

JESUS = HUMAN, NOT ETERNALLY DIVINE
Jesus was born human, united with God's spirit in his baptism, and adopted into God's being in his resurrection.

There is only one pre-existent creator God. Therefore for Jesus to be God, he had to *become* divine.



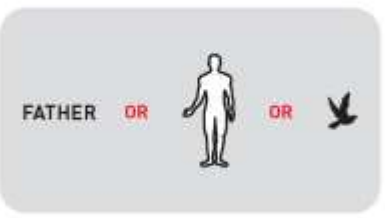
MODALISM →

2nd C. AD

Unknown

JESUS = DIVINE MODE, NOT HUMAN PERSON
The Father, Son and Spirit are not three discrete persons, but are three modes or aspects of the one God.

There is only one God. God can only be three persons in appearence, not in actuality.



timeframe teacher big idea argument

HERESIES ABOUT JESUS 0 - 500 AD

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APOLLINARIANISM →

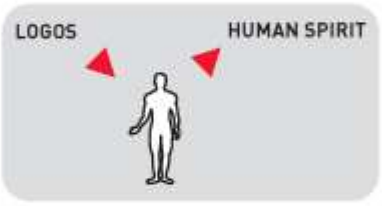
4th C. AD

Apollinaris the Younger

JESUS = DIVINE, BUT NOT FULLY HUMAN

Jesus' human spirit / soul was replaced by the divine 'logos' (the Word) in his incarnation.

Jesus could not sin and so could not have a human spirit, i.e. the source of human sin.



ARIANISM →

4th C. AD

Arius

JESUS = HUMAN, NOT DIVINE

The 'Logos' (the Word) was 'the firstborn' of creation, taking on human flesh in the incarnation. 'There was a time when the Son was not.'

The divine and transcedent Creator cannot share his being with another. Therefore Jesus must have been created.



MONOPHYSITISM →

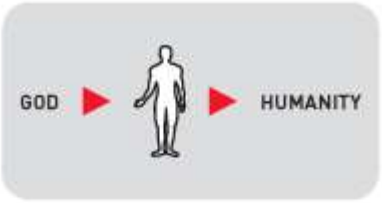
4-5th C. AD

Eutheches

JESUS = DIVINE, NOT HUMAN

Jesus has only one nature: divine. Jesus' human nature was virtually absorbed by his divinity in his incarnation, leaving only a 'cladding' of humanity.

Jesus is incorruptable and so could not be truly human.



NESTORIANISM →

5th C. AD

Nestorius

JESUS = DIVINE AND HUMAN (BUT SEPARATE)

Jesus' divine and human natures were completely separate in the incarnation. Mary was the 'Christ-bearer', not the 'God-bearer'.

The divine and human natures cannot be mixed.



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***See also*: Nestorianism (Nestorius)**

What is Arianism?

https://www.gotquestions.org/arianism.html

Excerpt:

Answer: Arianism is named for Arius, a teacher in the early 4th century A.D. One of the earliest and probably the most important item of debate among early Christians was the subject of Christ's deity. Was Jesus truly God in the flesh or was Jesus a created being? Was Jesus God or just like God? Arius held that Jesus was created by God as the first act of creation, that Jesus was the crowning glory of all creation. Arianism, then, is the view that Jesus was a created being with divine attributes, but was not divine in and of Himself.

Arianism misunderstands references to Jesus' being tired (John 4:6) and not knowing the date of His return (Matthew 24:36). Yes, it is difficult to understand how God could be tired and/or not know something, but relegating Jesus to a created being is not the answer. Jesus was fully God, but He was also fully human. Jesus did not become a human being until the incarnation. Therefore, Jesus' limitations as a human being have no impact on His divine nature or eternality.

A second major misinterpretation in Arianism is the meaning of "firstborn" (Romans 8:29; Colossians 1:15-20). Arians understand "firstborn" in these verses to mean that Jesus was "born" or "created" as the first act of creation. This is not the case. Jesus Himself proclaimed His self-existence and eternality (John 8:58; 10:30). John 1:1-2 tells us that Jesus was "in the beginning with God." In Bible times, the firstborn son of a family was held in great honor (Genesis 49:3; Exodus 11:5; 34:19; Numbers 3:40; Psalm 89:27; Jeremiah 31:9). It is in this sense that Jesus is God's firstborn. Jesus is the preeminent member of God's family. Jesus is the anointed one, the "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:6).

After nearly a century of debate at various early church councils, the Christian church officially denounced Arianism as a false doctrine. Since that time, Arianism has never been accepted as a viable doctrine of the Christian faith. Arianism has not died, however. Arianism has continued throughout the centuries in varying forms. The Jehovah's Witnesses and Mormons of today hold a very Arian-like position on Christ's nature. Just as the early church did, we must denounce any and all attacks on the deity of our Lord and Savior, Jesus Christ.

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Manichaeism

"What is Manichaeism?"

https://www.gotquestions.org/Manichaeism.html

Excerpt:

Answer: Manichaeism (also known as Manichaeanism and Manicheanism) is an ancient religion that arose several centuries after Christ. The faith was a purposeful blend of Zoroastrianism and Christianity, borrowing concepts and terminology from both. Manicheans believed that the universe was dominated by two competing forces of good and evil, represented by light and darkness, respectively. While the religion of Manichaeism did not survive very long, historically speaking, its reputation has endured. The term *Manichean* is used today mostly to criticize a viewpoint for being too black-and-white, or overly simplified.

Manichaeism arose in Persia in the middle of the 3rd century. Like other early heresies, such as Gnosticism, it taught that the physical world was inherently evil and that salvation is obtained primarily through knowledge. The founder of Manichaeism is known only as Mani, which is actually a title meaning something like “King of Light” or “Shining One.” His teachings particularly criticized Christianity. Mani took specific issue with the Bible for suggesting that some truths in the universe might not be easily understood by human beings.

This criticism is somewhat ironic, since Manichaeism is one of the most complex and convoluted faiths in history. The faith is an intricate story of the battle between two competing forces, one of goodness and light, the other of evil and darkness. This includes at least three distinct “creations,” all based on the details of these cosmic battles. Mani’s intent was to create a universal religion, combining many of the basic ideas of Zoroastrianism with the terminology of Christianity. To that end, Mani often claimed to be the reincarnation of religious figures such as Jesus or Buddha.

Manichaeism has far more in common with faiths such as Zoroastrianism than with Christian theology. Other than certain words and phrases, there is little connection between the Bible and the teachings of Mani. As a result, Manichaeism was much more successful in the East. As paganism faded out, it was replaced mostly by Christianity in the West. Manichaeism, briefly, was the primary competitor to the Christian gospel. This was a relatively short era, however, and, within a few centuries, Manichaeism was practically extinct.

Manichaeism’s legacy comes in two primary ways: historical and rhetorical. Some of the earliest Christian theological works were composed specifically to point out errors and heresies in Manichaeism. In fact, one of the first major Christian apologists, Augustine, was a convert from Manichaeism. Prior to committing to Christ, Augustine was part of Manichaeism as a “hearer,” or someone who participated without making any overt vows toward the faith.

In modern times, *Manichaeism* is mostly used as a derogatory term. When some particular viewpoint is being criticized for ignoring shades of gray or for taking a strong “us-versus-them” mentality, it is often referred to as “Manichaean” or as “Neo-Manichaeism.” This usage of the word is often applied to sects that have borrowed ideas from Mani and his teachings, particularly in early Christian history. As used today, though, the term typically has little to do with religion and much more to do with politics and philosophy.

Recommended Resource: *The Kingdom of the Cults*, revised and updated edition

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Wikipedia: Manichaeism

https://en.wikipedia.org/wiki/Manichaeism

Manichaeism (/ˌmænɪˈkiːɪzəm/; in Modern Persian آیین مانی *Āyin-e Māni*; Chinese: 摩尼教; pinyin: *Móní Jiào*) was a major religious movement that was founded by the Iranian prophet Mani (in Persian: مانی, Syriac: ܡܢܝ , Latin: Manichaeus or Manes; c. 216–276 AD) in the Sasanian Empire.

Manichaeism taught an elaborate dualistic cosmology describing the struggle between a good, spiritual world of light, and an evil, material world of darkness. Through an ongoing process that takes place in human history, light is gradually removed from the world of matter and returned to the world of light, whence it came. Its beliefs were based on local Mesopotamian gnostic and religious movements.

Manichaeism was quickly successful and spread far through the Aramaic-Syriac speaking regions. It thrived between the 3rd and 7th centuries, and at its height was one of the most widespread religions in the world. Manichaean churches and scriptures existed as far east as China and as far west as the Roman Empire. It was briefly the main rival to Christianity in the competition to replace classical paganism. Manichaeism survived longer in the east than in the west, and it appears to have finally faded away after the 14th century in southern China, contemporary to the decline in China of the Church of the East during the Ming Dynasty. While most of Manichaeism's original writings have been lost, numerous translations and fragmentary texts have survived.

An adherent of Manichaeism is called, especially in older sources, a *Manichee*, or more recently *Manichaean*.

An Introduction to Manichaeism

https://www.thoughtco.com/manichaeism-a-christian-heresy-249506

Excerpt:

Manichaeism is an extreme form of dualistic gnosticism. It is gnostic because it promises salvation through the attainment of special knowledge of spiritual truths. It is dualistic because it argues that the foundation of the universe is the opposition of two principles, good and evil, each equal in relative power. Manichaeism is named after a religious figure named Mani.

Who Was Mani?

Mani was born in southern Babylon around the year 215 or 216 CE and received his first revelation at the age of 12.

Around the age of 20, he seems to have completed his system of thought and began missionary work around the year 240. Although he found some support early on from Persian rulers, he and his followers were eventually persecuted and he appears to have died in prison in 276. His beliefs had, however, spread as far as Egypt and attracted a great many scholars, including Augustine.

Manichaeism and Christianity

It can be argued that Manichaeism was its own religion, not a Christian heresy. Mani didn't start out as a Christian and then start adopting new beliefs. On the other hand, Manichaeism appears to have played an important role in the development of many Christian heresies — for example, the Bogomils, Paulicians, and Cathars. Manichaeism also influenced the development of orthodox Christians — for example, Augustine of Hippo started out as a Manichaean.

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Manichaeism and Modern Fundamentalism

Today it is not uncommon for extreme dualism in fundamentalist Christianity to be labeled as a form of modern Manichaeism.

Modern fundamentalists obviously haven't adopted the Manichaean cosmology or church structure, so it's not as though they are followers of this faith. Manichaeism has become more of an epithet than a technical designation.

Early Christian History: Manichaeism

http://www.earlychristianhistory.info/mani.html

Excerpt:

Also known as Manicheism or Manicheanism, this is the pseudo-Christian religion which was established in the mid-third century by a Babylonian named Mani. While not precisely a Christian heresy, as it diverged from other forms of Christianity in several ways, it did represent competition for the hearts of Christians, and was repressed by them, wherever possible.

Mani of Babylon

Mani was born in Babylon, the son of expatriate Jewish-Christian parents. The sect to which they belonged was known as Elkasaite. Elkasaites were vegetarians and baptists, and many lived an ascetic lifestyle. Overall they were not unlike the sect to which John the Baptist had belonged.

At a young age, Mani believed himself to have had visions, presumably from the Paraclete promised to believers by Jesus Christ. He took to wandering, traveling far and wide, and learning much. Along the way he determined a great number of things and built a following.

Persian Politics

At that time, the older Persian dynasty had failed, and the Parthian had assumed control of the land. While Mani wandered in Persia, he converted a brother of the new Shah, and gained the favor of the royal house. At the same time, the Shah also encouraged the rebuilding of the older Zoroastrian faith, providing support to the Zoroastrian magi.

While Mani taught many things which were Zoroastrian in origin — particularly the duality of the world, marked by light and darkness, good and evil, spirit and matter, etc. — the older priesthood saw the Manicheans as upstarts.

When a new Shah came to power late in the third century, the magi prevailed on him to do something about the wandering sage Mani. He was imprisoned, and later died.

Manicheanism Lives On

The new faith did not die out, at that point. Mani's disciples were far-flung, for he had traveled extensively, and many were out of the reach of the vengeful magi and their benefactor the Shah. Also, Mani had left behind writings of his own, which were copied and spread about, especially in Syria, Egypt, and Libya.

Manicheanism had a steady stream of support for the next few centuries. As the Shahs came and went, its fortunes at home in Persia rose and fell. But even at the height of persecution, it did not die out there.

Just how the figure of Jesus Christ fit into Manicheanism, isn't clear. Mani didn't have much to say about him, naming him simply as a prophet. Even so, Manicheans adopted a number of Jesus' sayings. Later Manicheans seem to distance themselves from Christianity — which would appear to agree with what

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Mani wrote. Christians, however, considered Manicheanism to be an errant version of their own faith. Some Christians of the time compared it with the various Gnostic movements, with which it does share some points in common.

It's for this reason that I stated that Manicheanism wasn't a Christian heresy, *per se*. What makes it important for Christian history, is that Christians of the time thought of it as heresy. Also, Manicheanism came under occasional repression; for instance, the infamous persecutions of Diocletian began by targeting Manicheans. Only later did Christians become targets.

Augustine, the Most Famous Manichean

Perhaps the most famous Manichean adherent was none other than the Church Father, St. Augustine. As a young man, he was a Manichean for nine years. This distressed his Christian mother, however, it satisfied his intellect (for at the time, he considered Christianity to be a simple-minded religion). Also, it did not prevent him from "living in sin" with a lover, with whom he had a child.

Augustine, who made a living as a teacher of rhetoric, happened to study Platonism in northern Italy. There, he met St. Ambrose, who eventually converted him to Christianity.

Quite thoughtfully, Augustine provided an account of his time as a Manichean, in his autobiography *Confessons*. It is from him that we know as much as we do, about the Manichean movement in the centuries after Mani.

The Way Of All Heresy

Manicheanism in Egypt, Libya and Syria went the way of all heresies — that is, it was stamped out, by the end of the sixth century. It lingered a bit longer in Mesopotamia and Persia, where it was wiped out when Islam rolled in.

Theopedia: Manichaenism

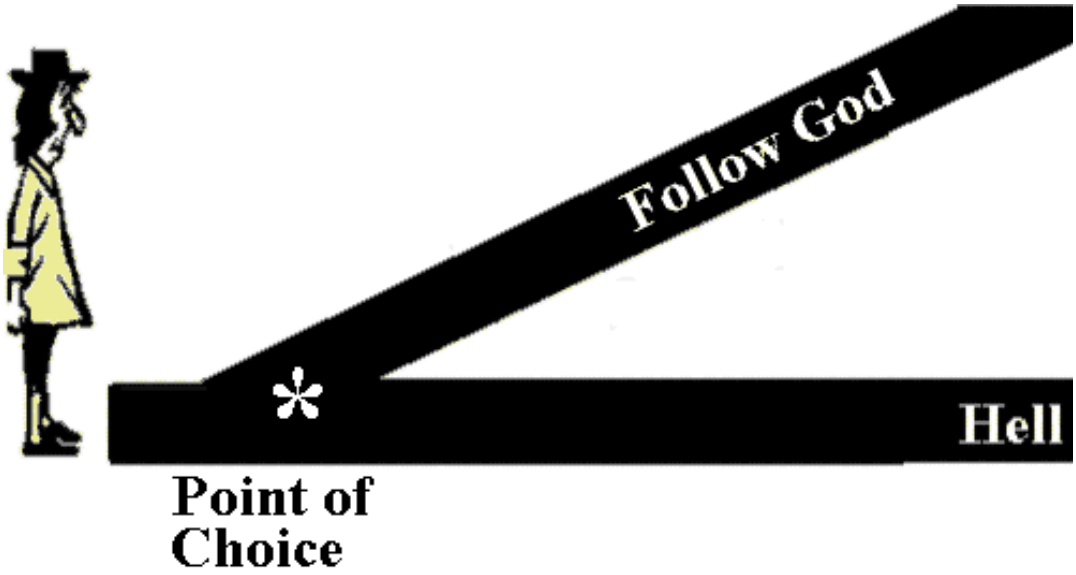
https://www.theopedia.com/manicheanism

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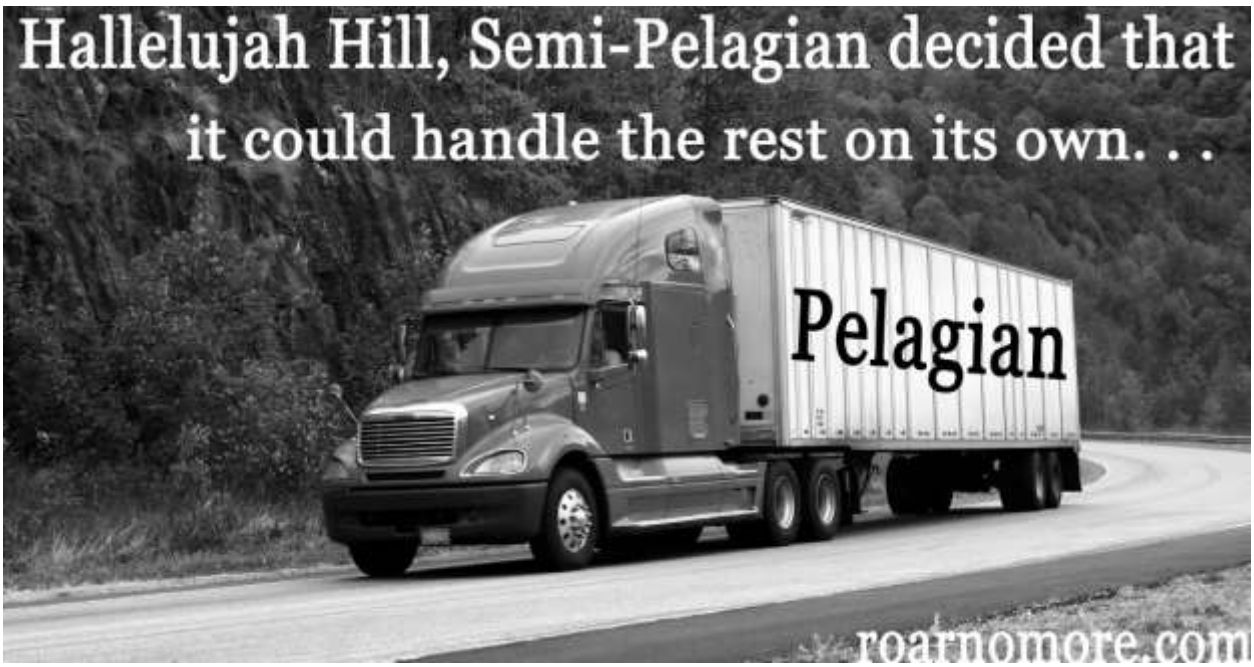
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Pelagianism



PELAGIANISM

http://roarnomore.blogspot.com/2011/02/introducing-semi-pelagian.html



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Pelagianism (Wikipedia)

https://en.wikipedia.org/wiki/Pelagianism

Pelagianism is the belief that original sin did not taint human nature and that mortal will is still capable of choosing good or evil without special divine aid. This theological theory is named after the British monk Pelagius (354–420 or 440), although he denied, at least at some point in his life, many of the doctrines associated with his name. Pelagius was identified as an Irishman by Saint Jerome.[1] Pelagius taught that the human will, as created with its abilities by God, was sufficient to live a sinless life, although he believed that God's grace assisted every good work. Pelagianism has come to be identified with the view (whether taught by Pelagius or not) that human beings can earn salvation by their own efforts.

Pelagius rejected the Augustinian concept of grace. According to his opponents, Pelagius taught that moral perfection was attainable in this life without the assistance of divine grace through human free will. Augustine contradicted this by saying that perfection was impossible without grace because we are born sinners with a sinful heart and will. The Pelagians charged Augustine with departing from the accepted teaching (e.g.: John 8:11) of the Apostles and the Bible, demonstrating that the doctrine of original sin amounted to Manichaeism, which taught that the flesh was in itself sinful (and thus denied that Jesus came in the flesh). This charge would have carried added weight since contemporaries knew that Augustine had himself been a Manichaean layman before converting to Christianity. Augustine also taught that a person's salvation comes solely through a free gift, the efficacious grace of God, but that this was a gift that one had no free choice to accept or refuse.

Pelagianism was attacked in 415 at the Council of Diospolis (also known as Lydda or Lod), which found Pelagius to be orthodox. But it was later condemned at the Council of Carthage (418) and this condemnation was ratified at the Council of Ephesus in 431. The strict moral teachings of the Pelagians were influential in southern Italy and Sicily, where they were openly preached until the death of Julian of Eclanum in 455, and in Britain until the coming of Saint Germanus of Auxerre c 429.

In *De causa Dei contra Pelagium et de virtute causarum*, Thomas Bradwardine denounced Pelagianism in the 14th century, as did Gabriel Biel in the 15th century.

Pelagianism (Theopedia)

https://www.theopedia.com/pelagianism

Excerpt:

Pelagianism views humanity as basically good and morally unaffected by the Fall. It denies the imputation of Adam's sin, original sin, total depravity, and substitutionary atonement. It simultaneously views man as fundamentally good and in possession of libertarian free will. With regards to salvation, it teaches that man has the ability in and of himself (apart from divine aid) to obey God and earn eternal salvation. Pelagianism is overwhelmingly incompatible with the Bible and was historically opposed by Augustine (354-430), Bishop of Hippo, leading to its condemnation as a heresy at Council of Carthage in 418 A.D. These condemnations were summarily ratified at the Council of Ephesus (A.D. 431).

Multimedia

- Pelagianism (QuickTime), by Ron Nash

Discussion

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Pelagius was a monk from Britain, whose reputation and theology came into prominence after he went to Rome sometime in the 380's A.D. The historic Pelagian theological controversy involved the nature of man and the doctrine of original sin.

Pelagius believed that the consequences of Adam and Eve's sin (the Fall) were restricted to themselves only; and thereby denied the belief that original sin was passed on (or transferred) to the children of Adam and thus to the human race. Adam's sin merely "set a bad example" for his progeny and Jesus "set a good example" for mankind (thus counteracting Adam's bad example). Pelagianism teaches that human beings are born in a state of innocence with a nature that is as pure as that which Adam was given at his creation.

As a result of his basic assumption, Pelagius taught that man has an unimpaired moral ability to choose that which is spiritually good and possesses the free will, ability, and capacity to do that which is spiritually good. This resulted in a gospel of salvation based on human works. Man could choose to follow the precepts of God and then follow those precepts because he had the power within himself to do so.

The controversy came to a head when Pelagian teaching came into contact with Augustine. Augustine did not deny that man had a will and that he could make choices. But, Augustine recognized that man did not have a free will in moral issues related to God, asserting that the effects original sin were passed to the children of Adam and Eve and that mankind's nature was thereby corrupted. Man could choose what he desired, but those desires were influenced by his sinful nature and he was unable to refrain from sinning.

Pelagius cleared himself of charges, primarily by hiding his real beliefs; however, at the Council of Carthage in 418 A.D., his teachings were branded as heresy. The Council of Ephesus in 431 A.D., again condemned Pelagian doctrine and it was banished in the Greek portion of the church. However, in the West, the teachings held on, primarily in Britain and Gaul.

Pelagian teaching was replaced with Semi-Pelagianism which sought a middle ground between Pelagianism and Augustinianism, but it too was condemned at the Second Synod of Orange in 529 A.D. However, elements of Semi-Pelagianism continued in the Western (Roman) church. It emerged again after the Reformation in modified form in Arminianism which was rejected by the Reformed churches at the Synod of Dort in 1618-1619 A.D.

What is Pelagianism?

https://www.gotquestions.org/Pelagianism.html

Excerpt:

Pelagianism is the unbiblical teaching that Adam's sin did not affect future generations of humanity. According to Pelagianism, Adam's sin was solely his own, and Adam's descendants did not inherit a sinful nature passed down to them. God creates every human soul directly, and therefore every human soul starts out in innocence, free from sin. We are not basically bad, says the Pelagian heresy; we are basically good.

Pelagianism is named after Pelagius, a monk who lived in the late 300s and early 400s AD. Pelagius began teaching the doctrine associated with his name in an effort to promote holy living among Christians. When people sinned, Pelagius grew weary of hearing the excuse of "I can't help it. It's in my nature to do wrong." To counter that excuse, Pelagius stressed the freedom of the human will, essentially teaching that all sin is the result of a conscious choice of evil over good; everyone has the ability to freely choose to do good all the time. And, since there is no such thing as original sin or an inherited sin nature, then we cannot blame Adam. God created us good, so no one ever has an excuse for sinning. If you're not living a holy life, it's because you're not trying hard enough.

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Pelagianism contradicts the Bible in many places.

Romans 5 solidly refutes the notion that Adam's sin had no effect on us:

- "Sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned" (verse 12).
- "Many died by the trespass of the one man" (verse 15).
- "The judgment followed one sin and brought condemnation" (verse 16).
- "By the trespass of the one man, death reigned through that one man" (verse 17).
- "One trespass resulted in condemnation for all people" (verse 18).
- "Through the disobedience of the one man the many were made sinners" (verse 19).

Further, the Bible tells us that we are sinful from the moment of conception (Psalm 51:5). All human beings die as a result of sin (Ezekiel 18:20; Romans 6:23).

While Pelagianism says that human beings are not born with a natural inclination toward sin, the Bible says the opposite (Romans 3:10–18). Anyone who has raised children can attest to the fact that infants do not have to be taught how to sin; on the contrary, they must be carefully and consistently taught how to avoid sin and behave wisely, prudently, and righteously.

Pelagianism's underlying fault is its reliance on human freedom and willpower instead of the grace of God. In saying that we all possess an inherent power to choose holiness for ourselves, Pelagius made the grace of God of no effect. The Bible says that, before the grace of God saves us, we are "dead" in our sins (Ephesians 2:1); Pelagianism says it's not so bad as all that. We can choose to obey God's commands, and, if we only knew our true nature, we could please God and save ourselves.

Pelagius and his false doctrine were fought by Augustine and condemned by the Council of Carthage in AD 418, the same year that Pelagius was excommunicated. The doctrine did not disappear, however, and had to be condemned again by the Council of Ephesus (431) and later church councils. Pelagianism survives to this day and shows up in any teaching that says following Christ is primarily a choice we make apart from any supernatural intervention of God's grace. In any age and in any form, Pelagianism is unscriptural and should be rejected.

Pelagianism - Wrong as Ever (2000)

https://www.americamagazine.org/issue/277/article/pelagianism-wrong-ever

Excerpt:

The recent spate of self-help books has spilled over into self-help theology. We are exhorted to "have faith." We are invited to "make a decision for Christ." We are encouraged to "accept Jesus Christ as Lord and savior." We are asked if we have "found Christ."

Such self-help theology is Pelagianism *redivivus.* Pelagius was a fifth-century monk who taught that you could will belief. His teaching was branded a heresy. Why? Because belief cannot be willed. If it could, then God would not be God. If we can self-help our way to God, then we do not need God.

"You must be born again," Jesus said (Jn. 3:3). Faith is something done for us rather than by us. It is a gift, not a choice. "By grace you have been saved through faith," St. Paul writes, "and this is not your own

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doing, it is the gift of God" (Eph. 2:8). If faith were a choice, the religious game would be up. Faith cannot be one more achievement of the heroic ego.

The bumper stickers of 15 years ago trumpeting "I found it!" were classic Pelagianism. The believer had not found a thing. He or she had *been* found, "I would not seek thee," Pascal said, "hadst thou not already found me."

Churches all across America are rife with Pelagianism. They have taken faith into their own hands. "We can do it. We can build a bigger church. We can raise a bigger budget. We can attract a bigger membership." But it may be that God doesn't want a bigger church. God may want a smaller church, in which all members are active, instead of the typical church in which one-third are committed, one-third are peripheral and one-third are invisible.

Church boards everywhere convene without praying, leap immediately into parliamentary procedure and spend no time at all trying to discern the mind of Christ. It is virtually inconceivable that a church board in America would spend as much time in prayer as it spends on "church business." Such a thought would never enter a board member's head. And if it ever entered a pastor's head, the pastor would be too timid to voice it. The secular invasion of the church with its can-do corporate mind-set is rank Pelagianism…

The Doctrines of Will and Grace: The Essence of the Pelagian Debate
http://www.erfm.org/pelagianism.html

Pelagias and Pleagianism **(references of publications)**
https://earlychurch.org.uk/pelagius.php

A Heretic Reconsidered Pelagius, Augustine, And 'Original Sin'
http://digitalcommons.csbsju.edu/cgi/viewcontent.cgi?article=1001&context=sot_papers [PDF]

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A Comparison of Systems: Pelagianism, Semipelagianism, and Augustinianism
https://www.monergism.com/comparison-systems-pelagianism-semipelagianism-and-augustinianism

A Historical Overview of Heresies (Chart)
http://www.oodegr.com/english/ekklisia/chart_of_heresies.htm

Differences between Pelagianism, its derivatives and Christianity
http://www.angelfire.com/falcon/ddd_chc82/theology/arminianism_chart.html

Augustine and Monergism
http://www.breakwaterfamily.com/pastors-papers/augustine-and-monergism.html

The Differences: Semi-Pelagianism, Rome, Orthodoxy, Arminianism, and Calvinism
http://ancientchristiandefender.blogspot.com/2011/03/differences-semi-pelagianism-rome.html

Semipelagianism
https://www.revolvy.com/topic/Semipelagianism&item_type=topic

Differences between Semi-Pelagianism and Arminian Beliefs
https://www.monergism.com/thethreshold/articles/onsite/Arm_Semi_Differences.html

Excerpt:

[Semi-Pelagianism]
While not denying the necessity of Grace for salvation, Semi-Pelagianism maintains that the first steps towards the Christian life are ordinarily taken by the human will and that Grace supervened only later.

[Arminianism]
In contrast to semi-pelagianism, Arminianism teaches that the first steps of grace are taken by God. This teaching derives from the Remonstrance of 1610, a codification of the teachings of Jacob Arminius (1559-1609). Here are the 3rd and 4th articles of five to show how close it actually approaches traditional Calvinism, but still leaves man with a small island of righteousness, as it affirms that, unregenerate man can think spiritual thoughts, perceive the beauty and excellency of Christ, create affections for Him and thus turn in faith to Him, apart from the quickening of the Holy Spirit. They affirm that God's grace is always resistible, therefore, when one believes, it is not grace which makes one to differ from another person, but naturally produced faith:

III.That man has not saving grace of himself, nor of the working of his own free-will, inasmuch as in his state of apostasy and sin he can for himself and by himself think nothing that is good--nothing, that is, truly good, such as saving faith is, above all else. But that it is necessary that by God, in Christ and through his Holy Spirit he be born again and renewed in understanding, affections and will and in all his faculties, that he may be able to understand, think, will, and perform what is truly good, according to the

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Word of God [John 15:5].

IV.That this grace of God is the beginning, the progress and the end of all good; so that even the regenerate man can neither think, will nor effect any good, nor withstand any temptation to evil, without grace precedent (or prevenient), awakening, following and co-operating. So that all good deeds and all movements towards good that can be conceived in through must be ascribed to the grace of God in Christ. But with respect to the mode of operation, grace is not irresistible; for it is written of many that they resisted the Holy Spirit [Acts 7 and elsewhere passim].

Reformed Theology by contrast teaches that the natural men may have common grace, common illuminations, and common affections that are from the Spirit of God. Natural men have sometimes the influences of the Spirit of God in His common operations and gifts, and therefore God's Spirit is said to be striving with them, and they are said to resist the Spirit, (Acts 7:51;) to grieve and vex God's Holy Spirit, (Eph. 4:30; Isaiah 63:10;) While indeed fallen men resist grace every day when the gospel is presented to them, for that is their nature and desire. But it is important to note that God can and does make His grace effectual or irresistible at a time of His sovereign merciful choosing (John 6:37, 39, 44, 63-65; John 3:8; Matt 11:27; 1 Corinthians 1:9; Paul's conversion in Acts 2:39, Acts 9; Rom 8:30 ROM 9:11-24; 1 Cor. 1:9-26; Gal. 1:6-15; 1 Thess. 1:5, 6; 1 Thess. 2:12; 5:24; 2 Thess. 2:14; Eph. 1:18; 4:1-4, 5; 2 Tim. 1:9; Heb. 3:1; 1 Pet. 2:9; 5:10; 2 Pet. 1:3-10). If this kind of effectual grace can be resisted, as Arminians claim, then faith is understood as a natural preparation for saving grace, as the fulfillment of a condition for receiving supernatural grace by the performance of something that is within man's natural capacity/desire to do. Man, in this scheme, cooperates with God's prevenient grace according to his native ability. But the Scripture teaches that salvation is not a faith-contribution or a principle standing ultimately independent of God's action of grace. Rather, it does not owe exclusively to man's natural endowment with a free will and does not arise out of an inherent capacity of the natural man, as Arminians teach. Rather, God acts unilaterally and exclusively, taking the sole initiative in a free act of sovereign grace—grace that is altogether prior to, and productive of, justifying faith. As such. the grace of Christ is not only necessary but sufficient to save us to the uttermost. Salvation is of the Lord since God was entirely responsible for it and, as such, we thank God for our entire salvation. This stips us of all of our self-righteousness and boasting since we cannot attribute even our faith to our own natural wisdom or sound judgment, or better understanding than our neighbor, but only to God.

Cult Comparison Chart

http://aycce.org/wp-content/uploads/2013/10/CULT_COMPARISON_CHART.pdf [PDF]

CARM Comparison Chart (similar)

https://carm.org/cult-comparison-chart

Eating Ignatius (re: Eucharist – Transubstantiation)

http://www.whitehorseblog.com/2014/07/27/eating-ignatius/

See also: **Heresies That Were Popular and Still Effecting Church Today**

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Gnosticism

http://southernorderspage.blogspot.com/2013/07/pope-francis-bashes-two-extremes-in.html



Gnosticism

- Ultimate transcendent God
- Salvation by *gnosis*, knowledge
- Cosmic dualism: light/darkness, matter/spirit
- Docetic or adoptionist christologies
- Complicated ontologies of Æons, Ogdoads, etc.
- Redeemer myth in which divine messenger comes to awaken individual humans to their innate divinity
- Ambivalent about women/femininity

Now since it has been said that you are my twin and true companion, examine yourself that you may understand who you are, in what way you exist, and how you came to be.
Book of Thomas the Contender

[Wisdom], having engaged in an impossible and impracticable attempt, brought forth an amorphous substance, such as her female nature enabled her to produce. When she looked upon it, her first feeling was one of grief, on account of the imperfection of its generation, and then of fear lest this should end her own existence.
Valentinus, *according to Irenæus 1.2,3*

THEOLOGY CARDS #41 V 0.95

Tom Wright on Gnosticism – Discusses the Popularity of Gnosticism
https://www.youtube.com/watch?v=wOzQnDRIp7s [Video]

Gnosticism and its influence on Christianity (FULL) - UNLEARN
https://www.youtube.com/watch?v=zcBD_P5qH74 [Video]

***See also related information in*: Antinomianism**

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What is Gnostocism?
http://amazingdiscoveries.org/S-deception-media_Gnostic_Satan_Eden

Excerpt:

As we can see, Satan's first interaction with humanity opened doors to the false religions deceiving humanity today:



Satan's Lies

Deception in Eden (Genesis 3:1-5)	Deception Today
Ye shall not surely die	Spiritualism
your eyes shall be opened	Eastern Religions
ye shall be as gods	New Age Movement
knowing	Gnosticism
good and evil	Paganism

The serpent's lies in Eden have permeated spirituality throughout history....

A Historical Overview of Heresies (Chart)
http://www.oodegr.com/english/ekklisia/chart_of_heresies.htm

Ancient Christian Witness: Gnosticism
http://ancientchristiandefender.blogspot.com/2009/12/gnosticism.html

The Challenge of Gnosticism (Part 1) Origins of Christianity, Dr. Kyle Harper
https://www.youtube.com/watch?v=_w6jU32IEd4 [Video]

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Monergis: Gnosticism (Links)
https://www.monergism.com/topics/cults-heresy/gnosticism

Question: "What is the definition of the term Gnostic?"
https://www.gotquestions.org/gnostic-definition.html

Early Christian History: Gnosticism
http://www.earlychristianhistory.info/gnostic.html

Excerpt:

Movements: Gnosticism

The most important “heresies” that the early Church faced, were a collection of sects now labelled “Gnosticism.” It was less common in the western half of the Roman Empire, and found more often in the major urban centers of the east. As such it was a threat to the “proto-orthodox” or literalist Christians, and they resolved to put an end to it by the beginning of the 4th century. It was all but dead by the end of the 5th century, in spite of the contributions it made to the growth of Christianity.

The Problem of Understanding Gnosticism

In trying to understand Gnosticism, we face a serious problem: the fact that the Church eradicated all traces of Gnosticism, after wiping it out. For a long time, we had little to go on, aside from what some of the Church Fathers said about it — what’s worse, most of them were quite hostile to it, and for all we know, misrepresented it.

A source for knowledge of Gnosticism, aside from the Church Fathers, was found in the 1940’s at Nag Hammadi in Egypt. In a buried jar, were found a number of rolled-up manuscripts. Scholars have determined them to have been at least partially Gnostic in nature, dated to about the turn of the 5th century. The jar may have been left behind by a small, secluded Gnostic community, trying to avoid persecution; they may have had to bury their texts to keep them from prying eyes, but for some reason, never got back to them.

At any rate, while the Nag Hammadi discovery is helpful, those documents are enigmatic, and may not fully present the “secret” doctrines of the Gnostics. The best we can do, is to collect clues from many sources, and like the pieces of an incomplete jigsaw puzzle, put them together, reconstructing, as best can be arranged, those pieces which are missing.

Ancient Roots of Gnosticism

Gnosticism was merely the last “incarnation” of a very old belief system, going back at least to the 6th century BCE and probably much further even than that. That belief system was known as Orpheanism, after the Greek hero Orpheus. Orpheus was a son of Zeus, and an incredibly skilled musician. When his wife, whom he loved immeasurably, died, he followed her shade to the River Styx. She went across, while he remained on its earthly side, mourning her. He played on his flute such stirring laments, that even Hades, in his halls, heard it, and was moved to tears. He allowed Orpheus to come across the Styx and visit her, for only one day; he had to return by nightfall.

Unfortunately, the majority of Orphean beliefs are lost to us. This is not merely because of later Christian eradication of any record of them, but because they did not generally put any of their teachings in writing.

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The earliest Orpheans used music, songs and poetry, via oral tradition, to convey their teachings. They appear to have depended on songs, thereafter.

Another problem with understanding Orpheanism is, that it manifested in several different ways that we know of and probably others that we don't. For example, the Pythagoreans were, very likely, an Orphean movement, founded by Pythagoras (or perhaps his mentor). Other Orphean communities and/or academies popped up throughout the Hellenistic world. Most were in the Aegean islands or in western Anatolia, the district known as Ionia.

Some Orphean communities were not well-received, for they were viewed as a collection of useless outcasts. Still, they tended to be very scholarly, and a number of Orpheans established schools or academies which taught a "conventional" Greek curriculum.

Basic Orphean Beliefs

Intrinsic to all Orphean communities, up to and including Gnosticism, was a belief in a dualistic universe — made up of *matter* and *light*. Matter was considered evil by nature, the purview of an evil god, gods, or demons. Light was considered good by nature, the realm of the divine, that god being a solitary, aloof being. That god, called "the divine unknowable," "the immeasurable," etc. had created the universe, but the lesser beings had corrupted it by meddling with matter.

Humanity, like the universe as a whole, had a dual nature: an evil side, grounded in the physical body, and a good side, anchored in the soul. These two natures warred with one another, in the heart of each and every person. Moreover, because people tended to fall back on their physicality, the evil side tended to "win out," which explains the sorry state of the human condition.

For Orpheans, then, life was a constant effort to minimize the physical, in order to release the light, or good side, which was by nature divine. Only by expressing this "light of the soul" could one hope to have even the most meager understanding of the divine.

Toward that end, Orpheans tended to be reclusive. Some Orphean communities were ascetic, and lived by what today might be called a monastic lifestyle. Some were not as reserved, though, and these tended to be found in or near major cities.

In this regard, all of the many manifestations of Orpheanism owe a good deal to Zoroastrianism. That religion had been founded somewhere between 1,200 BCE and 750 BCE in western Persia. It taught that the world was basically the battleground of two beings, Ahura Mazda, the god of light, creation, goodness and life, and Ahriman, the god of darkness, destruction, corruption, and death. This dualistic notion permeated almost every major ancient religious movement.

Orpheanism Moves Ahead

When Rome seized control over the Hellenistic world, many Orphean groups vanished. This is not due to persecution, *per se*, but because under the Roman regime, it was considered a frivolous and eccentric belief system; it attracted fewer followers. Furthermore, other "mystery religions" had become more sophisticated, and grew in size, capturing many of the same people who might have been attracted to an Orphean community.

One of these was Mithraism, which really blossomed in the Empire just prior to the turn of the first century. While it was named for a Persian sun-deity, and apparently taught a dualistic system, Mithraism had little other Persian influences, and was primarily a Greco-Roman religion, as well as being a "secret society." By the middle of the first century, nearly all the Roman legionaires were members, and they carried it to all parts of the Empire.

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Another well-known "mystery religion" was that of Herakles (*Hercules* in Latin), which was prominent among ethnic Greeks and in places where ethnic Greeks lived. It also had many followers among Romans, particularly in southern Italy (where the Greeks had had a number of colonies, hence its ancient name *Magna Graeca*).

Precisely what happened to Orpheanism, in light of all of this competition, is uncertain. Records of Orpheans in the last century BCE are all but non-existent. Again, this may be explained by the Orpheans' own reticence to put anything in writing. From the accounts of others, though, we know that some small groups did manage to live on.

Lighting the "Fire of Faith"

Around the turn of the first century, the "fire of faith" flared anew, throughout the Roman Empire, especially in the east. A number of mystery religions exploded in numbers. Christianity was only one of them. Another was Mithraism, which had already gotten a foothold in the Roman world when Pompey, erstwhile collaborator of Julius Caesar, joined Mithras, around 63 BCE. Other similar movements sprang to life, some of them brand-new, others founded on older movements.

Orphean-inspired people were, apparently, among the first to latch on to the young Christian movement. They saw Jesus Christ as an embodiment of the "divine knowledge," or λογος (*Logos*), to whom the "divine wisdom" or σοφια (*Sophia*) had given birth. They considered the ancient Hebrew God, YHWH, the Demiurge, or the author of the woes of the material. To them, Jesus represented deliverance from the enslavement of the Demiurge, as well as the architect of spiritual advancement. Furthermore they believed that Jesus had taught the apostles things which were never put in writing, and which should not be put in writing, which they, themselves, were privy to; these were their "secret doctrines," open only to the initiated, and only after the "outer mysteries" or publicly-acknowledged teachings, had been mastered.

Of course, all of this did not happen overnight. The Orpheans were mingled in with the rest of the Christian community. Because Christianity was young, there was no "established" sole doctrine, so individual interpretations of Christ's message were not frowned upon.

Gnosticism Emerging

The Orphean version of Christianity did not emerge as a distinct Christian movement, until the late second century CE. By this time it went by the name "Gnostic," from the Greek word γνωσις (*gnosis*) meaning "knowledge, to know" (referring to its quest for knowledge of the divine).

Although it had a label, Gnosticism was not a comprehensive package of doctrines, but rather, simply a mystical, Orphean-inspired approach to Christianity. As such, not all Gnostics were actually "heretical" or teaching things that other Christians didn't.

Perhaps the greatest issue [dividing] Gnosticism from mainstream Christianity, in addition to the "secret doctrines," was Docetism, which is to say, the belief that Jesus did not actually die. Gnostics claimed that Jesus had never actually come in true physical form — for if he had, he'd have been corrupted by the inherent evil of the physical — but that his bodily existence had been merely an illusion. When he was crucified, his spirit fled, so that he never actually died.

Note that many Christians even of the mainstream variety were Docetists. Among them was Origen, a Church Father whose writings show a good deal of Gnostic inspiration — though at the time, he was not known as a Gnostic. Other Church Fathers, and even later Christian theologians and religious figures, have taken the stance that Jesus had not actually physically manifested.

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Docetism, however, proved ultimately to be Gnosticism's undoing. While not all Gnostics agreed on everything — in fact, there was a good deal of variance among the Gnostic congregations — they all did believe that the material, the physical was inherently evil, and therefore they all agreed that Jesus could not actually have lived in physical form.

In a series of synods in the east, in the middle of the third century, Docetism was denounced, several times over. It became a severe point of contention for many mainstream Christians.

Gnosticism Reacts — or Rather, Doesn't!

The Gnostics didn't take seriously the denunciation of Docetism. Largely educated, and somewhat elitist in their views, they viewed the mainstream Christians as simple-minded buffoons. Their denunciation carried no weight, with them. Besides, they had no use for bishops or their pronouncements. In fact, they disliked the idea of a hierarchy. While they observed several levels of doctrinal initiation, they didn't look to any single person as a spiritual authority. What mattered was one's spiritual knowledge, not one's rank in a strictly-human organization.

Moreover, the idea of doctrinal disputes was one that Gnostics simply didn't care about. They believed in individuals learning to understand the divine, by themselves. One person's understanding might not be the same as another's. So they did not care about cohesiveness of doctrine, and again, considered the mainstream's efforts at establishing a single doctrine, to be tilting at windmills.

The Gnostics went their merry way, and in fact, possibly due to their elitist ideas, they attracted a good number of educated followers. Mainstream Christianity saw this as a threat — the Gnostics were taking away the most erudite and desirable believers! They found more grounds on which to attack Gnosticism — mainly by calling them polytheists (because of their beliefs in a God, a Demiurge, in a separate Jesus, etc.), which the Gnostics did not understand. The subordinate deities of their belief system, they equated with angels and demons, in which the mainstream Christians believed.

The division among the Christians grew, until Emperor Constantine, in 325, called a general Council, in order to heal the rifts. He had invited some Gnostics to attend, however, they did not take the Council seriously. If any did attend, we don't know about it. Thus, with no Gnostics present, the Council immediately, with little debate, denounced it as heresy.

Over the next century, the mainstream Christians became an organized Church with considerable political influence, and they used it to go after the Gnostics, with all the methods at their disposal. Gnosticism lingered in some out-of-the-way places for another two centuries or so, but it died out. Ironically, the mainstream Christians used against their fellow Christians, the Gnostics, many of the same mechanisms that early Rome had used, to persecute them! After the Gnostics had vanished, the Church made every effort to obliterate any record of them. Gnostic writings were destroyed, or else distorted.

Thus, we have little to go on, in order to understand the Gnostics.

Gnosticism Re-Emerges

Gnosticism re-emerged, sometime in the 9th or 10th century, in Dacia, or modern-day Bulgaria. How this happened, is unknown, since we have no records of it. The movement was very small and may have been lurking, unnoticed, in the wilds of Dacia, possibly for centuries. In any event, the Byzantine Empire came down hard on this movement in the 10th century. At this time they were known as *Cathari*.

The Byzantine oppression dispersed this small community, which went north into what is now Hungary and Poland, and west into what is now Yugoslavia. They were continually opposed, wherever they went.

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They spent another two centuries or so, wandering central Europe, in relative obscurity, until they rooted themselves in what is now southern France and northern Italy.

In the 13th century, they became more numerous, to the point where harassing them by the local population was no longer enough to dislodge them. They were known, by this time, as Albigensians, for the town of Albi, in which they were dominant. The Church could no longer ignore this threat to their authority (the Albigensians rejected the need for the clergy or the Church hierarchy). Pope Innocent III called a "crusade" against the Albigensians. While the Albigensians mounted a spirited defense, defeating the Church forces several times in the first two decades of this crusade, ultimately, the Church won, and the Albigensians were destroyed.

Dominican friars, considered experts in handling heretics, were called in, to re-convert the Albigensians who had been taken prisoner. It was here that the Inquisition was born.

Modern Gnosticism

During the 20th century, scholars strived to "recover" whatever Gnostic knowledge they could find. They did this by reviewing Christian writings, both in favor of Gnosticism and opposed to it. They also looked for Gnosticism-inspired passages in the Bible and other documents. The Nag Hammadi discovery confirmed some of their suppositions, and added to their knowledge.

This effort is still underway. Some scholars even claim to know what the Gnostics' "secret doctrines" were, while others argue that it should be impossible to do so. In any event, the best one can come up with, now, is supposition. It may be well-grounded supposition, or not, but at best it is nothing other than supposition.

See also: **Heresies That Were Popular and Still Effecting Church Today**

Gnostocism references from Dr. Peter Jones continued on next page…

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Dr. Peter Jones - The Gnostic Gospel

https://www.youtube.com/watch?v=CI4FGPhXQtA [Video]

https://www.youtube.com/watch?v=VZic4LngKis [Video]

http://www.ligonier.org/learn/conferences/christless-christianity-2010-west-coast/a-gnostic-gospel/

http://saltshakers.com/main/kesherweb/dr-peter-jones-gnostic-gospel

https://www.rightnowmedia.org/Training/Post/Preview/236370

https://vimeo.com/24565309 [Video]

Americans are incurably "spiritual," but this spirituality expresseshttps://vimeo.com/24565309 itself in ways that are incompatible with biblical Christianity. It expresses itself in ways that are essentially Gnostic. The American church has not been immune to the influence of this American Gnosticism. In this message, Dr. Peter Jones compares this private, mystical, and inward religious mentality with the corporate, doctrinal, and visible faith of orthodox Christianity.

2010 West Coast Conference - Session 5 - Peter Jones

http://www.ligonier.org/blog/2010-west-coast-conference-session-5-peter-jones/

The Paganization of Christian Studies

http://www.crossroad.to/articles2/007/Jones-paganization.htm

Discusses also: Bultmann, Heidegger, Tillich, Jung, Robinson, Borg, Funk, etc.

The Gnostic Empire Strikes Back – Study Guide

http://pcabookstore.com/samples/3693.pdf [PDF]

Facebook: https://www.facebook.com/DrPeterJones

Paganism: https://www.youtube.com/watch?v=0C5caA2Q13Q [Video]

The God of Sex - How Spirituality Defines Your Sexuality
http://christendom-awake.org/pages/jones/godofsex/godofsex.htm

Introduction: Gay Identity and the Gospel
https://vimeo.com/231583795

Why I, Peter Jones, signed the Nashville Statement on Sexuality
https://truthxchange.com/2017/09/peter-jones-signed-nashville-statement-sexuality/

The Gnostic Gospel - Summary

http://www.endtimeanswers.org/the-gnostic-gospel-peter-jones/

Excerpt:

According to Peter Jones, Gnosticism is public enemy #1 today, and I am compelled to agree. Peter Jones has studied Gnosticism and its effect on today's western society for over 20 years, and he backs up his observations with many examples, both historical and current.

Gnosticism is closely intertwined and deeply rooted in paganism – a connection few seem to make. On its surface, Gnosticism commonly takes the form of mysticism. Today we hear a lot about the 'emerging church' or 'emergent Christianity' – regardless of the term used, the fact is, mysticism is being used in the church to bring in the old Gnostic ways. For example, Biblical prophecy is being replaced by 'prophetic imagination' which isn't prophetic at all.

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In his message, Peter Jones mentions two points that define Gnosticism:

Mysticism – a willingness to accept anyone of any creed, in order to share a common 'experience'

Social Justice – the outworking of the Gnostic / Pagan movement

The United Nations is (as you might imagine) heavily involved in this. They are founded on the basis of bringing all peoples together, and religion is not exempt from that. The meditation room at UN HQ is maintained by the Lucis Trust, formerly the Lucifer Trust. The name pretty much says it all, and yet that is the foundation of this 'coming together'.

Truth and Lies – Peter Jones – Notes from the Exchange Conference

http://www.bloggingtheologically.com/2010/06/18/truth-and-lies-dr-peter-jones-speaking-the-gospel-in-a-one-ist-world/

Excerpt:

Dr. Peter Jones is one of the world's foremost experts on paganism and founder of Truth Xchange. Interestingly enough, Jones also grew up with John Lennon.

When Jones came to America in 1964, he was shocked—he'd never seen a culture so impregnated with the Christian faith.



Jones believes that the real American Revolution happened not in 1776, but in 1966—because there you see a massive change about how people think deeply about everything.

He says that while the rising generation of Christians is optimistic, and there is a genuine revival of solid Christian faith, we continue to be unaware of the spiritual revolution. Too much optimism can blind us to the opposition, and we can sometimes be seduced by the "progress" proposed by today's version of "the Lie."

That brings us to the real issue:

Are we regressive or progressive in our beliefs?

Christians today are called "regressive" because of so-called old fashioned values; the modern spin seeks to intimidate people to keep them from speaking the old story of Christian faith.

The problem according to Jones is not one of outmoded values, but that we are in the context of two worldviews in profound conflict with the other. **And neither can be called progressive.**

There is nothing new: These worldviews are as old as the hills.

What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun. Is there a thing of which it is said, "See, this is new"? It has been already in the ages before us. (Eccl. 1:9-10)

"Everyone goes backwards—even the people doing yoga are going backwards to the Buddhist practices from the 6th Century B.C.," he said.

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We tend to be very self-critical. We see the unpopularity of Christianity as our fault. And if we can fix it, maybe we can be more popular again. The culture sees Christians as inept and unloving, deserving of their bad reputation. And if we were nicer, then the culture would like us (maybe).

The other problem is bad fundamentalism:

- The self-righteous "God-hates-fags" Fundies
- Hard-nosed Christian rationalists
- Ghettos and "holy huddles"
- Christian materialists and money-obsessed TV televangelists who are unconcerned for the poor
- Impersonal, program-dominated Megachurches

These things **are** part of our history and maybe we've been guilty of them. And from these, Jones pleads, O Lord deliver us!

What have been our solutions?

Solution 1: Change our Image. So we find the right program. Use non-offensive discourse and tweak witness techniques. We update our vocabulary, take better care of the earth, and have more compassion on the poor. This will make people like us.

Solution 2: Change the message. According to men like Steve Chalke in The Lost Message of Jesus, the modern church as the Gospel all wrong. We need to avoid unpopular ideas like sin, the cross or personal salvation ("Have these ever been popular?" quips Jones.) In this case, social justice **is** our message.

Solution 3: Change the Experience. Here, we replace sola scriptura with spiritual enlightenment (sola experientia). A chilling example:

> I cannot say exactly what we believe except that experience is a higher authority than Scripture. I do not believe that the Bible is the Word of God, I believe Jesus is…Scripture has no hierarchy over other books, it is inspired and inspiring the way a quantum physics book is. (Danielle Shroyner of The Journey Church, Dallas TX)

Solution 4: Change the focus. Fundamentalism is modernist. Either/or thinking creates antagonism. We respond by adopting mutually affirming dialogue with other religions. The gospel turns into a "big dreams" social agenda for "human flourishing." It's "deeds, not creeds." So we dig wells, but don't talk about the well of salvation found in the atoning work of Christ.

Solution 5: Change the Subject. It's suggested that religious relativism will end racial and cultural tensions. Anyone who claims to know the truth is a religious terrorist, and Christian beliefs about God, morals and sexuality in particular, breed malice, bigotry and hate. So we see evangelical student ministries threatened and intimidated. Christians adopt a mindset of survival and clear, open speech about the Christian gospel is no longer possible.

But who is the real enemy? "Fundamentalist" fathers or the Father of all lies with his age old deception? (Col 2: 1-15) And rulers always hate being put to shame by the cross. (Psalm 2) There is enmity between the two worldviews.

History is going backwards.

"I'm convinced all roads lead to Rome, to the pre-Constantine Rome," says Jones. Pagan Rome outlawed

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and persecuted Christians; they've often been unpopular, especially in the first three hundred years of the faith.

Roman Christians were (falsely) accused

- Cannibalism
- Disruption of business
- Gross immorality (even incest!)
- Poverty
- Atheism
- Introduction of novelties
- Lack of patriotism
- Antisocial behavior
- causes of disasters

They were even called "haters of humanity" because of their beliefs.

The world wanted us to say Caesar is Lord, but we continue to say "Jesus is Lord!" That's the enmity—The world hates that message. So we can change that message. The world will love us, but Jesus won't.

Why has Christianity become so unpopular in America?

The culture is hostile to Gospel values. Western culture is torn from its biblical values:

- People rely on their feelings; there's been a subjectivist turn of modern Western culture
- The turn from life as "established roles" and "given orders of things" to states of consciousness
- Focus on the unconscious leads through imagination and mysticism into the occult
- Era of Carl Gustav Jung—studied consciousness and ended in the grip of the occult
- Era of Pagan Apocalypse Now
- An era of imagination for a Mythical Utopia
- Dawning of the Age of Aquarius
- Jewish Kabbalah
- Second Coming of the Goddess
- Eschatological Sodom
- Mayan Calendar
- "Deep Shift," "The Great Emergence" (Brian McLaren, Phyllis Tickle)

All of the issues can be summed up in what Jones calls "One-ism." One-ism is the belief that "all is one" and that everything shares the same essential nature. It's the **consubstantiality** of all things (meaning "with substance").

Two-ism, the opposing view, is the belief that while all of creation shares a certain essence (everything other than God is created), the Creator Himself, namely God, is the only uncreated being, whose will determines the nature and function of all created things. There are basic theological and anthropological implications to one-ism and two-ism. The source of the conflict:

They are two antithetical views of meaning.

What is the Christian response? Speak Truth

> All I want is the truth now. Just gimme some truth now (John Lennon)

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Don't retreat: Fearful of the culture some Christians withdraw from the world to wait for the second coming

Don't reclaim: Christians are not called to take back the culture, the "reclaim" the America fo the 1950s by force of political action

Don't conform: Revival by a renewed mind. (Rom. 12:2)

And live out two-ism for the sake of God's glory.

Speaking the Gospel in a One-ist World (with slides) (Dr. Peter Jones)
https://vimeo.com/22274251 [Video]

Beyond Belief: A "Pagan" Read of Early Church History (Book Review by P. Jones)
https://truthxchange.com/2003/10/04-beyond-belief-a-pagan-read-of-early-church-history/

Sacred Canopy (Dr. Peter Jones)
https://truthxchange.com/2017/07/sacred-canopy/

Gnostic Christian – A Blatant Oxymoron
http://www.logosapologia.org/gnostic-christian-a-blatant-oxymoron/

Speaking Binary Truth (Dr. Peter Jones)
https://truthxchange.com/speaking-binary-truth-by-dr-peter-jones/ [Audio]

Jubilee – Summer 2015: Babylon Strikes Back – The Syncretistic Movie of Modern Culture – Not Good to Be Alone: Rob Bell and Scripture (Peter Jones)
https://d1nwfrzxhi18dp.cloudfront.net/uploads/resource_library/attachment/file/330/20150703_Jubilee14_Gnosticism.pdf [PDF]

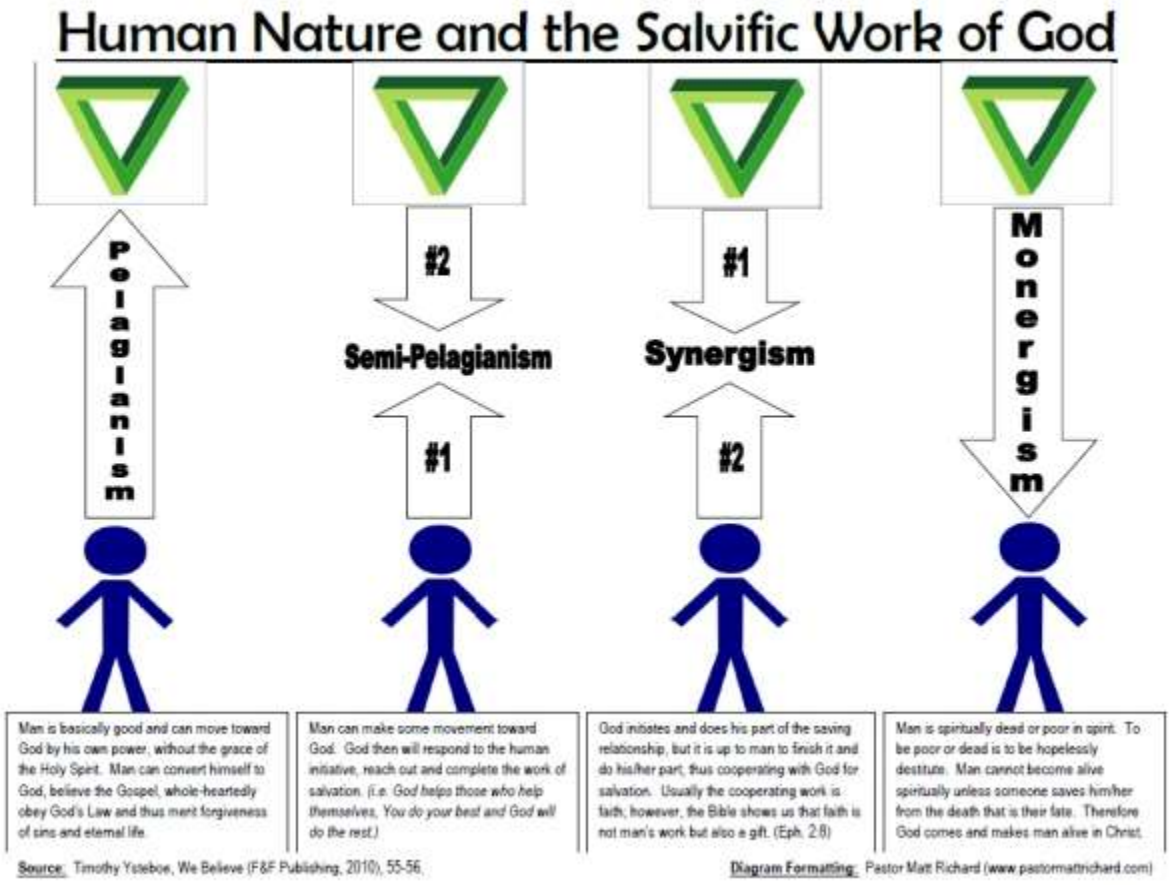
Gnosis: the Main Expression of Secular Pagan Religion in the New Age
http://patriotsandliberty.com/lindas-latest/2013/4/1/gnosis-the-main-expression-of-secular-pagan-religion-in-the-new-age

The Gospel First and Last (Dr. Peter Jones)
http://theresolved.com/resources/sermons/the-gospel-first-and-last/ [Video and Summary]

The Gnostic Jesus, a Gnostic Christianity
http://www.letusreason.org/Latrain18.htm

The Gnostic Jesus, a Gnostic Christianity - CORE SPIRIT
http://www.corespirit.com/gnostic-jesus-gnostic-christianity/

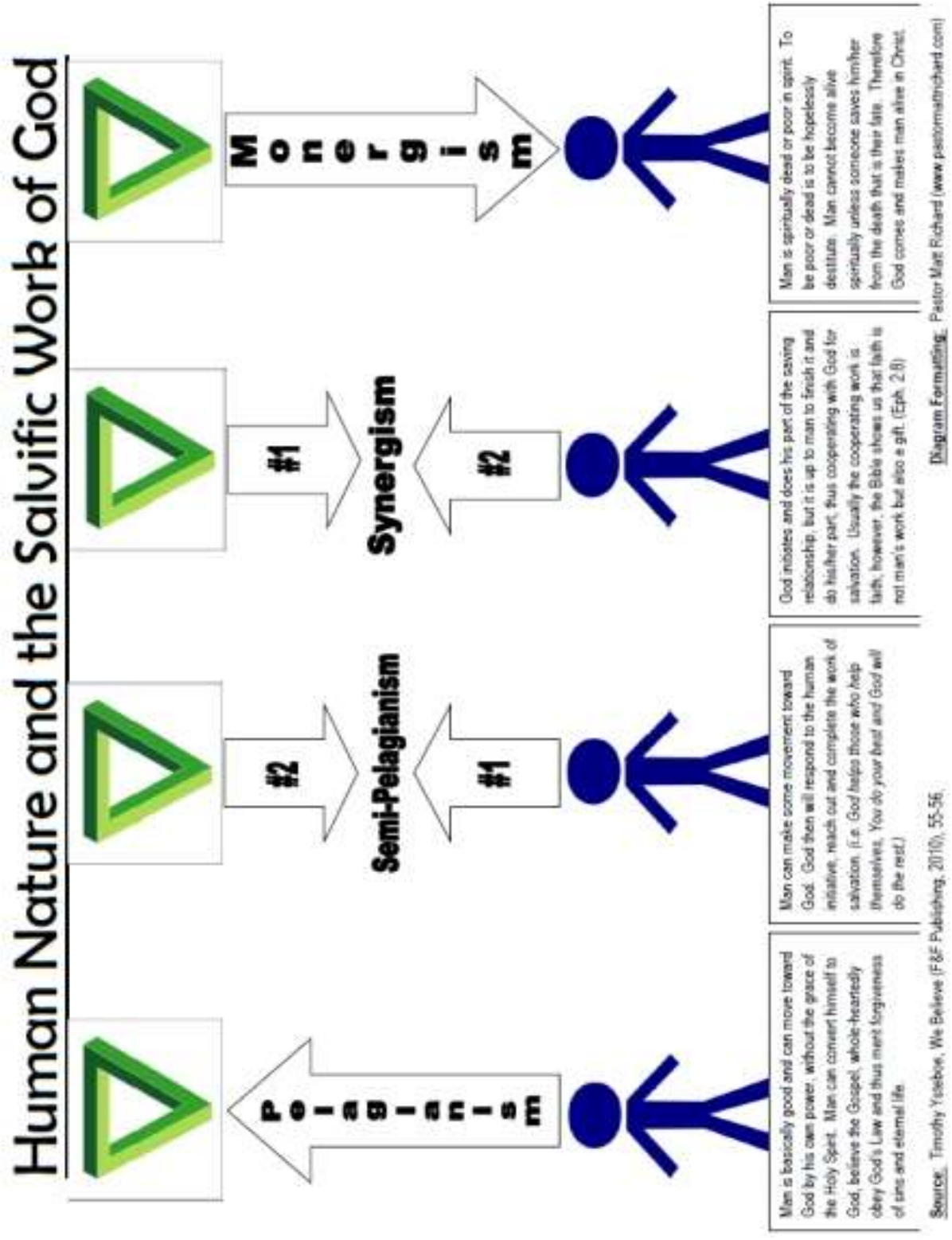
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http://steadfastlutherans.org/2012/09/is-joel-osteens-anthropology-hyper-pelagian/

See next page for larger view…

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Lapsarianism [logical ordering of the 5 elective decrees of the overall Divine Decree]

Dictionairy: Lapsarianism (sourced from Wikipedia)
http://dictionary.sensagent.com/LAPSARIANISM/en-en/

Lapsarianism is the set of Calvinist doctrines describing the theoretical order of God's decree (in his mind, before Creation), in particular concerning the order of his decree for the fall of man and reprobation. The name of the doctrine comes from the Latin *lapsus* meaning *fall*.

Supralapsarianism (also **antelapsarianism**) is the view that God's decrees of election and reprobation logically *preceded* the decree of the fall while **infralapsarianism** (also called **postlapsarianism** and **sublapsarianism**) asserts that God's decrees of election and reprobation logically *succeeded* the decree of the fall. The words can also be used in connection with other topics, e.g. **supra-** and **infralapsarian christology**.

***See*: Divine Decree(s) of God (before proceeding, then return to this section)**

The Doctrine of Lapsarianism
http://www.wenstrom.org/downloads/written/doctrines/theology_proper/lapsarianism.pdf [PDF]

Excerpt:

Definition and Description

Lapsarianism means lapse. It refers to the doctrine that mankind is a fallen being. Lapsarianism refers to the **5 elective decrees of eternity past**. It deals with the logical order of these 5 decrees, which were all simultaneous in the mind of God in eternity past. Lapsarianism is a technical theological term that deals with ***logical order* of the decrees in eternity past but doesn't deal with any chronological order in time.**

Importance of Lapsarianism

Lapsarianism provides the **logical** environment as well as the **logical** order of the Elective Decrees: (1) Decree to create mankind. (2) Decree to permit the Fall as the extension of the Angelic Conflict. The whole order of the 5 elective decrees is sorted out through the understanding of the true as over against the false lapsarian principles. [This author states that] Only Infra-Lapsarianism is correct biblically.

Four Interpretations of Lapsarianism

Lapsarianism has 4 schools of interpretation: (1) *Supra*-Lapsarianism (2) *Sub*Lapsarianism (3) *Infra*-Lapsarianism (4) *Arminian*-Lapsarianism.

Why Did God Create The Tree Of Good And Evil If He Knew Adam And Eve Would Eat From It? (http://calvarybible.org/)
https://www.youtube.com/watch?v=5T6qKHDMxjw [Video]

Bible does not tell us, but there are three main (Larpsarian) views:
Supralapsarianism, Intralapsarianism, Sublapsarianism

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The order of the 5 elective decrees - lapsarianism; Part 2 John 15:16.

http://www.cgtruth.org/print.php?tid=323

Logical order of God's decrees (Larpsarianism – Wikipedia)

https://en.wikipedia.org/wiki/Logical_order_of_God%27s_decrees

Excerpt:

The **logical order of God's decrees** is the study in Calvinist theology of the logical order (in God's mind, before Creation) of the decree to ordain or allow the fall of man in relation to his decree to save some sinners (election) and condemn the others (reprobation). Several opposing positions have been proposed, all of which have names with the Latin root *lapsus* meaning fall.

Supralapsarianism (also called antelapsarianism, pre-lapsarian or prelapsarian) is the view that God's decrees of election and reprobation logically *preceded* the decree of the fall while infralapsarianism (also called postlapsarianism and sublapsarianism) asserts that God's decrees of election and reprobation logically *succeeded* the decree of the fall. The words can also be used in connection with other topics, e.g. supra- and infralapsarian Christology. The difference between the two views are minute; supralapsarianism, by virtue of its belief that God creates the elect and reprobate, is a suggestion or provides an inference that at some level, God is the author of sin (because he creates sinners to condemnation). Infralapsarianism teaches that all men are sinful by nature (due to The Fall), are thereby condemned through our own sin (freewill), and that God had foreknowledge of whom he would rescue from condemnation. The infralapsarianist view follows Ephesians 1:4-6, "... even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved" (ESV). That is, some are chosen to be elect (foreknowledge) but not created elect.

Many Calvinists reject both lapsarian views for various reasons. Herman Bavinck rejected both because he sees the entire system of God's plan of salvation as organic with each part mutually dependent and determinative, rather than some parts "causing" others. Other Calvinists (and many non-Calvinists) reject the lapsarian views because they perceive any particular ordering of the decrees as unnecessary and presumptive speculation. Critics of lapsarianism often argue that it is impossible to conceive of a temporal process by which God, in eternity, issued decrees, and it is impossible to know the mind of God without direct, scriptural documentation.

Lapsarian views		
	Supralapsarianism Antelapsarianism Pre-lapsarian or prelapsarian	**Infralapsarianism Sublapsarianism Postlapsarianism**
Decree to:	Save some and condemn others	
Decree to:	Create the elect and the reprobate	Create human beings
Decree to:	**Authorize the Fall (by which all deserve to be condemned)**	
Decree to:		Save some from condemnation and leave others condemned
Decree to:	Provide salvation only for the elect	Provide salvation only for the elect

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Doctrine of Lapsarianism

http://gracebiblechurchwichita.org/?page_id=256

Excerpt:

A. What is Lapsarianism?

1. Of all the decrees in eternity past, five are related to the purpose of God in election, so that lapsarianism deals with the logical order of these five decrees.

2. Lapsarianism, from the word "lapse," refers to the fact that man is a fallen being.

3. Under lapsarianism the five decrees of eternity past are related to the purpose of God in election. Therefore, the five concepts of lapsarianism are often called the five elective decrees.

4. Lapsarianism, then, deals with the order of the five elective decrees. It deals with the logical rather than with the chronological order of the decrees. By logical is meant that although the entire decree is one thought in the mind of God, the principle of cause and effect is involved.

5. The sovereignty of God and the free will of man coexist by divine decree. The omniscience of God decreed everything simultaneously, and not by stages. The input into the decrees includes two categories of decision and self-determination.

a. The decisions of the sovereignty of God exist in two categories ("on a ROM chip programmed in heaven in eternity past"):

(1) Category efficacious, or those things directly wrought by God.

(2) Category permissive, where God appointed certain things to be done by secondary causes or the volition and actions of man, (entered on a prom chip). Man's thoughts, actions, motives, and decisions are read by God, but never altered by God. No event is directly effected or caused by the decrees. For the decree itself provides in every case that the events shall be effected by causes acting in a manner consistent with the nature of the event in question. …

***See*: Divine Decree(s) of God**

What are infralapsarianism, sublapsarianism, and supralapsarianism?

https://www.gotquestions.org/lapsarianism.html

Excerpt:

Answer: These three theological terms, discussed among Calvinist thinkers, deal with God's predestination of certain individuals to be saved. The term *lapsarian* is related to the English word *lapse*; mankind's fall into sin was a "lapse" in that it was a "slip" or a "falling" from their original state of innocence. The focus of infralapsarianism (infralapsarian), sublapsarianism (sublapsarian), and supralapsarianism (supralapsarian) is sequence—the order in which God determined things to happen. In what order did God create humanity, allow the fall, elect some to salvation, and provide salvation for humanity? Ultimately, these are issues that we are incapable of fully grasping. It does not truly matter what order God decreed what to occur. What truly matters is that God created humanity, humanity sinned, and God has provided salvation through Jesus Christ.

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Infralapsarianism ("after the lapse") puts God's decrees in the following order: (1) God decreed the creation of mankind, (2) God decreed mankind would be allowed to fall into sin through their own self-determination, (3) God decreed to save some of the fallen, and (4) God decreed to provide Jesus Christ as the Redeemer. Infralapsarianism focuses on God allowing the fall and providing salvation. This is by far the majority Reformed (or Calvinistic) view.

Sublapsarianism ("under the lapse") is very similar to infralapsarianism, putting God's decrees in the following order: (1) God decreed to create human beings, (2) God decreed to permit the fall, (3) God decreed to provide salvation sufficient to all, and (4) God decreed to choose some to receive this salvation. The only difference between infralapsarianism and sublapsarianism is whether God *first* decreed to provide salvation through Jesus Christ and *then* chose some to be saved, or vice-versa.

Supralapsarianism / antelapsarianism ("before the lapse") puts God's decrees in the following order: (1) God decreed the election of some and the eternal condemnation of others, (2) God decreed to create those elected and eternally condemned, (3) God decreed to permit the fall, and (4) God decreed to provide salvation for the elect through Jesus Christ. Supralapsarianism focuses on God ordaining the fall, creating certain people for the sole purpose of being condemned, and then providing salvation for only those whom He had elected.

GotQuestions finds infralapsarianism to be the most biblical position. We do not believe the Bible portrays God as decreeing the fall and creating people for the sole purpose of eternal condemnation. Ultimately, though, the answers to the lapsarian issue are best left up to God. Instead of worrying or arguing over when God decreed what, our concern should be on proclaiming the gospel of Jesus Christ to all who need to hear it.

Recommended Resources: *Chosen But Free, revised edition: A Balanced View of God's Sovereignty and Free Will* by Norm Geisler and *The Potter's Freedom* by James White

Lapsarian view & Problem of Evil (Discussion Forum)

https://www.puritanboard.com/threads/lapsarian-view-problem-of-evil.80138/

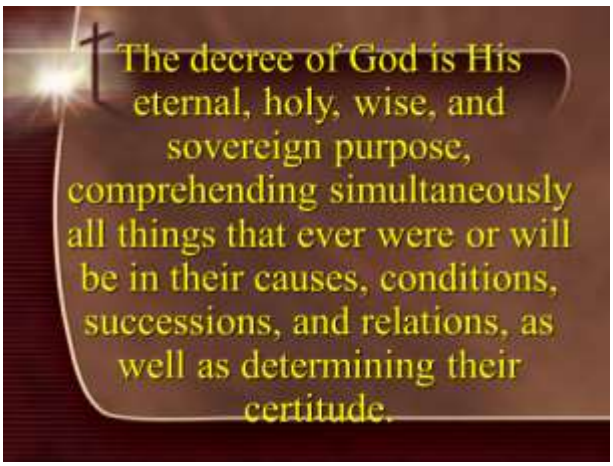
***See*: Divine Decree(s) of God**

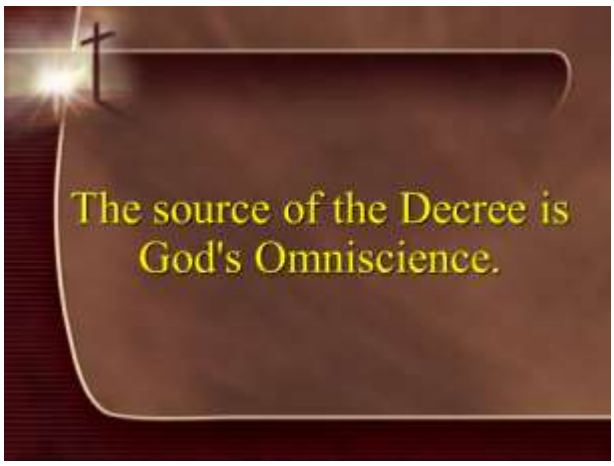
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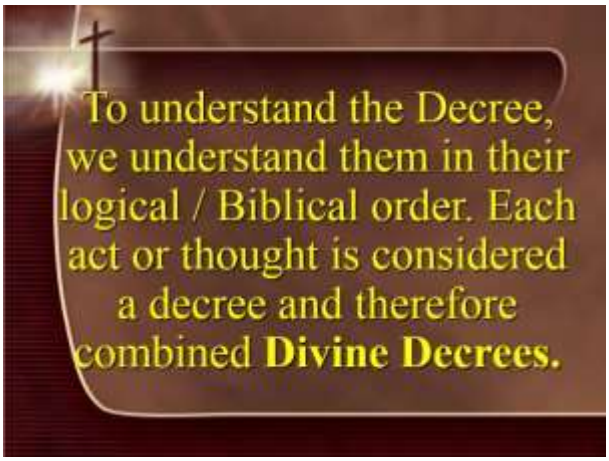
The Divine Decree of God

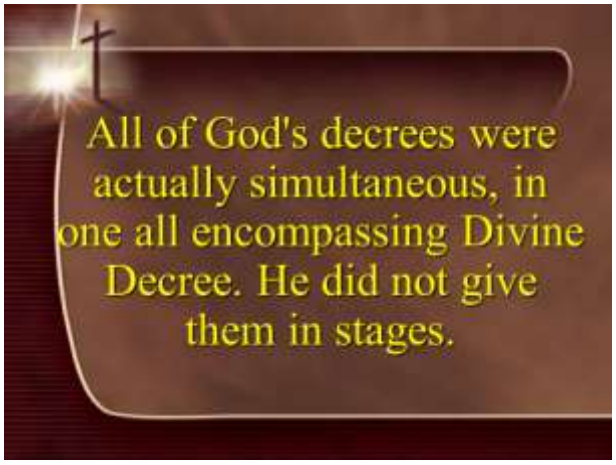
http://www.gracedoctrine.org/Audio%20Tapes/08-049.ppt [PPT]

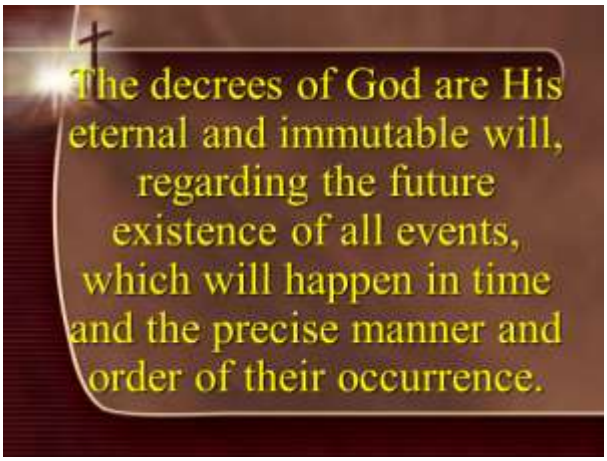
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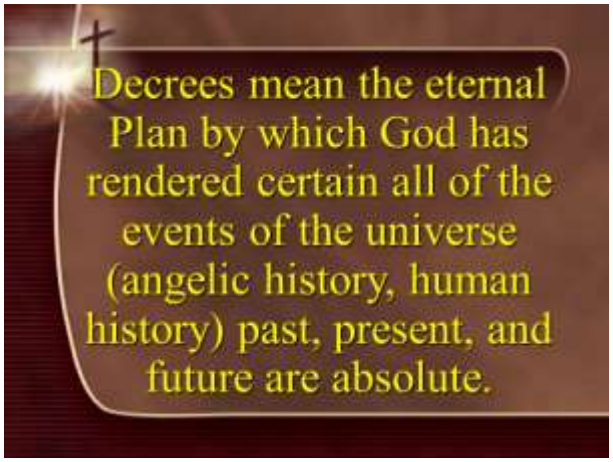




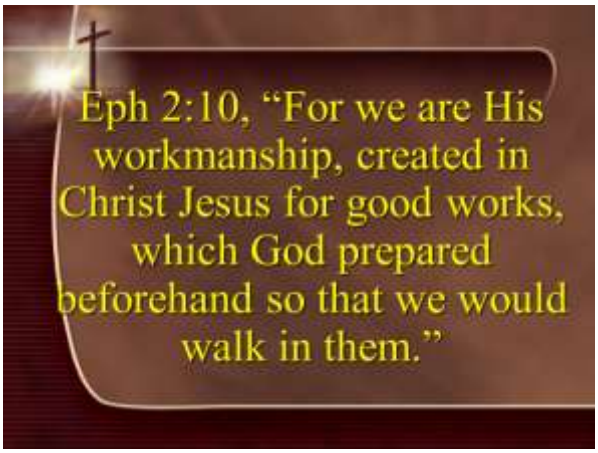


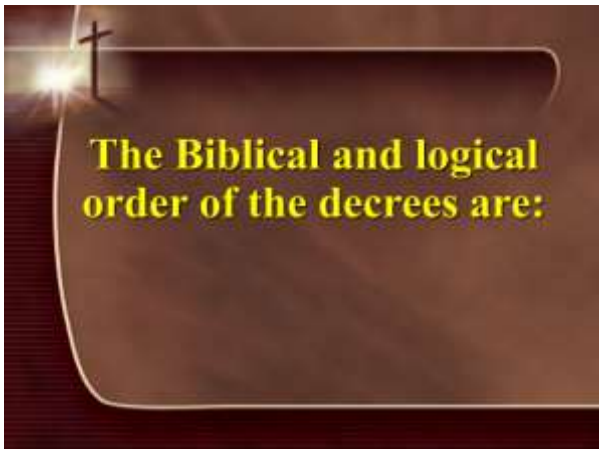


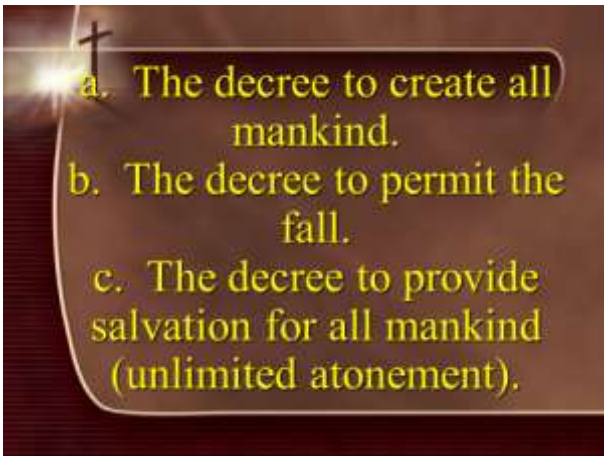




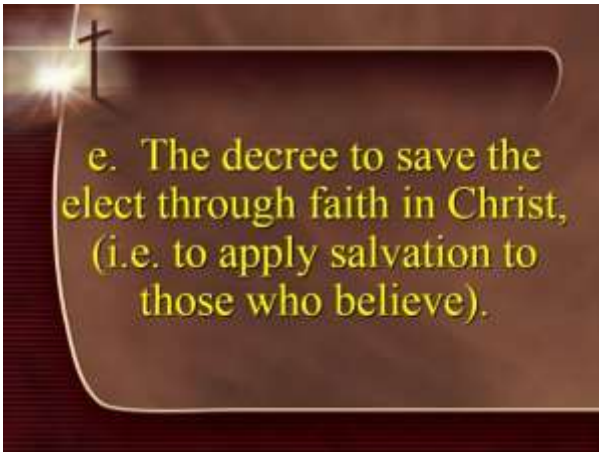
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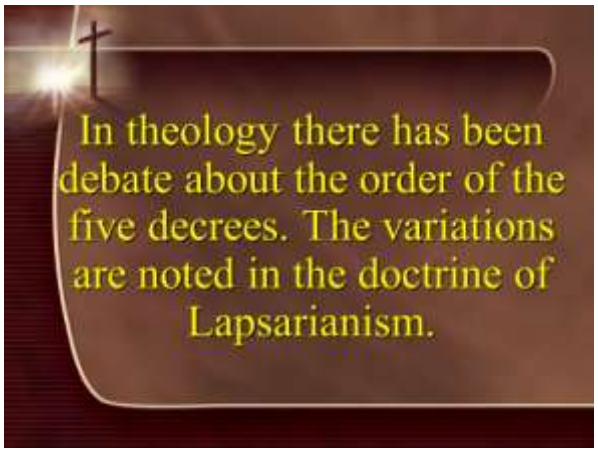




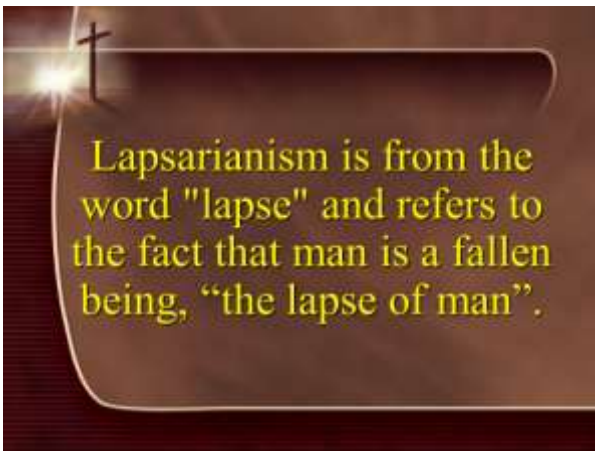


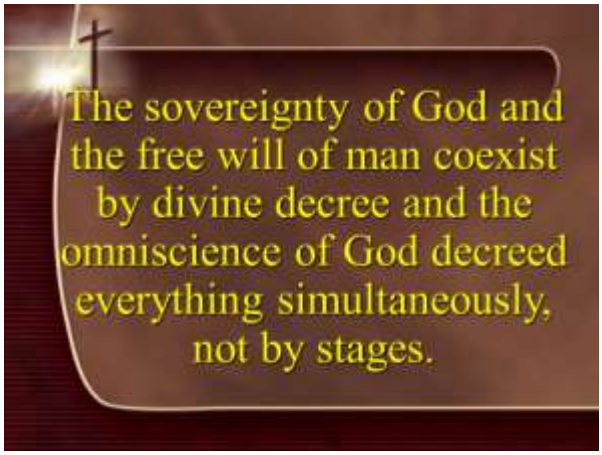






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Note: Depending on your perspective, there are three main or as many as six views regarding the order of the decrees.

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The Doctrine of Divine Decree(s)

http://dikaosune.com/documents/TheDoctrineoftheDivineDecree2.pdf [PDF]

Excerpt:

The Divine Decree of God refers to his eternal [always existed], holy [having perfect integrity], wise [application of omniscience to creation] and sovereign purpose. God simultaneously comprehended all things that ever were or ever would be. He comprehended every event that would ever take place, along with its causes and interaction with other events, and he knew in eternity past every decision mankind would ever make.

God knew simultaneously in eternity past everything that would happen in human history [the thoughts, actions, and decisions of each and every person]. Because our understanding is limited, we perceive these things only in partial aspects and logical relations that come from Scripture. Therefore, mankind classifies the Decree as being plural [Decrees], but in reality, there is only one Decree.

The term 'Divine Decree' is an attempt to gather into one designation that which the Scriptures refer to by various designations, such as Divine purpose, Ephesians 1:11, determinate counsel, Acts 2:23, foreknowledge, 1 Peter 1:2 cf 1:20, election, 1 Thessalonians 1:4, predestination, Romans 8:30, Divine will, Ephesians 1:11, and Divine good pleasure, Ephesians 1:9.

This is a very technical study, but it is very important to understand because it is a reminder that before man existed, God had us all personally in mind. This principle is discussed in Ephesians 1:3-6, Blessed [be] the God and Father of Our Lord Jesus Christ, Who has blessed us with every spiritual blessing in the heavenly [places] in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love, He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

…

The Decree is the all-inclusive will and purpose of God concerning all that ever was or ever will be – all of which originates totally within Himself. God is omniscient, so in one moment of time He knew everything that would ever take place. Our life hangs by a very fine thread; it exists for His glory and for His satisfaction, and this should cause all believers to take their calling and their election seriously.

The Decree of God was simultaneous and not determined in stages. However, due to the finite understanding of man, we must perceive aspects of the Decree in a logical and chronological progression. The Decree of God is efficacious, meaning that it determines all that ever was, all that is, and all that ever will be.

However, the Decree is viewed by man from two standpoints:

1. It is viewed from the standpoint of the word 'efficacious', which refers to that which is directly brought about by God from His sovereignty.

2. It is viewed from the standpoint of permissiveness, which refers to that which is appointed by God to be accomplished by secondary causes, or by the free will and action of agents [volition of man]. From this comes the concept that the sovereignty of God and the free will of man coexist in human history by Divine Decree.

…

The Decree of God is His eternal purpose according to the counsels of His own wisdom and sovereign will. He has programmed into the Divine Decree all that will ever come to pass regarding the function of

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the human race in history. In the Decree, the sovereignty of God and free will of man coexist in human history.

There is another principle that comes out of this doctrine – the principle of precreation reality. All aspects of the Divine Decree were simultaneously known by the omniscience of God, and God also simultaneously decreed them. To appreciate the Divine Decree, one must understand the nature of omniscience as part of Divine essence. There are five aspects of the Divine Decree that are related to the purpose of election, and that were known simultaneously by the omniscience of God. In theology, these five aspects are known as the 'Five Elective Decrees'. From these comes the concept of Lapsarianism.

Lapsarianism is a theological term for a subject that deals with the logical order of the Divine Decree, a subject that is practical as well as phenomenal. Lapsarianism provides the logical environment as well as the logical order for the Five Elective Decrees. It also provides a place for the insertion of escrow blessings in each believer's portfolio of invisible assets. Remember that all aspects of the Divine Decree occurred simultaneously in the mind of God, but we need to sort them out logically in order to explain the invisible assets and their relationship to the predesigned plan of God for each one of us as Church-age believers. Logical order means that although the entire Decree is one thought in the mind of God, the principle of cause and effect is involved in human perception and human understanding.

The term Lapsarianism refers to the doctrine of the Divine Decree from the standpoint that man is a fallen being or creature. There are five schools of interpretation in the order and arrangement of the Five Elective Decrees…

The Doctrine of the Divine Decree(s)

https://gbible.org/tree-of-life-post/doctrine-divine-decree-lapsarianism/ (also downloadable as a PDF)

https://gbible.org/doctrines-post/doctrine-divine-decree/ (also downloadable as a PDF)

https://gbible.org/daily-message/doctrine-divine-decrees-part-11/ (also downloadable as a PDF)

Excerpts:

The principle of the pre-creation reality and lapsarianism. They are called in theology the five elective decrees.

Lapsarianism provides the logical environment as well as the logical order for the five elective decrees. It provides the place for the insertion of escrow blessings for every believer in the portfolio of invisible assets.

The term lapsarian refers to the doctrine of divine decrees from the standpoint that man is a fallen being or creature. There are five schools of interpretation in the order and arrangement of these five elective decrees. …

We are looking at the Doctrine of the Divine Decree.

First was our Definition:

The decree of God is His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining certain parts of their future.

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The term ***decree of God*** appears in the singular, since God has but one all-inclusive plan. He sees all things at a glance. For convenience, the separate features of this plan may be called the ***decrees*** *of God*; but there should be no implication in this that the infinite understanding of God advances by steps. There is no possibility that the one plan, the decree, will be altered by omissions or additions. Nor is it true that God can have a particular purpose and have something go on in His universe that is unrelated. God sustains a distinct purpose concerning each aspect of His one intention.

…

Point 2. The decree of God is His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining their certain futurition.

As already stated the decree of God was simultaneously designed by Him, yet because of our own limitations we logically put His design in a logical order. This is the doctrine of lapsarianism.

Point 3: The order of the divine decrees (lapsarianism).

Of all the decrees, five of them are related to the purpose of God in election – the five elective decrees:

a. The decree to create.
b. The decree to permit the fall.
c. Unlimited atonement.
d. The decree to motivate through the deposit of escrow blessings.
e. The simultaneous decrees of election and predestination, and to apply salvation to those who believe in Christ.

Theologians, who have unfortunately had quite an influence on many Christians, have formulated other orders to lapsarianism. At first one thinks why study what is false? The false doesn't prove the truth. God does not attempt to prove Himself. The Bible says **In the beginning God,** period! But the false brings out more of the beauty of the truth. God's decree is a blinding bright light of brilliant beauty and the false concepts of man only make us appreciate it more.

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The Doctrine of Divine Decree

https://www2.gracenotes.info/topics/divine-decree.pdf [PDF]

Excerpt:

The Divine Decree.

1. This is the sum total of the expression of divine sovereignty in human history.

2. The classic definition comes from R.B. Thieme, Jr.: "The decree of God is His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining their certain futurition.

> a) This definition begins by expressing the source of the decrees. "Comprehending" refers to divine omniscience.
>
> b) The definition also expresses the attributes of God in terms of divine will in human history.
>
> c) The definition emphasizes that the omniscience of God knew simultaneously in eternity past everything that would happen in human history (the thought, action, and decision of every person in his life), furthermore, everything in relation to all of the things pertaining to it.

3. But has God given all the events in human history certain futurition? That is, did He decree everything beforehand? And if so, then how can man ever have free will? This is a very ancient question indeed, and one we will answer fully below.

4. Note this distinction: God has given the conditions of human history certain futurition. Not the events.

Divine Decree Effects

http://gracedoctrine.org/divine-decree-effects/

Excerpt:

We note the Doctrine of Positional Truth and the differences between our Retroactive Positional Truth [P.T.] and our Current Positional truth.

Retroactive P.T. is the backward looking analogy of our identification with our Lord Jesus Christ in relation to His completed work on the Cross. i.e., We have died to Sin and our Sin Nature.

Current P.T. is the forward looking analogy of our identification with our Lord Jesus Christ in relation to His Session, being seated at the right hand of the Father. i.e., By the Baptism of the Holy Spirit, we are royalty in the family of God with all of its privileges.

Both have been made possible because of the great Plan of God the Father, which is called in theology His Divine Decree. It is singular, because it is one all comprehensive thought and plan that has been with the Father for all of eternity. It means there is one comprehensive plan in which all things have their place and by which they proceed.

Yet, given our finite minds, it has been revealed to us in scriptures by the Spirit in logical order, which we then call Divine Decrees.

…

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But getting back to the order in which God Planned for man and His salvation, we need to rightly understand the Biblical order of God's great and gracious design. The order is found in what is called in theology "lapsarianism" which simply means, "one who believes in the fall of man."

Lapsarian includes five main points which are also called the Five Points of Calvinism. The order of these five points has been debated over the centuries, resulting in many having false doctrines and has settled into four camps, Supra, Infra, and Sub Lapsarianism along with Arminianism.

Infralapsarianism is the right order, which Scripture tells us, as we have just seen in **Rom 8:29-30**, by which God planned for the creation and salvation of all men.

…

The Correct Biblical Order of Lapsarianism is:

- God decreed the creation of all mankind with free will in the status of perfection to resolve the prehistoric angelic conflict.
- God decreed to permit the fall of mankind, through the function of his own self-determination, his own volition, as the extension of the angelic conflict into human history.

Angels had a fall, therefore man must have a fall to resolve the conflict. This duplicates Satan's fall and the subsequent existence of fallen angels.

- God decreed to provide eternal salvation for all mankind, under the doctrine of Unlimited Atonement.
- God is fair and provides judgment for sin for all members of the human race. God does not arbitrarily assign creatures to hell.

What is meant by unlimited atonement is that all sins in human history were imputed to Jesus Christ on the Cross and judged, so that Christ is the issue and not sins, **2 Cor 5:19; 1 Tim 4:10; Titus 2:11; 2 Peter 2:1; 1 John 2:2.**

1 Tim 4:10, "For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers."

Titus 2:11, "For the grace of God has appeared, bringing salvation to all men."

1 John 2:2, "And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world."

In **Rom 5:6; 2 Cor 5:14-15; Heb 2:9,** there is a Greek idiom used in these passages that means, "as a substitute for everyone without exception."

2 Cor 5:14-15, "For the love of Christ controls us, having concluded this, that one died for all, therefore all died; [15]and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf."

Heb 2:9, "But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone."

- God decreed to leave the reprobate (Those who remain in spiritual death, because they reject Christ as Savior.) to their just condemnation.

All people who reach the point of volitional responsibility have equal opportunity to hear the gospel and believe in Jesus Christ; **John 15:22; Rom 1:20ff; 11:22; Gal 3:22.**

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Rom 1:20, "For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse."

- God decreed simultaneously in eternity past both election and predestination for believers only, **Rom 8:29-30; Eph 1:4-6; John 15:16, 19; Mark 13:20.**

Eph 1:4-6, "Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love [5]He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, [6]to the praise of the glory of His grace, which He freely bestowed on us in the Beloved."

- The unbeliever is never predestined to hell, as signified by their names being blotted out of the book of life, **Psa 69:28 Cf. Rev 3:5; 20:11-15**

Psa 69:28, "May they be blotted out of the book of life and may they not be recorded with the righteous."

Rev 20:15, "And if anyone's name was not found written in the book of life, he was thrown into the lake of fire."

- God decreed to apply salvation to everyone who believes in Christ, as such, the decree to save the elect through faith alone in Jesus Christ alone, **Eph 2:8-9.**

Rom 5:1-21 also supports our understanding of God's Divine Decrees.

This is a complex chapter, so read it over several times and use a modern translation, too. Here Paul is explaining how it came to be that all men are sinners, and how it came to be that one Man's death could give an ungodly sinner a right standing before God.

- Please note, the repetition of the word **"one"** (**12, 15-19** – eleven times).
- Also note the use of the word **"reign"** in (**14, 17, 21).**

When God looks upon the human race, He sees but two men, Adam and Christ.

Every human being is either "in Adam" and lost, or "in Christ" and saved; there is no middle ground.

When Paul says in **vs. 12** that **"all have sinned**," he means that all of us sinned in Adam when he sinned. We are identified with him as the "head" of the human race, and his sin is our sin, his death is our death.

Paul's argument in **vs. 12-14** goes like this: "We all know that a man dies if he disobeys God's law. But there was no law from Adam to Moses, yet men died! We know that Adam died because he disobeyed a divine law; but the generations from Adam to Moses did not have such a law to disobey. Then death must be from another cause, and that cause is Adam's sin. Because we are born "in Adam," we inherit his sin and condemnation. But in His grace, God has given a "Last Adam," a new "Head" who has by His life and death undone all that Adam did in his sin."

In **verses 15-20**, we have several interesting comparisons:

Vs. 15-16 – The Offense vs. the Free Gift:

Adam's offense brought condemnation and death, while the free gift of God's grace brings justification and life.

Vs. 17 – Death vs. Life:

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Death reigned as king because of Adam, but now believers reign in life, (right now, not only in the future), through Christ, and have abundant life!

Vs. 18 – Condemnation vs. Justification:

Adam's sin plunged the human race into condemnation; Christ's death brings right standing with God. Adam hid from God; in Christ we have free access to God!

Vs. 19 – Disobedience vs. Obedience:

Adam disobeyed God and made us all sinners; Christ obeyed God, and through faith in Him, we are made righteous.

Vs. 20 – Law vs. Grace:

God did not give the Law to save mankind, but rather to reveal sin. But God's super-abounding grace met the demands of the Law when Christ died, and then supplied what the Law could not supply; salvation from sin.

The whole transaction is summarized in **vs. 20**; in the new creation, **2 Cor 5:17**, being **"in Christ."**

- Sin no longer reigns, grace does!
- Death does not reign, life does!

And we reign in life! "Christ…has made us kings and priests to God," **Rev 1:5-6**.

Rev 1:5-6, "And from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood— [6]and He has made us to be a kingdom, priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen."

Now, the important question is this: Am I "in Adam" or "in Christ"?

If I am "in Adam," then sin and death reign over my life and I am under condemnation.

If I am "in Christ," then grace reigns and I can reign in life through Christ, and sin no longer has me in its slavery, the theme of **Romans chapter 6.**

In **Rom 5:6-11,** Paul teaches substitution, Christ died for us on the cross. But in **5:12-21**, he goes further and teaches identification, believers are in Christ and can live in victory over sin.

And all of this was made possible because of God the Father's Divine Decree.

The Two Adams Contrast as Follows:

- The first Adam was made from the earth, but the Last Adam (Christ) came from heaven, **1 Cor 15:47.**
- The first Adam was the king of the old creation, **Gen 1:26-27,** while the Last Adam is King-Priest over the new creation, **2 Cor 5:17.**
- The first Adam was tested in a perfect garden and disobeyed God, while the Last Adam was tested in a terrible wilderness and obeyed God; and in the Garden of Gethsemane, He surrendered His will to God.
- The disobedience of the first Adam brought sin, condemnation, and death upon the human race, but the obedience of the Last Adam brought righteousness, salvation, and life to all who will believe.

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- Through the first Adam, death and sin reign in this world, **14, 17, 21;** but through the Last Adam, grace reigns, **vs. 21**, and believers can "reign in life," **vs. 17.**

The OT is "the book of the generations of Adam", **Gen. 5:1-2**,
and ends with the word "curse," **Mal. 4:6.**

The NT is "the book of the generation of Jesus Christ," **Mat 1:1,**
and ends with "no more curse," **Rev 22:3.**

The paradise of Genesis that Adam lost is restored in Revelation through the Cross of Christ.

The Doctrine of Divine Decrees

http://makarios-online.org/notes/doctrine/Divine%20Decrees%202-08.doc [MS Doc]

The Doctrine of Divine Decree(s)

http://www.lakeeriebiblechurch.org/doctrine/html/DIVINE_DECREE.htm

John MacArthur: Does the Doctrine of the Divine Decrees Eliminate Human Will?

https://www.youtube.com/watch?v=r2cIofN67U8 [Video] **(2010)**

https://www.ligonier.org/learn/conferences/tough-questions-christians-face-2010-national/does-the-doctrine-of-the-divine-decrees-eliminate/ [Video]

https://www.gty.org/library/sermons-library/GTY163/Does-the-Doctrine-of-Divine-Decree-Eliminate-Human-Will [Text]

The Eternal Decrees of God - Dr. Martyn Lloyd-Jones Sermon

https://www.youtube.com/watch?v=3M0El7VawdU [Audio]

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Theopedia: Order of Decrees

(Note: This is referencing the “God’s Order of Decrees” charts by B. B. Warfield on the following pages)
http://www.theopedia.com/order-of-gods-decrees

Excerpt:

The order of God's decrees, according to the Westminster Shorter Catechism, is "...His eternal purpose, according to the counsel of His will, whereby, for His own glory, He has fore-ordained whatsoever comes to pass." In discussing the order of decrees, we are referring to the logical relationship of the various aspects of God's one eternal purpose regarding the creation, predestination and salvation of man. The primary interest in the decrees of God usually relates to the understanding of divine predestination or divine election and its place in God's plan of redemption.

A discussion of the logical relation of divine decrees is valuable because it helps clarify and distinguish various theological positions regarding God's plan of redemption. It is especially helpful in understanding the differences between Calvinism, Arminianism, and Pelagianism, as well as the variations thereof.

First, it should be emphasized that the decrees of God are understood as one single eternal intention; not an order of succession in His plan either in time or deliberation. As A. A. Hodge has stated, "The question as to the Order of Decrees is not a question as to the order of acts in God decreeing, but it is a question as to the true relation sustained by the several parts of the system which He decrees to one another," (*Outlines*, p. 230). In other words, it has to do with the logical relationship between creation, predestination, and redemption established by the eternal purpose of God?

The chart below presents five selected schemes and their respective differences regarding the order of decrees, (adapted from *Plan*, p. 23). The subsequent discussion will proceed from right to left, beginning with the Pelagian view.

The Order of Decrees

Views: Supralapsarian Infralapsarian Amyraldian Arminian Semi-Pelagian Pelagian

To create mankind To elect some to eternal life and the rest to eternal separation To permit the fall of man To permit the fall of man - physical and moral deterioration Gift of free will whereby each may do all that is required of him To permit the fall of man To elect some to eternal life, leaving the rest to their just deserts The atonement of Christ - where all men are made savable, with salvation conditioned on individual faith. The atonement of Christ - where satisfaction is made for all men and all are given sufficient grace to believe, if they will The atonement of Christ - to make possible the gift of sufficient grace and give this grace to all Gift of the law and gospel to illuminate the way and persuade men to walk in it. The atonement of Christ - where satisfaction is made for the elect thus securing their redemption To elect some to receive moral ability and the necessary grace to believe To predestine to eternal life those whom He foresaw would believe of their own free will Salvation of all who freely cooperate with this grace Gift of Christ to (expiate past sin and) set a good example The gift of the Holy Spirit to regenerate and sanctify the redeemed The gift of the Holy Spirit to sanctify believers Sanctification of all who cooperate with the sufficient grace Sanctification by cooperation with God's grace Acceptance of all who walk in the right way.

Pelagian view

This view is basically a *naturalistic* view of salvation as opposed to a supernaturalistic view. The primary issue between the naturalist and the supernaturalist may be summed up in one question: Does man save himself or does God save him? In its purity, Pelagianism affirms that all the power exerted in saving man is native to man himself. It is basically a salvation by works mentality that continues to show up in various forms today.

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Pelagianism denies that human nature has been corrupted by sin, and hence maintains that every infant comes into the world in the same condition as Adam before the Fall. Man thus has a free will and the ability to justify himself before God. St. Augustine was successful in having Pelagianism condemned by the church at the council of Ephesus in the year 431.

Semi-Pelagian view

Semi-Pelagianism is only a mild improvement over blatant Pelagianism. Like Pelagianism, it is a *naturalistic* view of salvation that has man saving himself with God's help. According to this view, man is not by nature totally depraved, but does suffer a physical and moral deterioration resulting from the Fall. In this view, man has retained his natural free will and the ability to improve on the grace God has provided to all.

Like Pelagianism before it, Semi-Pelagianism was condemned at the Council of Orange in 529 in favor of a moderate Augustinian view. Even though the sovereignty of God's grace in salvation was upheld by Augustinianism to this point, compromises made at the Synod of Orange left an incipient semi-Pelagianism which was eventually revived and accepted by the church at large during the middle ages.

Arminian view

Biblical Christianity was revived in the 16th century Protestant Reformation. However, it didn't take long after the Reformation for some of the same theological issues that Augustine faced to resurface, e.g. the sovereign grace of God versus the free will of man. This is not surprising since variations of free will Semi-Pelagianism had become the accepted position of both the Eastern and Roman churches.

At the Synod of Dort, 1618–1619, the Reformed churches of the day officially condemned what was perceived as the revived Semi-Pelagianism of the Dutch Remonstrants in favor of a strict Calvinistic position as expressed in the Belgic and Helvetic Confessions. Although officially rejected, this view continued to exist and grow in the Protestant churches under the name of Arminianism from Jacob Arminius, 1560–1609, whose teaching formed the basis of the Remonstrants' position.

Arminianism sees itself as a fundamental improvement over the Pelagian and Semi-Pelagian views in that it is *supernaturalistic*, attributing the primary work of salvation to God at all points. However, it maintains that by virtue of God's universal prevenient grace all men have a free will and the ability to savingly respond to God. It also maintains that predestination is based on God's divine foreknowledge, where foreknowledge is erroneously equated with foresight.

Arminianism is "universalistic" since in its view God does no more for any man than He does for all. This reduces to the point where the deciding factor in salvation is in man himself, which thus approaches Semi-Pelagianism where man saves himself with God's help. Reformed theologians therefore see a rather gray line that distinguishes Arminianism from Semi-Pelagianism.

Amyraldian view

Amyraldism developed historically following the Synod of Dort as a compromise between Calvinism and the early Arminianism by giving up what was perceived as some of the harshness of Calvinism. The Amyraldian view, named after French Theologian Moses Amyraut, 1569-1664, is associated with Calvinism because it retains a particularistic element by acknowledging God's distinguishing grace in the election of individuals.

The logic the of Amyraldians, however, places divine election *after* the decree to provide an atonement. This makes the atonement *universal* in nature and the application of the atonement particular in nature through divine election. This view is sometimes referred to as Four-Point Calvinism since it gives up the Calvinist doctrine of limited atonement in favor of a universal atonement. It is also known, perhaps more descriptively, as Hypothetical Redemptionism. Although Amyraldianism may be a recognizable form of Calvinism because it retains the principle of particularism in election, it is not necessarily a good form of

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Calvinism. According to B. B. Warfield, "it is a logically inconsistent and therefore unstable form of Calvinism. For another more important reason, it turns away from a substitutionary atonement, which is as precious to the Calvinist as his particularism," (*Plan*, p. 98).

This view maintains that Christ died for all men alike, making all men savable, with actual salvation conditioned on individual faith. Then God, seeing that no one would respond because of their depravity, chose (or elected) some to receive the grace to believe. Some see this as inconsistent, for how is it possible to contend that God gave His Son to die for all men alike and equally, and at the same time to declare that when He gave His Son to die, He already fully intended that His death should not avail for all men equally, but only for some which He would select.

Looking now at the chart, the primary characteristic of the Amyraldian scheme is the placement of election *after* the atonement. However, opponents contend that Scripture indicates Christ came in order to execute the purpose of election. He came to die for and give eternal life to as many as the Father had given Him. See John 10:15 and 17:2, 9. If this point is true, then the decree to elect some of mankind should necessarily precede the decree to provide an atonement. The Amyraldian scheme assumes the reverse to be true.

Infralapsarian view

This term comes from the Latin. *Infra* means 'subsequent to' or 'below' and *lapsus* means 'fall'. This pertains to the placement of divine election in the order of decrees with respect to the Fall of man. In the case of Infralapsarianism, election is logically after the Fall.

Infralapsarianism recognizes that election has to do specifically with salvation. It maintains that the principle of particularism, in the sense of distinguishing grace, belongs to the sphere of God's plan of redemption. Therefore, Infralapsarians place election at the head of those decrees that look to salvation and subsequent to the decrees of creation and the Fall. In the order of thought, election falls subsequent to the decrees of creation and the Fall because these refer to all men alike, since all men are certainly created and all men have certainly fallen. Likewise, election falls prior to the decrees of redemption and its application because it is just as certain that all men are not redeemed and all men are not saved.

The Infralapsarian view is that of historic Calvinism (the heart of Reformed Theology). According to Warfield, this is the only view that is self consistent and consistent with the facts of Scripture.

John Calvin said in the final edition of the his Institutes, "No one who wishes to be thought religious dares simply deny predestination, by which God adopts some to hope of life, and sentences others to eternal death. But our opponents, especially those who make foreknowledge its cause, envelop it in numerous petty objections. We indeed, place both doctrines in God, but we say that subjecting one to the other is absurd." Institutes III.21.5 (Translation Battles & McNeill)

Supralapsarian view

Supra basically means 'prior to' or 'above'. Supralapsarianism thus puts God's decree to elect some to eternal life *prior to* His decree to permit the Fall. This view is usually associated with High Calvinism and is sometimes improperly called Hyper-Calvinism. A variation of Supralapsarianism places the decree to elect prior even to the decree to create man. This view thus holds that God's distinguishing grace is the primary means by which He brings glory to Himself, and therefore makes it His foremost concern.

The question raised between the Supra- and Infra-lapsarian views boils down to this: Does God discriminate between men in order to save some, or does He save some in order to discriminate between men? Or, as Warfield phrased it: "Is God's motive an abstract desire for discrimination so that He may have some variety in His dealings with men?… Or, is the motive that moves Him an unwillingness that all men should perish in their sins?" (*Plan*, p.19).

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While there have been logical arguments articulated for the Supra-views, opponents contend there is little scriptural support. They argue that the language of Scripture indicates the elect are chosen from a mass of fallen, sinful humanity, not an innocent (or uncreated) mass. Therefore, election should be viewed as logically subsequent to the Fall. See also John 15:19 and Romans 11:5–7. Scripture also declares that the elect are chosen unto sanctification and to the sprinkling of the blood of Christ. They must therefore have been regarded as guilty and defiled by sin when they were chosen. See 1 Pet. 1:2, and Eph. 1:4–6.

Summary

Calvinists give a predominate place to God's predestination and election as applied to individual men. Consequently, the doctrine of unconditional election, which is typically seen as the trademark of Calvinism, shows up in the first three columns of the chart. Although the Amyraldian view is considered a hybrid, nevertheless it is considered a brand of Calvinism because it does hold to an "unconditional" election.

In looking at the chart as a whole and tracking the doctrine of unconditional election, it is noted that the placement of election finds it's highest point in the first column with the Supralapsarian view, notably *prior* to the Fall of man. In the second column we have Infralapsarianism, representing a low or common Calvinist position, where election has moved down a level so that it now *follows* the decree to permit the Fall. As explained earlier, this seems to be the most biblical view. In the third column, Amyraldianism has moved election down another position so that it now comes after the decree to provide an atonement.

In the next column we see Arminianism, where God's unconditional election has been replaced with a predestination where God chose unto salvation those whom He foresaw would believe of their own free will. Here the salvation of men is no longer dependent on God but dependent on man himself. God has done His part, now man must do his part by believing in Christ of his own free will. Arminianism is perhaps the most popular scheme in professing Christianity today.

The last two columns represent *naturalistic* views which were historic predecessors of Arminianism. Here we see no hint of divine election at all, rather we see God providing salvation to those who merit it through their own works. Once you leave Amyraldianism, which still has its own inherent weaknesses, you have God doing no more for any man than He does for all men. What this means is that nothing that God and Christ have done can save us unless we add something to it. According to these views, the determining factor in salvation is man himself, which is contrary to Calvinism and the Reformed tradition.

***Before proceeding, see*: Lapsarianism**

See the "Order of Decrees" charts (several versions of the the same chart) by B.B. Warfield on the following several pages…

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Lapsarianism – Order of Decrees (by B. B. Warfield)

Archive for the 'Infralapsarianism' Category

https://turretinfan.wordpress.com/category/infralapsarianism/

http://turretinfan.blogspot.com/2008/04/warfields-famous-chart-on-plan-of.html

Supernaturalistic									Naturalistic	
Evangelical						Sacerdotal				
Particularistic			Universalistic							
Consistently Particularistic		Inconsistently Particularistic								
Supralapsarian	Infralapsarian	Amyraldian	Lutheran	Wesleyan	Pure Universalistic	Anglican	Roman	Orthodox Greek	Remonstrant	Pelagian
Election of some to eternal life with God.	Permission of Fall — guilt, corruption and total inability.	Permission of Fall — corruption, guilt and moral inability.	Permission of Fall — guilt, corruption and total inability.	Permission of Fall — guilt, corruption and total inability.	Permission of Fall.	Permission of sin.	Permission of Fall — loss of supernatural righteousness.	Permission of Fall — loss of original righteousness, involving loss of knowledge of God and proneness to evil.	Permission of Fall — (physical) deterioration (followed by moral).	Gift of free will by virtue of which each may do all that is required of him.
Permission of Fall — guilt, corruption and total inability.	Election of some to life in Christ.	Gift of Christ to render salvation possible to all.	Gift of Christ to render satisfaction for the sins of the world.	Gift of Christ to render satisfaction for the sins of the world.	Predestination of all to life.	Gift of Christ to make satisfaction for the sins of all men.	Gift of Christ to offer satisfaction for all human sins.	Gift of Christ to reconcile sinful mankind with God.	Gift of Christ to render gift of sufficient grace possible.	Gift of the law and gospel to illuminate the way and persuade to walk in it.
Gift of Christ to redeem the elect and ground offer to all.	Gift of Christ to redeem his elect and ground offer to all.	Election of some for gift of moral ability.	Gift of means of grace to communicate saving grace.	Remission of original sin to all and gift to all of sufficient grace.	Gift of Christ to expiate the sin of all.	Establishment of Church as living agent for communicating God's sufficient grace.	Institution of the Church and the sacraments, to apply satisfaction of Christ.	Establishment of the Church "for the continual supply of the benefits of the cross."	Gift of sufficient (suasive) grace to all.	Gift of Christ to (expiate past sin and to) set good example.
Gift of the Holy Spirit to save the redeemed.	Gift of the Holy Spirit to save the redeemed.	Gift of the Holy Spirit to work moral ability in the elect.	Predestination to life of those who do not resist the means of grace.	Predestination to life of those who improve sufficient grace.	Gift of the Spirit to apply the expiation of Christ to all.	Communication of this grace through the sacraments as indispensable channels.	Application of satisfaction of Christ through sacraments, under operation of second causes.	Instruction, justification and edification through the ordinances of the Church.	Salvation of all who freely co-operate with this grace.	Acceptance of all who walk in right way.
Sanctification of all the redeemed and regenerated.	Sanctification of all the redeemed and regenerated.	Sanctification by the Spirit.	Sanctification through the means of grace.	Sanctification of all who cooperate with sufficient grace.	Salvation of all.	Salvation through the sacrament of baptism imparting life and of the Eucharist nourishing it.	Building up in holy life of all to whom the sacraments are continued.	Building up in grace through the seven sacraments.	Sanctification by co-operation with grace.	Continuance in right-doing by voluntary effort.

See next page for larger view…

Why Did God Create The Tree Of Good And Evil If He Knew Adam And Eve Would Eat From It? (http://calvarybible.org/)

https://www.youtube.com/watch?v=5T6qKHDMxjw [Video]

Bible does not tell us, but there are three main views:
Supralapsarianism, Intralapsarianism, Sublapsarianism

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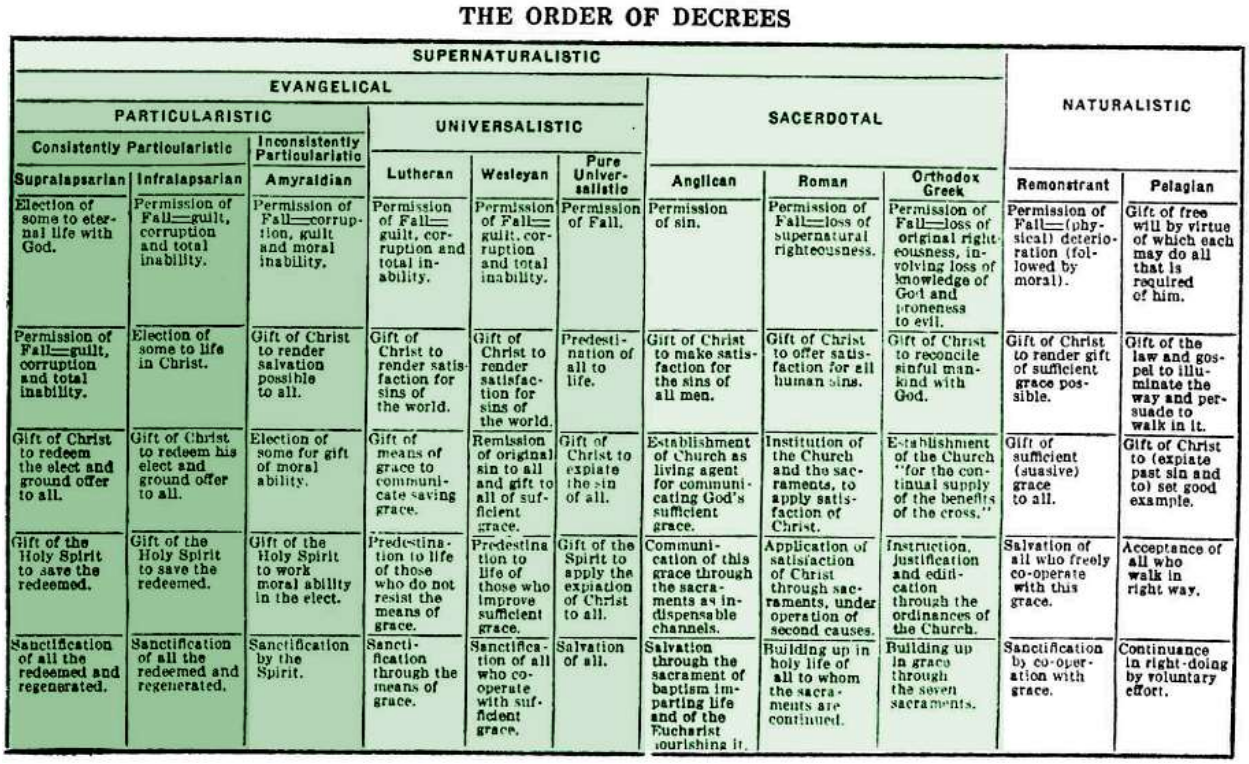
Supernaturalistic								Naturalistic		
Evangelical				Universalistic		Sacerdotal				
Particularistic										
Consistently Particularistic		Inconsistently Particularistic								
Supralapsarian	Infralapsarian	Amyraldian	Lutheran	Wesleyan	Pure Universalistic	Anglican	Roman	Orthodox Greek	Remonstrant	Pelagian
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Permission of Fall — guilt, corruption and total inability.	Election of some to life in Christ.	Gift of Christ to render salvation possible to all.	Gift of Christ to render satisfaction for the sins of the world.	Gift of Christ to render satisfaction for the sins of the world.	Predestination of all to life.	Gift of Christ to make satisfaction for the sins of all men.	Gift of Christ to offer satisfaction for all human sins.	Gift of Christ to reconcile sinful mankind with God.	Gift of Christ to render gift of sufficient grace possible.	Gift of the law and gospel to illuminate the way and persuade to walk in it.
Gift of Christ to redeem the elect and ground offer to all.	Gift of Christ to redeem his elect and ground offer to all.	Election of some for gift of moral ability.	Gift of means of grace to communicate saving grace.	Remission of original sin to all and gift to all of sufficient grace.	Gift of Christ to expiate the sin of all.	Establishment of Church as living agent for communicating God's sufficient grace	Institution of the Church and the sacraments, to apply satisfaction of Christ.	Establishment of the Church "for the continual supply of the benefits of the cross."	Gift of sufficient (suasive) grace to all.	Gift of Christ to (expiate past sin and to) set good example.
Gift of the Holy Spirit to save the redeemed.	Gift of the Holy Spirit to save the redeemed.	Gift of the Holy Spirit to work moral ability in the elect.	Predestination to life of those who do not resist the means of grace.	Predestination to life of those who improve sufficient grace.	Gift of the Spirit to apply the expiation of Christ to all.	Communication of this grace through the sacraments as indispensable channels.	Application of satisfaction of Christ through sacraments, under operation of second causes.	Instruction, justification and edification through the ordinances of the Church.	Salvation of all who freely co-operate with this grace.	Acceptance of all who walk in right way.
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Pathogenicity of Rationalistic Calvinism

http://postbarthian.com/2015/07/11/george-hunsinger-on-the-pathogenicity-of-rationalistic-calvinism/

Excerpts:



THE ORDER OF DECREES

SUPERNATURALISTIC									NATURALISTIC	
EVANGELICAL						SACERDOTAL				
PARTICULARISTIC			UNIVERSALISTIC							
Consistently Particularistic		Inconsistently Particularistic								
Supralapsarian	Infralapsarian	Amyraldian	Lutheran	Wesleyan	Pure Universalistic	Anglican	Roman	Orthodox Greek	Remonstrant	Pelagian
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Permission of Fall—guilt, corruption and total inability.	Election of some to life in Christ.	Gift of Christ to render salvation possible to all.	Gift of Christ to render satisfaction for sins of the world.	Gift of Christ to render satisfaction for sins of the world.	Predestination of all to life.	Gift of Christ to make satisfaction for the sins of all men.	Gift of Christ to offer satisfaction for all human sins.	Gift of Christ to reconcile sinful mankind with God.	Gift of Christ to render gift of sufficient grace possible.	Gift of the law and gospel to illuminate the way and persuade to walk in it.
Gift of Christ to redeem the elect and ground offer to all.	Gift of Christ to redeem his elect and ground offer to all.	Election of some for gift of moral ability.	Gift of means of grace to communicate saving grace.	Remission of original sin to all and gift to all of sufficient grace.	Gift of Christ to expiate the sin of all.	Establishment of Church as living agent for communicating God's sufficient grace.	Institution of the Church and the sacraments, to apply satisfaction of Christ.	Establishment of the Church "for the continual supply of the benefits of the cross."	Gift of sufficient (suasive) grace to all.	Gift of Christ to (expiate past sin and to) set good example.
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Sanctification of all the redeemed and regenerated.	Sanctification of all the redeemed and regenerated.	Sanctification by the Spirit.	Sanctification through the means of grace.	Sanctification of all who co-operate with sufficient grace.	Salvation of all.	Salvation through the sacrament of baptism imparting life and of the Eucharist nourishing it.	Building up in holy life of all to whom the sacraments are continued.	Building up in grace through the seven sacraments.	Sanctification by co-operation with grace.	Continuance in right-doing by voluntary effort.

B. B. Warfield's famous "The Order of Decrees" chart from The Plan of Salvation is figured above. I've colorized the chart so that the darkest swim lanes are those most endorsed by B. B. Warfield (and most exemplifying Rationalistic Calvinism.)

B. B. Warfield devised this famous "Orders of Decree" chart in his small book, *The Plan of Salvation*. Warfield's endorses only the "Consistently Particularistic" plans for salvation that include the Supralapsarianism and Infralapsarianism swim lanes in the chart. Warfield believes all the Reformed Creeds are more-or-less Infralapsarian, but Supralapsarian is not explicitly excluded as an orthodox option by these numerous sixteenth and seventeenth century Reformed Creeds. Warfield places the "Consistently Particularistic" columns in juxtaposition to all other forms of Calvinism and Christianity listed in the swim lanes (with those increasing in heterodoxy to the right). Amyraldism (or as Warfield calls it, "Hypothetical Universalism") is listed within the "Particularistic" parent swim lane, however, Warfield discretely dismissed Amyrauldism as an "*a logically inconsistent form of Calvinism and therefore an unstable form of Calvinism.*"

What is Rationalistic Calvinism, and how does it differ from non-Rationalistic Calvinism (i.e. Evangelistic Calvinism)? B. B. Warfield is only a footnote to this question, that Hunsinger aims to answer in *Reading Barth With Charity*. Although Hunsinger is not directly addressing Warfield (or his chart) in the following quotations, these quotations explain the difference between *Rationalistic Calvinism* and *Evangelical Calvinism*…

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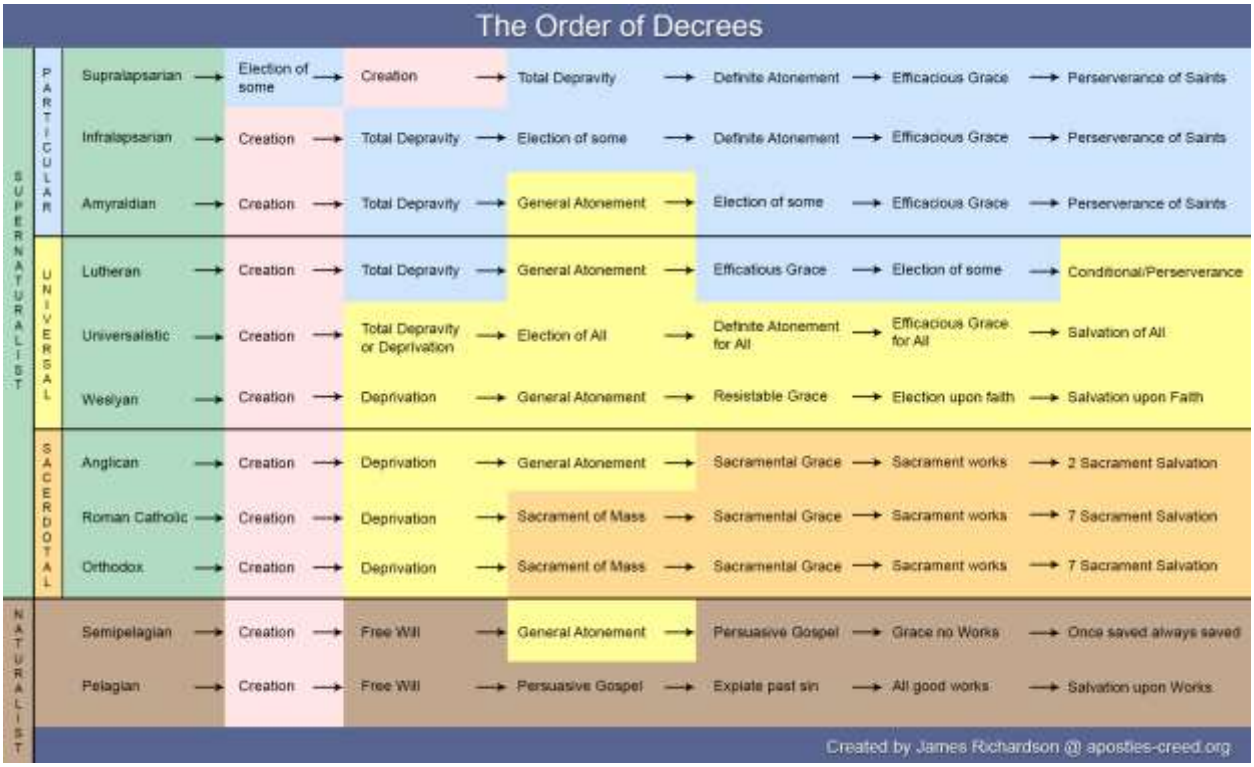
…***Rationalistic Calvinism*** tended to reason from the concepts to the subject matter. It argued that certain beliefs must be true because they followed logically from certain abstract propositions. In that sense the subject matter was dictated by the concepts.

Evangelical Calvinism, on the other hand, tended to do the opposite by reasoning from the subject matter to the concepts. It refrained from what it regarded as a false application of logical rigor because of constraints imposed by the subject matter, even if they had to be left in tension.

Rationalistic Calvinists, for example, argued rigorously from double predestination to limited atonement, whereas at least some ***Evangelical Calvinists*** resisted those conclusions. Instead they gave priority to scriptural affirmations that Christ died for all, even though they could not resolve all the remaining perplexities. The difference between the two forms of Calvinism was to a significant degree, the difference between deductive and inductive reasoning.

Infographic: The Order of Decrees denominational comparison chart

http://apostles-creed.org/confessional-reformed-christian-theology/soteriology/infographic-the-order-of-decrees-denominational-comparison-chart/



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Context Retreat Diagrams – Eternity, Foreknowledge, Election; Systems
http://lifeonthehill.server300.com/wp-content/uploads/2014/06/Context%20Retreat%20Diagrams.pdf

Hyper Supralapsarianism	Strong (Extreme) Infralapsarianism	Moderate Sublapsarianism	Arminian Wesleyanism
(1) Decree to elect some and reprobate others	(1) Decree to create all	(1) Decree to create all	(1) Decree to create all
(2) Decree to create both the elect and the non-elect	(2) Decree to permit the Fall	(2) Decree to permit the Fall	(2) Decree to permit the Fall
(3) Decree to permit the Fall	(3) Decree to elect some and pass others by	(3) Decree to provide salvation for all	(3) Decree to provide salvation for all
(4) Decree to provide salvation only for the elect	(4) Decree to provide salvation only for the elect	(4) Decree to elect those who believe and pass by those who do not	(4) Decree to elect based on the foreseen faith of believers
(5) Decree to apply salvation only to the elect	(5) Decree to apply salvation only to the elect	(5) Decree to apply salvation only to believers (who cannot lose it)	(5) Decree to apply salvation only to believers (who can lose it)

Important Creeds and Councils of the Christian Church (by C.R. Biggs) (2014)
http://thirdmill.org/articles/cr_biggs/cha_biggs.CofC.12.pdf [PDF] **(Reformed) (Thirdmill.org)**

NOTE: For issues related to Heaven and life after death, as well as covering related topics and including different perspectives (including those by N.T. Wright) - see my separate "Reference Notes on Heaven"

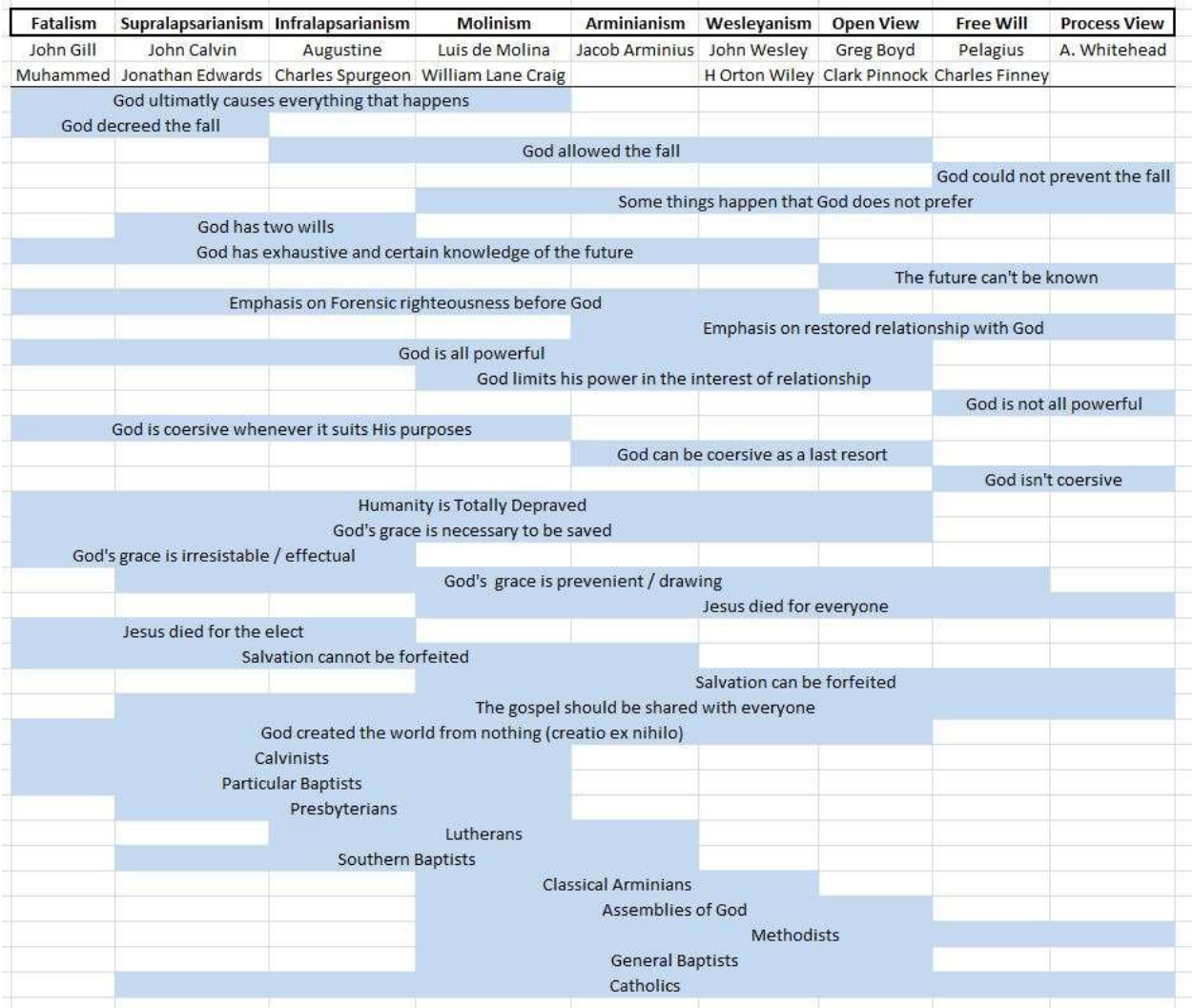
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Theological Spectrum Chart

https://wesleyanarminian.wordpress.com/2012/09/11/theological-spectrum-chart/

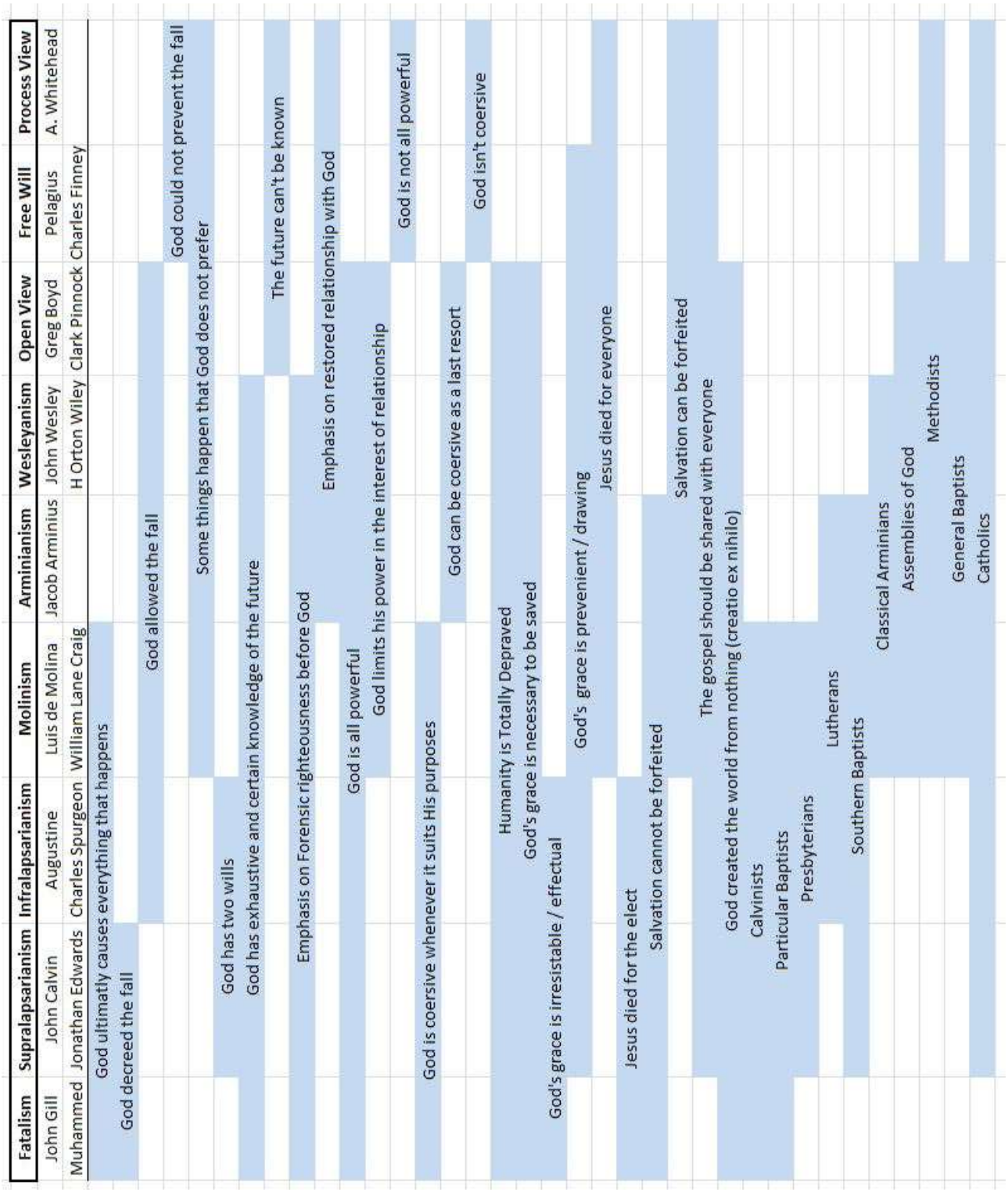
Excerpt:

Here's a chart …that shows some of the differences and commonalities of various theological viewpoints as they relate to Calvinism and Arminianism. It's not perfect, and is only intended to give a general idea of what the theologies emphasize as important.



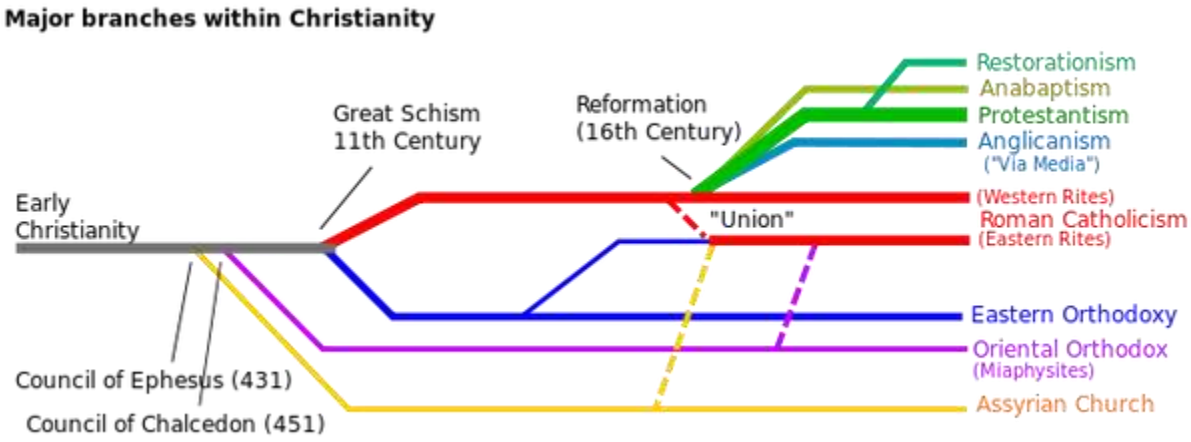
See larger view on next page…

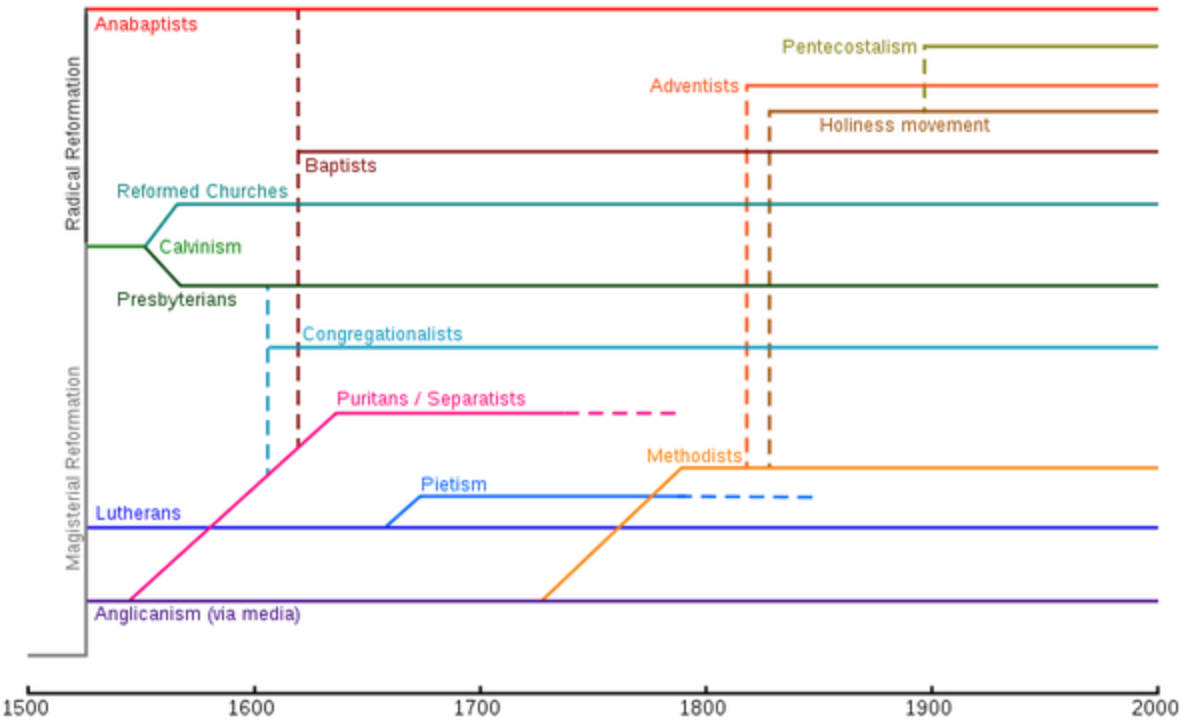
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What are some of the major differences between world Christian denominations?
https://www.quora.com/What-are-some-of-the-major-differences-between-world-Christian-denominations





continued…

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Source: https://qph.ec.quoracdn.net/main-qimg-de6f28a26eebf34f80778dee4a5856cf-c

Religious Authority	Catholic	Orthodox	Lutheran	Reformed/ Presbyterian	Anglican/ Episcopalian	Methodist/ Wesleyan	Baptist
Creeds & Confessions	Many, but special focus on Apostles' Creed and Nicene Creed (Catechism, 2nd ed.)	Nicene Creed is "the authoritative expression of the fundamental beliefs of the Orthodox Church." (GOAA)	Apostles' Creed, Nicene Creed, Athanasian Creed, Augsburg Confession, Formula of Concord (ELCA) (LCMS)	Apostles' Creed, Nicene Creed, Westminster Confession	"We understand the Apostles' creed as the baptismal symbol, and the Nicene creed as the sufficient statement of the Christian faith." (CofE: Art. 7)	Nicene and Apostles' (UMC)	"We have tended to avoid embracing prepared creeds or other statements that might compromise our obligation to interpret Scripture as individuals within the community of faith under the guidance of the Holy Spirit." (ABC)
Sacred Text	Holy Bible (Old Testament, New Testament, and Apocrypha)	Holy Bible (Old Testament, New Testament, and Apocrypha)	Holy Bible (Old Testament and New Testament only). Apocrypha can be "useful" reading and can help to increase one's faith. (ELCA)	Holy Bible (Old Testament and New Testament only) (PCUSA)	Holy Bible (Old Testament and New Testament only). Apocrypha used only for edification (Art. 7). Tradition and reason assist interpretation. (ECUSA)	Holy Bible (Old Testament and New Testament only)	Holy Bible (Old Testament and New Testament only)
Inspiration & Inerrancy of the Bible	"The books of Scripture firmly, faithfully, and without error teach that truth which God, for the sake of our salvation, wished to see confided to the Sacred Scriptures." (Catechism, 2nd ed.)	"God's inspiration is confined to the original languages and utterances, not the many translations." (GOAA) "While the Bible is treasured as a valuable written record of God's revelation, it does not contain wholly that revelation." (GOAA)	Inspired and inerrant. (LCMS) Inspired but not inerrant. (ELCA)	The Bible is inspired. "For some, that means the Bible is inerrant. For others, it means that even though the Bible is culturally conditioned and not necessarily factual or even always true, it breathes with the life of God." (PCUSA)	The OT and NT contain all things necessary for salvation. (CofE)	Inspired and inerrant in original manuscripts, "and have been transmitted to the present without corruption of any essential doctrine." (WC)	"written by men and divinely inspired. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." (SBC) "the final authority and trustworthy for faith and practice." (ABC) Inspired by God, written by humans (MB)
Sources of Doctrine	Bible, church fathers, popes, bishops; Seven Ecumenial Councils; Trent, Vatican, and other Catholic councils	"The Scriptures, both the Old and New Testaments, along with Sacred Apostolic Tradition." Seven Ecumenical Councils. (GOAA)	Bible alone	"Our standards of belief are to be found in the Bible and in the Church's historic Confession of Faith." (CofS)	"The Scriptures and the Gospels, the Apostolic Church and the early Church Fathers, are the foundation of Anglican faith and worship."	"The Holy Scripture contains all things necessary to salvation." (UMC)	"We hold the Scriptures, the Old and New Testaments, as our final authority. We accept no humanly devised confession or creed as binding." (ABC)

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Holy Spirit	The Holy Spirit proceeds from the Father and from the Son (Catechism, 264)	"The Holy Spirit is the Third Person of the Holy Trinity, Who proceeds from the Father only." (GOAA)	"The Holy Spirit - as person - might be said to be one of God's 'three faces'... In carrying on Jesus' earthly ministry, the Spirit's ongoing work is to reveal truth, give life and strengthen faith." (ELCA)	"We trust in God the Holy Spirit, everywhere the giver and renewer of life." (PCUSA)	"This is the aspect of God that is at work in the world, that inspires us, that speaks to us and strengthens us to do the often difficult work that our faith demands of us." (ECUSA)	"The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God." (UMC Art. 4) "We believe in the Holy Spirit who proceeds from the Father and the Son, and is... truly and eternally God." (WC)	"The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth." (SBC)
Angels	"The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls "angels" is a truth of faith. The witness of Scripture is as clear as the unanimity of Tradition... They are personal and immortal creatures, surpassing in perfection all visible creatures." (Catechism 328-330)		"Most ELCA Lutherans will agree that belief in angels is a non-issue. We simply accept that they are in the Bible and may well be part of the realities of heaven that we will not fully understand in this life." (ELCA)	"Angelology has not traditionally been emphasized in the Reformed churches..." Calvin affirmed their existence as "celestial spirits," but doubted idea of personal guardian angels. (PCUSA)			
Satan and Demons	Demons are fallen angels who can never repent. Satan is a pure spirit, powerful and evil, but limited by God's providence. (Catechism 391-95)		Some ELCA Lutherans understand Satan to be a very real being, others view Satan metaphorically. (ELCA)				Historic Baptists believe in the literal reality and actual personality of Satan... though they certainly do not perceive him as the caricatured red figure with horns, a long tail, and a pitchfork. (BaptistPillar.com)
Mary	Mary had no original sin, remained free of sin throughout her life, is "Mother of God" and the new Eve. (Catechism, 508-10) Bodily assumption into heaven instead of death. (Catechism, 966)	Theotokos ("God-Bearer"). Honored highly, but no immaculate conception or bodily assumption into the heavens. (GOAA)		Mary should not be regarded as a mediator between man and God, but she should be honored as "God-bearer" and a model for Christians. (PCUSA)		Mary was the mother of Jesus and one of his disciples. (UMC) Virgin birth affirmed, immaculate conception denied. (UMC)	

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Sin & Salvation	Catholic	Orthodox	Lutheran	Reformed/ Presbyterian	Anglican/ Episcopalian	Methodist/ Wesleyan	Baptist
Human Nature	"Being in the image of God the human individual possesses the dignity of a person, who is ... capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give." (Catech 357)	Humanity was created in the image and likeness of God. "'Image' is... intellect, emotion, ethical judgment, and self-determination. ... The 'likeness' is the human potential to become like God." (GOAA)	"The first man was not brutelike nor merely capable of intellectual development, but ... God created man in His own image." (LCMS)		"We are part of God's creation, made in the image of God... [which] means that we are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God." (BCP 845)		
Body & Soul	"The unity of soul and body is so profound that one has to consider the soul to be the "form" of the body...; spirit and matter, in man, are not two natures united, but rather their union forms a single nature." (Catech 365)	Material and spiritual realities are "closely bound together. The icon is an example of this belief.... Human life and human fulfillment are inextricably bound to both the physical and the spiritual dimensions of human existence." (GOAA)	Soul is not an independent entity but the "life principle" of the self, which is a psycho-physical organism. (ELCA)				
Original Sin	Only a tendency to sin. "Luther and Calvin taught as their fundamental error that no free will properly so called remained in man after the fall of our first parents... and that man in all his actions sins." (CE)	"In fallen humanity [the image of God] remains part of human nature, albeit darkened, wounded, and weakened." (GOAA) An unnatural condition of human life that ends in death. (EB)	Adam's offspring "have lost the original knowledge, righteousness, and holiness, and thus all men are sinners already by birth, dead in sins, inclined to all evil, and subject to the wrath of God." (LCMS)	"No one of us is good enough on our own--we are all dependent upon God's goodness and mercy... from the kindest, most devoted churchgoer to the most blatant sinner." (PCUSA)		"Man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." (UMC) "Humans are very far gone from original righteousness, and by nature are continually inclined to evil." (WC)	
Free will	Free to do good or evil. "God has endowed us with reason and free-will, and a sense of responsibility." (CE)	"Man is truly free only when he is in communion with God; otherwise he is only a slave to his body or to the world." (Encyc. Britannica) At the Fall, "man's will became blurred, but did not disappear." (GOAA)	Free only to do evil	Free only to do evil Presbyterians believe it is through the action of God working in us that we become aware of our sinfulness and our need for God's mercy and forgiveness." (PCUSA)		"We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us." (UMC)	"The freedom to respond to the Lordship of Christ in all circumstances is fundamental to the Christian gospel and to human dignity." (ABC)
Atonement (Purpose of Christ's Death)	"By his death and Resurrection, Jesus Christ has "opened" heaven to us." (Catech 1026) Also created merit that is shared with sinners through sacraments.	"Christ enlightens the minds of the people, purifies their hearts and frees their wills from the bondage of the devil. Christ became flesh to make reconciliation for the sins of the people." (GOAA)	"The purpose of this miraculous incarnation of the Son of God was that He might become the Mediator between God and men, both fulfilling the divine Law and suffering and dying in the place of mankind. In this manner God reconciled the whole sinful world unto	"Through Jesus' death and resurrection God triumphed over sin." (PCUSA)		Christ " truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men. " (UMC) "Christ's offering of himself...	Christ "honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin." (SBC)

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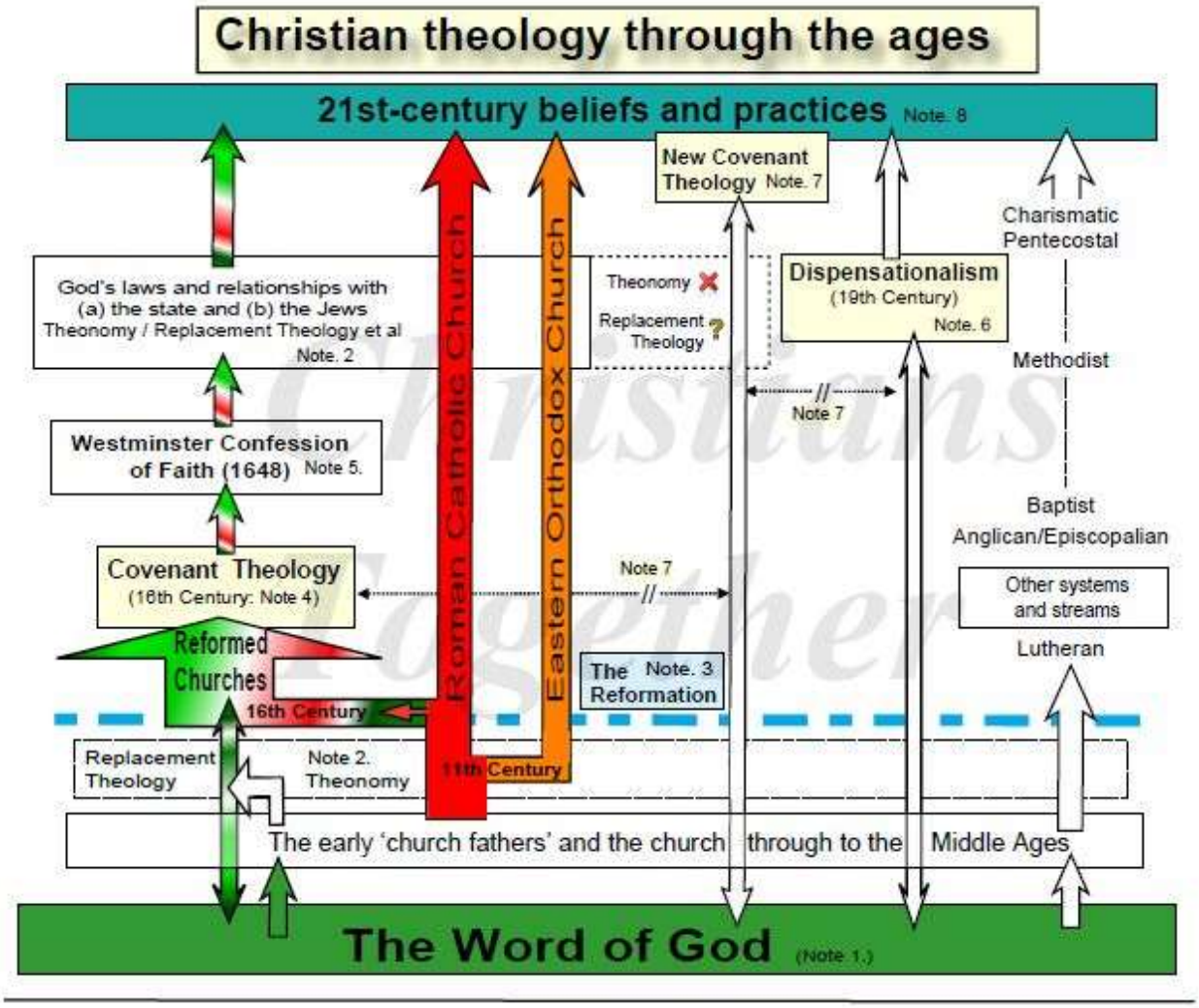
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God & Spirits	Catholic	Orthodox	Lutheran	Reformed/ Presbyterian	Anglican/ Episcopalian	Methodist/ Wesleyan	Baptist
The Trinity	"The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life." (Catechism, 261)	"The fundamental truth of the Orthodox Church is the faith revealed in the True God: the Holy Trinity of the Father, the Son, and the Holy Ghost." (GOAA)	"We teach that the one true God, is the Father and the Son and the Holy Ghost, three distinct persons, but of one and the same divine essence, equal in power, equal in eternity, equal in majesty, because each person possesses the one divine essence." (LCMS)	"We trust in the one triune God." (PCUSA)	"There is only one God, the Creator of the universe, who has three 'persons' or aspects, inseparable yet unique parts of the whole." (ECUSA)	"With Christians of other communions we confess belief in the triune God—Father, Son, and Holy Spirit." (UMC) "We believe in the one living and true God... Within this unity there are three persons of one essential nature, power and eternity--the Father, the Son and the Holy Spirit." (WC)	"The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being." (SBC)
Nature of Christ	"The Son is consubstantial with the Father, which means that, in the Father and with the Father the Son is one and the same God." (Catechism, 262)	"Christ was born with two perfect natures, the divine and human, as God-man." (GOAA)	"True God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, [and] Lord." (Sm. Catech.)	Christ is "fully human, fully God." (PCUSA)	"Jesus is the complete revelation of God to us, and as such, Jesus, although fully human with us, is also fully God—fully divine." (ECUSA)	"The Son, who is the ... very and eternal God, of one substance with the Father, took man's nature... so that two whole and perfect natures... were joined together in one person, never to be divided; whereof is one Christ, very God and very Man." (UMC, Art. 2)	Christ "is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man." (SBC)
Resurrection of Christ	"The mystery of Christ's resurrection is a real event, with manifestations that were historically verified." (Catechism, 639)	"The Resurrection of Christ is considered by the Church to be the supreme declaration of faith." (GOAA)	"ELCA Lutherans believe that what history does is to demonstrate the disciples' faith in the resurrection. Their witness and testimony to Jesus' post-death appearances make it abundantly clear that the resurrection was a primary object of the apostolic proclamation from Christianity's very beginning." (ELCA)	Christ "died, was buried, and was resurrected by God. For Christians, this resurrection is God's most amazing miracle and proof that Jesus was indeed divine." (PCUSA)	"We believe that as a fully human person, Jesus died on the cross at Jerusalem, just as all humans die, yet death could not keep him, and so he was raised from the dead to life again." (ECUSA)	"Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven." (UMC, Art. 3)	

--- End Chart ---

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Christian Theology Through the Ages



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The [Greek] "Philosophy" of Paul and the Bible [Greek Philosophy]

The Early Life and Background of Paul the Apostle.

http://www.biblicaltheology.com/Research/WallaceQ01.html

Excerpt:

> The Apostle Paul, to the many Christians who have had the opportunity to do a cursory study of this remarkable 1st century icon of the primitive church, still remains a highly enigmatic figure, even though he did much of the writing of the New Testament. Paul, through no fault of his own, has not been given enough extant historical material that can be mined to give us a thorough analysis of this fascinating figure who has come to dominate much of the New Testament Theology embraced by Western culture.
>
> It is possible, however, to combine scriptural analysis and anthropological research, with extra-biblical source information to produce a reasoned analysis of the possible cultural milieu, education, and other environmental influences in the early life of Paul that helped to shape him into the man that was divinely called to shepherd the new church into its mission to all humanity. To the extent this is possible, the ultimate purpose of this paper is to shed additional light upon the early years of Paul, ending with a brief analysis of the effect of his upbringing on his theology.

Paul and Hellenistic Philosophy

https://fjmorgan.wordpress.com/2009/10/03/paul-and-hellenistic-philosophy/

Excerpt:

> There is a great deal in Paul's letters which seems to be interrelated with Hellenistic philosophical concepts…
>
> Paul was a native of Tarsus, a city on the Cilician plain in the southeastern corner of modern Turkey. As a Hellenistic city, Tarsus was originally settled by Greeks from Ionia and was deeply influenced by Greek culture, language, and institutions (Polhill 6-7). Paul's letters demonstrate that he was fluent in an educated style of Greek, and his citation of Hellenistic poets (1Co 15:33, Ac 17:28, Tit 1:12) points to the probability that Paul was the beneficiary of a formal Greek education (Polhill 10).
>
> According to Polhill, "Strabo wrote that Tarsus 'surpassed' Athens and Alexandria in its love for Philosophy" (8). While the degree of Hellenistic influence on Paul is a matter of debate among scholars, the sheer fact that he was reared in the Tarsian cultural milieu, makes it difficult to believe that Paul would not have been impacted by Hellenistic philosophy. At the very least he was familiar with the philosophical zeitgeist and was able to hold his own with Greek philosophers as evidenced by his interaction with the Stoics and Epicureans in Athens (Ac 17:16-34).

How did Paul's education help him spread the Gospel?

http://www.answers.com/Q/How_did_Paul%27s_education_help_him_spread_the_Gospel

Excerpt:

> Paul's education prepared him to be an effective speaker and gave him the knowledge to use a particular group's own cultural background as a starting point to show how Jesus fit in with their philosophy. For example, his extensive knowledge of the Torah and rabbinical writings allowed

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him to argue that Jesus was the fulfillment of Messianic prophesies. His knowledge of Greek culture and philosophy allowed him to point out that Jesus was the ideal towards whom their philosophers had been striving, and that in fact the Greeks had already been worshipping Him as "the unknown God" ... they just hadn't known his name. Both of these strategies won converts. Read Acts chapter 17 for more details.

As usual mans pride shines through in is inability to understand that God did and does not need us to spread his word, It seems the smarter we think we are the dumber God knows we are. Pauls education is irrelevant. I heard a joke once about Hillary and Bill Clinton: They pulled up to a gas station and the attendant once dated Hillary. Bill laughed at her and said, "Wow, just think where you would have happened if you would have married him," and she laughed and said, "Ya, he could have been president and you could have been pumping gas." Turn off your pride, He spoke this universe into existence. Hello, where were you little man/woman.

Paul and the Greek Philosophers: An Apologetic

https://humblesmith.wordpress.com/2014/02/04/paul-the-greek-philosophers-an-apologetic/

The Bible, in Acts 17:16-34, tells of when the apostle Paul is in Athens and addresses Greek philosophers. This passage can be shown to give support for the Bible as accurate history.

Acts 17 has Paul speaking to the Epicurean and Stoic philosophers in a key meeting place, the Areopagus, a location which still exists in the ancient city. Many modern teachers, including Christians, make the mistake of thinking the ancient Epicurean and Stoic philosophers taught ideas which were similar to the modern words *epicurean* and *stoic*. However, the ancient philosophies taught different things than what the modern words mean.

Paul's speech shows a great knowledge of the teachings of these schools of philosophy, even to the point of showing Paul to be a scholar of note. The speech has Paul quoting ancient writer Epimenides in v.28 when he says ". . . for in Him we live and move and have our being" which is a direct quote from the poem *Cretica*. Paul takes this statement, which in the Greek poem is a statement about Zeus, and applies it to the one true God, the God of Israel. In the same verse Paul also quotes the Greek writer Aratus, in the poem *Phaenomena*, when Paul says "For we are also His offspring." So here we have Paul apparently quoting the Greek philosophers' own literature with ease, quotes that we can readily confirm today as accurate.

If we compare the teachings of the Epicureans and Stoics as documented in Frederick Copleston's classic work *A History of Philosophy*, we can conclude that Paul not only had an intimate knowledge of both schools of philosophy, but in his speech systematically refuted many of their major teachings. The following chart demonstrates what the philosophers taught with portions of Paul's speech in Acts 17: …

Did Paul Make a Fundamental Mistake in Athens? – Paul the Philosopher (Part I)

http://www.reclaimingthemind.org/blog/2010/04/did-paul-make-a-fundamental-mistake-in-athens-paul-the-philosopher-part-i/

Paul as a Culturally-Relevant Bridge-Builder: Paul the Philosopher (Part II)

http://www.reclaimingthemind.org/blog/2010/06/paul-as-a-culturally-relevant-bridge-builder-paul-the-philosopher-part-ii/

Paul, the New Socrates in Athens: Paul as Philosopher (Part III)

http://www.reclaimingthemind.org/blog/2010/09/paul-the-new-socrates-in-athens-paul-as-philosopher-part-iii/

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Acts 17: Paul and the Greek Philosophers

https://humblesmith.wordpress.com/2011/02/19/acts-17-paul-and-the-greek-philosophers/

Excerpt:

> In Acts chapter 17, the apostle Paul is in Athens. He ends up at the place where the Greek philosophers discuss and debate, and ends up giving a long speech to them. Acts tells us that Paul was addressing the Epicurean and Stoic philosophers.
>
> In the course of this speech, Paul starts with what the Greeks would understand, and eventually ends up with the gospel message, speaking of the resurrection of Jesus. He was successful, for Acts 17 tells us some became Christians during Paul's message.
>
> I did a study of the content of Paul's message in Acts 17, comparing Paul's message with what the ancient Epicurean and Stoics believed. Without going into tedious detail, the summary is this: Paul understood very well what the pagan philosophers taught, for in his speech, he systematically goes through the main teachings of both of these groups and uses Christianity to refute what they teach, point-by-point. Keep in mind that the Epicureans and Stoics did not teach the same things as what is meant by the modern definitions of the words "epicurean" and 'stoic"……which is a mistake made by many. The same man, Paul, who tells us to beware of philosophy, understood philosophy well enough to refute bad philosophy with the truth of scripture. Paul's message was surgically accurate, based on a knowledge of the truth and knowledge of the false philosophy.
>
> Paul's speech tells us that he understood very well what these philosophers believed. Paul even quotes a couple of their teachers in his sermon. Perhaps a surprise to some is the fact that in Acts 17 the Bible quotes non-Christian philosophers in an effort to give the gospel message to lost people.
>
> What can we learn from this? The Biblical pattern can be summarized as "start where they are." When we reach out to non-believers, we start at the point where they can understand, and then quickly move them to the message of the gospel.
>
> We should not expect non-Christians to understand Christian lingo, theology, mannerisms, etc. but rather we should adapt the *container* of our message to fit the culture where we're speaking. But the *content* of the message should never change: all people are sinners and separated from God. So God, through Jesus, paid the price for our separation, and gave us life by rising from the dead. Through faith in Jesus, we can have fellowship with God again, and Jesus is the only way of being saved from eternal separation from God.
>
> The questions all Christians should ask themselves are these: Am I reaching out to a lost world? Am I going out to Athens, or am I expecting Athenians to come to Me? When I speak to lost people, am I able to start where they are, then lead them to Jesus, the only true way? Am I able to follow Paul's example by knowing enough of the false teachings in the world, and enough of God's truth, to refute the error and present the truth?

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Paul and his use of Greek Philosophy

https://biblethingsinbibleways.wordpress.com/2013/07/14/paul-and-his-use-of-greek-philosophy/

Excerpt:

Out of the 27 books, epistles and letters that make up the New Testament, 13 have been authored by the Apostle Paul (This does not include the book of Hebrews which some believe he wrote). One of the most influential people in the 1st Century Church, a former Pharisee, he took the gospel or Good news of our Messiah to the Greek speaking world of his day. This was no easy task. The peoples of Rome, Corinth, Galatia, Ephesus, Phillipi, Colosse & Thessalonica which he wrote to, were all part of the Greek speaking world educated in Greek literature and philosophy, with their own gods, traditions and opinions.

If you have read Paul's epistles, inevitably, a thought such as "Why is Paul so hard to understand?" would have crossed your mind at some point. It is true that some of his letters are not that easy to read or understand. And interestingly, this has been the case even in his day, as we see Peter saying "… even as our beloved **brother Paul** also **according to the wisdom given unto him** hath written unto you; As also **in all his epistles**, speaking in them of these things; **in which are some things hard to be understood**, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" ***(2Pet 3:15,16)***

Today, I present to you some research into Paul's words and why we have such a hard time understanding most of it. As you will see listed below**, Paul uses the words, ideas and Greek philosophy presented by such philosophers as Plato, Socrates, Aristotle, Seneca and many more intellectuals of his day, to help the people who he was talking to, better understand his teachings**.

1Cor 15:33
Evil communications corrupt good manners.
Quoted from Thais, a work done by "**Menander**", a writer from the 3rd Century BC, who in turn is supposed to have quoted from another Scholar named "Euripides".

Titus 1:12
The Cretians are always liars, evil beasts, slow bellies.
In writing to Titus Paul quotes a description of the Cretans taken from "**Epimenides**". Paul calls Epimenides "one of themselves, a prophet of their own".

Acts 17:24-29
In Acts 17:18 Paul is encountered by Epicureans and Stoics. Paul's first sentence struck directly at the "Epicurean" theory (the origin of the world by mere coincidence and of atoms) and arrayed himself with the "Stoics" in their doctrine of the (Divine Wisdom and Providence creating and ruling all things). His speech is made up of words quoted from a Roman Stoic Philosopher called **Lucius Annaeus Seneca** as mentioned below.

Acts 17:24
Paul went on to say, "**God dwelleth not in temples made with hands**."
Seneca, the most prominent contemporary representative of Stoicism, had put their doctrine into these words, "The whole world is the temple of the immortal gods," and "Temples are not to be built to God of stones piled on high. He must be consecrated in the heart of every man."

Acts 17:25
Paul said, "**Neither is God served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things**."
Seneca put the same truth in this form: "God wants not ministers. How so? He himself ministereth to the human race."

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Acts 17:26-28a
Paul said, "**God made of one every nation of men to dwell on all the face of the earth.**"
Seneca agrees, "We are members of a vast body. Nature made us kin, when she produced us from the same things and to the same ends."

Paul said, "**God is not far from each one of us; for in him we live, and move, and have our being.**"
Seneca wrote, "God is at hand everywhere and to all men."; and again, "God is near thee ; he is with thee; he is within."

Acts 17:28b
Paul says, **For we are also his offspring.**
In Paul's speech at Athens, he quotes from "certain of your own poets".
The poet he is talking about is Aratus, and this is a line found in the *Phaenomena of* ***Aratus*****.**

Acts 17:29
Then Paul proceeded, "**Being then the offspring of God, we ought not to think the godhead is like unto gold or silver or stone, graven by art or device of men.**"
Seneca parallels the thought again: "Thou shalt not form him of silver and gold: a true likeness of God cannot be molded of this material.

Gal 5:23b
Paul says, **Against such there is no law.**
Roman 2:14b
Paul says, **Are a law unto themselves.**
Paul's words are eerily familiar to **Aristotle**'s saying of men eminent for wisdom and virtue, "Against such there is no law, for they themselves are a law,"

1Cor 9:24a
Paul says, "**Know ye not that they which run in a race run all, but one receiveth the prize?**
Plato says, "But such as are true racers, arriving at the end, both receive the prizes and are crowned".

Rom 7:22,23
Paul says, "**But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members**."
Plato says, "There is a victory and defeat – the first and best of victories, the lowest and worst of defeats – which each man gains or sustains at the hands not of another, but of himself; this shows that there is a war against ourselves – going on in every individual of us."

Phillip 3:19
Paul says, "**Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things**".
Plato gives a vivid description of those gluttonous and intemperate souls whose belly was their God, in Plato's work called "*the Republic*".

Rom 8:5
Paul says, "**For they that are after the flesh do mind the things of the flesh;**"
Gal 6:8
Paul says, "**For he that soweth to his flesh shall of the flesh reap corruption**"
Plato speaks of "to be carnally-minded was death" in *Phaedo*.

2 Cor 4:4
Paul says, "**In whom the god of this world hath blinded the minds of them which believe not**"
~~**Plato** speaks of "the God of this world blindeth the eyes of his votaries" in Theaetetus~~
In the book Paul and His Epistles – D.A. Hayes writes "Plato would have pictured for him the truth that the God of this world blindeth the eyes of his votaries, and Paul never could have forgotten the picture when

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he had once read it." – *Theaet.*, 176; Rep., 7, 514
(Please note that the above point has been corrected as rightly pointed out by dear brother, Dan Angelov – my sincere apologies for misquoting it before) I wish to thank Angelov for re-checking the post and communicating this correction.

Php 1:21
Paul says, "**For me to live is Christ, and to die is gain.**"
Plato says, "Now if death is like this, I say that to die is gain."

2Tim 4:6
Paul says, "**I am now ready to be offered, and the time of my departure is at hand**
To be with Christ, which is far better."
Plato says, "The hour of departure has arrived, and we go our ways, I to die and you to live. Which is better God only knows."

1Cor 13:12
Paul says, "**For now we see through a glass, darkly, but then face to face**."
Plato says, I am very far from admitting that he who contemplates existences through the medium of thought, sees them only "through a glass, darkly," any more than he who sees them in their working effects.

1Thess 5:15
Paul says, "**See that none render evil for evil unto any man**."
Plato says, Then we ought not to retaliate or render evil for evil to anyone, whatever evil we may have suffered from him.

1Cor 9:16
Paul says, "**For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!**"
Plato says, But necessity was laid upon me – the word of God I thought ought to be considered first.

Acts 14:15
Paul and Barnabas say, "**We also are men of like passions with you**".
Plato says, I am a man, and, like other men, a creature of flesh and blood, and not of " wood or stone," as Homer says. ????

2Cor 7:2
Paul says, "**I speak because I am convinced that I never intentionally wronged anyone**".
Plato says, "We have wronged no man; we have corrupted no man; we have defrauded no man."

Rom 12:4
Paul says, "**For as we have many members in one body, and all members have not the same office**".
Socrates says "To begin with, our several natures are not all alike but different. One man is naturally fitted for one task, and another for another."

Eph 1:22,23
Paul says, "**And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all.**"
Plato says "First, then, the gods, imitating the spherical shape of the universe, enclosed the two divine courses in a spherical body, that, namely, which we now term the head, being the most divine part of us and the lord of all that is in us; to this the gods, when they put together the body, gave all the other members to be servants."

1Cor 12:14-17
Paul explains that "**a body is not one single organ, but many. … Suppose the ear were to say,**

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'Because I am not an eye, I do not belong to the body', it does still belong to the body. If the body were all eye, how could it hear? If the body were all ear, how could it smell? But, in fact, God appointed each limb and organ to its own place in the body, as he chose."
Socrates asks Protagoras, "Is virtue a single whole, and are justice and self-control and holiness parts of it? … as the parts of a face are parts-mouth, nose, eyes and ears." Socrates then probes into the metaphor further by asking Protagoras if they agree that each part serves a different purpose, just as the features of a face do, and the parts make the whole, but each serves a different purpose–"the eye is not like the ear nor has it the same function."

1Co 12:25
Paul says "**That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it**."
Socrates says, that the best-governed city is one "whose state is most like that of an individual man. For example, if the finger of one of us is wounded, the entire community of bodily connections stretching to the soul for 'integration' with the dominant part is made aware, and all of it feels the pain as a whole"

Paul's use of Greek Philosophy of his day and age, cannot be overlooked or dismissed. He used the words of intellectuals of his day to his advantage in taking God's word and the good news to the Greek speaking Gentile world. The evidence provided above cannot be passed off as mere coincidence. He wrote and spoke these words to a particular people who would have understood and would have been very familiar with the metaphors and ideas which he was using. One of the main reasons that we have such a hard time understanding Paul's words is that we are so much removed from the world Paul was living in, and talking to. The above verses are only a few I could find in my attempt in researching this subject. But I am sure that there are many more instances where Paul would have used Greek Philosophy to his advantage.

This study would be somewhat of a shock to some who depend on Paul's words alone as the epitome of Scripture. (This is not in anyway, an attempt to demean his writings or his work) Paul was and still is one of the greatest apostles of God. But as Peter said in 2Pet 3:15,16, "there are some things in his letters that are hard to understand". It is better for us to take this warning seriously, and not fall into the category of "ignorant and unstable people who distort Paul's teachings to our own destruction". We must always remember that God's Word cannot have confusion or disorder. Paul's words (The actual meaning of his words, and not what we read into it) cannot disagree with any other author in the Bible. His words have to co-exist with all of Scripture in harmony.

I hope this study has helped you to understand Paul, his letters and his ministry a bit better.

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http://biblicalanthropology.blogspot.com/2014/12/saint-pauls-application-of-greek.html [Alternate Link]

"Christians often overlook Paul's application of Greek philosophy and miss some of the more subtle points of his theology."

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http://www.biblicaltheology.com/Research/HakhSB01.pdf [PDF]

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http://www.agapebiblestudy.com/documents/Greek%20Philosophy%20and%20Christian%20Doctrine.htm

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http://www.equip.org/article/is-colossians-28-a-warning-against-philosophy

Yeshua Our Cornerstone by Paul (Rabbi Shaul)
http://elshaddaiministries.us/messages/notes/5771/20101227rabbishaul.pdf [PDF]
Covers Greek philosophy knowledge of Paul and history of Christians vs Jewish Believers
http://www.elshaddaiministries.us/storefront/pdf/20091221hrc_repltheo.pdf [PDF]
Covers some of the same Greek philosophy information as well as the Torah, Replacement Theology

How to Obtain Wisdom from God (James 1:5-8)
https://bible.org/seriespage/lesson-2-how-obtain-wisdom-god-james-15-8 (MS doc and Audio available)

Excerpt:

> I was a philosophy major in college. "Philosophy" comes from two Greek words meaning, "the love of wisdom." But I discovered that worldly philosophers are not so much in love with wisdom as they are with *their own* wisdom! They are not so much interested in how to live wisely before God, whose existence they question or deny, but rather in showing how wise they are in being able to win arguments.
>
> Writing to those who took pride in the great Greek philosophers, Paul contrasted the so-called wisdom of this world with God's wisdom as seen in the cross of Christ (1 Cor. 1:18-30). He sarcastically asks (1:20-21), "Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe."
>
> The point is, if you have not come as a sinner to the cross of Christ to obtain God's mercy through faith, you do not know God and thus you cannot obtain the wisdom that comes only from Him. But, how does God impart the wisdom that we need?

How much did Plato's *The Republic* influence the development of Christianity?
https://www.quora.com/How-much-did-Platos-The-Republic-influence-the-development-of-Christianity

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Platonic Dualism: Neoplatonism, Christoplatonism

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https://probe.org/the-world-of-the-apostle-paul/

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http://www.baylor.edu/content/services/document.php/239229.pdf [PDF]

***See also*: Paul's Worldview / Worldviews / Greek Philosophy**

Heresies, Controversies, and Schisms in the Early Church, Part I
http://www.biblescholars.org/2013/05/heresies-controversies-and-schisms-in-the-early-church.html

(Includes discuss of Greek philosophy influences)

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Greek Philosophy – Epicureanism, Platonism, Stoicism

Epicureanism
Stoicism
Platonism
Epicureanism vs Stoicism
Use by Paul

Ancient Political Philosophy
https://plato.stanford.edu/entries/ancient-political/

Hellenistic Philosophy
http://www.utm.edu/staff/jfieser/class/110/3-hellenistic.htm

http://www.philosophypages.com/hy/2w.htm

Cynicism, Skepticism, Epicureanism, and Stoicism
http://forums.canadiancontent.net/philosophy-discussion/72426-cynicism-skepticism-epicureanism-stoicism.html

Excerpts:

Some people in Hellenistic society adhered to the school of philosophy called **Cynicism**, a school of thought some other philosophers saw as hardly worthy of the name of philosophy. The founder of Cynicism was Antisthenes, who was about forty when he watched Athens defeated in the Peloponnesian War. He was a former student of Socrates, and he witnessed the execution of Socrates. Like Plato, Antisthenes was disgusted with the world around him. He had grown tired of what he saw as the worthless quibbling of refined philosophy. He saw himself as a teacher, and he left the company of other philosophers to preach to people in market places, in a manner he thought they could understand. He told people that virtue demanded withdrawal from involvement with a world that was immoral and corrupt...

…In the Hellenistic times that followed the death of Alexander, a few philosophers adopted the thinking and style of Antisthenes and Diogenes. They wandered from place to place, and at town squares they discussed social conventions and simple virtues. It was with these Cynics that the word *cosmopolitan* was coined, a word used to signify that they belonged to no state. They advocated salvation from worry and conflict by what some in modern times would call dropping out. They were entertaining to listen to, but Cynicism would forever remain a small and barely influential movement. For most people the call to drop out made no sense: they were already barely able to feed and clothe themselves and their families. The Cynics were little interested in economic realities. Only a few could go about without working, living off what was provided by those who labored in the fields or at other occupations. For most who had to struggle to get by the Cynics must have appeared as much the intellectual babblers that Antisthenes thought other philosophers to be.

Another philosophy that focused on how one should live was **Epicureanism**. Like the Cynics, Epicureans believed it best to purge oneself of the appetite for power or fortune, and they too favored withdrawal from the corruptions of society. Nevertheless, they wished to keep the wealth and possessions that helped make life pleasant, and most Epicureans were people who had accumulated some wealth…

…Epicurus was influenced by the materialism of Democritus. He believed that humanity created its destiny without interference from capricious spirits. Religion, he complained, unnecessarily frightened people by describing them at the mercy of gods and demons. He escaped from the unpopularity of atheism by speaking of gods as if they were nature rather than nature's creators. The gods, claimed Epicurus, should be worshiped with neither fear nor hope. And do not fear death, he said, for death is but eternal sleep and the dead feel no pain or torment.

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Epicurus addressed the ultimate question about life by claiming that life was worth living. He saw life as possibly joyous – if one had an adequate sensitivity to the world of beauty and good friendships, good health and freedom from drudgery. He believed in the pleasures of contemplation, physical beauty and attachments to others.

Epicurus believed that the driving force of life is the avoidance of pain. He believed that the essence of virtue is avoiding inflicting pain upon others. He believed that the avoidance of pain for oneself and for others should take precedence over the pursuit of pleasure. He advocated self-control to avoid painful consequences. Pleasure, he said, should be adjusted to the equilibrium in one's body and mind. Excessive devotion to the gratification of appetites, he said, produces misery rather than happiness and should therefore be avoided…

…Epicureanism was to be the avowed philosophy of Thomas Jefferson, who must have found Epicureanism compatible with the Deism popular in his day, which also placed God outside of human affairs. Jefferson was to describe Epicureanism as the most rational philosophical system of the ancients. And his Epicureanism was to find expression in his contribution to the American Declaration of Independence, in its phrase "pursuit of happiness."

The **Stoics** rejected Epicureanism, including the belief that one's purpose in life should be to seek happiness. The purpose in life, they held, was to serve God's plan.

At the heart of **Stoicism** was the phrase "thy will be done." The Stoics believed that God worked in mysterious ways, that humanity was able to see only a tiny portion of God's plan. They explained the existence of evil within this master plan as God exercising people for virtue.

Central to their ethics was the belief that people had to choose between God's purpose and error. The Stoics believed that people exercised virtue by freeing themselves from conceit, by adhering to a humility that would better open them to follow what God had destined for them. This included indifference toward worldly success, rank or status.

The founder of Stoicism was Zeno of Citium, who was seven years younger than Epicurus…

…The god of Zeno and the Stoics was a Supreme Being, a divine fire from which came all that exists in heaven and earth, a god the Greeks called Zeus. Stoics tried to explain various gods as one god. And they attempted to explain the myths of various religions as representations of universal truths.

Zeno believed that all humanity had a soul – a divine spark – that eventually returned to divine eternity. The universe, he believed, was in essence a manifestation of godly reason. He saw passion as detrimental to reason and therefore ungodly.

Seeing life as planned by God, Zeno and his followers believed in facing all circumstances with resignation. They believed that one should accept and compose oneself for whatever came one's way.

The Stoics believed that self-discipline was the starting point of virtue and necessary in their contemplation of God. They saw freedom as a state of mind. An individual, they believed, could be free whatever his circumstances, including imprisonment, if he contemplated God…

Among the Hellenized, where freedom to speak and variety in ideas was extensive, one more school of philosophy was bound to emerge. This was **Skepticism**. The founder of Skepticism was Pyrrhon, who,

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while campaigning as a soldier with Alexander, had come into contact with a great variety of conflicting beliefs. He saw contrary belief as a source of trouble in the world. He established himself as a teacher in the city of Elis, in the northwest of Peloponnesia. He argued that equally valid arguments could be made on either side of any question and therefore it was best to draw no conclusion about the nature of things. nd in rejecting conclusions, Pyrrhon was left with intuition and faith. In Skepticism some found justification for believing in their god or gods, and they practiced religion as insurance against damnation.

Not believing in conclusions, Pyrrhon believed that one should live according to one's circumstances and desires. What mattered, concluded Pyrrhon, was living well and living unperturbed. But the imperturbability that Pyrrhon sought eluded him. He made much money teaching his doctrine of Skepticism, and he spent much time attacking a philosopher named Arcesilaus, whom he believed had copied his ideas and was endangering his source of wealth. Arcesilaus revived Plato's academy in Athens and left it devoted to Skepticism and the refutation of Stoicism.

A few followers of Pyrrhon supported Skepticism by trying to demonstrate inconsistencies and contradictions in the conclusions of others. They examined the logic of Aristotle and concluded that people could not deduce their way to truth from a self-evident premise. They examined materialist philosophy and concluded that the senses were unreliable and an invalid source of knowledge.
The Skeptics were drawing conclusions about humanity's inability to draw conclusions, and they were viewing knowledge as absolute rather than as approximation.

***See also* Platonism.**

Greek Philosophy
Epicureanism
Stoicism
Platonism
Epicureanism vs Stoicism
Use by Paul

Philosophy Comparisons

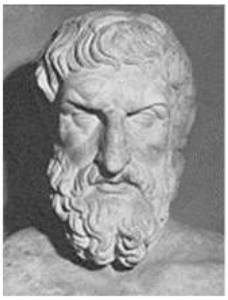
	Aim	Means	Comments
Plato	A just or well-order soul	Each part of the soul doing its part well; reason rules…	Knowledge of the good is paramount; wisdom
Aristotle	Eudaimonia: happiness as a well ordered life as a whole	Virtues: character traits that are means between extremes…	Hierarchy of goods and necessities of good life; a whole life
Epicureanism	Eudaimonia: *Ataraxia* or mind and body free from disturbance	Moderate Hedonism: Prudent action and understanding of nature; avoid pain, moderate pleasure	Materialism and removal of irrational fear as cause of distrubances
Stocisim	Eudaimonia: *Ataraxia* or *pathe*: rational constancy in accord with nature	Moderate Fatalism: Knowing what is/is not within one's control; adjusting desires to nature of things.	Pantheistic, fatalistic, moral conventionalism, modesty; cosmopolitanism

Source: http://www.powershow.com/view/3e420-MmM1N/Epicureanism_powerpoint_ppt_presentation

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Wikipedia: Epicureanism

Epicureanism



- Epicurus (341-271 BCE)
- A life devoted to worldly happiness based on materialist account of nature.
- Encouraged withdrawal from political life into communities of like-minded individuals (Gardens in Athens)
- Rational humanism, influence on Romans, revived in 16th/17th century with rise of science and renaissance humanism.

Epicurus (341—271 B.C.E.)

http://www.iep.utm.edu/epicur/

https://plato.stanford.edu/entries/epicurus/

http://philosophy.lander.edu/ethics/epicurus.html

http://www.encyclopedia.com/people/philosophy-and-religion/philosophy-biographies/epicurus

http://www.informationphilosopher.com/solutions/philosophers/epicurus/

Epicureanism - fast facts and introduction

http://www.religionfacts.com/epicureanism

Excerpts:

Beliefs	Materialism: everything is made of atoms, including gods and the soul. A deistic sort of polytheism: the gods exist, but take no notice of humans. Everything is made of atoms, including gods and the soul. No afterlife.
Texts	Letters and Principal Doctrines of Epicurus

Epicureanism is an ancient Greek philosophical system taught by Epicurus. It emphasized the goal of a happy and content life in the here and now, rejecting both superstitious fear of the gods and notions of an afterlife.

Though the modern use of the term "Epicurean" is associated with the saying, "Eat, drink and be merry," Epicureanism did not advocate simple pursuit of bodily pleasure and differed significantly from hedonism.

http://www.epicurus.net/

founded one of the major philosophies of ancient Greece, helping to lay the intellectual foundations for modern science and for secular individualism. Many aspects of his thought are still highly relevant some twenty-three centuries after they were first taught in his school in Athens, called “the Garden.”

Epicurus's philosophy combines a physics based on an atomistic materialism with a rational hedonistic ethics that emphasizes moderation of desires and cultivation of friendships. His world-view is an optimistic one that stresses that philosophy can liberate one from fears of death and the supernatural, and can teach us how to find happiness in almost any situation. His practical insights into human psychology, as well as his science-friendly world-view, gives Epicureanism great contemporary signficance as well as a venerable role in the intellectual development of Western Civilization.

Greek Philosophy

Epicureanism

Stoicism

Platonism

Epicureanism vs Stoicism

Use by Paul

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Epicureanism - PowerPoint PPT Presentation
http://www.powershow.com/view/3e420-MmM1N/Epicureanism_powerpoint_ppt_presentation

Greek Philosophy

Epicureanism

Stoicism

Platonism

Epicureanism vs Stoicism

Use by Paul

Epicureanism

- Materialism (Atomism)
  - All things are atoms & void; shape & size
  - Atoms are eternal (nothing from nothing), universe is boundless
- Ethics
  - Aim: *eudaimonia* = happiness is a mind free from disturbance (*ataraxia*) and a body free from pain.
  - Means: fear and ignorance cause disturbances in mind and body, so *ataraxia* achievable by understanding the true nature of things; removal of source of fear and disturbance.

Body free from pain

- Pleasure and pain natural and necessary sensations
  - Can reduce pain by avoiding painful things
  - Increase pleasure by pursuing pleasurable things.
- But, a prudent life (virtuous) tells us not all pleasure is good, nor all pain bad.
  - Moderation in pursuit of pleasure and avoidance of pain
  - Friendship and other social/intellectual pleasures included.

"Moderate Hedonism"

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What causes fear? The gods

- Fear punishment and arbitrary interference
  - a type of superstitious belief…
- But, gods are immortal and blessed,
  - Not celestial bodies aiming to pass judgment;
  - Not vengeful;
  - Only concerned with their own domain, not humans.
- So, no need to fear gods

What causes fear? Death

- Fear the pain and misery of life after death.
  - Either the punishment or dreary 'life' of death
- But, death is nothing but cessation of life.
  - Atomism (death is separation of body and soul; only through body is sensation possible; dissolution of material components, including soul.
- So, in life there is no death; in death there is no life to be concerned with.

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Lucretius (98- 55 BCE)

- Roman expositor of Epicurean philosophy
  - Not much known about his life, other than he was a poet and philosopher
- *De Rerum Natura:*
  - Influential as exposition
  - Also poetic style and form



In this life…

- The banquet
  - Lucretius pp. 598-99
- Death is nothing
  - Lucretius, pp. 596-98
- Hell is in our lives
  - Lucretius, pp. 600-01 (Hell is in our lives)
- And, knowledge of the nature of things
  - Lucretius, p. 602

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Epicurean Notes from various Bible Commentary/Notes Sources (re: Acts 17:18)

NIV Study Bible 2008

Epicurean … philosophers. Originally they taught that the supreme good is happiness but not mere momentary pleasure or temporary gratification. By Paul's time, however, this philosophy had degenerated into a more sensual system of thought.

NET Notes

[66] sn An *Epicurean* was a follower of the philosophy of Epicurus, who founded a school in Athens about 300 B.C. Although the Epicureans saw the aim of life as pleasure, they were not strictly hedonists, because they defined pleasure as the absence of pain. Along with this, they desired the avoidance of trouble and freedom from annoyances. They saw organized religion as evil, especially the belief that the gods punished evildoers in an afterlife. In keeping with this, they were unable to accept Paul's teaching about the resurrection.

NLT Study Bible Notes

Epicureanism was a popular school of Greek philosophy, founded by Epicurus (341-270 BC). Epicureans believed that the principal aim of life was to secure happiness. They thought of pleasure not in terms of sensual indulgence, as their critics charged, but in terms of tranquility. Their contemporaries often called them atheists; in their view, there were no gods to fear, and death simply marked the end of human existence. They sought their security in organized communities where they could live in contentment apart from society.

Jamieson, Fausset and Brown (JFB)

18-21. certain … of the Epicureans —a well-known school of *atheistic materialists,* who taught that pleasure was the chief end of human existence; a principle which the more rational interpreted in a refined sense, while the sensual explained it in its coarser meaning.

…While therefore the Stoical was in itself superior to the Epicurean system, both were alike hostile to the Gospel. "The two enemies it has ever had to contend with are the two ruling principles of the Epicureans and Stoics— *Pleasure and Pride* " [Howson].

Jewish New Testament Commentary (JNTC)

The followers of Epicurus (341-270 B.C.E.) denied the existence of a purposeful God and believed the universe originated by chance from a falling rain of atoms. They mocked the popular (pagan) gods and mythology. Their view of the soul was materialistic: it dissolved and dissipated at death. Thus the aim of life was gratification, not pursuit of higher or externally given moral and spiritual interests. Gratification could be gross and sordid if one was so inclined, or esthetic and refined. Today's successors to the Epicureans speak of “doing your own thing,” and their unabashed selfishness is rarely ameliorated by the common qualification usually honored in the breach, “so long as it doesn't hurt anybody else.”

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Both Stoicism and Epicureanism (and their successors) oppose biblical religion. In the present verses we see how Sha'ul, expressing God's love, dealt with people—sinners like everyone else—whose primary channel of life-expression was intellectual.

Tyndale Bible Dictionary (TBD)

Epicureans followed the teachings of Epicurus (342?-270 BC), an Athenian philosopher who had taught practical ways of achieving a pleasant life through moderate behavior and stable human relationships. He believed that human beings are merely material objects produced by chance combinations of atoms—small, indestructible material pieces.

TBD: Epicureans

Those who followed the teachings of the Greek philosopher Epicurus (342-270 BC). Paul encountered some of them while in Athens (Ac 17:18).

Epicurus spent his childhood on the island of Samos, near the western coast of what is today Turkey. In his late teens he moved to Athens for military service. After his tour of duty, he devoted his time to the study and teaching of philosophy. This work took him from Athens, but he returned in 307 BC to found a school. He attracted a considerable following, and his disciples spread his message throughout the civilized world. The fact that Paul met Epicureans over three centuries after the death of Epicurus shows both the attractiveness of his teachings and the commitment of his disciples. In the first century BC these teachings found expression in the writing of the Roman poet Lucretius. His *On the Nature of Things* is a helpful guide to understanding Epicurus, especially since only fragments of Epicurus's own writings remain.

The Epicureans were empiricists; they relied upon sense experience for knowledge. This put them in opposition to those who chose to make statements about the world on the basis of reason alone, distrusting or rejecting the data of the senses. Epicureans were concerned with natural evidence and with practicalities, thus showing a somewhat scientific character. They were unenthusiastic about mathematics because of what they took to be its abstract quality, having little to do with the important matters of living. Ethics, the study of right behavior, was their focus.

The Epicurean judged the value of an action or thing in terms of the pleasure or pain it brought—a position called hedonism. It was egoistic hedonism because the person sought his own pleasure rather than the pleasure of others. This description can bring to mind the image of an irresponsible glutton or lover of wild parties, but this image, encouraged by the modern sense of the word "epicurean," is misleading. Epicurus rejected just such behavior. He realized that momentary pleasure can lead to enduring pain and that some pain can be beneficial. He viewed pleasure more as a quality of life than a series of thrills. What he sought is better called happiness. Basing his counsel on experience, he urged moderation, calm, friendship, a simple life. He avoided feasting, sexual passion, and strife. In fact, he avoided pain more than he sought pleasure. The pleasure of tranquillity, of peace, could be found in the absence of pain, and this was his aim. To ensure tranquillity, a man must tend to his stomach, but he must also attend to his mind, directing it toward wisdom.

Epicurus saw belief in gods as a serious threat to tranquillity. Gods were generally viewed as meddling and powerful beings who terrified ordinary mortals—sources of insecurity, not peace and happiness. Epicurus taught that the gods were not, in fact, like this but were tranquil hedonists who stayed away from men. They avoided the strife involved in contact with people on earth. In short, they were nothing to fear.

Epicurus taught that we, and everything in our world, are made up of atoms of different qualities. For example, the atoms of the human soul are smooth and round. Although atomic theories often lead to the conviction that all human actions are determined by the laws that rule the motion of atoms, Epicurus's

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theory did not. He allowed for human freedom by claiming that some atoms spontaneously leave their straight paths, thus setting off an unpredictable chain of collisions. Man's behavior is then free and not machinelike.

In spite of his freedom, man is still a collection of atoms, and when the atoms separate, the man ceases to exist; he is not immortal. Epicurus saw this as reason no longer to fear death. For after death, all experience ceases. There will be no pain, and so there is no cause for anxiety.

Epicurean themes can be found in the Bible—for example, moderation (Phl 4:5) and the peace that comes from the exercise of wisdom (Pr 3:13-18). But the differences are clear. The Bible reveals a God who is intimately involved in the world; the immortality of man's soul; and the truth that genuine happiness depends upon communion with and service to God (Phl 4:6-7).

Greek Philosophy

Epicureanism

Stoicism

Platonism

Epicureanism vs Stoicism

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"What is Epicureanism? What did Epicurus teach?" **[recommended]**
https://www.gotquestions.org/Epicureanism-Epicurean.html

Pleasure as the Good in Epicureanism
http://arcaneknowledge.org/philtheo/ethics2.htm

Introduction to Epicurean Philosophy
http://www.rooshv.com/introduction-to-epicurus

Epicurean Atomism
https://jameswhitten.wordpress.com/2011/03/03/epicurean-atomism/

Ancient Atomism
https://plato.stanford.edu/entries/atomism-ancient/

The Roots of Epicurean Humanism
https://epicureanchurch.wordpress.com/category/the-roots-of-epicurean-humanism/

Epicurean History – including impact on Jews and Christians
http://www.epicurus.net/en/history.html

See: **The Use of Greek Philosophy by Paul in the Bible**

***See also my other separate resource*:**
Christian Scholarship: Biblical – Theological – Philosophical

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Wikipedia: Stoicism

Greek Philosophy

Epicureanism

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Epicureanism vs Stoicism

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Stoicism

https://plato.stanford.edu/entries/stoicism/

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http://everything.explained.today/Stoicism/

http://www.ourcivilisation.com/smartboard/shop/warnerr/stoicism.htm

What Is Stoicism?

https://dailystoic.com/what-is-stoicism-a-definition-3-stoic-exercises-to-get-you-started/

Stoicism – CSU [MS Doc]

http://www.csun.edu/~kdm78513/subjects/philosophy/documents/Greek%20&%20Roman/Syllabus/stoics.doc

Stoicism - fast facts and introduction

http://www.religionfacts.com/stoicism

Practices	Ethical and philosophical training, self-reflection, careful judgment and inner calm.
Texts	writings of Zeno, Seneca, Epictetus, Marcus Aurelius

Stoicism was one of the two principal schools of the Hellenistic era (the other being Epicureanism). Originally founded by Zeno in 4th-century-BC Athens, Stoicism later developed and changed into forms designated "Middle Stoa" and "Later Stoa," also known as Roman Stoicism. This article deals with primarily with original, Greek Stoicism.

Fast Facts

- Date founded: c.313 BC
- Place founded: Athens, Greece

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- Founder: Zeno (335-263 BC)
- Adherents: unknown

History

Stoicism was founded by Zeno of Citium (Cyprus), who was born in 335 BC and came to Athens around 313 BC. According to tradition, Zeno had studied under the Cynics, but some later Stoics (e.g. Panaetius) were embarrassed by this connection and denied it. At Athens, Zeno began teaching philosophy in the Stoa Poikile (the Painted Porch, hence "Stoicism"). He taught the scientific study of Greek grammar and vocabulary and developed a complete philosophical system of three branches: logic; physics and theology; and ethics. He taught that the goal of life is virtue; everything else is indifferent.

Zeno's successor was Cleanthes of Assos (331-232 BC), who became head of the school in 263 BC. He developed Zeno's materialistic worldview in a more religious direction. He compared the universe to a human being, and the realm of fixed stars to the soul. Both were the greater concentration of spirit in their respective realms, and the stars could therefore be worshipped. He also emphasized the universal law of providence. Cleanthes is best known for his Hymn to Zeus, which movingly describes Stoic reverence for the cosmic order and the power of universal reason and law.

Chrysippus of Soli (Cilicia) (c.280-207 BC) took over the Stoa in 232. He attempted to show that Homer and Hesiod were really Stoics, which gave impetus to the practice of allegorizing. Through him Stoicism assumed a more academic and technical character, and this was the form in which it was largely transmitted in the ancient world. The teachings of Zeno and Cleanthes were absorbed into Chrysippus to the extent that it is difficult to separate them.

Texts

None of the writings of the three earliest leaders of Stoicism has survived intact; we have only fragments and quotations. See Books, below, for bibliography.

The Stoics taught materialism, in which everything - including God and words - is material. Even emotions are material because they have physical manifestations (e.g. blushing, smiling).

Their worldview was also pantheistic, in which a divine reality pervades the universe. They taught there are two kinds of matter: the grosser matter that is seen and touched and the finer matter called breath or spirit that holds everything together. It was given various names: logos (reason), pneuma (breath), pronoia (providence), Zeus, or fire (the element considered most akin to reason). The Stoic god has thus been described as a "perfectly good and wise gas." 1

The Stoics sought to find their theories in the ancient mythology, using the allegorical method of interpretation to do so. The gods did not actually do the things attributed to them; these were descriptions of natural events. One technique was to rearrange letters to find true meaning; for example: Hera (ERA) becomes air (AER); DEMETER becomes GE METER (Earth Mother). This method was later adopted by the Jewish philosopher Philo of Alexandria, and through him, by the Christian philosophers Clement and Origen of Alexandria.

Human nature incorporates both of these kinds of matter in the body and the soul, respectively. The soul was believed to stretch throughout the body and have eight parts: the five senses, voice, generative power, and the "leading power" of the mind, which was located in the heart. (Later Stoics, because of advances in medicine, placed it in the head.)…

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New Dictionary of Theology (NDT): Stoicism

Stoicism was founded by Zeno (335-263 BC) who taught in Athens in a *stoa* (porch), from which his school derived its name. He was succeeded by Cleanthes (331-232 BC), who breathed a more personal spirit into the Stoic conception of deity, as in his 'Hymn to Zeus'. Chrysippus (c. 280-207 BC) gave Stoicism its completed form and logical defence.

The Stoic world-view may be characterized as materialistic pantheism. Matter, however, comes in two kinds: a grosser kind, corresponding to the ordinary conception of matter, and a more refined kind, described as breath or spirit and diffused throughout reality. The latter is the ruling power and guiding force of reality and corresponds to deity, for it exercises providence, making this the 'best of all possible worlds'. The human being too is composed of these same two kinds of material reality as is the cosmos. The present world derived from fire and will return to fire (the world conflagration), after which the same world will re-emerge to repeat the cycle (the regeneration, *palingenesia)*. The ruling spirit is rational, and the Stoics contributed to logic by their efforts to represent reality rationally and to defend their system. The Stoics developed the allegorical method of interpretation as a way of attaching their physical theories to classical mythology. Their philosophy provided a defence of the traditional religion, including divination and astrology, on the basis of the interconnectedness of the universe.

The lasting influence of Stoicism came not from its pantheism and rationalism but its moral teaching and attitude toward life. The goal of life is virtue, and virtue is to live in accord with the rational nature of reality. The emotional life was disparaged as irrational and unnatural. The only important thing in life is virtue: therefore, one is to remain unmoved by external affairs, anything that is not within one's own power, and concentrate on the attitudes and character that are within one's control. Since according to the Stoic view of providence and the cyclical nature of reality, everything is determined, a person should accept things as they are. One cannot control circumstances, but he can control the way he looks at them. Everything outside of virtue is indifferent, but in the development of later Stoic ethics more and more attention was paid to what was preferred and not preferred among indifferent things.

This change in ethical concern came with the Middle Stoa of Panaetius (c. 185-109 BC), who adapted Stoicism to the Romans by giving more attention to political theory and allowing a greater place to emotional and aesthetic concerns. Posidonius (c. 135-50 BC) further broadened Stoicism to include scientific experiment, and through the theory of sympathetic relationship between all parts of the world contributed to the understanding of kinds of unity. He likened the universe to the unity of a living body. The later Stoics allowed a greater independence to the life of the soul and so weakened the earlier monism.

Roman Stoicism represented almost exclusively ethical concerns. Seneca (c. AD 1-65) laid bare the wickedness in human nature, and in his moral exhortations he more nearly approximated to Christian teaching than any other classical philosopher. Musonius Rufus (AD 30-101) and Epictetus (AD 55-c. 135) use language comparable to that in the NT Stoicism ascended the imperial throne with Marcus Aurelius (AD 131-180), an introspective and melancholy yet noble man. Thereafter we do not hear about Stoicism as a school, but it was not extinct, for its significant moral insights had become common property, one of the permanent legacies of the ancient world to western civilization.

Many points of contact between Stoicism and the NT have been noted. For instance, Paul in Ac 17:28 quotes a Stoic commonplace from the *Phaenomena* of Aratus (c. 315-240 BC), a pupil of Zeno. Many terms in the NT were at home in Stoicism: spirit, conscience, logos, virtue, self-sufficiency, reasonable service. Even the substantive similarities, however, are set in different world-views. Stoicism did not have a fully personal god, a creator, personal immortality, or a saviour. In ethics, where the similarities were the closest, there were fundamental differences. Stoicism told one to have the attitude to self that one has towards others; Christianity reversed the outlook. The motivation was different: in Stoicism, living in accord with the higher self; in Christianity, response to the love of God in Christ.

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The pervasive influence of Stoicism in the ethical thought of the early Empire, including that of the 1st-century Jewish philosopher, Philo, meant that early Christian ethical writings showed contact with Stoicism. This is evident, for example, in Clement of Alexandria's *Instructor* (Paedagogus). Ambrose's treatise *On the Duties of the Clergy* is a Christian adaptation of Cicero's *On Duties* , itself influenced by Panaetius. The Stoic view of anthropology influenced Tatian (2nd century) and Tertullian's *On the Soul* , which gives a more 'material' view of the soul than Platonism did.

As assimilated into Christian thought, aspects of Stoicism became a part of the Christian heritage. Independent revivals of elements in Stoicism occurred in the Renaissance and early modern period. The Stoic attitude that inner character is superior to and indifferent to external affairs has continued to have appeal. Where morality has been sought apart from religion the Stoic view that virtue is sufficient for happiness has given encouragement. The Stoic stimulation of the idea of a natural religion and its humanitarianism and cosmopolitan universalism have been absorbed into Christian thought.

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Greek Philosophy

Epicureanism

Stoicism

Platonism

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More Stoicism Notes from various Bible Commentary/Notes sources (re: Acts 17:18)

NIV Study Bible 2008

Stoic philosophers. They taught that people should live in accord with nature, recognize their own self-sufficiency and independence, and suppress their desires. At its best, Stoicism had some admirable qualities, but, like Epicureanism, by Paul's time it had degenerated into a system of pride. [NIVSBN08]

NET Notes

[67] sn A *Stoic* was a follower of the philosophy founded by Zeno (342-270 B.C.), a Phoenician who came to Athens and modified the philosophical system of the Cynics he found there. The Stoics rejected the Epicurean ideal of pleasure, stressing virtue instead. The Stoics emphasized responsibility for voluntary actions and believed risks were worth taking, but thought the actual attainment of virtue was difficult. They also believed in providence.

NLT Study Bible Notes

***Stoic philosophers**:* Stoicism was founded by Zeno of Citium (335-263 BC) and became the most influential philosophy in the Greco-Roman world. It viewed the universe as permeated by Reason (sometimes referred to as God or Providence). Stoicism saw divine Reason as expressed in human reason and held that as humans made progress, they could advance from ignorance (the source of vice) to true knowledge (the source of virtue). They developed extensive lists of virtues and vices and produced detailed household codes to guide family behavior. Paul's teaching resembles that of the Stoics in his use of household codes and lists of virtues and vices (Ga 5:19-23; Ep 5:22-33; Col 3:18-4:1; 1Ti 3:1-13; 5:1-6:1). However, the message of Good News focusing on the life, death, and *resurrection* of Jesus Christ was *strange* and *foreign* to these Greek philosophers. • The air of superiority with which they addressed Paul as *this babbler* indicates the arrogance of some of these men.

Jamieson, Fausset and Brown (JFB)

and of the **Stoic**s —a celebrated school of *severe and lofty pantheists,* whose principle was that the universe was under the law of an iron necessity, the spirit of which was what is called the Deity: and that a passionless conformity of the human will to this law, unmoved by all external circumstances and changes, is the perfection of virtue. While therefore the Stoical was in itself superior to the Epicurean system, both were alike hostile to the Gospel. "The two enemies it has ever had to contend with are the two ruling principles of the Epicureans and Stoics— *Pleasure and Pride* " [Howson].

Jewish New Testament Commentary (JNTC)

Stoics were pantheists for whom “God” was merely a word standing for some vague spirit of reason in the universe. They understood the soul to be corporeal and at death somehow absorbed into this blurry “God.” All the major Eastern religions and certain seemingly Western offshoots have at bottom a similar theology, that there is no transcendent God who created and rules the universe independently of human beings and their imaginings. The Stoic moral code was in some ways higher than that of the Epicureans, but for them the highest morality was an austere apathy and unconcern which regarded itself as superior to passion as well as circumstance. Many alienated people today repress the genuine hurt and guilt they

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ought to feel and attempt to elevate their alienation into philosophy, thus ending up with a version of Stoicism. In this philosophy pleasure is not good and pain is not evil, for nothing really matters. “Reason” becomes a guide, but when “reason” finds nothing left to live for, suicide becomes the “reasonable” action—the first two leaders of Stoicism died by their own hand. In this century Albert Camus's novel, *The Stranger,* and his essay, “The Myth of Sisyphus,” deal with this question from a nonbeliever's standpoint (see my discussion in *Messianic Jewish Manifesto,* pp. 35-41, on history and the meaning of life).

Both Stoicism and Epicureanism (and their successors) oppose biblical religion. In the present verses we see how Sha’ul, expressing God's love, dealt with people—sinners like everyone else—whose primary channel of life-expression was intellectual.

Tyndale Bible Dictionary (TBD)

Two specific philosophies are mentioned in the NT: Epicureanism and Stoicism (Ac 17:18). Epicureans followed the teachings of Epicurus (342?-270 BC), an Athenian philosopher who had taught practical ways of achieving a pleasant life through moderate behavior and stable human relationships. He believed that human beings are merely material objects produced by chance combinations of atoms—small, indestructible material pieces.

Stoics also emphasized moderate living, but they believed that there is an ultimate purpose in the world. This purposefulness is established by an all-pervading substance called Logos, or reason. However, like Epicureans, Stoics were materialists, believing all things to be made of matter, including humans, the divine, and the Logos (which they sometimes treated as God).

In Athens, Paul may have also encountered the “academic skeptics.” These philosophers emphasized the fallibility and finitude of human understanding to the point of withholding judgment whenever possible. However, they knew they had to make daily personal decisions, and they remained very curious about other people's ideas. In fact, all the Athenians and the foreigners who lived there at the time of Paul's visit seemed to sustain a high level of curiosity about new ideas (Ac 17:21), providing a mentally lively atmosphere.

It was only appropriate for Paul to present the gospel to these curious minds, and he was convincing enough to win some converts. He established a common ground by agreeing with ideas from two Greek philosophers: Epimenides (sixth century BC), “In him we live and move and have our being”; and Cleanthes the Stoic (third century BC), “We are his offspring.” Nevertheless, Paul inevitably offended most of his philosophic listeners by defending the uniqueness of a particular man, Jesus Christ, and by claiming that he had been resurrected from the dead—a claim that contradicted these philosophers' materialist resignation to the finality of death. Clearly, Christianity entailed a dramatically different “philosophy.”

TBD: Stoicism, Stoics

A widespread Greek philosophy, well represented in the audience at Athens listening to Paul (Ac 17:16-34). The apostle was probably familiar with it, for it had begun in Athens around 300 BC, with Zeno's teaching in the “stoa” (porches) of public buildings, and had spread throughout the Greco-Roman world. It was known, for example, at Tarsus and on the island of Cyprus, so that Paul would no doubt have encountered Stoics earlier in his journeys and possibly even in his hometown. The scope and power of its influence are indicated by the fact that the Roman emperor Marcus Aurelius (d. AD 180) was himself a Stoic, some of whose philosophical writings have survived.

The earliest Stoics were primarily concerned with cosmology, that is, the study of nature's origin and its laws. They were materialists, who held that all things come from the one basic element of fire and will eventually return to that one element in a vast cosmic conflagration. They, therefore, had a cyclical view

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of cosmic history, in which one universe after another arises and is destroyed. Both the orderliness of things as we know them, and this cyclical pattern of history, were ascribed to the organizing and sustaining power of a pervasive force known as the *Logos* that is sometimes regarded as divine. Its laws were the laws of nature to which all creatures must conform. It gives to all things their essential nature and so gives life and reason to men. In fact, the Logos is in man, taking the form of the human soul. Hence, to live according to reason is to live according to the natural order of things, and this is good. Conscious obedience to natural law liberates a man from fear and concern about external circumstances over which he has no control but which are still ruled by nature's laws. The good life, then, is one in which reason, not passion, rules, and peace of mind and harmony with nature consequently prevail.

Stoic ideas proved attractive to some Christians because of the apparent similarities between the Stoic logos and the Logos of Jn 1:1-18, and between the idea of natural law and the law of God.

Greek Philosophy

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A Timeline of Hellenistic Philosophy

http://www.uh.edu/~cfreelan/courses/Stoics/Timeline.html

Excerpt:

Stoicism		
(the school of the "porch" or "colonnade")		
The Early Stoa (3rd. c. B.C., in Athens, in the "Stoa Poikile" = "Painted Porch")		
Zeno of Citium	336-264 B.C.	
*Founder of school, ca. 300 B.C.		
Cleanthes of Assos	331 - 232 B.C.	
Chyrsippus of Soli	280-206 B.C.	
(Engaged with Arcesilaus of the Academy)		
The Middle Stoa (1st and 2nd B.C.; introduced Platonic elements)		
Panaetius of Rhodes	185-110 B.C.	
Posidonius of Apamea	145-51 B.C.	
The Late Stoa (1st and 2nd c. A.D., Roman)		
Epictetus	50-138 A.D.	(freed slave of one of Nero's bodyguards)
Seneca	4 B.C. - 65 A.D	(one of Nero's ministers)
Marcus Aurelius	121-180 A.D.	(became emperor in 161)

Stoicism – Encyclopedia Britannica

https://www.britannica.com/topic/Stoicism

Excerpt:

Stoicism**,** a school of thought that flourished in Greek and Roman antiquity. It was one of the loftiest and most sublime philosophies in the record of Western civilization. In urging participation in human affairs, Stoics have always believed that the goal of all inquiry is to provide a mode of conduct characterized by tranquility of mind and certainty of moral worth.

For the early Stoic philosopher, as for all the post-Aristotelian schools, knowledge and its pursuit are no longer held to be ends in themselves. The Hellenistic Age was a time of transition, and the Stoic philosopher was perhaps its most influential representative. A new culture was in the making. The heritage of an earlier period, with Athens as its intellectual leader, was to continue, but to undergo many changes. If, as with Socrates, to know is to know oneself, rationality as the sole means by which something outside of the self might be achieved may be said to be the hallmark of Stoic belief. As a Hellenistic philosophy, Stoicism presented an *ars vitae*, a way of accommodation for people to whom the human condition no longer appeared as the mirror of a uniform, calm, and ordered cosmos. Reason alone could reveal the constancy of cosmic order and the originative source of unyielding value; thus,

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reason became the true model for human existence. To the Stoic, virtue is an inherent feature of the world, no less inexorable in relation to humans than are the laws of nature.

The Stoics believed that perception is the basis of true knowledge. In logic, their comprehensive presentation of the topic is derived from perception, yielding not only the judgment that knowledge is possible but also that certainty is possible, on the analogy of the incorrigibility of perceptual experience. To them, the world is composed of material things, with some few exceptions (e.g., meaning), and the irreducible element in all things is right reason, which pervades the world as divine fire. Things, such as material, or corporeal, bodies, are governed by this reason or fate, in which virtue is inherent. The world in its awesome entirety is so ruled as to exhibit a grandeur of orderly arrangement that can only serve as a standard for humankind in the regulation and ordering of life. Thus, the goal of humans is to live according to nature, in agreement with the world design.

Stoic moral theory is also based on the view that the world, as one great city, is a unity. Humans, as world citizens, have an obligation and loyalty to all things in that city. They must play an active role in world affairs, remembering that the world exemplifies virtue and right action. Thus, moral worth, duty, and justice are singularly Stoic emphases, together with a certain sternness of mind. For the moral person neither is merciful nor shows pity, because each suggests a deviation from duty and from the fated necessity that rules the world. Nonetheless—with its loftiness of spirit and its emphasis on the individual's essential worth—the themes of universal brotherhood and the benevolence of divine nature make Stoicism one of the most appealing of philosophies.

Its chief competitors in antiquity were: (1) **Epicureanism**, with its doctrine of a life of withdrawal in contemplation and escape from worldly affairs and its belief that pleasure, as the absence of pain, is the goal of humans; (2) **Skepticism**, which rejected certain knowledge in favour of local beliefs and customs, in the expectation that those guides would provide the quietude and serenity that the dogmatic philosopher (e.g., the Stoic) could not hope to achieve; and (3) **Christianity**, with its hope of personal salvation provided by an appeal to faith as an immanent aid to human understanding and by the beneficent intervention of a merciful God.

Greek Philosophy

Epicureanism

Stoicism

Platonism

Epicureanism vs Stoicism

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Stoicism

- Aim: to achieve a tranquility of mind (*ataraxia*) and emotional stability (*apathe*)
- Means: to understand the nature of things
  - Understand what is or isn't under one's control
  - No control over the events of life, but one's reaction to those events
  - So, reason-guided life in accord with the nature of things
- Precepts:
  - Fatalism: world determined by divine providence
  - Conventionalism in moral action and social responsibility, including modesty
  - Cosmopolitanism: reason is divine spark that unites individuals

Marcus Aurelius (121-180 CE)

- Roman military and political leader
  - Reigned 161-180 CE
  - last of the "Five Good Emperors" who governed the Roman Empire from 96 to 180, and is also considered one of the most important stoic philosophers.
- *Meditations* are stoic maxims to himself, a diary of a ruler
  - written on campaign between 170-180, is still revered as a literary monument to a government of service and duty and has been praised for its "exquisite accent and its infinite tenderness."



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The Great Philosophers 2: The Stoics
http://thephilosophersmail.com/perspective/the-great-philosophers-2-the-stoics/

The Stoic: 9 Principles to Help You Keep Calm in Chaos
http://99u.com/articles/24401/a-makers-guidebook-9-stoic-principles-to-nurture-your-life-and-work

Stoicism, the original cognitive therapy
http://www.philosophyforlife.org/stoicism-the-original-cognitive-therapy/

Stoicism is One of the Best Mind Hacks Ever Devised
https://aeon.co/essays/why-stoicism-is-one-of-the-best-mind-hacks-ever-devised

How to Be a Stoic
https://opinionator.blogs.nytimes.com/2015/02/02/how-to-be-a-stoic/

What is Stoicism and How Can it Turn your Life to Solid Gold?
http://www.mrmoneymustache.com/2011/10/02/what-is-stoicism-and-how-can-it-turn-your-life-to-solid-gold/

Podcast #316: An Introduction to Stoicism
http://www.artofmanliness.com/2017/06/27/stoicism-podcast/

Stoicism and Philosophy
http://www.the-philosophy.com/stoicism-philosophy

Excerpt:

Stoicism: From the Old Stoicism to Imperial Stoicism

There are several periods in Stoicism:

– Old Stoicism: founded by Zeno of Citium. This Greek philosopher taught under the portico, where the name of the school of the Porch. We have only fragments of this thinker.

– Roman Stoicism, Imperial said: Seneca, Epictetus and Marcus Aurelius made it famous philosophical.

In the Stoicism, happiness means the independence from external circumstances and the detachment from things. Control of our representations and the exercise of judgments can be accessed.

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The Modern Wimp's Introduction to Stoicism
http://www.primermagazine.com/2010/live/introduction-to-stoicism

A Short Summary of Stoicism
http://hackthesystem.com/blog/a-short-summary-of-stoicism/

Beginners Guide to Stoicism
https://donaldrobertson.name/2016/08/13/beginners-guide-to-stoicism/

How Stoic Metaphysics leads to Stoic Ethics
http://www.loyno.edu/~folse/stoicism.html

Five Reasons Why Stoicism Matters Today
https://www.forbes.com/sites/kareanderson/2012/09/28/five-reasons-why-stoicism-matters-today/#72ee33757a64

Excerpt:

1. It was built for hard times.
2. Stoicism is made for globalization.
3. If you're Christian, you're already part-Stoic.

Imagine a religion that stressed human brotherhood under a benevolent creator God; that told us to moderate and master our basic urges rather than giving into them; that nevertheless insisted that all humans, because we're human, are bound to fail at this mission; and that spent a lot of time talking about "conscience" and the multiple aspects, or "persons," of a unitary God. All of that might sound familiar. But the philosophy that invented all of those ideas was not Christianity, but Stoicism.

It makes sense that Christianity is a deeply Stoic religion. Stoicism dominated Roman culture for centuries—and Christianity went mainstream in the same culture. What's more, many of the leaders of the early Christian church were former Stoics. Of course Christianity borrowed much of its thought and terminology from Stoicism--because thinking about religion in the early 1st millennium meant thinking like a Stoic.

As Christianity continued to grow, church leaders, who wanted to emphasize the uniqueness of their faith, began to downplay this Stoic connection. But Stoicism is still there at the foundation of the Christian religion, in some of its most basic terms and concepts.

4. It's the unofficial philosophy of the military.
5. It's a philosophy for leadership.

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Stoicism and the Logos

http://www.theimaginativeconservative.org/2012/10/stoicism-and-logos.html

Excerpts:

Zeno of Cittium founded the Stoic School in 322B.C. The name came from the lecture hall: the *Stoa poikile* (the outdoor porch)

Zeno took much from both Plato and Aristotle; turned their metaphysical speculations into religious dogma/presuppositions. Stoicism, therefore, did not serve as mere speculation for these Hellenistic Greeks; it revealed the path to a virtuous life.

Three stages of the Stoa

1. Early Stoa (Zeno, Cleanthes, and Chrysippus of Soli)
2. Middle Stoa (Virgil, Cicero (though Cicero called himself an Eclectic and a New Academician), and Seneca)
3. Late Stoa (Epictetus and Marcus Aurelius—for whom the Logos Incarnate was the Roman Empire)

Believed (defined most clearly in/remembered from second stoa):

- Man must conform himself entirely to the natural law; nature/creation itself being comprehensive; from the One
- At the heart of all things was the universal principle, the "artistic fire" or Word known as LOGOS, which was closely tied to fate. It existed at the beginning of the universe, and it would bring all things back together in the end, perfecting all through the LOGOS (see below for various understandings of LOGOS).
- The various Greek gods represent simple names or manifestations of different aspects of the One; the Stoics understood each as an allegory or a myth, not as a reality in and of itself. "Zeno is reported as according the status of gods to the law of nature, the aether, reason, the stars, the years, months, and season; and as depriving, in his interpretation of Hesiod's Theogony, Jupiter, Juno, and Vesta of their divinity insisting that their names allegorically signify divine entities of a material nature. . . . The Hellenic polis had been conquered, but the Stoics developed the myth o the cosmos as the common habitat and polis of gods and men, a symbolism that satisfied the needs of an ecumenic society after a fashion . . . . into the myth of the cosmos as the megalopolis which comprises all nations."[2]
- We know the meaning of life through the empirical observation of nature and through the logic of the soul
- Adopted Aristotle's understanding of purpose
- Providence controls all

The Concept of Logos

….examines the impacts on Jewish (ex. Jewish Book of Wisdom) and Christian thought and influences across the centuries…

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What is Stoicism? What did the Greek Stoics teach? [Recommended]

https://www.gotquestions.org/Stoicism-Stoic.html

Excerpt:

Stoicism is one of many ancient Greek philosophies. While Paul was in Athens, a group of Stoics met him and engaged him in a debate (Acts 17:18) that started in the marketplace and continued in the Areopagus. In speaking to the Stoics and other philosophers gathered on Mars Hill, Paul gave a presentation of the gospel and made a point of mentioning the Athenian altar to the "unknown god" as proof of their spiritual ignorance.

Stoicism, which emphasizes rationalism and logic, is commonly considered to be the opposite of Epicureanism, which is seen as promoting feeling and comfort. Many people think Epicureanism is all about pleasure in life while Stoicism is all about rejecting pleasure. This view is over-simplified to the point of inaccuracy. In reality, Epicureanism teaches to arrange one's life in such a way that it is completely free of stress—including the stress brought about by over-indulgence and pleasure-seeking. True Stoicism says to align one's expectations with the *logos*—the natural law of the cosmos—and not to worry about the rest.

Stoicism was first taught by Zeno around 300 BC in the *stoa poikile* (painted colonnade) in the Agora in Athens. The philosophy is comprised of three disciplines. The philosophical base of Stocism is physics, or the natural world. Stoicism teaches materialism—that all of creation is made of material stuff, including god/*logos* and human souls (which are made of fire). When our five senses interact with other material objects, their reality is impelled upon us. But we can only accurately interpret those sensations through *logos*, which defines how the world works. All our assessments, whether concerning the temperature of a beverage or the feeling of imminent doom, are only accurate insofar as we are in tune with the *logos*. Ethics—the way we should act—is based on *logos*. The closer we are to the *logos*, the more ethical we will naturally act, according to Stoicism…

One area in which Stoicism contradicts Christianity is in the physics; the entire Stoic god is wrong. Stoicism teaches a kind of pantheism—that god is not only *logos*, but *logos* is god. The reason *logos* reigns in the cosmos is that it is in everything and a part of everything.

However, parts of Stoicism are relatable to Christianity—in fact, John calls Jesus the "*Logos*" in John 1, where the title is translated as "Word." Psalm 119 is filled with verses that explain joy comes with following God's law. And it's true that ethics are based on God's character. But there is one big difference: the *logos* is not an apathetic, material force that ordains the working of the universe. The *Logos* is a loving Person who intimately interacts with our lives and responds to us…

The Wisdom of the Stoics

https://www.mises.org/library/wisdom-stoics [Downloadable PDF]
Selections from Seneca, Epictetus, and Marcus Aurelius

Stoicism and Christianity

http://stoicism.biblestudyinfo.com/

I have always found it remarkable that the philosophy known as stoicism that was developed before Christ was born and that had its anticedents in Greek culture could bear such a close affinity with Christianity. This work explores this affinity via a thorough investigation of one of the premier works of Stoicism, the "First Book of the Discourses of Epictetus". What follows on this website is a complete book that comprises a study of the subject, based on a course I wrote a few years ago.

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Greek Philosophy
Epicureanism
Stoicism
Platonism
Epicureanism vs Stoicism
Use by Paul

Stoics Home Page
http://stoics.com/

Christianity and Stoicism?
http://catholicexchange.com/christianity-and-stoicism

Was the New Testament Influenced by Stoicism?
http://www.equip.org/article/was-the-new-testament-influenced-by-stoicism/

Stoics and Moral Philosophy - The 8 Principles of Stoicism
https://www.thoughtco.com/stoics-and-moral-philosophy-4068536
Also, Does the Serenity Prayer Echo the Greco-Roman Notion of Stoicism?

From Stoicism to Platonism (Review)
https://rbecs.org/2017/07/31/from-stoicism-to-platonism/

Platonic Stoicism, Stoic Platonism: the dialogue between Platonism and Stoicism in antiquity
https://books.google.co.uk/books/about/Platonic_Stoicism_Stoic_Platonism.html?id=glUEAQAAIAAJ

See: **The Use of Greek Philosophy by Paul in the Bible**

***See also my other separate resources*:**
Christian Scholarship: Biblical – Theological – Philosophical

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Platonism

Greek Philosophy
Epicureanism
Stoicism
Epicureanism vs Stoicism
Use by Paul

See also: **Neoplatonism**

Wikipedia: Platonism

Plato and Platonism
http://www.newadvent.org/cathen/12159a.htm

http://www.plosin.com/work/PlatoPlatonism.html

What is Platonism?
http://individual.utoronto.ca/lpgerson/What_Is_Platonism.pdf [PDF]

http://www.colorado.edu/neh2015/sites/default/files/attached-files/lloyd_gerson-what_is_platonism.pdf [PDF]

Platonism Study Resources
https://www.coursehero.com/subjects/platonism/

Platonic Philosophy
http://www.platonic-philosophy.org/

Platonism and neoPlatonism
http://www.camrax.com/symbol/bookpdfs/1.%20Platonism%20and%20Neoplatonism.pdf [PDF]

Platonism and Theism
http://www.iep.utm.edu/pla-thei/

Platonism in the world of revealed religions
https://www.britannica.com/topic/Platonism/Platonism-in-the-world-of-revealed-religions

Augustine and the Platonists
http://shell.cas.usf.edu/~thomasw/aug&plat.pdf [PDF]

Platonism and Christianity
http://www.sullivan-county.com/id2/gnostic_files/plato.htm

http://trisagionseraph.tripod.com/platonism.html
https://realityisnotoptional.com/2013/11/11/christianity-platonism-for-the-people/

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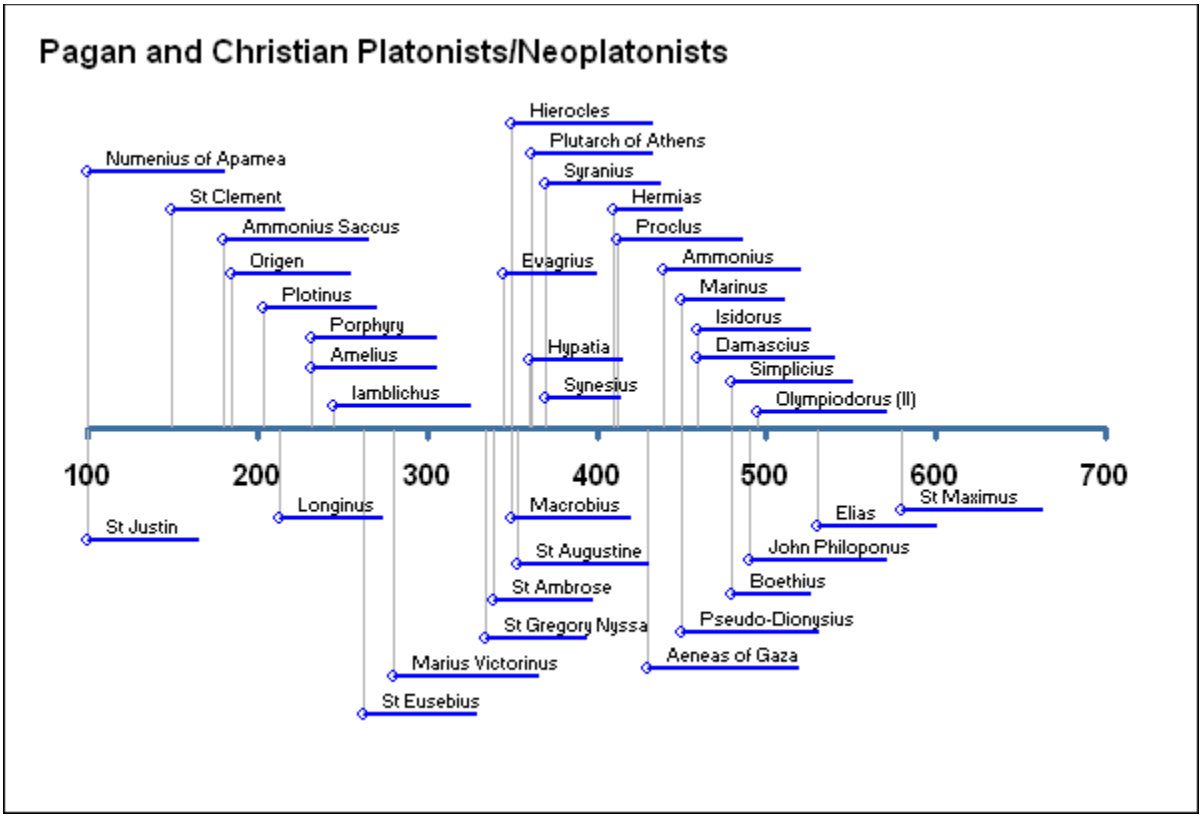
Platonism and the Kabbalah

http://www.newkabbalah.com/plato.html

Christian Platonism and Christian Neoplatonism

Christian Platonists and Platonizing Christians in History

http://www.john-uebersax.com/plato/cp.htm



About Christian Platonism

What is *Christian Platonism*? And what is its relevance today? We seek to answer these questions here.

The effort is ongoing, but let us begin with this much: Christian Platonism is a way of, or an approach to life. We can gain some initial appreciation of what this means by examining the many notable Christians who were Platonists and by reflecting on what they have in common.

Our principal aim is not to define or historically analyze the topic in exclusively rationalistic terms. Rather, we seek to understand the *experience* of Christian Platonism. Part of this, of course, involves understanding the religious dimensions of Platonism.

Essay: How Augustine Used Platonism and Stoicism in His Book "Confessions"

http://www.essay.tv/buy-an-essay-how-augustine-used-platonism-and-stoicism-in-his-book-confessions/

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Is Orthodoxy Neo-Platonic?
http://orthodoxinfo.com/inquirers/orth_plato.aspx

Questions on Paul, Jesus, and Middle Platonism
http://christianthinktank.com/muddleplatonismx2.html

Platonism and Christianity
http://www.ccel.org/s/schaff/encyc/encyc09/htm/ii.cxxxiii.htm

Christoplatonism
http://www.epm.org/blog/2013/Jun/12/christoplatonism

See: **The Use of Greek Philosophy by Paul in the Bible**

***See also my other separate resources*:**
Christian Scholarship: Biblical – Theological – Philosophical

Greek Philosophy
Epicureanism
Stoicism
Platonism
Epicureanism vs Stoicism
Use by Paul

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Neo-Platonism

Wikepedia: Neo-Platonism

https://en.wikipedia.org/wiki/Neoplatonism

Neoplatonism is a modern term for a strand of Platonic philosophy that started with Plotinus in the 3rd century CE. Neoplatonic philosophy derives the whole of reality from a single principle, "the One", an idea which is still popular in modern-day spirituality.

Three distinct phases in classical neoplatonism after Plotinus can be distinguished: the work of his student Porphyry; that of Iamblichus and his school in Syria; and the period in the fifth and sixth centuries, when the Academies in Alexandria and Athens flourished. The work of Proclus (412-485) had a lasting influence in the dissemination of Neoplatonism after the closing of the Platonic Academy in Athens in 529 CE by Justinian I.

In the Middle Ages, neoplatonic ideas were studied and discussed by Islamic, Christian, and Jewish thinkers. In the Islamic cultural sphere, neoplatonic texts were available in Arabic translations, and notable thinkers such as al-Farabi, Solomon ibn Gabirol (*Avicebron*), Avicenna, and Moses Maimonides incorporated neoplatonic elements into their own thinking. Latin translations of late ancient neoplatonic texts were first available in the Christian West in the 9th century, and became influential from the 12th century onward. Thomas Aquinas had direct access to works by Proclus, Simplicius and Pseudo-Dionysius the Areopagite, and he knew about other Neoplatonists, such as Plotinus and Porphyry, through secondhand sources.[4] Meister Eckhart was also influenced by neoplatonism, propagating a contemplative way of life which points to the Godhead beyond the nameable God.

Neoplatonism also had a strong influence on the Perennial philosophy of the Italian Renaissance thinkers Marsilio Ficino and Pico della Mirandola, and continues through 19th century Universalism and modern-day spirituality and nondualism.

Neoplatonism is a modern term. The term *neoplatonism* has a double function as a historical category. On the one hand, it differentiates the philosophical doctrines of Plotinus and his successors from those of the historical Plato. On the other, the term makes an assumption about the novelty of Plotinus's interpretation of Plato. In the nearly six centuries from Plato's time to Plotinus', there had been an uninterrupted tradition of interpreting Plato which had begun with Aristotle and with the immediate successors of Plato's academy and continued on through a period of Platonism which is now referred to as Middle Platonism. The term *neoplatonism* implies that Plotinus' interpretation of Plato was so distinct from those of his predecessors that it should be thought to introduce a new period in the history of Platonism. Some contemporary scholars, however, have taken issue with this assumption and have doubted that *neoplatonism* constitutes a useful label. They claim that merely marginal differences separate Plotinus' teachings from those of his immediate predecessors.

Whether neoplatonism is a meaningful or useful historical category is itself a central question concerning the history of the interpretation of Plato. For much of the history of Platonism, it was commonly accepted that the doctrines of the neoplatonists were essentially the same as those of Plato. The Renaissance Platonist Marsilio Ficino, for instance, thought that the neoplatonic interpretation of Plato was an authentic and accurate representation of Plato's philosophy. Although it is unclear precisely when scholars began to disassociate the philosophy of the historical Plato from the philosophy of his neoplatonic interpreters, they had clearly begun to do so at least as early as the first decade of the nineteenth century. Contemporary scholars often identify the German theologian Friedrich Schleiermacher as an early thinker who took Plato's philosophy to be separate from that of his neoplatonic interpreters. However, others have argued that the differentiation of Plato from neoplatonism was the result of a protracted historical development that preceded Schleiermacher's scholarly work on Plato.

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Is Orthodoxy Neo-Platonic?

http://orthodoxinfo.com/inquirers/orth_plato.aspx

Stanford Encyclopedia of Philosopy: Neoplatonism

https://plato.stanford.edu/entries/neoplatonism/

Excerpt:

The term “Neoplatonism” refers to a philosophical school of thought that first emerged and flourished in the Greco-Roman world of late antiquity, roughly from the time of the Roman Imperial Crisis to the Arab conquest, i.e., the middle of the 3rd to the middle of the 7th century. In consequence of the demise of ancient materialist or corporealist thought such as Epicureanism and Stoicism, Neoplatonism became the dominant philosophical ideology of the period, offering a comprehensive understanding of the universe and the individual human being’s place in it. However, in contrast to labels such as “Stoic”, “Peripatetic” or “Platonic”, the designation “Neoplatonic” is of modern coinage and to some extent a misnomer. Late antique philosophers now counted among “the Neoplatonists” did not think of themselves as engaged in some sort of effort specifically to revive the spirit and the letter of Plato’s dialogues. To be sure, they did call themselves “Platonists” and held Plato’s views, which they understood as a positive system of philosophical doctrine, in higher esteem than the tenets of the pre-Socratics, Aristotle, or any other subsequent thinker. However, and more importantly, their signature project is more accurately described as a grand synthesis of an intellectual heritage that was by then exceedingly rich and profound. In effect, they absorbed, appropriated, and creatively harmonized almost the entire Hellenic tradition of philosophy, religion, and even literature—with the exceptions of Epicureanism, which they roundly rejected, and the thoroughgoing corporealism of the Stoics. The result of this effort was a grandiose and powerfully persuasive system of thought that reflected upon a millennium of intellectual culture and brought the scientific and moral theories of Plato, Aristotle, and the ethics of the Stoics into fruitful dialogue with literature, myth, and religious practice. In virtue of their inherent respect for the writings of many of their predecessors, the Neoplatonists together offered a kind of meta-discourse and reflection on the sum-total of ideas produced over centuries of sustained inquiry into the human condition.

As a natural consequence of their insistence on the undiminished relevance of the past, the Neoplatonists developed their characteristically speculative brand of philosophical enquiry in which empirical facts tended to serve as illustrations rather than heuristic starting points or test cases. Today, the Neoplatonic system may strike one as lofty, counterintuitive, and implausible, but to dismiss it out of hand is difficult, especially if one is prepared to take seriously a few fundamental assumptions that are at least not *obviously* wrong and may possibly be right.

The most fundamental of these assumptions, which the Neoplatonists shared with the majority of intellectuals of the ancient world, including most pre-Socratic thinkers as well as Socrates, Plato, Aristotle and their followers, is that mindful consciousness (*nous*, often translated as thought, intelligence, or intellect) is in an important sense ontologically prior to the physical realm typically taken for ultimate reality (Mind over Matter). There existed a dispute between Plato and Aristotle over whether or not the objects of mindful consciousness (abstract concepts, Platonic or otherwise, numbers, geometrical properties, and so forth) are also ontologically prior, but the Neoplatonists regarded this fact as a matter of inconsequential detail. And so, following a venerable and abiding tradition of Mind over Matter, Neoplatonism inevitably turned out to be an idealist type of philosophy.

The second assumption, which the Neoplatonists shared with the Stoics and the Hermetists (an influential group of Egyptian religious thinkers that predate the rise of Neoplatonism), was that reality, in all its cognitive and physical manifestations, depended on a highest principle which is unitary and singular. Neoplatonic philosophy is a strict form of principle-monism that strives to understand everything on the basis of a single cause that they considered divine, and indiscriminately referred to as “the First”, “the

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One", or "the Good". Since it is reasonable to assume, as the Neoplatonists did, that any efficient cause is ontologically prior to, and hence more real, than its effect, then, in the hierarchy of being, the first principle, whatever it is, cannot be less "real" than the phenomena it is supposed to explain. Given the veracity of the first assumption (the ontological priority of intelligence and consciousness), it follows at once that the first principle must be a principle of consciousness. In consequence, the fundamental challenge all Neoplatonists struggled to meet was essentially the following: How are we to understand and describe the emergence of the universe, with all its diverse phenomena, as the effect of a singular principle of consciousness? In particular—and in this regard Neoplatonism shares certain concerns with modern cosmology—how is it possible to understand the emergence of the physical, material universe from a singularity that is in every sense unlike this universe? Their answer to this question was entirely new, and went far beyond any prior cosmic aetiology, including that of Plato's *Timaeus,* in elegance and sophistication.

Internet Encyclopedia of Philosophy (IEP): Neo-Platonism

http://www.iep.utm.edu/neoplato/

Excerpt:

Neo-platonism (or Neoplatonism) is a modern term used to designate the period of Platonic philosophy beginning with the work of Plotinus and ending with the closing of the Platonic Academy by the Emperor Justinian in 529 C.E. This brand of Platonism, which is often described as 'mystical' or religious in nature, developed outside the mainstream of Academic Platonism. The origins of Neoplatonism can be traced back to the era of Hellenistic syncretism which spawned such movements and schools of thought as Gnosticism and the Hermetic tradition. A major factor in this syncretism, and one which had an immense influence on the development of Platonic thought, was the introduction of the Jewish Scriptures into Greek intellectual circles via the translation known as the *Septuagint*. The encounter between the creation narrative of Genesis and the cosmology of Plato's *Timaeus* set in motion a long tradition of cosmological theorizing that finally culminated in the grand schema of Plotinus' *Enneads*. Plotinus' two major successors, Porphyry and Iamblichus, each developed, in their own way, certain isolated aspects of Plotinus' thought, but neither of them developed a rigorous philosophy to match that of their master. It was Proclus who, shortly before the closing of the Academy, bequeathed a systematic Platonic philosophy upon the world that in certain ways approached the sophistication of Plotinus. Finally, in the work of the so-called Pseudo-Dionysius, we find a grand synthesis of Platonic philosophy and Christian theology that was to exercise an immense influence on mediaeval mysticism and Renaissance Humanism.

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Epicureanism vs. Stoicism

http://izhaarbir.com/phil/university-of-houston-undergraduate-%E2%80%93-senior/epicureanism-vs-stoicism/

http://academyofideas.com/2014/03/stoicism-vs-epicureanism/

How Can I Be Happy? An Epicurean and Stoic Perspective

https://www.thoughtco.com/happiness-epicurean-and-stoic-perspective-4070798

Excerpt:

[Classicist R.W.] Sharples desires to determine the type of lifestyle, Epicurean or Stoic, which achieves the greatest amount of happiness. In his book *Stoics, Epicureans and Skeptics*, Routledge, 1998 ("How can I be happy?", 82-116), he introduces readers to the fundamental ways in which happiness is created within the two philosophical perspectives, by juxtaposing the schools of thought to highlight criticisms toward, and commonality between, the two…

The Epicurean Road to Happiness

Sharples suggests that Epicureans embrace Aristotle's conception of self-love because the goal of Epicureanism is **pleasure achieved through the removal of physical pain and mental anxiety**. The Epicurean's foundation of belief rests within three categories of desires, including *the natural and necessary*, *the natural but not necessary*, and *the unnatural desires*. They eliminate all non-natural desires, such as ambition to attain political power or fame because both of these desires foster anxiety. Epicureans rely on the desires that free the body from pain by providing shelter and abolishing hunger through the supply of food and water, noting that simple foods provide the same pleasure as luxurious meals because the goal of eating is to gain nourishment.

Fundamentally, Epicureans believe people desire the natural delights derived from sex, companionship, acceptance, and love. From living a frugal lifestyle, Epicureans possess an awareness of their desires and have the capability to appreciate occasional luxuries to the fullest. Epicureans argue that **the path to securing happiness comes by withdrawing from public life and residing with close, like-minded friends**.

Sharples cites Plutarch's criticism of Epicureanism, which suggests that achieving happiness through withdrawal from public life neglects the desire of the human spirit to help mankind, embrace religion, and take on leadership roles and responsibility.

The Stoics on Achieving Happiness

Unlike the Epicureans who hold pleasure paramount, **the Stoics grant the highest importance to self-preservation, by believing that virtue and wisdom are the necessary abilities to achieve satisfaction**. Stoics believe reason leads us to pursue specific things while avoiding others, in accordance to what will serve us well in the future. The Stoics declare the necessity of four beliefs in order to achieve happiness, placing the utmost importance on virtue derived from reason alone. Wealth obtained during one's lifetime utilized to perform virtuous actions and the fitness level of one's body, which determines one's natural ability to reason, both represent core beliefs of the Stoics. Lastly, regardless of the consequences, one must always perform his/her virtuous duties. By exhibiting self-control, the Stoic follower lives according to the *virtues of wisdom, bravery, justice, and moderation*. In contradiction to the Stoic perspective, Sharples notes Aristotle's argument that virtue alone will not create the happiest possible life, and is achieved only through the combination of virtue and external goods…

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Epicureanism and Stoicism compared

http://www.csun.edu/~hcfll004/Stoic-Epic-comp.html

	EPICUREANISM (Lucretius)	STOICISM (Cicero)
THE SOUL NATURE:	material: atoms, a composite entity	spiritual: fiery, part of the Divine
ACTIVITY:	mortal, joint existence with the body	Unmoved Mover; deathless; can be separated from 'the material'
END:	disassociation into constituent atoms; end of consciousness; 'sleep' = soul dies	separation from body; ascent to uppermost sphere; continued consciousness
GODS:	Gods exist, but now dwell apart from the world; they did not create the world, so should not be worshipped. Gods are self-sufficient and do not need men. Tendency toward atheism and materialism.	Zeus = Nature. Tendency towards pantheism. All that happens is rational, in accordance with Nature's designs. Total involvement of 'Necessity' and human activity.
UNIVERSE:	The Universe is the result of *random* combinations of atoms into four elements, and elements into existing matter. The Universe will end when one element (earth, air, fire, water) totally dominates. [This is one view]	cyclical conflagrations and re-creations; no real beginning, no final end, only a continuous flux of elements.
cosmos:	Mechanical movements, with rational explanations of accidental combinations of things. Religion is the ignorant expression of fears of humans, and thus is *irrational*.	The planets are part of the 'Music of the Heavenly Spheres' There is a harmony in Nature. The divine plan for the universe is rational and can be known. Religion is rational.
CIVILIZATION:	Evolutionary view, natural selection. From isolated individual to complex society for self-protection and mutual security (Social Contract). Law is the set of arrangements made from time to time in one place or another. Control by tyrants comes of fear and wealth. True happiness comes from a simple life and contented mind.	Rational contemplation of Nature, and selfless service of fellow men, in whom the 'divine spark' burns. Happiness for one is happiness for all. Law is rational and universal, and part of every rational being's inheritance.
VIRTUE:	**ATARAXIA** ('freedom from disturbance'): disassociation from entanglements of society and the body. Suppression of sensual desire. Liberation from fear of death. True religion is contemplation of all things with a peaceful mind. Pleasures and pains, physical and mental.	**DUTY** toward fellow human beings. Moderation in all things. **Justice** regulates relationships between individuals. Justice is Nature, and each soul is part of nature. All can be just, through rational thought about divine justice. Reward for virtuous living: becoming a 'god'

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Greek Philosophy
Epicureanism
Stoicism
Platonism
Epicureanism vs Stoicism
Use by Paul

Stoics and Epicureans
http://www.markmoore.org/resources/essays/acts/stoics.pdf [PDF]

Greek Philosophy 14: Epicureanism & Stoicism
https://ericgerlach.com/greekphilosophy14/

Stoic and Christian (Dallas Baptist University)
http://www3.dbu.edu/naugle/pdf/stoic_christian_views.pdf [PDF]

Plato, Epicurus, and the New Testament
https://bibleontap.wordpress.com/2014/04/28/plato-epicurus-and-the-new-testament/

The World of the Apostle Paul
https://probe.org/the-world-of-the-apostle-paul/

Excerpt:

When the Apostle Paul visited Athens, he took the message of Christ to the marketplace where a wide variety of people could be encountered. Among those he talked to were Epicurean and Stoic philosophers. We read about his encounter with them in Acts 17.

Who were these Epicureans and Stoics? I'd like to give a thumbnail sketch of their ideas about God, man, and the world which will help us understand why Paul what he did.

Stoicism and Epicureanism were philosophies which were developed to free people from the concerns of the present life.

Stoicism was materialistic and pantheistic. That is, Stoics believed that everything was composed of matter. The higher form of matter was of a divine nature, and it pervaded the universe. They called it various things: fire, Zeus, or even God. They believed that this divine "fire," or God, generated the universe and would one day take the universe back into itself through a great conflagration. This cycle of creation and conflagration is repeated eternally.

Stoicism was thus deterministic. Things are the way they are and can't be changed. To find true happiness, they believed one should understand the course of nature through reason and simply accept things the way they are.

In contrast to the Stoics, Paul taught that God is personal and not a part of this universe. He also taught that there would be a judgment to come, not a giant conflagration leading to another cycle.

Epicureans focused on the individual's happiness, also, but they went in a completely different direction than the Stoics. They believed that the way to happiness was through maximizing pleasure and minimizing pain. Tranquility was sought through a quiet, contemplative life lived among a community of friends.

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Epicureans were materialists, also, but they weren't pantheists. They believed the universe was formed from atoms falling through space which occasionally bumped into each other accidentally, eventually forming the stars and planets and us. When we die, we simply become dissolved into atoms again. Epicureans believed in the gods, but thought they were like men, only of a higher order. The gods resided out in space somewhere, enjoying a life of quiet pleasure like that of the Epicureans. They had nothing to do with men. Apart from participation in sacrifices and religious rituals for aesthetic purposes, Epicureans believed humans needn't worry about the gods.

Against the Epicureans, Paul taught that God *is* involved in the affairs of His creation and created us specifically to search for Him. Of course, Paul's doctrine of a future judgment didn't fit with their thinking either.

N.T. Wright and the Faithfulness of Paul: Part 3: Paul's Worldview

https://derekvreeland.com/2014/09/n-t-wright-faithfulness-paul-part-3-pauls-worldview/

Excerpt:

I. The Convergence of Three Worlds
"So what happens with the owl, the (rooster) and the eagle are met by the bird that hovers over Israel?" (351) Review: Owl: Greek philosophy; Rooster: pagan culture and religion; Eagle: Roman politics; Hovering bird: Jewish religion

Paul remained a Jewish thinker whose worldview was shaped by Greek philosophy, Pagan religion, and Roman politics. These three were the "mental furniture" decorating Paul's primarily Jewish worldview. Reconstructing Paul's worldview is a necessary first step to understanding Paul's theology. Worldviews "give flavor to culture on the one hand and worship on the other" (351).

Worldview is comprised of praxis, symbol, story, and question. N.T. Wright joins together praxis (practices) and symbols in order to provide a "thick description" of Paul and his mindset.

H. Summing up Paul's symbolic praxis
These symbols-in-action are mental navigation points in Paul's worldview, shaping how he see's God, God's actions, God's world, and God's future. These symbols shape how Paul does theology as seen in his letters to the churches. Paul was not a detached observer of these things, he was personally involved as a pastor. He was not a stoic (everything is god) or an epicurean (the gods are far away and in concerned). He was an active member of the Messiah-family.

***See also*: Paul's Worldview**

Was The New Testament Influenced by Pagan Philosophy?

http://www.equip.org/article/was-the-new-testament-influenced-by-pagan-philosophy/

(Considers Platonism, Stoicism and Philo)

Platonism, Christianity, Stoicism: The Subject, The Truth, And the Political Import of Their Relationship in Three Traditions

https://rauli.cbs.dk/index.php/foucault-studies/article/view/4661/5094 [Downloadable as PDF]

***See also:* The Use of Greek Philosophy by Paul in the Bible**

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The Three World Views in Economics

https://eppc.org/publications/the-three-world-views-in-economics/

Excerpt:

What is economics about?
Jesus once made the empirical observation that since the days of Noah and Lot, people have been doing, and until the end of the world presumably will be doing four kinds of things. He gave these examples: "planting and building," "buying and selling," "marrying and being given in marriage," and "eating and drinking" (Luke 17:26-28). In other words, we humans produce, exchange, give, and use our human and nonhuman goods.

A Brief, Remedial History of Economics.
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The three worldviews.
When Paul preached in the marketplace of Athens, he prefaced the Gospel with a Biblically orthodox adaptation of Greco-Roman natural law. The evangelist Luke tells us that "some Epicurean and Stoic philosophers argued with him" (Acts 17:18). The same dispute continues among (neo)scholastic, classical and neoclassical economists. In (neo)scholastic natural law, economics is a theory of rational providence, describing how we choose both persons as "ends" (expressed by our personal and collective gifts) and the scarce means used (consumed) by or for those persons, which we make real through production and exchange. By dropping both distribution and consumption, Smith expressed the Stoic pantheism that viewed the universe "to be itself a Divinity, an Animal" [2] with God as its immanent soul, while sentimental humans choose neither ends nor means rationally. By restoring consumption but not distribution, neoclassical economics expresses the Epicurean materialism that claims humans somehow evolved as clever animals, adept at calculating means but not ends, since "reason is, and ought only to be, the slave of the passions." [3]

I have found these philosophical differences helpful in interpreting the differences in economic theory used by economists...

— John D. Mueller is a Fellow and directs the Economics and Ethics Program at the Ethics and Public Policy Center.

Endnotes:
1 W.S. Jevons in England, Carl Menger in Austria, and Leon Walras in Switzerland.
2 Adam Smith [1795], "Essays on Philosophical Subjects," in The Early Writings of Adam Smith, ed. J. Ralph Lindgren, Augustus M. Kelley, New York, 1967.
3 David Hume, A Treatise of Human Nature, II, III, iii, http://www.gutenberg.org/dirs/etext03/trthn10.txt.

Greek Philosophy
Epicureanism
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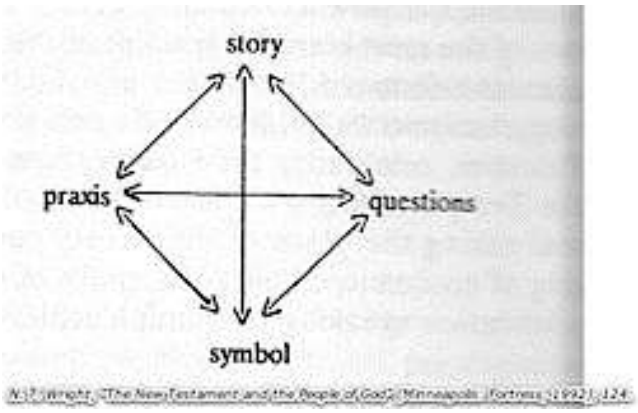
See: **The Use of Greek Philosophy by Paul in the Bible**

***See also my other separate resources*:**
Christian Scholarship: Biblical – Theological – Philosophical

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Worldview

Here's how Wright diagrams worldview in *The New Testament and the People of God.*



He then goes on to say that the part we refer to as *culture* runs between symbol and praxis.

Source: https://nickmelazzo.wordpress.com/page/48/

See also: Paul's Worldview for description of above diagram as applied to Paul

and for more specifics about Paul's worldview.

FYI: N.T. Wright | On Worldview (2017) [Recommended]

https://www.youtube.com/watch?v=2u-f2qmYr1s [Video] (< 8 min.)

Introduction: N.T. Wright and the Biblical Worldview (2006)

https://biblicalstudies.org.uk/pdf/ref-rev/15-2/15-2_intro.pdf [PDF]

What's in a worldview? | Todd Weir | TEDxUniversityofGroningen (2017)

https://www.youtube.com/watch?v=0I6LAYwN3Jk [Video]

It is often said that those who don't understand history are doomed to repeat it. As a historian, I am a bit more humble. I think the task of history is to illuminate key aspects of the present day from a new angle and in this way, give us new approaches to old problems. In this TED talk I will challenge you to rethink your assumptions about one of the key concepts in today's thinking about politics and religion: worldview. If you turn on the news, you may hear pundits ask "what is Trump's worldview?" or speak of a "clash of worldviews" behind Brexit. Yet, this word, which seems so suited to our present day, has made a long journey. Where did the term worldview originate? How did it come to represent both religion and secular

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philosophies, politics as well as culture? What is “Christian worldview”? Why did Hitler embrace this term for his movement, while after the war American liberals rejected it? By delving into the history of Germany, the Netherlands and the United States to answer these questions, we will arrive back at the present moment and see the clash of worldviews in a new light.

Todd Weir is Professor of History of Christianity and Modern Culture at the University of Groningen. His research revolves around the relationship between religion and secularism. In 2014 he published a study on Secularism and Religion in Nineteenth Century Germany: The Rise of the Fourth Confession with Cambridge University Press. Todd is now researching the transnational history of the term **worldview/*Weltanschauung*** from 1790 to the present. This talk was given at a TEDx event using the TED conference format but independently organized by a local community.

[Not flushed out/explained by the speaker well enough for my tastes, but provides an explanation of the origin of concept of secular “worldview”.]

Wikipedia: Worldview

https://en.wikipedia.org/wiki/World_view

A world view or worldview is the fundamental cognitive orientation of an individual or society encompassing the whole of the individual's or society's knowledge and point of view. A world view can include natural philosophy; fundamental, existential, and normative postulates; or themes, values, emotions, and ethics. The term is a calque of the German word *Weltanschauung* [ˈvɛlt.ʔanˌʃaʊ.ʊŋ] (listen), composed of *Welt* ('world') and *Anschauung* ('view' or 'outlook').[3] The German word is also used in English.

It is a concept fundamental to German philosophy and epistemology and refers to a *wide world perception*. Additionally, it refers to the framework of ideas and beliefs forming a global description through which an individual, group or culture watches and interprets the world and interacts with it. Worldview remains a confused and confusing concept in English, used very differently by linguists and sociologists. It is for this reason that Underhill suggests five subcategories: world-perceiving, world-conceiving, cultural mindset, personal world, and perspective (see Underhill 2009, 2011 & 2012). Worldviews are often taken to operate at a conscious level, directly accessible to articulation and discussion, as opposed to existing at a deeper, pre-conscious level, such as the idea of "ground" in Gestalt psychology and media analysis. However, core worldview beliefs are often deeply rooted, and so are only rarely reflected on by individuals, and are brought to the surface only in moments of crises of faith.

...

One of the most important concepts in cognitive philosophy and cognitive sciences is the German concept of *Weltanschauung*. This expression has often been used to refer to the "wide worldview" or "wide world perception" of a people, family, or person. The *Weltanschauung* of a people originates from the unique world experience of a people, which they experience over several millennia. The language of a people reflects the *Weltanschauung* of that people in the form of its syntactic structures and untranslatable connotations and its denotations.

The term *Weltanschauung* is often wrongly attributed to Wilhelm von Humboldt, the founder of German ethnolinguistics (see Trabant). As Jürgen Trabant points out, however, and as Underhill reminds us in his *Humboldt, Worldview and Language* (2009), Humboldt's key concept was *Weltansicht*. *Weltanschauung*, used first by Kant and later popularized by Hegel, was always used in German and later used in English to refer more to philosophies, ideologies and cultural or religious perspectives, than to linguistic communities and their mode of apprehending reality.

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Weltansicht was used by Humboldt to refer to the overarching conceptual and sensorial apprehension of reality shared by a linguistic community (Nation). But Humboldt maintained that the speaking human being was the core of language. Speech maintains worldviews. Worldviews are not prisons which contain and constrain us, they are the spaces we develop within, create and resist creatively in speaking together.

A worldview can be expressed as the "fundamental cognitive, affective, and evaluative presuppositions a group of people make about the nature of things, and which they use to order their lives."

If it were possible to draw a map of the world on the basis of *Weltanschauung*, it would probably be seen to cross political borders—*Weltanschauung* is the product of political borders and common experiences of a people from a geographical region, environmental-climatic conditions, the economic resources available, socio-cultural systems, and the language family.[1] (The work of the population geneticist Luigi Luca Cavalli-Sforza aims to show the gene-linguistic co-evolution of people).

If the Sapir–Whorf hypothesis is correct, the worldview map of the world would be similar to the linguistic map of the world. However, it would also almost coincide with a map of the world drawn on the basis of music across people.

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The Three World Views in Economics

https://eppc.org/publications/the-three-world-views-in-economics/

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3 David Hume, A Treatise of Human Nature, II, III, iii, http://www.gutenberg.org/dirs/etext03/trthn10.txt

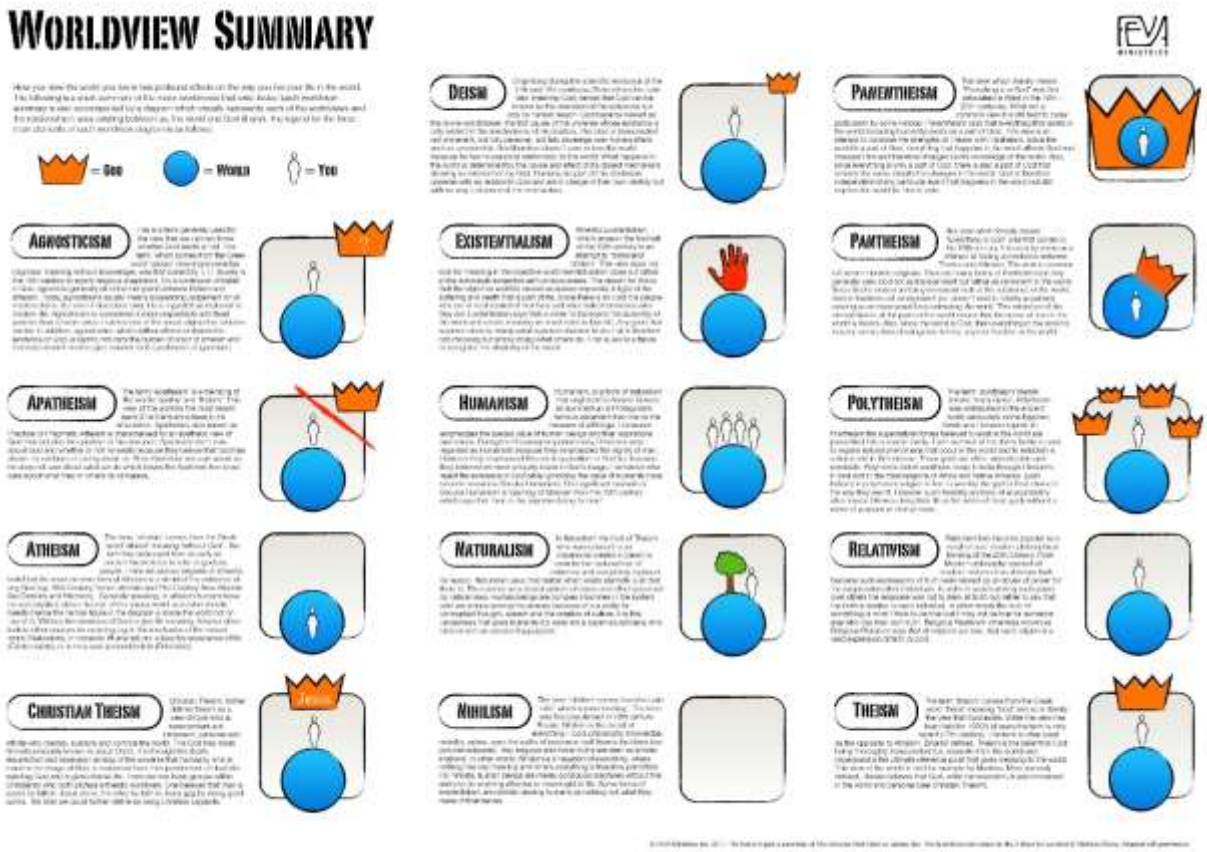
See also: **Paul's Worldview**

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Worldview Summary

http://www.feva.org/pdf/wv_sum.pdf [PDF]

https://visualunit.me/2011/12/19/worldview-summary/



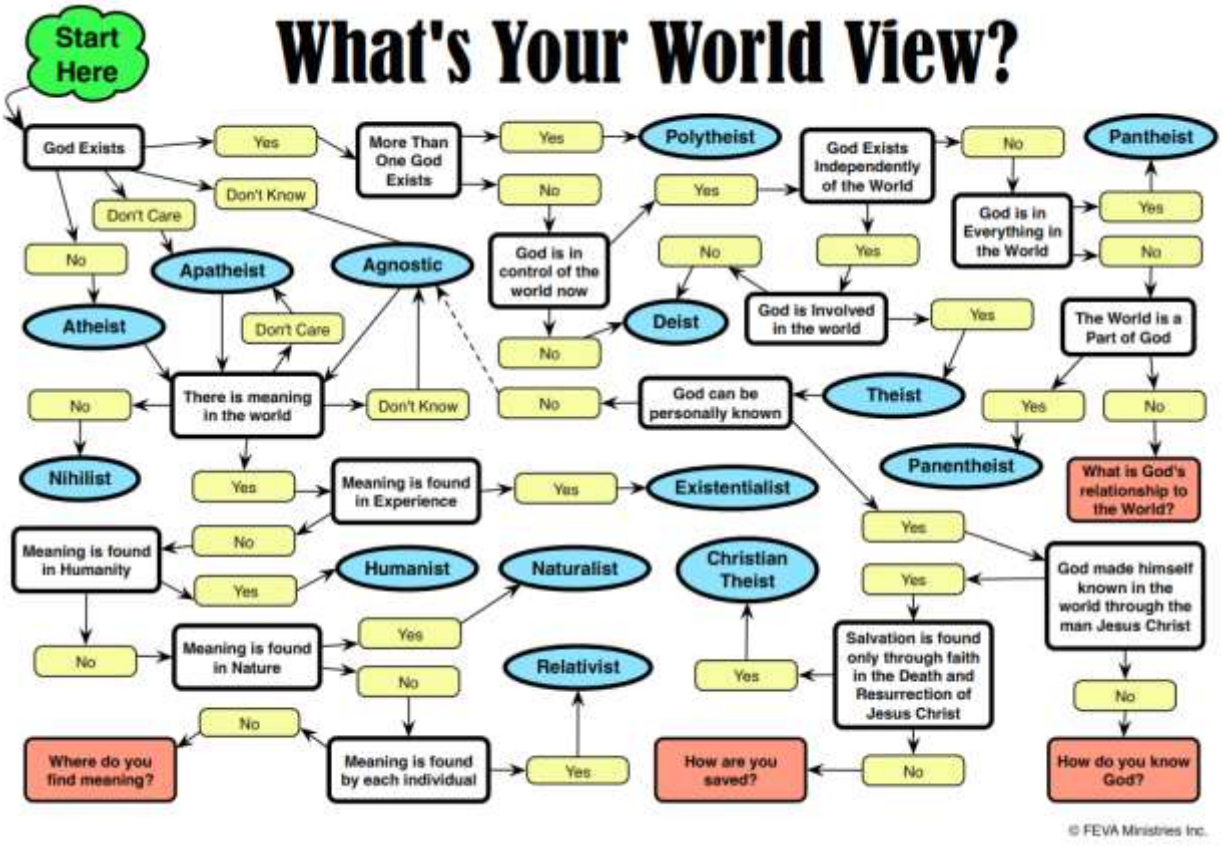
Alternate source: https://visualunit.files.wordpress.com/2011/10/worldview-summary-diagrams-final.jpg

See next page for larger view…

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What's Your Worldview?
http://www.feva.org/pdf/world_view.pdf [PDF]



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What in the World is a Worldview?

http://www.reasons.org/articles/what-in-the-world-is-a-worldview

Excerpt:

…Therefore, a well-thought-out course or worldview needs to answer twelve ultimate concerns that philosophers identify as "the big questions of life:" The answers given to these inquiries not only provide focus and purpose in life, but they can also (as a system) be tested for logical coherence, correspondence to reality, explanatory power and scope, and internal and external livability.

The Big Twelve

A viable worldview must offer adequate answers to these questions

Ultimate Reality	What kind of God, if any, actually exists?
External Reality	Is there anything beyond the cosmos?
Knowledge	What can be known, and how can anyone know it?
Origin	Where did I come from?
Identity	Who am I?
Location	Where am I?
Morals	How should I live?
Values	What should I consider of great worth?
Predicament	What is humanity's fundamental problem?
Resolution	How can humanity's problem be solved?
Past / Present	What is the meaning and direction of history?
Destiny	Will I survive the death of my body and, if so, in what state?

What is a Worldview? Ravi Zacharias on Origin, Meaning, Morality, and Destiny

https://vimeo.com/47662226 [Video]

I am totally convinced the Christian faith is the most coherent worldview around. Everyone: pantheist, atheist, skeptic, polytheist has to answer these questions: Where did I come from? What is life's meaning? How do I define right from wrong and what happens to me when I die? Those are the fulcrum points of our existence. I deal with cultural issues whether they be in the Middle East, Far East, the Orient or the West. You broach questions in the context of their culture and then present Christian answers.
- Ravi Zacharias

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World Views

http://www.leaderu.com/orgs/probe/docs/w-views.html

Excerpt:

Components Found in All World Views

In addition to putting world views to these tests, we should also see that world views have common components. These components are self-evident. It is important to keep these in mind as you establish your own world view, and as you share with others. There are four of them.

First, **something exists**. This may sound obvious, but it really is an important foundational element of world view building since some will try to deny it. But a denial is self-defeating because all people experience cause and effect. The universe is rational; it is predictable.

Second, **all people have absolutes**. Again, many will try to deny this, but to deny it is to assert it. All of us seek an infinite reference point. For some it is God; for others it is the state, or love, or power, and for some this reference point is themselves or man.

Third, **two contradictory statements cannot both be right**. This is a primary law of logic that is continually denied. Ideally speaking, only one world view can correctly mirror reality. This cannot be overemphasized in light of the prominent belief that tolerance is the ultimate virtue. To say that someone is wrong is labeled intolerant or narrow-minded. A good illustration of this is when we hear people declare that all religions are the same. It would mean that Hindus, for example, agree with Christians concerning God, Jesus, salvation, heaven, hell, and a host of other doctrines. This is nonsense.

Fourth, **all people exercise faith**. All of us presuppose certain things to be true without absolute proof. These are inferences or assumptions upon which a belief is based. This becomes important, for example, when we interact with those who allege that only the scientist is completely neutral. Some common assumptions are: a personal God exists; man evolved from inorganic material; man is essentially good; reality is material.

As we dialogue with people who have opposing world views, an understanding of these common components can help us listen more patiently, and they can guide us to make our case more wisely.

Six World View Questions

Have you ever been frustrated with finding ways to stir the thinking of a non-Christian friend? We are confident the following questions will be of help. And we are also confident they will stir your thinking about the subject of world views.

We will answer these questions with various non-Christian responses. Christian responses will be discussed later in this article.

First, **Why is there something rather than nothing?** Some may actually say something came from nothing. Others may state that something is here because of impersonal spirit or energy. And many believe matter is eternal.

Second, **How do you explain human nature?** Frequently people will say we are born as blank slates, neither good nor evil. Another popular response is that we are born good, but society causes us to behave otherwise.

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Third, **What happens to a person at death?** Many will say that a person's death is just the disorganization of matter. Increasingly people in our culture are saying that death brings reincarnation or realization of oneness.

Fourth, **How do you determine what is right and wrong?** Often we hear it said that ethics are relative or situational. Others assert that we have no free choice since we are entirely determined. Some simply derive "oughts" from what "is." And of course history has shown us the tragic results of a "might makes right" answer.

Fifth, **How do you know that you know?** Some say that the mind is the center of our source of knowledge. Things are only known deductively. Others claim that knowledge is only found in the senses. We know only what is perceived.

Sixth, **What is the meaning of history?** One answer is that history is determined as part of a mechanistic universe. Another answer is that history is a linear stream of events linked by cause and effect but without purpose. Yet another answer is that history is meaningless because life is absurd.{5}

The alert Christian will quickly recognize that the preceding answers are contrary to his beliefs. There are definite, sometimes startling differences. World views are in collision. Thus we should know at least something about the world views that are central to the conflict. And we should certainly be able to articulate a Christian world view.

Examples of World Views

In his excellent book, *The Universe Next Door*, James Sire catalogs the most influential world views of the past and present. These are Christian Theism, Deism, Naturalism, Nihilism, Existentialism, Eastern Pantheism, and New Age or New Consciousness.{6}

Deism, a prominent world view during the eighteenth century, has almost entirely left the scene. The Deist believes in God, but that God created and then abandoned the universe.

Nihilism, a more recent world view, is alive among many young people and some intellectuals. Nihilists see no value to reality; life is absurd.

Existentialism is prominent and can be seen frequently, even among unwitting Christians. The Existentialist, like the Nihilist, sees life as absurd, but sees man as totally free to *make himself* in the face of this absurdity.

Christian Theism, Naturalism, and New Age Pantheism are the most influential world views presently in the United States. Now we will survey each of them.

Christian Theism

Let's return to the six questions we asked earlier and briefly see how the Christian Theist might answer them.

Question: **Why is there something rather than nothing?** Answer: There is an infinite-personal God who has created the universe out of nothing.

Question: **How do you explain human nature?** Answer: Man was originally created good in God's image, but chose to sin and thus infected all of humanity with what is called a "sin nature." So man has been endowed with value by his creator, but his negative behavior is in league with his nature.

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Question: **What happens to a person at death?** Answer: Death is either the gate to life with God or to eternal separation from Him. The destination is dependent upon the response we give to God's provision for our sinfulness.

Question: **How do you determine what is right and wrong?** Answer: The guidelines for conduct are revealed by God.

Question: **How do you know that you know?** Answer: Reason and experience can be legitimate teachers, but a transcendent source is necessary. We know some things only because we are told by God through the Bible.

Question: **What is the meaning of history?** Answer: History is a linear and meaningful sequence of events leading to the fulfillment of God's purposes for man.

Christian Theism had a long history in Western culture. This does not mean that all individuals who have lived in Western culture have been Christians. It simply means that this world view was dominant; it was the most influential. And this was true even among non-Christians. This is no longer valid. Western culture has experienced a transition to what is called Naturalism.

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Worldview Compartion Chart

http://molinebaptist.org/wp-content/uploads/2014/02/Worldview-Comparison-Chart.pdf [PDF}

There are eight major worldviews. Other worldviews exist but are based upon one or more of these eight: Theism, Deism, Naturalism, Nihilism, Existentialism, Pantheism, New Age and Post Modernism.

Seven propositions are used to broadly compare these eight basic worldviews. They are:
1. What is the nature of God or ultimate reality?
2. What is the nature of the cosmos?
3. What is the nature of humanity?
4. What is the result of human death?
5. What is the basis of human knowing?
6. What is the basis of ethics?
7. What is the basis of history?

BACKGROUND

Deism – Deism evolved in the 17th century as Christian Theism became chaotic and quarrelsome between denominations. Knowledge changes location and authority from God to humanity. By the 18th century Deism was virtually abandoned because of too many conflicting and untenable positions. The danger is that Deism proved to be a transitional worldview between Theism and Naturalism.

Naturalism – Naturalism evolved between the 17th and 18th centuries. It is a dangerous contender that endures even today. Its strongest assertions are that "matter" is all that matters and reason is the sole basis for truth.

Nihilism – Nihilism evolved in the late 18th century. Friedrich Nietzsche mostly credited with founding Nihilism and he wrote the most damaging statement that, "God is dead". Nihilism is the logical conclusion of all worldviews except Theism. It is characterized by the denial of everything, absence of meaning and nothingness.

Existentialism – Existentialism gained popularity in the mid-20 century and it took Nihilism seriously. Its greatest goal was to transcend Nihilism. Two major forms are followed: Atheistic Existentialism which is a parasite to pure Naturalism and Theistic Existentialism which is a parasite to pure Theism. Only the Atheistic form is compared in the chart.

Pantheism – Pantheism originated as a worldview in the mid-17th century, but aspects existed in ancient forms of Hinduism since 1,000 BC. Philosopher Baruch Spinoza argued against Descartes' dualist theory of a separate body and spirit. It gained popularity in America in the 1960's.

New Age – New Age roots trace back to ancient Gnosticism. It appeared in America in the 1960's with a growing interest in the 70's and a wide awareness in the 80's. By the 1990's it achieved general acceptance. It is highly syncretic of all other worldviews, especially Pantheism and Animism (not compared here). It depends heavily upon the notion of and pursuing altered states of consciousness.

Post Modernism – Post Modernism has similarities to Naturalism and Existentialism. It evolved in the mid-20th century and is marked by a pluralism of perspectives and a plethora of philosophical possibilities. Its defining concepts include relativism, absence of truth and antiideologies. Metanarratives don't exist but their stories are meaningful and useful. Nevertheless, no story has absolute corresponding truth.

[External link to chart (PDF)]

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PROBLEMS

Deism – It is an inconsistent and unstable worldview. Ethical system is illogical since they claim nothing is inherently right or wrong. Knowledge works outward from the empirical specifics to general, universal truths, however, no human can understand enough specifics to draw confident conclusion about the general. Humans can't be significant or have individuality in a closed universe. This is determinism which leads to apathy and hopelessness.

Naturalism – It is a circular reasoning of complexity of matter. This worldview takes a determinist view based on inexorable cause and effect, but, insists upon freewill. Without freewill there can be no morality. Extinction at death poses a major problem regarding any sense of purpose. There is no tenable explanation for the origins of the universe.

Nihilism – Logic and reason are not provable. The closed universe is boxed in (it's inconclusive without outside measurement or comparison). Extinction is psychologically unsettling. Chance is offered as a means for freewill but that's not possible in a closed system. Knowledge, meaning and ethics are also boxed in and can't be proven without outside measurement or comparison. Nihilism denies the meaning of everything including art, yet, its strongest adherents are artists and writers.

Existentialism – Relegating ethics to one's own subjective judgment leads to solipsism. There's no answer to death or the concept of eternity deep within one's being.

Pantheism – It insists upon an impersonal God and impersonal soul. However, karma acts like a moral personal being that judges an individual being determining success and failure and what in form a person should be reincarnated. Techniques leading to the One require actions like chanting and meditation but they are professed illusions themselves and therefore ultimately meaningless. Improving one's karma is not love for another's sake but is self-serving.

New Age – A closed universe denies a transcendent God which also denies the basis for absolute ethics. This leads to solipsism, egoism and megalomania. They believe in demigods, demons and spiritual guardians that haunt the inner space which must be placated by rituals or controlled by incantation. Knowledge and truth is based in the self which leads to epistemological nihilism. Proposing the self to be God leads to infinite regression of "am I the dreamer or the dream"?

Post Modernism – Post Modernism states that too much confidence has been placed in human reason. They state that language is closely related with power and authority. These points the Christian Theist generally finds agreement. The rejection of any and all metanarratives (overarching explanation for life and reality) is itself a metanarrative. The proposition that we can't know reality but only tell stories about it is self-referential. Using language to claim that language is indeterminate is a paradox. Claiming that human reason and certitude is insufficient rests on the sufficiency and certainty of human reason. All these positions are contradictory but have increasingly gained acceptance in American society.

[External link to chart (PDF)]

Chart begins on next page…

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	Worldviews							
Proposit-ions	**Theism**	**Deism**	**Naturalism**	**Nihilism**	**Existential-ism**	**Pantheism**	**New Age**	**Post Modernism**
God Or Ultimate Reality	God is infinite, personal, transcendent, imamnent, omniscient, sovereign and he *IS* good	God is transcendent God is NOT imamnent, personal, omniscient or sovereign God is neither good nor evil	God does NOT exist Only matter exists eternally and is all there is Nothing comes from nothing There is no spiritual element	God does NOT exist Only matter exists eternally and is all there is Nothing comes from nothing Reality itself is in doubt	God does NOT exist Only two types of being: objective and subjective Objective is matter and law of cause and effect Subjective is awareness, intellect and freedom The subjective is merely a shadow of the objective Humans are subjective beings that control and create meaning and value	God exists God (universe/ nature) is all and in all, the totality of all and identical with divinity God is NOT a personal being God is the One and ultimate reality	The self is the prime reality The self's perception is reality, including imagination The self creates reality The self is God and a universe unto itself	God does NOT exist Matter exists eternally but can't be fully known Truth about reality is forever hidden We are left with telling stories about reality which can be useful but void of absolute truth
Cosmos	God created the cosmos ex nihilo The universe is orderly The universe is open	God created the cosmos like a clock/ machine The universe is closed It's in its normal state, it's not fallen	The cosmos is a uniformity of cause and effect It is a closed system No change or reordering is possible from within or from outside	The cosmos is a uniformity of cause and effect It is a closed system No change or reordering is possible from within or from outside	The cosmos is a uniformity of cause and effect It is a closed system The human subjective realm is an open system The objective world is eternal but the subjective is not	God is all that exists Anything that appears to exist that isn't God is an illusion Distinction requires thought, but Pantheism searches for the oneness in everything	Each self is a universe unified unto itself The cosmos is two realms of visible as experienced through ordinary awareness and the invisible as experienced through altered states of consciousness The visible is real, orderly and open to reordering The invisible is "next door", with different ordering and laws The spirit dimension is characterized by brilliance and color	Doubt is cast on the law of cause and effect as objective reality It is a closed system that accepts the incongruence of chance and internal reordering by nature, evolution and survival of the fittest
Humanity	Humans are created in God's image Humans are personal, limitedly transcendent, limited knowing, know right from wrong, desire community and are creative	Humans are personal, intelligent and have capacity for community and creativity Humans do NOT have determination or individuality apart from the machinery	Humans are only complex machines of matter The invention of computers fuel their position Insist that humans are unique due to reason and speech Human thought and sense of ethics gives us value above other matter	Humans are only complex machines of matter, just part of the system Freewill is an illusion, just part of the system Strict determinism, mere pinballs in the machine Awareness is just a part of the machine looking at itself	In the objective realm essence precedes existence In the human subjective realm existence precedes essence Humans define themselves by awareness and determinacy Each human is free to think, act and dream; he is king of his own subjective world	Atman is Brahman – the human soul is the soul of the cosmos; each person's soul is God All roads lead to the One Awareness, personality, knowledge and ethics disappear when one becomes one with the One It's about techniques not belief or faith Waking life leads to dreaming life, then deep sleep and finally awakened life of pure consciousness	Humans are God; prime reality Increasing awareness propels one toward a radically transformed being The Age of Aquarius bring perfect health, happiness and transcendent joy in a utopian Nirvana	Friedrich Nietzsche critiqued Descartes' "I think therefore I am" by turning it around and asked does the thinking create the "I"? Such radical doubt caused radical damage to any sort of human certitude
Death	Each individual is transformed Either glorified in an eternal existence with God - or – Condemned to eternal	Deism offers no explanation for death or what comes after it It's a normal part of the clockwork	Death is extinction of personality and individuality Matter in the body is disorganized at death Only a sense of immortality exists through progeny, work in	Death is the extinction of personality and individuality Matter merely returns to matter	Death is the extinction of an individual's subjectivity The subject returns to an object in the objective world Death is the ultimate absurdity which creates anxiety	Death is the extinction of the individual The soul can't pass out of existence Karma and reincarnation rule this view	Humans are a unity beyond physical form Death is a transition to another stage of life Near death stories or experiences are valued Believe in past recall, channeling and reincarnation	Death is extinction Only a sense of immortality exists through progeny, work in society or enduring influence upon others However, they don't claim that they can really know

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	existence separated from God in hell		society or enduring influence upon others					
Knowing	God gives the ability to know We can know the universe We can know God through "special revelation in God's word Ultimate "special" revelation is found in Jesus Christ	Humans have intellect but Deism doesn't understand how God is and can only be known behind nature Empiricism, reason and experience is the only way to know	Empiricism, reason and experience is the only way to know Nothing is revealed from outside the closed system	Empiricism, reason and experience is the only way to know Nothing is revealed from outside the closed system	Observation and experience is the only way to know The knower assimilates knowledge which becomes the knower	Knowledge passes away and is an illusion because it requires dualism between the knower and what can be known; Pantheism insists on oneness in all	Knowing is based in personal experience The self creates reality What one sees, imagines and experiences is reality and what is known	Confidence is lost in human reason and ability to know anything Nothing we think we know can be proved by outside reality Language is a human construct, the cosmos doesn't speak We make the self through language, there is no substantial self Language and stories give power to the teller
Ethics	God created everything and all systems including ethics God's character is goodness and he is the standard of ethics – not humanity	Ethics is limited only to observing nature Nature is right, (whatever is, is right) Deism affirms Theistic ethics but NOT their basis for	Ethics applies only to human beings Value is a construct of humans, not of nature There are no ethics in nature Ethics stem from societal and situational experience Moral absolutes do	There is no right and wrong in nature Humans have no morality in a closed system Absolutes do NOT exist	There is no right and wrong in the objective world Action affirms one's values and is therefore good, no one can choose evil Good is only measured from within one's subjective world The only evil or wrong is passivity	Good and evil pass away because ethics require distinction which is fundamentally opposed to oneness of all things	Only the visible realm of ordinary consciousness observes ethical standards The invisible realm of altered states of consciousness transcends ethics	Ethics flow from the construct of language Ethics and truth are what a community agrees upon Truth is whatever those in power say it is, there's no appeal to a higher authority Rules are oppression, no rules or agreed rules are freedom
	Ethics are absolute	them	NOT exist					
History	History is linear, sequential and is leading somewhere History has meaning History is a record of God's involvement in creation and with humanity	History is linear It isn't leading somewhere It doesn't have meaning It isn't important in itself History unfolds in no other way than it has	History is a linear record of cause and effect It has no direction or purpose It entails all matter with a subset of humans History has a self-activating origin, i.e. Darwinian evolution Humans are not the goal of history or evolution	History is a linear record of cause and effect It has no direction or purpose It entails all matter with a subset of humans History has a self-activating origin, i.e. Darwinian evolution Humans are not the goal of history or evolution	History is a linear record of cause and effect It has no direction or purpose It entails all matter with a subset of humans History is self-activating without explanation Humans are not the goal of history or evolution	Oneness with the One passes beyond time and space Time is an illusion History is essentially cyclical (consider vantage points along a river) History is disregarded as irrelevant	History is linear Humanity is moving toward a higher transcendent state There's no proposed statement of origin	Post Modernists engage in revisionist history by creating the past in the image of the present and according to the judgment of the historian These historians practice subjectivity and no longer use scholarly footnotes

A Comparison of Major Worldviews [PDF]

http://web001.rbc.org/pdf/discovery-series/windows-on-the-world-a-comparison-of-major-worldviews.pdf

What's a Christian Worldview?

http://www.focusonthefamily.com/faith/christian-worldview/whats-a-christian-worldview/whats-a-worldview-anyway

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Four Models of Western Religious Thought

http://www.hisglory.us/World%20View%20Index/worldviewindex.htm#Chart

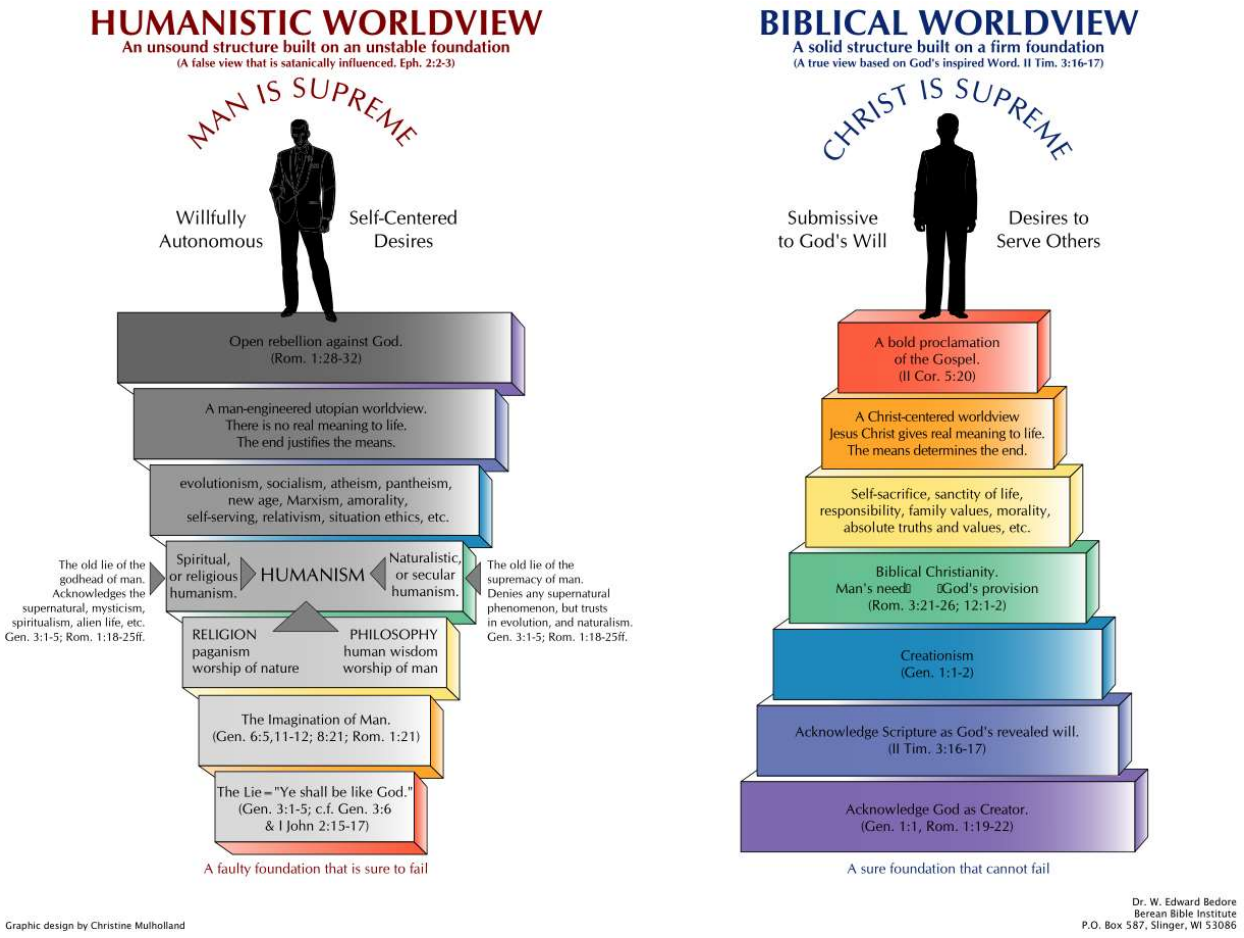
Four Models of Western Religious Thought				
	Secular Humanism	Marxism-Leninism	Cosmic Humanism	Biblical Christianity
Source	Humanist Manifesto I & II	Writings of Marx and Lenin	Writings of Spangler, Ferguson, etc	Bible
Theology	Atheism	Atheism	Pantheism	Theism
Philosophy	Naturalism	Dialectical Materialism	Non-Naturalism	Supernaturalism
Ethics	Ethical Relativism	Proletariat Morality	Ethical Relativism	Ethical Absolutes
Biology	Darwinian Evolution	Darwinian/ Punctuated Evolution	Darwinian/ Punctuated Evolution	Creation/ Intelligent Design
Psychology	Monistic Self-Actualization	Monistic Pavlovian Behaviorism	Collective Consciousness	Dualism
Sociology	Non-Traditional World State Ethical Society	Abolition of Home, Church and State	Non-Traditional Home, Church and State	Home, Church, State
Law	Positive Law	Positive Law	Self-Law	Biblical/ Natural Law
Politics	World Government (Globalism)	New World Order	New Age Order	Justice, Freedom, Order
Economics	Socialism	Socialism/ Communism	Universal Enlightened Production	Stewardship of Property
History	Historical Evolution	Historical Materialism	Evolutionary Godhood	Historical Resurrection

The positivist and phenomenological worldviews

http://ro.uwe.ac.uk/RenderPages/RenderLearningObject.aspx?Context=7&Area=1&Room=1&Constellation=2&LearningObject=41

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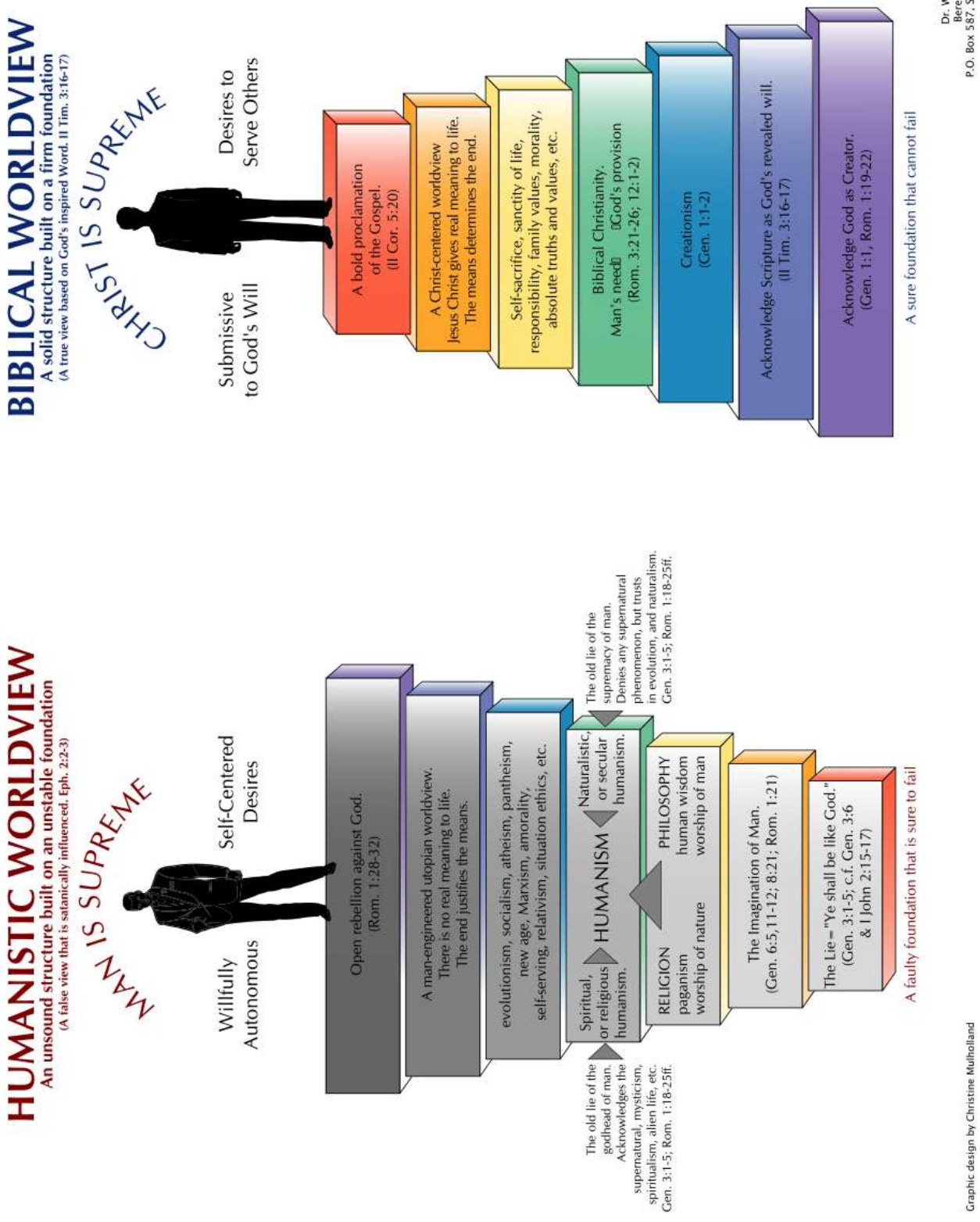
Humanistic Worldview vs Biblical Worldview



[Source: http://www.bereanbibleinstitute.org/resources.html]

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Worldview Chart

https://www.summit.org/resources/worldview-chart/

https://truthandreasonblog.wordpress.com/2006/02/20/worldview-chart/

https://www.summit.org/wp-content/uploads/2016/08/10.05.2017-WVchart.pdf [PDF]

	Biblical Christianity	Islam	Secularism	Marxism	New Spirituality	Postmodernism
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Source	Bible	Qur'an, Hadith, Sunnah	Humanist Manifesto I, II & III	Marx, Engels, Lenin, Mao	MacLaine, Spangler, Chopra, Walsch	Nietzsche, Foucault, Derrida, Rorty
Theology	Trinitarian Monotheism	Monotheism	Atheism	Atheism	Pantheism	Theological Suspicion
Philosophy	Dualism	Dualism	Naturalism & Materialism	Dialectical Materialism	Spiritual Monism	Anti-Realism
Ethics	Agape	Divine Command Theory	Moral Relativism or Utilitarianism	Proletariat Morality	Karma	Cultural Relativism
Biology	Special Creation	Special Creation	Neo-Darwinian Evolution	Punctuated Equilibrium	Spiritual Evolution	Anti-Essentialism
Psychology	Mind/Body Dualism (Fallen)	Mind/Body Dualism (un-fallen)	Mind/Body Monism (Self-Actualization)	Mind/Body Monism (Classical Conditioning)	Mind/Body Monism (Fourth Force)	Decentered Self
Sociology	Sphere Sovereignty	Ummah	Personal Autonomy	Proletariat Society	Collective Consciousness	Social Construction
Law	Natural Law	Shariah Law	Legal Positivism	Proletariat Law	Self-Law	Critical Legal Studies
Politics	Subsidiarity	Islamic Theocracy	Progressivism	Statism	Autarchy	Political Pessimism or Liberalism
Economics	Biblical Stewardship	Shariah Economics	Economic Interventionism	Socialism	Universal Enlightened Production	Economic Interventionism
History	Redemptive Narrative	Pan-Islam	Social Progress	Historical Materialism	Evolutionary Godhood	Historical Revisionism

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Worldviews Chart

http://www.summit.org/resources/worldview-chart/

COMPARING COMPETING WORLDVIEWS

	Christianity	Islam	Secular Humanism	Marxism-Leninism	Cosmic Humanism	Post-Modernism
	Bible	**Qur'an, Hadith, Sunnah**	**Humanist Manifestos I, II, III**	**Marx, Engels, Lenin, Mao**	**MacLaine, Spangler, Chopra, Walsch**	**Nietzsche, Foucault, Derrida, Rorty**
Theology	Theism (Trinitarian)	Theism (Unitarian)	Atheism	Atheism	Pantheism	Atheism
Philosophy	Supernaturalism (Faith and Reason)	Supernaturalism (Faith and Reason)	Naturalism	Dialectical Materialism	Non-Naturalism	Anti-Realism
Ethics	Moral Absolutes	Moral Absolutes	Moral Relativism	Proletariat Morality	Moral Relativism (Karma)	Cultural Relativism
Biology	Creationism	Creationism	Neo-Darwinian Evolution	Punctuated Evolution	Cosmic Evolution	Punctuated Evolution
Psychology	Mind/Body Dualism (Fallen)	Mind/Body Dualism (Un-fallen)	Monism (Self-Actualization)	Monism (Behaviorism)	Higher Consciousness	Socially-Constructed Selves
Sociology	Traditional Family, Church, State	Polygamy, Mosque, Islamic State	Non-Traditional Family, Church, State	Classless Society	Non-Traditional Family, Church, State	Sexual Egalitarianism
Law	Divine/Natural Law	Shari'ah Law	Positive Law	Proletariat Law	Self-Law	Critical Legal Studies
Politics	Justice, Freedom, Order	Islamic Theocracy (Global Islam)	Liberalism (Secular World Gov't)	Statism (Communist World Gov't)	Self-Government (New World Order)	Leftism
Economics	Stewardship of Property	Stewardship of Property	Interventionism	Scientific Socialism	Universal Enlightened Production	Interventionism
History	Creation, Fall, Redemption	Historical Determinism (Jihad)	Historical Evolution	Historical Materialism	Evolutionary Godhood	Historicism

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See following page for larger view…

Comparing Competing Worldviews

	Christianity	Islam	Secular Humanism	Marxism-Leninism	Cosmic Humanism	Post-Modernism
	Bible	**Qur'an, Hadith, Sunnah**	**Humanist Manifestos I, II, III**	**Marx, Engels, Lenin, Mao**	**MacLaine, Spangler, Chopra, Walsch**	**Nietzsche, Foucault, Derrida, Rorty**
Theology	Theism (Trinitarian)	Theism (Unitarian)	Atheism	Atheism	Pantheism	Atheism
Philosophy	Supernaturalism (Faith and Reason)	Supernaturalism (Faith and Reason)	Naturalism	Dialectical Materialism	Non-Naturalism	Anti-Realism
Ethics	Moral Absolutes	Moral Absolutes	Moral Relativism	Proletariat Morality	Moral Relativism (Karma)	Cultural Relativism
Biology	Creationism	Creationism	Neo-Darwinian Evolution	Punctuated Evolution	Cosmic Evolution	Punctuated Evolution
Psychology	Mind/Body Dualism (Fallen)	Mind/Body Dualism (Un-fallen)	Monism (Self-Actualization)	Monism (Behaviorism)	Higher Consciousness	Socially-Constructed Selves
Sociology	Traditional Family, Church, State	Polygamy, Mosque, Islamic State	Non-Traditional Family, Church, State	Classless Society	Non-Traditional Family, Church, State	Sexual Egalitarianism
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World View Chart

http://www.generationword.com/diagrams_and_charts.html

	CHRISTIAN	ISLAM	SECULAR HUMANISM	MARXISM-LENINISM	COSMIC HUMANISM	POST-MODERNISM
THEOLOGY	God exits, is intelligent, powerful, loving, just. Died for sins.	Allah, one God, creator, master of universe	No God. Scientific process made God obsolete. Only matter. Man is matter.	Marx was atheist. Combat Religion. Atheism needs to overthrows existing social conditions.	All things are divine. God is within us and things. We discover this.	Not atheists like sec. hum. Like Nietzsche: "God is dead" or unbelievable
PHILOSOPHY	2 Co. 10:5; Col. 2:8; Non-Christian worldviews are vain and deceitful. Christian view is reasonable	Also, a "revealed" religion and is assumed to be reasonable	Only matter exists. Know only through scientific process and senses.	Materialism. THESIS is the way it is. ANTITHESIS is the opposite of the way it is. SYNTESIS is the way it becomes as a result of the struggle.	God is in everything. Everything is spiritual When this is realized the physical will not exist. Enlightened mind controls matter.	Objective reality is rejected. Reality is constructed by what a human thinks or believes. No universal truth or absolutes.
ETHICS	God is absolute & unchanging. He hates evil and loves good. God revealed his character.	Qur'an and Muhammad are foundational	Humans decide standards and values	Whatever advances communism is good and whatever stands in the way is evil. Thus, kill the opposition.	Follow inner universal god-consciousness to determine your right or wrong. Only evil is to say there is moral absolutes.	Local community determines moral truth. No "grand narrative" so each community of people identify ethics.
BIOLOGY	Only the creationist perspective can account for design, laws, order. Science tells us about God's universe.	Universe created by Allah, but Genesis is corrupted	Natural selection. Mutations provide variations. Evolution slow. If evolution is false there is no Secular Humanism	Depend on evolution and spontaneous generation. THESIS + ANTITHESIS=SYNTHESIS Clashes and leaps=change	Man evolving from disharmony to harmony. Evolution guides man from material world to spiritual beings, godhood	Rejects order and design of history so patterned evolution is replaced with chance and random leaps
PSYCHOLOGY	Emphasize spiritual. Understand fallen, sinful nature. Recognize need for salvation. Face guilt and repent	Man is not fallen. Adam forgiven and left no trace of sin in man	Monism (only body). Man is good. Achieve mental health by meeting physical and material needs. Behaviorism.	Everything a man does is: 1-from physical makeup 2-influence of environment Man is limited to this, but Marx expects man to revolt?	Society, environment stifle the god within us. Man must realize he is perfect, his impulses and intuitive urges are good.	We are many selves created from language, geography, family, education so we are a social construction.
	The individual & the social order are important to God: Marriage, family, state	Family, religion, state are not distinguished	Civilization, culture are evil and make man evil. Family is the worst. Government education is most desirable method for abolishing old institutions	Everyone is both the laborer and the owner of production. No need for government, church or family since empowered men are responsible to act right	Evil in man is due to traditional society (especially in the West). Rebel against traditional values: fathers, families, state, free enterprise,	Even playing field by focusing on the cultural fringe: poor, oppressed, homosexual. Demonize privileged like white males, businesses.
LAW	Natural and revealed. Based on God's character. Government controls sinful man. All have unalienable rights, made in God's image	Law based not in God's character but on God's determined law	State has sovereign power to determine law since they are highest power. Crime is fault of social order not criminal. "Truth" is merely legal.	Sovereignty is taken from state and given to the working class. Law originate with property owners. Get rid of property and there will be no need for law.	Each person decides what is right. Need for law will fade away as we grow into god-consciousness.	Western understanding & justice is the root of problem. Get rid of white male view. Less objectivity, focus on subjectivity, minorities
POLITICS	God ordained the state, but it is limited, never totalitarian. Never removes freedom, religion or family.	Global Islamic theocracy set up under rule of Allah's laws	World government is next in evolution's process. This is the road to utopia. Goal: World Peace	Working class rises up to seize production & politics to form a world rule by working class until the state is no longer needed	Government exists because some are unaware of god in them. One world government will lead to spiritual unity	Empower women, minorities, homosexual. Get rid of white males and Western culture
ECONOMICS	System must check mans injustice and make man responsible to produce. Free Enterprise	Based on unity, care of poor, free will, responsibility	Man capable of planning perfect economy. Strict central control of world economy. Interventionist.	Economics determine all institutions. Society based on production. Improved slavery to feudalism to capitalism to socialism to abolish private property for a communistic world order. All needs met.	Traditional economic models stress material, so hinders enlightenment. Spiritual harmony will cause material needs to flow towards you.	Goal is to alleviate all human suffering through government's economic intervention
HISTORY	Movement through history from creation, fall, redemption, restoration	Allah oversees & leads history to ultimately express his will	No supernatural influence or purpose. Without design history moves from simple to complex	History is THESIS+ ANTITHESIS=SYNTHESIS at work. History is a result of biological & economic evolution	Moving toward god-consciousness into unified enlightenment. Christians, etc. hinder this process	Facts are inaccessible since writers of history record their views. We re-write it w/ our own 'truth'

*This information was studied and reorganized from Summit Ministries at **http://www.summit.org** by Generation Word at **http://www.generationword.com***

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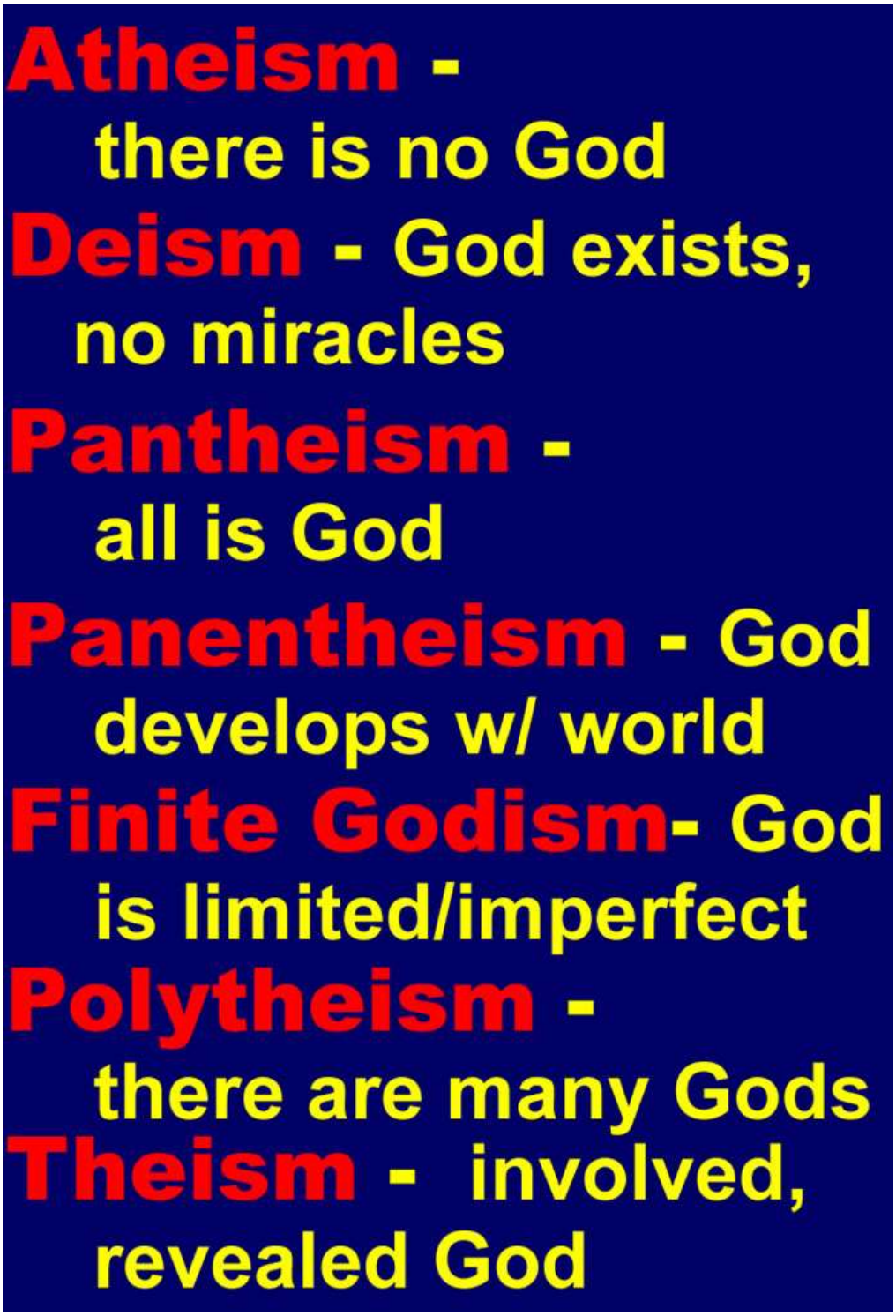
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	CHRISTIAN	ISLAM	SECULAR HUMANISM	MARXISM-LENINISM	COSMIC HUMANISM	POST-MODERNISM
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PSYCHOLOGY	Emphasize spiritual. Understand fallen, sinful nature. Recognize need for salvation. Face guilt and repent	Man is not fallen. Adam forgiven and left no trace of sin in man	Monism (only body). Man is good. Achieve mental health by meeting physical and material needs. Behaviorism.	Everything a man does is: 1-from physical makeup 2-influence of environment. Man is limited to this, but Marx expects man to revolt?	Society, environment stifle the god within us. Man must realize he is perfect, his impulses and intuitive urges are good.	We are many selves created from language, geography, family, education so we are a social construction.
	The individual & the social order are important to God: Marriage, family, state	Family, religion, state are not distinguished	Civilization, culture are evil and make man evil. Family is the worst. Government education is most desirable method for abolishing old institutions	Everyone is both the laborer and the owner of production. No need for government, church or family since empowered men are responsible to act right	Evil in man is due to traditional society (especially in the West). Rebel against traditional values: fathers, families, state, free enterprise,	Even playing field by focusing on the cultural fringe: poor, oppressed, homosexual. Demonize privileged like white males, businesses.
LAW	Natural and revealed. Based on God's character. Government controls sinful man. All have unalienable rights, made in God's image	Law based not in God's character but on God's determined law	State has sovereign power to determine law since they are highest power. Crime is fault of social order not criminal. "Truth" is merely legal.	Sovereignty is taken from state and given to the working class. Law originate with property owners. Get rid of property and there will be no need for law.	Each person decides what is right. Need for law will fade away as we grow into god-consciousness.	Western understanding & justice is the root of problem. Get rid of white male view. Less objectivity, focus on subjectivity, minorities
POLITICS	God ordained the state, but it is limited, never totalitarian. Never removes freedom, religion or family.	Global islamic theocracy set up under rule of Allah's laws	World government is next in evolution's process. This is the road to utopia. Goal: World Peace	Working class rises up to seize production & politics to form a world rule by working class until the state is no longer needed	Government exists because some are unaware of god in them. One world government will lead to spiritual unity	Empower women, minorities, homosexual. Get rid of white males and Western culture
ECONOMICS	System must check mans injustice and make man responsible to produce. Free Enterprise	Based on unity, care of poor, free will, responsibility	Man capable of planning perfect economy. Strict central control of world economy. Interventionist.	Economics determine all institutions. Society based on production. Improved slavery to feudalism to capitalism to socialism to abolish private property for a communistic world order. All needs met	Traditional economic models stress material, so hinders enlightenment. Spiritual harmony will cause material needs to flow towards you.	Goal is to alleviate all human suffering through government's economic intervention
HISTORY	Movement through history from creation, fall, redemption, restoration	Allah oversees & leads history to ultimately express his will	No supernatural influence or purpose. Without design history moves from simple to complex	History is THESIS+ ANTITHESIS=SYNTHESIS at work. History is a result of biological & economic evolution	Moving toward god-consciousness into unified enlightenment. Christians, etc. hinder this process	Facts are inaccessible since writers of history record their views. We re-write it w/ our own 'truth'

This information was studied and reorganized from Summit Ministries at ***http://www.summit.org*** *by Generation Word at* ***http://www.generationword.com***

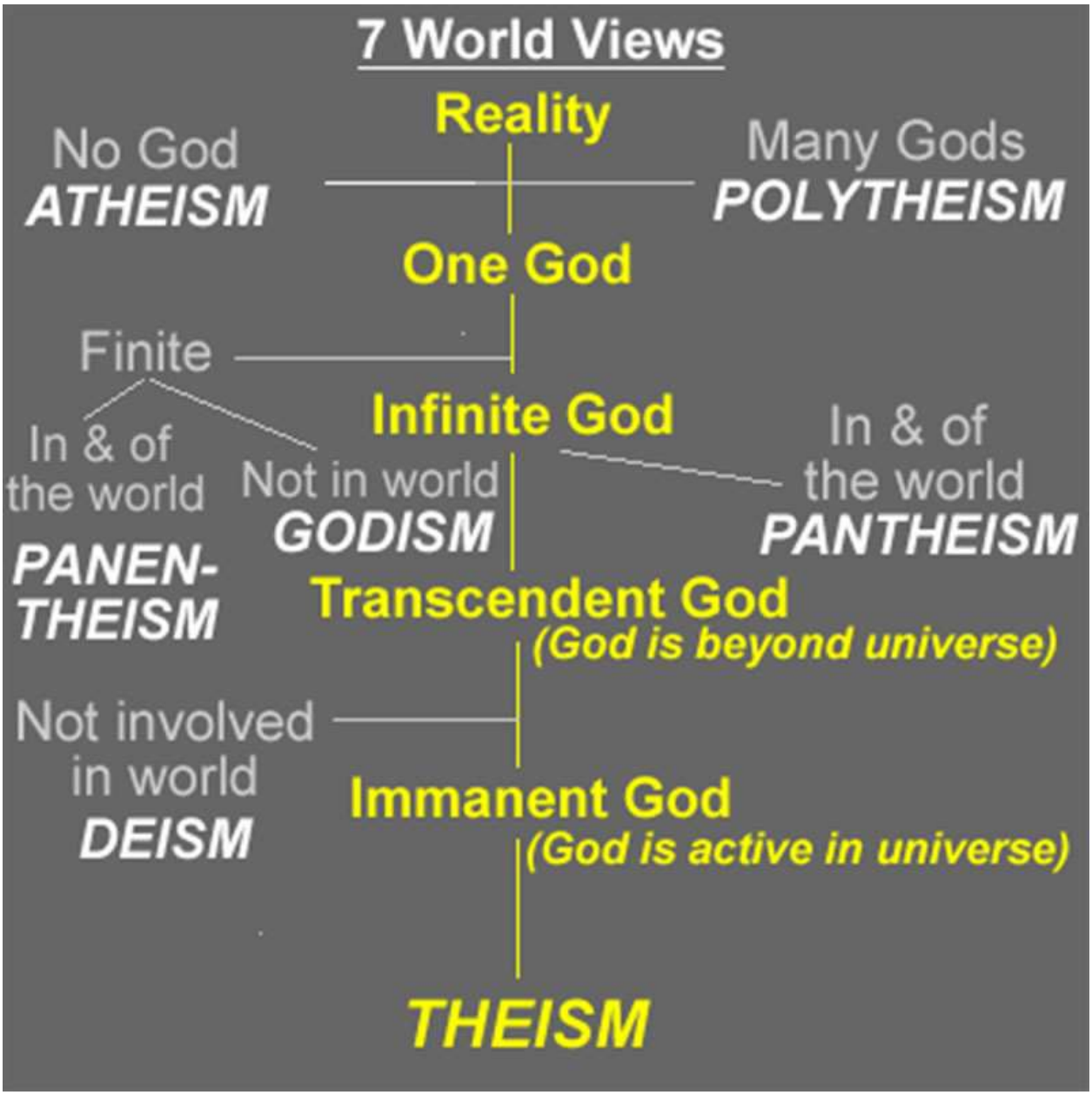
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World Views Concerning God



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Seven (7) World Views



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World Views

http://www.generationword.com/diagrams_and_charts.html

Secular Humanism	Cosmic Humanism	Marxism and Leninism
SECULAR HUMANISM - No God exists - Only matter - Man decides right/wrong - Natural selection - Man is good, only body - Culture makes man evil - State is sovereign -World Governemtn = World Peace - Man plans perfect economy - History has no purpose	Cosmic Humanism - All is divine - everything is spiritual - society stifles god in man - man is good - each person decides - world government = world peace	MARXISM-LENINISM - Overthrow religion - materialism - advance communism - evolution - no need for government - no private property - history results form evolution
Christian	**Post-Modernism**	
CHRISTIAN - God exists - Christianity is resonable - God is absolute - Creation explains design - Man is fallen - Social institutions - Law based on God - State is ordained - Free Enterprise - Move from fall to redemption	Post-Modernism - God is dead - Reality constructed by man - local communities decide on truth - reject order and design - even playing field - Western culture is evil - empower minorities -demonize majority -alleviate human suffering -rewrite history	

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World Views Introduction (including Modernism and Postmodernism)

https://bible.org/seriespage/1-world-views-introduction

Excerpt:

3. Naturalism

There is no God. The world and mankind just evolved. Men are just the product of their environment. Morality is decided by man. There is no purpose to history; it just happens. When you die, you cease to exist.

4. Pluralism

Naturalism has undergone a major change in the past 50 years. Enough of a change that it deserves its own category—Pluralism. Pluralism is very similar to Naturalism, but it's sort of a cafeteria style world view. People mix and match various aspects of the other world views. It is extremely inconsistent, but that doesn't seem to matter in a postmodern world.

The shift from Naturalism to Pluralism corresponds to the shift from Modernism to Postmodernism.

I've used the terms modernism and postmodernism a couple times already and some of you may be wondering what in the world I'm talking about. So, let's define them.

Modernism: Prior to the Renaissance everyone believed in God and the supernatural. But around 1500 several things happened. Gutenberg developed the printing press which made books available to the masses and learning grew exponentially. Martin Luther began the Reformation, the Renaissance began with the whole new emphasis on art, science, humanism, etc. Reality was what you could see and measure. The myth of progress captivated the world. Man came to believe that science would solve all the problems of mankind. Science would discover the cure for all diseases, control the weather, end poverty, bring about world peace, etc. There were World Fairs touting the marvels of the modern age. This period, called "Modernism," lasted from the 1500's to 1960's. Incidentally, lots of folks believed in post-millennialism as a direct result of this. They thought we were in the millennium and Christ was coming back at the end of it. But that's another lesson.

Postmodernism: But after the Second World War, people were disillusioned. (Including the post-millennialists) The war to end all wars (WWI) didn't. WWII and the holocaust happened. It was obvious we weren't going to bring about world peace. Science wasn't curing very many diseases. In fact, cancer was becoming more and more prevalent. People recognized that science wasn't solving man's problems. Science hadn't brought about a utopia of progress uniting the human race like it promised. In fact, modernism was rather weak on relationships. People were just cogs in the machine. So, society began rejecting modernism (science) and moving toward something we call "postmodernism." The name "post"-modernism means "after"-modernism. People are now looking for something else to explain reality. Since naturalism has rejected the existence of God, we have moved from science (with its truth/facts) to existentialism which is basically experience, spirituality, and pragmatism (whatever works).

This shift from modernism to postmodernism is a process, and our generation is right in the middle of it and as such, we are all a little of both.

I think one of the best ways to illustrate this is by comparing older commercials with new ones. Old commercials had guys in white lab coats touting the virtues of various products. Why were they in white lab coats? Because it made them look like scientists and led you to believe that what they were claiming was a scientific fact. Postmodern commercials, on the other hand, consist of beautiful and or rugged

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looking individuals having a good time in exotic locations. Compare the old Coke/Pepsi “taste test” commercials with the more recent ones. The “taste test” was supposedly a scientific measurement. More people preferred Pepsi. Now you are inundated with multiple images of folks having a great time drinking Coke. Or you’re encouraged to just “Be a Pepper,” etc.

Postmodernism

https://www.xenos.org/essays/five-worldviews

Reality

Reality must be interpreted through our language and cultural "paradigm." Therefore, reality is "socially constructed."

Man

Humans are nodes in a cultural reality – they are a product of their social setting. The idea that people are autonomous and free is a myth.

Truth

Truths are mental constructs meaningful to individuals within a particular cultural paradigm. They do not apply to other paradigms. Truth is relative to one’s culture.

Values

Values are part of our social paradigms as well. Tolerance, freedom of expression, inclusion, and refusal to claim to have the answers are the only universal values.

A Summary of Postmodern Philosophy

https://www.allaboutworldview.org/a-summary-of-postmodern-philosophy-faq.htm

Excerpt:

Kevin J. Vanhoozer, Research Professor of Systematic Theology at Trinity Evangelical Divinity School, is a shrewd observer of the Postmodern scene and a somewhat sympathetic critic. In addition, he understands the important role Nietzsche played in expressing the foundational ideas for Postmodernism.[1] He writes, “Nietzsche, the patron saint of postmodernity, prophesied accurately: if God is dead, then it’s interpretation ‘all the way down.’...[O]ne word only points to another word and never to reality itself. No one interpretation can ever be regarded as final. As in interpretation, so in life: everything becomes undecidable.”[2]

Vanhoozer points us to the late C.S. Lewis, who foresaw the shift toward Postmodernist thinking. Lewis’ term for this movement is “bulverism” after its imaginary inventor Ezekiel Bulver. Vanhoozer explains: “Lewis imagines the moment that bulverism was born, when five-year-old Ezekiel heard his mother say to his father, ‘Oh, you say that because you are a man.’ Bulver intuitively grasped the stunning implication:

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arguments need not be refuted, only situated. One rebuts a thought simply by calling attention to the genealogy or location of its thinker."[3] Probably nothing in Postmodernism today would surprise Lewis.

A Summary of Postmodernism

Vanhoozer offers a concise summary of Postmodern philosophy:

1. The mark of the Postmodern condition of knowledge is a move away from the authority of universal science toward narratives of local knowledge.[4]
2. Postmodernists reject the notion of universal rationality; reason is always situated within particular narratives, traditions, institutions, and practices.
3. Postmodernists reject unifying, totalizing, universal schemes in favor of new emphases on difference, plurality, fragmentation, and complexity.
4. Postmodernists reject the notion that the person is an autonomous individual with a rational consciousness that transcends his or her particular place in culture, language, history, and gendered body.
5. Postmodernists agree with Nietzsche that "God" (that is to say, the supreme being of classical theism) has become unbelievable, as have the autonomous self and the meaning of history.
6. What we know about things is linguistically, culturally, and socially constructed. Language stands for the socially constructed order within which we think and move and have our being.[5]

Notes:

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[1] See Arthur Herman, The Idea of Decline in Western History (New York, NY: The Free Press, 1997), Will Du rant's The Story of Philosophy, and John P. Koster, The Atheist Syndrome (Brentwood, TN: Wolgemuth & Hyatt Publishers, 1989) for background material on Nietzsche.
[2] Penner, Christianity and the Postmodern Turn: Six Views, 78.
[3] Ibid., 76.
[4] Postmodernists were not the first to offer such a view of knowledge. Bertrand Russell held a similar view—"all truths are particular truths." See Mary Midgley, Evolution as a Religion (London, UK: Rutledge Classics, 2002), 127. Midgley offers a classic critique of this position, quoting Wittgenstein that "particular propositions cannot always be prior to general ones. Both are elements in language, which is itself an element in our whole system of behaviour. In a crucial sense, the whole is always prior to its parts. And unquestionably this kind of belief in a law-abiding universe... is a precondition of any possible physical science."
[5] Kevin J. Vanhoozer, ed., Postmodern Theology (Cambridge, UK: Cambridge University Press), 10–13.

***For more on Postmodernism, see also my other separate reference resource*:**

Christian Scholarship: Biblical – Theological – Philosophical

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Comparing Postmodernism, Modernism, and Theism

https://www.xenos.org/essays/comparing-postmodernism-modernism-and-theism

The following comparisons form the basis for discussion in chapter 2 and 3 in The Death of Truth.

Subject	Modernism	Postmodernism	Biblical (theism)
Human Nature	Humans are, purely material machines. We live in a purely physical world. Nothing exists beyond what our senses perceive.	No opinion on this issue, but suspicious of such dogmatic claims to knowledge.	Humans are the only beings on earth created in the image of God. They are spiritual and material.
Free Will (autonomy)	Humans are self-governing and free to choose their own direction	People are the product of their culture and only imagine they are self-governing.	Human free will has been drastically diminished by a moral fall from grace, but they are still responsible for the use of their remaining free will. People's desire to be autonomousis sinful--we were created to depend on God.
View of Reason	People should be "rationalistic optimists." They should depend only on the data of their senses and reason.	There is no such thing as objective rationality (i.e., reason unaffected by bias) in the sense modernists use the term. Rationalism is a myth.	Reason is necessary but not sufficient for understanding reality. Reason can disclose truth about reality, but faith and revelation are needed in addition.
View of Progress	Humankind is progressing by using science and reason.	"Progress" is a code word used by modernists to justify the domination by European culture of other cultures.	Humans aren't progressing toward any glorious future. However, advances which relieve suffering and prolong life are good.

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Biblical *versus* Postmodern Thinking

http://www.crossroad.to/charts/postmodernity.htm'

Today's "postmodern" leaders and social engineers are using this word to introduce and justify changes that are transforming churches around the world. If we don't know its implications, we can't really understand the impact of today's social revolution.

This chart lists the main postmodern obstacles to victorious faith. It shows the new meanings given to Biblical terms, and it lists Scriptures that clarify the confusion caused by postmodern thinking. Knowing these truths will strengthen your child's conscience and help anchor his or her mind in truth.
Notice that the postmodern views below are compared to Christianity, not to "modernity." The latter generally reflect the "progressive" humanist philosophies of the 19th & 20th century, not Biblical Truth.

Postmodern		Biblical faith
Emphasis	**Means or implies:**	**But Jesus said:**
Personal relationships	***- with the group*** or community. ***Aim to please people*** rather than God.	"For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ." Galatians 1:10 ***- with God.*** "He who has My commandments and keeps them, it is he who loves Me." John 14:20-21
Tolerance	***- for what God warned us to shun.*** Forbidden things are now okay.	"What comes out of a man, that defiles a man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man." Mk 7:20-23 ["Abhor what is evil. Cling to what is good." Romans 12:9]
Truth & Scriptures	***- subjective, always changing,*** defined by the group -- with little or no Biblical insight. Denial of absolute and objective truth.	"I am the way, the truth, and the life...." John 14:6 ["Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines." Heb 13:8-9]
Pluralism	***All religions*** (1) ***lead to the same place,*** (2) are valid paths to salvation.	"No one comes to the Father except through Me." John 14:6 "No one can come to Me unless the Father who sent Me draws him." John 6:44
Authority	***Reject traditional authorities.*** Follow subjective ***feelings*** and ***group consensus.***	"I have come down from heaven, not to do My own will, but the will of Him who sent Me." John 6:38 "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." Luke22:42
Faith and view of the future	***Based on feelings, imagination, mysticism*** and ***group consensus.***	*Based on God's Word:* "I do not pray for these alone, but also for those who will believe in Me...." John 17:20-21 ["All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may

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		be complete, thoroughly equipped for every good work." 2 Tim 3:16-17]
Spirituality	Seeking ***spiritual power, favors, knowledge or wholeness*** - *or* ***oneness*** with a higher consciousness or an unknowable *universal* ***force*** *or* ***spirit****.*	"...we know that the Son of God has come and has given us an understanding, that we may know Him..." I John 5:20 "Take heed that you not be deceived. For many will come in My name, saying, 'I am He,' and, 'The time has drawn near.' Therefore do not go after them." Luke 21:8
Pluralism and multicul-turalism	*All religions are equal and okay. Dismiss people who disagree as bigots or extremists.*	"You shall have no other gods before Me." Exodus 20:3 "You shall not go after other gods, the gods of the peoples who are all around you (for the Lord your God is a jealous God among you), lest the anger of the Lord your God be aroused against you." Deut 6:14-15 "...if you by any means forget the Lord your God, and follow other gods, and serve them and worship them, I testify against you this day that you shall surely perish." Deut. 8:19
Continual Change	*Demands continual* ***inner adaptation*** *to* ***cultural transformation***	"...do not be conformed to this world...." Romans 12:2 "Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified." Mark 15:15 "If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you." John 15:19
*"**Test all things; hold fast what is good. Abstain from every form of evil.** Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. **He who calls you is faithful, who also will do it**."* 1 Thessalonians 5:19-24		

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CHRISTIAN ETHICS: Biblical Worldview Thinking

http://mybiblicalstudy.weebly.com/christian-ethics.html



What is a worldview?

A worldview is simply a habituated way of seeing and doing; it is the big picture that directs our thoughts and
actions. A worldview is composed of at least seven fundamental elements:

One's view of God

One's view of reality

One's view of truth

One's view of knowledge

One's view of humanity

One's view of ethics

One's view of evil.

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I. What is the Study of Ethics?

The study of problems of right conduct in light of moral principles such as compassion, goodness, justice, rationality, responsibility, and virtue. The word "*ethics*" comes from the Greek word "*ethos*," which means "*character*." **Choices** concerning what values to embrace and how to treat oneself and one's responsibilities to others are matters of ethics. The term ethics is often used interchangeably with the term "*morality*," which is derived from the Latin word "*mores*", "*customs*." Ethics involves distinguishing right from wrong, defining good & bad, & to consider the consequences of our actions. Questions like "*What is the right thing to do?"* & "*Why is this the right thing to do?"* are the basis of ethical inquiry. Ethics inquires into why we have a sense of right and wrong at all, how ethical views are grounded, and whether or not there are universal principles. Consider the following:

1. Some believe that our sense of right & wrong comes from God.

2. Others believe that our sense of right & wrong is a natural capacity, like our ability to reason.

3. Still, there are others have argued that our sense of right & wrong arises from our individual experiences in the world.

II. Important Terms to Know: **COMING SOON**

3 Major Models of Ethics:

Let's look at the following models of ethics from a bird's eye view before we examine each of these models more deeply in future classes:

Virtue Ethics

Deontological Ethics

Consequential Ethics

From A Bird's Eye View:

Deontological Elements: 2 Essential Premises:
1. An action is right iff it is in accordance with a moral rule or principle.
2. A moral rule is one that is: (a) laid on us by God, (b) required by natural law, (c) laid on us by reason, (d) required by rationality, (e) would command universal rational acceptance, or (f) would be the object of choice of all rational beings.

What is essential is the link between right action, moral rule, & rationality.

What is Virtue Ethics: An action is right iff it is what a virtuous agent would do in the circumstances; 1a. A virtuous agent is one who acts virtuously, i.e., one who has & exercises the virtues. 2 A virtue is a character trait a human being needs to flourish or live well. It is a habit of excellence, a beneficial tendency, a skilled disposition. Roughly speaking, a virtue is a good habit and a vice is a bad habit. A habit is a disposition to think, feel, desire, and act in a certain way without having a tendency to will consciously to do so.

What is essential is to note the conceptual link between virtue & flourishing (living well or eudaimonia).

What is Consequential Ethics:
1. An act is right if it promotes the best consequences;
2. The best consequences are those in which happiness is maximized. What is essential to note is that it forges a link between consequences & happiness.

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How do we define or calculate what is "happiness" or what is "the best"? Who or what makes those calculations?

III. What is Truth?

Truth is that which corresponds to reality, identifies things as they actually are, must be able to be expressed in propositions (t + t = true), can never fail, diminish, change, or be extinguished, and is sourced in the God of the Bible, who is the Author of all truth.

Correspondence View of Truth: Truth is that which corresponds to its object, whether the object is abstract or concrete. Truth is the way things really are. Truth is "telling like it is."

Coherent View of Truth: Truth is that which is internally consistent; what coheres within; what is self-consistent.

Pragmatic View of Truth: A statement is known to be true if it brings the right results. If it works, then it is true.

IV. Six Worldviews:

1. Philosophical Naturalistic Worldview
2. Philosophical Postmodern Worldview
3. Religious Pantheistic Worldviews
4. Religious Polytheism & Spiritism Worldviews
5. Theistic Worldview
6. Biblical Christian Worldview

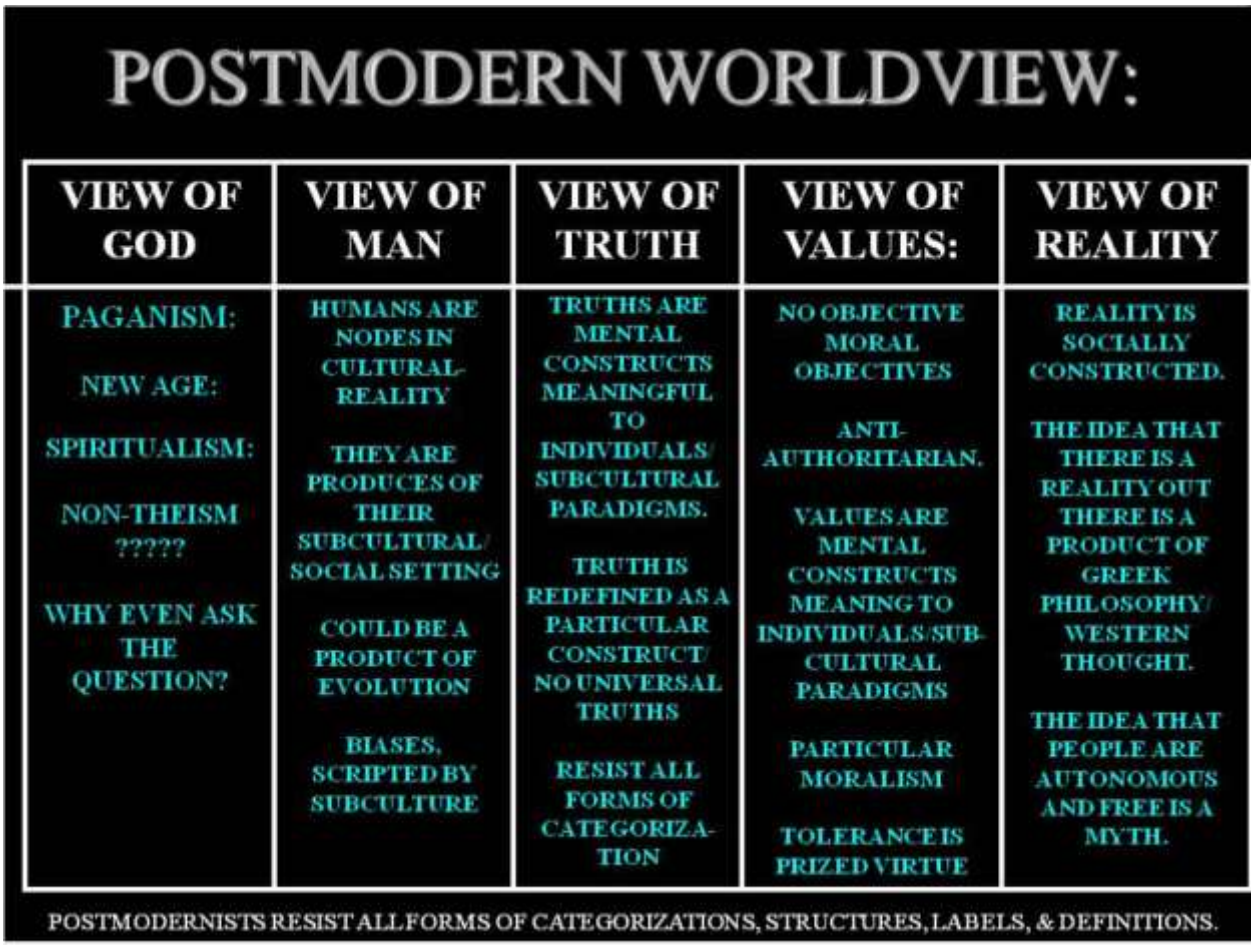
See following pages for corresponding charts…

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Naturalistic Worldview?

VIEW OF GOD	VIEW OF MAN	VIEW OF TRUTH	VIEW OF VALUES:	VIEW OF REALITY
ATHEISM: There is no God. AGNOSTICISM: There is not enough information to determine whether God exists. SECULAR EXISTENTIALISM God does not exist so humanity must learn to live without Him (angst). WITHOUT GOD ???????	CHANCE PRODUCT OF EVOLUTION ENTIRELY MATERIAL-BIOLOGICAL MACHINE. MAN IS FINITE AND WILL ON DAY BECOME EXTINCT THERE IS NO AFTERLIFE THERE IS NO SUCH THING AS "SIN"	TRUTH IS USUALLY UNDERSTOOD AS SCIENTIFIC PROOF KNOWLEDGE GAINED BY FIVE SENSES ONLY THAT WHICH CAN BE OBSERVED WITH THE FIVE SENSES IS ACCEPTED AS REAL	NO OBJECTIVE PRESCRIPTIVE VALUES MORALS ARE INDIVIDUAL PREFRENCES, SOCIOLOGICALLY USEFUL BEHAVIOR. CONSCIENCE MAY BE AN EVOLUTIONARY DEVELOPMENT USUALLY SITUATIONAL OR CONTRACT MODEL OF ETHICS	THE MATERIAL UNIVERSE IS ALL THAT EXISTS REALITY IS "ONE –DIMENSIONAL" NO SUPER-NATURALISM. EVERYTHING CAN BE EXPLAINED ON THE BASIS OF PHYSICAL/ CHEMICAL LAWS/SOCIO-BIOLOGICAL SCIENCE

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***For more on Postmodernism, see also my other separate reference resource*:**

Christian Scholarship: Biblical – Theological – Philosophical

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THE RELIGIOUS WORLDVIEWS OF PANTHEISM:

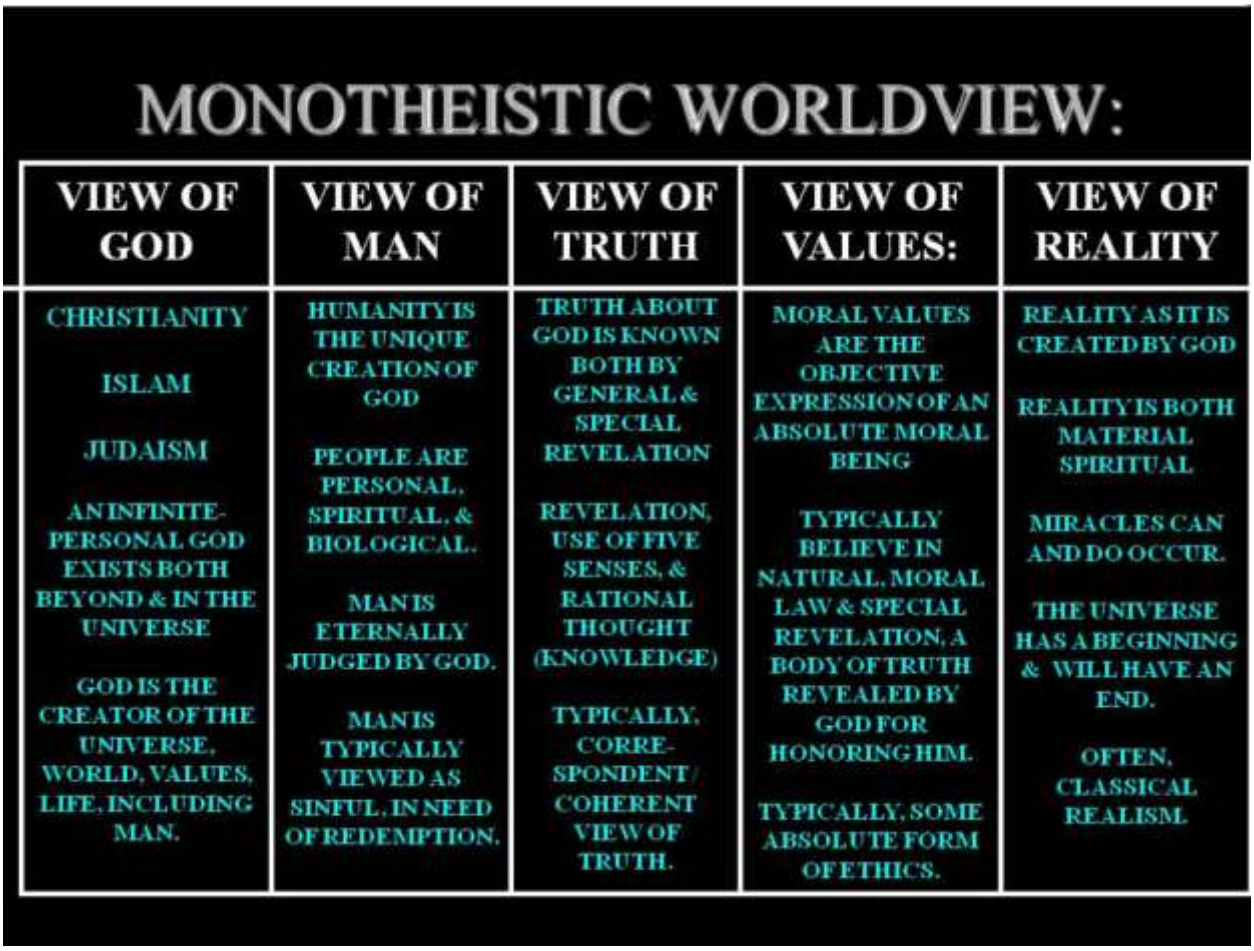
VIEW OF GOD	VIEW OF MAN	VIEW OF TRUTH	VIEW OF VALUES:	VIEW OF REALITY
HINDUISM: Polytheism. TAOISM: Ultimate Reality is Impersonal: Ying-Yang Dualism. BUDDHISM: Polytheism NEW AGE BELIEFS.	MAN IS ONE WITH REALITY, THUS MAN IS SPIRITUAL AND ETERNAL INDIVIDUALISM IS AN ILLUSION AN PERSON WHO BECOMES AWAKENED FROM THE "SLEEP OF IGNORANCE" BY DIRECTLY THE TRUE NATURE OF REALITY IS A "BUDDHA."	TRUTH IS AN EXPERIENCE OF UNITY WITHIN "ONENESS OF THE UNIVERSE." TRUTH IS BEYOND ALL RATIONAL DESCRIPTION AWAKENING IS THROUGH MEDITATION, VARIOUS RELIGIOUS PRACTICES, ETC.	BECAUSE ULTIMATELY REALITY IS IMPERSONAL, THERE IS NO REAL DISTINCTION BETWEEN GOOD & EVIL. INSTEAD, "UNENLIGHTENED BEHAVIOR" IS THAT WHICH FAILS TO UNDERSTAND ESSENTIAL UNITY (IGNORANCE).	THE MATERIAL UNIVERSE IS ALL THAT EXISTS BUDDHIST PRACTICE IS TO PUT AN END TO THE STRESS OF EXISTENCE ONLY THE SPIRITUAL DIMENSION EXISTS; ALL ELSE IS ILLUSION. SPIRITUAL REALITY IS ETERNAL & IMPERSONAL.

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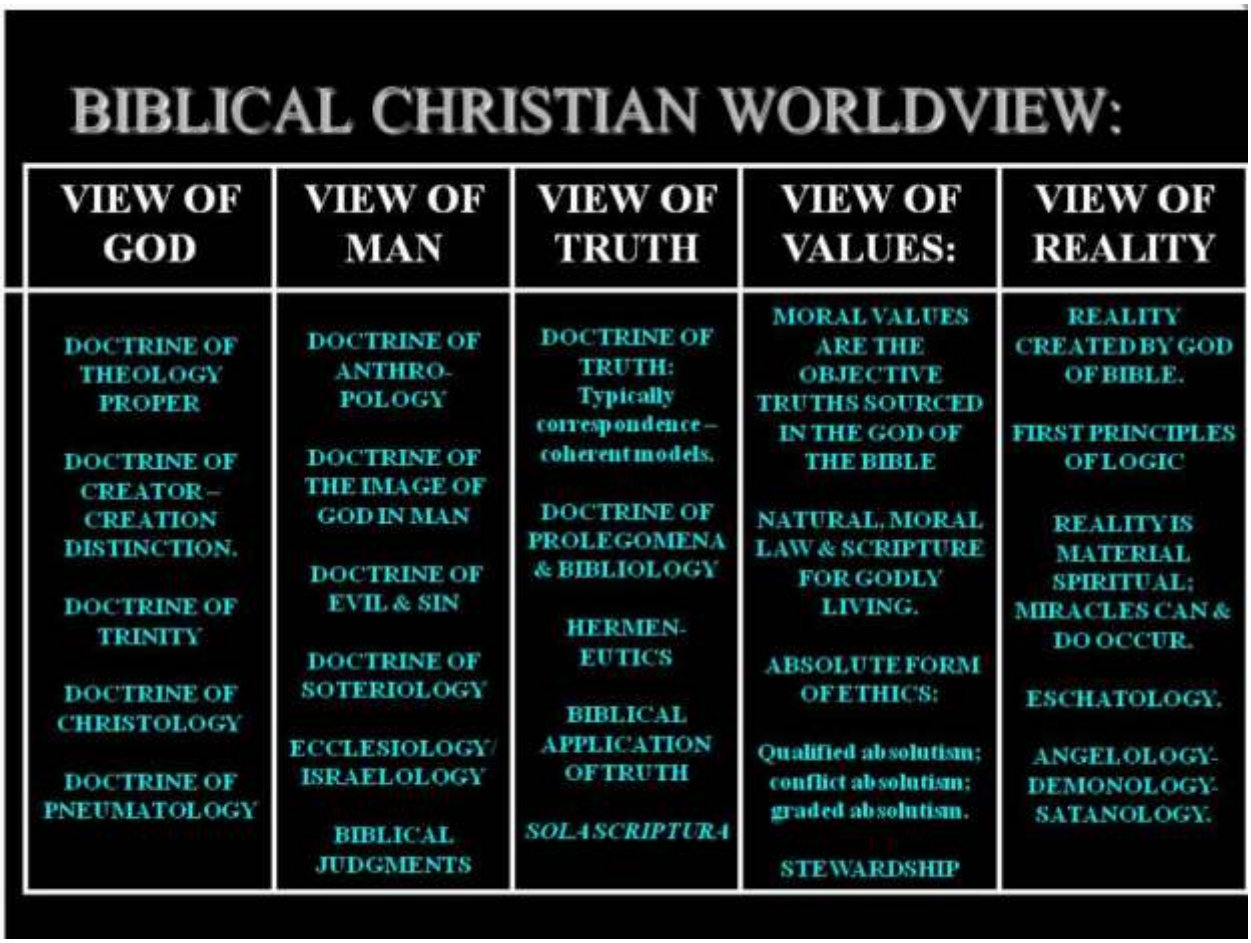
SPIRITISM & POLYTHEISM:

VIEW OF GOD	VIEW OF MAN	VIEW OF TRUTH	VIEW OF VALUES:	VIEW OF REALITY
ANIMISM: Primitive beliefs, the doctrine of spiritual beings. Spirit beings inhabit ordinary objects, inorganic or organic. The world is populated by "spirit beings" who govern what goes on. POLYTHEISM: There are many gods that exist both beyond and in the universe.	MAN IS A CREATION OF THE GODS LIKE THE REST OF THE CREATURES ON EARTH. OFTEN, TRIBES OR COMMUNITIES HAVE A SPECIAL RELATIONSHIP WITH SOME GODS WHO PROTECT THEM & CAN PUNISH THEM.	FOR SPIRITISM, TRUTH ABOUT THE NATURAL WORLD IS TYPICALLY DISCOVERED THROUGH A SHAMAN FIGURE WHO HAS VISIONS THAT TELL HIM OR HER WHAT THE GODS AND DEMONS ARE DOING & HOW THEY FEEL. TRUTH CAN BE ARBITRARY.	FORM OF TABOOS, WHICH ARE THINGS WHICH IRRITATE OR ANGER VARIOUS SPIRITS. THESE TABOOS ARE DIFFERENT FROM THE IDEA OF "GOOD & EVIL" BECAUSE IT IS JUST AS IMPORTANT TO AVOID IRRITATING EVIL SPIRITS AS IT IS GOOD ONES.	WORLD IS POPULATED BY BEINGS WHO GOVERN REALITY. GOD & DEMONS ARE THE REAL REASON BEHIND NATURAL EVENTS. MATERIAL THINGS ARE REAL, BUT HAVE SPIRITS ASSOCIATED WITH THEM; REALITY CAN BE INTERPRETED SPIRITUALLY.

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V. The Problem of Evil

What is evil?...Atheism affirms evil but denies the reality of God...Finite godism can claim that God desires to destroy evil but is unable to because he is limited in power...Deism can distance God from evil by stressing that God is not in the world, but beyond it...Panentheism insists that evil is a necessary part of the ongoing progress of the interaction of God and the world...Pantheism affirms the reality of God but denies the reality of evil....Theism affirms both the reality of both God and evil.

The problem of evil may be viewed in simple form as a conflict involving three concepts:

1. God's power,
2. God's goodness, and
3. the presence of evil in the world.

Solutions to the problem of evil typically involve modifying one or more of these three concepts:

1. limit God's power,
2. limit God's goodness,
3. modify the existence of evil (e.g., call evil an illusion).

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Consider…(1) If God made no claims to being good, then the existence of evil would be easier to explain; but God does claim to be good; (2) If God were limited in power so that he was not strong enough to withstand evil, the existence of evil would be easier to explain; but God does claim to be all-powerful; (3) If evil were just an illusion that had no reality, the problem wouldn't really exist in the first place; but evil is not an illusion. Evil is real.

We face the reality of two types of evil...
a. Moral Evil (evil committed by free moral agents, involving such things as war, crime, cruelty, class struggles, discrimination, slavery, ethnic cleansing, suicide bombings, & social injustice);

b. Natural Evil (involving such things as hurricanes, floods, earthquakes, tornadoes, etc).

THE MORAL LAW ARGUMENT:

1. Moral Law imply a Moral Law Giver.

2. There is an objective moral law.

3. Therefore, there is a Moral Law Giver.

Biblical Ethics

Here are 5 ways to develop and keep a mode of Biblical Ethics:

1.) Does it violate any clear teaching of Scripture?

2.) Does it destroy any part of the body (physically, mentally, or spiritually) that is The Temple of The Holy Spirit?

3.) Does it cause a weaker Christian or non-Christian to be hindered?

4.) Does it violate the express will of one who has the God-given right to exercise headship?

5.) Does it glorify God?

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Six Worldviews You're Competing Against

http://www.christianpost.com/news/six-worldviews-you-146-re-competing-against-29420/

Excerpt:

Worldview matters. Clarifying worldviews is not an academic exercise, intellectual theory, or a philosophical concept. A worldview is an integral part of the lives of those you minister to on a weekly basis. It determines their relationships. It determines their successes and failure. It determines their goals and motivations. If you want to see someone change their lives, they'll have to change how they look at the world first.

Every week as you stand before your people to share God's Word, they're bringing different worldviews into the room. What are some of these worldviews?

1. The one with the most toys wins.
This is the worldview of materialism – and it can be summed up with one world, more. Materialism says that the only thing that really matters in life is acquiring things. Those who subscribe to this worldview live mostly to collect things.

The Bible's answer: Jesus said this in Luke 12, "A man's life does not consist in the abundance of his possessions" (NIV). He tells us not to judge our lives by how much we've got. The greatest things in life aren't things.

2. I've got to think of me first.
We live in a "me first," serve-yourself world that says it's all about you. Commercial slogans cater to this viewpoint. Slogans like, "have it your way," "we do it all for you," "obey your thirst," "you've got to think of what's best for yourself," and "You deserve it."

For the last 40 years, the Baby Boomer generation has been called the "Me Generation." This "me first" idea has infected entire communities. It has torn up marriages ("I don't care how divorce impacts my spouse or children; it's all about me"), destroyed workplaces ("I don't care how my laziness impacts my co-workers; it's all about me") and even ruined churches ("Serve my needs first, forget about the lost").

It's a self-centered, individualistic way of life that says we should ignore the community and other people.

The Bible's answer: Jesus says, "If you try to keep your life for yourself, you will lose it. But if you give up your life for me, you will find true life" (Matt. 16:25 NLT). Jesus says you only begin to live when you give your life away. Significance in life does not come from serving yourself; it comes from serving God and others.

3. Do what feels good.
This is hedonism – the belief that the most important thing in life is how we feel. The number one goal of a hedonist is to feel good, be comfortable, and have fun.

It's the worldview that Hugh Hefner founded Playboy magazine on. He willingly acknowledges he is a hedonist.

It's not just playboys who are hedonists, though. In fact, someone who lives for the goal of retirement is a hedonist. If the whole goal of a person's life is to simply do nothing, live a self centered life, and make no contribution to the world, that's hedonism.

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The Bible's answer: "Are you addicted to thrills? What an empty life! The pursuit of pleasure is never satisfied" (Prov 21:17 Msg). Mick Jagger's been singing: "I can't get no satisfaction" for 40 years. Why? The pursuit of pleasure is never satisfied.

4. Whatever works for you.
This worldview says it doesn't matter if it's right or wrong. It doesn't matter if it hurts anybody or not. If it works for you, fine. As that great theologian Sly Stone says, "Different strokes for different folks."

In our multi-cultural, pluralistic world, this is a very popular worldview. Nobody wants to tell someone else that what they are doing is wrong. In fact that's the only way you can be wrong in our society today – if you tell someone else they're wrong.

The Bible's answer: The Bible says, "There is a way that seems right to a man, but in the end it leads to death" (Prov. 14:12 NIV). Our ideas may seem right, but in the end our ideas lead to death. "Whatever works for you" leads to death. You don't break God's universal laws; they break you.

5. God doesn't exist.
This worldview is naturalism or atheism. Naturalists believe that everything in life is a result of random chance. We're all accidents of nature. There is no grand creator or grand design. God either doesn't exist or he doesn't matter.

If there is no God, there's no plan or purpose for life. If there is no purpose, than your life doesn't really matter. Your only value comes from the fact that God loves you, created you, and thought you up. For naturalists, life has no value, meaning, or purpose.

It takes more faith to be an atheist than it does to believe in God. When you look at creation and how the world is set on an axis, it proves the existence of God to me. If it were one degree one way, we'd freeze up. If it were one degree the other way, we'd burn up.

The Bible's answer: Paul says in Romans 1:25 (NIV), "From the beginning of creation, God has shown what he is like by all he has made. That's why those people don't have any excuse. They know about God, but they don't honor him or even thank him...They claim to be wise, but they are fools." In other words, we can look at nature and see a lot about God. We know God is creative, powerful, organized, and likes diversity. There are lots of things we know about God just by looking at nature.

6. You are your own God.
This worldview, otherwise known as humanism, is very popular in the Western world. It says we are the mastermind of our own fate, the determiner of our destiny. You'll hear this in the new age movement as well: "You're divine. You're a god."

It's ironic. God wired us to worship something. And if we don't worship God, we end up worshipping ourselves. The self-made man usually worships his maker.

The Bible's answer: Paul says in Rom. 1:25 (NIV): "They exchanged the truth of God for a lie, and worshipped created things rather than the Creator." You can go all around the world and find people worshipping little idols that they made – stone idols, rock idols, crystals, and wooden idols. They're worshipping something that they created themselves or somebody else created. In America we have our own idols – they're called cars, homes, and status symbols. The Bible is clear that God is God, and we're not.

All of these worldviews have consequences. Every day we're affected and influenced by them. We're often not even aware of it. These worldviews affect the happiness and success of the people to whom you minister. They matter greatly.

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There's only one worldview that is consistent with the Bible. The biblical worldview says God made us for his purposes. It says that we exist for his pleasure. It's 180 degrees different from the other worldviews above.

Want to change the hearts of those listening to your sermons each week? Change their minds – and their worldviews – first.

Christian Worldview and Social Issues
https://probe.org/christian-worldview-and-social-issues/

The Biblical Worldview
"Providing Scriptural Teaching And Commentary From the Biblical Worldview and the Posttrib Position"
http://www.thebiblicalworldview.org/

***For more on Postmodernism and the Church, see also my other separate reference resource*:**

Christian Scholarship: Biblical – Theological – Philosophical

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Apologetics and World-Views (Outline)

http://www.worldvieweyes.org/resources/Strauss/ApologeticsAndWV.htm

Excerpt:

INTRODUCTION (J. P. Moreland. *Scaling the Secular City*. Baker, 1987)

1. "I am now convinced that for a person to be fully conscious intellectually he should not only be able-to detect the world views of others but be aware of his own; why it is his, and, why in the light of so many options he thinks it is true."

2. The following goes along with what is involved in becoming thinking people in dealing with world issues involving history of thought. From The Witness. September, 1976:

> "WANTED— HARD SAINTS. We have so many 'soft saints.' They are lovely in disposition, upright in soul. But their minds, instead of being places of sunlight, are masses of drifting fog, a haze of wishes and illusions.... They will do anything for the kingdom of God but think. The Church has no greater need than that of hard saints, with fire not around the head as in conventional pictures, but fire in the head, a continual state of mental disturbance; saints who can do hard thinking in a day which desperately needs thinking; saints in whom the higher brain centers are not paralyzed." -Halford Luccock.

I. WORLD VIEW: (see my World-View. Facts, and 'Theory. Laden' Observation)

A. Definition: A world view is a set of presuppositions (or assumptions) which we hold (consciously or subconsciously) about the basic makeup of our world. (See journal, Ultimate Reality, cf. Sire's *The Universe Next Door*, Inter-Varsity Press).

B. The first assumption everyone makes before he even begins to think at all is that some thing exists.

1. All world views assume that something is there rather than that nothing is there. (Sarte even thought this.)

2. So primary that most of us do not even know we are assuming it. We take it as too obvious to mention. Of course, something is there!

3. That is the point: If we do not recognize that, we get nowhere. The apprehension that something is there is the beginning of conscious life.

4. Also the beginning of two branches of philosophy: metaphysics (the study of being) and epistemology (the study of knowing).

C. We Discover: Once we have recognized that something is there, we have not necessarily recognized what that something is.

1. Here is where world views begin to diverge.

2. Definition again: "A world view is composed of a number of basic presuppositions, more or less self-consistent, generally unquestioned by each person, rarely, if ever, mentioned by his

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friends, and only brought to mind when challenged by a foreigner from another ideological universe." (p. 18)

D. Well-rounded world view includes basic answers to each of the following questions.

(Phillips and Brown. *Making Sense of Your World*. (Moody, 1991).

1. What is prime reality—the really real?

2. Who is man? To this we might answer a highly complicated electro-chemical machine whose complexity we do not understand, or a personal being created by God in his own image, or a sleeping god. Current question by western world "Who am I?" (Play "Death of a Salesman")

3. What happens to man at death?

4. Basis for morality?

5. What is the meaning of human history?

6. Within various basic world views other issues often arise.

   a. Nature of external world?

   b. In charge of the world?

   c. Man determined or free?

   d. How can we know and how can we know that we know?

   e. Man, the maker of all values?

   f. Is God really good?

   g. Is God personal/impersonal?

   h. Does God exist at all?

E. When stated in such sequence: boggles the mind

1. Either answers are too obvious to us and we wonder why anyone would bother to ask such questions or else we wonder how any of them can be answered with any certainty.

2. "If we feel the answers are too obvious to consider, then we have a world view; but we have no idea that many others do not share it. We should realize that we live in a pluralistic world. What is obvious to us may be a lie from hell to our neighbor next door. If we do not recognize that, we are certainly naive and provincial, and we have much to learn about man in today's world. Alternatively, if we feel that none of the questions can be answered without cheating or committing intellectual suicide, we have already adopted a sort of world view - a form of skepticism which in its extreme form leads to nihilism." (p. 19)

3. We cannot avoid assuming some answers to the questions. We will adopt either one

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stance or another; refusing to adopt an explicit world view will turn out itself to be a world view or at least a philosophical position.

4. In short: we are caught! “So long as we live, we will live either the examined or the unexamined life. It is the assumption of this book that the former is better.” (p. 19)

F. What are the universes next door?

G. Each of the following world views considers: nature and character of God, nature of the universe, nature of man, question of what happens to man at death, basis of ethics, and the meaning of history.

II. CHRISTIAN THEISM: “A Universe Charged With the Grandeur of God.” (See syllabus God: Creator/Redeemer: Becker, The Heavenly City of the 18th Century Philosophers)

A. Situation of western world to end of the 17th Century.

B. Basic Christian Theism: Essence of this View (Supenaturalism)

1. God is infinite and personal (Triune), transcendent and imminent, omniscient, sovereign and good.

2. God created the cosmos ex nihilo to operate with a uniformity of cause and effect in an open system. (Miracle and Scientific World-View)

3. Man is created in the image of God and thus possesses personality, self-transcendence, intelligence, morality, gregariousness, and creativity.

4. God can and does communicate with man.

5. Man was created good, but through the Fall the image of God became defaced, though not so ruined as not to be capable of restoration; through the work of Christ God redeemed man and began the process of restoring man to goodness, though any given man may choose to reject that redemption.

6. For man death is either the gate to life with God and his people or the gate to eternal separation from the only thing that will ultimately fulfill man’s aspirations.

7. Ethics is transcendent and is based on the character of God as good (holy and loving).

8. History is linear, a meaningful sequence of events leading to the fulfillment of God’s purposes for man.

C. The Grandeur of God: (Brown, Miracles and Critical Mind. 1984; Geisler, Miracles and Modem Thought. 1982)

III. THE CLOCKWORK UNIVERSE: DEISM (See syllabus, Historiography of Physical Sciences)

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A. If theism lasted so long, what could possibly have happened to undermine it? If it satisfactorily answered all man's basic questions, provided a refuge for his fears and hope for his future, why did anything else come along? Answers to these questions can be given on many levels. The fact is that many forces operated to shatter the basic intellectual unity of the West.

B. Basic Deism - From Deism to Doubt (Oz Guiness, *In Two Minds* (TVT, 1976).

1. A transcendent God, as a First Cause, created the universe but then left it to run on its own. God is thus not imminent, not fully personal, not sovereign over the affairs of men, not providential.

2. The cosmos God created is determined because it is created as a uniformity of cause and effect in a closed system; no miracle is possible.

3. Man, though personal, is part of the clockwork of the universe.

4. The cosmos, this world, is understood to be in its normal state; it is not fallen or abnormal. Man can know the universe and he can determine what God is like by studying it.

5. Ethics is limited to general revelation; because the universe is normal, it reveals what is right.

6. History is linear, for the course of the cosmos was determined at creation.

C. An Unstable Compound: Deism did not prove to be a very stable world view. Historically it held sway over the intellectual world of France and England briefly from the late seventeenth into the first half of the eighteenth century. Preceded by theism, it was followed by naturalism.

IV. THE SILENCE OF FINITE SPACE: NATURALISM (See syllabus Making of Contemporary Mind)

A. Deism is the isthmus between two great continents - theism and naturalism. To get from the first to the second deism is the natural route. Though perhaps without deism, naturalism would not come about so readily; deism is only a passing phase, almost an intellectual curiosity. Naturalism, on the other hand, is serious business.

B. In intellectual terms the route is this: In theism God is the infinite-personal Creator and sustainer of the cosmos. In deism God is "reduced" - he begins to lose his personality, though he remains Creator and (by implication) sustainer of the cosmos.

In naturalism God is further "reduced"; he loses his very existence

C. Basic Naturalism

1. Matter exists eternally and is all there is. God does not exist.

2. The cosmos exists as a uniformity of cause and effect in a closed system.

3. Man is a complex "machine"; personality is an interrelation of chemical and physical properties we do not yet fully understand.

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4. Death is extinction of personality and individuality.

5. History is a linear stream of events linked by cause and effect but without an overarching purpose.

6. Ethics is related only to man.

D. The Persistence of Naturalism: Unlike deism, naturalism has had great staying power. Born in the 18th century, it came of age in the 19th century and grew to maturity in the 20th. While signs of the age are now appearing, naturalism is still very much alive. It dominates the universities, colleges and high schools. It provides the framework for most scientific study. It poses the backdrop against which the humanities continue to struggle for human value, as writers, poets, painters and artists in general shudder under its implications. No rival world view has yet been able to topple it, though it is fair to say that the 20th century has provided some powerful options and theism is experiencing somewhat of a rebirth at all levels of society.

V. ZERO POINT: NIHILISM (See *Nihilism*. S. Rosen, Yale University Press, 1969).

A. Nihilism is more a feeling than a philosophy. Strictly speaking, nihilism is not a philosophy at all. It is a denial of philosophy, a denial of the possibility of knowledge, a denial that anything is valuable. If it proceeds to the absolute denial of everything, it even denies the reality of existence itself. In other words, nihilism is the negation of everything - knowledge, ethics, beauty, reality. In nihilism no statement has validity; nothing has meaning. Everything is gratuitous, contingent.

Those who have been untouched by the feelings of despair, anxiety and ennui associated with nihilism may find it hard to imagine that nihilism could be a seriously held “world view”. But it is, and it is well for everyone who wants to understand the 20th century to experience, if only vicariously, something of nihilism as a stance toward human existence.

B. Nihilism came about, not because the theists and deists picked away at naturalism from the outside. Nihilism is the natural child of naturalism.

1. The First Bridge: Necessity and Chance

2. The Second Bridge: The Great Cloud of Unknowing

3. The Third Bridge: Is and Ought

C. The Loss of Meaning: The strands of epistemological, metaphysical and ethical nihilism weave together to make a rope long enough and strong enough to hang a whole culture. The name of the rope is Loss of Meaning.

D. Inner Tensions in Nihilism: There are at least five reasons why nihilism is unlivable.

1. First, from meaninglessness, nothing at all follows, or rather, anything follows.

2. Second, every time a nihilist thinks and trusts his thinking, he is inconsistent, for he has denied that thinking is of value or that it can lead to knowledge.

3. Third, while a limited sort of practical nihilism is possible for a while, eventually a limit is reached.

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4. Fourth, nihilism means the death of art. Here too we find a paradox, for much modern art - literature, painting, drama, film - has nihilism for its ideological core.

5. Fifth, and finally, nihilism poses severe psychological problems for a nihilist. People cannot live with it because it denies what every fiber of their waking being calls for - meaning, value, significance, dignity, worth. Nietzsche ended in an asylum. Hemingway affirmed a "lifestyle." Beckett writes black comedy. Vonnegut revels in whimsy. And Kafka - perhaps the greatest artist of them all - lived an almost impossible life of tedium, writing novels and stories that boil down to a sustained cry: "God is dead! God is dead! Isn't he? I mean, surely he is, isn't he? God is dead. Oh, I wish, I wish, I wish he weren't."

E. It is thus that nihilism forms the hinge for modem man. No one who has not plumbed the despair of the nihilists, heard them out, felt as they felt - if only vicariously through their art - can understand the 20th century. Nihilism is the foggy bottom land through which modem man must pass if he is to build a life in Western culture. There are no easy answers to modem man's questions, and none of them are worth anything unless it takes seriously the problems raised by the possibility that nothing whatever of value exists.

VI. BEYOND NIHILISM: EXISTENTIALISM (See syllabus Modem/Contemporary Philosophy)

A. In an essay published in 1950, Albert Camus wrote, "A literature of despair is a contra diction in terms.... In the darkest depths of our nihilism I have sought only for the means to transcend nihilism." Here the essence of existentialism's most important goal is summed up in one phrase - to transcend nihilism. In fact, every important world view that has emerged since the turn of our century has had that as a major goal. For nihilism, coming as it does directly from a culturally pervasive world view, is the problem of our age. A world view that ignores this fact has little chance of proving relevant to modern thinking people. Existentialism, especially in its secular form, not only takes nihilism seriously, it is an answer to it.

B. Basic Atheistic Existentialism (Hans Kung. *Does God Exist*? Doubleday, 1980) Atheistic existentialism begins by accepting all of the following propositions of naturalism:

Matter exists eternally: God does not exist: The cosmos exists as a uniformity or cause and effect in a closed system; History is a linear stream of events linked by cause and effect but without an overarching purpose. Ethics is related only to man. In other words, atheistic existentialism affirms all propositions of naturalism except those relating to the nature of man and his relationship to the cosmos. Indeed, existentialism's major interest is in who man is and how he can be significant in an otherwise insignificant world.

1. The cosmos is composed solely of matter, but to man reality appears in two forms - subjective and objective.

2. For man alone existence precedes essence; man makes himself who he is.

3. Man is totally free as regards his nature and destiny.

4. The highly wrought and tightly organized objective world stands over against man and appears to him as absurd.

5. In full recognition of and against the absurdity of the objective world, the authentic man must revolt and create value. (Jaki, *Road to Science*. Chicago University, 1979)

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C. Basic Theistic Existentialism

1. Man is a personal being who, when he comes to full consciousness, finds himself in an alien universe; whether or not God exists is a tough question to be solved not by reason but by faith.

2. The personal is the valuable.

3. Knowledge is subjectivity; the whole truth is often paradoxical.

4. History as a record of events is uncertain and unimportant, but history as a model or type or myth to be made present and lived is of supreme importance.

VII. JOURNEY TO THE EAST: EASTERN PANTHEISTIC MONISM

(cf Strauss. "Confronting the New Age - Alternatives to Holiness")

A. In the course of Western thought eventually we reach an impasse. Naturalism leads to nihilism, and nihilism is hard to transcend on the terms, which Western man - permeated by naturalism - wishes to accept. Atheistic existentialism, as we have seen, is one at tempt, but it has some rather serious problems. Theism is an option, but for a naturalist it is uninviting. How can one accept the existence of an infinite, personal, transcendent God? For over a century that question has posed a serious barrier. Modem man would rather stick with his naturalism, for it still seems to be a decided improvement on the fabulous religion it rejected. Moreover, modern Christendom, with its hypocritical churches and its lack of compassion, is a poor testimony to the viability of theism. No, that way will not do.

B. Basic Eastern Pantheistic Monism

1. A man is Brahman; that is, the soul of man (each and every man) is the soul of the cosmos.

2. Some things are more one than others.

3. Many (if not all) roads lead to the One.

4. To realize one's oneness with the cosmos is to pass beyond personality.

5. To realize one's oneness with the cosmos is to pass beyond knowledge. The principle of non-contradiction does not apply where ultimate reality is concerned.

6. To realize one's oneness with the cosmos is to pass beyond good and evil; the cosmos is perfect at every moment.

7. Death is the end of individual, personal existence, but it changes nothing essential in man's nature.

8. To realize one's oneness with the One is to pass beyond time. Time is unreal. History is cyclical.

C. East and West: A Problem in Communication:

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Cyclical history, paths that cross, doctrines that disagree, evil that is good, knowledge that is ignorance, time that is eternal, reality that is unreal: All these are the shifting, paradoxical - even contradictory - masks that veil the One.

VIII. A SEPARATE UNIVERSE: THE NEW CONSCIOUSNESS (See syllabus Contemporary Religious Movements)

A. Eastern mysticism is posing one way out for Western man caught in naturalism's nihilistic bind. But Eastern mysticism is foreign. Even a watered-down version like 'Transcendental Meditation' requires an immediate and radical re-orientation of Western man's mode of grasping reality. Such re-orientation leads to new states of consciousness and feelings of meaning, as we saw, but the intellectual cost is high. One must die to the West to be born in the East. Is there a less painful, less costly way to achieve meaning and significance? Why not conduct a search for a new consciousness along more Western lines?

B. The Radical Transformation of Man.

C. Relationship to Other World Views

D. The Basic Tenets of the New Consciousness

1. Whatever the nature of being (idea of matter, energy or particle) the self is the kingpin - the prime reality. As mankind grows in his awareness and grasp of this fact, he is on the verge of a radical change in human nature; even now we see harbingers of the new man and prototypes of the new age.

2. The cosmos, while unified in the self, is manifested in two more dimensions: the visible universe, accessible through ordinary consciousness, and the invisible universe (or Mind at Large), accessible through altered states of consciousness.

3. The core of the new consciousness is the experience of cosmic consciousness, in which ordinary categories of space, time and morality tend to disappear.

4. Physical death is not the end of the self; under the experience of cosmic conscious ness, the fear of death is removed.

5. Three distinct attitudes are taken to the metaphysical question of the nature of reality under the general framework of the new consciousness: (1) the occult version in which the beings and things perceived in states of altered consciousness exist apart from the self that is conscious; (2) the psychedelic version in which these things and beings are projections of the conscious self and (3) the conceptual relativist version in which the cosmic consciousness is the conscious activity of a mind using one of many non-ordinary models for reality, none of which is any "truer" than any other.

E. Crack in the New Consciousness

IX. THE EXAMINED LIFE: CONCLUSION See syllabus Historiography of Christian Apologetics/Eristics)

"The tough-minded and the tender-minded, as William James described them so brilliantly, are perennial types, perennially antagonistic.... Respect for the facts of experience, open-

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mindedness, an experimental trial-and-error attitude, and the capacity for working within the frame of an incomplete unfinished world view distinguish (the tough-minded) from the more impatient, imaginative, and often aprioristic thinkers in the tender-minded camp." Herbert Feigl, Logical Empiricism

Postmodernism: Resurgent Neo-Gnostic Pantheism

Postmodernism; Multicultural Pluralism and Radical Contextualization (see J. Sire, *The Universe Next Door*. 3rd ed. (IVP, 1997), pp. 172-90; M. Behe, *Darwin's Black Box* (Free Press, 1996); Philip Johnson, *Reason in the Balance* (IVP, 1995); *Darwin on Trial* (IVP, 1991); *Defeating Darwinism by Opening Minds* (IVP, 1997).

A. Nietzsche's brilliant parable, "The Mad Man," saw the results of the death of God in Western Christian culture. The West lost its ordering center and the intellectual and cultural consequences are crystal clear hi our present multicultural maze. "Where is God?" he cried. "I shall tell you. We have killed him - you and I. All of us are his murderers. But how have we done this? How were we able to drink up the sea? Who gave us the sponge to wipe away the entire horizon? ... This tremendous event is still on its way, still wandering - it has not yet reached the ears of man." (See Strauss, "Relativism: Contextualization in Context" (bibliography), and "The Making of the Postmodern Mind" (syllabus).

B. Our postmodern culture inverts Socrates' dictum, "the unexamined life is not worth living" to "the examined life is not worth living." Postmodern culture is a pluralism of perspectives, a plethora of open-ended philosophical possibilities.

C. Gene Veith, Jr. writes, "If all cultural values are relative, then none need to be taken seriously. Postmodernist multi-culturalism must affirm all cultures, but in doing so it may destroy them all." (*Postmodern Times*, Crossway. 1994; pp. 143-44). He further critiques the "New Tribalism" because it leads to additional "segmentation, relativism, Western universities repudiating their own intellectual heritage, intolerance and racial tension." (See Strauss, "Whoever Controls the Soul of the University Controls the Soul of Culture"). Veith states that the tenets of postmodernist ideology are as follows:

(1) Social construction

(2) Cultural determinism

(3) The rejection of individual identity

(4) The rejection of humanism

(5) The rejection of reason

(6) Revolutionary critique of social order (Veith, p. 158)

Veith thinks this leads to totalitarianism - the side with the most power "winning"; pragmatism -without any kind of meta-arching moral code; and the possibility of the demise of American democracy.

D. Postmodernism: (Six tenets)

(1) The first question postmodernism asks is not "what is there?" or "how do we know what is there?" but rather "how does language function; i.e., how is meaning itself constructed? In other

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words, we are at the end of Kant's "radical constructionist" - language creates meaning, it does not decode "objective reality."

Postmodernism is a radical move from knowing to meaning (this is shown in "seeker-friendly" emphasis in church growth - what is relevant or meaningful to me?). In short, meaning is not decoded but is created by the knowing subject.

This postmodern epistemology can be traced back to David Hume (1711-76), Immanuel Kant (1724-1804), G. F. W. Hegel (1770-1831), finding its penultimate expression hi the thought of Friederich Nietzsche (1844-1900). The shift is thus made from knowing to meaning (on the development from epistemology to hermeneutics, see Strauss, "Logic Epistemology to Postmodern Hermeneutics" and "Philosophical - Historical Origins of Postmodern Hermeneutics").

Two fundamental themes run through the intellectual milieu of the 19th century: (1) Positivism; and (2) Historicism.

Nietzsche took Descartes'' doubt to the total rejection of certitude about the existence of the "self.

(2) Knowing comes under fire. The epistemology of correspondence is rejected (see

Strauss, "Whatever Happened to True Truth?"). Conceptual relativism penetrates beyond religious experience to all aspects of reality. No truth about reality for reality itself is forever hidden from us. All we can do is tell stories (which may or may not be true) or use metaphor (e.g., "seeker-friendly" churches where the audience is the text -not the word of God.) See Strauss, "What is a Metaphor a Metaphor Of?"

Richard Rorty says that the world does not speak - "only we do! Languages are made rather than found and truth is a property of linguistic entities of sentences (Richard Rorty, On Contingency and Solidarity. 1989). Only our story is as true as any story is ever going to get!

(3) Language as Power: Shift from being to knowing to meaning declares that all narratives mask a play for power. Any one narrative which insists upon presenting a metanarrative is oppressive.

(4) Death of the Self (Psalm 8. "What is man?") receives a postmodern answer - human beings make themselves who they are by the language they construct about themselves. This represents an existential step toward postmodernism. Sartre said, "Existence precedes essence"); (Existentialism - Sartre's "authentic self is never encompassed by its cultural context or any meta-narrative: it is radically free. Little did Sartre realize that "absolute freedom" is insanity! ALL meta-stories are oppressive, but the rejection of these meta-stories is anarchy - which Michel Foucault accepts. In fact, Foucault perpetrates perpetual infinite anarchy!! All postmodernisits reduce meta-narratives to power plays. Postmodernists say, "We are only what we desire ourselves to be." We have moved from the biblical Imago Dei to Freud's Oedipus Complex - id, ego and superego to Nietzsche's Ubermensch (see especially his *Thus Spake Zarathustra*) to modern science, which declares that man is paradoxically the product of DNA template which is the result of unmodifiable evolution based in a chance mutation of survival of the fittest. Postmoderns use these developments to describe themselves. What/who describes what/who?

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(5) Being God without God: Ethics, like knowledge is a linguistic construct; social good is whatever society takes it to be. This is, of course, cultural and epistemological relativism in postmodern garb (See R. Zacharias, *Can Man Live Without God*? There is little ultimate difference between Richard Rorty and Michel Foucault. For the latter, the greatest good is in the individual's freedom to maximize pleasure. (See Ronald Beiner, "Foucault's Hyper Liberalism," *Critical Review*. Summer, 1995, pg. 349-70). The postmodern notion that morality is multiplicity: i.e., that language is used to describe culturally contingent right from wrong.

(6) Cutting Edge of Culture is Literary Theory: In the Middle Ages, theology was the "queen of the sciences." In the Enlightenment, philosophy and especially science be came the leading edge of the intellectual cultural charge. In the postmodern era, Literary Theory leads the way.

The "babbling brooks" of Marx and Freud have fed into the fresh springs of Anthropology (Claud Levi-Strauss); Sociology (M. Foucault, Jean Francois Loytard); Feminism (Kate Millet, Elaine Showalter), and Linguistics (Ferdinand de Sauseure) with such force that the eddies of literary study become the mainstream of intellectual life. Scholars like Jacques Derrida (deconstructionism) and Stanley Fish (reader-response) became "hot" on major campuses (see Karen Winkler, "Scholars Mark the Beginning of the Age of' Post-Theory'", The Chronicle of Higher Education. Oct. 13, 1993, p. A9).

Panoramic Sweep of Postmodernism: The effects of postmodernism can be seen almost everywhere in Western culture. (Dennis McCallum, in The Death of Truth. Bethany House, 1996, has gathered essays on postmodernism in healthcare, literature, education, history, psychotherapy, law, science and religion, each written by an expert in the field. This is a fundamental tool to begin a Christian critique of postmodernism).

(A) History becomes a reflection on histories - history is a "hall of mirrors".

(B) Scientific truth is a language that we use to get what we want. "There is no proof that the rules (of science) are good thus the consensus extended to them by the experts" (The Post Modern Condition, p. 29). When a scientific claim fails, the sentence is false or the language is obscure.

(C) The postmodern rewriting of theology has produced the a/theologies of Mark C. Taylor, the post-liberalism of George Lindbeck, the Christian story emphasis of Diogenes Allen, the "revisioned" evangelical theology of Stanley Grenz, and the narrative nature of theology promoted by Richard Middleton.

F. Postmodernism: A Christian Critique.

(1) Postmodernism's critique of optimistic naturalism is often on target. However, its epistemology is hardly a rational foundation for such a critique.

(2) Postmodern recognition that language is closely associated with power is also apt. We do often tell stories, believe doctrines, or hold philosophies because they give integration. They give us our community power over others.

(3) Foucault's prime value - personal freedom to intensify pleasure - is belied by his reduction of all values to power itself.

(4) The truth question cannot be avoided. Is it true that all discourse is power play? A radical postmodernism says "yes" and thus, is self-refuting (see A. McGrath, A Passion for Truth, p. 195;

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also Strauss, Theology of Promise - Bible is a metanarrative without a masked power play. Man is free to serve or reject God but not free to determine the consequences).

Conclusion: Postmodernism is Many Faces:

· The anguish of Nietzsche railing against the head mentality of the mass of humanity.

· The ecstatic joy of Nietzsche willing into being the Overman.

· The living visage of Foucault seeking the intensification of sexual experience.

· The comic grin of Derrida (his search ended in death by AIDS) as he seeks to deconstruct all discourse including his own..

· The play of irony on the lips of Rorty as he searches for a foundation - less solidarity.

... But not one of these faces displays a confidence in truth, a trust in reality or a hope for the future.

***For more on Postmodernism, see also my other separate reference resource*:**

Christian Scholarship: Biblical – Theological – Philosophical

See also: **Paul's Worldview**

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You Say vs God Says

YOU SAY	GOD SAYS	BIBLE VERSES
You say: 'It's impossible'	God says: All things are possible	(Luke 18:27)
You say: 'I'm too tired'	God says: I will give you rest	(Matthew 11:28-30)
You say: 'Nobody really loves me'	God says: I love you	(John 3:1 6 & John 3:34)
You say: 'I can't go on'	God says: My grace is sufficient	(II Corinthians 12:9 & Psalm 91:15)
You say: 'I can't figure things out'	God says: I will direct your steps	(Proverbs 3:5- 6)
You say: 'I can't do it'	God says: You can do all things	(Philippians 4:13)
You say: 'I'm not able'	God says: I am able	(II Corinthians 9:8)
You say: 'It's not worth it'	God says: It will be worth it	(Roman 8:28)
You say: 'I can't forgive myself'	God says: I Forgive you	(I John 1:9 & Romans 8:1)
You say: 'I can't manage'	God says: I will supply all your needs	(Philippians 4:19)
You say: 'I'm afraid'	God says: I have not given you a spirit of fear	(II Timothy 1:7)
You say: 'I'm always worried and frustrated'	God says: Cast all your cares on ME	(I Peter 5:7)
You say: 'I'm not smart enough'	God says: I give you wisdom	(I Corinthians 1:30)
You say: 'I feel all alone'	God says: I will never leave you or forsake you	(Hebrews 13:5)

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Martin Luther Biography



Wikipedia: Martin Luther
https://en.wikipedia.org/wiki/Martin_Luther

Martin Luther | Speaker: Eric Metaxas (Oct. 2, 2017) [Recommended]
https://www.youtube.com/watch?v=gQD52TMgjnI [Video]

Grace Chapel Church (October 1, 2017) – Author/Speaker Eric Metaxas speaks on the significance and legacy of Martin Luther and the Protestant Reformation. Based on Metaxas' book *Martin Luther: The Man Who Rediscovered God and Changed the World*

Eric Metaxas Discusses Life and Work of Martin Luther at Proclaim 17 (Feb. 2017)
https://www.youtube.com/watch?v=k8Xj8x-fzgo [Video] **[Recommended]**

Syndicated radio show host, popular author, and speaker Eric Metaxas talked about the life and work of Martin Luther on February 28, 2017, during a session for the Pastors Track of Proclaim 17, the NRB International Christian Media Convention, in Orlando, Florida. Metaxas, who will publish "*Martin Luther: The Man Who Rediscovered God and Changed the World*" in October, emphasized Luther's faithfulness to God's Word over all other things.

Martin Luther: The Man Who Rediscovered God – CBN Interview of Eric Metaxas (2017)
https://www.youtube.com/watch?v=zPq5VzScwvU [Video] **(Oct. 4, 2017)**

Why Martin Luther's 'Ninety-Five Theses' are still important
(Fox News Interview of Eric Metaxas) (Oct. 4, 2017)
https://www.youtube.com/watch?v=gTl9I-mzSyA [Video]

Martin Luther: The Man Who Rediscovered God and Changed the World
(Eric Metaxas) (Oct. 22, 2017) (Lecture with Q&A at Memorial Drive Presbyterian) [Recommended]
https://www.youtube.com/watch?v=eOljzKwaI0A [Video]

A Conversation about Martin Luther with Eric Metaxas and Chuck Swindoll
(Oct. 31, 2017) (Stonebrier Community Church) (MetaxasTalk)
https://www.youtube.com/watch?v=uDkt8CetVr8 [Video]

Martin Luther and the 95 Theses – Facts and Summary (History Channel)
http://www.history.com/topics/martin-luther-and-the-95-theses [text and video]

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Line of Fire (Dr. Michael Brown): An Interview with Eric Metaxas re: Martin Luther
https://www.youtube.com/watch?v=ljj4meRLRc8 [Video/Audio] **(Nov. 1, 2017)**

Martin Luther's Doctrines (Reformation Theology) (2014)
https://www.youtube.com/watch?v=bY9lSNfOWZY [Video]

Luther and the Protestant Reformation: Crash Course World History #218 (2014)
https://www.youtube.com/watch?v=1o8oIELbNxE [Video]

Theopedia: Martin Luther
http://www.theopedia.com/martin-luther

Excerpt:



Martin Luther (Nov 10, 1483 - Feb 18, 1546) was a German theologian, an Augustinian monk, and an ecclesiastical reformer whose teachings inspired the Reformation and deeply influenced the doctrines and culture of the Lutheran and Protestant traditions. Luther's call to the Church to return to the teachings of the Bible led to the formation of new traditions within Christianity and to the Counter-Reformation, the Roman Catholic reaction to these movements.

Luther's contributions to Western civilization went beyond the life of the Christian Church. Luther's translations of the Bible helped to develop a standard version of the German language and added several principles to the art of translation. Luther's hymns inspired the development of congregational singing in Christianity. His marriage on June 13, 1525, to Katharina von Bora began a movement of clerical marriage within many Christian traditions.

http://www.beliefnet.com/faiths/christianity/galleries/5-interesting-facts-about-martin-luther.aspx?p=3

Martin Luther was born in November 10, 1483 in Germany to Hans and Margarette Luder. He was born,Martin Luder, but it is rumored he opted to change his name to something more academic sounding. His father was a successful miner and ore smelter and his upbringing was humble. Luther would later pursue lawschool but then forego that route to begin a spiritual journey he could have never planned for.

A Man Named Martin Luther - The Moment (2016)
https://www.youtube.com/watch?v=ANNwv-j_4_0 [Video]

A Man Named Martin: The Moment examines the errant teachings and wayward traditions of the Late Medieval Church that eventually sparked the Protestant Reformation, a theological overhaul set in motion most notably by Martin Luther's nailing of the 95 Theses to the church door at Wittenberg.

As a follow-up Bible study to 2015's A Man Named Martin-Part 1: The Man, this three-session Bible study takes a close look at the widespread teachings of the late Medieval Church that were superfluous to the Bible or not scripturally grounded. Among them were purgatory, penance, celibacy, prayers for the dead,

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transubstantiation, the treasury of merits of Christ, devotion to Mary and the rosary, the institution of the papacy, and the one most often linked to the Reformation: the sale of indulgences.

Joining forces in examining these aberrant teachings and the role Martin Luther had in debating and, ultimately, rejecting them is a cast of scholars, professional church workers, and pastors. Here Dr. Paul Maier, Dr. Ken Schurb, Dr. John Nunes, Dr. Joel Lampe, Dr. Susan Mobley, Dr. Joel Biermann, and others, along with The Lutheran Hour Speaker and host Dr. Gregory Seltz, add insight and expertise to this fascinating period in the life of Martin Luther.

A Man Named Martin Luther – The Movement (2017)

https://www.youtube.com/watch?v=s7JUcjRJ-MU [Video]

Martin Luther - PBS Documentary (2014)

Part 1: https://www.youtube.com/watch?v=dHFblXYiXo4

Part 2: https://www.youtube.com/watch?v=zK3iRNWUths

Martin Luther OSA (German: [ˈmaɐ̯tiːn ˈlʊtɐ]) 10 November 1483 -- 18 February 1546) was a German monk, Catholic priest, professor of theology and seminal figure of the 16th-century movement in Christianity known later as the Protestant Reformation. He strongly disputed the claim that freedom from God's punishment for sin could be purchased with monetary values. He confronted indulgence salesman Johann Tetzel, a Dominican friar, with his Ninety-Five Theses in 1517. His refusal to retract all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Emperor.

Luther taught that salvation and subsequently eternity in heaven is not earned by good deeds but is received only as a free gift of God's grace through faith in Jesus Christ as redeemer from sin and subsequently eternity in Hell.His theology challenged the authority of the Pope of the Roman Catholic Church by teaching that the Bible is the only source of divinely revealed knowledge from God] and opposed sacerdotalism by considering all baptized Christians to be a holy priesthood.[3] Those who identify with these, and all of Luther's wider teachings, are called Lutherans even though Luther insisted on Christian as the only acceptable name for individuals who professed Christ.

His translation of the Bible into the vernacular (instead of Latin) made it more accessible, which had a tremendous impact on the church and on German culture. It fostered the development of a standard version of the German language, added several principles to the art of translation, and influenced the writing of an English translation, the Tyndale Bible. His hymns influenced the development of singing in churches. His marriage to Katharina von Bora set a model for the practice of clerical marriage, allowing Protestant priests to marry.

In two of his later works, Luther expressed antagonistic views toward Jews, writing that Jewish synagogues and homes should be destroyed, their money confiscated, and liberty curtailed. These statements and their influence on antisemitism have contributed to his controversial status.

Martin Luther died in 1546, still convinced of his Reformation theology, and with his decree of excommunication by Pope Leo X still effective. On his deathbed, Luther was asked, 'Are you ready to die trusting in your Lord Jesus Christ and to confess the doctrine which you have taught in his name?'. He answered, 'Yes' before taking his final breath.

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Martin Luther – Encyclopedia Britannica
https://www.britannica.com/biography/Martin-Luther

Line of Fire (Dr. Michael Brown): Martin Luther and the Jews (Oct. 31, 2017)
https://askdrbrown.org/library/martin-luther-and-jews [Link to Video]

Dr. Brown shares some shocking quotes from the writings of Martin Luther



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Preface to the Letter of St. Paul to the Romans (by Martin Luther)

http://www.ccel.org/l/luther/romans/pref_romans.html

http://www.ccel.org/ccel/luther/prefacetoromans.html

http://messiahskingdom.com/resources/The-Gospel/luther-romans.pdf [PDF]

https://christianhistoryinstitute.org/study/module/luther-romans/

For Luther, Romans is the very heart of the gospel, so he wants to turn the brightest spotlight on it. As he starts by saying, “This letter is truly the most important piece in the New Testament.”

The main aim of the *Preface* is to explain all the theological language Paul uses in Romans such as “grace” and “faith.” “Otherwise” he says “there is no use in reading it.” In the extract below he explains law, and faith.

Catholic doctrine taught that God makes us righteous by giving us the strength to keep his laws. In response to this Luther is at pains to define law in a way that makes it impossible for us to keep.

This makes way for the importance of faith, the attitude of the heart that is acceptable to God. But Luther is also at pains to show that the attitude of the heart is then reflected in outward acts, so no one can say “If I'm saved by faith, I don’t need to do good works.”

Luther’s translation quickly became the German Bible. It was so well—read that it molded the German language — so you can imagine the influence that this preface has had. In it Luther unpacks for the common Christian the meaning of the essential Protestant belief: it is not the good we do that puts us right with God, it is the good we trust him to do in us. We are justified by faith, not works.

Luther and Lutheranism

https://www.elca.org/Faith/ELCA-Teaching/Luther-and-Lutheranism

Martin Luther – ReligionFacts

http://www.religionfacts.com/martin-luther

Excerpt:

The life of Martin Luther is one of the most fascinating stories in the history of Christianity. It has all the stuff of a good novel: parental conflict, spiritual agony, life-changing moments, near-misses, princes, popes, emperors, castles, kidnapping, mobs, revolution, massacres, politics, courage, controversy, disguises, daring escapes, humor and romance. And not only is it a good story, it marks a major turning point in western history and in Christianity.

Martin Luther is known as the man who ignited the Protestant Reformation. He was born in 1483 into a strict German Catholic family. His parents intended him for a law career, but he became a monk and a theology professor instead. A sensitive soul, he struggled mightily with a guilty conscience and an intense fear of God and hell until he realized the doctrine of "justification by faith" while studying the book of Romans…

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Compare and contrast the attitudes of Martin Luther and John Calvin toward political authority and social order.

https://wbphillipskhs.pbworks.com/w/file/fetch/65554170/luther-v-calvin-handout.pdf [PDF]

Compare and contrast the attitudes of Martin Luther and John Calvin toward political authority and social order.

Similarities:

--In general

1) Both Calvin and Luther were Protestant reformers who wanted to curb the abuses of the Catholic Church and return to a more spiritual Christianity.

--Political Authority

1) Both denied the political (and religious) power of the pope.
2) Both sought regional ecclesiastical autonomy.

--Social Order

1) Both believed in the power of lay people to read and interpret the scriptures.
   a. Luther: equal in God's eyes (in the kingdom of God)
   b. Calvin: the elect

Differences:

--Political Authority

Luther:

1) Luther believed in the political and religious autonomy of the state (*cuius regio, eius religio*).
2) Luther did no want to alter the current political structure (he needed the support of the German princes)

Calvin:

1) Calvin believed that the church and state should be one. In Geneva, their was cooperation between magistrates and the clergy in matters of internal discipline (the Consistory consisted of both syndics, elders, and pastors)

--Social Order

Luther:

1) Luther was a social conservative and did not want to restructure society (Peasants' Revolt).
2) People were equal in the eyes of the Lord only.

Calvin:

1) Calvin wanted to restructure society according to his moral code.
2) Calvin was socially more egalitarian. The concept of the elect and the combination of church and state forced everyone to live by the same moral rules.

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Martin Luther and the birth of the modern world (Exclusive Eric Metaxas book excerpt)

http://www.theblaze.com/news/2017/10/27/exclusive-eric-metaxas-book-excerpt-martin-luther-and-the-birth-of-the-modern-world/

Editor's note: On the 500th anniversary of The Ninety-Five Theses, Eric Metaxas, radio host and author of the bestselling book, "*Martin Luther*," looks at the historic influence of the humble monk who started the Protestant Reformation.

The following is excerpted from "*Martin Luther: The Man Who Rediscovered God and Changed the World*" by Eric Metaxas, published on October 3, 2017 by Viking, an imprint of Penguin Random House LLC. Copyright © Eric Metaxas, 2017.



A statue of Martin Luther, whose 95 theses of 1517 set in motion the Reformation, stands in the city center in Eisenach, Germany.

(Sean Gallup/Getty Images)

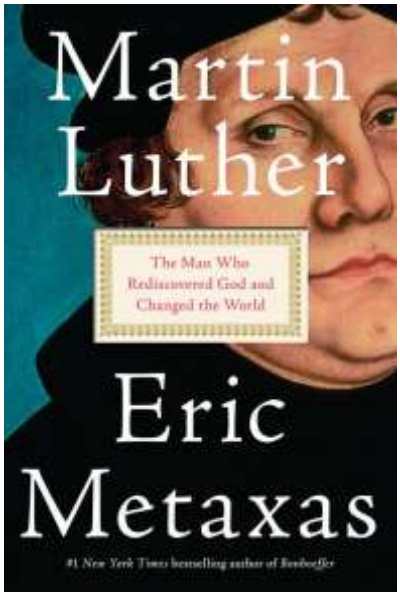
There isn't a historian the last five centuries who could argue against the idea that Luther's stand at the Diet of Worms—before the assembled powers of the empire, and against the theological and political and ecclesiastical order that had reigned for centuries, and therefore against the whole of the medieval world—was one of the most significant moments in history. It ranks with the 1066 Norman Conquest and the 1215 signing of the Magna Carta and the 1492 landing of Columbus in the New World. And in its way, it far outweighs all of those historic moments.

If ever there was a moment where it can be said the modern world was born, and where the future itself was born, surely it was in that room on April 18 at Worms. There can be no question that what happened that day unequivocally led to all manner of things in the future, among them the events 254 years and one day later, on April 19, 1775, when the troops at Lexington and Concord took a stand for liberty against tyranny. So much followed from that moment and so much has been made of it that it bears our taking a closer look at what exactly happened at Worms, and what did not.

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Luther's Appeal to Conscience

Much of what has been written about that moment homes in on the word "conscience." Luther declared, "My conscience is captive to the Word of God." He continued, "To go against conscience is neither safe nor right." But so many historians have conflated our modern ideas about conscience with Luther's very different ideas about it that we have accepted a deeply mistaken idea about what Luther meant, and therefore about what his stand at Worms meant. Of course Luther never said the English word "conscience"; that word is a translation from his German and Latin. The words he used, usually translated as "conscience," cannot perfectly be translated as what we today mean by that word. The German word he used, Gewissen, really means "knowing." And the Latin word, conscientia, means "with knowing." But there is nothing about these words in Luther's day that even implies what we today mean by the word "conscience." The modern concept of conscience has come to mean something almost completely subjective, as though each of us has his own barometer and that barometer were sacrosanct, as though each person's truth were comparable to truth itself. Indeed, the subjective idea of each person's truth has fairly trumped the idea of an objective truth. It implies that each of us has his own truth, and that truth is one's conscience.



Many of the toughest critics of Luther rightly aver that the line between the one and the other concepts of truth and conscience was crossed when Luther took his stand at Worms. Once the interpretation of the Scriptures and the concept of truth was taken away from the church itself, it was given away to each individual, and real and objective truth itself was effectively abolished. Once the authority of the church was broken up and the opportunity to disagree with the church was possible, anyone might disagree with any authority, and a thousand churches might spring up, each with its own version of the truth. This is indeed precisely what happened.

But it is important to see that despite what both his critics and his defenders have often said, Luther was never coming near anything of the kind. His concept of the word "conscience" was not our modern view, in which conscience takes its cue from the autonomous self. On the contrary, his concept of truth did not vary one iota from the accepted Roman Catholic view. The only difference between his view and the church's view was in the idea that one's conscience must obey God himself. The Catholic church reserved the right to say that it and it alone spoke for God, whereas Luther, in pointing out that the pope had erred and church councils had erred, was saying that the church could not reserve the right to speak for God. Therefore, if the church—via pope and councils—was able to err and to sometimes not speak for God and God's truth, Luther asserted the idea that only the Scriptures could be that inerrant standard to which everyone—including the church—must repair. Thus, if the Scriptures plainly said something different from what councils and popes said, it must be the councils and the popes who were in error and were obliged to change their views. There was no other recourse. And Luther, in saying that he could not go against con- science, was simply saying that if his own understanding, his own knowledge, as guided by plain logic and clear arguments, showed him that Scripture said one thing and anyone else—even the church—said another, he had no choice but to go with what the Scriptures said. The Word of God trumped all else. So it was not Luther's conscience that trumped anything. It was the Word of God that trumped everything. One's conscience was only one's ability to understand these things, and because he understood the Word of God clearly, he had no choice but to follow it. Luther was one of few who during that time had studied the Word of God carefully, so he had opportunity to observe that it was inerrant in a way that the church councils and popes were not. He therefore concluded that only the Scriptures spoke for God. The church must therefore bow to that greater authority.

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But something else that arises out of this discussion about conscience has to do with the difference between power and truth. By demanding over and over that he be shown where he was mistaken—if he was indeed mistaken, as the church was saying—Luther appealed to the idea that anyone could understand what the Scripture said if one only dared to look at it. He knew that if he could force them all merely to look at it, to show him his error, they would see that in fact it was they who had been in error. There was no other way for him to convince them than to bother them to look for themselves. But because they were unwilling to do this, they were ignoring what the Scriptures said and were asserting the naked power of the church. Forcing people to believe did not comport with Luther's view of the God of the Scriptures. God was all powerful and omniscient, and he alone defined truth and indeed was truth. But he did not assert that power in a way that ever smacked of power in the worldly sense. He had always and ever shown himself in weakness. Jesus washed the feet of his disciples. Jesus died on the cross for those who had mocked and rejected him. God did not crush us but showed us mercy, and Luther could see that the church had not adopted this view, but had itself become wed to worldly power. It took money that was not its own and burned those who disagreed with what it taught. Luther was trying to call the church back to its true roots, to a biblical idea of a merciful God who did not demand that we obey but who first loved us and first made us righteous before he expected us to live righteously. This was the good news of the Gospel that the church had so horribly obscured. And it was what had freed Luther from the horrors of his previous life. This was truth itself, and the church's disturbing response to his attempts to get it to see these things only proved that God was not on its side in this. He would do all he could to get it to see this, including be willing to die for it, if it came to that. He feared that less than he feared God and denying God's truth.

Many historians have put Luther forward as the first to put "individual conscience" before the authority of the church and empire. But ironically, he was not at all asserting the freedom of the individual to do as he pleased. He was asserting the freedom of the individual to do as God pleased—if and when the church or the state attempted to abrogate that freedom. Luther was asserting the modern idea of freedom of religion and freedom of con- science for the first time in history. These things point not to man as a new free agent but to God himself. That it would be possible for someone to abuse these ideas to do what God did not want him to do was always the risk, so to the extent that Luther made that risk and error possible, he may be held responsible for that. But the alternative to opening things up to this risk is to accept the sheer authority of church or state, and that was far worse. So yes, to some extent, Luther's stand at Worms created new problems that we did not have before, but to a larger extent it gave us genuine liberty in a way that would lead to a new freer and deeper understanding of what God wanted. Just as Jesus had called upon the Pharisees to stop their outward obedience to God and go far deeper, to inward obedience, so Luther called upon every Christian to cease the petty obedience to church that was nothing when compared to the freedom and joy of actually obeying God.

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Eric Metaxas' latest book about Martin Luther turns some centuries-long legends upside down

http://www.theblaze.com/news/2017/10/30/eric-metaxas-latest-book-about-martin-luther-turns-some-centuries-long-legends-upside-down/



A statue of 16th-century theologian Martin Luther stands on Marktplatz square in Wittenberg, Germany. On Oct. 31, 1517, Luther nailed his 95 Theses to a door of the nearby Schlosskirche Church. (Sean Gallup/Getty Images)

Martin Luther's 95 Theses have been considered for centuries as the young German monk's most thunderous act of defiance toward the Roman Catholic Church, but author Eric Metaxas shakes up some of the old legends with new discoveries about Luther in his latest book, "*Martin Luther, The Man who Rediscovered God and Changed the World.*"

"Luther was the most influential person in 2,000 years aside from Jesus," said Metaxas, who lives in New York City.

Five hundred years ago, Martin Luther's 95 Theses, which were pinned Oct. 31, 1517, to the wall of Castle Church in Wittenberg, Germany, sparked the beginning of the Protestant Reformation. In 1517, Luther spoke out against various practices of the church, including the purchase of indulgences that replaced confession and allowed people to buy their forgiveness of sin. It was Luther's love of the church that inspired him to speak out against its leaders, according to Metaxas.

The 95 Theses questioned religious authority and common practices. Luther argued that Scripture is the source of religious authority rather than the leaders of the Catholic Church.

In 1518, Luther was summoned before an imperial diet and ordered to defend his teachings to Cardinal Thomas Cajetan. However, Cajetan defended the church's authority and use of indulgences. One year after the 95 Theses were presented to the church, the first papal commission found Luther's teachings to be scandalous and offensive. Eventually, Pope Leo X excommunicated Luther from the Catholic Church. This forever divided the Catholic Church and is believed to be the beginning of Reformation.

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During a recent phone interview with TheBlaze, Metaxass added that many beliefs surrounding Luther are distorted.

What new information did Metaxas discover about Martin Luther?

• Luther was trying to help, not divide, the church by questioning some of its practices.
• He was a "loving and obedient son of the church."
• Luther was funny and "such a wild man" that readers will find themselves "laughing out loud."
• The 95 Theses were almost certainly not pinned by Luther to the church wall on Oct. 31, 1517. It's likely that someone else was sent to do it for him. Also, at that time, placing messages on the wall of the church is how people shared information with each other.
• Luther was believed to have been poor, but he was not. His father was a wealthy and successful businessman in mining. Luther attended the finest schools.

Why did Metaxas write this book?

Two of Metaxas' friends came up with the idea for the book and told him he was "the one" who should write it. At first, he resisted the idea, but they kept talking about it.

After doing some research, Metaxas realized Luther was a wildly funny man and it inspired him to write the book.

The history of Luther is something "everyone in America should understand," according to Mataxas.

"There's a direct line from Luther and the gospels to what we today call freedom of religion and American-style government," Metaxas said, adding that he hopes mainstream readers as well as "not serious Christians" will be attracted to reading the book that was released earlier this month.

Unlike the character in his New York Times best-selling book, "Bonhoeffer: Pastor, Martyr Prophet, Spy" Metaxas told TheBlaze he had a lot of fun bringing this entertaining character to life.

Anything else to add?

"The main thing to understand is the Reformation didn't have to happen this way," Metaxas explained. "The Vatican handled it [Luther's 95 Theses] dramatically."

More information about the 95 Theses…

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Martin Luther's 95 Theses

Text in English (versions):

http://www.luther.de/en/95thesen.html

http://www.iclnet.org/pub/resources/text/wittenberg/luther/web/ninetyfive.html

http://www.theopedia.com/95-theses

https://carm.org/luthers-95-theses

Summary of 95 Thesis by Martin Luther

http://www.educationalwriting.net/resource_center/Thesis/Topics/Summary_of_95_Thesis_Topic.htm

Disputation of Doctor Martin Luther on the Power and Efficacy of Indulgences

About Martin Luther:

Martin Luther was born on November 10, 1483 and was the son of Hans and Margarethe Luther. He was married to Katharina von Bora, and had six kids namely Hans, Elizabeth, Magdalena, Martin, Paul, Margarethe.

He was a German monk, theologian, university professor, Father of Protestantism, and church reformer whose ideas influenced the Protestant Reformation and changed the course of Western civilization. He died on February 18, 1546.

What Is The Definition For 95 Thesis?



The Ninety-Five Thesis on the Power of Indulgences were written by Martin Luther in 1517 and are widely regarded as the primary means for the Protestant Reformation. Dr Martin Luther used these Thesis to display his unhappiness with the Church's sale of indulgences, and this eventually gave birth to Protestantism. It especially defied the teachings of the Church on the nature of penance, the authority and power of the pope and the efficacy of indulgences. They sparked a theological dispute that would result in the Reformation and the birth of the Lutheran, Reformed, and Anabaptist traditions within Christianity.

Martin Luther did not intend the Thesis to be a program for reform, an attack on the Pope, etc. He was simply questioning the indulgences.

Purpose of 95 Thesis

The purpose of the 95 Thesis was to invite local scholars to a disputation on indulgences. He addressed a lot of hierarchy issues within the church.

The following point summary shows the purpose of Martin Luther's 95 Thesis:

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- Mainly the focus was no longer God but was men, some of which shouldn't have been in the positions they were in.
- The other main focus was that people were thinking they didn't have a direct link with God but that there were middle men whom they had to approach to reach God.
- The Popes at church were not paying enough attention to those outside who were suffering and poor.

Analysis Of Martin Luther 95 Thesis

History records Martin Luther as a savior of Christianity. He was concerned with the well-being of the Catholic Church and its policy of granting forgiveness through indulgence rather than penance. Luther's actions were neither cinematic nor groundbreaking. The message of 95 Thesis gave the summary and expressed the feelings of many of his peers already had about the corruption of Christ's teachings. Luther illustrated the spiritual, material, and psychological truths behind abuses in the practice of buying and selling indulgences. He was not out to pick a fight or to have his own way; his purpose was to uphold the

Reformation Of 95 Thesis

Martin Luther (1483-1546) stands in history as one of those unique forces, an individual who by force of will and by his ideas changed the world fundamentally. It brought the following reformations.

1. It promoted the protestant reformation.
2. It brought many changes in religion, and way of life.
3. New religions were formed.

Summary Of Martin Luther 95 Thesis

In the revolutionary Martin Luther 95 Thesis, he raised many points. We can make the following summary of his Thesis.

1. Establishes what true repentance is.
2. Establishes the limits of the Pope’s power and will, i.e., as vicar of Christ
3. Canons of Church apply only to the living, cannot extend into purgatory
4. Indulgences must not go beyond the right and just powers of the Pope, which is to declare what God has done, so that they deceive the people
5. The powers of clergy lie in intercession, which is ultimately dependent upon the will of God
6. The certainty of contrition or salvation lies outside of men themselves and with God alone
7. No man is better than another; all benefits of Christ are granted by God alone
8. The indulgent nature of indulgences most often renders them contrary to true repentance; i.e. dulls the conscience
9. Only a very few can rightly distinguish between indulgence(s) and true contrition
10. Service and mercy are above indulgences; works of love improve a man but indulgences promote manipulative behavior
11. A person’s money is better spent than on many indulgences
12. St. Peter’s, or money spent on the Church, is worth less than prayers for the Pope himself or the very flesh and bone of the people
13. Indulgences should not have too great an importance attached to them, especially compared to the Word and the Gospel.
14. Indulgences should not be a matter reserved merely for the clergy, but the people ought to be privy to the accounts as well.
15. The first shall be last, and the last, first
16. The gospel fishes for men, but indulgences fish for wealth

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17. Indulgences have their rightful place; i.e., there is apostolic precedent to preaching pardon in Christ
18. To assert that the Pope has power to remit sin is to blaspheme the Pope himself
19. The Pope's graces come from God via spiritual gifting
20. If grace is free to all, then it ought not be limited to those who purchase indulgences
21. Let's not make money off of prayers for the dead – they're past the point of intercession
22. Why doesn't the Pope use his own wealth, which is substantial, to build St. Peter's?
23. Remittance of sin by the Pope is redundant
24. These questions are serious and deserve the attention of and reply from the Pope.

1. Martin Luther's *Disputatio pro declaratione virtutis indulgentiarum* of 1517, commonly known as the Ninety-Five Theses, is considered the central document of the Protestant Reformation.

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1517 Nuremberg printing of the *Ninety-five Theses* as a placard

Source: https://en.wikipedia.org/wiki/Ninety-five_Theses



Amore et studio elucidande veritatis: hec subscripta disputabūtur Wittenberge. Presidente R. Pd. Martino Luther: Artiū et S. Theologie Magistro: cuiusdemq; ibidem lectore Ordinario. Quare petit: vt qui nostri possunt verbis presentes nobiscū disceptare: agant id literis absentes. Jn noie dñi nostri Jhesu xpi. Amē.

1 ¶ Dominus et magister nr Jesus xpus dicendo. Penitentiā agite. xc. omnē vitam fidelium penitentiam esse voluit.

2 ¶ Qd verbū de penitētia sacramentali (id est confessionis et satisfactionis que sacerdotum ministerio celebratur) non pōt intelligi.

3 ¶ Non tñ solam intendit interioritē: immo interior nulla est. nisi foris operetur varias carnis mortificationes.

4 ¶ Manet itaq; pena donec manet odium sui (id est penitentia vera intus) scz vsq; ad introitum regni celoꝝ.

5 ¶ Papa nō vult nec pōt vllas penas remittere. ꝑter eas: quas arbitrio vel suo vel canonum imposuit.

6 ¶ Papa nō pōt remittere vllā culpā nisi declarando et approbando remissam a deo. Aut certe remittendo casus reseruatos sibi: quibꝰ ꝓtēptis culpa prioꝛ remaneret.

7 ¶ Nulli prioꝛum remittit deus culpā: quin simul eū subijciat: humiliatū in omnibus: sacerdoti suo vicario.

8 ¶ Canones penitētiales solū viuētibus sunt impositi. nihilq; morituris fm eosd em debet imponi.

9 ¶ Inde bñ nobis facit spūs scūs in papa. excipiendo in suis decretis sp articulū mortis et necessitatis.

10 ¶ Indocte et male faciūt sacerdotes ii: qui morituris pēnas canonicas in purgatoriū reseruant.

11 ¶ Zizania illa de muranda pena Canonica in penam purgatorij. vident certe dormientibus episcopis seminata.

12 ¶ Olim pene canonice nō post: sed ante absolutionem imponebantur: tanq; tentamenta vere contritionis.

13 ¶ Morituri: p morte omnia soluunt. et legibus canonū moꝛtui iam sunt habentes iure earum relaxationem.

14 ¶ Jmꝑfecta sanitas seu charitas morituri: necessario secum fert magnū timoꝛem: tantoq; maioꝛem: quāto minoꝛ fuerit ipsa.

15 ¶ Hic timoꝛ et horroꝛ satis est. se solo (vt alia taceā) facere penā purgatorij: cum sit primus desperationis horroꝛ.

16 ¶ Vident infernus: purgatoriū: celum differe: sicut desperatio: ꝓpe desperatio. securitas differunt.

17 ¶ Necessariū videt animabꝰ in purgatorio: sicut minui horoꝛē. ita augeri charitatem.

18 ¶ Nec ꝓbatum videt vllis: aut rōnibus aut scripturis. q; sint extra statum meriti seu agende charitatis.

19 ¶ Nec hoc ꝓbatū esse videt: q; sint de sua beatitudine certe et secure: saltē oēs. licz nos certissimi simus.

20 ¶ Igitur papa p remissionē plenariā oīm penaꝝ. nō simpliciter oīm. intelligit: sed a seipso tantūmodo impositaꝝ.

21 ¶ Erant itaq; indulgētiarū ꝑdicatoꝛes. ii: qui dicūt per pape indulgētias: hoīem ab oīi pena solui et saluari.

22 ¶ Cum nulla remittit animabus in purgatorio: quā in hac vita debuissent fm Canones soluere.

23 ¶ Si remissio vlla oīm oino penaꝝ: pōt alicui dari. certū est eā nō nisi perfectissimis. i. paucissimis dari.

24 ¶ Falli ob id necesse est: maioꝛē partē popli: per indifferentē illā et magnificam pene solute ꝓmissionem.

25 ¶ Qualē ꝓtātem hꝫ papa in purgatorio: nō ꝓtāt quilibet Epi scopus et Curatus in iua diocesi et parochia specialiter.

1 ¶ Optime facit papa: q; nō ꝓtāt clauis (quā nulla hꝫ) sed per modū suffragij dat animabus remissionem.

2 ¶ Doctrinā predicāt. qui statim vt tinctus nummus in cistam tinnierit: euolare dicunt animā.

3 ¶ Certū est. numo in cistā tinniente: augeri questū et auaricia posse. suffragium aūt ecclie: in arbitrio dei solꝰ est.

4 ¶ Quis scit. si oēs. ale m purgatorio velint redimi. sicut de. s. Seuerino et paschali factū narratur.

5 ¶ Nullus est securus de veritate sue cōtritionis. multominus de cōsecutione plenarie remissionis.

6 ¶ Qꝝ rarꝰ est de penitēte vtā rarꝰ est de indulgētias redimēs. i. rarissimꝰ

7 ¶ Dānabunt ineternū cū suis magistris: qui p lras veniaꝝ securos sese credunt de sua salute.

8 ¶ Cauendi sunt nimis: qui dicūt venias illas ꝑape: donū esse illud dei inestimabile: quo reconciliat homo deo.

9 ¶ Siatte est ille veniales: tantū respiciunt penas satisfactionis sacramentalis ab homie constitutas.

10 ¶ Non christiana predicant: qui docent. q; redemptionis aniaꝝ vel cōfessionalium sit necessaria contritio.

11 ¶ Quilibet christianus vere cōpunctus: hꝫ remissionē plenariā: a pena et culpa. etiam sine lris veniaꝝ sibi dedītā.

12 ¶ Quilibet verus christianus: siue viuus siue mortuꝰ: hꝫ participationē oīm bonoꝝ Xpi et Ecclesie. etiā sine lris veniaꝝ a deo sibi datam.

13 ¶ Remissio tñ et participatio ꝑape: nullo mō est ꝓtemnēda. q; (vt dixi) est declaratio remissionis diuine.

14 ¶ Difficilimū est: etiā doctissimis Theologis simul extollere veniaꝝ largitatem: et contritionis veritatē coram populo.

15 ¶ Contritionis veritas penas querit et amat. Veniaꝝ aūt largitas relaxat: et odisse facit saltem occasione.

16 ¶ Caute sunt venie apūce ꝑdicande. ne populus false intelligat. eas ꝑferri ceteris bonis operibus charitatis.

17 ¶ Docendi sunt christiani. q; Pape mens nō est: redemptionē veniaꝝ vlla ex parte cōparandā esse operibus misericordie.

18 ¶ Docendi sunt christiani. q; dans pauꝑi: aut mutuans egenti: melꝰ facit: ꝙ si veniaꝫ redimeret.

19 ¶ Quia p opus charitatis crescit charitas: ꝛ fit hō melioꝛ. sed p veniaꝫ nō fit melioꝛ: sed tñmodo a pena liberioꝛ.

20 ¶ Docendi sunt christiani. q; qui videt egenū: et neglecto eo. dat p veniijs nō indulgētias Pape: sed indignationē dei sibi vendicat.

21 ¶ Docendi sunt christiani: q; nisi superfluis abundent: necessaria tenent domui sue retinere: et nequaq; ꝓpter venias effundere.

22 ¶ Docē d sunt christiani. q; redemptio veniarū est libera: nō ꝓcepta.

23 ¶ Docēdi sunt christiani. q; Papa sicut magis eget: ita magis optat in veniijs dandis. p se deuotam oꝛationem: ꝙ ꝑmptam pecuniam.

24 ¶ Docendi sunt christiani. q; venie Pape sunt vtiles: si non in eas confidant. Sed nocentissime: si timoꝛem dei per eas amittant.

25 ¶ Docendi sunt christiani. q; si Papa nosset exactiones venialiū ꝑdicatorum mallet Basilicā. s. Petri in cinereo ire: ꝙ edificari. cute carne et ossibus ouium suaꝝ.

1 ¶ Docendi sunt christiani. q; Papa sicut debet ita vellet. etiam vendita (si opus sit) Basilica. s. Petri: de suis pecuniis dare illis: a quoꝝ plurimis questā cōcionatoꝛes veniaꝝ pecuniam eliciunt.

2 ¶ Vana est fiducia salutis p lras veniaꝝ. etiā si Cōmissarius: immo Papa ipse suā aiam ꝓ illis impignoraret.

3 ¶ Hostes christi et Pape sunt ii: qui ꝓter veniaꝫ ꝑdicandas verbū dei in aliis ecclesijs penitus silere iubent.

4 ¶ Jniuria fit verbo dei: dū in eodē sermone: equale vel longius tēpus impenditur veniijs ꝙ illi.

5 ¶ Mens Pape necessario est. q; si venie (qđ minimum est) vna cāpana: vnus pompus: et ceremonijs celebrant. Euangelium (qđ maximū est) centū campanis: centū pompis: centū ceremonijs predicet.

6 ¶ Thesauri ecclie vñ Papa dat indulgētias: neq; satis notati sunt: neq; cogniti apud ꝓplm christi.

7 ¶ Temporales certe nō esse patet. q; nō tā facile eos ꝓfundūt: hꝫ tñmō colligunt multi concionatoꝛes.

8 ¶ Nec sunt merita Xpi et scoꝝ. qi hec sp sine Papa operāt gram hoīs interioris: et crucē mortē: infernumq; exterioris.

9 ¶ Thesauros ecclie. s. Laurētī dixit esse: pauperes ecclie. hꝫ locutus est vsu vocabuli suo tpe.

10 ¶ Sine temeritate dicim⁹ clauem ecclie (merito Xpi donatam) esse thesaurum istum.

11 ¶ Clar est effe. q; ad remissionē penaꝝ et casuū sola sufficit prās Pape.

12 ¶ Verus thesaurus ecclie. est sacrosctm euāgelium glorie et gratie dei.

13 ¶ Hic aute est merito odiosissimus. qi ex primis facit nouissimos.

14 ¶ Thesaurus aūt indulgentiaꝝ merito est gratissimus. qi ex nouissimis facit primos

15 ¶ Jgitur thesauri Euangelici rhetia sunt: quibus olim piscabant viros diuitiarum.

16 ¶ Thesauri indulgentiaꝝ rhetia sunt: ꝙbus nūc piscant diuitias virorum.

17 ¶ Indulgētie: quas cōcionatoꝛes vociferant maxias gras. intelliguntur vere tales quoad questum ꝓmouendum.

18 ¶ Sunt tamen re vera minime ad gram dei et crucis pietatē compare.

19 ¶ Tenent Epi et Curati veniaꝝ applicarii Cōmissarios cū oīi reuerentia admittere.

20 ¶ Sed magis tenent oibus oculis intendere: oibus auribꝰ aduertere: ne ꝓ cōmissione Pape sua illi somnia ꝑdicent.

21 ¶ Cōtra veniaꝝ applicaꝝ ꝓbitatē q; loquit. sit ille anathema et maledictꝰ.

22 ¶ Qui vero contra libidinē ac licentiā verboꝝ Cōcionatoꝛis veniarū curam agit: sit ille benedictus.

23 ¶ Sicut papa iuste fulminat eos: qui in fraudem negocij veniarū quacunq; arte machinantur.

24 ¶ Multo magis fulminare intendit eos: qui p veniarū pietextū in fraudem fidē charitatis et veritatis machinant.

25 ¶ Opinari venias papales tātas esse: vt soluere possint hoīem. etiā si qs p impossibile dei genitricē violasset. Est insanire.

1 ¶ Dicimus contra. q; venie papales: nec minimū venialium pctoꝝ tollere possint quo ad culpam.

2 ¶ Qꝝ dñ. nec s. s. Petrus modo papa esset: maioꝛes gras donare possit est blasphemia in scām Petrum et Papam.

3 ¶ Dicimus contra. q; etiā iste et quilibet papa maioꝛes hꝫ. scz Euangelium: virtutes: gras curationū. xc. vt. 1. Co. xij.

4 ¶ Dicere. Crucē armis papalibus insigniter erectā: cruci christi equipare: blasphemia est.

5 ¶ Rationē reddent Epi: Curati: et Theologi. qui tales sermōes in populum licere sinunt.

6 ¶ Facit hec licētiosa veniaꝝ ꝑdicatio. vt nec reuerentiā Pape facile sit: etiā doctis vir⁹ redimere a calūnijs aut certe arguti: qstiobꝰ laicoꝝ.

7 ¶ Dcs. Cur Papa nō euacuat purgatoriū ꝓter sctissimā charitatem et summā aiarū necessitatē: vt cām oīm iustissimā. Si infinitas aias redimit ꝓpt pecuniā funestissimā ad structurā Basilice: vt cāz leuissimā

8 ¶ Jrē. Cur ꝓmanēt exequie et annuersaria defunctoꝝ: et nō reddit aut recipi ꝑmittit bñficia ꝑ illis instituta. cū tā sit iniuria ꝓ redēpt⁹ orare

9 ¶ Jrē. Que illa noua pietas Dei et Pape. q; impio et inimico ꝓter pecuniā ꝑmittit bñficia ꝑ illis instituta. cū tā sit iniuria ꝓ redēpt⁹ orare

10 ¶ Jrē. Cur Canones pūiales re ipa et nō vsu: tā diu in semet abrogati et mortui: adhuc tñ pecuniꝫ redimunt ꝑ ꝑcessionē indulgētiaꝝ tanq; viuacissimi.

11 ¶ Jrē. Cur Papa cuꝰ opes hodie sunt opulentissimis crassio crassiores: nō de suis pecuniis magis ꝙ paupm fidelium struit vnā tñmō Basilicā sancti Petri.

12 ¶ Jtem. Quid remittit aut participat papa iis: qui p pntionē ꝑfectaꝫ ius habēt plenarie remissionis et partiepationis.

13 ¶ Jtem. Quid adderet eccle boni maioꝛis. Si Papa sicut semel facit: ita cēties in die cuilibꝫ fidelū has remissiōes et participationes tribuēt.

14 ¶ Ex quo papa salutē querit aliaꝝ. p veniaꝫ magis ꝙ ꝓpitiationes tribuēt. Cur suspendit lras et venias iam olim ꝑcessas: cū sint eque efficaces.

15 ¶ Nec scrupulositas laicoꝝ argumētatiōla ꝓtēt. ꝑ esse: nec reddita ratione diluere. Est ecclesiam et Papā hostibꝰ ridendo exponere et infelices christianos facere.

16 ¶ Si ergo venie fm spiritū et mentē Pape ꝑdicarētur. facile illa oīa soluerent: immo nō essent.

17 ¶ Valeāt itaq; oēs illi. ꝓphe: q dicūt ppho Xpi. Pax pax. et nō est pax.

18 ¶ Wē agāt oēs illi. ꝓphe: q dicūt ppho Xpi. Crux crux. et non est crux.

19 ¶ Exhortandi sunt Christiani: vt caput fui xpm per penas: mortes: infernosq; sequi studeant.

20 ¶ Ac si magis p multas tribulatiōes intrare celū: ꝙ p securitatē pacis confidant.

W. D. xvij.

1517

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Here is an English translation (example version) of the text that was originally written in Latin:

The 95 Theses

Disputation of Doctor Martin Luther on the power and efficacy of Indulgences

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Out of love for the truth and from desire to elucidate it, the Reverend Father Martin Luther, Master of Arts and Sacred Theology, and ordinary lecturer therein at Wittenberg, intends to defend the following statements and to dispute on them in that place. Therefore he asks that those who cannot be present and dispute with him orally shall do so in their absence by letter. In the name of our Lord Jesus Christ, Amen.

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2. When our Lord and Master Jesus Christ said, ``Repent'' (Mt 4:17), he willed [called for] the entire life of believers to be one of repentance.
3. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy.
4. Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh.
5. The penalty of sin remains as long as the hatred of self (that is, true inner repentance), namely till our entrance into the kingdom of heaven.
6. The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.
7. The pope cannot remit any guilt, except by declaring and showing that it has been remitted by God; or, to be sure, by remitting guilt in cases reserved to his judgment. If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.
8. God remits guilt to no one unless at the same time he humbles him in all things and makes him submissive to the vicar, the priest.
9. The penitential canons are imposed only on the living, and, according to the canons themselves, nothing should be imposed on the dying.
10. Therefore the Holy Spirit through the pope is kind to us insofar as the pope in his decrees always makes exception of the article of death and of necessity.
11. Those priests act ignorantly and wickedly who, in the case of the dying, reserve canonical penalties for purgatory.
12. Those tares of changing the canonical penalty to the penalty of purgatory were evidently sown while the bishops slept (Mt 13:25).
13. In former times canonical penalties were imposed, not after, but before absolution, as tests of true contrition.
14. The dying are freed by death from all penalties, are already dead as far as the canon laws are concerned, and have a right to be released from them.
15. Imperfect piety or love on the part of the dying person necessarily brings with it great fear; and the smaller the love, the greater the fear.
16. This fear or horror is sufficient in itself, to say nothing of other things, to constitute the penalty of purgatory, since it is very near to the horror of despair.
17. Hell, purgatory, and heaven seem to differ the same as despair, fear, and assurance of salvation.
18. It seems as though for the souls in purgatory fear should necessarily decrease and love increase.
19. Furthermore, it does not seem proved, either by reason or by Scripture, that souls in purgatory are outside the state of merit, that is, unable to grow in love.
20. Nor does it seem proved that souls in purgatory, at least not all of them, are certain and assured of their own salvation, even if we ourselves may be entirely certain of it.
21. Therefore the pope, when he uses the words ``plenary remission of all penalties,'' does not actually mean ``all penalties,'' but only those imposed by himself.

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22. Thus those indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences.
23. As a matter of fact, the pope remits to souls in purgatory no penalty which, according to canon law, they should have paid in this life.
24. If remission of all penalties whatsoever could be granted to anyone at all, certainly it would be granted only to the most perfect, that is, to very few.
25. For this reason most people are necessarily deceived by that indiscriminate and high-sounding promise of release from penalty.
26. That power which the pope has in general over purgatory corresponds to the power which any bishop or curate has in a particular way in his own diocese and parish.
27. The pope does very well when he grants remission to souls in purgatory, not by the power of the keys, which he does not have, but by way of intercession for them.
28. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.
29. It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone.
30. Who knows whether all souls in purgatory wish to be redeemed, since we have exceptions in St. Severinus and St. Paschal, as related in a legend.
31. No one is sure of the integrity of his own contrition, much less of having received plenary remission.
32. The man who actually buys indulgences is as rare as he who is really penitent; indeed, he is exceedingly rare.
33. Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.
34. Men must especially be on guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to him.
35. For the graces of indulgences are concerned only with the penalties of sacramental satisfaction established by man.
36. They who teach that contrition is not necessary on the part of those who intend to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrine.
37. Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters.
38. Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.
39. Nevertheless, papal remission and blessing are by no means to be disregarded, for they are, as I have said (Thesis 6), the proclamation of the divine remission.
40. It is very difficult, even for the most learned theologians, at one and the same time to commend to the people the bounty of indulgences and the need of true contrition.
41. A Christian who is truly contrite seeks and loves to pay penalties for his sins; the bounty of indulgences, however, relaxes penalties and causes men to hate them -- at least it furnishes occasion for hating them.
42. Papal indulgences must be preached with caution, lest people erroneously think that they are preferable to other good works of love.
43. Christians are to be taught that the pope does not intend that the buying of indulgences should in any way be compared with works of mercy.
44. Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.
45. Because love grows by works of love, man thereby becomes better. Man does not, however, become better by means of indulgences but is merely freed from penalties.
46. Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God's wrath.
47. Christians are to be taught that, unless they have more than they need, they must reserve enough for their family needs and by no means squander it on indulgences.
48. Christians are to be taught that they buying of indulgences is a matter of free choice, not commanded.

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49. Christians are to be taught that the pope, in granting indulgences, needs and thus desires their devout prayer more than their money.
50. Christians are to be taught that papal indulgences are useful only if they do not put their trust in them, but very harmful if they lose their fear of God because of them.
51. Christians are to be taught that if the pope knew the exactions of the indulgence preachers, he would rather that the basilica of St. Peter were burned to ashes than built up with the skin, flesh, and bones of his sheep.
52. Christians are to be taught that the pope would and should wish to give of his own money, even though he had to sell the basilica of St. Peter, to many of those from whom certain hawkers of indulgences cajole money.
53. It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.
54. They are the enemies of Christ and the pope who forbid altogether the preaching of the Word of God in some churches in order that indulgences may be preached in others.
55. Injury is done to the Word of God when, in the same sermon, an equal or larger amount of time is devoted to indulgences than to the Word.
56. It is certainly the pope's sentiment that if indulgences, which are a very insignificant thing, are celebrated with one bell, one procession, and one ceremony, then the gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.
57. The true treasures of the church, out of which the pope distributes indulgences, are not sufficiently discussed or known among the people of Christ.
58. That indulgences are not temporal treasures is certainly clear, for many indulgence sellers do not distribute them freely but only gather them.
59. Nor are they the merits of Christ and the saints, for, even without the pope, the latter always work grace for the inner man, and the cross, death, and hell for the outer man.
60. St. Lawrence said that the poor of the church were the treasures of the church, but he spoke according to the usage of the word in his own time.
61. Without want of consideration we say that the keys of the church, given by the merits of Christ, are that treasure.
62. For it is clear that the pope's power is of itself sufficient for the remission of penalties and cases reserved by himself.
63. The true treasure of the church is the most holy gospel of the glory and grace of God.
64. But this treasure is naturally most odious, for it makes the first to be last (Mt. 20:16).
65. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.
66. Therefore the treasures of the gospel are nets with which one formerly fished for men of wealth.
67. The treasures of indulgences are nets with which one now fishes for the wealth of men.
68. The indulgences which the demagogues acclaim as the greatest graces are actually understood to be such only insofar as they promote gain.
69. They are nevertheless in truth the most insignificant graces when compared with the grace of God and the piety of the cross.
70. Bishops and curates are bound to admit the commissaries of papal indulgences with all reverence.
71. But they are much more bound to strain their eyes and ears lest these men preach their own dreams instead of what the pope has commissioned.
72. Let him who speaks against the truth concerning papal indulgences be anathema and accursed.
73. But let him who guards against the lust and license of the indulgence preachers be blessed.
74. Just as the pope justly thunders against those who by any means whatever contrive harm to the sale of indulgences.
75. Much more does he intend to thunder against those who use indulgences as a pretext to contrive harm to holy love and truth.
76. To consider papal indulgences so great that they could absolve a man even if he had done the impossible and had violated the mother of God is madness.
77. We say on the contrary that papal indulgences cannot remove the very least of venial sins as far as guilt is concerned.

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78. To say that even St. Peter if he were now pope, could not grant greater graces is blasphemy against St. Peter and the pope.
79. We say on the contrary that even the present pope, or any pope whatsoever, has greater graces at his disposal, that is, the gospel, spiritual powers, gifts of healing, etc., as it is written. (1 Co 12[:28])
80. To say that the cross emblazoned with the papal coat of arms, and set up by the indulgence preachers is equal in worth to the cross of Christ is blasphemy.
81. The bishops, curates, and theologians who permit such talk to be spread among the people will have to answer for this.
82. This unbridled preaching of indulgences makes it difficult even for learned men to rescue the reverence which is due the pope from slander or from the shrewd questions of the laity.
83. Such as: ``Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church?'' The former reason would be most just; the latter is most trivial.
84. Again, ``Why are funeral and anniversary masses for the dead continued and why does he not return or permit the withdrawal of the endowments founded for them, since it is wrong to pray for the redeemed?''
85. Again, ``What is this new piety of God and the pope that for a consideration of money they permit a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God and do not rather, beca use of the need of that pious and beloved soul, free it for pure love's sake?''
86. Again, ``Why are the penitential canons, long since abrogated and dead in actual fact and through disuse, now satisfied by the granting of indulgences as though they were still alive and in force?''
87. Again, ``Why does not the pope, whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of St. Peter with his own money rather than with the money of poor believers?''
88. Again, ``What does the pope remit or grant to those who by perfect contrition already have a right to full remission and blessings?''
89. Again, ``What greater blessing could come to the church than if the pope were to bestow these remissions and blessings on every believer a hundred times a day, as he now does but once?''
90. ``Since the pope seeks the salvation of souls rather than money by his indulgences, why does he suspend the indulgences and pardons previously granted when they have equal efficacy?''
91. To repress these very sharp arguments of the laity by force alone, and not to resolve them by giving reasons, is to expose the church and the pope to the ridicule of their enemies and to make Christians unhappy.
92. If, therefore, indulgences were preached according to the spirit and intention of the pope, all these doubts would be readily resolved. Indeed, they would not exist.
93. Away, then, with all those prophets who say to the people of Christ, ``Peace, peace,'' and there is no peace! (Jer 6:14)
94. Blessed be all those prophets who say to the people of Christ, ``Cross, cross,'' and there is no cross!
95. Christians should be exhorted to be diligent in following Christ, their Head, through penalties, death and hell.
96. And thus be confident of entering into heaven through many tribulations rather than through the false security of peace (Acts 14:22).

See also: Reformation, Reformation Timeline

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High Church vs Low Church

The Difference Between "Low Church" and "High Church"

http://www.crivoice.org/lowhighchurch.html

Excerpt:

"Low Church" is a neutral term that simply describes a type of worship that does not follow a prescribed order of service, that does not follow certain liturgical patterns, and does not make use of developed ritual, ceremony, or worship accouterments like vestments. From Webster's Dictionary: "Low Church (1710) tending esp. in Anglican worship to minimize emphasis on the priesthood, sacraments, and the ceremonial in worship and often to emphasize evangelical principles." By contrast: "High Church (1687) tending esp. in Anglican worship to stress the sacerdotal [priestly], liturgical, ceremonial, traditional, and Catholic elements in worship."

Wikipedia: High Church; Low Church

"Low church", in an Anglican context, denotes the church's simplicity or Protestant emphasis, and "high church" denotes an emphasis on ritual or, later, Anglo-Catholicism.

High Church vs Low Church

http://vspages.com/high-church-vs-low-church-24270/

High Church, a term applied to persons and practices of the Church of England and the Episcopal Church insofar as they seek to approximate the doctrinal position and liturgical practices of ancient Christianity, particularly of the church in Rome. The High Church view stresses the continuity of the episcopacy with the apostles; the authority of the church; and sacraments. It usually includes a concern for liturgical elaboration. Probably first used in the late 17th century, the term became more common in the 19th century with the Oxford Movement and the rise of Anglo-Catholic tendencies.

Low Church, a term applied to members of the Anglican Church who regard the episcopate, priesthood, and sacraments as relatively unimportant and stress a more evangelical, Protestant approach. Adherents of the Low Church position also oppose elaborate liturgy and ceremony and anything that is too close to the usage of the Roman Catholic Church.

The term “Low Church” came into use in the early 18th century to distinguish the more liberal, or Latitudinarian, group from the “High Church,” or conservative group. The term passed out of currency until the 19th century, when it was revived with its current meaning of “evangelical.””Broad Church” became the term attached to the liberal group. The term “Low Church” is also in use in other churches of the Anglican Communion

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High Church vs Low Church

https://www.christianforums.com/threads/high-church-vs-low-church.2561280/

High/low refers to the worship style rather than the theology, although there is a strong correlation between worship style and theology.

A high worship style is associated with Anglo-Catholic theology, so highly sacramental with stimulation of all senses. A low worship style is associated with evangelical theology, so more bible based and personal relationship with Christ. But there is nothing preventing Anglo-Catholics from having low worship, or evangelicals having high worship. Most churches will have the full range of 'churchmanships' in their weekly programs, simply with different emphases.

60 Theologians on an Ecclesiological Spectrum

http://www.andyrowell.net/andy_rowell/2008/12/mapping-60-theologians-on-an-ecclesiological-spectrum.html

Ben Witherington on Frank Viola's Pagan Christianity and Reimagining Church

http://www.andyrowell.net/andy_rowell/2009/04/ben-witherington-on-frank-violas-pagan-christianity-and-reimagining-church.html

Young Evangelicals Getting "High" in Church?

http://www.patheos.com/blogs/euangelion/2013/07/young-evangelicals-getting-high-in-church/

High Church vs. Low Church: Documentary Narrative of an Ecclesiastical Joke

http://anglicansonline.org/special/highlow/

"I EXPECT six clergymen to dine with me on such a day," said a gentleman to his butler. "Very good, sir," said the butler. "Are they High Church or Low Church, sir?" "What on earth can that signify to you?" asked the astonished master. "Everything, sir," was the reply. "If they are High Church, they'll drink; if they are Low Church, *they'll eat*!"

Beyond "I'm Right/You're Wrong" Thinking

http://scottboren.blogspot.com/2014/04/beyond-im-rightyoure-wrong-thinking.html

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Bible Backgrounds

How Jewish Christians Became Christians
http://www.myjewishlearning.com/article/how-jewish-christians-became-christians/

Conflict at Rome: Romans 14
https://www.gci.org/bible/rom14

Jews and Gentiles Together: Romans 15
https://www.gci.org/bible/rom15

Separation: Synagogue and Church, Jew and Christian
https://www.facinghistory.org/sites/default/files/Ch.2.pdf [PDF]

The Apostolic Age – The Gentile Churches
http://www.bible.ca/history/eubanks/history-eubanks-4.htm

The Church in Rome: Jews and Greeks
http://www.biblestudywithrandy.com/2015/07/the-church-in-rome-jews-and-greeks/

Gentiles and Jews Together – in Ancient Rome and North African Carthage
http://www.chosenpeople.com/symposium/papers2012/JeffSeif.doc [MS Doc]

Something About the Book of Romans that Will Help You Really Get It
http://www.thegoodbookblog.com/2012/aug/29/something-about-the-book-of-romans-that-will-help-/

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Bible Backgrounds – Culture / Customs:

Links to Edersheim (pdf) *The Life and Times of Jesus the Messiah*:
http://www.holybooks.com/wp-content/uploads/The-Life-and-Times-of-Jesus-the-Messiah.pdf (complete)
Part 1: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1024.PDF
Part 2: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1025.PDF

Additional Edersheim publications:
The Temple and It's Services: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1026.PDF
Sketches of Jewish Social Life: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1027.PDF
Bible History of the OT: http://hopefaithprayer.com/books/BibleHistoryOldTestament-Edersheim.pdf

I'm noticing that Edersheim has been referenced a lot in biblical articles and books.
(Edershiem is an in-depth study. Albert Edersheim (b. 1825 – d. 1889) wrote around the mid to latter 1800's, but his information is still being referenced today. Since Edersheim was a converted Jew, he draws on extensive research (including sacred Jewish documents, such as the Talmud) and personal understanding of the Jewish background in order to help us more fully understand Jesus' Life and the Times in which he lived.)[I may not always fully agree with some of his theological conclusions, but its good information nevertheless.]

Shurer: A history of the Jewish people in the time of Jesus Christ 2d and rev. ed. of a "Manual of the history of the New Testament times.":
http://archive.org/details/historyofjewishp01schuoft
[Downloadable PDF, ePUB and other formats] (multiple scanned volumes)
http://archive.org/details/p1historyofjewishp01schuoft
http://archive.org/details/p2historyofjewishp02schuoft
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http://archive.org/details/historyofjewishp0101sch
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http://archive.org/details/historyofjewishp0201sch
http://archive.org/details/historyofjewishp0202sch

Online version:
http://www.ecatholic2000.com/history6/untitled-02.shtml Division 1 Volume 1
http://www.ecatholic2000.com/history6/untitled-03.shtml Division 1 Volume 2
http://www.ecatholic2000.com/history6/untitled-04.shtml Division 2 Volume 1
http://www.ecatholic2000.com/history6/untitled-05.shtml Division 2 Volume 2
http://www.ecatholic2000.com/history6/untitled-06.shtml Division 2 Volume 3
http://www.ecatholic2000.com/history6/untitled-08.shtml Contents

See also:
http://juchre.org/schurer/schurer.htm (Table of Contents with links to online/downloadable volumes on google)

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The Works of Flavius Josephus
(including The Wars of the Jews, Antiquities of the Jews, Life of Flavius Josephu, Against Apion, Discourse to the Greeks Concerning Hades):
http://www.ncbible.info/MoodRes/History/WorksofFlaviusJosephus.pdf [PDF]
http://www.ccel.org/ccel/josephus/complete.html [Online, PDF]
http://archive.org/details/completeworksofj02jose [Online, PDF, ePUB and more]

http://www.josephus.org/

History of the Christian Church, Volume II:
Ante-Nicene Christianity. A.D. 100-325.History of the Christian Church, Volume II: Ante-Nicene Christianity. A.D. 100-325.
http://www.ccel.org/ccel/schaff/hcc2.v.vii.iv.html Quartadecimanian Controversy

Eusebius – History of the Church – Life of Constantine
http://www.prayerfoundation.org/books/book_review_eusebius_history_of_church.htm
http://www.ccel.org/ccel/schaff/npnf201.toc.html
http://www.ntslibrary.com/PDF%20Books/Church%20History%20Life%20of%20Constantine.pdf [PDF]

Comparisons of Major Christian Traditions:
http://christianityinview.com/comparison.html

5 views of the Eucharist: http://christianityinview.com/eucharist.html

Catholics and Orthodox Liturgy Compared
https://www.youtube.com/watch?v=dApWNfJgGC4 [Video]

https://www.youtube.com/watch?v=QxcOv4zPoVo [Video]

N. T. Wright on the Gospel and Meal Jesus Gave Us (Eucharist)
https://worship.calvin.edu/resources/resource-library/n-t-wright-on-the-gospel-and-meal-jesus-gave-us/

See also: **TheMessianicFeast.com**

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Additional related internal links:

Paul

Paul's Use of Greek Philosophy in the Bible / Greek Philosophy

Paul's Worldview

Old Testament Sayings in Paul's Letter to the Romans (Chart)

Church History, Early (including Antiochene and Alexandrian Theology)

Apostolic Fathers – Writings / History

Culture / Customs, History (Bible Backgrounds)

Luther, Martin

Galatians

Romans

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Karl Barth

Barth: The Epistle to the Romans
https://en.wikipedia.org/wiki/The_Epistle_to_the_Romans_%28Barth%29

(German: Der Römerbrief) is a commentary by Swiss theologian Karl Barth on the New Testament Epistle to the Romans.

Disillusioned with both German Protestant Liberalism and Religious Socialism after the outbreak of the World War I in 1914, Barth decided in the summer of 1916 to write a commentary on Paul's Epistle to the Romans as a way of rethinking his theological inheritance. Barth was a pastor in Safenwil at the time. Protestant Liberal theology had played a significant role in the rise of German nationalism prior to World War I, leading to Barth's disillusionment and attempts to restructure Protestant theology. The first edition of the commentary was published in December 1918 (but with a publication date of 1919). It was the first edition of the work, which has not been translated into English, which earned Barth his invitation to teach at the University of Göttingen and which Karl Adam said fell "like a bombshell on the theologians' playground." In October 1920 Barth decided that he needed to revise the first edition and worked for the next eleven months on rewriting the commentary, finishing around September 1921. The second edition was published in 1922 and translated into English in 1933.

This work, like many of his others, emphasizes the saving grace of God and humanity's inability to know God outside of God's revelation in Christ. Specifically, the God who is revealed in the cross of Jesus challenges and overthrows any attempt to ally God with human cultures, achievements, or possessions. While famous for its use of dialectic, some scholars have argued that Barth makes extensive use of analogy in the work as well.

Google Books;
https://books.google.com/books/about/The_Epistle_to_the_Romans.html?id=dCEDzQhI4R4C

Wikipedia: Barth first began his commentary The Epistle to the Romans (Ger. Der Römerbrief) in the summer of 1916 while he was still a pastor in Safenwil, with the first edition appearing in December 1918 (but with a publication date of 1919). On the strength of the first edition of the commentary, Barth was invited to teach at the University of Göttingen. Barth decided around October 1920 that he was dissatisfied with the first edition and heavily revised it the following eleven months, finishing the second edition around September 1921. Particularly in the thoroughly re-written second edition of 1922, Barth argued that the God who is revealed in the cross of Jesus challenges and overthrows any attempt to ally God with human cultures, achievements, or possessions. The book's popularity led to its republication and reprinting in several languages.

In the decade following the First World War, Barth was linked with a number of other theologians – actually very diverse in outlook – who had reacted against their teachers' liberalism, in a movement known as "Dialectical Theology" (Ger. Dialektische Theologie). The members of the movement included Rudolf Bultmann, Eduard Thurneysen, Eberhard Grisebach, Emil Brunner, and Friedrich Gogarten

Romans 9-11 in Karl Barth`s Doctrine ... - Vanderbilt University
http://www.vanderbilt.edu/AnS/religious_studies/SBL2007/Stegemann.pdf

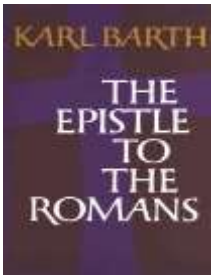
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Karl Barth and the Neo-orthodox View of the Bible [recommended]

http://www.free-online-bible-study.org/karl-barth.html

Excerpt:

Neo-orthdoxy is born



The emergence of **Neo-orthodoxy** is generally inked to the publication of Barth's commentary on Paul's letter to the Romans in 1919. Neo-orthodoxy means "*new* orthodoxy." It implies a return to orthodox Christian beliefs after two centuries of liberalism.

Barth's *Commentary on Romans ("The Epistle to the Romans")*:

* Made theology God-centered rather than man-centered.

* Deprived man of all self-righteousness and self-reliance and exalted the grace of God in Christ.

Critics of neo-orthodoxy contend that the designation "orthodoxy" is a misnomer. Reformed theologian **Paul Enns** concedes that neo-orthodoxy "takes the Bible more seriously than older liberalism." Nonetheless he insists that it has "retained the foundations of liberalism."

Karl Barth and Biblical Inspiration

I appreciate the view of inspiration proposed by Barth (1886-1968). This view is gaining wide acceptance among the postmodern emerging churches. His **"neo-orthodox"** perspective challenged the fundamentalist notion of an "infallible written Word." He called this view a "paper-pope."

Barth argues that the Bible is not the *objective* Word of God, but rather a *witness* to the Word. He categorizes the Word of God into three realms:

(1) The "Revealed Word" is God revealing himself by speaking to the apostles and prophets.

(2) The "Written Word" is the deposit of revelation made by man.

(3) The "Preached Word" is the proclamation of the Word, and when the grace of God breaks through to the individual, then theBible becomes the Word of God. In his influential *Church Dogmatics*, Barth writes, "What we have in the Bible are in any case human attempts to repeat and reproduce [the] Word of God in human words and thoughts and in specific human situations." He argues, "The Bible is God's Word to the extent that God causes it to be His Word, to the extent that He speaks through it."



In contrast to **Emil Brunner** and other neo-orthodox thinkers, Karl Barth rejected the idea of God's general revelation in nature. Barth believes that the possibility of knowledge of God lies in God's Word and nowhere else. The **event of revelation** is **Jesus Christ** and the Triune God is the entire subject of revelation.

Karl Barth affirms that "The eternal God is to be known in Jesus Christ and not elsewhere."

Neo-orthodoxy emphasizes Scripture as the source of theology.

When neo-orthodox theologians talk about the "word of God," they do not usually mean the Bible.

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The Bible is a *witness* to the revelation of God which is found, *not* in a set of **verbal propositions**, but in an **existential encounter** with Jesus Christ.

Because the Bible is a book written by human beings, it need not be absolutely inerrant.

Karl Barth and Evangelical Theology (1963)

According to Barth, the term "evangelical" relates theology to both the **New Testament** and the **Reformation**.

"Theology" is primarily concerned with **God himself**. He agues, “If theology wished to reverse this relationship, and instead of relating man to God, related God to man, then it would surrender itself to a new Babylonian captivity. It would become the prisoner of some sort of anthropology or ontology.”

Note: *anthropology* is the study of man; *ontology* is the study of being or existence.

Concerning the place of theology, Barth contends that theology stands and falls with the Word of God. It is the Word God **spoke**, **speaks**, and **will speak** to all men. “Regardless of whether it is heard or not, it is, in itself, directed to all men.”

Karl Barth identifies two biblical witnesses of the Word:

* The prophetic men of the Old Testament.

* The apostolic men of the New Testament.

Anything other than the intention of these witnesses of the Word “cannot be the substance of evangelical theology."

Postmodern Evangelicals embrace Karl Barth



In the 1980s I had the opportunity to get to know the post-evangelical thinker and writer **Dave Tomlinson**.

Dave describes Karl Barth as “the first truly postmodern theologian.” Like neo-orthodoxy, post-evangelicalism speaks of the Bible *becoming*, rather than *being*, the Word of God.

The important thing for many postmodern believers is the existential encounter that is possible with the Word of God even though the actual text may be tainted with factual errors, because of the human dimension of who wrote the Bible.

This neo-orthodox view of the Bible has much to commend it to the postmodern believer seeking an authentic Christianity in an era of deconstruction. However, Paul Enns wisely cautions, “In this view the authority is the subjective experience of the individual rather than the scriptures themselves.”

[*See also:* Worldviews]

Note: For details on Postmodernism, neo-Orthodoxy and other philosophies impacting the Church, see my separate resource: **Christian Scholarship: Biblical – Theological – Philosophical**

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Karl Barth and Contemporary Theology by Tom Greggs
https://www.youtube.com/watch?v=aehQjcaKeS4 [Video]

Karl Barth – Internet College
http://internetbiblecollege.net/Lessons/Karl%20Barth.pdf [PDF]

Excerpt:

There are numerous reasons for the spread of pagan relativistic attitudes to the Bible and absolute truth among many Evangelicals, Pentecostals and Charismatics in the United States and some other Western countries. But one of these reasons is the acceptance of the teachings of non-Evangelical Neo-Orthodox theologians like Karl Barth.

When talking about the Bible, Karl Barth said, *"the prophets and apostles as such, even in their office, even in their function as witnesses, even in the act of writing down their witness were real, historical men as we are, and therefore sinful in their action, and capable and* ***actually guilty of error in their spoken and written word****."*

Barth also said about the Bible, *"It witnesses to a revelation from God, but that does not mean that God's revelation is now before us in any kind of inherent quality of being divinely revealed. The Bible is not a book of oracles; it is not an instrument of direct impartation. It is really witness."*

Here Barth was teaching a modified version of the liberal doctrine that the Bible is not the Word or objective revelation of God but instead merely contains the Word or revelation of God in some of its parts. Barth's concept of the Bible witnessing to the living Word of God – Jesus Christ – is different from liberal teachings on this, but it still ends up with a similar result. This result is the Bible is regarded as not 100% God's Word or revelation.

Therefore, it is little wonder that Barth spoke similarly to the Neo-orthodox writer C.H. Dodd when Barth said commenting on Romans 5:12: *"Adam has no existence on the plane of history."*

We can see the implications of Barth's errors about the nature of the written Word of God when we see, for example, his comments about Satan and demons. He proposed a mystical philosophical view when he claimed: *"their origin and nature lie in nothingness…They themselves are always nothingness."*

When referring to Jude 6 and 2 Peter 2:4 in relation to the topic of the fall of angels, Barth said, *"the intolerable artificiality with which attempts have been made to use them as a basis for the development of the doctrine of a fall of angels and therefore of an explanation of the existence of the devil and demons."*

Karl Barth – Trinity Review – Forward to Karl Barth's Theological Method by Gordon H. Clark
http://www.trinityfoundation.org/PDF/The%20Trinity%20Review%200155a%20KarlBarth.pdf [PDF]

Muller: What I Haven't Learned From Karl Barth **[recommended]**
https://heidelblog.net/2016/08/muller-what-i-havent-learned-from-karl-barth/

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A Critical Evaluation of Karl Barth's Suggestion That Biblical Inerrancy is Theologically Indefensible (Link to PDF)
https://www.monergism.com/content/critical-evaluation-karl-barths-suggestion-biblical-inerrancy-theologically-indefensible

Ten propositions on Karl Barth: theologian
http://www.faith-theology.com/2006/11/ten-propositions-on-karl-barth.html

Is Karl Barth Neo-Orthodox?
https://reformedforum.org/karl-barth-neo-orthodox/

John MacArthur: Existential Neo-Orthodoxy Denies Sola Scriptura
http://apprising.org/2009/04/15/john-macarthur-existential-neo-orthodoxy-denies-sola-scriptura/

Karl Barth and N.T. Wright Side by Side on Philippians 2:5-11 and the 'Emptying'
https://growrag.wordpress.com/2013/07/31/karl-barth-and-n-t-wright-side-by-side-on-philippians-25-11-and-the-emptying/

N.T. Wright on Karl Barth and the Neo-Orthodox
https://nearemmaus.wordpress.com/2011/06/29/n-t-wright-on-karl-barth-and-the-neo-orthodox/

N.T. Wright and Universal Redemption
http://postbarthian.com/2014/01/07/n-t-wright-and-universal-redemption/
Question: "Is there a hope for all people, animals, plants and stars, that is more than preservation." Read transcript or listen to the audio file to hear his response!

N.T. Wright on Unscholarly Scholars and Sachkritik (Material Criticism)
http://postbarthian.com/2015/11/13/n-t-wright-on-unscholary-scholars-and-sachkritik-material-criticism/

Richard Hays on N. T. Wright and Karl Barth
https://www.youtube.com/watch?v=pLaU0ueJWac [Video]

A Look at Karl Barth and N.T. Wright's Exegetical Methodologies
https://ordinand.files.wordpress.com/2008/04/chapter-1.pdf [PDF]

Karl Barth and N.T. Wright's Exegetical Methodologies
https://ordinand.files.wordpress.com/2008/04/chapter-2.pdf [PDF]

Wrights-Historical-Exegetical-Methodology
https://ordinand.files.wordpress.com/2008/04/chapter-3.pdf [PDF]

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Relationship with Charlotte von Kirschbaum

https://en.wikipedia.org/wiki/Karl_Barth#Relationship_with_Charlotte_von_Kirschbaum

Charlotte von Kirschbaum was Barth's secretary and theological assistant for more than three decades. When Barth first met her in 1924 he had already been married for 12 years and, in 1929, she moved into the Barth family household, which included his wife Nelly and five children. George Hunsinger summarizes the influence of von Kirschbaum on Barth's work: "As his unique student, critic, researcher, adviser, collaborator, companion, assistant, spokesperson, and confidante, Charlotte von Kirschbaum was indispensable to him. He could not have been what he was, or have done what he did, without her."

The long-standing work relationship was not without its difficulties. It caused offense among some of Barth's friends, as well as his mother. While Nelly supplied the household and the children, von Kirschbaum and Barth shared an academic relationship. The feminist scholar, Suzanne Selinger says "[p]art of any realistic response to the subject of Barth and von Kirschbaum must be anger", because she has been largely unrecognized by Barthian scholars for her work. Barth lauds von Kirschbaum for her assistance in the preface of Church Dogmatics: Volume 3 – The Doctrine of Creation Part 3.

An article written in 2017 by Christiane Tietz (originally a paper she delivered at the 2016 American Academy of Religion in San Antonio, Texas) for the academic journal *Theology Today* engages letters released in both 2000 and 2008 written by Barth, Charlotte von Kirschbaum, and Nelly Barth, which discuss the complicated relationship between all three individuals that occurred over the span of 40 years. The letters published in 2008 between von Kirschbaum and Barth from 1925-1935 made public "the deep, intense, and overwhelming love between these two human beings."

Why I Still Don't Much Care for Karl Barth **[Recommended]**

https://theecclesialcalvinist.wordpress.com/2017/10/02/why-i-still-dont-much-care-for-karl-barth/

…In sum, then, I still don't much care for Karl Barth, and for a variety of reasons having to do with both theology and life. Those wise words of Barth's mother quoted above to her wayward son should be a salutary word of caution to those of us who seek to do theology: "What is the most brilliant theology good for, if it is to be shipwrecked in one's own house?"

Christianity Today: What to Make of Karl Barth's Steadfast Adultery – Do the recent revelations discredit his theology? (2017) **[Recommended]**

http://www.christianitytoday.com/ct/2017/october-web-only/what-to-make-of-karl-barths-steadfast-adultery.html

Karl Barth continued next page…

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Dulis: Christianity Today Editor Champions Theologian Who Excused Stalin's Mass Murder (Referencing a Christianity Today article criticizing Donald Trump)

https://www.breitbart.com/faith/2019/12/20/dulis-christianity-today-editor-champions-theologian-who-excused-stalins-mass-murder/

Excerpt:

However, Galli has no moral authority to make this judgment on political preferences. Just a few years before this missive, Galli authored a lionizing biography of Karl Barth (pictured, inset) — a neo-orthodox theologian (e.g., believed that Christ did rise from the dead but the eyewitnesses did not record it accurately) and avowed socialist who excused Josef Stalin's "totalitarian atrocities" due to the "positive intention" of the Marxist world view. He wrote:

> [I]t is pertinent not to omit to discriminate in our view of contemporary Communism between its totalitarian atrocities as such and the positive intention behind them. And if one tries to do that, one cannot say of Communism what one was forced to say of Nazism ten years ago — that what it means and intends is pure unreason, the product of madness and crime. It would be quite absurd to mention in the same breath the philosophy of Marxism and the "ideology" of the Third Reich, to mention a man of the stature of Joseph Stalin in the same breath as such charlatans as Hitler, Goering, Hess, Goebbels, Himmler, Ribbentrop, Rosenberg, Streicher, etc. What has been tackled in Soviet Russia — albeit with very dirty and bloody hands and in a way that rightly shocks us — is, after all, a constructive idea, the solution of *a* problem which is a serious and burning problem for us as well, and which we with our clean hands have not yet tackled anything like energetically enough: the *social* problem. (*Die Kirche zwischen Ost und West,* 1949)

In his book, Galli's harshest criticism on the topic of Soviet mass murder reads: "in retrospect, Barth does seem naive on this issue." No accusations of disloyalty to the Decalogue.

The Trinity Foundation: Karl Barth

http://www.trinityfoundation.org/journal.php?id=147
(Includes discussion of Barth the Communist)

"Despite his apparently orthodox words, Barth's dialectical theological enterprise was always shaped by his prior and lifelong commitment to socialism. He chose theology as a basis for his social action. The theology of the nineteenth century could not do so, in Barth's view; a new theology was necessary."

***See also my separate resource*:**

Christian Scholarship: Biblical – Theological - Philosophical

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Rudolf Bultmann



Rudolf Karl Bultmann (German: [ˈbʊltman]; 20 August 1884 – 30 July 1976) was a German Lutheran theologian and professor of New Testament at the University of Marburg. He was one of the major figures of early 20th century biblical studies and a prominent voice in liberal Christianity.

Bultmann is known for his belief that the historical analysis of the New Testament is both futile and unnecessary, given that the earliest Christian literature showed little interest in specific locations. Bultmann argued that all that matters is the "thatness", not the "whatness" of Jesus,[a] i.e. only that Jesus existed, preached and died by crucifixion matters, not what happened throughout his life.

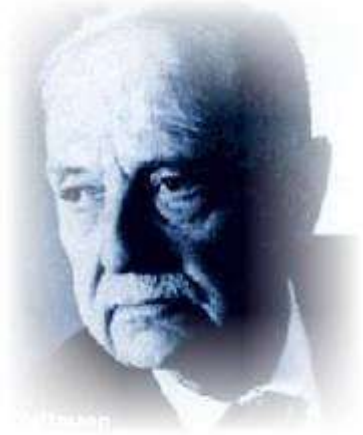
Bultmann relied on demythologization, an approach interpreting the mythological elements in the New Testament existentially. Bultmann contended that only faith in the kerygma, or proclamation, of the New Testament was necessary for Christian faith, not any particular facts regarding the historical Jesus.

-Wikipedia

Rudolf Bultmann - The Demythologizer

http://www.free-online-bible-study.org/bultmann.html

Excerpt:



The son of a Lutheran minister, **Rudolf Bultmann** (1884-1976) pursued his theological studies at the Universities of Tübingen, Berlin, and Marburg in Germany. From 1921 to 1951, he served as professor of New Testament at Marburg, where he was influenced by the existential thought of Danish philosopher **Soren Kiekegaard** and by the German existentialist **Martin Heidegger,** a colleague at Marburg from 1922 to 1928.

World War I (1914-1918) and the **Great Depression** (began 1929) led many liberal theologians to turn to secular humanism, rejecting both Christianity and God. Out of this crisis emerged a **"new" liberalism,** which described itself as "evangelical." Proclaiming Jesus Christ as Lord, **neo-liberals** called for recognition of the uniqueness of the Bible. They affirm sin as the human predicament, which could be relieved only with God's help. Bultmann became a leading figure in this movement.

In the field of **New Testament criticism,** Bultmann developed **"form criticism"** as an attempt to discover the literary forms and sources used by the writers of the biblical texts.

He concluded that **the gospel records are a collection of myths,** which portray truths about man's existence rather than tell about actual historical events. In order to understand the New Testament books

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it is necessary to **"demythologize"** them, that is, to strip them of the myth with which the early church had clothed the gospel writings.

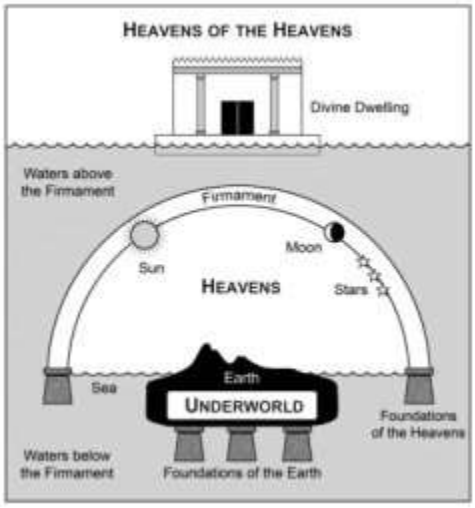
Is Jesus Christ a myth?

Bultmann's chief concern was to make biblical, Christian faith **understandable to modern man.** He did so by applying an existential interpretation of the New Testament. This approach views the message of the ancient Scriptures as God's Word addressed to the individual and which call for an individual faith response.

At the heart of his theology is form criticism. The gospels are the product of the early church, which embellish the original records about the life of Christ. The gospel writers were collectors of fragmentary writings and editors who pieced the writings together.

In his landmark *Theology of the New Testament* (1948-53), he makes the quintessential statement of neo-liberal belief: **"The message of Jesus is a presupposition for the theology of the New Testament rather than a part of that theology itself."**

The process of uncovering the original statements of Jesus is to **"demythologize"** the gospel by peeling off the layers of editorial embellishments by the early church.



For example, the early church thought of the cosmos as a **three-tiered universe:** heaven above, earth, and hell below. Within these levels of existence are supernatural beings: God, angels, Satan, and demons. But according to Bultmann this is all mythological statement—the words have **symbolic meanings** that need to be interpreted.

Bultmann insists that "the world picture of the New Testament as a mythical world picture." He argues the biblical worldview "is a three-story structure, with earth in the middle, heaven above it, and hell beneath it."

In *Jesus Christ and Mythology* (1958) Bultmann claims, "To de-mythologize is to reject not Scripture or the Christian message as a whole, but the world-view of Scripture, which is the world-view of a past epoch." He insists that the worldview of the Scripture is mythological and is therefore unacceptable to modern man. Thus for him, **"Demythologizing makes clear the true meaning of God's mystery."**

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Although Bultmann believes that the New Testament is enshrouded with myth, he saw, nonetheless, a ***kerygma,*** a gospel proclamation that expresses the true intent of the biblical writers behind their mythological pattern of thought.

He argues that God meets the individual existentially through the preached word. He writes, "I think our interest is really **to hear what the Bible has to say for our actual present,** to hear what is the truth about our life and about our soul."

The message of Jesus and the problem of mythology



Left: ***University of Marburg, Germany (the old university building)***

According to Bultmann in *Jesus Christ and Mythology,* "the heart of the preaching of Jesus Christ is the Kingdom of God." Jesus conceived of the Kingdom as **eschatological** (related to the end-times).

He convincingly argues that eschatological expectation and hope is the core of the New Testament preaching (the *kerygma*). He contends that this hope of Jesus and the early church was unfulfilled. Thus he concludes, "the same world still exists and history continues. **The course of history has refuted mythology.** For the conception of the 'Kingdom of God' is mythological."

Does Jesus' preaching of the Kingdom of God and the preaching of the New Testament still have any importance as a whole for modern men?

Bultmann's **hermeneutic** (method of interpretation) of demythologization tries to recover the supposed deeper meaning behind the mythological ideas of the New Testament.

While some conservative Christian thinkers have serious reservations regarding his hermeneutic methodology, there is general agreement with his practical and ethical conclusion: **"If the ethical demands of Jesus are stumbling-blocks to modern man, then it is to his selfish will, not his understanding, that they are stumbling-blocks."**

The Christian Message and the Modern Worldview

In *Jesus Christ and Mythology,* the criterion for demythologizing is the **modern worldview.** Bultmann claims the process of demythologization does not reject Scripture or the Christian message as a whole; rather it rejects the **worldview** of Scripture.

This is seen as the worldview of a past epoch. This mythological worldview of Scripture is unacceptable to modern man. Demythologization rejects the notion that the message of Scripture and of the Church is bound to an ancient worldview which is obsolete.

He believes that the Word of God calls man away from his **selfishness** and from the **illusory security** which he has built up for himself, calling him to God, who is beyond the world and beyond scientific thinking.

He argues that to believe in the Word of God means to abandon all merely human security and thus to overcome the despair which arises from the attempt to find security, and attempt which is always vain.

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His conclusion is worthy of careful thought and application by all believers...

"Faith is the abandonment of man's own security and the readiness to find security only in the unseen beyond God."

He offers a compelling definition of faith: **"Faith is security where no security can be seen."**



Jesus Christ and Mythology contends that God's Word speaks to man in his insecurity and summons him to freedom. Bultmann is right that man "loses his freedom in his very yearning for security." Genuine freedom is to be found in obedience.

Bultmann argues convincingly that the freedom of subjective arbitrariness is a delusion, for it delivers man up to his drives, to do in any moment what lust and passion dictate. Therefore, **"genuine freedom is freedom from the motivation of the moment;** it is freedom which withstands the clamor and pressure of momentary motivations."

Critical evaluation of demythologization

Bultmann's theological approach utilizes existential philosophy in the theological task, which results in a narrow, *privatized* faith. His subjective methodology approaches the Scriptures like any other piece of literature. His form criticism redefines the evangelical notion of the inspiration of Scripture.

Demythologization builds upon form criticism and further extends the subjective approach to the Scriptures. The underlying premise is that **Scripture is filled with myth and must be eliminated** because it does not correspond to the modern scientific mind.

Paul Enns, professor and director of the Tampa Extension of Southeastern Baptist Theological Seminary in the *Moody Handbook of Theology* (1989), insists that "the true Christian faith is **anchored to history** and has historical validity," in contrast to the Bultmannian gospel, which "is a proclamation of myth that offers little hope."

Enns argues that the limitation of theological discourse to the dimension of human existence truncates both God's eternal reality and God's actions in the world. He thus became the John the Baptist for the **God-is-Dead movement of the 1960s.**

Critics ask: Does demythologizing reduce the Christian message to a product of human rational thinking? "Not at all!" replies Bultmann in *Jesus Christ and Mythology*, "demythologizing makes clear the true meaning of God's mystery."

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Existential Theology: Bultmann and Tillich

https://quizlet.com/140144489/unit-4-existential-theology-bultmann-and-tillich-flash-cards/

Bultmann's Theology

Bultmann's New Testament Scholarship	Most of Bultmann's NT work is an example of "historical critical scholarship," which basically interprets the Bible just as one would interpret any book. Specifically, Bultmann significantly contributed to two sub-specialties within historical criticism: (1) Form criticism (2) The History of Religions Approach
Bultmann and Form Criticism	Form criticism attempts to uncover the original oral content of the Bible (e.g., Jesus teachings) by distinguishing between what is "authentic" and what is an expression of later traditions (e.g. like those of early Christians). He famously said of Jesus that "the proclaimer [the historical Jesus] became the proclaimed [the Christ of the church and of Christian faith]." Form criticism attends to the specific "forms" and "linguistic markers" of the Bible in order to do this. It also employs the "criterion of dissimilarity" to identify authentic sayings of Jesus (as opposed to Jewish or early Christian sayings). [Note: This idea seems absurd given that Jesus was a Jew, and the Christians attempted to base their ideas on Jesus!] Bultmann wrote key book The History of the Synoptic Tradition (1921).
Bultmann and "The History of Religions" School/Approach	This approach attempts to relate the New Testament (NT) to its cultural, religious and historical environment (Jewish, Hellenistic, Roman, Egyptian, Gnostic, etc.) Bultmann believed that the NT was marked by religious syncretism, drawing from many different religious ideas including those of Gnosticism (even though this movement was later regarded as a heresy by Christians). The basic proclaimed message of the NT—the kerygma—is communicated through diverse cultural means.
Some Results of Bultmann's Approach to the NT	It encouraged people to doubt the historical accuracy of the NT. For example, he often thought that what the Gospel's said that Jesus said and did was different from what he really said and did in history. Again, "the proclaimer became the proclaimed"—and he assumes that the proclaimer and proclaimed are quite different. Thus, Bultmann believes that there was a growing gap between faith and history, between the claims of faith (made by the NT writers or later Christians) and what actually happened. This means that if we are to maintain Christian faith today, it cannot be a faith that tries to be based on history or is overly concerned with history.
Bultmann's De-mythologization	This is a specific "hermeneutic" or way of interpreting the NT. In sum, it attempts to interpret the so called "mythical" portions of the Bible in a manner that rejects their literal meaning and truth but that attempt to draw a deeper, symbolic meaning from them. Bultmann is trying to interpret the NT in a way that is honest about what is means historically, but is still able to see it as a valuable resource for faith. This method implies a kind of theology that can reject some aspects of the Bible (myth) in favor of other aspects of it (the kerygma or basic message and its existential implications) Bultmann's theology, which draws from existentialist philosophy, asserts

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	that there is a huge gap between history and faith, and between the Bible's time and our time.
Bultmann and Heidegger's Existentialism	Martin Heidegger, one of the main existentialist philosophers of the 20th Century, developed a philosophy about human existence which described human experience as an anxious struggle to find meaning. Humans find such meaning in an authentic, responsible way of living. Bultmann believed that Heidegger's philosophy could help modern readers to identify what was really essential and important about the Bible's message, i.e., what was important for understanding our existence as defined by Christian faith. Hence, Bultmann thought that existentialism functioned as the right "pre-understanding" (set of presuppositions) for NT interpretation.
Questions that Bultmann Raises for Biblical Studies and Theology	How much can we know about the historical Jesus and how can we know it? How close is the "Jesus of history" to the "Christ of faith" of the NT and Christian tradition? How much is the early Christian view of Jesus Christ effected by Gnosticism and other views different from Jesus' own views? How does Christianity today deal aspects of the Biblical message that seem "unreasonable" or "supernatural"? Is God's work primarily objective (historical, ontological) or subjective (existential, personal, experiential)? How do the objective and subjective aspects relate to one another?

Ancient vs. Modern Biographies: Didn't Bultmann Know the Difference? (2017)
http://vridar.org/2017/08/02/ancient-vs-modern-biographies-didnt-bultmann-know-the-difference/

Kerygma and Mythos – by Bultmann
https://www.scribd.com/document/61555866/Kerygma-and-Myth-by-Rudolf-Bultmann

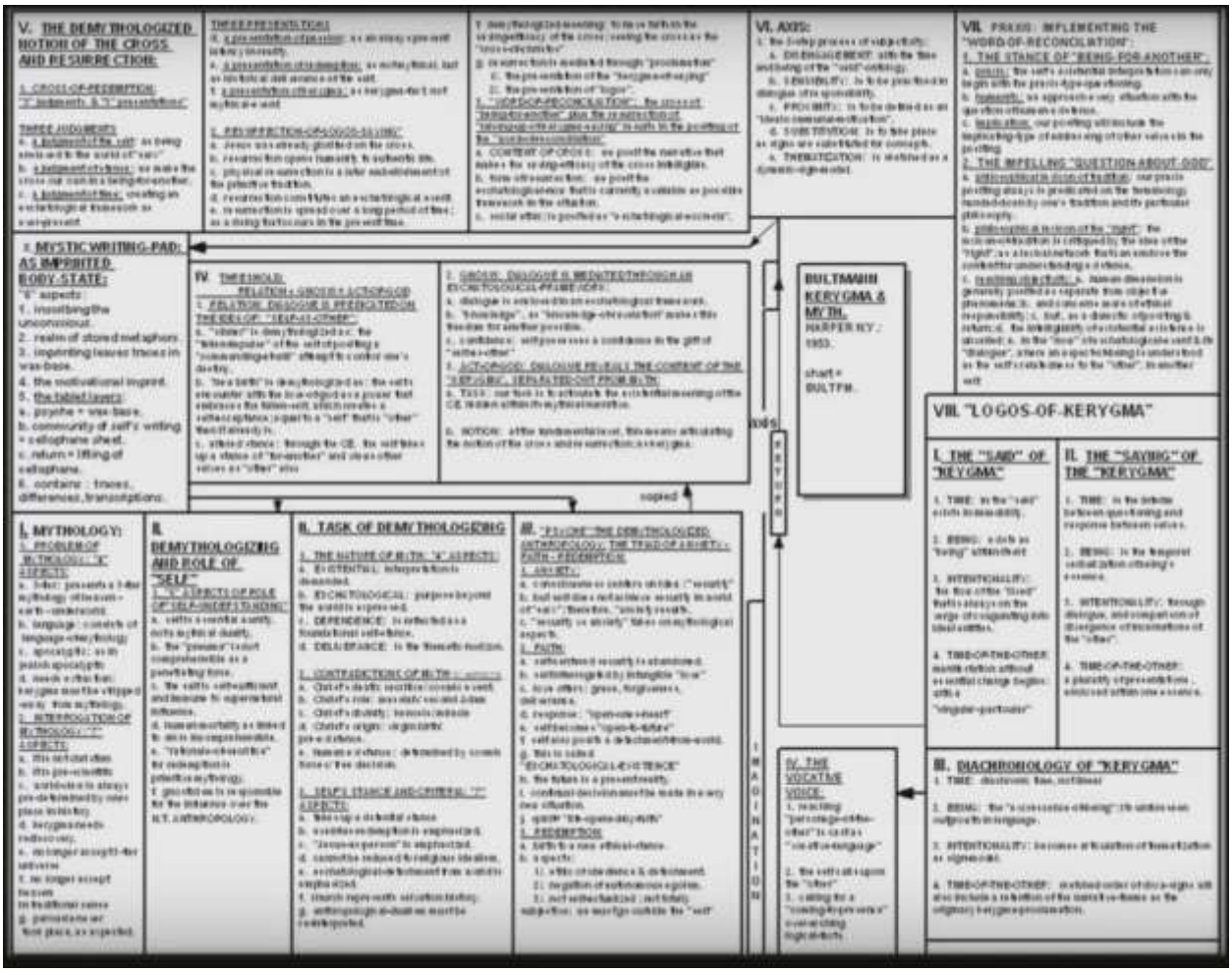
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Rudolf Bultmann and Demythologization

http://people.bu.edu/wwildman/bce/mwt_themes_760_bultmann.htm

BULTMANN: 1953 Postmodernism, Kerygma & Myth

https://www.youtube.com/watch?v=lpv0PiwzKNQ



Kerygma and History in the Thought of Rudolf Bultmann

http://www.westarinstitute.org/wp-content/uploads/2014/09/Forum-32-Luedemann-Kerygma-and-History.pdf [PDF]

6. Der liberale Protestantismus-R.Bultmann

https://www.youtube.com/watch?v=24Ml2JDyW04 [Audio] (German)

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"Rudolf Karl Bultmann" – Christology, Video 14
https://www.youtube.com/watch?v=JgycPQnC43Y

Rudolf Bultmann and the Quest for the Historical Jesus (2012)
https://bjreynolds.wordpress.com/2012/05/11/bultmann-historical-jesus/

Wikipedia: Quest for the historical Jesus
https://en.wikipedia.org/wiki/Quest_for_the_historical_Jesus

Some say that Christ's resurrection was a myth, not history. Is this possible?
http://christiananswers.net/q-eden/edn-t009.html

The Theological Significance of Rudolf Bultmann
http://cdn.theologicalstudies.net/38/38.2/38.2.1.pdf [PDF]

The Significance of Rudolf Bultmann (The Baptist Quarterly)
http://www.biblicalstudies.org.uk/pdf/bq/16-8_343.pdf [PDF]

Existentialism, Science, and the Scriptures:
The Mythological Christology of Rudolf Bultmann
http://www.biblicaltheology.com/Research/CarterJ05.html

Rudolph Bultmann – An Introductory Interpretation [Recommended]
http://www.theologicalstudies.org.uk/pdf/uccf/bultmann_webster.pdf [PDF]

Rudolf Bultmann: A Reader's Guide
https://fireandrose.blogspot.com/2013/11/rudolf-bultmann-readers-guide.html

History and Eschatology – by Rudolf Bultmann
https://www.giffordlectures.org/lectures/history-and-eschatology

chaps. 8 and 10. Bultmann's Gifford Lectures are full of wonderful historical and theological insights and deserve to be read in their entirety. I have highlighted chapters 8 and 10 because there he summarizes his hermeneutical position. It is important to see that Bultmann differentiates between two aspects of historiography (p. 117): (a) the perspective of the historian who is situated within a particular historical situation and (b) the existential encounter with history. These two aspects correspond to Bultmann's key concepts: preunderstanding (*Vorverständnis*) and self-understanding (*Selbstverständnis*). The 1957

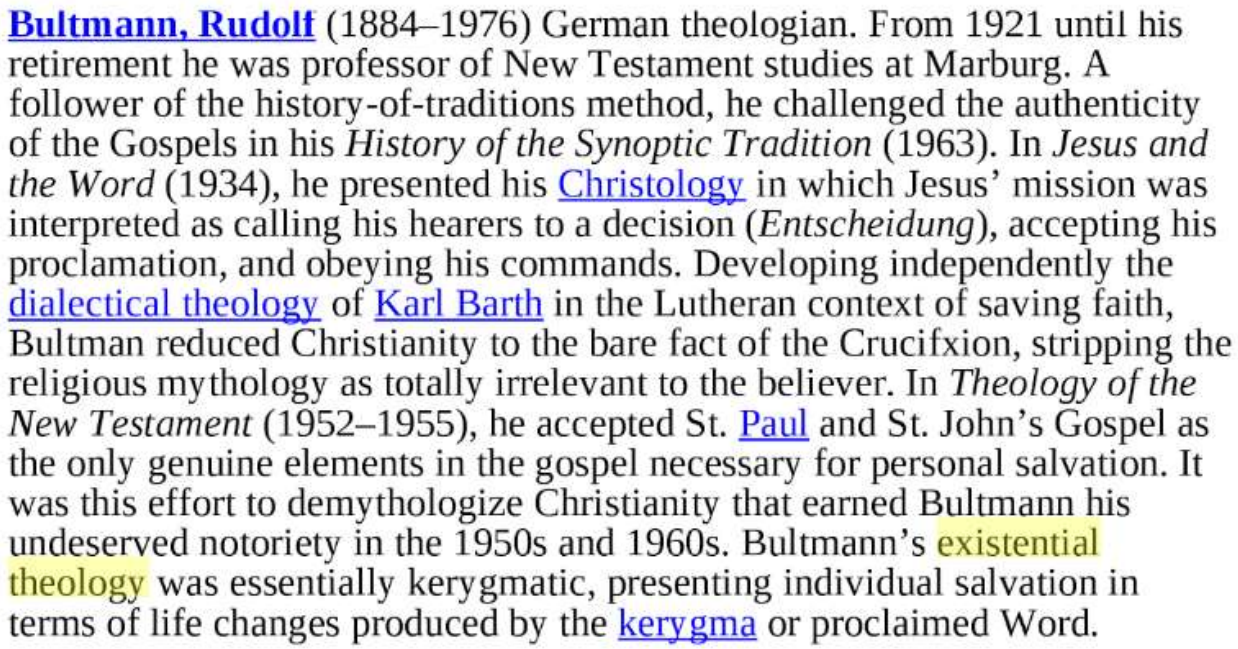
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essay (#10 above) only focuses on the first aspect, while Bultmann is very clear that an authentically Christian interpretation of scripture concerns the second aspect, a point that is often misunderstood.

-Rudolf Bultmann: A Reader's Guide

http://www.omnilexica.com/?q=existential+theology

Excerpt (image):



See also: **Karl Barth, Neo-Orthodox = dialectical theology (European terminology), Kerygma**

Bultmann versus Wright on the Resurrection
http://aguyinthepew.blogspot.com/2008/05/bultmann-versus-wright-on-resurection.html

Is N. T. Wright greater than Bultmann?
http://www.faith-theology.com/2005/07/is-n-t-wright-greater-than-bultmann.html

The Virtues and Vices of N.T. Wright's After You Believe (2013)
http://www.mbird.com/2013/07/the-virtues-and-vices-of-n-t-wrights-after-you-believe/

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N.T. Wright: Historical Paul and 'Systematic Theology' (2014) [Recommended]

http://ntwrightpage.com/2017/02/24/historical-paul-and-systematic-theology/

Excerpts:

Putting Paul in his Place

That task of location has, supposedly, been the aim of much biblical study. However, even in the hallowed halls of the historical critics things have often been very different. A hundred years ago a genuine effort was being made, by people like Adolf Deissmann, to locate Paul within that complex world; but this was largely abandoned in the long years of existential and neo-Kantian interpretation led by Rudolf Bultmann. Instead, exegetes have arranged their Pauline work around a string of essentially theological debates, which swirl around one another confusingly and routinely twist the texts to fit. These debates grow out of, and flow into, one another, though, again confusingly, they do not map on to one another. Was Paul basically writing about anthropology or cosmology (Bultmann vs. Kasemann)? Was the centre of his thought justification or salvation history (Kasemann vs Stendahl, echoing older debates between the followers of F. C. Baur and those who were arguing for some form of *Heilsgeschichte*, ending notably with Cullmann)? Or, taking a different tack, was Paul really an *apocalyptic* theologian, or a proponent of salvation-history (Martyn)? Or is the real opposition 'apocalyptic' against 'justification' itself (Campbell)? And so on. In particular, of course, we have had thirty-five years of trench warfare between something which I originally labelled the 'new perspective', but which is now both quite old and certainly highly pluriform – 'not-so-new perspectives', in other words – and something which inevitably gets called the 'old perspective'. And the heat aroused by this debate is certainly not caused by rival hypotheses of historical exegesis. Everyone knows that there are big theological issues at stake, though since the exegetes are not trained to address them and the theologians don't want to know about the historical basis for the argument this remains a dialogue of the deaf. As Bertrand Russell said of a long-standing argument he had had with one of his former wives: She still thinks she is right, and I still think I am right. Once again: the mystery of the non-marriage of theology and exegesis.

At the heart of my argument, both in the book and today, is the belief that the so-called historical-critical school of exegesis, as it has spent its energies prolifically over the last century, has by and large led us into a quagmire of false antitheses: *not because it was historical and critical but because it was not nearly historical or critical enough*. Here is the irony of the school that runs from Baur to Bultmann to Kasemann and on to Martyn and others today: they have used enough 'history' to fill their pages with learned footnotes, but part of their 'critical' stance has been precisely and explicitly to stand over against the text, helping Paul to say more clearly what they thought he was really trying to say, peeling away not only layers of later glosses but also the parts where Paul, unaccountably to this school, persisted in thinking and writing more like a first-century Jew and less like a good existentialist Lutheran. This method, dignified with the name *Sachkritik*, 'material criticism', has bedevilled some of the main work of the last hundred years. While we acknowledge and even applaud the intention to enable the biblical text to speak into very specific and dangerous situations, such as Germany between the wars, the elevation of that unique and peculiar moment, with all its cultural and philosophical currents, into a hermeneutical grid for interpreting the New Testament, was itself a triumph of an essentially anti-Jewish, anti-historical and I believe anti-Pauline impetus. Even when it celebrates its great triumphs, such as Kasemann's commentary on Romans, it always needed, but alas did not always have, a slave in the back of the chariot to whisper in the great man's ear, 'Remember you too are historically situated.'

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Albert Schweitzer

Wikipedia: Albert Schweitzer
https://en.wikipedia.org/wiki/Albert_Schweitzer



Albert Schweitzer, 1955

Albert Schweitzer, OM (14 January 1875 – 4 September 1965) was a French-German theologian, organist, writer, humanitarian, philosopher, and physician. A Lutheran, Schweitzer challenged both the secular view of Jesus as depicted by historical-critical methodology current at this time, as well as the traditional Christian view. His contributions to the interpretation of Pauline Christianity concern the role of Paul's mysticism of "being in Christ" as primary and the doctrine of Justification by Faith as secondary.

He received the 1952 Nobel Peace Prize for his philosophy of "Reverence for Life", expressed in many ways, but most famously in founding and sustaining the Albert Schweitzer Hospital in Lambaréné, now in Gabon, west central Africa (then French Equatorial Africa). As a music scholar and organist, he studied the music of German composer Johann Sebastian Bach and influenced the Organ Reform Movement (Orgelbewegung).

Short life history: Albert Schweitzer
http://www.einstein-website.de/biographies/schweitzer_content.html

Theopedia: Albert Schweitzer
http://www.theopedia.com/albert-schweitzer

Albert Schweitzer
https://www.biblicaltraining.org/library/albert-schweitzer

Albert Schweitzer, Missionary
http://justus.anglican.org/resources/bio/238.html

Albert Schweitzer and the Interpretation of the New Testament
http://churchsociety.org/docs/churchman/125/Cman_125_4_Hawkin.pdf [PDF]

Albert Schweitzer's Understanding of Righteousness by Faith according to Paul's Letter to the Romans
http://www.vanderbilt.edu/AnS/religious_studies/SBL2007/Claussen.pdf [PDF]

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Christian Research Institute: Albert Schweitzer
http://www.equip.org/article/albert-schweitzer/

Excerpt:

…But before he went to Africa he became widely known for two other accomplishments: one, as a great interpreter of Bach (he wrote a two-volume biography of Bach and was also considered to be the greatest interpreter of Bach on the organ of his day); and also as a theologian. His best-known written work was *Quest of the Historical Jesus*. Unfortunately, that book betrays Schweitzer as less than a Christian theologian. He had tremendous influence on theology, but he certainly did not maintain orthodox Christian theology. He concluded that book with Jesus having brought about His own crucifixion; he also left Christ without a resurrection. Schweitzer's position was that Jesus held the idea that He was the Messiah, that He had a "messianic consciousness" and that He thought He could bring about the end of the world by forcing His own death; that, according to Schweitzer, was His glory. Jesus died as a martyr to His belief in His "messianic character."

Just before Schweitzer's death, he joined the International Unitarian Association, making it perfectly plain that he did not believe in Jesus' deity. This is a great tragedy; but it shows that a person can be a humanitarian without necessarily being a Christian. Many people have been concerned with human need, even though they themselves have not been Christians.

Schweitzer grew up in the Alsace, in France, where a certain brand of mysticism prevailed in earlier centuries called "Rhine Mysticism." People who adhered to that believed in Jesus in some emotional way, but they were schizophrenics. As a result, it did not become part of their philosophy of life intellectually. The irony of this is that Schweitzer went to Africa and taught the natives to sing "Jesus loves me this I know, for the Bible tells me so." There were natives who were certainly converted by Schweitzer's own presence there, but Schweitzer himself certainly did not hold, in any intellectual way, to the deity of Christ. Schweitzer is a paradoxical figure, to say the least.

The Albert Schweitzer Page
http://home.pcisys.net/~jnf/

Albert Schweitzer Biography
http://www.schweitzer.org/2012/en/work-and-life/biography-long

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Albert Schweitzer | Biography.com

Doctor, Theologian, Scholar, Journalist, Philosopher, Preacher, Missionary(1875–1965)
https://www.biography.com/people/albert-schweitzer-9476451

Albert Schweitzer was Alsatian-German theologian, philosopher, organist, and mission doctor in equatorial Africa, whose goal was the Brotherhood of Nations.

Synopsis

Albert Schweitzer was born Jan. 14, 1875, in Kaysersberg, Germany. His book *The Quest of the Historical Jesus* established him as a world figure in theological studies. During these years he also became an accomplished musician. In 1913 he become a mission doctor in Gabon. Interned there briefly as an enemy alien, and later in France as a P.O.W., he turned his attention towards world problems.

Dr. Albert Schweitzer, a renowned medical missionary with a complicated history

http://www.pbs.org/newshour/updates/dr-albert-schweitzer-a-renowned-medical-missionary-with-a-complicated-history/
(PBS Newshour)

Albert Schweitzer Ideas **(Boston Collaborative Encyclopedia of Western Theology)**

http://www.csus.edu/indiv/c/craftg/hist127/schweitzerideas.pdf [PDF]



Realized Eschatology **by John F. Waalvord**

https://bible.org/article/realized-eschatology

Excerpt:

The place of eschatology in liberal theology has undergone in the last generation a dramatic change. The extreme skepticism expressed by Harnack[1] which regarded eschatology in Scripture contemptuously has been replaced by a new study of the eschatological aspects of Scripture largely due to the influence of Albert Schweitzer's *Quest of the Historical Jesus*.

Centrality or Directionality in Pauline Theology?

https://dmyencich.wordpress.com/2016/10/11/centrality-and-or-directionality-in-pauline-theology/

Excerpt:

Many debates between the "New" and "Old Perspective" on Paul (hereafter 'NP' and 'OP,' respectively) rise and fall on defining the *center* of Paul's theology. For various OP/Lutheran readers of Paul, the center is justification by faith. For Albert Schweitzer, the center was being "in Christ," with justification nestled as a subsidiary within that center. Schweitzer's "crater-within-a-crater" reading of Paul's central concerns was then redeployed, in modified form, in E. P. Sanders' *Paul and Palestinian Judaism*, one of the first shots fired by what has later come to be known as the NP. What is important here is that all three—Luther, Schweitzer, and Sanders—assumed that Paul's theology had a *center* and that identifying this center was the first step toward satisfactory exegesis.

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Quotes by Schweitzer
http://www.quotationspage.com/quotes/Albert_Schweitzer

https://www.goodreads.com/author/quotes/47146.Albert_Schweitzer

http://www.great-quotes.com/quotes/author/Albert/Schweitzer

http://thinkexist.com/quotes/albert_schweitzer/

https://www.ranker.com/list/a-list-of-famous-albert-schweitzer-quotes/reference

http://christian-quotes.ochristian.com/Albert-Schweitzer-Quotes/

WikiQuote: Albert Schweitzer
https://en.wikiquote.org/wiki/Albert_Schweitzer

An Outline Biography: Albert Schweitzer
http://www.age-of-the-sage.org/philosophy/schweitzer.html

LucidCafe: Albert Schweitzer
http://www.lucidcafe.com/library/96jan/schweitzer.html

Schweitzer: The Quest of the Historical Jesus
A Critical Study of its Progress from Reimarus to Wrede
http://www.earlychristianwritings.com/schweitzer/

Translated by W. Montgomery
From the First German Edition "Von Reimarus zu Wrede," 1906.
With a Preface by F. C. Burkitt, D.D.
First English Edition, 1910.

Albert Schweitzer and a Thoroughly Apocalyptic Jesus (and Paul)
https://jamestabor.com/albert-schweitzer-and-a-thoroughly-apocalyptic-jesus-and-paul/

N.T. Wright: The Historical Jesus and Christian Theology (1995) [Recommended]
http://ntwrightpage.com/2016/07/12/the-historical-jesus-and-christian-theology/

Excerpt:

Thus far, so much we may say of the history—which is, of course, completely theological, both in itself and in our reading of it. I turn, in conclusion, to three wider remarks, again about history and theology.

First, **Schweitzer** was right to see that his eschatological Jesus would shake comfortable Western orthodoxy to its foundations. I have modified his scheme by interpreting apocalyptic historically, but the Jesus that I discover remains shocking. Western orthodoxy has for too long had an overly lofty, detached,

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and oppressive view of God. It has approached Christology by assuming this view of God, and has tried to fit Jesus into it. Hardly surprisingly, the result has been a docetic Jesus; this in turn generated Reimarus's protest, not least because of the social and cultural nonsense which the combination of deism and docetism reinforced. That combination remains powerful and still needs a powerful challenge. My proposal, then, is not that we assume that we know what the word "God" means, managing somehow to fit Jesus into that. Instead, I suggest that we think historically about a young Jew, possessed of a desperately-risky— indeed, apparently crazy—vocation, riding into Jerusalem in tears, denouncing the Temple, dining once more with his friends, and dying on a Roman cross, and that we somehow allow our meaning for the word "God" to be re-centered around that point,

Second, the story of Jesus does not generate a set of theological propositions, a "New Testament Theology." It generates, as **Schweitzer** saw with prophetic clarity, a set of tasks. The great exegetical mistake of the century (perpetrated by Schweitzer himself)—the idea that first-century Jews (including Jesus) expected the end of the world and were disappointed has so occupied the minds of scholars that the real problem of delay has gone almost unnoticed, and people now come upon it as though it were a novelty. If for Jesus, and indeed for the whole early church for which we have any real evidence, the God of Israel defeated evil once and for all on the cross, then why does evil still exist in the world? Was Jesus, after all, a failure? The New Testament answers this question with one voice. The cross and resurrection won the victory over evil, but it if the task of the Spirit, and those led by the Spirit, to implement that victory in and for all the world. This task demands a freshly-drawn worldview: new praxis, stories, symbols, and answers. These come together into a fresh vision of God in which—precisely because of this re-discovery of who God is—history, theology, spirituality, and vocation recover their proper relationship. For Jesus's followers, finding out who Jesus was in his historical context meant and means discovering their own task within their own contents.

Third, and last. Several first-century Jews other than Jesus held and acted upon remarkable and subversive views. Why should Jesus be any more than one of the most remarkable of them? The answer must hinge upon the resurrection. If nothing happened to the body of Jesus, I cannot see why any of his implicit or explicit claims should be regarded as true. What is more, I cannot as a historian see why anyone would have continued to belong to his movement and regard him as its messiah. There were several other messianic or quasi-messianic movements within a hundred years on either side of Jesus. Routinely, they ended with the leader being killed by the authorities or by a rival group. If your messiah is killed, naturally you conclude that he was not the messiah. Some of those movements continued to exist; where they did, they took a new leader from the same family. (Note, however, that nobody ever said James, the brother of Jesus, was the messiah.) Such groups did not suffer from that blessed twentieth-century disease of cognitive dissonance. In particular, they did not go around saying that their messiah had been raised from the dead. I agree with Paula Fredriksen: the early Christians really did believe that Jesus had been raised bodily from the dead.10 What is more, I cannot make sense of the whole picture, historically or theologically, unless I say that they were right.

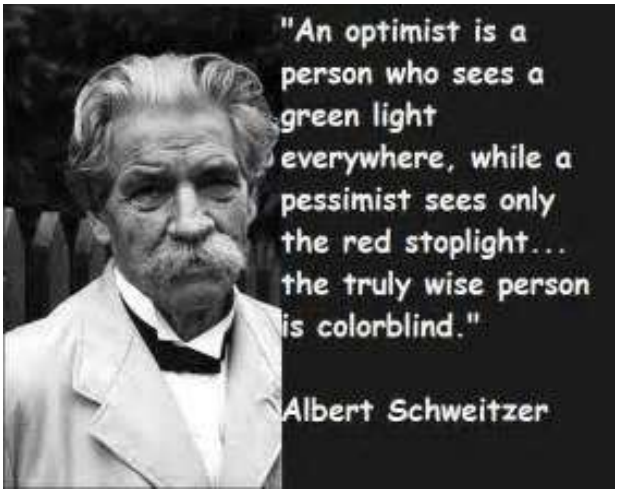
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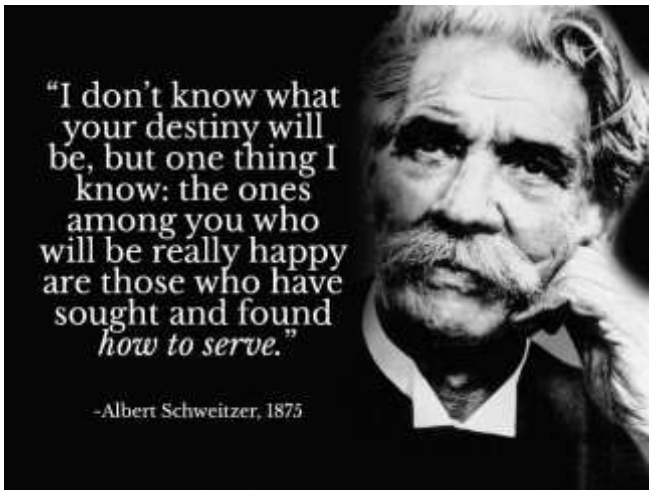
Bach's Organ Works Played by Albert Schweitzer – 1935 (Audio)
http://publicdomainreview.org/collections/bachs-organ-works-played-by-albert-schweitzer-1935/

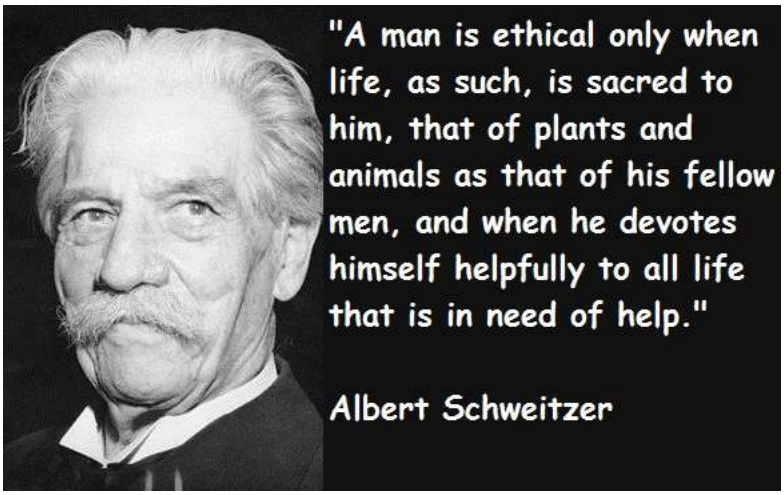
AllMusic: Albert Schweitzer – Works of Back (Audio)
http://www.allmusic.com/album/albert-schweitzer-plays-organ-works-mw0002031808

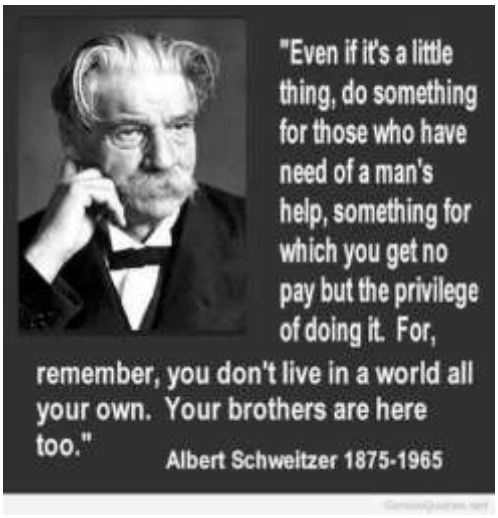
Videos re: Albert Schweitzer
https://duckduckgo.com/?t=palemoon&q=albert+schweitzer&iax=1&ia=videos

Dr. Albert Schweitzer - Full Documentary
https://www.youtube.com/watch?v=Gf4B9v0s0CY [Video]









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Albert Schweitzer (1875–1965): A reverence for life

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4291958/

Excerpt:

MULTITALENTED

Albert Schweitzer, born on January 14, 1875 in Alsace, Germany (now a part of France), was the son of a Lutheran minister and member of a family of ministers, scholars and musicians, which included a famous cousin, Jean-Paul Sartre. As a child, Schweitzer played the organ and piano, and was only nine when he first performed at his father's church. His musical talent earned him international recognition. Although he dedicated his life to the healing profession, he continued to perform as an organist throughout his life, even publishing a book on organ construction and a biography on Bach.

In 1893, Schweitzer enrolled at the University of Strasbourg. He received a doctorate in philosophy in 1899 and a teaching degree in theology the following year. Following in the footsteps of his father, Schweitzer became the pastor of Saint Nicholas Church in Strasbourg and worked at the Theological College of Saint Thomas for nearly a decade. During that time, he published, among other works, a scholarly text entitled *The Quest of the Historical Jesus*.

In 1904, Schweitzer experienced a turning point in his life after reading an article published by the Paris Missionary Society, which highlighted an urgent need for physicians in Gabon, a French colony in Africa. The article so moved him that he immediately decided to pursue a medical career, much to the disappointment of his family, colleagues and friend – the only exception being a rare woman named Helene Bresslau, whom he eventually married. A determined Schweitzer re-entered the University of Strasbourg in 1905 at the age of 30, funding his medical education with fees from concert performances and lectures. Eight years later, he graduated with specialisations in tropical medicine and surgery. Incredibly, the Paris Missionary Society initially rejected his application to join its programme in Africa, fearing that other 'liberals and radicals' would follow suit. However, the Schweitzers agreed to raise their own funds to cover the first two years of expenses, which caused the Paris Missionary Society to relent. In March 1913, Dr and Mrs Schweitzer left for Africa to build a hospital at Lambaréné in the French Congo, and according to historical records, the work had started in a modified chicken coop.

AFRICA

Schweitzer's arrival in Africa was beset with challenges. Within a year, World War I broke out, and being German citizens, the Schweitzers were considered enemies of France. In 1917, they were interned as prisoners of war, first in the Pyrenees, then in a former mental institution at Saint Remy, where Vincent van Gogh was confined during his last months of life. Upon an early release, the Schweitzers returned to Europe and remained there for the next six years. During that time, Dr Schweitzer maintained his medical skills as well as his pastoral and musical interests, writing several texts, including *On the Edge of the Primeval Forest, The Decay and Restoration of Civilization, Civilization and Ethics*, and *Christianity and the Religions of the World*. Schweitzer finally returned to Lambaréné in 1924 and remained there for the rest of his life. Unfortunately, his wife Helene could not remain by his side, as she had contracted tuberculosis during their earlier stay at Lambaréné, and was not well enough to withstand the rigorous living conditions in the jungles of Africa. It was a difficult separation for the family, and Schweitzer had to make do with letters and infrequent visits. In due course, their daughter Rhena moved to Africa to work with her father and eventually took charge of the mission.

While being transported upstream on the Ogowe River from Lambaréné, Schweitzer honed his philosophy of 'reverence for life'. He reasoned that the morality of man should extend to the entire creation of the universe and that relationships should be both deepened and widened, with each person acting in accordance with his beliefs, as he himself had done. Schweitzer also believed that all should live a portion of their lives for others. His philosophy embraced not only humans but also all living creatures, as was demonstrated by the multitude of animals that populated the hospital grounds…

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Albert Schweitzer, circa 1960 in Lambaréné, Gabon, where he established a hospital.
Photo by Rolls Press/Popperfoto/Getty Images

Schweitzer.org
http://www.schweitzer.org/

The Schweitzer Institute
http://www.iseps.org.uk/

The Albert Schweitzer Fellowship
http://www.schweitzerfellowship.org/

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Paul Tillich

Wikipedia: Paul Tillich



Paul Johannes Tillich (August 20, 1886 – October 22, 1965) was a German-American Christian existentialist philosopher and Lutheran Protestant theologian who is widely regarded as one of the most influential theologians of the twentieth century.

Among the general public, he is best known for his works *The Courage to Be* (1952) and *Dynamics of Faith* (1957), which introduced issues of theology and modern culture to a general readership. In academic theology, he is best known for his major three-volume work *Systematic Theology* (1951–63) in which he developed his "method of correlation", an approach of exploring the symbols of Christian revelation as answers to the problems of human existence raised by contemporary existential philosophical analysis

Method of correlation

The key to understanding Tillich's theology is what he calls the "method of correlation." It is an approach that correlates insights from Christian revelation with the issues raised by existential, psychological, and philosophical analysis.

Tillich states in the introduction to the Systematic Theology:

> Theology formulates the questions implied in human existence, and theology formulates the answers implied in divine self-manifestation under the guidance of the questions implied in human existence. This is a circle which drives man to a point where question and answer are not separated. This point, however, is not a moment in time.
>
> The Christian message provides the answers to the questions implied in human existence. These answers are contained in the revelatory events on which Christianity is based and are taken by systematic theology from the sources, through the medium, under the norm. Their content cannot be derived from questions that would come from an analysis of human existence. They are 'spoken' to human existence from beyond it, in a sense. Otherwise, they would not be answers, for the question is human existence itself

Theopedia: Paul Tillich

http://www.theopedia.com/paul-tillich

Excerpt:

Paul Johannes Tillich (1886-1965) was a German-American theologian and Christian existentialist philosopher. Tillich, along with contemporary Karl Barth, is considered by many as one of the most influential Protestant theologians of the twentieth century.

Tillich was born in Germany, in 1886. From 1904 to 1909 he studied at universities in Berlin, Tübingen, and Halle, and in 1910 he received the Ph. D. degree from the University of Breslau. He was ordained in

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the Lutheran Church in Berlin in 1912 and served as an army chaplain on the Western front during World War I.

From 1924-25 Tillich was Associate Professor of Theology at the University of Marburg, from 1925-29 Professor of Philosophy and Religious Studies at the Dresden Institute of Technology, and from 1929-33, Professor of Philosophy at the University of Frankfurt.

In 1933 Tillich's position was suspended by the Nazi government. Later that year he accepted an invitation from Reinhold Niebuhr to teach at the Union Theological Seminary and moved to New York. He was Visiting Professor of Philosophy of Religion and Systematic Theology at Union Theological Seminary from 1933 to 1937 and continued there as a professor until 1955.

From 1955-62, he was University Professor at Harvard, and during his last three years, the Nuveen Professor Theology in the Divinity School, University of Chicago.

Who is Paul Tillich? (Slide presentation)
https://www.slideshare.net/jenrivamonte/paul-tillich

Paul Tillich – short intro
https://www.youtube.com/watch?v=N_mTGP3dUb0 [Video]

Paul Tillich in Conversation (1956)
Part 1: https://www.youtube.com/watch?v=56x_ZPrc0fQ [Video]

Part 2: https://www.youtube.com/watch?v=ZkUXvHW1EBw [Video]

After a brief discussion about his background and the events and people which influenced his thoughts, the interview leads to Tillich explaining in basic, easy to understand terms his thoughts about Faith, Symbols, Ultimate Concerns, the Method of Correlation and the Protestant Principle. The video concludes with Tillich tying these ideas together in the Christian answer to the question of human estrangement from God and from ourselves and what we should be - which is what Tillich calls the new reality of our "New Being" found in Jesus Christ

Paul Tillich on Christian faith and symbolism (1950/60?)
https://www.youtube.com/watch?v=-UzPI3gKn_4 [Video]
Talks about his book (including problem with title), *The Protestant Era* [PDF of Full Book]

Carl Rogers and Paul Tillich p.1 (1960)
P. 1: https://www.youtube.com/watch?v=8gHSKdX66tY [Video]

P. 2: https://www.youtube.com/watch?v=ilRzf6SRfZI [Video]

Paul Tillich: The New Being [web page]
http://www.holybooks.com/wp-content/uploads/The-New-Being-by-Paul-Tillich.pdf [PDF]

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Paul Tillich: The Eternal Now [PDF]
http://www.mercaba.org/SANLUIS/Filosofia/autores/Contempor%c3%a1nea/Tillich/The%20eternal%20now.pdf

Paul Tillich: Systematic Theology: Reason & Revelation (Summary)
https://mtabaczek.files.wordpress.com/2012/02/paul-tillich.pdf [PDF]

Tillich: The Dynamics of Faith (Review)
http://alameda.peralta.edu/robert-johnson/files/2013/02/Dynamics-of-Faith.doc [MS Word doc]

Tillich's Dynamics of Faith (A Guide)
https://www.scribd.com/doc/51125597/A-Guide-to-Paul-Tillich-s-Dynamics-of-Faith

Paul Tillich: The Shaking of Foundations
http://media.sabda.org/alkitab-2/Religion-Online.org%20Books/Tillich,%20Paul%20-%20The%20Shaking%20of%20the%20Foundations.pdf [PDF] (Full)

The Gospel According to Paul Tillich: Introduction (1)
http://www.jeremybouma.com/the-gospel-according-to-paul-tillich-introduction-1

The Gospel According to Paul Tillich: On the Human Condition, Sin (2)
http://www.jeremybouma.com/the-gospel-according-to-paul-tillich-on-the-human-condition-sin-2/

The Gospel According to Paul Tillich: On the Person and Work of Jesus Christ (3)
http://www.jeremybouma.com/the-gospel-according-to-paul-tillich-on-the-person-and-work-of-jesus-christ-3

The Gospel According to Paul Tillich: On Salvation (4)
http://www.jeremybouma.com/the-gospel-according-to-paul-tillich-on-salvation-4

The Gospel According to Paul Tillich: Conclusion (5)
http://www.jeremybouma.com/the-gospel-according-to-paul-tillich-conclusion-5

The Christology of Paul Tillich: The New Being in Jesus as the Christ (Typed Paper)
http://www.etsjets.org/files/JETS-PDFs/1/1-2/BETS_1-2_15-23_Ficek.pdf [PDF]

Paul Tillich - The Dynamics of Faith (Review)
http://faculty.luther.edu/~kopfg/books/Kilcrease.html

100 Quotes by Paul Tillich
http://www.azquotes.com/author/14665-Paul_Tillich?p=3

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Existential Theology: Bultmann and Tillich

https://quizlet.com/140144489/unit-4-existential-theology-bultmann-and-tillich-flash-cards/

Paul Tillich: An Overview of His Theological Contributions

Introduction	This slideshow will give an overview of five main contributions that Paul Tillich makes to contemporary Theology: View of God as the "Ground of Being" Theological "Method of Correlation" View of Faith as "Ultimate Concern" View of the Relationship of Faith and History View of Christ as the "New Being"
God as the "Ground of Being"	- Tillich rejected two views of God that he regarded as inadequate: "naturalism" (God as a part of the natural world) and "supernaturalism" (God as a supernatural personal being who lives in a supernatural/heavenly realm) - Tillich believed that both of these views tend to make God as finite "thing" or "being" alongside other finite things, rather than regarding God properly as an infinite and transcending all individual beings" (emphasis on "transcendence") and yet present in all being (emphasis on "immanence")
God as the "Ground of Being" cont'd	- Tillich's alternative, then, is to regard God as the "Ground of Being"—that is the underlying source of Being and presence in Being, but not itself a Being. Another parallel term Tillich used for God is "Being Itself"—the very source and power of existence. - Tillich believed that if we regard God as anything other than the Ground of Being or Being Itself then we are speaking symbolically, rather than literally. --For example, if we speak of God as a Father that we can have a personal relationship with, Tillich thinks that is not a literal description of God (for he thinks that would be making God to much like a human being), but only a symbolic picture of God that might serve some religious purpose for us. --As one can see, Tillich's view of God is quite different from how most Christians view God.
The "Method of Correlation"	- Tillich's concept of God is a central part of the content of his Theology (and I will have more to say about matters of content in a moment), but we will now turn to describe part of his theological method, the way in which he does Theology. - At its core, Tillich's method is a method of correlation. That is, it attempts to correlate human existential questions (basic questions pertaining to human existence) with the answers provided by divine revelation (Christ, Scripture, etc.). This generally implies that tries to balance the contributions of Scripture, tradition, reason and experience more or less equally (although reason and experience tend to be more dominant in practice).
Method of Correlation	- Tillich believed that the best way to uncover the deep existential questions of humanity in any culture is to examine the intellectual reflections of that culture: its art, its literature, and especially its philosophy. - Accordingly, Tillich's theology was profoundly engaged the intellectual currents of his day in many different disciplines. He was called by some "the apostle to the intellectuals," because he took the concerns of intellectuals seriously and often revised Christianity in a way that would meet these concerns.

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	- Theologians have responded to Tillich's method of correlation in different ways: -- Some have regarded Tillich as striking an ideal balance between human questions and divine answers. -- Some, usually those more liberal than Tillich, regarded him as too confident in the ability of God's revelation to provide answers (or at least of us humans being able to know that revelation). -- Some, usually those more conservative than Tillich, regarded him as too confident in the ability of humanity to ask the right questions (Barth believed that God needed to reveal to humanity what the right questions are, not just the answers to our human questions)
Faith as "Ultimate Concern"	- In his book Dynamics of Faith (see the selection in the Packet) and elsewhere, Tillich defined faith as "ultimate concern." - This means that whatever a person is ultimately concerned about is the object of their faith, their "god." Some examples are: -- God (the "Ground of Being") -- Success -- Money -- Nation -- Personal Pleasure - Since everyone has some "ultimate concern" in their lives, everyone has some form of faith. - Tillich believed that only when God was our ultimate concern could we have "authentic faith," i.e. faith in that which is infinite. Otherwise, we have an idolatrous faith in that which is merely finite like ourselves. (This is similar to the Apostle Paul's concept of humanity worshiping created things rather than the creator--see Romans 1:18ff)
Faith and History	- Like Bultmann (and unlike Pannenberg and others), Tillich believed that Christian faith (the Christian's ultimate concern) and history (historical facts and the scholarly attempt to uncover them) were basically independent and unrelated to one another. - This meant that, for Tillich, a Christian could still have faith in God and Christ without believing that the historical man Jesus Christ even existed, let alone rose from the dead (see Miller/Grenz, 65-68, and the the joke on 222, footnote #21). - In other words, one could believe in the Christ idea or Christ principle (see next slide) without being concerned with the historicity of the episodes described in the Bible. One could still experience Christ as a meaningful idea or presence, one who made an existential difference.
The Christ as the New Being	- For Tillich, Jesus was basically an "ordinary" man who became "the Christ" when God adopted him as his Son (close to the "adoptionist" heresy of the early church, which denies Christ's pre-existence). As one who takes on the office/role of the Christ, Jesus: -- was perfectly united with God, the Ground of all Being -- overcomes the existential problem of human estrangement from God (This is his way of speaking about Christ overcoming sin.) - Tillich summed up these ideas by calling Jesus, the Christ, the New Being, one who signifies and makes possible as new way of existing in relationship to God, a way that heals the rift between God and humanity (see M/G, 61f and B/J, 88

Paul Tillich and Process Theology
http://cdn.theologicalstudies.net/36/36.3/36.3.4.pdf [PDF]

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Tillich: Perspectives on 19th & 20th century protestant theology (1963)

http://daurril.org/OCRs/Tillich/Perspectives/index.htm **[Recommended]**

Edited and with an Introduction by CARL E. BRAATEN

This major posthumous work of Paul Tillich presents, in the author's words, "the drama of the rise of humanism in the midst of Christianity." Tillich shares with us his reflections and perspectives on major periods, trends, movements, and figures in two centuries of Protestantism as it underwent a "continuous series of attempts to unite the diverging elements of the modem mind."

PERSPFCTIVES can also be read as the mirroring of those sources which exerted the greatest impact on Tillich's mind in his earlier formative years. The author traces the philosophy of religion, dogmatic elements within the church, and historical criticism of the Bible and tradition. These chapters document clearly how Tillich's thought moves with penetrating insight and empathy on the boundary between theology and philosophy.

The book begins with the period of Protestant Orthodoxy and shows how the Enlightenment presupposed and rejected both. A major chapter is devoted to Kant and the philosophy of the Enlightenment: it becomes clear how Tillich is both the heir and the severest critic of the Enlightenment tradition. Tillich goes on to describe the reaction of the Romanticists against the Enlightenment, the emergence of the two great syntheses of Schleiermacher and Hegel, and the subsequent breakdown of these systems.

With an economy of words, Tillich gets to the heart of the thinking of such radical, prophetic voices as Schelling and Kierkegaard, Marx and Nietzsche, Bultmann and Barth. Every paragraph opens a new window into the profound mind of this masterful interpreter of the Protestant heritage, as well as bringing the reader into a lively encounter with the voices of the recent past. The whole book is a demonstration of Tillich's dictum that every interpretation is a living union of the interpreted and the interpreter.

Note: Vol II, includes links to videos by Tillich

Note: This is recommended not because of Tillich's ideas, but for elucidating the ideas of others.

Tillich.org

The Impossible God of Paul Tillich

http://www.patheos.com/blogs/camelswithhammers/2011/12/the-impossible-god-of-paul-tillich/

Paul Tillich: Theism Rewritten for an Age of Science

http://www.godweb.org/Tillich.htm

Excerpt:

The theologian dies. His wife returns home and walks upstairs to his desk. Hannah Tillich describes what she discovered:

> I unlocked the drawers. All the girls' photos fell out, letters and poems, passionate appeal and disgust. Beside the drawers, which were supposed to contain his spiritual harvest, the books he had written and the unpublished manuscripts all lay in unprotected confusion. I was tempted to

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> place between the sacred pages of his highly esteemed lifework those obscene signs of the real life that he had transformed into the gold of abstraction--King Midas of the spirit.

Hannah Tillich's autobiography contains a brief, brutally honest account of the theologian's personal life. It portrays the Paulus she knew as husband and lover; it shows in concrete detail the situation of passion in which many of Tillich's ideas were conceived and nurtured. Like no other record in western literature, From Time to Time reveals what it was like to be life's companion to a titan of the spirit.

Reading this book, many would discount Tillich as a theologian. After all, why is a teacher in the church of God defiant of so many of the rules in conventional morality? Why the extra-marital relationships, the menage-a-trois, the experimentation with drugs, the Marxism, and, most remarkable of all, the development of a theological system that rests upon the premise that God does not exist!

When Hannah's book is read alongside all the other Tillich books and, when the patterns of his whole life and work emerge from the immediate passions of their marriage, the answers to these questions become obvious. Hannah opened the desk containing Tillich's treasury of love letters nestled alongside his theological writings, and she has this fantasy. With a depth of conflicting emotion she imagines placing "between the sacred pages of his highly esteemed lifework those obscene signs of the real life that he had transformed into the gold of abstraction." These words are descriptive. It would not be far off the mark to say that Tillich did turn the deepest passions of life into the gold of abstraction. That is exactly what a theologian is supposed to do. The fire of religious feeling -- faith and doubt, wonder, and awe -- must be translated into an orderly pattern so that one may see and understand the fire's source. If one wants to learn from the religious experience of another person, one must have the instruments of thought necessary to discern what may be of value in a particular experience and what may not be of value.

Historically, the church has lost its way when its abstractions were no longer in touch with "real life" and no longer served a human need. Whenever the words of piety, sermons, or prayers are invoked in mindless repetition and whenever the words of the theologians no longer bear any relationship to the actual passions of a particular people, then it is time to mourn for the church of Christ.

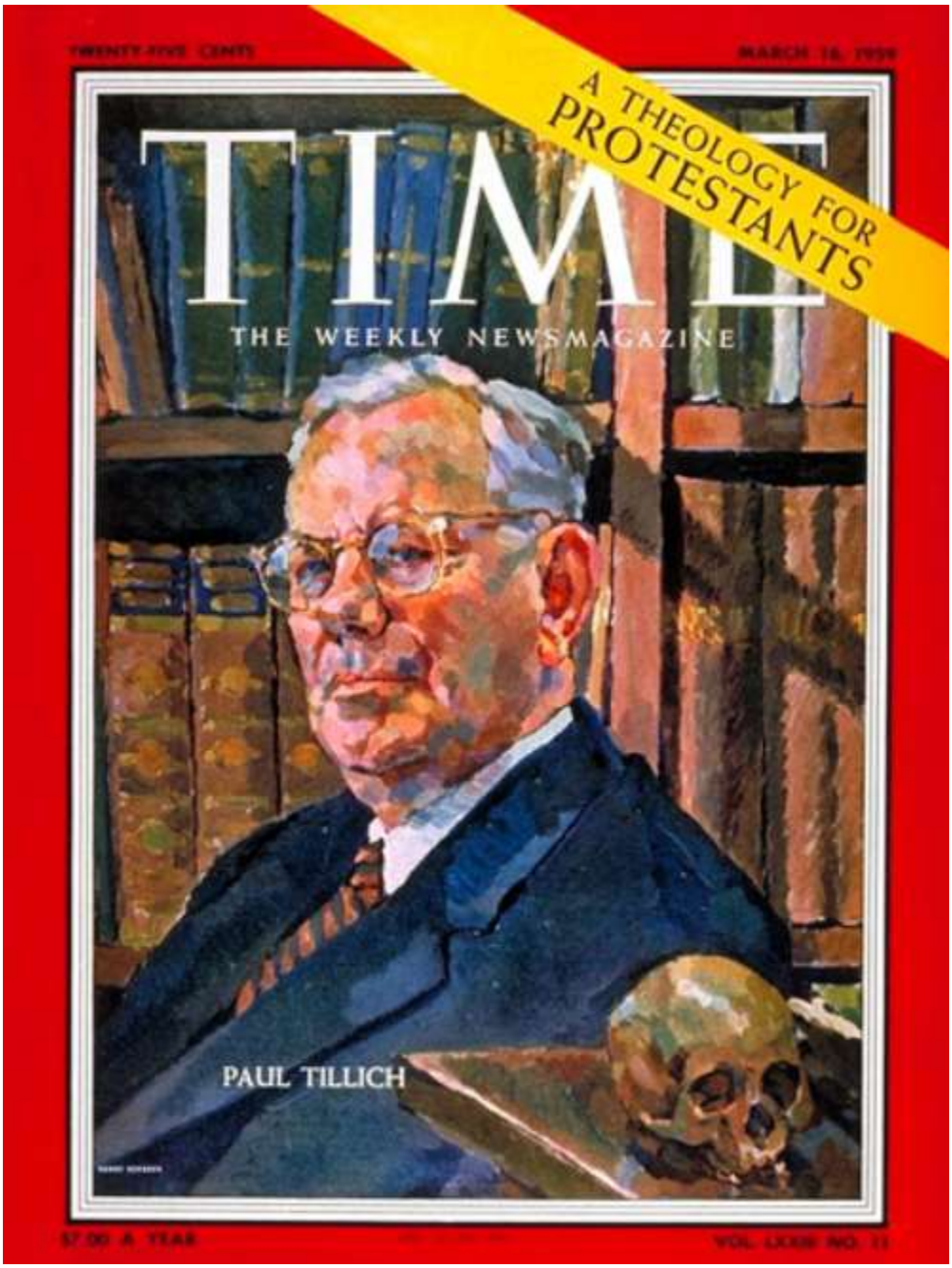
One of Tillich's greatest contributions to theology, far greater than his mastery of abstraction, was his demonstration of exactly how deeply religious passion is rooted in human life itself. Tillich would have considered it a compliment to say that he succeeded in making the deepest thoughts and feelings accessible to understanding. Of course, Hannah's comment was not meant to be complimentary. She was referring to the tragedy of Midas, suggesting exactly what many of Tillich's theological opponents have charged: that he transformed life itself into an abstraction; that he turned the reality of God into the deadly gold of fanciful theory.

Thus, in the bitterness of her mourning Hannah imagines placing the love letters in between the pages of his theology, and, ironically, that act would have been appropriate. For, as Tillich struggled with the many loves and lovers in his life, he also struggled with the deepest and most imponderable love of all, the love of God. Tillich's most formidable work, the weighty, three volumes of his Systematic Theology could be described as a thoughtful record of one man's exploration into the depths of love. What Hannah says of the love letters can also be said of the theology. In the papers contained within Tillich's secret desk she could see "the many-colored flow of emotions he had aroused and that had aroused him -- the red of passion, the sharp poisonous yellow of competition, the black of despair, the blue of devotion, and even the white of innocence he had not been able to destroy."(2) There were these and many other shades and hues of emotion represented in the letters and in the theology. For in his writings Tillich was able to discern the inner symmetry of the human spirit; he was able to explore the geography of human consciousness itself. In so doing he drew upon the newest of the life sciences, depth psychology. Almost single-handedly Tillich was able to separate the science of psychoanalysis from the atheism of its founder, Sigmund Freud, and to use its powerful tools of analysis in rebuilding the very faith which Freud

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so confidently assigned to oblivion. Though one may not find in Tillich a life one wants to emulate, one most certainly finds in his theology a number of insights indispensable to the renewal of religion in an age of science…

Time Cover: March 16, 1959



Paul Tillich, Death and Eternal Life
http://www.geocities.ws/bulmabriefs144/PaulTillich.html

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Personal Life:

https://www.thefamouspeople.com/profiles/paul-tillich-4051.php

- In 1914, he married a woman named Margarethe Grethi Wever. She later conceived a baby from another affair and the couple separated in 1919 and eventually divorced.
- In 1924, he married his second wife, Hannah Werner-Gottschow.
- He died at the age of 79, due to a heart attack he had suffered ten days ago. He was laid to rest at the Paul Tillich Park in New Harmony, Indiana.

Paul and Hannah Tillich: Their relationship, sexual affair, and personality

http://szezeng.blogspot.com/2010/10/paul-tillich-hannah-tillich-their.html

Two Fools: Karl Marx and Paul Tillich

http://patriotsandliberty.com/lindas-latest/2013/8/9/two-fools-karl-marx-and-paul-tillich

Book Review - Paul Tillich First-Hand: A Memoir of the Harvard Years

http://people.bu.edu/wwildman/tillich/resources/review_cali-grace_paultillichfirsthand_xu.htm

How close is Paul Tillich's work to (Zen) Buddhism?

https://sunwalked.wordpress.com/2012/08/24/zen-masters-talk-about-nothing-but-the-existence-of-god-in-tillichs-sense/

Excerpt:

First some of Tillich's central ideas:

Tillich presents ……. God as Being-Itself, Ground of Being, Power of Being.

What makes Tillich's ontological view of God (RP ontology = being) different from theological theism is that it transcends it by being the foundation or ultimate reality that "precedes" all beings.

Just as Being for Heidegger is ontologically prior to conception, Tillich views God to be beyond Being-Itself, manifested in the structure of beings.[42] God is not a supernatural entity among other entities. Instead, God is the ground upon which all beings exist.

We cannot perceive God as an object which is related to a subject because God precedes the subject-object dichotomy.[42]

Thus Tillich dismisses a literalistic Biblicism. Instead of rejecting the notion of personal God, however, Tillich sees it as a symbol that points directly to the Ground of Being.[43]

Since the Ground of Being ontologically precedes reason, it cannot be comprehended since comprehension presupposes the subject-object dichotomy.

Tillich disagreed with any literal philosophical and religious statements that can be made about God.

Such literal statements attempt to define God and lead not only to anthropomorphism but also to a philosophical mistake that Immanuel Kant warned against, that setting limits against the transcendent inevitably leads to contradictions.

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Any statements about God are simply symbolic, but these symbols are sacred in the sense that they function to participate or point to the Ground of Being.

Tillich insists that anyone who participates in these symbols is empowered by the Power of Being, which overcomes and conquers nonbeing and meaninglessness.

RP – A few comments:

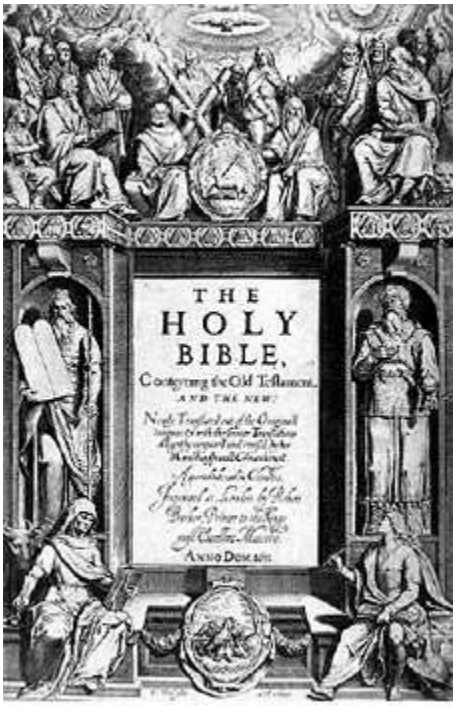
Tillich's 'pointings' are no different to those of a Zen master.

Buddhist teachers, especially Zen masters talk about nothing but the existence of God – and how to be a drop lost in the Ocean – until the laundry needs doing

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King James and KJV Bible History and Controversies (King James Only [KJO] Issues)

KJV Bible 1611



Title page of the first edition of the King James Version in 1611.

KJV Bibles - Original 1611 Preface
Alternate Source with Commentary
KJ Instructions to Translators #2 Translators #2 #3 #4

KJV Bible 1611 Marginal Notes
History, Commentary and Critiques
The Correct Meaning of "Church" and "Ecclesia"
#2 #3 #4 #5 #6 #7 [PDF]

7 Things You May Not Know About the KJV (see also the comments section for a good discussion)

10 Things You Need to Know About the KJV

The REAL 1611 King James Version - What will you find in it? Additional Margin Notes Viewpoint

Notes on the King James Translation and the So-Called Textus Receptus

The Debate Over the King James Version

The King James Bible Controversy (PDF)

KJ Only -- Shock and Awe (by a Textus Receptus advocate - this discusses some of the main personalities/problems within the KJO movement -- long article)

Removing Verses from the Bible (KJV vs more modern versions)

The Majority Text and the Original -- Are They Identical? (includes discussion of their relation to Textus Receptus; also Byzantine vs Alexandrian)

FAQs on the Textus Receptus and the KJV

Video: Dr. James White (NASB, Reformed) with Steven Anderson (KJV-Only, Anti-Calvinism, Post-Trib) - Full Interview 'NWO Bible Versions' (2.5 hour discussion, Youtube)

Is Your Modern Translation Corrupt? (by James White) [Recommended]

Conspiracy Behind New Bible Translations

Is "Lucifer" the Devil in Isaiah 14:12? - The KJV Argument against Modern Translations [Recommended]

Demystifying the Controversy Over the *Textus Receptus* and the KJV

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What About the Majority Text?

Textual Choices and Bible Versions

The Center for Study and Preservation of the Majority Text

KJO page, including "Confessions by a KJO Advocate"

Fundamentalism and the King James Version: How a Venerable English Translation Became a Litmus Test for Orthodoxy [PDF]

The Best Cure for KJVOisms: A *Real* 1611 KJV

KJO Debate Blog Interview: Dr. Maurice Robinson on the superiority of the Byzantine Textform - Part 1, Part 2, Part 3 [Recommended] [Different site interview]

KJO Debate Blog - Additional discussions regarding TR and KJO [more] [Recommended]

The Geneva Bible and Its Influence on the King James Bible
http://founders.org/fj86/the-geneva-bible-and-its-influence-on-the-king-james-bible/

Textual Differences Between the KJV and the Geneva Bibles
http://bibleversiondiscussionboard.yuku.com/topic/5708/20-Textual-differences-between-Geneva-Bible-and-KJV

The Bishops' Bible and Its Influence on the King James Bible
https://en.wikipedia.org/wiki/Bishops%27_Bible

What Makes the King James Version Great
http://www.reformation21.org/articles/what-makes-the-king-james-version-great.php

In the Beginning Was the Word (re: 400th anniversary of the KJV and its history)
http://www.vision.org/visionmedia/religion-history-of-king-james-bible/50299.aspx

The King James Bible – New World Encyclopedia
http://www.newworldencyclopedia.org/entry/King_James_Bible

On the King James Bible Versus Other Translations Controversy
http://www.tentmaker.org/Biblematters/King-James-version.htm

Founders Journal – KJV - 400 Years
http://founders.org/main/wp-content/uploads/fj86.pdf [PDF]

Bible Version and KJO Information
http://www.unboundscriptures.com/

What's the Big Deal About the KJV? (Pro-KJO)
http://bigdealkjv.com/

Bible Versions: What's the Difference (Pro-KJO)
http://www.beyondthefundamentals.com/bible-versions.html

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The Answer Book by Samuel C. Gipp (Extreme KJO advocate)
http://samgipp.com/answerbook/

http://www.chick.com/catalog/books/0158.asp

http://www.jesus-is-savior.com/Bible/Gipp/ab_toc.htm

http://www.seawaves.us/na/web4/answerbook.html

Sam Gipp vs James White
https://www.baptistboard.com/threads/sam-gipp-vs-james-white.71856/

Ankerberg Show: KJV Discussion Complete Scholars' Position **[Recommended]**
https://www.youtube.com/watch?v=320N_Kz9H0A [Video] (Over three hours with KJO advocates such as Sam Gipp and Bible translators for NASB, NIV, NKJV, etc., including Dan Wallace, plus James White, etc.)

Daniel Wallace: Inspiration, Preservation and NT Textual Criticism
https://faculty.gordon.edu/hu/bi/ted_hildebrandt/NTeSources/NTArticles/GTJ-NT/Wallace-Inspiration-GTJ.pdf [PDF]

See also:

Bible: Reliability

Bible: NT Accuracy

Bible: Dating Books of NT

***See also my other separate reference resources*:**

Christian Scholarship – Biblical, Theological and Philosophical

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or more accurate.)

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Thou, Thee, Thy, Thine and Ye; and the Advantage of King James English

The English words "thou, thee, thy and thine" are translated from an emphatic Greek and Hebrew personal pronoun, stressing the identity of the one being addressed to the exclusion of all others.

A "pronoun" is a word that "stands in for" another noun or noun-phrase. A "personal pronoun" is one which stands for a person. The personal pronouns are classified as first person, second person and third person by their relationship to the one speaking.

1st Person - The speaker **himself**, and any others he may include as part of his group.
2nd Person - Those **to whom** the speaker is speaking.
3rd Person - Those **about whom** the speaker is speaking.

Thus, we have the following table which we can construct in English, once we differentiate between the purpose of the various pronouns:

		Nominative	Objective	Possessive
1st Person	*singular:*	I	Me	My (or Mine)
	plural:	We	Us	Our (or Ours)
2nd Person	*singular:*	Thou	Thee	Thy (or Thine)
	plural:	Ye	You	Your (or yours)
3rd Person	*singular:*	He/She/It	Him/Her/It	His/Hers/Its
	plural:	They	Them	Their (or Theirs)

See the full article for examples of verses expressing the importance of using *thou, thee, thy, thine and ye*:
http://www.ecclesia.org/truth/thou.html

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Bible Versions and History

6 Version English Interliner NT Bible [PDF] (Wycliff, Purvey-Wycliff, Tyndale (1534 and 1526 variants), Geneva, JKV)

The Bible Reader's Museum (Links to Bibles on the Internet)

Bible Researcher (Directory of Bibles on the Internet)

History of the English Bible (Wallace)

History of the English Bible

History of the Bible and Flowchart [Flowchart Image (PNG)]

History of Bible Flowchart (KJV-Only, Fundamentalist) (Flowchart has so many issues with it that I can't begin to list them, but provided FYI)

Bible Timelines with World History

English Bible Translation Prior to the KJV (Ohio State Univ.) (includes images of original pages from corresponding translations)

Early English Bibles

Bible NT Manuscripts - List of Doctrinally Significant Variants -- Pro Textus Receptus / Byzantine Textform (Word *.doc file) [Alternate link]

Trinitarian Bible Society - Holds to Authorized Version supremacy that is not divinely inspired (original Masoretic Hebrew/Aramaic and Byzantine Greek Received Texts are divinely inspired [ref.])

History of the New Testament Scriptures - Pro KJV - Textus Receptus, etc. (has some good background information regardless)

Daniel Wallace: Pope Francis, The Lord's Prayer, and Bible Translation (2017)
https://danielbwallace.com/2017/12/12/pope-francis-the-lords-prayer-and-bible-translation/

15 Myths About Bible Translation

Five More Myths about Bible Translations and the Transmission of the Text

Bible Translations Source Table
http://www.millpark.org/bible/doctrine-critical/Hort_and_Westcott_and_RT_versions.html

Faithful Translations
http://www.millpark.org/bible/doctrine-critical/_FAITHFUL_TRANSLATIONS.html

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Daniel Wallace: Choosing Bible Translations

https://www.christianity.com/bible/choosing-a-bible-translation-11631126.html

https://www.hopefaithprayer.com/books/Choosing-Translation-Daniel-B-Wallace.pdf [PDF]

Excerpt:

Anyone who has learned a second language knows that a word-for-word translation is impossible much or most of the time. Idioms and colloquialisms in a language need to be paraphrased to make sense in another language.

Even the KJV translators realized this. In a couple of places in the Old Testament, the Hebrew text literally reads, "God's nostrils enlarged." But, the KJV translates this as, "God became angry"—which is what the expression means. In Matthew 1:18 the KJV says that Mary was found to be with child. But the Greek is quite different and quite graphic: "Mary was having it in the belly!" In many places in Paul's letters, the KJV reads, "God forbid!" But the original has neither "God" nor "forbid." Literally, it says, "May it never be!" (as most modern translations render it).

Therefore, when we speak of a translation being faithful to the original, we need to clarify the question: Is it faithfulness to form? Or, faithfulness to meaning? Sometimes faithfulness to one involves lack of fidelity to the other. There are problems with each of the translation philosophies. The KJV, with its attempted fidelity to form, does not make sense in some passages. (In 1611, these instances did not make sense either). Likewise, The NASB often contains wooden, stilted English.

On the other hand, functional equivalence translations sometimes go too far in their interpretation of a particular phrase. The NIV, in Eph 6:6, tells slaves to "Obey (their masters) not only to win their favor." However, the word "only" is not in the Greek, and I suspect that Paul did not mean to imply it either. This reveals one of the problems with dynamic equivalence translations: the translators don't always know whether their interpretation is correct. The addition of one interpretively-driven word can change the entire meaning of a clause or a passage.

Some versions don't interpret—they distort. Some are notorious for omitting references to Christ's blood, or for attempting to deny his deity. In these instances, the translators are neither faithful to the form or the meaning. They have perverted the Word of God.

Yet, functional equivalence translators who are honest with the text often make things very clear. In Phil 2:6, for example, the NIV tells us that Jesus was "in [his] very nature God." But most formal equivalence translations state that he was in the form of God. The problem with these formally correct translations is that they are misleading: the Greek word for "form" here means essence or nature.

A formal equivalence translation lets the reader interpret for himself or herself. However, the reader often does not have the background information or the tools to interpret accurately. The net result is that he or she runs the risk of misunderstanding the text, simply because their translation was not clear enough.

On the other hand, a functional equivalence translation is usually clear and quite understandable. But if the translators missed the point of the original (either intentionally or unintentionally) they may communicate an idea foreign to the biblical text.

What Bible Should I Own? (Dan Wallace)

https://credohouse.org/blog/what-bible-should-i-own-dan-wallace

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See also:

Bible: Reliability

Bible: NT Accuracy

Bible: Dating Books of NT

***See also my other separate reference resources*:**

Christian Scholarship – Biblical, Theological and Philosophical

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or more accurate.)

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Eschatology (End Times Theology / Doctrine)

Amillennialism, Premillennialism and Postmillenialism (Eschatology)

NOTE: These links and charts (including Comparisons of Millennial Views) relating to premillennialism, amillennialism and postmillennialism are included because our [view, philosophy, Biblical interpretation] of eschatology [i.e., study of end times] will directly impact our understanding and timings/sequencing of the events that make up the last days or end times.

When reading some of the articles included in this document (or elsewhere for that matter), it will greatly benefit your understanding if you know the eschatological mindset upon which the author is basing his/her conclusions and opinions.

***See also* the Two Major Systems of Theology under which these views can be associated.**

CAUTION: This section is being included to help explain the variation in end-time beliefs you will encounter in your independent readings. While these concepts are interesting and important to understand, they are NOT basic salvation effecting doctrines. (It is assumed that for this reason Randy Alcorn avoided them as much as possible in his book on *Heaven*. See note below of Randy's video statement and how he handled his position.)

Eschatology, the doctrine of the end times, could take another couple thousand pages and still not cover everything that is written and discussed from a wide variation of points of view and beliefs. While **all** the end times doctrine can not **all** be correct, some have gained more traction and acceptance than others. Although a particular end times doctrine may be false, most of them are **not** a "damnable" doctrine, which is a doctrine that will cause a soul to be lost! Therefore, we are only devoting this one section to the topic and providing links to additional online information for you to pursue as interested.

See also: **Millennial Comparison Charts (Tables),**

Millennial Views (Graphs), Comparison of Eschatological Views,

Tribulation Beliefs, Rapture Theories, Rapture Views (N.T. Wright and others),

What Determines Your Millennial Position

What is Millennialism?

https://www.gotquestions.org/millenarianism.html

Answer: Millenarianism, generally speaking, is belief in a future positive transformation of society. Christian millenarianism, also known as millennialism, is the belief that there will be a 1,000-year period in the future in which Christ will literally rule on earth. The word *millenarianism* comes from the Latin word for "1,000"—*millennium*. Millennialism is also sometimes called

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chiliasm, which is from the Greek word for "1,000." Those who hold this belief are called millennialists or millenarians *(not to be confused with Millennials, who are the generation of people born between the years 1980 and 2000)*.

The millennium (from the Latin mille, "thousand," and annus, "year"). It is taken literally by some as 1,000 actual years, while others interpret it metaphorically as a long but undetermined period of time. There are **three basic approaches** to the subject of the millennium:

(1) **Amillennialism**: The millennium describes the present reign of Christ in heaven over his realm (Mt 28:18–20), along with the souls of deceased believers, and in the hearts and lives of living believers on earth (see also note on 1Co 15:25). The present form of God's kingdom will be followed by Christ's return, the general resurrection, the final judgment and Christ's continuing reign over the perfect kingdom on the new earth in the eternal state.

(2) **Premillennialism**: The present form of God's kingdom is moving toward a grand climax when Christ will return, the first resurrection will occur and his kingdom will find expression in a literal, visible reign of peace and righteousness on the earth in space-time history. After the final resurrection, the last judgment and the renewal of the heavens and the earth, this future, temporal kingdom will merge into the eternal kingdom, and the Lord will reign forever on the new earth.

(3) **Postmillennialism**: The world will eventually be Christianized through the preaching of the gospel, resulting in a long period of peace and prosperity called the millennium. This future period will close with Christ's second coming, the resurrection of the dead, the final judgment and the eternal state.

Source: NIV Study Bible Notes

Eschatology (Study Guide) (Singapore Bible College)
http://biblestudydownloads.org/files/eng/cn/Eschatology%20%28High%20Res%2047%20MB%29-388_eng_cn_8965_v1.0.0.pdf [PDF]

http://biblestudydownloads.org/files/eng/cn/Eschatology_eng_cn_5065_v1.0.0.doc (MS Word doc)

Five Views of the Millennium (Power Point)
[dispensational premillennialism, historic premillennialism, postmillennialism, and amillennialism and preterist]
http://markmoore.org/resources/powerpoints/mvss.ppt

Four Views of the Millennium
[dispensational premillennialism, historic premillennialism, postmillennialism, and amillennialism (including partial-preterist)]
http://www.blueletterbible.org/faq/mill.cfm

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Pre-Millenialism and The Rapture

The Rise of Premillennialism and Dispensationalism

In the emergence of fundamentalism, premillennialism played a significant role in uniting otherwise often very divergent people. The church has always believed in the return of Jesus (the Second Coming); the problems lie in the specifics. Rev 20:2 says that Satan will be bound for 1000 years. Most churches through the ages have held to an amillennial view – there will be no literal 1000-year period; rather, Satan has been bound and God will work through the church to bring about the kingdom of peace on earth.

Premillennialism, by contrast, is the belief that Jesus will return and institute a literal reign on earth of 1000 years. Most premillennialists believe that this kingdom will be preceded by a general apostasy, wars, famine, earthquakes, the appearance of the Antichrist, and a period of tribulation. Although Christ will rule during the millennium, there will at the end be a battle, the Battle of Armageddon, between Christ and His saints and those who have rebelled against Him.

From the mid-1870s on, evangelicals organized Bible conferences to study the Bible and especially prophecy. These prophetic conferences, as well as the writings of the speakers at these conferences, were premillennial in outlook; they were eminently successful and helped make premillennialism a core belief. At the 1898 Niagara (N.Y.) Conference, a statement of faith was adopted that was essentially identical to the five points adopted by the Presbyterian Assembly (see The Mainline Churches above, "Mainline Churches"), except that the last point (the reality of miracles) was replaced by the millennial return of Christ.

But further refinements were adopted by some in the form of dispensationalism. This is a theological system that divides time into seven periods or dispensations, which are stages in God's progressive revelation. The key point in dispensationalism is that in the church age God's plan for the Jews is different from His plan for the church. Thus the Jews will go through the Great Tribulation and will turn to Christ during that period, while the church is taken away (raptured) before the Tribulation. In the end, of course, both Jews and Gentiles will stand before God together.

This dispensational system was developed by John Darby, an Englishman who was a leader of the Plymouth Brethren. Darby's views on the pretribulational rapture split the Plymouth Brethren but migrated to America in the 1870s and spread via Bible and prophetic conferences. Dispensationalism became entrenched after C. I. Scofield published the Scofield Reference Bible in 1909. This Bible shows in detail how the dispensationalist system works. It had wide appeal and still sells well today. In 1924, Dallas Theological Seminary (DTS) was founded with the specific goal to train men in dispensational theology.

(See more details following in this document.)

Source: Halley's Bible Handbook

Theories About The Rapture (PDF)

http://www.biblefortoday.org/pdf/rapture.pdf

The "Origen" of the Concept of a Pre-Tribulation Rapture

http://christinprophecy.org/articles/the-origin-of-the-concept-of-a-pre-tribulation-rapture/

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PRE-MID-POST-A WHAT?

http://www.apocalypsesoon.org/trib.html

Rapture: Post-Tribulation - Pre-Wrath

http://crossbearer-brian.tripod.com/id59.htm

The timing of the rapture in relation to the tribulation is one of the most controversial issues in the church today. The three primary views are **pre-tribulational** (the rapture occurs before the tribulation), **mid-tribulational** (the rapture occurs at or near the mid-point of the tribulation), and **post-tribulational** (the rapture occurs at the end of the tribulation). A fourth view, commonly known as **pre-wrath**, is a slight modification of the mid-tribulational position. [These are all Pre-Millennial.]

[Source: http://www.gotquestions.org/rapture-tribulation.html]

[Related: http://www.gotquestions.org/pre-wrath-rapture.html - re: Pre-Wrath]

The Incredible Scofield and His Book by Joseph M. Canfield (Review)

https://paulsheldonfoote.blogspot.com/

Book Online: https://www.scribd.com/doc/54737546/The-Incredible-Scofield-and-His-Book

For more details about **The Rapture and tribulation variations of Pre-Millenialism following in this document.**

Basic Eschatology, An Introduction

https://www.slideshare.net/StephenYong2/basic-eschatology-an-introduction [slideshow]

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FYI: Non-dispensational [premillennialism] = historic = classical

Comparison of Four Eschatological Positions
http://natewilsonfamily.net/eschtlgy.htm

Competing theories of eschatology, end times, and millennialism
http://www.religioustolerance.org/millenni.htm
(Note: This is a very 'progressive' organization that attempts to incorporate views from all religions, including even atheists, agnostics, Satanists and others. Including this link here as it does identify and summarizes all the major eschatology theories; although suggest taking their opinions with 'a grain of salt'.)

Theopedia: Millennialism, Postmillennialism, Premillennialism

Three Prevailing Views
(on an eschatology blog – a ministry of Francis A Schaeffer Institute of Church Leadership):
https://biblicaleschatology.org/2010/12/03/the-three-prevailing-millennium-views-amillennial-premillennial-and-postmillennial/

Amillennialism, Postmillennialism and Premillennialism. What are they? [Forum]
https://www.christianforums.com/threads/amillennialism-postmillennialism-and-premillennialism-what-are-they.1168117/

Amillennialism, Postmillennialism and Premillennialism [Video]
https://www.youtube.com/watch?v=XuICihe5sJQ&spfreload=10

Three Views of the Millennium
https://www.gci.org/bible/rev/3views

History of Millennialism
http://www.newtestamentchurch.org/york/libraryfiles/HISMILL.html

Views of the Second Coming of Jesus Christ
http://www.ibiblio.org/freebiblecommentary/pdf/EN/second_coming_theories.pdf **[PDF]**

Why Every Calvinist Should Be a Premillennialist, Part 6 (Selected Scriptures)
https://www.youtube.com/watch?v=X1oEmg6iqow [John MacArthur]

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Views from a Premillennialist Perspective

https://carm.org/amillennialism-and-premillennialism

http://www.baptistpillar.com/article_383.html (Amillennialism as viewed by a Premillennialist)

http://www.baptistpillar.com/article_946d.html (Amillennialism from a Premillennialist perspective)

http://www.baptistpillar.com/article_394.html (Premillennialism)

http://www.baptistpillar.com/article_395.html (Premillennialism as defined by Larkin, a Dispensationalist)

http://www.baptistpillar.com/article_396.html (Premillennialism vs Millennialism from Baptist view)

http://www.baptistpillar.com/article_399.html (The Rise and Fall of Amillennialism)

Historic Premillennialism

http://www.rediscoveringthebible.com/HistoricPremillennialism.html

http://www.rediscoveringthebible.com/MillennialViews.html (comparison of 3 millennial views)

Classic Premillennialism

http://www.messiahskingdom.com/PreMill/premill.html

Millennialism, End Times, and the Reign of Christ (Amillennial perspective)

https://www.minneapolischurch.net/files/Millennialism,%20End%20Times,%20and%20the%20Reign%20of%20Christ_0.PDF [PDF]

Amillennialism (Hoekema)

http://www.the-highway.com/amila_Hoekema.html

Amillennialism – A Critique by a Premillennialist

http://www.thepropheticyears.com/comments/amillennial.HTM

http://christinprophecy.org/articles/amillennial-problems/ (another critique)

Theopedia: Postmillennialism

http://www.theopedia.com/postmillennialism

A Critique of R. C. Sproul's *The Last Days According to Jesus*

http://www.wordexplain.com/PDFdocs/Sproul_Book_Analysis.pdf [PDF]
(Discusses and compares Sproul's postmillennial views)

R.C. Sproul: The Last Days According to Jesus – The Millennium

http://www.ligonier.org/learn/series/last_days_according_to_jesus/the-millennium-938/ [Video]

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R.C. Sproul: The Millenium

Part 1: http://www.ligonier.org/learn/devotionals/millennium-part-i/
Part 2: http://www.ligonier.org/learn/devotionals/millennium-part-ii/

"The millennium is perhaps the most fiercely debated aspect of Christian eschatology (the doctrine of last things). Orthodox believers often allow their views on this topic to separate themselves from other Christians. This is regrettable. After all, Dr. R.C. Sproul teaches, the literature in which millennial teaching is found is difficult to interpret and should caution us against dogmatism on this issue. Nevertheless, millennial views are not irrelevant, for they can affect the way we live…"

New Testament Eschatology in the Light of Progressive Revelation (Wallace)

https://bible.org/article/new-testament-eschatology-light-progressive-revelation

What is dispensational premillennialism / premillennial dispensationalism?

https://www.gotquestions.org/dispensational-premillennialism.html

The Historical Context of Premillennialism

https://bible.org/seriespage/10-historical-context-premillennialism

Classic Premillennialism vs. Dispensational Pretribulationism: The Interpretation of Scripture – Introduction (Arminian)

http://arminiusfan.blogspot.com/2013/10/18-classic-premillennialism-vs.html

Dispensational vs. Historic Premillennialism

https://theologue.files.wordpress.com/2014/06/eschatologycomparison.pdf [PDF]

Premillennialism and History

http://www.rightlydividingtheword.com/articles/premillennialism.htm

Is The Return of Christ Premillennial? (Walvoord)

https://bible.org/seriespage/3-return-christ-premillennial

Will the Church Go Through Tribulation? (Walvoord)

https://bible.org/seriespage/6-will-church-go-through-tribulation

Why I Changed My Mind About the Millennium (Sam Storms)

https://www.thegospelcoalition.org/article/why-i-changed-my-mind-about-the-millennium

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Is Premillennialism always dispensational? (Historic vs Dispensational Premillennialism)
https://www.monergism.com/thethreshold/articles/onsite/qna/premilldispy.html

What is dispensational premillennialism / premillennial dispensationalism?
https://www.gotquestions.org/dispensational-premillennialism.html

Is Your Eschatology Political Or Biblical?
(Pro review of Tenney book re: Premillennialism)
https://healtheland.wordpress.com/2011/03/12/is-your-eschatology-political-or-biblical/

Is Your Eschatology Showing?
https://standingforgod.com/2011/10/03/is-your-eschatology-showing/

https://www.thebereancall.org/content/your-eschatology-showing

DigitalCommons@Liberty University
http://digitalcommons.liberty.edu/

Source for conservative Christian scholarly papers (pdfs) and links to articles on a wide range of theological topics. (Just enter your search parameters to discover related publications.)

Category examples: Pre-Trib Archives: The Rapture; What is pre-, post-, a- millennialism; and more

Differences Between Different Millennialisms (Discussion Forum)
http://christianity.stackexchange.com/questions/3131/what-are-the-differences-between-the-different-millenialisms

Eschatology (Study Guide) (Singapore Bible College)
http://biblestudydownloads.org/files/eng/cn/Eschatology%20%28High%20Res%2047%20MB%29-388_eng_cn_8965_v1.0.0.pdf [PDF]

http://biblestudydownloads.org/files/eng/cn/Eschatology_eng_cn_5065_v1.0.0.doc (MS Word doc)

Millennial Prefixes
https://postmillennialworldview.com/2016/01/25/millennial-prefixes/



Note: Randy Alcorn, in the first Heaven Video listed in these notes (@ approx. 14:30 min. into video) states that he is an historic premillennial. He goes on to say to the audience, many who are of the reformed persuasion and amillennial, that if you think either premillennial or

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amillennial is stupid, then you don't understand them. He as read and understands both of them and both make a lot of sense. Ultimately he had to choose.

However, it doesn't matter a great deal what one believes about a 1000 year reign of Christ and his people on earth, compared to a belief that all saved people should share: **forever** we will live on a new earth!

***See also*:**

Millennial (Eschatological) Views **(What Determines Your Millennial Position?)**

Millennial (Eschatological) Comparison Charts (Tables)

Millennial (Eschatological) Views (Graphs)

Millennial (Eschatological) Comparison Views

Rapture and Pre-Millennialism **(Introduction)**

Rapture Theories **(Pre-, Post-, Mid-, Tribulation; Pre-Wrath)**

Rapture (N.T. Wright's and Others View of the Rapture)

Return to the beginning of this Eschatology section

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What Determines Your Millennial Position?



[Source: http://markmoore.org/resources/powerpoints/mvss.ppt] (Powerpoint)

Note: The above Powerpoint presentation (up through the first 24 slides) provides a good introduction to the different millennial views.

The Postmillennial View
http://www.forerunner.com/eschatology/X0001_1._Postmil.html

Rebuttal to Dispensational Premillennialism (from a Post-Millennialist)
http://www.forerunner.com/eschatology/X0004_4._Disp_Rebuttal.html

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Four Views of the End Times

	Dispensational Premillennialism	Historical Premillennialism	Amillennialism	Postmillennialism
Will Jesus return physically?	Yes	Yes	Yes	Yes
When will Jesus return?	After a 7-year tribulation; before the millennium.	After tribulation; before the millennium.	Anytime; a detailed time frame is not important.	After the millennium.
Do the rapture and second coming of Christ occur at the same time?	No, they are events separated by either 7 years (pre-tribulation rapture) or $3^1/_2$ years (mid-tribulation rapture).	Yes	Yes	Yes
Will there be a great tribulation?	Yes	Yes	The tribulation occurs any time Christians are persecuted or wars and disasters occur.	Tribulation is either the first-century Jewish-Roman War or the ongoing conflict between good and evil prior to millennium.
Will Christians suffer during the tribulation?	Christians are either raptured before the tribulation (pre-tribulation rapture) or $3^1/_2$ years into the tribulation (mid-tribulation rapture).	Yes, Christians will go through the tribulation and endure suffering and persecution for the cause of Christ.	Yes, Christians will suffer and endure persecution until Jesus returns; persecution will increase in the end.	Yes, Christians are called to share the gospel, and tribulation will occur when that gospel is opposed.
Will there be a literal 1,000-year millennium?	Yes, after the 7-year tribulation, Christ will return and reign for 1,000 years.	Yes, after the tribulation, Christ will return and reign for 1,000 years.	No, the millennium refers to the reign of Christ in the hearts of his believers.	No, the millennium refers to a period of peace when the gospel reaches all people.
Who is saved?	Christians only	Christians only	Christians only	Christians only
Is the modern state of Israel relevant to the prophecies in Revelation?	Yes	No	No	No
When was this view most held?	Became popular about 1860. Has increased in popularity.	The earliest view of the end times, emerging at the end of the first century.	Popularized in AD 400. Continues to be accepted today.	May have been popular as early as AD 300. Less popular today.

http://greatlakeschurch.com/sites/default/files/Four%20Views%20of%20End%20Times.png

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The Millennium: Four Major Views

https://www.gci.org/bible/rev/3views

	dispensational premillennialism	"historic" premillennialism	postmillennialism	amillennialism
Old Testament prophecies	tendency toward literal interpretation	more figurative meanings allowed; perfection mixed with imperfection	mostly figurative, based on NT uses such as Acts 2:16-21; 15:15-18	mostly figurative, based on NT use of OT prophecies
Israel and the church	distinct; the millennial kingdom will be dominated by Jews	prophecies may apply both to the church now and to Israel later	possibly a small role for Israel as a special nation	most "Israel" prophecies apply to the church, the new Israel
return of Christ	seven years before the millennium for the rapture, then just before the millennium begins	just before the millennium begins	after the millennium	after the millennium
Rev. 20:1-3	Satan will be bound after Christ returns	Satan will be bound after Christ returns	Satan will be or has been bound 1,000 years or a long time before Christ's return	Satan was bound at Christ's first coming, is now unable to stop the gospel
Rev. 20:4-6	saints will be immortal, reigning with Christ over mortals on earth	saints will be immortal, reigning with Christ over mortals on earth	the gospel will achieve such success that the 1,000-year golden age will develop from the church age	the saints "live again" in the church age by being born again; another view is that they reign in heaven
resurrection(s) and judgment(s)	two or three	two	one	one
advocates	C. Scofield, D. Moody, J. Walvoord, Hal Lindsey, D. Pentecost	Justin Martyr, Irenaeus, G.E. Ladd, W. Grudem, M. Erickson	some liberals, A.H. Strong, G. Bahnsen, some Calvinists	Augustine, Luther, Calvin, L. Berkhof, most mainline churches
key scriptures	OT prophecies; 1 Thess. 4; Rom. 11:26	Rev. 2:26-27; Rev. 20:1-10	Matt. 28:18-20; Matt. 13:31-33	Matt. 12:28f; John 5:28f; 2 Pet. 3:10

***See also:* http://www.reformedreader.org/mchart.htm for a more detailed chart.**

"The central issue within each position is (should be) Christ, His Exaltation and His Sovereignty. Any position weak or even lacking in these areas will also find themselves faulty (at least in some areas) in their eschatological conclusions."

Millennium Comparison Chart

http://www.seeking4truth.com/millennium_comparison_chart.htm

Comparison Of Four Eschatological Positions (Chart)

http://natewilsonfamily.net/eschtlgy.htm

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Millennial Views				
VIEW	***Premillennial***	***Amillennial***	***Postmillennial***	***Historical Premillennial***
The Millennium	A literal 1,000 year period	A figurative number	A figurative number	A literal 1,000 year period.
Christ's Reign	Reigns literally in a kingdom on Earth after his Second Coming	Reigns spiritually on a heavenly throne or reigns spiritually in the hearts of believers	Reigns spiritually in the hearts of believers, as the gospel transforms the nations of the Earth	Reigns literally in a kingdom on Earth after his Second Coming
Israel	Christ reigns in Israel over a regathered Israel	The Church replaces the promises given to national Israel	The Church replaces the promises given to national Israel	The Church replaces the promises given to national Israel
View of Human History	Believes human history will get progressively *worse*, as the gospel reaches all nations	Believes human history will get progressively *worse*, as the gospel reaches all nations	Believes that human history will get progressively *better*. The nations will eventually be transformed by Christ's reign over society	Believes human history will get progressively *worse*, as the gospel reaches all nations

As you can see, there are radically different perspectives regarding the millennium. How can Christians disagree so much on this topic?

(We hold to a premillennial perspective, but hopefully, we can articulate the other perspectives accurately. Here [above] *is a brief overview of each position)*

http://www.evidenceunseen.com/theology/eschatology/millennial-views/

…let's consider each view:

1. The Premillennial View: Christ Initiates His 1,000 Year Reign

2. The Amillennial View: The 1,000 Years is Symbolic

3. The Postmillennial View: We Initiate the 1,000 Year Reign

4. The Historical Premillennial View: Israel is Not in the Millennium

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STRENGTHS	
HISTORIC	1. This view has the most natural reading of Rev. 20 2. It historic and early roots commend it as authoritative. 3. It has a balanced hermeneutic and exegesis.
DISPENSA-TIONAL	1. Clear chronology. 2. Consistent literal hermeneutic. 3. It engages the entire Bible into its eschatological scheme.
POSTMIL.	1. Positive and optimistic view of the progress of the Church. 2. Good exegesis of Matthew 13 & 28:18-20.
AMIL.	1. It's Based on 2 Peter 3 rather than apocalyptic literature. 2. Expectation of Jesus' eminent return. 3. The kingdom is present now (Mt 12:28; Lk 17:20-21).
PRETERIST	1. It takes Jesus' statements about his return literally. 2. Answer some difficult eschatological questions for apologists 3. It gives strong impetus to improve the present world.

Weaknesses	
HISTORIC	1. An earthy millennial kingdom seems anti-climactic. 2. Inconsistent hermeneutic: Figurative/Literal; Israel/church. 3. The kingdom is mongrel – resurrected and earthly. 4. A post-tribulation rapture seems odd.
DISPENSA-TIONAL	1. Secret, mid-trib rapture. 2. The cross as plan "b" and a "paused clock." 3. Literal interpretation which ignores conditional promises. 4. Kingdom is only future for Israel (cf. Mt 12:28 & 21:43).
POSTMIL.	1. Unrealistic about the direction of the world. 2. It is a late development and not widely supported. 3. Arguing that most will be saved (cf. Mt 7:13-14; Lk 18:8) 4. Explains Rev 19:11-21 as church growth not the parousia.
AMIL.	1. Radically figurative in some texts, esp. OT prophecy 2. Explanation of Satan's binding and Rev 20 are questionable.
PRETERIST	1. This present world is our "blessed hope" (1 Thess 2:19)?! 2. Jesus return was invisible, even unnoticed (cf. Mt 24:27). 3. Death, pain, and tears are not destroyed (Rev 21:4).

[Source: http://markmoore.org/resources/powerpoints/mvss.ppt] (Powerpoint)

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Comparison Of Four Eschatological Positions By Nate Wilson

NOTE: The distinctions are often not as clear-cut between positions as this chart may make it appear. There really is a whole spectrum, especially if you take into account the fact that there are different camps within each millennial position. For instance, within the Dispensational camp, there are major differences, and the Progressive camp of Dispensationalists may be closer to the Historic PreMil. position on this chart than to the Dispensational PreMil. as represented on this chart.

Sources: Lectures from Dr. Dwight F. Zeller, Sangre de Cristo Seminary and the book *The Meaning of the Millennium: Four Views,* edited by Robert G. Clouse (IVP 1977)

	Dispensational Premillennialism	Historic / Covenant Pre-millennialism	Amillennialism	Post-millennialism
Overview	"A golden age of civilization...as described in the Bible...a millennial kingdom will be ushered in by a divine, supernatural and catastrophic manifestation from heaven at the Second coming of Christ....when the conditions of life have reached the depths of great tribulation." H.A. Hoyt	"After the Second coming of Christ, he will reign for a thousand years over the earth before the final consummation of God's redemptive purpose in the new heavens and the new earth of the age to come." G.E. Ladd	"...amillennialists do not believe in a literal thousand-year reign which will follow the return of Christ... the millennium of Revelation 20 is not exclusively future, but is now in the process of realization." A.A. Hoekema	"..the kingdom of God is now being extended in the world through the preaching of the gospel and the saving work of the Holy Spirit in the hearts of individuals... the world eventually is to be Christianized and the return of Christ is to occur at the close of a long period of righteousness and peace, commonly called the millenium." L. Boettner
Key Bible Verse(s)	Dispensationalism provides a Comprehensive view of the whole Bible	Rev. 20:1-6--two resurrections	No particular emphasis	Matt. 28:18ff--the whole earth must be discipled Matt. 16:18--church must be triumphant over gates of hell
Herme-neutics	• Whole Bible is divided into 7 dispensations/time	"Natural reading" of Revelation Context determines whether literal or figurative	Progressive Parrallellism in Revelation (Earth's history repeated 7 times) OR Pretoristic:	• Revelation either mostly figurative or mostly

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	periods in which God acts in different ways toward man. • Interpretation must be literal whenever possible • Interpret the New Testament by the Old Testament.	⍰ Interpret the Old Testament by the New Testament (Hos. 1:9/Rom 9:25-26, Jer.31:33ff/Heb. 8) ⍰ Millennium must be Christ-Centered	interpret in terms of meaning to 1st century church--reassurance of Christ's victory over Roman persecutors. ⍰ Context determines whether literal or figurative ⍰ Interpret the Old Testament by the New Testament.	fulfilled in 70ad (Mt. 24:34) • Context determines whether literal or figurative • Interpret the Old Testament by the New Testament.
History	Dispensationalism Espoused by Darby and the Brethren movement beginning in mid-1800's. Continues in Bible School movement and Annotated Bibles (Scoffield, Revised Scoffield, and Ryrie). Three schools: Classical, Moderate, and Progressive. For a history of Premillennialism, see Historic Premil. History section.	Early church chialists (incl. Iraenus and Justin Martyr) believed in a literal earthly Premillennial reign, but generally abandoned by 400ad. Picked up by Anabaptists in 16th century Reformation	Figurative thousand years embraced by E. Orthodox church (under Origen's influence), later Espoused by Augustine and embraced by Western church by 400ad. Held by Roman Catholic church as well as by Reformers, and written into the Augsburg and Westminster Confessions..	Tychonius (350ad) was early proponent; existed side-by-side with a-mil positions in Roman and Reformation streams because differences are relatively small. Popular among non-dispensational evangelicals in the 19th century before the world wars. Three schools: Traditional, Liberal (Social Gospel) and Theonomic
Mil-lennium	• Literal • Spoken of throughout the Bible (Isa11: 6-9, Isa. 65: 20-25, Amos 9:15, etc.) • Has to do with Christ's physical reign on earth before	⍰ May be literal or figurative ⍰ Mentioned in Rev. 20 & I Cor 15:23-26 ⍰ Has to do with Christ's reign on earth before the end.	• Figurative. • Only mentioned in Rev. 20 • Has to do with the age of the church between Christ's First and Second coming, in which Christ	⍰ May be literal or figurative ⍰ Only mentioned in Rev. 20 ⍰ Has to do with a gradual appearance (Lk.17:20), of a "golden age" of earth's history in which the nations are discipled in God's ways, until the earth is filled

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	the end. (Obad. 12ff, Is. 2:3, 24:23, 33:17, 52:10, Dan.2:31, Rev. 22:1ff)		rules from heaven. • We are in the millennial last days (Acts 2:16, 1 Cor. 10:11, I John 2:18)	with the knowledge of the glory of the Lord (Hab. 2:14) and ends with Christ's Second coming.
Rev. 19-20	• Necessarily chronological, • Enthroned saints are on earth • two physical resurrections	• Chronological • enthroned saints are on earth "angel came down to earth" (20:1) • 2 physical resurrections • Describes the destruction of the beast, the false prophet, and the devil.	• Not necessarily Chronological. Parallelists say break b/w 19 and 20, Pretorists say just a figurative description of Christ being triumphant over enemies. Purpose is to comfort persecuted believers. • Saints reign in heaven (In heaven in Rev.6, and thrones are usually in heaven.) • "And I saw" indicates a new vision.--20:1-3 is earthly parallel to the heavenly scene in 20:4-6 going on at same time • resurrections spiritual ("souls")	Not Chronological Ch. 19 speaks not of II coming, but of the church between the two advents of Christ Saints reign in heaven Rev. 20 speaks of Christ's coming and of Church age resurrections are spiritual
New Heavens & New Earth	Realized in the earthly millennium	Realized after millennial earthly	Set up at Christ's second coming, immediately after the resurrection and the judgement (Is. 65:17, 66:22, Rev. 21:1)	

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	with a curse partly lifted. (Is. 65:17) Jewish temple rebuilt along with sacrificial system (Ez.40-48) After millennium is merged with eternal kingdom (I Cor. 15:24ff, Rev. 21:1ff, 22:1ff)	reign is over and end has come	
Resurrection	Approx. 4 Resurrections: 1. Rapture: Christ will make an incomplete appearance and take the Christians to heaven (I Thes. 4:16), sparing them from approximately seven years of severe tribulation on the earth. (Rev. 6-19). These saints are a "Spiritual Aristocracy/ Nobility" who will reign with Christ. Rev. 20:4ff) 2. The second resurrection is of tribulation-era saints and O.T. saints at the beginning of the millennium	2 Resurrections as per Rev. 20, first of saints before the millennium, then of everyone else after the millennium	1 resurrection of all the dead, as per Jn. 5:28ff & Acts 24:15. "Resurrections" in Rev. 20 are spiritual. The "First resurrection" is the passing of the soul into God's presence, the "second death" is eternal damnation (Rev. 20:14)

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	(Rev. 20:4, Is.26:19ff, Dan. 12:1ff) 3. company of saints after the millennium (I Cor. 15:23ff) 4. finally of the wicked (Rev. 20:11ff)			
Judgement	3 judgements: • first of the raptured believers (I Cor. 3:13ff) • Second of the nations at the beginning of the millennium (Joel 3:2, Matt. 19:28) • Lastly of the wicked at the end of the millennium (Rev. 20:15)	One judgement at the end Rev. 22:12, Mt. 16:27, 25:31ff, Jude 14ff, II Thes. 1:7ff		
O.T. Prophecy	Speaks of a coming triumphant reign of Christ on earth (IChron. 17:1ff, II Sam. 7:14). Isa11: 6-9, Isa. 65: 20-25, and Amos 9:15 refer to an earthly Jewish millennial kingdom. O.T. Prophecies proclaim God's various blessings upon the Jews	O.T. Prophecy doesn't necessarily predict the millennium. N.T. often interprets O.T. prophecies in a way not suggested by O.T. context (Hos. 1:9/Rom 9:25-26, Jer.31:33ff/Heb. 8). Jesus' 1st coming was unexpected by O.T., but his second will be in the anticipated power. (Mt. 12:28)	Prophecies like Isa. 11 and 65, and Amos 9:15 refer to the new heavens and new earth. References to Israel and Jerusalem are often taken figuratively	Messianic Jewish kingdom predictions were conditional upon obedience and thus abrogated by Israel's disobedience (Deut. 28, Jer. 18:9ff, Mt. 21:43, Heb. 8:7ff, 1 Thes. 2:16), to be realized through the church or in the new earth. Prophecies such as Zech. 9:10, Isa. 66, and Hab. 2:14 are

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	"forever" (Gen. 17:8, Ex. 40:15, II Sam. 7:13ff)			speaking of the work of the church in the millennium.
Israel and the Church	Israel is only the physical nation. Rejection of Christ brought a temporary suspension of the Kingdom during which the church is in place (Mt. 13:11). Will be converted during the tribulation and will become preeminent over Gentile believers in the millennial kingdom. (Is. 49:15ff, 60:1ff)	Israel is sometimes the physical nation (Rom. 11:26) and sometimes the church (Rom 9:25-26, 4:11-16, 2:28-29, Gal. 3:7&29, Phil. 3:3) Physical Israel remains the people of God and will be evangelized.	O.T. Israel is the nation N.T. Israel is the Church (Rom 2-4 and Gal 3) The nation of Israel no longer has any spiritual significance.	
Binding of Satan (Rev. 20:2-3)	Satan is rampant now and the world is getting worse and worse. He will be bound when Jesus comes for the millennium.	Satan bound to some extent by Jesus' work on the cross, but not fully until Christ's coming. Satan will be unbound after the millennial reign, after which comes the judgement and the end.	Occurred at the Cross. (Col. 2:14) Knowledge of God was mostly within Israel until this time. After the Cross, satan is no longer able to deceive the nations, hence the Gospel can spread to the ends of the earth. (Mt. 12:29, John 12:31ff, Luke 10:17ff)	
Kingdom	Physical Main theme of the Bible (Gen. 1:26, Ex. 19:5ff, 7:1, Deut. 18: 15ff, II Sam. 7:12ff, I Chron. 28:5ff, Is. 9:6ff, Dan. 2:44, 7:13ff, Lk. 1:32ff, Rev. 11:15) Two kingdoms--God's universal kingdom (Ps. 103:19) and the "mediatorial" or dispensational	Christ has already been made Lord (Heb. 1:3, 2:7ff, 10:12ff, Rev. 3:21, Phil. 2:5ff, Acts 2:36), and reigns in heaven, but it will be visibly realized in the future millennial reign (II Thes. 1:7, Tit. 2:13).	Spiritual (Jn. 18:36) Came with Jesus' ministry on earth (Mt. 12:28, Luke 17:20ff) Both present (Mk. 9:1, Rom. 14:17, I Cor. 4:19, Col 1:13) and future (I Cor 6:9, Gal 5:21, Eph. 5:5, IITim. 4:18)	

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	manner of God's rule with men (Dan. 2:44). The millennial kingdom is all future (Hos. 3:4-5, I Cor. 15:24ff, Rev. 22:3)			
2nd Coming	First a "rapture" appearance (I Thes. 4:13ff), then a full appearance 7 years later to establish an earthly millennial kingdom Rev. 19:7ff)	One appearance to establish an earthly millennial reign	One appearance to judge the earth and establish the new heavens and new earth. (I Cor 15:23-26, Matt. 25:31-46)	
Reccommended Reading	Scofield Reference Bibles Ryrie Study Bibles *The End Times* (Hoyt)	*Commentary on the Revelation* (Ladd)	*More than Conquerors* (Hendriksen) *The Bible & the Future* (Hoekema)	*The Message from Patmos* (Clark) *The Millennium* (Boettner) *Institutes* (Rushdoony)
Dangers	• Not as literal as claim to be • Can only be seen if you put on "dispensational glasses" • Bible doesn't define tribulation as 7 years • Not Christological • Ethnically Jewish, inc. sacrifices (Heb. 8:13) • Unrealized kingdom (Mt. 12:28)	Earthly reign of heavenly saints De-emphasizes power of Christ's victory over satan at the cross	• Over-spiritualize O.T. • "Brother-Bashing" • Breaking continuity of Revelation with recapitulations	Over-spiritualize O.T. Lack fervency in world mission

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Problems	All positions agree that: 1) The Bible is the word of God, fully inspired and authoritative and 2) There was a first advent and there will be a personal, visible, glorious, and objective 2nd advent.		• 2 physical resurrections in Rev. 20	evil isn't abating Doesn't deal with Rev. 20
AGREE-MENT	All positions agree that: 1) The Bible is the word of God, fully inspired and authoritative and 2) There was a first advent and there will be a personal, visible, glorious, and objective 2nd advent.			

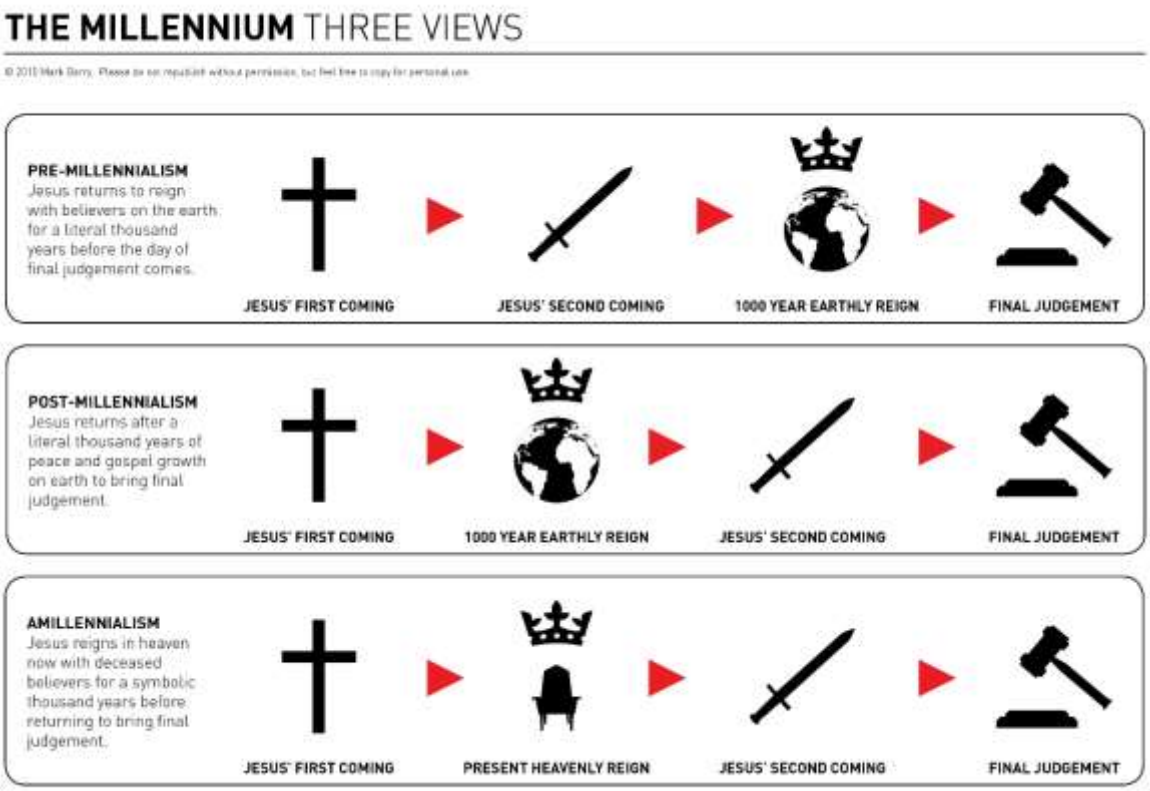
[Source: http://www.natewilsonfamily.net/eschtlgy.htm]

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More comparisons of millennial views…

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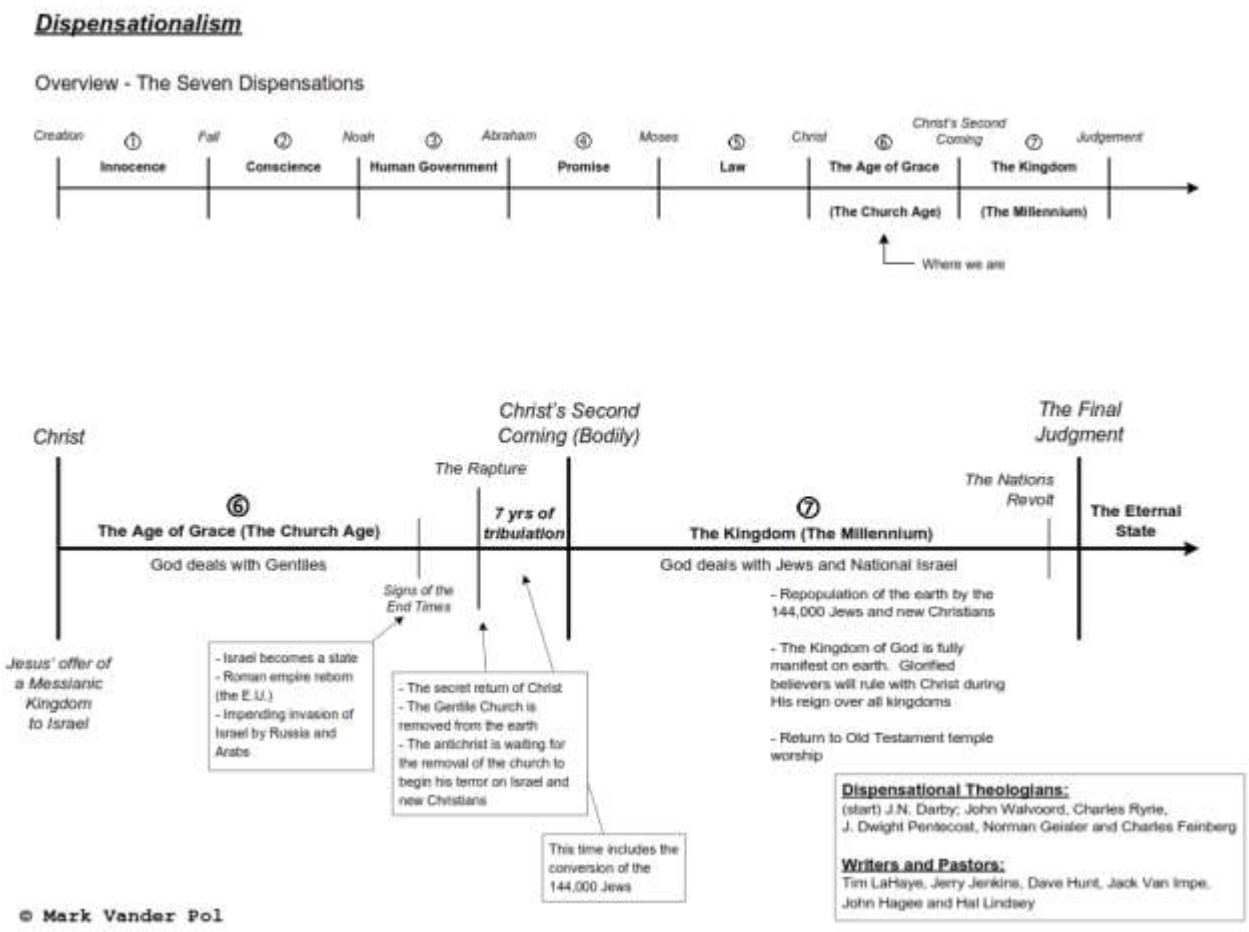
Here's highlights of the three main views of the millennium
https://visualunit.me/2010/09/03/the-millennium/



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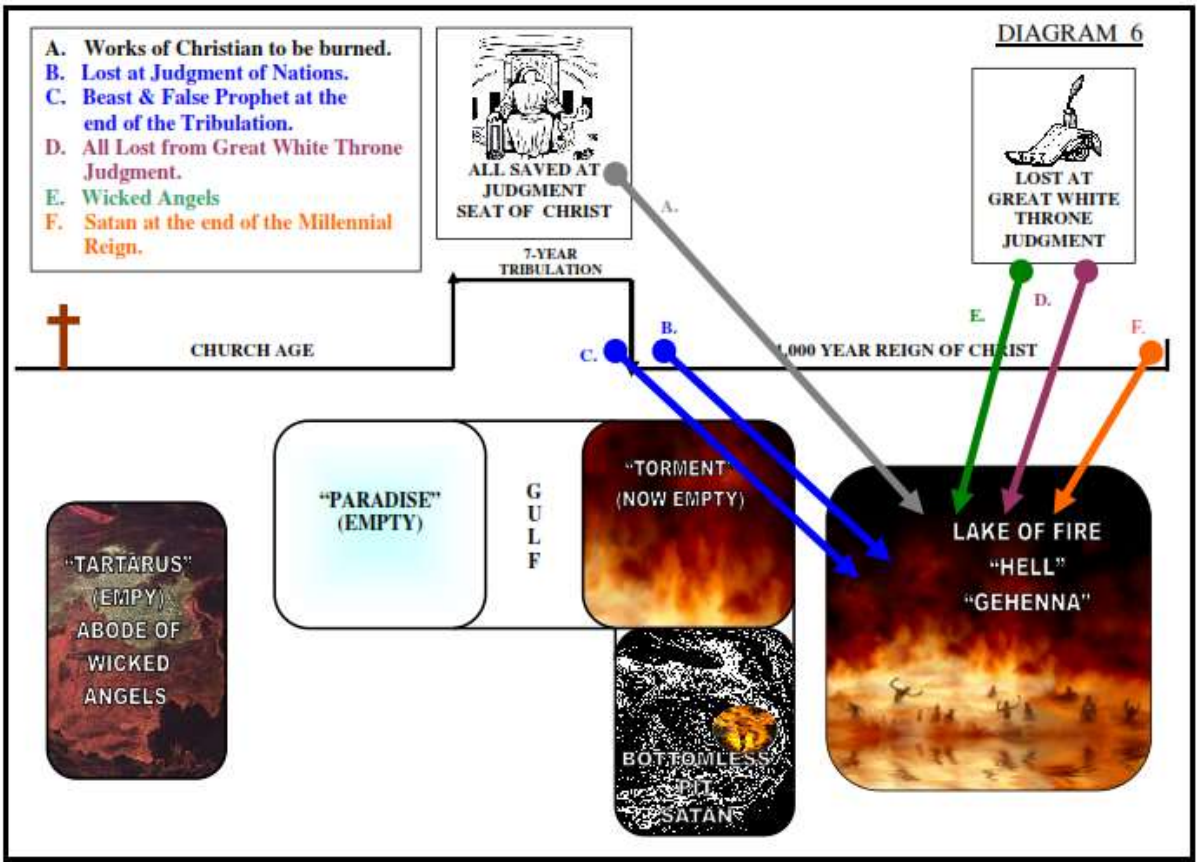
Millennial Views (graphics)



http://kimriddlebarger.squarespace.com/eschatology-charts/millennial_views.pdf [PDF]

Here's another Dispensational Premillennial/Pre-Tribulation View

Pre-Tribulation perspective:

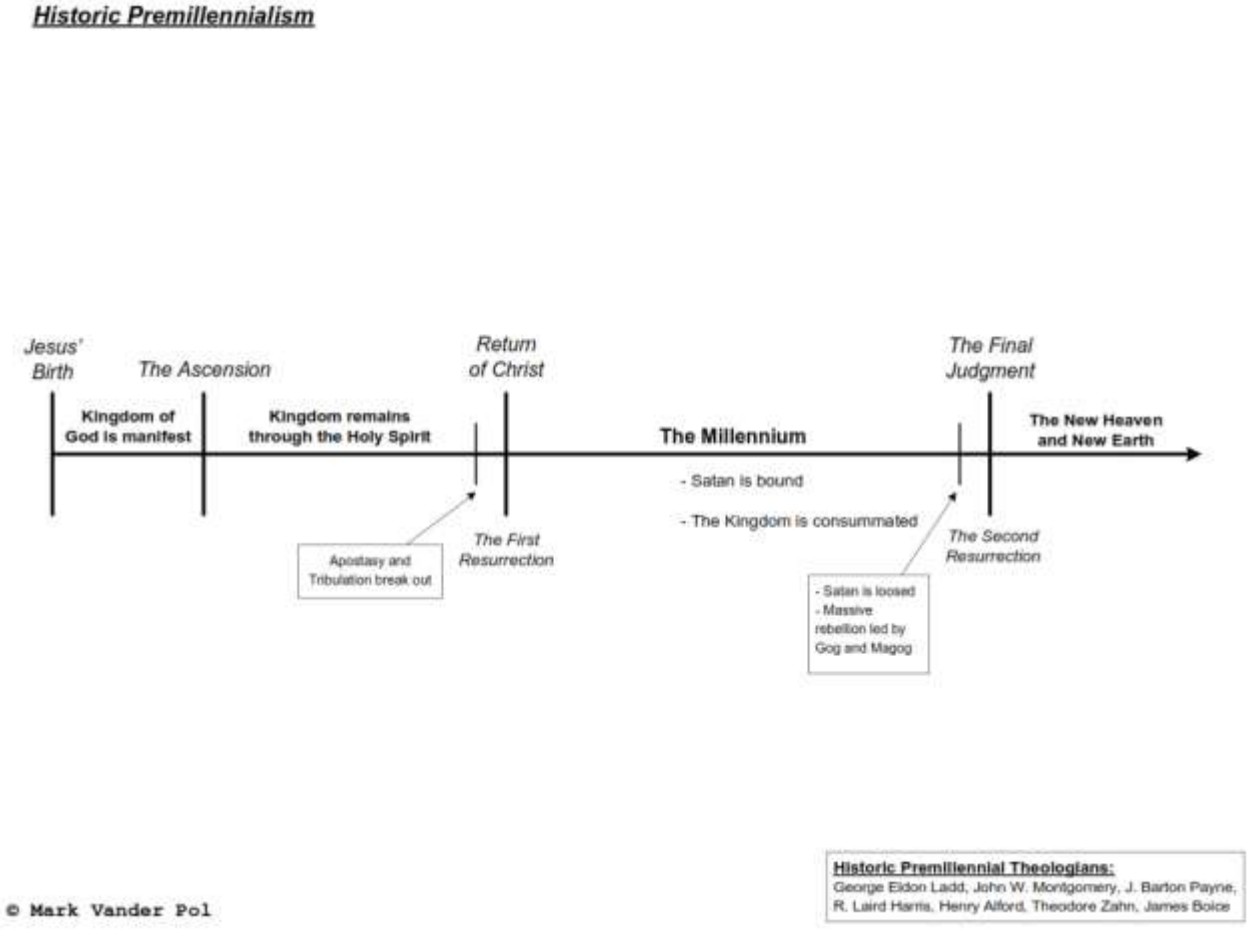


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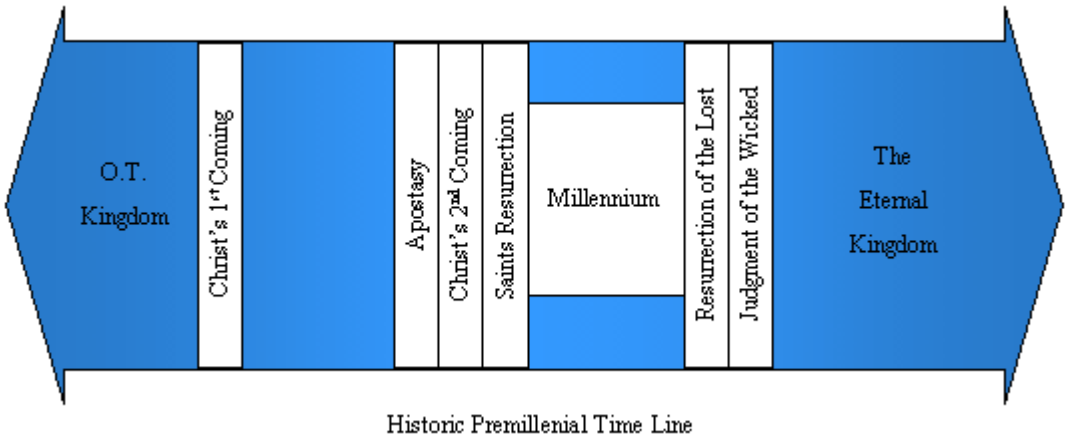
Four Views of End-Times Prophecy

(Pro Premillennial-Pretribulation)
http://www.matthewmcgee.org/rapture.html

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http://kimriddlebarger.squarespace.com/eschatology-charts/millennial_views.pdf [PDF]

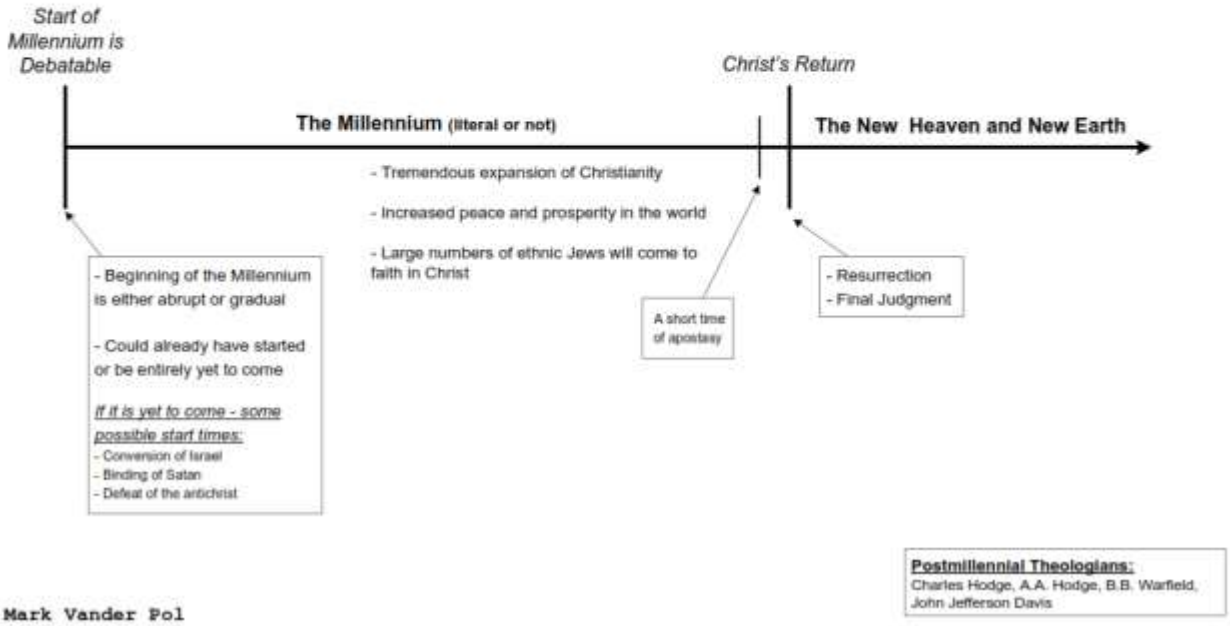


Historic Premillenial Time Line

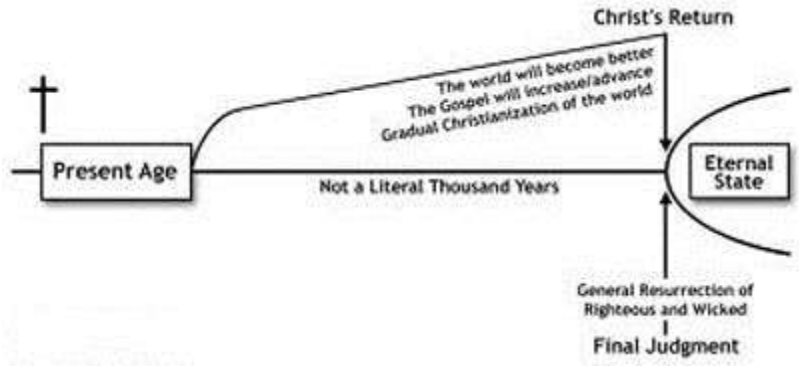
http://www.logosapologia.org/why-eschatology-matters-part-iv-premillennialism/

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Postmillennialism



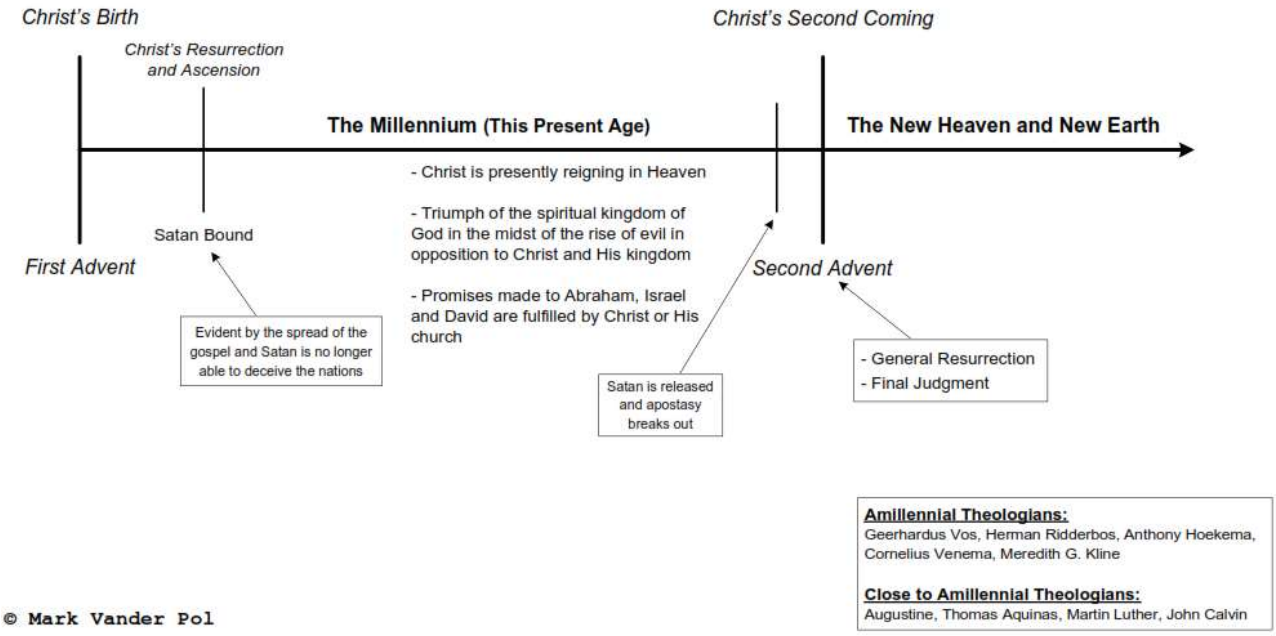
http://kimriddlebarger.squarespace.com/eschatology-charts/millennial_views.pdf [PDF]



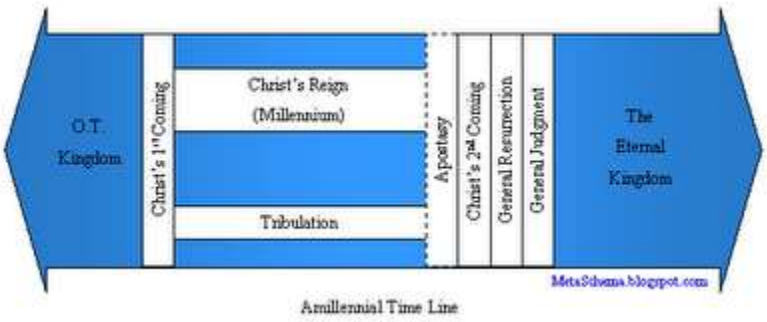
http://www.logosapologia.org/why-eschatology-matters-part-iv-postmillennialism/

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Amillennialism



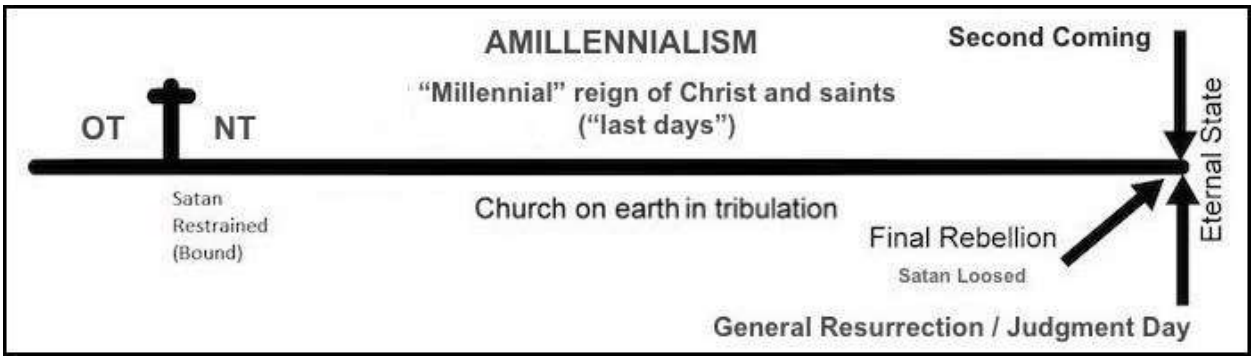
http://kimriddlebarger.squarespace.com/eschatology-charts/millennial_views.pdf [PDF]



http://www.logosapologia.org/amillennialism/

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Amillennialism, continued…



http://www.twoagespilgrims.com/doctrine/dispensational-premillennialism-and-amillennialism-compared/

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Summarized from "Dispensationalism" by Dr. Ligon Duncan

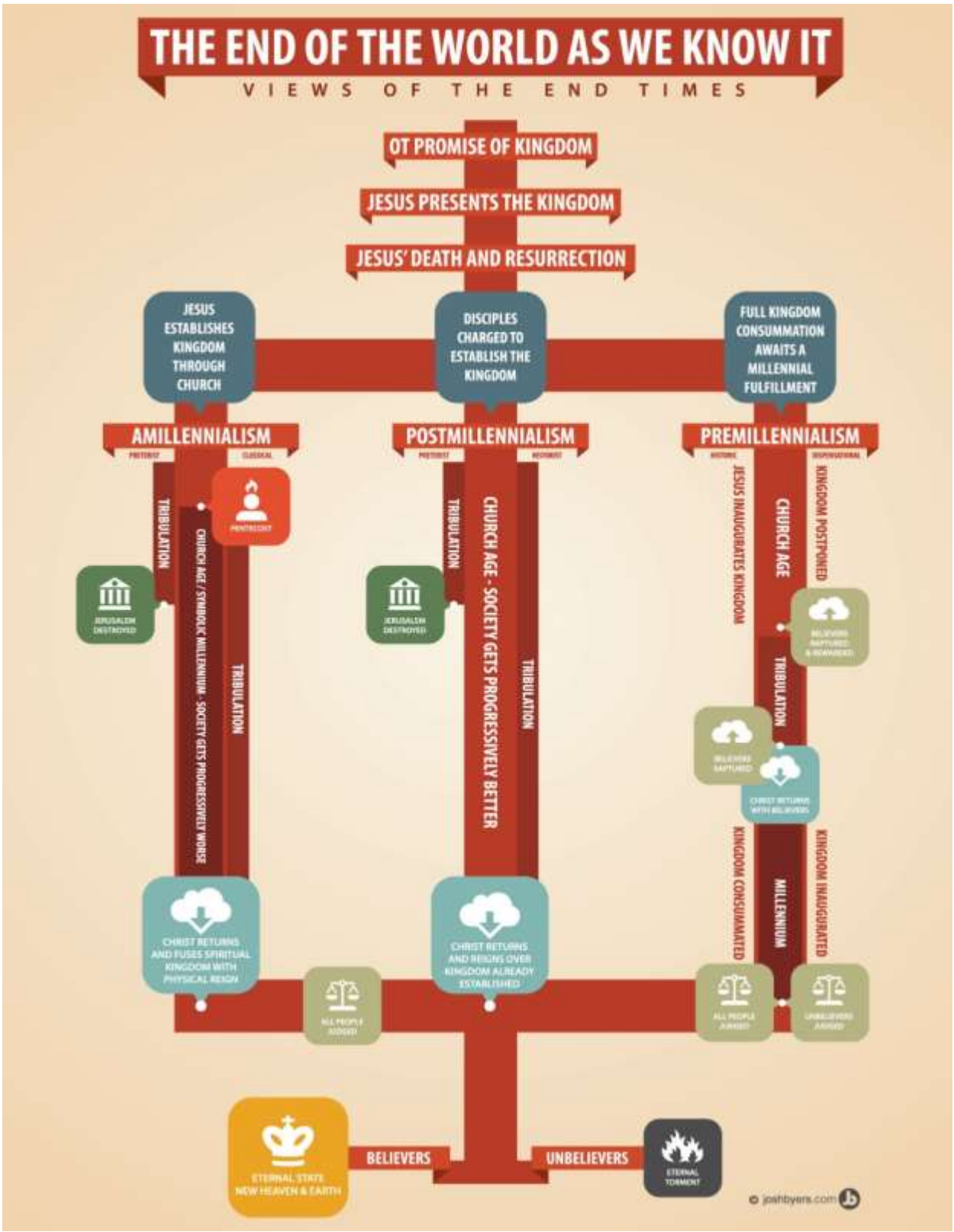
Dispensational Premillennialism	Amillennialism
May be Arminian or modified Calvinist. Almost never 5-point Calvinist.	Always Calvinist. Usually 5 point.
Stresses 'literal' interpretation of the Bible.	Accepts both literal and figurative interpretation of the Bible.
Usually does not accept the idea of the 'Analogy of Faith.'	Almost always accepts the idea of the 'Analogy of Faith.'
'Israel' always means only the literal, physical descendants of Jacob.	'Israel' may mean either literal, physical descendants of Jacob or the figurative, spiritual Israel, depending on context.
Israel of God' in Gal. 6:16 means physical Israel alone.	'Israel of God' in Gal. 6:16 means spiritual Israel, parallel to Gal. 3:29, Rom. 2:28-29, 9:6, Phil. 3:3.
God has 2 peoples with 2 separate destinies: Israel (earthly) and the Church (heavenly).	God has always had only 1 people, the Church gradually developed.
The Church was born at Pentecost.	The Church began in the OT (Acts 7:38) and reached fulfillment in the NT
The Church was not prophesied as such in the OT but was a hidden mystery until the NT	There are many OT prophecies of the NT Church.
All OT prophecies for' Israel, are for literal Israel, not the Church.	Some OT prophecies are for literal Israel, others are for spiritual Israel.
God's main purpose in history is literal Israel.	God's main purpose in history is Christ and secondarily the Church.
The Church is a parenthesis in God's program for the ages.	The Church is the culmination of God's saving purpose for the ages.
The main heir to Abraham's covenant was Isaac and literal Israel.	The main heir to Abraham's covenant was Christ and spiritual Israel.
No eternal Covenant of Redemption within the Trinity.	The eternal Covenant of Redemption was within the Trinity to effect election.
No Covenant of Grace concerning Adam.	God made a conditional Covenant of Works with Adam as representative for all his posterity.
No Covenant of Works with Adam in the Garden of Eden.	God made a Covenant of Grace with Christ and His people, including Adam
Israel was rash to accept the Covenant at Mt. Sinai.	Israel was right to accept the Covenant at Mt. Sinai.
The 'New Covenant' of Jer. 31:31-34 is only for literal Israel and is not the New Covenant of Lk. 22:20.	The 'New Covenant' of Jer. 31 is the same as in Lk. 22; both are for spiritual Israel according to Heb. 8.
God's program in history is mainly through separate dispensations.	God's program in history is mainly through related covenants.
Some have said that OT sinners were saved by works.	No man has ever been saved by works, but only by grace.
Most teach that men in the OT were saved by faith in a revelation peculiar to their Dispensation, but this did not include faith in the Messiah as their sin-bearer.	All men who have ever been saved have been saved by faith in Christ as their sin-bearer, which has been progressively revealed in every age.

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The OT sacrifices were not recognized as the Gospel or types of the Messiah as sin-bearer, but only seen as such in retrospect.	OT believers believed in the Gospel of Messiah as sin-bearer mainly by the sacrifices as types and prophecies.
The Holy Spirit indwells only believers in the Dispensation of Grace, not OT and not after the Rapture.	The Holy Spirit has indwelt believers in all ages, especially in the present NT era, and will not be withdrawn.
Jesus made an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed.	Jesus made only an offer of the spiritual Kingdom, which was rejected by literal Israel but has gradually been accepted by spiritual Israel.
OT believers were not 'in Christ,' nor part of the Body or Bride of Christ.	Believers in all ages are all 'in Christ' and part of the Body and Bride of Christ.
The Law has been abolished.	The Law has 3 uses: to restrain sin in society, to lead to Christ, and to instruct Christians in godliness. The ceremonial laws have been abolished; the civil laws have been abolished except for their general equity; the moral laws continue.
OT laws are no longer in effect unless repeated in the NT	OT laws are still in effect unless abrogated in the NT
The Millennium is the Kingdom of God. Dispensationalists are always Premillennial and usually Pre-Tribulational.	The Church is the Kingdom of God. Covenanters are usually Amillennial , sometimes Premillennial or Postmillennial, rarely Pre-Tribulational.
The OT animal sacrifices will be restored in the Millennium.	The OT sacrifices were fulfilled and forever abolished in Christ.
The Millennium will fulfill the Covenant to Abraham. Israel has a future.	Christ fulfilled the Covenant to Abraham. Some Covenanters believe in a future for literal Israel, most don't.
David will sit on the Millennial throne in Jerusalem.	Christ alone sits on the throne. Saints rule under Him.

http://www.twoagespilgrims.com/doctrine/dispensational-premillennialism-and-amillennialism-compared/

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[End Times Infographic Dissects Christian Views on Tribulation, Rapture](#) In Christianity, the end times is punctuated by the tribulation, the rapture and the second coming of Jesus Christ, and is often discussed

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along the lines of premillennialism, postmillennialism and amillennialism. The Book of Revelation, the final book of the Bible, is usually cited in these discussions, although other New Testament books and prophetic books of the Old Testament are referenced as well. Christians believe the Bible teaches that Jesus Christ will return at some future point to reign on Earth and judge the world — although the purported timeline of events are hotly debated." [Note **Preterist** is shown under both Amillennialism and Postmillennialism in the above infographic.]
Source: http://preteristarchive.com/ARTchive/josh-byers-end-times-infographic.jpg

Preterism

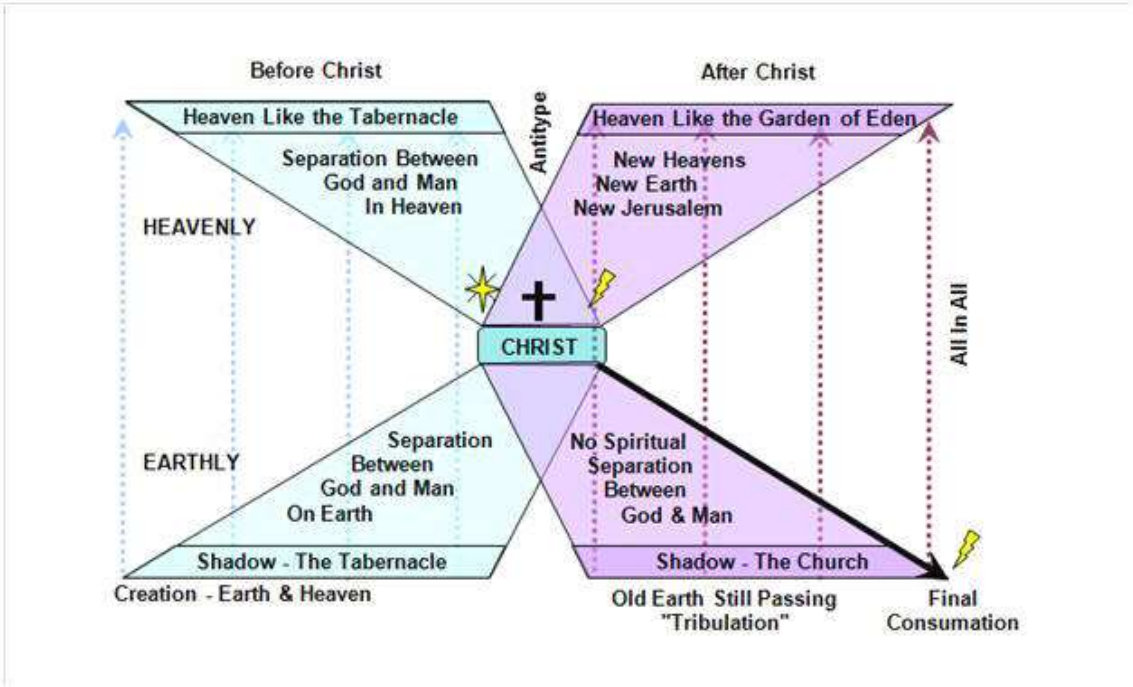
http://www.pfrs.org/preterism/index.html

Theopedia: Preterism: http://www.theopedia.com/preterism

Full Preterism, which focuses on the destruction of Jerusalem in 70 AD, assumes a symbolic Millenium and that all prophecy has been fulfilled in one way or another.

Partial Preterism is usually a subset of Amillennialism (sometimes Post-millenialism) and associated with covenant theology, “Those who hold to partial preterism believe that the prophecies in Daniel, Matthew 24, and Revelation (with the exception of the last two or three chapters) have already been fulfilled and were fulfilled no later than the first century AD. According to partial preterism, there is no rapture, and passages describing the tribulation and the Antichrist are actually referring to the destruction of Jerusalem in AD 70 and the Roman emperor Titus. Partial preterists do believe in the return of Christ to earth and a future resurrection and judgment, but they do not teach a millennial kingdom or that Israel as a nation has a place in God’s future plan. The “last days” relates to the old Jewish covenant not the earth itself. [Source: http://www.gotquestions.org/partial-preterism.html]

Idealistic Preterism:

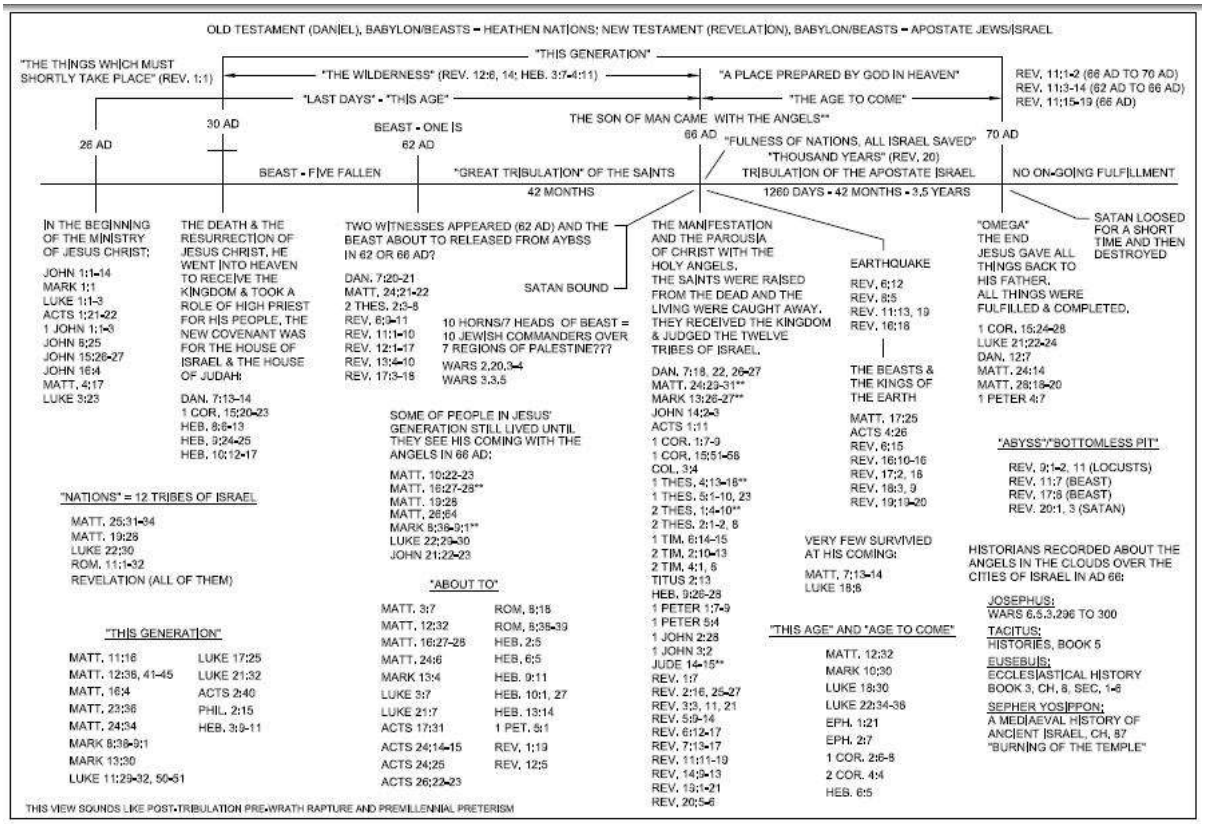


[Source: http://www.preteristarchive.com/Idealism/]

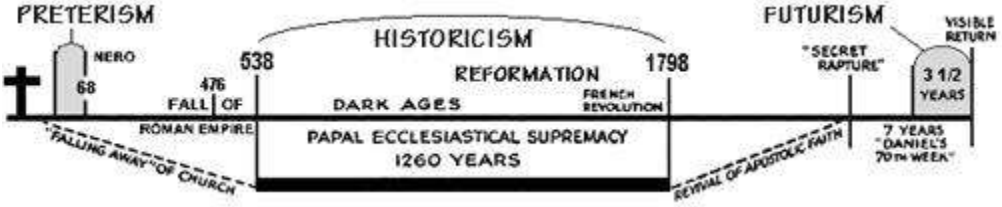
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Preterist Perspective

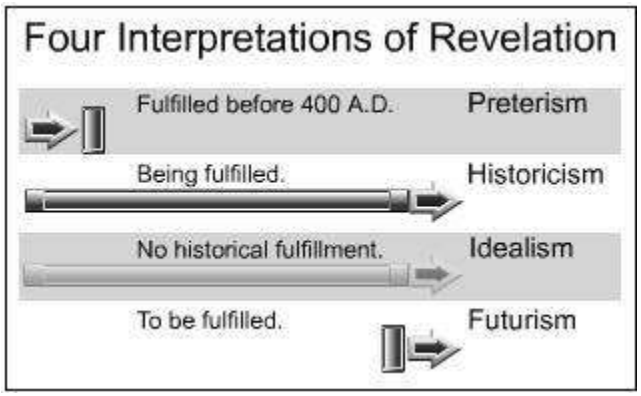
Chart of Ages:



Discussing the "Two Age Model" "Do no preterists wish to offer their views? The two age model contradicts preterism. Preterism depends in part on interpreting some passages about a present age as referring to the age of the Old Covenant, which was to be ended with the destruction of Jerusalem." (represented in the Idealism of Waldron)



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[Source: http://preteristarchive.com/ARTchive/Charts/]

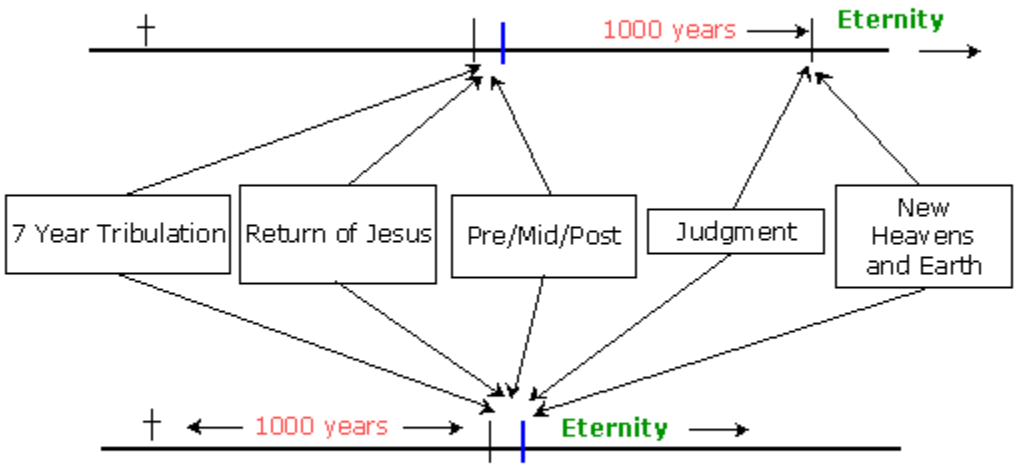
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Premillennialism vs Amillenialism

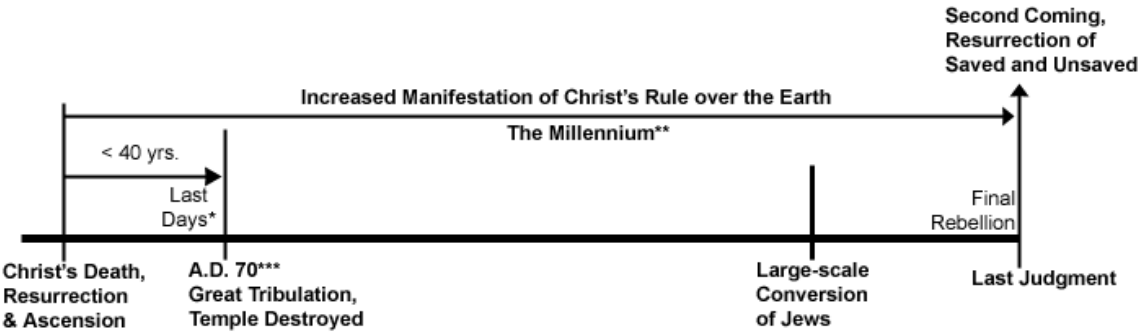
https://carm.org/amillennialism-and-premillennialism

Premillenialism



Amillenialism

Postmillennialism



* Some Postmillennialists teach that the Last Days are the entire period from the first to the second coming, since that is the last age of the earth prior to eternity.

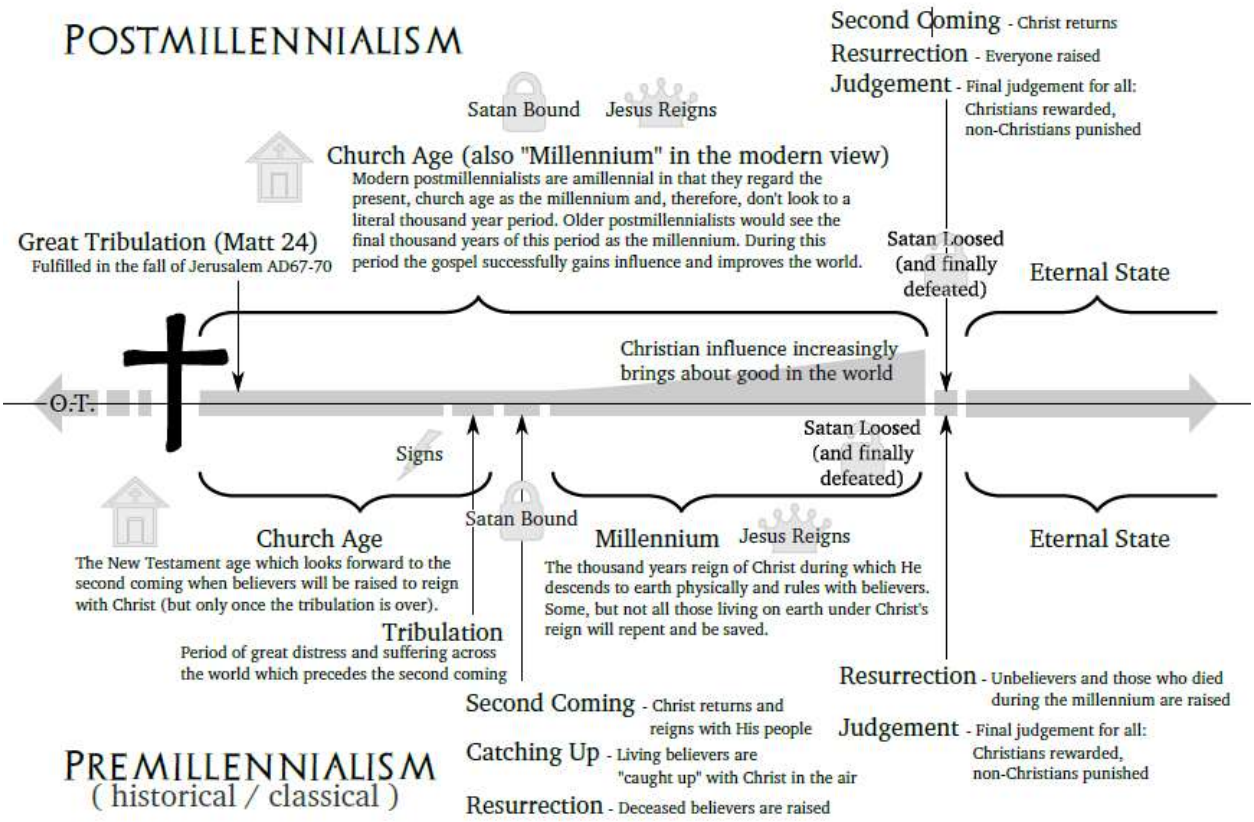
** Some Postmillenialists have taught that church history will end in a literal 1000 year period of great blessing before the Final Judgment.

*** The view that the Great Tribulation has already occured is called the "preterist" view. Some Postmillennialists believe that the Tribulation covers the entire church history, called the "church historicist" view.

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Postmillennialism vs Premillennialism

http://www.rekindle.co.za/content/postmillennialism-vs-premillennialism/



If you're wondering about amillennialism compared with postmillennialism or premillennialism, it may help you to know that Amillennialism is fairly similar to the postmillennial view but does not share the upward curve (where Christian influence brings about good in the world), postmillennialists are sometimes called optimistic amillennialists for this reason.

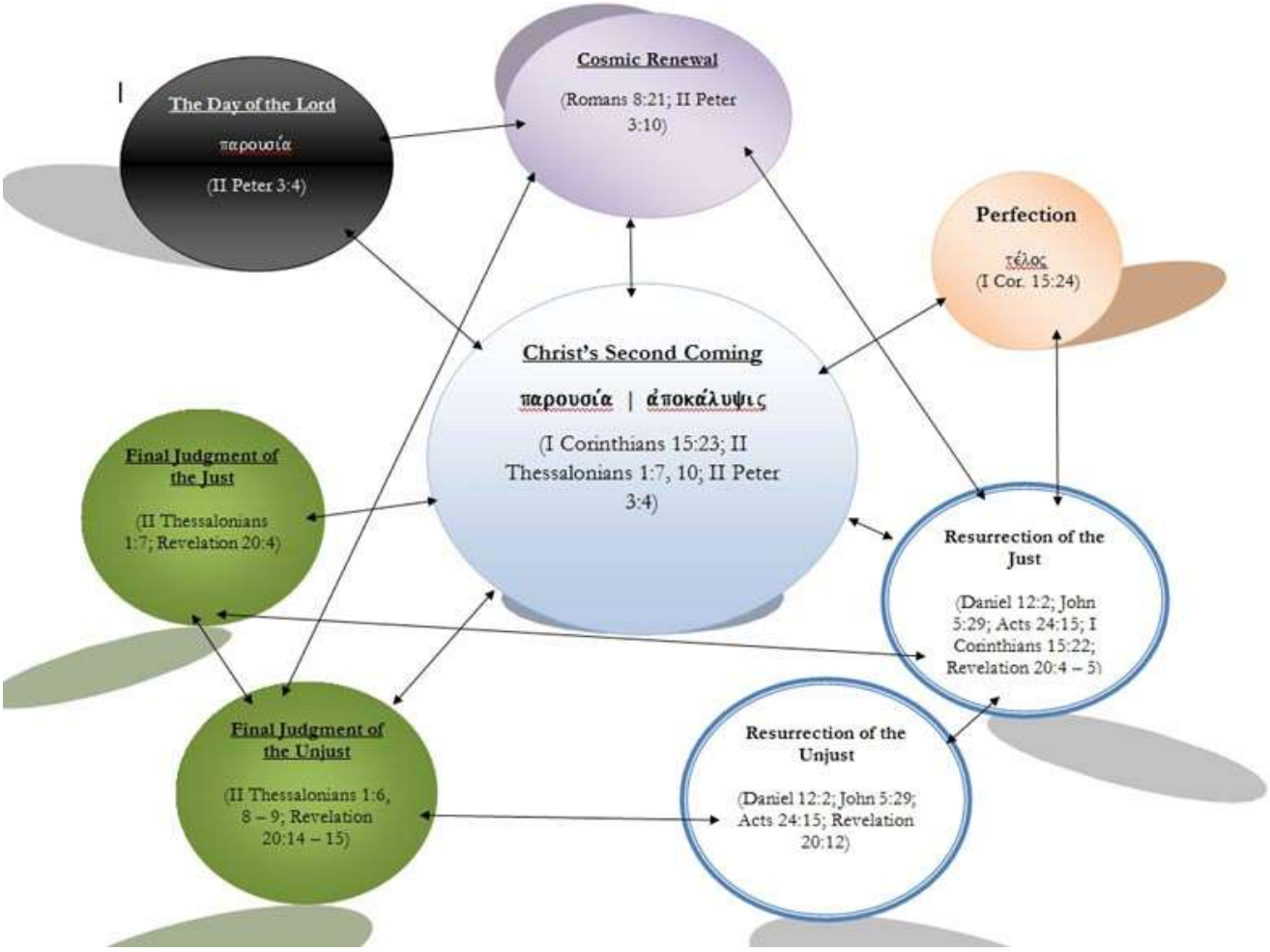
Postmillennialism (after the millennium) is an eschatological position within Christian theology that interprets Revelation 20 as a period in which through the preaching of the Word of God that the entire world will eventually be converted to Christianity, and this will usher in the kingdom of Christ. This is when Christ will return. It is postmillennial in that after the 1,000-year reign of Christ that the world will be converted and the final work of God will be completed. Some Postmillennialists believe the 1,000 years is literal, and others believe it is figurative.
https://carm.org/dictionary-postmillennialism

What is Postmillennialism?

http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1041&context=pretrib_arch [PDF]

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An Amillennial Eschatology Chart!



http://www.reformationtheology.com/Parousia_Concurrent.jpg

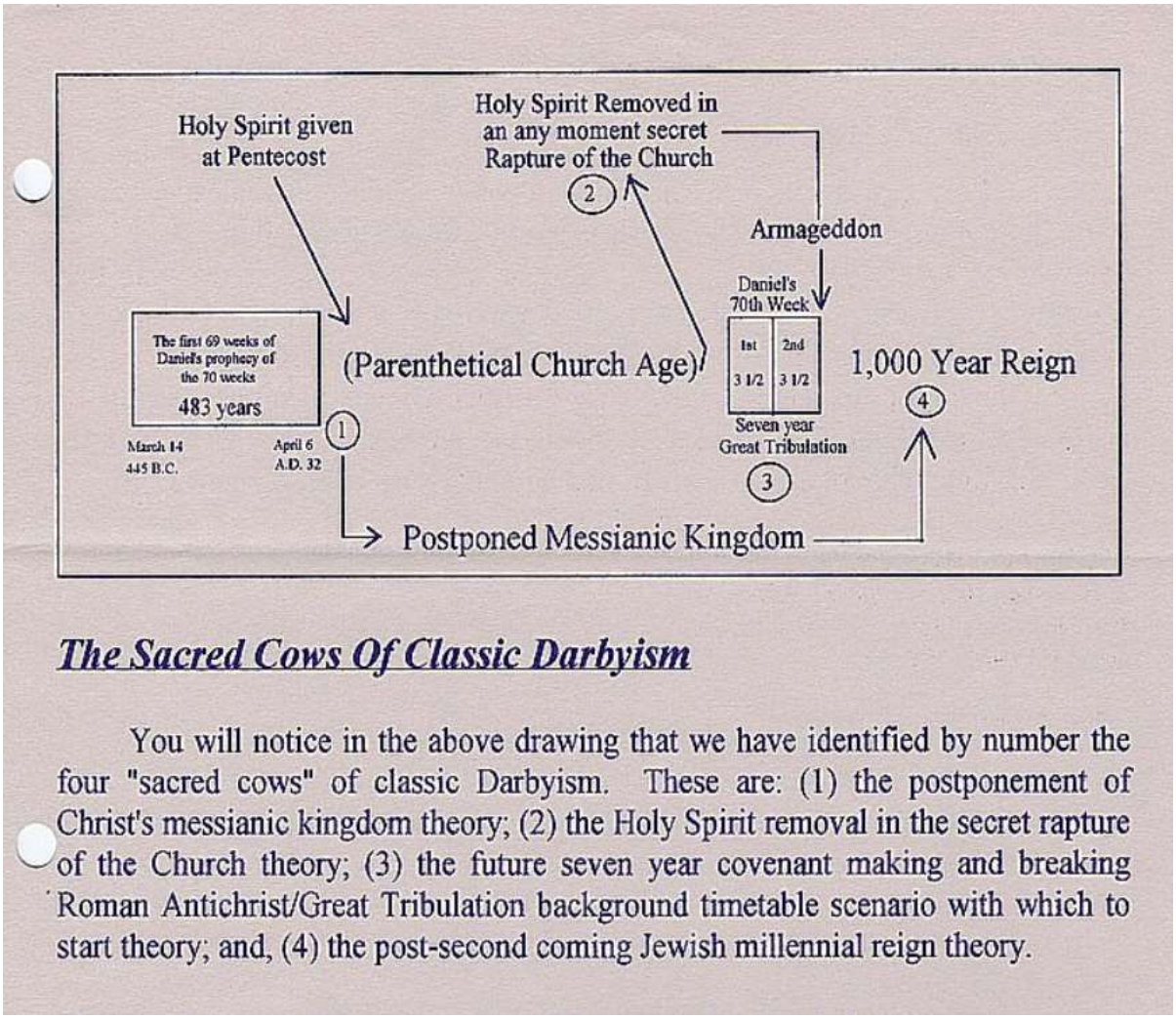
http://hereiblog.com/files/amillennialchart.pdf [PDF]

http://www.reformationtheology.com/2008/12/an_amillennial_eschatology_cha.php

…it shows, in picture form, (above) that all these events are concurrent or take place simultaneously. The return of Jesus ushers in the resurrection of the just and unjust, the final judgement, the new heavens and the new earth etc...

Alternate source:
http://jollyblogger.typepad.com/jollyblogger/2008/12/an-amillennial-eschatology-chart.html

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Picture outline of the belief system of modern Scofield/Darby; otherwise known as Dispensational Premillennialism

[Source: http://www.facebook.com/WesleyanEndTimeBibleProphecy; http://www.rapturerevival.org/Main%20pages/diagrams.html]

End Time Viewpoints - Why are there so many? How do they differ? Does it matter?

…Basically, there are four major end time viewpoints. Or, to put it another way, there are four different interpretations about what the Bible says concerning end time events.

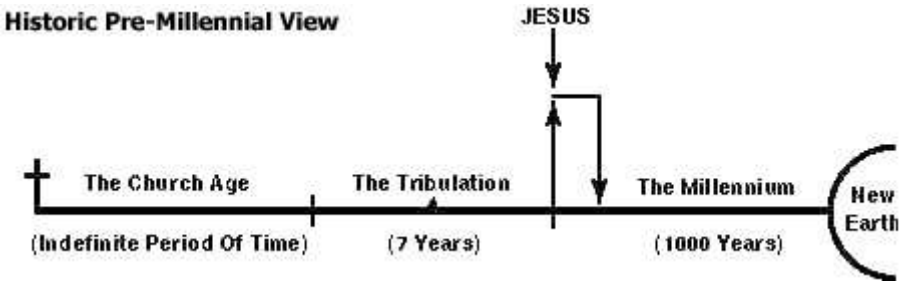
Historic Premillennialism

The oldest viewpoint is called historic premillennialism. It is termed "historic" for two reasons: to differentiate it from modern premillennialism and to indicate that it was the historic position of the early Church.

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It is called "premillennial" because it envisions a return of Jesus to earth before (pre) the beginning of the Millennium. The word, millennium, is a combination of two Latin words mille annum which simply means one thousand years.

A diagram of this viewpoint is presented below. It divides the future of the world into four periods: 1) the current Church Age; 2) a seven year period called the Tribulation; 3) a reign of Christ on earth lasting one thousand years (the Millennium); and 4) the Eternal State when the redeemed will dwell forever with God on a new earth.



This view is based on a literal interpretation of what the Bible says will happen in the end times. One of its distinctive features is that it places the Rapture of the Church at the end of the Tribulation.

According to this view, the Church will remain on earth during the Tribulation. At the end of that period, Jesus will appear in the heavens and the Church will be caught up to meet Him in the sky. The saints will be instantly glorified, and then they will immediately return to the earth to reign with Jesus for a thousand years.

The Church Fathers

This is the only view of end time events that existed during the first 300 years of the Church. With one exception, all the Church Fathers who expressed themselves on the topic of prophecy were premillennial until A.D. 400. Justin Martyr, who was born in A.D. 100, went so far in his writings on the subject as to suggest that anyone with a different viewpoint was heretical.

Those today who disagree with this view respond to the near unanimity of the early Church Fathers by saying they were simply wrong in their interpretation of the prophetic Scriptures.

It certainly should be noted that these early church leaders were not prophetic scholars. They wrote very little on prophecy, and what they wrote was sketchy. Their main concern was not prophecy, but the deity of Jesus, the oneness of God, the practical problems of church organization, and survival amidst persecution.

Yet their concept of end time events should not be dismissed out of hand as crude and primitive, for anyone who has studied the prophetic Scriptures will have to admit that the Church Fathers' viewpoint presents a plain sense summary of the Bible's teachings about the end times.

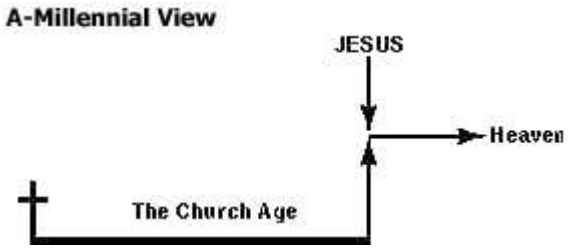
The one exception to the consensus opinion among the early Church Fathers was Origen (185-254 A.D.). Origen's approach to all of Scripture was to spiritualize it. He therefore denied the literal meaning of prophecy. He looked upon its language as highly symbolic and expressive of deep spiritual truths rather than of future historical events.

Although Origen could not accept the premillennial viewpoint, he did not develop an alternative. That task fell to the Church Father named St. Augustine (358-434 A.D.) who ultimately had the greatest impact on the development of church doctrine. He conceived an alternative viewpoint at the end of the fourth century.

Amillennialism

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The concept formulated by Augustine is illustrated below. It is called amillennialism. This strange name derives from the fact that in the Greek language a word is negated by putting the letter "a" in front of it. Thus, amillennial literally means "no thousand years."



The term is misleading, however, because most amillennialists do believe in a millennium, but not a literal, earthly one. They argue that the Millennium is the current spiritual reign of Christ over the Church and that it will continue until He returns for His saints. They thus interpret the thousand years as a symbolic period of time.

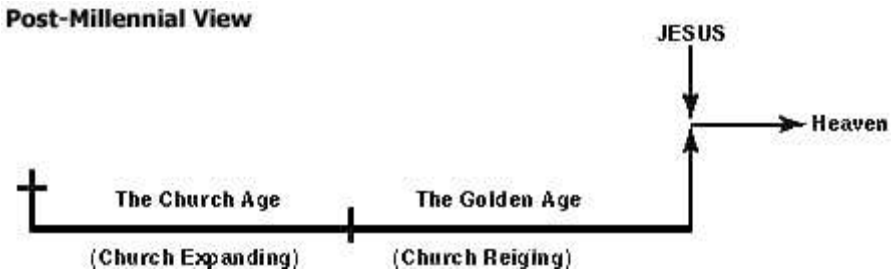
One appealing aspect of the amillennial view is its simplicity. The Church Age comes to a screaming halt as a result of the Rapture of the Church. There is no Tribulation, no literal earthly Millennium, and no eternity on a new earth. Augustine spiritualized everything, arguing that the kingdom is the Church, the Millennium is the current Church Age, and the new earth is symbolic language for Heaven.

Augustine's view of end time events was adopted by the Council of Ephesus in 431 A.D. and has remained Catholic dogma to this day. It is also the current majority viewpoint among mainline Protestant denominations. In other words, the amillennial viewpoint is the one that is held today by the vast majority of all those who profess to be Christians.

Postmillennialism

The third view of end time events, called post-millennialism, did not develop until the mid-seventeenth century, long after the Reformation. The Reformation had little impact on prophetic views because the Reformation leaders had their attention riveted on the questions of Biblical authority and justification by faith.

The postmillennial view was a product of the rationalistic revolution in thinking. It was developed in the mid-1600's by a Unitarian minister named Daniel Whitby. It was immediately dubbed "postmillennialism" because it envisioned a return of Jesus after (post) a literal thousand year reign of the Church over all the earth. This view is illustrated below.



Postmillennialism spread quickly within the Protestant world, probably for two reasons. First, it gave Protestants an opportunity to differ from the Catholic position. More importantly, it was a theological expression of the prevailing rationalistic philosophy of the age, a philosophy that boldly proclaimed the ability of mankind to build the kingdom of heaven on earth.

The postmillennial view holds that the Church Age will gradually evolve into a "golden age" when the Church will rule over all the world. This will be accomplished through the Christianization of the nations.

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To its credit, it can be said that this viewpoint served as a mighty stimulus to missionary efforts during the eighteenth and nineteenth centuries. Missionaries were seized with the vision of speeding up the return of the Lord by preaching the gospel to all the world.

A Sudden Death

By 1900 nearly all segments of Protestant Christianity had adopted the postmillennial viewpoint. But the view was to be quickly dropped.

Postmillennialism died almost overnight with the outbreak of the First World War. The reason, of course, is that this great war undermined one of the fundamental assumptions of the postmillennial viewpoint the assumption of the inevitability of progress. This had always been a fatal flaw in the postmillennial concept, due mainly to its birth in rationalistic humanism. Its visions of the perfectibility of man and the redemption of society were destroyed by the atrocities of the war.

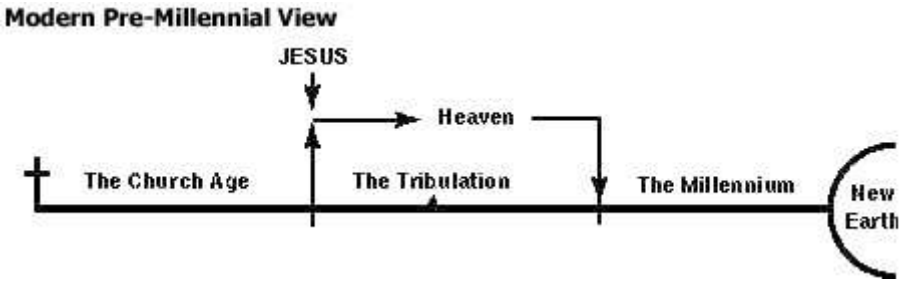
Another fatal flaw of the postmillennial viewpoint was its lack of a consistent Biblical base. To expound the view, it was necessary to literalize some prophecies (those concerning the Millennium) while at the same time spiritualizing other prophecies (the personal presence of the Lord during the Millennium). Also, it was necessary to ignore or explain away the many prophecies in the Bible that clearly state that society is going to get worse rather than better as the time approaches for the Lord's return (Matthew 24:4-24 and 2 Timothy 3:1-5).

The sudden death of postmillennialism left a prophetic vacuum among Protestant groups. Since the postmillennial view was based to a large extent upon a spiritualizing approach to Scripture, most Protestant groups returned to the spiritualized amillennial viewpoint they had abandoned in the 1700's.

However, a new choice of prophetic viewpoint presented itself on the American scene about this same time, and some of the more fundamentalist Protestant groups opted for it. This view was technically called "dispensational premillennialism" because it originated with a group who had been nicknamed "Dispensationalists." I call it the modern premillennial viewpoint.

Modern Premillennialism

The modern premillennial viewpoint crystallized in the early 1800's among a group in England known as the Plymouth Brethren. The view is illustrated below.



As can be readily seen, this viewpoint revives the historic premillennial view except for its concept of the Rapture of the Church. The Plymouth Brethren envisioned two future comings of Jesus, one for His Church and one with His Church. Their concept of the Rapture has since come to be known as the "pre-Tribulation Rapture."

This viewpoint has been attacked as being "too new to be true." But its advocates are quick to point out that the Bible teaches the principle of "progressive illumination" regarding prophecy (Daniel 12:4 and Jeremiah 30:24). What they mean by this is that the Bible itself indicates that end time prophecy will be better understood as the time nears for its fulfillment.

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Comparisons

Looking back over these four views of the end times, we can see some significant differences. But let's not overlook the similarities.

1. **All agree that Jesus is coming back for His saints.**
2. **All agree that the redeemed will spend eternity in the presence of God.**

These two points of agreement are far more important than the many points of disagreement.

Still, the areas of disagreement are significant. Two of the views (the amillennial and postmillennial) deny that Jesus will ever manifest His glory before the nations in a world wide reign of peace, justice and righteousness. The postmillennial view also denies the soon coming of the Lord, for according to this view, the Lord cannot return until His Church has ruled over the world for a thousand years.

The key to the differences is the approach to Scripture. If you tend to spiritualize Scripture, you will end up with an amillennial or postmillennial viewpoint. If you tend to accept Scripture for its plain sense meaning, you will have a premillennial viewpoint.

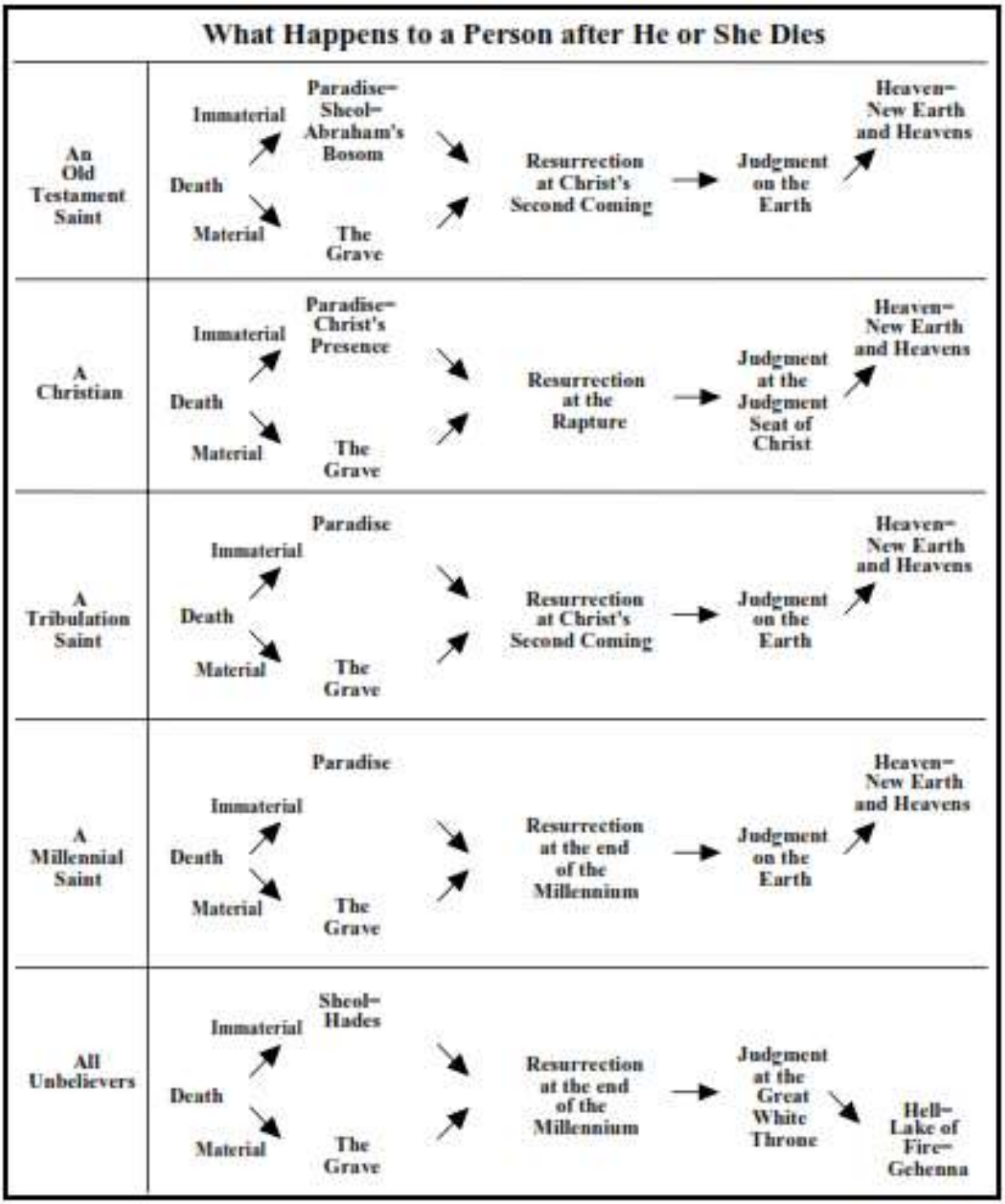
[Source: http://christinprophecy.org/articles/end-time-viewpoints/]

The Theological Context of Premillennialism (Walvoord)

[Source: http://www.walvoord.com/article/150]

Return to the beginning of this Eschatology section

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[Source: Dr. Constable Expository Notes – Revelation]
http://www.soniclight.com/constable/notes.htm

Note: Above assumes a dispensational, pre-tribulation (and therefore pre-millennial) perspective.

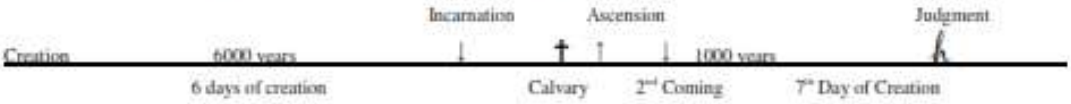
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VIEWS OF THE SECOND COMING

INTRODUCTION

A. This subject has caused great arguments.
B. The how is not certain, the when is not certain, but the event is sure!
C. Where did you get what you believe?
D. What is the purpose of the Second Coming?
E. Does the Bible teach a systematic eschatology?
F. Why is our day so interested in the Second Coming?
G. All theories concerning the physical return of Jesus are conservative views.

EARLY CHURCH PREMILLENNIAL (Historical Premillennial)

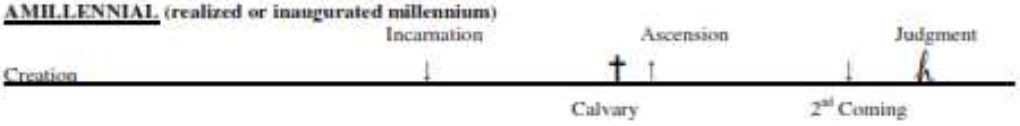


Presuppositions
1. History of the Earth is analogous to 7 days of Creation (Epistle of Barnabus, Irenaeus, Methodius)
2. Each day represents 1000 years (II Pet. 3:8; Ps. 90:4)

Advocates
1. Papias Irenaeus, Justin Martyr, Tertullian Hipplytus, Methodius
2. George Ladd (Historical Premillennial)

Strengths
1. Certain events must occur before Parousia
   a. Gospel to all nations (Matt. 24:14)
   b. Conversion of Israel (Rom. 11:25ff)
   c. Great Apostasy (Matt.24:10; II Thess. 2:3)
   d. Great Tribulation (Matt. 24:21)
   e. Revealing of Man of Sin - Antichrist (II Thess. 2:3)
2. A visible, universal Rapture and Coming

AMILLENNIAL (realized or inaugurated millennium)

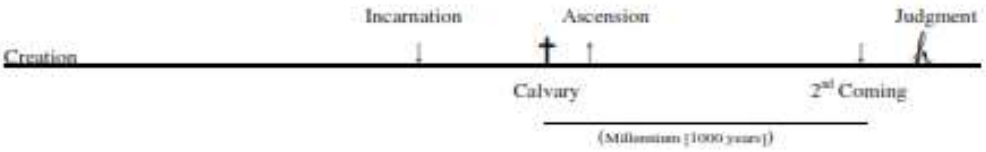


Presuppositions
1. The Church is Spiritual Israel (Gal. 3:9,29; 6:16; Rom. 2:5,9, 28-29; Rev. 1:6; I Pet. 3:6)
2. One Covenant (Old and New, Rom. 4 - Abraham is Paul's example for justification by faith)
3. Christ's Kingdom is not temporal (John 18:36)
4. One Second Coming
   One Resurrection
   One Judgment
   The Eternal Kingdom

Advocates
1. Some Early Church Fathers
2. Augustine
3. Zwingli
4. Calvin (Presbyterianism)
5. Ray Summers (Baptist)
6. Jay Adams (Reformed)
7. Most Churches of Christ

Strengths
1. Victory won at Calvary, not Millennium
2. Satan bound now
3. Unity of God's plan of redemption

POSTMILLENNIAL (millennium now)



Presuppositions
1. Man's efforts will bring in the Kingdom (II Pet. 3:12; Matt. 6:10)
2. Things are getting better and better

Advocates
1. Jonathan Edwards
2. A. H. Strong
3. W. T. Conner
4. Most 19th Century Scholars

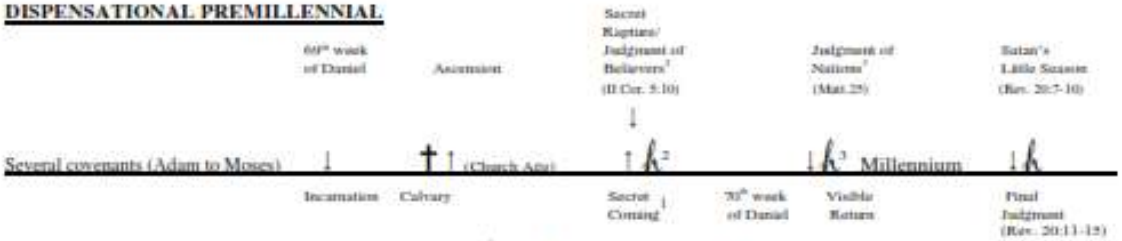
Strengths
1. Takes Second Coming Seriously
2. Man has a part in God's plan
3. Optimistic about contemporary culture

Continued next page…

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…continued from preceeding page

DISPENSATIONAL PREMILLENNIAL



[1] There are 3 views of this Secret Coming:
1) Pre-tribulationist
2) Mid-tribulationist
3) Post-tribulationist

[2] Judgment of Believers (II Cor. 5:10)

[3] Judgment of Nations (Matt. 25)

Presuppositions
1. The Bible is divided into seven distinct dispensations
2. Literal fulfillment of every OT prophecy to Israel
3. Church and Israel totally separate. The Church is God's Plan B when the Jews rejected Jesus as the Messiah
4. The Church will be secretly raptured, before the Tribulation. The book of Revelation, after chapter 5, is Jewish.
5. NT interpreted in light of OT prophecy

Advocates
1. John Darby (Plymouth Brethren)
2. Clarence Larkin
3. D. L. Moody
4. C. I. Scofield (Reference Bible)
5. Dallas Seminary (Pentecost, Ryrie, Walvoord)
6. W. A. Criswell (Southern Baptist)
7. Hal Lindsey
8. Tim LaHaye
9. Bible Churches (Dallas Seminary)

Strengths
1. Takes Bible prophecy seriously (especially Daniel)
2. Any-moment return (Matt. 24:40-42)

BOB'S TENTATIVE OPINION (Historical Premillennial/Post-Tribulationist/Nonmillennial)



Presuppositions
1. One Plan (Gen. 3:15)
2. Unity of the people of God (Rom. 2:28-29;4; Gal. 3:29; 6:16)
3. Apocalyptic nature of Daniel, Ezekiel, and Revelation (literary genre)
4. OT saw one coming (Two Ages), one visible coming
5. One visible coming (Matt. 24:27)
   One Rapture (I Thess. 4:13-16)
   One Resurrection
   One Judgment (Matt. 25; Rev. 20)
   The Eternal Kingdom

Dialectical Tensions:
1. between Old Covenant prophetic models and New Covenant apostolic models
2. between the Bible's monotheism (one God for all) and the election of Israel
3. between the conditional aspect of biblical covenants and promises ("if...then") and the unconditional faithfulness of God to fallen mankind's redemption
4. between Near Eastern literary genres and modern western literary models
5. between the Kingdom of God as present, yet future
6. between belief in the imminent return of Christ and the belief that some events must happen first

Conclusion
1. John Calvin said of the book of Revelation, "Only God knows what this means."
2. There is no approved or majority opinion on the Second Coming.
3. Every generation of believers forces the Bible into its own historical and cultural settings.
4. There is no systematic eschatology in the NT, but truth is revealed for us to "be ready" and "be active."
5. Only conservatives fight over this issue.
6. It is every generation of believers' hope, encouragement, and motivation to expect the Second Coming in their lifetime (Mark 13:33-37).

[Source: http://www.ibiblio.org/freebiblecommentary/pdf/EN/second_coming_theories.pdf] [Dr. Bob Utley]

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A Comparison and Contrast Between:
Our Present World, the Millennium and the Eternal State

A Refutation of the Teaching that Denies the Literal 1000 Year Reign of Christ*

Introduction: In these days there is much confusion concerning the subject of the millennium. Many teach that the millennium is taking place today and that the church is fulfilling the kingdom promises that God made to Israel (Replacement Theology). These people generally teach that at the second coming of Christ there will be one general resurrection and one general judgment followed immediately by the eternal state. The following chart illustrates that if the Bible is interpreted literally (in its plain and normal sense), three distinct ages must be recognized which are quite different from each other. The kingdom age is not the same as our present age; the kingdom age is also quite different from the eternal state. Thus three distinct ages must be distinguished. God means what He says and says what He means. May we approach the prophetic Scriptures with much reverence and humbly take God at His Word.

TOPIC	THIS PRESENT AGE (Our Present World)	THE AGE TO COME (The Millennium)	THE ETERNAL AGES (The Eternal State)
Duration	Unrevealed (Matthew 24:36)	A Thousand Years (Revelation 20:2-7)	Forever and ever (Rev. 22:5)
Preceding Event	Inaugurated by the death, resurrection and ascension of Christ and the coming of the Holy Spirit (Acts 2)	Preceded by the great tribulation and the second coming of Christ (Matthew 24:21, 29-31)	Preceded by the Great White Throne Judgment (Revelation 20:11-15)
Termination Point	Terminated by the second coming of Christ (Matthew 24:3)	Terminated by the release of Satan from the abyss or bottomless pit (Rev. 20:7)	No termination point (Revelation 22:5)
The Resurrection	The resurrection is future (John 5:28—"the hour is coming")	Preceded by the first resurrection (Revelation 20:4-6)	Preceded by the second resurrection (Revelation 20:5, 13-15)
Death	Men are under the curse of physical death (Heb. 9:27). Death is the norm.	Men enjoy unusual longevity but there is occasional death (Isaiah 65:20,22). Death is the exception.	"There shall be no more death" (Revelation 21:4)
Animals	Animals are under the curse and bondage	Animals are delivered from the curse and	No mention of animals

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	resulting from the fall of man (Rom. 8:20-21). Many animals are fierce, dangerous and carnivorous.	bondage which resulted from man's sin, and no animals are fierce and carnivorous (Hosea 2:18; Ezek. 34:25; Isaiah 11:6-8)	
The Sea **(Ocean)**	The sea is in existence	The sea is in existence (Rev. 20:13; Ps. 72:8; Ezek. 47:8,15,17)	"There was no more sea" (Rev. 21:1)
Sun and rain	We enjoy both (Matthew 5:45)	In Christ's kingdom of peace both will exist (Isaiah 30:26; Zech. 14:17)	There will be no sun and no rain (Rev. 21:23)

TOPIC	THIS PRESENT AGE (Our Present World)	THE AGE TO COME (The Millennium)	THE ETERNAL AGES (The Eternal State)
Sickness	There is abundant sickness and disease (Matthew 24:7)	No sickness (Isaiah 33:24) unless divinely inflicted (Zech. 14:18; Isaiah 65:20)	No more sickness or pain (Revelation 21:4)
Evangelism	Evangelism needful and necessary (Mark 16:15; Matthew 28:18-20; etc.)	Evangelism not necessary (see Jer. 31:34) but people will still need to choose for or against the God whom they know	Evangelism not necessary. Eternal destinies will be settled and fixed (Revelation 22:11)
Saved and Unsaved	Saved and unsaved will be mixed (Matthew 13:30)	At the beginning of the millennium all will be saved (Matt. 25:34; 13:41,49) but at the end there will be a great host of unsaved (Rev. 20:7-9)	Only the saved will be in the eternal city. The unsaved will be forever excluded (Rev. 21:8; 22:15).
Kind of Body	All inhabitants are in natural bodies because the resurrection is yet future	The resurrected saints will be in glorified bodies; the survivors of the tribulation and their	All saved inhabitants will be in glorified bodies, bodies not subject to pain or death (Revelation 21:4)

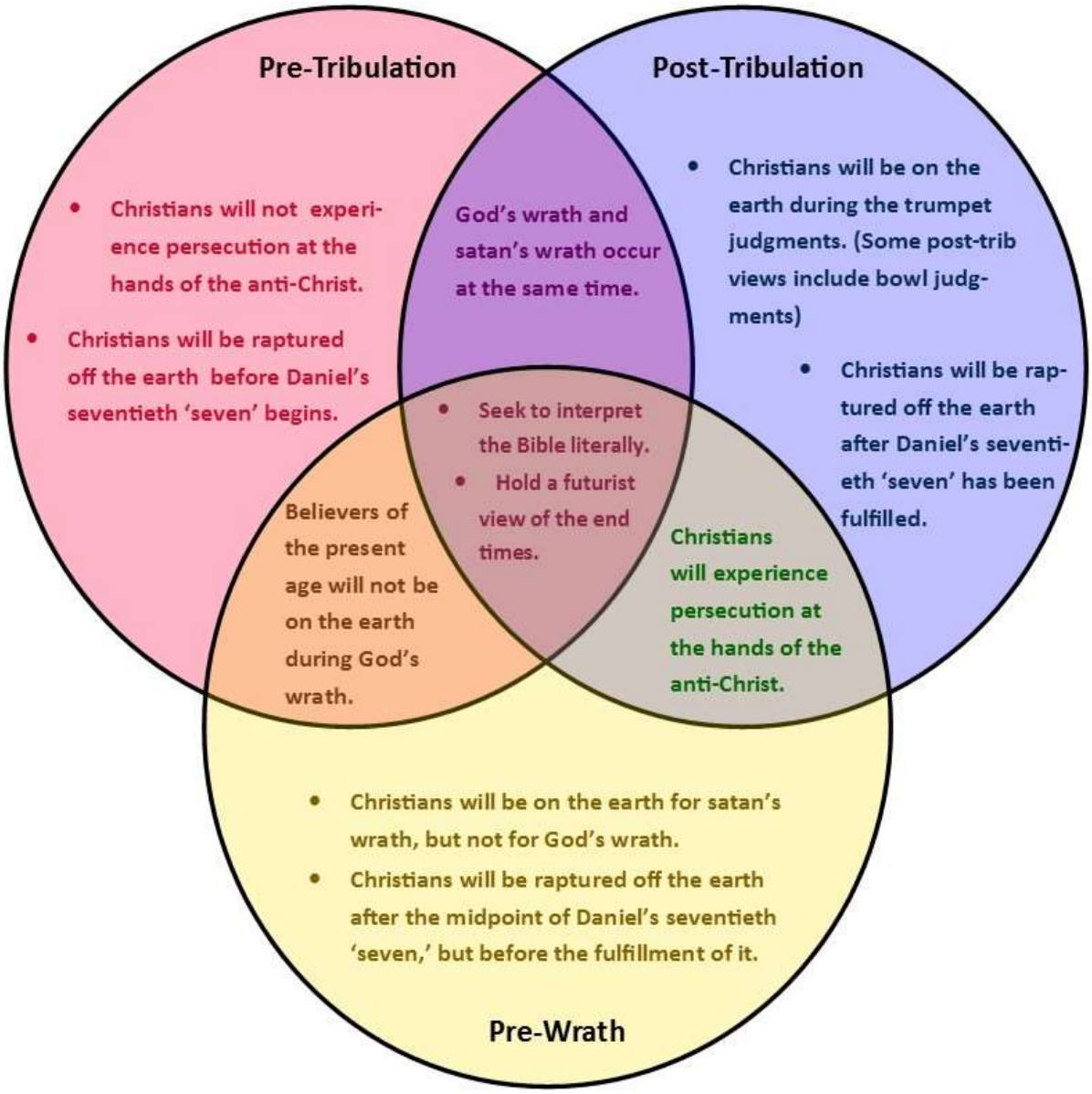
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		offspring will be in natural bodies	
1 Corinthians chapter 15	We are awaiting His coming (1 Cor. 15:23)	Christ reigns but there are still enemies and still death (1 Cor. 15:24-25)	No more enemies...the kingdom is delivered unto God (1 Cor. 15:26-28)
The Devil	Active, on the loose and walking about seeking whom he may devour (1 Pet. 5:8)	Chained and bound in the abyss (temporary prison) (Revelation 20:1-7)	In the lake of fire (permanent prison) (Revelation 20:10)
Religion	Many false religions—in and outside of "Christendom"	False religion is not tolerated by the King. True worship is strictly enforced (Zech. 14:16-19)	True worship only and forever (Revelation 22:3)
War and Peace	There will be wars to the end of the age (Matt. 24:6-7) until the "Prince of Peace" comes	There will be no war (Hosea 2:18; Micah 4:3-4; Isaiah 2:4) but the thousand years will end with a final rebellion (Rev. 20:7,9)	There will be no war and no more rebellion "for the former things are passed away" (Rev. 21:4)
Sacrifice	No animal sacrifices for the church. The Lord's Table is observed in remembrance of Him (1 Cor. 11:23-34).	Animal sacrifices will be offered in connection with millennial temple worship (Ezek. 43:27; 45:15,17; etc.).	No sacrificial system. Continual worship of the Lamb that was slain!
Temple	The church is God's temple today (1 Cor. 3:16-17) and there will be a tribulation temple at the end of the age (2 Thess. 2:4; Matthew 24:15)	A glorious millennial temple far surpassing that of Solomon's (Haggai 2:6-9; Ezek. 40-48)	No temple, just a glorious and great God (Revelation 21:22)
The Lord Jesus Christ	**Our exalted Lord!** (Philippians 2:9-11)	**The great millennial King!** (Isaiah 33:22)	**The Lamb of eternity!** (Revelation 21-22)

*This article by George Zeller first appeared in *The Voice (IFCA)*, July/August 1987. It has since been revised.
[Source: http://www.middletownbiblechurch.org/proph/millenim.htm]

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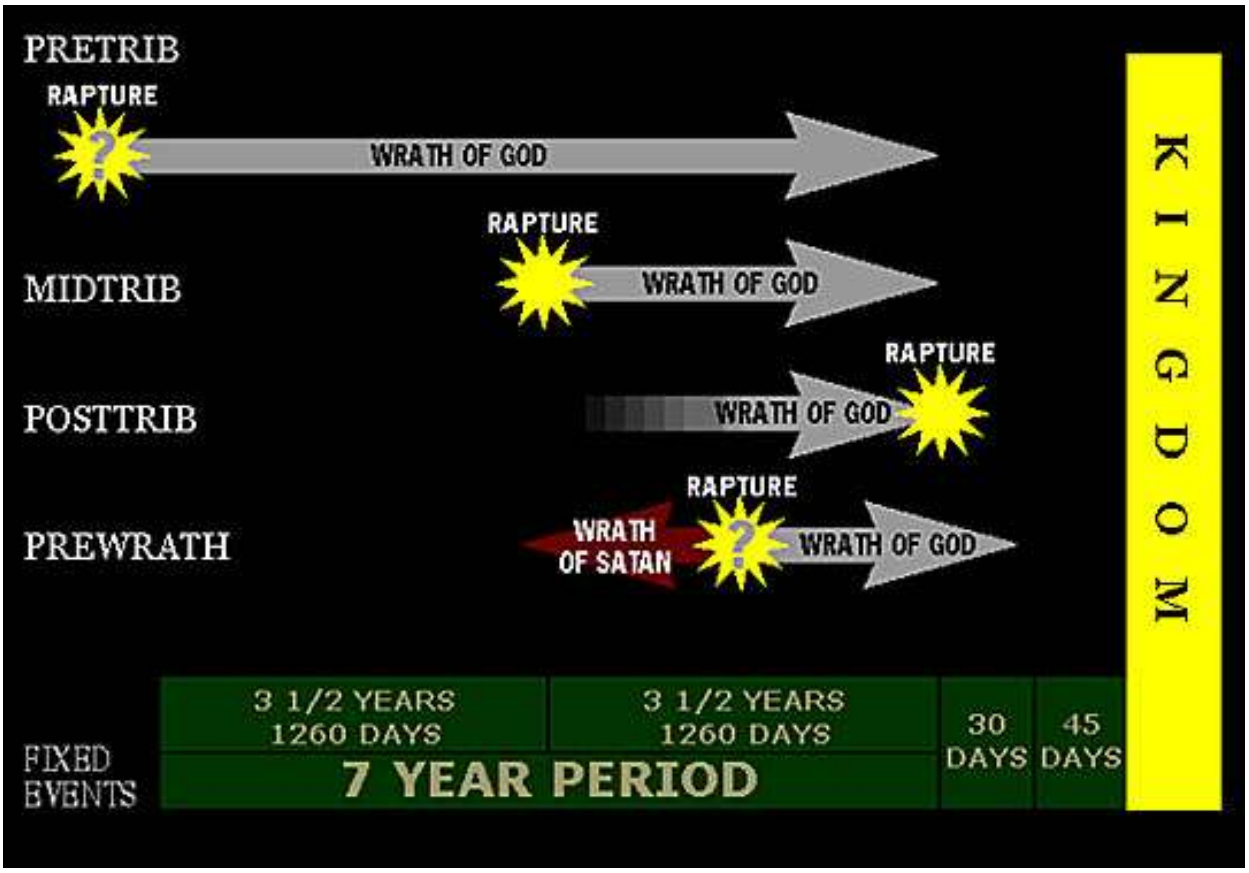
Premillennialism's Tribulation Beliefs



https://prewrathresources.files.wordpress.com/2016/06/venn-diagram-comparison-of-3-literal-biblical-interpretation-end-time-views.jpg

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Main End Times Rapture (Pre-Millennial) Theories ("Trib" = Tribulation)



[Source: http://www.apocalypsesoon.org/trib.html]

Question: "What is premillennialism (Chiliasm)?"
https://www.gotquestions.org/premillennialism.html

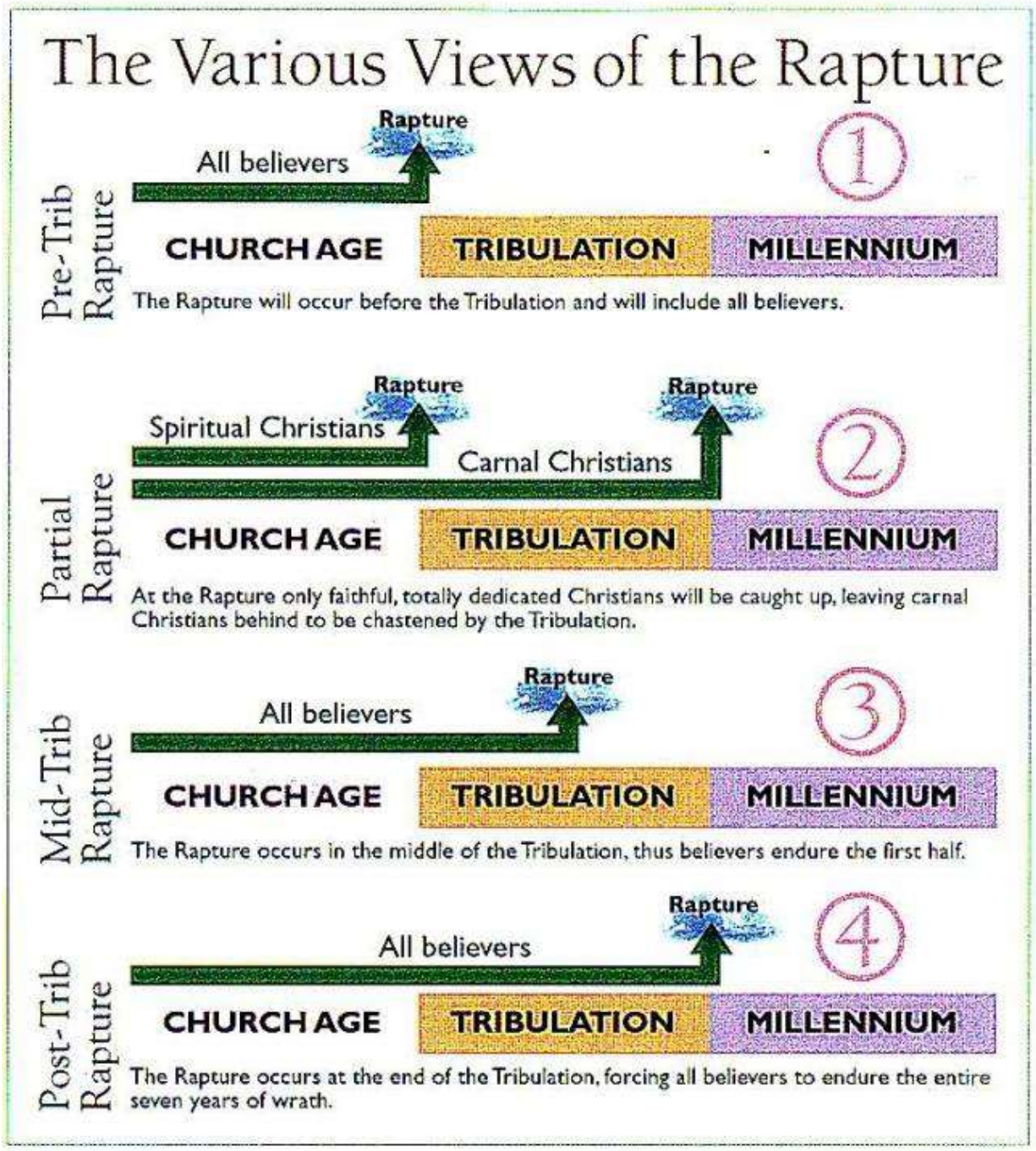
PRE-MID-POST-A WHAT?
http://www.apocalypsesoon.org/trib.html

Rapture: Post-Tribulation - Pre-Wrath
http://crossbearer-brian.tripod.com/id59.htm

(See also Tribulation chart on previous page)

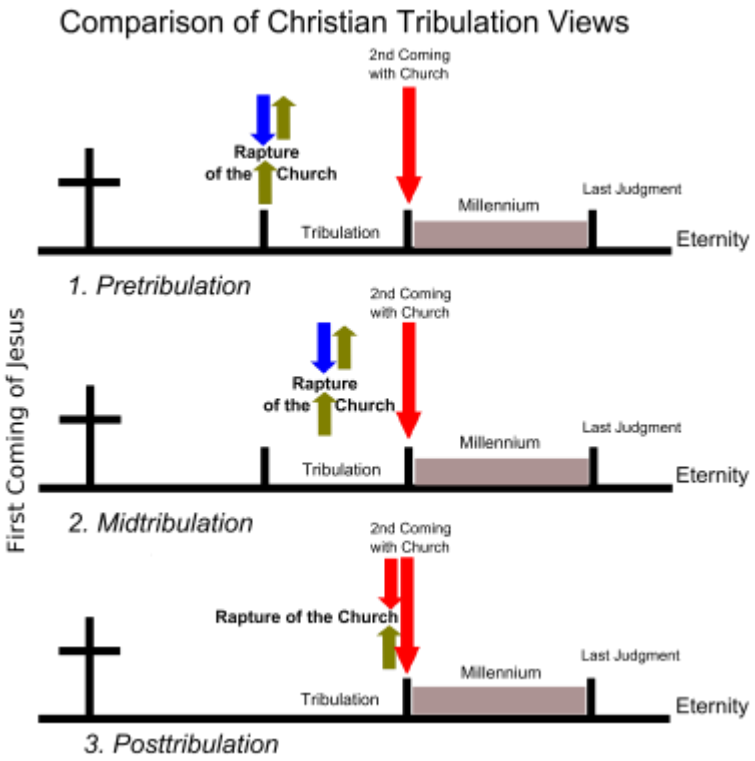
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Source: https://duaineallensblogs.wordpress.com/2014/03/29/bible-tim-lahaye-tom-ice-charting-the-end-times/

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[Source: http://www.patheos.com/blogs/lovejoyfeminism/2012/02/the-end-times-part-i-the-millenium-tribulation-and-rapture.html]

The Pre-Wrath Rapture

Is there any validity to this concept?

The Question of Timing

Among those who believe in a Rapture of the Church, there is disagreement as to the timing of the event. Until recent years, there were three concepts of the Rapture's timing:

1) **The Pre-Trib View** — This is the idea that the Rapture will take place before the Tribulation begins.

2) **The Mid-Trib View** — This viewpoint places the Rapture in the middle of the Tribulation.

3) **The Post-Trib View** — According to this view, the Rapture and the Second Coming are all one event that takes place at the end of the Tribulation.

The "Pre-Wrath" View

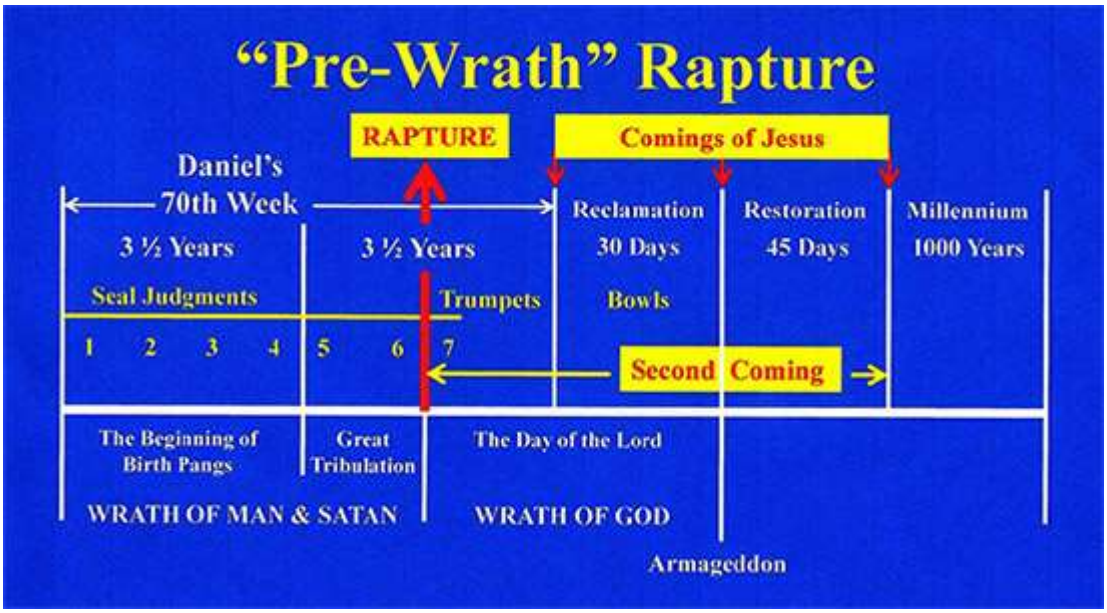
In 1990 Marvin Rosenthal presented a fourth viewpoint in his book, *The Pre-Wrath Rapture of the Church*. Rosenthal was not the originator of this new viewpoint. Rather, he was the one who popularized it with his book…

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The Meaning of the "Pre-Wrath" View

The "Pre-Wrath" view of the Rapture argues that the first three-fourths of the Tribulation is the wrath of Man and the wrath of Satan, and not the wrath of God. Therefore, the proponents of this view argue that the Church will suffer through the first three-quarters of the Tribulation since the Church is promised protection only from the wrath of God.

Those who espouse this viewpoint of the Rapture's timing believe that the Seal Judgments are the wrath of Man and Satan and that they continue throughout the first half of the Tribulation and into the second half, right up to the three-quarters point, or shortly thereafter. They place the Trumpet Judgments in the last quarter of the Tribulation and the Bowl Judgments in the first 30 days following the end of Daniel's 70th Week of Years.



For more History of the Origin and Development of this Concept as well as a Critique:

[Source: http://www.lamblion.com/articles/articles_rapture10.php]

[See also: http://www.lamblion.us/2014/12/the-pre-wrath-rapture-objections-to.html]

SUMMARY OF THIS VIEW

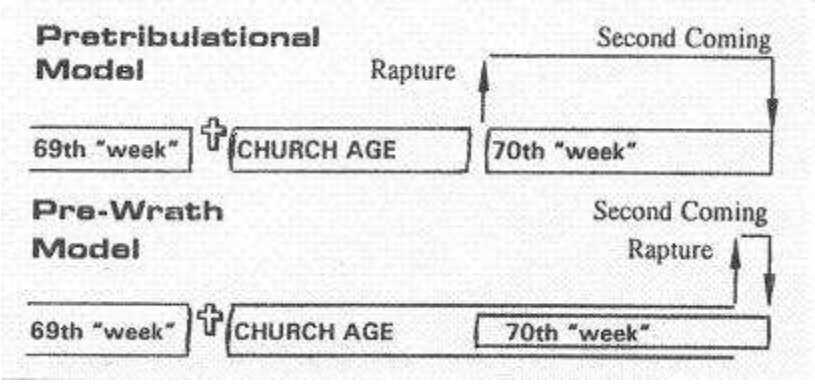
The Pre-Wrath view is **not a pre-tribulational view** because it insists that the Church will be present on earth during most of the seven years of Daniel's 70th week (all except for the last phase which this view calls the Day of the Lord).

The Pre-Wrath view is **not a mid-tribulational view** because it insists that the Rapture will occur after the midpoint of the final seven years, somewhere around the middle of the last 3½ years.

The Pre-Wrath view is **a post-tribulational view** in the sense that it teaches that the Rapture will occur after the Great Tribulation. However, this view redefines the Great Tribulation period in a way that is unusual. Instead of saying that the Great Tribulation ends at the same time Daniel's 70th week ends (at the end of this 7-year period), this view says that the Great Tribulation ends just prior to the Day of the Lord which they say takes place a significant time prior to the end of Daniel's 70th week. Thus this view is post-tribulational but **not** post-"Daniel's 70th week." This view teaches that the Rapture will take place toward the end of Daniel's 70th week but not at the end.

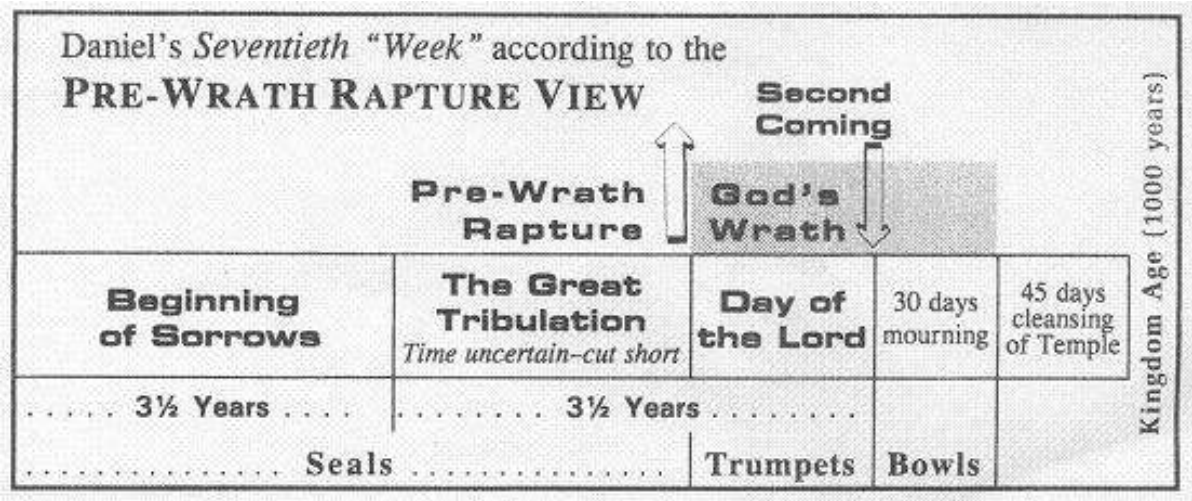
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The Pre-Wrath view is a **pre-wrath, pre-"Day of the Lord" view** because it teaches that the Rapture will take place immediately prior to the Day of the Lord which is the time when God pours out His wrath upon the earth.



In summary, this view **rejects the pre-tribulational view** because it says that the Rapture will not take place prior to Daniel's 70th week; it **rejects the mid-tribulational view** because it says that the Rapture will take place a significant but unknown period of time after the middle of Daniel's 70th week; and this view **rejects the post-tribulational view** because it places the Rapture not at the end of Daniel's 70th week, but at a significant period of time before the end.

The following is a chart of the pre-wrath position:



For more details and a critique…
[Source: http://www.middletownbiblechurch.org/proph/prewrath.htm]

Why Pre-Tribulation is Doctrinally Correct

[Source: http://the-end-time.blogspot.com/2009/11/why-pre-tribulation-rapture-is.html]

Comparing Pre- and Post- Tribulation Points of View (Favors Post-Tribulation)

[Source: http://www.watchmanspost.com/scoming/twopoints.html]

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The Rapture–Amillennialism, Post-millennialism, or Pre-millennialism?
[Source: http://truthsaves.org/articles/the-rapture-amillennialism-post-millennialism-or-pre-millennialism/] [Pre-Tribulation]

The Rapture Debate (Pro vs Post)
[Source: http://www.evangelicaloutreach.org/rapture-debate.htm]

An Overview of Pretribulational Arguments
[Source: http://www.pre-trib.org/articles/view/an-overview-of-pretribulational-arguments] [also Downloadable as PDF]

Topical Bible Study: Rapture (Chuck Missler)
[Source: http://www.khouse.org/topical_bible_study/rapture/]

JIT (Just-in-time) Rapture (???)
[Source: https://www.youtube.com/watch?v=ZG0V0gaoWJQ] [Video]

The Biblical Case for Mid-Tribulation
[Source: http://www.nobts.edu/faculty/itor/lemkesw/personal/midtribulationism.html]

Prophecy Signs – 20 Key Prophecy Signs Indicating the End Times Have Begun
(Note: believes Church will go through the Tribulation)
[Source: http://prophecysigns.com/20-key-prophecy-signs-chart/]

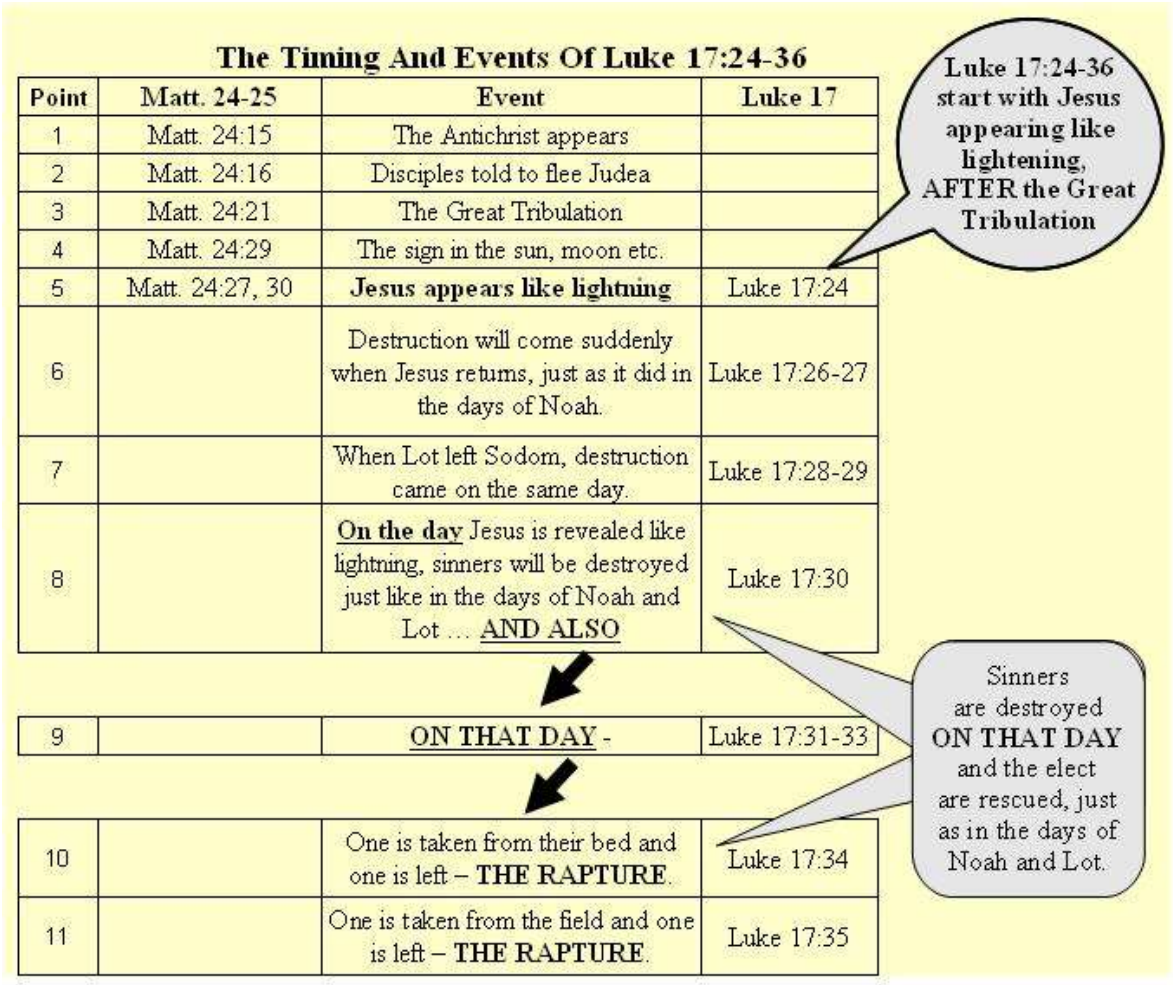
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Will Christians go through the Great Tribulation?

[Source: http://www.christianissues.biz/endtimeprophecy.html] [Also Downloadable as a PDF]

The following are charts from the above article…



The Timing And Events Of Luke 17:24-36

Point	Matt. 24-25	Event	Luke 17
1	Matt. 24:15	The Antichrist appears	
2	Matt. 24:16	Disciples told to flee Judea	
3	Matt. 24:21	The Great Tribulation	
4	Matt. 24:29	The sign in the sun, moon etc.	
5	Matt. 24:27, 30	**Jesus appears like lightning**	Luke 17:24
6		Destruction will come suddenly when Jesus returns, just as it did in the days of Noah.	Luke 17:26-27
7		When Lot left Sodom, destruction came on the same day.	Luke 17:28-29
8		**On the day** Jesus is revealed like lightning, sinners will be destroyed just like in the days of Noah and Lot … **AND ALSO**	Luke 17:30
9		**ON THAT DAY** -	Luke 17:31-33
10		One is taken from their bed and one is left – **THE RAPTURE**.	Luke 17:34
11		One is taken from the field and one is left – **THE RAPTURE**.	Luke 17:35

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#	Event	1 Thess. 4-5	Matt. 24-25
1	Jesus returns	1 Thess. 4:16	Matt. 24:30
2	From heaven	1 Thess. 4:16	Matt. 24:30
3	With a commanding presence	1 Thess. 4:16	Matt. 24:30
4	Angels present	1 Thess. 4:16, 3:13	Matt. 24:31
5	Trumpet sound	1 Thess. 4:16	Matt. 24:31
6	Believers gathered	1 Thess. 4:17	Matt. 24:31, 40-41
7	Believers meet the Lord	1 Thess. 4:17	Matt. 25:1, 6
8	In the clouds	1 Thess. 4:17	Matt. 24:30
9	The time is unknown	1 Thess. 5:1-2	Matt. 24:36
10	Will come as a thief	1 Thess. 5:2,4	Matt. 24:43
11	Will come at night	1 Thess. 5:2	Matt. 24:43
12	Unbelievers unaware of judgment	1 Thess. 5:3	Matt. 24:37-39
13	Birth pains	1 Thess. 5:3	Matt. 24:8
14	Believers not deceived	1 Thess. 5:6	Matt. 24:4-5, 25
15	Believers are to watch	1 Thess. 5:6	Matt. 24:42, 25
16	Warning against drunkenness	1 Thess. 5:7	Matt. 24:49

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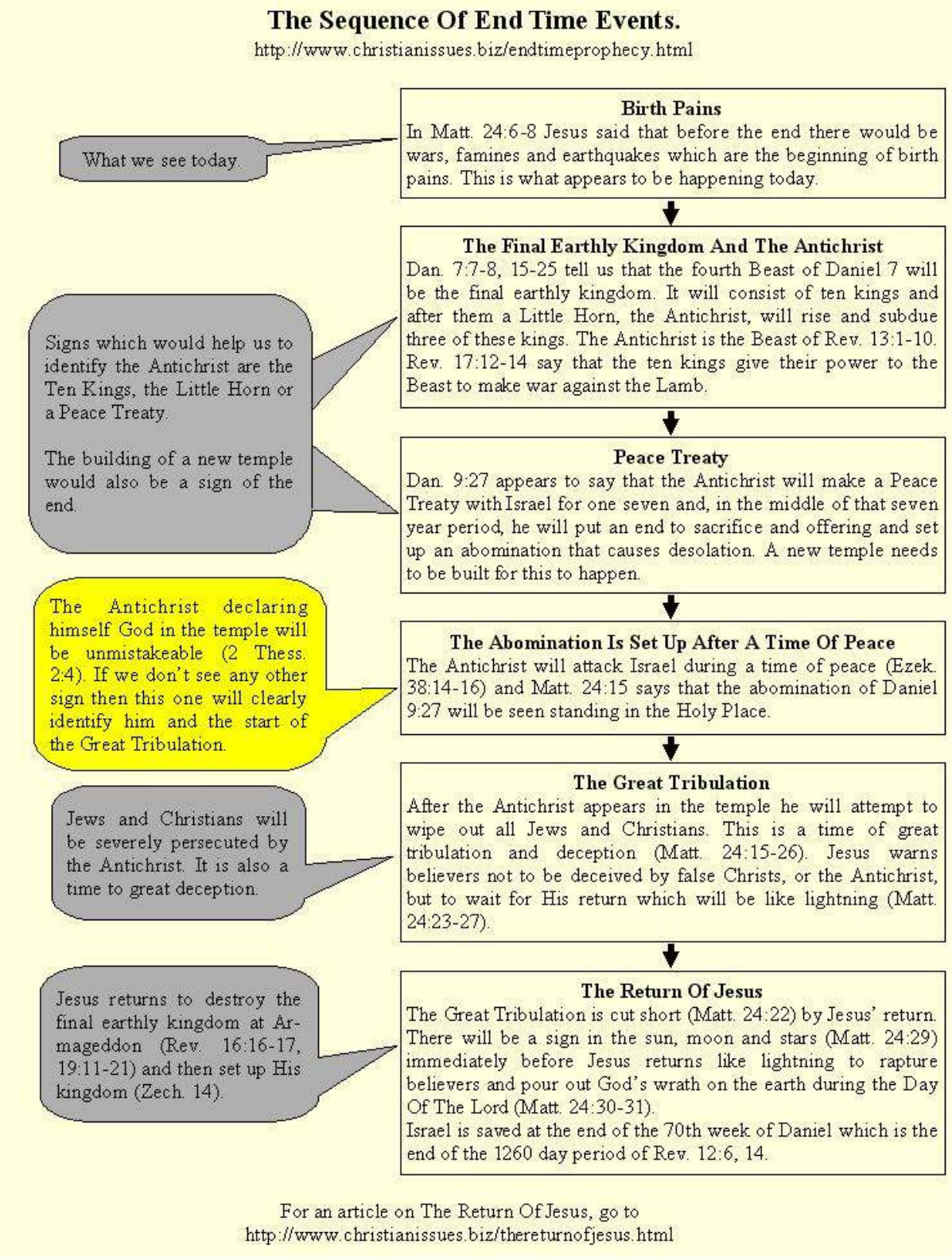
End Times Gospel Chart

Comparing Matt. 24 with Luke 21 & Luke 17:22-37

#	Event	Matt 24	Luke 21	Luke 17
1	Deception	4-5	8	Luke 17 only speaks about the day Jesus returns like lightning
2	Wars, famines and earthquakes	6-8	9-11	
3	Persecution	9-13	12-19	
4	Jerusalem destroyed in 70AD. Israel trampled on until the times of the Gentiles is fulfilled	Jerusalem's destruction not mentioned	20-24	
5	Gospel to be preached before the end.	14	The times of the Gentiles	
6	Abomination of desolation	15		
7	The Great Tribulation	16-22		
8	False Christs	23-27		
9	The sign in the sun, moon and stars.	29	25-26	
10	**Jesus to return like lightning.**	**27, 30**	**27**	**23-24**
11	The Rapture; one taken and the other left.	31 & 40-41		30-36
12	Like the days of Noah and Lot.	37-41		26-30
13	Be watchful	42-44	28-36	
14	Carcass and vulture	28		37

Jesus' return is common to all three passages.

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Comparing 1 Thessalonians 4-5 with Matthew 24-25

Event	1 Thess. 4-5	Matt. 24-25
Christ Himself returns	1 Thess. 4:16	24:30
From heaven	1 Thess. 4:16	24:30
With a commanding presence	1 Thess. 4:16	24:30
Angels present	1 Th. 4:16, 3:13	24:31
Trumpet sound	1 Thess. 4:16	24:31
Believers supernaturally gathered to Christ	1 Thess. 4:17	24:31, 40-41
Believers meet the Lord	1 Thess. 4:17	25:1, 6
In the clouds	1 Thess. 4:17	24:30
The time is unknown	1 Thess. 5:1-2	24:36
Will come as a thief	1 Thess. 5:2,4	24:43
Will come at night	1 Thess. 5:2	24:43
Unbelievers are unaware of impending judgment	1 Thess. 5:3	24:37-39
Judgment comes as travail upon an expectant mother	1 Thess. 5:3	24:8 [cf. RSV]
Believers not deceived	1 Thess. 5:6	24:4-5,25
Believers are to watch	1 Thess. 5:6	24:42,25
Warning against drunkenness	1 Thess 5:7	24:49

Comparing Matthew 24 with Revelation 6-8

Matt. 24 - The Olivet Discourse		The Revelation of Christ	
24:4	**WARNING** To God's elect	22:19	**WARNING**
24:5	**FALSE CHRISTS**	6:1-2	**THE FIRST SEAL**
24:6	**WARS**	6:3-4	**THE SECOND SEAL**
24:7	**FAMINES**	6:5-6	**THE THIRD SEAL**
24:9,21	**THE GREAT TRIBULATION**	6:7-8	**THE FOURTH SEAL**
24:9,22	Death	6:9-11	**THE FIFTH SEAL**
24:10,24	Apostasy		
24:29	**SIGN OF THE END OF THE AGE** Sun, moon & stars.	6:12-17	**THE SIXTH SEAL**
24:30,27	**SIGN OF CHRIST'S COMING**		
24:30	**THE COMING OF CHRIST**		
24:13,31	**THE DELIVERANCE OF CHRIST'S ELECT** Rapture	7:9-14	**THE GREAT MULTITUDE** Out of the Great Tribulation
24:14,30, 37-39	**THE WRATH OF GOD** The End of the Age or The Day of the Lord	8:1-7	**THE SEVENTH SEAL**

Who is the Restrainer?

See next page.

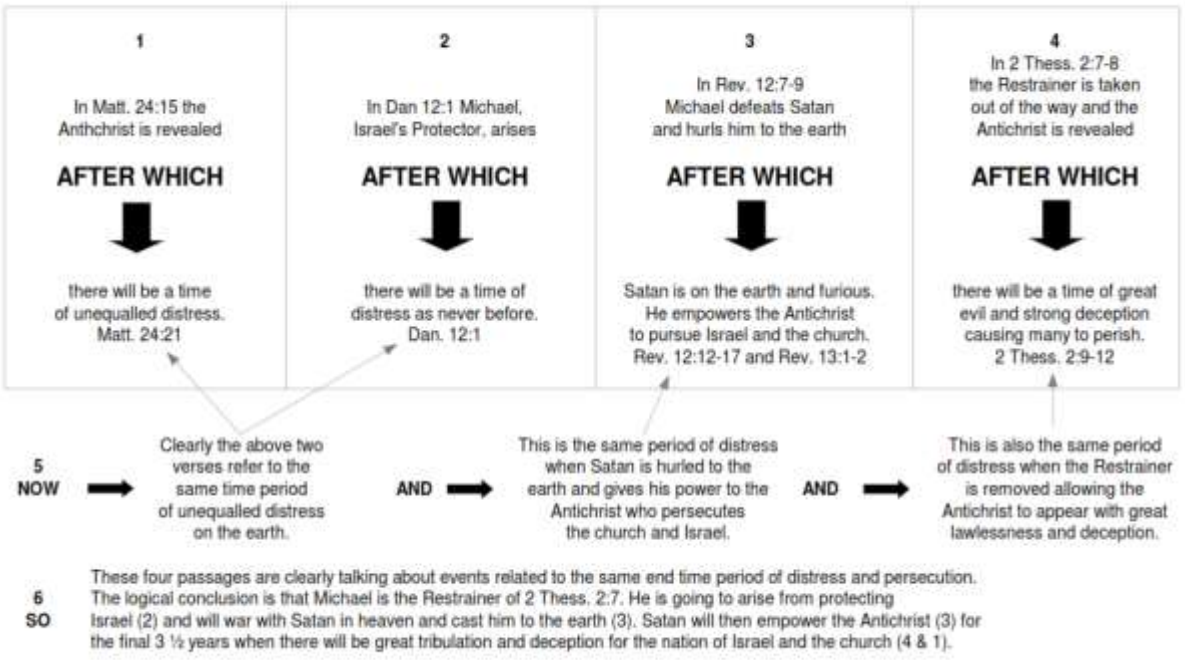
God's wrath in the Day Of The Lord – see last page

NOTE: "parousia" is singular in 1 Th. 4:15 and Matt. 24:27.

The striking parallels between 1 Thess. 4-5, Matt. 24-25 and Rev. 6-8 make it abundantly clear that they are all describing the same event. There is no secret Rapture but a single return of the Lord. On the day of His return, Jesus cuts short the Great Tribulation by gathering the elect to Himself in the clouds and then the Day Of The Lord begins when God pours out His wrath on those remaining on the earth.

Taken from Sola Scriptura (http://www.scriptorium.org/products/newsletters.html) and The Rapture Question Answered, Plain & Simple, by Robert Van Kampen.
Mick Alexander Email: leeandmick@gmail.com
Downloaded from: http://www.christianissues.biz/endtimeprophecy.html

Who is the Restrainer of 2 Thess. 2:7?



The Day Of The Lord is the period of God's wrath that will occur after Jesus returns.
The following shows this period of wrath occurring in Matthew 24, Rev. 6-8 and 1 Thess. 4-5.

The sun and moon darkened	Matt. 24:29, Rev. 6:12-13
Jesus returns – the Rapture	Matt. 24:31, Rev. 7:9-14 and 1 Thess. 4:16-17.
God's wrath during the Day Of the Lord	**Matt. 24:30, Rev. 6:15-17 (Rev. 8) and 1 Thess. 5:1-2**

Because the Day of The Lord is common to all three passages, then it is obvious that all three passages are talking about the same thing, namely the return of Jesus to Rapture the church and then pour out God's wrath during the Day Of The Lord.

END: Excerpts from "Will Christians go through the Great Tribulation?"

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The Rapture, including N.T. Wright's View of the Rapture

N.T. Wright: Farewell to the Rapture (2001)
http://itsinthetext.blogspot.com/2013/03/farewell-to-rapture-nt-wright_4.html

Original text: http://ntwrightpage.com/2016/07/12/farewell-to-the-rapture/

Little did Paul know how his colorful metaphors for Jesus' second coming would be misunderstood two millennia later.

Corresponding videos:

N .T. Wright on the Rapture Passage (2016)
https://www.youtube.com/watch?v=TJyVLm-tuCg [Video]

ABC News: N.T. Wright on Heaven & Rapture Theology (2012)
https://www.youtube.com/watch?v=I9ln9Jq5Y-E [Video]

https://www.youtube.com/watch?v=1u4CzArtW3E [Video]

N. T. Wright on the FALSE Doctrine of the Rapture to Heaven
https://www.youtube.com/watch?v=M-GZt5Mrbq8 [Video]

Left Behind Rapture Debunked - N. T. Wright
https://www.youtube.com/watch?v=-OIVJaIcTwQ [Video]

Where Did Rapture Theology Come From? Ben Witherington III (2014)
https://www.youtube.com/watch?v=d_cVXdr8mVs [Video]

The Rapture in Matthew 24 & 1 Thessalonians 4: Seven Minute Seminary (2014)
https://www.youtube.com/watch?v=cg8lRGqtMHc [Video] **Ben Witherington III**

Quote: *"A text without a context is just a pretext for whatever you want it to say"*

Rejecting the 'Left Behind' Rapture Theology | William Lane Craig (2015)
https://www.youtube.com/watch?v=DLuUV6yUMSk [Audio] [FYI (not related): Kalam Cosmological Argument]

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What About the Rapture in 1 Thess 4? Problem Texts for Holistic Eschatology, Part 2

https://jrichardmiddleton.wordpress.com/2014/10/14/what-about-the-rapture-problem-texts-for-holistic-eschatology-part-2/

Excerpt:

...

Paul's Application of *apantēsis* to the Return of Christ

It was customary for people to vie for pride of place in meeting the coming dignitary, hence Paul's assurance in 1 Thessalonians 4:15-16 that Christians who had already died would not be inconvenienced at this great event; rather they would rise first (and thus be the first to meet the coming King).

Since cemeteries were located outside city walls in the first century, often lining the main road leading to the city, Paul's readers could vividly imagine the scenario of the dead in Christ being raised as the King passed by, before those in the city went out to meet him as he approached the city gates. This also makes sense of Paul's statement that "God will bring with him [Christ] those who have died" (1Thess 4:14); this suggests that those raised from the graves, who have met the returning Lord, will then enter the city with him.

The most important point in the above scenario is that those who went out to meet the dignitary *returned* with him, escorting him in grand procession into their city. In this case, this clearly means an escort *to earth*.

Beyond the background custom of an imperial visit (represented by *parousia* and *apantēsis*) and the clear biblical teaching of the redemption of creation, there are further reasons to doubt that 1 Thessalonians means to teach the rapture, as classically understood.

1 Thessalonians 4:13-18 Describes a Public Event

First, the rapture is supposed to be a secret event, yet the coming of Christ in 1 Thessalonians 4 is announced with great fanfare, "with a cry of command, with the archangel's call and with the sound of God's trumpet" (1 Thess 4:16). This is similar to the sound of the trumpet in 1 Corinthians 15:51-52, which describes the suddenness of Christ's coming, accompanied by the transformation of living believers and the resurrection of those who have died.

"Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed." (1 Cor 15:51-52)

1 Thessalonians 4:13-18 Is About the Resurrection and the Final State

Furthermore, in its most popular form, the rapture is meant to remove living believers from earth so that the Tribulation can begin (all dead believers are already in heaven). But in 1 Thessalonians 4 Paul speaks of both dead and living believers rising to meet Christ. The text is thus not about removal of believers from earth at all. Like 1 Corinthians 15, 1 Thessalonians 4 addresses the resurrection of the dead and transformation of the living that will accompany Christ's decisive coming as Lord to judge the world and make all things new.

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A Farewell to the Rapture in Matthew 24? Problem Texts for Holistic Eschatology, Part 3

https://jrichardmiddleton.wordpress.com/2014/10/17/a-farewell-to-the-rapture-problem-texts-for-holistic-eschatology-part-3/

Excerpt:

…Indeed, it turns out that many dispensationalists agree that Matthew 24 // Luke 17 doesn't teach the rapture. And some even doubt that it is taught anywhere in the Bible.

But I'm getting ahead of myself.

The Understanding of Matthew 24:37-41 in Popular Eschatology

In Matthew 24 (as part of the so-called Olivet discourse) Jesus explains what will happen when the Son of Man returns. According to Matthew 24:40-41: "Then two will be in the field; *one will be taken* and one will be left. Two women will be grinding meal together; *one will be taken* and one will be left."

Luke 17:34-35 is similar: "I tell you, on that night there will be two in one bed; *one will be taken* and the other left. There will be two women grinding meal together; *one will be taken* and the other left."

The common assumption of much Christian eschatology is that the one "taken" in Matthew 24 // Luke 17 is the believer, going to heaven to be with the Lord. And this is identified with the "rapture" of 1 Thessalonians 4:17.

The Importance of Reading Texts Carefully

The problem is that we do not typically read the Bible very carefully. So let us pay close attention to the comparison Jesus makes in Matthew 24.

Jesus begins by describing what life was like in the time of Noah, when people did not expect the flood. His point in verse 39 is that the people of Noah's time "knew nothing until the flood came *and swept them all away*, so too will be the coming of the Son of Man."

Note who is taken away, according to Jesus. The phrase "swept them all away" clearly describes judgment on the wicked; it was Noah and his family who were "left behind" (if we might put it so); they remained on the earth after the flood.

Thus, when Jesus introduces the eschatological equivalent to the days of Noah (in vv. 40-41), it is evident from the analogy he draws between the two events that the ones *taken* are the unrighteous; they are taken to judgment.

The two Greek verbs Jesus uses in Matthew 24:39-41 (*airō* for the time of Noah and *paralambanō* for the coming of the Son of Man), are translated as "swept away" and "taken" in the NRSV. They are rendered as "taken away" and "taken" in the KJV, and also in the NIV. The similarity of these verbs in the KJV and NIV should have made Jesus' point even more obvious for those reading these translations.

The fact that so many have misread who is taken and who is left, despite such clear verbal clues (not to mention Jesus' analogy between the flood and the eschaton), is a powerful example of how our assumptions about what a text says can predetermine what we see in the text.

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Luke 17 Clarifies Where They Are "Taken"

If we doubt this interpretation of Matthew 24, we need only turn to Luke's version of this text, for he follows the narrative of one taken and one left (in 17:34-35) with a question from the disciples in verse 37. The ask, "Where, Lord?" That is, where are they taken?

Jesus replies, "Where the corpse is, there the vultures will gather." This is clearly a reference to judgment; the image is certainly not of "heaven."

The image Jesus alludes to is the valley of Ben-Hinnom (*gai ben-hinnom* or Gehenna), southwest of Jerusalem, which had become the city dump in the Second Temple period, used for incinerating garbage, dead animals, and executed criminals. In the Old Testament the valley of Ben-Hinnom is associated with idolatry and child sacrifice (by burning) to Baal or Molech.

We should not be surprised that those taken *from the earth* are being judged. After all, the same Jesus who taught about the last days in Matthew 24 proclaimed in the Beatitudes: "Blessed are the meek, for they will *inherit the earth*" (Matt 5:5).

Most Dispensationalists No Longer Think Matthew 24 Teaches the Rapture

Although Matthew 24:37-41 is often used to support the rapture in popular eschatology, it is significant that these words of Jesus are not typically appealed to by dispensationalist theologians and Bible scholars (even though the rapture is a distinctively dispensationalist doctrine).

Even Hal Lindsay's bestseller, *The Late, Great Planet Earth*, which resolutely emphasizes the rapture, never appeals to this text about being "taken" in Matthew 24 or Luke 17.

These verses are also notably absent from the discussion in both the first and second editions of *Three Views of the Rapture* (1984; reprint. 1996; and 2010) published by Zondervan in their Counterpoints series; indeed, when the introduction to the second edition (2010) lists texts that either explicitly or implicitly teach the rapture, Matthew 24:36-42 is not on the list.

Although early dispensationalists such as John Nelson Darby and William E. Blackstone cited this text in arguing for the rapture, as early as 1925 dispensationalists had begun to back off using it as part of their argument. And by the mid-twentieth century the majority of dispensationalists had come to the conclusion that Matthew 24:36ff. did not address the rapture at all, conceding instead that it referred to events after the tribulation.

Thus dispensationalist John F. Walvoord critiques those who use this text to support the rapture, emphatically noting: "Those taken away were taken away in judgment" (Walvoord, *The Blessed Hope and the Tribulation: A Historical and Biblical Study of Posttribulationalism* [Grand Rapids: Zondervan, 1976], 89).

Why Do Evangelicals Think Matthew 24 is a Rapture Text?

For the popularity of the contemporary rapture interpretation of Matthew 24 // Luke 17 we need to turn to Larry Norman's famous 1969 song, "I Wish We'd All Been Ready," which was released on what is usually regarded as the first Christian rock album (*On this Rock*, Capitol Records, 1969). After evoking the Great Tribulation in verse 1, the second verse of the song is a poetic restatement of Luke 17:34 and Matthew 24:40:

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> A man and wife asleep in bed,/ She hears a noise and turns her head he's gone;/ I wish we'd all been ready.
>
> Two men walking up a hill,/ One disappears and one's left standing still;/ I wish we'd all been ready.

The song clearly understands the person who is "gone" (or who "disappears") as having been taken to heaven. Perhaps it is significant that according to Norman, the song "talked about something I had never heard preached from a pulpit as I grew up" (Larry Norman comment from 1969).

Because of Larry Norman, many of us have since heard this preached from the pulpit—and beyond the pulpit. Indeed, the chorus ("There's no time to change your mind,/ The Son has come and you've been left behind") arguably generated the title of the *Left Behind* series of books and movies.

Rapture Agnosticism and the New Creation among Some Dispensationalists

Beyond even John Walvoord's assertion that Matthew 24 // Luke 17 does not teach the rapture, it is significant that some dispensationalists no longer affirm the rapture as a doctrine at all. One such is R. Todd Mangum, who has impeccable dispensationalist credentials (a doctorate from Dallas Theological Seminary and recipient of the John F. Walvoord Award for outstanding work in eschatology).

Yet Magnum admits that "little good has come of dispensationalists' emphasis on a pre-tribulational rapture up to now; there is promise for even less good to come of such emphasis in the future." He even suggests that dispensationalists adopt a posture of "rapture agnosticism," both because of the doctrine's *negative ethical effects* (it detracts from legitimate Christian concern for the earth) and because *it is not clearly taught in Scripture* (Mangum, "High Hopes for 21st-Century Dispensationalism: A Response to 'Hope and Dispensationalism: An Historical Overview and Assessment' by Gary L. Nebeker" [paper presented to the Dispensational Study Group of the Evangelical Theological Society, Nashville, Tennessee, November 2000]).

Magnum proposes instead an "inaugurated kingdom ethic"(the kingdom of God has already begun on earth, to be consummated at Christ's return), which is more in line with the teaching of Jesus and the New Testament

New Testament scholar Darrell Bock also emphasizes the 'this-worldly' nature of the kingdom. In an extended study, Bock examines the biblical basis for the inaugurated kingdom of God in the midst of history, while also affirming the kingdom's culmination not in heaven, but in "the cosmos as a whole" (Bock, "The Kingdom of God in New Testament Theology," in *Looking into the Future: Evangelical Studies in Eschatology*, ed. David W. Baker [Evangelical Theological Society Studies; Baker Academic, 2001], 48).

Both Magnum and Bock fit the category of what dispensationalist theologian Craig Blaising calls "progressive dispensationalism," a term that does not refer to "progressive" in opposition to "conservative," but rather to an understanding of how the dispensations unfold. According to Blaising, there are three stages in the development of dispensationalism—which he names classical, revised, and progressive (Blaising, "The Extent and Varieties of Dispensationalism," in Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* [Wheaton, Ill: Bridgepoint, 1993], 9-56).

As a representative of progressive dispensationalism, Blaising himself has articulated a clear distinction between what he calls a "spiritual vision model" of eschatological escape to heaven and the biblical "new creation model," which "expects the earth and the cosmic order to be renewed and made everlasting through the same creating power that grants immortal and resurrection life to the saints" (Blaising, "Premellennialism," in *Three Views of the Millennium and Beyond*, ed. Darrell L. Bock [Counterpoints: Exploring Theology; Grand Rapids: Zondervan, 1999], 163).

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A Farewell to the Rapture?

What's the world coming to when dispensationalists are agnostic about the rapture? Or when they affirm the renewal of the cosmos as the goal of eschatology?

This is an important and historic shift. But more important for our purposes is that neither Matthew 24 nor 1 Thessalonians 4 teaches the future escape of believers from the earth to heaven.

And if the two most cited proof-texts for the rapture don't support this idea, we have no good reason to think that it is any part of *biblical* eschatology.

N.T. Wright on the (Non) Rapture

http://www.patheos.com/blogs/unsystematictheology/2016/06/n-t-wright-on-the-non-rapture/

In a discussion of Matthew 24:26-28, which is commonly taken by premillennial pretributionalist dispensationalists (there's an eschatological mouthful) to be one of the key "rapture" texts, N.T. Wright articulates a very counter-position to the rapture notion, which is actually a quite recent development in interpretation:

> While they [Jesus' disciples] were waiting for the moment to arrive, however, there would be many voices urging that Israel's vindication was to be found in this or that new movement. They would long to see one of the days of the 'son of man' but would not see it, and would be an open pry to invitations to look at this or that conspiracy or uprising as the way towards vindication. But when it happened there would be no mistaking it: it would be like lightning flashing from east to west, and on that day…they should not stop to pack and get ready, but simply run.
>
> At that time there would be division between families and colleagues: one would be taken, another left. It should be noted that 'taken' in this context means being taken *in judgment.* There is no hint, here, of a 'rapture,' a sudden 'supernatural' event which would remove individuals from *terra firma.* Such an idea would look as odd, in these synoptic passages, as a Cadillac in a camel-train. It is a mater, rather, of secret police coming in the night, or of enemies sweeping through a city and seizing all they can. If the disciples were to escape, if they were to be 'left,' it would be by the skin of their teeth.
>
> From *Jesus and the Victory of God,* p. 366.

The Biblical Worldview

"Providing Scriptural Teaching And Commentary From the Biblical Worldview and the Posttrib Position"
http://www.thebiblicalworldview.org/

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Rapture proponents:

Thomas Ice / Pre-Trib Research Center)

Pre-Trib Archives: The Rapture; What is pre-, post-, a- millennialism; and more

The Rapture - John MacArthur (2012)
https://www.youtube.com/watch?v=EYEeb2ysy6U [Video]

Bible hammer lock on The RAPTURE! (2013)
Chuck Missler & John MacArthur & Scottie Clarke
https://www.youtube.com/watch?v=6pxAS1ZunuY&spfreload=5 [Video]

Q&A January 14th 2015 - Chuck Missler & Hal Lindsey - An Interview (2015)
https://www.youtube.com/watch?v=bjmjYR1pHh0 [Video]

The Last Days by Tim Lahaye (2013)
https://www.youtube.com/watch?v=656M97E6Svo [Video]

Larry King Live: Left Behind (Tim Lahaye and Jerry Jenkins)
https://www.youtube.com/watch?v=3lK87nQxKHA [Video]

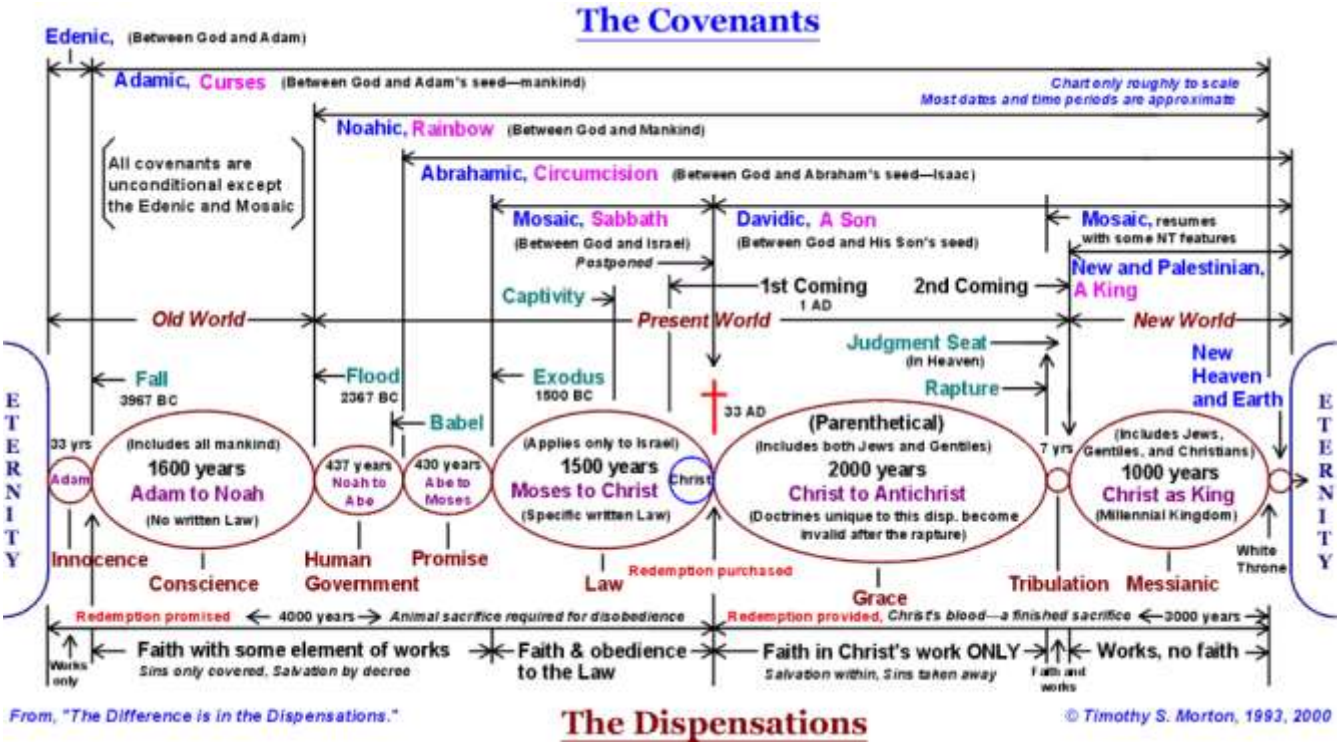
See also: **Premillennial, Amillennial, Postmillennial (Eschatology)** (includes info. on the rapture)

Complete PREVIEW of the RAPTURES!
Pre-Trib / Mid-Trib / Post-Trib / Pre-Wrath Explained
https://www.youtube.com/watch?v=5KqQuTP3yqs [Videos]

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Covenants vs Dispensations (example graphic)



http://www.preservedwords.com/images/dispchrt.gif

The above chart (which represents a premillennial/pretribulation view) is provided to show how biblical covenants be made roughly lined up with the dispensations and is a useful reference for this section on Premillennial, Amillennial, Postmillennial.

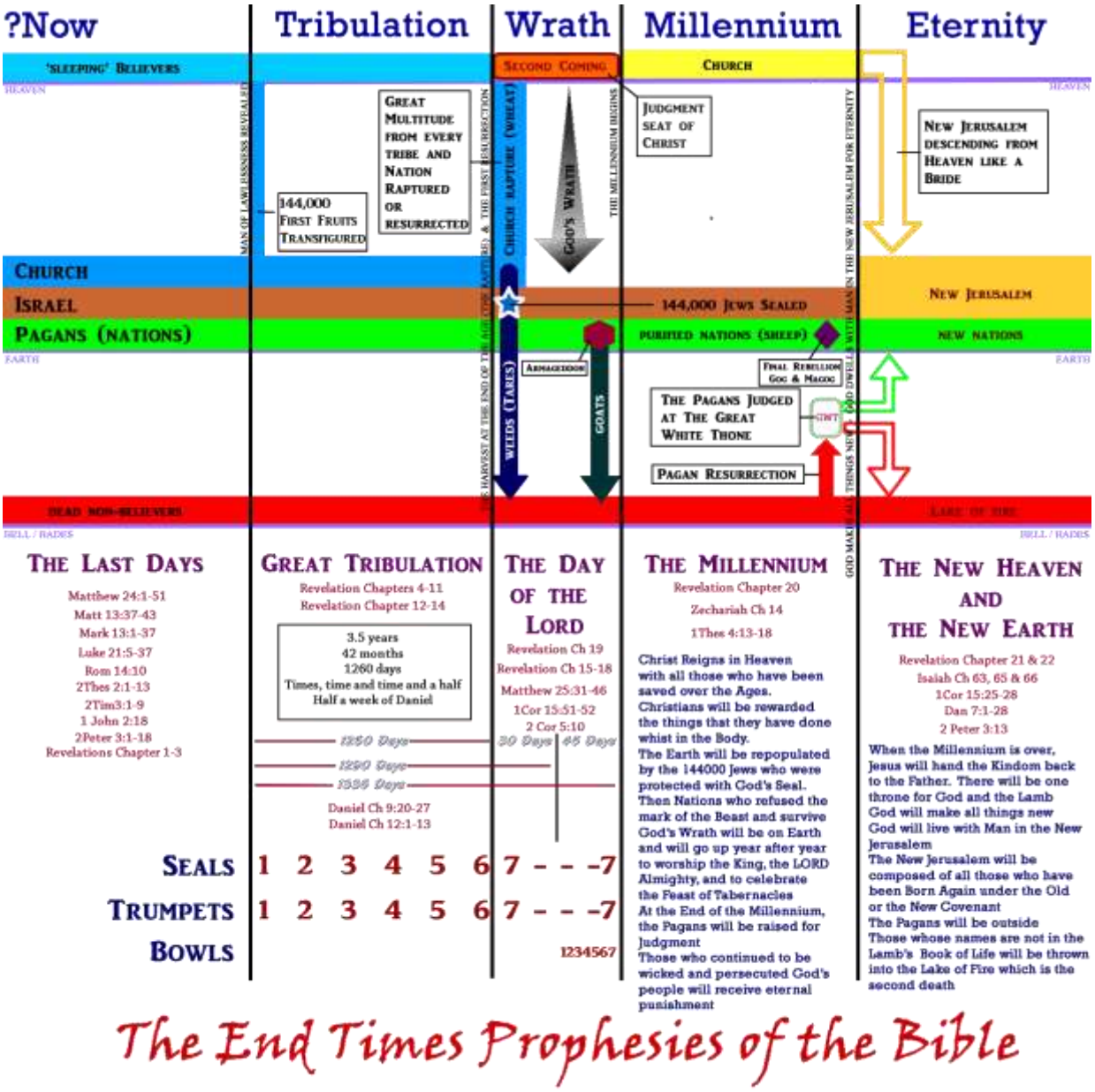
For more Covenants vs Dispensations Comparison Charts, see:
Two Major Systems of Theology

See also: What Occurs at Death (from the time of the resurrection of Christ onward) [Chart]

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Another variation of premillennial view:



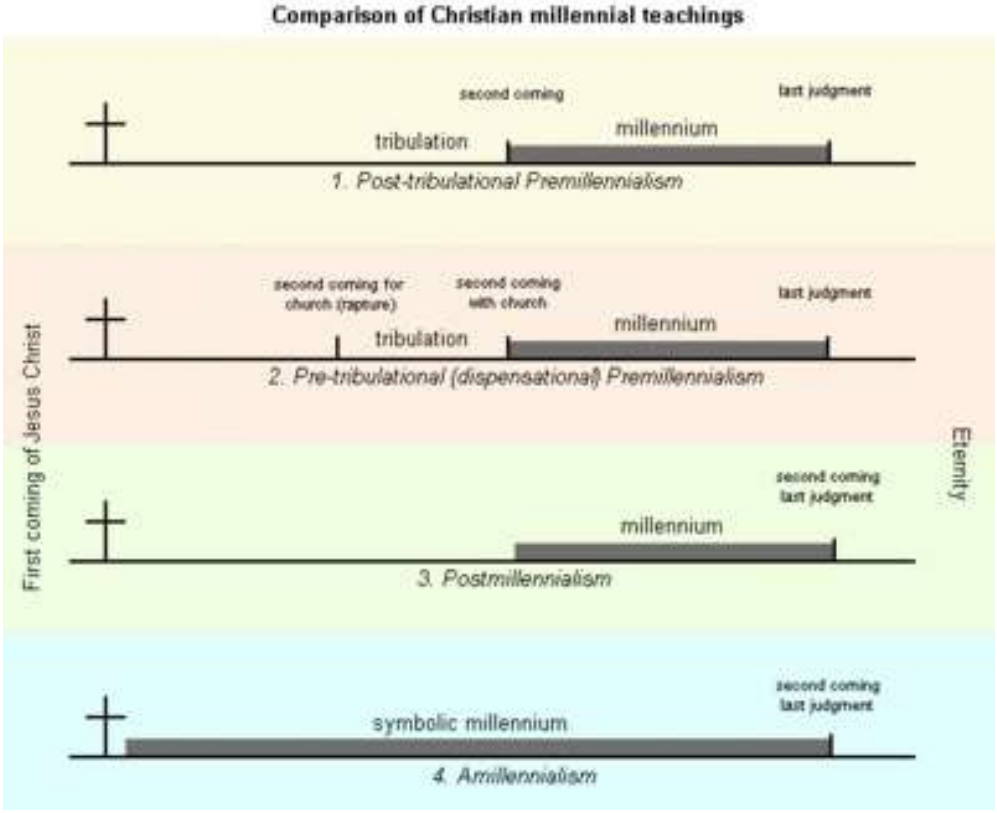
http://www.truthinlove.com/Pictures/millennium3.gif

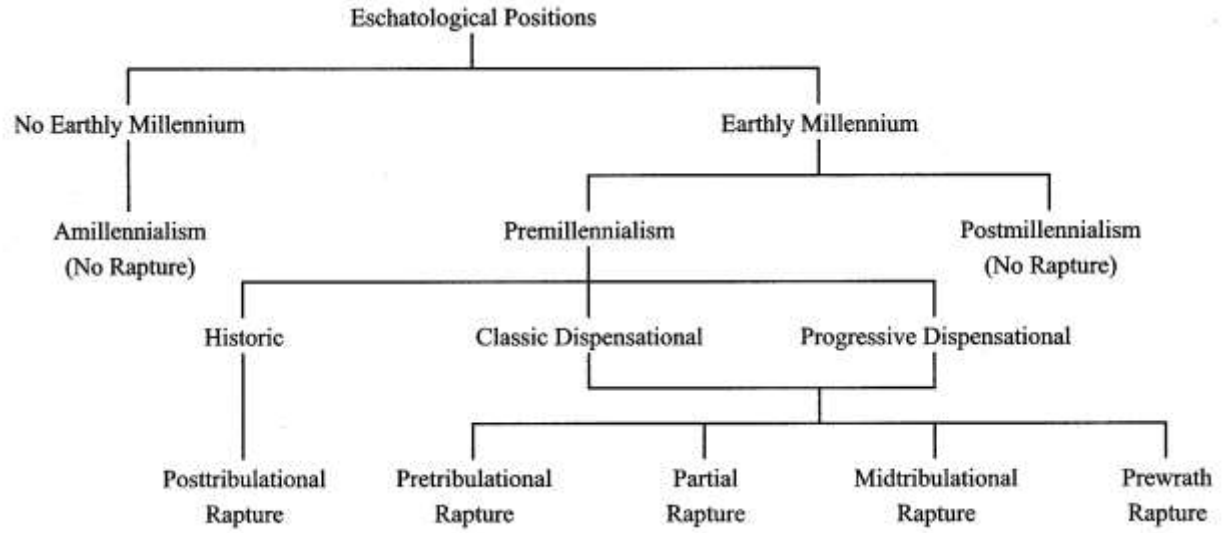
(Above is an example of a premillennial/pre-wrath viewpoint)

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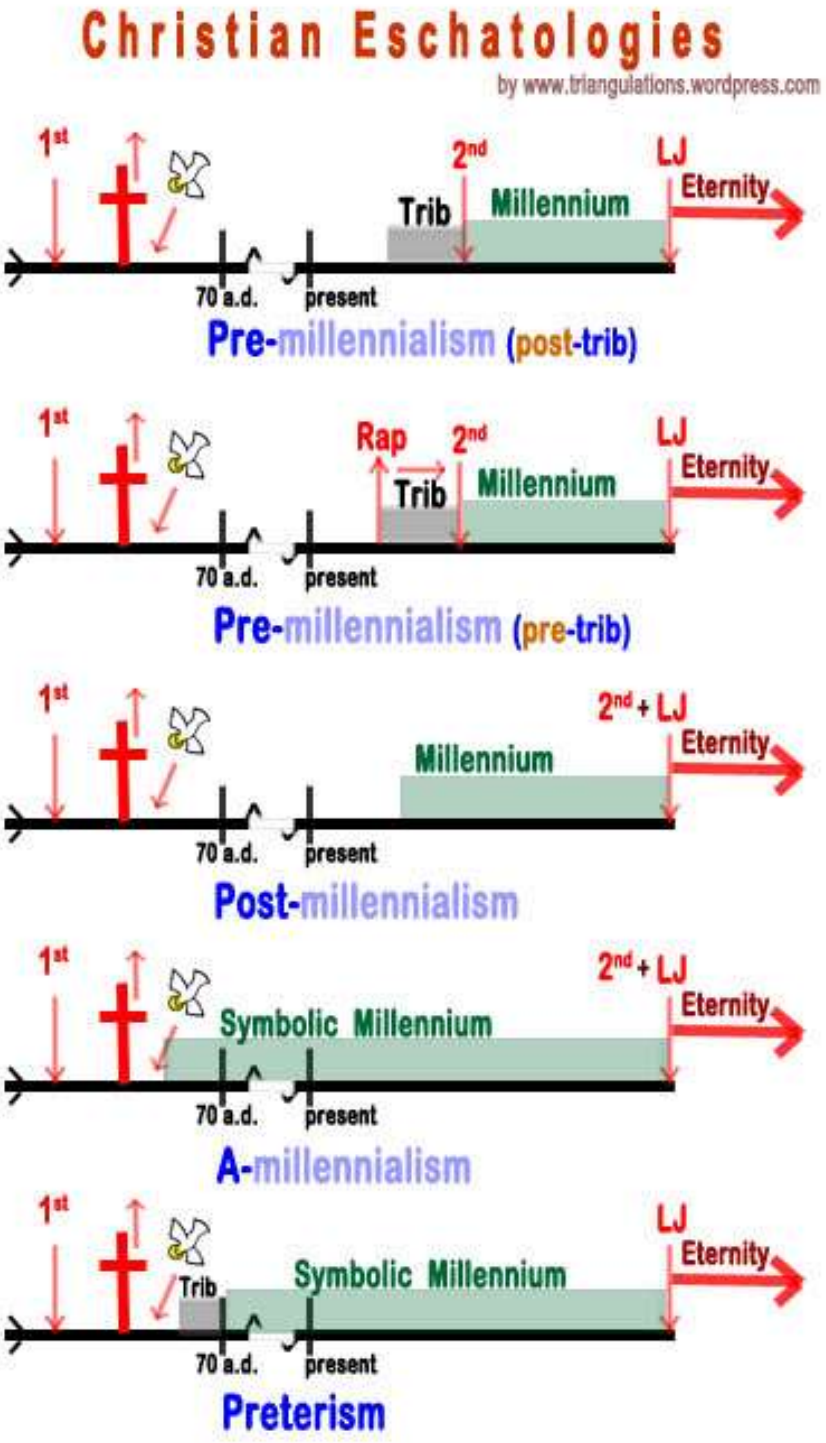
Comparisons of Eschatological (End Times) Views





http://www.writeopinions.com/christian-eschatological-views

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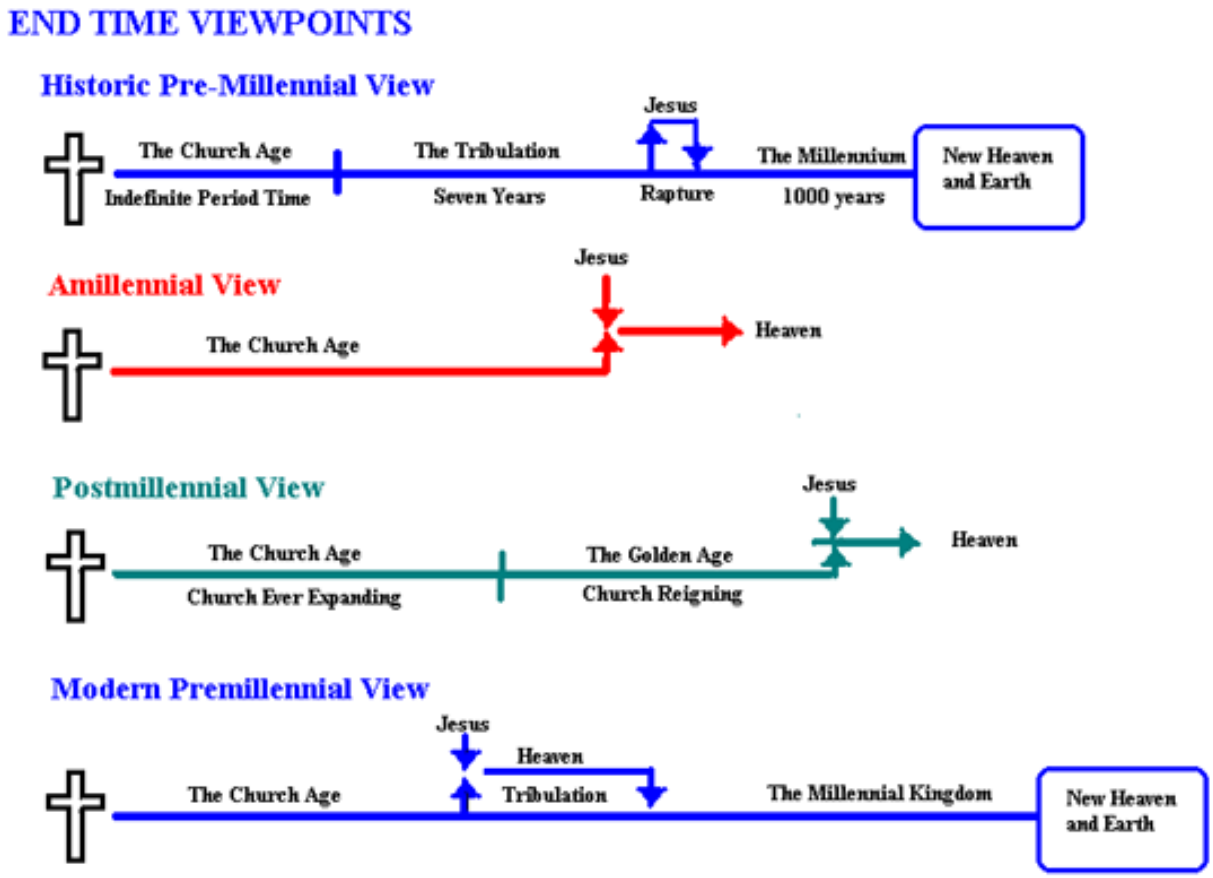
http://www.writeopinions.com/christian-eschatological-views

Note: FYI Preterism: http://www.theopedia.com/preterism

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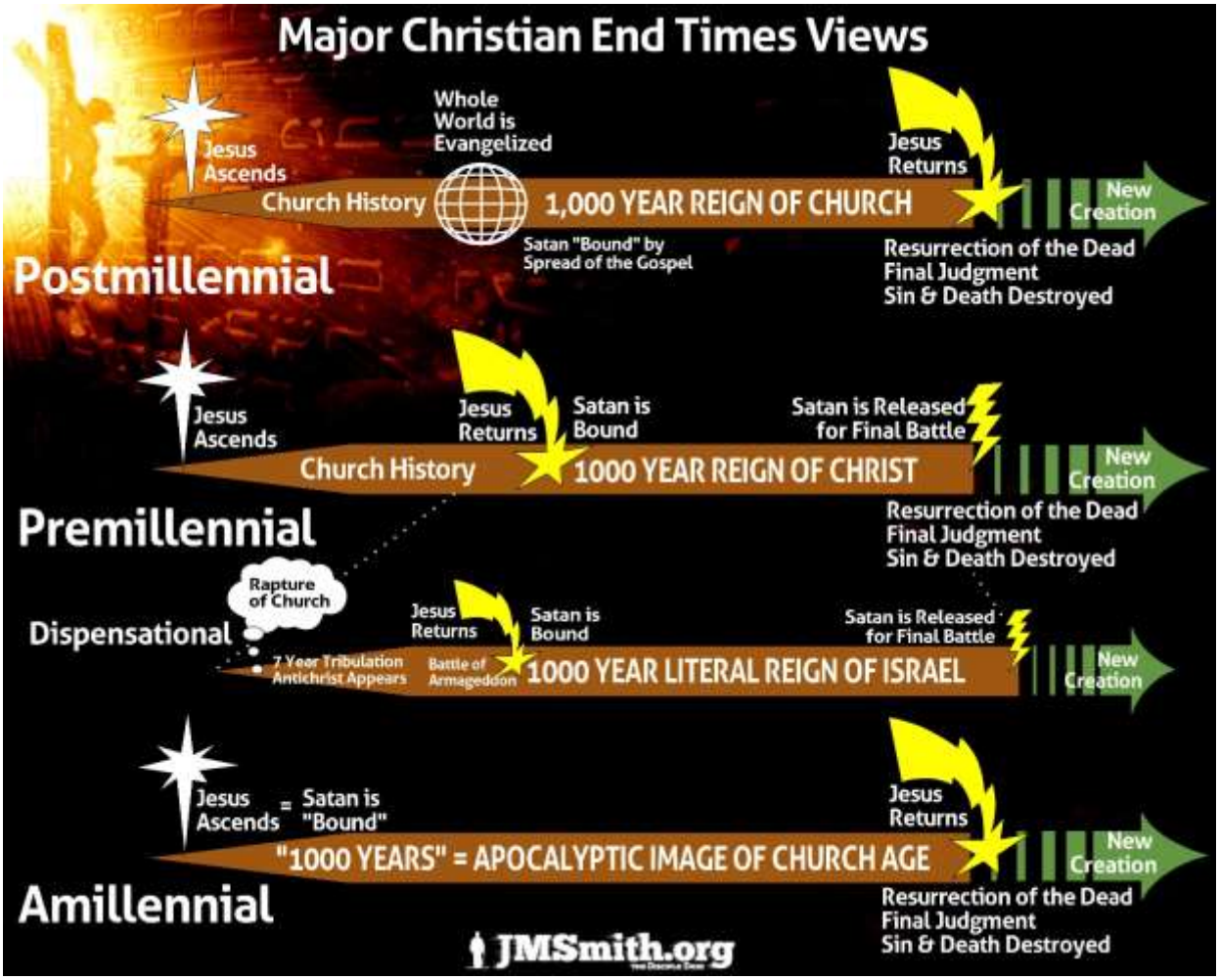
What are the differences between the different millennialisms? [Forum]
https://christianity.stackexchange.com/questions/3131/what-are-the-differences-between-the-different-millenialisms

Excerpt:

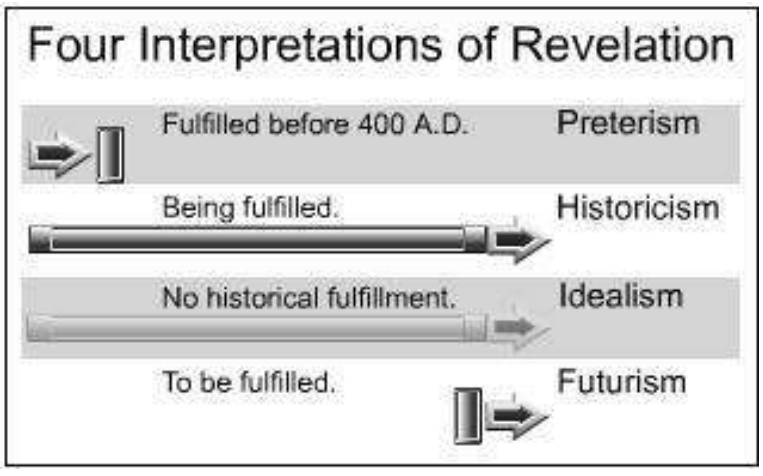


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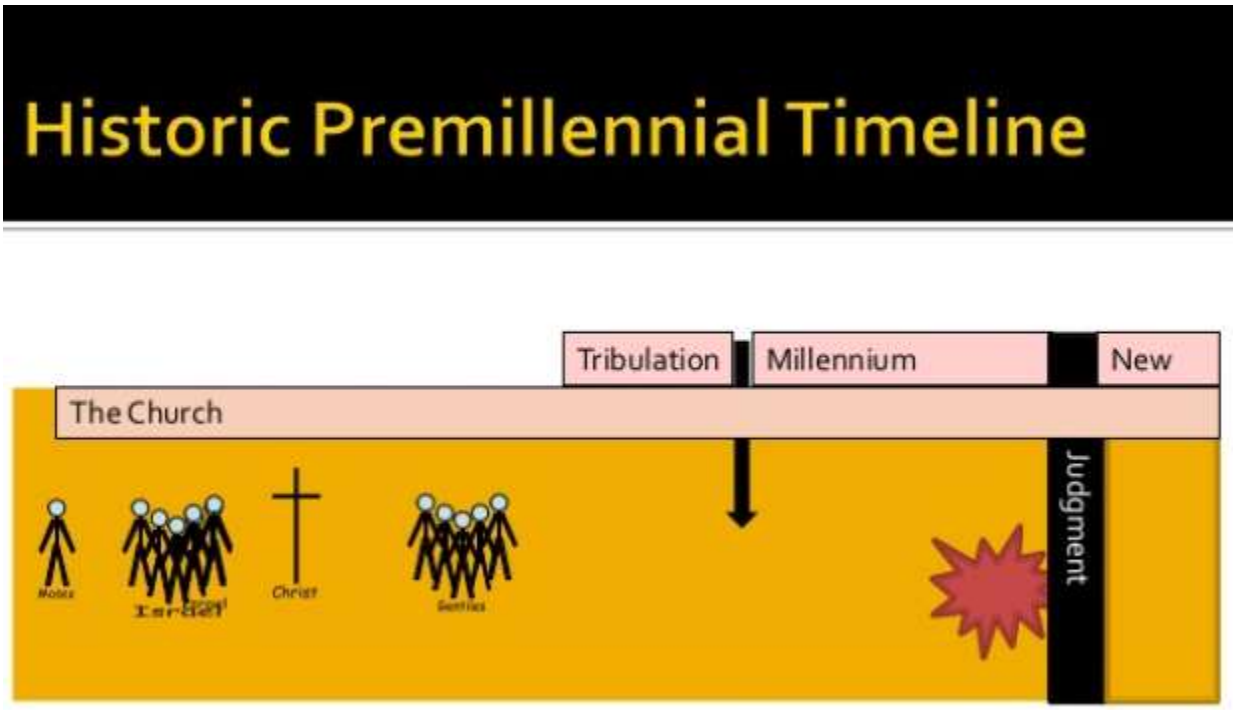
Note: the site for the above chart in general has a Wesleyan perspective.

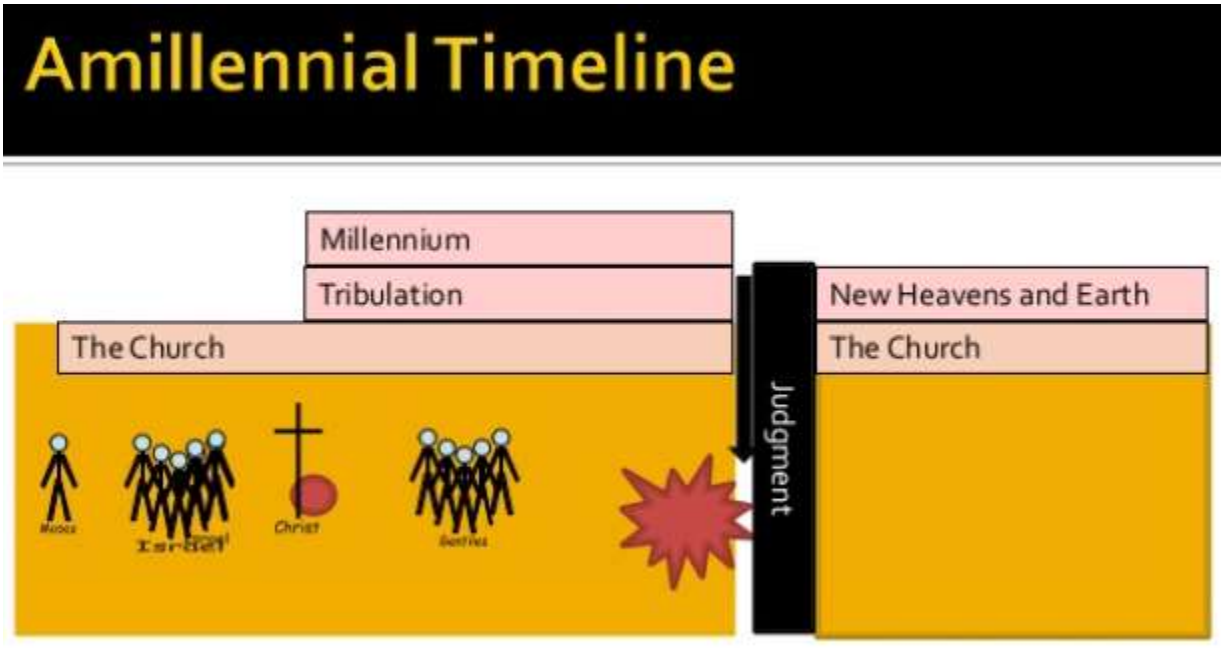


[Source: http://preteristarchive.com/ARTchive/Charts/]

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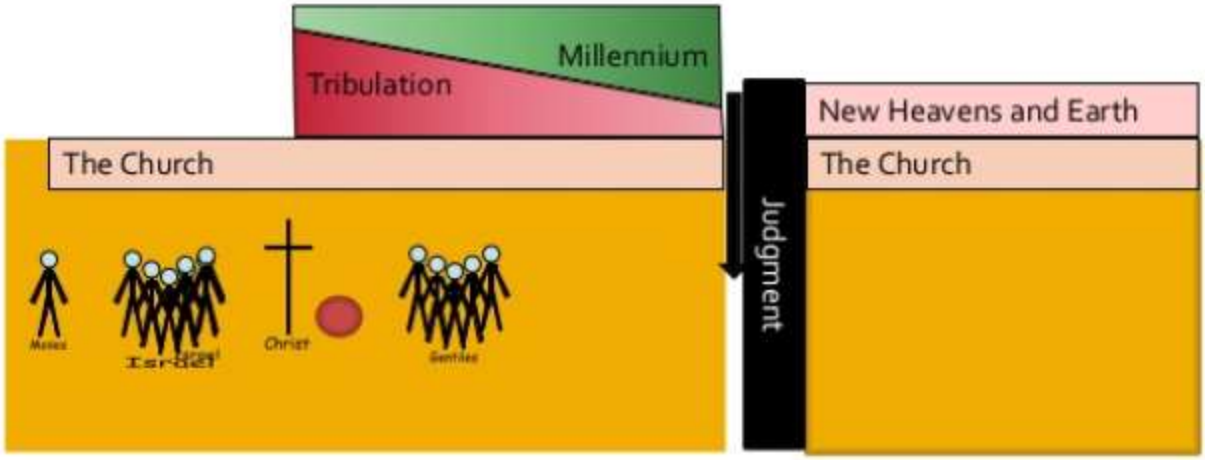
http://metaschema.blogspot.com/2017/04/the-consummation-class-11-review-and.html



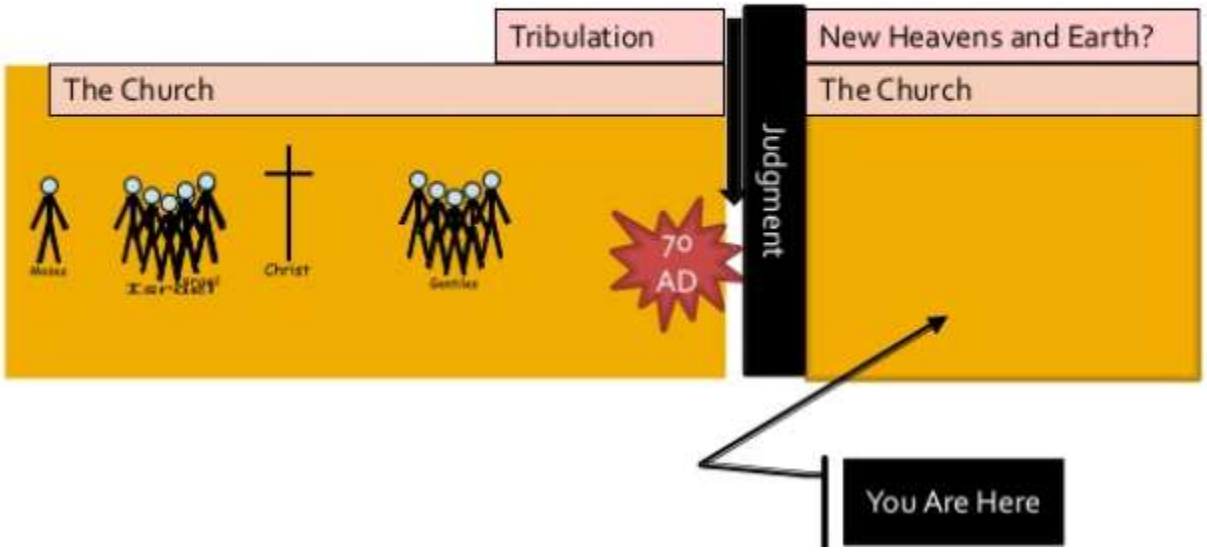


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Postmillennial Timeline

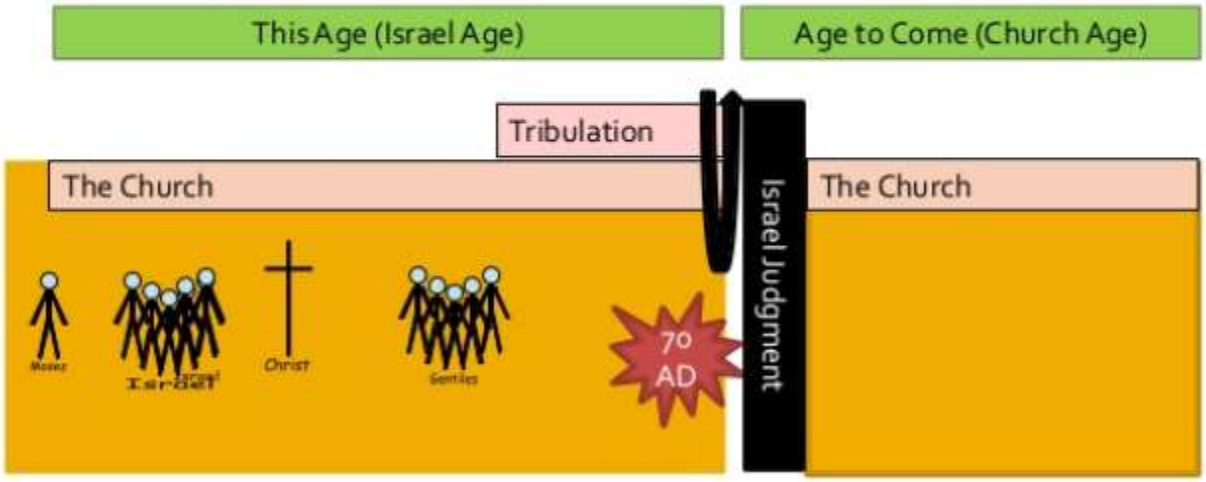


Full Preterist Timeline

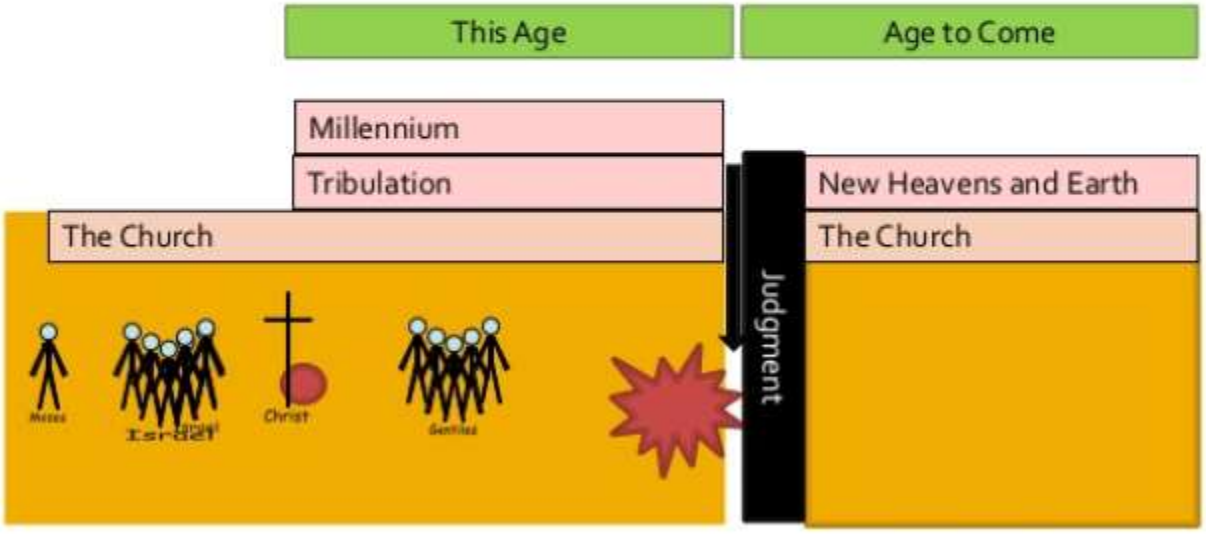


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Partial Preterist Timeline

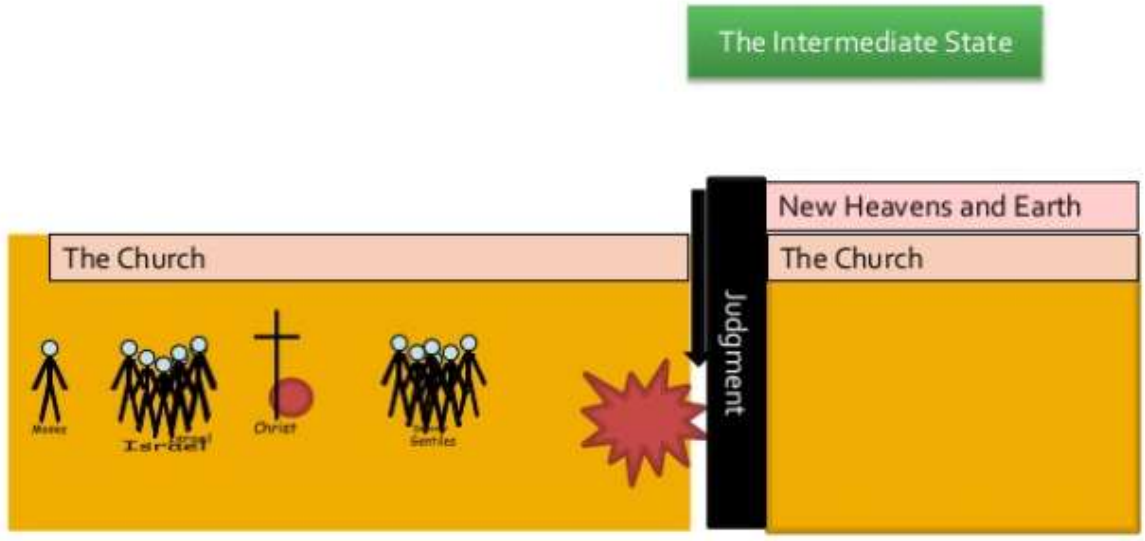


Amillennial View of Ages



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The Intermediate State



The Intermediate State

- Roman Catholic
- Infused Righteousness
- Church Tradition.
- 2 Maccabees 12:43-46
  - Praying for the dead.
- Matthew 12:32
  - Categories of sin.
- 1 Corinthians 3:11-15
  - Fire burning stubble.

- Protestant
- Imputed Righteousness
  - Romans 3-5
  - God's wrath is removed when we exercise saving faith.
- Finished Work
  - Matt 27:51
  - Luke 23:39-43

For Intermediate State details, see my separate "Reference Notes on Heaven"

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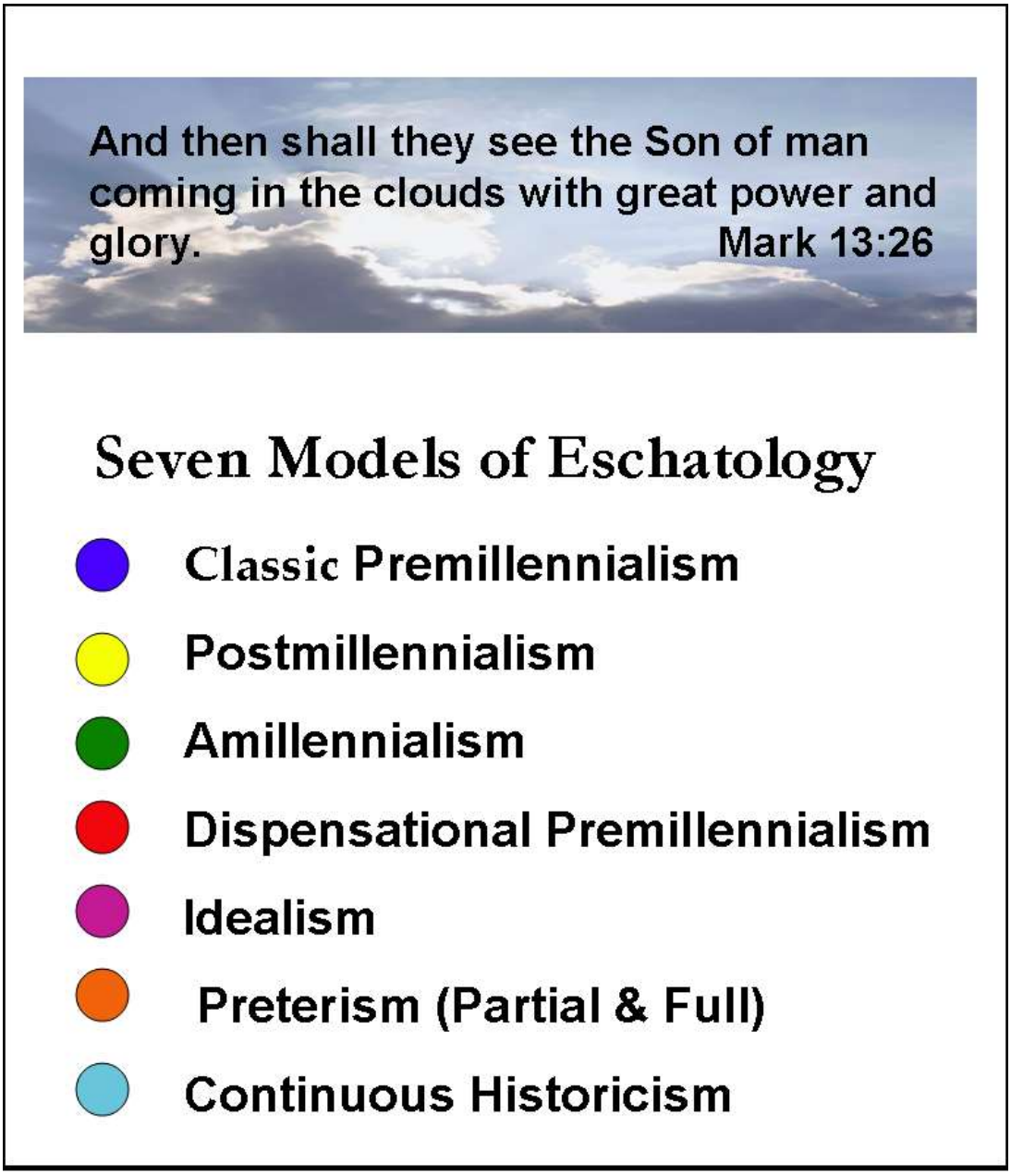
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Models of Eschatology

https://modelsofeschatology.com/

Eschatology refers to the biblical doctrine and study of last things. Usually focused on the return of Christ at the end of the age.

This blog is being setup to assist in the Models of Eschatology study course at United Christian Church in Richmond, Virginia which began January 23, 2008.



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Two Major Systems of Theology

Two major systems of Christian theology are the long standing Covenant Theology and it's more recent (1800's) Dispensationalism. There have since been attempts to 'tweak' the systems where many have felt they were weakest and/or bridge the gap between the two systems, resulting in New Covenant Theology, Progressive Dispensationalism; and attempting to study and interpret scripture 'out of the box', Christocentric Theology (or hermeneutics). They are also included in this section.

Comparison Chart:

DISPENSATIONALISM AND COVENANT THEOLOGY

The following are the major differences between these two systems of theology. They represent the mainstreams of both systems, though there are variations in each. Representative systematic theologies are those of L.S. Chafer and Charles Hodge.

DISPENSATIONALISM	COVENANT THEOLOGY
1. May be Arminian or modified Calvinist. Almost never 5-point Calvinist.	1.Always Calvinist. Usually 5-point.
2. Stresses 'literal' interpretation of the Bible.	2.Accepts both literal and figurative interpretation of the Bible.
3. Usually does not accept the idea of the 'Analogy of Faith.'	3. Almost always accepts the idea of The 'Analogy of Faith.'
4. 'Israel' always means only the literal, physical descendants of Jacob.	4. 'Israel' may mean either literal, physical descendants of Jacob or the figurative, spiritual Israel, depending on context.
5. 'Israel of God' in Gal. 6:16 means physical Israel alone.	5. 'Israel of God' in Gal. 6:16 means spiritual Israel, parallel to Gal. 3:29; Rom. 2:28029, 9:6; Phil. 3:3.
6. God has 2 peoples with 2 separate destinies: Israel (earthly) and the Church (heavenly).	6. God has always had only 1 people, the Church gradually developed.
7. The Church was born at Pentecost.	7. The Church began in O. T. (Acts 7:38) and reached fulfillment in the N. T.
8. The Church was not prophesied as such in the O.T. but was a hidden mystery until the N.T.	8. There are many O. T. prophecies of the N. T. Church.
9. All O.T. prophecies for 'Israel' are for literal Israel, not the Church.'	9. Some O. T. prophecies are for literal Israel, others are for spiritual Israel.
10. God's main purpose in history is literal Israel.	10. God's main purpose in history is Christ and secondarily the Church.

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11. The Church is a parenthesis in God's program for the ages.	11. The Church is the culmination of God's saving purpose for the ages.
12. The main heir to Abraham's covenant was Isaac and literal Israel.	12. The main heir to Abraham's covenant and was Christ and spiritual Israel.
13. There was no eternal Covenant of Redemption within the Trinity.	13. The eternal Covenant of Redemption was within the Trinity to effect election.
14. There was no Covenant of Works with Adam in the Garden of Eden.	14. God made a conditional Covenant of Works with Adam as representative for all his posterity.
15. There was no Covenant of Grace concerning Adam.	15. God made a Covenant of Grace with Christ and His people, including Adam.
16. Israel was rash to accept the Covenant at Mt. Sinai.	16. Israel was right to accept the Covenant Mt. Sinai.
17. The 'New Covenant' of Jer. 31:31- 34 is only for literal Israel and is not the New Covenant of Lk.22:20.	17. The 'New Covenant' of Jer. 31 is the same as in Lk. 22; both are for spiritual Israel according to Heb. 8.
18. God's program in history is mainly through separate dispensations.	18. God's program in history is mainly through related covenants.
19. Some Dispensationalists have said that O. T. sinners were saved by works.	19. No man has ever been saved by works, but only by grace.
20. Most Dispensationalists teach that men in the O.T. were saved by faith in a revelation peculiar to their dispensation, but this did not include faith in the Messiah as their sin-bearer.	20. All men who have ever been saved have been saved by faith in Christ as their sin-bearer, which has been progressively revealed in every age.
21. The O.T. sacrifices were not recognized as the Gospel or types of the Messiah as sin-bearer, but only seen as such in retrospect.	21. O. T. believers believed in the Gospel of Messiah as sin-bearer mainly by the sacrifices as types and prophecies.
22. The Holy Spirit indwells only believers in the dispensation of Grace, not O.T. and not after the Rapture.	22. The Holy Spirit has indwelt believers in all ages, especially in the present N. T. era, and will not be withdrawn.
23. Jesus.made an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed.	23. Jesus made only an offer of the spiritual Kingdom, which was rejected by literal Israel but has gradually been accepted by spiritual Israel.
24. O.T. believers were not in Christ, not part of the Body or Bride of Christ.	24. Believers in all ages are all 'in Christ' and part of the Body and Bride of Christ.
25. The Law has been abolished.	25. The Law has 3 uses: to restrain sin in society, to lead to Christ, and to instruct Christians in godliness. The ceremonial Laws have been abolished; the civil laws have been abolished except for their general equity; the moral laws continue.
26. O. T. laws are no longer in effect unless repeated in the N.T.	26. O. T. laws are still in effect unless abrogated in the N.T.
27. The Millennium is the Kingdom of God. Dispensationalists are always Pre-Millennial and usually Pre-Tribulational.	27. The Church is the Kingdom of God. Covenanters are usually Amillennial, sometimes Pre-Millennial or Post-Millennial, rarely Pre-Tribulational.

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28. The O.T. animal sacrifices will be restored in the Millennium.	28. The O. T. sacrifices were fulfilled and forever abolished in Christ.
29. The Millennium will fulfill the Covenant to Abraham. Israel has a future.	29. Christ fulfilled the Covenant to Abraham. Some Covenanters believe in a future for literal Israel, most don't.
30. David will sit on the Millennial throne in Jerusalem.	30. Christ alone sits on the throne. Saints rule under Him.

[Source: http://faithbibleonline.net/MiscDoctrine/DispCov.htm]

***See also*: Three Schools of Theology – DIspensational, Covenant and New Covenant**

See additional comparison…

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A Comparison of Dispensationalism and Covenant Theology

	Dispensationalism	Covenant Theology
1	Either Pelagian, Semi Pelagian, Arminian, Evangelical Arminian, rarely a modified Calvinism and even less rarely a five point Calvinist	Augustinian and Calvinistic, Reformed and Presbyterian embraces five points, Lutheran a modified version as well as Anglicans
2	Stresses a 'literal' interpretation of the Bible	Accepts both literal and figurative interpretation
3	Usually does not accept the idea of "Analogy of Faith"	Almost always accepts the idea of "Analogy of Faith"
4	"Israel" always means only the literal, physical descendants of Jacob	"Israel" may be literal, physical descendants of Jacob **or** figurative, spiritual Israel, based on context
5	"Israel of God" in Galatians 6:16 is physical Israel alone	"Israel of God" in Galatians 6:16 is spiritual Israel, cf Galatians 3:29, Romans 2:28-29, 9:6; Philippians 3:3
6	God has two peoples with two separate destinies: Israel (earthly) and the Church (heavenly)	God always had only one people, which developed from Abraham to the Church
7	The Church was born at Pentecost	The Church began in the Old Testament (Acts 7:38) and reached fulfillment in the New
8	The Church was not prophesied as such in the Old Testament but was a hidden mystery until the New	The Old Testament contains many prophecies of the New Testament Church
9	All Old Testament prophecies for Israel are for literal Israel, not the church	Some Old Testament prophecies were for literal Israel, others are for spiritual Israel
10	God's main purpose in history is literal Israel	God's main purpose is Christ and secondly the Church.
11	The church is a parenthesis in God's program for the ages.	The church is the culmination of God's saving purpose for the ages
12	The main heir to Abraham's covenant was Isaac and literal Israel	The main heir to Abraham's covenant was Christ and spiritual Israel
13	There was no eternal "Covenant of Redemption" within the Trinity	The eternal "Covenant of Redemption" was within the Trinity to effect election
14	There was no "Covenant of Works" with Adam in the Garden of Eden	God made a conditional "Covenant of Works" with Adam as representative for all his posterity
15	There was no "Covenant of Grace" concerning Adam	God made a "Covenant of Grace" with Christ and His people, including Adam
16	Israel was rash to accept the Covenant at Mount Sinai	Israel was right to accept the Covenant Mount Sinai
17	The "New Covenant" of Jeremiah 31:31-34 is only for literal Israel and is not the New Covenant of Luke 22:20	The "New Covenant" of Jeremiah 31 is the same as in Luke 22; Hebrews 8, says both are for spiritual Israel
18	God's program in history is mainly through separate dispensations	God's program in history is mainly through related covenants
19	Some Dispensationalists have said that Old Testament sinners were saved by works	No one was ever saved by works, but by grace alone
20	Most Dispensationalists teach that men in the Old Testament, were saved by faith in a revelation peculiar to their dispensation, but this did not include faith in the Messiah as their sin-bearer.	All men who have ever been saved have been saved by faith in Christ as their sin-bearer, which has been progressively revealed in every age.
21	The Old Testament sacrifices were not recognized as the Gospel or types of the Messiah as sin-bearer, but only seen as such in retrospect	Old Testament believers believed in the Gospel of Messiah as sin-bearer mainly by the sacrifices as types and prophecies

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22	The Holy Spirit indwells believers in the Dispensation of Grace, not in the Old Testament nor after the Rapture	The Holy Spirit indwelt some believers in all ages, and all in the present era, and will never be withdrawn
23	Jesus made an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed	Jesus made only an offer of the spiritual Kingdom, which was rejected by literal Israel but has gradually been accepted by spiritual Israel
24	Old Testament believers were not in Christ, nor part of the Body or Bride of Christ.	Believers in al ages are all "in Christ" and part of the Body and Bride of Christ
25	The Law has been abolished	The Moral Law has three uses: • to restrain sin in society • to lead to Christ, and • to instruct Christians in godliness. The ceremonial laws have been abolished; the civil laws apply only within their general equity; the applicability of the moral laws continues
26	Old Testament laws are no longer in effect unless repeated in the New Testament	Old Testament laws are still in effect unless abrogated in the New Testament
27	Sees the Millennium is the Kingdom of God, are always Pre-Millennial and usually Pre-Tribulation	The Church is the Kingdom of God. Covenanters are usually Amillennial, or Post-Millennial, sometimes Pre-Millennial but never Pre-Tribulational
28	The Old Testament animal sacrifices will be restored in the Millennium	The Old Testament sacrifices were fulfilled and forever abolished in Christ
29	The Millennium will fulfill the Covenant made with Abraham. Israel has a literal future	Christ fulfilled the Covenant made with Abraham. Some believe in a future for literal Israel, most do not
30	David will sit on the Millennial throne in Jerusalem	Christ alone sits on the throne. Saints rule under Him

http://ugandamission.net/doctrine/rapture/comparedispensationalism.pdf [PDF]

See additional comparison…

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A Comparison of Historic Covenant and Historic Dispensational Theology

ISSUE	COVENANT POSITION	DISPENSATIONAL POSITION
PATTERN OF HISTORY	Covenant of Works with Adam; Covenant of Grace with Christ on behalf of elect (some distinguish between Covenant of Redemption with Christ and Covenant of Grace with the elect).	Divided into dispensations (usually seven); e.g., Innocence (pre-Fall), Conscience (Adam), Human Government (Noah), Promise (Abraham), Law (Moses), Grace (Christ's First Coming), Kingdom (Christ's Second Coming).
VIEW OF HISTORY	Optimistic: God is extending His kingdom.	Pessimistic: the Last Days are marked by increasingly worse wickedness in the world and by apostasy in the church.
GOD'S PURPOSE IN HISTORY	There is a unified redemptive purpose.	There are two distinct purposes, one earthly (Israel), one heavenly (church).
VIEW OF THE BIBLICAL COVENANTS	They are different administrations of the, Covenant of Grace.	They mark off periods of time during which God's specific demands of man differ.
RELATIONSHIP OF OLD TESTAMENT TO NEW TESTAMENT	Acceptance of Old Testament teaching required unless specifically abrogated by New Testament.	Old Testament prescriptions are not binding unless reaffirmed in New Testament.
RELATIONSHIP BETWEEN ISRAEL AND THE CHURCH	The church is spiritual Israel, in continuity with true Israel of Old Testament.	The church is the spiritual people of God, distinct from Israel, the physical people of God.
OLD TESTAMENT PROPHECY	Refers to God's people, the church.	Refers to ethnic Israel.
CHURCH AGE	God's redemptive purpose continued to unfold.	There is a parenthesis between past and future manifestations of the kingdom.
ROLE OF HOLY SPIRIT	The Holy Spirit indwells God's people throughout history.	The Holy Spirit indwells God's people only from Pentecost to the Rapture.
BAPTISM	Unified covenant generally used to support infant baptism.	Israel/church distinction often (but not always) used to support believers' baptism.
SOCIAL IMPLICATIONS	Emphasizes "cultural mandate."	The only way to save the world is to save individuals; therefore evangelism takes precedence over "social action."

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ESCHATOLOGY	Usually amillennial; rarely postmillennial; occasionally premillennial.	Premillennial, usually pretribulational.
MILLENNIUM	Symbolic, often identified with present age.	Literal, earthly 1000-year reign after Second Coming.

http://reformed-theology.org/html/c-vs-dis.htm

http://sabalharu.blogspot.com/2011/11/comparison-of-historic-covenant-and.html

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Seventh-Day Adventist Perspectives

http://ssnet.org/blog/are-adventists-old-covenant-christians-part-5/

Excerpt:

In the previous post, we identified where Adventism fits in relation to covenant theology. The conclusion placed Adventism closest to the views espoused by the 2nd London Baptist Confession, a covenantal framework that falls under the tradition of the Presbyterians, Congregationalists, and Baptists known as "Covenantalism." The post concluded by sharing some points on how this identification is helpful for the church.

As we launch into the final posts of this series I will re-introduce some of the concepts mentioned before in order remind the reader of the important elements before moving forward. The first concept was introduced in the second installment of this series and identified the different types of covenant views that exist in Christianity. Covenantalism falls under Category A leaving the other two systems in Category B. The significance of this lies in the fact that the views under Category A all teach the perpetuity of the law, while the views under Category B reject it.

Category A	Category B
Covenantalism	Alternate views to Covenantalism
1) Westminster Confession	1) Dispensationalism
2) 2nd London Baptist Confession	2) New Covenant Theology
(Embrace Perpetuity of Law and Sabbath)	(Reject Perpetuity of Law and Sabbath)

Below I have also included the chart which summarized the last post.

Themes	CATEGORY A: COVENANTALISM		CATEGORY B: ALTERNATE VIEWS TO COVENANTALISM		Category C
	Westminster Confession (WCC)	2nd London Baptist Confession (2LBC)	Classic Dispensationalism (CDM)	New Covenant Theology (NCT)	Adventism (ADM)
Salvation	Reformed/ Calvinist Salvation always by grace even in OT	Reformed/ Calvinist Salvation always by grace even in OT	Arminian/ OSAS/ Some Calvinist Salvation always by grace even in OT	Reformed/ Calvinist Salvation always by grace even in OT	Arminian Salvation always by grace even in OT
Covenant Narrative	Eternal Covenant of Grace (from eternity past) • Covenant of Works (Eden state) • Covenant of Grace (post-fall until second coming) Modern WCC embraces Covenant of Redemption.	Eternal Covenant of Grace (from eternity past) • Covenant of Redemption (before the foundations of the world) • Covenant of Works (Eden state) • Covenant of Grace (post-fall until second coming)	Dispensational Narrative: 7 dispensations OT dispensations where diverse administrations of grace NT dispensations, Jesus administers grace	1 redemptive plan and one people of God No covenant of redemption, works, or grace All grace – Christ is centre and fulfillment of all	Eternal Covenant of Grace (from eternity past) • Covenant of Redemption (before the foundation of the world) • Covenant of Works (Eden state) • Covenant of Grace (post-fall until second coming)
Covenant Continuity	OT post-fall covenants are Covenant of Grace Therefore, there is continuity between old and new Pedobaptist Ceremonial and civil law annulled Moral law remains as standard of life not as administration of Grace 10 commandments still binding including Sabbath (Sunday)	OT post-fall covenants typified Covenant of Grace Therefore, there is no continuity between old and new Credobaptist Entire law annulled Decalogue is transcovenantal therefore it remains relevant 10 commandments still binding including Sabbath (Sunday)	OT Dispensations are administrations of Covenant of Grace Each dispensation ends with the arrival of a new one. No continuity. Credobaptist Entire law annulled Decalogue is not transcovenantal 10 commandments no longer binding unless repeated in NT. Sabbath is kept by faith in Jesus, not resting on a day	OT post-fall covenants typified Covenant of Grace Therefore, there is no continuity between old and new Credobaptist Entire law annulled Decalogue is not transcovenantal 10 commandments no longer binding unless repeated in NT. Sabbath is kept by faith in Jesus, not resting on a day	OT post-fall covenants typified Covenant of Grace Therefore, there is no continuity between old and new Credobaptist • Traditional: Civil and Ceremonial Annulled. Moral Remains • Progressive: Entire law annulled Decalogue is transcovenantal therefore it remains relevant 10 commandments still binding including Sabbath (7th Day)
Israel/ Church Relationship	Israel was the church in the OT NT Church is continuation of true Israel Promises to Israel fulfilled in Church	Israel typified the Church Church is replacement of Israel Promises to Israel fulfilled in Church	Israel and Church are 2 separate redemptive plans Old Covenant to be reinstated after the restoration of National Israel in end times	Israel typified the Church Church is continuation of Israel Promises to Israel fulfilled in Jesus	True Israel was the church in the OT NT Church is continuation of true Israel Promises to Israel fulfilled in Jesus and to the church
Eschatology	Classic – Historicism (papacy as antichrist) Modern – Preterism (antichrist was Nero) Rejects any central end time role for Israel	Classic – Historicism (papacy as antichrist) Modern – Preterism (antichrist was Nero) Rejects any central end time role for Israel	Futurism Secret Rapture - 7 Years Tribulation Premillennial Rule of Christ Israel has central role in end times	Preterism/ Futurism (one world government = antichrist) Rejects any central end time role for Israel	Historicism (papacy as antichrist) Rejects any central end time role for Israel

See next page for larger view…

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NOTE: This is a Seventh-Day Adventist Perspective

Themes	CATEGORY A: COVENANTALISM		CATEGORY B: ALTERNATE VIEWS TO COVENANTALISM		Category C
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Israel and the Church – Covenant Theology vs Dispensationalism, etc.

***See also*: Supercession or Replacement Theology**

Comparison chart Covenant Theology vs. Dispensationalism

https://www.christianforums.com/threads/comparison-chart-covenant-theology-vs-dispensationalism.8047488/

Excerpt:

Here is a brief comparison showing the main differences between covenant theology and dispensational theology, nice and impartial.

Dispensationalism

1. God has **two** distinct people – Israel and the Church.
2. The Church age was a parenthesis in God's dealing with Israel.
3. God's promises to Israel were postponed till after the rapture.
4. After a Jewish tribulation revival, their 'dispensation' will resume.
5. Worship in the millennium includes re-instituted temple sacrifice.
6. The promised temple is an example of what must yet be fulfilled.
7. Modern Israel proves not all promises are fulfilled in the Church.

Covenant Theology

1. God has always only had but **one** spiritual people.
2. The Church (incl. Jew & Gentile) actually is true Israel.
3. God's promises to Israel are fulfilled in Christ's Church.
4. There will be a revival of Jews but it will be into the Church.
5. Redemption is in the cross and sacrifice is finished forever.
6. Even if a temple gets rebuilt it is unnecessary and irrelevant.
7. The modern restoration of the nation of Israel is coincidental.

Note on #1: When dispensationalists say God has **two people**, they are referring to Israel (an ethnic group) and the Church. (a spiritual group) When covenant theology says God has **one people** they are referring to 'Spiritual Israel' (a single entity consisting of saints from every tribe)

Note on #3: Covenant theology applies the geographical land promises to the Church figuratively.

Note on #5: Dispensationalists either infer or state that the entire levitical system will be repeated in the Millennium. Moderates think that it will simply serve as a 'reminder' of Christ's death. Extreme dispensationalists infer that it will be the basis of millennium atonement. In either case all disps. accord an elite position to ethnic Israel in the millennium.

The Church is now all of the specific things that Israel never became

http://paleoevangelical.blogspot.com/2011/10/church-is-now-all-of-specific-things.html

Excerpt:

A long, long time ago—back in May—I launched a series on the relationship between the major biblical covenants. Initially rooted in arguments from this book, we more recently (July!) interacted with John Reisinger's *Abraham's Four Seeds*. And that's where we'll land, finally, in this post and another scheduled

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to publish soon.

Reisinger published a chart on pages 114-115 that was designed to compare and contrast the nation of Israel with the body of Christ—two nations, two covenants, related to one another under "God's one single goal." I've reproduced it below, not because it indisputably resolves all the issues (I actually think it *doesn't*), but because it's an enlightening glimpse at the issues from one particular angle that I've seldom heard discussed:

Point of Comparison	The Nation of Israel	The Body of Christ
Promise to Abraham	Same promise given to the nation of Israel	Fulfilled in the Church
"I will make of thee a Great Nation" (Gen. 12:3)	"If ye will obey...and keep my covenant, then ye shall be a peculiar treasure unto me...a kingdom of priests, and an holy nation...(Ex. 19:5-6).	"Ye also, as lively stones, are built up a spiritual house, an holy priesthood,...Ye are a chosen generation, a royal [kingly] priesthood, an holy nation, a peculiar people...(1 Peter 2:5, 9).
Both chosen "nations"	Isaiah 51:4	1 Peter 2:9
Kind of nation	Physical	Spiritual
Basis of citizenship	*Natural* birth	*Spiritual* birth
Spiritual state of citizens	Saved and lost—Romans 9:6	Saved only—Hebrews 8:10, 11
Proof of citizenship	Circumcision of the flesh by human hands	Circumcision of the heart by the Holy Spirit
Both are the "seed of Abraham" by birth	Born "after the flesh"—"natural" seed only	Born "after the Spirit"—"spiritual" seed
Relationship to God	Loved, chosen, redeemed, adopted, as a physical nation among nations	Loved, chosen, redeemed, and adopted as a spiritual family
Both "redeemed"	Physically—from Egypt	Spiritually—from sin
Both "called by God"	Out of Egypt	Out of the world
Covenant foundation of nationhood	Decalogue—"Do" and live, disobey and die	Blood of Christ; "Finished"—believe
Condition of blessing	Works—obedience	Grace—faith
Government or rule	Whole Mosaic economy	Whole Law of Christ
Goal—become the true "holy nation" of God (Exodus 19:4, 5)	Never realized—the "if" never fulfilled	Realized by *every* citizen in the nation—"ye *are*"
Time frame of nation's existence	Began—Exodus 24:8; Ended—Matt. 27:51	Began—Pentecost (1 Cor. 12:12, 13); Never end—Eph. 2:21-23
Conclusion	All finished—Hebrews 8	All new–Hebrews 9 and 10

Reisinger argues that the chart is rooted in five biblical facts. He expands on and defends them (115-117); I'll merely list them:

1. The physical nation of Israel was given the specific promise of becoming the true holy nation of God *if* the people would obey the covenant of law given at Mount Sinai (Ex. 34:27, 28).

2. Israel, as the *physical* nation of God, was brought into being, as a nation or "body politic," by the Law Covenant at Sinai (Deut 4:13). Their national existence and special relationship to God were based on their obedience to that legal covenant and all its ceremonial and civil accruements.

3. The *physical* nation of Israel was cast off and the special national covenant relationship was totally ended when Christ came (Matt. 21:43)

4. The spiritual nation, the Body of Christ, was "born in a day" [an allusion to Is. 66:8] and has become all of the very things Israel never became. . . . It is impossible not to see 1 Peter 2:5-9 as the word-for-word fulfillment of the promise made to Israel at Sinai in Exodus 19:5, 6.

5. The Church inherits the true spiritual blessings promised to Israel in the law covenant at Sinai simply because her Lord has kept the covenant for her. Christ earned every blessing the law covenant promised

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by being born under that covenant (Gal. 3:24-4:7), and then rendering to it the perfect obedience that it demanded (Phil. 2:5-11 and Rom. 8:1-4). This was the only way that he could earn (for us) the righteousness that was necessary to inherit the blessings that the law covenant promised. Christ also endured every curse that same law covenant threatened when he died on the cross under the judgment of God. [. . . and I hope we can all say *amen* to that . . .]

Comment:

I found it. He posted this at Dan Phillips' blog.

"I do not have bad views of the millennium simply because I do not have ANY view of the mil... I was a pre-mil, went to A-mil, went to pan-mil (will all pan out), went to pro-mil (if there is one I am for it.) I am now, and have been for a while, an existential milllennialist, (I have given up hope of finding the answer).

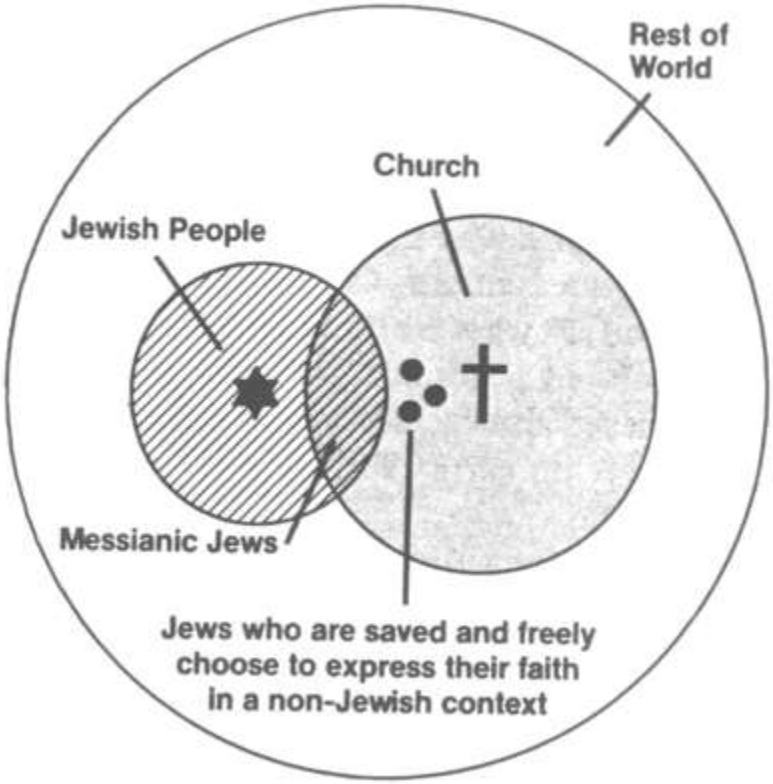
If 'pre-mil' means there must be an earthly mil...or God's promises are not fulfilled then I cannot be a pre-mil. If you say, "The Bible teaches there will be no earthly mil"...I cannot be an a-mil. Where does the Bible say there will be no mil...? I feel about the mil...the same as I feel about the gifts of the Spirit being revived (or an earthly mil...), but I see nothing in Scripture to prevent there being a mil and even some possibility there might be. I would be happy to share my fixed view if you so desire.

John Reisinger"

Are Non-Jewish Believers Really a Part of Israel? – Part 1 (Written)

http://messianicapologetics.net/archives/10447

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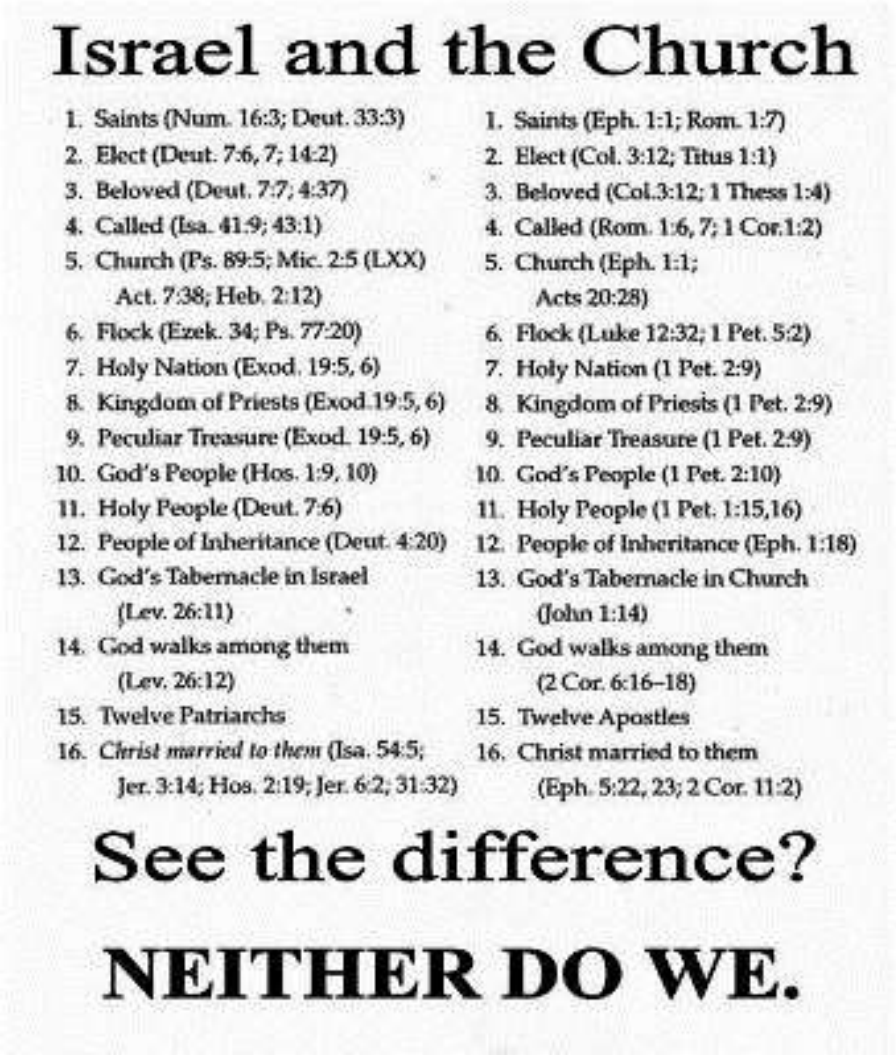


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Israel and the Church: Does One Equal the Other? (Dispensational Perspective)

https://randomtheoloblog.wordpress.com/2012/06/25/israel-and-the-church-does-one-equal-the-other/

Excerpt:



I received the above chart from a friend of mine. As you can see it equates Israel with the Church based upon various similarities. Obviously, some of the similarities are legitimate. However, similarity does not equal identity. In other words, just because two things have many characteristics in common doesn't mean that they are the same entity. Israel and the Church is a case in point.

I want to begin by simply pointing out the ill-advised hermeneutic that has been employed in at least one of the similarities. Number sixteen states that Christ is *married to them* (speaking of the nation Israel) and Christ is married to the Church also. Notice that Christ being married to Israel is in italics. That is because the Old Testament doesn't teach that Christ is married to Israel but that Yahweh is. Hosea 2:19 is not Messiah speaking but is Yahweh speaking to Old Testament Israel: "I will betroth you to Me forever." (NASB) However, this is just one issue. Let's get to the meat of the subject.

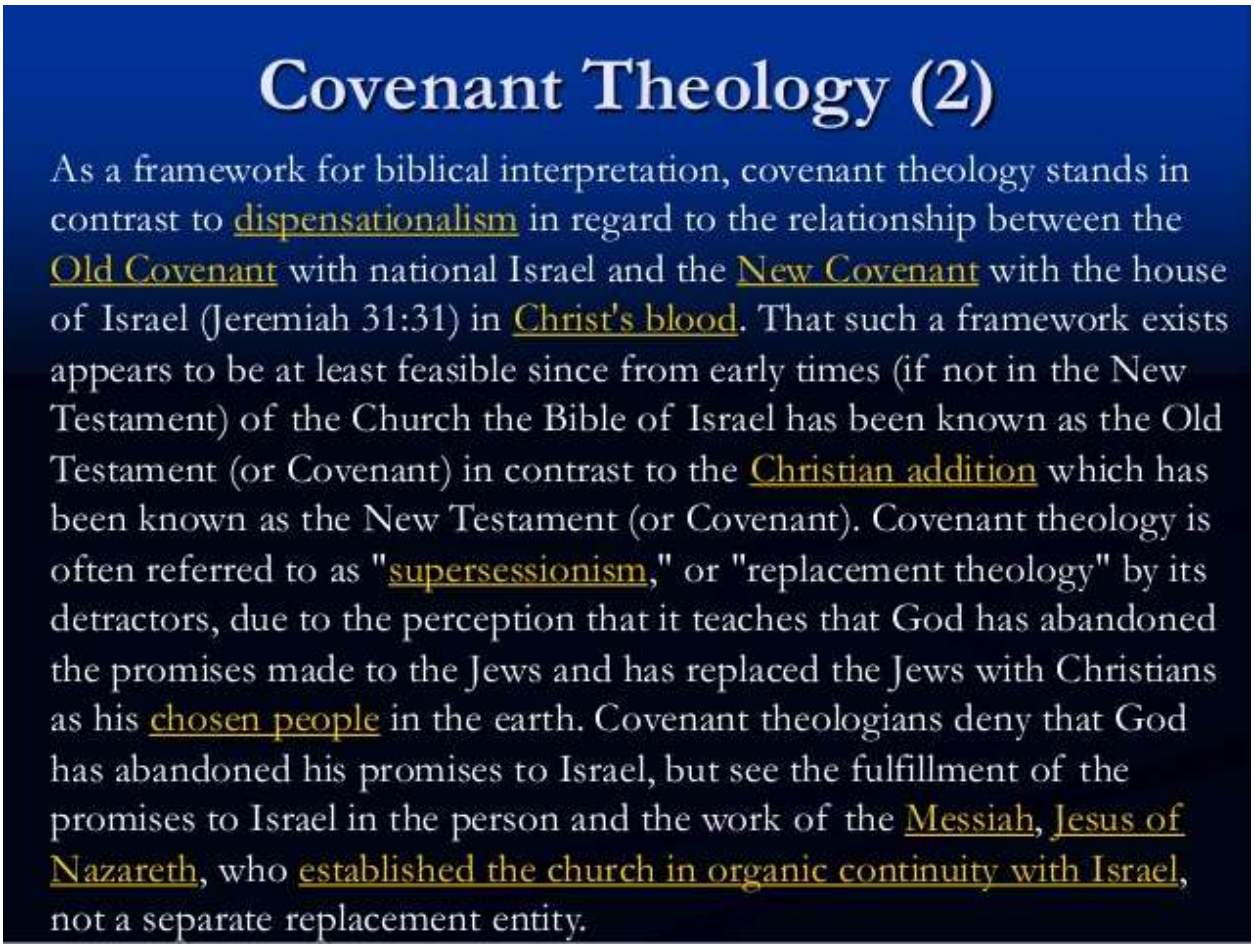
There are sixteen similarities in this chart, fifteen if you discount number sixteen. Years ago Lewis Sperry Chafer illustrated twenty-four contrasts between Israel and the Church. Perhaps they will help to make my point, which is that Israel and the Church are two separate entities created by God for His

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purposes. Note: All of these are found in Lewis Sperry Chafer, *Systematic Theology* (Grand Rapids: Zondervan Publishing House, 1948), IV:47-53. Additional explanation and variation is found in Arnold Fruchtenbaum, *Israelology* (San Antonio: Ariel Ministries Press, 1989). Granted not all of these are direct statements of Scripture but are easily seen in Scriptural revelation by simply examining the information Scripture provides. The interesting thing about these observations is that they are all derived simply by a man and his Bible and a normal reading of Scripture. To put it another way, just as the doctrine of the Trinity is not overtly stated in one verse and must be deduced from the totality of Scripture's teaching, these distinctions or contrasts between Israel and the Church must be discovered in the same manner.

It is my intention to discuss these twenty-four contrasts over our next two blog posts. Enjoy…

Basic Eschatology: An Introduction
https://www.slideshare.net/StephenYong2/basic-eschatology-an-introduction



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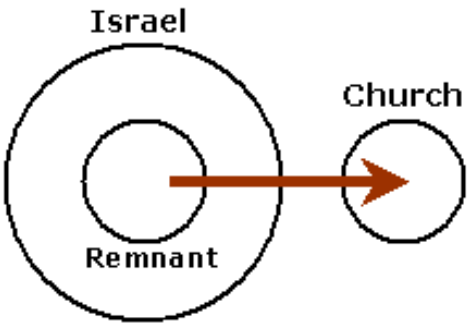
Israel and the Church - Understanding Some Theological Options
http://biblicalchristiannetwork.blogspot.com/2013/04/theology-israel-and-church-john-j.html

Excerpts:

***See also*: Israel and the Church**

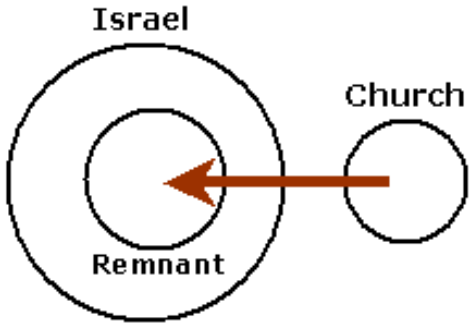
There are three basic theological options regarding the relationship between the Church and Israel: Replacement Theology, Separation Theology, and Remnant Theology.

***See also*: Supercessionism and Replacement Theology**



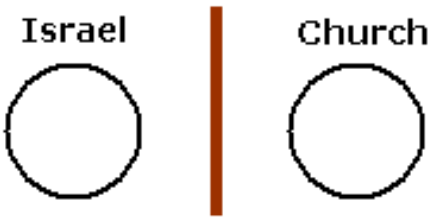
Replacement Theology

- *The covenants and promises given to Israel are transferred to the Gentile Church.*
- *Jews must convert to Gentile Christianity.*



Remnant Theology

- *The Gentile Church partakes of the covenants and promises given to Remnant Israel.*
- *Gentile Christians must identify with Remnant Israel.*



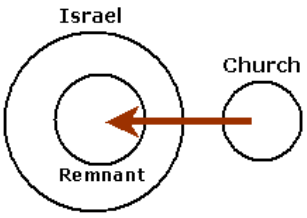
Separation Theology

- *The covenants and promises given to Israel are not transferred to the Gentile Church.*
- *The Church is a new spiritual entity with a distinct purpose and destiny.*

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3. Remnant Theology

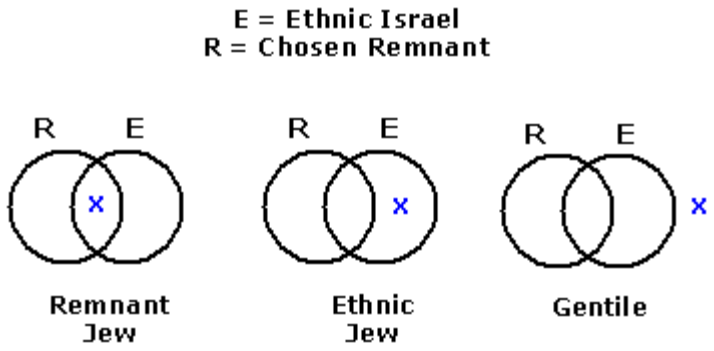
A third theological option regarding the relationship of the Church and Israel is to claim that the Church and Israel "overlap" in some manner. In Replacement/Covenant Theology, the Church is said to supercede Israel in such a way that Israel is abandoned with no redemptive future. In Separation theology, there is a distinction between Israel and the Church, but there is some question about how the two groups will interact, especially beyond the millennial reign of Jesus into eternity. Remnant Theology attempts to mediate these positions by understanding the Church to be a subset of faithful ethnic Israel who received Jesus (Yeshua) as the promised Messiah. This faithful subset of Israel is called the Remnant or the "Israel of God" (Gal. 6:6):



- *The Gentile Church partakes of the covenants and promises given to remnant Israel.*
- *Gentile Christians must identify with Remnant Israel.*

She'arit Yisrael - The Remnant of Israel

The Scriptures make a distinction between being an ethnic Jew (i.e., one born Jewish) and one who is considered to be a member of *she'arit Yisrael,* the faithful remnant of Israel. This can be seen in the following:



As can be seen from this diagram, a person can be 1) outside of relationship to Israel altogether (i.e., a Gentile); 2) within ethnic Israel by virtue of birth (to a Jewish mother); or 3) within *both* ethnic Israel (i.e., of Jewish lineage) *and* part of the faithful remnant (as a Jew who trusts the God of Israel). (Logically, there is a fourth option here which will be discussed below). These distinctions are important because there are many who oversimplify the matter and confuse ethnic Israel with the "remnant of Israel chosen by the grace of God" (Rom. 11:5).

The Remnant of Israel is a sovereignly chosen subset of ethnic Israel that has been faithfully preserved by the LORD over the centuries. Its existence is evidenced in the Old Testament Scriptures as is seen in the following cases:

- Isaac was chosen over Ishmael (Gen. 17:19)
- Jacob was chosen over Esau (Gen. 28:13-15)
- Joseph was chosen over his other brothers (Gen. 45:7)
- Israel was chosen (as a nation) at Sinai and a remnant preserved after the sin with the Golden Calf (Ex. 32)

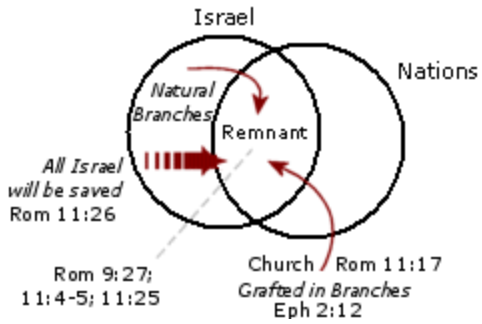
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- Caleb and Joshua were chosen among all those of the desert generation to enter into the Promised Land (Num. 14:38)
- Elijah was told that God preserved 7,000 faithful during apostasy (1 Kings 19:18)
- Ezekiel was told that a remnant would be preserved from the northern kingdom after their captivity (Ezek. 37:19)
- The returning exiles from Babylon were chosen (Zech. 8:5)

It is further evidenced in the New Testament:

- John the Baptist distinguished between those merely born Jewish and those who are part of remnant Israel (Matt. 3:9)
- God chose a remnant of Israel to receive the Messiah (Rom. 11:5)
- After the destruction of the Temple by the Romans, God preserved a remnant of Israel which has continued to this day.
- Paul spoke of the remnant of Israel chosen by God's grace (Rom. 2:28-29; 9:27, 11:5) and the one "New Man" composed of Jews and grafted in Gentiles (Eph. 2:15).
- During the coming Great Tribulation, God will preserve a remnant of Israel (Rev. 7:4).

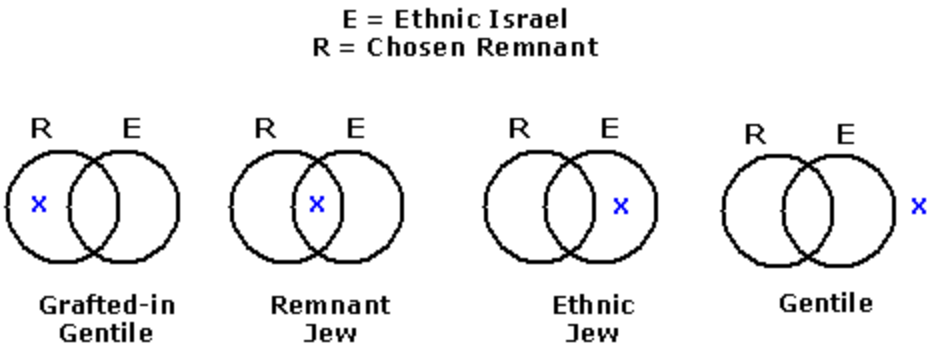
It's important to realize that Remnant Theology understands that the Church is "grafted in" or "in-placed" *within remnant Israel,* and not the other way around -- i.e., remnant Israel is NOT understood to be placed within the Church:



This is a vital distinction, since otherwise the Church would be guilty of "boasting" that its "branches" have been grafted into the Olive Tree, rather than remembering that the root is what sustains the Church (Rom. 11:18). While only some ethnic Jews are part of the faithful remnant, all saved Gentiles are spiritually made Jewish (Rom. 2:29; Rom. 4:16; Eph. 2:12-19), and are therefore partakers of the covenantal blessings given to remnant Israel. But it is crucial to understand that the Church is incorporated into the chosen remnant of Israel, and not the other way around! In other words, a Jew doesn't need to disown his or her Jewishness in order to be a member of the Church.

With this distinction in mind, we can finish the diagram that reveals the logical possibilities between ethnic Israel and the Remnant:

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A person can be 1) outside of relationship to Israel altogether (i.e., a Gentile); 2) within ethnic Israel by virtue of birth (to a Jewish mother); 3) within *both* ethnic Israel (i.e., of Jewish lineage) *and* as part of the faithful remnant (as a Jew who trusts the God of Israel), *or* 4) a Gentile who partakes of the blessings given to the faithful Remnant of Israel.

The Olive Tree and the Remnant Chosen by Grace

The statement of Paul that "not all who are descended from Israel belong to Israel" (Rom. 6:9) means that a person can be a descendant of ethnic Israel but not part of the remnant of Israel that was chosen by God for salvation in Messiah. In Romans 9:1-31, Paul reveals his heartfelt desire to see all of Israel come to understand the truth of salvation as given through Jesus, though he specifically mentions that a godly remnant has always existed.

Later Paul explicitly asked the question of whether God was "finished" with ethnic Israel, to which he replied:

"God forbid! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." So too at the present time there is a remnant, chosen by grace. (Rom. 11:1-5)

Paul goes on to give the analogy of the Olive Tree to illustrate how the Church is grafted in to the remnant of Israel. The natural branches *broken off* represent unbelieving, ethnic Israel, while the "wild olive shoots" grafted in *among the others* represent Gentiles who come to faith in the Messiah. But note especially the prepositional phrase, "among the others." These *remaining branches* represent remnant Israel, who never were separated from the supporting Root (which represents the covenant promises given to the patriarchs of Israel - Abraham, Isaac, Jacob - as given by the LORD). This metaphor clearly indicates that the wild olive shoots (believing Gentiles) are *placed within* the remaining branches on the tree (believing Jews). The Olive Tree, in other words, pictures the covenantal saving program of God based on His faithfulness *to Israel.*

Note also that Paul goes on to state that the restoration of the broken off branches is within the power and ultimate purposes of God (Rom. 11:23-24), who has temporarily "hardened" ethnic Israel until all the "wild olive shoots" have been added to the remnant Tree (11:25), and then "all Israel will be saved" (11:26).

While it is true that ethnic Israel has rejected their Mashiach (a "partial hardening of Israel" - Rom. 11:25),

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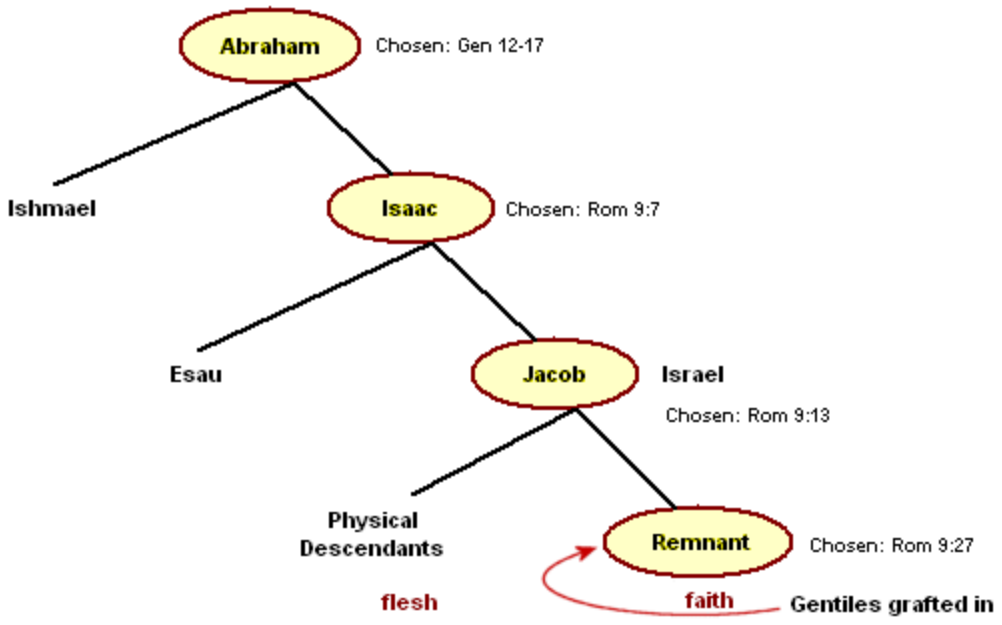
Paul consoles himself by reflecting that not all physical descendants of Abraham are made the inheritors of the covenantal blessings from the LORD. No, Abraham had two sons, but it was Isaac (not Ishmael) who was chosen; and Isaac also had two sons, but it was Jacob (not Esau) who was chosen. In other words, even though Ishmael and Esau were physical descendants of Abraham, they were not chosen to be inheritors of the blessing of God.

Indeed, regarding the case of Jacob and Esau, Paul goes further by saying that "though they were not yet born and had done nothing either good or bad -- in order that God's purpose of election might continue, not because of works but because of his call, Rebecca was told, "The older will serve the younger." Paul then quotes from Malachi 1:3, "Jacob I loved, but Esau I hated."

Paul then asks the rhetorical question of whether all this might be unfair. After all, was it Esau's fault that he was rejected when God had Himself foreordained that the blessing should not be his? Paul answers this by flatly saying that the LORD God of Israel is sovereign and can choose to show mercy and grace to whomsoever He wills - man's objections notwithstanding. In other words, God has the complete right to predestine outcomes to suit His good pleasure and purposes, and mankind must simply accept His rule and reign in the universe.

Being a physical descendant of Abraham is not enough to be a part of God's family, since only the *children of the promise* are counted as God's offspring. And that even includes Gentiles, as the prophet Hosea revealed: "those who were not my people I will call 'my people,' and her who was not beloved I will call children of the Living God" (Hosea 1:10). And did not the prophet Isaiah also cry out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved"?

Paul ends this line of thinking by saying that those who trust in the promise of God's salvation through the Mashiach have attained righteousness *by faith;* but those who pursue their own righteousness based on the law will never succeed in reaching that goal, since Yeshua alone is the "end of the law for righteousness" to all who believe.



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Covenants and Dispensations (Ice; Liberty University)
http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1002&context=pretrib_arch

A Comparison of Dispensationalism and Covenant Theology
http://www.ugandamission.net/doctrine/rapture/comparedispensationalism.pdf [PDF]

Dispensationalism and Covenant Theology: A Catholic Perspective on a Debated Point
http://www.calledtocommunion.com/2014/06/dispensationalism-and-covenant-theology-a-catholic-perspective-on-a-debated-point/

Dispensationalism and Covenant Theology
http://www.febc.edu.sg/assets/pdfs/studyresource/Dispensationalism%20and%20Covenant%20Theology.pdf [PDF]

John MacArthur's Defense of Dispensationalism (Opposing Review)
https://americanvision.org/1679/john-macarthurs-defense-of-dispensationalism/

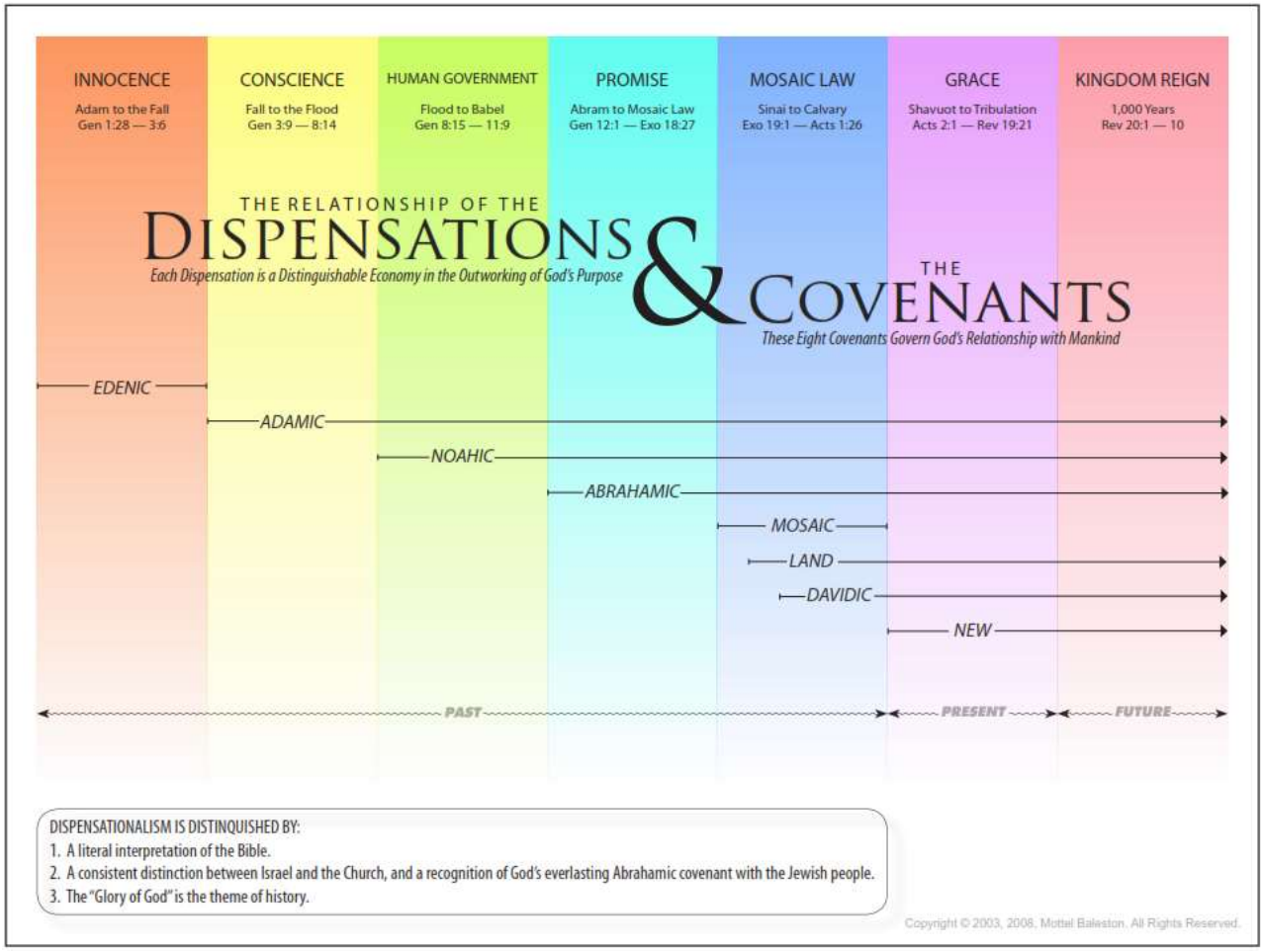
A Primer on Eschatology: Covenant Theology vs Dispensationalism
http://thepredestinedblog.blogspot.com/2009/02/primer-on-eschatology-dispensationalism.html

Introdcution to Covenant Theology – J.I. Packer
http://www.gospelpedlar.com/articles/Bible/cov_theo.html

See also in these notes Example graphic chart syncing Covenants with Dispensations

See the following corresponding Covenants/Dispensations comparison charts and links….

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http://www.ariel.org/amdld.htm

Dispensationalism – Covenant Theology **(Systems Compared and Contrasted)**
http://www.apttoteach.org/Theology/Introduction/pdf/105_Two_Systems.pdf [PDF]

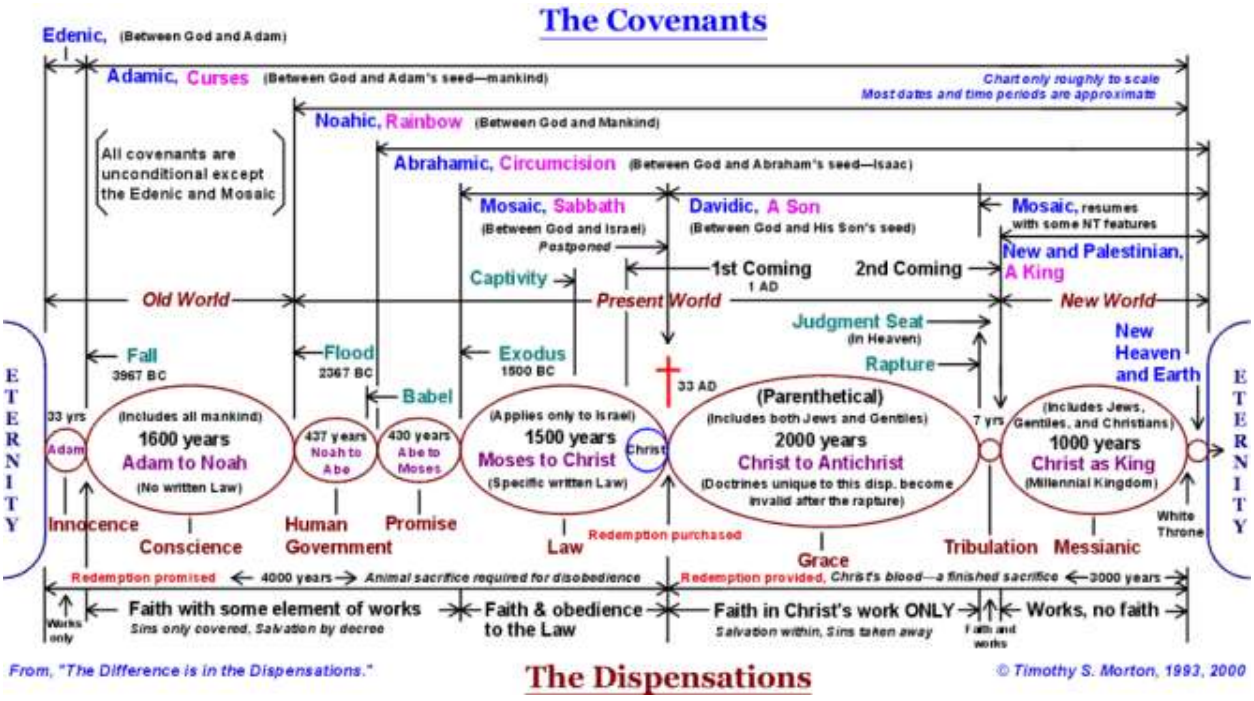
The Significance of Covenant Theology in Reformed Eschatology
http://www.mountainretreatorg.net/eschatology/significance_of_covenant_theology_in_eschatology.shtml

Eschatology Comparison
http://www.fivesolas.com/esc_chrt.htm

The Dispensation-Covenantal Rift: **[Recommended]**
How it Happened, Why It Happened, Can It be Repaired? **(2010)** **(R. Todd Mangum)**
http://ntresources.com/blog/documents/DSG2010_Mangum_DispCovRift.pdf [PDF]

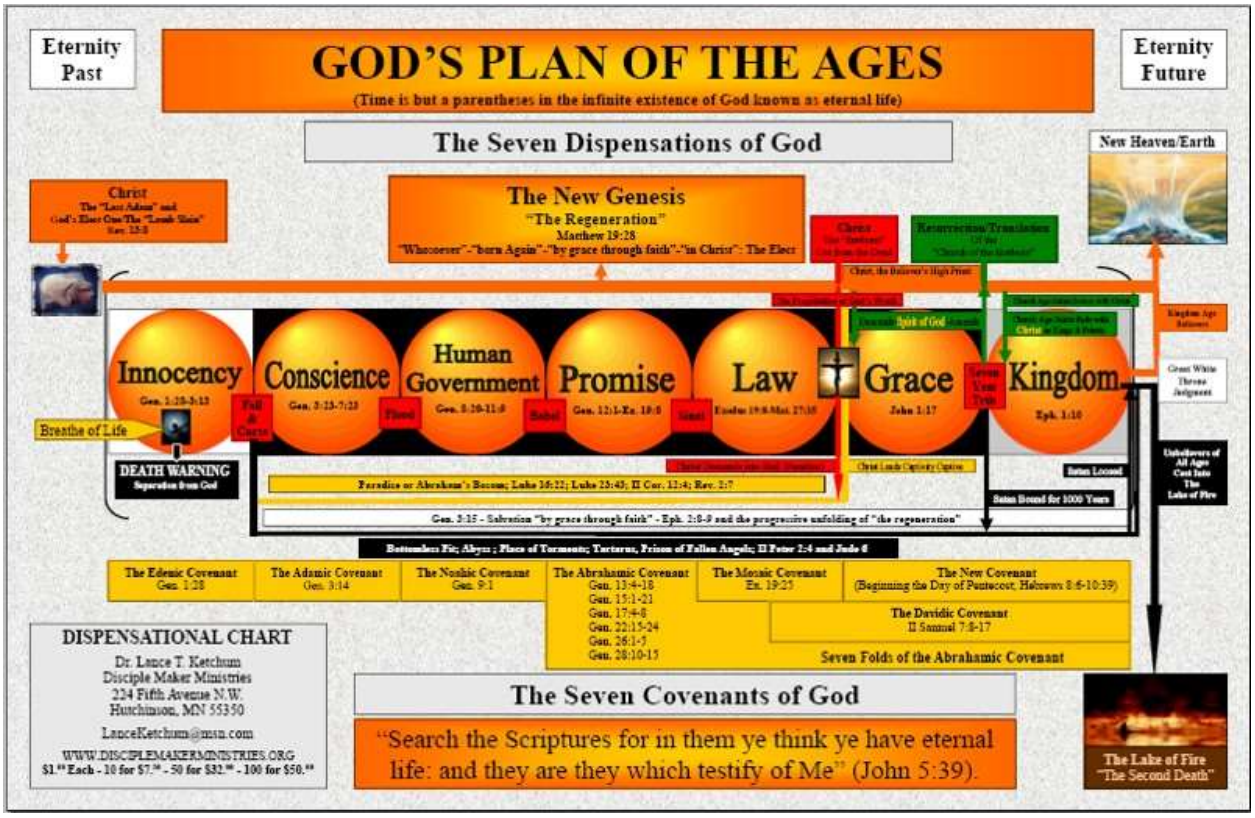
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The Covenant and The Dispensations (Premillennialism Perspective)



Souce: http://www.biblerays.com/dispensational-truth.html

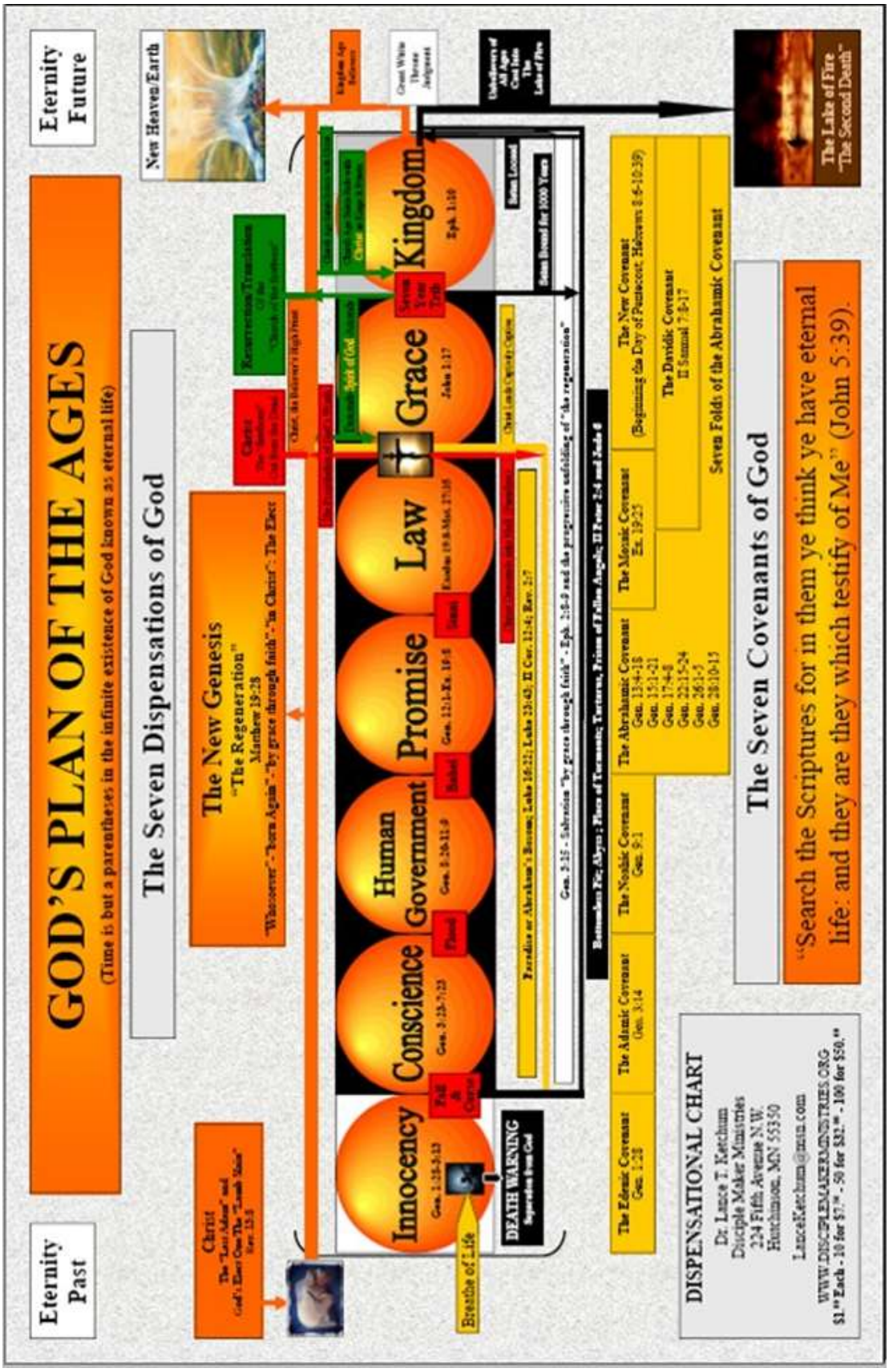
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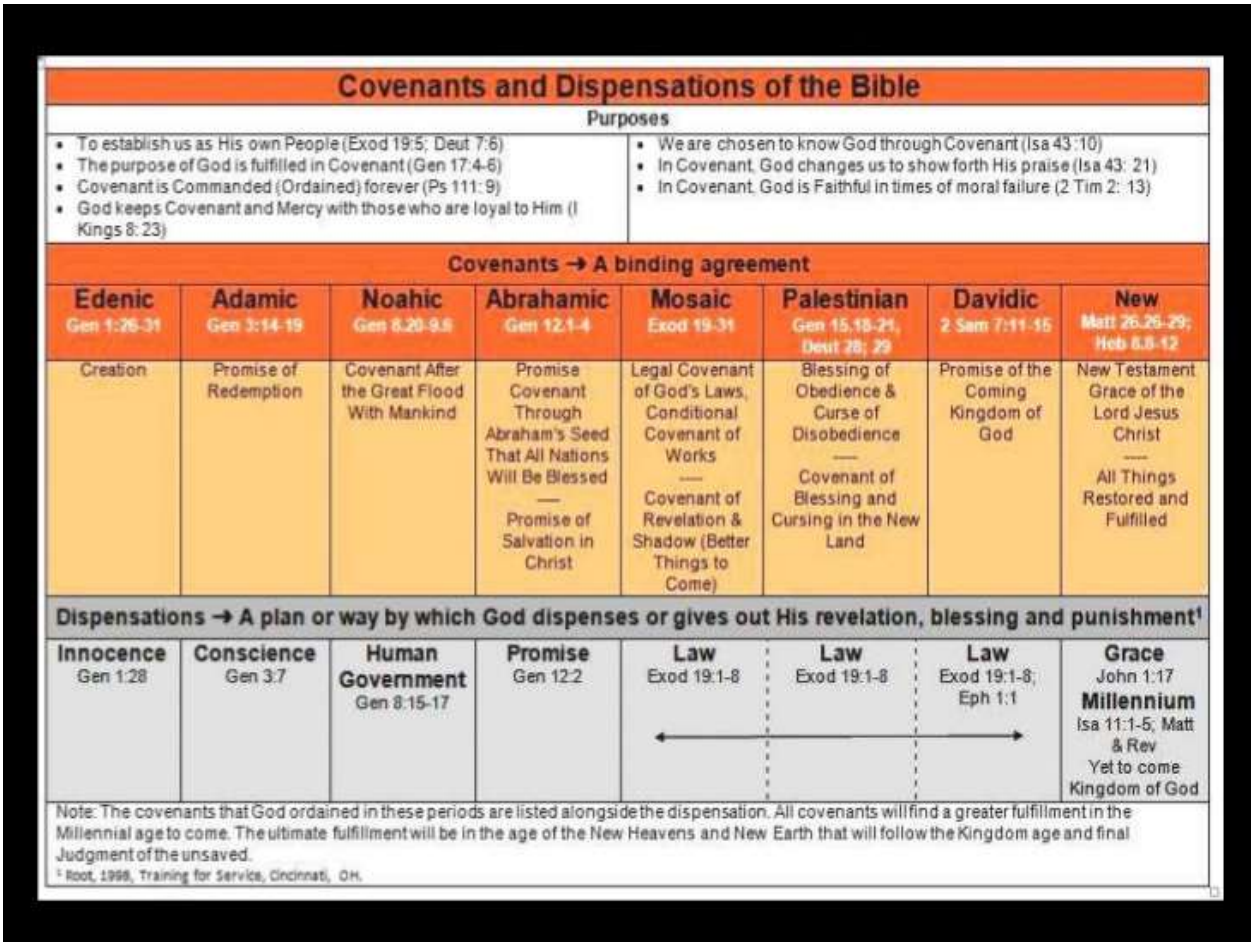
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See larger view on next page…

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Covenants and Dispensations of the Bible

Purposes

- To establish us as His own People (Exod 19:5; Deut 7:6)
- The purpose of God is fulfilled in Covenant (Gen 17:4-6)
- Covenant is Commanded (Ordained) forever (Ps 111:9)
- God keeps Covenant and Mercy with those who are loyal to Him (I Kings 8:23)
- We are chosen to know God through Covenant (Isa 43:10)
- In Covenant, God changes us to show forth His praise (Isa 43:21)
- In Covenant, God is Faithful in times of moral failure (2 Tim 2:13)

Covenants → A binding agreement

Edenic Gen 1:26-31	Adamic Gen 3:14-19	Noahic Gen 8:20-9:6	Abrahamic Gen 12:1-4	Mosaic Exod 19-31	Palestinian Gen 15:18-21, Deut 28; 29	Davidic 2 Sam 7:11-16	New Matt 26:26-29; Heb 8:8-12
Creation	Promise of Redemption	Covenant After the Great Flood With Mankind	Promise Covenant Through Abraham's Seed That All Nations Will Be Blessed — Promise of Salvation in Christ	Legal Covenant of God's Laws, Conditional Covenant of Works — Covenant of Revelation & Shadow (Better Things to Come)	Blessing of Obedience & Curse of Disobedience — Covenant of Blessing and Cursing in the New Land	Promise of the Coming Kingdom of God	New Testament Grace of the Lord Jesus Christ — All Things Restored and Fulfilled

Dispensations → A plan or way by which God dispenses or gives out His revelation, blessing and punishment[1]

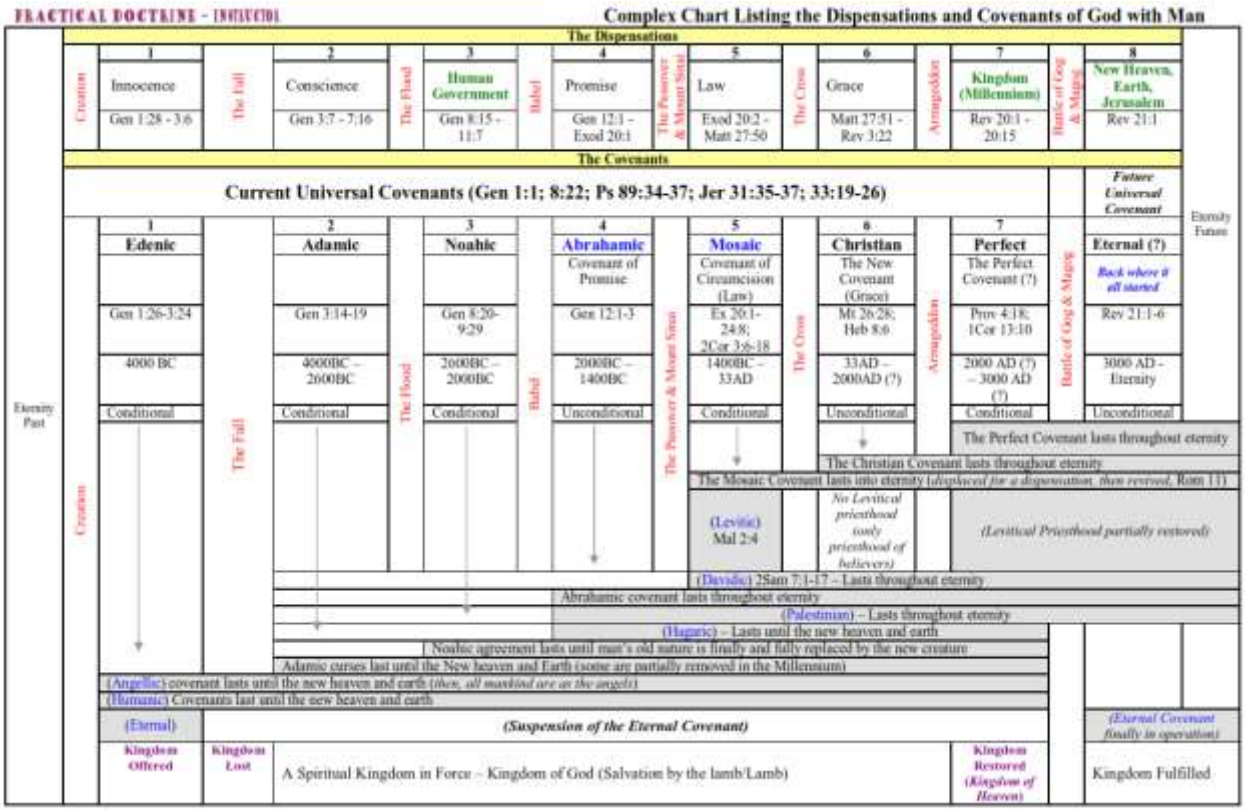
Innocence Gen 1:28	Conscience Gen 3:7	Human Government Gen 8:15-17	Promise Gen 12:2	Law Exod 19:1-8	Law Exod 19:1-8	Law Exod 19:1-8; Eph 1:1	Grace John 1:17 Millennium Isa 11:1-5; Matt & Rev Yet to come Kingdom of God

Note: The covenants that God ordained in these periods are listed alongside the dispensation. All covenants will find a greater fulfillment in the Millennial age to come. The ultimate fulfillment will be in the age of the New Heavens and New Earth that will follow the Kingdom age and final Judgment of the unsaved.

[1] Root, 1998, Training for Service, Cincinnati, OH.

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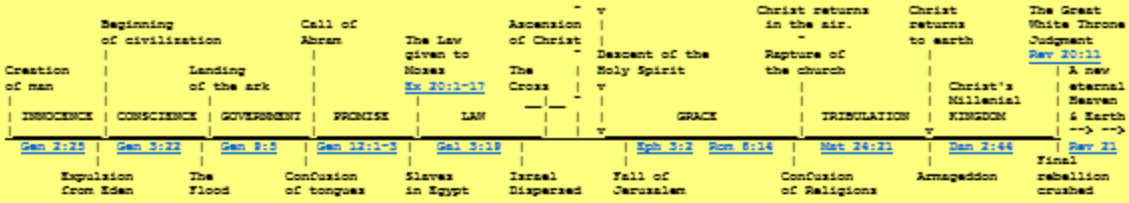


http://www.biblebc.com/bbi/Courses/Disp_Cov/Dispensational%20and%20Covenant%20Theology%20-%20Student.pdf] [PDF]

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The Seven Dispensations

The story of Man's Failure - and God's Grace - as demonstrated in all ages



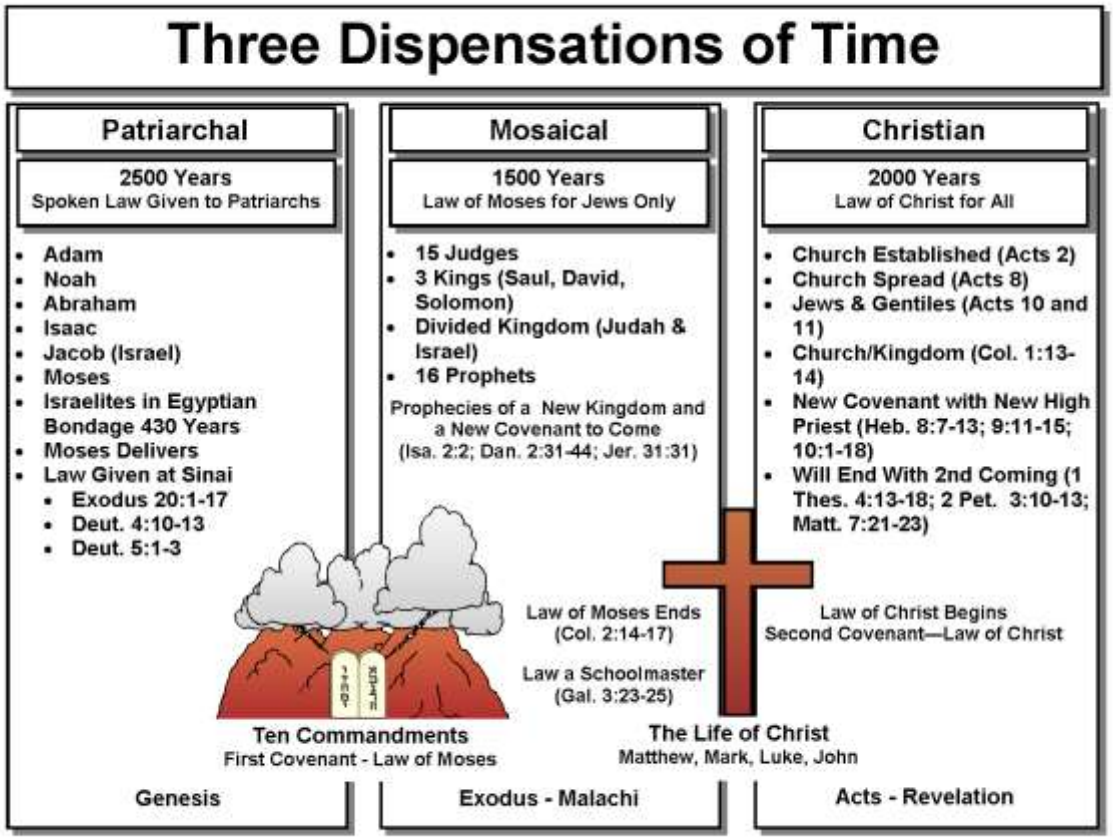
Dispensation	Opening Event	Man's Responsibility	Man's Failure	Man's Tendency	Closing Event	Personal Salvation
INNOCENCE (1) *Summary/Principle:* *Rom 5:12*	God creates man Gen 1:26,27 2:7,25	Believe & Obey Gen 2:15-17	Innocence Lost Gen 3:6,7	Away from God Gen 3:9,10	Judgment- Expelled from Eden Gen 3:17-19 3:22-24	By Grace through Faith- Substitutionary sacrifice: - The blood of the Lamb, Gen 3:21 - The promise of the Seed, Gen 3:15; 4:25
CONSCIENCE (2) *Rom 2:15*	Abel offers a lamb. Cain murders Abel. Gen 4:2-15	Believe & Obey Gen 4:4-7 Heb 11:4	Conscience defiled Gen 6:5-7	Away from God Gen 6:11-13	Judgment- The Flood Gen 7:11-12,23	By Grace through Faith- Gen 6:8 Heb 11:4-7 1Pet 3:18-22
GOVERNMENT (3) *Rom 13:1-7*	Noah -worships God -receives a covenant and responsibility Gen 8:20-22	Believe & Obey Gen 9:1-6	Personal disorder Gen 9:20-23 Societal disorder Gen 11:1-4	Away from God- 'Man's Failure' references apply.	Judgment- Confusion of tongues Gen 11:5-9	By Grace through Faith- The line of the Seed: Gen 9:26; 11:10-32
PROMISE (4) *Num 23:19* *Mic 7:20* *Rom 11:29*	God -calls Abram -gives him promises Gen 12:1-7; 13:14-17; 15:5 Promises repeated to Isaac & Jacob Gen 26:1-5 28:10-15	Believe & Obey Gen 15:6 Rom 4:3	Promised blessings pursued by fleshly means: -Abram, Gen 16:2 -Jacob, Gen 27:19 -Moses, Acts 7:22-29	Away from God- God's promises disregarded: -Lot, Gen 13:10-13 -Esau, Gen 25:31-34 26:34,35 -The sons of Israel Gen 37:18-20 -Israel's longing for Egypt Ex 16:2,3 Summary: Psa 106:1-15	Judgment- -Bondage in Egypt Ex 1:7-14; 2:23-25	By Grace through Faith- Rom 4:3-5 Heb 11:8-22 Gen 22:8,15-18 Gen 49:8-12,18
LAW (5) *Rom 3:19,20*	Israel promises to keep the Law Ex 19:1-8	Believe & Obey Deu 7:11-15, blessings Deu 8:11-20, cursings	Law broken repeatedly- Ex 32:1-8 Judg 21:25 Psa 106:16-48	Away from God Dan 9:4-16	Judgment- -Israel captive in Assyria 2Kin 17:1-18 -Judah captive in Babylon 2Kin 25:1-11 -Jerusalem destroyed Mat 23:37-39	By Grace through Faith- the blood of the Lamb Ex 12:3 Lev 17:11 Heb 9:19-22 Gal 4:4,5 Examples of believers: -Moses, Heb 11:23-40 -David, Rom 4:5-8 Summary- Gal 3:10-19
GRACE (6) *John 1:17* *Titus 2:11-14* *1Pet 1:10-12*	Christ -ascends -sends the Spirit Acts 1:1-9 Acts 2:1-4 -establishes His church 1Cor 12:12,13 Eph 3:1-10	Believe & Obey -for eternal life Acts 2:36-47 John 6:28,29,47; 5:24 Rom 5:1,2; 10:4 Eph 2:8,9 -for earthly living Rom 8:2-4 Gal 2:20; 3:2,3	Apostasy- 2Tim 4:3-4 Heb 6:4-8	Away from God 2Tim 3:13 2Pet 2:1-3,17-22	The Bride of Christ caught up to meet Him. 1The 4:16-17 Rev 3:10 Judgment- The apostate church enters the Tribulation. Rev 2:21-23 Rev 3:15-16	By Grace through Faith- 1Pet 1:18-21 Isaiah 53 Rom 3:20-26 Rom 6:23 also see references under 'Man's Responsibility'
TRIBULATION (a special 7 yr period) *John 5:43*	The man of sin is revealed 1The 5:1-3 2The 2:1-12 Mat 24:21-22	In the Tribulation, man's failure comes to awful fruition: **Innocence-** Man live the lie & call evil good (cp. Gen 3:5). **Conscience-** Corrupt minds ignore God's Word (Mat 24:37-39). **Government-** The world unites with antichrist against God. **Promise-** Israel is in the promised land, but in unbelief. **Law-** The rebuilt Temple is given over to false worship. **Grace-** The apostate church is aligned with the antichrist.			Judgment- Christ casts out Satan & his false leaders. Rev 19:11-21 Rev 20:1-3	Even in this terrible time, many find salvation by Grace through Faith in the blood of the Lamb. Rev 7:14; 12:10,11
KINGDOM (7) *Isa 9:6,7*	Jesus Christ returns to earth as King of kings Mat 25:31-34 Rev 20:4-6	Believe & Obey Isa 2:1-4 Isa 11:1-16 Isa 12:1-6 Isa 55:1-5 Zech 14:16-18	Even in the age of Righteousness, man turns away from Christ to follow Satan when given the opportunity. Rev 20:7-10		Judgment- -the final rebellion is crushed. -eternal destinies are decreed Rev 20:10-15	By Grace through Faith- Rev 21:22-27
		During the Kingdom age, the disorder of previous ages is corrected: **Innocence-** God's truth is known by all men (Jer 31:34). **Conscience-** God's people have holy hearts to serve Him (Jer 31:33). **Government-** Christ rules from Jerusalem. Righteousness covers the earth. **Promise-** Israel is in her land. Abrahamic & Davidic covenants are fulfilled. **Law-** True temple worship declares that Christ has fulfilled the Law. **Grace-** The true church is with Christ in His glory.				

See also: **Covenant Theology** **and** **Dispensational Theology**

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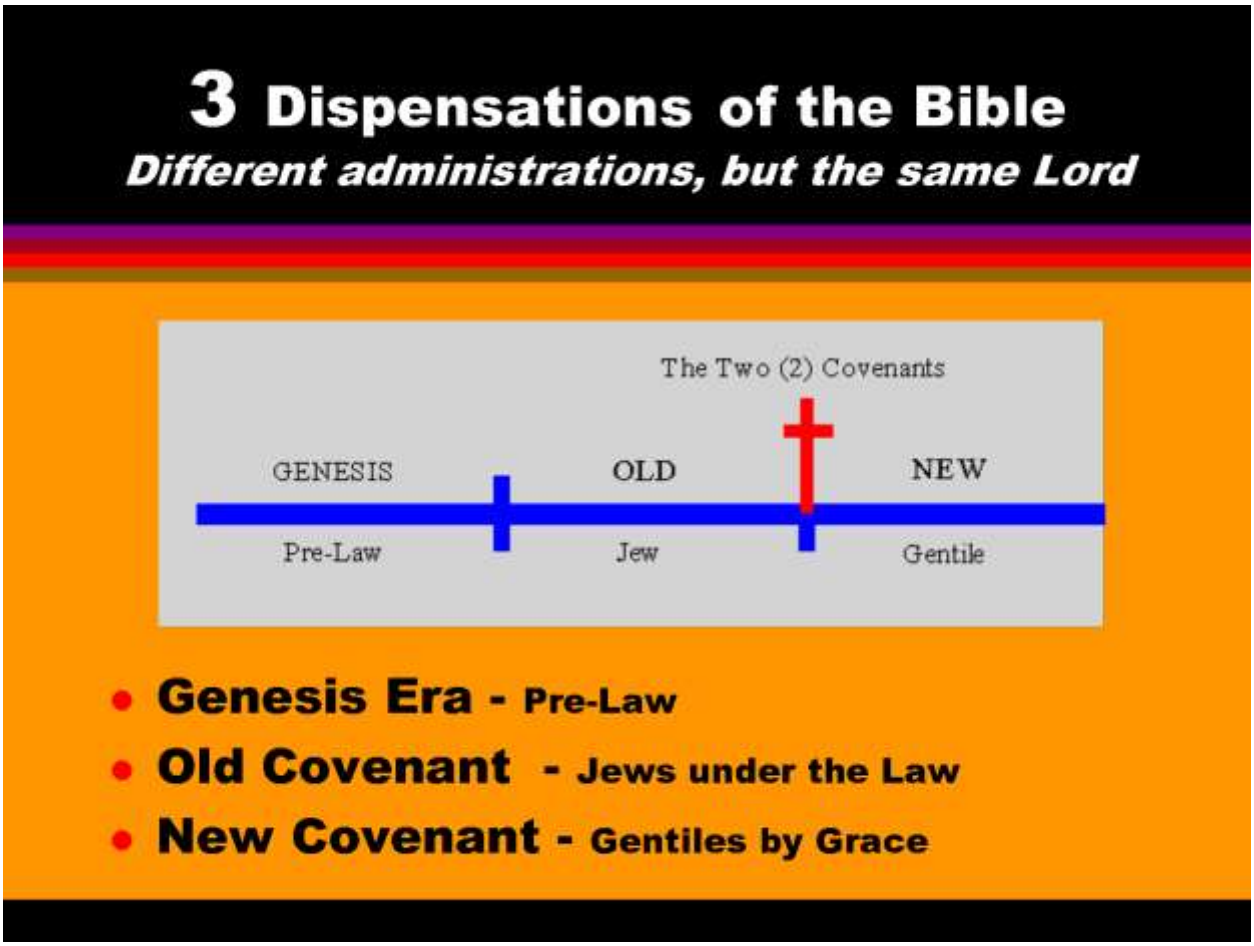
Other Dispensation Divisions

3 Dispensations



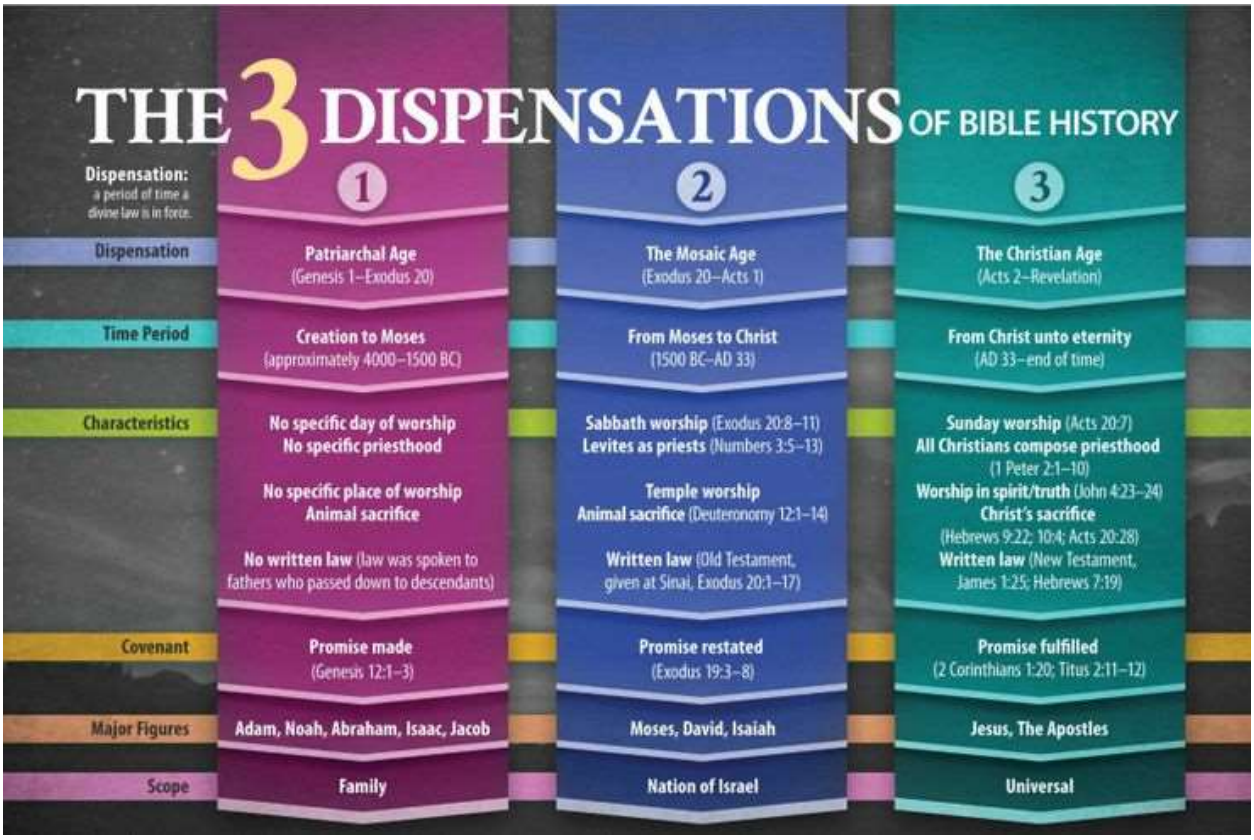
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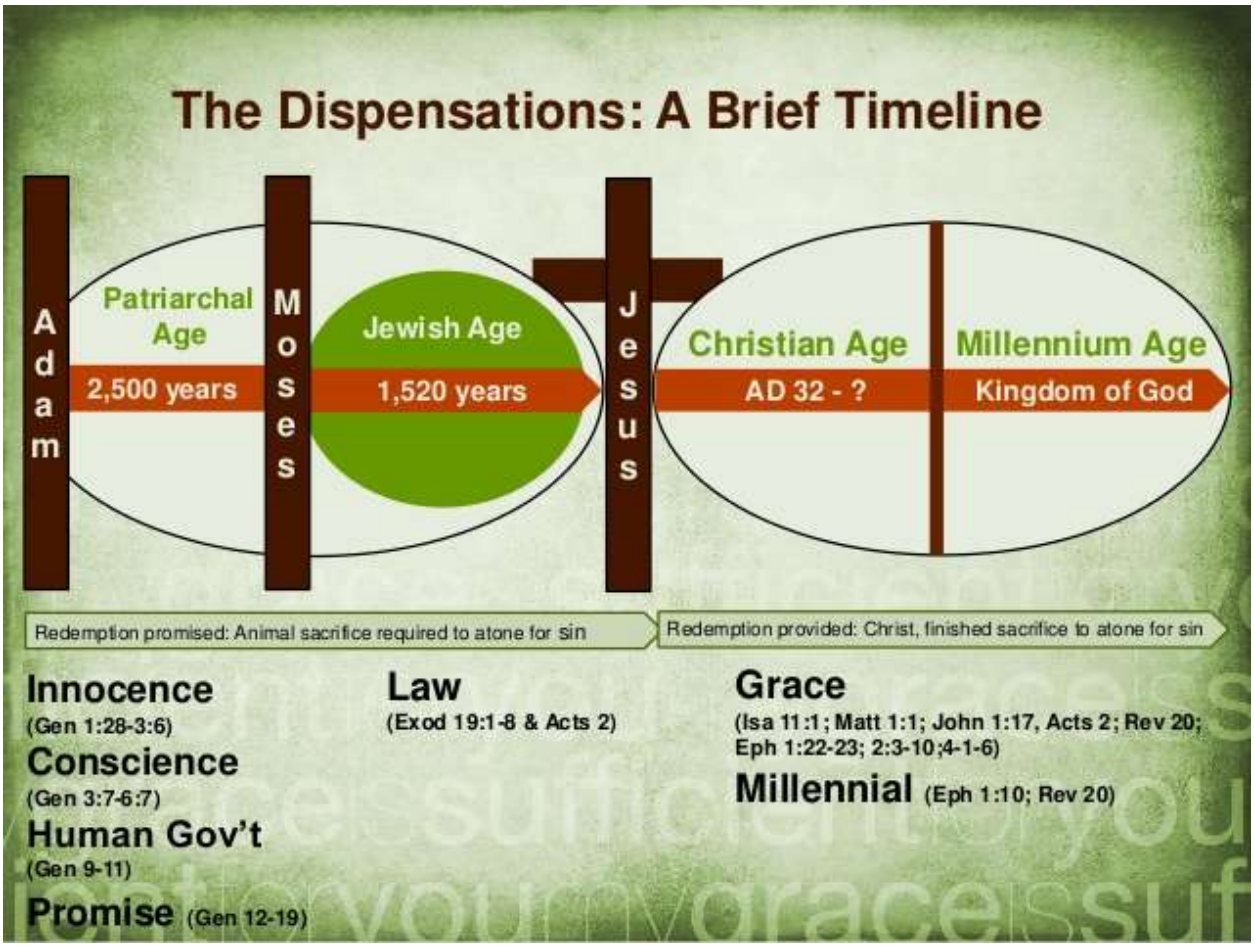
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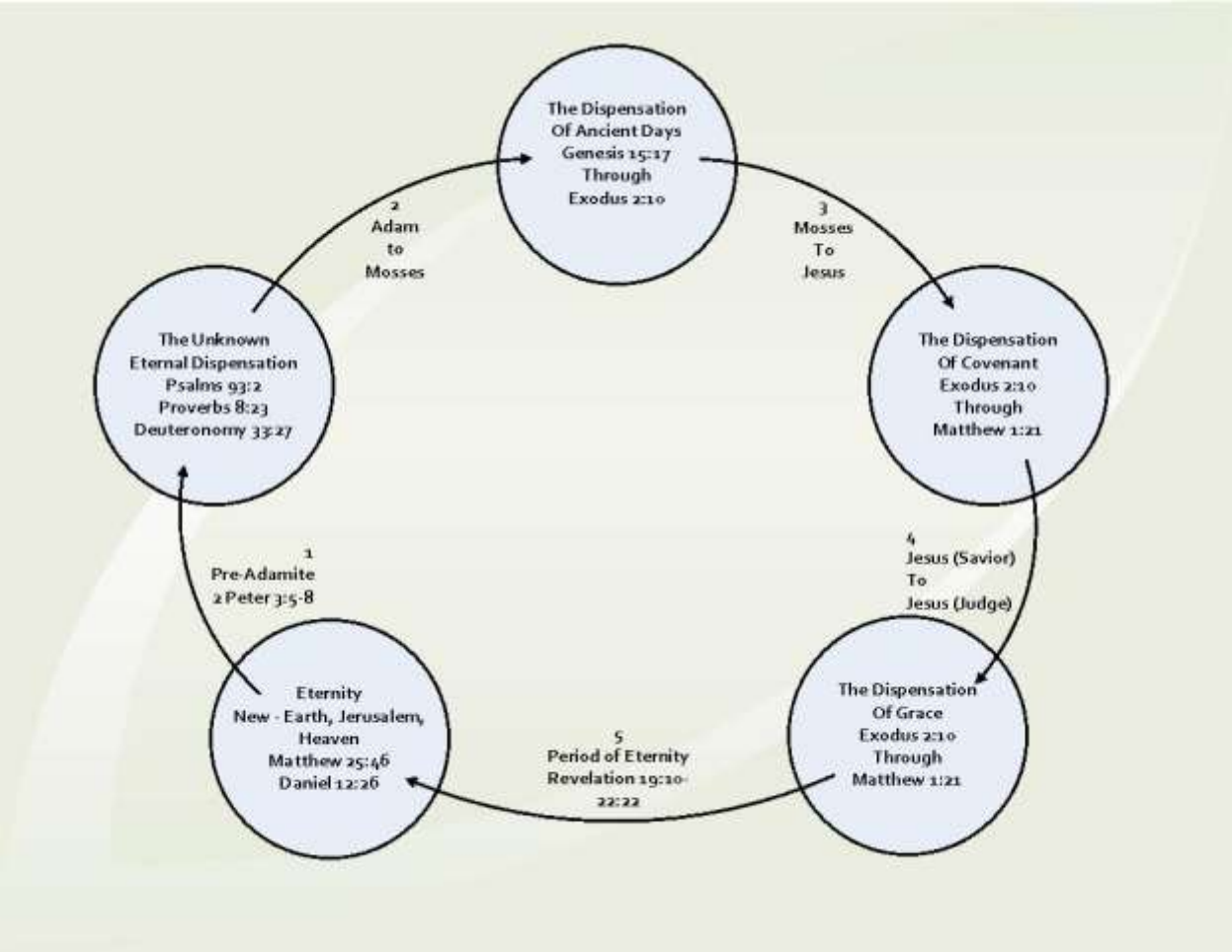
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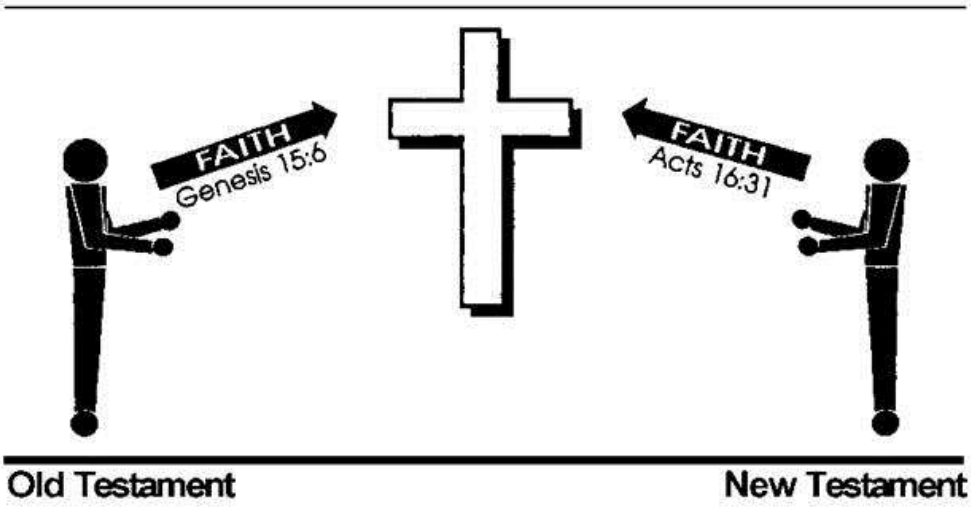
Dispensations of the Bible (slideshow)
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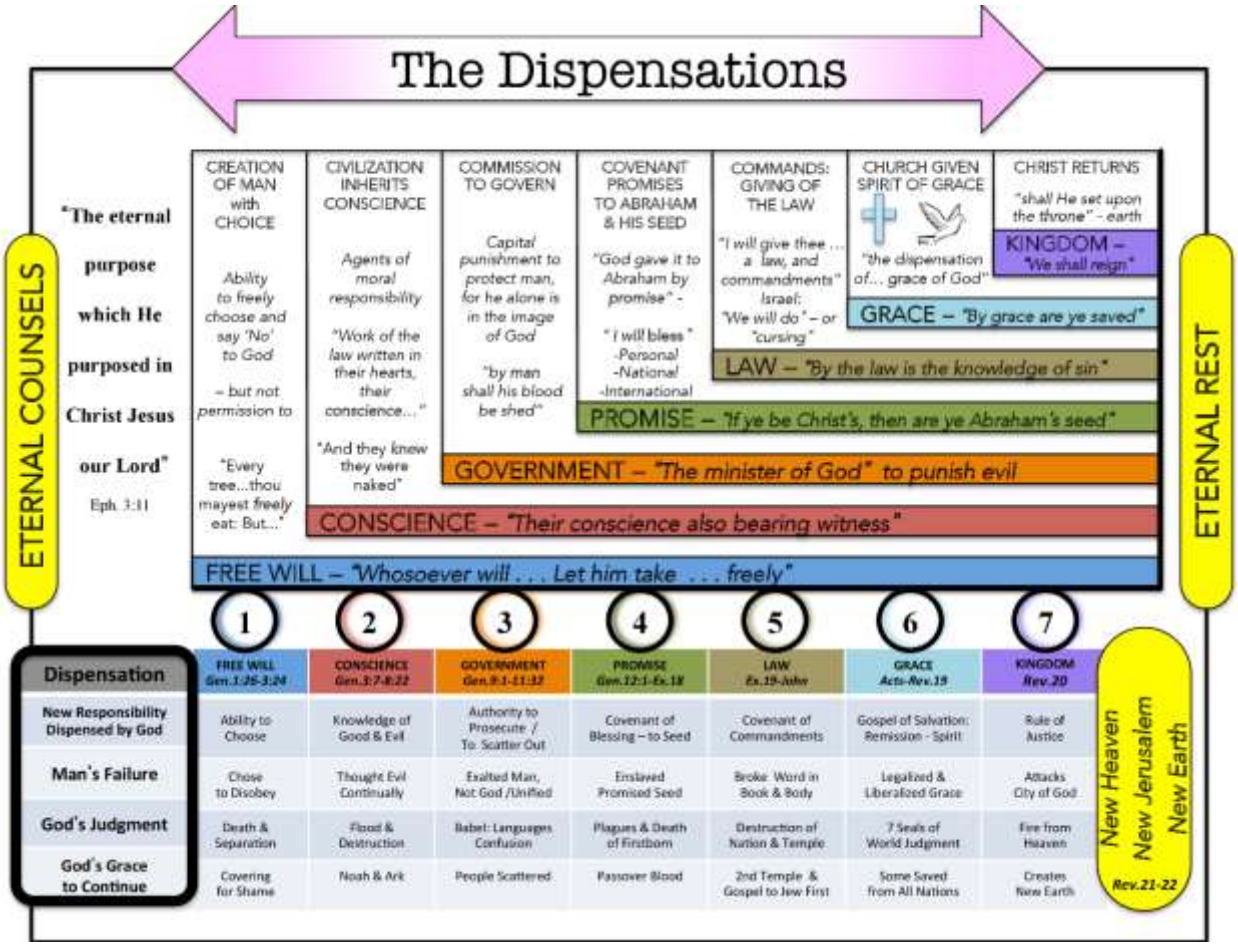
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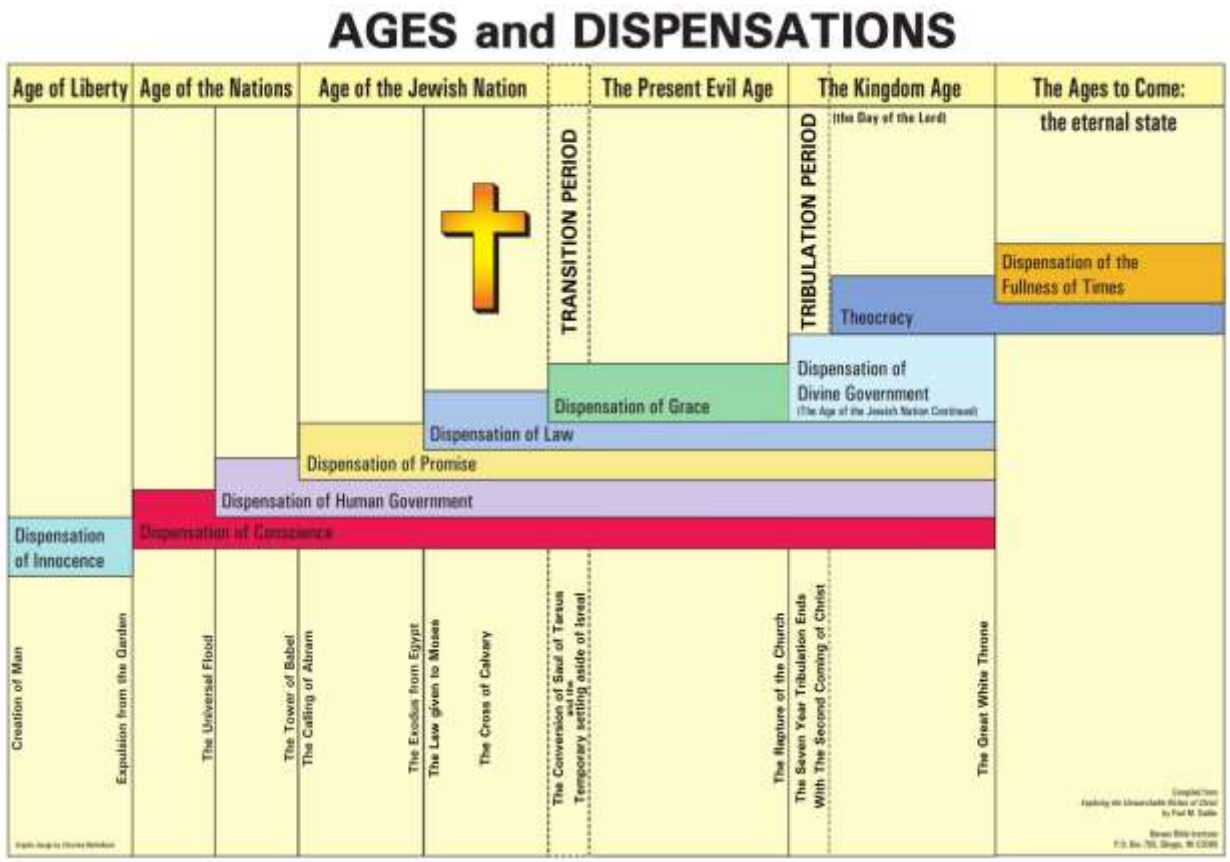
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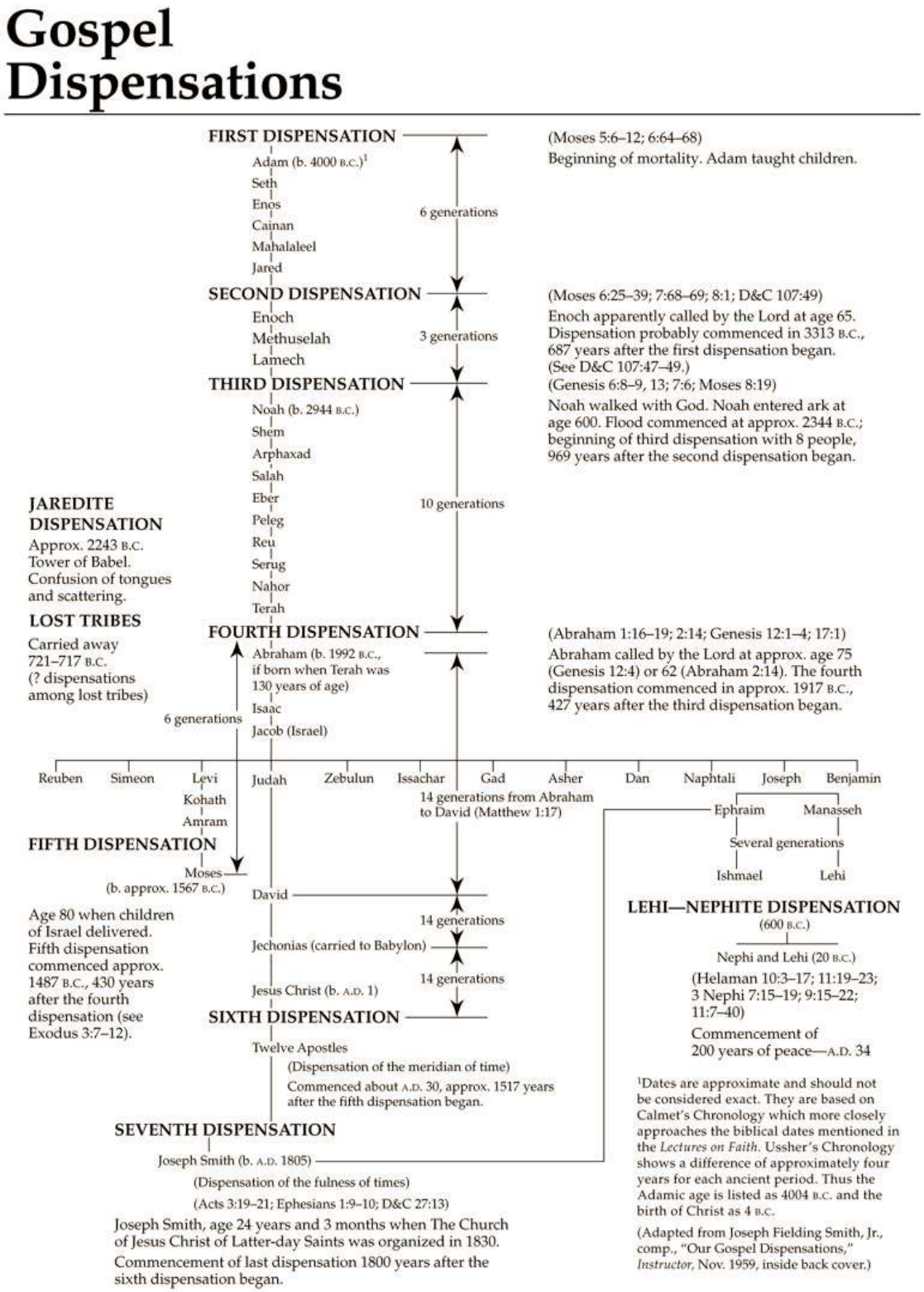


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Gospel Dispensations

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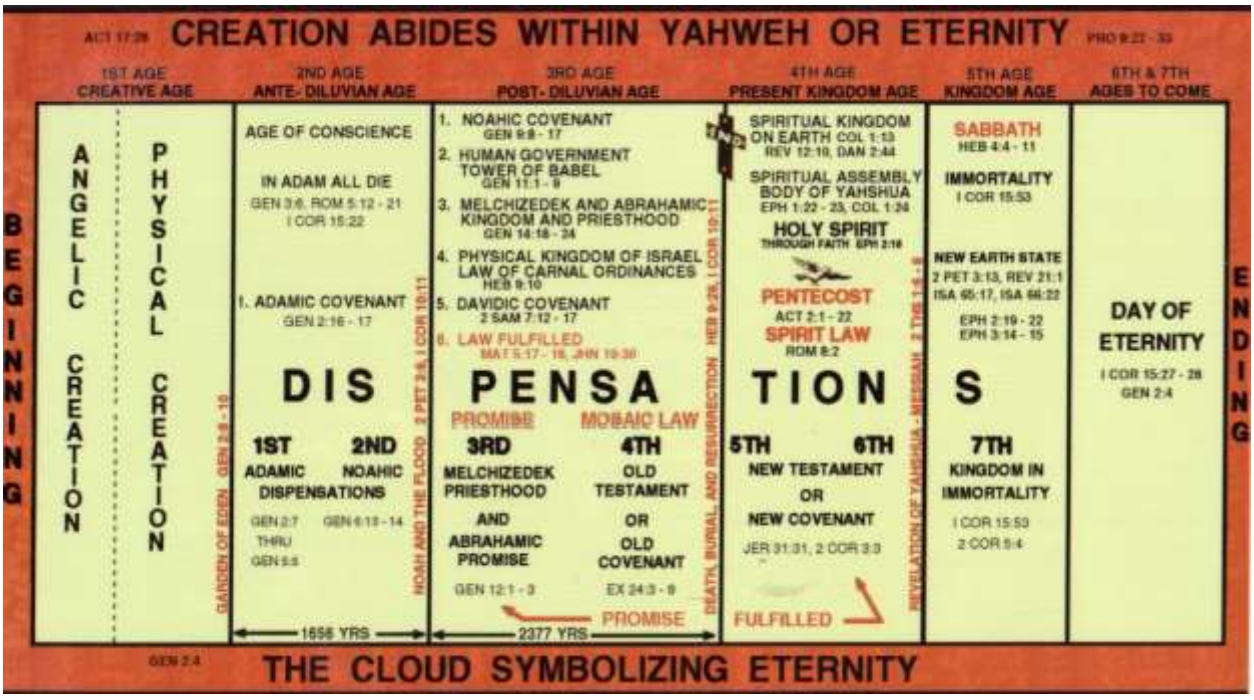
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DISPENSATIONS AND COVENANTS CHART

GENTILES			ISRAEL		ONE NEW MAN	ISRAEL	NEW CREATION
DISPENSATION OF PERFECT ENVIRONMENT	DISPENSATION OF CONSCIENCE	DISPENSATION OF HUMAN GOVERNMENT	DISPENSATION OF THE PATRIARCHS	DISPENSATION OF THE MOSAIC LAW	DISPENSATION OF GRACE	DISPENSATION OF THE MILLENIAL KINGDOM	DISPENSATION OF THE FULLNESS OF TIMES
THE COVENANTS							THE ETERNAL STATE: Eph. 1:9-10 . . .he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him 1 Cor. 15:28 . . .that God may be all in all.
EDENIC COVENANT	ADAMIC COVENANT	NOAHIC COVENANT	ABRAHAMIC COVENANT	>MOSAIC >PALESTINIAN >DAVIDIC COVENANTS	GENTILES PARTAKE OF THINGS THAT PERTAIN TO ISRAEL	NEW COVENANT	
MAN'S RESPONSIBILITY							
SUBDUE AND "KEEP" THE EARTH	>PROCREATE >SACRIFICES INSTITUTED	FILL THE EARTH	SET APART BY CIRCUMCISION	OBEY THE LAW	FAITH ALONE IN CHRIST ALONE	PROMISE OF THE LAW FULLY REALIZED	
MAN'S FAILURE							
ATE THE FRUIT	ALL FLESH CORRUPTED	CONSTRUCTED BABEL TOWER	ASSIMILATED WITH PAGAN CULTURE	BROKE THE LAW	THE FALLING AWAY	GOG AND MAGOG REVOLT	
DIVINE JUDGMENT							
SPIRITUAL AND PHYSICAL DEATH	THE GREAT FLOOD	LANGUAGES CONFUSED	EGYPTIAN BONDAGE	5 COURSES OF DISCIPLINE: THE DIASPORA	INGRAFTED BRANCHES BROKEN OFF AGAIN	GREAT WHITE THRONE JUDGMENT	

Source: https://i.pinimg.com/736x/29/41/df/2941dfc4a93198352c99c171685a6fb6.jpg

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Source: http://www.ayahasherayah.org/files/elohim.htm

NOTE: Above is not vetted, organization appears heretical / cultish at first glance

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The Proto-Dispensationalism of the Ancient Church

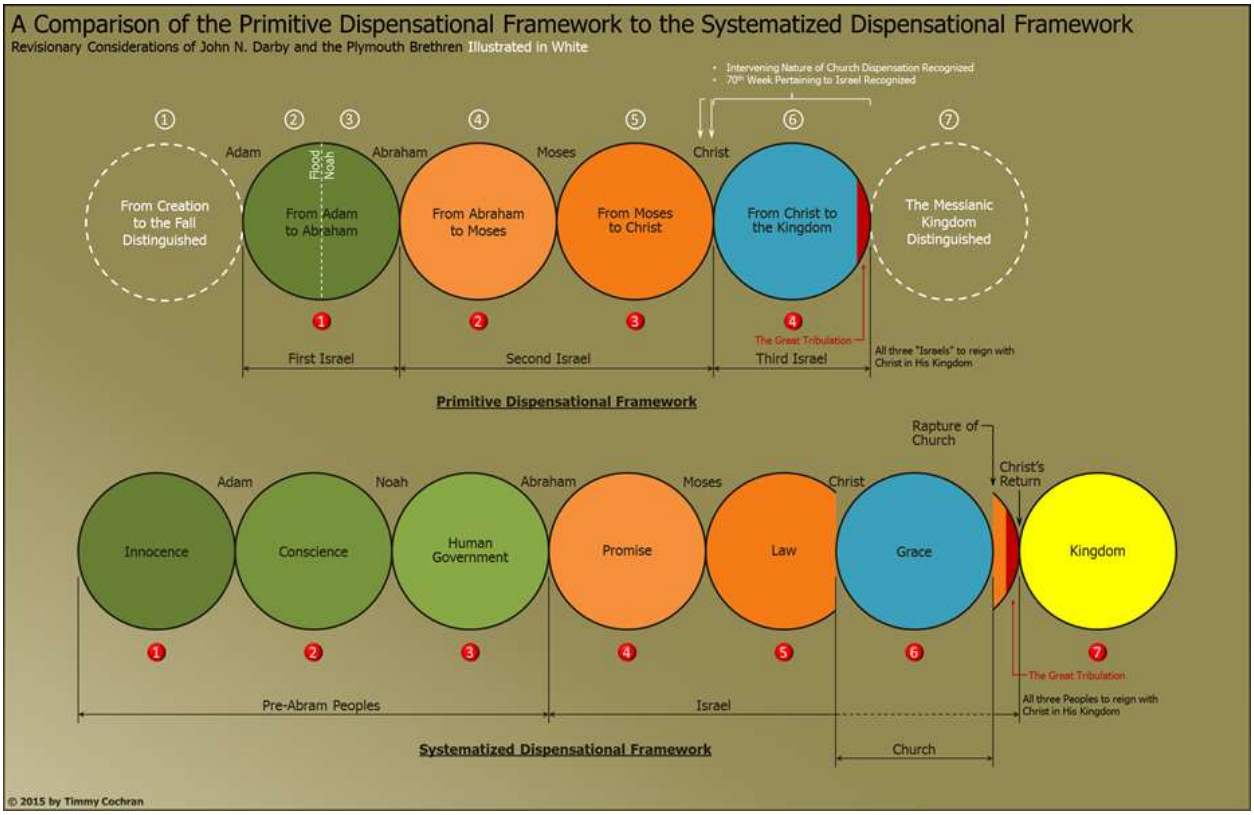
http://www.dispensationalfriends.org/articles/ecfdisp.html

Excerpt:

For a viewer and printer friendly version of the above chart, click here. This illustration may accompany the following study by Larry V. Crutchfield:

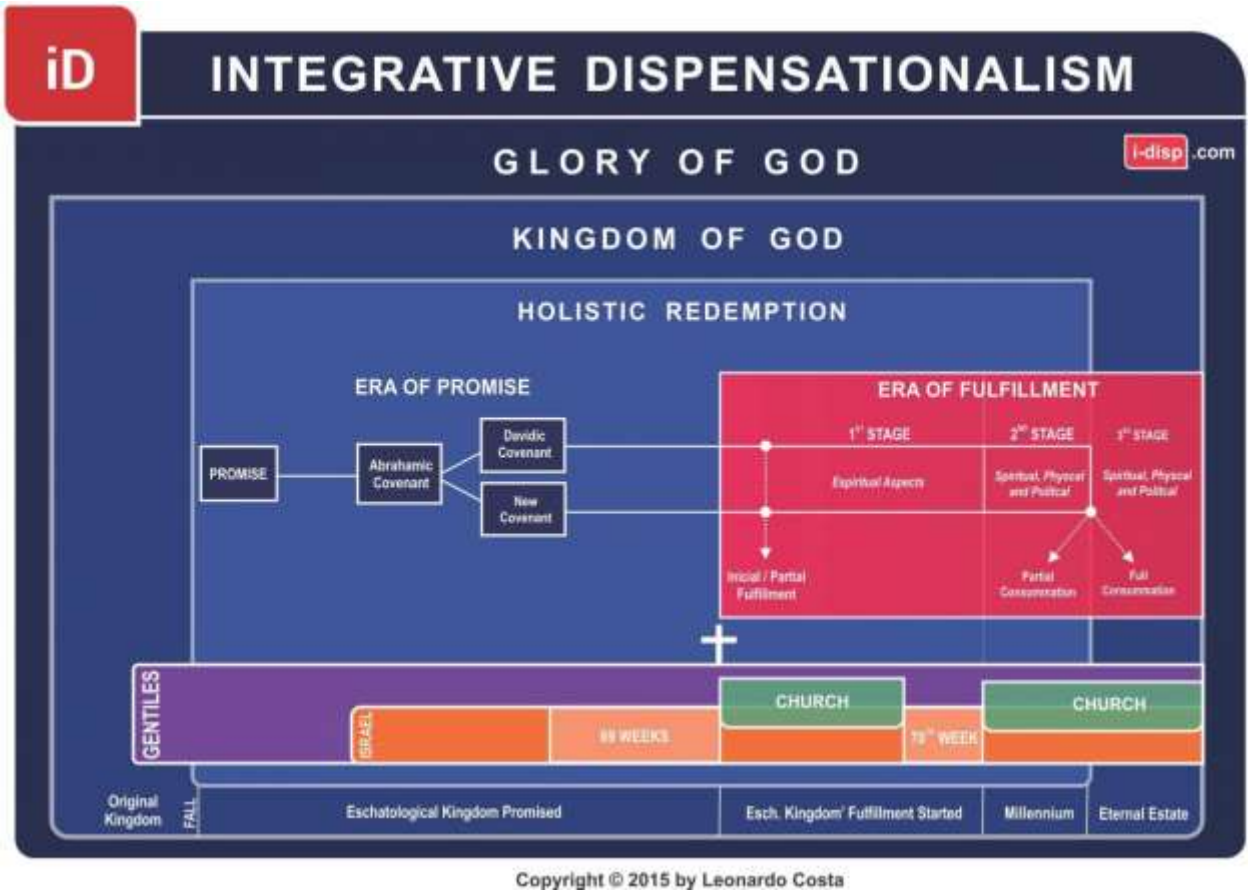
http://www.galaxie.com/article/ctj03-9-03

The ancient Church knew that Israel and the Church were two distinct entities, and they constructed a four-fold dispensational outworking of God's plan through history. This automatically places them as our forefathers in the faith, and the basis upon which John Nelson Darby further refined to produce the system today known as Dispensational Theology.



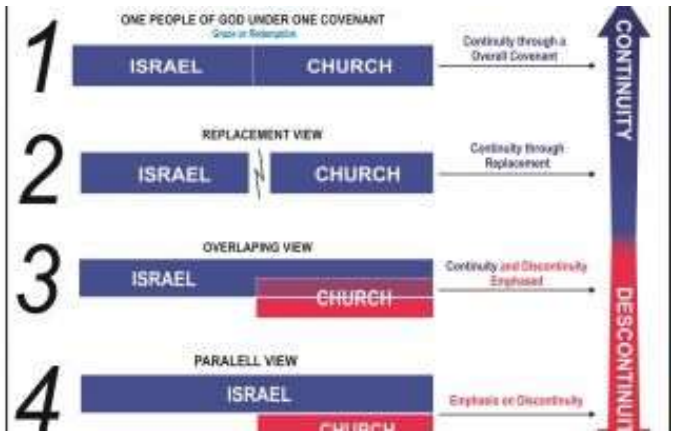
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Integrative Dispensationalism



Copyright © 2015 by Leonardo Costa

Source: https://i-disp.com/integrative-dispensationalism-chart/



Integrative Dispensationalism Research Center

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Traditional vs Integrative vs Progressive Dispensationalism

https://i-disp.com/



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POTENTIAL EIGHT-DISPENSATION FRAMEWORK

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	TITLE	TEXT UNIT
1	Dispensation of Innocence	Genesis 1:1–3:21
2	Dispensation of Conscience	Genesis 3:22–8:12
3	Dispensation of Human Government	Genesis 8:13–11:32
4	Dispensation of Promise	Genesis 12:1–Exodus 18:27
5	Dispensation of Law	Exodus 19:1–Acts 1:26
6	Dispensation of the Church	Acts 2:1–Revelation 19:21; 22:6–21
7	Dispensation of the Messianic Kingdom	Revelation 20:1–15
8	Dispensation of the Eternal Kingdom	Revelation 21:1–27; 22:1–5

Source: https://dispensationalpublishing.com/an-introduction-to-biblical-dispensations/

See also: **Three Schools of Theology – Dispensational, Covenant and New Covenant**

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A Comparison of Various Dispensational Schemes (Ed. Sanders)

https://theologue.files.wordpress.com/2014/08/howmanydispensations-edsanders.pdf [PDF]

Excerpt:

The acknowledged 'father of dispensationalism', John Nelson Darby, held to a scheme of 6 dispensations. Darby was not consistent with the names of dispensations so Professor Charles Ryrie (Dallas Theological Seminary) reworked Darby's scheme based on his analysis of Darby's writings (see chart). C. I. Scofield proposed a 7 dispensation scheme (see chart below) in his Scofield Reference Bible which has become the most widely held view.

In spite of Scofield's popular seven dispensational scheme the number and names of the dispensations is still a confusing issue. I have seen schemes for few as three to as many as five, seven (E.W. Bullinger, Scofield, etc), eight, nine (Finis Dake), twelve (A. E. Koch), fourteen, eighteen (C. H. Welch), or 18 Plus add your own number!. Concerning the number of dispensations one website author opines

> "**How many dispensations are there? It all depends how finely you look at the issue** - the more detailed your criteria for defining a dispensation, the more you get.....**My own feeling is that seven dispensations seems about right**".

'It all depends...seems about right' shows the writer, like others, just do not know for sure! And why the confusion? The fact is that dispensationalism is a scheme imposed upon the Scriptures rather than a clear teaching based on Scripture. If it were taught in Scripture there would be no confusion about the number and names of the dispensations.

...

A look at the following chart should be enough to convince anyone that **the Bible does not clearly teach any 'distinguishable' dispensational scheme 'clearly marked off in Scripture'**, even the most well-known and respected dispensationalists do not agree on the number and names. Some of the attempts to define the dispensations follow:

Continued on next page…

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Dispensational Schemes Compared						
Darby	Ryrie	Grey	Scofield	Larkin	Thieme	Willmington
1 Noahic (Government)	1 Paradisaical	1 Edenic	1 Innocency	1 Edenic	1 Gentiles	1 Innocence
2 Abrahamic	2 Noah	2 Antediluvian	2 Conscience	2 Anti Diluvian	2 Israel	2 Conscience
3 Israel (law, priesthood, kings)	3 Abraham	3 Patriarchal	3 Human Government	3 Post Diluvian	3 Church	3 Civil Government
4 Gentiles	4 Israel (law, priesthood, kings)	4 Mosaic	4 Promise	4 Patriarchal	4 Millennial	4 Promise
5 Church, Spirit, Christian, Gentile, Church, Present[13]	5 Gentiles	5 Church	5 Law	5 Legal		5 Mosaic Law
6. Millennium	6 Spirit	6 Millennial	6 Grace	6 Ecclesiastical		6 Church
	7 Millennium	7 Fullness of times	7 Kingdom	7 Millennial		7 Tribulation
		8 Eternal		8 Perfection		8 Millennium
						9 New Creation
John Nelson Darby, See his articles: *The Apostasy of the Successive Dispensations*	**Charles C. Ryrie**, *Dispensationalism*, pp. 68, 71. (his version of Darby's scheme)	**Dr James M. Grey** was one of the editors of the *Scofield Bible*. Note the difference in names (and number) from the Scofield scheme.	**C. I. Scofield**, *Scofield Reference Bible* (1917 Edition) Lewis Sperry Chafer held to essentially the same scheme.	**Clarence Larkin**	**Robert Thieme** taped lectures *Basic Training* (c. 1968).	**Harold L. Willmington,** *Willmington's Bible Handbook*

Notes:
1. The Church age is variously stated to be either the 3rd, 4th, 5th, 6th, or 9th dispensation[14]! What utter confusion for such a 'distinguishable' doctrinal scheme so 'clearly' taught in Scripture!
2. One commentator even proposes two 'Mosaic dispensations', one before the Church age and one after.

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What is Dispensationalism, How Many Dispensations Are There, & Why Is It Essential to Studying The Bible in Context?
https://www.worldviewweekend.com/news/article/what-dispensationalism-how-many-dispensations-are-there-why-it-essential-studying-bible

J. Vernon McGee - How Many Dispensations Are In The Bible?
https://www.youtube.com/watch?v=9k9Ow6pT8wU [Audio]

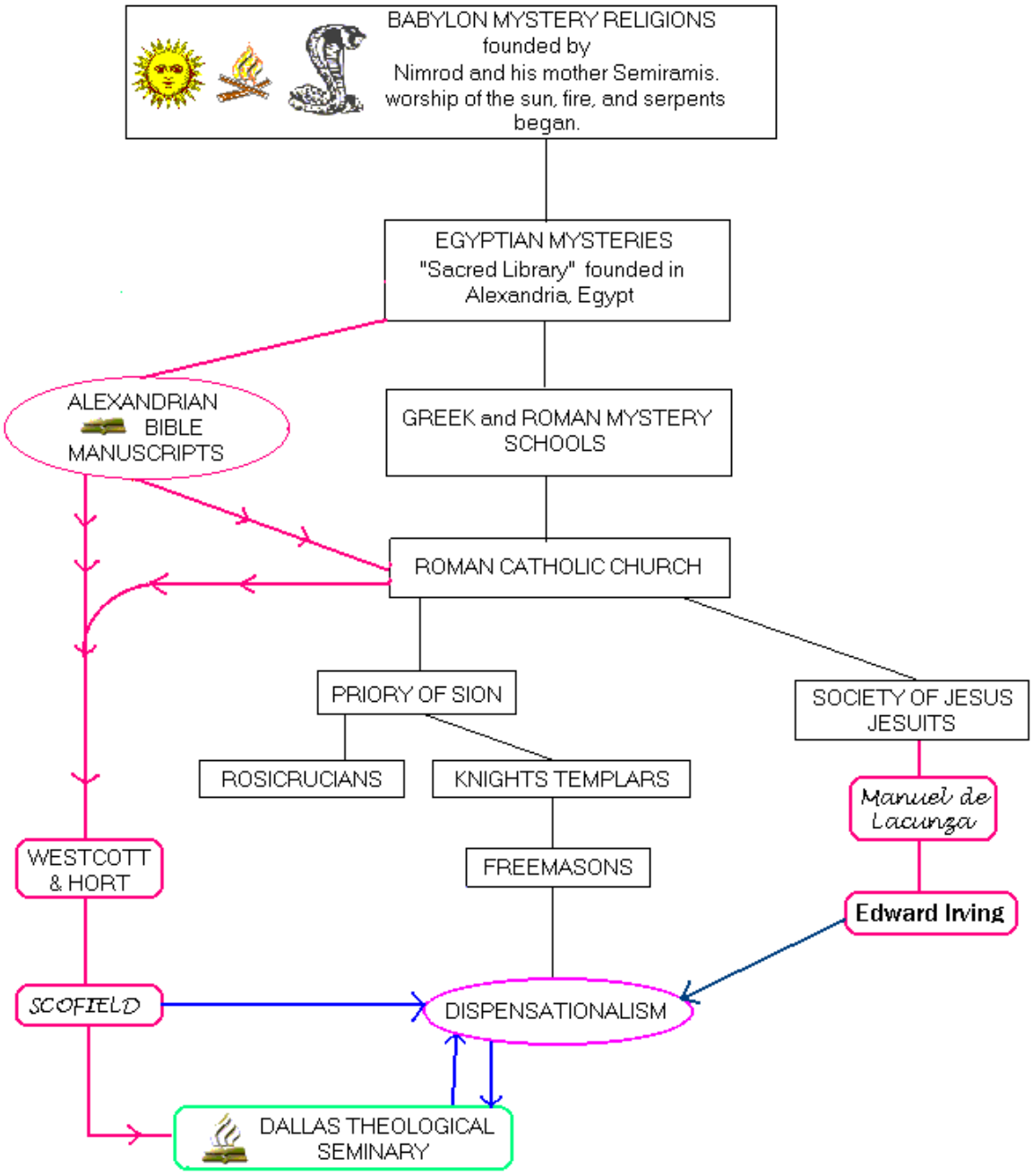
Dispensations - J Vernon McGee - FULL Sunday Sermons
https://www.youtube.com/watch?v=0_Ao97VitpQ [Audio]

Pauline Dispensationalism
http://slideplayer.com/slide/3125686/ [Slideshow]

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Dispensationalism (Critical / Preterist)

http://www.preteristarchive.com/StudyArchive/d/dispensationalism.html



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Covenant Theology

Wikipedia: Covenant Theology
https://en.wikipedia.org/wiki/Covenant_theology

Covenant theology (also known as **Covenantalism**, **Federal theology**, or **Federalism**) is a conceptual overview and interpretive framework for understanding the overall flow of the Bible. It uses the theological concept of a covenant as an organizing principle for Christian theology. The standard form of covenant theology views the history of God's dealings with mankind, from Creation to Fall to Redemption to Consummation, under the framework of three overarching theological covenants: of redemption, works, and grace.

These three covenants are called theological because, though not explicitly presented as such in the Bible, they are thought of as theologically implicit, describing and summarizing the wealth of Scriptural data. Historical Reformed systems of thought treat classical covenant theology not merely as a point of doctrine or as a central dogma, but as the structure by which the biblical text organizes itself.

Methodist hermeneutics (i.e., methods of interpretation) traditionally use a variation of this, known as Wesleyan covenant theology, which is consistent with Arminian soteriology (i.e., Arminianism study of doctrines of salvation).

What is Covenant Theology?
https://www.gotquestions.org/covenant-theology.html

A Brief History of Covenant Theology - R. Scott Clark
http://spindleworks.com/library/CR/clark.htm

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Covenant Theology

https://www.biblicaltraining.org/library/covenant-theology

Excerpt:

Sometimes called "Federal Theology," this system describes the relationship between God and man in the form of covenants. One of the features in the development of Calvinism, it was especially popular with Puritans and the Reformed theologians of Germany and Holland in the latter sixteenth and during the seventeenth century. It holds that God entered into an agreement with Adam at creation, promising him eternal life if he would obey the divine commands. Adam failed by eating the forbidden fruit and thus plunged himself and his descendants into eternal death. To remedy this, God (eternally) entered into a second agreement with Christ on behalf of the elect, promising them forgiveness and eternal life on the basis of Christ's sacrifice. The elect may have assurance of salvation with all its attendant blessing because of their faith in Christ.

This teaching helped Calvinists reconcile the sovereignty of God with man's desire for assurance. The covenant, or federal, theologians believed that man as a sinner has no right before a holy, sovereign, omnipotent God. Man ought to be perfectly obedient to the will of God, but even then there is no reward to be earned. Fellowship with God must come through a voluntary divine agreement establishing a relationship which is not necessarily according to nature. This was done by the covenant, which caused God to act in a kindly way, thus removing the uncertainty from dealing with the Almighty.

Covenant theology in a strict sense began in Germany when a number of Calvinists such as Kaspar Olevianus* and Zacharias Ursinus* emphasized the idea of the covenant of God with man and the believer's mystic union with Christ. Parallel with this German movement was the British development of covenant theology which was sometimes related to political thought (see National Covenant and Solemn League and Covenant). William Ames* became the leading British exponent of federal theology, which in a moderate form appears in both the Westminster Confession* and the Savoy Declaration.* Debtor to both British and German schools, John Cocceius* published a book, *Summa Doctrinae de Foedere et Testamento Dei* (1648), which has the most elaborate explanation of the covenant principle produced to that time.

Interest in covenant theology continued into the eighteenth and nineteenth centuries, but in a much diminished form. The Princeton theologians Charles and A.A. Hodge* gave it much attention, and federal theology still occupies a central position in reformed doctrine.

W.A. Brown, "Covenant Theology," *Encyclopedia of Religion and Ethics* (ed. J. Hastings), vol. IV, pp. 216ff.; P.Y. DeJong, *The Covenant Idea in New England Theology* (1945); P. Miller, *The New England Mind, the Seventeenth Century* (1961), pp. 365ff.; P. Toon, *The Emergence of Hyper-Calvinism in English Nonconformity* (1967), chap. 1.

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What is 'Covenant Theology'?

http://www.ukapologetics.net/07/COVENANTTHEOLOGY.htm

Excerpt:

> Covenant Theology (also sometimes called 'Covenantalism' or **'Federal theology**' or '**Federalism**') is a conceptual overview and interpretative framework for understanding the overall flow of the Bible. It is indeed a 'nuts and bolts' theology for those who want to break things down into smaller parts to see how they work. This form of theology lies at the heart of the reformed (Calvinist) school of Protestantism as developed from the 17th century, whilst having no place at all in the 16th century writings of Calvin himself.
>
> Covenant theologians see 'covenant' as the basic architectural principle through which Holy Scripture organizes itself…
>
> This approach essentially views the history of God's dealings with mankind, from Creation to Fall, on to Redemption, and on to Final Consummation, under the framework of *three theological covenants.*
>
> - **The Covenant of Redemption** (Only exists between God the Father and God the Son; mankind has no 'covenant partner' involvement here).
> - **The Covenant of Works** (Established with Adam).
> - **The Covenant of Grace** (This is an 'umbrella covenant,' and includes various sub-covenants,
>
> These three covenants are often called *"theological covenants"* because it is usually freely admitted that they are not explicitly presented as such in the Bible, yet they are thought to be theologically implicit, describing and summarizing the wealth of Scriptural data.
>
> Firstly, 'The Covenant of Redemption' (within this viewpoint), is not a covenant between God and Man at all but is an eternal agreement - within the Godhead - in which the Father appointed the Son Jesus Christ by the power of the Holy Spirit to redeem the elect from the guilt and power of sin. God appointed Christ to live a life of perfect obedience to the law and to die a penal, substitutionary, sacrificial death as the 'covenantal representative' for all who trust in him (all entirely biblical, of course - *but can this really be called a 'covenant'?*).
>
> Secondly, the 'Covenant of Works' does *not* cover the Mosaic period, or the 'Old Covenant' (as one might suppose from its name), but refers to God's original scheme for working with Adam and Eve.
>
> Thirdly, those specific covenants after the fall of Adam (the covenants which are actually scripturally outlined), are then seen as administered *under, and enclosed within*, the *'umbrella covenant'* of the 'Covenant of Grace' and, in this view, they do not stand truly separate and distinct and are probably best viewed as 'sub-covenants.' Such covenants - *standing within and under* - the Covenant of Grace include:
>
> a. The Noahic covenant (Genesis 9),
>
> b. The Abrahamic covenant (Genesis 15),
>
> c. The Mosaic covenant (Exodus 19-24),
>
> d. The Palestinian covenant (essentially enlarging upon the Abrahamic covenant and giving the specific promise of land),
>
> e. The Davidic covenant (2 Samuel 7; establishing David and his lineage as the rightful kings of Judah and extending the covenant of Abraham to a royal lineage), and finally,

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f. The New covenant (Jesus' promise of Eternal Life to His believers as outlined at length within the New Testament).

It may be seen at once that - within this theological schema - the *Covenant of Grace* covers rather a lot of things, including the New Covenant.

Inherent Problems Within Covenant Theology

There are several problems here, including:

- The three major overall covenants are not even 'covenants' according to true biblical terms of reference.
- The Covenant of Redemption is only applicable within the Godhead. In contrast, biblical covenants seem to be between God and Men.
- The New Covenant becomes a 'bit part player' and is effectively reduced and demoted in importance and authority since it is seen as forming only part of the 'Covenant of Grace.' It is because of this view that most reformed, or Calvinist, people (who have a full understanding of their theology), do not normally speak about the Mosaic covenant as fulfilled in Christ and now set aside in favour of the greater promises of Christ and the New Covenant. They cannot do so since their theology places both the Mosaic Covenant and the New Covenant within the *presently existing* 'Covenant of Grace.'

A far more biblical view would surely be to state that whilst there are several biblical covenants, two appear to be presented within Holy Scripture as of *a more major importance:*

1. The Old Covenant (the formal delivering of God's law to the Jewish people, as outlined from Exodus-Deuteronomy, during the life of Moses).

2. The New Covenant (the salvific promises of Jesus Christ and the focus of the entire New Testament).
Biblical teaching seems clear that the New Covenant has now *replaced* the Old, but Covenant Theologians cannot live with this law/grace tension since it throws confusion into their theological system, indeed, Covenant Theology insists that the gospel of grace has been preached since Genesis 3:15 and is not restricted to the New Covenant. It is hard to reconcile the New Testament teaching that the Christian is now part of a New Creation with the view that we continue to stand under a covenant which effectively pre-dated Noah!

> *'Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!'* (2 Corinthians 5:17, NIV).

Many other New Testament Scriptures clearly depict the demise of the Old Covenant; 2 Corinthians 3, for example, should be consulted as should Hebrews 8:13 which clearly characterizes the Old Covenant as 'obsolete'! The Epistles, especially those of Paul, often paint a stark Old Covenant/New Covenant contrast, yet 'Covenant Theology' cannot live with this tension and so their writers and theologians prefer to ignore this biblically-depicted contrast. The entire 27 books of the New Testament focus on the New Covenant and what it means for men and women made in the image of their Maker. This abundant centrality of Christ fits in much much better with the view that the New Covenant now supercedes all others, rather than the view that both old and new covenants are no more than sub-covenants of a so-called "gospel of grace" which goes back to Noah!

Most of the more minor biblical covenants seem to reach at least some degree of fulfillment (if not entire fulfillment) in this New Covenant (the Abrahamic, Davidic and Palestinian for instance). Indeed,

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the New Covenant, focusing on the atonement of Jesus Christ, may now be seen as the major focus of the entire biblical revelation. In contrast, the suggested 'Covenant theology' remains essentially legalistic because - to be fully consistent within itself - law cannot simply be set aside. Yet if one, for example, sets out to read the writings of the apostle Paul at depth, it becomes plain that the great apostle of Tarsus would not have been a supporter of so-called 'covenant theology' (the books of Romans and Galatians alone contain numerous statements which simply will not fit in with the concept that both the law and the grace of Christ stand under one and the same covenant). There is no doubt that it fell to Paul to be the premier New Testament theologian and Paul (as already mentioned), is very strong on the Law/Grace tension which he presents as pivotal to Christian understanding - Luther was absolutely correct about that; but 'Covenant Theology' is totally at odds with this schema. The flawed theological approach of 'Covenant theology' (for all of its good points, and not for one moment to deny the sincerity of most of its adherents), is why reformed theology in practice is *intrinsically legalistic.*

One quick example of this legalism is to compare the attitude towards the *Sabbath* within Christianity in general, with the Covenant Theology view. Christianity in general sees the Sabbath as fulfilled in Christ, with *The Lord's Day* being an entirely separate day of freedom, joy and worship. In complete contrast, covenant theologians see Sabbath observance as necessarily *ongoing* and now simply *transferred* to Sunday; they take this view without any Scriptural justification whatsoever, being perfectly content to ignore the teaching of Jesus in Matthew 5-7, several clear statements by Paul, and the complete silence on this from the writer of Hebrews whilst discussing the spiritual application of 'rest' (Hebrews 3:18-4:11). Calvin himself rejected the view that Sunday is a new Sabbath, the error came from Bullinger, being later reinforced by legalistic Puritan theology. But this is far too big a subject to consider here, for those wanting more information I advocate the reading of Why Worship on a Sunday?

…Problems with Infant and Child Baptism, …

…Writers Who Have Supported Covenant Theology…

Conclusion.

'Covenant Theology' is a theological schema for explaining the Scriptures which certainly does often contain certain strengths and insights, but it ultimately falls short through the practice of eisegesis, that is, through the practice of reading things *into* Holy Scripture, rather than exegesis (drawing things *out* of the Scriptures). The stated covenantal structure does not truly exist in the Bible in the manner in which such writers have explained it and whereas, in many areas, scriptural understanding is unaffected, in other areas it becomes compromised, indeed, occasionally quite seriously, for 'continuous covenant' teaching (of which 'covenant theology' is undoubtedly one form), takes the accent off the centrality of Christ which the New Testament unashamedly upholds; the glorious light and freedom of Christ becomes somewhat dimmed and the Christian is again placed under law.

The view which *UK Apologetics* upholds has been referred to as *New Covenant theology.* This view simply notes the clear biblical position that Christ, and the New Covenant, are revealed by the New Testament to be the primary focus of *all* Scripture. Sadly, a few mistakenly feel that 'New Covenant theology' is very new even when it may be seen to be *fully outlined* within the writings of the apostle Paul and seems to have been Martin Luther's position.

See also following chart…

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Covenant Theology - Chart:

The Covenants							
	1	2	3	4	5	6	7
	Edenic	Adamic	Noahic	Abrahamic	Mosaic	New	Perfect
Mediator	God	God	Noah	Abraham	Moses	Jesus	God
Results	Brought death	Brought death	Brought death	Brought death	Brought death	Brought life	Enjoyed
More Results	Gives us everything	Gives us constraint	Gives us fear	Gives us hope	Made us guilty before God	Makes us free	Lived free, enjoying everything
Tokens or Signs	Nakedness	The curses	Rainbow	New names, circumcision	The Tabernacle/Temple	Holy Spirit	God with us
Concerning Sins	No awareness of sin	Constant remembrances of sins	Constant remembrances of sins	Constant remembrances of sins	Constant remembrances of sins	No more remembering	No more remembering
Demands	Demands obedience to establish righteousness	Demands Righteousness	Demands Righteousness	Demands Righteousness	Demands righteousness	Gives Righteousness	Is righteousness
Concerning Sacrifices	No sacrifices	Many sacrifices	Many sacrifices	Many sacrifices	Many sacrifices	One Sacrifice	No more sacrifice
Was it ever completed?		Never finished	Never finished	Never finished	Never Finished	It is Finished	Only remembered
Payment for Sin	No sin	Often payment for sin	Often payment for sin	Often payment for sin	Yearly payment for sins	One payment for sin	No sin
Concerning Priests		No priests	All believers were priests	Few priests	Many priests	One Priest	
Based upon what actions	Based upon simplicity	Based upon simplicity	Based upon simplicity	Based upon simplicity	Based on ceremonies and religion	Based on simplicity in Christ	Based upon simplicity
Location	Given in the Garden	Given in the Garden	Given on Mt Ararat	Given in Ur	Given at Mt Sinai	Given at Mt Calvary	Given at Mt Olivet
How to Live under each covenant	Lived by works and faith – resulted in failure	Lived by faith in obedience to God's commands – ended in failure	Lived by faith	Lived by faith	Lived by works and faith – failure	Lived by faith – success	Lived by faith and works – results in failure

[Source: http://www.biblebc.com/bbi/Courses/Disp_Cov/Dispensational%20and%20Covenant%20Theology%20-%20Student.pdf] [PDF]

For more covenant charts and comparisons with dispensationalism see:
Two Major Theological Systems: Covenant vs Dispensational Theology

Amillennialism (blog): Covenant Theology
https://amillennialism.wordpress.com/tag/covenant-theology/

What's Wrong with Theonomic Postmillennialism [PDF]
http://www.biblicalreader.com/books/theonomy/theonomy.pdf

The Significance of Covenant Theology in Reformed Eschatology
http://www.mountainretreatorg.net/eschatology/significance_of_covenant_theology_in_eschatology.shtml

Bullinger – The First Covenant Theologian
http://www.cprf.co.uk/articles/covenant6.htm

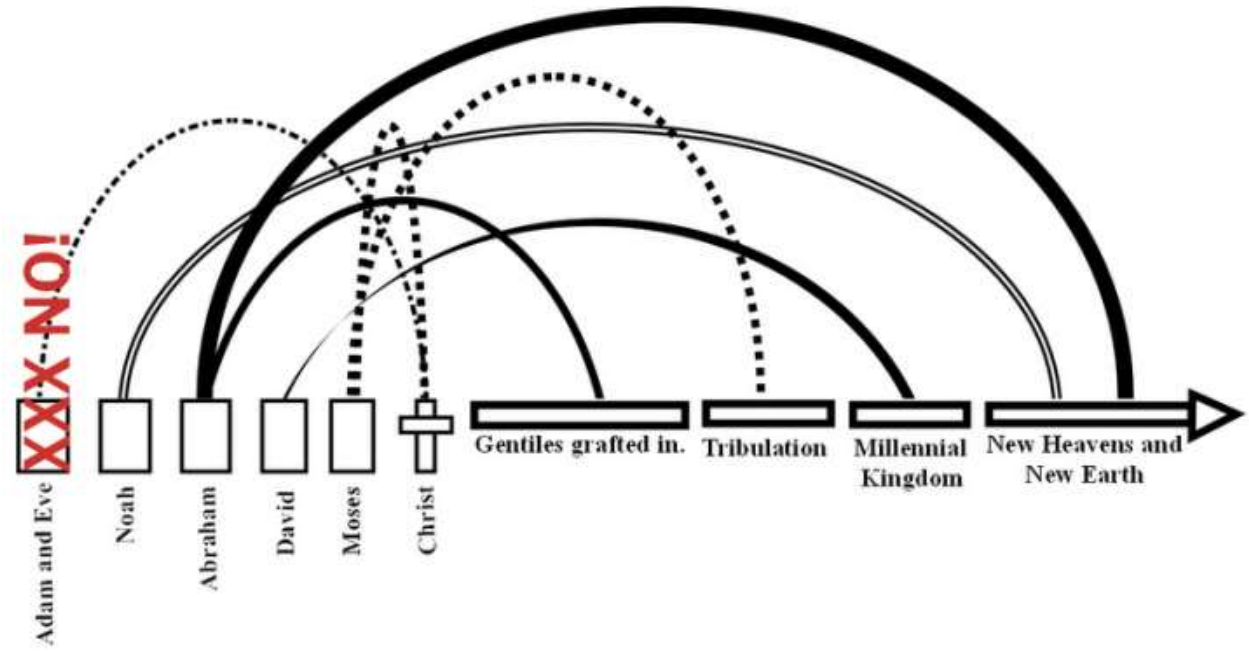
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Note: the following is anti-Covenant/Dispensational, anti-Reformed/Calvinism…

Biblical Covenants: An Overview and Relevance to the Gospel, Parts 1 &2

https://paulspassingthoughts.com/2015/01/04/the-potters-house-biblical-covenants-an-overview-and-relevance-to-the-gospel-parts-1-2/

Excerpts:



Note: Not sure why above chart put Moses after David, as Moses should be BEFORE David (Point is: NO Adamic Covenant)

Part 1: The Fact that Clarifies: God Never Made a Covenant with Adam

If there is an area where the laity is very confused, it is in regard to biblical covenants. This booklet seeks to clarify the issue.

So, let's get into the primary covenants. There are six, NOT seven. They follow: Noahic, Abrahamic, Palestinian, Mosaic, Davidic, and the New Covenant.

God never made a covenant with Adam. How do we know this? Because when God makes a covenant, He states it as such. God never calls any arrangement He made with Adam a "covenant."

In the Garden of Eden, God calls them "trees" not a covenant. How do we get "covenant" from "tree"? In the six actual covenants, God says, "I will make a covenant." God's work arrangement with Adam was never called a covenant. His relationship with Eve was never called a covenant. When God covered Adam and Eve's nakedness after the fall, He didn't call that a covenant either. In all cases it's pure assumption. However, when God says, "I will make a covenant," that's not an assumption.

Curiously, Adam is said to have broken *the covenant*, but the issue is that he disobeyed and ate from the tree of good and evil which is a separate issue from these other considerations: his task of caring for the garden, being fruitful, etc. Clarifying what this covenant was exactly and how Adam broke it by eating from

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the tree is speculative at best. Whenever God makes a covenant, He calls it a covenant, He specifies who the covenant is to, and also specifies the terms.

Granted, the tree of life ends up in the New Jerusalem, but what we primarily look for as Christians is the city built by God, not the tree. The tree of life is one of the results of the Abrahamic covenant, but it isn't THE covenant or even a salvific covenant. The tree is never called a covenant. Those who posit the idea that God made a covenant with Adam must now split that covenant into two different covenants: the Edenic covenant of innocence, or the covenant of works prior to the fall and the Adamic Covenant of grace. This is what happens when you make something a covenant that isn't a covenant; you have to come up with more covenants to explain the first covenant that wasn't a covenant. You search in vain for the covenants of innocence, works, or grace…

…The definition of a salvific biblical covenant follows: they are NEVER based on anything man does, nor are they predicated on an agreement between God and man. Covenants are predicated on one thing and one thing only: God's promises. The six covenants are covenants of promise. They are NOT agreements between God and man, they are promises TO man.

Where Does Election Fit In?

Furthermore, ELECTION is the means by which God executes His promises. Why must God elect the means? Because He cannot break His promises. He elected Christ to make the promises possible, He elected angels to enforce the covenants of promise, and He elected Israel to execute the covenants on a human level aided by the Holy Spirit.

God does not elect individuals, but rather the means of fulfilling His Promises. God is only limited by His character, but is not limited by any of His attributes. God cannot break a promise, and He cannot be unjust. Individuals are not elected; only the means for fulfilling His promises are elected. Otherwise, the promises cannot be to anyone in particular; in other words, if individuals are elected, they themselves cannot know definitively that the promise is to them.

Hence, the promises are to everyone who will believe. If that is predetermined, the promise is useless because it is only a promise to those who have been predestined which means the promises of God must be qualified with an "IF."

"Yes, it's a promise; you just don't know whether it's to you specifically or not." The Bible states that the promises of God are to all who believe. If the promises are only to the elect, that should be easily stated and clarified. It is worth noting that God never calls the Gentiles His elect. Why? Because they were never His means of bringing salvation to the world—they are merely recipients.

> John 4:22 – You worship what you do not know; we worship what we know, for salvation is from the Jews.

Any reference to Gentiles being elect is speaking to the salvation they obtain by inheriting the promises made to the Jews:

> Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation (Jesus) for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham (Luke 1:68-73, also see Eph 2:12).

This is much like the gospel, or "good news." Why is, "Maybe you're in, but maybe you're not" "good news"? You really have no way of knowing whether it is necessarily good news for you or not. In the same way, you are presented with THE promise without any way of knowing whether the promise is really

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to you. The only way you can know for certain that the promise is to you is if the "IF" relies on your choice to believe the promise which is to EVERYONE who believes. Let's look at an example of this:

Acts 3:36 – Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified." 37 Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" 38 And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. 39 For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself." 40 And with many other words he bore witness and continued to exhort them, saying, "Save yourselves from this crooked generation." 41 So those who received his word were baptized, and there were added that day about three thousand souls.

See the words "the promise"? Whenever you see that in the New Testament it is referring to the Abrahamic Covenant. An example is the aforementioned 2Peter 3:13. Peter stated on Pentecost that the promise was to them, their children, and those far off which probably referred to the Jews not present that day. Yes, it could also refer to the Gentiles, but more than likely refers to the Jews who didn't make it to Jerusalem for Pentecost that year. The promise is to all of them, but the promise must be obtained by faith. God calls all men to Himself, but they must come by faith, and that being faith in the Son of God.

We will not stop here to examine all of the gospel implications of what Peter said, but a few things should be mentioned. Saving faith believes God's promises. But past a mere mental assent, I think it also involves a desire to be a recipient of the promise. Salvation does not come by any kind of obedience to the law—it comes by believing God's promises. Abraham, the father of our faith, was made righteous because he believed God's promise concerning an heir and being made a great nation (Genesis 15:1-6). Saving faith believes what God says. Saving faith believes God's promises. Why should anyone believe if they cannot be sure the promise is to them?

Also note that the promise includes the gift of the Holy Spirit. That necessarily means the new birth. That's part of the promise. This is where we must conclude that Peter is talking about more than just water baptism. Peter exhorted them with "many other words" that may have very well included more information about the new birth and baptism. The new birth means the old us dies with Christ and a new us is resurrected with Christ (Rom 6:1-14).

Let me take opportunity here to put all of this lordship salvation chaos to rest. Telling people that they have to do something in order to follow Christ and be saved is beside the point. Frankly, I don't endorse telling people that they have to do anything other than believe God's promise in order to be saved. But if they have something in their life that they don't want to give up that is clearly opposed to God's life prescription, they are basically saying they don't want the promise! The death of who you are and the resurrection of a new you is part of the promise. This is not complicated.

Before we move on, we will pause here for a moment to revisit this whole idea that God made a covenant with Adam though God never said He made a covenant with Adam. A whole bunch of this is tied up in the granddaddy of all theologies, Covenant Theology, which shows up in the 16th century. It posits the idea that the one command given to Adam about the tree of good and evil was a covenant of works, also referred to as the covenant of life, or as mentioned earlier, a covenant of innocence. Adam was promised life/blessings for obedience, and death/cursing for disobedience.

We could spend hours plunging the depths of all of this while including *Dispensationalism* to boot, and all of the various views on this which are myriad, as if God is a god of confusion, but let me make it really, really easy for you. As the theories go, born out of this idea that God made a covenant with Adam, when Adam sinned, and thereby breaking the first covenant, God instituted the "Covenant of Grace." And what is this Covenant of Grace? It is the promise of the seed in Genesis 3:15—that's the Covenant of Grace according to the Protestant brain trust. So, let's turn now to where that takes place:

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> Genesis 3:14 – And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel (ASV).

Do you see the glaring problem here? Who is God talking to? When you make a covenant with someone, wouldn't it be with the person you are talking to? Note what takes place after verse 15; God then addresses Eve, and then afterward addresses Adam separately. If there is a Covenant of Grace, it was made with the serpent! Adam and Eve are right there, and according to the Covenant Theology federal headship of Adam, any covenant made at that point should be addressed to Adam, no?

This whole idea that God made a covenant with Adam is at the root of almost every errant view of biblical covenants that there is, and is also the basis of the Reformed doctrine of ***double imputation***. This is the belief that Christ fulfilled the covenant of works that Adam violated through perfect law-keeping when He was on earth as a man. Hence, paradise is restored due to Christ fulfilling this covenant, which is a law covenant…

In addition, key to understanding the salvific covenants of promise is Ephesians 2:11,12.

> 11 Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands— 12 remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.

Notice that being unregenerate is synonymous with being alienated from the "commonwealth of Israel" and the covenants (PLURAL) of "promise." Any salvific covenant must be defined as a covenant of promise, and NOT agreement, and MUST be attached to Israel. Problem: Adam had nothing to do with Israel. And…even if God did make some kind of covenant with Adam, it depended on something Adam did and not a promise despite any action by Adam. In other words, it was supposedly an agreement that was dependent on the actions of two parties. In order for God to fulfil His promises to a certain party, they have to remain faithful to their part of the contract. When Adam supposedly violated the covenant, God replaced it with another one. This is all fraught with speculation.

At best, it would have to be some kind of law covenant, and shockingly, the Reformed crowd actually concedes this and makes the primary covenant of promise a law covenant. This is clearly a plenary affront to Scripture. Nevertheless, this is how the Reformed, and frankly many others, including dispensationalists, interpret Romans 5:18,19.

> 18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Supposedly, the one act of Christ is His "passive obedience," and the overall obedience of Christ is His "active obedience." Hence, Christ came to fulfil a law covenant. Regardless of what Protestant camp you dwell in, you hear this all the time; viz, Christ kept the law perfectly for us; viz, Christ's resurrection was proof that God was satisfied with His perfect obedience; viz, Christ had to keep the law perfectly in His life first before He could be the acceptable sacrifice; viz, we have the righteousness of Christ. Whether Calvinist or Arminian—you hear these truisms constantly.

Here is where I want to enter in a quotation from *Present Truth* magazine because it perfectly articulates John Calvin's view on this from his commentary on Romans:

After a man hears the conditions of acceptance with God and eternal life, and is made sensible of his inability to meet those conditions, the Word of God comes to him in the gospel. He hears that Christ stood in his place and kept the law of God for him. By dying on the cross, Christ satisfied all the law's demands.

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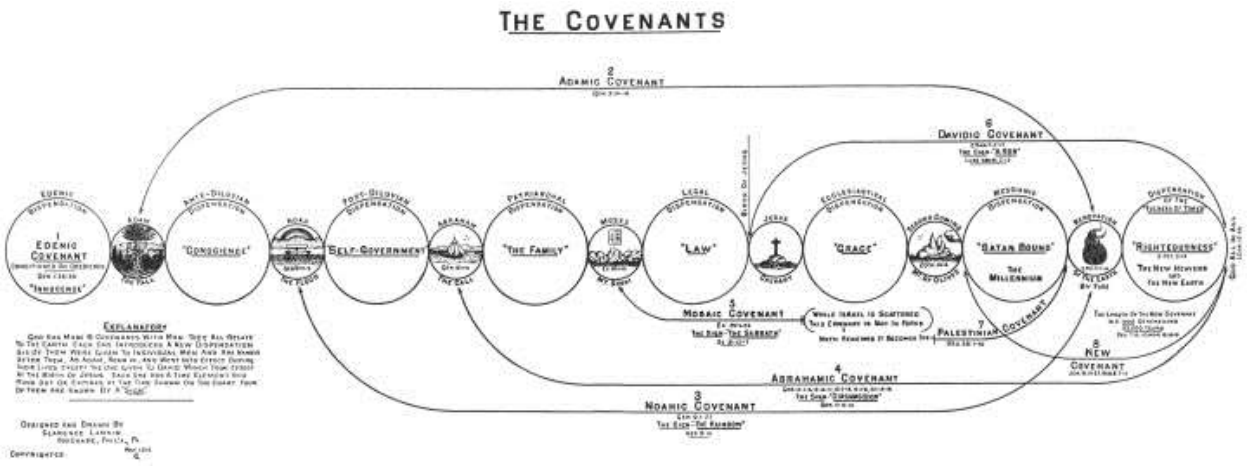
The Holy Spirit gives the sinner faith to accept the righteousness of Jesus. Standing now before the law which says, "I demand a life of perfect conformity to the commandments," the believing sinner cries in triumph, "Mine are Christ's living, doing, and speaking, His suffering and dying; mine as much as if I had lived, done, spoken, and suffered, and died as He did . . . " (Luther). The law is well pleased with Jesus' doing and dying, which the sinner brings in the hand of faith. Justice is fully satisfied, and God can truly say: "This man has fulfilled the law. He is justified."

We say again, only those are justified who bring to God a life of perfect obedience to the law of God. This is what faith does—it brings to God the obedience of Jesus Christ. By faith the law is fulfilled and the sinner is justified.

On the other hand, the law is dishonored by the man who presumes to bring to it his own life of obedience. The fact that he thinks the law will be satisfied with his "rotten stubble and straw" (Luther) shows what a low estimate he has of the holiness of God and what a high estimate he has of his own righteousness. Only in Jesus Christ is there an obedience with which the law is well pleased. Because faith brings only what Jesus has done, it is the highest honor that can be paid to the law (Rom. 3:31) [see *The Truth About New Calvinism* pp. 100, 101].

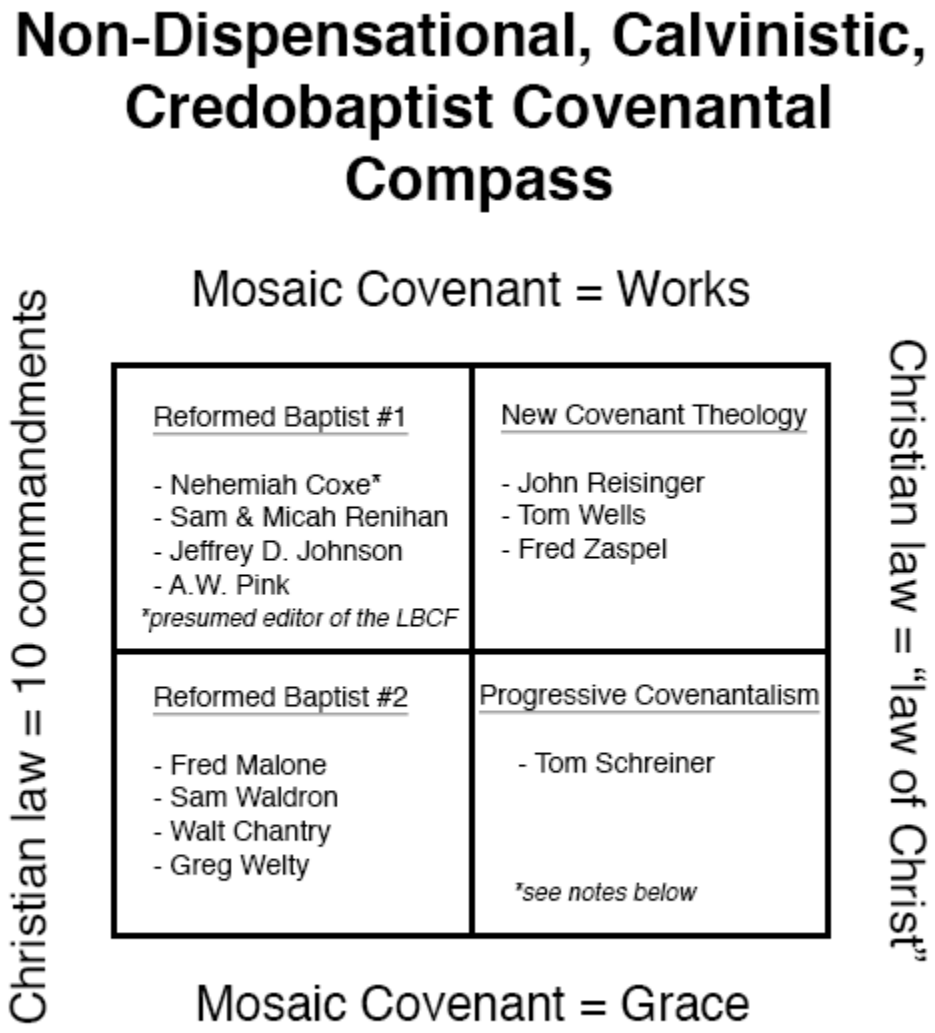
So, what does church become? Or rather, what has church in fact become? It has become a ritual that we partake in for the purpose of Christ's obedience fulfilling a law covenant. "Christians" verbalize these ideas all the time. The Reformed call this "the obedience of faith." Our faith alone in Christian living—Christ's imputed obedience to fulfill the law covenant as long as we walk by faith alone. I had one person from the anti-Calvin, anti-Lordship salvation crowd tell me that Christians only obey one time—when they believe. After that, it's all Christ's obedience perpetually imputed to our account. I had another anti-Calvinist refer to *en nomos* to Christ. What's that? It means *in-lawed to Christ*; the law is fulfilled for us in Christ. Calvinists call this the "vital union." As long as we are walking by faith alone, Christ continues to satisfy the law for us.

Listen, do you know why Calvinists and Arminians bicker back and forth in the SBC but will not separate? Do you know why an anti-Calvinist president of a major SBC seminary wrote me and stated that Calvinism isn't a false gospel? The answer is simple; they all believe in the same law covenant. When it gets right down to it—they believe the same gospel. The tie that binds is this whole idea that God made a covenant of works with Adam. Note the two different charts below; one from the dispensationalist camp disdained by the Reformed, and the other one from the latter:



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Non Dispensational Calvinistic Credobaptist Covenantalism



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Romans 11 – Replacement Theology [Slideshow]

https://www.slideshare.net/dkooyers/romans-chapter-11-replacement-theology-the-olive-tree-john-piper-israels-future-remnant-israel-hebrew-roots-movement-israel-and-the-church-eponym-separation-theology-remnant-theology

Excerpt:

BIBLICAL COVENANTS

ELEMENTS	ABRAHAMIC	MOSAIC	PRIESTLY	DEUTERONOMIC	DAVIDIC	NEW
Seed	X				X	
Blessing	X	X	X	X	X	X
Land	X	X		X	X	X
Nation	X	X		X	X	X
Kingdom	X	X	X		X	X
Reference	Gen. 12:1–3; 15:1–21; 17:1–8; 22:15–18	Ex. 19–24	Num. 25:10–13; Jer. 33:17–18; Ezek. 48:11	Deut. 27–30; 29:1–9	2 Sam. 7:8–16	Jer. 31:27–40

Covenant Timing: Crisis and Change for God's People

https://dispensationalpublishing.com/covenant-timing-crisis-and-change-for-gods-people/

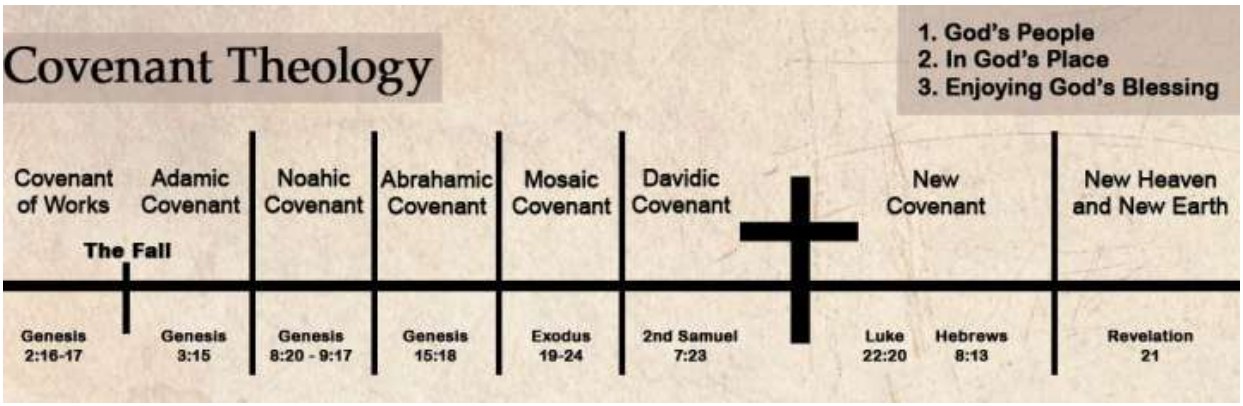
Excerpt:

CRISIS AND CHANGE IN THE COVENANTS

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	ABRAHAMIC	MOSAIC	PRIESTLY	DEUTERONOMIC	DAVIDIC	NEW
CRISIS	Leave homeland and follow God.	Leave Egypt and depend on God for survival.	Leave immoral living and display zeal for God's holiness.	Leave the wilderness and cross the Jordan into the Promised Land.	Leave their appointed King and live a life of godly submission to the true King, Yahweh.	Leave sin and receive the ultimate spiritual blessing: forgiveness of sins.
CHANGE	Abraham marks the beginning of a specific people for Yahweh.	The Law contained stipulations and obligations, including a sacrificial system.	The appointment of the Zadokites heralded the future discontinuation of the Aaronic high priesthood.	The new era in a new land would demand the fulfillment of the obligations of the Law, which are only valid in the Land.	God reveals the linear descent of King Messiah through one family in the tribe of Judah.	The people will receive a new heart, a new obedience, and a new forgiveness.
SCRIPTURE	Gen. 12:1–3; 15:1–21; 17:1–8; 22:15–18	Ex. 19–24	Num. 25:10–13; Jer. 33:17–18; Ezek. 48:11	Deut. 27–30; 29:1–9	2 Sam. 7:8–16	Jer. 31:27–40

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The Abrahamic covenant, the covenant that all of the other covenants of promise are based on, is based on promise and NOT law. It doesn't matter who keeps it—it's NOT a law covenant. The apostle Paul spent all of his Christian life refuting this very idea.

> Galatians 3:15 – To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. 16 Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. 17 This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. 18 For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

If Christ had to keep the law for us that makes the promise what? Right, "void." Who keeps the law is not the point, law period is the point. Paul goes further to make his point with the ONE SEED argument. What's that? If the law is part of the Abrahamic covenant, there are two life-giving entities and not just one being Christ. Verse 21, the law cannot give life. We are going to come back to this text when we get to the Mosaic covenant…

…

Conclusion

Another thing we can associate with the covenants is the vanquishing of God's enemies. Christ came proclaiming the good news of the kingdom, and performed a lot of healing of diseases. This is indicative of the millennial kingdom where there will be little disease if any. The Bible states that an infant will be 100 years old. In the new heaven and new earth, the last enemy to be defeated will be death. The new heaven and new earth is the consummation of the Abrahamic covenant when the city Abraham was looking for, heavenly Jerusalem, the real bride of Christ (Rev 21: 9ff), will descend from heaven and God will dwell among men.

When Christ came and died on the cross, sin was defeated because the power of sin is the law (1Cor 15:56). That was the first enemy of God to be defeated. Why would Christ want to fulfil the law in our stead for righteousness? All that would do is empower sin that much more! "But Paul, what's Matthew 5:17 talking about?" Answer: see Romans 8:3,4.

The second enemy that will be defeated is disease in the millennial kingdom which is why healing was a major theme during Christ's ministry.

The last enemy to be defeated will be death at the consummation of the Abrahamic covenant (1Cor 15:24-28). That is also the Sabbath rest that yet remains for God's people (Heb 4:9).

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In vogue in our day is the idea that Christians are still under condemnation and must live our Christian life by grace ALONE. We hear this constantly. Why? Because the protestant gospel is clearly grounded in a law covenant, not a “holy covenant” based on promise. Living by the same gospel that saved us, or living by faith alone, keeps us in the love of Christ resulting in Christ fulfilling an Adamic covenant that never existed.

It is a gospel based on a law covenant, and not promise.

See also: **Federalism / Federal Theology**

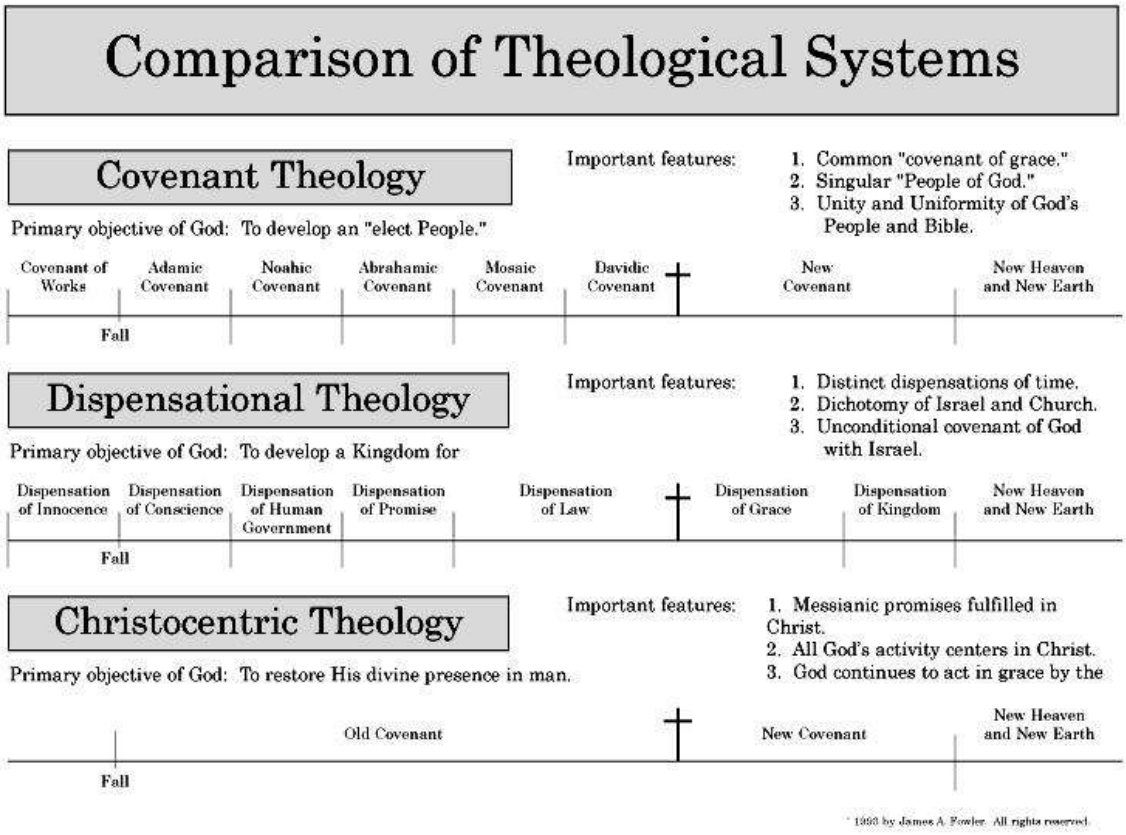
Two Major Theological Systems: Covenant vs Dispensational Theology

Three Schools of Theology – Dispensational, Covenant and New Covenant

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Comparison of Theological Systems (Covenant, Dispensational, Christocentric)

Comparison Chart:



[Source: http://mattstone.blogs.com/christian/2010/05/dispensational-covenant-and-christocentric-theology.html]

also in: http://www.christinyou.net/pdfs/TheoLogyeBook.pdf [PDF]

(see following page for expanded view of above chart)

Dispensational Theology, Covenant Theology, and Christocentric Theology

A comparison of theological systems noting the overemphasis on continuity or discontinuity in the major theological systems.
http://www.christinyou.net/pages/dthcthchth.html **[Recommended]**

http://www.ntslibrary.com/Online-Library-Dispensational-Covenant-Christocentric-Theology.htm [Alternate site]

Is There a Future for Israel? (*ref*: Dispensational, Covenantal and Christocentric Theology)

https://www.russellmoore.com/2009/01/09/is-there-a-future-for-israel/

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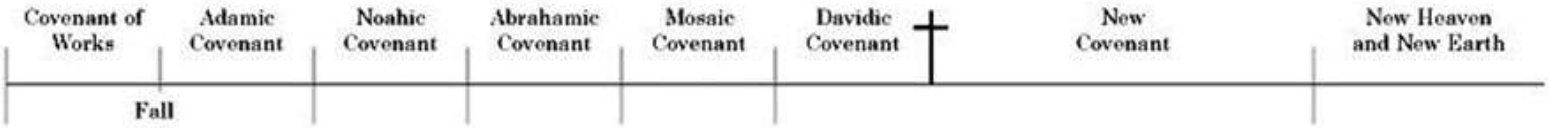
Comparison of Theological Systems

Covenant Theology

Important features:

1. Common "covenant of grace."
2. Singular "People of God."
3. Unity and Uniformity of God's People and Bible.

Primary objective of God: To develop an "elect People."

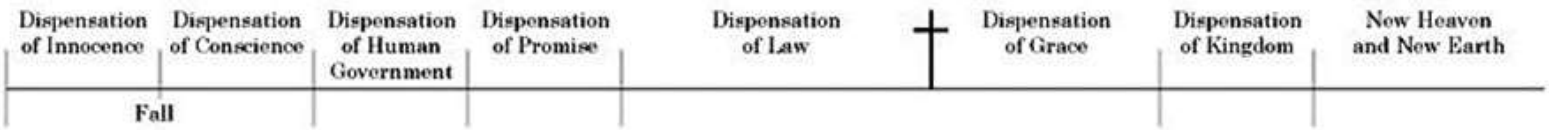


Dispensational Theology

Important features:

1. Distinct dispensations of time.
2. Dichotomy of Israel and Church.
3. Unconditional covenant of God with Israel.

Primary objective of God: To develop a Kingdom for



Christocentric Theology

Important features:

1. Messianic promises fulfilled in Christ.
2. All God's activity centers in Christ.
3. God continues to act in grace by the

Primary objective of God: To restore His divine presence in man.



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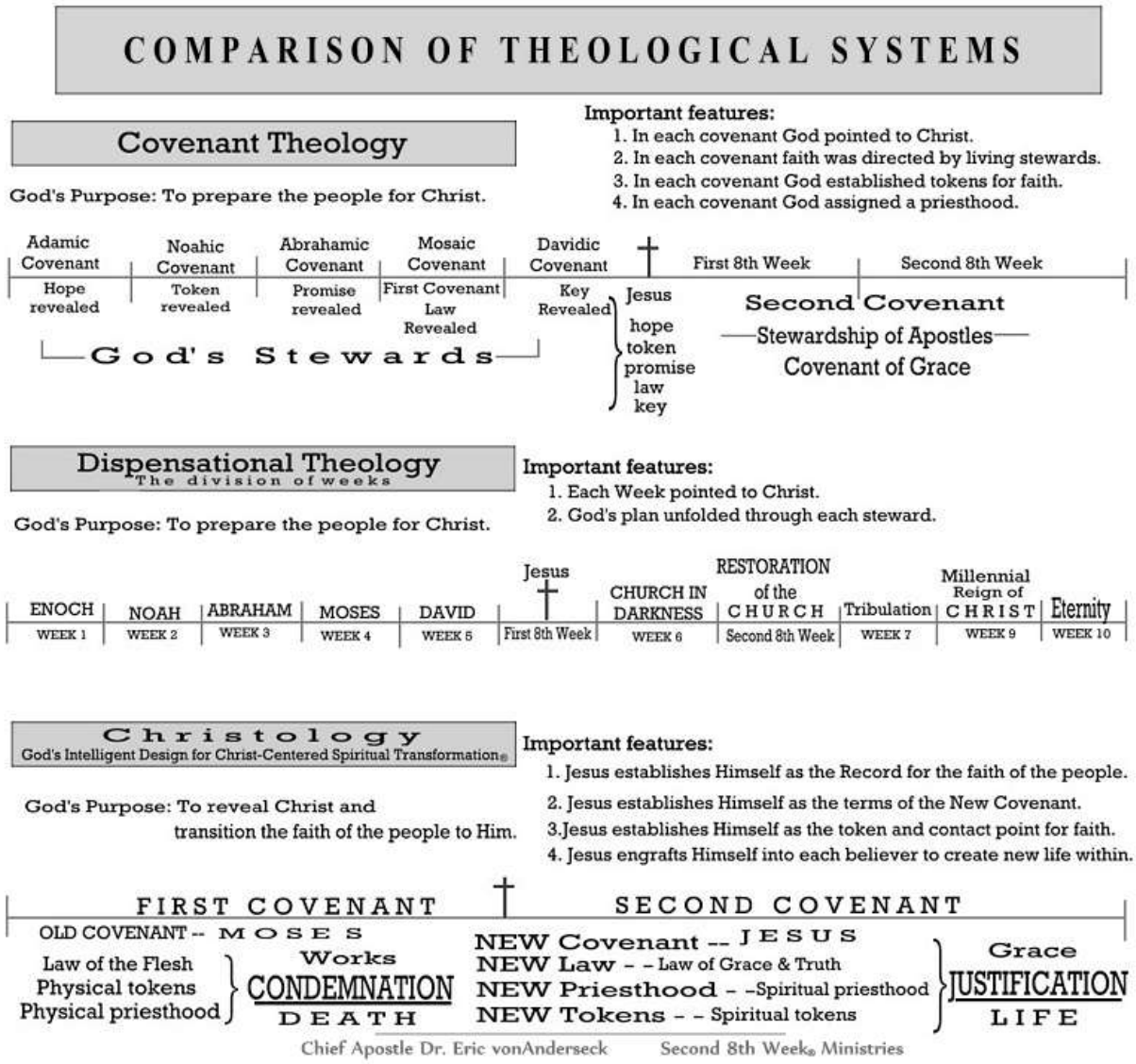
[Go to Top - TOC]

Comparison of Theological Systems: Covenant, Dispensational, Christology

http://www.s8wministries.org/chart.php?id=43

Chart illustrates the common thread between Covenant Theology (the division of covenants), Dispensation Theology (the division of weeks), and Christology (God's intelligent design for Christ-Centered Spiritual Transformation). In each system God provided an image of Christ to be seen for the faith and hope of the people. When Christ was manifested in the flesh, the people then were given a covenant of grace to take on His likeness. Chart helps learners understand Dispensationalism from a whole new viewpoint of God's weeks. S8W® Apostles Today Network provide detailed teaching.

Dispensationalism, Christology, and Covenant Theology share a central theme. Chart illustrates how God, through each covenant and through each dispensation, prepared the hearts of the people in faith for Jesus Christ.



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Christocentric Hermeneutics (see also previous theology comparison chart)

There are two ways to read the Bible. The one way to read the Bible is that it's basically about you: what you have to do in order to be right with God, in which case you'll never have a sure and certain hope, because you'll always know you're not quite living up. You'll never be sure about that future. Or you can read it as all about Jesus. Every single thing is not about what you must do in order to make yourself right with God, but what he has done to make you absolutely right with God. And Jesus Christ is saying, "Unless you can read the Bible right, unless you can understand salvation by grace, you'll never have a sure and certain hope. But once you understand it's all about me, Jesus Christ, then you can know that you have peace. You can know that you have this future guaranteed, and you can face anything."
-Tim Keller

The hermeneutical question about the whole Bible correlates with the question, 'What do you think of Christ?' … The hermeneutical center of the Bible is therefore Jesus in his being and in his saving acts – the Jesus of the gospel. … We can say that, while not all Scripture is the gospel, all Scripture is related to the gospel that is its centre. … The Bible makes a very radical idea inescapable: not only is the gospel the interpretive norm for the whole Bible, but there is an important sense in which Jesus Christ is the mediator of the meaning of everything that exists. In other words, *the gospel is the hermeneutical norm for the whole of reality*. -Graeme Goldsworthy from *Gospel-Centered Hermeneutics*

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Dispensational Theology

See also: Ephesians 1:10 – Dispensation

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Wikipedia: Dispensationalism

https://en.wikipedia.org/wiki/Dispensationalism

Dispensationalism is a religious interpretive system for the Bible. It considers Biblical history as divided deliberately by God into defined periods or ages to each of which God has allotted distinctive administrative principles. According to dispensationalist interpretation, each age of the plan of God is thus administered in a certain way, and humanity is held responsible as a steward during that time. The harmony of history is demonstrated as focusing on the glory of God and puts God at its center as opposed to a central focus on man and humanity's need for salvation. A dispensational perspective of scripture is evident in some early Jewish circles, as seen in the Dead Sea Scrolls like The Community Rule (1QS). The system was embraced by early Christian fundamentalists as a defense of the Bible against liberalism and modernism and became the majority position within fundamentalism.

Each dispensation is marked by a cycle: God reveals himself and his truth to humanity in a new way. Humanity is held responsible to conform to that revelation. Humanity rebels and fails the test. God judges humanity and introduces a new period of probation under a new administration. Ultimately, dispensationalism demonstrates the progress of God's revelation to man and God's sovereignty through history.

Dispensations – How Many?

http://www.teachingtheword.org/apps/articles/default.asp?articleid=66755&columnid=6211

What Is A Dispensation? (Charles C. Ryrie)

http://biblecentre.org/content.php?mode=7&item=814

Excerpt:

THE SINE QUA NON OF DISPENSATIONALISM

What marks off a person as a dispensationalist? What is the *sine qua non* (the absolutely indispensable part) of the system? Even though certain later discussions must be anticipated in order to answer that question, it seems appropriate to give an answer at this point.

Theoretically, the *sine qua non* ought to lie in the recognition of the fact that God has distinguishably different economies in governing the affairs of the world. Covenant theologians hold that there are various dispensations (and even use the word) within the outworking of the covenant of grace. Charles Hodge, for instance, believed that there are four dispensations after the Fall -- Adam to Abraham, Abraham to Moses, Moses to Christ, and Christ to the end.[36] Berkhof writes, as we have seen, of only two basic dispensations -- the Old and the New, but within the Old he sees four periods and all of these are revelations of the covenant of grace.[37] In other words, a person can believe in dispensations, and even see them in relation to progressive revelation, without being a dispensationalist.

Is the essence of dispensationalism in the number of dispensations? No, for this is in no way a major issue in the system, as will be discussed in the next chapter. It is not that Scofield taught seven dispensations and Hodge only four that makes the former a dispensationalist and the latter not.

Perhaps the issue of premillennialism is determinative. Again the answer is negative, for there are those who are premillennial who definitely are not dispensational. The covenant premillennialist holds to the concept of the covenant of grace and the central soteriological purpose of God. He retains the idea of the millennial kingdom, though he finds little support for it in the Old Testament prophecies. The kingdom in his view is markedly different from that which is taught by dispensationalists, since it loses much of its

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Jewish character due to the slighting of the Old Testament promises concerning the kingdom. Many covenant premillennialists are also posttribulationalists, and that seems to be a logical accompaniment of the nondispensational approach.[38] At any rate, being a premillennialist does not necessarily make one a dispensationalist. (However, the reverse is true -- being a dispensationalist makes one a premillennialist.)

What, then, is the sine qua non of dispensationalism? The answer is threefold.

1 *A dispensationalist keeps Israel and the church distinct* . This is stated in different ways by both friends and foes of dispensationalism. Fuller says that "the basic premise of Dispensationalism is two purposes God expressed in the formation of two peoples who maintain their distinction throughout eternity"[39] A. C. Gaebelein stated it in terms of the difference between the Jews, the Gentiles, and the church of God.[40] Chafer summarized it as follows:

The dispensationalist believes that throughout the ages God is pursuing two distinct purposes: one related to the earth with earthly people and earthly objectives involved which is Judaism; while the other is related to heaven with heavenly people and heavenly objectives involved, which is Christianity ... Over against this, the partial dispensationalist, though dimly observing a few obvious distinctions, bases his interpretation on the supposition that God is doing but one thing, namely the general separation of the good from the bad, and, in spite of all the confusion this limited theory creates, contends that the earthly people merge into the heavenly people; that the earthly program must be given a spiritual interpretation or disregarded altogether.[41]

This is probably the most basic theological test of whether or not a person is a dispensationalist, and it is undoubtedly the most practical and conclusive. The one who fails to distinguish Israel and the church consistently will inevitably not hold to dispensational distinctions; and one who does will.[42]

Though God's purpose for Israel and God's purpose for the church receive the most attention in Scripture, God has purposes for other groups as well. He has a purpose and plan for the angels, which in no way mixes with His purposes for Israel or the church (2 Peter 2:4; Rev. 4:11). He has a purpose for those who reject Him, which also is distinct from other purposes (Prov. 16:4). He has a plan for the nations, which continues into the New Jerusalem (Rev. 22:2), and those nations are distinct from the bride of Christ. God has more than two purposes even though He reveals more about His purposes for Israel and His purpose for the church than He does about the other groups.

Progressive dispensationalists seem to be blurring this distinction by saying that the concept is not in the same class as what is conveyed by the concepts of Gentiles, Israel, and Jews. What this means is not completely clear. (See the more complete discussion in chapter 9.) However, it does seem to imply that the classic Israel/church distinction is less clear.

2 *This distinction between Israel and the church is born out of a system of hermeneutics that is usually called literal interpretation*. Therefore, the second aspect of the *sine qua non* of dispensationalism is the matter of historical-grammatical hermeneutics. The word literal is perhaps not as good as either the word normal or plain, but in any case it is interpretation that does not spiritualize or allegorize as nondispensational interpretation often does. The spiritualizing may be practiced to a lesser or greater degree, but its presence in a system of interpretation is indicative of a nondispensational approach.[43]

Consistently literal, or plain, interpretation indicates a dispensational approach to the interpretation of Scripture. And it is this very consistency -- the strength of dispensational interpretation -- that seems to irk the nondispensationalist and becomes the object of his ridicule.[44] To be sure, literal/historical/grammatical interpretation is not the sole possession or practice of dispensationalists, but the consistent use of it in all areas of biblical interpretation is.. This does not preclude or exclude correct understanding of types, illustrations, apocalypses, and other genres within the basic framework of literal interpretation.

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3 A third aspect of the sine qua non of dispensationalism is a rather technical matter that will be discussed more fully later (see chapter 5). It concerns *the underlying purpose of God in the world* . The covenant theologian, in practice, believes this purpose to be salvation (although covenant theologians strongly emphasize the glory of God in their theology), and the dispensationalist says the purpose is broader than that; namely *the glory of God* . Progressives have a Christological center, apparently to undergird their emphasis on the Davidic covenant and on Christ as the already reigning Davidic ruler in heaven.

To the normative dispensationalist, the soteriological, or saving, program of God is not the only program but one of the means God is using in the total program of glorifying Himself. Scripture is not man-centered as though salvation were the main theme, but it is God-centered because His glory is the center. The Bible itself clearly teaches that salvation, important and wonderful as it is, is not an end in itself but is rather a means to the end of glorifying God (Eph.. 1:6, 12, 14). John F. Walvoord, Chafer's successor at Dallas Theological Seminary, puts it this way: "The larger purpose of God is the manifestation of His own glory To this end each dispensation, each successive revelation of God's plan for the ages, His dealing with the non-elect as with the elect . . . combine to manifest divine glory."[45] In another place he says:

All the events of the created world are designed to manifest the glory of God. The error of covenant theologians is that they combine all the many facets of divine purpose in the one objective of the fulfillment of the covenant of grace. From a logical standpoint, this is the reductive error -- the use of one aspect of the whole as the determining element.[46]

The essence of dispensationalism, then, is the distinction between Israel and the church. This grows out of the dispensationalist's consistent employment of normal or plain or historical-grammatical interpretation, and it reflects an understanding of the basic purpose of God in all His dealings with mankind as that of glorifying Himself through salvation and other purposes as well.

Ryrie, *Dispensationalism*, 1995, p.44

THE DISPENSATIONS

Name	Scripture	Responsibilities	Judgment(s)
Innocency	Genesis 1:3-3:6	Keep Garden Do not eat one fruit Fill, subdue earth Fellowship with God	Curses, and physical and spiritual death
Conscience	Genesis 3:7-8:14	Do good	Flood
Civil Government	Genesis 8:15-11:9	Fill earth Capital punishment	Forced scattering by confusion of languages
Patriarchal Rule	Genesis 11:10-Exodus 18:27	Stay in Promised Land Believe and obey God	Egyptian bondage and wilderness wanderings
Mosaic Law	Exodus 19:1-John 14:30	Keep the law Walk with God	Captivities
Grace	Acts 2:1-Revelation 19:21	Believe on Christ Walk with Christ	Death Loss of rewards
Millennium	Revelation 20:1-15	Believe and obey Christ and His government	Death Great White Throne Judgment

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The Disappointment of Dispensationalism (from a Preterist perspective)
https://www.andrewcorbett.net/articles/theology/the-disappointment-of-dispensationalism/

***See also*: Ephesians 1:10 – Dispensation**

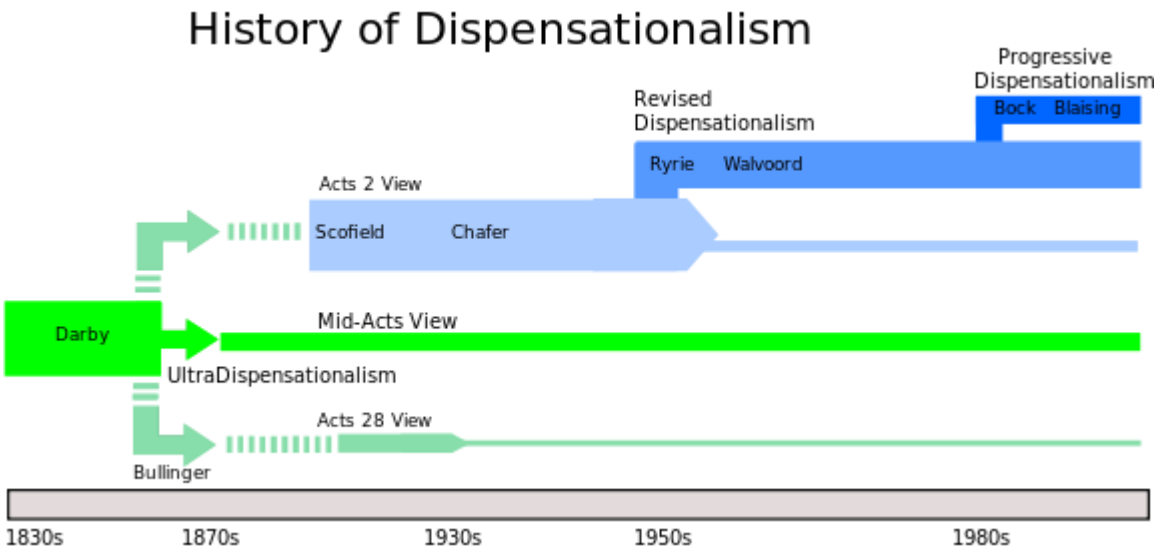
For charts and comparison with Covenant Theology…

See also: **Two Major Theological Systems: Covenant vs Dispensational Theology**

Three Schools of Theology – Dispensational, Covenant and New Covenant

Progressive Dispensationalism

History of Dispensationalism



https://en.wikipedia.org/wiki/Dispensationalism

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Progressive Dispensationalism

What is Progressive Dispensationalism?
http://www.gotquestions.org/progressive-dispensationalism.html

http://www.theologicalstudies.org/resource-library/dispensationalism/421-what-is-dispensationalism

Problems with Progressive Dispensationalism
http://www.pre-trib.org/articles/view/problems-with-progressive-dispensationalism

Progressive Dispensationalism: an Interview with Darrell Bock
http://mydigitalseminary.com/progressive-dispensationalism-darrell-bock/

Excerpt:

How important should eschatology be to the Christian? What encouragement would you give to someone who sees eschatology as unimportant?

If you are saved then it is important, as salvation is about eschatology. Eschatology is about far more than what is going to happen in the future. It is about God's program to save starting in the present and rooted in past promises. How can it not be important then?

What's Progressive Dispensationalism? (at LifeCoach4God / Vertical Living Ministries)
https://verticallivingministries.com/2013/11/25/whats-progressive-dispensationalism/

What is Progressive Dispensationalism? (by Thomas Ice / Pre-Trib Research Center)
http://www.pre-trib.org/data/pdf/Ice-WhatIsProgressiveDis.pdf [PDF]

Theopedia: Progressive Dispensationalism
http://www.theopedia.com/progressive-dispensationalism

Classical vs Progressive Dispensationalism
http://biblereasons.com/classical-vs-progressive-dispensationalism/

Dispensation, Israel and Scripture (Part 3., Preparing for Progressives)
http://www.reformed-theology.org/ice/newslet/dit/dit08.97.htm

Fact Sheet: Progressive Dispensationalism
https://www.scribd.com/document/39402996/Fact-Sheet-Progressive-Dispensationalism

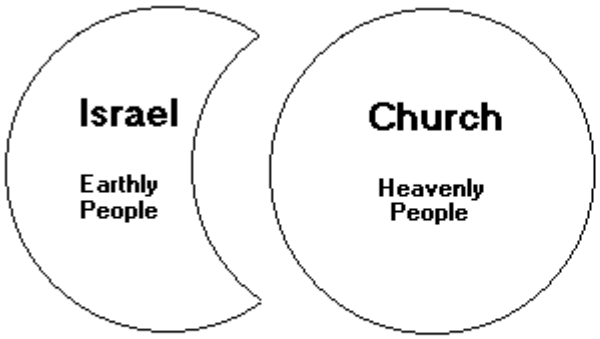
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Progressive Dispensationalism 101 – The Basics

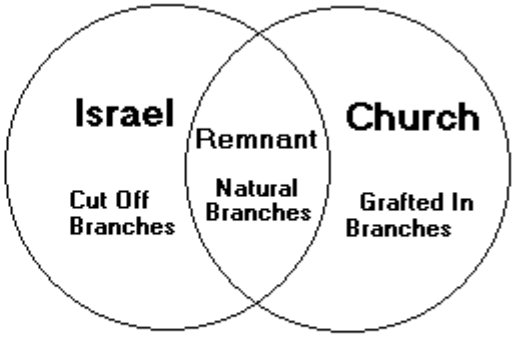
http://www.pfrs.org/pd/001.html

Excerpt:

Progressive dispensationalism maintains the distinction between Israel and the Church, not by segregating them into two separate "peoples of God." But, by nationality, and recognizing that one group is merely a nation, and the other a spiritual entity. Israel is a nation made up of believers and unbelievers. The Church is a spiritual organism made up of the remnant of Jewish believers and the remnant of Gentile believers. Consequently, we have three entities - the Jews, the Gentiles, and the Church of God - the Church having members from both groups. The Jewish Millennial inheritance will be realized by the Jewish members of the Church. And the general promises of inheritance will be realized by the whole Church.



Traditional Dispensationalism



Progressive Dispensationalism

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A Comparison of Classic Dispensationalism, Covenant Theology, and Progressive Dispensationalism

http://www.oocities.org/jeremyandrobin/systemsoftheology.htm

Let's summarize the basic tenets of each system showing the discontinuities between the three systems in chart form.

	Classic Dispensationalism	Progressive Dispensationalism	Covenant Theology
Hermeneutics	Consistent Literal	Literal + Complementary	Literal + Allegorical
Unifying Principle	Glory of God	The kingdom of God	The Two Covenants
Israel and the Church	Israel and Church Distinct	Israel and Church blurred	Church replaced Israel
God's Ultimate Purpose	Doxological	Christological / Soteriological	Soteriological
Davidic Kingdom	Future (earthly)	Present-Future (heaven-earth)	Present (heavenly)
Progressive Revelation	Consistent Recognition	Identify with complementary hermeneutic	Disregard and read NT into OT
Typical Dispensational Scheme	Innocency	Patriarchal	Old Testament
	Conscience		
	Human Government		Covenant with Noah
	Promise or Patriarchal		Covenant with Abraham
	Law or Moses	Mosaic	The Sinaitic Covenant
	Grace or Christ	Ecclesial	New Testament
	Kingdom	Zionic: Millennium	
		Zionic: Eternal State	
Champions	Ryrie, Scofield, Chafer, Pentecost, Sauer	Blaising, Bock, Saucy, Gundry, Barker, Martin	Berkhof, Charles Hodge, A.A. Hodge, O. T. Allis

See also: **Two Major Theological Systems: Covenant vs Dispensational Theology**

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When Progressive Is Not Progress

https://docriggs.com/2012/09/04/when-progressive-is-not-progress/

CLASSICAL DISPENSATIONALISM	PROGRESSIVE DISPENSATIONALISM	REFORMED COVENANTALISM
Scofield defined dispensation as "a period of time during which man is tested in respect of obedience to some specific revelation of the will of God." Traditional dispensationalism believes history can be broken up into usually 7 or 8 dispensations. They claim commitment to a literal interpretation of prophetic scripture and uniformly believe: 1) Distinction between prophecies of Israel in OT and the church in the NT. 2) They are premillennialists believing in a 1,000 year reign of Christ on earth. 3) Pre-tribulation rapture of the church. Two-stage return of Christ.	This revision of classical dispensationalism came about in 1980s. They part with the classicists by focusing on: 1) The "already" and the "not-yet" tension in eschatological promise. Christ for example has started His heavenly reign at the resurrection but not completely fulfilled until His return. Israel's geo-political promises not yet realized. 2) Church is not a parenthesis but like the Jews in the OT form a part of the one people of God. And yet Israel is quite distinct from the church. 3) The new covenant is being partly fulfilled by the church. 4) OT promises of Gentiles worshiping God is partly now being realized. They still agree with the classicists in that Israel will be restored, Christ's millennial return and pre-tribulation rapture.	The reformed people focus on the two covenants (Old and New or the covenant of works and grace). They see God's work through the ages as a gradual unveiling of God's great plan. In this case they see no essential difference between the believing Jews and Gentiles. God is not working with them as a distinct people any more. There are of course modifications with this perspective as in dispensationalism.

Although the Foundations for Freedom charts are instructive, you'll note that this chart shows that the Progressives hold, as a group, to the pre-tribulation Rapture. That varies based on individual beliefs but overall the writings from most Progressives simply do not put much emphasis on its importance no matter when it happens. This creates problems when literally developing the message of Revelation for the Church in heaven during the tribulation on earth.

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Progressive Dispensationalism: What is it?

http://www.endtimes.org/progressive_dispensationalism.html

Excerpt:

Summary of PD Positions

1. One plan of salvation: There is only one plan of redemption, not one for Israel and a different one for Christians. There is only one New Covenant, not two. The redemptive plan is revealed through God's covenants. It begins with Abraham's covenant, which combines physical and spiritual promises. David's covenant, as developed by the later prophets also has redemptive application, since the Savior would be the Son of David. The New Covenant obtains redemption in fulfillment of the Abrahamic and Davidic. The redemptive plan is **holistic**, not manifold.

2. Four dispensations: There are four dispensations:

- Patriarchal
- Mosaic
- Ecclesial (Church)
- Zionic (subdivided into millennial and eternal-kingdom phases.)

3. One people of God: The Christian Church is quite distinct from Israel, but not radically distinct. The Church is not a mere "parenthesis" in an otherwise-Jewish divine plan. The Church is not "Plan B". It is not a separate category of humanity, in the way the Bible speaks of Jews or Greeks. There is continuity between the Church and Israel, not discontinuity alone. All believers from all dispensations are united in one general assembly in heaven (Hebrews 12.)

4. Complimentary hermeneutics: The old claim that a consistent grammatical-historical method of interpretation will always produce traditional dispensationalists is demonstrably untrue. The NT doesn't follow Charles Ryrie's definition of "consistent literalism" in the way that it handles OT prophecy. The NT often expands upon the OT prophecies, without contradicting their original contexts. Implications are developed from words which were not developed in the OT. PD calls this a "complementary" hermeneutic: The NT adds onto the OT prophecies in a way complementary to their original context.

5. Already/Not Yet: The Kingdom of God's blessings are mostly reserved for Christ's second advent, but parts of it are manifested today through the Holy Spirit. The geo-political aspects will occur in the future. The Church is grafted into some key aspects of the New Covenant (justification, the gift of the Spirit, resurrection hope), but the geo-political features for Israel have not yet happened.

6. Davidic Reign Now: Christ's Davidic reign began in part when He ascended to the right hand of the Father. Some of the Davidic promises have been fulfilled, many others must wait until Christ returns. Salvation blessings are mediated to us through Jesus, who fulfilled Psalm 110:1-2. "Christ" and "Son of God" were both Davidic titles. Jesus' priesthood is that of Melchizedek, an office originally given to David. Jesus' Davidic kingship was the method by which God would fulfill all of His promises to Abraham (Luke 1:55)

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Fact Sheet – Progressive Dispensationalism (MS Doc file) by David Dunlap

http://www.wheatlandbiblechapel.org/SiteData/wheatlandbiblechapel/Fact-Sheet_Prog-Dispensation-1.doc

Definition: Progressive Dispensationalism teaches that there are four dispensations in Biblical history (Patriarchal, Mosaical, Ecclesial, and Zionic) in place of seven in traditional dispensationalism. Progressives set forth a unique and unorthodox method of interpreting the Bible. Progressive Dispensationalists reject the use of the historical-grammatic method— a literal form of Bible interpretation. They put forth what they call a "complementary hermeneutic". They suggest that the New Testament makes complementary changes to Old Testament promises, without setting aside those original promises. This method of interpretation appears to be a merging together of the literal method (dispensational) and the spiritualizing method (Covenant Theology). The application of this type of interpretation has led to a de-emphasis on the rapture and the differences between Israel and the church and other essential features of Dispensationalism.

Proponent: Professor Darrell L. Bock (Progressive Dispensationalism), of Dallas Theological Seminary; Craig A. Blaising (Dispensationalism, Israel and the Church), of Southern Baptist Theological Seminary; and Robert Saucy (The Case for Progressive Dispensationalism), of Talbot Theological Seminary, CA. Many professors in the Theology Department at Dallas Seminary, TX .

History: Progressive Dispensationalism began on November 20, 1986 in the Dispensational Study Group, in connection with the annual meeting of the Evangelical Theological Society in Atlanta, GA. Since its beginning, some observers have issued warnings concerning it. Respected Dispensationalist Thomas Ice warns, "No one can doubt that some are proposing radical changes within the dispensational camp. The question that arises relates to the nature and virtue of the change...I believe that these men are in the process of destroying dispensationalism"(Biblical Perspectives, Nov./Dec. 1992). Candid statements by the new president of Dallas Theological Seminary, Chuck Swindoll, have cast light on the accuracy of this suspicion. In an interview with Christianity Today, when asked about Traditional Dispensationalism at Dallas Theological Seminary, Swindoll replied, "I think that dispensations is a scare word. I'm not sure we're going to make dispensationalism a part of our marquee as we talk about our school." When asked whether the term dispensationalism would disappear, he replied, "It may and perhaps it should"(Christianity Today, Oct. 25, 1993).

Heaven is a fulfillment of the Davidic covenant of 2 Samuel 7:14. However, Progressives have further muddied the waters by teaching that Christ's millennial rule is present and is yet future at the same time. They use Acts 2:29-33, which speaks of the two thrones of Christ ; the throne of Heaven and the throne of David, an earthly throne. Progressives, have taught that these two thrones reflect two aspects of the millennial rule of Christ. They do not acknowledge careful distinctions between these two thrones of God.

Support Against: Scripture teaches clearly of a throne of God in Heaven. "The Lord is in His holy temple; the Lord's throne is in heaven"(Ps. 11:4). In contrast to this, the throne of David, Scripture teaches, is future, earthly, and literal. The careful distinction between these thrones is made in Rev. 3:21, "He who overcomes, I will(future) grant to sit down with Me on My throne(earthly), as I overcame and sat down (present) with My Father on His throne(heavenly)." Blurring these distinctions will lead to confusion concerning promises made to Israel and promises made to the Church. This confusion will greatly determine our convictions on the Lord's return, the tribulation period, and the Christian's relationship to the Mosaic law. Although Progressive Dispensationalists have ardently set forth this paradoxical "already but not yet" view, many do not see it clearly supported by Scripture. This has led the former president of Dallas Theological Seminary, John Walvoord, to write, "Progressive Dispensationalism, as it is called, is built upon a foundation of sand and is lacking specific proof" (Issues in Dispensationalism, edited by Willis and Masters, p. 90).

Many have noticed that this view moves Progressive Dispensationalism closer to Covenant Theology than to Dispensationalism (B. Waltke, Dispensationalism, Israel, and the Church, p. 348). This view forces its proponents to de-emphasize many fundamental features of Dispensationalism, including the pre-tribulational rapture of the church. What does this all mean for the future? Will other leading features of Dispensationalism fall, in favor of current theological trends? Will Progressive Dispensationalism progress even further towards classical Covenant Theology? All of this has led Dr. Walter A. Elwell, of Trinity Theological Seminary, in a book review of Progressive Dispensationalism, to surmise, "The newer dispensationalism looks so much like non-dispensational pre-millennialism that one struggles to see any real difference"(C. T., 9/12, 1994, p. 28).

May we labor to rightly divide the Word of Truth, especially as we see Progressive Dispensationalism spreading from the seminary classroom to the Christian bookstore, and then down to the local church, moving ever closer toward Covenant Theology.

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Progressive Dispensationalism Compared to New Covenant Theology
(2-page Chart prepared by
http://ptstn.org/NCT%20Compared%20PDT%20-%20v.1.1%20.pdf [PDF]





(Click on above images to download a full-sized version as PDF)

See additional comparison charts in the following…

Two Major Theological Systems: Covenant vs Dispensational Theology

***See also*: Three Schools of Theology – Dispensational, Covenant and New Covenant**

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New Covenant Theology

See New Covenant Theology resources at Providence Theological Institute

NCT Comparison Charts: (NCT = New Covenant Theology, CT = Covenant Theology)

NCT Compared to COVENANT THEOLOGY (CT) Open PDF
Note: CT WCF Federalism vs CT 1689 Federalism vs New Covenant Theology

NCT Compared to DISPENSATIONAL THEOLOGY (DT) Open PDF
Note: Classic Dispensationalism vs Progressive Dispensationalism vs New Covenant Theology

NCT Compared to WESTMINSTER FEDERALISM (CT) Open PDF

NCT Compared to 1689 FEDERALISM (CT) Open PDF

WESTMINSTER Compared to 1689 FEDERALISM (CT) Open PDF

NCT Compared to CLASSIC DISPENSATIONALISM (DT) Open PDF

NCT Compared to PROGRESSIVE DISPENSATIONALISM Open PDF

CLASSIC DT Compared to PROGRESSIVE DT Open PDF

Covenant Theology as Seen by the NCT
Part One: http://evangelica.de/articles/covenant-theology-as-seen-by-the-nct-part-one/
Part Two: http://evangelica.de/articles/covenant-theology-as-seen-by-new-covenant-theology-part-two/

A Brief Explanation of "New Covenant Theology"
http://www.revearljackson.com/uploads/3/2/2/5/322557/a_brief_explanation_of_new_covenant_theology.pdf [PDF]

https://d3pi8hptl0qhh4.cloudfront.net/documents/tschreiner/review_WellsZaspel.pdf [PDF]

http://ids.org/what-is-new-covenant-theology/

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New Covenant Theology
https://www.tms.edu/m/tmsj18f.pdf [PDF]

Alt: http://docplayer.net/3367182-Introduction-to-new-covenant-theology.html

http://www.redmoonrising.com/newexodus/nctbook.pdf [PDF]

http://breacenterchurch.org/pages/beliefs/new-covenant-theology.php

New Covenant Theology Compared with Covenantalism
https://www.tms.edu/m/tmsj18i.pdf

Theopedia: http://www.theopedia.com/new-covenant-theology

A Comparison of Three Systems:
Dispensationalism - Covenant Theology - New Covenant Theology
http://www.angelfire.com/ca/DeafPreterist/compare.html

Covenant Theology vs New Covenant Theology [PDF]
http://www.trinitybaptistreformed.org/files/Download/Covenant%20Theology%20Versus%20New%20Covenant%20Theology.pdf
(Note: Also goes into detail about celebrating the Sabbath)

***See also*: New Calvinism**

Three Schools of Theology – Dispensational, Covenant and New Covenant

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Federalism / Federal Theology (*see also* Covenant Theology)

What Is Federal Theology or Calvinism? A Short History
https://growrag.wordpress.com/2010/01/27/what-is-federal-theology-or-calvinism-a-short-history/

What is Federal Theology?
http://evangelicalcalvinist.blogspot.com/2012/06/what-is-federal-theology.html

John Owen and Federal Theology
http://johnowen.org/media/griffiths_owen_federal_theology.pdf [PDF]

Federal Theology
https://www.studylight.org/encyclopedias/mse/f/federal-theology.html

Why Torrance Objects To 'Westminster Calvinism'
https://solabible.wordpress.com/category/federal-theology/

A Brief History of Covenant Theology - R. Scott Clark
http://spindleworks.com/library/CR/clark.htm

***See also*: Federal Vision Theology**

Three Schools of Theology – DIspensational, Covenant and New Covenant View

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THREE SCHOOLS OF THEOLOGY — Dispensational, Covenant, & New Covenant Views

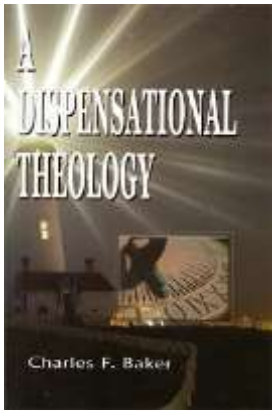
There are three main theological camps on the issues of law, gospel, and the structuring of God's redemptive relationship with humankind: dispensational, covenant theology, and new covenant theology. Here we outline the differences between these three views, giving an overview of each.

I. The Dispensational View

It's hard to summarize dispensational theology, because recently multiple forms have developed. In general, there are three main distinctives.

1. Dispensations--eras

First, the dispensational view sees God as structuring His relationship with mankind through several stages of revelation which mark off different periods of history, eras, "dispensations," or stewardship arrangements. Each dispensation is a "test" of mankind to be faithful to the particular revelation given at the time. Generally, seven dispensations are distinguished:



- Innocence (before the fall),
- Conscience (Adam to Noah),
- Government (Noah to Babel),
- Promise (Abraham to Moses),
- Law (Moses to Christ),
- Grace (Pentecost to the Rapture),
- Kingdom the 1,000-year millennium.

2. Literal Interpretation

Second, the dispensational view holds to a literal interpretation of Scripture. So, the millennium is viewed as a 1,000-year period during which Christ reigns on the earth. (Versus being a figure of deceased believers "reigning" with Christ now). This does not deny the existence of figures of speech and non-literal language in the Bible, but rather means that there is a literal meaning behind the figurative passages.

3. Israel & the Church Distinct



Third, as a result of this literal interpretation of Scripture, the dispensational view holds to a distinction between Israel (even believing Israel) and the church. On this view, the promises made to Israel in the OT were not intended as prophecies about what God would do spiritually for the church, but will literally be fulfilled by Israel itself (largely in the millennium). For example, the promise of the land is interpreted to mean that God will one day fully restore Israel to Palestine. In contrast, non-dispensationalists typically see the land promise as intended by

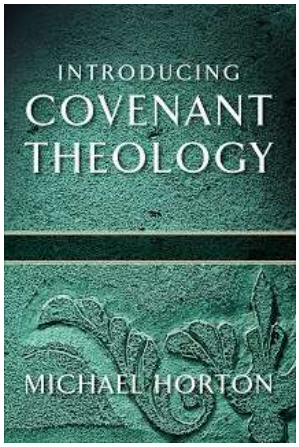
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God to prophesy, in shadowy Old-covenant-form, the greater reality that He would one day make the entire church, Jews and Gentiles, heirs of the whole renewed world (cf. Rom. 4:13).

God's Two Peoples

In many ways it is thus accurate to say that the dispensational view believes in "two peoples of God." …Israel will be the recipient of additional "earthly" promises (such as prosperity in the specific land of Palestine, to be fully realized in the millennium) that do not apply to believing Gentiles, whose primary inheritance is thus "heavenly."

II. Covenant Theology



Covenant theology believes that God has structured his relationship with humanity by covenants rather than dispensations. For example, in Scripture we explicitly read of various covenants functioning as the major stages in redemptive history, such as the covenant with Abraham, the giving of the law (Moses), the covenant with David, and the new covenant. These post-fall covenants are not new tests of man's faithfulness to each new stage of revelation (as are the dispensations in the dispensational view), but are rather differing administrations of the single, overarching covenant of grace. In the Covenant view, this "over-arching covenant of grace" begins with Genesis chapter three and continues, including God's covenants with Noah, Abraham, Moses, David, etc.

Two Covenants—Works & Grace

The covenant of grace is one of two fundamental covenants in covenant theology. It structures God's post-fall relationship to mankind; pre-fall, God structured His relationship by the covenant of works. The covenant of grace is best understood in relation to the covenant of works.

Covenant of Works with Adam

The covenant of works, instituted in the Garden of Eden, was the promise that perfect obedience would be rewarded with eternal life. Adam was created sinless but with the capability of falling into sin. Covenant theology holds that had Adam remained faithful in the time of temptation in the Garden (during the "probationary period"), he would have been made incapable of sinning and secured in an eternal and unbreakable right standing with God.

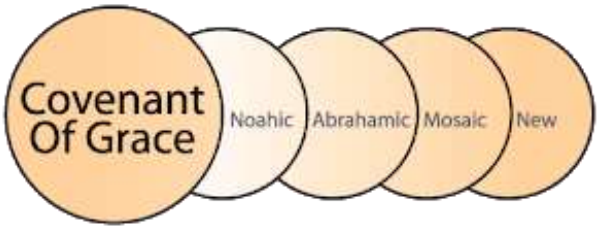
Covenant of Grace after Adam's Fall

But Adam sinned and broke the Covenant of Works, and thereby subjected himself and all his descendants to the penalty for covenant-breaking--condemnation. God in His mercy therefore instituted the "covenant of grace," which is the promise of redemption and eternal life to those who would believe in the (coming) redeemer. The requirement of perfect obedience for eternal life is not annulled by the covenant of grace, but is rather fulfilled by Christ on behalf of His people, since now that all are sinners no one can meet the condition of perfect obedience by his own performance. The covenant of grace, then, does not set aside the covenant of works but rather fulfills it. It is fulfilled by Christ as our substitute. Notice that the Covenant view sees this over-arching Covenant of Grace as applying not merely during the "Age of Grace" (Pentecost to the Rapture). Rather it encompasses every era from Genesis three forwards. So the "Age of the Law" (from Moses to Christ) falls within the "Covenant of Grace," according to this view.

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Covenant of Grace includes other Covenants

Covenant theology emphasizes that there is only one covenant of grace, and that all of the various redemptive covenants (Abraham, Moses, David, etc) in the Scripture are simply differing administrations of this one covenant. It holds that a covenant is in essence simply a sovereignly- given promise (usually with stipulations), and since there is only one promise of salvation (namely, by grace through faith), it follows that there's only one covenant of grace. All of the specific redemptive covenants (with Abraham, Moses, David, etc.) are various expressions of the over-arching covenant of grace.



One People of God

Since Covenant Theology holds that the over-arching Covenant of Grace covers all the eras from Genesis three forwards, it leaves little distinction between the Patriarchs (Abraham, Isaac, etc), Israel and the Church. Hence all who respond to God's grace by faith in Christ's (promised or accomplished) redemption belong to God's redeemed people. There is one people of God composed of both Old and New Testament believers. God's promises of physical and material blessings to Israel are translated into spiritual blessings to the Church.

III. New Covenant Theology

So-called "*New* Covenant Theology" is a modified form of the view just described. New covenant theology typically does not hold to a covenant of works or one over-arching covenant of grace (they still argue for only one way of salvation). The key difference between New Covenant Theology (NCT) and Covenant Theology (CT), however, concerns the Mosaic Law.



Covenant View of Moses' Law

Covenant Theology holds that the Mosaic Law can be divided into three groups of laws--those regulating the government of the nation of Israel (civil laws), ceremonial laws, and moral laws. The ceremonial law (e.g. diet) and civil law (e.g. the role of Israel's king) are no longer in force because the former was fulfilled in Christ and the latter only applied to Israel's theocracy, which is now defunct. But the moral law continues.

New Covenant View--Moses' Law Cancelled

New Covenant Theology argues that one cannot divide the law up in that way, as though part of the Mosaic Law can be abrogated while the rest remains in force. The Mosaic Law is a unity, they say, and so if part of it is canceled, all of it must be canceled. They also say that the New Testament clearly teaches that the Mosaic Law as a whole is superseded in Christ. It is, in other words, no longer our direct and immediate source of guidance. The Mosaic Law, as a law, is no longer binding on the believer.

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Under the Law of Christ

Does this mean that believers are not bound by any divine law? No, because the Mosaic Law has been replaced by the law of Christ. New Covenant Theology makes a distinction between the eternal moral law of God and the code in which God expresses that law to us. The Mosaic Law is an expression of God's eternal moral law as a particular code which also contains positive regulations pertinent to the code's particular purpose in that era, and therefore the cancellation of the Mosaic Law does not mean that God's eternal moral law is itself canceled. Rather, upon canceling the Mosaic Law, God gave us a different expression of his eternal moral law--namely, the Law of Christ, consisting in the moral instructions of Christ's teaching and the New Testament.

Look to Moses or Christ?

The key issue that New Covenant Theology seeks to raise is: Where do we look to see the expression of God's eternal moral law today--do we look to Moses, or to Christ? New Covenant Theology says we look to Christ.

There are many similarities between the Law of Christ and Mosaic Law, but that does not change the fact that the Mosaic Law has been canceled and therefore, we are not to look to it for direct guidance but rather to the New Testament. For e.g., England and the US have many similar laws (e.g., murder is illegal in both countries). Nonetheless, the English are not under US laws, but of England. If an English citizen murders in England, he is held accountable for breaking England's law against murder, not the US law against murder.

New Covenant Theology advocates argue it solves the difficulty of trying to figure out which of the Mosaic laws apply to us today. On their view, since the Mosaic Law is no longer a direct and immediate source of guidance, we look to the Law of Christ for our direct guidance. Although the Mosaic Law is no longer a binding law code in the New Testament era, it still has the authority, not of law, but of prophetic witness. As such, it fills out and explains certain concepts in both the old and new covenant law.

Edited from What does John Piper believe about dispensationalism, covenant theology, & new covenant theology? Jan. 23, 2006, Matt Perlman, www.desiringgod.org

***See also*: Two Major Theological Systems: Covenant vs Dispensational Theology**

New Covenant Theology

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Confessional Baptist Covenant Theology

Covenant Theology (Baptist): 1689 Federalism vs Westminster Confession of Faith Federalism



http://www.1689federalism.com/portfolio/comparison-westminster/

See also charts:
1689 Federalism vs Dispensationalism, New Covenant Theology, 20th Century Reformed Baptists
http://www.1689federalism.com/

Clarification on the Label: "1689 Federalism" (Forum)
https://www.puritanboard.com/threads/clarification-on-the-label-1689-federalism.93257/

DISCLAIMER Recapitulation: This (preceding) section was included to help explain the variation in end-time beliefs you will encounter in your independent readings. While these concepts are interesting and important to understand, they are NOT basic salvation effecting doctrines.

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Federal Vision Theology

Wikipedia: Federal Vision
https://en.wikipedia.org/wiki/Federal_Vision

Excerpts:

The Federal Vision (also called Auburn Avenue Theology) is a Reformed Evangelical theological conversation that focuses on covenant theology, Trinitarian thinking, the sacraments of Baptism and Communion, biblical theology and typology, justification, and postmillennialism.

A controversy arose in Calvinist, Reformed, and Presbyterian circles in response to views expressed at a 2002 conference entitled "The Federal Vision: An Examination of Reformed Covenantalism." The ongoing controversy involves several Reformed denominations including the Orthodox Presbyterian Church (OPC), the Presbyterian Church in America (PCA), the United Reformed Churches in North America (URCNA), and the Reformed Presbyterian Church in the United States (RPCUS), and the Protestant Reformed Churches in America (PRCA).

Influences

Proponents of Federal Vision theology view themselves as influenced by the Protestant Reformers, especially those responsible for drawing up the Westminster Confession.

They argue that the influences of their theology are not limited to the work of pre-Great Awakening writers, however. They find precedent for their beliefs through the Awakenings and up to the present day.

See above Wikipedia article for more details.

What is Federal Vision Theology?
https://www.gotquestions.org/federal-vision-theology.html

Federal Vision Theology – What is it?
https://www.compellingtruth.org/Federal-Vision-Theology.html

Federal Vision
https://heidelblog.net/category/federal-vision/

Federal Vision (Resources)
http://www.federal-vision.com/

Understanding the "Federal Vision"
http://opc.org/nh.html?article_id=478

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Could you tell us very briefly what are: (1) The New Perspective of Paul; and (2) The Federal Vision? (2017)

http://www.pilgrim-covenant.com/ntagq/false-teaching/what-are-1-the-new-perspective-of-paul-and-2-the-federal-vision

The New Perspective of Paul, which was initiated by EP Sanders and sustained by James DG Dunn and NT Wright, promotes the idea that the apostle Paul did not teach the doctrine of justification by grace through faith alone as taught in all the Reformed Confessions. Rather, Paul was supposed to have taught that grace is experienced through corporate divine election, and one retains the title to the blessing associated with being in the corporate body through some sort of non-meritorious obedience or works of law keeping. In this thinking, one is justified when he is a faithful member of the church and obedient in law-keeping; but ceases to be justified if he leaves the church or ceases to do good works. In classic Reformed thinking, faith is the sole instrument of justification in time. Works is not a condition for justification; but one who has no good works or ceases to do good works simply exhibits spurious faith, and therefore was never justified in the first place.

The Federal Vision movement, which shares some similarities with the New Perspective people, could be said to have been sown by Norman G. Shepherd of the Westminster Seminary in 1975, but promoted by Douglas Wilson, John Barach, Steve Wilkins, and Steve Schlissel during the Auburn Avenue Presbyterian Church (PCA) pastor's conference in 2002. The key idea in Federal Vision, simply stated, is that there is no such thing as the invisible church (contra WCF 25.1). Every baptised member in the visible church is elect, regenerated and justified; and no one outside the visible church is any of these. Therefore, there is really no meaningful distinction between church visible and church invisible. The problem with this view is manifold. In the first place, what should we do with professing believers in such apostatising or apostate churches such as Charismatic and Roman Catholic Churches? Are they true believers or do we start dogmatically to declare which is a true church and which is not? In the second place, what shall we say of those who left the church? Did they lose their salvation, and become unelect and unjustified? In the third place, what do we do with members of the church who are secretly antinomian? Do we encourage them by saying that they are already in Christ, but they must now do good works if they are to be justified finally?

While we appreciate the emphasis on the visible church, which is much neglected today, we must say that the Federal Vision as a whole have largely gone off-balance in the other extreme. The Reformed Church traditionally holds to a distinction between the church visible and invisible. Baptised members are to be spoken to charitably and with divine warrant as Christians having all the benefits of the covenant. However, there must be a constant call to repentance and warning that not everyone in the church is elect, regenerated and justified. As the Lord warns us, in the visible Church, there will be wheat and tare, sheep and goats, good and bad fishes, wise and foolish virgins etc. At the last day, many will call Him "Lord, Lord" who will be disowned by the Lord as lawless false professors of faith. We can have no confidence, as such, to speak of members of apostising churches as Christians; but neither do we deny that there can be true believers in such churches, though we believe that such as are elect will by the providence of the Lord eventually be led to seek Him in a true branch of Christ's church.

A few good books to consult on the subject are: O. Palmer Robertson, *The Current Justification Controversy* (Trinity Foundations 2003); Brian Schwertley, *Auburn Avenue Theology: A Biblical Analysis*; R. Scott Clark, editor; *Covenant, Justification & Pastoral Ministry* (P&R 2007); Guy Prentiss Waters, *The Federal Vision & Covenant Theology: A Comparative Analysis* (P&R 2006); Guy Prentiss Waters, *Justification & The New Perspective on Paul* (P&R 2004). W

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Federal Vision vs the Reformed Faith (2017)

Federal Vision Vs Reformed Faith

By Brian Schwertley

Federal Vision Doctrine	The Reformed Faith
Covenant is relationship which is rooted in the relationship between the persons of the ontological trinity.	Covenant is an agreement. The covenant of grace is rooted in the covenant of redemption (pactum salutis).
Before the fall Adam was under a covenant of grace.	Before the fall Adam was under a covenant of works.
After the fall God requires a partial obedience to His law in order to be justified. This partial obedience is fulfilled by faithful Christians and results in final justification.	After the fall God requires a perfect and perpetual obedience to His law in thought, word and deed in order to be justified. This perfect and perpetual obedience is fulfilled by Jesus Christ and is imputed to believing sinners.
Jesus' sinless life is only an example of faithfulness for His people to follow.	Our Lord's sinless life is not only an example but is also a fulfillment of the covenant of works that is necessary if a believing sinner is to be declared righteous before God.
Christians are justified by faith and faithfulness (i.e. perseverance in personal obedience).	Christians are justified by faith alone apart from the works of the law.
Faith and obedience are necessary to obtain final justification. Faith is introspective. It is divided between Christ and the believer's faithfulness. Obedience is a co-instrument of justification.	Faith is the sole instrument which lays hold of Christ and His accomplished redemption. Faith is extraspective. Obedience is a fruit of justification.
Faith and obedience are the same thing. Faith is complex and includes the fruits of faith.	Obedience flows from true faith and is distinguishable from it. Faith is simple.
Good works or covenantal faithfulness has an important role to play in a believer's final justification.	The good works of believers are tainted with sin, are non-meritorious and only demonstrate the reality of saving faith.
Paul's condemnation of the works of the law in relation to justification concerns only the ceremonial laws or Jewish identity markers which exclude Gentiles from the covenant.	Paul's condemnation of the works of the law in relation to justification refers to the whole law: ceremonial and moral. The traditional Protestant law/gospel antithesis stands.
Justification refers only to the pardon of sins and not the imputation of Jesus' active [or preceptive] obedience. Pardon is supplemented by covenant faithfulness which results in final justification.	Justification involves the imputation of the believing sinner's guilt and liability of punishment to Christ on the cross and our Lord's perfect righteousness to the believer. The good works or covenant faithfulness of the Christian has nothing to do with justification.

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If a person does not continue in obedience the justification received when baptized is removed and the apostate person loses his salvation.	Because a Christian's justification is achieved solely by Christ it can never be lost. People who apostatize never had saving faith and were never justified to begin with (1 Jn. 2:19; Mt. 7:23).
Sanctification if faithfully continued leads to final justification. The process which leads to justification is synergistic.	The moment a person is justified, the life-long process of sanctification begins. The justification of sinners is monergistic.
The covenant of grace includes conditions. One condition is faithful obedience or good works. The personal righteousness, obedience or good works of believers has salvific "value" (i.e. merit) before God.	The covenant of grace has only one condition which is faith. This faith is a gift. It is instrumental and non-meritorious. It merely grasps the person and work of Christ.
Since faith and obedience are the same thing and we receive glorified life in the same manner as Adam before the fall, the covenant of grace is a watered down covenant of works (i.e. a partial obedience is now required for final justification).	The covenant of grace is radically different from the covenant of works because Christ the second Adam fulfills the terms of the covenant in our place. People who are under the guilt and power of sin cannot achieve or even contribute to their own justification.

Does the Westminster Confession really explain anything?

https://www.youtube.com/watch?v=_sX5CZt0org [Video] (Soteriology101.com)

Dr. Leighton Flowers has a guest on the program today, Dr. Johnathan Pritchett, Vice President of Academic Affairs for Trinity Seminary, to discuss an article written by a Calvinist over the Westminster Confession's statement on God's sovereignty and man's responsibility.

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Trichotomy (Tripartite), Dichotomy (Dipartite) or Monism?

i.e, Body, Soul and Spirit; or Body and Soul(Spirit); or Union as One (inseparable)

Looking at many of the different views of the fundamental part(s) of a person, and differentiating from classical Greek perspectives.

Trichotomy or Dichotomy?

Hebrew Mind vs. Greek Mind

The Nature of Man

Trichotomy vs. dichotomy of man—which view is correct?

The Origin of the Soul (Sproul)

Christoplatonism [PDF] (Randy Alcorn) [Video]

Body and Soul – Greek and Hebraic Tensions in Scripture

Greek vs Hebrew View of Man (Ladd)

Eastern Orthodox Mind/Body (re: Unity)

1,2,3…How Many Parts Can Man Be?

Thought on the Tripartite Theory of Human Nature [PDF]

Reformed Basics on Trichotomy and Dichotomy (Berkhof)

Body, Soul, and Spirit: Monism, Dichotomy, or Trichotomy?

Restoring the Soul to Christianity

Man = Body + Soul + Spirit? (re: Conditional Unity)

Trichotomy – Beachhead for Gnostic Influences

Nature of Man (Hodge)

The Essential Nature of Man [PDF]

Heart, Mind, Soul and Spirit - Christian Forum

The Nature of Man: Body, Soul and Spirit (Trichotomy) (Chp. 1, Shearer)

Spirit, Soul and Body – How God Designed Us

Body, Soul, Spirit [Basics]

Forum: Body, Soul, Spirit

Body-Soul-Spirit (Ecclesia)

Body and Soul vs. Body, Soul, and Spirit (Catholic)

Spirit, Soul and Body – Mind, Will and Emotions [PDF]

Humans Have Thee Parts – Body, Soul and Spirit

What Happened at Creation?

The Difference Between Spirit, Soul and Body

Spirit, Soul and Body (Nee)

Spirit, Soul and Body (Ch.10, Smith) [e.g. Charts]

Man a Trinity (Body, Soul, Spirit)

Man as Body, Soul and Spirit

The Nature of Man [Audio] (Rushdoony)

Greek vs Hebrew Terms [Video] (Missler)

Body, Mind and Spirit – 1 [Video] (Womack)

Body, Mind and Spirit – 2 [Video] (Womack)

Body, Soul, Spirit Revelation [Video] (Brandt)

Terms Explained (Various Links) [Videos]

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N.T. Wright - Mind, Spirit, Soul and Body: All for One and One for All
http://ntwrightpage.com/2016/07/12/mind-spirit-soul-and-body/

Responding to N.T. Wright's Rejection of the Soul (Downloadable as PDF)
https://www.academia.edu/1966881/Responding_to_N._T._Wrights_Rejection_of_the_Soul

The Immortal Soul: Christian Doctrine or Gnostic Heresy? (as per NT Wright)
http://atthethreshold.org/2012/09/13/the-immortal-soul-christian-doctrine-or-gnostic-heresy/

Does Religion Originate in the Brain?
http://www.equip.org/article/does-religion-originate-in-the-brain/

Excerpt:

…Linguist George Lakoff and philosopher Mark Johnson boldly proclaim that a major discovery of cognitive science is that the mechanism for spirituality is neurally driven (bodily) and that mind (or soul) is "inherently embodied," being incapable of independent existence.[32] Philosopher Owen Flanagan claims that the "desouling" of personhood is "the primary operation of the scientific image [or enterprise]."[33]

Naturalism assumes that humans are physical beings in a closed physical system. One such perspective (*eliminative* or *reductive* materialism) eliminates the mind (or soul) altogether. Another soul-denying view (***property* dualism**) claims that the human body is a substance with two key characteristics—the *physical* and the *mental*. Self-consciousness and other mental capacities *emerged from* ("supervened upon") a sufficiently complex brain and nervous system in the evolutionary process. The mental, though not reducible to the purely physical, can exist *only* because of the physical; once the body dies, the mind ("soul") is extinguished as well. (Incidentally, more and more Christian philosophers and theologians—with theological modifications—are adopting this materialistic understanding of human personhood.)[34]

Orthodox Christianity traditionally has held to another view (***substance* dualism**). In this view, humans are comprised of *both* physical body and nonphysical soul, and the soul gives humans their continued identity even though the body may perish (e.g., during the intermediate state). Body and soul are distinct but deeply interactive, organically integrated substances—physical and nonphysical. My soul (my *self* or *I*)—not my body—gives me my personal identity. I *am not* my body; rather, I *have* a body. I *am* my soul, which organically belongs to a body suited to it.[35] Scripture strongly supports such a view: Jesus tells the dying criminal, whose body would soon perish, "*Today* you will be with me *in paradise*" (Luke 23:43); to be "absent from the body" is to be "present with the Lord"—despite a temporary less-than-ideal state of "nakedness" away from the body (2 Cor. 5:8); people can kill the body, not the soul—though God can destroy both (Matt. 10:28; Luke 12:4–5); Paul's third-heaven experience may have been "in the body" or "apart from" it (2 Cor. 12:2–3; cp. Rev. 6:9–10). N. T. Wright's survey of the relevant literature supports

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substance dualism and the intermediate state as a thoroughly biblical perspective of "life after life after death"[36] (i.e., the believer's *death* on earth is followed by disembodied *life* or soul in the intermediate state, which later becomes an embodied *life*—with a physical resurrection body—in the new heavens and earth). For Jew and Greek alike, death meant the soul's separation from the body.[37] Note that "the immortality of the soul" comes from Greek philosophy, not biblical theology. Even though humans can't kill the soul (Mt. 10:28), the soul is not *inherently* immortal; its existence is graciously sustained by God until it receives a resurrection body suited to it. As 1 Corinthians 15 indicates, "immortality" refers to a renewed *physical* body, resurrected by the Spirit ("spiritual")—not an everlasting soul…

See also: **Dualism** (various forms) as well as **Monism**

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Arguments for the Existence of the Soul



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History of Trichotomy

Most Biblical scholars in the early church saw man as a threefold (trichotomous) being. Even as late as Augustine (A.D. 354-430), the common view was that man was trichotomous - that he possessed a body, a soul, and a spirit. The words of Augustine substantiate this fact very plainly when he wrote in *Faith and Creed*:

> "... there are three things of which man consists - namely spirit, soul, and body ..." [*Faith and the Creed* (XX:23)].

But as Latin Theology (i.e., Roman Catholicism) began to take hold, most theologians abandoned trichotomy and began to see man as simply a two-fold being of soul and body (with spirit being just another name for the soul). This idea, known as dichotomy, continued as the majority opinion down through the centuries and still is the common view held by the Roman Catholic Church and most of the Protestant churches that came out of the Reformation (i.e., the Dutch Reformed, the Lutheran, the Episcopalian, the Presbyterian, etc.) - all of which, interestingly enough, hold to a post-millennial approach to eschatology [i.e., that the church must take control of the world before Christ can return (more about this later)]. It is interesting to note in this connection, however, that Martin Luther, the father (so to speak) of the Reformation, championed the view that man was trichotomous.

The Plymouth Brethern

It wasn't until the rise of evangelicalism in the 1800s [and most especially, the Plymouth Brethren, the group which is looked upon by most church historians as the parent body out from which evangelicalism sprang] and John Nelson Darby that trichotomy once again revived - and it's worth noting in this connection that along with a revived view of man as a trichotomous being, pre-millennialism also revived. Darby's teachings were popularized and gained wide acceptance and public acclaim in conservative church bodies throughout most of the 20th century. But with the rise of the modern ecumenical movement - i.e., the *political* movement of Protestant and Catholic bodies together to "take the nation back for Christ and the church" - post-millennialism (which "politicizing" promotes) resurfaced along with dichotomy - which post-millennialism of necessity encourages.

http://www.antipasministries.com/newantipaspapers/chapter1.htm

During the intertestamental period, two factors shaped and "enlarged the semantic domain of the Greek and Hebrew words for the parts of man" and set the stage for a more complete and accurate understanding of the nature of man. The first factor was Greek philosophy. The Greek philosophers, unlike the Greek poets, clearly distinguished the material from the immaterial part of man, defined the functions of the soul in more precise terms, and in general expanded the vocabulary for the parts of man. The second factor was the translation of the Septuagint. The translators of the Septuagint incorporated the linguistic developments of the Greek philosophers into the biblical revelation when they translated the Hebrew into Greek.

Good explains:

> Although the classical Greek writers did not arrive at the same realization as the New Testament writers, their use of certain key words in Greek gave the New Testament writers a greater and more precise vocabulary to work with in describing the parts of man. After Plato and Aristotle,

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there was a richer array of words to describe the inward parts of man, particularly the mind (e.g., nous, noëma, di-anoia, and phronëma).

Dichotomists often argue against the tripartite view of man by discrediting it through its apparent connection with Platonism. However, Plato and the Greek philosophers, strictly speaking, were dichotomists.[Plato did divide man into three parts, but his trichotomy was different from Paul's trichotomy in essence, function, and primacy. Plato's divisions were a tripartite division of the soul (See Plato's tripartite theory of soul). He conceived of man's soul as consisting of an appetitive, irascible (spirited), and rational element. In Timaeus 30 he also divided man into nous (mind), psychë (soul), and söma (body), with nous being the noblest part of the soul. When Plato does speak of spirit (thumos not the pneuma of Paul) he means something essentially different from Paul.

The three parts of man are not equivalent for Plato and Paul and the master faculty for Plato (nous) is a subordinate faculty for Paul. "To discredit trichotomy by a similarity with Platonism confuses similarity with source.

One could likewise attribute the source of the dichotomist view with Greek dichotomy (mater and spirit); some writers have argued for such a connection."

https://en.wikipedia.org/wiki/Tripartite_%28theology%29#Intertestamental_Period

…Those who believe that human nature is a trichotomy typically believe the following: the physical body is what connects us with the physical world around us, the soul is the essence of our being, and the spirit is what connects us with God. This is why the unsaved can be said to be spiritually dead (Ephesians 2:1; Colossians 2:13), while they are very much physically and “soulishly” alive. Those who believe that human nature is a dichotomy would have the same understanding of the body but would view the spirit as the part of the soul that connects with God. So, the question of dichotomy vs. trichotomy is essentially whether the soul and spirit are different aspects of the immaterial human nature, or if the spirit is simply a part of the soul, with the soul being the whole immaterial part of the human nature.

Trichotomy vs. dichotomy of man—which view is correct? It would seem that it is unwise to be dogmatic. Both theories are biblically plausible. Neither interpretation is heretical. This is perhaps an issue we are unable to fully grasp with our finite human minds. What we can be certain of is that the human nature is comprised of a body, a soul, and a spirit. Whether the soul and spirit are one, or are somehow distinct, is not an issue God chose to make abundantly clear in His Word. Whether you believe in a dichotomy or trichotomy, offer your body as a living sacrifice (Romans 12:1), thank God for saving your soul (1 Peter 1:9), and worship God in spirit and truth (John 4:23–24).

https://www.gotquestions.org/trichotomy-dichotomy.html

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Many have taken the concept of the 3-part person view and applied it variously to health and counseling, <u>for example</u>…



http://www.faithandhealthconnection.org/the_connection/spirit-soul-and-body/

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DIAGRAM A

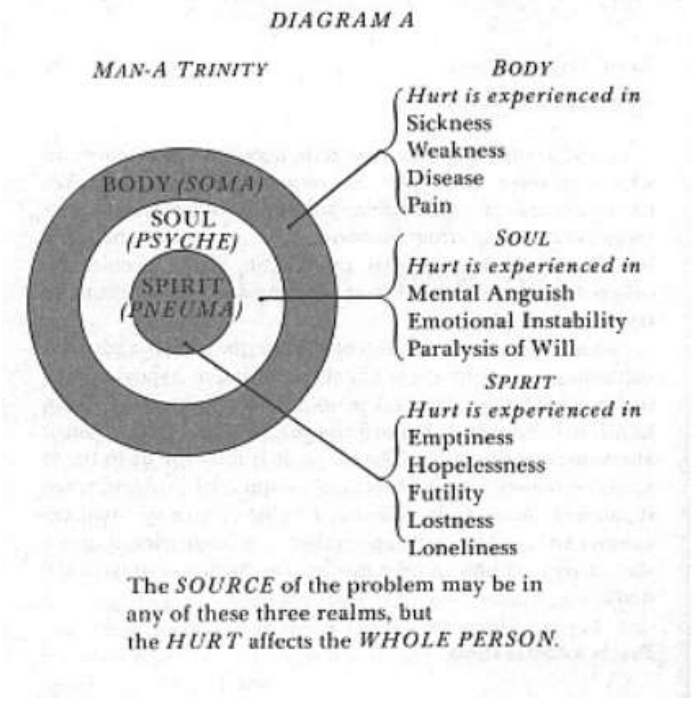
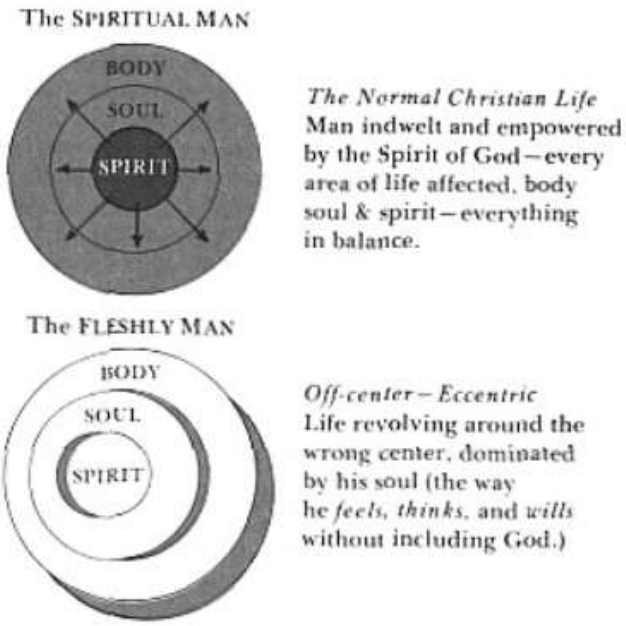


DIAGRAM B



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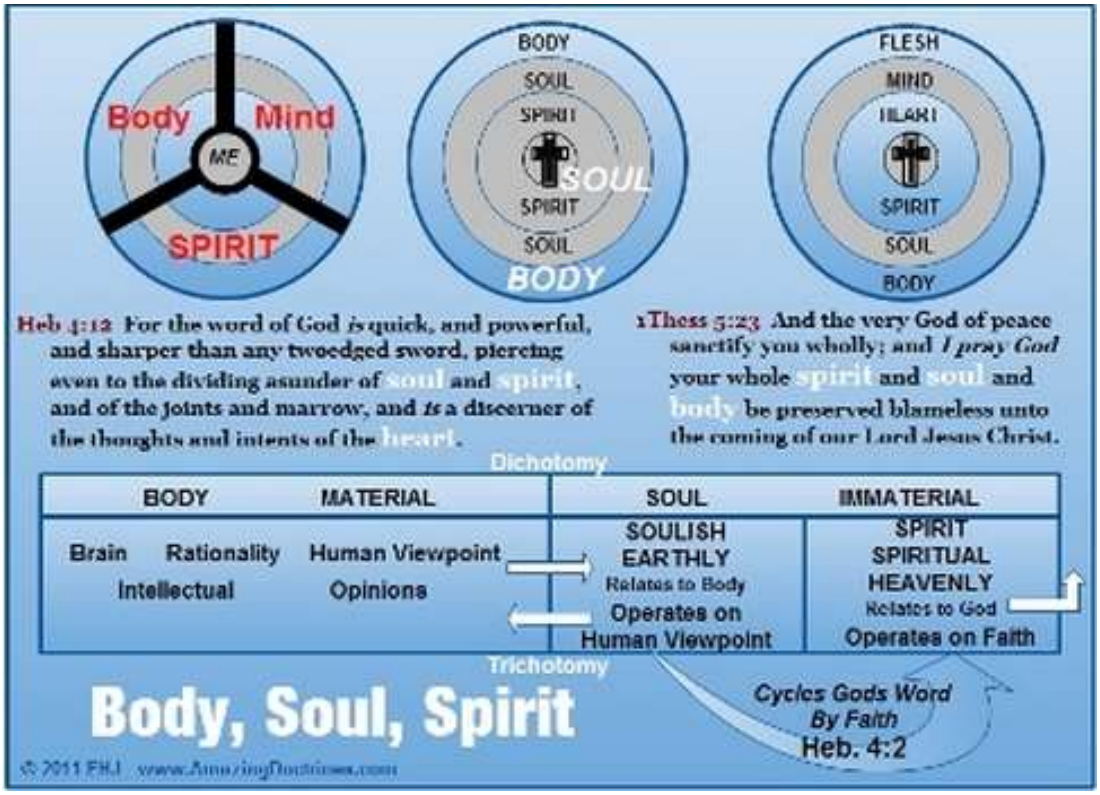
From: Dying to Live by Bob Smith
https://www.raystedman.org/leadership/smith/dyingtolive/

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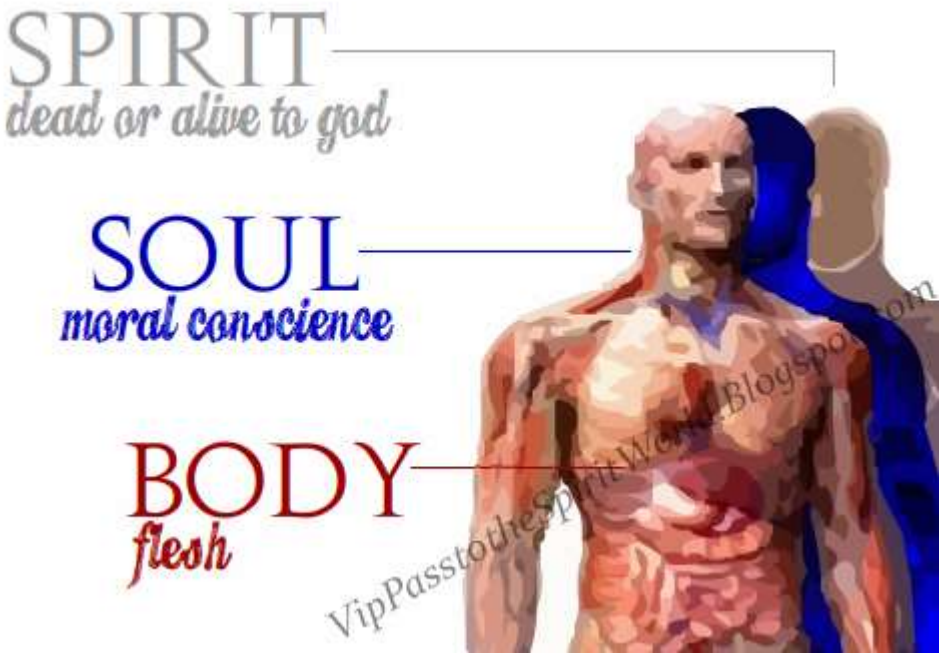


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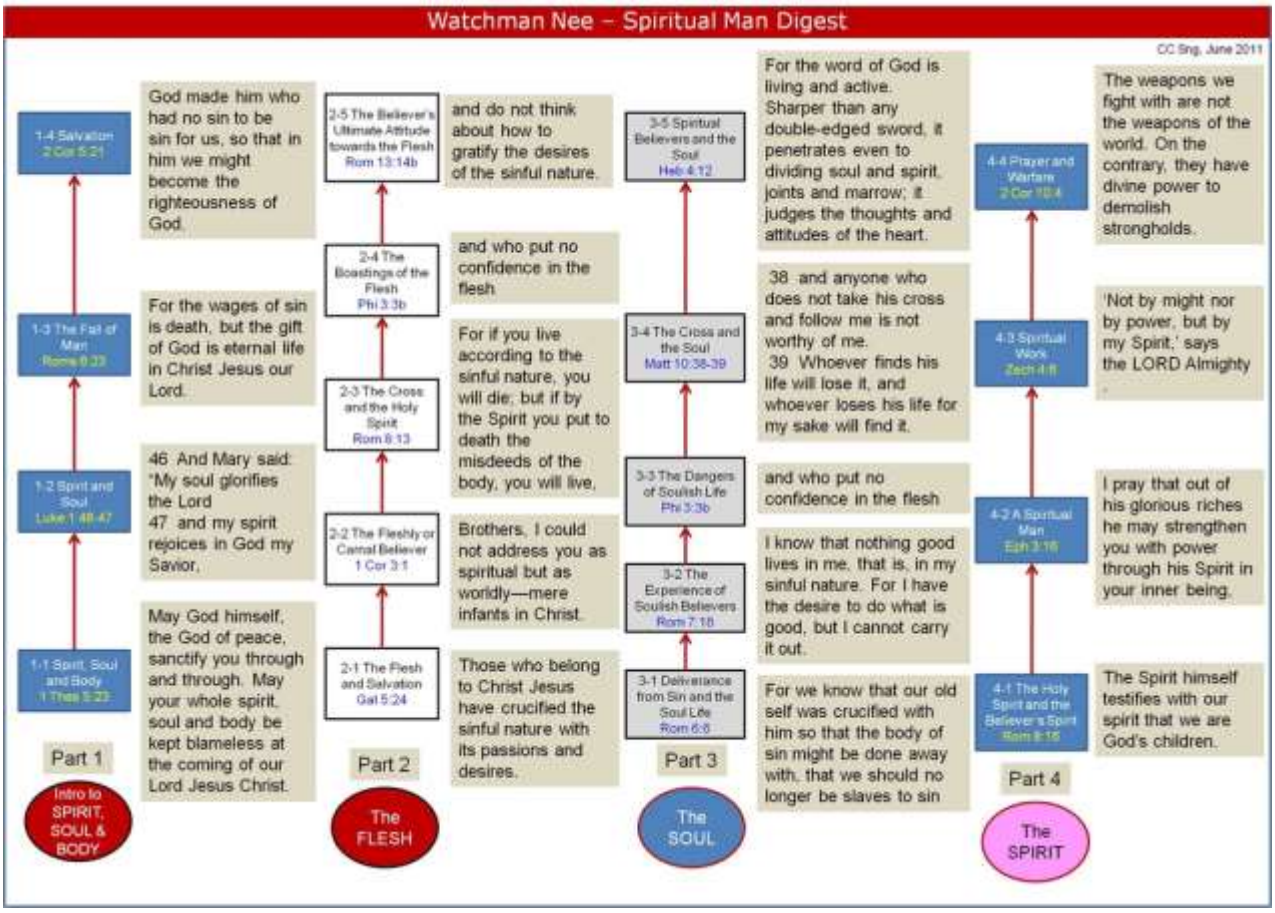
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http://q.likesuccess.com/88/4355546-spirit-soul-body-bible.jpg



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http://www.ccsng.com/uploads/4/8/8/8/4888077/6472003_orig.jpg

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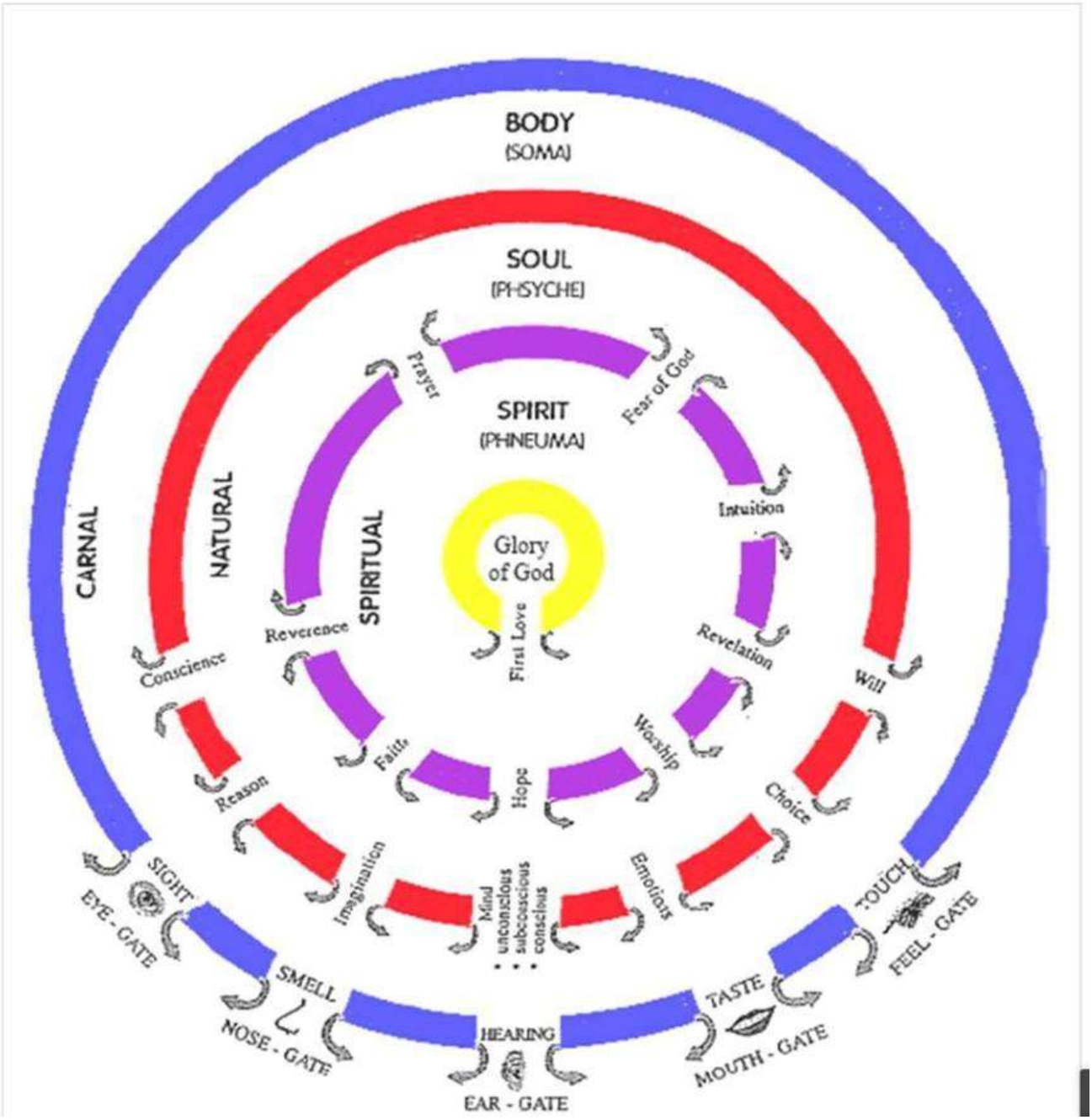
Body	Soul	Spirit
❑Reason: to interact with the physical world ❑Relationship: Sensual (Eros) ❑Reaction: fight or flight ❑Refinement: touch, smell, feel, hear, and sight, physical health ❑Result: wants to fulfill the desire of the senses	❑Reason: to interact with the other souls ❑Relationship: Emotional (Phileo) ❑Reaction: reason or imagine ❑Refinement: ideas, beliefs, feelings, attitudes, demeanors, mental health, personality ❑Result: wants to connect to others and feel a belonging	❑Reason: to interact with the God ❑Relationship: Worship (Agape) ❑Reaction: faith or conviction ❑Refinement: dreams, hopes, discernment, purpose, born again (spiritual health) ❑Result: wants to do the right things

http://ideasoftimbible.blogspot.com/2015/05/87-sharper-than-any-two-edged-sword.html

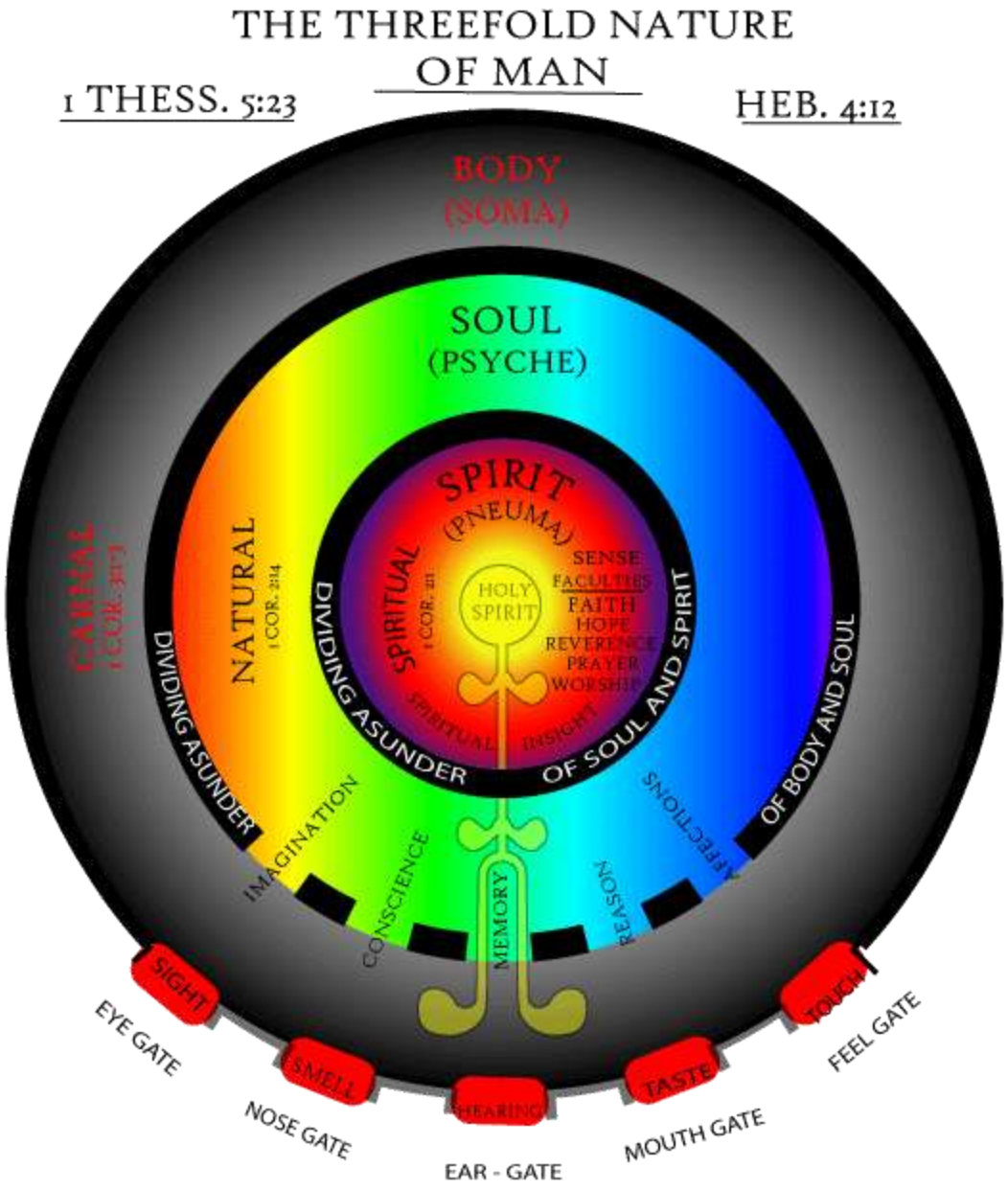
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Heart, Mind, Soul and Spirit - Christian Forum - additional examples showing 'Gates'…

Gates



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NOTE: For issues related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn)

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The Treasure Principle



George Verwer [founder of Operation Mobilisation (OM)] and Randy Alcorn Speak on the Treasure Principle [Video]

https://www.youtube.com/watch?v=3Zqa1H8QMIs

[Note: Includes fascinating background of George and start of OM, also Lazarus/Beggar video by Randy introducing his graphic novel, Eternity]

The Treasure Principle: Randy Alcorn Speaking at A Jesus Church [Video]

https://www.youtube.com/watch?v=nWTbGSwTo4M

Stephen King, Warren Buffet, Bill Gates and Angelina Jolie: What Unbelievers Are Discovering About Giving

http://www.epm.org/blog/2009/Mar/3/stephen-king-warren-buffet-bill-gates-and-angelina

Randy Alcorn answering question: What Are the Six Treasure Principles in Your Book?
https://www.youtube.com/watch?v=J7gxx_mu72w\\

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You can't take it with you, but... you can send it on ahead.
"Store up for yourselves treasures in Heaven."
Jesus, Matthew 6:20



The 6 Treasure Principle keys:

God owns everything; I'm His money manager.

We are the managers of the assets God has entrusted–not given–to us.

My heart always goes where I put God's money.

Watch what happens when you reallocate your money from temporal things to eternal things.

Heaven–the New Earth, not the present one–is my home.

We are citizens of "a better country–a heavenly one". (Hebrews 11:16)

I should live today not for the dot, but for the line.

From the dot–our present life on earth–extends a line that goes on forever, which is eternity in Heaven.

Giving is the only antidote to Materialism.

Giving is a joyful surrender to a greater person and a greater agenda. It dethrones me and exalts Him.

God prospers me not to raise my standard of living, but to raise my standard of giving.

God gives us more money than we need so we can give–generously.

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Ecclesiastes 5:10-15 on money and happiness

paraphrases by Randy Alcorn

"Whoever loves money never has money enough."

The more you have, the more you want.

"Whoever loves wealth is never satisfied with his income."

The more you have, the less you're satisfied.

"As goods increase, so do those who consume them."

The more you have, the more people (including the government) come after it.

"And what benefit are they to the owner except to feast his eyes on them?"

The more you have, the more you realize it doesn't meet your real needs.

"The sleep of a laborer is sweet, whether he eats little or much,

but the abundance of a rich man permits him no sleep."

The more you have, the more you have to worry about.

"I have seen a grievous evil under the sun: wealth hoarded to the harm of its owner."

The more you have, the more you can hurt yourself by holding onto it.

"…or wealth lost through some misfortune."

The more you have, the more you have to lose.

"Naked a man comes from his mother's womb, and as he comes,

so he departs. He takes nothing from his labor that he can carry in his hand."

The more you have, the more you have to leave behind.

Source: http://www.epm.org/resources/2010/Mar/16/six-principles-treasure-principle/

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Small Group Discussion Guide:

https://spenceshelton.files.wordpress.com/2009/01/the-treasure-principle-discussion-guide.pdf

A Summary of Book (with comments pro/con):

http://andynaselli.com/you-cant-take-it-with-you-but-you-can-send-it-on-ahead

Small Group Bible Study on Eternal Rewards

http://www.free-bible-study.org/free-bible-study-on-blessings-lesson-3.html

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Deism

Wikipedia: Deism

Deism (/ˈdiːˌɪzəm/ DEE-iz-əm] or /ˈdeɪˌɪzəm/ DAY-iz-əm; derived from Latin "deus" meaning "god") is a philosophical position that posits that a god does not interfere directly with the world. It also rejects revelation as a source of religious knowledge and asserts that reason and observation of the natural world are sufficient to determine the existence of a single creator of the universe.

Deism gained prominence among intellectuals during the Age of Enlightenment, especially in Britain, France, Germany, and the United States. Typically, these had been raised as Christians and believed in one God, but they had become disenchanted with organized religion and orthodox teachings such as the Trinity, Biblical inerrancy, and the supernatural interpretation of events, such as miracles. Included in those influenced by its ideas were leaders of the American and French Revolutions.

Today, deism is considered to exist in the classical and modern forms, where the classical view takes what is called a "cold" approach by asserting the non-intervention of deity in the natural behavior of the created universe, while the modern deist formulation can be either "warm" (citing an involved deity) or "cold" (citing an uninvolved deity). These lead to many subdivisions of modern deism, which tends, therefore, to serve as an overall category of belief…

Theopedia: Deism

http://www.theopedia.com/deism

Deism is the belief that God has created the universe but remains apart from it and permits his creation to administer itself through natural laws. Deism thus rejects the supernatural aspects of religion, such as belief in revelation in the Bible, and stresses the importance of ethical conduct. In the eighteenth century, numerous important thinkers held deist beliefs.

Deism became prominent in the 17th and 18th centuries during the Age of Enlightenment, especially in the United Kingdom. Deism spread to France, notably via the work of Voltaire, to Germany, and to America.

Deism versus Theism

Prior to the 17th century the terms ["Deism" and "Deist"] were used interchangeably with the terms "theism" and "theist", respectively. . . Theologians and philosophers of the seventeenth century began to give a different signification to the words.... Both [theists and Deists] asserted belief in one supreme God, the Creator.... and agreed that God is personal and distinct from the world. But the theist taught that God remained actively interested in and operative in the world which he had made, whereas the Deist maintained that God endowed the world at creation with self-sustaining and self-acting powers and then abandoned it to the operation of these powers acting as second causes.

The theory of Pandeism was later developed in an effort to reconcile the conceits of Pantheism with Deism.

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The Deism Site
http://www.deism.com/index.html

Deism is the recognition of a universal creative force greater than that demonstrated by mankind, supported by personal observation of laws and designs in nature and the universe, perpetuated and validated by the innate ability of human reason coupled with the rejection of claims made by individuals and organized religions of having received special divine revelation. (For an outstanding article on the definition of Deism click here.)

N.T. Wright on Evolution, Deism, Separation of Church & State, & Heaven on Earth
http://www.patheos.com/blogs/thepangeablog/2012/04/29/n-t-wright-on-evolution-deism-church-and-state/

Links to video: https://www.youtube.com/watch?v=_yPCTnGMRFM [Video]

N.T. Wright | On Worldview (2017)
https://www.youtube.com/watch?v=2u-f2qmYr1s [Video]

See also: **3 Ways Arminians are Calvinists, Deists or Open Theists (for chart)**

Theism

Worldviews

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Theism

Theopedia: Theism

http://www.theopedia.com/theism

Theism affirms both the existence of a transcendent God and one that is involved in Creation. Or, according to Webster's dictionary, it is "belief in the existence of one God viewed as the creative source of the human race and the world who transcends yet is immanent in the world."

Theism may be most readily understood in contrast to:

- Deism - a belief in a God, but one who is not immanent or active in the world.
- Atheism - a belief that there is no God.
- Pantheism - a belief that God is everything and everyone, and consequently, that everyone and everything is God.
- Apatheism - neither belief nor disbelief in a God, considering the issue to be unimportant.

While a strict definition of Theism may not necessarily imply belief in only one God, it is usually associated with Monotheism rather than Polytheism.

Deism versus Theism

Prior to the 17th century the terms ["Deism" and "Deist"] were used interchangeably with the terms "theism" and "theist", respectively. . . Theologians and philosophers of the seventeenth century began to give a different signification to the words.... Both [theists and Deists] asserted belief in one supreme God, the Creator.... and agreed that God is personal and distinct from the world. But the theist taught that God remained actively interested in and operative in the world which he had made, whereas the Deist maintained that God endowed the world at creation with self-sustaining and self-acting powers and then abandoned it to the operation of these powers acting as second causes.

Wikipedia: Theism

Theism is broadly defined as the belief in the existence of a deity or multiple deities. In popular parlance, or when contrasted with deism, the term often describes the classical conception of god(s) that is found in monotheistic and polytheistic religions; a belief in a god or in gods without the rejection of revelation as is characteristic of deism.

Atheism is commonly understood as rejection of theism in the broadest sense of theism, i.e. the rejection of belief in a god or gods. The claim that the existence of any deity is unknown or unknowable is agnosticism.

The term *theism* derives from the Greek *theos* meaning "god". The term *theism* was first used by Ralph Cudworth (1617–1688). In Cudworth's definition, they are "strictly and properly called Theists, who affirm, that a perfectly conscious understanding being, or mind, existing of itself from eternity, was the cause of all other things"

See also: Deism

Worldviews

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Theodicy

What is Theodicy?: Theodicy is a branch of philosophy dealing with the issue of evil in light of the existence of God. If God is just and holy and good, then how do evil and misery exist? That's the question theodicy wrestles with. History's most famous statement of the "problem of evil" comes from the ancient Greek philosopher Epicurus:

> *Is God willing to prevent evil, but not able?*
> *Then he is not omnipotent.*
> *Is he able, but not willing?*
> *Then he is malevolent.*
> *Is he both able and willing?*
> *Then whence cometh evil?*
> *Is he neither able nor willing?*
> *Then why call him God?*

Of course, most people have no experience with philosophers. They do, however, watch movies, and a slightly modified version of this idea came from the character of Lex Luthor in a recent action film:

> *"If God is all powerful, he cannot be all good. And if he's all good, then he cannot be all powerful."*
> – Batman v Superman: Dawn of Justice

The biggest hurdle in discussing theodicy is a tendency to waffle on the definitions of certain words. Or to color certain words with a meaning that is not part of the argument. So, in order to really understand the concept of theodicy, one has to carefully define his terms and then stick to those definitions…

Why Evil if God is Good? Two Approaches but which one is right? (2017)
https://www.youtube.com/watch?v=6xStGU11FDM&t=753s [Audio]
Dr. Leighton Flowers, plays clips of leading apologists and theologians regarding Theodicy, the problem of evil.

Soteriology101 Podcast: Theodicy: Why Evil if God is Good – Two Approaches
http://traffic.cast.plus/57b5ec8fb1e770152ebcd8ae/traffic.libsyn.com/soteriology101/Theodicy_.mp3 [Audio]

50 thoughts on "Theodicy: Two Approaches but which one is right?"
https://soteriology101.wordpress.com/2017/07/27/theodicy-two-approaches-but-which-one-is-right/

See also: **Predestination, Election, Chosen, and Related Terms**; **Calvinism vs Arminianism**

Ravi Zacharias - Who is responsible for evil? (2010)
https://www.youtube.com/watch?v=xUohtd2hP78 [Audio]

Ravi Zacharias - Born to be good or born to be evil (2010)
https://www.youtube.com/watch?v=Dkp88KxhkG0 [Audio]

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Ravi Zacharias - How could an all-powerful, all-loving God allow evil to exist?
https://www.youtube.com/watch?v=NAm8iK8VhV0 [Audio] Ravi on John Ankerber Show **(2016)**

N.T. Wright on Satan and Evil 3 (2009)
https://www.youtube.com/watch?v=JhrkB_55qaY [Audio]

Also, regarding the fall of Adam and Eve…

See: **Lapsarianism**

***See also my separate resource*:**

Christian Scholarship: Biblical – Theological – Philosophical

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Responding to the Problem of Evil

www.ColdCaseChristianity.com

Moral Evil: Why Would a Good God Allow People to Harm Each Other?
A Loving God would create a world in which love is possible. True love requires humans to have the ability to freely choose; love cannot be forced if it is to be heartfelt and real. A world in which people have the freedom to love and perform great acts of kindness is also, however, a world in which people have the freedom to hate and commit great acts of evil. You cannot have one without the other.

Natural Evil: Why Would a Good God Allow Earthquakes, Tsunamis and Disease?
Some "natural evil" may be the result of necessity. God may tolerate some natural evil because it is the necessary consequence of a free natural process making it possible for freewill creatures to thrive. God may also tolerate some "natural evil" because it is the necessary consequence of human free agency. Humans often rebuild along earthquake fault lines and known hurricane pathways; there are times when "natural" evil is either caused or aggravated by free human choices. In addition, God may permit some "natural evil" because it challenges people to think about Him for the first time. Finally, God may permit some "natural evil" because it provides humans with the motivation and opportunity to develop Godly character. A world such as this requires human beings to cooperate and peacefully co-exist in order to successfully respond to its challenges.

Theistic Evil: Why Would a Good God Behave So Badly in the Old Testament?
If God exists, His relationship to the Creation can be considered by way of analogies. God is the greatest artist; all art belongs to the artisan. He has the right to create and destroy what is His, even when this destruction may seem unfair to the artwork itself. God is also the greatest physician; treatment plans belong to the doctor. He has the wisdom and authority to treat us as He sees fit, even when we might not be able to understand the overarching danger we face if drastic action isn't taken. Finally, God is the greatest Savior. The Christian Worldview describes human existence as eternal. If there is a God, He is certainly more concerned about our eternal existence than He is about our mortal comfort. He is more concerned about saving us for eternity than He is about making our mortal lives safe.

Christian Evil: Why Would a Good God Allow Christians to Behave So Poorly?
History has demonstrated a human predisposition toward violence. Regardless of worldview, humans will try to find a way to justify their evil actions. The question is not which group is more violent but which worldview most authorizes and accommodates this violence. Christians who commit horrific evil toward other humans actually have to act in opposition to the teaching of their Master, Jesus Christ. But in an atheistic worldview (where humans are not specially designed in the image of God), there is little or no reason why any of us should feel compelled to treat other people with the respect that Jesus taught his followers to have for their enemies. Unlike Christians, atheists can commit genocide without ignoring their worldview; atheists have the freedom to eliminate competing groups as a faithful expression of their worldview.

Bodily Evil: Why Would a Good God Allow Pain and Suffering At All?
A good God values character over comfort. Creature comforts are temporary, but character transcends time. Unfortunately, character is often best developed as a result of our temporary pain and suffering. In addition, a transcendent God understands love is the perfect balance between mercy and justice. We could hardly say we loved our children if we didn't care enough about their future to discipline them, and discipline often feels painful. Finally, an eternal God provides humans with an existence beyond the grave. Our desire for happiness, love, mercy and justice need not be satisfied in this life; all these desires can (and will) be satisfied in eternity. God, therefore, may allow some level of pain and suffering because he knows (and has communicated) the fleeting, short nature of our mortal experience.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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Dualism

CARM: What is dualism?

https://carm.org/questions-dualism

Dualism designates “two parts” and is the position that the universe consists of two opposing principles--though not limited to only two. There are variations within dualism. Moral dualism would see the opposites of good and evil. Personal dualism (Mind-Body-Dualism) would deal with the human being as consisting of mind and body. There are property dualists (the mind is a property of physical matter) and substance dualists (the mind is a different substance than physical matter) [Cartesian dualism]. **Religious dualism** is the belief that there are two opposite powers in the universe: good and evil. Some say that this is manifested in the biblical revelation of God versus Satan. A common representation of these opposites is known from the Taoist religion as Yin and Yang.

Dualism is unbiblical since Scripture does not teach that the universe consists of opposites, nor does it affirm that Satan and God are equal and opposing forces. God, according to Scripture, is infinitely greater than Satan and will eventually cast Satan into hell. This could not be done if they were equal and opposing forces.

Wikipedia: Dualism

https://en.wikipedia.org/wiki/Dualism

The dualism between God and Creation has existed as a central belief in multiple historical sects and traditions of Christianity, including Marcionism, Catharism, Paulicianism, and Gnostic Christianity. Christian dualism refers to the belief that God and creation are distinct, but interrelated through an indivisible bond. In sects like the Cathars and the Paulicians, this is a dualism between the material world, created by an evil god, and a moral god. Historians divide Christian dualism into absolute dualism, which held that the good and evil gods were equally powerful, and mitigated dualism, which held that material evil was subordinate to the spiritual good. The belief, by Christian theologians who adhere to a libertarian or compatibilist view of free will, that free will separates humankind from God has also been characterized as a form of dualism. The theologian Leroy Stephens Rouner compares the dualism of Christianity with the dualism that exists in Zoroastrianism and the Samkya tradition of Hinduism. The theological use of the word dualism dates back to 1700, in a book that describes the dualism between good and evil.

The tolerance of dualism ranges widely among the different Christian traditions. As a monotheistic religion, the conflict between dualism and monism has existed in Christianity since its inception. The 1912 *Catholic Encyclopedia* describes that, in the Catholic Church, "the dualistic hypothesis of an eternal world existing side by side with God was of course rejected" by the thirteenth century, but mind-body dualism was not. The problem of evil is difficult to reconcile with absolute monism, and has prompted some Christian sects to veer towards dualism. Gnostic forms of Christianity were more dualistic, and some Gnostic traditions posited that the Devil was separate from God as an independent deity. The Christian dualists of the Byzantine Empire, the Paulicians, were seen as Manichean heretics by Byzantine theologians. This tradition of Christian dualism, founded by Constantine-Silvanus, argued that the universe was created through evil and separate from a moral God.

The Cathars, a Christian sect in southern France, believed that there was a dualism between two gods, one representing good and the other representing evil. The Roman Catholic Church denounced the Cathars as heretics, and sought to crush the movement in the 13th century. The Albigensian Crusade

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was initiated by Pope Innocent III in 1208 to remove the Cathars from Languedoc in France, where they were known as Albigesians. The Inquisition, which began in 1233 under Pope Gregory IX, also targeted the Cathars.

Alternatively, in ontological dualism, the world is divided into two overarching categories. The opposition and combination of the universe's two basic principles of yin and yang is a large part of Chinese philosophy, and is an important feature of Taoism. It is also discussed in Confucianism.

Theopedia – Dualism in the Development of Trinitarian Theology

http://www.theopedia.com/development-of-trinitarian-theology

Before the Nicene Creed

Since Christianity is a religion derived from Judaism, it should not be a surprise that from the beginning it has been adamantly monotheistic. The early 2nd century Apologists like Justin Martyr rejected Marcionite and Gnostic dualism wholeheartedly and asserted the oneness of God in strong, almost Platonistic language.

The difficulty present in early Christianity was integrating this strongly monotheistic tradition with the new revelation available in Jesus Christ. Essentially, this new revelation was that God had made Himself known through and in the person of Jesus of Nazareth, the hoped-for Messiah of Israel. This God-Man was clearly described as being divine, yet was presented as a distinct person from God the Father. Christ himself revealed the coming Spirit of God who also possessed divine attributes and too was spoken of as distinct from the Father. These statements of Jesus, along with the teaching of the epistles of Paul and John, presented a unique theological challenge to the early Christians.

By the close of the New Testament era, there were clear statements of Christ's pre-existence and His role in the creation of the world (cf. John 1). From the words of the NT Scriptures alone there were nascent suggestions of Trinitarianism in various liturgical formulations of the early church; for instance, baptisms in the Church were always done in the name of the Father, the Son and the Holy Spirit.

Speaking of Trinitarianism in the ante-Nicene period is somewhat anachronistic, since the word Trinity (Lat. *trinitas*) was first coined by the Latin father Tertullian in the 2nd century, and the Trinitarian doctrine was not solidified as dogma until the early 4th century. A systematic presentation of the development of Trinitarian theology is best seen in a roughly chronological fashion, from the the Canon of Scripture, through the early church fathers, and the world-defying Athanasius. However, Roger Olson reminds us that "Christian belief in God as triune did not arise in the fourth century with Roman emporer Constantine and the Christian bishops that he dominated. Belief that it arose then as part of a vague paganizing or Hellenizing of Christianity is a caricature often promoted by anti-trinitarian cults and sects" (Roger Olson, *The Mosaic of Christian Belief*, p. 135)…

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N.T. Wright on Dualism

http://girardianlectionary.net/res/wright_dualism.htm

http://mattstone.blogs.com/christian/2016/08/n-t-wright-on-dualism.html

Excerpt:

Excerpt from N. T. Wright's *The New Testament and the People of God*, Vol. 1 of the series "Christian Origins and the Question of God" (Minneapolis: Fortress, 1992), pages 252-256.

(iv) Types of Duality

It is often said that some types of Judaism are characterized by 'dualism', or are in danger of falling into it. 'Apocalyptic' is still often spoken of in this way; it is thought to be pessimistic, envisaging the only hope for the world in terms of a coming cosmic catastrophe; to have a distant view of Israel's god which needs to be filled out by the presence of angelic mediators; and to divide the world into two, in the style of the Qumranic 'War of the Sons of Light against the Sons of Darkness' (1QM). Further, it used to be said, and still is in some quarters, that all this shows a derivation from the dualism of ancient Iranian Zoroastrianism.

The problem with this is that the word 'dualism' is used in several quite different senses, by no means always differentiated. Furthermore, the word 'dualism' itself is heavily loaded in some circles, often indicating disapproval; but several of the things which are asserted to be 'dualistic' are perfectly normal features of most if not all biblical theology, and we must make a careful distinction between that which the great majority of Jews accepted as normal and that with which some, exceptionally, flirted. I propose therefore that, to begin with, we refer to 'dualities', rather than 'dualisms', and save the latter term for certain specific dualities. There are at least ten types of duality, as follows.

1. Theological/ontological duality. The postulation of heavenly beings other than the one god, even if these beings exist at his behest and to do his will. This belief is called 'dualism' in some recent scholarship.

2. Theological/cosmological duality. If pantheism is a classic form of monism, the differentiation between the creator god and the created order is often seen as itself a sort of 'dualism'.

3. Moral duality. The positing of a firm distinction between good and evil, e.g. in the realm of human behaviour. Most religions maintain some such distinction, but some forms of pantheism have tried to remove it, not least by labelling it 'dualism' and associating it with other dualisms that are deemed to be unwelcome.

4. Eschatological duality. The distinction between the present age and the age to come, usually reckoning the present age as evil and the age to come as good.

5. Theological/moral duality. Expressed classically in Zoroastrianism and some forms of Gnosticism, this view postulates that there are two ultimate sources of all that is: a good god and a bad god. In 'hard' versions, the two are locked in struggle for ever; in 'soft' versions, the good one will eventually win.

6. Cosmological duality. The classic position of Plato: the world of material things is the secondary copy or shadow of the 'real' world of the Forms, which are perceived by the enlightened mind. In many different versions, this view filtered down as a mainline belief of the Greco-Roman (and the modern Western) world: that which can be observed in the physical world is secondary and shabby compared with that which can be experienced by the mind or spirit. (In some modern versions the order is reversed, putting the material first and the spiritual second.)

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7. Anthropological duality. The human-centred version of cosmological dualism. Humans are bipartite creatures, a combination of body and soul, which are arranged in a hierarchy: soul ahead of body in many religions and philosophies, body ahead of soul in many political agendas.

8. Epistemological duality. The attempt to differentiate sharply between that which can be known by means of human observation and/or reason and that which can be known only through divine revelation.

9. Sectarian duality. The clear division of those who belong to one socio-cultural-religious group from those who belong to another.

10. Psychological duality. Humans have two inclinations, a good one and a bad one; these are locked in combat, and the human must choose the good and resist the evil.

Where did first-century Judaism stand in relation to these bewildering and often-confused types of duality? There are at least four types that are embraced by most Jews of the period, and at least three that are usually rejected, with possibility of debate about the other three.

We have already made it clear that in rejecting pantheism Judaism embraced the distinction between the creator god and the created world (type 2). This reveals itself in the normal biblical language about heaven and earth: heaven is created by the one creator in order to be the location of himself and his entourage, whereas earth is where humans live. This is not, however, to be equated with cosmological duality (type 6), on which see below. It is, further, clear throughout Judaism that a distinction was maintained between good and evil in the realm of human actions: even Josephus, with his strong doctrine of divine providence, clearly thinks that some humans act wickedly (type 3). Many if not most Jewish writings of the period show a belief in angels and other 'supernatural' beings (type 1). Virtually all second-temple Jews, with the possible exception only of the aristocracy, believed that they were living in a 'present age' which was a time of sorrow and exile, and which would be succeeded by an 'age to come' in which wrongs would be righted and Israel's god would set up his kingdom (type 4). If any or all of this deserves to be called 'dualism', then most first-century Jews (and most early Christians) were dualists.

However, I think this would be a confusing conclusion. The word 'dualism' has obtained its primary force in modern discussion from three of the other types, which were emphatically rejected by most Jews of the period. In respect of type 5, we will search for a long time through first-century Jewish literature without finding any evidence of the belief that there is an evil force which is equal in power to the creator god, and when we do find such evidence we are justified in supposing that the majority of Jews would have regarded the idea as outside the limit of legitimate speculation. Type 5 is thus widely rejected. Equally, Philo again provides the exception that proves the rule when it comes to types 6 and 7: Jews in general did not divide the world rigidly into the physical and the noumenal/spiritual, and even Philo himself shows at various points that, even if the 'real meaning' of a passage of scripture, or a Jewish ritual, is to be found in a spiritualized sphere, the material sense and performance are by no means to be despised or neglected. He thus offers a soft version of types 6 and 7; most Jews would have rejected both in favour of a more integrated cosmology and anthropology. Most Jews would have held that heaven and earth, though themselves distinct, both reveal the divine glory; humans, though thoroughly at home in the space-time universe, are also open to the world of heaven, to the presence and influence of the divine. Worship and prayer are not attempts to reach across a void, but the conscious opening of human life to the god-dimension which is ever-present.

The remaining three types are harder. With reference to epistemological duality (type 8), it is clear that many Jews of this period did make a fairly sharp distinction between what can be known by human observation and/or reason and what can only be known by divine revelation. This distinction has a long history, going back (for instance) to the story of Joseph in Genesis 41.14-28. An apocalypse claims to unveil secrets otherwise unknowable; a *pesher* commentary, the 'true' hidden meaning of a biblical prophecy; a discussion of *halakah*, that which was given orally by Israel's god to Moses on Mount Sinai; a Philonic allegory, the secret hidden meaning of the text. Even Josephus appears to place considerable

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value on the ability to foretell the future, an ability which he claimed for himself as well as for others. Yet many Jews, such as Josephus himself, make the attempt to see what Israel's god is doing *within* the ordinary world of observation, and devise logical rules whereby, with the aid of human reason, truth and holiness can be perceived. We will therefore probably not go far wrong if we postulate a wide spectrum of opinion on type 8. Similarly, sectarian duality (type 9) is obviously embraced by some, notably the Essenes and, to some extent, the Pharisees, and is rejected by those Jews who were in favour of a relaxed attitude towards their pagan neighbours. Finally, psychological duality (type 10) was held by the rabbis, with their doctrine of the two 'inclinations'. But there is little early evidence for it.

These distinctions between different types of duality, and the analysis I have suggested, is not simply undertaken out of curiosity or for the sake of intellectual tidiness. It is most important in understanding the theological options that lay before first-century Jews, and the close interrelation of those options with the socio-political reality that they faced. It may therefore help if we set out these types of duality in their three columns. Those on the left are more or less normal to all mainline Judaism; those on the right, definitely marginal. Those in the centre are held by some, but not all. It is only those on the right, I propose, that deserve the title 'dualism' proper; only they posit a radical split in the whole of reality.

regularly accepted	***possible***	***marginal***
1. theological/ontological		5. theological/moral
2. theological/cosmological		6. cosmological
3. moral		7. anthropological
4. eschatological		
	8. epistemological	
	9. sectarian	
	10. psychological	

Notes

1. e.g., recently, Hayman 1991; Sanders 1992, 249f.

2. An example almost at random: Conzelmann 1969, 24; cf. Sanders 1992, 249. Sometimes quoted in this connection is 4 Ezra 7.50: 'the Most High has made not one world but two'. See below, category (9).

3. The fullest brief account I know in relation to our literature is that of Charlesworth 1969, 389 n.1, distinguishing ten types which correspond quite closely with those below, which I worked out independently before coming across his article. Sanders (1992, 523 n.21) says that he has discussed the relation of monotheism and dualism in his forthcoming *Anchor Bible Dictionary* article on 'Sin/Sinners (NT)'. In his present work he uses 'dualism' in a variety of senses in the same passage.

4. See again Hayman 1991.

5. e.g. Schürer 3.881, referring to Philo.

6. See von Rad 1965, 301ff. This feature is referred to as 'dualism' in e.g. E. Isaac's introduction to *1 En.* (in Charlesworth 1983), 9f.

7. cf. Perrin 1983 [1974], 128; Charlesworth 1985, 48 (on *Jubilees*). It is sometimes said that the Scrolls exemplify this sort of 'dualism': e.g. Schürer 2.589; Urbach 1987, 162f. For a sensitive discussion of this see Charlesworth 1969.

8. For the (standard) use of 'dualism' here; cf. e.g. Urbach 1987, 26, 75, etc.; and cp. Nickelsburg 1984, 216 on *I En.* 42.

9. The first of these is the classic Gnostic account of anthropology.

10. e.g. C. Burchard in Charlesworth 1985, 190f.

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11. Charlesworth 1969, 389. This may apply in particular to the 'two spirits' doctrine in 1QS (discussed, but rejected, in ibid., 395f.); it certainly applies to the 'two inclinations' doctrine of the rabbis (cf. Schechter 1961 [1909] chs. 15, 16; Urbach 1987 [1975, 1979], 471-83).

12. e.g. the 'two ways' scheme in 1QS.

13. See the discussion in Rowland 1982, 92, with *Mart. Isa.* 2.4; 4.2 as examples of passages which perhaps go beyond this limit.

14. e.g. *de Migr.* 89-93, discussed in this context by Borgen 1984, 260f.

15. A good example of this belief in the immediate presence of the god-dimension of reality is 2 Kgs. 6.17.

16. See Segal 1986, 178: 'the issue of monotheism was parallel to the issue of community composition.'

Are You a Dualist? Is that Bad? Just ask N.T. Wright

https://derekzrishmawy.com/2012/11/09/are-you-a-dualist-is-that-bad-just-ask-n-t-wright/

Excerpt:

I was reminded of this little discussion when reading this article by Wright on anthropology, or the theology of humanity, in the Apostle Paul's thought. In it, he offers this helpful summary of his own discussion in NTPG [*The New Testament and the People of God*, Vol. 1].

So let's run through these types of dualism or duality, beginning with four types that would be comfortably at home within ancient Jewish thought:

1. a heavenly duality: not only God exists, but also angels and perhaps other heavenly beings;
2. a theological or cosmological duality between God and the world, the creator and the creature;
3. a moral duality between good and evil;
4. an eschatological duality between the present age and the age to come.

All of these dualities a first-century Jew would take for granted. But none of them constitutes a dual***ism*** in any of the following three senses:

1. a theological or moral dualism in which a good god or gods are ranged, equal and opposite, against a bad god or gods;
2. a cosmological dualism, a la Plato, in which the world of space, time and matter is radically inferior to the noumenal world; this would include, perhaps, dualisms of form and matter, essence and appearance, spiritual and material, and (in a Platonic sense) heavenly/earthly (something like this would be characteristic of Philo);
3. an anthropological dualism which postulates a radical twofoldness of soul and body or spirit and body (this, too, would be familiar in Philo).

Then there are three more which might be possible within ancient Judaism:

1. epistemological duality as between reason and revelation – though this may be problematic, since it's really the epistemological face of the cosmological dualism which I suggest ancient Jews would mostly reject;

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2. sectarian duality in which the sons of light are ranged against the sons of darkness, as in Qumran;
3. psychological duality in which the good inclination and the evil inclination seem to be locked in perpetual struggle, as in Rabbinic thought.

It's important to know about these different sorts dualisms in order to keep a clear theological head on your shoulders wading into these discussions–which I know you do everyday. But seriously, for Christians wanting to understand reality out of a properly Christian worldview, or theological framework, we have to keep in mind what Wright underlines here:

The radical rejection by most ancient Jews, in particular, of what we find in Plato and in much oriental religion, and the radical embrace of space, time and matter as the good gifts of a good creator God, the place where this God is known and the means by which he is to be worshipped – all this remains foundational, and is firmly restated and underlined in the New Testament. Creational, providential and covenantal monotheism simply leave no room for those four dualisms in the middle. In particular, I argued that such dualisms tend to ontologize evil itself, whereas in first-century Judaism evil is not an essential part of the creation, but is the result of a radical distortion within a basically good created order.

While we might not all agree with his judgments on Plato's dualisms or body and soul, it's important to keep distinct the things that ought to be distinct (God/creation, good/evil, present age/age to come, etc.) while avoiding tearing apart those things that should be kept together. That basic creational framework of a good God who creates a good world that gets distorted by sin is the backdrop of God's redemption of all things in Christ. This is what the ancient gnostics missed when they created a Jesus who was simply a redeemer who saved people's souls from their bodies–in which case, who cares what you do with your body? This is what is absent in pantheistic theologies that drag God into the world, who end up giving us a "compassionate" God that, in the end, is just as trapped in the world's agony as we are, instead of being the distinct, but sovereign redeemer who can fix it. This is what modern Evangelicals sometimes miss with their tendency for evacuating from the world, despising creation, and simply waiting for Jesus to come back and rapture them out of their nicely air-conditioned churches they hide in most of the week.

God freely created the world distinct from himself, he loves it–he's going to save it. He wants his people out in the world, in it, but not of it, proclaiming that good news, and working for it *out in the world*.

The bottom-line is: if you don't keep your dualisms straight, you might lose the Gospel.

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Homiletics Interview: N. T. Wright (2006) [*See also*: N.T. Wright on Dualism]

https://www.homileticsonline.com/subscriber/interviews/wright.asp

(which includes discussion re: dualism)

Excerpt:

HOMILETICS: *One of the things that was going on early on, were varieties of the Gnostic experience. Yet one can make a case that Gnosticism is still alive and well. It seems paradoxical to find strains of Gnosticism — "we know something" — thriving in a postmodern, in many ways, agnostic — "we don't know anything" — world.*

WRIGHT: There are all sorts of paradoxes which slosh around as soon as you get into Gnosticism, because there are different types and varieties. It's a very slippery thing. But the constant is the **dualism**. And within post-modernity the **dualism** begets this conspiracy theory, or conspiracy quest: What you see isn't actually as real as it may appear and we're going to tell you the story which enables you to get around the back and find out what's really going on. That's very post modern, but it's also very gnostic.

HOMILETICS: *But also, what's very postmodern is that there's no meta-narrative and there's no sense of absolutes; questions, no answers. Yet in Gnosticism there is a meta-narrative and knowledge and the acquisition thereof is that toward which we should aspire.*

WRIGHT: That's absolutely right and one of the features of postmodernity is that people pick and choose bits of everything, and a lot of people today within postmodernity are given permission to have a bit of this and a bit of that. So at key moral points, for instance, they might actually pick up some of the gnostic rhetoric because it happens to fit with the other things they're going after.

But yes, you're absolutely right. Any serious postmodernist faced with a serious Gnostic would say: "What do you mean a spark of light deep within your self? I can deconstruct that just as well as I can deconstruct anything else!" So there is an uneasy juxtaposition of contemporary Gnosticism and postmodernity, although, in a sense, where they both meet is that both of them sustain empire, or at least, ironically, can't critique empire.

[*See also:* Worldviews]

HOMILETICS: *When you talk about Dan Brown and* The Da Vinci Code, *clearly that strikes a chord because you can see how Gnosticism is at work in the culture.*

WRIGHT: Absolutely.

HOMILETICS: *Did you see the movie?*

WRIGHT: Oh yes, I did. I did. Pity about all the gratuitous violence. But also, it shows only too clearly what a silly string of conspiracy theories and secrets-to-be-pierced it is, you know. You just run from one to the next, to the next, to the next, and it becomes more and more fanciful. And in the end, what have we discovered? Are we talking about the Holy Grail? Have we found the blood line of Mary Magdalene? What are we talking about? It wasn't clear in the book and it wasn't terribly clear in the film.

HOMILETICS: *Speaking of what are you talking about …* [laughs] *could you explain what you mean when you refer to the "Gnosticism" of the religious right?*

WRIGHT: Oh yes! Like all varieties of Gnosticism, it doesn't press all the buttons, but it certainly presses some. The religious right has routinely lived with quite a radical **dualism** of "this world is not my home,

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we're just a-passin' through," we got to get to heaven, that's what it's all about. If you believe in heaven and hell, you're a real Christian; if you don't, you're not. They believe in salvation by grace, which is not a Gnostic belief because the Gnostic believes that he or she is a spark of light as they are in the present, and they don't need grace for that, so that's a major disjunction.

But then, there is this idea that the world is just really so much rubbish, this is just a silly old world, God is going to throw in the trash can. We're going to be raptured up to heaven and then there will be a great Armageddon and the sooner the better.

HOMILETICS: *So eschatology is a big part of this?*

WRIGHT: Eschatology is a very big part of it.

HOMILETICS: *Very popular.*

WRIGHT: Very popular, but it's an eschatology of the wrong kind of judgment. It's a judgment of smash, bang, you're finished. As opposed to the judgment you find in the Bible, where, if you read the Psalms, the animals and the trees of the fields are going to clap their hands because Yahweh is coming to judge the world. In other words, Yahweh is coming to sort it out!

HOMILETICS: *So when you use the word "judgment," you're reminding us that judgment is really the good news.*

WRIGHT: Judgment is *part* of the good news. Judgment is the other end of the story that begins with the good creation. Then the "putting to right" of creation in the New Creation. That's absolutely critical. It's possible for people to think they're orthodox because they've ticked the right boxes. Creation: Yeah, I'm a creationist. Judgment: Yeah, I believe all those guys are going to get their comeuppance, et cetera. And they tick the right boxes but they mean the wrong things by them.

If you join up those boxes in a more biblical way, you get a strong view of creation, a strong view of judgment as putting creation to rights, and resurrection as where those two things meet in the middle. The resurrection of Jesus is the advance "putting to rights" of the cosmos.

HOMILETICS: *Let's go to your latest book. The title is* Judas and the Gospel of Jesus.

WRIGHT: Well, we played around with different titles. It could have been called *Jesus and the Gospel of Judas*. But the publishers pointed out to me that what I was actually doing was hinting *at* the gospel of Judas, which is what the book is about, of course, but really, when you understand the gospel of Jesus — the genuine gospel of Jesus — this puts the gospel of Judas in its place in the shade, and shows up the posturing of those who would have us believe it's the next greatest thing.

HOMILETICS: *And yet it is being proclaimed as the latest great thing. Why do we jump over this sort of thing?*

WRIGHT: That's the question I am trying to answer in the book. That's really why I read the gospel of Judas. When I first saw this gospel of Judas I thought, "Oh, another of these gospels" — just like the gospel of Thomas and all the rest, with slight variations but not particularly interesting. But then I was more interested in why people like Marvin Meyer and Bart Ehrman got so excited about it and were trying to make out — and are still trying to make out — that the gospel of Judas will really help us address and solve some key issues within early Christianity.

For excellent details and counter to Bart Ehrman, et al: [Recommended]
Evidence that Demands a Verdict **(Revised, 2017) by Josh McDowell and his son, Sean, PhD**

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For instance, the question of whether Christianity is inherently anti-Semitic or anti-Jewish. Erhmann and Meyer have said that in this gospel, Judas is the loyal disciple who does what Jesus wants. This will enable us to erase the slur that Judas is the wicked Jew who caused Jesus to be killed.

And that is just complete rubbish! Jewish scholars have "rubbished" it already. But the thing is that, as with the Western world in general at the moment where everyone is happy to have some kind of religion as long it's not Christianity, people are happy to have the gospels as long as they're not Matthew, Mark, Luke and John, because the church has domesticated and flattened down Matthew, Mark, Luke and John and people don't realize just how exciting and dramatic and extraordinary they are.

So people go for this kind of crazy document which basically says "This world is a stupid, dark place and the sooner we can get out, the better, and you, Judas, will be the one who sacrifices me, Jesus, and that will help me to attain my immortal bliss." And that is just the complete antithesis of "Thy kingdom come on earth as in heaven."

HOMILETICS: *Not good news at all.*

WRIGHT: Not good news at all. No. So you can only make it into good news by appealing to a kind of late modern or postmodern world in which this world is so dark and messy and gloomy that here is an escapist spirituality that will enable you to feel good about yourself in the present and have a glorious future in the long term.

HOMILETICS: *In your lecture last night, you referenced C.S. Lewis, and in any event, I was going to ask you about Lewis. Two part question. I would like you to comment about Lewis' contribution to his own time — an enduring contribution, I'm sure, and I'd also like you to respond to those who have said that what Lewis did for his own generation, N.T. Wright is doing for his.*

***See also my separate references resource*: Mere Christianity – C. S. Lewis**

WRIGHT: Lewis was an extraordinary man is his own day because Oxford where he lived and worked for most of his adult life — he only went to Cambridge in the last few years — was pretty cynical, pretty skeptical, pretty anti-Christian, or at least Christianity was all right as long as it stayed in the college chapel and you didn't jump up and down and frighten the horses about it.

In other words, you could go and have these nice old-fashioned prayers and sing a few hymns and the music would be jolly good, but don't actually allow it to infect anything else in the world.

And Lewis clearly wasn't satisfied with that. Having himself been a skeptic and then becoming converted, he realized that the Jesus he was following was either the Lord of Everything or he wasn't the Lord at all. He has that famous line that **"every square inch of space and every split second of time is claimed by God and counter-claimed by Satan."** In other words, there's no neutral territory.

So Lewis found himself compelled to accept invitations to go on the radio, to write these books of apologetics, even though his colleagues at Oxford sneered at him and scorned him and were jealous of his literary success — he was a brilliant writer. They were jealous to the point where when the relevant chair came up at Oxford (in Oxford only the very senior people have professorships) and he was the natural candidate for it, he was passed over. "He's been talking about God on the radio; that will never do." There was a sort of social stigma as well as an ideological stigma. It was as though he had used the wrong fork for the fish or something like that. You could see all the people on High Table looking down their nose saying, "Oh dear, poor chap, he doesn't know his manners. What a shame!" That was the attitude.

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So I have enormous respect for Lewis. He was a man of great courage who with a small group of friends whom he needed — he was a bachelor for most of his life — he had the courage to go on doing what he did.

At the same time, some elements of his apologetics seem to me simply not to work. He wasn't a first-century historian. He could have been. He was a voracious reader. He knew an enormous amount of material. He had a photographic memory — I'm hugely jealous of that myself. But when he's writing about Jesus, he really doesn't understand what was going on in first-century Judaism, he doesn't understand what the real issues were around the kingdom of God, and I think that although he is robust is his belief in the bodily resurrection, I think he still thinks in terms of a heaven/hell polarization, although he was pushing the boundaries in *The Great Divorce* where heaven is more real and more solid and more like what I would call the new heaven and new earth. But I don't think he'd fully worked all that out and there is a kind of residual **dualism** within Lewis which I think was not fully resolved.

There's the line at the end of one of the children's stories, there's the old professor says, "It's all in Plato, it's all in Plato. What do they teach them in these schools?" And I think, "Well, it is and it isn't, actually." There's stuff in the New Testament that would horrify a good Platonist.

HOMILETICS: *But his work made a lot of sense to those who were trying to make sense of their faith.*

WRIGHT: Oh yes, and still does. His book, *Miracles*, is the only book I knew when I was an undergraduate, which actually took seriously what it means to think of the miraculous. Many of his Christian friends would say, "Well, if you believe in God, then God can do anything, so of course miracles happen." Lewis wouldn't be content with that. He's actually wrestling with the issue. "What's going on here?" And especially his treatment of the resurrection, I found very profound. …

HOMILETICS: *So what about N.T. Wright?*

WRIGHT: I had a godfather who died nearly two years ago — God rest his soul. He was a priest and he often used to say to me, "We need someone else to do the apologetics task." He'd read my stuff on the New Testament, but he was saying that we need someone to doubt the doubter, question the questioners, out skeptic the skeptics and show that it can be done.

HOMILETICS: *And it seems that your collaboration with Marcus Borg achieves this.*

WRIGHT: I have an odd "bits and pieces" background. I've got a lot of friends across the spectrum in the church and in the wider world. I've taught in universities where I've been rubbing shoulders with a lot of people who aren't Christians at all. So I'm used to mixing it up with folks from all kinds of backgrounds. I used to run a group called Agnostics Anonymous when I was a college chaplain, which was wonderful. Some of those guys became Christians; some didn't. But we had a great time wrestling with the issues. So that's always been a part of who I am.

I am not quite sure about apologetics as a genre, because some apologetics tend to pull itself into the box that says, "We are going to prove that Christianity is true according to the canons and criteria that the people of the world out there are expecting." Actually you can't do that with integrity.

HOMILETICS: *But I think that what was happening in Lewis' time — and perhaps in our own time — is that there was this feeling that Christianity wasn't an intellectually defensible position to adopt. Christians want to feel that taking a faith position is a reasonable choice.*

WRIGHT: It all depends on what you mean. If you mean, "Will it stand up to certain criteria set up by Hume and his anti-miraculous treatises or by Voltaire or some of the other Enlightenment thinkers?" The answer is "No, it won't fit into that box." But, too bad for that box.

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Christianity actually claims to trump those boxes and to say that it is the genuine reason and that it will stretch the human mind and human reason to the right shape. That's always kind of a big argument that you have to live within and see what it does. I've been accused of this with my book on the resurrection. Some people have said, "You've just tried to prove the resurrection according to the canons of Enlightenment historiography." I say, "No, what I've done is use the canons of Enlightenment historiography to disprove all the alternative theories that arise from time to time as to how Christianity got going, but where you're left then is the same place as Thomas, thinking, "Is this a ghost I see before me, or what?"

HOMILETICS: *How did your collaboration with Borg begin?*

WRIGHT: He had studied with George Caird, though we never met during that period. We were actually at Oxford at the same time, I was an undergraduate and he was a post-graduate. Then, when in 1984 I think it was, he published his dissertation about a dozen years too late (he'd got the degree ages before), it was right on the button for what I was working on at the time (this was his first book on Jesus). And I grabbed it and devoured it and thought "This is just amazing!"

I don't remember if I wrote to him or met him at the Society of Biblical Literature the next year, but I sought him out and said, "This is so exciting!" Of course he was saying this and this and this — which really helped me in my own thinking about Jesus, all except for the last chapter of the book where he goes into Jesus the Sage, and I remember thinking, "Too bad about that last chapter!" But the rest of the book was terrific; good historical research.

Of course, tragically — from my point of view — it was the last chapter which became the basis of all the other stuff he subsequently did, which was a little odd.

We just hit it off. We met at SBL, and the Jesus Seminar had just got going and he was obviously part of it. And Marcus was kind of on the right wing of the Jesus Seminar because he was one of the few in the Jesus Seminar who would actually put his hand up and say he was a practicing Christian — which is his self-description. Whereas most of them come out of fundamentalist backgrounds and hate the church and religion and everything to do with it.

So Marcus would see himself on the right wing of that movement. But naturally he and I disagreed about a lot and we had got in various debates at SBL and elsewhere and then we were together in Oxford once — he comes over to Oxford a certain amount — and we were having a drink and he said, "Why don't we do a dialogue book?" It seemed like a good idea. So a bit later he came over again and we spent a week and mapped it out, and then we wrote our chapters and sent them to each other and that's how that happened.

HOMILETICS: *I think people enjoy that, because these days the rhetoric is hot.*

WRIGHT: We realized that we needed to model how to have the conversation for a church that often doesn't know how to have a conversation. In America, you don't know how to have the conversation. In Britain, we don't know that there's a conversation to be had. Most people in our churches are unaware that there are issues like this, and if they're aware of issues, they quickly dismiss them. "We know we're right, so bang! That's it. The other lot must be crazy."

I've often said in my diocese, "I believe in the authority of Scripture. I also believe in the authority of reason. Not autonomous reason. But if you don't have reason on the table, the whole thing degenerates into what T.S. Eliot calls "undisciplined squads of emotion," people lashing out at each other.

And that's postmodernity, where the only moral high ground, the only intellectual high ground, is the scream of the victim. "I'm a victim, I'm a bigger victim than you. So you've got to listen to me. So I must be right." It's a pretty stupid way to do ethics.

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HOMILETICS: *When you and your church buddies back in the U.K. meet to lift up a pint and talk about the American church, what do you say?*

WRIGHT: I say all sorts of things. I love coming to America. There's so much energy and relentless cheerfulness about so much compared to the rather gloomy and often cynical English worldview, but that relent-less energy drives people into very polarized camps. In America you have an extreme right/left polarization; In England, if it isn't too paradoxical, we have a strong center/center polarization with Tony Blair and David Cameron each trying to inch on to the center ground and elbow the other off of it because they're both frightened about getting out any way to the traditional right and left because the newspapers will make mincemeat of anyone that goes there. So we're very different in that way.

When I look at the American church, I see all this energy. I see people who say to themselves, "If I'm a Christian, then it's up to me to make sure that I know what's going on about Christ and culture. What are the top 10 books? Let's look them up on Amazon and order them up, I'll read them up this next month, and then I'll have some hard questions." I know a lot of people in America who live their lives like that. I know virtually no people in England who live their lives like that. I'm jealous of that — that relentless, questing energy. Takes a lot of people into some strange places, but it has to be better to be open in the mind and reading this stuff.

At the same time, your culture wars in America, your extreme right and left polarization which really has divided you — and the more I've come to America the more I've seen that. This polarization, of course, both does and doesn't correspond to your north and south; the Mason-Dixon line has a lot to answer for and in some ways that answers to right and left but not entirely. But in some ways, you're still playing out both your own Civil War and your War of Independence from Britain. I feel both of those in the America culture.

The result is that, for instance, it's very, very hard for someone who basically sits to the left of center on several other issues, suddenly to say: "Oh, by the way, I believe in the bodily resurrection," because that is *perceived* to be the position of a right-wing fundamentalist. You're one of those guys who believe in the rapture, hell and all that rubbish. We've now grown up, and we're the modern ones and we *don't* believe all that.

On the other hand, if you basically sit on the right politically, it's hard to have a critique of the Republican party because then you're perceived to be a part of the liberal left.

So, the polarization in the culture has led to a polarization in the church. When I look at my own church in America [Episcopal], I grieve, because it's really, really in bad shape. These polarizations have inflicted themselves on the church because for whatever reason they want to be out of the right, just cannot take anything from the left, and vice versa, and that's no way to do a healthy church.

HOMILETICS: *What about this proposal in the Anglican community for a "church within a church"?*

WRIGHT: We don't have a proposal for a "church within a church." That's one of the possible unfortunate results that might happen if the proposals that are on the table don't work.

The proposal is for an Anglican covenant. The bizarre thing is that we're in covenant with the Methodists, and we're in ecumenical covenant with all sorts of people, but we should be able to be in covenant with ourselves. The point is this: What happened three years ago with the election and consecration of Gene Robinson, to everyone's surprise in America but to no one's surprise in the rest of the world, tore the fabric of communion at the deepest level. The Anglican primates said that in a meeting in October of 2003. The result of this was that we had a very expensive, long, drawn-out year in 2004 when the Lambeth Commission met and produced the Windsor Report. That cost a lot of money to get 20 theologians together from around the world three times to discuss everything. It ate up the budget for

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several other things that should have been going on. But we couldn't not do it because we had to have some way of addressing the issue.

But we can't afford to do that again every two or three years whenever something like this happens. So we have to have some way of setting up ground rules of how we can live together as a communion. The covenant is a minimalist proposal for ground rules to enable us to explore, to push the boundaries if we want to, but to do so without throwing all the china off the table — as has happened.

The question of how you know which issues are "china-off-the-table" issues and which ones aren't is the critical thing. In other words, the real issue is: How do you tell which issues make a difference and which issues don't make a difference? The example I've often used is: If someone says, "We have flowers on the altar at our church and you don't." Well, come on. Get used to it. Grow up. This is not a communion-breaking issue. It's a local option.

If someone says, "You read Matthew, Mark, Luke and John in your services and we always read the gospel of Thomas, the gospel of Judas and the gospel of Mary." Well then you say, "Not sure we're talking about the same religion here. Are we really in fellowship with you guys or not?" In other words, that would be a communion-breaking issue.

The question is: On that scale, where do you locate the other issues that are in front of us? Lay presidency of the Eucharist being an obvious one. Some want to do it; most say you shouldn't. Ordaining practicing homosexuals as priests and bishops. It's happened in some quarters; it would be unthinkable in other quarters.

So the question is: How do you tell? The covenant is not a way of saying, "Let's have a church within a church." The covenant is a way of saying, "We want to be a church where we can have these discussions without the china getting tossed off the table."

If in the process someone says, "We know that, covenant or no covenant, we're going to have to push ahead and do this, because we're going to be prophetic and we know we're right," then the rest of the communion might say, "That's horrible because you are actually thereby breaking the covenant that the rest of us think we have with each other." And if that then creates a church within a church, or a church outside the church, that is tragic. It's not the aim.

We haven't got there yet, and I pray God we won't.

Middleton's "Strange Views" on Eschatology: The Tom Wright Connection, Part 1
https://jrichardmiddleton.wordpress.com/2014/04/14/the-tom-wright-connection-part-1/

My Introduction to Tom Wright: The Tom Wright Connection, Part 2
https://jrichardmiddleton.wordpress.com/2014/04/15/the-tom-wright-connection-part-2/

A Bunch of "Shout Outs" from Wright: The Tom Wright Connection, Part 3
https://jrichardmiddleton.wordpress.com/2014/04/21/the-tom-wright-connection-part-3/

What's Dualism Got to Do with It? The Tom Wright Connection, Part 4
https://jrichardmiddleton.wordpress.com/2014/04/23/the-tom-wright-connection-part-4/

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Dualism (Catholic perspective)

http://www.newadvent.org/cathen/05169a.htm

Excerpt:

(From Latin duo, two).

Like most other philosophical terms, has been employed in different meanings by different schools.

First, the name has been used to denote the religious or theological system which would explain the universe as the outcome of two eternally opposed and coexisting principles, conceived as good and evil, light and darkness, or some other form of conflicting powers. We find this theory widely prevalent in the East, and especially in Persia, for several centuries before the Christian Era. The Zend-Avesta, ascribed to Zoroaster, who probably lived in the sixth century B.C. and is supposed to be the founder or reformer of the Medo-Persian religion, explains the world as the outcome of the struggle between Ormuzd and Ahriman. Ormuzd is infinite light, supreme wisdom, and the author of all good; Ahriman is the principle of darkness and of all evil. In the third century after Christ, Manes, for a time a convert to Christianity, developed a form of Gnosticism, subsequently styled Manichaeism, in which he sought to fuse some of the elements of the Christian religion with the dualistic creed of Zoroastrianism (see MANICHAEISM and ZOROASTER). Christian philosophy, expounded with minor differences by theologians and philosophers from St. Augustine downwards, holds generally that physical evil is the result of the necessary limitations of finite created beings, and that moral evil, which alone is evil in the true sense, is a consequence of the creation of beings possessed of free wills and is tolerated by God. Both physical and moral evil are to be conceived as some form of privation or defect of being, not as positive entity. Their existence is thus not irreconcilable with the doctrine of theistic monism.

Second, the term dualism is employed in opposition to monism, to signify the ordinary view that the existing universe contains two radically distinct kinds of being or substance — matter and spirit, body and mind. This is the most frequent use of the name in modern philosophy, where it is commonly contrasted with monism. But it should not be forgotten that dualism in this sense is quite reconcilable with a monistic origin of all things. The theistic doctrine of creation gives a monistic account of the universe in this sense. Dualism is thus opposed to both materialism and idealism. Idealism, however, of the Berkeleyan type, which maintains the existence of a multitude of distinct substantial minds, may along with dualism, be described as pluralism…

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Dualism in Philosophy

The Mind-Body Problem

http://www.philosophy-index.com/philosophy/mind/mind-body.php

The mind-body problem is an ongoing problem in the philosophy of mind and in metaphysics, concerning the nature of the relationship between the mind, or conciousness, and the physical world.

The mind-body problems asks a number of questions: Are the mind and body are separate substances or elements of the same substance? What is their relationship to each other? What is conciousness? And how can conciousness arise out of ordinary matter?

There are a number of responses to the mind-body problem, though none have universal acceptance. A number of these positions are outlined below:

- **Dualism**, the position that the mind is essentially not physical, and exists separately from the body. Dualism comes in various forms:
    - Interactionism, which states that the mind and body have causal interaction.
    - Occasionalism, which states the apparently causal links between mind and body are actually divine intervention.
    - Parallelism, which states that the apparent causal link between mind and body is an illusion, and that mind and body run parallel to one another.
    - Property dualism, which holds that the mind emerges from the body, and obtains status as something separate.
- **Monism**, the position that the mind and body are not fundamentally separate. There are several types of mind-body monism:
    - Physicalism, including most commonly-held positions today, which asserts that the mind may be reduced to the physical processes of the brain.
        - Behaviourism, which holds that talk about mental states can be reduced to talk about behaviours.
        - Functionalism, which states that mental states are caused by behaviours, senses and other mental states.
        - Type physicalism, which argues that mental states are equivalent to brain states.
    - Idealism, which claims that the mind is all that exists.
        - Phenomenalism, which reduces the physical world to perceptions which exist within the mind alone.

The mind-body problem was brought up in antiquity, and can be seen in the works of Plato, though its modern formulation can be credited to René Descartes, who also presents a dualist response.

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Substance Dualism

http://www.philosophy-index.com/philosophy/mind/substance-dualism.php

Substance Dualism is a variety of dualism in the philosophy of mind which states that two sorts of substances exist: the mental and the physical.

Substance dualism is a fundamentally ontological position: it states that the mental and the physical are separate substances with independant existence. Physical things are extended in space and do not possess any thought. Mental things have thought as their very essence, but do not have any extension in the physical world.

Substance dualism is a position favoured by various religions, because the distinct mind can easily by synonymous with the soul. Plato was similarly a substance dualist, believing that the soul inhabits the body temporarily, and otherwise exists in the infinite metaphysical realm of the forms (or rational knowledge).

Opposed to substance dualists (aside from monists) are property dualists, who argue that the mind emerges from the arrangement of the physical as a property of it. Property dualists also place an ontological distinction between mind and body, but deny that they are separate, independant substances.

The Mind-Body Problem, Part 1: Substance Dualism

https://www.philosophytalk.org/blog/mind-body-problem-part-1-substance-dualism

Excerpt:

You have a mind and you have a body. What's the connection between the two? All of us are aware of our physical being—our bodies—and we also have an immediate experience of our mental states—our thoughts, emotions, and sensations—but figuring out the relation between these has not been easy.

The oldest and by far the most popular explanation of the relationship between mind and body is called *substance dualism*. Let's unpack this term, starting with the notion of "substance." Philosophers use the term "substance" differently than it's used in ordinary speech. In the vernacular, substances are stuff like toothpaste or olive oil, but in philosophical jargon, substances are just *things*. Your left foot, the planet Neptune, and Donald Trump's hair are substances in this technical, philosophical sense.

The term "dualism" refers to *kinds* of substances. If you're a substance dualist you think that there are two kinds of things. There are physical things and there non-physical things. Imagine that you are taking an inventory of everything in the entire universe. You are holding a clipboard with a piece of paper that's divided into two columns. Column One is labeled "physical" and Column Two is labeled "non-physical." If you are a substance dualist, you think that some things belong in Column One (for example, your body, Neptune, and Trump's hair) while other things belong in Column Two (for example, God, souls, and minds). Alternatively, if you are a *physicalist*—someone who believes that everything is physical—then you believe that everything belongs in Column One and nothing belongs in Column Two (we will be exploring physicalism in a future installment of this blog).

Of course, the part of your body that's most relevant to this discussion is the squishy piece of matter that's lodged between your ears—your brain. If you're a substance dualist you believe that your mind and your brain are not the same thing. Your brain is a physical thing—to put it crudely, it's a piece of meat—while your mind, the locus of your conscious experiences, isn't a physical thing at all.

There are powerful reasons why substance dualism has been so attractive to so many people for so long. To many (probably, most) people, this view of things just seems obviously true. Think about it. Your body

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has characteristics that your mind doesn't seem to have. It's palpable. It's extended in space. It has surfaces, mass, and volume. You can touch it, weigh it, and measure it. But the mind that you are using right now to think about your body seems like a totally different kind of thing…

Descartes, Elisabeth, and My Left Foot
https://www.philosophytalk.org/blog/descartes-elisabeth-and-my-left-foot

Dualism (links to video; has listening notes)
https://www.philosophytalk.org/shows/dualism

Dualism and Mind
http://www.iep.utm.edu/dualism/

Excerpt:

Dualists in the philosophy of mind emphasize the radical difference between mind and matter. They all deny that the mind is the same as the brain, and some deny that the mind is wholly a product of the brain. This article explores the various ways that dualists attempt to explain this radical difference between the mental and the physical world. A wide range of arguments for and against the various dualistic options are discussed.

Substance dualists typically argue that the mind and the body are composed of different substances and that the mind is a thinking thing that lacks the usual attributes of physical objects: size, shape, location, solidity, motion, adherence to the laws of physics, and so on. Substance dualists fall into several camps depending upon how they think mind and body are related. *Interactionists* believe that minds and bodies causally affect one another. *Occasionalists* and *parallelists*, generally motivated by a concern to preserve the integrity of physical science, deny this, ultimately attributing all apparent interaction to God. Epiphenomenalists offer a compromise theory, asserting that bodily events can have mental events as effects while denying that the reverse is true, avoiding any threat to the scientific law of conservation of energy at the expense of the common sense notion that we act for reasons.

Property dualists argue that mental states are irreducible attributes of brain states. For the property dualist, mental phenomena are non-physical properties of physical substances. Consciousness is perhaps the most widely recognized example of a non-physical property of physical substances. Still other dualists argue that mental states, dispositions and episodes *are* brain states, although the states cannot be conceptualized in exactly the same way without loss of meaning.

Dualists commonly argue for the distinction of mind and matter by employing Leibniz's Law of Identity, according to which two things are identical if, and only if, they simultaneously share exactly the same qualities. The dualist then attempts to identify attributes of mind that are lacked by matter (such as privacy or intentionality) or vice versa (such as having a certain temperature or electrical charge). Opponents typically argue that dualism is (a) inconsistent with known laws or truths of science (such as the aforementioned law of thermodynamics), (b) conceptually incoherent (because immaterial minds could not be individuated or because mind-body interaction is not humanly conceivable), or (c) reducible to absurdity (because it leads to solipsism, the epistemological belief that one's self is the only existence that can be verified and known)…

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1. Dualism

The most basic form of dualism is ***substance dualism***, which requires that mind and body be composed of two ontologically distinct substances. The term "substance" may be variously understood, but for our initial purposes we may subscribe to the account of a substance, associated with D. M. Armstrong, as what is logically capable of independent existence. (Armstrong, 1968, p. 7). According to the dualist, the mind (or the soul) is comprised of a non-physical substance, while the body is constituted of the physical substance known as matter. According to most substance dualists, mind and body are capable of causally affecting each other. This form of substance dualism is known as *interactionism*.

Two other forms of substance dualism are *occasionalism* and *parallelism*. These theories are largely relics of history. The occasionalist holds that mind and body do not interact. They may seem to when, for example, we hit our thumb with a hammer and a painful and distressing sensation occurs. Occassionalists, like Malebranche, assert that the sensation is not caused by the hammer and nerves, but instead by God. God uses the occasion of environmental happenings to create appropriate experiences.

According to the parallelist, our mental and physical histories are coordinated so that mental events appear to cause physical events (and vice versa) by virtue of their temporal conjunction, but mind and body no more interact than two clocks that are synchronized so that the one chimes when hands of the other point out the new hour. Since this fantastic series of harmonies could not possibly be due to mere coincidence, a religious explanation is advanced. God does not intervene continuously in creation, as the occasionalist holds, but builds into creation a pre-established harmony that largely eliminates the need for future interference.

Another form of dualism is ***property dualism***. Property dualists claim that mental phenomena are non-physical properties of physical phenomena, but not properties of non-physical substances. Some forms of epiphenomenalism fall into this category. According to epiphenomenalism, bodily events or processes can generate mental events or processes, but mental phenomena do not cause bodily events or processes (or, on some accounts, anything at all, including other mental states). (McLaughlin, p. 277) Whether an epiphenomenalist thinks these mental epiphenomena are properties of the body or properties of a non-physical mental medium determines whether the epiphenomenalist is a property or substance dualist.

Still other dualists hold not that mind and body are distinct ontologically, but our mentalistic vocabulary cannot be reduced to a physicalistic vocabulary. In this sort of dualism, mind and body are conceptually distinct, though the phenomena referred to by mentalistic and physicalistic terminology are coextensive.

The following sections first discuss dualism as expounded by two of its primary defenders, Plato and Descartes. This is followed by additional arguments for and against dualism, with special emphasis on substance dualism, the historically most important and influential version of dualism.

Substance Dualism

https://www.youtube.com/watch?v=RS4PW35-Y00 [Video]

Consciousness and the Brain – Substance Dualism

http://consciousnessandthebrain.com/substance-dualism/

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Substance Dualism

http://cw.routledge.com/textbooks/alevelphilosophy/data/A2/Mind/SubstanceDualism.pdf [PDF]

René Descartes: The Mind-Body Distinction

http://www.iep.utm.edu/descmind/

Dualism in the Philosophy of Mind (2005) (Encyclopedia of Philosophy)

http://fas-philosophy.rutgers.edu/zimmerman/Dualism.in.Mind.pdf [PDF]

Excerpt:

Mind-body dualism is the doctrine that human persons are not made out of ordinary matter, at least not entirely. Every person has—or, on many versions of the view, simply is identical to—a soul. A soul is said to have little in common with human bodies and other material objects but is in one way or another responsible for a person's mental life.

Mind-body dualism is sometimes called "substance dualism," to distinguish the view from "property dualism"—the thesis that mental properties (such as being in pain, thinking of Vienna) are in some way significantly different from or independent of physical properties (such as having neurons firing in one's brain in a certain pattern). Property dualism is meant to allow for what is often called "dual-aspect theory": persons are material objects with a nonphysical, mental "aspect" but no nonphysical *parts*—that is, no immaterial soul.

The entry begins with a brief discussion of property dualism, only to set it to one side in order to examine substance dualism in detail: its varieties, the traditional objections to the view, and the most popular arguments in its favor…

Property and Substance Dualism

https://www.philosophybro.com/archive/property-and-substance-dualism

According to substance dualism, mental things and physical things are two totally different kinds of *things*. It would probably mean that no matter how much we study the brain, even if we managed to achieve a *perfect understanding* of the brain's crazy intricate inner workings, it won't be enough to understand the *mind*, or our mental experiences of subjective consciousness, because we're *looking at the wrong fucking thing*. "Hey, quit studying that brain, it's not even the right…substance, you idiot." Maybe if we figured out how the brain and the mind hook up, we'd learn *something* about the mind, but if substance dualism is true, then no amount of information about the brain would ever be enough to fully explain how the mind works.

According to property dualism, though, there's only one kind of *substance*, and it just has different kinds of properties. So we only have to look at one thing, the brain, and that's where we'd find both mental properties and physical properties. *If* we fully understood the brain, we'd have enough information to also explain but also, it would mean there's a bunch more shit to understand about the brain than if substance dualism is true.

So, in short: substance dualism says "Oh no you've got the wrong thing entirely, stupid" and property dualism says "yeah, no, go on, keep looking at the brain, we'll get it eventually."

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That seems simple enough – let's just keep looking at the brain and if we get to the end and we still don't understand the mind, we're done, right? But here's the problem: how do we know when we're at the end?

[Warning: the above article contains course language.]

Is Property Dualism Better Off than Substance Dualism? (2012) (Student Paper?)

https://www.unc.edu/~ujanel/Is%20Property%20Dualism%20Better%20Off%20than%20Substance%20Dualism_January%202012.pdf [PDF[

Case for Dualism

http://www.newdualism.org/papers/S.Brisbane/case_for_dualism.html

Excerpt:

Issues within the mind-body debate generally surround two predominant ones. The first concerns whether a human is made of only one component, such as matter, or two components, such as mind and matter. The second is, if there are two components and they affect each other, then how do they interact? Being aware of these issues, I now turn to briefly describe substance dualism and the varieties that this paper is concerned with.

Substance Dualism

Substance dualism generally holds that the body is a physical object having physical properties and that the mind is a mental substance containing mental properties irreducible to the physical.[1] When one experiences pain for example, the body may incur certain electrical and chemical stimuli (physical properties), which results in the self or soul consciously experiencing the felt quality and awareness of pain (mental property). Thus, it is argued within substance dualism that the soul and brain closely interact with each other, though they are different substances with differing properties.

In defending substance dualism, I will be specifically siding with the "essence" of the Cartesian and Thomistic forms, without further developments such as Parallelism and Occasionalism which attempt to provide solutions specifically for the mind-body interaction problem. Although it is beyond this paper to explore all the distinctions between the Cartesian and Thomistic sides, it is worth noting two.

Firstly, Cartesians tend to reduce the soul to the mind, whereas Thomists believe the mind to be a faculty of the soul that requires certain physical states to obtain in the brain and central nervous system before the mind can function.[2] Being aware of these differences between the soul, mind and body, the second distinction is that Cartesians view the mind as a substance separate from the body which is considered to be a purely physical object. Thomists however, will insist upon a more intimate relationship where the soul provides the form or essence of the body. As such, Thomists believe that the soul can exist in a disembodied form, although as philosopher Scott B. Rae writes, "the body is an ensouled biological and physical structure that depends on the soul for its existence."[3] (emphasis mine)

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Dualism – Swineburne's Position

http://tedsider.org/teaching/415/HO_dualism.pdf [PDF]

Note: Swineburn, an Orthodox Christian, is a defender of substance dualism

Excerpt:

Objections to Dualism

(a) The epistemological objection
(i) If Dualism is true, then we have no knowledge of personal identity
(ii) But we do have some knowledge of personal identity
(iii) Therefore, Dualism is false

(b) The traditional problem of skepticism

Idealism: Reality is entirely mental
Realism: A large part of reality is non-mental. This part would be exactly as it actually is if there were no minds.

(i) If Realism is true, then we have no knowledge of the external world
(ii) But we do have some knowledge of the external world
(iii) Therefore, Realism is false

(c) The problem of interaction
Soul theorists must account for causal interaction between souls and physical objects, despite the fact that souls lack the physical properties involved in familiar causal interactions

(d) Souls are gratuitous

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Encyclopedia Britannica: Dualism

https://www.britannica.com/topic/philosophy-of-mind/Explanatory-gaps#ref1052210

Excerpts:

Substance dualism and property dualism

…Confronted with the problems about identity and explanatory gaps, some philosophers have opted for one version or another of mind-body dualism, the view that mental phenomena cannot in any way be reduced to physical phenomena. In its most radical form, proposed by Descartes and consequently called Cartesianism, dualism is committed to the view that mind constitutes a fundamentally different substance, one whose functioning cannot be entirely explained by reference to physical phenomena alone. Descartes went so far as to claim (in accordance with contemporary church doctrine) that this substance was an immortal soul that survived the dissolution of the body. There are, however, much more modest forms of dualism—most notably those concerned with mental properties (and sometimes states and events)—that need not involve any commitment to the persistence of mental life after death.

Causal relations and epiphenomenalism

It is important to distinguish such claims about the dualistic nature of mental phenomena from claims about their causal relations. In Descartes's view, mental phenomena, despite their immateriality, can be both causes and effects of physical phenomena ("dualistic interactionism"). The dualist does not ipso facto deny that physical phenomena in the brain quite regularly cause events in the mind and vice versa; he merely denies that those phenomena are identical to anything physical.

A problem with dualistic interactionism, however, concerns the evident lack of any causal break in the internal processes of the human body. So far as is known, there is no particular state of any part of the body—no action of any muscle, no secretion of any substance, no change in any cell—that cannot in principle be explained by existing physical theories, assuming it can be explained at all (quantum indeterminacy is irrelevant to the present point). Serious evidence of so-called "paranormal" phenomena, such as telepathy, is yet to be found. More generally, there seems to be very good reason to think that the physical world forms a closed system, obeying conservation laws such as the conservation of mass and the conservation of energy. Consequently, there would appear to be no explanatory need to introduce nonphysical phenomena, whether substances or properties, into any account of human activities. (In contrast, before the introduction of electromagnetism in the late 19th century, there were myriad phenomena that could not be explained without supposing the existence of another force in addition to gravitation.)

In response to this difficulty, dualists have tried to exempt the mental from any causal role. Leibniz claimed that mental events were neither causes nor effects of any physical events—they were simply "synchronized" by God with physical phenomena, a view known as "parallelism." A more moderate position, originally advocated by the English biologist T.H. Huxley (1825–95) and revived by the Australian philosopher Frank Jackson in the late 20th century, is that mental phenomena are the effects, but not the causes, of physical phenomena. Known as "epiphenomenalism," this view allows for the evident causal laws relating physical stimuli and perceptual experiences but does not commit the dualist to claims that might conflict with the closure of physics.

These responses, however, may serve only to make the problem worse. If the mental really does not have any effects, then it becomes entirely unclear why one should believe that it exists. What possible reason could there be for believing in the existence of something in the spatiotemporal world that does not affect anything in that world in any way? Epiphenomenal mental phenomena would seem to be no different in this respect from epiphenomenal angels who accompany the planets without actually pushing them. At this point it becomes hard to resist the invitation that dualism extends to eliminativism, the view that mental phenomena do not exist at all…

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Dualism by Branch / Doctrine

http://www.philosophybasics.com/branch_dualism.html

Excerpt:

Introduction

Dualism in Metaphysics is the belief that there are **two kinds of reality**: material (physical) and immaterial (spiritual). In Philosophy of Mind, Dualism is the position that mind and body are in some categorical way **separate from each other**, and that mental phenomena are, in some respects, **non-physical** in nature.

It can be contrasted (both as a metaphysical concept and as regards Philosophy of Mind) with various kinds of Monism (including Physicalism and Idealism), and with Pluralism, which holds that ultimately there are **many** kinds of substance, rather than just two.

Dualism appeals to the **common-sense intuition** of the vast majority of non-philosophically-trained people, and the mental and the physical do seem to most people to have quite **different**, and perhaps irreconcilable, properties. Mental events have a certain **subjective** quality to them (known as **qualia** or "the ways things seem to us"), whereas physical events do not. Critics of dualism have often asked how something totally **immaterial** can affect something totally **material** (the **problem of causal interaction**). With the knowledge gained from **modern science**, few, if any, **neuroscientists** would consider taking a dualist position, and Monistic beliefs like Physicalism are now much more common within the field of philosophy.

History of Dualism

Dualism can be traced back to Plato and Aristotle, and also to the early **Sankhya** and **Yoga** schools of **Hindu** philosophy.

Plato first formulated his famous **Theory of Forms**, distinct and **immaterial substances** of which the **objects** and other phenomena that we **perceive** in the world are nothing more than mere **shadows**. He argued that for the **intellect** to have access to these universal concepts or ideas, the mind must itself be a **non-physical**, immaterial entity.

Aristotle argued that if the intellect were a specific **material organ** (or part of one) then it would be **restricted** to receiving only certain kinds of information (in the same way as the eye is restricted to receiving visual data). Since the intellect is capable of receiving and reflecting on **all forms** of data, then it must **not** be a physical organ and so must be **immaterial**.

Neo-Platonic Christians identified Plato's Forms with **souls** and believed that the soul was the **substance** of each individual human being, while the **body** was just a shadow or copy of these eternal phenomena. For St. Thomas Aquinas, the soul was still the substance of the human being but, similar to Aristotle's proposal, it was only through its manifestation **inside** the human body that a person could be said to be a **person**.

However, Dualism was most precisely formulated by René Descartes in the 17th Century. Descartes was the first to formulate the **mind-body problem** in the form in which it exists today, and the first to clearly identify the **mind** with **consciousness** and **self-awareness**, and to distinguish this from the **brain**, which was the physical seat of **intelligence**. He realized that he could **doubt** whether he had a **body** (it could be that he was **dreaming** of it or that it was an **illusion** created by an evil demon), but he could **not doubt** whether he had a **mind**, which suggested to him that the mind and body must be different things.

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However, the immaterial mind and the material body, while being **ontologically distinct** substances, **causally interact** in some unspecified way through the **pineal gland**.

Types of Dualism

- **Substance Dualism** (or **Cartesian Dualism**) argues that the mind is an **independently existing substance** - the mental does not have extension in space, and the material cannot think. This is the type of Dualism most famously defended by Descartes, and it is compatible with most **theologies** which claim that immortal souls occupy an independent **"realm"** of existence distinct from that of the physical world.
- **Property Dualism** (also sometimes known as **Token Physicalism**) maintains that the mind is a group of **independent properties** that emerge from the brain, but that it is **not a distinct substance**. Thus, when matter is organized in the appropriate way (i.e. in the way that living human bodies are organized), mental properties emerge.
  There are three main types of Property Dualism:
  - **Interactionism**, which allows that mental causes (such as beliefs and desires) **can** produce material effects, and vice-versa. Descartes believed that this interaction physically occurred in the pineal gland.
  - **Occasionalism**, asserts that a material basis of interaction between the material and immaterial is **impossible**, and that the interactions were really caused by the **intervention of God** on each individual occasion. Nicholas Malebranche was the major proponent of this view.
  - **Parallelism** (or **Psychophysical Parallelism**), holds that mental causes only have mental effects, and physical causes only have physical effects, but that God has created a **pre-established harmony** so that it **seems** as if physical and mental events (which are really **monads**, completely independent of each other) cause, and are caused by, one another. This unusual view was most prominently advocated by Gottfried Leibniz.
  - **Epiphenomenalism**, which asserts that mental events are **causally inert** (i.e. have **no physical consequences**). Physical events can cause other physical events, and physical events can cause mental events, but mental events cannot cause anything, since they are just **causally inert** by-products of physical events which occur in the brain (i.e. **epiphenomena**) of the physical world. This doctrine was first formulated by **Thomas Henry Huxley** in the 19th Century, although based on Thomas Hobbes' much earlier Materialism theories.
- **Predicate Dualism** argues that more than one **predicate** (how we describe the subject of a proposition) is required to make sense of the world, and that the **psychological** experiences we go through cannot be redescribed in terms of (or reduced to) **physical predicates** of natural languages.
- **Epistemological Dualism** (also known as Representationalism or **Indirect Realism**) is the view in Epistemology that the world we see in **conscious experience** is not the real world itself, but merely a miniature virtual-reality replica of that world in an **internal representation**.

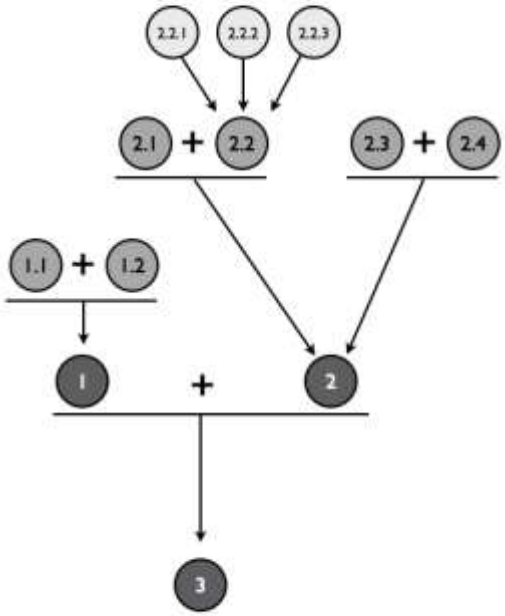
Dualism – Powerpoint Presentation
http://michaeljohnsonphilosophy.com/wp-content/uploads/2013/09/Ch-1-Dualism.pptx [PPT]
(From Chp. 1 of *Philosophy of a Mind: A Beginner's Guide*, by Ian Ravenscroft)

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Substance Dualism (Part One): The Basic Argument

http://philosophicaldisquisitions.blogspot.com/2011/05/substance-dualism-part-one-basic.html

The Argument for Substance Dualism



(1) If we can exist without bodies, then we cannot be bodies.

(1.1) If x and y are identical, then x cannot exist without y; but if x and y are not identical, then x can exist without y (axioms of identity).

(1.2) Therefore, if we are identical to our bodies, then we cannot exist without them; but if we are not identical to our bodies, we can exist without them.

(2) We can exist without bodies.

(2.1) If it is conceivable that x can exist without y, then it is possible that x can exist without y.

(2.2) It is conceivable that we could exist without bodies (including brains).

(2.2.1) The Afterlife Example

(2.2.2) The Annihilation Example

(2.2.3) The Cartesian Demon Example

(2.3) An object, event or state of affairs can exist without its accidental properties; it cannot exist without its essential properties.

(2.4) An essential property of beings like us is that of thought or thinking; having a body is a strictly accidental property of beings like us.

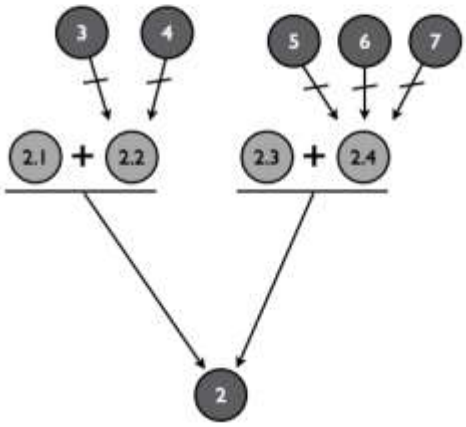
(3) Therefore, we cannot be bodies.

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Substance Dualism (Part Two): Criticisms of The Basic Argument

http://philosophicaldisquisitions.blogspot.com/2011/05/substance-dualism-part-two-criticisms.html

Criticisms of Premise 2 of the Substance Dualist Argument



(2.1) If it is conceivable that x can exist without y, then it is possible that x can exist without y.

(2.2) It is conceivable that we could exist without bodies (including brains).

(2.3) An object, event or state of affairs can exist without its accidental properties; it cannot exist without its essential properties.

(2.4) Having a body is a strictly accidental property of beings like us.

(2) Therefore, we can exist without bodies.

(3) Our imagining of the possibilities might be too vague and superficial to count as true conceivability.

(4) While conceivability might be a reliable guide to some types of metaphysical possibility, it is not a reliable guide to all types. Furthermore, it might be that the mind-body relation is a type of metaphysical necessity that can only be established through empirical investigation.

(5) The conceptual method is an insufficient method for establishing the essential properties of all objects.

(6) The reliance on the conceptual method is question-begging.

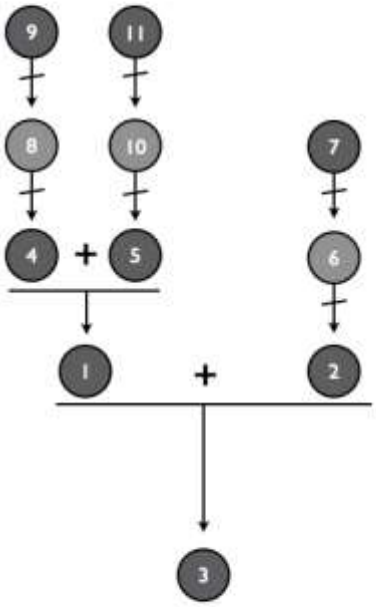
(7) Descartes's procedure may lead us to miss out on some of the essential properties of persons.

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Substance Dualism (Part Three): The Problem of Other Minds

http://philosophicaldisquisitions.blogspot.com/2011/05/substance-dualism-part-three-problem-of.html

Substance Dualism - The Problem of Other Minds



(1) If substance dualism is true, then we cannot know the mental states of others.

(2) We do, on at least some occasions, know the mental states of others.

(3) Therefore, substance dualism is false.

(4) For knowledge of the mental states of others to be possible, there must be a reliable connection between certain physical indicators and mental entities.

(5) If substance dualism is true, there is no reliable relationship between the mental and the physical.

(6) Our belief that we can know the minds of others is part of our intuitive, pre-theoretical worldview - this is not a reliable guide to truth.

(7) We should only discard parts of our pre-theoretical worldview if we have compelling reasons to do so - such reasons do not exist in the case of substance dualism.

(8) Inference from physical indicators in not the only way to know the minds of others; we could acquire such knowledge through, for example, ESP.

(9) Evidence for ESP is patchy at best; furthermore people who don't have ESP still appear to, occasionally, know the minds of others solely by inference from physical indicators.

(10) The substance dualist can, by inductive inference, argue that the one-mind-for-every-human-body-relation is the most plausible.

(11) This inference is not warranted because the reference sample is too small.

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Substance vs Property Dualism and Religion (From a Student's Perspective)

http://u.osu.edu/philosophy1100h/2014/11/13/substance-vs-property-dualism-and-religion/

Today in class we had a very engaging discussion on substance and property dualism philosophical thought and how it pertains to our perception of the human soul, an important religious concept. Substance dualism claims that the mind (soul) is a separate identity than the physical human being that will live on past their deterioration of our bodies, while Property dualism claims that the mind, although different than the physical human frame, is still linked and thus will end with our death. To me, this argument sounds incredibly similar to a classic argument between atheists and theists: is our soul able to continue on without our physical frame? Coming from a religious background, I always favored the theists when regarding the separate nature of our souls, something that science can't explain. *Yet.* When viewing this same argument with the substance vs property dualism thought patterns, I actually found myself favoring the property dualist thought. With the forward progress of technology, scientists and doctors can examine our brain at microscopic levels to see how our brain functions and how our thoughts and memories are processed. If they eventually prove that the mind and our thoughts are all a function of the physical brain and our personal identity is not as unique as originally thought, how can our soul be able to live on past death? If our mind/soul is connected to our physical body and property dualists are correct on their thinking, how can substance dualism offer a rebuttal? This perplexing question, though, relies on the eventual scientific discovery of the connection between thoughts and the mind, while religion is more along the lines of belief until proven otherwise. So for now, I personally side with the substance dualists, but I hope everyone else will keep their mind open to change just like I plan too.

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An Overview of the Monism-Dualism Debate on Human Composition (2013)

https://cct.biola.edu/overview-monism-dualism-debate-human-composition/

Excerpt:

For two thousand years Christians of all stripes (clergy and laypersons, scholars and uneducated, young and old, and across denominations) have traditionally understood human beings to be composed of two substances: a physical body and a spiritual soul. While some have argued that the non-physical substance includes two different kinds of non-body parts (i.e., a soul *and* a separate spirit), the point is that humans have been understood as consisting of a physical body on one hand and some non-physical something on the other. This two-fold understanding of human composition is sometimes referred to as "substance dualism."

But recently a number of different challenges to substance dualism have been articulated by scholars in various academic disciplines. Questions have arisen in the historical and theological disciplines. Biblical scholars have observed that terms like "soul" and "spirit" have flexible uses in the Bible and sometimes refer simply the whole person and not parts of persons. Theologians note that in the Bible, especially the Old Testament, God seems to deal with humans in a more holistic way, and certainly theology affects the whole person. Historians have suggested that dualistic thinking about human composition entered Christian thinking from Greek philosophy and not from Scripture.

Questions have also been raised in the philosophical disciplines. Metaphysicians suggest that the notion of a non-physical substance seems rather incoherent, and even if granted, the ability for the immaterial to interact with the material (presumed by dualistic views) seems untenable. Ethicists note that dualistic thinking has had negative impacts in that the soul has been over-emphasized and the body undervalued to the point of neglect and/or abuse. Others propose that dualism seems unnecessarily complex for understanding human existence since the complexities of human existence seem to be adequately accounted for by "levels" of experience rather than some completely other substance.

Most recently, questions have been raised in the scientific disciplines. In the expanding research of neuroscientists, experiments seem to indicate that consciousness is entirely a physical occurrence (as is the thing that *has* consciousness, i.e., the physical brain), and that mental states are dependent upon particular brain states. For psychologists, the human being seems to have every experience, including emotions, in the body; and even "out-of-body" experiences are reported with references to physicality.

While versions of these kinds of questions about substance dualism have been around for a long time, the last few decades have seen a rise in such concerns in thinking about the body–soul question (a.k.a. the mind–body problem). So much so that philosophers, scientists, and theologians have been proposing monistic views of human composition over against substance dualism. That is, more and more scholars—including Christian thinkers in these disciplines—are suggesting that humans are not composed of two substances (physical and non-physical) but of one substance (physical).

Now, to be clear, there are not just two options here, substance dualism or monism. Rather, there are a variety of dualistic views and a variety of monistic views about what human persons are. We can place the variety of views about human composition on a left-to-right continuum with the strongest monistic views on one end and the strongest dualistic views on the other end. Here is a sketch of such a continuum that identifies eight different explanations of the body–soul question (acknowledging that there are other more nuanced positions between those marked here).

For those interested in investigating book-length treatments on these positions, here are prime examples of each of the eight views:

1. Reductive Materialism: Francis H. Crick, *The Astonishing Hypothesis: The Scientific Search for the Soul* (New York: Simon & Schuster, 1994).

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2. Nonreductive Physicalism: Nancey Murphy, *Bodies and Souls, or Spirited Bodies?* (Current Issues in Theology; New York: Cambridge University Press, 2006).
3. Constitution View: Kevin J. Corcoran, *Rethinking Human Nature: A Christian Materialist Alternative to the Soul* (Grand Rapids: Baker, 2006).
4. Emergent Dualism: William Hasker, *The Emergent Self* (Ithaca, NY: Cornell University Press, 1999).
5. Holistic Dualism: John W. Cooper, *Body, Soul & Life Everlasting: Biblical Anthropology and the Monism-Dualism Debate* (rev. ed.; Grand Rapids: Eerdmans, 2000).
6. Substance Dualism: J. P. Moreland and Scott B. Rae, *Body and Soul: Human Nature and the Crisis in Ethics* (Downers Grove: InterVarsity Press, 2000).
7. Radical Dualism: Sir John Eccles and Daniel N. Robinson, *The Wonder of Being Human: Our Brain and Our Mind* (New York: Free Press, 1984).
8. Idealism: Keith Ward, *More than Matter? Is There More to Life Than Molecules?* (Grand Rapids: Eerdmans, 2011). We can note here that idealism is a monistic view that stresses the non-physical rather than the physical. Thus, at idealism our continuum curves back on itself into a circle with position eight standing next to position 1.

Should a Christian Be a Mind-Body Dualist? — NO' (2000) (Student Paper?)

http://people.umass.edu/lrb/files/bak04shoM.pdf [PDF]

Excerpt:

Through the ages, Christians have almost automatically been Mind-Body dualists. The Bible portrays us as spiritual beings, and one obvious way to be a spiritual being is to be (or to have) an immaterial soul. Since it is also evident that we have bodies, Christians naturally have thought of themselves as composite beings, made of two substances—a material body and a nonmaterial soul. Despite the historical weight of this position, I do not think that it is required either by Scripture or by Christian doctrine as it has developed through the ages. So, I want to argue that there is a Christian alternative to Mind-Body Dualism, and that the reasons in favor of the alternative outweigh those in favor of Mind-Body Dualism.

The version of Mind-Body Dualism that has attracted Christians is Substance Dualism. Substance Dualism is the thesis that there are two kinds of finite substances: material (e.g., bodies) and nonmaterial (e.g., souls). On this view, we human persons are fundamentally, at least in part, nonmaterial substances. A Substance Dualist holds either that a human person is identical to a nonmaterial soul or is identical to a composite of a nonmaterial soul and a material body...

[The above article goes on to propose a “Constitutional View” ???]

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Descartes, dualism and monism

http://mindandphilosophy.blogspot.com/2012/07/descartes-dualism-and-monism.html

Excerpt:

Let's assume that both you and me do have minds; I guess it would be way easier to think this post over if you had some free mind to use. Otherwise the idea of thought without a mind might get a little bit tricky – but as you're about to see, thought **could** exist without a mind. Anyway, before I become completely incomprehensible let's start on with our bodies.



René Descartes
(1596-1650)

You probably do not have to think much to say what your body really is. You know that you've just used a hand to open this blog and you'll probably use it again to scroll this blog for other posts or maybe to close this window (but please don't do it now). You know your body is something physical – you can touch it, you can see it, sometimes you can even smell it, and if you were desperate enough you could try to taste it. However the problem of what exactly made you open this blog, read it, and finally close it is more complex. I guess most people, probably including you as well, would say that they did so because they **wanted** to. They **thought** that this blog would be interesting to read so they gave it a try. You may therefore argue that because you are able to think you have also your own **mind**. That would mean that everyone of us has the mind **and** the body. In the philosophy of mind this view is called **dualism**. It means that the body and the mind (not to be confused with the brain which is a part of the body!) are not the same and that mind is not something physical thus it can't be neither touched nor seen (and you can't taste it either). One of the most famous philosophers who believed in dualism and who is often regarded as the father of this mind-body problem is a French philosopher René Descartes (he was the first philosopher whose works I began to read, and if you still haven't read any of his texts, I really recommend that you start with "Discourse on the Method" – you can easily find it on the Internet).

Other philosophers, however, argue that the mind and the body **are** actually identical. Personally, I don't agree with them but you're free to choose which theory you find to be the right one. The theory I'm talking about is called **monism**. As you probably might have guessed, apart from the view that the body and the mind are real there are also two other theories: **physicalism** stating that only body is real and **idealism** whose supporters maintain that the reality we can now is mental in its nature. A physicalist would argue that seeing your own body has nothing to do with your mind. He would explain that this is strictly a physical process which involves the light, your retina, nerves and finally your brain which creates the image of your body. You may think "All right, I could believe that seeing is – at least to some extent – a physical process (a blind dualist would not be able to see his body!) but what about the feelings? Love, sadness, happiness? They are mental states!". A physicalist is prepared and would answer that this is all about the hormones, for instance endorphins make you happy. There are also idealists who believe that the nature of the reality is mental – however weird may it sound it is quite an interesting theory to study (even though I'm not an idealist). Most idealists admit that the thinking process cannot exist without a thinker, what makes their theory different from the physicalism is that the source of thought is not a body. Thinking depends entirely on the mind and not on the brain. Some idealists claim that the physical reality is no more than an illusion of the mind. It is as difficult to argue with this view as it is in the case of physicalism. One cannot prove that the physical process is not a mental state nor that a mental process is

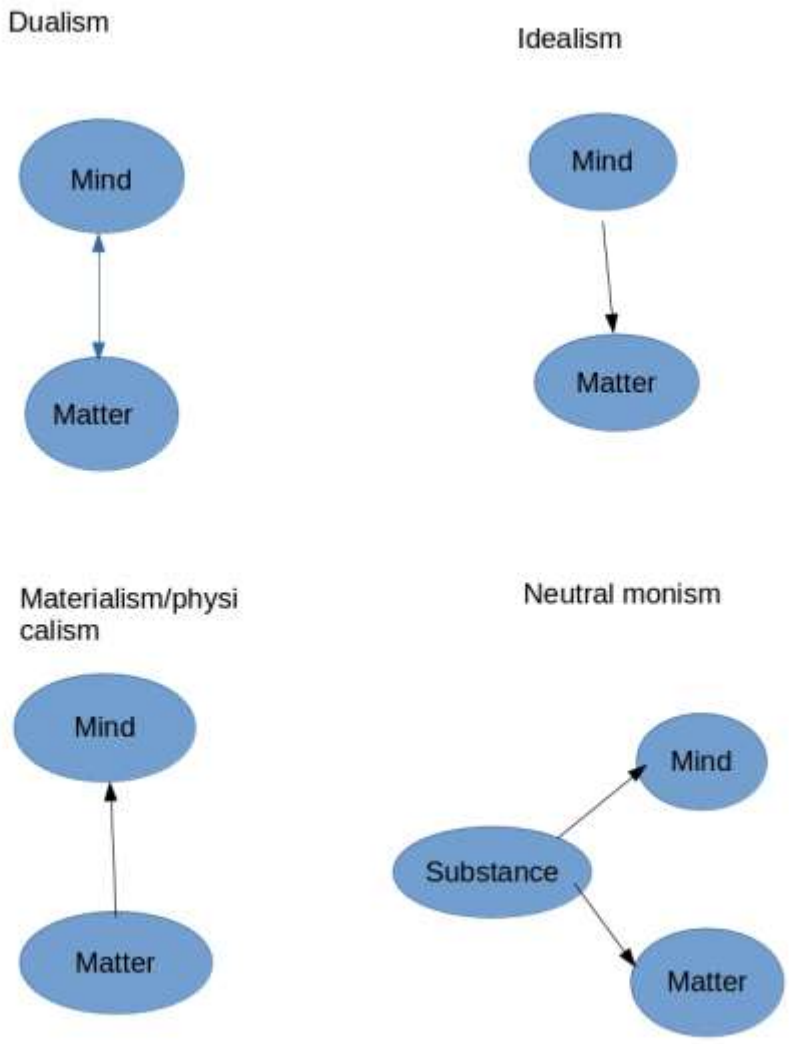
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not a physical process. I believe this is a vicious circle and the number of counterarguments is practically infinite.

So to sum up – the two major theories in the philosophy of mind are dualism (mind and body) and monism (mind or body). It is up to you which theory you will choose – and to be honest, probably nobody will be able to prove you're wrong. I think it's all about what you feel is right… oops, physicalists don't feel – my bad!

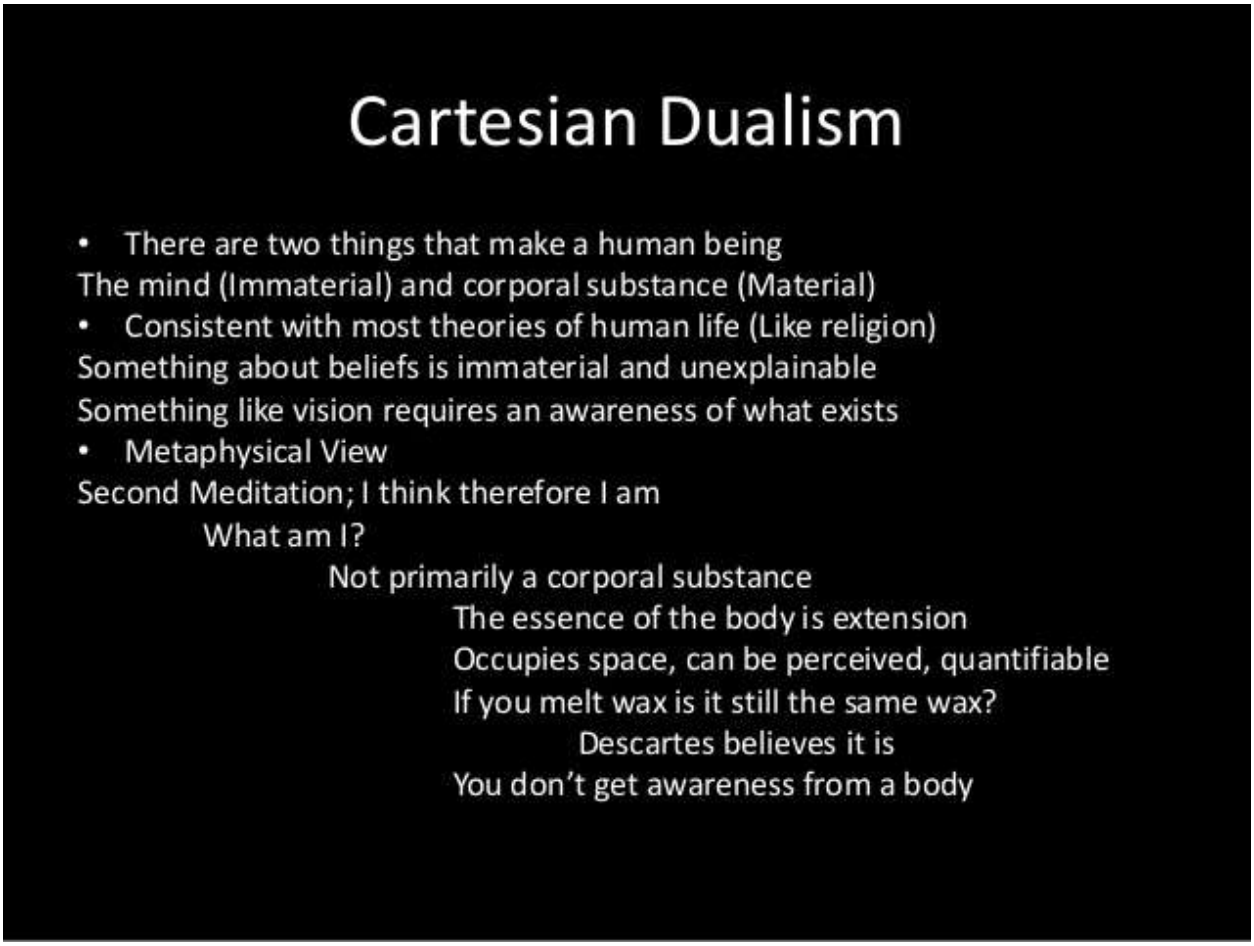
The differences between dualism, idealism, materialism and neutral monism

https://fascinatingfuture.wordpress.com/2015/02/14/the-differences-between-dualism-idealism-materialism-and-neutral-monism/



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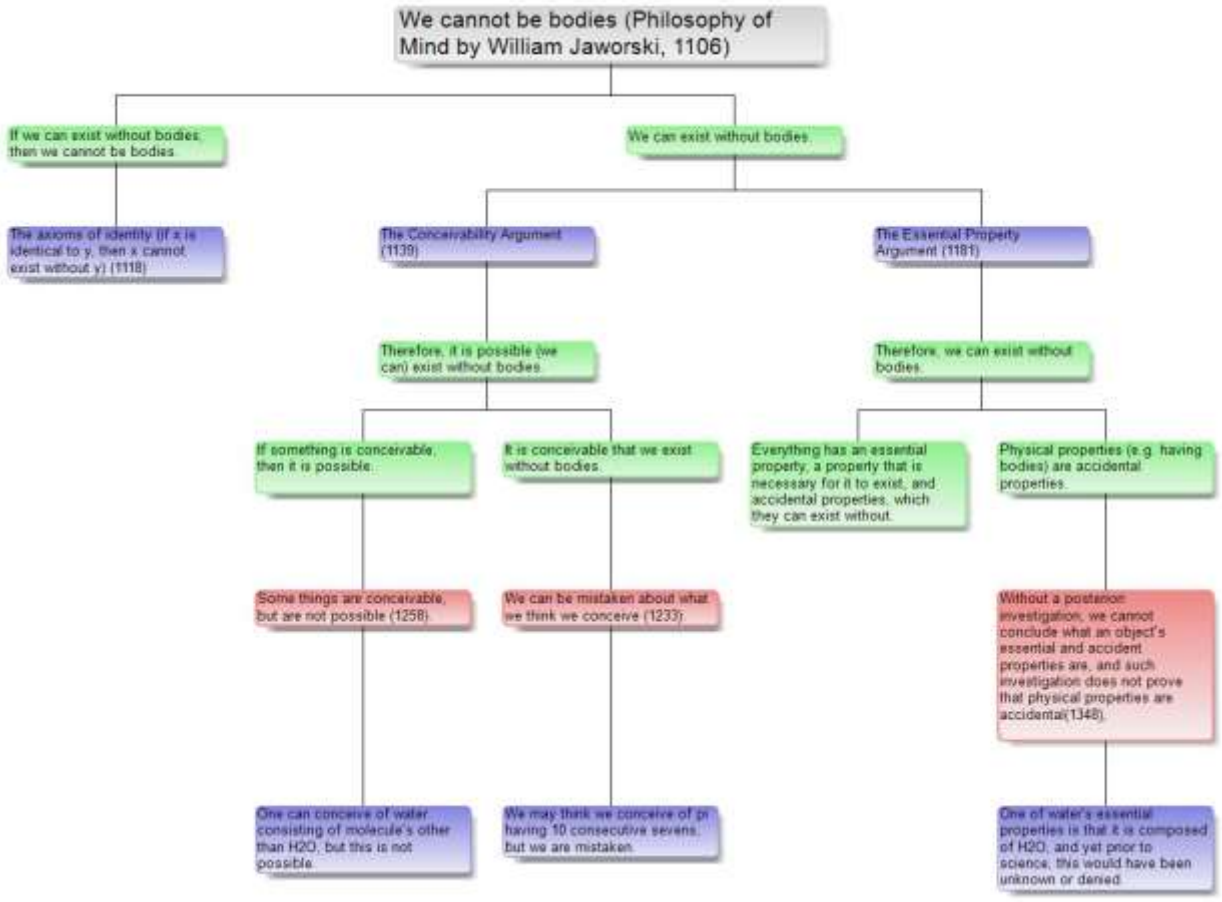
Philosophy 101: Introduction to Philosophy
https://www.slideshare.net/jcklp1/philosophy-101-27845564



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Philosophy of Mind 3: Substance Dualism

https://mountincompetence.wordpress.com/2014/08/28/philosophy-of-mind-3-substance-dualism/



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Philosophy of Mind & Cognitive Psychology
https://www.slideshare.net/scaruffi/tat1-47012477 (Slideshow)

The Mind-Body Debate

- Is our mind made of matter?
- Is it made of a different substance?
- What differentiates the mental from the non-mental?
- How do our mind and our body relate?
- Is our mind inside our body?
- Is our mind born with the body?
- Will it die with the body?
- Does it grow with the body?

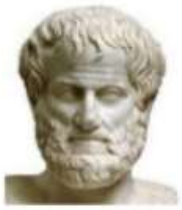
Dualism

- Dualism: mind and body are made of two different substances
  - Substance dualism: the mind is a different (nonphysical) substance altogether from the brain
    - René Descartes (1649)
      - "Res extensa" (things that have an extension) and "res cogitans" (things that think) belong to two separate realms, and cannot be studied with the same tools



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Dualism

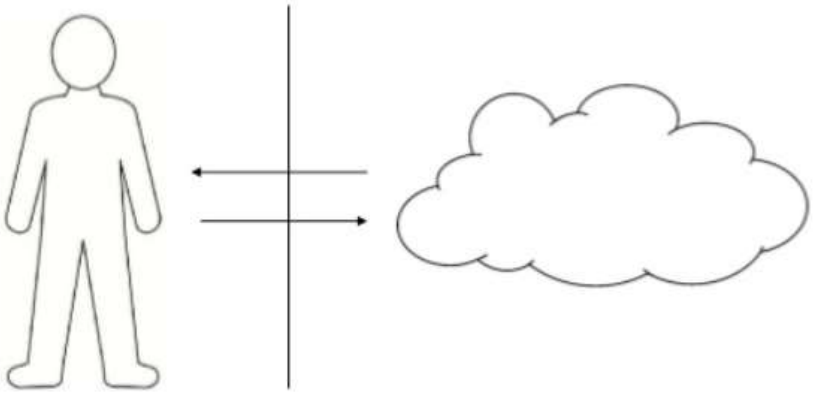


- Substance Dualism
  - Aristoteles: living and nonliving things
  - Descartes:
    - Emphasis on mind, not on life
    - The brain is the seat of the body-mind interaction
  - Newton's Physics is a direct consequence of that approach: Physics studies the realm of matter, and only deals with matter



Dualism

- Dualism
  - The Dualist's dilemma: how do mind and body interact?



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Dualism



- Epiphenomenalism (Charles Bonnet - 1754)
  - The mind if an accidental product of the brain
  - The mind merely observes the behavior of the body, although it believes that it actually causes it.
  - Donald Davidson's anomalous monism (1970)

Dualism

- Property Dualism: the mind is the same substance as the brain, but comes from a different class of properties (that are exclusive of the brain).



  - Charles Dunbar Broad (1925):
    - The universe is inherently layered
    - Each layer has its own properties
    - Each layer yields the following layer but cannot explain the new properties that emerge with it
    - At each level some properties apply, but at the immediately higher level some other properties apply
  - Supervenience/ Jaegwon Kim (1984)



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Dualism

- Supervenience/ examples
  - Biological properties "supervene" (or "are supervenient") on physical properties, because the biological properties of a system are determined by its physical properties.
  - Biological and physical properties of an organism are different sets of properties, but the physical ones determine the biological ones.
  - Chemical compounds have density and conductivity, whereas biological organisms have growth and reproduction.
  - Another example: electrons have mass and spin, but electricity has potential and intensity

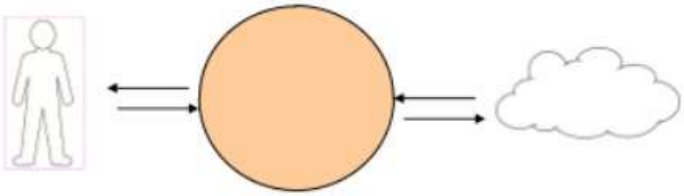
Dualism

- Trialism: another way to explain how mind and body interact
  - Karl Popper's and John Eccles' world of ideas (1977)
  - Rudy Rucker's mindscape (1982)
  - Roger Penrose's protoconsciousness (1989)









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Monism

- Monism: only one substance exists
  - Materialism: only matter exists
  - Idealism: only mind exists

Monism

- Monism
  - Baruch Spinoza (17th century)
    - God is all that exists (he is what is), there is nothing that is not God ("pantheism")



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Idealism

- Idealism: only mind exists
  - Gottfried Leibniz (17th c)
    - Everything has a mind ("panpsychism")
    - Minds come in degrees, starting with matter (whose minds are very simple) and ending with God (whose mind is infinite)



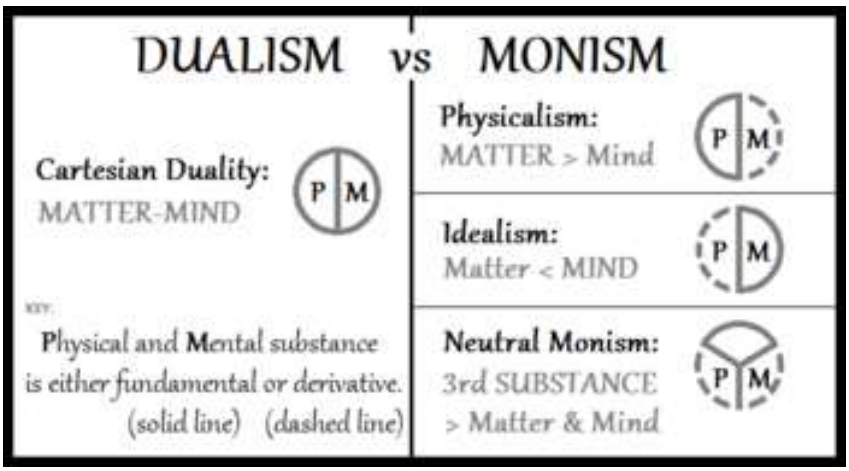
  - George Berkeley (18th c)
    - All we know is our perceptions ("esse est percipi")
    - The only thing that exists is the experiences of our mind



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Dualism	Substance Dualism	Descartes	
	Property Dualism	Broad	
		Supervenience	Kim
	Trialism	Popper, Penrose, Rucker	
	Epiphenomenalism	Bonnet	
Monism	Idealism	Berkeley	
		Panpsychism	Leibniz
	Pantheism	Spinoza	
	Neutral Monism	Russell	
	Materialism		
	Identity Theory		Place, Feigl, Smart
	Anomalous Monism		Davidson
Behaviorism	Ryle		
	Eliminative Materialism	(Feyerabend, Rorty, Churchland)	
Functionalism			
	Computational Functionalism	Putnam, Fodor, Stich, Block	
	Homuncular Functionalism	Dennett, Lycan, Minsky	

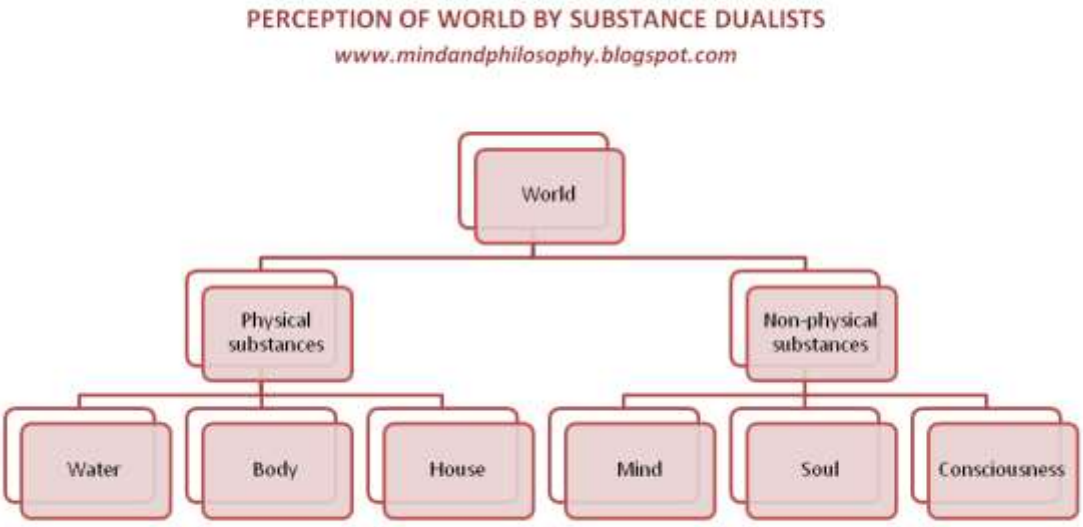
Mind–body problem
https://en.wikipedia.org/wiki/Mind%E2%80%93body_problem

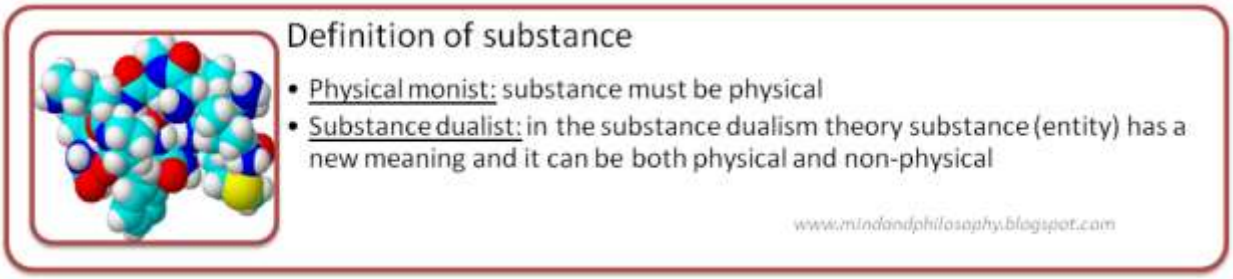


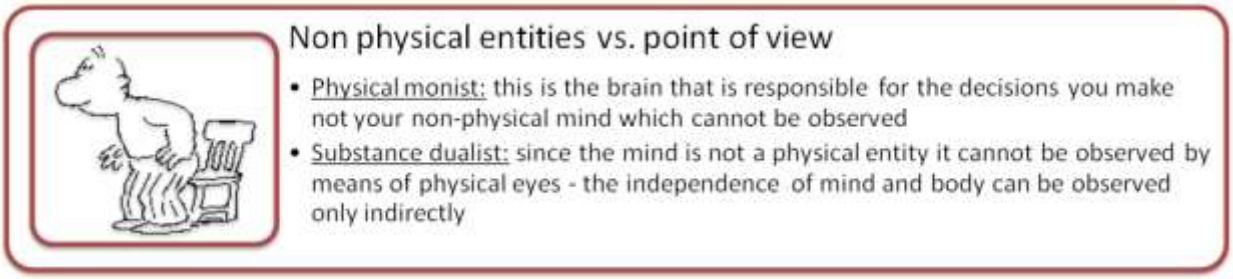
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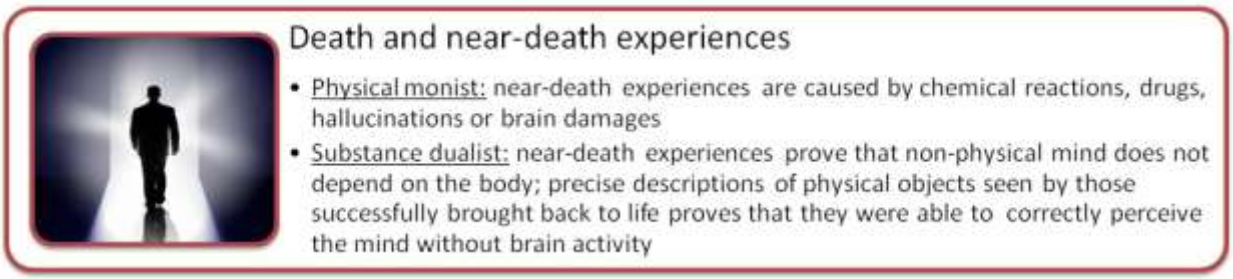
Physical monism vs. substance dualism - arguments

http://mindandphilosophy.blogspot.co.uk/2012/07/physical-monism-vs-substance-dualism.html









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Monism vs. Dualism?

http://personalitycafe.com/critical-thinking-philosophy/93771-monism-vs-dualism.html

The following chart outlines all the major theories of the relationships between the mind and the body discussed by modern Western thinkers. "Monist" theories argue there is basically only one thing or substance in us, and that it's either physical or mental or a combination of both. "Dualist" theories argue that there are two such substances.

Positions on Mind/Body Problem		
Mind/Body Theory	Type	Central Claims
1. Materialism, or Phyiscalism	Monist	Only bodies and their brains exist. Mental states are somehow reducible to physical states. The "soul" or "mind" is just an illusion. Comes in many varieties.
a. Identity Theory/Reductive Materialism	Monist	Each type of mental state is identical to a type of brain state. One day neurological science will be able to precisely map out this indentity.
b. Functionalism/Anomalous Monism	Quasi-Monist	Functionalism: Mental states are functional states that might be realized in different ways in different organisms. Anamalous Monism: Mental states "supervene" upon physical ones, though they cannot be fully translated into physical descriptions. (A "weak" form of materialism.)
2. Interactionism	Dualist	Mind and body are separate substances that interact casually. Sometimes referred to as "Cartesian Dualism" or simply "Dualism".
3. Epiphenomenalism	Monist	The mind is a mere epiphenomenon, or by-product, of physical processes. It does not cause physical actions.
4. Phenomenalism, or "Dual Aspect Theory".	Quasi-Dualist	All we really know are our mental phenomena. Though physical processes probably cause mental events, there is an irreducible subjective quality to an individual's thought and experience. We don't know what it's like to be a bat (Nagel).
5. The New Mysterians	Unclear	Our limited human intellects cannot comprehend how a piece of meat – our brains – could be conscious. Yet we can be sure that strict materialism and dualism are both hopelessly flawed.
6. Double Aspect Theory, or Neutral Monism	Monist	Mind and body are two distinct aspects of a single neutral substance.
7. Idealism	Monist	Only minds and their thoughts exist. Physical things exist insofar as they are perceived.
8. Parallelism or Preestablished Harmony	Dualist	Mind and body are separate things, but physical events parallel mental events, perhaps guaranteed by a preestablished harmony.
9. Occasionalism	Dualist	Physical events take place on the same occasion as their corresponding mental events, perhaps guaranteed by God's will.

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Monism

Monism (Catholic Perspective)

http://www.newadvent.org/cathen/10483a.htm

Excerpt:

(From the Greek *monos*, "one", "alone", "unique").

Monism is a philosophical term which, in its various meanings, is opposed to Dualism or Pluralism. Wherever pluralistic philosophy distinguishes a multiplicity of things, Monism denies that the manifoldness is real, and holds that the apparently many are phases, or phenomena, of a one. Wherever dualistic philosophy distinguishes between body and soul, matter and spirit, object and subject, matter and force, the system which denies such a distinction, reduces one term of the antithesis to the other, or merges both in a higher unity, is called Monism.

In metaphysics

The ancient Hindu philosophers stated as a fundamental truth that the world of our sense-experience is all illusion (*maya*), that change, plurality, and causation are not real, that there is but one reality, God. This is metaphysical Monism of the *idealistic-spiritual* type, tending towards mysticism.

Among the early Greek philosophers, the Eleatics, starting, like the Hindus, with the conviction that sense-knowledge is untrustworthy, and reason alone reliable, reached the conclusion that change, plurality, and origination do not really exist, that Being is one, immutable, and eternal. They did not explicitly identify the one reality with God, and were not, so far as we know, inclined to mysticism. Their Monism, therefore, may be said to be of the *purely idealistic* type.

These two forms of metaphysical Monism recur frequently in the history of philosophy; for instance, the idealistic-spiritual type in neo-Platonism and in Spinoza's metaphysics, and the purely idealistic type in the rational absolutism of Hegel.

Besides idealistic Monism there is Monism of the materialistic type, which proclaims that there is but one reality, namely, matter, whether matter be an agglomerate of atoms, a primitive, world-forming substance (see IONIAN SCHOOL OF PHILOSOPHY), or the so-called cosmic nebula out of which the world evolved.

There is another form of metaphysical Monism, represented in these days by Haeckel and his followers, which, though materialistic in its scope and tendency, professes to transcend the point of view of materialistic Monism and unite both matter and mind in a higher something. The weak point of all metaphysical Monism is its inability to explain how, if there is but one reality, and everything else is only apparent there can be any real changes in the world, or real relations among things. This difficulty is met in dualistic systems of philosophy by the doctrine of matter and form, or potency and actuality, which are the ultimate realities in the metaphysical order. Pluralism rejects the solution offered by scholastic dualism and strives, with but little success, to oppose to Monism its own theory of synechism or panpsychism (see PRAGMATISM). The chief objection to materialistic Monism is that it stops short of the point where the real problem of metaphysics begins.

In theology

The term *Monism* is not much used in theology because of the confusion to which its use would lead. Polytheism, the doctrine that there are many gods, has for its opposite Monotheism, the doctrine that there is but one God. If the term Monism is employed in place of Monotheism, it may, of course, mean

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Theism, which is a monotheistic doctrine, or it may mean Pantheism, which is opposed to theism. In this sense of the term, as a synonym for Pantheism, Monism maintains that there is no real distinction between God and the universe. Either God is indwelling in the universe as a part of it, not distinct from it (pantheistic Immanentism), or the universe does not exist at all as a reality (Acosmism), but only as a manifestation or phenomenon of God. These views are vigorously combated by Theism, not only on considerations of logic and philosophy, but also on considerations of human life and conduct. For the ethical implications of pantheism are as detrimental to it as its shortcomings from the point of view of consistency and reasonableness. Theism does not deny that God is indwelling in the universe; but it does deny that He is comprised in the universe. Theism does not deny that the universe is a manifestation of God; but it does deny that the universe has no reality of its own. Theism is, therefore, dualistic: it holds that God is a reality distinct from the universe and independent of it, and that the universe is a reality distinct from God, though not independent of Him. From another point of view, theism is monistic; it maintains that there is but One Supreme Reality and that all other reality is derived from Him. *Monism* is not then an adequate equivalent of the term *Theism*.

Physical monism vs. substance dualism - arguments

http://mindandphilosophy.blogspot.co.uk/2012/07/physical-monism-vs-substance-dualism.html

Monism vs. Dualism?

http://personalitycafe.com/critical-thinking-philosophy/93771-monism-vs-dualism.html

Opinions on Monism

http://www.writeopinions.com/monism

Expert:

For the academic journal, see The Monist.

Monism is the philosophical view that a variety of existing things can be explained in terms of a single reality or substance. The wide definition states that all existing things go back to a source which is distinct from them (e.g. in Neoplatonism everything is derived from The One). A commonly-used, restricted definition of monism asserts the presence of a unifying substance or essence.

One must distinguish "stuff monism" from "thing monism". Stuff monism posits that only one kind of stuff (e.g. matter or mind) exists, although many things may be made out of this stuff. Thing monism posits that, strictly speaking, there exists only a single thing (e.g. the universe), which can only be artificially and arbitrarily divided into many things.

In contrast to monism are metaphysical dualism and metaphysical pluralism.

The term *monism* originated from Western philosophy, and has often been applied to various religions.

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Philosophy of Mind & Cognitive Psychology
https://www.slideshare.net/scaruffi/tat1-47012477 (Slideshow)

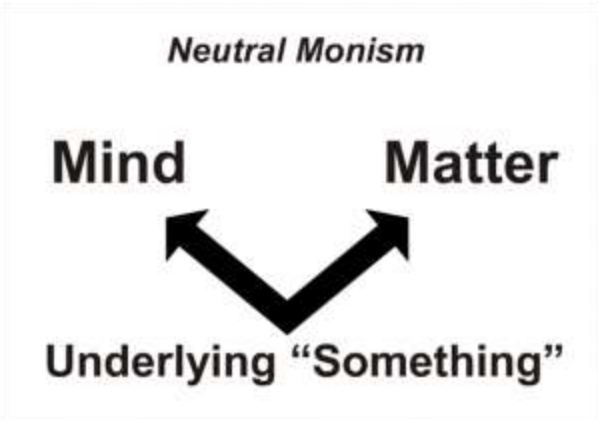
Monism

- Monism: only one substance exists
  - Materialism: only matter exists
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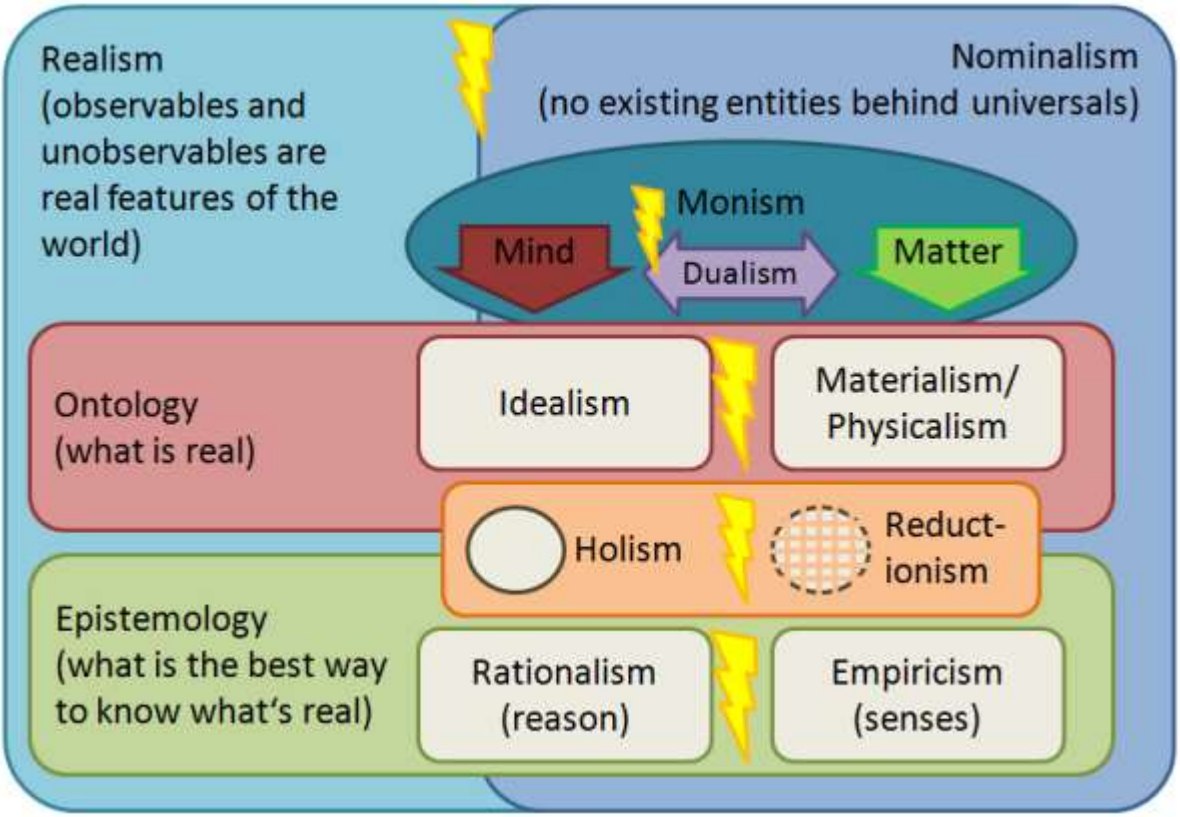
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There is no One!

https://magagpa.wordpress.com/2017/04/22/there-is-no-one/

Excerpt:

In an earlier letter on my worldview, I labelled myself as a monist. Recently, I found that this needs further elaboration and maybe a correction. Maybe I had a wrong idea of what is “monism”, a term with a long history in western philosophical discourse. The two fields of inquiry we are interested in, here, are ontology (the question of what is real) and epistemology (what is knowledge, what are we able to know about reality).



Basic terminology in Western metaphysics.

Western philosophy is predominantly characterised by the dichotomy of mind and matter. This ontological dualism is built on a strong substance metaphysics: The materialist believes that the one underlying substance of everything is matter and that mental phenomena arise from material processes (for example, thoughts and imagination are the effect of neuronal activity in the brain). The idealist believes the opposite – that the one substance is mind and that the entire perception of the phenomenon “matter” is a mental creation. Both are, in their own way, monists – there is only one substance. Attempts to moderate between the two are dual-aspect monism or neutral monism, for example in Spinoza’s work. Furthermore, there is a strong religious association with the term monism: those who believe that there is only one almighty divine entity as the substance-creator (a god) are religious monists.

Strictly speaking, monistic idealists and materialists are still dualists since they obviously separate mind and matter. What I had in mind when calling my metaphysical viewpoint monistic was a non-separation of the two, a strict non-dualism. Perhaps, I may call it “dialectic monism” to make it clearer: For me as a convinced epistemological constructivist (all we know is constructed by our mind on the foundations of our experiences and formations) and holist (everything is interconnected in a net of conditionality), both

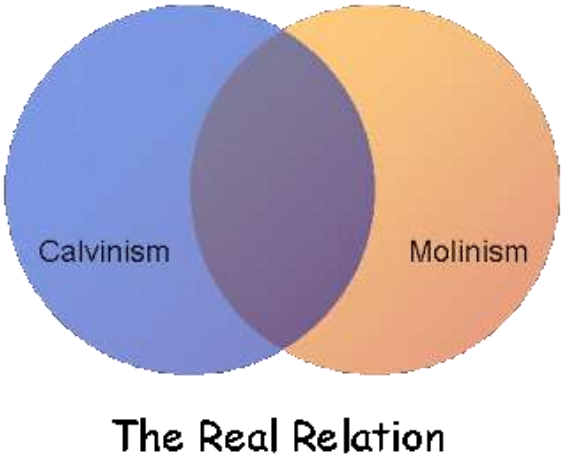
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mind and matter are embedded into an ultimate reality that “works” by only one set of mechanisms (are call it “laws”). As described earlier, the emergent character of an ever-changing world – the *dependent arising* in Buddhist philosophy – brought about the feature of conscious perception and cognitive processes. This is the origin of our mind. With our current knowledge about “nature” we may say that it arises from matter. However, at the same time – that is: dialectically – the whole concept of “matter” is the product of our mental reflections on our surrounding. And here my “monism” – thought of as “non-separation” or “emptiness” – comes into play: We easily fall victim of the illusion that our mental processing of the world is somehow separated from the “real” world outside of our mind. We separate into me and you, me and the world, inside and outside, and so forth. This conscious ontology is the phenomenal or conventional reality, but not the ultimate reality or actuality. The call for oneness is, therefore, a prescriptive one: If our goal is to progress towards enlightenment, we need to understand that there is no metaphysical substance, permanence and separable identity of things, but emptiness, impermanence and interconnectedness. In this respect, my “monism” may not be understood as “there is only one”, but as “there is only everything”.

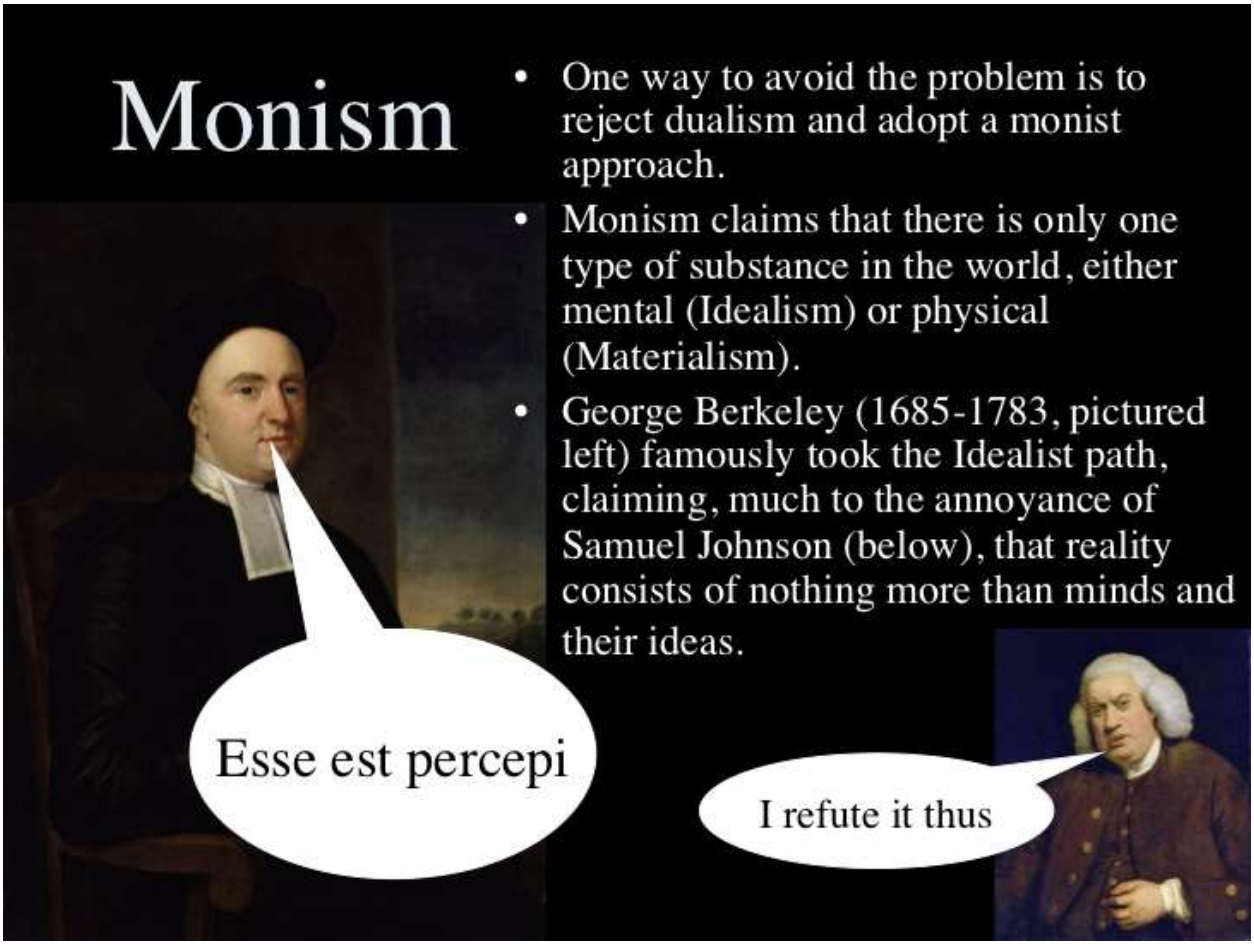
A next question would be if there is an analogous insight for epistemological monism: The “mind-monist” – the rationalist – would claim that all knowledge is a result of mental reasoning (rationality). The “matter-monist” – the (traditional) empiricist – would understand all knowledge as the result of incoming experiential triggers that are caused by matter (for example, light, sound waves, molecular exchange, etc.). Again, dialectic monism replies that both are working interconnectedly. Ratio needs experience from interaction with the surrounding, while the processing of the experience itself is enabled through a sense-making by our conscious rationality (as depicted in my tree of knowledge). Again, there is no one (ratio or experience), but only everything (the experiential margin of our perception, the pattern formations of the past, our choice of strategies for sense-making and meaning-construction, etc.).

Review and the Intermediate State

http://metaschema.blogspot.com/2017/04/the-consummation-class-11-review-and.html



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See also:

Dualism section for comparisons with Monism

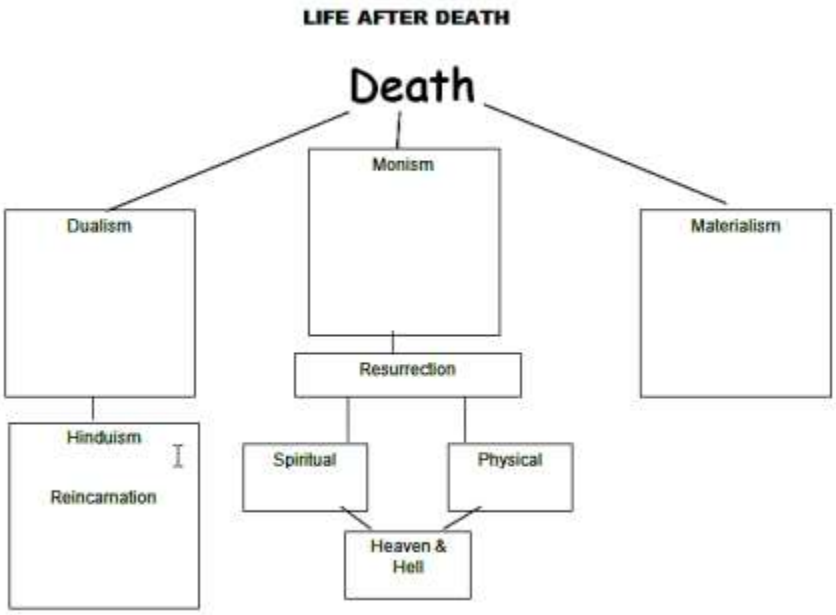
Body, Soul and/or Spirit? (Trichotomy/Tripartite, Dichotomy/Dipartite, Monism)

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Life After Death

https://hokmahrevision.wordpress.com/2013/10/28/life-after-death/

Excerpt:



Dualism and back to Plato

Plato believed that people were made up of a body and a soul. The soul, he believed, was imprisoned in the body and desired release. The soul was very much the guiding principle of the person. Obviously there was a link between the soul and the world of Forms.

At death the soul was released and returned to the world of Forms. It could then return and inhabit another body.

Essentially the soul was thought to be immortal.



Descartes 1596-1650

When studying Descartes we talk about substance dualism. According to substance dualism, our minds and our bodies are two distinct substances capable of existing apart…

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Points to be made supporting dualism

1. It is central to the beliefs of at least two major eastern world religions.
2. It is a popular way of coping with death among many westerners – the belief that a loved one's spirit has "gone to heaven" after death.
3. It is also incorporated into the religion of spiritualism.
4. There are some people who talk of having "out of body experiences."

Against dualism

1. Some materialists suggest there is no life after death and therefore no need for the division between body and soul.
2. Peter Geech raises the question of recognition of a disembodied soul.
3. The Christian church teaches about resurrection, including bodily resurrection. In reality much of the language of Christianity in this area is veiled and obscure and the church does little to dispel what it regards as the myth of dualism.

Monism and Religion

This maintains the integrity of body and soul. Christianity would wish to place itself in this category, but at times not only is a concise understanding difficult to ascertain, but the language used to describe life after death is obscure.

Old Testament

In most of the Old Testament there is no belief in life after death. The only clear reference to it in the Protestant Bible is in the Book of Daniel 12:2-4. This is a late work of Apocalyptic literature.

New Testament

Jesus rose from the dead at the end of the gospels. (Matthew 28, Mark 16, Luke 24 and John 20-21).

Gospel evidence

There are two views about the nature of Jesus' resurrection. Some see this as a spiritual event whereby Jesus appears and disappears…Luke 24:13-35. At other times Jesus demands to be touched and eats with the disciples … a sort of bodily proof… Luke 24:36-43. This debate is one which is closely argued by New Testament theologians. While the details need not concern us here, it is as well to know that the debate exists about the nature of Jesus' resurrection.

St Paul's letters



1. St Paul accepted that he was called to be an apostle by the risen Jesus who appeared to him from heaven on the road to Damascus. Acts 9. For Paul the resurrection of Jesus was an undisputed fact. He also said if Jesus had not risen from the dead the Christianity would be a waste of time. 1 Corinthians 15:12-19.
2. Paul also believed that because of Jesus' resurrection, believers hope that they will rise from the dead to be with Christ 1 Corinthians 15:20-22.

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3. He even speculated about the nature of the resurrection body that awaits believers. 1 Corinthians 15:35-46. On earth one has a physical body; yet there awaits in heaven a spiritual body for each person.

Paul is quite complex in this matter, but it is worth knowing his main points in detail. It helps to understand his position and goes some way to explaining the various strands of thinking in Christianity.

Heaven, Hell and Purgatory
Heaven was traditionally the place of God and the place to which Christians hope they will go after death.
Hell – this became in Christian thinking a place of punishment and torture, ruled over by the devil. A great deal of the imagery of Hell depends on Jewish thinking about Gehenna, (a valley near Jerusalem), legends about the underworld and Christian thinking about the fate of Satan.
Many 20th century thinkers, in an attempt to make primitive imagery more acceptable to the modern world prefer to talk about Hell as a place of separation from God.

Purgatory – a belief among some Christians, who think that it is a place where people who die go after death, where their relationship with God is tested and purified so that they may eventually progress to heaven.

Judgement – again a cornerstone of Christian teaching, but not one I would recommend you dig too deeply over on this topic – briefly for the following reasons.

1. Some Christian teachings imply that there is a judgemnent after death (see above)
2. The New Testament seems to imply that judgement comes at the end of the world…the final judgement.
3. Philosophically the concept of judgement depends rather on the nature of one's decision about freewill. If, as a Determinist would claim, we have no freewill then judgement of God on human actions would be unjust and irrelevant for God would be judging actions which were not the responsibility of the person concerned!

Predestination and Divine Election ***See*: Theodicy**
One can trace this back as far as Augustine's Theodicy on the question of evil. You may remember Augustine's ideas about the *privation theory* of evil and the belief that none of us is worth of heaven because all humans bear the sin of Adam and deserve to be condemned. However through the action of God's grace and the human response to this some may be saved.



This basic idea was developed at the time of the Reformation by **John Calvin** 1509-1564 into the theory of Divine Election. Some people are destined for heaven because of their relationship with God and some are not. God chooses!

One of Calvin's followers **Theodore Beza** 1519-1605 developed the full blown doctrine of predestination. All human acts are controlled by God – including one's final destination – heaven or hell.

Monism and Materialism
Generally this is much more straightforward. Monism again refers to a person being a single entity. The body cannot be divorced from the soul at death. Materialists therefore claim that any form of life after death must be physical and for most this means that they reject the idea of an after-life.

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn)

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Materialism (Philosophical)

NDT: Materialism

The doctrine that whatever exists is either physical matter, or depends upon physical matter. Thus stated, the doctrine is vague enough to have had numerous expressions from the materialism of Democritus (c. 460-c. 370 BC) and Epicureanism, in which everything is reducible to the movements of atoms, to the mechanical materialism of Thomas Hobbes (1588-1679) and the physicalism both of logical positivism and the dialectical materialism of Karl Marx. Besides being a philosophical position with definite ontological explanations (the denial of the existence of minds or spirits), materialism may also be regarded as a research program and research methodology with no such implications.

Materialism is opposed both by forms of mind-body dualism (e.g. that of Descartes) and by a more general anti-reductionism, which warns that although the universe has a materialistic aspect it is invalid to conclude that it is 'nothing but' matter. At first glance the biblical stress on humanity as part of the creation may seem hospitable to a wholly material creation, but the biblical doctrine of personal continuity after bodily death (2Co 5:1-10) appears to rule this out (see Immortality; Intermediate State).

'Materialism' may also refer to an ethical outlook which regards the only worth-while pursuit to be that of wealth and sensual gratification, but there is no logical connection between the philosophical doctrine of materialism and this ethical stance.

Bibliography: J. R. Smythies (ed.), *Brain and Mind* (London, 1965). P.H.

NOTE: For issues and details related to Heaven, life after death, the Intermediate State, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn)

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Existential Theology (and Philosophy)

Wikipedia: Christian Existentialism

https://en.wikipedia.org/wiki/Christian_existentialism

Excerpt:

Christian existentialism is a theo-philosophical movement which takes an existentialist approach to Christian theology. The school of thought is often traced back to the work of the Danish philosopher and theologian Søren Kierkegaard (1813–1855), who some consider the father of existentialism.[1]

The existential approach to Christian theology has a long and diverse history including Augustine, Aquinas, Pascal and Maritain...

Existential Christianity

http://existentialchristianity.net/

Excerpt:

…I have established this website in order to explore the idea that Christianity is an existential communication. The existential has been ignored in Christianity for centuries, and it is my hope to continue the work of Soren Kierkegaard and other Christian Existentialists in locating the essence of Christianity in our existence within the world. Thus, in an Existential Christianity; doctrine, dogma, and systematic theology becomes sub-ordinated. The existential ideals that Jesus espoused should be the core of any Christian philosophy, and the true way to follow Jesus.

It was Soren Kierkegaard that analytically revitalised the existential nature of Jesus Christ. The formal philosophy of Christian Existentialism was birthed from Kierkegaard, and he is indeed a major inspiration for this website and the articles therein. No man has helped me more in my attempt to follow Jesus.

Existential Theology

http://onlinelibrary.wiley.com/doi/10.1002/9780470670606.wbecc0525/abstract

Excerpt:

Existentialism is generally regarded as having its modern origins in the thought of Danish Lutheran lay theologian Søren Kierkegaard (1813–1855). In reaction both to “dead orthodoxy” in the state church and even more to Hegelian “essentialism” (one can rationally come to understand the cosmos), Kierkegaard argued that it is in fact impossible to get beyond one's own finite and sinful “existence.” In Kierkegaard's celebrated aphorism, “truth is subjectivity.” To think that one is capable of setting forth a necessarily true universal metaphysic is to misunderstand the human condition of estrangement and angst and to fall into egoistic hubris. The only hope for fallen mankind is to recognize one's fall from essence to existence and to seek personal, existential salvation through Jesus Christ.

Existential Theology Topics

https://www.academia.edu/Documents/in/Existential_Theology

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Existential Theology-Why Does It Make Everyone So Uptight? (2011)

https://existentialtheology.wordpress.com/2011/06/13/existential-theology-why-does-it-make-everyone-uptight/

https://existentialtheology.wordpress.com/

Why Existential Theology Is Bankrupt

http://www.presenttruthmag.com/archive/XXV/25-3.htm

It is true to say that an existentialist perspective has permeated the human disciplines.[1] Whether this fact is acclaimed or lamented will depend upon the outlook of the onlooker. It is my opinion that the dominance of existentialism as an evaluative starting point — especially as applied to the discipline of theology — is tragic, and I hope to suggestively demonstrate that existential theology leaves men as they exist in the world totally bankrupt and without hope. This bankruptcy emerges in the following points…

Investigating Existentialism: A Theological Critique of Existential Philosophy

https://www.academia.edu/4755230/Investigating_Existentialism_A_Theological_Critique_of_Existential_Philosophy

Excerpt:

…The principles found in Scripture clearly teach that humanity's essence precedes existence; furthermore, humanity's purposes are found throughout the bible and summed up by Jesus in the New Testament. Jesus clearly taught that loving and glorifying God is the *a priori* essence of human existence and it is only because of that essence do humans exist. Therefore, it has been shown that existentialism is incongruent with at least two foundational tenets of biblical theology.

Existentialism: How it has affected modern Christianity [Recommended]

https://thechristianwatershed.com/2008/04/08/existentialism-how-it-has-affected-modern-christianity/

Excerpt:

When one thinks of the 19th Century, one often imagines the end of the Enlightenment within philosophy along with scientific positivism as the grand utopian hope for Western people; however, Existentialism finds its roots in the 19th Century as a response to the rampant rationalism that was left over from the Enlightenment. Existentialism was born out of the mind of Soren Kierkegaard as a Christian philosophy. It places a high emphasis on irrational faith that one acts on and does not study, thus rationality is devalued in theistic existentialism. Though born out of a 19th Century response to rationalism, its impact has spread into the 21st century and is finding its way into popular Christian books. Though Existentialism is helpful in reminding Christians that rationalism is inadequate, it destroys the idea that Christians can truly have a relationship with God.

Theistic existentialism is a system that devalues the rationality of faith – sometimes to the point of denying that faith is rational at all – and places a heavy reliance on experience within the faith. Francis Schaeffer defines existentialism as a "…theory of man that holds that human experience is not describable in scientific or rational terms."[1] According to Schaeffer theistic existentialism seeks to deny that "faith" is something that can be rationally explained or studied and instead seeks to have nothing but an experience. This seems to be in line with the Swiss existentialist Karl Jaspers, who believed, "the claim of philosophy to prove or disprove God's existence and agrees with Kant in rejecting this. For 'a proved God would be no God but merely a thing in the world'."[2] Whereas the orthodox faith prior to the 19th century attempted to prove the existence of God through appeals to nature, 'orthodox' theology, through

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the existentialists, appealed to nothing other than experience arguing that nothing could prove God, because He is beyond understanding.

It does make sense that existentialism would find its roots in Christianity because of Christianity's emphasis on experience and having a personal relationship with God; Christianity is more than a philosophy, but a way of life. One existentialist sums up Christianity as, "… a type of *experience*, a dimension of life-in-the-world, an intention *to do* something in the world, a vision that is at the same time an action. Christianity is not a science to be studied, but an *activity* that involves the would-be 'Christian' in the whole of his being and alters his very existence."[3] One accusation that has been levied against conservative Christians is that they are too focused on the "theories" of Christianity and the doctrines while ignoring the importance of actions. In fact, one anecdote is often a misquotation of St. Francis that says, "At all times preach the Gospel; if necessary, use words." Though a misquote of St. Francis, it appeals to the idea of working toward something instead of sitting back and figuring out how that something works. The question, according to existentialists, is why would one want to sit back and study God when one could just go out and live in a relationship with Him?

Another key element of theistic existentialism is that it whole-heartedly embraces what they call the "absurd." The absurd can sometimes refer to a self-contradiction or inconsistency in life.[4] For the theistic existentialist, the absurd is accepting faith when all evidence points against faith. Materialistic science ultimately turns man into nothing more than a highly evolved animal, incapable of true morality, true goodness, or true beauty. Rationalism destroys all emotions, making all emotions irrational and inadequate. Both science and rationalism show that there is no God, or at least if there is a God He doesn't care about this world and is distant from it. The existentialist looks at this, agrees that all of it seems logical, but then turns the other way and rebels against the rational system. He seeks after the absurd and embraces it, taking comfort in his experience though it contradicts what he knows to be logical.

The birth of existentialism in the 19th century was a reaction to the Enlightenment thinking. As one author put it, "Both systems fought against by existentialism have one common assumption. It is the absolute primacy and superiority of man's reason and intellect over the rest of man's psychic dispositions, such as imagination, feelings, and intuition."[5] The Enlightenment had left man as nothing more than a machine and the existentialists desperately wanted to avoid falling into that trap. If man is just a machine then art, love, emotions and all the other things that distinguish man from all other animals are just illusions. Unable to accept such a proposition, the existentialists chose to live life 'irrationally' as opposed to rationally.

The father of existentialism, Soren Kierkegaard, proposed his theory late in the 19th century as a response to the Enlightenment finding its way into Christianity. By the mid 19th century, Christianity had succumbed to German higher criticism. Most 'Christians' during that period denied the historicity of the Bible, the miracles claimed in the Bible, treated God as though He were some distant being that man could not relate to, and functioned as atheists. Kierkegaard, saddened by what he saw, developed a system of belief that counteracted the rationalism of his day.

Kierkegaard taught that all of Christianity was based on experience and that one could not prove God existed or even make a rational claim about doctrine within Christianity. He did this because the arguments for God's existence had belittled God and torn away His majestic character. Kierkegaard believed that if people would stop trying to prove God and instead experience Him, the world would be better. As one author puts it, "SK emphasizes that it is impossible to know God from nature, or even to prove His existence."[6] On top of denying that man could prove the existence of God (outside of experience), he also taught that one could not systematize Christianity. As Kierkegaard said in *Fear and Trembling*, "Even if one were able to render the whole of the content of faith into conceptual form, it would not follow that one had grasped faith, grasped how one came to it, or how it came to one."[7] Though rationality could give a person an idea of what faith was, without an experience, according to Kierkegaard, there was no faith at all.

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Finally, Kierkegaard even applied his view to Scripture – though he believed the Bible was infallible (based on a leap, not on any rational ground or evidential ground) he also believed that Christians must interpret the Bible through their own experiences and use the Bible to validate their own experiences. On author sums up Kierkegaard's view of the Bible by saying, "The only interpretation of the Bible that can claim truth and validity belongs in the existential context where it represents with authority the ideal norm for the striving that expresses personal appropriation, and to which it is committed."[8] The Bible has truth for 'today' because it can be experienced. When one comes across a passage, one should not try to decide what it *meant*, but instead what it *means*. In other words, looking to the historical meaning is pointless as modern man does not live in the historical context of the Bible, thus it is better for man to read the Bible as a tool to discover what to do *now*.

Kierkegaard's application of existentialism to theology is not an anomaly – those who have come after Kierkegaard have continued the trend of separating faith and rationality. For theistic existentialists since Kierkegaard, to "live by faith" is not living rationally, but instead is living by action and passion.[9] The rationalists of the 19th century robbed Christianity of its action and relationship, thus the existentialists have responded by making Christianity solely action or solely relational and removing the intellect from the faith. One does not live the Christian life because it makes sense, but instead because one is passionate about it. Even if those passions are wrong, so long as one is passionate it does not matter…

Many modern existential writers follow the idea that one cannot prove the existence of God through evidential appeals or logic. Don Miller, in discussing an evangelism experience he had with an atheistic friend and her intellectual objections to the faith, says, "My belief in Jesus did not seem rational or scientific, and yet there was nothing I could do to separate myself from this belief…Love, for example, is a true emotion, but is not rational. What I mean is, people actually feel it…I think one of the problems Laura was having was that she wanted God to make sense. He doesn't."[10] Rob Bell takes an even more drastic approach, asking that if the virgin birth were proven to be false beyond a shadow of a doubt, would Christians abandon the faith? He concludes that Christians should live the Christian faith regardless of its historical accuracy.[11] In both instances, not only is the Christian faith and proof of God's existence views as unimportant, they are also viewed as unnecessary to living a proper Christian life.

For these modern theistic existentialist the experience of Christianity is the best experience a human can have, but not the only experience. Bell even says, "As a Christian, I am simply trying to orient myself around living a particular kind of way, the kind of way that Jesus taught is possible. And I think that the way of Jesus is the best possible way to live."[12] Why would Jesus be the best way to experience life and not the only way? The flaw, according to Miller, is in the question itself. It assumes that we can know something about the faith – in this instance, its exclusivity – when there are some things about the faith that the mind will simply never understand.[13] Though Kierkegaard taught that Christianity was worthy of all people because it was the most absurd (anti-logical) faith, the modern day followers merely believe Christianity to be the best way, not the only way.

Finally, modern day existentialists draw from Kierkegaard in the way they view Scripture. Just as Kierkegaard viewed Scripture as something human experience validates, modern day existentialists teach that human experience is to shape the understanding of the Bible. Rob Bell even goes so far as to say, "The Bible has to be interpreted. Decisions have to be made about what it means now, today."[14] He goes on to say that the story of Adam and Eve isn't true because it happened, but because it continues to happen to modern man.[15] Likewise, Miller argues that the experience with Jesus is too personal to put on paper. He states, "I think Christian spirituality is like jazz music. I think loving Jesus is something you feel. I think it is something very difficult to get on paper."[16] Thus, the Christian's experience is read into Scripture instead of comparing the experience to Scripture.

The benefit of existentialism is that it brings rationalists back to earth and helps them understand that Christianity is more than a philosophy. In Kierkegaard's time Christianity had become a dead faith, one that was rationally deducted to the point there was no mystery. Eventually, that which was mysterious

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within the Christian faith became declared “irrational” and therefore true. Kierkegaard was right in acting out against such a belief and showing the limits of man’s rationality. Existentialism does help show Christians that their faith isn’t just conceptual, but is also a faith that requires actions.

Though existentialism brings some good, it also ruins any idea of hope, especially hope in knowing God. As one existential author puts it, “We live in darkness, and we are ourselves full of darkness. Lost in some corner of a silent universe, we can only imagine a God who himself is lost, and whom only the heart can reach, reason being powerless and misleading.”[17] The author sums up the existential condition adequately; though poetic to think of pursuing an unknown God, ultimately it leaves man in a state of despair. Man feels lost and alone, absent of hope, and attempting to find God merely by feeling around for God. This is what Schaeffer calls the “line of despair.”[18] Though man may live happily, Schaeffer argues, if he ever sat and considered his condition he would be brought to tears. This is because the existential condition ultimately leaves man without hope of knowing God.

Another problem that Schaeffer points out is that Kierkegaard was ultimately wrong. Kierkegaard’s idea of faith being a leap into the absurd is presented as a metaphor in the story of Abraham – Abraham, against reasoning and ethics – agreed to offer up his son Isaac as a sacrifice to God. Kierkegaard argued that this was the ultimate display of irrational faith.[19] Schaeffer, however, counters that, “Before Abraham was asked to move toward the sacrifice of Isaac…he had much propositional revelation from God, he had seen God, God had fulfilled promises to him. In short, God’s words at this time were in the context of Abraham’s strong reason for knowing that God both existed and was totally trustworthy.”[20] According to Schaeffer, Abraham had already established a rational basis from which he could trust God without questioning God. Kierkegaard’s original idea – that Abraham acted on blind faith – is faulty and thus, so is existentialism.

One of the most damning things that Schaeffer points out against existentialism is that they (existentialists) are not really experiencing God. “They have not touched the personal God who exists, but for a fleeting moment they have touched the existence of true personality in their love…It is true that in these experiences man has touched something, not nothing; but what he has touched is not God, but the objective reality of the external world and the ‘manishenss’ of man that God has creation.”[21] The reason for this is that existentialists have denied the rationality of the faith, but God is a reasonable God who calls man to reason with Him (Isaiah 1:18). To reason with someone includes propositional thought, logic, truth, and experience. The problem with existentialists is that they still accept the Enlightenment view of epistemology – they begin with man as the center. If man is the center of thinking then rationality cannot operate with God. If, however, God is the center of thinking and imparts man’s rational character onto him, then it makes sense that rationality – even if fallen – can play a part in faith. When one denies that logic plays a part in a relationship with God, then one is not truly experiencing God.

The ultimate solution is to realize that both reasoning and experience play a vital role in the Christian faith. Jesus commands His disciples to love God with all their heart, mind, and soul (Matthew 22:37). Schaeffer argues that this means Christianity is not rationalistic, but does contain a reasonable element to the faith – for Christians A is A and not non-A. Christianity does not end at rationality, but includes the entirety of a person’s being.[22] Schaeffer actually uses the analogy of an artist by saying, ““The artist, to be an artist, needs to be free. On the other hand, if there is no form to his painting, the artist loses all communication with the viewers. The form makes it possible for the artist to have freedom plus communication. In the same way, rationality is needed to open the door to a vital relationship to God.”[23] In other words, without rationality there is no form, no way to function, and thus no way to have a proper relationship. Just like in a human relationship there is a rational element through communication and knowledge of who a person is, in Christianity there is a rational element through communication with God and knowledge of who He is. What makes Christianity so great, however, is that it does not stop with rationality, but includes every aspect of “manishness.”

Existentialism was a reactionary philosophy to the Enlightenment, born in the 19th century, but affecting many 21st century thinkers. It reacted out against the scientific positivism of its day and declared that

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man is more than a machine, but that humans cannot know how this occurs. It was born within the Christian system and influences Christianity in the modern era. These Christians deny the rational basis of their faith and continue on without truly knowing who God is. Though they seek after an experience with God, they find they cannot have one. The solution is realizing that faith is an experience built upon rational grounds. It is only when one comes to know the true God that one can begin to experience Him.

[1] Schaeffer, Francis, The Complete Works of Francis A. Schaeffer, ed. Francis Schaeffer, The God Who is There (Wheaton: Crossway Books, 1990), 200.

[2] E.L Allen, Existentialism from Within (London: Routledge and Kegan Paul LTD, 1953), 122.

[3] William Earle, Edie, James M., and Wild, John, Christianity and Existentialism (Chicago: Northwestern University Press, 1963), 5.

[4] Ibid. 9-10

[5] Frederick Patka, Existentialist Thinkers and Thoughts (New York: Philosophical Library, 1962), 14-15.

[6] Marie Mikulova Thulstrup, comp., Bibliotheca Kierkegaardiana: The Sources and Depths of Faith in Kierkegaard (Copenhagen: C.A. Reitzels Boghandel, 1978), 7.

[7] Soren Kierkegaard, Fear and Trembling (London: Penguin Books, 1985), 43.

[8] Sources and Depths, 54

[9] Christianity and Existentialism, 28

[10] Donald Miller, Blue Like Jazz: Nonreligious Thoughts on Christian Spirituality (Nashville: Thomas Nelson Publishers, 2003), 54.

[11] Rob Bell, Velvet Elvis (Grand Rapids: Zondervan, 2005), 26-27.

[12] Ibid. 20

[13] Miller, 205

[14] Bell, 55

[15] Ibid. 58

[16] Miller, 239

[17] Ralph Harper, The Existential Experience (Baltimore: Johns Hopkins University Press, 1972), 68.

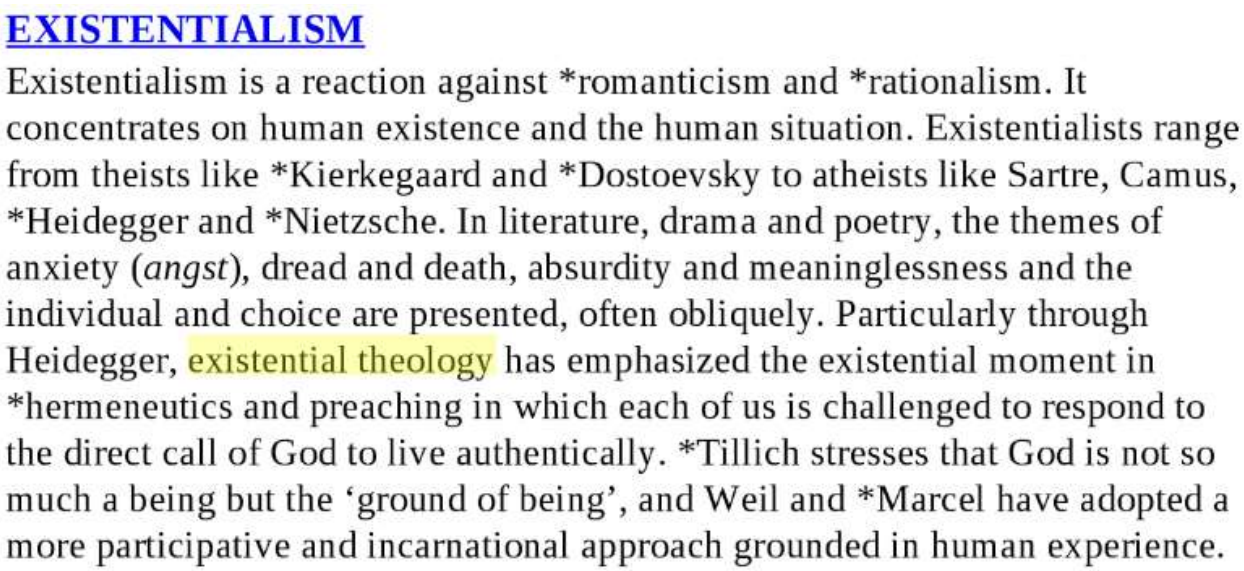
[18] Schaeffer, 8

Ventures in Existential Theology: The Wesleyan Quadrilateral and the Heideggarian Lenses of John Macquarrie, Rudolf Bultmann, Paul Tillich, and Karl Rahner (a student thesis – Master of Theology in History and Theology - 2015)
https://repository.tcu.edu/handle/116099117/8355 [PDF]

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http://www.omnilexica.com/?q=existential+theology

Excerpt (Image):



EXISTENTIALISM

Existentialism is a reaction against *romanticism and *rationalism. It concentrates on human existence and the human situation. Existentialists range from theists like *Kierkegaard and *Dostoevsky to atheists like Sartre, Camus, *Heidegger and *Nietzsche. In literature, drama and poetry, the themes of anxiety (*angst*), dread and death, absurdity and meaninglessness and the individual and choice are presented, often obliquely. Particularly through Heidegger, existential theology has emphasized the existential moment in *hermeneutics and preaching in which each of us is challenged to respond to the direct call of God to live authentically. *Tillich stresses that God is not so much a being but the 'ground of being', and Weil and *Marcel have adopted a more participative and incarnational approach grounded in human experience.

See also: **Paul Tillich**

Theology of Preaching **(2008)**
https://www.workingpreacher.org/craft.aspx?post=2079

Excerpt:

Theology of Preaching: *The preacher's understanding of the kind of theological event or transaction with God taking place during preaching.*

Theologies of preaching ask questions such as: What is God doing during the sermon? What is the nature of the Word of God in preaching? It is important for preachers to consider how to understand preaching as God's Word.

Recently, the homiletic conversation about the theology of preaching has revolved around the type of theological imagination developed by the preacher. Mary Catherine Hilkert speaks of two basic forms of theological imagination in preaching: a *dialectical* imagination which locates God's redemptive work more narrowly in the redemptive actions of God in and through Jesus Christ, and a *sacramental* imagination which locates God's Word more widely within the whole of God's creation. This dichotomy is helpful, but it paints in rather broad strokes and can obscure a more detailed range of theologies of preaching currently in existence.

First, there is the ***existential* theology** of preaching. In this theology, preaching supplies a divine Word that answers a crisis or conflict at the heart of human existence. Theologians such as Paul Tillich encouraged this way of thinking about preaching. Human beings are finite, attempting to secure themselves in the world via any number of self-securing idolatries in order to deflect, if only for a while, the deep sense that life is ultimately meaningless and ruled by despair and death. What sermon listeners

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need, therefore, is a Word of redemption and meaning from outside this situation that will answer their deepest questions about life and death. Preaching brings this Word. The ancient biblical model for this theology of preaching is found in the oracular prophets. Oracle is a form of prophetic or redemptive speech occurring at the center of some process of human inquiry (in Hebrew, *darash* YHWH or inquiring of God). There are many instances of oracle throughout the biblical witness, including the interpretation of dreams (Joseph and Daniel), divination, interpretation of lots cast or the oracle of the ephod, Saul and the woman of Endor, and those instances in which Jesus answers an existential question in a way that opens up a new set of redemptive possibilities (the healing of the paralytic, Zaccheus, Nicodemus, the Syrophonecian Woman, the woman at the well, the woman with the flow of blood, and so on)…

Salvation Today: Some Reflections on the Christian Doctrine of Salvation

http://www.biblicalstudies.org.uk/pdf/ijt/37-1_082.pdf [PDF]

Looks at contemporary approaches: Existential Theology, Liberation Theology, Process Theology, Evangelical Theology and calls for a "biblically justifiable and contextually relevant understanding of salvation."

Concepts of Salvation

https://quizlet.com/86820998/introducing-christian-doctrine-chapter-31-conceptions-of-salvation-flash-cards/

Existential Theology

http://truthpatrol.blogspot.com/2006/07/existential-theology.html

Existentialist Theology

https://www.rep.routledge.com/articles/thematic/existentialist-theology/v-1

Existentialist theology is a term used to describe the work of a number of theologians, chiefly from the twentieth century, whose writings were strongly influenced by the literary and philosophical movement known as existentialism. Because of the diversity of the movement, it is difficult to say much that is illuminating about existentialist theology as a whole. In general, however, these theologians attempt to understand God in relation to the situation of the concretely existing human individual. Their analysis of human existence is one that emphasizes the freedom of individuals to shape their own identities through choices, and the paradoxical, ambiguous or even absurd character of the reality that humans encounter. Religious faith is seen as closely related to feelings of alienation and despair; faith may grow out of such emotions or it may provide the key to overcoming them, or both these relations may be present at once.

Though the designation of any particular theologian as 'existentialist' is a controversial matter, Karl Barth, Rudolf Bultmann and Paul Tillich are among the more important thinkers whose work exhibits existentialist themes. The entire movement has been strongly influenced, directly or indirectly, by the nineteenth-century Danish philosopher-theologian Søren Kierkegaard, while the works of the Russian novelist Fëdor Dostoevskii and the [atheist] German philosopher Friedrich Nietzsche, both from the late nineteenth century, have also been important.

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Existential Theology: Bultmann and Tillich
https://quizlet.com/140144489/unit-4-existential-theology-bultmann-and-tillich-flash-cards/

Existentialism
https://carm.org/dictionary-existentialism

Existentialism is a philosophical viewpoint based on Soren Kierkegaard's philosophical work and emphasizes human freedom and abilities. Subjectivity and individual choice are elevated often above conceptual and moral absolutes because truth is found within personal experience. Existentialism would deny objective moral truths.

Existentialism – Stanford Encyclopedia of Philosophy
https://plato.stanford.edu/entries/existentialism/

Existentialism – Internet Encyclopedia of Philosophy
http://www.iep.utm.edu/existent/

Theopedia: Soren Kierkegaard
http://www.theopedia.com/soren-kierkegaard

Alienation, Existentialism, and the Theological Hole
http://www.christianhumanist.org/2010/03/alienation-existentialism-and-the-theological-hole/

Philosophy Basics: Existentialism
http://www.philosophybasics.com/branch_existentialism.html

Excerpts:

Introduction

Existentialism is a philosophy that emphasizes **individual existence**, **freedom** and **choice**. It is the view that humans **define their own meaning** in life, and try to make **rational decisions** despite existing in an **irrational universe**. It focuses on the question of **human existence**, and the feeling that there is **no purpose** or **explanation** at the core of existence. It holds that, as there is **no God** or any other **transcendent force**, the only way to **counter** this nothingness (and hence to find **meaning** in life) is by **embracing** existence.

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Thus, Existentialism believes that individuals are entirely **free** and must take **personal responsibility** for themselves (although with this responsibility comes **angst**, a profound anguish or dread). It therefore emphasizes **action**, **freedom** and **decision** as fundamental, and holds that the only way to rise above the essentially **absurd condition** of humanity (which is characterized by **suffering** and **inevitable death**) is by exercising our personal **freedom and choice** (a complete rejection of Determinism).

Often, Existentialism as a movement is used to describe those who refuse to belong to **any** school of thought, repudiating of the **adequacy** of any body of beliefs or systems, claiming them to be superficial, academic and remote from life. Although it has much **in common** with Nihilism, Existentialism is more a **reaction** against traditional philosophies, such as Rationalism, Empiricism and Positivism, that seek to discover an ultimate **order** and universal **meaning** in metaphysical principles or in the structure of the observed world. It asserts that people actually make decisions based on what has **meaning to them**, rather than what is **rational**.

Existentialism **originated** with the 19th Century philosophers Søren Kierkegaard and Friedrich Nietzsche, although neither used the **term** in their work. In the 1940s and 1950s, French existentialists such as Jean-Paul Sartre, **Albert Camus** (1913 - 1960), and **Simone de Beauvoir** (1908 - 1986) wrote scholarly and fictional works that popularized **existential themes**, such as dread, boredom, alienation, the absurd, freedom, commitment and nothingness.

Criticisms

Herbert Marcuse (1898 - 1979) has criticized Existentialism, especially Sartre's "Being and Nothingness", for **projecting** some features of living in a **modern oppressive society** (features such as anxiety and meaninglessness) onto the nature of **existence itself**.

Roger Scruton (1944 -) has claimed that both Heidegger's concept of **inauthenticity** and Sartre's concept of **bad faith** are both **self-inconsistent**, in that they **deny** any universal moral creed, yet speak of these concepts as if everyone is **bound to abide by them**.

Logical Positivists, such as A. J. Ayer and **Rudolf Carnap** (1891 - 1970), claim that existentialists frequently become **confused** over the verb "to be" (which is **meaningless** if used without a predicate) and by the word "nothing" (which is the **negation** of existence and therefore cannot be assumed to refer to **something**).

Marxists, especially in post-War France, found Existentialism to run counter to their emphasis on the **solidarity** of human beings and their theory of **economic determinism**. They further argued that Existentialism's emphasis on **individual choice** leads to **contemplation** rather than to action, and that only the bourgeoisie has the **luxury** to make themselves what they are through their choices, so they considered Existentialism to be a **bourgeois philosophy**.

Christian critics complain that Existentialism portrays humanity in the **worst possible light**, overlooking the **dignity** and **grace** that comes from being made in the **image of God**. Also, according to Christian critics, Existentialists are unable to account for the **moral dimension** of human life, and have no **basis** for an ethical theory if they deny that humans are bound by the **commands of God**. On the other hand, some commentators have objected to Kierkegaard's continued espousal of **Christianity**, despite his inability to effectively **justify** it.

In more general terms, the common use of **pseudonymous characters** in existentialist writing can make it seem like the authors are unwilling to **own** their insights, and are **confusing** philosophy with **literature**.

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Hubert Dreyfus on Existential Phenomenology (Videos) [Recommended]

https://philosophytheology.wordpress.com/2012/09/20/hubert-dreyfus-on-existential-phenomenology/

Existential graph

https://en.wikipedia.org/wiki/Existential_graph

New Dictionary of Theology (NDT): Existentialism

Existentialism covers a wide range of themes and authors, Christian, Jewish to atheistic; from Kierkegaard, K. Jaspers, (1883-1969), J. P. Sartre (1905-80) and M. Heidegger (1889-1976) to A. Camus (1913-60), G. Marcel (1889-1973) and S. Weil (1909-43). It finds its expression in and through drama, literature, poetry, art, music, psychoanalysis and philosophy. The variety of authors is bound together by the refusal to belong to any school of thought or philosophy, the denial of the adequacy of any and every system and set of beliefs, and dissatisfaction with traditional philosophy as superficial and remote from real life. Essentially existentialism is a revolt against rationalism, with its stress on reason alone, for its failure to progress beyond the obvious, its lack of engagement with people, and its ignoring of their real needs. Existentialism revolts against romanticism on the grounds of its self-deceptive escape from the horrors of life in the here and now, and its unjustifiable optimism about people.

Given the existentialist rejection of systems, the main common thread lies in the themes on which the existentialist expresses his view obliquely. Existentialism is to be experienced directly rather than taught.

Main themes

1. Anxiety (Angst), dread and death

Existentialist thinking is intended to appeal to the whole personality of a person. It involves one's whole life. One thinks existentially when matters of life and death are at stake. These fundamental realities and our experience of them evoke overwhelming feelings of anxiety, dread and ontological wonderment—amazement at being. The experience of suffering and the meaninglessness of life cause such feelings.

2. Being and existence

Existentialism is concerned with the nature of being and nonbeing. These realities always evade our concepts and cannot be reduced to neat formulae. Sartre distinguishes the being of objects, which is being *en soi* . This is being which rests in itself and is present, at hand, for humanity to use or abuse. In contrast, human being is being *pour soi* . It is self-awareness, and the capacity to shape other beings and one's own being. For Heidegger, being is understood through an analysis of time. Temporality is basic to the very constitution of existence in terms of past, present and future. This he calls ‘care'. Past, present and future are paralleled by facticity, fallenness (forfeiture) and possibility. Humanity is possibility, because it stands before an open future in which it is always in process and incomplete. Humanity is facticity, because its past in terms of heredity, environment and previous experience inevitably shapes what we are and may become. Humanity is ‘fallen' in its tendency to shrink from responsibility to the past and the future by hiding in the present. Humanity is faced with a choice in existence. Unauthentic existence lacks will (irresoluteness), lives in the present, the past or the future, and refuses to

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acknowledge facticity and possibility. Authentic existence is resolute and makes choices in the present in light of the past and open to the future. The authentic self is a unitary, stable, and relatively abiding structure, in which the polarities of existence are held in balance and its potentialities are brought to fulfilment.

3. Intentionality

Existentialism focuses on the inner experiences of will, emotions, beliefs, imagination and intention. These are understood by examination of the individual consciousness. The key to understanding all knowledge is the study of internal phenomena, rather than the external behaviour which appears to follow such states.

4. Absurdity

The existentialist believes that there is no meaning in any one thing, or in everything put together. The world is absurd and pointless. To be human is to choose in the light of the absurdity of the world.

5. Choice and the individual

Choice is the centre of human existence. Self-conscious being is being which chooses. We are what we choose. We make ourselves by our choices. Not to choose is itself a choice. Choices have no rational basis or purpose, so it does not matter *what* we choose, only *that* we choose. Thus in drama, literature and poetry the existentialist often focuses on impossible choices, especially of the moral variety, and the human necessity to choose in the face of absurdity. The individual agent is the one who has to choose, for the crowd is a lie and offers an escape from responsibility. Individual responsibility for one's own existence is necessary.

Impact on theology

Existentialism, through Heidegger, has influenced and formed existential theology especially in the work of Barth, Bultmann, Tillich and Macquarrie. This approach stresses the existential moment in hermeneutics and preaching, in which humanity is summoned to respond to the call of God to live an authentic life. Jesus is the perfect example of an authentic existence. The nature of being, as outlined by existentialism, has led Tillich to interpret God as the ‘ground of our being' rather than as a being at all. This affects both theological epistemology and ontology (see Being). Existentialist philosophy asks the fundamental human questions of existence. Theology's task is to provide the answers.

Other writers such as Marcel and Weil have adopted an existential approach to theology in contrast to a clinically abstract theology. For them, theology is participative and incarnational, emphasizing the ontological weight of human experience. The key is dialogue and communication as an individual (the ‘I') with the eternal ‘Thou'. This leads to faith and assurance.

Critical reflections

Positively, the existentialist reminds us that true religion must be individual, involved with the real needs of people, and lived out authentically. The existentialist paints an accurate picture of life without God. It is no accident that many find in existentialism the roots of the ‘Death of God' theology. Negatively, the philosophy is self-contradictory in its basic statement that ‘everything is meaningless'. It isolates the will from the whole personality, the individual from the community, and the inner life from the outer life. it concentrates on the exceptional and unusual and gives too little systematic understanding of the nature of being itself. In theological terms, the danger is of a loss of objectivity and any genuine understanding of God and of an amalgamation of a philosophy which is at root anthropocentric and atheistic with an approach to theology which is too individualistic and experience-oriented, and allows modern culture to operate a critical function as a standard by which to judge biblical and theological understandings and expressions.

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J. Macquarrie, *An Existentialist Theology* (London, 1955); *idem* , *Existentialism* (London, 1972); D. E. Roberts, *Existentialism and Religious Belief* (New York, 1957); J.-P. Sartre, *Existentialism and Humanism* (ET, London, 1948); M. Warnock, *Existentialism* (London, 1970).

E.D.C.

Ancient existentialism (Ecclesiastes 2:1-11).

This recent philosophical school holds that life is meaningless, but that a person can affirm his or her significance by acting. Solomon tried. He tested sensual pleasures; he undertook great building projects; he assembled wealth-he denied himself nothing his heart desired. And all the while he felt as empty as ever. In the darkness of night he thought about his experiences and accomplishments and was filled with a sense of futility: "Everything was meaningless" (v. 11).

Even the wealthiest and most successful men and women of today, in their quiet moments, feel what Solomon felt. There is a void in every life that only God can fill. [BBRC]

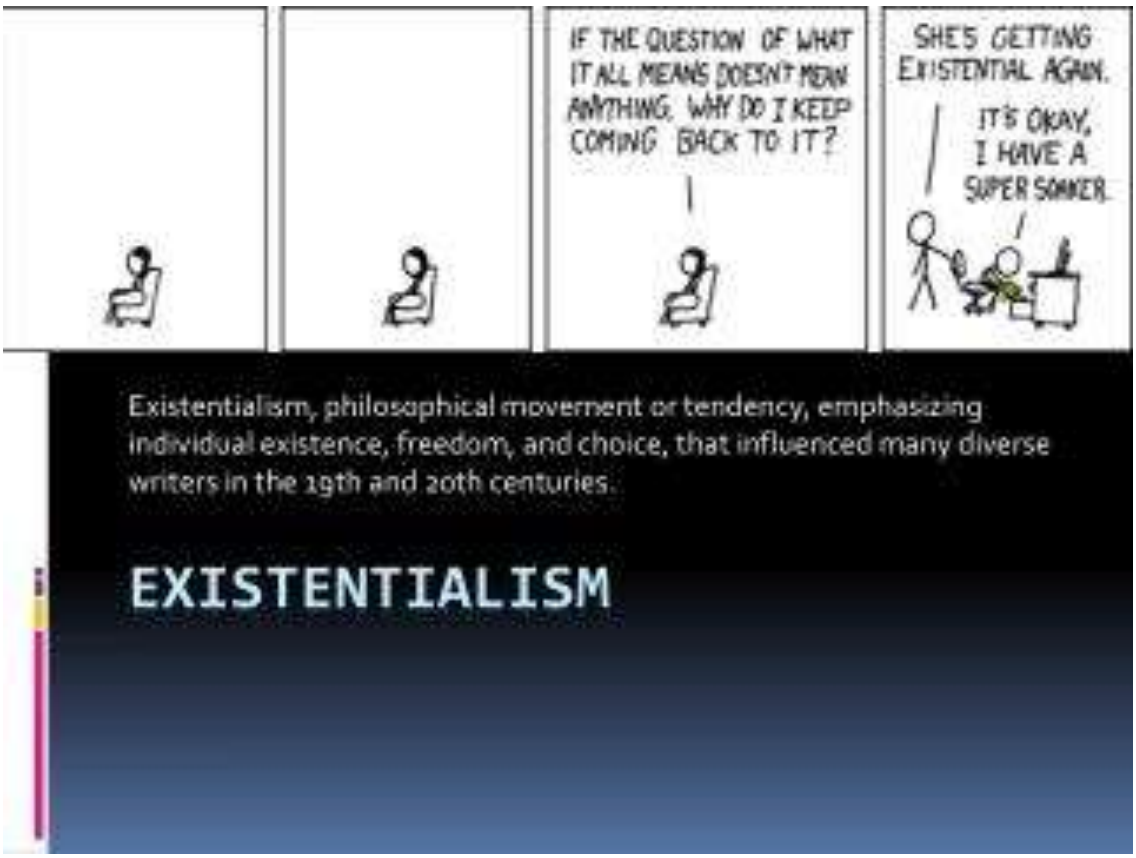
***See also my other separate reference resources*:**

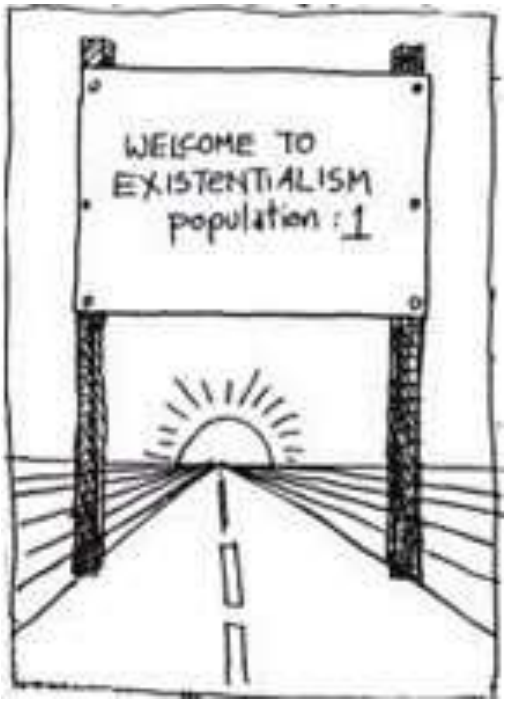
Christian Scholarship: Biblical – Theological – Philosophical

The Complete Sayings of Jesus – NKJV (with Appendix)

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

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Neo-Orthodox Theology

Wikipedia: Neo-Orthodoxy

https://en.wikipedia.org/wiki/Neo-orthodoxy

Neo-orthodoxy, in Europe also known as theology of crisis and dialectical theology, was a theological movement developed in the aftermath of the First World War. The movement was largely a reaction against doctrines of 19th-century liberal theology and a reevaluation of the teachings of the Reformation. Karl Barth is the leading figure associated with the movement.

(A similar title has been given to the unrelated Eastern Orthodox theology of Christos Yannaras and John Romanides.)

What is Neo-Orthodoxy?

https://www.gotquestions.org/neoorthodoxy.html

Neo-Orthodoxy

http://www.ligonier.org/learn/devotionals/neo-orthodoxy/

> "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment" (Matt. 22:37–38).

If you were to ask scholars who the most important theologian of the twentieth century was, some would answer "Karl Barth." Barth was the most important proponent of neo-orthodoxy during the first half of the twentieth century, and his work continues to influence the church today.

Neo-orthodoxy was a reaction to the Protestant liberalism of the nineteenth century, which denied biblical supernaturalism and defined faith solely as a "feeling of absolute dependence." The bankruptcy of such views in light of the horrors of two world wars led Barth and others to try to restore the Bible to prominence in the church.

While neo-orthodox theologians take a step in the right direction, they do not go far enough. While neo-orthodoxy does not deny the supernatural character of the Bible, it does deny that its propositions are objective, inerrant truth. Its proponents redefine truth as an "encounter" or an "event." For the neo-orthodox, the Bible *becomes* the Word of God when the Holy Spirit uses the words of Scripture to bring us into an encounter with Christ. They say that the Bible as an objective source of propositions is never in and of itself God's revelation because God only reveals Himself in the events of redemptive history and in His interactions with us today.

The neo-orthodox maintain that passion for Christ comes from a fervent encounter with the living Christ and not from the acceptance of propositional truth. However, this dichotomy between event and proposition is a false one. The Bible never calls us to study its propositions without fervor. As today's passage teaches, we are to love God with our *minds*. This involves the study of propositional truth.

Moreover, while God does reveal Himself in the events of redemptive history, these events are not enough by themselves. We also need the authoritative, propositional interpretation of these events. Jesus

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Christ, the living Word of God revealed Himself in the events of His life and in propositions interpreting those events, (Luke 24:36–49). Without the propositional interpretation of these events, we would never fully understand them (1 John 1:1–4; 5:20).

Coram Deo

We do well to remember that true faith is not merely an assent to propositions. It is also a living and active trust in the Lord Jesus. Yet we must never separate these two things, for we cannot truly assent to Scripture's teaching without trusting in Jesus, nor can we really trust in Jesus without being persuaded by biblical propositions. As you endeavor to defend biblical authority, remember that we do this in order that we might have a firm foundation for trusting in Jesus.

Neo-orthodoxy – What is it?

https://www.compellingtruth.org/neoorthodoxy.html

Neo-orthodoxy is a theological approach that arose following World War I in response to the liberal Protestantism of the early Twentieth Century. It was popularized by two major European theologians, Karl Barth and Emil Brunner.

Neo-orthodoxy emphasizes the revelation of God Himself as the source and foundation of Christian beliefs. In other words, rather than reason or Scripture as the foundation of belief, the teaching is that God Himself is the revelation. Barth was known for popularizing the idea of revelation being "the Word within the word" rather than Scripture itself as the focus. The focus on the transcendence of God and His being "wholly other" stood as a point of importance.

The term "Neo-orthodoxy" developed because some Reformed writers saw this approach to God and theology as a new form of orthodoxy in contrast with the liberal Protestantism that was common in European theological studies at that time. While this was an accurate description, many theologians dispute whether the views of Neo-orthodoxy are fully orthodox in comparison with biblical teachings.

Neo-orthodoxy teaches that the Scripture is a communicator or medium revealing God rather than being revelation by itself. The Word of God is Jesus Himself rather than Scripture serving as God's Word. The emphasis is on an encounter with God rather than a focus on the inspired words of Scripture. While it is true that Scripture communicates revelation about God, Scripture itself teaches that its words are "God-breathed" or an extension of God Himself. Second Timothy 3:16-17 states, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."

Some have attempted to teach that Neo-orthodoxy is a middle ground between liberalism and evangelicalism. However, this is not completely accurate as the views of Neo-orthodoxy stand on their own and have never sought to provide any such bridge. Instead, it is perhaps better to evaluate Neo-orthodoxy by its own descriptions as a worldview that affirms parts of biblical teachings, while neglecting others.

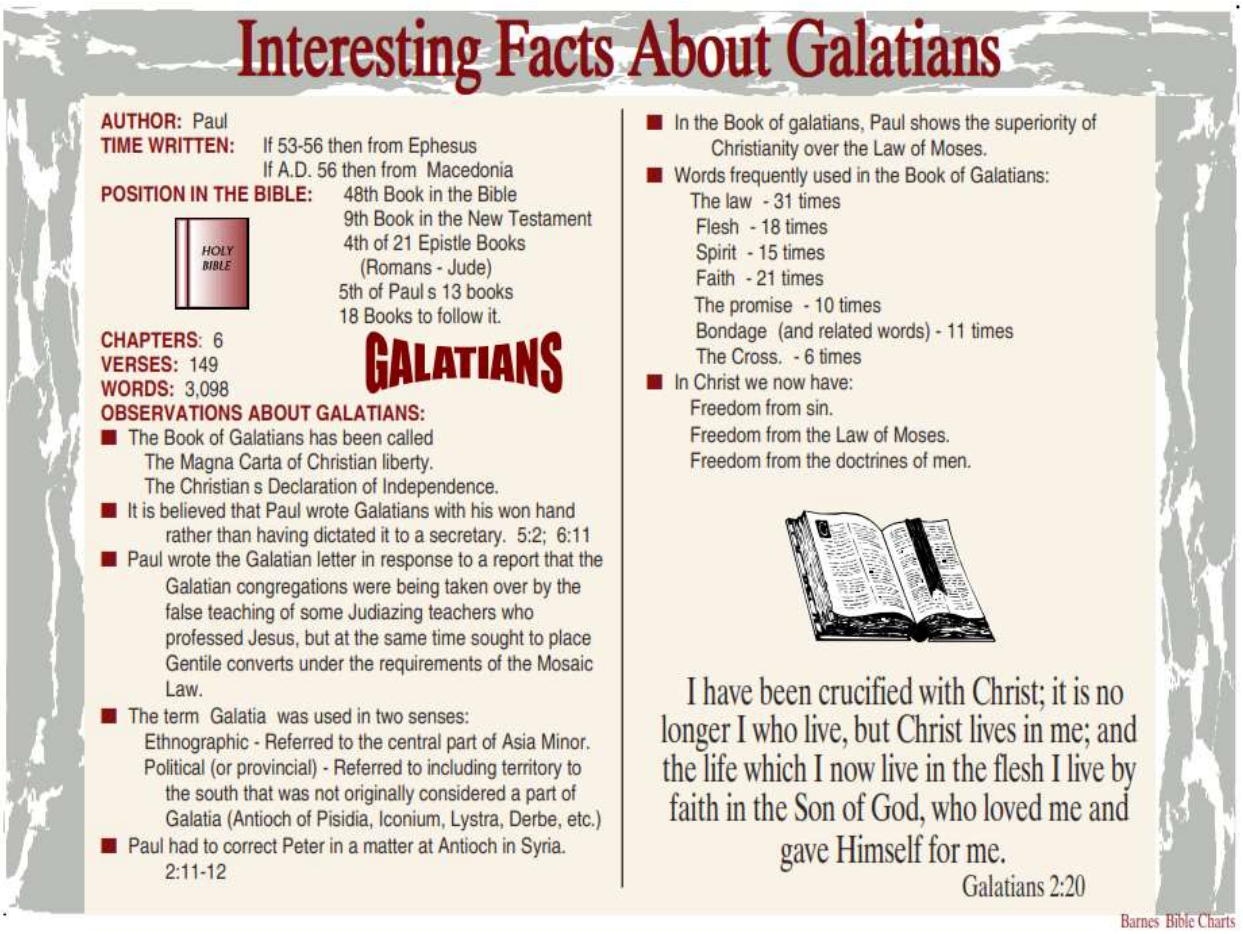
In addition, the focus on an encounter with Jesus as emphasized in Neo-orthodoxy must be based on the teachings found in the Bible itself. Romans 10:17 (NIV) teaches that, "faith comes from hearing the message, and the message is heard through the word about Christ." The facts upon which a person believes and comes to faith in Christ are rooted in historical actions affirmed by the early Christians as being of primary importance (1 Corinthians 15:3-4).

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Galatians related

[Romans related] [Ephesians Related]

Charts and other Resources on the Book of Galatians



[*See*: Galatians Menu on next page]

Paul and His Letter to the Galatians (N.T. Wright Galatians study welcome video)
http://ntwrightonline.org/galatians/
"Being Transformed by the Renewing of the Mind"

***See also*: Paul: Background/Maps**

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Wikipedia: Galatians (Paul's Letter to the Galatians)

Galatians – Beginning (Top)
Galatians – Maps
Galatians – Intro
Galatians – Charts
Galatians – Overviews
Galatians – Getz Videos
Galatians – NT Wright related
Galatians - Commentary
Galatians – Related Topics

The Epistle to the Galatians, often shortened to Galatians, is the ninth book of the New Testament. It is a letter from Paul the Apostle to a number of Early Christian communities in Galatia. Scholars have suggested that this is either the Roman province of Galatia in southern Anatolia, or a large region defined by an ethnic group of Celtic people in central Anatolia.

Paul is principally concerned with the controversy surrounding Gentile Christians and the Mosaic Law during the Apostolic Age. Paul



argues that the Gentile Galatians do not need to adhere to the tenets of the Mosaic Law, particularly circumcision, by contextualizing the role of the law in light of the revelation of Christ. Galatians has exerted enormous influence on the history of Christianity, the development of Christian theology, and the study of the apostle Paul.

Composition

No original of the letter is known to survive. The earliest reasonably complete version available to scholars today, named P46, dates to approximately the year 200 AD, approximately 150 years after the original was presumably drafted. This papyrus is fragmented in a few areas, causing some of the original text carefully preserved over the years to be missing, "however, through careful research relating to paper construction, handwriting development, and the established principles of textual criticism, scholars can be rather certain about where these errors and changes appeared and what the original text probably said."

Some scholars date the original composition to c. 50–60 AD. Other scholars agree that Galatians was written between the late 40s and early 50s.

Authenticity

Biblical scholars agree that Galatians is a true example of Paul's writing. The main arguments in favor of the authenticity of Galatians include its style and themes, which are common to the core letters of the Pauline corpus. Moreover, Paul's possible description of the Council of Jerusalem (Gal.2:1–10) gives a different point of view from the description in Acts 15:2–29, if it is, in fact, describing the Jerusalem Council.

The central dispute in the letter concerns the question of how Gentiles could convert to Christianity, which shows that this letter was written at a very early stage in church history, when the vast majority of Christians were Jewish or Jewish proselytes, which historians refer to as the Jewish Christians. Another indicator that the letter is early is that there is no hint in the letter of a developed organization within the Christian community at large. This puts it during the lifetime of Paul himself.

Tom Wright: Galatians Introduction (2011 St Andrews)

https://www.youtube.com/watch?v=IZUDuBu1xvY [Video]

See also: **Gene Getz Life Application videos on Galatians** (Principle #1 Video)

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Background: Galatia

https://en.wikipedia.org/wiki/Galatia

Ancient Galatia (/gəˈleɪʃə/; Greek: Γαλατία) was an area in the highlands of central Anatolia (Ankara, Çorum, Yozgat Province) in modern Turkey. Galatia was named for the immigrant Gauls from Thrace (cf. Tylis), who settled here and became its ruling caste in the 3rd century BC, following the Gallic invasion of the Balkans in 279 BC. It has been called the "Gallia" of the East, Roman writers calling its inhabitants *Galli* (*Gauls* or *Celts*).



Galatians – Beginning (Top)

Galatians – Maps

Galatians – Intro

Galatians – Charts

Galatians – Overviews

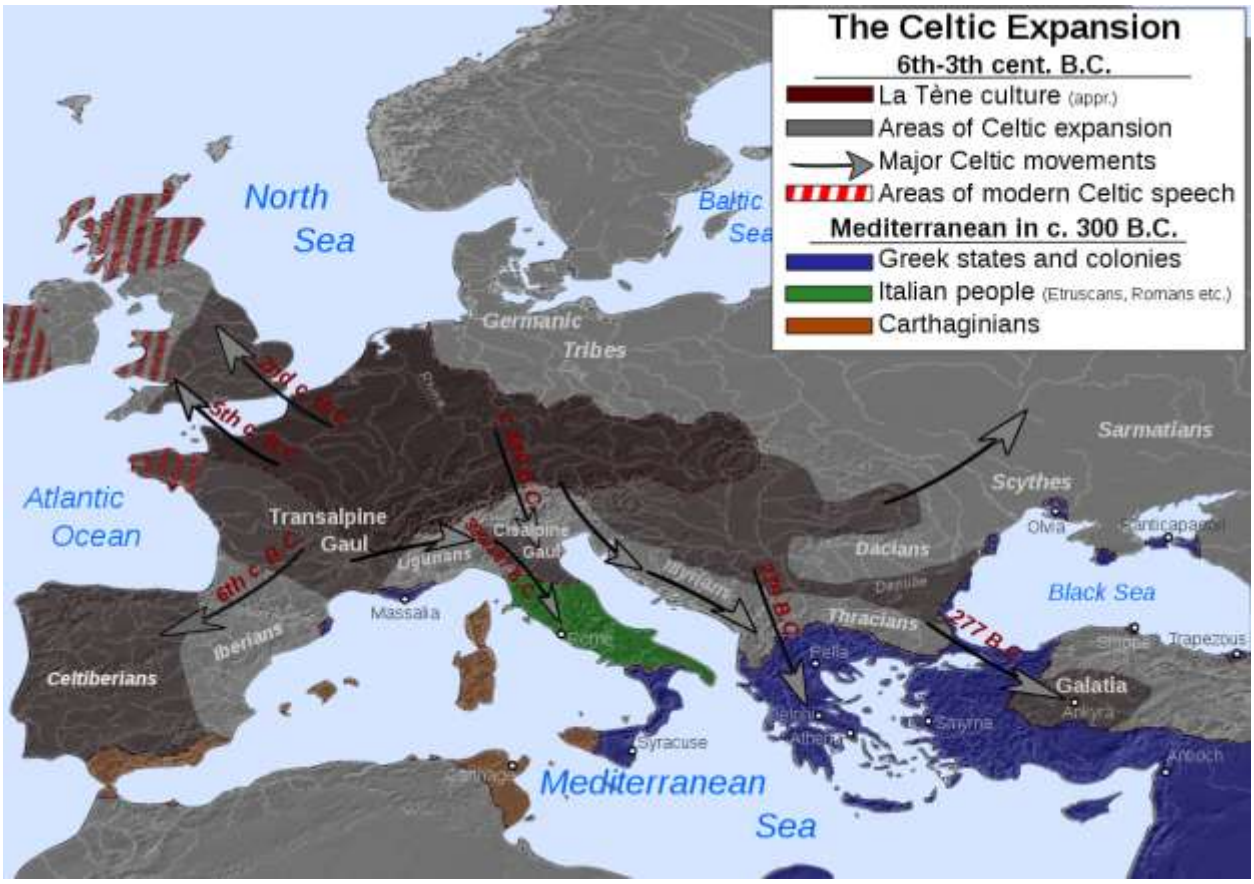
Galatians – Getz Videos

Galatians – NT Wright related

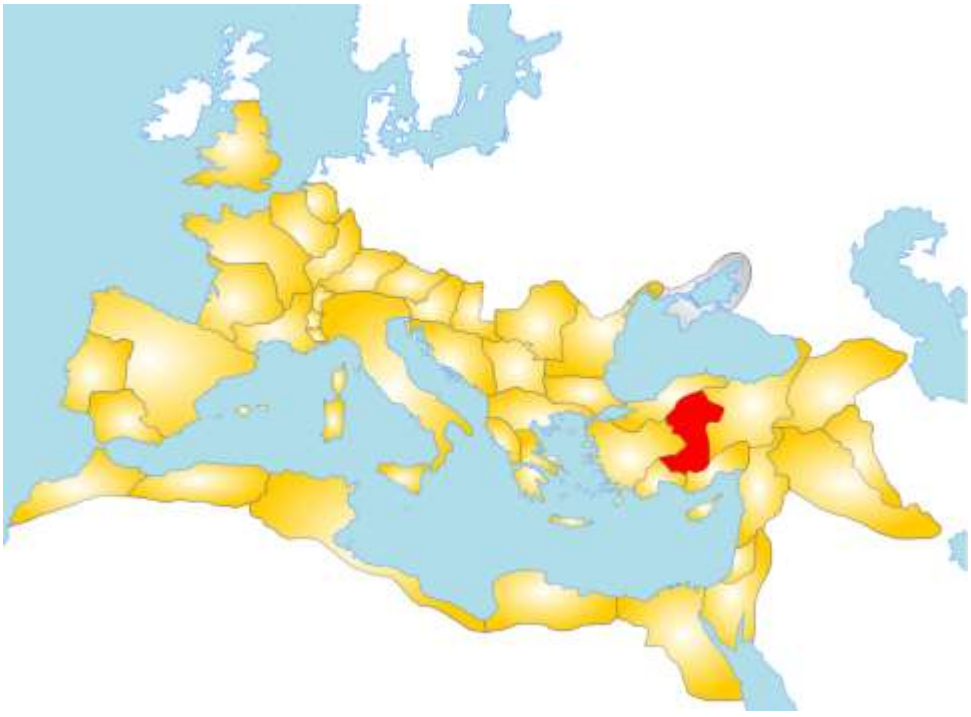
Galatians - Commentary

Galatians – Related Topics

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Galatia as a Roman Province 117 AD



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Maps of Galatia
http://www.christinyou.net/pages/galmaps.html

Three maps showing the geographical region of Galatia in different periods of Roman history.

Map #1
Ethnic Kingdom of Galatia
c. 278 to 25 B.C.



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Map #2
Roman Province of Galatia
25 B.C. to 137 A.D.

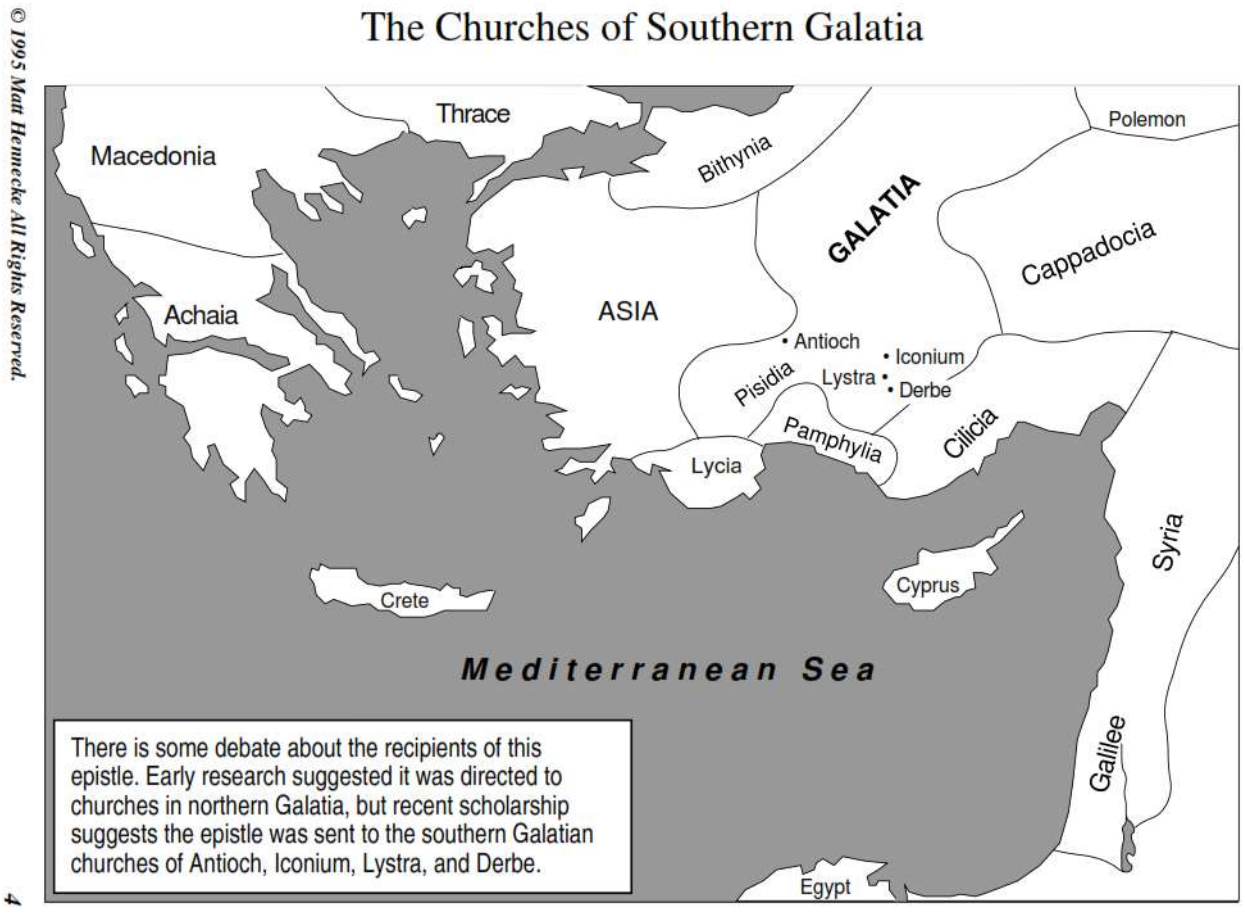


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Map #3
Roman Province of Galatia
After 137 A.D.



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Galatians – Background

https://www.studylight.org/commentaries/bnb/galatians-0.html

Excerpt:

The Country. (1) *Politically* it was the Roman province which included Lycaonia, Isauria, and parts of Phrygia and Pisidia. (2) *Geographically* it was the center of the Celtic tribes, and in this sense it seems to be used in this epistle and in Acts (Gal. 1:1; Acts. 13:14; 14:6; 16:6).

The Celtic [Gaulic] People. They were descended from the Gauls [hence, the name of the area, Galatia] who sacked Rome in the fourth century B. C. and in the third century B. C. invaded Asia Minor and northern Greece. A part of them remained in Galatia. predominating in the mixed population formed out of the Greek, Roman and Jewish people. They were quick-tempered, impulsive, hospitable and fickle people. They were quick to receive impressions and equally quick to give them up. They received Paul with enthusiastic joy, and were then suddenly turned from him (Gal. 4:13-16).

The Churches of Galatia. Just how and by whom these churches were established we do not know. The great highway from the East to Europe passed through this region, making it possible for some of those present at Pentecost to have sown the seed of the gospel there. It could have sprung up from work done by Paul while at Tarsus from the time of his return from Arabia to his going to Antioch with Barnabas. But the scripture gives us no word about this.

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Geography relevant to Paul's life, stretching from Jerusalem to Rome

Source: Wikipedia

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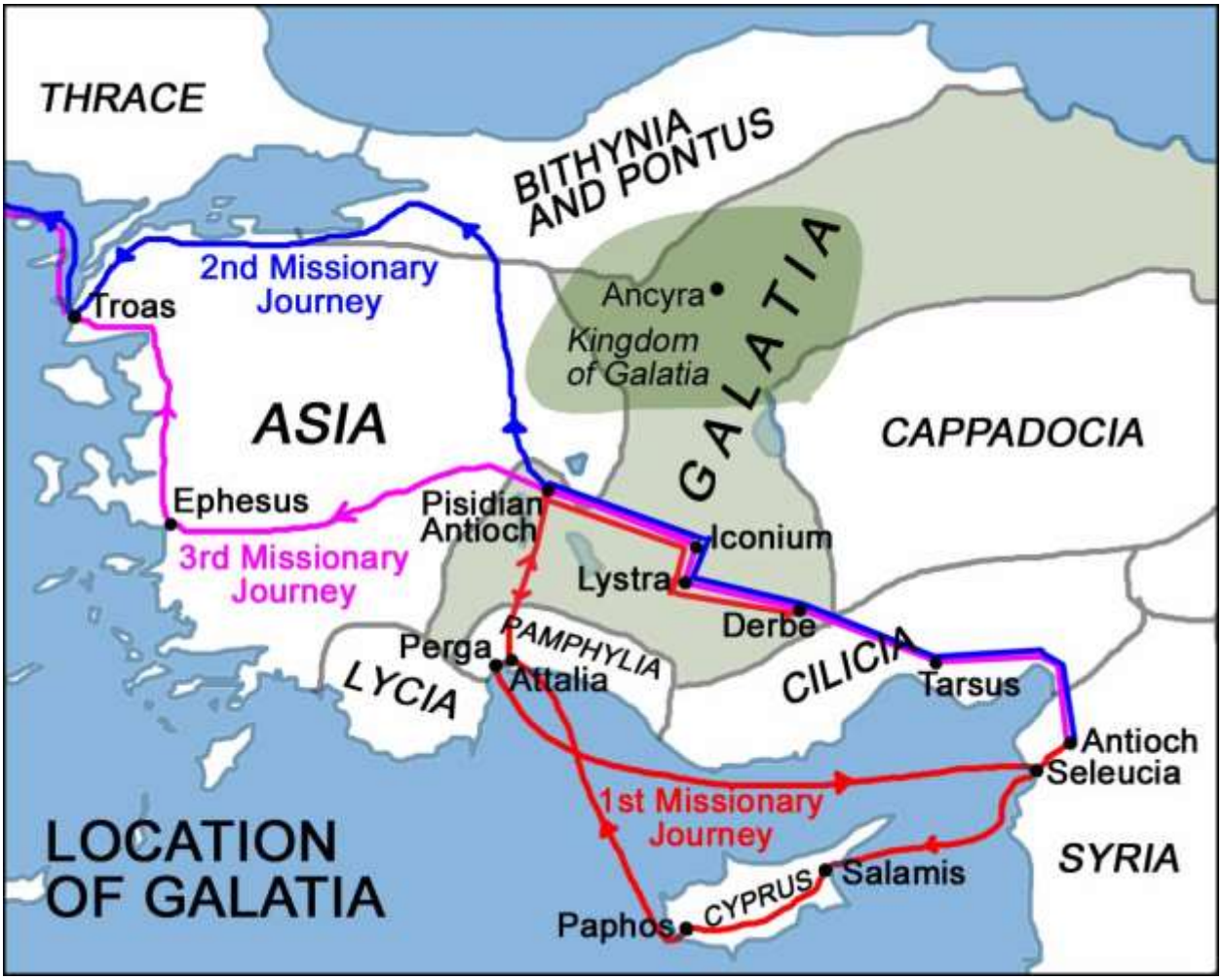
Roman Provinces in the NT: Cappadocia - Cilicia – Lycia
http://www.biblestudy.org/roman-empire/roman-provinces-in-new-testament/cilicia-lycia-cappadocia.html



The Four Cities of Galatia
http://www.mastertoolkit.com/vcmedia/2378/2378037.pdf [PDF]

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Paul's Journeys Across Galatia
http://www.jesuswalk.com/galatians/

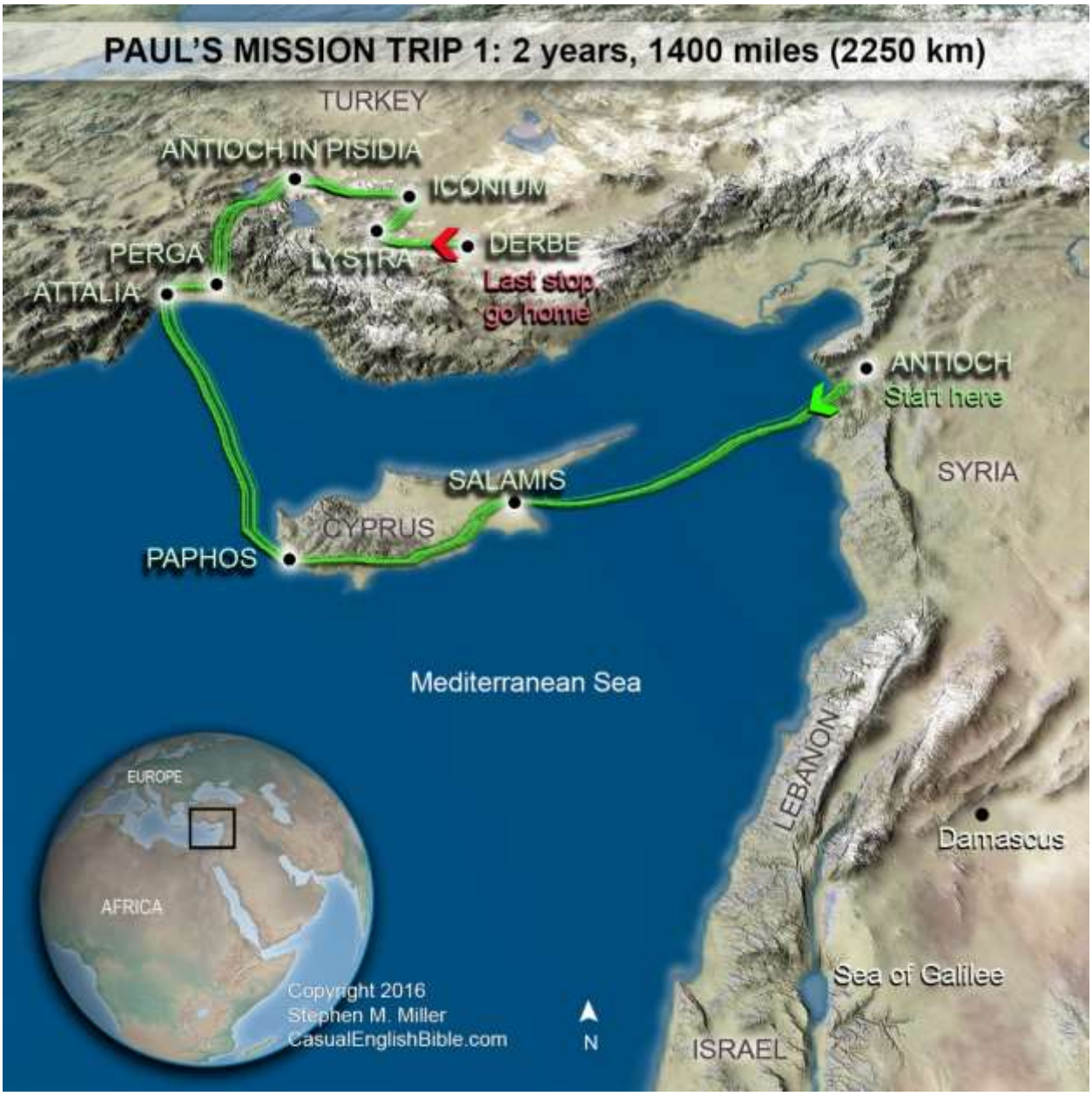


Source: http://www.jesuswalk.com/galatians/maps/galatians-map-1200x959x300.jpg

Engaging the Bible in Mission Theology: Scholarship, James M. Scott
REVIEW: James M. Scott, *Paul and the Nations: The Old Testament and Jewish Background of Paul's Mission to the Nations with Special Reference to the Destination of Galatians*
https://bibleandmission.blogspot.com/2013/05/engaging-bible-in-mission-theology_17.html

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https://www.casualenglishbible.com/casual-english-bible-maps-galatians/



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See also: Maps and Timelines related to Paul

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Introduction to Galatians

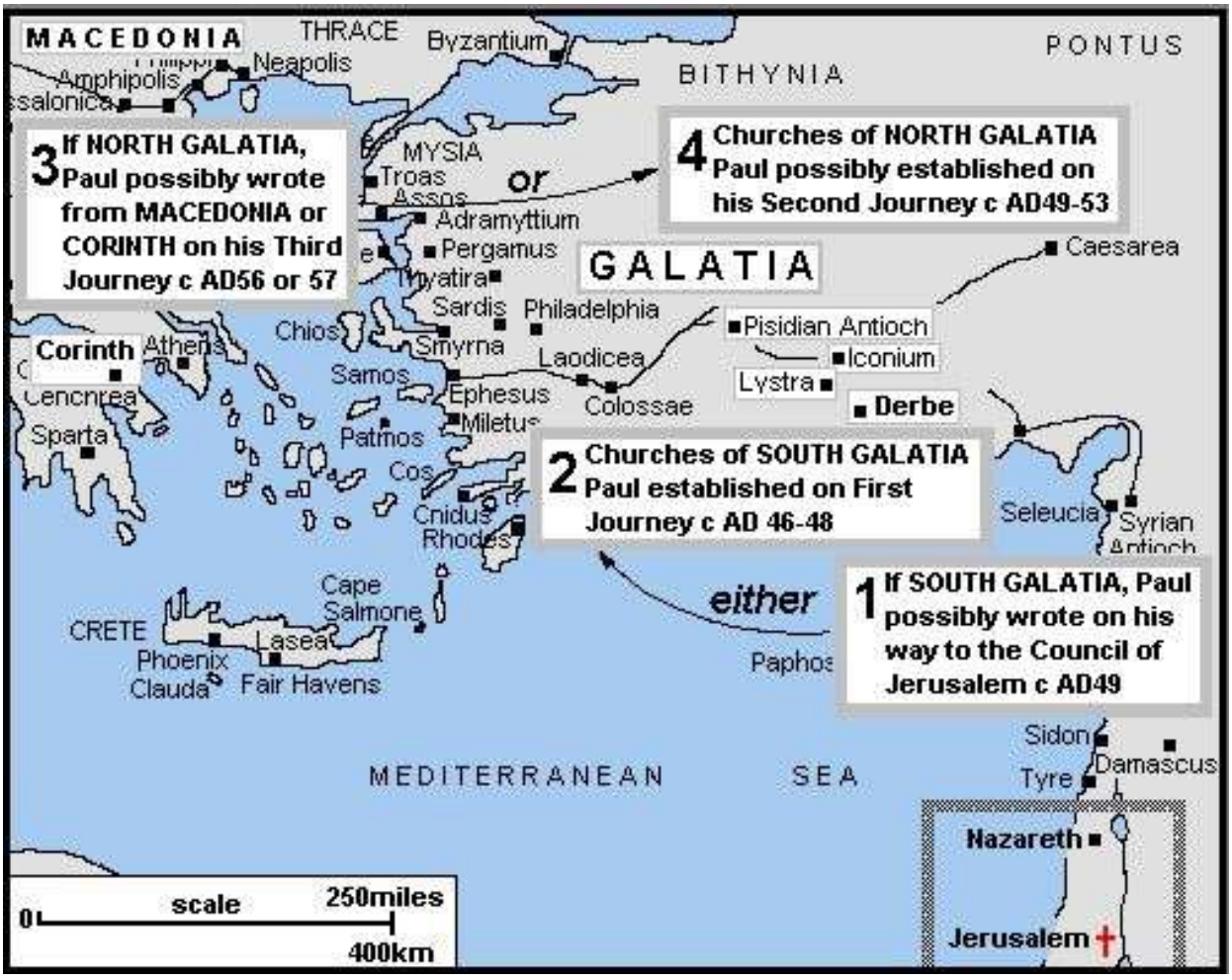
http://christchurchreformed.com/bible-studies/galatians-introduction-01/

Excerpt:

AUDIENCE

A. Paul wrote to the churches of Galatia (Galatians 1:2; 3:1).
B. Were these churches were situated in 'North Galatia' (i.e. Ancyra, Pessinus, Tavium [modern Turkey]) or 'South Galatia' (i.e. Pisidian Antioch, Iconium, Lystra, Derbe). The uncertainty is because "Galatia" could refer to northern Asia Minor founded by the "Gauls" OR to the Roman territory which included parts of southern Asia Minor (e.g. Pisidian Antioch, Iconium, Lystra and Derbe).

> "If the Epistle to the Galatians was indeed addressed to the churches of Pisidian Antioch, Iconium, Lystra and Derbe, then we have important historical, geographical, literary and epigraphic data which will provide material for its better understanding" (F.F. Bruce, *The Epistle to the Galatians,* 18).



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1. North Galatia (churches of churches of Ancyra, Pessinus, Tavium [modern Turkey])
    a. Understands Acts 16:6 and 18:23 as alluding to Paul's ministry in North Galatia (cf. Gal.4:13).
    b. strengths:
        i. Galatians 4:13 indicates Paul visited the northern churches twice (cf. Acts 16:6; 18:23).
        ii. This was the view almost all commentators until the 18th century.
    c. Proponents: Assumed view of commentators until the 18th century; J.B. Lightfoot, Betz
    d. Ramifications:
        i. Paul wrote Galatians while on his 3rd Missionary Journey (Acts 18:23-21:17) and therefore *after* the Jerusalem Synod of Acts 15.
2. South Galatia
    a. Planted during Paul & Barnabas' first missionary journey (Acts 13:14-14:26). Paul then revisited the church in Acts 16:6; 18:23.
    b. strengths:
        i. In Acts, Luke mentions churches in southern Galatia but not northern (Acts 16:6; 18:23).
    c. objections:
        i. It's hard for some to believe Paul circumcised Timothy (Acts 16:3) after writing Gal.5:2). However, Timothy is not mentioned in Galatians and it is possible that Galatians was written before Timothy jointed Paul in Acts 16:1-5.
    d. Ramifications:
        i. Galatians 2:1-10 is not to be allied with Acts 15 but Acts 11:30.
        ii. Paul could have written Galatians before or after the Jerusalem Synod of Acts 15. The North Galatian view only allows for a date of Galatians after Acts 15.
    e. Proponents: William Ramsay, F.F. Bruce, Donald Guthrie, Colin Hemer, Richard Longenecker [and N.T. Wright]
3. We can't be dogmatic about either theory.

The Date and Destination of Galatians

https://bible.org/article/date-and-destination-galatians (downloadable as MS Word doc)

Excerpt:

Conclusion

This paper has taken up the issue of the destination and date of Galatians. The best reckoning of the data as far as the destination is concerned is to see the letter being sent to churches that existed in the south Galatia district. These would include the churches of Antioch (Pisidia); Iconium, Lystra and Derbe. These churches would have been founded by the apostle Paul on his first missionary journey (cf. Acts 13, 14).

The date of the letter depends on the destination of the letter. The South Galatia theory opens the door for the possibility of an early date. Since this theory is the most tenable, in conjunction with the fact that the letter probably preceded the Jerusalem Council, the best date for Galatians is around A. D. 49, just before the Council and after Paul's first missionary journey.

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Galatians and Chronology

https://historeo.com/web/?p=1714



In terms of authorship, Paul's letter to the Galatians is one of the least disputed writings in the NT.

Date of authorship, however, has been a subject for lively debate. Two theories loosely correlate with early and late dates for the letter's origin.

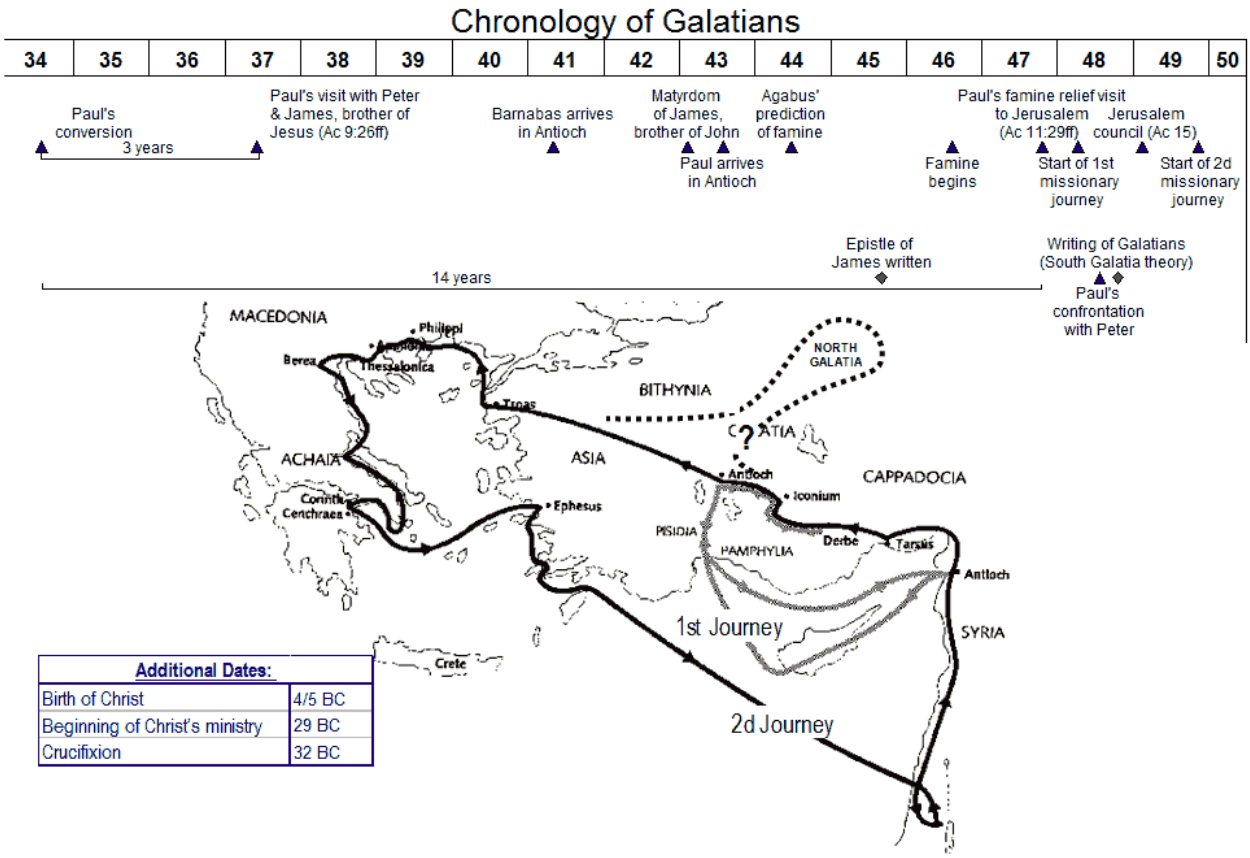
The North Galatia theory asserts the Galatian churches were founded on Paul's second missionary journey during an undocumented excursion into the northern part of an ancient geographical region known as Galatia.

The South Galatia theory, on the other hand, asserts they were established on his first journey while in the Roman provincial region known as Galatia.

The difference between these alternatives is not critical but it does color one's understanding of the text.

For example, if the North Galatia theory is true, then the Jerusalem council had already given its judgment on the relationship between Jewish and Gentile Christians prior to Paul's letter.

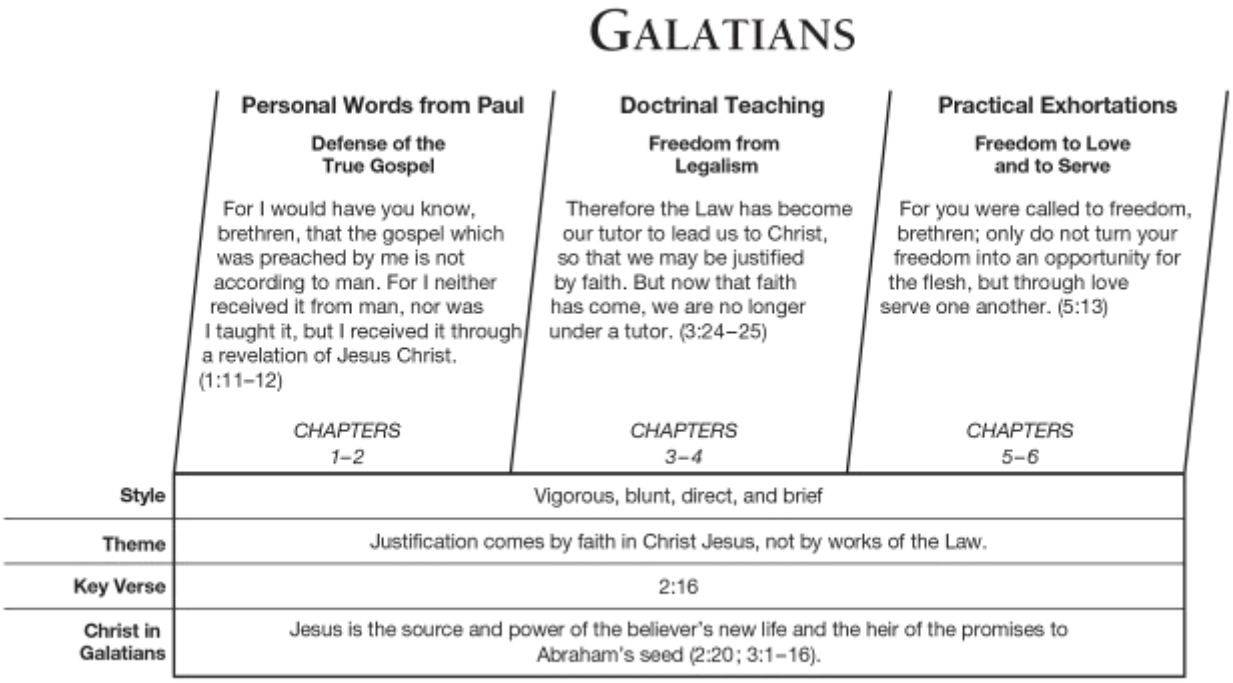
Also, the power behind Paul's reference to Barnabas is diminished because the north Galatian churches would not have known him personally.



Other examples are possible, but modern readers are fortunate in that the major truths in Galatians are not dependent on a precise date for its authorship.

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Chart: Outline of the Book of Galatians (Charles Swindoll)



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1-2 PERSONAL WORDS	3-4 THEOLOGICAL TEACHING	5-6 PRACTICAL APPLICATION
PAUL'S AUTHORITY	**JUSTIFICATION BY FAITH**	**BIBLICAL FREEDOM (LIBERTY ≠ LICENCE)**
1:1-5 Greeting	**3:1-9** Faith or Works	**5:1-15** Free From Law
1:6-10 No Other Gospel	**3:10-14** The Righteous Shall Live by Faith	**5:16-25** Free to Live Under the Control of the Holy Spirit
1:11-21 Paul's Backstory	**3:15-29** Law and Faith	**6:1** Free to Restore Others
2:1-10 Affirmed by the Disciples	**4:1-7** Heirs Through Christ	**6:2-5** Free to Help Others
2:11-21 Confrontation with Peter	**4:8-20** Paul's Caution	**6:6-10** Free to be Generous in Word and Deed
	4:21-31 Justification by Faith Illustrated	**6:11-18** Conclusion

Source: https://thewellcommunity.org/bible-charts

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Simple Chart of Galatians

http://bereanadvocate.blogspot.com/2016/12/chart-of-galatians.html

The book of Galatians is a defense of the truth of justification by faith, which is the heart of the gospel of grace. It presents a defense of Paul, his message, and the believer's liberty in grace. It deals with two main problems: (1) The so-called lack of the authority of Paul. (2) Circumcision, representing legalism and the Law.

The structure of the book is somewhat simple. It could be outlined as such:

Salutation 1:1-10	**Defense of Paul's Authorship 1:11-2:21**	**Defense of the Message of Grace 3:1-4:41**	**Defense of Our Liberty in Grace 5:1-6:10**	**Conclusion 6:11-18**
	Independent Revelation 1:11-12	Gospel of Grace Vindicated 3:1-29	Liberty apart from the Law 5:1-12	
	Independent Apostleship 1:13-2:21	Gospel of Grace Illustrated 4:1-20	Warning: Liberty is not License 5:13-25	
			Liberty is Life in the Spirit 5:16-26	
			Liberty to Service 6:1-10	

Galatians – Beginning (Top)

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Galatians – Related Topics

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Galatians - Freedom series – "Paul comes out of hiding - briefly" Gal. 1:18-24

http://biblefood.blogspot.com/2011/02/galatians-freedom-series-paul-comes-out.html

Excerpt:

Verse 21 Afterward I went into the regions of Syria and Cilicia.

From Jerusalem, you would go through Syria first to get to Cilicia.



Interesting facts about Cilicia: Paul, known as Saul prior to conversion, was from Cilicia.

"But Paul said, I am a man which am a Jew of Tarsus, a **city in Cilicia** (modern day Turkey) …" - Acts 21:39 (Also see Acts 22:3)

Among the **men of Cilicia who martyred Stephen was Saul** (later called Paul), a man with a murderous hatred toward Christians (Acts 7:58) and yet a man who, after his conversion, became one of the greatest Christians that the world will ever know.

Verse 22 And I was unknown by face to the churches of Judea which were in Christ.

Still at this point Paul was "unknown by face" to the Christians in Judea.

Verse 23 But they were hearing only, "He who formerly persecuted us now preaches **the faith** [refers to the Message of Christ] which he once tried to destroy."

Can you even imagine them getting this report! People coming to Judea and saying, "Hey, guys, you're not going to believe this, but Saul who we all know was adamant about destroying Christians, who then just disappeared for a few years, well he's back and he's now preaching Christ!!!" Can you imagine getting that report!

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The Bible Project: Galatians

https://thebibleproject.com/explore/galatians/

https://d1bsmz3sdihplr.cloudfront.net/media/Posters%20Download/54-Galatians-FNL.jpg (Poster)



See next page for larger view…

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created by the Bible Project
"WHAT MATTERS IS GOD'S NEW CREATION"
THE NEW, MULTI-ETHNIC FAMILY OF THE MESSIAH...
...FULL OF FAITH IN JESUS...
...LOVING GOD & OTHERS IN THE POWER OF THE SPIRIT

[G C]

Galatians – A Summary (Overviews)

http://biblehub.com/summary/galatians/1.htm

Chapter 1
Chapter 2
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Chapter 6

The book of Galatians is a Pauline Epistle (letter from Paul). It was written by the Apostle Paul about 49 A.D. prior to the Jerusalem Council which had taken place in 50 A.D. This quite possibly could have been Paul's first letter. The key personalities of this book are the Apostle Paul, Peter, Barnabas, Abraham, Titus, and false teachers. Paul writes this book to deal with the problem of circumcision and Jewish legalism toward Gentile believers.

- In chapters 1-2, Paul's gives his testimony about how he had received the authentic Gospel message. He warns that if anyone presents another Gospel message other than the one he was preaching, that person is *"As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!"* (1:9). Paul was speaking of the one true Gospel that he had received; Please read 1st Corinthians 15:1-4.

Paul then declares that Christ now lives within him, and directs, and empowers him to live as Christ's ambassador and instrument: "I *have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me*" (2:2o).

- Chapters 3-5:12, Paul begins by declaring that salvation is through faith and trust in Jesus Christ "Alone", and cannot be obtained through the keeping of the Law. "Fou *foolish Galatians! Who put you under a spell? Was not Jesus the Messiah clearly portrayed before your very eyes as having been crucified? I want to learn only one thing from you: Did you receive the Spirit by doing the works of the law or by believing what you heard? Are you so foolish? Having started out with the Spirit, are you now ending up with the flesh? (Galatians 3:1-3).* The Law (10 Commandments) is our tutor to lead us to salvation in Jesus Christ, *"the Law has become our tutor to lead us to Christ, so that we may be justified by faith"* (3:24). No one can obey the 10 Commandments. It is impossible. Every person has broken them; therefore, we can only attain salvation through trusting in our Savior Christ Jesus.

- Chapters 5:13-6, He teaches the Fruits of the Spirit and tells us to *"walk by the Spirit, and you will not carry out the desire of the flesh"* (5:16). Good works does not save, but a Christian must have the desire to produce good fruit, obey God's Law and live a holy and righteous life in the eyes of God. Christians should live this redeemed life.

Galatians Summary Intro (Andrew Womack)

https://www.awmi.net/reading/teaching-articles/galatians/?utm_referrer=https://duckduckgo.com

Excerpt:

The book of Romans is Paul's masterpiece on the study of grace, but the book of Galatians is his strongest teaching on the subject. Paul takes off the gloves and gets brutal in his teaching about the grace of God. I believe that a study on the grace of God from the book of Galatians combined with the teaching from Romans could be a one-two punch that knocks out condemnation in your life. Praise the Lord!...

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Overview of the book of Galatians

https://overviewbible.com/galatians/

Excerpt:

Paul is angry.

Some false teacher has pressured the churches in Galatia (a region in the Roman Empire) to follow the Jewish Law. They're teaching that salvation comes through the Law of Moses, and not through Christ—the exact opposite of what Paul had taught them. So Paul writes a letter to bring them back to the truth.

This letter isn't about Paul's ego or preferences: it's about understanding why Jesus had to die and how it affects us.



The Jews had been living under the Law since the days of Moses. The Law was a set of expectations for God's people: commands that, when followed, would distinguish Israel from all other nations as a people that belonged to God. However, Israel couldn't keep the Law. Nobody could: everyone was a sinner.

So God sent Jesus. Jesus lived the Law, died for our sins, and rose again—He fulfilled the Law.

The Galatians' new teacher completely disregards and disrespects God's grace, Christ's sacrifice, and the Holy Spirit's work. That's why Paul is so upset.

This book explains the believer's new relationship with God. We're freed from sin. We're freed from the Law. We're adopted as children of God. We're counted as spiritual children of Abraham, whether we're Jews or non-Jews. And we're all empowered by the Holy Spirit to do good works, something sin prevented us from doing and the Law never enabled us to do.

Christ's death is important, and Paul won't let anyone forget it.

Theme verse of Galatians

The verse that demonstrates the theme of this book is Galatians 5:1, which reads:

It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.



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Galatians' role in the Bible

Galatians is the fourth of Paul's letters. Of the 27 New Testament books, Paul wrote 13. Nine of these book are letters to local churches (like the ones in Galatia).

The Galatians felt pressured to seek salvation from the Law of Moses, even though they had already accepted the grace of Christ. The book of Galatians succinctly outlines the relationship between the Law of Moses and God's New Covenant with the Church.

Paul defends the true gospel, and deals with a few questions that would naturally arise in an argument of Law vs. grace:

What about God's promises to Abraham?

God made an everlasting covenant (a pact or agreement) with Abraham in the book of Genesis. This was a promise to bless Abraham, his descendants, and the world (Gn 15). Abraham's descendants, the Hebrews, were considered God's special people, and God set them apart from the world with the Law at Mount Sinai (this happened in Exodus). Paul teaches that faith in Christ does not cancel out God's promises to Abraham; rather, it extends the blessings of that covenant beyond Israel. Now, anyone who believes in Christ is a spiritual son of Abraham (Ga 3:29).

What is my relationship with God?

Paul teaches that faith in Jesus makes us not only children of Abraham, but also children of God. It's a radical shift in identity: we are adopted into God's family (Ga 4:5–6).

Why make the Law in the first place?

The Law is a tutor that taught us two things: (1) God is holy and expects His people to be holy, and (2) we cannot live up to His standards. The Law makes it clear that we need a savior.

What about sin?

We're being changed, but we still sin. Paul explains how the Holy Spirit works in us to battle our sinful desires. It's in Galatians that we find the fruit of the Spirit (Ga 5:22–23).

If we're free from the Law, are we free to sin?

No way. "God is not mocked," and we all reap what we sow (Ga 6:7). Paul finishes his letter with a strong call to do what's right and not lose heart as a community of believers: "Let us do good to all people, and especially to those who are of the household of the faith" (Ga 6:9–10).

Paul acknowledges that those who advocate the Law may still try to refute his letter, but urges the church to lean on the true gospel of grace in Jesus.

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Galatians Commentary and Summary

https://www.whatchristianswanttoknow.com/galatians-commentary-summary-and-key-verses/

Excerpt:

Galatians Commentary

Paul's purpose for writing the book of Galatians, scholars believe around A.D. 49, was to reveal that Paul's apostleship was from Jesus Christ and not from men. But Paul's real emphasis was that salvation is not works oriented and that the Galatians liberty should not be used as an excuse to continue in sin. There is also the fact that Paul stresses that Christian liberty is not a license to sin or to live as they choose. A great analogy is that people have the right to drive if they have a license, however this license does not give the driver the right to indiscriminately break the traffic laws.

Paul saw grace being trampled under foot by the Galatians and to a certain extent, this is happening today in many Christian circles. Since the Galatians knew that they were not saved by works, they equated this freedom as a license to sin. It is true that salvation is by grace alone, found in faith alone, from Christ alone and believers are not saved by works; they are saved for works. Even so, Paul still reminded the church that salvation is not from any works of the law but from Christ's own redemptive work. They went from one extreme; works based salvation, to another; using grace as a license to not worry about doing any good works at all.

This works-based salvation was brought in by the traditional Jews who thought that the Galatians, largely Gentiles, should be circumcised and not base their salvation on Jesus Christ alone (2:3-5, 5:2, 6:12-15). Certain Jewish groups were still trying to convert the Gentiles into the Jewish customs which were becoming points of agitation with Paul since Jesus Christ is the One and only way to salvation.

Galatians Summary

Paul was so concerned that the Galatians were already turning from grace to works so soon after he had planted that church; that it was turning into another gospel (1:6). They were perverting the gospel so badly that Paul addresses the problems of trying to gain salvation through works in several different areas:

The first thing Paul did was to vindicate the doctrine of justification by faith in Christ alone. To gain salvation by the Mosaic Law meant that Christ died for nothing. Even the Holy Spirit came as a free gift to the church at Galatia. The Holy Spirit and Jesus' death were both unmerited by works.

He kept reminding them that the works of the Law can not help sanctify a believer nor was it of any help toward their ongoing sanctification. Even miracles are not a result of law keeping but by divine power alone and unmerited.

Another way was to remind them of Abraham's example of faith and not of works of the Law. Abraham had saving faith long before any Mosaic Law ever existed. Saving faith is a provision of God and not of man. Besides the Law brought a curse upon any who could not keep it and no human could ever keep it perfectly. Only Jesus Christ fulfilled the Law in a perfect way. The idea that human performance could help acquire salvation was shattered in the Old Testament and only served to condemn men and that throwing themselves upon the mercy of God in faith was the only means possible.

Another way that Paul mentioned was that Christ's work is the only work that can save a person and no person's own work can ever save them since our best efforts are like filthy rags before a holy God. The curse of the Law brought death but Christ became a curse for our sake. The curse was borne by Christ instead of believers or in place of the believers.

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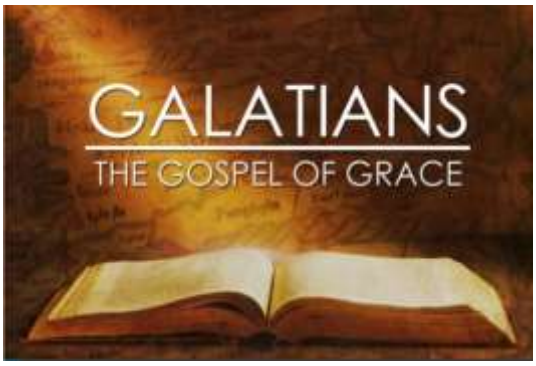
Another way Paul tried to make the Galatians understand this point was to understand the purpose of the Law. The Law would never be permanent since it was intended to serve the people only until the Promised Messiah (the Seed) would come. The Law was never intended to bring eternal life or an eternal promise in faith. Even the old sacrifices could never permanently leave the people free from the penalty of sin. The Law held captive all the world and only Christ and faith in Him could set the believer free from this curse. The Law was intended to be the schoolmaster and disciplinarian until Christ could justify us by His sacrifice and by faith. If they want to start keeping the Mosaic Law they would have to keep the whole Law which is associated with its curse if kept imperfectly. Paul asks them if salvation is by grace or by works? If it is works, Paul tells them clearly that they've fallen from grace

Finally our incorporation into God's family came after we were children and grown up into Christ and baptized into Him. When we reached this relationship, being clothed in Christ, we had the full standing of being justified before the Father and we were then incorporated into His family. If we are believers in Christ, God sees us as Abraham's seed (3:29). Abraham's faith was a saving faith. Abraham's faith came before the Law was established. Legalism and grace do not mix. The cross put an end to the Old Covenant works and the obligatory rituals, washings, and sacrifices so it made no sense to keep pursuing righteousness through works of the Law.

There are no shortages of churches and Christians today that say "we don't do that, we don't that this, we don't do such and such" but one evangelist said there is another group of people that are just like that; they are in the cemetery.

Did You Know?

The book of Galatians was written "to the churches in Galatia" (1:2), indicating not one specific congregation but a number of churches in a large region. All these churches were under similar pressures from outsiders to change their beliefs, which caused confusion in their meetings.



Paul - His Letter to Galatia (Slide Show)
https://www.slideshare.net/CliveAshby/new-testament-survey-no13-paul-his-letter-to-galatia

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The Importance of Galatians

http://www.fbccs.org/resources/studyguides/galatians_sg00.htm

Excerpt:

The early Christian spokesmen Marcion (140 AD) and Tertullian put Galatians first among the New Testament epistles (now we have them in descending order of length). They felt it was not only chronologically first, but primary in order of importance. Martin Luther, perhaps more than any key figure in church history, loved Galatians almost as much as he loved his wife! He said, "The epistle to the Galatians is my epistle. To it I am as it were in wedlock. It is my Katherine." Galatians has been called the battle-cry of the Reformation, the Magna Carta of spiritual emancipation, and spiritual dynamite! It's message - *Are we saved, and are we accepted, by believing or achieving?* - is foundational to both the doctrines of justification and sanctification. Some have said that without the strong letter of Galatians, Christianity might have remained a minor branch of Judaism.

In stating the central themes of Christianity, Galatians reminds us of some other New Testament letters.JB Lightfoot said that Galatians is like a "rough draft" of Romans. But it is unique in its treatment of the necessity to "protect" Christianity from any false, legalistic, "lookalike" versions of the gospel. Freedom, which occurs more in this book than any other in the New Testament, was of paramount importance to Paul. Grace, in contrast to works, is described as the touchstone of Biblical Christianity. And the Spirit, whose fruit is evident in those who live by faith, is portrayed as the One who makes it all happen.

Study of Galatians

http://www.fbccs.org/resources/studyguides/galatians.asp

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Getting The Most Out of Galatians [NTWGAL]

Imagine you're in South Africa in the 1970s. Apartheid is at its height. You are embarked on a risky project: to build a community center where everybody will be equally welcome, no matter what their color or race. You've designed it; you've laid the foundation in such a way that only the right sort of building can be built. Or so you think.

You are called away urgently to another part of the country. A little later you get a letter. A new group of builders are building on your foundation. They have changed the design, and are installing two meeting rooms, with two front doors, one for whites only and one for blacks only. Some of the local people are mightily relieved. They always thought there was going to be trouble, putting everyone together like that. Others, though, asked the builders why the original idea wouldn't do. Oh, said the builders airily, that chap who laid the foundation, he had some funny ideas. He didn't really have permission to make that design. He'd got a bit muddled. We're from the real authorities. This is how it's got to be.

That was the sort of situation in which Paul found himself, almost two thousand years ago in what is now south central Turkey. He was building with people, not bricks and mortar, laying the foundation of the good news. The one creator God had unveiled his long-awaited plan for the world in his son Jesus who was executed by the Romans but raised by God. The good news doesn't end there either. Jesus' death and resurrection mean that God is now building a new family, a single family, a family with no divisions, no separate races, no Jews at this table and Gentiles at another.

Afterward others came in saying Paul didn't really know what he was doing. He didn't have proper authority from the apostles in Jerusalem. Yes, we all believe that Jesus is the Messiah, they said; but we can't have Jewish believers and Gentile believers living as though they were part of the same family. If the Gentile believers want to be part of the real inner circle, they have to become Jews first.

Paul was so incensed that he wrote a sharp letter to the Galatians—one of the first, perhaps the very first, that Paul ever wrote to one of the young churches he planted on the eastern rim of the Mediterranean. (For more on this letter also see my *Paul for Everyone: Galatians and Thessalonians,* published by SPCK and Westminster John Knox, on which this guide is based.) That means it is among the very earliest documents we possess from the beginning of the church's existence.

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Summary of Chapter 1

Paul begins his letter to the churches of Galatia immediately addressing a key issue of the epistle: that he is an apostle "not from men nor through man, but through Jesus Christ..." (v**1**). Joined by unnamed brethren, he sends grace and peace from God and Christ, making reference to the deliverance made possible by Jesus' death for our sins in keeping with God's will (**2-4**). This in turns leads to a short doxology (**5**).

Without any thanksgiving or prayer for his recipients as found in other epistles, Paul expresses his amazement that they are so soon turning to a different gospel being offered by those who wish to pervert the gospel of Christ (**6-7**). This is followed by a condemnation repeated for emphasis of anyone, even an apostle or angel, who would preach a different gospel than they had already received (**8-9**). Strong words, yes, but as a servant of Christ Paul is seeking to please God, not man (**10**).

The gospel preached by Paul was being twisted by those who challenged his authority as an apostle. Therefore Paul proceeds to defend both the gospel and his apostleship by stressing that his gospel was by revelation, and not from man (**11-12**). As evidence, Paul relates his conduct prior to his conversion, and how by the grace of God he was called to preach the gospel to the Gentiles (**13-14**). That his gospel was not from man is supported by the scarcity of opportunities he had to be around Peter or the other apostles (**15-20**). In the early years after his conversion, most of his time was spent in Syria and Cilicia, with the churches of Judea knowing Paul only by what they heard. And what they heard led them to glorify God (**21-24**)!

Paul Meets Peter and James (Galatian 1:18-20)

http://www.ligonier.org/learn/devotionals/paul-meets-peter-and-james/

Excerpt:

Neither Galatians 1:17 nor Acts 9:19b–25 give us all of the details about Paul's experiences in Arabia and Damascus in the period immediately following his conversion. We know, of course, that the apostle preached in many of the synagogues in Damascus (Acts 9:19b–22), and it would not be a stretch to assume he did the same in Arabia. Undoubtedly, Paul also spent time in study and prayer, and it may be that Jesus appeared to him several more times (2 Cor. 12:2).

The three years to which Paul refers in today's passage (Gal. 1:18–19) began when he saw Christ on the Damascus Road and include his sojourn in Arabia and his ministry in the Syrian city. Thus, Paul was a mature believer when he met Cephas (Peter) and James the Lord's brother in Jerusalem. The contrast between Paul's fifteen-day stay in the Holy City and the three years he was on his own reveals that he did not go there to learn the gospel or to have James or Peter appoint him as an apostle. Remember that Paul is dealing with false teachers who are undermining his authority, claiming that the other apostles commissioned him, not the Savior Himself. The Judaizers probably knew that Paul visited Jerusalem after his conversion and likely claimed he received his call there. Paul is setting the record straight, indicating that his visit was too short for him to have learned his gospel from Peter and James. Matthew Henry says Paul mentions these time frames and swears an oath regarding the truth of his words "so that it could not well be claimed that he was indebted to any other either for his knowledge of the gospel or his authority to preach it."

Why, then, did Paul go to Jerusalem on this occasion? Galatians 1:18 is the only place in the New Testament where the Greek verb *historeō* ("visit") is found, indicating that Paul probably chose it with

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care. Of the various Greek words for visit, this one carries with it the idea of getting to know someone; thus, Paul went to Jerusalem to meet and greet other church leaders. He probably wanted to learn about Peter's and James' experiences with Jesus and some of the details of Christ's earthly ministry. But this data only added color to the basic theological content of the gospel that Paul learned from Jesus Himself (v. 12).

Coram Deo

As a minister of Christ Jesus, Paul knew that he could not succeed in his calling all by himself. And if an apostle needed fellowship with others to fulfill the commission Jesus gave to him, how much more do we who rely upon the words of the apostles need Christian brothers and sisters around us for support and fellowship? Do you have close Christian friends who pray for you and help you to fulfill your calling? Whose ministry are you supporting in the body of Christ?

A Different Gospel? – *Ga 1* [NTWGAL] (Chp 1)

Imagine that you are in central south Turkey during the reign of the Roman emperor Claudius. Most in the town worship one or other of the local gods or goddesses, several of whom claim the loyalty of particular racial groups. Some have started to worship the emperor himself, and with him the power of Rome.

There is also a significant minority of Jews, with their own synagogue. They are threatened by the growing power of the imperial cult, on top of the usual pagan idolatry and wickedness. And into this town has come a funny little Jew called Paul. According to Paul, there is one God, the world's creator, and this one God has now unveiled his long-awaited plan for the world. The unveiling took place in a Jew called Jesus, whom Paul says is the Jewish Messiah, a kind of king-to-end-all-kings.

Read Ga 1:1-9. The word *apostle* means "one who is sent," and came to be a technical term in early Christianity for the original ones whom Jesus sent out after his resurrection. Paul's opponents had persuaded the Galatians that Paul was only a secondhand apostle, that he got his apostleship and his message from other early Christians, not from Jesus himself.

What could be attractive to people about a "gospel" which involved becoming a member of a family that followed the Law of Moses?

> Jews believed that when the Messiah came he would be Lord of all the world; so, Paul argues, the Messiah would have to have just one family. So although this family is the fulfillment of what God had promised to the Jews, because of Jesus you don't have to be a Jew to belong. Paul's opponents insisted that if Gentile believers wanted to be part of the real inner circle, they had to become Jews. The "good news" according to his opponents was that you're welcome into God's family if you follow the Law of Moses.
>
> For Paul the *gospel* isn't a system of salvation or a new way of being religious. It's the announcement that Jesus, the crucified Messiah, is exalted as Lord of the whole world; therefore he is calling into existence a single worldwide family.

God revealed his Son to Saul of Tarsus in order that Saul, an ultra-orthodox Jew, might tell the pagan nations that Israel's God loved them just as much as he loved Israel. Paul must have learned his sense of irony from God himself!

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"Then, after three years" (v. 18) refers to the aftermath of the events of Ga 1:17. Paul had gone away to Arabia (probably Sinai) and then returned to Damascus before going to Jerusalem.

Galatians – Beginning (Top)

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Summary of Chapter 2

http://www.ccel.org/contrib/exec_outlines/ga/ga_02.htm

Excerpt;

As Paul continues defending his apostleship, he describes a meeting in Jerusalem fourteen years after the one with Peter related in chapter one. It was prompted by a revelation, and Barnabas and Titus went with him to meet "those who were of reputation". The meeting was private, but some false brethren were secretly brought in who sought to demand that Titus, a Gentile, be circumcised. Paul refused, viewing it as an effort to bring them back into bondage from which Christ set them free (**1-5**).

The result of the meeting was that "those who seemed to be something" added nothing to Paul. In fact, once they saw that the gospel of the uncircumcised had been given to him just as the gospel of the circumcised had been given to Peter, and once James, Cephas, and John perceived the grace that had been given to Paul, he was extended the right hand of fellowship. They only asked that Paul be mindful of the poor, something he was very eager to do (**6-10**).

The rest of the chapter describes a confrontation in Antioch between Peter and Paul. Peter, who was visiting, at first was willing to eat with the Gentiles; but when some came from James, out of fear he withdrew himself. Through his influence the rest of the Jews, even Barnabas, were carried away into hypocrisy. This prompted Paul to withstand Peter "to his face", and to rebuke him in the presence of all. In the course of his rebuke, Paul stressed that we are justified by faith in Christ, and not by the works of the law, otherwise Christ died in vain (**11-24**).

Quote by N.T. Wright:

"**At the heart of Galatians 2** is not an abstract individualized salvation, but a common meal. Paul does not want the Galatians to wait until they have agreed on all doctrinal arguments before they can sit down and eat together. Not to eat together is already to get the answer wrong. The whole point of his argument is that all those who belong to Christ belong at the same table with one another.

The relevance of this today should be obvious. The differences between us, as twentieth-century Christians, all too often reflect cultural, philosophical and tribal divides, rather than anything that should keep us apart from full and glad Eucharistic fellowship. I believe the church should recognize, as a matter of biblical and Christian obedience, that it is time to put the horse back before the cart, and that we are far, far more likely to reach doctrinal agreement between our different churches if we do so within the context of that common meal which belongs equally to us all because it is the meal of the Lord whom we all worship. Intercommunion, in other words, is not something we should regard as the prize to be gained at the end of the ecumenical road; it is the very paving of the road itself. If we wonder why we haven't been travelling very fast down the road of late, maybe it's because, without the proper paving, we've got stuck in the mud." — N.T. Wright, For All God's Worth: True Worship and the Calling of the Church

N. T. Wright on Justification and Sanctification (incl. Galatians 2:11 – 21) (2011)

(References Galatians 2:11-21 and Ephesians 2:1-10 and Romans 3)
https://www.youtube.com/watch?v=ii5YHwrkEpQ [Video] (5 min.)
Renowned Author and speaker N.T. Wright sits down with J.D. Walt, Maxie Dunnam and interviewer Ben Ben Witherington III to talk about his view on justification and salvation. In part two of this four part series, Wright explains how many people have misread Paul's letters in light of justification and salvation.

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N. T. Wright on *Paul and the Faithfulness of God*: A Conversation with Richard B. Hays – Justification and Spirit in Galatians 2 and Romans 8 with Richard B. Hays (2014)

https://www.youtube.com/watch?v=JM8DGAnUq2k **[Recommended]**

Includes discussion of Galatians 2, Romans 8; Gal. 3:22, Rom. 3:22; and also discuss *pistis Christou*

Discussion Guide (for above video):

http://www.augsburgfortress.org/media/downloads/NTWright_VideoDiscussionGuide_Hays.pdf [PDF]

Galatians 2: 11-21

1. Richard Hays outlines four important aspects of his interpretation of Paul's understanding of justification as found in Galatians 2:11-21.

a) In Hays's first point, what is Paul's understanding of the "truth of the Gospel"? In Paul's eyes how has Peter's table fellowship practice denied that truth? For Paul, how is the practice of table fellowship central to questions of justification?
b) Paul, says Hays, does not reject his Jewish identity but rather relies on Torah to say that justification comes, not from the law, but from God's faithfulness. How does Hays then tie participation in the new life of Christ and Jesus' act of loving and giving of himself to the faithfulness of God?
c) Summarize Hays's understanding of Paul's theology of justification as outlined in Galatians 2:11-21.
d) Which of N. T. Wright's responses to the points made by Dr. Hays were most helpful to you? Why?
e) Which points made by Dr. Hays or Dr. Wright do you want to think about or inquire into further?

2. N. T. Wright says that while justification and being in Christ are joined at the hip for Paul, justification and participation are not synonymous. Some scholars have argued that justification and participation are in opposition to each other, but Hays and Wright agree that the fusion of the two is a better interpretation. What are your thoughts? Why is this argument important in interpreting Paul's theology?

3. How, in your understanding, are the faithfulness of God, the faithfulness of Christ, and human faith/faithfulness intimately connected in Paul's theology as outlined in these Galatians verses? In one or two sentences, summarize your understanding of Paul's theology of justification.

Romans 8

1. In this conversation about Romans 8 you see leading Paul scholars working through questions that they are still exploring and questions about which they wonder. What do you take away from observing this animated and candid exchange? What further questions does the conversation raise for you?

2. N. T. Wright and Richard Hays each identify why Paul's writings "light them up" and why they have given so much of their scholarly careers to thinking and writing about Paul. What is it about Paul and his letters that raises interest and passion in you?

The Kingdom New Testament – N.T. Wright (referenced in above video)

https://redeeminggod.com/kingdom-new-testament/

http://www.internetmonk.com/archive/n-t-wrights-the-kingdom-new-testament

https://www.readthespirit.com/explore/interview-nt-tom-wright-on-kingdom-new-testament/

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NT Wright on Justification in Galatians 2 (2009)

https://paulvanderklay.me/2009/05/01/nt-wright-on-justification-in-galatians-2/
(Text from Wright's book, *Justification*, pages 116-117)

I thought this [quote from book] was a superbly clear passage on delimiting the definition of justification in Paul in Galatians 2. Very helpful. Again from NT Wright's Justification pages 116, 117.

[Beginning of quote]

So something has happened to Peter—something so profound that he now has a new identity, which affects key behavior patterns and taboos about that very central human activity, sitting down to a meal. And it is on that "something," that change of identity, that transfer from one family to another, and the new position which membership in the new family creates, that Paul now concentrates, broadening what he has said to Peter (and hence, in the context of the letter, what he has said about Peter) to a more general statement (Galatians 2:15-16) about all those who, though born Jewish, have become Christians.

"We are Jews by nature," he writes, "and not 'Gentile sinners' (Galatians 2:15). That last phrase is a technical term: "lesser breeds," as it were, "outside the law." It represents, as do the boasts cataloged in Romans 2:17-20, what Paul knew to be a standard Jewish attitude, rooted of course in the Scriptures themselves. He is talking about ethnic identity, and about the practices that go with that. And he is about to show that in the gospel this ethnic identity is dismantled, so that a new identity may be constructed, in which the things that separated Jew from Gentile (as in Ephesians 2:14-16, on which see below) no longer matter. This, and only this, is the context in which we can read the famous and dense verse 2:16 with some hope of success.
Despite the fact that "we are Jews by nature [i.e., by birth], not 'Gentile sinners," "we nevertheless know," he says, "that a person is not justified by works of the law." Here it is: the first statement of the Christian doctrine of justification by faith. Or rather, the first statement of its negative pole, that one cannot be justified by works of "the law"—which, by the way, for Paul, always means "the Jewish Law, the Torah."

Now: another thought experiment. Let us suppose we only had a fragment of this letter, consisting of 2:11-16a, and stopping right here, "not justified by works of the law." What would we conclude about the meaning of "justified"? We might well know, from extraneous verbal evidence, that "justified" was a lawcourt term meaning "given the status of being 'in the right.'" But Paul is not in a lawcourt, he is at a dinner table. The context of his talking about "not being justified by works of the law" is that he is confronted with the question of ethnic taboos about eating together across ethnic boundaries. The force of his statement is clear: "Yes, you are Jewish; but as a Christian Jew you ought not to be separating on ethnic lines." Reading Paul strictly in his own context—as John Piper rightly insists we must always ultimately do—we are forced to conclude, at least in a preliminary way, that "to be justified" here does not mean "to be granted free forgiveness of your sins," "to come into a right relation with God" or some other near- synonym of "to be reckoned 'in the right' before God," but rather, and very specifically, "to be reckoned by God to be a true member of his family, and hence with the right to share table fellowship." This does not clinch the argument for my reading of the whole doctrine. But the first signs are that, for Paul, "justification," whatever else it included, always had in mind God's declaration of membership, and that this always referred specifically to the coming together of Jews and Gentiles in faithful membership of the Christian family.

[End of Quote]

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Agreement and Confrontation – *Ga 2:1-14* [NTWGAL] (Chp 2)

A good deal of the letter to the Galatians hinges on the fact that circumcision was the key issue, almost to the point of obsession, in the churches where Gentiles had become members, including of course the churches founded by Paul himself. It was all a question of identity, of knowing not only who you were yourself but who else belonged in your group, your tribe, your ethnic family. It didn't matter in the very early church, because all the first Christians were Jews, so all the males were circumcised anyway. But as soon as non-Jews heard the good news of Jesus, believed it and got baptized, the question of group identity-markers surfaced, and surfaced quite violently.

Circumcision wasn't just a matter of keeping part of the Law of Moses. It was this sign of membership in the covenant family of God, which some Jewish Christians (who Paul calls false family members) said was also essential to the gospel. Over the centuries circumcision had become *the* marker of Israel's racial identity. Paul will insist in the course of this letter, however, that one does not need to become part of a certain race to join God's family.

The writing in verses 1-5 is jerky and difficult. Perhaps it reflects Paul's anger and frustration at the allegations against him. Yet Paul, unlike some Christians today, did not dispute with his opponents for the sake of arguing, but "so that the truth of the gospel might be maintained for you" (v. 5). How can you or your church become known more for grace and truth?

How did the leaders respond to what Paul told them?

> If Paul stressed too much the fact that James, Peter (also called Cephas) and John approved of his preaching the gospel to the Gentiles, his opponents would say "There you are! We told you! He just got it from them and now he's muddled it up, as we said!" But if he labored the point that God doesn't care who's who in the church, that all are equal in his sight and that the Jerusalem apostles are ultimately no more important than anyone else, he ran the risk of breaking fellowship with the center of Christian faith. For Paul the unity of the church was absolutely vital. Paul made it clear that he was not in the pocket of the Jerusalem apostles. But he also made it clear that they were very happy about him and his work.

Paul and Barnabas went to Jerusalem from Antioch not only to meet with the apostles but to deliver an offering (Ac 11:27-30). They returned to Antioch; later Peter followed them there.

What is Paul referring to in verse 14 when he says they were out of line with gospel truth?

> It's hard for Westerners today to see how serious a matter table fellowship was in the early church. If we are eating with colleagues from work, we don't stop to inquire about their ethnic background. A moment's thought, however, will remind us that there have been and continue to be places in the world where if your skin is the wrong color, or if you are known to belong to the wrong religion, or perhaps simply if your accent gives you away as the wrong sort of person, there will be some who will not sit down and eat with you. Eating with people is one of the most powerful symbols of association.

Why would this story of Paul's confrontation with Peter be important to the church in Galatia—the recipients of this letter from Paul?

> The real Peter is the Peter who knows in his bones that, in Jesus the Messiah, God has created one new family of Jews and Gentiles. It's hard to live like that after a lifetime of looking at Gentiles as almost a different species; but Peter has been doing it. When hard-liners arrive who wouldn't approve of the Antioch practice, Peter holds the mask of Jewish respectability in front of his real face, which means that for the moment he will separate himself from the Gentile Christians. So convincing is his mask that the other Jewish Christians are taken in by it, even Barnabas.

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Paul's confrontation with Peter wasn't just a squabble between two ways of interpreting one comparatively trivial point; it involved the very heart of the gospel.

Note on Ga 2:14

What does Paul mean when he accuses Peter of living like a pagan or a Gentile? That Peter is eating pork or other forbidden food? Possible, but pretty unlikely. That Peter is disobeying the moral laws in Torah? Certainly not—Paul would have had other sharp words for that, as indicated in Ga 5. That Peter is no longer saying his prayers? Highly unlikely.

Far and away the most likely solution is that Peter is no longer observing standard Jewish taboos. Peter was likely by now well and truly used to eating with Gentile Christians, and to making no difference between himself and them. That, after all, is what Acts says Peter had learnt in the house of Cornelius (Ac 10:28; 11:9). Paul is pointing out that Peter is acting like a hypocrite, deceitfully acting a part that he doesn't actually believe in. First Peter ate with non-Jewish people (which Paul says the gospel makes possible) and then Peter refused to do so for fear of what the circumcision group would think (which Paul condemns).

As we proceed to verse 16, the force of Paul's statement that we are not justified by works of the Mosaic Law is this: "Yes, you are Jewish; but as a Christian Jew you ought not to be separating on ethnic lines." In the immediate context Paul is saying that to be justified means, "to be reckoned by God to be a true member of his family, and hence with the right to share table fellowship." For Paul, "justification," whatever else it included, always had in mind God's declaration of membership, and that this always referred specifically to the coming together of Jews and Gentiles in faithful membership of the Christian family. (See my book *Justification: God's Plan and Paul's Vision* , chapter 5, for further comment on this passage.)

"Paul on the Unity of the Church" by N.T. Wright - Session One (2014)

Why Unity Mattered to Paul

https://www.youtube.com/watch?v=1NZ2epO9cjI [Video]

Galatians 2, 1 Corinthians 8-10, etc.

"Paul on the Unity of the Church" by N.T. Wright - Session Two (2014)

Path to Unity: Messiah and the Spirit

https://www.youtube.com/watch?v=cnB0j0HQa8Q [Video]

Galatians – Beginning (Top)
Galatians – Maps
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Paul and Peter (Gal 2:6-19)

http://executableoutlines.com/gal/ga2_6.htm

INTRODUCTION

1. Paul's defends his apostleship in Galatians by recounting...
   a. His limited contact with the other apostles, in particular Peter - **Ga 1:11-24**
   b. Two episodes when he met with the apostles, especially Peter – **Ga 2:1-21**

2. The relationship between Paul and Peter has often been misrepresented...
   a. That Peter had primacy over Paul (**Catholicism**)
   b. That they had doctrinal differences (**Criticism**)

[The Biblical evidence shows otherwise. Both in Galatians and elsewhere in the Scriptures, we note their equality and respect for one another. From our text (**Ga 2:6-19**), consider first...]

I. PAUL'S VISIT TO JERUSALEM

A. THE OCCASION...
1. Paul, Barnabas and Titus had gone to Jerusalem by revelation - cf. **Ga 2:1-2**
   a. Likely the visit to Jerusalem described in **Ac 15:2-4**
   b. Though some think it may have occurred earlier - cf. **Ac 11:29-30; 12:25**
2. Paul withstood pressure by false teachers - cf. **Ga 2:2-5**
   a. In a private meeting, he spoke with those "of reputation" (Peter? James?)
   b. False brethren sought to compel Titus to be circumcised
   c. Paul refused to yield to their demands
3. Paul met with Peter, James, and John, who "seemed to be pillars" - cf. **Ga 2:6,9**

B. THE OUTCOME...
1. With those "who seemed to be something" (James, Cephas, John) - **Ga 2:6-10**
   a. They added nothing to Paul (made no demands, gave no instructions or authority)
   b. They saw that Paul had been given the gospel to the uncirmcumcision
   c. Paul recognized God's effective work in Peter's ministry and Peter's apostleship to the circumcision
   d. James, Cephas (Peter) and John perceived the grace given to Paul
   e. They extended the right hand of fellowship to Paul
   f. They asked only that Paul remember the poor, which he was eager to do
2. Of the meeting together with all the apostles and elders at Jerusalem - **Ac 15:6-29**
   a. Peter related his preaching to the Gentiles, and their salvation without circumcision
   b. Paul and Barnabas related their ministry and God's working among the Gentiles
   c. James offered scriptural support, and then a letter to which all agreed
   d. The letter confirmed the ministry of "beloved Barnabas and Paul"

[Paul's visit to Jerusalem certainly illustrated that he and Peter were in **doctrinal agreement** regarding the gospel they preached. The nature of their **relationship** is made clearer with...]

II. PETER'S VISIT TO ANTIOCH

A. THE OCCASION...
1. Peter played the hypocrite - **Ga 2:11-13**
   a. He had come to Antioch (some think this was during **Ac 15:1;** others think it was later)
   b. At first he ate with the Gentiles
   c. After certain men came from James, Peter withdrew and separated himself
   d. He feared those of the circumcision
   e. His actions encouraged other Jews to be hypocrites, even Barnabas

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2. Paul confronted Peter - **Ga 2:11,14-19**
   a. He withstood Peter to his face, because he was to be blamed
   b. He rebuked Peter before them all, showing him to be inconsistent
   c. Paul's gospel (justification by faith in Christ, not by the works of the Law) vindicated by Peter, who normally lived like a Gentile himself - cf. Peter also, in **Ac 15:7-11**

B. THE OUTCOME...
1. Paul's equality with Peter demonstrated - **Ga 2:11,14**
   a. Paul had the authority to withstand him to his face
   b. Paul had the authority to charge him with hypocrisy before all
2. Peter's respect for Paul undiminished - cf. **2 Pe 3:15-16**
   a. Peter later described Paul as "our beloved brother Paul"
   b. Peter acknowledged the wisdom given to Paul
   c. Peter recognized Paul's epistles as "Scriptures"

[Peter's visit to Antioch was not a happy occasion, but it did provide an opportunity to illustrate **the equality of Peter and Paul**, and that despite Peter's momentary lapse, his overall life demonstrated that **his gospel was the same as Paul's**. Finally, some thoughts regarding a couple of...]

CONCLUSION

1. The relationship between Paul and Peter illustrates the power of Christ...
   a. To turn persecutor and persecuted into coworkers for the gospel
   b. To help brethren at odds work through their problems to become brethren beloved

2. While Paul and Peter had a different focus in their respective ministries...
   a. They served the same Lord, preached the same gospel
   b. One was not superior to the other, they were fellow-apostles in the kingdom of God

Rather than trying to find some perceived 'rift' between two faithful apostles, may we use their examples to motivate us in our service to the Lord and to one another...

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False Brethren in Acts 15 and Galatians 2

https://realityisnotoptional.com/2013/02/16/false-brethren-in-acts-15-and-galatians-2/

> Act 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.
> Act 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

These events in Acts 15 is parallel to events described in Galatians 2. In Galatians 2, Paul is recounting the reasons he journeyed back to Jerusalem to meet with the church leaders. He writes of these "certain men":

> Gal 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

He calls them false brethren. So we know they were representing themselves as brethren. It also appears from the Acts passage that they accept the authority of those in Jerusalem. Why else would a journey to Jerusalem solve the issue? Even if the journey was intended to satisfy Paul's converts, and not the false brethren, the false brethren must have accepted the authority of those in Jerusalem, how else are they convincing those who are Paul's converts and who do accept the authority of Jerusalem?

Once in Jerusalem, two more contextual clues tell us about these false brethren. The first is that an entirely new contingent arises preaching the exact same thing. Luke, the author of Acts, calls them believers:

> Act 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

Compare the teachings of this sect of "Pharisees which believed" to the teachings of these "false brethren". We know from Gal 2:3 that it had to do with circumcision, and we know from Acts 15 that it definitely was about needing circumcision to be saved:

> Act 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

The next piece of evidence is that Peter claims the men were from the congregation headed by him and James. These very men were believers who communed with Peter and James:

> Act 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

I had a conversation with a pastor who claimed that these were heretics that were casted out by Peter and James, but the text in no way indicates this. The text indicates that they are still accepted (just not their proselytizing Paul's converts), not to mention that a contingent of James and Peter mentioned in Acts 15:5 preached the exact same thing and are considered believers. The men from Judea were brethren. Why does Paul call them false? Because Paul was extremely protective of his converts:

> Gal 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
> Gal 1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
> Gal 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

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> Gal 1:9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Paul states that even if he was preaching another gospel that they should not believe him. He states that even an angel from heaven were preaching another gospel, not to believe him. Paul curses these people. Is it any stretch of the imagination to contend that he would call James and Peter's acolytes false brethren if they attempted to preach a different gospel to Paul's converts?

Note that Paul says the gospel they teach is "not another". This makes sense of James and Peter's converts. They are still teaching the death and resurrection of Christ (the gospel), only they are adding in conditions for salvation. Paul goes on to label the gospel being taught as the "Gospel of Christ", only perverted.

One further clue is that Galatians describes an incident well after the events in Acts 15 in which "men from James" came again to Antioch, but this time Peter is there. Peter, it seems, pre-emptively withdrawals from the Gentiles and the following happens:

> Gal 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
> Gal 2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

Who is this "them which were of the circumicision"? It is the same as the men from James. What are they teaching and what do they believe? Could it have to do with circumcision? Why does Peter, a leader in the church, react to what these certain men would think? Paul refutes Peter to his face:

> Gal 2:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Peter was compelling Gentiles to be circumcised, through withdrawing from uncircumcised Gentiles. Paul links this to the gospel. Paul claims Peter did not live according to the truth of the Gospel. Paul goes on:

> …Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified…
> Gal 2:19 For I through the law am dead to the law, that I might live unto God…
> Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Paul talks about Law and Works. This is how he is withstanding Peter to his face. So men from James came, and Peter responded by mimicking a gospel of law and works. Isn't this is a settled issue? Doesn't James and Peter teach salvation by faith alone and that works are dead? It is obvious that they did not. Both James and Peter, and their converts, seem to have been teaching something which Paul did not teach.

Paul spends Galatians 3 then explaining further that works and law are not required. With all this in mind, we can get a clear picture of who the false brethren were, where they came from, who their teachers were, and the extent they were affected by the Jerusalem council (not much).

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Ephesians 2:15-21 – The Two Roads to God

http://www.fbccs.org/resources/studyguides/galatians_sg04.htm

Excerpt:

Perhaps this chart from Larry Richards' Expository Dictionary of Bible Words will help you think through these issues.

	Grace	**Religion**
View of mankind	basically sinful, unable to please God	basically good, able to please God
Associated concepts	promise gift faith	law works obligation
Focus	Jesus	self
Result	forgiveness life righteousness	condemnation sin death
Definition	God's free action - based on Jesus' death and motivated by love - to redeem all who believe and to make them righteous.	Man's effort to do good and by his own works to merit salvation as a deserved reward for his behavior.

APPLICATION:

Verse 20 is one of the key verses in the New Testament. What difference does it make in your life right now?

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Galatians 2:20 "I have been crucified with Christ"

http://bible-forum.invisionzone.com/topic/1256-galatians-220-i-have-been-crucified-with-christ/

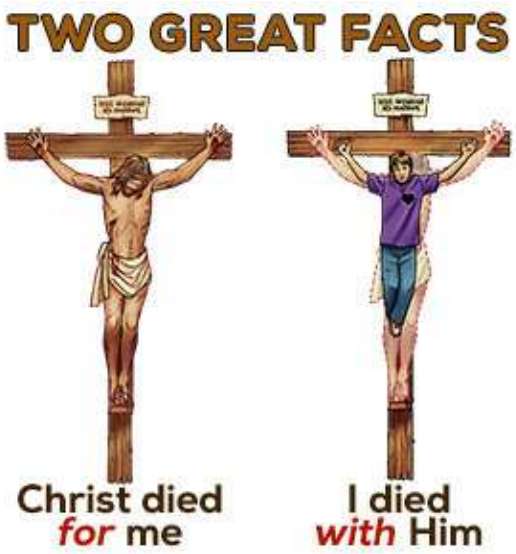
I have been crucified with Christ; and it is no longer I who live, but Christ lives in me: and that[/size]life which I now live in the flesh I live in faith,[/size]the faith which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.

The verse says nothing about a Christian needing to crucify himself. You cannot crucify yourself. It refers to a past event that has present consequences: "I have been crucified," not "I am being crucified," nor "I need to be crucified." Now to be sure, often Christians don't act like they have been crucified nor like Christ is living in them.

One may compare Romans 6:

We who died to sin, how shall we any longer live therein? 3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. 5 For if we have become 1united with him in the likeness of his death, we shall be also in the likeness of his resurrection; 6 knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; 7 for he that hath died is justified from sin. 8 But if we died with Christ, we believe that we shall also live with him; 9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. 10 For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. 11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

I don't know what this picture below is supposed to mean, but you cannot crucify yourself. You could put a nail through your feet, but how can you nail your hands??? & then how will you get the cross lifted up???



Is this the picture of a man who tried to crucify Himself with Christ, but had to give up since he found out he just could not do it? Crucifixion with Christ is something done to us -- and it happened 2000 years ago~~, if it happened at all~~.

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A Summary of the Christian Life In One Verse

http://www.middletownbiblechurch.org/christia/livfaith.htm

Galatians 2:20 "…Not I, But Christ…"

NOT I WHY IS IT NO LONGER I? BECAUSE . . .	BUT CHRIST WHY IS IT CHRIST LIVING IN ME? BECAUSE . . .
In me (that is in my flesh) dwelleth no good thing . . . O wretched man that I am! (Rom. 7:18,24)	The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. 8:2).
All my righteousnesses are as filthy rags (Isaiah 64:6).	I am in Christ Jesus who of God is made unto me wisdom and righteousness (1 Cor. 1:30).
Sin dwelleth in me (Rom. 7:20).	Christ liveth in me (Gal. 2:20).
I live for myself (2 Cor. 5:15).	I live for the One who died and rose again for me (2 Cor. 5:15).
The works of the flesh are adultery, fornication, uncleanness . . . (Gal. 5:19).	The fruit of the Spirit is love, joy, peace . . . (Gal. 5:22-23).
Those that are in the flesh cannot please God (Rom. 8:8).	I am not in the flesh but in the Spirit. The Spirit of God dwells in me (Rom. 8:9).
I have put off the old man with his deeds (Col. 3:9).	I have put on the new man which is renewed in knowledge after the image of Him that created him (Col. 3:10).
My old man is corrupt according to the deceitful lusts (Eph. 4:22).	My new man is created in righteousness and true holiness (Eph. 4:24).
My old man was crucified with Him (Rom. 6:6).	My life is hidden with Christ in God (Col. 3:3).
I died with Christ (Col. 2:20).	I am risen with Christ (Col. 3:1).
I've been baptized into His death (Rom. 6:3; Gal. 2:20).	I've been planted together in the likeness of His resurrection (Rom. 6:5).
I have been crucified with Christ (Gal. 2:20).	Nevertheless I live . . . and the life that I now live I live by the faith of the Son of God (Gal. 2:20).
Old things passed away (2 Cor. 5:17).	All things have become new! I am a new creature in Christ (2 Cor. 5:17).

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I am dead unto sin (Rom. 6:11).	I am alive unto God (Rom. 6:11).
I am dead in Adam (1 Cor. 15:22).	I am made alive in Christ (1 Cor. 15:22).
I once was a slave of sin (Rom. 6:17,20).	I am now free from sin and a slave of God (Rom. 6:18,22).

Galatians – Beginning (Top)

Galatians – Maps

Galatians – Intro

Galatians – Charts

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A New Identity – *Ga 2:15-3:9* [NTWGAL] (Chp 3)

Beginning again from scratch to *learn who you are* is a strange idea for most of us. It is precisely what people who have suffered severe memory loss need to do. It is what people who have suffered other kinds of loss also need to do: the refugee without home, country or family is only one example. Precisely this sort of exercise, losing one identity and reconstructing another, is what Paul is explaining in this dense and complex passage. It isn't a matter of a few twists and turns in the interpretation of the gospel or the Jewish Law. It isn't about one style of missionary policy as against another. It is a matter of *who you are in the Messiah.*

Read Ga 2:15-21. Often Paul's dense passages like this one yield their secrets if you approach them from near the end, where he sums up everything in a single great climactic statement.

My translation of verse 2:20 is, "And the life I do still live in the flesh, I live within the faithfulness of the son of God, who loved me and gave himself for me." How does this verse speak to the issue of whether only Jewish Christians belong to the true people of God or whether in Christ non-Jews can also belong without first becoming Jews?

> One of Paul's most well-known ideas remains difficult for modern Western minds to come to terms with. Those who belong to the Messiah (Christ in Greek) are *in the Messiah* , so that what is true of him is true of them. The roots of this idea are in the Jewish beliefs that the king represents his people, as David represented Israel against the Philistines when he fought Goliath. What is true of the king is true of them.

Now we can go back to 2:15-16. *Justified* or *justification* means "being declared righteous." Consider this translation of the Greek text in verse 16:

> But we know that a person is not declared "righteous" by works of the Jewish Law, but through the faithfulness of Jesus the Messiah.
>
> That is why we too believed in the Messiah, Jesus: so that we might be declared "righteous" on the basis of the Messiah's faithfulness, and not on the basis of works of the Jewish Law. On that basis, you see, no creature will be declared "righteous."

The heart of Paul's argument is that one must lose everything, including the memory of who one was before, and one must accept and learn to live by a new identity with a new foundation. What old identities have you discarded or should you discard because of being in Christ?

> Paul's head-on clash with Peter in Antioch (2:11-14) was about Christian identity. His passionate appeal to the Galatians is about their Christian identity. The question Paul and Peter have run into, which was focused on whether Jewish and Gentile Christians were allowed to eat at the same table, is the question "Who is God's true Israel? Who are the true people of God?" Paul's answer is simple: all who are "in the Messiah" are the true people of God. That means believing Gentiles as well as believing Jews.

Read Ga 3:1-9. What is Paul's reaction to the news that his beloved Galatians are thinking of getting circumcised and trying to become part of the physical family of Israel (3:1-4)?

Paul lines up "Spirit" and "faith" on the one hand, and "flesh" and "law" on the other. Why do you think human beings are so prone to fall back onto the flesh and law even after beginning with the Spirit and faith (3:3)?

How is it that the Galatians are already children of Abraham without being circumcised (3:6-9)?

How does Paul further make his case in verses 3:8-9 that national or ethnic identity with Israel is not necessary?

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> Genesis 12 promises that God will bless all the nations through Abraham. Genesis 15 describes the covenant God made with Abraham, promising him a great family and the land as its inheritance. The critical move was that when God made the first promise, Abraham believed it. That doesn't mean his faith *earned* him his membership in God's covenant; the promise was already made. It was rather the badge that showed he was now in covenant with God.

Note on Ga 2:17-18

Paul is demonstrating to Peter that even Jewish Christians have lost their old identity, defined by the Law of Moses, and have come into a new identity, defined only by the Messiah. This doesn't mean, as he says in verses 17-18, that by losing Jewish identity we are "sinners," as the Jews had regarded the Gentiles. On the contrary, if like Peter you reconstruct the wall between Jews and Gentiles, all you achieve is to prove that you yourself are a lawbreaker. If the Jewish Law is what really matters, then look out: you've broken it!

But the Jewish Law isn't now the thing that matters. "If righteousness (covenant membership, in other words, justification) came by the Jewish Law, then the Messiah wouldn't have needed to die." To have separate tables within the church is to spurn the generous love of the Messiah. One of the marks of Jesus' public career was open table-fellowship. God intends it to be a mark of Jesus' people from that day to this.

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Summary of Chapter 3

Galatians Chapter 3:1-14 – Paul and the Foolish Galatians: An Exegetical Analysis

The Historical and Cultural Context of the Text

https://www.whitehorseinn.org/images/Horton-WrightReview.pdf [PDF]

Excerpt:

Why making reference to Abraham?

> a. at the very beginning of Israel's history it is clearly evident that God had chosen this one nation in order that in and through its great "seed" it might not only receive a blessing but also become a blessing to *the world*;
>
> b. that equally from the very beginning the divinely appointed means of receiving this blessing, so as to be able to impart it to nations, was *faith*, not works. (italics original)

To press this further, it might be the fact that the opponents or the Judaizers so to speak, were using Abraham as their pace setter or religious figure in order to argue their case, thus perpetually boasting about their descent from Abraham. Their error was in the perception that their natural/biological tie to Abraham would guarantee their favorable standing before God (Gal 2:3; 5:2, 3; 6:12, 15; cf. Matt. 3:9; Luke 3:8; John 8:33, 39, 40, 53), "and as if the *righteousness* which Jehovah had „reckoned" to Abraham (Gen. 15:6) had been a *debt* which God owed him for his *work* (cf. Rom. 4:4)." In response to their argument, Paul uses that same premise which is their common ground to demonstrate how it opposes their teachings, because the emphasis of the text is on faith and not on works. "…this faith, says Paul, in complete harmony with Gal 3:1-5, was not a matter of merit on Abraham's part, but was by God graciously „reckoned" or „imputed" to for righteousness." So if the opponents think that their clamoring on the necessity of circumcision in order to enhance salvation by appealing on the life of Abraham (Gen. 17:23-27), it is indeed a lost battle because Abraham's circumcision was preceded by justification many years (Gen 15:6; 16:16; 17:24). Due to Abraham's justification he became the "daddy" of all who would share in his faith both the circumcised and the uncircumcised alike.

"According to Jewish interpretation at the time of Paul, Abraham's faith was a meritorious work: Abraham "put his faith in God," and therefore God counted that act of faith for what it was, as righteousness." Paul's employment of quotation from Gen. 15: 6 in confirmation of the implied answer to the question in vv 2, 5 (by "hearing of faith" and not by "works of the law) stands against such presupposition. The reason is not farfetched in that Paul does not "take the „counting" as an accounting of Abraham's merit, or even in the sense that Abraham's faith was regarded or estimated by God as if it were righteousness."

Many explanations have been offered for the role of Abraham in the argument Paul mounts in Galatians 3. But all of them hitherto have missed the centrality of ethnicity and collective memory in understanding what Paul says and how he says it. Abraham was central to the ethnic identity of the Judeans of his time, as Paul was only too aware. He knew that in Galatia his opponents were using this glorious figure from the collective memory and mnemonic tradition of Israel in their attempt to persuade Paul's non-Judean converts to become Judeans through circumcision. To counter this threat he had to detach Abraham from Israel and its collective memory and attach it to the Christ-movement and its collective memory. Central to his argument is the claim that Christ is the seed referred to in the scriptural promises made "to Abraham and his seed" and that Christ-followers receive these promises because through baptism they are all one in Christ Jesus. In addition, Paul reinterprets these promises to connect them with the dramatic gifts of the Holy Spirit that were characteristic of his congregations. Paul's entire argument represents a daring essay in the contestation and re-application of the collective memory of Abraham, away from the ethnic group where it arose to his socioreligious Christ-movement groups in Galatia.

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Galatians 3:6-9

Journal of the Grace Evangelical Society (GES):
Does Your Mind Need Changing? Repentance Reconsidered
by Robert (Bob) Wilkin (1998)
https://faithalone.org/journal/1998i/Wilkin.html

Excerpt:

Repentance "Strikingly Absent" from Paul

One NT scholar wrote that whereas the Judaism of Paul's day emphasized the need to repent to get into the kingdom, the idea of repentance is "a category strikingly absent from Paul."[8]

Consider for example Gal 3:6-9:

> Abraham "believed God, and it was accounted to him for righteousness." Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed." So then those who are of faith are blessed with believing Abraham.

Ten times in those four verses we find the words believe and faith. Not once do we find the words repent or repentance. In fact, those words are not to be found anywhere in the entire Epistle to the Galatians.

The Book of Galatians is a defense of the gospel against the attacks of the Judaizers. Paul argues that the gospel of Jesus Christ is foundational to the Christian life. There is no other gospel. It is indeed significant that repentance is absent in a book where Paul is presenting and defending the gospel message he received directly from the Lord. Surely if repentance were a part of Paul's gospel, he would have said so in his defense of his gospel in Galatians.

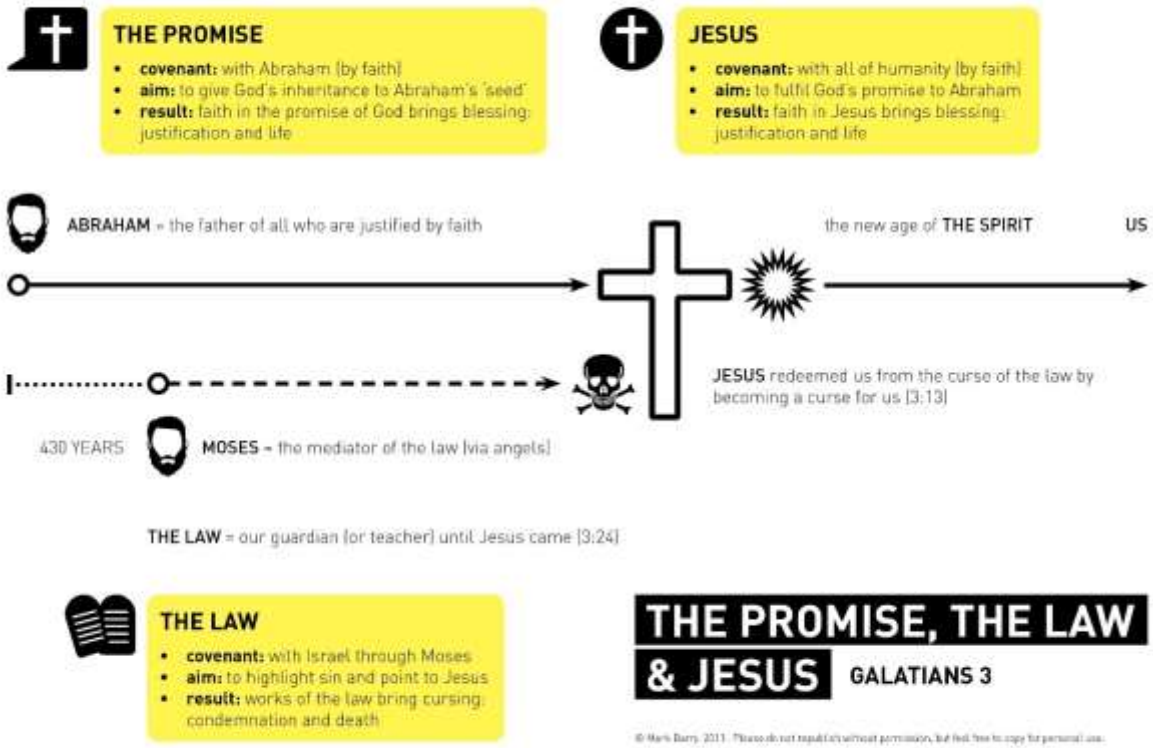
***See also*: Repentance**

The Gospel

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(See also prior pages and section with Wright and Hayes on Faithfulness / Justification)

N.T. Wright and the Faithfulness of Paul: Part 6: Election, the Spirit, and Justification – Summary by Derek Vreeland

https://derekvreeland.com/2014/10/n-t-wright-faithfulness-paul-part-6-election-spirit-justification/

Excerpt:

B. Justification at work in Galatians 2:15-4:11

"We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is not justified by works of the law but through [the] faith[fulness of] Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified." (Galatians 2:15 ESV)

The context was the "Antioch incident" where Peter was not sharing a table with Gentile Christians. Paul confronts Peter, because his sin was fundamentally a gospel issue as he explains in Galatians 2:15. We are not justified—declared righteous and therefore members of God's people—because we keep the law, but because of the faithfulness of Jesus. We believe in Jesus and are justified. Our justification is based on Jesus' faithful death. Our faith is the badge indicated we are members of God's people.

"Paul's whole argument is about membership in the single family, sharing the same table-fellowship, not primarily about the way in which sins are dealt with and the sinner rescued from them." (969) There is little mention of sin, and no mention of death, in Galatians. The letter focuses on the definition of Christian community, that is, what does it mean to be the people of God? What are the markers that define Christian community? This definition has been reworked around Jesus the Messiah and the coming of the Spirit. "Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?" (Galatians 3:3) Paul is addressing the Galatians (plural) according to 3:1. This new shape of the people of God is the work of the Spirit.

This called people, the children of Abraham, redefined by Jesus and the Spirit will be the means by which God blesses the nations (Galatians 3:8). The promise given to Abraham was not merely for one ethnic people (the Jews) in one particular land (Israel); the promise was for the whole world. Jesus became a curse for us (N.T. Wright notes the "us" refers to Jewish people), redeeming them from the curse of the law so that "the blessing of Abraham may come to the Gentiles" (Galatians 3:13), so that "we (both Jews and Gentiles) might receive the promised Spirit through faith" (Galatians 3:14).

To be declared righteous members of God's chosen people (election) has been redefined. Members who once were marked by keeping the torah are now marked by both faith in Jesus as Messiah whose faithful death demonstrated God's faithfulness to the torah and the reception of God's Spirit.

Note: Part of a 9-Part series summarizing Wright's book, *N.T. Wright and the Faithfulness of Paul*. Part 9 has links to the prior 8 articles, here is the link:
https://derekvreeland.com/2014/11/paul-in-history/

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A Promise Fulfilled – *Ga 3:10-22* [NTWGAL] (Chp. 4)

God's promise to Abraham wasn't simply about the Jews; it was designed for all the nations. Abraham's family was to bring God's plan of salvation to the rest of the world. That's why there was such a family in the first place. But what had happened to this family? And what, in consequence, had happened to God's plan and purpose? The physical family of Abraham, the Jewish people, had overturned like a huge truck in the road and were now blocking the original intention. God's promise still held good; God still intended to bless the whole world through Abraham's family; but Israel, the promise bearers, were not only themselves failing, but getting in the way of the wider fulfillment.

How do you react to the statement that Christ himself became "a curse on our behalf" (v. 13)?

> We should look back to Ga 3:7-9 to answer, What is the problem to which the curse-bearing death of the Messiah is the answer? The problem is that the Mosaic Law looked as if it would prevent the Abrahamic promises of blessing from getting out to the nations, and thus prevent the plan God always had for blessing the nations through Israel from coming to pass.
>
> In short, the Law pronounced a curse on all who failed to keep it, so that Israel could not fulfill God's purpose. Instead, Paul insists, the Messiah has taken that curse upon himself, as Israel's representative. Jesus took the weight of Israel's curse on himself, not just in some abstract theological sense but quite literally and historically, when he died on the cross. The roadblock has been taken out of the way. The traffic can flow as God always intended it: from the promise of Abraham, through his family, his "seed" (in the person of Israel's representative, the Messiah) and out to the all the nations. Because of him, both Jews and Gentiles are offered full membership in his family.

Note on Ga 3:19-20

> The Mosaic Law was given through the agency not only of angels (that is, for Paul, a way of saying that the Law was indeed God’s Law, wonderful and holy) but also of the “mediator,” that is, Moses. Moses, though, cannot be the mediator through whom God creates the “one,” the single family he always wanted; but God is one, and so (as Paul explains in Ro 3:29-30) he desires a single family, not many families. Left to itself, the Law, putting Israel in quarantine as it did, would have created at least two families (Israel and believing Gentiles) and possibly many more.

What is the relationship between the Law of Moses and promise (vv. 21-22)?

> The Mosaic Law was a necessary part of the intervening story between the giving of the promise and its fulfillment. Paul is quite clear that the human race as a whole is sinful, under God's judgment. He is also clear that God called Abraham so that eventually, through his family, the remedy might be found for the problem of human beings and indeed the cosmos as a whole. But Abraham's family was also part of the human race. The people who carried the solution were themselves part of the problem. The Mosaic Law was given because of the in-between state of Abraham's physical family, the people of Israel. It was given for a set period of time until the single family intended and promised by God (of both Jew and Gentile) should arrive with the Messiah.

Note on Ga 3:19-20

The Mosaic Law was given through the agency not only of angels (that is, for Paul, a way of saying that the Law was indeed God's Law, wonderful and holy) but also of the "mediator," that is, Moses. Moses, though, cannot be the mediator through whom God creates the "one," the single family he always wanted; but God is one, and so (as Paul explains in Ro 3:29-30) he desires a single family, not many families. Left to itself, the Law, putting Israel in quarantine as it did, would have created at least two families (Israel and believing Gentiles) and possibly many more.

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The Coming of Faith – *Ga 3:23-4:7* **[NTWGAL]** (Chp 5)

One of the worst evenings of my daughter's young life was when she was asked to be a babysitter for some friends—a job she had often done before, happily and successfully. Unknown to them or us, the two young children were in a very cross mood, and resented their parents going out for the evening. They took out their sulks and anger on my daughter. She had a miserable time, but managed to prevent the children doing anything too drastically wicked. She—and, I think, the children—were extremely relieved when the evening was over.

Paul pictures the Mosaic Law in the role of a babysitter until Israel should grow up. So Paul now asks the Galatians, do you want to go back to being a child, when you could be grown up? Do you want to go back to being a slave, when you could be free?

How have both Jew and Gentile become part of God's family (3:25-27)?

> The word translated "guardian," "disciplinarian" or "babysitter" in verses 24-25 would normally, in Paul's world, refer to a slave whose task it was to look after the children day by day on the parents' behalf, taking them to school, making sure they were safe, keeping them out of mischief and so on. Many cultures still have people who fulfill such functions, who sometimes become honored members of the family after their child-related duties come to an end. The fact that Israel needed a babysitter during the period of childhood did not mean that the babysitter should continue to do the job once the child had grown up.
>
> Paul is claiming throughout the letter that, with the coming of the Messiah, Israel was at last God's grown-up child. The badge of the grown-up child of God, the badge of God's free people, is that he trusts them with responsibility. They are people of faith, of trust. They believe the gospel.

How does Paul express the unity which Christ has brought about among believers (3:26-29)?

> What matters to Paul is that someone is *in* the Messiah or *belongs to* the Messiah. This is not merely a spiritual state resulting from or consisting in a certain type of inner experience. For Paul it is a matter of belonging to a particular community, the new royal family, the Messiah's people; and this family is entered through baptism. Paul knew that some people were slaves and others free. But the point is that *all these are irrelevant for your status in the family of the Messiah.* There aren't two families, one more privileged than the other. There is only one.

Read Ga 4:1-7. Though in verse 3 Paul is talking about Jews ("we"), what he says about these Jews who have become Christians is designed to make their story as alike as possible to that of Gentile Christians. How were Jews and Gentiles both enslaved, according to Paul?

> These verses are full of the language of Exodus. God called Moses to lead Israel out of slavery in Egypt into freedom to inherit the Promised Land. Freedom was secured through Passover with the sacrifice of the lambs and the slaying of Egypt's firstborn. Then, when the people had left Egypt, they came to Sinai forty days after Passover, and they were given the Law by Moses as their guide through the wilderness to their inheritance. But then comes the new Passover. God sent out, not Moses, but his own Son, Jesus the Messiah, so that through his death freedom could be bought and the slaves could become true children. Forty days after Passover, on the feast of Pentecost, God gave, not the Law, but his own Spirit, the spirit of his Son, to turn his people into his true children in their innermost beings as well as in legal status.

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N.T. Wright: Historical Paul and 'Systematic Theology' (2014) [Recommended]

http://ntwrightpage.com/2017/02/24/historical-paul-and-systematic-theology/

Excerpt:

Another passage, which is very different on the surface and very similar underneath is **Galatians 4:1-11**. Here Paul tells the story of the world as the story of God's freeing of slaves and his making them his children, his heirs. As in the Exodus, the true God reveals himself as who he is, putting the idols to shame (4:8-11). But the God who has now revealed himself in this way is the God who "sends the son" (4:4) and then "sends the Spirit of the Son" (4:6). In these passages we have, within thirty years of Jesus' death, what would later be called a very high christology. It is very early and very Jewish. The logic of the passage is that the Galatians must either learn to know the one true God in terms of Jesus and the Spirit or they will be in effect turning back to the principalities and powers to which they were formerly subject. Their choice is either incipient trinitarianism or a return to paganism.

N.T. Wright: How to Hear the Other Half of the Bible's Conversation (Galatians 4:1-8) (Brief intro.)

http://ntwrightonline.org/how-to-hear-the-other-half-of-the-bibles-conversation/ [Video]



***See*: Adoption**

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Galatians 4:4-5

Adoption through Jesus the Son of God

Even though υἱοθεσία in Paul's understanding is primarily and profoundly a salvific act on the part of the father, the apostle also makes it clear that there is an inextricable link between the sonship of Jesus and the adopted sonship of Christians.[42] This is seen in the double ἵνα purpose clause in Gal 4:4–5:[43] "But when the time had fully come, God sent his Son born under law in order to redeem those under law in order that we may receive the adoption as sons." The connection between God's Son and the adopted sons of God is clearly evident in the chiastic structure of these verses, as recognized by J. B. Lightfoot:[44]

A God sent his Son
  B born under law
  B[1] in order to redeem those under law
A[1] in order that we may receive the adoption as sons

The key point lies with the two statements situated at the extremity of the chiasm—"God sent His Son…in order that we may receive the adoption as sons"—but it is not the mere sending or appearance of the Son of God in the last days which *ipso facto* brings about the adoption of the sons of God. Paul's emphasis lies not merely with the incarnational, the eschatological appearing of the Son of God in human flesh, but also with the sacrificial (cf. Rom 8:3) which brings about the redemption unto adoption. Paul goes on to demonstrate in clear soteriological terms the work of God's Son as the means through whom the adoption of sons and daughters is effected. In so doing he does not confuse his metaphors for there is a definite link between the redemptive work of Christ the Son of God and the adoption that is brought about.

By sounding a note of redemption (Gal 4:5) Paul has probably got in view the Roman legal practice of adoption in mind. …

See*: Adoption for more details** [See also*: Chiasm**]

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No Turning Back – *Ga 4:8-20* [NTWGAL] (Chp. 6)

The Galatian Christians have come out of the "Egypt" of idolatry, of worshiping false gods. They have been set free, redeemed by the personal action of the one true God in his Son and his Spirit (Ga 4:4-7). Now it seems they have had a look at the wide and worrying world of freedom, and they don't like what they see. They are determined to return once more to the world where life seems safer, more regulated, where you know where you are: in other words, to the life of slavery. They are, Paul declares, choosing to go back where they were before, back to the old pagan gods they had worshiped until the time when they were set free by the living God.

Why do you think Paul corrects himself from "you've come to know God" to "to be known *by* God" (v. 9)?

The Galatians are insisting on keeping the Jewish festivals (v. 10). Those festivals all looked forward to the great act of redemption which God would one day accomplish. So how can the Galatians keep the festivals when God's future has already arrived in Jesus Christ? By these observances they are saying that they aren't sure if God really has done what he said he would, whereas the whole point of the gospel is that he has!

Even when it looked like your time and energy might turn out to be wasted, what gave you hope?

> It's easier to rule your life by the old line-up of options: racial or tribal identity, geographical or territorial loyalty, the demands of money, sex and power. It's much harder to follow the God revealed in Jesus and the Spirit and to learn true freedom, true humanness, in the fellowship of other followers. But, as Paul will go on to say, there is no alternative. God has acted; we have tasted the effect of that action. If we go back now, we are denying not only ourselves and our Christian experience, but God himself.

Note on Ga 4:10

> From very early on the Christian church kept various festivals: Paul himself speaks of the first day of the week as special (1Co 16:2), the day that had been made special forever by Jesus' resurrection. Likewise, Easter quickly became an important annual festival. So it can't be that all observances of days and times was to be banned. In any case, Paul himself says in Ro 14:5-6 that observing days or not observing them is something for individual Christians to decide as a matter of their own personal discipleship. The issue for Paul is also not that the Galatians might start to worship their old pagan deities, but that they want to become Jews. Circumcision was one evidence of that (Ga 2:3,12) and not eating with Gentiles was another (Ga 2:12-14). Here is a third.

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The Facts and Figures of Galatians 4: why Abraham takes precedence over Moses

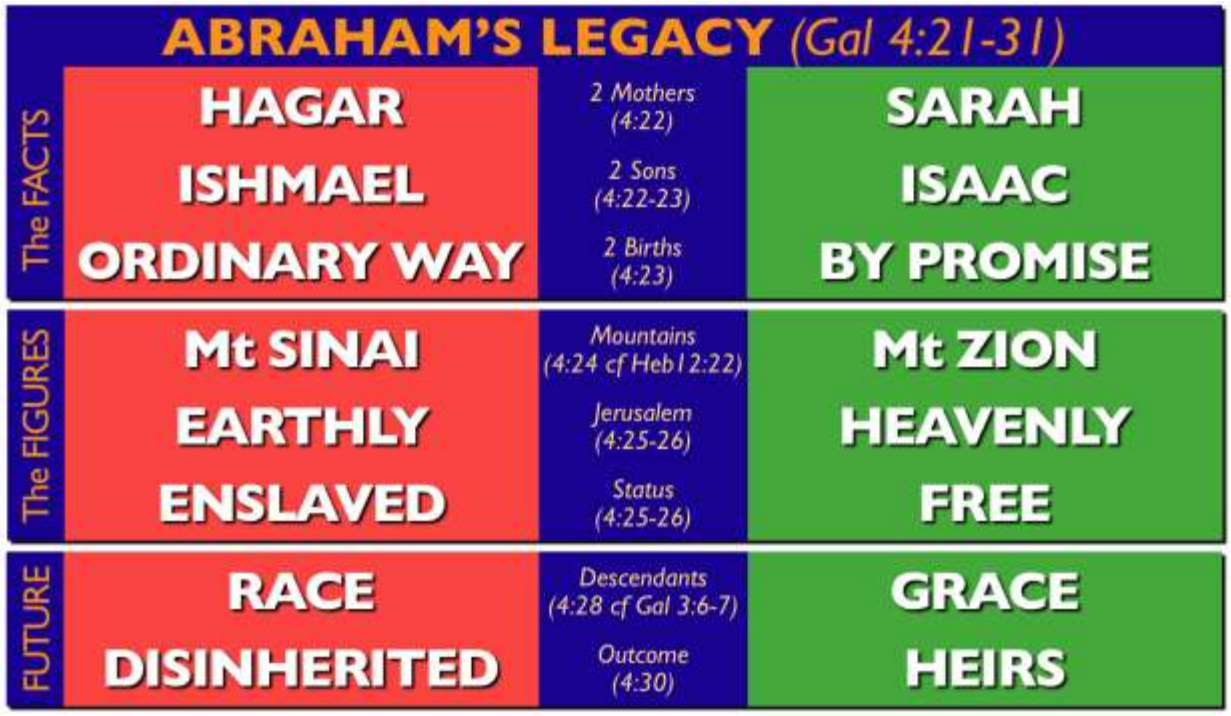
https://markmeynell.wordpress.com/2011/02/11/the-facts-and-figures-of-galatians-4-why-abraham-takes-precedence-over-moses/

This one was a sweat, if I'm honest. But last Sunday, we recommenced our Galatians series after a 2 month break (the result of that little inconvenience alternatively known as Christmas and New Year). And the passage felt a bit like a minefield because it includes Paul's notorious figurative use of the 2 families descended from Abraham. I think too many come down far too hard on Paul's OT handling here – for he is completely open about what he is doing and his points made are entirely valid.

It struck me forcibly again that, in his disputes with the Judaizes, the key issue is the relationship between Abraham and Moses. It was only after I started to build a passage summary table (below) that the full shock of Paul's shocking (and even apparently mistaken) inclusion of Mount Sinai in the 'red' Hagar column became apparent. If Moses is a biological descendent of Sarah & Isaac's line (which he was), the God-ordained leader of God's people (which he was), and he received the God-given law on Mt Sinai (which he did), then surely Sinai should be in the green column.

But this is Paul's point – being a child of Abraham depends not on bloodline and being descended by race (and figuratively, by depending on law); it depends on trusting God (having faith) and being dependent on grace (and thus figuratively, depending on promise). As he says earlier in the letter:

> Consider Abraham: "He believed God and it was credited to him as righteousness." Understand, then that those who believe are children of Abraham. (Gal 3:6, quoting Genesis 15:6)



Anyway – here is the talk, such as it is. I was certainly glad to have it over with! Am posting the table because a number of people asked for it after seeing it on Sunday. Hope it's of use to a few.

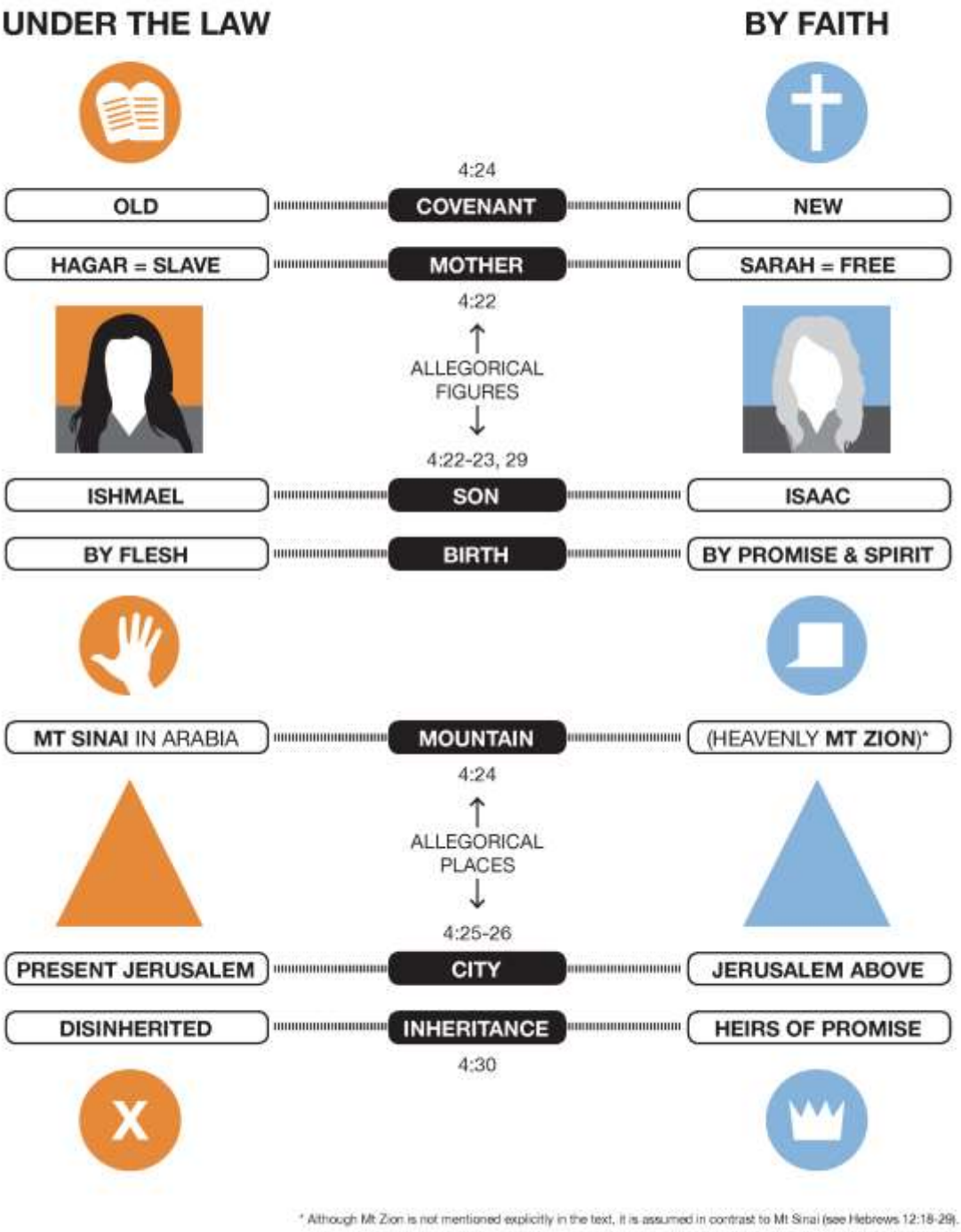
***See also*: Zion / Mount Zion**

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TWO WAYS TO LIVE: LAW & FAITH

GALATIANS 4

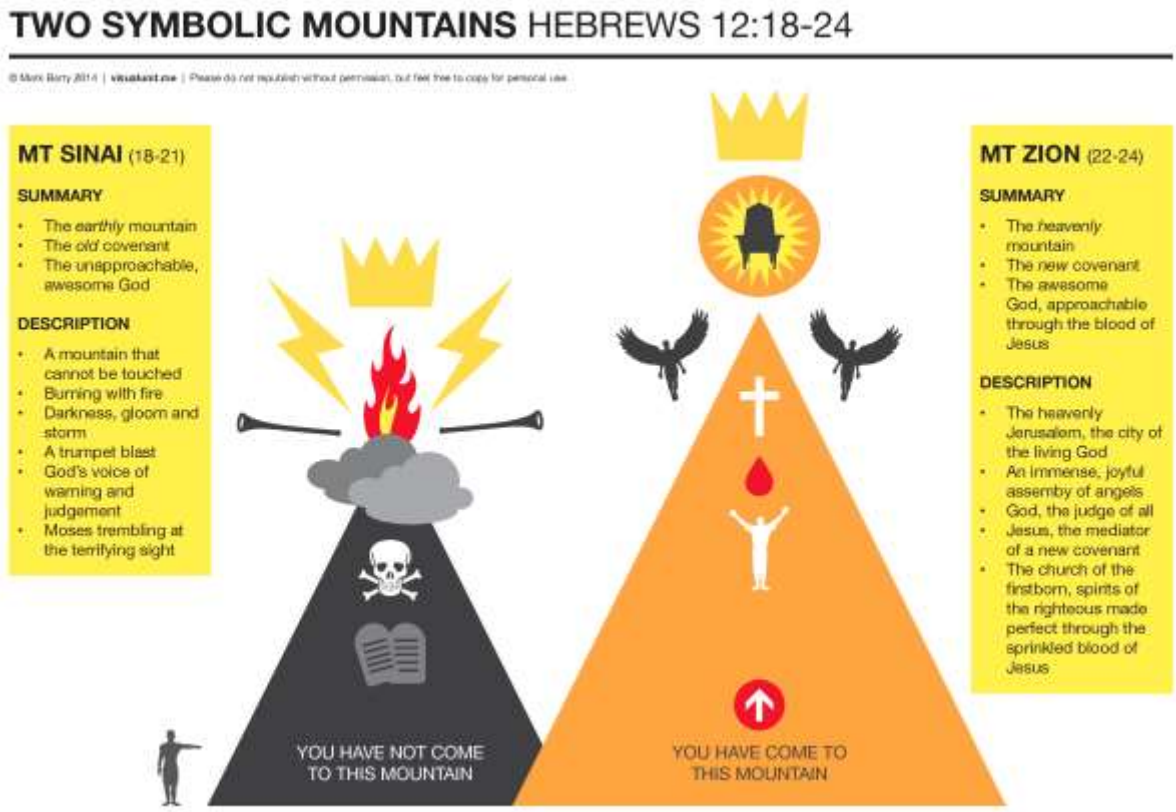
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* Although Mt Zion is not mentioned explicitly in the text, it is assumed in contrast to Mt Sinai (see Hebrews 12:18-29).

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Hebrews also talks about Mt. Sinai vs Mt. Zion



***See also*: Zion / Mount Zion**

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Freedom in Christ – *Ga 4:21-5:6* [NTWGAL] (Chp. 7)

Paul now offers a new picture to make his case about freedom in Christ. Back he goes to one of the least happy episodes in Genesis (Chps 16 and 21): the story of Abraham's wife, Sarah, and Abraham's concubine, Hagar, and their sons. God had promised Abraham a son (Ge 15), but rather than wait Sarah suggested that, according to the customs of the time, he should have a child through her slave girl, Hagar. Abraham agreed, and Hagar gave birth to Ishmael.

Afterward Sarah too became pregnant and gave birth to Isaac. Some time later Sarah became jealous of Ishmael, because of her son Isaac, and dismissed him and his mother. Ishmael became the father of the peoples of Arabia: Isaac became the father of the people of Israel.

It is possible that Paul's opponents had been using the story of Abraham, Hagar and Sarah to reinforce their point that, though the Galatians might have come into God's people through believing the gospel, it looked as if there were now two families, both claiming to be Abraham's children. If that was so, they may have said, then the Jewish Christians must be the true free children, the descendants of Isaac; Gentile Christians, still uncircumcised, must be the children of Ishmael, the outsiders, the foreigners.

Physically, the people promoting circumcision are Jews and are descendants of Isaac. How does Paul turn their argument on its head and say they are really descendants of Ishmael?

Ga 5:1-6

What either-or choice does Paul then put before the Galatian Christians?

How does that either-or choice strike you?

> If you get circumcised, Paul says, you are committing yourself to keeping the whole Law, the entire Jewish Torah. It isn't just a minor ritual requirement which can go comfortably alongside commitment to the Messiah. That is what the "agitators" have implied. But the only point of getting circumcised is if you are then intending to submit, in every other way as well, to the full discipline of the Jewish synagogue. For Paul the choice is absolute.

Note on Ga 5:4

> Being "alienated" or "severed" or "cut off" from the Messiah is not merely a theological category. It is something you can see going on when you sit down and eat. Here are the Messiah's family, this motley crew, eating together: Peter, Paul and Barnabas, mixed up with Gentile Christians in Antioch; the Galatian Christians, mostly ex-pagans, prior to the arrival of the "agitators." This is the Messiah's family. And if you separate yourself from this family, you separate yourself from the Messiah. That's what's going on.

Note on Ga 5:5

> The hope of righteousness? Has Paul not declared in chapters 2,3 that those who believe in the Messiah already have "righteousness," already hear the verdict in their favor, "you are my children, my justified ones"? Yes, but Paul has not forgotten that this remains a future reality, inaugurated indeed in the Messiah but awaiting its full consummation, and that there is still to come a moment when the secrets of all hearts will be revealed, when the verdict issued in the present will be reaffirmed at last. And the proper stance of the Christian in this interim period, this now-and-not-yet time, remains one characterized by three things: the Spirit, faith and patient waiting. (See my book Justification: God's Plan and Paul's Vision, chapter 5, for further comment on Ga 5.)

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Spirit and Flesh – *Ga 5:7-21* [NTWGAL] (Chp. 8)

For Paul the Galatian controversy isn't a matter of people choosing one religious option or another, finding a way forward on a spiritual journey; it's a matter of truth. If it is true that the Messiah has died and been raised (and if that isn't true Paul knows he would be wasting his time and his life), then this in turn establishes a network of truth that carries its own persuasive power. The Galatians, however, have been persuaded for the moment by some "agitator" not to believe it (Ga 5:7,10). If the Galatians give in on this one thing, circumcision, they won't simply be all right in everything else, with one little blemish. Their mistake will be like leaven in dough, and it will change everything.

Why do you think Paul expressed such extreme views as in verse 12?

> Church people and theologians can become so affable, so friendly, so nice to everybody that we fail to confront head-on false teachings that can do lasting damage to churches and individual Christians. Maybe the only way we can get our message through is by vivid language, multiple imagery, not just keeping people awake but shocking them into seeing what the real issues are.

Why and how (according to Paul) is strife among Christians so destructive?

> As so often in Paul, *flesh* and *spirit* are in opposition to each other. This isn't a matter of the material world against the non-material. A wicked disembodied spirit could practice many of the works of the flesh. It is rather a matter of where your true identity lies, where your deepest motivation comes from and where the power that rules your life is found.

Galatians – Beginning (Top)
Galatians – Maps
Galatians – Intro
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Galatians 5:12 – Paul Tells Judaizers to Castrate Themselves

https://realityisnotoptional.com/2013/11/19/paul-tells-judaizers-to-castrate-themselves/

Excerpt:

There is a very interesting point made in Reading Through Galatians by C.R. Hume. It brings up the interpretation of Paul's statement in Galatians 5:12:

> Gal 5:12 I could wish that those who trouble you would even cut themselves off!

In the context of this quote, Paul is talking about Circumcision. There were individuals, disciples of the 12 apostles, who were teaching that people must be circumcised to be saved. The entire book of Galatians is Paul's response to this. In chapter 6, Paul writes:

> Gal 5:11 And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.

A few things to note: Paul states that he is being persecuted by those who advocate circumcision. Paul indicates that some people claim even Paul is teaching circumcision (a claim Paul is refuting). The one thing that Paul would have to stop in order to stop be persecuted is his insistence against circumcision.

Paul follows it up with this statement about the same individuals "cutting themselves off".

But the word for "cutting off" is apokopto, which literally means to cut off. It is the same word always used in the Bible for chopping off things (like a body part):

> Mar 9:43 If your hand causes you to sin, cut it off…
> Mar 9:45 And if your foot causes you to sin, cut it off…
> Joh 18:10 Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear…
> Joh 18:26 One of the servants of the high priest, a relative of him whose ear Peter cut off, said, "Did I not see you in the garden with Him?"
> Act 27:32 Then the soldiers cut away the ropes of the skiff…

The author of Reading Through Galatians writes:

The verb is not used metaphorically in the NT, and the middle form apokoptomai used here frequently refers to self-castration.

While modern Christians might want to sanitize Paul and say that Paul was referring to people cutting themselves off from Christianity. Paul was using a crude joke: "You know the people who want you to cut off the ends of your penis? I wish they would go all the way and castrate themselves."

[Gal. 5:12] I wish those agitators [18] would go so far as to [19] castrate themselves! [20] [NET]

[18] **tn** *Grk* "the ones who are upsetting you." The same verb is used in Ac 21:38 to refer to a person who incited a revolt. Paul could be alluding indirectly to the fact that his opponents are inciting the Galatians to rebel against his teaching with regard to circumcision and the law.

[19] **tn** *Grk* "would even."

[20] **tn** Or "make eunuchs of themselves"; *Grk* "cut themselves off." This statement is rhetorical hyperbole on Paul's part. It does strongly suggest, however, that Paul's adversaries in this case ("those agitators") were men. Some interpreters (notably Erasmus and the Reformers) have attempted to soften the meaning to a figurative "separate themselves" (meaning the opponents would withdraw from fellowship) but such an understanding dramatically weakens the rhetorical force of Paul's argument. Although it has been argued that such an act of emasculation would be unthinkable for Paul, it must be noted that Paul's statement is one of biting sarcasm, obviously not meant to be taken literally. See further G. Stählin, *TDNT* 3:853-55.

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Galatians 5:19-21 – Vices:

[19] Now the works of the flesh [32] are obvious: [33] sexual immorality, impurity, depravity, [20] idolatry, sorcery, [34] hostilities, [35] strife, [36] jealousy, outbursts of anger, selfish rivalries, dissensions, [37] factions, [21] envying, [38] murder, [39] drunkenness, carousing, [40] and similar things. I am warning you, as I had warned you before: Those who practice such things will not inherit the kingdom of God! [NET Bible]

Similar vices are found in:

Romans 1:29-31 A list of vices similar to those found in 13:13; 1Co 5:10-11; 6:9-10; 2Co 12:20-21; **Ga 5:19-21**; Ep 4:31; 5:3-5; Col 3:5,8; 1Ti 1:9-10; 2Ti 3:2-5; Rev 21:8; 22:15.

Galatians 5:22-23 – Fruits of the Spirit:

The Fruit of the Spirit

The aspects of the fruit of the Spirit advocated by Paul in Galatians 5:22 – 23 occur not only here but also elsewhere in the Scriptures. Most of the attributes are those by which God himself lives.

Aspect	GK number*	Definition	Attribute of God	Attribute for Christians
love	26	sacrificial, unmerited deeds to help a needy person	Ex 34:6; Jn 3:16; Ro 5:8; 1Jn 4:8,16	Jn 13:34 – 35; Ro 12:9,10; 1Pe 1:22; 1Jn 4:7,11 – 12,21
joy	5915	an inner happiness not dependent on outward circumstances	Ps 104:31; Isa 62:5; Lk 15:7,10	Dt 12:7,12,18; Ps 64:10; Isa 25:9; Php 4:4; 1Pe 1:8
peace	1645	harmony in all relationships	Isa 9:6 – 7; Eze 34:25; Jn 14:27; Heb 13:20	Isa 26:3; Ro 5:1; 12:18; 14:17; Eph 2:14 – 17
patience	3429	putting up with others, even when one is severely tried	Ro 9:22; 1Ti 1:16; 1Pe 3:20; 2Pe 3:9,15	Eph 4:2; Col 1:11; Heb 6:12; Jas 5:7 – 8,10
kindness	5983	doing thoughtful deeds for others	Ro 2:4; 11:22; Eph 2:7; Tit 3:4	1Co 13:4; Eph 4:32; Col 3:12
goodness	20	showing generosity to others	Ne 9:25,35; Ps 31:19; Mk 10:18	Ro 15:14; Eph 5:9; 2Th 1:11
faithfulness	4411	trustworthiness and reliability	Ps 33:4; 1Co 1:9; 10:13; Heb 10:23; 1Jn 1:9	Lk 16:10 – 12; 2Th 1:4; 2Ti 4:7; Tit 2:10
gentleness	4559	meekness and humility	Zec 9:9; Mt 11:29	Isa 66:2; Mt 5:5; Eph 4:2; Col 3:12
self-control	1602	victory over sinful desires		Pr 16:32; Tit 1:8; 2:12; 1Pe 5:8 – 9; 2Pe 1:6

Taken from *The Expositor's Bible Commentary - Abridged Edition: Old Testament*, by Kenneth L. Barker; John R. Kohlenberger III. Copyright © 1994 by the Zondervan Corporation. Used by permission of Zondervan. *The numbers refer to the Greek dictionary entry numbers in Goodrick & Kohlenberger, *The NIV Exhaustive Concordance*.

Source: NIV Study Bible Notes 2008

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Galatians 5:19-26 – Flesh Versus Spirit

When "flesh" referred to people in the Old Testament , it meant humans viewed in terms of their finiteness, creatureliness and mortality. The Dead Sea Scrolls thus often apply this idea especially to the moral weakness of humans in themselves, their susceptibility to sin.

The Spirit of God, however, energized people in the Old Testament to speak and do God's works miraculously. In the Old Testament, flesh and Spirit had nothing in common (Ge 6:3). (The view that Paul contrasts the human body with the human spirit, rather than human weakness and God's Spirit, is based on a Platonic misreading of Paul, the sort that led to Gnosticism . Despite its strong condemnation of Gnosticism, the later church was influenced by some of the same Greek philosophical ideas.) Paul thus declares that those who have God's presence living inside them by the Spirit have new moral ability (cf. Eze 36:25-27) and are able to reflect God's own character; for Paul, this was the only way for believers to live out the new life.

Ga 5:19-21. Ancient writers commonly used lists of vices, as here, although Paul is much more forceful (v. 21) than most Gentile writers (who often said one merely needed to avoid excess in most vices). Ancient moralists also could use lists of virtues (5:22-23; Dead Sea Scrolls 1QS 4. 3 ; in the Old Testament, cf. Ps 15). Some writers, like here, laid vice and virtue lists side by side to contrast them. The standard moral image of the "two ways" (the good and bad ways) or two dominions is frequent in both Jewish and non-Jewish texts. "Works" (KJV) recalls the "works of the law " that Paul has challenged throughout the letter (2:16; 3:2,5,10,12), but "of the flesh" (KJV, NASB, NRSV) tells why: they are merely human, without God's empowerment.

Ga 5:22. The Old Testament also uses the metaphor of God's people bearing "fruit" (e.g., Isa 27:6; Ho 10:1; 14:8); Greek sometimes employed the term figuratively. Here Paul contrasts "fruit" with "works" (5:19) because fruit is simply produced by the nature of the tree, and for Paul, believers' nature has been made new in Christ (5:24). Philosophers sometimes contrasted positive and negative emotions (Peripatetics trying to rule the latter, and Stoics rejecting the latter wholesale); some of their positive ones correspond with much of Paul's fruit of the Spirit, although his concern is moral more than emotional (e.g., "peace" may be at least partly relational, Ro 12:18; 14:19; 2Co 13:11).

Ga 5:23. Self-control was one of the virtues most emphasized by philosophers and respected in Roman society. Philosophers often taught that the wise needed no law to regulate them, because their virtue itself was a law. Paul says that people of the Spirit fulfill the moral intent of the law (5:14) by means of the Spirit guiding their lives.

Ga 5:24. Philosophers warned about the dangers of unchecked passions; Stoics (the most popular philosophic school of the era) spoke of all passions (negative emotions) being eradicated in the (ideal) wise person, although generally not claiming to have attained this themselves. Paul speaks here not of controlling or overcoming passions,

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however, but of a completed death with Christ in principle (2:20; 6:14). Paul nearly always uses verbs in the past tense for this death; one does not die to sin gradually (which the imperfect or present tense would suggest) by works, but one accepts one's completed (the aorist and perfect tenses he uses signify the action is completed) righteousness by faith and learns to live accordingly (5:19-23).

Ga 5:25. Believers "live" or "have life" by the Spirit; they should then "behave" or "walk" (KJV, NASB) the Spirit's way, which will fulfill the moral principles of biblical law (5:16).

Ga 5:26. Paul returns (5:15) to a call to harmony, a common theme of ancient speakers. For Paul, true depth of relationship with God must be expressed in one's relationships with others.

Source: IVP Bible Background Commentary 2nd Ed. [BBC2]

Vice and Virtue Lists of the New Testament [Recommended]
http://bcresources.net/app/2200000-nts-frg12-lit-frm-vv-lists-nt-art-bcrx/

Virtues Leading to Christlikeness
https://bible.org/seriespage/8-virtues-leading-christlikeness

Ben Franklin's 13 Virtues Chart - Knowledge House
http://www.knowledgehouse.info/Ben%20Franklin%27s%2013%20Virtues%20Chart.pdf [PDF]

Virtue and Vice Lists in the Bible (Catholic)
http://catholic-resources.org/Bible/Epistles-VirtuesVices.htm

Excerpt:

Christian morality is not only based foundationally on the Ten Commandments (see Exod 20 & Deut 5), but also focuses traditionally on what are called the seven "Capital Sins" or "Deadly Sins," often pairing and contrasting these with seven "Principal Virtues":

Capital/Deadly Sins:	**pride**/arrogance *superbia*	**avarice**/greed *avaritia*	**envy**/jealousy *invidia*	**wrath**/anger *ira*	**lust**/impurity *luxuria*	**gluttony**/voracity *gula*	**sloth**/laziness *acedia*
Principal Virtues:	**humility**/modesty *humilitas*	**generosity**/charity *liberalitas*	**kindness**/gratitude *humanitas*	**patience**/compassion *patientia*	**chastity**/purity *castitas*	**temperance**/moderation *temperantia*	**diligence**/fervor *industria*

The "capital sins" (or at least the idea of listing *seven* major vices) are based in part on a passage from the Book of Proverbs of the Hebrew Bible/Old Testament: "There are six things that the LORD hates, *seven* that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that hurry to run to evil, a lying witness who testifies falsely, and one who sows discord in a family" (Prov 6:16-19).

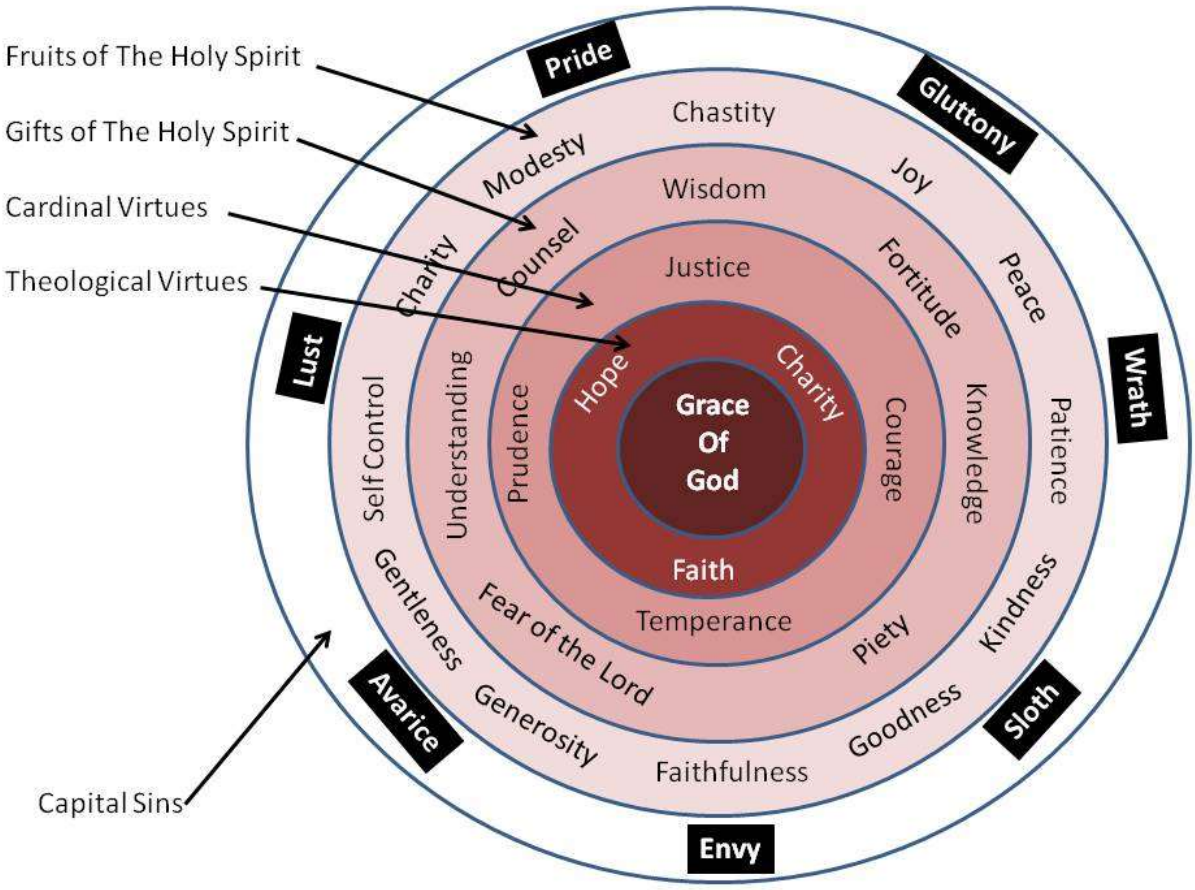
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The main virtues discussed in Christian moral theology are often listed differently, not in direct contrast to the seven "deadly sins," but rather as a combination of the three **"Theological Virtues"** (***faith, hope, and love***; as discussed by St. Paul in 1 Cor 13) and the four **"Cardinal Virtues"** (***prudence, justice, fortitude, and temperance***; as developed by various Church fathers and theologians). These virtues are discussed in the *Catechism of the Catholic Church*, Articles 1805-1845, while the "capital sins" are listed in Article 1866. Moreover, the Septuagint and Vulgate version of Isaiah 11:1-3 lists seven items that are traditionally called the "**gifts of the Spirit**": ***wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord***" (see *CCC*, Article 1831).

The Hebrew Bible contains very few extended lists of virtues and/or vices, aside from the Ten Commandments and related passages, probably since the ethical discussion of virtues and vices did not become popular until the Hellenistic period (3rd century BCE and later). In contrast, many New Testament writings contain short lists or more extended discussions of vices and/or virtues, habitual actions and ethical attitudes to be avoided and/or practiced, respectively. One of the most familiar short virtue lists is what Paul himself calls the "**fruits of the Spirit**," which include "***love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control***" (Gal 5:22-23; the Vulgate translation also includes ***goodness, modesty, and chastity***, for a total of twelve).

Virtues and Vices (Catholic)

http://www.lastofall.net/2010/10/virtues-and-vices.html



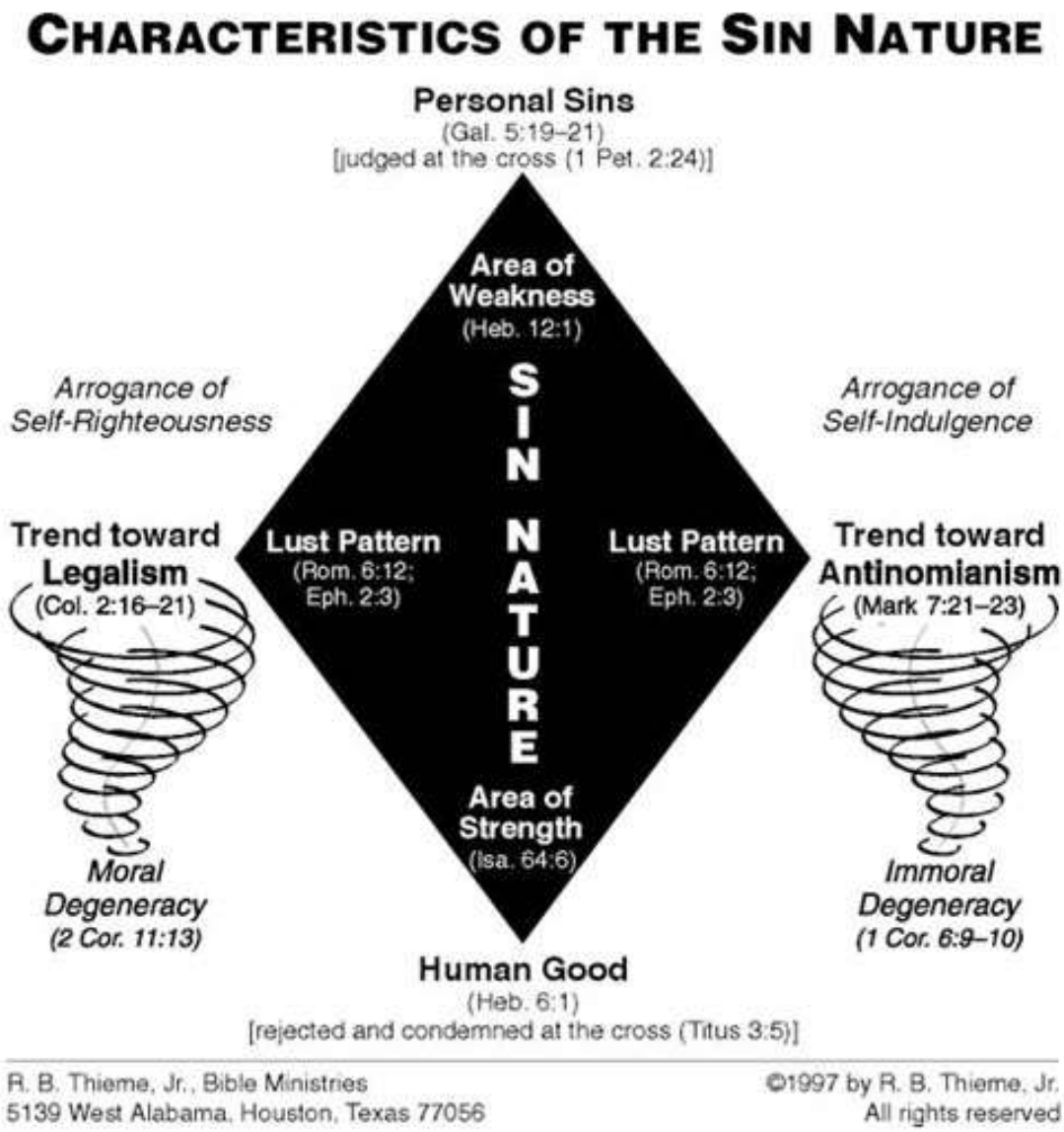
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Vice Vs. Virtue **(Catholic)**
http://aspenglow24.blogspot.com/2015_02_01_archive.html



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Galatians 5:19-21 – Characteristics of the Sin Nature



http://www.lbible.org/index.php?proc=msg&sf=vw&tid=14

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Nine Fruits of the Holy Spirit (Galatians 5:22-23)
and Nine Gifts of the Holy Spirit (1 Corinthians 12:4-11)



Fruit Of The Spirit

https://www.allaboutgod.com/fruit-of-the-spirit.htm

Excerpt:

"Fruit of the Spirit" is a biblical term that sums up the nine visible attributes of a true Christian life. Using the King James Version of Galatians 5:22-23, these attributes are: **love, joy, peace, longsuffering, gentleness, goodness, faith, meekness** and **temperance**. We learn from scripture that these are not individual "fruits" from which we pick and choose. Rather, the fruit of the Spirit is one ninefold "fruit" that characterizes all who truly walk in the Holy Spirit. Collectively, these are the fruits that all Christians should be producing in their new lives with Jesus Christ.

Fruit of the Spirit - The Nine Biblical Attributes
The fruit of the Spirit is a physical manifestation of a Christian's transformed life. In order to mature as believers, we should study and understand the attributes of the ninefold fruit…

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Question: "What is the fruit of the Holy Spirit?"

https://www.gotquestions.org/fruit-of-the-Holy-Spirit.html

Answer: Galatians 5:22-23 tells us, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.” The fruit of the Holy Spirit is the result of the Holy Spirit’s presence in the life of a Christian. The Bible makes it clear that everyone receives the Holy Spirit the moment he or she believes in Jesus Christ (Romans 8:9; 1 Corinthians 12:13; Ephesians 1:13-14). One of the primary purposes of the Holy Spirit coming into a Christian's life is to change that life. It is the Holy Spirit's job to conform us to the image of Christ, making us more like Him.

The fruit of the Holy Spirit is in direct contrast with the acts of the sinful nature in Galatians 5:19-21, “The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.” This passage describes all people, to varying degrees, when they do not know Christ and therefore are not under the influence of the Holy Spirit. Our sinful flesh produces certain types of fruit that reflect our nature, and the Holy Spirit produces types of fruit that reflect His nature.

The Christian life is a battle of the sinful flesh against the new nature given by Christ (2 Corinthians 5:17). As fallen human beings, we are still trapped in a body that desires sinful things (Romans 7:14-25). As Christians, we have the Holy Spirit producing His fruit in us and we have the Holy Spirit's power available to conquer the acts of the sinful nature (2 Corinthians 5:17; Philippians 4:13). A Christian will never be completely victorious in always demonstrating the fruits of the Holy Spirit. It is one of the main purposes of the Christian life, though, to progressively allow the Holy Spirit to produce more and more of His fruit in our lives—and to allow the Holy Spirit to conquer the opposing sinful desires. The fruit of the Spirit is what God desires our lives to exhibit and, with the Holy Spirit's help, it is possible!

Recommended Resource: *The Wonderful Spirit-Filled Life* by Charles Stanley

Galatians – Beginning (Top)

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Fruit of the Spirit – *Ga 5:22-6:5* [NTWGAL] (Chp. 9)

If Paul is famous for his contrast of *flesh* and *spirit,* he is also famous for the key words he uses that go with them both. He speaks of the *works* of the flesh, but the *fruit* of the Spirit. Compare artificial Christmas trees with ordinary but real fruit trees in an orchard. The Christmas trees look wonderful for a short while, but then they get packed away or thrown out. The fruit trees may not look so spectacular, but if they are properly cared for they will go on bearing fruit year after year. Which is more important? You hardly have to ask.

Often when people emphasize the need for love, patience, gentleness and the like, this goes with an attitude to truth and the gospel which says that we shouldn't stress the things we disagree on. Equally, when people are passionate for the truth of the gospel, they often allow that zeal to betray them into the kind of anger and even malice that are listed under the works of the flesh.

> In specific ways, how can we balance love with our passion for truth?

In what areas of life can you more fully line up with the Spirit?

> The nine qualities in verses 22-23 are not things which, if we try hard enough, we could simply do without help, without the Spirit. The point of all of them is that when the Spirit is at work they will begin to happen; new motivations will appear. When these qualities appear, with all their quiet joy, all their rich contribution to the sort of community God intends and will eventually produce, they come like the fruit in an orchard, not like the baubles on a Christmas tree. They will truly be part of who we will have become. Equally, as Paul shows by putting "self-control" at the end of the list, the way we become this kind of person is through Spirit-led hard moral choices.

In Galatia people saw themselves as one particular type of Christian and looked down on the other types (6:3). If they saw one of the others doing something wrong, they would feel smug; that, they would think, is not the way "we" behave. At the same time, these groups were defined in terms of status, not detailed behavior; "we" (the Jewish Christians among them or the richer Christians or the ones who were also Roman citizens?) were simply different because they were different. Instead of the community Paul had established, where all were equal at the foot of the cross, all equally "in Christ," all equally members of Abraham's family (3:26-29), the work of the agitators had left a legacy of division based on non-theological factors.

> After encouraging humility in verse 6:3, Paul immediately says we can also have reason for pride in verse 6:4. How do these fit together?

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Galatians 5, Laughter and an Austrian-Jewish Comedian (Gal. 5:26; 6:1, 7, 14)

https://rodlampard.com/2013/09/30/galatians-5-laughter-and-an-austrian-jewish-comedian/

One evening while watching [the TV show, *Hogan's Heros*], I came across this rather cool phrase and pondered the depths of its significance:



Hollywood Palace / Hogan's Heroes
https://www.youtube.com/watch?v=w5kIlcrgHS8

My first thoughts about this statement went along these lines: the words remind us to look at where pride may have snuck into our view of ourselves. This introspective challenge includes how well we think we have grasped knowledge of a particular issue or fact. Secondly, the words remind us of how liberating it is to realise, that as individuals we don't have to have all the answers.

We are allowed to lighten up and laugh at ourselves from time to time, because not having all the answers is partly what it means to be vulnerable and therefore be able to participate fully in community (Brene Brown's – *Gifts of Imperfection*).

Sample of Book (online)
Sample of Book [PDF]
Brene Brown TED Talk – The Power of Vulnerability [Video]
[Alt. Link for Video]
Downloads - Resources
Summary and Application in a Collaborative Law Practice [PDF]
Facebook

For instance: we don't stand alone but before a great cloud of witnesses. Among other examples, we could also say that we "stand on the shoulders of intellectual giants" as we participate, for example, in the cycle of the trivium (classical education).

> Note: The **trivium** is the lower division of the seven liberal arts and comprises grammar, logic, and rhetoric (input, process, and output)

In my current understanding, true, raw laughter requires honesty. An acknowledgement grounded on some form of reminder or newly discovered knowledge. You know the kind – the elusive "ah-Haaa-lol-I should have known that" moment.

Worth noting here is this: responsible self-care is not selfish care (David Brenner, 1998). For example I would illustrate self-care as talking about your problems with a trusted husband/wife/parent/s and/or

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caring professional. The very people who will help you pull through by giving you strategies and support in order for you to manage those problems. People who are prepared to joyfully work with you, and who are NOT inwardly energized by your problem/s or negative situation. This is also opposed to dwelling on the worst and ingesting whatever self prescribed numbing agent there is.

In its Christian form as taught by scripture it is a reasoned goodness: I.e.: telling yourself the truth or seeking the truth, outside what you may feel at the time. This is a form of self-care, with the added benefit that being able to do for yourself will enable you to do for others. This is the actuality of 'kindness, goodness, self-control, gentleness, peace, patience, and love' (Gal.5:22). Which as shown is not only something enacted in how we treat others but also how we treat ourselves.

In a similar way I believe this is what Paul's admonition to the Galatian Church teaches us:

> 'let us not become conceited, provoking one another, envying one another…if anyone is caught in transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you to be tempted…Bear one another's burdens, and so fulfil the law of Christ. For if anyone thinks he or she is something when they are nothing, each one deceives themselves …. Do not be deceived: God is not mocked, for whatever one sows, that will they also reap … Far be it from me to boast except in the cross of our Lord Jesus Christ' (Gal. 5:26; 6:1,7,14 ESV)

When we have our broken understanding met with a redeemed correction that is fuelled by joy, kindness and gentleness, one absent of arrogance and indifference, the event bears witness to the fruits of the Spirit. Especially when that proper alignment comes from a person gracious enough to stand with us, even though they may well be more advanced than us. There can be no stronger example here than that of God's revelation that is Jesus the Christ; God-with-us (see also James 1:2-5).

It's a curious thing that one of Banner's most repeated lines in Hogan's Heroes is "jolly jokers". This is something he says jovially (might I even say lovingly?) and often in response to the quips of the sojourners from barracks 2 as he passes by them. In defending his role on the series Banner is quoted to have said:

"Schultz is not a Nazi. I see Schultz as the representative of some kind of goodness in any generation."(Shultz was played by Jewish actor, John Banner – who incidentally fled Austria from the Nazis in 1938).

If you are familiar with the series, I am certain you will capture the humanity, contrasts and warmth within those words, and if so their significance for theological reflection as well.

There is a lot more that could be said, but *"I think I can say almost positively that I believe"* I got to the gist of it.

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Galatians 6:1 (Example of Impact of Singular/Plural versions of "You")

http://www.millpark.org/bible/doctrine-critical/_FAITHFUL_TRANSLATIONS.html

Excerpt:

OK, here is one more from Galatians 6:1. Suppose your translation is worded something like this:

> Brothers and sisters, if someone in your group does something wrong, you who are spiritual should go to that person and gently help make him right again. But be careful, because you might be tempted to sin, too.

Now then, is the first "you" singular or plural? What about the second "you?" Maybe they are both plural or both singular? How do you know? Well the underlying Greek makes it clear that the first "you" is plural and the last "you" is singular, but following standard English grammar rules, deciding if "you" is singular or plural is impossible.

Now here it is in the Jubilee 2000:

> "Brethren, if anyone is overtaken in a fault, ye who are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted."

In this English form, "ye" is always plural and "thyself" is singular, corresponding to the underlying Greek. Hence, the Jubilee 2000 is not ambiguous. (And BTW, "you" is also used in old English (KJV and others), but it is always plural, never singular!)

Now the significance of this text has to do with church doctrine and spiritual health. You see, the plural "ye" indicates that multiple spiritual persons should be involved in an "overtaken" believer's restoration to bring that person back to good spiritual health, while the singular "thyself" clearly says each individual is personally accountable for their own well-being, avoiding being "sucked into" the same temptation that caused this person to be "overtaken" in the first place.

In essence, believers should not "go-it-alone" if possible in helping the "overtaken" person, but also cannot blame the other spiritual persons if they get "sucked in" but must take care of their own spiritual health, seeing that they are supposed to be mature believers in Christ.

***See also*: Thou, Thee, Thy, Thine and Ye; and the Advantage of King James English**

FYI: e.g., the NET Bible translates Gal. 6:1 as follows:

Brothers and sisters, if a person is discovered in some sin, you who are spiritual restore such a person in a spirit of gentleness. Pay close attention to yourselves, so that you are not tempted too.

Galations 6:2 Carry One Another – Lesson 7 by Marty Berglund, FAC

Scripture: Romans 15:1, Galatians 6:2

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Galatians 6:14

Sermon: Romans 5:1-5, Jim Thompson – The Peace of Justification

Excerpts:

The Roman Empire ruled the known world during the first century, and the Empire had its own language. Caesar called himself "lord" and "savior." Others called Caesar "son of God" and "king of kings." When Caesar won a battle, the announcement of his victory was called "gospel." For a Roman citizen, loyalty and allegiance to Caesar and his empire was called pistis, which is the Greek word the New Testament translates as "faith." And the banner over all of this is the Latin phrase Pax Romana, which means The Roman Peace. Rome's peace was peace by means of force and violence. However, the Hebrew view of peace was very different.

The Hebrew idea of shalom was the fabric of Eden. It's what Adam and Eve inhaled and exhaled as they walked with God in the garden. Shalom is about harmony, oneness, welfare, and potentiality–all under God's kind rule. The Roman view of peace needs war and violence, but the Hebrew view of peace is something that God hardwired into creation.However, in our experience, the peace that we were designed for is often so elusive. Relational peace seems just out of reach. Political peace is just a dream. Financial peace is evasive. Spiritual peace is only intermittent. So what do we do? How do we taste and experience the Eden–like peace God…

Boasting is the key that (un)locks the experience of true peace.

Meaning, if we do the wrong kind of boasting, we won't rightly understand and sense the peace that is available in Jesus. But, if we do the right kind of boasting - rejoicing in, delighting in, having humble confidence in the gospel–this right kind of boasting unlocks the door to rich and sweet experiences of God's peace in your life. And all of these things are ultimately true in and because of the gospel.

Paul writes in **Galatians 6:14**,

> "God forbid that I should boast except in the cross of our Lord Jesus Christ." [NKJV]

Meaning, the gospel is the supreme focal point of all Christian rejoicing and boasting, and boasting in anything else must serve our boasting in Jesus.

Similarly, in Colossians 1, Paul writes that Jesus has "made peace through the blood of his cross."

Jesus took Rome's peace through violence and crucifixion' and turned it upside down. He was enthroned as Lord and Savior and King of kings, not by means of force and oppression, but by taking all of our rebellion upon himself. He has won the battle over sin and death, and the announcement of his victory is called gospel. Now, to be a citizen of his kingdom, we owe him all of our loyalty and allegiance–all of our faith. And when we understand happened in the cross and resurrection, peace is ours. And when we boast supremely in Jesus, our experience of God's peace is tangible and transformative in our lives.

See also: **Gospel of Jesus the Messiah (Christ)**

Justification

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Practical Words In Closing – *Ga 6:6-18* [NTWGAL] (Chp. 10)

It is difficult to ask people to give money, even for the best of causes. In this passage Paul manages to write about money without ever mentioning the word. Clearly the subject was as delicate in his world as it is in ours. Although the first part of this passage has wider applications, its central point is the quite specific one of financing the ministry and life of the church.

General phrases like "do good to everybody" (v. 10) were in regular use in Paul's world, referring to financial contributions in civic and community life. How do Paul's images of reaping and sowing fit into this context?

In verse 9 Paul warns against losing enthusiasm and becoming weary of right living. What has caused you to become weary and caused your enthusiasm to lag?

How have you been encouraged again?

> The Christian view of money is that it is a responsibility given by God. It is never purely for one's own enjoyment; it is held in trust. If church members sow to the Spirit by giving solid practical support to the church's ministry, especially in teaching and preaching, they themselves will in due course bring in a harvest. If, however, they sow to the flesh, then all they will have to show for it will be the corruption and decay to which everything in the world is ultimately subject. The ministry of the word builds up people and communities. The life they then have will gloriously outlast death itself.

You know a letter is from a real, living, breathing human being when your correspondent takes the trouble not only to sign his or her name but also to add a few final sentences in personal handwriting. While Paul had been dictating this letter to a scribe, he now takes up his pen to write more than just his name. *Read Ga 6:11-18*.

> As Paul concludes his letter to the Galatian church, what is uppermost in his mind?

Paul writes that if it's bodily marks you want, it is the signs of the cross, not the circumciser's knife, that matter. The signs of the cross are the marks of persecution, the "wounds of Jesus" (v. 17).

> How have you been wounded for Christ, whether physically, emotionally, financially or in some other way?

The final lines of the letter are a benediction not only on the Galatians but on all of us who read these words. It is all of grace from start to finish: the grace of our Lord Jesus, the Messiah. The gospel does not come from human sources, and membership in the Messiah's people is not defined by human categories. Grace reaches out and embraces the whole world. The sign of that embrace is the presence and joy of the Spirit.

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Wounds of Jesus

https://www.wacriswell.com/sermons/1989/the-wounds-of-jesus/ [Sermon, Audio, Notes] (1989)

https://www.wacriswell.com/sermons/1972/the-wounds-of-jesus-2/ [Sermon, Audio, Notes] (1966)

https://www.wacriswell.com/sermons/1966/the-wounds-of-jesus-3/ [Sermon, Audio, Notes] (1972)

http://newlifesantafe.org/Seven%20Wounds.pdf [PDF]

The Scarlet Thread – Through the Bible (W.A. Criswell)

http://storage.cloversites.com/firstchurchofchrist1/documents/The%20Scarlet%20Thread.pdf [PDF]

http://storage.cloversites.com/firstchurchofchrist1/documents/The%20Scarlet%20Thread.pdf [PDF]

https://www.wacriswell.com/sermons/1961/the-scarlet-thread-through-the-bible-part-2/ [Sermon, Audio, Transcript]

https://www.scribd.com/document/296447994/The-Scarlet-Thread-Through-the-Bible

https://www.scribd.com/document/270228389/The-Scarlet-Thread-Through-the-Bible

https://www.wacriswell.com/sermons/1995/the-scarlet-thread-through-the-bible/ [Sermon, Audio, Transcript]

The Scarlet Thread Through the Bible is, first and foremost, a sermon. The original sermon skips over some parts of the biblical narrative, leading us to scratch our heads at times. He passes over the story of Abraham being called to sacrifice Isaac (where Isaac asks his father, "Where is the lamb?") yet devotes space to the intertestamental period. It's also puzzling that Criswell devotes more space to Revelation than he does to the life of Jesus. In the fuller versions of *The Scarlet Thread* delivered by Criswell in later years (where the clock wasn't inching toward midnight!), the biblical narrative is fleshed out in more detail. But it's the original sermon that started Criswell on this journey of preaching the Bible as one story. And it's the original that we are pleased to present to another generation of Christians who are rediscovering the scarlet thread of atonement that takes us from Genesis to Revelation.

Alt. Source: https://www.gospelproject.com/criswell/ (downloadable as PDF or ePUB; registration may be required)

http://www.lifeway.com/Product/the-scarlet-thread-through-the-bible-P005695958

Summary: https://www.scribd.com/document/270228389/The-Scarlet-Thread-Through-the-Bible [PDF]

Question: "What is the significance of a scarlet thread?"

https://www.gotquestions.org/scarlet-thread.html

Answer: The Bible mentions a scarlet thread in several different contexts, from an unusual childbirth to the high priestly garments to the conquest of Canaan.

One reference to the scarlet thread in the Bible occurs during the birth of the twin sons of Judah and Tamar (Genesis 38:27–30). As Tamar was giving birth, the arm of one twin, Zerah, reached out of the birth canal, and immediately the midwife tied a scarlet thread to the baby's wrist to designate Zerah as the firstborn. As it turned out, however, Zerah was not the firstborn; the arm was withdrawn into the womb, and the other twin, Perez, was born first.

In the case of Perez and Zerah, the scarlet thread was to indicate who was to have the designation and privileges of the firstborn. To all appearances, Zerah seemed to be the one, but God had different plans,

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and Perez was the firstborn. In God's providence, it was through Perez that the line of the Lord Jesus Christ proceeded (Matthew 1:3).

The Bible also mentions scarlet thread or scarlet yarn as part of the tabernacle's curtains (Exodus 26:1) and the high priest's ephod (Exodus 28:6), along with threads of gold, blue, and purple. Scripture does not comment on the significance of those colors in the curtains or ephod, but some commentators surmise that the gold, blue, and purple foreshadow Christ's glory, heavenly origin, and kingly position, while the scarlet thread represents Christ's atoning work on the cross through the shedding of His blood.

Another significant mention of scarlet thread is in Joshua 2. Two spies had been sent to Jericho in advance of the Israelites' taking of that city. The spies were hidden in Jericho by Rahab the harlot, who expressed her faith in Israel's God and protected the spies (see Hebrews 11:31). Rahab allowed the Hebrew spies to escape from Jericho by letting them down through her window by means of a rope made of scarlet thread. As they departed, the spies told Rahab, "Tie this cord of scarlet thread in the window" (Joshua 2:18), with the promise that she and her household would be kept safe in the coming invasion. By faith, Rahab obeyed: "And she tied the scarlet cord in the window" (verse 21).

Later, when the walls of Jericho fell down and the Israelites took the city, Joshua commanded that Rahab and her family be spared (Joshua 6:22–23). Marking her home was, of course, the "cord of scarlet thread." It's easy to dismiss the color of Rahab's rope as mere coincidence, but the scarlet color is significant. The rope in her window was a sign of her faith and led to her salvation, as she was not destroyed with the rest of Jericho. The scarlet rope—the color of blood—worked for Rahab much as the blood of the Passover lamb had worked during the exodus: every home marked with blood was spared death that night (Exodus 12:13). God's mercy and forgiveness of Rahab the harlot was signified by a rope of scarlet thread, which becomes a symbol of the blood of Christ.

Theologians and Bible students sometimes refer to "the scarlet thread running through the Bible." By this they mean that the Bible's theme is Jesus Christ and His sacrifice for the redemption of mankind. The blood of Christ runs throughout the entire Bible, symbolically. It is seen in the animals killed in Eden to provide garments for Adam and Eve, the ram that took Isaac's place on the altar of Moriah, the Passover lamb, the institution of the sacrificial system, the scarlet rope of Rahab, and the thousands of years of sacrifices performed at the tabernacle and temple. The scarlet thread runs all the way up to John the Baptist's declaration, "Look, the Lamb of God, who takes away the sin of the world!" (John 1:29) and to the foot of the cross, where Jesus finally says, "It is finished" (John 19:30).

"Without the shedding of blood there is no forgiveness" (Hebrews 9:22), and that's why the symbolism of the scarlet thread in the Bible is significant. The scarlet thread is the theme of atonement found throughout the pages of Scripture.

The Scarlet Thread of Redemption

http://amitrulyfollowingjesus.org/wp-content/uploads/2010/08/B-The-Scarlet-Thread-of-Redemption-1st-edition.pdf
[PDF]

http://salvationlinks.com/discussions/the-scarlet-thread-through-the-bible/

https://www.lightsource.com/ministry/love-worth-finding/articles/the-scarlet-thread-through-the-bible-12838.html

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Galatian Letter and N.T. Wright (2008)

http://christianmonthlystandard.com/index.php/galatian-letter-and-nt-wright/

Excerpt:

…I have gone through the study Bibles and commentaries that I own and they all pretty much say the same thing, which is somewhat disappointing. Perhaps the reformed theological view on Galatians is the majority view, which can loosely be summarized as Paul fighting legalism because Judaizers are distorting the gospel to include necessity of works of the law.

N.T. Wright has another take on the theme of Galatians in his work, *The Letter to the Galatians: Exegesis and Theology*. While it is impossible to summarize his 22 page work, I would like to reproduce a few paragraphs.

Although this account (Gal. 2:15-21) is not itself about soteriology per se, it carries, of course, huge soteriological implications. If one has already died and risen with the Messiah, and if one has been grasped by the grace of God and enabled to come to faith and (by implication, brought into daylight in) baptism (3:26-28), then one is marked out thereby precisely as a member of the renewed, eschatological community of Israel, one for whom the act of God in the Messiah has dealt finally with one's sinful past, one who is assured of God's salvation on the Last Day. But the point of justification by faith, in this context, is not to stress this soteriological aspect, but to insist that all those who share this Christian faith are members of the same single family of God in Christ *and therefore belong at the same table*. This is the definite, positive, and of course deeply polemical thrust of the first-ever exposition of the Christian doctrine of justification by faith.

I have already provided a summary account of Galatians 3 and 4, seen as a narrative, or part of a larger implicit narrative, about the promises of God to Abraham and the way in which these are fulfilled in Jesus the Messiah. It remains here simply to note the way in which justification emerges within this structure of thought, which itself is grounded in Paul's sense of the community he is addressing.

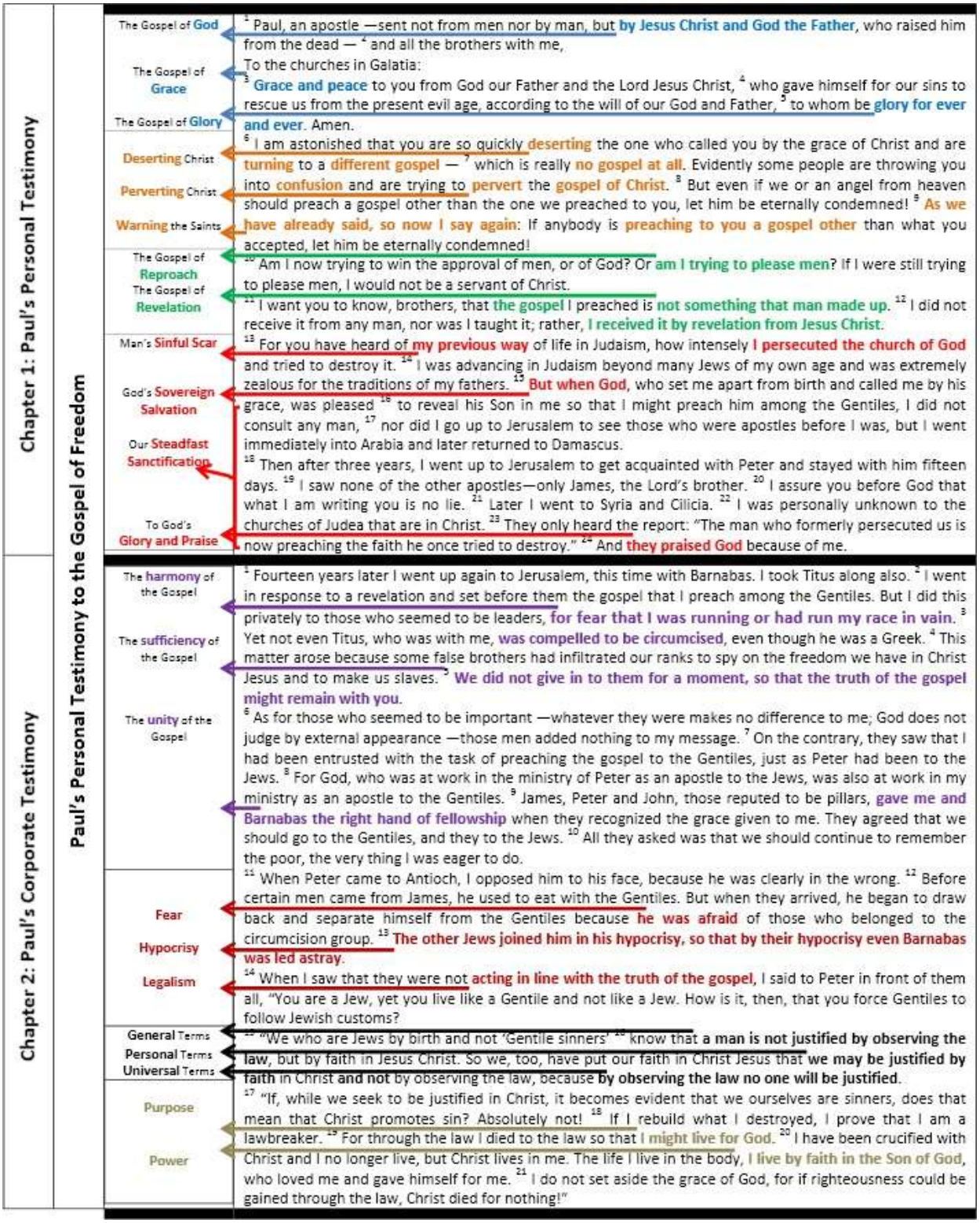
His emphasis throughout is that the true people whom God promised to Abraham are defined by their faith. He is not here concerned with how one enters the family, but with how, once one has entered, the family is then defined, assured of its status as God's people.The arguments in chapter 3 about the curse of the law, and how it is exhausted in the death of Jesus, and about the apparent tension between the promise and the law, are not primarily abstract statements about the atonement on the one hand and about the existential or spiritual superiority or preferability of trusting promises rather than keeping moral codes on the other. No doubt they contribute to discussions at these more abstract levels, but such matters were not what Paul was basically talking about. And in the great climactic passage at the end of chapter 3 and the start of chapter 4, the question of justification is set within the narrative about slavery and sonship – that is, the exodus story, in which the key interlocking categories for the present status of Christians are incorporation into Christ and the indwelling of the Spirit. These are not "about" something other than justification. Rather, justification by faith itself, in the letter to Galatia, is all about the definition of the community of the people of the true God.

I am exploring this alternative idea for the theme of Galatians. It certainly does reconcile some of the problems that the typical reformed theological view cannot avoid and have troubled me for quite some time (I don't have time or space now to present those problems). It certainly offers the best bridge of chapters 1-2 to chapters 3-4 that I have read. While Wright may not be right, we always need to be open-minded to other ideas and not so dogmatic that we will not listen to alternatives.

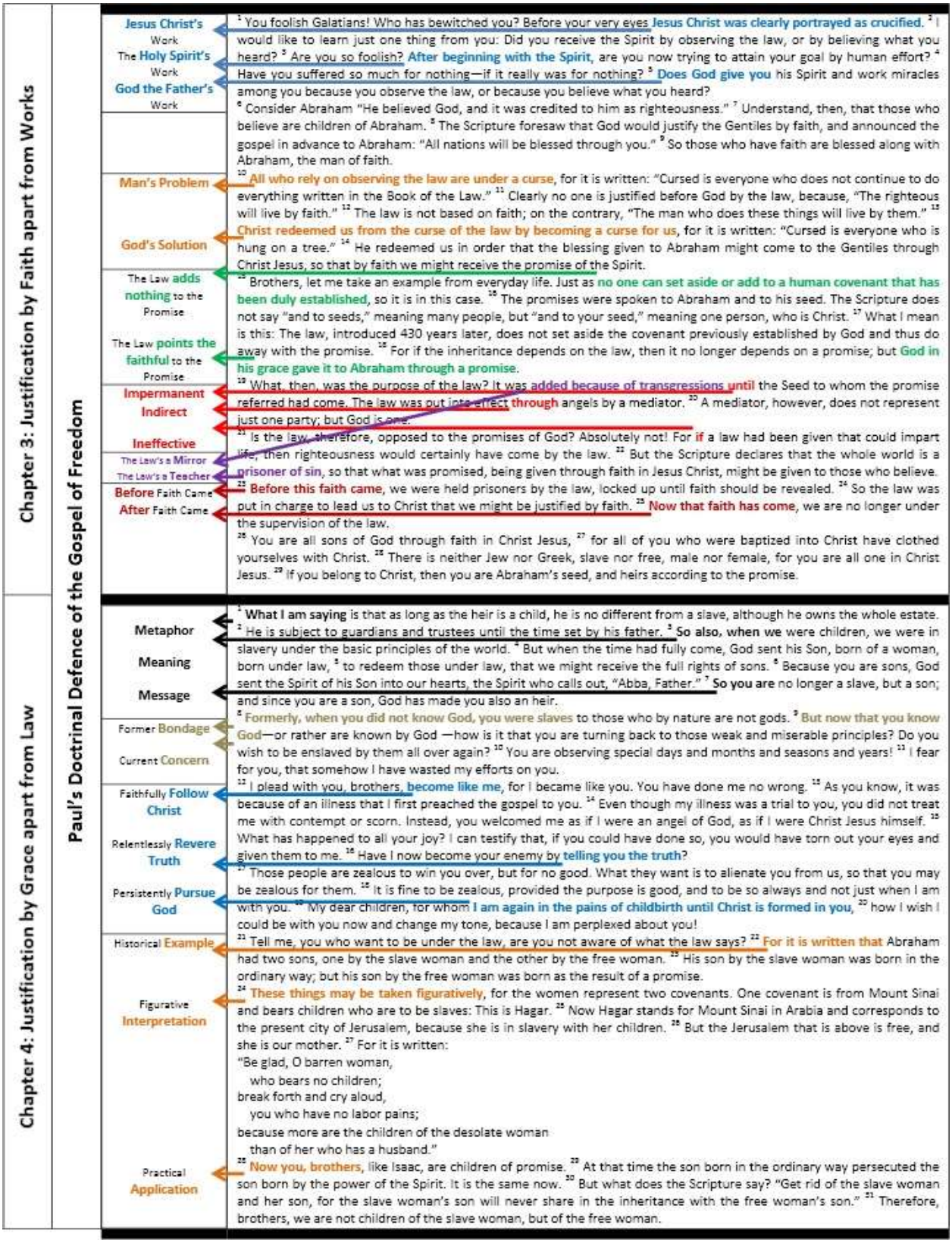
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Galatians Outline Notes

https://markpenrith.wordpress.com/tag/galatians/



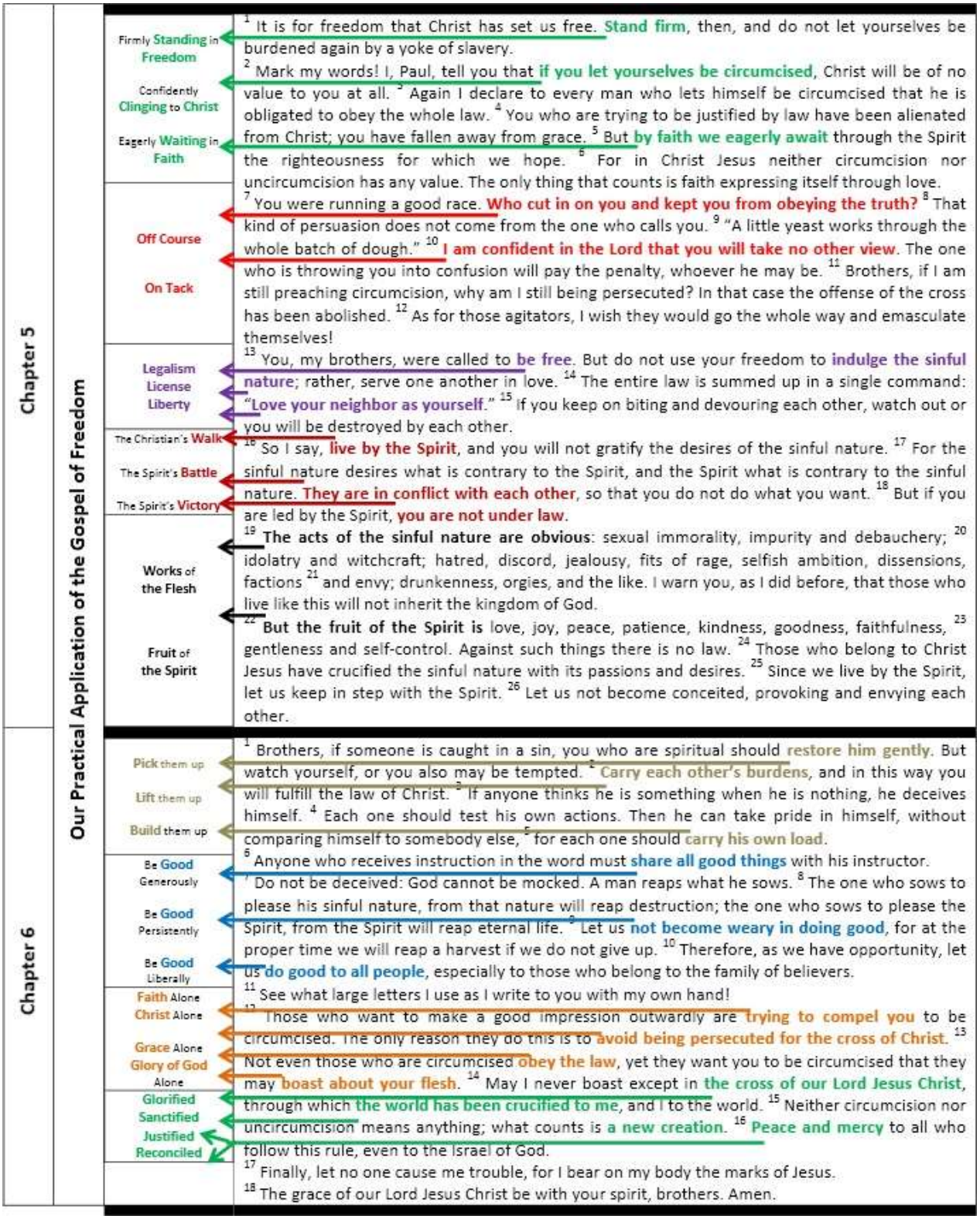
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[1] You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. [2] I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? [3] Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? [4] Have you suffered so much for nothing—if it really was for nothing? [5] Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?
[6] Consider Abraham "He believed God, and it was credited to him as righteousness." [7] Understand, then, that those who believe are children of Abraham. [8] The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." [9] So those who have faith are blessed along with Abraham, the man of faith.
[10] All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." [11] Clearly no one is justified before God by the law, because, "The righteous will live by faith." [12] The law is not based on faith; on the contrary, "The man who does these things will live by them." [13] Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." [14] He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.
[15] Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. [16] The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ. [17] What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. [18] For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.
[19] What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. [20] A mediator, however, does not represent just one party; but God is one.
[21] Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. [22] But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.
[23] Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. [24] So the law was put in charge to lead us to Christ that we might be justified by faith. [25] Now that faith has come, we are no longer under the supervision of the law.
[26] You are all sons of God through faith in Christ Jesus, [27] for all of you who were baptized into Christ have clothed yourselves with Christ. [28] There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. [29] If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

[1] What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. [2] He is subject to guardians and trustees until the time set by his father. [3] So also, when we were children, we were in slavery under the basic principles of the world. [4] But when the time had fully come, God sent his Son, born of a woman, born under law, [5] to redeem those under law, that we might receive the full rights of sons. [6] Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." [7] So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.
[8] Formerly, when you did not know God, you were slaves to those who by nature are not gods. [9] But now that you know God—or rather are known by God —how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? [10] You are observing special days and months and seasons and years! [11] I fear for you, that somehow I have wasted my efforts on you.
[12] I plead with you, brothers, become like me, for I became like you. You have done me no wrong. [13] As you know, it was because of an illness that I first preached the gospel to you. [14] Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. [15] What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. [16] Have I now become your enemy by telling you the truth?
[17] Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them. [18] It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you. [19] My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, [20] how I wish I could be with you now and change my tone, because I am perplexed about you!
[21] Tell me, you who want to be under the law, are you not aware of what the law says? [22] For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. [23] His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.
[24] These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. [25] Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. [26] But the Jerusalem that is above is free, and she is our mother. [27] For it is written:
"Be glad, O barren woman,
who bears no children;
break forth and cry aloud,
you who have no labor pains;
because more are the children of the desolate woman
than of her who has a husband."
[28] Now you, brothers, like Isaac, are children of promise. [29] At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now. [30] But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son." [31] Therefore, brothers, we are not children of the slave woman, but of the free woman.

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Galatians Study Videos by Gene Getz from his Life Applications Study Bible



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http://www2.bhpublishinggroup.com/QR/GetzBible/1283/ (Galatians#2 – Messages from God)

http://www2.bhpublishinggroup.com/QR/GetzBible/1284/ (Galatians#3 – Doctrinal Compromise)

http://www2.bhpublishinggroup.com/QR/GetzBible/1285/ (Galatians#4 – The Abrahamic Covenant)

http://www2.bhpublishinggroup.com/QR/GetzBible/1286/ (Galatians#5 – Justification by Faith)

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Regarding Dr. Gene Getz and the above videos: **[Recommended]**
Gene now serves as President of the Center for Church Renewal and has completed a 7-year Bible project using the Holman Christian Standard Bible. The "Life Essentials Study Bible" is the first Multi-Media Study Bible which contains 1,500 principles from Genesis to Revelation. Using QR codes associated with each biblical principle, the reader can access over 250 hours of video teaching on these principles by Dr. Getz. Gene also airs a 2-minute daily feature on numerous radio stations called "Bible Principles" which can also be accessed by going to www.bibleprinciples.org where you'll also discover information about Gene's *Life Essentials Study Bible*.

See https://bibleprinciples.org/ for access to the same teaching videos for Galatians (as above) and also for all the other books of the bible. (Video Search)

Here is the corresponding list of videos for Galatians from the site:

Galatians; Principle #1; Gal. 1:1-9; p. 1613 (Note: also a good introduction)
God's Free Gift: When presenting the gospel message, we must make sure we clearly explain that salvation is God's free gift.
Video

Galatians; Principle #2; Gal. 1:10-2:10; p. 1614
Messages from God: If we think God has spoken to us directly, we must always verify our experiences by consulting the Scriptures and other mature Christian leaders.
Video

Galatians; Principle #3; Gal. 2:11-16; p. 1615
Doctrinal Compromise: Even prominent and sincere Christian leaders must be on guard against compromising the message of salvation because of social pressure.
Video

Galatians; Principle #4; Gal. 2:17-3:9; p. 1615
The Abrahamic Covenant: To communicate the gospel comprehensively, we must understand God's unconditional promise to Abraham.
Video

Galatians; Principle #5; Gal. 3:10-26; p. 1616
Justification by Faith: When explaining that salvation is a free gift, we must also clarify that this gift can only be received by faith in Jesus Christ
Video

Galatians; Principle #6; Gal. 3:27-4:7; p. 1617
Unity in Christ: Regardless of our ethnic background, cultural upbringing, or gender, when we are saved we are to function as one unified family in Christ.
Video

Galatians; Principle #7; Gal. 4:8-20; p. 1618
A Pastoral Passion: To minister to people effectively, we must develop pastoral hearts.
Video

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Galatians; Principle #8; Gal. 5:21-31; p. 1619
Bible Interpretation: We are free to illustrate biblical truths from scriptural incidents that do not teach these truths directly, but we should do so cautiously and sparingly.
Video

Galatians; Principle #9; Gal. 5:1-15; p. 1619
Freedom to Serve: To be set free from the bondage of sin, we must become servants of God and one another.
Video

Galatians; Principle #10; Gal. 5:16-26; p. 1620
Life in the Spirit: To experience true freedom in our relationships with one another, we must reflect the fruit of the Spirit.
Video

Galatians; Principle #11; Gal. 6:1-10; p. 1621
The Process of Restoration: As we live by the Spirit, we are to help our fellow Christians who are in bondage to works of the flesh to experience true freedom in Christ.
Video

Galatians; Principle #12; Gal. 6:11-18; p. 1621
Pure Motives in Ministry: To counter false teaching in the church, we must keep our motives pure.
Video

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Galatians: Introduction to Galatians [Recommended] (2015)
https://www.fulcrum-anglican.org.uk/new-testament/galatians-introduction-to-galatians/

Introducing the Letter to the Galatians – Resources – to major theologian scholars (Wright, Dunn, Moo, Schreiner, Powell) that have current published commentaries on Galatians. (Includes videos/audio by these corresponding theologians.)

Paul and His Letter to the Galatians (N.T. Wright Galatians study welcome video [1 min.])
Galatians – An Invitation (2015)
http://ntwrightonline.org/galatians/
"Being Transformed by the Renewing of the Mind"

Tom Wright: Galatians Introduction (2011 St Andrews) (Galatians Overview in < 10 min.!)
https://www.youtube.com/watch?v=IZUDuBu1xvY [Video]

NT Wright: The Letter to the Galatians: Exegesis and Theology (2000)
http://ntwrightpage.com/2016/07/12/the-letter-to-the-galatians-exegesis-and-theology/

(includes comments re: pistis Christou)

***See:* Paul Receives the Gospel Resurrection Creed within Five Years of the Crucifixion**

NT Wright on Justification in Galatians 2 (2009)
https://paulvanderklay.me/2009/05/01/nt-wright-on-justification-in-galatians-2/
(Text from Wright's book, *Justification*, pages 116-117)

N. T. Wright on Justification and Sanctification (incl. Galatians 2:11 – 21) (2011)
(References Galatians 2:11-21 and Ephesians 2:1-10 and Romans 3)
https://www.youtube.com/watch?v=ii5YHwrkEpQ [Video] (5 min.)
Renowned Author and speaker N.T. Wright sits down with J.D. Walt, Maxie Dunnam and interviewer Ben Ben Witherington III to talk about his view on justification and salvation. In part two of this four part series, Wright explains how many people have misread Paul's letters in light of justification and salvation.

Tom Wright & James Dunn The New Perspective on Paul (2009)
https://www.youtube.com/watch?v=cqZYbcvANhM [Video]
In this video first Tom Wright and then James Dunn explain the broader debates about "works of the law" and "The New Perspective on Paul" which are important in discussions about what Paul is saying in Galatians

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Tom Wright: The Shape of Paul's Theology (2011)

Paul and the Faithfulness of God
https://www.youtube.com/watch?v=jN_LSIF9ySk [Video]
For the bigger picture of Paul's theology from Tom Wright

N. T. Wright on *Paul and the Faithfulness of God*: A Conversation with Richard B. Hays – Justification and Spirit in Galatians 2 and Romans 8 with Richard B. Hays (2014)

https://www.youtube.com/watch?v=JM8DGAnUq2k **[Recommended]**
Includes discussion of Galatians 2, Romans 8; Gal. 3:22, Rom. 3:22; and also discuss *pistis Christou*

Discussion Guide (for above video):

http://www.augsburgfortress.org/media/downloads/NTWright_VideoDiscussionGuide_Hays.pdf [PDF]

Galatians 2: 11-21

1. Richard Hays outlines four important aspects of his interpretation of Paul's understanding of justification as found in Galatians 2:11-21.

a) In Hays's first point, what is Paul's understanding of the "truth of the Gospel"? In Paul's eyes how has Peter's table fellowship practice denied that truth? For Paul, how is the practice of table fellowship central to questions of justification?
b) Paul, says Hays, does not reject his Jewish identity but rather relies on Torah to say that justification comes, not from the law, but from God's faithfulness. How does Hays then tie participation in the new life of Christ and Jesus' act of loving and giving of himself to the faithfulness of God?
c) Summarize Hays's understanding of Paul's theology of justification as outlined in Galatians 2:11-21.
d) Which of N. T. Wright's responses to the points made by Dr. Hays were most helpful to you? Why?
e) Which points made by Dr. Hays or Dr. Wright do you want to think about or inquire into further?

2. N. T. Wright says that while justification and being in Christ are joined at the hip for Paul, justification and participation are not synonymous. Some scholars have argued that justification and participation are in opposition to each other, but Hays and Wright agree that the fusion of the two is a better interpretation. What are your thoughts? Why is this argument important in interpreting Paul's theology?

3. How, in your understanding, are the faithfulness of God, the faithfulness of Christ, and human faith/faithfulness intimately connected in Paul's theology as outlined in these Galatians verses? In one or two sentences, summarize your understanding of Paul's theology of justification.

Romans 8

1. In this conversation about Romans 8 you see leading Paul scholars working through questions that they are still exploring and questions about which they wonder. What do you take away from observing this animated and candid exchange? What further questions does the conversation raise for you?

2. N. T. Wright and Richard Hays each identify why Paul's writings "light them up" and why they have given so much of their scholarly careers to thinking and writing about Paul. What is it about Paul and his letters that raises interest and passion in you?

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N.T. Wright: Gospel and Theology In Galatians (1994)
http://ntwrightpage.com/files/2016/05/Wright_Gospel_Theology_Galatians.pdf [PDF]

See also: **Gospel of Jesus the Messiah (Christ)**

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The Jewish Roots of Galatians (2013) (Book Endorsements)
http://www.netivyah.org/book/the-jewish-roots-of-galatians/

Excerpt:

Galatians is probably one of the most misunderstood and misused books of the New Testament because of the lack of understanding of its literary style and original context. Paul's Epistle to the Galatians is a fiery literary composition that was meant to grip its original readers with the importance of freedom from most of the commandments of the Torah that the Gospel offered its non-Jewish recipients. Like all the other Jewish polemical writers of his time, Paul used midrashic methods of interpretation as well as the language of passion, conflict, and exaggeration to pour forth his heart when he felt his congregation was being threatened by a Gospel of Works. This commentary helps the reader understand the delicate balance Paul sought between the Torah and the grace of Yeshua through its analysis of his literary methods and comparison to other Jewish texts from his time, especially 4QMMT from Qumran. The relevance of the necessary balance between faith and works is increasing in our own time as people seek Restoration to G-d's original plan for his people, both in the Jewish people and in the Church. It shows both Paul's love for the Torah and his awareness of its limitations to make a person righteous in the eyes of a holy G-d…

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Introducing the New Testament chapter 15: Galatians (Mark Allan Powell) (2013)
https://www.youtube.com/watch?v=fEt8IGwCzio [Video]

N.T. Wright On Justification - Al Mohler, Brian Vickers, Denny Burk, Mark Seifrid, Tom Schreiner (2012)
https://www.youtube.com/watch?v=tA-2PjalU6E [Audio]
This video contains a panel discussion and critique regarding the views of New Testament scholar N.T. Wright and his interpretation of justification on the letters of the Apostle Paul. The panel is Al Mohler, Brian Vickers, Denny Burk, Mark Seifrid, and Tom Schreiner.

Paul and the Foolish Galatians: An Exegetical Analysis of Galatians 3:1-14
http://www.biblicaltheology.com/Research/OlajideM01.pdf [PDF]

N. T. Wright, Apocalyptic and Galatians (Critical Review)
https://readingacts.com/2011/10/07/n-t-wright-apocalyptic-and-galatians/

A Little Wright to Help With Some Wrong: comments on Galatians with regard to NT Wright's commentary, *Paul for Everyone: Galatians and 1 Thessalonians*
https://plaintalkingpastor.wordpress.com/2012/08/31/a-little-wright-to-help-with-some-wrong/

Excerpt:

His commentary on Galatians has been extremely helpful. There was one line that really stuck out to me in his commentary on Galatians 4:8-11. He says,

"Paul is quite clear that the Jewish law was given by God, with a purpose within his overall plan. But now that the plan has been fulfilled, anyone who goes back to the earlier stage is treating the law as though it were something independent that could stand for all time; treating it, in other words, as a god."

…It has been interesting for me to go back and consider the fact that Jesus has fulfilled all of the law and that if we are "in" Him as Ephesians 1 tells us, we have fulfilled ALL of the law. Do you really understand that concept? If you're in Christ you have fulfilled the Law. You have met its requirements. So, to put it bluntly, that means we are not under the authority of the 10 Commandments anymore. That's a bold statement for a pastor to make but that is precisely the message of Galatians 3:23-25,

> **23 Before the coming of this faith, we were held in custody under the law, locked up until the faith that was to come would be revealed. 24 So the law was our guardian until Christ came that we might be justified by faith. 25 Now that this faith has come, we are no longer under a guardian.**

That is a truly radical message! It's no wonder Jesus was crucified and Paul martyred!

Now, some might say Paul isn't talking about the 10 Commandment here when he mentions "the law." They would say Paul is referring to all the extra man-made rules in Scripture. That is a

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misunderstanding of Paul. He clearly has the 1o Commandments in mind or he wouldn't have made mention of the covenant of Mount Sinai in chapter 4:21-31. Mount Sinai is where Moses received the 10 Commandments. I would refer to Wright here who says Paul is talking about the 10 Commandments and the entire Torah (first 5 books of the OT) when he uses the phrase "the law." Clearly, something new and radical has happened. As Christians, we are children of Isaac and not Ishmael (4:21-31).

Douglas Moo, author of a recent commentary on Galatians, is more critical of the New Perspective. He gave a series of 8 lectures on Galatians at Oak Hill theological college in July 2014. The first, looking at Galatians in its original setting, exploring the conversation between Paul and two groups: the Galatians themselves and the false teachers who were agitating the local church is below, the others which offer an exposition of the text can be accessed via the link above or from Soundcloud.

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A Shorter Commentary on Galatians by Don Garlington

http://www.thepaulpage.com/Shorter_Galatians.pdf [PDF]

("Shorter" as in 193 pages, a less technical version of a commentary that was reduced from its original 440 pages)

Excerpt:

The core issue in Galatians thus boils down to a simple but profound choice—*Christ or the Torah* (see Gordon, "Problem"). From Romans 14, it is clear enough that Paul was willing to allow Jewish Christians (and others) to practice the law as a matter of personal lifestyle, if they chose. But he drew the line when Torah observance was made the indispensable condition for entering and remaining within the people of God. In short, he repudiated the law as the "Jewish gateway to salvation." At one time, the community of the saved was in fact constituted of circumcised and law-observant people. But with the coming of Jesus the Messiah, who himself began to relax the Mosaic strictures (e.g., Matt 8:3; Mark 7:18-19; Luke 7:14; 13:10-17; John 5:9b-18), the demand of the Jewish Christian missionaries for circumcision and law-obedience is not only obsolete, it actually impedes access to God and is tantamount, no less, to idolatry and apostasy (see on 3:1013; 4:8-10).

At this juncture, it is important to underscore that the bottom line issue in Galatians is *soteriology*. Sanders is doubtlessly correct to maintain that "Paul's argument is not in favor of faith per se, nor is it against works per se. It is much more particular: it is against requiring the Gentiles to keep the law of Moses in order to be 'sons of Abraham'" (*Paul*, *the Law*, 19). He adds further that "we have become so sensitive to the theological issue of grace and merit that we often lose sight of the actual subject of the dispute" (ibid.). Thus, the subject of Galatians is "the condition on which Gentiles enter the people of God" (ibid., 18). Nevertheless, much more is at stake than a sociology or group identity, one enclave distinguishing itself from another. If the topic under discussion is "how to enter the body of those who would be saved," then "the topic is, in effect, soteriology" (ibid., 45, 46). Cousar speaks to the same effect: "The issue under debate, raised by the agitators' demand for circumcision, was basically soteriological, how God saves people" (Coursar, 61). See Acts 15:1.

This affirmation of soteriology as lying at the root of Galatians is a necessary corrective to N. T. Wright's otherwise excellent treatment of justification and righteousness language in the NT. Wright is insistent that justification, and consequently the subject matter of Galatians, does not tell us how to be saved; it is, rather, a way of saying how you can tell that you belong to the covenant community, or, in other words, How do you define the people of God (e.g., *Paul*, 119, 120-22, 131)?

To be sure, such issues are to be judged in light of the covenant context of "the righteousness of God" and similar ideas. On this Wright is undoubtedly correct, and the ensuing exposition is much in his debt in this regard. Indeed, Galatians does address the question, "Who is a member of the people of God" (ibid., 121). Likewise, it is true that "justification, in Galatians, is the doctrine which insists that all who share faith in Christ belong at the same table, no matter what their racial differences, as together they wait for the final new creation" (ibid., 122).

This much said, it must be countered that Wright has constructed a false dichotomy between the identity of the people of God and salvation. Sanders is closer to the mark: Galatians has to do with how to enter the body of those who would be saved. This means that to belong to the new covenant is to be among the community of *the saved*. And justification does indeed tell us how to be saved, in that it depicts God's method of saving sinners—by faith in Christ, not by works of the law—and placing them in covenant standing with himself. If justification is *by faith*, then in point of fact a method of salvation is prescribed: one enters into the realm of salvation *by faith*.

It is just because the bedrock of Galatians is soteriology, and it is just because Paul sees defection from Christ to the law as taking place "so quickly" in the Galatian congregations that he writes with an intense awareness of the plight of his "children" in the gospel who are in danger of forsaking their Lord for what effectively is no better than their former bondage to pagan deities (4:8-10). In plain terms, the letter is written to avert the apostasy in Galatia. No wonder, then, Paul's passions are white hot in this letter.

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Dating Galatians – Before or After Acts 15?
https://readingacts.com/2009/10/02/dating-galatians-before-or-after-acts-15/

See also:
Wallace Commentary
Constable Commentary

The "Righteousness" of Romans and Galatians, and the Gospel of Christ
http://www.thepaulpage.com/the-righteousness-of-romans-and-galatians-and-the-gospel-of-christ/
includes several perspectives, including the alternative of the New Perspective on Paul and section on "resolving the tensions".

Paul's View of Law in Galatians and Romans (1999)
http://hermeneutics.kulikovskyonline.net/hermeneutics/law.pdf [PDF]

Excerpt:

It should be noted that nowhere does Paul state a systematic doctrine of the Law. Rather, he seeks to "destabilize an enthroned position that associates the Law with the privileged status of the elect Jewish people."

While the Law is an unattainable standard, it also reflects the will of God as well as His holiness and righteousness. While the Law is a curse which leads to sin and death, it is also good, holy, righteous and spiritual. While the Law, as a code, has been abolished, many of its individual commands are still applicable.

But the most important truth about the Law presented in Galatians and Romans, is that we are not required to obey it in order to gain salvation. Because the Law results in slavery, Christ has released us from its bondage. The work of Christ signals the end of Law as a means of justification. Salvation can only be gained through faith and not by observance of the Law.

Justification in Paul: A Comparison of Galatians with Romans
https://www.academia.edu/10100395/Justification_in_Paul_A_Comparison_of_Galatians_with_Romans_paper_SBL_San_Diego_2014_?auto=download [PDF] (Note: Registration/Login may be required)

The Junia Project: The Logic of Galatians 3:30
http://juniaproject.com/logic-galatians-328/

Taking the concept of NT Wright re uncirmcised having equal part in the church and applying to women in the church.

Galatians – Week 1: Introduction – Riverview Church (Foundations 3 Series)
http://media.riverviewchurch.com.au/podcast/accelerate/20150504_3141.pdf [PDF] and Audio available

Main Menu Page: https://www.riverviewchurch.com.au/watch-listen/podcasts/foundations-3.html

The mediator in Galatians 3:20
http://www.lionelwindsor.net/2010/04/20/the-mediator-in-galatians-320/

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Executive Outlines: The Epistle to the Galatians – Copeland
http://executableoutlines.com/pdf/ga_sg.pdf [PDF]

The Gospel According to Paul: Romans (Commentary **by Dr. Bob Utley**)
http://www.ibiblio.org/freebiblecommentary/pdf/EN/VOL07.pdf [PDF]

Bible Study Questions on 2 Corinthians and Galatians
http://www.biblestudylessons.com/classbooks/epistles/galatians-questions.pdf [PDF]

Paul's Letter to the Galatians – How to Understand It
http://www.eternalgod.org/lit/booklets/Galatians_view.pdf [PDF]

Best Commentaries on Galatians
https://www.bestcommentaries.com/galatians/

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Dr. Thomas Constable's Notes on Galatians

http://www.soniclight.com/constable/notes/htm/NT/Galatians/Galatians.htm [also available: PDF]

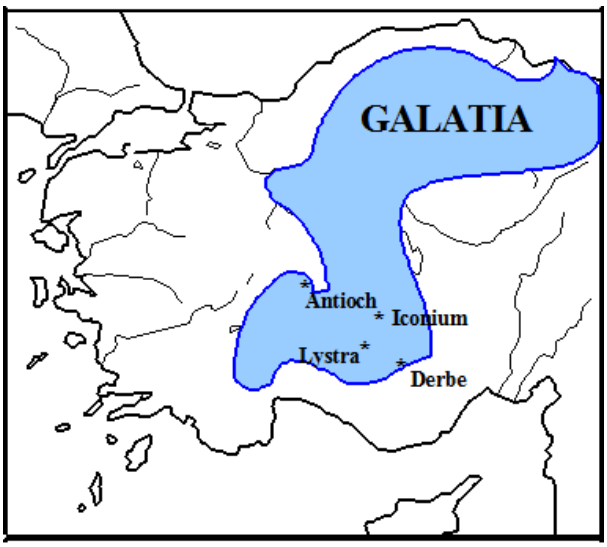
Excerpt:

Historical Background

Galatians has been the least disputed of any of Paul's epistles.

"The most uncontroverted matter in the study of Galatians is that the letter was written by Paul, the Christian apostle whose ministry is portrayed in the Acts of the Apostles."[1]

The Apostle Paul directed this epistle to the churches of Galatia (1:2), and he called its recipients "Galatians" (3:1). However, who these people were, and where they lived, are problems that have proved difficult to pinpoint.



The traditional opinion held that the recipients lived in the geographical district known as "Galatia," located in the northern part of the Roman province, also called "Galatia," in Asia Minor.[2] This view holds that Paul founded these churches on his second missionary journey, after the Spirit forbade him to preach in the province of Asia (Acts 16:6). Paul therefore could have written this epistle during his third journey, either from Ephesus about A.D. 54, or from Corinth about A.D. 57.[3]

The main arguments for this "North Galatian theory" are as follows: First, the popular use of the term "Galatians" usually signified people in this area. Second, in writing Acts, Luke normally referred to geographical districts, rather than Roman provinces. Third, there is some similarity between the "Galatians," as Paul referred to them in this epistle, and the Gallic inhabitants of northern Galatia. Fourth, Paul traveled through this region during his second journey (Acts 16:6-8).

The more popular view today, since about the middle of the eighteenth century, maintains that Paul wrote to the churches, located in the Roman province of Galatia, that he founded on his *first* missionary journey (cf. Acts 13:38-39, 46, 48; 14:3, 8-10).[4] The arguments for this "South Galatian theory" are as follows:

First, Acts 16:6 and 18:23 offer no support to the theory that Paul ever made a trip to the northern part of provincial Galatia. Second, there is no specific information about the northern Galatian churches in Acts. Third, the geographic isolation of the North Galatia district makes a visit by Paul improbable. Fourth, Paul usually referred to provincial titles in his writings. Fifth, the name "Galatians" was appropriate for people living in the southern area. Sixth, the mention of "Barnabas" in Galatians 2 suggests that the Galatians had met him—on Paul's first journey. Seventh, the absence of a North Galatian representative, with the collection delegation referred to in 1 Corinthians 16:1, implies that the target readership was not an evangelized area. Eighth, the influence of the Judaizers was extensive in South Galatia.

If Paul wrote this epistle to the churches of South Galatia, as I think he did, he probably did so at one of two times. If Paul's visit referred to in Galatians 4:13 is the same one described in Acts 16:6, he must have written this epistle after the Jerusalem Council (i.e., in or after A.D. 49). Rendall and Ridderbos believed that Paul wrote it from Corinth, probably in A.D. 50 or 51.[5] Nevertheless, it seems more likely that Galatians 4:13 refers to the visit described in Acts 14:21, so Paul must have written the epistle before

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the Jerusalem Council (i.e., before or in A.D. 49). Assuming the earlier date, Paul probably wrote Galatians from Antioch of Syria, shortly after his first missionary journey, and before the Jerusalem Council.[6] This would make "Galatians" Paul's first inspired epistle. Another, less likely possibility, is that he wrote it from Ephesus during his third missionary journey.[7]

The dating of the epistle affects the occasion for writing. Assuming the South Galatian theory, and an early date of writing, Paul wrote mainly to stem the tide of the Judaizing heresy, to which he referred throughout the letter. Romans and 1 and 2 Corinthians also deal with the Judaizing controversy to some degree. Paul mentioned people who opposed him in every chapter (1:6-7; 2:4-5; 3:1; 4:17; 5:7-12; 6:12-13).

The identity of the "Judaizers" is also important. Their method included discrediting Paul. The first two chapters of Galatians especially deal with criticisms leveled against him personally. His critics appear to have been Jews who claimed to be Christians, and who wanted Christians to submit to the authority of the Mosaic Law and its institutions. They probably came from Jerusalem, and evidently had a wide influence (cf. Acts 15). One man seems to have been their spokesman (3:1; 5:7, 10), though there were several Judaizers in Galatia, as the many references to "them" and "they," scattered throughout the epistle, suggest.[8]

"This short letter has an importance out of all proportion to its size. There is always a need for Paul's forthright setting out of the truth that justification comes only through faith in Christ, not by works."[9]

Paul wrote much about the law in both Galatians and Romans. Ridderbos distinguished his emphases in these two similar epistles:

". . . what is indicated in the letter to the Galatians is *the inadequacy of the law for salvation*, and . . . what gets the emphasis in the letter to the Romans is this: that there is salvation *despite the transgression of God's holy law*."[10]

On the subject of the authenticity of Galatians, the same author wrote:

". . . there is not a single letter that is so generally regarded as authentic as is Paul's letter to the Galatians."[11] …

Notes:

[1]Richard N. Longenecker, *Galatians*, p. lvii. See also Donald Guthrie, *Galatians*, pp. 1-7.

[2]John Eadie, *Commentary on the Epistle of Paul to the Galatians*, p. xxviii; A. T. Robertson, *Word Pictures in the New Testament*, 4:272-73.

[3]W. J. Conybeare, in *The Life and Epistles of St. Paul*, p. 477, preferred Corinth, as did J. B. Lightfoot, *The Epistle of St. Paul to the Galatians*, p. 55, and H. A. Ironside, *Expository Messages on the Epistle to the Galatians*, p. 9. Eadie, p. lii, preferred Ephesus.

[4]F. Rendall, "The Epistle to the Galatians," in *The Expositor's Greek Testament*, 3:127; E. de W. Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, p. xliv; Herman Ridderbos, *The Epistle of Paul to the Churches of Galatia*, pp. 22-31; F. F. Bruce, *The Epistle to the Galatians*, pp. 3-18; Merrill C. Tenney, *Galatians: The Charter of Christian Liberty*, pp. 51-54; James M. Boice, "Galatians," in *Romans-Galatians*, vol. 10 of *The Expositor's Bible Commentary*, pp. 412-17; Ronald Y. K. Fung, *The Epistle to the Galatians*, pp. 1-3; Longenecker, pp. lxiii-lxx; Leon Morris, *Galatians: Paul's Charter of Christian Freedom*, pp. 15-20; Donald K. Campbell, "Galatians," in *The Bible Knowledge Commentary: New Testament*; Guthrie, *Galatians*, p. 27; Donald A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, pp. 458-61; Warren W. Wiersbe, *The Bible Exposition Commentary*, 1:683; Howard F. Vos, *Galatians: A Call to Christian Liberty*, pp. 9-13.

[5]Rendall, 3:17; Ridderbos, p. 31.

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[6]Fung, pp. 22, 28; Longenecker, p. lxxxviii; Morris, p. 22; Campbell, p. 588; et al.

[7]See Richard B. Rackham, *The Acts of the Apostles*, p. 360; J. Vernon McGee, *Thru the Bible with J. Vernon McGee*, 5:148..

[8]For fuller discussions of these matters, see Donald Guthrie, *New Testament Introduction*, 2:72-89; Bruce, pp. 3-32, 41-56; Boice, pp. 412-20, and Fung, pp. 1-28.

[9]Carson and Moo, p. 473.

[10]Ridderbos, p. 22.

[11]Ibid., p. 36.

Galatians – Beginning (Top)
Galatians – Maps
Galatians – Intro
Galatians – Charts
Galatians – Overviews
Galatians – Getz Videos
Galatians – NT Wright related
Galatians - Commentary
Galatians – Related Topics

Galatians – An Inductive Bible Study
http://www.grace-bible.org/uploads/publications/galatians_final_8-22-15.pdf [PDF]

Sha'ul's Letter to the Galatians – A Torah-Positive Summary
http://torahresourcesinternational.info/pdf/galatians_summary.pdf [PDF]

An Introduction to the Book of Galatians
https://bible.org/article/introduction-book-galatians

Introduction to Galatians (2009) (Catholic)
https://www.catholicnewsagency.com/column/introduction-to-galatians-496

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Doug Moo's 'must-read' commentary on Galatians (2013)

http://www.dennyburk.com/doug-moos-must-read-commentary-on-galatians/

Excerpt:

When it comes to commentaries on Paul, one of the first questions that the critical reader asks is this: *"How does the 'new perspective' on Paul factor into the commentary?"* Readers familiar with Moo's work will not be surprised to learn that he is generally not sympathetic to new perspective readings on the Galatians. In fact, Moo takes a fairly traditional approach while carefully engaging alternative voices in the literature.

Moo recognizes, for example, that "works of law" is a specific reference to the Mosaic law. But for Moo, contemporary interpreters go too far when they insist that the phrase can *only* refer to the Torah (p. 160). A reference to Mosaic law does not rule out the implication that Paul means to make a "distinction between human doing and human believing" (p. 31). In short, the old law-gospel antithesis is very much the substructure of Paul's concern in Galatians.

Moo also understands the disputed phrase "faith of Christ" in the traditional sense. Against Richard Hays and others who have argued to the contrary, Moo contends that the key phrase means "faith in Christ" not "faithfulness of Christ" (p. 161). Thus for Paul, justification is by "faith in Christ" not by doing "works of the law."

Moo also disagrees with the understanding of justification made popular by N. T. Wright. Whereas Wright views justification as the divine verdict as to who will be declared to be members of God's people, Moo flatly disagrees and says this about justification in Galatians:

> *[The] issue is the terms on which people can expect to find right standing with God… There is no good contextual reason to insist that "justify" in 2:16 must be redefined to mean, or to include, the notion of membership in God's people. There is no need to collapse the two concepts into one… The flow of the text makes perfect sense if Paul in 2:16 is using DIKAIOO language in its well-attested sense "declare righteous" (p. 55; cf. 161-62).*

Moo takes the South Galatian view of the letter's recipients and dating. In short, he believes this letter was addressed to Christians living in the southern part of the Roman province Galatia. A careful comparison of Galatians to the events in Acts reveals that the letter was likely written in AD 48 just prior to the Jerusalem Council of Acts 15. Thus Galatians is the "earliest extant letter of Paul" (p. 18).

There is much more that can and should be said about this book, but I will finish with this. We owe Doug Moo a debt of gratitude for this important contribution. This book is an important work of scholarship on a critical Pauline text. If you are looking for a solid exposition of the Greek text of Galatians from a non-New Perspective perspective, this commentary (along with Tom Schreiner's *Galatians*) is the one you'll want to consult.

N.T. Wright: Gospel and Theology In Galatians (1994)

http://ntwrightpage.com/files/2016/05/Wright_Gospel_Theology_Galatians.pdf [PDF]

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Galatians: Introduction, Argument, and Outline (Dr. Daniel B. Wallace) [Recommended]

https://bible.org/seriespage/9-galatians-introduction-argument-and-outline

Excerpts:

A. The Author

Galatians is without a doubt the most secure of all Paul's letters and perhaps of all books of the NT. Even F. C. Baur, the father of the Tübingen school accepted its authenticity. Still, it may be helpful to examine in brief the reasons that have been given for such acceptance.

1. External Evidence

Galatians is quoted or alluded to in 1 Peter, Barnabas, 1 Clement, Polycarp's letter to the Philippians, Justin Martyr, Irenaeus, Clement of Alexandria, and Origen. Both Marcion's and the Muratorian canon list it.

2. Internal Evidence

The internal grounds for asserting authenticity are four: **(1)** "Paul, as author, is mentioned by name not only at the beginning (1:1) but also toward the end of the letter (5:2), and the whole from beginning to end breathes such an intensely personal and unconsciously autobiographical note that only a genuine historical situation involving the true founder of the Gentile mission within the church accounts for it. **(2)** There are several coincidences (conceptual, verbal, historical, etc.) with what we know of Paul from Acts and other Pauline letters which are so unobtrusive as to be undesigned that they bear the stamp of genuineness. **(3)** There is controversy in the letter: Paul defends himself and his gospel as though both were doubted; further, he says some rather unflattering things to his audience which would be difficult for a later writer to get away with. And the nature of the controversy is something that hardly existed after 70 CE. A later writer would not only not be able to pass off this work as genuine, but he would have virtually no motive for writing it. **(4)** There is nothing negative in the epistle regarding authorship (historical discrepancies, language, theological development, etc.) to cast any doubts on authenticity.

B. Destination/Audience

The key introductory issue in Galatians is the destination. Until comparatively recent times, biblical scholars assumed that this epistle was sent to the churches in the *geographical region* known as Galatia, in north central Asia Minor. Thus, Paul would have visited the region on his second missionary journey (cf. Acts 16:6; 18:23) and his visit to Jerusalem (recorded in Gal. 2) would correspond to Acts 15. The epistle would then be sent sometime on Paul's third missionary journey, perhaps from Corinth (Acts 20:3), in 55/56 CE. This view is known as the "North Galatian Theory" since the churches would be in the geographical Galatia, which was in the north.

But in fairly recent times, largely due to the archeological efforts of Sir William Ramsey, a new theory has been proposed—the "South Galatian Theory." Not only Ramsey, but the majority of NT scholars today, would hold that Paul wrote this letter to the churches in the *political province* of Galatia—i.e., an area which the Roman government designated as Galatia. This province included cities substantially to the south of the geographical region of Galatia, including Lystra, Derbe, and Iconium. Paul had visited these cities on his first missionary journey. If the south Galatian theory is true, then there is no need to identify Gal. 2 with Acts 15, for the events described in Gal. 2 may well have happened on an earlier visit to Jerusalem. The letter would then have been written sometime before the events of Acts 15. The date of Galatians could then be as early as 47-49 CE, depending on when the Council at Jerusalem in Acts 15 is to be dated.

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What is at stake here is both the date of this epistle and the interpretation of Gal. 2:1-10 (in terms of its historical setting). Less directly, the historical value of Acts is involved, as well as how to evaluate the theological development in the mind of Paul between the writing of Galatians and Romans. Finally, if Galatians is dated early (a la the south Galatian theory), then this letter becomes the first canonical Pauline epistle…

…In sum, the south Galatian theory, though not unassailable, seems by far the most satisfactory. In particular, the arguments that seem most compelling on its behalf are: (1) the number of visits implied in Gal. 2:1 and mentioned in Acts; (2) Paul's proven use of Roman provincial terms to describe what Luke would normally describe with geographical/ethnic terms; and (3) the absence of any mention of the decree in Gal. 2:1-10 which would so dramatically serve Paul's purposes and prove, once and for all, that the Judaizers were not really representative of James or apostolic/Jerusalem Christianity.

D. Occasion/Purpose

Bruce has a nice summary:

When, as we are told in Acts 15:1, Judaean visitors came to Syrian Antioch and started to teach the Christians there that those who were not circumcised in accordance with the law of Moses could not be saved, it is antecedently probable that others who wished to press the same line visited the recently formed daughter-churches of Antioch, not only in Syria and Cilicia, as the apostolic letter indicates (Acts 15:23), but also in South Galatia. If so, then the letter to the Galatians was written as soon as Paul got news of what was afoot, on the even of the Jerusalem meeting described in Acts 15:6ff. This, it is suggested, would yield the most satisfactory correlation of the data of Galatians and Acts and the most satisfactory dating of Galatians. It must be conceded that, if this is so, Galatians is the earliest among the extant letters of Paul.
F. F. Bruce, *Commentary on Galatians* (NIGNT), 55.

The purpose of this letter was obviously, then, to refute the Judaizers' false gospel — a gospel in which these Jewish Christians felt that circumcision was essential to salvation — and to remind the Galatians of the real basis of their salvation. It was the urgency of the situation which moved Paul to write even before the Jerusalem Council convened, for the churches of Galatia were at stake.

E. Theme

Galatians has been called "the Magna Carta of the Reformation" and Luther's "Katie von Bora." It is the book on which the Protestant Reformation was founded. The key to this epistle is seen in 2:16: "Know that a man is not justified on the basis of the works of the Law, but on the basis of the faithfulness of Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified on the basis of Christ's faithfulness, and not on the basis of the works of the Law—for no flesh will be justified on the basis of the works of the Law." Paul thus links Christ's complete faithfulness to the old covenant as grounds for the abolition of the old covenant and as the basis for our salvation. In a nutshell, we are justified by faith in Christ because Christ was faithful.

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Other Related Topics of Interest to a Study of Galatians

Galatians (Beginning)
Romans

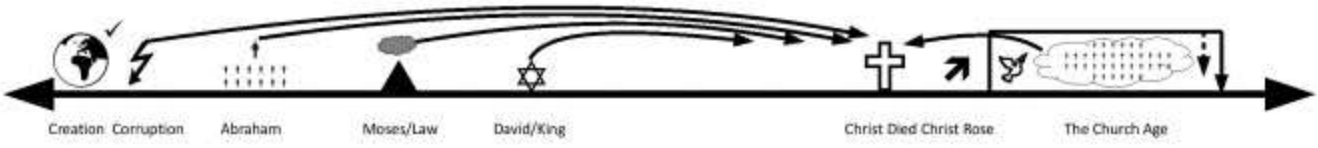
See: Gospel of Jesus the Messiah (Christ)

Systematized propositional statements vs a Gospel story of salvation

https://markpenrith.wordpress.com/

Excerpt:

The diagram below represents the major events I think need to be highlighted and I've given some indication as to why in the key below. But what have I missed? What needs expanding?



1. Creation: Theology proper. Who is God? The Creator. Our Creator. And His creation is very good. He is perfect, eternal, transcendent and immanent.
2. Corruption: Harmatology. Who is man? Corrupted, conceited, and cursed. In every faculty of his being. Sinful. Yet, in the midst of the curse you have God pointing to the cross.
3. Abraham: The People of God, elected and loved, despite their stiff-neckedness. And in the covenant promise of God you have a clear point to the Seed, Christ, the cross, and blessing to come.
4. Moses/Law: The 10 Commandments. The impossible standard, blessing on/curse received. The Law which can't save but can drive to the cross.
5. David/King: The promise of an eternal throne and a righteous King to come.
6. Christ Died: Christology. The person of Christ, Emmanuel, God with us. The work of Christ, Savior, God died for us.
7. Christ Rose: Victory. The sacrifice is accepted. Heaven's gates flung open wide.
8. The Church: The Body of Christ, the Bride of Christ, the great commission, the bold proclamation. Repent for the forgiveness of sins!

Systematized propositional statements vs a Gospel story of salvation? That's a ridiculous title. It's not an either or answer. It's a both and. Note how I crafted my Eschatology into the diagram. :). Maybe I will grow up to be the Theologian after all.

See: Gospel of Jesus the Messiah (Christ) *(Following)*

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The Gospel of Jesus the Messiah (Christ)

Galatians (Beginning)

Romans

[*See Definitions*: Messiah / Christ]

Christ

What is the Gospel?

I was always hesitant to share the Gospel. I was never confident that I was reciting what I was trained via Evangelism Explosion, the Four Spiritual Laws, Billy Graham's Bridge to Life, the Roman Way and many others (the companion to these Reference Notes has these sharing aids and many others if interested). While they have been effectively used by many to share the Gospel and lead others to a saving faith in Christ Jesus, they left me with concentrating on the particular method and the pressure of making sure I got the words and their sequence just right. Was I following the right plan? Did the plan include everything necessary?

Eventually, I realized the it might be a good idea to read the Bible and see what Paul and Peter considered to be the Gospel. Which "Plan" did they follow? Were they the same or different? Much to my relief, the points they shared when presenting the Gospel are similar and straightforward…

The following is a compiled summary chart of the Gospel as shared by Paul and Peter in Acts and Paul's letters.

Everyone is saved who believes in Jesus Christ: that He…

	Died on a cross / for the Forgiveness of our Sins [as foretold by OT Prophets in Scripture],
	He was Buried / then was Raised up on the 3rd day (Resurrection) [as per OT Prophets].
	Witnesses after Jesus arose: Apostles ate and drank with Him; over 500 men/women saw.
	Why Preach? – commanded by Jesus; of first/highest importance; and to warn you that
	Jesus was appointed by God to reign over everything and to judge the living and the dead.

NOTE: The order of this information does NOT matter. NO gospel presentation is complete without emphasizing Jesus' resurrection and the Jesus was appointed ruler (Lord) and judge over all.

Exact wording is not required as long as the essence of the message is clear and complete.

The above summary of the Gospel of Jesus Christ is based on Paul's and Peter's (via Luke's Book of Acts) explicit statements of the Gospel (see: 1 Cor. 15:1-11, 20-28; Acts 10:34-38, 39-45 re: Peter's presentation of the Gospel to the Gentile Roman Centurion Cornelius). Other similar statements of the Gospel are found in Rom. 1:1-5; Acts 17:16-34 (Paul's speech at Mars Hill, Athens) and to a lesser extent, 2 Tim. 2:8-10.

["Christ" = from *Christos*, the Greek word for the Hebrew "Messiah" = "Anointed One of God"; i.e., Jesus the Messiah]

***For chart details** (and explanation of color codes) see:* Gospel of Paul vs Peter

***See also*:** Christ

Resurrection of Jesus the Messiah (Christ)

Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible

More about what is the Gospel…

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What is it? (Various perspectives)

N.T. Wright: What is the gospel, and why is it the "good news"? (2009)

https://www.youtube.com/watch?v=cWoezpvlEz4 [Video] (Clip from Paul Ankerberg Show appearance)

What is the Gospel? NT Wright (2013)

https://www.youtube.com/watch?v=ICHovRHJAYY [Video]

https://vimeo.com/54601664 [Video]

https://vimeo.com/54601664 [Video]

Wright addresses the following questions:

- Why do we need to ask the question "what is the gospel"?
- What is the gospel according to the gospels?
- If you only had a couple of minutes, how would you communicate the gospel with someone?
- Do we need to talk about repentance when we present the gospel?
- Why do you emphasize the importance of talking about Jesus' life, as well as his death, when presenting the gospel?
- Is the gospel of Paul different to the gospel of Jesus?
- What would your advice be to a young evangelist?

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

The Gospel that Peter Preached

Gospel of Paul vs Peter (includes Charts)

Gospel of Jesus vs Paul

Faith (Pistis and Fides; Roman Imperial vs Christian Faith)

Repentance

What is the Gospel (Various Video Presentations)

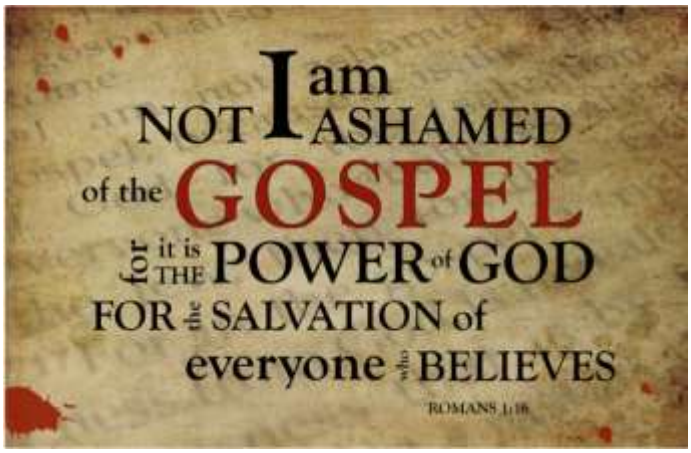
More about what is the Gospel…

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N.T. Wright: What is the "Gospel of God"? (in Romans)
http://ntwrightonline.org/what-is-the-gospel-of-god/ [links to video] ***See also*: Gospel of God**

***See:* Paul Receives the Gospel Resurrection Creed within 5 Years of Crucifixion**

***See also my other separate references resource*:**
The Gospel, Salvation and Evangelism



***See also*:** **Christ**

ABC's of Salvation

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

The Gospel that Peter Preached

Gospel of Paul vs Peter **(includes Charts)**

Gospel of Jesus vs Paul

Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance

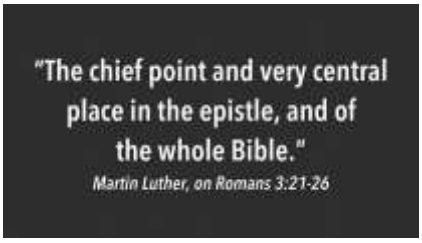
What is the Gospel **(Various Video Presentations)**

Baptism **(Christian, Water)**

More about what is the Gospel…

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What is the Gospel? The Gospel is the Good News that God has made a way for all people to be declared right with himself through faith in Jesus. The Gospel is not good religious teaching—not even, the good teaching of Jesus. No, the Gospel is news—an announcement—a special alert. God has made a way for everyone who believes in Jesus to live in and enjoy a personal relationship with God. **Romans 3:21-26** is the clearest explanation of that simple definition of the Gospel in all the Bible—an explanation with rich theological significance so we will have to dig underneath words like righteousness, faith, justification, propitiation, redemption, and atonement along the way. – **Charlies Boyd**, **Fellowship Greenville** ***See*: Glossary - Romans (the Gospel)**



Note: Here are the above referenced verses from three different versions of the Bible:

[21] But now apart from the law the righteousness of God (which is attested by the law and the prophets) has been disclosed – [22] namely, the righteousness of God through the **faithfulness of Jesus Christ** for all who believe. For there is no distinction, [23] for all have sinned and fall short of the glory of God. [24] But they are justified freely by his grace through the redemption that is in Christ Jesus. [25] God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed. [26] This was also to demonstrate his righteousness in the present time, so that he would be just and the justifier of the one who lives because of Jesus' faithfulness. [Net Bible]

[21] But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; [22] Even the righteousness of God *which is* by **faith of Jesus Christ** unto all and upon all them that believe: for there is no difference: [23] For all have sinned, and come short of the glory of God; [24] Being justified freely by his grace through the redemption that is in Christ Jesus: [25] Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; [26] To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. [KJV]

[21] But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— [22] the righteousness of God through **faith in Jesus Christ** for all who believe. For there is no distinction: [23] for all have sinned and fall short of the glory of God, [24] and are justified by his grace as a gift, through the redemption that is in Christ Jesus, [25] whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. [26] It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. [ESV]

For details about why the variances in the above versions, *see*: Pistis Christou

***See*: Glossary - Romans (the Gospel)** ***See also*: Gospel of Paul vs Peter**

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Question: "What is the gospel of Jesus Christ?"

https://www.gotquestions.org/gospel-of-Jesus-Christ.html

Answer:

The word *gospel* means “good news,” so the gospel of Christ is the good news of His coming to provide forgiveness of sins for all who will believe (Colossians 1:14; Romans 10:9). Since the first man’s sin, mankind has been under the condemnation of God (Romans 5:12). Because everyone breaks God’s perfect law by committing sin (Romans 3:23), everyone is guilty (Romans 5:18). The punishment for the crime of sin is physical death (Romans 6:23) and then an eternity spent in a place of punishment (Revelation 20:15; Matthew 25:46). This eternal separation from God is also called the “second death” (Revelation 20:14–15).

The bad news that all are guilty of sin and condemned by God is countered by the gospel, the good news of Jesus Christ. God, because of His love for the world, has made a way for man to be forgiven of their sins (John 3:16). He sent His Son, Jesus Christ, to take the sins of mankind on Himself through death on a cross (1 Peter 2:24). In placing our sin on Christ, God ensured that all who will believe in the name of Jesus will be forgiven (Acts 10:43). Jesus’ resurrection guarantees the justification of all who believe (Romans 4:25).

The Bible specifies the content of the gospel message: “Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time” (1 Corinthians 15:1–6). In this passage, Paul emphasizes the primacy of the gospel—it is of “first importance.” The gospel message contains two historical facts, both supported by Scripture: Christ’s death and His resurrection. Both those facts are bolstered by other proofs: Christ’s death is proved by His burial, and His resurrection is proved by the eyewitnesses.

The gospel of Jesus Christ is the good news that God provided the way for man to be freed from the penalty of sin (John 14:6; Romans 6:23). But not all people will be saved from hell; only those who place their faith in Jesus will go to heaven when they die (Acts 4:12).

The gospel of Jesus Christ is the best news anyone will ever hear, and what a person does with this news will determine where he or she spends eternity. God is calling you to choose life. Call on the name of the Lord and be saved (Romans 10:13).

What is the Gospel?

https://bible.org/article/what-gospel

Excerpt:

Actually, the central ingredient of the gospel message is a two-fold confession: (1) Christ died for our sins and (2) He was raised on the third day. The reality of these two elements can be verified by the Scriptures (cf. Ps. 16:10; Isa. 53:8-10) and by such awesome historical evidence as the empty tomb and the eye witnesses. Thus, the other two elements mentioned here accomplish two important facts regarding the gospel. The fact that He was buried *verified His death*, and the fact that He appeared to others *verified His resurrection*.

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What Does the Word "Gospel" Mean in the New Testament?
http://www.ligonier.org/blog/what-does-word-gospel-mean-new-testament/

What Is the Christian Gospel? (John Piper) (2002)
https://www.desiringgod.org/articles/what-is-the-christian-gospel

Excerpt:

…This is why the New Testament often defines the gospel as, simply, Christ. The gospel is the "gospel of Christ" (Romans 15:19; 1 Corinthians 9:12; 2 Corinthians 2:12; 9:13; 10:14; Galatians 1:7; Philippians 1:27; etc.). Or, more specifically, the gospel is "the gospel of the glory of Christ" (2 Corinthians 4:4). And even more wonderfully, perhaps, Paul says that the preaching of the gospel is the preaching of "the unsearchable riches of Christ" (Ephesians 3:8).

Therefore to believe the gospel is not only to accept the awesome truths that 1) God is holy, 2) we are hopeless sinners, 3) Christ died and rose again for sinners, and 4) this great salvation is enjoyed by faith in Christ-but believing the gospel is also to treasure Jesus Christ as your unsearchable riches. What makes the gospel Gospel is that it brings a person into the everlasting and ever-increasing joy of Jesus Christ…

What Is the Gospel? (Gospel in 6 minutes – John Piper) (2007)
https://www.desiringgod.org/articles/the-gospel-in-6-minutes

Excerpt:

What is the gospel? I'll put it in a sentence.

The gospel is the news that Jesus Christ, the Righteous One, died for our sins and rose again, eternally triumphant over all his enemies, so that there is now no condemnation for those who believe, but only everlasting joy.

That's the gospel.

You Can't Outgrow the Gospel

You never, never, *never* outgrow your need for the gospel. Don't ever think of the gospel as, "That's the way you get saved, and then you get strong by leaving it and doing something else."

No! We are strengthened by God through the gospel every day, till the day we drop.

You never outgrow the need to preach to yourself the gospel…

Note: Piper mentions his prostate cancer that occurred in 2006 (that was successfully treated by surgery).

See also: **Resurrection of Jesus the Messiah (Christ)**

Glossary - Romans

Return to the beginning: **Gospel of Jesus the Messiah (Christ)**

Galatians (Beginning)

Romans

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The Bible: Gospel, Guide, or Garbage? (2013)
Veritas Forum: NT Wright and Sean Kelly at Harvard University
https://www.youtube.com/watch?v=CTpgvI_vUjc [Video]

The Bible: Gospel, Guide, or Garbage? (2014)
Veritas Forum: NT Wright and Sean Kelly at Univ. of Texas, Austin
https://www.youtube.com/watch?v=w1wqG2PbwNQ [Video]

How God Became King : Why We've All Misunderstood the Gospels | N. T. Wright
https://www.youtube.com/watch?v=Mks4gYcjpXc [Video] **(2012)** (Calvin College) **[Recommended]**

You're Included: How God Became King (N.T. Wright, interviewed by Dr. Gary Deddo)
Part 1: https://www.youtube.com/watch?v=IEHliSDNxa4 [Video] **(2016)**

Part 2: https://www.youtube.com/watch?v=FEmIQspS6xc [Video]

N.T. Wright: Imagining the Kingdom: Mission and Theology in Early Christianity
http://ntwrightpage.com/2016/07/12/imagining-the-kingdom/ **(2011)**

Synergism vs Monergism: The View of the Gospel

***See also my other separate references resource*:**
The Gospel, Salvation and Evangelism

Galatians – Beginning (Top)
Galatians – Maps
Galatians – Intro
Galatians – Charts
Galatians – Overviews
Galatians – Getz Videos
Galatians – NT Wright related
Galatians - Commentary
Galatians – Related Topics

The Gospel of Jesus the Messiah (Christ)
The Gospel that Paul Preached
The Gospel that Peter Preached
Gospel of Paul vs Peter **(includes Chart)**
Gospel of Jesus vs Paul
Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**
Repentance
What is the Gospel **(Various Video Presentations)**
Baptism **(Christian, Water)**

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N.T. Wright, Scot McKnight and the Gospel: Compared and Contrasted (2011)

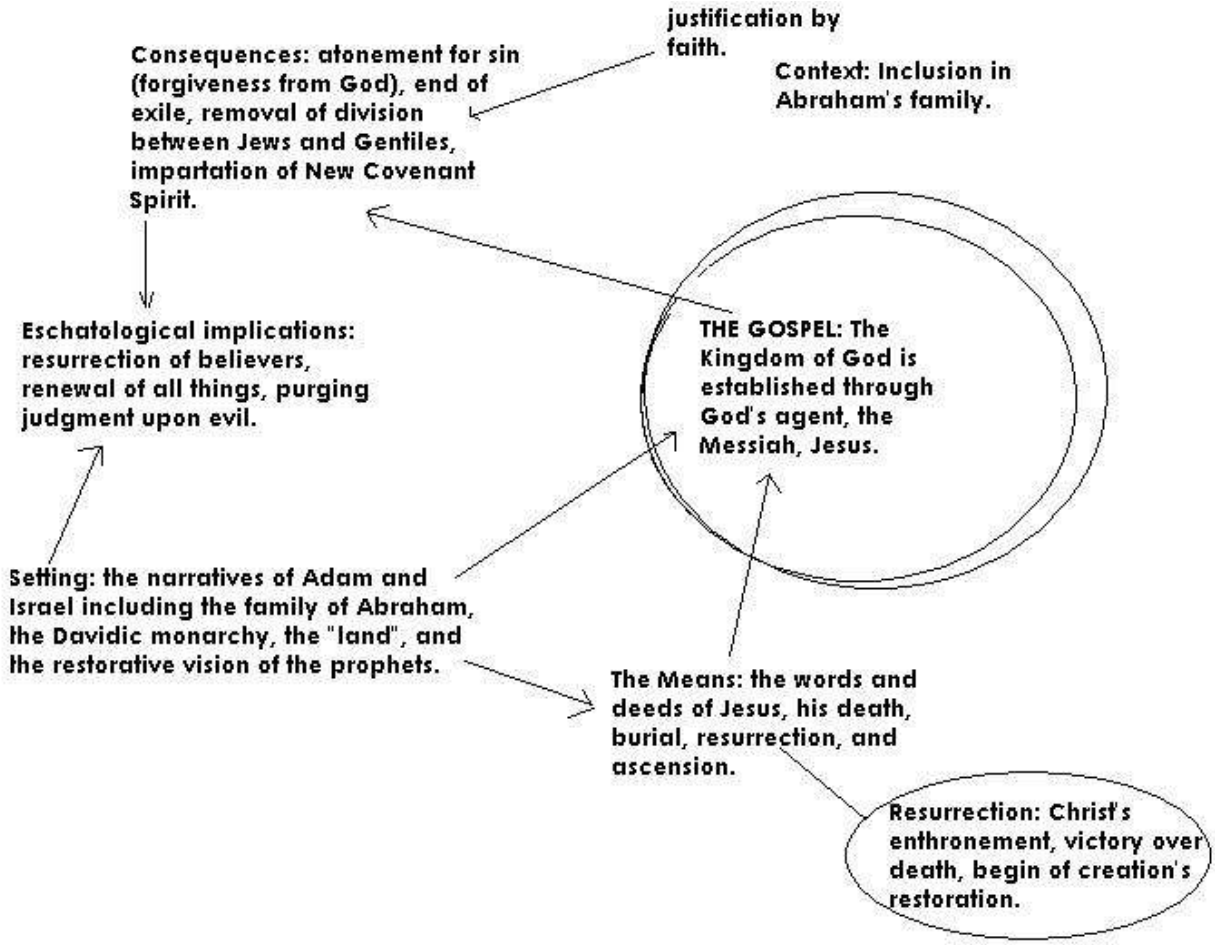
http://www.covenantoflove.net/gospel/n-t-wright-scot-mcknight-and-the-gospel-compared-and-contrasted/



At first glance it appears that Scot McKnight's gospel proposal in his recent book, *The King Jesus Gospel*, is very much "Wrightian". But the more I reflected on what McKnight had to say, and the more I perused much of what Wright says throughout his work, the wider a contrast between the two developed. These two scholars have many points of agreement though, and so much so that it may be suggested that McKnight's gospel proposal was an outworking of Wright's influence on his thinking. But Scot is a superb scholar in his own right, so it might simply be suggested that his understanding of the gospel developed independent of Wright, whom he sources simply as a scholar in agreement. (Note: Covers their Agreements and Disagreements)

A Gospel Diagram

https://nearemmaus.wordpress.com/2011/10/29/a-gospel-diagram/

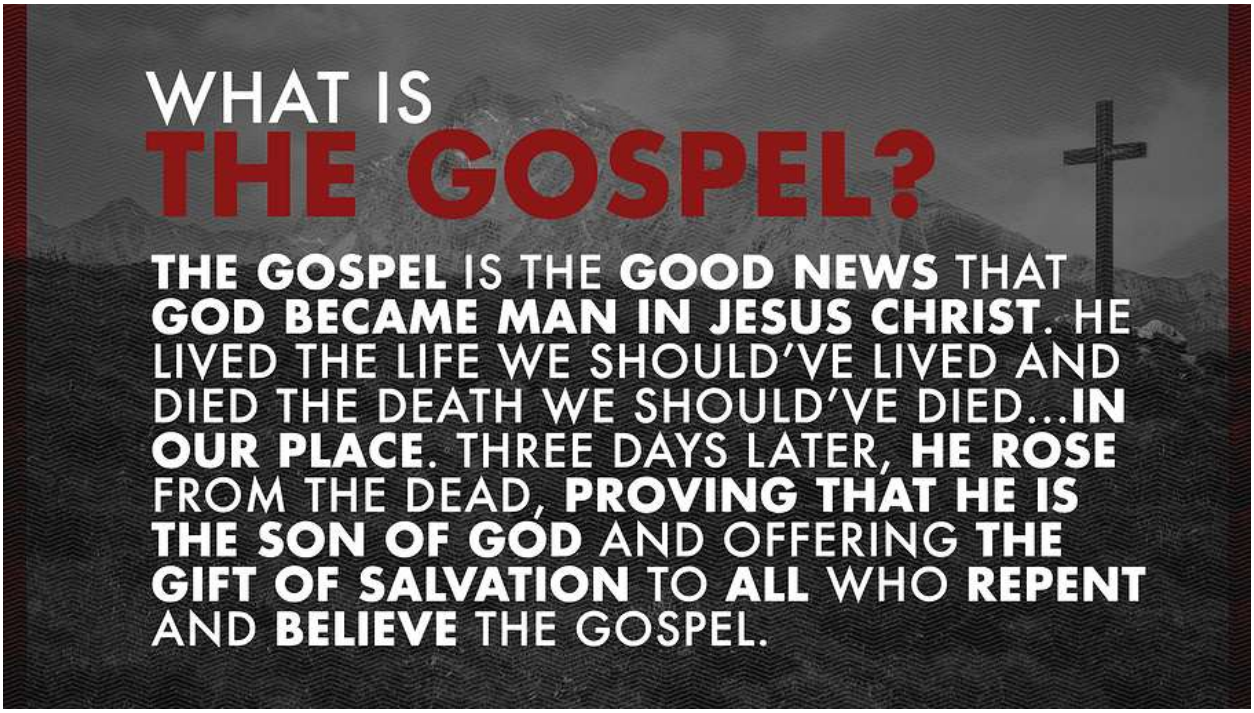


Note from author: I acknowledge influence from N.T. Wright and Scot McKnight primarily.

***See also*: Gospel of Paul vs Peter**

Gospel of Jesus vs Paul (with *Christianity Today* Feature Articles regarding McNight)

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Source: http://mountzionchurchoxnard.org/the-gospel

What Is The Gospel?
http://jesus-is-savior.com/BTP/Dr_Harry_Ironside/what_is_the_gospel.htm

Defending the Resurrection
http://www.becomingcloser.org/life_of_christ_2/defending_the_resurrection.html

The Gospel of Jesus the Messiah (Christ)

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Galatians (Beginning)

Romans

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Source: http://www.websiteforgod.net/The_Gospel_of_Christ.html

Quote by N.T. Wright on the Bodily Resurrection of Jesus:

"You see, the bodily resurrection of Jesus isn't a take-it-or-leave-it thing, as though some Christians are welcome to believe it and others are welcome not to believe it. Take it away, and the whole picture is totally different. Take it away, and **Karl Marx** was probably right to accuse Christianity of ignoring the problems of the material world. Take it away, and **Sigmund Freud** was probably right to say that Christianity is a wish-fulfillment religion. Take it away, and **Friedrich Nietzsche** was probably right to say that Christianity was a religion for wimps. Put it back, and you have a faith that can take on the postmodern world that looks to Marx, Freud and Nietzsche as its prophets, and you can beat them at their own game with the Easter news that the foolishness of God is wiser than men, and the weakness of God is stronger than men." — N.T. Wright, For All God's Worth: True Worship and the Calling of the Church

See also: **Resurrection of Jesus the Messiah (Christ)**

Return to the beginning: **Gospel of Jesus the Messiah (Christ)**

Galatians (Beginning)

Romans

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The Gospel of Jesus In Genesis 5

http://deeprootsathome.com/the-gospel-of-jesus-in-genesis/



http://www.khouse.org/articles/2000/284/

Excerpt:

The background behind the genealogy in Genesis 5 is one of our most frequently asked questions.

Since the ten *Hebrew* names are proper names, they are not translated but only *transliterated* to approximate the way they were pronounced. The meaning of proper names can be a difficult pursuit since direct translations are not readily available. Many study aids, such as conventional lexicons, can prove superficial when dealing with proper names. Even a conventional Hebrew lexicon can prove disappointing. A study of the original *roots*, however, can yield some fascinating insights. (It should be recognized, however, that the views concerning the meaning and significance of the original roots are not free of controversy and are subject to variant readings. This is why we receive so many questions or comments on variations.)

Here is a summary of God's plan of redemption, hidden here within a genealogy in Genesis! You will never convince me that a group of Jewish rabbis deliberately "contrived" to hide the "Christian Gospel" right here in a genealogy within their venerated Torah!

Evidences of Design

The implications of this discovery are far more deeply significant than may be evident at first glance. It demonstrates that in the earliest chapters of the Book of Genesis, God had already laid out His plan of redemption for the predicament of mankind. It is the beginning of a love story, ultimately written in blood on a wooden cross which was erected in Judea almost 2,000 years ago.

This is also one of many evidences that the Bible is an *integrated* message system, the product of supernatural engineering. This punctures the presumptions of many who view the Bible as a record of an

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evolving cultural tradition, noble though it may be. It claims to be authored by the One who alone knows the end from the beginning,[12] despite the fact that it is composed of 66 separate books, penned by some 40 authors, spanning several thousand years.

Problems with this…
http://www.isitinthebible.com/ot/Names%20in%20Genesis%20predict%20the%20coming%20messiah%20by%20Chuck%20Missler.pdf

http://mayimhayim.org/Shemology/Genesis5.htm

Remembering that the number five is the number of "grace" in the Scriptures, Mahalalel (the blessed God) is the fifth name in chapter five, and from it, we can clearly see God's grace flowing out from this chapter. Five is the Hebrew letter hey ה, and it stands for: **"to behold"** i.e., revelation in its most ancient form. It also expresses; "thought, speech and action on behalf of the Divine. We can indeed see this in this Shemology sentence as well.

This revelation came by way of a rabbi in the late eighteen hundreds. His name I do not know, however, bible teacher Chuck Missler picked up on it many years later and put it into a few of his books. It was this that started me on the road with God looking for sentences in the Biblical names. It is only thru God's leading, that I look for "Shemology" sentences in His Scriptures

https://drmsh.com/allegorical-interpretation-names-genesis-5/
To be direct, this conclusion doesn't follow from the data. That is, it's a non sequitur. The reason is that both the approach and the data are problematic.1 The goal of using this analysis as some sort of proof for a "cosmic code" is also untenable

https://christianchat.com/bible-discussion-forum/a-hidden-message-in-genesis.200747/

Continued next page…

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https://alltheangelsshoutedforjoy.blogspot.com/2019/06/the-meaning-of-first-ten-patriarchs.html



- The Gospel of Jesus the Messiah (Christ)
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- Repentance
- What is the Gospel (Various Video Presentations)
- Baptism (Christian, Water)

More about what is the Gospel…

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What is the gospel?

https://www.9marks.org/answer/what-gospel/

Excerpt:

The gospel is the good news about what Jesus Christ has done to reconcile sinners to God. Here's the whole story:

1. The one and only God, who is holy, made us in his image to know him (Gen. 1:26-28).
2. But we sinned and cut ourselves off from him (Gen. 3; Rom. 3:23).
3. In his great love, God sent his Son Jesus to come as king and rescue his people from their enemies—most significantly their own sin (Ps. 2; Luke 1:67-79).
4. Jesus established his kingdom by acting as both a mediating priest and a priestly sacrifice—he lived a perfect life and died on the cross, thus fulfilling the law himself and taking on himself the punishment for the sins of many (Mark 10:45; John 1:14; Heb. 7:26; Rom. 3:21-26, 5:12-21); then he rose again from the dead, showing that God accepted his sacrifice and that God's wrath against us had been exhausted (Acts 2:24, Rom. 4:25).
5. He now calls us to repent of our sins and trust in Christ alone for our forgiveness (Acts 17:30, John 1:12). If we repent of our sins and trust in Christ, we are born again into a new life, an eternal life with God (John 3:16).

Now that's good news.

A good way to summarize this good news is to biblically unpack the words God, Man, Christ, Response.

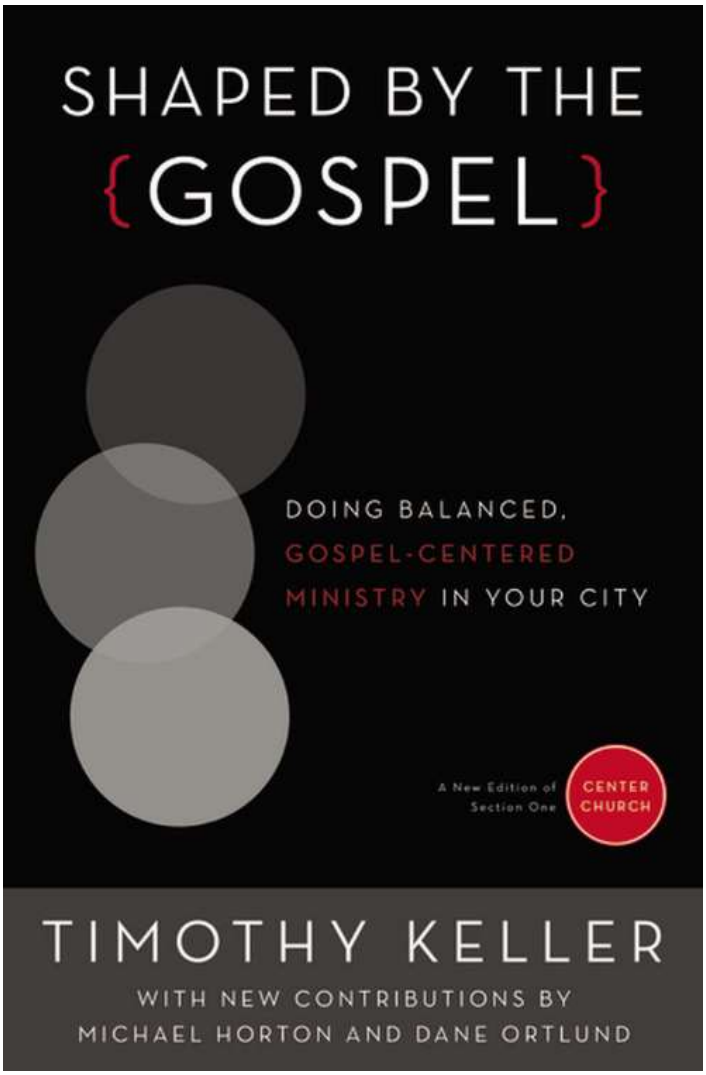
1. **God.** God is the creator of all things (Gen. 1:1). He is perfectly holy, worthy of all worship, and will punish sin (1 John 1:5, Rev. 4:11, Rom. 2:5-8).
2. **Man.** All people, though created good, have become sinful by nature (Gen. 1:26-28, Ps. 51:5, Rom. 3:23). From birth, all people are alienated from God, hostile to God, and subject to the wrath of God (Eph. 2:1-3).
3. **Christ.** Jesus Christ, who is fully God and fully man, lived a sinless life, died on the cross to bear God's wrath in the place of all who would believe in him, and rose from the grave in order to give his people eternal life (John 1:1, 1 Tim. 2:5, Heb. 7:26, Rom. 3:21-26, 2 Cor. 5:21, 1 Cor. 15:20-22).
4. **Response.** God calls everyone everywhere to repent of their sins and trust in Christ in order to be saved (Mark 1:15, Acts 20:21, Rom. 10:9-10).

(Some of this material has been adapted from *The Gospel and Personal Evangelism* by Mark Dever, p. 43)

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Shaped by the Gospel: Doing Balanced, Gospel-Centered Ministry in Your City by Timothy Keller
https://zondervanacademic.com/products/shaped-by-the-gospel

https://www.thriftbooks.com/w/shaped-by-the-gospel-doing-balanced-gospel-centered-ministry-in-your-city_timothy-keller/9951001/item/12749043/#idiq=12749043&edition=9405804



It is easy to assume that if we understand the gospel and preach it faithfully, our ministry will necessarily be shaped by it-but this is not true. Many churches claim to be gospel-centered but do not have a ministry that is shaped by, centered on, and empowered through the gospel. The implications of the gospel have not yet worked their way into the fabric of how that church does ministry.

Gospel-centered ministry is more theologically driven than program driven. To pursue it, we must spend time reflecting on the essence, the truths, and the very patterns of the gospel itself. The gospel is neither religion nor irreligion, but something else entirely-a third way of relating to God through grace. In Shaped by the Gospel, bestselling author and pastor Timothy Keller addresses several current discussion and conflicts about the nature of the gospel and shows how faithful preaching of the gospel leads to individual and corporate renewal.

Timothy Keller continued on next page…

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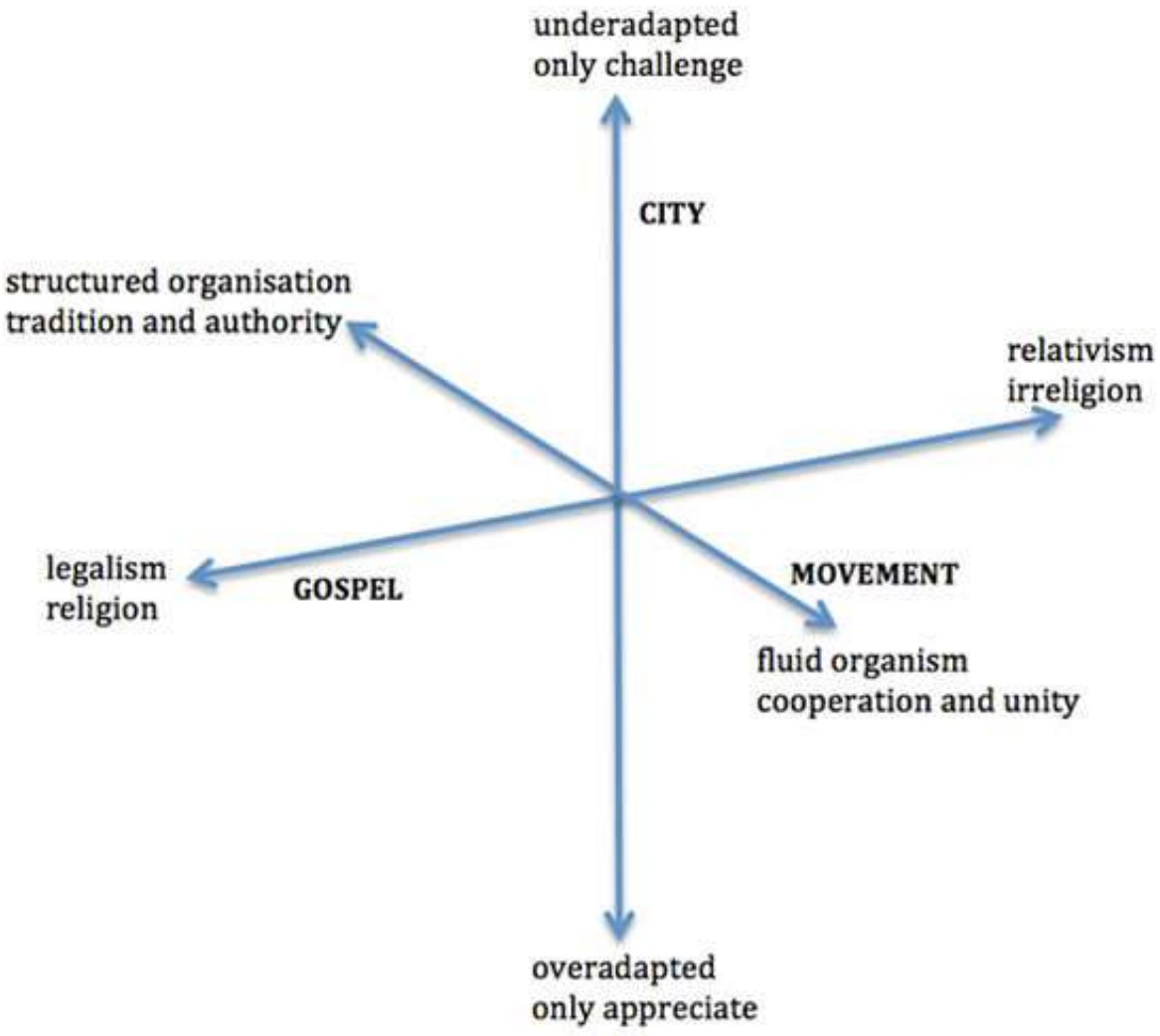
Center Church:

Book Review: Center Church: Doing Balanced, Gospel-Centered Ministry in Your City, by Tim Keller ("lovingly" critical)
https://www.9marks.org/review/center-church-doing-balanced-gospel-centered-ministry-your-city/

Book Review: Timothy Keller's Center Church (pro)
https://www.theologyofwork.org/the-high-calling/blog/book-review-timothy-kellers-center-church

Center Church: Doing Balanced, Gospel-Centered Ministry in Your City (semi-pro)
https://www.wisluthsem.org/rewiring-your-preaching-how-the-brain-processes-sermons-2/

A Book Review of "Center Church" by Tim Keller (very mild criticism)
https://stape-patterson.medium.com/a-book-review-of-center-church-by-tim-keller-32e9b547eb5e



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Source: https://www.pinterest.com/randyalcorn/

The Gospel of Jesus the Messiah (Christ)

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The Gospel that Peter Preached

Gospel of Paul vs Peter (includes Charts)

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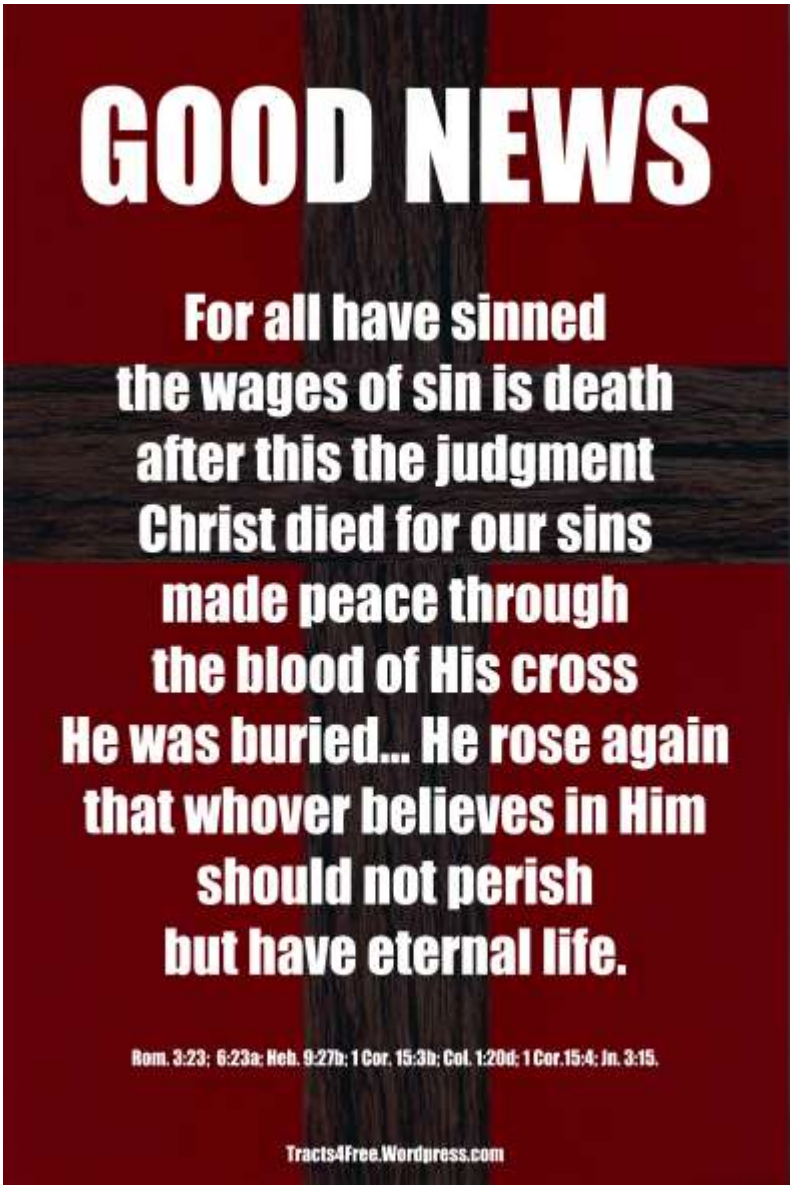
Romans

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Gospel: Is Jesus the Answer to Your Problems?
https://christiananswers.net/gospel/

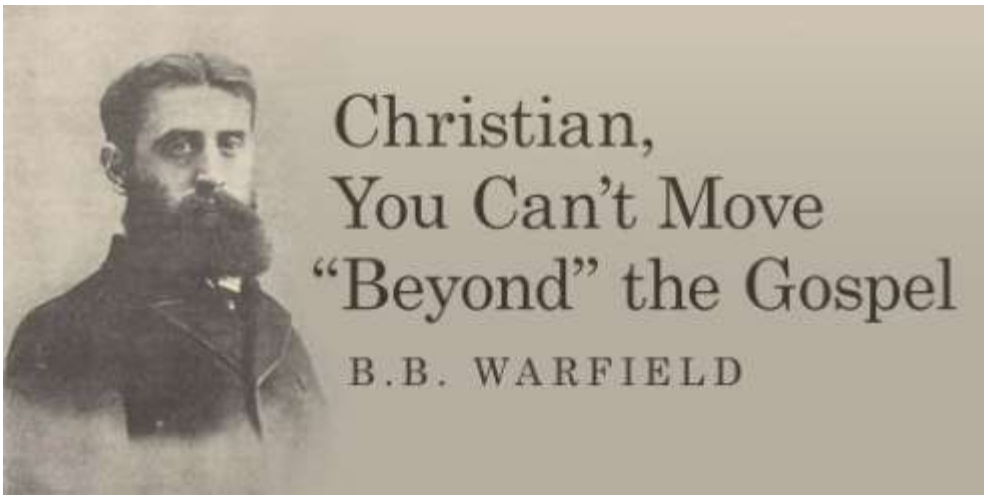
The Gospel Story – A visual exploration of God's revelations in chronological order
https://christiananswers.net/godstory/home.html

Christian Gospel Posters
https://tracts4free.wordpress.com/christian-gospel-posters-1/



The Gospel in 7 Minutes
https://www.youtube.com/watch?v=cNxLDzpxsaw [Video]

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Source: http://www.bloggingtheologically.com/2010/03/05/bb-warfield-christian-you-cant-move-beyond-the-gospel/

James - Christian Gospel Bible Song **(by Randy Vid)**
https://www.youtube.com/watch?v=5LEcytJ-xoM [Video]

What are the essentials of the Christian faith?
https://www.gotquestions.org/essentials-Christian-faith.html

The Simple Gospel in 10 Points
http://www.patheos.com/blogs/adrianwarnock/2005/02/simple-gospel-in-10-points/

The Simple Gospel Explained
http://www.patheos.com/blogs/adrianwarnock/2005/02/simple-gospel-explained/

The Simple Gospel
http://thesimplegospel.org/wp-content/uploads/2015/11/The-Simple-Gospel.pdf [PDF]

***See also*: Gospel of God**

***Return to the beginning:* Gospel of Jesus the Messiah (Christ)**

Galatians (Beginning)
Romans

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Gospel of God
(also Gospel of: Jesus Christ / Grace of God / Kingdom of God / etc.)

N.T. Wright: What is the "Gospel of God"? (in Romans)
http://ntwrightonline.org/what-is-the-gospel-of-god/ [links to video]

What is the Gospel?
https://bible.org/article/what-gospel

Excerpt:

Actually, the central ingredient of the gospel message is a two-fold confession: (1) Christ died for our sins and (2) He was raised on the third day. The reality of these two elements can be verified by the Scriptures (cf. Ps. 16:10; Isa. 53:8-10) and by such awesome historical evidence as the empty tomb and the eye witnesses. Thus, the other two elements mentioned here accomplish two important facts regarding the gospel. The fact that He was buried *verified His death*, and the fact that He appeared to others *verified His resurrection*.

Modifying Terms

While *gospel* is often found alone, it is very often modified by various terms that focus on a particular aspect of the gospel.

It is modified by various descriptive phrases, such as, "the gospel of God" (Mk 1:14, ASV; Rom 15:16), "the gospel of Jesus Christ," (Mk 1:1; I Cor 9:12), "the gospel of his Son" (Rom 1:9), "the gospel of the kingdom " (Mt 4:23; 9:35; 24:14), "the gospel of the grace of God" (Acts 20:24), "the gospel of the glory of Christ" (II Cor 4:4, ASV), "the gospel of peace" (Eph 6:15), "an eternal gospel" (Rev 14:6, RSV). Although distinctive aspects of the message are indicated by the various modifiers, the gospel is essentially one. Paul speaks of "another gospel" which is not an equivalent, for the gospel of God is His revelation, not the result of discovery (Gal 1:6–11).[5]

In the New Testament, the various modifiers bring out some aspect of the gospel that is being stressed in the context and is a part of the good news of what God offers us in Christ.

(1) The gospel of Jesus Christ (Mark 1:1; 1 Cor. 9:12) and **the gospel of His Son** (Rom. 1:9). These two descriptions speak of the good news of salvation that comes through the person and work of Jesus Christ who is the very Son of God in human flesh. Again, this is a good news of deliverance from sin's penalty, power and presence through the two advents of Christ.

(2) The gospel of the grace of God (Acts 20:24) emphasizes that salvation in all of its aspects is on the basis of grace rather than on some meritorious system of works.

(3) The gospel of the kingdom (Matt. 4:23; 9:35; 24:14) is the good news that God will establish His kingdom on earth through the two advents of the Lord Jesus Christ.

(4) The gospel of peace (Eph. 6:15) describes how this good news of salvation in Christ brings peace in all its many aspects (peace with God, the peace of God, peace with others, and world peace) through the victory accomplished by the Savior.

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(5) The eternal or everlasting gospel (Rev. 14:6) expands our perspective of gospel as we normally think of it. This gospel as proclaimed by the angel has several key elements of gloriously good news that are developed in three commands and two reasons:

- **Command #1: "Fear God."** This refers to a holy reverence that recognizes the sovereign authority and power of God to deal with man in His holy wrath and thus, to bring an end to the world of sin as we now know it. To fear God is to recognize Him as the true God who can destroy the soul and not just the body as God will do with the beast of Revelation and His anti-God system.
- **Command #2: "Give Him glory."** This refers to the praise and honor that should accrue to God from mankind due to our recognition and high estimation of God as the sovereign Creator of the universe.
- **Command #3: "And worship Him who made** …" The word "worship" means to show reverence or respect. This word emphasizes the external display as seen in our obedience, prayer, singing, and formal worship. The word "fear" emphasizes the reverential mental attitude behind the worship. In the Tribulation people will be forced to fear and formally acknowledge the beast and his image. In this message the angel is demanding that mankind reject the beast and formally turn to God to worship Him (cf. Rev. 14:11).
- **Reason #1:** "The hour of his judgment has come" is a reference to the final judgments of the Tribulation—the bowl judgments—which are about to occur that will put an end to the system of the beast and bring the rule the Lord Jesus, the King of kings. These will conclude with the return of Christ Himself (Rev. 19) and lead to the removal of all unbelievers from the earth. The emphasis is to not delay because the time is short.
- **Reason #2:** This is seen in the reference to God as the Creator in verse 7b. Here we are called to pay attention to the ageless and universal message of the creation itself. Age after age creation has called mankind to recognize God's existence and to seek after Him (cf. Acts 17:26-27 with Psalm 19:1-6). This means people are without excuse and that, when the angel proclaims this gospel, the hour of the Creator's judgment is about to fall (see Rom. 1:18f). Though this is the essential and primary element of the angel's everlasting gospel, perhaps he will say more than this for from age to age a person's capacity to reverence, glorify and worship God has come only through believing and knowing Christ (cf. John 14:6 with Acts 4:12; John 4:23-24).

The Gospel of the Grace of God **(InTouch / Charles Stanley)**

https://www.intouch.org/read/magazine/daily-devotions/the-gospel-of-the-grace-of-god

Excerpt:

Acts 20:16-24

The apostle Paul was consumed by a passion that was even greater than his desire for life or the dread of suffering. He had a ministry to fulfill and a message of salvation to deliver. His words in Acts 20:24 help us understand the foundational concept involved in our salvation. Paul called it "the gospel of the grace of God."

We're saved simply because the Lord is gracious. He knew we could never be good enough to bridge the gap between our sin and His holiness. That's why you will never hear of "the gospel of the Law of God." That would not be good news at all! Can you imagine singing, "Amazing law, how fearful the sound, that saved a wretch like me"? We could never fulfill the requirements, especially the way Jesus enlarged the

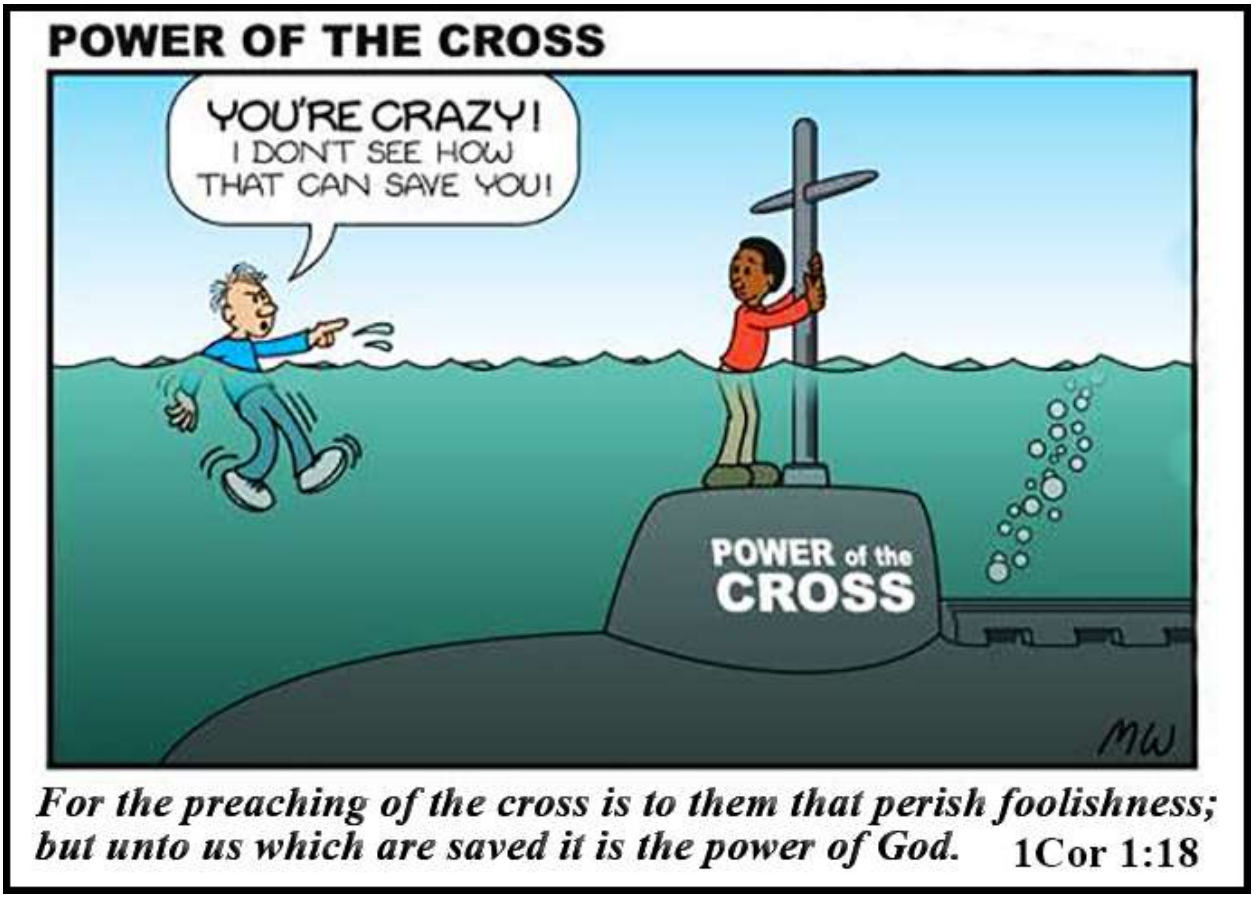
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meaning of the law in the Sermon on the Mount (Matthew 5-7). But grace—that's totally different. It has nothing to do with our worthiness or good performance but is solely based on God's unmerited favor towards us.

What's most amazing is that the avenue for our salvation is through faith alone. The grace that God extends in saving us is His gift, and there's nothing we can add by our works (Ephesians 2:8-9). Otherwise, we'd have to clean up our lives in order to be saved, and that would nullify grace.

Lesson 1: Romans: The Gospel of God (Romans 1:1, Introduction)

https://bible.org/seriespage/lesson-1-romans-gospel-god-romans-11-introduction



Source: https://michaeljeshurun.wordpress.com/2014/05/09/the-gospel-a-manifestation-of-the-grace-of-god/

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The Gospel that Paul Preached

***See also and compare*:**
The Gospel that Peter Preached

***also*: Gospel of Paul vs Peter**

Gospel of N.T. Wright / What Paul Preached – An Interview (email exchange) (2017)
http://uncommonlegacy.com/gospel-ntw-interview/

Excerpt:

What is the Gospel?

The message that the crucified and risen Jesus is the world's true Lord, having overcome all other 'powers' through bearing human sin and its consequences. The early church presented this as a story about things that had actually happened, rooted in the story of Israel's scriptures, things that had changed the world (**1 Cor 15.3-11**)".

1 Corinthians 15: [1] Now I want to make clear for you, brothers and sisters, the gospel that I preached to you, that you received and on which you stand, [2] and by which you are being saved, if you hold firmly to the message I preached to you – unless you believed in vain. [3] For I passed on to you as of first importance what I also received – **that Christ died for our sins according to the scriptures, [4] and that he was buried, and that he was raised on the third day according to the scriptures, [5] and that he appeared to Cephas, then to the twelve. [6] Then he appeared to more than five hundred of the brothers and sisters at one time, most of whom are still alive, though some have fallen asleep. [7] Then he appeared to James, then to all the apostles.** [8] Last of all, as though to one born at the wrong time, he appeared to me also. [9] For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. [10] But by the grace of God I am what I am, and his grace to me has not been in vain. In fact, I worked harder than all of them – yet not I, but the grace of God with me. [11] Whether then it was I or they, this is the way we preach and this is the way you believed. [NET Bible]

***See corresponding chart in*: Gospel of Paul vs Peter**

***See*: McKnight's 3-part separation of Gospel text in 1 Cor. 15:1-11.**

***See also*:**
Paul Receives the Gospel Resurrection Creed within 5 Years of Crucifixion

Gospel of Paul vs Peter

Gospel of Jesus vs Paul

Galatians (Beginning)

Romans

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Chart of Paul's Gospel Presentation

(*For comparison with Paul, see*: Gospel of Paul vs Peter)

Paul **(1 Corinthians 15:1-2, 3-11, 20-28)**
Now I want to make clear for you, brothers and sisters, the gospel that I preached to you, that you received and on which you stand, and by which you are being saved, if you hold firmly to the message I preached to you – unless you believed in vain.
For I passed on to you as of first importance what I also received –
that **Christ died for our sins** according to the scriptures,
and he was buried, and that he was raised on the third day according to the scriptures
he appeared to Cephas [Peter], then to the twelve. Then he appeared to more than five hundred of the brothers and sisters at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles.
Last of all, as though to one born at the wrong time, he appeared to me also. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me has not been in vain. In fact, I worked harder than all of them – yet not I, but the grace of God with me.
Whether then it was I or they, this is the way we preach and this is the way you believed.
But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead also came through a man. For just as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ, the firstfruits; then when Christ comes, those who belong to him. Then comes the end, when he hands over the kingdom to God the Father, when he has brought to an end all rule and all authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be eliminated is death. For **he has put everything in subjection under his feet.** But when it says "everything" has been put in subjection, it is clear that this does not include the one who put everything in subjection to him. And when all things are subjected to him, then the Son himself will be subjected to the one who subjected everything to him, so that God may be all in all.

Legend:

	Saved / Believes in Jesus:
	Died/**Sins**/Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God / Lord

See and compare:
The Gospel that Peter Preached

***Return to the beginning*:**
The Gospel that Paul Preached

***See also*: Gospel of Paul vs Peter**

The Gospel According to Paul (chart of all occurrences by Paul of "Gospel" in the Bible)

Paul and the Gospel on Mars Hill (Areopagus) **(with Chart)**

Return to the beginning: **Gospel of Jesus the Messiah (Christ)**

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The Gospel According to Paul [Recommended]

https://www.gci.org/gospel/paul

Excerpt:

Let us see how Paul describes the gospel. We'll proceed book by book, just skimming the surface, looking primarily at verses [*source*: Net Bible] that use the Greek word for *gospel* or for *preaching…*

(*See also*: Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible)

Romans	1: 1-5	[Ro 1:1] From Paul, [1] a slave [2] of Christ Jesus, [3] called to be an apostle, [4] set apart for the gospel of God. [5] [2] This gospel [6] he promised beforehand through his prophets in the holy scriptures, [3] concerning his Son who was a descendant [7] of David with reference to the flesh, [8] [4] who was appointed the Son-of-God-in-power [9] according to the Holy Spirit [10] by the resurrection [11] from the dead, Jesus Christ our Lord. [5] Through him [12] we have received grace and our apostleship [13] to bring about the obedience [14] of faith [15] among all the Gentiles on behalf of his name.
	1:15-17	[15] Thus I am eager [32] also to preach the gospel to you who are in Rome. [33] [16] For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek. [34] [17] For the righteousness [35] of God is revealed in the gospel [36] from faith to faith, [37] just as it is written, " **The righteous by faith will live** ." [38]
	2:16	[16] on the day when God will judge [33] the secrets of human hearts, [34] according to my gospel [35] through Christ Jesus.
	10:11-17	[11] For the scripture says, " **Everyone who believes in him will not be put to shame** ." [13] [12] For there is no distinction between the Jew and the Greek, for the same Lord is Lord of all, who richly blesses all who call on him. [13] For **everyone who calls on the name of the Lord will be saved** . [14] [14] How are they to call on one they have not believed in? And how are they to believe in one they have not heard of? And how are they to hear without someone preaching to them [15] ? [15] And how are they to preach unless they are sent? As it is written, " **How timely** [16] **is the arrival** [17] **of those who proclaim the good news** ." [18] [16] But not all have obeyed the good news, for Isaiah says, " **Lord, who has believed our report** ?" [19] [17] Consequently faith comes from what is heard, and what is heard comes through the preached word [20] of Christ. [21]
	15:15-16	[15] But I have written more boldly to you on some points so as to remind you, because of the grace given to me by God [16] to be a minister of Christ Jesus to the Gentiles. I serve [13] the gospel of God [14] like a priest, so that the Gentiles may become an acceptable offering, [15] sanctified by the Holy Spirit.
	15:20-21	Christ. [20] And in this way I desire to preach where Christ has not been named, so as not to build on another person's foundation, [21] but as it is written: " **Those who were not told about him will see, and those who have not heard will understand** ." [18]
	16:25	[25] [20] Now to him who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that had been kept secret for long ages,
1 Corinthians	1:14-25	[14] I thank God [19] that I did not baptize any of you except Crispus and Gaius, [15] so that no one can say that you were baptized in my name! [16] (I also baptized the household of Stephanus. Otherwise, I do not remember whether I baptized anyone else.) [17] For Christ

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		did not send me to baptize, but to preach the gospel – and not with clever speech, so that the cross of Christ would not become useless. [20] [18] For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. [19] For it is written, " **I will destroy the wisdom of the wise, and I will thwart the cleverness of the intelligent** ." [21] [20] Where is the wise man? Where is the expert in the Mosaic law? [22] Where is the debater of this age? Has God not made the wisdom of the world foolish? [21] For since in the wisdom of God the world by its wisdom did not know God, God was pleased to save those who believe by the foolishness of preaching. [22] For Jews demand miraculous signs and Greeks ask for wisdom, [23] but we preach about a crucified Christ, [23] a stumbling block to Jews and foolishness to Gentiles. [24] But to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. [25] For the foolishness of God is wiser than human wisdom, [24] and the weakness of God is stronger than human strength. [25]
	2:1-5	[2:1] When I came [1] to you, brothers and sisters, [2] I did not come with superior eloquence or wisdom as I proclaimed the testimony [3] of God. [2] For I decided to be concerned about nothing [4] among you except Jesus Christ, and him crucified. [3] And I was with you in weakness and in fear and with much trembling. [4] My conversation and my preaching were not with persuasive words of wisdom, but with a demonstration of the Spirit and of power, [5] so that your faith would not be based on human wisdom but on the power of God.
	15:1-7	[15:1] Now I want to make clear for you, [1] brothers and sisters, [2] the gospel that I preached to you, that you received and on which you stand, [2] and by which you are being saved, if you hold firmly to the message I preached to you – unless you believed in vain. [3] For I passed on to you as of first importance [3] what I also received – that Christ died for our sins according to the scriptures, [4] and that he was buried, and that he was raised [4] on the third day according to the scriptures, [5] and that he appeared to Cephas, then to the twelve. [6] Then he appeared to more than five hundred of the brothers and sisters [5] at one time, most of whom are still alive, [6] though some have fallen asleep. [7] [7] Then he appeared to James, then to all the apostles.
	15:12-15	[12] Now if Christ is being preached as raised from the dead, [9] how can some of you say there is no resurrection of the dead? [13] But if there is no resurrection of the dead, then not even Christ has been raised. [14] And if Christ has not been raised, then our preaching is futile and your faith is empty. [15] Also, we are found to be false witnesses about God, because we have testified against God that he raised Christ from the dead, when in reality he did not raise him, if indeed the dead are not raised.
2 Corinthians	1:19-22	[19] For the Son of God, Jesus Christ, the one who was proclaimed among you by us – by me and Silvanus [38] and Timothy – was not "Yes" and "No," but it has always been "Yes" in him. [20] For every one of God's promises are "Yes" in him; therefore also through him the "Amen" is spoken, to the glory we give to God. [21] But it is God who establishes [39] us together with you in Christ and who anointed us, [40] [22] who also sealed us and gave us the Spirit in our hearts as a down payment. [41]
	4:2-4	[2] But we have rejected [3] shameful hidden deeds, [4] not behaving [5] with deceptiveness [6] or distorting the word of God, but by open proclamation of the truth we commend ourselves to everyone's

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		conscience before God. [3] But even if our gospel is veiled, it is veiled only to those who are perishing, [4] among whom the god of this age has blinded the minds of those who do not believe [7] so they would not see the light of the glorious gospel [8] of Christ, [9] who is the image of God.
	11:4	[4] For if someone comes and proclaims [8] another Jesus different from the one we proclaimed, [9] or if you receive a different spirit than the one you received, [10] or a different gospel than the one you accepted, [11] you put up with it well enough! [12]
Galatians	1:6-11 (added by LY)	[6] I am astonished that you are so quickly deserting the one [4] who called you by the grace of Christ [5] and are following [6] a different [7] gospel – [7] not that there really is another gospel, [8] but [9] there are some who are disturbing you and wanting [10] to distort the gospel of Christ. [8] But even if we (or an angel from heaven) should preach [11] a gospel contrary to the one we preached to you, [12] let him be condemned to hell! [13] [9] As we have said before, and now I say again, if any one is preaching to you a gospel contrary to what you received, let him be condemned to hell! [14] [10] Am I now trying to gain the approval of people, [15] or of God? Or am I trying to please people? [16] If I were still trying to please [17] people, [18] I would not be a slave [19] of Christ! [11] Now [20] I want you to know, brothers and sisters, [21] that the gospel I preached is not of human origin. [22] [12] For I did not receive it or learn it from any human source; [23] instead I received it [24] by a revelation of Jesus Christ. [25]
	1:15-16	[15] But when the one [31] who set me apart from birth [32] and called me by his grace was pleased [16] to reveal his Son in [33] me so that I could preach him [34] among the Gentiles, I did not go to ask advice from [35] any human being, [36]
	2:1-10 (added by LY)	[2:1] Then after fourteen years I went up to Jerusalem [1] again with Barnabas, taking Titus along too. [2] I went there [2] because of [3] a revelation and presented [4] to them the gospel that I preach among the Gentiles. But I did so [5] only in a private meeting with the influential people, [6] to make sure that I was not running – or had not run [7] – in vain. [3] Yet [8] not even Titus, who was with me, was compelled to be circumcised, although he was a Greek. [4] Now this matter arose [9] because of the false brothers with false pretenses [10] who slipped in unnoticed to spy on [11] our freedom that we have in Christ Jesus, to make us slaves. [12] [5] But [13] we did not surrender to them [14] even for a moment, [15] in order that the truth of the gospel would remain with you. [16] [6] But from those who were influential [17] (whatever they were makes no difference to me; God shows no favoritism between people [18]) – those influential leaders [19] added [20] nothing to my message. [21] [7] On the contrary, when they saw [22] that I was entrusted with the gospel to the uncircumcised [23] just as Peter was to the circumcised [24] [8] (for he who empowered [25] Peter for his apostleship [26] to the circumcised [27] also empowered me for my apostleship to the Gentiles) [28] [9] and when James, Cephas, [29] and John, who had a reputation as [30] pillars, [31] recognized [32] the grace that had been given to me, they gave to Barnabas and me [33] the right hand of fellowship, agreeing [34] that we would go to the Gentiles and they to the circumcised. [35] [10] They requested [36] only that we remember the poor, the very thing I also was eager to do.
Ephesians	3:7-12	[7] I became a servant of this gospel [16] according to the gift of God's grace that was given to me by [17] the exercise of his power. [18] [8] To me – less than the least of all the saints [19] – this grace was given, [20] to proclaim to the Gentiles the unfathomable riches of Christ [9] and

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		to enlighten [21] everyone about God's secret plan [22] – a secret that has been hidden for ages [23] in God [24] who has created all things. [10] The purpose of this enlightenment is that [25] through the church the multifaceted wisdom [26] of God should now be disclosed to the rulers and the authorities in the heavenly realms. [11] This was according to [27] the eternal purpose that he accomplished in Christ Jesus our Lord, [12] in whom we have boldness and confident access [28] to God [29] because of [30] Christ's [31] faithfulness. [32]
Philippians	1:12-18	[12] I want you to know, brothers and sisters, [17] that my situation has actually turned out to advance the gospel: [18] [13] The [19] whole imperial guard [20] and everyone else knows [21] that I am in prison [22] for the sake of Christ, [14] and most of the brothers and sisters, [23] having confidence in the Lord [24] because of my imprisonment, now more than ever [25] dare to speak the word [26] fearlessly. [15] Some, to be sure, are preaching Christ from envy and rivalry, but others from goodwill. [16] The latter do so from love because they know that I am placed here for the defense of the gospel. [17] The former proclaim Christ from selfish ambition, not sincerely, because they think they can cause trouble for me in my imprisonment. [27] [18] What is the result? Only that in every way, whether in pretense or in truth, Christ is being proclaimed, and in this I rejoice.
Colossians	1:12-20	[12] giving thanks to the Father who has qualified you to share [23] in the saints' [24] inheritance in the light. [13] He delivered us from the power of darkness and transferred us to the kingdom of the Son he loves, [25] [14] in whom we have redemption, [26] the forgiveness of sins. [15] [27] He is the image of the invisible God, the firstborn [28] over all creation, [29] [16] for all things in heaven and on earth were created by him – all things, whether visible or invisible, whether thrones or dominions, [30] whether principalities or powers – all things were created through him and for him. [17] He himself is before all things and all things are held together [31] in him. [18] He is the head of the body, the church, as well as the beginning, the firstborn [32] from among the dead, so that he himself may become first in all things. [33] [19] For God [34] was pleased to have all his [35] fullness dwell [36] in the Son [37] [20] and through him to reconcile all things to himself by making peace through the blood of his cross – through him, [38] whether things on earth or things in heaven.
	1:21-29	[21] And you were at one time strangers and enemies in your [39] minds [40] as expressed through [41] your evil deeds, [22] but now he has reconciled you [42] by his physical body through death to present you holy, without blemish, and blameless before him – [23] if indeed you remain in the faith, established and firm, [43] without shifting [44] from the hope of the gospel that you heard. This gospel has also been preached in all creation under heaven, and I, Paul, have become its servant. [24] Now I rejoice in my sufferings for you, and I fill up in my physical body – for the sake of his body, the church – what is lacking in the sufferings of Christ. [25] I became a servant of the church according to the stewardship [45] from God – given to me for you – in order to complete [46] the word of God, [26] that is, the mystery that has been kept hidden from ages and generations, but

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		has now been revealed to his saints. [27] God wanted to make known to them the glorious [47] riches of this mystery among the Gentiles, which is Christ in you, the hope of glory. [28] We proclaim him by instructing [48] and teaching [49] all people [50] with all wisdom so that we may present every person mature [51] in Christ. [29] Toward this goal [52] I also labor, struggling according to his power that powerfully [53] works in me.
1 Timothy	3:14-16	[14] I hope to come to you soon, but I am writing these instructions [19] to you [15] in case I am delayed, to let you know how people ought to conduct themselves [20] in the household of God, because it is [21] the church of the living God, the support and bulwark of the truth. [16] And we all agree, [22] our religion contains amazing revelation: [23] He [24] was revealed in the flesh, vindicated by the Spirit, [25] seen by angels, proclaimed among Gentiles, believed on in the world, taken up in glory.
2 Timothy	1:6-14	[6] Because of this I remind you to rekindle God's gift that you possess [9] through the laying on of my hands. [7] For God did not give us a Spirit [10] of fear but of power and love and self-control. [8] So do not be ashamed of the testimony about our Lord [11] or of me, a prisoner for his sake, but by [12] God's power accept your share of suffering [13] for the gospel. [9] He is the one who saved us [14] and called us with a holy calling, not based on [15] our works but on his own purpose and grace, granted to us in Christ Jesus before time began, [16] [10] but now made visible through the appearing of our Savior Christ Jesus. He [17] has broken the power of death and brought life and immortality to light through the gospel! [11] For this gospel [18] I was appointed a preacher and apostle and teacher. [19] [12] Because of this, in fact, I suffer as I do. [20] But I am not ashamed, because I know the one in whom my faith is set [21] and I am convinced that he is able to protect what has been entrusted to me [22] until that day. [23] [13] Hold to the standard [24] of sound words that you heard from me and do so with the faith and love that are in Christ Jesus. [25] [14] Protect that good thing [26] entrusted to you, through the Holy Spirit who lives within us.
	2:8 (added by LY)	[8] Remember Jesus Christ, raised from the dead, a descendant of David; [11] such is my gospel, [12] [9] for which I suffer hardship to the point of imprisonment [13] as a criminal, but God's message [14] is not imprisoned! [15] [10] So I endure all things for the sake of those chosen by God, [16] that they too may obtain salvation in Christ Jesus and its eternal glory.

Comment: A more thorough study would lead to the same conclusion: The gospel that Paul preached was about Jesus Christ, specifically his death and resurrection, and the good news that we can be saved through what he has done. Whether we look at the sermons of Paul, or in his letters, we see a consistent focus on Jesus Christ.

The disciples originally did not understand everything Jesus taught, especially about his death and resurrection. Although he told them, they did not accept or understand this part of the message. His crucifixion was a tremendous shock to them. His resurrection was also a tremendous surprise.

Since Jesus was not able to teach his disciples about the fact of his death and resurrection, he could not teach them about the significance of these events, either. But after Jesus rose, and after the Holy Spirit

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came, the disciples understood. They saw that Jesus' death and resurrection were necessary for people to have the salvation that Jesus had taught about. His death and resurrection were the key to the kingdom of God.

Jesus preached about salvation, repentance and faith. He taught that he was the key to eternal life, and he taught about his own death and resurrection. In all these things Paul preached the same thing as Jesus did.

After his resurrection, Jesus reminded his disciples what he had taught them about himself: "This is what I told you while I was still with you: 'Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.'… This is what is written: The Christ will suffer and rise from the dead on the third day" (Luke 24:44, 46).

Jesus commissioned the apostles to preach this message about salvation through him: "Repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things" (verses 47-48).

George Ladd summarizes by saying that the message of Paul

> is essentially the same as that of Jesus: that in the person and mission of Jesus, God has visited human beings to bring them the messianic salvation. But there is one great difference. Paul stands on the other side of the cross and resurrection and is able to see…that what was being accomplished in Jesus' life was incomplete apart from the cross and empty tomb. While the blessings of the Kingdom of God were present in Jesus' words and deeds, the greatest blessing of God's Kingdom was the conquest of death and the gift of life; and this was accomplished only by Jesus' death and resurrection. (G.E. Ladd, *Theology of the New Testament,* 1993, page 453)

The apostles also saw that, to bring this good news to the world, they did not have to use the word *kingdom.* That word was only one of several legitimate pictures of the good news of what God is doing. The apostles were free to use other descriptions of the salvation that Jesus makes possible through his death and resurrection.

Paul occasionally used the term "kingdom of God," but it was not his most common term for describing the gospel. He was not preaching about a future geographic territory. He was talking about an eternal kingdom that we may enter in this age (Colossians 1:13). He was talking about a King who is already ruling—a Lord who is alive and may be accepted as Lord even in this age. We do not have to wait for Jesus to return before we experience blessings in the gospel.

If we assume that God's kingdom is like human kingdoms, with a geographical base, as many first century Jews did, then we will find it difficult to understand some of Jesus' parables about the kingdom. The kingdom Jesus described doesn't fit well into a message about a territory-based kingdom, and neither does the preaching of the early church and of the apostle Paul.

If we assume that the kingdom is exclusively future, we will also find it hard to understand some of the things Jesus and Paul said. But when we understand the kingdom of God to be God's rule, not dependent on territory, then we can see how the kingdom can exist in this age as well as in the future. People who accept Jesus as Lord accept his rule over their lives, and they thereby enter his kingdom. They come willingly under his rule now, and they await the gift of immortality at the resurrection. This is what Jesus talked about—and Paul is talking about the same thing, but with more details.

In terms of God's kingdom and salvation, the most significant event of all time happened between Jesus and Paul. That event was the death and resurrection of Jesus Christ. That event brought the old covenant to an end. It marked a dramatic change in the way God deals with his people.

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That event marked a dramatic shift in the understanding of the apostles and of the message God inspired them to preach. That event was the key to the kingdom, the key to salvation, and it has become key to the message we preach: salvation has been made possible through the death and resurrection of Jesus Christ.

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***See also*: What is the Gospel?**

Gospel of Paul vs Peter

Gospel of Jesus vs Paul

Paul and the Gospel on Mars Hill (Areopagus) **(with Chart)**

Jesus Risen/Resurrected Mentioned by Paul and Other Apostles
(List of NT Occurrences)

Galatians
(Beginning)

Romans

Return to the beginning: **The Gospel According to Paul**

***Return to the beginning*:**
The Gospel that Paul Preached

Jesus Raised Up (Resurrected) from the Dead [using WEB Version]

(Sections of the NT Bible where the Resurrection of Jesus is Mentioned.)

Acts	**1:15-22 (Peter)**	[15] In these days, Peter stood up in the midst of the disciples (and there was a multitude of persons gathered together, about one hundred twenty), and said, [16] "Brothers, it was necessary that this Scripture should be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who was guide to those who took Jesus. [17] For he was numbered with us, and received his portion in this ministry. [18] Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out. [19] It became known to everyone who lived in Jerusalem that in their language that field was called 'Akeldama,' that is, 'The field of blood.' [20] For it is written in the book of Psalms, *'Let his habitation be made desolate. Let no one dwell therein;' and, 'Let another take his office.'* [21] "Of the men therefore who have accompanied us all the time that the Lord Jesus went in and out among us, [22] beginning from the baptism of John, **to the day that He was received up from us, of these one must become a witness with us of His resurrection**."
	2:22-39 (Peter)	[22] "Men of Israel, hear these words! Jesus of Nazareth, a man approved by God to you by mighty works and wonders and signs which God did by him in the midst of you, even as you yourselves know, [23] him, being delivered up by the determined counsel and foreknowledge of God, you have taken by the hand of lawless men, crucified and killed; [24] **whom God raised up**, having freed him from the agony of death, because it was not possible that he should be held by it. [25] For David says concerning him, *'I saw the Lord always before my face, For he is on my right hand, that I should not be moved. [26] Therefore my heart was glad, and my tongue rejoiced. Moreover my flesh also will dwell in hope; [27] because you will not leave my soul in *Hades, neither will you allow your Holy One to see decay. [28] You made known to me the ways of life. You will make me full of gladness with your presence.'* [29] "Brothers, I may tell you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day. [30] Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, he would raise up the Christ to sit on his throne, [31] he foreseeing this spoke about the **resurrection of the Christ**, **that neither was his soul left in Hades, nor did his flesh see decay.** [32] **This Jesus God raised up**, to which we all are witnesses. [33] Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this, which you now see and hear. [34] For David didn't ascend into the heavens, but he says himself,

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		'The Lord said to my Lord, "Sit by my right hand, [35] until I make your enemies a footstool for your feet."' [36] "Let all the house of Israel therefore know certainly that God has made him both Lord and Christ, this Jesus whom you crucified." [37] Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" [38] Peter said to them, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit. [39] For to you is the promise, and to your children, and to all who are far off, even as many as the Lord our God will call to himself."
	4:1-4 (Apostles)	[4:1] As they spoke to the people, the priests and the captain of the temple and the Sadducees came to them, [2] being upset because they taught the people and proclaimed in **Jesus the resurrection from the dead.** [3] They laid hands on them, and put them in custody until the next day, for it was now evening. [4] But many of those who heard the word believed, and the number of the men came to be about five thousand.
	4:10-12 (Peter)	[10] be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, **whom God raised from the dead**, in him does this man stand here before you whole. *[11] He is 'the stone which was regarded as worthless by you, the builders, which has become the head of the corner.'* [12] There is salvation in none other, for neither is there any other name under heaven, that is given among men, by which we must be saved!"
	5:29-32 (Peter and the Apostles)	[29] But Peter and the apostles answered, "We must obey God rather than men. [30] **The God of our fathers raised up Jesus**, whom you killed, hanging him on a tree. [31] God exalted him with his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins. [32] We are His witnesses of these things; and so also is the Holy Spirit, whom God has given to those who obey him."
	10:34-48 (Peter)	…[40] **God raised him up the third day**, and gave him to be revealed,… **(see Gospel of Paul vs Peter chart for details)**
	13:16-41 (Paul)	[16] Paul stood up, and beckoning with his hand said, "Men of Israel, and you who fear God, listen. [17] The God of this people chose our fathers, and exalted the people when they stayed as aliens in the land of Egypt, and with an uplifted arm, he led them out of it. [18] For a period of about forty years he put up with them in the wilderness. [19] When he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred fifty years. [20] After these things he gave them judges until Samuel the prophet. [21] Afterward they asked for a king, and God gave to them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. [22] When he had removed him, he raised up David to be their king, to whom he also testified, 'I have found David the son of Jesse, a man after my heart, who will do all my will.' [23] From this man's seed, God has brought salvation to Israel according to his promise, [24] before his coming, when John had first preached the baptism of repentance to Israel. [25] As John was fulfilling his course, he said,

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		'What do you suppose that I am? I am not he. But behold, one comes after me the sandals of whose feet I am not worthy to untie.' [26] Brothers, children of the stock of Abraham, and those among you who fear God, the word of this salvation is sent out to you. [27] For those who dwell in Jerusalem, and their rulers, because they didn't know him, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him. [28] Though they found no cause for death, they still asked Pilate to have him killed. [29] When they had fulfilled all things that were written about him, they took him down from the tree, and laid him in a tomb. [30] But **God raised him from the dead**, [31] and he was seen for many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people. [32] We bring you good news of the promise made to the fathers, [33] that God has fulfilled the same to us, their children, in that **he raised up Jesus**. As it is also written in the second psalm, *'You are my Son. Today I have become your father.'* [34] "Concerning that **he raised him up from the dead**, now no more to return to corruption, he has spoken thus: 'I will give you the holy and sure blessings of David.' [35] Therefore he says also in another psalm, 'You will not allow your Holy One to see decay.' [36] For David, after he had in his own generation served the counsel of God, fell asleep, and was laid with his fathers, and saw decay. [37] But **he whom God raised up** saw no decay. [38] Be it known to you therefore, brothers, that through this man is proclaimed to you remission of sins, [39] and by him everyone who believes is justified from all things, from which you could not be justified by the law of Moses. [40] Beware therefore, lest that come on you which is spoken in the prophets: *[41] 'Behold, you scoffers, and wonder, and perish; for I work a work in your days, a work which you will in no way believe, if one declares it to you.'"*
	17:1-3 (Paul)	[17:1] Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. [2] Paul, as was his custom, went in to them, and for three Sabbath days reasoned with them from the Scriptures, [3] explaining and demonstrating that the Christ had to suffer and **rise again from the dead**, and saying, "This Jesus, whom I proclaim to you, is the Christ."
	17:16-31 (Paul)	…[31] because he has appointed a day in which he will judge the world in righteousness by the man whom he has ordained; of which he has given assurance to all men, in that **he has raised him from the dead**."… **(see Paul and the Gospel on Mars Hill (Areopagus) for more details)**
	24:10-22 (Paul)	[10] When the governor had beckoned to him to speak, Paul answered, "Because I know that you have been a judge of this nation for many years, I cheerfully make my defense, [11] seeing that you can recognize that it is not more than twelve days since I went up to worship at Jerusalem. [12] In the temple they didn't find me disputing with anyone or stirring up a crowd, either in the synagogues, or in the city. [13] Nor can they prove to you the things of which they now accuse me. [14] But this I confess to you, that after the Way, which

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		they call a sect, so I serve the God of our fathers, believing all things which are according to the law, and which are written in the prophets; [15] having hope toward God, which these also themselves look for, that there will be a resurrection of the dead, both of the just and unjust. [16] Herein I also practice always having a conscience void of offense toward God and men. [17] Now after some years, I came to bring gifts for the needy to my nation, and offerings; [18] amid which certain Jews from Asia found me purified in the temple, not with a mob, nor with turmoil. [19] They ought to have been here before you, and to make accusation, if they had anything against me. [20] Or else let these men themselves say what injustice they found in me when I stood before the council, [21] unless it is for this one thing that I cried standing among them, 'Concerning the **resurrection of the dead** I am being judged before you today!'" [22] But Felix, having more exact knowledge concerning the Way, deferred them, saying, "When Lysias, the commanding officer, comes down, I will decide your case."
	26:1-30 (Paul)	[26:1] Agrippa said to Paul, "You may speak for yourself." Then Paul stretched out his hand, and made his defense. [2] "I think myself happy, King Agrippa, that I am to make my defense before you this day concerning all the things that I am accused by the Jews, [3] especially because you are expert in all customs and questions which are among the Jews. Therefore I beg you to hear me patiently. [4] "Indeed, all the Jews know my way of life from my youth up, which was from the beginning among my own nation and at Jerusalem; [5] having known me from the first, if they are willing to testify, that after the strictest sect of our religion I lived a Pharisee. [6] Now I stand here to be judged for the hope of the promise made by God to our fathers, [7] which our twelve tribes, earnestly serving night and day, hope to attain. Concerning this hope I am accused by the Jews, King Agrippa! [8] Why is it judged incredible with you, **if God does raise the dead**? [9] "I myself most certainly thought that I ought to do many things contrary to the name of Jesus of Nazareth. [10] This I also did in Jerusalem. I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. [11] Punishing them often in all the synagogues, I tried to make them blaspheme. Being exceedingly enraged against them, I persecuted them even to foreign cities. [12] "Whereupon as I traveled to Damascus with the authority and commission from the chief priests, [13] at noon, O King, I saw on the way a light from the sky, brighter than the sun, shining around me and those who traveled with me. [14] When we had all fallen to the earth, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.' [15] "I said, 'Who are you, Lord?'

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		"He said, 'I am Jesus, whom you are persecuting. [16] But arise, and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness both of the things which you have seen, and of the things which I will reveal to you; [17] delivering you from the people, and from the Gentiles, to whom I send you, [18] to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me.' [19] "Therefore, King Agrippa, I was not disobedient to the heavenly vision, [20] but declared first to them of Damascus, at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. [21] For this reason the Jews seized me in the temple, and tried to kill me. [22] Having therefore obtained the help that is from God, I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses said would happen, [23] how the Christ must suffer, and how, by the **resurrection of the dead**, he would be first to proclaim light both to these people and to the Gentiles." [24] As he thus made his defense, Festus said with a loud voice, "Paul, you are crazy! Your great learning is driving you insane!" [25] But he said, "I am not crazy, most excellent Festus, but boldly declare words of truth and reasonableness. [26] For the king knows of these things, to whom also I speak freely. For I am persuaded that none of these things is hidden from him, for this has not been done in a corner. [27] King Agrippa, do you believe the prophets? I know that you believe." [28] Agrippa said to Paul, "With a little persuasion are you trying to make me a Christian?" [29] Paul said, "I pray to God, that whether with little or with much, not only you, but also all that hear me this day, might become such as I am, except for these bonds." [30] The king rose up with the governor, and Bernice, and those who sat with them. [31] When they had withdrawn, they spoke one to another, saying, "This man does nothing worthy of death or of bonds." [32] Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."
Romans	**1:1-5**	[Ro 1:1] Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God, [2] which he promised before through his prophets in the holy Scriptures, [3] concerning his Son, who was born of the seed of David according to the flesh, [4] **who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead**, Jesus Christ our Lord, [5] through whom we received grace and apostleship, for obedience of faith among all the nations, for his name's sake; …**(see Gospel – Romans 1:1-5 chart for details)**

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	4:13-25 (Paul)	[13] For the promise to Abraham and to his seed that he should be heir of the world wasn't through the law, but through the righteousness of faith. [14] For if those who are of the law are heirs, faith is made void, and the promise is made of no effect. [15] For the law works wrath, for where there is no law, neither is there disobedience. [16] For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. [17] As it is written, "I have made you a father of many nations." This is in the presence of him whom he believed: **God, who gives life to the dead**, and calls the things that are not, as though they were. [18] Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your seed be." [19] Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb. [20] Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God, [21] and being fully assured that what he had promised, he was able also to perform. [22] Therefore it also was "reckoned to him for righteousness." [23] Now it was not written that it was accounted to him for his sake alone, [24] but for our sake also, to whom it will be accounted, who **believe in him who raised Jesus, our Lord, from the dead**, [25] who was delivered up for our trespasses, and **was raised for our justification.**
	6:4-11 (Paul)	[4] Therefore we have been buried with him through baptism into death, in order that just as **Christ was raised from the dead through the glory of the Father**, so we too may live a new life. [5] For if we have become united with him in the likeness of his death, we will certainly also be **united in the likeness of his resurrection**. [6] We know that our old man was crucified with him so that the body of sin would no longer dominate us, so that we would no longer be enslaved to sin. [7] (For someone who has died has been freed from sin.) [8] Now if we died with Christ, we believe that we will also live with him. [9] **We know that since Christ has been raised from the dead, he is never going to die again; death no longer has mastery over him.** [10] For the death he died, he died to sin once for all, but the life he lives, he lives to God. [11] So you too consider yourselves [8] dead to sin, but [9] alive to God in Christ Jesus.
	7:4 (Paul)	**[**4] Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, **to him who was raised from the dead**, that we might bring forth fruit to God.
	8:11 (Paul)	[11] But if **the Spirit of him who raised up Jesus from the dead** dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.
	8:34 (Paul)	[34] Who is he who condemns? **It is Christ who died, yes rather, who was raised from the dead**, who is at the right hand of God, who also makes intercession for us.
	9:15 (Paul)	[17] For the Scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth."
1 Corinthians	**6:14 (Paul)**	[14] Now **God indeed raised the Lord** and he will raise us by his power.

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	15:1-11 (Paul)	…[4] that he was buried, that he was raised on the third day according to the Scriptures, …**(see Gospel of Paul vs Peter chart for details)**
	15:12-52 (Paul)	[12] Now if Christ is preached, that **he has been raised from the dead,** how do some among you say that there is no resurrection of the dead? [13] But if there is no resurrection of the dead, neither has Christ been raised. [14] If Christ has not been raised, then our preaching is in vain, and your faith also is in vain. [15] Yes, we are found false witnesses of God, because we testified about God that he raised up Christ, whom he didn't raise up, if it is so that the dead are not raised. [16] For if the dead aren't raised, neither has Christ been raised. [17] If Christ has not been raised, your faith is vain; you are still in your sins. [18] Then they also who are fallen asleep in Christ have perished. [19] If we have only hoped in Christ in this life, we are of all men most pitiable. [20] **But now Christ has been raised from the dead.** He became the first fruits of those who are asleep. [21] For since death came by man, the resurrection of the dead also came by man. [22] For as in Adam all die, so also in Christ all will be made alive. [23] But each in his own order: Christ the first fruits, then those who are Christ's, at his coming. [24] Then the end comes, when he will deliver up the Kingdom to God, even the Father; when he will have abolished all rule and all authority and power. [25] For he must reign until he has put all his enemies under his feet. [26] The last enemy that will be abolished is death. [27] For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection," it is evident that he is excepted who subjected all things to him. [28] When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all. [29] Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead? [30] Why do we also stand in jeopardy every hour? [31] I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. [32] If I fought with animals at Ephesus for human purposes, what does it profit me? **If the dead are not raised**, then "let us eat and drink, for tomorrow we die." [33] Don't be deceived! "Evil companionships corrupt good morals." [34] Wake up righteously, and don't sin, for some have no knowledge of God. I say this to your shame. [35] But someone will say, "How are the dead raised?" and, "With what kind of body do they come?" [36] You foolish one, that which you yourself sow is not made alive unless it dies. [37] That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind. [38] But God gives it a body even as it pleased him, and to each seed a body of its own. [39] All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds. [40] There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial. [41] There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. [42] **So also is the resurrection of the dead.** It is sown in corruption; it is raised in incorruption. [43] It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. [44] It is sown a natural body; it is raised a spiritual body. There is a natural body and there is also a spiritual body.

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		[45] So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit. [46] However that which is spiritual isn't first, but that which is natural, then that which is spiritual. [47] The first man is of the earth, made of dust. The second man is the Lord from heaven. [48] As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly. [49] As we have borne the image of those made of dust, let's also bear the image of the heavenly. [50] Now I say this, *brothers, that flesh and blood can't inherit the Kingdom of God; ne [56] The sting of death is sin, and the power of sin is the law. [57] But thanks be to God, who gives us the victory through our Lord Jesus Christ. [58] Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.
2 Corinthians	**4:14-18 (Paul)**	[14] knowing that **he who raised the Lord Jesus will raise us also with Jesus**, and will present us with you. [15] For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound to the glory of God. [16] Therefore we don't faint, but though our outward man is decaying, yet our inward man is renewed day by day. [17] For our light affliction, which is for the moment, works for us more and more exceedingly an eternal weight of glory; [18] while we don't look at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.
	5:14-15 (Paul)	[14] For the love of Christ constrains us; because we judge thus, that one died for all, therefore all died. [15] He died for all, that those who live should no longer live to themselves, but to **him who for their sakes died and rose again.**
Galatians	**1:1-5 (Paul)**	Paul, an apostle (not from men, neither through man, but through Jesus Christ, and **God the Father, who raised him from the dead**), [2] and all the *brothers who are with me, to the assemblies of Galatia: [3] Grace to you and peace from God the Father, and our Lord Jesus Christ, [4] who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father-- [5] to whom be the glory forever and ever. Amen.
Ephesians	**1:14-23 (Paul)**	[15] For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which you have toward all the saints, [16] don't cease to give thanks for you, making mention of you in my prayers, [17] that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him; [18] having the eyes of your *hearts enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints, [19] and what is the exceeding greatness of his power toward us who believe, according to that working of the strength of his might [20] which he worked in Christ, **when he raised him from the dead**, and made him to sit at his right hand in the heavenly places, [21] far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come. [22] He put all things in subjection under his feet, and gave him to be head over all things for the assembly, [23] which is his body, the fullness of him who fills all in all.
	2:4-10 (Paul)	[4] But God, being rich in mercy, for his great love with which he loved us, [5] even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), [6] **and**

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		raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus, [7] that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus; [8] for by grace you have been saved through faith, and that not of yourselves; it is the gift of God, [9] not of works, that no one would boast. [10] For we are his workmanship, created in Christ Jesus for good works, which God prepared before that we would walk in them.
Philippians	**3:7-12**	[7] However, what things were gain to me, these have I counted loss for Christ. [8] Yes most certainly, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, and count them nothing but refuse, that I may gain Christ [9] and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; [10] that I may know him, and **the power of his resurrection**, and the fellowship of his sufferings, becoming conformed to his death; [11] if by any means I may attain to the resurrection from the dead. [12] Not that I have already obtained, or am already made perfect; but I press on, if it is so that I may take hold of that for which also I was taken hold of by Christ Jesus.
Colossians	**2:8-15 (Paul)**	thanksgiving. [8] Be careful that you don't let anyone rob you through his philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ. [9] For in him all the fullness of the Godhead dwells bodily, [10] and in him you are made full, who is the head of all principality and power; [11] in whom you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, in the circumcision of Christ; [12] having been buried with him in baptism, in which you were also **raised with him through faith in the working of God, who raised him from the dead.** [13] You were dead through your trespasses and the uncircumcision of your flesh. He made you alive together with him, having forgiven us all our trespasses, [14] wiping out the handwriting in ordinances which was against us; and he has taken it out of the way, nailing it to the cross; [15] having stripped the principalities and the powers, he made a show of them openly, triumphing over them in it.
	3:1-4 (Paul)	[1] If then **you were raised together with Christ**, seek the things that are above, where Christ is, seated on the right hand of God. [2] Set your mind on the things that are above, not on the things that are on the earth. [3] For you died, and your life is hidden with Christ in God. [4] When Christ, our life, is revealed, then you will also be revealed with him in glory.
1 Thessalonians	**1:9-10 (Paul)**	[9] For they themselves report concerning us what kind of a reception we had from you; and how you turned to God from idols, to serve a living and true God, [10] and to wait for his Son from heaven, **whom he raised from the dead**--Jesus, who delivers us from the wrath to come.
2 Timothy	**2:8-10 (Paul)**	[8] Remember Jesus Christ, **risen from the dead**, of the seed of David, according to my Good News, [9] in which I suffer hardship to the point of chains as a criminal. But God's word isn't chained. [10] Therefore I endure all things for the chosen ones' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. **(see Gospel – 2 Timothy 2:8-10 chart for details)**

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1 Peter	**1:1-5**	[1Pe 1:1] Peter, an apostle of Jesus Christ, to the chosen ones who are living as foreigners in the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2] according to the foreknowledge of God the Father, in sanctification of the Spirit, that you may obey Jesus Christ and be sprinkled with his blood: Grace to you and peace be multiplied. [3] Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy became our father again to a living hope through **the resurrection of Jesus Christ from the dead**, [4] to an incorruptible and undefiled inheritance that doesn't fade away, reserved in Heaven for you, [5] who by the power of God are guarded through faith for a salvation ready to be revealed in the last time.
	1:21 (Peter)	[17] If you call on him as Father, who without respect of persons judges according to each man's work, pass the time of your living as foreigners here in reverent fear: [18] knowing that you were redeemed, not with corruptible things, with silver or gold, from the useless way of life handed down from your fathers, [19] but with precious blood, as of a faultless and pure lamb, the blood of Christ; [20] who was foreknown indeed before the foundation of the world, but was revealed at the end of times for your sake, [21] who through him are believers in God, **who raised him from the dead**, and gave him glory; so that your faith and hope might be in God.
	3:21-22 (Peter)	[21] This is a symbol of baptism, which now saves you--not the putting away of the filth of the flesh, but the answer of a good conscience toward God, through **the resurrection of Jesus Christ**, [22] who is at the right hand of God, having gone into heaven, angels and authorities and powers being made subject to him.

See also: **What is the Gospel?**

Gospel of Paul vs Peter

Gospel of Jesus vs Paul

Paul and the Gospel on Mars Hill (Areopagus) **(with Chart)**

Galatians (Beginning)

Romans

Return: **Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible**

Return to the beginning:
The Gospel that Paul Preached

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The Gospel According to Paul

http://sigler.org/walter/gospel_according_to_paul.htm

Excerpt:

The Greek word for Gospel is EU-ANGGLEION. The prefix EU means WELL or GOOD, as in Matt 25:21. The word ANGGELION means a message, and is connected with the word "LOGOS." 1Jn 1:5. So the Bible definition of the word GOSPEL is "A MESSAGE of GOOD NEWS." The first four Books in the New Testament are called "GOSPELS," but this is not to be considered an exclusive use of this word. In Rom 4:3 it speaks of the GOSPEL that God brought to Abraham. Gen 12:3. Then there is the GOSPEL Gabriel brought to Zachariah in Luke 2:10-12. Paul speaks about the GOSPEL OF THE CIRCUMCISION in Gal 2:7, and also the GOSPEL OF THE UNCIRCUMCISION. In the book of Revelation there is THE EONIAN GOSPEL, to name just a few of the Gospels that are mentioned in the Bible. How interesting it is to note that in none of these "Gospels" is there mention of judgment or a burning eternal hell as part of the message. The Gospel is all GOOD NEWS.

In this study we will deal mainly with the TWO GOSPELS mentioned in Gal 2:7-9. The Gospel of the CIRCUMCISION that was delivered by Peter to the Jewish people, who were the people of the CIRCUMCISION, and the Gospel of the UNCIRCUMCISION given to Paul for the Gentiles or nations. Because of the divergent nature of these two Gospels, it was necessary for the Lord to use two separate men to deliver these messages to men. The separation of these two messages and the men involved, is outlined for us in Gal 2:7-9. It is obvious that Peter, James and John all recognized God′s choice in the matter, so that Paul was sent to the NATIONS, whilst Peter was sent to the CIRCUMCISION.

Paul Preaches the Good News — Good News for Bad People

https://www.gci.org/gospel/badpeople3

***Return to the beginning*:**
The Gospel that Paul Preached

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John Macarthur: The Gospel According to Paul (Interview) (links to a video)
https://www.biblegateway.com/blog/2017/05/the-gospel-according-to-paul-an-interview-with-john-macarthur

Excerpt:

What did the Apostle Paul mean when he wrote that Christ died for our sins? How is the gospel profound and at the same time simple? What exactly is the gospel?

In this video interview, John MacArthur talks about his book, *The Gospel According to Paul: Embracing the Good News at the Heart of Paul's Teaching* (Thomas Nelson, 2017).

Romans: The Gospel According to Paul (12-Part Series)
https://gracethrufaith.com/series/romans/
(Note: Pre-millennial, Pre-Tribulation perspective)

Excerpt:

The over riding message, woven through out, is that the Gospel is not a set of laws to be obeyed, nor is it a creed to be accepted. It's not advice to be taken, a religion to be believed, or a social order to be lived. It's a message about a person, a love story written in blood on a cross of wood. It's about God who became a man and died for us so that we could live with Him. Let's begin…

See Section on **Romans**

See: **Paul Receives the Gospel Resurrection Creed within 5 Years of Crucifixion**

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

Paul and the Gospel on Mars Hill (Areopagus)

The Gospel that Peter Preached

Gospel of Paul vs Peter **(includes Charts)**

Gospel of Jesus vs Paul

Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance

What is the Gospel **(Various Video Presentations)**

Baptism **(Christian, Water)**

Galatians (Beginning)

Romans

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Paul Testified: Repentance Toward God and Faith in our Lord Jesus

Acts 20:13-36 – The Voyage to Miletus [NET Bible]

[13] We went on ahead [49] to the ship and put out to sea [50] for Assos, [51] intending [52] to take Paul aboard there, for he had arranged it this way. [53] He [54] himself was intending [55] to go there by land. [56] [14] When he met us in Assos, [57] we took him aboard [58] and went to Mitylene. [59] [15] We set sail [60] from there, and on the following day we arrived off Chios. [61] The next day we approached [62] Samos, [63] and the day after that we arrived at Miletus. [64] [16] For Paul had decided to sail past Ephesus [65] so as not to spend time [66] in the province of Asia, [67] for he was hurrying [68] to arrive in Jerusalem, [69] if possible, [70] by the day of Pentecost. [17] From Miletus [71] he sent a message [72] to Ephesus, telling the elders of the church to come to him. [73]

[18] When they arrived, he said to them, "You yourselves know how I lived [74] the whole time I was with you, from the first day I set foot [75] in the province of Asia, [76] [19] serving the Lord with all humility [77] and with tears, and with the trials that happened to me because of the plots [78] of the Jews. [20] **You know that I did not hold back from proclaiming [79] to you anything that would be helpful, [80] and from teaching you publicly [81] and from house to house, [21] testifying [82] to both Jews and Greeks about repentance toward God and faith in our Lord Jesus.** [83] [22] And now, [84] compelled [85] by the Spirit, I am going to Jerusalem [86] without knowing what will happen to me there, [87] [23] except [88] that the Holy Spirit warns [89] me in town after town [90] that [91] imprisonment [92] and persecutions [93] are waiting for me. [24] But I do not consider my life [94] worth anything [95] to myself, so that [96] I may finish my task [97] and the ministry that I received from the Lord Jesus, to testify to the good news [98] of God's grace.

[25] "And now [99] I know that none [100] of you among whom I went around proclaiming the kingdom [101] will see me [102] again. [26] Therefore I declare [103] to you today that I am innocent [104] of the blood of you all. [105] [27] For I did not hold back from [106] announcing [107] to you the whole purpose [108] of God. [28] Watch out for [109] yourselves and for all the flock of which [110] the Holy Spirit has made you overseers, [111] to shepherd the church of God [112] that he obtained [113] with the blood of his own Son. [114] [29] I know that after I am gone [115] fierce wolves [116] will come in among you, not sparing the flock. [30] Even from among your own group [117] men [118] will arise, teaching perversions of the truth [119] to draw the disciples away after them.
[31] Therefore be alert, [120] remembering that night and day for three years I did not stop warning [121] each one of you with tears. [32] And now I entrust [122] you to God and to the message [123] of his grace. This message [124] is able to build you up and give you an inheritance among all those who are sanctified. [33] I have desired [125] no one's silver or gold or clothing. [34] You yourselves know that these hands of mine [126] provided for my needs and the needs of those who were with me. [35] By all these things, [127] I have shown you that by working in this way we must help [128] the weak, [129] and remember the words of the Lord Jesus that he himself said, 'It is more blessed to give than to receive.'" [130]

[36] When [131] he had said these things, he knelt down [132] with them all and prayed. [37] They all began to weep loudly, [133] and hugged [134] Paul and kissed him, [135] [38] especially saddened [136] by what [137] he had said, that they were not going to see him [138] again. Then they accompanied [139] him to the ship.

Note: Bolded words are added be LY.

Acts 20:17-36 – The Ephesian Elders Exhorted [NKJV]

[17] From Miletus he sent to Ephesus and called for the elders of the church. [18] And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you, [19] "serving the Lord with all humility, with many tears and trials which happened to me

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by the plotting of the Jews; [20] “how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, **[21] “testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ**. [22] “And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, [23] “except that the Holy Spirit testifies in every city, saying that chains and tribulations await me. [24] “But none of these things move me; nor do I count my life dear to myself, * so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God. [25] “And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more. [26] “Therefore I testify to you this day that I *am* innocent of the blood of all *men.* [27] “For I have not shunned to declare to you the whole counsel of God. [28] “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God * which He purchased with His own blood. [29] “For I know this, that after my departure savage wolves will come in among you, not sparing the flock. [30] “Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. [31] “Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. [32] “So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified. [33] “I have coveted no one's silver or gold or apparel. [34] “Yes, * you yourselves know that these hands have provided for my necessities, and for those who were with me. [35] “I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive.’” [36] And when he had said these things, he knelt down and prayed with them all. [37] Then they all wept freely, and fell on Paul's neck and kissed him, [38] sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

Note: Bolded words are added be LY.

Acts 20:20-21

[YLT] [20] how nothing I did keep back of what things are profitable, not to declare to you, and to teach you publicly, and in every house, [21] testifying fully both to Jews and Greeks, toward God reformation, and faith toward our Lord Jesus Christ.

[NLTse] [20] I never shrank back from telling you what you needed to hear, either publicly or in your homes. [21] I have had one message for Jews and Greeks alike–the necessity of repenting from sin and turning to God, and of having faith in our Lord Jesus.

Acts 20:21 Commentary

[NET] **[83] tc** Several mss, including some of the more important ones (*P* [74] א A C [D] E 33 36 323 945 1175 1241 1505 1739 *pm* and a number of versions), read Χριστόν (*Christon* , “Christ”) at the end of this verse. This word is lacking in B H L P Ψ 614 *pm* . Although the inclusion is supported by many earlier and better mss, internal evidence is on the side of the omission: In Acts, both “Lord Jesus” and “Lord Jesus Christ” occur, though between 16:31 and the end of the book “Lord Jesus Christ” appears only in 28:31, perhaps as a kind of climactic assertion. Thus, the shorter reading is to be preferred.

sn *Repentance toward God and faith in our Lord Jesus.* Note the twofold description of the message. It is a turning to God involving faith in Jesus Christ.

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[JFB] 21. …repentance toward God, and faith toward our Lord Jesus Christ —(See note on Ac 5:31). **Repentance** , as distinguished from *faith,* is that state of the "honest and good heart" which arises from a discovery of one's contrariety to the righteous demands of the divine law. This is said to be " *toward God,* " because seeing Him to be the party dishonored by sin, it feels all its acknowledgments and compunctions to be properly due to Him, as the great Lawgiver, and directs them to Him accordingly; condemning, humbling itself, and grieving before Him, looking also to Him as its only Hope of deliverance. **Faith** is said to be " *toward our Lord Jesus Christ,* " because in that frame of mind just described it eagerly credits the testimony of relief divinely provided in Christ, gladly embraces the overtures of reconciliation in Him, and directs all its expectations of salvation, from its first stage to its last, to Him as the one appointed Medium of all grace from God to a sinful world. Thus we have here a brief summary of all Gospel preaching. And it is easy to see why repentance is here put before faith; for the former must of necessity precede the latter. There is a repentance subsequent to faith, the fruit of felt pardon and restoration. It was this which drew the tears with which the Saviour's feet were once so copiously moistened. (Lk 7:37,38,47; and compare Eze 16:63). But that is not the light in which it is here presented.

[JNTC] Acts Chapter 20 Commentary

3 A plot against him by the unbelieving Jews . “Unbelieving” is not in the Greek text; see 9:22-23 . We have read of a number of plots, some originated by Jews, some by Gentiles. We have seen in general that sometimes people receive the Gospel and sometimes they reject it (see Yn 7:43 N). Their rejection can be either active or passive, the latter expressing itself as indifference, apathy or a feeling of superiority even while approving of the believers. The following table presents instances of each, showing the verses in the book of Acts and the locations of the Jewish and Gentile responses to the Gospel:

RESPONSE	JEWS	GENTILES
Believing the Gospel	2:41 . Jerusalem 13:43 . Pisidian Antioch 14:1 . Iconium 17:4 . Thessalonica 17:11-12 . Berea 18:8 . Corinth 19:9 . Ephesus 28:24 . Rome	14:1 . Iconium 16:14 , 30 . Philippi 17:4 . Thessalonica 17:11-12 . Berea 17:34 . Athens 18:8 . Corinth 19:17-20 . Ephesus
Rejecting the Gospel (active opposition)	4:1ff ., 5:17ff ., 6:11-14 , 7:54-8:3 , 9:29 , 12:3-4 , 21:27ff . Jerusalem 9:23-24 . Damascus 13:45 , 13:50 , 14:19 . Pisidian Antioch 14:2 , 5 , 19 . Iconium 17:5-8 , 13 . Thessalonica 18:6 , 12-13 . Corinth 19:9 . Ephesus 20:3 . Greece	12:1-4 . Jerusalem 14:5 , 19 . Iconium 16:16ff . Philippi 19:23ff . Ephesus
Rejecting the Gospel (passive opposition, indifference, etc.)	2:47 , 4:21 ?, 5:34-39 . Jerusalem 28:24 . Rome	26:24 , 28 . Caesarea 17:32 . Athens

6 After the days of *Matzah* , that is, after Passover. See Mt 26:2 N, 26:17 ; 1C 5:6-8 &N. Sha’ul, the observant Jew (13:9), kept *Pesach* .

7 *Motza’ei-Shabbat* in Hebrew means “departure of the Sabbath” and refers to Saturday night. The Greek text here says, “the first day of the *sabbaton* ,” where Greek *sabbaton* transliterates Hebrew

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Shabbat and may be translated “Sabbath” or “week,” depending on the context. Since *Shabbat* itself is only one day, “the first day of the *sabbaton* ” must be the first day of the week.

But what was meant by “the first day of the week”? Or, to make the question's relevance to Messianic Judaism clearer, were the believers meeting on Saturday night or on Sunday night? (It is clear from the verse that the meeting was in the evening.) A Saturday night meeting would fit more naturally with Jewish *Shabbat* observance, wherein the restful spirit of *Shabbat* is often preserved into Saturday evening, after the official end of *Shabbat* itself, which occurs after sunset when it gets dark enough to see three stars. It would be natural for Jewish believers who had rested on *Shabbat* with the rest of the Jewish community to assemble afterwards to celebrate their common faith in Yeshua the Messiah. The Gentile believers who came along later would join in the already established practice, especially since many of them would have been “God-fearers” (10:2) already accustomed to following the lead of the Jews in whose company they had chosen to place themselves. And since by Jewish reckoning days commence after sunset, the sense of the Greek text seems best rendered by “ *Motza'ei-Shabbat,* ” not “Sunday.”

In various places this commentary notes the Christian Church's tendency to expunge Jewish influences, and I think an instance arises when the present verse is understood to refer to Sunday night. A Sunday night meeting would imply a break of one full day of work between the Jewish *Shabbat* and the gathering at which Sha'ul spoke. Although Sha'ul cautions Gentiles against being “Judaized” into legalistic observance of the Jewish Sabbath (Co 2:16-17 &NN, and possibly Ga 4:8-10 &N), although he asks the believers in Corinth to set aside money for the Jewish poor of Jerusalem also on “the first day of the *sabbaton* ” (1C 16:2 &N), and although Yochanan at Rv 1:10 speaks of what most translators render as “the Lord's day” (I translate it “the Day of the Lord”; see note there), nevertheless the meeting in Ephesus must have been on Saturday night. For in this city, as in other places, Jewish believers constituted the core of the congregation—Sha'ul “took the *talmidim* with him” from the synagogue (19:8-9), with many Gentiles coming to faith later (19:17 , 20). The Jewish believers, as explained, would have been accustomed to prolonging *Shabbat* , so that they would probably not have minded Sha'ul's **talking till midnight.** A Saturday night meeting would continue the God-oriented spirit of *Shabbat* , rather than require the believers to shift their concern from workaday matters, as would be the case on Sunday night.

I do not find the New Testament commanding a specific day of the week for worship. There can be no objection whatever to the practice adopted later by a Gentile-dominated Church of celebrating “the Lord's Day” on Sunday, including Sunday night; but this custom must not be read back into New Testament times. On the other hand, Messianic Jews who worship on Saturday night rather than Sunday can find warrant for their practice in this verse.

8-9 The **many oil lamps burning** made the room smoky and stuffy and depleted the oxygen. I suppose **Eutychus** was **sitting on the window sill** to get some air. Unfortunately it still didn't keep him from going **sound asleep** and falling to his death.

10 Compare Kefa's raising Tavita from the dead (9:35-41 ; see 19:11-12) and Yeshua's raising three people from the dead; see Yn 11:17 N.

16 *Shavu'ot* (“Weeks,” Pentecost; see 2:1). Sha'ul's desire to hurry to Yerushalayim for *Shavu'ot* shows that as a Messianic Jew he remained devoted to the *Torah* and to Jewish practice (see 13:9). We can see this also from the fact that on another occasion he felt he had to justify a decision to remain in Ephesus and *not* go up to Jerusalem for this pilgrim festival (1C 16:8-9 &N).

18-19 You yourselves know how...I was with you...serving...with much humility. Sha'ul does not indulge in self-praise but appeals to the judgment of the Ephesian congregation's elders, who had known and experienced him for three years (v. 31). While often accused, even in the New Testament itself (2C 10:1-13:10), of pride in his accomplishments, nevertheless, like Moses, who could write that he was “the meekest of all men on the face of the earth” (Numbers 12:3 , Mt 11:28-30 &N), Sha'ul had reached a

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point where he could speak of himself without either undue praise or undue modesty. (He had also learned not to be unduly affected by physical circumstances and possessions, Pp 4:12 .)

21 The Gospel is the same for Jews as for non-Jews: repentance and trust in God through Yeshua the Messiah. The Two-Covenant theory (see Yn 14:6 N [see below]) is wrong.

22-23 See 19:21 for Sha'ul's first statement of this intention, and 21:4 , 10 -14for further interaction with the Holy Spirit on the matter. The rest of the book of Acts deals with the dramatic outworking of this plan and premonition.

26-27 I am innocent of the blood of all. To the unbelieving Jews of Corinth Sha'ul had said, "Your blood be on your own heads; for my part, I am clean" (18:6 &N). At the outset the Corinthians had refused to hear him; these Ephesian elders, attentive till now, still risk falling away and having **blood** guilt on their heads. The serious problems that will arise in Ephesus after he leaves (vv. 28-31) he has tried to avert by proclaiming **the whole plan of God** ; their responsibility is to remain in "the care of the Lord and the message of his love and kindness" (v. 32).

33-35 Sha'ul earned his own living and did not become a burden to the Ephesians (see 18:3 &N).

35 The words of the Lord Yeshua himself, " There is more happiness in giving than in receiving. " These words of Yeshua's appear nowhere else in the New Testament—that is, they are not found in the Gospels. There are many apocryphal New Testament books which contain numerous purported other sayings of Yeshua. See Lk 2:52 N.

36 Sha'ul kneeled down with them all and prayed. See Lk 22:41 &N.

[JNTC] Commentary re: John 14:6

Yeshua said, " I AM the Way—and the Truth and the Life; no one comes to the Father except through me. " This challenge strikes at the heart of non-Messianic Judaism's denial of Yeshua as Messianic mediator. Some try to ignore this challenge by denying its authenticity: either the Gospel of Yochanan is historically untrustworthy or the words are not Yeshua's but placed in his mouth by early church theologians. This view, of course, denies the divine inspiration of the New Testament.

More interesting is Two-Covenant theology, originated by Rabbi Moshe Ben-Maimon ("The *RaMBaM* ," Maimonides, 1135-1204), pioneered in this century by the non-Messianic Jewish philosopher Franz Rosenzweig (1886-1929), and since elaborated by such liberal Christian theologians as Reinhold Niebuhr and James Parkes. This theory holds that the Jewish people were brought close to God by means of the covenant with Avraham and the *Torah* of Moshe, so that they have no need to "come" to the Father through Yeshua or anyone else, because they are already with him. Accordingly, Yeshua's word is not for Jews but for Gentiles and is to be understood thusly: "I am the way, the truth and the life; and no Gentile comes to the Father except through me."

The Two-Covenant theory may be understood as a modern variant of the Talmudic doctrine stating that Jews are bound by the *Torah* of Moshe, but Gentiles share in the world to come if they obey the seven "Noachide laws" given after the flood to Noah for all mankind—prohibitions against idolatry, murder, incest, theft, blasphemy and eating the flesh of a living animal; and the positive command to promote justice, i.e., to institute government (Sanhedrin 56a, cited and discussed in Ac 15:20 N).

The Two-Covenant theory enables the Jewish Community to live in apparent peace (from its own point of view) with its Christian neighbors by alleviating the pressure on Judaism to downgrade Jesus, the New

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Testament and Christianity; for a non-Messianic Jew can say, “We Jews have our way, Judaism; and you Gentiles have your way, Christianity. We will each serve God best by following the way provided for us. It is a manifestation of God's grace that he has provided Jesus for you Gentiles and *Torah* for us Jews.” Thus Jesus can be held in high regard, because his claims are not taken as posing any threat to the structure of non-Messianic Judaism.

Unfortunately for this theory, it does not fit the New Testament facts at all. The “tolerance for Christianity” that it produces is not tolerance of what the New Testament states is true. For Yeshua was a Jew who presented himself to Jews, and these Jews remained Jewish after they came to trust in him. He rarely presented the Gospel to Gentiles; indeed, it was only with difficulty and supernatural intervention that his Jewish disciples came to realize that Gentiles could join God's people through trusting Yeshua without converting to Judaism (see Acts 10-11, 15). In the book of Acts Kefa's initial sermons presented Yeshua to Jews as the Jewish Messiah (Ac 2:14-40, 3:12-26; especially Ac 2:36 &N, 3:25-26), as did Sha’ul's (Ac 9:20-22, 13:16-43). In his letter to the Romans Sha’ul states that salvation through Yeshua is God's Good News “to the Jew especially”; however, since he is stressing that Gentiles too may be part of the people of God, he immediately adds, “but equally to the Gentile” (Ro 1:16). In sum, replacing Yeshua's “No one comes to the Father except through me” with “No Gentile comes...” does unacceptable violence to the plain sense of the text and to the whole New Testament.

Actually Rosenzweig's theory reflects his own personal history. A German Jew raised in an assimilated family, he seriously considered the claims of Christianity, particularly in an exchange of letters with a Jewish Christian named Eugen Rosenstock. He was on the verge of “converting to Christianity”—I put the phrase in quotation marks to emphasize that conversion in Europe, with its state churches, could never have been perceived as a Jewish thing to do—when he decided to give traditional Judaism one last chance. He went to a synagogue on *Yom-Kippur,* experienced the resonant depths of meaning in the liturgy of the *Machzor* (prayer book for the High Holy Days), and decided to cast his lot with his ancient heritage and with his own people. A noble sentiment, but what a pity that there did not exist in his society a vibrant Messianic Judaism which he could have perceived as being just as Jewish as what he did participate in, while being coupled with the efficacious spiritual power that God gives only through Yeshua, who is the Way, the Truth and the Life!

If the words of this verse are authentically Yeshua's, and if the Two-Covenant theory does not fit the facts, then we are left with a statement whose audacity, breadth, apparent arrogance and sheer *chutzpah* pose a serious problem. What exclusivity, what intolerance for a religion to accept Yeshua's claim to be the only way to God! It requires a decision either to acknowledge Yeshua's position as the Messiah, the Son of God, or to reject him as a madman or a fraud and to reject religion centering on him as deceptive at best. There is no *tertium quid* (see 5:17-18). For if one holds that Yeshua was a “great teacher,” the unavoidable question is, “Then why don't you believe and act on his ‘great teaching,’ ‘ **I AM the Way—and the Truth and the Life; no one comes to the Father except through me** ’?”

Messianic Judaism and Christianity, which accept this teaching, are indeed in a sense exclusive, for they deny that there are other men, other religious leaders, who have come from God and paid the death penalty for mankind's sins. In this sense, then, Yeshua is *the* way; and it is not true that “on the mountaintop all paths meet,” for only Yeshua's path arrives there. Nevertheless this exclusivity is tempered by three factors:

1. The path is open to everyone (Ro 10:9-13).

2. 2.Yeshua's path sets no precondition except turning from sin to the one true God. In particular it does not require Gentiles to stop being Gentiles or Jews to stop being Jews.

3. 3.It is God's one true path; it exists. This simply means that, rather than complaining about exclusivity, one should be profoundly grateful to God for providing a way out of the sinful condition that besets every human being.

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True exclusivity would be either God's providing no path whatsoever, instead of one which suffices for all, or providing it for some but not for everyone. To want some way other than that which God has offered is simply to want to play God, to design one's own remedy for sin, and ultimately not to take the evil of sin seriously (on the New Testament's remedy for sin, see Ro 5:12-21 &N). This is true arrogance and *chutzpah.*

Messianic Judaism and Christianity, properly taught and practiced, are intolerant of sin and of the just mentioned varieties of arrogance and *chutzpah,* but not of other religions, in the sense usually meant. Messianic Jews and Gentile Christians acknowledge not only the freedom of religion guaranteed by the constitutions of nations but also the *de facto* right and capacity each individual has to seek the truth as best he can. Other religions have the right, within the framework of law, to communicate their views, to seek, gain and hold adherents, and to minister to them. This is tolerance. But tolerance does not and cannot mean agreeing that other religions are true.

The positive message of this verse is available to everyone. Yeshua is the Way by which everyone comes to the Father: his work and his very person both show us and give us all we need to be in a right personal relationship with God. More than that, he is not merely a way, a path, but the goal itself—Truth and eternal Life. And all this is conditioned only on our holding to our trust in him, so that we keep God's commands.

For more see the pamphlet by the Messianic Jew Louis Goldberg, *Are There Two Ways of Atonement?* (Baltimore: Lederer Publications, 1990).

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

Paul and the Gospel on Mars Hill (Areopagus)

The Gospel that Peter Preached

Gospel of Paul vs Peter **(includes Charts)**

Gospel of Jesus vs Paul

Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance

What is the Gospel **(Various Video Presentations)**

Baptism **(Christian, Water)**

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The Gospel that Peter Preached

See also and compare:
The Gospel that Paul Preached

Peter Preaches The Simple Gospel [Recommended]

http://www.jesusisprecious.org/articles/simple_gospel.htm

Excerpt:

…This leads me to the heart of this article that I'm writing. In a vision God appeared to Cornelius and told him to go see the Apostle Peter, so that Peter could witness the Gospel to him. Here is the Biblical account of the matter . . .

> Acts 10:30-45, "And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed **Jesus of Nazareth** with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; **whom they slew and hanged on a tree: Him God raised up the third day,** and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. **To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.** While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." [KJV] [*See also*: NET version]

What I want you to notice, and this is my sermon, is the simple plan of salvation that the Apostle Peter gave to Cornelius. Remember, God sent Cornelius to go find Peter, so that he could learn how to be saved and go to Heaven.



Continued…

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Carefully notice that:

- Peter didn't tell Cornelius to follow Jesus.
- Peter didn't tell Cornelius to surrender all to God.
- Peter didn't tell Cornelius to get water baptized.
- Peter didn't tell Cornelius to make Jesus his Lord.
- Peter didn't tell Cornelius to join a church.
- Peter didn't tell Cornelius to get religion.
- Peter didn't tell Cornelius to publicly confess Christ as his Savior.
- Peter didn't tell Cornelius to invite Jesus into his heart.
- Peter didn't tell Cornelius to start a relationship with Jesus.
- Peter didn't tell Cornelius to change his life.
- Peter didn't tell Cornelius to turn away from his sins.
- Peter didn't tell Cornelius to forsake the world.

In fact, Peter **DIDN'T TELL CORNELIUS TO DO ANYTHING**!!! Peter simply told the story of Jesus of Nazareth, Who went about doing good and healing the sick, but the unbelieving Jews had Him crucified on a cross for our sins. Jesus bled and DIED on the cross. He was BURIED. And then Christ miraculously RESURRECTED bodily from the dead three days later. This is "the Gospel" [i.e., Good News] according to the Holy Scriptures [as preached by Paul]:

> **1st Corinthians 15:1-4, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." [emphasis added]**

See also:
The Gospel that Paul Preached

In Acts 10:30-45 Peter said that anyone who believes on the name of Jesus, Who died on the cross for our sins and raised up the third day, shall receive a pardon for their sins. That was the simple Gospel message, which Cornelius simply and quietly BELIEVED and was immediately saved. Amen!!! Whew, that's good stuff! Peter never told Cornelius to do anything to be saved, he simply preached the Gospel of Christ's **death** on the cross for our sins, His **burial**, and bodily **resurrection** the third day. The very moment that Cornelius believed, he was forever born-again and saved. The hardest part about salvation for people to understand is that you get it by DOING NOTHING!!! You simply REST COMPLETELY in the finished work of Jesus Christ, and then God does the saving... ALL OF IT!!!

Every false religion in the world teaches a whole bunch of things that a person must DO to get to Heaven. But as we just saw for ourselves in the wonderful Scriptures in Acts 10:30-45, Peter simply preached the truth of the Gospel, and Cornelius BELIEVED and was instantly and forever born-again and saved. Salvation is not doing your best, it is having Christ's best put to your account through receiving Him by faith. God will not save anyone who is trying to be saved, He will only save those who are trusting to be saved. Religion is man trying to reach God through human effort, but Christianity is God trying to reach man by the sacrifice of His only begotten Son on the cross.

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Chart of Peter's Gospel Presentation (*For comparison with Paul, see*: Gospel of Paul vs Peter)

Peter **(Acts 10:34-38, 39--45)**
God does not show favoritism in dealing with people, but in every nation the person who fears him and does what is right is welcomed before him. You know the message he sent to the people of Israel, proclaiming the good news of peace through
Jesus Christ (he is Lord of all)—
you know what happened throughout Judea, beginning from Galilee after the baptism that John announced: with respect to Jesus from Nazareth, that God anointed him with the Holy Spirit and with power. He went around doing good and healing all who were oppressed by the devil, because God was with him.
We are witnesses of all the things he did both in Judea and in Jerusalem.
They killed him by hanging him on a tree [cross]
but God raised him up on the third day
and caused him to be seen, not by all the people, but by us, the witnesses God had already chosen, who ate and drank with him after he rose from the dead.
He commanded us to preach to the people and to warn them that
he is the one appointed by God as judge of the living and the dead.
About him all the prophets testify, that everyone who believes in him **receives forgiveness of sins through his name**

Legend:

	Saved / Believes in Jesus:
	Died/**Sins**/Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God / Lord

Return to the beginning:
The Gospel that Peter Preached

See also and compare:
The Gospel that Paul Preached

***See also*: Gospel of Paul vs Peter**

Return to the beginning: **Gospel of Jesus the Messiah (Christ)**

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NET Version of Acts 10:30-45…

[30] Cornelius [79] replied, [80] "Four days ago at this very hour, at three o'clock in the afternoon, [81] I was praying in my house, and suddenly [82] a man in shining clothing stood before me [31] and said, 'Cornelius, your prayer has been heard and your acts of charity [83] have been remembered before God. [84]
[32] Therefore send to Joppa and summon Simon, who is called Peter. This man is staying as a guest in the house of Simon the tanner, [85] by the sea.' [33] Therefore I sent for you at once, and you were kind enough to come. [86] So now we are all here in the presence of God [87] to listen [88] to everything the Lord has commanded you to say to us." [89]

[34] Then Peter started speaking: [90] "I now truly understand that God does not show favoritism in dealing with people, [91] [35] but in every nation [92] the person who fears him [93] and does what is right [94] is welcomed before him. [36] You know [95] the message [96] he sent to the people [97] of Israel, proclaiming the good news of peace [98] through [99] Jesus Christ [100] (he is Lord [101] of all) – [37] you know what happened throughout Judea, beginning from Galilee after the baptism that John announced: [102] [38] with respect to Jesus from Nazareth, [103] that [104] God anointed him with the Holy Spirit and with power. He [105] went around doing good and healing all who were oppressed by the devil, [106] because God was with him. [107] [39] We [108] are witnesses of all the things he did both in Judea [109] and in Jerusalem. [110] They [111] killed him by hanging him on a tree, [112] [40] but [113] God raised him up on the third day and caused him to be seen, [114] [41] not by all the people, but by us, the witnesses God had already chosen, [115] who ate and drank [116] with him after he rose from the dead. [42] He [117] commanded us to preach to the people and to warn [118] them [119] that he is the one [120] appointed [121] by God as judge [122] of the living and the dead. [43] About him all the prophets testify, [123] that everyone who believes in him receives forgiveness of sins [124] through his name."

[44] While Peter was still speaking these words, the Holy Spirit fell on [125] all those who heard the message. [126] [See following verses 45-48, below]

Return to:
The Gospel that Peter Preached

Some verse notes:

[89] **tn** The words "to say to us" are not in the Greek text, but are implied. Cornelius knows Peter is God's representative, bringing God's message.

[90] **tn** *Grk* "Opening his mouth Peter said" (a Semitic idiom for beginning to speak in a somewhat formal manner). The participle ἀνοίξας (*anoixas*) has been translated as a finite verb due to requirements of contemporary English style.

[91] **tn** *Grk* "God is not one who is a respecter of persons," that is, "God is not one to show partiality" (cf. BDAG 887 s.v. προσωπολήμπτης). L&N 88.239 translates this verse "I realize that God does not show favoritism (in dealing with people)." The underlying Hebrew idiom includes the personal element ("respecter of persons") so the phrase "in dealing with people" is included in the present translation. It fits very well with the following context and serves to emphasize the relational component of God's lack of partiality. The latter is a major theme in the NT: Ro 2:11; Ep 2:11-22; Col 3:25; Jas 2:1; 1Pe 1:17. This was the lesson of Peter's vision. (see previous verses of chapter, below)

[101] sn *He is Lord of all.* Though a parenthetical remark, this is the theological key to the speech. Jesus *is Lord of all,* so the gospel can go to all. The rest of the speech proclaims Jesus' authority.

[103] **sn** The somewhat awkward naming of Jesus as *from Nazareth* here is actually emphatic. He is the key subject of these key events.

[106] **sn** *All who were oppressed by the devil.* Note how healing is tied to the cosmic battle present in creation. Christ's power overcomes the devil and his forces, which seek to destroy humanity.

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[112] **tn** Or “by crucifying him” (“hang on a tree” is by the time of the 1st century an idiom for crucifixion). The allusion is to the judgment against Jesus as a rebellious figure, appealing to the language of Dt 21:23. The Jewish leadership has badly “misjudged” Jesus.

[113] **tn** The conjunction “but” is not in the Greek text, but the contrast is clearly implied in the context. This is technically *asyndeton* , or lack of a connective, in Greek.

[120] **tn** *Grk* “that this one is the one,” but this is awkward in English and has been simplified to “that he is the one.”

[121] **tn** Or “designated.” BDAG 723 s.v. ὁρίζω 2.b has “ *the one appointed by God as judge* ” for this phrase.

[122] **sn** Jesus has divine authority *as judge* over the living and the dead: Ac 17:26-31; Ro 14:9; 1Th 5:9-10; 1Ti 4:1; 1Pe 4:5.

[123] **tn** Or “All the prophets testify about him.” Although modern English translations tend to place “about him” after “testify” (so NIV, NRSV) the phrase “about him” has been left at the beginning of v. 43 for emphatic reasons.

[124] **sn** *Forgiveness of sins.* See Lk 24:47; also Ac 14:23; 19:4; 9:42; 11:17; 16:31. The gospel is present in the prophetic promise, Ro 1:1-7. The message is in continuity with the ancient hope.

Following verses 45-48:

[45] The [127] circumcised believers [128] who had accompanied Peter were greatly astonished [129] that [130] the gift of the Holy Spirit [131] had been poured out [132] even on the Gentiles, [46] for they heard them speaking in tongues and praising [133] God. Then Peter said, [47] “No one can withhold the water for these people to be baptized, who have received the Holy Spirit just as we did, [134] can he?” [135] [48] So he gave orders to have them baptized [136] in the name of Jesus Christ. [137] Then they asked him to stay for several days. [back]

Preceeding verses 10:1-29:

[10:1] Now there was a man in Caesarea [1] named Cornelius, a centurion [2] of what was known as the Italian Cohort. [3] [2] He [4] was a devout, God-fearing man, [5] as was all his household; he did many acts of charity for the people [6] and prayed to God regularly. [3] About three o'clock one afternoon [7] he saw clearly in a vision an angel of God [8] who came in [9] and said to him, “Cornelius.” [4] Staring at him and becoming greatly afraid, Cornelius [10] replied, [11] “What is it, Lord?” The angel [12] said to him, “Your prayers and your acts of charity [13] have gone up as a memorial [14] before God. [5] Now [15] send men to Joppa [16] and summon a man named Simon, [17] who is called Peter. [6] This man is staying as a guest with a man named Simon, a tanner, [18] whose house is by the sea.” [7] When the angel who had spoken to him departed, Cornelius [19] called two of his personal servants [20] and a devout soldier from among those who served him, [21] [8] and when he had explained everything to them, he sent them to Joppa.

[9] About noon [22] the next day, while they were on their way and approaching [23] the city, Peter went up on the roof [24] to pray. [10] He became hungry and wanted to eat, but while they were preparing the meal, a trance came over him. [25] [11] He [26] saw heaven [27] opened [28] and an object something like a large sheet [29] descending, [30] being let down to earth [31] by its four corners. [12] In it [32] were all kinds of four-footed animals and reptiles [33] of the earth and wild birds. [34] [13] Then [35] a voice said [36] to him, “Get up, Peter; slaughter [37] and eat!” [14] But Peter said, “Certainly not, Lord, for I have never eaten anything defiled and

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ritually unclean!” [38] [15] The voice [39] spoke to him again, a second time, “What God has made clean, you must not consider [40] ritually unclean!” [41] [16] This happened three times, and immediately the object was taken up into heaven. [42]

[17] Now while Peter was puzzling over [43] what the vision he had seen could signify, the men sent by Cornelius had learned where Simon's house was [44] and approached [45] the gate. [18] They [46] called out to ask if Simon, known as Peter, [47] was staying there as a guest. [19] While Peter was still thinking seriously about [48] the vision, the Spirit said to him, “Look! Three men are looking for you. [20] But get up, [49] go down, and accompany them without hesitation, [50] because I have sent them.” [21] So Peter went down [51] to the men and said, “Here I am, [52] the person you're looking for. Why have you come?” [22] They said, “Cornelius the centurion, [53] a righteous [54] and God-fearing man, well spoken of by the whole Jewish nation, [55] was directed by a holy angel to summon you to his house and to hear a message [56] from you.” [23] So Peter [57] invited them in and entertained them as guests.

On the next day he got up and set out [58] with them, and some of the brothers from Joppa [59] accompanied him. [24] The following day [60] he entered Caesarea. [61] Now Cornelius was waiting anxiously [62] for them and had called together his relatives and close friends. [25] So when [63] Peter came in, Cornelius met [64] him, fell [65] at his feet, and worshiped [66] him. [26] But Peter helped him up, [67] saying, “Stand up. I too am a mere mortal.” [68] [27] Peter [69] continued talking with him as he went in, and he found many people gathered together. [70] [28] He said to them, “You know that [71] it is unlawful [72] for a Jew [73] to associate with or visit a Gentile, [74] yet God has shown me that I should call no person [75] defiled or ritually unclean. [76] [29] Therefore when you sent for me, [77] I came without any objection. Now may I ask why [78] you sent for me?”

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

Paul and the Gospel on Mars Hill (Areopagus)

The Gospel that Peter Preached

Gospel of Paul vs Peter **(includes Charts)**

Gospel of Jesus vs Paul

Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance

What is the Gospel **(Various Video Presentations)**

Baptism **(Christian, Water)**

See also: **Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible**

See more regarding the Gospels of Paul and Peter…

Galatians (Beginning)

Romans

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Gospel of Paul vs Peter [*See also*: Gospel Paul Preached and Peter Preached]

In the following chart we are comparing what Paul considered to be the Gospel with the Gospel Peter preached.. (See the additional charts of what Paul also preached in different situations following this.)

Paul **(1 Corinthians 15:1-2, 3-11, 20-28)**	**Peter** **(Acts 10:34-38, 39--45)**
Now I want to make clear for you, brothers and sisters, the gospel that I preached to you, that you received and on which you stand, and by which you are being saved, if you hold firmly to the message I preached to you – unless you believed in vain.	
For I passed on to you as of first importance what I also received –	
	God does not show favoritism in dealing with people, but in every nation the person who fears him and does what is right is welcomed before him. You know the message he sent to the people of Israel, proclaiming the good news of peace through
	Jesus Christ (he is Lord of all)—
	you know what happened throughout Judea, beginning from Galilee after the baptism that John announced: with respect to Jesus from Nazareth, that God anointed him with the Holy Spirit and with power. He went around doing good and healing all who were oppressed by the devil, because God was with him.
	We are witnesses of all the things he did both in Judea and in Jerusalem.
that **Christ died for our sins** according to the scriptures,	They killed him by hanging him on a tree [cross]
and he was buried, and that he was raised on the third day according to the scriptures	but God raised him up on the third day
he appeared to Cephas [Peter], then to the twelve. Then he appeared to more than five hundred of the brothers and sisters at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles.	and caused him to be seen, not by all the people, but by us, the witnesses God had already chosen, who ate and drank with him after he rose from the dead.
Last of all, as though to one born at the wrong time, he appeared to me also. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me has not been in vain. In fact, I worked harder than all of them – yet not I, but the grace of God with me.	
Whether then it was I or they, this is the way we preach and this is the way you believed.	
	He commanded us to preach to the people and to warn them that
	he is the one appointed by God as judge of the living and the dead.

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	About him all the prophets testify, that everyone who believes in him **receives forgiveness of sins through his name**
But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead also came through a man. For just as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ, the firstfruits; then when Christ comes, those who belong to him. Then comes the end, when he hands over the kingdom to God the Father, when he has brought to an end all rule and all authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be eliminated is death. For **he has put everything in subjection under his feet.** But when it says "everything" has been put in subjection, it is clear that this does not include the one who put everything in subjection to him. And when all things are subjected to him, then the Son himself will be subjected to the one who subjected everything to him, so that God may be all in all.	Legend: Saved / Believes in Jesus: Died/**Sins**/Scriptures Buried/Resurrection Witnesses Why Preach Appointed by God / Lord Notes: Order does not matter. No gospel presentation is complete without emphasizing the resurrection of Jesus and that Jesus was appointed ruler (Lord) and judge over all. Exact wording is not required as long as the essence of the gospel is clear and complete.

Note: Keep in mind that Paul was writing (above) to people already saved by his preaching of the Gospel and reflecting back on what he originally shared with them, while Peter was talking to those not yet saved – until he completes his presentation – whereupon they are saved.

Summary of above (and following) charts:

Everyone is saved who believes in Jesus Christ: that He…

	Died on a cross / for the Forgiveness of our Sins [as foretold by OT Prophets in Scripture],
	He was Buried / then was Raised up on the 3rd day (Resurrection) [as per OT Prophets].
	Witnesses after Jesus arose: Apostles ate and drank with Him; over 500 men/women saw.
	Why Preach? – commanded by Jesus; of first/highest importance; and to warn you that
	Jesus was appointed [Lord] by God to reign over everything and to judge the living and the dead

["Christ" = from *Christos*, the Greek word for the Hebrew "Messiah" = "Anointed One of God"; i.e., Jesus the Messiah]

Additional (following) Charts:
Romans 1:1-5

Acts 17:22-31 (Mars Hill)

See more regarding the Gospels of Paul and Peter on next page…

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

Paul and the Gospel on Mars Hill (Areopagus)

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Gospel of Paul vs Peter **(includes Charts)**

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Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance **Baptism** **(Christian, Water)**

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In addition to the above example of 1 Corinthians 15:3-11, Paul mentions aspects of the Gospel he preached numerous times in his letters (***see***: **The Gospel According to Paul** for list).

Another example is in Romains:

Romans 1:1-5

[1] From Paul, a slave of Christ Jesus, called to be an apostle, set apart for the gospel of God.
[2] This gospel he promised beforehand through his prophets in the holy scriptures,
[3] concerning his Son who was a descendant of David with reference to the flesh,
[4] who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead, Jesus Christ our Lord.
[5] Through him we have received grace and our apostleship to bring about the obedience of faith among all the Gentiles on behalf of his name.

The Gospel as mentioned in this example from Romans was directed to those that had already accepted the Gospel and did not need proof, just a reminder of what they had believed. In 1 Corinthians, he was summarizing the Gospels that he had shared to them and other non-belivers. The example from Acts 10 is a reporting of what Peter actually said to a Gentile who had not heard the Gospel.

Keeping that mind, here is the Romans example in similar form to the table above. Regarding "witnesses", it may be a 'stretch', but since witnesses to confirm his message were not necessary to be mentioned (as they had already accepted), and were not incorporated into this letter, one might go out on a limb and use the witness to the natural law that is provided by our conscious (2:15) and the witness of the Spirit to our spirit (8:16) that Paul discusses later in the epistle.

From Paul, a slave of Christ Jesus, called to be an apostle, set apart for the Gospel of God.
This gospel he promised beforehand through his prophets in the holy scriptures; concerning his Son who was a descendant of David with reference to the flesh,
Who was appointed the Son-of-God-in-power according to the Holy Spirit
by the resurrection from the dead,
Jesus Christ our Lord.
Through him we have received grace
And our apostleship to bring about the obedience of faith among all the Gentiles on behalf of his name.
Witness of the natural law by our conscious; the witness of the Spirit to our spirit.

Here's another short recap of the Gospel by Paul (again, retold to believers) …

2 Timothy 2:8-10

[8] Remember Jesus Christ, raised from the dead, a descendant of David; such is my gospel,
[9] for which I suffer hardship to the point of imprisonment as a criminal, but God's message is not imprisoned!
[10] So I endure all things for the sake of those chosen by God, that they too may obtain salvation in Christ Jesus and its eternal glory.

See also: **Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible**

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Paul and the Gospel on Mars Hill (Areopagus) Athens, Greece Act 17:16-34

Luke's account of Paul's comments on Athen's Areopagus (Mars Hill) is as much about apologetics and evangelism as it is the Gospel.

Here the basic Gospel model highlighted in previous pages needed to be 'augmented''/adjusted as the Greeks in Athens had no frame of reference of the Jewish scriptures from which to understand who Jesus was and what he had accomplished. Here Paul needed to adapt his presentation to the situation.

***For corresponding Chart see*:**
Table Breadown of the Message by Paul on Mars Hill (Areopagus)

Background

The Unknown God (by David Padfield)
http://padfield.com/2000/unknown.html

Excerpt:

Luke's estimation of the residents of Berea was that they "were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so" (Acts 17:11). Then the Jews from Thessalonica came to Berea and stirred up the crowds again and the brethren "who conducted Paul brought him to Athens" (Acts 17:15). The distance between Berea and Athens was 250 Roman miles -- a journey of three days by sea or twelve days by land.

Idolatry In Athens

Supposing Paul arrived by ship, he would have landed at Piraeus and would have gone north from the harbor and entered Athens by the "Double Gate" on the west side of the city, where four highways converged. Before passing the gate, however, he would have gone through an extensive cemetery, where he would have noticed the graves of many distinguished Athenian citizens, the most famous being Menander, the son of Diopithes.

Passing through the gates, Paul would have seen the Temple of Demeter with statues of the goddess and her daughter. A little further on he would have passed the statue of Poseidon hurling his trident. Beyond this, he would have seen the statues of Healing Athena, Zeus, Apollo, and Hermes standing near the Sanctuary of Dionysus.

While Paul waited for Silas and Timothy, whom he had instructed to join him as soon as possible (Acts 17:15), he must have explored the city in the same manner in which tourists do today. He could have visited the Royal Colonnade (or Stoa), the Metroum (Metroon) or Sanctuary of the Mother of the Gods with her image.

In the agora the Apostle would have passed what sometimes called "the Music Hall at Athens," the odeon, a small roofed theater. In the agora the Athenians had an altar of Mercy, which stood in a grove of laurels and olives. Close to the agora, in the gymnasium of Ptolemy, there was a stone statue of Hermes, and a bronze statue of Ptolemy.

Wherever Paul turned, he must have seen statues, temples, and shrines. There was the Sanctuary of the Dioscuri, the Serapeum in the lower part of this city, the Temple of Olympian Zeus southeast of the

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Acropolis, the Pythium on the southern side of the Acropolis, the Sanctuary of Dionysus at the foot of the Acropolis, and many more.

Entering the Acropolis he would have passed two statues of horsemen facing each other on opposite sides of the road. On his right, on the western edge of the Acropolis, was the Temple of Victory Athena, the so-called Wingless Victory. Paul would have looked towards the sea and seen the Bay of Phaleron, perhaps with grain ships from Alexandria, Egypt.

He would have visited the most famous and beautiful of all Greek temples, the Parthenon, and then the Erechtheum standing on the northern edge of the Acropolis. Here his eyes must have fallen on the oldest and most venerated statue of Athena, which like that of Diana of Ephesus, was believed to have fallen from heaven (cf. Acts 19:35). Finally, there was the most conspicuous statue of the city-goddess, a dedication from the spoils of the Battle of Marathon.

An ancient proverb declared that there were more gods in Athens than men, and wherever the Apostle looked, in niches and on pedestals, in temples and on street corners, were gods and demigods. Busts of Hermes were on every corner and statues and altars were in the courtyard of every home.

Among this forest of deities Paul discovered one altar dedicated to the "unknown god." There are many examples of similar inscriptions in the Greco-Roman world. The idea, of course, was that these altars to the "unknown gods" ensured that no deity was omitted from worship.

Paul In Athens

Paul must have been appalled as he looked upon all this idolatry, for "his spirit was provoked within him when he saw that the city was given over to idols" (Acts 17:16). Paul, a devout Jew, had been taught from childhood that, "You shall have no other gods before Me. You shall not make for yourself any carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." (Exo. 20:3-4).

He turned to his task preaching and first went into "the synagogue with the Jews and with the Gentile worshipers," then in the marketplace (Acts 17:17-21).

Certain "Epicurean and Stoic philosophers encountered him" and brought him to the Areopagus (Mar's Hill, KJV), where the supreme court of Athens had often met. The hill is in the middle of the city -- sixteen well worn steps lead to the summit from a plateau between the Areopagus and the Acropolis. The King James Version of the New Testament calls this place Mars' Hill, while most other translations call it the Areopagus. Greeks called their god of war "Ares," while he was called "Mars" by the Romans. While on the Areopagus, in the shadow of the Acropolis, Paul preached one of the most memorable sermons recorded in the Bible (Acts 17:22-31).

***See*: Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible**

***See also my other separate reference resources*:**

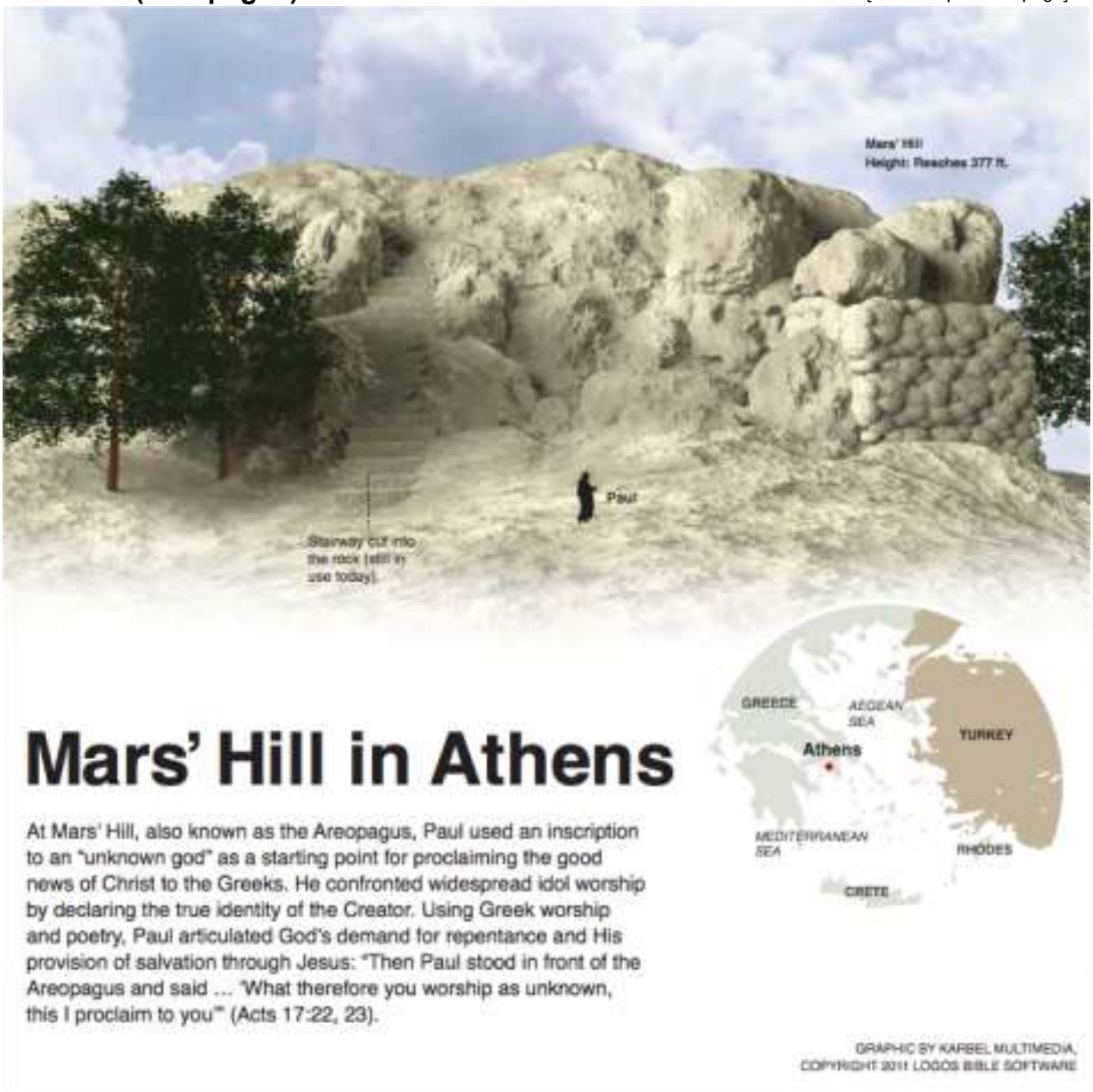
The Gospel, Salvation and Evangelism

Christian Scholarship: Biblical – Theological – Philosophical

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Mars' Hill (Areopagus)

[see also previous page]



[Source: http://cafn.us/2014/02/26/biblical-nuggets-mars-hill-in-athens/]

Philosophy and Superstition (Paul on Mars' Hill – the Areopagus)

http://www.ligonier.org/learn/devotionals/philosophy-and-superstition/

Excerpt:

> *"While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols" (v. 16). - Acts 17:16–21*

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The city of Athens was the seat of Greek philosophy. Socrates, Plato, and Aristotle had lived and taught there. Before them Thales, Anaximander, Parmenides, Heraclitus, and many others had practiced philosophy there. Each was seeking the one ultimate principle of which all things were supposedly composed. Thales believed that ultimately, everything is water, while in a more sophisticated way, Plato and Aristotle claimed that ultimately, everything is "being."

By focusing on this one ultimate aspect of reality, the philosophers were pushing against the worship of particular things like idols. In time, however, idolatry returned even stronger than before. After all, if everything in the world is a piece of the Ultimate, then everything is divine to some degree. Things that have more "being" are more divine, and so for our own good we had better worship them. Eventually, Athens, the city of philosophy, also became the city of idols. Greek philosophy led straight to superstition.

The Bible has very little admiration for Greek philosophy, though unfortunately, many in the history of the Christian church have not shared the Bible's viewpoint. Paul was not impressed by what he saw in Athens. He was distressed. He did not say, "Athens, at last! The home of the wonderful philosophers Plato and Parmenides." He did not try to meld the Gospel to the thinking of Aristotle. Instead, he confronted the Athenians head-on.

The philosophers in Athens at this time were organized into two groups. The **Epicureans** argued that men should seek pleasure, and that the best way to do that is to live moderately. The **Stoics** argued that men should seek independence and self-sufficiency, and suppress their desires. Both groups were continually seeking new things, the Epicureans because of their quest for new pleasures, and the Stoics because of curiosity about nature. Thus, when Paul arrived in their midst with a strange new teaching, they rapidly brought him to the Council of the **Areopagus**, which supervised the religions and foreign gods in Athens. They wanted to hear about this new "manifestation of being."

Epicurean…philosophers: Epicureanism was a popular school of Greek philosophy, founded by Epicurus (341-270 BC). Epicureans believed that the principal aim of life was to secure happiness. They thought of pleasure not in terms of sensual indulgence, as their critics charged, but in terms of tranquility. Their contemporaries often called them atheists; in their view, there were no gods to fear, and death simply marked the end of human existence. They sought their security in organized communities where they could live in contentment apart from society.

Stoic philosophers: Stoicism was founded by Zeno of Citium (335-263 BC) and became the most influential philosophy in the Greco-Roman world. It viewed the universe as permeated by Reason (sometimes referred to as God or Providence). Stoicism saw divine Reason as expressed in human reason and held that as humans made progress, they could advance from ignorance (the source of vice) to true knowledge (the source of virtue). They developed extensive lists of virtues and vices and produced detailed household codes to guide family behavior. Paul's teaching resembles that of the Stoics in his use of household codes and lists of virtues and vices (Ga 5:19-23; Ep 5:22-33; Col 3:18-4:1; 1Ti 3:1-13; 5:1-6:1). However, the message of Good News focusing on the life, death, and ***resurrection*** of Jesus Christ was ***strange*** and ***foreign*** to these Greek philosophers. • The air of superiority with which they addressed Paul as ***this babbler*** indicates the arrogance of some of these men.

[Source: NLT Study Bible Notes]

***See*: Greek Philosophy and The Use of Greek Philosophy by Paul in the Bible**

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Acts 17:15-34

[15] Those who accompanied Paul escorted him as far as Athens, [57] and after receiving an order for Silas and Timothy to come to him as soon as possible, they left. [58]

[16] While Paul was waiting for them in Athens, [59] his spirit was greatly upset [60] because he saw [61] the city was full of idols. [17] So he was addressing [62] the Jews and the God-fearing Gentiles [63] in the synagogue, [64] and in the marketplace every day [65] those who happened to be there. [18] Also some of the Epicurean [66] and Stoic [67] philosophers were conversing [68] with him, and some were asking, [69] "What does this foolish babbler [70] want to say?" Others said, "He seems to be a proclaimer of foreign gods." [71] (They said this because he was proclaiming the good news about Jesus and the resurrection.) [72] [19] So they took Paul and [73] brought him to the Areopagus, [74] saying, "May we know what this new teaching is that you are proclaiming? [20] For you are bringing some surprising things [75] to our ears, so we want to know what they [76] mean." [21] (All the Athenians and the foreigners who lived there used to spend their time [77] in nothing else than telling [78] or listening to something new.) [79]

[22] So Paul stood [80] before the Areopagus and said, "Men of Athens, I see that you are very religious [81] in all respects. [82] [23] For as I went around and observed closely your objects of worship, [83] I even found an altar with this inscription: [84] 'To an unknown god.' Therefore what you worship without knowing it, [85] this I proclaim to you. [24] The God who made the world and everything in it, [86] who is [87] Lord of heaven and earth, does not live in temples made by human hands, [88] [25] nor is he served by human hands, as if he needed anything, [89] because he himself gives life and breath and everything to everyone. [90] [26] From one man [91] he made every nation of the human race [92] to inhabit the entire earth, [93] determining their set times [94] and the fixed limits of the places where they would live, [95] [27] so that they would search for God and perhaps grope around [96] for him and find him, [97] though he is [98] not far from each one of us. [28] For in him we live and move about [99] and exist, as even some of your own poets have said, 'For we too are his offspring.' [100] [29] So since we are God's offspring, we should not think the deity [101] is like gold or silver or stone, an image [102] made by human [103] skill [104] and imagination. [105] [30] Therefore, although God has overlooked [106] such times of ignorance, [107] he now commands all people [108] everywhere to repent, [109] [31] because he has set [110] a day on which he is going to judge the world [111] in righteousness, by a man whom he designated, [112] having provided proof to everyone by raising [113] him from the dead."

[32] Now when they heard about [114] the resurrection from the dead, some began to scoff, [115] but others said, "We will hear you again about this." [33] So Paul left the Areopagus. [116] [34] But some people [117] joined him [118] and believed. Among them [119] were Dionysius, who was a member of the Areopagus, [120] a woman [121] named Damaris, and others with them.

[NET Bible]

Here (next page) is a table 'breakdown' of the message by Paul that Luke recorded.

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Table 'breakdown' of the message by Paul at Mars Hill that Luke recorded

Acts 17: 22-31

[22] …"Men of Athens, I see that you are very religious in all respects. [23] For as I went around and observed closely your objects of worship, I even found an altar with this inscription: 'To an unknown god.' Therefore, what you worship without knowing it, this I proclaim to you.
[24] The God who made the world and everything in it, who is Lord of heaven and earth, does not live in temples made by human hands, [25] nor is he served by human hands, as if he needed anything, because he himself gives life and breath and everything to everyone.
[26] From one man he made every nation of the human race to inhabit the entire earth, determining their set times and the fixed limits of the places where they would live, [27] so that they would search for God and perhaps grope around for him and find him, though he is not far from each one of us.
[28] For in him we live and move about and exist, as even some of your own poets have said, 'For we too are his offspring.' [29] So since we are God's offspring, we should not think the deity is like gold or silver or stone, an image made by human skill and imagination.
Therefore, although God has overlooked such times of ignorance, he now commands all people everywhere to repent,
[31] because he has set a day on which he is going to judge the world in righteousness, by a man whom he designated,
having provided proof to everyone by raising him from the dead."

Notes:

Paul cited three elementary facts about God tailored for them: (1) He is the creator of everything and everyone, (2) He does not dwell in temples, and (3) He is not served by human hands.

The quotation "For we too are his offspring" is from Aratus (ca. 310-245 B.C.), *Phaenomena* 5.
Paul asserted a general relationship and accountability to God for all humanity. (It also showed he had some knowledge/understanding of their philosophy.)

Repent – God is now asking all mankind to turn to him. No nation or race was excluded.
(Implies belief/trust) [ref: Article]

> Repentance means changing your mind, turning away from our sins -- turning toward God. We do this as Christians and as unbelievers.
>
> That is what repentance means -- a change of mind toward God. You are responsible to change your mind and lay hold of that which God has provided in Jesus Christ ["Messiah" or "anointed one"]. Paul gives us here three great facts which underscore the importance of repentance:
>
> First, there is an inescapable day coming. God has fixed a day when he will judge the world. Everyone knows this. You know it, don't you? You know there is a day coming when your life is going to be laid open before everyone, and all the value of it, or the lack of value, will be evident. There is coming a day when every life will be evaluated. **Second**, there is an unchallengeable Judge. The One who will do the evaluating will not be a god, remote upon Mount Olympus, but he will be a Man, someone who has lived right here with us, who knows what human life is like, who has felt everything we feel. He will be the One who passes judgment on that day. **Third**, God has made this evident to all by an irrefutable fact: He raised that Man from the dead. [i.e., Jesus – the Son of God, the Messiah (Christ)!]
>
> ***See also*: Repentance**

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Paul's Sermon on Mars Hill: A Biblical Model for Practical Apologetics

[Recommended]

http://jmsmith.org/downloads/Paul-at-Mars-Hill.pdf [PDF]

Excerpts:

1. **Paul didn't travel to Athens with the intention of preaching there**…Paul was embodying the principal set forth by his fellow apostle Peter which states that a believer should "Always be ready to make your defense to anyone who demands from you and accounting for the hope that is in you…" (1 Peter 3:15)

2. **Paul argued**; and not only that, but he argued with the Jews in the synagogue as well as the people in the market place. Many within the Church's ranks today feel that arguing is not Christ-like and has no place in sharing the Gospel. This is unfortunately due to the fact that at times Christians have replaced the conviction of the Holy Spirit in regards to a person's conversion experience with argument and reasoning. As a result, many Christians have taken the opposite path and abandoned the use of argumentation and reason altogether as unbiblical, or useful only when discoursing in the halls of academia. This is in clear contrast with Scripture for here we see the apostle arguing not just with the "intellectual folk" (the Stoics and Epicureans) or the "religious folk" (in the synagogue), but also with the "everyday folk" (in the market place). For Paul, despite the fact that the Gospel did not rest solely on "wise and persuasive words," it could certainly be, and often was, proclaimed using reason and argumentation.

3. Moving on in the text, we find another curios phenomenon. Though the Athenian philosophers considered Paul's talk of Jesus and the resurrection "Idle babbling" about "strange deities" they nevertheless took him to Mars Hill (the Areopagus) and asked if he would explain his "new teaching." Luke parenthetically tells us that the Athenians were always looking for opportunities to say something different or hear something new. This is interesting because Athens was considered the center of knowledge in the ancient world. And yet, despite being immersed in the various religions and philosophies of the day, the Athenian philosophers still **had a craving for some kind of new truth**. Amidst an extremely pluralistic society there was still something about the message of the Gospel that intrigued them. This is very much the case within modern academia.

4. Later in his sermon, Paul goes on to tell us that people everywhere are searching and even groping for God. In his mind, the Athenians' temple to the unknown god no doubt provides an example of such searching. According to his letter to the church in Rome, God's presence is a reality that even the most callous skeptic is aware of. All of this should serve as a constant reminder to the Christian that no matter how much people ridicule or revile the message of the cross, there is still a yearning for truth in our culture that only the Gospel can fulfill.

   It is also worth noting the beliefs of Paul's listeners and their similarity to the ideals prevalent in our society. The Epicureans adhered to a naturalistic philosophy that deemed pleasure the ultimate goal. The Stoics, though also naturalistic, saw virtue as the highest good. The current philosophies of hedonism and humanism…have much in common with these philosophies of old.

5. Right from the start, one cannot help **but notice the politeness with which Paul addresses his listeners**. Though his spirit was deeply distressed by their idolatry, he still addresses them with respect. It is a common temptation, especially in an argumentative atmosphere, to see nonbelievers as "the enemy" and to speak to them as such. This is not Paul's tactic in this passage or in any of his epistles for that matter. In fact, throughout his writings it can be argued that his harshest words are directed at those who claim to be believers. We, as Christians, must

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remember this as we engage the nonbeliever. It should be the Gospel that offends rather than the one who proclaims the Gospel.

However, lest we think that the Christian should sacrifice truth on the altar of politeness, **we now turn to an equally visible aspect of Paul's message: his incredible boldness**. Paul doesn't beat around the bush, so to speak, in dealing with the religion of the Athenians. He tells them in no uncertain terms that the faith they possess in their idols is not only misplaced, but also foolish seeing as that the idols they worship as gods were fashioned by their very own hands. Though undoubtedly offensive to his audience, this was truth that they needed to hear. At the opposite end of the spectrum from those seeking to offend are those Christians who feel that an unbeliever should never be told anything they might object to. This extreme form of seeker-sensitive apologetics is foreign not only to Paul, but to the entire witness of scripture. Many may be offended, but the Christian's responsibility is to proclaim this message lovingly and faithfully, seeking neither to offend nor to appease those listening.

The Bible Reader's Commentary (BBRCC)

More noble character (Acts 17:11). The Berean Jews were "more noble" because they valued truth and so daily tested Paul's teaching against their standard of truth, the O.T. The Thessalonian Jews had been more concerned with the number of Greeks who showed respect for Judaism! than with truth.

You and I are "more noble" when we too set aside personal considerations in order to discern, and do, God's will.

Gentile evangelism (Acts 17:22-31). Paul's address was before Athens' "Council of Ares," the government of this Gk. city-state. His strategy was: (1) seek a point of contact, which here was an altar dedicated to an "unknown god," v. 22-23; (2) discuss the nature of God and His relationship to the creation, showing that even Gk. poets and philosophers have glimpsed the truths Paul now presents, v. 24-28; and (3) affirm that God, who calls on all to reject idolatry and repent, has not only appointed a day of judgment but has proven His intervention in human affairs by the resurrection of Jesus, v. 29-31.

While the form of Paul's sermon is philosophical and ideally suited for its context, the content remains totally biblical. We can change approach to suit an audience. We can never change the message itself.

Judgment day (Acts 17:31). One basic element in the Christian message is that God, though more intent on repentance than punishment, will judge human beings (cf. 1Pe 4:5; Heb 10:30). As Ro 2:8 says, "For those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger." The fact is that as sinners every human being is already condemned, already under the wrath of God. Only trust in Christ can provide forgiveness and acquittal on judgment day.

***Return to the beginning*: Gospel of Jesus the Messiah (Christ)**

Paul and the Gospel on Mars Hill

Mars Hill continued on next page…

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Did Paul Make a Fundamental Mistake in Athens? – Paul the Philosopher (Part I)
https://credohouse.org/blog/did-paul-make-a-fundamental-mistake-in-athens-paul-the-philosopher-part-i

Bottom-line: **NO!** *See details below (Part 1 and Part 2)…*

Paul as a Culturally-Relevant Bridge-Builder: Paul the Philosopher (Part II)
https://credohouse.org/blog/paul-as-a-culturally-relevant-bridge-builder-paul-the-philosopher-part-ii

Paul, the New Socrates in Athens: Paul as Philosopher (Part III)
https://credohouse.org/blog/paul-the-new-socrates-in-athens-paul-as-philosopher-part-iii

Part 1 – Details

1. The charge is an argument from silence: We could ask why Luke would devote so much space to Paul's speech when the message ran contrary to the preaching of the cross—and could undermine Luke's own theological strategy in the book of Acts.

2. The claim reads into Acts a specific situation in Corinth: In 1 Corinthians, Paul was addressing the congregation's arrogance and one-upmanship—a complete departure from dependence on the sufficiency of Christ's cross-work and the Spirit's power. They had emphasized their giftedness in knowledge and wisdom and rhetoric. They glorified speaking in tongues, elevating this over other spiritual gifts; they considered themselves as having "arrived": "you have become kings without us," Paul told them (1 Cor. 4:8). They elevated social status so highly that they were willing to tolerate—even boast about—gross immorality in one of its prominent members (ch. 5).[3] And the new covenant blessings through the Spirit overshadowed any sense that a future bodily resurrection was still needed (15:12). The Corinthians' skewed theological perspective emphasized the "already" but ignored the "not yet"—a view known as "over-realized eschatology."[4]

Yes, the Corinthians believed they had *all* blessings in Christ—and nothing was left for the new heaven and new earth! The point is this: we should treat *Paul's* writing about the Corinthian situation on its own terms and not read Paul's correspondence back into Luke's theological strategy in Acts.

We could add that in 1 Corinthians itself, Paul is still quoting pagans! He cites Menander when he writes, "Bad company corrupts good character" (15:33). *Paul uses the same strategy of quoting pagans in Corinth—just as he did in Athens!* For good measure, we could also throw in Paul's citing the Cretan thinker Epimenides in Titus 1:12.

3. A review of Paul's ministry in Acts shows this charge to be inaccurate; *Paul uses the same general approach* before and after Athens: *Before* Athens, Paul would "reason" with people in an attempt to "persuade" them (cp. 28:23). He does so in *Thessalonica* (17:2) and during his visit to *Athens* (17:19). Also, Paul *continues* to do so *after* Athens—in *Corinth* (18:4) and *Ephesus* (18:19; 19:8,9).

4. When we compare Paul's message at Lystra (Acts 14) with the one at Athens, the theological themes—rooted in the Old Testament—are the same. Paul's apologetic at Lystra includes the witness of God in creation—among other themes echoed in Athens.

Continued next page…

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PAUL AT LYSTRA: ACTS 14:15-17	PAUL AT ATHENS: ACTS 17:24-28
1. GOD AS CREATOR: *"… preach the gospel to you that you should turn from these vain things to a living* ***God, who made the heaven and the earth and the sea and all that is in them****"* ***[5]*** (15).	*"The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands"* (24).[6]
2. GOD AS LIFE-GIVER TO (NON-DIVINE) HUMANS: *"We are also men of the same nature as you"* (15).	*"He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation. He Himself gives to all people life and breath . . ."* (25-6).[7]
3. THE WITNESS OF GOD IN CREATION: *"and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness"* (17).	*"He Himself gives to all people life and breath and all things; that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us"* (26-7).
4. PREVIOUS IGNORANCE: *"In the generations gone by He permitted all the nations to go their own ways"* (16).	*"Therefore having overlooked the times of ignorance . . ."* (30)
5. CALL TO REPENTANCE: *". . . turn from these vain things to a living God"* (15).	*". . . declaring to men that all people everywhere should repent"* (30)

Paul used the same basic approach in both places. In fact, at Athens he even had opportunity to mention Jesus and his resurrection—which is more than he was able to do at Lystra![8]

5. The "failure" charge misses the point of *Paul's own goal to contextualize the gospel*: In 1 Corinthians itself, Paul declared himself a slave of all so that he might win some—a Jew to the Jew and a Greek to the Greeks (9:19-27). Paul adapted to his audiences. When Paul wrote to the Corinthians, the Athenian strategy would not have been far from his mind.

6. Paul's approach in Athens resulted in a *far more positive response than Paul has in other places in his travels*: Paul and Barnabas at Lystra were worshiped as Zeus and Hermes—and then Paul was stoned when he and Barnabas resisted (ch. 14)! Paul's speech to Jewish people would result in a riot in Jerusalem in chapter 21!

7. Luke refers to the gospel as "the word of God" throughout Acts, and this is the message of Jesus (in Luke) and his messengers (in Acts): The "word of God" (cp. the sower and the seed in Lk. 8:8; cp. Jesus' message as the "word of God" [5:2]) multiplies and bears much fruit throughout the book of Acts (5:31; 6:7; 12:24; 13:7, 15,44, 46, 48, 49; 19:20). This is the general theme of Acts, and Paul's speech at Athens is no exception. In fact, in 17:18, we're told that Paul is *preaching the good news* about "Jesus and his resurrection." Contrary to detractors, Paul's preaching in Athens is quite orthodox.[9]

8. Paul, who usually sought out any available *synagogues* on his journeys (where he reasoned, dialogued, and persuaded) needed to take a different strategy with pagans at Mars Hill—though he still carried out this task in dependence upon the Spirit. Notice that Paul quoted pagan thinkers, but he still ended with Christ and the resurrection, calling for repentance—the very theme that the other sermons in Acts called for.

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In my experience, I regularly find Christians resistant to Christian philosophy (after all, doesn't Colossians 2 tell us to "beware of philosophy"?!), and they view apologetics as a "work" that diminishes the "grace of God." People need to hear "the gospel"—end of story. However, unless God's Spirit works, "giving the gospel" or engaging in apologetics will amount to nothing. And why can't God use objective, checkable evidences and arguments to reveal to people the intellectual integrity of the Christian faith? As we read the Scriptures, we see that proclaiming the gospel and evidences often go hand-in-hand. In the book of Acts we see the apostles engaging in a defense of the Christian faith on a regular basis, appealing to evidences and events that were not done in a corner.

And what about 1 Corinthians, which so strongly emphasizes the centrality of the cross and the Spirit's power? In chapter 15, Paul gives his strongest apologetic for the resurrection, appealing to its historicity and objectivity—complete with lists of eyewitnesses, including Paul's own testimony!

Paul's Mars Hill address truly reflects the very heart of Paul's cross-centered theological and missiological strategy. As N.T. Wright observes: "Much Pauline scholarship in the last generations has ignored this [Areopagus] speech . . . . But when we begin . . . with the Jewish doctrine of monotheism and its Christian redefinition, the speech makes a great deal of sense as a summary of exactly the kind of thing Paul might well have said."

Part 2 – Details

In 1 Corinthians 9, Paul affirms the goal of becoming "all things to all people" when communicating the gospel. Providentially, Paul's own cultural background enabled him to speak with credibility in Athens—one of the Roman Empire's cultural centers (Alexandria and Tarsus being the other key cultural hubs at this time). According to Ben Witherington, "Paul was in the upper 1-2 percent of well-educated people of his day."[1] For one thing, Paul had studied under the noted rabbi, Gamaliel I (Ac. 22:3). Also, being from Tarsus—"a citizen of no insignificant city" (Acts 21:39)—Paul could speak to the cultural élites of his day.

Why was Tarsus so significant philosophically, politically, and culturally?

- *It was the native city of various famous philosophers, including Zeno (the founder of Stoicism), Antipater, Athenagoras, and Nestor.*
- *The Stoic poet Aratus (whom Paul cites [Acts 17:28]) was from Soli in Cilicia, near Tarsus.*
- *The noted orator Cicero governed Tarsus in the mid-50s BC.*
- *Mark Antony met Cleopatra here in 41 BC.*
- *Josephus said that the Jewish community here was quite prominent. He called it "the noblest city" the Cilicians had (Antiquities 1.6.1). It had prominent Jewish community. Jerome Murphy-O'Connor has observed: "As a centre of learning [stagnant Athens] had been surpassed even by Tarsus."*[2]

Because of his background, Paul was a Tarsian, a well-educated Jew, and a Roman citizen—a noteworthy convergence of influences vital to Paul's ministry to the Gentiles. Being an extremely well-lettered and –credentialed man (2 Cor. 11:21-22; Phil. 3:4-6), God strategically used him as an instrument in cultural centers such as Athens, Corinth, and Ephesus. This is in contrast to, say, Peter, James, and John, who would work primarily amongst the circumcised/Jews (Gal. 2:9). Again, as Witherington points out,

No doubt [Paul's background] provided him with a broader view of Jews and Greeks, women and men, slaves and free persons (cf. 1 Cor. 9:18ff.) than would be the case if he had been raised in a cultural

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backwater somewhere in the rural parts of the Holy Land, as some of the early Jewish Christians apparently were.[3]

When Paul encountered Stoics and Epicureans at Athens, he was by no means out of his element. In fact, he has greater theological sympathy with the Stoics than the Epicureans. On the one hand, the Epicureans were atomistic materialists (all reality is comprised of atoms). Whereas Paul believed that we came from Adam, the Epicureans maintained that humans come from atoms. We come to know through our sense perceptions (and we formulate "concepts" based on those perceptions). Also, the Epicureans were concerned with a life of pleasure and an avoidance of pain. Theologically, they believed that the gods exist, but they are utterly uninvolved in the world (a perspective somewhat resembling the deistic viewpoint). There is no such thing as an active, engaged divine providence. According to the Epicureans, religion is detrimental in that (a) it creates an unhealthy fear of post-mortem uncertainties and (b) a preoccupation with the prying, interfering gods, which terrorizes humans and destroys their happiness. In terms of eschatology, there is no final judgment; death is the last word.

By contrast, the Stoics were materialistic pantheists (e.g., Marcus Aurelius, Seneca, Epictetus).[4] The divine pervaded everything and (in the form of fate) governed all. God was considered the Soul of the universe and the universe as the body of God. Unlike Epicurean pursuit of pleasure, the Stoics pursued self-preservation through contemplative, practical, and rational reason. There was for them a kind of divine providence, but no real judgment. At death, the individual soul was reabsorbed into the ever-living Fire.

In what ways did Paul try to connect with the Stoics? Paul was truly a discerning Christian thinker. He embraced the view that all truth is God's truth, which meant sorting out the intellectual and spiritual wheat from the chaff. For example, like Seneca the Stoic, Plutarch viewed humanity in its diversity and urged it to think of itself as one community, "even as a herd that feeds together and shares the pasturage of a common field."[5] Likewise, Paul tells the Athenians, *"He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation. He Himself gives to all people life and breath . . ."* (25-6). Paul here affirms both the unity and diversity of humanity. He refers to the "harmonious patchwork of diversity" of human cultures that cover the face of the earth (Gen. 1:28; 9:1, 7; 10:5, 20, 31-2) under God's governance.[6]

On the other hand, though Paul quotes Aratus, the Stoic Cilician poet, he does not quote him fully. Notice how he cites the second part without quoting the first: "It is with Zeus that every one of us in every way has to do, *for we are also his offspring*."[7] Also, unlike the Stoics' belief in an *impersonal fate*, Paul's affirms the biblical message of a *personal providence*. Furthermore, Paul outdoes the Stoics of his day by sending them back to their original sources and earliest beliefs. Zeno, the founder of Stoicism, rejected the building of temples to the gods. Later Plutarch would mock the Stoics for doing the opposite of what their founder said: "The Stoics, while applauding this [anti-temple building] as correct, attend the mysteries in the temples, go up to the Acropolis, do reverence to statues, and place wreaths upon shrines, though these are works of builders and mechanics."[8] The Stoic Dio Chrysostom at the end of the first century would even defend the use of images.[9] Again, Paul is calling his Stoic hearers back to their philosophical roots—roots that are much closer to biblical revelation.

Finally, Paul's belief in the resurrection is quite a different view from that of his audience, and Paul isn't going to compromise on this fundamental point either. For Greeks, especially Epicureans, the idea of a bodily resurrection was impossible. Aeschylus said that at the inauguration of the Areopagus court, Apollo stated, "Once a man is slain, there is no resurrection."[10] By contrast, Paul is not unwilling to say something that is philosophically out of vogue or disagreeable because of his commitment to the cross of Christ.

Paul's ministry at Athens reminds us that some worldviews may more closely resemble the biblical worldview than others. For example, Islam's view of God has greater similarities to the Jewish-Christian faith than Buddhism or animism. Such similarities often make for easier bridge-building in certain

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respects. It appears that the mocking of Paul's being a "babbler" probably comes from the Epicureans (with whom Paul has the strongest disagreement); it is likely the *Stoics* who are open to hearing more of what he has to say.[11]

Paul does this in a Jewish context as well. For example, Paul says that he was on trial because he affirmed his "hope of the resurrection of the dead" (23:6-7). In doing so, *he sides with the Pharisees* against the Sadducees before the Jewish Sanhedrin.

As witnesses for Christ, we should be prepared to utilize philosophical and cultural tools to build bridges while offering good reasons for our faith—just as the apostle Paul did.

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[1] Ben Witherington III, *Paul's Narrative Thought World* (Lousiville, KY: Westminster John Knox, 1994), 216.

[2] Jerome Murphy-O'Connor, *Paul: A Critical Life* (Oxford: Oxford University Press, 1996), 108.

[3] Ibid., 216.

[4] There were three phases in the development of Stoicism: the Early Stoa (300-200 BC), Middle Stoa (150-1 BC), and the Later Stoa (AD 1-180).

[5] Plutarch, *Moralia* 329B.

[6] William Larkin, *Acts* (Downers Grove, IL: InterVarsity, 1995), 257-8.

[7] Aratus, *Phaenomena* 5; cp. Cleanthes (c. 331-233 BC), *Hymn to Zeus* 4.

[8] Plutarch, *Moralia* 1034B.

[9] Oration 12.

[10] Aeschylus, *Eumenides* 648.

[11] G. Walter Hansen, "The Preaching and Defence of Paul," in *Witness to the Gospel: The Theology of Acts*, eds. I.H. Marshall and David Peterson (Grand Rapids: Eerdmans, 1998), 313.

***See*: Greek Philosophy and The Use of Greek Philosophy by Paul in the Bible**

***See also*: Gospel of Paul vs Peter**

Gospel of Jesus vs Paul

***Return to the beginning*: Gospel of Jesus the Messiah (Christ)**

Paul and the Gospel on Mars Hill

***For additional information about Paul, the Gospel, Mars Hill, Athens and more, see my other separate references resource*:**

The Gospel, Salvation and Evangelism

Christian Scholarship: Biblical – Theological – Philosophical

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Jesus Raised Up (Resurrected) from the Dead [using WEB Version]

(Sections of the Bible where the Resurrection of Jesus is Mentioned.)

***See also*: Resurrection of Jesus the Messiah (Christ)**

Matthew	**17:9-13 (Matthew)**	[9] As they were coming down from the mountain, Jesus commanded them, saying, "Don't tell anyone what you saw, until the Son of Man has **risen from the dead**." [10] His disciples asked him, saying, "Then why do the scribes say that Elijah must come first?" [11] Jesus answered them, "Elijah indeed comes first, and will restore all things, [12] but I tell you that Elijah has come already, and they didn't recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them." [13] Then the disciples understood that he spoke to them of John the Baptizer.
	27:50-54 (Matthew)	[50] Jesus cried again with a loud voice, and yielded up his spirit. [51] Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split. [52] The tombs were opened, and many bodies of the saints who had fallen asleep were raised; [53] and coming out of the tombs **after his resurrection**, they entered into the holy city and appeared to many. [54] Now the centurion, and those who were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God."
	28:6-8 (Matthew)	[6] “He is not here; for **He is risen**, as He said. Come, see the place where the Lord lay. [7] “And go quickly and tell His disciples that **He is risen from the dead**, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.” [8] So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.
Mark	**9:7-9 (Mark)**	[7] A cloud came, overshadowing them, and a voice came out of the cloud, "This is my beloved Son. Listen to him." [8] Suddenly looking around, they saw no one with them any more, except Jesus only. [9] As they were coming down from the mountain, he commanded them that they should tell no one what things they had seen, until after the Son of Man had **risen from the dead**. [10] They kept this saying to themselves, questioning what the "rising from the dead" meant.
	16:5-8, 14, 19-20 (Mark)	[5] And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed. [6] But he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. **He is risen!** He is not here. See the place where they laid Him. [7] “But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you.” [8] So they went out quickly * and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid. … [14] Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after **He had risen**. … [19] So then, after the Lord had spoken to them, **He was received up into heaven**, and sat down at the right hand of God. [20] And

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		they went out and preached everywhere, the Lord working with *them* and confirming the word through the accompanying signs. Amen.
Luke	**24:3-7 (Luke)**	[4] It happened, while they were greatly perplexed about this, behold, two men stood by them in dazzling clothing. [5] Becoming terrified, they bowed their faces down to the earth. They said to them, "Why do you seek the living among the dead? [6] He isn't here, but **is risen**. Remember what he told you when he was still in Galilee, [7] saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and **the third day rise again?**"
	24:33-35; 44-53 (Luke)	us?" [33] They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them, [34] saying, "**The Lord is risen indeed**, and has appeared to Simon!" [35] They related the things that happened along the way, and how he was recognized by them in the breaking of the bread. … [44] He said to them, "This is what I told you, while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms, concerning me must be fulfilled." [45] Then he opened their minds, that they might understand the Scriptures. [46] He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to **rise from the dead the third day**, [47] and that repentance and remission of sins should be preached in his name to all the nations, beginning at Jerusalem. [48] You are witnesses of these things. [49] Behold, I send forth the promise of my Father on you. But wait in the city of Jerusalem until you are clothed with power from on high." [50] He led them out as far as Bethany, and he lifted up his hands, and blessed them. [51] It happened, while he blessed them, that he withdrew from them, and was **carried up into heaven**. [52] They worshiped him, and returned to Jerusalem with great joy, [53] and were continually in the temple, praising and blessing God. Amen.
John	**2:19-22; 20:11-31 (John)**	[19] Jesus answered them, "Destroy this temple, and in three days I will raise it up." [20] The Jews therefore said, "Forty-six years was this temple in building, and will you raise it up in three days?" [21] But he spoke of the temple of his body. [22] When therefore **he was raised from the dead**, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.
Acts	**1:15-22 (Peter)**	[15] In these days, Peter stood up in the midst of the disciples (and there was a multitude of persons gathered together, about one hundred twenty), and said, [16] "Brothers, it was necessary that this Scripture should be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who was guide to those who took Jesus. [17] For he was numbered with us, and received his portion in this ministry. [18] Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out. [19] It became known to everyone who lived in Jerusalem that in their language that field was called 'Akeldama,' that is, 'The field of blood.' [20] For it is written in the book of Psalms, *'Let his habitation be made desolate. Let no one dwell therein;' and, 'Let another take his office.'* [21] "Of the men therefore who have accompanied us all the time that the Lord Jesus went in and out among us, [22] beginning from the

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		baptism of John, **to the day that He was received up from us, of these one must become a witness with us of His resurrection**."
	2:22-39 (Peter)	[22] "Men of Israel, hear these words! Jesus of Nazareth, a man approved by God to you by mighty works and wonders and signs which God did by him in the midst of you, even as you yourselves know, [23] him, being delivered up by the determined counsel and foreknowledge of God, you have taken by the hand of lawless men, crucified and killed; [24] **whom God raised up**, having freed him from the agony of death, because it was not possible that he should be held by it. [25] For David says concerning him, *'I saw the Lord always before my face, For he is on my right hand, that I should not be moved. [26] Therefore my heart was glad, and my tongue rejoiced. Moreover my flesh also will dwell in hope; [27] because you will not leave my soul in *Hades, neither will you allow your Holy One to see decay. [28] You made known to me the ways of life. You will make me full of gladness with your presence.'* [29] "Brothers, I may tell you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day. [30] Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, he would raise up the Christ to sit on his throne, [31] he foreseeing this spoke about the **resurrection of the Christ**, **that neither was his soul left in Hades, nor did his flesh see decay.** [32] **This Jesus God raised up**, to which we all are witnesses. [33] Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this, which you now see and hear. [34] For David didn't ascend into the heavens, but he says himself, *'The Lord said to my Lord, "Sit by my right hand, [35] until I make your enemies a footstool for your feet."'* [36] "Let all the house of Israel therefore know certainly that God has made him both Lord and Christ, this Jesus whom you crucified." [37] Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" [38] Peter said to them, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit. [39] For to you is the promise, and to your children, and to all who are far off, even as many as the Lord our God will call to himself."
	4:1-4 (Apostles)	[4:1] As they spoke to the people, the priests and the captain of the temple and the Sadducees came to them, [2] being upset because they taught the people and proclaimed in **Jesus the resurrection from the dead.** [3] They laid hands on them, and put them in custody until the next day, for it was now evening. [4] But many of those who heard the word believed, and the number of the men came to be about five thousand.
	4:10-12 (Peter)	[10] be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, **whom God raised from the dead**, in him does this man stand here before you whole.

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		[11] He is 'the stone which was regarded as worthless by you, the builders, which has become the head of the corner.' [12] There is salvation in none other, for neither is there any other name under heaven, that is given among men, by which we must be saved!"
	5:29-32 (Peter and the Apostles)	[29] But Peter and the apostles answered, "We must obey God rather than men. [30] **The God of our fathers raised up Jesus**, whom you killed, hanging him on a tree. [31] God exalted him with his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins. [32] We are His witnesses of these things; and so also is the Holy Spirit, whom God has given to those who obey him."
	10:34-48 (Peter)	…[40] **God raised him up the third day**, and gave him to be revealed,… **(see Gospel of Paul vs Peter chart for details)**
	13:16-41 (Paul)	[16] Paul stood up, and beckoning with his hand said, "Men of Israel, and you who fear God, listen. [17] The God of this people chose our fathers, and exalted the people when they stayed as aliens in the land of Egypt, and with an uplifted arm, he led them out of it. [18] For a period of about forty years he put up with them in the wilderness. [19] When he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred fifty years. [20] After these things he gave them judges until Samuel the prophet. [21] Afterward they asked for a king, and God gave to them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. [22] When he had removed him, he raised up David to be their king, to whom he also testified, 'I have found David the son of Jesse, a man after my heart, who will do all my will.' [23] From this man's seed, God has brought salvation to Israel according to his promise, [24] before his coming, when John had first preached the baptism of repentance to Israel. [25] As John was fulfilling his course, he said, 'What do you suppose that I am? I am not he. But behold, one comes after me the sandals of whose feet I am not worthy to untie.' [26] Brothers, children of the stock of Abraham, and those among you who fear God, the word of this salvation is sent out to you. [27] For those who dwell in Jerusalem, and their rulers, because they didn't know him, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him. [28] Though they found no cause for death, they still asked Pilate to have him killed. [29] When they had fulfilled all things that were written about him, they took him down from the tree, and laid him in a tomb. [30] But **God raised him from the dead**, [31] and he was seen for many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people. [32] We bring you good news of the promise made to the fathers, [33] that God has fulfilled the same to us, their children, in that **he raised up Jesus**. As it is also written in the second psalm, *'You are my Son. Today I have become your father.'* [34] "Concerning that **he raised him up from the dead**, now no more to return to corruption, he has spoken thus: 'I will give you the holy and sure blessings of David.' [35] Therefore he says also in another psalm, 'You will not allow your Holy One to see decay.' [36] For David, after he had in his own generation served the counsel of God, fell asleep, and was laid with his fathers, and saw decay.

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		[37] But **he whom God raised up** saw no decay. [38] Be it known to you therefore, brothers, that through this man is proclaimed to you remission of sins, [39] and by him everyone who believes is justified from all things, from which you could not be justified by the law of Moses. [40] Beware therefore, lest that come on you which is spoken in the prophets: *[41] 'Behold, you scoffers, and wonder, and perish; for I work a work in your days, a work which you will in no way believe, if one declares it to you.'"*
	17:1-3 (Paul)	[17:1] Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. [2] Paul, as was his custom, went in to them, and for three Sabbath days reasoned with them from the Scriptures, [3] explaining and demonstrating that the Christ had to suffer and **rise again from the dead**, and saying, "This Jesus, whom I proclaim to you, is the Christ."
	17:16-31 (Paul)	…[31] because he has appointed a day in which he will judge the world in righteousness by the man whom he has ordained; of which he has given assurance to all men, in that **he has raised him from the dead**."… **(see Paul and the Gospel on Mars Hill (Areopagus) for more details)**
	24:10-22 (Paul)	[10] When the governor had beckoned to him to speak, Paul answered, "Because I know that you have been a judge of this nation for many years, I cheerfully make my defense, [11] seeing that you can recognize that it is not more than twelve days since I went up to worship at Jerusalem. [12] In the temple they didn't find me disputing with anyone or stirring up a crowd, either in the synagogues, or in the city. [13] Nor can they prove to you the things of which they now accuse me. [14] But this I confess to you, that after the Way, which they call a sect, so I serve the God of our fathers, believing all things which are according to the law, and which are written in the prophets; [15] having hope toward God, which these also themselves look for, that there will be a resurrection of the dead, both of the just and unjust. [16] Herein I also practice always having a conscience void of offense toward God and men. [17] Now after some years, I came to bring gifts for the needy to my nation, and offerings; [18] amid which certain Jews from Asia found me purified in the temple, not with a mob, nor with turmoil. [19] They ought to have been here before you, and to make accusation, if they had anything against me. [20] Or else let these men themselves say what injustice they found in me when I stood before the council, [21] unless it is for this one thing that I cried standing among them, 'Concerning the **resurrection of the dead** I am being judged before you today!'" [22] But Felix, having more exact knowledge concerning the Way, deferred them, saying, "When Lysias, the commanding officer, comes down, I will decide your case."
	26:1-30 (Paul)	[26:1] Agrippa said to Paul, "You may speak for yourself." Then Paul stretched out his hand, and made his defense. [2] "I think myself happy, King Agrippa, that I am to make my defense before you this day concerning all the things that I am accused by the Jews,

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		[3] especially because you are expert in all customs and questions which are among the Jews. Therefore I beg you to hear me patiently. [4] "Indeed, all the Jews know my way of life from my youth up, which was from the beginning among my own nation and at Jerusalem; [5] having known me from the first, if they are willing to testify, that after the strictest sect of our religion I lived a Pharisee. [6] Now I stand here to be judged for the hope of the promise made by God to our fathers, [7] which our twelve tribes, earnestly serving night and day, hope to attain. Concerning this hope I am accused by the Jews, King Agrippa! [8] Why is it judged incredible with you, **if God does raise the dead**? [9] "I myself most certainly thought that I ought to do many things contrary to the name of Jesus of Nazareth. [10] This I also did in Jerusalem. I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. [11] Punishing them often in all the synagogues, I tried to make them blaspheme. Being exceedingly enraged against them, I persecuted them even to foreign cities. [12] "Whereupon as I traveled to Damascus with the authority and commission from the chief priests, [13] at noon, O King, I saw on the way a light from the sky, brighter than the sun, shining around me and those who traveled with me. [14] When we had all fallen to the earth, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.' [15] "I said, 'Who are you, Lord?' "He said, 'I am Jesus, whom you are persecuting. [16] But arise, and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness both of the things which you have seen, and of the things which I will reveal to you; [17] delivering you from the people, and from the Gentiles, to whom I send you, [18] to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me.' [19] "Therefore, King Agrippa, I was not disobedient to the heavenly vision, [20] but declared first to them of Damascus, at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. [21] For this reason the Jews seized me in the temple, and tried to kill me. [22] Having therefore obtained the help that is from God, I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses said would happen, [23] how the Christ must suffer, and how, by the **resurrection of the dead**, he would be first to proclaim light both to these people and to the Gentiles."

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		[24] As he thus made his defense, Festus said with a loud voice, "Paul, you are crazy! Your great learning is driving you insane!" [25] But he said, "I am not crazy, most excellent Festus, but boldly declare words of truth and reasonableness. [26] For the king knows of these things, to whom also I speak freely. For I am persuaded that none of these things is hidden from him, for this has not been done in a corner. [27] King Agrippa, do you believe the prophets? I know that you believe." [28] Agrippa said to Paul, "With a little persuasion are you trying to make me a Christian?" [29] Paul said, "I pray to God, that whether with little or with much, not only you, but also all that hear me this day, might become such as I am, except for these bonds." [30] The king rose up with the governor, and Bernice, and those who sat with them. [31] When they had withdrawn, they spoke one to another, saying, "This man does nothing worthy of death or of bonds." [32] Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."
Romans	**1:1-5 (Paul)**	[Ro 1:1] Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God, [2] which he promised before through his prophets in the holy Scriptures, [3] concerning his Son, who was born of the seed of David according to the flesh, [4] **who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead**, Jesus Christ our Lord, [5] through whom we received grace and apostleship, for obedience of faith among all the nations, for his name's sake; …**(see Gospel – Romans 1:1-5 chart for details)**
	4:13-25 (Paul)	[13] For the promise to Abraham and to his seed that he should be heir of the world wasn't through the law, but through the righteousness of faith. [14] For if those who are of the law are heirs, faith is made void, and the promise is made of no effect. [15] For the law works wrath, for where there is no law, neither is there disobedience. [16] For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. [17] As it is written, "I have made you a father of many nations." This is in the presence of him whom he believed: **God, who gives life to the dead**, and calls the things that are not, as though they were. [18] Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your seed be." [19] Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb. [20] Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God, [21] and being fully assured that what he had promised, he was able also to perform. [22] Therefore it also was "reckoned to him for righteousness." [23] Now it was not written that it was accounted to him for his sake alone, [24] but for our sake also, to whom it will be accounted, who **believe in him who raised Jesus, our Lord, from the dead**,

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		[25] who was delivered up for our trespasses, and **was raised for our justification.**
	6:4-11 (Paul)	[4] Therefore we have been buried with him through baptism into death, in order that just as **Christ was raised from the dead through the glory of the Father**, so we too may live a new life. [5] For if we have become united with him in the likeness of his death, we will certainly also be **united in the likeness of his resurrection**. [6] We know that our old man was crucified with him so that the body of sin would no longer dominate us, so that we would no longer be enslaved to sin. [7] (For someone who has died has been freed from sin.) [8] Now if we died with Christ, we believe that we will also live with him. [9] **We know that since Christ has been raised from the dead, he is never going to die again; death no longer has mastery over him.** [10] For the death he died, he died to sin once for all, but the life he lives, he lives to God. [11] So you too consider yourselves [8] dead to sin, but [9] alive to God in Christ Jesus.
	7:4 (Paul)	**[**4] Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, **to him who was raised from the dead**, that we might bring forth fruit to God.
	8:11 (Paul)	[11] But if **the Spirit of him who raised up Jesus from the dead** dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.
	8:34 (Paul)	[34] Who is he who condemns? **It is Christ who died, yes rather, who was raised from the dead**, who is at the right hand of God, who also makes intercession for us.
	9:15 (Paul)	[17] For the Scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth."
1 Corinthians	**6:14 (Paul)**	[14] Now **God indeed raised the Lord** and he will raise us by his power.
	15:1-11 (Paul)	…[4] that he was buried, that he was raised on the third day according to the Scriptures, …**(see Gospel of Paul vs Peter chart for details)**
	15:12-52 (Paul)	[12] Now if Christ is preached, that **he has been raised from the dead,** how do some among you say that there is no resurrection of the dead? [13] But if there is no resurrection of the dead, neither has Christ been raised. [14] If Christ has not been raised, then our preaching is in vain, and your faith also is in vain. [15] Yes, we are found false witnesses of God, because we testified about God that he raised up Christ, whom he didn't raise up, if it is so that the dead are not raised. [16] For if the dead aren't raised, neither has Christ been raised. [17] If Christ has not been raised, your faith is vain; you are still in your sins. [18] Then they also who are fallen asleep in Christ have perished. [19] If we have only hoped in Christ in this life, we are of all men most pitiable. [20] **But now Christ has been raised from the dead.** He became the first fruits of those who are asleep. [21] For since death came by man, the resurrection of the dead also came by man. [22] For as in Adam all die, so also in Christ all will be made alive. [23] But each in his own order: Christ the first fruits, then those who are Christ's, at his coming. [24] Then the end comes, when he will deliver up the Kingdom to God, even the Father; when he will have abolished all rule and all authority and power. [25] For he must reign until he has

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		put all his enemies under his feet. [26] The last enemy that will be abolished is death. [27] For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection," it is evident that he is excepted who subjected all things to him. [28] When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all. [29] Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead? [30] Why do we also stand in jeopardy every hour? [31] I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. [32] If I fought with animals at Ephesus for human purposes, what does it profit me? **If the dead are not raised**, then "let us eat and drink, for tomorrow we die." [33] Don't be deceived! "Evil companionships corrupt good morals." [34] Wake up righteously, and don't sin, for some have no knowledge of God. I say this to your shame. [35] But someone will say, "How are the dead raised?" and, "With what kind of body do they come?" [36] You foolish one, that which you yourself sow is not made alive unless it dies. [37] That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind. [38] But God gives it a body even as it pleased him, and to each seed a body of its own. [39] All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds. [40] There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial. [41] There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. [42] **So also is the resurrection of the dead.** It is sown in corruption; it is raised in incorruption. [43] It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. [44] It is sown a natural body; it is raised a spiritual body. There is a natural body and there is also a spiritual body. [45] So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit. [46] However that which is spiritual isn't first, but that which is natural, then that which is spiritual. [47] The first man is of the earth, made of dust. The second man is the Lord from heaven. [48] As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly. [49] As we have borne the image of those made of dust, let's also bear the image of the heavenly. [50] Now I say this, *brothers, that flesh and blood can't inherit the Kingdom of God; ne [56] The sting of death is sin, and the power of sin is the law. [57] But thanks be to God, who gives us the victory through our Lord Jesus Christ. [58] Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.
2 Corinthians	**4:14-18 (Paul)**	[14] knowing that **he who raised the Lord Jesus will raise us also with Jesus**, and will present us with you. [15] For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound to the glory of God. [16] Therefore we don't faint, but though our outward man is decaying, yet our inward man is renewed day by day. [17] For our light affliction, which is for the moment, works for us more and more exceedingly an eternal weight of glory; [18] while we don't look at the things which

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		are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.
	5:14-15 (Paul)	[14] For the love of Christ constrains us; because we judge thus, that one died for all, therefore all died. [15] He died for all, that those who live should no longer live to themselves, but to **him who for their sakes died and rose again.**
Galatians	**1:1-5 (Paul)**	Paul, an apostle (not from men, neither through man, but through Jesus Christ, and **God the Father, who raised him from the dead**), [2] and all the *brothers who are with me, to the assemblies of Galatia: [3] Grace to you and peace from God the Father, and our Lord Jesus Christ, [4] who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father-- [5] to whom be the glory forever and ever. Amen.
Ephesians	**1:14-23 (Paul)**	[15] For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which you have toward all the saints, [16] don't cease to give thanks for you, making mention of you in my prayers, [17] that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him; [18] having the eyes of your *hearts enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints, [19] and what is the exceeding greatness of his power toward us who believe, according to that working of the strength of his might [20] which he worked in Christ, **when he raised him from the dead**, and made him to sit at his right hand in the heavenly places, [21] far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come. [22] He put all things in subjection under his feet, and gave him to be head over all things for the assembly, [23] which is his body, the fullness of him who fills all in all.
	2:4-10 (Paul)	[4] But God, being rich in mercy, for his great love with which he loved us, [5] even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), [6] **and raised us up with him**, and made us to sit with him in the heavenly places in Christ Jesus, [7] that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus; [8] for by grace you have been saved through faith, and that not of yourselves; it is the gift of God, [9] not of works, that no one would boast. [10] For we are his workmanship, created in Christ Jesus for good works, which God prepared before that we would walk in them.
Philippians	**3:7-12 (Paul)**	[7] However, what things were gain to me, these have I counted loss for Christ. [8] Yes most certainly, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, and count them nothing but refuse, that I may gain Christ [9] and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; [10] that I may know him, and **the power of his resurrection**, and the fellowship of his sufferings, becoming conformed to his death; [11] if by any means I may attain to the resurrection from the dead. [12] Not that I have already obtained, or am already made perfect; but I press on, if it is so that I may take hold of that for which also I was taken hold of by Christ Jesus.
Colossians	**2:8-15 (Paul)**	thanksgiving. [8] Be careful that you don't let anyone rob you through his philosophy and vain deceit, after the tradition of men, after the

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		elements of the world, and not after Christ. [9] For in him all the fullness of the Godhead dwells bodily, [10] and in him you are made full, who is the head of all principality and power; [11] in whom you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, in the circumcision of Christ; [12] having been buried with him in baptism, in which you were also **raised with him through faith in the working of God, who raised him from the dead.** [13] You were dead through your trespasses and the uncircumcision of your flesh. He made you alive together with him, having forgiven us all our trespasses, [14] wiping out the handwriting in ordinances which was against us; and he has taken it out of the way, nailing it to the cross; [15] having stripped the principalities and the powers, he made a show of them openly, triumphing over them in it.
	3:1-4 (Paul)	[1] If then **you were raised together with Christ**, seek the things that are above, where Christ is, seated on the right hand of God. [2] Set your mind on the things that are above, not on the things that are on the earth. [3] For you died, and your life is hidden with Christ in God. [4] When Christ, our life, is revealed, then you will also be revealed with him in glory.
1 Thessalonians	**1:9-10 (Paul)**	[9] For they themselves report concerning us what kind of a reception we had from you; and how you turned to God from idols, to serve a living and true God, [10] and to wait for his Son from heaven, **whom he raised from the dead**--Jesus, who delivers us from the wrath to come.
2 Timothy	**2:8-10 (Paul)**	[8] Remember Jesus Christ, **risen from the dead**, of the seed of David, according to my Good News, [9] in which I suffer hardship to the point of chains as a criminal. But God's word isn't chained. [10] Therefore I endure all things for the chosen ones' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. **(see Gospel – 2 Timothy 2:8-10 chart for details)**
1 Peter	**1:1-5 (Paul)**	[1Pe 1:1] Peter, an apostle of Jesus Christ, to the chosen ones who are living as foreigners in the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2] according to the foreknowledge of God the Father, in sanctification of the Spirit, that you may obey Jesus Christ and be sprinkled with his blood: Grace to you and peace be multiplied. [3] Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy became our father again to a living hope through **the resurrection of Jesus Christ from the dead**, [4] to an incorruptible and undefiled inheritance that doesn't fade away, reserved in Heaven for you, [5] who by the power of God are guarded through faith for a salvation ready to be revealed in the last time.
	1:21 (Peter)	[17] If you call on him as Father, who without respect of persons judges according to each man's work, pass the time of your living as foreigners here in reverent fear: [18] knowing that you were redeemed, not with corruptible things, with silver or gold, from the useless way of life handed down from your fathers, [19] but with precious blood, as of a faultless and pure lamb, the blood of Christ; [20] who was foreknown indeed before the foundation of the world, but was revealed at the end of times for your sake, [21] who through him are believers in God, **who raised him from the dead**, and gave him glory; so that your faith and hope might be in God.
	3:21-22 (Peter)	[21] This is a symbol of baptism, which now saves you--not the putting away of the filth of the flesh, but the answer of a good

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		conscience toward God, through **the resurrection of Jesus Christ**, [22] who is at the right hand of God, having gone into heaven, angels and authorities and powers being made subject to him.

***See also*: Resurrection of Jesus the Messiah (Christ)**

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

Paul and the Gospel on Mars Hill (Areopagus)

The Gospel that Peter Preached

Gospel of Paul vs Peter **(includes Charts)**

Gospel of Jesus vs Paul

Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance

What is the Gospel **(Various Video Presentations)**

Baptism **(Christian, Water)**

Galatians (Beginning)

Romans

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The Simple Gospel According to the Bible

http://www.jesusisprecious.org/fundamentals/gospel.htm

Excerpt:

What exactly is the Gospel? The word “Gospel” means “Good News” or “Glad Tidings.” There is no need to guess what the “Gospel” is because the Bible plainly tells us. The “Gospel” is the *Good News* of Christ's DEATH on the cross for our sins, His BURIAL and bodily RESURRECTION three days later:

*1st Corinthians 15:1-4, “**Moreover, brethren, I declare unto you the gospel** which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that **Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures**.”*

We are saved by BELIEVING “the Gospel,” which is the power of God unto salvation. **Romans 1:16, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” John 6:28-29, “Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”** It is that simple to be saved. If you admit that you are a needy sinner in God's sight, and you receive Christ's sacrifice on the cross as payment for your sins, believing that He was buried and bodily resurrected three days later, YOU ARE IMMEDIATELY, SECURELY AND FOREVER SAVED!!!

What About Repentance and Salvation?

In the Gospel of John, the words “believe” and “believed” are mentioned 85 times, but the word “repent” is not mentioned even once. Clearly, the person who BELIEVES has also repented. This is not difficult to understand, when you learn the truth that the Greek meaning of “repent” in the Bible to be saved is metanoia, which is simply “a change of mind.” Repentance is a change of mind unto the Gospel itself.

We learn in the Bible that God gave His law to humanity, to show us our sinnership. **Romans 3:19, “Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”** The law of God shows us that we are guilty sinners in God's sight (see also Galatians 3:24-26). We are woeful sinners, deserving of death and punishment in the Lake of Fire (i.e., Hell). This is the BAD NEWS! No one ever got saved who didn't admit to being a sinner in God's eyes. **1st John 1:7, “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.”** To be saved, you MUST realize that you are a guilty sinner for breaking God's commandments. We are all horrible sinners! We've all lied! We've all coveted! We've all sinned! **Romans 3:23, “For all have sinned, and come short of the glory of God.”** This is the BAD NEWS!!!

Repentance is simply the admission that I am as guilty a sinner as God has declared me to be in His Word. Let me make it very simple—YOU ARE A GUILTY SINNER IN GOD'S SIGHT, and unless you accept Christ's sacrifice on the cross as full-payment for your sins, you will spend eternity burning in the fires of Hell.

What Repentance is Not!

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Repentance is NOT turning away from sinful behavior, not reformation, not a desire to clean up one's life of sin, not forsaking the world, not turning over a new leaf, not a willingness to turn away from sin, not a change of heart toward sinful bad habits, not a change of life, et cetera. As we have already learned from examining the Greek word, *metanoia*, repentance is simply a change of mind. Acts 20:21, speaks of **"repentance toward God."** Repentance is *toward God* by faith in the Gospel, evidenced by the hundreds of New Testament Scriptures that simply tell us to BELIEVE to be saved. For example: **1st Corinthians 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching TO SAVE THEM THAT BELIEVE."**

Also, please notice that the entire purpose for which the Epistle of 1st John was written, is so that **"ye may know that ye have eternal life" (1st John 5:13).** Yet, carefully notice that the apostle John doesn't mention the word "repent" even once in all of 1st John. THAT SPEAKS VOLUMES!!! If turning away from sinful behavior was required to be saved, then no doubt John would have made a big deal of it in his Epistle.

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

Paul and the Gospel on Mars Hill (Areopagus)

The Gospel that Peter Preached

Gospel of Paul vs Peter **(includes Charts)**

Gospel of Jesus vs Paul

Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance

What is the Gospel **(Various Video Presentations)**

Baptism **(Christian, Water)**

Galatians (Beginning)

Romans

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Did Peter and Paul Preach Different Gospels? [PDF]
https://www.bereanbiblesociety.org/wp-content/uploads/2012/10/DID-PETER-AND-PAUL-PREACH-DIFFERENT-GOSPELS.pdf

Did Peter and Paul Preach the Same Gospel? (?? Not sure about this ???)
https://ambassadorsfortherisenchristministries.org/2009/03/02/did-peter-and-paul-preach-the-same-gospel/

https://endofdaysprophecy.wordpress.com/2016/09/19/is-there-only-one-gospel-in-the-bible-did-peter-and-paul-preach-the-same-gospel/

https://forwhatsaiththescriptures.org/2014/01/25/peter-and-paul-same-gospel/

(Raises some good points, but seems a little arrogant or at the least dogmatic at points to me.)

What is the Gospel?
http://www.faithfacts.org/bible-101/what-is-the-gospel
(Appears to have a Preterist perspective)

Did Peter and Paul Preach Different Gospels? [PDF]
https://www.bereanbiblesociety.org/wp-content/uploads/2012/10/DID-PETER-AND-PAUL-PREACH-DIFFERENT-GOSPELS.pdf

Peter vs. Paul: Did Paul Change the Gospel Message?
http://theheraldofgrace.blogspot.com/2012/06/peter-vs-paul-did-paul-change-gospel.html

Excerpt:

III. The Gospel presentation of Peter Vs. the Gospel presentation of Paul

This now brings us to the issue of what was the original Gospel message and what was the Gospel message that the Apostle Paul preached. Is there any difference? If so why, and was it necessary? Does it prove the argument that Paul changed the Gospel message? In order to determine the answers to these questions we need to see the elements of the preaching of Peter in comparison with that of the Preaching of Paul. The way we must investigate this issue is comparing the Gospel elements in Peter's Preaching to the Gospel elements in Paul's preaching.

Peter's elements of the Gospel are as follows:

1) That Jesus is Lord [God] and Messiah [Christ] -Acts 2:36
2) That Jesus is God's appointed servant which was slain- Acts 3:22+23
3) That Jesus is God's resurrected Son- Acts 3:26
4) That Jesus is God's chosen Savior [Christ, Messiah]of Mankind- Acts 4:12

These listed above were the elements that made up Peter's Gospel message. So what is Paul's elements

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of the Gospel?

Paul's elements of the Gospel are as follows:

1) That Jesus is the Christ [Messiah], the Son of God- Acts 9:20, 13:33
2) That Jesus is the promised Messiah [Christ]- Acts 13:33
3) That Jesus is the slain Messiah [Christ]-Acts 13:27-29
4) That Jesus is the resurrected Messiah [Christ]- Acts 13:30+31

These listed above were the elements that made up Paul's Gospel message. We must note here that the Apostle Paul spent some time being discipled by the believers in Damascus before he began to make his Gospel presentation after he converted to faith in Jesus as the Messiah. The question is, is the same Gospel as the one Peter preached? When we closely compare the Gospel presentations of Peter and Paul, we find the following points between the respective elements of their Gospel messages to be similar.

1) The Divinity of Jesus

a Peter states that Jesus' status is elevated to that of "Lord" in Acts 2:36. The Greek word that is translated to this English word "Lord", I have discovered that it also means "Supreme over all" and "God". Peter therefore testifies therefore that God elevated Jesus to divine status equal to His own divine status.

b) Paul states that Jesus' status is elevated to that of being "the Son of God" by reason of Jesus' relationship to God the Creator. God is the Father of Jesus, naturally born to Him and thereby Jesus is the only begotten Son of God. God the creator made Jesus divine, through the process of natural child birth He made him God and man -Acts 9:20, 13:33

2) The Messiah ship of Jesus

a) Peter states that Jesus was Christ. Christ is the English translation of the Greek word which is also a translation of the Hebrew word that is again translated into the English word Messiah. In other words, Christ and Messiah are terms that refer to the same thing. They are exchangeable in English. It is notable that Peter only uses the word "Christ" when speaking in reference to Jesus when he needs to communicate to an audience that knows Greek and or Hebrew.- Acts 2:36, 4:12

b) Paul also states that Jesus was Christ [Messiah] that was prophesied about by the Holy Prophets in his Gospel message.-Acts 13:23

3) The Death of Jesus, the Messiah [Christ]

a) Peter states that Jesus, the chosen Messiah [Christ] was slain -Acts 3:22+23

b) Paul also states that Jesus, the Messiah was slain-Acts 13:27-29

4) The Resurrection of Jesus the Messiah [Christ], God's Son

a) Peter states that Jesus, God's son and appointed Messiah was resurrected from the dead by God the Creator.- Acts 3:32

b) Paul also states that Jesus was raised up from the dead by God the Creator- Acts 13:30+31

As we can see, Peter and Paul used the same four elements in their Gospel presentations: 1)The Divinity of Jesus, 2)The Messiah ship of Jesus, 3) The death of Jesus, the Messiah and 4) The Resurrection of

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Jesus, the Messiah. Seeing that they used the same elements in their Gospel presentations, this proves again that the Apostle Paul did not change the Gospel Message in any elementary way. However, there is a noticeable difference between their Gospel presentations. The difference is seen in the perspectives they each preached from as well as the audience they preached to.

IV. The Differences Between the Gospel Presentations

When Peter preached the Gospel, he preached it from the perspective of being an eye witness. When Paul preached the Gospel, he preached it from the perspective of being a second-hand witness. The difference between that being a first-hand witness and a second-hand witness is the quality and the credibility of sources. Peter quality of sources were the other Apostles who walked with Jesus, heard Jesus teach, seen Jesus suffer and seen Jesus be crucified. He and the Apostles also seen Jesus alive after his passion and fellowshipped with Jesus for 40 days (Acts 1, John 21). So Peter's sources for his Gospel presentation are of the highest quality and authenticity. Now this is important to understand, the second-hand witness presentation of Paul rests upon the quality and authenticity of his sources. If there is a degree of a lesser quality of credibility, then Paul's Gospel presentation is of lesser credibility than that of Peters. So what are the Apostle Paul's sources for his Gospel presentations? They are the same Apostles of Christ and the disciples who heard Jesus speak, seen Jesus suffer and die on the cross and seen him be raised from the dead. Paul's Gospel presentation was not questioned by the Apostles of Christ when He and Barnabas made their missionary report to them. (Acts 15) After Peter presented the argument to not burden the Gentile believers in Christ with the keeping of the Law of Moses, which no one Jew of them could keep. The salvation of God was presented to the Jews not on the basis of keeping the Law of Moses' administration, but rather it was offered to them on the basis of faith on the death and resurrection of Jesus, the Messiah [Christ]. It appeared to them that God made the same offer to the Gentiles who would choose to believe in Jesus, the Christ and to make them observe the law that no one could keep except for Jesus was not just or fair or right. This was also the offer of salvation in Paul's presentation of the Gospel to the Gentiles and Jews outside of Israel. So, we see here that the quality and credibility of Paul's presentation of the Gospel is equal of that of Peter's for they both testified from the same sources. Even though Paul is preaching from the perspective of a second-hand witness, his Gospel presentation is equal to Peter's Gospel presentation.

Another difference between the Gospel presentations of Peter and Paul is that Peter's presentations were geared toward the Jewish audience until he was directed to make a presentation to the Gentiles in Ceasarea. Paul's Gospel presentations took on the added elements of preaching against idolatry and Paganism, elements that Peter never had the opportunity to develop in his early Gospel presentation. Peter's missionary work did not start until Paul met his end. Peter's work was more about the encouragement of the believers that Paul and Barnabas were used of God to reach with the Gospel presentation. This however. does not indicate a change in the Gospel message by Paul, for Peter did not come behind Paul to change what he had preached to them for them to believe for their salvation. Peter rather came behind Paul to confirm what he taught in those fledgling churches. When Peter preached his Gospel message, he emphasized the knowledge of the ministry of God through Christ to the Jews and accused the Jews of slaying Christ. Paul used the knowledge of his audience conscience of righteousness, their spiritual awareness and revelation of the mystery of the Gospel when preaching his Gospel to the Jews and Gentiles outside of Israel.

V. The Verdict

So the question is, was this enough of a change to make Paul guilty of changing the Gospel message? The answer is no. Why? Because when Peter had to make a Gospel presentation to the Gentiles in Ceasarea under the direction of God, he adjusted his message and did not accuse the Gentiles of slaying Jesus. He left that accusation squarely up his Jewish brethren that did not believe in Christ. He rather told the Gentiles what the Jews did to Jesus, the Messiah. They heard, and believed and thereby received

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Christ. Paul preached and those who heard him also believed the Gospel of Jesus, the Christ, the Son of God. Since then the Gospel message has been presented in various ways but always remaining true to the fundamental elements of the Gospel of Jesus the Christ which always contains the four elements first proclaimed by Apostles Peter and Paul. To them and the rest of the Apostles the Church of Christ owes its growth and founding beliefs that has lasted for over 2000 years without change.

Two Gospels – The Apostle Peter's and The Apostle Paul's (by Steve Santini)

http://www.musterion8.com/two.html

In the development of the first century church there were two gospels. The first gospel was that of the apostle Peter and the eleven other apostles. The second gospel was that of the apostle Paul and others who were, in time, raised up to teach this gospel with Paul. It seems to this author that the simplest and most effective manner in which to communicate this subject is to list corresponding differences in these two gospels with a concluding commentary.

Peter's gospel was a reiteration of all Jesus said and did while in the world. It is supported by the Holy Spirit through its gift to the souls of those who believe.

Paul's gospel was a revelation through the Spirit of Christ from the ascended Lord seated at the right hand of the Father.

Peter's gospel is a continuation from the beginning when man was made a living soul.

Paul's gospel has its beginnings before the foundations of the world in the generation of the mystery of the Spirit of Christ. (This Spirit of Christ was known as the Spirit of Truth in John's gospel.)

Peter's gospel comes from his acquired faith.

Paul's gospel comes from his gifted inherent faith.

Peter's gospel is from the Holy Spirit comforter.

Paul's gospel is from the subsequent Spirit of Truth comforter.

Peter's gospel is the foundation for the household of God.

Paul's gospel is the edifice of the household of God.

Peter's gospel holds the keys to the kingdom of God.

Paul's gospel reveals the kingdom of God.

Peter's gospel is one of entrance.

Paul's gospel is one of establishment.

Peter's gospel begins in spiritual power.

Paul's gospel ends in spiritual understanding.

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Peter's gospel ministers to the children coming into the family of God.

Paul's gospel brings the family of God unto maturity.

Paul was a saint

Peter became one faithful in Christ Jesus

Peter's gospel raised Paul up unto the revelation from Jesus Christ. Peter's foundational gospel was preached by Paul when he first went into a new area to establish a church. Before Peter completely relinquished his misdirected loyalty to Jewish supremacy in the church, he resisted Paul's revelation where there was no difference between Jew and Gentile. Paul's gospel was never preached by Peter. In his last epistle written near the end of his life, Peter acknowledged the validity of Paul's gospel by stating Paul had written the same things yet in a different manner.

In Paul's ministration these two gospels came together as the one contiguous gospel for the growth of the household of God.

Commentary: In the epistle to the Ephesians, Paul makes evident the sources of these two gospels. In Ephesians 2:20 he writes to the faithful in Christ Jesus:

> *And (ye) are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.*

Then in Ephesians 3:4,5 he writes:

> *Whereby when you read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets.*

Paul used words very purposefully. Notice this difference between verses 2:20 and 3:5. The foundation came from apostles and prophets while the mystery was revealed to "holy" apostles and prophets. There is a difference between "apostles and prophets" and "holy apostles and prophets." Understanding this difference leads to the revelation of the great mystery given to the apostle Paul.

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

The Gospel that Peter Preached

Gospel of Paul vs Peter **(includes Charts)**

Gospel of Jesus vs Paul

Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance

What is the Gospel **(Various Video Presentations)**

Baptism **(Christian, Water)**

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The Gospel of Circumcision and the Gospel of the Uncircumcision

http://rightwordtruth.com/the-gospel-of-the-circumcision-and-the-gospel-of-the-uncircumcision/

Excerpt:

Peter preached the gospel of the circumcision and Paul the gospel of the uncircumcision. The emphasis of Peter's message was that Israel should repent and be baptized so that they would realize the fulfillment of the national blessings promised them upon the return of Christ.

Paul, on the other hand, while anxious to see Israel accept their Messiah, had as his primary concern the salvation of individuals. Paul's first concern was not the national blessings but the individual blessings that come with salvation.

Paul's charge from Jesus: "…*this man is my chosen instrument to carry my name before Gentiles and kings and the people of Israel*." **(**Acts 9:15)

For more regard the Gospel that Paul preached see:

The Gospel According to Paul (chart of all occurrences by Paul of "Gospel" in the Bible)

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

Paul and the Gospel on Mars Hill (Areopagus)

The Gospel that Peter Preached

Gospel of Paul vs Peter **(includes Charts)**

Gospel of Jesus vs Paul

Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance

What is the Gospel **(Various Video Presentations)**

Baptism **(Christian, Water)**

Galatians (Beginning)

Romans

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The Gospel of the Circumcision and the Uncircumcision (re: Gal. 2: 1-10)

http://www.lavistachurchofchrist.org/LVSermons/GospelOfCircumcisionAndUncircumcision.htm

Excerpt:

I. I suppose a casual reader could read verse 7 from our text and come away with the idea that two different messages were being taught.

A. One being taught to the Gentiles and a different message being taught to the Jews.

B. Yet the goal of the gospel was to unite Jews and Gentiles - Ephesians 2:11-18

C. Yet, we also know that the Bible teaches there is one faith - Ephesians 4:5

D. The teaching of a different gospel was condemned - Galatians 1:6

II. In order to effectively teach the gospel of Christ, different audiences will require different emphasis

A. Put yourself in the early days of the church. Where would you begin teaching about Jesus?

1. If you were teaching a Jew, it would be best to start with a common ground, say the prophesies concerning the Messiah

a. The Jews had the advantage of knowing the Laws of God - Romans 3:1-2

b. There is already a disposition to please God

c. We see Philip teaching the eunuch by starting with the prophet Isaiah - Acts 8:30-36

(1) He started with what was accepted, taught him about Jesus, and eventually discussed salvation.

d. In Peter's sermon to Jews - Acts 2:17-36

(1) Peter started with a miracle and pointed out how this fulfilled prophecy

(2) He then discussed what most Jews knew about Jesus - the miracles that he did, proving that God was behind him.

(3) He offers testimony and prophecy to show that Jesus was resurrected

(4) He sums up by pointing out they were responsible for the death of their savior.

2. If you were teaching a Gentile, it would require a different starting point, because there is no common acceptance of the Scriptures.

a. We see this in Paul's sermon to the Athenians - Acts 17:22-25

(1) Paul starts with the acceptance of higher beings – gods, and then moves quickly to the idea of a supreme God

(2) He then discusses how idols cannot capture the idea of such a being nor could anything made by human hands.

(3) He moved on to the need to serve this God and God's right to judge the world's service to him.

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(4) He finally spoke of the proof God has given – the raising of the dead

(5) This was the sticking point for his audience

3. The same message is taught, but different avenues were used to present the message.

a. It required different starting points

b. It required different evidence and lines of reasoning

B. There is more to teaching than the words. We are also representatives of Christ to the world.

1. How would you live to best gain the confidence of your audience, showing that you are a reliable authority for learning about God?

2. The Jews thought they knew how to serve God.

a. A Gentile would be unable to teach a Jew.

b. Many areas of Jewish society was unreachable by a Gentile

3. When Paul took Timothy to work with him, he had him circumcised - Acts 16:1-3

a. Why? Because of the Jews in Timothy's region.

b. Even though circumcision was of no direct profit - I Corinthians 7:18-20

c. It was necessary to reach the Jews with the Gospel - I Corinthians 9:19-20

d. Paul was not under the Law. He was not bound by its teachings, but he lived by the rules of the Law so he might reach those who lived by that Law.

4. It went the other way as well, when Paul taught the Gentiles, he followed their customs to the extent that he could - I Corinthians 9:21

a. He did not act as if there was no law at all, but where he could take on the customs of the Gentiles without violating the laws of Christ, he so did.

5. Even to new Christians, he tailored his message to benefit his audience - I Corinthians 9:22-23

a. We can see it in I Corinthians 3:1-3. The Corinthians were not ready (mature enough) to receive all that Paul wanted to teach.

b. Solid food belongs to the mature - Hebrews 5:11-14

C. Paul specialized in teaching Gentiles about Christ. Peter specialized in teaching Jews about Christ

1. Paul was appointed a preacher, apostle, and teacher of the Gentiles - I Timothy 2:7

2. His purpose was to bring obedience of faith to all Gentiles - Romans 1:5

3. It does not mean that Paul worked exclusively with the Gentiles. When he entered a new city, he generally first approach the Jews - Acts 17:1-4

4. Peter was the first to preach to the Gentiles - Acts 10

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III. What it means to you and I

A. We must search for the best ways to present the Gospel to our chosen audience.

1. We do not alter the Gospel, but we do learn what is needed in our community.

2. What are the prevalent beliefs, both true and false?

a. What is the dominant denomination?

b. What is the society's view about religion

(1) In Minnesota, a strong Catholic and Lutheran population thought that it was impolite to discuss controversial things such as politics or religion among friends.

(2) In North Carolina, it was common for neighborhood women of varying beliefs to have weekly Bible studies in someone's home.

(3) In New York, religion was treated as a social club you belonged to. Even hints of conviction in beliefs, especially Christian beliefs, were openly opposed with great hatred in public forums, such as radio or newspapers.

3. What is needed by the people in Harlem will differ greatly from the Amish in Lancaster, Pennsylvania.

4. My grandfather was a preacher. I have looked at some of his lesson notes. The topics he had to address are often quite different than what I handle.

a. Homosexuality was not discussed in his day. I have to address it in the pulpit.

b. I have to discuss tangled family and persuade young men and women not to imitate the mistakes of their parents.

c. My grandfather's day was more like the gospel of the circumcision. My day is more like the gospel of the uncircumcision.

B. To teach the gospel, you need some acceptance by society.

1. A flashy polyester suit among the Amish will not gain you an audience to hear the truth.

2. In many parts of New England, you are considered an outsider even after living there for five years or more.

C. One of the saddest things I saw was in the Philippines. For years preachers have traveled to this country, spending two to four weeks. Most of that time is spent hitting as many areas as possible.

1. As a result, the people know the plan of salvation inside and out.

2. But few have taught why fornication is wrong. Why bribery is wrong, Why lying is wrong.

3. They don't understand that they should support their preachers. Money has always come from the U.S. to support their preachers.

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They see preachers as owning certain congregations.
Few preachers preach in the town where they live.

4. Why? Because the more knowledgeable among us only visit. Few stay and learn what their society needs. Almost none learn the native language.

   a. A popular topic by visiting preachers is marriage, divorce, and remarriage, such a hot topic in the U.S. that it is now known by its initials MDR.

   b. What is sadly humorous is that the Filipinos are most Catholic and Muslim. Their constitution makes divorce near impossible and extremely rare.

   c. What is rampant is men and women walking away from their spouses. Adultery is common, but rarely discussed.

5. I suspect the same thing happens in Africa

D. We have a rising Hispanic population throughout the U.S. How many of us are learning Spanish so we can teach?

1. When I moved to Omaha, I brushed up on ASL to be able to talk to the deaf daughter of one of our members.

2. From there I was able to study with her deaf boyfriend, who obeyed the Gospel.

IV. What is needed are preachers willing to go and learn a region's culture, to spend time developing a stable congregation.

A. Half of a preacher's duties is to reach the lost

B. The other half is to see that the saved remain faithful - Ephesians 4:11-13

1. First journey - Acts 14:21-22

2. Second journey - Acts 15:40-41

3. Third journey - Acts 18:22-23

C. If we are going to work among those who speak another language - learn it!

D. Live among those you are teaching to gain respectability and a knowledge of what they need to learn.

Differences Between Peter's and Paul's Ministry

http://www.ephesians611.com/differences-between-peter-and-pauls-ministry/

The difference starts in Galatians 2:7

> *" 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;"*

Paul was the apostle to the gentiles and Peter was the apostle to the Jews. Paul had a special revelation from Jesus that Peter did not have which was "The Mystery Revealed". This is the major difference between these two men.

Reference: Romans 16:26 and Ephesians 3:9

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Now, it's possible to take this too far such as some people do where they only go by what Paul has written in his epistles because we are gentiles in God's "mystery program", and they ignore the rest of the Bible. Paul address this in 2 Tim 3:16:

> *16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

The Bible is an integrated package and although the Mystery was revealed to Paul, we have to take in the entire volume of the scripture to see how everything fits together.

In the early days of the Church which begins in Acts 2, the Christian's were primarily made up of Jews. Peter was emerging as the spokesperson for the church, then known as "The Way". Peter's message was geared towards a Jewish audience and uses much more Jewish references. Because of this, you will see a difference in approach between Peter and Paul. You will see Paul preaching against idolatry and paganism where these were things Peter didn't have to develop in his message. Peter references the "Kingdom", referring to the millennial Kingdom and Paul doesn't use this approach to the gentiles.

It's interesting to note that since Paul is the person hand-picked by Jesus to take the message of the Gospel to gentiles and Peter the one to take the Christ's message to the Jews, it doesn't follow logically that the Catholic Church refers to Peter as the first Pope. There are many more arguments to be made regarding Christ being the Rock the church is built on, but Peter being called to preach to the Jews also refutes the Catholic position.

Differences between Peter and Paul's Message (???? Not sure; needs more vetting)

http://graceambassadors.com/midacts/list-petervspaul

Excerpt:

Peter and Paul never taught the same gospel. When Peter taught the kingdom gospel at Pentecost, Saul was rejecting the Messiah. When Paul preached the gospel of the grace of God, Peter's gospel of the kingdom to Israel was limited to the circumcision.

Below are the six major issues of distinction between what Peter taught and what Paul taught. The main similarity between the two messages exists in the person of the Lord Jesus Christ (Eph 1:10).

See next page…

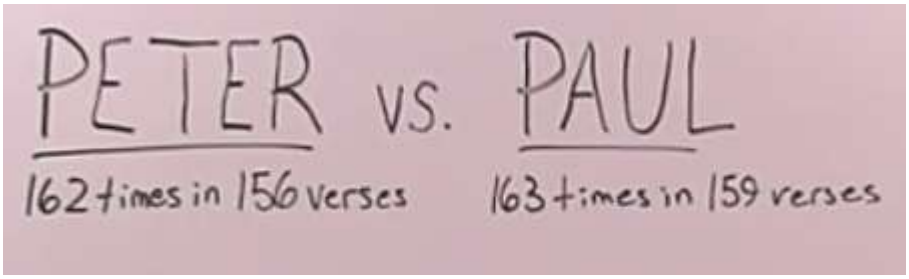
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Peter* taught:	Paul taught:
1. Israel and Prophecy	
Israel is still standing and prophecy is being fulfilled. (Acts 2:16-17; 3:21,24-26)	Israel is fallen and the prophecies are postponed. (Rom 3:10,19;11:11,25; 16:25)
2. Apostolic responsibility	
Salvation is of the Jews led by the twelve apostles. (John 4:22; Mat 19:28; 1 Pet 1:10; Rev 21:14)	Salvation sent to Gentiles through Paul, the Apostle of the Gentiles. (Rom 11:13; Col 1:25; 2 Tim 1:11; 1 Cor 3:10)
3. Justification	
Salvation and the law; justification by faith in Jesus as the Messiah accompanied by necessary works. (Jam 2:24; 1 John 2:5; Mat 19:27; Heb 10:26)	Salvation apart from the law; justification by grace through faith in the cross work of Jesus Christ. (Rom 4:5; Eph 2:8-9; Tit 3:5; 1 Cor 15:1-4)
4. The Church**	
Separation between the Jew and Gentile; Israel is God's chosen people. Gentiles blessed through Israel. (Mat 10:5; Luke 24:49; Acts 11:19)	No longer Jew nor Gentile but all are part of a new creature in Christ called his Body. (Gal 3:28; Col 3:11; Eph 2:15; 1 Cor 12:13)
5. God's representation	
God's holy nation, the little flock of Israel, is His earthly representation from among the world. (Isa 61:6; Rev 7:1-8; 1 Pet 2:5,9)	Gentile Ambassadors are His representation to a world in total rebellion. (2 Cor 5:20; 1 Cor 12:20; 2 Tim 2:2)
6. Destiny***	
Promised to receive an earthly inheritance in the kingdom. (1 Pet 1:4; Mat 6:10; Heb 13:14; Rev 21:2)	Promise of an heavenly position in God's universal dominion. (Phil 3:20; Eph 2:6; 1 Thess 4:17)

* Peter is used as representative of the twelve apostles during their kingdom and Pentecostal ministry.
** There are three churches mentioned by name in the Bible; listed are two.
*** In the dispensation of the fullness of times both of these things will be brought together in Christ (Eph 1:10).

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How many times Peter vs Paul mentioned in the Bible:



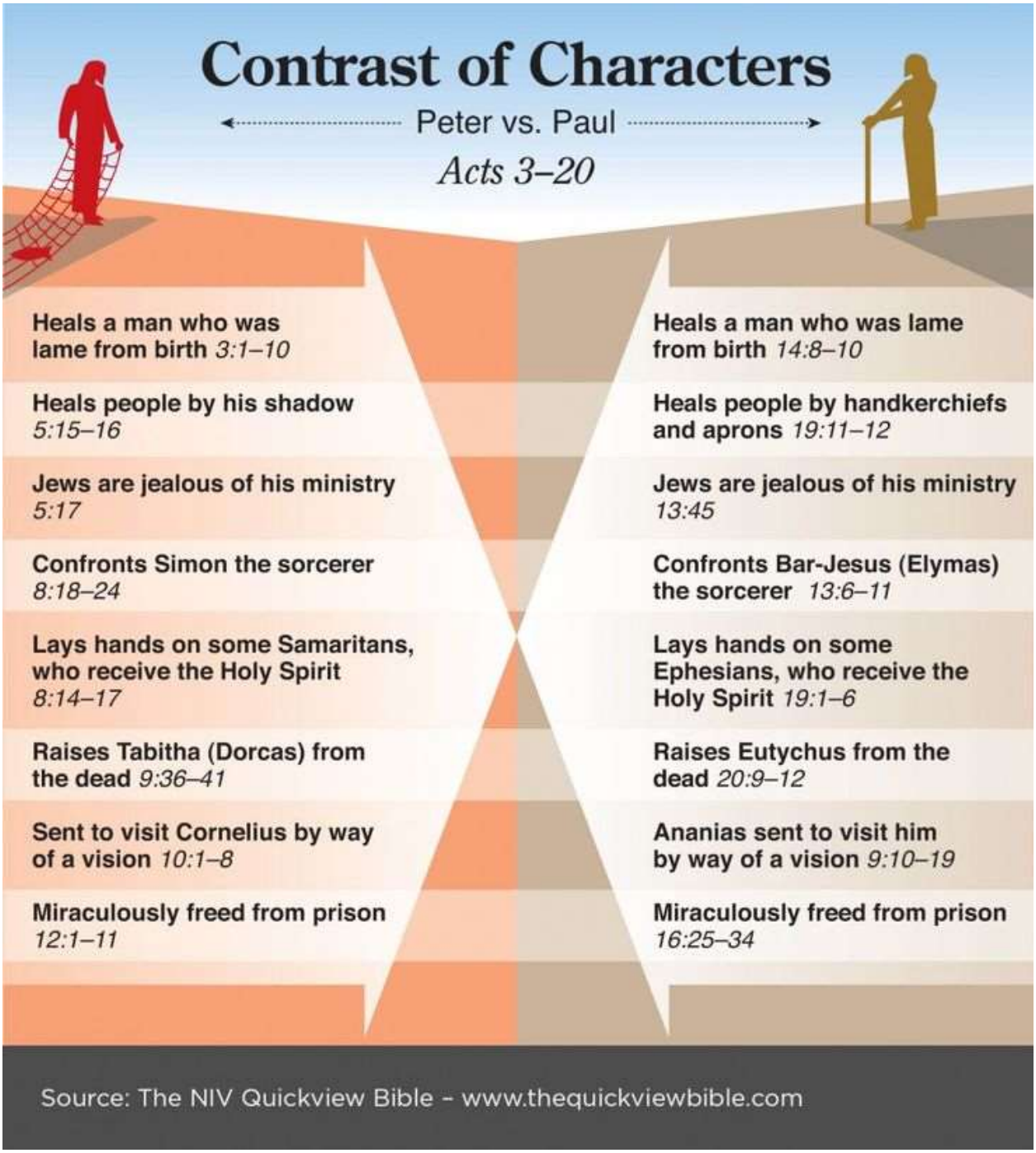
Galatians – Beginning (Top)
Galatians – Maps
Galatians – Intro
Galatians – Charts
Galatians – Overviews
Galatians – Getz Videos
Galatians – NT Wright related
Galatians - Commentary
Galatians – Related Topics

The Gospel of Jesus the Messiah (Christ)
The Gospel that Paul Preached
Paul and the Gospel on Mars Hill (Areopagus)
The Gospel that Peter Preached
Gospel of Paul vs Peter (includes Chart)
Gospel of Jesus vs Paul
Faith (Pistis and Fides; Roman Imperial vs Christian Faith)
Repentance
What is the Gospel (Various Video Presentations)
Baptism (Christian, Water)

Galatians (Beginning)
Romans

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Contrast of Characters: Peter vs Paul (Acts 3-20)

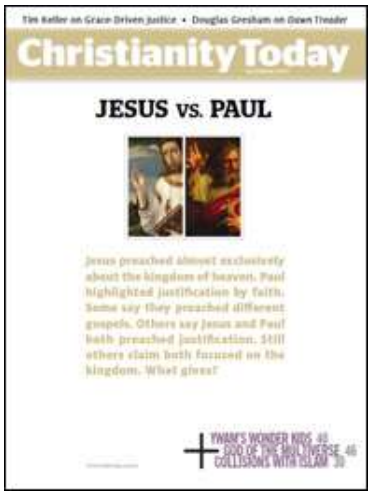


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Gospel of Jesus vs Paul

Christianity Today: Scot McKnight: Jesus vs Paul (2010) [Recommended]
http://www.christianitytoday.com/ct/2010/december/9.25.html (Subscription required for full article)

Many biblical scholars have noted that Jesus preached almost exclusively about the kingdom of heaven, while Paul highlighted justification by faith—and not vice versa. What gives?



Above CT article referenced by the following articles…

Overview
http://www.christianitytoday.com/biblestudies/j/jesus-vs-paul.html

Evangelical New Testament scholars (and their students) seem to be divided into two main camps: those who emphasize Jesus and the kingdom, and those who focus on Paul and justification by faith. While this seems to be a knotty problem, unprecedented in church history, such theological turf wars are all too common. As Paul disapprovingly told the Corinthians, "One of you says, 'I follow Paul'; another, 'I follow Apollos'; another, 'I follow Cephas'; still another, 'I follow Christ.' Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul– (1 Cor. 1:12–13). For Paul, it's all about Jesus.

So how do we bring Jesus and Paul together, while doing justice to both? How do we hold to the doctrine of the full inspiration of Scripture, allowing Paul and Jesus to speak for themselves rather than fitting them into our preconceived theological categories? Which gets priority? Which comes first—kingdom or justification? New Testament scholar Scot McKnight says the answer is not either/or, but both/and.

Corresponding study resource [Note: includes copy of above CT Article] …

CT Bible Study: Jesus vs Paul [Recommended]
http://stanguthrie.com/wp-content/uploads/2010/03/CT242-JesusvsPaul.pdf [PDF]

Jesus vs. Paul: An Interview with Scot McKnight about the Gospel (2010) [Recommended]
https://www.thegospelcoalition.org/blogs/trevin-wax/jesus-vs-paul-an-interview-with-scot-mcknight-about-the-gospel/

Alt. links…

Jesus vs. Paul: Scot McKnight on Justification, Kingdom, and the Gospel (2011)
https://www.christianity.com/blogs/trevin-wax/jesus-vs-paul-scot-mcknight-on-justification-kingdom-and-the-gospel-11646019.html

Jesus vs. Paul: An Interview with Scot McKnight about the Gospel
https://www.biblestudytools.com/pastor-resources/archives/jesus-vs-paul-an-interview-with-scot-mcknight-about-the-gospel-11642696.html

Excerpt:

Trevin Wax: *Scot, in your article, you write: "It is not exaggerating to say that evangelicalism is facing a crisis about the relationship of Jesus to Paul, and that many today are choosing sides." Why do you think evangelicals feel the need to choose sides in this discussion?*

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Scot McKnight: You ask a genuinely interesting question and I wish I could give an answer to the "why?" question.

Instead, I see an issue here of hermeneutical inevitability. We are driven by the way we think to synthesize (or systematize) or to harmonize or to compartmentalize. These sorts of actions are inherent to how our brains work, especially for people who read the Bible as believers and who believe it is God's Word and genuinely makes utter sense.

What I find is that many evangelicals came to faith through a Pauline-anchored set of categories. In many ways it was about the gospel of the Romans Road, and if that understanding of the gospel is repeated often enough (and just listen and you will hear it all the time) it becomes reflexive. This is the context of most evangelicals, and that context is fundamentally hermeneutical.

An analogy: the Judaizing opponents of Paul in Galatians knew how to read the Bible through a Moses lens, and Paul was teaching them to read the Bible (or Israel's Story) through an Abraham lens. The Judaizing opponents couldn't make sense of what Paul was saying, and that led them to say "Why then did God even give the Law?"

I see the same thing going on today. Evangelicals have grown up with a gospel, and that gospel has become their hermeneutic, and that hermeneutic is essentially derived from a specific way of reading Paul, and by that I mean a soteriological reading of Romans 1-8. It is the way we (or most of us) think.

The minute a kingdom hermeneutic comes up, one either abandons the Pauline hermeneutic or one synthesizes or — and I think this is most common — one colonizes Jesus' kingdom hermeneutic by a justification hermeneutic. That is, we make Jesus talk Paul. Or, we colonize Paul with Jesus' kingdom hermeneutic and make Paul talk Jesus.

Evangelicals are worried that if we colonize Paul with Jesus' kingdom hermeneutic we will lose a Pauline soteriology. There are plenty of cases where that very thing happened. But I think many are doing the very same thing by colonizing Jesus with Paul.

What I suggest in my article is that both of these approaches fail to find the essential continuity between Jesus and Paul. Kingdom doesn't lead to justification and justification doesn't lead to kingdom. The unity is found through christology, not through kingdom or justification.

Trevin Wax: *What are the problems we face when we try to fit justification into Jesus' vision of the kingdom or Jesus' kingdom theology into Paul's theology of justification?*

Scot McKnight: This could be a book or a brief answer, I choose the latter.

Fundamentally, these are two different (and mostly) parallel language games: the gospel of the kingdom is a way of saying the good news is that God's promises for Israel are now coming to pass in Jesus himself; the gospel of justification (which isn't a biblical expression) is a way of saying that the good news is that in Jesus Christ we have been declared (and made) right with God, right with ourselves, right with others and right with the world. It is forensic declaration.

Thus, the two are talking about two different things. Asking if what Jesus meant by kingdom is the same as what Paul meant by justification is like asking if a putter is a driver.

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Trevin Wax: *I thought your linking John Piper to Joachim Jeremias was interesting, particularly in the way that both scholars seek (albeit in different ways) to show how justification is present in Jesus' teaching. When you say that Paul and Jesus taught different things, you are speaking of emphasis – not that they had different (i.e. contradictory) visions at the fundamental level, right?*

Scot McKnight: You are right. It's emphasis – not different things. As the previous question showed, they are parallel lines but complementary lines.

Trevin Wax: *Your solution to this dilemma is to take 1 Corinthians 15 as primarily a statement about Jesus – who he is and what he has done. By emphasizing the centrality of Christ's person and work, you bring Paul and Jesus together. Both Paul and Jesus were all about Jesus, particularly his fulfillment of the Old Testament story. Once you've made the shift, how do kingdom and justification relate to the gospel?*

Scot McKnight: 1 Cor 15 is the gospel. Flat out simple. Paul defines it there; or he states it there. Every time Paul says "gospel" he means what he says in 1 Cor 15. That gospel is the narration of the Story of Jesus as Messiah (and Lord over all) as that Story that completes or fulfills the Story of Israel, and brings that Story to its goal. That Story is about Jesus and Jesus, who is Savior, saves through what he did — his life, his death, his burial, and his resurrection.

Now, we're back to this kingdom and justification thing again. The first way to state in the gospel in the NT, of course, is kingdom. That's how Jesus said it. He was saying the Story has now come to its completion/realization in him. When Paul talks about justification he is talking about the effects, and I prefer to say only way of speaking of those effects (others include reconciliation, redemption, etc). He's talking about the forensic-shaped effects of the Saving-ness of the Story of Jesus. To gospel is to declare this Story as the saving/justifiying Story.

A problem we need to work on more is the problem: we (evangelicals) tend to think the only problem is the personal sin, personal guilt problem. Fair enough. But frankly if "Jesus is the Messiah" or "Jesus is the Lord" is the solution, then we need to reframe or expand the problem because the problem for the Story of Israel is that it is yearning for completion in God's sending of the Messiah. Messiah, then, is a Solution to a slightly different (way of expressing the) problem.

Trevin Wax: *Would it be right to say that a church without any kingdom vision or a church that denies justification by faith has – in some sense – a deficient gospel? If we say so, does it mean that there's a problem with the Christology that is then leading out to a failure to grasp kingdom or justification?*

Scot McKnight: If there is a deficiency, I want to begin with where Paul and Peter and Jesus do: with the Story of Jesus fulfilling the Story of Israel. If we don't start with Jesus (christology) we will be deficient, and I find both kingdom and justification to be tempted far too often to make christology deficient. How odd, and how tragic, but so true: we get so focused on kingdom we end up thinking only of justice, and then we think so much in terms of justification we get lost in transaction, and in both cases, we aren't focusing on telling the Story of Jesus.

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McKnight: Jesus v. Paul

http://www.jrdkirk.com/2010/12/05/mcknight-jesus-v-paul/

This month's Christianity Today cover story comes from the finger tips of: Scot McKnight: Jesus vs. Paul.

This subject is near and dear to my own heart, and Scot and I approach resolving the issue in a similar way: we have to define gospel in such a way that it's bigger than just what we read in any given verse or book of the New Testament. Beyond "kingdom of God" or "justification by faith," McKnight puts it like this:



> the gospel is the saving story of Jesus that completes Israel's story. "To gospel" is to tell a story about Jesus as the Messiah, as the Lord, as the Son of God, as the Savior.

When attempting to summarize the gospel for *Jesus Have I Loved, But Paul?* I went this route:

> the God of Israel acted decisively in the person of Jesus to restore God's rule and reconcile the whole world to Himself.

Scot's article pushes us to reconceive of the category of "gospel" beyond the stereotypical options of "Kingdom of God" (for Jesus people) or "justification by faith" (for Paul people), drawing both within the larger story of the saving work of the God of Israel.

If I have one small bone to pick with the article, though, it is that it was too nice to the "justification by faith as gospel" people. What the "kingdom of God" camp has that the "justification" camp does not is a biblical indication that their summary of the gospel is, in fact, the gospel!

Jesus comes proclaiming the good news and saying, "Repent, for the Kingdom of God has drawn near." The advent of God's dominion is the good news.

Justification is a way that Paul corrects those who get the gospel wrong. The gospel is tied to justification when Paul wants to argue that Gentiles are the result of the good news promised to Abraham about all nations being blessed in him. But justification as good news? Not so much.

Models Of The Kingdom: Eight Views (Scot McKnight)

http://www.patheos.com/blogs/jesuscreed/2017/12/06/models-kingdom-eight-views/

When I wrote *Kingdom Conspiracy*, which I'm glad Baker turned into paperback, I found a couple academic books that sketched theories of the kingdom but I was totally unaware of a wonderful book by Howard Snyder called Models of the Kingdom.

I wish I had; he would have made my work easier though I am convinced we need to exploit the Constantinian temptation more and the Kuyperian-Niebuhrian approaches as well.

What irritated me most when a friend pointed me to this book was that I have always enjoyed Snyder's books and knew that he would be as concerned as I am with kingdom-church relations.

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Here are the eight models of Snyder:

1. The kingdom as future hope: the *future* kingdom.
2. The kingdom as inner spiritual experience: the *interior* kingdom.
3. The kingdom as mystical communion: the *heavenly* kingdom.
4. The kingdom as institutional church: the *ecclesiastical* kingdom.
5. The kingdom as countersystem: the *subversive* kingdom.
6. The kingdom as political state: the *theocratic* kingdom.
7. The kingdom as Christianized culture: the *transforming* kingdom.
8. The kingdom as earthly utopia: the *utopian* kingdom.

Snyder argues there are six tension points that need attention in any biblically-shaped kingdom theory:

1. Present versus future. Jesus said "The kingdom of God is near" (Mark 1:15), but also that we should pray for God's kingdom to come (Matt. 6:10).

2. Individual versus social. Jesus said the kingdom is like hidden treasure an individual person might find (Matt. 13:44), but he also said, "Do not be F 6 afraid, little flock, for your Father has been pleased to give you the kingdom" (Luke 12:32). He talked about being born again in order to see the kingdom (John 3:3) but also described it as a feast to be shared (Luke 13:29).

3. Spirit versus matter. Paul said, "Flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50), and Jesus said, "My kingdom is not of this world" (John 18:36). But Jesus associated himself with the healing and liberation of the Jubilee (Luke 4:18-21) and Revelation speaks of a kingdom in which God's people "will reign on the earth" (Rev. 5:10).

4. Gradual versus climactic. Jesus said the kingdom is like grain that grows gradually in a field (Mark 4:26-28). But he also said its coming would be like the midnight cry of the arriving bridegroom (Matt. 25:1-6).

5. Divine action versus human action. The kingdom of God is like a returning king who settles accounts (Luke 19:11-27). It is God who rules and reigns (Ps. 99:1-2). Yet, the kingdom is also something we must seek (Matt. 6:33), and Christians can be "fellow workers for the kingdom of God" (Col. 4:11).

6. The Church's relation to the kingdom; the tension between seeing the church and the kingdom as essentially the same or as clearly different. Jesus said to the Apostle Peter, "I will give you the keys of the kingdom of heaven" (Matt. 16:19). But he also spoke of the kingdom as future and said that not all those who worshiped him, but only those who did God's will, would enter the kingdom (Matt. 7:21).

One of the conclusions I have come to is that with Gustav Dalman, in Germany in the 19th Century, a major shift occurred in kingdom theology. Kingdom moved away from socio-political realities toward a more inward, immanent theory of kingdom. In addition, a serious study of kingdom in the Old Testament and Josephus and the Dead Sea Scrolls leads to a commonsensical but too often ignored undeniable dimension of the term kingdom: *a kingdom is a people governed by a king*. Namely, kingdom referred to a socio-political reality and had territory inherent to it.

***Go to the Beginning of*: Gospel of Jesus vs Paul**

***Return to the beginning:* Gospel of Jesus the Messiah (Christ)**

Galatians (Beginning)

Romans

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Jesus' Gospel vs Paul's Gospel (2013) [Recommended]

http://jonjourney.blogspot.com/2013/05/jesus-gospel-vs-pauls-gospel.html

Excerpt:

1) Did Jesus preach a gospel (good news) message?
2) Did His disciples proclaim a gospel message?
3) When the gospel writers instruct us to proclaim the gospel, using how the term was used by that author, what was the good news message they were referencing?

> Jesus went all through Galilee, teaching in their Synagogues, proclaiming (preaching) the gospel (good news) of the kingdom (reign, rule, authority, realm, dominion), and curing every kind of disease and every kind of sickness among the people; Mat 4:23
>
> Jesus went around all the towns and the villages, teaching in their Synagogues, proclaiming (preaching) the gospel (good news) of the kingdom (reign, rule, authority, dominion, realm), and curing every kind of disease and every kind of sickness. Matthew 9:35
>
> Jesus went to Galilee, proclaiming (preaching) the gospel (good news) of God —"The time has come, and the kingdom (rule, reign, authority) of God is at hand; repent (change your way of thinking), and believe the good news." Mar 1:14-15
>
> Jesus, however, said to them: "I must take the good news (gospel) of the kingdom (reign, rule, authority, dominion) of God to the other town also, for that was why I was sent." Luke 4:43
>
> Shortly afterwards, Jesus went on a journey through the towns and villages, proclaiming (preaching) the good news (gospel) of the kingdom (rule, reign, authority, dominion) of God. Luke 8:1
>
> Jesus sends out His 12 disciples: On your way proclaim (preach) that the kingdom (reign, rule, authority) of heaven (or God) is at hand. Matt 10:7
>
> Shortly afterwards, Jesus went on a journey through the towns and villages, proclaiming the gospel (good news) of the kingdom (reign, rule, authority) of God. Luke 8:1
>
> Then they (the 12 disciples) set out and went from village to village, proclaiming the gospel (good news) and curing people everywhere. Luke 9:6
>
> Then he said to them: "Go into all the world, and proclaim the gospel (good news) to all creation. Mark 16:15
>
> "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." Matthew 24:14

So we may ask the questions?

> ***Did Jesus preach Paul's gospel?***
>
> **or**
>
> ***Did Paul preach Jesus' gospel?***

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[Read the articles listed immediately above re: Jesus vs Paul]

It may be an important topic to get your head around. After all, most Christians agree we should be proclaiming the gospel. So how we define the gospel should matter. Who gets to define it? Which scripture passages are used to summarize this essential question?

I agree with the idea in this article. When Jesus proclaimed the good news of the kingdom or reign of God, he was announcing that He was the Christ, the anointed King. He was the Messiah that the Jews were waiting for. He was inviting all people to enter under the reign and authority of His kingdom. He was their saviour and Lord.

When Paul defines the gospel he preached in 1 Corinthians 15 he uses very similar language.

> "Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.
>
> For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born. " (NIV)

Of first importance: that Christ (the anointed King) died for our sins...

Do you see the kingdom connection? The term Christ means the anointed one.

Jesus and Paul both preached that Jesus was king, Lord, Christ, Messiah.

Jesus and Paul both preached that Jesus died for our sins.

Jesus and Paul both preached victory that comes from our risen Lord.

Jesus and Paul both preach about requiring faith in Jesus.

I do see a different emphasis, but I don't see a different gospel message.

Scot McKnight writes:

> "... when some evangelicals recently rediscovered Jesus' kingdom vision, they were frequently warned that they were on the verge of falling for a social gospel. "

This describes my experience over and over again. I admit I have been surprised and confused by this.

I'm sorry if my journey to understand and apply the teachings of Jesus has given you concern. As a follower of Jesus my desire is to become more like Jesus. I am enjoying studying the life and teachings of Jesus. It seems clear that Jesus had a favorite topic as he preached from town to town, and His disciples caught on as well. I believe the words of Jesus have meaning and power for people today as well, without taking away from the messages of Paul and other writers of Scripture.

Is it safe to say "*Jesus Christ is the gospel*"?

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Did Jesus and Paul teach the same thing?

https://carm.org/questions/other-questions/did-jesus-and-paul-teach-same-thing

Excerpt:

Some critics of Christianity try to set Paul against Jesus. They will often claim that what Paul taught is not what Jesus said and that present-day Christianity is derived not from Jesus, but from Paul's teaching. This is an erroneous claim that does not fit the facts. It is easy to take various scriptures out of context and try and set one person against another -- as many critics of Christianity have done. Nevertheless, we can confidently expect that Jesus and Paul taught the same thing. Granted, Paul focused more on theological issues than Jesus did, but nothing Paul said is contrary to Christ.

Luke wrote both the Gospel of Luke and the book of Acts. In Acts 9 Luke records the events surrounding Paul's conversion. We see that Jesus himself called Paul and sent him to be an apostle. If Paul and Jesus are not in agreement, then why would Jesus call Paul to be his apostle? Jesus is God in flesh and would, therefore, know all things. Jesus would certainly have known what Paul would teach which, it seems, is one of the reasons Jesus called him.

In addition, we can quickly see by examining what Jesus said we find parallels in what Paul said. Following is a brief alphabetical list comparing the words of Christ with the words of Paul. We can clearly see that they were indeed in agreement and that the critics who would set Paul against Christ don't know what they're talking about.

1. Alive in Christ
    1. Jesus
        1. "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes," (John 5:21).
    2. Paul
        1. "For as in Adam all die, so also in Christ all shall be made alive," (1 Cor. 15:22).
2. Anxiety
    1. Jesus
        1. "For this reason I say to you, do not be anxious for your life, *as to* what you shall eat, or what you shall drink; nor for your body, *as to* what you shall put on. Is not life more than food, and the body than clothing?" (Matt. 6:25).
    2. Paul
        1. "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God," (Phil. 4:6).
3. Atonement
    1. Jesus
        1. "I am the good shepherd; the good shepherd lays down His life for the sheep," (John 10:11)
    2. Paul
        1. "and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma," (Eph. 5:2).
4. Deity of Jesus
    1. Jesus
        1. "Truly, truly, I say to you, before Abraham was born, I am," (John 8:58). Compare with Exodus 3:14, "And God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, "I AM has sent me to you."
    2. Paul
        1. "For in Him all the fullness of Deity dwells in bodily form," (Col. 2:9). See also, Phil. 2:5-8.
5. Forgiveness
    1. Jesus

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1. "For if you forgive men for their transgressions, your heavenly Father will also forgive you," (Matt. 6:14).

2. Paul
    1. "And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you," (Eph. 4:32).

6. Jesus is the only way
    1. Jesus
        1. "Jesus said to him, "I am the Way, and the Truth, and the Life; no one comes to the Father, but through Me," (John 14:6).
    2. Paul
        1. "For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus," (1 Tim. 2:5).
7. Justification by faith
    1. Jesus
        1. "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life," (John 5:24). See also John 3:16-18; Luke 18:9-13.
    2. Paul
        1. "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ," (Rom. 5:1).
8. Law, the
    1. Jesus
        1. "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill," (Matt. 5:17).
    2. Paul
        1. "Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law," (Rom. 3:31).
        2. "What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise," (Gal. 3:17).
9. Law, living the
    1. Jesus
        1. "You shall not commit murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; [19] Honor your father and mother; and You shall love your neighbor as yourself," (Matt. 19:18-19).
    2. Paul
        1. "Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the* law. [9] For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself." [10] Love does no wrong to a neighbor; love therefore is the fulfillment of *the* law," (Rom. 13:8-10)
10. Predestination
    1. Jesus
        1. "Not all men *can* accept this statement, but *only* those to whom it has been given," (Matt. 19:11).
        2. "All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out," (John 6:37).
        3. "No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day," (John 6:44).
        4. "For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father," (John 6:65).
    2. Paul
        1. "He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will... [11] also we have obtained an

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inheritance, having been predestined according to His purpose who works all things after the counsel of His will," (Eph. 1:5,11).

11. Resurrection
    1. Jesus
        1. "The Son of Man is going to be delivered into the hands of men; [23] and they will kill Him, and He will be raised on the third day," (Matt. 17:22-23).
    2. Paul
        1. "For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures," (1 Cor. 15:3-4).
12. Rewards and Punishment
    1. Jesus
        1. "For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds," (Matt. 16:27).
    2. Paul
        1. "who will render to every man according to his deeds," (Rom. 2:6).
13. Sinfulness of man
    1. Jesus
        1. "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. 20 "These are the things which defile the man; but to eat with unwashed hands does not defile the man," (Matt. 15:19-20).
    2. Paul
        1. "There is none who understands, There is none who seeks for God; 12 All have turned aside, together they have become useless; There is none who does good, There is not even one,"• (Rom. 3:11-12).
14. Tradition
    1. Jesus
        1. "And why do you yourselves transgress the commandment of God for the sake of your tradition?" (Matt. 15:3).
    2. Paul
        1. "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ," (Col. 2:8).
15. Works Righteousness denied
    1. Jesus
        1. "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' [23] "And then I will declare to them, "I never knew you; depart from Me, you who practice lawlessness," (Matt. 7:22-23).
    2. Paul
        1. "Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith," (Gal. 3:11).

As you can see, this brief list demonstrates that Jesus and Paul both taught the same thing.

***See also*: Gospel of Paul vs Peter**

***Go to the beginning of*: Gospel of Jesus vs Paul**

***Return to the beginning:* Gospel of Jesus the Messiah (Christ)**

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Jesus vs Paul?

https://www.whitehorseinn.org/2010/12/jesus-vs-paul/

Excerpt:

Pitting Jesus against Paul used to be a hobby of liberal Protestants. As this story has it, Jesus proclaimed a kingdom of wide-scale world-transformation, while Paul proclaimed a gospel of personal salvation. The liberal Catholic writer Alfred Loisy once quipped that Jesus announced a kingdom, but instead it was a church that came. So on one side is Jesus, with his invitation to humanity to participate in his kingdom by bringing peace and justice, and on the other side is Paul who spoke instead of the church and personal salvation by belonging to it.

Today, however, it has become a critical question in evangelical circles. In the latest Christianity Today cover story ("Jesus vs. Paul"), New Testament scholar Scot McKnight relates, "Many of us have made a move from Paul to Jesus, and an increasing tension remains among evangelicals about who gets to set the terms: Jesus or Paul? In other words, will we center our gospel teaching and living on 'the kingdom' or 'justification by faith?'" In short, "Evangelicalism is facing a crisis about the relationship of Jesus to Paul, and many today are choosing sides."

This conundrum shouldn't surprise us. Evangelicalism—especially its Anglo-American variety—is a confluence of Reformation, Anabaptist, and pietist streams. Even the Reformation is largely mediated through pietism in the land that Bonhoeffer dubbed "Protestantism without the Reformation." So it's no wonder that the Reformation gets saddled with all sorts of views that are actually more accurate descriptions of pietism. Many of us were raised in pietistic backgrounds, where the kingdom of God was basically heaven and you get there by dying. So a lot of younger Christians are reacting against this sort of privatized spirituality. Some are rediscovering the Reformation, but most are drawn toward Anabaptism—that other stream that has shaped American evangelicalism, at least indirectly. "While some Protestants seem to let Jesus be Savior, but promote Paul to lord and teacher," writes Brian McLaren in *A Generous Orthodoxy*, "Anabaptists have always interpreted Paul through Jesus, and not the reverse. For them the Sermon on the Mount and the other words of Jesus represent the greatest treasure in the world. Jesus' teachings have been their standard" (206).

What are we to make of this contrast?

Jesus vs. Paul—a Theological Crisis? (part 1) (2011)

https://outlookmag.org/jesus-vs-paul-a-theological-crisis-part-1/

Excerpt:

Did Jesus and Paul teach two different versions of the gospel? I don't think so, but we've got some explaining to do.

Christianity Today's online magazine posted an article with the intriguing and provocative title, *Jesus vs. Paul*. It points out: "Jesus preached almost exclusively about the kingdom of heaven, while Paul highlighted justification by faith—and not vice versa. What gives?"

Put simply, the dilemma is that Jesus in the Gospels doesn't speak as much about being saved by faith as does Paul does in his epistles. Many find this confusing.

Evangelicals (who live somewhere between liberals on the left and fundamentalists on the right) historically have based soteriology (salvation teaching) upon Paul's epistles. They proclaim that sinners

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are justified (pardoned and declared righteous) through faith in Christ and His righteousness. But a new generation of evangelicals embraces a more socially aware gospel that goes beyond getting forgiveness for repentant individuals. This progressive soteriology focuses less on forgiving personal guilt and more on Christus victor—how Christ conquered sin, death and the devil at the cross, liberating all humanity from evil powers opposed to the kingdom of God.*

We can frame these differing views of salvation in the context of the Lord's Prayer. Evangelicals have always prayed "forgive us our debts" but increasingly now are emphasizing that God's kingdom must come and His will be done on this earth as in heaven. The issue here is whether the gospel is more about Paul's justification soteriology or Christ's liberating, life-giving kingdom.

So what—does it really matter? Quite a bit, says Scot McKnight, the author of *Christianity Today's* article: "It is not exaggerating to say that evangelicalism is facing a crisis about the relationship of Jesus to Paul, and that many today are choosing sides."…

Jesus vs. Paul—a Theological Crisis? (part 3) (2011)

https://outlookmag.org/jesus-vs-paul%E2%80%94a-theological-crisis-part-3/

Excerpt:

The difference between Christ and Paul in how they taught the gospel is a matter of their differing contexts. Jesus Himself was the gospel in real time, day by day advancing the kingdom of God against the devil's domain of disease, dysfunction, deceit, disbelief, disobedience and death. Paul came on the scene only after Christ's life and death and resurrection had brought life and immortality to light through the gospel. His role was to proclaim that good news and defend it from counterfeit soteriology.



That's what he was doing in the book of Romans, confronting those trusted in their own keeping of God's law to be saved. His strategy was to debunk Jewish legalism before presenting the true gospel of life in Christ. This he eloquently accomplishes in the first three chapters, exploding any hope of getting good with God by meritorious law-keeping. (See Rom. 3:19, 31.) He summarizes the dismantling of legalism by pointing to the patriarch Abraham as the father of faith, declaring: "If it is the adherents of the law who are to be the heirs, faith is null and the promise is void" (Rom. 4:14).

Next he promotes Abraham as exhibit A of how to exercise gospel faith in "the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist" (verse 17). "He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was 'counted to him as righteousness'" (verse 19-22).

Here we see that accepting God's life-giving provision of the gospel is the antidote for legalism. Believers cease trying to gain salvation through the law and instead embrace new life in Christ. This is how Abraham was saved as well.

So the solution for sinfulness is not law-keeping but life in Christ. This is because sin involves not only guilt—the death of innocence—but equally the death of relationality with God and humanity (alienation), the demise of love (character), pure motives (integrity), and ultimately the end of our very existence. Salvation restores life in all of its abundance through Christ. Although this includes forgiveness instead of condemnation, the bottom line of faith in Christ is life itself instead of death.

But wait—aren't we saved by grace through faith? Indeed. But what are we saved from? First and foremost, death. We see this in the "grace chapter," Ephesians 2, which begins by bluntly describing all

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humanity as “dead in trespasses and sins” (verse 1). We are lifeless outside of Christ, not just guilty and hopeless. “But God, being rich in mercy, because of the great love with which He loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved” (verses 4, 5).

Grace, by the way, also involves much more than forgiveness of sin. The Greek word translated “grace” means undeserved favor of any kind, such as “grace to help in time of need” (Heb. 4:15-16; see also 1 Cor. 15:10, 2 Cor. 9:8, Eph. 4:29, Col. 4:6).

So even the evangelicals’ favorite teaching chapter on grace, Ephesians 2, is set in the context of death vs. life more than guilt vs. forgiveness. If there is yet any doubt about the primacy of life vs. death in Paul’s soteriology, consider his most extended and explicit definition of the gospel and its meaning—1 Corinthians chapter 15. In all of its 58 verses, in which Paul specifically identifies, defines and describes the gospel, *there is not even one mention of justification, forgiveness, pardon or guilt. It’s all about life triumphing over death through Jesus.* Christus victor is the resurrected representative of a new humanity that replaces fallen Adam’s mortal race. Saving faith involves taking our place in the Son and identifying with His accomplishments instead of trusting in our own.

“This is the testimony, that God gave us eternal life, and this life is in His Son. Whoever has the Son has life” (1 John 5:11-12). He preserves our names in the “Lamb’s Book of Life” (Rev. 3:5) and will feed us eternally from the “tree of life” (Rev. 2:7) and give us to drink from the “water of life” (Rev. 22:17) from the “river of life” flowing out of His throne (Rev. 22:1). When everything is said and done about salvation, the bottom line is life in Christ.

To summarize: The evangelical conflict between the teaching of Jesus vs. Paul is a crisis of our own making. This is because we have overlooked the common denominator throughout the New Testament: salvation is a fundamentally a matter of life in Christ vs. death—of which forgiveness vs. guilt is just a subset. Believers reign in life through the kingdom of God because Jesus conquered death and rose in victory.

***See*: N.T. Wright, Scot McKnight and the Gospel: Compared and Contrasted**

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

Paul and the Gospel on Mars Hill (Areopagus)

The Gospel that Peter Preached

Gospel of Paul vs Peter **(includes Charts)**

Gospel of Jesus vs Paul

Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance

What is the Gospel **(Various Video Presentations)**

Baptism **(Christian, Water)**

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Kingdom of God: Commonality and Consonance between Jesus and Paul (2012)

http://www.equip.org/article/kingdom-god-commonality-consonance-jesus-paul/ **[Recommended]**

Excerpt:

In an article published in *Christianity Today*, Scot McKnight helpfully raised the important question of the relationship between Jesus and Paul.[1] He suggested, "Jesus preached almost exclusively about the kingdom of heaven, while Paul highlighted justification by faith—and not vice versa." He pointed out the evangelical crisis of choosing between Jesus and Paul and came up with the solution that grounds kingdom vision and justification on the gospel of Jesus. The gospel (good news) is "the saving story of Jesus that completes Israel's story." Both Jesus' kingdom vision and Paul's justification speak of Jesus as the one who completes Israel's story. Therefore, both belong to the one gospel story of Jesus. Hence, according to McKnight, we find the unity between Jesus and Paul. But he weakens this unity by splitting Paul's justification from Jesus' kingdom vision so that in the end Jesus and Paul are still materially divided in his scheme. For him, both kingdom vision and justification speak of Jesus but they do so in very different and minimally overlapping ways. This article will show that this division between Jesus' kingdom vision and Paul's justification is not warranted by the New Testament, and that the division and so-called crisis dissolve when Jesus and Paul are interpreted in fuller manners in terms of God's kingdom.



On "Jesus vs. Paul" a response to Scot McKnight (2010)

http://theaquilareport.com/on-qjesus-vs-paulq-a-response-to-scot-mcknight/

https://zondervanacademic.com/blog/kaiser-2/ (Alt. link)

Excerpt:

The case for the Unity of the Bible grows as scholarship catches up with Biblical revelation. Instead of seeing Paul as the one responsible for founding a new offshoot of the Jesus movement or even as the alleged founder of Christianity, we take him at his word: he was a servant of Jesus Christ!

In the December 2010 issue of Christianity Today, which just arrived, the lead article was on "Jesus vs. Paul," by my friend Scot McKnight. I enjoyed reading Scot's discussion of this topic, for I had written on this topic (along with other parallel concerns about unity vs diversity) in my 2009 Zondervan book entitled Recovering the Unity of the Bible: One Continuous Story, Plan and Purpose.

Even though I admire Scot (for after all, I hired him when I was Academic Dean for the TEDS' faculty years ago), I wish he had had the benefit of reading the fifth chapter in my new book on "The Unity of the New Testament," where I discussed "The Relationship between Jesus and Paul" along with other topics such as the alleged tension of the Synoptic Gospels with the Gospel of John, the alleged differences

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beetween the Paul of the book of Acts and the Paul of the Epistles, and the so-called split between the book of James and the other NT writers in theology.

But more to the point Scot discussed, Paul did occasionally refer to the "kingdom of God" as Jesus did (e.g., 1 Cor 6:9, 10; Gal 5:21), which showed he was conversant with what Jesus said. But there were a number of other points of contact between Paul and Jesus. All will recall Paul's inclusion of Jesus' teaching on divorce (1 Cor 7:10), or Paul's urging that those who teach should receive their living from the Gospel as Jesus taught (1 Cor 9:14, cf. Matt 10:10; Lk 10:7). Even Paul's teaching about the "thief" in 1 Thess 5:4 may be an allusion to Jesus' teaching on his second coming (Matt 24:23). There are more instances we could add, but the 1 Cor 11:23-26 institution of the Eucharist begins with those wonderful words: "For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me.'" This too was another place where Paul depended on Jesus for his theology and praxis.

So, I agree, it is hard to make a case for a conflict between Jesus and Paul. In fact, the "Promise" plan of God incorporated both the "kingdom" aspect, as well as the "Gospel" that was announced to Abraham (Gen 12:3; cf. Gal 3:8) which Gospel also embraced justification.

The case for the Unity of the Bible grows as scholarship catches up with Biblical revelation. Instead of seeing Paul as the one responsible for founding a new offshoot of the Jesus movement or even as the alleged founder of Chriistianity, we take him at his word: he was a servant of Jesus Christ!

Walter C. Kaiser Jr. (PhD, BrandeisUniversity) is distinguished professor emeritus of Old Testament and president emeritus of Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. Dr. Kaiser has written over 40 books, including Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching; The Messiah in the Old Testament; and The Promise-Plan of God; and coauthored An Introduction to Biblical Hermeneutics: The Search for Meaning. Dr. Kaiser and his wife, Marge, currently reside at Kerith Farm in Cedar Grove, Wisconsin. Dr. Kaiser's website is www.walterckaiserjr.com.

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

Paul and the Gospel on Mars Hill (Areopagus)

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Gospel of Paul vs Peter **(includes Charts)**

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Justification: Jesus vs. Paul (CTQ) **by David P. Scaer** **(2012)** **[Lutheran Perspective]**
http://ctsfw.net/media/pdfs/ScaerJustificationJesusvPaul.pdf [PDF]

Excerpts:

One cannot serve God and mammon; for some, Jesus and Paul saw things differently. Gospels in the forefront of the canon followed by the epistles set the stage for pitting Jesus against Paul—or was it the other way around? In any event, it began when the church was hardly off the ground. Ebionites favored Matthew's more Jewish Jesus, and Marcion constructed Christianity out of Paul's letters. Another fork in the road came at the Reformation when Roman Catholics took the road leading to the Gospels with James as a guide and Lutherans took the Pauline option. Eighteenth-century rationalists favored the Gospels' simple moral teachings over Paul's complex dogmatic theology.[4] Nineteenth-century classical liberalism followed suit, as did the Social Gospel by abridging Jesus' message to loving God and the neighbor.

Choosing Jesus over Paul in retrieving authentic Christianity faces an obstacle in the scholarly consensus that Paul died before the Gospels were written (A.D. 68–100).[5] This means that the evangelists were either unaware of Paul's epistles, ignored them, or constructed their Gospels out of other sources (e.g., the Q document and the Hebrew Matthew, oral tradition, and their own creative imaginations).[6] With this scenario, it can hardly be said that Paul reacted to Jesus; rather, Matthew reacted to Paul's antinomianism.[7] If the Gospels preserved the authentic simple religion of Jesus, as preserved in Q, it should be explained why Paul, who defined his life as Christ's life, did not absorb more of it into his epistles. Before his conversion, he was resident in Jerusalem and made several visits afterwards. Left unexplained is how the apostles remaining in Jerusalem left Paul's newer theology, if indeed this is what it was, unanswered. Though both Gospels and Epistles were read in the worship of early churches, apparently no one recognized any discrepancies.

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In having to choose between Jesus and Paul, Lutherans have come down on the side of Paul's definition of justification in setting the terms for reading and interpreting the Gospels. The law condemns and the gospel provides salvation. Francis Pieper, the Lutheran Church—Missouri Synod's premier dogmatician, held that justification "is the apex of all Christian teaching" and "that all other doctrines which he [Paul] preached stand in close relation to the central truth that men are saved without any merit of their own, by faith in the crucified Christ." Pieper then adds, "Thus Christology serves merely as the *substructure* of the doctrine of justification."[8] This would sound better without the word "merely." If I read this correctly, justification is ranked higher than Christology, at which point we may want to pause. Ranking one doctrine, whichever one it is, as superior to others has consequences, especially when it is imposed on passages that speak of other matters.[9] With their commitment to the Pauline doctrine of justification, Lutherans have had difficulty in coming to terms with James and, more seriously, with the Sermon on the Mount and its supposedly impossible requirements and subsequent penalties. Relief is then provided by Paul, who is assigned the enviable role of the purveyor of the sweet gospel. Thus, preachers looking for a passage on the law's impossible demands find it in Jesus' command to be perfect (Matt 5:48), an impossibility resolved by Paul's doctrine that we are justified by grace without the works of the law—a close call indeed if one only had to rely on Jesus.

This bifurcation between Jesus and Paul leads to a new kind of *homolegomena* and *antilegomena* division of the canon, with Lutherans following the reformer in favoring Romans, Galatians, 1 Peter, and John and with Roman Catholics leaning towards the Gospels—especially Matthew—and James. This does not mean that either faith community uses only its favored books, but each picks and chooses isolated passages from its less-favored books to support views derived from the favored ones. A case in point: in 2010, Roman Catholics commemorated the bimillennial of Paul's birth at St. Peter's Cathedral in Scranton, PA. Lay members read selections from Paul's epistles that dealt with the indwelling of Christ. Noticeably absent were those passages that Lutherans use for their understanding of justification. Not heard was Rom 1:17, "The righteous man shall live by faith alone."[10] This may have been coincidental, or perhaps not. Each faith community has its favorites.

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What is the Gospel? (Various presentations)

***See also*: Gospel of Jesus the Messiah (Christ)**

Scot McKnight: What is the Gospel? [Recommended] (2017)

https://www.youtube.com/watch?v=-HdyhUQ3Krs [Video]

Ref: Paul: 1 Cor. 15: 1-11; 2 Tim. 2:8; Peter: Acts 2, 10

Tell the story of Jesus:

Jesus lived, died at the hands of sinners unjustly, God overturned his death and raised him from the dead, he ascended and he is coming back to rule. Jesus is the King, Jesus is the Lord.

Everyone that believes in him receives forgiveness for their sins through his name.

***See*: McKnight's 3-part separation of Gospel text in 1 Cor. 15:1-11.**

***See also*: Gospel of Paul vs Peter**

What is the Gospel? NT Wright (2013)

https://www.youtube.com/watch?v=ICHovRHJAYY

Ref: Rom. 1:3-4 (below); 1 Cor. 15:1-11 (*see*: The Gospel that Paul Preached)

[2] This gospel he [God] promised beforehand through his prophets in the holy scriptures,
[3] concerning his Son who was a descendant of David with reference to the flesh,
[4] who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead, Jesus Christ our Lord.
[5] Through him we have received grace and our apostleship to bring about the obedience of faith among all the Gentiles on behalf of his name.

NOTE: *re: Paul's charge from God:* *Acts 9:15 "…this man is my chosen instrument to carry my name before Gentiles and kings and the people of Israel."*

DA Carson - How do you Explain the Gospel in Five Minutes

https://www.youtube.com/watch?v=0RImYisUYxM [Video]

Dr. Ravi Zacharias: What is the Gospel?

https://www.youtube.com/watch?v=enXBnnFbDpM [Video]

***Return to the beginning:* Gospel of Jesus the Messiah (Christ)**

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What Is the Gospel? **[Recommended]**
https://www.youtube.com/watch?v=0maL4cQ8zuU [Video]

Just what is the GOSPEL? **[Recommended]**
https://www.youtube.com/watch?v=i6ZX7ui0Dfo [Video]

Paul Washer**, The Gospel. The most terrifying truth of Scripture** **[Recommended]**
https://www.youtube.com/watch?v=TXOWyjB7d24 [Video]

Romans 8:9-13

[9] because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. [10] For with the heart one believes and thus has righteousness and with the mouth one confesses and thus has salvation. [11] For the scripture says, "Everyone **who believes in him will not be put to shame.**" [12] For there is no distinction between the Jew and the Greek, for the same Lord is Lord of all, who richly blesses all who call on him. [13] For **everyone who calls on the name of the Lord will be saved.**

It Will Cost You Everything
https://www.youtube.com/watch?v=5JQOBMi4QS8 [Video]

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Paul Washer vs Joel Osteen

https://www.youtube.com/watch?v=OqGw3H8Z86I [Video]





Paul Washer | Confronted with a question

https://www.youtube.com/watch?v=ydGprxNHyjk [Video]

Full Version:

https://www.youtube.com/watch?v=g9rUe-Wcjvk [Video]

What is the Gospel? - Paul Washer

https://www.youtube.com/watch?v=9mMQ12nmDow [Video]

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Bible Verses that Summarize the Gospel



https://jamesmirror.com/2011/12/12/bible-verses-that-summarize-the-gospel/

Excerpt:

Scripture verses that summarize the Gospel are sprinkled throughout the Bible. Here are some cited by J.I. Packer in the book, *Grounded in the Gospel*:

- He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed (Isa. 53:5)
- For even the Son of Man did not come to be served, but to serve, and give his life as a ransom for many (Mark 10:45)
- God so loved the world that he gave his one and only Son, that whoever believes in him should not perish but have eternal life (John 3:16)
- All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name (Acts 10:43)
- Through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is justified from everything you could not be justified from by the Law of Moses (Acts 13:38-39)
- He was delivered over to death for our sins and was raised to life for our justification (Rom. 4:25)
- But God demonstrates his own love for us in this: while we were still sinners, Christ died for us (Rom. 5:8)
- Christ died for our sins, according to the Scriptures … he was buried. . . . The third day he rose again from the dead, according to the Scriptures . . . and he appeared (1 Cor. 15:3-6). Paul writes that this is the Gospel "I preached to you, which you received and on which you have taken your stand. By this Gospel you are saved" (1 Cor. 15:1-2). In outlining it here, Paul asserts that "what I received I passed on to you is of first importance" (1 Cor. 15:3)
- God was in Christ, reconciling the world to himself, not counting men's trespasses against them (2 Cor. 5:19)
- God made him who knew no sin to be sin for us, that we might become the righteousness of God in him (2 Cor. 5:21)
- Remember Jesus Christ, raised from the dead, descended from David: this is my Gospel (2 Tim. 2:8)
- He gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good (Titus 2:14)
- But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life. (Titus 3:4-7)
- Christ was sacrificed once to take away the sins of many people; and will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him (Heb. 9:28)
- He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed (Peter 2:24)

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- Christ died for sins once for all, the righteous for the unrighteous, to bring you to God (1 Peter 3:18)
- This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins (1 John 4:10)

Follow these links to learn more about the Gospel, answer the question "Am I a good person" and see a contrast between the true and false Gospel

Galatians – Beginning (Top)
Galatians – Maps
Galatians – Intro
Galatians – Charts
Galatians – Overviews
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The Gospel in One Word, Two Words…

https://escapetoreality.org/2011/03/22/the-gospel-in-one-word-two-words/

Excerpt:

Throughout the Bible you will find short declarations of the Good News. Below I have listed short gospels from Paul, Peter, James, John and Jesus. I also have one each from Spurgeon and Calvin…

1 word: Jesus! You cannot improve upon perfection and there's no other name by which we're saved (Acts 4:12). Grace and truth are found in Jesus. Jesus saves sinners and keeps Christians. Whatever your need, the answer is Jesus. Are you struggling with sin? Jesus is your victory. Are you suffering with illness? Jesus is your healing. Are you bound up with depression? Jesus is your freedom.

2 words: Christ alone! If we must add one word to the name "Jesus" or His proper title "Christ," let it be the qualifier "alone." He alone saves us. He doesn't need our help, just our trust.

3 words: None but Jesus! If this was good enough for Spurgeon…

4 words: "Mercy triumphs over judgment!" ~ James 2:13. And just so you have no doubt as to where mercy comes from, James tells us: "The Lord is full of compassion and mercy" (Jas 5:11).

5 words: "Jesus Christ and Him crucified." That's all Paul needed to know (1 Cor 2:1-5).

6 words: Saved by Christ; kept by Christ. Many Christians believe only the first part of that statement. They believe that Jesus gave them a fresh start, but not a new life. Instead of confessing their sonship, they are still confessing their sins. Instead of resting in the gift of his righteousness, they are striving to make themselves righteous through their good works, their self-denial, or their observance of traditions, rules and regulations. The good news is better than they think!

7 words: "Grace and truth came through Jesus Christ" ~ John 1:17. Think of a firefighter smashing through a concrete wall to save trapped orphans. That's what Jesus did for us. When all hope was lost, He came. Now that's good news!

8 words: "Christ died, was buried, then rose. He reigns!" ~ Paul (1 Cor 15:3-4,25). Everyone quotes the first 3 bits of Paul's gospel and misses the punch-line. Read the whole chapter of 1 Corinthians 15. The good news is not just about what He's done, but what He's doing (He's reigning!) and yet to do (until all His enemies have been put under His feet).

9 words: "I want to come in and be with you." ~ Jesus (Rev 3:20). Religion offers carrots and sticks, but Jesus offers invitations.

10 words: "I am the way and the truth and the life." ~ Jesus (Jn 14:6). As the song says, without the way there is no going, without the truth there is no knowing, and without the life, there is no living.

11 words: "When you ascended on high, you led captives in your train." ~ David (Ps 68:19). Ever seen those movies where the good guy beats the bad guy but then foolishly forgets to check whether the villain's really been neutralized? Jesus is not like that! He has enslaved slavery, bound bondage, and captured captivity. Where are Jesus' foes? They're in His train – shackled and disarmed!

12 words: "God has made this Jesus, whom you crucified, both Lord and Christ." ~ Peter (Acts 2:36). The Messiah whom the Jews looked for, has been exalted, made supreme, so that our sins might be forgiven and the Holy Spirit given (see Acts 2:38)

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20 words: "The Son of God became the Son of Man that the Sons of Men might become the Sons of God." John Calvin may or may not have said this – I can't verify the source – but it's true and it's good news.

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***For additional information, see my other separate references resource*:**

The Gospel, Salvation and Evangelism

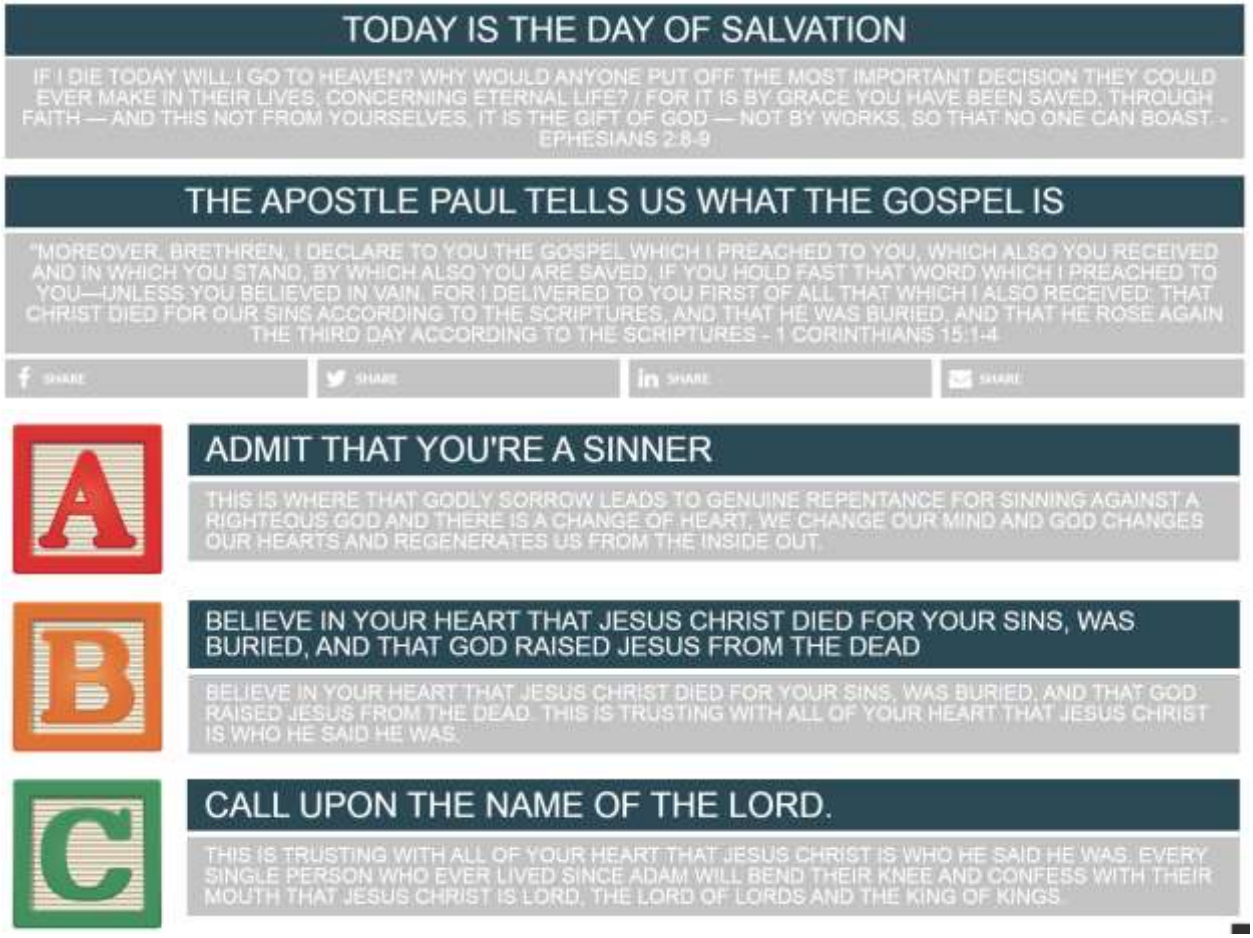
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***See also*: The ABC's of Salvation**

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The ABC's of Salvation





Source: https://calvarychapelkaneohe.com/abc-of-salvation/

***See also*: The Gospel of Jesus the Messiah (Christ) for basic gospel details**

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Faith: Pistis and Fides; Roman Imperial vs Christian Faith

What is Faith (Pistis / Fides)?

http://www.truthortradition.com/articles/what-is-faith

> **What is Faith? - Trust in God**
> https://www.youtube.com/watch?v=cZGbSrvEQLo [Video]

Biblically, faith is trust, confidence in, or assurance. However, the biblical definition of faith differs from its modern definition. Before we look at the difference, let's look at why we say biblical faith is trust, confidence in, or assurance.

The New Testament was written in Greek, not English, and the Greek noun "*pistis*" is translated "faith" in many translations of the Bible. For example:

- "…If ye have faith (*pistis*) as a grain of mustard seed…"
- "…Have faith (*pistis*) in God." (Mark 11:22-KJV)
- "(For we walk by faith (*pistis*), not by sight:)" (2 Cor. 5:7-KJV)

That *pistis* means trust, confidence in, or assurance, can be checked in any good Greek lexicon ("lexicon" is a word scholars use for "dictionary."). For example, Friberg's Analytical Greek Lexicon has "confidence, faith, trust, reliance on." Vine's lexicon says, "firm persuasion," and Bullinger's lexicon says the same thing. Thayer's lexicon says, "conviction of the truth of anything."

When the people of the first century got the letters of Paul, for example, they did not say, "What is *pistis*?", as if Paul had invented a new word. Pistis was in common use in the Greek language, and had been for centuries. It is in the writings of the Greeks, including Aristotle, Plato, Herodotus, etc. The first definition of pistis in the Liddell and Scott Greek Lexicon, sold in college bookstores to students of ancient Greek, is "trust in others." That is why we say pistis means "trust."

When the Greek New Testament was translated into Latin, *fides* was the natural choice as a translation of *pistis*, because fides means "trust, confidence, reliance, belief." The Bible was then read in Latin for hundreds of years. As the English language developed, our English word "faith" came from the Latin word *fides*. There should be nothing mysterious about *pistis*, *fides*, or faith. We know what trust is. Merriam-Webster defines it as "assured reliance on the character, ability, strength, or truth of someone or something."

If both *pistis* and *fides* mean "trust," how did "faith" come to be defined in our culture as "firm belief in something for which there is no proof" (Merriam-Webster's Collegiate Dictionary, 11th edition)? To understand this, we must remember that a dictionary definition is only a record of how people are currently using the word in their speech and writing. This is why dictionary definitions change as time passes.

What happened to change the definition of faith from "trust" to "firm belief in something for which there is no proof" was: (1) people started to use "faith" as "belief in something for which there is no proof," (2) that usage was put in the dictionary as a definition of faith, (3) people who did not know what faith was looked it up in the dictionary, saw that definition, and used it that way. This process continued over time until now almost everyone thinks "faith" is "belief in something for which there is no proof." In fact, that definition of faith was used in the popular television medical series, "House," in April 2006.

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Sadly, it is now safe to say that most people do not know that the biblical definition of faith is “trust,” and furthermore that they do not have the knowledge or the tools to research that for themselves. Serious consequences come from believing that the Bible asks us to believe things even though there is no proof for them. Believers become confused about faith, not knowing what it is or how to get it and grow in it. Unbelievers, thinking the Bible asks people to believe things without proof, say it is an unreasonable and illogical book, and reject it—to their own doom.

How did the idea that faith is “belief in something for which there is no proof” enter into the Christian culture in the first place? The actual historical process is long and tedious, but the concept is simple. The Church asked people to trust doctrines that were neither logical nor clearly backed up by Scripture. For example, the doctrine that the “host” (bread) and wine that are used in Roman Catholic Mass become the body and blood of Christ is not logical (for example, it still looks and tastes like bread and wine, not meat and blood), and it is not backed by solid Scriptural exegesis. Priests know this, and so they ask people to “take it by faith.”

Please understand, there is nothing wrong with “take it by faith (trust)” if there is actually something (such as a promise) to trust. When Jesus told the blind man that if he washed in the Pool of Siloam he would be healed, the blind man had faith in, trusted, Jesus and his promise, washed, and given sight by a miracle. However, if there is nothing to trust in and nothing “trustworthy” to believe, then to ask people to “take it by faith” is wrong, and contributes to the misunderstanding of God and the Bible.

No one can force trust. It develops over time. We all know this every time we have a new repairman come to our house to fix something, or have to take our car to a new mechanic. We desperately want to trust the person to be competent and honest, but that comes only in time. If he says, “Trust me,” that often only makes things worse. If, on the other hand, he does the work when he says he will, does a good job, charges what he said he would, and seems to be honest and fair, our faith (trust) in him grows. Biblical faith is the same. It is neither magic, unreasonable, nor illogical, “it is simply **trust**.”

What is the difference between belief and faith, from a Protestant perspective?

https://christianity.stackexchange.com/questions/20278/what-is-the-difference-between-belief-and-faith-from-a-protestant-perspective (Christian Stack Exchange)

Excerpt:

The understanding that I am most familiar with - a Protestant understanding, if it matters, is that "belief" is an intellectual belief, while "faith" is a matter of ***trust*** that leads to ***action***.

This can be summed up in an illustration of Charles Blondin, a tightrope walker who asks a crowd if they believe that he can safely walk a wheelbarrow across Niagara Falls on a tightrope. Many in the crowd ask who believes that he can do this, and of course, most say that they do. Then he asks who is willing to get into the wheelbarrow. Only those whose "belief" reaches the point of faith will get in.

This is similar to how it's explained by many, many, Christian groups, and while I can't claim that the understanding is universal, it is quite common. For example, The Feral Apologist has an article explaining the difference here. They put it like this:

> How are we, as Christians, to understand our faith? We need to first discover the meaning of the word “faith” in the Bible, and how that meaning is somewhat different from the meaning many attach to it today. To avoid the cultural baggage associated with the term, let’s look at the Greek words that are used in the New Testament and translated as “faith.” There are three primary forms of this word in Greek, the noun form pistis, the adjective form pistos, and the verb form pisteuo. Each form’s meaning is a variant of the word “trust.” Hence pistis is “a trust” in someone

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> or something, pistos is “trusting” as applied to someone adjectivally, and pisteuo literally means “I trust.” It is important to keep this in mind because we have often misunderstood these words (translated as “faith”) in our culture to be, not variants of the word trust, but variants of the word belief, used in an intellectual sense. It is true that some places in scripture, such as James 2:19, the verb form is rightly translated as “believe” because of contextual issues and what James was trying to accomplish. In other places, such as John 14:1, a variant imperative form of the verb is translated as Jesus’ exhortation to “trust” in him. When we encounter the word “faith” in scripture then, our default understanding should be that it means “trust.”

Faith Baptist Church, in New jersey also uses the Blondin story in one of their devotionals on the subject. The devotional says this:

> The historical stunts of Blondin help us understand what it means to have "faith". First of all, faith is not mere intellectual assent. If anyone in the crowd truly believe that Blondin could cross the raging Niagara with someone in the wheelbarrow, he or she would have volunteered to ride along. "Faith" always means that we are really trusting someone or something. "Faith" is more than the words of mental assent as the words that were shouted by the crowds lining the shores of Niagara. To say, "We believe" means that we believe not only with our head, but with our heart and our wills. Faith means that we believe that God can do what He has said and that we believe it so thoroughly that we are willing to fully act upon it. Faith does not mean that we believe God can do it, but that God can do it with us in that "wheelbarrow".

See also: **The New Perspective Explaned – Faith or Faithfulness**

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Reviews: Roman Faith and Christian Faith: Pistis and Fides in the Early Roman Empire and Early Churches by Theresa Morgan (2015)

http://themelios.thegospelcoalition.org/review/roman-faith-and-christian-faith-pistis-and-fides-teresa-morgan [PDF]

http://www.ancientjewreview.com/articles/2017/3/3/book-note-roman-faith-and-christian-faith-pistis-and-fides-in-the-early-roman-empire-and-early-churches

http://crossfitwellington.com/lib/roman-faith-and-christian-faith-pistis-and-fides-in-the-early-roman-empire-and
[Introduction (Chp 1) downloadable as PDF]

Oxford Scholarship: Abstract, Overview, Highlights
http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780198724148.001.0001/acprof-9780198724148

Excerpts:

Abstract

This study begins with the question why 'faith' (pistis/fides) was so important to very early Christians that the concept and praxis already dominate the writings of the New Testament. It argues that early Christian pistis owes much to both its Jewish and Graeco-Roman contexts, which makes it an intrinsically interdisciplinary subject of study. Drawing on recent work in anthropology, sociology, and modern history, the study seeks to understand the varying shapes pistis/fides takes in the Graeco-Roman world of the early principate, Hellenistic Judaism, and the New Testament. It develops a model of the relationship between pistis/fides, fear, doubt, and skepticism. It investigates where Graeco-Roman pistis/fides is represented as easy to practice and where difficult, where it is 'deferred' and 'reified' in practices such as oaths, proofs, and legal trusts. It shows that pistis/fides is more important in Graceo-Roman divine–human relationships than has been assumed, and investigates the shape of the Graeco-Roman divine–human pistis/fides relationship and the foundations on which it rests. The study argues that understandings of divine–human pistis evolve through the Septuagint, before examining pistis in different New Testament writers and its role in the development of early Christologies, soteriologies, and ecclesiologies. It also argues for the integration of the study of pistis with New Testament ethics. It investigates the interiority and emotionality of pistis/fides, and finally explores eschatological pistis: the shape of the divine–human community in the kingdom of heaven. Other topics include the interpretation of pistis Christou and the 'mystery of faith'.

Introduction

This chapter begins by asking why 'faith' (*pistis, fides*) was so important to members of primitive churches. It argues that answering this question must be a thoroughly interdisciplinary project—a history of *mentalité* and praxis examining the operation of *pistis/fides* in the Graeco-Roman world of the early principate and Hellenistic Judaism as well as the New Testament, and not presuming that Christian *pistis* is *sui generis* from its earliest attestations. The semantic range of the *pistis* and *fides* lexica is well mapped, encompassing 'trust', 'trustworthiness', 'faithfulness', 'good faith', 'credit', 'guarantee', a legal trust, philosophical proof, and religious belief. Less well understood are the distinctive *shapes* of divine-human and intra-human *pistis/fides* in the world of the early principate. This chapter explores approaches to *pistis* and *fides* in classics, Jewish studies, and theology, and to trust and cognate concepts in sociology and history, before developing its own approach. [NOTE: Full chapter available via prior link above.]

Pistis and Fides in the World of the Early Principate I – Domestic and Personal Relations

This chapter explores the shape of *pistis* and *fides* in Greek and Roman domestic and personal social relations more widely from the first century BCE to the second century CE, arguing that Greek and Latin language and culture are sufficiently closely related, socially and geographically interpenetrative, and

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mutually comprehensible by this period to be treated together. It finds that *pistis/fides* towards oneself, between family members, and between masters and slaves is treated across a wide range of sources as relatively, though not wholly, unproblematic. *Pistis/fides* in public life, between patrons and clients, and particularly between friends, meanwhile, is widely presented as more difficult, even when it is desirable. *Pistis/fides* in tradition, hearsay, and all kinds of discourse, however, is radically problematic.

Pistis and Fides in the World of the Early Principate II – Structure of State

This chapter continues the examination of the distinctive shape of *pistis/fides* in Graeco-Roman society begun in the last chapter, considering *pistis/fides* in Greek and Roman structures of state, including law and government, in armies, and in political, inter-state, and economic relations between the first century BCE and the second century CE. It examines the roles of mediators in a range of public and political roles. It explores the role of *pistis/fides* at the foundations of states and its connections with justice, friendship, hope, and other socially and politically central concepts and praxeis. It discusses why *pistis/fides* is invoked above all at times of crisis, and why it is one of the few qualities which are equally applicable to domestic and public contexts and equally important in both.

Pistis and Fides in Graeco-Roman Religiosity

This chapter outlines the history of scholarship on belief in Greek and Roman religiosity, before turning to some neglected evidence for *pistis/fides* in divine–human relations in religious thinking from the first century BCE to the second century CE. It discusses divine *pistis/fides* towards human beings, human *pistis/fides* towards the divine, and the role of the gods in sponsoring *pistis/fides* between human beings. It explores the relative significance of relational and propositional belief and the range of foundations which are claimed for divine–human *pistis/fides* (including autopsy, hearsay, the written word, consequentialism, foundationalism, and coherentism), together with their tensions and fragilities. It investigates the relationship between divine–human *pistis* and *fides*, fear, doubt, and skepticism, and between divinely sponsored *pistis/fides* and justice. It discusses the analogies that are made between divine–human and intra-human *pistis/fides*, and the relationship between philosophical accounts of belief and others.

Pistis in the Septuagint

This chapter discusses the role of divine–human and intra-human *pistis* in the Septuagint, arguing that an evolution can be detected from the books of the Pentateuch to the Hellenistic wisdom tradition and Roman-period commentaries on the Book of Genesis. It discusses the role of *pistis* in the covenants which Abraham, Moses, and the Israelites make with God in Genesis and Exodus. It examines Job's understanding of *pistis* in his complaint against God, and the shape of the divine–human relationship implicit in God's response. It investigates the *pistis* of God towards the faithful and that of the faithful towards God in the Wisdom of Solomon and in Sirach. It also explores the role of God as sponsor of *pistis* between human beings, the relationship between *pistis* and truth, and the relationship between faith, fear, doubt, and skepticism.

Pistis and the Earliest Christian Preaching

This chapter examines Paul's treatment of *pistis* in 1 Thessalonians and 1 and 2 Corinthians, seeking to understand what Paul borrows from Jewish and Graeco-Roman *mentalité* and where he breaks new ground. It investigates the shape of the divine–human community in 1 Thessalonians and finds that in some ways it is highly distinctive. It explores how far *pistis* can be understood as a state of mind or an emotion, as opposed to a relationship and praxis. It considers the foundations on which Paul calls people to put their trust in God. An excursus on the origins of the terms *hoi pisteuontes* and *hoi pistoi* to mean 'Christians' considers all the passages in the New Testament in which these phrases may mean not simply 'the faithful' or 'believers' but specifically designate 'Christians'. Finally, it considers what 1 and 2 Corinthians add to our understanding of Paul's treatment of *pistis*.

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Pistis in Galatians, Romans, Philippians, and Philemon

his chapter discusses Paul's treatment of *pistis* in Galatians, Romans, Philippians, and Philemon, and particularly how Paul uses *pistis* to locate Christ at the centre of the divine–human relationship of the new covenant. This leads to a discussion of *pistis Christou*, which argues that it is neither simply the faithfulness of Christ to God, nor human trust/faith in Christ, but simultaneously Christ's faithfulness to God and God's trust in him, and Christ's trustworthiness to human beings and their trust/faith in him, which enables him to act as a mediator and restore a relationship of *dikaiosynē* between God and humanity. The chapter discusses some Graeco-Roman models on which Paul may have drawn, and considers how this development affects Paul's understanding of the shape of the divine–human community. It also explores passages in which Paul stretches the meaning of *pistis* to include 'bond of trust', 'community', and even 'new covenant'.

Pistis in Non-Pauline Letters

This chapter looks at divine–human *pistis* in the non-Pauline epistles: Ephesians, Colossians, 2 Thessalonians, 1 and 2 Timothy, Titus, Hebrews, James, 1 and 2 Peter, and Jude. It examines how deutero-Pauline letters do or do not take up Paul's use of *pistis* (arguing, for instance, that Ephesians and Colossians allude to Paul's model of *pistis Christou*, but develop the idea of pre-election further than Paul). It explores some new ways in which these writers treat *pistis*: for example, the pastoral epistles develop the idea that certain groups within Christian communities (wives, children, slaves) may enact *pistis* in different ways suited to their social position. It discusses the meaning of the phrase 'the mystery of faith', arguing that *pistis* is not intended to be mysterious to community members. It examines the distinctive treatment of *pistis* in the letter to the Hebrews and argues for a new interpretation of Hebrews 11.1.

Pistis in the Synoptic Gospels and the Acts of the Apostles

This chapter examines the treatment of *pistis* in the synoptic gospels and the Acts of the Apostles. It argues that Matthew, Mark, and Luke all use *pistis* language to develop their Christologies, exploring the complexity of Jesus's identity, status, and activity between God and humanity. Like the epistles, these gospels have little interest in *pistis* between human beings, but focus on that between humanity, God, and Christ. This chapter shows how *pistis* allows the power of God to work through Jesus and, potentially, his followers, for whom he acts as a model for *imitatio* as well as the object of *pistis*. It examines the writers' treatment of doubt and fear, which are condemned in those who lack *pistis* towards Jesus, but criticized short of condemnation in those who do follow Jesus. It examines these writers' exploration of the bases for *pistis*, including encounter, report, and the written word.

Pisteuein and its Relations in the Johannine Corpus

This chapter discusses the distinctive shape of trusting/believing in the Johannine corpus. John uses *pisteuein* to emphasize both the unity of Christ with God and his faithful subordination; God is revealed uniquely through Jesus and eternal life comes through trusting/believing in Jesus as one does in God. Like the synoptic gospels, John struggles with the failure of many to recognize Jesus as Son of God in his lifetime, and explains it by developing the idea of pre-election. The chapter also discusses John's understanding of the possibility of progression in trusting/believing and of the foundations of belief. Treatment of 1 and 3 John focuses on the role of *pistis* in the community's eschatology, arguing that Christians place increasing value on statements of propositional belief in disputes between churches or believers and outsiders. It discusses the importance of faithful endurance by community members in Revelation, together with the role of *pistis Iēsou*.

Relationality and Interiority in Pistis and Fides

This chapter considers the extent to which *pistis/fides* is understood as a state of mind or an emotion in Graeco-Roman, Jewish, and Christian sources of this period. Since direct evidence is scarce, it examines

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passages of Greek and Latin literature where *pistis/fides* language is located in the mind or heart, investigates how closely *pistis/fides* is connected with qualities such as love that are both relational and emotional, and considers whether *pistis/fides* can be called a virtue, with the interior dimension which virtues are regularly treated as having. It argues that in Greek and Latin literature *pistis/fides*, though not explicitly called an emotion or a virtue, is often treated as a virtue and as having at least emotional dimensions. It then examines whether Jewish and Christian literature configure *pistis/fides*, ethically and emotionally, in similar ways to Greek and Latin literature, and finds that they do.

Pistis, Fides, and the Structure of Divine–Human Communities

This chapter argues that *pistis* is central not only to the shape of the divine–human community on earth but also to the eschatological kingdom or household of God, and that *pistis* and other ethical qualities not only define but structure the kingdom. It examines other cults presented as divine–human polities and argues that ethics can also be understood as structural in these, and, indeed, in Graeco-Roman society as a whole. It draws parallels between Christian presentations of the kingdom of God, Jewish depictions of heaven, Greek and Roman myths of the golden age and the mythologized past, and the ideal societies of political theory, relating all of them to contemporary theories of natural goodness and natural law. It argues that the kingdom of God can be understood as a form of community of virtue and life in it a natural good, in accordance with divine and natural law.

Conclusion

The Conclusion sums up the main themes of the previous chapters, drawing out the implications of what has been argued for the study of Christology, soteriology, ecclesiology, eschatology, and ethics, and for future connections between the study of *pistis/fides* and these themes. It notes the scope for future studies of the connections between *pistis/fides*, understood as foundational and structural to the divine–human community, and justice, love, hope, persuasion, knowledge, truth, and the holy spirit. Finally, it looks briefly into the second century and some of the earliest surviving non-canonical letters by Clement of Rome, Ignatius of Antioch, and Polycarp of Smyrna, arguing that in most respects they understand *pistis* in terms very similar to New Testament writers, especially Paul, but that in one or two respects they develop Paul's thinking further. This begins to show how we might find Christian understandings of *pistis/fides* evolving from the second century onwards.

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

Paul and the Gospel on Mars Hill (Areopagus)

The Gospel that Peter Preached

Gospel of Paul vs Peter **(includes Chart)**

Gospel of Jesus vs Paul

Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance

What is the Gospel **(Various Video Presentations)**

Baptism **(Christian, Water)**

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Book Note | Roman Faith and Christian Faith: Pistis and Fides in the Early Roman Empire and Early Churches

http://www.ancientjewreview.com/articles/2017/3/3/book-note-roman-faith-and-christian-faith-pistis-and-fides-in-the-early-roman-empire-and-early-churches

In *Roman Faith and Christian Faith: Pistis and Fides in the Early Roman Empire and Early Churches*, Morgan identifies and bridges a gap between approaches to faith taken by classicists and biblical scholars. Classicists, she says, tend to focus on the social functions of *pistis/fides* (usually translated as faith or trust); in contrast, multiple biblical scholars have attempted to understand the theological valences of faith as an internal impulse (Morgan p. 14, p. 444). Morgan's own methodology is "a particular form of *l'histoire des mentalités*: one which seeks to locate the mindsets of individuals and small communities in their larger context while revealing how and where, however subtly, they deviate from it" (pp. 34-35). This is not a word study, Morgan insists; instead, it is a case study of how the widely used concept of *pistis/fides* is picked up by one particular sect. Morgan finds a concept that is expansive and flexible, that holds communities together through links of reciprocal accountability, but that is always freighted with risk and doubt (p. 6). *Pistis/fides* operates at all levels of society: between the divine and humans; in law, governance, and military campaigns; in friendship and families; and even a person's most intimate relationship: the one with herself.

In chapters 1-4, Morgan's careful description of the choreographies of Roman *pistis/fides* in various kinds of relationships is exhaustive, examining configurations of people from multiple angles to see where trust is assumed, bulwarked, or doubted. Or, to move from a stage metaphor to an ecological one – while her analysis could read like a sort of Linnaean delineation of rules and results, it's better to read it as a description of a moving ecosystem at its most minute levels. When Morgan turns her attention to *pistis/fides* in divine-human relationships, she finds that "*pistis* towards the gods stands at the apex of a ladder of social relations" (p. 138). Though she acknowledges that "no one would begin a study of Greek or Roman religiosity by looking at *pistis/fides*: It does not play a large enough role," she finds that the faithful relationship between the gods and humans is foundational for all others, such that "divine-human and intra-human *pistis/fides* are interlocked in a shared circle of reasoning" (p. 123, p. 169). In the Roman Empire, *pistis/fides* is not a passive internal state, but a functional, transformative dynamic that forms and sustains relationships (p. 175).

In chapter 5, Morgan treats the Septuagint as a crucial comparandum for both established Roman *pistis* and nascent Christian ones. Translators used pistis to translate some instances of the Hebrew *'emunah* in most of its lexical range (encompassing "firmness, refuge, and saying 'Amen' to God" [p. 177]) – but crucially not all of it. She finds that *pistis* is used at fulcrum-moments of the divine-human relationship, when crisis or change transpires. Although *pistis* is used in different ways throughout the Septuagint – signaling a shift in relationship or polity (Abram), referring to God's regulation of Creation (Job), or enabling the maintenance of the covenant (Sirach) – Morgan concludes, "there are enough parallels between Jewish and Greco-Roman ideas about divine-human *pistis* in Hellenistic and Roman worlds to make them intelligible to each other" (p. 196). Morgan finds the ongoing, dynamic negotiation of pistis here as well: "Even in steeply unequal relationships of *pistis* or *fides* – even in divine-human relationships – both sides […] need to gain and keep the confidence of the other" (p. 198).

In chapters 6-10, Morgan turns to the Christian Scriptures. In these works, she finds that *pistis* continues to figure largely as a relational force embodied by God, Christ, and/or the *pisteuontes* (the faithful ones), not as a posture of intellectual assent or avowal. In the undisputed Paulines, Morgan senses an evolution between I Thessalonians and the Corinthian correspondence, on one hand, and Galatians, Romans, Philippians, and Philemon, on the other. In the former, the role of the preacher as a steward of *pistis* is emphasized; a cascade of pistis falls from God, to God's designated apostles, to the community. In I/II Thess and I Cor, "Paul's main interest is in *pistis* as relationship-forming and power-mediating" (p. 261). In the other letters, Paul relies on a more robust Christology in which Christ is the "Janus-faced" mediator who is faithful to God and trustworthy to humans. Noticeably absent in these letters is any role for intra-

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human *pistis*, "without which," Morgan notes, "human communities cannot develop or sustain themselves" (p. 306). In the non-Paulines, Morgan traces how *pistis* is deployed to address a wide range of concerns: pre-election (Ephesians), eschatology (II Thessalonians), social status and ethics (Titus, I/II Timothy), rituals and purity (Hebrews), and endurance (James).

In the Gospels and Acts, Morgan finds that pistis language marks nascent christologies and apologetics. In the synoptic Gospels and Acts, people develop *pistis* based on the evidence of miracles, but "the *pistis* that his followers put in Christ is typically ambiguous [... *Pistis*] thus captures not so much Christ's unique and distinctive location in the divine-human relationship as the complexity and, in his lifetime, the mystery of his identity" (p. 393). Morgan notes that the Gospels themselves are a library of miracles, thus becoming themselves "*pisteis* – arguments or proofs of the validity of *pistis*" (p. 393). This is quite different from John's gospel, in which *pistis* is used "to emphasize at once the unity of Christ with God and is faithful subordination with God" (p. 436).

In chapter 11, Morgan examines the interiority of *pistis/fides* by dissecting its relationship to other inward impulses or states like emotions, virtues, or cognition. She finds that *pistis/fides* sits at the nexus of all of these in Roman literature, the Septuagint, and early Christian writings; it dwells in the heart or chest like emotions, fortifies courage and reason like virtue, and relies on the mind or memory like cognition. Yet she insists that its interiority is never considered to be separate from relationality and action; "*pistis/fides* […] is one of those qualities that can only be practiced socially" (p. 472). Finally, in chapter 12, Morgan considers how *pistis/fides* is an ethical stance and a practice that structures communities, particularly divine-human communities. Early Christians, she says, made *pistis* part of the scaffolding of their "politeia structured by virtues," a community "both earthly and eschatological" (p. 499).

Morgan finds that certain themes resound throughout Roman, Jewish, and early Christian use of *pistis/fides*: it creates and sustains networks; it is "never unproblematic: never uncut with fear, doubt, and skepticism"; and "at times of crisis it can transcend and even reverse other social structures" (p. 502). Yet simultaneously, early Christians play with and alter the concept. In the New Testament, Morgan finds *pistis/fides* sliding toward new meanings – "the 'bond' created by trust in God, the 'community' formed by that bond, and even the 'new covenant'" (pp. 503-4). Crucially, however (and contra Bultmann), this expanded lexicon does not yet include something as innovative as "The Faith," or a designation of a religious movement as a whole. This is the theoretical point Morgan is interested in proving with this volume – that in the endless growth of language into new meanings, there are very few grand leaps and very many infinitesimal steps. The earliest Christians did not (yet) redefine faith, Morgan insists, but changed its focus – toward God and Christ alone, rather than that "shared circle of reasoning" that *pistis/fides* spun among gods and humans (p. 123).

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Christianity and the Roman Empire – Saylor [PDF]

https://www.saylor.org/site/wp-content/uploads/2012/10/HIST101-6.4.2-ChristianityAndTheRomanEmpire-FINAL1.pdf

Roman Imperial Ideology and the Early Pronouncement of the Gospel of King Jesus

https://theomusings.wordpress.com/2017/04/11/the-gospel-good-tidings-part-1/

Excerpt:

What is the gospel? How would the gospel have been understood in the Greco-Roman world? Why did the Apostolic writers choose to express their message in terminology like gospel, Lord, Christ, etc.? These questions are asked by many people that I know. They ask because they all desire resources or insights that will adequately inform their understanding of the Scriptures, the Gospel, Jesus, God, and the faith in which they participate. These inquiries are not confined to small circles, rather they are quite prevalent in many congregations and settings. Because of this, I hope to bring scholarly information to everyday people that will help inform and inspire them to study, engage, and wrestle with the Scriptures and their faith. In what follows, I will investigate the "gospel" and hopefully bring this magnificent message into a new light for those who do not necessarily have the time or energy to dig into these matters in a scholarly way.

To begin, the Gospel (εὐαγγέλιον, euaggelion; "good news" or "good tidings") has become normalized in Western Christianity so much so that the contextualized understanding of the word has seemed to be all but lost. The word "gospel" has a context that gives it meaning. Prior to the Apostolic tradition using the term gospel as connoting the message of Jesus Christ, the gospel was first found on the lips of Roman delegates (ἀπόστολο, apostolos; "sent ones").[1] These apostles, or "sent ones," were commissioned by the Roman Caesar (Καῖσαρ, Kaisar; "Caesar") to go to a conquered city and herald the gospel, good news, to the new subjects of Rome. The apostles would proclaim the good news that Caesar is lord (κύριος, kyrios; "Lord" or "King") over the land and now that you are his people, you will be provided safety and protection from Rome's enemies, live under the *Pax* Romana ("Roman Peace") provided by the Emperor's rule and reign, and your city will now be "Romanized."[2]

This announcement of the good news did not give the people a choice, per se. The royal pronouncement was simply that, an announcement of the way things were i.e. reality for the Roman people or newly conquered people. This announcement was a "good thing" in the eyes of the Romans heralding the message to the newly conquered people; however, the message of good news could have been taken as an oppressive message to those being conquered. One simply could not denounce this reality without committing treason. The gospel was a pronouncement of good tidings from the perspective of the Romans to a newly conquered people, with the expectation of the people living lives of fidelity (πίστις, pistis; "fidelity") to their new lord. [3] The gospel was simply the announcement of what was true about reality for the Roman people. If you were to ask someone in the Roman world what the good news was, they would point to Caesar's lordship and rule and the benefits that were derived from living under his rule and reign.

While the details of this Roman gospel are compact, the context provided is enough for the keen reader to notice many parallels between the Roman gospel and the gospel expressed in the Apostolic literature. The context for the apostolic writers was the Roman proclamation of Caesar's rule and reign and the benefits derived from that rule. The early followers of Jesus hearing the gospel from the apostles or hearing it read in one of the four gospel accounts would have recognized the subversive, treacherous, and defiant language in their own gospel compared to the gospel of Caesar.[4] These comparative elements are what I will be diving into in the next couple blog posts to provide an understanding about the Gospel of Jesus Christ in the context of the Roman Empire.

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To begin this assessment, I will provide a list of parallel words used by the Apostolic tradition and end by providing the Apostolic Tradition's Gospel of Jesus Christ. In the post to follow, I will first discuss the ways in which the gospel message is different from the Roman gospel. Secondly, I will provide a brief history that led to the Roman terminology being used as it was during the first century CE. Thirdly, I will engage the political nature of the gospel proclaimed by Jesus' apostles and the nature of "religion" in the ancient Roman Empire. Lastly, I will provide a contextualized understanding of the gospel as it was presented to various groups i.e. Jews, Greeks, Philosophers, etc.,,

A Few Parallels Between:

The Roman's Gospel and the Gospel of the Apostolic Tradition

Gospel (Greek εὐαγγέλιον [singular]; "good news" or "good tidings")

Apostle (ἀπόστολο, apostolos)

Son of god/God (divi filius)

God (θεός, Theos)

Lord/Christ (Messiah) (κύριος, kyrios; Χριστός, Christos)

Epiphany (ἐπιφάνεια, epiphaneia)

Savior (σωτήρ, sótér)

The Royal Announcement of the Good Tidings of King Jesus

For my presentation of the Gospel, I will simply cite Apostle Paul's formulation in his letter to the Corinthians. This is citation is an early Apostolic Tradition of the Gospel that was passed on to Paul. The following is structured and formatted using Scot McKnight's separation of the text into three parts found in his book *The King Jesus Gospel*:

A)

Brothers and sisters, I want to call your attention to the good news that I preached to you, which you also received and in which you stand. You are being saved through it if you hold on to the message I preached to you, unless somehow you believed it for nothing.

B)

I passed on to you as most important **what I also received**: Christ died for our sins in line with the scriptures, he was buried, and he rose on the third day in line with the scriptures. He appeared to Cephas, then to the Twelve,

C)

But in fact Christ has been raised from the dead. He's the first crop of the harvest of those who have died. Since death came through a human being, the resurrection of the dead came through one too. In the same way that everyone dies in Adam, so also everyone will be given life in Christ. Each event will happen in the right order: Christ, the first crop of the harvest, then those who belong to Christ at his coming, and then the end, when Christ hands over the kingdom to God the Father, when he brings every form of rule, every authority and power to an end. It is necessary for him to rule until *he puts all enemies under his feet*. Death is the last enemy to be brought to an end, since he has brought everything under control under his feet. When it says that everything has been brought under his control, this clearly means everything except for the one who placed everything under his control. But when all things have been brought under his control, then the

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> Son himself will also be under the control of the one who gave him control over everything so that God may be all in all.
>
> 1 Corinthians 15:1-2, 3-5, 20-28 (*Common English Bible*; bold parts are my edits)[5]

With the Roman's gospel and the Apostolic Tradition's Gospel of Jesus, we are prepared to dive into the context and meaning of the Gospel in the next few posts.

Notes

[1] I use "Apostolic tradition" instead of "New Testament" out of respect for the Hebrew Scriptures and the Jewish people. Also, "new" can connote that what is previous is old or out of date and in the case of the biblical literature, the Hebrew Scriptures are as far from old or out of date in comparison to the Apostolic literature as it can get. It is important to note that the Apostles and Jesus used the Hebrews Scriptures and those scriptures were their scriptures. See the following works if you wish to dig deeper into the Roman context of the gospel: for a less scholarly and readable treatment see McKnight, Scot. *The King Jesus Gospel*; Wright, N.T. *Simply Jesus*; Wright, N.T. *Simply Good News*; and for more scholarly takes on this see Campbell, Douglas. *The Deliverance of God*, 696-714; Wright, N.T. *Jesus and the Victory of God* (vol. 2 in *Christian Origins and the Question of God*); Wright, N.T. *The Resurrection of the Son of God* (vol. 3 in *Christian Origins and the Question of God*),

[2] What I mean by Romanized is that the city would undergo major transformation so much so that when the Caesar would come and visit he would feel like he was coming home to Rome.

[3] I choose to translate the word *pistis*, normally translated as "faith," "faithfulness," or "trust," as fidelity because fidelity connotes the rightful response that a ruling lord expects of his subjects. This word will become important in later posts when we dig into the manner of faith

[4] The gospel accounts are not gospel(s). This is an important point because the gospel is the same message and the four gospel accounts express this message in different ways. The pronouncement of Jesus' Lordship doesn't change, but the way it is expressed to various audiences does change. Alongside this, I want to note my addition of hearing the gospel accounts as important to the context of understanding the gospel writings. In the first century, the papyrus was expensive, not all people were literate, and thus the people would have heard the gospel read out loud to them. Silent personal reading would have been a strange phenomenon for first century people. This is important to understand that the gospel was proclaimed and even the writing would have been proclaimed in gathered assemblies.

[5] McKnight, Scot. *The King Jesus Gospel*, 47-48.

***See also*: Gospel of Paul vs Peter**

The 'Gospel' and the Emperor Cult from Bultmann to Crossan (2014)

http://www.westarinstitute.org/wp-content/uploads/2014/09/Forum-32-Dechow-Gospel-and-Emperor-Cult.pdf [PDF]

The First Christians' Responses to Emperor Worship by Christoph Heilig (Review)

https://rbecs.org/2016/11/30/fcrw/

The Gospel of Caesar

http://www.faithgateway.com/the-gospel-of-caesar/

***See also*: Repentance**

For additional details about Repentance, Faith and their relation to Salvation
***see my other separate references resource*:**

The Gospel, Salvation and Evangelism

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Galatians – Beginning (Top)

Galatians – Maps

Galatians – Intro

Galatians – Charts

Galatians – Overviews

Galatians – Getz Videos

Galatians – NT Wright related

Galatians - Commentary

Galatians – Related Topics

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

Paul and the Gospel on Mars Hill (Areopagus)

The Gospel that Peter Preached

Gospel of Paul vs Peter **(includes Charts)**

Gospel of Jesus vs Paul

Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance

What is the Gospel **(Various Video Presentations)**

Baptism **(Christian, Water)**

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Ten Reasons We Fail to Share Our Faith



Ten Reasons We Fail to Share Our Faith

www.ColdCaseChristianity.com

We mistakenly think our beliefs about Christianity are entirely subjective
Some of us hesitate to share the Gospel because (whether we care to admit it or not) we've come to see religious truth as a matter of subjective opinion rather than objective truth. We treat the Gospel more as a cookie than a cure.

We think we have to be a theologian or apologist to share effectively
As Christian Case Makers, we don't have to become experts. We simply need to know how to resource the experts when someone on our jury asks a question.

We aren't sure who we should share with
The best jurors are simply smart and interested citizens who are humble enough not to presume they know the answer before they hear the question, and it's important to understand these characteristics of good jurors if we hope to have an impact as Christian Case Makers.

We are simply afraid to take the first step
The fear most of us have with evangelism is simply taking the first step of starting a conversation. Our fear typically turns to joy (and even courage) once we get the conversation started.

We think we have to know someone well before we can share the truth
The reason "friendship evangelism" is statistically dominant is simply because we, as Christians, are so uncomfortable sharing our faith with strangers. We have created this statistical reality.

We're not sure how to engage people (especially people we don't know well)
Walk up to the person you want to engage and ask the question: "What do you think happens when you die?" It invariably leads to deeper conversations about the meaning of life, the existence of God and plight of humans.

We're afraid of feeling uncomfortable at any point in the process
What's keeping you from sharing the Gospel with the people in your life, even the strangers who you meet every day? It might just be that (like me) you're often more concerned with your own comfort than you are with the cause of Christ.

We hold pessimistically low expectations of being successful
As I examined my own low expectations, my true nature was exposed. Why wasn't I sharing what I believed? Because I was lazy and tired of rejection. Why wasn't I reflecting the nature of Christ? Because I'd come to see my behavior as a way to reach the lost rather than as a reflection of a truly changed life. Why didn't I trust God for my expectations in the first place? Because I was slipping back into my old self-reliant denial of God's power.

We are conditioned to speak a Christian language foreign to the secular culture
When I'm talking with unbelievers, I try to think about how I used to hear and interpret these words before I became a Christian. I take the time to translate important Christian concepts for those who might be willing to entertain the ideas if only I was willing to speak their language.

We think our success as evangelists is dependent on our individual effort
Evangelism and Christian Case Making is often just like baseball. Remember your place in the line-up. Drive in a run if you can, or just get on base for the next player at bat. Remember you're not alone. If each of us can get a single, we'll eventually succeed as a team.



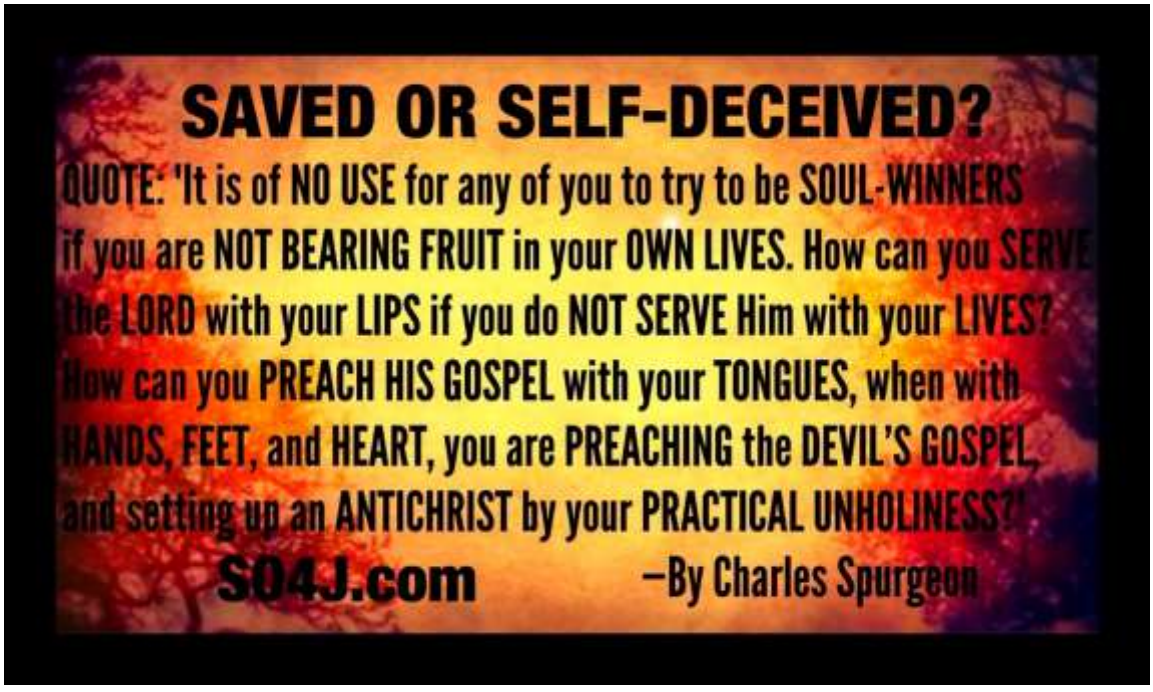
COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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Top 10 Reasons Unsaved People Think They Are Saved

http://so4j.com/top-10-ways-unsaved-people-think-theyre-saved





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Baptism (Christian; Water)

The following references represent varied points of view regarding whether water baptism is an active and necessary part of salvation or mainly a public act of obedience confirming an inward transformation. (Also, includes references related to N.T. Wright, and issues re: infant-baptism.)

Theopedia: Baptism

http://www.theopedia.com/baptism

Wikipedi: Baptism

https://en.wikipedia.org/wiki/Baptism

Conversions from the Book of Acts

http://www.christianlibrary.org/authors/Marvin_L_Weir/salvation/convpaul.htm

INTRODUCTION

The Book of Acts is not only a book of history, but also a book of conversions. If one genuinely wants to know what to do to be saved, he can read the book of Acts and find the Biblical answer. Although this study will focus on the conversion of Saul of Tarsus (Paul), let us first consider eight examples of conversions found in the Book of Acts. The following chart will enable one to clearly see **what** these people did to be saved.

PREACHING	BELIEVED	REPENTED	CONFESSED	BAPTIZED	SAVED
Pentecost **Acts 2:14-41**		**Repented** **vs. 37-38**		**Were Baptized** **vs. 38-41**	**Remission of Sins** **vs. 38-47; Saved**
Folks of Samaria **Acts 8:5-13**	**Believed** **v. 12**			**Were Baptized** **vs. 12-13**	
The Eunuch **Acts 8:35-39**	**Believed** **vs. 36-37**		**Confessed** **v. 37**	**Was Baptized** **v. 38**	**Went on his way** **Rejoicing – v. 39**
Saul **Acts 9:1-20**				**Was Baptized** **v. 18**	**Sins were washed Away; Acts 22:16**
Cornelius	**Believed**			**Was Baptized**	**Remission of sins**

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Acts 10:34-48	**v. 43**			**v. 48**	**v. 43**
Lydia **Acts 16:13**	**Gave Heed** **v. 14**			**Was Baptized** **v. 15**	
The Jailer **Acts 16:32**	**Believed** **v. 31**			**Was Baptized** **v. 33**	
The Corinthians **Acts 18:8**	**Believed** **v. 8**			**Were Baptized** **v. 8**	

The student of God's Word will note that teaching or preaching occurred in each instance of salvation recorded above. It is true that *"belief cometh of hearing, and hearing by the word of Christ"* (Rom. 10:17). The astute student will also note the fact that **baptism** is mentioned in every case of conversion. Man-made denominations insist that baptism is not required for one to be saved, but the Word of God declares that the act of baptism is indeed a perquisite in every case of conversion.

Let us now study the conversion of Saul of Tarsus (the apostle Paul). In studying an incident or subject, let us always remember to read all the verses that pertain to said incident or subject. Thus, in studying Acts 9:1-20, we must not forget the apostle's inspired comments about the matter in Acts 22 and 26.

NOTE: The above chart, because of column labeling, is misleading as it implies that being saved always comes AFTER baptism… reading of the scripture text clear shows that is NOT always the case… for example Cornelius received the Baptism of the Holy Spirit and THEN he was baptized. Paul was converted by Jesus, then later baptized.

While if asked, "What to DO after believing?" they will say to be baptize. The heart of The Gospel preached by Paul, James and Peter never mentions baptism as a requirement for salvation in their Gospel message.

13 New Testament Conversions in the Book of Acts

http://s8int.com/saved2.html

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Baptisms in the Bible

http://graceambassadors.com/tradition/list-baptisms-in-the-bible

Excerpt:

It is a common mistake to think that water baptism is the only baptism in the Bible. Every time the word "baptism" is mentioned people wrongly assume water. The Bible mentions many baptisms, and many of them are dry including the one and only baptism required for being a member of the body of Christ.

> *"…One Lord, one faith, one baptism,…"* – Eph 4:5

This one baptism is our baptism into Christ by the Spirit (1 Cor 12:13). This is the one baptism taught by the apostle Paul, and the only one that accompanies salvation in this dispensation (1 Cor 12:13; Rom 6:3; Gal 3:27; Col 2:12)

Here is the list [also available as a PDF] of distinct baptisms in the Bible. Only the ones in blue are **wet**. Can you find the common thread among the baptisms that include water?...

1. **Noah's type baptism**
   Peter mentions that eight people were saved by water in an ark as a type of a future baptism. Water is present, but the people are dry.(Gen 6:13; 1 Peter 3:20-21)

2. **Baptism unto Moses**
   Paul presents Israel's baptism unto Moses "in the cloud and in the sea". Water is present, but the people are dry. (1 Cor 10:1-2; Exo 14:29)

3. **Israel's ceremonial cleansings**
   These cleansing rituals were required under the Mosaic Law for the cleansing of the people. (Num 19:13; Lev 11:25; Exo 19:14; Exo 30:17-21; Heb 9:10)

4. **Levitical priesthood baptisms**
   These washings were required in order to become a priest under the Law of Moses. (Exo 29:4; Lev 8:6; Num 8:7)

5. **Traditional Jewish baptisms**
   These baptisms were not mandated under the Law but were part of Jewish tradition. (Mt 15:1-2; Mk 7:1-9; Lk 11:38)

6. **John's baptism**
   John came to Israel baptizing with water for the remission of sins so that they could enter the promised kingdom to Israel and identify their Messiah. (Mt 3:5-6; Mk 1:4; Lk 3:3; Jn 1:31; Lk 7:29; Acts 10:37)

7. **Jesus' baptism by John**
   Jesus, who knew no sin, was baptized by John to fulfill all righteousness under the law. (Mat 3:13-17; Mk 1:9-10)

8. **Baptism with fire**
   Jesus would baptize the nation with fire as they went through the tribulation. This trial baptism would damn the unfaithful to hell. (Isa 4:4; Mal 3:2-3; Mt 3:11; Lk 3:16)

9. **Jesus' baptism unto death**
   Jesus' second baptism which he accomplished at the cross where he was identified with the sins of Israel and the world. (Mt 20:22-23; Mk 10:38-39; Luke 12:50)

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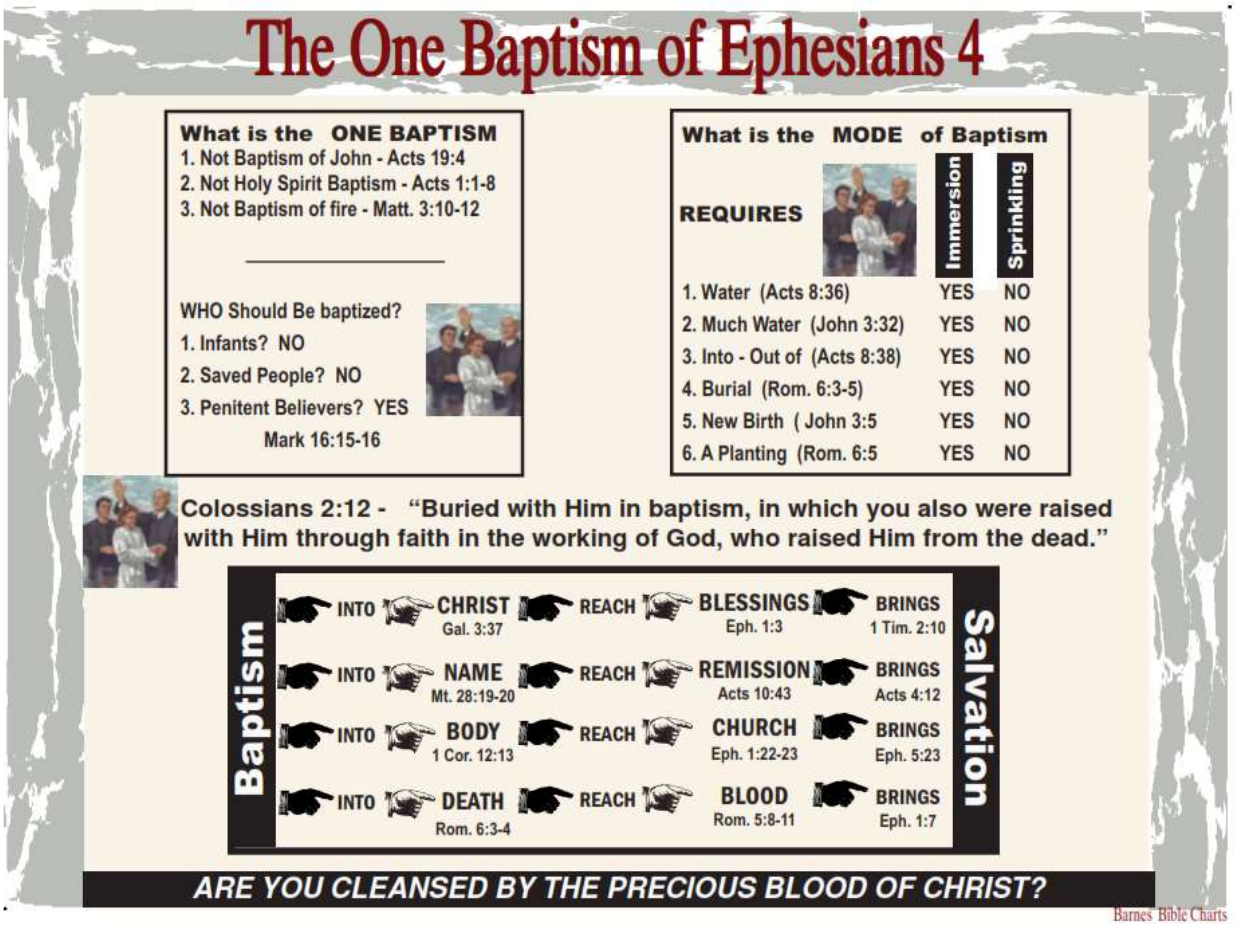
10. **Pentecostal water baptism**
    Peter's presentation of water baptism for the remission of sins in the name of Jesus. This was John's baptism plus the name of Jesus.(Acts 2:38; Mk 16:16; Mt 28:19; Acts 22:16; Eze 36:25)

11. **Pentecostal Spirit baptism**
    This is the baptism with the Holy Spirit by Jesus Christ from heaven poured out upon the believing remnant of Israel with signs and powers following. (Isa 44:3; Mt 3:11; Mk 1:8; Lk 24:49; Acts 2:17-18, 38; Acts 8:15-17; Acts 11:16)

12. **Gentile baptism of Cornelius**
    Cornelius was baptized with the Holy Spirit as a sign to Peter. Peter subsequently baptizes Cornelius and the other Spirit-filled Gentiles with water in a different order but for the same reason as Pentecost. (Acts 10:45-48)

13. **Baptism for the dead**
    This baptism is debated heavily and is most likely synonymous with one of the other baptisms. If this is true, "for the dead" would signify the circumstance under which those believers were baptized. (1 Cor 15:29)

14. **Baptism into Christ**
    The only baptism taught by Paul which identifies the believer with Christ, his death, and resurrection. This baptism is performed by the Spirit and does not include water.
    (1 Cor 12:13; Eph 4:5; Col 2:12; Gal 3:27; Rom 6:3-4)



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New Testament Baptism
http://www.equip.org/article/new-testament-baptism/

Baptism; Jews to Gentiles; The Gospel – Transitional Perspectives
http://www.beyondthefundamentals.com/download/transitional_perspective_-_notes.pdf [PDF]

Is Baptism Necessary for Salvation?
https://www.gotquestions.org/baptism-salvation.html

Excerpt:

If baptism is necessary for salvation, why would Paul have said, "I am thankful that I did not baptize any of you except Crispus and Gaius" (1 Corinthians 1:14)? Why would he have said, "For Christ did not send me to baptize, but to preach the gospel—not with words of human wisdom, lest the cross of Christ be emptied of its power" (1 Corinthians 1:17)? Granted, in this passage Paul is arguing against the divisions that plagued the Corinthian church. However, how could Paul possibly say, "I am thankful that I did not baptize…" or "For Christ did not send me to baptize…" if baptism were necessary for salvation? If baptism is necessary for salvation, Paul would literally be saying, "I am thankful that you were not saved…" and "For Christ did not send me to save…" That would be an unbelievably ridiculous statement for Paul to make. Further, when Paul gives a detailed outline of what he considers the gospel (1 Corinthians 15:1-8), why does he neglect to mention baptism? If baptism is a requirement for salvation, how could any presentation of the gospel lack a mention of baptism?

Does Acts 2:38 teach that baptism is necessary for salvation?

Does Mark 16:16 teach that baptism is necessary for salvation?

Does 1 Peter 3:21 teach that baptism is necessary for salvation?

Does John 3:5 teach that baptism is necessary for salvation?

Does Acts 22:16 teach that baptism is necessary for salvation?

Does Galatians 3:27 teach that baptism is necessary for salvation?

Baptism is not necessary for salvation. Baptism does not save from sin but from a bad conscience. In **1 Peter 3:21**, Peter clearly taught that baptism was not a ceremonial act of physical purification, but the pledge of a good conscience toward God. Baptism is the symbol of what has already occurred in the heart and life of one who has trusted Christ as Savior (Romans 6:3-5; Galatians 3:27; Colossians 2:12). Baptism is an important step of obedience that every Christian should take. Baptism cannot be a requirement for salvation. To make it such is an attack on the sufficiency of the death and resurrection of Jesus Christ.

Return to the beginning: **Gospel of Jesus the Messiah (Christ)**

Following are N.T. Wright related references and criticisms related to baptism…

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N. T. Wright on Baptism (2007)
https://www.youtube.com/watch?v=5xjPI9KVPYM [Video] (see also comments)

From the Seedbed vault circa 2007. Renowned Author and speaker N.T. Wright sits down with Maxie Dunnam, Ben Witherington III and J.D. Walt [Alt: http://www.seedbed.com/author/jd-walt/] to talk about his view on baptism. In the final installment of this four part series, Wright lays out a narrative of baptism starting in Exodus and weaving it into Romans. He explains how the act of baptism is rooted in Exodus, which creates a depth in understanding.

N.T. Wright: "Simply Christian" (Lecture at Calvin College, 01/05/2007)
http://www.calvin.edu/january/2007/wright.htm (Link to Audio)

N.T. Wright: Space, Time, and Sacraments (Lecture at Calvin College, 01/06/2007)
https://worship.calvin.edu/resources/resource-library/space-time-and-sacraments-n-t-wright/ (Links to Audio and summaries)
Video clip: https://www.youtube.com/watch?v=0hrWprl6LdM

N.T. Wright and Infant Baptism (2006)
http://alastair.adversaria.co.uk/?p=373
(references "Part 4" of following articles "Searching for the Third Way: Baptism")

Searching for The Third Way: Baptism (Church of Christ)
Part 1: http://oneinjesus.info/2008/11/searching-for-the-third-way-baptism-part-1/
…
Part 4: http://oneinjesus.info/2008/11/searching-for-the-third-way-baptism-part-4/ (References NT Wright)
…
Part 8: http://oneinjesus.info/2008/11/searching-for-the-third-way-baptism-part-8/

Beware of N.T. Wright (2011)
https://theonomyresources.blogspot.com/2011/05/beware-of-nt-wright.html
(A critique re: Infant Baptism – Baptism Regeneration)

N. T. Wright on the Implications of Baptism for the Christian Life (Anglican)
http://creedalchristian.blogspot.com/2011/10/n-t-wright-on-implications-of-baptism.html
(A passage from N.T. Wright's book, *Simply Christian: Why Christianity Makes Sense*)

Return to the beginning: **Gospel of Jesus the Messiah (Christ)**

Baptism (water)

Galatians (Beginning)

Romans

Infant Baptism vs Believer's Baptism…

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Infant Baptism vs Believer's Baptism

Infant Baptism (Paedo or Pedo baptism) vs Believer's Baptism (Credobaptism – baptism, usually be immersion, after belief in Jesus and his life, death and resurrection for our sins); whereby one joins the covenant community of Christians.

Wikipedia: Infant Baptism

https://en.wikipedia.org/wiki/Infant_baptism

Excerpt:

Infant baptism is the practice of baptising infants or young children. In theological discussions, the practice is sometimes referred to as **paedobaptism**, or **pedobaptism**, from the Greek *pais* meaning "child". The practice is sometimes contrasted with what is called "believer's baptism", or **credobaptism**, from the Latin word *credo* meaning "I believe", which is the religious practice of baptising only individuals who personally confess faith in Jesus, therefore excluding underage children. Opposition to infant baptism is termed **catabaptism**. Infant baptism is also called "christening" by some faith traditions.

Most Christians belong to denominations that practice infant baptism. Denominational families that practise infant baptism include Catholics, Eastern and Oriental Orthodox, Anglicans, Lutherans, Presbyterians, Congregationals and other Reformed denominations, Methodists and some Nazarenes,[4] and the Moravian Church.

***For more details, see also my other separate reference resource*:**

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

Return to the beginning: **Gospel of Jesus the Messiah (Christ)**

Baptism (water)

Galatians (Beginning)

Romans

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Important Creeds and Councils of the Christian Church (by C.R. Biggs) (2014)

http://thirdmill.org/articles/cr_biggs/cha_biggs.CofC.12.pdf [PDF] (**Reformed**) (**Thirdmill.org**)

Excerpt:

What is "Sola Fide"?

Faith is an instrument with no power in and of itself. Faith is the gift of God when He regenerates a lost sinner. This divine ability is given and it is the instrument in which we take hold of Christ by believing in His meritorious life, death and resurrection. *Salvation is by works*. The works of Christ *alone* applied to the sinner, received by faith. "Strictly speaking, the true Christian church does not teach justification by faith. It teaches justification by Christ. Where does the faith come in? It is simply the uniting with, becoming one with, the Lord Jesus Christ. Being married to Christ, all that is His becomes His bride's, the believer's…that is the meaning of the word 'reckons' or imputes or credits. The justified one 'does not work, but trusts God who justifies the wicked' (Rom. 4:5)." - John Gerstner, *'Justification by Faith Alone'*

Roman Catholicism: Faith + Works = (brings) justification

Modern Evangelicalism: Faith = (brings) justification - works

Reformed Theology: Faith = (brings) justification + works

See also: **Reformed Theology vs Lutheranism vs Calvinism vs Weslyanism**

More about Christian Creeds: http://www.seedbed.com/?s=creed

Theopedia: Creeds and Confessions

http://www.theopedia.com/creeds-and-confessions

Wikipedia: Christian Creeds

https://en.wikipedia.org/wiki/List_of_Christian_creeds

N.T. Wright on Creeds and Gospel (Quote)

http://unsettledchristianity.com/quote-of-the-day-n-t-wright-on-creeds-and-gospel/

"I believe in the creeds. But I believe in the Jesus of the Gospels a good deal more."

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Creeds, Catechisms and Confessions

http://apostles-creed.org/documents-creeds-catechisms-confessions/

Note: Individual Creeds Downloadable in PDF and ePUB formats.

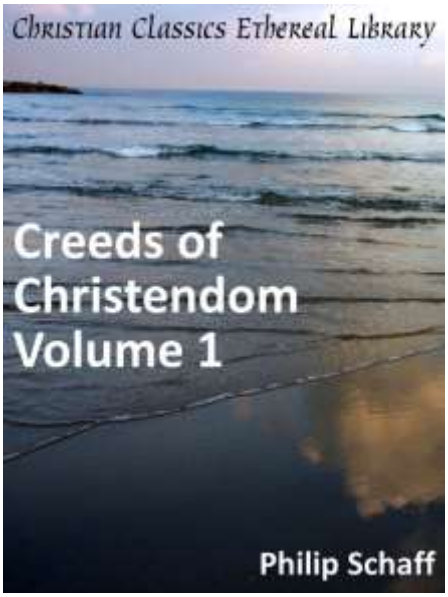
Creeds of Christendom, with a History and Critical notes (Philip Schaff)

Vol. I: The History of Creeds: http://www.ccel.org/ccel/schaff/creeds1.html

Vol. II: The History of Creeds: http://www.ccel.org/ccel/schaff/creeds2.html

Vol. III: The Creeds of Evangelical Protestant Churches: http://www.ccel.org/ccel/schaff/creeds3.html

Note: Viewable online or downloadable as a PDF or Plain Text



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See also:

Galatians (Beginning)

Romans

Paul

Background, maps

Paul's Understanding of Timing of Jesus' 2nd Coming

Paul Receives Gospel Resurrection Creed within 5 Years of Crucifixion

Sequence of Paul's Activities, Progress of Gospel in Acts (Maps)

Paul: Was he a rabbi, married, a member of the Sanhedrin?

Paul's Worldview

Paul's Letters and the New Testament

Paul's Use of Greek Philosophy in the Bible / Greek Philosophy

Galatians – Beginning (Top)

Galatians – Maps

Galatians – Intro

Galatians – Charts

Galatians – Overviews

Galatians – Getz Videos

Galatians – NT Wright related

Galatians - Commentary

Galatians – Related Topics

The Gospel of Jesus the Messiah (Christ)

The Gospel that Paul Preached

Paul and the Gospel on Mars Hill (Areopagus)

The Gospel that Peter Preached

Gospel of Paul vs Peter **(includes Charts)**

Gospel of Jesus vs Paul

Faith **(Pistis and Fides; Roman Imperial vs Christian Faith)**

Repentance

What is the Gospel **(Various Video Presentations)**

Baptism **(Christian, Water)**

***See also my other separate reference resource*:**

The Complete Sayings of Jesus – NKJV with Appendix

Romans related information starts next page…

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Romans Related

[Galatians related] [Ephesians Related]

Charts and other Resources on the Book of Romans

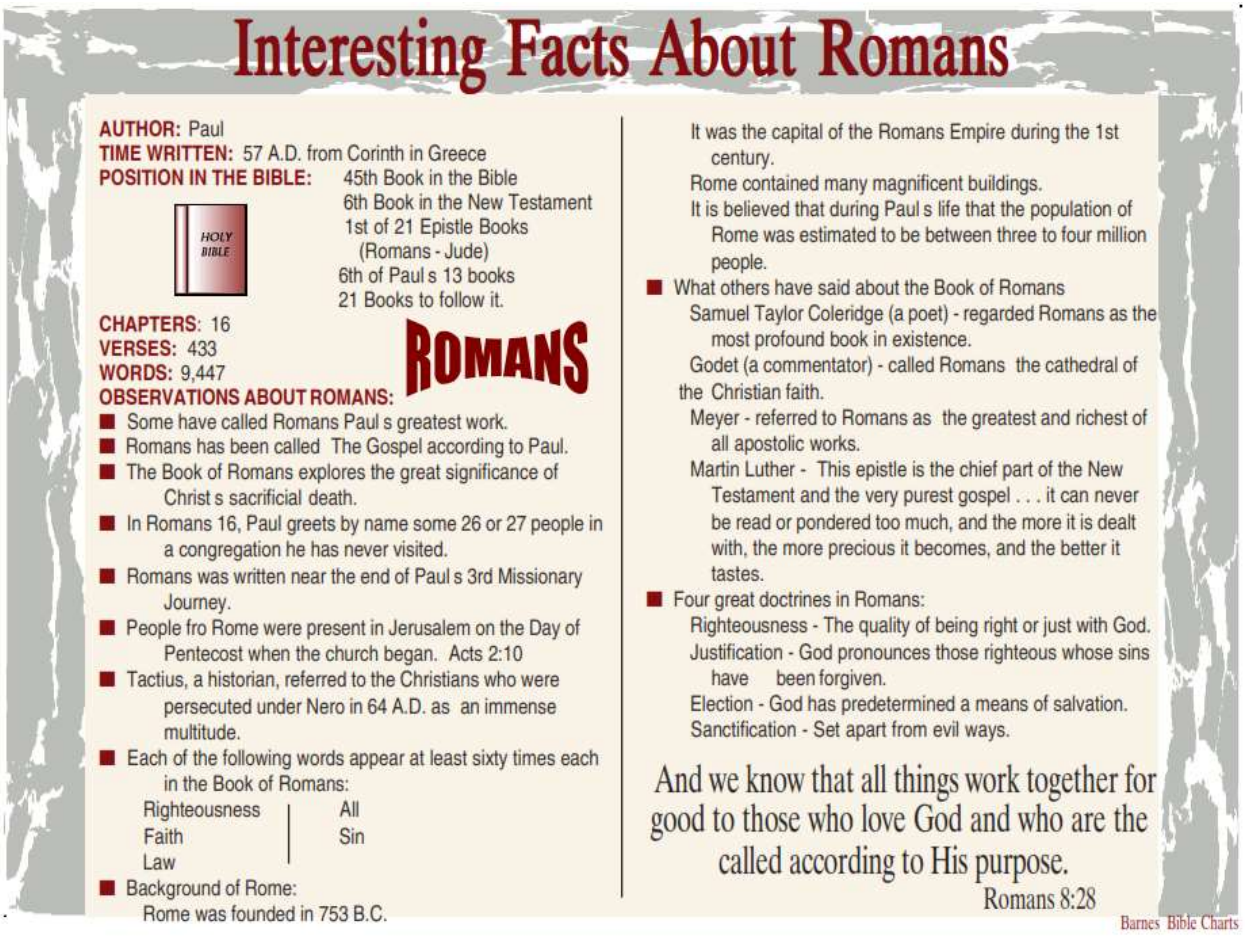


Table of Contents for this Section on Paul's Epistle to the Romans

N.T. Wright on Romans

Introduction to Romans

FG Romans Sermon Series [TOC]

Glossary

The Bible Project: Romans

Maps / Outline Charts / Summary Chart

Romans Timeline

OT Sources in Romans

Gene Getz Application Videos

Study Guides / Commentaries

See also: **Rome, Romans and the Roman Empire / Paul**

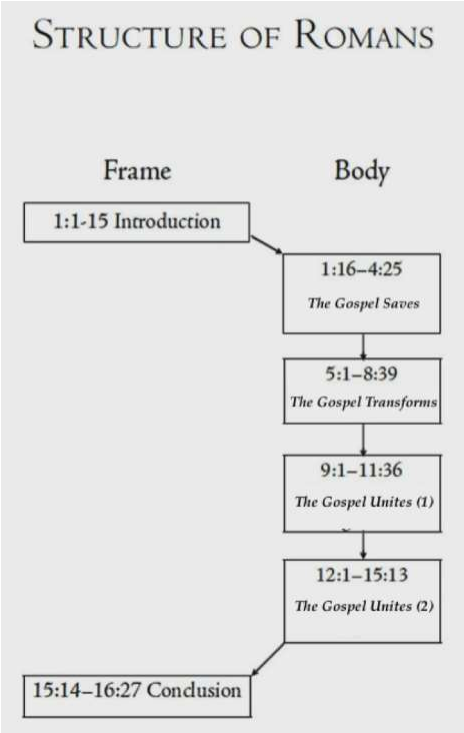
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The book of Romans is a masterfully written exposition of the gospel of God. Without a doubt, it is the foundation of authentic Christianity and the most articulate, systematic understanding of our faith found in the Bible. Countless lives have been changed by the truth found in this ancient letter, and it continues to change lives today. Interestingly enough, Romans was written to Christians. So, while the good news found in Romans can certainly bring people to faith in Jesus, the actual focus is on how the gospel helps Christians think rightly about God, life, faith, and Christian community. If you want to grow to know God more personal and intimate way, this letter is for you!

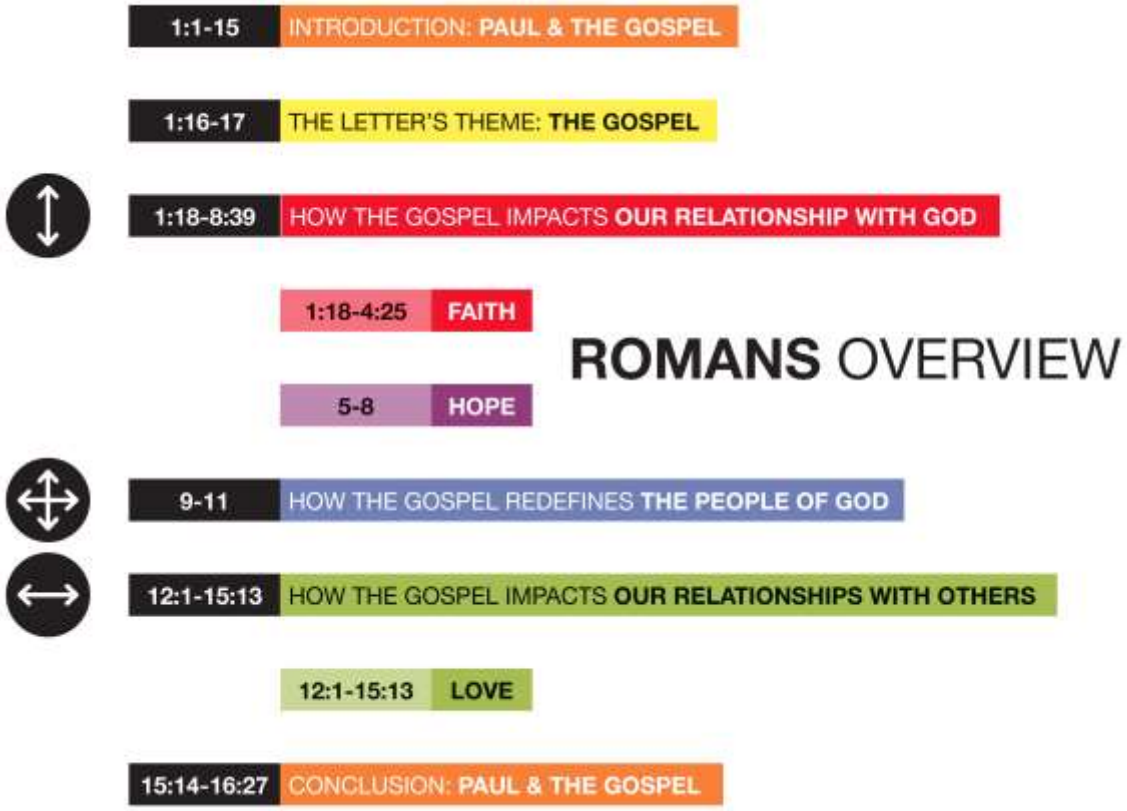
— Charlie Boyd, Fellowship Greenville



***See*: FG Sermon Series on Romans**

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Romans Overview



Romans TOC
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N.T. Wright on Romans (Summarization)
https://theologicalsweets.wordpress.com/2011/05/07/n-t-wright-on-romans/

NT Wright on Romans . . . in 22 Minutes! (Introduction) (Links to the video) (2011)
http://thebiblicalworld.blogspot.com/2011/08/nt-wright-on-romans-in-22-minutes.html

Direct Link to Video: https://www.youtube.com/watch?v=7glk-aSt-TM [Video]

Another Introductory Version: https://www.youtube.com/watch?v=wwtDUpWYEcY [Video]

N. T. Wright Romans: Introduction (20 minutes) (2016)
https://www.youtube.com/watch?v=wwtDUpWYEcY
Prof. N.T. Wright presents an introduction to Paul's Epistle to the Romans. This is a part of the course on Romans available soon at ntwrightonline.org/romans/

Wikipedia: Romans

The Epistle to the Romans or Letter to the Romans, often shortened to Romans, is the sixth book in the New Testament. Biblical scholars agree that it was composed by the Apostle Paul to explain that salvation is offered through the gospel of Jesus Christ. It is the longest of the Pauline epistles and is often considered his "most important theological legacy" and magnum opus.

In the opinion of Jesuit scholar Joseph Fitzmyer, the book "overwhelms the reader by the density and sublimity of the topic with which it deals, the gospel of the justification and salvation of Jew and Greek alike by the grace of God through faith in Jesus Christ, revealing the uprightness and love of God the Father."

N. T. Wright notes that Romans is

> ...neither a systematic theology nor a summary of Paul's lifework, but it is by common consent his masterpiece. It dwarfs most of his other writings, an Alpine peak towering over hills and villages. Not all onlookers have viewed it in the same light or from the same angle, and their snapshots and paintings of it are sometimes remarkably unalike. Not all climbers have taken the same route up its sheer sides, and there is frequent disagreement on the best approach. What nobody doubts is that we are here dealing with a work of massive substance, presenting a formidable intellectual challenge while offering a breathtaking theological and spiritual vision.

The letter was most probably written while Paul was in Corinth, probably while he was staying in the house of Gaius, and transcribed by Tertius his amanuensis

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N.T. Wright: Romans 1:16 - The Faithfulness of God

https://21stcenturyreformation.blogspot.com/search/label/N.T.%20Wright

Excerpt:

In John 17:3, the Lord Jesus teaches us that life is knowing God. To have happiness in this life, true happiness, requires that we know God. The book of Romans is best understood to not be essentially about "how to get saved" or how we receive righteousness from God, but about God and His righteousness. God is a covenant keeping God. God is faithful. God is holy. When He makes a promise, He keeps it. God is a promise keeping God and Paul is explaining God's faithfulness in the book of Romans. Has God been faithful to the promises to Israel? Has God been faithful to the promise He made with Abraham to through Him bless the entire world? And so opens the book of Romans:

[16]For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Paul is not ashamed of the preaching of the Gospel because in the Gospel is revealed the righteousness of God, God's faithfulness. It is in the Gospel that the promise to rescue Israel from exile and bondage is being revealed in sending the Messiah to rescue Israel (and the nations too) and to establish the city promised to Abraham. In the Gospel is being revealed the faithfulness of God.

On the contrary, this opening thematic statement is not saying, "I am not ashamed of the Gospel for in it is revealed a means for sinful humanity to receive a righteousness from God in order to be reconciled to Him". Of course this too is revealed in the Gospel but that is not what the over arching Glory of the book of Romans is about. Romans and the driving force and foundation of our faith is the knowledge of God. The gospel is about God and His faithfulness and this faithfulness to rescue a broken humanity and set the world right and establish the kingdom, this faithfulness of God is being revealed in the Gospel. God has fulfilled the promises to Israel to deliver her from her enemies. He has sent Messiah to rule all the world and those who believe who have faith in His faithfulness these are the people who live and persevere and live in shalom in this life.

More N.T. Wright:

Wright, N.T. (Tom): Interviews / Bio / Criticisms / Hermeneutics / Related / Misc. / Quotes /

Romans TOC
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Introduction to Romans

http://christchurchreformed.com/bible-studies/introduction-to-romans-study-01/

Excerpt:

AUTHORSHIP

A. Romans is one of the undisputed books of Paul (Romans 1:1).

B. Romans was not written by Paul but by an amanuensis named Tertius (Romans 16:22). Paul also seems to have used a scribe for other letters (1 Cor.16:21; Gal.6:11; Col.4:18; 2 Thess.3:17).

1. "The greeting is in my own hand—Paul" (1 Corinthians 16:21).

2. "See with what large letters I am writing to you with my own hand" (Galatians 6:11).

3. "I, Paul, write this greeting with my own hand. Remember my imprisonment. Grace be with you" (Colossians 4:18).

4. "I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write" (2 Thessalonians 3:17)

C. Did Tertius have literary license in writing down Paul's words?

1. Did Paul dictate to Tertius who wrote word for word what Paul said?

2. Did Tertius write Paul's words short hand and if so, how much freedom did he have in the details of the letter?

a. That Paul dictated the letter cannot be dismissed on historical grounds because it was common to transcribe precisely.

b. Romans is what Paul wanted to say as he himself said it. We cannot be certain whether Tertius recorded Paul's words in long or shorthand.

c. The style of Romans is similar to other Pauline letters.

d. Paul's use of an amanuensis obviously did not present a problem for himself or other Christians in the 1st century and so they shouldn't present problems for us in the 21st century.

e. If Paul's handwriting was poor, it would make sense to use a professional so that his letters could be more easily read to the churches and copied.

D. Paul did not dictate Romans so that Christians in the 1st century would sit down with their own personal copies and read during their private time. Rather, Paul dictated Romans so that it could be read publicly, heard and presumably discussed by others.

E.Related questions:

1. How long did it take for Romans to be written?

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a. "Romans was not written in a day" (Gaffin).

b. "It would have required weeks of intensive work during which Tertius must have been made available on a full-time basis."(Jewett, Kotansky, & Epp, 22).

2. Was Luke one of Paul's amanuenses?

DATE

A. Paul wrote Romans toward the end of his third missionary journey while he was in Corinth (see Acts 20:2-6 with Romans 15:25; cf. Rom.15:19,23). The date was around 57AD.

B. Romans was written about four years after Galatians, twenty years after Paul's conversion and about 10 years after Paul began his first missionary journey.

"…Paul never hints in Romans that he knows that Peter has worked in Rome or founded the Christian church there before his planned visit (cf. 15:20-23)…Hence the beginnings of the Roman Christian community remain shrouded in mystery. Compare 1 Thess 3:2-5; 1 Cor 3:5-9; and Col 1:7 and 4:12-13 for more or less clear references to founding apostles of other locales. Hence there is no reason to think that Peter spent any major portion of time in Rome before Paul wrote his letter, or that he was the founder of the Roman church or the missionary who first brought Christianity to Rome" (Catholic scholar Joseph Fitzmyer, *Romans,* 30).

OCCASION OF WRITING

A. Paul writes asking for prayer for his upcoming journey to Jerusalem (Romans 15:30-32); he hopes that the offering collected from the Gentile churches will be accepted there (see Isaiah 60:4-7).

B. Paul may hope that the church at Rome will be a base of ministry to Spain similar to Antioch.

C. Paul also writes to deal with the conflict between Jews and Gentiles and the weaker brother (Romans 14-15:12).

D. Romans seems to be is a kind of outline/syllabus of what Paul intended to preach and teach face-to-face (Romans 1:13-15).

FIRST CENTURY CONTEXT

A. Greek culture; Roman government; *Pax Romana*; Greek and Roman gods.

1. Emperor Claudius died in 54 AD (Reigned from January 24, 41 AD – October 13, 54 AD).

2. Nero was Emperor (Reigned from October 13, 54 AD – June 9, 68 AD)

B. Emperor worship is becoming more prominent.

C. It is estimated that 1,000,000 people lived in Rome. At times about 5% of the population was Jewish.

1. At least ten synagogues were in Rome.

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2. There were several house churches (five may be implied in Rom 16:5, 10–11, 14–15).

D. Christianity was still considered a sect of Judaism and therefore a legal religion (*religio licita*).

READING STRATEGIES/THEMES (WHAT IS ROMANS ABOUT?)

A. A word of CAUTION: Don't read Romans as if Saul's experience was similar to that of Martin Luther's.

1. Luther's conscience tormented him with the question, "How can I be right before God?"

2. While justification is a theme of Romans, Saul did not have an introspective conscience that tormented him like Luther.

a. Saul was the poster child for Pharisaical boasting and confidence in the flesh (Phil.3:4-6).

b. Paul's pre-conversion experience was his conviction that the Jewish Sanhedrin was correct in putting Jesus to death for blasphemy.

c. Luther did not need to be convinced of his unrighteousness but Saul did!

3. **Our main reading strategy will be Romans 1:16-17.**



Martin Luther Nailing the Ninety-Five Theses to the Wittenberg Door

B. Another helpful reading strategy, often overlooked, is to remember that before his conversion Saul did not understand what true Judaism was. There was an identity crisis in Judaism, "What is a Jew?"

1. Judaism's identity crisis is found beginning with John's baptism (Matthew 3:7)

2. The identity crisis in Romans is found throughout the Gospels (Luke 7:1-10; John 3; 8:39-44; John 10:16; 12:32).

a. You must be born again/from above (John 3:3,5).

b. Flesh gives birth to flesh; Spirit gives birth to Spirit (John 3:6).

c. God loves the world (Jew and Gentile) and whoever *believes* will not perish but have eternal life (John 3:16).

d. "Abraham is our father" (John 8:39).

i. You are of your father the devil (John 8:44)

ii. Do the deeds of Abraham and believe in Jesus! (John 8:56)

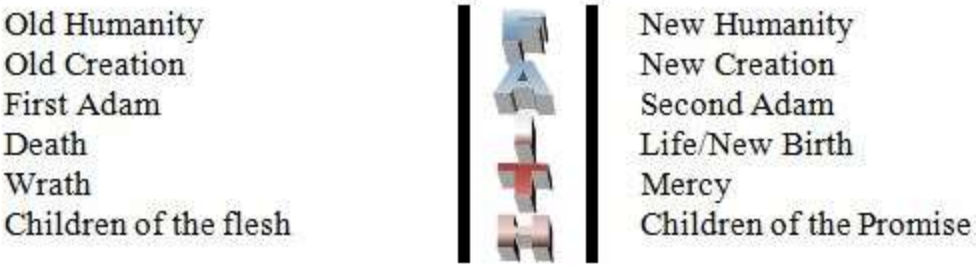
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e. Jesus constantly gave the true interpretation of Moses as opposed to the teachers of the law, "But I say to you…"

3. The Jews thought they knew who they were and who Gentiles/Greeks were but Paul explains that they were wrong (Romans 2:28-29; Romans 9:6; 10:12; Galatians 3:26-29; 6:15; Philippians 3:2-3; cf. Jeremiah 9:25-26).

C. Paul emphasizes that there is "no distinction" between Jew and Gentile (Romans 3:22-23; 10:12; cf. 1 Cor.12:13; Eph.2:15; Colossians 3:10-11) and argues that faith (not works) is what divides the two groups:





UNITY OF JEW + GENTILE	UNITY OF NEW MAN/TRUE JEW/NO ETHNIC DISTINCTION
✓ Unrighteous/sinners	✓ Righteous/saints
✓ Flesh	✓ Spirit
✓ Death	✓ Resurrection/life
✓ Condemnation	✓ Peace with God
✓ Works	✓ Faith
✓ Lawless	✓ Obedience of faith
✓ Uncircumcision	✓ Circumcision
✓ Unclean	✓ Washed
✓ Children of the devil	✓ Children of Abraham

1. The striking thing about Paul (Jesus and John the Baptist) is that he lumps Jews and Gentiles into the left hand column. What Paul says of Jews is remarkable:

a. "you have no excuse…you who judge practice the same things" (Rom.2:1).

b."tribulation and distress for every soul…the Jew first" (Rom.2:9).

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c. "The name of God is blasphemed among the Gentiles because of you" (Rom.2:24).

d. "Are we better than they? Not at all…" (Rom.3:9).

e. "All have sinned and fall short of the glory of God" (Rom.3:23).

2. For Paul (and Jesus), the great division is not Jew and Gentile but faith.

3. For Paul, anything that takes away from faith in Christ takes us back to the First Adam, death and condemnation (cf. Galatians).

D. The Jewish/Judaizing heresy argued that the distinction between Jew and Gentile was flesh + works instead of faith (Acts 15:1,5):

Gentile	Jew
Uncircumcision	Circumcision
Unrighteous	Righteous/justified
Unclean	Clean
Death	Life
Lawless	Law keeping
Children of the flesh	Children of the promise
Children of the devil	Children of Abraham
Tax collectors	Pharisees

1. Note especially the Pharisees attitude toward prostitutes and tax collectors versus Jesus' attitude (Matthew 9:11-13; Luke 18:9-17).

2. Note especially the Jewish attitude toward Samaritans versus Jesus' attitude (cf. John 4).

a. Jews in Jesus' day called the Samaritans "the foolish people" and Shechem was called the "City of Fools."

b. There was a rabbinic saying, "May I never set eyes on a Samaritan" and "May I never be thrown into company with him."

E. For Paul, membership in the new humanity is by grace alone through faith alone in Christ alone. Only by *believing* in Jesus can we cross over from death to life (cf. the Gospel of John).

1. The Jewish identity crisis affected the early church (Acts 10-11; Galatians)

a. The church was "huddled" in Jerusalem until the great persecution (Acts 8:2).

i. Philip went to Samaria (Acts 8:2-24).

ii. The Samaritans received Christ and were baptized (Acts 8:12).

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iii. The Apostles in Jerusalem went to Samaria and the Samaritans received the Holy Spirit (Acts 8:14-17).

iv. Philip is led by the Spirit to witness to the Ethiopian eunuch (Acts 8:25-40).

b. Saul is converted and becomes an Apostle to the Gentiles (Acts 9).

c. Cornelius goes to Peter (opposite of the church going to Cornelius!) (Acts 10).

i. Peter shares the Gospel with Cornelius and the Holy Spirit fell upon those listening (Acts 10:44).

ii. The circumcised believers are amazed because Gentiles received the Spirit (Acts 10:45).

iii. Cornelius is baptized (Acts 10:47-48).

iv. Those who were circumcised took issue with Peter (Acts 11:2-3).

d. Circumcised men in Jerusalem accept Peter's "Good News" and glorify God – at least for the time (Acts 11:18).

> "So then those who were scattered because of the persecution that occurred in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone." (Acts 11:19)

2. Paul taught that God is the God of both Jews and Gentiles (**Romans 3:29-30; 10:11-13; 15:8-12**)!

F. Paul's correction about the new humanity leads to several key questions throughout Romans:

1. What advantage has the Jew (3:1)?

2. Are we better than they (Romans 3:9)?

3. Do we then nullify the Law through faith (Romans 3:31)?

4. Are we to continue in sin so that grace may increase (Romans 6:1)?

5. What about God's promises made to the physical descendants of Abraham? (Romans 9-11)

a. What shall we say then? (Romans 9:30)

b. Why? (Romans 9:32)

c. God has not rejected His people, has He? (Romans 11:1)

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d. They did not stumble so as to fall, did they? (Romans 11:11)

G. Some theologians (E.P. Sanders, James Dunn, N.T. Wright) argue that Second Temple Judaism was not a "works salvation" but a religion of grace alone like Christianity. ((I'd like to know how the *New Perspective* explains the heretical sect of the Ebionites.))

1. They argue that circumcision and keeping of the Mosaic Law was a sign of "being in" or a "boundary marker."

2. For the New Perspective, the issue isn't about "getting in" but "staying in."

3. A few observations about the New Perspective and grace:

a. Biblical Judaism was always a religion of grace alone and therefore we should expect to find strains of this in extra biblical literature.

"Even that heroic critic of the Jesus Seminar's apostasy, N.T. Wright, Bishop of Durham, wishes to jettison this foundational doctrine [imputation] of classical Anglicanism. He was interviewed in the *Christian Century* and stated that contrary to his earlier views he now believed… "the big question about justification for Paul was not 'How do I find a gracious God?' but 'How do Jews and Gentiles who believe in Christ share table fellowship?'" Paul's conversion on the Damascus road was certainly not that he suddenly realized, "Now I can eat with the Gentiles!"" (C. FitzSimons Allison, "Word Made Verb" [Audio], also text [PDF])

Note: ***See also*: N.T. Wright: Criticisms**

b. 1st century "Jews" were not "in" if they were trusting in their own flesh (boasting they were better than Gentiles and other sinners) and if they rejected Jesus.

c. Jesus referred to unbelieving Jews as children of the devil (John 8:44).

i. Nicodemus had to be born again if he was to see and enter the kingdom of God.

ii. Saul the "Hebrew of Hebrews" had to be converted!

d. That some Jews in the 1st century A.D. did not understand God's grace is seen in the Pharisees and lawyers who did not submit to John's baptism:

"I say to you, among those born of women there is no one greater than John; yet he who is least in the kingdom of God is greater than he." When all the people and the tax collectors heard *this,* they acknowledged God's justice, having been baptized with the baptism of John. But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John. (Luke 7:28-30)

e. See additional comments in "Introduction to Galatians."

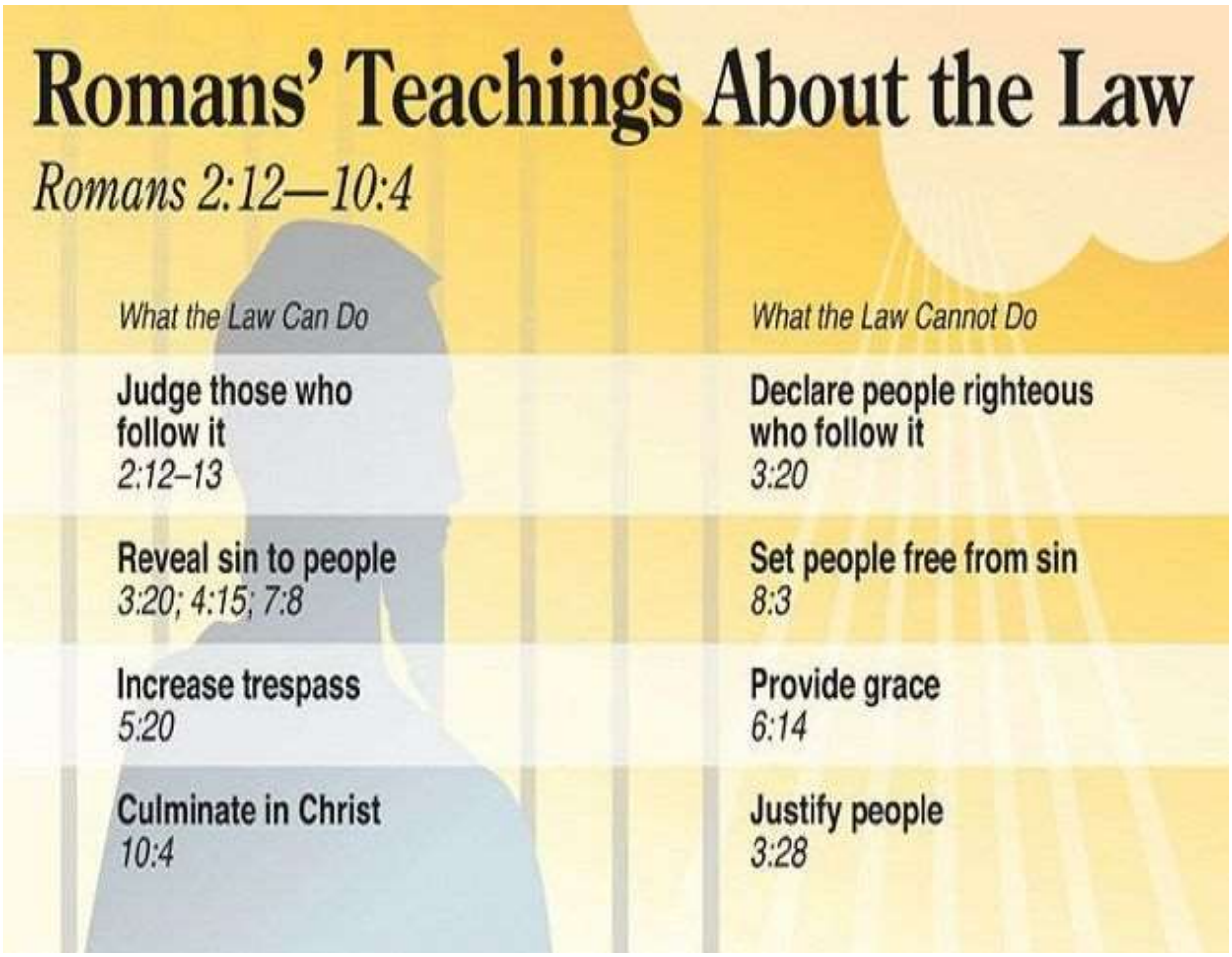
"Luther misread Paul in the light of his experience with post-medieval Catholicism. Catholicism of Luther's day urged the securing of God's favor by good works. Luther then read this Roman Catholic view back on to first century Judaism. But Luther completely misunderstood first century Judaism. First century Judaism was not a religion of meritorious works; rather it was a religion of grace and mercy from which good works flow. In fact, first century Judaism balanced grace and works as much as Luther himself wished to do. We must stop reading Paul with

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Lutheran glasses. We must stop seeing first century Judaism through reactionary sixteenth century Protestant binoculars." (James Dennison's summary of the New Perspective in "The Eschatological Aspects of Justification").

Romans TOC
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Romans' Teachings About the Law (Romans 2:12 — 10:4)



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N.T. Wright: Romans 1:16 - The Faithfulness of God

https://21stcenturyreformation.blogspot.com/search/label/N.T.%20Wright

Excerpt:

In John 17:3, the Lord Jesus teaches us that life is knowing God. To have happiness in this life, true happiness, requires that we know God. The book of Romans is best understood to not be essentially about "how to get saved" or how we receive righteousness from God, but about God and His righteousness. God is a covenant keeping God. God is faithful. God is holy. When He makes a promise, He keeps it. God is a promise keeping God and Paul is explaining God's faithfulness in the book of Romans. Has God been faithful to the promises to Israel? Has God been faithful to the promise He made with Abraham to through Him bless the entire world? And so opens the book of Romans:

[16]For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

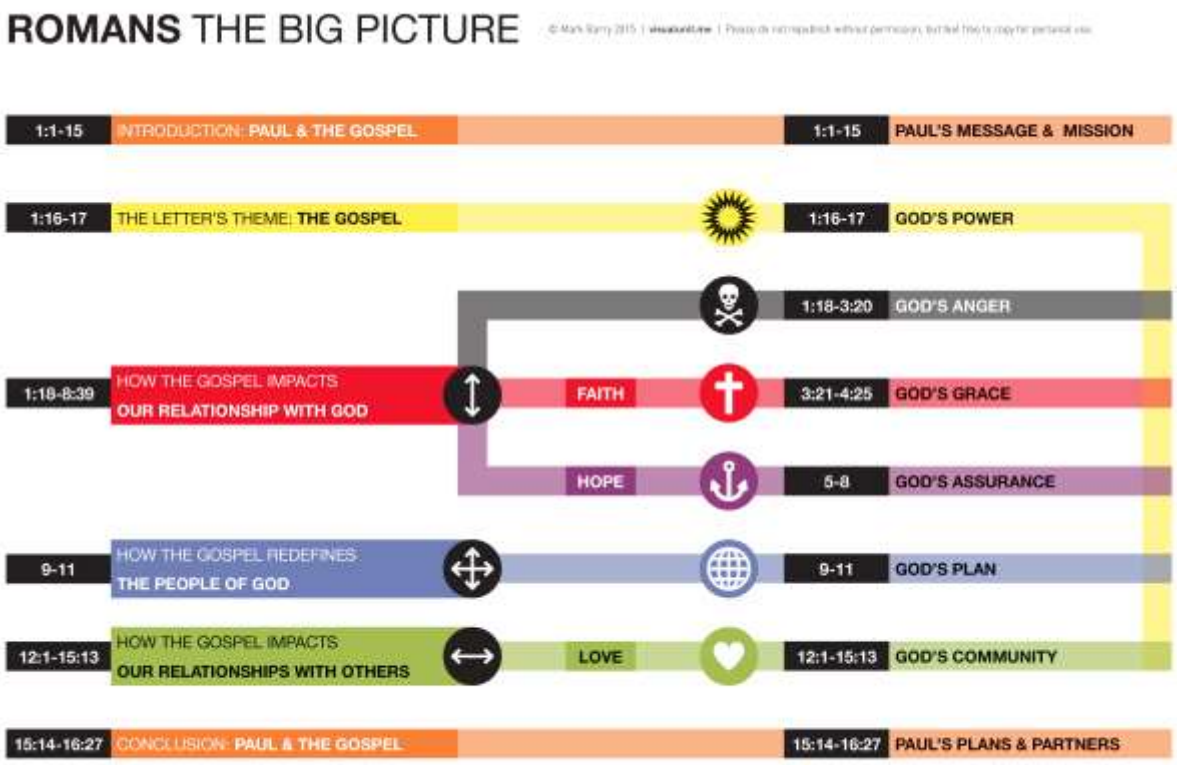
Paul is not ashamed of the preaching of the Gospel because in the Gospel is revealed the righteousness of God, God's faithfulness. It is in the Gospel that the promise to rescue Israel from exile and bondage is being revealed in sending the Messiah to rescue Israel (and the nations too) and to establish the city promised to Abraham. In the Gospel is being revealed the faithfulness of God.

On the contrary, this opening thematic statement is not saying, "I am not ashamed of the Gospel for in it is revealed a means for sinful humanity to receive a righteousness from God in order to be reconciled to Him". Of course this too is revealed in the Gospel but that is not what the over arching Glory of the book of Romans is about. Romans and the driving force and foundation of our faith is the knowledge of God. The gospel is about God and His faithfulness and this faithfulness to rescue a broken humanity and set the world right and establish the kingdom, this faithfulness of God is being revealed in the Gospel. God has fulfilled the promises to Israel to deliver her from her enemies. He has sent Messiah to rule all the world and those who believe who have faith in His faithfulness these are the people who live and persevere and live in shalom in this life.

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Romans: The Big Picture



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The Bible Project: Romans

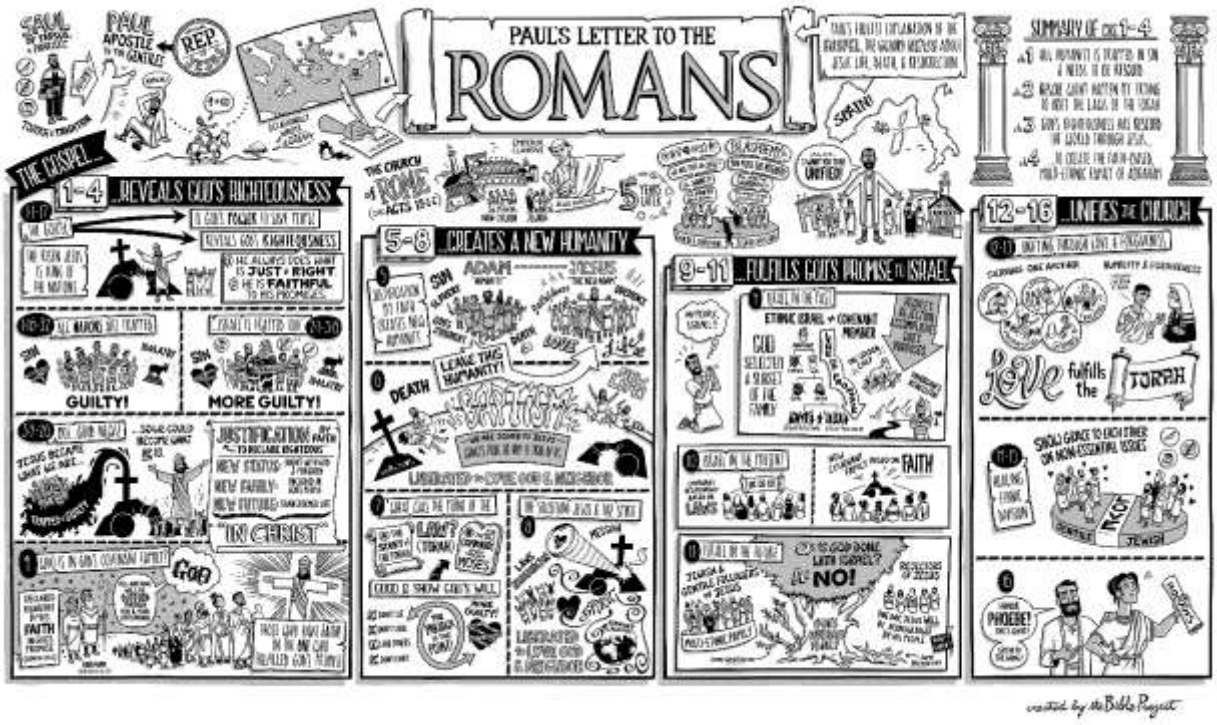
https://thebibleproject.com/explore/romans/

https://d1bsmz3sdihplr.cloudfront.net/media/Posters%20Download/50-51-Romans-FNL.jpg (Poster)

Videos:

Romans Chapters 1-4: https://www.youtube.com/watch?v=ej_6dVdJSIU [Video]

Chapters 5-16: https://www.youtube.com/watch?v=0SVTl4Xa5fY [Video]



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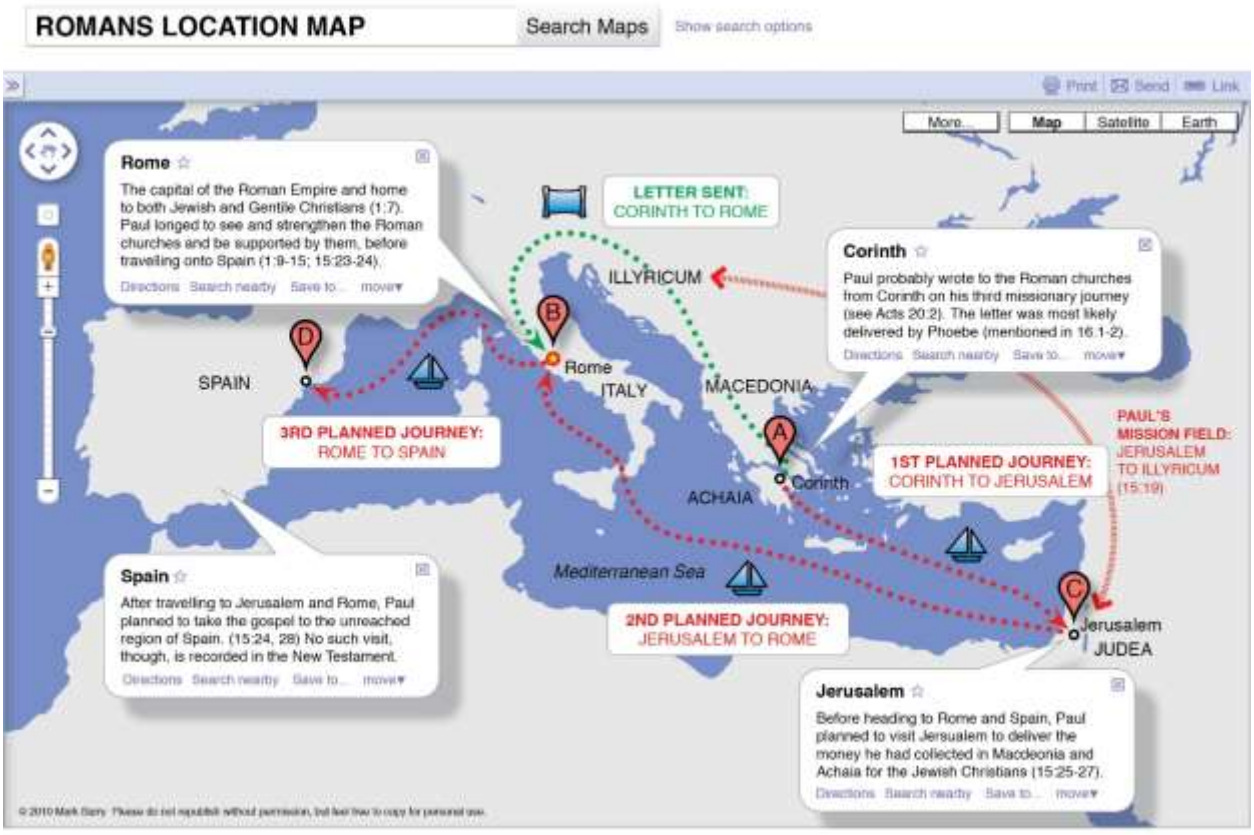
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Maps

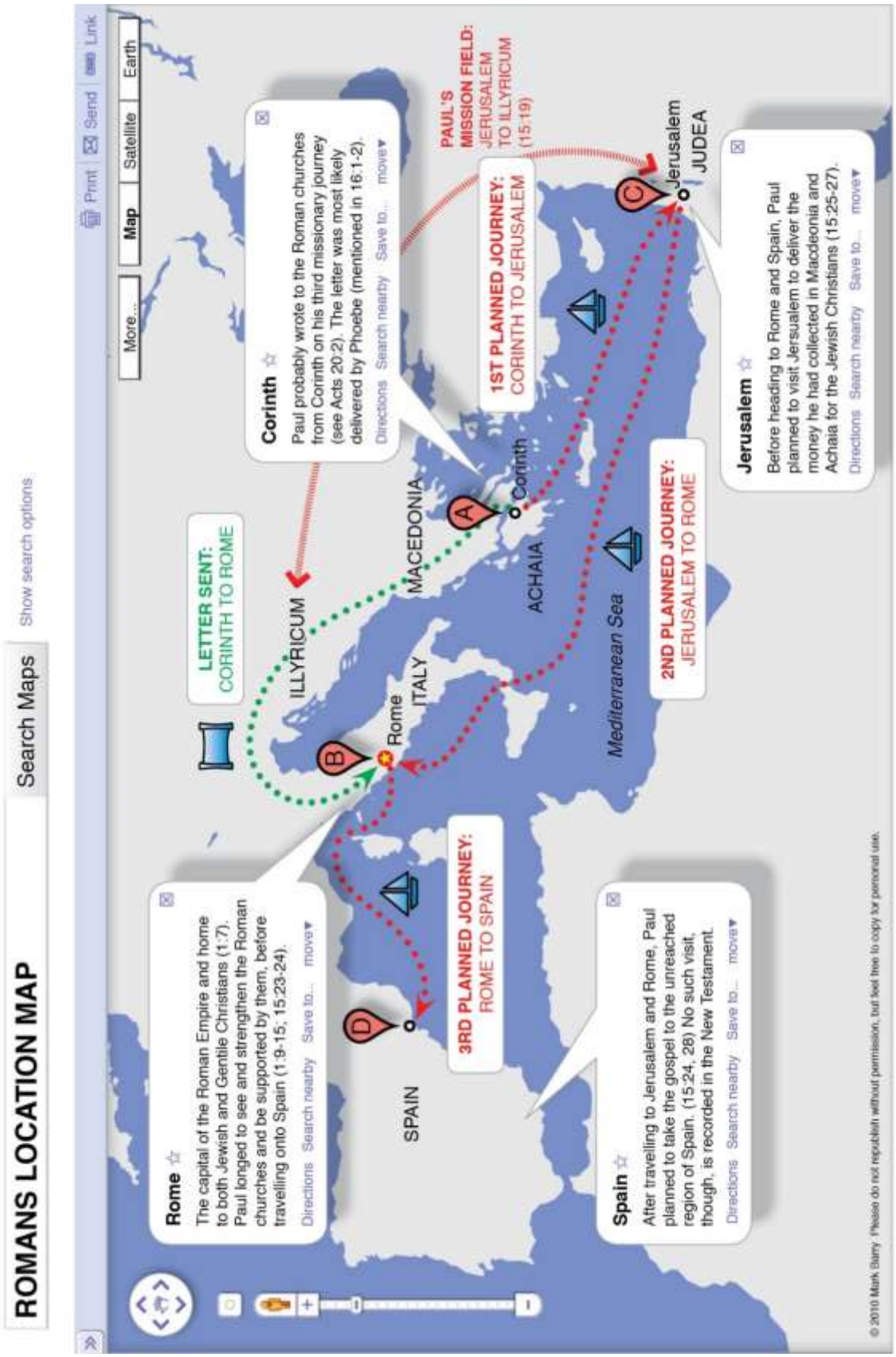
Romans Location Map



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Maps *of* the Roman World in the First Century C.E.

http://www.centuryone.com/rmnwrd.html

The world of the First Century was Roman. Loved or hated, Rome's power was absolute.

In the province of Judea, all was not well. Constant friction between the subjects there and the often corrupt Roman govenors, created a continuously agitated state of affairs. At the death of Herod the Great in 4 BC, the time was ripe for a deliverer to rise up and release the populace from the hold of Rome. Two attempts were made in AD 66 and again in AD 132. The Second Revolt in AD 132 only completed the devestation that was not accomplished at the end of the First Revolt.

On January 28 AD 98, Trajan was declared Caesar. By the end of the first century, Trajan had gained wide spread popularity with the people of Rome due to his public works and generousity with the poor. Trajan led successful military campaigns on a foriegn policy of expansion. By his death on August 8 AD 117, when the new emperor Hadrain took over, the Roman Empire was at its greatest size.

8 C.E.
The Roman World During the Reign of Augustus Caesar



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47 C.E.
The Roman World During the Reign of Claudius



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117 C.E.
The Roman World at the End of the Reign of Trajan



More Maps of the Roman Empire

http://www.bible-history.com/maps/maps/map_roman-empire.html

http://www.roman-emperors.org/Index.htm

http://madefrom.com/history/antiquity/ancient-maps-romans-see-world/

Maps of Ancient Israel During 1st Century

http://www.bible-history.com/maps/ancient-roads-in-israel.html

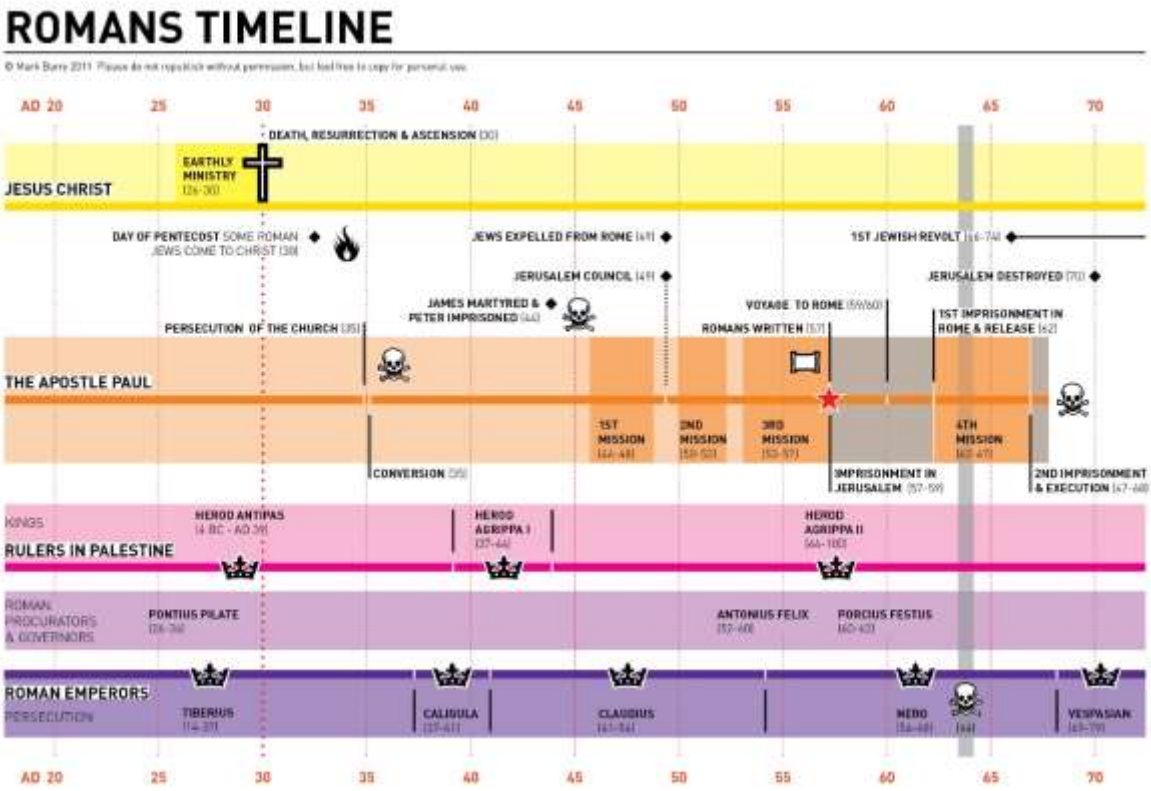
http://www.biblestudy.org/maps/palestine-under-the-herods.html

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***See also*: Paul: Background/Maps**

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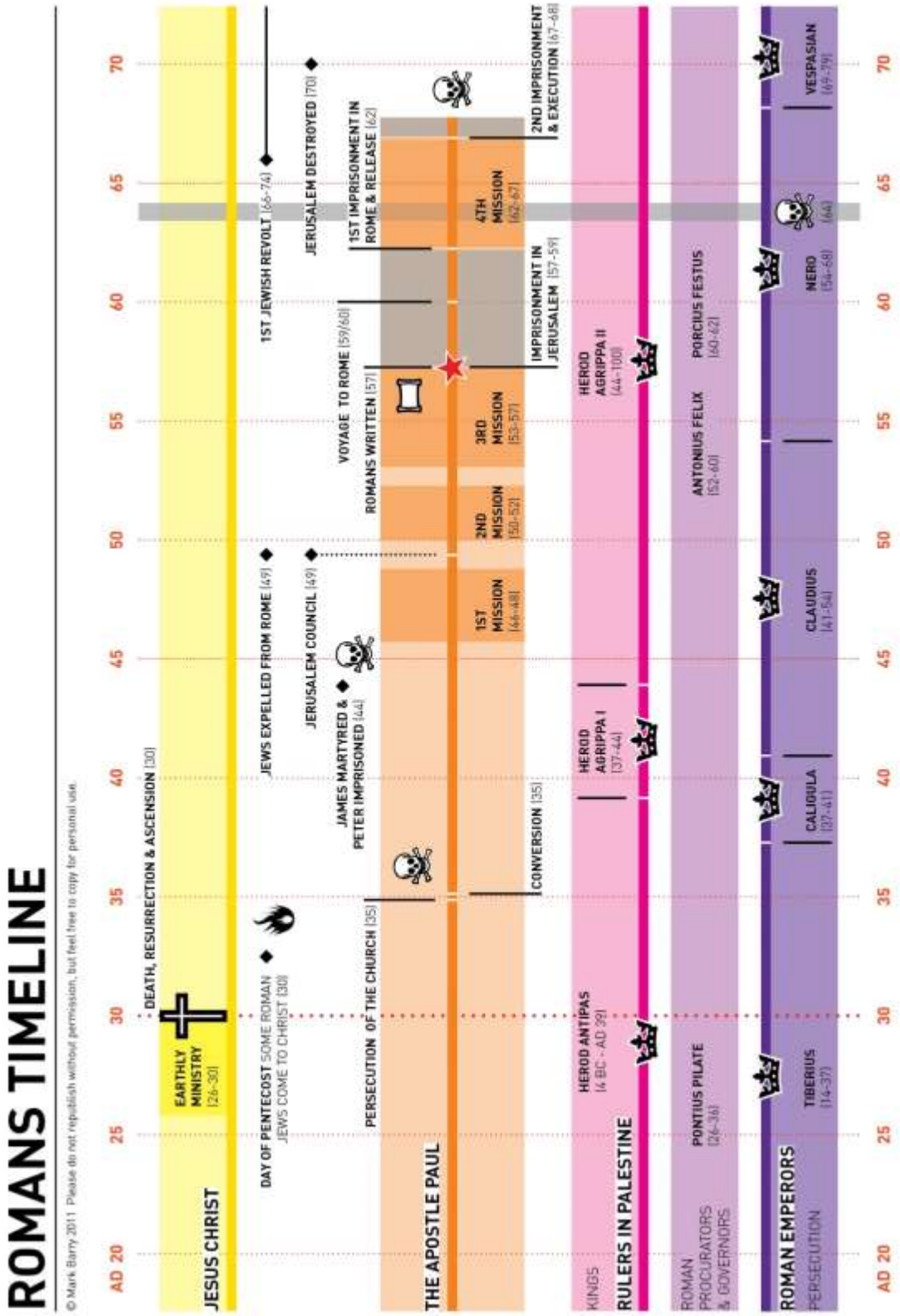
Romans Timeline



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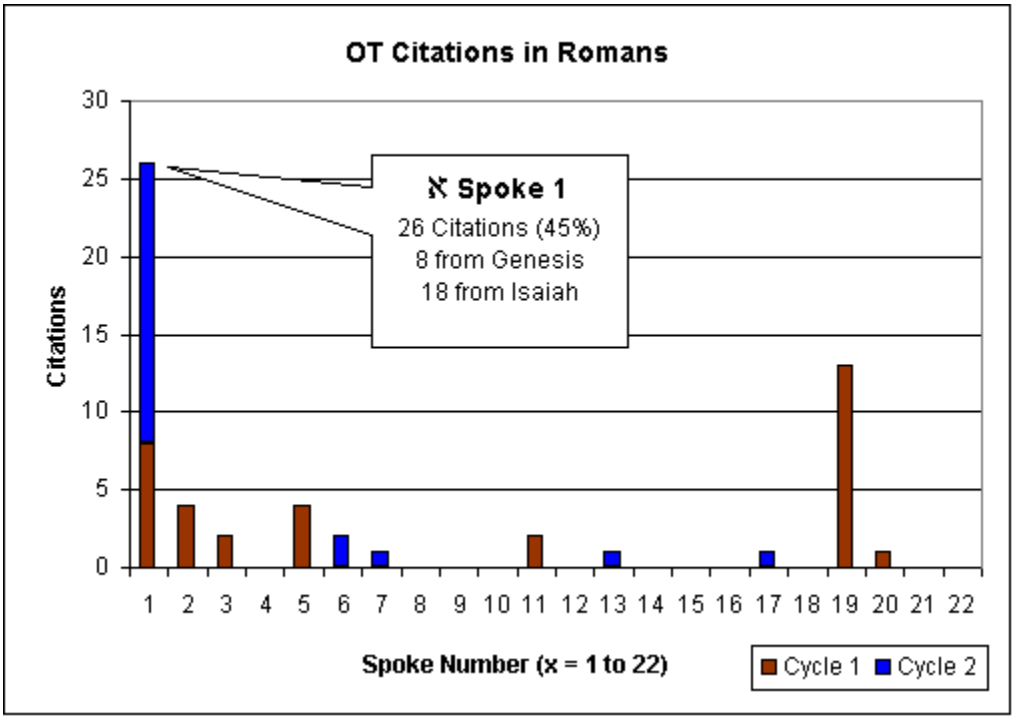
Old Testament Sayings in the Book of Romans (Chart)

https://www.biblewheel.com//Wheel/CitationsInRomans.php

The divine integration of Genesis, Isaiah, and Romans - the books that constitute Spoke 1 of the Wheel - can be seen in the distribution of Old Testament citations found in the Book of Romans. The absolute maximum is found in Isaiah, from which Romans quotes 18 times. The distribution breaks down as follows:

	Genesis	Isaiah	Others
Totals	8	18	31

This means that 26/57 or 45% of all citations in Romans come from either Genesis or Isaiah. This graph shows how these results relate to the Wheel:



The table below lists all the direct citations found in Romans. Of course, the counting will vary slightly depending on various choices, such as how to count partial citations, repeated citations and so forth. A good online resource that lists all the Old Testament citations in all the books of the New Testament may be found at R. Grant Jones website. The table below, which I put together myself before finding similiar results online, is in substantial agreement with Jones' results.

Romans	Quote	Genesis	Isaiah	Other
Rom 1:17	as it is written, The just shall live by faith.			Hab 2:4
Rom 2:24	For the name of God is blasphemed among the Gentiles through you, as it is written.		Isa 52:5	

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Rom 3:4	as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.			Ps 51:4
Rom 3:10-12	As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God.			Ps 14:2-3
Rom 3:13a	Their throat is an open sepulchre;			Ps 5:9
Rom 3:13b	with their tongues they have used deceit; the poison of asps is under their lips:			Ps 140:3
Rom 3:14	Whose mouth is full of cursing and bitterness:			Ps 10:7
Rom 3:15-17	Their feet are swift to shed blood: Destruction and misery are in their ways:And the way of peace have they not known:		Isa 59:7-8	
Rom 3:18	There is no fear of God before their eyes.			Ps 36:1
Rom 4:3	For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.	Gen 15:6		
Rom 4:7-8	Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.			Ps 32:1-2
Rom 4.9	his faith was reckoned for righteousness	Gen 15.6		
Rom 4:17	(As it is written, I have made thee a father of many nations,)	Gen 17:4		
Rom 4:18	according to that which was spoken, So shall thy seed be.	Gen 15:5		
Rom 4.22	Wherefore also it was reckoned unto him for righteousness	Gen 15.6		
Rom 7.7	Thou shalt not covet			Exo 20.17
Rom 8:36	As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.			Ps 44:22
Rom 9:7	In Isaac shall thy seed be called.	Gen 21:12		
Rom 9:9	At this time will I come, and Sara shall have a son.	Gen 18:10		
Rom 9:12	It was said unto her, The elder shall serve the younger.	Gen 25:23		
Rom 9:13	As it is written, Jacob have I loved, but Esau have I hated.			Mal 1:3
Rom 9:15	For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.			Exo 33:19

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Rom 9:17	For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.			Exo 9:16
Rom 9:20	Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?		Isa 45:9	
Rom 9:25	As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.			Hos 2:23
Rom 9.26	And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.			Hos 1:9-10
Rom 9:27-28	Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:		Isa 10:22-23	
Rom 9:29	And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.		Isa 1:9	
Rom 9:33	As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.		Isa 8.14 Isa 28:16	
Rom 10:5	For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.			Lev 18:5
Rom 10:6-8	Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart:			Deu 30:11-14
Rom 10:11	For the scripture saith, Whosoever believeth on him shall not be ashamed.		Isa 28:16	
Rom 10:13	For whosoever shall call upon the name of the Lord shall be saved.			Joel 2:32
Rom 10:15	as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!		Isa 52:7	
Rom 10:16	For Esaias saith, Lord, who hath believed our report?		Isa 53:1	
Rom 10:18	their sound went into all the earth, and their words unto the ends of the world.			Ps 19:4
Rom 10:19	Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.			Deu 32:21
Rom 10:20-21	But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.		Isa 65:1-2	

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Rom 11:3	Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. .			1 Ki 18:4
Rom 11:4	But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.			1 Ki 19:18
Rom 11:8	(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;)		Isa 29:10	
Rom 11:9-10	And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:Let their eyes be darkened, that they may not see, and bow down their back alway.			Ps 69:22-23
Rom 11:26-27	as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.		Isa 59:20-21	
Rom 11:27b	when I shall take away their sins.		Isa 27.9	
Rom 11:34	For who hath known the mind of the Lord? or who hath been his counsellor?		Isa 40:13	
Rom 12:19	for it is written, Vengeance is mine; I will repay, saith the Lord.			Deut 32.35
Rom 12:20	Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.			Pro 25:21
Rom 13:9a	Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;			Exo 20
Rom 13:9b	Thou shalt love thy neighbour as thyself.			Lev 19:18
Rom 14:11	For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.		Isa 45:23	
Rom 15.3	as it is written, The reproaches of them that reproached thee fell on me.			Ps 69.9
Rom 15:9	as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.			Ps 18:49
Rom 15:10	And again he saith, Rejoice, ye Gentiles, with his people.			Deut 32.43
Rom 15:11	And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.			Ps 117.1
Rom 15:12	And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.		Isa 11:10	
Rom 15:21	But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.		Isa 52:15	

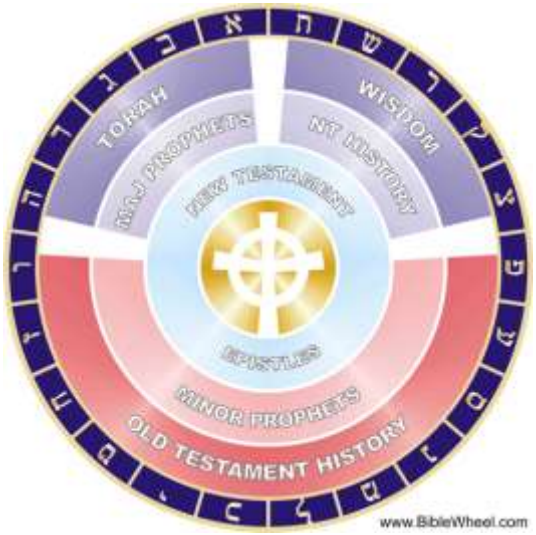
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The Canon Wheel: View the Bible Wheel

https://www.biblewheel.com/Wheel/canonwheel_fullsize.php

The image below reveals the sevenfold symmetric perfection of the Holy Bible. Each colored section corresponds to one of the seven traditional divisions of the Christian Canon, which span Three Cycles containing 22 Books. This sevenfold structure exhibits both radial and bilateral symmetry and naturally integrates with the 22 letters of the Hebrew alphabet. The axis of bilateral symmetry divides between א (**Aleph**) and ת(**Tav**), the first and last letters of the Hebrew alphabet. This is discussed in the **Canon Wheel Explanation**. The Bible Wheel is introduced in the article called The Wheel of God. To appreciate the spiritual wonder revealed in the geometric form of God's Word, I would suggest viewing the images of the stained glass Bible Wheel made by my wife.

View the Bible Wheel:



The threefold cruciform structure of the Canon Wheel is particularly striking in light of Christian Iconography which has traditionally used a threefold cruciform halo to indicate Deity, as in this icon of Christ:



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This is a Russian icon of Christ Pantocrator (Ruler of All). He holds an open book in His hand, representing the Holy Scripture which now is recognized as **isomorphic to His halo**. Remember, this structure has been discovered, not imposed. It has been implicit in the structure of the Canon since the day God sealed it. The relation between the Canon Wheel and icons of Christ is discussed in the article Art, Theology, and Prophecy.

The Canon Wheel



Christ Pantocrator



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[NOTE: Still evaluating the above wheel concept… needs more vetting… placing it here because it is referenced in the list of *OT Sayings in Romans* above]

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Referenced in above OT Sayings in Romans article:

R.Grant Jones:
http://www.oocities.org/heartland/pines/7224/Rick/ (archived)

http://reocities.com/r_grant_jones/Rick/Septuagint/spindex.htm

Notes on the Septuagint:
https://www.scribd.com/document/286052073/R-Grant-Jones-Notes-on-the-Septuagint-Abridged-by-G-Tzavelas

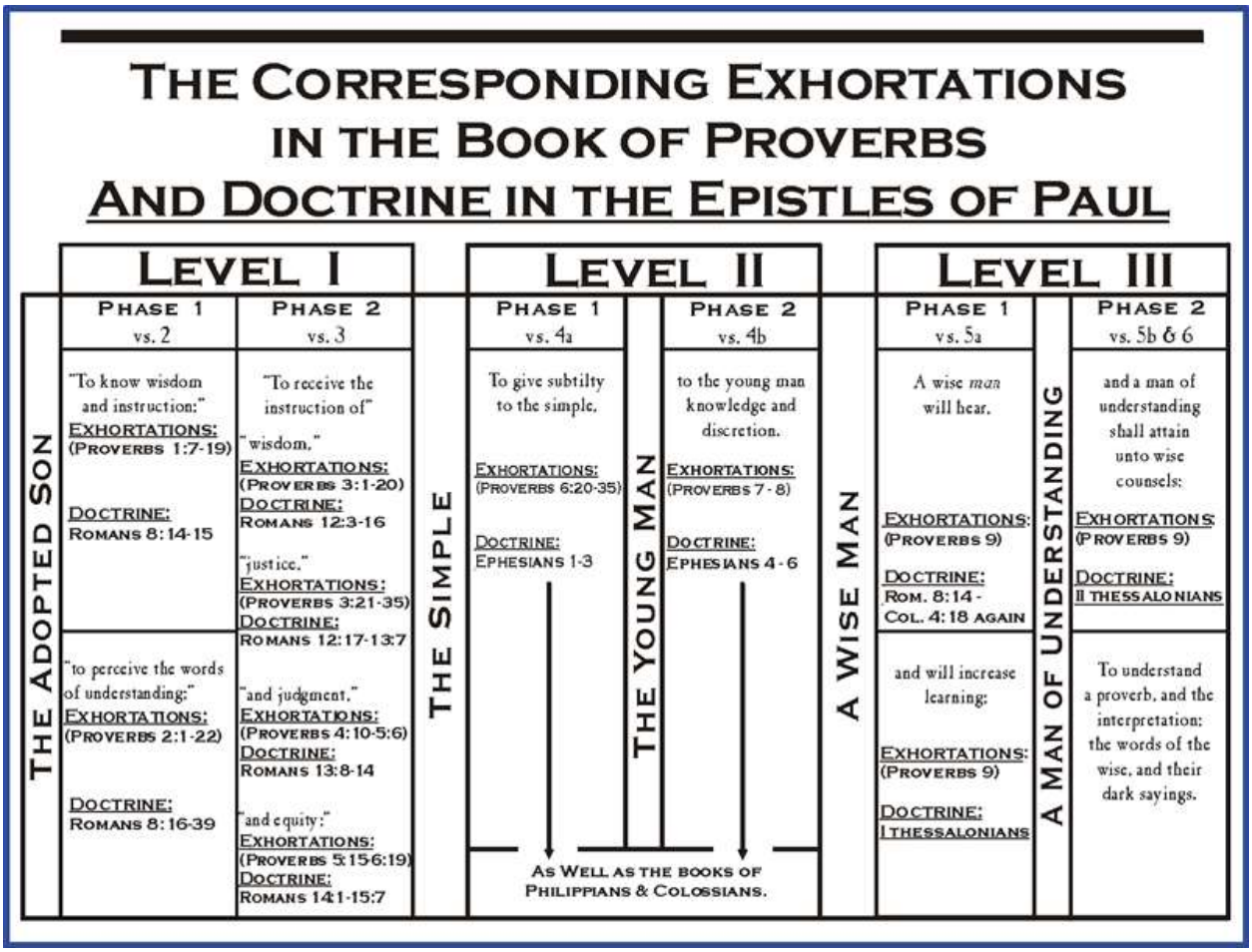
http://www.areopage.net/PDF/LXXNotesFeb06.pdf [PDF]

Directory of Ancient Versions of the Bible:
http://www.bible-researcher.com/links14.html

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Corresponding Exhortations in Proverbs and Doctrine in the Epistles of Paul



Other Old Testament Sources in the New Testament

The Old Testament in the New Testament

https://www.ucg.org/the-good-news/the-old-testament-in-the-new-testament

Old Testament in the New Testament

http://www.biblicalstudies.org.uk/pdf/mp/otnt_hagner.pdf [PDF]

Excerpt:

Every reader of the New Testament is aware of the frequency of Old Testament quotation in the New Testament writings. There are, in fact, somewhere between two and three hundred actual quotations of the Old Testament in the New Testament. Beyond this, of course, there is a great amount of allusive material, some of which is deliberate, and some of which is unconscious, though nonetheless real.

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Romans Study Videos by Gene Getz from his Life Applications Study Bible



Dr. Getz Bio: http://www2.bhpublishinggroup.com/qr/GetzBible/author.asp

Regarding Dr. Gene Getz and the following videos: **[Recommended]**
Gene now serves as President of the Center for Church Renewal and has completed a 7-year Bible project using the Holman Christian Standard Bible. The "Life Essentials Study Bible" is the first Multi-Media Study Bible which contains 1,500 principles from Genesis to Revelation. Using QR codes associated with each biblical principle, the reader can access over 250 hours of video teaching on these principles by Dr. Getz. Gene also airs a 2-minute daily feature on numerous radio stations called "Bible Principles" which can also be accessed by going to www.bibleprinciples.org where you'll also discover information about Gene's *Life Essentials Study Bible*.

See https://bibleprinciples.org/ for access to the same teaching videos for Galatians (as above) and also for all the other books of the bible. (Video Search)

Here is the list of Life Application videos for Romans from the site:

Romans; Principle #1; Rom 1:1-12; p. 1534 (Note: also a good brief introduction)
Mutual Encouragement: Regardless of their positions, spiritual leaders are to function as members of the body of Christ who all need one another in order to continue to mature in Christ.
Video

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Romans; Principle #2; Rom 1:13-17; p. 1535
Standing Strong: No matter what our circumstances, we should never allow shame and fear to keep us from being identified with our Lord and Savior Jesus Christ.
Video

Romans; Principle #3; Rom 1:18-32; p. 1535
Sin's Devastating Results: In view of the power of sin, we should not be surprised how human beings progressively violate God's moral laws and suffer the consequences.
Video

Romans; Principle #4; Rom 2:1-24; p. 1536
Sin's Pervasive Impact: Though we may assent to a high standard of righteousness, we are still not able to measure up to God's perfect requirements that make us free from sin.
Video

Romans; Principle #5; Rom 2:25-29; p. 1537
A Heart Experience: To have salvation, we must go through a born-again experience that renews our hearts.
Video

Romans; Principle #6; Rom 3:1-26; p. 1538
Salvation through Faith: Since we all fall short of God's perfect standard of righteousness, in order to be saved we must put our faith in the Lord Jesus Christ.
Video

Romans; Principle #7; Rom 3:27-4:25; p. 1539
God's Free Gift: Since salvation is obtained by grace through faith, we are to believe God and receive salvation as a free gift.
Video

Romans; Principle #8; Rom 5:1-11; p. 1542
Peace with God: When we are made righteous by faith, we are to have the full assurance of our salvation, now and eternally.
Video

Romans; Principle #9; Rom 5:12-21; p. 1541
God's Saving Grace: To walk in God's will, we must believe that God's grace is far greater than the power of sin.
Video

Romans; Principle #10; Rom 6:1-14; p. 1542
Our New Life in Christ: To walk in God's will, we should continually remind ourselves that we are dead to sin and alive to God in Christ Jesus.
Video

Romans; Principle #11; Rom 6:15-23; p. 1542
The Apostles' Teaching: To walk in God's will, we are to obey the pattern of teaching recorded in the Scriptures.
Video

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Romans; Principle #12; Rom 7:1-12; p. 1543
The Power of Scripture: To help people overcome their sinful attitudes and actions, we should continually expose them to the Word of God.
Video

Romans; Principle #13; Rom 7:13-25; p. 1544
Inner Conflict: Even though we sincerely desire to walk in God's will, we should expect inner struggles when choosing between doing right and doing wrong.
Video

Romans; Principle #14; Rom 8:1-17; p. 1545
The Indwelling Spirit: When we face temptations to violate God's will, we are to draw on the power of the indwelling Holy Spirit to enable us to be victorious over sin.
Video

Romans; Principle #15; Rom 8:18-27; p. 1545
Divine Prayer: When we become discouraged, we should remember the intercessory ministry both of the Holy Spirit and of the Lord Jesus Christ.
Video

Romans; Principle #16; Rom 8:28-39; p. 1546
Security in Christ: No matter the circumstances of life, we are to take comfort in the fact that we are secure in Christ, now and eternally.
Video

Romans; Principle #17; Rom 9:1-3; p. 1547
A Compassionate Heart: We should develop a passion for all people who need to hear the good news regarding the gift of salvation.
Video

Romans; Principle #18; Rom 9:6-29; p. 1548
God's Sovereign Mercy: We must understand that God's elective grace is not only based on who He is, but is also directly related to His love for all lost humanity.
Video

Romans; Principle #19; Rom 9:30-10:21; p. 1549
Human Responsibility: We are to faithfully share with all people that they are responsible to respond to God's mercy and grace.
Video

Romans; Principle #20; Rom 11:1-32; p. 1551
The Great Commission: Regardless of God's future plan for Israel as a nation, our primary focus today should be on God's present plan for both Jews and Gentiles.
Video

Romans; Principle #21; Rom 11:33-12:2; p. 1551
Christ-Centered Worship: In view of God's mercy, we are humbly to acknowledge His sovereign grace and worship Him by offering all parts of our bodies as a living sacrifice.
Video

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Romans; Principle #22; Rom 12:3-8; p. 1552
A Servant's Heart: To live in God's will, we are to humbly serve one another within the body of Jesus Christ.
Video

Romans; Principle #23; Rom 12:9-16; p. 1553
Sincere Love: To live in God's will, we are continually to demonstrate authentic love for one another.
Video

Romans; Principle #24; Rom 12:17-21; p. 1553
Avoiding Vengeance: To live in God's will, we are to demonstrate Christlike love to our enemies.
Video

Romans; Principle #25; Rom 13:1-7; p. 1554
Civic Responsibilities: To live in God's will, we are to be good citizens.
Video

Romans; Principle #26; Rom 13:8-10; p. 1555
Loving One Another: To live in God's will, we are to obey Christ's new command.
Video

Romans; Principle #27; Rom 13:11-14; p. 1555
Walking in the Light: To live in God's will, we are to walk according to the Spirit and not according to the flesh.
Video

Romans; Principle #28; Rom 14:1-12; p. 1556
Accepting One Another: To live in God's will, we are to avoid judging one another where God has given us freedom.
Video

Romans; Principle #29; Rom 14:13-23; p. 1556
Protecting One Another: To live in God's will, we are to avoid using our freedom in Christ in a way that causes another Christian to fall into sin.
Video

Romans; Principle #30; Rom 15:1-6; p. 1557
Pursuing Peace: To live in God's will, we are to do all we can to create love and unity in the body of Christ.
Video

Romans; Principle #31; Rom 15:7-14; p. 1558
Two-Dimensional Love: To live in God's will, not only are we to accept one another, but we are to instruct one another.
Video

Romans; Principle #32; Rom 15:25-29; p. 1559
Material Obligations: To live in God's will, we are to reciprocate materially when we have been helped spiritually.
Video

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Romans; Principle #33; Rom 15:30-33; p. 1559
The Power of Prayer: To live in God's will, we are to pray for one another, particularly when we face difficult challenges in our lives.
Video

Romans; Principle #34; Rom 16:1-24; p. 1560
A Model of Encouragement: To live in God's will, we are to remember in a special way those who have encouraged us.
Video

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Romans Study Guides / Commentaries

The Gospel According to Paul: Romans (Commentary by Dr. Bob Utley)
http://www.ibiblio.org/freebiblecommentary/pdf/EN/VOL05.pdf [PDF]

Dr. Thomas Constable's Notes on Romans
http://www.soniclight.com/constable/notes/htm/NT/Romans/Romans.htm [also available: PDF]

Excerpt:

Throughout the history of the church, Christians have recognized this epistle as the most important book in the New Testament. The reason for this conviction is that it is an exposition of "the gospel of Jesus Christ." Martin Luther called Romans "the chief part of the New Testament and the perfect gospel." Coleridge, the English poet, declared it to be "the most profound work in existence." And Frederick Godet, the French commentator, described it as "the cathedral of the Christian faith."[27]

To appreciate the message of this book, it will be helpful first to consider Paul's presuppositions. He based these, of course, on Old Testament revelation concerning cosmology and history. "Cosmology" is the study of the nature and principles of the universe.

By the way, there is now what has been called the "new perspective on Paul," which some writers on Paul have advocated in recent years. These scholars believe that "Protestant exegesis for too long allowed a typical Lutheran emphasis on justification by faith to impose a hermeneutical grid on the text of Romans."[28] They believe that the Judaism of Paul's day was *not* a coldly legalistic "system of earning salvation by the merit of good works, with little or no room for the free forgiveness and grace of God."[29] Rather, "Judaism's whole religious self-understanding was based on the premise of grace."[30]

E. P. Sanders used the phrase "covenant nomism," by which he meant that, when Paul wrote Romans, he had in mind the role of the law in maintaining the Jews' status as God's chosen people, not as a means of salvation. Some advocates of this view also believe that Paul's Greco-Roman culture influenced the apostle more than his Jewish background and the Old Testament. This has led to some reinterpreting of Paul's writings. Advocates of the "new perspective" include E. P. Sanders, James Dunn, the writer of the Word Biblical Commentary on Romans, N. T. Wright, who has written many books on Pauline theology, and others.

"This, then, is the context within which and against which we must set Paul's treatment of the law in Romans. The Jews, proselytes, and God-worshiping Gentiles among his readership could read what Paul says about the law in the light of this close interconnection in Jewish theology of Israel's election, covenant, and law. They would, I believe, recognize that what Paul was concerned about was the fact that covenant promise and law had become too inextricably identified with ethnic Israel as such, with the Jewish people marked out in their national distinctiveness by the practices of circumcision, food laws, and sabbath in particular ([N. T.] Wright appropriately coins the phrase 'national righteousness'). They would recognize that what Paul was endeavoring to do was to free both promise and law for a wider range of recipients, freed from the ethnic constraints which he saw to be narrowing the grace of God and diverting the saving purpose of God out of its main channel—Christ."[31]

Some evangelical scholars have accepted "new perspective" theories, though I have not. The result of the "new perspective" is a departure from traditionally held interpretations of many Pauline texts. The reading that I have done on this theory has not convinced me that Paul had a "covenant nomistic" view of the law.[32]

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First among his presuppositions, Paul assumed the God of the Old Testament. He assumed God's existence and full deity. He believed that God is holy and just. He also held that God is the Creator, Sustainer, and Sovereign Ruler of the universe.

Second, Paul's view of man was that he is subject to God's government of the universe. Paul believed that man has received a measure of freedom from God, so he can choose to pursue sin. However, if he does, he is still in the sovereign hand of God. God allows the consequences of his sins to have their effects on him both now and forever. Man is also in authority over the rest of the material creation (Gen. 1:28). What man has experienced, the material creation also has experienced and reflects as a result of man's action.

Third, Paul's view of history was that of Old Testament revelation. The important historical events for Paul were those in his Scriptures.

Adam was the first man. He rebelled against God's authority. The result was threefold: the practical dethronement of God in the minds of Adam's descendants, the degradation of humanity, and the defilement of creation. This is a very different view of history from what evolutionists and humanists take. Man has lost his scepter because he rebelled against God's scepter.

Two other individuals were especially significant in history for Paul, as we see in Romans: Abraham, and Jesus Christ. God called Abraham to be a channel of blessing to the world. Christ is the greatest blessing. Through Him, people and creation can experience restoration to God's original intention for them.

These are Paul's basic presuppositions on which all of his reasoning in Romans rests.

Romans may not be the best biblical book to put in the hands of most unsaved people to lead them to salvation. John is better for that purpose. However, Romans is the best book to put in the hands of a saved person to lead him or her to understand and appreciate their salvation. By the way, "salvation" is an umbrella term: it covers many aspects of deliverance, including justification, sanctification, glorification, redemption, propitiation, et al.[33]

Notes:

[27]G. Campbell Morgan, *Living Messages of the Books of the Bible*, 2:1:93.

[28]Dunn, p. lxv.

[29]Ibid.

[30]Ibid.

[31]Ibid., pp. lxxi-lxxi.

[32]See James E. Allman, "Gaining Perspective on the New Perspective on Paul," *Bibliotheca Sacra* 170:677 (January-March 2013):51-68, for an introduction to and evaluation of the views set forth by Sanders, Wright, and Dunn.

[33]See Earl D. Radmacher, *Salvation*.

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Romans Bible Study and Teacher's Guide
http://www.biblicalintensives.com/folio/folio_docs/Romans%20Teacher%20Manual%202009.pdf [PDF]

http://manualslist.com/pdf/romans-bible-study-and-teachers-guide-biblical-intensives.html

http://www.docucu-archive.com/view/e67d0b8ec9d048992e0159ecc8d07021/ROMANS-BIBLE-STUDY-AND-TEACHER%27S-GUIDE.pdf [PDF]

Executable Outlines: Romans (Copeland)
http://www.executableoutlines.com/ro.htm (also available as a PDF)

A Study Through the Book of Romans [PDF]
http://www.biblebc.com/bbi/Courses/Romans/Romans%20Study%20Guide%20a4%20-%20Student.pdf

Charts Used in Teaching Bible Studies from Romans
http://www.biblestudyguide.org/ebooks/jeffsmith/romans-charts.PDF [PDF]

Commentary on Romans (John Calvin)
http://www.biblestudyguide.org/ebooks/comment/calcom38.pdf [PDF]

Conformin to the Truth Through a Study in Romans
(Man's Need of a Savior and God's Gracious Provision)
https://conformingtothetruth.files.wordpress.com/2016/01/romans-bible-study-book-1.pdf [PDF]

Biblical Studies from Paul's Epistle to The Romans
http://www.biblestudyguide.org/ebooks/jeffsmith/romans-lessons.pdf [PDF]

Growth Groups Inductive Bible Study – Romans 1-8
Romans 1-4: http://www.grace-bible.org/uploads/publications/romans1_web.pdf [PDF]

Romans 5-8: http://www.grace-bible.org/uploads/publications/romans2_web.pdf [PDF]

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Seminar - Paul - N.T. Wright (2014) (focusing on Romans 9-11)

https://www.youtube.com/watch?v=hP56P1DQMOY [Video]

This panel discussion was part of a Lanier Theological Library Seminar Series held on Friday March 21, 2014. Dr. N.T. Wright, Dr. Bruce Corley, and Dr. Ross Wagner participate in a panel discussion on the Apostle Paul with a considerable concentration on Paul"s intended meaning in Romans chapters 9-11 as well as other issues.

Panel Members are:

Dr. N.T. Wright (Professor. University of St. Andrews)

Dr. Bruce Corley (Former President, Now Professor of New Testament and Greek. B.H. Carroll Theological Institute)

Dr. Ross Wagner (Associate Professor, Duke Divinity School)

Mark Lanier, Moderator

Romans: The Gospel According to Paul (12-Part Series)

https://gracethrufaith.com/series/romans/

(Note: Pre-millennial, Pre-Tribulation perspective)

Excerpt:

Paul wrote his letter to the Romans from Corinth in the spring of 57 AD. He hadn't been there yet, but was looking forward to ministering to the Church in Rome. This letter was intended to lay the groundwork for his visit, to prepare the largely gentile congregation there for his arrival.

After a review of the state of the world, the first eight chapters of Romans deal with doctrine, the building blocks of our faith. Chapters 9 thru 11 are prophecy, our hope. And chapters 12-16 focus on application, by which we express our love. And so the letter can be outlined in accordance with **1st Corinthians 13**, faith, hope and love.

The over riding message, woven through out, is that the Gospel is not a set of laws to be obeyed, nor is it a creed to be accepted. It's not advice to be taken, a religion to be believed, or a social order to be lived. It's a message about a person, a love story written in blood on a cross of wood. It's about God who became a man and died for us so that we could live with Him. Let's begin…

See also: **The Gospel According to Jesus Messiah (Christ)**

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N.T. Wright: Romans and the Theology of Paul (1995)

http://ntwrightpage.com/2016/05/07/romans-and-the-theology-of-paul/ [PDF]

A JEWISH THEOLOGY for the Gentile world, and a welcome for Gentiles designed to take the Jewish world jealous. That, I suggest, is what Paul offered his Roman readers, and I suspect it puzzled them as much as it puzzles us, though perhaps in different ways. This paper addresses these puzzles by means of a theological reading of the letter; that is, a reading of the letter drawing out its main theological line of thought, and a summary of the theology that thus emerges, showing how, and perhaps why, it was deployed in this fashion…

Since this essay is part of an extended conversation, I shall use most of my space for exposition, not for annotation, which could of course proliferate *ad infinitum*. History of research is important in this subject, but must here be assumed, not elaborated. Suffice it to say that different ways of reading Romans usually reflect different understandings of Paul's whole theology and his place within a history-of-religions scheme, and the ways in which those two interact. The weight of the letter is deemed to fall where the interpreter's theology finds its *locus classicus*: for Albert Schweitzer, this was chaps. 5-8; for F. C. Baur, chaps. 9-11; for various Lutherans, chaps. 1-4; for [Paul S.] Minear and others, chaps. 12-16. Sometimes a fresh reading of Romans has itself generated a new "way of reading Paul as a whole; or, at least, the reading of Romans has played a vital role, interacting of course with other factors, in producing a totally new understanding. Ernst Käsemann, I think, provides an example of this. Ultimately, the best argument for any exegesis ought to be the overall and detailed sense it makes of the letter, the coherence it achieves. Solutions that leave the letter in bits all over the exegetical floor do not have the same compelling force, as hypotheses, as does a solution that offers a clear line of thought all through, without squashing or stifling the unique and distinctive contribution of the various parts…

Book of Romans (Summary)

https://www.gotquestions.org/Book-of-Romans.html

Charts – Romans 8

http://www.trianglebiblechurch.org/chartsrom8.htm

Roman Series Summary

http://timwoodroof.com/information/sermon-resources/romans-outline-and-chart/



See next page…

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Important Concepts

Righteousness:

Primary meaning - God's covenant faithfulness, his promise-keeping nature, his capacity to be true to himself and to us. Demonstrated best through Jesus Christ.

Secondary meaning - right relationship with God ... the condition of being at peace with God.

"For in the gospel, a righteousness of God is revealed that is by faith from first to last" (1: 17).

Faith - trusting in God to be God, to keep his covenant promises, to be true in spite of evidence, contrary to what makes sense. "Therefore, the promise comes by faith, so that it may be by grace" (4:16)

Gospel - The story of what God is doing in the world to demonstrate his faithfulness to his purposes and covenant. Particularly, the story of what God is doing through Jesus Christ: his life, his death, and his continuing work through the Spirit. "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes" (1: 16).

Law - Torah, the Law of Moses. A means to the goal of making us right with God. Commands intended to provoke obedience and thus, life. Sadly, our brokenness negated the effect of the Law, resulting not in obedience and life but in sin and death. "No one will be made right with God by keeping the Law" (3:20)

Resources

Achtemeier, Paul. Romans. Interpretation Series. John Knox Press. 1985.

Grieb, Katherine. The Story of Romans: A Narrative Defense of God's Righteousness. John Knox Press. 2002.

Moo, Douglas. The Epistle to the Romans. New International Commentary on the New Testament. William B. Eerdmans Publishing Company. 1996.

Westerholm, Stephen. Understanding Paul: The Early Christian Worldview of the Letter to the Romans. Baker Academic. 1997.

Wright, N.T. Romans in a Week. Audio lecture. http://www.regentaudio.com/product_details.php?item-id=103



We live in a story-formed world. Stories shape us, guide us, and give us perspective. Much of the tension we experience in the world today is caused by competing stories - scientific, Islamic, Christian, secular, personal. Listen once again to the story of the world according to Paul. What story do you tell yourself when trying to make sense of it all?

The Back Story of Romans
Romans 1:1–15

There are three stories that prompt the writing of Paul's letter to the Romans: 1) the story of his own life and ministry; 2) the story of the Roman church; 3) and the story of Jesus. Each story has an important role to play in the larger story Paul tells in the letter to the Romans.

The Heart of the Story
Romans 1:16–17

Paul's story involves some important terms: gospel, salvation, faith, Jew and Greek, the righteousness of God. Each term is important; not just for hearing what Paul has to say to the Romans, but for understanding what God is doing in your life.

The Story of a World gone Wild—Part 1
Romans 1:18–32

Something went badly wrong with Adam ... and we have been living in a broken world ever since. There has been a massive rejection of the Creation Order. We have usurped the throne. And God has allowed us (as in *Bruce Almighty*) to play God and to prove how foolish that is.

The Story of a World gone Wild—Part 2
Romans 2:1–3:20

The Gentiles are broken. (Everybody knows that!) But the Jews are just as broken. For if the "rules of life" are that God deals with us according to what we have done ... if getting it "right" is necessary to be right with God ... who can stand? No one. Not Gentiles. Not Jews. Not Church of Christ.

The Story of Rescue
Romans 3:21–31

Jesus Christ changes everything! The whole world, history, the rules of life are radically altered by his radical faithfulness. Trusting in Jesus, we are made right with God. Trusting in Jesus, we find grace and peace. Jesus makes it possible for us all, Jew and Gentile, to become what God wants us to be.

A Story of Trust
Romans 4:1–25

Paul tells the story of Abraham to make three points: 1) Abraham's story demonstrates God's covenant faithfulness; 2) Abraham's story shows the true meaning of "trusting faith"; and 3) Abraham's story illuminates what God was doing through the cross. God's promises ... our trust ... God's faithfulness ... right relationship.

The Story of Two Men and Two Worlds
Romans 5:1–21

There are two worlds, ruled by two men, governed by two sets of rules—the world of Adam and the world of Christ. Adam's world is broken: sin, slavery, disobedience, death. Christ's world is the world as God intended: grace, righteousness, power, life. Which world do you live in?

The Story of Living in a World Restored
Romans 6:1–23

The faithfulness of God (demonstrated through Jesus Christ) invites us to faith; a trusting death (God will kill sin in us, just as he promised) and a trusting life (God will give us new life, life-made-right, just as he promised. We are free to make God our Lord and become slaves to righteousness.

The Story of the Wretched Man
Romans 7:1–25

God's Law was given for our good. But, because of our brokenness, the Law became "death" to us. It encouraged our sin, not our obedience. It proved we were too broken to be right with God through what we did. It left us convinced that we needed someone (God) to do for us what we could not do ourselves—make us right by a faithfulness not our own.

The Story of Turning the Corner
Roman 8:1–11

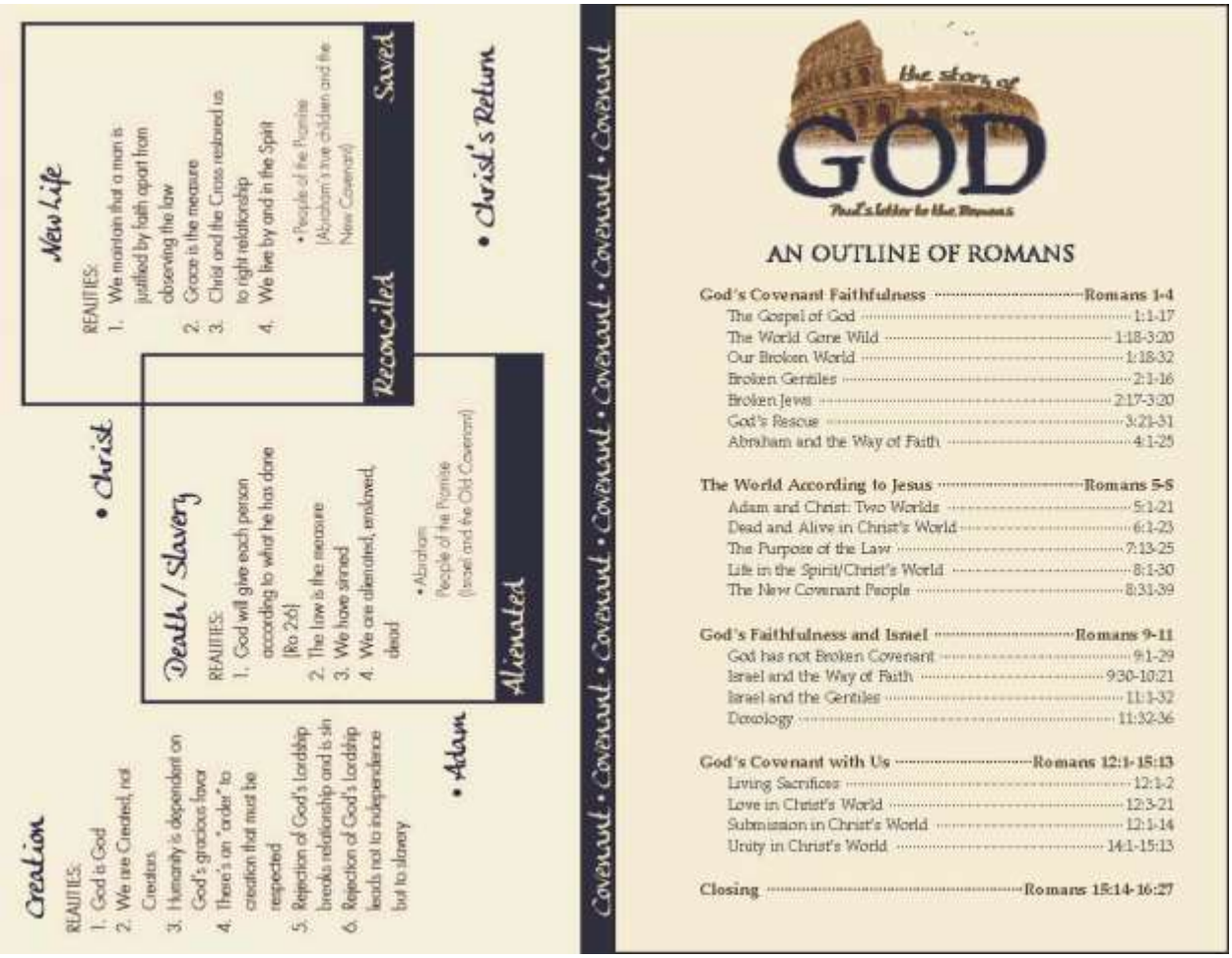
We don't have to live in the old world, Adam's world, governed by the relentless demands of Law and obedience, doomed by our own brokenness. We can live in a new world, Christ's world, made possible by the life and death of Jesus and the ministry of the Holy Spirit.

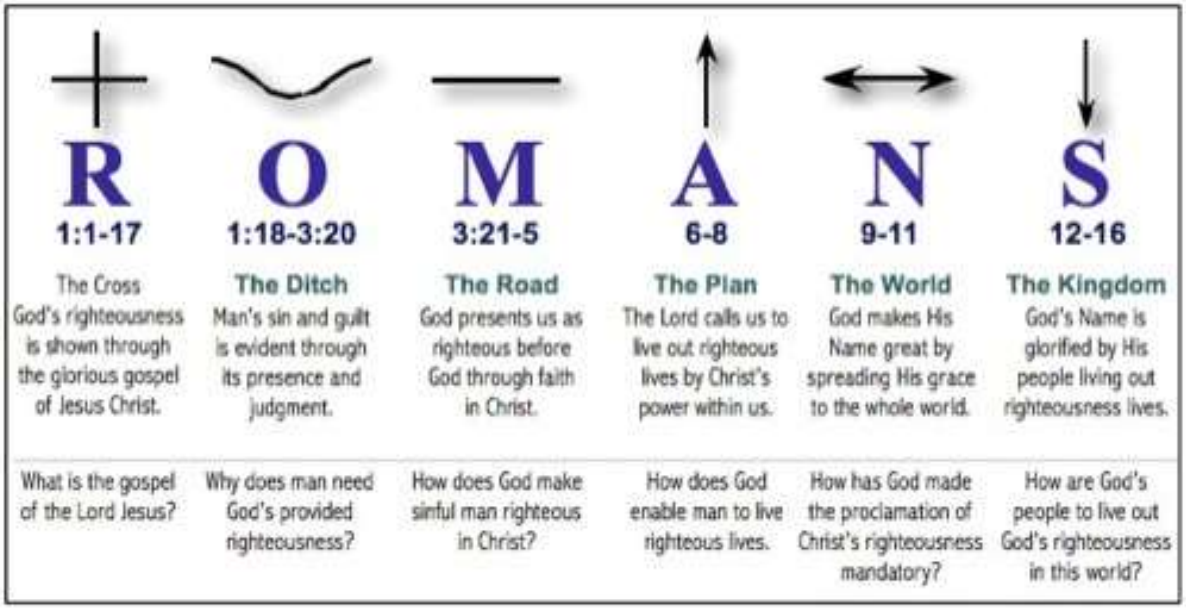
The Story of Life in the Spirit
Romans 8:12–39

Now that we live by the Spirit we (at last) have the chance to be obedient. We can "get it right" now, not in the sense that we live perfectly or without fault, but that we live in a way that is faithful to our covenant with God ... we live in trusting relationship with him. God has his purposes for us. And we rest confident in that, counting on that.

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Romans Outline Charts

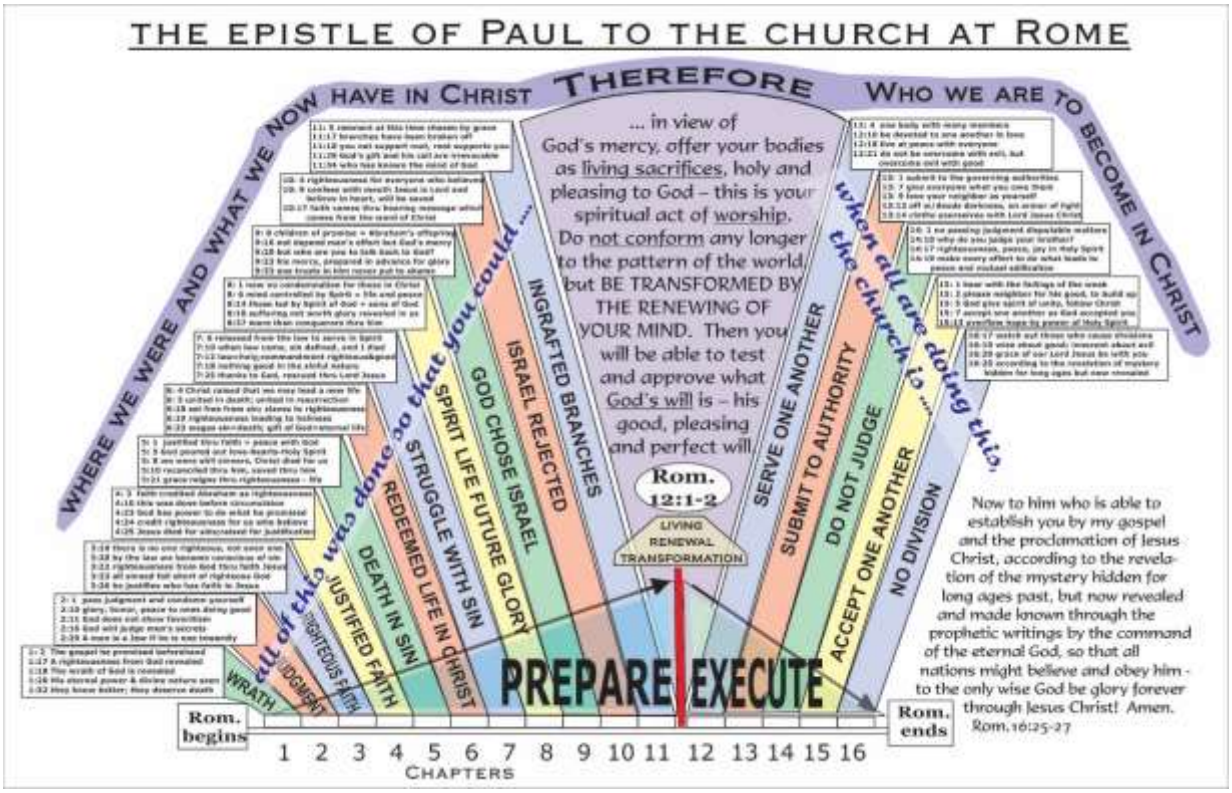




Source: http://www.foundationsforfreedom.net/Help/Store/Intros/Romans_Commentary.html

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The Epistel of Paul to the Church at Rome (Outline Chart)

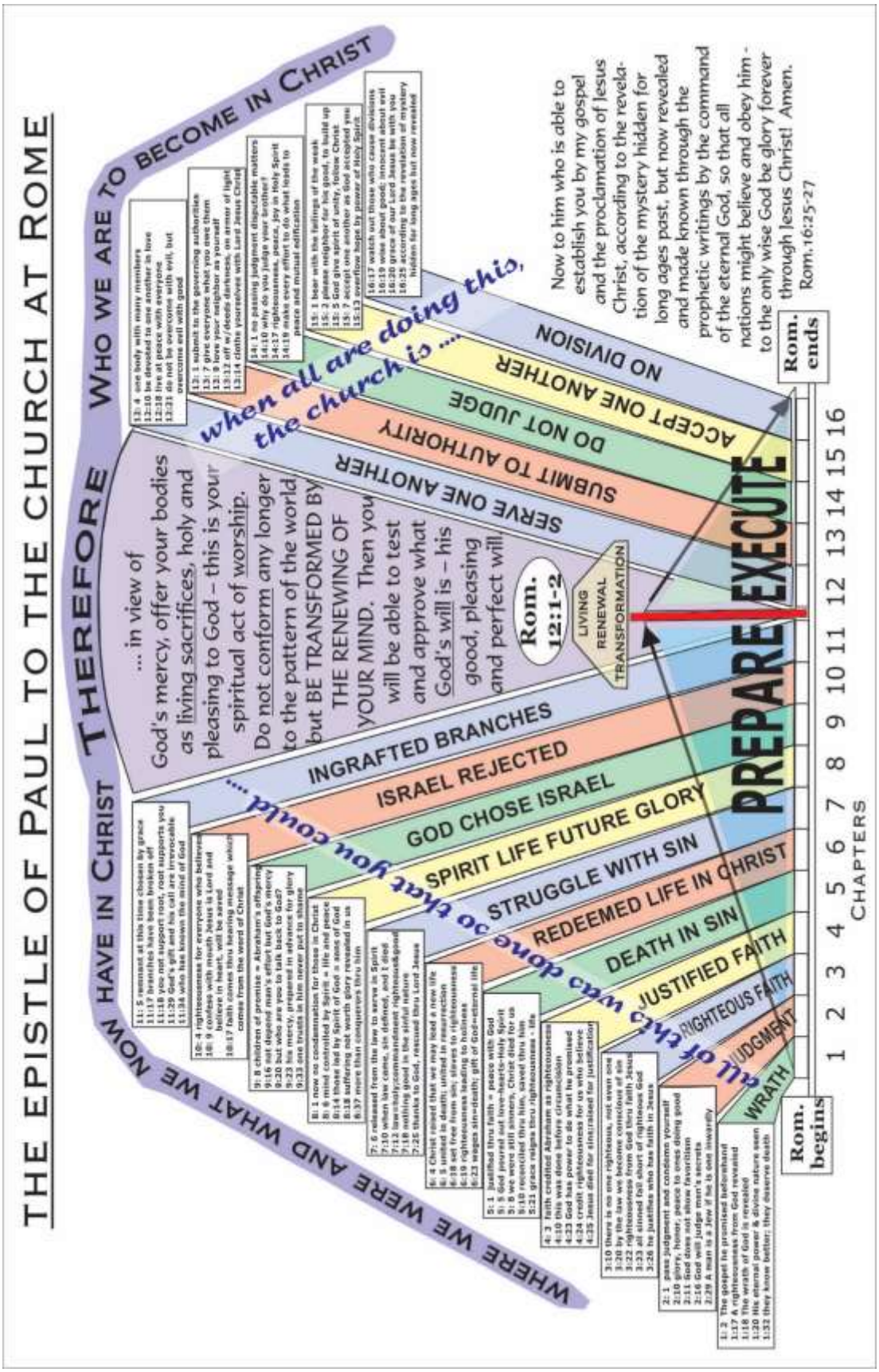


Source: http://www.intheimageofthecreator.com/wp-content/uploads/2014/02/Romans-peak-12-detailed-diag-1.jpg

See larger view on next page…

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Summary Chart of Romans by Don Johnson (2010) donjohnsonministries.org

http://www.runawayplanet.com/files/summary-chart-of-romans.pdf [PDF]

The Universality of Moral Responsibility, God's Wrath and Offer of Salvation			The Purpose of the Law and True Nature of Salvation	Ontological Implications of Salvation by Grace
Chapter 1 The Universal Applicability of the Gospel	Chapter 2 The Universality of God's Righteous Judgment	Chapter 3 True Righteousness and the Purpose of the Law	Chapter 4 Abraham and Salvation by Grace through Faith	Chapter 5 The Virtues as a Result of God's Grace
1.Salutation (1-7) 2.Thanksgiving for Romans (8-10) 3. Expression of desire to visit so that the gospel may be shared (11-13) 4.Gospel for Jew and Gentile alike; everyone who has faith (14-16) 5. Jew and Gentile alike have knowledge of God (17-19) 6. Jew and Gentile alike have rejected that knowledge and rebelled against God, incurring his wrath (20-32)	1. Therefore, no one has any excuse, whether they have received the Mosaic law or not: everyone will be judged by God according to the knowledge they have. (1-16) 2. Jews who have the law but do not keep it are worse off than those who do not have it but keep it. (17-29) - true Judaism and circumcision is of the heart	1. Is there an advantage, then, in being a physical Jew? Yes – Jews are entrusted with the Word of God. (1-2) 2. The truth of God's Word is not nullified by some Jews' misunderstanding of it (3-8) 3. The truth is that Jews and Gentiles are alike under sin (9-18) 4. The law does not make righteous; it makes unrighteousness visible (19-20) 5. True righteousness comes from God apart from the law through faith in Christ (21-22) 6. This righteousness is available to all sinners, Jew and Gentile alike (23-26) 7. Since God justifies both the Jew and the Gentile by faith apart from the law, there is no cause to boast in keeping the law (27-30) 8. This does not nullify the law.	1. Abraham is an example of this: he was counted as righteous because of his faith, not because he kept the law (1-5) 2. David made the same point in Psalm 32 in saying that the blessed are those who are forgiven (not those who keep the law) (6-8) 3. This blessedness is for the Jew and Gentile: we know this because Abraham received it before he was circumcised (became a Jew) (9-10) 4. Therefore, Abraham is the father of all who have faith, both circumcised and not (11-25)	1.Therefore we have peace through faith in Christ (1-2) 2.We also have hope (3-11) -- since Jesus justified us while we were still sinners, he will surely save us as well 3. Just as Adam brought death, Jesus brings life (12-19) 4.The law showed more clearly how much sin was in the world, but grace reigns over it all (20-21)

Ontological Implications of Salvation by Grace (cont.)			God's Purpose for Israel	
Chapter 6 Sin and Death, Righteousness and Life	Chapter 7 The Law and the Sinful Nature	Chapter 8 Life According to the Spirit	Chapter 9 Israel and the True Children of God	Chapter 10 Israel and Righteousness by Faith
1. This does not mean we should continue to sin (1-2) 2. In baptism we have been united with Christ's death so we no longer are slaves to sin. (3-11) - we are dead to sin 3. Therefore, do not let sin control you (12-14) 4. Rather, let righteousness control you (13-19) 5. After all, sin leads to death but righteousness leads to eternal life. (14-23)	1. Dying to sin is like being released from a marriage (1-6) - no longer binding 2. This does not mean the law was bad – it is righteous and good because it makes us aware of sin (7-13) 3. I desire to keep the law but cannot because sin lives in my sinful nature (14-23) 4. Thankfully, Jesus rescues me from this sinful nature (24) 5. So I am a slave to righteousness in my mind but a slave to sin in my sinful nature. (25)	1.Therefore, because of the work of Christ, those who do not live according to the sinful nature are not condemned (1-4) 2. The mind controlled by the sinful nature is death, but the mind controlled by the Spirit is life (5-6) 3. The mind controlled by the sinful nature cannot please God (7-8) 4. Those who belong to Christ are controlled by the Spirit (9-11) 5. Therefore, believers have a duty to live according to the Spirit rather than the sinful nature (12-13) - those who do not will die 6. Those who live according to the Spirit will live because there are children and heirs of God (14-17) 7. Because we are children we can have hope in suffering, looking forward to final redemption, knowing God is faithful (18-39)	1. What about the physical children of Israel? There is a difference between physical and spiritual children of God. Spiritual children are saved, not necessarily biological descendents of Abraham or those that keep the law (1-8) 2. God's sovereign selection of Isaac and Jacob shows that God can use whoever he wants for whatever purpose he wants, regardless of genetics or keeping the law. (9-16) 3. Is this unjust? No – God can grant mercy to whoever he wants for whatever purpose he wants, including using Israel to proclaim his grace to the Gentiles (17-24) 5. There are many scripture passages that support this argument (25-29) 6. Gentiles have obtained righteousness by faith, but because Israel tried to obtain it by works of the law, they have failed (30-33)	1. The Israelites were wrong in seeking to establish their own righteousness (1-4) 2. Righteousness by the law involves man working to reach Christ, but righteousness by faith involves confession and acceptance of what Christ has given (5-10) 3. Anyone can call on God and receive this righteousness, Jew or Gentile (11-13) 4. The Gentiles need the Israelites to tell them about this righteousness (14-15) 5. Not all Israelites understood this message, but it was still proclaimed to the Gentiles, even as many Israelites rejected it (16-21)

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God's Purpose for Israel (cont.)	The Ethical Implications of Salvation by Grace: A Life of Humility				Final Greetings and Admonitions
Chapter 11 The Salvation of the Jews by Grace	Chapter 12 Humility as the Response to Grace	Chapter 13 Humility in Submission and Love	Chapter 14 Humility in not Judging the Weak	Chapter 15 Humility in Serving Others	Chapter 16 Final Greetings
1. This does not mean God has rejected the Israelites. Paul is a Jew who is not rejected and there has always been a remnant who gained righteousness by grace through faith (1-10) 2.Israelites are not beyond recovery and should not be looked down upon (11-18) 3. Everyone (Jew and Gentile) has the opportunity to be grafted into the family and also to be cut off from the family so no one should be conceited (19-27) 4. Jews may receive God's mercy just like everyone else (28-32) 5. Doxology	1. Therefore, submit to God and renew your mind (1-2) 2. Do not think highly of yourself, but serve each other according to your various gifts (3-8) 3. Act humbly and lovingly toward others, including your enemies and those in need (9-21)	1. Respect and submit to governing authorities (1-7) 2. Love your neighbor as yourself, which sums up the law (8-10) 3. Live righteously, realizing salvation is near. (11-14)	1.Do not judge other over disputable matters, but accept those whose faith is weak (1-6) 2. We will all be judged on our own before Jesus (7-12) 3. Rather than judging, then, try to lead peaceful and edifying lives with each others (13-23) - do not exercise your freedom to eat meat if it causes others to stumble	1. Do not live to please yourself but for the good of others (1-4) 2. Accept others and strive for unity so that all may glorify God (5-7) 3. In all this follow Christ's example, who served the Jews so the Gentiles would glorify God (8-13) 4. Paul's instructions are based on the grace God has given him as a minister to the Gentiles, who he has been serving (14-22) 5. Paul's plan to visit Rome (23-29) 6. Prayer requests (30-33)	1. Personal Greetings (1-16) 2. Appeal to watch out for false teachers who cause division (17-20) 3. Final Greetings (21-24) 4. Doxology (25-27)

ROMANS

	Introduction — Personal (1:1–17)	THE GOSPEL			Conclusion — Relational (15:14–16:27)
		Saving the Sinner Depravity of humanity Grace of God Justification by faith Sanctification through the Spirit Security of the saint *CHAPTERS 1:18–8:39*	**Concerning Israel** Divine sovereignty and human will Past, present, and future of the nation *CHAPTERS 9–11*	**Concerning Christian Conduct** Social Civil Personal *CHAPTERS 12:1–15:13*	
Emphasis		Doctrinal	National	Practical	
Response		Faith	Hope	Love	
Doctrine of God		Wrath	Righteousness	Glory / Grace	
Doctrine of Humanity		Fallen	Dead / Saved	Struggling / Freed	
Doctrine of Sin		Exposed	Conquered	Explained / Forgiven	
Scope		Dead in sin	Dead to sin	Peace with God / Love for others	
Theme		God's righteousness is given to those who put their faith in Jesus Christ.			
Key Verses		1:16–17			
Christ in Romans		Jesus is the focus of the gospel and the means of salvation by God's grace apart from works (1:1–4, 16–17).			

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Romans TOC
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Chart Outline of the Book of Romans



CHAPTER		FLOW	MOVEMENT OF RIGHTEOUSNESS
1	Introduction	Condemnation	The Need for God's Righteousness
2	Faith That is Not of Yourself		
3	Faith That is Revealed		
4	Faith That is Illustrated	Justification	Imputation of God's Righteousness
5	Faith Brings Peace		
6	Faith = Freedom	Sanctification	The Implication of God's Righteousness
7	Faith = Struggle		
8	Faith = No Condemnation		
9	Faith in a Sovereign God	Vindication	The Vindication of God's Righteousness
10	Faith for a New Community		
11	Faith to Restore a Chosen People		
12	Faith Reflected in the World	Application	The Practice of God's Righteousness
13	Faith Beyond Human Authority		
14	Faith That Strengthens One Another		
15	Faith to Live Like Jesus		
16	Faith That Draws a Crowd		

TIME LINE

1 — Natural Revelation; Power of the Gospel
2 — Total Depravity
3 — Law vs. Grace
4 — Justification by Faith; Substitutionary Atonement
5 — Imputation (Sin & Righteousness)
6 — Sanctification (Positional, Progressive, Perfect); Freedom From the Mastery of Sin
7 — Struggle Within
8 — No Condemnation in Christ; Assurance of Salvation
9
10 — Hope for Israel; Jew & Gentile (The Olive Tree)
11
12 — Our Relationship to the Church; Our Relationship to God; Theology Applied; True Worship
13 — Our Relationship to Government
14 — Our Relationship to Each Other
15 — People Over Propositions
16

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Romans – Summary

http://www.fbccs.org/resources/studyguides/romans_sg99.htm

Excerpt:

ROMANS

The Message of the Gospel



1 - 3	4 - 5	6 - 8	9 - 11	12 - 15	16
Our Problem: sin	God's Solution: Justification	The New Life: sanctification and glorification	Parenthesis Israel's history and future	Application: living out the Christian life	Conclusion and personal greetings

5	6	7	8
Peace with God	*Union with Christ*	*Freedom from the Law*	*Life in the Spirit*
declared righteous Adam or Christ	our new identity our new master	under grace still struggling	He empowers us we wait for glory His plan is good

Key Principles:

- I am at peace with God. He will never condemn me for my sin, because it has been paid for by Christ. I am righteous in God's sight because of justification.
- I do not have to live like I did before Christ, because I am not the same person I used to be. The "real me", in the deepest sense, belongs to God, loves Him like a father and wants to follow Him fully.
- I am under grace, not law. My acceptance by God is not based on my performance. His loving opinion of me (my standing before Him) does not change. I am motivated by love and gratitude, not fear and guilt.
- When I try to live my life on my own strength, I struggle and fail, because sin still lives in me. I am tempted to legalism on the one hand, and irresponsibility on the other.
- When I live life depending on God's strength, the Holy Spirit empowers me, encourages, me, and enables me to "put to death" the evil I see in myself. He is the source of the life and goodness that I experience.
- In this life I will experience pain and difficulty, but the Spirit always indwells me, prays for me, assures me that I am God's child, and ensures that I will be with Him one day in heaven.

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- Although my life may feel chaotic, I am part of God's eternal plan, which He initiated and which He will bring to a glorious conclusion. Meanwhile, nothing can separate me from His love.

Key Terms:

- ***Justification:*** when we trust in Christ (expressing faith, not works), God cancels our guilt and transfers Christ's righteousness to us. ("justify" means "to declare to be righteous")
- ***Redemption:*** the transfer of ownership by the payment of a price; God's purchase of our freedom through Jesus' death on the cross. (1 Cor. 6:20)
- ***Sanctification:*** the process by which God, through the Holy Spirit, brings progressive spiritual growth into a believer's life. ("sanctify" means "to set apart, to make holy" - 1 Thess. 4:3,4)
- ***Glorification:*** the fulfillment of God's promise to bring believers into His eternal presence, with new bodies and new hearts free from sin, the final goal in His plan of salvation.

Romans TOC
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FG Romans Sermon Series



FYI – *See also*: **Jack Hibbs' Study of Romans**, starting with…

Introduction To Romans: Called To Be – Romans 1:1-6 (Part 1)
https://www.youtube.com/watch?v=6y5pW0BUZx8

"Welcome to our launch of the Book of Romans. This is the epistle of Paul's powerful message of the gospel of grace, and the foundation of New Testament theology. Join us weekly on this faith journey. For the Just, followers of Jesus, live by faith!"

https://calvarycch.org/tag/paul/ https://calvarycch.org/sermons/

Fellowship Greenville Sermon Series on Romans Table of Contents (Series TOC)

starts on next page…

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Fellowship Greenville Romans Series Table of Contents (Series TOC):

Sermon Title	Date | Teacher	Romans
Good News for a Divided World	08/27/2017 | Charlie Boyd	1:1-15
The Power of the Gospel	09/03/2017 | Charlie Boyd	1:16-17
The Tour of the Human Condition	09/10/2017 | Jonathan Parker	1:18-23
Wrath Revealed	09/17/2017 | Jim Thompson	1:18-32
Do Good People Go to Heaven?	09/24/2017 | Charlie Boyd	2:1-16
The Problem With Religion	10/01/2017 | Charlie Boyd	2:17-29
The Art of the Question	10/08/2017 | Jim Thompson	3:1-8
Under Sin	10/15/2017 | Jim Thompson	3:9-20
Finally, Good News!	10/22/2017 | Charlie Boyd	3:21-26
No More Boasting	10/29/2017 | Charlie Boyd	3:21-31
Too Good To Be True	11/05/2017 | Charlie Boyd	4:1-12
So What Exactly Is Faith?	11/12/2017 | Charlie Boyd	4:13:25
The Peace of Justification	11/26/2017 | Jim Thompson	5:1-5
The Benefits of Justification	12/03/2017 | Charlie Boyd	5:1-11
Natural Born Sinners	12/10/2017 | Charlie Boyd	5:6-21
Dead to Sin	01/07/2018 | Charlie Boyd	6:1-14
Set Free From Sin	01/14/2018 | Charlie Boyd	6:11-23
Our Ongoing Struggle with Sin	01/21/2018 | Charlie Boyd	7:1-25
No Condemnation	01/28/2018 | Jim Thompson	8:1-2
No Condemnation, Part 2	02/04/2018 | Jim Thompson	8:1-4
Living an Uncondemnable Life	02/11/2018 | Charlie Boyd	8:1-8
Walking According to the Spirit	02/18/2018 | Charlie Boyd	8:1-11
Walking According to the Spirit (Part 2)	02/25/2018 | Charlie Boyd	8:5-17
The Hope of Glory	03/04/2018 | Jim Thompson	8:18-30
Joy, No Matter What	03/11/2018 | Charlie Boyd	8:26-30
Blindingly Clear	03/18/2018 | Jonathan Parker	8:31-39
Paul's TED Talk	04/08/2018 | Jim Thompson	9:1-5
How Do You Measure Faithfulness?	04/15/2018 | Jim Thompson	9:6-13
God Is God	04/29/2018 | Charlie Boyd	9:1-33
Missing God	05/06/2018 | Charlie Boyd	10:1-21
Jealous Jews and Grafted Gentiles	05/13/2018 | Jim Thompson	11:1-24
Theology Becomes Doxology	05/27/2018 | Charlie Boyd	11:1-36
Living Sacrifices	08/26/2018 | Jim Thompson	12:1-2
Renewing Your Mind	09/02/2018 | Charlie Boyd	12:1-2
One Body in Christ	09/09/2018 | Jim Thompson	12:3-8
Let Love Be Genuine	09/16/2018 | Charlie Boyd	12:9-21
Politics and the Gospel	09/23/2018 | Charlie Boyd	13:1-8
Putting the Gospel on Display	09/30/2018 | Charlie Boyd	13:8-14
When Christians Disagree (Part 1)	10/07/2018 | Charlie Boyd	14:1-12
When Christians Disagree (Part 2)	10/14/2018 | Jim Thompson	14:13-23
When Christians Disagree (Part 3)	10/21/2018 | Charlie Boyd	14 Remix

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When Christians Disagree (Part 4)	10/28/2018 | Charlie Boyd	15:1-13
The Purpose-Driven Life	11/11/2018 | Charlie Boyd	15:14-33
We Need Each Other	11/18/2018 | Jim Thompson	16:1-16
Watch Out!	11/25/2018 | Jim Thompson	16:17-23
To God Be the Glory	12/02/2018 | Charlie Boyd	16:25-27

Romans TOC
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Fellowship Greenville, **Charles Boyd** **(2017)** [Series TOC]
https://fellowshipgreenville.org/page/461?Item=1228

[Beginning]

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Romans Series Topic: Romans 1:1-15 – Good News for a Divided World

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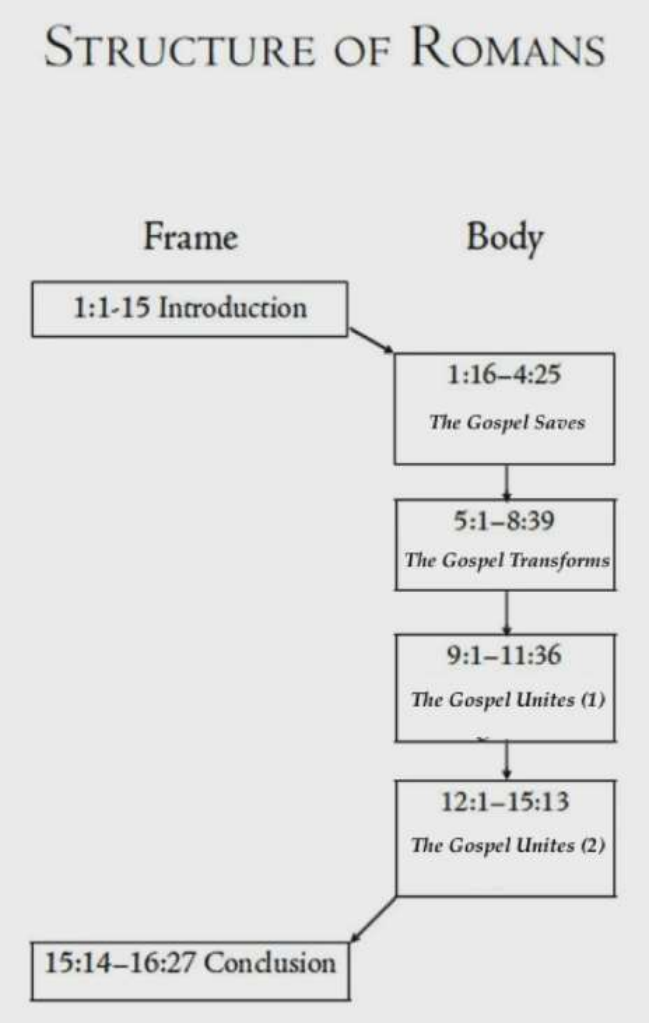
The book of Romans is a masterfully written exposition of the gospel of God. Without a doubt, it is the foundation of authentic Christianity and the most articulate, systematic understanding of our faith found in the Bible. Countless lives have been changed by the truth found in this ancient letter, and it continues to change lives today. Interestingly enough, Romans was written to Christians. So, while the good news found in Romans can certainly bring people to faith in Jesus, the actual focus is on how the gospel helps Christians think rightly about God, life, faith, and Christian community. If you want to grow to know God more personal and intimate way, this letter is for you! — Charlie Boyd, Fellowship Greenville

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(1) *What Romans is not.* Romans is not a textbook of systematic theology. It is the most articulate, systematic explanation of Christianity / thegospel in all the Bible. And unquestionably, it is full of deep theological truth. Nevertheless, it is not a book written for the sole purpose of setting forth everything Paul understood about New Testament Bible doctrine.

(2) *What Romans is.* Romans is a letter — as is clear from all the personal comments Paul makes at the beginning and end of the letter — see 1:1-15 and 15:14-16:27.

(3) *Why Paul wrote Romans*. Paul wrote this letter to address a very serious problem in the church. He wrote to help unitea deeply divided church. Jewish Christians were offended that Gentile Christians were not holding on to Jewish laws and traditions. Gentile Christians looked at Jewish Christians as trying to force Jewish customs and law-keeping on them which was out of keeping with faith in Christ. Paul writes to try to bring peace among Jewish and Gentile Christians. This theme builds to the exhortation found in 15:5-7. See it? Romans is a letter written to heal a very serious racial and ethnic divide in the church. And to address that division, Paul argues for peace and reconciliation using gospel doctrine as his rationale.

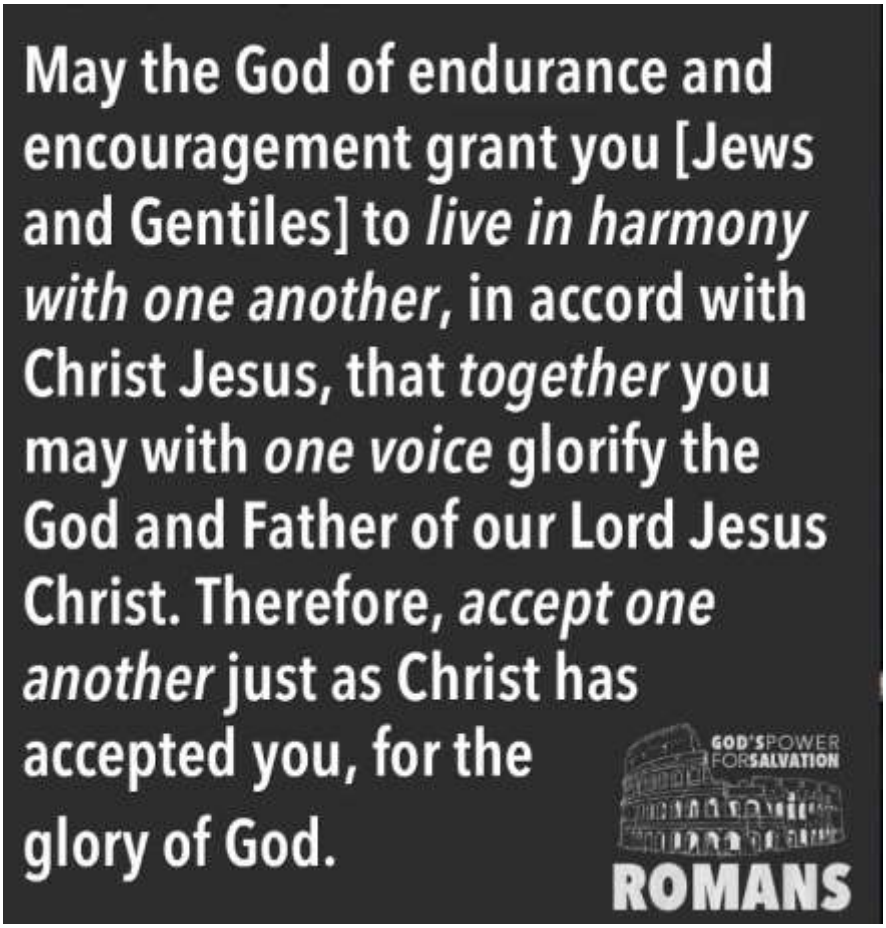


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Romans Sermon Series: Topic: Good News for a Divided World

https://fellowshipgreenville.org/page/461?Item=1228

Everything Paul says in his letter to the Romans builds to this exhortation (Rom. 15:5-7):



(Source: ESV)

Romans is a letter written to heal a very serious racial and ethnic divide in the church at Rome. Paul gives them the clearest explanation of the Gospel in the Bible and argues for peace and reconciliation in the church using rich Gospel doctrine as his rationale… Romans is practical theology, not systematic theology. *–Charlie Boyd*

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Romans 15: 5-7 (other Bible versions)

NET BIBLE:
Now may the God of endurance and comfort give you unity with one another [3] in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Receive one another, then, just as Christ also received you, to God's glory.

[3] **tn** *Grk* "grant you to think the same among one another."

HCSB:
Now may the God who gives [Lit. *God of*] endurance and encouragement allow you to live in harmony with one another, according to the command of Christ Jesus, so that you may glorify the God and Father of our Lord Jesus Christ with a united mind and voice. Therefore accept one another, just as the Messiah also accepted you, to the glory of God.

YLT:
And may the God of the endurance, and of the exhortation, give to you to have the same mind toward one another, according to Christ Jesus; that with one accord--with one mouth--ye may glorify the God and Father of our Lord Jesus Christ; wherefore receive ye one another, according as also the Christ did receive us, to the glory of God.

NASB:
Now may the God *who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, so that with one accord you may with one [Lit. *mouth*] voice glorify the God and Father of our Lord Jesus Christ. Therefore, accept one another, just as Christ also accepted *us to the glory of God.

Romans TOC
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Fellowship Greenville, Charlies Boyd (2017)
https://fellowshipgreenville.org/page/461?Item=1233

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SERIES: Romans: God's Power for Salvation
TITLE: The Power of the Gospel
SCRIPTURE: **Romans 1:16-17**

When you read old letters, you only have one side of the conversation. But, the more you learn about the context and the backstory of the correspondence, the better you'll understand what's being discussed. And, that becomes very important when you read a New Testament letter like the book of Romans. If you read Romans through a 21st century lens, if you bring your cultural understanding to the text, if you bring your own meanings to certain words and phrases, you could miss what God wants to say to you in his Word. Don't get me wrong, there's a lot you can understand just by picking up the Bible and reading it. But the more you can learn about the context and backstory of a book like Romans, the better you'll be able to understand and apply what God wants to say to your like today.

The The Backstory to Romans (review) — The church in Rome started as a purely Jewish Christian church. As the church grew, Gentiles (non-Jewish) people also joined the church. Where there had previously been division between Jews and Gentiles, in Christ, there was now unity. However, in 49AD all Jews were ordered to leave Rome and they were not able to return for 5 years. When they came back, they found that "their" church was now led by Gentiles, who were not holding to the Jewish roots of their faith—laws, customs, traditions, rituals. As a result a division arose in the church, each group thinking itself superior to the other. One of the main reasons the apostle Paul writes to this church is to try to heal the division in the church. Paul knew that to heal this church, they had to dig deep into the theology of the Gospel. He knew that most of our problems, at their root, are theological problems. Theology, what we believe about God and the Gospel, shapes all of life. In fact, the Gospel—the good news about who Jesus is and what Jesus has done for us through his death and resurrection—is the climax of the "big story" of the Bible—the fulfillment of "all God promised beforehand in the Holy Scriptures" (1:2).

Setting Setting the Gospel in the Backstory of the Bible — Simply put, God's promises to Abraham and all the prophets was a from-one-nation-all-nations-will-be-blessed, (put back into right relationship with God and each other)-savings-plan. It was a single nation savings plan and Israel was the nation through which the Messiah would come to set the world right again. But Israel had failed. Israel became like the idolatrous nations that thumbed their noses at God. So the question was: How will God set the world right again when his own chosen people are incapable of doing what God had called them to do? How would the "promises" made beforehand by the prophets in Holy Scripture be fulfilled? Here's Paul's big idea in Romans; God has demonstrated himself to be a "righteous" God by keeping his promise to Israel to rescue all nations from his wrath through the faithfulness of Jesus. All who put their faith in Christ, are put back into right relationship with God and each other and they become God's one new people.

Romans Romans 1:16-17 — The Big Idea: God's Gospel is God's power for salvation.

The Gospel is powerful because:

1. It's the fulfillment of all God promised he would do in the Old Testament to bring salvation to the the world. (1:2)

2. The Gospel is powerful because when it is announced, heard, and believed it changes lives (1:16).

3. The Gospel is powerful because it reveals the righteousness of God (1:17). The power of the Gospel Gospel is revealed in how God is right to make you right through faith alone in Christ alone (cf Romans Romans 3:25-26).

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Habakkuk 2:4 —The righteous will live by his faith. Backstory—In view of God's coming judgment and wrath, coming from evil, ruthless, godless Babylonians, God tells the prophet that, after their exile, God will save his people Israel. In the meantime he says, "Trust me to keep my promise though you don't completely understand my plan." He says, people made righteous by faith in me and my promises will live by faith in me and my promises.

4. The Gospel is powerful because it is God's "faith-way" of salvation, start to finish (1:17).

Do you see why Paul is so eager to preach the Gospel in Rome? Do you see why Paul isn't ashamed of the Gospel? How could he be? How could we be? My goodness, the Gospel is God's power to save—it's God's power to transform—it's God's power to unite all people into one new people. Always remember…

The Gospel is GOOD NEWS not good advice. The Gospel is good news because it's not about do, do, do. It's good news because it's about what God has already done for you in Jesus.

FYI – *See also*: **Jack Hibbs' Study of Romans**, starting with…

Introduction To Romans: Called To Be – Romans 1:1-6 (Part 1)
https://www.youtube.com/watch?v=6y5pW0BUZx8

"Welcome to our launch of the Book of Romans. This is the epistle of Paul's powerful message of the gospel of grace, and the foundation of New Testament theology. Join us weekly on this faith journey. For the Just, followers of Jesus, live by faith!"

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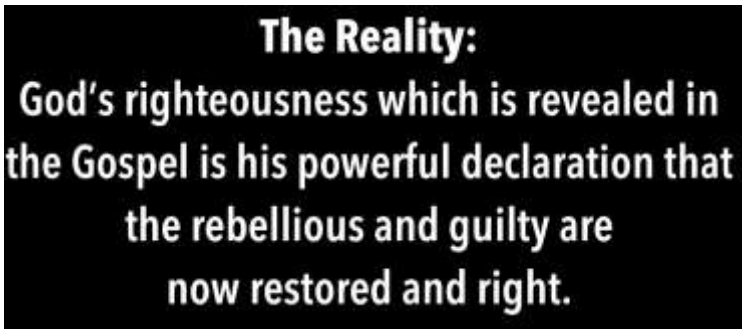
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SERIES: Romans: God's Power for Salvation
TITLE: The Tour of the Human Condition
SCRIPTURE: **Romans 1:18-23**

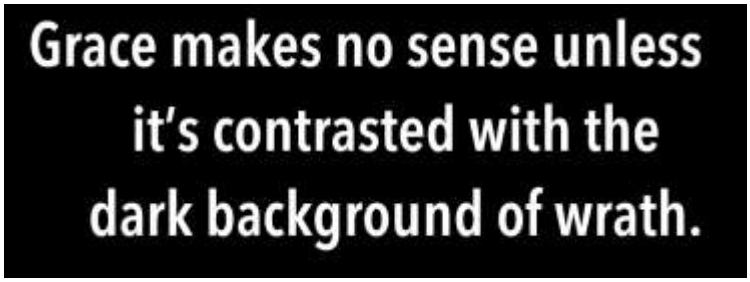


Big Idea: The wrath of God is an uncomfortable topic. However, we cannot duck, dodge, or dismiss talking about God's wrath for if we do we dilute grace. Wrath is what we deserve. Grace means God doesn't give us what we deserve. Grace makes no sense unless it's contrasted with the dark background of wrath. In this dark background of wrath, Paul begins the tour of the human condition.

I. The Reality



A. Wrath of God is Being Revealed (v. 18)



B. God has made Himself Known (v. 19)

The result of this reality, that God's wrath is being revealed and God has revealed Himself through creation, is people are without excuse.

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II. The Reasons

A. Ungodliness (v.18)

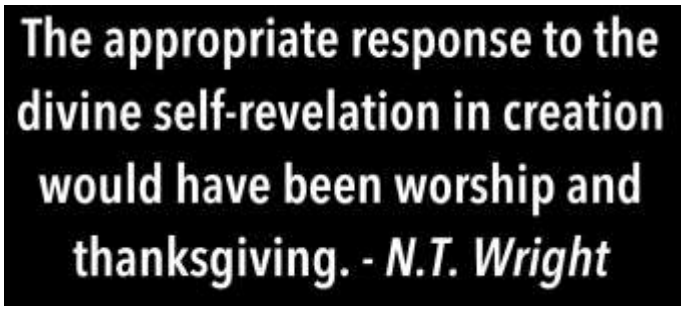
B. Unrighteousness (v. 18)

C. Suppressing the Truth (v. 18)

D. Did Not Honor (v. 21)

E. Were Not Grateful (v. 21)

F. Became Fools (v. 22)



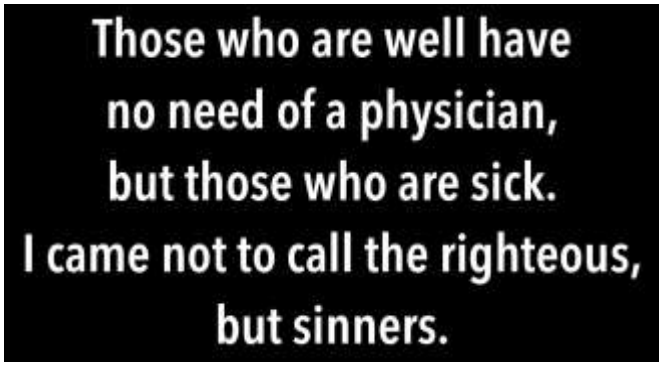
G. Exchanged Glory for Glimpses (v.23)



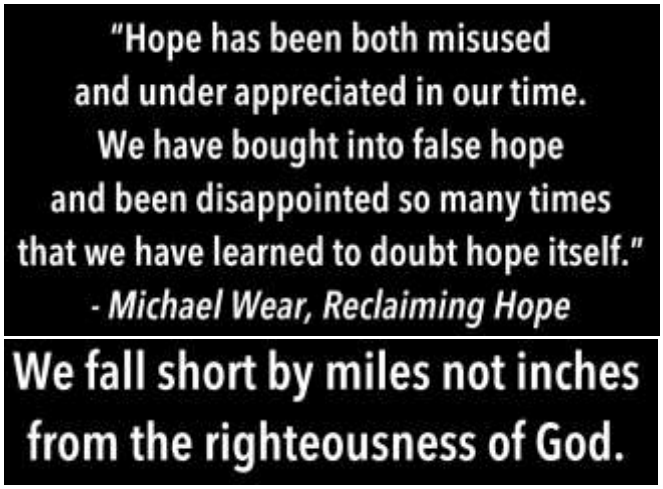
The wrath of God is being revealed against those who practice idolatry and immorality while suppressing the truth about God. Even though God has kindly and divinely revealed himself in all creation; people have chosen to spend their time attempting to disprove His existence which leaves them ungrateful, dishonoring, and foolish in their thinking and living. This all results in exchanging the greater for the lesser.

III. Our Response

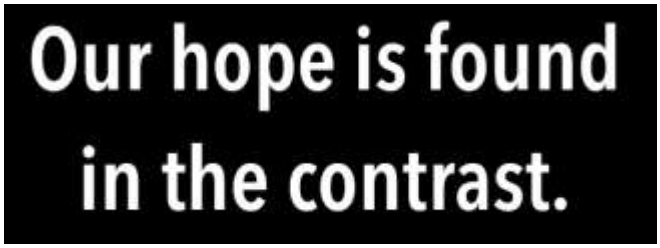
A. Our Human Condition



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B. Our Faith Condition



This tour of the human condition is vital for our understanding of the pit of hopeless we were in, and the power of God that saved us. The only appropriate response to such grace is our worship of the great God who saves.



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SERIES: Romans: God's Power for Salvation
TITLE: Wrath Revealed
SCRIPTURE: **Romans 1:18-32**

The church in Rome had an interesting story. There weren't outright fights, but there were definitely tensions between Jews and Gentiles (non-Jews) in the church. There were theological, political, social, and practical issues that Paul is writing to address. Their need for greater unity was directly tied to their need to better understand the gospel.

However, Paul starts in an unusual place. He begins the bulk of the letter to the Romans by talking about the bad news rather than the good news. He talks about how "the wrath of God is revealed" against human sinfulness. This isn't good news, but it's unifying news that helps him get to the good news of the gospel. But how is the bad news unifying?

Paul wants his friends in Rome to know that they aren't each other's biggest enemy. The Roman empire isn't the biggest enemy. They themselves are their own worst enemies. This is the effect of human sinfulness–that we begin to think that our main problem is outside of us when it's really within us. Because of this, God's wrath is revealed

And if we understand Romans 1:18-32 correctly, we will see that it is all about how the human condition is set on unraveling God's good design of creation. We have chosen to "worship and serve the creature rather than the Creator." Meaning, wrath is revealed because things aren't the way they should be. We have exchanged God's beautiful and glorious design to do our own thing. We have rejected and rebelled against his good intentions, and therefore we are now deserving recipients of his wrath.

But, Romans doesn't end after chapter 1. Romans 1:18-32 is a single and distinct literary section, and the first line before it and the first line after it are both about God's righteousness being revealed. Meaning, wrath–revealed is sandwiched by righteousness–revealed, and God's justice and righteousness revealed are about how God has made away for his just anger to be diverted. Jesus takes the chaos and rebellion of humanity upon himself. He is bringing new creation to bear upon our unraveling of creation. He is the Second Adam, righting the wrongs of the first Adam.

All of the chaos in our souls, all of the death we live in, all of the separation we deserve, all of the guilt and shame that weigh us down… Jesus took it all upon himself at the cross. He was exiled that we might be brought home. He was the way, the truth, and the life that we suppressed to death. He came to take away our bad and give us his good. This is the gospel.

So, how should we respond to this good news that wrath–revealed is bookended by righteousness–revealed? Here are four suggestions…

1. Think regularly about your personal unworthiness. Doing this forces us to come before God humbly and empty–handed and totally dependent.
2. Think regularly about the infinite worth of Jesus. If he truly took all of our wrath–deserving sin upon himself to bring us new life, then we should daily see him as ultimately worthy and valuable.
3. Quit thinking you're better than other people. Romans 1:18-32 unifies all humanity by putting us all on even ground before the cross. Because of this, we should be filled with, not judgment, but compassion for others.
4. Seek for opportunities to tell people about Jesus. This message is truly good news. Jesus is the only one who can give peace and hope that can't be shaken. He's the only one who can redeem the mess we've made of God's good world. We must, therefore, pray for opportunities to extend this good news to others.

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SERIES: Romans: God's Power for Salvation
TITLE: Do Good People Go To Heaven?
SCRIPTURE: **Romans 2:1-16**

The Gospel that saves us, changes us. The Gospel that changes us, unites us.

If you are like most Americans, you believe that after you die—you live forever somewhere. And most people assume that good people go to heaven and they will be one of those good people. It seems fair, right? People who do good things deserve good things—that's fair. What we do in this life determines our destination in the afterlife. But is that assumption true? Romans 2 speaks to this all important assumption.

The Backstory: A main reason why Paul is eager to preach the Gospel to Roman *believers* (1:15) is because there is a division in the church between Gentile and Jewish Christians (15:5-8). Neither group fully grasps how the Gospel speaks into this division so Paul wants to equip those believers to be "Gospel Fluent."

Romans 2 is a very difficult passage to understand. Part of the reason is because we tend to read it with a "Gospel-lens." If we do, verses 6-11 seem to teach that salvation is available to people who do "good works." However, from 1:18-3:20 Paul is taking us on a "tour of the human condition." He's not telling us how a person can be "saved" or "justified" before God. He's showing us why God is in the right to condemn all people for their sin. So, let's back up and step back into Paul's flow of thought so far.

Paul is saying: God is in the right to put all people into a right relationship with himself by faith alone in Christ alone (1:1-15, especially 1:16-17). It must be that God's salvation is available only to believers because God is in the right to be angry with everyone else (1:18-3:20). First of all, (1:18-32) Gentiles are under the wrath and coming judgment of God because they have knowingly rebelled against God—they are "*without excuse*". But, Jews are no better off. Even though they know God and have God's law they do not obey the law (2:1-29) and therefore, they too are "*without excuse.*" (compare 1:20 and 2:1). They stand under the same judgment as people who do not know God. That's the context from a 30,000-foot fly over. So to make sense of chapter 2, you have to keep in mind that Paul's purpose in this passage is not to tell people how they can be saved, but to tell us why God is righteous and just to declare all people in the wrong, condemned for their sin and therefore, why everyone needs the Gospel

1. Self-righteous Jews are as guilty before God as unrighteous Gentiles (2:1-5).
2. God judges everyone the same way—according to their works. He shows no partiality (2:6-11).

A. God will judge everyone according to their works (v.6).
B. People who do good will attain eternal life (v.7).
C. People who do evil will suffer wrath (v.8).
C.' Wrath for those who do evil (v.9).
B.' Glory for those who do good (v.10)
A.' God shows no partiality (v.11).

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Clearly, these verses teach that God judges people according to their works. People who do good things attain eternal life. People who don't, receive God's wrath. Paul is not describing Christians here. Verse 6-11 describe what the Jews believe. Good people—the Jews—go to heaven and bad people—everyone else—go to hell. Yes, apart from Christ, God's judgment is based on works. It's not good people go to heaven but perfect people. The problem is, no one can perfectly live up to their own personal standards much less God's perfect standard.

3. God's truth/law, in some way, is available to all people, but since no one keeps it perfectly, Jesus will stand as their judge on the last day (2:12-16).

How does this apply to us today?

Good people don't go to heaven. Only perfect people go to heaven.

Romans TOC
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SERIES: Romans: God's Power for Salvation
TITLE: The Problem with Religion
SCRIPTURE: **Romans 2:17-29**

The Gospel that saves us, changes us. The Gospel that changes us, unites us.

Trying to be good enough to go to heaven when you die is like trying to swim to Hawaii. To be sure, some people can swim farther than other people, but if the goal is Hawaii, nobody will make it—we would all come up short and die in the waves. Jesus himself sets the bar of reaching God so high that we all fall short. He said, "You must be perfect even as your father in heaven is perfect" (Matt 5:48). His half-brother, the apostle James, put it this way, "For whoever keeps the whole law and yet fails at just one point is guilty of breaking all of it" (James 2:10). And that's what Paul is saying in Romans 2—Paul is echoing Jesus' teaching by highlighting for us *the problem with religion*. And, there are three main problems with religion that we see in this chapter.

Romans 2:17: shows Paul has had the Jews in mind all along in Chapter 2. He lists things that the Jews were proud of when it came to them living a good moral life:

1. You call yourself a Jew
2. You rely on the law.
3. Your relationship to God.
4. You know God's law (and can judge others) – they were better than
5. You are intrusted with the law (knew it backwards and forwards)
6. You are convinced that you are a light to the blind…teacher of children…etc.

All these things were blessings from God. There was nothing wrong with them, except it has resulted in pride.

1. Religion can make you feel morally superior to other people (2:17-20).

2. Religion can deceive you into thinking that your sin is not as bad as other people's sin (2:21-24).

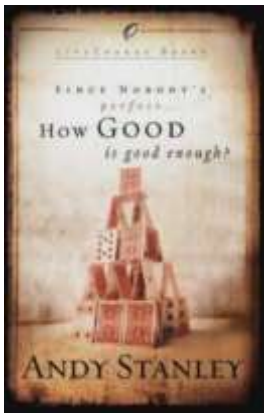
3. Religion can never give you a new heart (2:25-29).

Everyone has a code. None of us lives up to our personal standards/code, let alone God's standards. None of us live up to our code, Christians and non-Christians.

Paul talked about not doing what he shouldn't do and not doing what he should do.

Recommended Tim Keller: and his Book on Romans
Critique of Keller

Recommends:



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SERIES: Romans: God's Power for Salvation
TITLE: The Art of the Question
SCRIPTURE: **Romans 3:1-8**

Question-asking is an art form. Whether it's asking clarification questions in personal conversation with a friend to let them know you're listening, or asking huge what's-the-meaning-of-life questions, the questions we ask tell so much about who we are and how we make sense of the world. And because questions have such a high value and function in life, we should all want to excel in the art of the question.

Too often, though, we ask puny, minimalist questions that are more about our comfort than about truly loving God and loving people well. We need to, by God's help, train ourselves to ask maximum questions in life.

The Apostle Paul knows that this is true. He asks over 80 questions in Romans, and in Romans 3:1-8, he asks nine questions in just eight verses! The questions he raises are different responses to what he said in Romans 2: "All people stand equally sinful and needy before God, Jew and Gentile (non-Jew) alike." And if this is true, then Paul's going to get some push back, such as…

- "Hey Paul, if God's really after the heart, then is there really an advantage in being Jewish and having God's law, etc?"
- "Paul, I was thinking, doesn't Israel's faithlessness make God look unfaithful? How does that work?"
- "And Paul, if Jewish unrighteousness and unfaithfulness only prove the further faithfulness of God, how is it fair that God still judges Jews for their infidelity?"

No doubt about it, these questions are dense. And if we took all nine of Paul's questions in Romans 3:1-8 and put them in a blender, we would get a more simpler inquiry: "How does God's faithfulness relate to Israel's faithlessness?" This is a bit more simple to process.

So, what do we do with this question in view of how intensely it is unfolded in this passage? Well, first of all, I think Paul's method of thinking here should be instructive to us. Meaning, *we should learn how to ask questions in the most important way by asking:*

IS GOD AT THE CENTER OF YOUR QUESTION-ASKING?

For Paul, he asks questions about God's truth, justice, faithfulness, righteousness, and glory in this passage. Do you do that? Is that what fills the questions in your mind? Or are your questions about mere felt needs, finances, and what will give you the greatest sense of control in your life? Learning to ask maximum questions means asking them in light of God and what he wants. Again, is God at the center of your question-asking?

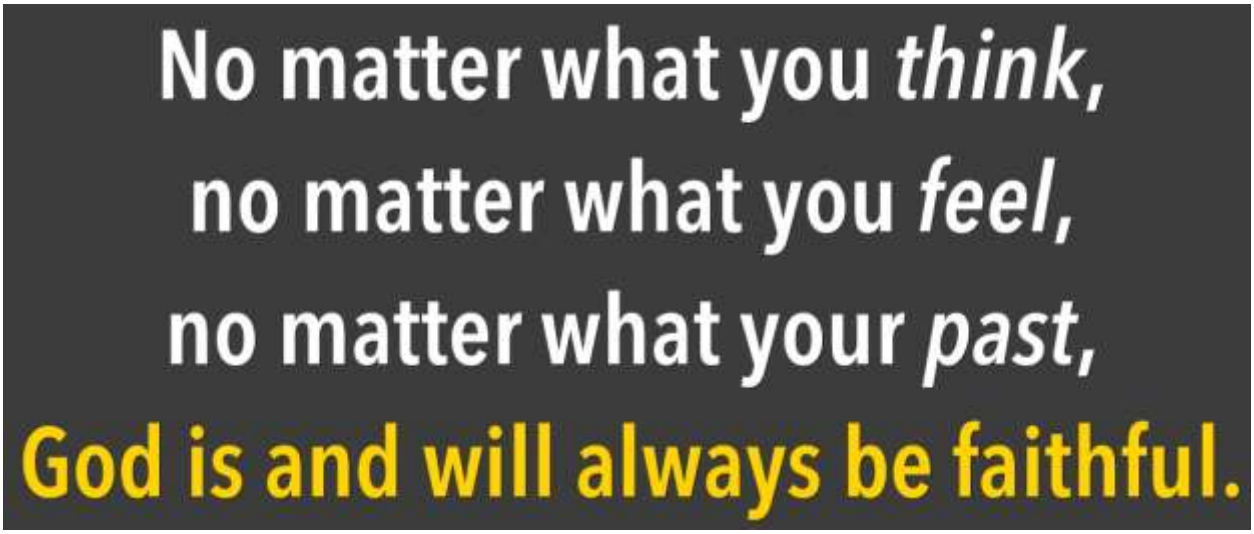
And when we consider the content of what Paul is saying here, we are faced with another reality that is an invitation to action:

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NO MATTER WHAT YOU FEEL, NO MATTER WHAT YOU THINK, NO MATTER WHAT YOUR PAST, GOD IS AND WILL ALWAYS BE FAITHFUL.

God will always be faithful to his promises, to his word, and to his people. And we are invited to trust God, even when we don't know how he will be faithful in and through a specific situation. Like when Jesus said to Thomas, "You have believed because you have seen, but blessed are those who have not seen and yet have believed."

Climatically, however, Paul's answer in Romans is that the gospel of Jesus is the ultimate place where we see God's faithfulness and human faithlessness collide. In the gospel, Jesus takes all of our unfaithfulness to himself. He, the righteous one, takes our unrighteousness into himself. The holy and pure one takes the filth of our sin upon himself. He is isolated that we might belong. Jesus is how God's faithfulness is not compromised and how the faithlessness of humanity finds a remedy, and this is most clearly seen in the cross and resurrection. And this means that we should trust God unreservedly because, in Jesus, he is faithful no matter how many questions we have.



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Romans 2:1-3:20 [Recommended]

http://www.fbccs.org/resources/studyguides/romans_sg03.htm

Excerpt:

Every one has heard people quarrelling. Sometimes it sounds funny and sometimes it sounds merely unpleasant; but however it sounds, I believe we can learn something very important from listening to the kinds of things they say. They say things like this: “How’d you like it if anyone did the same to you?” – “That’s my seat, I was there first” – “Leave him alone, he isn’t doing you any harm.” People say things like that every day, educated people as well as uneducated, and children as well as grown-ups.

Now what interests me about all these remarks is that the man who makes them is not merely saying that the other man’s behavior does not happen to please him. He is appealing to some kind of standard of behavior which he expects the other man to know about. And the other man very seldom replies: ‘To hell with your standard.’ Nearly always he tries to make out that what he has been doing does not really go against the standard, or that if it does there is some special excuse. And there would be no sense in trying to do that unless you and he had some sort of agreement as to what Right and Wrong are; just as there would be no sense in saying that a footballer had committed a foul unless there was some agreement about the rules of football.

Now this Law or Rule about Right and Wrong used to be called the Law of Nature. Nowadays, when we talk of the “laws of nature” we usually mean things like gravitation, or heredity, or the laws of chemistry. But when the older thinkers called the Law of Right and Wrong the “Law of Nature,” they really meant the Law of Human Nature.

Each man is at every moment subjected to several sets of laws but there is only one of these which he is free to disobey. As a body, he is subjected to gravitation and cannot disobey it; but the law which is peculiar to his human nature is the one he can disobey if be chooses.

This law was called the Law of Nature because people thought that everyone knew it by nature and did not need to be taught it. The human idea of decent behavior was obvious to every one.

I know that some people say the idea of a Law of Nature or decent behavior known to all men is unsound, because different civilizations and different ages have had quite different moralities.

But this is not true. There have been differences between their moralities, but these have never amounted to anything like a total difference. If anyone will take the trouble to compare the moral teaching of, say, the ancient Egyptians, Babylonians, Hindus, Chinese, Greeks and Romans, what will really strike him will be how very like they are to each other and to our own.

It seems, then, we are forced to believe in a real Right and Wrong. People may be sometimes mistaken about them, just as people sometimes get their sums wrong; but they are not a matter of mere taste and opinion any more than the multiplication table. Now if we are agreed about that, I go on to my next point, which is this. None of us are really keeping the Law of Nature. If there are any exceptions among you, I apologize to them. They had much better read some other work, for nothing I am going to say concerns them. And now, turning to the ordinary human beings who are left.

I hope you will not misunderstand what I am going to say. I am not preaching, and Heaven knows I do not pretend to be better than anyone else. I am only trying to call attention to fact; the fact that this year, or this month, or, more likely, this very day we have failed to practice ourselves the kind of behavior we expect from other people. There may be all sorts of excuses for us. That time you were so unfair to the children was when you were very tired. That slightly shady business about the money — the one you have almost forgotten — came when you were very hard up. And what you promised to do for old So-and-so and have never done — well you never would have promised if you had known how frightfully

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busy you were going to be. And as for your behavior to your wife (or husband) or sister (or brother) if I knew how irritating they could be, I would not wonder at it — and who the dickens am I, anyway? I am just the same. That is to say, I do not succeed in keeping the Law of Nature very well, and the moment anyone tells me I am not keeping it, there starts up in my mind a string of excuses as long as your arm. The question at the moment is not whether they are good excuses. The point is that they are one more proof of how deeply, whether we like it or not, we believe in the Law of Nature. If we do not believe in decent behavior, why should we be so anxious to make excuses for not having behaved decently? The truth is, we believe in decency so much — we feel the Rule of Law pressing on us so — that we cannot bear to face the fact that we are breaking it, and consequently we try to shift the responsibility. For you notice that it is only for our bad behavior that we find all these explanations. It is only our bad temper that we put down to being tired or worried or hungry; we put our good temper down to ourselves.

These, then, are the two points I wanted to make. First, that human beings, all over the earth, have this curious idea that they ought to behave in a certain way, and cannot really get rid of it. Secondly, that they do not in fact behave in that way. They know the Law of Nature; they break it. These two facts are the foundation of all clear thinking about ourselves and the universe we live in.

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SERIES: Romans: God's Power for Salvation
TITLE: Under Sin
SCRIPTURE: **Romans 3:9-20**

Often times, some words that have to do with Christianity get so overused that they tend to lose their meaning. Take the word "amen" for example, or the phrase "traveling mercies" maybe you've heard in a prayer. This happens without us realizing it. Maybe the most frightening instance of this is with the word "sin".

As Francis Spufford says, "Sin is that well-known contemporary brand name for ice cream. And chocolate truffles. And cocktails." He writes that today sin today usually "refers to the pleasurable consumption of something. It basically means 'indulgence.'" The problem is, this isn't at all what the Bible means when it talks about sin.

So, in Scripture, *what is sin? Is it a list of DOs and DON'Ts? Is it more about attitude or action? What's the best way to understand and respond to the Bible's teaching on sin?*

In Romans 3:9-20, Paul begins and ends this section by using the word sin in verse 9 and in verse 20. He says that both Jew and Greek are "*under sin*" (3:9). This is a key phrase. This language is about who your master is, who you serve, and who you report to, and Paul's teaching is that we all take commands from sin as our COO (chief operating officer). Sin has mastery over us somehow, or, put simply...

SIN IS WHAT WE SERVE AND WHAT WE DO THAT MAKES US LESS AND LESS TRULY HUMAN.

As David days in Psalm 51, sin is primarily against God. Just like this put all Jews and Gentiles on level ground before God, this means that, apart from the gospel, we're in the same boat as terrorists and felons and those that we think we're better than.

Just like Paul begins and ends this text with "*sin language*", he does the same with "*courtroom language*". In verse 9 there is a charge. In verse 19, the whole world is accountable. And in verse 20, no one can be justified before God on their own. In the divine courtroom, we are all guilty.

ENTER JESUS.

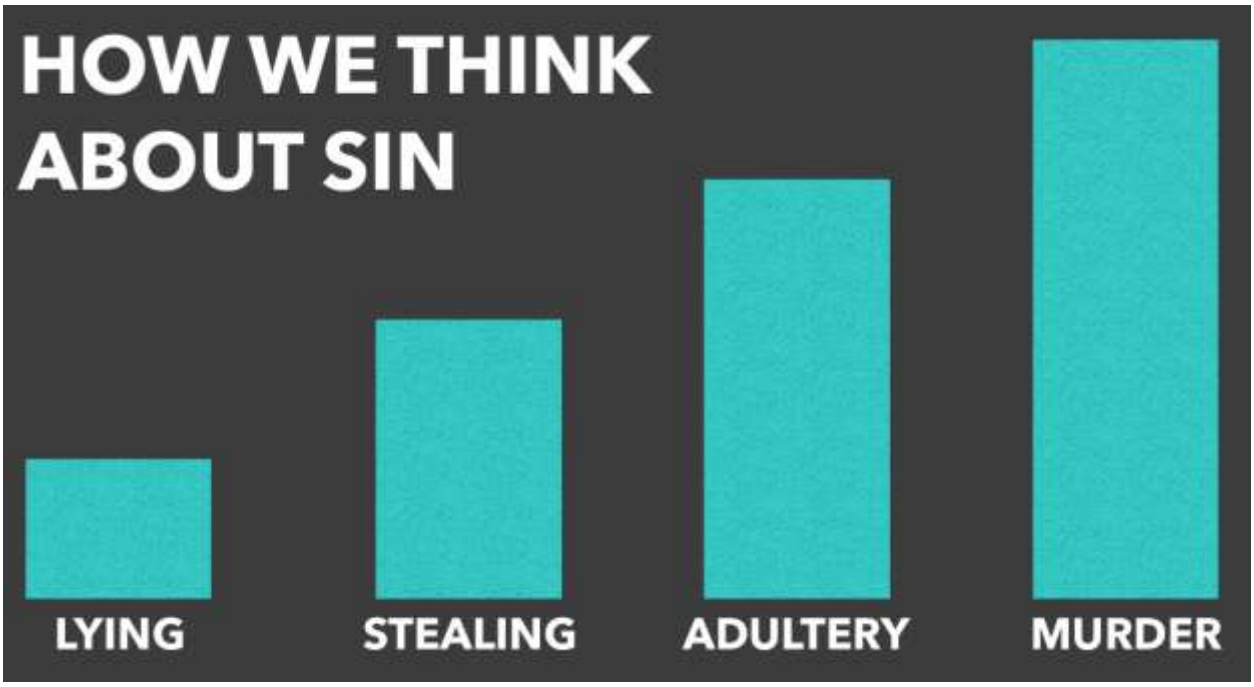
Time and time again in the New Testament, it says that Jesus came to deal with the sin problem (Matthew 1:21, John 1:29, Romans 6:23, 2 Corinthians 5:21, Galatians 1:4, Colossians 1:14, 1 Peter 2:24, Revelation 1:5-6, and more). And now, in the face of all the evidence mounted against us, we can be declared "*not guilty*" because of what he's done in the cross and in the resurrection. Jesus came to make sin an out-of-work master, to undo its power. When we trust him, he becomes our master and Lord, and he changes our actions and lives from within, through his spirit who makes a home in our hearts, and when we serve and obey Jesus, we become more and more truly human.

For more about sin, repentance, etc. see my other references resource:
The Gospel, Salvation and Evangelism

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Sin is what we serve and what we do that makes us less and less truly human.

"Sin is the dare of God's justice, the rape of his mercy, the slight of his power, the jeer of his patience, and the contempt of his love."
–John Bunyan



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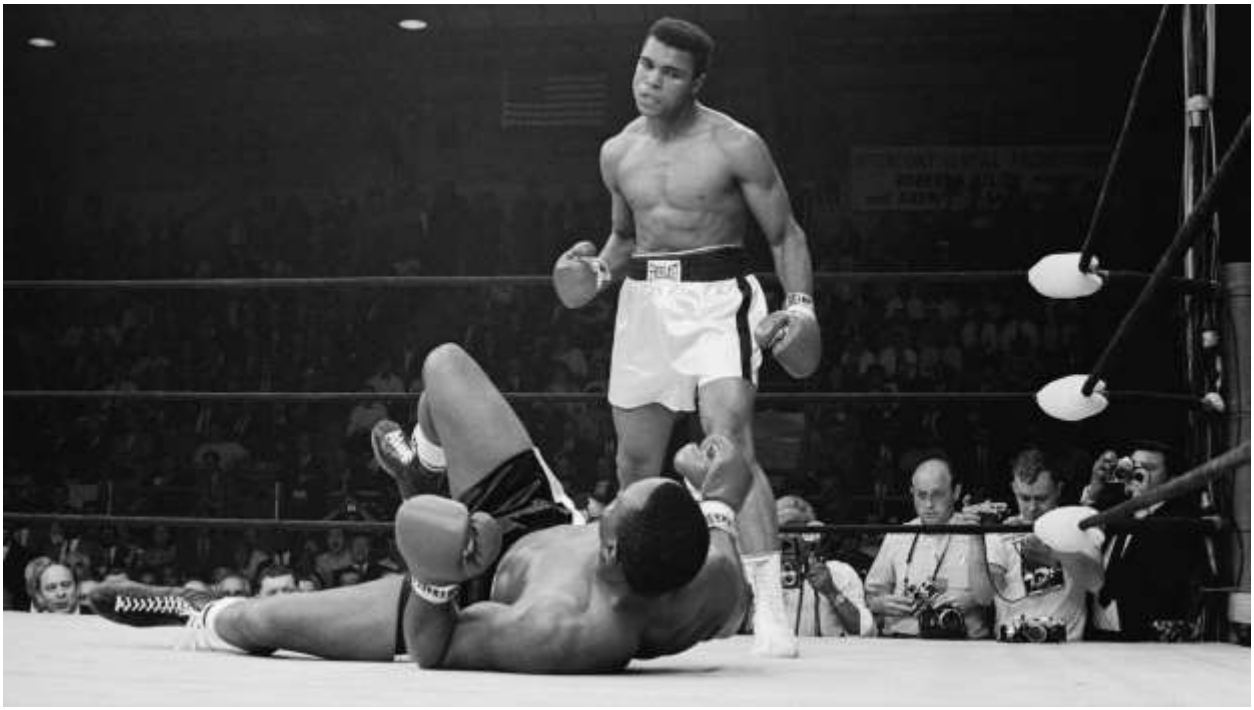
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SERMON NOTES

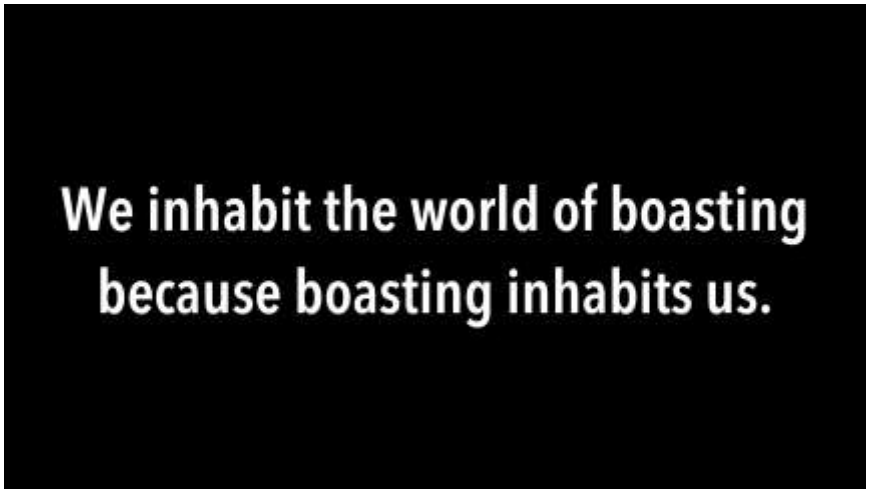
SERIES: Romans: God's Power for Salvation

TITLE: No More Boasting

SCRIPTURE: **Romans 3:21-31**



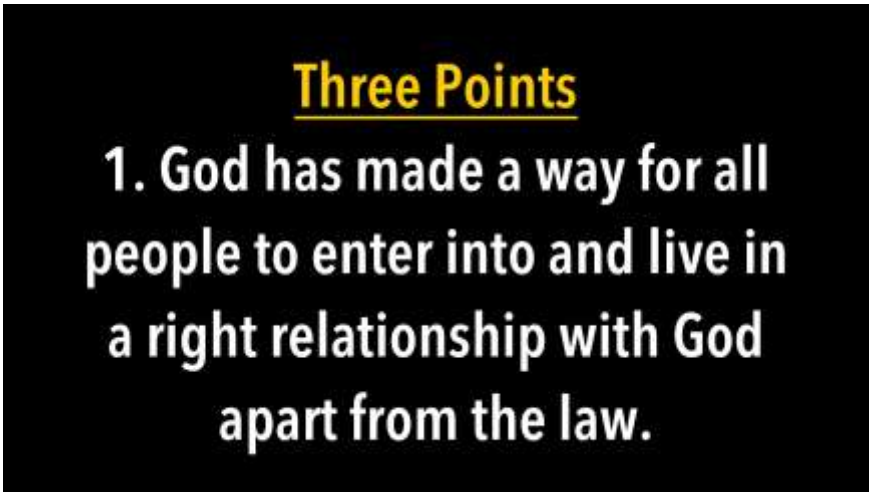
Have you ever noticed how much bragging and boasting goes on in our world today? Politics, professional sports, and talk radio are full of people boasting about who they are, what they've done, and what they promise to do.



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We inhabit a world of boasting because boasting inhabits us. Boasting is the outward manifestation of a proud heart. It's interesting, even though Paul mentions boasting dozens of times in his letters, most churches today hardly ever mention the topic. But Christians can easily get caught up in boasting about our heritage and traditions (or non-traditional traditions)—in how our worship is more acceptable to God than other churches, or our theology is more doctrinally sound than others. Boasting was just as much a part of the culture in Bible days as in our day. Your boast reveals your ultimate confidence.

READ Romans 3:21–31



1. Paul's main point in this passage is that God has made a way for all people to enter into and live in a right relationship with God apart from the law—the law of Moses. (3:21, 28).



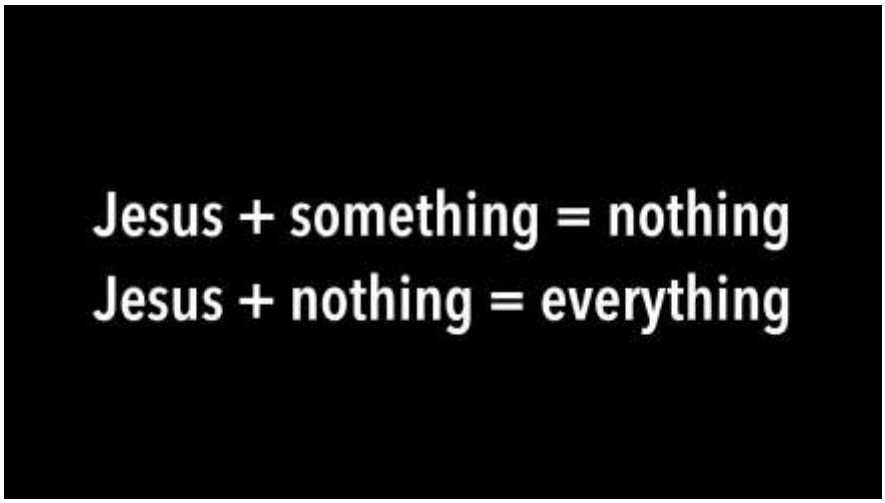
One way that people sometimes think of "righteousness" or "right standing with God" is that it comes from your moral, spiritual track record.

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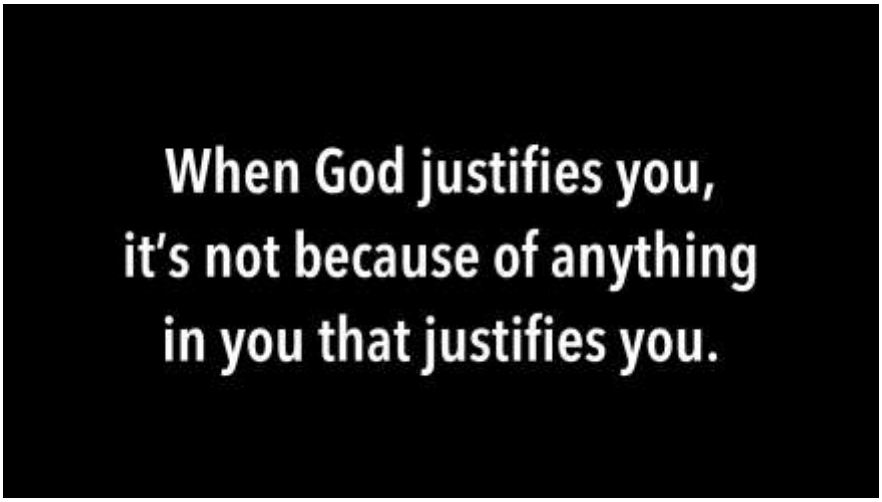
2. It's hard for good, moral, religious people to believe that the good things they do won't make them more acceptable to God.

For many people today, their good works are their boast—the ultimate source of their confidence that God will accept them. Both "high" churches and "low" churches can distort the Gospel of free grace into a Jesus + doing good = salvation.

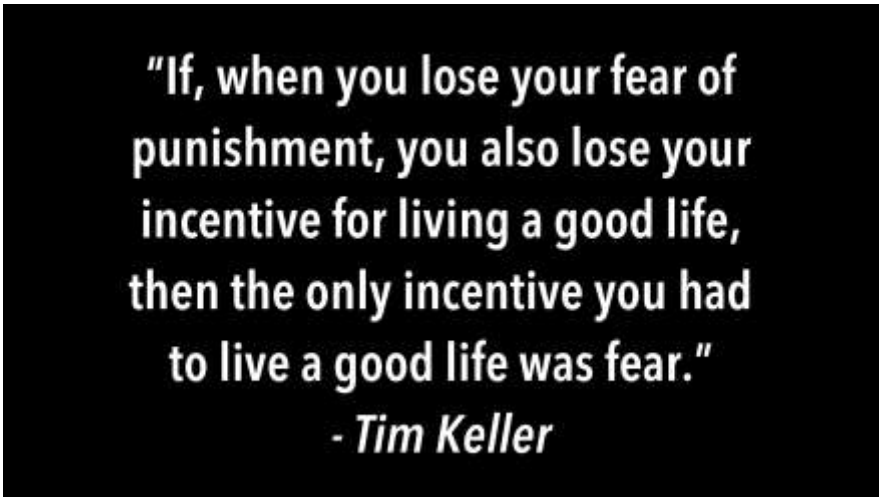


But Scripture makes it clear that when God justifies you, it's not because of anything in you that justifies you (cf Rom 4:5).

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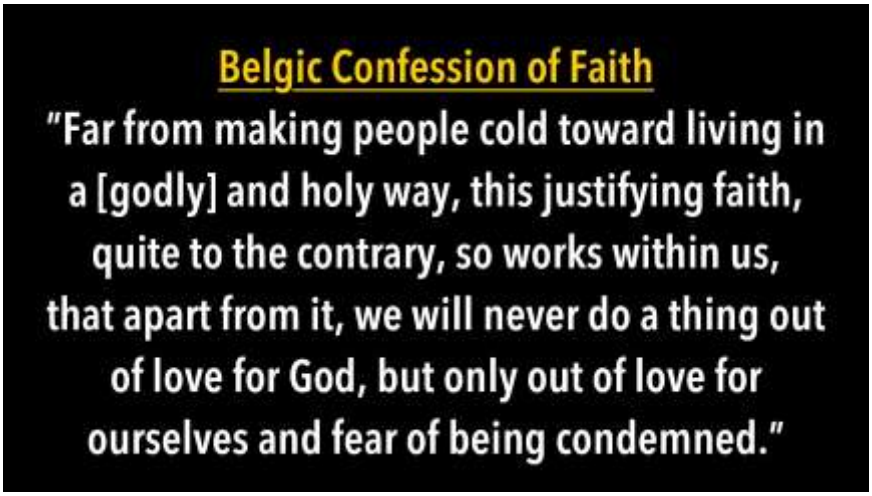


Some people think that if God really gave salvation away as a free gift there would be no incentive to live a good life.

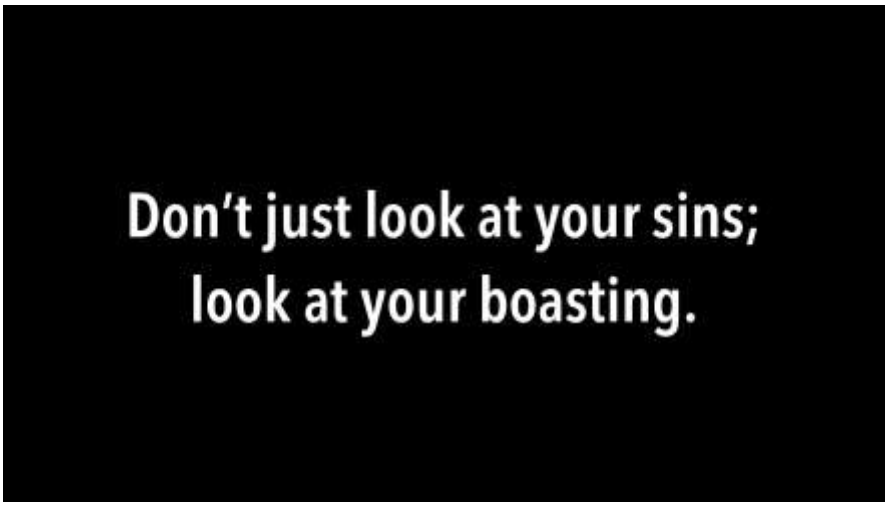


Tim Keller talks about this: "If when you lose your fear of punishment, you lose your incentive to be good, then the only incentive you had to be good was the fear," That would mean, if you try to do good things that ultimately benefit you, the good things you do are not really good. Why not? Because "goodness" is unselfish living so if you do good with a selfish motivation to get good and avoid bad, then the good you do is not good.

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Knowing your good deeds won't make you more acceptable to God makes your good deeds good.



Here's what makes you a Christian—don't just look at your sins; look at your boasting.

Look at what you boast in as your righteousness. Look at the things you think justify you as a good person worthy of God's acceptance, and repent of that.

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3. Receiving God's righteousness means repenting of your own righteousness. The Gospel of grace destroys our boasting—Faith alone in Christ alone destroys boasting (Ephesians 2:8-10). What makes you a Christian is not simply that you repent of your sins, but also that you repent of whatever you think justifies you before God—you repent of whatever you might boast in as your ultimate confidence for gaining God's approval. So to become a Christian, you transfer your trust from what you hope will be good enough for God to accept you to what Jesus has done for you through his death to make you right and keep you right with God. You transfer your trust from what you hope will be good enough to Jesus who is more than enough. A true Christian is someone who knows they will never be good enough to earn or deserve God's favor, but they also know they don't have to be. They only need to receive God's approval as a gift through faith in Christ.

***See also*: Antinomianism**

Romans TOC
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Law vs Faith

A Romans Rivalry: The Law vs Faith (Romans 3:27-31)

https://www.olivetree.com/blog/a-romans-rivalry-law-vs-faith/

The Law vs Faith — one of the main conflicts Paul seeks to resolve in his letter to the Romans.

> *Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the law that requires faith. For we maintain that a person is justified by faith apart from the works of the law. Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law. — Romans 3:27-31*

BIG IDEA

These verses contain three contrasts between boasting in the law of Moses and justification by faith in Christ alone: boasting in individual legalism versus justification by faith and acceptance before God; boasting in national exclusivism versus justification by faith and monotheism; boasting in the old covenant versus justification by faith and the new covenant.

KEY THEMES

- Paul has in mind three nuances with regard to nomos: “principle,” “law of Moses,” and “covenant.”
- Paul attacks both individual boasting before God based on obedience to the Torah (3:27–28) and national exclusivism based on circumcision, Sabbath keeping, and dietary laws (3:29–31). The basis of Israel’s national boasting that Paul criticizes is not just the three covenant markers but the entire Torah

UNDERSTANDING THE TEXT

THE TEXT IN CONTEXT

Romans 3:27–31 is a transitional passage. It points backward to Paul’s argumentation in 1:18–3:26, reiterating that justification before God is conditioned on faith in Christ and not on the works of the law. And it looks forward to Paul’s argumentation in 4:1–23 that Abraham, the founding father of the Jews, was accepted by God on the basis of faith some four hundred years before the advent of the law of Moses.

The theme of Romans 3:27–31 is that boasting in the law is antithetical to justification by faith. Three contrasts drive that message home:

1. Boasting in individual legalism versus justification by faith and acceptance before God (3:27–28)
  a. *Law (3:27a)*
  b. *Faith (3:27b)*
  b′. *Faith (3:28a)*
  a′. *Law (3:28b)*
2. Boasting in (Jewish) national exclusivism versus justification by faith and monotheism (3:29–30)
3. Boasting in the old covenant versus justification by faith and the new covenant (3:31)

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HISTORICAL AND CULTURAL BACKGROUND

1. As Simon Gathercole has perceptively demonstrated with regard to Romans 3:27–31, against the New Perspective on Paul, the literature of Second Temple Judaism is filled with individual boasting before God based on observing the whole Torah—boasting, no less, in anticipation of judgment day (e.g., 2 Maccabees, *Testament of Job, Sibylline Oracles, Psalms of Solomon, 4 Ezra, 2 Baruch,* Dead Sea Scrolls). In other words, boasting in the Judaism of Paul's day went well beyond Jewish national pride in the three covenant markers (circumcision, Sabbath, diet). And it is individual boasting in the entirety of the Torah that Paul condemns in Romans 3:27–28.

2. Romans 3:29–30 draws on the fundamental tenet of Judaism: God is one—monotheism. Thus, Jews recited the Shema (Hebrew for "hear," the first word of Deut. 6:4) every day: "Hear, O Israel: The LORD [Yahweh] our God, the LORD is one . . ." (Deut. 6:4–5).

3. Two covenants are at work in Romans 3:27–31; 4:1–23: the Abrahamic covenant and the Mosaic covenant. For Paul, these two are in tension, and the former anticipates the gospel, the new covenant.

INTERPRETIVE INSIGHTS: The Law vs Faith

3:27–28

Where, then, is boasting? It is excluded. Because of what law [nomos]? The law that requires works? No, because of the law [nomos] that requires faith . . . a person is justified by faith apart from works of the law [nomos].

These verses point out that boasting in individual legalism is antithetical to justification by faith. This is seen in the chiasm (the law vs faith; faith vs the law) that these verses form:

A *Law (of Moses) (v. 27a)*
B *Faith (in Jesus Christ) (v. 27b)*
B' *Faith (in Jesus Christ) (v. 28a)*
A' *Law (of Moses) (v. 28b)*

There are two standard opinions on the meaning of *nomos* ("law" or "principle") in 3:27–31 (v. 27 [2x], v. 28, v. 31 [2x]). Some think that "law" in verses 27, 28, 31 refers to the law of Moses. Others think that two different nuances of law are intended: "law of Moses" (v. 27 [the first instance], v. 28, v. 31 [both times]) and "principle" (v. 27 [the second occurrence]). I suggest instead that *nomos*, both times in 3:27, means "principle," but two different principles: the principle of obeying the works of the Torah (v. 27a) versus the principle of justification by faith (v. 27b). Many commentators who take *nomos* here either as the law of Moses (v. 27a) and the principle of faith (v. 27b) or as the law of Moses in both cases miss the antithetical parallelism and the double meaning of *nomos* in 3:27:

Verse 27a: *principle (nomos) of works (of the Torah) (cf. v. 28b)*
versus
Verse 27b: *principle (nomos) of faith (cf. v. 28a)*

On this reading, in 3:27–28 Paul is summarizing his argument in 1:18–3:26: no individual can boast before God regarding obedience to the law of Moses because no one can ever follow the law perfectly enough to be accepted by God on judgment day. More than that, the law stirs up disobedience, not obedience, to God in the first place. Verses 27–28 add one more vital detail to Paul's argument: the law itself stirs up individual pride before God and others. Rather, it is only by faith in Christ that anyone will be justified before God.

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3:29-30

Or is God the God of Jews only? Is he not the God of Gentiles too?

Here Paul turns his attention to criticizing Jewish national exclusivism. Jews fancied themselves to be better than Gentiles because they worshiped the one true God and possessed his law. In 3:29–30 Paul turns this argument on its head: monotheism means that the one true God is uniting all humankind (Jew [circumcised] and Gentile [uncircumcised]) on the basis of justification by faith in Christ (see Paul's extensive argument in Rom. 4:1–25). In other words, for Paul, justification by faith is rooted in monotheism. In this scenario there is no longer any room for the law of Moses. It divided humankind, but justification by faith unites humankind. This is because all can have faith in Jesus, whereas only one nation (Israel) can lay claim to the law of Moses.

3:31

Do we, then, nullify the law [nomos] by this faith? Not at all! Rather, we uphold the law [nomos].

This verse has generated three major interpretations, to which I will add a fourth. First, the more traditional perspective on Paul sees a problem with his statement here about faith establishing the law of Moses. Up until now in Romans the apostle has said next to nothing positive regarding the Torah, but now suddenly he seems to assert that faith establishes the law.

How so?

This view answers that Paul is talking not about the law of Moses per se but rather about the intent or commands of the Torah. In light of Romans 2:25–29; 8:4; 13:8–10 (which seem to say something similar: faith in Christ and the indwelling of the Spirit empower the Christian to do even better than the Torah, namely, to fulfill the divine intent behind the Torah in the first place without getting bogged down in its 613 specific laws), this may well be the case.

A second traditional view…

is that Paul is not making a positive comment about the law in 3:31 but rather is saying that the purpose of the Torah is strictly negative: to bring all humanity up short of the righteousness of God and thereby drive all people to the gospel (cf. Rom. 3:19–26; Gal. 3:1–4:7). This, too, is quite possible.

Third, the New Perspective argues…

that *nomos* is the law of Moses throughout 3:27–31, and Paul is criticizing not the law but rather the improper usage of it whereby Jewish covenant markers are used to marginalize Gentiles in their relationship with God. This view seems to me off base in that it does not recognize that Paul is using *nomos* in more than one way in these verses, and that in 3:27–28 he is attacking individual boasting before God, not just national exclusivism.

A fourth view of 3:31…

is reflected in my suggested translation: "Do we then nullify the old covenant [*nomos*] by faith? May it never be! [Implied: faith did not need to nullify the old covenant because the law of Moses itself already did that by stirring up humans to sin against God.] Rather, we establish the new covenant [*nomos*] by faith." Here, *nomos* means "covenant," and, as in 3:27, Paul is using *nomos* in antithetical parallelism and with a double meaning:

Verse 31a: *we do not nullify the old covenant (nomos) by faith*
(implied: the law of Moses itself did that by stirring up sin)
Verse 31b: *rather, we establish the new covenant (nomos) by faith*

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Several factors lead me to this translation.

ONE

The law was the stipulation of the covenant for Israel; the two ideas went hand in hand. Indeed, the New Perspective assumes that Paul is talking about the "covenant" markers in 3:29–30.

TWO

My suspicion that Paul is continuing to think about the covenant in 3:31 seems confirmed by his choice of the word "establish" (histēmi), which is used in the LXX for establishing the covenant (Deut. 28:69 [29:1 ET]; 1 Sam. 15:13; 2 Chron. 35:19a), including the new covenant (Jer. 42:14, 16 [35:14, 16 ET]). In other words, for Paul to say in 3:31 that faith establishes the covenant would have reminded his Jewish readers of the Old Testament phrase "the law establishes the covenant."

THREE

Here the antithetical parallelism surfaces in 3:31: the other word that Paul uses of *nomos* in 3:31 (besides "establish") is "nullify" (*katargeō*), which in 2 Corinthians 3:1–4:6 Paul uses four times regarding the demise of the old covenant in light of the arrival of the new covenant in Christ (2 Cor. 3:7, 11, 13, 14). Thus, it appears that Paul signals by the two words "nullify" and "establish" the antithesis between the old and new covenants.

FOUR

Immediately following 3:31 is Paul's discussion of the contrast between the Abrahamic and Mosaic covenants.

FIVE

Since Paul uses the word *nomos* in two different ways in 3:27–28 ("principle" [2x in v. 27] and "Torah" [v. 28]), it would not be surprising that he would continue to offer another nuance of the word in 3:31 ("covenant"). This to say that Paul provides a play on the word *nomos* throughout 3:27–31: "principle" (v. 27), "Torah" (v. 28), and "covenant" (v. 31).

SIX

The verb *katargeō* is also used in Romans 4:14 of the promise to Abraham—the Abrahamic covenant—as being void if that promise/covenant is based on the law of Moses.

SEVEN

This proposed reading would mean that Paul is perfectly consistent with his negative presentation of the law of Moses throughout Romans 1:18–3:31. These seven considerations combine to suggest that 3:31 contains a third contrast between boasting in the law and justification by faith: the former is not appropriate since the old covenant has passed away; only the latter is the avenue to the new covenant.

THEOLOGICAL INSIGHTS INTO THE LAW VS FAITH

Even though it is a short passage, Romans 3:27–31 is full of profound theological truths.

First, individual boasting before God because of one's supposed good works is a dead-end street spiritually. Such arrogance only distances a person from God because trying to match one's righteousness with God's is a hopeless endeavor.

Second, boasting in one's supposed national superiority over others can also lead to a quagmire in relationships. Patriotism is not wrong, but it can go awry and bring about disastrous results. What we can

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learn from these two theological insights is that humility before God and others is the best way to go through life.

Third, the divine plan for salvation is based on faith, beginning with the Old Testament and continuing to the New Testament. The Abrahamic covenant (compare Rom. 3:29–30 with Rom. 4) revealed that acceptance before God is based on faith; indeed, the true children of Abraham are those who are saved by faith, not by the law of Moses. Why, then, did God give the Torah to Israel? Ultimately, it was to drive both Jew and Gentile to belief in Jesus (compare Rom. 1:18–4:25 with Gal. 3:1–4:7).

Fourth, the overarching argument that Paul makes in Romans 1:18–3:31 is that the stipulation of the new covenant is faith in Jesus Christ, not the law of Moses.

TEACHING THE TEXT ON THE LAW VS FAITH

The best way to preach or teach Romans 3:27–31 and the law vs faith is to title the message something like "No Boasting before God." Then simply explain the three contrasts between boasting in the law of Moses and justification by faith.

First, individual legalism constitutes a roadblock to justification by faith…

because most people in this category are religious by nature and therefore assume that their good works—church/synagogue/mosque attendance, helping others, living a morally upstanding life, and so on—will earn them salvation. Indeed, Christian evangelism exposes such a baseless assumption when a person is asked, "If you stood before God today and he asked you why he should let you enter heaven, what would you say?" Most folk in the category of individual legalism will point out the good works in their lives as grounds for their justification on judgment day. The challenge of the Christian evangelist is to wean such persons from trusting in their own merits before a perfect God.

Second, millions of people trust in their national identity to be justified by God.

One thinks especially of Americans who claim that their country is a Christian nation and therefore they have inherited the blessings of that faith, including acceptance before God. But Paul and Jesus vociferously denied that one is born a believer by being born in Israel (compare Rom. 3:29–30 with John 1:11–13), and the same argument can be made for America.

Third, Paul contrasts the old covenant with the new covenant in 3:31.

Since the law and the old covenant failed to justify humans before God, the new covenant received by faith in Christ alone is the only legitimate way to be accepted by God.

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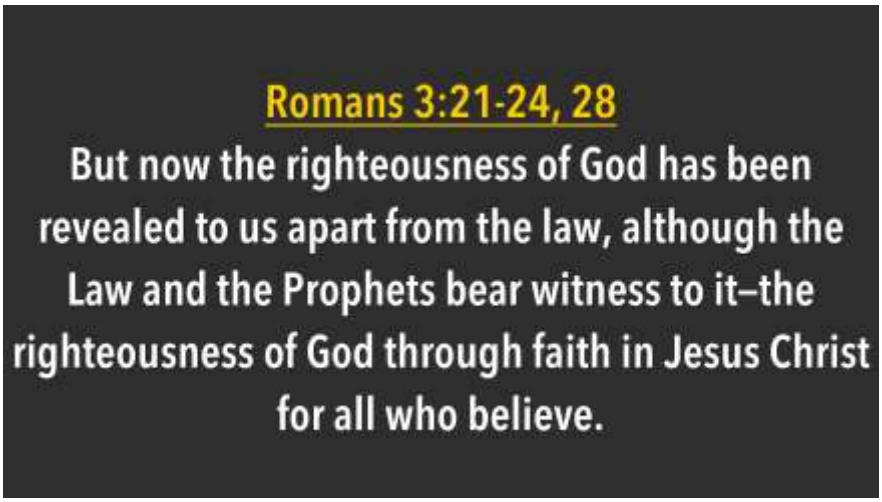
SERMON NOTES

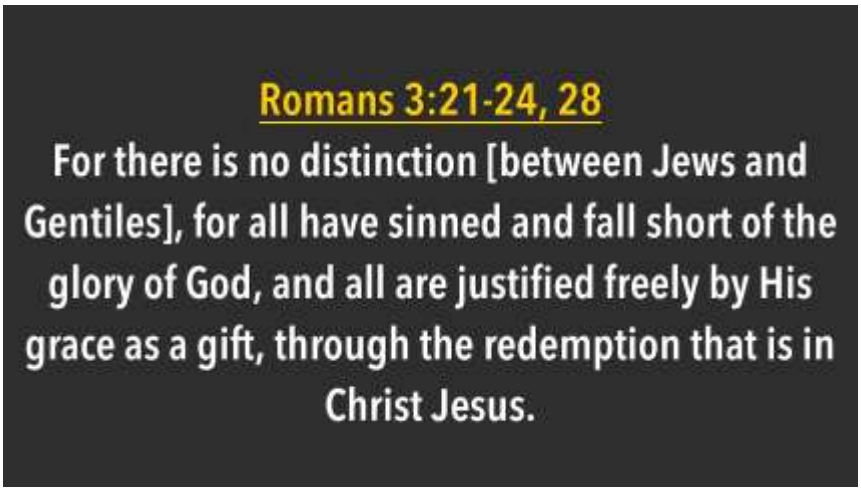
SERIES: Romans: God's Power for Salvation

TITLE: Too Good To Be True

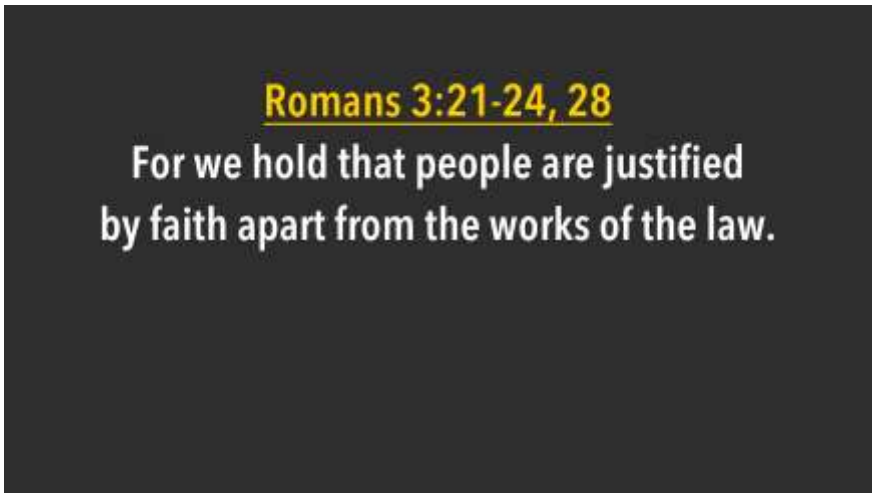
SCRIPTURE: **Romans 4:1-12**

You've heard it—you've said it—" If it's too good to be true then it probably is ." And because that belief is so ingrained in us, it's really hard for some people to believe that God's free gift of eternal salvation is actually free. In the book of Romans— in the first three chapters —the Apostle Paul has established beyond all doubt that the whole world is guilty before God—both Jews and Gentiles all deserve God's wrath. But last week we saw in the last part of chapter 3—that God in His grace has made a way for all people to be declared righteous and acceptable in his sight, and therefore, escape His righteous wrath against sin. And the way we escape God's wrath and judgment is nothing more, nothing less than simple faith in the sacrificial death of His Son (cf Rom 3:21-24, 28).

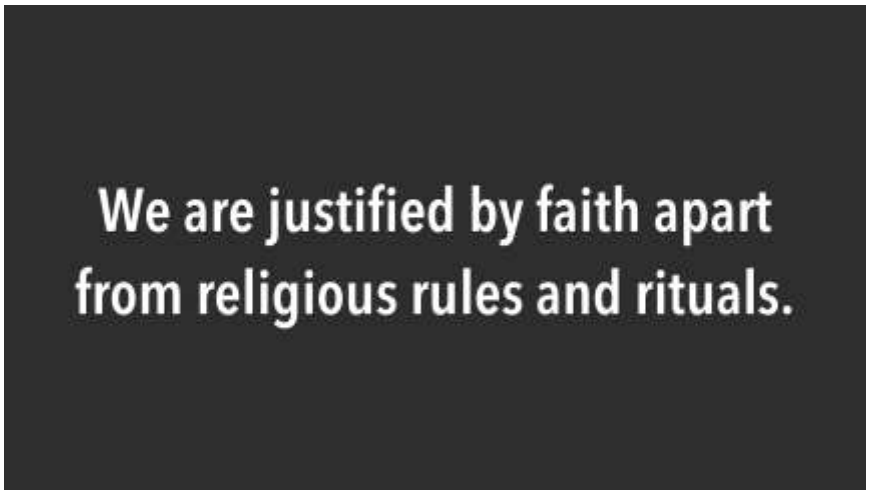




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Paul has said that we are justified by faith apart from religious rules and rituals.



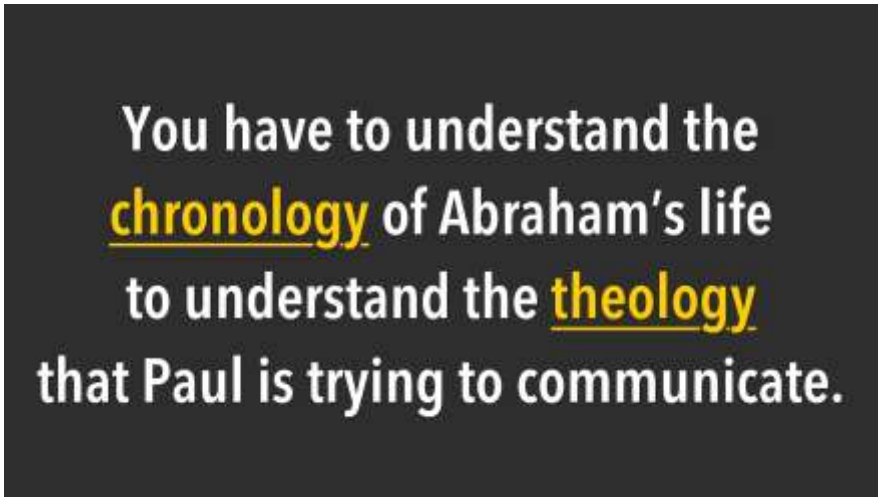
In chapter 4, he will illustrate this great truth from the life of Abraham, the father of the Jewish nation.

Walk thru Romans 4:1-12

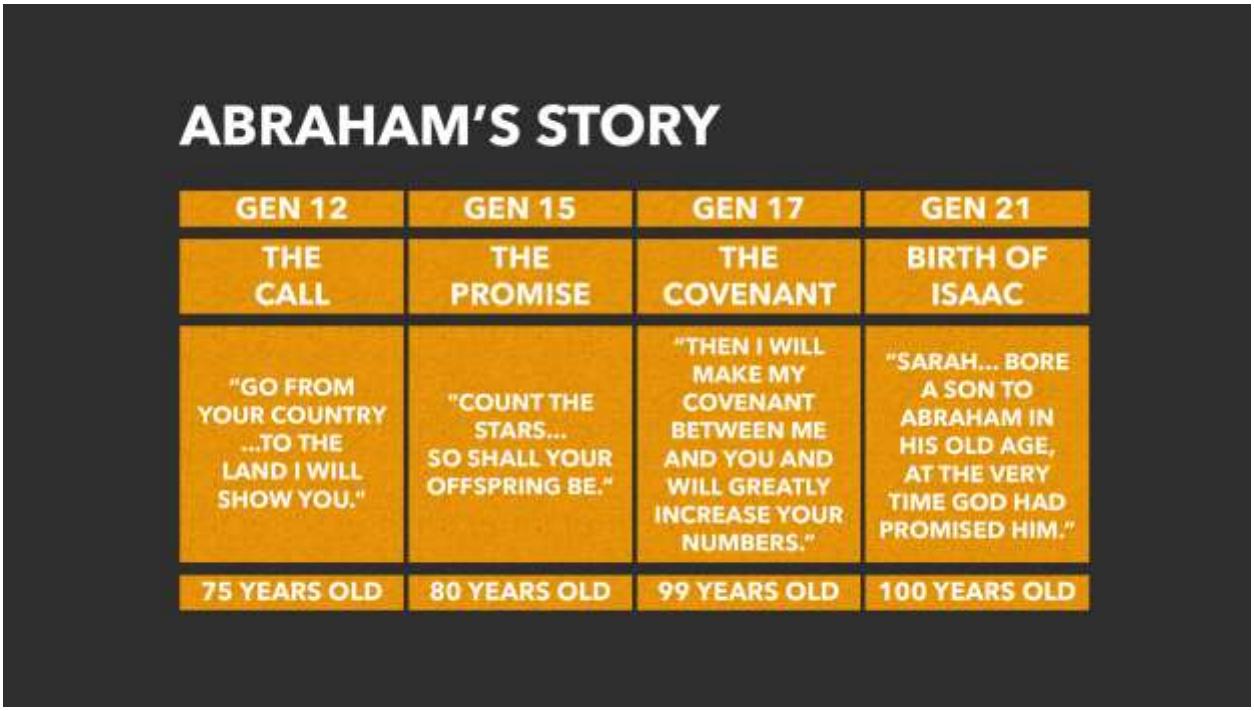
Romans 4:1-2 — When we do something good, it gives us something to brag about.

Romans 4:3 (Gen 15:6) —

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In this chapter, you have to understand the chronology of Abraham's life in order to understand the theology that Paul is trying to communicate .



The point of the chart is this — Abraham believed in the promise of God before Moses wrote down the Law — Moses/the Law came 500 years later. Abraham believed God's promise before he was circumcised— before he became a Jew—when he was still Gentile.

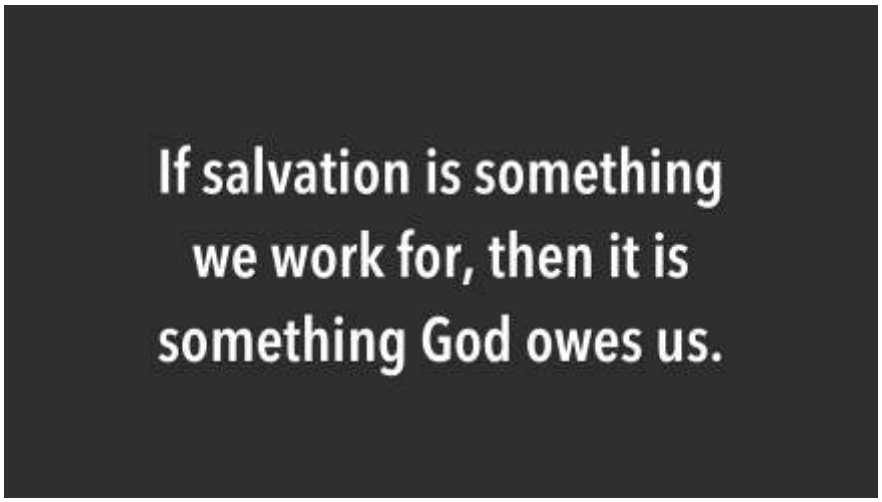
So, Abraham believed God and God counted his faith as righteousness before the Law and before he was circumcised .

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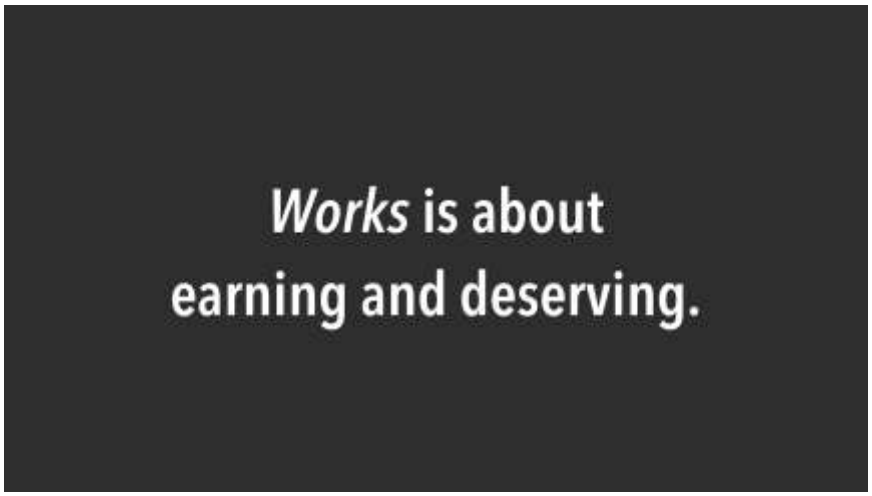


Romans 4:4-8 —

If salvation is something we work for, then it is something God owes us.



Works is about earning and deserving.

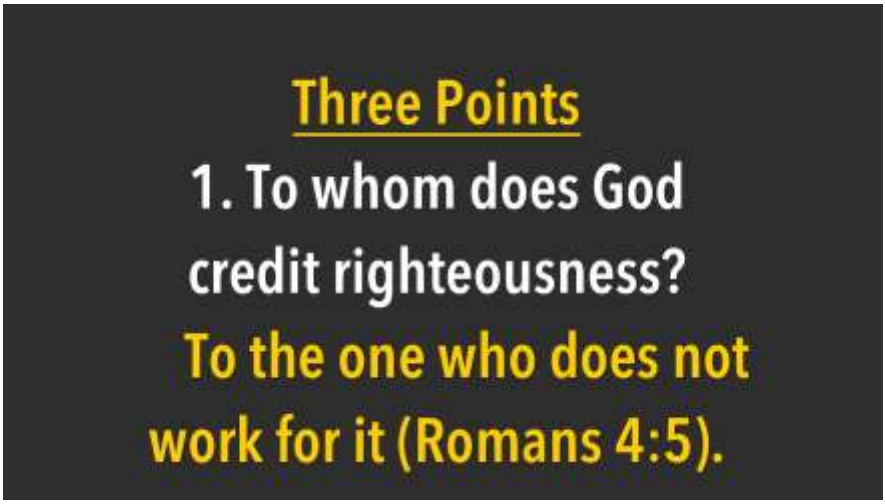


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Grace is about believing and receiving.

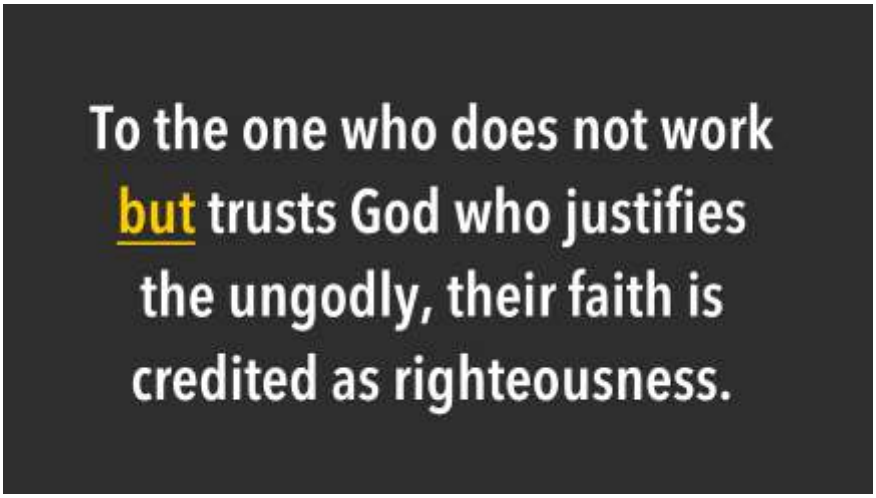


1. To whom does God credit righteousness?

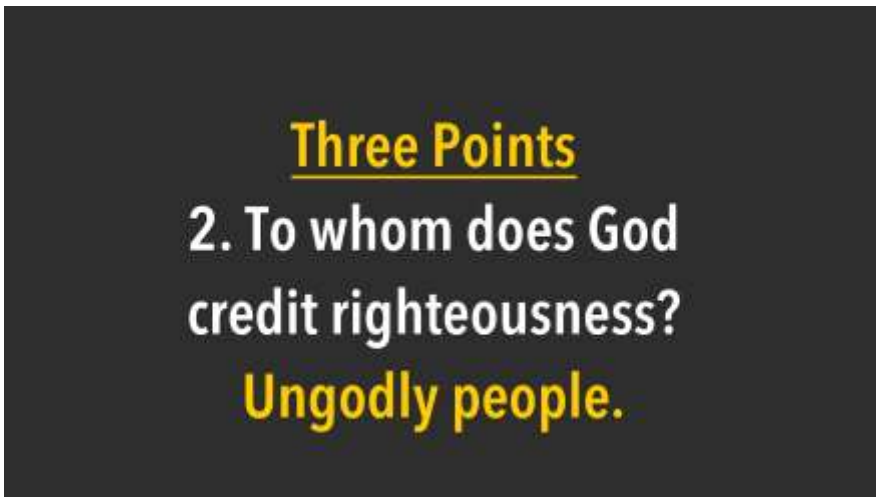


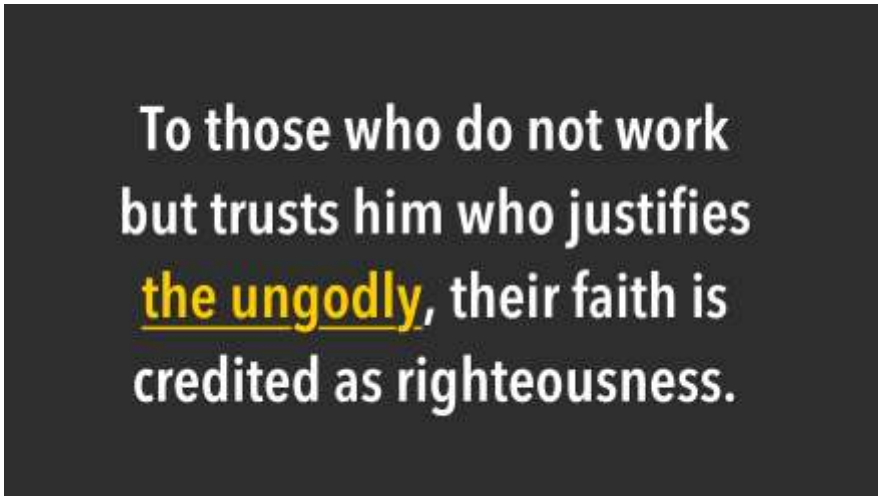
To the one who does not work for it (Romans 4:5)

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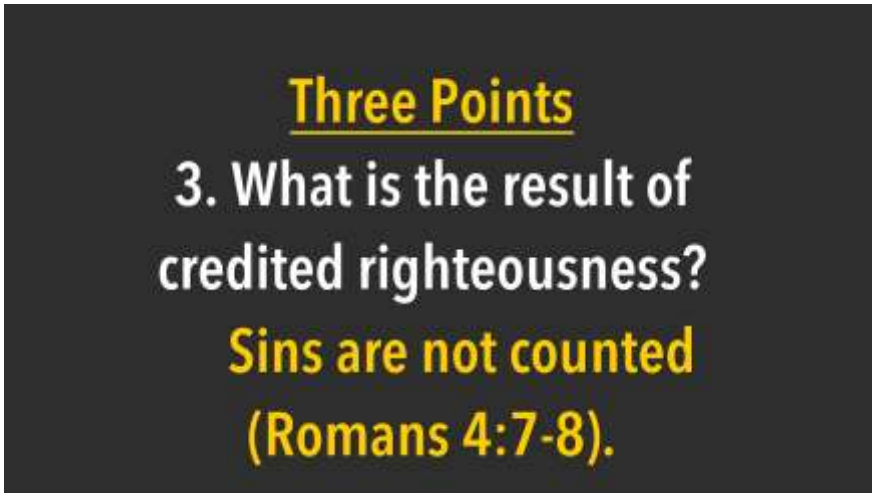
2. To whom does God credit righteousness? Ungodly people (Romans 4:5)





3. What is the result of credited righteousness?

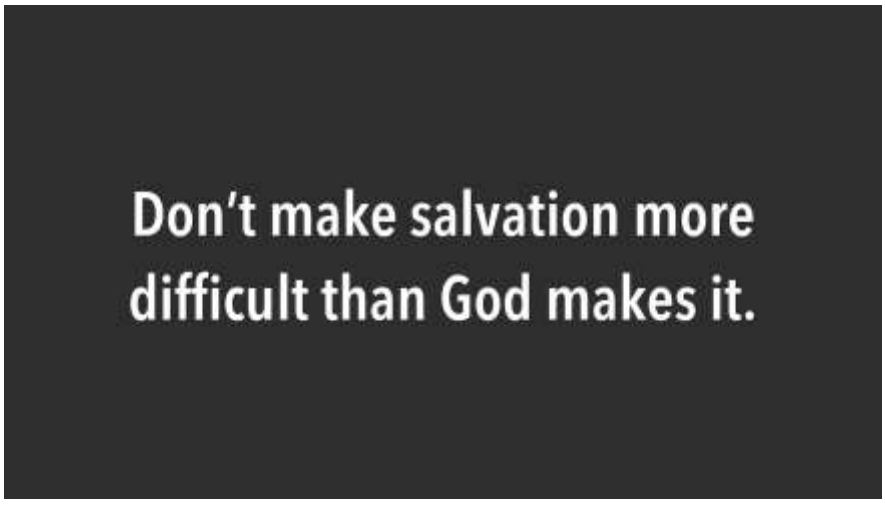
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Sins are not counted against you (Romans 4:7-8; Psalm 32:1-2)



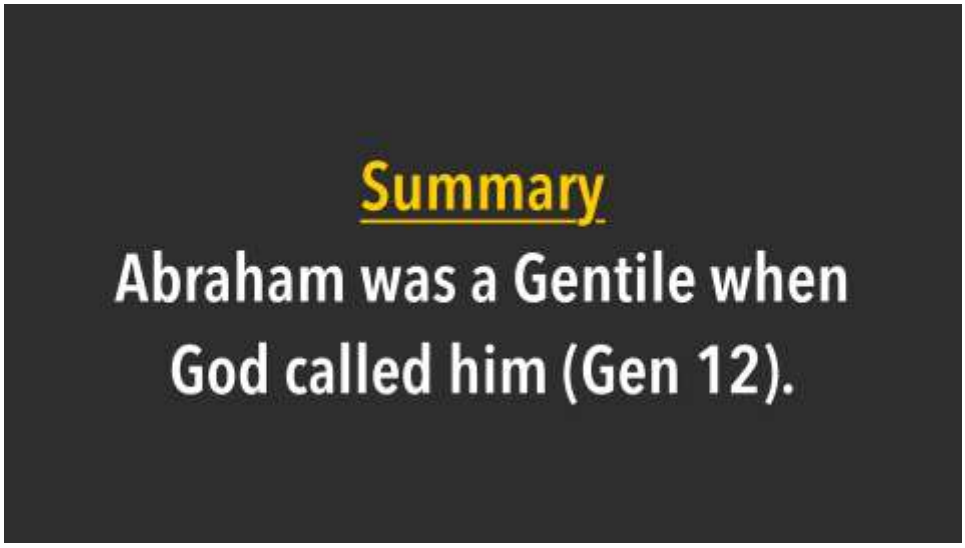
Don't make salvation more difficult than God makes it .



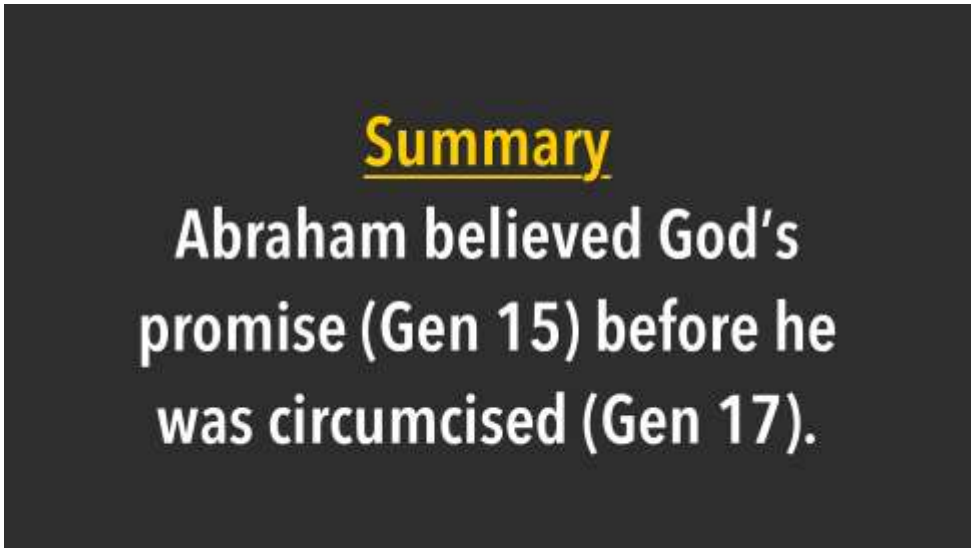
SUMMARY: Romans 4:9-12 —

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● Abraham was a Gentile when God called him (Gn 12).

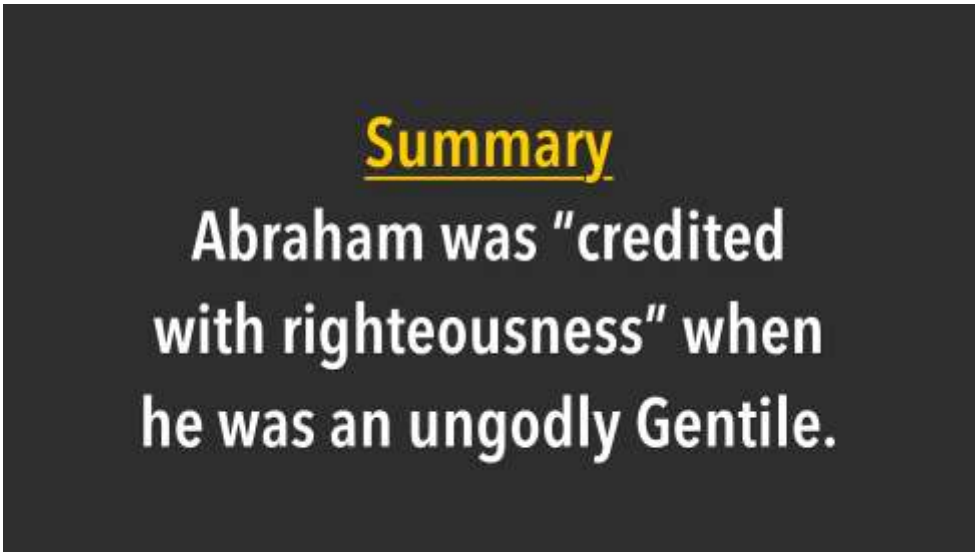


● Abraham believed God's promise (Gen 15) before he was circumcised (Gen 17).



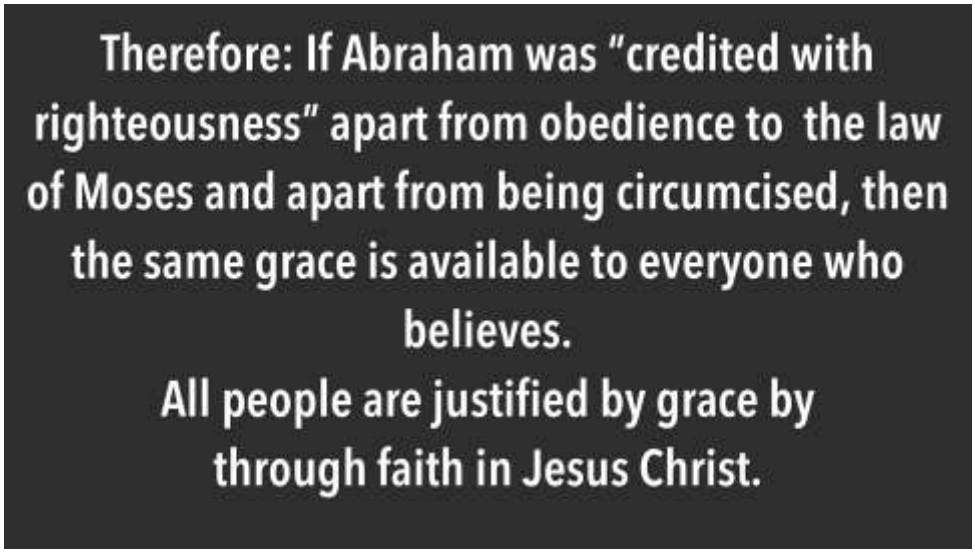
● Abraham was " credited with righteousness " when he was an ungodly Gentile .

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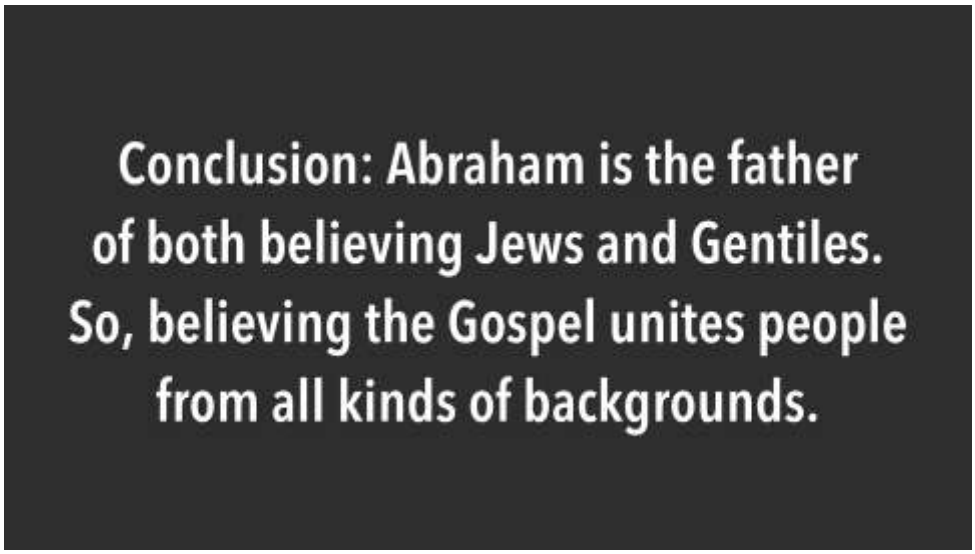
You see how the chronology informs the theology?

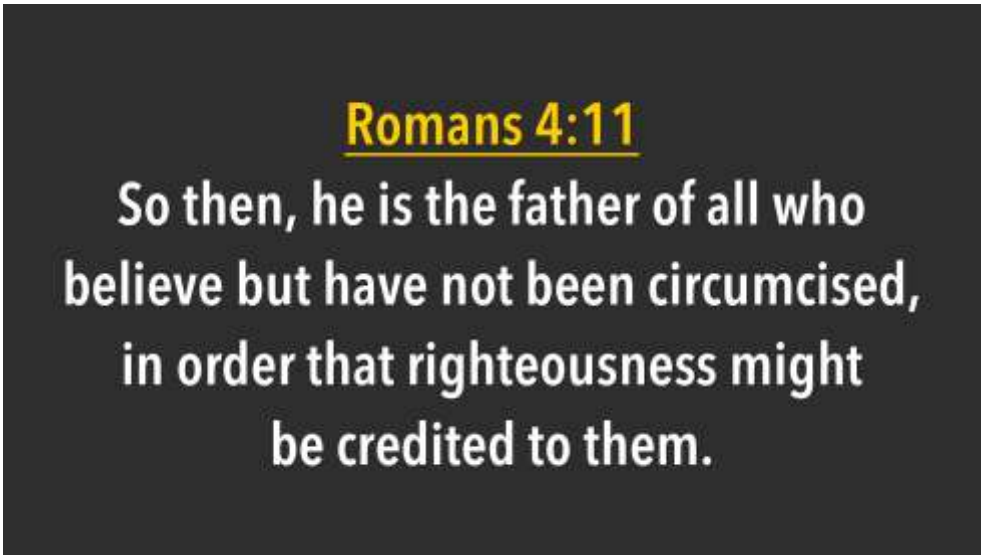
● Therefore: If Abraham was "credited with righteousness" apart from obedience to the law of Moses —which came 500 years later— and apart from being circumcised, then the same grace is available to everyone who believes. All people are justified by grace by through faith in Jesus Christ.



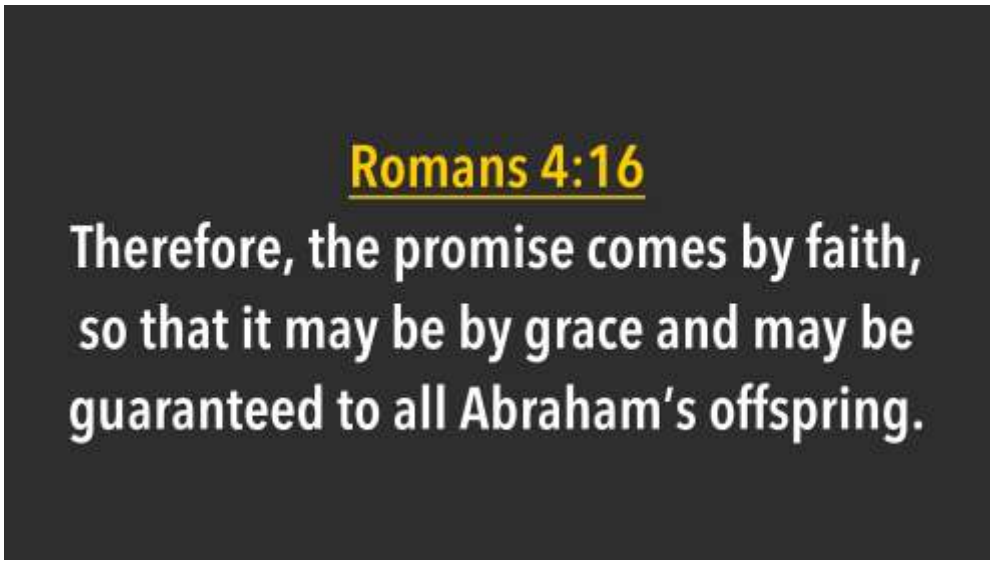
● Conclusion: Abraham is the father of both believing Jews and Gentiles. (Romans 4:11, 16). So, believing the Gospel unites people from all kinds of backgrounds.

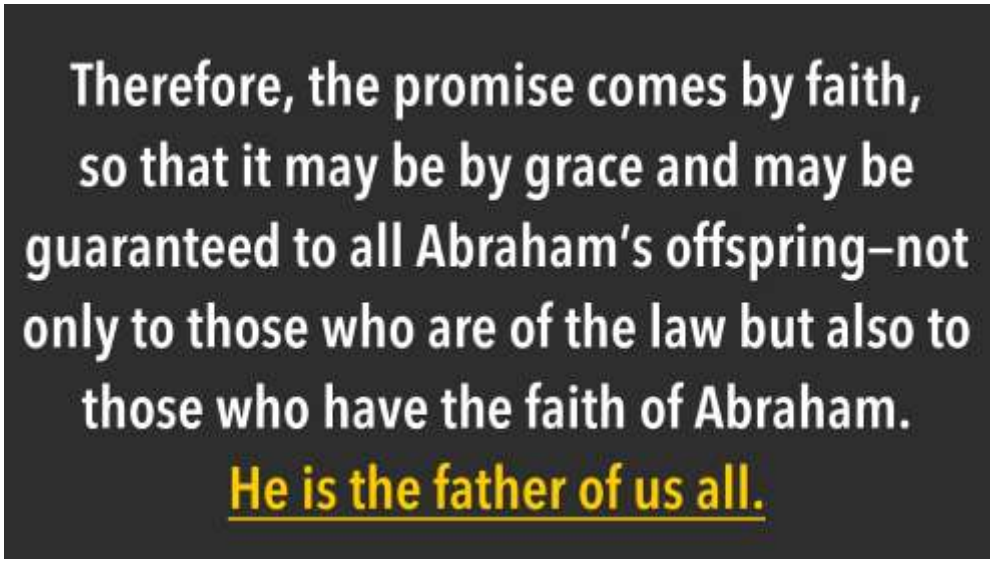
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SERMON NOTES

SERIES: Romans: God's Power for Salvation

TITLE: So What Exactly Is Faith?

SCRIPTURE: **Romans 4:13-25**

In the first three chapters of the book of Romans, the apostle Paul lays out the black cloth of human sin and rebellion against God, but then he holds up the glittering diamond of the gospel for all to see. The Gospel—the good news that has come to us through Jesus—reveals/puts on display—a "righteousness that comes to us from God" (1:17)—meaning—God has made a way for all people to be put into a right relationship with God through faith in Christ apart from the law—apart from trying hard to obey religious rules and rituals. (3:21-23, 24, 28) In 4:1-12 Paul has showed that Abraham was put right with God by faith alone—before he was circumcised and before God gave the law to Moses. In our passage for study today (4:13-25), Paul continues to point to Abraham to help us understand what it means to be "justified by faith apart from the law" and in so doing, he unpacks for us the nature of saving faith.

Paul's Big Idea throughout this section: We are put right with God by trusting in the promises of God. But what exactly is faith? What does it mean to have faith?

According to this passage… **Faith is trusting in the promises of God.**

There are several implications here that we need to unpack.

1. Trusting in God's promises means taking God at his Word.

2. Trusting in God's promises means trusting what God says in his Word.

- Faith is not making something up in your imagination and trying really hard to believe that God will give you what you want.

- Biblical faith is faith in what God has promised us in his Word.

3. Trusting the promises of God means facing the facts.

- The greatest obstacle to faith is not believing God can do something; it's demanding to know how he will do it before we step out in faith.

- Faith rests in WHAT God promises, not in knowing HOW God will do what he promises.

4. For us, trusting the promises of God means resting in the promise of the gospel - that we are forgiven and put right with God by grace alone through faith alone in Christ alone (4:23-25).

For Discussion —

When you listen to Bible teaching, you should be listening with an ear to learn, but also an ear to share with others what you learn. Keep that in mind as you discuss today's message. How do you need to internalize this message so you could share this Good News with people who are confused about what makes a person right with God?

1. How does this passage teach us that faith is simply trusting in the promises of God?

2. Which of the illustrations used in the message—trusting in the word of a doctor, a lawyer, a friend resonates with you? What's a story from your life where you put your trust in a promise someone made to you? What makes it easy to trust someone? (Hint: they have proven themselves to be trustworthy)

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3. Discuss what is meant by the statement—"Faith is not making something up in your imagination and trying really hard to believe that God will give you what you want. Why is this so? …What is biblical faith founded upon?

4. Why is it important to face the facts that sometimes challenge our faith rather than ignore them? Why is optimism—hoping everything will work out for the best—not the same thing as faith?

5. Talk about a time when not knowing how God would do something made trusting him more difficult?

6. How do we grow in our faith? (v.20)

***See also*: Glossary - Romans**

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SERMON NOTES

SERIES: Romans: God's Power for Salvation

TITLE: The Peace of Justification

SCRIPTURE: **Romans 5: 1-5**

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***See also*: Notes**

The Roman Empire ruled the known world during the first century, and the Empire had its own language. Caesar called himself "lord" and "savior." Others called Caesar "son of God" and "king of kings." When Caesar won a battle, the announcement of his victory was called "gospel." For a Roman citizen, loyalty and allegiance to Caesar and his empire was called *pistis*, which is the Greek word the New Testament translates as "faith." And the banner over all of this is the Latin phrase *Pax Romana*, which means The Roman Peace. Rome's peace was peace by means of force and violence. However, the Hebrew view of peace was very different.

The Hebrew idea of shalom was the fabric of Eden. It's what Adam and Eve inhaled and exhaled as they walked with God in the garden. Shalom is about harmony, oneness, welfare, and potentiality–all under God's kind rule. The Roman view of peace needs war and violence, but the Hebrew view of peace is something that God hardwired into creation. However, in our experience, the peace that we were designed for is often so elusive. Relational peace seems just out of reach. Political peace is just a dream. Financial peace is evasive. Spiritual peace is only intermittent. So what do we do? How do we taste and experience the Eden–like peace God has designed us for? And how should true peace infiltrate every arena of life?

In Romans 5:1, Paul says that because we are justified by grace alone through faith alone in Christ alone, we now have peace with God. It's the new and unchanging status (or "standing" in 5:2) of our relationship with him. However, how Paul talks about the experience of this peace is unique. He says that we should **boast**. And this is strange because In the past two chapters, he has condemned boasting, but now he encourages it. Why and how?

Boasting is the act of expressing pride in something. It means to put confidence in a thing or vocalize the value that something has to you. In Romans 3 and 4, Paul downplays boasting because we don't bring anything to our own justification. But now, as we seek to live out of our justification and right relationship with God, he encourages boasting. This is why he says, "We boast (or 'rejoice') in the hope of the glory of God" (5:2). He then goes on to say that we should boast and rejoice in our sufferings (5:3). And this idea of boasting is how we are invited to experience peace with God and with others.

Boasting is the key that (un)locks the experience of true peace.

Meaning, if we do the **wrong kind of boasting**, we won't rightly understand and sense the peace that is available in Jesus. But, if we do the **right kind of boasting** - rejoicing in, delighting in, having humble confidence in the gospel–this right kind of boasting unlocks the door to rich and sweet experiences of God's peace in your life. And all of these things are ultimately true in and because of the gospel.

Paul writes in Galatians 6, "God forbid that I should boast except in the cross of our Lord Jesus Christ." Meaning, the gospel is the supreme focal point of all Christian rejoicing and boasting, and boasting in anything else must serve our boasting in Jesus. Similarly, in Colossians 1, Paul writes that Jesus has "made peace through the blood of his cross." Jesus took Rome's peace through violence and crucifixion' and turned it upside down. He was enthroned as Lord and Savior and King of kings, not by means of force and oppression, but by taking all of our rebellion upon himself. He has won the battle over sin and death, and the announcement of his victory is called gospel. Now, to be a citizen of his kingdom, we owe

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him all of our loyalty and allegiance–all of our faith. And when we understand happened in the cross and resurrection, peace is ours. And when we **boast** supremely in Jesus, our experience of God's peace is tangible and transformative in our lives.

References:

Reviews: Roman Faith and Christian Faith: Pistis and Fides in the Early Roman Empire and Early Churches **by Theresa Morgan (2015)**

http://themelios.thegospelcoalition.org/review/roman-faith-and-christian-faith-pistis-and-fides-teresa-morgan

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Christianity and the Roman Empire – Saylor [PDF]

https://www.saylor.org/site/wp-content/uploads/2012/10/HIST101-6.4.2-ChristianityAndTheRomanEmpire-FINAL1.pdf

Roman Imperial Ideology and the Early Pronouncement of the Gospel of King Jesus

https://theomusings.wordpress.com/2017/04/11/the-gospel-good-tidings-part-1/

Excerpt:

What is the gospel? How would the gospel have been understood in the Greco-Roman world? Why did the Apostolic writers choose to express their message in terminology like gospel, Lord, Christ, etc.? These questions are asked by many people that I know. They ask because they all desire resources or insights that will adequately inform their understanding of the Scriptures, the Gospel, Jesus, God, and the faith in which they participate. These inquiries are not confined to small circles, rather they are quite prevalent in many congregations and settings. Because of this, I hope to bring scholarly information to everyday people that will help inform and inspire them to study, engage, and wrestle with the Scriptures and their faith. In what follows, I will investigate the "gospel" and hopefully bring this magnificent message into a new light for those who do not necessarily have the time or energy to dig into these matters in a scholarly way.

To begin, the Gospel (εὐαγγέλιον, euaggelion; "good news" or "good tidings") has become normalized in Western Christianity so much so that the contextualized understanding of the word has seemed to be all but lost. The word "gospel" has a context that gives it meaning. Prior to the Apostolic tradition using the term gospel as connoting the message of Jesus Christ, the gospel was first found on the lips of Roman delegates (ἀπόστολο, apostolos; "sent ones").[1] These apostles, or "sent ones," were commissioned by the Roman Caesar (Καῖσαρ, Kaisar; "Caesar") to go to a conquered city and herald the gospel, good news, to the new subjects of Rome. The apostles would proclaim the good news that Caesar is lord (κύριος, kyrios; "Lord" or "King") over the land and now that you are his people, you will be provided safety and protection from Rome's enemies, live under the *Pax* Romana ("Roman Peace") provided by the Emperor's rule and reign, and your city will now be "Romanized."[2]

This announcement of the good news did not give the people a choice, per se. The royal pronouncement was simply that, an announcement of the way things were i.e. reality for the Roman people or newly conquered people. This announcement was a "good thing" in the eyes of the Romans heralding the message to the newly conquered people; however, the message of good news could have been taken as

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an oppressive message to those being conquered. One simply could not denounce this reality without committing treason. The gospel was a pronouncement of good tidings from the perspective of the Romans to a newly conquered people, with the expectation of the people living lives of fidelity (πίστις, pistis; "fidelity") to their new lord. [3] The gospel was simply the announcement of what was true about reality for the Roman people. If you were to ask someone in the Roman world what the good news was, they would point to Caesar's lordship and rule and the benefits that were derived from living under his rule and reign.

While the details of this Roman gospel are compact, the context provided is enough for the keen reader to notice many parallels between the Roman gospel and the gospel expressed in the Apostolic literature. The context for the apostolic writers was the Roman proclamation of Caesar's rule and reign and the benefits derived from that rule. The early followers of Jesus hearing the gospel from the apostles or hearing it read in one of the four gospel accounts would have recognized the subversive, treacherous, and defiant language in their own gospel compared to the gospel of Caesar.[4] These comparative elements are what I will be diving into in the next couple blog posts to provide an understanding about the Gospel of Jesus Christ in the context of the Roman Empire.

To begin this assessment, I will provide a list of parallel words used by the Apostolic tradition and end by providing the Apostolic Tradition's Gospel of Jesus Christ. In the post to follow, I will first discuss the ways in which the gospel message is different from the Roman gospel. Secondly, I will provide a brief history that led to the Roman terminology being used as it was during the first century CE. Thirdly, I will engage the political nature of the gospel proclaimed by Jesus' apostles and the nature of "religion" in the ancient Roman Empire. Lastly, I will provide a contextualized understanding of the gospel as it was presented to various groups i.e. Jews, Greeks, Philosophers, etc.,,

***See also*: Gospel of Jesus the Messiah (Christ)**

Chart (Romans 5:1-2): Living Grace Day-By-Day

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SERMON NOTES

SERIES: Romans: God's Power for Salvation
TITLE: The Benefits of Justification
SCRIPTURE: **Romans 5:1-11**

Hallmark Christmas movies are appealing in a weird sort of way. They're all very similar but different.



The greatest similarity in all of them is that they all center on the theme of "hope"—hope for love, hope for reunion, hope for the restoration of a relationship, hope for a better life in starting over. The movies are appealing because hope is what we need in this messed up, broken world.

And it was what the people in Paul's day needed as well.

Greco-Roman cities were small, extremely crowded, filthy beyond imagining, disorderly, filled with strangers, and afflicted with frequent catastrophes–fires, plagues, conquests, and earthquakes…
Rome was dense with a people with an estimate of 302 persons per acre.

As a comparison, in Chicago today there are 21 inhabitants per acre, New York 37 per acre, Bombay is 183 person per acre, and Calcutta has 122 persons per acre.
- Rodney Stark, Cities of God

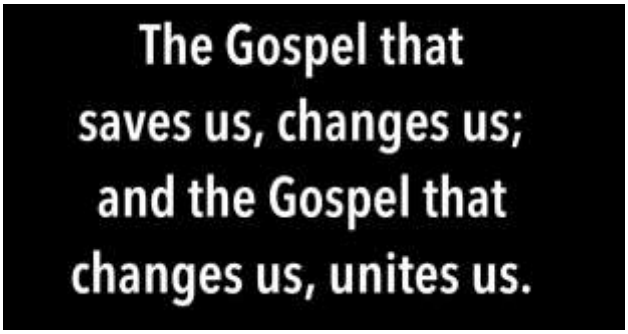
One thing is certain when human density is high: urgent problems of sanitation arise. The stench of these cities must have been overpowering for many miles–especially in warm weather. No wonder they were fond of incense.

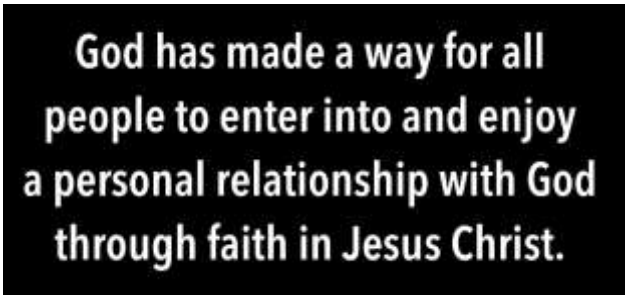
Moreover, Greco-Roman cities must have been smothered with flies, mosquitoes, and other insets that flourish where there is much stagnant water and exposed filth… The constant companion of filth, insects, and crowding is disease. The Greco-Roman city was a pesthole of infectious disease.
- Rodney Stark, Cities of God

In Romans 1-4, Paul has made it clear that apart from Christ, we have no hope—we all stand guilty before God and we all need the Gospel. The main way Paul talks about the Gospel here is by highlighting the doctrine of justification by faith. When you place your faith in Christ for salvation, God not only forgives your sins, he also credits to you the very righteousness of Jesus—this is the doctrine of justification—God declares us to be right with himself by grace alone through faith alone in Christ alone. And at that moment, God also puts his Holy Spirit in us so that at the core of your being, you become a new person, part of God's new humanity—and that begins a lifelong process of transformation and life-change.

We have said that our Big Idea for Romans is this— The Gospel that saves us, changes us; and the Gospel that changes us, unities us.

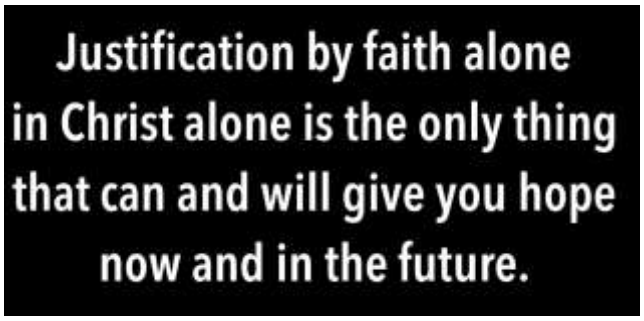
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So as we come to Romans 5, we're turning a corner in the book—moving from God's power to save us to God's power to change us.

What Paul wants us to see is that the doctrine of justification is the only thing that will give us hope both now and in the future.



And there are two statements you need to understand in order to apply what Paul will teach us here in chapter 5.

1. Justification is the key to our transformation—the key to life change. Gospel fluency—preaching the Gospel to yourself in the midst of your daily life is primarily about reminding ourselves of how much God love us because he himself has justified us.

2. Justification is experiential—meaning, there are daily benefits to justification which is what Paul articulates for us here in chapter 5.

Benefit #1 — Unbreakable peace with God (5:1).

Benefit #2 — Unhindered access to God (5:2).

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Benefit #3 — Unshakeable hope in our future with God, esp.in times of sorrow and suffering (5:3-4).

Suffering leads to perseverance. (5:3)

Perseverance leads to proven character. (5:4)

Proven character solidifies an ever-growing hope. (5:4)

Benefit #4 — Unfailing assurance in God's love for us (5:5-11).

God has given us his very own Spirit to reassure our hearts of his love. (5:5)

Preach the Gospel to yourself—God showed his love for me in that while I was a sinner, Christ died for me. How much more then will I know his love for me, now that God has justified me and reconciled me to himself, because Jesus lives for me.

Here's how Paul puts in Romans 8:34-39. "Christ Jesus is the one who died - more than that- who was raised - who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? No in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height not depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Justifying faith gives us hope that will never disappoint because it is rooted in God's great love for us.

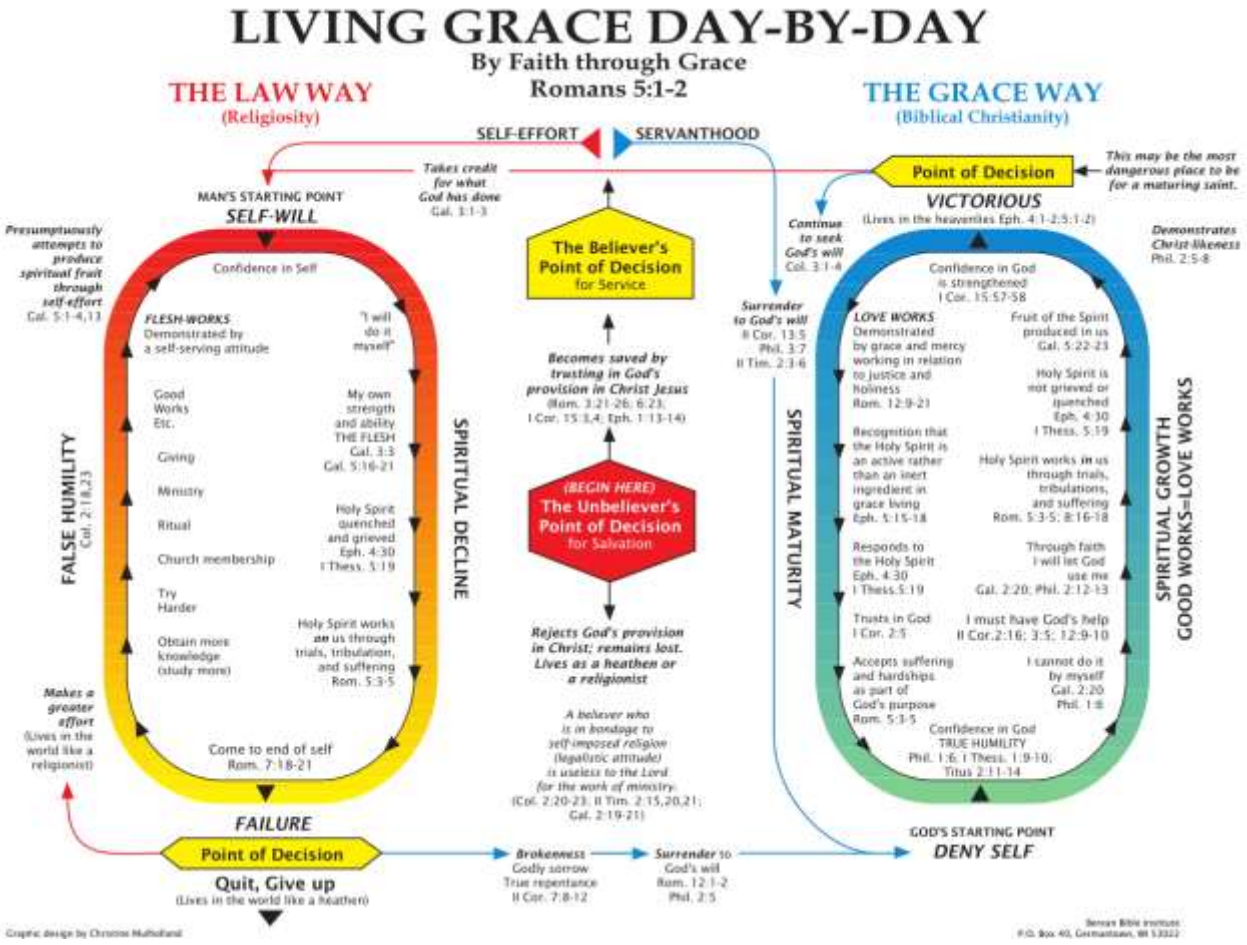
***See also*: Chart (Romans 5:1-2): Living Grace Day-By-Day** (Next Page)

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Romans 5:1-2

Living Grace Day-By-Day

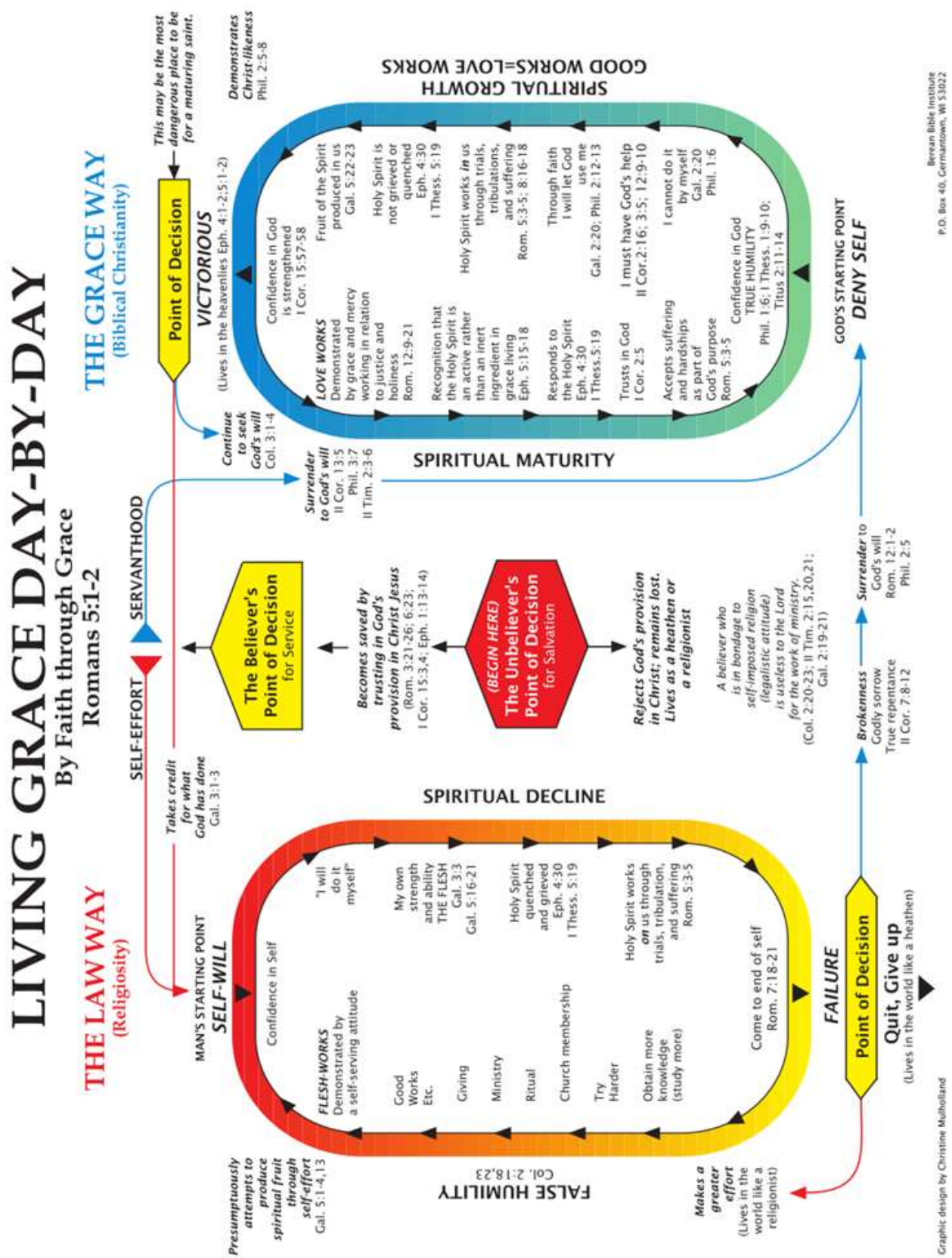


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SERMON NOTES

SERIES: Romans: God's Power for Salvation
TITLE: Natural Born Sinners
SCRIPTURE: **Romans 5:6-21**

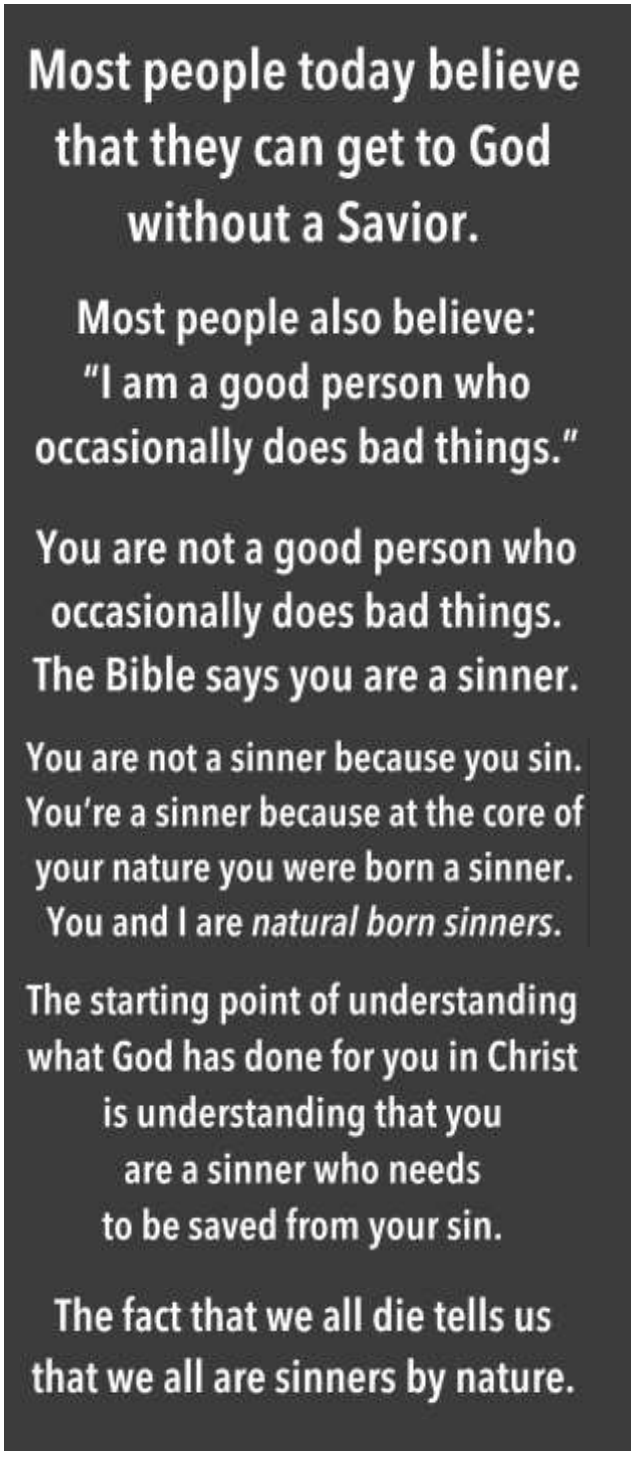
Christmas is about God sending us a Savior. However, most people today believe that they can get to God without a Savior. Most people believe that if they try hard to be good and do good they can save themselves. Most people believe, "I'm good person who occasionally does bad things." But according to the Bible that's not true. The starting point to becoming a Christian and growing as a Christian is embracing the truth—You are not a good person who occasionally does bad things. The Bible says you are a sinner—a "bad" person who occasionally does good things.

Ouch! That's not something we like to hear, is it? We have a problem that runs very deep—and this may shock you—but—You are not a sinner because you sin; you're a sinner because you were born a sinner. You and I are natural born sinners. Not something Oprah would say is good for your self-esteem. But according the Bible, the starting point of understanding what God has done for you in Christ is understanding that you are a sinner who needs to be saved from your sin. This is what Romans 5:6-21 makes clear.

Read Romans 5:6-11— Paul says that we were born powerless (to save ourselves), ungodly, sinners, and enemies of God. However, God loves us anyway. Jesus taught that we are sinners loved by God. The two seem like that should oppose each other. But God says both are true. You are worse than you thought, but you are also more loved than you imagine. While we were weak, ungodly, sinful enemies of God, he showed us his great love for us by reconciling us to himself by faith alone in Christ alone.

Read through Romans 5:12-21...

Verses.12, 18-19, 21 set forth Paul's main idea in this passage. Through one man's sin–Adam's act of disobedience–sin and death passed to all people. Through one man–Jesus'



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sacrificial act of obedience on the cross–grace, righteousness, and life overflow to all who believe. In other words, the effect of what Adam did and what Christ did are similar in that one man's one act impacted many people.

Verse 15-17 contrast Adam's sin and Christ's victory over sin. That is, the result of Adam's sin is not like the result of Christ's obedience. Christ's one act of obedience has a far greater result than the devastating results of Adam's one sin. If Adam's sin messed everything up, how much more, does Christ's obedience undo all the mess that Adam's sin set in motion. Because of Adam's sin, death reigned. Because of Christ's righteousness, WE reign—see the difference?

The question in the mind of some of Paul's readers was this— "But how could Jesus' one sacrificial action on the cross undo the magnitude of Adam's sin?" The law has to play some part in making us right and keeping us right with God, doesn't it?" Paul says, "No."

Verses 13-14 , 20 talks about how all this relates to the law. In v.20 Paul says the law is of no help in living the new life Jesus secured for us through his death on the cross. The law only tells us what sin is and how far reaching sin and death really are. But the law has no power to help us live a righteous life free from sin's power. In chapters 6,7,8 Paul will flesh out what it means to live out this reality that we reign in life.

Our justification by faith in Christ not only removes the penalty of our sin so we have the hope of future glory (5:2), but even more, justification is the key to our transformation. On the cross, Jesus paid the penalty of our sin, but he also broke the power of sin over our lives. That is why Paul can say, in Adam death reigned. In Christ grace reigns and that means we reign in life. We are no longer slaves to sin.

ROMANS 5:12-21	ADAM	CHRIST
	THROUGH ONE TRESPASS	THROUGH ONE ACT OF RIGHTEOUSNESS
V. 15	MANY DIED	MANY LIVE
V. 16	CONDEMNATION	JUSTIFICATION
V. 17	DEATH REIGNED	*WE* REIGN
V. 19	MANY MADE SINNERS	MANY MADE RIGHTEOUS
V. 20	SIN INCREASED	GRACE OVERFLOWS EVEN MORE

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Verse	Adam	Christ
Romans 5:12-21	Through one man's trespass	Through one act of righteousness
v.15	many died	many live
v.16	condemnation	justification
v.17	death reigned	we reign
v.19	many made sinners	many made righteous
v.20	sin increased	grace overflows even more

Romans TOC
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Romans 5:1-21

http://www.fbccs.org/resources/studyguides/romans_sg05.htm

Excerpt:

"The word translated "increased all the more" (verse 20) is scarcely translatable in few words. Super-increased is a possibility, or super-abounded. It pictures unending, overflowing grace – a grace that knows no bounds. Grace is always more abundant than sin" *-Kent Hughes*

Read the quote from John Stott [below] and discuss it with your group, or summarize its main points if you're studying alone…

Moved by the perfection of his holy love, God in Christ substituted himself for us sinners. That is the heart of the cross of Christ. It leads us to turn now from the event to its consequences, from what happened on the cross to what was achieved by it. Why did God take our place and bear our sin? What did he accomplish by his self-sacrifice, his self-substitution?

It would be hard to exaggerate the magnitude of the changes which have taken place as a result of the cross, both in God and in us, especially in God's dealings with us and in our relations with him. Truly, when Christ died and was raised from death, and a new day dawned, a new age began.

This new day is *the day of salvation* (2 Cor. 6:2), and the blessings of such a great salvation (Heb. 2:3) are so richly diverse that they cannot be neatly defined. Several pictures are needed to portray them. Just as the church of Christ is presented in Scripture as his bride and his body, the sheep of God's flock and the branches of his vine, his new humanity, his household or family, the temple of the Holy Spirit and the pillar and buttress of the truth, so the salvation of Christ is illustrated by the vivid imagery of terms like *propitiation, redemption, justification* and *reconciliation*.

They are not alternative explanations of the cross, providing us with a range to choose from, but complementary to one another, each contributing a vital part to the whole. As for the imagery, *propitiation* introduces us to rituals at a shrine, *redemption* to transactions in a market-place, *justification* to proceedings in a lawcourt, and *reconciliation* to experiences in a home or family. My contention is that *substitution* is not a further *theory* or *image* to be set alongside the others, but rather the foundation of them all, without which each lacks cogency. If God in Christ did not die in our place, there could be neither propitiation, nor redemption, nor justification, nor reconciliation.

There is logic in the order in which we are reviewing these great words which describe the achievement of the cross. Propitiation inevitably comes first, because until the wrath of God is appeased (that is, until his love has found a way to avert his anger), there can be no salvation for human beings at all. Next, when we are ready to understand the meaning of salvation, we begin negatively with redemption, meaning our rescue at the high price of Christ's blood from the grim captivity of sin and guilt. Justification is its positive counterpart. True, some justification is the opposite of condemnation (e.g. Rom. 5:18; 8:34), and both are verdicts of a judge who pronounces the accused either guilty or not guilty. To reconcile means to restore a relationship, to renew a friendship. So an original relationship is presupposed which, having been broken, has been recovered by Christ.

We have examined four of the principal New Testament images of salvation, taken from the shrine, the market, the lawcourt and the home. Their pictorial nature makes it impossible to integrate them neatly with one another. Temple sacrifices and legal verdicts, the slave in the market and the child in the home all clearly belong to different worlds. Nevertheless, certain themes emerge from all four images. First, each highlights a different aspect of our human need. Propitiation underscores the wrath of God upon us,

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redemption our captivity to sin, justification our guilt, and reconciliation our enmity against God and alienation from him. These metaphors do not flatter us. They expose the magnitude of our need.

Secondly, all four images emphasize that the saving initiative was taken by God in his love. It is he who has propitiated his own wrath, redeemed us from our miserable bondage, declared us righteous in his sight, and reconciled us to himself Relevant texts leave us in not doubt about this: *God ... loved us, and sent his Son to be the propitiation for our sins. God has come and has redeemed his people. It is God who justifies. God ... reconciled us to himself through Christ*.

Thirdly, all four images plainly teach that God's saving work was achieved through the blood shedding, that is, the substitutionary sacrifice of Christ. With regard to the blood of Christ the texts are again unequivocal. *God presented him as a propitiatory sacrifice, through faith in his blood. In him we have redemption through his blood. We have now been justified by his blood. You who once were far away have been brought near (ie. reconciled) through the blood of Christ*. Since Christ's blood is a symbol of is life laid down in violent death, it is also plain in each of the four images that he died in our place as our substitute. The death of Jesus was the atoning sacrifice because of which God averted his wrath from us, the ransom-price by which we have been redeemed, the condemnation of the innocent that the guilty might be justified, and the sinless One being made sin for us.

from The Cross of Christ,
pp. 167,168,182,192, 202,
by John R. W. Stott



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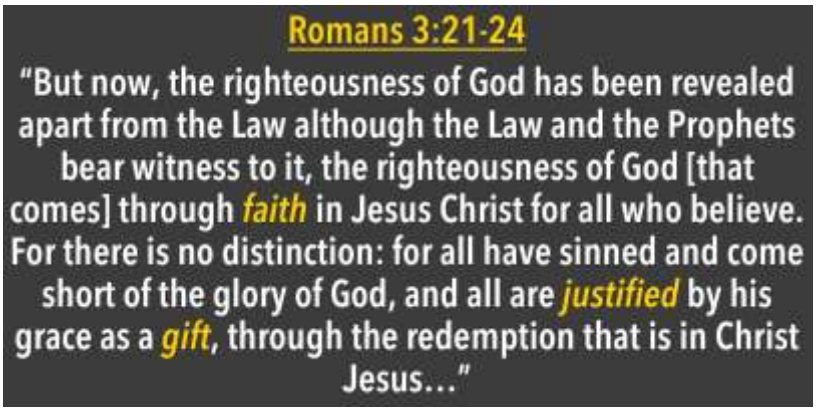
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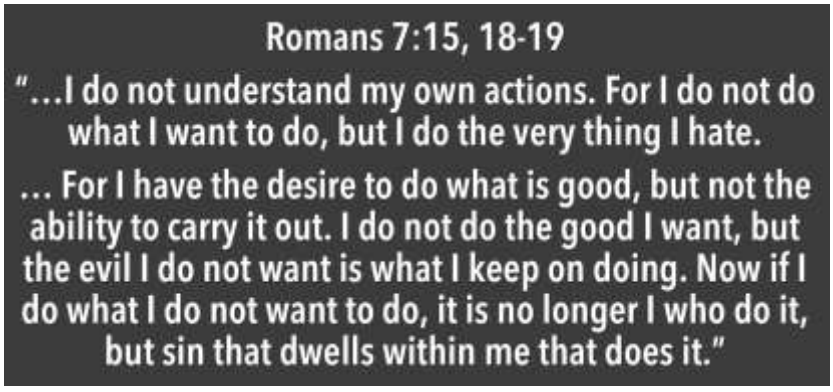
FG Romans
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SERIES: Romans: God's Power for Salvation
TITLE: Dead to Sin
SCRIPTURE: **Romans 6:1-14**

In the first five and a half chapters of the book Romans (1:1-5:11), the apostle Paul clearly and logically lays out what it means to become a Christian. He says that we have been forgiven of our sins and that we have been "justified"— put into a right relationship with God — by grace alone through faith alone in Christ alone. He says, religious laws and rules and rituals play no part in making us right with God (cf 3:21-24).

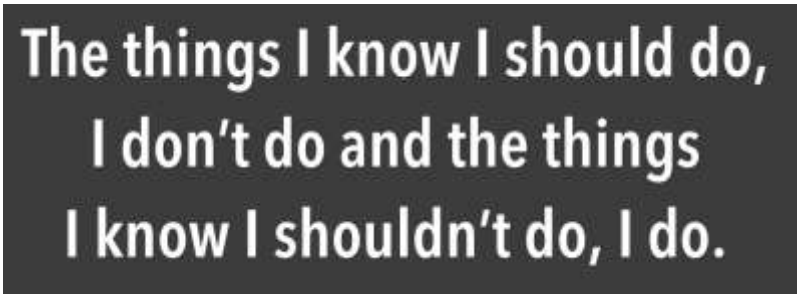


Beginning in 5:12 and going through 8:39, Paul discusses the fact that not only have we been delivered from the penalty of sin (justification), but also, we've been delivered from the power of sin. The Bible calls this sanctification (cf. 6:19, 22). The question is: How do we live everyday of our lives as the new person God has made us to be? Romans 6-8 give us the answer to that question. And, at least at first, it's a complicated and confusing answer. The fact is — we all know the struggle Paul talks about in Romans 7:15, 18-19 (READ).



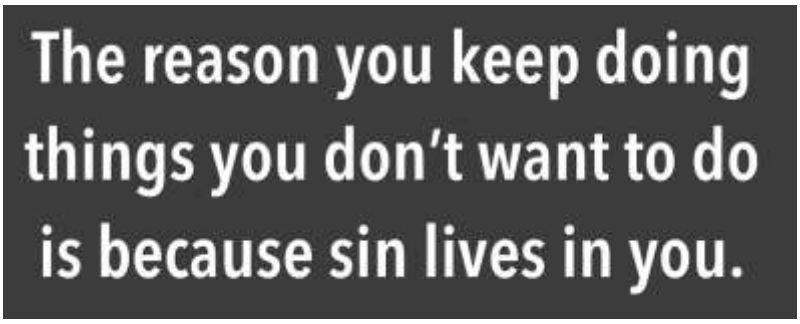
There are things we know we shouldn't do, but we do them anyway. There are things we know we should do that we don't do. But, if God has made me new, then why do I do the things I do?

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Why this struggle? And why is it so hard to overcome?

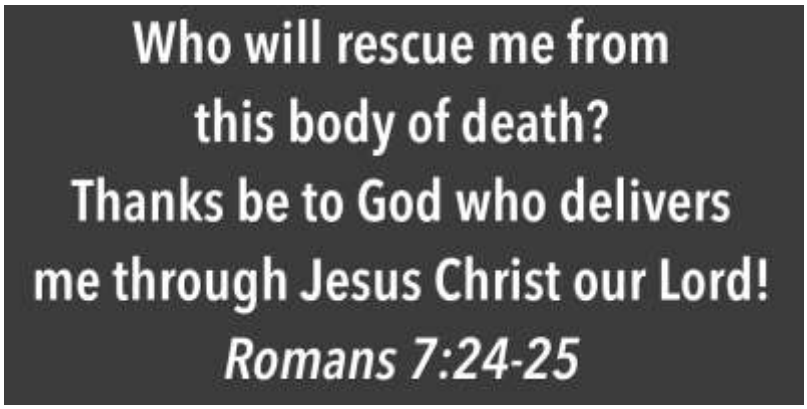
The reason we keep doing things we don't want to do is because sin lives in us (5:12-21).



Through Adam's one sin, sin and death entered the world and spread to all people so that sin lives in every one of us. This is the first part of Paul's explanation of why we do things we know we shouldn't do and why we don't do things we know we should do. It's because we were born in Adam and sin lives in us.

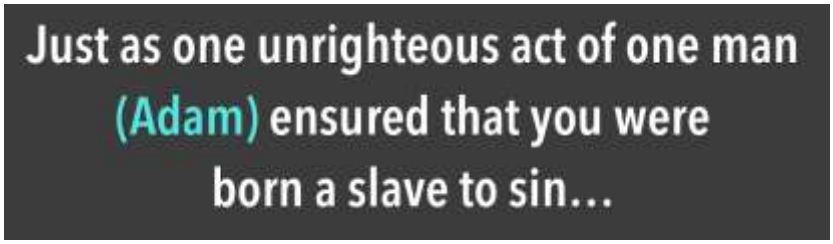


Our rescue from this problem does not come from a what, but from a who. We are rescued "through Jesus Christ our Lord" (Rom 7:24-25).

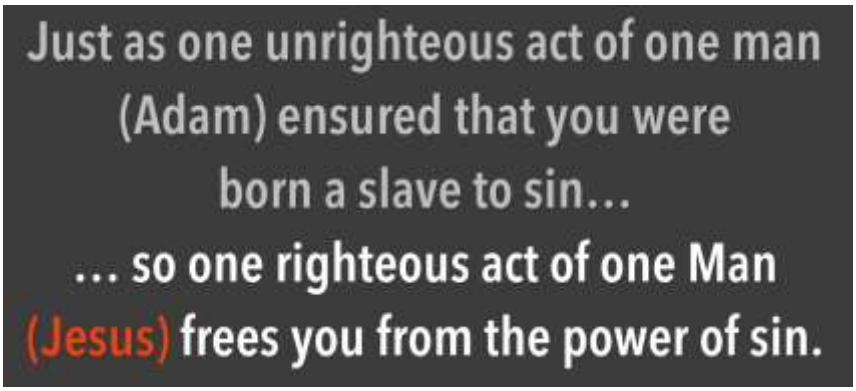


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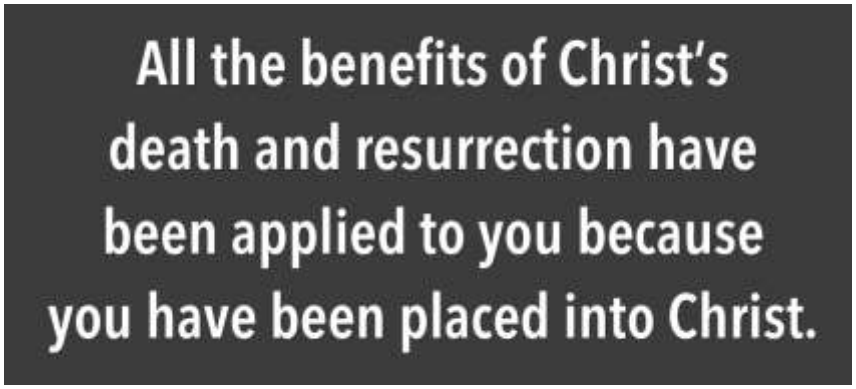
How so?



Just as one unrighteous act of one man (Adam) ensured that you were born a slave to sin, so also one righteous act of one man (Jesus) frees you from the power of sin.

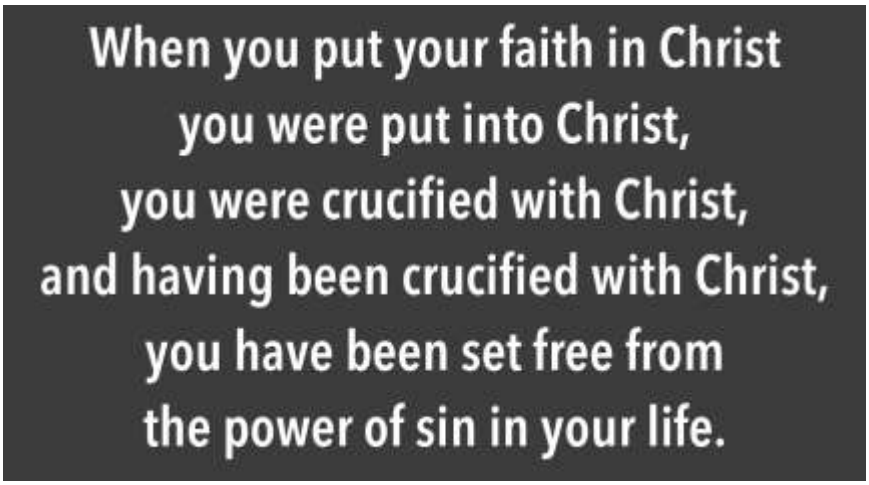


Romans 6:1-14

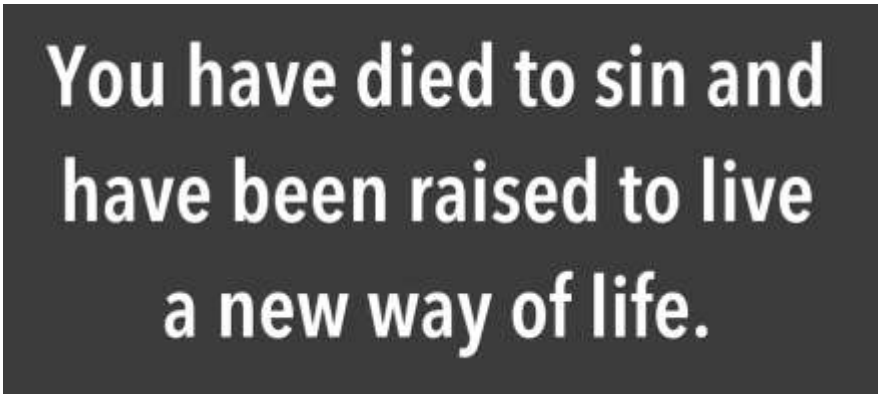


All the benefits of Christ's death and resurrection have been applied to you because you have been placed into Christ (6:1-4). When you became a Christian, you were taken out of Adam and baptized (put/placed) into Christ. What was true of Adam was true of you. You were condemned, guilty, unrighteous, a slave of sin. In Christ, what is true of Christ is true of you: you are free from sin.

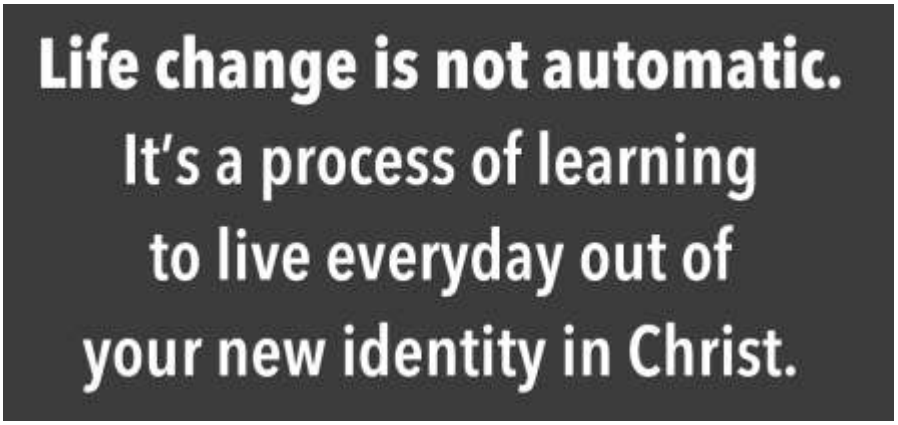
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When you put your faith in Christ you were put into Christ — you were crucified with Christ — and having been crucified with Christ, you have been set free from the power of sin in your life (6:5-6).



You have died to sin and been raised to live a new way of life (6:7-10).

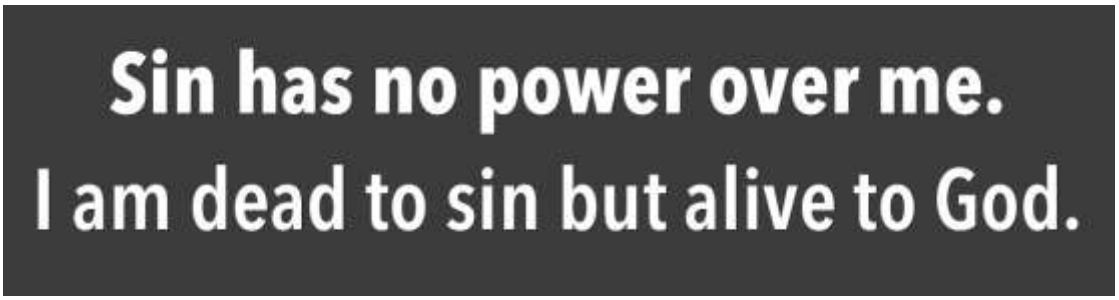


However, life change is not automatic — it's a process of learning to live everyday out of your new identity in Christ (6:11-14). (We will come back to this next week.)

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For now and for your homework assignment this week — "Consider" this — train yourself to begin thinking this way — "Sin has no power over me." "I am dead to sin, but alive to God."





"The Gospel breaks the power of cancelled sin and sets the prisoner free" from the power of sin, so we are empowered to live a new way of life.

Romans TOC
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Romans 6:1-14

http://www.fbccs.org/resources/studyguides/romans_sg06.htm

Excerpt:

Chart below (taken from Freedom from Guilt, by Bruce Narramore & Bill Counts…

	LAW	GRACE
Eternal acceptance	Earned by works	A gift based on Christ's work
Daily Blessings	Repeatedly earned by our works	Given as gifts based on Christ's work, and as a natural consequence of following Biblical teachings
What God does when we fail	No forgiveness; immediate or eventual punishment. (Bad circumstances are often interpreted as "paybacks" from God.)	Forgives us because of Christ; relationship is unchanged. (He may allow negative consequences as a form of discipline)
Motivation	Heavily based on fear	Based on love & gratitude
Source of power	Our own efforts	The Holy Spirit strengthening us
Result	Condemnation & death	Salvation & life

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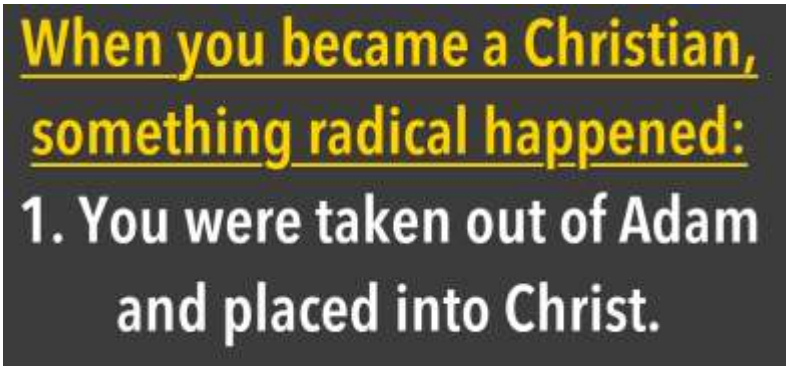
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SERIES: Romans: God's Power for Salvation
TITLE: Set Free from Sin
SCRIPTURE: **Romans 6:11-23**

The Bible says that when you became a Christian something radical happened to you.

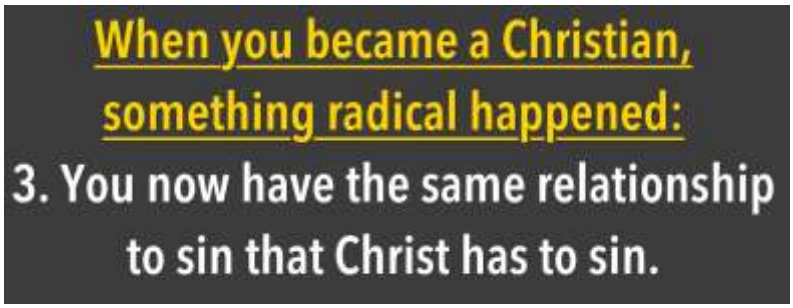
First of all, you were taken out of Adam and placed into Christ (Rom 5:12-21).



Second, you became a brand-new person with a brand-new kind of life.

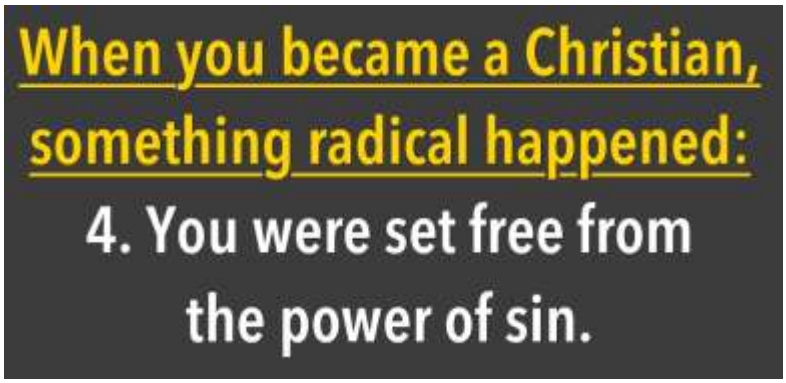


Third, you now have the same relationship to sin that Christ has to sin.

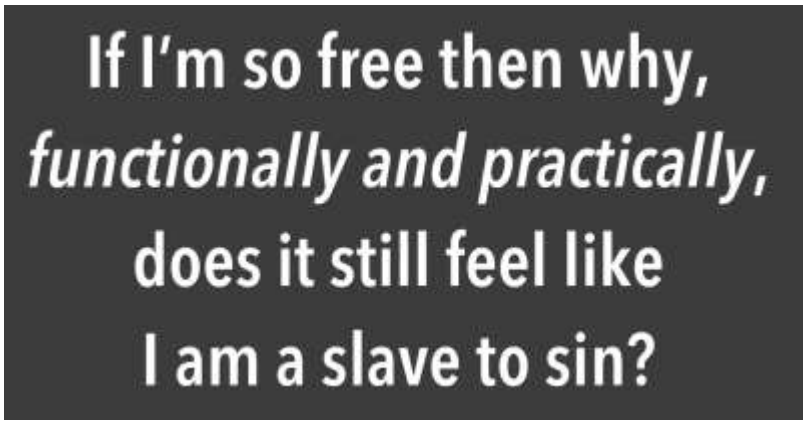


That means, finally, you were set free from the power of sin.

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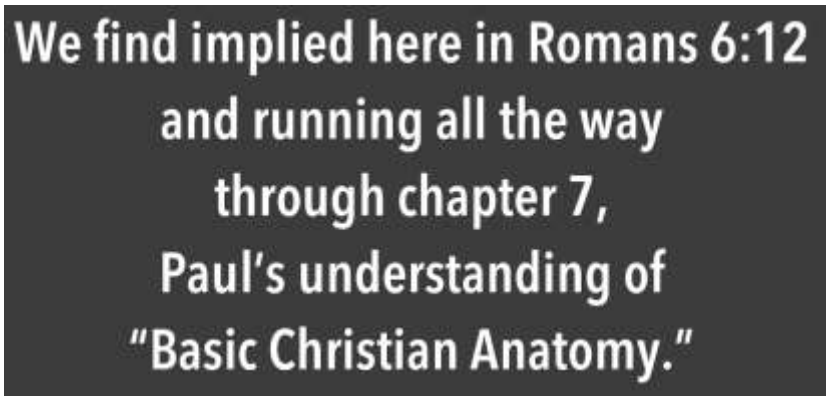


But the idea that we are "set free from the power of sin" is hard to accept when we still struggle so much with sin, isn't it? The question is, "If I'm so free then why, functionally and practically, does it still feel like I'm a slave to sin?"



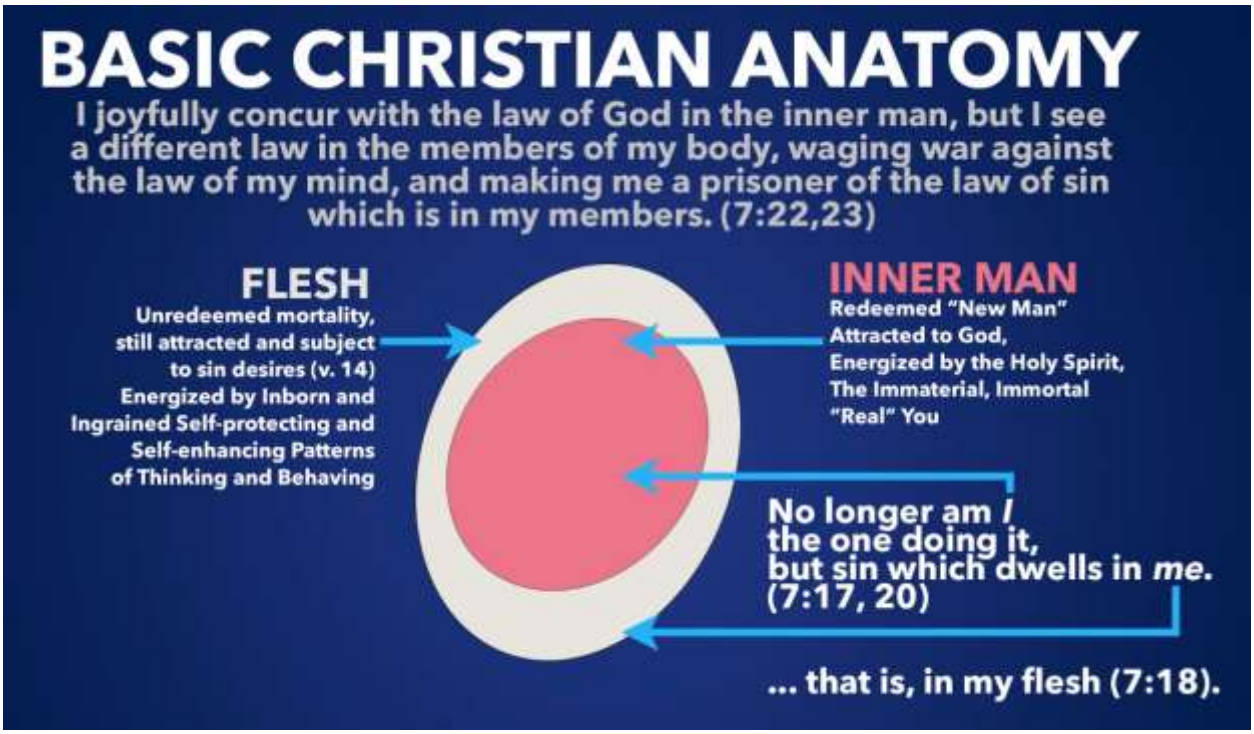
And that's the question Paul addresses in Romans 6 and 7.

We find implied here in Romans 6:12 and running all through chapter 7, Paul's understanding of "Basic Christian Anatomy."



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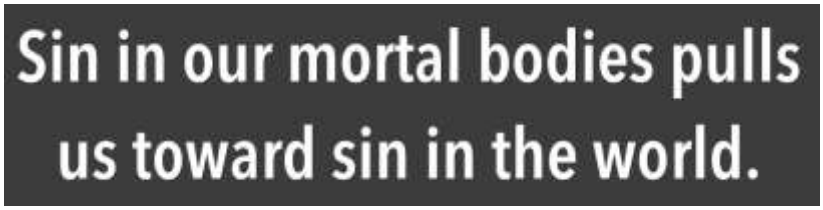
He says we are two-part people—physical body and inner, spiritual self.



Sin resides in your mortal body.

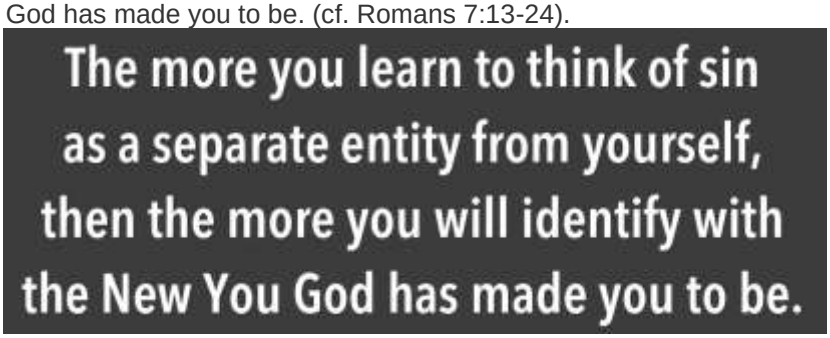


And, it is sin in our mortal bodies that pulls us toward sin in the world.

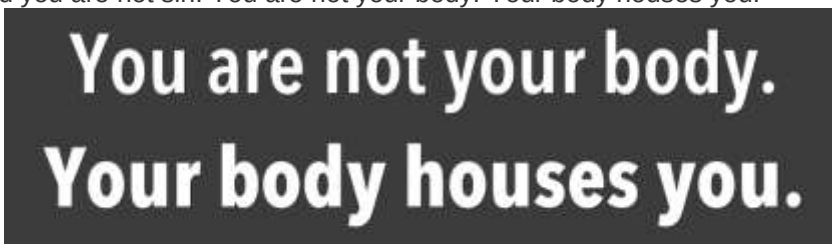


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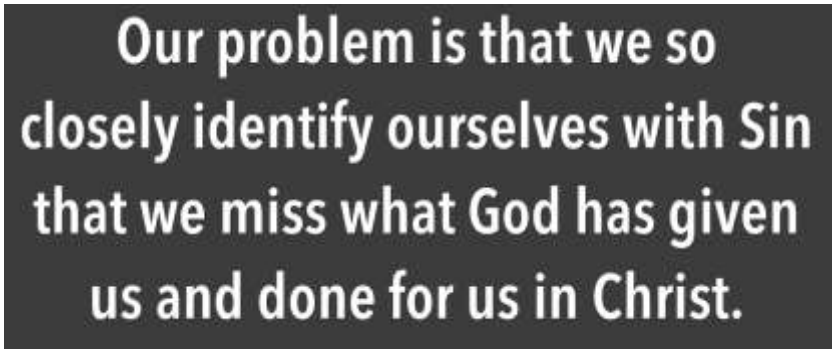
The more you learn to think of sin as a separate entity from yourself then the more you will identify with the New You God has made you to be. (cf. Romans 7:13-24).



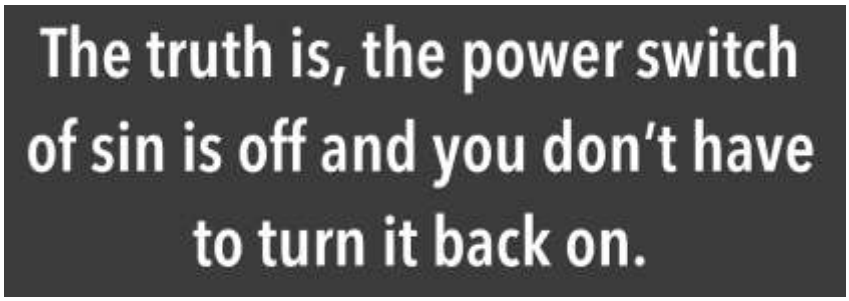
Sin is not you, and you are not sin. You are not your body. Your body houses you.



Our problem is that we so closely identify ourselves with Sin that we miss what God has given us and done for us in Christ.

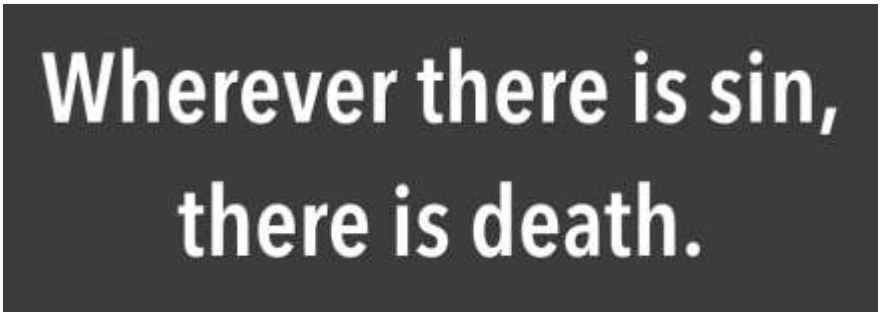


The truth is, the power switch of sin has been turned off, and you don't have to turn it back on.

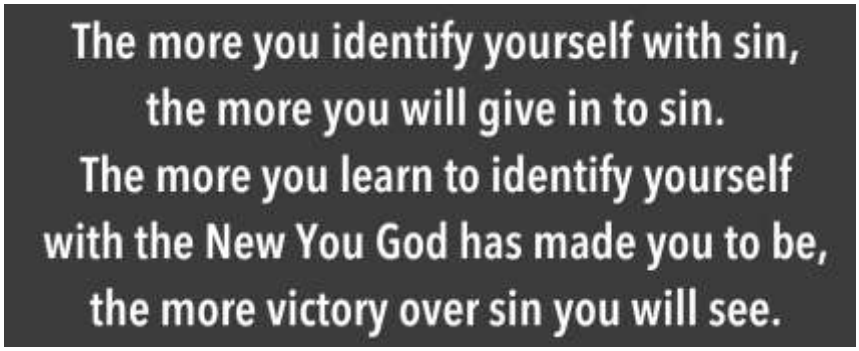


To turn "sin" on is to invite death into your emotional, relational, and spiritual life.

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The more you identify yourself with sin, the more you will give in to sin. The more you learn to identify yourself with the New You God has made you to be, the more victory over sin you will see.



Two "Take-Aways"

- Obsess over the truth in the passage, speak the truth out loud.

- Pick a part of your body that keeps tripping you up and present it to God's control every day.

Remember, you are not the person you used to be, so you don't have to live the way you used to live.

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Romans 6:15-23

http://www.fbccs.org/resources/studyguides/romans_sg07.htm

Excerpt:

Here's what happens: God identifies all believers with Christ, not in some mystical or theoretical way, but by changing our legal relationships. Before our conversion, we were obligated to obey the sinful impulses of our fallen race. Even when we became tired of sin and resolved to change, the most we could do was rearrange our lives, but we could not change on the inside.

God has done what we could not do. He has given us a new nature, and the personal presence and power of the Holy Spirit so that we can say No to our old self nature.

To picture what God has done, think of yourself as a tenant in an apartment house. The landlord is making your life miserable and charges exorbitant rent. He mistreats you, barges into your apartment, wrecks the furniture, and then blames you for it. One day a new owner buys the apartment complex. You now have a kind landlord who invites you to live in the apartment rent-free. You are relieved, grateful, and looking forward to a peaceful future.

A few hours later there is a knock on the door. To your amazement, here is your old landlord, looking as mean and demanding as ever. He threatens you, reminding you that you have rented from him for many years and are obligated to obey him.

What will you do? To resist him on your own is useless--he's more powerful than you are. Your best approach is to remind him you are now under a different management; he'll have to take up your case with the new landlord.

How much obligation do you have to your old landlord? Precisely as much as does a corpse buried in the cemetery down the street. Your former landlord has no more right to demand a payment from you than he does from those whose names appear in the obituary column. That's why Paul exhorted us, "Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus' (Rom. 6:11). Your authority to say no to temptation is God-given.

Although before our conversion we were duty-bound to serve our inherited sin nature, this does not mean that everything we did was evil. Most people are able to control their desires, and are capable of compassion and decency.

What it does mean is that we were never free from the futility of unsatisfied desires and frustrated passions. Pride, covetousness, and sensuality were our motivational drives. As believers purchased by Christ at high cost, our allegiance is now to Him. By the Holy Spirit, He has given us the power to say Yes to a new life.

How do you apply this knowledge when you want to break a specific habit? First, you must clearly see that legally in Christ you are already dead to your sinful passions. This is a point many people resist. They think, 'I've got to become dead; I've got to pray that God will crucify me so that I will be alive in Christ.' But they are wrong. Being dead to sin is not something which God promises you; it is not an act you beg Him to do. He simply declares it as a fact--already accomplished. Your failures and sins cannot change what God has said. Just because you get talked into obeying your old landlord doesn't changes the fact of new management. It does mean that you forgot you could confidently say No to his extortion schemes.

Let's say, for example, that you are a believer who lives with fear--perhaps a fear of people, cancer, or loneliness. Then recognize those fears as a bill from your old landlord. Remember that you do not have to listen to him--much less do what he suggests. Take the matter up with your new Manager. You are no longer duty-bound to those former relationships.

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Second, you must admit the need for faith in your daily life. Your identification with Christ is not something which can be proved empirically, it's not like being able to see with you own eyes that the sun is shining. And even if it could be proven by our experience, many of us would be in trouble. An honest look at our lives hardly supports the idea that we are dead to sin and alive to God. But once we understand, with the Holy Spirit's help, that our ties with sin have already been broken, we begin to see that God has not deceived us. When we shift our attention to the completed work of the Cross and insist on our privileges, our old self surrenders to God's authority. Through faith and faith alone we personalize our victory.

Let me add that your freedom from sin is never automatic. Every inch is contested. No one ever falls into maturity, even though you are already positionally complete in Christ. One danger of reading a book like this is that you may tend to look for formulas for a new spiritual technique. But there is no substitute for waiting before God, reading His Word, and then obeying the truth He has revealed.

The Christ life is a growing relationship. Applying the Cross to your life is not something you do once and for all. Nor is it sufficient to do it every week or even once a day. It is a moment by moment, daily process. As you develop sensitivity to the Holy Spirit's work in your life, you will find that saying No to the flesh and Yes to Christ will become a way of life.

From "How to Say No to a Stubborn Habit",
pp. 63-65, by **Erwin Lutzer**

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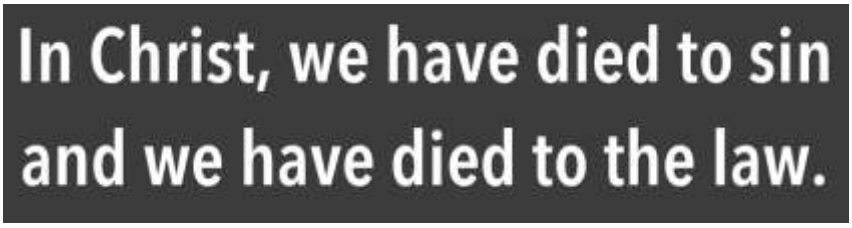
FG Romans
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SERIES: Romans: God's Power for Salvation
TITLE: Our Ongoing Struggle with Sin
SCRIPTURE: **Romans 7:1-25**

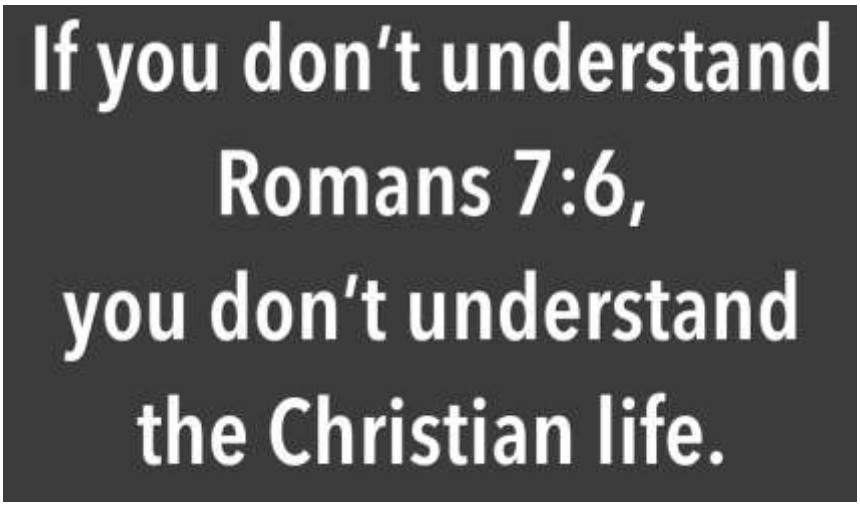
Religion is our attempt to connect with God by doing good things and avoiding bad things. Generally, that involves obeying a bunch of rules. The problem with religion is that we're not very good rule-keepers. Many of religious people live with the uneasy feeling—"I don't know where I stand with God. I don't think God is very happy with me." We're caught in this struggle of wanting to do right, but never being able to consistently pull it off. As a result, we live more under the shadow of condemnation than in the light of God's love.

Romans 7 is about our ongoing struggle with sin. Put simply, it tells us that sin is the problem and Jesus is the answer. In this chapter, Paul is specifically addressing Jewish Christians who believe that all

non-Jewish believers must obey God's rules set forth in the Law of Moses in order to keep themselves right with God. Paul says, "No!" That's religion. That's not Christianity. He says, "In Christ, we have died to sin and therefore, we have died to the Law."

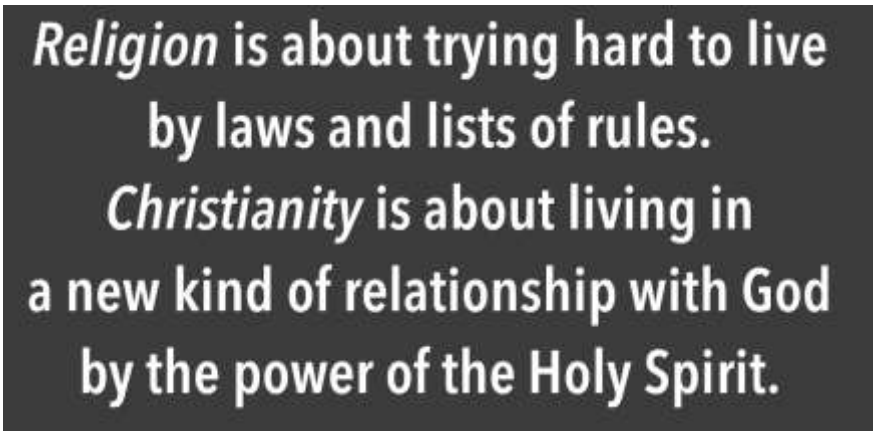


And that raises questions in the minds of those Jewish believers—something like —"Okay Paul if we're no longer under law but under grace, as you say, then does that mean the law is bad? Isn't obeying God's rules essential for us to become the people God wants us to be? Again, Paul says, "No." In verses 1-6 he uses the relationship between a wife and her husband to illustrate how a believer's relationship to the law has changed.



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In Romans 7:6 he explains, “By dying to what once bound us—the law—we have been released from the law so that we may serve in the new way of the Spirit, and not in the old way of the written code.” That is the Christian life—we are no longer under law as a way of keeping ourselves right with God. We are now defined by life in the Spirit.



Religion is about trying hard to live by laws and lists of rules. Christianity is about living in a new kind of relationship with God by the power of the Holy Spirit. And he goes on to unpack verse 6 in the rest of Romans 7 and the first part of chapter 8. But Paul’s main task in Romans 7 is to convince those Jewish believers that the law can in no way make us or keep us right with God. He begins by telling us why the law is “holy, righteous, and good (v12).

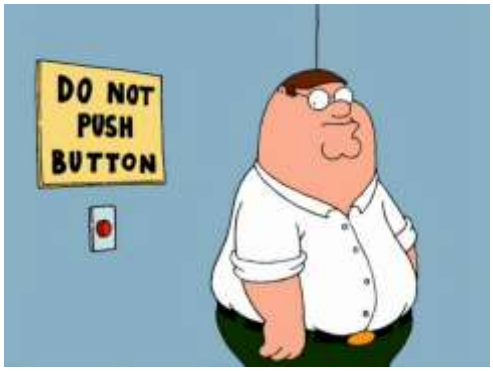
Three reasons why the law is good (7:7-13).

1. **The law defines sin for us.**
2. **The law exposes sin in us.**
3. **The law stimulates sin in us.**

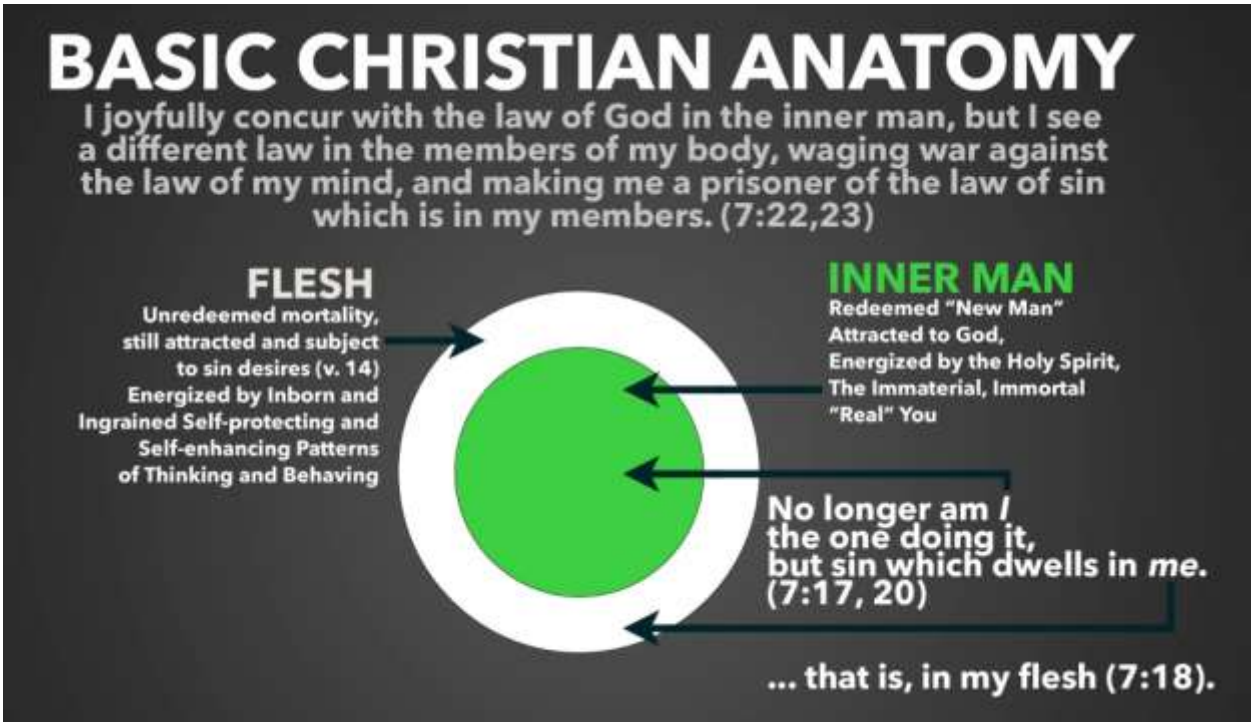


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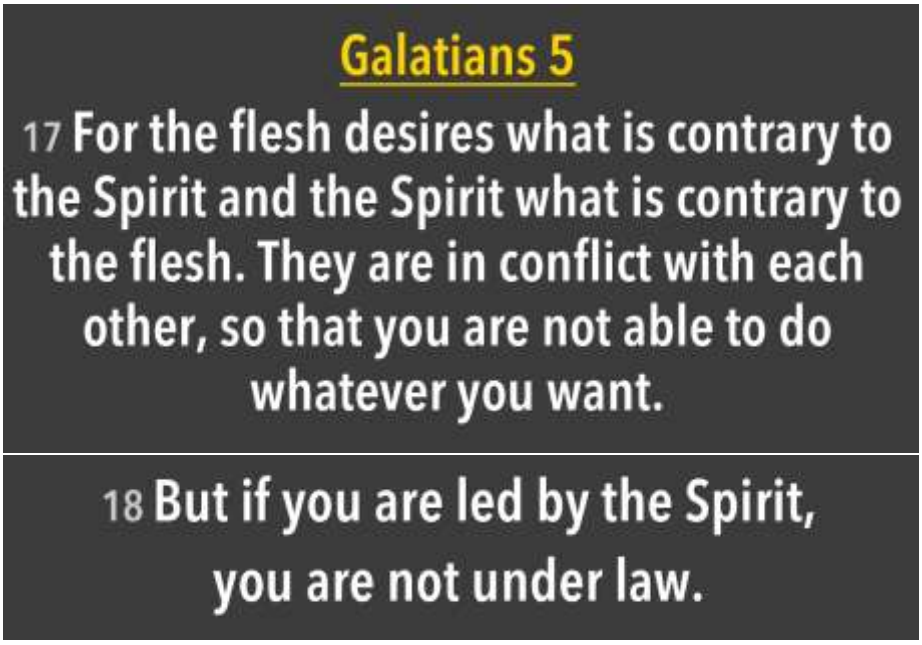


In verses 14-25, Paul's going to unpack why people who have been made new in Christ still struggle with sin and why obeying more rules won't fix the problem. (cf Gal 5:17-18). First, he distinguishes between his "new, innermost self" and his mortal body.

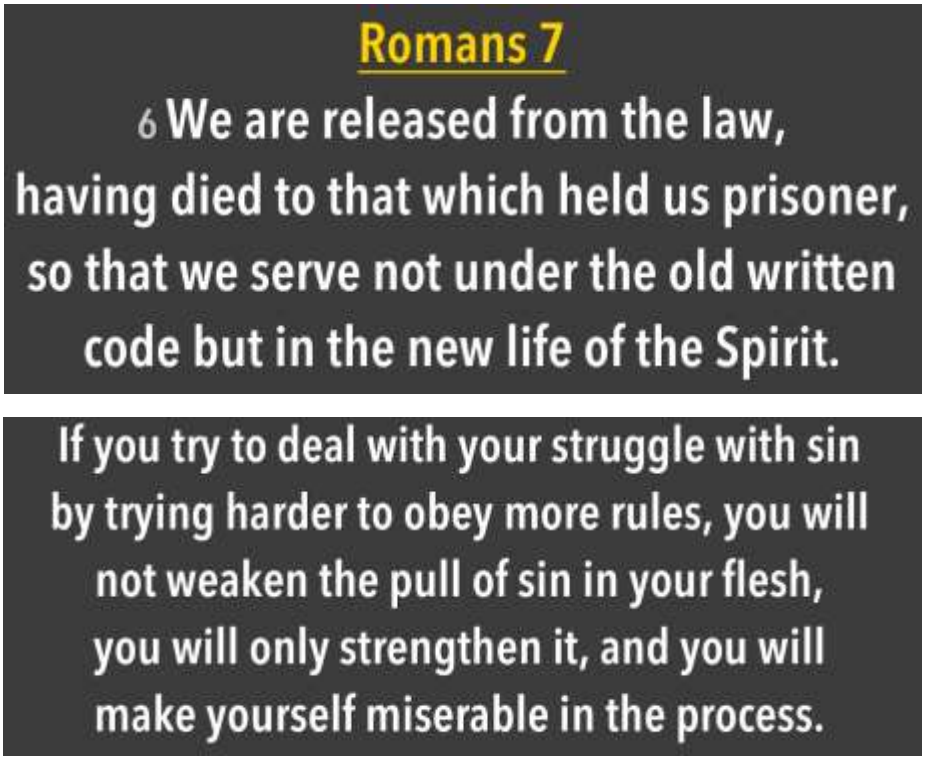


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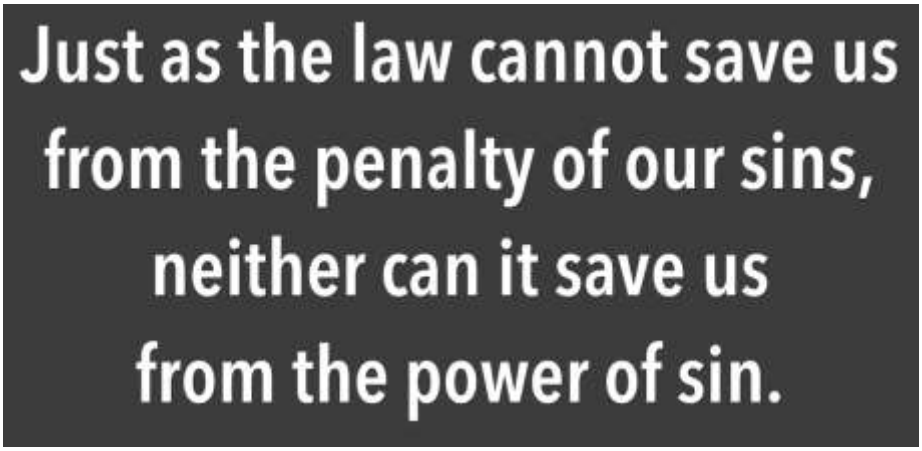
He sees himself as a 2-part person. He also talks about 2 “laws” at work in his life–”the law of sin and death”(7:21-23, 25) and “the law of the Spirit of life (8:2). This, he says, is the source of our ongoing struggle with sin.



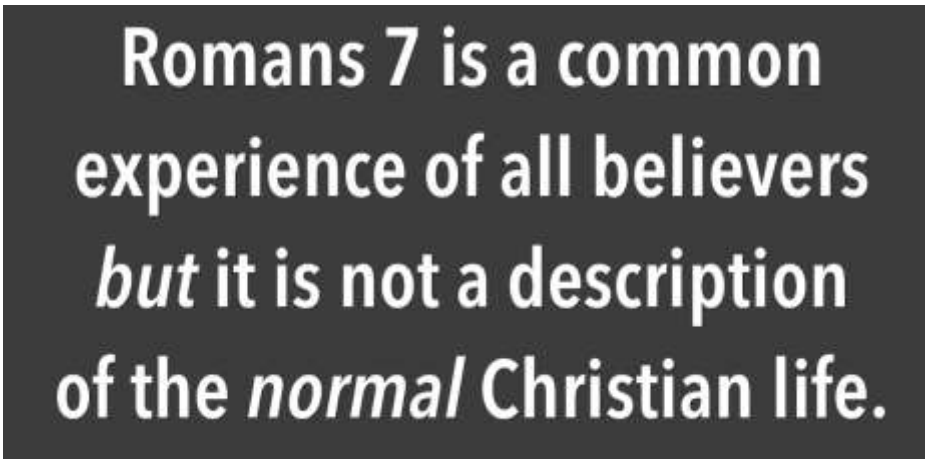
Basically, he’s saying this: If you try to deal with your struggle with sin by trying harder to obey more rules, you will not weaken the pull of sin in your flesh, you will only strengthen it, and you’ll make yourself miserable in the process. He said, “Just as the law cannot save us from the penalty of our sins, neither can it save us from the power of sin. The same Gospel that saves us, changes us—not the law!



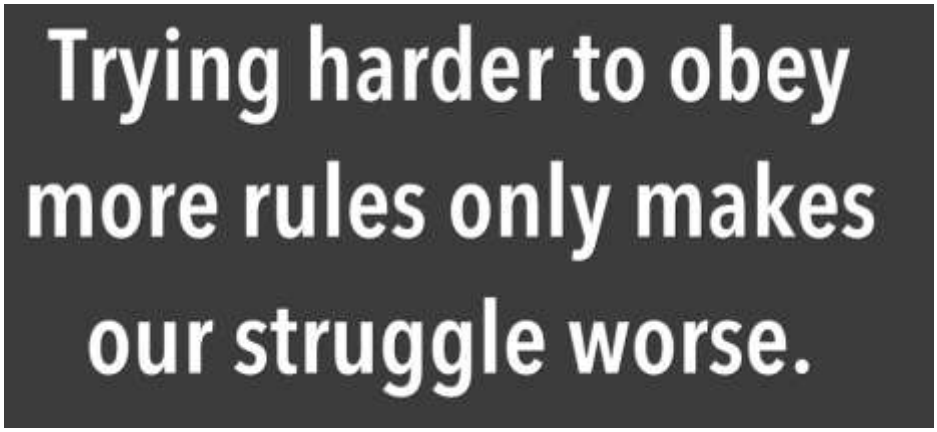
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Romans 7 is a common experience of all believers, but it is not a description of the “normal Christian life.”

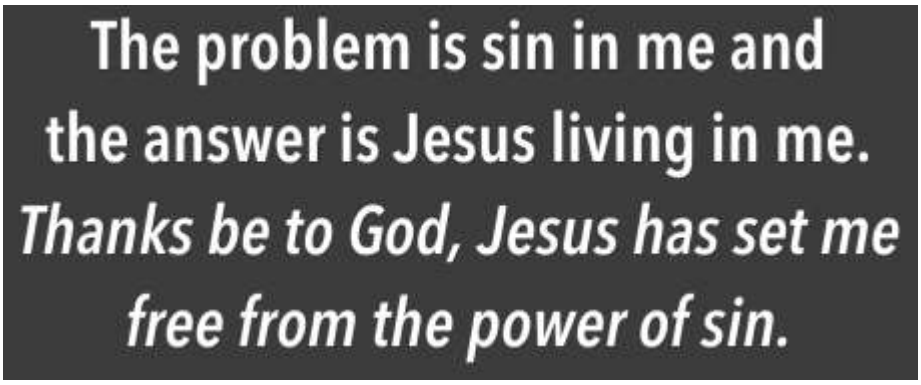


It tells us how trying harder to obey more rules only makes our struggle worse.



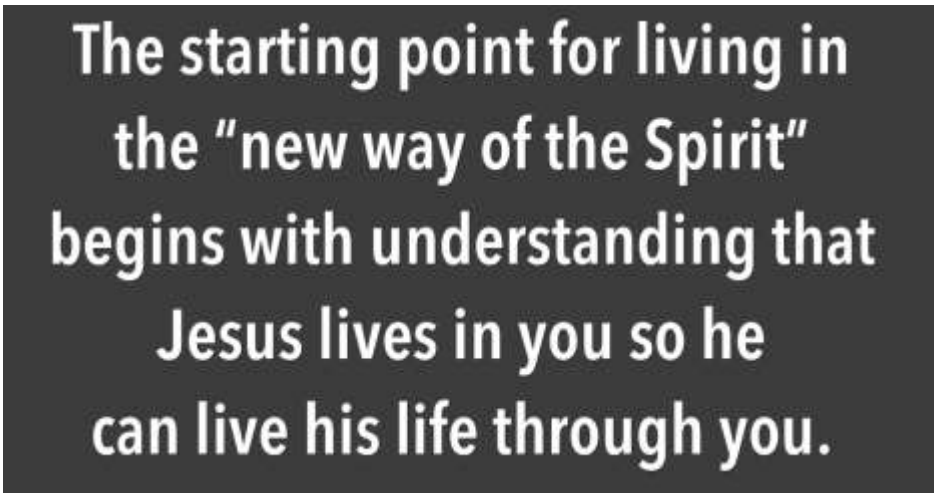
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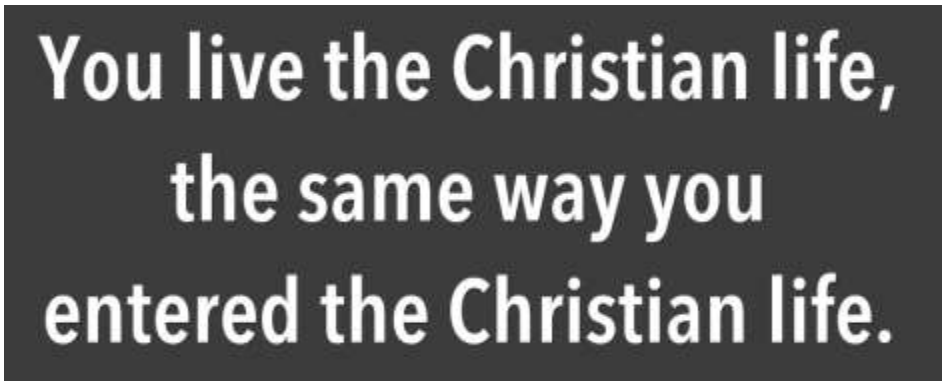
The problem is sin in me and the answer is Jesus living in me.



Thanks be to God, Jesus has set me from the power of sin.

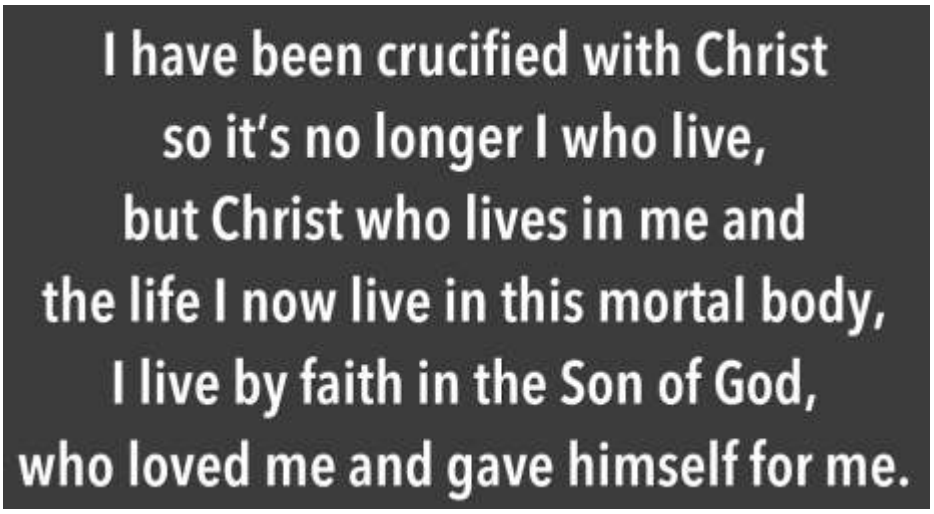
The starting point for living in “the new way of the Spirit” is understanding that Jesus lives in you so he can live his life through you.



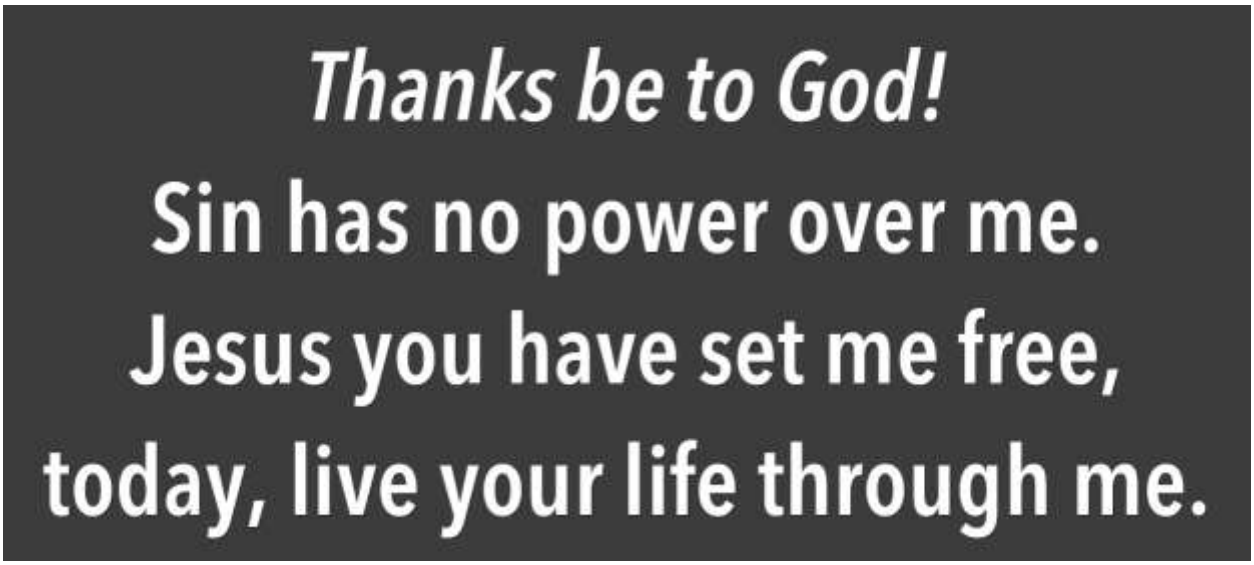


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You live the Christian life the same way you entered the Christian life. (cf **Gal 2:20**):



When you wake up every morning, pray—Thanks be to God! Sin has no power over me. Jesus, you have set me free, today, live your life through me. When you drift into Romans 7, say— Thanks be to God! Sin has no power over me. Jesus you have set me free, today, live your life through me.



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What is the "flesh"?

"Apart from God, humanity is characterized by a complex web of thoughts, desires, values, and actions that are in opposition to God's intended pattern for us.

In both Testaments, "flesh" is a complex word with many meanings. The NT emphasizes humanity's moral inadequacy. When they are isolated from God, human beings are energized by evil desires and guided by perceptions that distort God's will and His nature. The word "flesh" reminds us that we are caught in the grip of sin.

God does not free us now from the flesh. Instead, he provides a source of power that will release us from the domination of the flesh. Jesus The Holy Spirit lives within us, and He is the source of new desires and a new perspective."

Larry Richards,
Expository Dictionary of Bible Word

***See also*: Old Man and the Flesh**

Romans TOC
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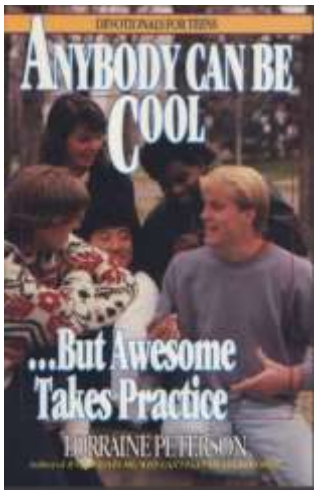
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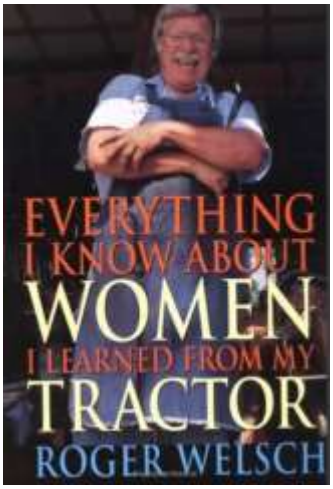
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SERIES: Romans: God's Power for Salvation
TITLE: No Condemnation
SCRIPTURE: **Romans 8:1-2**

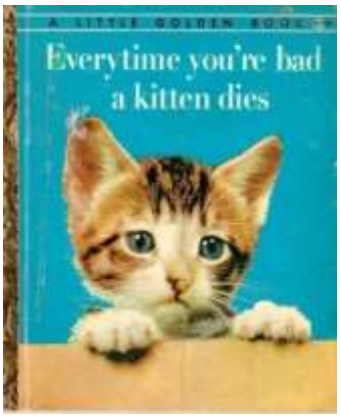
Maybe you've heard the old saying "You can't judge a book by its cover." This is strange on a few levels.











First of all, because not only can we, but we do all the time. We quickly assess the exterior of something and determine whether or not it meets or personal standards. And far worse than books, we do this people as well. We often think about people as how rich, smart, or strong they are. We judge people based on our preferences, and we condone or condemn people based on our opinions.

But what about when God looks at your life? If your life is a book, is there any discrepancy between the cover and the content? And what does God think about it? It is Gospel 101 to know and believe that if you are trusting Jesus for life and salvation, God doesn't condemn you because Jesus has been judged in your place! But... There's still a catch.

Sometimes life feels uneven or out of step. We may know we're a part of God's family, but at the same time, we struggle to live like that's true. We may mentally know that God loves us, but sometimes we live as though we have to earn his love. And when this happens, what does God think of us? If you're a Christian, and Jesus is the new book jacket on the story of your life, how does God think about that book if and when the content isn't consistent with the new cover? And not only that, but what is God (and what should we be) doing about it? These are things the things that Paul addresses in Romans 8:1-2.

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"There is now therefore no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death." *Romans 8:1-2*

When Paul says there is "no condemnation for those who are in Christ Jesus," he's borrowing from his own language in Romans 5. And in Romans 5, it is because of Jesus that we are no longer condemned. But here in Romans 8, Paul says that there is "no condemnation for those who are in Christ Jesus for the law of the Spirit of life has set us free." So, what is that reason that we are not condemned? Is it Jesus? Or is it the Spirit? Paul's answer is "Yes!"

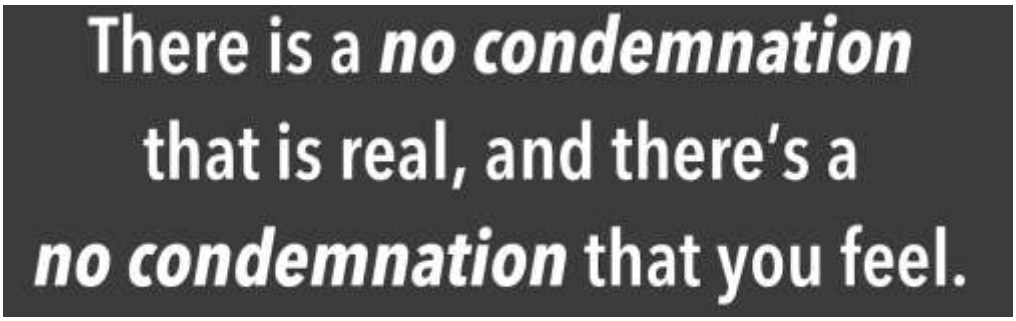
The way to live in right relationship with God is by the ongoing power and presence of the Spirit of God in your life.



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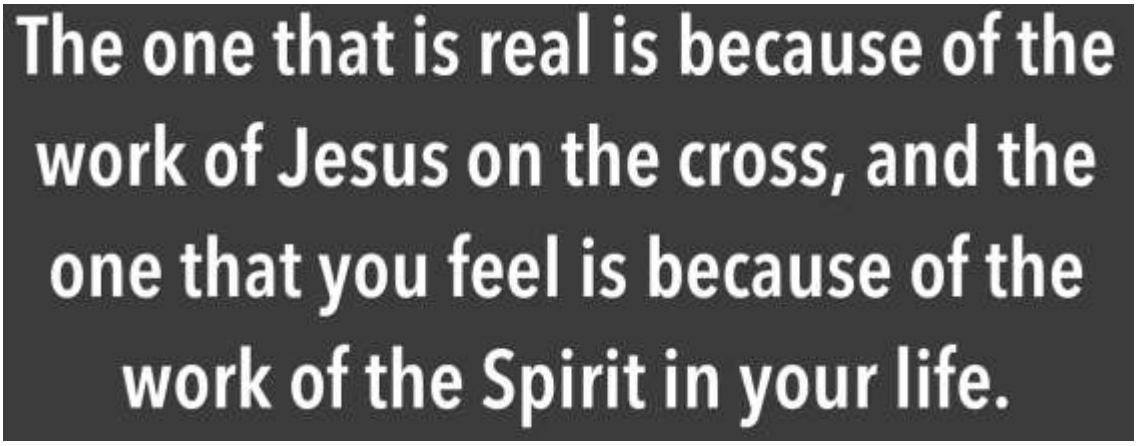
And this implies that:

> There is a *no condemnation* that is real, and there is a *no condemnation* that you feel.



The "no condemnation" that is real is the one that is forever settled for all eternity because of what Jesus has done for us. We have been taken out of Adam and placed in Christ, the Second Adam, who has come to reverse the curse of the First Adam. But what do we do when we, whether by others or by law or by life inconsistencies, feel condemned? What should we do then, when the Christ as the cover of our life isn't consistent with the content? And that's Romans 8:2: "The law of the Spirit of life has set you free from the law of sin and death."

> There's a *no condemnation* that is real, and there's a *no condemnation* that you feel.
>
> The one that is real is because of the work of Jesus on the cross, and the one that you feel is because of the work of the Spirit in your life.



Meaning, the Holy Spirit is given to all Christians as the means through which we're supposed to live in right relationship with God because of Jesus. God is re-making and re-creating his world through Jesus (the Second Adam), and the way this new creation advances is for all those in Christ to be yielded to, open to, and obedient to the guidance of the Spirit of God in their lives. The law can't create integrity in our lives. It can make the lines run parallel between the cover and the content of the book of our lives. Only the power and presence of God's very own Spirit can mold us, mature, and shape us into Christ-likeness. He is the one who causes us to feel the reality of "no condemnation" in our everyday lives.

But how does this happen?

How can we sense more of the working of the Holy Spirit in our lives? Here are six suggestions:

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1. **Read Scripture**
2. **Hate sin**
3. **Exercise your gifts**
4. **Embrace suffering**
5. **Sing loud**
6. **Serve others**

These are all ideas that Paul hints at elsewhere about how the Spirit moves and works in our lives. And these are clear ways to FEEL in the present what is REAL for all eternity, that there is no condemnation for those who are in Christ Jesus. This isn't about your best life now, this is about – by the Spirit – living in the freedom of *no condemnation*.

So, what is God's perspective when the book of your life has inconsistency between the cover and the content? "None! Zero! There is now no judgment for those who are in Jesus because Jesus has been judged in your place!" But there's more. "No condemnation" is not primarily a category to be in or out of. It's a relational reality to be experienced. And God's perspective is that through his Holy Spirit, he is continually stretching us and growing us as Christ lives his life through us.

Romans TOC
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Romans 7:14-8:4

http://www.fbccs.org/resources/studyguides/romans_sg09.htm

Excerpts:

"There are teachers who teach that this passage in Romans 7 is something a Christian goes through but once. Then he gets out of it and moves into Romans 8, never to return to Romans 7 again. Nothing could be further from the truth! Even as mighty a man as Paul went through it again and again. This is a description of what every believer will go through many times in his experience because sin has the power to deceive us and to cause us to trust in ourselves, even when we are not aware we are doing so. The law is what will expose that evil force and drive us to this place of wretchedness that we might then, in devotion of spirit, cry out, Lord Jesus, it is your problem; you take it!" -*Ray Stedman*

In Romans 7 & 8, Paul shows us what it means for a flawed human being to love a holy God. In Romans 7, Paul pulls out all the stops. With remarkable candor, the apostle exposes in himself the rationalizations most of us revert to after failure.

Bible scholars differ on exactly what time period Paul is describing (pre-, mid, or post-conversion) but his personal struggle moves the discussion from the question "Why be good?" to the next level, "How can we be good?" Even if we want to love and follow God, and have the purest motives, sometimes it seem utterly impossible.

Reading Romans 7, I hear echoes of the stories I have heard while visiting 12-step groups. "I mean well, but something just takes over ... I know I made a vow last week, but I just slipped, that's all ... This thing's a disease, and it won't go away." Anyone who has struggled with addiction can recognize the raw reality in Paul's struggle with sin. We are born on an incline slanting away from God. Sin, like gravity, presses down relentlessly." -*Philip Yancey*

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SERIES: Romans: God's Power for Salvation
TITLE: No Condemnation Part 2
SCRIPTURE: **Romans 8:1-4**

In all of his writings, but especially in Romans, the Apostle Paul uses dozens of metaphors to describe the relationship between God and humanity. He talks about reconciliation, a new exodus, and a new creation. He's getting ready to talk about adoption in Romans 8. He has employed the powerful pictures like sacrifice, redemption, baptism, and even marriage. But the dominant metaphor that Paul uses is the legal courtroom metaphor. This outweighs them all in Romans.

Paul is constantly borrowing forensic language to depict what God is doing to bring about justice and peace in the world. He talks about how we all stand before God like a guilty defendant in a court of law with our hands over our mouths. But because of Jesus, the declaration "not guilty" can be made over us who come to God in faith. And once this declaration is made, then what? What happens next? What should we look like, act like, walk like, and talk like when we leave this proverbial courtroom?

Yes, we still often feel a sense of guilt or shame, like a burden we can't shake free from. But in the middle of his technical courtroom language, Paul says the Holy Spirit has come to free us from the law of sin and death (Romans 8:2). So, apparently, it's the Spirit that causes us to rightly respond to the verdict of "no condemnation."

In further explaining this, Paul says that God did what the law couldn't do. God condemned sin "in the flesh" of Jesus (Romans 8:3). Because Jesus was truly human yet lived a sinless life, Jesus' death is the place of ironic victory where God triumphed over Sin as a power. And God did this so that the law that previously had mastered people could now be "fulfilled" in people who walk according to the Spirit. Meaning, the faithful and flourishing people that the law had in mind are now being shaped to be so by the Spirit. Or to phrase it like an old hymn:

> To run and work the law commands
> But gives me neither feet nor hands
> But better news the gospel brings
> It bids me fly and gives me wings

The point is, the gospel of Jesus in the power of the Spirit enables the kind of life that God desires for his people. The Spirit is the breath in our lungs and the wind under our wings, leading us to live faithfully in God's world that he is making new. And Paul's word for this relationship that we now have with the Spirit is "walk."

"Walking" in Paul's writings is not an arbitrary allegory for the Christian life. It's about intimacy and closeness and relationship with God. And Paul gets this from a number of Old Testament saints who walked with God (Enoch, Noah, Abraham, David, etc). But walking is not merely about familiarity of relationship, but also about conduct within that relationship. And further still, it's conduct that flows from the relationship and not in order to earn it. This is Paul's idea of walking in the Spirit. And it's this idea that should make us rightly respond to the reality that we are "not guilty" because of Jesus. This kind of walking in the Spirit changes what we look like, act like, walk like, and talk like.

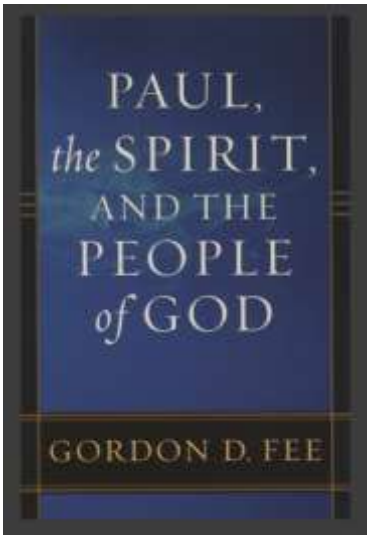
So, how should we then walk out of the courtroom and into the world with the ruling of "no condemnation" behind us? We should do so in the power and presence of the Spirit. If you are a Christian, the Spirit is busy at work in your heart, rearranging things, cleaning things, getting rid of old stuff, equipping and

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empowering, renovating, remaking, and reshaping you so that the conduct and content of your life are completely different and more wildly reflective of Jesus.

There is a ***no condemnation*** that is real, and there's a ***no condemnation*** that you feel.

The one that is real is because of the work of Jesus on the cross, and the one that you feel is because of the work of the Spirit in your life.



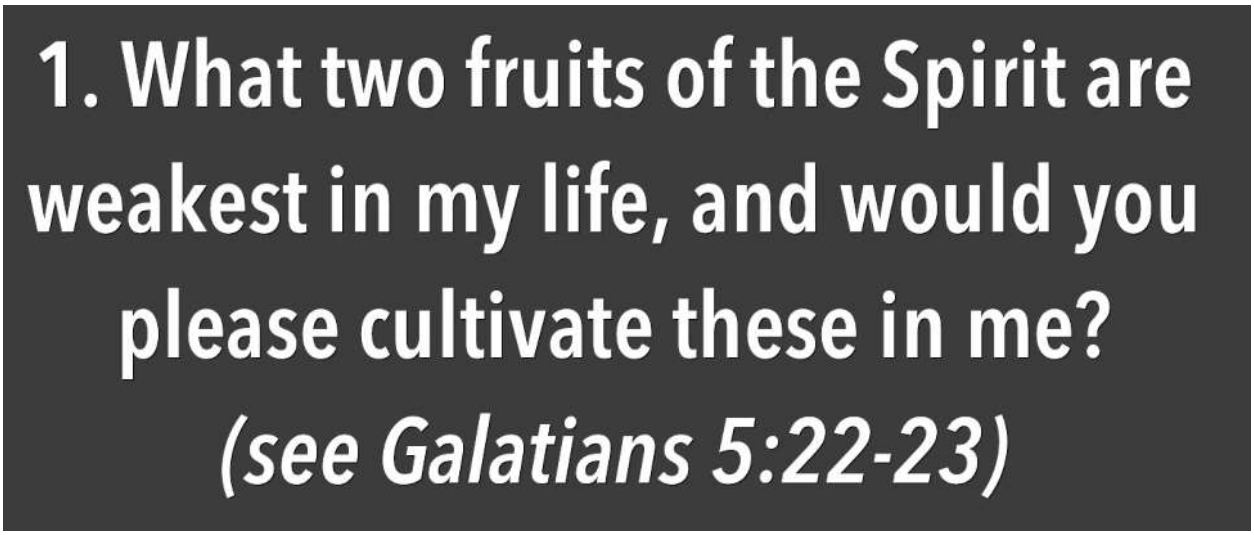
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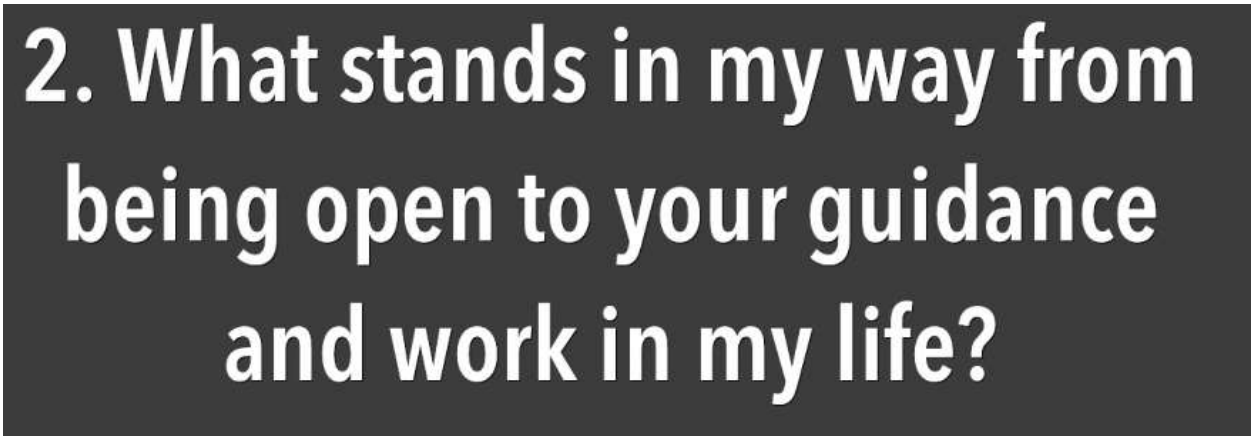
"God's justification of sinners is not
a forgetting, nor is it simply forgiveness.
It is a definitive, wholesale, final assault upon,
and defeat of Sin as a Power,
and the creation of a new humanity."
Fleming Rutledge

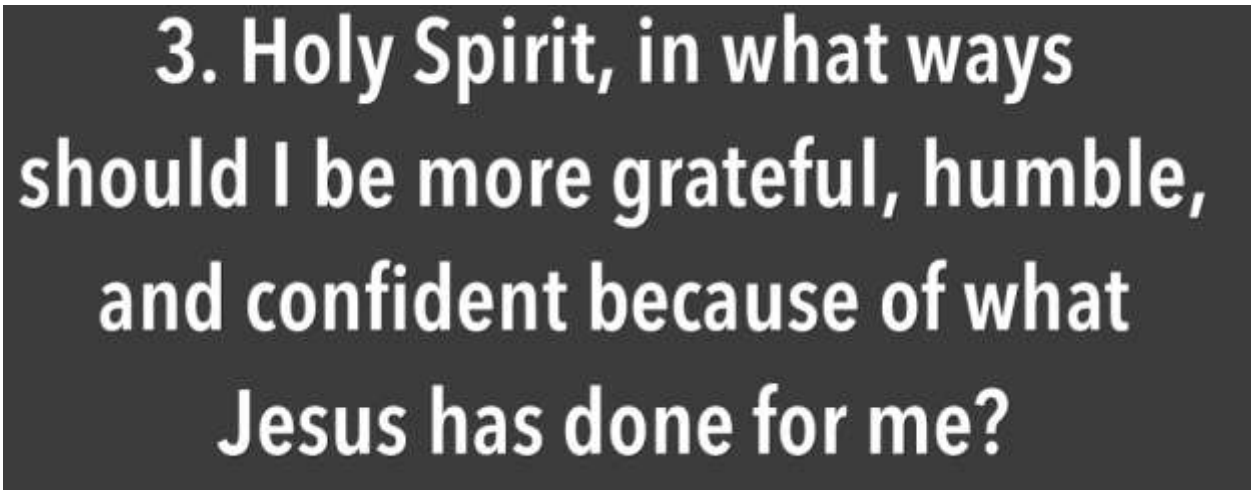
To run and work the law commands
But gives me neither feet nor hands
But better news the gospel brings
It bids me fly and gives me wings

Questions and prayers about walking in the Spirit:

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SERIES: Romans: God's Power for Salvation
TITLE: Living an Uncondemnable Life
SCRIPTURE: **Romans 8:1-8**

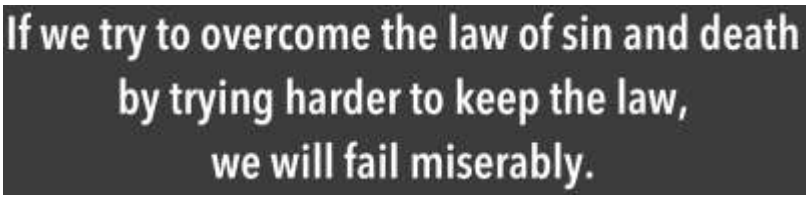
Romans 7:18-25. [18] For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. [19] For I do not do the good I want, but the evil I do not want is what I keep on doing. [20] Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

[21] So I find it to be a law that when I want to do right, evil lies close at hand. [22] For I delight in the law of God, in my inner being, [23] but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. [24] Wretched man that I am! Who will deliver me from this body of death? [25] Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin. [ESV]

In Romans 7, Paul showed us that Christians still wrestle with the pull of sin in our mortal bodies.

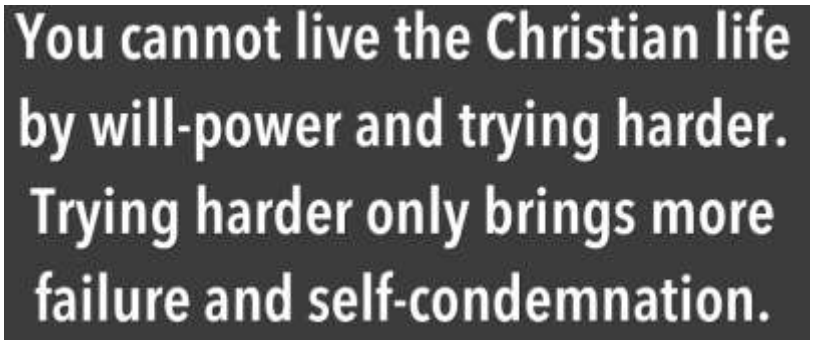


He made it clear, if we try to overcome sin in the flesh by trying harder to obey God's rules, we will fail miserably.

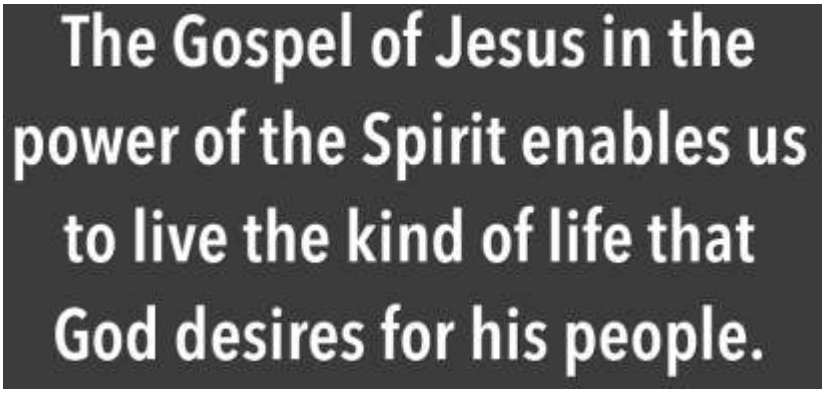


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You cannot live the Christian life by will-power and trying harder. Trying harder—wanting to do good, but coming up short—only brings guilt and shame and self-condemnation.



In Romans 8, Paul now tells us how the Gospel of Jesus by the power of the Holy Spirit enables us to live the kind of life God desires for his people.

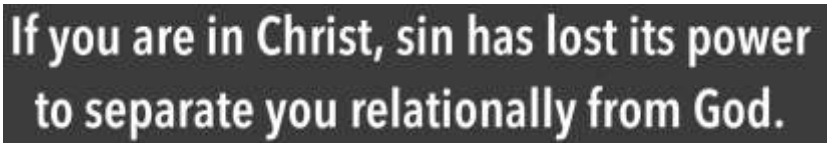


In vv. 1-4 he tells us that the struggle we have with sin is without condemnation. If you belong to Christ, you are not condemned by God when you sin! To "*condemn*" means:



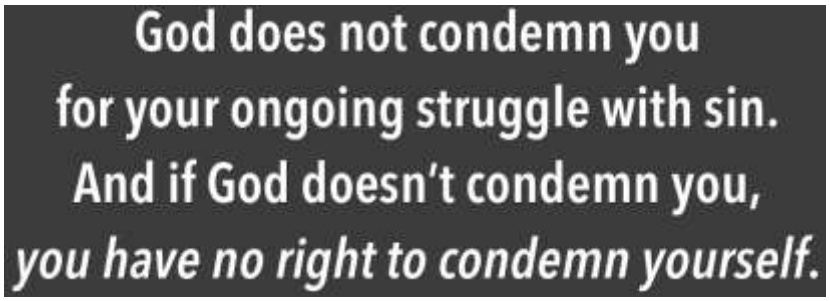
(1) to pronounce an unfavorable or adverse judgment upon;
(2) to express strong disapproval;
(3) To censure, to sentence to punishment, to condemn to imprisonment, to pronounce guilty, to declare incurable.

There is no—**not now/not ever**—any condemnation like that for those who belong to Christ. If you belong to Christ, you are un-condemn-able! You are un-separate-able. Sin has lost its power to separate you relationally from God.

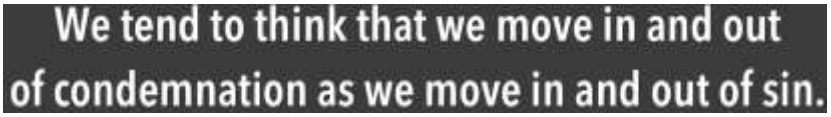


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God does not condemn you for your ongoing struggle with sin and if God doesn't condemn you, you have no right to condemn yourself.



But we tend to think that we move in and out of condemnation as we move in and out of sin. **No!**



God is not angry with you for wanting to do right, but coming up short.

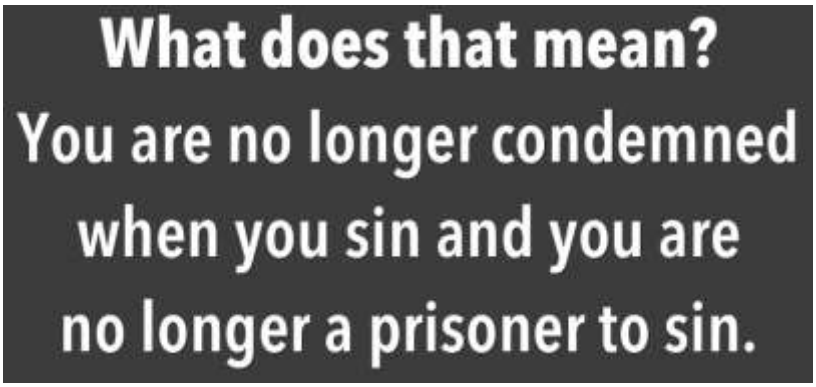


The Gospel declares you to be <u>un-condemn-able</u>.

How is it possible that God declares us uncondemnable? (vv.2-4) Because of what Jesus did for us on the Cross, we are not condemned, but sin is condemned.

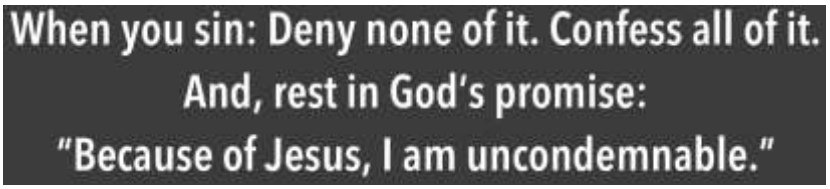


You are no longer condemned when you sin and you are no longer a prisoner to sin.



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So, when you sin: Deny none of it. Confess all of it. And, rest in God's promise—"Because of Jesus, you are uncondemnable!"

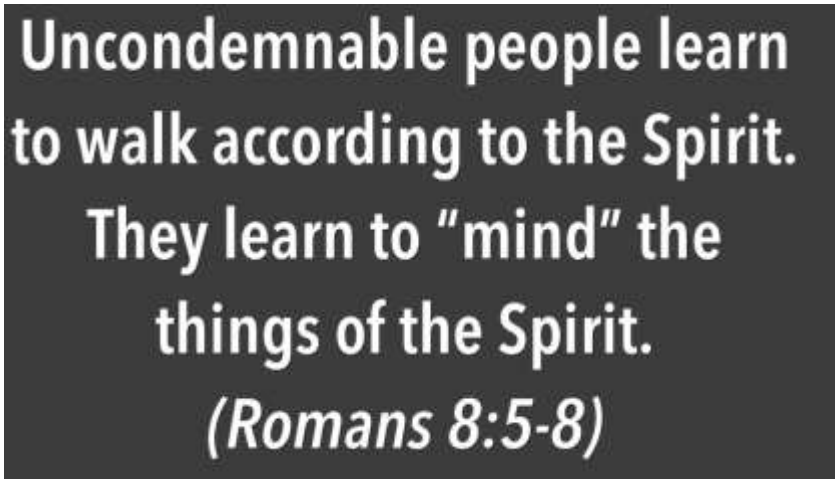


What does God want for us now that we can rest in his promise that we are uncondemnable? By the power of the Spirit, we are now able to fulfill the "righteous requirement of the law." We are now able to live the loving kind of life God desires for his people. As Jesus lives his life through us we are able to fulfill God's law without trying hard to obey from God's law.

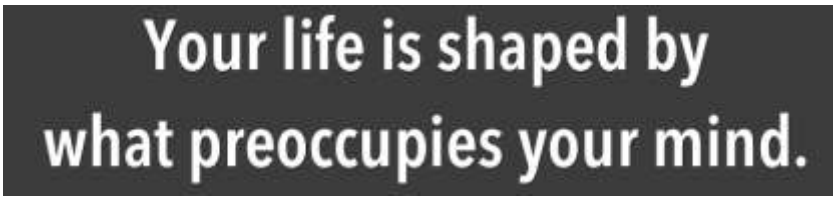


> **Romans 13:8-10.** [8] Owe no one anything, except to love each other, **for the one who loves another has fulfilled the law**. [9] For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." [10] Love does no wrong to a neighbor; therefore **love is the fulfilling of the law**.

So, how do uncondemnable people live out the righteous requirement of God's law without trying harder to obey God's law? (8:5-8). Uncondemnable people learn to "mind" the things of the Spirit—they learn to set their minds of the Spirit rather than setting their minds on the flesh.

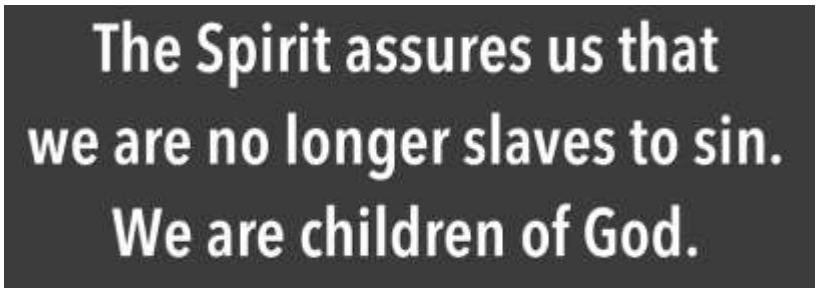


We will spend more time next week on vv.5-8, but for now take note of this: Your life is shaped by what preoccupies your mind.



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Whatever controls your mind shapes your life. To "mind" the Spirit—to set your mind on the things of the Spirit—is to be preoccupied with the things that preoccupy the Spirit. *What are those things?* The rest of chapter 8 tells us. Specifically, the Spirit shows that we are no longer slaves to sin, but we are children of God.



We are adopted, loved, and welcomed as children of God. We are to drill into our minds and hearts God's love and adoption of us. To "mind" the things of the Spirit is to never forget our new identity in Christ or the fact that we are loved—we are uncondemnable and un-separate-able because of the Gospel of Jesus and the indwelling power of the Spirit. Let your mind be preoccupied with that for now.



Romans TOC
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Fellowship Greenville, Charlies Boyd (2018)
https://fellowshipgreenville.org/page/461?Item=1386

FG Romans
Sermon Series
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SERIES: Romans: God's Power for Salvation
TITLE: Walking According to the Spirit
SCRIPTURE: **Romans 8:1-11**

I think we all can agree that none of us is perfect. We all struggle with things that we know we shouldn't be doing. We all struggle with sin. What sin do you struggle with the most? That sin that always seems to trip you up and suck you in. What is it? The question we are looking at this week is this—How can we say "no" to that sin?

How can I live the life that God intended me to live?

REVIEW:

Romans 6,7,8 talk about how the Gospel that saves us, changes us.

In Romans 6 we saw how, because of our union with Christ, we are now dead to sin and alive to God, so everything that's true of Jesus is true of us.

In Romans 7 we saw how we still struggle with sin because we still live in mortal bodies that are temptable.
We saw how that trying harder to obey God only results in more failure and guilt.

So, what's the answer—Romans 8 gives us the answer. As we learn to "walk according to the Spirit," we experience freedom from sin and guilt, and we live the kind of lives that God desires for his people.



Remember:

In Romans 8:1 – There is therefore now no [NONE, Zilch, Nada, not now, not ever} condemntation for those that are in Christ Jesus. By faith you are forgiven of your sins. By faith there is no condemnation when you sin. We are uncondemnable.

How is that possible?

Romans 8:2 – Before you trusted Christ you were under the law of sin and the consequence of death. When you sin under the law, you die. You Sin – You Die. (Cause/effect) Now you are under the law of the spirit of life. (Yes there is a cause for condemnation, sin always results in condemnation – however

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on the cross Jesus paid the penalty for our sin and there is no condemnation left for us, only life! That is the Good News of the Gospel!)

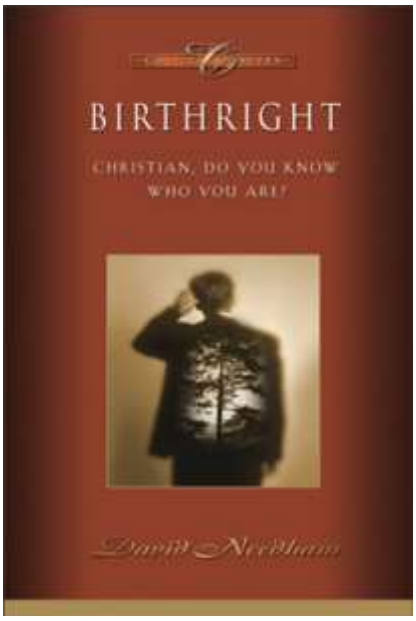
Romans 8:3-4 – The law could not give us the power to defeat the pull of sin in my life.

But God by sending his Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh in order that the righteous requirement of the law might be fulfilled in us who do not walk according to flesh but walk according to the spirit.

In other words, I can't resist the pull of my flesh toward my sin by trying harder to keep the law. But as I lean to walk according to the spirit I am able to obey God's law without trying hard to obey God's law. When I walk in the power of the spirit (lead by the spirit; the spirit living in and through us) enables us to obey and fulfill God's law without trying hard to obey God's law.

How is that possible?

READ 8:5-8:



Birthright, by David Needham

2005 Revised version.

Note: Since we can not cover everthing in the limited time allotted in the sermons, **Boyd recommends this book**.

He may not agree with everything in the book, but he highly recommends it.

***See*: Old Man and New Man - Hoekema**

The Old Man and Flesh - Nichols

Reviews / Studies of Birthright:

http://www.gracenotebook.com/pub/504

http://www.drnichols.org/_pdf/the_old_man_and_flesh.pdf [PDF]

Christian: Do You Know Who You Are?

http://www.rpmministries.org/2010/07/christian-do-you-know-who-you-are/

Excerpt:

Speaking of Romans 6, Ephesians 4, and Colossians 3, David Needham explains the relationship between our co-crucifixion and co-resurrection with Christ and our need to put off and put on.

> It was as though Paul saw a believer standing before two wardrobes; one contained the clothing (lifestyle) of an unregenerate person. "Take them off," Paul urged. "They don't fit, they're out of

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> style, totally unbecoming of who you are, and, if that were not enough, they don't belong to you." The other contained the clothing (lifestyle) of a regenerate person. "They're yours!" Paul exclaimed. "Wear them. Don't worry, they'll fit!" (Needham, *Birthright*, p. 299).

Needham is simply paraphrasing God. "In the same way, count yourself dead to sin but alive to God in Christ Jesus" (Romans 6:11). Putting off the old you builds upon the reality that the old you is already deceased. Putting on the new you builds upon the reality that the new you is already alive to God through your union with Christ.

Quote:

"A Christian is not simply a person who gets forgiveness, who gets to go to heaven, who gets the Holy Spirit, who gets a new nature. Mark this - a Christian is a person who has become someone he was not before. Becoming a Christian is not just getting something, no matter how wonderful that something may be. It is becoming someone." (David Needham, *Birthright*)

Birthright, David Needham Lecture [Recommended]

http://digitalcommons.spu.edu/av_events/2290/ [Audio]

Grace: Do I Have a Sinful Nature?

http://season.org/grace-do-i-have-a-sinful-nature/

(see comments section)

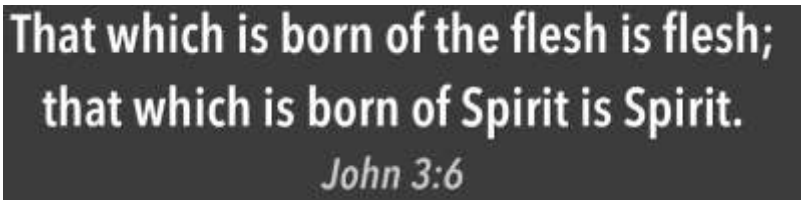
Pointing to "My Sin"



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From God's perspective, there are two kinds of people in the world, fleshly-minded people—non-believers and Spiritually-minded believers—people who have trusted Christ for salvation. What is the "flesh?"

READ John 3:6:



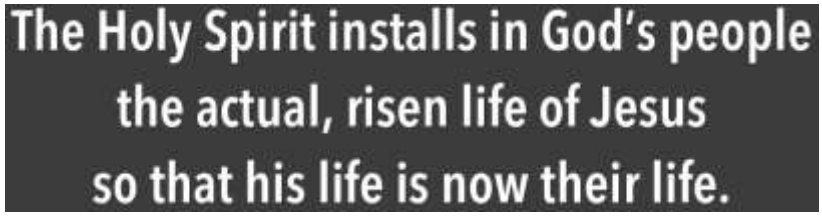
According to Jesus, "flesh" is everything humanness is apart from new birth.



People who are "of the flesh"—their natural spirit is dead because of Adam's sin—define their life within the limits of their physicalness or flesh. They have their minds "habitually dominated" by what makes them look good and feel good. They experience life outside-in through what they see, hear, touch, taste, and feel. The "flesh" is not just what people do. It is who they are apart from new birth. It's their core identity apart from God.

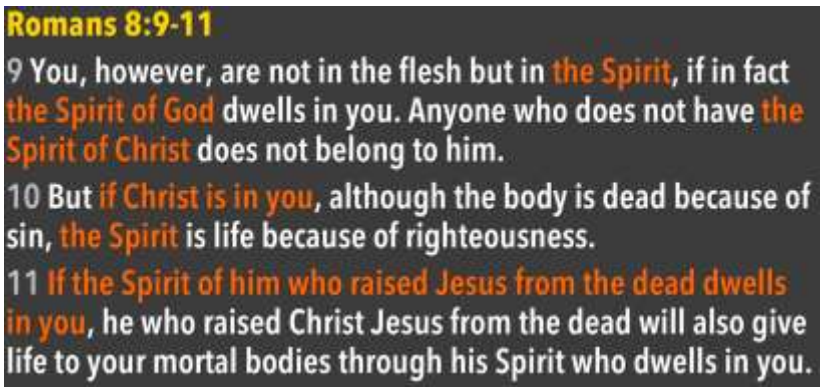
Spiritually-minded people have received the Spirit and through the new birth have been made new—spiritually alive to God.

The Holy Spirit "installs" in God's people the actual, risen life of Jesus so that his life is now their life.



This is what it means to be a Christian. This is what it means to live as a Christian. Not just accepting him, but receiving him.

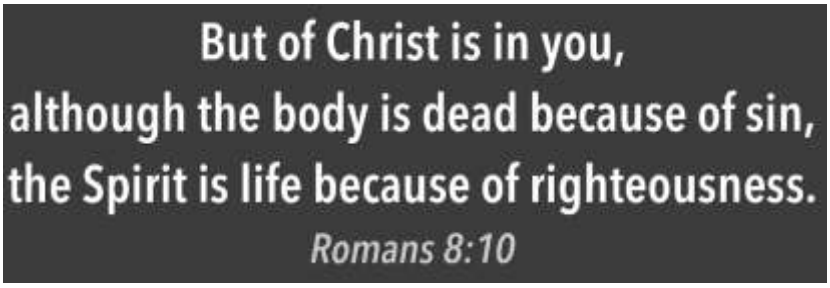
READ 8:9-11:



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Above verses highlight the trinity. We have the full Godhead.
(See: Col. 2:9 For in him all the fullness of deity lives [20] in bodily form...)

Notice how Paul refers to the Spirit—"the Spirit," "the Spirit of God," "the Spirit of Christ," "Christ in you," and "the Spirit of him who raised Jesus from the dead." Just like Jesus (Col 2:9), a believer has all the fullness of the Godhead dwelling in their mortal body. The main focus here is on Jesus—you are in the Spirit—you have the Spirit of Christ in you—Christ in you.



So, how do we say "no" to sin?



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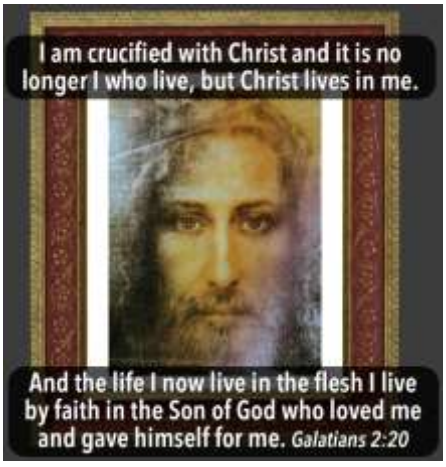
(1) We need to reframe how we see ourselves.



Through work of the Holy Spirit—you are made spiritually alive to God because Christ is in you—he takes up residence in your life, and he becomes your life.



You have the actual, risen life of Jesus living inside you so that his life becomes your life lived through your unique frame (cf. Gal 2:20).



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Do you see yourself as the living embodiment of Jesus?



Also, we say “no” to sin by setting our minds on the “things of the Spirit.”

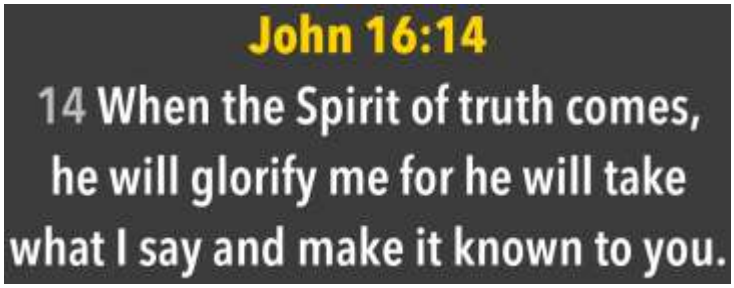




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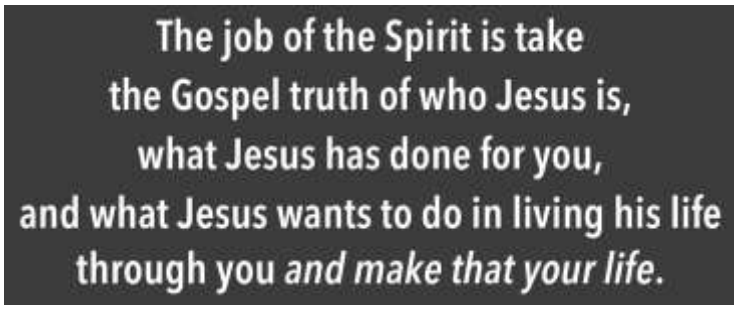


What are the “things of the Spirit?” Well, the “things of the Spirit” are not (1) having your mind set on theology, doctrine, and Bible knowledge as an end in themselves. They are not having your mind preoccupied with supernatural manifestations of the Spirit—healing, gifts, miracle.



The one and only job of the Spirit is to “glorify” Jesus (Jn 16:14)—meaning, the Holy Spirit takes him who is alive in “your frame,” and he makes him [Jesus] come alive to you.

The job of the Spirit is to take the Gospel truths of who Jesus is, what Jesus has done for you, and what Jesus wants to do in living his life through you and make that your life.



Said another way, the job of the Spirit is to get you to fall in love with Jesus.



The job of the Spirit is to knock us over the head (in a good way) with these great Gospel truths of justification, atonement, adoption, freedom from sin and condemnation. To show you their significance and power—to disturb you and comfort you with them—to enfuse joy in you, to lift you up and spur you

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on; to know Jesus and make him known. The Spirit does not draw attention to himself. The Spirit puts the spotlight on Jesus and keeps it there so we can see Christ in us, our hope of glory.



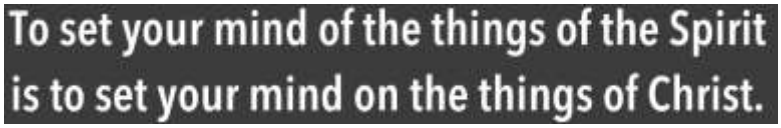
The spirit puts the spotlight on Jesus and keeps it there so we learn to see ourselves like that.

Now, instead of saying “NO” to sin, we are saying “Yes” to Christ.

(2) We need to remind ourselves of Spirit-inspired, Gospel truth.



To set your mind on the things of the Spirit is to set your mind on the things of Christ.



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If your mind is set on the flesh you will hear deceitful messages like…

> It's not that bad. You can handle that. Everybody else does it, you don't want to miss out. You've done it before and it didn't hurt you, right? You can always ask for forgiveness later. It's not like you're gonna go to hell or something if you pick this up and run with it.
>
> You can hear the flesh speaking to you if you learn to recognize it's voice. You can recognize it because it will tell you all the ways you can find life on you own apart from God.

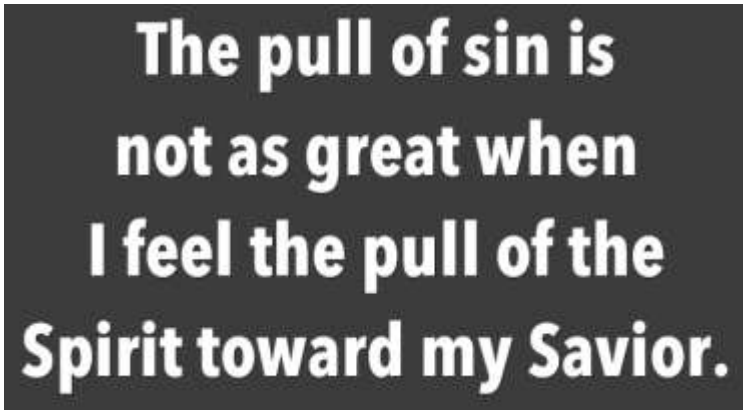
There are other messages that people tell themselves to try to keep themselves from giving into sin. They are law based messages that try to resist sin through fear and guilt…

> I better not do that because God will get me. I better not do that because I will really be embarrassed if I get caught. I better not go there because that could hurt my reputation or I may loose my job. I better not go there because I will hate myself in the morning.
>
> These are messages – based on fear and shame and guilt – are law based, rule oriented, religious, cause and effect approaches to God.
>
> Some of those fear of consequences may be deterents to sin, but is fleshly because there are all about keeping you looking and feeling good.



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The pull of sin is not [as] great when I feel the pull of the Spirit toward my Savior.







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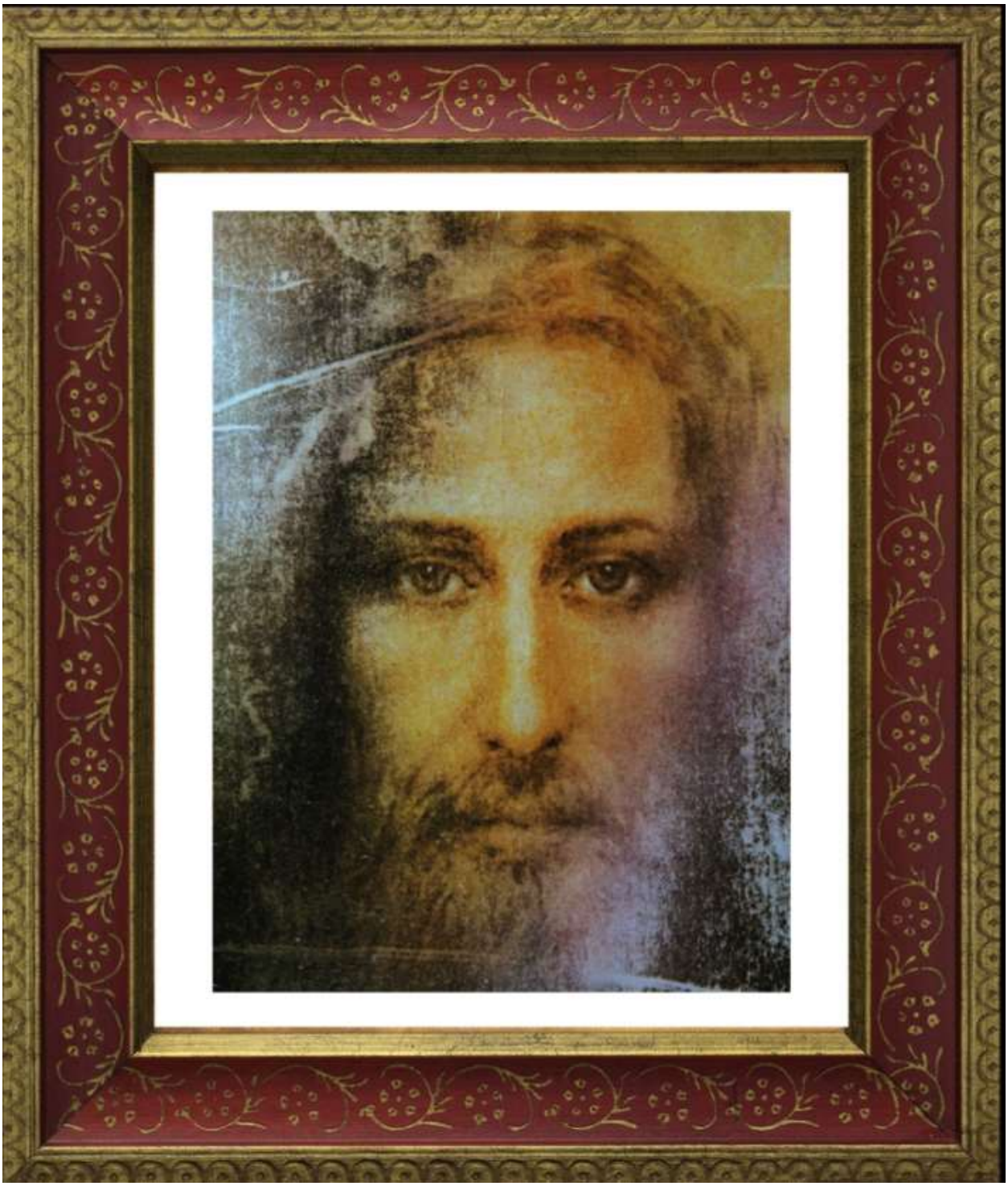
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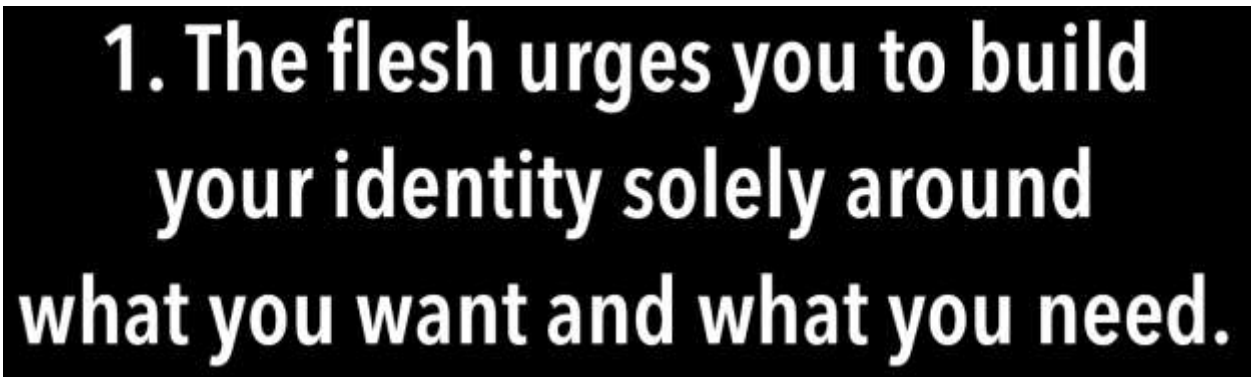
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TITLE: Walking According to the Spirit II
SCRIPTURE: **Romans 8:5-17**

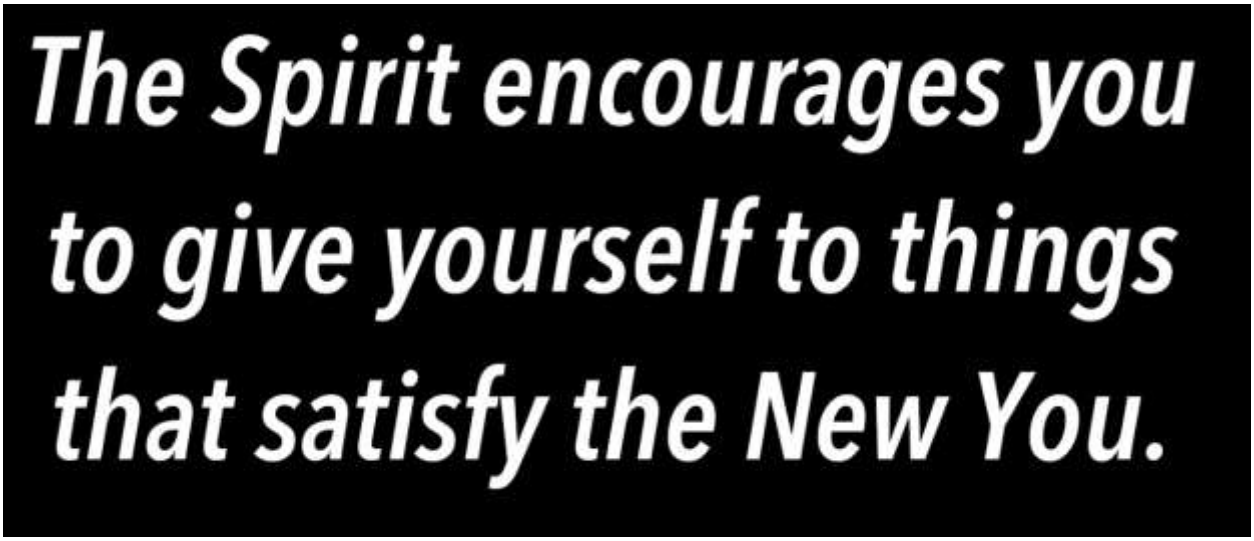


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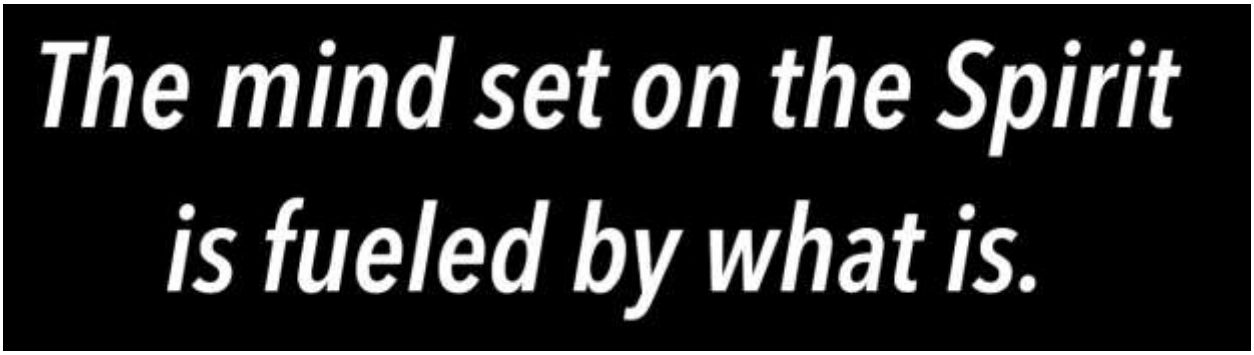
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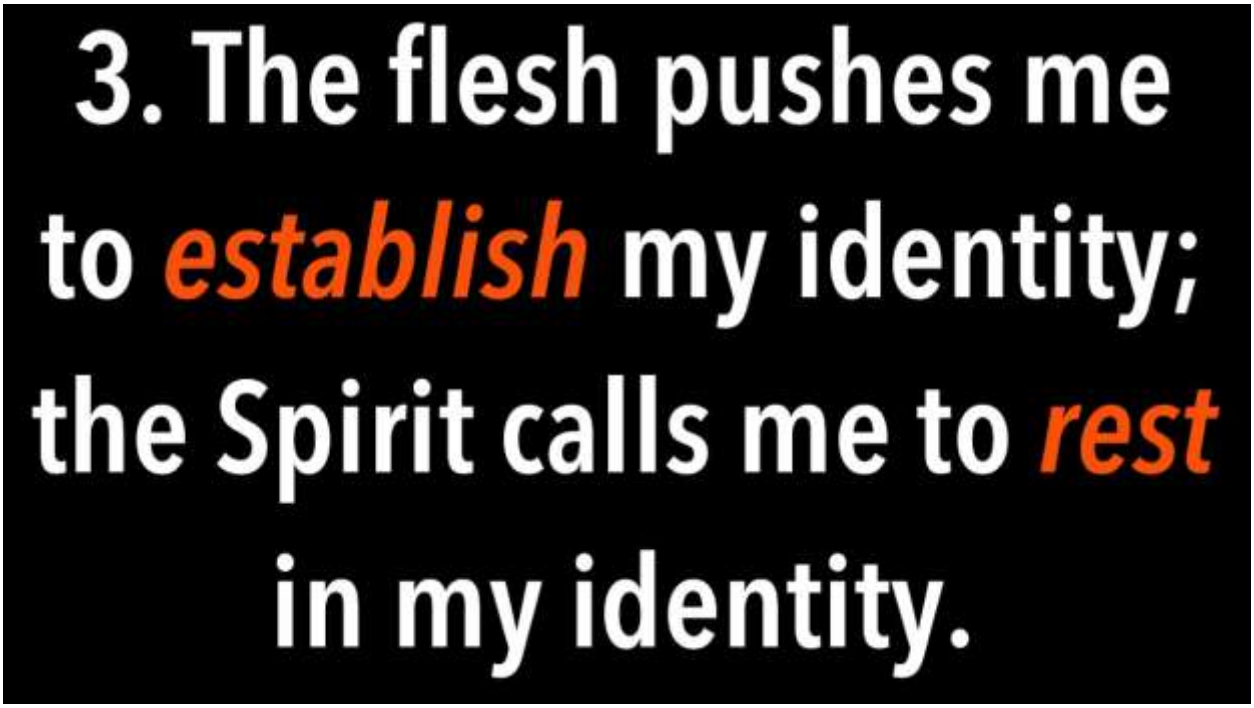




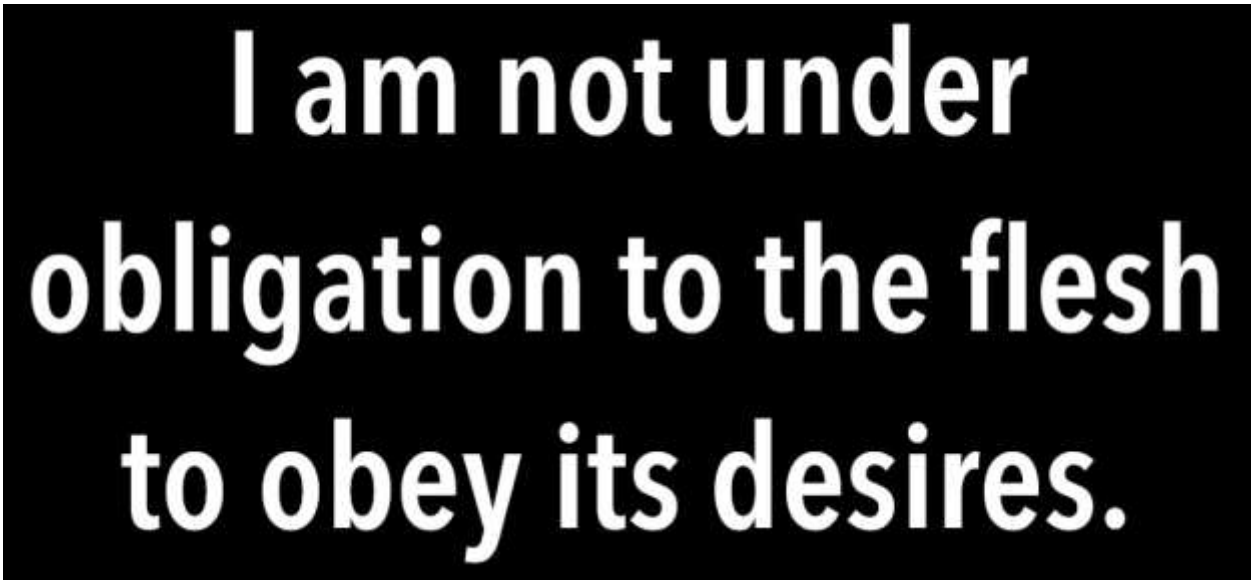


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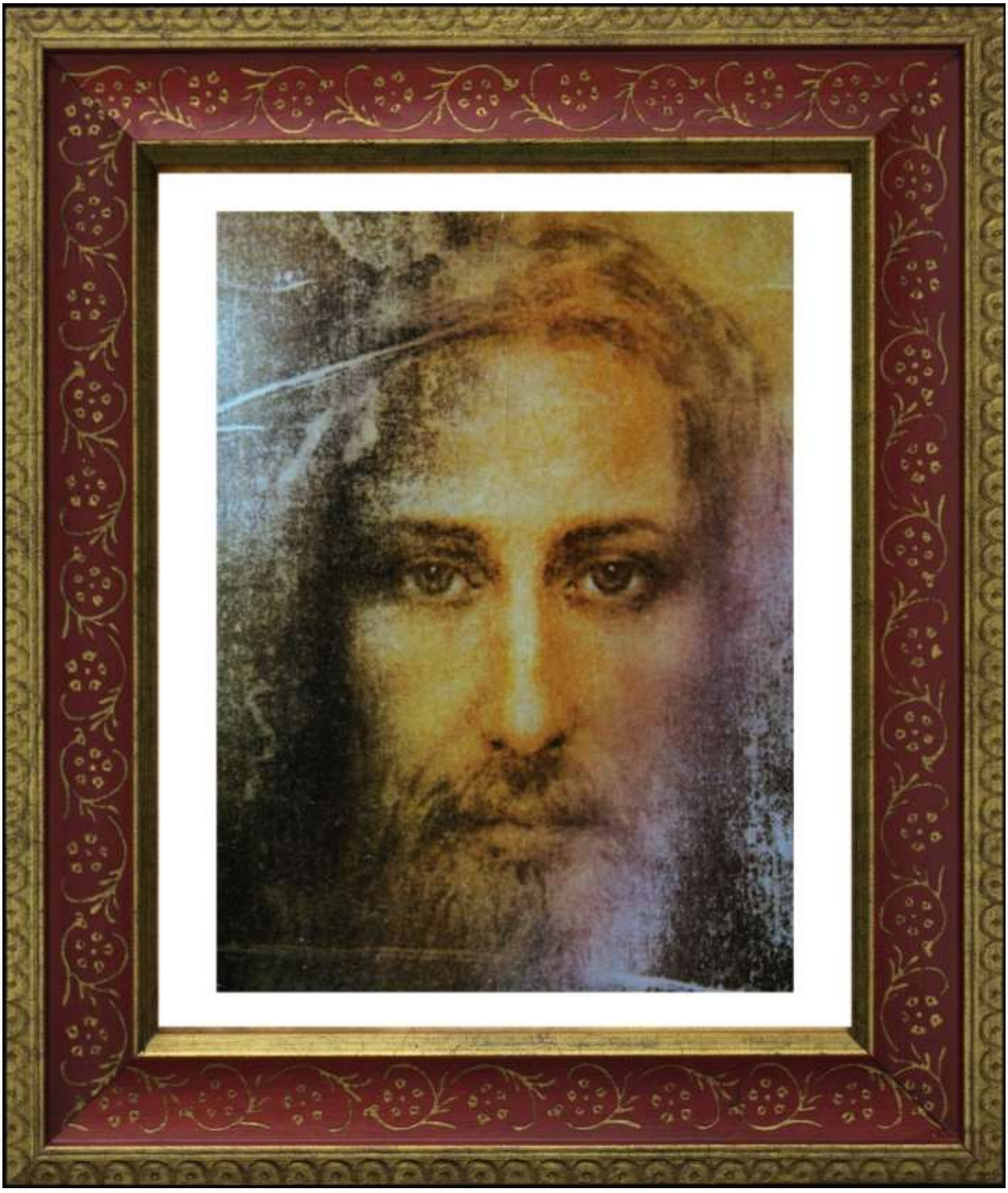




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Romans 8:15

15 For you did not receive the spirit of *slavery* to fall back into *fear*, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"

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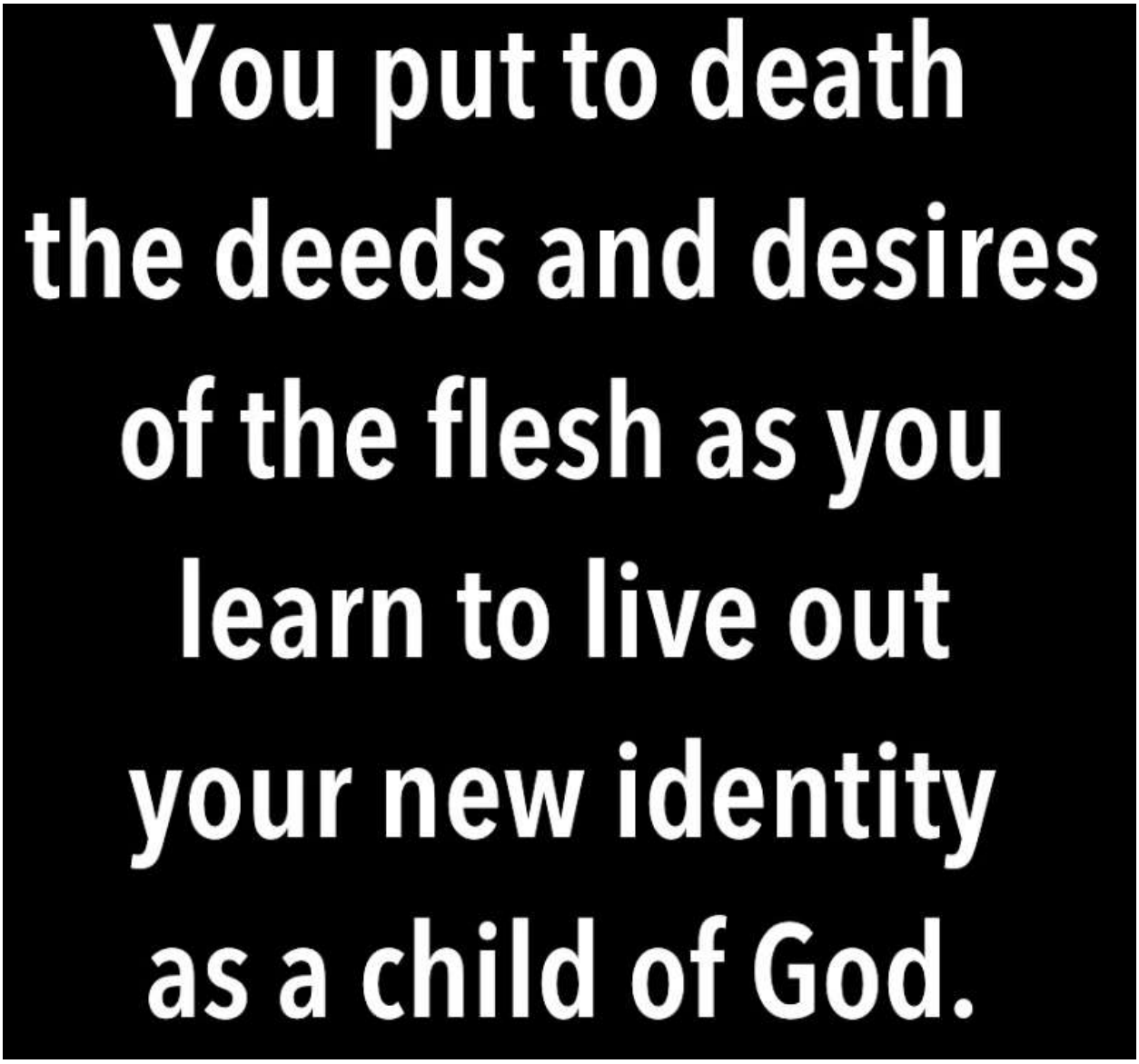
Romans 8:16

16 The Spirit himself bears witness with our spirit that we are children of God.

Romans 8:17

17 and if children, then heirs–heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

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Romans 8:5-17

http://www.fbccs.org/resources/studyguides/romans_sg10.htm

Excerpts:

Many people who are adopted into the spiritual family of Christ remain ignorant of their new roots. What a shame! Our heavenly Father has written over 1800 pages of family history and has preserved it unadulterated for some 4000 years. What an insult to our heavenly Father, to remain ignorant of our heritage!

We need to know that the Godhead has three Persons, not just two - Father, Son and Holy Spirit. Many do not even know how the third person functions. We may observe his fruit in our lives without knowing who he is.

How can I know the Spirit is leading me? What is the dominant characteristic of the Spirit-filled life? Should I expect signs, wonders, miracles, and speaking in tongues? Good news! In Paul's systematic presentation of the gospel, Romans 8 gives the clearest description of the work of the Holy Spirit found anywhere in Scripture. Although it is not exhaustive in detail, it is complete as to its presentation of theme. This chapter covers everything from justification to glorification. If this was all we knew, we could live a balanced life, knowing who the Spirit is and how he imparts life to us.

Brian Morgan,
pastor at Peninsula Bible Church,
Cupertino, CA

Christians are called to sanctification. It remains the indispensable condition of their communion with God. As the complement of justification it is, a work of the Holy Spirit, both as a one-time act, and as an ongoing, progressive work. In the latter sense, it also becomes a human work. It takes place in our earthly lives, as a moral and spiritual cleansing and dedication of soul and body, harnessing and deploying all human faculties in the service of God, for the upbuilding of Christian fellowship and the implementation of God's will in the world. Holiness means to be at God's disposal. It is the restoration of the image of God in man, the gradual assimilation of the believer to Christ and "the mind of Christ", and the "demonstration of the Spirit and of power" (2 Cor. 2:4). Directed by the double commandment of love of God and love of neighbour as the fullest description of human dedication, it works by the instruction and drive of the Holy Spirit through which we fulfill the requirements of God's law (Rom. 8:14, 4).

Finally, sanctification, the eager pursuit of holiness in the midst of an unholy world, is the positive alternative to secularism, the attitude of a world turning away from God.

J.I. Packer,
New Dictionary of Theology

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Romans 8:18-27

http://www.fbccs.org/resources/studyguides/romans_sg11.htm

Excerpts:

"When we stumble over our words, the Spirit straightens out the syntax. When we pray with muddy motives, the Spirit purifies the stream. When we see through a glass darkly, the Spirit adjusts and focuses what we are asking until it corresponds to the will of God."

The point is that we do not have to have everything perfect when we pray. The Spirit reshapes, refines, and reinterprets our feeble, ego-driven prayers.

Richard Foster,
Prayer: Finding the Heart's True Home

Guidelines for Sufferers

1. Follow Christ's example, entrusting yourself to God rather than hating those who cause you pain. (1 Peter 2:23-25)

2. Don't surrender to fear. (1 Peter 3:14)

3. Focus on the fact that Christ is Lord and ultimately He is in control. (1 Peter 3:15, 16)

4. Keep on doing what is right. (1 Peter 3:16, 4:19)

5. Rejoice, not that you are suffering, but that in suffering we participate in Christ's sufferings. (1 Peter 4:13)

6. Remember - we suffer for a little while. Our destiny is to share in His eternal glory. (1 Peter 5:10)

Revell Bible Dictionary

Romans 8:28-30

http://www.fbccs.org/resources/studyguides/romans_sg12.htm

Excerpt:

"The Biblical picture of a totally sovereign God alienates some people, but it should comfort the believer who remembers this: the way power is exercised depends on the character of the person holding it. And the God of Scripture, who has all power, is a God of love, justice, grace, and goodness. God will never do anything that violates His own character; thus, He and He alone can be trusted with the freedom of action He alone has."

Revell Bible Dictionary

Romans TOC
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Fellowship Greenville, Jim Thompson (2018)
https://fellowshipgreenville.org/page/461?Item=1393

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SERIES: Romans: God's Power for Salvation
TITLE: The Hope of Glory
SCRIPTURE: **Romans 8:18-30**

Think about the way you use the English word hope. I hope I get a big tax return. I hope she says yes when ask her out. I hope I get the job. I hope it's not cancer.

In each of these instances, something hangs in the balance; something is unknown or left to chance. And in the way we normally use the word, hope has to submit to the unknown. Also, in each of these instances, hope is very close to wanting. It seems to be a desire for something to happen in the future, something that we can't totally control. But this is not how the Bible talks about hope.

Biblical hope isn't fictitious. It isn't a possibility. It doesn't leave things to chance. Biblical hope is a future guarantee that hinges on God's promises and faithfulness in Jesus. And in contrast to how we normally talk about hope, what is unknown has to submit to hope. What hangs in the balance has to bow to what is assured. Furthermore, hope isn't a desire for something to happen in the future. Rather, it's destiny for the future based on what Jesus has done in the past. And true biblical hope should inform and change our lives in the present as we wait for the final fruition of God's promises.

Paul paints a robust picture of this kind of hope in Romans 8.18-30. And for Paul, the Christian's final hope isn't clouds, halos, and harps; it's a new creation and a resurrected new world, including new bodies for all of God's people with which we will perfectly enjoy him and his people and his world forever. But within Paul's picture of hope, suffering seems to threaten our present experience of hope. He encourages his friends that,

> "The sufferings of this present time are not worth comparing with the glory that is to be revealed to us." -Romans 8.18

And he even knows that their suffering gets so bad sometimes that they can't find words to pray because life is so weighty and painful (see 8.26). But he continues to encourage them with hope, and that's why he says things like "All things work together for the good of those who love God" (8.28). All things. Even the suffering we dread that tempts us to hold hope in an open palm rather than a clenched fist. And this suggests that,

If gospel-hope is surety on the horizon of history, then the suffering you face cannot ultimately rob you of God's purposes for you and through you.

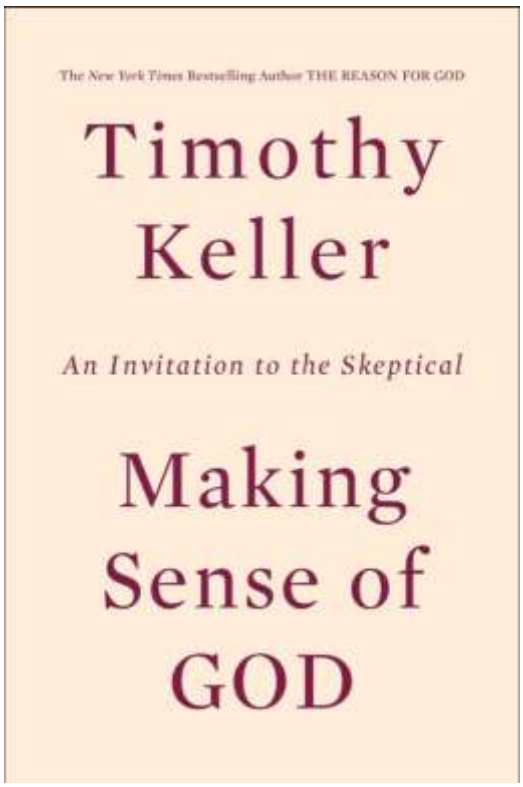
So, not only is hope strong enough to handle sufferings, it's strong enough to reinterpret them. And not only can hope reinterpret suffering, but it can turn suffering upside down and use it as fuel to make its own flame burn more brightly. This is what happened at the cross. The enemy thought that he would use death to defeat Jesus, but death itself has died in Jesus' resurrection. And that's why Christian hope is as sure as the empty tomb in Palestine.

But these truths don't take away the nearness of suffering in our lives. So, yes, we're called to hope valiantly.

But that will also include asking hard questions like, What kind of suffering or sorrow distracts me from the hope I have in Jesus? Or, what kind of pain makes me take your eyes off of who I am and what I have in Christ? And regardless of how we answer these questions, we called to look our sufferings squarely in the face and by the power of the Holy Spirit whisper to them, "You don't get the last word."

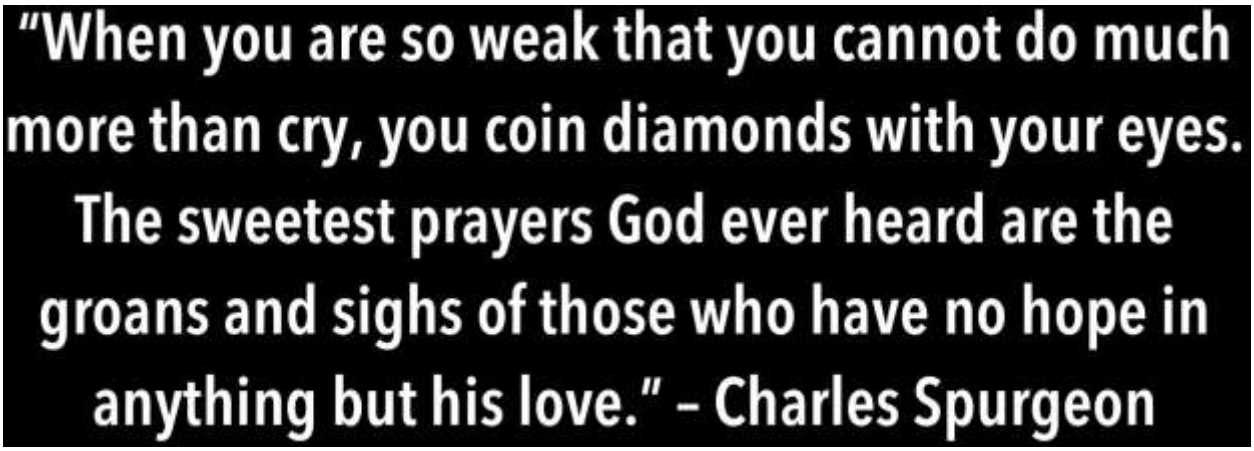
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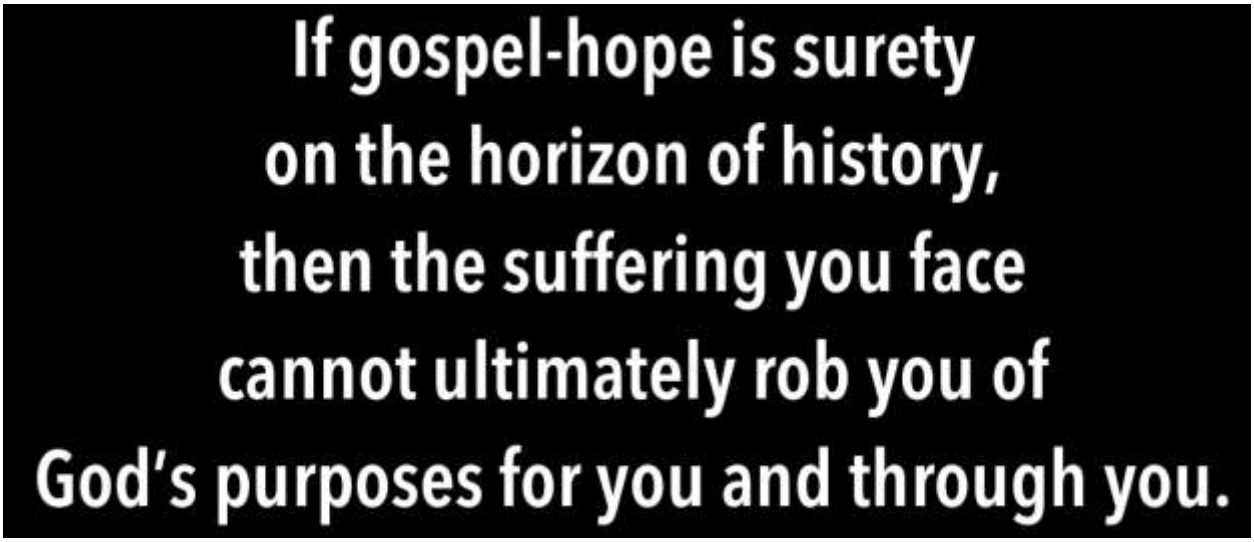
Again, biblical hope isn't possibility or plausibility. It isn't fiction. It is the gracious and brazen reality that God is remaking his people and his world, and that one day at Jesus' return, justice and peace will be full and final. And this proper vision of what lies ahead will slowly shape the way we live and love in the present.



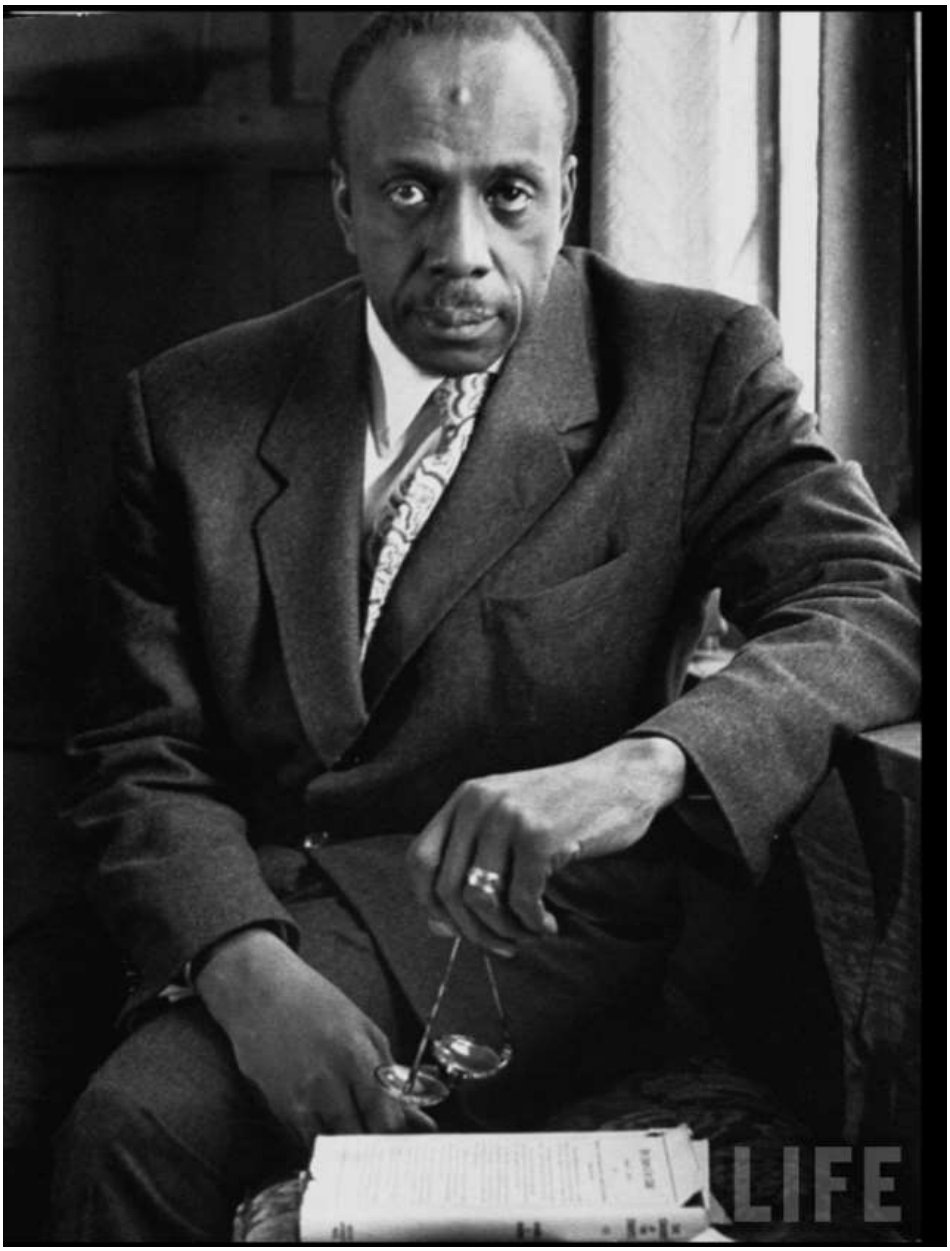


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Howard Thurmond

(Referenced Harvard presentation "Religious Ideas in Negro Spirituals")

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Romans TOC
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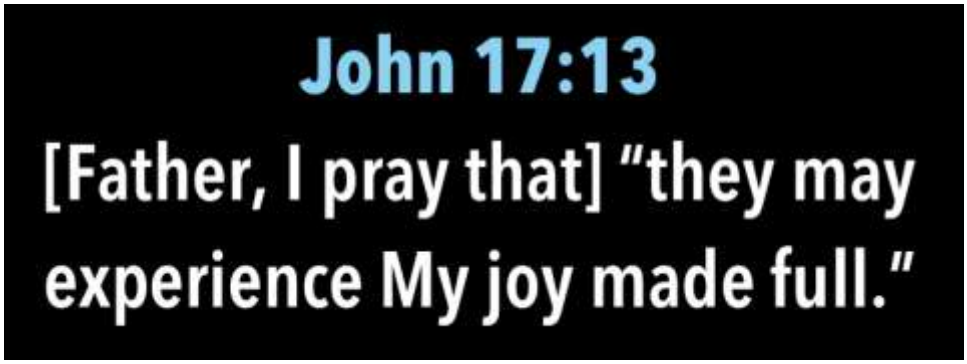
Fellowship Greenville, Charlies Boyd (2018)
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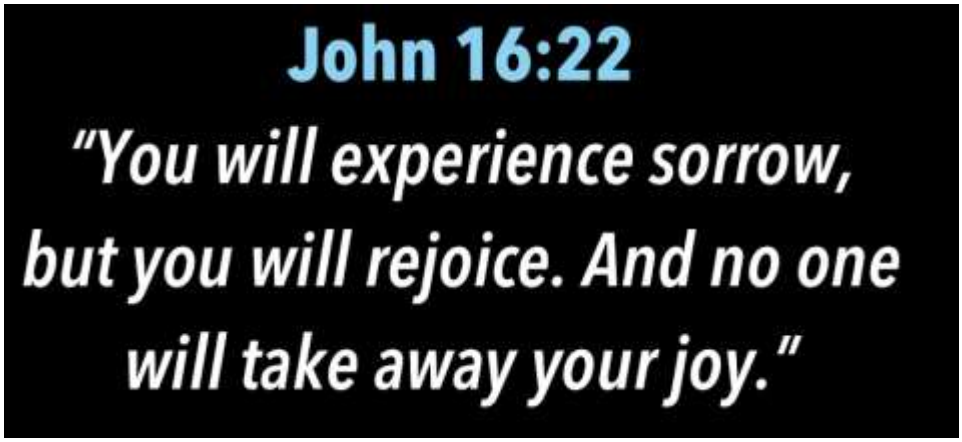
SERIES: Romans: God's Power for Salvation
TITLE: Joy, No Matter What
SCRIPTURE: **Romans 8:26-30**

If you're a Christian, you know that Christianity is supposed to be about joy. You probably even know that you're supposed to experience joy in spite of your circumstances. We know these things, but too often we don't experience the underpinning of joy when we go through bad times. The weakness we feel in times of disappointment and difficulty often robs us of our joy.

Jesus prays for his followers:

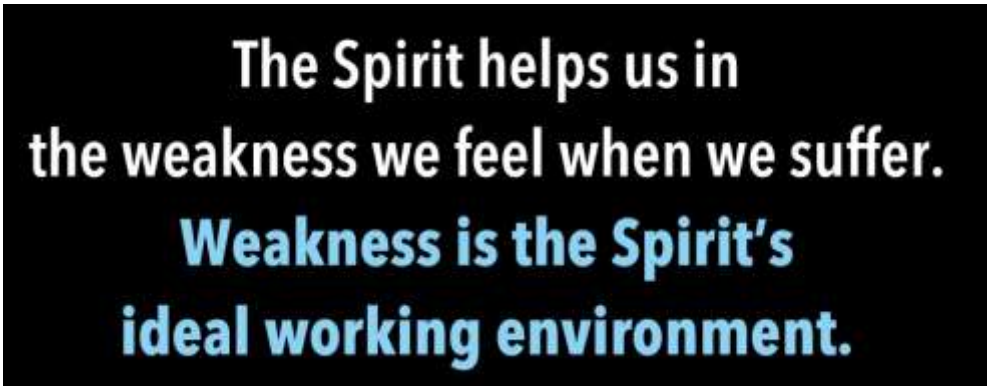


He also tells them:



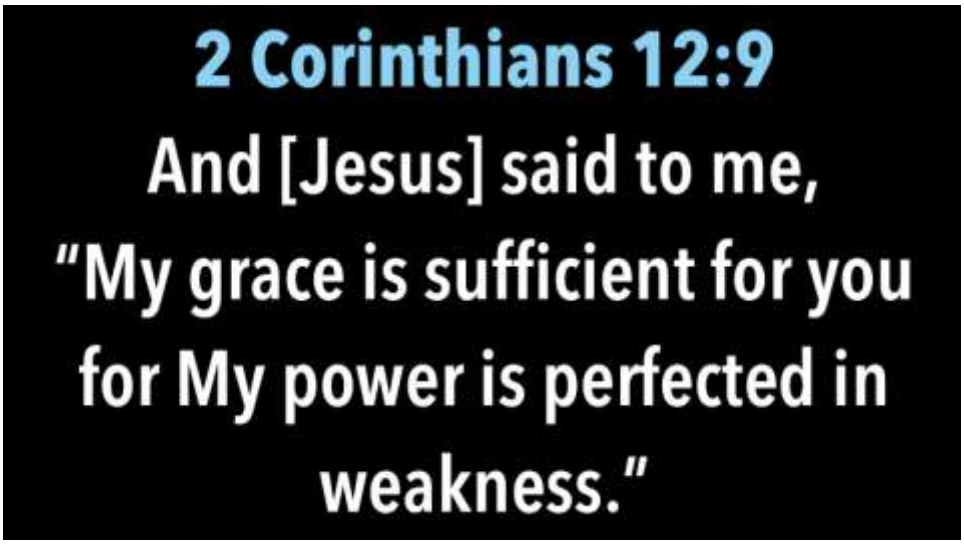
Romans Chapter 8 unpacks Chapter 6 about what walking in the **newness of life** looks like… which is the same as walking according to the spirit…having your mind set on the things of the spirit. It's the same as having the unshakeable hope of future glory in the midst of present suffering. ***(See: Jim Thompson's prior week sermon*: The Hope of Glory)**

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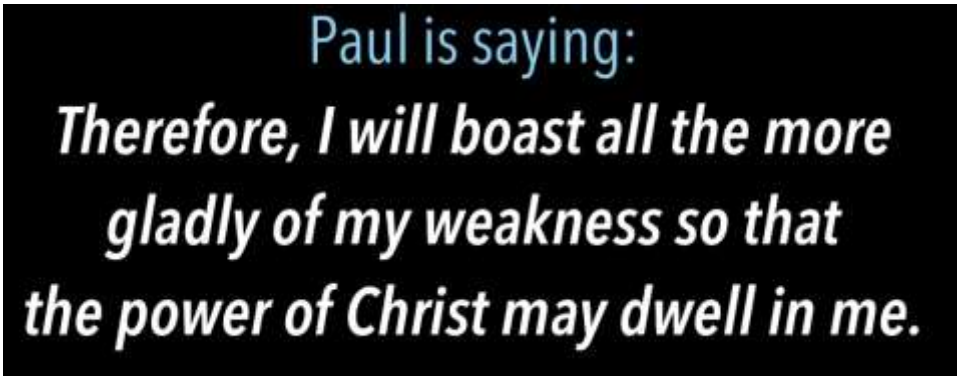


The apostle Paul tells us the Holy Spirit helps us with the weakness we feel when we suffer (Romans 8:26-27). In fact, weakness is the Spirit's ideal working environment.

Paul was constantly praying for something in his life that he couldn't overcome, a "thorn in his flesh". He asked God to remove the problem. But Jesus said to Paul:



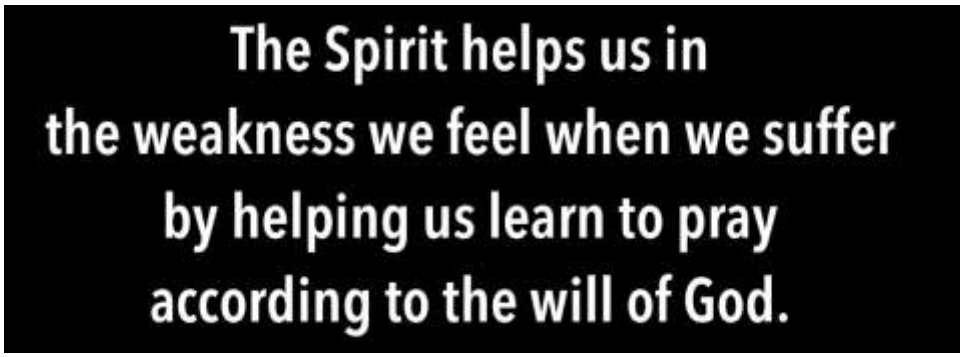
Note: "Perfected" == "brought to maturity" or "it beomes most evident"



The specific weakness Paul has in mind is not always knowing how to pray our way through our problems. But we are given the assurance that, when we don't have the words, the Spirit intercedes for

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us according to the will of God. So, the Spirit helps us in the weakness we feel when we suffer by helping us pray according to the will of God.



Then Paul goes on in vv. 28-30 to give us three reasons why we can have a relentless joy no matter what our circumstances may be. (Thank you, Tim Keller and Jonathan Edwards in his first serman at 18 years of age, "*Christian Happiness*"!). Keller says your joy will be strong to the degree that you understand and grasp these three things. God promises…



1. Your bad things turn out for good (v.28).

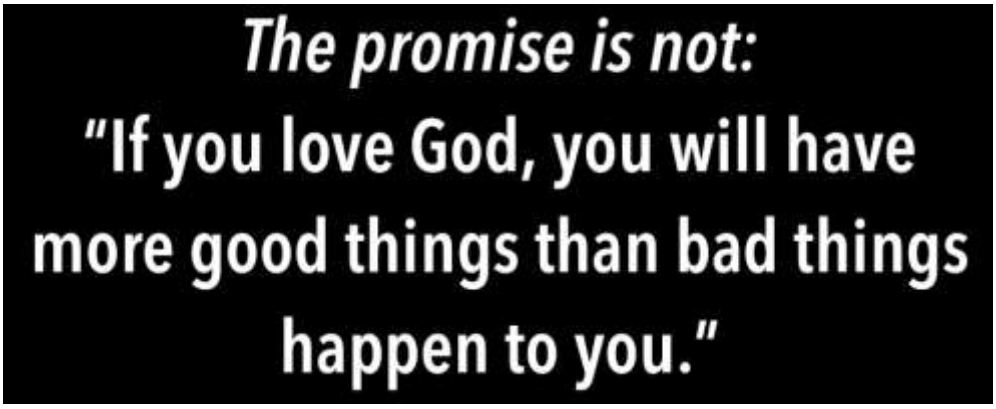


Christians experience all the same things as non-Christians.

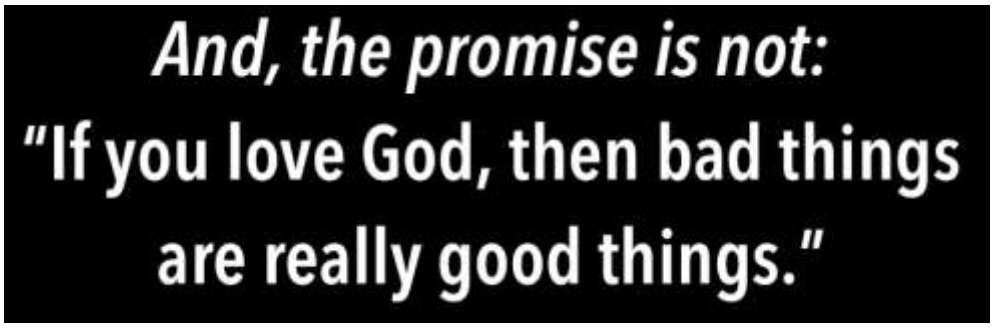


The promise isn't, "If you love God, you will have more good things than bad things happen to you."

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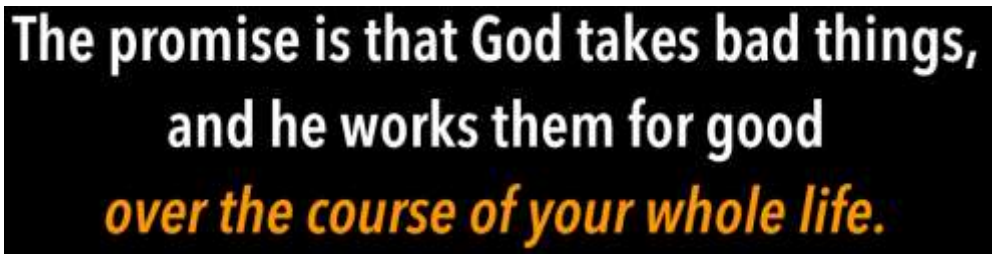
…And, the promise isn't, "If you love God, then bad things are really good things." (cf John 11)



***Example*:** Jesus and Lazarus… Jesus weeps, deply troubled… it was bad – even though he is about to work good – it is bad!

some say, "Bad things are just a blessing in disguise…Every cloud has a silver lining" –NO!!!!!

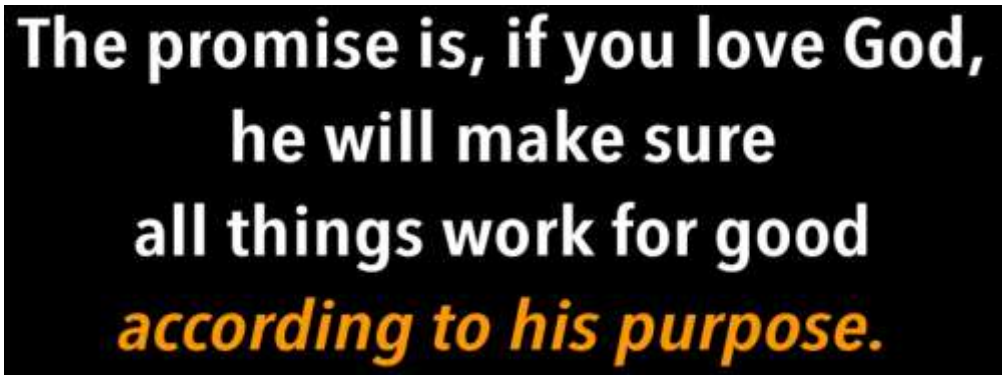
—NO—The promise is that God takes bad things, and he works them for good over the course of your whole life.



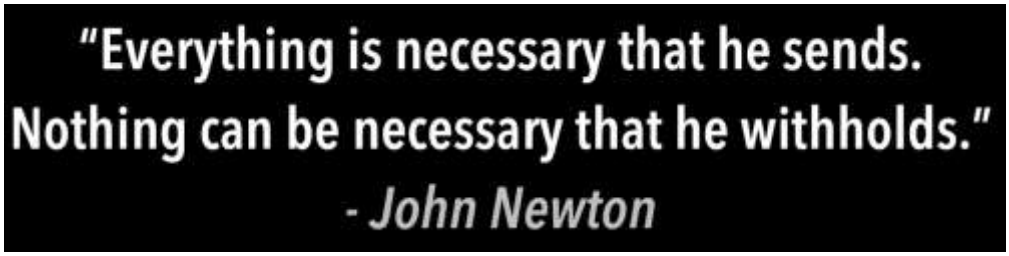
What does that mean?

The promise is, if you love God, he will make sure all things work for good, according to HIS good and loving purpose for your life.

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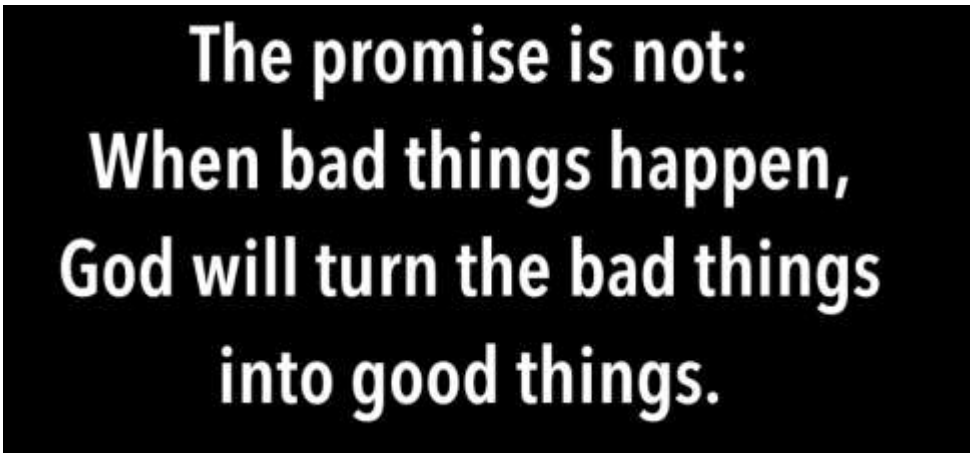
John Newton (author of the hymn, *Amazing Grace*) explains: "Everything is necessary that he sends. Nothing can be necessary that he withholds." God works all things for our highest good.



Keller explains: The things that can really hurt you (that can kill you) are foolishness, pride, anger, selfishness, hardness of heart, the denial of your flaws and weakness and the foolishness in your belief that you don't need God. In the short run pride, selfishness, etc. feel good, but in the long run they poison and destroy you. If God withholds things you think are good, they are only good on the short run,

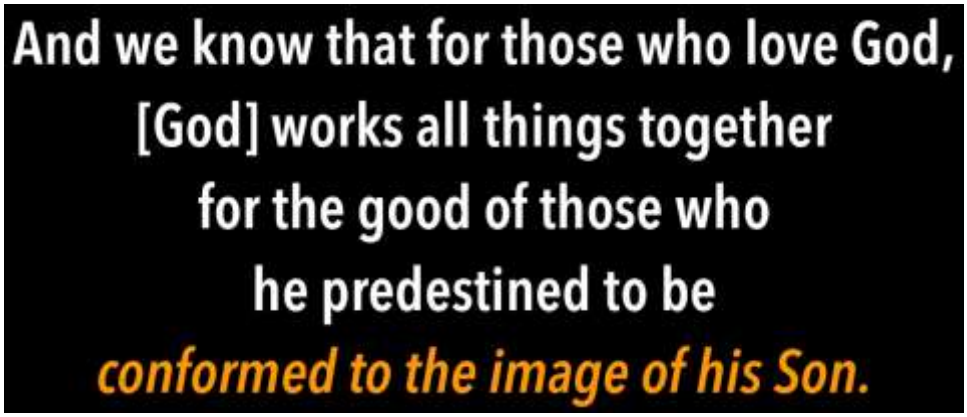
2. Your good things can never be lost (v.29).

One more point about what the promise is not. The promise is not, when bad things happen, God will turn bad things into good things.

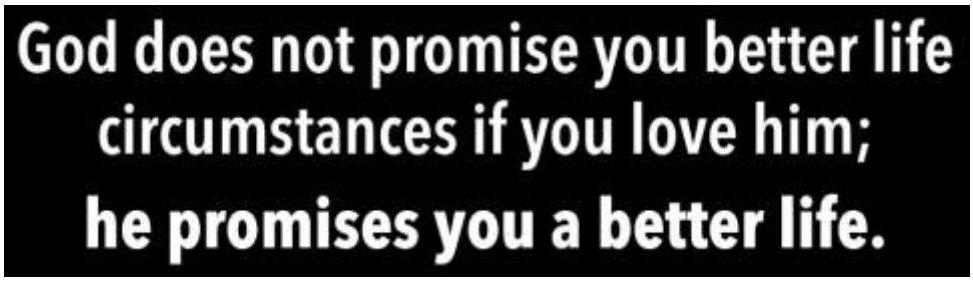


We most certainly experience God bringing good things out of bad circumstances. That's the goodness of God, the grace of God, the tender, loving care of God. But that's not what Romans 8:28 is promising.

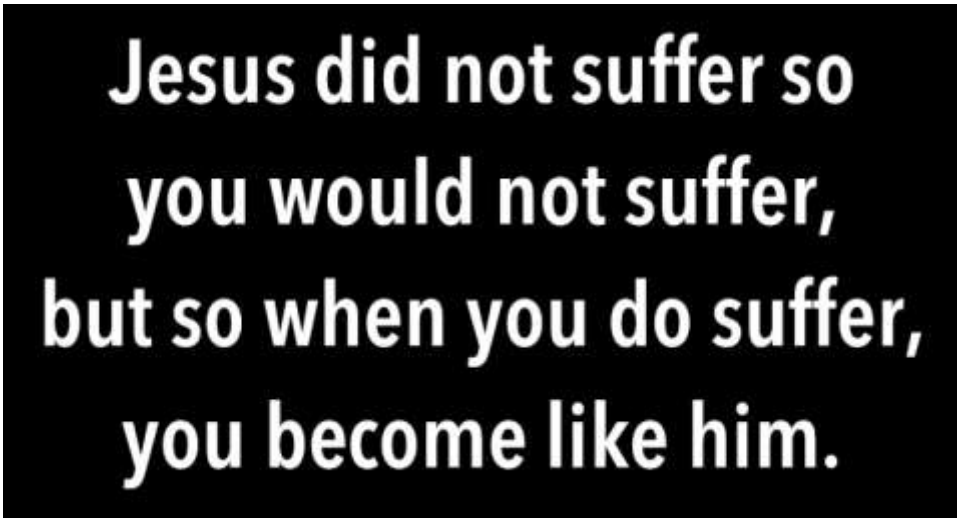
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God does not promise you better life circumstances if you love him; he promises you a better life.

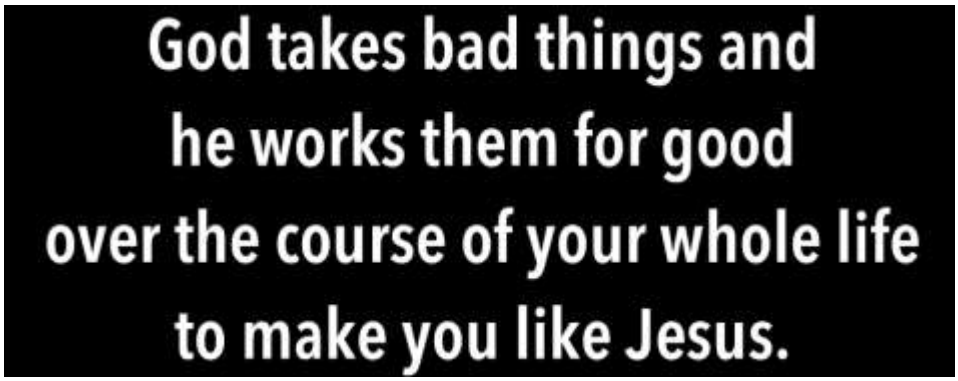


As per Keller: Jesus did not suffer so you would not suffer, but so when you do suffer, you become like him.



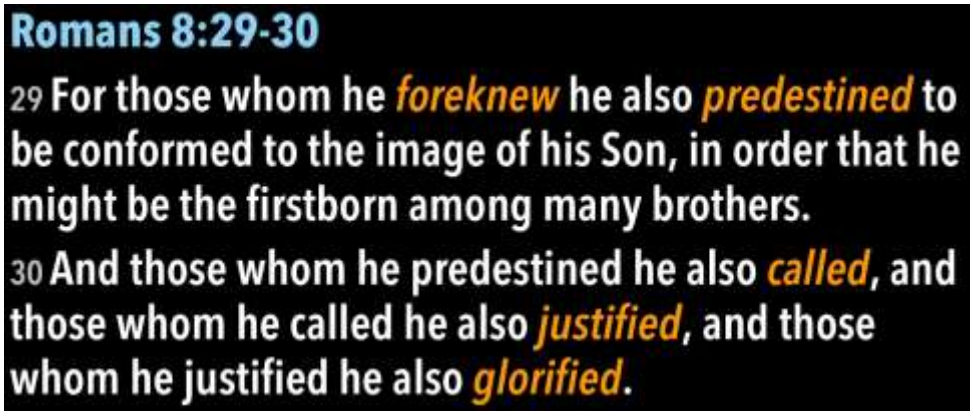
The promise is: God takes bad things and he works them for good over the course of your whole life to make you like Jesus— that is your highest good.

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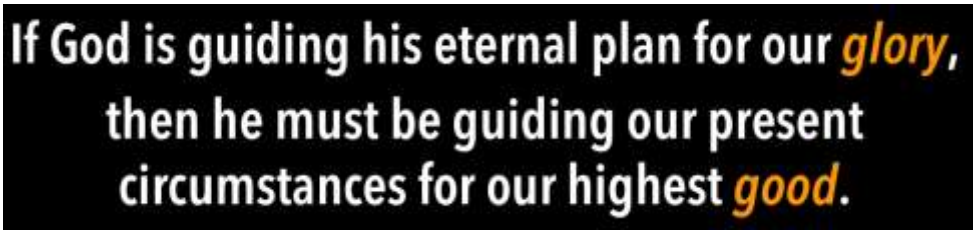
Or said another way: the "good" of Romans 8:28 is that you are predestined to be conformed to the image of Jesus.

Verses 29-30 lay out an unbroken chain—the predetermined, will and purpose of God—to morph (conform) you to the image of Christ. These verses make the point that the good thing God is doing to make you like Jesus is fixed. It's certain—guaranteed.



(*Reference also*: 1 John 3:2 Dear friends, we are God's children now, and what we will be has not yet been revealed. We know that whenever it is revealed we will be like him, because we will see him just as he is.)

This good can never be lost. Nothing can stop the process God has set in motion. Think—If God is guiding his eternal plan for our glory , then he must be guiding our present circumstances for our highest good .





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3. The best is yet to come (v.30).

Verses 18, 21, and 30 all focus on the future glory God has predestined for us. What is glory? Here's how I think of glory.

Glory is …

Every longing fulfilled.

Every promise kept.

Every question explained.

Every problem solved.

Every sin forgiven and forgotten.

Every tear wiped away. Every struggle overcome.

Every wrong righted.

Every created thing restored. Every body made new.

Every believer present and accounted for.

Every good deed rewarded. Every knee bowed.

Every affection Christ.

Every desire God!!!

THAT is our hope. That is our joy. That is our blessed assurance—when, face-to-face, we see that all things really have worked together for good for those who love God and who have been called according to his good, loving purpose.

Romans TOC
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Fellowship Greenville, Jonathan Parker (2018)
https://fellowshipgreenville.org/page/461?Item=1412

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SERIES: Romans: God's Power for Salvation
TITLE: Blindingly Clear
SCRIPTURE: **Romans 8:31-39**

Big Idea: For those who have believed in Jesus, Romans 8:31-39 is a blindingly clear reminder that nothing can separate you from the love and acceptance of God.

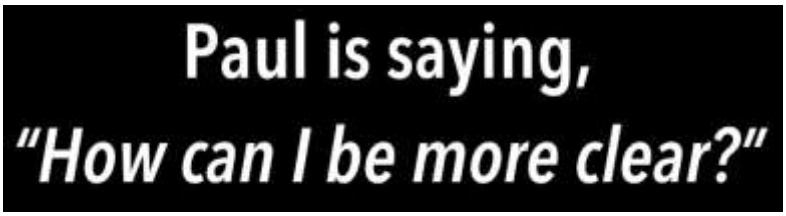


Before we complete our "8-in-8" section of Romans, we need to be reminded why this section is important by looking back at what Paul has been saying since Romans 1.

1. In Romans 1-8, Paul's overarching idea is that the good news of Jesus is God's power for salvation.

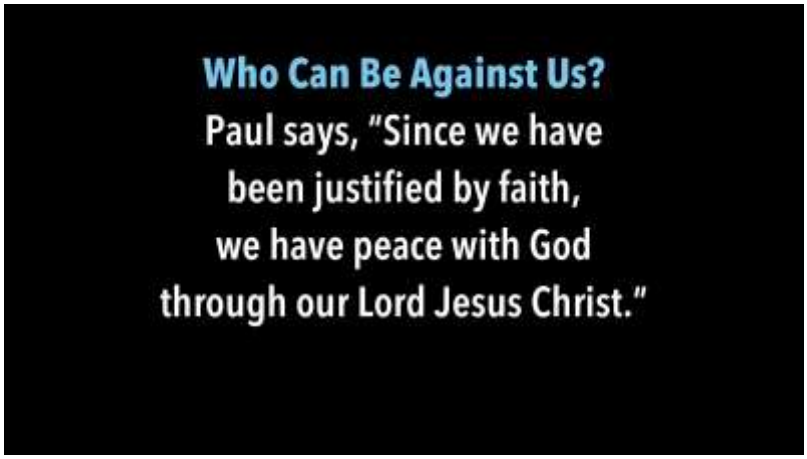
2. This completes Paul's single section of Romans 5-8 in which talks about what it's like to live well as God's rescued people.

3. Paul wants us to know that we walk according to the Spirit and not the flesh.



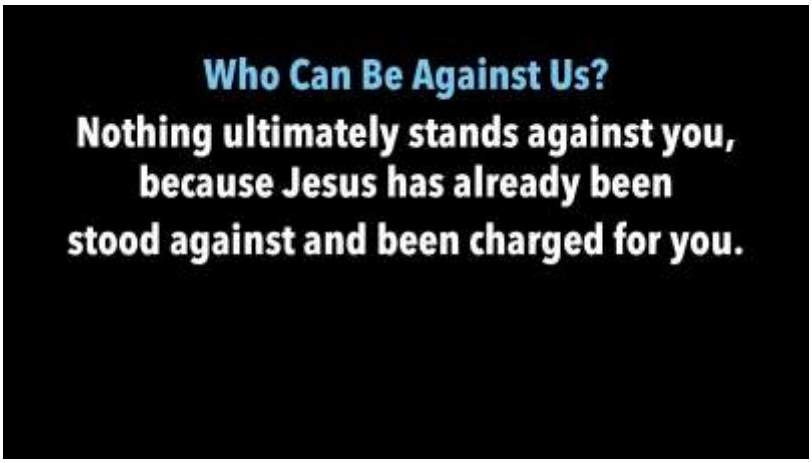
Paul sets out in Romans 8:31-39 to be even more clear so that we understand what he has been saying since Romans 1:1. Paul's approach to be more clear is to ask seven total questions. We will consider these questions in 3 sections.

I. Who Can Be Against Us?

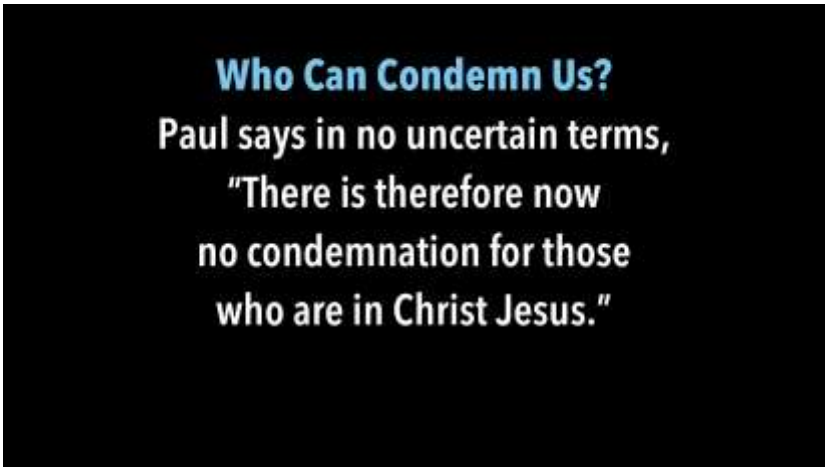


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Answer: Nothing ultimately stands against you, because Jesus has already been stood against and been charged for you.



II. Who Can Condemn Us?

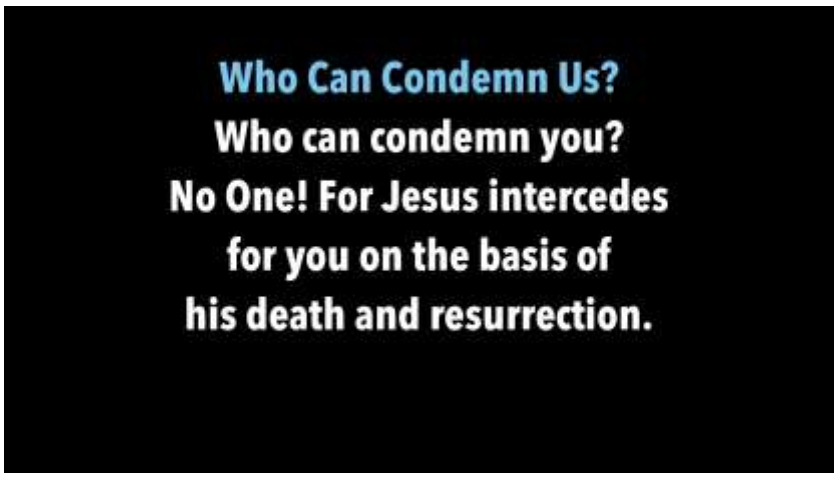




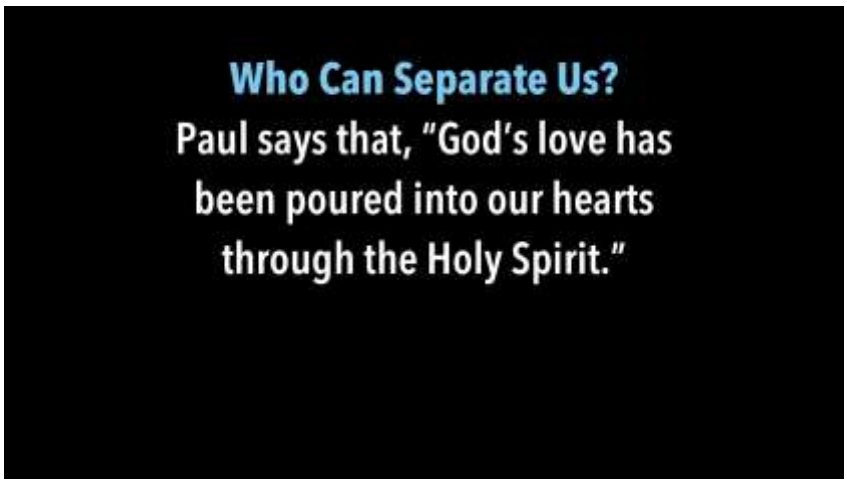
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Answer: No One! For Jesus intercedes for you on the basis of his death and resurrection.

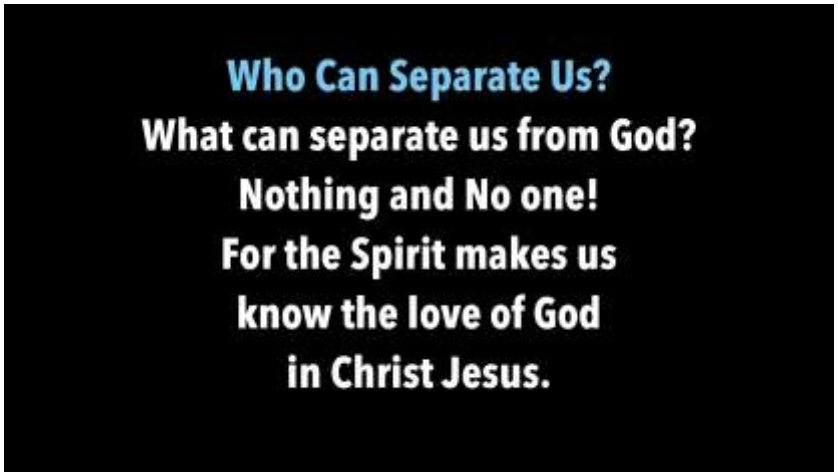


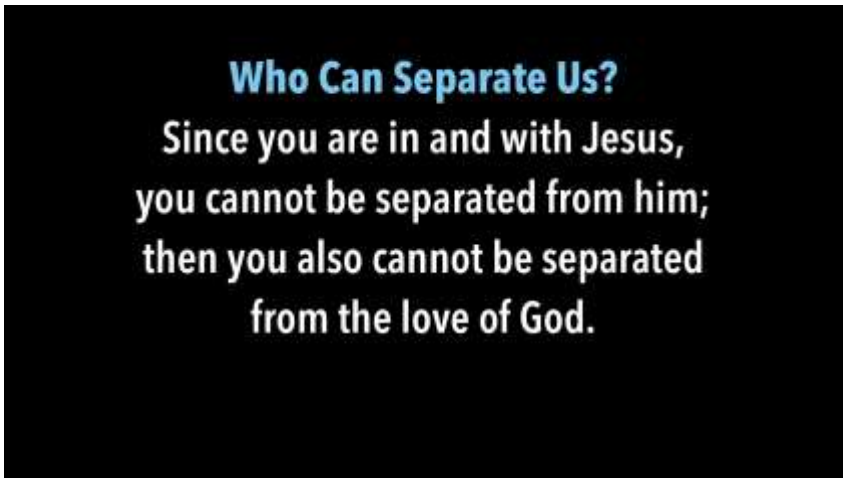
III. Who Can Separate Us?



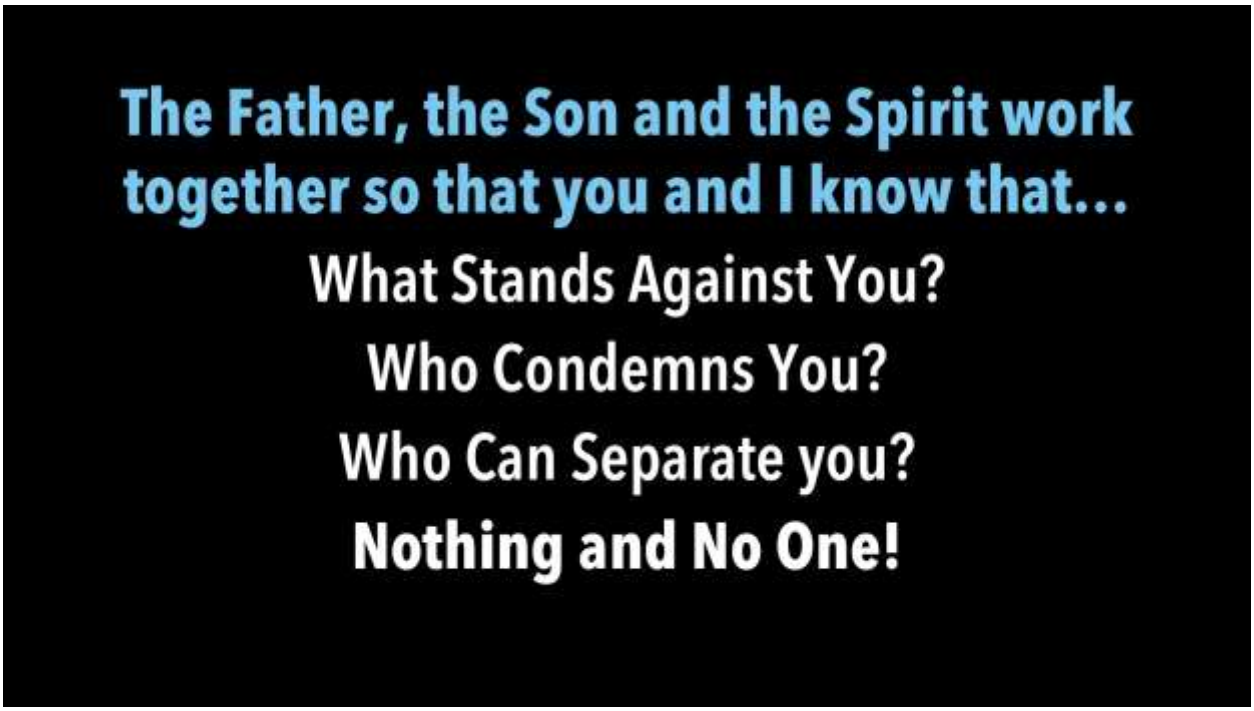
Answer: Nothing and No one! For the Spirit makes us know the love of God in Christ Jesus.

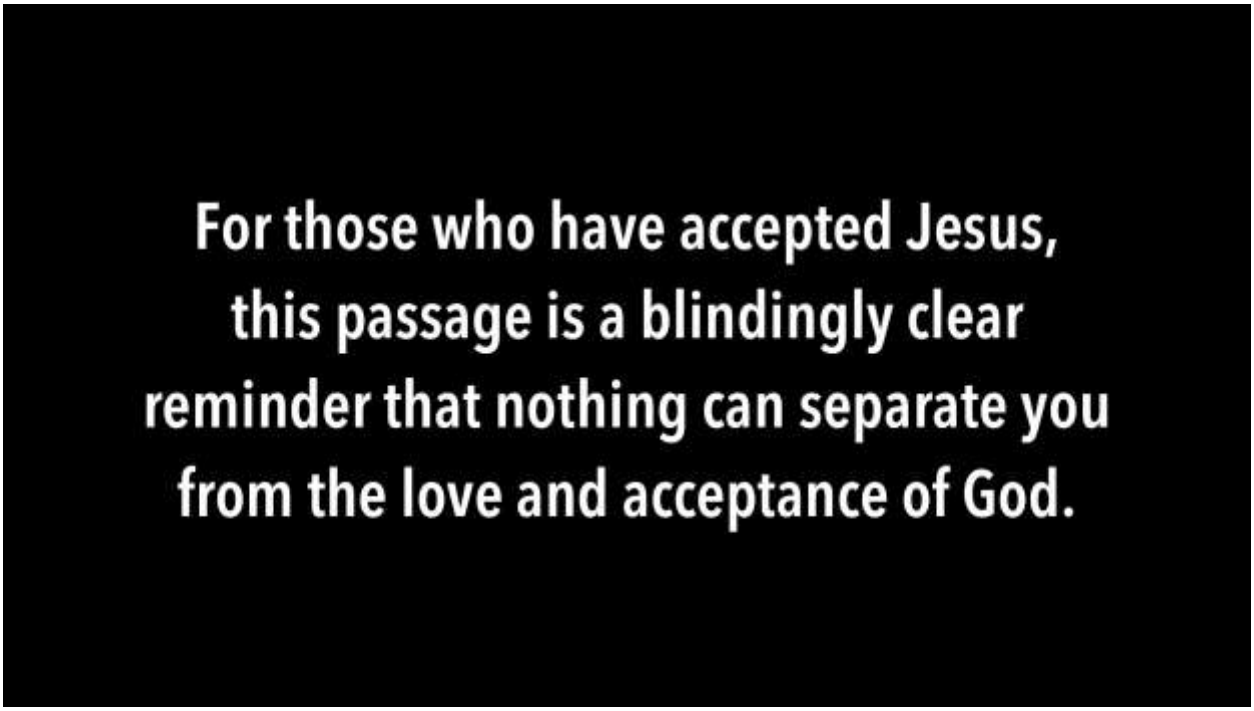
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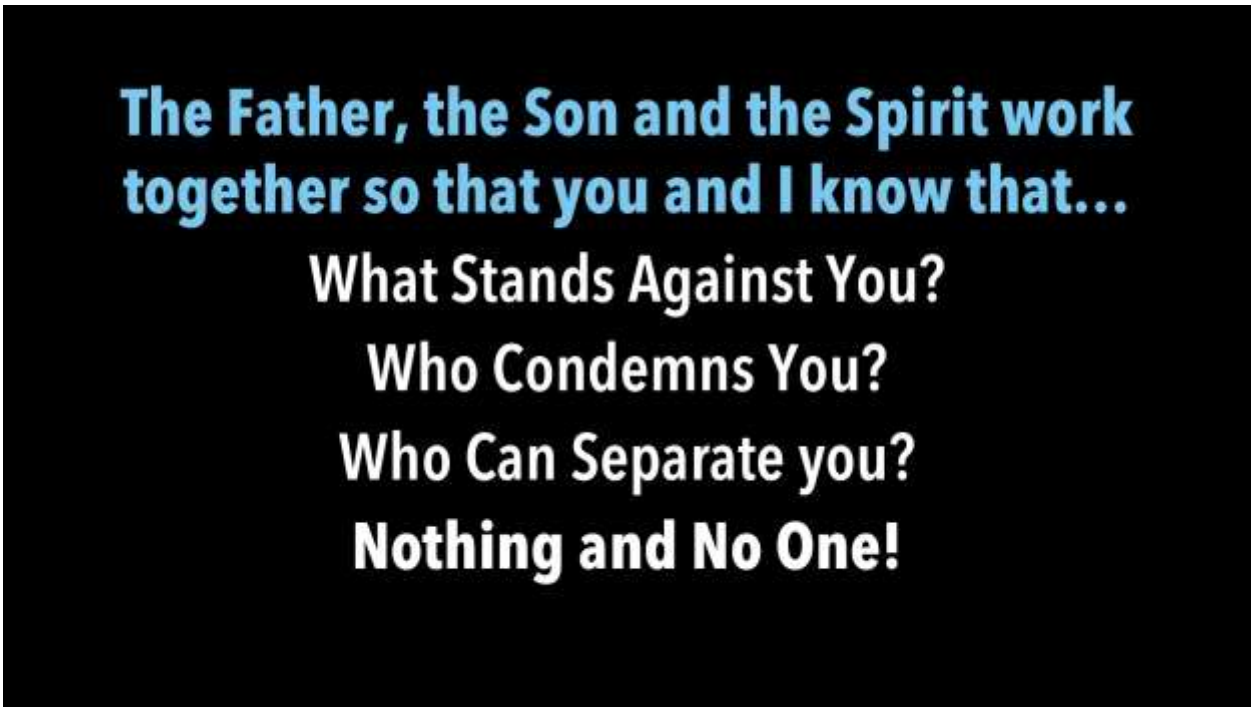


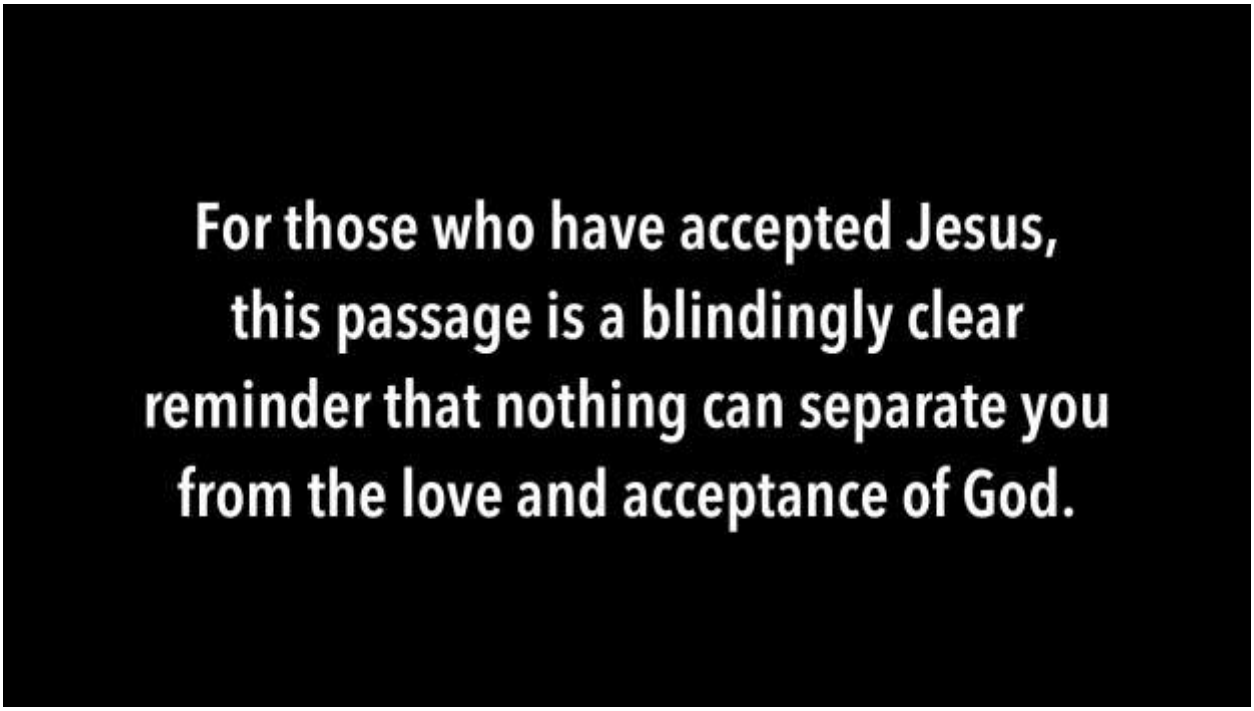
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For those who have put their hope, assurance, and trust in Jesus by believing the Gospel; God wants to be blindingly clear about what is true of you:

1. **Nothing stands against you.**
2. **Nothing can bring a charge against you.**
3. **No one can condemn you.**
4. **Nothing can separate you.**
5. **You are more than conquerors.**
6. **Nothing and no one can change that.**
7. **God loves you because he loves his Son, Jesus.**

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Romans 8:31-39

http://www.fbccs.org/resources/studyguides/romans_sg13.htm

Excerpt:

The teaching of the New Testament is that this very moment, there is a Man in heaven appearing in the presence of God for us. He is as certainly a man as was Adam or Moses or Paul; he is a man glorified, but His glorification did not dehumanize him. Today he is a real man, a visible and audible man, whom any other man would recognize instantly as one of us. But more than this, he is the heir of all things, Lord of all lords, head of the church, firstborn of the new creation. He is the way to God, the life of the believer, the hope of Israel, and the high priest of every true worshiper. He holds the keys of death and hell, and stands as an advocate for everyone who believes in Him.

Salvation comes by believing in the Lord Jesus Christ, the whole, living, victorious Lord who, as God and man, fought our fight and won it, accepted our debt as His own and paid it, took our sins and died. Under them, and rose again to set us free. This is the true Christ; nothing less will do.

In 1660 **John Bunyan** sat in deep despression wondering if he could go on, worrying about the future... "I remember that I was sitting in a neighbor's home, and was very sad, when that word came suddenly to me: *"What shall we say to these things? If God be for us, who can be against us?"* That was a great help to me."

When **John Chrysostom** was brought before the Roman Emperor in A.D. 400, the Emperor threatened to banish him if he remained a Christian. Chrysosotom replied:

"You can't banish me, for this world is my father's house."

"But I will kill you."

"You can't, for my life is hidden with Christ in God."

"I will take away your treasures."

"You can't, because my treasure is in heaven and my heart is there."

"I will drive you away from people and you will have no friends left."

"You can't, because I have a friend in heaven from whom you cannot separate me. I defy you; for there is nothing that you can do to hurt me."

Romans TOC
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SERIES: Romans: God's Power for Salvation
TITLE: Paul's TED Talk
SCRIPTURE: **Romans 9:1-5**

Most people appreciate a good TED talk online. TED talks are 10-15 minute speeches about different ideas, culture, art, music, business, etc.



And most of these talks begin with a quick introduction to get your attention, and then take you on a journey of seeing something important in a new and fresh way. Most TED talks include some shocking simplicity that is supposed to change the way you think about the world. And Romans 9-11 is Paul's TED talk.

Romans 9-11 is a single, unified stretch of Scripture that, if read out loud, takes about 10-15 minutes. And Paul's intro to this passage is an attention-grabbing emotional punch that starts the theological wheels turning, considering an old idea in a new way. While parts of these chapters have been counted among the most difficult in the New Testament, Paul's message is simple - the sovereign God is wise and faithful to his promises to ancient Israel. This is his simple message that he communicates in a somewhat shocking way.

But how does he start this talk? How does he grab our attention? Paul begins by saying that he has "great sorrow and unceasing anguish" (9:2) in his heart because of his Jewish brothers and sisters who don't know Jesus as their Messiah. This language should catch us off-guard. We don't often talk like this. We don't often talk about things that cause us constant anguish. And the thing that does it for Paul is that there are people who don't know Jesus.

Yes, Christians are called to joy and to hope. Yes, we're called to peace and to rest, but we're also called to long for others to come to know Jesus. Put simply, Passion for God includes a passion for others to know him.

Not only does Paul talk about this idea at the beginning of Romans 9, but also at the beginning of Romans 10: "Brothers, my heart's desire and prayer to God for them is that they may be saved" (10:1).

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This means that we should share this same heart posture. We should earnestly desire others to come to know Christ and have a personal relationship with him.

Another powerful picture of someone whose heart was burdened for people to come to Jesus was 19th-century British pastor Charles Spurgeon. He wrote,

> "I remember, when I have preached at different times in the country, and sometimes here, that my whole soul has agonized over people – every nerve of my body has been strained, and I could have wept my very being out of my eyes, and carried my whole frame away in a flood of tears, if I could but win souls."

Spurgeon shared Paul's burden of wanting others to know God through Christ, and so should we. But Paul's specific burden was for his fellow Jews to know Jesus, and this takes us back to the big picture of Romans 9-11.

Paul wanted the Jewish and Gentile Christians in Rome to share this desire with him. Paul knew that racial, personal, and even theological unity can be achieved by having a shared sense of burden and mission for the world. And this mission, on one level, wouldn't fail. Why? Because God is faithful, even in spite of Israel's unbelief. God's faithfulness is the big idea of Paul's TED talk.

But how does Paul's emotionally-laden intro relate to the big picture of God's faithfulness that he'll continue to unfold for a few chapters? Well, our faithfulness to share the love of God with others is part of how God himself is faithful. He has commissioned us for this task. And even if we can't trace the precision of God's faithfulness, he's still faithful, and we're still called to faithfully respond to him.

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SERIES: Romans: God's Power for Salvation
TITLE: How Do You Measure Faithfulness?
SCRIPTURE: **Romans 9:6-13**

How do you measure faithfulness? Is it simply, you said you were going to do "X" and you didn't, so you're not faithful? Is that it? Or is faithfulness more about your motive? What If you tell your teenage son to go clean out the car, and you realized that he threw out all the trash and brought inside all the stuff that belongs inside, but he didn't vacuum it out. Was he unfaithful, or just not faithful to your liking? How precise were you in your instructions?

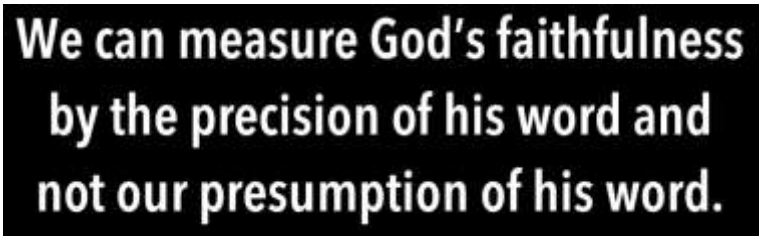
What about your marriage? Let's say you haven't had an affair, and you don't fight, and you support each other financially. Is that enough to count as faithfulness? Is that really all that you meant by "I promise to love and cherish you until death do us part?"

Obviously, the most important context in which we should think about this question is in our relationship to God. How do we know if we're rightly trusting, following, and obeying him? That's one side of the coin. But the other side of it is, how can we be sure that he'll stay faithful to us? Is he really fully reliable?

In Romans 9:6-13, Paul is writing to some of his friends who are starting to feel that perhaps God has been unfaithful. Throughout the Old Testament, God promised Israel that he would send them a Messiah-King to rescue them from their enemies and bring mercy, justice, and peace at last. And then Jesus – the Jewish Messiah – shows up on the scene, and much of ethnic Israel rejects him. Doesn't this make God look a little unfaithful, like he didn't follow through with his word? Of course not. God is always faithful, but Paul's explanation of h ow so is interesting.

Paul goes on to explain that not everybody born as a physical Jew was truly a "spiritual Jew." (Paul calls this circumcision of the heart in Romans 2). Paul then talks about how God chosen line of bring restoration and blessing to the world is usually the unlikely line (i.e. Isaac from the barren Sarah and Jacob the younger instead of Esau the elder). And all of this means that God's His word hasn't failed because he never defined membership in his family as primarily an issue of ethnic birthright or a human effort. Rather, membership in God's family has always been about his gracious calling. This proves God to be surprisingly and sovereignly faithful. And so…

We can measure God's faithfulness by the precision of his word and not our presumption of his word.



We should always be attuned to exactly what God has promised us, and we should never take those promises for granted. Old Testament Israel frequently assumed upon God's word to them, and lost sight of the promise and their vocation. But God's faithfulness seems to always include doing things backwards with backwards people. This is part of the precision of his promise.

Noah, go build an ark in the desert so that mercy will come out of judgment. Abraham, I'm going to change the world through your family and your wife can't have kids. Joseph, I'm going to make you a prince from a dungeon, and bring about abundance through famine. Moses, you have public speaking

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problems so go stand before the most supreme court and ruler in the land. Joshua, you're a teenager; now go lead 100,000 people into the promised land. Hosea, go marry a prostitute to show people my love for them even in their waywardness. Mary, you're a pregnant virgin. Sinners, I bring you life by my death. I bring you belonging by my being separated. I bring you wholeness by my being broken. I am your King, here to serve.

And for many of these people, they probably thought that God's word had failed. Surely, this isn't the way he will be faithful, they thought. But sovereign and shocking faithfulness is faithfulness nonetheless.

So, is God reliable? Is he dependable? Yes, more than we could ever imagine. And this reliability and faithfulness is often unique, wooing us to trust him more. And while we should never presume on God's promises, we need a constant and clear vision of his faithfulness. And the decisive place to see this is in the gospel of Jesus.

Jesus is the reliability, dependability, and trustworthiness of God with skin on. Paul says in 2 Corinthians 1:20 that, "All the promises of God are YES in Him." Jesus is the place where God's surprising and steadfast faithfulness blossoms. And if God raised Jesus from the dead, then we have all the proof we need to continue to seek him, share him, know him, and make him known because he is and will be good to his word.

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SERIES: Romans: God's Power for Salvation
TITLE: God Is God
SCRIPTURE: **Romans 9**

Undoubtedly, Romans 9 is one of the most difficult passages in all the Bible to understand. For those who have been Christians for some time, a big reason for this has to do with what we bring to the passage from what we may have been taught in the past. Specifically, the teaching that Romans 9 has to do with God's sovereignty over who goes to heaven and who goes to hell. But if we let the passage speak for itself, we find that individual salvation is not the theme of this chapter. So, what is it about? R omans 9 strongly sets forth God's sovereign, predetermined plan to save Gentiles, and a remnant of Jews, through faith in Messiah Jesus. The question Paul is answering in this chapter is this: H as God failed to keep his covenant promises to his people Israel? How can God be faithful and righteous and not save all Israel, but instead open the door of salvation to the Gentiles?

To see this as the main theme and to answer this question, it is essential that you follow the flow of thought through the whole chapter and not get bogged down, taking individual verses out of context. N.T. Wright puts it this way: "Reading this part of Romans is like riding a bicycle: if you stand still for more than a moment, forgetting the onward movement both of the story of 9:6-10:21 and of the letter as a whole, you are liable to lose your balance—or, perhaps, to accuse Paul of losing his." In other words, to understand Romans 9 you have to keep pedaling all the way to the end. What follows is my own interpretative paraphrase of 9:1-33 to help you pedal your way through.

At the close of chapter 8, Paul rejoices in the fact that—No one and nothing can separate us from the love of God in Messiah Jesus (8:35-39). He then anticipates a question: 'But if nothing can separate us from God's love, what about Israel? Compared to the number of Gentiles who are turning in faith to Jesus, only a small number of Jews are embracing Jesus as their Messiah. Has God failed to keep his promises to Israel?' Here's how Paul answers that question.

"I'm not lying when I say, my heart breaks for my people Israel. I would gladly separate myself from God if they would embrace Jesus as their Messiah. After all, it is through God's predetermined purposes and promises to Israel that Messiah Jesus has come" (9:1-5). B ut the fact is, God never promised that all of Abraham's descendants would be a part of God's new covenant people. Why not?

Because not all of the children of Abraham are children of God (6,7). Only those who are in the line of promise can become children of God. For example, of Abraham's two sons, Isaac was the child of promise, not Ishmael (9). And, Jacob, was the divinely chosen child of promise, not Esau. God was sovereignly choosing the line of promise through whom Messiah would come (10-13).

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SERIES: Romans: God's Power for Salvation
TITLE: Missing God
SCRIPTURE: **Romans 10:1-21**

Note: First segment of sermon was Boyd sharing about his trip to Rome that was provided as part of a travel package gifted by the church in honor of his 20th anniversary at the church as pastor. He had some interesting facts to share (worth listening to):







The question Paul is asking and answering in Romans 9-11 is this: Why are there more Gentiles than Jews being saved? Has God failed to keep his promises to Israel, his own chosen, elect people? Has God rejected Israel?

1. Ch. 9: No, God never promised that all of the children of Abraham would be children of God, only those in the line of promise can become God's children. According to God's purpose in election for Israel, God predetermined to harden the hearts of his own people in order to open a door of salvation to the rest of the world (Gentiles), while only a remnant in Israel would be saved. This was clearly prophesied in the Jewish Scriptures.

2. Ch. 10: No, God has not rejected Israel, Israel has rejected God. Israel has failed to come to God by faith in Christ even though their own Scriptures told them righteousness/salvation comes by faith, not works, and is available to all, not just them. They looked at their own Scriptures and did not see that they all pointed to Jesus. In ch. 10, Paul makes it clear that the reason so few Jews are being saved is not because of election, but because of their rejection of Jesus as their Messiah. It's not that God has rejected them, but they have rejected him.

Why did the Jews miss God-miss what God was doing by providing his salvation to everyone through faith in Jesus? Three reasons are given in ch.10.

I. The Jews missed God because they did not come to God on his terms (10:-14, see also 9:30-33). They were seeking right standing with God based on works, rather than faith in Christ.

II. The Jews missed God because they ignored the teaching of their own Scriptures that God's way of salvation was by faith, not works (10:5-20). The Law was not given as a job description for how to become righteous. The Law was not given as a way of earning salvation. It was given that Israel would trust in God's mercy and let their obedience flow out of their faith-out of the gratitude for all that God had done for them. That is at the heart of what the Law aimed to teach. The Jews could not say that they hadn't heard or didn't understand. God had made his plan and purposes known to them in the Law, the Psalms, and the Prophets. And that is precisely what Jesus taught as well. Turn from relying on your good works to save you and trust completely in the mercy of God to save you. Then let your obedience flow out of your faith in gratitude for what God has done for you. V erses 5-20 show us one Old Testament quotation after another to prove the

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point that God's way of salvation by faith has been plainly stated so the Jews have no excuse for missing the God.

A. (5-8) God's message of salvation by faith had been clearly proclaimed (5). The Gospel is within reach of all (6-8). It's simple and attainable, not difficult or hard to find (6-8).

B. (9-13) The Gospel is also offered to all-to everyone who believes by calling on the name of the Lord All these truths were plainly foretold in Israel's own Scriptures.

C. (14-20) However, the Gospel is not accepted by all. God sent many prophets to the Jews proclaiming God's way of salvation. They had heard and understand-they missed God not because he didn't tell them, but because they refused to hear. In v.18, Paul shows from both Moses (Dt 32:21) and Isaiah (65:1) that God had planned all along to include Gentiles in his ultimate plan of salvation and to make them his people.

III. The Jews missed God because they turned their backs to God's relentless, gracious invitation to come to him by faith in Messiah Jesus (10:21).

In ch. 10, Paul is explaining why Israel missed God-why they missed the point of the Law and their own history-missed the salvation God has provided in Jesus. He's telling us these things so we don't make the same mistake and end up missing him as well.

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Romans 10:1-12

Paul is discussing that Israel needs the Gospel and referencing Scripture (OT)…

[10:1] Brethren, my heart's desire and prayer to God for Israel is that they may be saved. [2] For I bear them witness that they have a zeal for God, but not according to knowledge. [3] For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. [4] For Christ *is* the end of the law for righteousness to everyone who believes. [5] For Moses writes about the righteousness which is of the law, *"The man who does those things shall live by them."* [6] But the righteousness of faith speaks in this way, *"Do not say in your heart, 'Who will ascend into heaven?'"* (that is, to bring Christ down *from above*) [7] or, *"'Who will descend into the abyss?'"* (that is, to bring Christ up from the dead). [8] But what does it say? *"The word is near you, in your mouth and in your heart"* (that is, **the word of faith which we preach**): [9] that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. [10] For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. [11] For the Scripture says, *"Whoever believes on Him will not be put to shame."* [12] For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. [13] For *"whoever calls on the name of the LORD shall be saved."*

Text from OT Scripture in GREEN
What Paul/associates preached summarized in RED

Notes:

Ro 10:1-2. Jewish literature from this period often praises zeal for the law, even to the point of violently resisting those who wished to repress Jewish practice of the law.

Ro 10:4 ***For Christ has already accomplished the purpose for which the law was*** *given* (or *For Christ is the end of the law,* or *For Christ is the culmination of the law*): The function of the law was to point forward and prepare the way for the Messiah; Jesus' coming does not destroy the law but fulfills all of its requirements, so that the primary requirement for God's people is to ***believe*** *in him.*

[Source: NLT Study Book Note]

Two Approaches to Righteousness

Educated Greeks and Romans often cited classical sources to support their arguments; like other Jewish teachers, Paul cites the Jewish and Christian canonical source, the Scriptures.

Ro 10:5. One approach is based on a particular Jewish interpretation of Lev 18:5: those who keep the commandments merit eternal life. (Texts such as these—cf. also Dt 4:1,26,40; 5:33; 8:1; 16:20; 30:16,20—originally promised long life on the land. But by Paul's era Jewish interpreters understood these texts as promising eternal life, apparently holding this view alongside the view that God elects Israel as a whole to be saved.) This kind of righteousness would prove difficult for Gentiles without years of enculturation or study of the law. Paul also established in Ro 1-3 and chapter 7 that this kind of righteousness does not work (see comment on 9:30-32).

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Ro 10:6-7. Paul here does **midrash**, expounding a text in good Jewish fashion. In context, "Who will ascend?" in Dt 30:12 means, "Who will ascend again, to bring the law down again?" (Moses ascended only to Sinai, but in Jewish tradition he ascended all the way to heaven to receive the law; in Deuteronomy, God provided the law from heaven.) "Who will descend?" in Dt 30:13 means "Who will descend into the Red Sea to cross it again?" (Although not in this text, the Septuagint often translates "sea" as "abyss," as Paul does here.) God had redeemed his people at the Sea, according to the Old Testament and Jewish tradition; now, God has consummated his saving acts in Christ, and the same principle applies to him. (Paul adapts the opening wording slightly to work in a midrashic allusion to Dt 9:4, which, with Dt 9:5-6, reminds Israel that they are not righteous.)

Ro 10:8. Dt 30:14 refers to the law; as long as it is written in the heart (cf. 30:6; Ps 37:31; Isa 51:7), God's people could live out its righteousness (cf. Dt 30:11; Je 31:31-34). Paul says that this principle applies all the more to the message of faith that the law teaches (3:31); grace , not human effort, leads to righteousness (8:2-4).

Ro 10:9-10. Paul emphasizes "mouth" and "heart" here because he is expounding Dt 30:14 (cited in the previous verse), which speaks of the message of faith in one's mouth and heart.

Table 6. Paul's Use of Deuteronomy 30:12-14 in Romans 10:6-10

Dt 30:12-14	**Paul's application of the principles in Ro 10:6-10**
Do not say, "Who will ascend to heaven?" (to bring down God's gift of the law; 30:12)	Do not say, "Who will ascend to heaven?" (to bring down God's gift of Christ; 10:6)
Do not say, "Who will descend into the sea?" Do not say, "Who will descend into the abyss?" (for salvation; 30:13)	Do not say, "Who will descend into the abyss?" (For salvation; 10:7)
The word (the law) is near you (30:14)	The word (the gospel) is near you (10:8)
In your mouth and in your heart (30:14; probably recitation of the law, cf. 6:6-7)	Confess with the *mouth* that Jesus is Lord; believe with the *heart* that God raised him from the dead (10:9-10)

Romans 10:11-21
Salvation for All Peoples

Ro 10:11-12. Paul again cites Isa 28:16 (see Ro 9:33), which he is still explaining. His emphasis is on the "whoever" (NASB, GNT), by which he argues that the text must apply literally to Gentiles as well as Jews.

Ro 10:13. Jewish teachers commonly expounded a text by citing other texts that shared the same key word; hence Paul ties in another verse (Joe 2:32) that has the word "whoever" to explain that in Isa 28:16 "not be disappointed" (NASB) or "not be put to shame" (NIV) means "be saved."

[Source: IVP Bible Background Commentary, 2nd Ed.]

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SERIES: Romans: God's Power for Salvation
TITLE: Jealous Jews and Grafted Gentiles
SCRIPTURE: **Romans 11:1-24**

The gospel is the good news that the crucified and risen Jesus is the true Lord of the world. And through the power of the gospel, God is changing people because of and to be like him. The major movements in Romans show that the gospel not only brings salvation, but it also brings transformation. And the last half of Romans shows us how the gospel additionally brings about unity.

Unity is always tough because relationships are tough, but it was especially difficult for the church at Rome.

Jewish Christians were frustrated that Gentile Christians weren't doing more Jewish stuff like circumcision and Sabbath; Gentile Christians were frustrated that Jewish Christians showed such little respect to Caesar; Jewish Christians were perplexed that Gentile Christians were okay with eating meat and drinking wine sacrificed to idols; and so on.

But underneath all of this, and what made it even more difficult, is that the exact reason God called Abraham (and Israel) long ago was to be a blessing and a light to all the families of the earth – to the Gentiles. And because of time, pride and presumption, Israel reduced the package deal of salvation and vocation to largely exclude the idea of vocation before God. This made matters far worse. So, in the church at Rome, there was a certain kind of Jewish pride and a certain kind of Gentile pride, and both needed to stop. And all of this helps us see the big picture of Romans 11.

Yes, God has been faithful to Israel; he hasn't rejected them. But the temporal hardening they were experiencing meant salvation for Gentiles. And Gentile salvation was in order to make Jews jealous and desire their Christ. But in all of this, the grafted-into-the-family Gentiles had become smug and arrogant toward their Jewish brothers and sisters. They were doing the very thing that caused Israel to miss the point throughout the Old Testament. And this is what Paul is writing to address. Simply put…

- In 11:1-10, the rejection of Israel is not TOTAL because there's a remnant of Israel with believing Gentiles that see Jesus as Messiah.
- In 11.11-24, the rejection of Israel is not FINAL because the jealousy of Israel b ecause of believing Gentiles will continue to bring them to Jesus as Messiah.

Again, in Paul's mind, these ideas are further proof that God is faithful, sovereign, and wise, and that his people should be faithful, humble, and not presumptuous. While Romans 11 subtly asserts God's faithfulness, it also rebukes God's people into unity.

What could've guarded Israel from pride in the Old Testament, what could've guarded the Gentile Christians from pride in the Roman church, and what should guard us from pride as Christians today is understanding our divinely-given vocation – our holy responsibility and calling before a sovereign God.

Your vocation includes knowing that your salvation and transformation aren't only about you; they are about unity.

Israel missed it before Jesus came. The Gentile Christians presumed it after he came. And now the ball is in our court. How should this idea of vocation change our attitude? How should it push us towards unity? How does it change how we think about God? And how do salvation and vocation relate?

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The key to these things is to know that salvation and vocation are a package deal and are both by grace. If we know this and live like it's true, it will guard us against pride and presumption, and launch us into our responsibility. This grace is most evident in seeing Jesus' story in light of Israel's story because where Israel failed, Jesus fulfilled.

- Israel was supposed to be a family that reflected Adam's vocation to "fill the earth" by being a light and blessing to all nations. But Jesus is the Second Adam who fulfills Israel's responsibility to b e a light and b lessing to all nations.
- Israel was exiled from the land because of their idolatry, sin, and rebellion. Jesus was exiled from God because of the idolatry, sin, and rebellion of the world.
- Israel is bearing God's temporal wrath because of their unbelief. Jesus has borne the eternal wrath of God because of his representative sacrifice.
- Israel, after a temporal and partial hardening, can return to their God by faith in their Messiah Jesus. And Jesus, after a temporal and victorious death, will always be faithful to receive those who confess him as Messiah and Lord.

These are the individual trees, but the forest is grace. It's not on the basis of works, otherwise grace would no longer be grace (11:6). Rather, our salvation, transformation, vocation, unity, and responsibility – all of these are rooted firmly in the grace we have in Jesus. And because of this, we should and lay down our pride (11:18), stand fast in faith (11:20), and continue in his kindness (11.22). Jesus has taken our place, assumed our role, and carried it out. And in trusting him, there is pride-killing and grace-giving life.

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SERIES: Romans: God's Power for Salvation
TITLE: Theology Becomes Doxology
SCRIPTURE: **Romans 11:1-36**

To understand what Paul is trying to tell us in Romans 11, we need to be able to follow his flow of thought through the entire chapter. Remember, what Paul writes here, he wrote t o Jew and Gentile Christians in the church of Rome in the first century. He wrote to them, but he also wrote f or us. Even though there are no direct parallels to the Jew and Gentile Christian problem in the Roman church, there are things that we can learn today about how God has worked to bring his predetermined plan of salvation to pass and how God works in ways that don't always make sense to us. The question then is: What do you do with a God you cannot fully understand? But, before we can answer that question, we've got to answer the questions the apostle Paul addresses in this chapter. Here's what I see as his flow of thought…

1. Has God rejected his people? No, by his grace, a believing remnant of Jews continues to experience his blessings because of their faith in Jesus. Those who did not believe were hardened (11:1-10).

2. So, as a nation, is Israel's failure final? No, even though it might seem like God has given up on Israel, he hasn't. God is using Israel's current unbelief to extend his plan and promise of salvation to the whole world (11:11-24).

3. What God has done and is doing for Israel is a "mystery," but what is clear is that, in the future God's favor and blessing will once again rest on Israel as a nation (11:25-32).

4. When we see the mystery of how God has worked to save all people through faith in Messiah Jesus, our theology will become doxology (11:33-36). We need to get comfortable with the fact that some of God's ways of working can't be forced into the dimensions of our ways of thinking.

5. What do you do with a God you cannot fully understand? You __worship___him and ___praise__ him and you __trust__ that his judgments are true and his ways are always right for you.

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SERIES: Romans: God's Power for Salvation
TITLE: Living Sacrifices
SCRIPTURE: **Romans 12:1-2**

Isn't it sad when Christians are exactly like everybody else? They profess with their mouths that Jesus has saved them and changed them, but there is zero difference between their lives and the lives of others. What's really sad about it is that the lack of difference whispers to a hopeless world that they really don't need Jesus. After all, he can't really change you that much because we're the exact same.

But where should the difference lie? Everybody has to eat, drink, sleep, drive, work, love, laugh, wear clothes, communicate, etc. So, on some level, there won't be any difference between unbelievers and followers of Jesus, and that's fine. This just means that the some of this isn't about participation in certain actions, but some of it is about attitude, heart, and motive. For example, while noble, the Amish community has completely separated themselves from the outside world, and they have created their own bubble to live in. This can't be what Jesus and the New Testament writers are talking about.

So, we have to figure out, in what ways are believers called to be distinct and unique? We all know that light and darkness aren't the same, but both realities have to occupy the same space for you to observe and articulate the differences. So, how should we live in the world and with the world but not play by its rules? What should it look like for these differences to take shape in us? It's questions like these that Paul is bumping up against in Romans 12:1-2:

> I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, this is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Here, Paul is calling his friends to a special kind of life. And he's using strong and pregnant language to do so. When he uses the term "living sacrifice," he's suggesting so many different things:

1. This is a phrase that encapsulates how a Christian's life should be described after they understand the mercy of God in the gospel (12:1). Paul continues to talk about this through Romans 12-16.

2. Paul is careful with his language. He says to offer your bodies (plural noun) as a living sacrifice

(singular noun). And in doing this, he's reminding the Romans of their continued need for unity.

3. This is an allusion to the Old Testament sacrificial system. In the OT, an Israelite would bring God the best of their flocks as a sacrifice, and the sacrifice would be pleasing to God. And doing this cost the worshipper something (their best livestock).

4. In 12:2, Paul gives two descriptors of living sacrifices. They should be conformed to this present, passing world; and they should be transformed by having their thinking continually shaped by the gospel. This is how living sacrifices should function.

And if we take our time, and consider well what Paul is saying, he helps us answer our questions about why Christians look like everybody else, and what should be done about it. The simple answer is that we should be living sacrifices. But this is also complex and difficult. Why?

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> Living sacrifices should be known for their gracious non-conformity, their normal abnormality, and their humble transformation because of and for Jesus.

Sadly, heeding this call is often just too hard for us so we just settle for looking like everybody else, and sometimes that slips into mindless compliance with the way the system does things because that's just easier and it doesn't cost us anything. But if truly grasp the mercy extended to us in the gospel, we will see that whatever it costs to passionately follow Jesus is worth it. Living sacrifices aren't after cultural decency, popularity, fame, broader networks, bigger houses, or faster cars. Living sacrifices are supposed to lay down their lives for others to know God. They are called to dying and living in such a way that God is pleased, and the gospel is seen as awesome.

And there's only one real reason why we're called to live this way, and this reason includes and gives life to every other little reason. We should be living sacrifices because because Jesus is the supreme living sacrifice for us. He's the Lamb of God who takes away the sin of the world He has taken our rebellion, our pride, our guilt, and our victimization into himself at the cross. But his sacrificial death wasn't the end of his story. He rose again as the perfect sign that God's new world had invaded this passing, present age. He is the consummate place where all the mercies of God are on display. He lived in the world, but didn't conform to its ways. Rather, he came to bring lasting transformation to a fractured, lost world. He was the living sacrifice in the world so that he would be the living sacrifice for the world.

And now he wants us follow in his tracks - to be living sacrifices in and for the world. He wants us to reflect him by trusting him and obeying him. And again, no matter what it costs, it's worth it.

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SERIES: Romans: God's Power for Salvation
TITLE: Renewing Your Mind
SCRIPTURE: **Romans 12:1-2**

Every Sunday morning, we come to church, we open the Bible and we hear God's truth—truth upon truth upon truth, and sometimes, the Holy Spirit pinpoints things in our lives that need to change: relationships that need to change, habits that need to go, circumstances that need to be re-evaluated. We agree with the truth we hear and we want to be different and do different and we think—"When I go home things are going to be different." But sometimes, when we take the do's and dont's and the oughts and the ought nots of Scripture back into our homes and schools and jobs and relationships, sometimes, the things that God tells us to do don't always make a whole lot of sense in our daily lives.

Why is that? …Why is that what makes so much sense in here on Sunday, makes so little sense everywhere else the rest of the week? …And why is it that we can be sure of what we ought to do and yet it be so difficult to be consistent in applying that very thing that we're so sure that the Bible teaches and that God would have us do? …That's the questions I want to address this morning.

In writing to the church in Rome, Paul addressed a divided church—a church made up of Jewish Christians and Greek Christians who didn't like each other very much. He wrote to try to lay a doctrinal foundation strong enough to heal the divide between the two groups. Both groups knew and believed Gospel doctrine, but living it out was a problem.

Here's the problem for them and for us—Biblical application apart from biblical thinking results in short-term obedience and long-term frustration (Andy Stanley). The problem is that many Christians know that what God says is true and right and good, but because we don't have God's perspective on all of life, actually applying what we know, doesn't always make sense.

Romans 12:1-2 addresses this question—Why is there a disconnect between what we say we believe and how we live? The answer is—Because we may not have made a decision to present ourselves to God as a living sacrifice and then followed that decision with many other daily decisions to not allow ourselves to be conformed to the lies of this world but rather be in a serious process of having our minds renewed with God's truth. Three commands:

1. Present yourselves to God as a living sacrifice. That is, in view of God's mercy and grace, the most logical thing you can do is to present yourself to God by saying, "Wow God, your grace is amazing! So, God, you name it, and I'll do it." Make a decision to give yourself completely to God.

2. Do not be conformed to this world. That is, stop being conformed to the lies this world is telling you.

   To be conformed to this world means that I take my values, standards, and priorities from the world around me. The problem of being conformed can be short-circuited by being transformed.

3. Be transformed by the renewing of your mind. That is, commit yourself to a serious process of developing God's perspective on all of life.

The reason there's a disconnect between what we know we ought to do and our actually doing it, is because even though we know what God tells us to do, we're not consistently in a process of having our minds renewed. As a result, we continue to believe the lies of conformity we breathe in every single day.

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But let's dig deeper into what it means to have our minds renewed. Three steps to renewing your mind:

1. Take off the old—Identify the lies of conformity that you believe. Evaluate your temptations. Evaluate your reactions. Evaluate your feelings. Think about the lies under these three things that allow you to rationalize why you don't think what God says really applies to you.

2. Put on the new—Replace the lies with truth. In view of the fact that we have been and are being conformed to the values, standards, and priorities of this world—we need to realign our values, standards, and priorities with God's truth—with how God sees things.

3. Plug the holes that allow the lies to seep in. Or, said another way: Flee what is harmful and feed what is helpful. First, make a decision. Second, remember, input equals output. Make wise, daily decisions about what's coming into your life on a daily basis.

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SERIES: Romans: God's Power for Salvation
TITLE: One Body in Christ
SCRIPTURE: **Romans 12:3-8**

The book of Romans is a masterfully written exposition of the gospel of God. Without a doubt, it is the foundation of authentic Christianity and the most articulate, systematic understanding of our faith found in the Bible. Countless lives have been changed by the truth found in this ancient letter, and it continues to change lives today. Interestingly enough, Romans was written to Christians. So, while the good news found in Romans can certainly bring people to faith in Jesus, the actual focus is on how the gospel helps Christians think rightly about God, life, faith, and Christian community. If you want to grow to know God more personal and intimate way, this letter is for you!

Have you ever paid close attention to how football actually works? It's not just raw athleticism. It has to include strategy, trust, respect, unity in purpose, and diversity in role, and the entire team has to buy into these things. If a football team is going to call a running a play to the left side of the field, the quarterback, offensive lineman, the wide receivers - they all have a specific task in making that play a success. They all have to block or move in a certain direction to open up running lanes on the left side of the field. And if one person misses a block or fails to execute, then the play collapses. But, if everybody does their part and carries out their task the way they're supposed to, a win is possible.

These ideas of being on the same team and working toward the same goal, yet doing so by having unique responsibilities, are a need picture for the church. In Christ, we are a part of his family. We're a team. We are unified. And we all have special jobs. One of the primary ways that the New Testament talks about these ideas is with the language of "spiritual gifts." Sadly, much of the American church has traded in a healthy vision of being on a team with distinct spiritual gifts for letting pastors and paid staff put on a show that they can go watch if they feel like it. The truth is, because of the gospel, every Christian gets the Holy Spirit, and then the Spirit equips every follower of Jesus with unique and detailed gifts that are needed by those around them. And thinking about these things isn't merely about how church can work best. These things are about function rightly as the body of Christ, about continuing Jesus' own life in the world.

So, how does Jesus' family work as a team? What does it look like to work alongside each other with a shared purpose, but distinct responsibilities in executing that purpose? In short, what's the deal with spiritual gifts? Paul addresses these things in Romans 12:3-8.

In this passage, Paul is writing to a church that is struggling with issues of unity. He's already written to them about what they all share and what they all have in common. So, here he emphasizes their differences, how they're gifted uniquely by the Spirit. And he starts by telling them not to think more highly of themselves than they ought (12:3). This suggests that the path to understanding and using your spiritual gift(s) is humility. Paul then goes on talk about how they are all members of Christ's body. New Testament scholar James Dunn writes, "Some people think that the body is one despite its diversity, but that is not Paul's vision. Instead, for Paul, the body is one by virtue of its diversity." And with these ideas, Paul is reminding his friends that their gifts serve a purpose bigger than each one of them on their own. And finally, Paul lists seven different spiritual gifts in 12:6-8. This isn't an exhaustive list because there are other gifts listed in 1 Corinthians 12-14 and elsewhere, but these are examples of how the gifts vary. Again, these differences don't detract from, but add up to unity and to Christ-likeness. That's how Paul sees it. In other words, the quarterback needs the offensive line, who needs the wide receivers, etc.

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Now, Paul is very clear that all these different gifts of the Spirit are also free gifts of grace (12:3, 12:6, 12:6). And grace means that we don't have any excuse when it comes to figuring out, understanding, and using our spiritual gifts to point others towards the worth and beauty of Jesus. The same grace that forgives in salvation freely equips us in transformation. And learning to give our lives away with the gifts given to us gives us a more vivid picture of what God is up to.

So, it's clear that gospel-unity works by the Spirit uniquely furnishing each believer with gifts. That's how the church works together as a team. But how do we go about this practically? For the Romans, this was how Jew and Gentile harmonized. For us, this is the gateway to intimacy with God and each other. So, how should we pursue life as "one body in Christ"? Here are five suggestions:

1. KNOW WHAT YOUR GIFTS AREN'T. Realizing what your gifts you don't have isn't an excuse to be lazy, but a call to focus on how God has gifted you. No one from the offensive line should play quarterback. And that's not hurtful, it's liberating because it means you get to...

2. DISCOVER WHAT YOUR GIFTS ARE. Start with humility. Never forget that they're all gifts of grace. Surround yourself with people who will tell you the truth about how God's wired you and how he hasn't. And because your gifts will never be discovered in a vacuum…

3. ACKNOWLEDGE THE GIFTS OF OTHERS. If you can see God working in and through a fellow brother or sister in Jesus, call it what it is. Doing this will help you become more attuned to how the Holy Spirit equips and animates and brings life to and through the body of Christ.

4. EXERCISE THEM IN COMMUNITY. Don't forget, we are members of one another, and we belong to each other as we belong to Jesus. Whether it's a gift of teaching, serving, evangelism, or having mercy, the Spirit gifts people to work in, alongside, for, and to grow the body of Christ.

5. AIM THEM AT CHRIST. Some people are often tempted to think that their spiritual gifts make them important. The quarterback may be talented, but he's not the point. Yes, your spiritual gifts are for you, but they are not fundamentally about you. They are about Jesus. He's the point. Remember, this is about continuing his very life in the world.

And these above suggestions become natural reflexes when we look at the ultimate self-giving love of God in the gospel. In the death and resurrection of Jesus, we see the grace and humility and love that fuel our spiritual gifts, and thereby cause us to live well as Christ's body here on earth. It is the self-giving love of God in the good news of Jesus that Spirit is seeking to use in order to energize us into faithfulness. And when we each know and do our part as a team, the world has before them a glorious picture of Jesus.

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SERIES: Romans: God's Power for Salvation
TITLE: Let Love Be Genuine
SCRIPTURE: **Romans 12:9-21**

To my way of thinking, one of the hardest things for people who are seeking to follow Christ to do is to love people who don't believe and live like them. I mean, we believe, by the grace of God, we've come to know God and we know, by what's written in the Bible, how God wants people to live. We believe that the Bible teaches us the difference between good and evil—right and wrong—wise and unwise. I'm not saying we always live according to what we know is right and wrong—but for the most part, we know right and wrong and we're really good at seeing when others aren't living the way they should. And that's where the rub is because: When you think you're right about something, it can be very hard to love people you believe are wrong. But the same Bible that teaches us what's right and wrong also tells us that if we don't genuinely love all people—those who agree with us and those who disagree with us— then we are not right with God even though we might be right about what we believe.

Matthew 5:43-48--Jesus is correcting what has been taught by the Pharisees which basically was, "Love the people who believe like us and live like us. Consider everyone else an enemy." But Jesus taught us to love our enemies; love people who believe and live differently from you because God loves people who don't live like he tells them to live. That's not to say that they won't face God's judgment at some point in the future. But in the here and now, God shows himself to be good to all people, good or bad. Therefore, so must we.

But we have a hard time loving people we believe are wrong because to act in loving ways toward someone we believe is wrong feels like we're condoning their wrong behavior. But if our Father in Heaven can love people in the wrong without compromising his inherent righteousness and if Jesus can love unholy people without compromising his holiness, then why can't we?

The apostle Paul paraphrases and expands on what Jesus said in Matthew 5 in Romans 12:9-21. This passage contains over 30 do and don't commands depending how you parse them out. But, simply reading them doesn't automatically bring the life-change we need? So how can a list of 30 commands make a difference in our lives?

Let's think about the historical context in the Roman church. The Roman church was made of Christians from Jew and Greek backgrounds. And even though these two groups of people came to be God's one new people in Christ, they were still very different people. They believed the same basic Gospel doctrines, but in regards to "secondary" matters, they held very different convictions (see Romans 14:2-6 for specific examples of their differing convictions). Each group thought their way of seeing things was the right way/the only way to see things and that meant everyone else was wrong. The question is: How do you bring these two groups together and get them to live in harmony with each other. Paul's big idea was:

God has made you one people in Christ so don't let secondary matters make you two again.

Paul's says, only by learning to genuinely love each other can unity be preserved.

Let your love be genuine, he says. The word "genuine" or "sincere" literally means "unhypocritical/without hypocrisy"--Let your love be without hypocrisy. How is that possible? Let your love be genuine/unhypocritical by hating what's evil and holding fast to what's good (v.1) which would ensure that you are not overcome by evil yourself and that you would overcome evil by doing good (v.21). Unity will only be preserved when believers genuinely love each other despite their differences.

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But our love can become hypocritical when: (1) We pretend to love someone on the outside when we have unloving feeling toward them on the inside. Our love must be true to our hearts. We are to love those we don't love. ??? How is that possible? What do you do when you know the Bible tells you to act in loving ways toward someone, but you don't have the loving feelings to back it up? Isn't that hypocritical. Yes it is, but that doesn't let you off the hook. The Gospel teaches us that we are to love others as God loves us. So when we find it hard to love someone, we do loving things while repenting of unloving feelings. If you show love as you repent of unloving feelings, your heart softens and your love becomes more genuine toward hard-to-love people over time.

Also, (2) Our love can become hypocritical when we refuse to confront the wrong someone is doing in the name of love. In other words, our love must be true to the will of God. Example: Jesus and the woman caught in adultery in John 8--Jesus stood up for the woman, but he stood against her sin. He hated the evil of her being enslaved to sin, but at the same time he held fast to the good by loving her well.

Who do you have hard feelings toward? Who has hurt you so bad it's hard for you to love them? Who do you believe is wrong about something they're doing and it makes you so mad you can't hardly stand it? Is it someone outside the church? Someone inside the church? Is there anyone you despise? Read back through vv.9-21 and ask the Holy Spirit to apply specific expressions of genuine love to your heart as it relates to that person or group of people.

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SERIES: Romans: God's Power for Salvation
TITLE: Politics and the Gospel
SCRIPTURE: **Romans 13:1-8**

[Read: What to do if you encounter an Anaconda]

> "Christians too often take what oughta be first and we leave it to last, and take what's last and make it first."

I think you would agree with me that the political climate we live in today is worse than it's ever been. We live in a politically divided country. The question is: Does God have anything to say about it? The answer is, "Yes." Romans 13:1-8 speaks to the issue of God and government--of Politics and the Gospel. But what you read in this passage doesn't sound anything like the political rhetoric you hear today.

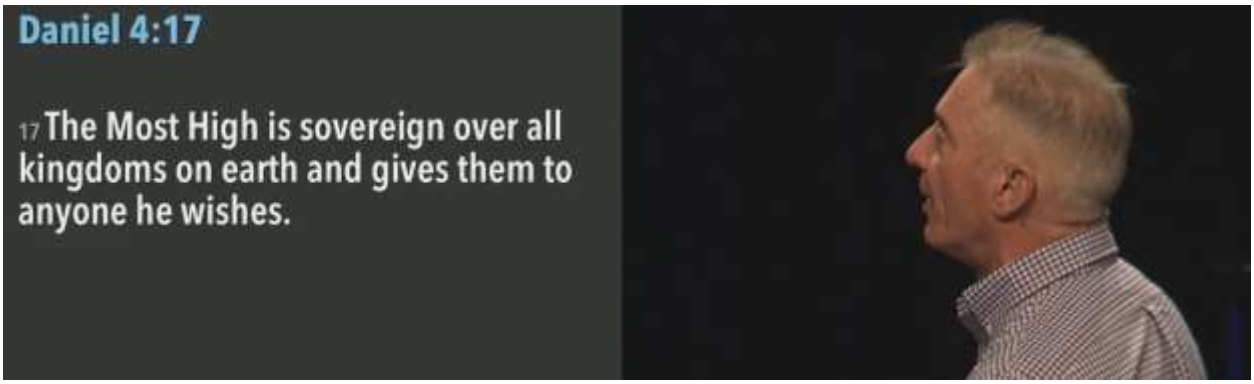
The Gospel that saves us is the Gospel for a divided world. Our main calling as a church is to put the Gospel on display in our divided world. But if we're not careful, our political convictions can easily eclipse the Gospel. Christians today have a unique opportunity to hold firmly to our political opinions with humility and hope, without being mean-spirited. Remember, Romans 12:2—"Do not be conformed to this world, but be transformed by the renewing of your minds." Rom 13:1-8 lays out what this non-conformity looks like in the world of government and politics.

READ Romans 13:1-8 —

First and foremost, the main idea of this passage is—"Let everyone be subject to their governing authorities." Why is that true? ***—because—***

(1) God's in charge of who's in charge (13:1-2).

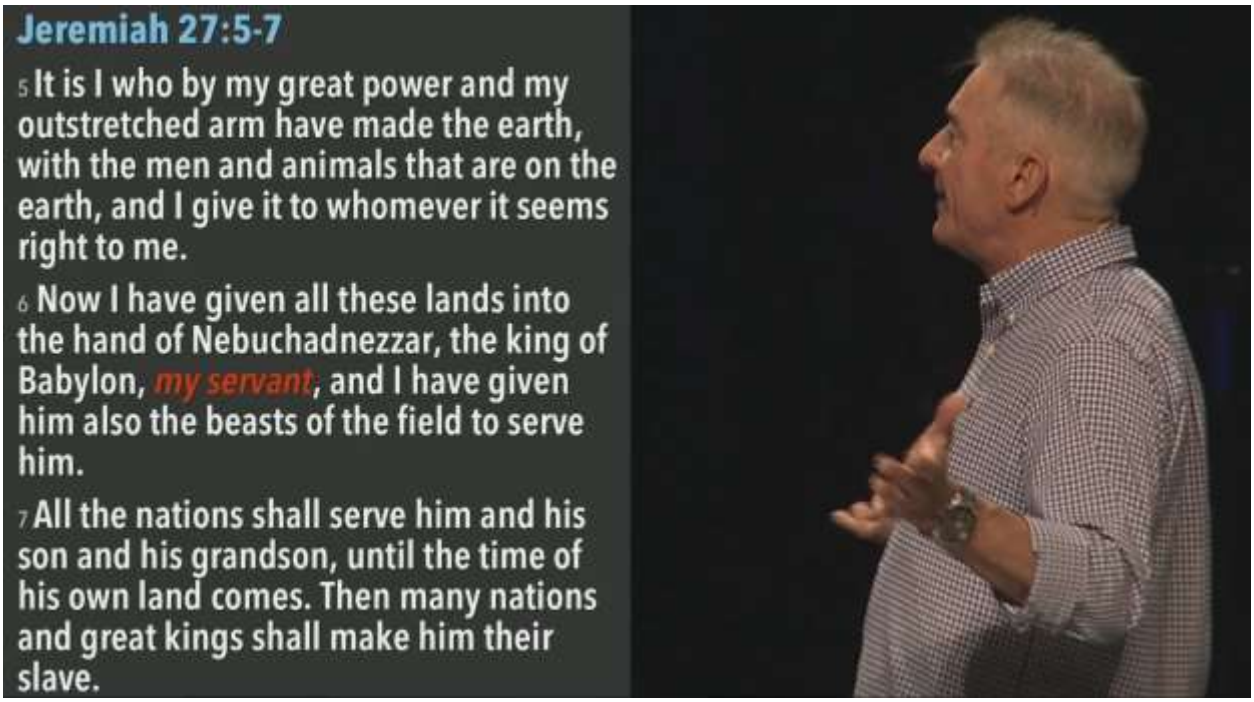
(cf. Daniel 4:17;



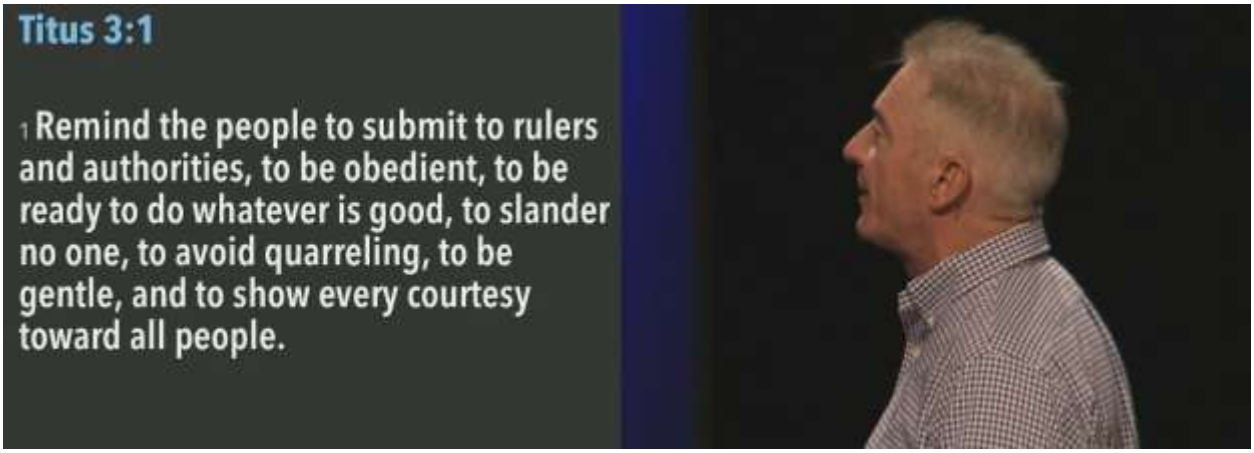
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Jeremiah 27:5-8,



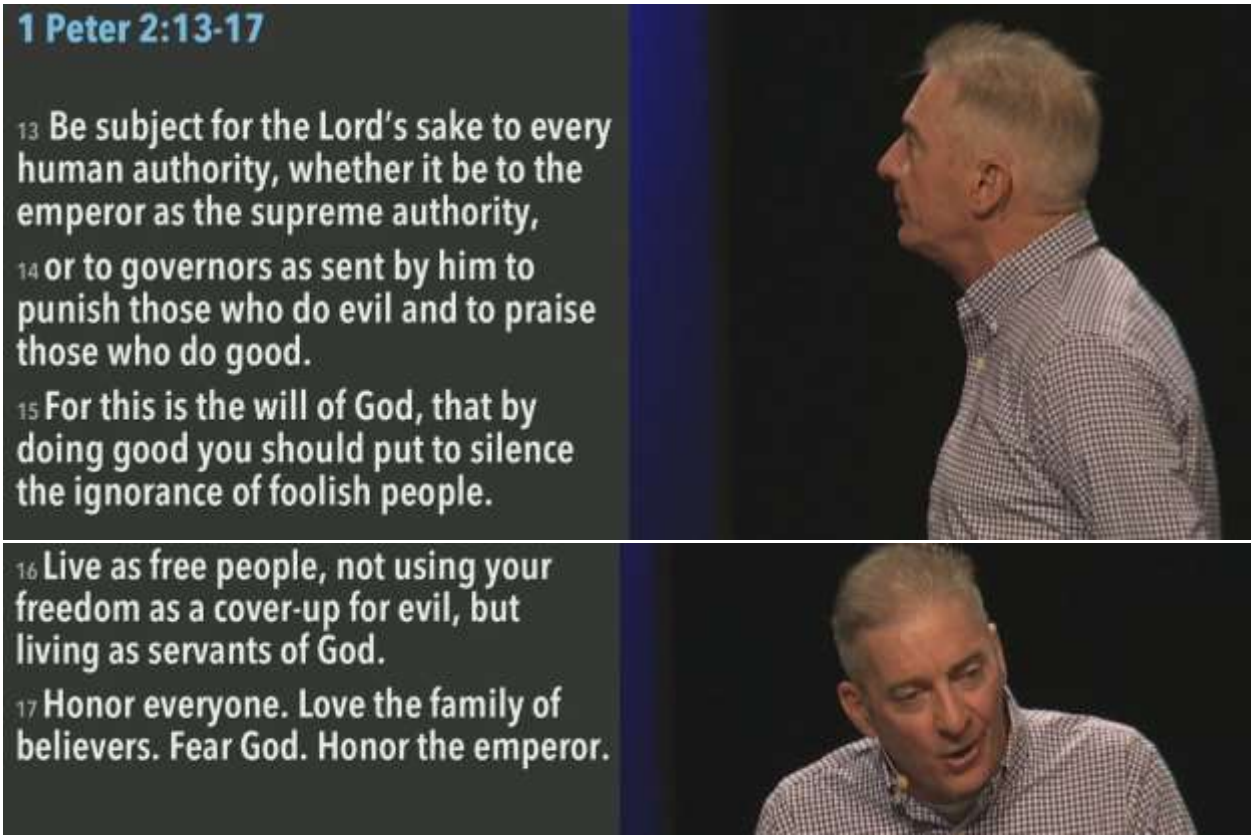
Titus 3:1-2;



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1 Peter 2:13-17)



(2) No political leader can thwart God's plan. Ultimately, there will be justice. (12:17-19; 13:3-50

(3) Therefore, we should pay taxes, honor and respect to our leaders (13:6-8) because our governing authorities do promote good and punish evil (13:6-8).

Are there any exceptions?

> Yes, devotion to God sometimes calls for disobedience to governing authorities.

When would that be?

> "If the state commands what God forbids or the state forbids what God commands then civil disobedience is a Christian duty."

The great temptation in hearing a message like this is to dismiss it out of hand because many of us have strong political convictions. But, if we do not live the Gospel in our politics then we won't live it effectively in the other areas of our lives.

Jesus lived his life under the rule of Roman authority. And, the Roman authorities crucified Jesus. From the Cross, he asked his Father in Heaven to forgive them. How does Jesus life and death and the teaching of Romans 13 intersect one another?

…

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Put the Gospel on display in your politics by being humble, hopeful and confident that God's in charge of who's in charge.

Seek first the kingdom of God and all the other secondary things will follow as God wills.

For Discussion —

Have someone read Romans 13:1-8.

1. How do you square Paul and his friends personal experience of injustice at the hands of the Roman government with what he writes here? Why is he not naïve in telling us to subject ourselves to our governing authorities?

2. How do you personally process v.2—"Whoever resists the authorities resists what God has appointed?"

3. How do you reconcile the fact that "God's in charge of who's in charge" with the evil things that governments sometime do to innocent people?

4. What is God's answer to the evil things that corrupt leaders sometime do? (hint: look back to the end of chapter 12).

5. What could Paul possibly be thinking when he basically says that Nero and his ilk were God's servants?

6. What are we commanded to pay taxes? What's the primary responsibility of all governments?

7. How do you obey the command to honor and respect leaders who you don't think are worthy of honor and respect?

8. When is the only time that disobedience toward authority is justified? Why is it justified?

9. As you grasp the idea that God's in charge of who's in charge, how will it change you? How will your life be different as a result of this message?

OR try this approach …

Have someone read Romans 13:1-8 and, then ask: From what you heard in Charlie's message or what we just read right here--What are some of the "AHAs" you took away from what you learned?

When someone volunteers an "AHA"...ask follow up questions to dig deeper and to keep the discussion going. Ask the group, "Anyone else have this same "AHA"--what do you think about this insight?"

After you've exhausted topic. Throw the original question back out to the group--"Who else had an "AHA?" Repeat the pattern above. Follow up questions then get input from the group.

If someone says, "I didn't really have an "AHA," it's more that I don't understand…" Then go that direction. Ask follow up questions to help them clearly articulate the issue then ask the group for input. "Anybody else think about that/struggle with that?"

"So, how would you answer that question?" Whoever answers--ask follow up questions, ask for input from the group on that answer (What do you think about that?), etc. It's been my (Charlie) experience that you can have a great discussion around this approach to community group conversations.

See also: "More Views: Christians and Politics"

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What to do if you encounter an Anaconda (article referenced in sermon)

http://www.amyreesanderson.com/blog/what-to-do-if-you-encounter-an-anaconda/

The other day someone sent me a survival tip on what to do if you encounter an Anaconda, the largest snake in the world – here is what they sent to me:

The US Peace Corps train their workers to deal with any kind of eventuality they might meet in the field, and since they work in the jungles of South America, it's quite possible that they might encounter an Anaconda, the largest snake in the world. A full grown Anaconda is not just a snake. It is a telegraph pole with a temper! It takes 10 men to carry one — if it is in a good mood. Here are the instructions in one of the Peace Corps's manuals, posted on the Internet:

1: If you are attacked by an Anaconda, do not run. The snake is faster than you are. Don't try to outrun it.

2: Lie flat on the ground. Put your arms tight against your sides and your legs tight against one another.

3: Tuck in your chin.

4: The snake will come and begin to nudge and will climb about your body.

5: Do not panic.

6: After the snake has examined you, it will begin to swallow you from the feet, always the feet. Permit the snake to swallow your feet and ankles. Do not panic.

7: The snake will begin to suck your legs into its body. You must lie perfectly still. This will take a long time.

8: When the snake has reached your knees, slowly and with as little movement as possible reach down, take your knife and very gently slide it into the side of the snake's mouth, between the edge of its mouth and your leg. Then suddenly rip upwards, severing the snake through the top of the head.

9: Be sure you have your knife.

10: Be sure your knife is sharp.

Of course, if you get to number nine, or even ten, and find you've forgotten your knife, or that it's blunt, the rest doesn't really matter!

[Return to sermon]

After I read it I had to go online to see if there was any truth at all to this being an actual instruction from the Peace Corp because I frankly didn't believe it was real, and sure enough it wasn't.

However, in looking it up I found that there was actual advise out there on what to do when you encounter this snake and it said to run away…and then avoid it!

Now that seems like much better advise to me… Because life is full of "anacondas" of different types – temptations of every kind – so when you come upon one of these "snakes" don't just lie down and wait to be eaten, hoping you have a knife that's going to be sharp enough to save you…RUN! And do everything in your power to avoid the snakes!!!

More views: Christians and Politics (next page)…

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More views: Christians and Politics… **(*See also*: Politics and the Gospel)**

Wrong, Wrong, Wrong

http://wethepeoplefree.com/christianity/wrong-wrong-wrong/

Excerpt:

I heard something the other day, a week or two ago, on a TV in someone else's house, where a major TV preacher personality, well known, said that help would not come from either political party. The implication was that help comes from God directly so don't worry about politics.

This attitude that Christians have is so wrong. There are variations of it.

- God alone will help us. Politics and political parties don't matter. It is the LORD that will help us.
- We're not of this world. We don't deal with the world. We don't deal with politics.
- The rapture is coming. Why should I fight if I'm going to take flight?
- These candidates are not Christians and/or don't have a perfect political platform, so I am not going to vote for or support them.

Satan must love Christians that have these attitudes. Because these attitudes place the Christians right on satan's team of not overcoming evil with good (like by voting, donating to the proper candidates, and speaking out and exposing the truth).

There are literally satan worshippers in politics. The false prophet, the beast, and the anti-Christ spirit operate very strongly in corrupted politics and media. For Christians to stand aloof from politics while talking about exposing the anti-Christ is an oxymoron.

Go to any nation of the world where there are dictatorships or Communism. Ask the Christians, "Do you pray for your political leaders? Does it matter what government you are under?" Ask Christians where there is Sharia law and people are beheaded for being Christians. Ask them, "Do you care what political persuasion runs your country?" Ask Jews in Nazi Germany. "Do you care whether Hitler's political party is in charge or another, does it matter at all?"

Obviously, it does and has mattered whether Atila the Hun or King John of England at Runnymede was in power.

It does matter whether Moses stood against Pharoah or he didn't.

It does matter whether George Washington went to war or stayed at home.

It does matter whether actual men fought in a D-Day or just let Hitler run over Europe.

God works through men his has called for a particular purpose at certain points in history.

Many more examples could be given.

To be so stupid, and I have no other word for it though in elementary schools today we are told not to use the word "stupid" because it is not nice, but to to be so stupid as to say it does not matter who is in power is the height of stupidity.

A lesser man than President Trump would not be standing in today's political climate.

A lesser man than Judge Kavanaugh would have withdrawn after the lies and battering to himself, his name, his reputation and his family.

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And it does matter whether Republicans, imperfect as they are, remain in power, or Democrats who are becoming the radical Communist part of the nation, get in power.

For a Christian pastor to get on national and world television and say that it doesn't matter is flat out wrong. Render to Caesar the things that are Caesar's.

We have to vote intelligently. We have to know the difference between political parties. Even if we don't have 100% agreement with a candidate, we have to vote Republican to give President Trump his Republican majority.

In Hitler's Germany, the church went along to get along until it was too late and they realized their mistake. So basically, the church helped Hitler rise to power.

In the United States particularly, the complacency of the western church, that supposedly does not have to care too much about politics is responsible for the rise of the leftist Communist movement in this nation.

One day Jesus will ask this generation to give an account of how they stewarded a Christian nation handed down from our founding fathers.

> 20 Then he began to denounce the cities in which most of his mighty works had been done,
> because they didn't repent. 21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty
> works had been done in Tyre and Sidon which were done in you, they would have repented long
> ago in sackcloth and ashes. 22 But I tell you, it will be more tolerable for Tyre and Sidon on the
> day of judgment than for you. 23 You, Capernaum, who are exalted to heaven, you will go down to
> Hades.[f]For if the mighty works had been done in Sodom which were done in you, it would have
> remained until today. 24 But I tell you that it will be more tolerable for the land of Sodom, on the
> day of judgment, than for you." Matthew 11:20-24

It is imperative, it is imperative, it is imperative that Christians vote Republican to give President Trump the Republican majority he needs to move forward. It is also imperative that they pray daily for President Trump as well as other political issues as the Lord leads.

7 Things Christians Need to Remember About Politics

https://relevantmagazine.com/current/politics/7-things-christians-need-remember-about-politics

Excerpt:

Political discourse is the Las Vegas of Christianity—the environment in which our sin is excused. Hate is winked at, fear is perpetuated and strife is applauded. Go wild, Christ-follower. Your words have no consequences here. Jesus doesn't live in Vegas.

Not only are believers excused for their political indiscretions, but they are often applauded for committing them. Slander is explained away as righteous anger; winning arguments are esteemed higher than truthful ones (whether or not the "facts" align); and those who stir up dissension are given the pulpit. So I balk when pastors tell me the Church should engage in the political process. Why would we do that? The political process is dirty and broken and far from Jesus. Paranoia and vitriol are hardly attractive accessories for the bride of Christ.

Rather than engage in the political process, Christians have a duty to elevate it. Like any other sin, we are called to stand above the partisan dissension and demonstrate a better way. Should we have an opinion? Yes. Should we care about our country? Yes. Should we vote? Yes. But it's time we talk politics in a way that models the teachings of Jesus rather than mocks them.

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Here are seven things to remember about politics:

1. Both political parties go to church

There's a Christian Left and, perhaps even less well-known, there's a secular Right. Larry T. Decker is a lobbyist and head of the Secular Coalition for America. He's an "unaffiliated Christian," but his entire job is devoted to keeping religion out of the U.S. government. Party lines are drawn in chalk, and they're not hard to cross. The Church must be engaged in politics, but it must not be defined by the arbitrary lines in politics.

2. Political talk radio and cable "news" only want ratings

When media personalities tell you they are on a moral crusade, they are lying to you. These personalities get rich by instilling fear and paranoia in their listeners. If we give our favorite political ideologues more time than we give Jesus, we are following the wrong master. There are unbiased, logical and accurate news sources out there. But it's up to you to be a good steward of information—to fact-check for yourself, take ideology with a grain of salt and make decisions based on facts rather than gossip.

3. Those who argue over politics don't love their country more than others

They just love to argue more than others. Strife and quarreling are symptoms of weak faith (Proverbs 10:12; 2 Timothy 2:23-25; James 4:1) and are among the things the Lord "detests." We need to rise above the vitriol and learn to love our neighbors the way God commanded us. We need to love our atheist neighbor who wants to keep creationism out of schools; our Democrat neighbor who wants to keep gay marriage and abortion legal; our Republican neighbor who celebrates death penalty statistics and gun ownership; and yes, even the presidential candidate from the other side.

4. Thinking your party's platform is unflawed is a mistake

The social policies of your party were constructed by imperfect politicians fueled by ambition. It's nearsighted to canonize them—and it will make you obsolete in a few years. Every four years, the parties adopt a current, updated platform at their respective conventions. And while they stay on general tracks, every four years the platform evolves to meet the needs of a growing, modernized and changing party. The Republican party of today doesn't look like it did 10 years ago. We need to know when to change our views to meet a changing culture—and when to stand by them.

5. Scripture tells us to pray for our governing leaders (2 Timothy 2:1-4) and to respect those in authority (Romans 13:1-7)

Translation: if you're mocking your governing leaders on Facebook, the Holy Spirit is grieved. We should spend more time honoring our leaders and less time vilifying them. This doesn't mean praying the President will be impeached; it doesn't mean praying your candidate will win. God commands us to pray for our leaders—for their wisdom, for their hearts and for them to be led by Him.

6. Don't be paranoid

The country is not going to be destroyed if your candidate loses. As 2 Timothy 1:7 says, "God has not given us a spirit of fear, but of power and of love and of a sound mind." Stand up and demonstrate what God has given you. America has functioned—albeit, at varying levels of success—for years under the direction of alternating Democrat and Republican control, and at every flip, the other side thought it was the end of the world. It's not. And if we're a Church that believes God is in control, we have to believe that He is the one in control of the end times—not whoever's in office now, and not whoever succeeds them.

7. Stop saying, "This is the most important election in the history of our nation"

It's not. The most important election in the history of our nation was when Abraham Lincoln was elected president. Before that, we thought it was OK to own people. Every generation thinks it's living in the most

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important moment in history. We're not, our parents were not and our children probably won't be. And that's OK.

Mixing Christianity and politics is killing the church

https://thehill.com/blogs/congress-blog/religious-rights/243397-mixing-christianity-and-politics-is-killing-the-church

Question: How should a Christian view politics?

https://www.gotquestions.org/Christian-politics.html

Excerpts:

Answer: If there is anything that will spark a spontaneous debate, if not an outright argument, it is a discussion involving politics—even among believers. As followers of Christ, what should be our attitude and our involvement with politics? It has been said that "religion and politics don't mix." But is that really true? Can we have political views outside the considerations of our Christian faith? The answer is no, we cannot. The Bible gives us two truths regarding our stance towards politics and government.

The first truth is that the will of God permeates and supersedes every aspect of life. It is God's will that takes precedence over everything and everyone (Matthew 6:33). God's plans and purposes are fixed, and His will is inviolable. What He has purposed, He will bring to pass, and no government can thwart His will (Daniel 4:34-35). In fact, it is God who "sets up kings and deposes them" (Daniel 2:21) because "the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes" (Daniel 4:17). A clear understanding of this truth will help us to see that politics is merely a method God uses to accomplish His will. Even though evil men abuse their political power, meaning it for evil, God means it for good, working "all things together for the good of those who love him, who have been called according to his purpose" (Romans 8:28).

Second, we must grasp the fact that our government cannot save us! Only God can. We never read in the New Testament of Jesus or any of the apostles expending any time or energy schooling believers on how to reform the pagan world of its idolatrous, immoral, and corrupt practices via the government. The apostles never called for believers to demonstrate civil disobedience to protest the Roman Empire's unjust laws or brutal schemes. Instead, the apostles commanded the first-century Christians, as well as us today, to proclaim the gospel and live lives that give clear evidence to the gospel's transforming power.

There is no doubt that our responsibility to government is to obey the laws and be good citizens (Romans 13:1–2). God has established all authority, and He does so for our benefit, "to commend those who do right" (1 Peter 2:13–15). Paul tells us in Romans 13:1–8 that it is the government's responsibility to rule in authority over us—hopefully for our good—to collect taxes, and to keep the peace. Where we have a voice and can elect our leaders, we should exercise that right by voting for those who best demonstrate Christian principles.

One of Satan's grandest deceptions is that we can rest our hope for cultural morality and godly living in politicians and governmental officials. A nation's hope for change is not to be found in any country's ruling class. The church has made a mistake if it thinks that it is the job of politicians to defend, to advance, and to guard biblical truths and Christian values.

The church's unique, God-given purpose does not lie in political activism. Nowhere in Scripture do we have the directive to spend our energy, our time, or our money in governmental affairs. Our mission lies

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not in changing the nation through political reform, but in changing hearts through the Word of God. When believers think the growth and influence of Christ can somehow be allied with government policy, they corrupt the mission of the church. Our Christian mandate is to spread the gospel of Christ and to preach against the sins of our time. Only as the hearts of individuals in a culture are changed by Christ will the culture begin to reflect that change.

Believers throughout the ages have lived, and even flourished, under antagonistic, repressive, pagan governments. This was especially true of the first-century believers who, under merciless political regimes, sustained their faith under immense cultural stress. They understood that it was they, not their governments, who were the light of the world and the salt of the earth. They adhered to Paul's teaching to obey their governing authorities, even to honor, respect, and pray for them (Romans 13:1-8). More importantly, they understood that, as believers, their hope resided in the protection that only God supplies. The same holds true for us today. When we follow the teachings of the Scriptures, we become the light of the world as God has intended for us to be (Matthew 5:16).

Political entities are not the savior of the world. The salvation for all mankind has been manifested in Jesus Christ. God knew that our world needed saving long before any national government was ever founded. He demonstrated to the world that redemption could not be accomplished through the power of man, his economic strength, his military might, or his politics. Peace of mind, contentment, hope and joy—and the salvation of mankind—is accomplished only through His work of faith, love, and grace.

John Piper: Christians and American Politics

https://www.christianity.com/christian-life/political-and-social-issues/christians-and-american-politics-11598371.html

Excerpt:

How can Christians have a positive influence on American politics?

Within churches, Christian organizations, and across the media, God can raise up spokesmen who--from a prophetic, radical, and biblical standpoint--can lay hold of that which is only seen in part by Republicans, Democrats, and Independants. They can then gather those biblical components together into a whole and, leaving party distinctives aside, exalt that.

I'm not thinking there should be another party, just truth. It seems that the Christian church should not--as a church--join partisan politics. Rather, we should be speaking prophetically to issues that relate to what Christ's will is. Then we should just let the chips fall as they may. If it sounds Republican or Democratic or Independent, so be it.

Gather the issues together and meditate on them. Weigh them in the balances of the Bible. And then speak prophetically about them. That would probably do more for exalting Christ than it would for exalting any of the candidates, which is what we want to do anyway.

Ultimately we want to communicate--even while engaging in politics--that politics are not the main issue on this earth. Knowing the Creator is the main issue, as well as being reconciled with him and glorifying him in all that we believe and say and do. That's what the church needs to constantly be calling people to.

What about the importance of praying for those in positions of leadership?

Paul says that we are supposed to pray for those who are in authority. Some of the reasons people might not do that as much as they should is,

1) They feel like they are so small and that political leadership is too big to pray for.

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In this case, people just need to get a bigger vision of the God who is listening to their prayers.

2) They feel that praying for anything would be partisan behavior. In other words, they don't know what to ask God to do for the president or vice-president.

We need to think through ways to pray for our leaders and ways to give our people words to pray. For example, "We pray, Lord, that our leader would have a humble demeanor and be open to truth, that he would be granted wisdom beyond his native capacities, and that he would make no snap judgments or knee-jerk reactions but take all factors into account. We pray that policies, procedures and laws would be put in place that would not hinder the gospel but give free reign to its spread."

We need to think of ways to pray, so that when people hear them they can join in. Otherwise they might just think that if they pray then they will be acting as a Republican or Democrat and that, therefore, there is no use in praying.

Political Christianity in The Early Church

http://www.repentuk.com/Articles/Political%20Christianity.pdf [PDF]

John MacArthur: Christians and Politics, Part 1

https://www.gty.org/library/articles/A124/christians-and-politics-part-1

Excerpt:

> **What are Christians to do about it?**
>
> Many think this is a political problem that will not be solved without a political strategy. During the past twenty-five years, well-meaning Christians have founded a number of evangelical activist organizations and sunk millions of dollars into them in an effort to use the apparatus of politics—lobbying, legislation, demonstration, and boycott—to counteract the moral decline of American culture. They pour their energy and other resources into efforts to drum up a "Christian" political movement that will fight back against the prevailing anti-Christian culture.
>
> But is that a proper perspective? I believe not. America's moral decline is a spiritual problem, not a political one, and its solution is the gospel, not partisan politics.

John MacArthur: Christians and Politics, Part 2 (Lessons from History)

https://www.gty.org/library/Articles/A125/Christians-and-Politics-Part-2

John MacArthur: Christians and Politics, Part 3 (Lessons from Scripture)

https://www.gty.org/library/articles/A126/christians-and-politics-part-3

John MacArthur: Christians and Politics, Part 4 (The Real Battle)

https://www.gty.org/library/articles/A127/christians-and-politics-part-4

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How do Christians fit into the two-party system? They don't

https://hotair.com/headlines/archives/2018/09/christians-fit-two-party-system-dont/

https://www.nytimes.com/2018/09/29/opinion/sunday/christians-politics-belief.html?rref=collection%2Fsectioncollection%2Fopinion

Excerpt:

What should the role of Christians in politics be? More people than ever are asking that question. Christians cannot pretend they can transcend politics and simply "preach the Gospel." Those who avoid all political discussions and engagement are essentially casting a vote for the social status quo. American churches in the early 19th century that did not speak out against slavery because that was what we would now call "getting political" were actually supporting slavery by doing so. To not be political is to be political.

The Bible shows believers as holding important posts in pagan governments — think of Joseph and Daniel in the Old Testament. Christians should be involved politically as a way of loving our neighbors, whether they believe as we do or not. To work for better public schools or for a justice system not weighted against the poor or to end racial segregation requires political engagement. Christians have done these things in the past and should continue to do so.

Nevertheless, while believers can register under a party affiliation and be active in politics, they should not identify the Christian church or faith with a political party as the only Christian one. There are a number of reasons to insist on this.

One is that it gives those considering the Christian faith the strong impression that to be converted, they need not only to believe in Jesus but also to become members of the (fill in the blank) Party. It confirms what many skeptics want to believe about religion — that it is merely one more voting bloc aiming for power.

Another reason not to align the Christian faith with one party is that most political positions are not matters of biblical command but of practical wisdom. This does not mean that the church can never speak on social, economic and political realities, because the Bible often does. Racism is a sin, violating the second of the two great commandments of Jesus, to "love your neighbor." The biblical commands to lift up the poor and to defend the rights of the oppressed are moral imperatives for believers. For individual Christians to speak out against egregious violations of these moral requirements is not optional.

However, there are many possible ways to help the poor. Should we shrink government and let private capital markets allocate resources, or should we expand the government and give the state more of the power to redistribute wealth? Or is the right path one of the many possibilities in between? The Bible does not give exact answers to these questions for every time, place and culture.

I know of a man from Mississippi who was a conservative Republican and a traditional Presbyterian. He visited the Scottish Highlands and found the churches there as strict and as orthodox as he had hoped. No one so much as turned on a television on a Sunday. Everyone memorized catechisms and Scripture. But one day he discovered that the Scottish Christian friends he admired were (in his view) socialists. Their understanding of government economic policy and the state's responsibilities was by his lights very left-wing, yet also grounded in their Christian convictions. He returned to the United States not more politically liberal but, in his words, "humbled and chastened." He realized that thoughtful Christians, all trying to obey God's call, could reasonably appear at different places on the political spectrum, with loyalties to different political strategies.

Another reason Christians these days cannot allow the church to be fully identified with any particular party is the problem of what the British ethicist James Mumford calls "package-deal ethics." Increasingly,

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political parties insist that you cannot work on one issue with them if you don't embrace all of their approved positions.

This emphasis on package deals puts pressure on Christians in politics. For example, following both the Bible and the early church, Christians should be committed to racial justice and the poor, but also to the understanding that sex is only for marriage and for nurturing family. One of those views seems liberal and the other looks oppressively conservative. The historical Christian positions on social issues do not fit into contemporary political alignments.

So Christians are pushed toward two main options. One is to withdraw and try to be apolitical. The second is to assimilate and fully adopt one party's whole package in order to have your place at the table. Neither of these options is valid. In the Good Samaritan parable told in the Gospel of Luke, Jesus points us to a man risking his life to give material help to someone of a different race and religion. Jesus forbids us to withhold help from our neighbors, and this will inevitably require that we participate in political processes. If we experience exclusion and even persecution for doing so, we are assured that God is with us (Matthew 5:10-11) and that some will still see our "good deeds and glorify God" (1 Peter 2:11-12). If we are only offensive or only attractive to the world and not both, we can be sure we are failing to live as we ought.

The Gospel gives us the resources to love people who reject both our beliefs and us personally. Christians should think of how God rescued them. He did it not by taking power but by coming to earth, losing glory and power, serving and dying on a cross. How did Jesus save? Not with a sword but with nails in his hands.

Timothy Keller

Timothy Keller, founder of the Redeemer Presbyterian churches in New York City, is the author of "Prodigal Prophet: Jonah and the Mystery of God's Mercy," from which this essay is adapted.

***See also*: Politics and the Gospel**

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https://fellowshipgreenville.org/page/461?Item=1554

FG Romans
Sermon Series
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SERIES: Romans: God's Power for Salvation
TITLE: Putting the Gospel on Display
SCRIPTURE: **Romans 13:8-14**

God has made us to live in loving relationships with each other. And that means, we have a mutual responsibility to genuinely love each other as if love is a debt that we owe to each other. We owe it to our children to love them so they feel loved. We owe it to our spouses to love them so they feel loved. But it doesn't stop there. The Bible says we have a debt of love that we owe to everyone God puts in our lives.

Read Romans 13:8-10?? …

In Romans 12-15, the apostle Paul writes to tell us what it looks like to put the Gospel on display in the church and in the world. In Romans 1-11 we see God's love *for us*. And, in Romans 12-15, we see God's love ? through? us. Love for others is the natural outworking of the theology of the first 11 chapters. The main idea being—We put the Gospel on display in our world today when we put Jesus-style love on display.

Contrary to popular belief, v.8— *Owe no one anything but love*—is not a reference to personal or business financial debt or borrowing money. The idea is this: Let no debt remain outstanding. Don't carry debt that you can't pay off when the note comes due. But the focus is really on love—Pay off your debts as they come due, except the one debt that can never fully be paid and that is to love one another.

First point—**Pay your debt of love forward** (13:8-10). …especially to people who are different from you. … The flipside of this idea of a "debt of love" might be something like: "Don't live with an antagonistic spirit toward anyone." …The absence of biblical love nullifies everything else I say or do. …God is more concerned that we treat people we disagree with in a spirit of love that he is in us proving who's right and who's wrong. …We are to pay our debt of love forward because this one command, *Love your neighbor as yourself*, fulfills the Law. Paul sums up all of the negative, "You shall not" commands in the one idea Love does not wrong to a neighbor. The flipside of that is—love seeks what's best for a neighbor. And that idea comes from "Love your neighbor *as yourself*." So the first way we put the Gospel on display is by paying the debt of love forward to everyone God puts in our lives.

Read Romans 13:11-14 …

Second Point—**Put on Christ** (13:11-14) --*meaning*--Dress yourself in Jesus' style. …The command to love does not just mean to be a good, moral, nice person. It means to put a Jesus-kind-of-love on display. In these verses Paul is saying—If you are going to love others—if you're going to let love mark your life, now is the time to do it. Paul is saying—Knowing that our time here in this life is short, pay your debt of love forward to whoever God has put in your life by dressing yourself in Jesus-style love. And that will mean, you have to put off everything that's incompatible with love. That's the point of vv.11-`2.

How do we put the Gospel on display in our world today? Let's turn the answer around. Simple answer: We put on Christ. We dress ourselves in Jesus' style love and we pay our debt of love forward to everyone God puts in our lives.

And because the focus all through chapters 12-15 is on loving people who are different from us—people we may passionately disagree with—another way to say this is—(and this looks forward to chps 14-15—but put another way you could say—Putting the Gospel of display means loving people who believe and live different from you while holding to beliefs and values that different from them. …Who in your world—work, school, church, neighborhood—who in your world do you have serious disagreements with? God

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says above all, you owe them love. What would it look like to put on a Jesus' style love as you interact with them this week?

For Discussion —

Have someone read Romans 13:8-14.

1. Why is love the theme of chapters 12-15? …Walk through these four chapters picking out all the reference to loving others and all the specific commands that help us flesh out loving others.
2. Looking at Romans 13:8-14—How is this entire passage tied together by the theme of love?
3. What is the meaning of "Owe no one anything but love" in verse 8? …What does it mean to not owe anyone anything except love?
4. How does the command "love your neighbor as yourself" fulfill the OT Law?
5. Why do you think Paul summed up "love your neighbor as yourself" in the idea "Love does no wrong to a neighbor?"
6. Where does the flipside idea, "Do what's best for your neighbor "come from in v.9?
7. What does it mean to love your neighbor as yourself?
8. How does Galatians 3:27— for as many of you as were baptized into Christ have put on Christ (past tense)—square with Romans 13:4— to Put on Christ? (present tense)
9. What do the things Paul tells us to cast off have to do with putting on Jesus-style love?

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SERIES: Romans: God's Power for Salvation
TITLE: When Christians Disagree – P1
SCRIPTURE: **Romans 14:1-12**

It's a fact, different Christians have different opinions about a lot of different things . Things like not going to movies, not listening to rock music, no dancing, women not wearing pants, men not having their hair touch their collars, no tattoos, no beards, no playing cards, no smoking, no drinking in moderation, no Bible except the KJV, no contemporary music in church, only hymns, the frequency of communion, Halloween, Christmas, Easter—the list seems endless. These things were and still are in some circles very serious matters. These kinds of things split churches, tear families apart, and the mean-spiritedness of Christians who disagree over these things have even caused some people to walk away from the church and from their faith altogether.

Just to clarify, we're not talking about *essential fundamental doctrines* and things that are *clearly spelled out as right and wrong in the Bible* —adultery, immorality, sex outside of marriage, lying, murder, stealing, coveting, getting drunk, gossiping, slandering. If the Bible specifically calls something a sin then it's a sin and it's not up for debate. But there are other things—you might call them "secondary matters"—like the ones I just ticked off that tick Christians off when they run into other so-called Christians who don't hold to the same convictions they do in these things.

The question is: What should your attitude be toward believers who practice their faith in Christ differently than you? That's the question Paul is dealing with in Romans 14:1-15:7. The problem is Christians in the Roman church are passing judgment on fellow believers in these secondary, "disputable matters." Those Paul calls weak don't understand that they've elevated a secondary matter and made it a primary matter—the weak don't see as "disputable" what Paul says the strong are free to enjoy.

Weak and Strong — Those whom Paul calls "*weak*" have strict consciences about these matters. Others who Paul calls "*strong*" (15:1)— *and Paul includes himself in the "strong" camp* — are those who have freedom of conscience. That is, their conscience doesn't condemn them if they participate in a particular disputable matter.

The weak are people whose consciences condemn them if they participate in a disputable matter they believe is wrong. They do not have the faith to believe *that they have the freedom* to participate in a disputable matter. *If they participate, their conscience condemns them*.

The strong are people whose conscience does not condemn them in a disputable matter. They have faith that they have the freedom to participate in a disputable matter. The disputable matters in the church had to do with eating meat; keeping the Sabbath (14:5) and other Jewish holy days; and drinking wine (14:20). The weak did not eat meat or drink wine primarily because they could not be certain it was kosher. They were saved by grace—they were not *weak* in *saving faith*—but because of their upbringing they still felt bound to Jewish dietary laws and holy days. They felt that doing and not doing things in line with the law made them more acceptable to God.

In the practical outworking of this passage, you might see four categories of weak and strong.

Immature, Weak: "This is wrong for me and it's wrong for you." *There's no disputing this--it's wrong!*

Mature, Weak: "Others may. I may not." *For me, it's wrong, but I understand that other Christians see it differently.*

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Mature, Strong: "I enjoy my freedom, but at times, out of love for the weak, I don't exercise my freedom."

Immature, Strong: "I have freedom and if you don't like what I'm doing that's your problem."

I also think that under the mature, strong category you can have people who say, "I know I have freedom, but for personal reasons, I don't ever exercise that freedom" because it's a wisdom issue.

The main thing is, in these disputable matters, each one must be convinced in his own mind (14:5). That means, in these disputable matters there's no one correct position. Something could be right for one person and wrong for another. And that's exactly what Paul is saying here in Romans 14, and that's why he's spending so much time on this subject. In 14:1-12—Paul focuses more on the weak. In 14:13-21 he focuses on the strong. ... In 14:1-12 he gives us …

Three Principles for Navigating Disputable Matters

(1) Welcome those who _disagree_ with you over disputable matters (14:1; cf 15:7).

(2) Don't _pass judgement_ on those who differ with you over disputable matters (14:2-3a).

(3) Remember, those you think are wrong in disputable matters answer to _God_, not _you__ (14:3b-12).

or in other words: We are to accept everyone the Lord has accepted in the Gospel.

Main Application: We are to practice "_receptive_ grace." (15:7; from Tim Keller)

For Discussion

Have someone read Romans 14:1-12.

1. What are some things in your religious upbringing in the church where you saw early on that different Christians have different opinions about? … What were some of the "disputable matters" Christians disagreed over?
2. What was the problem in the church of Rome?
3. Who were the weak? …Who were the strong? …Who was right and who was wrong? …
4. Why did some Jewish Christians not eat meat or drink wine? …Why did Paul classify them as weak?
5. What is the hardest thing about "welcoming" people who disagree with you over these disputable matters?
6. How can you make judgments without passing judgment?
7. What is "receptive grace?" … What works against you graciously receiving a fellow Christian who is stricter than you or freer than you?

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SERIES: Romans: God's Power for Salvation
TITLE: When Christians Disagree – P2
SCRIPTURE: **Romans 14:13-23**

In the church at Rome, some of the Jewish believers are upset at the Gentile believers for eating non-kosher meat and drinking non-kosher wine. And while this might sound trite to us, things like this (and Sabbath, circumcision, etc) were driving a wedge in between Christians there. After all, didn't God command kosher-eating in the Old Testament? But Paul also talks about how Jesus fulfilled the laws of the Old Testament (Romans 10:4, etc). So, what does Paul have to say about all this? How are these Roman Christians supposed to live *in* harmony and *with* differences at the same time? And this same question has to be asked at every local church. How do we disagree agreeably?

Now, obviously Paul and the rest of the biblical writers clearly define certain things as sin - adultery, gluttony, drunkenness, lying, gossiping, stealing, etc. But there are also dozens of issues about which Scripture doesn't give specific parameters. For example, the Bible says nothing directly about dating, smartphones, smoking, yoga, mental health, movies, Halloween, aliens, birth control, and the list could go on for days. And Paul is saying that it's okay for Christians to have different opinions on these secondary issues if they get their opinions from biblical principles, and if they don't pass judgment on people whose opinions are different than their own.

And as Paul considers these different opinions in Romans 14-15, he talks about Christians with weaker and stronger consciences. The weak have stricter consciences, and the strong are freer in what their conscience allows them to do (i.e. drink non-kosher wine). And the tension comes when what is free to one Christian might be hurtful to another. What do we do when that happens?

Paul says in 14:13 that we should not "pass judgment" on one another, but he says that we should "pass judgment" on how we're going to treat one another, no matter who is it or what it's about (if it's a disputable matter). And the decided way to treat someone with whom you differ is to not put a stumbling block in their way (the language of stumbling is used in verses 13, 20, and 21). This is a warning specifically to those with freer consciences. Paul tells them that burdening other brothers or sisters because of your freedoms can "destroy" them (14:15, 14:20), which is very heavy language. So, the negative response for the strong believer is that they shouldn't cause others to stumble. But what does this look like positively? It looks like…

- **Love limiting liberty.**

Love is the proper motive, from 14:15. Limiting is from verse 21, where it says not to do something if it's a hindrance to another Christian. And ***liberty*** is what the strong are free to do in verses 14 and 22, but should consider not doing for the sake of others. And this principle was intended to push the Roman church (and us!) towards maturity and unity.

So, if you have a strict conscience, and you intentionally make stronger brothers feel guilty about their freedoms just so that you can feel victorious, there have assuredly been no honest conversations about unity. And if you're a stronger brother or sister, and your dominant thought is that people with weaker consciences are missing the point, and your entire goal is to bend their consciences to yours, you are selfish and acting against unity. "Love limiting liberty" is one of the supreme ways that we learn to live in harmony and *with* differences at the same time, and it requires discipline and sacrifice from all Christians, but especially those with freer consciences.

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At the heart of the passage, Paul also gives another way for us to think about these differences of opinion. And this suggestion means that the weak shouldn't look for contexts to be offended, and that the strong shouldn't think and act poorly towards the weak by haphazardly exercising their freedoms. Paul tells his friends to…

- **Pursue peace.**

Meaning, every discussion about a difference should begin and end with peace. After all, peace (and not your opinion on modesty, alcohol, or rated-R movies) is the way that the kingdom is built up eternally (14:17). So, begin those dialogues by gratefully talking about the peace and unity that we have because of Jesus. Then learn to ask honest questions. Don't defend your opinion. Pray for each other. Encourage each other. And then close the conversation thanking God for his peace. This is how we disagree agreeably, by "pursuing peace and mutual upbuilding" (14:19).

Lastly, Paul frames his entire discussion in Romans 14-15 around the idea of welcoming one another. And to close this discussion, he says that we should "welcome one another just as Christ has welcomed us" (15:7). Well, how has Christ welcomed us? Answer: with grace. Jesus loved us when we disagreed with him. He pursued peace with us when we were distant from him. In our rebellion, while we were still his enemies, he welcomed us, he invited us, and he called us. And in order to bridge the gap, in love, he limited himself, stooping from heaven to earth. This all means that loving a Christian with whom you disagree isn't about how you feel, it's about further experiencing God's grace. Meaning...

- **Vertical grace leads to horizontal grace.**

If we truly grasp the grace of God in the gospel of Jesus, we will more naturally move towards maturity, unity, love, and grace with each other. Jesus is the focal point of our disagreements, not the issue itself. If Jesus doesn't judge us, what are we doing wasting our time judging each other? And if we know that vertical grace is glorious, why do we often refuse horizontal grace?

Our primary need when it comes to discrepancies with other Christians is not more education or less tradition. Our primary need is a more robust view of Jesus at all times. He is the source of love, peace, and grace that should bind us to each other as we are bound to him. Focusing on him is how we can do Romans 15:7, "Welcome one another *just as* Christ has welcomed you."

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SERIES: Romans: God's Power for Salvation
TITLE: When Christians Disagree – P3
SCRIPTURE: **Romans 14 Remix**

We are in the last part of the book of Romans—in a four-part mini-series entitled, "When Christians Disagree"—and we're looking at how we're to live with and love fellow believers who come from different background and traditions—who have different personalities and different personal convictions about what the apostle Paul calls "disputable matters" (14:1 NIV). …As we've seen over the last two weeks, different Christians have different opinions about all kinds of things like—Sabbath-keeping, movies, drinking alcohol in moderation, political party affiliation, Halloween, Santa Claus, the Easter Bunny, yoga, tattoos, military service—and there are 100s more. Again, we're not talking about the indisputable matters of fundamental doctrines or things clearly defined as right or wrong in the Bible—adultery, stealing, murder, gossip, lying, coveting, getting drunk, sex outside marriage, etc. We're talking about issues where good, Bible-believing, Jesus-loving people disagree.

The question in Romans 14 is: How can Christians whose beliefs, practices, values, and views differ from one another in these "gray" areas get along with one another in the same church? And to take it one step further—How do we as followers of Jesus navigate the complex waters of personal convictions and love?

It's true we've spent two weeks in ch.14, but there's still some meat left on the bones that I think we need to chew on. You may remember that the two main disputable matters that divided the church in Rome were eating meat and drinking wine that wasn't kosher and strict observance of the Jewish Sabbath and other Jewish holy days (read 14:2 and 5). Paul calls the Jewish Christians with a stricter conscience "weak" and the non-Jews with a more free conscience "strong." Now, the strong in faith do not necessarily please God any more than the weak in faith. Both can honor God and both can sin against God. But in these issues of weak and strong, who's right and who's wrong? (read 14:14, 15:1; 1 Cor 8:4-8). According to Paul, the "strong" are right because what they believe is more in line with the Gospel and the truth of Scripture than the "weak" who conscience is ruled by their "former associations" (1Cor 8:7).

But here's the deal—Paul does not tell the weak to grow up and chuck their personal convictions (even though I'm sure he wants that for them). Why not? Because of the issue of conscience. A main cause of the division in the church had to do with the conscience. And how you handle your conscience is a big deal.

Paul is basically saying— It's better to follow a mistaken conscience that to violate your conscience . You see things—you hear things—you make judgments about things. Your conscience is your God-given moral judge. It's your moral judgments turned in on yourself. Your conscience constantly judges what you say and what you do—accusing and excusing you (cf Rom 2:13-15). Your conscience is your consciousness of what you believe is right and wrong. It's black and white—it doesn't do "gray" very well. The reason your conscience is such a big deal is because if you sin against your conscience in what you believe is right and wrong—then over time—you can desensitize your conscience and set a trajectory for your life where you end up where you never thought you would be. It is a very dangerous thing to go against your conscience even if your conscience is mistaken, overly sensitive, or overly strict. That said...

You should be willing to recalibrate your conscience so it comes more in line with the teaching of Scripture. That means—and this is my One Big Idea—the one piece of meat still clinging to the bone that I want to look at this morning—we need to—Make judgments without passing judgment (145:5-6, 14, 22-23).

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First: Make judgments based on what the Bible says ."My conscience is captive to the Word of God" (Martin Luther). That means, if God call something a sin, it's a sin. (Read Romans 13:13-14 for a list of clearly defined sins). However, if the Bible doesn't call something a sin, don't call it a sin. Make judgments for yourself, but don't pass judgment on those who don't follow your conscience standards. That means, logical reasons for not doing something do not make that thing a sin. Logical reasons for not doing something do not equal a biblical prohibition. You will not prevent people from falling into sin by being stricter than God. However, logical reasons do call for you to think wisely about all these disputable issues (1Cor 10:23).

Second: Make judgments by applying godly wisdom in your choices. It may not be wise for you to do what you are free to do. You develop wisdom by asking yourself questions like— If in this area, there can be serious "one thing leads to another" consequences for me, then is it worth the risk? You think this through for you , not someone else. Is it profitable? Will it encourage my walk with God? Is it simply self-serving? Is it something that I can honestly say that honors God? Is this something I can thank God for? These kinds of questions help you make wise choices—and again—you may answer these questions one way but another believer may answer them differently and you need to get comfortable with that. That's the whole point of these chapters! Every believer should make judgments without passing judgment . Every believer needs to develop their own personal convictions about these disputable matters and teach them to their children. It is wise to talk about how different Christians hold different views on some of these things and why your family makes the choices you make without passing judgment on those who make different choices—it is wise and it's biblical. In 14:13—Paul states his main point clearly— Therefore, let us not pass judgment on one another…

Third: By all means, follow your conscience (14:14b,23 and 22). If you go against your conscience when you think it's warning you correctly—it's always a sin in God's eyes— *always* —even if the action is not a sin in and of itself. And I would say—it should scare you to think of the consequences of sinning against your conscience. You don't want to go down the path from a *weak* conscience to a *wounded* conscience to a *willfully-callous* conscience to *no conscience* at all . Luther was right—"To go against your conscience is neither right nor safe."

Make judgements for yourself without passing judgment on others who hold different opinions than you in disputable matters

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SERIES: Romans: God's Power for Salvation
TITLE: When Christians Disagree – P4
SCRIPTURE: **Romans 15:1-13, 1 Cor. 8:1-13**

We are in the last part of the book of Romans—in a four-part mini-series entitled, "When Christians Disagree"and we're looking at how we're to live with and love fellow believers who come from different background and traditions—who have different personalities and different personal convictions about what the apostle Paul calls "disputable matters" (14:1 NIV). As we've seen over the last three weeks, different Christians have different opinions about all kinds of things like—worship styles, music, movies, Halloween, alcohol, parenting, politics, end times prophecy, gambling, lotteries(!!), how often you observe communion, altar calls, smoking cigars, tattoos, the use of antidepressant medication—this list goes on and on. Again, we're not talking about the indisputable matters of fundamental doctrines or things clearly defined as right or wrong in the Bible. We're talking about issues where good, Bible-believing, Jesus-loving people disagree.

The main question in Romans 14-15 is this—How can Christians whose beliefs, practices, values, and views differ from one another in these "gray" areas get along with each other in the same church? And to take it one step further here in Part 4— *How do we exercise a Christian freedom in a way that takes into consideration believers who don't feel free to exercise that freedom?*

Read Romans 15:1-2 — Going all the way back to the start of this whole discussion (14:1), the primary focus has been on those the apostle Paul calls the "strong"—on those who know they have freedom in these "disputable matters." And basically, he's saying—the primary responsibility for protecting and preserving the unity of the church is laid on the shoulders of the strong. He's saying in no uncertain terms that the "strong" are to limit the exercise of their freedoms, at times, for the sake of the "weak"—for the sake of the community—by not simply living to please themselves, but for the good of others. The best translation of v.1 might read like this— *We who are strong have an obligation to be patient with the "weaknesses" of the weak and not just live to please ourselves .*

(1) If you are serious about following Jesus, there will be times when you voluntarily give up your freedoms and lay down your rights *for the good of others* (Rom 15:1-2; 1 Cor 8:1-3).

The question then is: Who are the weak and what are the "weaknesses of the weak" that we're to be patient with? And to answer that question, we need to look at 1Cor 8 because Paul gives much more specific detail about what characterizes a "weak" believer and what their weaknesses might be.

Read through 1 Corinthians 8:1-13 — One very important point Paul makes to the "strong" as he describes the "weak" is this. Having the right to exercise a freedom doesn't means you should always exercise that freedom. Or said another way, knowing you are free to do something doesn't mean you're always free to do it. From what Paul tells us here in 1Cor 8, we see that a truly "weak" believer is someone who might be young in the faith—maybe a recent convert who's just put their faith in Jesus—who doesn't know a whole lot or maybe they're someone who's just plain young—someone who doesn't know what you know or it's hard for them to embrace what you know because of the background they've been saved from. A truly weak believer then is someone who when they see you exercise your freedom, it could cause their conscience to be *defiled or wounded* —it would be someone who could be led to *stumble* —to spiral out of control spiritually—or someone whose faith could even be *destroyed*. This is important because a weaker believer is not anyone and everyone who says they are offended when you exercise your freedom.

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(2) If you are serious about following Jesus, there will be times when you voluntarily give up your freedoms and lay down your rights for the good of others *and the good of the Gospel* (Romans 15:3-13).

Read 15:3-13 This whole passage— *which is really the bookend of the whole book of Romans* —is aimed at bringing Jews and Gentiles together in unity in this divided church. It's about how Jesus brings together different people, from different backgrounds—who have different opinions about what it looks like to live the Christian life and how he brings us together so we can with one voice glorify God—it's about Gospel-shaped community.

You see, the Gospel doesn't just shape your life—it shapes our lives together. To just think of yourself and how you have the right to exercise your Gospel-given freedoms independent of others is not biblical. The whole focus of vv.3-13 is about how the Gospel is put on display in the person of Jesus. Who did what? Who didn't just consider his own interests, but also the interests of others—who gave up the rightful use of his God-powers in order to become one of us—to live as one of us—to die as one of us and for us —who did not come to be served, but to serve (compare v.8). Gospel-given freedoms express themselves within a Gospel-shaped community. In this way, the unity of the church can be protected and preserved and this broken, divided world can see in a united church what Jesus is really like—all kinds of different people singing and praising and worshipping God together for the glory of God.

13 May the God of hope fill you all with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

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Title: Carry One Another – Lesson 7 by Marty Berglund, Fellowship Alliance Chapel

Series: "One Another"

Scripture: Romans 15:1, Galatians 6:2

"We walk with God when we walk together." –Marty Berglund

1. Sometime you need to carry others.
2. Sometime you need to be carried.

Additional scripture referenced:
James 4:6, Proverbs 3:34,
1 Peter 5:5, Matthew 11:28-30

Online Broadcast Replays:

11am Sunday Service

Broadcasted 11/3/19 10:56am - 11/3/19 12:15pm

9am Sunday Service

Broadcasted 11/3/19 8:56am - 11/3/19 10:11am

6pm Saturday Service

Broadcasted 11/2/19 5:56pm - 11/2/19 7:20pm

See FAC Youtube Channel:
https://www.youtube.com/channel/UCVpGy41FdX82hCNvWIAZC9w

Sermon Follow-up for Small (Community) Group Study (or Individual Study):

Discussion Guide: https://www.myfac.org/wp-content/uploads/2019/10/Lesson-07-One-Another.pdf

Discussion Video: https://www.youtube.com/watch?v=trXXNAqT3zE

Main Text: Romans 15:1, Galatians 6:2; also references Matthew 11:28-30

SUMMARY: To continue our "One Another" series on how to be the church with one another and not just do church, we will look into what does it mean to "carry one another's burdens" and why we need this as a people.

Just a reminder, while the "one another" passages do encourage us to move inward in community with one another, it doesn't happen without moving upward toward God, and it always moves us outward to the lost around us!

***See also in the "One Another" series*: Forgive One Another**

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SERIES: Romans: God's Power for Salvation
TITLE: The Purpose-Driven Life
SCRIPTURE: **Romans 15:14-33**

Back in 2002, Rick Warren wrote a book entitled, The Purpose-Driven Life . He began like this:

> It's not about you. The purpose of your life is far greater than your own personal fulfillment, your peace of mind, or even your happiness. It's far greater than your family, your career, or even your wildest dreams and ambitions. If you want to know why you were placed on this planet, you must begin with God. You were born *by* his purpose and *for* his purpose. …You were made *by* God and *for* God, and until you understand that, life will never make sense. It is only in God that we discover our origin, our identity, our meaning, our purpose, our significance, and our destiny. Every other path leads to a dead end.
>
> He says: You were made for God, not vice versa, and life is about letting God use you for *his* purposes, not you using him for your own purpose.

As I see it, that's what Romans 15:14-33 is about—What it looks like to live a purpose-driven life.

Now Paul didn't plant or start the church in Rome. He had never been there, but he had heard good things about the church and he very much wanted to visit them. Read 1:8-13 and compare to 15:14-22. What's interesting is that Romans 15:14-33 is Paul's absence excuse . Basically, he says the reason he hasn't been able to visit Rome is b/c his purpose has determined his plans. That's his "absence excuse"— *I haven't been able to visit you because my purpose has determined my plans* .

So, what is Paul's purpose? Paul is passionately pursuing life and mission with Jesus. He sees his life as a continuation of Jesus' ministry of connecting people to God by preaching the Gospel of the grace of God. Your purpose in life is also a continuation of Jesus' purpose (cf Lk 19:10 and Matt 28:19-20). God is at work in the world and he wants you to join him in his work. Following Jesus means your life purpose must be in line with God's great purpose of drawing people to himself by living out grace and telling others about God's grace.

Seven things that give shape to who you are. (1) Your personality; (2) Your gift mix; (3) Your relationships; (4) Your work; (5) Your resources; (6) Your arena for service; (7) Your purpose. The first six will be different from other believers, but all believers share a common purpose. The first six will "color"/shape how you live a God's purpose-driven life. A purpose-driven life is a life that is a continuation of Jesus' life. You let Jesus continue to live his life and do his work through you. Your purpose in life is a continuation of Jesus' purpose.

Now in this "absence excuse," Paul moves from his purpose to his plans (Read 14:22-33). Paul's plan was to go to Rome after he had taken an offering to the poverty-stricken Jewish believers in Jerusalem. After Jerusalem, he planned to stop off in Rome and then head on to Spain with their help and support. But after Romans 15 and before chapter 16, write in Acts 21-28. Paul's plans did not happen like he planned. His prayers were not answered the way he prayed. His plans changed, but his purpose didn't. If you stay focused on God's purpose for your life, when "storms" change your plans, you will stay on course.

Paul's purpose— *and this is our purpose statement here at FG* —Paul's purpose was to passionately pursue life and mission with Jesus —to continue and to finish the work Jesus gave him to do. He made plans in line with that purpose and when his plans changed he stayed on course because *his plans* took 2nd place to God's purpose for his life.

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Here are three things to think on “by way of reminder”

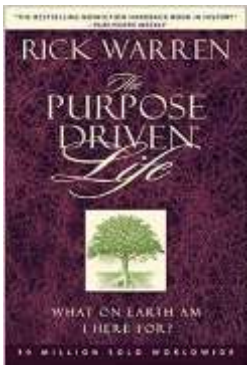
First : Make God’s purpose _your_ purpose. See your life as a continuation of Jesus’ life and work.

Second: Look for where God is working and _join_ him there. Remember, you will experience God working in the storms, the detours, the interruptions if you are looking for him.

Third: Hold your plans with _open hands_.

Prayer: Jesus continue to live your life through me.

Notes re: Purpose Driven Life



Main Site: http://purposedriven.com/

Main Site (book): http://purposedriven.com/books/pdlbook/#purpose

Purpose Driven Life Summary
http://www.supersummary.com/purpose-driven-life/summary/

The Purpose Driven Life is a devotional book by American pastor and author Rick Warren, first published in 2002. Taking the form of a forty-day personal spiritual journey, the book explores what Warren says are God’s five purposes for human life on Earth, and describes itself as a blueprint for Christian living in the modern day. It uses frequent passages from the Bible to challenge the conventional definitions of Christian worship, ministry, and Evangelism. Considered one of the most important modern Christian texts, it explores themes including the meaning of life, what it truly means to be close to God, and what the best way to serve God’s purpose truly is. A mega bestseller, it sold more than thirty million copies in its first five years and was on the New York Times Best Seller list for more than ninety weeks. A 2005 survey of American pastors and ministers named *The Purpose Driven Life* as the most significant book in their lives and ministries. Although some Christian scholars criticized it for its interpretation of biblical passages, it struck a chord with readers. It entered the news in 2005 when a woman managed to calm the criminal taking her hostage by reading to him from *The Purpose Driven Life*. This story was adapted into the movie *Captive*, starring David Oyelowo and Kate Mara.

The Purpose Driven Life is divided into forty short chapters, which are subdivided into an introductory segment and five main sections. In the opening segment, Warren establishes his main points. First, it all starts with God and we can only discover our identities and purpose through Him. Second, we are not accidents, having been created by God for a specific purpose. Third, we must ask what drives our life, and make sure that we are not being driven by things such as guilt, resentment, anger, or fear. Instead, a purpose-driven life will give us meaning and prepare us for eternity. Our relationship with God is meant to last forever, and it allows us to see life from God’s view. Life is a temporary assignment on the way to eternity. The reason for everything is that we bring God glory by loving other believers, becoming like Christ, serving others with our gifts, and telling others about Him. The first main segment establishes that we were planned for God’s pleasure. Bringing enjoyment to God is our first pleasure, and He wants us to enjoy our life as well. What makes God smile is when we trust him, obey him, and praise him. The heart of worship is trusting God and admitting our limitations. We can become best friends with God through

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constant conversation and meditation. Developing a friendship with God means obeying God in faith and valuing what God values. He values worship that is accurate, authentic, thoughtful, and practical. When God seems distant, it is key to trust in His plan and continue talking to Him as if He were there, and thank Him for what He has already done.

The second purpose states that we were formed for God's family, and we are all His children. Love is what matters most in life. We are called to belong to God's family, not just to believe, and the Church is how God's family manifests. Life is meant to be shared with our fellow believers. This involves cultivating community, which means showing honesty, humility, courtesy, and frequent regular contact. Broken fellowships and relationships can be restored by taking the initiative, showing compassion, and talking to God first. To protect our church, it is key to be realistic, encouraging, refuse to listen to gossip, and practice God's method for conflict resolution. Purpose three states that we were created to become like Christ. God wants us to take on his values, attitude, and character. God wants us to grow up, and this takes an intentional commitment. We are transformed by His truth, and we are transformed by the troubles we endure and overcome. We grow through temptation and by overcoming temptation in favor of sticking to our principles. Temptation is defeated by focusing on other things, finding support in others, realizing what it is, and accepting our vulnerability. It takes time to achieve spiritual growth, but God supports us through our journey.

Purpose four says that we were shaped for serving God. The first part of this is accepting our assignment, no matter what it may be. Every role that serves God is a significant one. God shaped each creature with a unique purpose, and that includes our spiritual gifts, our heart, our abilities, our personality, and our experience. Each of these elements gives us part of what we need to serve God, and it is up to us to explore and understand these elements so we can best use them in God's service. Then, it is time to use and embrace what God gave us. God does not make mistakes, so there is no point to try to reshape ourselves to be like someone else. Real servants serve God by serving others and are faithful to their ministry. Service starts in the mind; humility and devotion to others are key. God finds power in weakness, and instead of hating weakness, it is key to see it as a trophy of grace. The final purpose states that we were all made for a mission. God intends us to have a ministry to continue Jesus's mission on Earth. This includes sharing our mission, our testimony, our life lessons, our Godly passions, and the good news of salvation. Becoming a world-class Christian requires shifting from self-centered, local thinking to compassionate, social, eternal thinking. It requires balancing life, making sure to give enough time to worship, ministry, evangelism, fellowship, and discipleship. This is the key to living with purpose.

Rick Warren is an American pastor and author, the founder and senior pastor of Saddleback Church, the eighth-largest Church in the United States. A noted conservative activist, he is best known for his book *The Purpose Driven Life* and its predecessor *The Purpose Driven Church*. In all, he has published eight best-selling books.

Purpose Driven Life PDF Summary
https://blog.12min.com/purpose-driven-life-pdf/

https://thepowermoves.com/the-purpose-driven-life/

TED Talk: A Life of Purpose, Rick Warren
https://www.ted.com/talks/rick_warren_on_a_life_of_purpose
(references Psalm 72; Moses "what's in your hand?")

While "The Purpose Driven Life" is an immensely popular book, it is not without it's critics, for which you can do an online search. However, for our 'purposes', we are just focusing on what we consider it's useful highlights.

***See also*: Stewardship**

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FG Romans
Sermon Series
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SERIES: Romans: God's Power for Salvation
TITLE: We Need Each Other
SCRIPTURE: **Romans 16:1-16**

Romans 16 is like the exclamation point at the end of the sentence that is Romans. But how? Paul lists 26 names in 16 verses, and simply tells the Roman church to greet these individuals. Doesn't that feel like an anticlimactic conclusion to one of the most influential texts in the history of the western world? Additionally, most of these names them are never mentioned in the rest of the Bible, which makes this passage ever more strange and distant. So, how do we make sense of all these names? Paul is too intentional in his writings for this to be arbitrary; what's he trying to communicate in this passage?

Well, first of all, Paul knows how important people are. As C. S. Lewis says, "You've never met a mere mortal." But beyond this, Paul is talking about the actual people in our everyday lives. Their significance to us (and ours to them) can hardly be overstated. And in order to remind his friends in Rome about this, he lists all of these names so that they'll have to take a deep breath and consider how important people are in God's plans. God never intended relationship with him to be a solo project or a self-help journey.

Also, Paul's list a great example of how to see people in light of the gospel. He consistently defines people as a "servant of the Lord," or my "fellow co-workers in Christ," or "chosen in the Lord," or "beloved in the Lord," or "approved in Christ." And in defining people this way, he is attempting to see them as God sees them.

One of the most unique things about Paul's list in Romans 16 is how different all of the people are. There are 26 names, 8 women and 18 men. Some are slave names; some are Jewish names; some are Gentile names, and some are husband and wife teams. And it would've been a shock in his first-century context, but Paul is unashamed about how helpful women have been in his personal ministry. He even begins the chapter with Phoebe the deacon (16:1-2), who was likely the one to deliver the letter to Rome. But all of these differences add up to and further prove the point that…

> Our ongoing need for Jesus includes an ongoing need for each other.

We need each other. That's what Paul's list proves. But not in a vague way. We need each other because we need Jesus. We have all sinned and fallen short of God's glory (3:23), and now we can all be a part of his family and indwelt with the Spirit (chapters 4-8). Meaning, our unity with Jesus includes unity with one another, and Romans 16 is a snapshot of that.

This list of names that may feel distant to us is a concrete reminder that to the Roman church that Christianity in isolation is not Christianity at all. Rather, Christian community is the soil in which theology, doxology, and unity should be planted and grown. Spiritual maturity with God entails relational maturity with other believers. Community is not a good Darwinian idea that can help us along. Community is the ideal. It's Edenic. It's the New Creation beginning to blossom. And this means that we should practice now what we will know for all time – happy and unhindered shalom with God and others. Paul knows that these names are relational hooks on which the church should hang everything else he's said in Romans, and Paul believes that if we get the gospel, we will get that we need each other.

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SERIES: Romans: God's Power for Salvation
TITLE: Watch Out!
SCRIPTURE: **Romans 16:17-23**

Whatever you find beautiful, glorious, and good, you will fight for purity when it comes to that thing. If you find food to be glorious, you're not going to eat at Taco Bell on a weekly basis. Instead, you're going to go to local, non-chain restaurants, and rave about them to your friends when you find something good. If you're passionate about sports, you're not going to tolerate performance-enhancing drugs or bandwagon fans. Why? Because these kinds of things pollute the purity of sport. If you esteem marriage to be a holy and good gift, you will seek to preserve its honor, and you'll talk about how things like adultery, divorce, and sex before marriage all poison the well of this God-given union. Again, that which you find to be glorious and good, you will likewise treasure the purity of that thing. In fact, you can't believe that something is wonderful, and then not care if people defile it. And this is the exact approach that Paul takes towards the gospel in Romans 16:17-20.

Paul loves the gospel. It's beautiful to him. It's glorious, good news. And he knows that his friends in Rome think about the gospel similarly. But what should the church at Rome do if the beauty and purity of the gospel is under attack? How should they respond if the gospel begins to be polluted or diluted in their midst?

Paul warns his friends that there are those who create divisions among God's people, and that these "persons do not serve our Lord Christ, but their own appetites" (16:18). Because of this, Paul says these people should be avoided. The church in Rome should not follow their way, or give their teaching the time of day. But this is harder than it may seem because these false teachers are articulate and they use "smooth talk and flattery" (16:18). They don't draw a hearing by being mean. They are great-sounding, winsome, charismatic personalities that are out to deceive and divide God's people. What should the church at Rome do to protect themselves and pursue the purity of the gospel?

Well, in the middle of verse 19, Paul alludes to a saying of Jesus: "I am sending you out as sheep in the midst of wolves (i.e. false teachers), so be as wise as serpents and as innocent as doves" (Matthew 10:16). For both Paul and Jesus, wisdom means thoughtfully, patiently, and practically considering how to take that which is good and embody it. Further, innocence means that, after critically and humbly considering and engaging, if something is found to be against the good teaching, steer clear of it. Like the Bereans who examined the Scriptures to make sure that Paul was teaching the truth (Acts 17:11), we should examine everything next to the clarity of Scripture and the clarity of the gospel.

In order to preserve the purity of the gospel, we should start to ask questions like: Does that teacher or that idea make me think more about health, wealth, and results OR faith, hope, and love in relationship with Jesus? Does their teaching make me dwell more on what I can achieve if I only believe, OR what has been achieved by Jesus at the cross to save me? Do they focus more on experience, feelings, and personal potential, OR on the grace and peace that we share because of Jesus? Asking Jesus-centered questions like these will help us recognize false teaching.

Lastly, we should protect the purity of the gospel is by delighting in it. We will guard it well, if our protection of it comes from our prizing of it. We should love the gospel, trust the gospel, understand the gospel, explain the gospel, sing the gospel, and talk about the gospel; and in doing all of these things we combat any anti-gospel teaching that doesn't serve Christ.

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FG Romans
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SERIES: Romans: God's Power for Salvation
TITLE: To God Be The Glory
SCRIPTURE: **Romans 16:25-27**

What is it that makes you feel strong, stable, secure, and confident? No one likes to feel weak and unstable, right? Of course not. So we gravitate toward things that give us a sense of stability—security.

So, what are those things for you?

Is it financial security? Is it being be liked by people you admire? Is it feeling like you are in control of your life? Maybe it's good looks or being physical strong/physically fit. It could be the kind of car you drive or where you live or maybe it's standing up to people who try to take advantage of you or maybe it's your politics or being "right" theologically? Maybe it's a combination of several of these things.

There are all kinds of things we gravitate toward that give us a sense of stability and strength and security and confidence because God knows—this world is an unstable place—violence, injustice, political unrest—threats of terrorism—the ongoing problem of racism—we all know we live in a broken, unstable world.

It was no different in Paul's day. To live in first century Rome was to live in a very unstable place. Rome was an overpopulated, disease-infested, violent city. Crime was rampant. Riots between different ethnic groups was commonplace. There was constant political unrest . *So try to hear the final verses of Paul's letter to the Christians in Rome as they would have heard it.*

Now to the one who is able to strengthen you — to the one who is able to make you stable . He's saying that God is able to empower you to stop living as if you are a victim with no power and no control—to stop living like a ball in a pinball machine bouncing off the circumstances of your life—living in fear of your future or weighed down by the guilt or bitterness of your past. Paul is saying that God has something better for you. He is able to stabilize you, strengthen you, establish you. *So how does he do this?*

God brings his stability into our unstable world through the Gospel of Jesus. He brings his stability into our unstable lives, *not by* commanding us to try harder, *not by* promising that if we just have more faith then we can make all the things we don't like go away. No, God is able to make you stable as you believe in, rely on, cling to, rest in the Good News of Jesus. God has not promised that the world will get better and better, in fact, if I read my New Testament correctly, our world will keep getting *more and more unstable* until Jesus comes back to set things right. *So if we are going to continue living in an unstable world then do you see why what Paul says here is so important?*

The promise is—no matter how unstable *your* world or *this* world becomes God is able to make you stable through your unwavering faith in the Gospel of Jesus. The heart of the Gospel is that Jesus Christ died for our sins and rose from the dead— So that now — We are justified—put right with God—by his grace as a gift, through the redemption that is in Christ Jesus — *So that now — We have peace with God through our Lord Jesus Christ — So that now — we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit—So that now — There is no condemnation to those who are in Christ Jesus — So that now — The righteous requirement of the law can be fulfilled in us who walk not after the flesh, but after the Spirit—So that now — If God is for us who can be against us? — So that now — Nothing can separate us from the love of God in Christ Jesus — So that now — We are more than conquerors through him who loves us—So that now—Whoever calls on the name of the Lord Jesus will be saved—So that now — The God of hope fills us with all joy and peace in believing by the power of the Holy Spirit.*

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That is the GOOD NEWS of Romans! And you never, never, never outgrow your need for that Good News. You don't begin the Christian life with the Gospel and then leave it behind to go on to something more important, more relevant—You don't get the Gospel and then move beyond it—NO— *you get the Gospel and move into it* —God strengthens us with this Gospel till the day we die. *Paul goes on to show us how the Gospel is the very thing God uses to strengthen our faith.*

Notice that there are three "according to's" here. God is able to make you stable (1) *according to* my Gospel and the preaching of Jesus Christ (25a); (2) *according to* the revelation of the mystery that was kept secret for long ages but has now been disclosed through the prophetic writings has been made known to all nations (25b-26a); and (3) *according to* the command of the eternal God to bring about the obedience of faith (26b). Three "according to's"—not that there are three different ideas here—but as I understand it—the first "according to" is described by the second—and the second "according to"—is explained by the third. Maybe best read like this —God is able to make you stable through the Gospel of Jesus *which is* the mystery of revelation kept secret for long ages past *which has been revealed at this time* by the command of the eternal God.

When you read the Old Testament, you find men and women puzzled as to how God was going to pull together all its great promises and prophecies. For example, there's the promise of the restoration of Israel. There's the promise of the forgiveness of an individual's sins and the infilling of the Holy Spirit.There's the promise of the healing of the nations and the cessation of war, but no one understood how all this would fit together. Peter says the prophets of old searched diligently to see what kind of person and time the things they spoke about would come to pass, but it was a mystery to them. That's why it is called a *mystery*. In Bible language, a mystery is something that was hidden in the Old Testament and revealed in the New. Here's the point: The gospel is the unfolding of a mystery— a mystery kept secret since the world began but has now been revealed by the coming of Jesus. And the mystery was that Jews and Gentiles would be united into one new people through faith in Jesus Christ (cf Eph 3:1-6 and Col 1:26-27) *Why is that so important?* Because Paul is describing the Gospel here in one sentence as both an eternal story stretching from eternity past to eternity future—but he also focuses our attention on Jesus. It's a big story, but it all focuses on a single person, our Savior Jesus. And the very first Christmas was the revelation, the unveiling of that mystery. You could say that the mystery was revealed in a manger.

As Paul reminds himself and his readers of the magnitude of the eternal glory of the Gospel, it leads him to bow his head and lift his hands—he's no longer teaching or explaining or defending—he's simply worshipping—and he explodes with praise. *Now to him—to the only wise God be glory forevermore through Jesus Christ! Amen.* He *extols* the glory of God. And think about this—out of all the things he could have said about the glory of the God what he chooses to ascribe to God is the fact that God is able to make us stable through the Gospel of Jesus. *Now to him who is able to make you stable—to the only wise God—be glory forevermore through Jesus Christ! Amen.*

It took John Piper seven years to teach through Romans. He preached five messages on 16:25-27. Here's how he concluded one of those messages—"Our God has worked in history to defeat sin and Satan and hell and death. He did this through the Gospel of Jesus. Embrace this Gospel as the greatest treasure of your life. God will magnify his glory in making you strong."

Romans TOC
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Romans – Summary

http://www.fbccs.org/resources/studyguides/romans_sg99.htm

Excerpt:

ROMANS

The Message of the Gospel



1 - 3	4 - 5	6 - 8	9 - 11	12 - 15	16
Our Problem: sin	God's Solution: Justification	The New Life: sanctification and glorification	Parenthesis Israel's history and future	Application: living out the Christian life	Conclusion and personal greetings

5	6	7	8
Peace with God	*Union with Christ*	*Freedom from the Law*	*Life in the Spirit*
declared righteous Adam or Christ	our new identity our new master	under grace still struggling	He empowers us we wait for glory His plan is good

Key Principles:

- I am at peace with God. He will never condemn me for my sin, because it has been paid for by Christ. I am righteous in God's sight because of justification.
- I do not have to live like I did before Christ, because I am not the same person I used to be. The "real me", in the deepest sense, belongs to God, loves Him like a father and wants to follow Him fully.
- I am under grace, not law. My acceptance by God is not based on my performance. His loving opinion of me (my standing before Him) does not change. I am motivated by love and gratitude, not fear and guilt.
- When I try to live my life on my own strength, I struggle and fail, because sin still lives in me. I am tempted to legalism on the one hand, and irresponsibility on the other.
- When I live life depending on God's strength, the Holy Spirit empowers me, encourages, me, and enables me to "put to death" the evil I see in myself. He is the source of the life and goodness that I experience.
- In this life I will experience pain and difficulty, but the Spirit always indwells me, prays for me, assures me that I am God's child, and ensures that I will be with Him one day in heaven.

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- Although my life may feel chaotic, I am part of God's eternal plan, which He initiated and which He will bring to a glorious conclusion. Meanwhile, nothing can separate me from His love.

Key Terms:

- ***Justification:*** when we trust in Christ (expressing faith, not works), God cancels our guilt and transfers Christ's righteousness to us. ("justify" means "to declare to be righteous")
- ***Redemption:*** the transfer of ownership by the payment of a price; God's purchase of our freedom through Jesus' death on the cross. (1 Cor. 6:20)
- ***Sanctification:*** the process by which God, through the Holy Spirit, brings progressive spiritual growth into a believer's life. ("sanctify" means "to set apart, to make holy" - 1 Thess. 4:3,4)
- ***Glorification:*** the fulfillment of God's promise to bring believers into His eternal presence, with new bodies and new hearts free from sin, the final goal in His plan of salvation.

A Chronological Table of the Apostolic Age	**Harold W. Hoehner, 1972**
Crucifixion	Friday, April 3, 33
Pentecost (Acts 2)	Sunday, May 24, 33
Peter's second sermon and brought before the Sanhedrin	summer 33
	33 - 34
Death of Ananias and Sapphira (Acts 4:32-5:11)	34-35
Peter brought before Sanhedrin (Acts 5:12-42)	late 34 - early 35
Deacons selected (Acts 6:1-7)	April 35
Stephen martyred (Acts 6:8-7:60)	summer 35
Paul's conversion (Acts 9:1-7)	summer 35 - early summer 37
Paul in Damascus and Arabia (Acts 9:8-25; Gal. 1:16-17)	summer 37
	autumn 37
Paul in Jerusalem, first visit (Acts 9:26-29; Gal. 1:18-20)	40-41
Paul went to Tarsus and Syria-Cilicia area (Acts 9:30; Gal. 1:21)	41
	spring 43
Peter ministers to Gentiles (Acts 10:1 - 11:18)	spring 44
Barnabas sent to Antioch (Acts 11:19-24)	spring 44
Paul went to Antioch (Acts 11:25-26)	autumn 47
Agabus predicts a famine (Acts 11:27-28)	
Agrippa's persecution, James martyred (Acts 12:1-23)	autumn 47 - spring 48
Relief visit, Paul's second visit to Jerusalem (Acts 11:30; Gal. 2:1-10)	
Paul in Antioch (Acts 12:25-13:1)	
First Missionary Journey (Acts 13-14)	**April 48-September 49**

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Departure from Antioch	April 48
Cyprus	April - June 48
Pamphylia	first of July - middle of July 48
Pisidian Antioch	middle of July - middle of September 48
Iconium	October 48 - last of February 49
Lystra-Derbe	March - middle of June 49
Return visit to churches	middle of June - August 49
Return to Antioch of Syria	September 49
Peter at Antioch (Gal. 2:11-16)	autumn 49
• **Galatians** written from Antioch	autumn 49
Jerusalem council, Paul's third visit (Acts 15)	autumn 49
Paul in Antioch (Acts 12:25-13:1)	winter 49/50

Second Missionary Journey (Acts 15:38-18:22)	**April 50-September 52**
Departure from Antioch	April 50
Syria-Cilicia	April 50
Lystra-Derbe	May 50
Iconium Pisidian	last of May - middle of June 50
Antioch	middle of June-first of July 50
Antioch of Troas	July 50
Phillipi	August-October 50
Thessalonica	November 50 - January 51
Berea	February 51
Athens	last of February - middle of March 51
Arrival at Corinth	middle of March 51
Silas and Timothy arrive from Berea	April/May 51
• **1 Thessalonians** written	early summer 51
• **2 Thessalonians** written	summer 51
Departure from Corinth	first of September 52
Ephesus	middle of September 52
Jerusalem, Paul's fourth visit	last of September 52
Return to Antioch	first/middle of November 52
Paul's stay at Antioch	winter 52/53

Third Missionary Journey (Acts 18:23-21:16)	**spring 53-May 57**
Departure from Antioch	spring 53
Visiting Galatian churches	spring - summer 53
Arrival at Ephesus	September 53
• **1 Corinthians** written	early spring 56
Departure from Ephesus (riot)	first of May 56
Troas	May 56
Arrival in Macedonia	first of June 56
• **2 Corinthians** written	September/October 56
Departure from Macedonia	middle of November 56
Arrival in Corinth	last of November 56
• **Romans** written	winter 56/57
Departure from Corinth	last of February 57
Philippi	April 6 - 14, 57
Troas	April 19 - 25, 57
Troas to Assos	Monday, April 25, 57

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Assos to Mitylene	April 26, 57
Mitylene to Chios	April 27, 57
Chios to Trogyllium	April 28, 57
Trogyllium to Hiletus	April 29, 57
Ephesian elders see Paul	April 30 - May 2, 57
Miletus to Patara	May 2 - 4, 57
Patara to Tyre	May 5 - 9, 57
Stay at Trye	May 10 - 16, 57
Trye to Caesarea	May 17 - 19, 57
Stay at Caesarea	May 19 - 25, 57
Caesarea to Jerusalem	May 25 - 27, 57
Jerusalem, Paul's fifth visit, eve of Pentecost	May 27, 57
Meeting with James (Acts 21:13-23)	May 28, 57
Paul's arrest and trial before Felix (Acts 21:26-24:22)	May 29 - June 9, 57
Five days of purification	Sunday, May 29 - June 2, 57
Paul before the Sanhedrin	June 3, 57
Appearance of the Lord (night)	June 4, 57
Conspiracy (day)	June 4, 57
Journey to Antipatris (night)	June 5, 57
Journey to Caesarea (day)	June 5, 57
Waiting in Caesarea for trial	June 5 - 9, 57
Trial before Felix	Thursday, June 9, 57
Paul before Felix and Drusilla (Acts 24:24-26)	June 57
Caesarean imprisonment (Acts 24:24-26)	June 57 - August 59
Trial before Festus (Acts 25:7-12)	July 59
Trial before Agrippa (Acts 26)	first of August 59
Voyage to Rome (Acts 27:1-28:29)	August 59 - February 60
Departure from Caesarea	middle of August 59
Myra	middle of September 59
Fair Havens	October 5 - 10, 59
Shipwreck at Malta	last of October 59
Departure from Malta	first of February 60
Arrival from Rome	last of February 60
First Roman Imprisonment (Acts 28:30)	February 60 - March 62
• **Ephesians** written	autumn 60
• **Colossians** and **Philemon** written	autumn 61
• **Philippians** written	early spring 62
James, Lord's brother, martyred	spring 62
Paul in Ephesus and Colossae	spring - autumn 62
Peter went to Rome	62
Paul in Macedonia	late summer 62 - winter 62/63
• **1 Timothy** written	autumn 62
Paul in Asia Minor	spring 63 - spring 64
Paul in Spain	spring 64 - spring 66
Christians persecuted, Peter martyred	summer 64
Paul in Crete	early summer 66
Paul in Asia minor	summer - autumn 66
• **Titus** written	summer 66
Paul in Nicopolis	winter 66/67
Paul in Macedonia and Greece	spring - autumn 67

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Paul arrested and brought to Rome	autumn 67
• **2 Timothy** written	autumn 67
Paul's death	spring 68
Destruction of Jerusalem	September 2, 70

Romans TOC
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Old and New Man

Chapter Three
From A Christian Looks at Himself, by Anthony Hoekema

But, someone may still say, what about our "sinful nature"? What about our "depravity"? Does not the Bible teach that even after we have been born again, even after we have become believers, we continue to have a sinful nature and therefore to keep on sinning? And does this not imply that the Bible teaches us to continue to have a negative image of ourselves even after we have been converted?

In fact, such a person might go on to say, even when I accept the fact that in Christ all my past sins have been forgiven and all my past guilt has been removed, if I am as bad a sinner as the Bible describes me to be, don't I keep on increasing my sins and piling up my guilt every day? Though, to be sure, I confess these new sins daily and receive forgiveness for them, doesn't all this add up to a pretty negative self-image? Mustn't I continue to see myself as a person perpetually dogged by failure, constantly trying to do the right things but just as constantly failing to do them? If the very holiest of men, as one Christian creed puts it, have only "a small beginning of this obedience," how can any believer avoid having a negative image of himself?

This is the problem with which we must now deal. In trying to find a solution to it, let us first of all consider what the Scriptures teach about the concepts "old man" and "new man." A better understanding of these concepts than is sometimes held will, I believe, help us to answer the question posed above.

It has been rather commonly held by Christians that in the believer there is a continual struggle between two aspects of his being, the "old man" which he is by nature and the "new man" which he puts on at the time of regeneration and conversion. According to this view, the old man and the new man are distinguishable "parts" of the believer. Before conversion he is only an old man; at the time of conversion he is said to put on the new man without, however, totally losing the old man. The converted person, or believer, is understood to be partly new man and partly old man. At times the old man is in control, whereas at other times the new man is in the saddle; the struggle of life, therefore, is the struggle between these two aspects or parts of his being (also sometimes called the "new nature" and the "old nature").

This understanding of the old and the new man can easily lead to a negative self-image. One may, of course, think of himself as primarily new man, and only secondarily old man, but even in such a case his self-image will be of a person who is partly new and partly old - partly obedient to God and partly in rebellion against God. One might, however, also think of himself much more pessimistically, as primarily old man and only occasionally and rarely new man - in which case his self-image would be negative indeed.

It is to be seriously questioned, however, whether the view of "old man" and "new man" described above is the right one. In his Principles of Conduct, John Murray has rejected the idea that the believer is both old man and new man It is just as wrong to call the believer both a new man and an old man, he argues, as it is to say that he is both regenerate and unregenerate (p. 218). Murray contends that since according to New Testament teaching the believer has put off the old man and put on the new, we must think of him as a new man -though a new man not yet made perfect, and still the subject of progressive renewal. This renewal, however, is not to be conceived of as the progressive putting off of the old man and putting on of the new (pp. 218-219).

In his study Paul, Herman Ridderbos offers an interpretation similar to Murray's. When Paul speaks about the old man and the new man, writes Ridderbos, he is not concerned primarily with the change which takes place in the life of an individual Christian after conversion, but with what took place once and for all in Christ (pp. 63-64). Christ, as the second Adam, died on the cross and arose from the grave for His people. Since Christ's people are one with Him in corporate unity, what happened to Christ has therefore

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also happened to His people. By His death on the cross Christ dealt a death-blow to sin as the power which had been enslaving His people; by His resurrection He opened up a new way of living for His people: the way of living associated with God's new creation.

The "old man" and the "new man" Ridderbos claims, ought to be understood in this salvation - history setting. They designate the great transition from spiritual death to spiritual life which came into existence through the death and resurrection of Christ, and which is now to be appropriated by faith. In other words, we may think of these concepts in both an objective and a subjective way. Objectively, "old" and "new" man mean that in Christ's death and resurrection the old, sinful way of living has once for all been done away with, having lost its power over Christ's people, whereas the new way of living associated with God's new creation his once for all been inaugurated. Subjectively, "old" and "new" man mean that believers enter into this new way of living as they appropriate by faith - not only initially but continually - what happened in the death and resurrection of Christ. Another way of putting this is to say that "old" man refers to the old age in which man as incorporated in Adam is a slave to sin, whereas "new" man designates the new age in which man as a member of the body of Christ is now liberated from the slavery of sin and is free to live to the praise of God.

I believe that what Murray and Ridderbos are saying is of great significance for our subject. The old and the new man, it seems to me, ought not to be seen as aspects or sides or parts of the believer which are both still somehow present in him. How, then, should we understand these concepts? Murray can help us here. He says, " -` Old man' is a designation of the person in his unity as dominated by the flesh and sin" (p. 218). If this is so, it is obvious that the regenerated person is no longer an "old man." Paul says in Romans 6:6, "Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin" (ASV). This crucifixion of the old man happened in salvation history. When Christ died on the cross, our old man - that is, our total person as enslaved by flesh and sin - was put to death with Him. This means that we who have been united with Christ through faith are no longer "old men." Our old man or old self has been put to death with Christ.

What happened when Christ was crucified, however, has also been subjectively appropriated by us. This is taught by Paul in the two other passages where the terms "old man" and "new man" occur: Ephesians 4:22-24 and Colossians 3:910. To quote just the latter passage, Paul there writes, "Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of Him that created him" (ASV). After the analogy of what has just been said about the old man, we conclude that the new man must mean the person in his unity ruled by the Holy Spirit. In this passage, therefore, Paul appeals to his readers not to lie to each other because they have once and for all put off the old man or old self and have once and for all put on the new man or the new self.

Our self-image as Christians, therefore, must be of ourselves as those who have decisively rejected the old self or old man (the total person enslaved by sin), and have just as decisively appropriated the new self or the new man (the total person ruled by the Spirit). Because of what Christ has done for us, and because we, enabled by His Spirit, have grasped all His benefits by faith, we are now to look upon ourselves as no longer identified with the old self or old man, but as identified with the new self or the new man. We are to see ourselves, therefore, not as partly old selves and partly new selves, but as new persons in Christ.

Does this mean that for the believer the struggle against sin is over? No! The New Testament is full of the language of struggle: the Christian life is called a battle, a race, and a wrestling against evil spirits; we are told to be good Christian soldiers, to fight the good fight of the faith, to resist the devil, to take heed lest we fall, and to put on the whole armor of God. Moreover, in this struggle we do not always win, we do not resist every temptation. On the contrary, we hear New Testament saints confessing that they are far from perfection, that they have not yet attained, that in many things they all stumble. We hear John saying in his first epistle, "If we say we have no sin, we deceive ourselves and the truth is not in us" (1: 8). The point is, however, that when we do fall into sin, we are momentarily living according to the old man, or the

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old self, which we have actually repudiated. We are then living contrary to what we really are in Christ. Though we are regenerate: we are then living contrary to our regenerate life. Though we have put on the new man, we are then living contrary to the new man, as if we were still the old man.

But the fact that this does happen - and may, indeed, happen frequently - does not mean that we must therefore revise our self-image as having to include both old man and new man. For - and this is a most important point - when we slip into an old man way of living, we are living contrary to our true selves; we are denying our true self image. Paul does not say in Romans 6: 11, "Consider yourselves to be mostly alive to God and mostly dead to sin."

What he says is, "Consider yourselves dead to sin and alive to God." This, then, must be our Christian self-image. We must consider ourselves to be new persons in Christ, who have once and for all turned our backs upon the old self, and who therefore refuse to be identified with it any longer.

The old man or old self reveals itself in an old lifestyle, that of enslavement to sin. The. new man or new self should reveal itself in a new life-style, that of joyful obedience to God. But it does not always do so. There are times when even the believer, who is a new person in Christ, lives in accordance with the old life-style. When he does so, however, he is being inconsistent with the person he truly is. Therefore Paul calls on believers to make their life-styles consistent with the new selves they have put on.

It might be well at this point to say something about the use of the word "depraved" as a term with which to describe believers. If it is true that the believer is to look upon himself as a new man in Christ, is it then proper to refer to such a person as still "depraved" or even as still "totally deprived"?

Perhaps a bit of historical background would be in order here. The concept of "total depravity" was developed by theologians in the Reformed or Calvinistic tradition to designate the condition of man as a fallen creature, apart from the regenerating and sanctifying influences of the Holy Spirit. The term was intended to convey two thoughts: (1) that in man as he is "by nature" the corruption or pollution of sin extends to every part of his being: to his mind as well as his appetites and impulses, to his aesthetic appreciation as well as his capacity to choose, and so on, and (2) that man in his natural state cannot do what is fundamentally pleasing to God, and cannot in his own strength change his basic preference for sin to love for God.

But now the question arises, is "depravity" or "total depravity" a proper expression to use in describing a regenerate man - a person to whom the Holy Spirit has given new spiritual life? We have just noted that the term was introduced to describe man apart from the regenerating and sanctifying work of the Spirit. That being the case, it should be obvious that the term ought not to be used to describe a person in whom the Spirit has begun the process of renewal and sanctification.

One might conceivably counter: But is it not true that even a regenerated person must still struggle against sin in every area of his life, in his thoughts as well as in his feelings, in his mind as well as in his appetites? Must not the believer still contend with the flesh, put to death the deeds of the body, and fight against indwelling sin? Indeed he must. But since the believer is now in Christ, indwelt by the Holy Spirit, he has been endowed with power to resist temptation and to overcome sin - a power which the unregenerate man does not have.

For these reasons I conclude that one ought not to say that a regenerate person is still "totally depraved." Though the believer is still inclined to all kinds of sin, the indwelling Spirit now enables him more and more to say no to sin. We ought therefore to see him, think of him, and describe him as a person who is a new creature in Christ, who is being progressively renewed in the image of God.

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The Struggle Between Old and New Natures in the Converted Man
(Anthony Hoekema)
http://www.biblicalstudies.org.uk/pdf/bets/vol05/5-2_hoekema.pdf

http://www.etsjets.org/files/JETS-PDFs/5/5-2/BETS_5-2_42-50_Hoekema.pdf

The Struggle Between Old and New Natures in the Converted Man
Anthony Hoekema (downloadable PDF)
http://servantsofgrace.org/anthony-hoekema-struggle-old-new-natures-converted-man/

The Old Man vs. the New Man
http://www.studiesinthebook.com/studies/old_new_man.pdf [PDF]

Excerpt:

Tough passages of Scripture in 1 John
1 John 3:6-10
1 John 5:18

The Old man (your flesh) was put off at your spiritual circumcision by the Lord using the word of God. It is dead as far as God is concerned and it is dead in the sense of its power and authority over you. The reason why you still sin is your flesh/body/old man and because you allow your body to fulfill the lusts it has. Your body is corrupt (Genesis 5:3) and was corrupted when Adam and Eve ate of the forbidden tree (Genesis 3:6 and compare with 1 John 2:15-17). Your inward man CANNOT sin which was renewed in knowledge after the image of Jesus Christ by Jesus Christ. With our inward man, we serve the law of God and keep it, yet we still dwell in the flesh (in which dwells no good thing). BUT one day, are bodies will be redeemed just as our soul and spirit were. And from thenceforth, we will NEVER sin again!

Your standing – Without sin, holy unblameable in his sight Your state – depends on if you walk after the flesh or Spirit: the choice is yours. Sin no long has dominion over you.

This is who you are in Christ, therefore walk like it now because this is your ultimate end when the sons of God are manifested in a glorious body liken unto his glorious body. Until then we still dwell in a body that is corruptible so we need to mortify the deeds and lusts thereof.

***See also*: Old Man and Flesh**

"Old Man" and "New Man" in Paul
https://bible.org/article/%E2%80%9Cold-man%E2%80%9D-and-%E2%80%9Cnew-man%E2%80%9D-paul

Excerpt:

Theological Conclusions

So what are some conclusions that can be drawn from these passages. The first thing that can be said is that the "old man" refers to people in solidarity with Adam under the old age of sin, death, and judgment. It is corporate in focus.

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Second, since it is corporate and relational in focus it should probably not be translated using the word "self" since this is too narrow and individualistic in its focus.[29]

Third, we saw that in every passage the expression "old man" is relational in character. Therefore, it should not be viewed as a synonym for fallen human "flesh" (cf. Rom 7:18; savrx, sarx). When reading the Scriptures, Christians should not view it as pointing directly to some *immaterial* aspect of man as a sinful human being. Thus, "sinful nature" is also a misleading translation. Again, the "old man" refers to fallen people *in community* "in Adam." To read it individualistically as the "flesh" or "sinful nature" robs it off its corporate focus and a great insight to us as relational creatures is obscured. The best translation of ho palaios anthropos is probably "old man" or "old community" with a note explaining its corporate sense.

Fourth, the crucifixion of the "old man" refers to a definitive break with the past in Adam and is something God reckons to be true of us. The sinner is separated from the community of Adam and the relationships that exist there. But, there is also the sense in which the believer, having been decisively removed from that community is not to live as if he still belonged there. Thus the "old man" must be continually put off as well. We will say more about this below under our brief discussion of the "now/not-yet."

There are some things we need to say about the "new man" as well. First, like "old man," it too is corporate in focus. This is made clear in Ephesians 2:15 and Colossians 3:10-11. Here the new man is synonymous with the church—a sphere of existence in Christ, in which there are no racial boundaries and no divisions. It is not our new regenerate nature spoken of in Titus 3:5.

Second, there is a concomitant ethic in the new man/community. We are to live at peace and there is to be no sin in the "new man" in which we are being renewed according to the pattern of Christ himself.

Third, given the use of the "new man" concept in Ephesians 2:15; 4:24 and Colossians 3:10-11, the best translation of ho kainos anthropos is "new man" or "new community" with a note explaining its relational focus.

The last thing we want to say about the "old man" and the "new man" is that there is an eschatological tension involved in Paul's use of the concept. What we mean by "eschatological tension" is that there is a sense in which Christians have been completely and decisively brought into this new community, but another sense in which we are still trying to escape the old community. We live in the "now" of God's saving purposes, but there is a "not-yet"—there is more to come! This "configuration" of things will exist until God perfects us (i.e., the new man) in heaven. Therefore, when the Bible says we have put off the "old man," it does not mean that we will exist in perfectly sinless relationships in this life. And, when it says to put on the "new man" it does not mean that living faithfully in the new community depends totally on us. All our efforts by faith are dependant on the antecedent work of God! For our part, we live at the crossroads of repentance and faith.

The Old and New Man in Ephesians (Eph. 4:24)

https://soundfaith.com/sermons/22187-the-old-and-new-man-in-ephesians

Excerpt:

What is the Old and New Man? Perhaps the single greatest obstacle we encounter when we try to define what the old and new men are is the paucity of information. There is no information outside of Paul's writings that can help us define them. Although the Hebrews and the Greeks spoke about clothing oneself with various moral attributes and virtues they never speak about taking off an old man and putting on a new man. The Old Testament speaks about clothing oneself with qualities (O'Brien, *Colossians*,

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189, *No Parallel*). Although, there is some similarity between these passages in Paul's concept of putting on various virtues, there is no mention of taking off an old man and putting on a new man. Therefore, the Old Testament notion of clothing ourselves with various qualities cannot help us define what the old and new men are.

he mystery religions spoke about being clothed with the power of the cosmos and divine life (O'Brien, *Colossians*, 189, *No Parallel*). The Gnostics also had a clothing metaphor where they spoke about daunting the garments of redemption (O'Brien, *Colossians*, 189, *No Parallel*). But these references make no mention about taking off an old man or putting on a new man.

Some different perspectives considered this article [with an attempt to summarize]…

Taking off old man and putting on the man come from the practice of baptism.	The first is, if we are to believe that Paul used the language of baptism to describe his teaching of taking off the old and putting on the new man, we would be making him put the cart before the horse. It seems more reasonable that the practice of disrobing and then robing was informed by the teaching of putting off the old and putting on the new man, rather than the teaching was informed by the sacrament. Two, the baptismal practice of disrobing one's garments before baptism and subsequently robing one self in new garments afterwards is second century tradition (Lincoln, *Ephesians*, 284, *Baptism*).
Old and [new] men of Ephesians 4 are conduct of the old and new age.	The problem with this interpretation is that there is nothing in the text which makes κατὰ τὴν προτέραν ἀναστροφὴν grammatically equivalent with τὸν παλαιὸν ἄνθρωπον. Because the two accusative phrases are juxtaposed, they could be considered in apposition.
A more friendly construction is to take τὸν παλαιὸν ἄνθρωπον as an adjective qualifying the former behavior.	Although Christ is said to be in us, Adam is never said to be in us. In addition, Paul speaks of the old man belonging to us (Rom. 6:6). Robinson gives a more satisfactory view and in turn refutes this theory.
The old man and new man are the life of Adam and Christ within us.	Perhaps the most convincing evidence that Paul understands the old man and new man as Adam and Christ respectively comes from a parallel verse to Ephesians…the old man is part of the old creation and the new man is part of the new creation…the old man is Adam and the new man is Christ.

***See also*: Old Man and Flesh** on following pages…

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The Old Man and Flesh by Ed Nichols (1998)

Christians and the Terms “Old Man” and “Flesh”
http://www.drnichols.org/_pdf/the_old_man_and_flesh.pdf [PDF]

Excerpt:

In his book *Birthright*, David C. Needham makes the case that "old man" and "flesh" are two different terms. He provides ample Scriptural support against the position that the terms old man and the flesh are synonyms. His case that the "crucifixion of the old man" is neither positional or judicial but actual is based on simple logic and is easy to follow. Needham presents an alternative view concerning the old man and the flesh and refutes it as double talk and lacking Scriptural support.

First Argument

The first argument presented is that of the alternative view which takes the position that the "old man," "flesh," and "sin nature" are synonyms. The alternative view centers around the interpretation that all descendants of Adam possess his Adamic nature and his inherited desire to sin. The authors of these positions elect to use several different words and several different Scriptures to make a weak case for their beliefs. They claim that any reference to human nature including soul, spirit and body is synonyms with sin nature, Adamic nature, the flesh, the old man, and any other term. The Scriptures which they cite are Rom 5.21; 6.6; 13.14; 1 John 1.8; 1 Cor 5.5; 2 Cor 7.1; 10.2-3; Gal 5.16-24; 6.8; Eph 2.3; 4.22; Col 3.9-10. The need to attach the above Scripture references to any particular word such as "old man" or "flesh" is unnecessary. If the words are synonyms then the Scripture references in all their context (historical, literary, textual, ad infinitum) are also synonyms.

Another position which supports synonyms of "old man," "carnal," and "flesh" is that the man one discusses is themselves. Man is full of evil because of man's old nature. This is followed by a similar position, that basic temperament inherited from parents to satisfy wants, are also called "the natural man," "the flesh," "the old man," and "corruptible flesh." This list for the proponents of this position is not exhaustive, but in their opinion is just to name a few.

The refutation of the inclusive nature of synonyms can be accomplished by simple but concise definitions of each of the words. By the very definition of the words considered by some to be synonyms one can see in fact that they are not synonyms. The method of inclusion demonstrated above is weak when compared to definitions which clearly separate and differentiate "old man," and "the flesh."

The first definition of "old man" is "the man I used to be in Adam....It is the man I once was, but which I am no longer." The second definition is that of "the flesh." "The flesh is the body of sin, the body in which sin tends to tyrannize still, the body in which sin yet remains."

The below comparisons of what the words "old man," and "the flesh" represent and do not represent, may provide a clearer definition.

OLD MAN

Is Not	Is
Carnal nature	A man who was in Adam
Moral being	Non-Christian prior to rebirth
Flesh/lusts	Who a Christian was at one time
Old/former	The person Christian is no longer
Corrupt	Crucified and buried with Christ

The "old man" is the old man of the Adamic Nature which a Christian once was but is no longer.

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THE FLESH

Is Not	Is
The old man	Body of sin
Corrupt nature	Sin tyrannized

The "flesh" is the body of sin which sin tyrannizes and in which sin remains.

The terms "old man," and "flesh" are not synonyms because the "old man" is a person and flesh and sin are a thing. The Apostle Paul separates the two terms (See Rom 7.14; 20; 25). Paul separates the old man and the body of sin. For Paul the "old man" was the old self or unregenerate sons of Adam. Paul identified flesh as sinful nature (See Rom 6.6). Simply put "the flesh is flesh." An "old man" is an old man. Flesh can be any kind of flesh, but an "old man" is an old man. Flesh and sin are not synonyms of old man.

Second Argument

The crucifixion of the old man as found in Romans six has been stated by some to be positional and judicial rather than actual. This is an important concept to consider. The question surrounding the death to the old man, is does death (total and actual annihilation) really occurred or is it that death to the old man was not really death as most people know it? The issue is as simple as, is dead, dead? Several questions are raised when one questions the meaning of death. Does the death of the old man, mean no longer alive? Can one be dead and yet be alive? If the old man did not die, does the new man live?

Positional proponents have several premises. One is that experimentally, the old man is still active after death but controlled by God's power. Another is that the old man is still active within the Christian and is only overcome victoriously through the indwelling Spirit. Needham disagrees with these suppositions. He also disagrees with the judicial suppositions which follow.

Judicial proponents believe that the crucifixion of the old man occurred at the crucifixion of Christ not at salvation. Another judicial point of view is that the old man as a former master is still alive in the Christian but that Christ makes Christians deaf to sin's appeals. A third judicial idea is that Christians must consent to Christ to fulfill the crucifixion of the old man. Another thought is that Christians must cooperate with the Holy Spirit to keep crucifying the old man to death.

The support for the above dual positions of crucified but not dead is described as Christians possessing two natures. One nature is the old sinful Adamic nature and the other a new Christ-like nature. The more the judicial position is examined the more ludicrous the position becomes. One position holds that because Satan and sin were judged does not mean that Satan and sin are no longer present in the life of Christians. Supposed support for that statement is that Christians are to live as though they are dead. It should be noted that the use of Romans 6.10,11 here does not support the position taken concerning acting like the old man is dead when he is not. Considering that the Scripture above may be interpreted, that since Christ is alive, Christians are also alive by faith in Him.

The actual position is much simpler and less complicated. The old man is dead. A Christian can not be an old man and a new man. A Christian is one or the other. They are either a dead old man or an alive new man (creature) in Christ Jesus. According to the Apostle Paul the old man was crucified. For Paul that meant death to the old man and death to sin. Paul's teaching does not support the view that the old man and the new man are operating simultaneously within the believer. The term crucified is the term which is identified with the crucifixion of Christ to put the old man to death. The old man was put to death just as sure as Christ was put to death by crucifixion. To suggest that the old man was crucified but still lives begs the question of continuing crucifixion. There is no such thing as a two thousand year crucifixion. Paul made it plain that the process was crucifixion (Christ, Christian's old man), death, then resurrection to a new life. Needham's inclusion of a quote which states that the old man is no longer

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present and that Christians are to stop acting as if the old man is present is an admonition worth heeding. The final statement for an actual crucifixion or death to the old man is, the old man no longer exist after a Christian's regeneration because the old man has been put off and a new man has been put on.

Third Argument

Needham looks at the positions taken by those who believe that the death of the old man is positional and judicial and finds that it is nothing but double talk. Needham questions these positions by asking four questions. If the old nature is dead why does the Christian have to make sure it is kept in the coffin? Why should the new man have to contend with the old man? Why must a Christian learn to live with, control, and dominate his old nature?

Those who take this view and attempt to answer the questions do so according to Needham without a Scriptural basis. For Needham the four positions are supported with double talk and misconstrued Scriptural references and can not make a case for death not being actual. The four views are, one, the making of a case that death can not be considered as actual because one makes the body of sin and the old man synonymous. Two, that 1 John 1.8 would be contradicted. Three, that death does not mean extinction or cessions but separation. And four, that the old man is not dead until physical death or rapture.

The proper view according to Needham is that the old self that was in Adam is gone. The new self or new man which includes powers which are mental, thought, reason, and imagination are part of the Christian's members (See Rom 6.13). The old self being dead is no longer an obstacle to the members of the body and the members can now be used to glorify God.

Conclusion

It might be good for all Christians to recognize that the old man or old branch has been cut away from the flesh and sin.

The moment you were born again, the unregenerate person you used to be--your old self (crab apple)--was sliced off, crucified. What you had been by nature, 'a child of wrath,' you are no more. There it lies on the ground, dead.2

The new man has become a new branch which has been grafted to the tree of life in Christ Jesus. Continued reliance on the power of the Holy Spirit can prove to Christians that sin is merely temporary insanity and that living a life pleasing to God is temple indwelling.

Every Christian should be assured that Christ has pronounced a judgment of death on the old man. The Christian's acceptance of Christ as Savior has resulted in a new man. The old man is crucified, dead and buried, the new man is resurrected. The new man is in Christ Jesus and living a life in the power of the Holy Spirit. The "old man," and "flesh" are not synonyms.

What is the "flesh"?

"Apart from God, humanity is characterized by a complex web of thoughts, desires, values, and actions that are in opposition to God′s intended pattern for us.

In both Testaments, "flesh" is a complex word with many meanings. The NT emphasizes humanity′s moral inadequacy. When they are isolated from God, human beings are energized by evil desires and

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guided by perceptions that distort God's will and His nature. The word "flesh" reminds us that we are caught in the grip of sin.

God does not free us now from the flesh. Instead, he provides a source of power that will release us from the domination of the flesh. Jesus The Holy Spirit lives within us, and He is the source of new desires and a new perspective."

Larry Richards,
Expository Dictionary of Bible Word

The Old Man, the New Man, and the Flesh

http://www.stempublishing.com/authors/boyd/The_Old_Man_the_New_Man_and_the_Flesh.html

The Difference between the Old Man and the Flesh

https://www.cfcindia.com/wftw/the-difference-between-the-old-man-and-the-flesh

Excerpt:

…Jesus said we have to take up the cross every day. That's not killing the old man. The old man has already been crucified. To take up the cross is to put our self-will (which is what the Bible calls our "flesh") to death daily, in the power of the Spirit.

In other words, I can't resist the pull of my flesh toward my sin by trying harder to keep the law. But as I lean to walk according to the spirit I am able to obey God's law without trying hard to obey God's law. When I walk in the power of the spirit (lead by the spirit; the spirit living in and through us) enables us to obey and fulfill God's law without trying hard to obey God's law.

***See also*: Old Man and New Man**

Romans TOC
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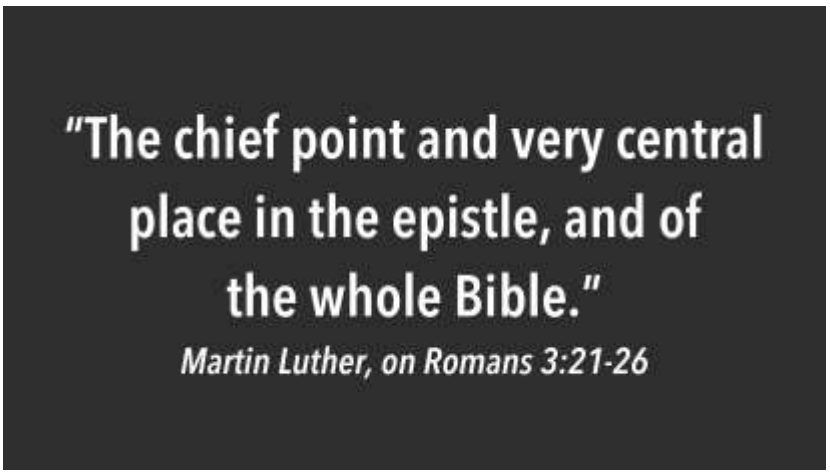
Romans Glossary

Charlie Boyd Sermon Notes, "Finally, Good News!". Fellowship Greenville
https://fellowshipgreenville.org/page/461?Item=1263

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Romans 3:21-26

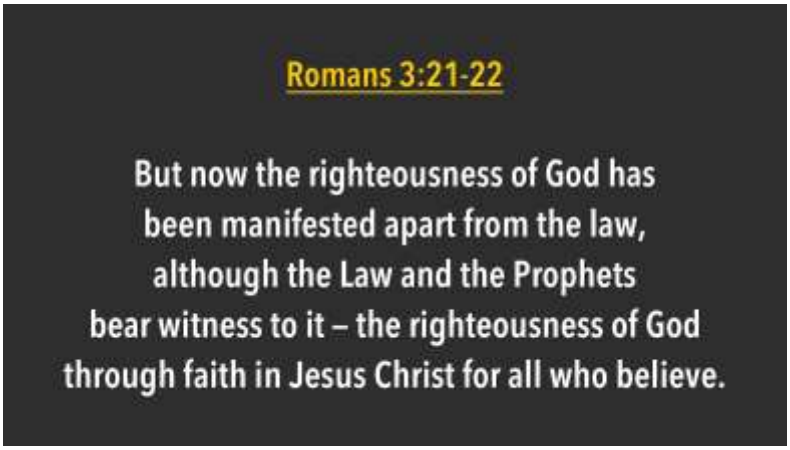
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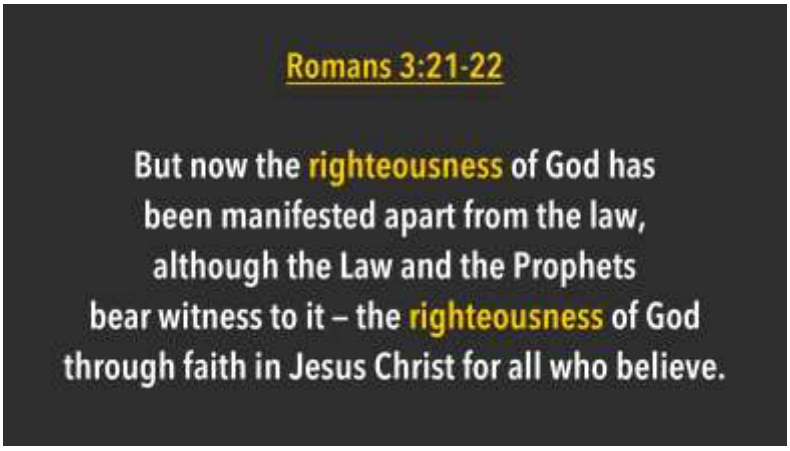


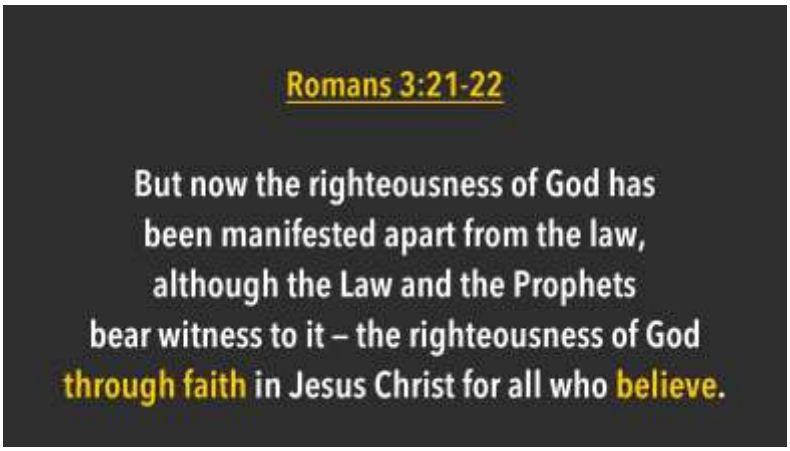
What is the Gospel? The Gospel is the Good News that God has made a way for all people to be declared right with himself through faith in Jesus. The Gospel is not good religious teaching—not even, the good teaching of Jesus. No, the Gospel is news—an announcement—a special alert. God has made a way for everyone who believes in Jesus to live in and enjoy a personal relationship with God. Romans 3:21-26 is the clearest explanation of that simple definition of the Gospel in all the Bible—an explanation with rich theological significance so we will have to dig underneath words like righteousness, faith, justification, propitiation, redemption, and atonement along the way.

***See also*: Gospel of Jesus the Messiah (Christ)**

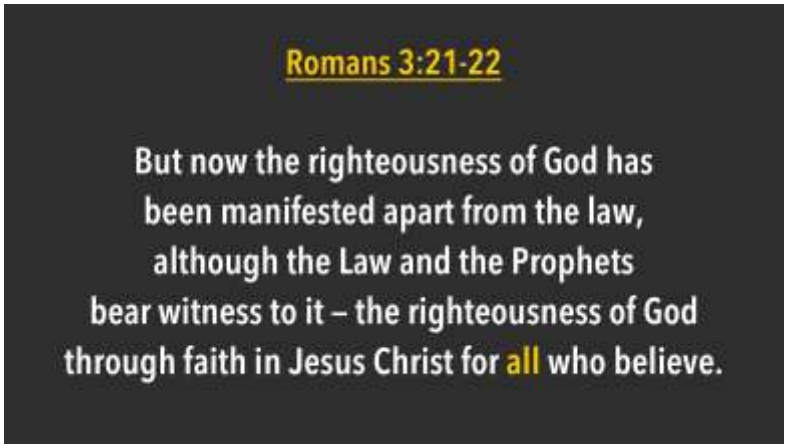
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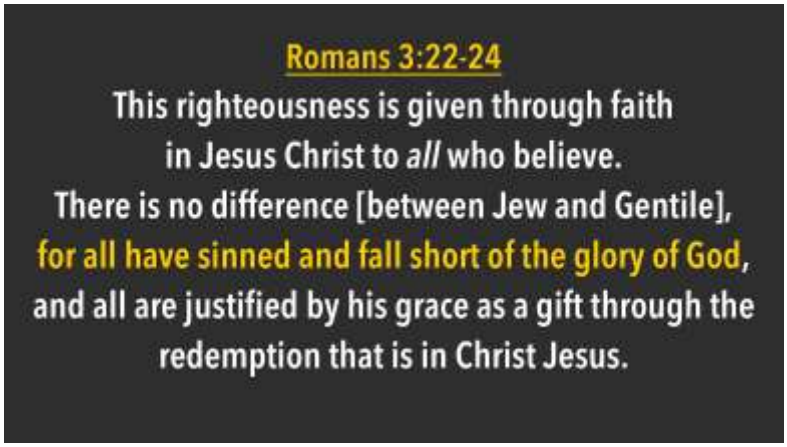


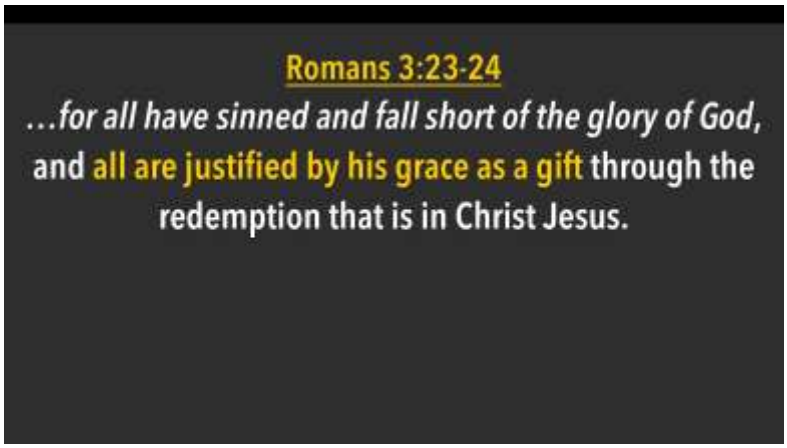




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Romans 3:21-22 — "**Righteousness**" is a word from a courtroom—it has to do with a person's legal standing before a judge. **(*See also*: Righteousness, NTWright)**

In Bible times, a righteous person is someone who lives in a "right" relationship with God and other people. The problem is none of us has lived rightly in our relationship with God. We are all in trouble with God because of our sin.

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But now, the Good News is that there's a righteousness that comes to us apart from religion—apart from the law. God's righteousness is given to all who believe—to all who place their faith in Jesus and what he's done for us.

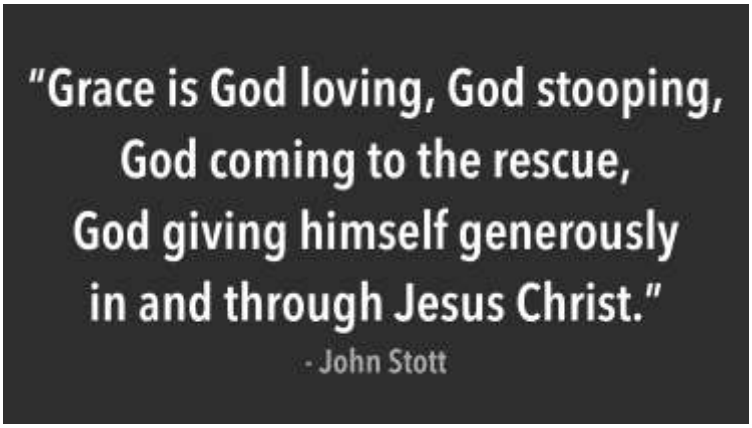
Romans 3:22-24 — Let's unpack the word "**justification**." [***See also*: Justification**]

(1) The word "righteous" and "justify" are essentially the same word—both come from the Greek root word *dikaios*.
(2) *Dikaios* means "right standing" when measured against the law.

If a judge declares you guilty, you have to pay for the wrong you've done. If the judge declares you innocent, you are justified—you are in right standing with the court—no payment is required. When God declares you righteous/justified he's declaring you to have right standing with him.

But "justification" does not mean that God treats us just-as-if we'd never sinned. No, God declares us righteous while we were yet sinners when we place our faith in Jesus. Justification is not the same as forgiveness. Forgiveness is the negative—the removal of the penalty of sin. Justification is the positive—the bestowal of a right standing with God.

(3) Verse 23 says that we are "justified by his grace as a gift." Meaning, "without cause." We can do nothing to earn or deserve right standing with God.

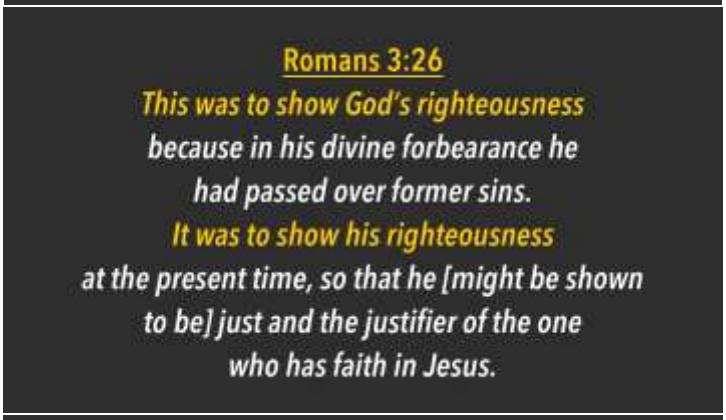


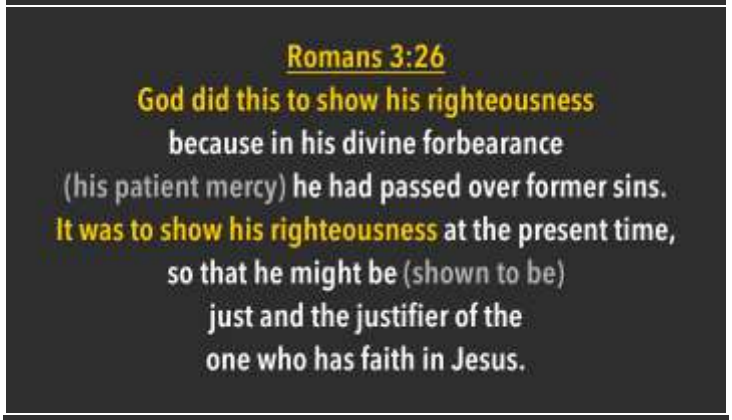
(4) God freely gives us his righteousness because of the "redemption that is in Christ Jesus. **(*See also*: Ephesians: Redemption)**

"**Redemption**" is a word from the market place. To "redeem" is to purchase—to pay the price for something or someone. Jesus shed his blood to redeem us—to pay the price for the penalty of our sins—and Paul presses this idea of the necessity of Jesus shedding his blood for our sins even further…

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[***See also***: **Atonement**]

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Romans 3:25-26 — "**Propitiation**" means "sacrifice of **atonement**."

Propitiation refers to the act by which God's wrath is appeased through an acceptable sacrifice. Propitiation points back to the OT Day of Atonement when the High Priest sprinkled blood on the mercy seat on top of the Ark of the Covenant. This animal sacrifice covered/atoned sin for one year and then had to be repeated. In this way God let sins go unpunished until Christ came (Heb 10:14).

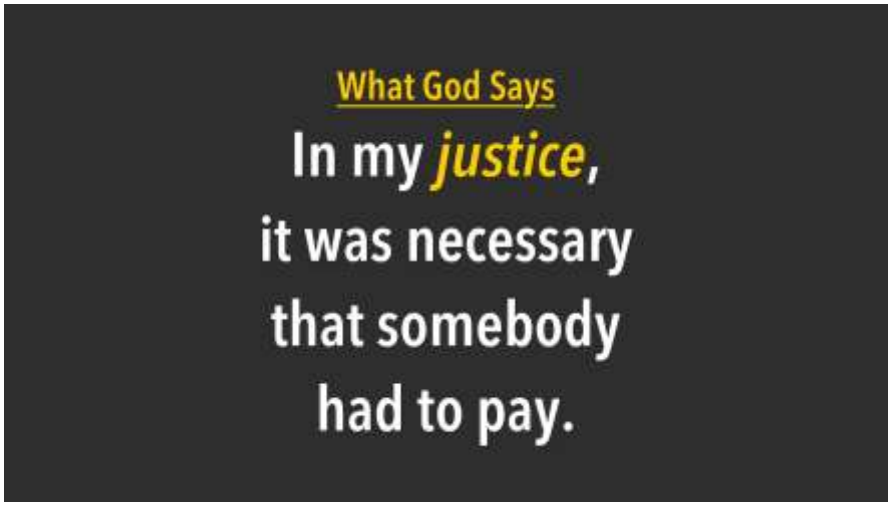
The question is—Why did Jesus have to die? Why can't God just forgive us by saying "I forgive you" and that be the end of it?

The reason is because God is just—God is a God of pure justice. For God to forgive sin apart from his justice would be for God to say that moral evil doesn't matter. For justice to be trust justice, somebody has to pay for wrongs that are done. And in the death of Jesus, God shows himself to be both "just and the justifier" of all who believe in Jesus.

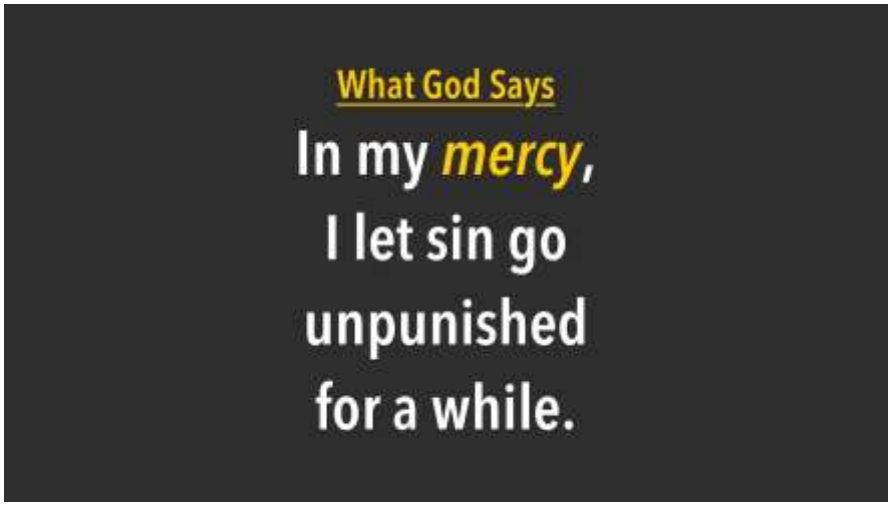
What does that mean? It means that because Jesus died to pay the penalty of our sins, God's justice is satisfied and God's mercy and grace are magnified.

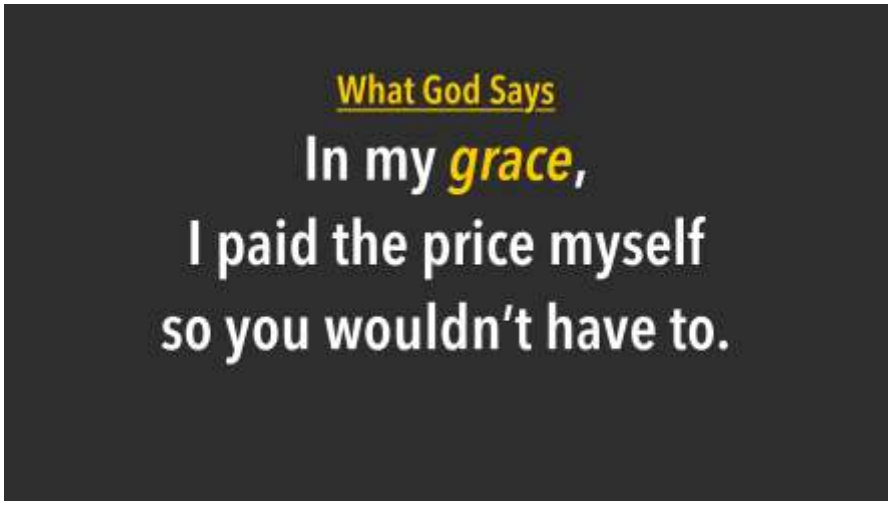
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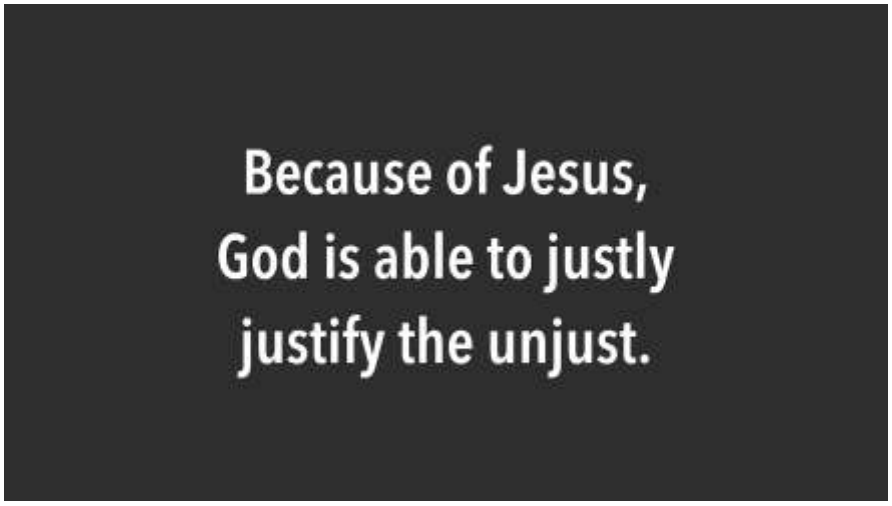
Put simply, he wants both groups to see that they all need the Gospel in the same way for the same reason.



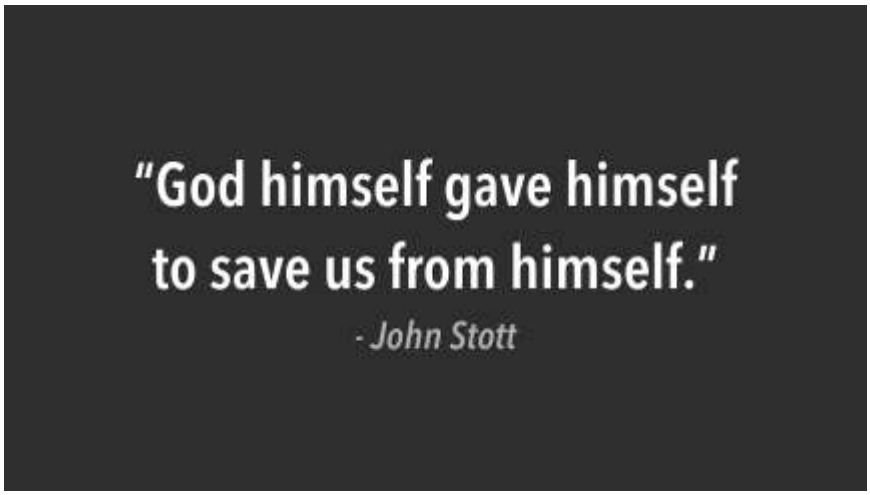
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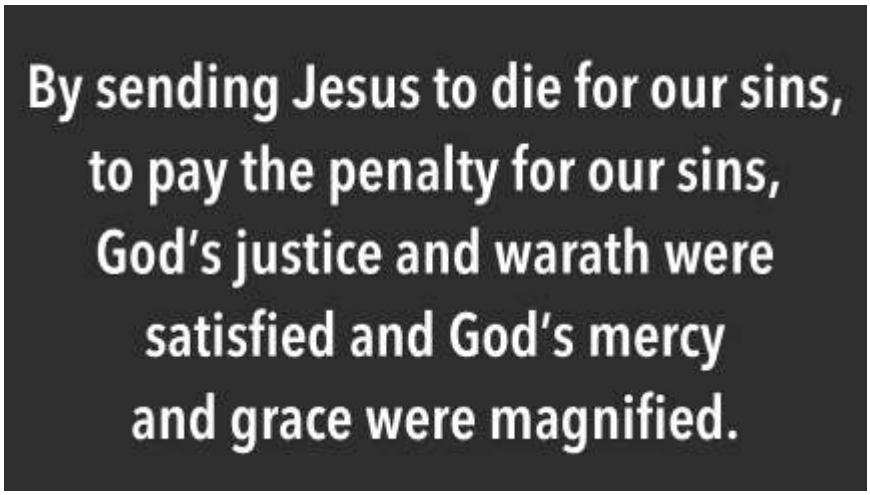


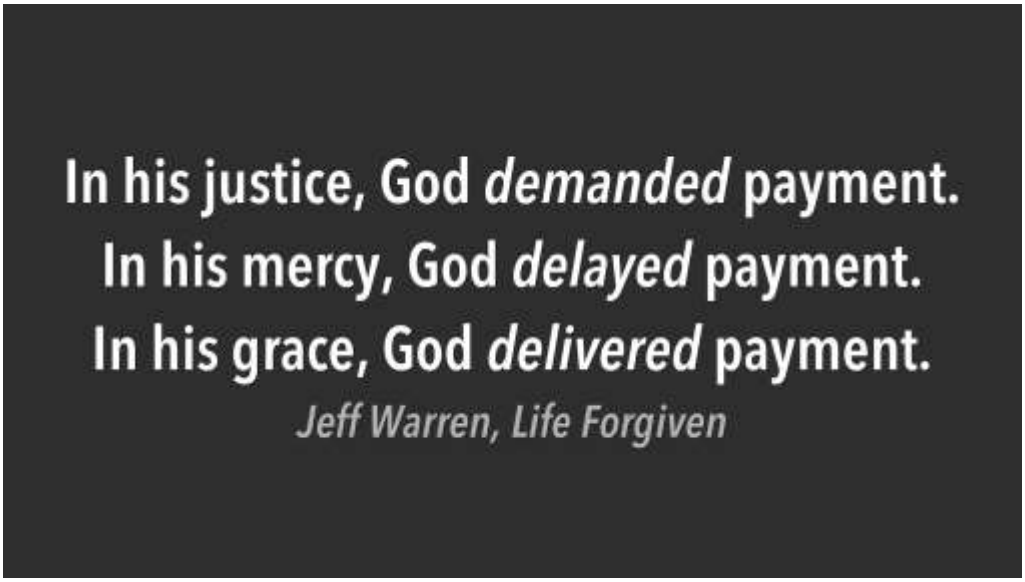




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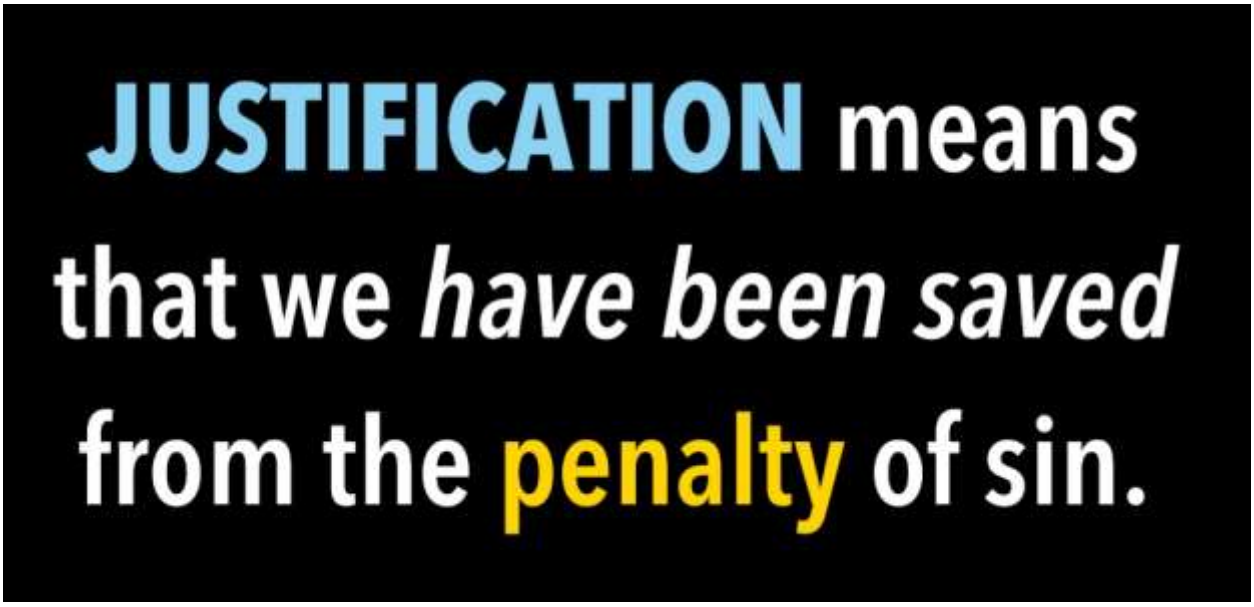






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Fellowship Greenville, Jim Thompson, *from*: The Peace of Justification (2017)



***See also*: Glossary (NDT): Justification**



***See also*: Glossary (NDT): Sanctification**

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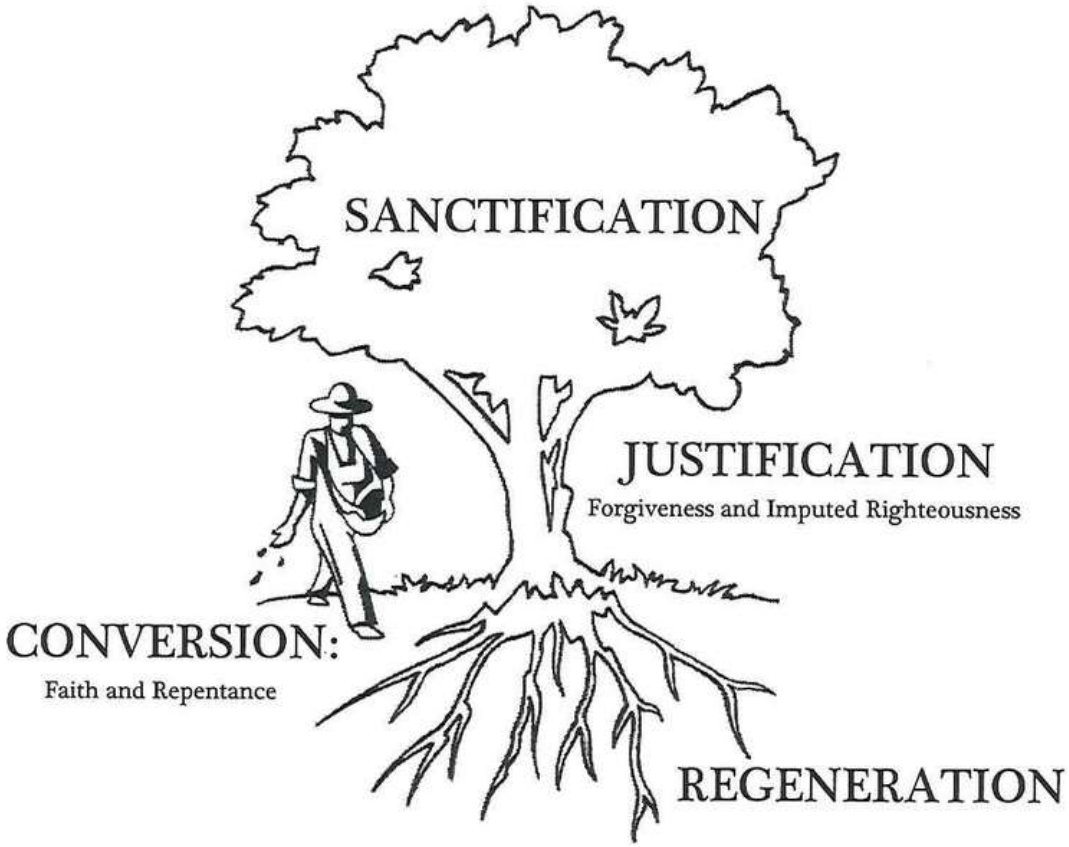
Here's another perspective on some of the above terms (From a "What We Believe" page):

1. ***Regeneration***—the work of God bringing a sinner to life. We plant the seed of the gospel and pray that God might bring life from it.

2. ***Conversion***—repentance and faith—which is the first indication of regeneration. Each person must come to a point in which they turn from sin by trusting Jesus as their personal Savior.

3. ***Justification***—forgiveness and receiving the imputed righteousness of Christ—which allows the sinner to be reconciled to God. A firm grasp of what God has done to bring us close to Him is essential for the Christian life.

4. ***Sanctification***—being set apart to God which is shown by living for Him.



These concepts and their relationship to one another can be understood by a picture of a fruit tree. The farmer plants the seeds which enter the soil of a man's heart. God alone can bring life from the seed. As He does, the roots of ***regeneration*** push through the ground in ***conversion***, forming the trunk of the tree which is ***justification***. The fruit of the tree is ***sanctification*** which flows from justification.

By focusing on all four of these ideas and remembering their relationship to one another, we hope to effectively help every man, woman, and child trust Jesus Christ.

Source: http://www.yorkpca.org/what-we-believe/

Romans TOC
(Table of Contents)

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Imputed Righteousness

(see Righteousness)

https://en.wikipedia.org/wiki/Imputed_righteousness

Excerpt:

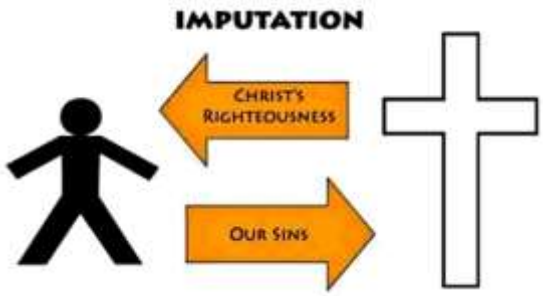
Imputed righteousness is a concept in Christian theology that proposes that the "righteousness of Christ ... is imputed to [believers] — that is, treated as if it were theirs through faith." It is on the basis of this "alien" (i.e. from the outside) righteousness that God accepts humans. This acceptance is also referred to as justification. Thus this doctrine is practically synonymous with justification by faith.

The teaching of imputed righteousness is a signature doctrine of the Lutheran and Reformed traditions of Christianity. There is some dispute as to the origin of the reformation era concept of imputed righteousness. Some modern Lutherans deny that Luther taught it before other reformers such as Melancthon. However, Luther did use the term in this sense as early as 1516. In his seminal 1516 Novum Instrumentum omne (actually finished late in 1515 but printed in March 1516), Erasmus rendered the Greek logizomai (reckon) as "imputat" all eleven times it appears in Romans chapter four. The Vulgate Erasmus intended to "correct" usually rendered it "reputat" (repute). Erasmus was at this time famous and Luther almost unknown, leaving open the possibility that the concept itself did not originate with Luther, but rather, if not with Erasmus, then within the wider church reform movement…

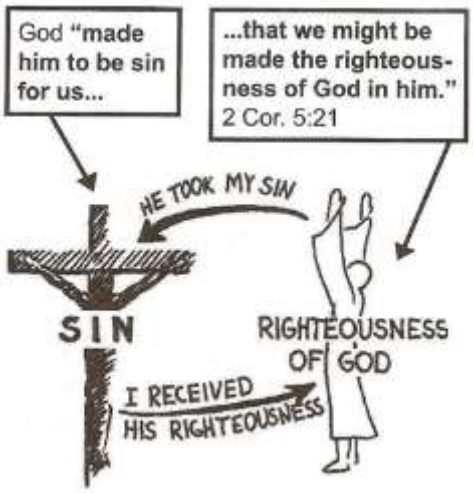
The Imputed Righteousness of Jesus Christ

http://www.soulwinning.info/bd/imputation.htm

Excerpt:



What in the world does that big word mean . . . IMPUTETH? The word “impute” means “to pass to one’s account, to count over” It means that Jesus places His righteousness upon our record when we trust upon Him for salvation. Romans chapter four speaks concerning Abraham, **“For what saith the scripture? Abraham believed God, and it was COUNTED UNTO HIM for righteousness” (Romans 4:3).** What a beautiful truth! Abraham was not saved by good works; but rather, he believed God and was saved by Christ’s righteousness. Christ’s perfection was imputed (placed) on Abraham’s record in Heaven. God the Father viewed Abraham thereafter as having the righteousness of Christ. What a Savior!



…Christ's righteousness has been imputed (placed) upon your record, and your sins have been placed upon Christ at Calvary. This is Biblical salvation! Jesus paid a debt that He did not owe, because we owed a debt of sin that we could not pay. The Lamb of God was crucified for you and me, and His blood shed for our sins. It's all paid in full. Amen! Eternal life is a free gift based upon the PROMISES of God (Titus 1:2); not a reward dependent upon the performance of man (Ephesians 2:8-9). You simply receive the gift of eternal life by faith in THE GOSPEL (death, burial and resurrection) of Jesus Christ to have it (Galatians 3:26); you don't hope to merit eternal life by working for it.

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Theopedia: Imputed righteousness

http://www.theopedia.com/imputed-righteousness

Infused vs Inputed Righteousness

(**from article: *Important Creeds and Councils of the Christian Church* by C.R. Biggs) (Reformed)**
http://thirdmill.org/articles/cr_biggs/cha_biggs.CofC.12.pdf [PDF] (related: https://truthplace.wordpress.com/)

Excerpt:

Infused vs. Inputed Righteousness

"Some Romanists will say that they teach justification by grace- by Christ's righteousness, in fact. But the righteousness of Christ which they claim justifies is not Christ's own personal righteousness reckoned or credited or given or imputed to believers. Romanists refer to righteousness which Christ works into the life of the believer and infuses into him in his own living and behavior. It is not Christ's personal righteousness but the believer's personal righteousness, which he performs by the grace of God…Protestantism's salvation by faith versus Rome's salvation by works- -this is not a technically accurate way to state this vital difference, but it points to the truth. The Protestant trusts Christ to save him and the Catholic trusts Christ to help him save himself…If it is a salvation based on works that come from grace, it is not based on grace but on the Christian's works that come from grace… Faith is merely union with Christ who is our righteousness, our grace, our salvation…Our righteousness does not result from His righteousness, it is His righteousness."-John Gerstner, 'Justification by Faith Alone'

Romanist Instruments of Justification: Baptism and Penance The New Catechism of the Catholic Church: "Justification is conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, who makes us inwardly just by the power of his mercy." Chap. 14, Session VI of Trent: "Those who through sin have forfeited the received grace of justification, can again be justified when, moved by God, they exert themselves to obtain through the sacrament of penance the recovery, by the merits of Christ, of the grace lost. For this manner of justification is restoration for those fallen, which the Holy Fathers have aptly called a second plank after the shipwreck of grace lost."

"It is not us that these Tridentine Fathers anathematize so much as Paul, to whom we owe the definition that the righteousness of man consists in the forgiveness of sins." -John Calvin, 'Institutes of the Christian Religion' The Sixth Session of the Council of Trent Celebrated on the thirteenth day of the month of January, 1547.

The following includes some discussion of “imputed” as critical to James White’s reformed perspective and highlights the challenges (and defensive criticisms) that N.T. Wright’s theology causes the reformed perspective:

N.T. Wright vs James White – Justification and Saint Paul (2013) (Unbelievable Radio)

https://www.youtube.com/watch?v=Zp8rMsOCsvY [Audio] **[Recommended]**

https://www.youtube.com/watch?v=dQoczsyfBAo [Audio] **[Recommended]**

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NDT: Justification (by N.T. Wright)

Justification denotes, primarily, that action in the lawcourt whereby a judge upholds the case of one party in dispute before him (in the Hebrew lawcourt, where the image originates, all cases consist of an accuser and a defendant, there being no public prosecutor). Having heard the case, the judge finds in favour of one party, and thereby 'justifies' him: if he finds for the defendant, this action has the force of 'acquittal'. The person justified is described as 'just', 'righteous' (on the terminology, see Righteousness), not as a description of moral character but as a statement of his status before the court (which will, ideally, be matched by character, but that is not the point).

Since this lawcourt imagery is used in Scripture to elucidate God's dealings with Israel, his covenant people, 'justification' comes to denote God's action in restoring the fortunes of Israel after she has been oppressed: it is as though Israel, or a faithful individual within Israel, is the innocent defendant in a trial (see Ps 43:1; 135:14; Isa 50:8; Lk 18:7), whose cause will be upheld by the righteous covenant God. As Israel's troubles increase in the period after the exile, it becomes increasingly clear that what is needed is a final day of judgment, when God will right all wrongs, and vindicate his people, once and for all. This notion, which is closely correlated with the hope of resurrection (God's vindication of Israel after her suffering) is staunchly upheld in the NT.

At the same time, in the NT Israel's expectation is radically redefined. In his welcome for outcasts and sinners, Jesus enacts God's vindication of (apparently) the wrong group in Israel—the poor, the humble. 'This man [the tax-collector], rather than the other [the Pharisee], went home justified before God' (Lk 18:14). In continuity with his paradoxical ministry, Jesus goes to the cross apparently condemned by God. The resurrection, however, is quickly seen by the disciples as God's 'vindication' or 'justification' of Jesus (e.g. Ac 3:14-15,26; 1Ti 3:16). God has finally acted, within history, to identify his covenant people, and it turns out that Jesus, 'the king of the Jews', has alone represented that people.

Justification in Paul and James

Although, therefore, the *doctrine* of justification is discussed quite rarely in the NT, the *fact* of it is everywhere apparent. God has redefined his covenant people around Jesus. The entire Christian mission is built on this foundation. It is left to Paul, however, to articulate this conviction fully and draw out its implications: and he does so at the appropriate point, *i.e.* when the question of the identity of the covenant people is raised (Ro 3:21-4:25; 9:30-10:13; Gal *passim;* Phl 3:2-11). Five points need to be observed here.

1. The question of justification is a matter of *covenant membership* . The underlying question in (for instance) Ga 3 and 4 is: Who are the true children of Abraham? Paul's answer is that membership belongs to all who believe in the gospel of Jesus, whatever their racial or moral background.

2. The *basis* of this verdict is *the representative death and resurrection of Jesus* himself. In view of universal sin, God can only be in covenant with human beings if that sin is dealt with, and this has been achieved by God himself in the death of his Son (Ro 3:24-26; 5:8-9). Jesus takes on himself the curse which would have prevented God's promised blessing finding fulfilment (Ga 3:10-14). The resurrection is God's declaration that Jesus, and hence his people, are in the right before God (Ro 4:24-25).

3. The verdict issued in the present on the basis of faith (Ro 3:21-26) *correctly anticipates the verdict to be issued in the final judgment* on the basis of the total life (Ro 2:1-16, on which see Cranfield, *Romans* , vol. 1, pp. 151-153). This future 'verdict' is in fact, seen from another angle, simply resurrection itself (Phl 3:9-11). The logic of this 'eschatological' perspective is explained as follows: faith is itself the sign of God's life-giving work, by his Spirit (1Co 12:3), and what God has begun he will complete (Phl 1:6).

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4. Justification thus *establishes the church as a new entity* , the renewed Israel, now qualitatively distinct from Jew and Greek alike, transcending racial and social barriers (Ga 3:28). The sharp edge of this point, for Paul, was the conviction not only that pagan converts to Christianity did not need to become Jews in order fully to belong to God's people, but also that the attempt to do so was in itself a renunciation of the gospel, implying that Christ's achievement was insufficient or even unnecessary (Ga 2:21; 5:4-6). At the same time, Paul warns pagan converts against the opposite mistake, that of imagining Jews to be now cut off without hope—the mirror image of the characteristic Jewish mistake, and one which some post-Reformation theology has not always avoided (Ro 11:13-24).

5. 'Justification by faith' is thus a shorthand for 'justification by grace through faith', and in Paul's thought at least *has nothing to do with a suspicious attitude towards good behaviour* . On the contrary: Paul expects his converts to live in the manner appropriate for members of the covenant (Ro 6, *etc.*), and this is in fact necessary if faith is not to appear a sham (2Co 13:5). His polemic against 'works of the law' is not directed against those who attempted to *earn* covenant membership through keeping the Jewish law (such people do not seem to have existed in the 1st century) but against those who sought to *demonstrate* their membership in the covenant through obeying the Jewish law. Against these people Paul argues a. that the law cannot in fact be kept perfectly—it merely shows up sin; and b. that this attempt would reduce the covenant to a single race, those who possess the Jewish law, whereas God desires a world-wide family (Ro 3:27-31; Ga 3:15-22). This means that Jas 2:14-26 is not in conflict with Paul, but expresses the same truth from a different perspective. The 'faith' which is insufficient is bare Jewish monotheism (Jas 2:19); and Abraham's faith, through which God declared him within the covenant in Ge 15 (Jas 2:23), was simply 'fulfilled' in the later incident of Ge 22 (Jas 2:21).

New developments

With the disappearance of Paul's particular polemical situation, it was likely that the doctrine of justification would be reapplied in new ways, and this happened with its development as the over-all view of how one becomes a Christian—a much wider notion than the very precise NT usage. Allied to the medieval view of God's righteousness as *iustitia distributiva* (see Righteousness), this encouraged a belief in good works as the means by which one earns merit or favour with God. In reacting against this, Luther never totally avoided the risk of making faith a substitute for works, and hence itself a meritorious performance on man's part. His failure to note the Jewish, covenantal and eschatological content of Paul's doctrine led to exegetical difficulties (*e.g.* the meaning of Ro 2 and Ro 9-11) and theological problems (the danger of a dualistic rejection of the law, and the difficulty of providing a thorough foundation for ethics) which have beset subsequent Protestantism. In particular, popular Protestantism has often more or less elided the distinction between justification and regeneration, using 'justification by faith' as a slogan for a romantic or existentialist view of Christianity, rightly criticized by Roman Catholics. Roman Catholic views of justification have continued to be influenced by Augustine, who saw it as God's action in *making* people righteous, through pouring into their hearts love towards himself. This stress on the actual change which God effects in the sinner has continued into modern Roman Catholic theology. The result of this is significantly to broaden the reference of the word, to include far more than Paul (or the Reformers) intended.

Current debates

Current debates about 'justification' have tended to raise much wider issues than the specific concerns of Paul, and modern ecumenical agreement on the subject (*cf.* Küng), while welcome in its own right, does not always do justice to the nuances of biblical teaching. Thus, for instance, for Paul it is not the doctrine of justification that is 'the power of God for salvation' (Ro 1:16), but the gospel of Jesus Christ. As Hooker noted, it is perfectly possible to be saved by believing in Jesus Christ without ever having heard of justification by faith. What that doctrine provides is the assurance that, though Christian obedience is still imperfect, the believer is already a full member of God's people. It establishes, in consequence, the basis and motive for love (and true obedience) towards God. The teaching of present justification is thus a central means whereby the fruits of the Spirit—love, joy, peace and the rest—may be produced.

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N.T.W.

***See also*:**

Justification

Charlie Boyd Sermon Notes, "Finally, Good News!" **(includes definitions)**

Jim Thompson Sermon Notes, The Peace of Justification **(includes definitions)**

Justification: The Catholic-Protestant Argument over Justification **(Geisler, *et al*.)**

Romans TOC
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Justification:

The Catholic-Protestant Argument over Justification

Article ID: DC170-5 | By: Norman Geisler and Ralph MacKenzie, with Elliot Miller

The following is an excerpt from article DC170-5 from the Christian Research Journal. The full article can be viewed by following the links below the excerpt.

Justification- A Summary.

The Protestant Reformers recovered the biblical view of forensic justification, that a person is legally declared righteous by God on the basis of faith alone. In so doing, their principle of "salvation by faith alone" gave a more biblical specificity to the common Augustinian view of "salvation by grace alone" held by Catholics and Protestants alike. For although Rome has always held the essential belief in salvation by grace, its view of justification – made dogma by the Council of Trent – obscures the pure grace of God, if not at times negating it in practice.

Roman Catholics and evangelicals share a common core of beliefs about salvation. Both camps are greatly indebted to the same church father (Augustine) for their views on this subject. Despite this common heritage, however, the question of how a person is justified before God has always been a fundamental dividing point between Roman Catholics and Protestants. Recently, the Catholic doctrine of justification has become a divisive issue even among evangelicals, as they seek to determine how far they should go in cooperative relations with Catholics.In this conclusion to our series on Roman Catholicism, we will examine both the commonalities and differences between Catholic and Protestant soteriology (beliefs about salvation). We will give special attention to the Protestant Reformation doctrine of forensic (legal) justification, and we will provide a Protestant critique of the official Roman Catholic response to that doctrine, as embodied in the decrees of the sixteenth-century Council of Trent.

Justification- JUSTIFICATION IN CHURCH HISTORY

The earliest serious threat to Christian faith was Gnosticism. This was not a clearly defined movement but was made up of various subgroups drawn from Hellenistic as well as Oriental sources. One of the central beliefs of Gnosticism was that salvation is the escape from the physical body (which is evil) achieved by

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special knowledge (*gnosis*; hence, Gnosticism). The understanding of the body as evil led some gnostics to stress control of the body and its desires (asceticism). Others were libertines, leaving the body to its own devices and passions. The early orthodox theologians and apologists devoted much of their effort to combating Gnosticism. In response to the libertines, the early father Tertullian (A.D. 160-225) focused on the importance of works and righteousness. In so doing he went so far as to say that "the man who performs good works can be said to make God his debtor."[2] This unfortunate affirmation set the stage for centuries to come. The "works-righteousness" concept, which seemed to be so ingenious in combating Gnosticism, was popular for the first 350 years of the church's history. However, a controversy that would produce a more precise definition of the theological elements involved was needed. This dispute came on the scene with the system of **Pelagius**, and the Christian thinker to confront it was Augustine of Hippo.[3]

Augustine

Augustine (A.D. 354-430) was an intellectual giant. No one has exercised a greater influence over the development of Western Christian thought than the Bishop of Hippo. In dealing with Augustine's doctrine of justification, it is important to note that his thinking on this vital issue underwent significant development. Early on Augustine stressed the role of the human will in matters of salvation, a view he would later modify in his disputations with the British monk, Pelagius. Pelagius's theological system taught the total freedom of the human will and denied the doctrine of original sin. After reflecting on Pauline insights, the later Augustine came to the following conclusions: First, the eternal decree of God's predestination determines man's election. Second, God's offer of grace (salvation) is itself a gift (John 6:44a). Third, the human will is completely unable to initiate or attain salvation. This concept squares quite well with the later Reformed doctrine of total depravity. Fourth, the justified sinner does not merely receive the *status* of sonship, but *becomes* one. Fifth, God may regenerate a person without causing that one to finally persevere.[4] This is basic Calvinism without the perseverance of *all* the saints. It would be incorrect to say that Augustine held to the concept of forensic justification. Nonetheless, he did maintain that *salvation is by God's grace*. That is, no good works precede or merit initial justification (regeneration). Augustine has been regarded as both the last of the church fathers and the first medieval theologian. He marks the end of one era and the beginning of another.

Justification- The Early Medieval Period

The medieval period (the "Middle Ages") is commonly dated from Augustine (or slightly later) to the 1500s. This period saw the balance of power in the church shift from the East (where Christianity began) to the West or Latin wing of the church.Pelagianism was officially condemned by the church at the Council of Ephesus (A.D. 431) and again at the Second Council of Orange (A.D. 529), which declared that "if anyone says that the grace of God can be bestowed by human invocation, but that the grace itself does not bring it to pass that it be invoked by us, he contradicts Isias the Prophet….[cf. Isa. 65:l]"[5] However, this heresy, along with its more moderate relative semi-Pelagianism (also condemned at the Council of Orange),[6] keeps recurring in church history. It seems that man's inclination is toward

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Pelagianism rather than Augustine's Pauline emphasis on the grace of God.Leo "the Great," who was the bishop of Rome from A.D. 440-461, is designated by many non-Catholic historians as the first "pope" in the modern sense. During his era many Roman Catholic dogmas (which may have existed in germ form earlier) solidified: the supreme authority of the Roman bishop in the church, sacramentalism, sacerdotalism (belief in a priesthood), and the change of emphasis in the Eucharistic Feast from celebration to sacrifice, to name a few. These doctrines influenced medieval soteriology in several ways. **Justification and the Sacraments**. During the medieval period baptism and penance were linked with justification. God's righteousness was *begun* (infused) in baptism and *continued* (perfected) through penance. Although this understanding of the nature and purpose of baptism can be found from the earliest of times, the same is not true of the concept of penance. The idea of confession to a priest for the remission of sin existed in the second century but did not become a widespread practice until the early medieval period. The view that developed was that baptism addresses the problem of *original* sin; confession cleanses the effect of *actual* sin. Some theologians of this era took pains to stress that the sacraments were the *means* God used to mediate grace to man. However, this theological nicety was often lost on the laity who became entangled in a works-righteousness system. **The Concept of Merit**. Closely related to the sacraments in general is the concept of merit. The term was first used by Tertullian and then fully developed by the Schoolmen in the medieval period. As Alister McGrath points out, "It can be shown that a distinction came to be drawn between the concepts of *merit* and *congruity*; while man cannot be said to merit justification by any of his actions, his preparation for justification could be said to make his subsequent justification 'congruous' or 'appropriate.'"[7] Unfortunately, as with the sacraments, this distinction did not always filter down to the common folk.

Anselm of Canterbury

Anselm of Canterbury (A.D. 1033-1109) was arguably the most penetrating theological thinker between Augustine and Thomas Aquinas. One of Anselm's great theological treatises was *Cur Deus Homo?* ("Why the God-man?").[8] In it he addressed the relationship between the Incarnation and the Atonement and redirected thinking on the nature and purpose of the Atonement that had been in place since the apostolic era. A popular doctrine in the early church was the so-called *ransom theory*. This understood the Atonement as a deliverance of humanity from the clutches of Satan. Anselm's contribution to the doctrine of the Atonement is called the *satisfaction* theory. It understands the Atonement as compensation to the Father rather than Satan. While forensic justification is not *explicit* in Anselm's theology, the Reformers later built upon his insights and developed the judicial aspect of salvation that they called justification.

Thomas Aquinas

One figure dominated the late medieval period: Thomas Aquinas (A.D. 1225?-1274). Aquinas considered himself Augustinian in his theology, although he preferred to express his philosophical views in Aristotelian terms rather than the Platonic language of Augustine.Like Augustine, Aquinas believed that regeneration occurs at baptism, and that not all the regenerate will persevere (i.e., not all are of the elect).

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Contrary to a widespread misunderstanding among Protestants, Aquinas believed that because human beings are fallen, humankind is unable to initiate or attain salvation except by the grace of God.[9] Indeed, even faith is a gift of God.[10]Like Augustine and Anselm, Aquinas did not distinguish forensic (declarative) justification and progressive sanctification as did the Reformers. Many contemporary Roman Catholic scholars, however, believe that forensic justification is included in the thinking of these men, at least implicitly. The Augustinianism of Anselm and Aquinas dominated medieval church soteriology (existing in tension with the works orientation of the sacramental system). In light of this it is clear that some basic theological tenets of the coming Reformation are not at irreconcilable odds with the historic church, but are a continuation of it.

Martin Luther

Born in A.D. 1483 in Eisleben, Germany, of middle class parents, Martin Luther entered the Augustinian monastery at Erfurt in 1505. The themes of salvation and damnation – which were central to the culture of the day – concerned him greatly. Luther became aware of the presence of sin in his life and the ineffectiveness of penance and the other sacraments provided by the church to bring relief to this situation. In 1511 Luther was transferred from Erfurt to Wittenberg. He lived in the Augustinian cloister and was fortunate to have as his spiritual confessor a godly man – who was also the vicar-general of the monastery – Johannes von Staupitz (1469-1524). Staupitz, aware of the intense spiritual struggles that enveloped his young charge, directed Luther to study Scripture. Luther was graduated Doctor of Theology on October 19, 1512 and commenced teaching theology and biblical studies at Wittenberg on August 16, 1513. It was in the context of his assignment at the university that Luther developed his initial ideas concerning justification by faith.The decisive role in the formulation of Luther's theology was played by the apostle Paul and Augustinianism. It was shortly after his exegesis of Romans 1:16-17 that Luther concluded that justification is a gift of God, appropriated by faith: "Night and day I pondered until I saw the connection between the justice of God and the statement that 'the just shall live by faith.' Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise."[11]The beginning of Martin Luther's break with Rome has often been identified with his posting of the *Ninety-five Theses* on the church door at Wittenberg on the eve of All Saints, October 31, 1517. These theses dealt with the penitential system and papal authority, but primarily with the sale of indulgences. With the public display of the *Ninety-five Theses* the die was cast, the Reformation began, and Christendom changed forever.Indicating how deeply his evangelical (Augustinian) principles influenced his theses, Luther was later to write: "And this is the confidence that Christians have and our real joy of conscience, that by faith our sins become no longer ours but Christ's upon whom God placed the sins of all of us. He took upon himself our sins….All the righteousness of Christ becomes ours….He spreads his cloak and covers us…."[12]Before Martin Luther initiated the Protestant Reformation, extrinsic justification, in which a sinner is *declared* righteous legally, was, at best, a subterranean stream in Christian soteriology. With Luther the situation changed dramatically. However, as Peter Toon notes,

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"Luther does not employ forensic terms to explain this imputation or alien righteousness. This development will come later, from others."[13] Philipp Melanchthon, Luther's great systematic theologian, did use legal terminology to describe justification.

John Calvin

Without a doubt, the most important Reformed theology to come out of the Protestant Reformation was that of John Calvin. He was born in Noyon, France on July 10, 1509. Young Calvin studied in Paris, where he was familiar with the writings and theology of Luther. He drew his deepest inspiration, however, from Augustine. Calvin believed that he was doing nothing more than reproducing "that holy man's own plain and uncompromising teachings."[14]Calvin's theological system begins, as did Augustine's and Aquinas's before him, with man's present condition – one of complete moral corruption. For "even though we grant that God's image was not totally annihilated and destroyed in man, yet was it so corrupted that whatever remains is a horrible deformity."[15]Calvin held that "predestination we call the eternal decree of God, which he has determined in himself, what he would have to become of every individual of mankind."[16] Furthermore, "while the elect receive the grace of adoption by faith, their election does not depend on faith, but is prior in time and order."[17]For Calvin, justification "consists in remission of sins and the imputation of Christ's righteousness."[18] Departing at this point from the medieval tradition, Calvin does not see justification as involving an *infusion* of grace: "Man is not made righteous in justification, but is accepted as righteous, not on account of his own righteousness, but on account of the righteousness of Christ located outside of man."[19]What place, then, does good works have in the life of the believer? "To the charge that justification thus understood obviates the need for good works, Calvin's firm reply is, like Luther's, that although in no respect can good works become the ground of our holiness, a living faith is never devoid of such works. Thus justification necessarily has its consequence in sanctification."[20]

Justification- Common Soteriological Roots

A soteriological survey of both the leading Roman Catholic theologians and Protestant Reformers reveals a number of commonalities. First, both believe salvation is effected through historic, divine intervention. Against Gnosticism, Catholics and Protestants jointly affirm that man is not saved by wisdom, but by God's action in history in the person of Jesus Christ.Second, both evangelicals and Catholics believe salvation is moral and spiritual. Salvation is related to a deliverance from sin and its consequences. Third, salvation is eschatological for both Catholics and evangelicals. The future perspective is crucial. All that is now known about salvation is preliminary and a foretaste of the fullness, which awaits the completing of the kingdom at the *Parousia* (physical "presence" or second coming) of the Lord.Fourth, the grace of God is absolutely necessary for salvation. And, initial justification is based on grace alone, apart from all works. Thus, Colin Brown can speak of "the Augustinian orthodoxy of Geneva [Calvin's home base] and Rome."[21] For both groups, salvation comes as a gift of God to undeserving humanity.It is against the backdrop of this common heritage that the important soteriological differences between Catholics and

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evangelicals must be viewed. As Harold O. J. Brown put it, “We must not oversimplify and create an artificial and forced consensus between great Christians of the past and present. Yet if one thing stands out when one studies the writings and lives of such men, it is that they knew and served the same Lord, and that they shared one faith and one hope.”[22]

Justification- THE CATHOLIC RESPONSE TO THE REFORMATION

The Council of Trent, which began its deliberations on June 22, 1546, was the Catholic response to the Reformers. A proper understanding of the Catholic view of justification is not possible apart from an understanding of the decrees of Trent.The Council considered the following questions concerning justification: (1) Is justification only extrinsic (judicial) in nature or is there also an intrinsic (sanctifying) work involved? (2) What is the relationship between faith and good works? (3) Does the human will have an active roll in justification? (4) How are justification and sacraments such as the Eucharist, baptism, and penance related? (5) Can the believer know with certainty that he or she is justified? (6) Can humans incline themselves toward justification, and if so, is this inclination to be understood as meritorious?[23]On January 9, 1547, the Council participants agreed on a final formula for justification: First, although several Council members recognized an extrinsic element in justification (thereby approaching the Reformers on this point), the consensus view was that “the opinion that a sinner may be justified *solely* as a matter of reputation or imputation…is rejected.” And so, “justification is thus defined in terms of a man becoming, and not *merely* being reputed as, righteous…” (emphases added).[24]Second, in that Trent understands justification in two senses (the second corresponding to the Reformed doctrine of sanctification), good works are required in the second sense as a condition for ultimate justification. Therefore, it is possible and necessary (in this second sense) to keep the law of God.Third, Trent, taking into account original sin, states that sin has affected the human race. Therefore man cannot effect his own salvation, Free will, while not destroyed, is weakened by the Fall. For “if anyone shall say that man’s free will moved and aroused by God does not cooperate by assenting to God who looses and calls…let him be anathema.”[25] (It is important to note that “anathema” is a decree of excommunication, not automatic damnation.) So, as one Catholic author put it, “The sinner indeed cooperates with this grace, at least in the sense of not sinfully rejecting it.”[26] Of course, most Protestants agree with this. Many Protestants, Calvinists in particular, add quickly (as would Catholic Thomists) that it is God by His grace who brings about this cooperation. But He does this without destroying man’s free choice.Fourth, the subject of the sacraments was addressed at Session VII (March 3, 1547). In order to understand these pronouncements, one must remember that Trent understood justification in two ways – the “first” and “second” phases which Catholic scholars refer to as *initial* and *progressive* justification respectively. Baptism is operative in the “first” or “initial” justification, since grace to overcome original sin is “mediated” to us through baptism. Both the Eucharist and penance pertain to the “second” or “progressive” sense of justification, and such justification (i.e., righteousness) is said to be “increased” by participation in these sacraments. There is finally a third or “ultimate” stage of justification by which, providing one had not committed a mortal sin, he or she is allowed into heaven.Fifth, due to the Reformers’ stress on the assurance of salvation, Trent was

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forced to deal with the subject. McGrath claims that they issued "an explicit condemnation of the Lutheran doctrine of assurance as an assertion contrary to proper Christian humility."[27] However, this explicit condemnation deals with "infallible certainty," which many Catholic scholars point out is not necessary, if indeed it is possible. In fact, "in many ways Roman [Catholic] dogmatics have pointed out that Rome's rejection of personal assurance of salvation does not mean the proclamation of a religion of uninterrupted anxiety."[28] For the Roman Catholic "there is an intermediate position between the assurance of faith and doubt. This position is that of moral certainty which excludes any anxiety and despair."[29] Thus, Christians can be said to have relative, not absolute (i.e., infallible), certainty of salvation.Sixth, Trent states that our initial justification must be seen as a "gift." Thus, it comes as a surprise to many Protestants that Roman Catholics believe that "if anyone shall say that man can be justified before God by his own works which are done…without divine grace through Christ Jesus: let him be anathema."[30] Further, "none of those things which precede justification, whether faith or works, merits the grace of justification. For if it is by grace, it is no more by works; otherwise, as the apostle says, grace is no more grace."[31]In this connection it is only fair to point out that when Catholic scholars cite James 2:24 – that "we are justified by works" – they do not mean this initial justification at baptism which comes only by grace. Rather, they are referring to progressive justification (growth in righteousness) which Protestants call sanctification. On the other hand, Trent does assert that works are necessary for salvation in the progressive and eventual senses. For Trent made it dogma that "by his good works the justified man really acquires a claim to supernatural reward from God."[32] And it is precisely here that Catholics and evangelicals disagree.

Justification- A PROTESTANT CRITIQUE OF TRENT

With all due recognition of the common Augustinian core of salvation by grace, there are some important differences between the Roman Catholic and evangelical Protestant views of justification. Unfortunately, the well-intentioned but unsuccessful recent statement, "Evangelicals and Catholics Together," lacked precision in these very areas, speaking of a common belief that "we are justified by grace through faith."[33] What it failed to note, however, is what the Reformation was fought over, namely, that Scripture teaches, and Protestants affirm, that we are saved by grace through faith *alone* (*sola fide*). Since this was the heart cry of the Reformation, many evangelicals refuse to sign the statement, believing it would betray the Reformation.

Justification- The Biblical Basis for Forensic Justification

In order to appreciate the significant contribution of the Reformers it is necessary to examine the biblical background of the term justification. As we will see, there are solid biblical grounds for the Protestant doctrine of forensic justification.The background for the doctrine of forensic justification (as with other New Testament doctrines as well) is found in the Old Testament. Concerning the Hebrew word *hitsdiq,* usually rendered "justify," more often than not it is "used in a forensic or legal sense, as meaning, not 'to make just or righteous,' but 'to declare judicially that one is in harmony with the law.'"[34] George Eldon Ladd notes that "he is righteous who is judged to be in the right (Ex. 23:7; Deut. 25:1); i.e., who in

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judgment through acquittal thus stands in a right relationship with God."[35]Turning to the New Testament, the Greek verb translated "to justify" is *dikaioó*. This word is used by Paul in a forensic or legal sense; the sinner is declared to be righteous (cf. Rom. 3-4). As Anthony Hoekema observes, "The opposite of condemnation, however, is not 'making righteous' but 'declaring righteous.'" Therefore, by *dikaioó*, Paul means the "legal imputation of the righteousness of Christ to the believing sinner."[36]When a person is justified, God pronounces that one acquitted – in advance of the final judgment. Therefore, "the resulting righteousness is not ethical perfection; it is 'sinlessness' in the sense that God no longer counts a man's sin against him (II Cor. 5:19)."[37] Thus we find in the New Testament that "justification is the declarative act of God by which, *on the basis of the sufficiency of Christ's atoning death,* he pronounces believers to have fulfilled all of the requirements of the law which pertain to them" (emphasis in original).[38]

Justification- The Incompatibility of Grace and Merit

Much criticism of the Catholic view of justification revolves around the concept of merit that was elevated by Trent to the status of infallible dogma. While Catholics wish to remind us that the whole doctrine of merit should be viewed in the context of grace,[39] they overlook the fact that Scripture teaches that grace and meritorious works are mutually exclusive (e.g., Rom. 11:6).The New Testament clearly speaks against obtaining salvation (whether justification *or* sanctification) as a "reward" (i.e., wage) for work done. For the Scriptures insist that gifts cannot be worked for; only wages can (Rom. 4:4-5). Grace means unmerited favor, and reward based on works is merited. Hence, grace and works are no more coherent than is an unmerited merit!

Justification- Eternal Life Is a Gift That Cannot Be Merited

The Council of Trent declared clearly that to "those who work well 'unto the end' [Matt. 10:22], and who trust in God, life eternal is to be proposed, both as a grace mercifully promised to the sons of God through Christ Jesus, 'and as a recompense' which is…to be faithfully given to their good works and merit."[40] By contrast, the Bible declares clearly and emphatically that "the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23).Further, in direct opposition to the Catholic position, the Bible guarantees eternal life is a present possession of those who believe. Jesus said: "Amen, amen, I say to you, whoever hears my words and believes in the one who sent me *has* [present tense] eternal life and *will not come into condemnation*, but *is* [right now] passed from death to life." This same truth is repeated over and over in Scripture (e.g., John 3:36; 1 John 5:13). But according to the Roman Catholic view, one must await a final justification at death to know whether he or she has eternal life and will not see God's condemnation.In the entire Gospel of John only one condition is laid down for obtaining eternal life – *belief* (John 3:16, 36; 5:24; 20:31, etc.). If salvation were not by faith alone, then the whole message of John would be deceptive, stating that there is only one condition for salvation when there are two: faith plus works. Indeed, John states explicitly that the only "work" necessary for salvation is to believe (John 6:29). There is simply nothing else to do for our salvation. Jesus did it all (John 19:31).It is true that all

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who are saved by God's grace through faith (Eph. 2:8-9) will be rewarded for their works for Christ (1 Cor. 3:11ff.; 2 Cor. 5:10). These rewards for service, however, have nothing to do with *whether* we will be in heaven, but only have to do with *what status* we will have there. As Jesus said, some of the saved will reign over ten cities and others over five (Luke 19:17, 19). But all believers will be in His kingdom.

Justification- Christians Work from Salvation, Not for It

Put in traditional terms, Catholicism fails to recognize the important difference between working *for* salvation and working *from* salvation. We do not work in order to receive salvation; rather, we work because we have already received it. God works salvation *in* us by justification and we work it *out* in sanctification (Phil. 2:12-13). But neither justification nor sanctification can be merited by works; they are given by grace.Despite the fact that the Catholic understanding of salvation does not logically *eliminate* forensic justification, nevertheless, it does *obscure* it. For when one fails to make a clear distinction between forensic justification and practical sanctification, then the good works Catholics believe are needed for sanctification tend to obscure the fact that works are not needed for justification.Of course, good works are necessary in the Christian life. But Protestants have solved the problem in a much more biblical and balanced way. They insist that while we are *saved by faith alone*, nevertheless, *the faith that saves us is not alone*. It inevitably produces good works. That is, we are saved *by faith* but *for works*. Works are not a *condition* of justification but they are a *consequence* of it. Thus, someone who is truly saved will manifest good works. If there are no good works present, then there is no reason to believe that true saving faith is present either.As James said, "Faith without works is dead." Such faith cannot save. "Can [mere intellectual] faith save him?" Only the kind of faith that produces good works can save. So, we are not saved (i.e., do not receive eternal life) by works, but we are saved by the kind of faith that produces good works.

Justification- Preserving the Pure Doctrine of Grace

We conclude by noting that Protestants, following the clear biblical distinction between forensic justification and practical sanctification, make the way of salvation much clearer and preserve the doctrine of grace (which Catholics also claim) in a much purer form. For once believers know they have right standing before God (=are justified) by faith alone apart from works, then their minds are not cluttered with works they must perform in order to know all their sins are forgiven (past, present, and future) and they are on their way to heaven.While Catholicism acknowledges that there is an initial act of justification (which some even admit includes a forensic act), nevertheless, it also maintains that one must work to faithfully avoid mortal sin in order to achieve final justification before God. Thus, works are ultimately necessary for salvation. But this is contrary to the biblical teaching that salvation is by grace alone through faith alone, based on Christ alone. And, despite Catholic protest to the contrary, this is not conducive to the assurance of salvation by which we "know…[we] have eternal life" (1 John 5:13), and by which we are connected to God by His inseparable love (Rom. 8:1, 36-39).

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Notes

[1]This material is taken from a forthcoming book by Norman L. Geisler and Ralph E. MacKenzie, *Roman Catholics and Evangelicals: Agreements and Differences* (Baker, 1995), as extensively edited by Elliot Miller.[2]Tertullian, *De paenitentia* 2; 1.323.44-6.[3]An excellent historical analysis of this period can be found in Alister E. McGrath, *Iustitia Dei: A History of the Christian Doctrine of Justification*, vol. l (Cambridge: Cambridge Press, 1986), 1-23. [4]Augustine, *City of God* 10.8.[5]Henry Denzinger, *The Sources of Catholic Dogma*, trans. Roy J. Deferrari from the 30th edition of Henry *Denzinger's Enchiridion Symbolorum* (St. Louis: B. Herder Book Co., 1957), "Grace" Can. 3.176., p. 76.[6]Semi-Pelagianism held that man cooperated with God by ordinarily taking the first steps toward salvation. [7]McGrath, 110. [8]Or "Why God Became Man?" *The Library of Christian Classics*, vol. X, ed. and trans. Eugene R. Fairweather (Philadelphia: Westminster Press, 1951).[9]*See*, e.g., Thomas Aquinas, *Summa Theologiae*, 2a2ae. 2, 4, in *The Basic Writings of Thomas Aquinas*, ed. Anton C. Pegis (New York: Random House, 1944), 1079.[10]Aquinas, 2a2ae. 2, 6, ad 1.[11]Cited by R. H. Bainton, *Here I Stand: A Life of Martin Luther* (Nashville: Abington, 1978), 65. [12]Martin Luther, *Explanations of the Ninety-five Theses*, published August 1518.[13]Peter Toon, *Justification and Sanctification* (Westchester, IL: Crossway Books, 1983), 58. [14]Bernard M. G. Reardon, *Religious Thought in the Reformation* (London: Longman, 1981), 190.[15]John Calvin, *Institutes*, III, I xv, 4.[16]*Ibid*., 2, i.[17]J. K. S. Reid, trans., *Calvin: Theological Treatises*, vol. 22, *The Library of Christian Classics* (Philadelphia: Westminster Press, 1954), article 5.[18]Calvin, 2I, xi, 2.[19]Alister McGrath, *Iustitia Dei: A History of the Christian Doctrine of Justification*, vol. 2 (Cambridge: Cambridge Press, 1986), 36.[20]Reardon, 196.[21]Colin Brown, *Christianity and Western Thought*, vol. 1 (Downers Grove, IL: InterVarsity Press, 1990), 165.[22]Harold O. J. Brown, *The Protest of a Troubled Protestant* (New Rochelle: Arlington House, 1969), 107.[23]McGrath, 69.[24]*Ibid*., 72. The words "solely" and "merely" in these quotes indicate that Trent did not reject forensic justification as such. [25]Denzinger, 814, 258. [26]H. George Anderson, *Justification by Faith* (Minneapolis: Augsburg Press, 1985), 34.[27]McGrath, vol. 2, 78.[28]Gerrit C. Berkouwer, *The Conflict with Rome* (Philadelphia: The Presbyterian and Reformed Publishing Co., 1958), 114.[29]Bernhard Bartmann, *Lehrbuch der Dogmatik*, II, 109. Quoted in *Ibid*., 115.[30]"Trent," *see* Denzinger, 811, p. 258. [31]*Ibid*., ch. 8, 801, 252.[32]Ludwig Ott, *Fundamentals of Catholic Dogma* (Rockford, IL: Tan Books and Publishers, 1960), 264.[33]"Evangelicals and Catholics Together: The Christian Mission in the Third Millennium," final draft (29 March 1994). [34]Anthony A. Hoekema, *Saved by Grace* (Grand Rapids: Eerdmans, 1989), 154.[35]George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974), 440.[36]Hoekema, 154.[37]Ladd, 446. [38]Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1986), 956. [39]*See* Avery Dulles, S. J., in Anderson, 274.[40]Denzinger, 809, p. 257.

[Source: http://www.equip.org/article/justification-the-catholic-protestant-argument-over-justification/]

PDF: http://www.equip.org/PDF/DC170-5.pdf

Romans TOC
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When Protestants Err on the Side of Rome

http://www.trinityfoundation.org/journal.php?id=335 (Downloadable as a PDF)

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NDT: Righteousness (by N. T. Wright)

The basic meaning of ‘righteousness' and its cognates in the Bible derives from the Hebrew *ṣeḏeq* , which was usually translated in the LXX as *dikaiosynē* . It thus denotes not so much the abstract idea of justice or virtue, as right standing and consequent right behaviour, within a community. English translates this semantic field with two different roots: ‘right', ‘righteous', and ‘righteousness' and ‘just', ‘justice', ‘justify' and ‘justification'. In Heb. and Gk., however, these ideas all belong together linguistically and theologically.

In the OT (upon which the NT idea is based) two fields of thought give specific shape to the idea:

1. The lawcourt setting gives ‘righteousness' the idea of the standing of a person in relation to the court's decision. In the Hebrew court there were no public prosecutors: all cases had to be brought by a plaintiff against a defendant. Righteousness is the status which results, for either party, if the court finds in his favour. Since the standard of judgment is the covenant law of God, ‘righteousness' can acquire the sense of ‘behaviour in conformity with the covenant requirements', bringing about the possibility that right covenant standing can be observed in ordinary behaviour. In addition, the judge, or king, must conform to a different sense of righteousness: he must try cases fairly, *i.e.* he must be true to the law and/or the covenant, must condemn evil, show no partiality, and uphold the cause of the defenceless. This complex meaning explains the occasional instances when the Septuagint uses *dikaiosynē* to translate not *ṣeḏeq* and its cognates but other roots such as *ḥeseḏ* (grace, covenant mercy), *mišpāṭ* (judgment, justice), *etc.*

2. The covenantal setting merges with that of the lawcourt: this is due partly to the fact that the law (Torah) is the covenant charter. Though sometimes God himself is seen as Israel's adversary at law, the more frequently encountered picture is of God as judge or king, with Israel as either plaintiff (pleading her cause against her enemies) or defendant (on trial for failure to keep the covenant). God's righteousness is then invoked as the reason why he can be expected to deliver his people: he is committed by covenant to do so. When this is apparently called into question (in the exile, and later in the Maccabean revolt and the fall of Jerusalem in AD 70), the writers of these periods reply that God is righteous in judging his sinful people; that he is righteous in waiting before judging their enemies, granting time for repentance; and that he will show himself righteous in restoring the fortunes of his people, in renewing the covenant (Da 9; Ezr 9; *etc.*). The book of Job can be seen as a long lawcourt scene in which Job pleads his righteousness, imagining that God is his adversary, only to discover that God cannot be brought into court: the first two chapters reveal Satan (see Devil and Demons) as the real prosecutor, with Job's comforters as his unwitting assistants.

These two settings (lawcourt and covenant) combine to produce the developed covenantal theology which underlay Judaism at the time of Jesus. To have ‘righteousness' meant to belong to the covenant, the boundary marker of which was the Torah, and the hope of which was that God, in accordance with his own righteousness, would act in history to ‘vindicate', to ‘justify', his people (*i.e.* to show that they really were his people) by saving them from their enemies. These meanings are reflected particularly in Matthew, where ‘righteousness' is shorthand both for the saving plan of God (Mt 3:15) and for the covenantal obligations of his people (5:20; 6:1), and Luke, which emphasizes the ‘righteous' standing of many of the key actors in the drama (Lk 1:6; 2:25; 23:50; Ac 10:22). Jesus himself is sometimes called ‘the righteous one', in virtue of his being the one designated by God as his true covenant partner (*e.g.* Ac 3:14; 7:52; 22:14; Jas 5:6). The Jewish belief that God would judge the world justly is echoed repeatedly in the NT, *e.g.* 2Th 1:5-6; Ro 2:1-16; Heb 12:23. But the fullest development comes in Paul, particularly with his exposition in Romans of the righteousness of God.

Paul saw that the Jewish problem of God's righteousness (if the creator of the world is Israel's covenant God, why is Israel still oppressed?) had been answered in a new and striking way in the death and resurrection of Jesus Christ. The answer had, in fact, forced a restatement of the question, demonstrating as it did the universal sinfulness of Jews as well as pagans. The gospel, Paul declares, proves that God is in the right despite appearances: he has kept covenant with Abraham, has dealt properly with sin, has

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acted and will act without partiality, and upholds all those who cast themselves, helpless, on his mercy (Ro 1:16-17; 2:1-16; 3:21-4:25). God has, in other words, shown ‘righteousness' in the sense appropriate for the judge and the Lord of the covenant. He is thus able to anticipate the verdict of the last day (Ro 2:1-16) and to declare in the present (Ro 3:21-26) that all who believe the gospel are already within the covenant community (see Justification).

The view that ‘the righteousness of God' refers to a righteousness which God gives to, bestows upon, or recognizes in human beings came initially from Augustine, but gained its force (in terms of the development of modern theology) from Luther's reaction against a *iustitia distributiva* . The term *iustitia* , as found in the Latin Vulgate, had indeed pulled the understanding of texts such as Ro 1:17 in the (false) direction of a merely ‘distributive' justice, in which God simply rewards virtue and punishes vice. Luther's alternative, however fruitful in opening new worlds of theology to him, was in some ways equally misleading, for it directed attention away from the biblical notion of God's covenant faithfulness and instead placed greater emphasis upon the status of the human being. In the period after Luther, Protestant theology largely returned to the notion of the distributive justice of God: because God is righteous, he must in fact reward virtue and punish sin, and this satisfaction of divine justice took place in Christ.

According to the NT, the people of God do indeed have ‘righteousness'. This is not, strictly speaking, God's own righteousness (though *cf.* 2Co 5:21), but that which is proper to the person in whose favour the court has found; within the covenant context, it is the right standing of a member of the people of God. ‘Righteousness' thus comes to mean, more or less, ‘covenant membership', with all the overtones of appropriate behaviour (*e.g.* Phl 1:11). The terminology plays a central role in Paul's debate with those who sought to keep the covenant community within the bounds of physical Judaism: they, Paul says, are ignorant of God's righteousness (*i.e.* of what God is righteously accomplishing, of how he is fulfilling his covenant) and are seeking to establish a righteousness of their own (*i.e.* a covenant membership for Jews alone), whereas in God's plan Christ offers covenant membership to all who believe the gospel (Ro 10:3-4). (See further Paul .)

The central biblical discussions of righteousness thus principally concern membership in the covenant and the behaviour appropriate to that membership. Since, however, these passages depend on a theology in which God is creator and judge of all the earth, and in which God's people are to reflect God's own character, it is not illegitimate to extrapolate from them to the ‘justice' which God desires, and designs, for his world. The church is to be not only an example of God's intended new humanity, but the means by which the eventual plan, including the establishment of world-wide justice, is to be put into effect. Lack of emphasis here in older theological writing, due sometimes to individualism and sometimes to a dualistic split between church and world, has led to a reaction (*e.g.* in some liberation theology) in which ‘justice' as an abstract virtue has been elevated in an unbiblical manner (*e.g.* at the expense of mercy). This should not prevent a balanced orthodox view of world-wide justice from regaining, and retaining, its place in the church's teaching and practice.

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On ‘justice': P. Marshall, *Thine is the Kingdom: A Biblical Perspective on Government and Politics Today* (Basingstoke, 1984); R. J. Mouw, *Politics and the Biblical Drama* (Grand Rapids, MI, 1983); N. Wolterstorff, *Until Justice and Peace Embrace* (Grand Rapids, MI, 1984); J. H. Yoder, *The Politics of Jesus* (Grand Rapids, MI, 1972). On ‘righteousness' see under Justification.

N.T.W.

***See also*: Charlie Boyd Sermon Notes, “Finally, Good News!” (includes definitions)**

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NDT: Sanctification

In biblical religion, the concept of the holiness of God is of paramount importance. It signifies his unblemished righteousness as well as his singular and radiant majesty. The Holy One cannot have communion with the unholy. Sinful humans can only approach him if they are sanctified, *i.e.* made to correspond to his holiness (Lev 19:2). In the OT, the term sanctification is primarily a technical term of cult ritual. It connotes both *cleansing* (*e.g.* the washing of garments in preparation for an encounter with God's presence, Ex 19:10,14), and *consecration* , dedication to the service of God (of priests, the vestments, cult implements, Ex 19:22; warriors in preparation for holy war, Isa 13:3; first-born, Dt 15:19; and gifts for the temple, 2Sa 8:11).

However, in the OT the meaning of sanctification and holiness also extends beyond the ritual to the moral sphere. Some describe this as the struggle of 'prophetic *vs.* cultic religion' (referring, *e.g.* , to Joe 2:13: 'Rend your hearts and not your garments') or as the supersession of animal sacrifice by the 'sacrifice' of prayer, thanksgiving and a contrite heart (Ps 50:13ff.; 51:16ff.). The addition of the figurative (moral) understanding of sanctification can also be observed in the 'Holiness Code' (Lev 19ff.) where (self-)sanctification consists of observation of God's laws both ceremonial and moral (*cf.* Lev 11:44 with 20:7-8). It is understood (negatively) as abstention from defilement as well as (positively) implementation of God's commandments. Lev 20:7 moreover shows human self-sanctification and God's sanctification of man as its cause, side by side, both the imperative and the indicative, in dialectical harmony. Humans must not only sanctify themselves, they can also 'sanctify God' (Nu 20:12; Eze 20:41) or his institution (*e.g.* the sabbath, Ex 20:11) through obedience. In sum, sanctification is the act or process by which people or things are cleansed and dedicated to God, ritually and morally.

Although there are occasional echoes of the cultic sense of sanctification (Mt 23:19) or consecration (1Co 7:14; 1Ti 4:5), the NT concepts of holiness and sanctification emphasize their moral meaning. This is programmatic in Jesus' confrontation with the Pharisees and scribes over their rules of purification (Mt 15:19-20). Correspondingly, the apostles hold that people must be sanctified by a cleansing of the heart (Ac 15:9) and conscience (Heb 9:14) as well as actively living out sanctification in moral conduct (1Pe 1:15, *cf.* 1Th 4:1ff.). The figurative (moral) understanding applies also to the NT continuation of the two elements of sanctification in the OT: *cleansing* (*hagiazein* with *katharizein* , Ep 5:26; Heb 9:13-14) and dedication to God (*hagiasmos* with *parhistēmi* , Ro 6:19). Paul appropriates the technical language of cult and ritual for the spiritual commitment of man to God and his service (Ro 15:16; Col 1:28): to him, sanctification is the moral equivalent to sacrifice (Ro 12:1-2).

Believers have been chosen and called for sanctification. It is God's will for them (1Th 4:3), for without it, no-one will see the Lord (Heb 12:14). Thus, for the rest of their lives, they must no longer live by human passions, but by the will of God (1Pe 4:2). Sanctification pertains to soul and body, and it is expressed in 'doing good' (1Pe 2:15,20; 3:6,17; 3Jn 11), and in 'good works' (2Ti 2:21; 1Pe 2:12; and see Mt 25:31-46) which, indeed, are the goal of God's salvation for them (Ep 2:10; Tit 2:14; 3:1).

In consonance with the moral understanding of the concept, sanctification of believers in the NT is seen primarily as the work of God (*cf.* Jn 10:36), of Christ (Jn 17:19; 1Co 1:30; Ep 5:26; Heb 2:11; 10:10,14; 13:2) and especially of the Holy Spirit (Ro 15:16; 2Th 2:13; 1Pe 1:2 and *cf.* 1Co 6:11). It is understood first as a saving event in the past in which believers were sanctified 'once and for all' (Heb 10:29, looking to the cross of Christ; and 1Co 6:11, looking to their baptism). Thus they can now regularly be addressed as *hēgiasmenoi* , the sanctified (1Co 1:2; Ac 20:32; 26:18; Ro 15:16; referring to an individual in Heb 10:29; 2Ti 2:21), or as 'saints' (*hagioi*). Sanctification is, however, also seen as an ongoing and future work of God (1Th 5:23; Rev 22:11, *cf.* Jn 15:2). Beyond that, sanctification is even understood as a realm of human action. Therefore, *hagiasmos* (the Gk. term meaning holiness just as much as sanctification) can denote a state *in which* believers find themselves (2Th 2:13; 1Pe 1:2; 1Th 4:7, *cf.* Ep 1:4) and in which they must remain (1Ti 2:15; 1Th 4:7) by living in correspondence to their given holiness (*cf.* Ep 5:3), as well as to a state *to which* they must strive (Ro 6:19,22), which they must 'pursue' (Heb 12:14),

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or ‘complete' (2Co 7:1) in order to attain it (Heb 12:10). Believers are thus both passive and active in their sanctification. Whereas the two associated verbs denoting cleansing and dedication are used with man as passive and active (2Ti 2:21; *cf.* 1Jn 3:3), the verb *hagiazein* (to sanctify) may occasionally be used in an active sense with man as subject, in a construction similar to Nu 20:12, speaking of the sanctification of God, or Christ, in the hearts of the believers (1Pe 3:15); but it never seems to connote human self-sanctification—except in the case of Jesus (Jn 17:17; in Rev 22:11 it is—like Mt 6:9—characteristically imperative passive). In sum, sanctification is seen as a one-time event and as a process, the believers *being* and *becoming* holy and *acting* correspondingly.

In the primitive church, the NT doctrine of sanctification and holiness at first is still very much present. Sanctity is holiness of the heart (1 *Clement* 29:1). Christians are called to be saints (*1 Clem.* Prologue; 59:3; Hermas, *Shepherd* , Visions 3:1; *Didache* 10:5). Because they *are* holy, they aim to ‘do all that belongs to sanctification' (*1 Clem.* 30:1; *cf. Barnabas* 15:7). This includes personal discipline (*1 Clem.* 32:2) but especially good works of caring for the poor and needy (Hermas, *Shepherd* , Mandates 8:9f.; 2:4). Christians will be highly visible in their pagan environment—theirs is a holiness in the midst of the world (*Diognetus* 5f.), therefore they must witness to God and glorify him by their daily behaviour (*2 Clem.* 13:22ff.; Ignatius, *Eph.* 14:2; Polycarp, *Ep* 10:2f.; Aristides, *Apology* 15:4ff.). At this point, sanctification is both a soteriological and an ethical concept.

Later, in the Greek church, sanctification continues as a soteriological concept linked to baptism but its moral meaning disappears, yielding to the indigenous terminology of ‘virtue'. At the same time, its ritual usage strongly returns, denoting the consecration of priests, liturgical vestments, the elements of the eucharist, water, oil and buildings. Sanctification here is soteriological or ritual.

For Clement of Alexandria the ‘saint' is still the Christian, in so far as his body and soul are the temple of the holy God and he continues to be sanctified in the school of the saviour. His good works lie in the spiritual and material uplifting of his brethren. For that, he does not have to leave his situation; as a pilgrim, he ‘lives in the city as if it was the desert' (*Strom.* VII. 7, 3). Two hundred years later, for Theodoret of Cyrrhus (c. 393-c. 458) the ‘saints' are the small band of athletes in asceticism who, preferably living in the desert, have distinguished themselves by brilliant feats of abstinence which are recommended for imitation. Not only has the term sanctification disappeared; its biblical contents have also changed out of recognition.

Among Latin writers, Tertullian resumes the moral concept of sanctification and straightforwardly identifies it with sexual abstinence, ‘either from birth or from rebirth', and especially with the rejection of a second marriage of the widowed. Augustine reemphasizes the soteriological aspect: accusing the Pelagians of the reduction of justification to forgiveness of sins (the believer looking after his future moral life himself), he claims that God's saving grace comprises two gifts, forgiveness and the infusion of love (Ro 5:5), which restore and equip man for his future moral life. For the Latin ear, ‘justification' (making righteous) can never denote a merely declarative forgiveness of sins, it includes the effective transformation of the person. Thus, in the tradition of Augustine, Catholic theologians normally include sanctification with justification, indeed defining the latter as if it were the former (*cf.* the Council of Trent, Session VI), and emphasizing the reality and evidence of change in man.

In the Middle Ages, both Bernard of Clairvaux and Thomas Aquinas recognize and support Paul's translation of the ritual meaning of sanctification into a moral one. Like Tertullian, Bernard equates sanctification with continence. Thomas, however, recovers the richer content of the term. He expounds it as threefold: purification from sin, confirmation in the good and dedication to the service of God (*Summa Theologica* I/II: 102: 4; II/II: 81: 8).

The Protestant Reformation was sparked by the ambivalence of the Latin concept of justification, as its ingredient of sanctification could be understood as embracing human works necessary for salvation. Luther reemphasized declarative justification as forgiveness of sins, but desired to link it closely with sanctification or regeneration leading to good works. We must be made good in order to do good, not do

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good in order to become good (*Christian Liberty* ; *cf.* Melanchthon's *Apology*). Luther originally insisted that good works would follow from faith automatically, as fruit from a tree, whereas Melanchthon (and Calvin) urged the continuing necessity of exhortation, the ‘third use of the law'. Later in his life, Luther resolutely fought against the ‘Antinomians' (see Law and Gospel) who failed to teach sanctification as the necessary consequence of justification. The Reformation determined civil vocation as the field of sanctification, good works and Christian perfection (Augsburg Confession, article 27) and—against popular misconceptions—postulated a progress in sanctification although perfection would never be attained here on earth.

Calvin described the Christian life which follows justification and regeneration or repentance in terms of mortification, meditation on the future life and the study of piety. In his *Institutes* III. iii. 14 and III. xiv. 9, he defines sanctification as the process by which we are ‘more and more' being ‘consecrated to the Lord in true purity of life' and ‘our hearts formed to obedience to the law' by the indwelling of Christ through the Holy Spirit. Although Calvin has no separate chapter on sanctification the whole thrust of his theology is such that he has been dubbed ‘the theologian of sanctification'.

Reformational orthodoxy in the 17th century elevated sanctification to the status of a separate theological topic and spent much energy trying to determine the *ordo salutis* (order of salvation) and sanctification's place in it. It held to the biblical concept of a dual agency of God and man in its process. Puritanism strongly directed Christian attention to the practice of sanctification. Similarly, pietism reacted against the intellectualism of some Lutheran orthodoxy, fighting the ‘twin pernicious errors that sanctification was neither possible nor necessary at this time' (Spener). Methodism shared this concern for sanctification. John Fletcher of Madeley (1729-85) wrote his famous ‘Checks to Antinomianism' holding that ‘Christ is not a minister of sin but a saviour from sin'. John Wesley himself stressed sanctification to the extent that he would speak of ‘full sanctification' as a ‘second grace' by which believers are being made perfect, not only with ‘holiness begun but finished holiness' (*cf.* sermon 35 of his *Forty-four Sermons* , and Charles Wesley's hymn ‘God of all power, and truth, and grace'). From here, there is development to the holiness (Keswick) movement of the 19th and 20th century which stresses ‘victorious living' not by human effort but by complete reliance on the strength of Christ living in the believer (see Higher-Life Theology).

Contemporary theologians sometimes ignore the topic, or often give it only a weak treatment or arbitrarily stress individual aspects, excluding others. For example, Karl Barth sees sanctification strictly as a work of God only, denying the participation of man as well as the idea of progress; he complements his treatise, however, with a highly original paragraph on vocation to witness, in which he calls for the synergism of the believer with Christ. Emil Brunner presents a balanced view but again, like Paul Tillich, rejects the commandments as guiding principles for sanctification.

Theology today should recover and present the whole range of aspects of the biblical teaching: Christians are called to sanctification. It is part of the purpose of their election and remains the indispensable condition of their communion with God. As the complement of justification (forgiveness of sins) it is, in the first place, a work of God, more specifically of the Holy Spirit, both as a onetime act, valid for all time, imputing and imparting holiness, and as an ongoing, progressive work. In the latter sense, it also becomes a human work. It takes place in our earthly lives, as a moral and spiritual cleansing and dedication of soul and body, harnessing and deploying all human faculties in the service of God, for the upbuilding of Christian fellowship and the implementation of God's will in the world. Holiness means to be at God's disposal; it is task-orientated. Sanctification will find expression in a life of prayer and spiritual warfare and discipline, *i.e.* in acts of asceticism, as well as in good works that benefit people for time and eternity. It is the restoration of the image of God in man, the gradual assimilation of the believer to Christ and ‘the mind of Christ', and the ‘demonstration of the Spirit and of power' (2Co 2:4). Directed by the double commandment of love of God and love of neighbour as the fullest description of human dedication, it works by the instruction and drive of the Holy Spirit through which we fulfil the requirements of God's law (Ro 8:14,4) and obey the NT exhortations. Finally, sanctification, the eager pursuit of

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holiness in the midst of an unholy world, is the positive alternative to secularism, the attitude of a world turning away from God.

K. Barth, *CD* IV. 2. ch. 66; IV. 3. ch. 71; L. Berkhof, *Systematic Theology* (Grand Rapids, MI, 1938); G. C. Berkouwer, *Faith and Sanctification* (Grand Rapids, MI, 1952); D. G. Bloesch, *Essentials of Evangelical Theology* , vol. 2 (New York, 1982); E. Brunner, *Dogmatics* (London, 1949-62), vol. 3; H. G. A. Lindström, *Wesley and Sanctification* (London, 1961); S. Neill, *Christian Holiness* (London, 1960); J. C. Ryle, Holiness (^{2}1877; repr. London, 1956); O. Weber, *Foundations of Dogmatics* (Grand Rapids, MI, 1983), vol. 2.

K.Bo.

***See also*:**

Charlie Boyd Sermon Notes, "Finally, Good News!" (includes definitions)

Jim Thompson Sermon Notes, The Peace of Justification (includes definitions)

N. T. Wright on Justification and Sanctification (incl. Galatians 2:11 – 21) (2011)
(References Galatians 2:11-21 and Ephesians 2:1-10 and Romans 3)
https://www.youtube.com/watch?v=ii5YHwrkEpQ [Video] (5 min.)
Renowned Author and speaker N.T. Wright sits down with J.D. Walt, Maxie Dunnam and interviewer Ben Ben Witherington III to talk about his view on justification and salvation. In part two of this four part series, Wright explains how many people have misread Paul's letters in light of justification and salvation.

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Adoption

The focus is on the concept of spiritual adoption as per the New Testament, especially the writings of Paul. However, since the word for adoption that Paul used had specific legal connotations during the time when the NT was written, it is important to know about the legal system in which the concept of adoption was codified and, as subjects of the ancient Roman Empire, the early Christians (and Jews) had to operate and understand.

***See also*: Patria Potestas (chart), Intestate Succession, Tutelage, Roman Law – 12 Tables, Children vs Sons**

BibleStudyTools: Adoption

https://www.biblestudytools.com/dictionary/adoption/

Excerpt:

Act of leaving one's natural family and entering into the privileges and responsibilities of another. In the Bible, adoption is one of several family-related terms used to describe the process of salvation and its subsequent benefits. God is a father who graciously adopts believers in Christ into his spiritual family and grants them all the privileges of heirship. Salvation is much more than forgiveness of sins and deliverance from condemnation; it is also a position of great blessing. Believers are children of God.

Old Testament Legal adoption was not prescribed in Jewish law or practiced by the Israelites**. In fact, the term "adoption" does not occur in the Old Testament.** While there are several possible allusions to adoption, such as Moses (Exod 2:10), Genubath (1 Ki 11:20), and Esther (Es 2:7), **the incidents recorded take place in foreign societies (Egyptian and Persian)** and there is no evidence that legal adoptions were enacted.

The adoption metaphor was not lost to Israel, however. God declares that he is the Father of the nation Israel, whom he loves as his child (Isa 1:2 ; Hosea 11:1). He tells Pharaoh, "Israel is my firstborn son" (Exod 4:22). More specifically, he says to David (and the Messiah), "You are my son; today I have become your Father" (Psalm 2:7); and of David's descendant, "I will be his father, and he will be my son" (2 Sa 7:14). Although not precisely adoption passages, the instances of declared sonship in the Old Testament provide a theological foundation for Israel's designation as the children of God.

New Testament The New Testament cultural environment was much different from that of the Old since elaborate laws and ceremonies for adoption were part of both Greek and Roman society. To people with this background, the adoption metaphor in the New Testament was particularly meaningful.

The Greek word for adoption (*huiothesia* [υἱοθεσία]) means to "place as a son" and is used only by Paul in the New Testament. **Each of the five occurrences in his letters is to readers of a decidedly Roman background.** In one instance Paul refers to the Old Testament idea of Israel's special position as the children of God "Theirs is the adoption as sons" (Ro 9:4). The remaining four references describe how New Testament believers become children of God through his gracious choice. The full scope of God's work of salvation past, present, and future is seen in adoption.

υἱοθεσία = *huiothesia*, 'adoption as sons,'

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Ephesians 1:5-6 – Predestined Unto Adoption as Sons [Recommended]

https://redeeminggod.com/sermons/ephesians/ephesians_1_5-6/

Excerpt: (*See*: Ephesians 1:5-6 details)

In Ephesians 1:5, Paul writes that **God predestined us to be adopted as his sons**.

Let's take this one part at a time. Notice first those two little words "**to be"**.

Remember in Ephesians 1:4, how I pointed out that if God had chosen whom he was going to place in Christ, then the verse should say "He chose us to be in Christ" but that it does not say this? It says, He chose us in Christ.

Well here, we see that we are predestined **to be** adopted.

Again, many will teach from this verse that God has chosen from the world of the unregenerate those whom He wants to receive eternal life. But notice that eternal life is not mentioned here. Adoption is. And when you do a study of what it means to be adopted as his sons, we learn that it is a future event called glorification where we receive new bodies that are completely free of sin and all of sin's effects. The key verse on this is found in the middle of the only other passage on predestination. It is Romans 8:23, and it says that we wait eagerly for our adoption as sons, the redemption of our bodies.

This is something God predestined for all Christians, and it is something that has not yet happened. God predestined, or decided that those who believed in Jesus for eternal life, these same people would be adopted into His family that is, He would save them fully, and give them new and perfect bodies that will last for eternity! That is what it Scripturally means to be adopted as sons.

Admittedly, the idea is a bit confusing. Many people look at this term "to be adopted as his sons" and ask "But don't we become children of God when we are born again? When we place faith in Christ for eternal life, doesn't this also make us God's children?" The answer is yes, it does. So if we are already children, what is the adoption?

A distinction must be made being born again into the family of God and being adopted by God. When we read in Scripture that we are children of God by faith in Jesus Christ, and yet we will be adopted by God we get confused. To our minds, because of the way adoption works in our own country, this doesn't make a whole lot of sense.

In America, only orphans are adopted. No one ever adopts their own children. But at the time of Paul, adoption was something altogether different. I explain more about this in my Gospel Dictionary course.

In the Roman world, fathers had what was known as *patria potestas*, or the father's power. It meant that a father had absolute power over his children as long as he lived and as long as they lived. If he was in financial need, he could sell his children into slavery. If he was angered by his children, he could legally kill them, imprison them, or make them his slaves. The father maintained this right even when his son became old enough to have a family of his own, even if the son held political office, and even if he was honored by all men. There are instances in Roman history of all of these things happening.[4]

It was also Roman law that a child could never possess anything, no matter how old they became. If you were a father, and your son was the age of 30 years old, and became very rich, all that the son owned was considered to be the property of the father until the father died.

It is also true that most fathers had many children by many different women. They were not polygamists; for the most part, they only had one wife. But many households also had slave women with whom the father often conceived children. These children were his children, they were not orphans, but—and this is the key—they were not heirs.

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So imagine the scene. A father could have multiple sons. He could have multiple sons by his wife, and he could have multiple sons by slave women. By default, the oldest son of the wife was considered the heir. But if the father didn't like the oldest son, and he liked a younger son of his wife, or even a son of one of the slave women, the father could adopt one of his own sons as his heir, thereby disinheriting the eldest son. It was even a common practice for a father to adopt the son of some other family as his heir. This was a way to form alliance between rich and powerful families.

So in biblical times, adoption had nothing to do with welcoming an orphan into your family and making them your son or daughter. Instead, it was a way to declare one of your sons as an heir, or even the son of someone else as your heir. It had nothing to do with becoming a son in the family, and everything to do with being named the heir of the family wealth, power, and position. To adopt a son was to legally give them the right to the family inheritance. The legal ceremony of adoption was quite impressive and it gave the adopted the child the title of "heir."

So when Paul says that God has predestined us to be adopted as sons, he is saying that God promises to make us His heirs. As long as the child remained unadopted, he was considered to be slave, even though he was a child born of the Father.

Again, Paul talks about this exact idea over in Galatians 4:7: "So you are no longer a slave, but a son; and since you are a son, God has made you also an heir."

We are sons by birth when we placed faith in Jesus Christ, yet, though sons, it is as if we were still slaves. But because of our Father's great love for us, He has decided that He will adopt us as heirs. We get into God's family by regeneration—or the new birth, but we become heirs of God through adoption. And while we are adopted now, we don't receive the full inheritance of our adoption until we enter into the eternal kingdom after death.

That is what Paul says God is promising to us here. God has named us heirs. We are heirs of God and co-heirs with Jesus Christ. This promise of predestination is not about God deciding who gets to heaven and who goes to hell; it is about God decided that rather than just one son getting all of His inheritance, all of His children get to share in the inheritance of His family. What a wonderful promise and blessing for His children!

Even Charles Spurgeon agreed when he said that "our conformity to Christ is the sacred object of predestination."[5]

***Return to the beginning of*: Adoption**

Adoption continued…

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Doctrine of Adoption

http://www.makarios-online.org/notes/pdf/Adoption.pdf [PDF]

Excerpt:

I. Introduction.

A. It has been stated that Hebrew law knew nothing of the custom of adoption.

B. In the LXX neither the noun or verb relating to adoption is used.

C. However, adoption was obviously a feature of Egyptian society as seen in the formal adoption of Moses. Ex. 2:10

D. Therefore, while there is no Hebrew equivalent for the term adoption, they were not unfamiliar with the fact that the practice existed. IKings 11:20; Esther 2:7,15

E. In fact, Paul demonstrates a clear understanding of the fact that Israel was the first adopted son of God. Rom. 9:4, cf. Ex. 4:22; Hosea 11:1

II. Vocabulary.

A. As stated above there is no Hebrew term for the practice of adoption.

B. Greek vocabulary.

1. huiothesia, f.noun, 5X, a compound from huios and thesis, a placing as a son.

III.Definition and description.

A. Adoption is defined by Webster as the voluntary act of an adult to establish a parental relationship with a child of another set of parents.

B. It is a personal process based on some factor which motivates the new parent to accept another's child as if he was his natural child.

C. Generally, the reason was due to a lack of natural heirs and the desire to perpetuate the family, although sometimes the reason was based merely on personal affection.

D. It was clearly understood by all parties that this was also a legal matter, binding on all who were involved.

IV. Historical background.

A. Some societies in the ancient world practiced adoption as a regular feature of life.

B. Some, including the Romans, considered adoption to be severe and binding on all who were involved.

C. By the time of Paul, adoption played an increasingly important part in the culture.

D. From late in the first century to the middle of the second century, Roman emperors adopted men with the intention that they should succeed them as Caesar.

E. The actual process of adoption.

1. A man, generally without an heir, determined to adopt someone who was not related to him by blood.

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2. The adopted was transferred from the power and control of the natural parents and previous family relationships to the power of the adopting father.

3. The Roman term was patria potestas--the power of the father, since the emphasis of the Roman world was on the father's power and the adopted son was little more than a slave.

4. Once adopted, the new son was, in all legal respects, on a level with those who were natural born sons.

5. If the son was already of age, the ceremony was known as adrogatio.

6. Seven witnesses were required to validate the adoption.

7. Their testimony that a legal and binding adoption had taken place was crucial if, after the father's death, the natural heirs contested the validity of the will, and/or adoption.

V. Spiritual adoption.

A. The Roman process of adoption forms the background for the theological doctrine of adoption.

B. All mankind is viewed as being born under their father the Devil. Jn. 8:41-44

C. All are abject slaves to Satan based on their slavery to the I/STA, and are under condemnation from birth. Eph. 2:1-3

D. God the Father determined in eternity past to adopt certain members of the human race based on two distinct facts:

1. His love and mercy. Eph. 1:5-7, 2:4-7

2. His foreknowledge of positive volition. Eph. 1:5; IPet. 1:1-2

E. The one who believes receives the right to become a child of God. Jn. 1:12

F. They are then separated from the Satanic/cosmic family and entered into a new and permanent relationship with God, enjoying the same legal status of The Natural Son.

G. The pre-salvation phase of our existence is taught in the analogy of Gal. 4:1-3.

1. Under Roman law, the son was considered a minor (Greek nüãioj--nepios--a child, one who has not come of age) until he completed his fourteenth year.

2. During this time, he was under a tutor, nominated by his father in his will, after age 14 the child was under the authority of a curator until age 25.

3. The age (14) at which a child was no longer considered a child was fixed by statute, however, some discretion was reserved to the father to delay that status.

4. The time fixed by the father was specified in his will.

5. The period when the son was under the constraints of appointed individuals represents the time before our salvation when we were under the ignorance and legalism of the cosmos. Gal. 4:3

6. During the time of his childhood, the heir was an heir de jure (a legal heir), but not an heir de facto (heir in fact).

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7. In one sense we were no different than our cosmic counterparts and although the inheritance was ours legally we had no power to access or dispose of it.

H. The salvation phase of our adoption. Gal. 4:4-7

1. At the proper time, God the Father sent the Son into the world to redeem us from our previous state. vs 4
2. His purpose in redeeming us was so that we could receive the realities of adoption . vs 5
3. We are adopted into the family of God by faith. Jn. 1:12; Gal. 3:26
4. Believers are then children of God, given their freedom and the power to use it responsibly.
5. Three sure tokens of this new relationship are:
   a. The invocation of God as Father. Gal. 4:6
   b. The spontaneous, uncoerced acknowledgement of Jesus as our Lord. I Cor. 12:3
   c. The internal witness of the Holy Spirit. Rom. 8:16
6. The new relationship with the Father is set forth as being in diametrical opposition to the spirit of bondage. Rom. 8:15

VI. The practical and logical conclusion of adoption--heirship.

A. While one may be adopted into a family in order to preserve the family or the way of life, it was readily understood that the adopted child would share in the inheritance.

B. In fact, the adopted child would inherit equally with a natural son, based on the decision of the father.

C. Once you are an adopted son of God through faith in Christ, you become an heir of God. Rom. 8:17

D. You become a fellow heir with Christ, based on your willingness to apply Bible doctrine in Phase 2. Rom. 8:17

E. God the Father owns everything, He is the Father par excellence. Ex. 9:29; Ps. 24:1; I Cor. 10:26

F. Therefore, He will disperse the inheritance among the child- ren as His wisdom demands.

G. The natural Son, Jesus Christ, is the heir of all things based on His birth and perfect obedience to the Father. Lk. 20:14; Phil 2:8; Heb. 1:2

H. The experiential enjoyment of our inheritance is contingent upon the resurrection body, which is one part of our inheritance. Rom. 8:23

VII.Concluding observations.

A. God the Father had but one natural Son, the Lord Jesus Christ. Lk. 1:32, 10:22; Jn. 3:16

B. He was a son by birth, and demonstrated His fidelity to His Father by His obedience. Gal. 4:4; Phil. 2:8

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C. He took an active part in the process of providing the possibility of adoption for God's enemies. Gal. 4:5

D. All who believe in Him are taken irrevocably from the Satanic family and given the right to become children of God. Jn. 1:12; Col. 1:12-14

E. All who become sons are promised a portion of the inheritance which God will distribute to His heirs.

F. The portion for all will include a resurrection body, no I/STA, a home in Heaven, and eternal life.

G. For those who pursue Bible doctrine, accepting the sufferings of Christ, a greater portion awaits (SG3). Rom. 8:17; Heb. 10:32-39

H. God provided a down payment as proof of the certainty of our inheritance in the form of the I/HS. Eph. 1:13-14

I. The future glory of creation is keyed to the consummation of our adoption. Rom. 8:19-21

J. An often overlooked feature of the blessing of adoption is that of parental discipline. Heb. 12:7

"For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

Rom. 8:15

100 Verses About Adoption

https://www.openbible.info/topics/adoption

***Return to the beginning of*: Adoption**

Adoption continued…

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Adoption (by Charles H. Welch)

http://bibleunderstanding.com/adoption/

http://www.heavendwellers.com/hd_aa_adoption.htm

Excerpt:

This word adoption is the translation of the Greek *huiothesia*, a word composed of *huios* a son and *thesis* to place, or constitute. (*See*: Children vs Sons) **The word is used only by Paul in the New Testament and occurs five times as follows:**

> Rom. 8:15. Ye have received the spirit of adoption.
> Rom. 8:23. Waiting for the adoption.
> Rom. 9:4. To whom pertaineth the adoption.
> Gal. 4:5. That we might receive the adoption of sons.
> Eph. 1:5. Unto the adoption of children. [sons] (*See*: Ephesians 1:5-6 details)

To appreciate the full significance of the apostles figures in Galatians 3 and 4 they must be viewed in the light of the law of adoption – and more particularly, the Greek law of adoption. At the same time it must be remembered that Paul also uses the term in Romans, so that we must also bear in mind the Roman law on the subject. There is no equivalent law of adoption in England. In Roman law, adoption was a very serious undertaking.

The adopted son became a member of the family, just as if he had been born of the blood of the adopter; and he was invested with all the privileges of a *filius familias*. As a matter of fact it was by this means that the succession amongst the Caesars was continued. It never descended from father to son. What with poison, divorce, luxury and profligacy, the surviving members of a family were few, the descent suffered constant interruption, and whole families disappeared … **In no case amongst the Caesars did the throne pass from father to son** … Augustus was the great nephew of Julius Caesar, and was adopted from the Octavian into the Julian *gens*. Tiberius was no relation at all to his predecessor: he was merely the son of Augustuss wife, Livia, by Tiberius Claudius Nero. Here we have the introduction of another family – the Claudii … Nero was the great nephew of his predecessor Claudius, who had adopted him in the year A.D. 50 (Septimus Buss).

Adoption was of two kinds: adoption proper, and adrogation.

Adoption proper.
It must be remembered that the father in Roman law had absolute control over his family, possessing the same rights over his children as over his slaves. By this *patria potestas* the son was deprived of the right to own property, and the father could inflict any punishment he thought fit, even to the extent of the death penalty. He could also sell his son into bondage. According to the law of the XII Tables, however, a father forfeited his *potestas* if he **sold his son three times**. For this reason, in the case of adoption, a legal ceremony took place in which the father went through the process of selling his son three times, and the son passed over completely to the *potestas* of the adopter. In later times the cumbersome ceremony was substituted by a simple declaration before the Praetor or Governor.

Adrogation.
When the person to be adopted was his own master, he was adopted by the form called adrogation (from the word for ask, since in this case the adopter, the adopted, and the people were asked, *rogatur*). The law demanded that the adopter should be at least eighteen years older than the adopted:

> Adoption imitates nature, and it seems unnatural that a son should be older than his father (Justinian). [Justinian] [Justinian-MidievalSourcebook-TheInstitutes]

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> Adoption was called in law a *capitas diminutio*, which so far annihilated the pre-existing personality who underwent it, that during many centuries it operated as an extinction of debts (W. E. Ball).

The effect of adoption was fourfold:

A CHANGE OF FAMILY.
The adopted person was transferred from one gens to another.

A CHANGE OF NAME.
The adopted person acquired a new name: for he assumed the name of his adopter, and modified his own by the termination *ianus*. Thus when Caius Octavius of the Octavian ***gens*** was adopted by Julius Caesar, he became Caius Julius Caesar Octavi**anus**.

> ***Gens***: a Roman clan embracing the families of the same stock in the male line (Merriam-Webster Dictionary)

A CHANGE OF HOME,

and

NEW RESPONSIBILITIES AND PRIVILEGES.

While the adopted person suffered many losses, these were more than counterbalanced by his gains, for he received a new capacity to inherit. In the case of the adopter dying intestate, the adopted son acquired the right of succession.

Paul alludes to the *patria potestas*, the absolute power of the father in the family, in the fourth Chapter of Galatians where he speaks of the child differing nothing from a slave and goes on to say *Thou art no longer a slave, but a son (Gal. 4:7)*. Paul also alludes to tutelage in Galatians 3 and 4, where we have such phrases as kept in ward, tutor to bring us to Christ, under guardians and stewards, and children held in bondage (Gal. 3:23 to 4:3).

[KJV]:	**[WEB]**
Galatians 3. [23] But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.	**Galatians 3.** [23] But before faith came, we were kept in custody under the law, confined for the faith which should afterwards be revealed.
[24] Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.	[24] So that the law has become our tutor to bring us to Christ, that we might be justified by faith.
[25] But after that faith is come, we are no longer under a schoolmaster.	[25] But now that faith has come, we are no longer under a tutor.
[26] For ye are all the children of God by faith in Christ Jesus.	[26] For you are all children of God, through faith in Christ Jesus.
[27] For as many of you as have been baptized into Christ have put on Christ.	[27] For as many of you as were baptized into Christ have put on Christ.
[28] There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.	[28] There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

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[29] And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.	[29] If you are Christ's, then you are Abraham's seed and heirs according to promise.
Galatians 4. [1] Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;	**Galatians 4.** [1] But I say that so long as the heir is a child, he is no different from a bondservant, though he is lord of all;
[2] But is under tutors and governors until the time appointed of the father.	[2] but is under guardians and stewards until the day appointed by the father.
[3] Even so we, when we were children, were in bondage under the elements of the world:	[3] So we also, when we were children, were held in bondage under the elemental principles of the world.
[4] But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,	[4] But when the fullness of the time came, God sent out his Son, born to a woman, born under the law,
[5] To redeem them that were under the law, that we might receive the adoption of sons.	[5] that he might redeem those who were under the law, that we might receive the adoption of children.
[6] And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.	[6] And because you are children, God sent out the Spirit of his Son into your hearts, crying, "Abba, Father!"
[7] Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.	[7] So you are no longer a bondservant, but a son; and if a son, then an heir of God through Christ.

So far as the ceremony was concerned, the difference between the transferring of a son into slavery, and his becoming a member of the family was very slight. In the one case the adopter said: I claim this man as my slave; in the other, I claim this man as my son. The form was almost the same; it was the spirit that differed. If the adopter died and the adopted son claimed the inheritance, the latter had to testify to the fact that he was the adopted heir. Furthermore –

> the law requires corroborative evidence. One of the seven witnesses is called. “I was present”, he says, “at the ceremony. It was I who held the scales and struck them with the ingot of brass. It was an adoption. I heard the words of the vindication, and I say this person was claimed by the deceased, not as a slave, but as a son” (W. E. Ball).

Bearing all these facts in mind, can we not feel something of the thrill with which the Roman Christian would read the words of Romans:

> Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs (Rom. 8:15-17).

It is not so much the Holy Spirit addressing Himself here to the human spirit in confirmation, but rather the joint witness of the Holy Spirit and the spirit of the believer to the same blessed fact.

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Closely associated with the law of adoption was that of the Roman will. The Praetorian will was put into writing, and fastened with the seals of seven witnesses (cf. Rev. 5 and 6). There is probably a reference to this type of will in Ephesians:

> In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory (Eph. 1:13,14).

W. E. Ball translates the latter part of the passage: Until the ransoming accomplished by the act of taking possession (of the inheritance):

> When a slave was appointed heir, although expressly emancipated by the will which gave him the inheritance, his freedom commenced not upon the making of the will, nor even immediately upon the death of the testator, but from the moment when he took certain legal steps, which were described as "entering upon the inheritance". This is "the ransoming accomplished by act of taking possession". In the last words of the passage – "to the praise of His glory", there is an allusion to a well-known Roman custom. The emancipated slaves who attended the funeral of their emancipator were the praise of his glory. Testamentary emancipation was so fashionable a form of posthumous ostentation, the desire to be followed to the grave by a crowd of freedmen wearing the "cap of liberty" was so strong, that very shortly before the time when St. Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will.

No modern writer has greater first hand knowledge of this term than Sir William Ramsay, and in order to acquaint ourselves with its usage in Galatia, we will first of all quote from Sir William's *A Historical Commentary on St. Paul's Epistle to the Galatians*.

> The idea that they who follow the principle of faith are sons of Abraham, whatever family they belong to by nature, would certainly be understood by the Galatians as referring to the legal process called adoption, *huiothesia*.
>
> Adoption was a kind of embryo will; the adopted son became the owner of the property, and the property could pass to a person that was naturally outside the family only through his being adopted. The adoption was a sort of will-making; and this ancient form of will was irrevocable and public. The terms "son" and "heir" are interchangeable.
>
> An illustration from the ordinary fact of society, as it existed in the Galatian cities, is here stated: "I speak after the manner of men". The will (*diatheke*) of a human being is irrevocable when once duly executed. But, if Paul is speaking about a will, how can he say, after it is once made, it is irrevocable?
>
> Such irrevocability was a characteristic feature of Greek law, according to which an heir outside the family must be adopted into the family; and the adoption was the will-making. The testator, after adopting his heir, could not subsequently take away from him his share of the inheritance or impose new conditions on his succession. The Roman-Syrian Law Book will illustrate this passage of the Epistle. It actually lays down the principle that a man can never put away an adopted son, and that he cannot put away a real son without good ground. It is remarkable that the adopted son should have a stronger position than the son by birth; yet it is so. The expression in Galatians 3, verse 15, "When it hath been confirmed" must also be observed. Every will had to be passed through the Record Office of the city. It was not regarded in the Greek law as a purely private document. It must be deposited in the Record Office.

Here it will be seen that one may be adopted, or made the heir, without being at the same time a true child, but in the case of the Scriptural usage of adoption there is no idea that the believer is only an adopted child for the testimony of the Word is explicit on the point, making it clear that adoption is something added:

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> The Spirit itself beareth witness with our spirit, **that we are** the children of God (Rom. 8:16).

The argument of Galatians 4:1-7 proceeds upon the supposition that there is a difference between a child (Gal. 4:1,2), and one who has received the adoption (Gal. 4:5). If a son, then an heir of God through Christ (Gal. 4:7). That adoption is related to inheritance we can see by examining the first chapter of Ephesians. There we find the word predestinate used twice, once in verse 5, where it is unto adoption, and again in verse 11, where it refers to inheritance. Let us now observe the way in which this important word is used in connection with three different companies of the redeemed.

In Romans 9 the apostle enumerates the distinctive and exclusive privileges of Israel according to the flesh, who are Israelites; to whom pertaineth the adoption (9:4). The structure of the passage relates adoption with promises and the whole is important enough to claim our attention before passing on. Accordingly we set out the [chiastic] structure.

A According to the flesh, brethren.

B Who are Israelites.

C To whom pertaineth the ADOPTION.

D And the glory.

E And the covenants.

E And the giving of the law.

D And the service of God.

C And the PROMISES.

B Whose are the fathers.

A As concerning the flesh, Christ came.

No one with any understanding can interpret the words Israel and according to the flesh as of the Church, or of that company where there is neither Jew nor Greek (Gal. 3:28). When Israel were about to be brought out of Egypt, God called the nation His firstborn saying, Israel is My son, even My firstborn (Exod. 4:22).

Attached to this position is a citizenship, the city being Jerusalem, which is destined to be the centre of the earth when the Kingdom is set up (Isa. 2:3; Zech. 14:16,17). It is obvious that if one nation is to be granted pre-eminence, the others must be subservient, and one of the accompaniments of the privilege of adoption, which we find true of each sphere, is the grant of pre-eminence over other companies in the same sphere.

> The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted (Isa. 60:12).
>
> Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God (Isa. 61:5,6).

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We shall find that the following features are inseparable from adoption as used in the Scriptures.

The appointing of the heir.
The dignity of the first-born.
The close association of citizenship.
Some special pre-eminence over other companies in the same sphere.

---------- From here onward needs some vetting…

In marked contrast with Romans 9, where the adoption is the exclusive prerogative of Israel according to the flesh, we have the adoption of Galatians 4, which pertains to the seed of Abraham who are not considered after the flesh (23), who are associated with Jerusalem which is above (26), and which is composed of both Jew and Greek made one in Christ, and consequently heirs according to the promise. Yet further, those to whom pertaineth the adoption according to the teaching of Ephesians, have no relationship with Israel at all, they have no connection with the promises made unto the fathers, they were aliens and strangers, without hope, and without God. These were chosen before the foundation of the world, and in Christ are raised and seated far above all principality and power. Consequently the logical result of admitting the contextual teaching of Pauls epistles regarding adoption is to admit three distinct spheres of blessing.

A man can only have three first-born sons, if he has had three families. This application to the teaching concerning adoption will be found to be an irrefutable proof of the existence of three spheres of blessing, (see THREE SPHERES ***[NOTE: External Link – Concept needs to be vetted.]***). ??????

Note: Here's chart related to the "Three Spheres" (again, needs vetting):



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Adoption

http://www.abideinchrist.com/keys/adoption.html

Excerpt:

The word "adoption" (*huiothesias*) means the placement of a son to one to whom it does not naturally belong. By law the adopted person has the same privileges, benefits, position, responsibilities and obligations as a natural born son.

The word is found in Romans 8:15, 23; 9:4; Galatians 4:5; Ephesians 1:5). Believers in Jesus Christ are adopted sons (Gal. 4:5; Eph. 1:5), not slaves of fear (Gal. 4:7).

"You have received a spirit of adoption" (Romans 8:15). Jesus Christ has redeemed us "that we might receive the adoption as sons" (Galatians 4:5). It is part of the blessings of salvation, the now and the yet to be, because we have received our adoption, yet "even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body" (Romans 8:23). It is part of "our blessed hope" (Rom. 8:24-25). God the Father "in love . . . predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention (lit. good pleasure) of His will" (Ephesians 1:5). This is not the same doctrine as regeneration or being born spiritually.

The apostle Paul drew an illustration from the Roman law of adoption. The modern laws of adoption are based on this very serious legal act before the principal Roman magistrates which enabled a person to take into his own family a child not his own with the intent of treating the child as his own with all the privileges and responsibilities of that new family. This is a very important law because the adopted child had all the rights of a legitimate son in his new family and at the same time absolutely lost all rights and responsibilities in his old family. He was treated like a new person. All of his old debts and obligations connected with the old family were abolished as if they never existed. On the other hand, he now by right of the law stood as an heir to all of the inheritance of his new father. It was carried out in the presence of seven witnesses to make it official.

The adopted sons enjoyed the same privileges as natural born sons. According to the Roman law the adopted person lost all rights in his old family and gained all the rights of a legitimate son in his new family. He got a new father and he became the heir of his new father's estate. He was inalienably co-heir with the other sons in the family. In law, the old life was completely wiped out. All debts were cancelled, and he was absolutely the son of his new father.

The apostle Paul tells us that this is what God has done for us. This is now how He treats the believer in Jesus Christ. We were members of old Adam's family with all of the effects of the power of sin and guilt. We were held responsible as members of that family. God took us out of that family and adopted us into His new family. We have been completely released of all responsibility and debts of sin because Jesus paid the debt in full. We have a new position before God with all the legal rights. (cf. Romans 5:12-21)

As children of the heavenly Father we have been given full legal status and inheritance rights (1 John 3:1; Romans 8:23, 14-15; Revelation 21:7). We have been raised to the status of adult sons. We as believers are the absolute possession of the Father. He has absolute right over us.

The apostle Paul uses this well known custom in the Roman Empire to state the great gospel truth that the LORD God has given the believing sinner, who is not His natural child, an unchanging eternal position as His adult child in His family. This is now our new legal position before God the Father.

The Holy Spirit places believing sinners in the family of God as adult sons (Romans 8:15; Galatians 4:5; Ephesians 1:5). Even though we are already adult members, by adoption, in the family, it is only when our mortal bodies have been glorified at the coming of Christ that we will take full possession of all that our sonship involves (Rom. 8:23).

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The apostle Paul uses the same word "adoption" in Rom. 8:15, 23, but with a different emphasis. In v.15 he is referring to the present life of the believer, whereas in v. 23 he is eschatological, looking forward to our final full acceptance into the family of God.

When we put our faith in Christ we received a "spirit of adoption" that set us free from a servile fear of God. We do not have to shrink in fear from God, but now have "access" into His holy presence. The Holy Spirit places believers as adult sons in a legal standing before God. M. R. Vincent says our adoption should serve to impress upon us "the assurance that the adopted son of God becomes in a peculiar and intimate sense, one with the heavenly Father." The Holy Spirit enables the believer to call God, "Father" (Romans 8:15). No Jewish person would ever have done that before Jesus, the Son of God, taught His disciples this truth. The Holy Spirit bears testimony to our human spirit that we are children of God. Our own spirit, prompted by the Holy Spirit, tells us we are God's children.

The Spirit that God has given the believer does not make you a slave, but one of His children. The gift of the Holy Spirit is the means through which believers become conscious of their sonship (Romans 8:15). There is a close relation between our adoption and the gift of the Holy Spirit.

Before becoming God's children we were slaves living in fear of a righteous God, but now God's Spirit has released us from that fear so we can enjoy our new relationship with Him. We do not have a heart like a slave living in fear of a tyrant, but the heart of a son responding to a loving Father. What a privilege to call God our Father.

Galatians 4:4-5 reads, "But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons." The Holy Spirit is sent into "our hearts," i.e., the center of our intellect, moral, and spiritual life. It is from the heart that the Spirit cries out, "Father, my Father." It is a loud earnest cry, even a public cry. Paul says it is an intense cry from the Spirit within the believer. The Spirit cries from within the believer's heart giving witness of saving faith.

Abiding Principles and Practical Applications

1. Since believers are adopted and placed as full grown adult children (sons) into God's family we are no longer slaves to sin (Gal. 4:7). We can now approach the Father in an intimate way calling Him, "Abba, Father" (Rom. 8:15).

2. We are God's children in two ways: (a) As adopted sons of our heavenly Father we are full heirs and co-heirs along with His own unique Son, Jesus Christ (John 17:24; 1 Cor. 3:21-23; Gal. 4:7). (b) We are also His children as "born ones" by the new birth (John 1:1; 3:5; 1 John 3:1-3). Both actions are the result of the Holy Spirit.

3. As children of our heavenly Father we are the recipients of all spiritual blessings (Eph. 1:3) in this life, and we will "share in His glory" in the future (2 Tim. 2:12; 1 Peter 4:13; 5:10).

4. As co-heirs with Christ we also "share in His sufferings" (John 15:20; Col. 1:24; 2 Tim. 3:12; 1 Pet. 4:12).

5. The Holy Spirit can empower us to obey Christ, therefore enabling us to be more like Christ.

Key Scriptures

Romans 8:15, 23; 9:4; Galatians 4:5; Ephesians 1:5

For Further Study

Romans 8:15; 9:26; Galatians 3:26 The Adoption of Believers
Adopted Children of God

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Romans 8:28-30 Salvation in Five Words
Redemption of Our Bodies
Witness of the Holy Spirit
John 17:9-12 How May I Know I Am Saved?
Behold, What Manner of Love
Romans 8:17-28 The Groan Before the Glory
Accepted in the Beloved
Inheritance of the Christian
John 17:6-8 How to Receive Eternal Life

Roman Law in the Writings of Paul – Adoption **by Francis Lyall (1969)**
http://www.jstor.org/stable/3263796?seq=1#page_scan_tab_contents

***Return to the beginning of*: Adoption**

Adoption continued…

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Pauline Adoption: a Sociological Approach **by Trevor Burke (2001)**
https://biblicalstudies.org.uk/pdf/eq/2001-2_119.pdf [PDF]

Excerpt:

The expression *huiothesia*, 'adoption as sons,' is unique to the corpus Paulinum (Gal. 4:5; Rom. 8:15, 23; 9:4; Eph.1:5), occurring nowhere else in the biblical (including the LXX) or Jewish literature of the period. It is a term, which has often been researched along more traditional lines such as Christology[1] (i.e. 'in what way is the sonship of Christ different to the Christian's adoption as son?', Gal. 4:4,5), soteriology[2] (i.e. 'how is the death of God's Son related to the believer's adoption as son?', Gal. 4:5) and eschatology[3] (i.e. 'what is the relationship between the two eschatological gifts of adoption and the Spirit?', Rom. 8:15). Undoubtedly such questions are important, but it is a matter of debate as to whether our understanding of this important Pauline expression is *fully*[4] exhausted by these conventional approaches.

In addition to the above issues are the equally pressing, and so far as we are aware overlooked, social questions which need to be asked in relation to this term. Given the fact that 'Paul's theology was inextricably related to social reality'[5] and that adoption was a *socio*[6]-legal practice of the Graeco-Roman[7] world in general and Roman law[8] in particular, what *social* changes resulted when a person left one family and became a member of another family? And how, if at all, has this influenced Paul's metaphorical usage of his adoption term? For instance, does the apostle employ his adoption term in order to

Note:

υἱοθεσία = *huiothesia*, 'adoption as sons,'

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describe the *re-socialisation* which the early Christians experienced as a result of their conversion-initiation?[9] And what were the consequences of such a re-alignment? Were there conflicts for these early Christians *vis-à-vis* their loyalty to the natural family and this 'new family' into which they had now entered? Moreover, is there any evidence in those letters where Paul employs his adoption metaphor to suggest that he viewed these early Christians' re-socialisation as having taken place within the context of the *ekklēsia* as a 'new family of God'?[10] We will examine the apostle's letter to the Galatians to test this hypothesis. But firstly let us turn to the Roman socio-legal practice of adoption. This social context is important not least because many of the notions associated with adoption in ancient society find no parallel with adoption procedures in our twentieth-century western civilisation. It is not necessary for us to give a detailed discussion of the Roman family but to consider pertinent aspects which are relevant to our enquiry.

I. Adoption: a *socio*-legal practice of the Roman world

The term 'adoption' is, in essence, a part of the ancient familial-matrix and any proper understanding of it must be viewed against the wider picture of the Roman 'family'.[11] According to Roman tradition, the family was the fundamental bedrock of society; indeed family membership was the primary context of social, religious, eco-

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nomic and political security and fulfilment.[12] However, the Roman concept of *familia* was much wider than our twentieth-century western understanding of the term family, i.e. the nuclear family. In relation to large and rich households the family consisted of a man, wife, their unmarried children, together with the slaves and possibly freedmen and foster-children living in the same household. In addition, the Roman *familia* also included those who were sons by reason of being adopted.[13] Given the fundamental importance of the family to Roman society, adoption was a lifeline 'for a family in danger of dying out'.[14] This was usually due to a *paterfamilias* (head of the household) being unable to have children of his own, or because his own children had failed to live to adulthood, and so, in order that he might have an heir, recourse was made to adopting a son[15] from another family.[16] Adoption was a relatively well-known practice of the Roman aristocracy.[17] In contrast to contemporary society where childlessness is one of the main reasons for embarking on such a course,[18] the

Roman conception of adoption was rooted in the old religious basis of the Roman family where each family had its own cult or sacra ('sacred things'). It was paramount that the family worship should continue and where this was threatened, or in doubt, due to a lack of persons to carry it on, adoption was called into practice.[19] Again, unlike society today where children are adopted, the normal subjects of adoption in the Roman world were already adults, by which time the chances of survival were greater and the adopting father could see what he was getting as a son and heir.

Essentially two adoption procedures were followed, both of which were dependent upon the status of the adoptee: in the first instance a person who was independent of a father's control, i.e. *sui iuris*, was adopted by a procedure known as *adrogatio*. In such cases a preliminary investigation was carried out to ensure the suitability of the family interested in adopting as well as the security of the family about to lose a member.

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More important, was a second procedure known as *adoptio* where a son, still under the *patria potestas*, was conveyed into the *potestas* of his adoptive father by a pretended sale. The whole procedure – which may sound alien to modern ears – involved, in the first instance, the severing of the old potestas followed by the the establishing of the paternal authority of the new father. This was carried out by the *pater-familias* selling his offspring into civil bondage (*in mancipio*) thereby making him a slave. On the release of his son the latter was still the property of the father and could by right be sold into bondage by him again and again. In order to avoid the son becoming a familial football a law was laid down in the Twelve Tables (established by the second Decemvirate c. 450 B.C.) which stated that when a son was sold three times by his father the latter ceased to have any authority over him. It was from this law that the *adoptio* procedure was derived.[20] The father would sell his son who upon his release was returned to his father's control. The son was then sold a second time and again freed to return to his father's authority. On the third sale the patria postestas was finally removed and the adoption would follow.

Generally speaking, adoption changed hereditary succession and the adoptee's legal position and privileges were the same as that of a legitimate biological son. But, even though adoption was a legal procedure of the Roman world it inevitably proved to be an event of such

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life-changing proportions that it brought changes to every area of the adoptee's life. From a social perspective, adoption primarily and fundamentally constituted on the one hand, a break with the old family ties and on the other, a commitment to a new one with all its attending privileges and responsibilities.[22] In short, it involved a whole new way of life.

The legal and hence social implications of adoption, according to Roman law, are well highlighted by Lyall:[23]

> The profound truth of Roman adoption was that the adoptee was taken out of his previous state and was placed in a new relationship of son to his father, his new *paterfamilias*. All his old debts were cancelled, and in effect the adoptee started a new life as part of his new family. From that time on the *paterfamilias* had the same control over his new "child" as he had over his natural offspring.

II. Adoption as a re-socialisation in conversion

If the social reality and practice of adoption in the Roman world was such that it brought about a change in the adoptee's status, name, responsibilities etc. it is also a very apt metaphor for Paul's understanding of what happens when a person embraces the gospel. Indeed, a similar experience of *re-socialisation* was also shared by the early Christians whose conversion experience Paul depicts by the use of his adoption term – '*to become a Christian* was to be *adopted* into a new family'.[24] For the apostle, adoption is not just a metaphor but a 'sociological metaphor'[25] and one which, according to Wayne Meeks, graphically describes what was happening to the early Christian converts:

> the image of the initiate being adopted as God's child and thus receiving a new family of human brothers and sisters is a vivid way of portraying what a modern sociologist might call the resocialisation of conversion. The natural kinship structure into which the person had been born and which previously defined his place and connections with society is here supplanted by a new set of relationships.[26]

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As a conversion term, Paul's talk of adoption was something which for these early Christians was profound and thoroughgoing – it speaks of a real experience of sharp displacement which many of his new converts would have felt because it brought about a radical change to basic relationships, attitudes, and perceptions similar to those acquired by a child growing up within a family.[27] In the circumstances, such a seismic shift in allegiance was probably not always viewed in a positive light.[28] For example, the patriarchal household of the Graeco-Roman world and the *paterfamilias* in particular, were well known for stern discipline[29] and absolute power, and one can easily see how such authority especially in circumstances where a conversion took place without, or even against his will, could, present a challenge to his authority.[30] For these early Christians, and the Pauline communities in particular, their adoption/conversion was perceived as belonging to the divine family where a new loyalty had replaced all others, one in which '*God* acts as a proper, well-to-do *paterfamilias*'.[31]

Allied to this was the more serious accusation brought by the Roman authorities against these early Christians whose adoption would have been viewed as causing disruptions to existing households.[32] As we have already noted, socially, the Roman *familia* was a force for coherence and stability; it was a focus of loyalties for both present and past members, and also a means of exercising control over them.[33] Moreover, one of the features of the early Christian movement was that from the outset it was marked out as a familial community to which loyalty above everything else was owed. Although, religiously speaking, the Graeco-Roman religion(s) were essentially syncretistic and readily tolerated and assimilated other gods into their religious system, the family was the one area which remained sacrosanct, so much so that the break-up of the natural household was tantamount to the rejection of the social order.[34] One can easily see how talk of being 'children of God' and belonging to the 'family of God' would have been viewed with distrust by pagan opponents. As a result, Roman society was deeply suspicious of the Christian movement; pagans were sometimes known to register their displeasure about the excessive intimacy of other related familial nomenclature such as 'brother' and 'sister'.[35]

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These same tensions are clearly manifested in the Synoptic gospels which suggest that when Jesus called the first disciples to follow him there was a conflict of loyalties between the natural family and the new eschatological family of brothers and sisters. For instance, 'For I have come to set a man against his father and a daughter against her mother, and a daughter-in-law against her mother-in-law' (Matt. 10:35; Lke. 14:26; Mk. 3:31-33). A recurring pattern in the synoptics is that one's natural family ties are subordinate to the authority of the newly inaugurated family of the last days.[36]

There is also evidence in Paul's writings (1 Cor. 7:12-16) and other sources outside the New Testament (Tert. *Apol.* 3.4; Justin 2 *Apol.* 2) to suggest how Christians upon conversion related to their natural families; at times the early believers showed little regard for their natural families. As John Barclay has recently pointed out, this is no more clearly portrayed than in their attitude to the family cult:

> There was a strong sense of betrayal. Family members who broke with ancestral traditions on the basis of their new-found faith showed an appalling lack of concern for their familial responsibilities. Christians deserted ancestral practices, passed on since time immemorial, for a novel religion (if such it could be called) of recent manufacture.[37]

This jettisoning of ancestral practices by these early Christian converts in favour of new religious practices may provide an overlap – between social reality and metaphor – as far as Paul's adoption term is concerned. For example, in relation to the former, we know that upon adoption the adoptee became a stranger to his agnatic family and 'renounced the worship of the gods of that family' and 'took over the new gods' [and] passed into the worship of the new family'.[38] Metaphorically speaking these early believers who perceived their conversion in terms of adoption into God's new family had the entire focus of their worship reoriented through an awakening that their 'new god' is '"Abba", Father' (Gal. 4:6; Rom. 8:15).

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All these associations, and more, go some way towards explaining how a metaphor like adoption would have been heard and perceived within a Roman social context.

One other point, however, needs to be noted at this juncture. If, as we have seen, these adopted sons of God claimed to find a 'new home' within the Christian family, the corollary of all this was that these early Christians often found themselves alienated and isolated by those *outside* the community. This sense of alienation was compounded by the fact that Christianity, like other sects, participated in specific initiatory rituals which marked converts out as 'outsiders'. Adoption, for Paul, describes these early Christian's conversion but it also a term of conversion-*initiation*; indeed it is instructive to note the way in which Paul, in the two main adoption pericopes (Gal. 3:26-4:7; Rom. 8:15), mentions *baptism* alongside adoption.[39] If adoption is a sociological metaphor it is significant that the apostle Paul brings it together with baptism, a 'social expression'[40] of the internalisation of the decision of faith which identifies the new status of the son of God. Rituals can create as well as reflect social reality[41] and baptism, like adoption, is also a boundary-marker – a dramatic enactment of the break with the past which separates the baptizand from the outside world. From Paul's argument in Gal. 4:6 we can deduce that the early ritual prayer/cry 'Abba, Father' at baptism signified the moment the initiate was integrated into the new community/family of God.

III. Adoption and the *ekklēsia*: God's new family in Galatia[43]

Given the fact that religious conversion can be viewed from the standpoint of a re-socialisation in behaviour[44] and that Paul's adoption term can be viewed from such a perspective, it is appropriate that we pursue how, or in *what context*, such a re-socialisation takes place. Having discussed this, we will then relate this to Paul's view of community – in this case Galatians – and investigate whether or not it can be understood along the lines of a family/household. But before we investigate how such a process of re-socialisation occurred, we need to reflect on what is meant by basic socialisation.

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Primary socialisation occurs in the raising of all children through incorporation into family life and society. An integral part of any child's development includes the process of becoming aware of self and establishing one's identity in the family and society. Through time the child grows and becomes aware of and enters new sub-worlds and is confronted with the process of secondary socialisation such as school, friends etc; indeed it is quite often the case that as a child grows in adulthood socialisation becomes more radical with the person experiencing changes to his/her identity and way of life.

Now conversion – in Pauline terminology adoption – as we have already noted is an obvious instance where there is a radical separation from one group and incorporation into another group. More specifically, according to Berger and Luckmann, in order for such a re-socialisation to 'succeed' there needs to exist the proper social conditions, one[45] of which is that *the new social setting into which the new convert is received should, as far as possible, replicate the setting of the child's upbringing.* In sociological terms, if the conversion is going to continue it will do so in an environment and atmosphere which *resembles* that of 'a family-like fellowship'.[46] In the words of Berger and Luckmann:

> It is only within the religious community, the *ecclesia*, that conversion can be effectively maintained. To have a conversion is nothing much. The real thing is to be able to keep on taking it seriously; to retain a sense of plausibility. *This* is where the religious community comes in. It provides the indispensable plausibility structure for the new reality. In other words, Saul may have become Paul in the aloneness of religious ecstasy, but he could *remain* Paul only in the context of the Christian community that recognised him as such and confirmed the "new being" in which he located this identity.[47]

It is precisely this kind of familial community which Paul's adoption metaphor evokes and that these early Christians regarded themselves as having entered.[48] Moreover, when we examine Paul's letter

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to the Galatians we are given an indication of the 'social insecurity'[49] of the Galatian believers whose conversion to Christianity involved not only social but *familial* dislocation.[50] Having embraced the gospel message, the Galatian Christians had forsaken their former worship of pagan deities (Gal. 4:8-11) which had far-reaching implications in that to sever one's links from 'the worship of family and community deities would entail a serious disruption in one's relationships with family.'[51] Alongside this is the fact that the apostle Paul in this letter expressly underscores the new sense of belonging by identifying the new community as a '*household/family* of believers' (*oikeioi tes pisteōs*, Gal. 6:10).[52] Familial images fill the landscape of this letter and the fact that the apostle Paul is aware of that such a process of re-socialisation has taken place is evident from the internal evidence in which he reminds his readers that he had undergone such an experience himself (cf. Gal. 1:13-16).[53]

This is a family in which God functions as the 'Divine Parent,'[54] a point Paul strikes three times at the very outset of the letter ('Father,' Gal. 1:1, 3, 4) which comes full circle in the adoption pericope ('"Abba", Father', Gal. 4:6).[55] As sons who have been 'adopted by God', Paul's *huiothesia* term also underscores the sense of community and, as such, has a corporate dimension – 'the adopted child is not

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an only child'[56] – where '*relatedness* itself is valued'.[57] But it is a relatedness one would not normally expect; sonship is all-embracing – 'you are *all*[58] sons of God through faith in Christ Jesus' (Gal. 3:26), the Son of God (Gal. 1:16; 2:20; 4:5). Given the composition of the Galatian churches this is a quite staggering claim, because under the old economy the title 'sons of God' was exclusively employed of Israel (e.g. Ex. 4:22; Deut. 14:1-2; Is. 1:2-4; Hos. 1:10) and not Gentiles who were merely regarded as 'sinners' (Gal. 2:15). There was no more long- standing racial, religious or sociological division which existed than that between Jew and Gentile. But it is precisely these social barriers, which have been removed, and where adoption, symbolised in (Gal. 3:26-28) by baptism, is more far-reaching than normal Jewish expectations – Gentiles are included as well. Fictive-kinship language is particularly concentrated in the adoption pericope itself (i.e. Gal. 4:1-7) where Paul narrates the story of Israel under law.[59] During this period Israel was like an 'heir' (*klēronomos*, Gal. 4:1 cf. 4:7) but still a minor (lit. 'infant' *nēpios*). Despite the fact that Israel was 'lord of all the property' (Gal. 4:1) Israel was in fact no different to a 'slave' (*doulos*, Gal. 4:1). Until such times as the appointed period of 'guardianship set by the father' is reached the 'heir' is under 'guardians and trustees' (Gal. 4:2). During this era, Israel was under the supervision of a household-supervisor/guardian (*paidagōgos*, Gal. 3:24-25). But with the climactic unveiling of God's Son (Gal. 4:5) the period of slavery is brought to an end and, not just Israel, but the Gentiles too, are able to enter into the 'full rights as sons' (lit. *huiothesia*, Gal. 4:5). The pericope is brought to a close by Paul's repeated use of familial terms which serve the purpose of underscoring for the

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Galatians just what has taken place: 'you are no longer a slave (doulos), but a son (*huios*), and since you are a son (*huios*), God has also made you an heir' (*klēronomos*, Gal. 4:7).

If we probe a little further, the parent-child relations between God and this new family bring into play – or bring about[60] – another aspect of family relations, namely, the intrafamilial bonds between siblings. Galatians is a letter which is replete with Paul's favourite familial appellation for the Christian, namely 'brother' (Gal. 1:2, 11; 3:15; 4:12, 28, 31; 5:11, 13; 6:1, 18).[61] This clearly distinguishes them from the 'false brothers' (*pseudadelphous*, Gal. 2:4) who were in opposition to Paul's message. As brothers, they were expected to give one another 'the right hand of fellowship' (Gal. 2:9) as a sign of the familial bonds between them. In the event of a brother sinning the true measure of consanguinity is manifested in the manner by which a 'brother' is restored: 'you who are spiritual should restore him gently' (Gal. 6:1).[62]

When considered together, the cumulative weight of all these familial metaphors becomes the means by which Paul develops and communicates a Christian theology *and* pattern of ecclesiology based on the family – a family which to all intents and purposes was to be radical and different. Indeed, there is every reason to believe that Paul, and these early Christians, viewed their adoption into the *ekklēsia*, i.e. the family of God, as an alternative[63] or in some sense a replacement for their natural families, and that such a view can be sustained in this letter.[64]

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Abstract

Paul's term *huiothesia*, 'adoption as sons,' has often been investigated along the more traditional lines of Christology, soteriology etc. However, rarely, if at all, have commentators recognised or acknowledged that this metaphor is an(other) important conversion-initiation term ' best viewed against the ancient Roman *socio*-legal practice of adoption ' thereby making it a most appropriate term to describe what was happening to the early Pauline Christians who embraced the gospel. Just as adoption in Roman society signified a break with old familial ties and a commitment to a new *familia*, so conversion, or in Pauline nomenclature 'adoption,' denoted a new allegiance or a *re-socialisation* by joining the new family of God. But, whereas adoption as social reality caused no conflicting loyalties, in its metaphorical sense, applied to Christian converts, it invariably identified the tensions which existed between the natural and the new spiritual family. Moreover, according to modern sociological theory (i.e. Berger and Luckmann), if such a re-socialisation is to 'succeed,' it will best do so in circumstances where one's primary socialisation took place i.e. a family-like fellowship. In light of this, it is instructive to note that Paul's letter to the Galatians is not only the context where Paul employs his adoption term but is *also* the locus where he refers to the early Christians as a '*household/family* of believers' (Gal. 6:10) thereby indicating the apostle's awareness of adoption as a re-socialisation process (cf. Gal. 1:13-16). This letter is one replete with familial terminology (e.g. 'household-guardian,' 'infant,' 'father,' 'slaves,' 'sons,' 'heirs' etc.), including the central focus on these early Christians as 'adopted sons' (Gal. 3:26-4:7) who probably came to regard the *ekklesia*, 'the family of God,' as an alternative or replacement for their natural families.[65]

Some Selected Notes:

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7 Some scholars regard Greek law as a more relevant socio-legal milieu for our understanding of adoption, but it ought to be pointed out there was no such thing as a coherent body of Greek law which could be consulted because Greek civilisation consisted of city-states, each with its own individual legal system. Such fragmentation meant that there was no one single body of legalised adoption procedures in operation. Furthermore, through time *property* and not the family became a major consideration in Greek adoption procedures. Adoption may have begun as a device to ensure continuity of the family cult, but it increasingly became more popular as a device to ensure an estate continued within the family. Also, there is no need to consider the OT social background because there is no mention of adoption as a Jewish practice and it is absent from biblical law. Further, it is debatable whether the instances of Abraham's slave Eliezer (Gen. 15: 2-3), Moses (Ex. 2: 10) and Esther (Est. 2: 7) are bona fide cases of adoption and, even if they were, it is instructive to note that they took place on *foreign* soil where different laws were in operation. Other devices such as polygamy and the levirate marriage obviated the need for adoption in Israelite society. Paul explicitly refers to the *nation of Israel* as God's adopted son (*huiothesia*, Rom. 9:4) and any proper understanding of the Old Testament background needs to *begin* with this text.

8 It is significant that Paul only employs his adoption term in letters to churches which were under Roman rule and law (cf. F. Lyall, *Slaves, Citizens, Sons: Legal Metaphors in the Epistles* [Zondervan: Grand Rapids, 1984], 82-3). Moreover, E. M. Lassen ('The Roman Family: Ideal and Metaphor', in *Early Christian Families: Social Reality and Metaphor* [Routledge: London, 1997], 103-20) clearly demonstrates how, at the beginning of the Christian era, the Roman family – as ideal and metaphor – had a remarkably strong impact on society. More important, Christianity 'grew up' in this general social milieu, hence making familial metaphors – including that of adoption – readily accessible and meaningful but also, at times, contentious to the Roman way of life (see later discussion).

9 Commentators rarely, if at all, recognise the fact that adoption is a conversion term. That this is so is clear from the two main contexts where it is employed. In Gal. 3:26-4:7 Paul mentions adoption alongside the initiatory rite of baptism. In the case of Rom. 8:15, most scholars (e.g. J. M. Scott, 'Adoption, Sonship', in G. F. Hawthorne *et al.* (ed.), *Dictionary of Paul and his Letters* (Downers Grove/Leicester: InterVarsity Press, 1993, 17) view the phrase 'you received a Spirit of "adoption as sons" as recalling or referring back to conversion/baptism (see later discussion). Further, as W. A. Meeks (*The Moral World of the First Christians* [London: SPCK, 1986], 13) points out, the early believers employed an array of metaphorical nomenclature to describe what it meant to become a believer: 'The Christians could speak of their *initiation* variously as a dying and rising with Christ,as a second birth, as *adoption*. . ..' (emphasis added).

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11 J. A. Crook, *Law and Life of Rome*, 98. Indeed to speak of 'the Roman family' may sound presumptuous as if one sterotype existed. R. Saller ('*Familia, Domus*, and the Roman Conception of Family', *Phoenix* 38 [1984], 336-55) has demonstrated that the Romans had no term equivalent to 'father-mother-triad of the "nuclear family". To be sure, the nuclear family existed but it 'does not seem to have functioned as a social unit in isolation, and therefore, it had no nomenclature' ; see C. Osiek, 'The Family in Early Christianity: "Family Values" Revisited', *CBQ* 58 (1996), 1-24; P. Lampe, '"Family" in Church and Society of New Testament Times', *Affirmation* [Union Theological Seminary in Virginia] 5 (1992), 1-20.

13 There were, in antiquity, different kinds of adoption procedures (e.g. adoption of relatives, adoption between agnates etc.) but the normal working definition of adoption is the bringing of someone from outside the family group and making him legally part of it; see J. F. Gardner, *Family and Familia in Roman Law and Life* (Clarendon Press: Oxford, 1998) esp. ch. 2 'Into the *Familia*: The Practice of Adoption'.

17 Adoption was practised more by Roman aristocracy and was less likely among the lower classes given the fact that the latter 'had little property to bequeath, and little need for formal *patria potestas*' (see B. Rawson 'Children in the Roman Familia', in B. Rawson (ed.), *The Family in Ancient Rome: New Perspectives* (Croom Helm: London and Sydney, 1986), 196; M. Horvat ('Les aspects sociaux de l'adrogatio et de l'adoption à Rome', in *Studi in onore di Guiseppe Grosso*, [Giappichelli: Torino, 1974] vol. VI, 45-53) also writes, 'L'adoption fut alors pratiquée par les riches familles romaines, parce que les pauvres paysans oppressés par les dettes n'avaient pas besoin ni de l'adrogation ni de l'adoption' (53).

18 M. Corbier, ('Divorce and Adoption as Familial Strategies (Le Divorce et l'adoption "en plus")', in B. Rawson (ed) *Marriage, Divorce and Children in Ancient Rome* [Clarendon Press: Oxford, 1991], 63) writes, 'In contrast to adoption at the end of the eighteenth and in the nineteenth century, it was not conceived as a humanitarian solution to the large-scale abandonment of children. . .. Neither, in contrast to contemporary adoption, was it a standard response to a couple's sterility.'

21 A. Berger and B. Nicholas ('Adoptio', 9) write, 'The effect of both *adoptio* and *adrogatio* was to place the adopted person for all legal purposes in the same position as if he had been a natural child in the *potestas* of the adopter. The adopted son took his adoptive father's name and rank. He acquired rights of succession on death in his new family and lost all such rights as he had in his old family.'

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29 This stern authority of the Roman father in the late Republic must be viewed alongside the new,benign picture, which has recently emerged. Recent studies and the primary evidence both depict fathers in the ancient world as capable of manifesting paternal affection; see S. Dixon, 'The Sentimental Ideal of the Roman Family', in *Marriage, Divorce and Children in Ancient Rome* B. Rawson (ed.) (Clarendon Press; Oxford, 1991), 99-113; E. Eyben, 'Fathers and Sons', in *ibid.*, 114-143.

30 Although churches, in many instances, began with the conversion of the *paterfamilias* (followed by the rest of his household), this was not always the case (e.g. 1 Cor. 7:13).

42 A. J. Malherbe, *Paul and the Thessalonians: The Philosophic Tradition of Pastoral Care* (Philadelphia: Fortress Press, 1987), 49, states 'The baptismal language in Gal.3:26-4:7 represents the convert's initiation into the Christian community as an adoption by God through which the convert is admitted into the new family. . .. *Baptism thus consciously brought about a change in social relationships* as well as self-understanding, in both of which the Christian community were contrasted with "outsiders"'. W. A. Meeks (*Origins of Christian Morality*, 49) also writes 'The formulas of their baptismal ritual proclaimed that they had taken off their "old human" and put on "the new", that the old connections had been replaced by a new family of the children of God'; *idem.*, 'The Image of the Androgyne: Some Uses of a Symbol in Earliest Christianity', *HR* 13 (1974), 165-208.

43 Whilst we are addressing the issue of what it means to be adopted into *God's* family, there are other ways of looking at family relations in this letter. For example, Gal. 3:16 is a pivotal text which Paul uses to develop the point that the Galatians through Christ, the seed of Abraham, are also sons (Gal. 3:7) and seed of Abraham (Gal. 3:29). Again, Paul identifies himself as parent to his Galatian children (Gal. 4:19-20). And again, the Galatians are referred to as children of the promise made to Sarah (Gal. 4:21-31); cf. P. S. Esler 'Family Imagery and Christian Identity in Gal. 5:13 to 6:10', in H. Moxnes (ed.), *Constructing Early Christian Families: Family as Social Reality and Metaphor* (Routledge; London, 1997), 121-149.

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48 T. Smail, *The Forgotten Father: Rediscovering the Heart of the Christian Gospel* (London: Hodder and Stoughton, 1986), 146, states in this regard, '*The church is* not God's incarnate Son, but the *family of his adopted sons* who are the body of Christ'. Sandnes, (*The New Family*, 14) rightly recommends 'that ecclesiology should be seen from the standpoint. . . of a family'. He also states: 'there is a firm basis for saying that in Gal. 3:28 Paul is depicting the family of God. . .. this is proved by [the] related Pauline sayings [in] Gal. 4:1-7' (p. 78). It is also worth mentioning here the debate concerning the importance of the metaphor of family vis-à-vis our understanding of Pauline ecclesiology. Is it the root or the controlling metaphor? In our view, it is striking to note that of all the ecclesiological metaphors that Paul had at his disposal (e.g. body, building, etc.) the most pervasive, across the Pauline corpus, is that of the family. An equally contentious point among scholars is how we are to understand the structure of the early Christian communities? – should they be viewed in patriarchal or egalitarian terms? My present research, in 1 Thessalonians, is in this area.

59 I am fully aware of the complexities of a passage like Gal. 4:1-7 where Paul compresses many ideas into such a short passage and about which commentators differ – for example, the term *huiothesia* is, at least, a more complex term for Jews who were already in some sense sons (cf. Barclay, *Obeying the Truth*, 96-7). My main aim here is to emphasise the prevalence of familial nomenclature in 3:26-4:7. Regarding our hermeneutic of 4:1-7, most commentators (e.g. J. D. G. Dunn, *The Epistle to the Galatians* BNTC [Peabody, MA: Hendrickson], 1993, 210ff.) accept the fact that Paul in vv1-2 is employing an *illustration* which he goes on to *apply* in vv.3-7. However, J. M. Scott (*Adoption as Sons: An Exegetical Investigation into the Background of* ΥΙΟΘΕΣΙΑ [Tubingen: J. C. B. Mohr {P. Siebeck, 1992}], chpt. 3) has recently argued that vv. 1-2 refer to Israel's redemption from Egyptian bondage as a type of the eschatological redemption wrought by Christ, the second Moses (vv. 3-7).

60 Brotherly relations are a consequence of being the children of God. For example, C. A. Wanamaker, *The Epistles to the Thessalonians: A Commentary on the Greek Text* (Exeter: Paternoster/Grand Rapids: Eerdmans, 1990), 147, writes: 'As the metaphorical children of the one father Christians were themselves brothers and sister who were to behave toward one another as family members'; W. A. Meeks (*Moral World*, 129) also states, 'in the Christian community every member was a brother or sister, for all were 'children of God'.

61 According to B. Witherington (*The Paul Quest*, 77) 'Paul found himself part of a new family whose members he called brothers and sisters'. As far as this aspect of the brotherhood is concerned, it is interesting to note that in two out of the three conversion narratives (concerning Paul) in the book of Acts (i.e. 9:17; 22:13) some of the very first words which the apostle heard from members (i.e. Ananias) of this new Christian community were words of *familial or fraternal* welcome, 'Brother, Saul'.

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62 This is an interesting text because, despite the fact that many scholars argue for an essentially egalitarian approach to all brotherly relations, this text would seem to imply that within the brotherhood there were some brothers who over others (i.e. 'you who are spiritual', 6:1) and entrusted with the task of correction/restoration ('correct/restore him gently', 6:1). Hence there may be room for perceiving some form of hierarchy within the Galatian brotherhood (cf. also 1 Thess. 5:12-15); see John M. G. Barclay, 'Paul, Philemon and the Dilemma of Christian Slave-Ownership', NTS 37 (1991), 161-86 esp. 182.

63 N. T. Wright, *The New Testament and the People of God* (London: SPCK, 1992), 448, writes, 'The common life of the church. . . seems to have functioned from the first as an *alternative* family' (emphasis added).

64 The 'Church's Decade of the Family' has provoked a debate as to whether the *natural* family (i.e. 'God made the family *before* he made the church') or *church*-family should have the Christian's prior allegiance; see R. Clapp, *Families at Crossroads: Beyond Traditional and Modern Options* (InterVarsity Press: Illinois, 1993), who challenges the former viewpoint, and Stephen C. Barton, *The Family in Theological Perspective* (Edinburgh: T & T Clark, 1996, ch. 1), for a critique of Clapp.

Note:

υἱοθεσία = *huiothesia*, 'adoption as sons,'

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***Adoption** continued…*

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Adopted as Sons: The Missing Piece in Pauline Soteriology **by Trevor Burke (2008)**
https://www.academia.edu/people/search?utf8=%E2%9C%93&q=adopted+sons **[Recommended]**

Excerpt:

…

[Paraphrase] *Adoption is another important term that adds to and enriches Pauls understanding of salvation precisely because the apostle is drawing from an entirely different conceptual field, that of the ancient family. Adoption stands apart from these other expressions and is not, for example, a synonym for justification nor is it to be subsumed or included as part of this term for any of the others (i.e., redemption, reconciliation, etc.).*

To the contrary, Pauls adoption metaphor elucidates aspects of salvation that are different and are not found in any of the above expressions. For example, while justification connotes the language of penal law and acquittal, redemption the language of the slave market and freedom, reconciliation the language of friendship and the removal of enmity; adoption connotes the more intimate language of family and the transference of authority from one [father head of family] to another [father head of family]. Additionally, while the first three metaphors approach salvation from an objective viewpoint (i.e., what God has done for mankind), adoption looks at salvation from a different perspective: the subjective, the experiential or relational, and what happens to the believer as a result of Gods saving intervention.

Adoption, therefore, provides us with another—"a different lens"—through which to view Pauls understanding of salvation, thereby deepening our understanding of what God in Christ has achieved for sinful humankind and the many blessings, privileges and responsibilities we inherit.

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It is my view that, in addition to these images, adoption is another important metaphor that adds to and enriches Paul's understanding of soteriology precisely because the apostle is drawing from an entirely different conceptual field, that of the ancient family. Adoption stands apart from these other expressions and is not, for example, a synonym for justification nor is it to be subsumed or included as part of this term or any of the above mentioned expressions. To the contrary, Paul's υἱοθεσία metaphor elucidates aspects of salvation that are different and are not found in any of the above expressions. For example, whilst justification connotes the language of penal law and acquittal,[11] redemption the language of the slave market and freedom,[12] reconciliation the language of friendship and the removal of enmity,[13] adoption connotes the more intimate language of the family and the notion of *transference* from one οἶκος to another οἶκος. Additionally, whilst the first three metaphors approach salvation from a more *objective* viewpoint—that is to say, what *God* has done for humankind—adoption looks at soteriology from a different perspective, the *subjective*, the experiential or relational, and *what happens to the believer* as a result of God's saving intervention.[14] Adoption, therefore, provides us with another—"a different lens"[15]—through which to view Paul's understanding of salvation, thereby deepening our understanding of what God in Christ has achieved for sinful humankind.

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Certainly I am not suggesting that adoption is *the* most important metaphor but—to change the metaphor—υἱοθεσία is another soteriological arrow in the quiver of the apostle Paul which he had at his disposal.[16] It is a mistake of some proportion to imagine that one single metaphor can fully exhaust or delineate Paul's many-sided understanding of salvation. So, in order that we might understand the salvific ramifications at work in Paul's adoption metaphor we need to lay some ground-work by briefly discussing the background and context upon which he was drawing.[17] It is to this aspect that we now briefly turn our attention.

...

Conclusion

Traditionally, Paul's understanding of soteriology has been discussed using the metaphors of justification, redemption and reconciliation. However, such descriptions have truncated the apostle Paul's kaleidoscopic view of salvation; indeed, treatments of these three metaphors have sometimes misconstrued and misunderstood another often overlooked metaphor—unique to the letters of Paul—which adds to his view of soteriology, adopted as son(s) (υἱοθεσία, Rom 8:15, 23; 9:4; Gal 4:5; Eph 1:5). Rightly understood, Paul's metaphor of adoption complements these other soteriological terms as it draws from a different source field, the Roman family in antiquity. Unlike other metaphors, however, adoption especially emphasizes the subjective, relational side of salvation, where the focus is upon what happens to the Christian.

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When Paul employs his metaphor of adoption he does so within a Trinitarian framework where υἱοθεσία is a salvific action of the divine family—Father, Son, and Holy Spirit. Regarding the former, adoption for Paul is primarily and profoundly a paternal initiative of God the new *paterfamilias* where a son is transferred from an alien family into God's new household. The soteriological consequences of such an action included the receiving of a new name, status and inheritance equal to the heir of the family. For Paul, the salvific act of adoption is also inextricably linked to the Son of God who through an act of son-making—described in Gal 4:5 as a redemption from slavery unto adoption—is God's conduit in salvation. We also observed how Paul uses his υἱοθεσία expression in letters not only comprising Jews but also Gentiles who have been converted from their pagan past. In light of the latter, adoption functions as a means of reminding believers (8:12–17) that their incorporation into the divine family necessarily involves a gradual resocialization in salvation. That is to say, adoption brings the moral responsibility where Spirit-led-sons-of-God (8:14) are expected to put to death the sin in their lives (v. 13b) and to acquire new attitudes and codes of conduct commensurate of those who now belong to God's new household.

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Finally, adoption connotes the notion of *transference* and is used by Paul to refer to individual salvation. In Rom 8:18–25, however, Paul creatively and innovatively takes this metaphor and employs it in a highly unusual manner as he describes God's salvific plans for the future unfolding of the material and human orders. In this explicitly eschatological and apocalyptic passage with a distinctly familial flavor, Paul delineates the intervening period between the present and the future as he brings both anthropocentric and cosmic aspects together. Significantly, Paul describes the future unfolding of events for the inanimate and human orders using two different metaphors: for the former he employs the imagery of natural or biological birth (vv. 19–22) and for the latter he uses a different metaphor, that of adoption (vv. 23–25), without ever blurring the distinction between them. Whilst in Rom 8:18–25 Paul's comments regarding the inanimate order need to be recovered, the imagery of natural birth which he uses to describe this is set aside and replaced by the more important metaphor of adoption. By not following through with the imagery of natural birth Paul wishes to show that the glorious outcome of the material order is wholly dependent upon the human order. In all this, the cosmos plays a passive role and is wholly reliant on the climactic unveiling of God's adopted sons and daughters (v. 23) who live in the period between the now (8:15) and the not yet (8:23) of final salvation and through whom the *transformation* of the cosmos will also come about.

Selected Notes:

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[20] Neither ancient Greek, Hebrew nor Latin has words that directly translate the English word "family" or "house." The Greek words οἶκος and οἰκία and the Hebrew בית and Latin *domus* can all refer to the physical building as well as the "household," including the material goods and the slaves. In the English-speaking world the word "house" can likewise have an extended meaning such as in the case of the expression "House of Windsor" so that the word can be used in different ways; see H. Moxnes, "Introduction," in Halvor Moxnes (ed.), *Constructing Early Christian Families: Family as Reality and Metaphor* (London: Routledge, 1997), 21.

[21] It is unlikely that the procedure of *adrogation* is behind Paul's use of his υἱοθεσία metaphor for at least two reasons. First, according to this form of adoption, the *familia* from which the son was taken ceased to exist; secondly, *adrogation* was geographically restricted to Rome itself; see W. W. Buckland, *A Textbook of Roman Law from Augustus to Justinian* (Cambridge: Cambridge University Press, 1963), 124–28.

[22] See A. Berger, B. Nicholas and S. M. Tregarri, "Adoption," in S. Hornblower and A. Spawforth (eds.), *The Oxford Classical Dictionary* (Oxford: Oxford University Press, 2003), 12–13, who comment that the result of adoption "was to place the adopted son for all legal purposes in the same position as if he had been a natural child in the potestas of the adopter. The adopted son took his adoptive father's name and rank. He acquired rights of succession on death in his new family and lost all such rights as he had in his old family." For the most recent defense of the Roman legal adoption procedure see now Sam Tsang, *From Slaves to Sons: A New Rhetoric Analysis on Paul's Slave Metaphors in His Letter to the Galatians* (Studies in Biblical Literature 81; New York: Peter Lang, 2005), 54–57.

[30] For an in depth discussion of the relationship between adoption and honor, see Burke, *Adopted into God's Family*, 152–76.

[31] Peter O'Brien states in connection with Gal 1:6: "The καλέω word group is often used by the apostle to describe God's historical call of men and women through the gospel to salvation"; see "'Was Paul Converted?" in D. A. Carson, Peter O'Brien and Mark A. Seifrid (eds.), *Variegated Nomism: The Paradoxes of Paul* (vol. 2; Tübingen/Grand Rapids: Mohr Siebeck/Baker Academic, 2004), 365.

[32] Most scholars agree that Paul is using an illustration in vv. 1–2 which he then goes on to apply in vv. 3–7. See Brendan Byrne, "Review of Adoption As Sons: An Exegetical Investigation into the Background of HUIOTHESIA in the Pauline Corpus," *JTS* 44 (1994): 288–94; John L. White, *The Apostle of God: Paul and the Promise of Abraham* (Peabody, Mass.: Hendrickson, 1999), 185ff.; Peter Balla, *The Child-Parent Relationship in the New Testament and Its Environment* (WUNT 55; Tübingen: Mohr Siebeck, 2002), 189; J. C. Walters, "Paul, Adoption and Inheritance," in J. Paul Sampley (ed.), *Paul in the Greco-Roman World: A Handbook* (Harrisburg: Trinity Press International, 2003), 42–76;

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Burke, *Adopted into God's Family*, 55–58, 85 n. 83. Thus, James M. Scott is very much in the minority when he tries to set this passage within the framework of Egyptian typology. Scott's singularly Jewish thesis not only runs counter to Paul's role as apostle to the Gentiles but also the apostle's use of Exodus typology is not a primary theme in his theology. Indeed, the whole sweep of Paul's argument rests on the period prior to Egyptian bondage rather then the era afterwards; see J. M. Scott, *Adopted as Sons of God: An Exegetical Investigation into the Background of ΥΙΟΘΕΣΙΑ in the Pauline Corpus* (Tübingen: Mohr Siebeck, 1992).

Regarding Romans Ephesians 1:5, 2:2, cf. 5:6

[37] The New International Version misses these familial descriptions in its translation.

[38] At least two commentators follow this line of interpretation. E. K. Simpson and F. F. Bruce, *Commentary on the Epistles to the Ephesians and the Colossians: The English Text with Introduction, Exposition and Notes* (Grand Rapids: Eerdmans, 1957), 27, describes the changes that take place as a result of adoption in the following manner: "It transfers the enfranchised soul from the serfdom of Satan's slave-camp to the family circle of God's favour." Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 197, "[T]he saints were under the tyrant the devil who was their slave-master . . . In contrast, the saints have a new father . . ."

[58] Dunn, *Theology of the Apostle Paul*, 643. Although Romans is not usually viewed as a locus for Pauline morals, G. Bornkamm (*Paul* [London: Hodder & Stoughton, 1977], 156) has pointed out that "Rom. 8 deals expressly with the counter movements to the thoughts and endeavours of the 'flesh' . . . and c learly o utlines Paul's 'e thics.'"

Regarding Rom. 8:12-17

[54] I am in agreement with I. Ninan who comments: "the *pneuma* is not the principal issue that is discussed: rather it is subservient to spelling out the eschatological sonship of Christians"; see "Jesus as Son of God: An Examination of the Background of 'Son of God' in Paul's Christology with Particular Reference to Rom. 8" (unpublished Ph.D. thesis, University of Coventry, 1994), 316.

[58] Dunn, *Theology of the Apostle Paul*, 643. Although Romans is not usually viewed as a locus for Pauline morals, G. Bornkamm (*Paul* [London: Hodder & Stoughton, 1977], 156) has pointed out that "Rom. 8 deals expressly with the counter movements to the thoughts and endeavours of the 'flesh' . . . and c learly o utlines Paul's 'e thics.'"

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[63] Cranfield, *Romans*, 395. Sinclair B. Ferguson, *The Christian Life: A Doctrinal Introduction* (London: Hodder and Stoughton, 1981), 88, also comments: "the leading of which Paul speaks has a very clear and definite content here. It is connected intimately with the help the Spirit is said to give in verse 13, to 'put to death the misdeeds of the body'. The *guidance the Spirit provides is that of clear-cut opposition to sin*. To claim to experience the ministry of the Spirit of adoption and yet to dally with sin is to be utterly deceived. The Spirit of adoption is the same Person as the Spirit of Holiness of whom Paul had spoken earlier (Rom. 1:4). *His presence brings a new attitude to sin*" (emphasis added).

[64] I am unable to concur with Francis Lyall's statement: "in Romans 8:15, Ephesians 1:5, and Galatians 4:5 the metaphor points to the selection of believers as sons: their justification is their entry into sonship, and from the point of view of His guidance and authority (in legal terms, under his *potestas*), *irrespective of how they actually live*"; see *Slaves, Citizens, Sons*, 68. If as Lyall rightly agues the Roman background is in view, it mattered a great deal to the reputation of the father and the family name as regards how sons and adopted sons conducted themselves and this is no less true or important in the spiritual realm. David deSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry* (Downers Grove: InterVarsity Press, 2004), 143, states: "nothing seems to drive New Testament ethics quite so much as kinship topics, from showing oneself a true child of God by embodying characteristics of God…(the motif "like parents, like child")…"

Re: Romans 8:17

[73] One interesting lexical point about this verse is that the Greek does not explicitly refer to Christ's suffering even though most English translations (KJV, RSV, NIV, and NRSV) include the phrase "with him" (i.e., "with Christ"). The Greek verb (συμπάσχω) which Paul employs is only found in one other place in the New Testament (1 Cor 12:26) where it refers to the sufferings of other people as opposed to Jesus Christ. However, "with him" is inferred from what Paul states in the previous sentence by using the compound word συγκληρονόμοι "co-heirs with Christ." Thus, W. Michaelis is right to conclude "the συν- in συμπάσχω has in view a relation to Christ"; see "συμπάσχω," in *TDNT*, 5:935.

[81] The language of "adoption" is sometimes understood to describe Christ and the new phase of sonship (e.g., Rom. 1:3–4) he entered into by virtue of his resurrection from the dead; see Scott, *Adoption as Sons of God*, 237–44. But in Rom 1:3–4 the more general term υἱός is employed twice (vv. 3–4) to describe the sonship of Christ and not the term υἱοθεσία which is only and always reserved for believers in the Pauline corpus. For this latter view, see Burke, *Adopted into God's Family*, 102–107.

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[84] David B. Garner, *Adopted in Christ* (unpublished PhD thesis, Westminster Theological Seminary, 2002), 53. See also Jan Lambrecht, "Brief Anthropological Reflections on 2 Corinthians 4:6–5:10," in Burke and Elliott (eds.), *Paul and the Corinthians*, 259–66, where he similarly argues that Paul expected a glorified, spiritual body at the resurrection, which also implies a somatic existence.

[85] Christ's suffering is, of course, not the *same* as that of the Christian's. The theme of suffering in the Pauline corpus has been a much neglected theme; see now L. Ann Jervis, *At the Heart of the Gospel: Suffering in the Earliest Christian Message* (Grand Rapids: Eerdmans, 2007). Jervis's discussion is pastorally sensitive and borne out of the crucible of personal experience.

[86] The participle ἔχοντες can be understood concessively (i.e., "they groan *despite* having the Spirit") but it is better to understand it in a causal sense ("they groan *because* they have the Spirit") since the very presence of the Spirit causes the tension for God's children as they long for the consummation of their υἱοθεσία.

[90] The phrase τοῦ σώματος should be taken as an objective genitive (i.e., the body is in need of redemption) rather than ablatival (i.e., redemption *from* the body).

[91] Dyer, "Paul's Salvation," states in reference to these wider ecclesial and cosmic themes with which Paul deals: "Romans 8 clearly show that he understands God's transformative work in Christ to extend far beyond just human salvation…there can be no doubting that Paul also understood it to refer to a process already underway between the Creator and all creation" (no pagination).

Note:

υἱοθεσία = *huiothesia*, 'adoption as sons,'

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Adoption Nuggets (4): Dipping Into Historical Theology (2) (2013)

http://www.fromhisfullness.com/tag/n-t-wright/

Excerpt:

Obscured the claim may be that the history of adoption is a history of neglect, but the neglect is no less real for its obscuring. We're all familiar with situations which appear rosier at first sight than upon closer inspection. There's the wall paper that hides the cracks, and the fresh paint covering up the graffiti. Strip the wall paper or apply the paint stripper and a different picture of the wall emerges.

Neither the Spirit's witness to the believer's adoption (Gal. 4:6; Rom. 8:15) nor the relevant lexicon entries were intended to cover up the neglect of adoption. All the same, a very different picture of the church's appropriation of the biblical language of adoption emerges once we get beyond their first impressions. The neglect which dominates the hidden picture can be explained by four tendencies.

First, there's the almost or entire omission of adoption by some theologians (e.g., the apostolic fathers, Jonathan Edwards, Charles Hodge, W. G. T. Shedd, Thomas Chalmers, George Hill, William Cunningham, Abraham Kuyper, Louis Berkhof, and G. C. Berkouwer). These tend to have written of God by means of names or descriptions other than "Father," and have afforded his adopting grace no notable mention in their theological discourse. Nor do they explain the omission when writing profusely about regeneration (metaphorically depicted as the new birth), justification, or sanctification.

Secondly, there are those who mention adoption, but in a way largely hidden in their writings. It's probable that John Calvin has a more robust understanding of adoption than anyone other than Paul, and yet his decision not to allot adoption a single chapter or section in any of his writings that we know of has been entirely misunderstood. Such is the breadth of Calvin's redemptive-historical understanding of adoption and its close affinity to the believer's union with Christ that he chose to pepper allusions to adoption throughout his writings rather than to try and squeeze it into a chapter or two. The Puritans by contrast were the first to include a chapter on adoption in a confession of faith (WCF 12), but did little to expand its implications throughout the rest of their theology. The same holds true of the place of adoption in their writings. Their 1200 pages on adoption (Beeke) are very contained and tend to be overshadowed, for instance, by their 30,000 titles on church government.

Third, among those mentioning adoption there has been a tendency, whether witting or not, to reduce the scope of Paul's adoption model. Whereas Calvin expounded adoption in light of its relevance to both the history *and* application of salvation (*historia* and *ordo salutis*), the Puritans with few exceptions limited their expositions of adoption to its application. Constrained by their method of neatly systematizing the data of Scripture to run together the filial language of John and Paul, they succeeded in ensuring adoption a place in their understanding of the order of salvation but fell short of doing justice to the redemptive-historical scope of Paul's adoption model. Others working from this reduced understanding of adoption took the further step of subsuming adoption under justification, claiming the former merely completed the latter (e.g., Turretin, Dabney, Bavinck). Others claimed that adoption was more like a capstone sitting astride justification and regeneration to ensure their inseparability (e.g., A. A. Hodge, Martyn Lloyd-Jones).

Fourthly, there are those who seem to have deliberately excised adoption from their theology. It is surely no coincidence that John Wesley took out every reference to adoption from his revision of the Westminster Shorter Catechism. Adoption likely suffered the consequences of Wesley's attempt to circumvent the doctrine of predestination. Nor does it appear coincidental that the Scottish laird Thomas Erskine of Linlathen dropped his references to adoption along the seventeen year route he took from his early Calvinism to his later Universalism. The jury currently is still out on how N.T. Wright could redefine justification as God's declaration of membership of the covenant family with scarcely any reference to adoption. His recent rejoinder to Kevin Vanhoozer that adoption is a central idea in his work raises more question than it answers. What is clear, as in the case of Erskine before him, Prof. Wright consistently

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translates Paul's use of *huiothesia* in Galatians and Romans as "sonship" rather than "adoption." Without this unwarranted change of translation (See James M. Scott), N. T. Wright's creation of a new mega-model of justification out of the biblical data covering justification and adoption would not have been possible. Its thirty year lifespan has only been possible, I suggest, because of the deep-seated neglect of adoption which has left N.T. Wright's critics unable to see that the key to the dismantling of the redefinition lies not in the classic Protestant doctrine of justification but in the recovery of a freshly biblically-sensitive understanding of adoption.

Here We Are, Slaves to This Day:
A Review of "Exile: A Conversation with N.T. Wright" Edited by James M. Scott
https://tabletalktheology.com/2017/10/11/here-we-are-slaves-to-this-day-a-review-of-exile-a-conversation-with-n-t-wright-edited-by-james-m-scott/

[Read…]

Engaging the Bible in Mission Theology: Scholarship, James M. Scott
REVIEW: James M. Scott, *Paul and the Nations: The Old Testament and Jewish Background of Paul's Mission to the Nations with Special Reference to the Destination of Galatians*
https://bibleandmission.blogspot.com/2013/05/engaging-bible-in-mission-theology_17.html

[Read…]

Westminster Confession of Faith
https://opc.org/wcf.html#Chapter_12

CHAPTER 12
Of Adoption
1. All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have his name put upon them, receive the Spirit of adoption, have access to the throne of grace with boldness, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by him, as by a father: yet never cast off, but sealed to the day of redemption; and inherit the promises, as heirs of everlasting salvation.

http://files1.wts.edu/uploads/pdf/about/WCF_30.pdf [PDF]

http://www.reformed.org/documents/wcf_with_proofs/

Westminster Shorter Catechism
https://en.wikipedia.org/wiki/Westminster_Shorter_Catechism

http://www.reformed.org/documents/wsc/index.html?_top=http://www.reformed.org/documents/WSC_frames.html

http://shortercatechism.com/

***Return to the beginning of*: Adoption**

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Children vs. Sons By Charles H. Welch

Several Greek words are translated 'children' in the A.V. New Testament.

Brephos, a new-born babe, Acts 7:19.
Nepios, an infant not having the power of speech (Gal. 4:3; Eph. 4:14).
Paidion a little or young lad (Matt. 14:21).
Paidarion a very little lad (Matt. 11:16).
Pais a lad, boy, servant or maid (Matt. 2:16).
Teknon a child, one that has been born a child whether son or daughter (Matt. 2:18).
Huios, a son, a male (Matt. 5:9).

The two words with which we are here particularly concerned are teknon and huios. Unfortunately the A.V. have not been quite consistent in their rendering giving us 'child' in seventy-seven occurrences and 'son' in twenty-one, as translations of teknon, and translating huios 'child' fifty times, 'son' 120, 'Son' 210 times. It is evident even from this survey, that teknon means 'a child' as distinct from huios which means 'a son', but there are passages where this distinction should have been made clear where precision is dulled by the translator. For example where John 1:12 reads 'gave them power to become sons of God' it should read 'children'. So also that well-known passage in 1 John 3:1,2, 'that we should be called the sons of God', 'now are we the sons of God' must be altered to read 'children of God'. John uses the word huios twentyfour times, but never of a believer.

It is Paul whose ministry speaks of the believer as a 'son' (Rom. 8:14,19), and the reader should remember when reading Galatians 3:7,26 to translate 'sons' here also. John's ministry brings the believer into the family of faith, Paul takes him further and gives him the position of a son. This distinction will be better understood if the article on Adoption be read. Israel as compared with the nations have the place of 'sons' although the phrase 'the children of Israel' has become so commonly used that we do not suggest that we should attempt to alter it, only that we should remember, that where the A.V. reads 'children of Israel', the Greek uses the word *huios* 'son', remembering too the inspired consequence 'if a son, then an heir of God'. It should also be remembered that all 'sons' must be 'children', but that all children need not necessarily be sons. Neither Peter, James nor John use the word *huios* of a believer, that is the exclusive testimony of the ministry entrusted to Paul.

***Return to*: Welch's Adoption Article**

Jewish Encyclopedia: Adoption **(Jewish Perspective)**

http://www.jewishencyclopedia.com/articles/852-adoption

Encyclopedia Judaica: Adoption **(Jewish Perspective)**

https://www.jewishvirtuallibrary.org/adoption

Excerpt:

(A) GENESIS 15:2–3. Being childless, Abram complains that *Eliezer , his servant, will be his heir. Since in the ancient Near East only relatives, normally sons, could inherit, Abram had probably adopted, or contemplated adopting, Eliezer. This passage is illuminated by the ancient Near Eastern practice of childless couples adopting a son, sometimes a slave, to serve them in their lifetime and bury and mourn them when they die, in return for which the adopted son is designated their heir. If a natural child should subsequently be born to the couple, he would be chief heir and the adopted son would be second to him.

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(D) GENESIS 48:5–6. Near the end of his life Jacob, recalling God's promise of Canaan for his descendants, announces to Joseph: "Your two sons who were born to you … before I came to you in Egypt, shall be mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are"; subsequent sons of Joseph will (according to the most common interpretation of the difficult v. 6), for the purposes of inheritance, be reckoned as sons of Ephraim and Manasseh. In view of the context – note particularly that grandsons, not outsiders, are involved – many believe that this adoption involves inheritance alone, and is not an adoption in the full sense. (M. David compares the classical *adoptio mortis causa.*) This belief is strengthened by the almost unanimous view that this episode is intended etiologically to explain why the descendants of Joseph held, in historical times, two tribal allotments, the territories of Ephraim and Manasseh.

(F) EXODUS 2:10. "Moses became her [= Pharaoh's daughter's] son." Some, however, interpret this as fosterage.

(G) LEVITICUS 18:9. A "sister… born outside the household" could mean an adopted sister, but most commentators interpret it as an illegitimate sister or one born of another marriage of the mother.

(J) ESTHER 2:7, 15. Mordecai adopted his orphaned cousin Hadassah. (This case, too, is taken by some as rather one of fosterage.) This possible case of adoption among Jews living under Persian rule is paralleled by a case among the Jews living in the Persian military garrison at Elephantine, Egypt, in the fifth century C.E. (E. Kraeling, *The Brooklyn Museum Aramaic Papyri* (1953), no. 8).

(K) EZRA 2:61 (= Nehemiah 7:63). One or more priests married descendants of Barzillai the Gileadite and "were called by their name." This may imply adoption into the family of Barzillai.

(L) EZRA 10:44. Several Israelites married foreign women. The second half of the verse, unintelligible as it stands, ends with "and they placed/established children." S. Feigin, on the basis of similar Greek expressions and textual emendation, viewed this as a case of adoption. Since the passage is obviously corrupt (the Greek text of Esdras reads differently), no conclusions can be drawn from it, though Feigin's interpretation is not necessarily ruled out.

(M) I CHRONICLES 2:35–41. Since the slave Jarha (approximately a contemporary of David according to the genealogy) married his master's daughter, he was certainly manumitted and, quite likely, was adopted by his master; otherwise, his descendants would not have been listed in the Judahite genealogy.

(N) In addition to the above possible cases, one might see a sort of posthumous adoption in the ascription of the first son born of the levirate marriage (Gen. 38:8–9; Deut. 25:6; Ruth 4) to the dead brother. The child is possibly to be called "A son of B [the deceased]"; in this way he preserves the deceased's name (Deut. 25:6–7; Ruth 4:5) and presumably inherits his property.

Of the most plausible cases above, two (A, D) are from the Patriarchal period, one reflects Egyptian practice (F), and another the practice of Persian Jews of the Exilic or post-Exilic period (J). From the pre-Exilic period there is a possible case alleged by the Chronicler to have taken place in the time of David (M), one or two other remotely possible cases (G) and (K), the latter from the late pre-Exilic or Exilic period) and the "posthumous adoption" involved in levirate marriage (N). The evidence for adoption in the pre-Exilic period is thus meager. The possibility that adoption was practiced in this period cannot be excluded, especially since contemporary legal documents are lacking. Nevertheless, it seems that if adoption played any role at all in Israelite family institutions, it was an insignificant one. It may be that the tribal consciousness of the Israelites did not favor the creation of artificial family ties and that the practice of polygamy obviated some of the need for adoption. For the post-Exilic per-iod in Palestine there is no reliable evidence for adoption at all.

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The Doctrine of Adoption 1. The Idea of Adoption in the Old Testament

https://www.fellowshipbibleannarbor.org/BibleStudies/doctrinal/Adoption.pdf

Excerpt:

Implications of Adoption for Today

There are some texts that uses the idea of "sons" or "my sons" that show us the "standard of living" for sons:

1. Led by the Spirit – Rom. 8:14.
2. Separation – 2 Cor. 6:14-18.
3. Discipline – Heb. 12:5-8.
4. Out of place in the world – 1 John 3:1

4. Implications of Adoption for the Future

Rom. 8:18-25 says that full disclosure of the sons of God (their adopted status) will be unveiled or revealed at the time of our future redemption (v. 19). This will be accompanied by great glory (v. 18). The creation eagerly awaits to see this (do you?) (v. 19-22). This will come with the redemption of our body (v. 23; cf. 1 John 3:2). All of this we eagerly hope for (v. 24-25) though we do not yet see it.

Basically we are awaiting the complete experience of adoption and the rest of the inheritance that comes with it (Rev. 21:6-7). Oh what glory to be in the presence of our Heavenly Father as His own sons!

Please note that this does not degrade our current status as adopted sons of God. It is only meant to say that while things are good beyond measure now in this standing which we have, they will be even better then! It's like salvation itself. We have it without question now, but just wait until we enter into the eternal blessing of what we call "ultimate" or "final" salvation when we are with Christ. It will be "better," as Paul says, Php. 1:21, 23.

Adoption in Ancient Israel

https://www.westernseminary.edu/transformedblog/2014/01/10/adoption-in-ancient-israel/

4 Beautiful Stories of Adoption from the Bible

https://showhope.org/2015/08/07/4-beautiful-stories-of-adoption-from-the-bible/

Excerpt:

God's heart for orphans and adoption is clearly displayed throughout the Old and New Testaments. Woven throughout Scripture, the theme of adoption serves to not only strengthen our faith but to also encourage us as we press into the needs of orphans around the world. Below are some beautiful stories of adoption from the Bible:

1. Moses

The book of Exodus contains a story (Exodus 1:15-22) of a Hebrew woman, Jochebed, who had a son at a time when Pharaoh ordered all Hebrew male infants be put to death. Instead, Jochebed found a basket, waterproofed it, placed her son inside, and gently sent him down the river. Not long after, one of Pharaoh's daughters caught sight of the basket and retrieved the young boy. She eventually adopted him

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into the royal family and named him Moses (Exodus 2:1-10) — the same Moses who grew to be an important leader, prophet, and faithful servant of God!

2. Esther

In the Book of Esther, a girl named Esther became an orphan following her parents' death. Fortunately, Esther was adopted by her cousin, and later she even became a queen. Today, we can read how God worked through Esther to bring deliverance to the Jewish people!

3. Jesus

In the New Testament, Jesus was conceived through the Holy Spirit (Matthew 1:18), and was adopted by His mother's husband. Joseph took Jesus as his own child, and along with Mary, raised a Son who changed the course of history.

Wikipedia: Adoption (Theology)

https://en.wikipedia.org/wiki/Adoption_%28theology%29

Adoption, in Christian theology, is the admission of a believer into the family of God. In the evangelical *ordo salutis* ("order of salvation"), adoption is usually regarded as a step immediately subsequent to justification. As a theological word, adoption has similar connotations to the act of legally placing a child with a parent or parents other than those to whom they were born. There are three references in the New Testament to God "adopting" Christians as his own children (Galatians 4:5, Romans 8:15 and Ephesians 1:5) and one reference to the adoption by God, of the "people of Israel" (Romans 9:4). Adoption as a theological term introduces a relational dimension to the consequences of salvation.[1] Adoption as a theological concept is also another consequence of the 'legal' act of justification, alongside redemption and reconciliation. The Old Testament precedent for this term comes from the story of Mephibosheth, who despite not being part of Davidic family was included in the Royal inheritance (2 Samuel 9:7-13).[3] Adoption was an important feature of Reformation theology as demonstrated by article 12 of the Westminster Confession of Faith:

> All those that are justified, God vouchsafes, in and for His only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God.

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Patria Potestas (and Ancient Roman Adoption) [*See also*: Adoption Law vs Paul Chart]

Patria Potestas and the Roman Ceremony of Adoption

http://pilgrimtours.com/church_history/italy/devotionals_history/Adoption.htm

Excerpt:

> *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together. Romans 8:15-17. [KJV]*
>
> *[15] For you did not receive the spirit of slavery leading again to fear, but you received the Spirit of adoption, by whom we cry, "Abba, Father." [16] The Spirit himself bears witness to our spirit that we are God's children. [17] And if children, then heirs (namely, heirs of God and also fellow heirs with Christ) – if indeed we suffer with him so we may also be glorified with him. [NET]*

In this passage Paul is using one of the great metaphors in which he describes the new relationship of the believer to God. He speaks of the Christian being adopted into the Family of God.

Roman adoption was always rendered more serious and more difficult by the Roman *patria potestas*. The *patria potestas* was the father's power over his family; that power was absolute; it was actually the power of absolute disposal and control, and in the early days it was actually the power of life and death. In regard to his father a Roman son never came of age. No matter how old he was, he was still under the *patria potestas*, in the absolute possession, and under the absolute control, of his father. Obviously this made adoption into another family very difficult and a very serious step.

In adoption a person had to pass from one *patria potestas* to another. He had to pass out of the possession and control of one father into the equally absolute control and possession of another. There were two steps. The first was known as *mancipatio*, and it was carried out by a symbolic sale, in which copper and scales were symbolically used. Three times the symbolism of sale was carried out. Twice the father symbolically sold his son, and twice he bought him back; and the third time he did not buy him back and thus the patria potestas was held to be broken.

After the sale there followed a ceremony called *vindicatio*. The adopting father went to the praetor, one of the Roman magistrates, and presented a legal case for the transference of the person to be adopted into his *patria potestas*. When all this was completed the adoption was complete. Clearly this was a serious and impressive step.

But it is the consequences of adoption which are most significant for the picture that is in Paul's mind. There were four main consequences.

> (1) The adopted person lost all rights to his old family, and gained all the rights of a fully legitimate son in his new family. In the most literal sense, and in the most legally binding way, he got a new father.
>
> (2) It followed that he became heir to his new father's estate. Even if other sons were afterwards born, who were real blood relations, it did not affect his rights. He was inalienably co-heir with them.
>
> (3) In law, the old life of the adopted person was completely wiped out. For instance, legally all debts were cancelled; they were wiped out as though they had never been. The adopted person was regarded as a new person entering into a new life with which the past had nothing to do.

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(4) In the eyes of the law the adopted person was literally and absolutely the son of the new father.

Roman history provides an outstanding case of how literally and completely this was held to be true. The Emperor Claudius adopted Nero, in order that Nero might succeed him on the throne. They were not in any sense blood relations. Claudius already had a daughter, Octavia. To cement the alliance Nero wished to marry Octavia. Now, Nero and Octavia were in no sense connected; they were in no sense blood relations; yet, in the eyes of the law, they were brother and sister; and before they could marry the Roman Senate had to pass special legislation to enable Nero to marry a girl who was legally his own sister. Nothing shows better how complete adoption in Rome was.

This is what Paul is thinking of. He uses still another picture of Roman adoption. He says that God's Spirit witnesses with our spirit that we really are children of God. The adoption ceremony was carried out in the presence of seven witnesses. Now, supposing the adopting father died, and then suppose there was some dispute about the right of the adopted son to inherit, one or more of the original seven witnesses stepped forward and swore that the adoption was genuine and true. Thus the right of the adopted person was guaranteed and he entered into his inheritance. So, Paul is saying, it is the Holy Spirit Himself who is the witness to our adoption into the family of God.

We see then that every step of Roman adoption was meaningful in the mind of Paul when he transferred the picture of our adoption into the Family of God. Once we were in the absolute possession of sin, in absolute control of our own human nature; but God, in His mercy, has brought us into absolute possession of Himself. The old life has no more right over us; we begin again anew life; a life with God. We become heirs of all the riches of God. If that is so, we become joint-heirs with Jesus Christ, God's own Son. That which Christ inherited, and inherits, we also inherit. If Christ had to suffer we also inherit that suffering, but if Christ was raised to life and glory we also inherit that life and glory.

It was Paul's picture that when a person became a Christian they entered into the Family of God. He did nothing to earn it; he did nothing to deserve it; God, the Great Father, in His amazing love and mercy, has taken the lost, helpless, poverty stricken, debt-laden sinner and adopted him into his own Family, so that the debts are cancelled and that unearned love and glory inherited! The price of adoption? The blood of Christ!

Wikipedia: Adoption in Ancient Rome
https://en.wikipedia.org/wiki/Adoption_in_ancient_Rome

What did Adoption Mean to the Romans? **(Forum)**
https://hermeneutics.stackexchange.com/questions/14267/what-did-adoption-mean-to-the-romans

***See also*: Rome, Romans and the Roman Empire**

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Seven Minute Sermons: Patria Potestas

https://sevenminutesermons.wordpress.com/2014/01/18/patria-potestas/

Excerpt:

- **Adoption** (Dictionary): The act or process of adopting a child; the act or process of beginning to use something new or different; the act or process of giving official acceptance or approval to something.
- **Adoption** (Bible): Adoption, as a son into the divine family; to await eagerly**;** foreordain, predetermine; a son, descendent.

Most of the time when we hear or read about adoption it concerns children who don't have a family or are babies. The goal is to place them into a safe environment so they have a real family. It is motivated by love!

The practice of adoption is very old and many ancient people practiced it including the Hebrews, Greeks, and Romans. The term 'adoption' is only found in the New Testament. During Apostle Paul's time, the Roman adoption was typically for reasons other than love. It had to do primarily with money and inheritance. Romans 8 speaks about adoption:

Romans 8:15-17: *15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" 16 The Spirit Himself testifies with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him. (NASB)*

In the Roman law and culture of the first century A.D. an affluent but childless adult who wanted an heir would adopt a male in their teens, often a slave, to be his son. Adoption was one of the few ways a slave could come into the *patria potestas*, (the power of the father).There were some daughter adoptions but they were rare.

After adoption, a son ceased to belong to his birth family and became in every respect the child of the person or family who adopted them. Upon the death of the new father, the adopted son inherited the estate. In the case of a master with no heir, a favorite slave might be adopted for the sole purpose of having a legal heir to inherit the master's estate. In ancient times, a slave was never permitted to use the term Abba (father) when approaching the master for conversation. But after the adoption, the slave was considered a full son and was entitled to call the master father and the mistress mother.

In addition, all the debts of the child being adopted were cancelled, and in effect he started a new life. The adopted person did, though, lose all rights in his old family, but gained all the rights of a fully legitimate son in his new family. In the most basic sense and in the most literal way, he got a new father.

This helps us understand **Romans 8** more completely and what Paul was conveying to the Roman believers. It can be surmised that the church at Rome had some believers who were former slaves or were certainly well aware of the adoption process. Knowing this, Paul could state:" ***For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"*** Paul wanted to clearly state that they had been adopted by their new heavenly Father-ABBA! And not only that, as adopted children, they were now entitled to be called God's heirs! Paul stated:" ***The Spirit Himself testifies with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him."*** Remember what Jesus said:

Luke 12:32: *32 So don't be afraid, little flock. For it gives your Father great happiness to give you the Kingdom. (NLT)*

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As noted, under Roman law the adopted son not only inherited the estate, he was freed from all debt. Adoption into Gods kingdom includes freeing us from our terrible debt of sin:

Colossians 2:14: *13 And when you were dead in trespasses and in the uncircumcision of your flesh, He made you alive with Him and forgave us all our trespasses. 14 He erased the certificate of debt, with its obligations, that was against us and opposed to us, and has taken it out of the way by nailing it to the cross. (HCSB)*

Not only that, while we were slaves to sin and spiritually dead, He not only adopted us but freed us completely from past sin and its associated fear.

Romans 6:6: *6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. (NKJV)*

Paul talks about inheritance:

Ephesians 1:18: *18 I pray that your hearts will be flooded with light so that you can understand the confident hope he has given to those he called—his holy people who are his rich and glorious inheritance.*

As Paul sums up Romans 8 we see how amazing our adoption is:

Romans 8:31-34: *31 What then are we to say about these things? If God is for us, who is against us? 32 He did not even spare His own Son but offered Him up for us all; how will He not also with Him grant us everything? 33 Who can bring an accusation against God's elect? God is the One who justifies. 34 Who is the one who condemns? Christ Jesus is the One who died, but even more, has been raised; He also is at the right hand of God and intercedes for us. (HCSB)*

In summary, as we look at the Roman adoption process we see interesting parallels to Scripture. But over and above this, we see our ABBA Father loving over us, freeing us, blessing us and providing a sure future and hope all because of Jesus death and resurrection.

Father God stands ready to adopt all who call upon Him! He has an inheritance for all who want to be freed. Why would we not ask Him for our freedom and adoption into His kingdom?

Father, we love You and give You praise for our adoption granted through Your Son!

***See also*: Adoption Law vs Paul Chart**

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Exegesis of Ephesians 1:1-14: Adoption and Inheritance: Ephesians 1:5, 11, 14

http://nagasawafamily.org/paul_ephesians.1.03-14.exegesis.pdf [PDF]

Excerpt:

Jewish Context	Greco-Roman Context
The primary thought behind 'adoption' and 'inheritance' is the royal king of Israel. In the Jewish mind, Adam was originally God's 'son.' God gave Adam an inheritance: the whole earth in an unspoiled state of paradise. Since Adam and Eve sinned, Adam forfeited his position and inheritance, and God chose to 'adopt' another heir, the nation Israel, who became God's 'son' (see especially Rom.9:4 but also Ex.4:22, Dt.32:10, Hos.11:1). God adopted Israel and gave them a promised land inheritance flowing with milk and honey, something similar to what humanity had in the original paradise. By doing this, God was saying that Israel would be His true humanity, His chosen people, the people Adam and Eve were supposed to be. (The notion was preserved in Israel's family inheritance laws once Israel settled the promised land: Land inheritance was passed down from father to sons, as God gave Adam the land as his inheritance). Then, each king of Israel was 'adopted' as a son by God. Every new king coming to the throne had Psalm 2 read to him, which reads, 'You are My son, today I have begotten you.' His 'inheritance' was the Gentile nations. Given that Jesus is the ultimate king of Israel, the one who rebuilt a new Temple (Eph.2:11 – 3:21), I think 'royal kingship' is the primary locus of meaning here.	Distilling all William Barclay's research on Roman adoption: In Roman society, the father had ultimate authority in his household. This was called the '*patria potestas*,' the absolute ownership of the father. Adoption in Roman society was incredibly serious, then, because the son had to pass out of the *patria potestas* of the natural father, and into the *patria potestas* of the adopting father. There were three steps to this. The first was known as 'm*ancipatio*,' which is where we get our word 'emancipate.' The adopting father approached the natural father with seven witnesses. He brought a scale and copper weights and purchased the son from the old family with a ceremony. Twice the adopting father bought the son, and twice the natural father bought him back. Then on the third time, the natural father did not buy him back. The 'patria potestas' of the natural father was held to be broken. After the sale there followed a ceremony called '*vindicatio*.' The adopting father went to the '*praetor*,' one of the Romans magistrates, and publicly argued his case for the adoption of this son. Then, third, is the party, during which the adopting father publicly announces to all his friends and family that there is a new son and a new heir. [1] Roman history: In the year 50 AD, the Emperor Claudius adopted a young man to succeed him on the throne. That young man changed his name to Nero. To cement the alliance, Nero wanted to marry the natural daughter of Claudius, Octavia, who was already his legal sister. They were in no sense blood relations but by law, they were brother and sister, and they couldn't get married. Nero had to get the Roman Senate to pass special legislation to enable him to marry a girl who was legally his own sister. That is how serious and life changing adoption was in Roman society.

[1] The movie Ben Hur illustrates this. Charlton Heston plays Judah Ben Hur, the young Jewish galley slave who rescues the Roman Admiral Arius from drowning during a naval battle on the Mediterranean. The Romans won the battle, so Arius returns to Rome a hero. During his victory march through Rome to the throne of the Emperor Tiberias, Arius has Judah Ben Hur ride beside him on the victory chariot. Then, Arius appears before the entire Roman senate and the Emperor to plead the case that Ben Hur be released from being a slave and placed by adoption as an adult son into Arius' family. The Emperor and the Senate acquiesce and next comes to huge gala celebration thrown by Arius. Into the main hall and courtyard in Arius' enormous house come dancers, musicians, and guests: Arius' friends and colleagues. In the middle of the party, Arius commands that the music stop, and he calls Judah Ben Hur forward. He tells the whole audience of his great joy at finding such a young man who rescued him at sea and then won the Roman chariot races in the Circus of Rome. He then tells the audience his reason for throwing this huge celebration in the first place: to recognize, honor, and publicly state his love for his adopted son, Young Arius. Ben Hur, or Young Arius, steps forward, and Arius puts his ancient family signet ring on his finger. From that moment onward, all of the father's wealth, land, power, and honor belong to and will be inherited by Young Arius. Young Arius is publicly identified with his father by a powerful public statement of love.

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Application of Adoption/Inheritance Language:

How do we apply this to ourselves today? First of all, the Jewish connotations take priority, and the Roman connotations, as secondary, can be considered as long as they reinforce the main ideas from the Jewish context. Secondly, we must remember again that this picture is not for men only. The cultural picture was of the adoption of adult sons. Paul is therefore saying that God adopts men, women and children in a way similar to how God adopted Israel as a nation, or how a Roman father adopted a son to be his heir. Young men, you are adopted as a son into God's family. Young women, you are adopted as a daughter into God's family. Regardless of your gender or your age, this picture of adoption applies to you if you have faith in Christ.

Next, we can list the important points that can be pastorally applied to us:

1. **The adopting father does everything in public**. In the Jewish context, God brought Israel out of Egypt 'before all the nations,' in public. Also, the anointing of each new king was public. In the Roman context, the father publicly purchases the adult son, publicly argues for the adoption before a judge or a magistrate, and publicly presents the new son as a full-fledged adult member of the family. In both cases, the PUBLIC nature of this commitment is highly significant. It parallels the fact that God sends Jesus publicly to live and die, and then publicly. This Father WANTS this Son!

2. **The adopting father created a whole new identity for the son.** In the Jewish context, God brought Israel out of slavery and misery into a whole new identity. The Israelites did not have to listen to their former masters any more! In the Roman context, the father purchases the son out of the previous family, making a permanent and irrevocable legal break with the old family. If you had debts to pay, they were cancelled out! New relationships began! In both cases, the old life was totally cancelled out. A new identity was assumed. This is truly newness of life.

3. **The adopting father gave his son an incredible (royal) inheritance.** In the Jewish context, God gave Israel the status and inheritance of an adopted 'son,' in continuity with the themes begun with Adam in the original creation. Also, adoption as God's son into kingship is royalty, but adoption into Jesus is ultimate royalty. In the Roman context, the adopted son was accepted as a full-fledged heir in the family, guaranteed regardless of blood line or whether there were any other sons.

4. **The adopting father's love could not be broken.** In the Jewish context, God's covenant with Israel could not be broken, even by their unfaithfulness. In the Roman context, the new son was a part of the family permanently, totally, and eternally. There was no way to break the tie between the adopting father and the new son, except possibly through another adoption agreed to by the new father, which is ridiculous to imagine!

5. **The new son assumed new family responsibilities.** In the Jewish context, this meant living by God's rule. In the Roman context, this meant representing the Roman father's person and interests.

***See also*: Adoption Law vs Paul Chart**

***Return to the beginning of*: Adoption**

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Roman-Greek Adoption as Analogy to Paul's References (Chart)

by Carmen ("Skip") Cialino

Roman-Greek Adoption	**Analogy to Paul's References**
Roman Law (***Ref***: 12 Tables)	**Paul**
I. Original Father (OF) has *patria potestas* ("father's power") (PP) over child to be adopted (AC). PP means that OF has absolute power over AC as long as both alive – including property, sell into slavery, imprison, kill them	I. Sin has the equivalence of PP over us.
II. Adoption Process – AC will become co-heir with AF's natural children (NC) a. Involves a 3-sales transaction – *Mancipatio* – OF sells and buys back AC twice – 3rd time OF does not buy back – original PP broken b. *Vindicatio* – AF petitions magistrate to adopt AC – 7 witnesses present – petition granted.	II. Parallel To Adoption a. God in his mercy has adopted us and has absolute power over us. Our old life dominated by sin nature no longer controls us. We begin life anew b. The price of adoption is the blood of Christ c. The Holy Spirit is the witness to our adoption
III. Consequences of Adoption. a. OF's PP broken b. AF's PP Established c. AC's connection prior family wiped out – including debts d. AC becomes co-heir with AF's natural children (NC)	III. We are co-heirs with Jesus Christ (JC) • Heirs of all God's riches; • We inherit [predestined for our future] eternal life / glorified bodies / new heavens and new earth; • JC suffers – we suffer; • We are raised to JC's life and glory

AC = Adopted Child

OF = Original Father

AF = Adopted Father

PP = *Patria Potestas* (power of the father)

NC = Natural Children

Notes:

1, The above parallel is "fleshed out" more in Romans 8:12-17, than Ephesians 1:5.

2. The concept of adoption would have been quite apparent to those who were subject to Roman law.

Return to the beginning of: **Adoption** ***or*** ***beginning of***: **Patria Potestas**

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Tutelage (*Tutela*)

Wikipedia: Tutelage
https://en.wikipedia.org/wiki/Tutela

Tutela was the ancient Roman concept of "guardianship", conceived of as a goddess in the Imperial period, and from the earliest period as a functional role that various tutelary deities might play, particularly Juno. *Tutela* had particular applications in Roman law.

Contents

- **1 Legal *tutela***
- **2 *Tutelae***
- **3 Tutela and Imperial cult**
- **4 References**
- **5 External links**

Legal *tutela*

Under Roman law, there were several forms of *tutela* ("guardianship" or "tutelage"), mainly for people such as minors and women who ordinarily in Roman society would be under the legal protection and control of a *paterfamilias*, but who for whatever reasons were *sui iuris*, legally emancipated. The guardian who oversaw their interests was a *tutor*. Latin legal terminology distinguishes among several types of *tutela*, including:

- *tutela fiduciaria*, fiduciary guardianship.
- *tutela impuberum*, guardianship for minors who were emancipated from the legal control *(potestas)* of a *paterfamilias* or head of household.
- *tutela mulierum*, guardianship of emanicipated women, generally those whose fathers had died. In the "core period" of Roman history (2nd century BC to 2nd century AD), a married woman did not enter into the *potestas* of her husband, and remained legally a part of her birth family. The appointment of a *tutor* was meant to ensure that her interests and those of her family were protected, particularly in matters of property rights, since the ownership of property by married people remained separate. On occasion, a woman who wanted her husband to manage her property might have him appointed *tutor*.

Tutelae

The *tutela* or tutelary deity was fundamental to archaic Roman religion. The capacity for offering protection or guardianship was a basic function of deity, expressed by formulations such as *Tutela Iovis*, "the tutelage of Jove". Major deities such as Jupiter, Minerva, and Mars were conceived of as tutelaries. The phrase *in tutela* expressed the sphere of influence exercised by a deity. For instance, trees of ill omen *(arbores infelices)* were in the *tutela* of the gods below *(di inferi)*. The initiatory grades of the Mithraic mysteries seem to have each had a tutelary deity.

The cities of ancient Italy characteristically had a *tutela*, who in many places was Juno. The true name of the deity was theoretically kept secret, to prevent an enemy from enacting a ritual "calling out" *(evocatio)* the tutelary and rendering the city vulnerable. If the identity of a deity whose protection was desired was unknown, an altar might be inscribed with an open-ended invocation such as "to the tutelary god". The

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individual goddess Tutela may have evolved from this abstraction. She appears often in inscriptions, particularly in Gaul, but only rarely in literature. She is often linked invoked with the Genius to assure a full range of protection, and became a regular part of household cult along with the Lares and Penates. She might also be paired with Fortuna. *Tutor* or *tutator* might be masculine epithets for gods in a specifically tutelary function: *Iuppiter tutor* or *Hercules tutator*.

Tutela and Imperial cult

See also: Imperial cult (ancient Rome)

The early Roman emperors drew on traditional sources of authority to consolidate their position, among them the *potestas* or power of the Roman head of household. *Tutela* or guardianship was another available form of authority, advertised as *Tutela Augusti*, the tutelage of Augustus. In the Imperial period the goddess Tutela received her own distinct *cultus* in the form of rituals and temples. The Flavian dynasty in particular cultivated Tutela. On a coin of 71 AD, Tutela is represented by a woman with two children.

Guardianship, in Civil Jurisprudence (Catholic Perspective)

http://www.newadvent.org/cathen/07051a.htm

Excerpt:

Guardianship is "the condition or fact of being a guardian; the office or position of guardian" (Murray, New English Dictionary, s.v.); "a person intrusted by law with the interests of another whose youth, inexperience, mental weakness or feebleness of will, disqualifies him from acting for himself in the ordinary affairs of life, and who is hence known as the ward" (Schouler, "Law of the Domestic Relations", Boston, 1905, 277). Etymologically, the words *guardian* and *ward* are of like derivation. Warden is an older term for guardian. The verb, *to ward*, is derived from the Old French, *warder*, *garder*, *guarder*, and one of the definitions of the noun, ward, is "guardianship, control or care of a minor" (The Century Dictionary, s.v.). This "control or care" conferred by law is a substitute for, or "an artificial extension of the parental power" (Taylor, "The Science of Jurisprudence", New York, 1908, 558).

The Roman law terms such "control or care" of a minor under the age of fourteen years, *tutela*, "an authority and power over a free person given and permitted by the civil law in order to protect one whose tender years prevent him defending himself" ("The Institutes of Justinian" tr. Sanders, L. I, t. xiii, 1, Chicago, 1876), the civil law thus providing what the Institutes pronounce agreeable to natural law, *naturali juri conveniens*, ibid., L. I, t. xx, 6. Tutors were so termed "as being protectors", *tuitores* (ibid., L. I, t. xiii, 2), protectors of a person in the exercise of his rights. A tutor did not confer rights on his ward; the tutor's authority supplied the ward's deficiency for exercise of rights which he already had. "When one person increased (*augebat*) what another had, so as to fill up a deficiency, this was called *auctoritas*" (ibid., Introduction, §43, note, and see p. 76, t. xiv, p. 120, p. 134). Only one who was free could have that right, a deficiency in which, according to this explanation of its meaning, authority could supply. A slave could not be regarded as deficient for exercising rights, because a slave (who in law was not even regarded as a person) having no capacity to acquire the rights themselves, there could arise no question of his capacity to exercise them. Thus, a free person only could have occasion for a *tutor*, or could be a ward (*pupillus*, *pupilla*). On the other hand, no person not vested with the rights of citizenship was qualified to become a tutor. Being deemed a public office, *tutela* was compulsory upon those who were qualified and who could present no legal excuse (ibid., L. I, t. xxv).

The *tutela* of a male ended with his fourteenth year, of a female with her twelfth. But a minor was not deemed *perfectæ ætatis* (of full age) and fit to protect his or her own interests, while under the age of

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twenty-five years, and so, on the discharge of the tutor, there was appointed a *curator* (ibid., L. I, tt. xix, xxii, xxiii). *Tutela* might be *testamentaria*, *legitima*, or *dativa*.

Tutela testamentaria arose from appointment in the last will of the parent (Instit., L. I, t. xiii, 3). *Tutela legitima* occurred in the instance of minors to whom by will no tutor had been appointed. For them the law prescribed the *tutela* of certain relations who were hence called *tutores legitimi* (ibid., t. xv.). "If any one had no tutor at all" one was assigned by certain magistrates and termed *tutor dativus* (ibid., t. xx).

***Return to*: Welch's Adoption Article**

***See also*: Rome, Romans and the Roman Empire**

***Return to the beginning of*: Adoption**

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Roman Law – The Twelve Tables

The Twelve Tables by Paul R. Coleman-Norton
https://www.gutenberg.org/ebooks/14783

Wikipedia: The Twelve Tables
https://en.wikipedia.org/wiki/Twelve_Tables

The Twelve Tables – Intro (for a class)
https://hsweeney.files.wordpress.com/2013/07/the-twelve-tables-reading1.pdf [PDF]

Excerpt:

An important step in the political development of a civilized society is the organization and publication of their laws in a way that makes it possible for all persons to know what law governs (think back to Hammurabi's Code).

About 450 B.C.E., the Romans codified [arranged by subject area] their laws and inscribed [engraved] them on 12 bronze tablets, which were displayed in the Forum. The Twelve Tables is the earliest surviving piece of Roman literature. The Twelve Tables were the basis of all later Roman law – and from it evolved many of the legal systems in the world today.

During the Etruscan monarchies, disputes between individuals were arbitrated [decided] by the king, who also served as a judge. The king's judgments [decisions] were eventually codified in the Twelve Tables. The laws were limited and draconian.

As the small city-state of Rome on the Tiber River grew, more detailed laws were needed to regulate a society that was growing more complex and more civilized. The Roman magistrates [officials administering the law], known as the praetors, were the source of this new law.

During the Republic, the praetor's duty was to decide cases by interpreting and applying the Twelve Tables to the dispute before him. When the praetor had to judge a case where the law was not clear, or where it was not exactly suitable, he gave a ruling based on his opinion. This new ruling, if it worked, was then adopted by his successors. In this way, a body of law developed that could be changed to fit new needs. Our legal system uses this same process: relying on case law, the written opinions of judges interpreting the law before them.

Roman law was based on the concept of justice and the rights of the individual. It is from the Romans that we inherit the belief that a person:

1) should not be accused anonymously,

2) should not be penalized for what he or she thinks, and

3) should be considered innocent until proven guilty.

The Twelve Tables
https://roman-empire.net/republic/the-twelve-tables/

More re Twelve Tables on next page…

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Twelve Tables – World History Encyclopedia

https://www.worldhistory.org/Twelve_Tables/

Excerpt:

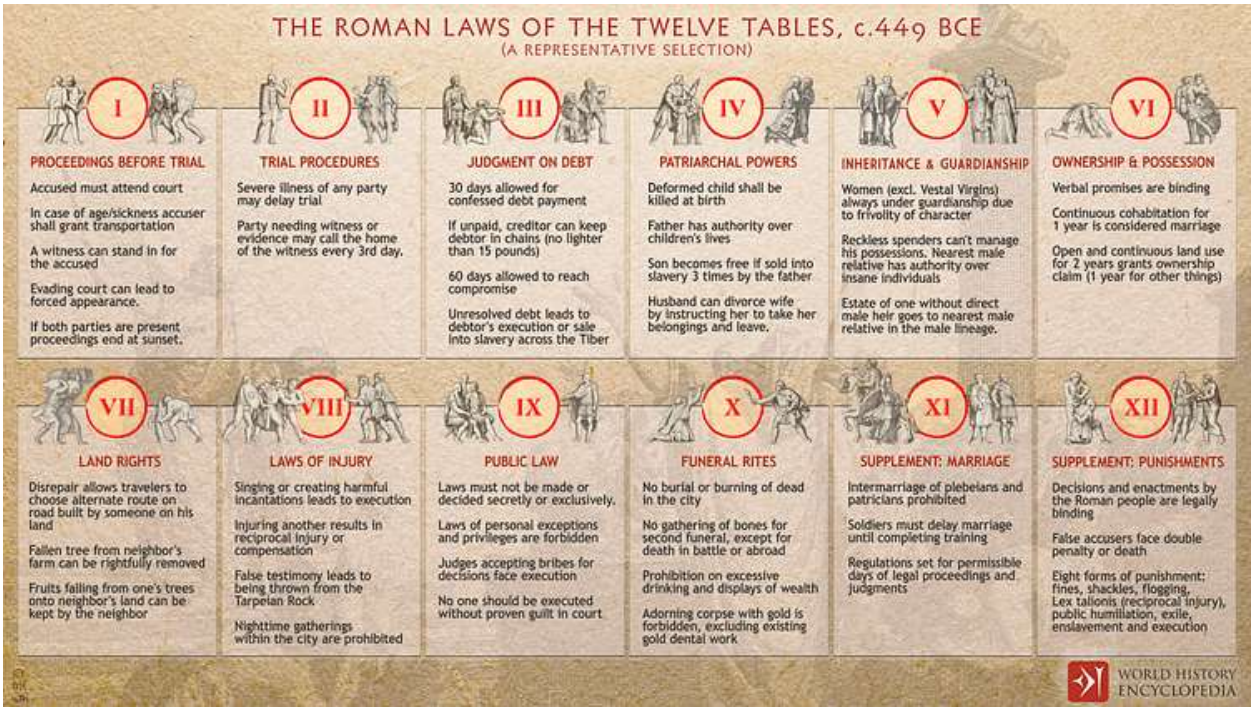
The *Twelve Tables* (aka Law of the Twelve Tables) was a set of laws inscribed on 12 bronze tablets created in ancient Rome in 451 and 450 BCE. They were the beginning of a new approach to laws which were now passed by government and written down so that all citizens might be treated equally before them.

Although not perhaps a fully codified system, the Twelve Tables was a first step which would allow the protection of the rights of all citizens and permit wrongs to be redressed through precisely-worded written laws known to everybody. Consequently, the Roman approach to law would later become the model followed by many subsequent civilizations right up to the present day.

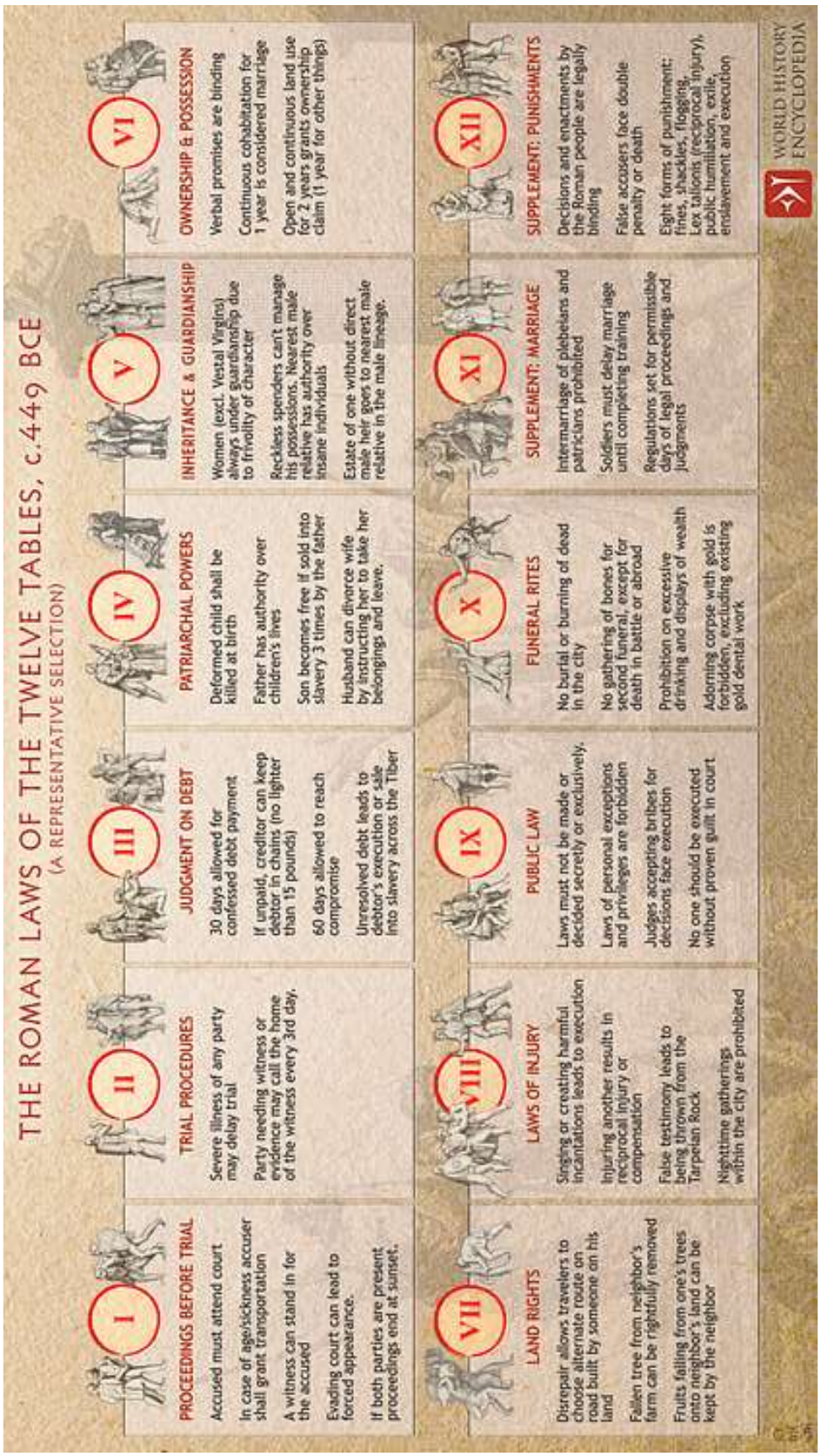
Creation of The Twelve Tables

According to tradition, in 451 BCE a committee, the *decemviri*, were, following public pressure, given the task of composing a law code which would better represent the interests of the ordinary people (plebeians) and reduce the undue influence on Roman law of the aristocrats (patricians) and priests (*pontifices*). These latter had exclusively sat on a council which interpreted the law as they saw fit. In preparation for this responsibility, a delegation of three men was sent to Athens where they studied the laws of the celebrated lawgiver Solon (c. 640 – c. 560 BCE). Then ten men, all patricians, were given consular power (*imperium*) and permitted to draw up a list of laws which they considered most needed and useful.

That is the traditional view of events, although, perhaps more realistically, the composition of the Tables was an attempt by the elite to better govern themselves and prevent abuses within their own social group. In any case, the result was a list of written laws (*legibus scribundis*) presented on ten tables and two more were added the following year to bring the total to twelve. As a consequence, laws became statute, that is they were made only after first being decided on by a legislative body and were no longer based on mere custom and tradition.



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The Laws of the Twelve Tables

The exact reason why the Tables were drawn up may have been lost in the mists of time but once written their content was consistently referenced in later Roman written works. Unfortunately, the tablets themselves have not survived, destroyed, according to tradition, when Rome was sacked by the Gauls in 390 BCE. From some remaining fragments and those references in literature, it is possible to identify at least some specifics.

The list of laws seems to have covered most areas of private law and concentrated on relations between individuals (as opposed to individuals vs. the state or the rights of non-citizens) and thus is more a list of civil actions and penalties than a full, all-encompassing law code. It also largely dealt with areas relevant to an agricultural state. For example, the crime of arson was punishable by the death penalty (*poena capitis*), in this case by burning. The crime of using magic on crops was also punishable by death, this time by a form of crucifixion. Lesser penalties for property damage were banishment from Rome, loss of citizenship, and, for being an accessory to a crime, confiscation of property. Settlements could also be made by paying compensation to the plaintiff and thus avoiding court.

Other areas covered were procedural such as the *ius vocation* which was a private summons. If a plaintiff communicated to the accused they wished to bring a case against them then the accused was obliged, and could even be physically forced, to appear before a magistrate. Family law was also a part of the Twelve Tables with rules regarding marriage, guardianship, inheritance, and funerals prevalent.

Amendments

Problems of practical application were soon apparent when some patricians refused to submit to the statutes of the Twelve Tables. The ordinary people were also now startled to see, for the first time, many of the rules which had already been in place but not made quite so transparent until now. These factors led to an uprising by the plebeians in 449 BCE and the forced resignation of the *decemviri*. Rome's constitution was revised, the institutions of tribunes and consuls were reinstated, and the Twelve Tables became the basis of Roman law. The actual bronze tablets were set up in the Forum of Rome for all citizens to see, and Cicero records that students studied them as a part of their education.

In addition to these early problems, some specific laws in the original tables were not very long-lasting such as that which prohibited intermarriage between patricians and plebeians. This law was cancelled in 445 BCE with the enactment of the *lex Canuleia*. Other laws within the Twelve Tables were modified over time and, from the 3rd century BCE, they were steadily replaced by laws more relevant to the evolving Roman society and the dramatic expansion of the Republic.

Legacy

Although some scholars insist the Twelve Tables were not quite the 'all equal before the law' that tradition has claimed and that they were not enough alone to be defined as a complete law code, they, nevertheless, indisputably set the foundation for what would become a system of fully codified law in the Roman world. The *decemviri* must also be credited with creating laws which were of practical value, separated from any religious consideration, visible to all, and outlined in precise language with explicit definitions. Thus, the Romans created an approach to legal matters which would be copied by countless other societies and governments ever since.

The Twelve Tables

https://ancientromelive.org/the-twelve-tables/

***See also*: Rome, Romans and the Roman Empire**

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Roman Law in the Writings of Paul – Aliens and Citizens **by Francis Lyall (1976)**
https://biblicalstudies.org.uk/pdf/eq/1976-1_003.pdf [PDF]

Adoption: http://www.jstor.org/stable/3263796?seq=1#page_scan_tab_contents

***See also*: Adoption Law vs Paul Chart**

Legal Metaphors in the Epistles **by Francis Lyall** (MS Word *.doc file)
http://www.tyndalehouse.com/tynbul/library/TynBull_1981_32_03_Lyall_LegalMetaphorsInEpistles.doc

***Return to the beginning of*: Adoption**

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Roman intestate succession[1]

https://everything2.com/title/Roman+law+of+intestate+succession

Excerpt:

For the Romans, the law of succession was dealt with as part of the law of things, or property law,[2] as succession was regarded as a manner in which ownership of things could be acquired, such as sale and purchase. Succession was regarded as an *acquisitio per universitatem*, acquisition of ownership of the estate of the deceased in its entirety. This differs from our modern notion of succession in that most jurisdictions do not recognise universal acquisition of the estate, but only devolution of the assets in the estate. In contrast, the Roman heir inherited both the assets and the liabilities. Should the estate be bankrupt, the heir was liable for the debts that the estate could not pay.

Elsewhere in Roman law of testate succession I dealt with the notion of the *persona* of the individual that the Romans thought devolved at death upon the heir. In fact, long before classical times intestacy (= dying without leaving a valid will) had become unusual, even if not unknown. Accordingly, a feeling had developed which has been called "a horror of intestacy", although Buckland[3] thinks this description of Plautus'[4] is an exaggeration. The fact is that Romans placed a very high premium upon the making of a will, and wills were regarded as sacrosanct, and in fact, every will was stored in the Temple of Vesta and guarded by the Vestal Virgins.

The earliest knowledge we have of the topic comes from the *lex XII tabularum*. According to the XII tables, all persons *in potestate* (= under the power of the *paterfamilias*) and who upon the death of the *paterfamilias* become *sui iuris* (i.e. "emancipated" from the *patria potestas*), regardless of whether they are blood relations or adopted, or even family, are regarded as *sui heredes* (heirs in own right) who are obliged to inherit, whether they wish to or not . They were regarded as *heredes sui et necessarii* and inherited *per stirpes*, per stake (each *sui heres* forming one stake), and representation was allowed (if e.g. one child was predeceased but left his own issue, they inherited the predeceased parent's share, representing him or her only in that share *per capita*). Only if there were no *sui heredes* did the estate devolve upon the *proximi agnati* (closest relatives regardless of blood), *per capita* (as opposed to *per stirpes*, and no representation was possible, i.e. if one of the *proximi agnati* was predeceased, nothing devolved upon his or her heirs as would have been the case with the *sui heredes*). *Proximi agnati* unlike the *sui heredes* had an election, and were at liberty to decline to inherit (which they would if there was the possibility of having to contribute to pay any debts of the deceased).

This arrangement of the XII tables was not without problems. It left already emancipated children out of the equation, as they would not become *sui iuris* upon the death of the *paterfamilias*, having already been emancipated, and also left children who would not become *sui iuris* at his death out of inheriting (such as daughters who would now fall under the *patriapotestas* of the elder son). It was furthermore not necessarily based on blood relationship, and also left the spouse who had married in a manner that left her retaining her status of *sui iuris*, out of the loop.

The consequence was that the *praetor* adapted the rules of intestate succession in his edict. The *praetor* could, however, not create an heir. So what he did do, in terms of the law of things, he cleverly created classes of person whom he would grant certain protection by vesting them with the right to apply for *bonorum possessio* (possession of the things in the estate). Instead of inheriting as an heir would, the individual(s) granted the *interdictum quorum bonorum* (= the right to recover possession of the things in the estate from whoever held it) could now take possession of the estate, and being protected by the interdict, could obtain ownership by way of *usucapio* (= usucaption or acquisitive prescription) after one year.

The classes of person the *praetor* granted the right to were:

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· *Liberi* being children of the deceased, regardless of whether they will beome *sui iuris* or not upon his death. They inherit *per stirpes* and representation is allowed.

· *Legitimi*, being all those who were entitled to inherit according to the *ius civile* (strict civil law), i.e. the *sui heredes*, the *proximi agnati* and the *gentiles* (further clansmen).

· *Proximi cognati* (closer blood relatives).

· *Vir aut uxor*, husband or wife, i.e. the surviving spouse.

The *praetor* also allowed the protection regardless of sex, in contrast to the XII tables which allowed succession only through the male line. The closer relations exluded further removed relations, and the estate devolved upon closest relation(s) who applied to the *praetor*. Where there were more applicants related in the same degree, they inherited *per capita* (i.e. no representation).

While the *senatusconsultum Tertullianum* in the reign of Hadrian improved the rights of a mother to the estate of her deceased child, and the *senatusconsultum Orfitianum* from approximately the reign of Diocletian vested children with first dibs on the estate of their mother, this arrangement remained in force much without change until Justinian instituted a new arrangement, based on *cognatio*. Justinian allowed intestate succession according to the following rule:

· First in line: *Descendentes*, all children and further issue of the deceased. Distribution *per stirpes* and respresentation is allowed.

· If no *descendentes* survived the deceased (or he died without issue), *adscendentes* (parents and further up, the first in line to the exclusion of further generations) and siblings. In this case, the estate would devolve first upon parents, and if they are predeceased, the estate would "sink" to brothers and sisters of the deceased. If there are no surviving sibings, the estate would "climb" to grandparents, from where it would first "sink" to their heirs, and if none, "climb" again and so on.

· Siblings of the half blood.

· Further blood relations in the side line.

· Surviving spouse (last to inherit).

Where there were no heirs of this list, the estate fell to the *fiscus* as *bona vacantia* (unclaimed assets).

1The issue can not be treated fully or exhaustively in this format. This node does not pretend to be anything more than a very brief outline of the topic.

2Property law and the law of things are two different branches of law in our modern understanding of things. The law of things deals with relationships between subjects (persons, entities) and things capable of being owned or possessed, ownership and possession being two different, albeit related relationships. Property law concerns itself only with the law of ownership of things, and not of other relationships between the thing owned and third parties.

3 *A Textbook of Roman Law,* Cambridge 1950.

4 *Curculio* 5.2.24.

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Several readers seem to experience difficulty with the *per capita / per stirpes* distinction. If the deceased has five *sui heredes* heirs (i.e. heirs that have no choice but to inherit), each of them constitutes a *stirps* (literally a stem or branch of a plant or tree but untranslateable in this form into modern English, which I consequently translate as a "stake" to convey the notion of their proprietary interest in the estate). The estate will be divided into five. Should any one (or more) of these heirs have predeceased the person from whom they would have received an inheritance, their respective heirs are substitued in his / her (or their) place, and these latter substitute heirs receive the fifth portion of the estate, sharing that portion equally *per capita*, i.e. per individual. Where we deal with any heirs that are not *heredes sui et necessarii*, i.e. they have an election as to whether they want to accept the assets and liabilities of the estate, they inherit *per capita*, and where one (or more) is (are) predeceased, their heirs do not become substitutes for them, and the other heirs receive a proportionately larger portion of the estate.

· My thanks to DonJaime who raised this issue first.

Roman law of testate succession: An idiot's primer

https://everything2.com/title/Roman+law+of+testate+succession

Excerpt:

Both Gaius[1] and Justinian[2] regarded the law of succession as a part of the law of things, in that it was thought to be a manner of acquisition of ownership *per universitatem* (i.e. in mass), as opposed to the acquisition of *singulae res* (=a single thing). Therefore, the law of succession was not treated by the Romans as a separate branch of the law. According to our modern way of thinking, the law of succession is about more than merely the acquisition of assets, and also entails the entire procedure according to which the entire estate of the deceased is administrated and wound up. For us it is therefore a more convenient way to deal with succession as a branch of law in itself.

Elsewhere in Roman personhood I have tried to convey the Roman notion that the person was regarded in Roman times as more than just an individual being, but rather as a vehicle of various capacities and competencies, owner of assets and empowered to differing degrees, depending upon his status and class in society. This notion was drawn right through into how Romans dealt with succession. The "cloak" of entire personhood devolved upon the *heres* (= heir) upon the death of a person. For this reason, it became extremely important for every Roman to execute a will, in order to institute an heir worthy of perpetuating the *persona*. While Roman law acknowledged that someone could die intestate (= without having executed a valid will), it was regarded as important to ensure that the right person was appointed your heir. Intestate law of succession in Rome is dealt with elsewhere in (at the time of noding this, a forthcoming attraction) Roman law of intestate succession.

Obviously in the case of intestate succession, the deceased had no opportunity of determining what should happen to his assets upon death, or how his estate should be administrated. In the case of intestate succession, the matter was essentially dealt with fairly simply at the most basic level: Everything went to the oldest male child who succeeded as the *paterfamilias*, and took over the reigns from the deceased. This is not to say that women could never have estates that devolved upon others at death. Women *sui iuris* (= not under the power of a *paterfamilias*) were entirely capable of executing wills, and their estates could also devolve *ab intestato*(= intestate).

As far as we know, the initial will was a verbally executed stated intention before the *comitia calata*, in terms of which the testator simply formally stated his intention in respect of his estate upon his demise in the *comitia curiata* (= curiate assembly, the assembly of the people in the form of their 30 *curiae*, or

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divisions of the patriciate). In this form the *c. curiata* was termed the *c. calata*, probably called this as a result of the sacred function it performed in respect of wills and adoptions (*calata* from *calator*, meaning someone in attendance upon a priest). Soldiers on active duty could also make a verbal will called a *testamentum in procinctŭ*, meaning literally a will made in battle formation (= *in procinctŭ*). As writing became the norm for purposes of recording important events and information, both these forms of will disappeared fairly early, although they technically remained possibilities for executing a will until late in the development.

A third form of will also developed fairly early, probably simultaneously with the development of the institution of *mancipatio*, of which I have also written elsewhere, the *testamentum per aes et libram*. The estate was symbolically transferred to a trusted person (= *familiae emptor* (lit. buyer of the family)) by way of the highly formal *mancipatio* procedure, involving the weighing of bronze (*aes*, currency) in the scales (*libra*) in the presence of witnesses. The *familiae emptor* was formally charged with distributing the assets to the heirs upon the death of the testator. This form of executing a will had fallen into desuetude during the empire.

Written wills (when they came to be) were lodged in the temple of Vesta (the goddess of the home and the hearth) and it was the sacred duty of the priestesses of Vesta, the Vestal Virgins,[3] to guard the wills and to bring a will forth upon the death of the testator. The Vestal Virgins tended the sacred fire of Vesta (symbol of the home and more particularly the hearth), and also symbolic of the perpetuation of the *persona* of the individual.

No will was valid without it instituting the heir (*heredis institutio*). This was so important because the heir had to see to the perpetuation of the testator's *persona*, and the heir so instituted (*heres necessarius* = necessary heir) had to inherit a minimum portion of the estate, later fixed upon a quarter. It must be emphasized that in most modern jurisdictions only the assets are inherited, and any debts owing at the time of death have to be paid from the estate. Where there is insufficient assets in the estate to cover debts, the estate is simply insolvent. In Roman law, the estate itself was inherited, and any debts not paid from the estate had to be covered by the *heres necessarius* – not an enviable job where the testator was (for example) a heavy gambler down on his luck shortly before death. For this reason, creditors of the estate could even later demand a guarantee (*satisdatio* = lit. giving enough) of the heir that he will pay the debts.

Effectively administration of the estate entailed liquidating assets in so far as was necessary to pay any debts, after which any remaining debts were to be paid by the heirs. If sufficient cash was available and all debts paid, the estate first had to pay out specific bequests, after which the heirs got their chance to share in the spoils.

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1 *Intitutiones* II:97.

2 *Institutiones* 2.9.6.

3 Incidentally the precursor of the later institution in the Roman Church of nuns, who until fairly recently also wore headdresses (wimples) strongly reminiscent of the headdress of the Vestals.

***See also*: Rome, Romans and the Roman Empire**

***Return to the beginning of*: Adoption**

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Mystery

(*See also*: **"Mystery" in Ephesians**)

"What is the mystery of God referred to in the Bible?"

https://www.gotquestions.org/mystery-of-God.html

Excerpt:

The Bible tells us that the mystery of God is Jesus Christ: "My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge" (Colossians 2:2–3).

A "mystery" in the New Testament is something that had at one time been hidden but is now revealed to God's people. Jesus spoke of "the mystery of the kingdom of God" (Mark 4:11, NAS) that He was at that point revealing to His disciples. The apostle Paul used the word *mystery* 21 times in his Epistles. In each case, the "mystery" involved a wonderful declaration of spiritual truth, revealed by God through divine inspiration. A mystery is that "which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets" (Ephesians 3:5)…

Meditation: Christ – The Mystery of God Revealed **by Toby v Jennings (2013)**

http://equip.sbts.edu/wp-content/uploads/2014/03/SBJT-17.3-Fall-2013-Jennings.pdf [PDF]

Ephesians 1:7-13a – Salvation in the Son

https://redeeminggod.com/sermons/ephesians/ephesians_1_7-13a/

Excerpt:

Ephesians 1:9-10. And he made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.

Have you ever known a secret and just wanted to tell it to someone? It's always on the tip of your tongue. You have to watch your every word to make sure it doesn't slip out?

You know what is worse though? When you know that someone else has a secret, and you don't know what it is. The fact that they know something you don't just eats at your mind. You wonder what it could be, and who it could be about, and how it affects you, and why they didn't tell you.

Paul here in Ephesians 1:9 says that for many years, God had a secret, which He has just now made known to the world. Now Paul calls it a mystery. This does not mean it was hard to understand, but simply that it was something previously unknown. There were clues and hints about this mystery throughout the Old Testament, but now God has made it plain as day and wants the whole world to know.

Paul says this was a mystery of God's will, according to his good pleasure and that it primarily involved Christ, and that the accomplishment of this mystery of God's will would not be completed until the end of time.

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NT References to Mysteries

New Testament References to "Mysteries" (things previously unknown but now revealed) [186]	
Matt. 13:11	The secrets of the kingdom of heaven
Luke 8:10	The secrets (mysteries) of the kingdom of God
Rom. 11:25	Israel experiencing a hardening of heart
Rom. 16:25-26	The plan of salvation through Jesus Christ.
1 Cor. 4:1	New Testament revelation
1 Cor. 15:51	The Rapture
Eph. 1:9	God's will
Eph. 3:2-3	The administration of God's grace
Eph. 3:4	Christ
Eph. 3:9	The church
Eph. 5:32	Christ and the church
Col. 1:26	Christ in us, the hope of glory
Col. 1:27	Christ in us
Col. 2:2	Christ
Col. 4:3	Christ
2 Thess. 2:7	The secret power of lawlessness already at work
1 Tim. 3:9	The deep truths of the faith
1 Tim. 3:16	Godliness
Rev. 1:20	The seven stars (angels)
Rev. 10:7	The details of the Tribulation
Rev. 17:5	Babylon the great

Source: Dr. Thomas Constable's Notes on Ephesians
http://www.soniclight.com/constable/notes/htm/NT/Ephesians/Ephesians.htm

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Mystery

https://www.biblestudytools.com/dictionary/mystery/

Excerpt:

The content of the divine mystery is painted in broad strokes in the Old Testament, takes on greater detail in the Gospels, and receives its finishing touches in Paul's letters. In Daniel, where the term first appears (*raz* in Aramaic, always translated with *mysterion* [musthvrion] in the LXX), it refers to God's understanding of the symbols in Nebuchadnezzar's dream, symbols that stand for the rise and fall of human empires and to the eventual establishment of God's own, eternal kingdom (2:44; cf. Rev 1:20; Revelation 17:5; Revelation 17:7). The details of these events, however, and the nature of God's kingdom, once established, remain sketchy in Daniel. The mystery of God's purposes gains greater specificity in the Gospels, where Jesus, particularly in his parables, reveals the "mystery of the kingdom of God" (Mark 4:11; cf. Matt 13:11; Luke 8:10). Paul also identifies the divine mystery with the revelation of God in Christ (Col 2:2 ; 4:3) but gives the concept even greater clarity in three ways. First, he equates the divine mystery with the gospel of Christ's atoning death on the cross (1 Cor 2:1); second, he describes it as God's plan, through Christ's atoning death (Eph 2:13-16), to include the Gentiles among his chosen people; and third, he defines it as the reconciliation of all things to God (Eph 1:9-10). Thus, Daniel described the divine mystery in general terms as the eventual establishment of God's eternal kingdom; Jesus defined it more specifically as his proclamation of God's kingdom; and Paul described it more specifically still as the constitution of a new people, from among both Jews and Gentiles, through the atoning death of Christ on the cross.

This understanding of divine mystery illustrates three aspects of God's character. First, it emphasizes God's *omniscience*. After God revealed the "mystery" of the interpretation of Nebuchadnezzar's dream to Daniel, Daniel thanked God in prayer for his wisdom and power (2:23; cf. 2:20) and described him as a God who "knows what lies in darkness" (2:22). Paul, similarly, after revealing the mystery of God's plan to include the Gentiles among his chosen people breaks into praise of the "depth of the riches of the wisdom and knowledge of God" (Rom 11:33).

Second, the biblical concept of divine mystery emphasizes God's *sovereignty*. The mystery revealed to Daniel and communicated to the king demonstrates not only that God knows the beginning of history from its end but that the rise and fall of human empires and the establishment of God's own kingdom happen according to his decree (2:36). Similarly, Paul says that the mystery of God's intention to unite both Jews and Gentiles in the body of Christ has been in place from ages past (Eph 3:9-11; Col 1:26-27; cf. Eph 1:9-10 ; 3:5).

Third, and most important, the biblical understanding of divine mystery emphasizes God's *grace*. This can be seen immediately in the stark contrast between the biblical use of the term "mystery" and its use as a technical term in ancient Hellenistic mystery religions. In these cults the term was used to signify the esoteric knowledge that initiates were instructed, with threats of severe punishment, not to reveal to the uninitiated. The Bible, however, emphasizes God's gracious willingness to reveal the mystery of his purposes to his servants the prophets and through them to other people (Rev 10:7; cf. Amos 3:7). The biblical emphasis is well illustrated in Daniel. There God graciously reveals his mysteries to Daniel to save him from the king's cruel sentence of death upon the royal wise men for their inability to interpret the king's dream (2:16-19). Because Daniel recognizes the graciousness of God's response, he is quick to acknowledge before the king that the dream's interpretation has come from God, not from Daniel's abilities as a counselor (Daniel 2:27; Daniel 2:30). Similarly, Jesus graciously explains the parable of the sower to his disciples with the comment that, although the parables baffle those on the outside, the mystery of the kingdom of God has been given to them (Matt 11:25-26).

In Paul's letters this aspect of the mystery of God comes to a climax. Paul points his readers again and again to the unique position they occupy as those who have experienced the fulfillment of the mystery of God's purposes. Although predicted in the Scriptures, the mystery was kept silent for long ages (Rom

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16:25-26), hidden for generations past (Col 1:26; cf. Ephesians 3:5 Ephesians 3:9 Ephesians 3:11) that it might be revealed to apostles and prophets such as Paul himself and through them to believers (Eph 3:1-12 ; cf. 1 Peter 1:10-12). Paul describes his calling to reveal the mystery of God to the Gentiles as "the grace of God given to me for you" (Eph 3:2), and a few verses later, in a magnificent piling up of the language of grace, he identifies it as "the gift of the grace which God gave to me according to his effective power" (v. 7).

The biblical idea of mystery, then, reminds Christians that God holds the course of human events in his hands and has so shaped them that they work for the salvation of his people. It also demonstrates the graciousness of God in revealing his redemptive purposes to prophets and apostles and, through them, to all who are willing to hear.

They Mystery Which Has Been Hidden…

http://biblehub.com/colossians/1-26.htm

Excerpts:

> **Col. 1:** [25] I became a servant of the church according to the stewardship from God – given to me for you – in order to complete the word of God, [26] that is, the mystery that has been kept hidden from ages and generations, but has now been revealed to his saints. [27] God wanted to make known to them the glorious riches of this mystery among the Gentiles, which is Christ in you, the hope of glory. [28] We proclaim him by instructing and teaching all people with all wisdom so that we may present every person mature in Christ.

[Elliott's Commentary]

(re: Col. 1:26) The mystery.--On the Scriptural sense of the word "mystery," and its relation to the modern use of the word, see Note on Ephesians 1:9. In this passage, perhaps, most of all, it is defined with perfect clearness, as "a secret long hidden, and now revealed."

[Pulpit Commentary]

The mystery which hath been hidden away from the ages and from the generations (Ephesians 2:2, 3; Ephesians 3:5, 9; Romans 16:25, 26; Romans 11:25, 26, 33). The word "mystery" plays a large part in Colossians and Ephesians. It occurs in 1 Corinthians, and twice in the Roman Epistle, written from Corinth. Its use in Romans 16:25 is identical with that of the passage before us. The Greek mysteries were secret religious doctrines and rites made known only to initiated persons, who formed associations statedly assembling at certain sacred spots, of which Eleusis near Athens was the most famous. These systems exercised a vast influence over the Greek mind, and Greek literature is full of allusions to them; but their secret has been well kept, and little is known of their real character. Some of these mystic systems, probably, inculcated doctrines of a purer and more spiritual type than those of the vulgar polytheism. The ascetic and mystical doctrines ascribed to Pythagoras were propagated by secret societies. The language and ideas connected with the mysteries were readily adopted by the Jewish Broad Church of Alexandria, whose endeavour it was to expand Judaism by a symbolical and allegorizing method into a philosophic and universal religious system, and who were compelled to veil their inner doctrine from the eyes of their stricter, unenlightened (or unsophisticated) fellowbelievers. Μυστήριον appears in the Apocrypha as an epithet of the Divine Wisdom (Wisd. 2:22 Wisd. 8:4; etc.): Psalm 49:4; Psalm 78:2 (comp. Matthew 13:34, 35) furnished the Old Testament basis of this usage. (See Philo, 'On the Cherubim,' § 12; 'On Fugitives,' § 16; etc., for the place of mystery in the Alexandrine theology.) St. Paul, writing to men accustomed, either as Greeks or as Hellenistic Jews, to this phraseology, calls the

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gospel "a mystery," as that which is "hidden from the natural understanding and from the previous searchings of men" (1 Corinthians 2:6-16). But in the words that follow he repudiates the notion of any secrecy or exclusiveness in its proclamation (comp. 2 Corinthians 3:12-4:6); in his language, "mystery is the correlate of revelation." The thrice-repeated ἀπὸ ("from," "away"), with the double indication of time, "gives a solemn emphasis" (Meyer) to the statement. Ages are successive epochs of time, with their states and conditions (comp. Galatians 1:4); generations are successive races of men, with their traditions and hereditary tendencies. But now it was made manifest to his saints (Colossians 2:2; Colossians 4:3; Ephesians 1:9; Ephesians 3:5; Ephesians 6:19; 1 Timothy 3:16; 1 Peter 1:20). The word "reveal" (Ephesians 3:5; 1 Corinthians 2:10) indicates a process, "make manifest" points to the result of this Divine act (Romans 16:25, 26: comp. Romans 1:17 with Romans 3:21; see Trench's 'Synonyms'). The transition from the participle in the last clause to the strongly assertive finite verb in this almost disappears in English idiom: comp. vers. 5, 6; Ephesians 1:20-22 (Greek); and see Winer's 'N.T. Grammar,' p. 717, or A. Buttmann, p. 382. There is also a change of tense: the manifestation is a single, sudden event (aorist), breaking through the long and seemingly final concealment of all previous time (present perfect participle); similarly in Romans 16:25, 26 and 1 Peter 1:20 (comp. Colossians 2:14, note). To his sailors; i.e. to the Church at large (ver. 2; Colossians 3:12); but this implies a spiritual qualification (1 Corinthians 2:14). "His saints" are the recipients; "his holy apostles and prophets, in the Spirit," the organs (Ephesians 3:5) of this manifestation. The Church had long ago formally accepted this revelation (Acts 11:18); it was St. Paul's office to make it practically effectual.

One Law, One People: Thoughts on Covenantal Nomism (By Ariel ben-Lyman HaNaviy)

https://bouldermenschristianfellowship.org/2013/09/06/covenantal-nomism/

Excerpt:

The “mystery of the Gospel” is that Isra’el is actually comprised of both Jews and Gentiles! To be grafted into the family of God is to join oneself to a Jewish Olive Tree without having to succumb to any kind of man-made conversion policy whatsoever! To this end, one becomes submissive to the instructions and righteousness of God, and inherits the blessings of God, whether he is of Gentile or Jewish stock!

What Is the Mystery Revealed to Paul?

http://graceambassadors.com/mystery/what-is-the-mystery-revealed-to-paul

Excerpt:

So, what is this mystery revealed to Paul?

The mystery revealed about Christ affected both the message of salvation and sanctification (God’s separation of a people for his service).

The mystery regarding salvation is the gospel of Christ: how any man can be justified *freely* by God’s grace through faith in Christ Jesus as our propitiation (Rom 3:20-26, 15:16; Eph 6:19).

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The mystery revealed to Paul regarding sanctification is the identity of a new creature called the church, the one body of Christ (Rom 12:5; Eph 4:4). The church is to practice and preach the gospel of Christ and all its blessings free in Christ to all men through faith(Rom 5-8; Eph 1:3, 3:3-9).

What Is the Mystery of Christ?

https://answersingenesis.org/answers/biblical-authority-devotional/what-is-the-mystery-of-christ/

Excerpt:

The Apostle Paul explained the "mystery" of Christ.

> This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel. (*Ephesians 3:6, ESV*)

Today's big question: what is the mystery of Christ?

Paul refers to the mystery of Christ in *Ephesians 3:4–5* that "has now been revealed by the Spirit to His holy apostles and prophets." The first thing to note is that this was never a mystery to God, since He knows all things (*1 John 3:20*). The Lord planned Christ's redemptive work "before the foundation of the world" (*Ephesians 1:4*), and has now "made known to us the mystery of His will, according to His good pleasure" (*Ephesians 1:9*). But what changed from the Old Testament to the New Testament, and why is there a mystery in the first place?

One of the key things that "changed" was that God's plan of salvation through Christ was fulfilled. There were hints of God's plan in *Genesis 3:15*, which took place in the Garden of Eden immediately after the Fall. Throughout the Old Testament, particularly through the prophet Isaiah, God revealed some of His plan, but it was primarily through the Jews.

What God did in the Old Testament was really a picture of what was to come through Jesus Christ. God showed the Jews that they could not keep the law, and they had to keep making sacrifices to cover their sins. Then in the gospels, the ultimate sacrifice (Jesus Christ) came to cover their sins once and for all.

What God did in the Old Testament was really a picture of what was to come through Jesus Christ. God showed the Jews that they could not keep the law, and they had to keep making sacrifices to cover their sins. Then in the gospels, the ultimate sacrifice (Jesus Christ) came to cover their sins once and for all.

What many Israelites obviously did not realize is that God's plan was not just for the Jewish people, but for everyone, both Jew and Gentile, who receives Jesus Christ as their Savior. God's plan throughout Scripture has always been the same, and since the Fall, that plan has been in motion. God reveals to us only what we can handle and understand; He is all-knowing, and we have not even begun to fully comprehend the mind of God (*Isaiah 55:8–9*). Now that Christ's work on the Cross has been completed, and the mystery has been revealed to us through Paul (*Ephesians 3:8–9*), it is time to boldly proclaim the gospel to everyone—both Jew and Gentile (*Romans 10:14–17*).

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The Mystery of God – The Lord Jesus Christ in you and you in Him

Part 1: http://mysteryofgod.net/

Part 2: http://mysteryofgod.net/html/mystery_part_ii.html

Excerpt:

What was hidden in the secret counsels of the Almighty was this: that **an entirely new creation,** made up of a diverse assortment of people including both Jews and Gentiles, **possessing incredible spiritual riches** (Eph 3:8), **would come into existence**.

This new creation is described as being in a living, organic union with the resurrected and glorified Lord Jesus Christ. It is called 'the Body of Christ', or the 'Bride of Christ', or 'the Church'. **It is not an organization, but an *organism*.** The Lord Jesus is the head of this unique organism: [Eph 5:23b] '*Christ is the head of the church: and he is the saviour of the body*'. [1 Cor 12:27*] 'Now ye are the body of Christ, and members in particular.'*

…

That is the mystery hidden from past ages -- an entirely new organism with the Living Lord Jesus as the head, composed of diverse members each indwelt by the Spirit of Christ.

The key to this incredible work of redemption -- the event that opened the windows of Heaven and enabled the outpouring of God's grace upon the human race -- is **the cross**.

The Rapture Is NOT 'The Mystery God Revealed To Paul'!

https://pbenson.me/2017/10/03/the-rapture-is-not-the-mystery-god-revealed-to-paul/

Excerpt:

What Is The 'Mystery Of God' Revealed To The Church?

Thy dead *men* shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, **and the earth shall cast out the dead.** Isaiah 26:19

As we shall see the mystery of the ages revealed to Paul had nothing to do with a supposed 'rapture' of the Church before the time of tribulation; but was referring to the resurrection of the dead. Namely Christ's resurrection; and our personal association with it. That in a similar manner as he was raised up into an immortal glorified body, so shall we be!

The concept of a pre-trib rapture is NOT an inherent part of the Gospel of Christ. **It is a notion which has been added in by man.** Peter used the expression 'cunningly devised fables' in his writings (2Peter 1:16). This is an accurate description of the pre-trib rapture theory. Although many facets of that doctrine are outright foolish, and quite easy to discern and refute, other elements of the pre-trib theory do evidence a real cunning in the promotion of that error.

But before you can preach a Gospel that the pre-trib rapture is a part of, you first have to INSERT it into the Gospel. Like a person takes yeast and kneads it into the dough of a loaf of bread they take the notion of a pre-trib rapture and knead it into the Word of God to try and convince you it is an integral part of the Gospel. Many different tactics are used to accomplish this feat. Attempting to establish the pre-trib theory as 'the mystery revealed to Paul' is merely one of them. But developing a proper understanding of just what the true 'mystery' is will keep that pre-trib leaven from rising, and tainting your beliefs.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. 1Corinthians 15:51

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Jesus: Christ / Messiah

Christ

What does *Christ* mean?

https://www.gotquestions.org/what-does-Christ-mean.html

Question: "What does *Christ* mean?"

Answer: To the surprise of some, “Christ” is not Jesus’ last name (surname). “Christ” comes from the Greek word *Christos*, meaning “anointed one” or “chosen one.” This is the Greek equivalent of the Hebrew word *Mashiach*, or “Messiah.” “Jesus” is the Lord’s human name given to Mary by the angel Gabriel (Luke 1:31). “Christ” is His title, signifying Jesus was sent from God to be a King and Deliverer (see Daniel 9:25; Isaiah 32:1). “Jesus Christ” means “Jesus the Messiah” or “Jesus the Anointed One.”

In ancient Israel, when someone was given a position of authority, oil was poured on his head to signify his being set apart for God’s service (e.g., 1 Samuel 10:1). Kings, priests, and prophets were anointed in such fashion. Anointing was a symbolic act to indicate God’s choosing (e.g., 1 Samuel 24:6). Although the literal meaning of *anointed* refers to the application of oil, it can also refer to one’s consecration by God, even if literal oil is not used (Hebrews 1:9).

There are hundreds of prophetic passages in the Old Testament that refer to a coming Messiah who would deliver His people (e.g., Isaiah 61:1; Daniel 9:26). Ancient Israel thought their Messiah would come with military might to deliver them from decades of captivity to earthly kings and pagan nations. But the New Testament reveals a much better deliverance provided by Jesus the Messiah—a deliverance from the power and penalty of sin (Luke 4:18; Romans 6:23).

The Bible says Jesus was anointed with oil on two separate occasions by two different women (Matthew 26:6–7; Luke 7:37–38), but the most significant anointing came by way of the Holy Spirit (Acts 10:38). Jesus’ title of “Christ” means He is God’s Anointed One, the One who fulfills the Old Testament prophecies, the Chosen Savior who came to rescue sinners (1 Timothy 1:15), and the King of kings who is coming back again to set up His Kingdom on earth (Zechariah 14:9).

Christ [N] [H] [S]

https://www.biblestudytools.com/dictionary/christ/

anointed, the Greek translation of the Hebrew word rendered "Messiah" (q.v.), the official title of our Lord, occurring five hundred and fourteen times in the New Testament. It denotes that he was anointed or consecrated to his great redemptive work as Prophet, Priest, and King of his people. He is Jesus the Christ (Acts 17:3 ; 18:5 ; Matthew 22:42), the Anointed One. He is thus spoken of by (Isaiah 61:1), and by (Daniel 9:24-26), who styles him "Messiah the Prince."

The Messiah is the same person as "the seed of the woman" (Genesis 3:15), "the seed of Abraham" (Genesis 22:18), the "Prophet like unto Moses" (Deuteronomy 18:15), "the priest after the order of Melchizedek" (Psalms 110:4), "the rod out of the stem of Jesse" (Isaiah 11:1 Isaiah 11:10), the "Immanuel," the virgin's son (Isaiah 7:14), "the branch of Jehovah" (Isaiah 4:2), and "the messenger of the covenant" (Malachi 3:1). This is he "of whom Moses in the law and the prophets did write." The Old

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Testament Scripture is full of prophetic declarations regarding the Great Deliverer and the work he was to accomplish. Jesus the Christ is Jesus the Great Deliverer, the Anointed One, the Saviour of men. This name denotes that Jesus was divinely appointed, commissioned, and accredited as the Saviour of men (Hebrews 5:4 ; Isaiah 11:2-4 ; 49:6 ; John 5:37 ; Acts 2:22).

To believe that "Jesus is the Christ" is to believe that he is the Anointed, the Messiah of the prophets, the Saviour sent of God, that he was, in a word, what he claimed to be. This is to believe the gospel, by the faith of which alone men can be brought unto God. That Jesus is the Christ is the testimony of God, and the faith of this constitutes a Christian (1 Corinthians 12:3 ; 1 John 5:1).

What does “Christ” actually mean?

https://ourrabbijesus.com/articles/what-does-the-word-christ-actually-mean/

What does it mean to speak of Jesus as the “Christ”?

This word is one of the most important, basic words in a Christian’s vocabulary. But it isn’t until you dig into the Bible’s ancient context that you that see its surprising imagery and some of its most important implications.

First of all, the word “Christ” comes from *christos*, a Greek word meaning “anointed.” It is the equivalent of the word *mashiach*, or Messiah, in Hebrew. So, to be the Christ, or Messiah, is to be “the anointed one of God.”

But what does that mean?



To be anointed, literally, is to have sacred oil poured on one’s head, because God has chosen the person for a special task. Priests and kings were anointed, and occasionally prophets. Kings were anointed during their coronation rather than receiving a crown.

Even though prophets and priests were anointed, the phrase “anointed one” or “the Lord’s anointed” was most often used to refer to a king. For instance, David used it many times to refer to King Saul, even when Saul was trying to murder David and David was on the verge of killing Saul to defend himself:

Far be it from me because of the LORD that I should do this thing to my lord, the LORD’S anointed (*mashiach*), to stretch out my hand against him, since he is the LORD’S anointed (*mashiach*). (1 Samuel 24:6)

The overriding biblical imagery of the word “Messiah” or “Christ” is that of a king chosen by God. Often in the Old Testament, God would tell a prophet to go anoint someone and proclaim him king. The act of anointing with sacred oil emphasized that it was *God himself* who had ordained a person and given him authority to act as his representative.

I remember being quite surprised when I first learned this. If you would have asked me to describe Jesus’ identity, “Son of God” or “Suffering Savior” would have been my two best guesses. “King” didn’t even make the list. While Jesus also has a priestly and a prophetic role, the prominent idea within the title “Christ” is actually that of a king.

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Hints of a Coming King

If you look more closely, you'll see that this is indeed the messianic idea throughout the Bible. Throughout the Old Testament, we see little hints that God would send a great king to Israel who would someday rule the world. In Genesis, when Jacob blesses each of his sons and foretells his future, he says of Judah:

The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his. (Genesis 49:10)

This is the first hint that they were expecting a great king to arise out of Israel who would be king over the whole earth.



The clearest prophecy about the future messianic king comes from King David's time. David earnestly desired to build a temple, a "house" for God, but God responded that his son Solomon would be the one to build his temple. But then God went on to promise he would build a "house" for David, meaning that God would establish his family line after him. He further promised that from David's family would come a king whose kingdom will have no end:

When your days are over and you go to be with your fathers, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for me, and I will establish his throne forever. I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. I will set him over my house and my kingdom forever; his throne will be established forever. (1 Chronicles 17:11-14)

This prophecy has been understood as having a double fulfillment. It is first fulfilled in Solomon, who built the temple, but did what God forbade—amassed a great fortune and married foreign wives. His kingdom broke apart a few years after his death. But this prophecy looks forward to a "Son of David" who would come, who would have a kingdom without end. This, in fact, is the seedbed of all of the messianic prophecies that speak of the "son of David" and the coming messianic king.

Jesus as the Christ



Often the gospels use cultural images of kingship to proclaim Jesus as the Christ, God's anointed King who has come. When a king arose with great power, other kingdoms would send emissaries with lavish gifts to establish a friendly relationship with the future leader. This is what is happening in Matthew 2, when wise men come to bring gifts to Christ, the newborn king whose star they have seen in the east.

This was a fulfillment of Numbers 24:17, Isaiah 60, and Psalm 72. The latter two passages both describe the coming of a great king and describe how representatives from nations everywhere would come to give him tribute:

The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts. All kings will bow down to him and all nations will serve him. Psalm 72: 10-11

We see yet another picture of Jesus as King when he rode on a donkey into Jerusalem. This was often part of the annunciation of a new king, as it was for Solomon in 1 Kings 1:38-39. It is the fulfillment of Zechariah 9:9, the triumphal entry of the messianic king.

Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your king is coming to you! He is just and endowed with salvation; humble, and mounted on a donkey, on a colt, the foal of a donkey.

And, during Jesus' trial, the main question that he is asked is "Are you the King of the Jews?", which he answered affirmatively:

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And they began to accuse him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that he himself is Christ, a King." So Pilate asked him, saying, "Are You the King of the Jews?" And he answered him and said, "It is as you say." (Luke 23:2-3)

What are the implications of Jesus as King?

When you think about Jesus' time on earth, the last thing you may think of is of a reigning king. But Jesus explained that his kingdom was not of this world (John 18:37). Rather, Jesus was talking about the kingdom of God, the major focus of his preaching. The kingdom of God is made up of those who submit their lives to God to reign over them.



As the King that God has sent, and of course because he is God, the kingdom of God is Jesus' kingdom. He speaks about how it is expanding like yeast or mustard seed as the news goes forth that he has arrived and people accept him as King. When he returns in glory, every knee on earth will bow to honor him as King (Philippians 2:9).

Did the people around him see him as a king? The fact that Jesus' disciples and others who believed in him referred to him as "Lord" suggests that they were giving him great honor, with the understanding that he was the Messianic King. To call Jesus "Lord" was to use a term for addressing royalty, like saying "Your Majesty" or "Your Highness." It is also a common term for addressing God himself, and hints of worshiping Jesus as God.

To use the word "Lord" displays an attitude of obedient submission to a greater power. Jesus seems even to expect that those who call him Lord obey him. To his listeners he asked, "Why do you call Me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46). To call him "Lord" or to call him Jesus "Christ" is to say that he is the King that God has sent who has a right to reign over us.

This has implications about how we define ourselves as Christians. Usually, we talk in terms of doctrines and beliefs, but the very word "Christ" calls us to more than assenting to a creed. If Christ means King, a Christian is one who considers Jesus his Lord and King, and submits to his reign.

Paul too proclaims that salvation comes through faith in the atoning work of Jesus, as well as a commitment to honor him as one's personal Lord and King:

If you confess with your mouth Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved. (Romans 10:9)

Strong's Concordance

Christos: the Anointed One, Messiah, Christ

Original Word: Χριστός, οῦ, ὁ
Part of Speech: Noun, Masculine
Transliteration: Christos
Phonetic Spelling: (khris-tos')
Definition: the Anointed One, Messiah, Christ
Usage: Anointed One; the Messiah, the Christ.

5547 *Xristós* (from 5548 */xríō*, "*anoint* with olive oil") – properly, "*the* Anointed One," the *Christ* (Hebrew, "*Messiah*").

***See also*: Messiah (Christ)**

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Christ in Biblical Greek

Χριστος

http://www.abarim-publications.com/Meaning/Christ.html

The name Christ: Summary

Meaning

Anointed, Sovereign

Etymology

From the noun χριστος (*christos*), anointed or sovereign.

The name Christ in the Bible

Christ, or *christos* is not really a name but an appellative, or even a title. It describes an appointment; a function in the theocratic structure of Israel, namely that of high priest, prophet or king; anybody who had no earthly superior and worked directly for God.

There were quite a few "Christs" at large in Israel at any given time, and although Matthew mentions that Jesus of Nazareth was called Christ (Matthew 1:16), he was never the only one.

The word χριστος (*christos*) occurs 565 times in the New Testament; see full concordance.

Etymology and meaning of the name Christ

The noun χριστος (*christos*), meaning anointed, comes from the Greek verb χριω (*chrio*), meaning to smear or anoint:

Excerpted from: Abarim Publications' Biblical Dictionary

χριω

The verb χριω (*chrio*) means to smear or anoint. Ritualistically, the act of anointing was performed upon people who had no earthly superior and were as such sovereigns (kings, priests, prophets).

This verb's most striking derivation is the noun χριστος (*christos*), which describes someone who is a sovereign: someone who answers only to the Creator and not to any human.

In Hebrew this verb is משח (*mashah*), and the noun is the familiar word משיח (*mashiah*).

So yes, the literal meaning of the name Christ is **Anointed**, but practically it means much rather **Inaugurated** or even **Highest Earthly Rank**. Politically speaking, it describes the **Individual's Autonomy**, as opposed to a political system in which one person or a few people exert absolute power over the rest (read our article on the name Antichrist).

There were many more phrases and names from the Old Testament to label the Son of God with (Branch, Prince of Peace, Corner Stone), but the label Christ became such a hit probably because of its political implications.

The Christ and Rome

In their wonderful book *In Search Of Paul*, authors Crossan and Reed argue that much of Paul's signature theological phraseology was in fact a direct response (and insurrectionary response) to Roman imperial

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theology. Since in Rome, politics and theology were the same, calling Jesus the Christ (or the Hebrew equivalent Messiah — John 1:41) was not so much an act of worship to God but much more an act of high treason against Roman imperial theology. Subsequently, the proclaimed Christ died a political death: on the cross.

To modern readers the name Christ doesn't mean anything other than it being the surname of Jesus, but in the time that the Bible was written it was a commonly understood title of the rightful king of Israel. The phrases "Son Of God," Redeemer, and "Savior of the World" came straight from the Romans and were originally applied to Caesar Augustus, son of the deified Julius Caesar.

Even the title "son of God" and the word *monogenes*, meaning only-begotten, a word made famous by John 3:16, is applied in the Bible to quite a few others (see below). And to make matters worse: even the name Jesus was quite common in the time of the Bible and there are five separate individuals named Jesus mentioned in the Bible (see our article on the name Jesus).

Title flexibility

It seems that there are not many titles of Christ that are exclusively his. After his death and resurrection, the apostle Paul depicted him mostly as the Crucified Christ (where the English word crucify is also a misnomer, since the Greek word that Paul uses means "lifted up" — Paul speaks of the Elevated Christ).

When under emperor Constantine Christianity became the empire's main religion, Christ quickly became known as Pantokrator, or All-Ruler, a phrase drawn from the Septuagint (and please read our article on the name Nazarene for a closer look at this). During the time of the great plague, Christ became the Man of Sorrows. The Reformation brought the Bible into the common home, and Jesus became mostly depicted as one of us, a sympathetic teacher with his friends and followers.

In our day and age of individual freedom, Christ is depicted in all possible ways, with all available skin colors and attire, even up to Catholicism Wow's nice tried but still wholly atrocious Buddy Christ.

Since Paul says that the Spirit searches all things (1 Corinthians 2:10), perhaps we should start calling him the Great Search Engine. Or since in him and by him everything was made, and in him all things hold together (Colossians 1:17), perhaps The Great Server would apply. Perhaps not. But all these various depictions show that no matter how intimate Christ is experienced, or how much reverence we feel for him, his ultimate personality or even most fundamental function is utterly difficult to grasp.

The great uniquity of Jesus Christ is not that he is the Christ, or that he is a teacher or even a son of God; his ultimate uniquity is that he died but wouldn't stay dead. And that not just because he rose (because even that has a few Biblical precedents in Lazarus and the widow's son of Luke 7:11-16, the boy whom Elijah the Tishbite raised in 1 Kings 17:17-24 and the Shunammite's son whom Elisha raised in 2 Kings 4:35) but because there was nothing in this world that could keep him dead. His victory over death at Golgotha, by the sheer merit of his identity, is big enough for us all to enjoy. In Christ, all of us are immortal.

So yes, the name Christ means Anointed, but with a very big footnote.

See also: **Gospel of Jesus the Messiah (Christ)**

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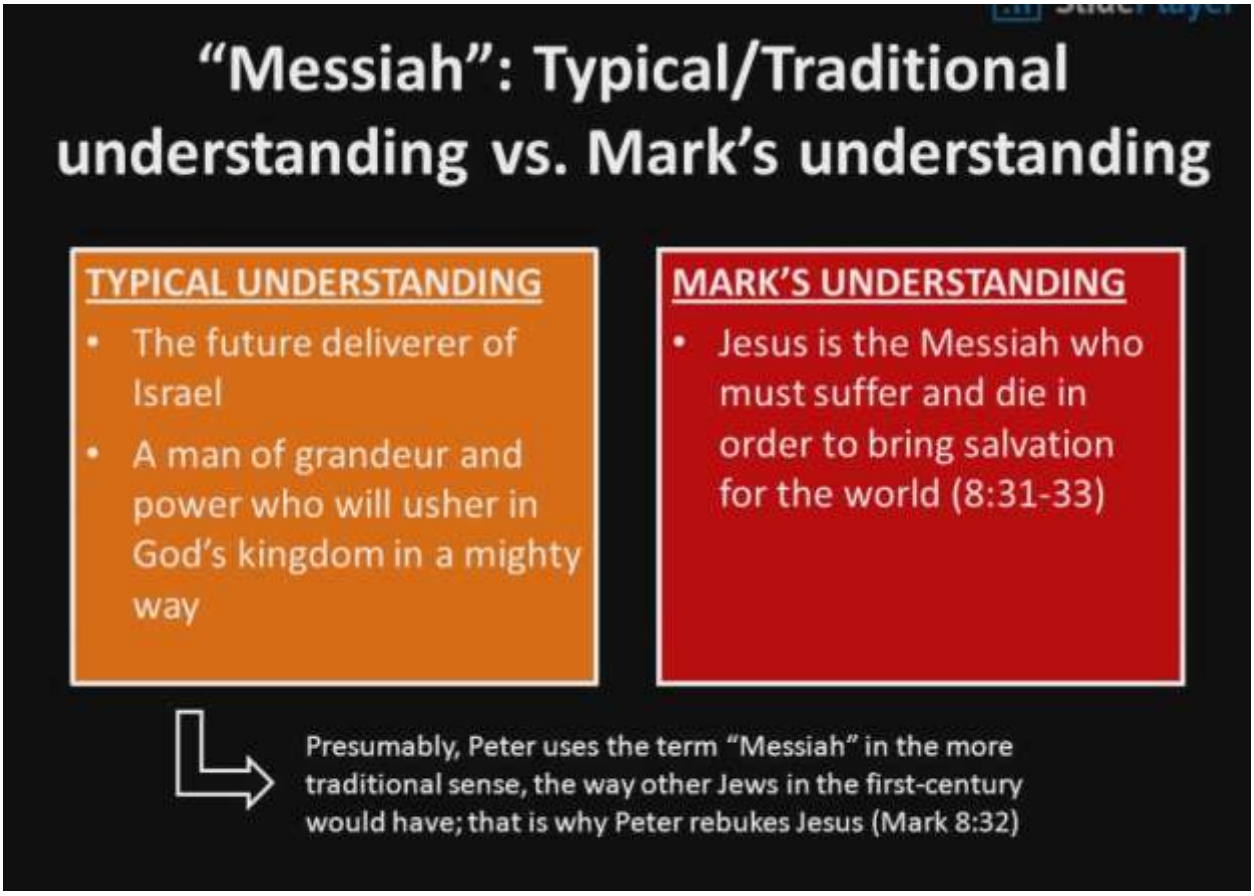
Messiah (Christ)

See: Christ

See also: Gospel of Jesus the Messiah (Christ)

Messiah is derived from the Hebrew word (*mashiach*) for "the anointed one". *Christ* is derived from the equivalent Greek word (*christos).*

The Jews had a typical/traditional understanding of what the Messiah would do when he appeared. Mark and the other disciples in the Bible eventually came to a different understanding/realization…

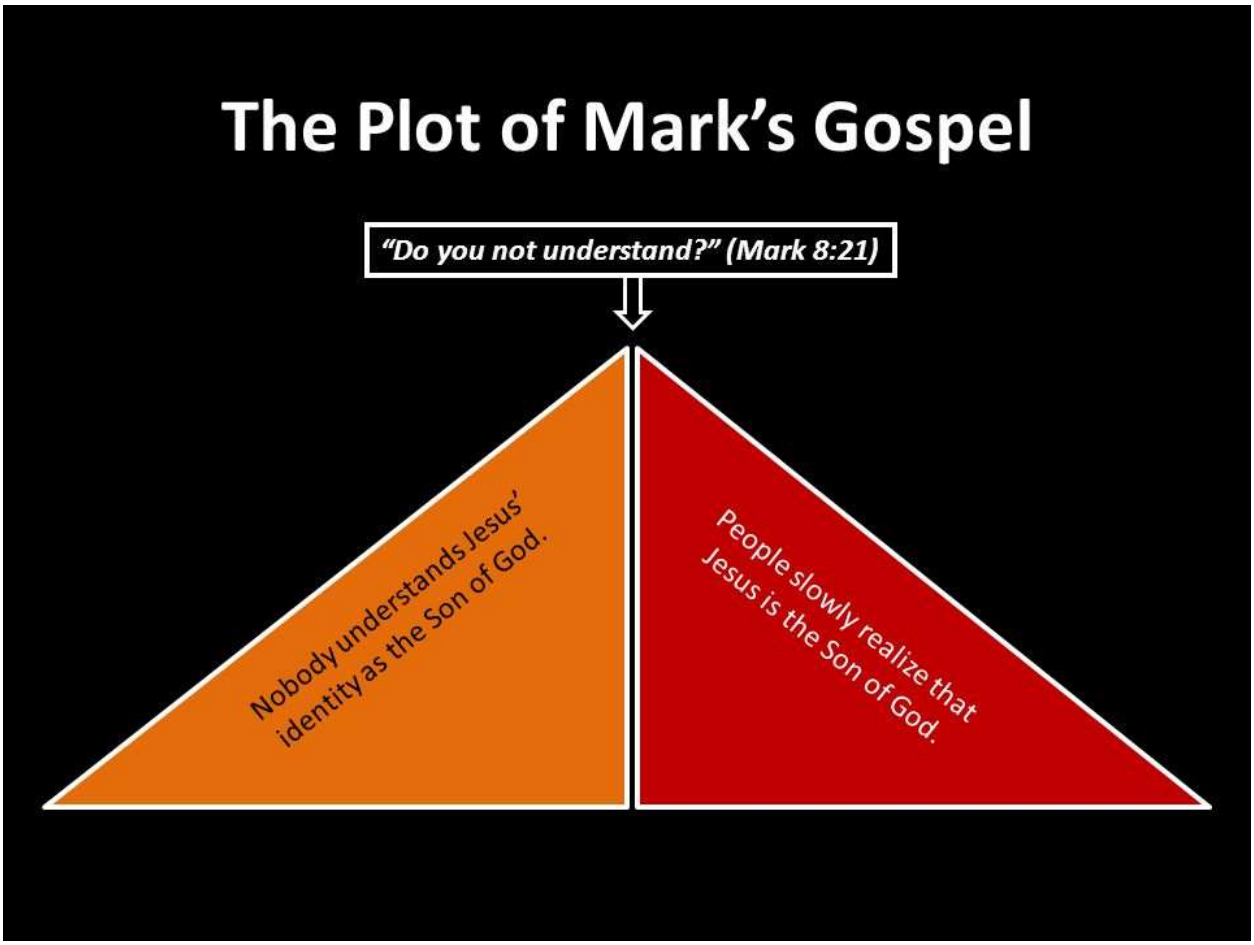


Source: http://slideplayer.com/slide/5880989/

See also: Christ

See next slide on following page…

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Jesus' Self-Understanding – N.T. Wright (2002)
http://ntwrightpage.com/2016/04/05/jesus-self-understanding/

N. T. Wright and Israel's Representative Messiah
https://jesusmonotheism.com/n-t-wright-and-israels-representative-messiah/

***See also*: Christ or Messiah? Jesus or Yeshua?**

Gospel of Jesus the Messiah (Christ)

Christ

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Lord

The Difference Between "LORD" and "Lord" and "lord"

http://jimmyakin.com/the-difference-between-lord-and-lord

Q: When the Bible uses the word "lord," sometimes it is all in capital letters ("LORD"), sometimes only the first letter is capitalized ("Lord"), and sometimes no letters are capitalized ("lord"). Why is this?

A: When you encounter the word in all lower case — lord — it is simply a reference to a human ruler.

When you encounter the word with the first letter only capitalized — Lord — it is either because it is at the front of a sentence or because it is a reference to one of the three divine Persons of the Godhead (the Father, the Son, and the Holy Spirit) or to the entire Godhead.

When you see the term entirely capitalized — LORD — it will be in the Old Testament and is translating the Hebrew word for the name of God — YHWH, or Yahweh (Biblical Hebrew has no vowels, only consonant letters). The reason for this is that the Ten Commandments forbid anyone to misuse the name of Yahweh, stating:

> "You shall not misuse the name of Yahweh your God, for Yahweh will not hold anyone who misuses his name guiltless." (Ex. 20:7; cf. Deut. 5:11).

Although the name Yahweh was used freely in the early history of Israel, by the time of Jesus the Jews (especially the Pharisees) had become hyper-scrupulous about breaking the Mosaic Law and, in an attempt to "build a wall" around the commandments of the Law so that no one could even get *close* to breaking them, they ruled that no one should speak the name of the Yahweh *ever*. The only exception to this was during one feast day of the year when the priest would intone the actual name Yahweh *once* during the liturgy.

This prohibition on saying "Yahweh" created a problem for people reading the Bible out loud in synagogue liturgies. Since the name of Yahweh was freely used in the Scripture texts, what were they to say in its place as they read the Bible out loud? The answer that was reached was that they were to say the word "Adonai" instead. *Adonai* is the Hebrew word for "lord," or actually "my lord."

When the Septuagint (the Greek version of the Old Testament) was translated, it replaced the Hebrew word YHWH with the Greek word for "lord" (*kyrios*).

Thus the New Testament writers, because they were both devout Jews and people who were quoting the Septuagint in their writings, never used the name "Yahweh" in the New Testament, but consistently used "Kyrios" in its place. … In reality, *the Apostle Paul himself* used "Kyrios" instead of "Yahweh."

…when vowels were eventually introduced into the Jewish alphabet, they came in the form of vowel points above and below the consonant letters that were written on the page of Scripture. Because the custom of saying "Adonai" instead of "Yahweh" was already in place, when the Jews added vowel points to the Old Testament, they used the vowel points for "Adonai" (*a-o-ai*) whenever the encountered the word "YHWH," giving us "Yahowaih," which is transliterated into English as "Jehovah." …. "Jehovah" is not God's true name. Based on the patristic and other evidence available, the actual way the divine name was pronounced was "Yahweh," not "Jehovah."

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Continued on next page…

Jesus Christ-Lord God of the Old Testament and Son of God
https://www.churchathome.org/articles/jesus-christ-lord-god-of-the-old-testament-and-son-of-god.html

In order to truly understand the Scriptures, it is critical to realize that the Lord God of the Old Testament was the one Who was *made flesh* and became Jesus Christ, the Son of God. As we will see, “God” in the Old Testament is frequently translated from the Hebrew word *elohim*, which is a collective *plural* noun that refers to a holy *family* of spirit beings. Scripture reveals that there are at present *two* Who are *Elohim*—members of the **God Family**: **God**, Who is called **the Father** in the New Testament, and the one Who became Jesus Christ, and is thus now **God the Son**.

"There Is One God, the Father...and One Lord, Jesus Christ"
https://www.ucg.org/bible-study-tools/booklets/is-god-a-trinity/there-is-one-god-the-fatherand-one-lord-jesus-christ

How many times is Jesus called Lord in the New Testament?
https://www.answers.com/Q/How_many_times_is_Jesus_called_Lord_in_the_New_Testament

According to Charles T. Carter in his article "Preaching: the Lordship of Jesus Christ" (posted on preachingpoint.org) "The term "lord" occurs over 600 times in the New Testament. It is true that sometimes it is merely a term of address or respect or affection. However, at least 150 of these times it is used of God Himself, and nearly 250 times it is used to describe Jesus."

Where Is Jesus in the Old Testament?
https://www.desiringgod.org/articles/where-is-jesus-in-the-old-testament

***See also*: Christ**

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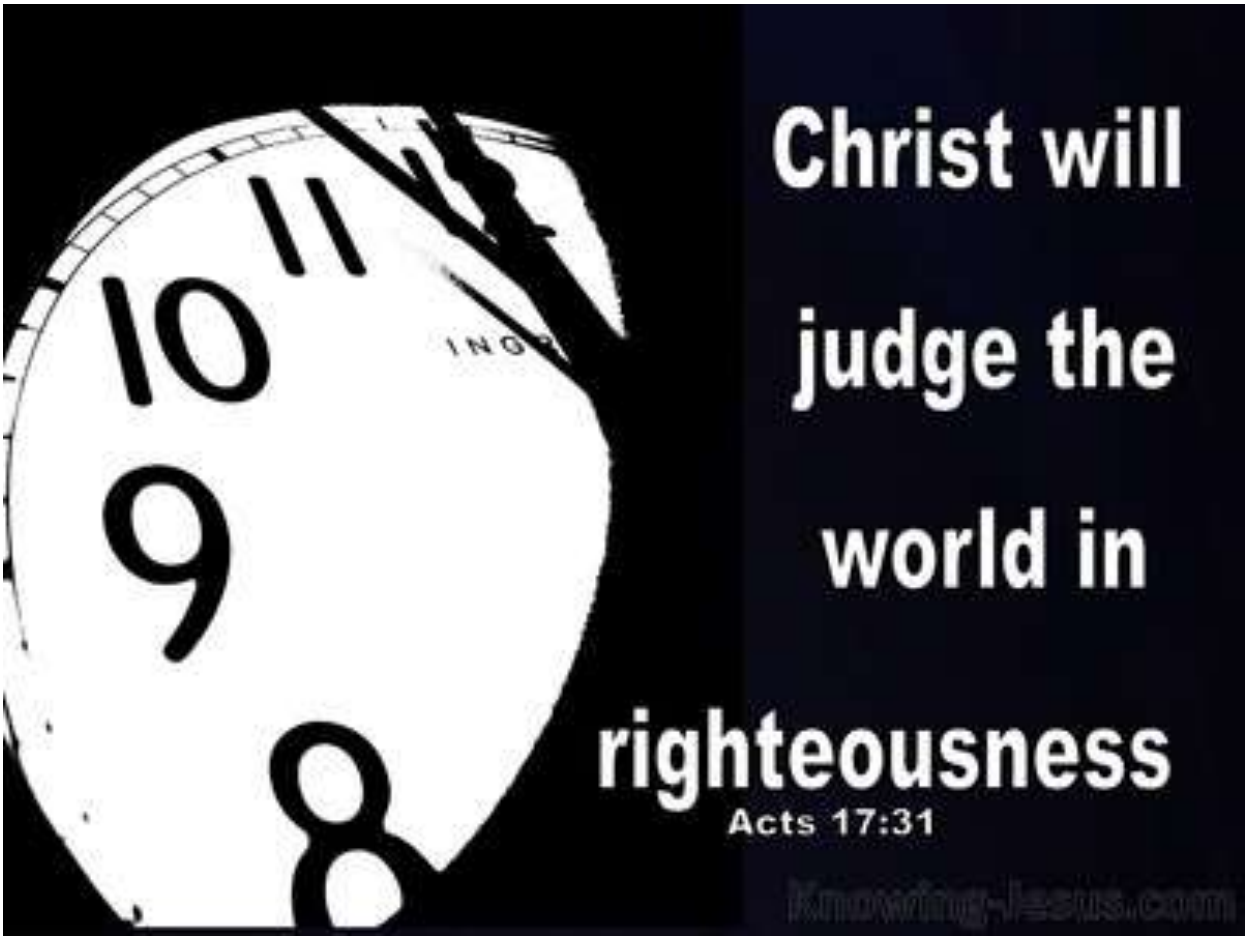
Judge

19 Bible Verses about Jesus Christ, Judge
https://bible.knowing-jesus.com/topics/Jesus-Christ,-Judge

24 Bible Verses about Christ Judging
https://bible.knowing-jesus.com/topics/Christ-Judging

93 Verses about Jesus Will Judge
https://www.openbible.info/topics/jesus_will_judge

Jesus Christ as Judge (references)
https://www.biblegateway.com/resources/dictionary-of-bible-themes/2309-Jesus-Christ-as-judge



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Jesus Will Be Our Judge

https://truthfortheworld.org/jesus-judge

The story is told about a man who came before a judge after he had committed a crime. When the man saw the judge, he was happy. The judge had been his defender in an earlier case. When the judge sentenced the man to prison, he asked: “Don’t you remember who I am? I am the man you defended many years ago. How can you sentence me to prison now? The judge replied: “In the earlier case, I was your defender. It was my desire to set you free. Now, I am your judge and I must judge you fairly according to the law.”

The same is true of Jesus. Now He is our Saviour and Mediator (Matthew 1:21; Luke 19:10; 1 Timothy 2:5). His salvation is available to all who are willing to obey His will (Matthew 7:21-23. Hebrews 5:8-9). However, the time is coming when He will be our Judge. The first time, Jesus came to save. The next time He will come to judge (Hebrews 9:27-28).

John the baptizer was the first to tell us Jesus would be our judge (Matthew 3:12). Paul tells us every person will stand before Christ to be judged (2 Corinthians 5:10). Whether we are rich or poor, black or white, short or tall, Asian, African, European, or American, we will all be judged (2 Timothy 4:8). Paul also tells us that Christ is a righteous judge (2 Timothy 4:8). The Bible says all judgment has been given to him (John 5:22). The Bible also shows us a picture of the Judgment (Matthew 25:31-46). The fact that Jesus will be our Judge must be preached to the world (Acts 10:42; Romans 2:9-16). Jesus will judge us according to the Gospel (John 12:48; Romans 2:9-16). All people will be judged fairly (Acts 10:34-35; Colossians 3:24-25).

Jesus is qualified to be our Judge. He knows what is in our hearts (John 2:24-25; Revelation 2:23). Because Jesus is God and knows our hearts, He is able to be a just and righteous Judge of all the world (Acts 17:30-31).

There is a great day coming! It is a day when everyone in the world will be judged. Jesus will be the Judge. In order for us to go to Heaven, we must obey God’s will (John 14:15; Romans 6:17-18; 1 John 5:3). By the grace and mercy of God we can be saved (Ephesians 2:8-9; Titus 3:5). If we do not obey, we will be sent to Hell (Matthew 7:13-14; 2 Thessalonians 1:7-9; Matthew 25:46).

What does the Bible say about when God will judge us?

https://www.gotquestions.org/judgment.html

Question: "What does the Bible say about when God will judge us?"

Answer: There are two separate judgments. Believers are judged at the Judgment Seat of Christ (Romans 14:10-12). Every believer will give an account of himself, and the Lord will judge the decisions he made—including those concerning issues of conscience. This judgment does not determine salvation, which is by faith alone (Ephesians 2:8-9), but rather is the time when believers must give an account of their lives in service to Christ. Our position in Christ is the “foundation” spoken of in 1 Corinthians 3:11-15. That which we build upon the foundation can be the “gold, silver, and precious stones” of good works in Christ’s name, obedience and fruitfulness—dedicated spiritual service to glorify God and build the church. Or what we build on the foundation may be the “wood, hay and stubble” of worthless, frivolous, shallow activity with no spiritual value. The Judgment Seat of Christ will reveal this.

The gold, silver, and precious stones in the lives of believers will survive God’s refining fire (v. 13), and believers will be rewarded based on those good works—how faithfully we served Christ (1 Corinthians 9:4-27), how well we obeyed the Great Commission (Matthew 28:18-20), how victorious we were over sin

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(Romans 6:1-4), how well we controlled our tongues (James 3:1-9), etc. We will have to give an account for our actions, whether they were truly indicative of our position in Christ. The fire of God's judgment will completely burn up the "wood, hay and stubble" of the words we spoke and things we did which had no eternal value. "So then, each of us will give an account of himself to God" (Romans 14:12).

The second judgment is that of unbelievers who will be judged at the Great White Throne Judgment (Revelation 20:11-15). This judgment does not determine salvation, either. Everyone at the Great White Throne is an unbeliever who has rejected Christ in life and is therefore already doomed to the lake of fire. Revelation 20:12 says that unbelievers will be "judged out of those things which were written in the books, according to their works." Those who have rejected Christ as Lord and Savior will be judged based on their works alone, and because the Bible tells us that "by the works of the Law no flesh will be justified" (Galatians 2:16), they will be condemned. No amount of good works and the keeping of God's laws can be sufficient to atone for sin. All their thoughts, words and actions will be judged against God's perfect standard and found wanting. There will be no reward for them, only eternal condemnation and punishment.

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn).

Did Jesus Judge? (How Seeing Red Misses the Black and White)

https://couragematters.com/2017/07/did-jesus-judge/

We've all heard it. We may even believe it: "Jesus didn't judge." It's a huge claim, considering the life and teachings of Jesus. But is it true? The word "judge" means to "give an authoritative opinion." For those who keep reciting the mantra that "Jesus didn't judge," and that his followers shouldn't either, I have a humble message to deliver: Merriam Webster called. She wants her dictionary back. Did Jesus judge? *All the time.* In fact, you'll never be able to love God, people, or yourself until you learn how to judge as Jesus did.

Stay with me, because what you're about to read could forever change your life.



The "Jesus didn't judge" argument is typically made by people who want to justify attitudes and behaviors long prohibited in the Bible. If you don't know your Bible (and Jesus), the statement can freeze you, rendering you incapable of saying anything further — because it seems, on the surface, to be such a powerful statement of truth. *In fact, it's entirely false.* When people use it, they reveal their lack of Bible knowledge — and lack of knowing the *biblical* Jesus. Notice I say "biblical Jesus." It's so important to do this nowadays, because so many have recreated Jesus in their own image.

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The end result is a Jesus who isn't the Jesus of Scripture at all. In 1 Corinthians 11:4 (ESV) Paul warns us to resist this practice:

> "For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough."

FAKE vs. REAL JESUS

A non-judging Jesus isn't Jesus. As a matter of historical fact, Jesus did judge — *continually.* He still does. The coy lie that Jesus didn't judge, or that His followers should not judge, can only lead to the conclusion of tossing the entire Bible out the window — along with Christianity. To follow Jesus is to be judged and to judge – *it's simply a matter of how that judgment takes place.*

The entire Bible is a book about judging attitudes and behavior in the here and now, so that they conform to what honors God. It is impossible to read or teach the Bible without quickly getting to the issue of morals — and morals deal with motives and behaviors. Passing judgment. The entire Bible is a book about reforming thoughts and behaviors so that they fall in line with God.

> "God hates being separated from us, and that's why he decided to do something about it. There has never been a more potent, simultaneous expression of hatred and love . . . justice and mercy kissed at the cross."

What does this mean for Jesus' followers? It means that it's not possible to follow him without first judging ourselves. Then, and only then, can we be in position to help others change their ways, too. The key is to judge with true humility toward God and people. If you judge with arrogance, or a self-righteous attitude, you haven't yet learned how to judge with the kind of humility Jesus calls each of us to.

Consider 2 Corinthians 10:5 (NIV), as one potent reminder: "We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ." *Is it possible to demolish an argument or pretension, or to take a thought captive without judging it? And if this doesn't lead to reining in otherwise sinful behavior, then what's the point?*



NOT THE REAL JESUS: The idea that Jesus didn't judge can only be supported if we throw away his teachings. To do so would give us a Jesus other than the one presented in the Bible.

THE CROSS

The cross is where God made his definitive judgment against sin. He hates it. But the cross is also his ultimate act of love toward sinners. God hates being separated from us, and that's why he decided to do something about it. There has never been a more potent, simultaneous expression of hatred and love. In other words, justice and mercy kissed at the cross. The next time someone says, "Jesus didn't judge," ask them to think more — much more — about the cross.

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COMING JUDGMENT — BY JESUS

In fact, one day we will all appear before Jesus — to be judged. Believers appear for a judgment of rewards. This is known as the "judgment seat" of Christ (Romans 14:10, 2 Corinthians 5:10). Unbelievers will be judged at the "great white throne" judgment spoken of in Revelation 20:11-15. The white throne judgment is not a judgment of rewards, because there is no reward for those who reject Christ. It is a judgment of eternal separation known as the "second death." A simplified way to understand the great white throne judgment is that people who go through this life willingly rejecting God will get their desire granted, eternally, at the great white throne judgment.

The Bible presents right and wrong, good and bad. If Jesus didn't judge, we would have no Bible — the Bible from which Jesus constantly taught. If Jesus didn't expect us to judge each other and one another, then He would not have called anyone to preach or teach about Him. We wouldn't even be able to read the Bible for ourselves, let alone others. If judgment weren't part of the Christian turf, God would not have used human beings to plant a single church, where the Bible is to be taught, embraced and applied around the world. The fulfillment of the Great Commission would be impossible.

SEEING RED?

Keep in mind that the red letters found in some publications of the New Testament (intended to help readers quickly identify the spoken words of Jesus), were non-existent in Jesus' day. He quoted and taught from the Old Testament. In light of this, it's vital to understand that Jesus' teachings go far beyond the red letters of the New Testament. They are contained *throughout* the Bible. 2 Timothy 3:16-17 (NIV) reminds us that it is not just parts of the Bible that matter, but all of it:

> "*All* Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work"

It's *all* the teachings of the Bible that are inspired, given to us by God — and continually quoted by Jesus. (Of course, some passages have a limited context in time and scope, but we must be very careful we don't dismiss the obvious, ongoing application of the overwhelming majority of the Bible).



ERASING TRUTH: To think that only the red letters in a New Testament are the teachings of Jesus is to have the most elementary misunderstanding of Jesus' words.

FOUR LETTER WORD

Think about this: the Great Commission (Matthew 28:19-20) is to go into the world and not merely sprinkle or immerse people under water (baptize), but teach people to *obey* Jesus' commands. Here it is, in all its splendor:

> "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to *obey everything* I have commanded you. And surely I am with you always, to the very end of the age."

Notice the words "obey everything." If there is no difference between a person who obeys, and a person who does not, then what's the point? Obedience requires judging our thoughts and behaviors, and weighing them against God's standards. Obedience requires perpetual judgment and adjustment.

SO, WHAT DID JESUS MEAN?

When Jesus said "do not judge or you will be judged" (Matthew 7:1-6), the context was a rebuke against a critical, self-righteous, legalistic spirit, not against judging with humility, using the plumb line of God's word as the measure. Cults are formed and forge followings by taking words out of context. They lead people astray. Jesus' words, "do not judge or you will be judged" are among the most out-of-context quotes in the history of civilization — and when we misquote them, we lead people away from Jesus in droves.

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Consider Paul's words in 1 Corinthians 5:9-13 (ESV):

> "I wrote to you in my letter not to associate with sexually immoral people — not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. "Purge the evil person from among you."

Did Jesus judge? If you're still asking that question, you aren't paying attention.

Who is Jesus? Judge.

http://www.biblestudyguide.org/articles/jesus-who-is-jesus-series/who-is-jesus-judge.htm

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Prison

Prisons during Bible times, esp. Paul's time (various points of view):

http://www.bible.ca/sin-no-jails-prisons-in-judaism-old-testament-law-of-moses-slavery-welfare-jewish-comparison.htm

http://www.restorativejustice.org/10fulltext/marshall-christopher.-prison-prisoners-and-the-bible [PDF]

https://www.scribd.com/doc/14354155/Life-in-Prison-in-1ad

http://www.biblelandhistory.com/italy/praetorian-guard.html

What Were Roman Prisons Like in Paul's Time?
https://www.olivetree.com/blog/imprisonment-in-the-roman-world/

https://www.insight.org/resources/article-library/individual/doing-time-in-a-first-century-prison

https://www.ancient-origins.net/ancient-places-europe/infamous-mamertine-prison-and-supposed-incarceration-saint-peter-003447

Punishment, Prisons, and the Bible: Does "Old Testament Justice" Justify our Retributive Culture?
by Martin H. Pritikin [PDF] – a Jewish perspective
https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1844609

https://pdfs.semanticscholar.org/19e5/5b6ebe597acf4a5945029a2c5b0b2494bd55.pdf

http://myjli.com/crime/index.php/lesson-1/punishment-prisons-and-the-bible/

> Video TorahCafe re: Death Penalty today in light of Torah
> (Pritikin is one of the debate speakers and is against the death penalty)
> http://myjli.com/crime/index.php/lesson-2/death-penalty-debate/

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Clarifications:

Does James Contradict Paul? Faith Righteousness vs Works Righteousness
https://forwardministries.org/jamesandpaul/

Excerpt: [*See also*: James]



James says…

> **James 2:24** You see that a person is considered righteous by what they do and not by faith alone.

Paul says…

> **Romans 3:21-24** But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, for all have sinned and fall short of the glory of God, and all are justified freely by his grace through the redemption that came by Christ Jesus.

Which on is right? I believe they are both right…but let me explain. The simplest explanation is **James is looking at the life of a believer from a physical or carnal perspective while Paul is addressing the spiritual reality**. James is looking at what is seen while Paul is looking at that which is unseen or the condition of our spirit.

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Walk with me a little deeper into James 2.

> **James 2:14** What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? **Can such faith save them**?

The *subject* of the next several passages is actually the kind of **faith** his audience says they have but he addresses their faith by evaluating their **fruit**. James is not referring to the actions *per se*, he's referring to the effectiveness of the faith they say they have. In other words he might say it this way, "*if you say you have faith in Christ, you're born again, but that same faith isn't changing your actions, I'm not so sure you're operating in the right kind of faith to have been born again to start with*."

He's not judging by their actions to see *IF* they're born again, he's questioning their faith by looking at how they're treating each other, favoring rich people, complaining and their words in general. A heart that is operating in the kind of faith it takes to receive the spirit of God to be born again should also produce the fruit of controlling the tongue and using it for blessing rather than cursing.

James references Abraham but notice the subject of this sentence is his faith.

> **James 2:21-24** Was not our father Abraham considered righteous for what he did when he offered his son Isaac on the altar? **You see that his faith and his actions were working together**, and his faith was made complete by what he did. And the scripture was fulfilled that says, "**Abraham believed God**, and it was credited to him as righteousness," and he was called God's friend. You see that a person is considered righteous (justified) by what they do and not by faith alone.

Again, James is looking at what should be evidenced in a believer's life from a physical perspective while Paul tends to address righteousness and justification from a spiritual perspective.

The truth is that no flesh can be justified by the law in no way, shape or form yet a righteous person should reflect their righteousness in their behavior. You've been forgiven, sanctified by the blood of Jesus, reconciled, made holy, sealed with His spirit, given an inheritance and indwell by His spirit…now work that out into your life through awe, reverence respect and worship. As your works line up with your spiritual reality you'll experience outward salvation (healing, deliverance, provision, rescue, etc…)

I go into these point in much more detail in this free message, check it out now…

Note: Paul in Galatians 3 thru 4 and in Romans 4 also discusses Abraham and his righteousness and referencing some of the same Old Testament verses:

2:14-26 Many skeptics argue that a contradiction exists between Paul's statement that "a man is justified by faith apart from works" (Rm 3:28; cp. 4:5-6; Gl 2:16) and the teaching of James that "a man is justified by works and not by faith alone" (Jms 2:24). However, these positions actually complement one other. First, Paul and James addressed different situations. On the one hand, Paul refuted a Jewish legalism holding that one must observe the law's requirements in order to be saved. On the other hand, James opposed an antinomianism that was twisting faith in Christ so much that no expression of works was necessary.

Second, when Paul used the word "justified," he meant "saved" or "declared righteous," whereas James meant "vindicated" or "authenticated." By "works," Paul meant "works of the law," whereas James meant works that faith produces.

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In the light of the above, Paul was saying that one is declared righteous by God apart from the works of the law. James, by contrast, was saying that a person's faith produces works that vindicate his faith in Christ as genuine. James used Abraham's willingness to sacrifice Isaac (vv. 21-23; cp. Gn 22:9) and Rahab's protection of the spies (Jms 2:25; cp. Jos 2) as examples to show that their works authenticated the reality of their faith in God. For James, faith without works was clearly worthless; it must be more than words (Jms 2:14-19,26). Authentic faith will bear the fruit of good works. [Apologetics Study Bible Notes]

Bible References:

Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness.

Galatians 3:6-8 Even as Abraham believed God, and it was accounted to him for righteousness…

James 2:23 And the scripture was fulfilled which said, Abraham believed God, …

Romans 4:5,9,11,22-25 But to him that works not, but believes on him that justifies the …



Faith That Works
http://ramilcarmen.blogspot.com/2015/09/faith-that-works.html

For more details re: Paul vs James see Appendix in my separate references resource:

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

Memorize James in One Month
http://masterofmemory.com/memorize-james-choose/

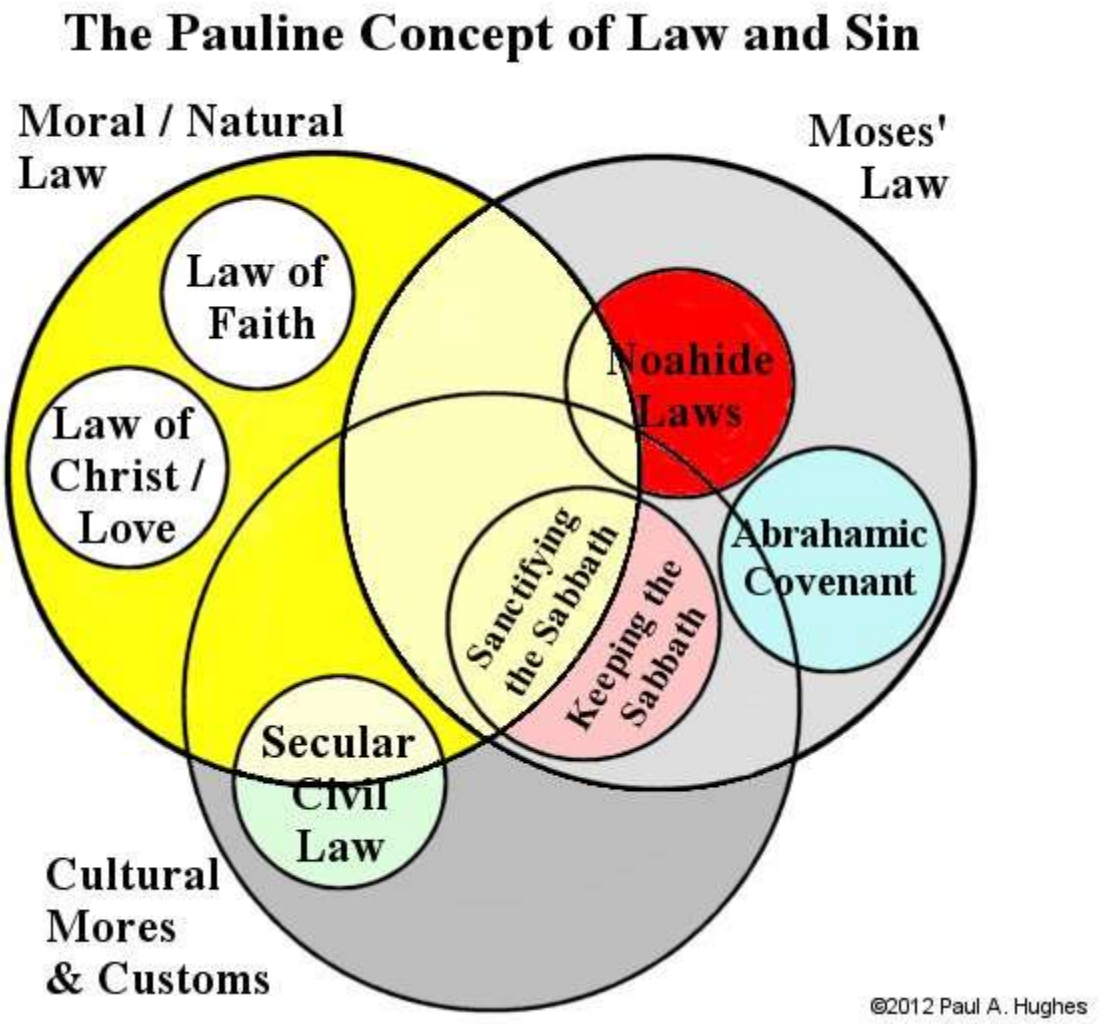
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The Pauline Concept of Law and Sin (Parts 1-8) (2013)

https://biblequestion.wordpress.com/2013/04/05/paul-the-apostle-law-and-sin-part-1/ (Part 1 links to rest)

https://biblequestion.wordpress.com/the-pauline-conception-of-law-final-3-2/ [PDF includes all Parts 1-8), but does not include the Venn diagram below]

Excerpt:



Referring to the diagram, as supported by Scripture passages, one sees that God's eternal will and plan for man, as created, falls within God's moral and natural law, represented by the large yellow circle. Elements of Moses' Law, and cultural mores and customs, are overlapped by God's eternal will, to the extent that those spheres ratify, or rather are ratified by, God's plan. Noahide Law, originally limited to a symbolic reverence for blood as life, remains valid in principle, though not in letter of the law. Later additions regarding fornication and idolatry, besides being integral with Moses' Law, can be said as well to be valid as part of God's original, revealed will. (Therefore, those circles partly overlap.) The Abrahamic Covenant, which featured only one law, that of circumcision, has been transcended by the Law of Faith, which was the effective element all along (circumcision being the seal and testimony of the Covenant, the theological equivalent to Christian water baptism—as is, arguably, the Lord's Supper). Moses' Law, which incorporated in totality the laws given to Noah and Abraham, was "fulfilled"

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by the work of Christ by several standards, including the fulfillment of Law's overall prophetic, moral, and salvific purpose. Therefore, those who by faith have entered "into Christ," while bound to God's eternal moral law, are free not only from the letter of Moses' Law (the temporal rituals, ordinances, observances, and strictures external to God's eternal law), but from the "Law of Sin and Death" that Moses' Law actuates (Rom. 7:1–8:4, 10:4, Gal. 3:19-26, *et al*.).

Therefore, the elements of Moses' Law, apart from God's moral and natural law, are rendered irrelevant and non-binding to the Christian, just as they remain ineffectual to observant Jews, who are unable to "keep the whole law" (Rom. 2:12-29, Gal. 5:3, 6:13, see also James 2:10). Thus the Christian reverences life, but is not forbidden from eating meat containing blood. The Christian honors the Creator for the Sabbath, as suggested in Genesis 2, but is not prohibited from work or travel on the Sabbath, a commandment added by Moses' Law. The Christian is forbidden no food, "for every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Tim. 4:4).

Those elements of civil law and culture which do not violate Biblical faith or a pure conscience are acceptable to the Christian. Governments in general "are not a terror to good works, but to bad ones" (Rom. 13:3), though just rights can be claimed and abuse of rights disputed. Christians must not participate in ungodly pagan practices, though innocuous differences may be overlooked if not made an issue.

One concludes that the laws for which Christians are responsible are those which make for peace and godliness, and which edify the brethren (Rom. 14:19, 1 Tim. 2:2, *et al*.), all of which surely fall within the sphere of God's moral and natural law. Christians are saved, like Abraham, by the Law of Faith, not by external laws or rituals. All that is not done in faith being sin, a Christian ought to do nothing which cannot be done in faith, in the sight of God—not in unbelief, by which some imagine that they will escape judgment. The ultimate criterion for all we do must be the Law of Christ, which is love and gratitude for Christ's work displayed not in self-actualization or self-motivation, but in serving to edify, profit, and benefit others.

Romans TOC
(Table of Contents)

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Paul Never Wrote About Justification

https://redeeminggod.com/paul-never-wrote-about-justification/

Excerpt:

Earlier today I criticized pastors and professors for using big words in their theological writing and teaching. I have previously written about big words in pastoral preaching.

One of the responses I anticipated (but have not yet received) is that big words are okay if they are 'biblical' big words like "justification" or "sanctification."

It is often argued (and I argued this way myself in the past) that if a word is used by a Spirit-inspired author like the Apostle Paul, then rather than "dumb down" the message for our audience, we should educate them about the big words with God saw fit to include in Scripture.



In other words, if Paul wrote "justification" then we should use it too. If people don't understand this word (or other big words of the Bible), then it is the job of the pastor or teacher to educate the people about what it means

I am all for educating people. And I do think that learning the big words of theology can help people better understand God, Scripture, this world, and themselves.

But let's be clear about something: **Paul never wrote about justification, sanctification, or any of other "big words of the Bible."** He didn't. And neither did any other biblical author.

Before you start quoting verses at me, let me clarify: What Paul wrote about was *dikaiōsis* and *hagiasmos*. It is the *Bible translators* who wrote about justification and sanctification.

And the truth is that *dikaiōsis* does not have to be translated as justification, nor does *hagiasmos* have to be translated as sanctification. There are other ways of translating these words (and those in the same word family) which can use modern, every day language that people already understand.

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Like what? Rather than justification, *dikaiōsis* could be translated as *acquittal, vindication, declared righteous or right.* Rather than sanctification, *hagiasmos* could be translated as *making holy, developing holiness, or becoming more holy*. Some of these alternate ways of translating may not be better than "justification" or "sanctification" but they are legitimate and are even found in various translations of the Bible.

So in general, **there is no such thing as a big word of the Bible** unless we are talking about the Greek or Hebrew that the biblical authors used to write the books, and even then, scholars say that for the most part, the Bible was written in the common language of the day, so even biblical authors were not using big words which their readers would not have understood.

Is it helpful to know the big words of theology? Sure. But just remember, they are not "big words of the Bible" but are instead "big words of the Bible translators."

God does not have a "Big Word of the Day Desk Calendar" which you must master before He is pleased with you. You can have a great relationship with God and play a great role in His Kingdom whether or not you know what "justification" means.

Romans TOC
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The Ten Commandments (Decalogue) [Source: Wikipedia]

Different religious traditions divide the seventeen verses of Exodus 20:1–17 and their parallels at Deuteronomy 5:4–21 into ten "commandments" or "sayings" in different ways, shown in the table below. Some suggest that the number ten is a choice to aid memorization rather than a matter of theology.

Traditions:

- **S**: Septuagint, generally followed by Orthodox Christians.
- **P**: Philo, same as the Septuagint, but with the prohibitions on killing and adultery reversed.
- **T**: Jewish Talmud, makes the "prologue" the first "saying" or "matter" and combines the prohibition on worshiping deities other than Yahweh with the prohibition on idolatry.
- **A**: Augustine follows the Talmud in combining verses 3–6, but omits the prologue as a commandment and divides the prohibition on coveting in two and following the word order of Deuteronomy 5:21 rather than Exodus 20:17.
- **C**: *Catechism of the Catholic Church*, largely follows Augustine.
- **L**: Lutherans follow Luther's Large Catechism, which follows Augustine but omits the prohibition of images and uses the word order of Exodus 20:17 rather than Deuteronomy 5:21 for the ninth and tenth commandments.
- **R**: Reformed Christians follow John Calvin's *Institutes of the Christian Religion*, which follows the Septuagint.

The Ten Commandments

S	P	T	A	C	L	R	Main article	Exodus 20:1-17	Deuteronomy 5:4-21
—	—	1	—	1	—	(1)	I am the Lord thy God	2	6
1	1	2	1	1	1	1	Thou shalt have no other gods before me	3	7
2	2	2	1	1	—	2	Thou shalt not make unto thee any graven image	4–6	8–10
3	3	3	2	2	2	3	Thou shalt not take the name of the Lord thy God in vain	7	11
4	4	4	3	3	3	4	Remember the sabbath day, to keep it holy	8–11	12–15
5	5	5	4	4	4	5	Honour thy father and thy mother	12	16
6	7	6	5	5	5	6	Thou shalt not murder	13	17
7	6	7	6	6	6	7	Thou shalt not commit adultery	14	18
8	8	8	7	7	7	8	Thou shalt not steal	15	19
9	9	9	8	8	8	9	Thou shalt not bear false witness against thy neighbour	16	20
10	10	10	10	10	9	10	Thou shalt not covet (neighbor's house)	17a	21b
10	10	10	9	9	10	10	Thou shalt not covet (neighbor's wife)	17b	21a
10	10	10	10	10	10	10	Thou shalt not covet (neighbor's servants, animals, or anything else)	17c	21c

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THE TEN COMMANDMENTS			
	JUDAISM	**St. AUGUSTINE** **Catholics and Lutherans**	**ORIGEN** **Orthodox and Other Protestants**
1	I am the Lord thy God who have brought thee out of the house of bondage.	I am the Lord thy God and thou shalt not have any strange gods before me.	I am the Lord thy God and thou shalt not have other gods besides me.
2	Thou shalt have no other gods besides me.	Thou shalt not take the name of the Lord thy God in vain.	Thou shalt not make for thyself any graven image.
3	Thou shalt not take the name of the Lord thy God in vain.	Remember to keep holy the Lord's Day.	Thou shalt not take the name of the Lord thy God in vain.
4	Remember the Sabbath Day to keep it holy.	Honor thy Father and Mother.	Remember the Lord's Day to keep it holy.
5	Honor thy Father and Mother.	Thou shalt not kill.	Honor thy Father and Mother.
6	Thou shalt not murder.	Thou shalt not commit adultery.	Thou shalt not kill.
7	Thou shalt not commit adultery.	Thou shalt not steal.	Thou shalt not commit adultery.
8	Thou shalt not steal.	Thou shalt not bear false witness against thy neighbor.	Thou shalt not steal.
9	Thou shalt not bear false witness against thy neighbor.	Thou shalt not covet thy neighbor's wife.	Thou shalt not bear false witness against thy neighbor.
10	Thou shalt not covet.	Thou shalt not covet thy neighbor's goods.	Thou shalt not covet.

http://biblescripture.net/Commandments.html

While there is considerable variation, Roman Catholics and Lutherans follow the order given by Augustine (the second column), whereas Eastern Catholics, Orthodox, and other Protestants follow the order given by Origen.

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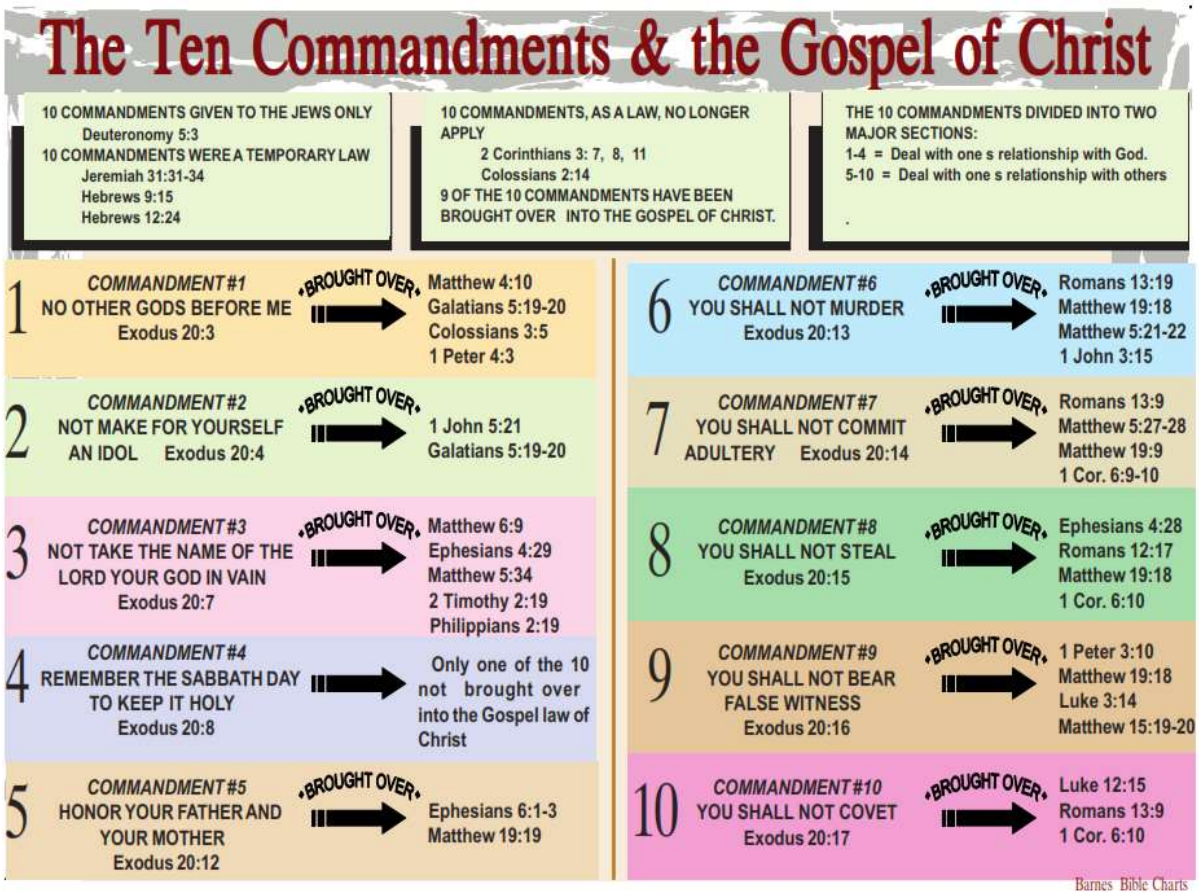
The Ten Commandments and Christ





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The Ten Commandments and the Gospel of Christ



[Source: http://www.biblecharts.org/thenewtestament.html]

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The Ten Commndments of God are Reaffirmed in the New Testament

THE LAW OF GOD IN THE NEW TESTAMENT	THE LAW OF GOD IN THE OLD TESTAMENT
1. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matthew 4:10.	1. "Thou shalt have no other gods before me." Exodus 20:3.
2. "Little children, keep yourselves from idols." 1 John 5:21. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts 17:29.	2. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments." Exodus 20:4-6.
3. "That the name of God and his doctrine be not blasphemed." 1 Timothy 6:1.	3. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Exodus 20:7.
4. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." "There remaineth therefore a rest ["keeping of a sabbath," margin] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Hebrews 4:4, 9, 10.	4. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20:8-11.
5. "Honour thy father and thy mother." Matthew 19:19.	5. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12.
6. "Thou shalt not kill." Romans 13:9.	6. "Thou shalt not kill." Exodus 20:13.
7. "Thou shalt not commit adultery." Matthew 19:18.	7. "Thou shalt not commit adultery." Exodus 20:14.
8. "Thou shalt not steal." Romans 13:9.	8. "Thou shalt not steal." Exodus 20:15.
9. "Thou shalt not bear false witness." Romans 13:9.	9. "Thou shalt not bear false winess against thy neighbour." Exodus 20:16.
10. "Thou shalt not covet." Romans 7:7.	10. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." Exodus 20:17.

[Source: http://bibletruth4today.com/Bible_Truth_4_Today/Bible_Study_06.html]

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The Law is God's Character in Human Language

Notice on the chart below that God and His law have the same characteristics. Do you see what this means? The Ten Commandment law is God's character in written form--written so we can comprehend it. It is no more possible to change God's law than to pull God out of heaven and change Him. Jesus came to show us what the law (which is the pattern for holy living) looked like when made up in human form. God's character can never change. Neither can His law, for it is His character in human language.

		GOD IS	THE LAW IS
1.	Good	Luke 18:19	1 Timothy 1:8
2.	Holy	Isaiah 5:16	Romans 7:12
3.	Perfect	Matthew 5:48	Psalms 19:7
4.	Pure	1 John 3:2,3	Psalms 19:8
5.	Just	Deuteronomy 32:4	Romans 7:12
6.	True	John 3:33	Psalms 19:9
7.	Spiritual	1 Corinthians 10:4	Romans 7:14
8.	Righteousness	Jeremiah 23:6	Psalms 119:172
9.	Faithful	1 Corinthians 1:9	Psalms 119:86
10.	Love	1 John 4:8	Romans 13:10
11.	Unchangeable	James 1:17	Matthew 5:18
12.	Eternal	Genesis 21:33	Psalms 111:7,

Did Jesus abolish God's law while He was here on earth?

"Think not that I am come to destroy the law. ... I am not come to destroy, but to fulfill. ... Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."
(Matthew 5:17, 18.)

Answer: No, indeed! Jesus specifically asserted that He did not come to destroy the law, but to fulfill (or keep) it. Instead of doing away with the law, Jesus magnified it (Isaiah 42:21) as the perfect guide for right living. For example, Jesus pointed out that "thou shalt not kill" condemns anger "without a cause" (Matthew 5:21, 22) and hatred (1 John 3:15), and that lust is adultery (Matthew 5:27, 28). He says, "If ye love me, keep my commandments." John 14:15.

[Source: http://bibletruth4today.com/Bible_Truth_4_Today/Bible_Study_06.html]

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The Shema

Jesus stated the original Ten could be boiled down to two: Love God with all your heart and love your neighbor as yourself (Mark 12:28-31).

This is essentially the Jewish confession of faith, known as **The Shema**:
i.e., "Hear, O Israel; The LORD our God, the LORD is one!" (Deuteronomy 6:4 NKJV).
The Shema originally contained only Deuteronomy 6:4, but it was later expanded to include verses Deuteronomy 5-9, with their requirement of total devotion to God. They also attached Deuteronomy 11:13-21, with the emphasis on blessing for its fulfillment and curse for its neglect.

When Jesus was asked to identify the greatest commandment, he answered with the Shema and combined it with Leviticus 19:18, "You shall love your neighbor as yourself" (Mark 12:28-34; Matthew 22:34-40):

Jesus answered him, "The first of all the commandments *is:*
'Hear, O Israel, the LORD our God, the LORD is one.' And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.'
This *is* the first commandment. And the second, like *it, is* this:
'You shall love your neighbor as yourself.'
There is no other commandment greater than these."



[Source: http://www.biblecharts.org/thenewtestament.html]

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Old Testament Commandments (Mitzvot)

Besides the basic/general Ten Commandments and the even more basic Shema, there are 613 specific Old Testament Commandments or **Mitzvot** (singular: Mitsvah).

For more details about the Old Commandments in the Bible see the Appendix in my separate references resource:

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

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The Eucharist (or Lord's Supper)



5 Views of the Eucharist
http://christianityinview.com/eucharist.html

Comparisons of Major Christian Traditions:
http://christianityinview.com/comparison.html

Catholics and Orthodox Liturgy Compared
https://www.youtube.com/watch?v=dApWNfJgGC4 [Video]

https://www.youtube.com/watch?v=QxcOv4zPoVo [Video]

Eating Ignatius (re: Eucharist – Transubstantiation)
http://www.whitehorseblog.com/2014/07/27/eating-ignatius/

N. T. Wright on the Gospel and Meal Jesus Gave Us (Eucharist)
https://worship.calvin.edu/resources/resource-library/n-t-wright-on-the-gospel-and-meal-jesus-gave-us/

See also: **TheMessianicFeast.com**

Denomination Theological Expressions Compared

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"What are some of the historical reasons for why there are denominational Holy Communion (Eucharist) differences today between using leavend and unleavened bread?":

http://oca.org/questions/divineliturgy/leavened-bread-vs.-unleavened

http://www.catholic.com/quickquestions/eastern-rite-catholics-use-leavened-bread-in-holy-communion-but-roman-rite-catholics-

http://www.dummies.com/how-to/content/the-split-that-created-roman-catholics-and-eastern.html

The Jewish Disconnect and the Fourteenthers

This chapter will clarify a major segment of Jewish history that has not been accurately told before—not by Christian sources, by Jewish encyclopedias, or Dimont's Jewish histories. Specifically, it discusses the complete disconnect with all things Jewish that occurred when the early assemblies—with their many Messianic Jewish believers—were taken over by Rome.[1]

To the Jews, these believers in Christ became "Christians" who were therefore no longer acknowledged as truly Jewish. To the Roman Christians, these people were "Judaizers"[2] who continued to keep their Jewish customs while refusing to go along with the new Roman teachings. Therefore neither side has told this story accurately, as both sides rejected these early Messianic believers. We will cover at least some of the story of these early Messianic Jews and the rejection and persecution they suffered, for this sets the stage for the complete disconnect.

❦

Early Messianic Jews were derisively called "Quartodecimans," a Latin term with a heretical sound to it; anyone with that strange name must have been a heretic, or so we have been told. However, once we translate this simple term meaning "Fourteenthers" into English, it becomes evident who Rome thought the heretics were—those Jewish believers who observed the 14th day of Nisan,[3] as their families had done since the time of Moses. Nisan was the Israelite month in which the Passover was to be celebrated each year—on the 14th day.

> NIV Numbers 28:16 "On the fourteenth day of the first month the LORD's Passover is to be held."

Throughout this discussion, I will use the English translation of "Fourteenthers," as it more accurately describes who these people were. Just as the Protestants would later be called heretics and be punished by Roman authorities, so it was with the original Messianic Jews.

Before delving deeper into this part of Jewish history, though, it is important to realize that many Jewish people were scattered from Israel to the region between the Black Sea and the Mediterranean, then known as Asia. Paul spent much of his time preaching and teaching among these "Asiatics," as they were called. Peter also wrote to these Jews of "the dispersion" (*diaspora* in Greek):

> NAB 1 Peter 1:1 Peter, an apostle of Jesus Christ, **to the chosen sojourners of the dispersion** in Pontus, Galatia, Cappadocia, **Asia**, and Bithynia,

Although the Asiatic assemblies were to a large degree Jewish, they also contained many Gentile believers. But from this history, we can see that Jewish concepts and customs were more prevalent among them than the traditions that would develop later in Rome.

In the book of Revelation, the Messiah directed John to write to the seven assemblies that were spread across Asia:

> DBY Revelation 1:4–5 John to the seven assemblies **which*are* in Asia**: Grace to you and peace from *him* who is, and who was, and who is to come; and from the seven Spirits which *are* before

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> his throne; and from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ....
>
> DBY Revelation 1:11 saying, What thou seest write in a book, and **send to the seven assemblies**: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Jesus understood that these believers in Asia were already facing persecution and difficulties, so he specifically directed John to write words of comfort and teaching to them. It's worth emphasizing this point, because Rome painted these Asiatics as a fringe group of heretics, and mocked them as "Quartodecimans" for refusing to observe the rituals that had developed in Rome.

Proud Rome had taken over Israel and destroyed the Temple, so it definitely was not going to take instructions on religion from its vanquished foe. As history played out, this was how the complete Jewish disconnect occurred.

The Beginnings of the Dispute

What had begun as a strictly Jewish phenomenon—the understanding that the Messiah had come and redeemed Israel and all believers back to God—was eventually taken over by Rome and turned into something from which Jews were rejected. Rome introduced new religious dogmas, rituals, and decrees that were based on neither the true teachings of the Messiah nor on those of the Jewish apostles.

For example, whereas many of the believing Jews continued to observe the 14th-day Passover in some form, Rome instead held an Easter Sunday celebration. This led to disputes as Asiatics continued to celebrate the 14th day instead of obeying Roman decrees to celebrate Easter. This following quote from McClintock and Strong's *Cyclopedia* shows the Asiatics' refusal to convert to the new Roman decrees:

> The Asiatics remained unconverted and unconvinced, and continued to observe the **14th of Nisan** as a day of mixed character, fasting till the ninth hour, and then rejoicing for the achieved work of man's redemption.[4]

Jewish Messianic believers fasted until the ninth hour (about 3 PM) on this 14th day, and the following scriptures reveal why this time was important to them:

> NAS Matthew 27:46 And about **the ninth hour** Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why hast Thou forsaken Me?"
>
> NAS John 19:30 When Jesus therefore had received the sour wine, He said, "**It is finished!**" And He bowed His head, and gave up His spirit.

The Fourteenthers fasted until the time that Jesus said, "It is finished," indicating that he had finished the work (that God had called him to) by paying the penalty for sin. Although historically Jews had never fasted during the 14th-day Passover, McClintock and Strong explain that the Messianic Jews *added* this partial-day fast as a tradition to honor the fact that Jesus was on the cross during this time. They ended their fast at the ninth hour, the time that his death fulfilled the Passover:

> The Western and more Catholic rule was to observe the**Friday** preceding the Easter-Sunday **as a rigid fast**, the Church identifying the apostles' sorrowing with their own, and the fast was not resolved till Easter-morn; while the Asiatic Quartodecimani party regarded the **14th of Nisan**from a doctrinal point of view as the commemoration-day of man's redemption; and at the hour in which our Lord said "It is finished," i.e. at three o'clock in the afternoon, the fast was brought to an end (Eusebius Hist. Eccl. 5:23), and the day closed with the collective Agape and celebration of the Lord's Supper.[5]

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This difference of opinion as to keeping the 14th day special first became evident around AD 150 when Polycarp, a prominent Fourteenther and leader in the Asiatic Assembly of Smyrna, was sojourning in Rome and met with the Roman bishop Anicetus.

In his *History of the Christian Church*, 19th-century church historian Philip Schaff discusses the early history of this dispute. This major point of contention would eventually lead to the rejection of all things Jewish, as well as to the introduction of many Roman rituals. Below, Schaff shows that Rome did not observe the 14th day (and instead had an Easter/Astarte Sun-day celebration), but that Polycarp and the Asiatics *did* keep the 14th day special:

> We have a brief, but interesting account of this dispute by Irenaeus, a pupil of Polycarp, which is as follows:
>
> "When the blessed Polycarp sojourned at Rome in the days of Anicetus, and they had some little difference of opinion likewise with regard to other points, they forthwith came to a peaceable understanding on this head [the observance of Easter], having no love for mutual disputes. For neither could Anicetus persuade Polycarp not to observe inasmuch **as he [Polycarp] had always *observed* with John, the disciple of our Lord, and the other apostles**, with whom he had associated; nor did Polycarp persuade Anicetus to *observe* Gr. (*τήρειν*) who said that **he was bound to maintain the custom** of the presbyters (= bishops) before him. These things being so, they communed together; and in the church Anicetus yielded to Polycarp, out of respect no doubt, the celebration of the eucharist,[6] and they separated from each other in peace, all the church being at peace, both those that observed and those that did not observe [the fourteenth of Nisan], maintaining peace."
>
> This letter proves that the Christians of the days of Polycarp knew how to keep the unity of the Spirit without uniformity of rites and ceremonies. "The very difference in our fasting," says Irenaeus in the same letter, "establishes the unanimity in our faith."[7]

So we see that Romans did not keep the 14th day special, which was fine since under the New Covenant they were no longer bound to keep the Sabbaths and the Feasts. However, Rome did begin to disapprove of the Asiatic Fourteenthers who continued to celebrate the 14th-day Passover as a "commemoration-day of man's redemption," as previously noted.

In the quote above, Irenaeus also mentioned a difference in the Roman fasting, which at one point lasted a full week as opposed to the Asiatic custom of fasting only until the ninth hour on the fourteenth day, the time in which the Messiah said "it is finished."

As an aside, *The Jewish Encyclopedia* also shows that Jewish scholars of long ago believed that man's redemption as brought by the Messiah would take place at the Passover, just as had happened with the original Passover under Moses:

> What Moses, the first redeemer, did is typical of what the Messiah as the last redeemer of Israel will do (Eccl. R. i. 9). The redemption will be in the same month of Nisan and in the same night (Mek., Bo, 14);[8]

The Fourteenthers Lay Out Their Case to Rome

The dispute grew more intense in the period between AD 190 and 194, when Victor was bishop of Rome. At this time Rome dramatically escalated pressure on the Fourteenthers to drop their 14th-day Passover commemoration and to adopt Easter and other Roman rituals and doctrines instead.

> Schaff, in his *History of the Christian Church*, sums it up:
>
> The Roman bishop Victor, a very different man from his predecessor Anicetus, required the Asiatics, in an imperious tone, to abandon their Quartadecimanian practice.
>
> Against this Polycrates, bishop of Ephesus, solemnly protested in the name of a synod held by him, and **appealed to an imposing array of authorities** for their primitive custom. Eusebius has preserved his letter, which is quite characteristic.[9]

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The Roman historian Eusebius (AD 263–339), mentioned above, brings this out in his own *Church History*. Eusebius makes it clear that this whole dispute and anger from Rome arose because Jewish believers continued to celebrate the 14th day rather than fasting and mourning as Rome had prescribed. The Asiatic bishops were led by Polycrates, who wrote the following letter of protest to the Roman bishop Victor, as Eusebius recorded below:

> We **observe the genuine day**; neither adding thereto nor taking there from. For in **Asia** great lights have fallen asleep, which shall rise again in the day of the Lord's appearing, in which he will come with glory from heaven, and will raise up all the saints: **Philip, one of the twelve apostles**, who sleeps in Hierapolis ... moreover, **John, who rested upon the bosom of our Lord**, who was also a priest, and bore the sacerdotal plate, both a **martyr** and teacher; he is buried in Ephesus. Also **Polycarp** of Smyrna, both bishop and**martyr**, and Thraseas, both bishop and **martyr** of Eumenia, who sleeps in Smyrna. Why should I mention Sagaris, bishop and **martyr**, who sleeps in Laodicea; moreover, the blessed Papirius, and Melito, the eunuch [celibate] ... who now rests in Sardis .... **All these observed the fourteenth day** of the Passover according to the gospel, deviating in no respect, but following the rule of faith.
>
> Moreover, I, Polycrates, who am the least of you, according to the tradition of my relatives, some of whom I have followed .... **my relatives always observed the day when the people of the Jews**[10] **threw away the leaven**. I, therefore, brethren, am now sixty-five years in the Lord ... and having studied the whole of the Sacred Scriptures, **am not at all alarmed at those things with which I am threatened, to intimidate me**. For they who are greater than I have said, "we ought to obey God rather than men." ... I could also mention the bishops that were present, whom you requested me to summon, and whom I did call; **whose names would present a great number**, but who seeing my slender body consented to my epistle, well knowing that I did not wear my gray hairs for nought, but that I did at all times regulate my life in the Lord Jesus.[11]

Schaff explains further that "Victor turned a deaf ear to this remonstrance, **branded the Asiatics as heretics**, and threatened to excommunicate them."

Notice above how many of the Fourteenthers mentioned by Polycrates were killed (martyred), and yet Polycrates is not at all alarmed at those things with which "I am threatened, to intimidate me." Clearly Polycrates's Christ-like spirit is in marked contrast to Roman bishop Victor's disagreeable demeanor. What was so horrible that Rome needed to excommunicate these mostly Messianic Jews for simply keeping the 14th day in a way that they felt honored the Lord?

Victor ordered synods to be held and that "**the more Catholic rule** was everywhere pronounced **to be binding**."[12] In spite of this decree, many Asiatic believers did not yield to Roman threats but continued to keep the 14th day in accordance with their long Jewish history and custom.

These escalating Roman threats led Irenaeus, a Fourteenther and disciple of Polycarp, to see the writing on the wall, and he sought to avert a potential bloodbath by appealing for peace. He wrote to his fellow Fourteenthers who were ignoring Rome's decrees and reproved them for risking their lives to keep a day that was no longer required to be kept in the New Covenant:

> The apostles have ordered that we should "judge no one in meat or in drink, or in respect to a feast-day or a new moon or a sabbath day" (Col. 2:16). Whence then these wars? Whence these schisms? We keep the feasts, but in the leaven of malice by tearing the church of God and observing what is outward, in order to reject what is better, faith and charity.[13]That such feasts and fasts are displeasing to the Lord, we have heard from the Prophets.[14]

Messianic Jews had every right to keep the 14th day special, and yet as the danger escalated to the point where more people were losing their lives, Irenaeus appealed for peace and common ground. But other Messianic Jews wanted to draw the line in the sand with Rome and continued to honor this ancient feast and the Messiah's fulfillment of the Passover in the way they felt was proper. They did not want Rome dictating doctrine to them, and justifiably so.

The Fourteenthers Knew the Crucifixion Day Was the Fourteenth

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When one studies this history in depth, it becomes evident that the earliest Jewish and Gentile believers understood that Jesus was crucified on the 14th of Nisan and therefore could not have eaten the Jewish Passover at the Last Supper. Greek scholar and commentator Brooke Foss Westcott pointed this out many years ago:

> Now, as far as it appears, early tradition is **nearly unanimous** in fixing the **Crucifixion on the 14th**, and in **distinguishing the Last Supper from the legal Passover**. This distinction is expressly made by Apollinaris, Clement of Alexandria, Hippolytus, Tertullian, Irenaeus, who represent very different sections of the early Church.[15]

Contrary to what almost all commentators believe today, these early Messianic followers knew Jesus *did not* eat a Passover at the Last Supper, but rather was *crucified* on the *14th day* of Nisan and thus fulfilled the Passover.

The Catholic Encyclopedia is honest in admitting that the historical evidence from writers of the first two centuries does not positively support their early point of view—that of Jesus eating the 14th-day Passover at the Last Supper—and that this early history connects the 14th-day Passover to the day of the Crucifixion:

> Again, there is the problem, much debated by modern scholars, whether the Pasch which the early Christians desired to commemorate was primarily the passion or the Resurrection of Christ. Upon this point **our data also do not admit of a very positive answer**. It has been very strongly urged that the writers of the first two centuries who speak of the Pasch have always in view the Pasch *πάσχασταυρώσμιον*, the Crucifixion day, when Jesus Christ himself was offered as a victim, the antitype of the Jewish Paschal lamb.[16]

Westcott also adds:

> ... but Photius expressly notices that two writers who differed widely on other points of the Paschal controversy **agreed on fixing the Passion on the 14th, contrary to the later opinion of the Church**, and therefore reserves the question for examination.[17]

It must be understood that this conviction held by the Fourteenthers—that Jesus was crucified on the 14th day—was "**contrary to the later opinion of the Church**." As the Church in Rome grew stronger and eventually evolved into the Roman Catholic Church, the Catholic tradition of Christ eating the Passover at the Last Supper became fixed as doctrine. Uniformity of doctrine was commanded by Roman religious leaders, and all were to believe that Jesus was crucified on "Good Friday" (the 15th of Nisan) after having eaten the Passover on the 14th. This Roman doctrine of celebrating Easter Sunday became *law* at the Council of Nicaea in AD 325.

So powerful did this Roman Church become that it saw itself as having the authority to excommunicate, punish, and even kill those who did not believe in its doctrines. Not surprisingly, having the backing of the mighty Roman military at its disposal heavily aided the spread of its doctrine.

❦

One Fourteenther who knew this doctrine to be false was Hippolytus, whom Westcott mentions, and below we see that he also placed the Crucifixion on the 14th day. In his book *Against all Heresies*, Hippolytus wrote the following, correcting another writer who had fallen into error by believing that Christ ate the Passover at the Last Supper and was then crucified the day after the Passover, on the 15th day:

> I perceive, then, that the matter is one of **contention**. For he speaks thus: Christ kept the supper, then, on that day, and then suffered; whence it is needful that I, too, should keep it in the same manner as the Lord did. **But he has fallen into error** by not perceiving that at the time when Christ suffered**He did not eat** the passover **of the law**. For **He was the passover** that had been of old proclaimed, and **that was fulfilled on that determinate day**.

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Hippolytus continues:

> ... Now that neither in the first nor in the last there was anything false is evident; for he who said of old, "I will not any more eat the passover," probably partook of **supper**before the passover. **But the passover He did not eat**, but He suffered; **for it was not the time for Him to eat**.[18]

Hippolytus agreed with the scriptures that the Passover was not to be two days in a row; this would be contrary to God's law. He states that at the Last Supper, "the Passover he did not eat" for "it was not the time for him to eat." Furthermore, he wrote that Jesus was the Passover "that was fulfilled on that determinate day," which Acts 2:23 bears out as the determinate day **by God's foreknowledge** and the reason that He commanded the 14th-day Passover to Moses:

> NAS Acts 2:23 this *Man*, delivered up by the **predetermined plan** and **foreknowledge of God**, you nailed to a cross by the hands of godless men and put *Him* to death.

Westcott also included Clement of Alexandria as an early church writer who believed the Crucifixion was on the 14th day. Below we see Clement's extremely telling words quoted in the *Paschal Chronicle*:

> Accordingly, **in the years gone by**, Jesus went to eat the passover sacrificed by the Jews, keeping the feast. But when he had preached **He who was the Passover**, the Lamb of God, led as a sheep to the slaughter, presently taught His disciples the mystery of the type **on the thirteenth day, on which also they inquired**, "Where wilt Thou that we prepare for Thee to eat the passover?" It was on this day, then, that both the consecration of the unleavened bread and the preparation for the feast took place. Whence John naturally describes the disciples as already previously prepared to have their feet washed by the Lord. And on the **following day our Saviour suffered, He who was the Passover**, propitiously sacrificed by the Jews.[19]

Clement of Alexandria continues:

> Suitably, therefore, **to the fourteenth day, on which He also suffered**, in the morning, the chief priests and the scribes, who brought Him to Pilate, did not enter the Praetorium, that they might not be defiled, but might freely **eat the passover**in the evening. With this precise determination of the days both the whole Scriptures agree, and **the Gospels harmonize**. The **resurrection also attests it**. He certainly rose on the third day, which fell on the first day of the weeks of harvest, on which the law prescribed that the priest should offer up the sheaf.[20]

Notice that Clement states that the disciples asked their question on the **thirteenth** day, when they are concerned with preparing and making ready a location for the soon-coming 14th-day Passover Feast; since Christ was crucified the following day, we see that the Fourteenthers were correct in understanding that he died on the Passover.

Westcott also mentions Claudius Apollinaris—bishop of Hierapolis—as one of those who understood the 14th-day Crucifixion. Consider what Apollinaris wrote around AD 150 concerning those who "err" by believing that Jesus was crucified on the 15th day:

> **They err**, who affirm that our Lord **ate** the Passover on the 14th of Nisan with his disciples, and that he died on the great day of unleavened bread (i.e. the fifteenth). **They maintain that Matthew records the event as they have imagined it**; but **their notion agrees not with the law**; and **thereby the Gospels are made to wear a contradictory appearance**[21]

The Fourteenthers understood Jewish law and knew that Jewish authorities would not allow crucifixions in Israel on this holy 15th-day Sabbath, nor could Jesus have sacrificed a Passover the day before the 14th when he was crucified. Apollinaris pointed out how this "notion" that Jesus ate the Passover and then was crucified on the 15th-day Sabbath "agrees not with the law." Even today commentators argue that the Gospels show "a contradictory appearance," with John portraying Christ as having been crucified as the 14th-day Passover while the Synoptic Gospels (Matthew, Mark, and Luke) portray him actually eating the 14th-day Passover.

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Later in this book, the chapter "The Three Major Greek Keys That Unlock the Gospels" shows that the Gospels—when interpreted correctly—all harmonize perfectly, which is what we should expect.[22]

Schaff includes an important additional part of this quote from Apollinaris that McClintock and Strong (above) left out:

> ***The Fourteenth is the true Passover of the Lord,*** the great sacrifice, the **Son of God in the place of the lamb** ... who was lifted up upon the horns of the unicorn[23] ... and **who was buried on the day of the Passover**, the stone having been placed upon his tomb.[24]

As seen when the two parts of the quote appear together, Apollinaris plainly wrote that in misinterpreting Matthew, "they err" who believe that Jesus ate the 14th-day Passover at the Last Supper, then suffered on the 15th day; thus he clearly agrees with the Fourteenthers that the 14th was the true day that the Messiah suffered and was buried.

Roman Emperor Constantine Imposes His Will on the Fourteenthers

The Fourteenthers knew that the 14th day was the Crucifixion, which is a major part of why they venerated it. However, as we've seen, Rome did not care for the Jewish details. As Schaff points out below, Roman custom was *not* based on doctrinal facts but was more ritualistic in observance:

> The **Roman custom** represented the principle of **freedom and discretionary change**, and the **independence of the Christian festival system**. Dogmatically stated, the difference would be, that in the **former case the chief stress was laid on the Lord's death**; in the latter, on his resurrection. But the leading interest of the question for the early Church was not the astronomical, nor the dogmatical, but the **ritualistic**. The main object was to secure uniformity of observance, and to assert the originality of the Christian festival cycle, and its independence of Judaism: for both reasons the Roman usage at last triumphed even in the East.[25]

The apostles never said anything about a ritualistic "Christian festival system." They knew that the festivals pointed to a spiritual fulfillment, as we will see throughout this book. What Schaff calls the "Christian festival cycle" was, in reality, a creation of Rome as it began linking pagan celebrations to Christian concepts.

As mentioned earlier, part of the Roman Church's bitterness arose because it had prescribed a weeklong fast for its Easter celebration. Yet the Messianic Fourteenthers fasted for only part of one day—until the ninth hour (about 3 PM) on the 14th day, marking the time Christ the Messiah said, "It is finished."

Then, because of differences between the Jewish and Roman calendars, the more Jewish-leaning assemblies were sometimes rejoicing in the Feast (Deuteronomy 16:14) and the finished work of the Messiah while the Roman Church was still fasting and mourning.

> Schaff addressed Rome's bitterness over this:
>
> This Roman practice created an entire holy week of solemn fasting and commemoration of the Lord's passion, while the Asiatic practice ended the fast on the 14th of Nisan, which may fall sometimes several days before Sunday. **Hence a spectacle shocking to the catholic sense of ritualistic propriety and uniformity** was frequently presented to the world, that one part of Christendom was fasting and mourning over the death of our Saviour, while the other part rejoiced in the glory of the resurrection.[26]

Jewish believers, of course, were not at all interested in the weeklong Roman fasting and mourning, or in the Easter (Astarte) celebrations. Eventually this Roman fast developed into a 40-day one, which, as Alexander Hyslop shows in his *The Two Babylons*,[27] originated from a different fast of the same length. This fast marked weeping and mourning for the false deity Tammuz, who was the consort of Ishtar, the springtime goddess of fertility. (Ishtar is the same as Ashtoreth, or Astarte in Greek, which evolved into *Easter*in English.) Even some Israelites observed this ritual weeping and mourning for Tammuz (Ezekiel 8:14).

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In the Catholic Church, this lengthy fast (a giving up certain foods or activities) later became Lent, which starts a little more than 40 days before Easter on Ash Wednesday. During Lent, some adherents rub ashes on their foreheads in the sign of a cross to show mourning. What had begun as a true moving of God's spirit among Roman believers[28] was eventually taken over; thus, these spring deities were incorporated into what had previously been the Messianic celebration of Passover and the Resurrection (which also occurred during spring) to become Easter.

Jewish scriptures clearly indicated a duty to rejoice at the festivals (Deuteronomy 16:14, 15; Nehemiah 8:9–10), so Messianic Jews would not have been interested in Roman Catholic mourning. When the 15th day arrived, Messianic Jews believed they were fulfilling what God's commands through Moses *pointed to* by rejoicing in the spring Passover Festival as they always had done, only now with the Messianic understanding of the New Covenant. Since many of them had grown up with this Festival and it was deeply connected to their heritage, they wanted to continue celebrating it in some form.

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The fourth-century Roman Emperor Constantine was less interested in doctrine and more set on imposing standardized religious practices over the entire Roman Empire. This meant joining some Christian ideas with various pagan ones. At some point, Jesus, for example, was deliberately given the birthday of December 25, because this was understood by pagans as the day the Sun God was reborn after having died at the winter solstice. Every year on December 21 or 22, at the winter *solstice*—which means "sun standing still" in Latin—the sun completed its circuit and was in the farthest end of its cycle, where it seemed to stand still (die) for three days. Then, as the sun appeared to move again on December 25, it became "reborn."

Many other examples exist of Rome joining pagan beliefs to what had previously been Christianity, such as seen in an ancient tile picture of Christ as *Sol Invictus* ("invincible sun") that was found at St. Peter's Basilica.

But certain items needed resolution at the famous Catholic Council of Nicaea in AD 325, presided over by Emperor Constantine. The first item on the docket was standardizing the Roman doctrine of the Trinity to become the "Nicene Creed," which we will look at briefly in "Setting the Table 2: Words and Concepts Changed."

The second item to resolve at this Council was the Paschal/Easter controversy and the Jewish Messianic Fourteenthers refusing to observe the prescribed Roman Easter Sunday celebration. In his letter to the churches after the Council of Nicaea, Emperor Constantine addressed this point, stating emphatically that Rome's celebration should have "nothing in common with the perjury of the Jews":

> Let your pious sagacity reflect how evil and improper it is, that **days devoted by some to fasting**, should be spent by others in **convivial feasting**; and that after the paschal feast, some are rejoicing in festivals and relaxations, while others give themselves up to the **appointed fasts**. That this impropriety should be rectified, and that all these diversities of commemoration should be resolved into one form, is the will of divine Providence, **as I am convinced you will all perceive**. Therefore, this irregularity must be corrected, in order that we may no more have any thing in common with those parricides and the murderers of our Lord.[29]

You can feel Constantine's almost palpable anger at the Messianic Jews for refusing to observe the Roman "appointed fasts." Under the guise of opposition to Judaism, he connected these Messianic believers (and all Jews) to the leaders in Israel who had pushed for Christ's death, thus lumping them all together as heretics—and worse—for not following Rome. It was decreed that no one was to keep the 14th day special, because this was connected to Jewish history and therefore was to be rejected. He continued:

> An orderly and excellent form of commemoration is observed in all the churches of the western, of the southern, and of the northern parts of the world, and by some of the eastern; this form being universally commended, **I engaged that you would be ready to adopt it likewise, and thus gladly accept the rule** unanimously adopted in the city of Rome, throughout Italy, in all Africa, in Egypt, the Spains, the Gauls, the Britains, Libya, Greece, in the dioceses of Asia, and of

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> Pontus, and in Cilicia, taking into your consideration not only that the churches of the places above-mentioned are greater in point of number, **but also that it is most pious that all should unanimously agree** in that course which accurate reasoning seems to demand, and which **has no single point in common** with the perjury of the Jews.[30]

The Roman emperor closed his letter to the churches by letting them know that **whatever** Rome decreed **was** the "Divine will," and all had better submit to it:

> Briefly to summarize the whole of the preceding, the judgment of all is, that the holy Paschal feast should be held on one and the same day; for, in so holy a matter, it is not becoming that any difference of custom should exist, and it is better to follow the opinion which has not the least association with error and sin. This being the case, receive with gladness the heavenly gift **and the plainly divine command**; for all that is transacted in the holy councils of the bishops is to be referred to **the Divine will**. Therefore, when you have made known to all our beloved brethren the subject of this epistle, **regard yourselves as bound to accept** what has gone before ....[31]

In the following, Constantine set the tenor for the Roman-controlled Church. It was now "our holy religion" that would have nothing in common with the Jews, who were to be rejected as "parricides" (quoted earlier) and as "our adversaries":

> By rejecting their custom, we establish and hand down to succeeding ages one which is more reasonable, and which has been observed ever since the day of our Lord's sufferings. Let us, then, have nothing in common with the Jews, **who are our adversaries**. For we have received from our Saviour another way. A better and more lawful line of conduct is inculcated **by our holy religion**. Let us with one accord walk therein, my much-honoured brethren, studiously avoiding all contact with that evil way.[32]

A short time after the Council of Nicaea, these Messianic Jewish Fourteenthers were

> "... universally regarded as heretics **and were punished as such**: The Synod of Antioch, 341, excommunicated them."[33]

From then on, all Messianic Jews who kept their customs and disobeyed the Roman practice of weeklong fasting and mourning at Easter were considered to be heretics and Judaizers. Sadly, the truth of this history is still not understood even today, as Fourteenthers (Quartodecimans) are still written off by most commentators as a fringe group of heretics. However, if that were really the case, the Roman emperor presumably would not have felt the need to hold the Council of Nicaea and write letters to all the churches merely to address a minor aberrant group.

McClintock and Strong mention that the Fourteenthers were being taunted by Rome for honoring the 14th day:

> The Asiatics commemorated the Lord's death on the 14th of Nisan, being guided by the day of the Jewish month, as the more general practice followed the day of the week on which Christ died. **They were taunted for the Judaizing practice, though the Church of Rome in its ritual and liturgy had more perhaps in common with the synagogue than the churches of Asia**.[34]

A few years later at the Council of Laodicea (AD 364), the Jewish people were again lumped together as heretics by the Catholic Church, as evidenced by the following Council canons:

> 29. Christians must not judaize by resting on the Sabbath, but**must work** on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema[35] from Christ.[36]

One of the following canons from the same Council deals with phylacteries, which were small leather boxes containing a few Bible verses. Many Jews wore a phylactery, believing that the words of Moses (i.e., in Deuteronomy 6:8; 11:18; Exodus 13:9, 16) were to be taken literally. Jesus wore tassels on his

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garments, as did many Jews (Numbers 15:38, 39), and "tassel" is usually translated into English as "hem" or "fringe" (Matthew 9:20; 14:36). So it is possible that Jesus would have also been thrown out of the new Roman Church for his Jewish ways:

> 36. Forbids the clergy dealing in magic, and directs that **all who wear phylacteries** be **cast out of the Church**.
>
> 37. **Forbids fasting with Jews** or heretics.
>
> 38. **Forbids receiving unleavened bread from Jews**.[37]

The Messiah's heart for his people was diametrically opposed to these Council rules—such as throwing out those who wore a phylactery:

> NAS John 6:37 "All that the Father gives Me shall come to Me, and the one who comes to Me **I will certainly not cast out**."

So although the Messiah told the apostles to gather the lost sheep of the house of Israel, Rome decided to do the opposite of what the Messiah wanted. Rome rejected as adversaries all Jews (including those Fourteenthers who believed in the Messiah) who did not follow Roman decrees. Because of this and many other factors, the Messiah became falsely portrayed as someone who had rejected and forsaken the Jews and all things Jewish.

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As an aside, <u>these historical facts are in no way meant to impugn Catholic believers today</u>; I know many honorable Catholic people and my goal is not to create animosity or contention toward them. These facts of history are considered only so we can determine what the Messiah's true intentions were and see how they became confused in Rome. Only by doing this can we see how the various churches came to believe in the doctrines they hold today, and what changes are needed to do God's will.

The Roman Catholic Church has always referred to these Fourteenthers as heretics for continuing their own Jewish heritage and not following Rome's Easter celebrations. Catholics and even other Christian commentators have continued this error, either purposely or accidentally, as seen here in this passage from *The Catholic Encyclopedia*:

> In the early days of Christianity there existed a difference of opinion between the Eastern and Western Churches as to the day on which Easter ought to be kept, the former keeping it on the fourteenth day and the latter on the Sunday following. To secure uniformity of practice, the Council of Nicaea (325) decreed that the Western method of keeping Easter on the Sunday after the fourteenth day of the moon should be adopted throughout the Church, believing no doubt that this mode fitted in better with the historical facts and wishing to give a lasting proof that the Jewish Passover was not, as the**Quartodeciman heretics** believed, an ordinance of Christianity.[38]

The Catholic Encyclopedia's statement that these "Quartodeciman heretics believed" that keeping the 14th day special was an "ordinance of Christianity" is totally false, as is much of the historical disinformation about these believers. The Messianic Jews kept this 14th day special as their *custom* (not by ordinance) because they knew it was the day Jesus finished the work that God had called him to and that it therefore fulfilled the Passover, which was a deep part of their Jewish heritage and which they honored as such. No evidence exists that mainstream Fourteenthers believed everyone should follow this as an ordinance, and they certainly were not celebrating Easter on this 14th day.

Protestant commentators, too, have accepted the Catholic view that these Fourteenthers were heretics or just a fringe group of Judaizers, when in reality they were the main body of the original Messianic Jews. When we read these histories, we must understand that Roman Catholics were mainly

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concerned that all should celebrate Easter on Sunday in a unified manner—they did not like the confusion caused by these Fourteenthers not observing the Easter celebration.

The following quote from Schaff makes this clear:

> The council of Arles in 314 had already decreed, in its first canon, that the Christian Passover be celebrated "**uno die et uno tempore per omnem orbem**,"[39] **and that the bishops of Rome should fix the time**. But as this **order was not universally obeyed**, the fathers of Nicaea proposed to settle the matter, and this was the second main object of the first ecumenical council in 325. The result of the transactions on this point, the particulars of which are not known to us, does not appear in the canons (probably out of consideration for the numerous Quartodecimanians), but is doubtless preserved in the two circular letters of the council itself and the emperor Constantine. The feast of the resurrection was thenceforth **required to be celebrated everywhere** on a Sunday, and **never on the day of the Jewish passover**, but always **after** the fourteenth of Nisan, on the Sunday after the first vernal full moon. The **leading motive** for this regulation was opposition to Judaism, which had dishonored the Passover by the crucifixion of the Lord.[40]

As we see in the quote above, Rome wanted all Jewish influence removed so that the new Roman religion could bring in its own doctrines and rituals unchallenged, and this was done under the guise of opposition to Judaism.

To summarize, the history covered here explains how what began as *a strictly Jewish phenomenon* in Israel—with a Jewish Messiah and Jewish disciples—could become something from which the *Jews were seen to be unwelcome*. This evolution completed the Jewish disconnect and was the devil's plan to exclude Jews from their own promised New Covenant (see Course 10).

This clear history of the Messiah's Crucifixion on the 14th day is crucial for properly understanding the parables he taught the previous night at the Last Supper, and how these figurative teachings were later misunderstood to be a new ritual, as we will soon see.

We have now laid the groundwork for understanding how such a complete Jewish disconnect could occur, and how the powerful Roman Church assumed a very different stance from what the Messiah wanted or taught. As we've already started to see, this sheds light on how doctrines were changed and new rituals were created that were not based on the original foundation of the Jewish Messiah and his Jewish disciples.

[Source: The Messianic Feast, "The Jewish Disconnect and the Fourteenthers

NOTE: Astronomical science shows that a Passover full moon occurred on Thursday, the 14th of Nisan, in the year AD 30. Jesus was approximately 33½ years old at death, having begun his 3½-year ministry at about age 30 (Luke 3:23). Scholars mostly agree that Rome was off by a couple of years in estimating the beginning date of our calendar, so when taking into account the "zero year" (between 1 BC and AD 1), Jesus would have been born around 4 BC. He did not make it to his 34th birthday, which would have been around September or October of 30 AD.
[Source: The Messianic Feast - http://themessianicfeast.com]

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Links to more extensive (and thorough) coverage and explanation of the topic the Eusharist, Lord's Supper vs the Passover meal, and leavened vs leavened bread.

The Messianic Feast
http://themessianicfeast.com/sample-chapters/ (downloadable PDFs for each chapter, except for two of them)

For a relatively short/summarized read on why leavened bread:
"The Body of Christ is not a Matzo" (see also comment about "sop")
http://www.hope-of-israel.org/matzonot.html

For a little more thorough (1 web page) explanation of above:
"Have We Been Neglecting the Sacred Fellowship Meal?"
http://www.hope-of-israel.org/fellmeal.htm

For additional information and perspectives regarding when the Last Supper was eatened:
Christ Our Passover
http://www.separationtruth.com/resources/Christ+Our+Passover+new.pdf [PDF]

Additional links regarding Lord's Supper NOT Passover meal and bread is leavened:

http://www.reformation.org/unleavened-bread-error.html
http://www.apologeticspress.org/apcontent.aspx?category=11&article=1196
https://www.worldslastchance.com/yahuwahs-calendar/the-last-supper-passover-or-not.html
http://c950485.r85.cf2.rackcdn.com/The%20Last%20Supper%20-%20Passover%20or%20Not.pdf [pdf version of above]
http://www.triumphpro.com/artos.pdf [pdf, **7 proofs why** Lord's Supper not the Passover meal]
http://www.herealittletherealittle.net/index.cfm?page_name=Last-Supper-Passover-Meal
http://ism.yale.edu/sites/default/files/files/Inculturation%20the%20Bread.pdf (Anglican)
http://www.bibleinterp.com/opeds/2013/coo378022.shtml ("...Overlooking the Obvious?", an interesting, but controversial perspective; not vetted)
http://www.triumphpro.com/passover-and-last-supper-new.pdf [pdf]
http://themessianicfeast.com/wp-content/uploads/2015/01/TMF_50-Reasons.pdf (**50 Reasons** Why Last Supper not the Passover Meal [pdf])

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Jacob, Moses, and the Fruit of the Vine

We've seen that during the Last Supper, Jesus taught that *he* was the true grapevine. But long before the Messiah's words at this momentous event, the fruit of the vine (or grapevine in the Greek) played an important role in Jewish tradition.

Israel's Historic Connection to the Grapevine

Israel had a longstanding connection to grapes and the grapevine, which is shown below in a historic artifact — the last coin minted in Israel before the final crushing of Bar Kochba, the Jewish leader who fought against the Roman occupation (AD 135):

A cluster of grapes hangs from a vine on the front of the coin (left image), and on the reverse is a lyre surrounded by a Hebrew inscription that reads "for the freedom of Jerusalem."



When those whom Moses sent to "spy out" the Promised Land of Israel later returned, they brought back a large vine with grapes on it (Numbers 13:20–23). Thus grapes and the grapevine became symbolic of the Promised Land:

> NAS Numbers 13:17 When Moses sent them to spy out the land of Canaan, he said to them, "Go up there into the Negev; then go up into the hill country.
>
> NAS Numbers 13:20 "And how is the land, is it fat or lean? Are there trees in it or not? Make an effort then to get some of the fruit of the land." Now the time was the time of the first ripe grapes.
>
> NAS Numbers 13:23 Then they came to the valley of Eshcol and from there cut down a branch with a single cluster of grapes; and they carried it on a pole between two *men*, with some of the pomegranates and the figs.

The spies returned to Moses with this tremendous cluster of grapes, which was so big that it took two men with a pole to carry it. In addition, the scripture says the spies brought back an "evil" or "bad" report of the existence of giant-sized men in the land who were too strong for them (13:32). It was not evil in the sense that it was a false report, only that it put fear and unbelief into the people as to accomplishing what God had called them to. They cried out, saying that it would have been better if they had stayed in Egypt instead of following God and Moses.

Joshua and Caleb were of a different spirit, though; they wanted to go in and take the land that God had promised. Because this report caused the multitudes to be fearful, however, the Israelites had to wander in the wilderness for 40 years until all those who were over 20 at the time—and thus should have known better (Numbers 32:11)—had died. Forty years later, under Joshua, the next generation finally entered the Promised Land.

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Jesus and Joshua have identical names in both Hebrew and Greek; however, English translators changed "Joshua" into "Jesus" (as we saw in "Setting the Table 2"). Thus Joshua leading the multitude into the Promised Land points forward to the true Joshua (Yeshua/Jesus) leading us into the spiritual Promised Land.

Going back earlier to the father of the Israelite nation, we see that Jacob spoke in enigmatic parables about ***grapes*** and the***grapevine*** in a prophecy concerning the Messiah:

> NAS Genesis 49:10 "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, **Until Shiloh comes**, And to him *shall be* the obedience of the peoples.
>
> NAS Genesis 49:11 "He ties *his* foal **to the vine**, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes **in the blood of grapes**.[1]

If we view this scripture through our natural or literal senses, we would ask how and why one would ever wash his robes in wine, the "blood" of a "grape," or the blood of a single cluster "of grapes"? And how could such a thing possibly tie into the promised Messiah? No one would wash a garment in the fruit of the vine, for in the natural sense it would become stained.

What would later men of God, such as Moses or David, think of this prophecy? What could Jacob's prophetic words possibly mean?

In the Psalms, David referred to the Messiah coming with parables to bring forth "dark sayings" ***that were from old***. Jacob's prophesy was one such ***dark saying***.

> NAS Psalm 78:2 I will open my mouth in a parable; I will utter**dark sayings of old**,

Or, as Young's Literal Translation has it:

> YLT Psalm 78:2 I open with a simile my mouth, I bring forth**hidden things of old**,

And Jesus fulfills this prophecy from the Psalms:

> NAS Matthew 13:35 so that what was spoken through the prophet might be fulfilled, saying, "I will open My mouth in parables; **I will utter things hidden since the foundation of the world**."

You will not see much written in the Torah commentaries about Jacob's statement of washing his robes in the "***blood*** of grapes," because how could this be explained?

John Gives the Spiritual Fulfillment of Jacob's Washing of Robes in Wine

One of the closest Jewish followers of Christ was John, who when writing the Book of Revelation used this saying of Jacob, yet with a slightly different application. John pictured this same spiritual concept of washing robes in "blood" and making them white, but he showed this being done not in the blood of a grape, but in the Messiah's blood. This is what Jacob's "dark saying" pointed to:

> NAS Revelation 6:11 And **there was given** to each of them a **white robe**; and they were told that they should rest for a little while longer, until *the number of* their fellow servants and their brethren who were to be killed even as they had been, should be completed also.
>
> NAS Revelation 7:14 And I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and **they have washed** their robes and **made them white** in the **blood of the Lamb**.

You cannot literally make a robe clean or "white" by washing it in wine or in blood, so of course these statements are intended to be interpreted spiritually.

Those who are familiar with Jewish writings know that God was firm through Moses in requiring the Jews never to ingest any manner of blood. However, what may surprise some is that Moses also spoke of

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drinking blood in a positive sense. Moses, like Jacob, also spoke of the ***blood*** of the grape:

> NAS Deuteronomy 32:13–15 "He made him ride on the high places of the earth, And he ate the produce of the field; And He made him suck honey from the rock, And oil from the flinty rock, Curds of cows, and milk of the flock, With fat of lambs, And rams, the breed of Bashan, and goats, With the finest of the wheat—And **of the blood of grapes you drank** wine. But Jeshurun grew fat and kicked—You are grown fat, thick, and sleek—Then he forsook God who made him, And scorned the Rock of his salvation.

Moses was speaking of the blessings that pointed to the Promised Land, of God's provision, and drinking from the ***blood*** of a grape ("grape" is singular in Hebrew, referring to either a single grape or a single bunch of grapes). This "Song of Moses" not only spoke of the Israelites drinking of the fruit of the vine in the Promised Land, but also of their eventual forsaking of the Lord and the exile that occurred.

Whosoever Ingests Any Blood Is to Be Cut Off

But why would Moses speak of *drinking* blood in any form, especially here as a positive experience? Wouldn't this be improper, and at least slightly distasteful, given all of God's commands through Moses to never ingest blood?

> KJV Leviticus 7:27 Whatsoever soul *it be* that eateth any manner of blood, even **that soul shall be cut off** from his people.

> NAS Leviticus 17:10–11 'And any man from the house of Israel, or from the aliens who sojourn among them, **who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people**. For **the life** of the flesh **is in the blood**, and I have given it to you on the altar **to make atonement** for your souls; **for it is the blood** by reason of the life **that makes atonement**.'

Couldn't Moses have just said that the Israelites drank ***cool, refreshing grape juice***? Why put the word "blood" in there? Do we really want to equate the Promised Land with drinking natural blood of any kind, even if it is the blood of a grape? We know that Moses must have had a good reason for including it, for he was a friend of God with whom God spoke face-to-face.

Torah commentators, as well as New Covenant commentators, often avoid this verse altogether since there's no question that the idea of ingesting blood, even the "blood" of a grape, is disturbing.

Since God had said that the "life" is in the blood (Leviticus 17:11), let's assume for now that Moses was speaking spiritually. He gave an analogy about the "life" of the grape from which they were drinking and "the life" that God would provide in the Promised Land. Moses spoke of drinking blood for the same reason that the Messiah spoke of it—both meant it to be understood in a figurative, spiritual sense.

The Messiah and the Spiritual Lifeblood of the New Covenant

The Old Testament contains some scriptures that may seem bizarre, and this is also true of the New Testament. Often a bizarre scripture is a signpost that the speaker is giving a parable that must be understood spiritually. One of the strangest Bible scriptures happens to be spoken by the Messiah himself, and just as with the figurative statement made by Moses, it relates to taking in the lifeblood of the grape in the Promised Land:

> NAS John 6:53–54 Jesus therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have **no life in yourselves**. He who eats My flesh and drinks My blood **has eternal life**, and I will raise him up on the last day."

If ever Jesus spoke a parable that needed to be properly interpreted, this was it. Yet when these Jewish scriptures were brought to Rome, it was decided that they meant a new Communion ritual.

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Early Jewish believers knew, however, that Jesus was speaking another parable, as he had done so often before. Every statement a person makes must be taken in context, and much needs to be understood about the context of John chapter 6 that leads up to verses 53 and 54, so let's take a closer look.

First of all, this was a particularly stubborn group that was following the Messiah only for "loaves and the fishes" (verse 26), as Jesus had miraculously fed the hungry multitude the previous day by*breaking bread* and multiplying it out to them. Some people from this previous day were waiting for more free bread, and were subtly tempting Jesus to be like Moses and provide bread continually, as Moses did with the manna in the wilderness (verses 30–31). Jesus responded that it was not the decision of Moses that gave them the provision of the manna, but God's miracle (verse 32). Jesus then compared himself to the manna that came down, showing that he was sent by God as the true spiritual provision to which the manna pointed.

Secondly, Jesus taught those present not to labor for food that perishes, but to seek the spiritual food that will bring everlasting life in God's presence. However, they resisted and did not really hear him (verse 27). This is partly what led up to the shocking statement that caused even many of his disciples to forsake him (John 6:66). It must be remembered that Jesus spoke the words that his Father gave him to speak (John 7:16, 17; 14:10; Hebrews 1:1, 2), and at this time God did not want a large group of people only interested in free bread to follow the Messiah. So Jesus gave a parable that would separate out those who were only seeking free bread, and that would later be understood spiritually by the disciples as they came fully into the promised New Covenant.

His disciples who remained loyal knew that this was another parable or "dark saying," and never thought this was something that Jesus wanted in any natural or ritualistic sense. They did not obediently walk over to him and begin nibbling on his leg and drinking his blood as it flowed out. It was only in Rome where this parable would be interpreted naturally as a new Communion ritual that they took literally.

The Blood of the Two Covenants Compared

The reason God stated for not ingesting blood was that He had given the blood of the sacrifice to the Israelite people "to make atonement for your souls" (Leviticus 17:11). But remember that John had shown the blood of the lamb to be what washed the believers' robes and made them white. This pictured the atonement and ritual cleansing, as God had commanded the Israelites to wash their garments when they approached His presence (Exodus 19:10, 11).

It was a longstanding Jewish requirement to have one's garments and body washed when approaching God, and also to have the blood of the appropriate sacrifice applied before entering His presence. Only the high priest was permitted to enter where God's direct presence dwelt, in the Holy of Holies, and never without having first applied the sacrificial blood. One would never want to stand before God and be in His presence having refused the provision that He laid out.

In the book of Hebrews, Paul compares the blood of the animal sacrifices under the Old Covenant to how the shed blood of Christ brought us into the New Covenant, whereby we could be cleansed and go into God's direct presence:

> DBY Hebrews 9:6 Now these things being thus ordered, into the first tabernacle the priests enter at all times, accomplishing the services;
>
> DBY Hebrews 9:7 but into the second, the high priest only, once a year, **not without blood**, which he offers for himself and for the errors of the people:
>
> DBY Hebrews 9:8 **the Holy Spirit shewing this**, that the way of the *holy of* holies has not yet been made manifest while as yet the first tabernacle has *its* standing;

In other words, these verses indicate that the way into God's direct presence was blocked while the first Tabernacle under Moses had its *legal standing*. Paul is showing what the Holy Spirit "is signifying" with these laws from the Tabernacle concerning the Holy of Holies, the veils, and only the high priest entering, and never without the blood. Under the New Covenant, those laws and regulations no longer have a legal standing to keep believers out of God's direct presence. This is why the disciples could be filled directly

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with God's spirit on the day of Pentecost; the veil had been torn in two at the Crucifixion (Matthew 27:51), signifying that the way into His direct presence had now been provided.

Paul continues:

> NAS Hebrews 9:9–10 which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, since they*relate* only to food and drink and various washings, regulations for the body **imposed until a time of reformation**.

The two Greek words that are translated "reformation" in verse 10 actually mean until the "new order of things" was brought in, referring to the promised New Covenant. Paul continues in Hebrews 9 (in NAS):

> 9:11 But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, **not made with hands**, that is to say, not of this creation;
>
> 9:12 and not through the blood of goats and calves, **but through His own blood**, He entered the holy place once for all, having obtained **eternal redemption**.
>
> 9:13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh,
>
> 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?
>
> 9:15 And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.

Paul talks about blood in the Old Covenant:

> 9:18 Therefore even the first *covenant* **was not inaugurated without blood**.
>
> 9:19 For when every commandment had been spoken by Moses to all the people according to the Law, **he took the blood** of the calves and the goats, with water and scarlet wool and hyssop, **and sprinkled both the book itself and all the people**,
>
> 9:20 saying, "**This is the blood of the covenant** which God commanded you."
>
> 9:21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.
>
> 9:22 And according to the Law, *one may* almost *say*, **all things are cleansed with blood**, and **without shedding of blood there is no forgiveness**.

Then he turns to the New Covenant, which Christ's sacrifice ushered in:

> 9:23 Therefore it was necessary for the **copies of the things** in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.
>
> 9:24 For Christ did not enter a holy place made with hands, a*mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;
>
> 9:25 nor was it that He should offer Himself often, as the high priest enters the holy place year by year with blood not his own.

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> 9:26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

Old Covenant Blood Applied Without; New Covenant Blood Applied Spiritually Within

Under the Old Covenant, God did not want the Israelites to take the "life" (i.e., blood) of the animal sacrifice within them in any form, because He did not want them to *symbolically* take the life of *an animal* within. It is not the life of the animal that God wants *within*us but rather the spiritual life from the Messiah.

Moses, however, did sanctify the people and set them apart unto God by sprinkling sacrificial blood ***on the outside*** of the people:

> NAS Exodus 24:6 And Moses took half of the blood and put *it*in basins, and the *other* half of the blood he sprinkled on the altar.

> NAS Exodus 24:8 So Moses took the blood and sprinkled *it* **on the people**, and said, "Behold the blood of the covenant, which the LORD has made with you in accordance with all these words."

When God then inaugurated the priesthood under Aaron and his sons, he again told Moses to apply the blood externally. Each priest was to apply the blood on his right ear (symbolically showing that he must hear what this means), the thumb of his right hand (showing the work of his hands is set apart to God), and the toes of his right foot (showing a walk that is set apart to God). Thus the blood atonement would always be pictured as the priests were ministering in His presence.

> NAS Exodus 29:20 "And you shall slaughter the ram, and take some of its blood and put *it* on the lobe of Aaron's right ear and on the lobes of his sons' right ears and on the thumbs of their right hands and on the big toes of their right feet, and sprinkle the *rest of the* blood around on the altar.

All of these blood applications *were on the outside of their bodies*; nothing went within. We know that these animal sacrifices pointed further to New Covenant truths, and at the Last Supper, Jesus showed that the fruit of the grapevine in the cup represented his blood *of the New Covenant* (as we saw in Course 10). Again, when his blood was shed, the Jewish disciples eventually came to know that they were now in the promised New Covenant, with the previous covenant no longer having legal standing over them (Jeremiah 31:31, 33). The promised New Covenant was not based on sacrificial animal blood but on the shed blood of the promised Messiah.

After his disciples eventually came to understand the parables and New Covenant truths that Jesus had been speaking to them, they went out teaching based on this understanding:

> YLT Revelation 5:9 and they sing a new song, saying, 'Worthy art thou to take the scroll, and to open the seals of it, because thou wast slain, **and didst redeem us** to God **in thy blood**, out of every tribe, and tongue, and people, and nation,

In the New Covenant the *spiritual* "priests" (referring to the believers, for "he has made **us** to be a kingdom and priests," Revelation 1:6, 5:10, NIV) understood that they were sanctified to God in a blood that was not from an animal sacrifice:

> DBY 1 Peter 1:18–19 knowing that ye have been redeemed, not by corruptible *things, as* silver or gold, from your vain conversation handed down from *your* fathers, but by precious blood, as of a lamb without blemish and without spot, *the blood* of Christ,

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> KJV Revelation 1:5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and **washed us from our sins in his own blood**,

This was the blood of the grape(s) that Jacob spoke of concerning the coming of the Messiah and the washing of the robes, and this was the blood of the grape(s) that Moses spoke of as a blessing from God for the Promised Land.

God's Spirit to Indwell the Believer

As we've seen, the blood of sacrificial animals in the Old Covenant was not enough to make the full atonement, and thus God's spirit did *not dwell within* the Israelites yet.

However, the Messiah, having redeemed them and us by his shed blood, does provide for us all to be filled with God's spirit, thus fulfilling the prophecy of Joel that God would pour out His spirit on all flesh. To enter the New Covenant, we spiritually apply the blood of the true Passover *within*—in our hearts—by accepting the Messiah. We allow his sacrifice and atoning death to enter in and touch our hearts.

We have no record that Jesus ever told his disciples, "I am the true Passover," but his Last Supper parables made the connection between his body and blood such that his disciples (who knew the Jewish idiom of applying sacrificial blood) would soon understand that he was the true Passover to which the sacrifices pointed.

These two aspects of the Passover—its body and its blood—were very important under the first covenant, as God required the Israelites to always eat the flesh of the Passover, which was part of the atonement (that also pointed forward). Both aspects were needed to keep the death angel away when God "passed over" and spared the Israelites that first Passover, after blood was applied to the doorposts. The Israelites were never to ingest the blood of any of the animal sacrifices, but they were required *to apply* the blood, such as by pouring it out at the altar of God in the Temple.

On the last night before the Messiah's sacrifice as the true Passover, he applied the two Passover aspects—its body and its blood—to himself. At the Last Supper, Jesus spoke of *his body* figuratively as pieces of the bread, meaning that we would partake of him as we spiritually fellowship with other believers who are filled with God's spirit. Then he spoke of *his blood* being "poured out" for many, just as the Passover blood was always poured out at the altar for the Israelites. His parable also showed that his blood was applied *within his disciples*, because after they drank some of the grape juice, he then appears to pour out the remainder (as if figuratively at the altar) to show that it represented his New Covenant blood:

> NAS Mark 14:24 And He said to them, "This is My blood of the covenant, which is poured out[2] for many.

The Greek word Jesus used for his blood being "poured out" is the same word used in the Septuagint for the sacrifices, whose blood was similarly "poured out" at the altar. The Messiah was showing the fulfillment of the inauguration of the first covenant under Moses, when, after the Israelites had left Egypt, half of the blood was "poured out" at the altar and half was sprinkled *on* the people.

> In the book of Ezekiel, God spoke of a time when He would place His spirit within the Israelites:
>
> NAS Ezekiel 36:26–27 "Moreover, **I will give you a new heart** and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. "**And I will put My Spirit within you** and cause you to walk in My statutes, and you will be careful to observe My ordinances.

For God's spirit to indwell the believer, and, as God promised in Jeremiah regarding the New Covenant, to "put my law ***in their inward parts***" and write the law "***in their hearts***," the blood must be applied *within*:

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> JPS Jeremiah 31:33 But this is the covenant that I will make with the house of Israel after those days, saith the LORD, I will put My law **in their inward parts**, and **in their heart**will I write it; and I will be their God, and they shall be My people;

The blood at the first Passover was to be applied on the outside doorposts to spare the Israelites from the coming judgment on Egypt:

> When I see the blood I will pass over you. (Exodus 12:13).

In our day, talking about blood may be distasteful to many. However, the Israelites' religious life *revolved around these sacrifices* and the *blood being applied* for them to walk in God's forgiveness. They viewed blood very differently than we do today, thoroughly understanding the concept of the life being in it and the atonement it provided. One of the rare times that Moses became angry was when Aaron's sons had not eaten the flesh of the sin offering (Leviticus 10:16, 17). Moses understood that this partaking of the sacrificial flesh was the second part of what provided the atonement—not just the shed blood.

❦

The parables Jesus spoke in John 6 show the fulfillment of the two Passover aspects— partaking of the lamb (i.e., Christ's "body") and applying its blood — yet Christ's blood was to be applied in a different way. In these parables, *Jesus showed that his blood must go within*, *spiritually*, to make way for the soon-coming spiritual life from God, whereby the disciples would be filled with God's spirit and have God Himself dwelling within:

> NAS John 6:53 Jesus therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, **you have no life in yourselves**.

Now Jesus was not speaking to dead people here; those listening certainly had *natural* "life" in themselves, so we know that he was speaking of *spiritual* life from God. He spoke this truth in the form of a parable, as he so often did and as the Messiah was prophesied to do. God's dwelling must be sanctified and set apart, and for God to indwell the believer He must see the atoning blood applied. Similarly, the sacrifice of the Messiah must touch the heart, sanctifying the person within.

Right after Jesus spoke those shocking words in John 6:53 and many of his disciples left him, he made it especially clear to his closest remaining disciples that his words were to be *taken spiritually*. However, they still did not understand:

> NAS John 6:63 "It is the Spirit who gives life; the flesh profits nothing; **the words that I have spoken to you are spirit** and **are life**.

Jesus was not a Roman Catholic priest teaching a new ritual; indeed, no Roman Catholics even existed yet. Nor was he teaching Luther's ritual of Consubstantiation or the Protestant "Communion-lite" (i.e., without the actual flesh and blood) that came later.

Jesus was a Jewish man from the line of David, living at a time when Jews were familiar with applying the blood of various sacrifices. His disciples were first-century kosher Jews who were well acquainted with his frequent method of speaking to them in parables, whether they fully understood his meaning each time or not.

It's important for us Protestants (and Catholics as well) to realize that we have been led astray by various Communion rituals, so that we can move past these rituals into the true communion that God desires for us. We must unite together, all Jews and Gentiles who love God and His Messiah, as one body under Christ the head. We must allow him to bring the new truths that he has for his people, his spiritual body of believers. We must allow the Holy Spirit to bring new truths, as in Acts 15. We must not allow egos or positions of authority to hamper any truths that the Messiah wants to bring to his people. Christ seeks to cleanse and prepare his bride, and woe unto the men who stand in the way of the truth that he desires to bring (Ephesians 5:26).

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Christ Is the Grapevine—His Shed Blood Is the Spiritual Life Flow to the Branches

The promise of the Father in the New Covenant is that His spirit will indwell the believer. At the Last Supper, just before Jesus was slain as the true Passover that God called "My sacrifice" (Exodus 23:18), he spoke of the fruit of the grapevine. There is actually no mention of "wine"[3] at the Last Supper, but fresh fruit of the vine is spoken of. The grape juice in the cup—the fruit of the vine—linked directly into the parable that he spoke after supper, in which he said that he was the grapevine:

> NAS John 15:1 "I am **the true vine**,[4] and My Father is the vine-dresser."

The *natural* fruit of the vine was the lifeblood flowing through the vine, and in the New Covenant it was the Messiah's "lifeblood" (his sacrificial blood) that would provide the spiritual life flow to the connected branches. The Jews understood the concept of the lifeblood of the grape, for they were familiar with the Song of Moses. They were also familiar with Isaiah's analogy of treading the wine press, where the "lifeblood" of the people is pictured as the juice from the trodden grapes (Isaiah 63:3, 6, NAS). Israel was often pictured as the grapevine.[5] However, many of these idioms were not understood in Rome.

Jesus said "I am the true vine" (John 15:1) on the same evening as his Last Supper parables, after he had shown his disciples that the fruit of the grapevine in his cup represented his blood of the New Covenant being poured out. Then later that night he said that *he* was the true grapevine and his disciples were the branches; if they would abide in him, they would bear much *spiritual* fruit. Of course, when they heard this, they did not literally hold out their arms pretending to be branches in a new ritual, because they knew that the Messiah was not creating new rituals at the Last Supper.

So the overall picture created when the two parables are joined—the bread and the fruit of the grapevine during the Last Supper, and the grapevine right after supper—is of Christ as the grapevine and his shed blood providing the spiritual life flow into the vine that spreads to the branches. The spiritual life flow would be the Holy Spirit of God and His *agape* love.

In scripture, the nation and land of Israel are often pictured as a grapevine. And it was a grapevine bearing an enormous clump of grapes that those spies sent by Moses brought back when they first explored this Promised Land. Jesus declared that *he* was *the* true grapevine from which the spiritual essence of the spiritual Promised Land emanated. In effect, he was the grapes and the grapevine branch that the spies under Moses brought back in type, which pointed to the true provision in the spiritual Promised Land, as depicted on the Israelite coin at the beginning of this Course. This was the lifeblood of the grape that Moses spoke of and the blood of the grape mentioned by Jacob (and later John) that would ritually cleanse the believer.

Abide in Him and Stay Connected to the Spiritual Flow

Later the apostles would bear much fruit from their ministry by abiding in this spiritual grapevine and allowing this life flow to spread to one another, as thousands came to the Lord through their ministry. They fulfilled what Moses had spoken concerning the Promised Land and the blood (life flow) of the grape—namely that the spiritual life from God would soon be flowing through and within them:

> NAS John 7:37–39 Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.' " **But this He spoke of the Spirit**, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.

This picture of the fruit of the vine at the Last Supper and the grapevine parable afterward taught the necessity of "abiding in him":

> NAS John 15:4 "**Abide in Me, and I in you**. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither *can* you, unless you **abide in Me**.

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We cannot naturally or literally abide in him, but *spiritually* we abide and stay connected to the spiritual flow that comes from God, because of Christ, so we do not dry up and die spiritually.

> NAS John 15:6 "If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned.

> NAS John 15:9 "Just as the Father has loved Me, I have also loved you; abide in My love.

> NAS John 15:10–11 "If you keep My commandments, you will **abide in My love**; just as I have kept My Father's commandments, and **abide in His love**. These things I have spoken to you, that **My joy may be in you**, and *that* your joy may be made full.

Shortly thereafter on that same night, Jesus spoke similar words again:

> NAS John 17:21 that they may all be one; even as Thou, Father, *art* in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.

> NAS John 17:23 I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me.

The Holy Spirit of God would be poured out after Christ's sacrifice on the day of Pentecost, which came 50 days later, counting from the Resurrection. A powerful new experience and closeness to God opened up to these Jewish believers, whereby God was no longer distant but was actually *dwelling within them* by His spirit (Acts 2). This life of Christ, symbolized by his shed blood, pictured the spiritual life that is found only in the New Covenant, and now it was flowing spiritually through the believers.

After the Last Supper and shortly after the disciples had taken some of the bread and the fruit of the vine *within them* (thus spiritually applying the two aspects of the Passover—its flesh and blood), Jesus said more about *dwelling within them*:

> NAS John 14:16–18 "And I will ask the Father, and He will give you another Helper, that He may be with you forever;*that is* **the Spirit of truth**, whom the world cannot receive, because it does not behold Him or know Him, *but* you know Him because **He abides with you, and will be in you**. I will not leave you as orphans; I will come to you.

> NAS John 14:20 "**In that day you shall know** that I am in My Father, and **you in Me, and I in you**.

Jesus said that the Holy Spirit would be sent *in his name*, meaning that it was *because of him* that God's spirit would be coming:

> NAS John 14:26 "But the Helper, **the Holy Spirit**, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

And this "Helper" (or "comforter" in some translations) and "spirit of truth" is the Holy Spirit of God that would soon indwell them:

> NAS John 14:17 *that is* **the Spirit of truth**, whom the world cannot receive, because it does not behold Him or know Him, *but* you know Him because **He abides with you, and will be in you**.

Our Fellowship Is with the Father, Christ, and One Another

As the branches of the grapevine, our fellowship is with the Father, the Messiah, and one another:

> NAS 1 John 1:3 what we have seen and heard we proclaim to you also, that you also may have fellowship[6] with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

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The disciples realized that in Christ's spiritual body, blood flows spiritually to its every member, cleansing and atoning. This blood was never meant to be applied in the natural sense—in a new ritual—for the Jews understood these things spiritually:

> NAS 1 John 1:7 but if we walk in the light as He Himself is in the light, **we have fellowship**[7] **with one another,** and **the blood** of Jesus His Son **cleanses us** from all sin.

We spiritually commune with God through His spirit that dwells within us, and God has provided that we also commune spiritually with His son. We see this in the new heaven and new earth, where Jesus is pictured as the "lamp" and God is the light that flows through that lamp. Jesus shows forth God's nature, such as His glory and His love, and God has the same plan for all who love Him:

> NAS Revelation 21:23 And the city has no need of the sun or of the moon to shine upon it, for the **glory of God has illumined it**, and **its lamp** *is* the Lamb.

> NAS 2 Corinthians 4:6–7 For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of **the glory of God in the face of Christ**. But **we** have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves;

> NAS Hebrews 1:3 And He is the radiance of His glory and **the exact representation of His nature**, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;

We Inherit the Lifeblood from Christ and Grow into His Likeness

In Israel, humanity was often spoken of as "flesh and blood" (Ephesians 6:12). When Paul came to the Lord, the scripture says that he did not first consult with "flesh and blood" (Galatians 1:16) because Paul knew his calling was from God. Of course this did not refer to some bread as literal human flesh and some natural wine in a cup with which he consulted, but rather of humanity. Thus Paul did not feel led to consult with the other disciples right after his conversion, and yet the Lord showed him what the Last Supper meant (1 Corinthians 11:23).

The children of Israel were said to share or partake in the "flesh and blood" of their parents, whose life flow and DNA passed down to them (Hebrews 2:14). This flesh and blood referred to the parents from whom the child was born.

> NAS Hebrews 2:13 And again, "I will put My trust in Him." And again, "**Behold, I and the children whom God has given Me**."

> NAS Hebrews 2:14 Since then the children **share in flesh and blood**, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil;

> KJV Hebrews 2:14 Forasmuch then as the **children are partakers of flesh and blood**, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Of course, this Jewish manner of speaking means that children partake in the flesh and blood of their parents by being born of them. As God's children, we inherit the same *spiritual* DNA that Christ had, such that we'll grow into the same image and likeness if we partake of God's spiritual food and spiritual drink, fulfilling His plan:

> NIV Genesis 1:26 Then God said, "Let us make man in our image, in our likeness ..."

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> NAS Ephesians 4:13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, **to the measure of the stature which belongs to the fulness of Christ**.
>
> NAS Ephesians 4:16 from whom **the whole body**, being fitted and held together by that which every joint supplies, according to the proper working of each individual part,**causes the growth of the body** for the building up of itself in love.

Even in our modern idiom, we often speak of those in our own family as our "own flesh and blood."

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John P. Lange, in his *Commentary on the Holy Scriptures*, uses a phrase in reference to John 6 that I think is perfect here. He says, "But flesh and blood elsewhere denotes **inherited nature**"[8](boldface mine). So with "Christ our Passover," we partake spiritually of Christ's humanity, "the man, Christ Jesus," as he is called in the scripture. When we read about him and receive his word, we partake of who he was (and is), what he did, and the things that he said. We partake of his life and love that he showed forth. This is the *spiritual* DNA that we inherit. We grow into that same likeness by the spirit:

> NAS 1 Corinthians 15:49 And just as we have borne the image of the earthy, we shall also bear the image of the heavenly.
>
> NAS 1 Corinthians 15:47 The first man is from the earth, earthy; the second man is from heaven.
>
> NAS 1 Corinthians 15:48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

Just as Eve came out of Adam's side, so did the spiritual bride emerge from Christ's side when his blood was shed (Christ is pictured as the second Adam in 1 Corinthians 15:45–49). Thus we have within us his *spiritual* DNA that is programmed to grow us into his likeness, as long as we receive the nourishment from above.

> God's spirit and His word affect our hearts and transform us into His likeness, as we yield:
> YLT 2 Corinthians 3:18 and we all, with unvailed face, the glory of the Lord beholding in a mirror, **to the same image are being transformed**, from glory to glory, even as **by the Spirit of the Lord**.
>
> NAS Romans 8:29 For **whom He foreknew**, **He also predestined** *to become* **conformed to the image of His Son**, that He might be the first-born **among many brethren**;

Why is it that so many Jewish believers are coming to know the Messiah in our day? The scripture above says, "whom he did foreknow he predestined to be conformed to the image of his Son." Israel has also been brought back to become a nation, and these things happening at the same time are not by accident. God is doing special work to form all the believers—those who will enter in—into the image and likeness of His son.

Jesus was the first man born who yielded perfectly to God, and who grew into the exact image and likeness of God. He is the firstborn in the Jewish sense; he has the pre-eminent position before God, and in a certain sense he is our elder brother. This scripture says he is the firstborn among *many brethren* whom God will bring into His image and likeness by His spirit, fulfilling Genesis 1:26.

> Genesis 1:26 Then God said, "Let us make man in our image, in our likeness ...."

[Source: The Messianic Feast, "Course 11"]

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The Eucharist as it Developed from Rome:
http://www.crossroadsinitiative.com/library_article/532/Sunday_Eucharist_in_the_Early_Church_st._Justin_Martyr.html

Justin's writings:
http://www.earlychristianwritings.com/justin.html

Justin Martyr Bio:
http://earlychurch.org.uk/justin.php

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Leavened bread at the Last Supper?

Course 1 in the book (The Messianic Feast) proves that Jesus ate regular leavened bread at the Last Supper, it being the evening before the Passover sacrifice.

> A reader wrote in asking: "Having Jewish friends, they go to great lengths to get anything with leaven out of their houses many days before Passover. Would this make sense for Jesus to eat leavened bread on the evening before Passover?"

First of all, thank you for this excellent question. Although it is true that many orthodox Jews today work to clean out leaven many days before the Passover, when interpreting these scriptures we have to ascertain what the customs and idioms at the time of Jesus were. In most aspects the first-century Jews were much more stringent to keep God's laws than Jewish people today. Peter would refuse to associate with those of another nation, and the Jews were going to kill Paul when they thought he had brought an uncircumcised Gentile into the Temple precincts.

However, it is very clear from the history in the Jewish Talmud (written a few hundred years after Jesus) that eating regular leavened bread, even on the morning of the day of the sacrifice (the 14th day) was perfectly legal. According to God's law through the scriptures, all leaven in the land had to be destroyed before noon. The Talmud states:

> GEMARA: We see thus, that at the commencement of the sixth hour, all agree, Chometz* must be burned.
>
> [*that which is leavened]

They then go on to say that this is understood from the fact that leaven was not to be present in Israel when the blood of the Passover was shed (Exodus 34:25). And since the legal allowable time for the Passover sacrifice was between noon and sunset on the 14th day, then the leaven had to be destroyed before noon (noon was called the sixth hour, and the "commencement of the sixth hour" was 11:00 AM).

So the Messiah and the disciples eating regular leavened bread at the Last Supper (the evening before the Passover lamb sacrifice) would have been perfectly appropriate, for as the Talmud states concerning the 14th day "so that in the morning leavened bread may be eaten while in the afternoon it must not."

(See p. 455 in the book for these Talmud quotes.)

[Source: http://themessianicfeast.com/2014/03/19/leavened-bread-at-the-last-supper/]

The One Leavened Bread and the True Communion

So what did the Lord mean in the Last Supper parable with the one leavened bread? In Course 1 of my book *The Messianic Feast: Moving Beyond the Ritual*, it was thoroughly proven that the Lord held, and then broke into pieces, one leavened bread at this meal. Since the Passover lamb would be sacrificed the following day, then leavened bread was perfectly legal as per God's law this previous night. In fact, all of the scriptures use the Greek word for daily leavened bread to refer to what was shared at this supper. But what does this mean?

First and foremost, it means that the **unleavened** bread ritual passed down since Roman times was not what the Lord wanted or what the Jewish disciples taught. Instead, they knew the Messiah was teaching spiritual truth in parables as he so often did. To ascertain what the pieces of the one leavened bread that Jesus broke represent, one only needs to see what the original followers all taught—that WE are the

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members of the body of Christ (1 Cor. 12:27, etc.). The bread and its pieces did not represent Christ's human body as the Romans believed, but us, the members of his spiritual body.

This is what Paul understood and what he received from the Lord concerning what the Last Supper parables really meant:

> NAS 1 Corinthians 11:23 For **I received from the Lord** that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread…

The Greek word for bread that Paul uses above (*arton*) is the one for daily leavened bread. It is also singular and therefore should read "a bread." Below, Paul also refers to this one bread Jesus broke (and gave to the disciples at the Last Supper and told them to partake, and that it was his body). Now, we know that Roman theologians mistakenly believed this was the Passover (where unleavened bread was required by God) and that they also took the words of Jesus literally (and not as a parable), thus creating their unleavened bread Communion ritual. But this is not what the Jewish Paul understood concerning what he said he received from the Lord:

> NAS 1 Corinthians 10:17 Since there is **one bread**, we who are many are one body; for **we all partake of the one bread**.

This is the understanding of what Jesus really meant. This is the true spiritual communion that we are to share—partaking and sharing God's love (and His word) with His spirit in the midst of the members of the spiritual body. This will be part of how Christ is formed in us according to the scriptures. This will fulfill the new commandment for the new covenant as given by Jesus at this Last Supper:

> NAS John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

This is a spiritual communion, not a ritual. The ritual was simply a man-made tradition that has voided the word of God by missing what Jesus meant, something Jesus actually warned against:

> NAS Mark 7:9 He was also saying to them, "You nicely set aside the commandment of God in order to keep your tradition.

> NAS Mark 7:13 *thus* invalidating the word of God by your tradition which you have handed down; and you do many things such as that."

The unleavened bread ritual as kept by almost all churches has confused what Jesus really meant in his parable, turning his spiritual teaching on sharing God's word (the bread of life) and His love (the new wine of the spirit) into a ritualistic man-made tradition with unleavened bread (called "the bread of affliction," Deuteronomy 16:3). These are a few of the many truths that are made clear in this book and that shed light on what the fulfillment will be of the long-time Jewish history of a coming Messianic banquet or feast.

[Source: http://themessianicfeast.com/2014/09/12/one-leavened-bread-true-communion/]

********** **End: The Eucharist (Lord's Supper)** **********

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Hypostatic Union

Two natures of Jesus

http://www.theopedia.com/hypostatic-union

Excerpt:

The two natures of Jesus refers to the doctrine that the one person Jesus Christ had/has two natures, divine and human. In theology this is called the doctrine of the *hypostatic union*, from the Greek word *hypostasis* (which came to mean *substantive reality*). Early church figures such as Athanasius used the term "**hypostatic union**" to describe the teaching that these two distinct natures (divine and human) co-existed substantively and in reality in the single person of Jesus Christ. The aim was to defend the doctrine that Jesus was simultaneously truly God and truly man.

Historical development

The doctrine of the hypostatic union (the two natures of Jesus) was adopted as orthodox doctrine at the Council of Chalcedon in 451. Three major schools of theology were involved at the council: Alexandria, Antioch, and the West. The consensus of these three schools in the Chalcedonian Creed illustrates the catholicity (i.e. universality) of the ancient church. The creed asserted two distinct natures, human and divine, and affirmed the one person of Jesus Christ.

Biblical basis

One of the clearest passages in Scripture concerning the two natures of Jesus comes from John 1. The Word (i.e. Jesus) "was with God, and the Word was God." Moreover, the Word took on human flesh (John 1:14). Luke's gospel also says that Jesus "increased in wisdom and in stature and in favor with God and man" (Luke 2:52).

What is the Hypostatic Union?

https://www.desiringgod.org/articles/what-is-the-hypostatic-union

Excerpt:

The meaning of *hypostatic union* is much easier than the term sounds, but the concept is as profound as anything in theology.

Our English adjective *hypostatic* comes from the Greek word *hupostasis*. The word only appears four times in the New Testament — maybe most memorably in Hebrews 1:3, where Jesus is said to be “the radiance of the glory of God and the exact imprint of his *nature*.” Here the author of Hebrews uses the word in reference to the oneness of God. Both the Father and the Son are of the same “nature.” Jesus is “the exact imprint of his *nature*.”

However, in early church discussions, as Greek thinkers tried to find agreeable terms with those who spoke in Latin, the word *hupostasis* came to denote not the sameness in the Godhead (God’s one essence) but the distinctness (the three persons). So, it began to be used to refer to something like the English word *person*.

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CARM: Hypostatic Union

https://carm.org/dictionary-hypostatic-union

Excerpt:

Hypostatic Union is the union of the two natures (Divine and human) in the person of Jesus. Jesus is God in flesh (John 1:1, 14, 10:30-33, 20:28, Phil. 2:5-8, Heb. 1:8). He is fully God and fully man (Col. 2:9), thus, He has two natures: God and man. He is not half God and half man. He is 100% God and 100% man. He never lost His divinity. He continued to exist as God when He became a man and added human nature to Himself (Phil. 2:5-11). Therefore, there is a "union in one person of a full human nature and a full divine nature." Right now in Heaven there is a man, Jesus, who is our Mediator between us and God the Father (1 Tim. 2:5). (For related information on Jesus and His two natures, see Incarnation and the errors concerning His natures known as Eutychianism, Monophycitism, and Nestorianism).

CARM: Jesus' Two Natures: God and Man

https://carm.org/jesus-two-natures

The following chart should help you see the two natures of Jesus "in action":

GOD	MAN
He is worshiped (Matt. 2:2, 11; 14:33)	He worshiped the Father (John 17)
He was called God (John 20:28; Heb. 1:8)	He was called man (Mark 15:39; John 19:5)
He was called Son of God (Mark 1:1)	He was called Son of Man (John 9:35-37)
He is prayed to (Acts 7:59)	He prayed to the Father (John 17)
He is sinless (1 Pet. 2:22; Heb. 4:15)	He was tempted (Matt. 4:1)
He knows all things (John 21:17)	He grew in wisdom (Luke 2:52)
He gives eternal life (John 10:28)	He died (Rom. 5:8)
All the fullness of deity dwells in Him (Col. 2:9)	He has a body of flesh and bones (Luke 24:39)

The Hypostatic Union of Jesus Christ

http://www.wenstrom.org/downloads/written/doctrines/christology/hypostatic_union.pdf [PDF]

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Kerygma

https://www.catholic.com/magazine/online-edition/the-kerygma-enigma (Catholic Perspective)

Kerygma is a term that is largely unfamiliar to most Catholics. Kerygma (from the Greek *keryssein,* to proclaim, and *keryx,* herald) refers to the initial and essential proclamation of the gospel message. The word appears nine times in the New Testament: once in Matthew (12:41), once in Mark (16:20), once in Luke (11:32), and six times in the letters of St. Paul (Rom. 16:25; 1 Cor. 1:21, 2:4, 15:14; 2 Tim. 4:17; and Titus 1:3). To put it simply, the kerygma is the very heart of the gospel, the core message of the Christian faith that all believers are call to proclaim.

Kerygma is distinct from *didache*, another Greek term that refers to teaching, instruction, or doctrine. While kerygma means the initial gospel proclamation designed to introduce a person to Christ and to appeal for conversion, *didache* (what we commonly refer to today as catechesis) concerns the fuller and more extensive doctrinal and moral teaching and instruction in the Faith that a person receives once he has accepted the kerygma and has been baptized.

https://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/kerygma.html

Transliteration of the Greek word that means proclamation or preaching. Depending on thecontext, it may refer to either the content proclaimed or the act of proclaiming. The wordis used once in Matthew (12:41), once inLuke (11:32),and six times in Paul's letters (Rom 16:25 ; 1 Col 1:21 ; 2:4 ; 15:14 ; 2 Tim 4:17 ; Titus 1:3). All ofthese New Testament occurrences appear to refer to what is being proclaimed.

Both Matthew and Luke apparently refer to Jonah's message as the content proclaimed. The parallel statement in Matthew 12:42 speaking of the wisdom of Solomon also points toward content as the intended meaning of kerygma. Thus, the statement in both Matthew andLuke would mean that the men of Nineveh repented at the message of Jonah.

https://www.gotquestions.org/kerygma.html

The Greek word *kerygma* means “proclamation.” In the New Testament, the term is often associated with preaching the Christian message, especially the fundamentals of the gospel. In the New Testament, John the Baptist was the one who prepared the way for Jesus the Messiah, “preaching in the wilderness of Judea” (Matthew 3:1).

The word *kerygma* is also used by some theologians to refer to the entire teaching and ministry of Jesus. The use of this term was popularized by British scholar C. H. Dodd, who includes the following main aspects of the kerygma of Jesus:

1. The Age of Fulfillment has dawned, the “latter days” foretold by the prophets.

2. This has taken place through the birth, life, ministry, death and resurrection of Jesus Christ.

3. By virtue of the resurrection, Jesus has been exalted at the right hand of God as Messianic head of the new Israel.

4. The Holy Spirit in the church is the sign of Christ’s present power and glory.

5. The Messianic Age will reach its consummation in the return of Christ.

6. An appeal is made for repentance with the offer of forgiveness, the Holy Spirit, and salvation.

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Kerygma

Basic evangelistic message proclaimed by the earliest Christians. More fully, it is the proclamation of the death, resurrection, and exaltation of Jesus that leads to an evaluation of his person as both Lord and Christ, confronts one with the necessity of repentance, and promises the forgiveness of sins. The kerygma is drawn from two sources: (1) the fragments of pre-Pauline tradition that lie embedded in the writings of the apostle, and (2) the early evangelistic speeches of Peter in the book of Acts. When these two sources are compared, a single basic message emerges.

The kerygma is essentially the same as the gospel, although the term itself emphasizes the *manner* of delivery somewhat more than the *message* that is being proclaimed. In the ancient world the king made known his decrees by means of a *kerux* (a town crier or herald). This person, who often served as a close confidant of the king, would travel throughout the realm announcing to the people whatever the king wished to make known. It is this note of authoritative declaration that is so appropriately transferred to the evangelizing activities of the primitive church.

The simplest outline of the kerygma is made up of (1) a proclamation of the death, resurrection, and exaltation of Jesus, seen as the fulfillment of prophecy and involving human responsibility; (2) the resultant evaluation of Jesus as both Lord and Christ; and (3) a summons to repent and receive forgiveness of sins. However, on the basis of a careful study of the actual texts themselves, the kerygma did *not* contain (1) a declaration of the dawn of the messianic age; (2) any reference to the life and ministry of Jesus (in contrast to his death and resurrection); or (3) a major emphasis on the Second Coming as part of the evangelistic proclamation. While all of these issues are part of the larger theological presentation of the NT, they do not appear to have been included in the essential apostolic gospel. In any case, they are missing from the various texts that provide the source for the kerygma.

It is evident that the resurrection plays the central role in the drama of redemption. The kerygma always focuses on the resurrection. This supernatural act of God in history authenticates the words and works of Jesus and constitutes the basis for the Christian hope of immortality. Without the resurrection, the church would be no more than a group of well-intentioned religious people who had placed their faith in the superior philosophical and ethical teachings of an unusually fine man. The resurrection is proof positive that Jesus is who he said he was. Only if he is the Son of God can his death provide an appropriate and sufficient sacrifice for human sin. Essentially, the kerygma is a declaration that Christ is risen from the dead and that by that great act God has brought salvation.

The kerygma is not a dull recital of historical facts but a dynamic confrontation between the Holy Spirit and the sinful heart of man at the point of its basic need. Who can deny that the reality of the resurrection validates the claims of Christ? Who can resist the compelling logic of the resurrection as it leads irresistibly to the conclusion that Jesus of Nazareth is the living Lord? To repent and believe is to enter the kingdom of God. The kerygma has as its ultimate goal not a sophisticated theology but a transformed life. It is the declaration that in Christ the new order of eternal life has already entered into time and history.

Source: Tyndale Bible Dictionary

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Peter's Speech (Acts 2:14–36) – The Kerygma for Jews

Now filled with the Spirit, Peter could begin to 'proclaim as a herald' the great fact of redemption, lifting up his voice, as he stood with the eleven, to give solemn utterance to the inspired message (2:14). Before Jews, the 'herald's message' (Gk. kerygma) generally includes the following features:

(a) the guilt of the people who crucified their Messiah;

(b) God's reversal of their verdict in the resurrection and exaltation of Jesus;

(c) the evidence of Christ's well-known ministry of grace and power;

(d) appeals to OT texts;

(e) the continuing possibility of blessing for Israelites who would repent and believe.

GOING DEEPER…

The Kerygma

The kerygma is the essential message of the gospel. It is expressed, for example, in 1 Corinthians 15:3 ff., and includes the fact of the death of Jesus the messiah in accordance with OT prophecies, his burial and resurrection, and the fact that his death was an offering given for our sins in voluntary obedience to God. It also included a brief summary of the earthly ministry of the Lord Jesus, and an explanation, based on OT texts, of the reason why the Messiah had to suffer, his vindication by the resurrection, and his future glory.

This message is found in the early chapters of Acts, in Peter's message to Cornelius in Ac. 10:34–43 and in Paul's preaching to the Thessalonians in Ac. 17:1–3.

***See*: Gospel of Paul vs Peter (includes Charts)**

Walter L. Liefeld, "The Development of Doctrine in the New Testament," in New International Bible Commentary, ed. F. F. Bruce (Grand Rapids: Zondervan, 1979), 1061.

Source: Zondervan Bible Commentary

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Doxology in the New Testament

Doxology

https://www.studylight.org/dictionaries/hbd/d/doxology.html

Excerpt:

A brief formula for expressing praise or glory to God. Doxologies generally contain two elements, an ascription of praise to God (usually referred to in third person) and an expression of His infinite nature. The term “doxology” (“word of glory”) itself is not found in the Bible, but both the Old and New Testaments contain many doxological passages using this formula.

Biblical doxologies are found in many contexts, but one of their chief functions seems to have been as a conclusion to songs (Exodus 15:18), psalms (Psalm 146:10), and prayers (Matthew 6:13), where they possibly served as group responses to solo singing or recitation. Doxologies conclude four of the five divisions of the Psalter (Psalm 41:13 ; Psalm 72:19 ; Psalm 89:52 ; Psalm 106:48), with Psalm 150:1 serving as a sort of doxology to the entire collection. Doxologies also occur at or near the end of several New Testament books (Romans 16:27 ; Philippians 4:20 ; 1 Timothy 6:16 ; 2 Timothy 4:18 ; Hebrews 13:21 ; 1 Peter 5:11 ; 2 Peter 3:18 ; Jude 1:25) and figure prominently in the Revelation (Revelation 1:6 ; Revelation 4:8 ; Revelation 5:13 ; Revelation 7:12).

Doxologies continued to be written and sung in the Christian church after the close of the New Testament period. Post-biblical doxologies, in reaction against the Arians and other heretical groups, tended to emphasize the doctrine of the Trinity. The doxologies which have been and still are used most commonly in the Christian church are the Gloria in excelsis Deo (“Glory to God in the highest,” an expansion of Luke 2:14 which is often called the “Greater Doxology”), the Gloria Patri (“Glory be to the Father,” the “Lesser Doxology”), and Thomas Ken's “Praise God from Whom All Blessings Flow” (familiarly known simply as “The Doxology”).

ISBE: Doxology

DOXOLOGY - dok-sol'-o-ji (doxologia, "a praising," "giving glory"): A hymn or liturgical formula expressive of praise to God, as the Gloria in Excelsis (an expansion of Lk 2:14), sometimes called the Greater Doxology, and the Gloria Patri ("Glory be to the Father, and to the Son, and to the Holy Ghost, world without end, Amen") also known as the Lesser Doxology.

The clause, "as it was in the beginning, is now, and ever shall be," was probably added to the original simple formula to emphasize the church's dissent from the Arian conception of Christ.

The term is applied in particular to the concluding paragraph of the Lord's Prayer (Mt 6:13 margin, "For thine is the kingdom," etc.; compare 1 Ch 29:11, and see LORD'S PRAYER).

To the same general class belong Ps 41:13; 72:18 f; 89:52; Rom 16:27; Eph 2:20; 1 Tim 1:17; Jude 1:25; Rev 5:13 f; 19:1-3, and the modern stanza beginning "Praise God, from whom all blessings flow."

Wikipedia: Doxology

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What is a doxology, and is it found in the Bible?

https://www.compellingtruth.org/doxology.html

The word "doxology" literally means a study of praise. However, dictionaries usually define the term as expressions of praise to God, often associated with a hymn sung during Christian worship.

Believer's Magazine

http://www.believersmagazine.com

The Doxologies of the New Testament Epistles (1) - June 2008
"... and are usually called **doxologies**, there being about an equal number of prayers and **doxologies**. The word doxology comes from a combination of the two Greek words, doxa meaning glory, honour or praise, and logos meaning word, hence a..."

Excerpt:

The "Amens" of the New Testament epistles are usually preceded by desires for grace for the readers or declarations of the glory of God. The former are prayers, and the latter are praise and are usually called doxologies, there being about an equal number of prayers and doxologies. The word doxology comes from a combination of the two Greek words, *doxa* meaning glory, honour or praise, and *logos* meaning word, hence a literal rendering of doxology is a "word of glory". Glory is the visible display of true greatness; sometimes we read it was "like devouring fire" (Ex 24.17; 2 Chr 7.3), and also "gloryshone" (Lk 2.9), but often it comes in other forms of demonstration. Thus, for instance, it was the desire of the Psalmist that "Thy saintsshall speak of the glory of thy kingdom, and talk of thy power" (Ps 145.10-11); and "The heavens declare the glory of God" (Ps 19.1). The doxologies certainly do that!

In the New Testament a doxology is a short, unique, and spontaneous ascription of praise to God. They never follow a set pattern, but usually come after the mention of a divine name and they usually end with the phrase "for ever (and ever). Amen". Doxologies appear unexpectedly within, or more expectedly at the end, of the epistles. Their final "Amen" gives the readers an opportunity to show their agreement through their responding "Amens".

The Doxologies of the New Testament Epistles (2) - July 2008
"... In this, the shortest of his **doxologies**, Paul spontaneously seeks to right the wrong done to God the Creator, who had not been glorified by the post-deluvians (Rom 1.21) who had "changed the glory of the uncorruptible God into an image"..."

The Doxologies of the New Testament Epistles (3) - August 2008
"... H A Barnes, Bromborough HEBREWS "Jesus Christ; to whom be glory for ever and ever. Amen" (Heb 13.20-21) This doxology arises from a prayer addressed to the God of peace, that the readers would be made perfect, i.e. fit,..."

The Doxologies of the New Testament Epistles (4): Revelation - September 2008
"... most of the references show, **doxologies** occupy a prominent place in heaven, where they seem to be the equivalent of prayers on earth. The form of the **doxologies** is similar, e.g. the mention of "glory" and "for ever and ever"..."

Doxologies in the New Testament

http://www.christiandiscipleschurch.org/content/7-doxologies-new-testament

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A List of NT Doxologies and Benedictions (28 Ways to Conclude Your Sermon)

https://www.christianity.com/blogs/eric-mckiddie-pastoralized/28-ways-to-conclude-your-sermon-a-list-of-nt-doxologies-and-benedictions.html

"What is the Doxology?" (This is focusing on Doxologies spoken/sung in church services)

https://www.gotquestions.org/doxology.html

Excerpt:

Answer: The dictionary defines *doxology* as "an expression of praise to God, especially a short hymn sung as part of a Christian worship service." The word *doxology* comes from the Greek *doxa*, ("glory, splendor, grandeur") and *logos*, ("word" or "speaking"). Most doxologies are short hymns of praise to God in various Christian worship services, often added to the end of canticles, psalms, and hymns.

The Gloria Patri, so named for its first two words in Latin, is commonly used as a doxology by Roman Catholics, Old Catholics, Independent Catholics, Orthodox and many Protestants including Anglicans, Presbyterians, Lutherans, Methodists, and Reformed Baptists. It is called the "Lesser Doxology," thus distinguished from the "Great Doxology," Gloria in Excelsis Deo, and is often called simply "the Doxology." The Latin text of the Lesser Doxology is "*Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.*" Literally translated, it means "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen." As well as praising God, this doxology is also a short declaration of faith in the co-equality of the three Persons of the Holy Trinity.

Another commonly heard doxology is "Praise God from Whom All Blessings Flow," which was written in 1674 by Thomas Ken, a priest in the Church of England. The familiar words are "Praise God, from Whom all blessings flow; Praise Him, all creatures here below; Praise Him above, ye Heavenly Host; Praise Father, Son, and Holy Ghost. Amen."

Although the word *doxology* is not found in the Bible, the themes expressed in doxologies are certainly scriptural. Praising God for His blessings (Ephesians 1:3), ascribing to Him all glory (Romans 11:36; Ephesians 3:21), and affirming the Trinity (Matthew 28:19) have always been integral parts of true Christian worship.

Ephesians 1:3-14 – Spiritual Blessings from Eternity to Eternity

http://www.pericope.org/buls-notes/ephesians/ephesians_1_3_14.htm

Excerpt:

The Epistle text for Christmas II in all three series, A, B, C, is Ephesians 1:3-6,15-18. What is written there about verse 3-6 will not be repeated here except by way of summary. Ephesians 1:3-14 is the "classical location"on the doctrine of election. Other New Testament passage on this subject are found in Romans 8, 2 Thessalonians 2 and 1 Peter 1.

Ephesians 1:3-14 is really a doxology. This passage begins with the word "Praise be" which means "blessed be." "Praise God for the fact that ..." etc. "To the praise" occurs three times in this text, in verse 6 and 12 and 14. Furthermore, this doxology is Trinitarian. In verse 3 Paul mentions the Father. In verses 3-14 Jesus Christ is mentioned or referred to 14 times! The person ad work of Christ is central to election. The Holy Spirit is plainly refereed to in verse 13.

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There is nothing about God's judgment, justice or wrath in this text. It is purest Gospel. Note the following nouns in this text: blessing, 1; love, 1; adoption, 5; good pleasure, 5 and 9; God's will, 5 and 11; God's glory, 6 ,12, 14; grace, 6; redemption, 7 and 14; blood, 7; forgiveness, 7; riches of grace, 7; mystery of His will, 9; purpose, 11; counsel of His will, 11; the Word of truth, 13; the Gospel of our salvation, 13; the promised Holy Spirit, 13; advance payment, 14; inheritance, 14; permanently His, 14; praise, 6, 12, 14. We are overwhelmed.

> **Ephesians 1:3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.**
>
> **Ephesians 1:4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love**
>
> **Ephesians 1:5 he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will --**
>
> **Ephesians 1:6 to the praise of his glorious grace, which he has freely given us in the One he loves.**

Paul praises the Father for what He has done for us in Christ: He has blessed us with every spiritual, heavenly blessing. This happened because the Father chose us in Christ before creation. This resulted in our being holy and blameless before God in time. Through Christ, the Father foreordained us to become His children. What prompted the Father to do this? The good pleasure of His saving will. His glorious grace which He showered on us in His beloved Son is to be praised.

The first doxology is found in verse 6. Have you become a Christian? Then rest assured that you are one of God's elect children. Everything depends on your attitude toward Christ Jesus. You did not choose Him. He chose you and ordained you to eternal life. Election is nothing but the true understanding of the grace of God in Christ.

> **Ephesians 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace**

Verses 7 to 10 form a unit.

What do we have in Christ? The redemption through His blood, the forgiveness of sins. Here "redemption" refers to the atonement which Christ wrought for all men. It has a different meaning in verse 14.

Note that "redemption" and "forgiveness" stand in apposition to each other. One explains the other. It is the same as objective justification in Romans 5 or objective reconciliation in 2 Corinthians 5.

What prompted the forgiveness of sins? The wealth of God's grace. However, note that the punctuation is interesting here. The Greek Nestle text is followed by NIV: ". . . in accordance with the riches of God's grace (and the thought continues in the next verse) that he lavished . . ." TEV disposes of the difficulty by making this an exclamation: "How great is the grace of God!"

> **Ephesians 1:8 that he lavished on us with all wisdom and understanding.**

"Which He caused to abound toward us." The richest attribute of God is His unmerited kindness, His "grace." No wonder that many combine verses 7 and 8. The goal of God's kindness is us.

"With all wisdom and prudence." Does this speak of how God caused grace to abound toward us? Thus TEV, JB, NASB. Or does it mean something which God gave to us along with His grace? Thus AAT: "He poured out the riches of His grace on us, giving us every kind of wisdom and understanding." If the phrase modifies the verb then it shows *how* God begifted us. If it means "along with" it shows *what* God gave us. Along with AAT, Stoeckhardt, Kretzmann and Lenski, we prefer the "along with" idea.

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Kretzmann: And the wisdom and discernment given to us by God make us ready and perfect for a holy blameless conduct in love.

Lenski: That Paul refers to 'wisdom' and 'intelligence' bestowed on us need not be questioned, especially in view of the parallel 'in all wisdom and spiritual understanding' in Colossians 1:9.

Stoeckhardt: The second blessing is that which is called 'in all wisdom and prudence' . . . . The Christians are to think upon and to seek to understand the Lord's exact will and not to be foolish and irrational. Colossians 1:9ff; Philippians 1:9ff; Luke 1:17. The words describe the mind of the righteous in contrast to the disobedience of the ungodly.

We can see this wisdom and prudence, more or less, in the life of God's children.

> **Ephesians 1:9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ,**

"By making known" denotes manner. "The mystery of His will" is the Gospel. It is called a mystery because it has come only by revelation. The unbeliever in no way understand the Gospel. It is foolishness to him, 1 Corinthians 1:18. But to the believer it is the power of God.

In verses 5, 9 and 11 we have "His will." In all cases this is God's saving will, the Gospel. Paul calls it "God's will" because it proceeds only from Him. No synergism here.

AAT: "It was His kindly purpose in Christ to manage everything" etc. His good pleasure which He purposed in Christ Jesus caused Him to do what follows in verse 10.

The point is that God was moved by no outside influence to do what He did. Our salvation from eternity to eternity is safe in Christ Jesus. No one can disturb it. No one can take it from us. John 10:28.

> **Ephesians 1:10 to be put into effect when the times will have reached their fulfillment -- to bring all things in heaven and on earth together under one head, even Christ.**

This verse begins with a purpose clause: "For the purpose of administering the fullness of the ages." We read: "In keeping with His good pleasure which He purposed in Christ for the purpose of administering the fullness of the ages." The phrase "the fullness of the ages" means the same as "the fullness of time" in Galatians 4:4. That is the New Testament era.

In His good pleasure the Father has given the administration of the New Testament era to His Son. Christ governs the entire New Testament era. Why? To bring all things to a unity in Christ.

"All things" are qualified by two phrases: "the things in the heavens and the things on the earth." We agree with Bengel, Stoeckhardt and Kretzmann that this means the *Una Sancta,* the Holy Christian Church, made up of those who are still living and those who have passed on to their eternal reward. Lenski and others object to this. They say that this passage speaks of Christ in the Kingdom of power, the same as is indicated in Matthew 28:18, Philippians 2:1-10, and Ephesians 1:22.

But Stoeckhardt says that here Paul is introducing the great *Una Sancta* doctrine, made so clear in chapters 2 and 3, the one Christian Church, made up of Christian Jews and Gentiles. Stoeckhardt objects to Lenski's explanation saying that not all creation will be united in Christ.

> **Ephesians 1:11 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,**

The RSV, TEV, NIV and AAT follow the Greek Nestle text and make a subparagraph here. Note the similarity between verses 4-6 and 11-12.

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But there are two differences: in verse 11 we are told that we were elected "in keeping with the purpose of the one who is active in all things in keeping with the plan of His saving will." Secondly, here Paul introduces the Jews in verse 12 which goes with verse 11. What is Paul saying here? The history of the Christian Church from Pentecost to the very end is planned down to the very individual who was chosen already in eternity.

> **Ephesians 1:12 in order that we, who were the first to hope in Christ, might be for the praise of his glory.**

Another purpose clause. "So that we should be to the praise of his glory." That means "so that we should praise His glory."

Here specifically Paul is talking about "grace," the attribute in God which moved Him to send His Son to redeem all men, and the grace which also chose to everlasting life those whom He caused to come to faith in time.

Paul speaks of those Jews who were saved by the promises before Christ came.

> **Ephesians 1:13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,**

In verse 12 Paul spoke of "we," the Jews. In this verse he speaks of "you," the Gentiles.

When they heard the Gospel they were sealed in Christ by means of the promised Holy Spirit. All that goes before, the election by grace from eternity, is brought to a focus here. Sealing means that God claimed them permanently as His very own. They are eternally secure.

> **Ephesians 1:14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession -- to the praise of his glory.**

In verse 12 it was "we." The in 13 we had "you." Now it is "us," both Jews and Gentiles.

The first part of the verse modifies "the Holy Spirit." "Deposit" means a payment in advance. In Romans 8:23 He is called "the first fruit of the Spirit."

Our inheritance is, of course, everlasting life. In verse 5 we were made aware of our election to adoption of sons, becoming His children. Now we have the inheritance in verse 14.

In verse 7, "redemption" denotes the atonement of Jesus. Here it denotes the deliverance from all evil at the time of death.

God sealed us in Christ by the promised Holy Spirit for the purpose of delivering that which God possesses, His child.

God sealed us to the praise of His glory. His glory very likely includes all the attributes and nouns mentioned throughout this text and summarized at the beginning of these *Notes*.

The *Formula of Concord*, S.D., Art. XI, Election, quotes our text twice:

It is beyond all doubt that the true understanding or the right use of the teaching of God's eternal foreknowledge will in no way cause or support either impenitence or despair. So, too, Scripture present this doctrine in no other way than to direct us thereby to the Word, Ephesians 1:13-14, to admonish us to repent, to urge us to godliness, Ephesians 1:15ff, to strengthen our faith and to assure us of our salvation, Ephesians 1:9,13,14. (Tappert 618.12)

Neither should we permit ourselves to try to explore the secret and hidden abyss of divine foreknowledge. Instead we must heed the revealed will of God. For he has revealed and 'made known to us the mystery

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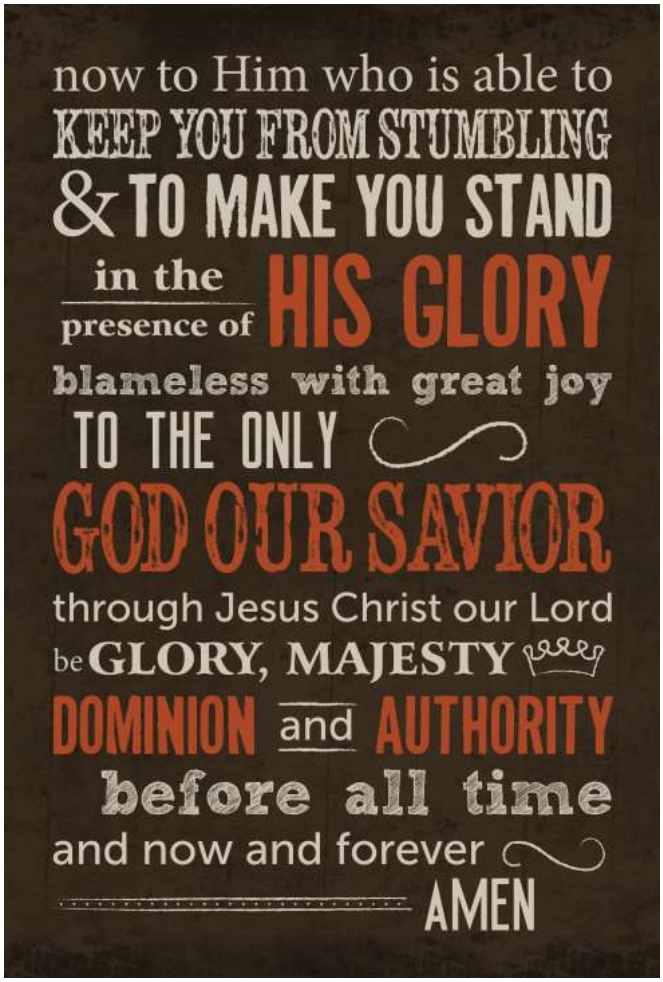
of his will' and has brought it forth through Christ as that it should be preached, Ephesians 1:9-10. (Tappert 620.26)

In this lengthy passage about what my Father has done for me from eternity to eternity, the idea of faith does not appear until the second last verse. And here is clearly means "*by* believing" not "*because* of believing." The doctrine of a person's election totally eliminates any and all synergism, also that of the pseudo-Lutherans who claim that election is "in view of a future faith."

Not until we experience everlasting life will we fully realize the wonders of this passage. No wonder that we frequently find all saints, angels, archangels, Apostles and Prophets falling on their knees in the Book of Revelation singing eternal praises and "Hallelujahs" to the Lamb for sinners slain!

Jude's concluding doxology, which is probably the most well-known part of the book, is perfect in its praise of God's eternal nature and qualities:

To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy—to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen. (Jude 24-25)



Source: https://ericcostanzo.me/2013/04/09/is-jude-the-weirdest-book-in-the-new-testament/

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They Mystery of Doxology (Concordia Theological Seminary Press) (2000)

http://newbigindotnet.wpengine.com/wp-content/uploads/2016/12/76bsr8.pdf [PDF]

Excerpt:

One of the most puzzling features of early Christian worship is the sudden appearance of doxologies in the liturgy of the church. Hymns of praise were sung daily by the Levitical choir in the daily service at the temple (Kleinig 1993, 100-31). In the temple and the synagogue the people acclaimed God with eulogies which acknowledged the Lord as the giver of blessing. In fact, eulogies were such an important part of Jewish prayer that the first tractate of the Mishnah was devoted to them. But at no time did the Israelites perform doxologies to the Lord in their worship. Yet, as far as we can gather from the New Testament and the apostolic fathers, the early church performed doxologies to God the Father from the very beginning of its existence. Indeed, the performance of doxology seems to be one of the unique ritual acts which distinguished Christian worship from its Jewish antecedents.

…

3. Conclusion

The performance of the doxology is a unique feature of Christian worship. In the early church it served to distinguish Christians from Jews as well as the orthodox from the heterodox. It was therefore rightly regarded as the epitome of orthodoxy, for orthodoxy is right praise, the correct performance of doxology to the Triune God. The glory of God was therefore never understood in the early church as an abstract principle for the motivation of a right attitude to life and for submission to the sovereignty of God, as it has become in many western churches under the influence of Calvin, but was acknowledged and celebrated ritually in the eucharistic liturgy.

The performance of the doxology in the liturgy involves us in the central mystery of the divine service which, as Paul reminds us in 1 Tim 3:16, revolves around the physical assumption of Jesus into glory. He is now both seen by angels and is preached among the nations. In the divine service where 'the gospel of the glory of Christ (2 Cor 4:4) is proclaimed and enacted, we who see 'the glory of God in the face of Christ' (2 Cor 4:6), we who are being 'transformed into his likeness from one degree of glory to another' (2 Cor 3:18), perform the doxology together with the angels. Even more wonderfully, we join with the risen Lord Jesus as he gives glory to his heavenly Father.

By performing that doxology, we tell the world that in and through the risen Lord Jesus we have access to heaven here on earth; we acknowledge, laud and proclaim the gracious presence of the Triune God with us. And as we perform that doxology in the very presence of the living God, we who have been called by the gospel to 'share in the glory of our Lord Jesus Christ' (2 Thess 2:14), are glorified as we glorify him. In amazement we forget ourselves. We do the only thing that we can do in God's presence and say all that we can ultimately say about God. As Brunner (211) says:

> *'In this final word which the creature may say about God, the creature exists only for God....., fulfilling its own essence by the fact that it is no longer, and needs no longer to be, anything but the perfect mirror of God's glory'.*

See also: **Paul's Prayers for the Churches**

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Sin – What Is It?

A Theology of Sin – What is Sin? **(Note: This is coming from a Weslyan perspective)**
http://www.eternalsecurity.us/what_is_sin.htm

Excerpt:

Sin, as one doctrine of the Christian system, is the common denominator of the other doctrines.

Richard S. Taylor makes this point at the outset of his classic work*, A Right Conception of Sin.* [1] His argument is that any doctrine that relates to sin, is effected by our understanding and definition of sin. Most errors in theology can usually find their roots in a defective definition of sin. This I have found to be profoundly true. We have two key players in theology, and one main problem: We have *God*; we have *man*; and we have the problem of *sin*. All systematic theology comes down to this reduction.

We find in theology that God is holy, and that this holiness prevents God from being able to have the relationship with man that He desires. Man, on the other hand, is separated from God because of sin. Man can do nothing in the way of reconciling or mending the relationship, so God must be the One to find a way to bring us both together. God's holiness is spurned on by His love to make a way. Grace is God's answer through the atonement of Christ on our behalf. This is where most theologians agree. All orthodox theologians will accept these points. So why do we end up so far apart in explaining how this wonderful grace comes our way? Why are we so divided? The answer lays primarily in our definition of sin.

If our definition of sin causes Christians to view things so differently, does this not imply that the problem resides in a faulty view of what sin really is? Instead of tackling the problem of *how* God saves us through the atonement to determine our definition of sin, wouldn't it be far better to seek a definition of sin before we attempt to determine *how* the atonement works? Theologians put way too much emphasis on their theological support for their definition of sin. Sin tends to get defined by how we make the atonement work instead of what the Scriptures say that sin is. Circular reasoning makes for great arguments, but those that can differentiate between the facts, and the theories used to support those facts, will find themselves closer to common ground.

What Then Is The

"Biblical"

Definition of Sin?

While it would be desirable to come outright with a definition to work from, I believe it will be of better use to the reader to see that any definition that is arrived at must be based upon an inductive study of Scripture concerning sin.

Much of the difficulty in defining sin is that there is no universal consensus as to what the nature of sin really is. Any definition given will no doubt be scrutinized and summarily rejected by some for this very reason. Even though an attempt will be made to arrive at a usable definition, I fear that many will either outright reject the definition because it does not meet their theological presuppositions, or that a singular definition does not do justice to the whole realm of what sin is. We cannot easily gloss by this most important doctrinal theme and just rely upon our theological pillows for comfort. To have right belief we must have right understanding of fundamental truths.

Sin is generally admitted to be twofold:

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1. "In sin did my mother conceive me." Ps. 51:5.

2. "He that commiteth sin is of the devil." 1 Jn. 3:8.

The first indicating a *nature* or *state* we are born with. Some call it *original sin, inherited depravity, total depravity, fallen nature, etc.* It is thought to be the result of a state in which we all inherit from Adam through birth.

The second type of sin is what we would call *actual sin.* These are sins committed as an act. It is described as *unbelief, rebellion, self-will, unrighteousness, idolatry.*

Both types can be described as *unclean, impure, unholy.*

When one reads of a statement of sin in the Bible, we are confronted with the question as to whether the passage speaks of sin as a *state,* sin as an *act,* or *both.*

Original sin, depravity, or corrupt nature, is displayed as the state in which all unregenerate people are in before salvation. Some suppose that this means that we are all guilty of the sin of Adam, some see it as something that is acquired through an act of the will after infancy, and others believe that it is an inherited nature in which each of us is born, but does not imply personal guilt for what Adam did. Depravity would not be our fault, it would be our misfortune. This misfortune makes us unfit for heaven, requiring the atonement for cleansing, but not forgiveness. The later of the views is what I see as being brought forth in the Scriptures. This will be covered in greater detail under the heading of The Depravity of Man.

Sin as an act is of more importance to us here and now. It is something that is in the realm of our responsibility, and as such, should be examined to see what, if anything can be done about it.

Two examples of sin as a verb, an act, are presented to see the elements constitute a "sin."

"Sin is the transgression of the law." 1 Jn. 3:4

In this, we see an essential element... transgression of the law.

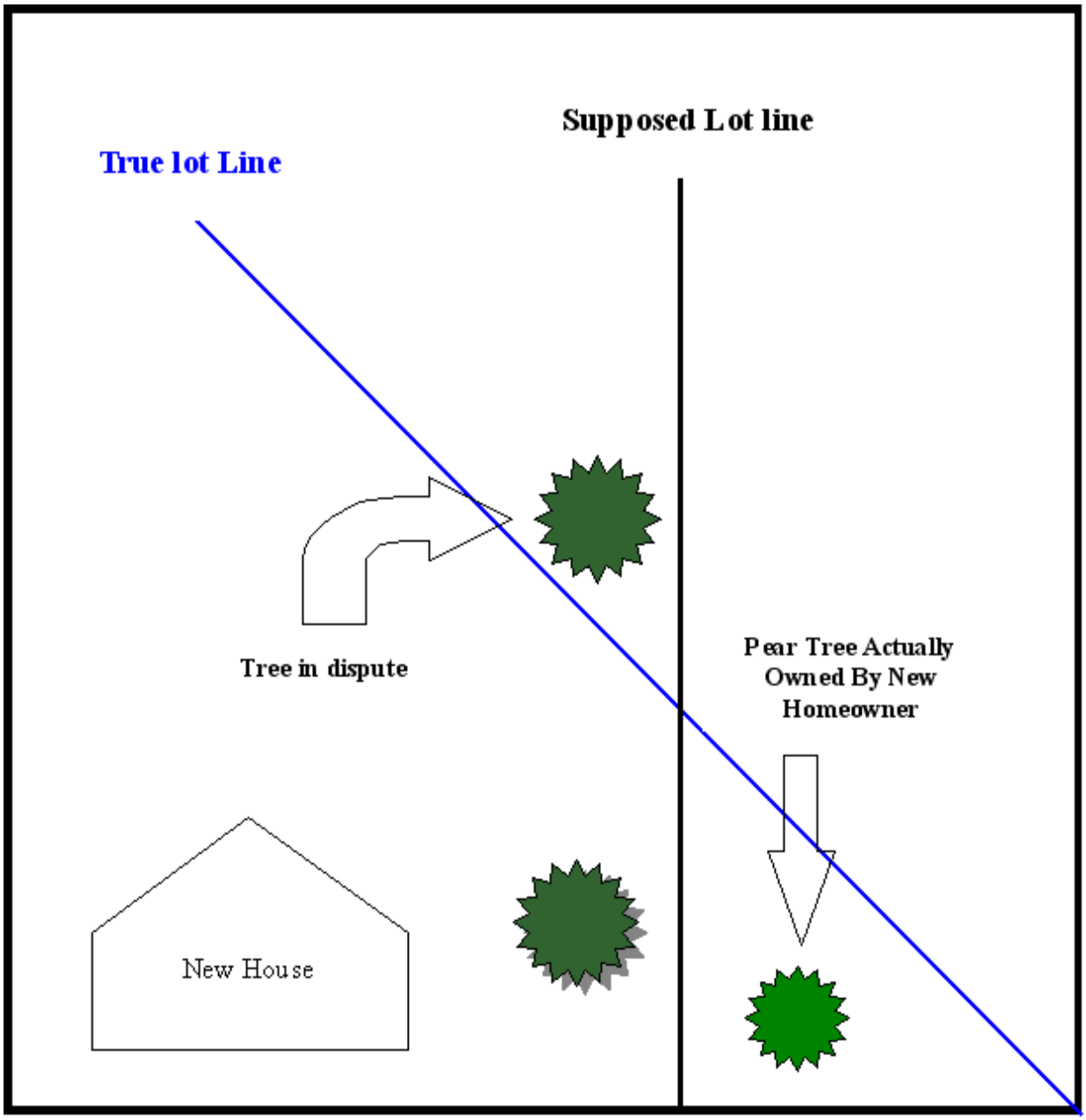
Secondly we see, "To him, therefore, that knoweth to do good, and doeth it not, to him it is sin." James 4:17

In this we see the second element... knowledge of what is wrong, and willfulness to do wrong.

Sin, as an act, is defined by Wesley as "A willful transgression of a known law." This holds to the elements in question. The idea that we gain by this is that sin, as an act of rebellion, requires that one understands that they are doing wrong.

Leslie D. Wilcox gives an example of this in volume 3 of his *Profiles in Wesleyan Theology*.[2] He gives us an example of a man who buys a house and property. According to his understanding, the property line goes straight back from his house. On what he believes to be his land is a fruit tree, so he picks and takes the fruit. The neighbor sees this, and comes out of his house furious and screaming, accusing his new neighbor of being a thief for stealing his fruit! Unbeknownst to the new neighbor, the property line goes at an angle, and the fruit tree is clearly in the neighbors yard.

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The question is, did he sin? According to Wesley's definition he did not (in the sense of an act of rebellion), for it did not carry the essential elements. First, he did not ***know*** he was doing wrong. Secondly, he did not ***willfully*** violate his neighbor, but yet, to all rights and appearances, the new neighbor broke the law and stole what was rightfully his neighbors. Now, once he was informed of the fact that he violated the law, then he owed his neighbor restitution for his loss.

Now, what if the new neighbor was taking pears from the tree that was on his property, but he *thought* they were on his neighbors property? Did he sin by taking fruit that was his property? Yes! Sin is a matter of the heart and intent, not necessarily the result of what occurred. If he *thought* that he was stealing his neighbors pears, he was committing a sin in his own heart, a *willful* transgression of a *known* law of God. This illustration helps us to rightfully differentiate between a mistake, an act of ignorance, and a willful act of sin.

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This gives us insight into many passages of Scripture such as in 1 Corinthians where a man was involved with incest. Paul, a Jew who knew the Law, was in a pagan land where they knew little or nothing of the Law. Paul constantly remarks with exasperation, "Did you not know?" This is how they could be carnal, yet obedient up to the light that they had about right and wrong. Once informed of the sinfulness of this act, Paul suggests that Church discipline be enacted as to "turn such a one over to Satan." Luke records in Acts 17:30, that, "the times of this ignorance God winked at; but now commandeth all men every where to repent." God views mistakes and "sins" of ignorance differently than willful "high-handed" sins, which is to be seen throughout Scripture. "Sin" as an act is something that the Bible asserts is unavoidable. To remain true to the Scriptures, we must differentiate between intentional sin, and "sins" of ignorance. God reveals that He makes the differentiation, so we must do so also. There is a sin which leads to death (willful sin), and that which does not, (sins of ignorance) 1 John 5:16. This is evident by the context which states, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself..." 1 John 5:18. There is no subtle endorsement for a doctrine that Christians 'sin in word, thought, and deed everyday,' in this passage or anywhere else in Scripture.

We also have examples of the Old Testament saints who did things that would be sinful in our understanding of Christian ethics. We need you understand that many of then lived before the Law. Many of them had limited light. We can see now what they did was wrong, but we cannot say in all cases that they *knew*, and were *willfully* disobeying God. If it is not stated in Scripture, we have no right to interject willfulness where God has not.

Many already have a bias as to what sin is, and will paint the picture much broader. This idea that God judges according to a man's light and knowledge does not fit in with their current definition of sin. For those of you who feel that way, consider the following: "Jesus said unto them, if ye were blind, ye should have no sin: but now you say, We see; therefore your sin remaineth." John 9:41. "if I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12:47-48. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4;17.

I am sure that the last verse quoted has come into question as to whether that is the meaning of the passage. Most erroneously read sins of omission into the passage. The reference is not speaking of sins of omission, but sins of sinning against known light. Commentator, J.P. Lange says of this passage, "The reference is not to sins of *omission,* but to sinning against the light and knowledge, to *doing evil* the knowledge of good not withstanding... the persons, whom James addressed *knew* well enough that they ought to do good, but separated their knowledge from their practice and *did evil. (Lange's Commentary,)*[3] James, pages 121-122. This observation caught me off-guard. I had been trained to read sins of omission into the passage: but Lange is right, the context speaks only of sins that they were *doing,* and not sins of leaving things undone.

It is great that we have a definition to work with, but what makes this definition any better than any other? This is a valid question in which we can derive an answer.

TESTING OF A DEFINITION

To narrow the definition of sin as a act to "a willful transgression of a known law of God," seems to not go far enough for many people. Many choose a definition of, "to deviate in any manner from an absolute standard of perfect behavior." This makes anything less than the perfection of God to be sinful. This definition, although the most commonly used one, makes the Bible out to be a book of absurdities. First, such a definition accuses Adam and Eve of sin in the garden before the fall. Any tripping over a stone, or spilling a drink would deviate from a absolute perfection. Secondly, it generally includes omissions, which condemns our Lord Himself for not healing everybody, for not visiting *every* prisoner, and for not caring personally for *every* widow. By such an absolute standard, nobody can do anything right. Doing *nothing* becomes sin. God does not command us to be God, but godly to the extent that we can in our humanity.

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W.T. Purkiser in his book, *Conflicting Concepts of Holiness*,[4] suggests that we test our definition of sin by taking the verses of the Bible that speak of sin as an act, and inserting our definition in place of the term "sin." If our definition makes sense in place of the word, it is likely a good definition. If it makes the passage to be nonsense, or contradicts the passage, then it is an impossible definition.

Let's put some of the 41 references of sin as a verb to the test. As a reminder, I will state the two alternative definitions again.

Sin is:

Wesley's definition: A willful transgression of a known law of God. (Ethical definition).

Legal definition: To deviate in any manner from an absolute standard of perfect behavior.

Romans 2:12, "For as many as have *sinned* without law shall also perish without law; and as many as have *sinned* in the law shall be judged by the law."

Wesley's definition: "For as many as have *willfully transgressed a known law of God* without law shall also perish without law; and as many as have *willfully transgressed a known law of God* in the law shall be judged by the law."

Legal definition: "For as many as have *deviated in any manner from an absolute standard of perfect behavior* without law shall also perish without law; and as many as have *deviated in any manner from an absolute standard of perfect behavior* in the law shall be judged by the law."

So far, both definitions work, but it makes little sense to why God would inform us of the legal sense, for we could never do anything about such a failure.

Romans 3:23, "For all have *sinned,* and come short of the glory of God."

Wesley's definition: "For all have *willfully transgressed a known law of God,* and come short of the glory of God."

Legal definition: "For all have *deviated in any manner from an absolute standard of perfect behavior* and come short of the glory of God."

Both seem to work here too.

1 Jn.1:10, "If we say that we have not *sinned,* we make him a liar, and his word is not in us."

Wesley's definition: "If we say that we have not *willfully transgressed a known law of God,* we make him a liar, and his word is not in us."

Legal definition: "If we say that we have not *deviated in any manner from an absolute standard of perfect behavior,* we make him a liar, and his word is not in us."

Both work again, but the legal definition appears to border on the lines of being awkward.

Matthew 18:15, "Moreover if thy brother shall *trespass* against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

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Wesley's definition: "Moreover if thy brother shall *willfully transgress a known law of God,* against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Legal definition: "Moreover if thy brother shall *deviated in any manner from an absolute standard of perfect behavior,* against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

The legal definition does not work well here. It is clearly not the intent of the passage.

John 5:14, "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: *sin* no more, lest a worse thing come upon you."

Wesley's definition: "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: *willfully transgress a known law of God* no more, lest a worse thing come upon you."

Legal definition: "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: *deviate in any manner from an absolute standard of perfect behavior* no more, lest a worse thing come upon you."

The legal definition does not make any sense here either. The fact that in your humanity your next breath is not as perfect as God's, renders you a sinner. How can one who is not God, be commanded by God to be as perfect as God? The ethical definition works without a flaw.

John 8:11, "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and *sin* no more."

Wesley's definition: "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and *willfully transgress a known law of God* no more."

Legal definition: "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and *deviate in any manner from an absolute standard of perfect behavior* no more."

Once again, an impossible command if we use the legal definition.

Romans 6:15, "What then? shall we *sin,* because we are not under the law, but under grace? God forbid."

Wesley's definition: "What then? shall we *willfully transgress a known law of God* because we are not under the law, but under grace? God forbid."

Legal definition: "What then? shall we *deviate in any manner from an absolute standard of perfect behavior* because we are not under the law, but under grace? God forbid."

This is clearly speaking of avoidable sins with the exclamation of "God forbid!" The legal definition makes the passage an absurdity.

1 Corinthians 7:28, "But if thou marry, thou hast not *sinned;* and if a virgin marry, she hath not *sinned*..."

Wesley's definition: "But if thou marry, thou hast not *willfully transgressed a known law of God;* and if a virgin marry, she hath not *willfully transgressed a known law of God...*"

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Legal definition: "But if thou marry, thou hast not *deviated in any manner from an absolute standard of perfect behavior,* and if a virgin marry, she hath not *deviated in any manner from an absolute standard of perfect behavior...*"

The legal definition is once again nonsense. It is an impossible definition of the verb "sin."

1 Corinthians 15:34, "Awake to righteousness, and *sin* not; for some have not the knowledge of God: I speak this to your shame."

Wesley's definition: "Awake to righteousness, and (do not) *willfully transgress a known law of God*; for some have not the knowledge of God: I speak this to your shame."

Legal definition: "Awake to righteousness, and (do not) *deviate in any manner from an absolute standard of perfect behavior*; for some have not the knowledge of God: I speak this to your shame."

Shame because they do not exhibit absolute perfection? Such a remark would be laughed off by any audience! The legal definition fails miserably.

One last one.

1 Timothy 5:20, "Them that *sin* rebuke before all, that others also may fear."

Wesley's definition: "Them that *willfully transgress a known law of God* rebuke before all, that others also may fear."

Legal definition: "Them that *deviate in any manner from an absolute standard of perfect behavior* rebuke before all, that others also may fear."

I don't know about you, but if we take the legal definition as the Biblical definition in this case, then many would have fear; fear of having anything to do with Christianity!

My friends, more can be stated, but even one example proves the legal definition to be an impossibility. Any definition of a word that only works *some* of the time, and fails to work *most* of the time, and cannot pass the test of literal and practical application, ***cannot be the right definition!*** But people will still cling to their old understanding of what an act of sin is in defiance of the facts. The old definition works for them, it feeds their theology.

What Sin Is Not

Once again, we come full circle to answer our original question. We can gather some clarification of what sin *is* by observing what it is *not.* "We hold positively that sin is not only an accident or misfortune, it is not a mere stepping stone in man's moral development, but that it is a condemnable fault. The sinner is blameworthy in the sight of God. Sin has its seat in the will and is an evil thing in the world. When a man opposes his will to the perfect will of God, he is not merely unfortunate, but he is a culpable wrong-doer. He who voluntarily opposes God's will is blameworthy in the sight of God and is liable to punishment."[5] Sin is not merely being human, but is an avoidable thing in which we are held accountable for. Everywhere in Scripture we are exhorted to "sin not." But so many define sin in a way that makes these commands to be utter nonsense! Sin is sin, and reaps the same result. If the standard of what is sin is "anything that deviates from the actual perfection of God," then all we can do ***is to sin!*** But God is clear, we are ***not to*** sin; we do not ***have to*** sin! (Ezek. 3:21; 1 John 2:1). So many in their definition of sin unwittingly create an attitude that murder is as bad as forgetting a promise! To this strange idea of sin, Dr. Phineas F. Bresee remarked that **"A failure to distinguish between sin and infirmity, puts an undue emphasis upon sin, and has a tendency to discourage earnest seekers from pressing on to full**

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deliverance from the carnal mind. Calling that sin which is not sin, opens the door to actual sinning".[6] This took a while for it to sink in when I first read it, but I soon realized that it was quite true. If sin is deadly, as we know it is, and ***everything*** that falls short of God's perfection is a sin, it is ridiculous to even attempt to try avoid sin, for the very imperfection of your next heartbeat, or your next breath, is not as perfect as what God's would be, and is therefore "sinning." "But to make everything sin is, in effect, to make ***nothing*** sin".[7] To make that which is amoral, i.e., forgetfulness, mistakes, unintentional offenses resulting from ignorance, to be "sin," is truly to make **"nothing"** sin. If we make no differentiation whatsoever, we leave door wide open for allowing all sorts of sin.

Richard S. Taylor states, "Choice of evil, or sin in act, always produces the combination of the three facts, and such a combination always brings forth death.'[8] The "three facts" that Taylor refers to are: "the result of sin? It involves (1) separation from God, (2) depravity of the moral and spiritual nature, and (3) just punishment."[9] Sin is a choice; an avoidable choice. "Sin is a clenched fist and a blow in the face of God,"[10] Otherwise, sin would be merely a misfortune, something in which we are held accountable for when we had no power to choose otherwise. It is clearly an injustice to damn someone for something that they cannot avoid doing. No ability; no responsibility. "If we view the problem scripturally, sin is inexcusable. If it is unavoidable, however, it is excusable. Therefore to say sin is inexcusable is to declare sin to be avoidable."[11] An erroneous doctrine of sin that makes "nothing" to be sin fails miserably, especially in light of the terrible consequences of sin. A wrong idea of what sin really is could easily sink the most devout Christian into despair. The only options left for those that desire to be consistent is to either defy Scripture and allow for sin altogether, or to believe the Scriptures and ensure that their doctrinal understanding of sin is in alignment with the Scriptural possibility of not sinning.

Many are not satisfied with the definition of sin as I have presented. For fear that I may be claiming that "sins of ignorance are not really sins," they will not find that assertion here. Those who do not differentiate between an "act" of sin, and a "mistake" will argue that even ***sins of ignorance*** are stated to be in need of atonement in the Scriptures. They will find no disagreement with me that sins of ignorance are truly sins and are in need of atonement! But I will assert that the Scriptures clearly treat "sins of ignorance" differently than "willful **acts**" of sin. "Certain New Testament passages have a bearing on this matter. One of them is Heb.10:26. "For if we sin deliberately" (RSV); "For if we go on sinning willfully" (NASB); "For if we sin willfully" (KJV); and "If we deliberately keep on sinning" (NIV). This passage implies that we can sin without it being willful and deliberate."[12] But also note that in this passage "unwillful" and "sins of ignorance" are treated completely different from ***willful*** and ***deliberate*** sinning, especially in its end result! "[E]ven unintentional sins need to be atoned for--or cleansed moment by moment--by Christ. Leviticus 4-5 teaches that such sins need to be atoned for. When a person "sins unintentionally...he is guilty" (4:27), and "When he is made aware of the sin...he must bring...his offering for the sin he committed" (v.28). Likewise in the New Testament, such sins need to be cleansed away. In 1 John 1:7 we read, "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin." Here, as the believer is "walk[ing] in the light," some things are called "sin." They are so serious that the blood of Jesus Christ needs to cleanse them away. It is to be noted, though, that the word for "purifies" in in the present tense in the Greek. This means that such a believer is cleansed right as the sin occurs..."[13] Note the contrast between 1 John 1:7 and Hebrews 10:26. Deliberate and willful sin is treated with the utmost severity. Sins of ignorance, while still sins that need cleansing, are immediately met with grace. Also note that one can be pure in motive, thereby "walking in the light" yet commit a multitude of unknown and unwillful sins without violating his or her conscience. A "deliberate" sin however, involves rebellion against a known law of God, and is incompatible with "walking in the light." There is no automatic cleansing for those who sin with a "high hand."

Conclusion

We started the examination of sin by attempting to emphasize the importance of finding a Biblical definition. Sin touches nearly every critical facet of theology and must be carefully examined to avoid tainting our theological doctrines. If we assume that it is something that it is not, then we build a tower of theological presumption upon it. Sin is central to the doctrine of salvation and the atonement. This is

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certainly an area where we cannot afford to be in error; the fate of our eternal souls could hang in the balance!

We have also observed that the most popular concept of sin today is the legal model. It paints the brush broadly, yet leads us to inevitable failure. The nature of sin is not that we fail to succeed in being equal to God, it is the failure to ascend to the capacity that we are ***able*** as human beings. Our limited knowledge can lead us to failures, but these failures are not *rebellion* if the are done so in ignorance. God knows the heart and intent of every person. No one is punished with eternal damnation the sin of Adam, but we all suffer the misfortune of an inherited depravity. This nature we are born with is met with grace to respond, which makes each individual personally accountable.

We also tested the popular idea of sin, and the Wesleyan definition of sin within the context of different passages. The Wesleyan model fits every single passage that uses sin as a verb. Only a small percentage of passages worked with the legal model.

Sin is a choice; an avoidable choice through the grace of God. If it is avoidable, then we are accountable. Sin as an *act* of the will is to be separated from *sins of ignorance,* or *mistakes*. With the exception of including "ignorance" as a sin that *always* carries the same damaging effect as willful sin, the following definition seems to follow along with the points of this article, and those that have preceded it in this series.

"Sin is to be defined primarily in relation to God. It is disobedience, unbelief, ignorance, [the idea that "ignorance" is the same as "disobedience or unbelief" I strenuously deny!] **and the passive assertion of usurped autonomy, and the wicked deviation from, or violation of, God's righteousness will and law. The breach of a right relationship with God carries with it the disruption of a right relationship with others and the disintegration of the self. But this is a derivative, for it is because of sin against God that there is sin against others and oneself (Ps.51:4)."**[14] I can accept many of the finer points of this definition as it relates to the practical aspect of what sin is and does. While it is important to understand what sin *is,* we must keep in focus that sinning always has some bearing upon our relationship with God and others. Hopefully by realizing this, we will be motivated by love to avoid the damaging effects of sin; but if we cannot be motivated by love, this knowledge should give us a healthy fear of the reality of what our sin does, not only to us, but God and others!

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1. *A Right Conception of Sin,* Richard S. Taylor, page 9, Beacon Hill Press, Kansas City, MO. 1945.

2. *Profiles In Wesleyan Theology,* Leslie D. Wilcox, 3:166, Schmul Publishing Company, Inc., Salem, OH. 1985

3. *Lange's Commentary on the Holy Scriptures,* John Peter Lange, D.D., Volume 12, James, pages 121-122, Zondervan Publishing House, Grand Rapids, MI. New Edition 1960.

4. *Conflicting Concepts of Holiness,* W.T. Purkiser, pages 40-48, Beacon Hill Press of Kansas City, Kansas City, MO. Revised edition 1972.

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11. *A Right Conception of Sin,* Richard S. Taylor, page 74, Beacon Hill Press, Kansas City, MO. 1945.

12. *A Wesleyan-Holiness Theology,* J. Kenneth Grider, page 292, Beacon Hill Press, Kansas City, MO. 1994.

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14.*The International Standard Bible Encyclopedia revised,* Geoffrey W. Bromiley editor, 4:518, William B. Eerdmans Publishing Company, Grand Rapids, MI. 1988

Main Menu: A Theology Of Sin

The Holiness of God

What is Sin?

The Wages of Sin

The Depravity of Man

The Grace of God

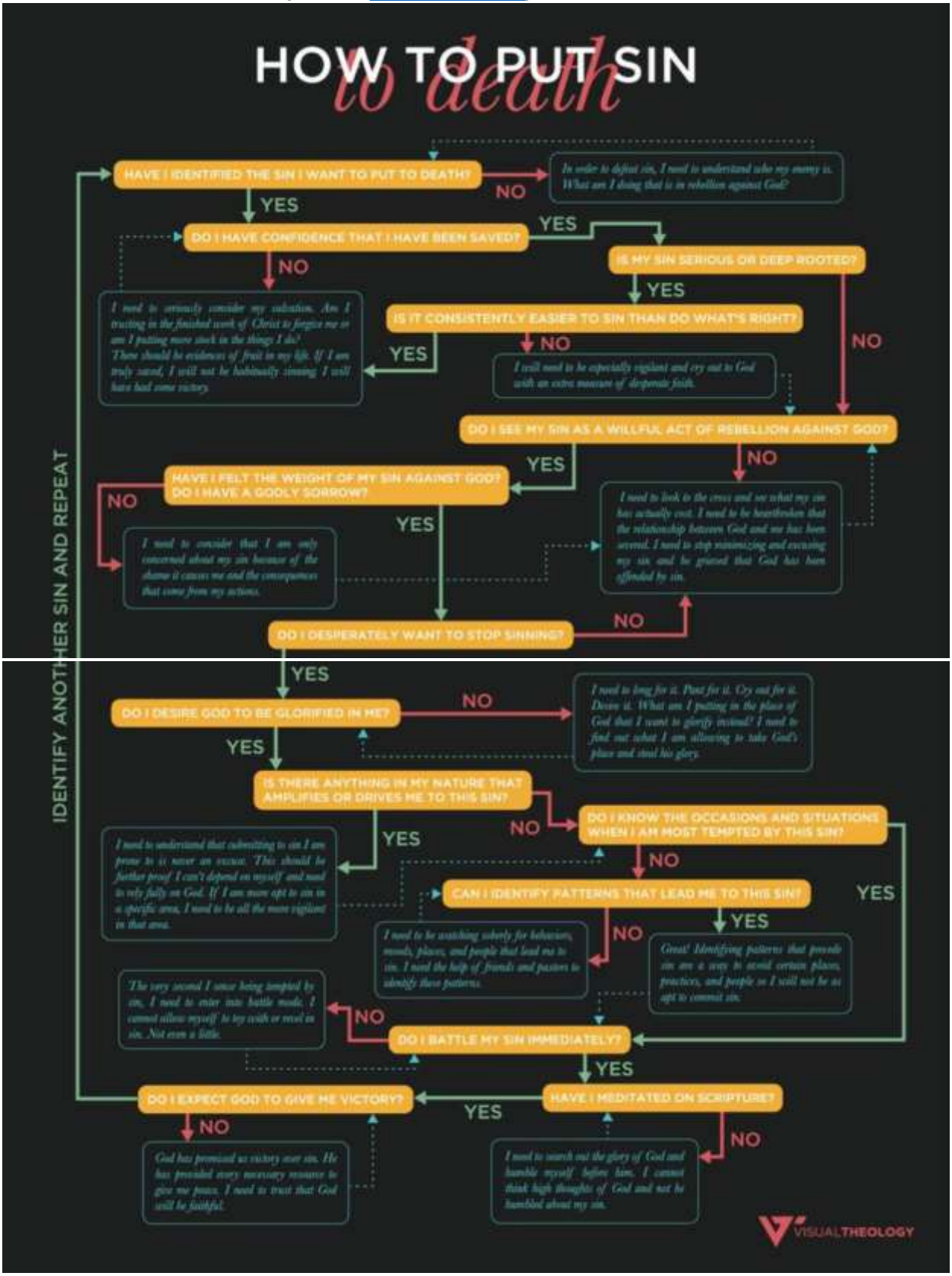
Sin and the Atonement

Must we Sin?

Chastisement and the Christian

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How to Put Sin to Death (source: Visual Theology)



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Trinity (The Trinity of God)

The Historic Case for the Trinity [Recommended]

https://www.bethinking.org/god/the-historic-case-for-the-trinity

Excerpt:

An oft-repeated objection to the Trinity is that the Scriptures provide no theological basis upon which one can build a case for the Trinity. Further, those unfamiliar with Christian origins and the historic development of Christian doctrines propose that the initial followers of Christ were not Trinitarian, even in some nascent form. Therefore, prior to interacting with the Muslim perception of the Trinity and the challenges involved with presenting the Trinity to Muslims, it would beneficial to define an orthodox doctrine of the triune Godhead.

This goal will be accomplished by first examining scriptural evidence for the Trinity; that is, the designation that the Father is God, the Son is God, and the Holy Spirit is God. Second, this is accomplished through a survey covering major developments in Trinitarian thought during the first four centuries of church history. The resulting orthodox definition of the Trinity will synthesize the contributions of revelation and history… (http://answering-islam.org/authors/hartman/trinity_historic.html [Alt. Link])

N.T. Wright on Trinity Sunday (1997)

https://re-worship.blogspot.com/2014/06/nt-wright-on-trinity-sunday.html

Excerpt:

"In the church's year, Trinity Sunday is the day when we stand back from the extraordinary sequence of events that we've been celebrating for the previous five months—Advent, Christmas, Epiphany, Lent, Good Friday, Easter, Ascension, Pentecost—and when we rub the sleep from our eyes and discover what the word 'god' might actually mean. These events function as a sequence of well-aimed hammer-blows which knock at the clay jars of the gods we want, the gods who reinforce our own pride or prejudice, until they fall away and reveal instead a very different god, a dangerous god, a subversive god, a god who comes to us like a blind beggar with wounds in his hands, a god who comes to us in wind and fire, in bread and wine, in flesh and blood: a god who says to us, 'You did not choose me; I chose you.'

You see, the doctrine of the Trinity, properly understood, is as much a way of saying 'we don't know' as of saying 'we do know.' To say that the true God is Three and One is to recognize that if there is a God then of course we shouldn't expect him to fit neatly into our little categories. If he did, he wouldn't be God at all, merely a god, a god we might perhaps have wanted. The Trinity is not something that the clever theologian comes up with as a result of hours spent in the theological laboratory, after which he or she can return to announce that they've got God worked out now, the analysis is complete, and here is God neatly laid out on a slab. The only time they laid God out on a slab he rose again three days afterwards.

On the contrary: the doctrine of the Trinity is, if you like, a signpost pointing ahead into the dark, saying: 'Trust me; follow me; my love will keep you safe.' Or, perhaps better, the doctrine of the Trinity is a signpost pointing into a light which gets brighter and brighter until we are dazzled and blinded, but which says: 'Come, and I will make you children of light.' The doctrine of the Trinity affirms the rightness, the propriety, of speaking intelligently that the true God must always transcend our grasp of him, even our most intelligent grasp of him."

~ N.T. Wright, in *For All God's Worth: True Worship and the Calling of the Church* (Grand Rapids: William B. Eerdmans Publishing Company, 1997), p. 24.

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Is N.T. Wright Wrong About Jesus? (2013)
http://theaquilareport.com/is-n-t-wright-wrong-about-jesus/

N. T. Wright on Paul's Trinitarian Theology (2014)
https://www.youtube.com/watch?v=ET9roCrWLXw

Does the Doctrine of the Trinity Make Sense?
https://pioneertheology.wordpress.com/2007/03/26/does-the-doctrine-of-the-trinity-make-sense/

Excerpt:

> *If this would opening you and written have syntax it great grammar is understanding then you proper wouldn't with sentence difficulty?*

No, I have not become incapable of grammatical writing; I do still know how to write an English sentence. But those words that lead off this essay will eventually help me "make sense" of the doctrine of the Trinity.

For many years as a Christian—even after several years of theological education—I regarded the doctrine of the Trinity as something that the Bible taught and the church confessed, but I didn't understand. It made no sense to me and made no impact on my faith. I suspect that many Christians are like that—accepting the doctrine, confessing it, and having no idea how it might have an impact on their lives of faith.

That is how I was; but today I know and teach the doctrine of the Trinity as "an eminently practical doctrine." (Catherine Mowry LaCugna) This change in my understanding came as I learned to approach doctrine as I described it in my previous article: as the means by which the church teaches us the Biblical vision and the practices of discipleship. Then the doctrine of the Trinity began to make sense…

N.T. Wright: The Prayer of the Trinity (1992)
http://ntwrightpage.com/2016/04/05/the-prayer-of-the-trinity/

Wright Reviews Hill re: Paul and the Trinity by Wesley Hill
http://livingchurch.org/2015/08/04/wright-reviews-hill/

Hill Responds to N.T. Wright
http://livingchurch.org/2015/08/20/hill-responds-nt-wright/



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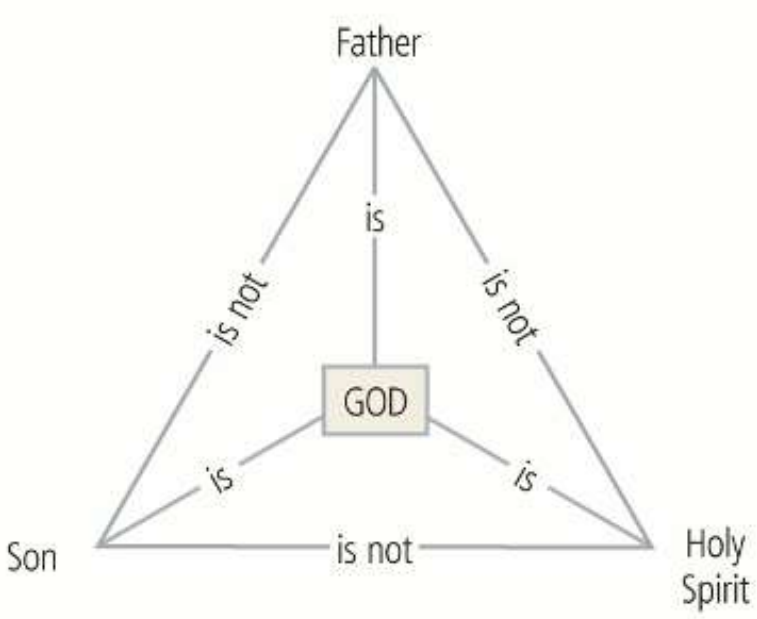
The Trinity

The biblical teaching on the Trinity embodies four essential affirmations:

1. 1.There is one and only one true and living God.
2. 2.This one God eternally exists in three persons—God the Father, God the Son, and God the Holy Spirit.
3. 3.These three persons are completely equal in attributes, each with the same divine nature.
4. While each person is *fully* and *completely* God, the persons are not identical.

The differences among Father, Son, and Holy Spirit are found in the way they relate to one another and the role each plays in accomplishing their unified purpose.

The unity of nature and distinction of persons of the Trinity is helpfully illustrated in the diagram doctrine-02.



God Is One God: Monotheism

There is nothing more fundamental to biblical theology than monotheism (the biblical belief that there is one and only one God): “Hear, O Israel: the LORD our God, the LORD is one” (Deut 6:4). This verse, known as the Shema in Hebrew (from the opening verb of the verse, meaning “hear” or “listen”), is one of the most familiar and foundational verses in the OT. God rejects polytheism (belief in many gods) and demands exclusive devotion: “I am the LORD, and there is no other, besides me there is no God” (Isaiah 45:5; cf. Deut 4:35, 39; 1 Kings 8:60; Isa 40:18; 46:9). The NT affirms the deity of the Father, Son, and Holy Spirit, as we shall see, but does not waver from OT monotheism (John 17:3; 1 Cor 8:4-6; 1 Tim 2:5; James 2:19). Jesus quotes the Shema in a debate with the Jewish leaders (Mark 12:29), and Paul continues to teach that there is one God while recognizing Jesus as the divine-human Mediator between God and man (1 Tim 2:5).

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Implications of Monotheism

Because there is only one God, idolatry of any kind is evil, foolish, wrong, and harmful. Worship of other "gods" robs the true God of the devotion and glory he alone deserves. Idolatry can take many forms. Idols are not only man-made objects but are *anything* allowed to compete with God for ultimate loyalty. According to Jesus, money can become an idol: "You cannot serve God and money" (Matt 6:24). Greed, lust, and impurity can also become indicators of idolatry (Eph 5:5; Col 3:5). Idolatry is foolish, deceptive, and dangerous—and may even involve demonic activity (1 Cor 10:19-20).

Because there is only one God, he alone should be the ultimate object of the believer's affections. He alone deserves absolute allegiance and obedience. The Great Commandment that follows the Shema is the obvious implication of monotheism: "You shall love the LORD your God with all your heart and with all your soul and with all your might" (Deut 6:5). The one true God deserves all we are and have. He deserves wholehearted love because nothing compares with him.

God Is Three Persons: The Tri-unity of God

As the nature of God is progressively revealed in Scripture, the one God is seen to exist eternally in three persons. These three persons share the same divine nature yet are different in role and relationship. The basic principle at the heart of God's triune being is *unity* and *distinction,* both coexisting without either being compromised. Anything that is necessarily true of God is true of Father, Son, and Spirit. They are equal in essence yet distinct in function.

The doctrine of the Trinity is most fully realized in the NT where the divine Father, Son, and Spirit are seen accomplishing redemption. But while the NT gives the clearest picture of the Trinity, there are hints within the OT of what is yet to come. In the beginning of the Bible, the Spirit of God is "hovering over the face of the waters" at creation (Gen 1:2) and is elsewhere described as a personal being, possessing the attributes of God and yet distinct from Yahweh (Isa 48:16; 61:1; 63:10). Some interpreters think that the plurality within God is seen in the Hebrew word for God, *'Elohim,* which is plural in form (though others disagree that this is significant; the word is used with singular verbs and all agree that it has a singular meaning in the OT). In addition, the use of plural pronouns when God refers to himself hints at a plurality of persons: "Then God said, 'Let *us* make man in *our* image'" (Gen 1:27; cf. Gen 3:22; 11:7; Isa 6:8). The plurality of God also seems to be indicated when the Angel of the Lord appears in the OT as one who represents Yahweh, while yet at times this angel seems to be no different in attributes or actions from God himself (cf. Gen 16:7 , 10-11 , 13 ; 18:1-33 ; Ex 3:1-4:31 ; 32:20-22 ; Num 22:35 , 38 ; Judg 2:1-2 ; 6:11-18). There are also passages in the OT that call two persons God or Lord: "Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness above your companions" (Ps 45:6-7). David says, "The LORD says to my Lord: 'Sit at my right hand, until I make your enemies your footstool'" (Ps 110:1). The God who is set above his companions (Ps 45:6) and the Lord of Psalm 110:1 are recognized as Christ in the NT (Heb 1:8, 13). Christ himself applies Psalm 110:1 to himself (Matt 22:41-46). Other passages give divine status to a messianic figure distinct from Yahweh (Proverbs 8:22-31; 30:4; Dan 7:13-14).

The OT glimpses of God's plurality blossom into the full picture of the Trinity in the NT, where the deity and distinct personalities of Father, Son, and Spirit function together in perfect unity

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and equality (on the deity of Christ and the Holy Spirit, see The Person of Christ). Perhaps the clearest picture of this distinction and unity is Jesus' baptism, where the Son is anointed for his public ministry by the Spirit, descending as a dove, with the Father declaring from heaven, “This is my beloved Son, with whom I am well pleased” (Matt 3:13-17). All three persons of the Trinity are present, and each one is doing something different.

The NT authors employ a Trinitarian cadence as they write about the work of God. Prayers of blessing and descriptions of gifts within the body of Christ are Trinitarian in nature: “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all” (2 Cor 13:14); “Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone” (1 Cor 12:4-6). The persons of the Trinity are also linked in the baptismal formula of Matthew 28:19-20, “baptizing them in [or into] the name of the Father and of the Son and of the Holy Spirit.” There are many other passages that reveal the Trinitarian, or at least the plural, nature of God (e.g., John 14:16 , 26 ; 16:13-15 ; 20:21-22 ; Rom 8:9 ; 15:16 , 30 ; 2 Cor 1:21-22 ; Gal 4:4-6 ; Eph 2:18 ; 4:4-6 ; 1 Pet 1:1-2 ; 1 John 4:2 , 13-14 ; Jude 20-21).

Differences in roles also appear consistently in biblical testimonies concerning the relationships between the Father, Son, and Holy Spirit. The uniform pattern of Scripture is that the Father plans, directs, and sends; the Son is sent by the Father and is subject to the Father's authority and obedient to the Father's will; and both Father and Son direct and send the Spirit, who carries out the will of both. Yet this is somehow consistent with equality in being and in attributes. The Father created through the Son (John 1:3 ; 1 Cor 8:6 ; Col 1:16 ; Heb 1:2), and the Father planned redemption and sent the Son into the world (John 3:16 ; Rom 8:29 ; Gal 4:4 ; Eph 1:3-5). The Son obeyed the Father and accomplished redemption for us (John 4:34 ; 5:19 ; 6:38 ; Heb 10:5-7 ; cf. Matt 26:64 ; Acts 2:33 ; 1 Cor 15:28 ; Heb 1:3). The Father did not come to die for our sins, nor did the Holy Spirit, but that was the role of the Son. The Father and Son both send the Holy Spirit in a new way after Pentecost (John 14:26; 15:26; 16:7). These relationships existed eternally (Rom 8:29; Eph 1:4; Rev 13:8), and they provide the basis for simultaneous equality and differences in various human relationships.

Within God there is both unity and diversity: unity without uniformity, and diversity without division. The early church saw this Trinitarian balance clearly. For example, the Athanasian Creed (c. A.D. 500) says:

> We worship one God in the Trinity and the Trinity in unity; we distinguish among the persons, but we do not divide the substance. . . . The entire three persons are co-eternal and co-equal with one another, so that. . . we worship complete unity in Trinity and Trinity in Unity.

This unity and diversity is at the heart of the great mystery of the Trinity. Unity without uniformity is baffling to finite minds, but the world shows different types of reflections of this principle of oneness and distinction at every turn. What is the source of the transcendent beauty in a symphony, the human body, marriage, ecosystems, the church, the human race, a delicious meal, or a perfectly executed fast break in basketball? Is it not, in large part, due to the distinct parts coming together to form a unified whole, leading to a unified result? Unity and distinction—the principle at the heart of the Trinity—can be seen in much of what makes life so rich and beautiful. Woven into the fabric of the world are multiple reflections of the One who made it with unity and distinction as the parallel qualities of its existence.

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Historical Misunderstandings of the Trinity

One of the most fundamental ways to misunderstand the Trinity is *tritheism,* which overemphasizes the distinction between the persons of the Trinity and ends up with three gods. This view neglects the oneness of the natures of Father, Son, and Holy Spirit. At the other end of the spectrum is the heresy of *modalism* (also known as Sabellianism, named after its earliest proponent, Sabellius, 3rd century), which loses the distinctions between the persons and claims that God is only one person. In this view, the appearance of the three persons is merely three *modes* of existence of the one God. For instance, God reveals himself as Father when he is creating and giving the law, as Son in redemption, and as Spirit in the church age. A contemporary version of modalism is found in the teaching of Oneness Pentecostalism. Both tritheism and modalism fail to maintain the biblical balance between the one reality of God and his eternal existence in three persons. A third error is to deny the full deity of the Son and of the Holy Spirit, and to say that they were at some time created. This is the heresy of *Arianism* (after a teacher named Arius, c. A.D. 256-336), and it is held today by Jehovah's Witnesses.

Practical Implications of the Trinity

What are some of the practical implications of the doctrine of the Trinity?

1. The doctrine of the Trinity makes definitive revelation of God possible as he is known in Christ: “No one has ever seen God; the only God, who is at the Father's side, he has made him known” (John 1:18). No man can see God and live (Exodus 33:20; 1 Tim 6:16), but God the Son provided an actual manifestation of God in the flesh.

2. The Trinity makes the atonement possible. Redemption of sinful man is accomplished through the distinct and unified activity of each person of the Godhead: “how much more will the blood of *Christ* , who through the eternal *Spirit* offered himself without blemish to *God* , purify our conscience from dead works to serve the living God” (Heb 9:14).

3. Because God is triune, he has eternally been personal and relational in his own being, in full independence from his creation. God has never had any unmet needs, “nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything” (Acts 17:25). Personhood becomes real only within realized relationships, and the reality of relationship can only exist where one has something or someone that is not oneself to relate to; if, then, God had not been plural in himself he could not have been a personal, relational God till he had begun creating, and thus would have been dependent on creation for his own personhood, which is a notion as nonsensical as it is unscriptural. Between the persons of the Trinity, there has always existed total relational harmony and expression; God is, from this standpoint, a perfect society in himself. Apart from the plurality in the Trinity, either God's eternal independence of the created order or his eternally relational personal existence would have to be denied.

4. The Trinity provides the ultimate model for relationships within the body of Christ and marriage (1 Cor 11:3; 12:4-6; Eph 4:4-7).

The doctrine of the Trinity is well beyond human ability to ever fully comprehend. However, it is central to understanding the nature of God and the central events in the history of salvation, in

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which God is seen acting as, in effect, a tripersonal team. Biblical Christianity stands or falls with the doctrine of the Trinity.

	FATHER	SON	HOLY SPIRIT
Called God	Phil 1:2	Joh 1:1,14; Col 2:9	Act 5:3-4
Creator	Isa 64:8, 44:24	Joh 1:3; Col 1:15-17	Gen 1:2; Job 33:4, 26:13
Resurrects	1Th 1:10	Joh 2:19, 10:17	Rom 8:11
Omnipresent	1Ki 8:27	Mat 28:20	Psa 139:7-10
Omniscient	1Jo 3:20	Joh 16:30	1Co 2:10-11
Sanctifies	1Th 5:23	Heb 2:11	1Pe 1:2
Life giver	Gen 2:7	Joh 1:3, 5:21	2Co 3:6, 8
Fellowship	1Jo 1:3	1Co 1:9	2Co 13:14
Eternal	Psa 90:2	Mic 5:1-2	Rom 8:11
Speaks	Mat 3:17	Luk 5:20, 7:48	Act 8:29, 11:12, 13:2
Love	Joh 3:16	Eph 5: 25	Rom 15:30
Searches the heart	Jer 17:10	Rev 2:23	1Co 2:10
Scripture	Isa 55:11	Rom 10:17; Col 3:16	2Pe 1:21; Heb 3:7

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Meditation on God as He Reveals Himself

https://relevancy22.blogspot.com/2011/08/names-of-god-in-scripture.html

MEDITATION ON GOD AS HE REVEALS HIMSELF					
	Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen		Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen		Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen
1	**GOD THE FATHER**	34	**GOD THE SON**	67	**GOD THE HOLY SPIRIT**
2	**CREATOR OF HEAVEN AND EARTH**	35	**THE WORD**	68	**SPIRIT OF GOD HOVERING OVER THE WATERS**
3	God	36	God	69	God
4	God Most High	37	Second Adam	70	Breath of Life
5	God Who Sees	38	Seed of Woman	71	Spirit of Creation and Renewal
6	Almighty God	39	Bruiser of the Serpent's Head	72	Faithful Servant
7	Everlasting God	40	Abraham's Blessing	73	Dew from Heaven
8	Holy One of Israel	41	Isaac's Offering	74	Pillar of Fire
9	Lord Adonai	42	Rock of Israel	75	Spirit of Wisdom
10	**LORD YAHVEH**	43	**IMMANUEL**	76	**SPIRIT OF THE LORD**
11	Provider	44	Redeemer	77	Anointing
12	Healer	45	Prophet	78	Spirit of Judgment and Burning
13	Banner	46	Mighty God	79	Spirit of Grace
14	Presence	47	Commander of the Lord's Army	80	Streams in the Desert
15	Sanctifier	48	Pierced One	81	Spirit Who Gives Rest
16	Peace	49	Man of Sorrows	82	God's Good Spirit
17	Righteousness	50	Son of Man	83	New Spirit
18	**HEAVENLY FATHER**	51	**I AM**	84	**PROMISE OF THE FATHER**
19	The LORD Our God	52	Bread of Life	85	Power of the Most High
20	The LORD is One	53	Light of the World	86	Comforter
21	Father Who Forgives	54	Gate for the Sheep	87	Spirit of Truth
22	God of the Living	55	Good Shepherd	88	Witness
23	Lord of the Harvest	56	Resurrection and Life	89	Finger of God
24	The Only True God	57	Way, Truth, and Life	90	Living Water
25	Abba	58	True Vine	91	New Wine
26	**FATHER OF OUR LORD JESUS CHRIST**	59	**JESUS OF NAZARETH**	92	**SPIRIT OF JESUS**
27	Savior of All People	60	Messiah	93	Holy Spirit Sent From Heaven
28	Lawgiver and Judge	61	Bridegroom	94	Dove
29	Consuming Fire	62	Lamb of God	95	Tongues of Fire
30	Father of Mercies	63	Great High Priest	96	Mighty Wind
31	God of Love	64	Only Begotten Son of God	97	Spirit Without Measure
32	Majesty in Heaven	65	Lord of Lords and King of Kings	98	Spirit of Glory
33	Beginning and End	66	My Lord and My God	99	Lord Kurios
Final prayer: "I bind unto myself today the strong Name of the Trinity, by invocation of the same, the Three in One, and One in Three." From St. Patrick's Breastplate.					

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Nabeel Qureshi: Turning from Tawhid to the Trinity
https://www.christianity.com/god/trinity/turning-from-tawhid-to-the-trinity.html

Nabeel Qureshi: Can You Explain the Trinity
https://www.youtube.com/watch?v=u0JpwOSKRC0 [Video]

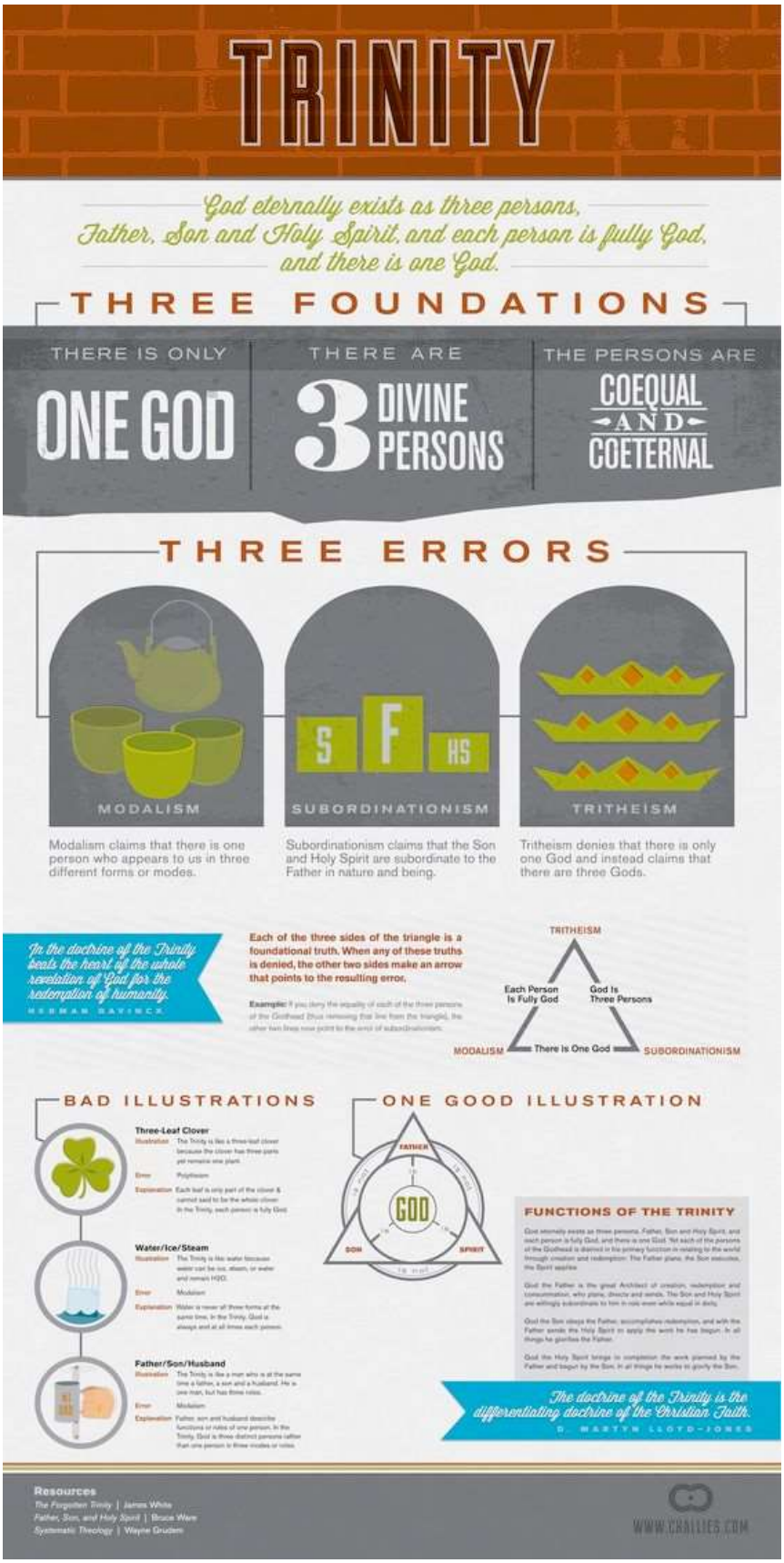
Nabeel Qureshi: 5 Scriptural Points to Help You Understand the Trinity
https://www.crosswalk.com/faith/bible-study/5-scriptural-points-to-help-you-understand-the-trinity.html

Sabbatical Excerpt: Nabeel Qureshi on The Trinity
https://cafn.us/2014/03/08/sabbatical-excerpt-nabeel-qureshi-on-the-trinity/

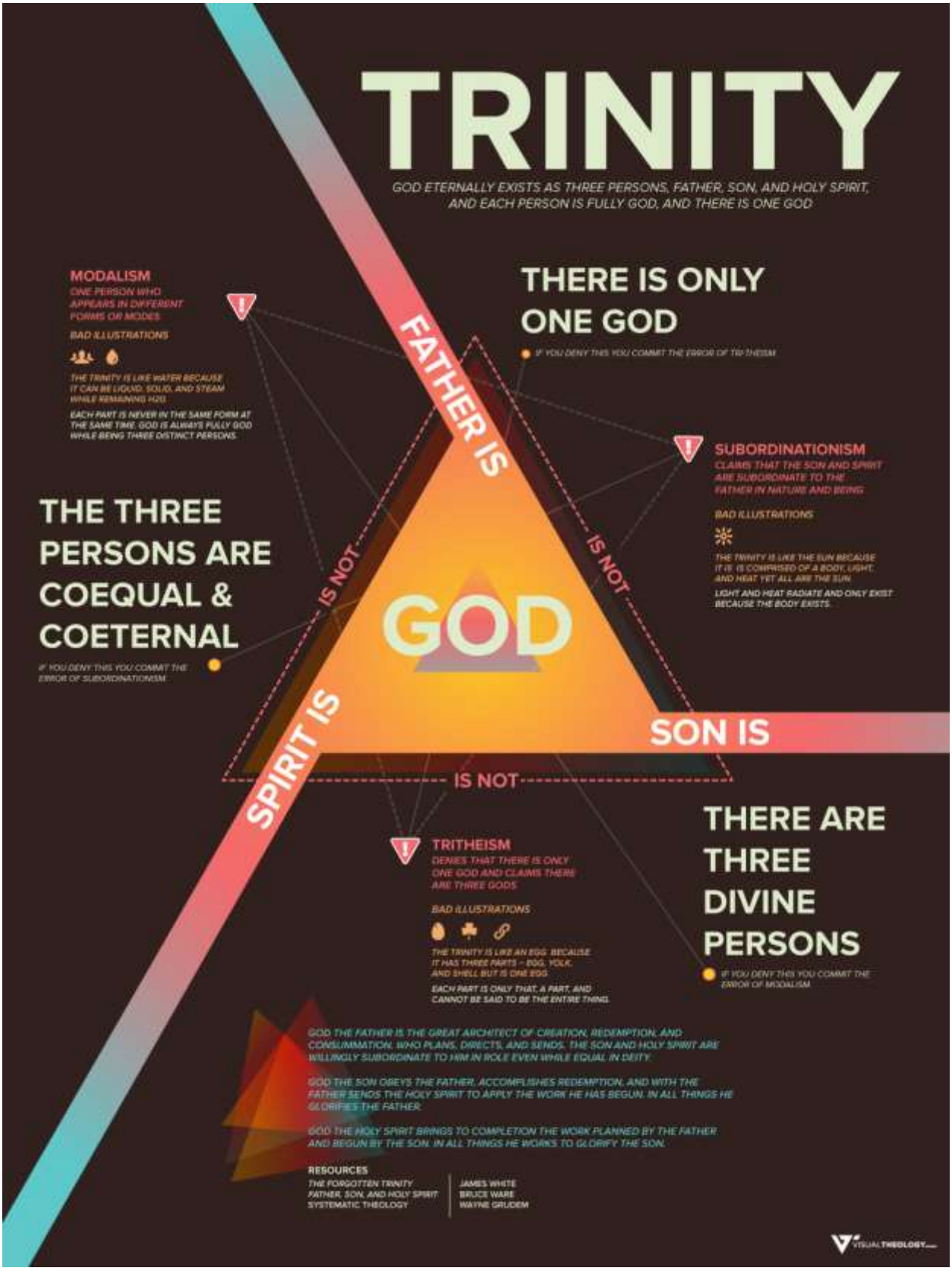
Nabeel Qureshi on the history of Mohammad! **(see also related videos)**
https://www.youtube.com/watch?v=Wop21xgoyAQ [Video]

Ravi Zacharias explains the Trinity
https://www.youtube.com/watch?v=c9gwoZNudCI [Video]

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The Doctrine of the Trinity

One of the early controversies in the church was that of the nature of God and the Trinity. In brief, in the 4th century, Arius, an elder in Alexandria began teaching that Jesus Christ was a created being, and that before being created by God the Father, Jesus did not exist. (This belief is now called Arianism). The archdeacon of Alexandria, Athanasius, opposed Arius, and in the synod of 321 Arius was deposed. In 325 Emperor Constantine convened the first ecumenical council at **Nicea** and the matter was considered. One faction or the other predominated over the following years, and Athanasius himself was banished as many as five times when Arianism prevailed.

Eventually the church formulated and adopted the **Athanasian creed,** which declared Father, Son and Holy Spirit to be equal and co-eternal, affirming the doctrine of the trinity.

But what does the Bible say of the Father, the Son, and the Holy Spirit?

The Deity of God the Father

John 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

1 Cor 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Gal 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

Gal 1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

Eph 6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Phil 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

1 Th 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 Tim 1:2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

Titus 1:4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

1 Pet 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

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2 Pet 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

2 John 1:3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Luke 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

The Deity of Jesus Christ, the Son of God.

Mat 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Mat 26:39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Mat 26:42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Mat 26:63 [NIV] But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God."
Mat 26:64 "Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

John 8:17 It is also written in your law, that the testimony of two men is true.
John 8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.
John 8:19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

John 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
John 9:36 He answered and said, Who is he, Lord, that I might believe on him?
John 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
John 9:38 And he said, Lord, I believe. And he worshipped him.

John 10:30 I and my Father are one.
John 10:31 Then the Jews took up stones again to stone him.
John 10:32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

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John 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

John 13:13 Ye call me Master and Lord: and ye say well; for so I am.

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
Col 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:
Col 1:15 Who is the image of the invisible God, the firstborn of every creature:
Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
Col 2:9 For in him dwelleth all the fulness of the Godhead bodily.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
John 1:2 The same was in the beginning with God.
John 1:3 All things were made by him; and without him was not any thing made that was made.
John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The Word is identified as God and creator here in John, and the Word was made flesh, God incarnate. In conjunction with Ephesians 3:9 and Colossians 1:12-16, this is clearly speaking of Jesus Christ as God and Creator.

The Deity of the Holy Spirit.

Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?
Acts 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Here in verse 3, Peter says Ananias has lied to the Holy Ghost, and in the next verse Peter says Ananias has lied to God. Clearly then according to Peter, the Holy Spirit is indeed deity, a part of the Godhead. This is also apparent from the following verse in the book of Matthew-

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> Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

According to Matthew, baptism is to be in the name of all three persons of the Godhead.

Also, according to Scripture, the Holy Spirit -

- Participated in creation - Gen 1:2
- Is a Comforter - John 14:26
- Is eternal - Heb 9:14
- Speaks - 1 Tim 4:1; Rev 14:13
- Teaches - John 14:26
- Reveals the future - Luke 2:26
- Bears Witness - Rom 8:16
- Guides to the truth - John 16:13
- Gives life (quickens) - Rom 8:11; 1Pet 3:18
- Reproves - John 16:8
- Makes Intercession - Rom 8:26
- Indwells the believer - 1 Cor 6:19
- Distributes gifts - 1 Cor 12:11
- Seals the believer - Eph 1:13, 4:30
- Invites the Sinner - Rev 22:17
- Can be Blasphemed - Mat 12:31-32
- Conceived Jesus in Mary - Mat 1:20

A Trinity, but only one God

> Mal 2:10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?
>
> Mark 12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
>
> Rom 3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
>
> 1 Cor 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
>
> Eph 4:6 One God and Father of all, who is above all, and through all, and in you all.
>
> 1 Tim 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;
>
> James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

One God, Yet Triune

All three entities of the Trinity were present at the baptism of Jesus-

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Mat 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
Mat 3:14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
Mat 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

So the Bible teaches that the Father, the Son Jesus Christ, and the Holy Spirit are all deity, each distinct, yet each part of the Godhead, but there is only one God. While difficult for humanity to comprehend, the Trinity is indeed the truth, not because of the creeds of men, but because it is taught by the Bible.

[Source: http://biblelight.net/trinity.htm]

Return to the beginning: Trinity

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Key Themes in the Gospel of John

1. Jesus is God.	1:1–2, 18; 5:17–18; 8:58–59; 10:30–33; 20:28
2. Jesus existed before the creation of the world.	1:1–2; 8:58; 17:5, 24
3. Jesus has supernatural knowledge.	1:48; 2:4, 19, 23-25; 3:14; 4:17–18; 6:51, 70; 8:28; 9:3; 10:15, 17-18; 11:4, 14; 12:24, 32; 13:10–11, 38; 21:18–19
4. Jesus is the Messiah and the Son of God.	1:36, 41, 49; 3:18; 4:25, 29; 5:25; 7:26, 27, 31, 41, 42; 9:22; 10:24, 36; 11:4, 27; 12:34; 19:7; 20:30–31
5. Jesus is the "I am."	4:26; 6:20, 35, 48, 51; 8:12, 18, 24, 28, 58; 9:5; 10:7, 9, 11, 14; 11:25; 13:19; 14:6; 15:1; 18:5–6 (cf. Ex. 3:14–15; Isa. 41:4; 43:10–13, 25; 45:18; 51:12; 52:6)
6. Jesus, the sent Son, reflects the sender.	3:17, 35-36; 5:19–26; 6:40; 8:35–36; 14:13; 17:1
7. Jesus is the fulfillment of Jewish festivals and institutions (including the temple).	1:29, 36; 2:14–22, esp. v. 21; 4:23–24; 8:12; 9:5; 19:14
8. Jesus is the giver of eternal life.	1:4; 3:15–16, 36; 4:14, 36; 5:24, 26, 39-40; 6:27, 33, 35, 40, 47-48, 51, 53-54, 68; 8:12; 10:10, 25, 28; 11:25; 12:25, 50; 14:6; 17:2–3; 20:31
9. The signs of Jesus show that he is the Messiah (cf. also Jesus as the Messiah and Son of God, above).	2:1–11, 13-22; 4:46–54; 5:1–15; 6:1–15; 9:1–41; 11:1–44
10. The witnesses to Jesus testify that he is the Messiah.	1:7–8, 15, 19, 32, 34; 3:11, 32-33; 4:39; 5:31–39; 8:14, 18; 10:25; 15:26–27; 18:37; 19:35; 21:24
11. Father, Son, and Spirit are united in their work of revelation and redemption.	14:17–18, 23, 26; 15:26; 20:21–22
12. Jesus' death is the basis of salvation.	1:29; 3:14–15; 6:51–58; 10:15; 11:50–52; 12:24; 15:13
13. God is sovereign in salvation.	3:21; 5:21; 6:37–45, 64-65; 10:16, 26-30; 15:16; 17:2, 6, 9
14. Salvation is obtained through believing in Jesus as the Messiah and the Son of God.	1:12; 3:15, 16; 5:24; 6:29, 35; 8:24; 11:25–27, 42; 12:44; 17:8, 21; 20:31
15. Believers can experience the benefits of salvation already in the here and now, during this present evil age.	3:18, 36; 4:23; 5:24; 6:39–40; 10:10, 26-29; 11:25–26
16. Believers are called to continue Jesus' mission (cf. also Jesus as the sent Son, above).	4:38; 15:16; 17:18; 20:21–22

Source: ESV Study BIble

History of Salvation Summary

Jesus comes as God in the flesh (1:14), the revealer of the Father (14:9), and the messianic King (1:41, 49; 4:25; 6:15). He fulfills the OT and its symbols, especially its promises of everlasting salvation. The ultimate fulfillment comes with his crucifixion and resurrection. Source: ESV Study BIble

***See*: Gospel of Jesus the Messiah (Christ)**

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The Trinity
http://plato.stanford.edu/entries/trinity/

History of Trinitarian Doctrines
http://plato.stanford.edu/entries/trinity/trinity-history.html

The Historic Case for the Trinity [Recommended]
https://www.bethinking.org/god/the-historic-case-for-the-trinity

http://answering-islam.org/authors/hartman/trinity_historic.html (alt. link)

What did it mean to call Jesus "God"? NT Wright (by Scot McNight) (2013)
http://www.patheos.com/blogs/jesuscreed/2013/11/05/what-did-it-mean-to-call-jesus-god-nt-wright/

Excerpt:



NT Wright, in his *Paul and the Faithfulness of God*, examines Paul's theology as a mutation or reframing of classic Jewish monotheism themes (alongside election and eschatology), including who God is. This has led for centuries to the question If Jesus is God or if he is not God. The framing of that question, though, is often backward or sideward and often enough not — in fact, Wright would say rarely — from the ground level of 1st Century Jewish Christians.

A Thomistic Response to N.T. Wright on Metaphysics, Trinitarian Formulas, and the Historical Jesus
https://everydaythomist.wordpress.com/2009/08/24/a-thomistic-response-to-n-t-wright-on-metaphysics-trinitarian-formulas-and-the-historical-jesus/

N.T. Wright: *Simply Christian* (Review by Ben Myers)
http://www.faith-theology.com/2006/10/tom-wright-simply-christian.html

Excerpt:

The book's central metaphor is that of "echoes." In our longing for justice, our hunger for spirituality and relationship, and our delight in beauty, we are hearing "echoes of a voice" – and it is in the story of Jesus that we "recognize the voice whose echoes we have heard" (p. 61).

Wright points out that Christianity "is not about Jesus offering a wonderful moral example," nor is it about Jesus "accomplishing a new route by which people can 'go to heaven when they die,'" nor about "giving the world fresh teaching about God." On the contrary, "Christianity is about something that *happened*" (pp. 78-79). Through Jesus, "God's future has arrived in the present" – now, "[i]nstead of mere echoes, we hear the voice itself: a voice which speaks of rescue from evil and death, and hence of new creation" (p. 100).

Our unfulfilled longings are thus echoes of the voice that has now spoken in the resurrection of Jesus: "When Jesus emerged from the tomb, justice, spirituality, relationship and beauty rose with him" (p. 100). Further, the Christian doctrine of the Trinity derives directly from what took place in Jesus: "God, the true

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God, is the God we see in Jesus of Nazareth" – and this God "not only happens to love us," but "he *is* love itself" (p. 118), so that "within the very being of this God there [is] a give-and-take, a to-and-fro, a love given and received" (p. 102).

N.T. Wright: The Prayer of the Trinity (1992)

http://ntwrightpage.com/2016/04/05/the-prayer-of-the-trinity/

Excerpt:

…I therefore suggest that we might use a prayer that, though keeping a similar form to that of the Orthodox Jesus Prayer ("Lord Jesus Christ, Son of the living God, have mercy on me, a sinner."), expands it into a trinitarian mode:

> Father almighty, maker of heaven and earth:
> Set up your kingdom in our midst.
>
> Lord Jesus Christ, Son of the living God:
> Have mercy on me, a sinner.
>
> Holy Spirit, breath of the living God:
> Renew me and all the world.

Return to the beginning: Trinity

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The Meaning Of ἁρπαγμός In Philippians 2:6 - An Overlooked Datum For Functional Inequality Within The Godhead

https://bible.org/article/meaning-harpagmos-philippians-26-overlooked-datum-functional-inequality-within-godhead

Excerpt:

I think this interpretation opens the way for us to see an orthodox subordinationism within the Godhead.[41] Although the Father and Son are one in their essence (that is, both of them *existing in the form of God*), they are distinct in their persons (that is, they each respectively fulfill certain roles and functions that are peculiar to their own Person).[42] The character of this intra-Trinitarian relationship is what makes redemption possible. According to the Father's predetermined plan (Acts 2:23), the Father sends the Son into the world as a man and as a servant.[43] The Son does not try to abdicate his role by grasping for functional equality with the Father (Phil 2:6). On the contrary, the Son obeys the Father and enters onto the stage of human history (Phil 2:7). In this sequence of events, we see that the Son not only obeys the Father in his incarnation but that he also obeys the Father from all eternity. For this reason, if the Son were not obedient to the Father's sending him into the world and if he were not distinct from the Father in his Person (and thus in his role and function), then redemption would have been impossible, for the Son never would have obeyed the Father, and there never would have been an incarnation.

There are some ecclesiological ramifications that emerge from this view of the Trinity. First of all, it is neither unbiblical nor disrespectful to say that men and women fulfill different roles in the church and in the home. Because the great apostle has said elsewhere that the relationship of God the Father to God the Son is the paradigm for the relationships that exists between husband and wife in the home and men and women in the church (1 Cor 11:3), there is a great dignity in fulfilling the role that God has appointed for each individual. Just as the Father and Son are One in essence but distinct in their Persons, so there is a corresponding reality in earthly relationships between men and women. For instance, though wives are commanded to fulfill a role of obedience to their husbands (1 Pet 3:1), redeemed husbands and wives are one in their standing before God; they are *fellow heirs of the grace of life* (1 Pet 3:7). There is no essential inequality here, only a functional one. In this understanding, the man is no more superior in worth or significance over his wife than the Father is over Christ. On the contrary, the fulfilling of the roles appointed by God is ultimately a very glorious thing (Phil 2:11).

Whatever we conclude about this text, we must agree that Phil 2:6 stands as one of the most sublime statements of Christology in all of the New Testament. In it we see the self-humiliated love of the Son of God manifested in pre-incarnate submission to his Father. Herein is set forth the great paradigm of subservience to God the Father. Here is Christ, in all of his exalted lowliness, showing forth the demure obedience that would characterize his entire earthly life and work. And here we see that his magnificent obedience was not one that was born in a manger two thousand years ago, but was one that was born in eternity within the glorious intra-Trinitarian mystery. In love, the Father appointed His Son to do His bidding in the incarnation. The Son's obedience, born in eternity, accomplished not only the redemption of sinners but also the very manifestation of the love of God. Jesus said, “I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was” (John 17:4-5). Amen.

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The Trinity in Salvation, the Means of Grace, and Saving Graces

https://apostles-creed.org/confessional-reformed-christian-theology/soteriology/infographic-trinity-salvation-means-grace-saving-graces/

Excerpt:

The understanding of the Trinity and how God saves us is critical. God the Father predestines us, The Son redeems us in His atonement, and the Holy Spirit regenerates us and causes us to persevere through sanctification. All aspects of the plan of salvation are controlled by God the Father, Son and Holy Spirit.

The Father Predestines

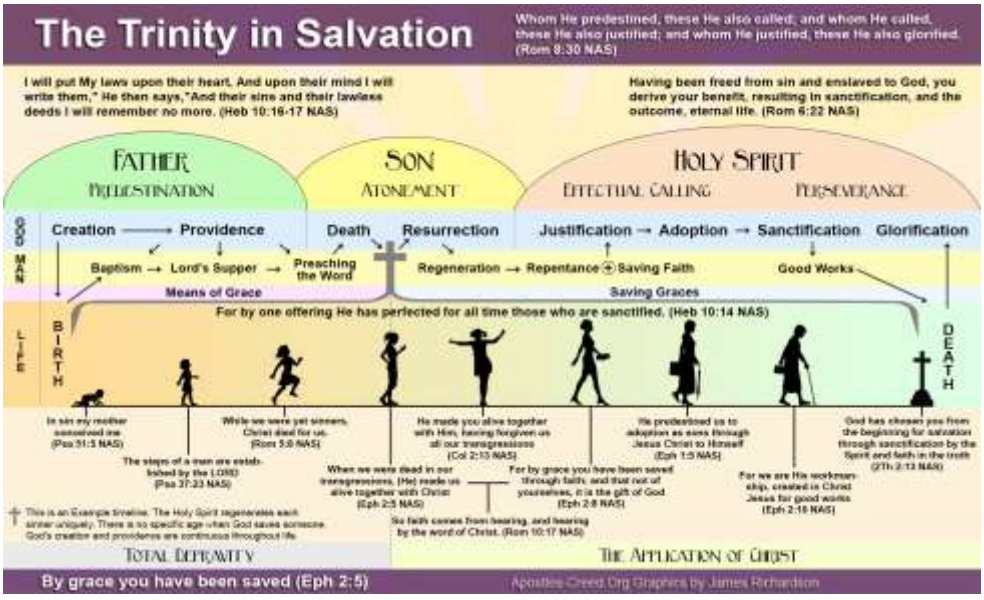
He predestines us in that He created us and governs all our actions through His providence. He works through the means of Baptism, the Lord's Supper, and the preaching of the Word to bring us to Christ.

The Son Redeems

He redeems His people by dying for their sins and raising from the dead. Christ's death on the cross forgave the sins of His people for all time; past, present and future. Christ's resurrection causes His people to spiritually be born again and regenerated by His Spirit.

The Holy Spirit Seals

He applies the redemption of God's people whom were predestined before before creation. The Holy Spirit regenerates God's people and grants them repentance and faith. The repentance and faith results in their justification and thus are adopted children of God. The Holy Spirit sanctifies God's people and causes them to do good works as evidence of their faith. These are the saving graces that God gives us for our salvation. God's people are kept in the faith by the work and power of the Holy Spirit.



See next page for larger view…

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Non-Standard Doctrinal Perspectives on God, Jesus

The Real Christ … How the Real Christ was Lost (non-Trinitarian)

http://www.realchrist.info/4-7.html

Excerpt:

> I feel I am obligated to make the point that the real, genuinely human Son of God whom we have reconstructed from the pages of Scripture is at variance with the Trinitarian perspective. The Trinity grew out of Gnosticism, which taught that life comes by leaving the world and the flesh. But John's Gospel especially emphasizes how the true life was and is revealed through the very flesh, the very worldly and human life, of the Lord Jesus. True Christianity has correctly rejected the trinity and defined a Biblically correct view of the atonement. But we need to make something of this in practice; we must use it as a basis upon which to meet the real, personal Christ. In the 2nd century, the urgent, compelling, radical, repentance-demanding Jesus was replaced by mere theology, by abstracting Him into effectively nothing, burying the real Jesus beneath theology and fiercely debated human definitions. And we can in essence make the same mistake. And I might add, it was this turning of Jesus into a mystical theological 'God' which made Him so unacceptable to the Jews. The preaching of the real, human Jesus to them ought to be more widely attempted by our churches. It must be realized that the growing pressure to make Jesus 'God' was matched by a growing anti-Judaism in the church. Some of the major proponents of the Trinitarian idea were raving anti-Judaists such as Chrysostom, Jerome and Luther. And in more recent times, Gerhard Kittel, editor of the trinity-pushing *Theological Dictionary of the New Testament* was also a regular contributor to the official Nazi publication on the Jewish 'problem'. It was Hitler who pushed the idea that Jesus was not really a Jew, suggesting that the humanity of Jesus should be de-emphasized and the divinity stressed, so that the guilt of the Jews appeared the greater. The point is, we have been greatly blessed with being able to return to the original, Biblical understanding of Jesus, which worldly theology and politics has clouded over for so many millions. But we must use this to build a Christ-centered life...

The Real Christ (Book)

http://www.realchrist.info/rcpdf.pdf [PDF]

http://www.realchrist.info/rcword.doc [MS Word doc]

The Real Christ – Non-Trinitarian Perspective [Downloadable as PDF]

http://www.realchrist.info/

Questions:

Is "The Real Christ" an example (good or bad) of an Inductive or a Deductive approach to the study of the Bible?

(See: "Inductive vs Deductive Bible Study" section in this document for details)

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Is our salvation dependent upon whether we believe in the "Trinity" or not?

http://www.patheos.com/blogs/rogereolson/2013/04/1807/

http://reformedanswers.org/answer.asp/file/40397

http://www.crosswalk.com/blogs/dr-ray-pritchard/the-trinity-and-salvation-11616391.html

http://www.reasons.org/articles/no-trinity-no-salvation

http://www.forerunner.com/orthodoxy/X0005_4._Trinity.html

http://www.christianity.com/god/trinity/god-in-three-persons-a-doctrine-we-barely-understand-11634405.html

http://www.jesus.org/is-jesus-god/holy-trinity/must-we-understand-the-trinity-for-salvation.html

http://www.the-highway.com/grace_Pilgrim.html

http://biblehub.com/library/aquinas/nature_and_grace/article_eight_whether_explicit_belief.htm

http://www.newadvent.org/summa/3002.htm#article8 (Catholic)

***See also*: NonTrinitarianism**

Greek Philosophy and the Trinity --- Not Vetted ---
http://www.bibleanswerstand.org/philosophy.htm#_Conclusion

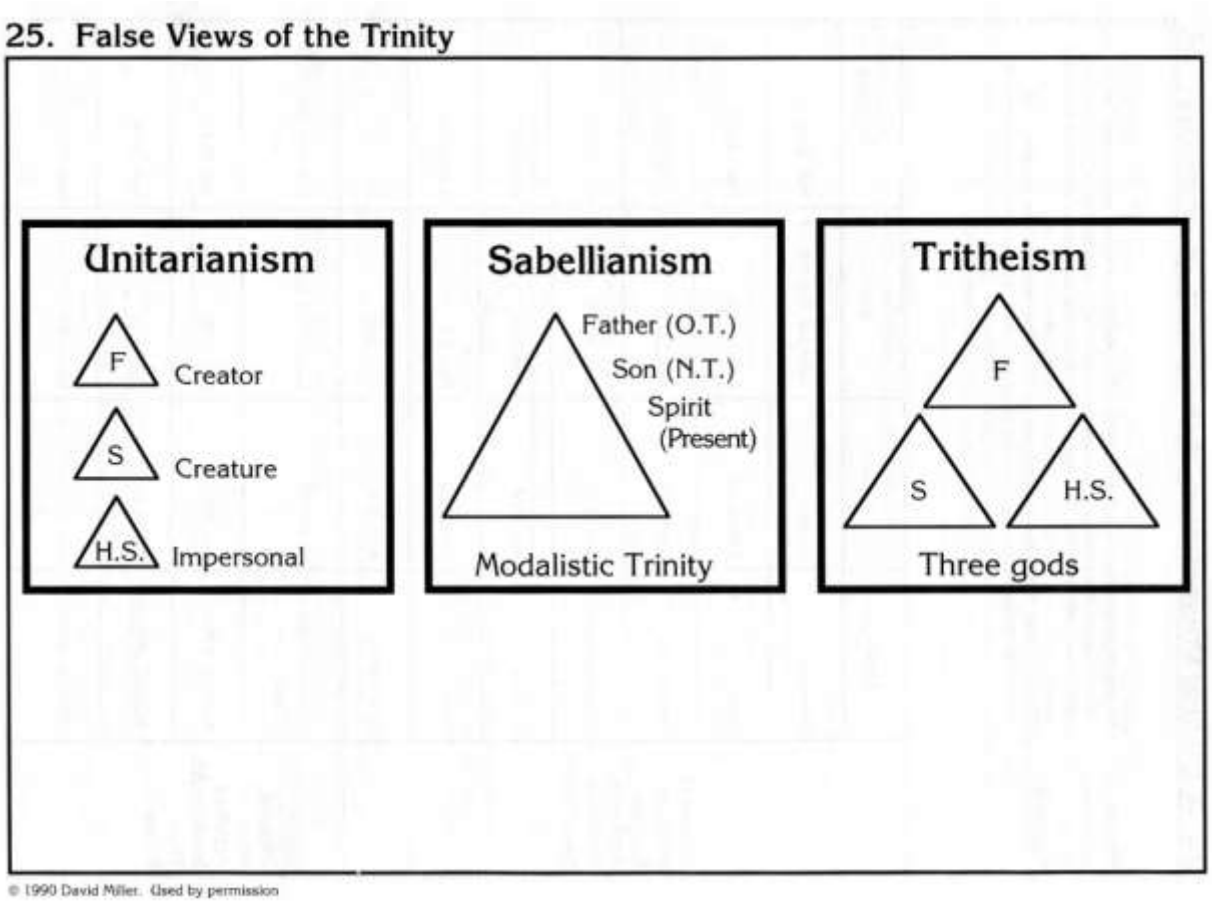
Greek Philosophy's Influence on the Trinity Doctrine --- Not Vetted ---
http://www.ucg.org/bible-study-tools/booklets/is-god-a-trinity/greek-philosophys-influence-on-the-trinity-doctrine

***See also*: Greek Philosophy / Greek Philosophy use by Paul**

Return to the beginning: Trinity

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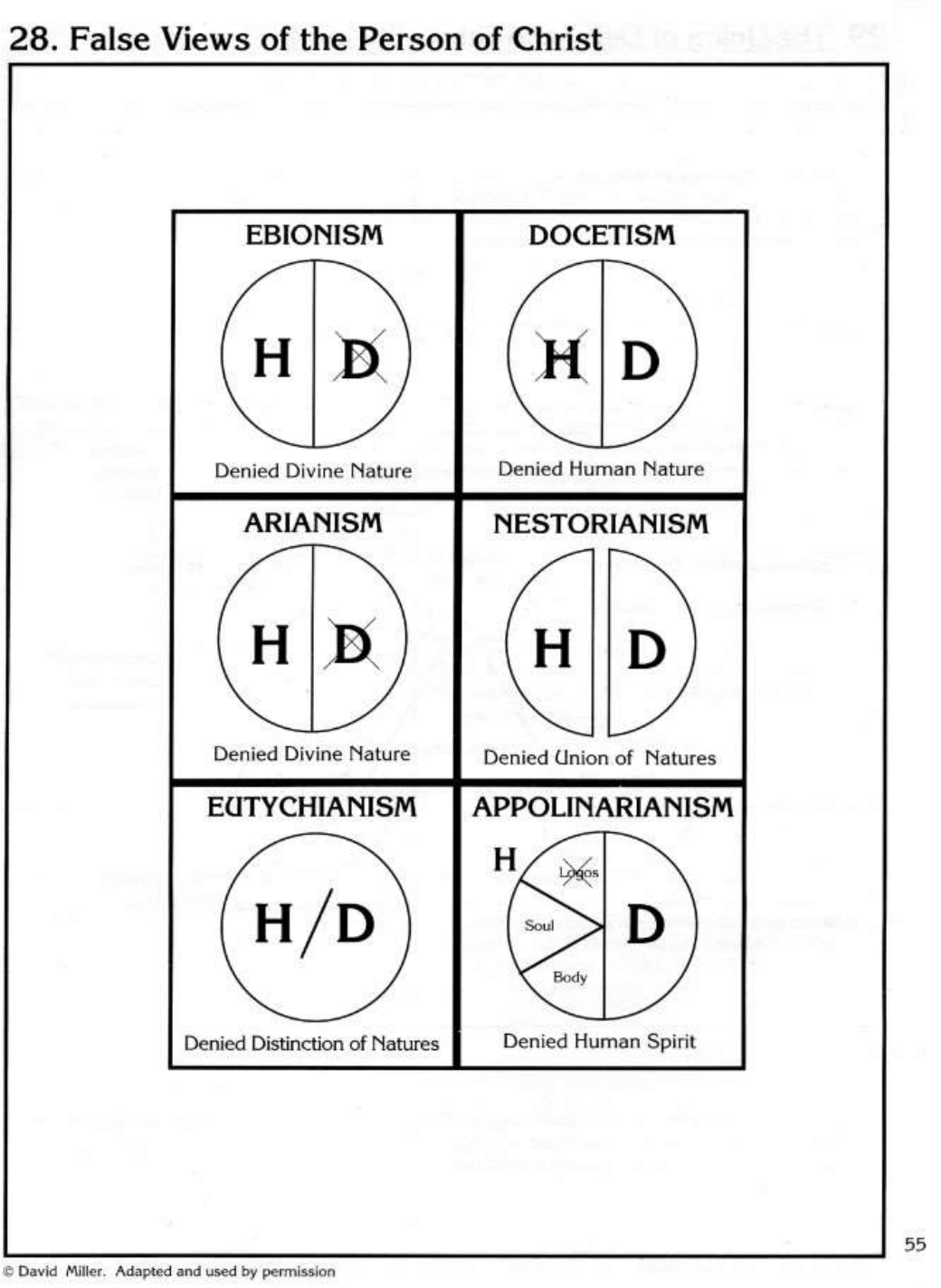
False Views of the Trinity



Return to the beginning: Trinity

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False Views of the Person of Christ



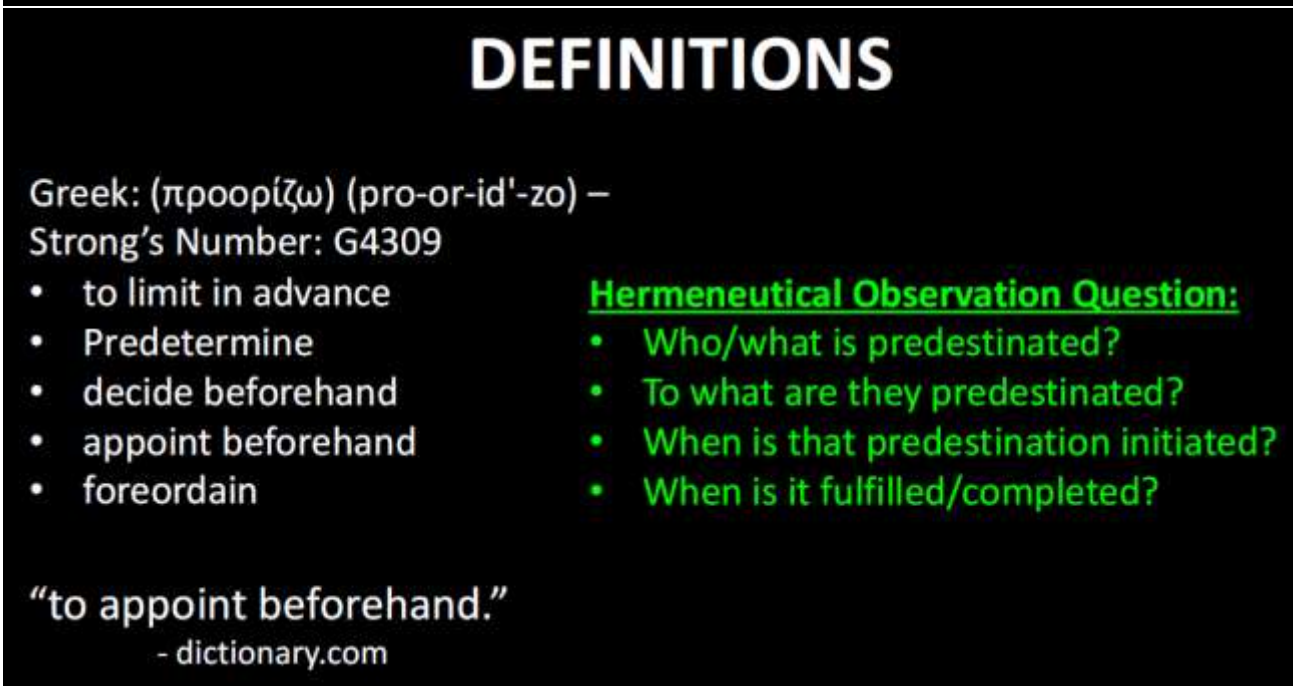
***See also*: Docetism**

Return to the beginning: Trinity

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Predestination Definitions:





Source: [Predestination: It's Nothing Like You Were Told] See updated version: [Predestination Revivisted]

***See*: [Predestination, Election, Chosen, and Related Terms]**

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Repentance

NBD: Repentance

In the OT two words are regularly translated ‘repent’ or some near equivalent— *nāḥam* (‘be sorry, change one's mind’) and *šûḇ* (in the sense, ‘turn back, return’).

nāḥam is used infrequently of man (Ex 13:17; Job 42:6; Je 8:6; 31:19), but regularly of God, where it is often said that God ‘repents of evil’ proposed or initiated. This vigorous speech arises out of Israel's understanding of God's attitude to men in terms of personal relationship. The language of course did not imply anything fickle or arbitrary on God's side, but simply that the *relation* was a changing one. In particular, when man removes himself by his self-will from God's direction and care he finds that the God-willed consequence of his evil is more evil (Ge 6:6f.; 1Sa 15:11,35; 2Sa 24:16; Je 18:10). But whoever repents, even at the eleventh hour, whoever turns (again) to God, finds a God of mercy and love, not of judgment (Je 18:8; 26:3,13,19; Jon 3:9f.; the importance of the intercessor who is willing to stand before God on behalf of his people is emphasized in Ex 32:12-14 and Am 7:3,6). So even though God's firmness of judgment against SIN is in no doubt (Nu 23:19; 1Sa 15:29; Ps 110:4; Je 4:28; Eze 24:14; Zec 8:14), he has shown himself more often as a gracious God, faithful to his people even when they are faithless—a God, in other words, ‘who repents of evil’ (Ex 32:14; Dt 32:36; Jdg 2:18; 1Ch 21:15; Ps 106:45; 135:14; Je 42:10; Joe 2:13f.; Jon 4:2).

The call for repentance on the part of man is a call for him to return (šûḇ*)* to his creaturely (and covenant) dependence on God. Such calls are particularly frequent in the pre-exilic prophets. Am 4:6-11 makes it clear that the evil that God intends as a consequence of Israel's sin is not malicious or vindictive, but rather is intended to bring Israel to repentance. He who commits evil finds further evil willed by God. But he whorepents of his evil finds a God who repents of *his* evil. One of the most eloquent pleas for repentance comes in Ho 6:1-3 and 14:1-2—a plea alternating with hope and despair (3:5; 5:4; 7:10), with 11:1-11 particularly poignant. Equally moving are the hopes of Isaiah expressed in the name of his son, Shearjashub (‘a remnant shall return’, 7:3; see also 10:21f.; 30:15; *cf.* 19:22) and the pleadings of Jeremiah (3:1-4:4; 8:4-7; 14:1-22; 15:15-21), both mingled with foreboding and despair (Isa 6:10; 9:13; Je 13:23).

Other powerful expressions are Dt 30:1-10; 1Ki 8:33-40,46-53; 2Ch 7:14; Isa 55:6-7; Eze 18:21-24,30-32; 33:11-16; Joe 2:12-14. See also particularly 1Sa 7:3; 2Ki 17:13; 2Ch 15:4; 30:6-9; Ne 1:9; Ps 78:34; Eze 14:6; Da 9:3; Zec 1:3f.; Mal 3:7. The classic example of national repentance was that led by Josiah (2Ki 22-23; 2Ch 34-35).

In the NT the words translated ‘repent’ are *metanoeō* and *metamelomai.* In Gk. they usually mean ‘to change one's mind’, and so also ‘to regret, feel remorse’ (i.e. over the view previously held). This note of remorse is present in the parable of the tax collector (Lk 18:13), probably in Mt 21:29,32; 27:3 and Lk 17:4 (‘I am sorry’), and most explicitly in 2Co 7:8-10. But the NT usage is much more influenced by the OT *šûḇ;* that is, repentance not just as a feeling sorry, or changing one's mind, but as a turning round, a complete alteration of the basic motivation and direction of one's life. This is why the best translation for *metanoeō* is often ‘to convert’, that is, ‘to turn round’ (CONVERSION). It also helps to explain why John the Baptist demanded BAPTISM as an expression of this repentance, not just for obvious ‘sinners’, but for ‘righteous’ Jews as well—baptism as a decisive act of turning from the old way of life and a throwing oneself on the mercy of the Coming One (Mt 3:2,11; Mk 1:4; Lk 3:3,8; Ac 13:24; 19:4).

Jesus' call for repentance receives little explicit mention in Mk. (1:15; *cf.* 6:12) and Mt. (4:17; 11:20f.; 12:41), but is emphasized by Lk. (5:32; 10:13; 11:32; 13:3, 5; 15:7, 10; 16:30; 17:3f.; *cf.* 24:47). Other sayings and incidents in all three Gospels, however, express very clearly the character of the repentance which Jesus' whole ministry demanded. Its radical nature, as a complete turning round and return, is

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emphasized by the parable of the Prodigal Son (Lk 15:11-24). Its unconditional character appears from the parable of the Pharisee and tax collector—repentance means acknowledging that one has no possible claim upon God, and submitting oneself without excuse or attempted justification to God's mercy (Lk 18:13). The 'turn round' in previous values and life-style is highlighted by the encounter with the rich young man (Mk 10:17-22) and Zacchaeus (Lk 19:8). Above all, Mt 18:3 makes it clear that to convert is to become like a child, that is, to acknowledge one's immaturity before God, one's inability to live life apart from God, to accept one's total dependence on God.

The call for repentance (and promise of forgiveness) features regularly in Luke's record of the preaching of the first Christians (Ac 2:38; 3:19; 8:22; 17:30; 20:21; 26:20). Here *metanoeō* is complemented by *epistrephō* ('to turn round, return'— Ac 3:19; 9:35; 11:21; 14:15; 15:19; 26:18,20; 28:27), where *metanoeō* means more a turning away (from sin) and *epistrephō* a turning to (God) (see particularly Ac 3:19; 26:20), though each by itself can embrace both senses (as in Ac 11:18; 1Th 1:9).

It is clear from Ac 5:31 and 11:18 that no difficulty was felt in describing repentance both as God's gift and as man's responsibility. At the same time Isa 6:9-10 is cited several times as an explanation of men's failure to convert (Mt 13:14f.; Mk 4:12; Jn 12:40; Ac 28:26f.).

The writer to the Hebrews also indicates the importance of initial repentance (6:1), but whereas he questions the possibility of a second repentance (6:4-6; 12:17), others are even more emphatic in their belief that *Christians* can and need to repent (2Co 7:9f.; 12:21; Jas 5:19f.; 1Jn 1:5-2:2; Rev 2:5,16,21f.; 3:3, 19).

There are only a few other references to repentance in the NT (Ro 2:4; 2Ti 2:25; 2Pe 3:9; Rev 9:20f.; 16:9, 11). We should not assume that talk of repentance and FORGIVENESS invariably featured in the earliest preaching. In particular Paul rarely uses either concept, and they do not occur at all in the Gospel and Epistles of John, whereas both strongly emphasize that the Christian life starts from the **positive commitment of FAITH.**

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Source: New Bible Dictionary: J.D.G.D.

NDT: Repentance

The OT often speaks of repentance to describe Israel's turning back to their God (e.g. 2Ch 7:14), in response to a promise of restored fortunes for the nation. In the NT, however, the preaching of repentance is greatly heightened and given specific content for the individual. This feature starts with the preaching of John the Baptist (Mt 3:5-12; Lk 3:7-14). The Gk. words used throughout the NT are mainly forms related to the verb *metanoein,* 'to change one's mind'. This small phrase, however, describes a radical change in the individual's *disposition,* for the change of mind concerns his judgment upon himself and his sin together with an evaluation of God's demands upon him. The transformation implied, therefore, is not a matter merely of mental judgment, but of new religious and moral attitudes (a turning to *God* , 1Th 1:9) and of new behaviour (Ac 26:20), as John's preaching spelt out.

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Since repentance is God-directed and affirms newly received principles, it is inseparable from faith by which alone comes the knowledge of God. It is a serious misrepresentation of Scripture to separate repentance and faith as if the former were in any sense a condition of receiving the latter. This is clear from the fact that apostolic preaching sometimes summoned people to repent (Ac 2:38; 17:30; 26:20) but on other occasions to believe (Ac 13:38-41; 16:31). Equally, forgiveness of sins follows upon either repentance or faith (Ac 2:38; 3:19; 10:43). Repentance and faith, therefore, are simply two aspects of the same movement, though it is true that, in the case of faith, the NT emphasizes consciousness of Christ (Ac 20:21). Hence repentance, like faith, is regarded as a gift of God (Ac 5:31; 11:15-18; 2Ti 2:25).

The importance of repentance is seen from the early preaching of the apostles and from its place as a first principle of the Christian message (Heb 6:1). Although there is in conversion a decisive change of mind, the renewing of the mind towards God is a *continuous* process (Ro 12:2; Ep 4:23) just as faith is to be increased. Turning, and renewal of faith in the Christian's life, are the active side of the process called sanctification, of which regeneration and preservation are the passive aspects.

Due to the increased emphasis on penitence (sorrow for sin) associated with repentance, the idea of confession and penance came to overshadow the sense of ‘changing one's mind', and it was Luther who rediscovered the NT Gk. word, *metanoein* . With this he replaced the prevailing Latin Vulgate rendering of ‘do penance', and allied repentance closely to faith.

It cannot be stressed too much that repentance is a moral act involving the turning of the whole person in spirit, mind and will to consent, and subjection, to the will of God. It is in a very real sense a moral miracle, a gift of grace. Terms often confused with repentance, such as penitence, remorse or penance, do not do justice to the impact of grace which we call repentance.

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Source: New Dictionary of Theology: R.Kearsley.

TBD: Repentance

Literally a change of mind, not about individual plans, intentions, or beliefs, but rather a change in one's attitude about God. Such repentance accompanies saving faith in Christ (Ac 20:21). It is inconsistent and unintelligible to suppose that anyone could believe in Christ yet not repent. Repentance is such an important aspect of conversion that it is often stressed rather than saving faith, as when Christ said that there is joy in heaven among the angels over one sinner who repents (Lk 15:7). The apostles described the conversion of the Gentiles to Christ as God granting them “repentance unto life” (Ac 11:18). Evangelical repentance and faith in Christ are in fact inseparable, though a convert may be aware of one aspect more than another.

Such penitence is not an isolated act but a disposition of the mind, providing a spur for behavior that accords with God's declared will. Recognition of daily sins and shortcomings provides the occasion for renewed acts of penitence and for fresh exercises of faith in Christ. One of the deepest and most noteworthy expressions of such penitence is David's account of his adultery with Bathsheba (Ps 51). Whole churches are, on occasion, called to repent (Rev 2:5). 2Co 7 contains an interesting and full description of such corporate repentance involving the elements of sorrow for sin and a determined resolve to forsake old sinful ways and to behave properly. While repentance is often accompanied by

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deep feelings, it is not equivalent to such feelings but is rooted in convictions about the sinner's own need before a holy God.

Both John the Baptist (Mt 3:2; Mk 1:4) and Christ (Mk 1:15) were preachers of repentance, calling not the righteous but sinners to repent. And in accordance with the Great Commission (Lk 24:44-49), the apostles continued the same kind of preaching—beginning with Peter's preaching on the Day of Pentecost (Ac 2), with noteworthy results. *See* Confession; Conversion; Forgiveness; Regeneration; Salvation.

Source: Tyndale Bible Dictionary

NDBT: Repentance

The biblical notion of repentance refers to the radical turning away from anything which hinders one's wholehearted devotion to God, and the corresponding turning to God in love and obedience.

Repentance in the OT

With only a few exceptions (* *e.g.* Jon 3:10; Isa 19:22), repentance is associated in the OT with God's chosen people. Thus one should understand the concept, usually expressed metaphorically by the Hebrew verb 'to turn' (šûḇ), to be grounded in the gracious covenant that God had previously established with Israel (Da 9:3-14; 2Ch 7:14a,17-18; Ne 1:5-7). Since the people who entered into this covenant were to reflect God's nature (Lev 19:2; 20:22-26; Dt 10:12-13), their turning away in unbelief and unfaithfulness implies a personal rejection of him (Dt 4:23; 11:16; 1Sa 15:11; 1Ki 9:6; 2Ch 7:19,22; Ps 51:4; Je 11:10; 34:13-16). In response to the people's sin, God is presented as similarly turning away from them, bringing about the realization of the covenant curses (* *e.g.* Dt 4:15-28; 30:15-20; Da 9:11-14). But these curses are ultimately intended to move his people to repentance once again (Dt 4:29-30; 1Ki 8:33,48). Thus, God initiates repentance both through the call to remember the blessings of the covenant and through the outworking of his covenantal justice (see Righteousness, Justice, and Justification) (Isa 44:22; 55:1-3; Ne 9:26-31; Je 5:3; 29:10-14; 44:4-6).

Repentance therefore involves the turning away from those actions and attitudes that are offensive to God and his nature (1Sa 7:3; Je 4:1; Eze 14:6). It naturally includes the confession of sin, appropriately accompanied by mourning and regret (Joe 2:12-13; Je 3:13). Given the covenantal context, this is often expressed as 'turning back' to God, (which explains the frequent translation of *šûḇ* as 'return': Dt 30:2; 2Ch 30:6-9; Isa 31:6; Je 3:22; 31:18-19; La 3:40; Ho 6:1; 14:1-2, NIV). While the condition of the heart is hardly ever explicitly discussed in the legislation governing sacrifices for sin, the implicit assumption is that the offerers have humbled their hearts before God. This is confirmed elsewhere in the OT, where a sacrifice without a contrite heart is considered to be offensive to God and even sin (Am 4:4-6; Ho 6:6; Ps 40:6-8; 51:16-17; 1Sa 15:22; Pr 15:8; 21:3). Conversely, true repentance generates acceptable sacrifice (Ps 51:18-19).

The behaviour resulting from true repentance is covenant love, purity and obedience that comes from the heart (see *e.g.* Dt 30:6,8,10). The merciful divine benefits given in response to repentance include the

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forgiveness (see Mercy) of sin and the restoration of the covenant relationship (Dt 4:30-31; 2Ch 7:13-16; Ps 51:7-12; Isa 55:7; Je 15:19-21; 32:31-41; Eze 18:21-23; Ho 14:5-8; Mal 3:7,10-12).

Repentance in the NT

John the Baptist and Jesus repeat the OT covenantal call for repentance. In the NT the scope of this call becomes universal as the church goes out in mission to all nations (Mt 28:18-20; Ac 1:8; 17:30; 2Pe 3:9). All have turned away from God (Ro 3:9-18), so there is a universal need for the corresponding turning away from sin (Ro 2:5-10; 2Co 12:21) and to God (1Th 1:9; Ac 14:15; 15:19; 1Pe 2:25). This notion is communicated principally through cognate words (metanoeōḥ / *metanoia)* which express the complete reorientation of the person, although a verb which means 'turning' (epistrephō*)* is also used. As in the OT, God is understood to be the initiator of repentance both through the threat of judgment and the gift of his grace (* *cf.* 2Ti 2:24-25).

Both John the Baptist and Jesus proclaim the need for repentance in light of the impending judgment associated with the kingdom's arrival (Lk 3:7,9,17; 13:1-5; Mt 11:20-24; 12:39-42)—only those who have turned from their sinful ways will be forgiven (Lk 3:3; 7:47-50; 19:9; Mk 1:4; 9:45; *cf.* Ac 3:19; 5:30-31; 2Ti 2:24-25). Similar calls for repentance from sin can be found throughout the NT, often associated with the threat of judgment (Ac 3:19-26; 8:21-24; 14:15; 17:30-31; Rev 2:5,16; 3:3; 9:20-21; 16:9-11; *cf.* also Heb 6:4-6).

But Jesus frequently presents the gracious goodness of God as the reason for repentance. Since with him the kingdom had already arrived in an inaugurated form (Mt 12:28; 13:24-30,33; Mk 4:21-32), salvific power was being mediated through his ministry, liberating people from Satan's stronghold (Mt 12:29). Thus, Jesus' demand for repentance stresses God's covenantal grace, for he is its fulfilment and embodiment. Accordingly, Jesus' association with such despised groups as the tax collectors and harlots (Lk 7:37-50; 19:1-10; Mk 2:13-17) shows that he has come to seek out the lost (Lk 19:10; 15:4-32; Mk 2:17). Appropriately, then, joy and celebration are often associated with repentance in Jesus' proclamation, evincing the grace which is its context (Mt 13:44; 22:1-10; Lk 5:27-29; 19:6,8; *cf.* also Ro 2:4; Ac 9:35; 11:18,21). Mourning and regret are also found, however (Lk 7:37-50; 15:17-20; 18:13-14; *cf.* 2Co 7:9-10).

See also: Hardening .

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U. Becker *et al.* in *NIDNTT* 1, pp. 353-362; J. Behm and E. Würthwein in *TDNT* 4, pp. 975-1008; L. Goppelt, *Theology of the New Testament,* vol.1, (Grand Rapids, 1981) pp. 77-138.

Source: New Dictionary of Biblical Theology: J. M. Lunde

From N.T. Wright: Believing and Belonging [re: the Church], *Simply Christian* (2006)

http://ntwrightpage.com/2016/04/04/believing-and-belonging/

Excerpt:

When we see ourselves in the light of Jesus's type of kingdom, and realize the extent to which we have been living by a different code altogether, we realize, perhaps for the first time, how far we have fallen short of what we were made to be. This realization is what we call "**repentance**," a serious turning away from patterns of life which deface and distort our genuine humanness. It isn't just a matter of feeling sorry for particular failings, though that will often be true as well. It is the recognition that the living God has made us humans to reflect his image into his world, and that we haven't done so. (The technical term for

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that is “sin,” whose primary meaning is not “breaking the rules” but “missing the mark,” failing to hit the target of complete, genuine, glorious humanness.) Once again, the gospel itself, the very message which announces that Jesus is Lord and calls us to obedience, contains the remedy: forgiveness, unearned and freely given, because of his cross. All we can say is, “Thank you.”

To believe, to love, to obey (and to **repent** of our failure to do those things): faith of this kind is the mark of the Christian, the one and only badge we wear. That is why, in most traditional churches, the community declares its faith publicly in the words of one of the ancient creeds. This is the stamp of who we are. When we declare our faith, we are saying yes to this God, and to this project. That is the central mark of our identity, of who and what the church is. This, by the way, is what St. Paul meant when he spoke of “justification by faith.” God declares that those who share this faith are “in the right.” He intends to put the whole world to rights; he has already begun this process in the death and resurrection of Jesus, and in the work of his Spirit in the lives of men and women, bringing them to the faith by which alone we are identified as belonging to Jesus. When people come to Christian faith, they are “put in the right” as an advance sign, and as part of the means, of what God intends to do for his whole creation.

Christian faith isn’t a general religious awareness. Nor is it the ability to believe several unlikely propositions. It is certainly not a kind of gullibility which would put us out of touch with any genuine reality. It is the faith which hears the story of Jesus, including the announcement that he is the world’s true Lord, and responds from the heart with a surge of grateful love that says: “Yes. Jesus is Lord. He died for my sins. God raised him from the dead. This is the center of everything.” Whether you come to this faith in a blinding flash or by a long, slow, winding route, once you get to this point you are (whether you realize it or not) wearing the badge which marks you out as part of the church, on an equal footing with every other Christian who ever lived. You are discovering what it means to wake up and find yourself in God’s new world.

What’s more, you are giving clear evidence that a new life has begun. Somewhere in the depths of your being something has stirred into life that was previously not there. It is because of this that many early Christians reached for the language of *birth*. Jesus himself, in a famous discussion with a Jewish teacher, spoke of being born “from above”: a new event similar to, though distinguished from, ordinary human birth (John 3). Many early Christians picked up and developed this idea. As a newborn baby breathes and cries, so the signs of life in a newborn Christian are faith and **repentance**, inhaling the love of God and exhaling an initial cry of distress. And at that point what God provides, exactly as for a newborn infant, is the comfort, protection, and nurturing promise of a mother.

N.T. Wright: What Is The Gospel? (2013)

https://www.youtube.com/watch?v=ICHovRHJAYY [Video]

https://vimeo.com/54601664 [Video]

Excerpt:

Here’s a transcription of what is **repentance** as it relates to the gospel (from 5:05 min. into the video):

When Jesus says “Repent and believe in the good news” towards the beginning of his ministry in Mark chapter 1, there’s almost an exact parallel to that in the Jewish writer, Josephus. He talks about a time when he went to Galilee in the 60’s of the first century and he said to one of the brigand leaders, “Repent and believe in me!” What Josephus was saying was, “Give up your way of doing stuff…I’ve got a better idea…Come with me!” That’s what those words sounded like in Galilee in the first century! **When Jesus**

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told people to *repent*, he didn't mean "Have some kind of sad religious experience." He meant "*You're going the wrong way! You're going to have to turn around because God is doing a new thing. If you're going to part of that new thing, you're going to have to give up the way you've been going.* "

Repentance and forgiveness, the Wright way (2013)

http://www.walkingwithgiants.net/bible/gospels/repentance-and-forgiveness-the-wright-way/

Summary and Critique

Balancing Out (W)Right: Jesus' Theology of Individual and Corporate Repentance and Forgiveness in the Gospel of Luke (2012)

http://www.etsjets.org/files/JETS-PDFs/55/55-2/JETS%2055-2_299-321_Chatraw.pdf [PDF]

The Relationship Between Faith and Repentance (2016)

https://theologymix.com/biblical-interpretation/relationship-faith-repentance/

Before embarking on a discussion on the relationship between any two things, it is important to define the meaning of the two things we are discussing. In this particular case, our question deals particularly with the terms "faith" and "repentance," and how the two relate to one another specifically in the process of salvation.

Faith and repentance are both completely necessary for the salvation of the sinner. Faith involves both a mental assent to the truths of the Gospel and an embracing of those truths personally by the person who assents to them. Repentance is a change of mind, whereby the sinner agrees with God regarding sin, turns from sin, despises sin, hates sin, and rejects sin. The relationship between faith and repentance as it pertains to salvation is that repentance is an integral part of saving faith. We agree with Barackman here when we say saving faith consists of "assent, repentance, and trust.[41]" One cannot properly repent unless they first believe the facts of the Gospel, or have mental assent regarding those truths. Further, one cannot logically turn to God without first, logically speaking, turning from sin.

The act of "turning" is very appropriate in illustrating why the Biblical authors can speak of either faith, or repentance, as being singularly essential for salvation. They can do this because in order to "turn" one must by necessity turn away from something, and toward another thing. I cannot "turn" north, without turning away from the south, east, and west. So when the Biblical authors use these terms, individually, or together, they carry the same meaning for whether one repents, or believes, they cannot do either, without doing the other. I can say to a man heading south on a particular street "Stop heading south, you must go north." I can also say "you need to go north" or "south is the altogether wrong direction." Each of these statements carry the same exact meaning.

So too, whether the Scriptures say "…*repent* and *believe* in the gospel" (Mark 1:15), "Believe in the Lord Jesus, and you will be saved, you and your household" (Acts 16:31), or "*Repent* therefore, and turn back, that your sins may be blotted out" (Acts 3:19), they are saying precisely the same thing for repentance and faith are, as we have seen, inseparable pieces of a faith that saves.

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Repentance

http://getgodsgift.org/index.php?p=1_12_Repentance

Excerpt:

"Repent of Sin." This often-quoted phrase "repent of sin" does not even occur in the Bible. Most people are quite shocked to find that it does not appear in the Scripture. Nowhere does the Scripture use the phrase, "repent of sin" to be saved. Scripture does say in Acts 20:21, "repentance toward God" (change of mind), and "faith toward our Lord Jesus Christ."

Repentance is the translation of the Greek word "metanoia". The literal meaning of "metanoia" is "a change of mind". "Meta" means "change". "Noia" means "mind". So, therefore, "metanoia" means a "change of mind". Before learning about metanoia, I am sure that you are already familiar with a Greek word with the prefix "meta". That word is "metamorphosis". "Meta" means "change", and "morphosis" means "form or structure". This word metamorphosis is used to describe the change a caterpillar goes through to become a beautiful butterfly. I am sure that you have studied about this change of form. Repentance, therefore, (metanoia) is a change of mind.

This misuse of the word repentance has caused untold confusion among believers and unbelievers alike. Satan, the author of confusion (I Corinthians 14:33), has delighted in this misuse of the word repentance. One of the counterfeits Satan is using today is the misuse of the word repentance. To insist upon a repentance that in any sense includes a demand for a change of conduct either toward God or man is to add an element of works or human effort to faith.

Let's define. Penance is payment for sin. Penitence is sorrow for sin. Works and something of self is turning from sin. But repentance (metanoia) means a change of mind. Repentance in salvation means a change of mind from any idea of religion that man might have and accepting God's way of salvation. Man's great need is to understand God's way of salvation and accept His sacrifice. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16)."

Why do we have the problem? The problem has come about because "metanoia" should never have been translated into the English word "repent". "Repent" (English word) does not mean the same thing as "metanoia" (Greek word). Perhaps what the translators should have done was a "transliteration" of the Greek word. For example: the translators of the King James Bible took the Greek word "baptizo", dropped the "o", and replaced it with an "e". They brought the new word "baptize" into the English language. This is called transliteration. They should have done this with "metanoia", and the problem would have been eliminated. Can you imagine preachers saying 'METANOIA' to their congregations? At least the correct meaning would be known.

Understanding the doctrine may relieve some of the confusion you or your friends may have had concerning repentance. Here is a way to get a handle on it. Remember this, "A person may 'repent' without 'believing', but a person cannot 'believe' without 'repenting'." A person may "repent" (change their mind) without "believing" (trusting Christ), but a person cannot "believe" (trust in Christ) without repenting (having changed their mind).

Repentance is necessary for salvation, but keep in mind that it means "a change of mind". ..

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Repentence vs Faith [Recommended]

http://www.4himnet.com/bnyberg/The_Free_Grace_Gospel-Repentance_vs_Faith-Nyberg.pdf [PDF]

Is repentance necessary for salvation?

https://bible.org/question/repentance-necessary-salvation

Excerpt:

Emotions run high and opinions vary widely on this issue, but I'll share my convictions on this issue.

The word "repent" has to be understood within the context in which it is being used. In fact, very often, it should not even be translated "repent" because of the wrong preconditioned theological connotations this carries. It is a matter of what some would call, "illegitimate totality transfer." This occurs when the meaning of a word in one passage is carried over to every other place the word occurs. The Greek word for "repent" is *metanoia* (noun) or *metanoeo* (verb). It basically means a change of mind and the context must determine what is involved in that change of mind. In passages where salvation is in view it is equivalent to *believe* or *trust in* and involves a change of mind about any form of self-trust in human works, good deeds, religious tradition, etc. followed by a trust in the finished work of Christ which alone has the power to save us. It means a turning from self-trust to trust in Christ.

Believe and repent are never used together as if teaching two different requirements for salvation. When salvation from eternal condemnation is in view, repent (a change of mind) and believe are in essence used as synonyms. Lewis Chafer wrote:

Too often, when it is asserted—as it is here—that repentance is not to be added to belief as a separated requirement for salvation, it is assumed that repentance is not necessary to salvation. Therefore it is as dogmatically stated as language can declare, that repentance is essential to salvation and that none could be saved apart from repentance, but it is included in believing and cannot be separated from it (Lewis Sperry Chafer, *Vital Theological Issues,* Roy B. Zuck, General Editor, Kregel, Grand Rapids, 1994, p. 119).

Roy B. Zuck writes:

Repentance is included in believing. Faith and repentance are like two sides of a coin. Genuine faith includes repentance, and genuine repentance includes faith. The Greek word for repentance (*metanoia*) means to change one's mind. But to change one's mind about what? About sin, about one's adequacy to save himself, about Christ as the only way of salvation, the only One who can make a person righteous ("Kindred Spirit," a quarterly publication of Dallas Seminary, Summer 1989, p. 5).

In Luke's rendering of the Great Commission he uses repentance as a single requirement in the same sense as believing in Christ (Luke 24:46-47). As Dr. Ryrie says of this verse, "Clearly, repentance for the forgiveness of sins is connected to the death and resurrection of Christ." The repentance comes out of the recognition of one's sin, but the object of repentance is the person and work of Christ, or faith in Christ. Interestingly, in Luke 8:12 he uses believe alone, "Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved."

A comparison of other passages clearly supports the fact that repentance often stands for faith in the person and work of Christ. Compare Acts 10:43 with 11:17-18; 13:38-39 with 2:38. Also, note Acts 16:31 which uses "believe" alone.

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The stated purpose of the Gospel of John is to bring men to faith in Christ (20:31), yet John never once uses the word repent, not once. If repentance, when used in connection with eternal salvation, is a separate or distinct requirement from faith in Christ, then John does not give the whole gospel. And if you can believe that, you can believe anything. Speaking of the absence of John's use of repent in His gospel, Ryrie writes:

And yet John surely had many opportunities to use it in the events of our Lord's life which he recorded. It would have been most appropriate to use *repent* or *repentance* in the account of the Lord's conversation with Nicodemus. But *believe* is the word used (John 3:12, 15). So, If Nicodemus needed to repent, *believe* must be a synonym; else how could the Lord have failed to use the word *repent* when talking to him? To the Samaritan harlot, Christ did not say repent. He told her to ask (John 4:10), and when her testimony and the Lord's spread to other Samaritans, John recorded not that they repented but that they believed (vss. 39, 41-42). There are about fifty more occurrences of "believe" or "faith" in the Gospel of John, but not one use of "repent." The climax is John 20:31: "These have been written that you may believe . . . and that believing you may have life in His name." (Charles C. Ryrie, *So Great Salvation*, Victor Books, p. 98).

What about Acts 20:21? "… solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ." Some would say, "Doesn't this passage teach that faith and repentance are not synonymous and that repentance is a separate requirement?" No! Paul is summarizing his ministry in Ephesus and what he solemnly proclaimed to both Jews and Greeks, specifically, repentance toward God and faith in our Lord Jesus Christ. The two words, *repentance* and *faith*, are joined by one article in the Greek text which indicates that the two are inseparable, though each focuses on a different aspect of the one requirement of salvation, namely, faith in Christ. We can legitimately translate it like this. "Solemnly testifying … a change of mind about God, and faith in our Lord Jesus Christ." Repentance, *metanoia*, focuses on changing one's mind about his previous conception of God and disbelief in God or false beliefs (polytheism and idolatry) about God (see 1 Thess. 1:9). On the other hand, belief in Christ, as an expression of a change of mind, focuses on the new direction that change about God must take, namely, trusting in Christ, God's Son, as personal Savior.

It has also been suggested that in this summary Paul is emphasizing the distinction between the particular needs of Gentiles and Jews. Gentiles who were polytheistic needed to change their minds about their polytheism and realize that only one true God exists. Jews needed to change their minds about Jesus and realize that He is their true Messiah (Ryrie, p. 98).

Regarding Acts 20:21: See additional commentary re: Paul's testifying

***See also*: Faith**

For additional details about Repentance, Faith and their relation to Salvation *see my other separate references resource*:

The Gospel, Salvation and Evangelism

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Atonement (incl. Christus Victus / Penal Substitution)

Covenantal Nomism

Imputed / Imputation (see Righteousness) (Definition)

Justification (also resources spread throughout this document)

(See also above)

Pistis Christou (Faith/Faithfulness in/of Christ/Messiah)

Righteousness (this topic & related resources are found throughout these Notes)

(see also: Romans Glossary)

For more, go to: Index

Paul

Paul's Use of Greek Philosophy in the Bible / Greek Philosophy

Paul's Worldview

Old Testament Sayings in Paul's Letter to the Romans (Chart)

Church History, Early (including Antiochene and Alexandrian Theology)

Apostolic Fathers – Writings / History

Culture / Customs, History (Bible Backgrounds)

Luther, Martin

Galatians

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Ephesians Related

[Romans related] [Galatians related]

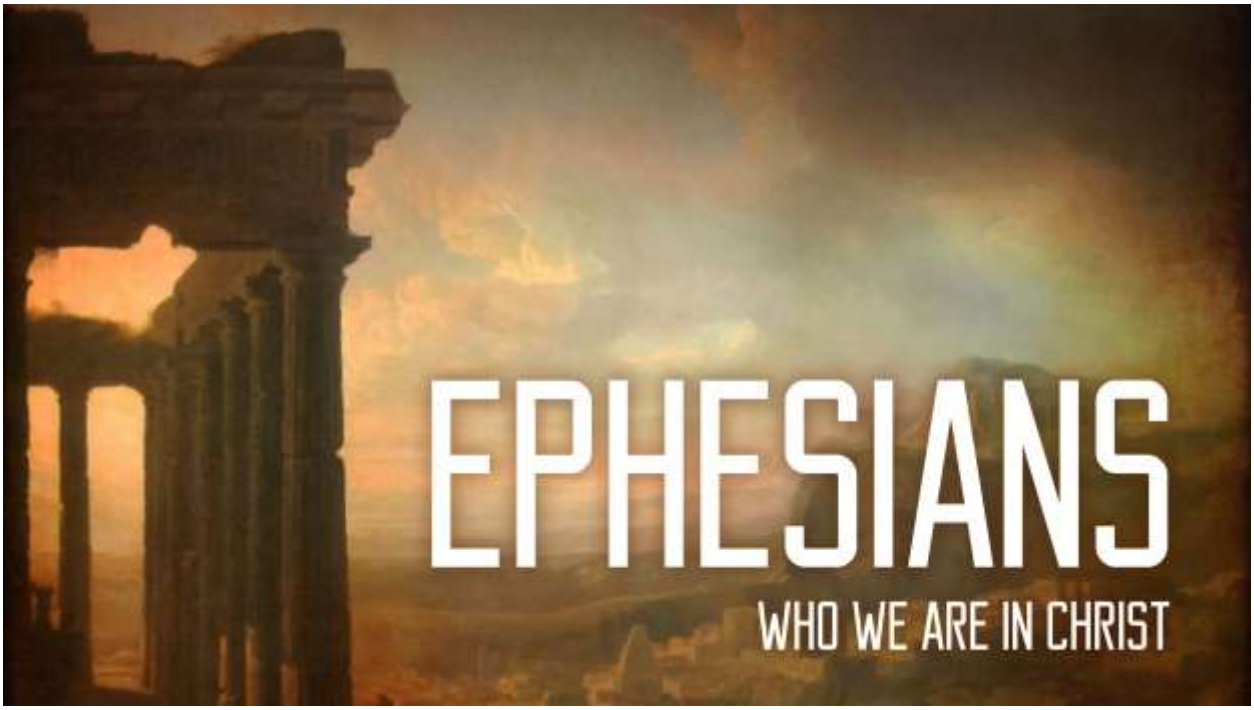


Image Source: https://bigvalleygrace.org/ephesians/ [**Ephesians TOC**]

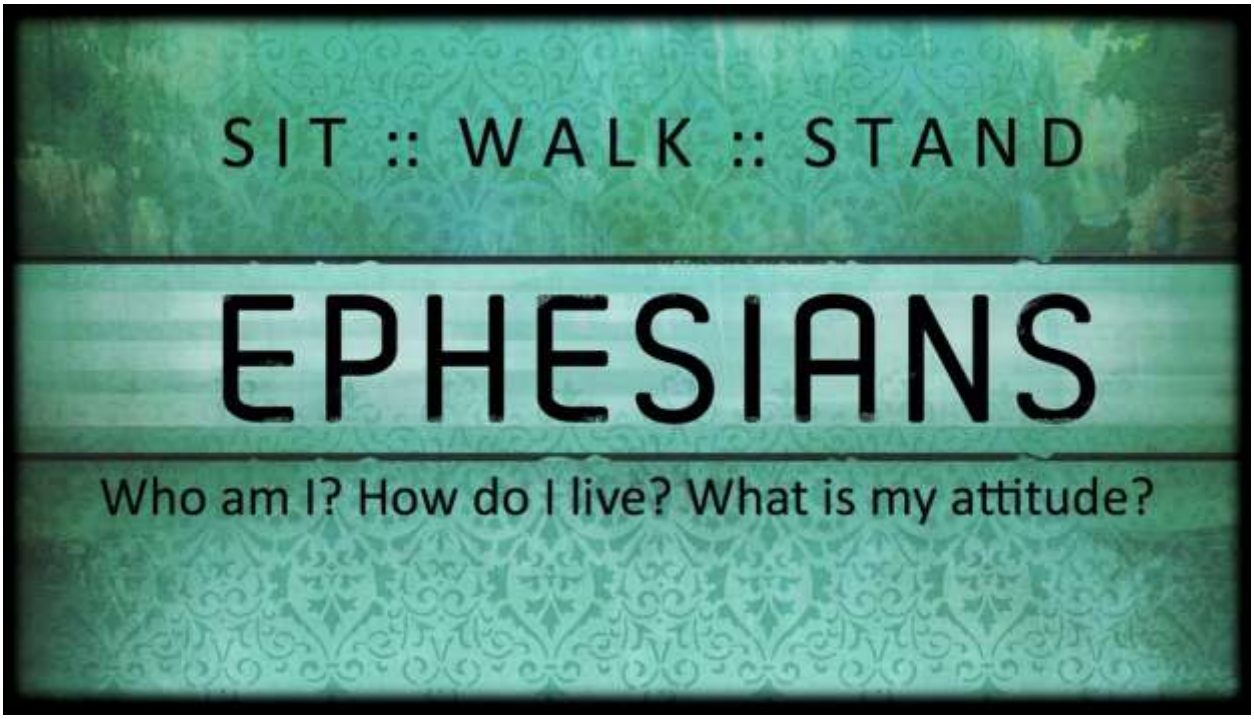
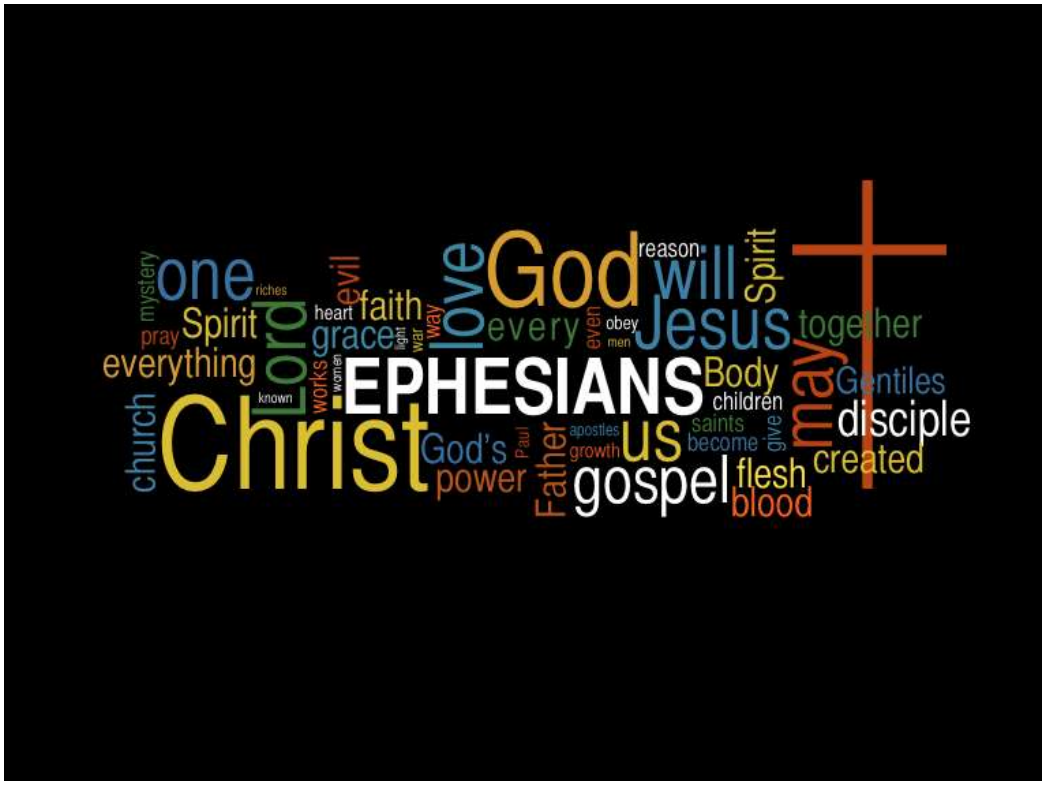
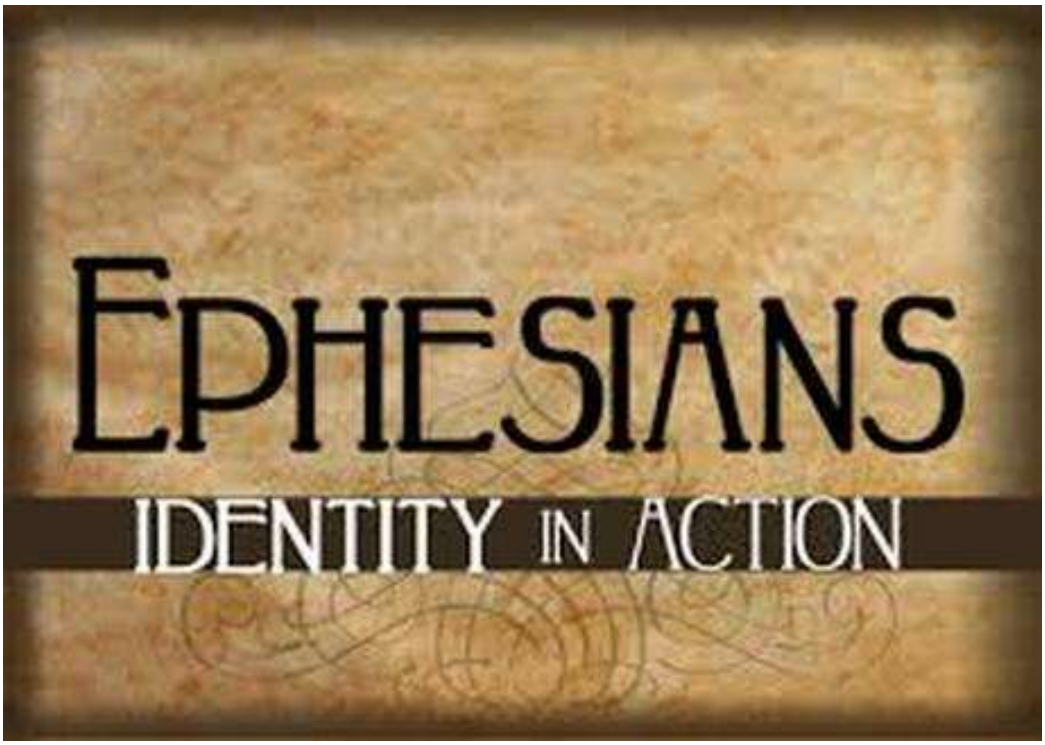


Image Source: https://thewellhastings.com/series/ephesians/ [***See*: Ephesians – Highlights by Chapter**]

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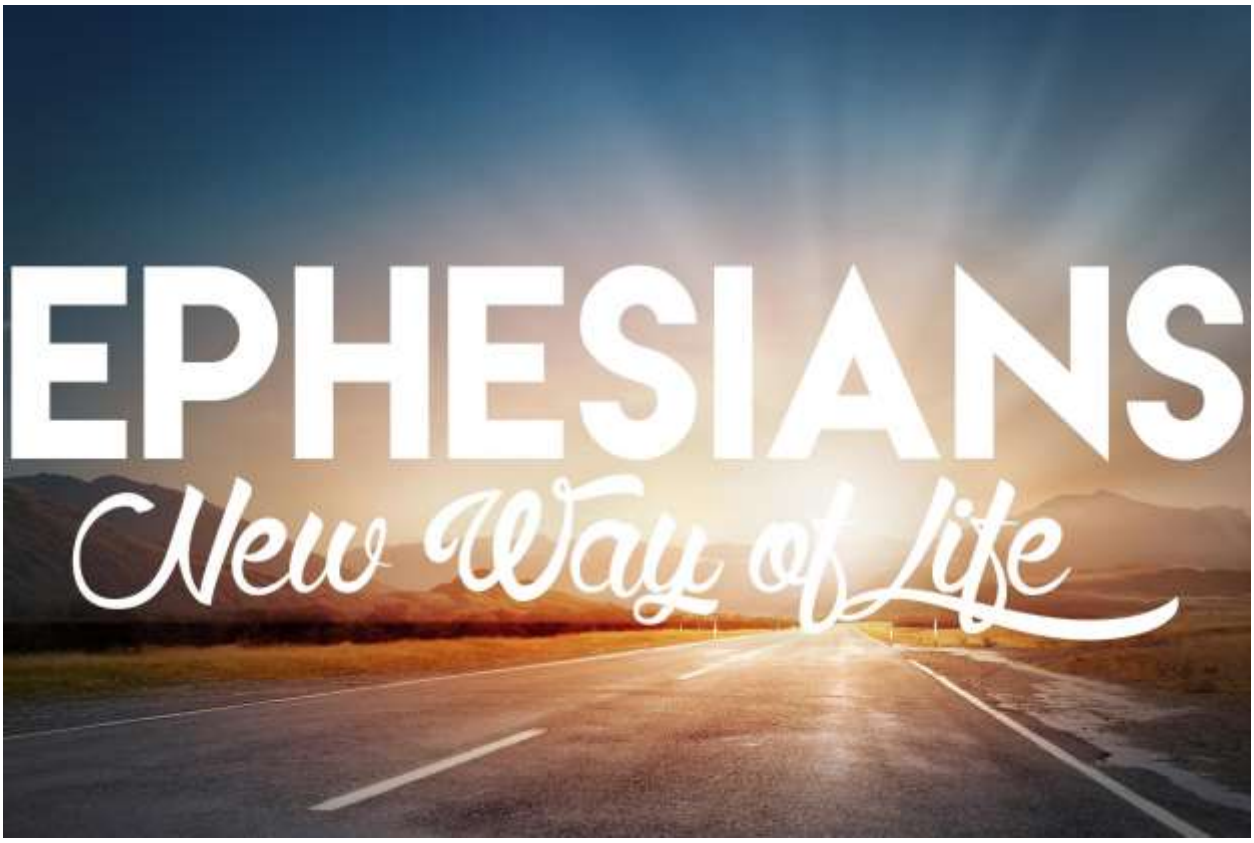




Ephesians deals with topics at the very core of what it means to be a Christian, both in identity and in action.

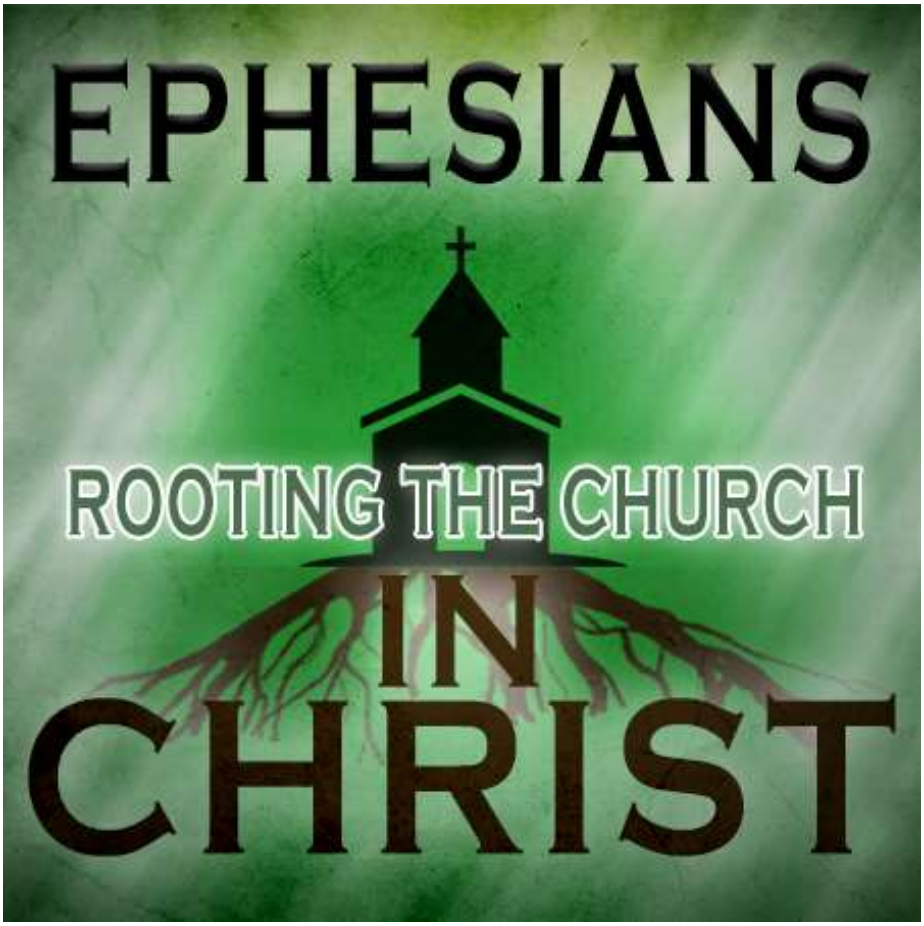
http://www.2020community.ca/past-studies.html

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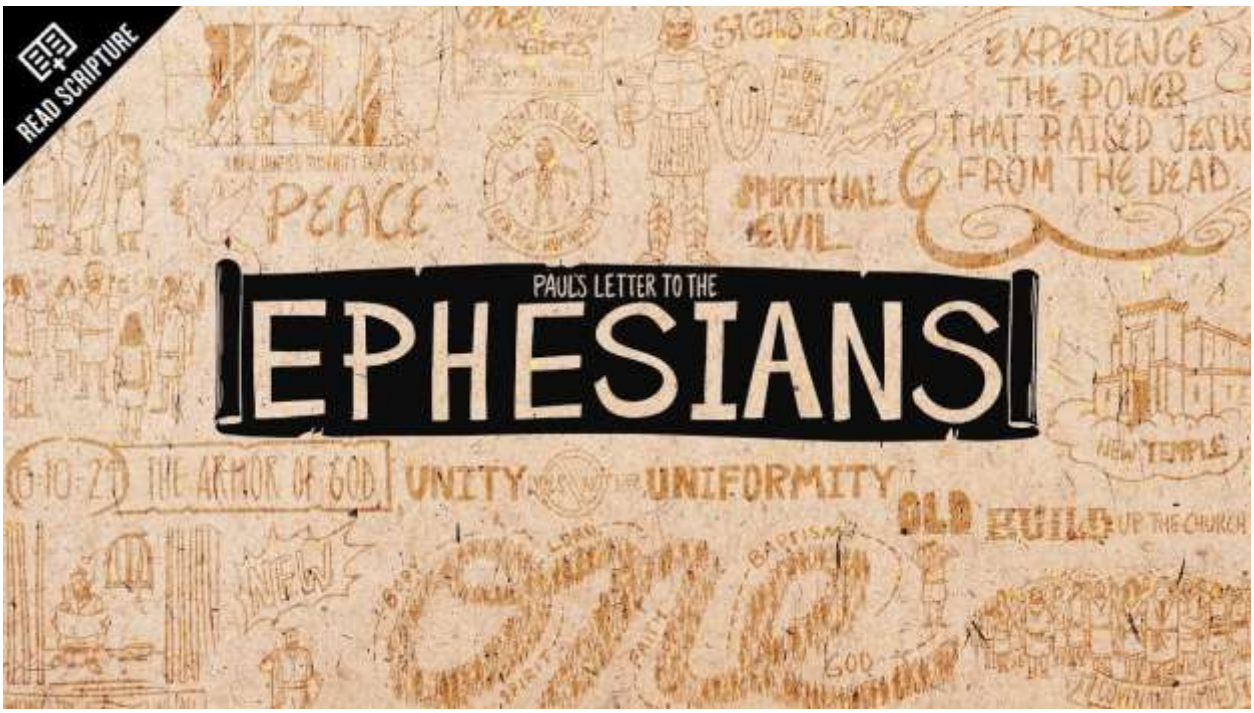


http://www.valleyavenue.org/sermons/ephesians-31-13-foundation-maturity/

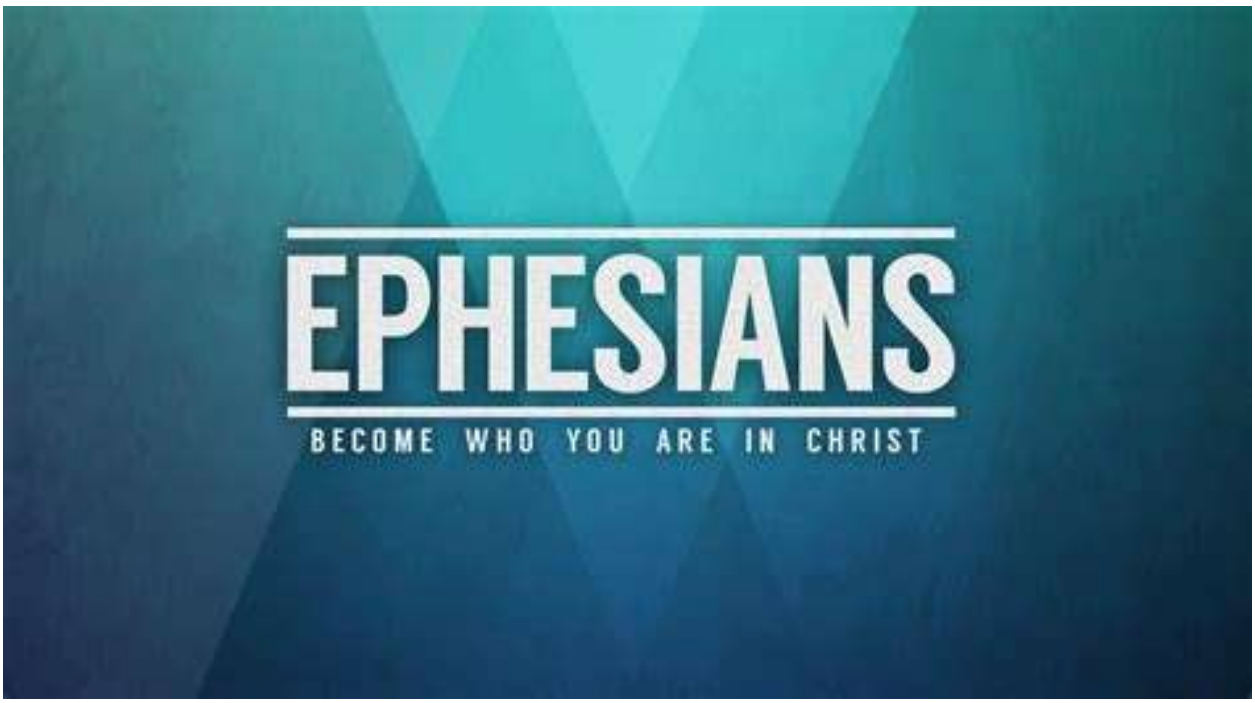


https://ncfchurch.org/ephesians

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***See*: [The Bible Project – Ephesians]**

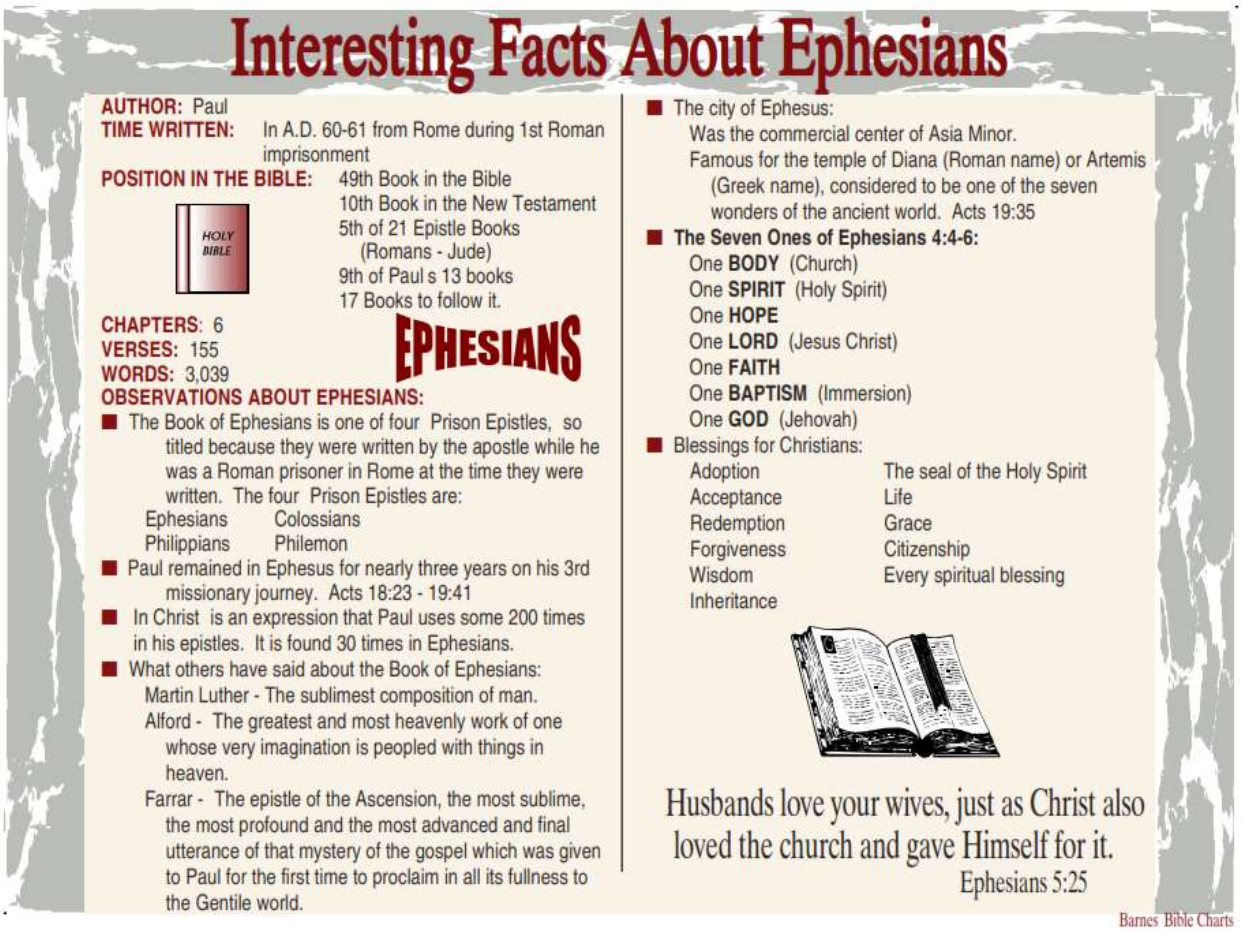


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http://prayscripture.org/2014/10/18/what-book-will-we-pray-through-next-4/

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N. T. Wright: Welcome to Study of Ephesians
http://ntwrightonline.org/portfolio-items/ephesians/

See also:

Dr. Thomas Constable's Expository Notes

J.V. McGee Background – The Prison Epistles

Ephesians vs Colossians [Dr. Utley] [Intro]

Dr. Wallace – Intro, Argument and Outline

Purpose, Background, Structure; Letter Writing

N.T. Wright – Ecclesiology / Justification [Intro]

Church (*Ekklesia*): Local / Universal [Membership]

Ephesians (NOT Romans) – Paul's Theology

Kingdom of Heaven vs Kingdom of God

Ephesians – Facts (Beginning)

Ephesians – Charts/Outlines

Ephesians – Maps

Ephesians – Ephesus History (Videos)

Ephesians – Paul's Journeys / Timeline

Ephesians – Farewell at Miletus

Ephesians – The Bible Project

Ephesians – Welcome / Intro.

Ephesians – Overviews - Guides

Ephesians – Gene Getz Videos

Ephesians – Highlights by Chapter

[Ephesians related Videos List] [Humor - Images] [Go to Ephesians Section End]

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Chart Outlines of the Book of Ephesians

EPHESIANS

	Introduction (1:1–2)	Our Position in Christ	Our Practice on Earth	Conclusion (6:21–24)
		Section 1: What God has done for us (1) Emphasis: sovereignty Section 2: What Christ has done in us (2:1–10) Emphasis: grace Section 3: What Christ has done between us (2:11–3:21) Emphasis: reconciliation	Section 1: Our new unity (4:1–16) Section 2: Our new walk (4:17–6:9) Section 3: Our new strength (6:10–20)	
		CHAPTERS 1–3	*CHAPTERS 4–6*	
Emphasis		Doctrinal: vertical relationship with God	Practical: horizontal relationship with others	
Core Phrase		"He chose us in Him." (1:4)	"Walk in a manner worthy of the calling." (4:1)	
Subjects		Declarations of heavenly truths (God's accomplishments)	Exhortations for earthly living (Christians' assignments)	
Prayers		Paul's prayer for Ephesians (1:15–23); Paul's prayer for the whole church (3:14–21)	Christians' prayers for one another (6:18–20)	
Theme		The holy community God is creating and how it is to live out its calling		
Key Verses		1:9–10; 4:1–3		
Christ in Ephesians		Jesus is the source of spiritual blessing, the Cornerstone of the church, and the goal of spiritual maturity (1:3; 2:20; 4:11–16).		

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Source: https://www.insight.org/resources/bible/the-pauline-epistles/ephesians

Structure Layout of Ephesians (according to the ESV Text)
https://markbass.files.wordpress.com/2012/03/ephesians-structural-layout.pdf [PDF]

The Significance of the Chiastic Structure of Ephesians 1:3 - 14 for Defining 'Predestined'
http://nagasawafamily.org/paul_ephesians.1.03-14.predestination.pdf [PDF]

Ephesians Analysis
http://www.genesishistory.org/content/EphesiansAnalyzed.pdf [PDF]

Ephesians TOC
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Berean Pictorial Chart
https://levendwater.org/berean_pictorial_charts/chart_no_01_ephesians.htm

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	CHAPTER 1	CHAPTER 2	CHAPTER 3	CHAPTER 4	CHAPTER 5	CHAPTER 6
EMPHASIS	**DOCTRINAL** - What We Should Know			**PRACTICAL** - How We Should Live		
THE CHURCH	Our Position in Christ			Our Practice on Earth		
SUBJECT	Chosen in Christ	Saved by Grace	Members of His Church	Life in the Church	Life in the Home	Life in the World
SUMMARY	**:1-2** Greeting **:3-14** Chosen by the Father, Redeemed by the Son, Secured by the Spirit **:15-23** Prayer for Understanding	**:1-3** Our Depravity **:4-10** His Grace **:11-22** Our Unity	**:1-13** The Mystery of the Gospel Through the Church **:14-21** Prayer for Obedience	**:1-16** Walk in Unity **:17-24** Walk in Purity **:25-5:2** Walk in Love	**:3-20** Walk in Holiness **:21-6:9** Walk in Submission • Wives & Husbands • Children & Parents • Slaves & Masters	**:10-20** Stand in Power **:21-24** Salutation
PRAYERS	For the Ephesians **1:15-23**		For the Entire Church **3:14-21**			For One Another **6:18-20**
PSALM 1:1 MOTIF	**SIT** We Are Seated With Him in the Heavenly Places **2:6**			**WALK** Walk Worthy of Our Calling **4:1**		**STAND** Against the Devil's Schemes **6:11**
HOLY SPIRIT	**:13** Seals	**:18** Unifies **:22** Builds Residence	**:5** Revealer **:16** Power Source	**:3** Unifies **:23** Renews **:30** Grieves	**:18** Controls	**:17** Defends **:18** Intercedes
THE BODY OF CHRIST	**:23** Church=Body	**:16** One Body	**:13-14** Mystery **:21** Brings Glory	**:12-16** Built Through Gifts	**:22-32** Christ's Bride	

Source: https://thewellcommunity.org/bible-charts

For more charts/outlines see: Ephesians – Highlights by Chapter

Key Themes

1. All people are by nature spiritually dead, transgressors of God's law, and under the rule of Satan.	1:7; 2:1–3, 5, 11–12
2. God predestined his elect to redemption and holiness in Christ according to the free counsel of his will.	1:3–14; 2:4, 8–9
3. God's rich mercy in Christ has saved sinners; this free gift is by grace through faith alone.	1:7–8; 2:4–14
4. Christ's earthly work of redemption was part of his cosmic reconciliation and exaltation in this age and the next.	1:15–23; 3:1–13
5. Christ's reconciliation entails uniting all people, whether Jew or Gentile, into his one body, the church, as a new creation.	1:23; 2:10–15; 3:1–21; 4:1–6
6. Christ's people are renewed to new lives of holiness in thought, word, and deed, and must reject their old, sinful lifestyles.	4:1–3, 17–32; 5:1–20
7. Holiness of life entails submission to proper authorities, and loving and considerate care for those in submission.	5:21–6:9
8. Christ has given powerful gifts to his church to bring about her unity, maturity, and defense against the onslaughts of the devil and his allies.	4:7–16; 6:10–19

ESV Study Bible

Ephesians TOC
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Major Themes for The Book of Ephesians

http://www.foundationsforfreedom.net/References/NT/Pauline/Ephesians/Ephesians0/Ephesians0_Themes.html

Excerpt:

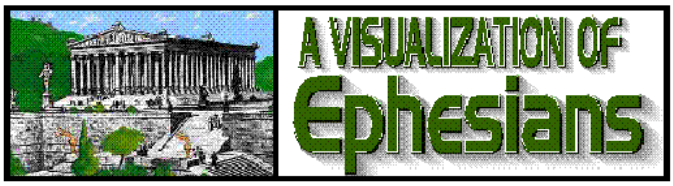
Ephesians presents many significant themes which bring major contributions of thought. Some are listed below.

- The glorious position of Christ
- The holy calling of God's people
- The equipping of God's people to do what God has appointed them
- God's general purpose for the church and the believers
- The means God displays His glory
- The transition between the Old and New Covenants
- Paul's authority to speak the Gospel
- The meaning and implications of the Gospel of Jesus Christ
- The Holy Spirit's work in the lives of His people
- The innate sinful nature of mankind
- The nature and means of salvation
- The transformation that takes place in His people (from sin)
- The unique lifestyle of God's people
- Unity among God's people
- The ability of God's people to withstand Satan and his forces
- The importance and style of prayer needed for the welfare of the church

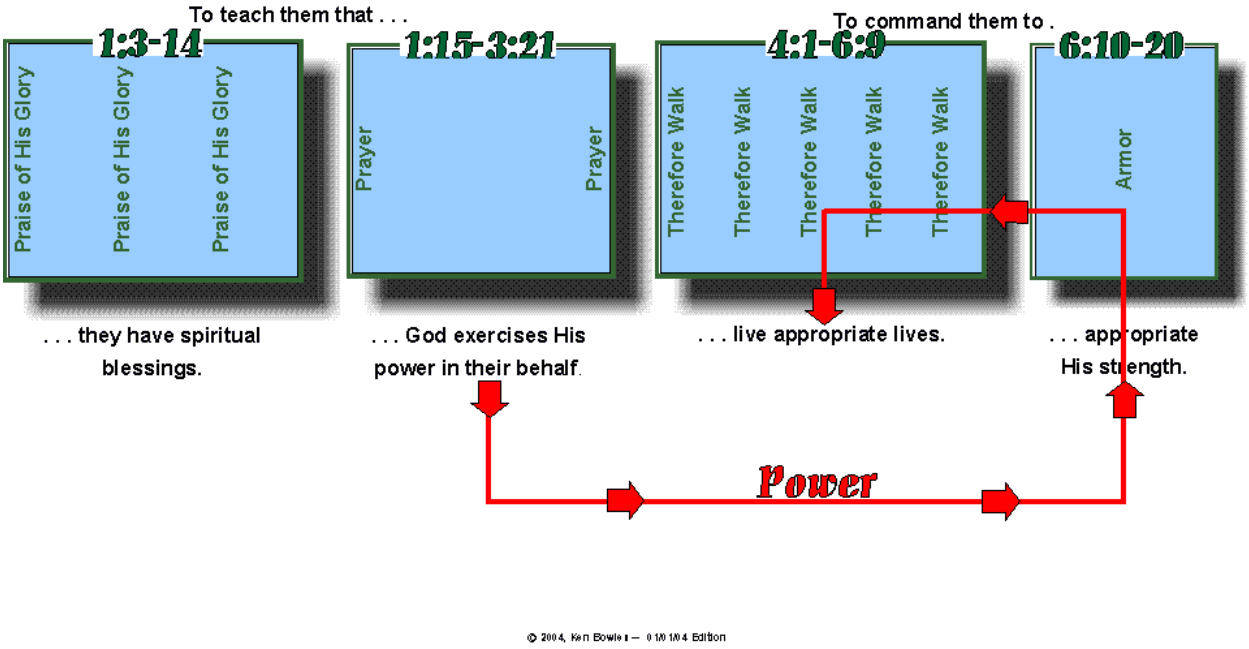
Together they present a powerfully packed book. Each paragraph calls us to renewed thinking that leads to faithful godly lives. The rest of this article will present a few of these topics in greater detail as they have to do with understanding the whole book.

Ephesians TOC
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Overall Purpose: To encourage the Ephesian Christians by indicating how God exercises His power on their behalf.



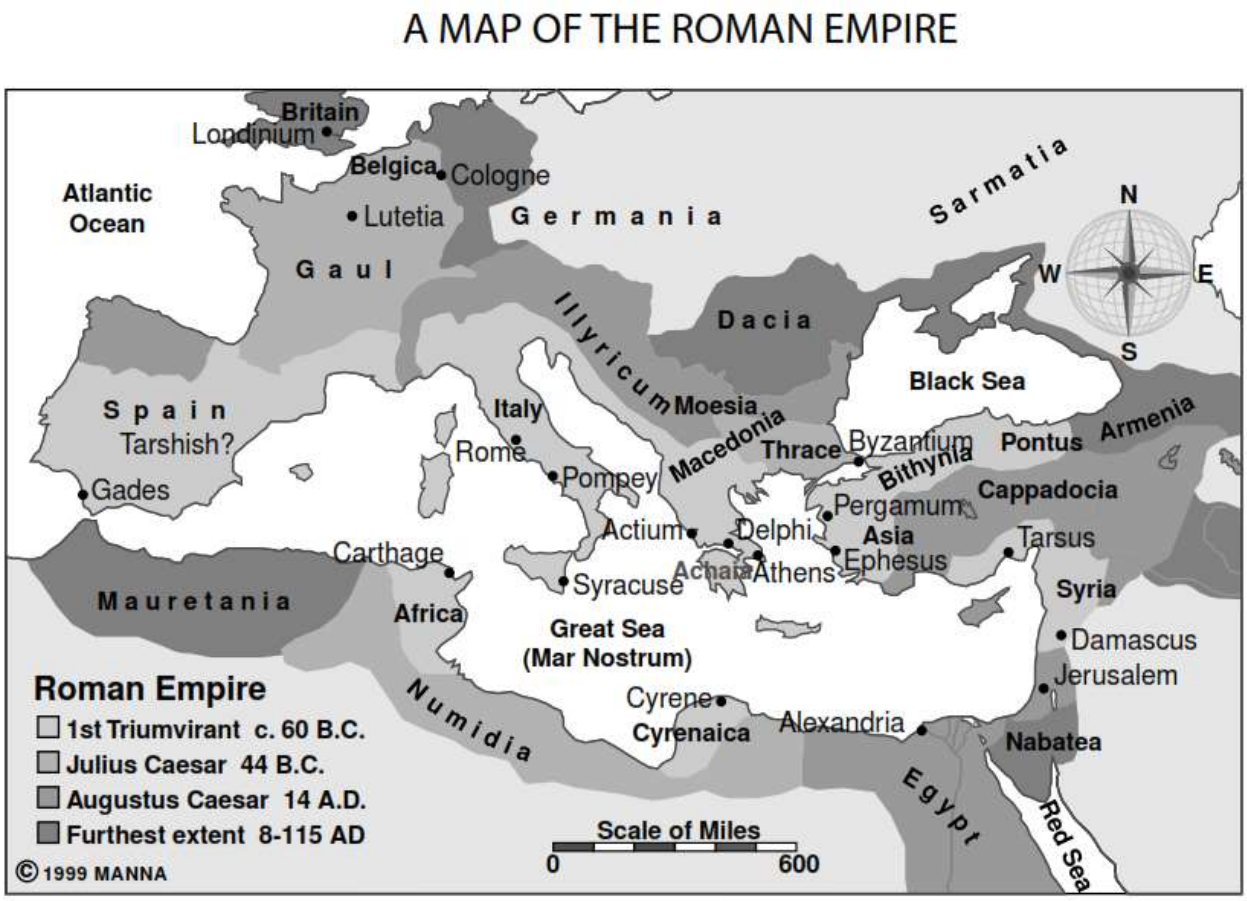
Source: https://www.oocities.org/k9ocu/VisualizationEph.htm

Ephesians TOC
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Maps

Ephesians Bible Study – Matt Hennecke
http://www.thinkonthesethings.com/materials/Eph.pdf [PDF]



See also maps: **Chronology and Locations of the Writing of Acts and Paul's Letters**

Ephesians – Ephesus History

Ephesians – Farewell at Miletus

Paul: Background/Maps **(outside of this Ephesians section)**

Maps of Bible **(and Charts, Illustrations, Timelines)**

Ephesians TOC
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The Setting of Ephesians

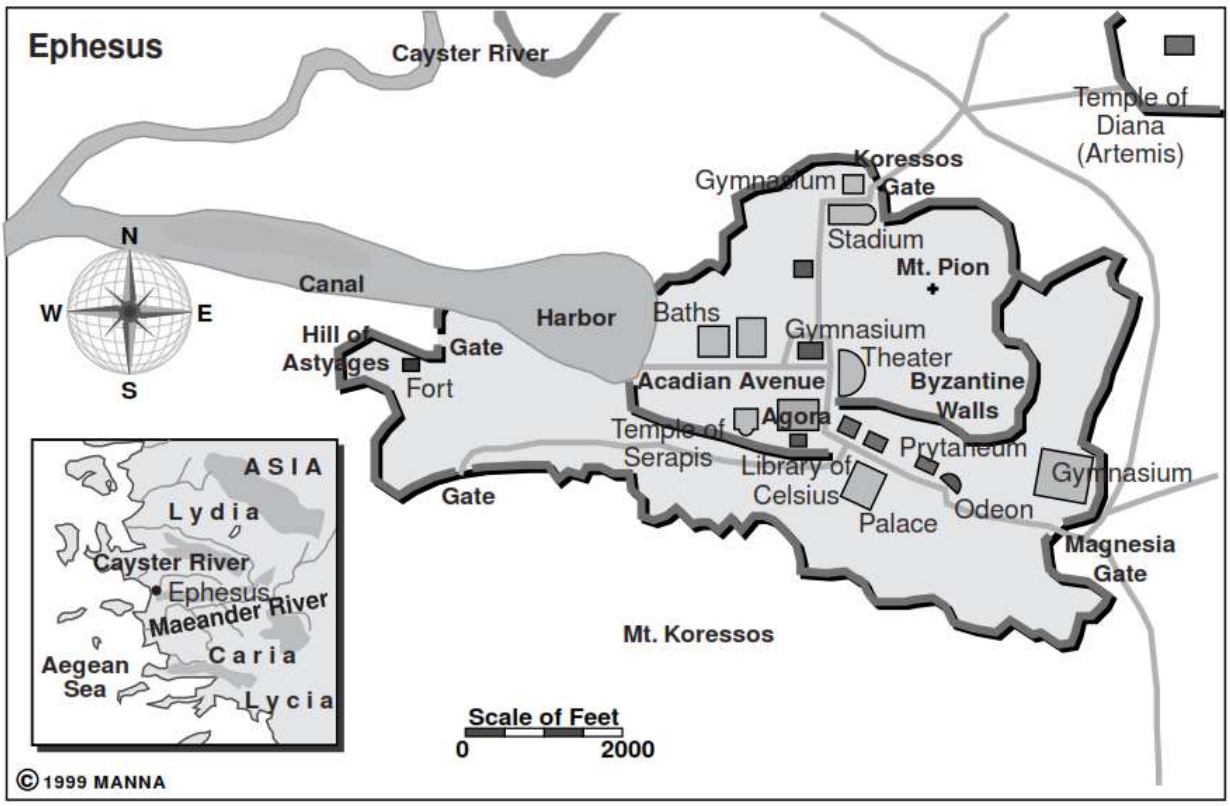
(c.*A.D.* 62)

Ephesus was a wealthy port city in the Roman province of Asia. It was a center of learning and was positioned near several key land routes in western Asia Minor. Paul probably wrote his letter to the Ephesians while under house arrest in Rome (Acts 28).

ESV Study Bible – Ephesians Introduction Excerpt [Recommended]
http://www.centuryone.com/NT-excerpt-ephesians-intro.pdf [PDF]

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THE CITY OF EPHESUS

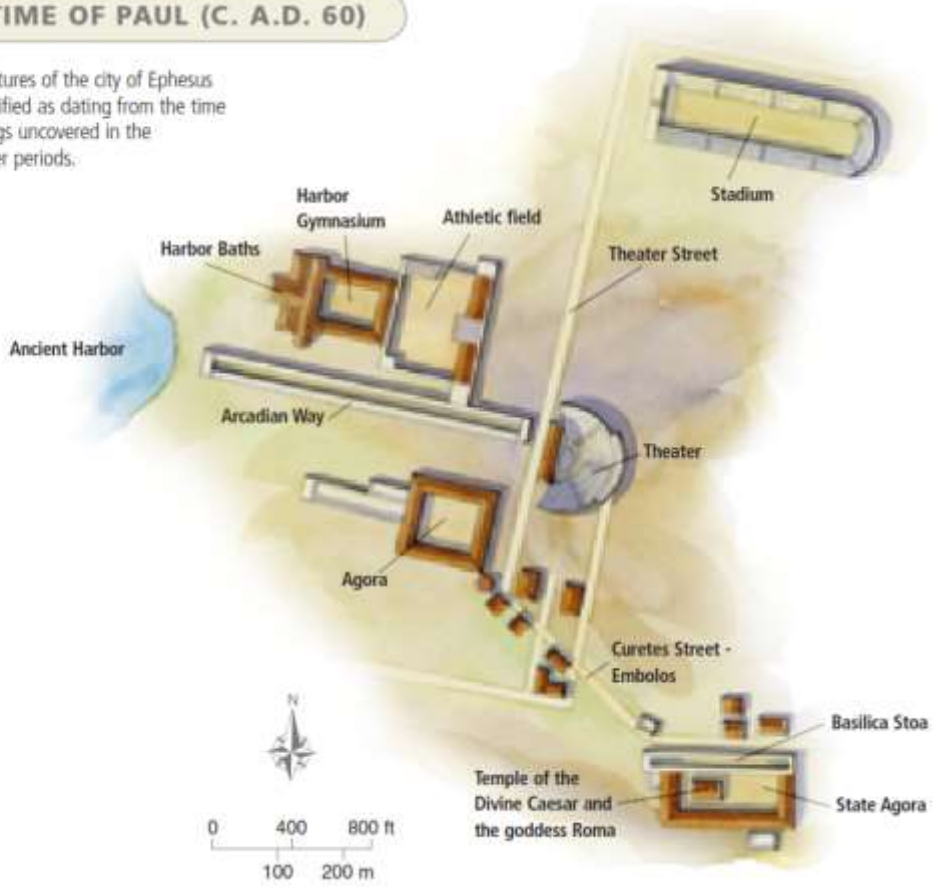


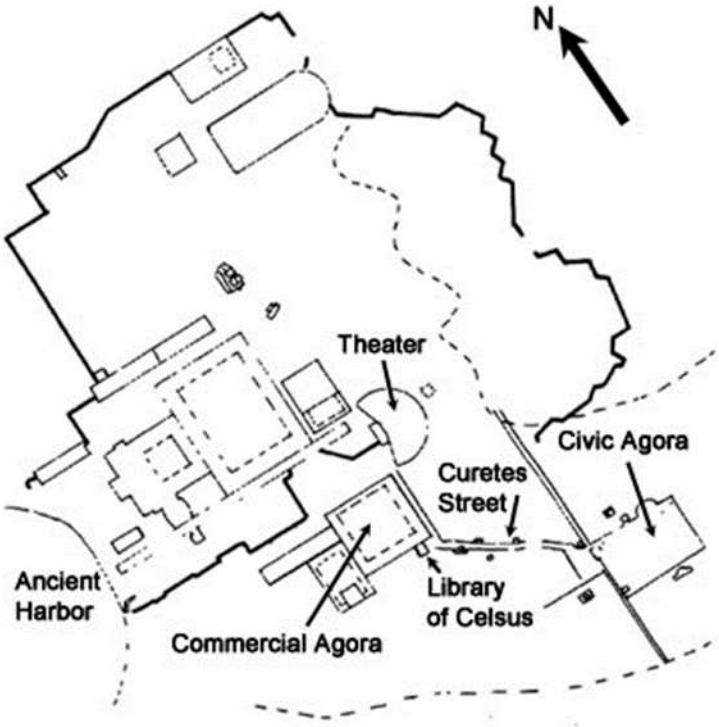
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EPHESUS IN THE TIME OF PAUL (C. A.D. 60)

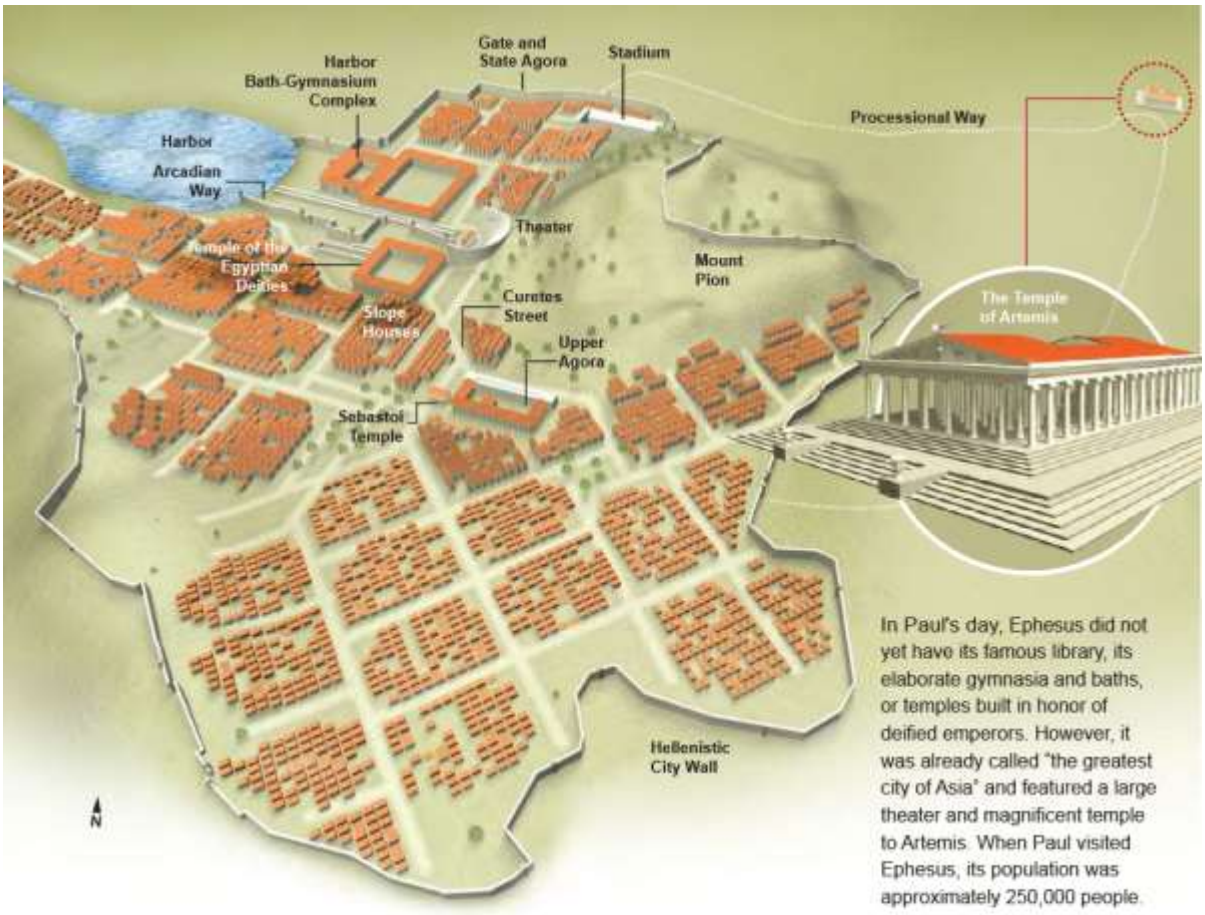
The city plan below shows those features of the city of Ephesus that archaeologists have so far identified as dating from the time of Paul. Many of the notable buildings uncovered in the excavation at Ephesus date from later periods.





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Ephesus in Paul's Day

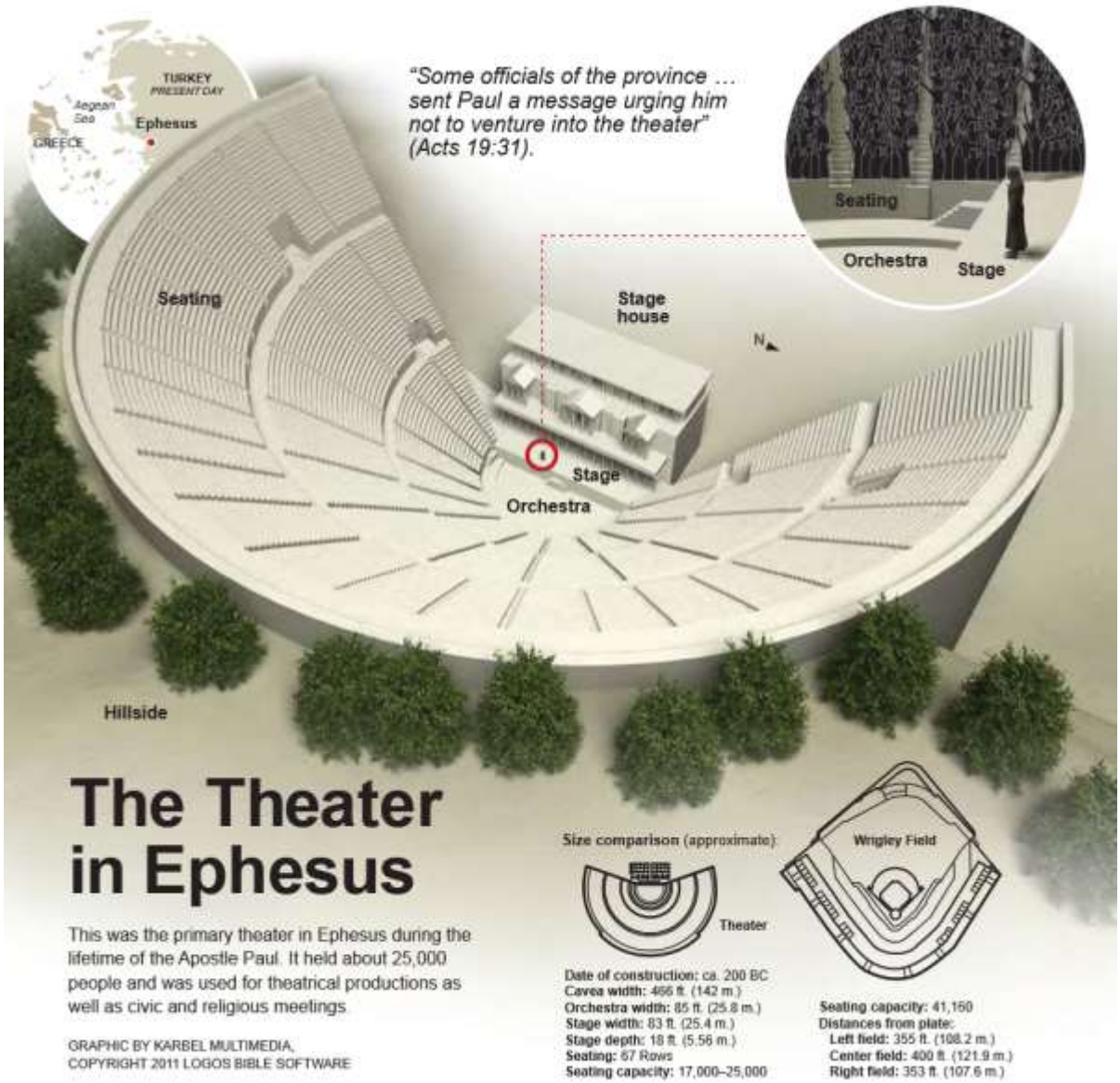
Ephesus was a thriving port in the first century, situated on the only major east–west road system in the area. Nearly a century had passed since it had last been invaded. The city was proud and prosperous, and a strong Jewish community thrived there.



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***See*: Pictures of Theater**

***See also*: Odeum (or Odeorn) [Theater]**

Temple of Artemis

House of the Virgin Mary

Videos of Ancient Ephesus

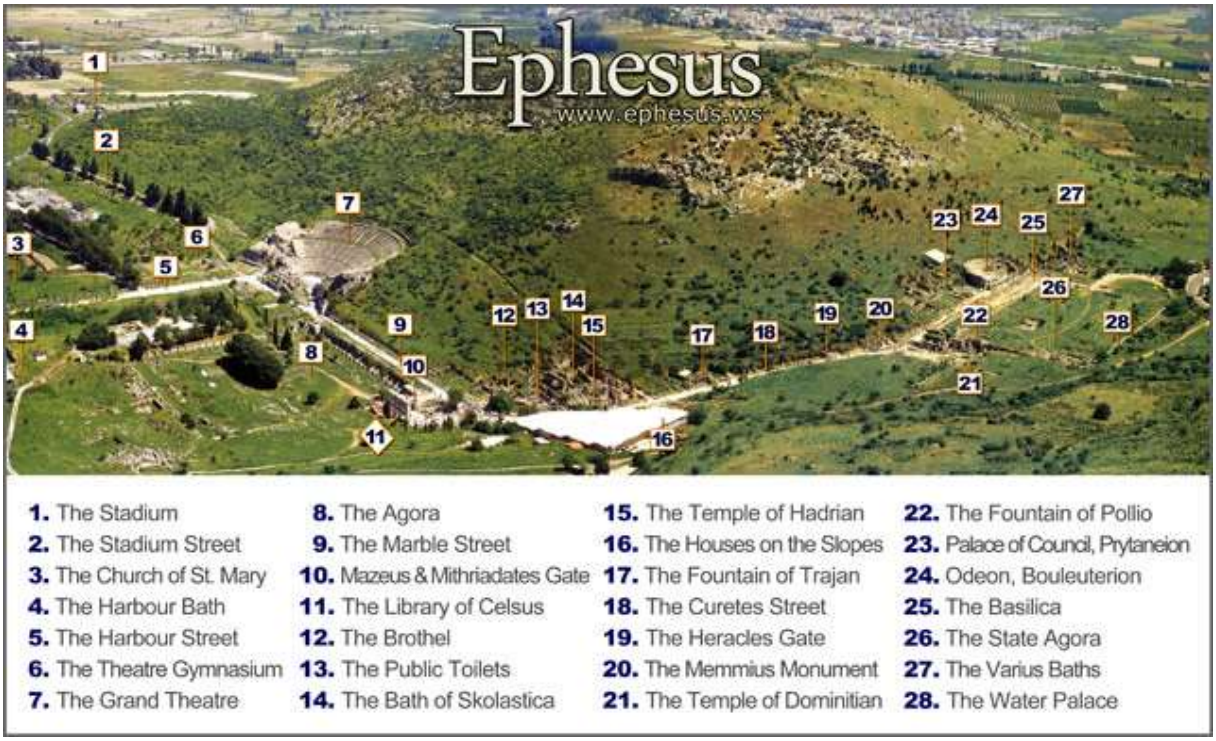
Maps of Ancient Ephesus / More Maps of Ancient Ephesus (following pages)

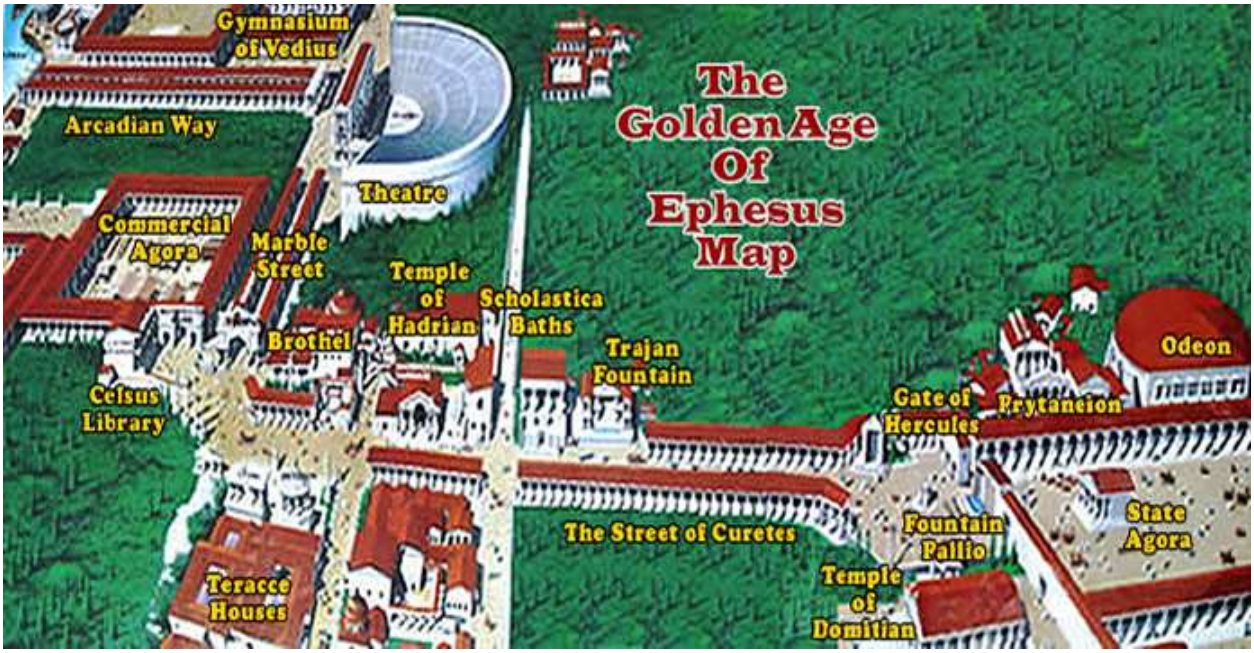
Ephesus.us – History, information and pictures of Ephesus Ancient city
http://www.ephesus.us/

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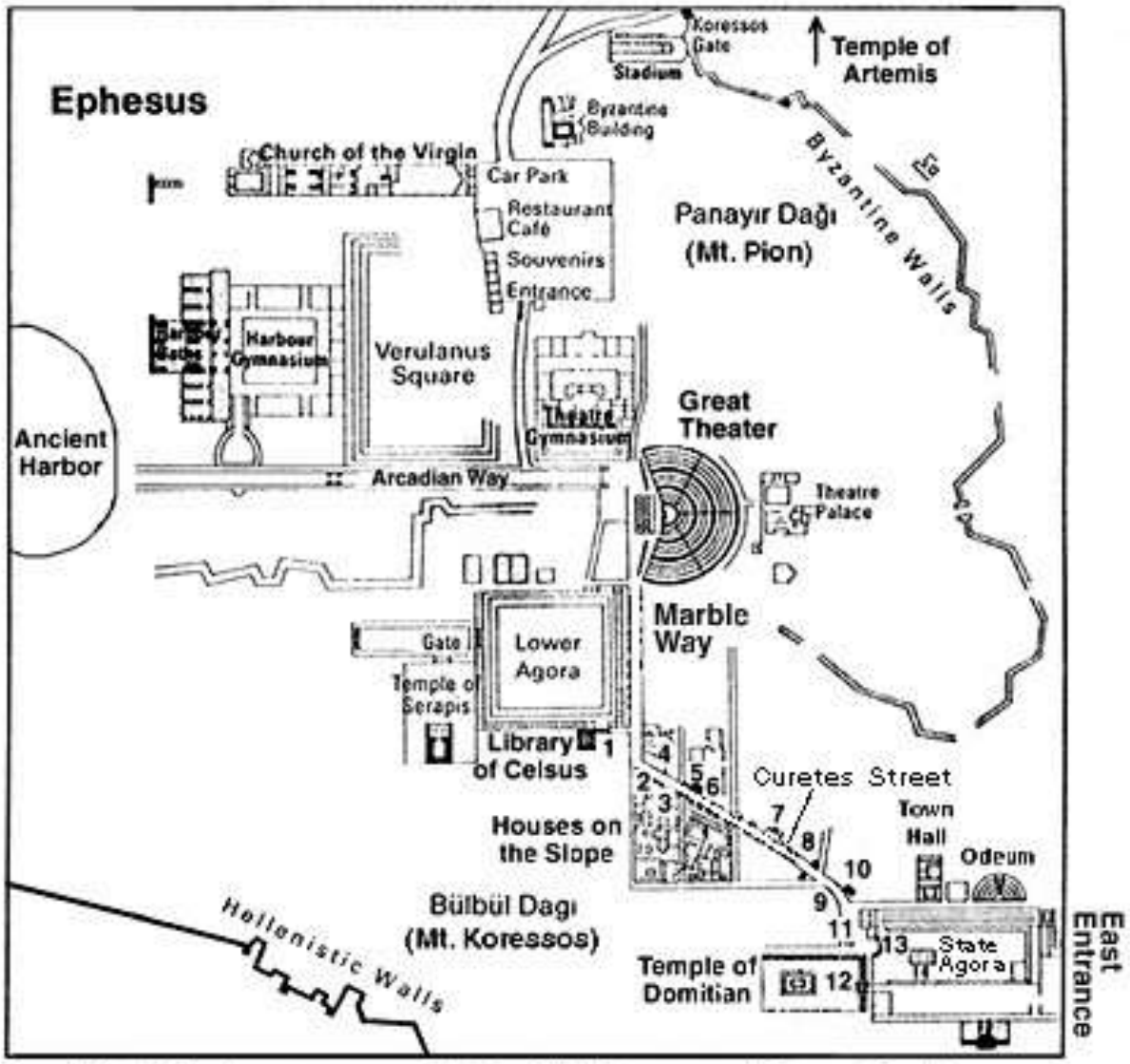
Maps of Ancient Ephesus

http://www.ephesus.ws/ephesus-map.html



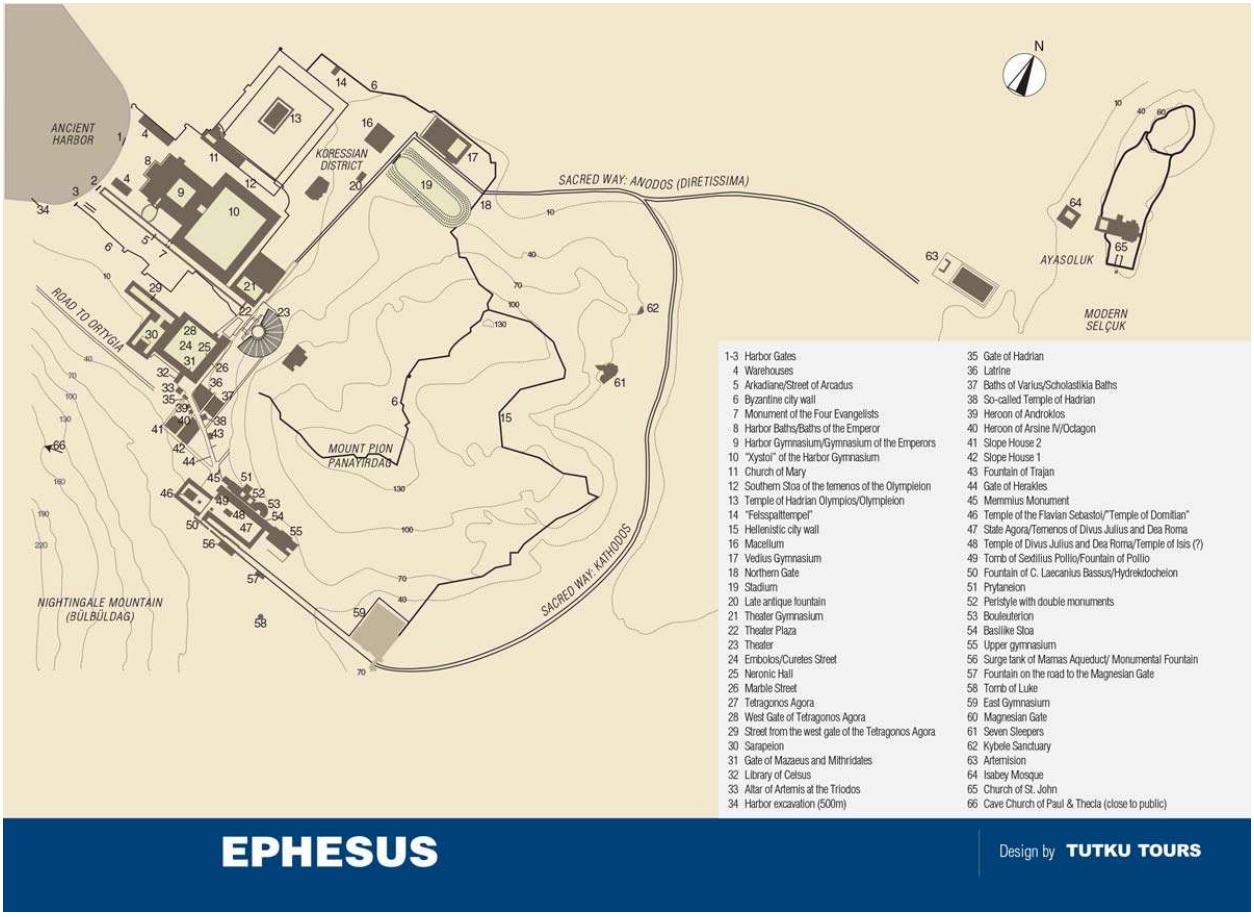


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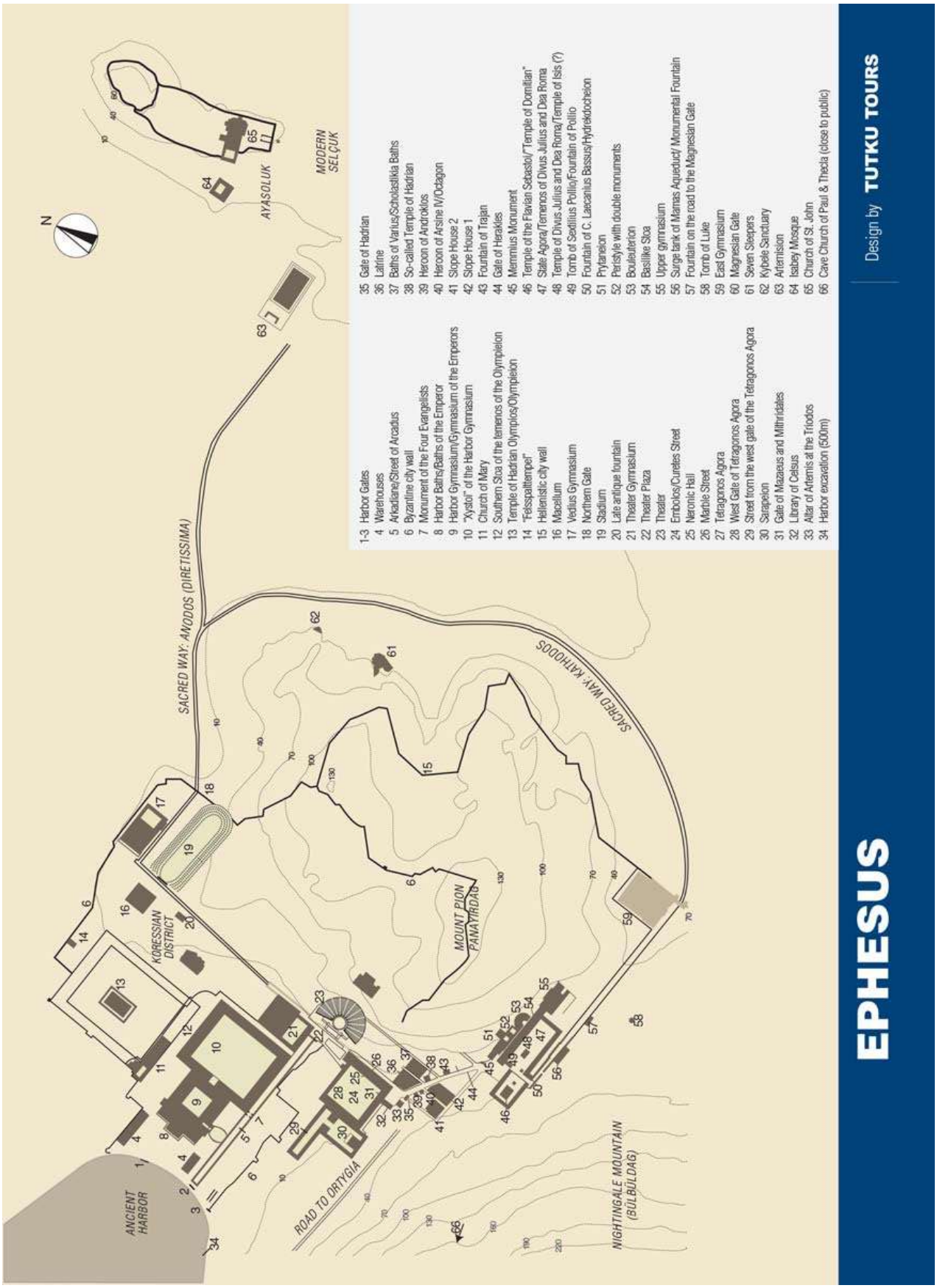
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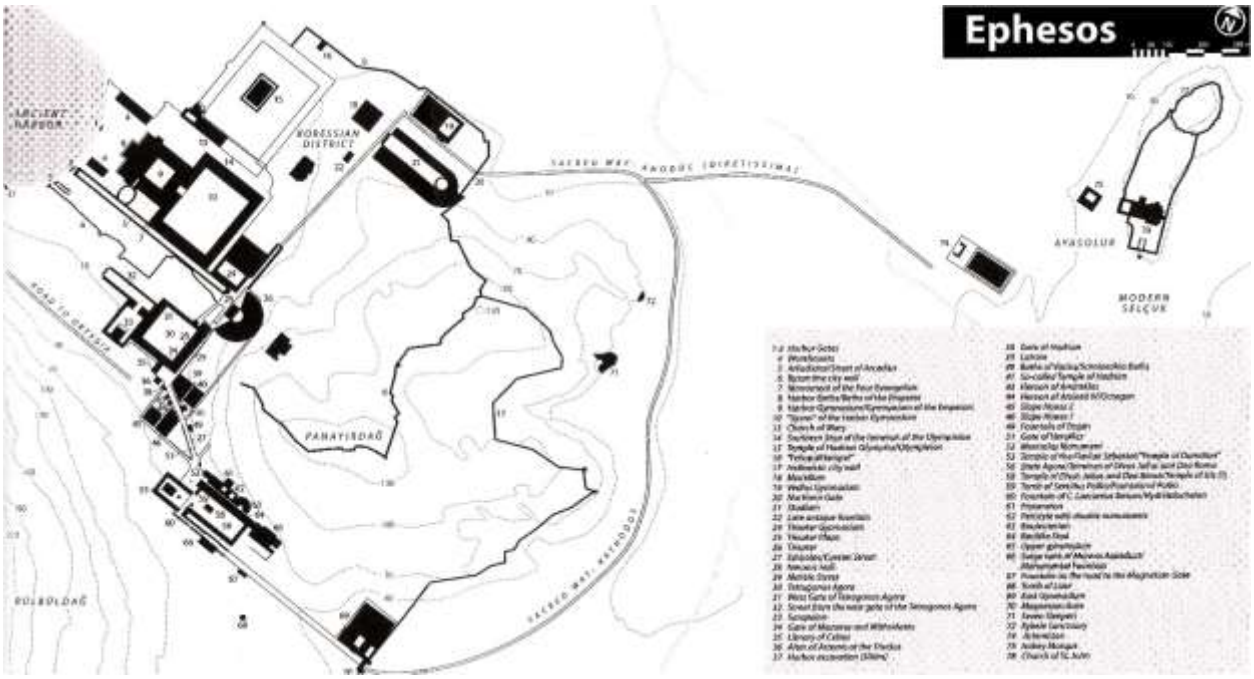
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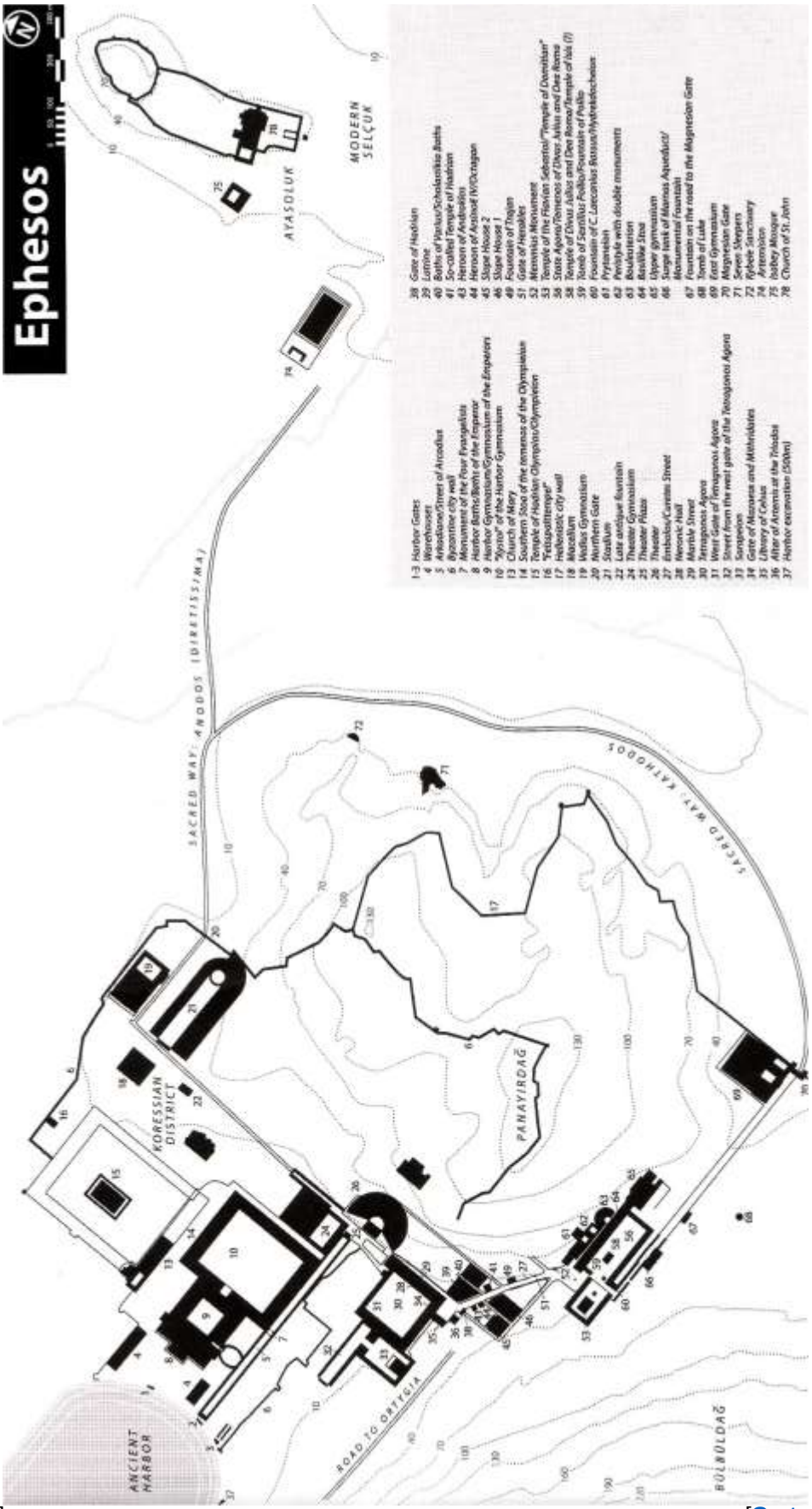
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Ancient Ephesus and the New Testament
http://www.patheos.com/blogs/markdroberts/series/ancient-ephesus-and-the-new-testament/

Ancient Ephesus and the New Testament

How our knowledge of the ancient city of Ephesus enriches our knowledge of the New Testament

by Rev. Dr. Mark D. Roberts



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(*See also*: Videos about Ancient Ephesus)

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Ancient Ephesus and the New Testament:

Introduction

For many of us, the events of the Bible seem to take place in some distant, magic world of "Bible lands," a wonderland rather like the one discovered by Alice. We read about Jerusalem, Nazareth, Corinth, and Ephesus, but picture some hazy world shaped by illustrations in our children's Bibles. The places in which the stories of the Bible happened seem unreal, and, therefore, so can the stories.

The more we actually know about the places in which the Bible was written and in which the stories happened, the more we'll be able to read the Bible as it was meant to be read, as the account of real experiences by real people in real places. Moreover, we'll be able to understand the meaning of the Bible more accurately and precisely.

I've spent a great deal of my life studying the Bible from both an academic and a pastoral perspective. I've also examined in great detail many of the archeological descriptions of biblical sites. The Internet has made all of this much easier and quite wonderful, actually. (Check out sites such as http://www.holylandphotos.org/ and http://www.bibleplaces.com/). But, until a few years ago, I had visited only one place that could count as part of "Bible lands." In 1984, and again in 2004, I visited Rome, the city to which Paul's famous letter is addressed, and which is referenced in several New Testament passages. Strictly speaking, however, none of the biblical stories actually took place in Rome.

So you can imagine how excited I was in 2007 and then again this past summer (2011) to visit some of the locations in which New Testament events actually happened. In 2007, I visited Athens and Ephesus. This year, I was able to visit Patmos, Crete, Antalya (Attalia), Cyprus, and Israel, in addition to Ephesus (for the second time). Many of these islands or cities play a relatively minor role in the New Testament, with the obvious exception of Israel, of course.



The Arch of Titus in Rome, which commemorates the fall of Jerusalem and the destruction of the temple in AD 70

Athens appears in the New Testament as the place where Paul preached his famous "sermon" on the Areopagus (Mars Hill, Acts 17:22ff). But Ephesus is arguably one of the most important of cities in early Christianity. Jerusalem probably takes first place in this competition, but Ephesus runs a close

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second, along with Antioch. In the second century and beyond, Rome became the most prominent city for Christianity.

Why was Ephesus so significant for early Christianity? In part, this had to do with the prominence of the city itself in the first century and its central location along the coast of Asia Minor (modern day Turkey). But, more importantly, Ephesus attracted many influential Christian leaders, including Paul, John, and Timothy. (Ephesus claims to be the last place where Mary, the mother of Jesus, lived, though the historical evidence for this is mixed at best. I'll have more to say about this later.)

Prior to my visit to Ephesus, I had studied this city in great detail. It almost felt as if I had been there. So you can imagine my joy in actually seeing the extensive remains of the ancient city of Ephesus with my own eyes. During my first visit to Ephesus, the temperature was well over 100 degrees, but this didn't wilt my enthusiasm. This year, I toured the ancient city with the temperature hovering around 90 degrees. Much better! I was also able to see parts of the city that I had missed in 2007.

In the posts that follow, I'll share some of my pictures of Ephesus and explain how our knowledge of the ancient city enriches our understanding of the New Testament, especially Acts 18-19. If you've been to Ephesus, this can serve as a helpful reminder. If you've never been there, consider this an introduction and invitation.

The Location and Environment of Ephesus

Ephesus, or what is left of it, lies on the western edge of modern day Turkey, just about five miles inland from the Aegean coast. The picture to the right shows the location of Ephesus. It is close to the modern town of Selcuk. Most tourists visit Ephesus by way of the port city of Kusadasi, which is about a 45-minute drive from Ephesus. The countryside between these two cities is fertile, lush with agriculture. It reminded me of farmlands inland from San Diego, California.



***See also*: Ephesians – Maps**

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See also: Ephesians – Maps

Given the current location of Ephesus, you might be surprised to learn that it was once a major port city. No, Ephesus didn't move, or not much, anyway. Ancient cities did tend to move around a bit. When a city burned down, they'd rebuild it nearby. Ephesus was no exception. But it wasn't a change of location that made Ephesus a port city. Rather, it was the changing shoreline. In ancient times, Ephesus had a harbor, such that the city went right up to the water. But sediment from the Cayster River eventually filled in the harbor. (The photo to the right shows the location of the ancient harbor, with the ruins of the city in the center and foreground of the picture.)

Ephesus itself lies in a valley. It is protected by steep hills on either side. In days gone by, this would have helped to guard the city from enemy attack. The valley also adds to the beauty of the location, even today.



One of the most famous of Ephesus's ancient structures, the Temple of Artemis, was not located in the center of the city as it was found in Roman times. Rather, the Artemision was a mile or so out of town. All that remains of the temple is a single pillar, which lies just to the left of the center of the picture to the right. (In the photo to the right, Ephesus lies on the other side of the two low hills in the middle of the picture, and at the bottom of the larger hill in the background. If you look carefully at the center of the picture, you can see the single pillar that remains of the Temple of Artemis. Ironically, you can see much more of this Temple in the British Museum or in the Hagia Sophia in Istanbul.)

Tomorrow, we'll begin our online photo tour of Ephesus.

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Touring Ancient Ephesus

Ancient Ephesus lies in a valley between two hills. This valley slopes toward the sea. Therefore, tours of the city tend to start at the eastern end and work toward the west, which means tourists can walk downhill rather than up. This is helpful in the summer especially, when the temperatures can be quite steamy. When we were in Ephesus in 2007, the thermometer was well over 100 degrees Fahrenheit, and there is almost no shade available among the ruins. It was cooler in 2011, with temperatures in the low 90s. In the photo to the right, you can see Ephesus nestled between the hills. To the left, you can see the seats of the theatre. The white buildings are the place where many ancient houses are currently being excavated. The tour begins in the middle of the saddle.



Near the eastern entrance to ancient Ephesus you'll find plenty of vendors, some of them literally sticking their wares into your face, only a couple of inches from your nose. You can buy clothing, hats (recommended for the tour if it's hot and sunny), soft drinks, and various souvenirs. Don't bother with the supposedly authentic old coins. They're neither authentic nor old. In this location you'll see one of my favorite signs in the world: Genuine Fake Watches. You've got to commend the vendors for their honesty. But this sign raises a question: What would *fake* fake watches be?



The beginning of the tour of Ephesus is relatively unimpressive. For the most part, you see dozens of stones, obviously part of ancient buildings. But you won't see any restored ruins, except in the distance. Almost all of what makes Ephesus so special lies out of view, down the slope of the valley.

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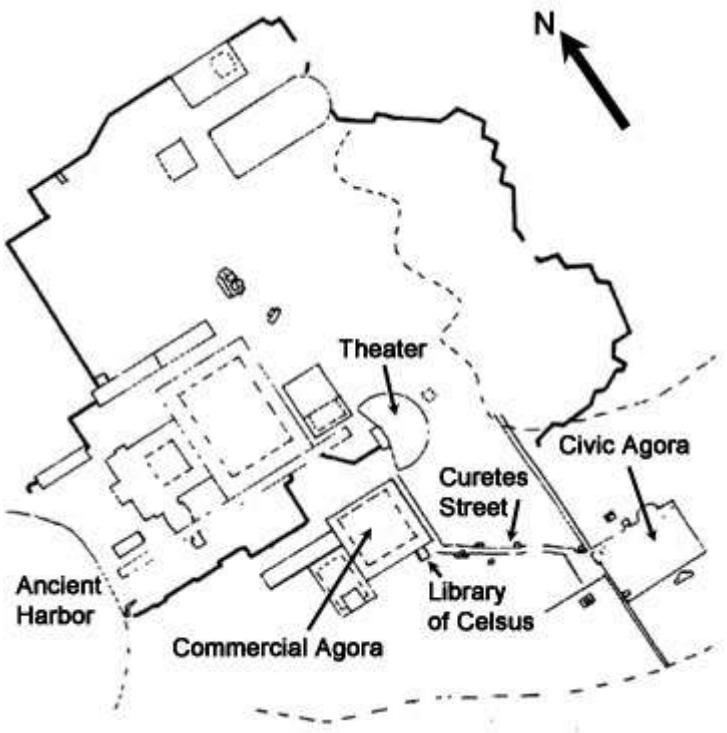
Near the beginning of the tour there was a stack of what looked like pieces of terra cotta pipe. Indeed, these sections of pipe were once part of the elaborate fresh water system for Ephesus. The Romans, who were masters of moving water around, had built aqueducts that brought water to the city. Then large pipes, pieces of which you can see in the photo to the right, moved the water around to key locations of the city (the baths, fountains, men's toilet, etc.).



Tomorrow the tour continues.

Touring Ancient Ephesus, Part 2

A tour of Ephesus usually begins, as I explained yesterday, at the eastern end of the city because from there you walk downhill rather than uphill. In the map to the right, the tour would begin just to the right of the civic agora. On this map, you can see several of the major features of the ancient Ephesus, including the two agoras (public gathering places), the theatre, and the Library of Celsus. When you're walking through Ephesus today, it seems small, like a town that might have had 5,000 residents. In fact, ancient Ephesus had perhaps as many as 200,000 residents. Many of their homes have not been excavated or refurbished. But even with all the original structures intact, a person today would be impressed by the extent to which people were crowded together in this city, as in others throughout the Roman Empire.



See also: **Ephesians – Maps**

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The Library of Celsus is the most beautiful of the restored buildings in Ephesus, and is often the place of evening concerts and other festivities. This library, which was once one of the largest in the ancient world, was not built during the first century AD, the time of greatest interest for New Testament scholars. It was constructed in AD 135 by a man who built it in honor of his father, Celsus, who had been a governor of Asia Minor (the location of Ephesus in the Roman Empire). Today, the library consists of a rebuilt façade, without the rooms that once contained thousands of scrolls.

For students of the New Testament and early Christianity, the Library of Celsus contains an easily overlooked treasure. It was, in fact, overlooked by many of the archeologists who painstakingly rebuilt the facade of the library. On the steps leading up to the entrance of the library, there is an easily missed carving, perhaps a piece of ancient graffiti. You can see it in the photo to the right. It is a menorah, a Jewish symbol. It was carved into the steps by some unknown Jewish resident of Ephesus sometime after the building of the library. Why is this unimpressive carving so important? Because it is the only archeological evidence we have for the existence of a Jewish community in Ephesus. The book of Acts testifies to such a community and their synagogue. But, as of this time, evidence of the synagogue has not been found.



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If your tour begins in the eastern end of Ephesus, you first walk into one of the two agoras (or public squares) of the ancient city. There's not much left of this civic agora, the place where the official business of Ephesus was once conducted. One of the buildings alongside the civic agora was the Prytaneion. This building was the center of city business. It was dedicated to the goddess Hestia, and contained the city's sacred flame that was never allowed to go out. There is not much left of the Prytaneion, apart from a couple of rebuilt pillars. It was in this location that two statues of the goddess Artemis were discovered. They are now found in the Ephesus museum. I'll have more to say about them later.

One of the highlights of the Ephesus tour is the men's toilet, found along Curetes Street. This bathroom, as we'd say in the USA, once contained about twenty places for men to do their business. It had a running water sewage system in its day. Perhaps the most surprising part of this bathroom is that the seats were placed very few inches apart, without any barriers. So a man might find himself sitting next to another man, almost touching as they used the facilities. Apparently, men used this as a place to socialize. There certainly wasn't much privacy, that's for sure. In 2007, you could sit on the ancient toilets. Today, they are now off limits so as to preserve them.



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The public [pay] toilets of Ephesus were ahead of their time!

Source: https://www.aroundtheworldl.com/2016/10/10/ephesus-ancient-ruins/

Rather than continue this blog "tour" of Ephesus, I'm going to change gears in my next post and begin to make connections between the New Testament and the ancient city.

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Ephesus in the New Testament

Early Christianity was significantly an urban movement. This might sound surprising if you're used to thinking of Christians continuing the mode of Jesus, whose ministry happened largely (but not only) in rural Galilee. Yet, when we pay close attention to the facts of Christianity in the first-century A.D., we see the prominence of cities, including Jerusalem, Antioch (in Syria), Corinth, Rome, and Ephesus.

Arguably, Ephesus was the most important city for Christians at the end of the first century. Jerusalem had pride of place at first. Rome was growing in influence in the early second century. Yet, not only was Ephesus situated rather in the center of an area in which Christianity was thriving, but also it was an important city in its own right. Moreover, it was associated with several prominent Christians, including Paul, Timothy, John, and perhaps even the Virgin Mary. (People who live near Ephesus today, along with many Roman Catholics throughout the world, believe that Mary lived just outside of Ephesus during her last days on earth. The photo to the right shows the center of Ephesus today, Curetes Street with the Library of Celsus in the distance.)



Curetes Street, the "main drag" of ancient Ephesus



Source: http://traveltripjourney.blogspot.com/2013/04/ephesus-turkey.html

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The fact that Christianity was primarily an urban movement helps to explain its rapid spread throughout the Roman world. Cities were the hubs of travel, trade, and culture. If one influenced a major city in a region, then one would also be able to influence the whole region. Thus, for example, if Paul were to establish a vital Christian presence in Ephesus, then this would spill over to other cities throughout Asia Minor.



Papyrus 46, showing portions of Galatians and Philippians

When we think of Ephesus and the New Testament, most of us would at first remember the letter of Paul called "The Letter to the Ephesians" or, simply, "Ephesians." But it turns out that the connection between this letter and Ephesus is rather tenuous. Some of the earliest manuscripts of the letter do not contain the words "in Ephesus" (*en Epheso* in Greek). For example, Papyrus 46, one of the oldest and most reliable manuscripts of Paul's letters, does not mention Ephesus. (The picture to the right shows part of this manuscript.) Many scholars believe that the so-called Letter to the Ephesians was originally a circular letter intended for several churches, including the church in Ephesus. This many also explain why the letter has so little in it that is uniquely Ephesian (no mention of the Temple of Artemis, for example).

The oldest references to Ephesus in the New Testament are found in Paul's First Letter to the Corinthians. There, he writes:

If with merely human hopes I fought with wild animals at Ephesus, what would I have gained by it? (1 Cor 15:32)

I do not want to see you now just in passing, for I hope to spend some time with you, if the Lord permits. But I will stay in Ephesus until Pentecost, for a wide door for effective work has opened to me, and there are many adversaries. (1 Cor 16:7-9)

Unfortunately, we don't know exactly what Paul means by fighting wild animals at Ephesus. The Ephesians were enthusiastic for games in which African animals fought against animals or people. But it seems most likely that Paul is speaking metaphorically, referring to some conflict that he had in Ephesus. Nevertheless, it does seem obvious that Paul was writing the letter we know as 1 Corinthians from Ephesus, where he was engaged in missionary work for an extended period of time. It was during this time that he must have "fought with wild animals." Perhaps Paul was referring to the conflict we read about in Acts 19. I'll turn to this in my next post in this series.

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The Apostle Paul in Ephesus

In my last post, I quoted a passage from Paul's first letter to the Corinthians in which he wrote, "But I will stay in Ephesus until Pentecost, for a wide door for effective work has opened to me, and there are many adversaries" (1 Cor 16:8-9). This fits perfectly with the picture painted of Paul's Ephesian ministry in Acts of the Apostles.

In Acts 18, Paul visited Ephesus briefly on his trip from Corinth back to Jerusalem (18:18-22). Verse 24 introduces a Jewish teacher named Apollos, who taught in the synagogue in Ephesus. This synagogue hasn't been located by archeologists. Apollos accurately passed on some truths about Jesus, but didn't know the whole story. So a leading Christian couple, Priscilla and Aquila, taught Apollos the what he had been missing. More fully informed, Apollos journeyed on to Corinth.

Acts 19 begins with Paul's appearance at Ephesus. First, he laid hands on some disciples who received the Holy Spirit with power (19:1-7). Next, he presented the message of the kingdom of God in the Jewish synagogue, arguing persuasively. But when most of the Jews were closed to Paul's message, he moved to the lecture hall of Tyrannus, where he continued preaching for two years. Today, we do not know exactly the location of this lecture hall. In all likelihood, it was a place where the men of Ephesus gathered for lectures on various subjects, including philosophy and religion. Ephesus was well known in the ancient world as a place of learning, and Paul would have been seen as one more philosopher with a tempting message offering transformation and immortality. (The photo to the right shows the Odeum [or Odeon] in Ephesus, a theatre that could seat more than 1,000 people. Public lectures were given here. This was also the place where the city business was done.)



The Odeum in Ephesus

Paul's ministry flourished, in part because of the power of God that brought healing and deliverance from demonic oppression. Many Ephesians who had been enamored with magical practices (what we'd call dark magic, not stage magic) renounced these practices and publicly burned their books of magic.

This sounds innocuous enough to us, but it doesn't take too much imagination to see how the success of Paul's ministry led to trouble. Magic and superstition permeated Ephesian culture, so that the burning of magic books would have seemed antisocial. It would be rather like if a whole bunch of people in my city got together and burned their their Christian books. Moreover, the people who wrote, bought, and sold books of magic would rightly have perceived an economic threat from Paul and those influenced by him.

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This latter issue, the economic danger posed by Paul, in fact led to a major brouhaha in Ephesus. I'll examine this more closely in my next post.

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The Odeum

http://www.ephesustoursguide.com/ephesus/the-odeum



The Odeum [or Odeon] in Ephesus, a theatre that could seat more than 1,000 people. Public lectures were given here. This was also the place where the city business was done

Wikipedia: https://en.wikipedia.org/wiki/Odeon_%28building%29



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Artemis and Her Temple

In my last post, I summarized the beginning of Paul's ministry in Ephesus as it's described in Acts 19. We saw that, after first being stymied in his effort to reach out to Ephesian Jews through the synagogue, Paul switched to a lecture hall, where he experienced a more positive response to his preaching. In fact, the success of Paul's ministry led to a major disturbance in the city. In order to grasp the nature of this uproar, we must understand one of the most important facts about ancient Ephesus: it was home to the temple of Artemis.



All that's left of the temple of Artemis near ancient Ephesus
(*See*: Temple of Artemis Model)

In 2007, a survey of 100 million voters resulted in a new list of the Seven Wonders of the World. In its current state, the Temple of Artemis would never make such a list. But in its heyday, which includes the first century A.D., this temple was considered one of the Seven Wonders of the World. It was one of the largest temples in the world and drew visitors from far and wide.

The goddess Artemis was a combination of the Greek goddess named Artemis, the virginal goddess of the hunt, and a local goddess with a very different job identity. In Asia Minor, the region of Ephesus, this Greek goddess was combined with elements associated with the Anatolian goddess Cybele, who was associated with the earth and with fertility, and was sometimes known as the Great Mother. (Yes, the Ephesian Artemis somehow combined the virginal Artemis with Cybele, the fertile mother. The photo to the right shows a statue of Artemis that was found at Ephesus and is now prominently displayed in the Ephesian museum. The "crown" on her head is a representation of the temple. The "eggs" surrounding her midsection are perhaps some fertility symbol, though scholars don't agree on their denotation.)





Statue of Artemis of Ephesus

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Artemis is the Ephesus Museum

https://ladeetravels.blogspot.com/2012/09/selcuk-turkey-ephesus-museum-efes.html

"Beautiful Artemis" is the main attraction in this part of the Ephesus Museum.



The Seven Wonders of the Ancient World: Great Pyramid of Giza, Hanging Gardens of Babylon, Temple of Artemis at Ephesus, Statue of Zeus at Olympia, Mausoleum at Halicarnassus, Colossus of Rhodes, and the Lighthouse of Alexandria.

Yes, the "Temple of Artemis at Ephesus" was one of the Seven Wonders of the Ancient World! The Temple was first constructed in c. 550 BC and destroyed in 356 BC by arson by Herostratus. It was built again in 323 BC then destroyed by Goth plundering in AD 262. There was a model of the Temple in the center of the room at the museum, but I was totally distracted by the two statues and didn't get a photograph. I did find a photo so that you could see a model. Click here.

There are two statues of Artemis in this museum.

This is the "Great Artemis" statue. It is from the time of Trajan (a Roman Emperor).



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The Great Artemis' headdress has a temple on top.



Lions hug the arms (see in the lower left).



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Lions cling to her arms. You can see them on both arms. Bulls, bees, and angels on skirt.





This horse was a roof decoration from the altar.



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This statue of Artemis is named "Beautiful Artemis". Two feline animals area at her side. My research said that this was "like Cybele", but I didn't see a statue of her here. I did take a moment to read about her history, and it is quite interesting as she had a widespread cult. Enough about her (but read the scoop on her here). I also found one comment that said that scholars differ in opinion. Are those eggs, multiple breasts, or bulls testicles?



She is the Goddess of Fertility and the Hunt. She is from the time of Hadrian (Roman Emperor, adopted son of Trajan).



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One note said "The eyeballs remain on this one", but I didn't notice that the eyeballs were missing on the other one.



The two feline animals.



She has a "necklace" made of the zodiac figures. You can clearly see the lions on her arms.



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These are the carvings in her lower dress.



A full view of the statue.



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A closeup of the lions on her arm.



The two Artemis statues were in a separate room, with a lot of traffic. People were kind and would wait in turn to take photos, giving the one with the camera room to get nice photos.

_____

End – Artemis at the Ephesus Museum

_____

For Ephesus, having the temple of Artemis nearby (about a mile from the main city) was a great boon. On the one hand, the presence of such a temple demonstrated the importance of Ephesus and was thought to bring special blessing upon the city. On the other hand, worshipers came from all around to visit the temple, and in so doing spent lots of money on lodging, offerings, souvenirs, and so forth.

Today, little is left of the temple of Artemis. You must use your imagination to picture its former glory. There is, however, a model of the temple in the museum which can help to fill in the blanks.



Model of temple of Artemis of Ephesus

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Model of Temple of Artemis



Source: https://www.ancient.eu/ephesos/ *See* More

Ironically, you can see more of the temple of Artemis in two distant locations. The British Museum in London displays portions of the pillars represented in the model to the right. A couple of large pillars, purportedly from the temple of Artemis, are integral to the Hagia Sophia in Istanbul.



Columns in the Hagia Sophia claimed to be from the temple of Artemis



Part of a pillar from the temple of Artemis, found today in the British Museum, London

Therefore, anything that threatened the prominence of Artemis and her temple would have been seen as a major threat to Ephesus itself. In my next post we'll see how this played out in Acts 19.

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Paul and the Silversmiths

Now that we know something about the goddess Artemis and her importance for Ephesus, we're ready to get back to the story of Paul's ministry in this city.

As Paul's ministry began to thrive in Ephesus, a certain Demetrius became concerned. He was a silversmith who made little pieces of jewelry in the image of the goddess Artemis or, as most scholars think, of her temple. These were not souvenirs that worshipers took home with them, but rather small offerings given to the goddess when devotees visited her temple. Demetrius, noting the growing impact of Paul's ministry, gathered the other silversmiths together and presented his case:

"Men, you know that we get our wealth from this business. You also see and hear that not only in Ephesus but in almost the whole of Asia this Paul has persuaded and drawn away a considerable number of people by saying that gods made with hands are not gods. And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis will be scorned, and she will be deprived of her majesty that brought all Asia and the world to worship her." (Acts 19:25-27)

Notice that Demetrius was worried, first of all, about the potential loss of income if too many people were to become Christians. Second, he was worried about the loss of glory for Artemis.

Demetrius understood something essential about Christianity, something that reflected accurate insight. He knew that when people become Christians, they stop worshiping pagan gods. While we might assume this to be true, nobody in Ephesus would have done so (besides the Jews, who were vigorous monotheists). It was very common in the ancient world for people to add new gods to their personal pantheon. It was uncommon for them to insist that there was only one true God. If Paul had offered up Jesus, not as the only Savior of the world, but simply as one more savior among many, then the Ephesians would probably have built a temple to Jesus and included him in their pagan celebrations. But Christianity was distinctive, unsettling so, from an Ephesian point of view, in that it claimed the total allegiance of followers. Thus Demetrius rightly concluded that the success of Christianity would lead to the demise of Artemis worship. (That this very thing ultimately happened in the Roman Empire is celebrated on one of the ceiling frescoes in the Vatican. Tommaso Laureti, painting in the late 16th century, represented the "Triumph of Christianity" with a shattered statue of a god before the cross of Christ.)



Tommaso Laureti, "Triumph of Christianity," late 16th century.

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Though Acts doesn't tell us exactly where Demetrius made his speech, it most likely happened within the commercial agora (or marketplace), that is adjacent to the Library of Celsus. This large space is quite open today, but once would have been surrounded by colonnades, under which merchants and craftsmen sold their goods. It was a central gathering place in Ephesus, one that would be filled with people. Plus, it was near the theater, which figures prominently in the story of Paul and Ephesus.



Commercial agora in Ephesus

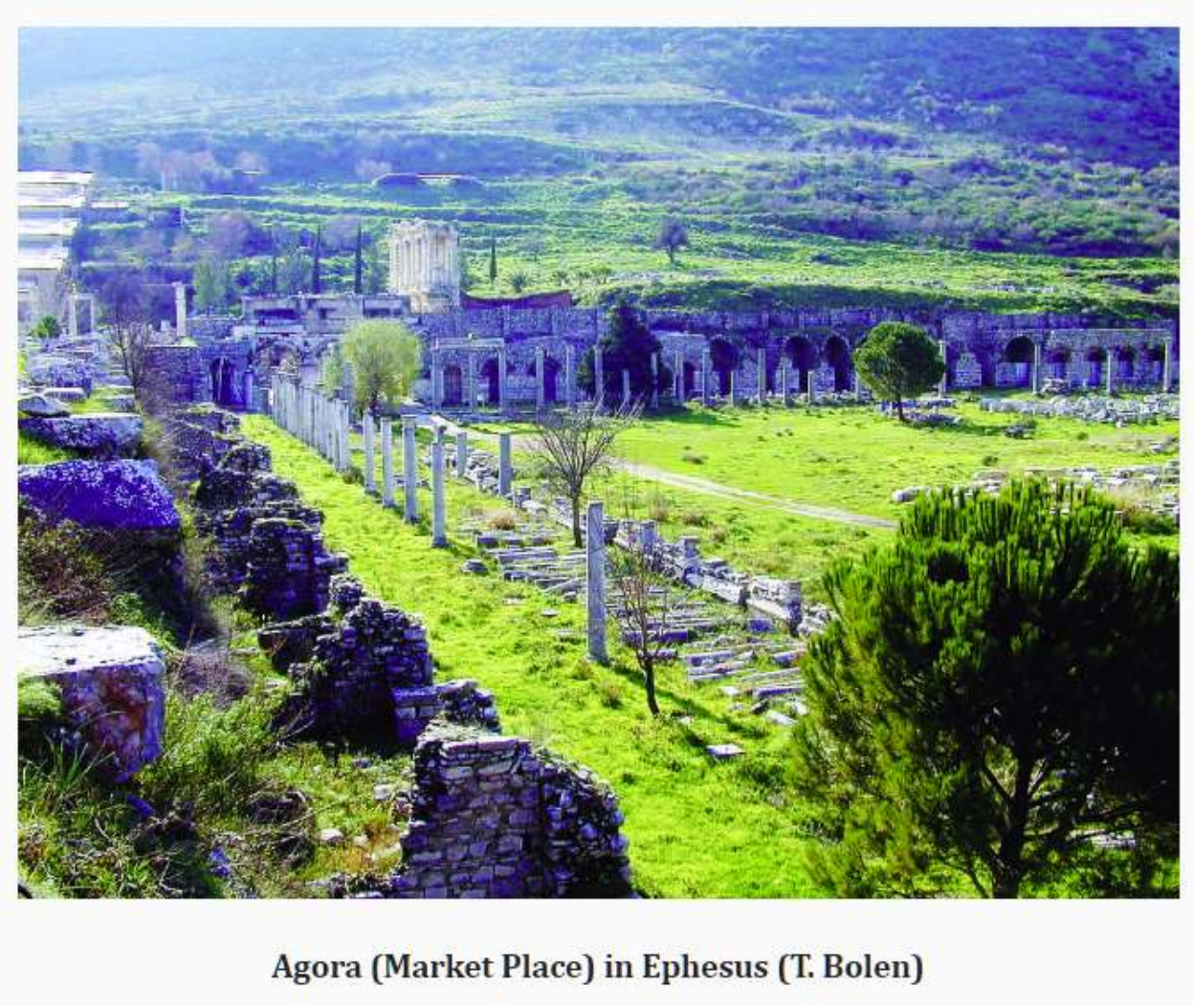
Demetrius's effort was successful. The enraged silversmiths began shouting praises to Artemis. They grabbed some of Paul's companions and dragged them to the theater. This theater, much of which is still intact, is an impressive structure even today. It could contain up to 25,000 people. Folks sitting in the "cheap seats" would have had an impressive view of the harbor (now just a marshy area). According to Acts, Paul wanted to go to the theater, no doubt to defend his friends. But some Christians and even some of the city officials convinced Paul that this would not be wise.



The theater in Ephesus
(above links to layout and maps)

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Agora (Market Place) in Ephesus (T. Bolen)

(Source: Zondervan Bible Commentary)

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The (Primary) Theater in Ephesus (see also Odeum or Odeon)





Source: http://ancientephesus.com/ephesus

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Source: http://traveltripjourney.blogspot.com/2013/04/ephesus-turkey.html

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Source: http://traveltripjourney.blogspot.com/2013/04/ephesus-turkey.html

I'll finish up the story of Paul and the silversmiths in my next post in this series…

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Paul and the Silversmiths, Part 2

When we last left our series on *Ancient Ephesus and the New Testament*, the city was in an uproar. A gang of silversmiths, at the instigation of a certain Demetrius, was rioting, dragging several of Paul's colleagues to the theater. When Paul tried to go to the theater, he was dissuaded by some of other Christians and even some civic officials. It simply wasn't safe for Paul to show up in such a chaotic and dangerous environment.



Vendors in Ephesus, not far from the theatre

The description in Acts 19 of the mob in the theater is ironic, though in a way not immediately recognizable in English. It reads: "Meanwhile, some were shouting one thing, some another; for the assembly was in confusion, and most of them did not know why they had come together" (v. 32). Even in English, one can see the humor in that most in the mob didn't even know why they were there. But the word translated here as "assembly" is, in Greek, *ekklesia*. As you may know, this word is usually translated as "church" in the New Testament. In secular Greek, *ekkles*ia meant "assembly of people," but usually stood for the orderly gathering of citizens of a given city. So *ekklesia* in Acts 19:32 is doubly ironic, in that the mob surely isn't a church, and it surely isn't orderly.

At some point during the fracas a Jew named Alexander tried to speak. Though we don't know why he did this, it's most likely he was going to put some distance between the Jews of Ephesus and Paul. But Alexander was shouted down while the mob chanted: "Great is Artemis of the Ephesians!" for a couple of hours.

Finally, the town clerk (more like the mayor than the office manager), got the people quiet. He made a diplomatic speech, reassuring the crowd that Paul and company were "neither temple robbers nor blasphemers of our goddess" (v. 37). If Demetrius had a complaint, he should bring that up in an orderly way, through the courts or the proconsuls. The clerk closed by saying, "If there is anything further you want to know, it must be settled in the regular assembly" (v. 39). Here, once again, we find the use of *ekklesia*, now in the Greek expression *en tei ennomoi ekklesiai* ("in the lawful assembly").

Why would the clerk have spoken in Paul's defense, especially since it seems likely that he was a worshiper of Artemis? The answer comes in verse 40: "For we are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion." Who would charge the Ephesians with rioting? The Romans. And the

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Romans didn't ignore civic unrest because they knew it could easily turn against them. If the Ephesians were to allow a riot, Rome might very well clamp down on Ephesian freedoms and authority. No matter what the clerk actually thought of Paul and the Christians, he was eager to keep the peace. And, according to Acts 19, in this he was ultimately successful.

What Demetrius feared ultimately came to pass, though not only because of the growth of Christianity. In time, the worship of Artemis began to fade and her famed temple lost its glory. Today, you can see more interesting remnants of the Ephesian Artemision in the British Museum in London than in Ephesus itself. But this is not to say that Christianity is dominant in Ephesus and environs. Turkey is predominantly a Muslim country today, though most Turks are secular in their orientation (this may be changing, however). And the most prominent church in the area, very near the Artemision, is itself in ruins. Christian activity around Ephesus is mostly centered in a small house that is supposedly the place from which the Virgin Mary was taken to heaven. I'll say a bit more about this next time.



Part of a pillar from the temple of Artemis, found today in the British Museum, London

The House of the Virgin Mary?

For most of my life, I never gave much thought to what happened to Mary, the mother of Jesus, after his death. I figured that she went to Jerusalem, where James, one of her other sons (or stepsons, if you prefer), was a prominent early Christian leader. A good bit of ancient tradition supports this hunch, as it turns out. (See, for example, the online Catholic Encyclopedia article on "The Blessed Virgin Mary.")

It's curious that Mary received little special attention among the early Christians. In fact, her life after Jesus' death remains largely a mystery. But, when I took my first trip to Ephesus in 2007, I learned that many people believe that Mary spent her last days near this city, and that's where she died (or was taken up to heaven).

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Many tours of ancient Ephesus include a side trip to the so-called House of the Virgin Mary. This sacred site lies several miles south of Ephesus, up on the top of a mountain. Unlike barren Ephesus, Mary's house is hidden in a forest, where the temperatures are several degrees cooler and shade is ample. If you're visiting Ephesus in the summer, you'll appreciate the literal atmosphere at Mary's house.



The so-called House of the Virgin Mary near Ephesus

The evidence for Mary having spent her last days here is circumstantial and supernatural.

The circumstantial evidence is this:

• Shortly before his death, Jesus entrusted his mother to the care of the Beloved Disciple (John 19:26-27).

• Christian tradition holds that the Beloved Disciple was John.

• Christian tradition also associates John with Ephesus, where he supposedly spent the latter part of his life. It is believed that he was buried there, and that his body used to lie under the Basilica of St. John (now in ruins, as you can see in the photo to the right).



The ruins of the Basilica of St. John, near Ephesus

• It is possible that John took Mary with him to Ephesus, perhaps because Jerusalem in the late first century A.D. was not hospitable for the mother of the controversial Messiah. Or perhaps she moved to Ephesus after the destruction of Jerusalem by the Romans in A.D. 70.

The supernatural evidence is this:

• Early in the 19th century, a German nun named Anne Catherine Emmerich claimed to have visions. Among these, she "saw" the house of the Virgin Mary, and described it in great detail. Her visions were ultimately published, and near the end of the 19th century a Catholic research team found the site described by Emmerich, though she had never seen it in person. (Emmerich's writings on the death of Jesus had a profound influence on Mel Gibson and his *The Passion of the Christ*.)

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Catholic tradition is divided on the final residence of Mary, though several popes have endorsed Mary's House as a religious shrine. A few years ago, Pope Benedict XVI visited the site, honoring it with his presence and words, though not definitively declaring it to be Mary's house.

The buildings on the site are not old enough to have been the actual dwellings of Mary. But it's certainly possible that they were built in the place and design of the original buildings. A Turkish website has several Quicktime videos that allow you to take a virtual tour of the [House of Mary] site and its buildings.

(*See also*: Videos about Ancient Ephesus)

One of the more interesting features of Mary's House is a prayer wall near the dwelling. Pilgrims come from all over the world to this place, and many offer special prayers. These prayers are written on small pieces of paper that are attached to the wall.

As it turns out, Christians are not the only ones who make pilgrimages to Mary's House. Many Muslims come as well, since they honor Mary as the mother of the prophet Jesus. For this reason, when Pope Benedict XVI visited Mary's House, he said, "From here in Ephesus, a city blessed by the presence of Mary Most Holy — who we know is loved and venerated also by Muslims – let us lift up to the Lord a special prayer for peace between peoples."



Prayer wall at the House of Mary near Ephesus

Did Mary actually live near Ephesus? Was this her final dwelling? I don't believe we have adequate historical grounds for deciding the question either way. But if you're ever in Ephesus, it's worth a trip up to Mary's House, especially if it's a hot day and you'd like some moments of relief.

***See also*: Videos of Ancient Ephesus (and House of Mary)**

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How the Wealthy Lived in Ancient Ephesus

During my last visit to Ephesus, I had the opportunity to tour the so-called “Terrace Houses,” which are stacked in three terraces on Bulbul Mountain in the center of Ephesus. Centuries ago, they were buried by landslides that were likely caused by earthquakes. The Terrace Houses are currently being excavated, with the promise of many more similar excavations yet to come.

Here are some pictures I took of the Terrace Houses (except for the first photo, which I found on WikiCommons).



View of the location of the Terrace Houses (under those white protective roofs).
http://commons.wikimedia.org/wiki/File:Kuretenstra%C3%9Fe100.jpg

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Side view of the Terraces Houses from Curetes Street



Some elements of the Terraces Houses have been well preserved. But many of the mosaics that covered the walls and floors have to be reassembled. The German headline refers to this as "The Biggest Puzzle in the World."

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Another view of the a small part of the puzzle, with results pictured on the wall



A view showing at least two of the houses being excavated

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This close-up gives you a sense of the elaborate and beautiful frescoes that once covered the walls of these houses.



Using terra cotta pipes, the houses had indoor running hot and cold water, as well as heat.

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A mosaic of a lion on one of the floors of the Terraces houses.

If you visit Ephesus, I recommend a tour of the Terrace Houses. This requires, I believe, reservations made in advance.

Is Ephesus Greek or Roman?
https://ephesusday.com/ephesus-greek-roman-guided-tour-ephesus/

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Ancient History Encyclopedia: Ephesus (2009)

https://www.ancient.eu/ephesos/

Excerpt:



According legend, Ephesus (also Ephesos) was founded by the tribe of the Amazons, great female warriors. The name of the city is thought to have been derived from "Apasas", the name of a city in the "Kingdom of Arzawa" meaning the "city of the Mother Goddess" and some scholars maintain that the sign of the labrys, the double-axe of the mother goddess which adorned the palace at Knossos, Crete, originated in Ephesus. Ephesus was inhabited from the end of the Bronze Age onwards, but the location was changed owing to floods and the whims of various rulers. While Carians and Lelegians were among the city's first inhabitants, Ionian migrations began around 1200 BCE and Ephesus is chiefly known as a Ionian Greek city.

Greek Ephesus

The city was founded for the second time by the Ionian Androclus, son of Codrus, and the cities that were established after the Ionian migrations joined in a confederacy under the leadership of the city of Ephesus. The region was devastated during the Cimmerian invasion at the beginning of the **7th century BCE** but, under the rule of the Lydian kings, Ephesus became one of the wealthiest cities in the Mediterranean world. Ephesus was a center of learning and the birthplace and home of the great Pre-Socratic philosopher Heraclitus. Women enjoyed rights and privileges equal to men and there are records of female artists, sculptors, painters and teachers. At night the streets of the city were brightly lit with oil lamps, a luxury not many cities could afford. Under the rule of King Croesus of Lydia, construction of the great Temple of Artemis at Ephesus was begun, one of the Seven Wonders of the Ancient World (destroyed, the first time, by fire in 356 BCE, the same night Alexander the Great was born). The defeat of Croesus by Cyrus, the King of Persia, brought the whole of Anatolia under Persian rule but Ephesus

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continued to prosper as an important port of trade. When the Ionian city-states rebelled against Persian rule in the **5th century BCE**, Ephesus remained neutral and thus escaped the destruction suffered by so many other cities at the hands of the Persians.



The Seven Wonders of the Ancient World were:

- the Great Pyramid at Giza, Egypt
- the Hanging Gardens of Babylon
- the Statue of Zeus at Olympia, Greece
- the Temple of Artemis at Ephesus
- the Mausoleum at Halicarnassus
- the Colossus of Rhodes
- the Lighthouse at Alexandria, Egypt

The Seven Wonders were first defined as *themata* (Greek for 'things to be seen' which, in today's common English, we would phrase as 'must sees') by Philo of Byzantium in 225 BCE, in his work *On The Seven Wonders*. Other writers on the Seven Wonders include Herodotus, Callimachus of Cyrene and Antipater of Sidon. Of the original seven, only the Great Pyramid exists today

Hellenistic Ephesus

Ephesus remained under Persian rule until liberated by Alexander the Great in 334 BCE. Upon entering Ephesus, and seeing the reconstruction of the Temple of Artemis not yet complete, Alexander offered to rebuild it. The Ephesians, however, refused his offer, claiming it was not seemly for one god to build a temple to another. Lysimachus, one of the generals of Alexander who became ruler of the region after Alexander's death, began renewal and development of the city, which he called Arsineia after his wife Arsinoe. He constructed a new harbor, built defensive walls on the slopes of the Panayýr and Bülbül mountains and moved the city approximately two miles south-west. The Ephesians, however, refused to leave their homes and the traditional site of their city so Lysimachus had the city's sewage system blocked up during a great storm, thus rendering the houses uninhabitable and forcing the citizens to move. In 281 BCE the city was re-founded under the old name of Ephesus and, again, was known as one of the most important commercial ports in the Mediterranean.

Roman Ephesus

In 129 BCE the Roman Empire acquired Ephesus according to the will left by Attalos, King of Pergamon, by which they were bequeathed his kingdom. During this time, the heavy taxes imposed by the Roman government led to the rebellion of Mithridates and, in 88 BCE, a massacre of all the Latin speaking inhabitants of the city was carried out during the storming and sack of Ephesus by the Roman army under Sulla. The city suffered severe damage in an earthquake in 17 CE. After that Ephesus became once more a very important center of trade and commerce. The historian Aristio, and others, describe Ephesus as being recognized by all the inhabitants of the region as the most important trading center in Asia. It also remained a leading political and intellectual center, boasting the impressive Celsus Library and the second school of philosophy in the Aegean.

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Celsus Library, Ephesos

From the 1st century CE onwards, Ephesus was visited repeatedly by early Christians (most notably Saint Paul, who preached and was 'booed' in the theater there), and Mary, the mother of Jesus, is said to have retired there along with Saint John (John's tomb and Mary's house may still be visited today). The Biblical Book of Ephesians is an epistle written by Paul to the Christian community at Ephesus. The city that became famous in later times, for the Cave of the Seven Sleepers, who were reputed to be seven Christian saints who were walled up in a cave above Ephesus for their faith in 'pagan times', slept for two hundred years, and emerged after Christianity had come to power, thus proving the 'truth' of the faith in the resurrection of the body.

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Artemis of Ephesus

Marble statue of the Ephesian Artemis, 125-175 CE. (Selcuk Museum, Selcuk, Turkey)

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Temple of Artemis, Ephesus

The lonely reconstructed column standing on the site of the Temple of Artemis at Ephesus. The Temple of Artemis, also...

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Videos of Ancient Ephesus

Rick Stevens: Ephesus, Turkey: Ancient City **[Recommended]**
https://www.youtube.com/watch?v=mvPCtrZ1K00 [Video] (~5 min.)

Magnificent Ancient Ruins of Ephesus, Turkey (With Facts/Figures) **[Recommended]**
https://www.youtube.com/watch?v=9oOFOAxKo-s [Video] (~11 min.)

Virtual Walkthrough: Ephesus
https://www.youtube.com/watch?v=iQqd3yrRLIU [Video] (under 12 min.)

TURKEY: the historic city of EPHESUS (EFES, ΕΦΕΣΟΣ), a complete tour
https://www.youtube.com/watch?v=uPQe_0NwASQ [Video] (~55 min.)

Ephesus - A walk through guided tour of this Ancient City
https://www.youtube.com/watch?v=XBJ5tSh3lgY [Video] (~50 min.)

House of the Virgin Mary - Ephesus (with Costa Magica)
https://www.youtube.com/watch?v=9TP8B3Q65S0 [Video] (under 5 min.)

2010 10 16 Virgin Mary and St John, Ephesus, Turkey
https://www.youtube.com/watch?v=Oqk3foFuWoI [Video] (~13 min.)

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The Ancient City of Ephesus

http://ancientephesus.com/ephesus



Ephesus is an amazing ancient city which was established by Greeks and enlarged by Romans. During its history city was an important metropolitan of ancient world.

Besides being an important ancient settlement, Ephesus is also the most visited ancient city of Modern Turkish Republic. From all over the world people come Ephesus to feel breeze of history.

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Ancient City of Ephesus History



Ephesus founded by Athens as a colony in the 10th century BC. When it was first founded, people dedicated city to Goddess Artemis who is known as maiden huntress goddess of Greek culture.

Artemis is more than this in Ephesus as Ephesus is not only a Greek settlement but also it was an Anatolian settlement. Artemis was goddess of Fertility, goddess of giving birth shortly; Artemis was the Mother Goddess of Ephesus who controls every single inch of city.

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During the Classical Greek era Ephesus was one of the 12 cities of the Ionian League. The city flourished after it was given to the Roman Republic by Greek King Attalos III in 133 BCE.

During Roman Empire era, Ephesus enlarged and flourished so lived its golden age and became one of the biggest city of ancient world. Ephesus economy was fed by port trade and idol trade of Artemis. As Ephesus dedicated to mother goddess Artemis, Ephesians built a gigantic temple for her and this temple became centre of her belief, sure it help a lot to cities economy too.

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This city was the one of the gate of Asia to Europe this opportunity made Ephesus also an early biblical city of Christianity. During 1.A.d city was visited by St. Paul and St. John. During missionary visits apostles Christianized the city of Ephesus. Sure, it was not easy and many people were persecuted by pagan believers to protect Artemis culture and gigantic income of Artemis idol trade.

In the years Ephesus became one of the bishop of Christianity, and survived long years as a Christian city.

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Ephesus was destroyed by Goths during its history, also local river (Cayster River (Küçük Menderes)) silted up the port of city. Big earthquakes and malarial mosquitoes finally finished Ephesus sometime between the 6th and 10th century. The site was completely abandoned after the 14th century. After city was abandoned, it was covered naturally in time and most of the city was buried by dust and dirt.

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Archaeological research in Ephesus started in 1863, when British architect John Turtle Wood, sponsored by the British Museum, began to search for the Artemision. In 1869 he discovered the pavement of the temple and stopped excavation in 1874. In 1895 German archaeologist Otto Benndorf resumed excavations. In 1898 Benndorf founded the Austrian Archaeological Institute which plays a leading role in Ephesus today.

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Ephesus: Astounding Ancient Greek and Roman Ruins

https://www.aroundtheworldl.com/2016/10/10/ephesus-ancient-ruins/



The Great Theater of Ephesus could hold 25,000 spectators!



The Temple of Hadrian has such pleasing lines.

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The public [pay] toilets of Ephesus were ahead of their time!



Arches next to the Library: the Gate of Augustus.

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The steep stairs of the Great Theater.

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Ephesus – A Walk Through Roman & Greek History

https://www.zewanderingfrogs.com/ephesusa-walk-through-roman-greek-history/



The main “street”, the Curetes Way, heading gently down the hill to the Library of Celcus. Walking by former shops siding the way, picturing Romans and Greeks alike shopping along for faraway exotic wine or precious food felt almost real.

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We carried on by the Marble Road, leading from the Library to the Great Theater. A beautiful road made of the same name material, you can still see some stones featuring gladiators, and other scenes picturing the ancient life. The Theater, located on the slope of the Panyair Dagi mountain, is a Roman reconstruction of around 41 to 117 AD and contains 25,000 seats. With amazing acoustic features, performances are still hosted in the ancient setting.

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Moving along Harbor Street, also known as **Arcadian Way**, we could imagine ancient shops and busy patrons walking along the 0.3 miles long (530 meters) and 36 feet wide (11 meters) street, a testament of Ephesus as an important commercial hub.

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We made our way to the **Temple of Artemis** but not much is left today of the temple, one of the Seven Wonders of the Ancient World. A lone column standing in the middle of an abandoned field, with the remaining of a people where a couple of ducks wander freely – that's basically it. Most of the few fragments discovered by the British Museum's archaeological excavation of the 1870s are now in the London museum, or in the Istanbul Archaeological Museum. The oldest remain found dates around 550 BC, and showed that the temple was initially surrounded by 36 columns, before being burnt by a fire in 356 BC. Rebuilt and expanded in the 2nd century BC to include 127 columns. As for the earlier temple, this one was also destroyed by another fire and by an earthquake, the final strike came around 268 AD by raiding Goths. But the current swampy and unmaintained aspect of the area did not leave much place for the imagination unfortunately.



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Temple of Artemis in Ephesus; one of the Seven Wonders of the Ancient World (T. Bolen)

Source: Zondervan Bible Commentary

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Ephesus – Apostle Paul's Missionary Journeys



The Theater in Ephesus

The above great theater of Ephesus was started under Lysimachus in the third century B.C. It could hold twenty-five thousands spectators and was the largest outdoor theatre in the ancient world. It exhibited fights between wild beasts and between beasts and men.

Ephesus was the capital and premier city of Asia Minor's western region (known as proconsular Asia). It was the Athenians who initially colonized the city, which is located near the mouth of the Cayster river (and opposite the island of Samos). It was famous for possessing a Temple dedicated to a pagan goddess named Diana. This pagan shine is generally considered one of the seven wonders of the ancient world. For many years during the Roman period the city was considered the second largest populated area of the Roman Empire (the largest being the empire's capital city of Rome). In the first century B.C. the city had a population of more than 250,000, making it the second largest city in the WORLD.

The Apostle Paul, after staying in Corinth for a year and a half, travels to Ephesus in the spring of 52 A.D. The journey to the city, with friends Priscilla and Aquila, is considered part of what is called Paul's second evangelistic or missionary journey. Although he (likely) starts the first Christian church in the city he stays for only a short period.

18. And after Paul had remained there many days, he took leave of the brethren and sailed away to Syria, and with him Priscilla and Aquila. Now Paul had shorn his head in Cenchrea because he had made a vow. 19. And he came to Ephesus, and left them there; but he himself went into the synagogue and reasoned with the Jews. 20. And when they asked him to remain with them for a longer time, he did not consent, 21. But took leave of them, saying, "I must by all means keep the feast that is coming at Jerusalem; but I will return again to you, God willing . . . " (Acts 18:18 - 21, HBFV)

During Paul's third missionary journey he returns to the city and lives in it for almost 3 1/2 years. Shortly after arriving in the city Paul runs across some believers who, though baptized to repentance by John the

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Baptist, never received or even knew about God's spirit. He rectifies the situation by rebaptizing the twelve men and laying hands of them in order for them to finally receive the spirit.

1. Now it came to pass that while Apollos was in Corinth, Paul traveled through the upper parts and came to Ephesus; and when he found certain disciples, 2. He said to them, "Did you receive the Holy Spirit after you believed?" And they said to him, "We have not even heard that there is a Holy Spirit." 3. Then he said to them, "Unto what, then, were you baptized?" And they said, "Unto the baptism of John."

4. And Paul said, "John truly baptized with a baptism unto repentance, saying to the people that they should believe in Him Who was coming after him - that is, in Jesus, the Christ." 5. And after hearing this, they were baptized into the name of the Lord Jesus. 6. Now when Paul laid his hands on them, the Holy Spirit came upon them, and they spoke with other languages and prophesied. (Acts 19: 1 - 6, HBFV)

Ephesus is also the first of seven churches residing in Asia Minor given a spiritual evaluation directly from God.



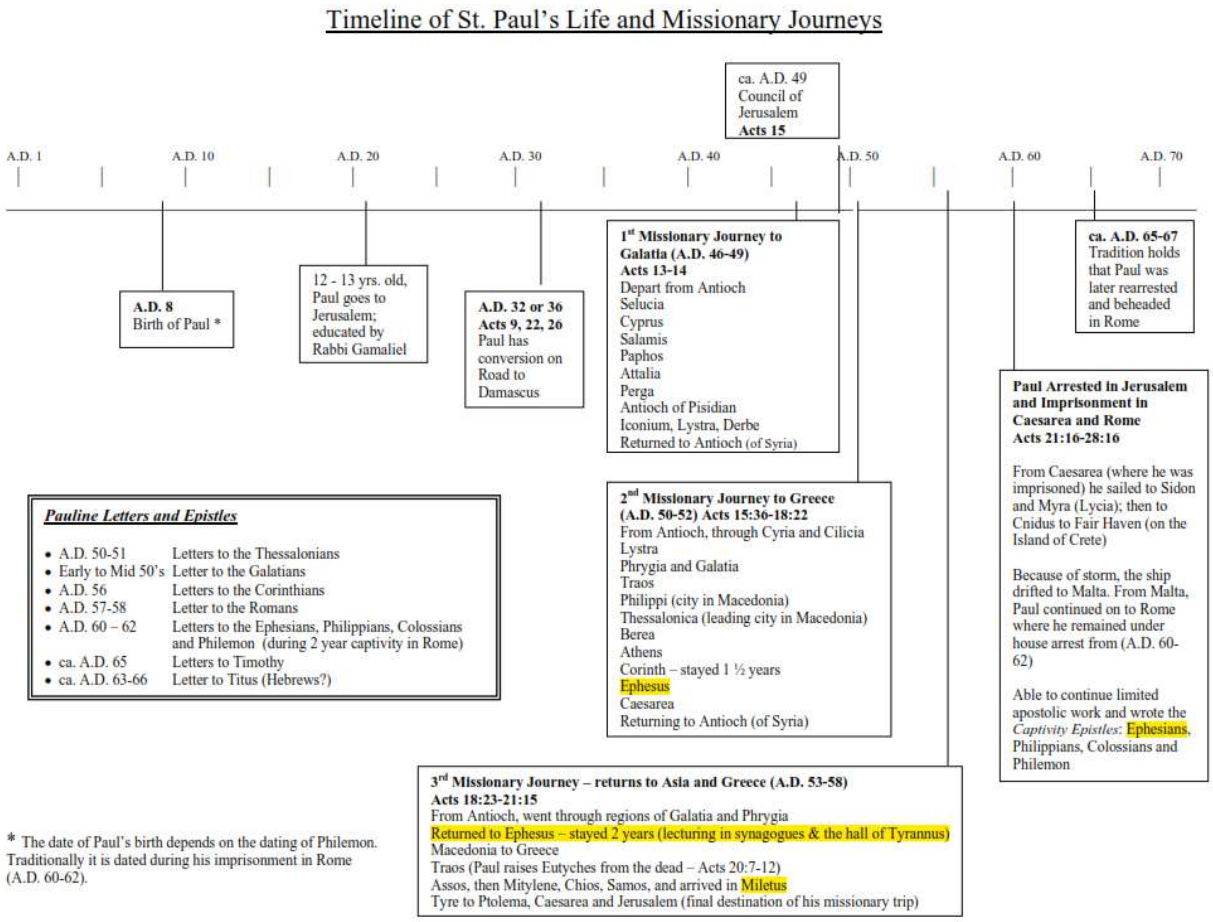
Acts 15:36 – 20:38

***See also*: Ephesians – Maps**

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Timeline of St. Paul's Life and Missionary Journeys

https://static1.squarespace.com/static/569543b4bfe87360795306d6/t/577d67356b8f5b54343a8d6e/1467836213293/st._paul_timeline.pdf [PDF]

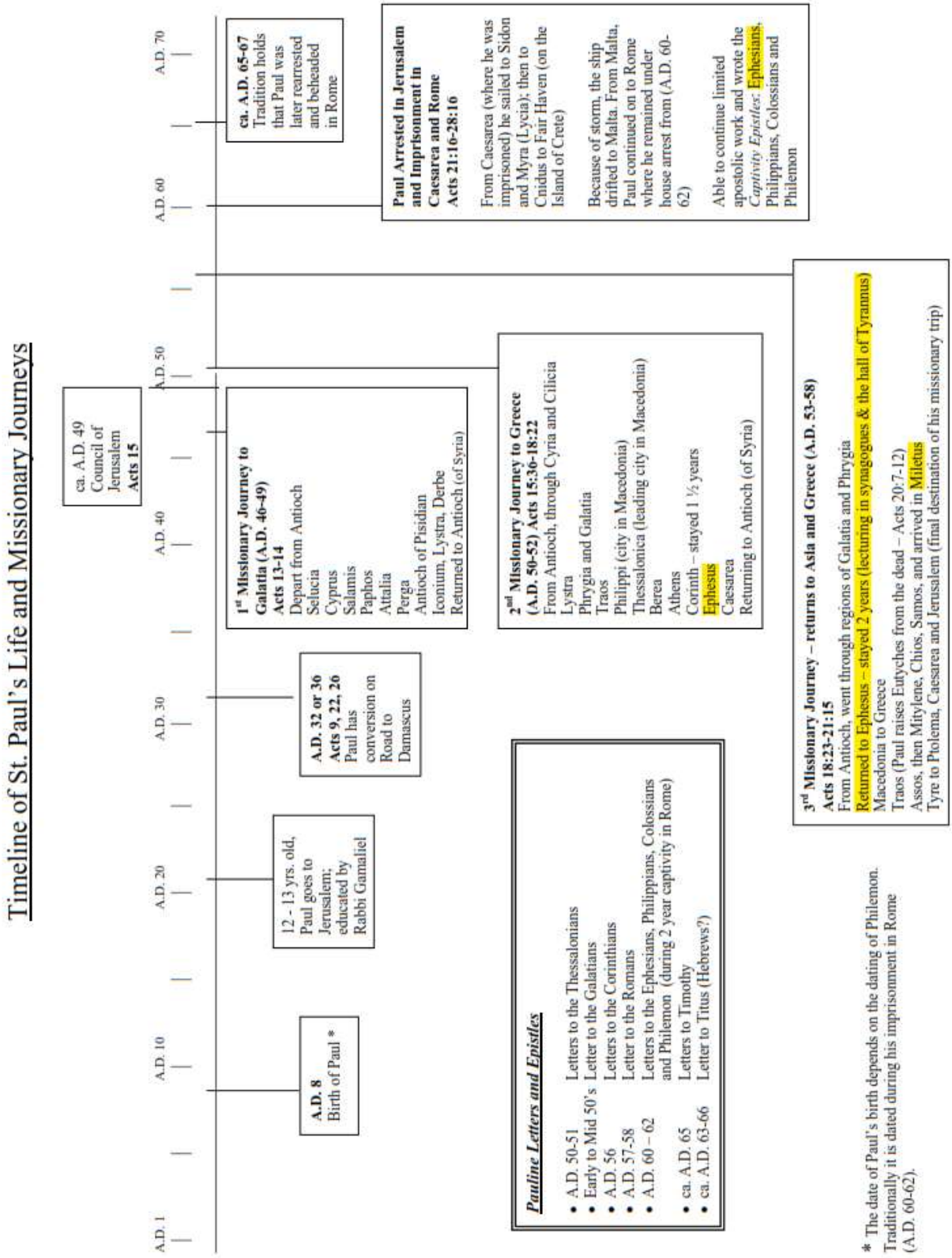


Note: Dates are approximate. Current scholarship dates Paul's letter to the Galatians around the A.D. 48-49 range.

See next page for larger view…

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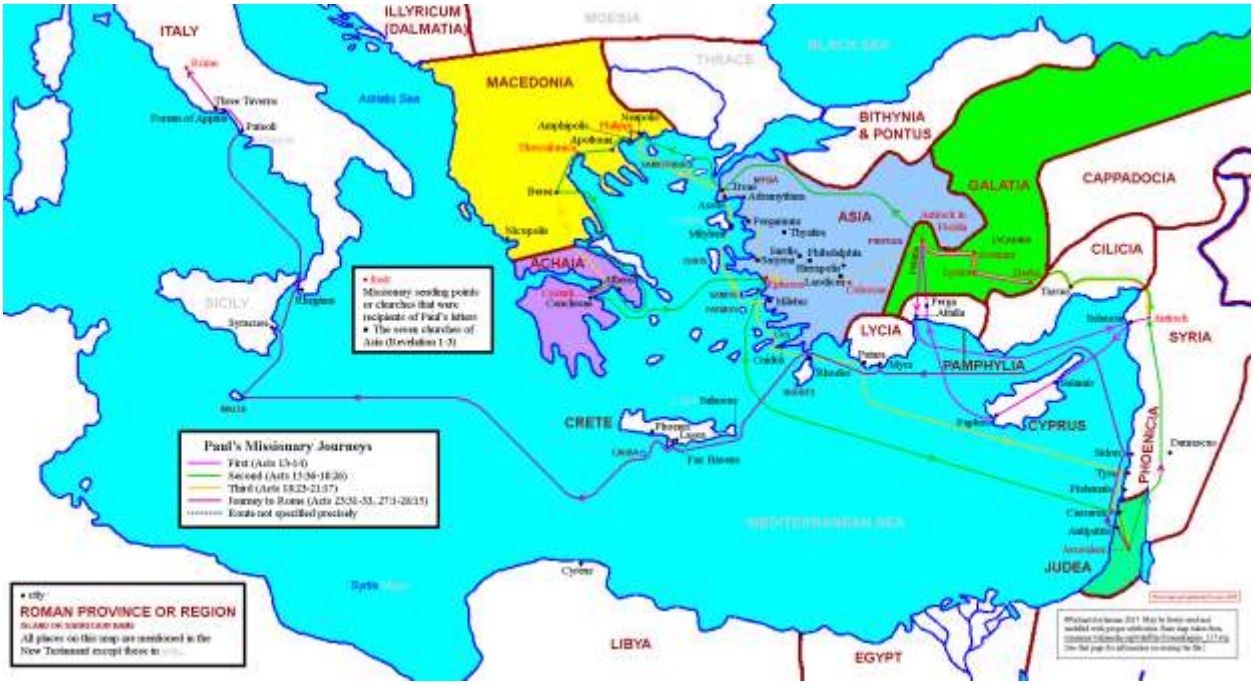
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Chronology and Locations of the Writing of Acts and Paul's Letters

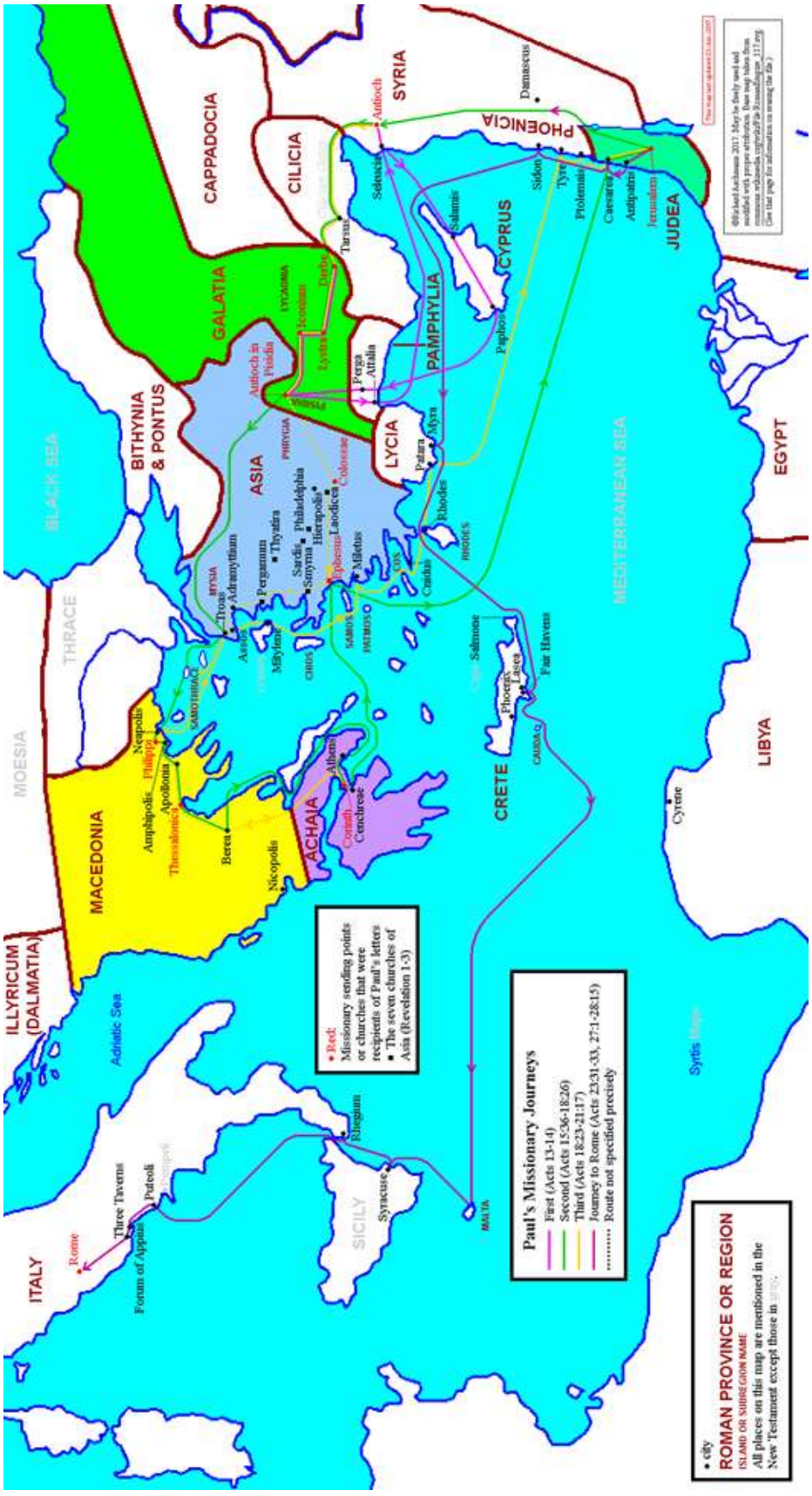
http://www.aschmann.net/BibleChronology/WherePaul%27sLettersWereWritten-changes%20since%202017-06-23.pdf [PDF]



See next page for larger view…

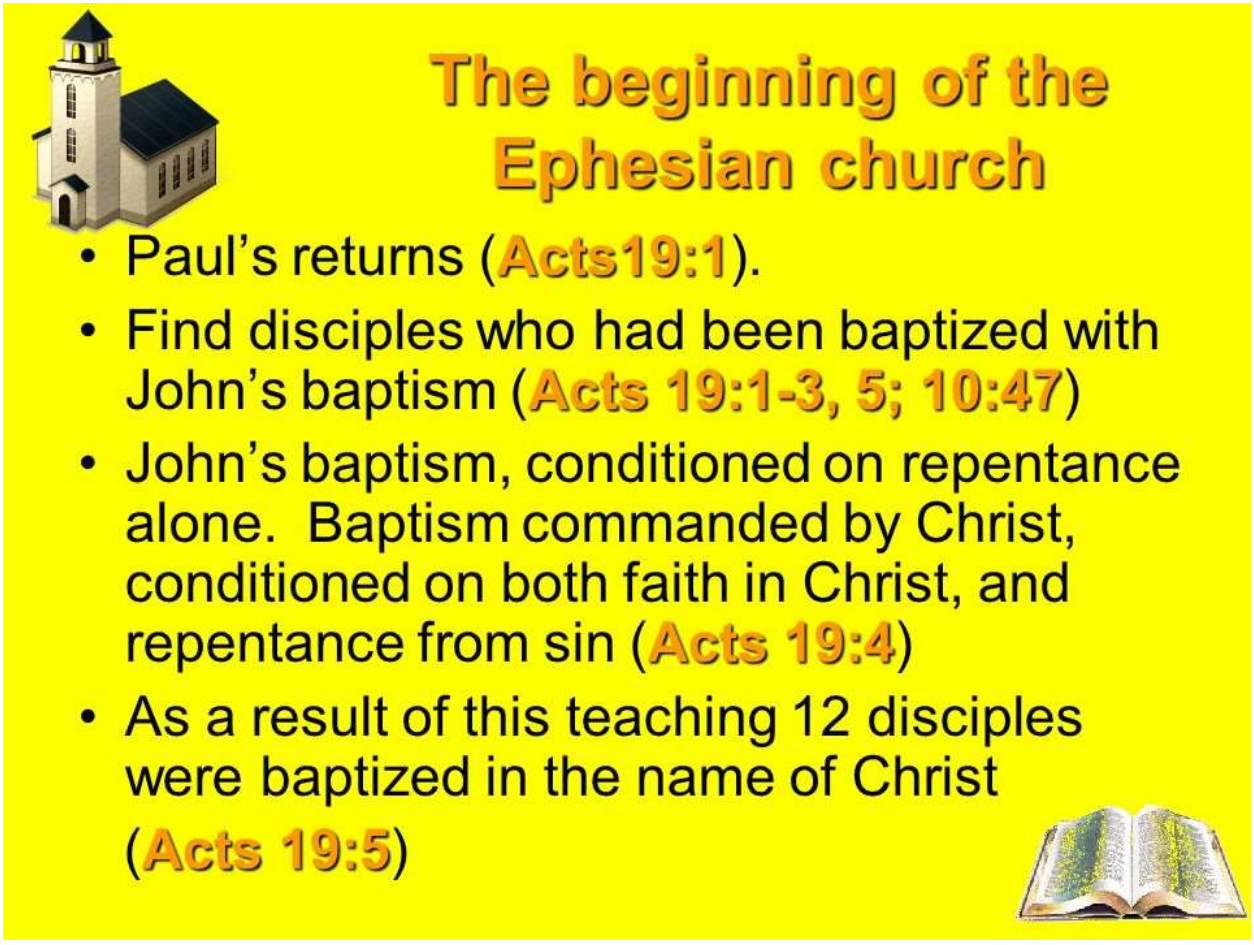
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http://slideplayer.com/slide/258714/



Acts 15:36 – 20:38

5 1 While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. 2 He said to them, "Did you receive the Holy Spirit when you became believers?" They replied, "No, we have not even heard that there is a Holy Spirit." 3 Then he said, "Into what then were you baptized?" They answered, "Into John's baptism." 4 Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus." 5 On hearing this, they were baptized in the name of the Lord Jesus. 6 When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied — 7 altogether there were about twelve of them. 8 He entered the synagogue and for three months spoke out boldly, and argued persuasively about the kingdom of God. 9 When some stubbornly refused to believe and spoke evil of the Way before the congregation, he left them, taking the disciples with him, and argued daily in the lecture hall of Tyrannus This continued for two years, so that all the residents of Asia, both Jews and Greeks, heard the word of the Lord. (NRSV) Acts 19:1-10

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PAUL'S FAREWELL TO THE EPHESIANS

A.D. 66. *Miletus*.

Luke: Acts 20: 17-19, 22, 25, 32-38.

From Miletus he (Paul) sent to Ephesus and called for the elders of the church.

And when they had come to him, he said to them: “You know, from the first day that I came to Asia, in what manner I always lived among you, serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.

“And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, except that the Holy Spirit testifies in every city, saying that chains and tribulations await me. But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.

“And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.

“Therefore I testify to you this day that I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God.

“Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God* which He purchased with His own blood.

“For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

“So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

“I have coveted no one's silver or gold or apparel. Yes, you yourselves know that these hands 146* have provided for my necessities, and for those who were with me. I have shown you in every way, by laboring like this, that you must support the weak.

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And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive.’”

And when he had said these things, he knelt down and prayed with them all. Then they all wept freely, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

Footnotes

146:* By tent-making. The custom of the Jewish rabbis was to acquire a mechanical trade. Paul's was tent-maing.

Extra Note 1:

Distance between Miletus and Ephesus: 63 miles

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***See also*:** **Ephesians – Maps**

Ephesians – Paul's Journeys / Timeline

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The photo below shows the ruins of the large Harbor Monument which was built originally in 63 B.C. This monument was at the end of the Lions' Harbor, one of four harbors at Miletus.



Ruins of the large harbor at Miletus. Photo by Ferrell Jenkins.

At this harbor, or somewhere very near, Paul's ship docked. After his meeting with the elders from Ephesus, they accompanied him to the ship for his departure to Jerusalem.

[Source: http://ferrelljenkins.wordpress.com/2012/05/07/paul-stopped-at-miletus/]

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Lion Harbor Monument

Miletus was located on a small peninsula that jutted from the south into the bay of the Meander River. The ancient bay made an obstacle for direct land travel from Miletus to Ephesus. Today, Miletus is 5-6 miles (9-10 km) away from the Aegean Coast because silt has filled the bay. Direct travel between Miletus and Ephesus is now possible on dry land. The southeastern extremity of the ancient bay is now a lake (Bafa Golu).

[Source: http://www.bibleplaces.com/miletus.htm]

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MILETUS [SMITH]: (Acts 20:15,17) less correctly called MILETUM in (2 Timothy 4:20)

Miletus lay on the coast, 36 miles to the south of Ephesus, a day's sail from Trogyllium. (Acts 20:15)

Moreover, to those who are sailing from the north it is in the direct line for Cos. The site of Miletus has now receded ten miles from the coast, and even in the apostles' time it must have lost its strictly maritime position.

Miletus was far more famous five hundred years before St. Paul's day than it ever became afterward. In early times it was the most flourishing city of the Ionian Greeks. In the natural order of events it was absorbed in the Persian Empire.

After a brief period of spirited independence, it received a blow from which it never recovered, in the siege conducted by Alexander when on his eastern campaign. But still it held, even through the Roman period, the rank of a second-rate trading town, and Strabo mentions its four harbors.

At this time it was politically in the province of Asia, though Caria was the old ethnological name of the district in which it was situated. All that is left now is a small Turkish village called Melas, near the site of the ancient city.

MILETUS [ISBE]: mi-le'-tus (Miletos): A famous early Ionian Greek city on the coast of Caria, near the mouth of the Meander River, which, according to Acts 20:15--21:1, and 2 Timothy 4:20 (the King James Version [KJV] "Miletum"), Paul twice visited.

In the earliest times it was a prominent trading post, and it is said that 75 colonies were founded by its merchants. Among them were Abydos, Cyzicus and Sinope.

In 494 BC, the city was taken by the Persians; it was recovered by Alexander the Great, but after his time it rapidly declined, yet it continued to exist until long after the Christian era. In the history of early Christianity it plays but a little part.

The Meander brings down a considerable amount of sediment which it has deposited at its mouth, naturally altering the coast line. The gulf into which the river flows has thus been nearly filled with the deposit. In the ancient gulf stood a little island called Lade; the island now appears as a mound in the marshy malarial plain, and Palatia, the modern village which stands on the site of Miletus, is 6 miles from the coast.

Without taking into account the great changes in the coast line it would be difficult to understand Acts 20:15-21, for in the days of Paul, Ephesus could be reached from Miletus by land only by making a long detour about the head of the gulf. To go directly from one of these cities to the other, one would have been obliged to cross the gulf by boat and then continue by land. This is what Paul's messenger probably did. The direct journey may now be made by land.

Miletus has been so ruined that its plan can no longer be made out. Practically the only remaining object





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of unusual interest is theater, the largest in Asia Minor (originally seating 5,300 in the Hellinistic period, later expanded to 25,000 seats in the Roman period), which was not built in a hollow of the hillside, as most ancient theaters were, but in the open field.

Additional references:

The Bible Timeline
http://timeline.biblehistory.com/home

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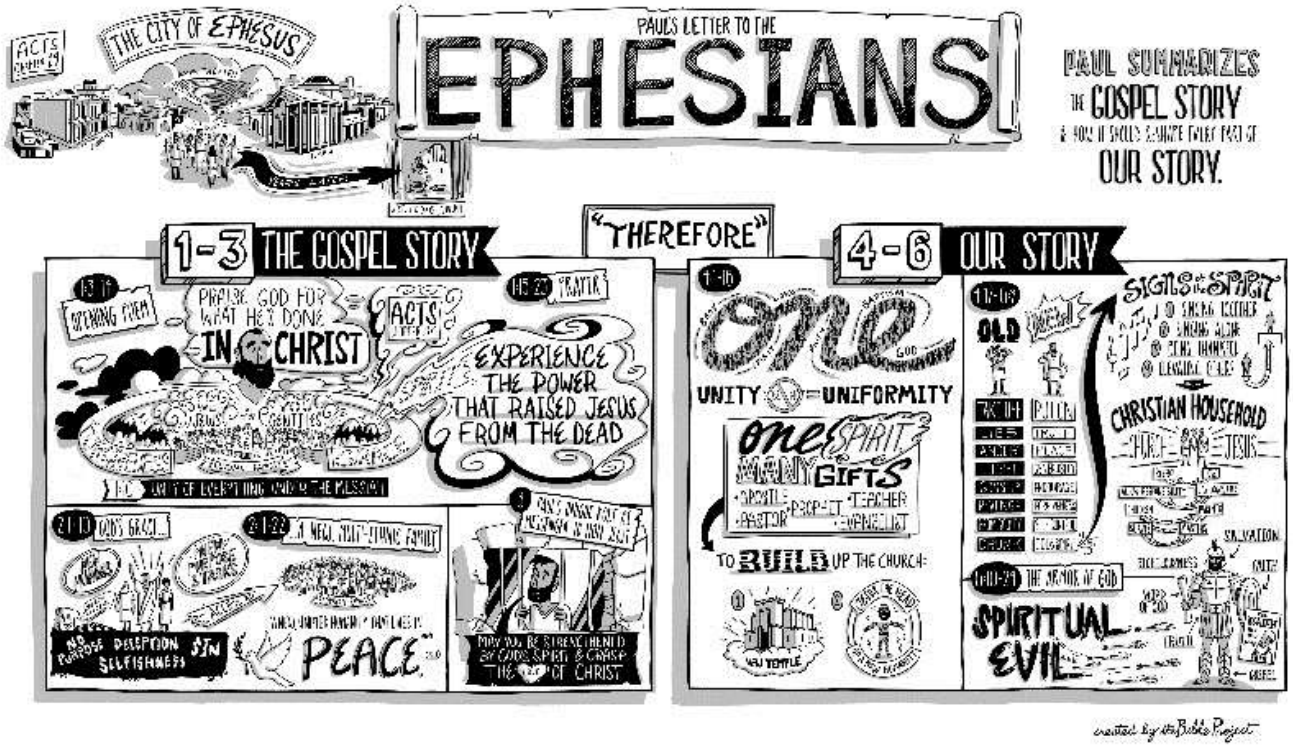
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The Bible Project: Ephesians

https://thebibleproject.com/explore/ephesians/

https://d1bsmz3sdihplr.cloudfront.net/media/Posters%20Download/55-Ephesians-FNL.jpg (Poster)

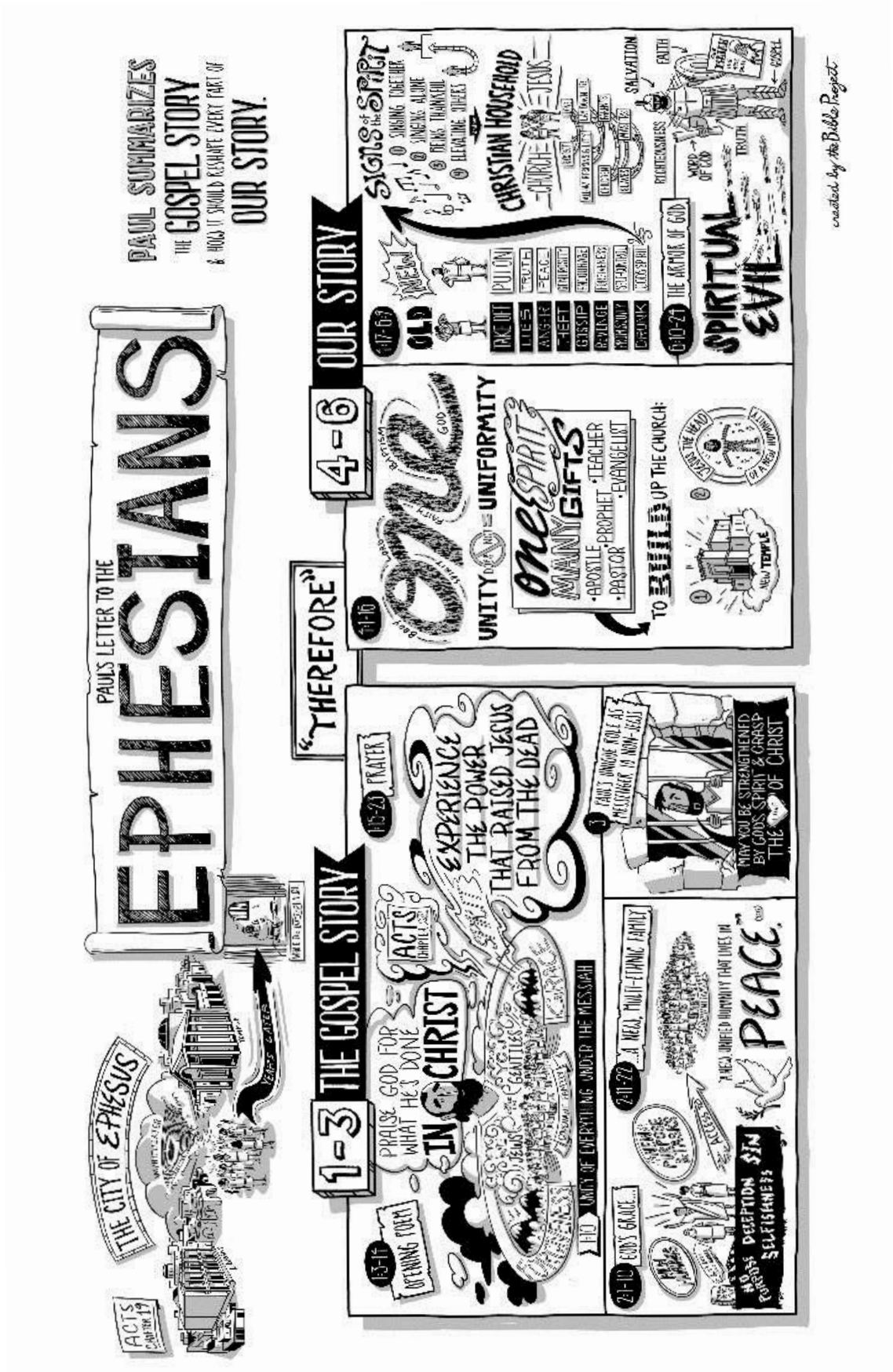
https://www.youtube.com/watch?v=Y71r-T98E2Q [Video] **[Recommended]**



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Welcome, Introduction and Overview by N.T. Wright

N. T. Wright: Welcome to Study of Ephesians (2016)
http://ntwrightonline.org/portfolio-items/ephesians/ [links to video]

Overview of Ephesians in 15 Minutes by N. T. Wright (2010)
https://mysteryoffaithblog.com/2010/09/27/n-t-wright-overview-of-ephesians-in-15-minutes/ [links to video]

Full Version (of Chapel address presented at Wheaton College Theology Conf., 2010)
https://www.youtube.com/watch?v=WCRMRKSiV2c

***See more re*: Wheaton College Conference (2010)**

Why Ephesians? (audio-only portion of above overview, with added slides and sounds)
https://www.youtube.com/watch?v=-9BBwS91rzU [Video]

Theological Journeying: N.T. Wright re: Ephesians, Predestination, Justification
https://stevenedwardharris.com/category/theology-biblical/n-t-wright/

See more NT Wright on Predestination

The Letter to the Ephesians (N.T. Wright) (2013) [Recommended]
https://ojs.st-andrews.ac.uk/index.php/TIS/article/view/1215 [Downloadable as a PDF]

Main Journal Page: https://ojs.st-andrews.ac.uk/index.php/TIS/issue/view/124

***See also*: The Bible Project: Ephesians**

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Re: N. T. Wright on Ephesians - Ecclesiology and Justification

http://21stcenturyreformation.blogspot.com/2010/04/n-t-wright-on-ephesians-ecclesiology.html

Excerpt:

It stuns me as I reflect how many times I have read the book of Ephesians and have been unable to incorporate Paul's use of the word "church" in to the themes of this great book. But if you read the book of Ephesians and start with the assumption that Ephesians is about the church, it all comes into focus.

Think about Paul's use of the word "mystery". I have always been dumbfounded by this theme. Paul says the mystery of the gospel has been revealed to him. As we read we are anticipating Paul to state the mystery clearly and we expect the mystery to be that the Messiah died for sins that we could be reconciled to God. Is not this the great mystery? But alas, Paul's great mystery, the reason he was called is not to proclaim that individuals are justified, but the great mystery is

> the administration of the mystery which for ages has been hidden in God who created all things;[10]so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.

The mystery is the wisdom of God in reconciling both Jews and Gentiles into one church. If you follow the logic of Ephesians the great truth is that justification produces one unified church. Christ has taken away the dividing wall that was the Law and its ordinances and made one body.

When Paul speaks of marriage he says, "This is a great mystery, But I am not talking about you and your spouse. I am talking about the great mystery of Christ and the Church. Not Christ and the individual, not about marriage, this paragraph of scripture is about Christ and the church, the great mystery. This is ecclesiology!!!

So what is the point. The point is that the purpose of God, the great purpose, is to build a new temple, the church, in our day. This era is the church age and yet we have a low view of the church. God's glory is not just through "life transformation" but church transformation.

I had a discussion with a young man the other day. He was talking about how people are planning on re-building the temple in Jerusalem and his take was that therefore the end is near. I said in response "but in the New Testament the new temple is the church. Haven't christians been rebuilding the temple for 2000 years. We are the third temple". Yeah, but the temple is going to be built in Jerusalem and then the end will come, he said. What part of "we are the temple don't you understand". My friends the radical wonderful beautiful new temple that is being built to the glory of God is us. Paul saw it and it was this vision that drove him in his journey's.

That's Paul's perspective and without understanding this perspective we will not understand the radical implications and challenge of the New Covenant. There are many more references to the church in Ephesians but that will have to be for another post.

See also: **Ephesians – Welcome / Introduction and Overview – N.T. Wright**

Church (*Ekklesia*): Local and Universal

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Ephesians, NOT Romans, Represents Paul's Theology [Recommended]

https://timgombis.com/2013/01/22/ephesians-not-romans-represents-pauls-theology/

I've been claiming that Romans is a pastoral letter from Paul written to resolve a developing conflict in the Roman church (or, network of house churches). Paul's arguments, therefore, are directed to that end—to bring about unity among all those in Christ, both Jewish and non-Jewish.

This letter is often regarded, however, as Paul's systematic theology. Near the end of his apostolic career, on this scenario, Paul sits down to write his *magnum opus*—his fullest statement of the gospel. Here's how he regards all humanity under judgment, the justification of the ungodly by grace through faith, the mechanics of sanctification, how election works, and how Christians ought to behave themselves.

The Christian church—at least in the West, and especially Protestants—has read Paul through the lens of Romans. We have historically regarded this letter as the *center* of Paul's theology.

I don't think this is right. Inasmuch as we can speak of a "center" of Paul's theology and insofar as any extant NT letter represents that, I think Ephesians is a better candidate. Among other reasons, here are just a few:

First, Romans is situational while Ephesians isn't. Paul argues as he does in Romans because he's trying to resolve a conflict. Many of his statements are directed to that end, and when they're taken out of their communicative context and transformed into abstract theological principles, they give a distorted picture of Paul's theology.

Ephesians, on the other hand, isn't situational. It's probably a circular letter that Paul intended to be read to a range of churches in Asia Minor, informing them of what God has done in Christ and how they can participate in that. Because Paul writes to give multiple Christian communities a broad understanding, we can say that Ephesians represents Paul's basic gospel proclamation (i.e., Paul's "theology").

Second, and along that line, the argumentative trajectory of Romans isn't replicated in any other NT letter. That is, when Paul writes to other churches, he doesn't reproduce the shape of his presentation in Romans. Galatians is somewhat similar because of a similar situation, but even here, there are significant differences in what he says.

The basic shape of Ephesians, on the other hand, is replicated in Colossians. Now, most NT scholars have argued that these letters are post-Pauline productions and likely copied from each other, so I know I'm assuming that both are authentically Pauline. One could just as easily argue, however, that Ephesians represents Paul's fundamental proclamation—his basic "theology." When he writes a letter of welcome and introduction to the Colossians—a church he didn't found and hasn't visited—he articulates his basic understanding of the faith. And this, of course, is nearly identical to Ephesians.

Third, when Luke, Paul's ministry colleague, sketches Paul's proclamation, he has him repeatedly proclaiming Jesus' resurrection, ascension, and current reign as cosmic lord. I've argued elsewhere that this is precisely what drives Paul's argument in Ephesians, with Eph. 1:19-23 as the thesis statement.

As I said, I'm making some assumptions about authorship here, and much more must be said to settle things conclusively, but I think a better case can be made that Ephesians, not Romans, represents Paul's understanding of the gospel. I'm not alone on this limb, by the way—N. T. Wright and Luke Timothy Johnson have made similar suggestions.

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Ephesians: Purpose, Background and Structure

http://mattdabbs.com/2014/05/12/ephesians-purpose-background-and-structure/

Excerpt:

City of Ephesus

- Second in importance only to Rome
- Made capital of Asia (Turkey)
- Some say up to 250,000 in Ephesus but probably too high…more like 50-60k
- Home of the temple of Artemis (one of the 7 wonders of the world) and that is reflected in Acts 19:24
- Ephesus was a city that had a lot of magic and idolatry (Acts 19:17-20) and the letter to the Ephesians often reflects that in Paul's discussion of spiritual forces at work in the world and the supremacy of Christ over them: (1:18-23, 2:2-3, 6:10-12)

Paul's activity surrounding Ephesians

Paul took 3 missionary journeys and went to Ephesus near the end of the first journey and then at the start of the second.

- **Journey #1** – Antioch to Cyrpus to Asia Minor (Turkey) and back to Antioch (with Barnabas)
- Jerusalem council – Acts 15 (48/49 AD) dealing with how to bring Gentile Christians into the new covenant
- **Journey #2** Jerusalem (49) to Antioch (dispute over John Mark) – Barnabas carries on with John Mark and Paul picks up Silas – Derbe – Lystra (meet Timothy) – Philippi – Athens – Corinth (Priscilla and Aquila – followed him on to Ephesus) – Ephesus – Caesarea – Antioch (1 year)
- **Journey #3** – Galatia – Ephesus (2 years see Acts 19:10 – wrote Corinthians during this time) – Macedonia – Achaea – Philippi – Troas – Miletas – Tyre – Caesarea – Jerusalem (arrested)
- Imprisoned in Caesarea (2 years)
- Transferred to prison in Rome (2 years) – ends book of Acts

Tradition says Paul was released from prison to do further ministry but was imprisoned again by Nero and executed. The book of Acts doesn't tell us what happened to Paul because Acts isn't Paul's story. Acts is the story of the fulfillment of Acts 1:8, that the Gospel is to go to the ends of the earth and Acts ends with the Gospel going to Rome. So Paul was in Ephesus twice, the second time staying 2 years (third missionary journey). He established this church and knew these Christians.

- Acts 19:1-2 – when he got to Ephesus there were already some believers there (from his 2nd journey?)
- Acts 19:8ff – Paul teaches the Ephesian Jews about Jesus for 3 months – mixed results (19:9 but 19:17-18)
- 20:1 – Paul left the disciples there and went on his way to Macedonia (3rd missionary journey)

That is when Paul was in Ephesus…but when did Paul write the letter?

- Eph 3:1 – prisoner of Jesus Christ
- Eph 4:1 – I, the prisoner of the Lord
- Eph 4:11 – prisoner for the Lord
- Eph 6:19-20 – ambassador in chains
- Most think this was written during his first imprisonment in Rome

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Ephesians is one of Paul's 4 prison letters, which include:

- Ephesians
- Colossians
- Philippians
- Philemon

Why did he write the letter? The Occasion of Ephesus

Occasion drives the purpose. So if we can figure out a plausible reason why Paul would have said something, we might have a clue as to what was going on in that church to instigate Paul's writing the letter. You don't teach correctively on problems in worship if the church has no problems in worship. As you read Ephesians it reads as if it is written to a church that has a mix of Jew & Gentile Christians:

- 1:12-13 – "we who were first to put our hope in Christ…and you also" reads like Jews/Gentiles
- 2:14 – "He is our peace, who has made the two groups one…"

It is highly possible that Ephesians was written primarily to ex-pagan Christians who had made their way out of a pagan past but needed to be taught why and how (in that order) to live for Christ and to the Jewish Christians there in Ephesus to explain to them the mystery (1:8, 3:3,9) of God's including the Gentiles into the family of faith.

The structure of Ephesians reflects its purpose:

Ephesians is pretty clearly divided into two sections – Ephesians 1-3 & 4-6.

There are 41 commands in Ephesians, 1 of which is found in chapters 1-3. That command is found in 2:12 – "remember". Contrasted to that are the 40 commands Paul gives them in chapters 4-6 (thanks to Dr. Oster for initially pointing that out to me). If you look at 4:1 it serves as a great transitional statement between the two major sections of the letter, "As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received." The calling they have received was what Paul was describing in Ephesians 1-3 and the way to live the life that is worthy of that calling is what Paul lays out in Ephesians 4-6. Chapters 1-3, then, are the things one needs to know to live that life and chapters 4-6 is what one needs to do to live that life. Paul starts with "why"…before all the commands and "to do's" he tells them why it is necessary because what we do is driven by what we know.

Continued next page…

Ephesians TOC
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Genre: Letter writing in the Roman World (continued from article on previous page)

Ephesians and all of Paul's writing are letters. In Paul's day letters were written in a very particular way and Paul follows exactly that format in how he wrote his letters. Here is how it plays out in Ephesians:

- Name of writer: "Paul" (1:1)
- Name of recipient: "to God's holy people in Ephesus" (1:1)
- Greeting: "Grace and peace to you…" (1:2) [for more on this see below]
- Prayer/thanksgiving: "Praise be to the God and Father…(1:3ff, see also 1:16 – thanksgiving and prayer!)
- Body: 2:1-6:20
- Final greeting: 6:21-24



Contemporary letter example:

Here is an example of an ancient letter written in the second century in Egypt to give you an idea of how that format worked in a non-biblical example (ancient letters were usually more like the length of Philemon. Paul's letters are lengthy]. There are thousands of ancient letters that have been found and the majority follow these rules.

> Claudius Agathas Daimon [name of writer] to most beloved Sarapion [name of recipient], greetings [greeting]. Since I am going to Thebes, I salute you dearest, sweetest Sarapion and I exhort you also to do the same thing. If you need anything from Thebes, I encourage you to write to me, dearest, and it shall be done [body]. I pray for your health continually together with that of your children, Farewell [prayer/final greeting].

One of the interesting things Paul did in writing his letters was to take the customary greeting "Greetings" and Christianize it charein/χαρειν, which means "greetings" or "hail" to charis/χαρις, which means "grace". Paul not only adapted the typical Greek greeting but added to it the traditional Hebrew greeting of "peace" (Hebrew "shalom" or in Paul's case Greek "eirene". See Acts 15:23-29 as another example (Uses greetings instead of grace)

Skip to "An Introduction to Ephesians"

For more about Paul's letter and it's structure see:

Dr. Utley – Ephesians vs Colossians

Ephesians – Charts/Outlines

Continue next page: "The Genre of NT Letters and Epistles"…

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The Genre of New Testament Letters and Epistles

http://www.crivoice.org/ntletters.html

Excerpt:

There were four general elements of ancient Greco-Roman letters.

1) opening salutation containing writer's name, the recipient's name, and a greeting

2) a prayer, blessing, or thanksgiving

3) the body of the letter (what the sender wanted to say that occasioned the letter)

4) final greeting and farewell

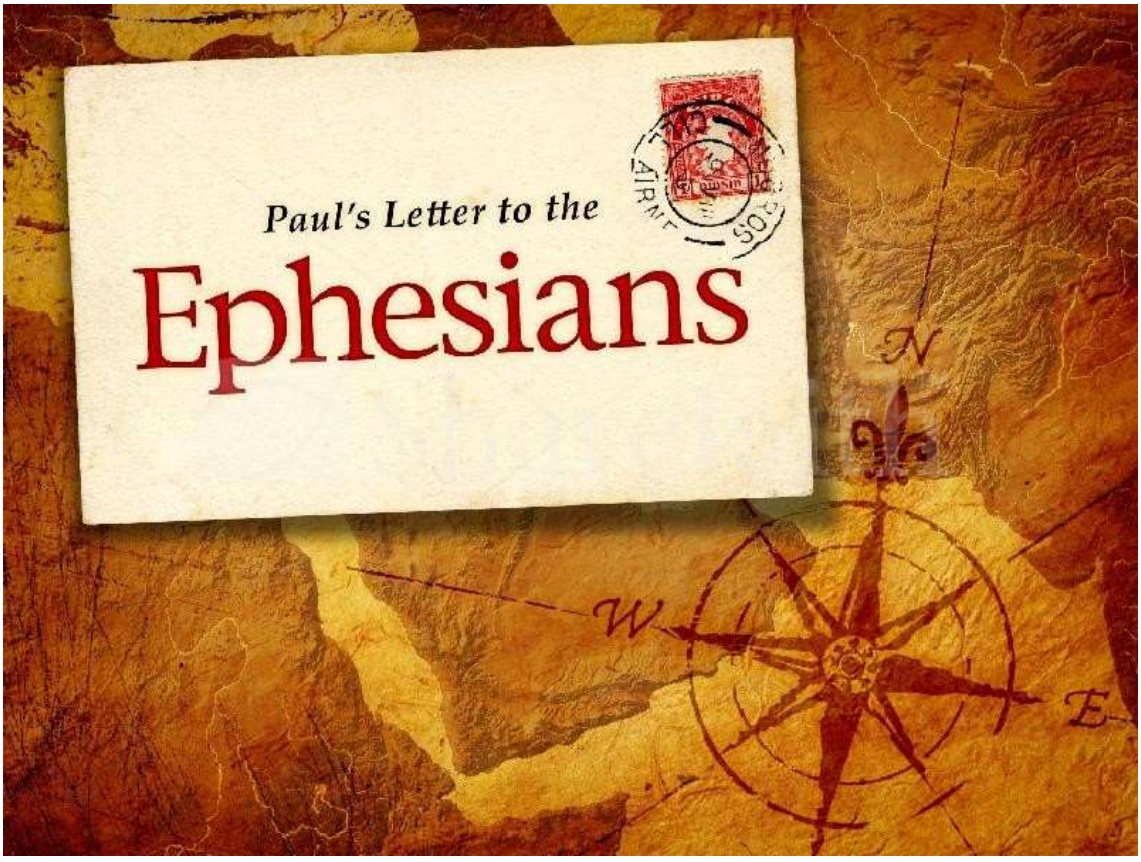
Most of the New Testament letters follow this convention

Letter Writing In The Ancient World

https://earlychurchhistory.org/communication/letter-writing-in-the-ancient-world/

The Historical Context of Paul's Letters to the Galatians and Romans

http://hermeneutics.kulikovskyonline.net/hermeneutics/galromhc.pdf [PDF]



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New Testament Letter Structure

http://catholic-resources.org/Bible/NT_Letters.htm

Excerpt:

Standard Structure of Ancient Letters:

Written communications ***today*** follow some fairly common and standard formats:

- *Personal* letters usually begin something like "Dear Mary" and end with "Love, John." We write the date near the top right, sometimes add a P.S. after the signature, fold the letter, put it in an envelope, and write the recipient's address and the return address on the outside.
- *Business* memos or E-mail messages often have a four-part header (To: / From: / Date: / Re: ***or*** From: / Sent: / To: / Subject:).

Most letters written in the ***ancient*** world also followed a standard format, but one which is slightly different from today. The ***New Testament letters*** that were written by and/or attributed to Paul and the other Apostles usually follow the standard expectations of their day. Although there are some variations in individual letters (esp. in the body and conclusion), the basic structure of the New Testament letters can be outlined as follows:

I) Letter Beginning	II) Letter Body	III) Letter Conclusion
1. Sender(s): From whom 2. Recipient(s): To whom 3. Formulaic Greeting 4. Thanksgiving (or Blessing)	1. Initial Exhortation 2. Thesis Statement 3. Theological Discussions 4. Ethical Admonitions	1. Practical Matters 2. Individual Greetings 3. Personal Postscript 4. Doxology (or Prayer)

Special Features of Paul's Letters:

- **Letter Beginning:**
  - **Senders:** Paul is *rarely the only author*, but one or more ***co-authors*** are usually mentioned (who else is named? which letters name Paul alone? why?)
  - **Recipients:** These letters are *not addressed to all the people* in the respective cities, but only to small groups of ***Christian believers*** (exactly how does Paul refer to them?)
  - **Formulaic Greeting:** Paul *combines* a variation of the usual Greek greeting (*chaire* - "***Grace***") and the common Jewish greeting (*shalom* - "***Peace***") (what does this tell us about Paul? about his readers?)
  - **Thanksgiving:** Paul almost always gives thanks ***to*** God ***for*** something about the recipients (their faith, hope, and love, or the good example they give for other Christians).
- **Sections and subsections:** all of the letters written by or attributed to Paul contain the standard three main sections, but not all Pauline letters structure the *subsections* exactly as listed above:
  - A subsection is sometimes **omitted** (e.g. in the opening of Gal; at the end of 1 Thessalonians)
  - The order of subsections is sometimes **rearranged** (esp. the endings of many of Paul's letters)
  - Some letters have **more than one section** of the same type (e.g. two "thanksgivings" in 1 & 2 Thessalonians; several "prayers" in Romans)
  - Theological, ethical, and practical concerns are often complexly **intertwined**, esp. in the long letters (so the verse divisions in the "Letter Body" sections below are only approximate suggestions).
  - Paul almost always **concludes** with a doxology (praise of God), prayer, or blessing for the believers to whom he/they are writing.

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Structural Charts of all the NT Letters:

A careful consideration of exactly which verses of each letter belong to each of these standard sections (or which are missing) can lead to some important observations about the nature and message of that letter.

Abbreviations: CJ = "Christ Jesus"; JC = "Jesus Christ"; Square Brackets [ ] indicate verses that do not quite fit the typical section descriptions.

The Seven Undisputed Pauline Letters (with 2 Thess, for comparison to 1 Thess):

Letter:	**1 Thess**	**[2 Thess]**	**1 Cor**	**Phil (see below for partition theory)**	**Phlm**	**2 Cor** (see below for partition theory)	**Gal**	**Rom**
I) Letter Beginning: Sender(s): From whom	1:1a - Paul, ***Silvanus***, & Timothy	1:1a - Paul, ***Silvanus***, & Timothy	1:1 - Paul an apostle, & our brother ***Sosthenes***	1:1a - Paul & Timothy, servants of CJ	1a - Paul *prisoner* of CJ & Timothy our brother	1:1a - Paul apostle of CJ & Timothy our brother	1:1-2a - Paul an apostle of God *& all those with me*	**1:1-6** - Paul a servant of JC, called to be an apostle.
Recipient (s): To whom	1:1b - to the Church of the Thessalonians in God Father & Lord JC	1:1b - to the Church of the Thessalonians in God Father & Lord JC	1:2 - Church of God in Corinth *and all who call on Jesus!*	1:1b - to all saints in CJ in Philippi, *with bishops & deacons*	1b-2 - to Philemon, Apphia, Archippus, & house church	1:1b - Church of God in Corinth *and all saints in Achaia*	1:2b - to Churches of Galatia	1:7a - to all God's beloved in Rome, called to be saints
Formulaic Greeting	1:1c - Grace to you and peace	1:2 - Grace to you and peace from God Father & Lord JC	1:3 - Grace to you and peace from God Father & Lord JC	1:2 - Grace to you and peace from God Father & Lord JC	3 - Grace to you and peace from God Father & Lord JC	1:2 - Grace to you and peace from God Father & Lord JC	1:3-5 - Grace & peace from JC, *who gave himself for our sins.*	1:7b - Grace to you and peace from God Father & Lord JC
Thanksgiving (or Blessing)	1:2-10 - faith, love, & hope; **& 2:13-16** - for accepting God's word	1:3-4 - faith & love growing; **& 2:13-15** - God chose you for salvation	1:4-9 - grace, riches, wisdom, spiritual gifts given to strengthen you	1:3-11 - you share in the Gospel, in righteousness & love	4-7 - love, faith, sharing, joy & encouragement	1:3-11 - ***Blessed*** be the God of JC, Father of mercy & God who consoles	X [**1:6-10** - "*I am amazed*. "]	1:8-15 - faith & spiritual encouragement
II) Letter Body: Initial	2:1-12 - follow Paul's	[1:5-12] - God's judgement	1:10-17 - appeal for unity,	1:12-30 - spread of the Gospel;	8-10 - appeal on	1:12–2:13; 7:5-16 - on	[1:11–2:21 - Paul's	X

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Exhortation	example; 2:17--3:13 - Paul's relation to Xns in Thessalonica	at the revelation of Jesus	not division in the community		behalf of Onesimus	reconciliation	life & preaching]	
Thesis Statement	?	?	1:18 - message of the cross: foolish or powerful ?	[2:1-2 - be united in mind & love]	[11 - word-play: useless/useful]	?	1:11-12 - Paul's Gospel is from JC; **2:15-21** - justification thru the faith of CJ	**1:16-17** - gospel is the power of God for salvation thru faith
Theological Discussions	4:13–5:11 - death, resurrection & the parousia	2:1-12 - events before the coming of JC	1:19–4:21 - true wisdom in JC; [5:1--15:58 also very theological]	2:1–3:1 - unity & humility in CJ; [3:2--4:1 - against circumcision]	11-16 - freedom & brotherhood	[2:14--7:4 - Paul's role as apostle]	3:1–5:12 - the Law & Faith; Abraham; Hagar vs. Sarah	1:18–11:36 - law, sin, faith; Adam, Abraham, Jesus; baptism, death, life
Ethical Admonitions	4:1-12 - live God's will; love one another; 5:12-22 - life in community	3:6-15 - warnings against idleness & disobedience	5:1–15:58 - about the Corinthians' problems & questions	4:2-9 - Euodia & Syntyche; Rejoice always	17-21 - repaying debts; obedience	[10:1–13:10 - warnings against false apostles]	5:13–6:10 - lots of warnings; bear others' burdens	12:1–15:21 - life in the body of Christ; mutual love
III) Letter Conclusion: Practical Matters	5:25 - pray for us	3:1-5 - request for prayers	16:1-14 - the collection, travel plans, warnings	4:10-20 - thanks for gifts sent through Epaphroditus	22 - prepare a guest room	[8:1-24; 9:1-15 - help the poor] 13:1-10 - Paul's third visit	X	15:22-33 - travel plans; 16:17-20 - be careful of evil
Individual Greetings	5:26 - Greet all brothers & sisters	X	16:15-18 - commending Stephanas.; 19-20 - from Asia greetings	4:21-22 - greet saints in CJ; all saints greet you, esp. Caesar's house	23-24 - greetings from five companions (cf. Col 4:10)	13:11-12 - greet one another with holy kiss; all the saints greet you	X	**16:1-16, 21-23 - *lots* of greetings to Rome & from Corinth**
Personal Postscript	X	3:17-18 - Paul	16:21-24 - a curse	X	19 - I, Paul, write this	X	6:11-17 - more	X

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		marks every letter this way	on those who don't love the Lord		with my own hand, I will repay		warnings re. circumcision & the cross	[**16:22** - by scribe **Tertius**]
Prayer or Doxology	[3:11-13] 5:23-24 - May God sanctify you; & 5:28 - Grace of JC be with you.	[2:16-17] 3:5, 16, 18 - May the Lord give you love peace & grace	16:23-24 - grace of Lord Jesus & my love be with you in Christ	4:20 - to God be glory; 4:23 - grace of the Lord JC be with your spirit	25 - grace of Lord JC be with your spirit.	13:13 - grace of Lord JC, love of God, & communion of HS with all	6:18 - grace of Lord JC be with your spirit. Amen.	[11:33-36] [15:13] 16:25-27 - to God be glory
Letter:	**1 Thess**	**[2 Thess]**	**1 Cor**	**Phil**	**Phlm**	**2 Cor**	**Gal**	**Rom**

The Six Disputed Pauline Letters (and Hebrews for comparison, even though it is not in standard letter format):

Letter:	**2 Thess**	**Col**	**Eph**	**1 Tim**	**2 Tim**	**Titus**	**[Hebrews]**
I) Letter Beginning: Sender(s): From whom	1:1a - Paul, ***Silvanus***, & Timothy	1:1 - Paul, apostle of CJ, and Timothy our brother	1:1a - Paul, apostle of CJ by the will of God	1:1 - Paul, apostle of CJ by command of God and CJ	1:1 - Paul, apostle of CJ by will of God, for life in CJ	1:1-3 - Paul, slave of God & apostle of JC...	X
Recipient(s): To whom	1:1b - to Church of Thessalonians in God Father & Lord JC	1:2a - to saints & faithful in Christ in Colossae	1:1b - to saints in Ephesus, faithful in CJ	1:2a - to Timothy, my loyal child in the faith	1:2a - to Timothy, my beloved child	1:4a - to Titus, my loyal child in the faith we share	X
Formulaic Greeting	1:2 - Grace to you & peace from God Father & Lord JC	1:2b - Grace to you & peace from God Father	1:2 - Grace to you & peace from God Father & Lord JC	1:2b - Grace, mercy & peace from God Father & CJ Lord	1:2b - Grace, mercy & peace from God Father & CJ Lord	1:4b - Grace & peace from God Father & CJ Savior	X
Thanksgiving (or Blessing)	1:3-4 - for faith & love growing; **& 2:13-15** - God chose you for salvation	1:3-8 - for faith, love, hope; Gospel is bearing fruit	1:3-14 - ***Blessed*** be God & Father of our Lord JC...; & 1:15-23 - prayer of thanks	X	1:3-7 - for your sincere faith; rekindle God's gifts	X	X
II) Letter Body: Initial Exhortation	[1:5-12] - God's judgement at the revelation of Jesus	1:9-14 - prayer for knowledge, wisdom, strength	[1:15-23 - in prayer form]	1:3-20 - remain in Ephesus to preserve	1:8-18 - do not be ashamed of serving the Gospel	1:5-16 - put the churches on Crete in order	X

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				true doctrines			
Thesis Statement	?	[1:15-20 - Hymn to Christ]	[1:20-23 - God's power in Christ]	X	X	X	1:1-4 - God has spoken thru his Son
Theological Discussions	2:1-12 - events before the coming of JC	1:15–2:23 - salvation in Christ, not thru philosophy	2:1–3:21 - life in CJ for the Gentiles	[2:1–6:19 - some theology mixed in]	2:1–3:9 - faith vs. godlessnes s	X	most of 1:5–11:40 - Jesus, the great high priest, surpasses all
Ethical Admonitions	3:6-15 - warning against being idle	3:1–4:6 - life in Christ; rules for Xn household s	4:1–6:20 - unity in the body of Christ; household code	2:1–6:19 - rules for church leaders & community conduct	3:10–4:8 - follow Paul's example of faith & suffering	2:1–3:11 - teach sound doctrine & good works	2:1-4; 3:7–4:16; 5:11–6:12; 10:19-39; esp. 12:1–13:19
III) Letter Conclusion: Practical Matters	3:6-15 - warn against being idle	4:7-9 - Tychicus & Onesimus sent; 4:16 - exhange letters w/ Laodicea	6:21-22 - sending Tychicus, faithful minister	X	4:9-18 - come soon; bring cloak, books & writings; beware of opponents	3:12-14 - support the missionaries ; come soon	13:23 - Timothy has been freed
Individual Greetings	X	4:10-17 - from & to many people (cf. Phlm 23)	6:23 - peace to the whole communit y	[6:20-21a - final admonition]	4:19-21 - greet Prisca, Aquila, etc.; four others greet him	3:15a - all here greet you; greet those who love us	13:24 - greet all the leaders & saints;
Personal Postscript	3:17-18 - Paul marks every letter this way	4:18a - remember my chains	X	X	X	X	[13:22 - bear with my exhortation]
Prayer or Doxology	3:5, 16, 18 - May the Lord give you love peace & grace	4:18b - grace be with you	6:24 - grace to all who have undying love for our Lord JC	6:21b - grace be with you	4:22 - Lord be with your spirit; grace be with you	3:15b - grace be with all of you	13:20-21, 25 - may God of peace make you complete; grace be with all of you
Letter:	**2 Thess**	**Col**	**Eph**	**1 Tim**	**2 Tim**	**Titus**	**[Hebrews]**

The "Catholic Epistles" or "General Letters" (and the Letter in Acts 15):

The last seven letters of the NT (and the brief letter cited in Acts 15) are slightly different from the Pauline letters in form and structure, yet still follow the general conventions of ancient letters:

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- Most of them were not written to a specific individual or community (except 2 & 3 John), but are addressed to a more "*general*" readership.
- Thus, they are *not* named for the person(s) who *received* the letter (as Paul's letters are), but rather for the apostle who ***wrote*** it (or to whom it is attributed, since the authorship of some is disputed today).
- There were probably multiple copies made and distributed to several different Christian communities (much like papal encyclicals are sent to all bishops today, or like people send out Christmas letters to all their friends at once).
- Thus they are usually called the "General Letters" or "Catholic Epistles" (not because they were written for or by the Roman Catholic Church, but because the word "catholic" means "universal").
- 1 John is not really a letter (it lacks the typical beginning and end); James lacks a typical letter ending; most of these lack an initial "Thanksgiving" subsection; and most have fewer "personal greetings" at the end than Paul's letters have.

Letter:	**James**	**1 Peter**	**2 Peter**	**1 John**	**2 John**	**3 John**	**Jude**	**Acts 15:23-29**
I) Letter Beginning : Sender(s): From whom	1:1a - James, servant of God & of Lord JC	1:1a - Peter, an apostle of JC	1:1a - *Simeon* Peter, a servant & apostle of JC	1:1 - "We" 2:1 - "I"	1a - The elder	1a - The elder	1a - Jude, servant of JC, brother of James	23b - The apostles & elders, your brothers
Recipient(s): To whom	1:1b - to twelve tribes in Dispersion	1:1b-2a - to exiles of the Dispersion in Asia Minor	1:1b - to those who received faith thru our God & Savior JC	1:1 - "to you" 2:1 - "My little children"	1b-2 - to the "elect lady" & her children (Xn church)	1b - to beloved Gaius, whom I love in truth	1b - to those called, beloved in God	23c - to brothers in Antioch, Syria, Cilicia of Gentile origin
Formulaic Greeting	1c - "Greetings"	1:2b - grace & peace be yours in abundance	1:2 - grace & peace in knowledge of God & Jesus our Lord	X	3 - grace, mercy & peace from God Father & JC	X	2 - mercy, peace, and love	23d - greetings
Thanksgiving (or Blessing)	X	1:3-12 - for new birth in living hope	X	[1:1-4 - we preach so you may have fellowship & joy]	[4 - joy seeing children walking in truth]	[2-4 - a prayer in joy for hi "children" walking in truth]	X	X
II) Letter Body: Initial Exhortation	1:2-4 - consider trials as joy;	1:13-16 - "be holy, for I am holy"	1:3-15 - Peter's "testament"	[1:5-10 - walk in light, confess sins]	5 - love one another	5-8 - welcome; support traveling missionaries	3 - appeal to contend for the faith	24-27 - we heard that some have upset you
Thesis Statement	[1:3 - testing of faith	1:22-25 - you've been	1:16-21 - Christian teaching	1:5-10 - God is light;	6 - love is "walking" acc. to the	X	4 - "ungodly intruders"	28 - decision of the HS

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	produces endurance & maturity	purified & born anew	comes thru eyewitnesses & Holy Spirit	Jesus cleanses us from sin	commandments		pervert God's grace & deny Jesus	& of us not to burden you beyond the necessities
Theological Discussions	[esp. 2:14-26 - faith without works is dead]	1:17–4:19 - you are chosen race, royal priesthood, holy nation, God's own people	2:1-22 - punishment for false teachers (*cf. Jude 4-11*); 3:3-18a - promise & delay of the Lord's coming	2:1–5:21 *mixed*: God is love; children of God vs. antichrists	7, 9 - deceivers & anti-christs deny Jesus	X	5-19 - judgment on unbelievers & sinners	X
Ethical Admonitions	1:5–5:12 - many ethical points, esp. on speech & riches	[esp. 2:11–3:12 - "household code" & Christian suffering]	[mixed in throughout, esp. 2:10-22]	2:1–5:21 *mixed*: love one another; abide in God	8 - be on guard, not to lose reward	11 - imitate good, not evil	20-23 - build faith, pray, love, be merciful	29ab - abstain from idolatry, blood, etc.; you'll be doing right
III) Letter Conclusion: Practical Matters	5:13-20 - prayers & anointing of sick; forgiveness for sinners	5:1-10 - elders should humbly care for the flock	[3:15-16 - proper understanding of *Paul's* letters]	X	10-11 don't welcome false teachers	9-10 - problems with *Diotrephes*; 12- welcome *Demetrius*	X	X
Individual Greetings	X	5:13-14a - church in "*Babylon*" & "my son *Mark*" greet you; greet one another	X	X	13 - sister church sends greetings	15b - greet the friends by name	X	X
Personal Postscript	X	5:12 - written thru brother *Silvanus*	3:1-2 - this my second letter... to remind you...	[5:13 - I write to you believers so you know	12 - more to write, but hope to visit	13-14 - more to write, but hope to see you soon	X	X

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				eternal life]				
Prayer or Doxology	X	5:11 - to Christ be power forever; 5:14b - peace to all in Christ	3:18b - to Lord/ Savior JC be glory now & eternally	[5:21 - keep away from idols]	X	15a - Peace to you	24-25 - to God, thru Jesus, be glory, majesty, power...	29c - Farewell
Letter:	**James**	**1 Peter**	**2 Peter**	**1 John**	**2 John**	**3 John**	**Jude**	**Acts 15**

Combined & Edited Letters:

Another common practice in the ancient world was to collect and republish the letters of famous people like Paul. In this process, shorter letters were sometimes combined or other editorial changes made.

For example, what is normally called the "*Second* Letter of Paul to the Corinthians" (2 Cor) might be a compilation of what were originally between two and five separate letters. Some scholars use letters A-G to distinguish all the different letters Paul may have written to the Christians in Corinth, even though the NT contains only two canonical letters:

- **Cor A** = a previous letter, now missing (mentioned in 1 Cor 5:9)
- **Cor B** = most of 1 Cor (Paul responds to oral and written reports from Corinth; see 1Cor 1:11; 7:1; 16:17)
- **Cor C** = 2 Cor 2:14 – 6:13; 7:2-4 (Paul defends his apostleship against various unnamed opponents)
- **Cor D** = 2 Cor 10:1 – 13:10 (the so-called "Letter of Tears"? - as mentioned in 2 Cor 2:3-4; 7:8-12)
- **Cor E** = 2 Cor 1:1 – 2:13; 7:5-16; 13:11-13 (a "Letter of Reconciliation")
- **Cor F** = 2 Cor 8 (instructions for how to organize the collection for the poor in Jerusalem)
- **Cor G** = 2 Cor 9 (more instructions for the Jerusalem collection)

Similarly, some scholars think that Paul's Letter to the Philippians (Phil) is a later compilation of three originally separate letters:

- **Phil A** = Phil 4:10-20 (a short "Note of Thanksgiving" for monetary gifts Paul received from the Philippians)
- **Phil B** = Phil 1:1 – 3:1; [4:2-9?]; 4:21-23 (a "Letter of Friendship" with thanks, news, and exhortations)
- **Phil C** = Phil 3:2 – 4:1 [or to 4:3 or 4:9?] (a stern warning against the "dogs" who require the circumcision of Gentiles)

See also: **Genre of Letter Writing in the Roman World**

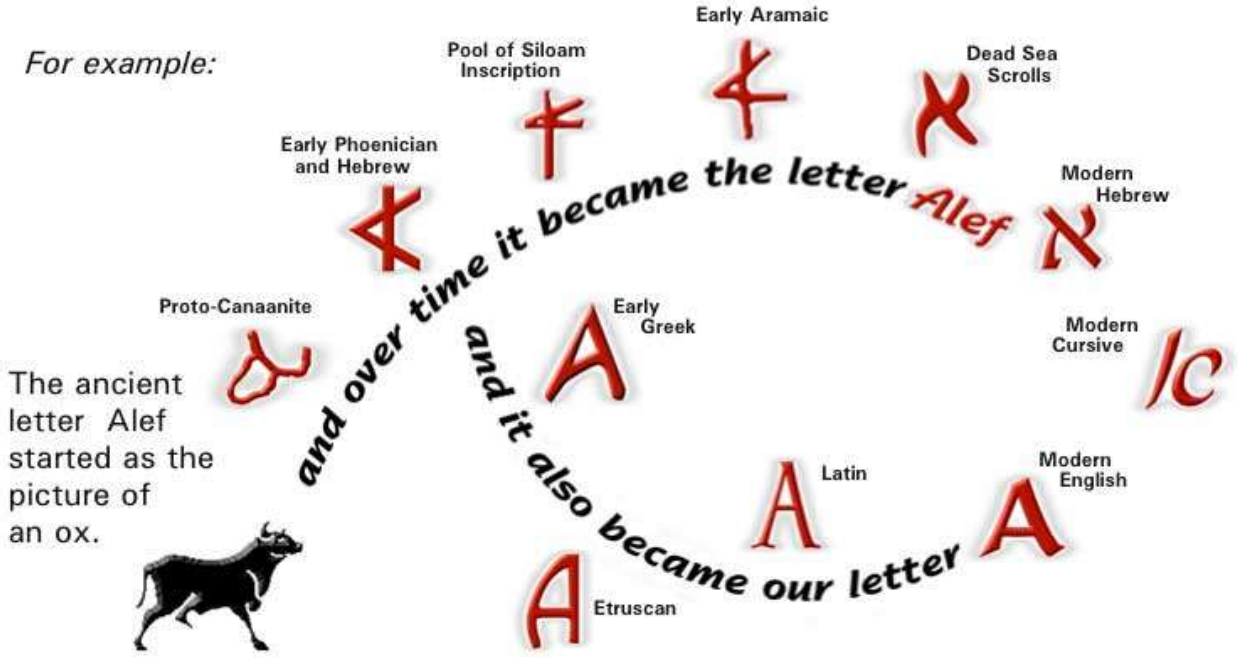
Paul's Letters and the New Testament

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Just an FYI:

http://www.shofarsfromafar.com/product/SFA-HW-888



The Copyists: their Work and Goals

http://www.bible.ca/ef/topical-the-copyist-their-work-and-goals.htm

Excerpt:

The New Testament documents are first century writings. As they were being written, there was already a consciousness of the divinely inspired nature of the work (e.g., 1 Cor. 14:37). Those who accepted the documents as Scripture would have a desire in making, keeping, maintaining, and passing around copies of these works. The process of copying would have begun as soon as the works were penned. “After the books of the New Testament were written they were carried all over the Roman Empire. The Christians everywhere took care of them, and copied and multiplied them in the century immediately following their production” (Price 154). Many copies began to be circulated, and this would naturally give rise to questions about the source and genuineness of the copies. Who were these copyists?

“It is scarcely possible to overstate the importance of early scribes” (Lightfoot 30). Yet, while people generally think in terms of professional scribes doing most of the copying of the New Testament documents, the reality is that, according to Roberts,

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> "many of the first copies of the Gospels were made, not by professional scribes, but by literate lay copyists. As the early church rapidly expanded throughout the Roman world in the first centuries A.D., there was a pressing need for multiple copies of authoritative Christian documents, including Matthew, Mark, Luke, and John. Nonprofessional copyists must have stepped in to meet this need." (28)

Not all copyists were professionals, which alone can account for many variances in manuscripts. "The earliest copies of Christian writings were probably made for the local church by some member of the congregation" (Lightfoot 30). However, that not all were professional copyists should not be confused with the desire they had to take great care in making copies, for there would have been a strong conviction that they were copying the very word of God. "Care for the precise wording of the biblical text is attested, therefore, at the start of the Christian era" (Millard 143). As time passed, however, the job of copying was more entrusted to professional scribes who were in monasteries. Prices notes:

> "Scholars such as Origen, Eusebius, and Jerome greatly stimulated Biblical learning, and caused the multiplication and preservation of its sacred manuscripts. That sacred calling was later confined almost exclusively to monasteries, of which there were hundreds in the Orient. In the period of the ninth to the fifteenth century cursive manuscripts were produced in great numbers in these monasteries, each of which had its scribe or scribes, whose chief business was the copying of the sacred Scriptures. The profession of scribe was so revered that a writer of the sacred books was exempted from working in the gardens of a monastery, lest the skill of his pen be marred by injury to his hands." (154-155)

As Lightfoot describes (30-31), typically, a scribe would not be seated at a desk, but rather sitting on a stool of some kind with the manuscript on his knees. His pen was likely a reed, sharp and split for a nib. His ink came from soot mixed with gum and water. Other tools helped to keep the pen in good working order. A scribe might draw lines on his materials (papyrus or parchment) so he could keep his text straight. A careful scribe needed much time to prepare and accomplish his task.

By the third century A.D., scribes would do their work in a "writing room" or "*scriptorium*" (Lightfoot 31). The scribe would listen to a reader and copy what he heard. This practice, utilized by the Romans, could facilitate making numerous copies at once. Of course, it would also give the added risk of errors due to misunderstood communication. Did the scribe copying Romans 5:1 hear "*echomen*" (we have) or "*echōmen*" (let us have)? Simply listening would be difficult to distinguish the two. Homophones (sound-alike words) can easily result in using the wrong word.

The work of a scribe was no small task. From the scroll to the codex (book form, for which Christians are credited), the papyrus to parchment and vellum, the task of the scribe was the same: get the text accurately inscribed on the material.

Early Bible Making

http://www.rosarychurch.net/bible/making.html

Brief History of Writing Instruments
https://www.thoughtco.com/brief-history-of-writing-4072560

Ephesians TOC
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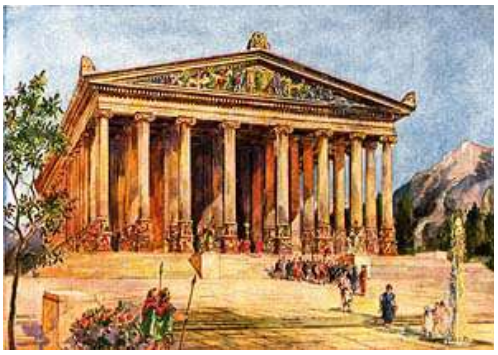
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An Introduction to Ephesians

https://kingdomnewtestament.wordpress.com/2012/06/06/bonus-an-introduction-to-ephesians/



Though some have doubted it because of the lack of personal greetings so common in his letters, the apostle Paul is stated twice as the author of Ephesians (1:1; 3:1), a letter likely written while the apostle was under house arrest in Rome (3:1; 4:1; 6:20) around AD 60. The other Prison Epistles — Colossians, Philippians, and Philemon — would have been written at this same time.



The Temple of Artemis

Ephesus was an important city in the ancient world and in the life of Paul. Situated at the nexus of sea and land trading routes, Ephesus became both a commercial and cultural center, by far the most important in Asia Minor and one of the top five most important cities on the Mediterranean. Home to the Temple of Artemis (Diana), one of the seven ancient wonders of the world, Ephesus also became a religious center as pilgrims flocked to the temple seeking a blessing from the many-breasted fertility goddess. You may recall it was Ephesus where the silversmiths rallied a large part of the city to chant "Great is the Artemis of the Ephesians" for two straight hours (Acts 19:23-34). Paul spent almost three years here (Acts 19:10) growing very close to the leaders in the church and using the Ephesian church as a home base for his evangelism of western Turkey. This Ephesian church is the one to whom Paul sent Timothy in 1 and 2 Timothy towards the end of the apostle's life in an effort to set them straight when they apparently went off track. John would warn the Ephesian church to regain their "first love" in Revelation 2.

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Ephesians may be the most general of Paul's letters. Whereas Paul usually addressed a problem or threat to the church, he only seems to be encouraging the Christians in Ephesus to know how blessed they are and to stand firm in those blessings appreciating the high calling of the Church. In a unique way, Ephesians talks about how the work of God on behalf of Christians impacts all areas of life — spiritual, religious, ethnic, and social. The general nature of this letter makes some theorize Ephesians was really a circular letter sent to many churches in western Turkey.



Sermons on Ephesians

https://redeeminggod.com/sermons/ephesians/

***See also*: Introduction to Ephesian History (J. Vernon McGee) (Audio)**

Ephesians TOC
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Ephesians Overviews, Commentaries and Study Guides

Ephesians Commentaries & Sermons
http://www.preceptaustin.org/ephesians

Dr. Thomas Constable's Expository Notes on Ephesians [PDF] - Sonic Light
http://www.soniclight.com/constable/notes/htm/NT/Ephesians/Ephesians.htm

http://www.soniclight.com/constable/notes/pdf/ephesians.pdf [PDF]

http://www.soniclight.com/constable/notes.htm (Main Page: PDFs and Online HTML)

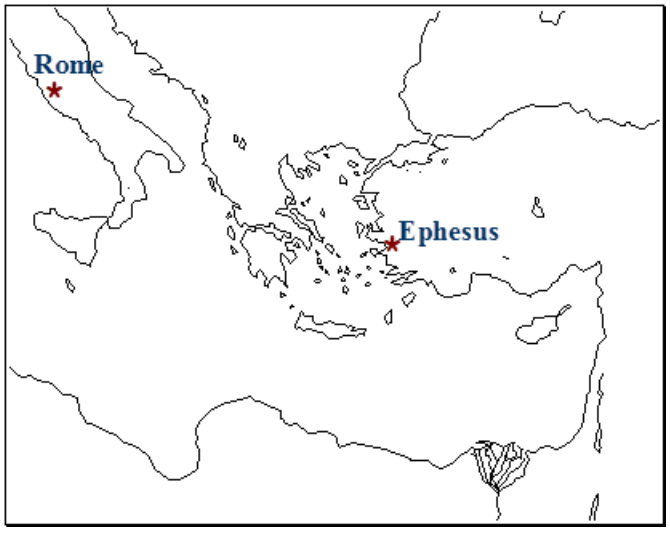
Excerpt:

Historical background

Almost all Christians believed in the Pauline authorship of Ephesians—until the nineteenth century, when destructive biblical criticism gained much influence (cf. 1:1; 3:1).[1] The critics built a case against Pauline authorship from linguistic and stylistic features, literary comparisons chiefly with Colossians, historical evidence, and doctrinal peculiarities.

"When all the objections are carefully considered it will be seen that the weight of evidence is inadequate to overthrow the overwhelming external attestation to Pauline authorship, and the Epistle's own claims."[2]

Most conservative New Testament scholars hold to the tradition that Paul wrote Ephesians, along with Colossians, Philemon, and Philippians, the other "Prison Epistles," during his first Roman imprisonment, A.D. 60-62 (3:1; 4:1; 6:20; cf. Acts 28:16-31). During that time Paul was under house arrest. He lived in his own rented quarters, under guard by Roman soldiers. He was allowed visitors and could minister, without hindrance, as far as his confinement permitted (Acts 28:16, 30-31). He was not chained in a prison cell at this time, as he was during his second Roman imprisonment when he wrote 2 Timothy (cf. 2 Tim. 1:16).



See also: Ephesians – Maps

For some interpreters, the reference in 2 Timothy 4:12, to Paul having recently sent Tychicus to Ephesus, seems to put the composition of Ephesians in the second imprisonment (cf. Eph. 6:21-22). However, the similarities between Ephesians and Colossians have led most scholars to conclude that Paul wrote these two letters at the same time.[3] The evidence for his having written Colossians and Philemon during the first imprisonment is strong.

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"Ephesians bears much the same relation to Colossians that Romans does to Galatians, a fuller treatment of the same general theme in a more detached and impersonal manner."[4]

Some scholars believe Paul wrote Colossians before Ephesians.[5] A significant difference between these very similar epistles is that in Colossians, Paul was combating a false doctrine concerning Christ. In Ephesians, he did not address a particular problem or situation that occasioned that epistle.[6]

Paul knew Ephesus and the church in that city very well. He had ministered in Asia Minor, the Roman province of which Ephesus was the capital, with Ephesus as his headquarters, for about three years: A.D. 53-56 (Acts 19:1—20:1). It appears that he sent this epistle to the Ephesian church, so that the Christians there would subsequently circulate it among the other churches.[7] At least two other New Testament books went first to Ephesus: 1 and 2 Timothy. John's Gospel, his three epistles, and Revelation probably did as well (cf. Rev. 2:1). Tychicus evidently delivered this epistle to the Ephesian church (Eph. 6:21-22).

Purpose

Paul's frequent references to the church as a "mystery" (divine secret), previously unknown but now revealed, identify the apostle's main purpose in writing, as having been the exposition of the mystery of the church (1:9; 3:3-4, 9; 5:32; 6:19). His emphasis on the church as Christ's body, in which both Jewish and Gentile believers are one, suggests that Paul wrote to promote *unity* in the Ephesian church and in the universal church. The emphasis on the importance of *love* is also strong.[8] More than one-sixth of Paul's references to "love" in his 13 epistles occur in Ephesians. This also shows that he wanted to promote Christian unity in the church.

"Possibly realizing that the Ephesians were starting to forsake their first love, Paul wrote this letter to encourage them to love both God and their fellow saints more deeply."[9]

"The letter focuses on what God did through the historical work of Jesus Christ and does through his Spirit today, in order to build his new society in the midst of the old."[10]

Emphases

In addition to the church and love, Ephesians emphasizes God's action in planning, decreeing, and providing salvation, the importance of the Christian's growth in knowledge, the importance of living out one's faith consistently, and spiritual warfare. Ephesians is one of the most well-loved of Paul's epistles, because it is both very important doctrinally and extremely practical.

Norman B. Harrison considered Ephesians, Philippians, and Colosians as written to the spiritual man, 1 and 2 Corinthians and Galatians as written to the carnal man, and Romans as written to the natural man.[11]

Genre

Though the general genre of Ephesians is a letter, it is not a letter in the same form as most of Paul's other letters. There is no evidence in Ephesians that Paul wrote it to respond to a particular situation; it is not an "occasional" epistle. In this, it is similar to Romans. Both epistles are more like public speeches than private conversations.

"He [the writer] is meditating, and developing certain thoughts—and clothes them in the form of a letter."[12]

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Message

The Book of Ephesians enables us to view God's creation from an alpine altitude. When we study this book, it is as though we have climbed a high mountain peak, because the book gives us that kind of perspective on what God has created. Recall the opening scenes in "The Sound of Music" movie, where Maria Von Trapp is standing in a high meadow looking out over the valleys and mountains beyond. Yet the "creation" Ephesians opens up to our vision is not the physical creation, but the church and its position and importance in the panorama of God's program. The church is the subject of Ephesians. The church began on the Day of Pentecost, and will end at the Rapture.

One of the features of this book, that distinguishes it from other Pauline epistles, is its universal character. Ephesians deals with matters of perspective that are important to all churches of all periods of church history. Ephesians is not like 1 Corinthians, which concerns itself primarily with the situation of one local congregation. It is more like Romans, which deals with the great revelations that transcend local church polity.

Ephesians is an exposition of one of the most important statements Jesus ever uttered during His earthly ministry. That statement is in Matthew 16:18: "I will build My church, and the gates of Hades shall not overpower it." Various epistles similarly expound other teachings that Jesus gave while He walked this earth. For example, the Epistle of James is an exposition of Jesus' Sermon on the Mount. John's first epistle is an exposition of Jesus' Upper Room Discourse. Likewise, Ephesians explains Jesus' teaching concerning the church. All the New Testament epistles deal with the church, of course. But Ephesians lifts us above all the other revelation on this subject, and puts the church in perspective within the plan of God. Paul developed both the building of the church and the conflict of the church, suggested in Jesus' statement, in Ephesians.

Paul introduced the central teaching of Ephesians in its first verse. We read, "To the saints . . . in Christ Jesus." This phrase indicates the composition of the church, and it alerts us to what will follow in the epistle. The phrase "the saints" reflects the diversity and differences that exist within the church. Paul had much to say in this letter about God's individual blessing of believers (e.g., 1:3—2:10). However, the phrase "in Christ Jesus" emphasizes the unification of these *individuals* in one united church. Paul also had much to say about the *corporate* calling of believers in this letter (e.g., 2:11—3:19). The church is one *organism* that God has created from individual believers in this age, whom God has united in a vital relationship with Jesus Christ. The figure of the human body, with its diverse members controlled by one head (2:14-16), is the perfect illustration of the church.

As we examine the central teaching in Ephesians, we can see that it falls into two parts. First, there is revelation concerning the ***eternal character* of the church**. Second, there is teaching about the ***temporal conduct* of the church**.

Consider first the revelation concerning the eternal character of the church. Ephesians tells us three things about the character of the church.

First, it reveals its *conception*. The church was in the plan of God from eternity past. It was not something that God devised (concocted) on the day that Jesus Christ died because the Jews had rejected their Messiah. Some dispensational expositors have referred to the church as a "parenthetical" part of God's eternal plan. That does not mean the church was an after-thought by God. The church is just as much a part of God's plan for human history as the nation of Israel. God did not reveal it in the Old Testament. It was a mystery, a New Testament revelation not previously revealed. Nevertheless it was always part of God's plan. This is important for us to realize, because when we see that God brought the church into existence, it is easier to believe that Satan will never destroy the church.

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The second thing Ephesians reveals about the eternal character of the church is its *construction*. Whereas God viewed the church in the past as part of His eternal plan, He is constructing it in the present by His eternal power. In Ephesians, there is much emphasis on "power"—the tremendous power of God. Paul prayed that his readers would grow in their understanding of the eternal power of God, the power that raised Jesus from the grave (1:18-19). Paul used four different Greek words for power in 1:19. This "resurrection power" is the same power that has raised the Christian up, and seated him or her with Christ in the heavenly realms now (2:4-6). Also, it is the same power available to us Christians as we engage our spiritual enemy, who is trying to tear down the church (6:10-11). Too often Christians fail because they think the church cannot succeed. They fail to appreciate the eternal divine power presently available to build the church and to defeat its foes.

The third thing we learn from this epistle about the character of the church is its *consummation*. This too involves an eternal perspective. Ephesians reveals that the church will serve the purpose of God throughout eternity future (2:4-7; 3:8-10). The church will demonstrate the richness of God's *grace* to all beings forever (2:7). It will also demonstrate the richness of God's wisdom to all beings forever (3:10).

In summary, Ephesians reveals the important place that the church has in God's eternal plan for history. In the past, He conceived of it as part of His eternal plan. In the present, He is constructing it with His eternal power. In the future, He will bring it to consummation in fulfillment of His eternal purpose.

Whereas the revelation of the church's eternal character constitutes a major portion of this epistle, Paul also taught much about the *temporal conduct* of the church. The church's eternal character has major implications for its temporal conduct (4:1). We can organize this part of the revelation under three headings as well.

The first implication of the character of the church that Paul stressed relates to its "construction." Since the church is what it is, the unified body of Christ, it is very important that Christians preserve this unity (4:1-3). Note that this is not a unity among professing Christians that we must achieve. It is a unity among genuine Christians that we must preserve. We must be very careful to avoid causing divisions in the body of Christ. One of the seven things Solomon wrote that the Lord hates is someone who spreads strife among his brothers (Prov. 6:19).

A second implication of the character of the church relates to its "confession." The church, Paul urged, must make a confession, or give testimony, to God. This is the will of God (5:15-17). Christians do this by sanctifying all of life to God, setting it apart to Him for His honor and glory. Consequently, Paul talked about the basic relationships of life—husbands and wives, parents and children, employers and employees. Our faith must have an impact on these relationships. The church makes its confession before the world, not primarily by formulating creeds of belief, but by demonstrating sanctification in conduct.

Third, another implication of the character of the church that Paul explained relates to its "conflict" with the forces opposed to God's purposes. Christians must arm themselves, stay alert, and take a stand against these spiritual forces (6:10-11).

To summarize, the church must maintain unity as it grows. It must sanctify every relationship as it makes its confession to the world. And it must stand firm against its spiritual enemies as it conflicts with Satan's forces. These points clarify Matthew 16:18: "I will build my church, and the gates of Hades shall not overpower it." The church cooperates with God as He builds it in three ways. First, it must remain united itself. Second, it must present a message of purity and holiness to the world by its sanctified relationships. And third, it must fight God's enemies after putting on the whole armor of God.

Attempting to summarize the teaching of Ephesians into a short message statement, I would phrase it this way. Ephesians reveals that the church is part of God's eternal plan, and it grows as a result of God's power working through believers' lives, overcoming their spiritual enemies.

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We consider next the abiding appeal that this letter contains. I previously said that Paul summarized the central revelation of Ephesians in 1:1: "the saints . . . in Christ Jesus." Similarly, he summarized the timeless exhortation of this letter in 4:1: "Walk . . . worthy of the calling with which you have been called."

First, Christians are to walk *in view of God's eternal plan*. That is, we should live now with God's purposes throughout eternity clearly in view. God chose us before the creation of the world so that He could conform us to the image of His Son (1:4; Rom. 8:29). We are to "grow up . . . into Him . . . even Christ" (4:15). The extent to which we are living in holiness and in love is the extent to which we are conforming to God's eternal plan. Paul did not tell us to be holy because decency demands it, or because God may discipline us if we do not. We are to live thinking about God's eternal plan and remembering that God had our individual lives in His mind from eternity past. Reading Scripture regularly is one way to remind ourselves of this.

Second, we can walk according to God's plan only by *appropriating His almighty power*. God is able to enable us to walk in this plan by His power. "Now to Him who is able to do exceeding . . ." (3:20-21). We have the power to walk worthily. However, we must allow God's Spirit to control us if we want to walk in harmony with God's will (5:18). This involves consciously yielding control to Him (cf. Rom. 6:13).

Third, we are to walk *opposing God's unseen enemies*, as well as in view of God's eternal plan and appropriating God's almighty power. We need to balance the passive "be filled with the Spirit" with the active "stand firm" (6:14). Our enemies are not primarily other people but the unseen demonic personalities behind them. In former years, many people scoffed at the idea of demons and malignant spiritual forces. Today, there is a more realistic awareness of their existence and powerful influence in the world. We must engage spiritual enemies with spiritual arms: truthfulness, righteous conduct, the gospel, trust in God, the Word of God appropriate to the need, and prayer (6:14-18).

Finally, let us apply the message of this epistle to ourselves.

The measure of the church's power to change the world is the measure of her other-worldliness. Many in our day criticize the church for being uninvolved, or at least not involved enough, with the physical problems of people. Ephesians teaches us that the way to help people the most is by dealing with unseen issues: unity, love, holiness, prayer, and evangelism. We do the church's work much more effectively by praying, than by picketing, protesting, or politicking. The measure of the church's power to help the world is the measure of her other-worldliness. The church must remember her heavenly calling in the eternal plan of God in order to realize all that God purposes for her.

"The church of God can never help God when she ceases to be other-worldly. When she is other-worldly she helps the world; and cannot avoid doing so."[13]

Conversely, the measure of the church's other-worldliness is the measure of her influence in the world. If we really see God's purpose for the church, we can never remain unconcerned about, or uninvolved with, the physical problems of people. Was our Lord insensitive to suffering, unconcerned about injustice, or lacking in compassion toward the oppressed? Never! And He is the Head into whom we are to grow up.[14]

J. Vernon McGee Study Guide: The Prison Epistles (including Ephesians)

A quartet of men left Rome in the year A.D. 62, bound for the province of Asia, which was located in what was designated as Asia Minor and is currently called Turkey. These men had on their persons four of the most sublime compositions of the Christian faith. These precious documents would be invaluable if the originals were in existence today. Rome did not comprehend the significance of the writings by an unknown prisoner. If she had, these men would have been apprehended and the documents seized. [Audio]

When they bade farewell to the apostle Paul, each was given an epistle to bear to his particular constituency. These four letters are designated the "prison epistles of Paul," since he wrote them while imprisoned in Rome. He was awaiting a hearing before Nero who was the Caesar at that time. Paul, as a Roman citizen, had appealed his case to the emperor, and he was waiting to be heard.

(1) Epaphroditus from Philippi (Philippians 4:18) had the Epistle to the Philippians.
(2) Tychicus from Ephesus (Ephesians 6:21) had the Epistle to the Ephesians.
(3) Epaphras from Colosse (Colossians 4:12) had the Epistle to the Colossians.
(4) Onesimus (Philemon's slave) from Colosse (Philemon 10) had the Epistle to Philemon.

These epistles present a composite picture of Christ, the church, the Christian life, and the interrelationship and functioning of all three. These different facets present the Christian life on the highest plane.

EPHESIANS presents "the church, which is his body" (Ephesians 1:22, 23) — this is the invisible church, of which Christ is the head.

COLOSSIANS presents Christ who is "the head of the body, the church" (Colossians 1:18). The emphasis is upon Christ rather than on the church.

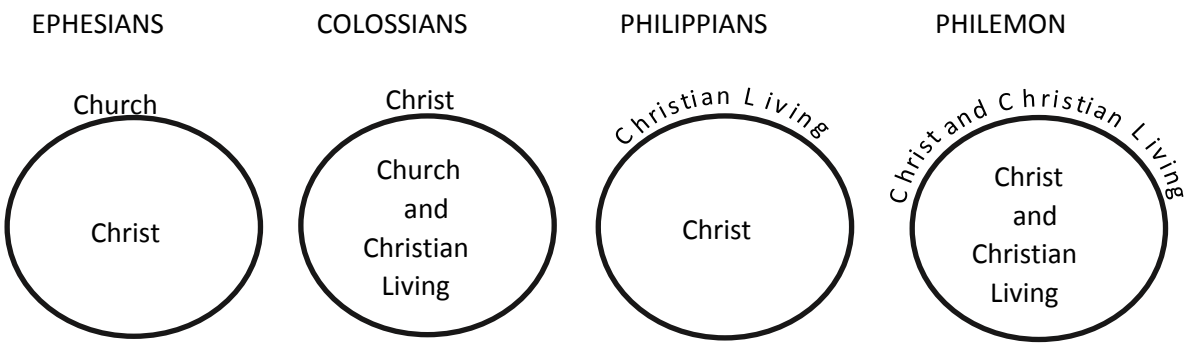
PHILIPPIANS presents Christian living, with Christ as the dynamic: "I can do all things through Christ, who strengtheneth me" (Philippians 4:13).

PHILEMON presents Christian living in action in a pagan society. "If thou count me, therefore, a partner, receive him as myself. If he hath wronged thee, or oweth thee anything, put that on mine account" (Philemon 17, 18). The gospel walked in shoe leather in the first century — it worked.

In **EPHESIANS**, Christ is exalted above all things, God having "put all things under his feet" (Ephesians 1:22). Christ is the center of the circle of which the church is the periphery.
In **COLOSSIANS**, Christ is the fullness of God *(pleroma).* He is the periphery of the circle of which Christian living is the center (Colossians 2:9, 10).

In **PHILIPPIANS**, Christ is the center of the circle; Christian living is the periphery. The *kenosis* (emptying) is given (Philippians 2:5-8).

In **PHILEMON**, Christ is both the center and circumference: "Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints" (Philemon 5).



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McGee: Ephesians

WRITER: Paul (1:1)

DATE: About A.D. 62
Paul arrived in Rome in A.D. 61 as a prisoner, and for 2 years he lived in his own hired house where he received those who came to him (Acts 28:16, 30).

THEME:
Ephesians reveals the church as God's masterpiece *(poema* — see Ephesians 2:10), a mystery not revealed in the Old Testament. It is more wonderful than any temple made with hands, because it is constructed of living stones and indwelt by the Holy Spirit (2:20-22). It is the body of Christ in the world — to walk as He would walk and to wrestle against the wiles of the devil (1:22, 23; 4:1; 6:11, 12). Someday the church will leave the world and be presented to Christ as a bride (5:25-32).

Dr. Pierson called Ephesians "Paul's third-heaven epistle." Another has called it "the Alps of the New Testament." It is the Mt. Whitney of the High Sierras of all Scripture. This is the *Church Epistle.*

TITLE:
The inscription *(en Epheso)* is omitted from the better manuscripts. It is thought that the Epistle to the Ephesians was a circular epistle, which included Ephesus and thereby explains the insertion of its name in some manuscripts. It is likewise thought that this epistle is the one to the Laodiceans referred to in Colossians 4:16. This could correspond to the last of the seven letters to the churches in Revelation 2 and 3 rather than to the first church. The contents of the Ephesian letter correspond more to the condition of the Ephesian church than to the one in Laodicea.

John Eadie concludes that this epistle is Paul's message to the church in Ephesus. He quotes from the testimony of the early church to sustain this thesis (Irenaeus, Clement of Alexandria, Origen, Tertullian, Cyprian).

Ephesians is the great church epistle, intended for all churches irrespective of geography, for the church is "one body" and its location is "in the heavenlies."

PAULAND EPHESUS:
The Holy Spirit forbade Paul, on his second missionary journey, to enter the province of Asia — where Ephesus was the prominent center.

> ***Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden by the Holy Spirit to preach the word in Asia.*** (Acts 16:6)

He traveled west until he came to the sea, where it was necessary for God, by means of a vision, to direct him to Macedonia. He was led by the Spirit into Europe as far as Corinth, after which he returned by way of Ephesus.

> ***And he came to Ephesus, and left them there, but he himself entered into the synagogue, and reasoned with the Jews.*** (Acts 18:19)

Being favorably impressed by the opportunities for missionary work, he promised to return. This he did on the third missionary journey. He discovered that another, by the name of Apollos, had been there in the interval between his second and third missionary journeys; but Apollos had preached only the baptism of John — not the gospel of grace. Paul began a ministry there that was far-reaching. For two years he spoke in the school of Tyrannus, and the gospel penetrated into every center of the province of Asia. Evidently, it was at this time that the churches addressed in Revelation 2 and 3 were founded as a result of this ministry of Paul.

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> ***And he went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when some were hardened, and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one, Tyrannus. And this continued for the space of two years; so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.*** (Acts 19:8-10)

This was probably the "high water mark" in the missionary labors of Paul. He considered Ephesus his great opportunity and stayed there longer than in any other place. The people of Ephesus heard more Bible teaching from Paul than did any other people, which is the reason he could write to them the deep truths contained in this epistle.

> ***But I will tarry at Ephesus until Pentecost. For a great door, and effectual, is opened unto me, and there are many adversaries.*** (1 Corinthians 16:8, 9)

He met great opposition, but God marvelously preserved him, which encouraged him to continue (see Acts 19:23-41). Paul loved this church in Ephesus. His last meeting with the Ephesian elders was a tender farewell (see Acts 20:17-38).

Ephesus was the principal city of Asia Minor — and probably of the entire eastern section of the Roman Empire. It was virile and aggressive at this time, while the culture of Athens was decadent, and the commercialism of Corinth was corroded with immorality.

The Temple of Diana was one of the seven wonders of the ancient world, being the largest Greek temple ever constructed (418 by 239 feet). It was built over a marsh on an artificial foundation of skins and charcoal so that it was not affected by earthquakes.

> The quarries of Mount Prion had supplied the marble; the art and wealth of Ephesian citizens and the jewellery of Ephesian ladies had been plentifully contributed for its adornment; its hundred and twenty-seven graceful columns, some of them richly carved and colored, were each the gift of a king; its doors, ceiling, and staircase were formed respectively of cypress, cedar, and vine-wood; it had an altar by Praxiteles and a picture by Apelles; and in its coffers reposed no little of the opulence of Western Asia. Thus Xenophon deposited in it the tithe…which had been set apart at Athens from the sale of slaves at Cerasus…a many-breasted idol of wood, rude as an African fetish, was worshipped in its shrine, in some portion of which a meteoric stone may have been inserted, the token of its being "the image that fell from Jupiter"…still further, a flourishing trade was carried on in the manufacture of silver shrines…or models of a portion of the temple. These are often referred to by ancient writers, and as few strangers seem to have left Ephesus without such a memorial of their visit, this artistic "business brought no small gain to the craftsmen." But the spread of Christianity was fast destroying such gross and material superstition and idolatry, for one of its first lessons was, as Demetrius rightly declared — "they be no gods which are made with hands." (John Eadie, *A Commentary on the Greek Text of the Epistle of Paul to the Ephesians)*

OUTLINE:

I. **Doctrinal,** Chapters 1 — 3
The **heavenly calling** of the church (vocalization)

A. **The church is a BODY**, Chapter 1

1. Introduction, vv. 1, 2

2. God the Father **planned** the church, vv. 3-6
"A body hast thou prepared me" (Hebrews 10:5)

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3. God the Son **paid** the price for the church, vv. 7-12
   "Redemption through his blood" (v. 7)
4. God the Holy Spirit **protects** the church, vv. 13, 14
   "By one Spirit were we all baptized into one body" (1 Corinthians 12:13)
5. **Prayer** for knowledge and power, vv. 15-23

B. The church is a TEMPLE, Chapter 2 **1.** The **material** for construction, vv. 1-10

Those "dead in trespasses" (v. 1) are made into a living temple

2. The **method** of construction, vv. 11-18
3. The **meaning** of the construction (*quo animo*), vv. 19-22
   "Groweth unto an holy temple in the Lord" (v. 21)

C. The church is a MYSTERY, Chapter 3 **1.** The **explanation** of the mystery, vv. 1-4

Not revealed in the Old Testament

2. The **definition** of the mystery, vv. 5-13
   Jews and Gentiles are partakers of the same body — the church **3. Prayer** for power and knowledge, vv. 14-21
   "Strengthened with might" (v. 16) and "to know the love of Christ" (v. 19)

II. Practical, Chapters 4 — 6
The **earthly conduct** of the church (vocation)

A. The church is a NEW MAN, Chapter 4 **1.** The **exhibition** of the new man, vv. 1-6

"Endeavoring to keep the unity of the Spirit" (v. 3)

2. The **inhibition** of the new man, vv. 7-16
   "No more children"(v. 14); "grow up into him"(v. 15); "perfect man" (v. 13)
3. The **prohibition** of the new man, vv. 17-32
   "Walk not as other Gentiles walk" (v. 17); "be ye kind one to another" (v. 32)

B. The church will be a BRIDE, Chapter 5 **1.** The **engagement** of the church, vv. 1-17

"For I have espoused you to one husband that I may present you as a chaste virgin to Christ" (2 Corinthians 11:2)

2. The **experience** of the church, vv. 18-24
   "Be filled with the Spirit" (v. 18)
3. The **expectation** of the church, vv. 25-33
   "That he might present it to himself a glorious church" (v. 27)

C. The church is a SOLDIER, Chapter 6

1. The soldier's **relationships**, vv. 1-9
   "No man that warreth entangleth himself with the affairs of this life" (2 Timothy 2:4)
2. The soldier's **enemy**, vv. 10-12
   "The wiles of the devil" (v. 11)
3. The soldier's **protection**, vv. 13-18
   "The whole armor of God" (v. 13)
4. The soldier's **example** — Paul, a good soldier of Jesus Christ, vv. 19-22
5. The soldier's **benediction**, vv. 23, 24

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These notes, prepared by J. Vernon McGee, are for the purpose of giving assistance to the listeners of the THRU THE BIBLE RADIO program. They are to be used with the Bible and will be more meaningful as you look up all the Scripture references. Due to the necessary brevity of both notes and broadcasts, a list of recommended books is included for those wanting a more detailed study. These books may be obtained from a Christian library or bookstore or ordered from the publishers.

RECOMMENDED BOOKS

Bruce, F. F. *The Epistle to the Ephesians.* Westwood, New Jersey: Fleming H. Revell Co., 1961.

Eadie, John. *A Commentary on the Greek Text of the Epistle of Paul to the Ephesians.* London: R. Griffin, 1854.

Foulkes, Francis. *The Epistle of Paul to the Ephesians.* Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1963.

Hendriksen, William. *Exposition of Ephesians.* Grand Rapids, Michigan: Baker Book House, 1967.

Hodge, Charles. *An Exposition of Ephesians.* Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1856.

Ironside, H. A. *In the Heavenlies.* Neptune, New Jersey: Loizeaux Brothers, 1937. (Especially good for young Christians.)

Kelly, William. *Lectures on Ephesians.* Oak Park, Illinois: Bible Truth Publishers, n.d.

Kent, Homer A., Jr. *Ephesians: The Glory of the Church.* Chicago, Illinois: Moody Press, 1971. (An excellent, inexpensive survey.)

McGee, J. Vernon. *Exploring Through Ephesians.* Pasadena, California: Thru the Bible Books, 1961.

Meyer, F. B. *Ephesians — Key Words of the Inner Life.* Fort Washington, Pennsylvania: Christian Literature Crusade, n.d. (Devotional.)

Moule, Handley C. G. *Studies in Ephesians.* Grand Rapids, Michigan: Kregel Publications, 1893. (Excellent. Romans, Philippians, Colossians, and Philemon in the same series; 2 Timothy apart from this series.)

Paxson, Ruth. *Wealth, Walk, and Warfare of the Christian.* Westwood, New Jersey: Fleming H. Revell Co., 1939. (Excellent devotional emphasis.)

Strauss, Lehman. *Devotional Studies in Galatians and Ephesians.* Neptune, New Jersey: Loizeaux Brothers, 1957.

Vaughan, W. Curtis. *Ephesians: A Study Guide Commentary.* Grand Rapids, Michigan: Zondervan Publishing House, n.d.

Wiersbe, Warren W. *Be Rich.* Wheaton, Illinois: Victor Books, n.d.

Wuest, Kenneth S. *Ephesians and Colossians in the Greek New Testament.* Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1953.

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49 Ephesians 01 01 04 J Vernon McGee Thru the Bible
https://www.youtube.com/watch?v=qcx_2HfZatk [Audio]

This is the audio corresponding to the preceding "The Prison Epistles" notes.



McGee – Introduction to the History of Ephesus
https://www.youtube.com/watch?v=YzLJRNKqQFs [Audio]



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Here also example of McGee's preaching, both Video and Audio:

But God by J. Vernon McGee
https://www.youtube.com/watch?v=fJeNqnekQJQ [Video]

On a Clear Day You Can See Forever by J. Vernon McGee
https://www.youtube.com/watch?v=69_MhdniYY8 [Video]
Includes mention about Theonomy

Dr. J. Vernon McGee - A Perplexed Pharisee In the Presence of the Saviour
https://www.youtube.com/watch?v=Plqng1iq8f0 [Video]

Psychological Preaching - J Vernon McGee - FULL Sunday Sermons
https://www.youtube.com/watch?v=Tm4d0o7oy9w [Audio]
Wrong type of self-esteem = arrogance; warning about Carl Rogers

The Power of the Word of God by J. Vernon McGee
https://www.youtube.com/watch?v=bIMXRmS0pto [Video]

***See also*:**

Dr. Thomas Constable's Expository Notes

Dr. Utley – Ephesians vs Colossians [Intro]

Dr. Wallace – Intro, Argument and Outline

Paul's First Roman Imprisonment (2 Years)
http://www.biblecharts.org/apostlepaulcharts/12%20-%20Pauls%20First%20Roman%20Imprisonment.pdf [PDF]

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Ephesians Compared With Colossians

Colossians, Ephesians, Philippians and Philemon (275 pages) **(Dr. Bob Utley)**
http://www.ibiblio.org/freebiblecommentary/pdf/EN/VOL08.pdf [PDF]

See also: Introduction to Ephesians
https://bible.org/seriespage/introduction-ephesians-0

The literary relationship between Paul's two letters **(by Dr. Utley, see above link)**

1. Paul heard of the heresy in these churches which he had never visited personally from Epaphras.

2. Paul wrote a hard-hitting letter in short, emotional sentences, directed at the false teachers. The central theme was the cosmic lordship of Jesus. This is known as Paul's letter to the Colossians.

3. Apparently, soon after writing Colossians, with time on his hands in prison, he developed these same themes. Ephesians is characterized by long sentences and developed theological concepts (1:3-14, 15-23; 2:1-10, 14-18, 19-22; 3:1-12, 14-19; 4:11-16; 6:13-20). It takes Colossians as a starting point and draws out its theological implications. Ephesians' central theme is the unity of all things in Christ, which was a contrast to the incipient Gnostic concept.

Related literary and theological structure

***See*: Ephesians – Charts/Outlines**

Genre of Letter Writers

Similarity of the basic structure

a. they have very similar openings

b. they have doctrinal sections dealing primarily with Christ

c. they have practical sections admonishing Christian lifestyle using the same categories, terms and phrases

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d. they have closing verses exactly alike in 29 consecutive words in Greek, with only two different words added in Colossians.

Similarity of words or short phrases

Eph. 1:1c	and Col. 1:2a	"faithful"
Eph.1:4	and Col. 1:22	"holy and blameless"
Eph. 1:7	and Col. 1:14	"redemption. . .forgiveness"
Eph. 1:10	and Col. 1:20	"all things. . .heaven. . .earth"
Eph. 1:15	and Col. 1:3-4	"heard. . .love for all the saints"
Eph. 1:18	and Col. 1:27	"the riches of the glory"
Eph. 1:27	and Col. 1:18	"head. . .church"
Eph. 2:1	and Col. 1:13	"you were dead"
Eph. 2:16	and Col. 1:20	"reconcile. . .cross"
Eph. 3:2	and Col. 1:25	"stewardship"
Eph. 3:3	and Col. 1:26,27	"mystery"
Eph. 4:3	and Col. 3:14	"unity"
Eph. 4:15	and Col. 2:19	"head" and "grow"
Eph. 4:24	and Col. 3:10, 12, 14	"put on . . ."
Eph. 4:31	and Col. 3:8	"anger" "wrath" "malice" "slander"
Eph. 5:3	and Col. 3:5	"immorality" "impurity" "greed"
Eph. 5:5	and Col.3:5	"idolatry" (coveting)
Eph. 5:6	and Col. 3:6	"the wrath of God"
Eph. 5:16	and Col. 4:5	"making the most of the time"

Theologically synonymous concepts

Eph. 1:3	and Col. 1:3	a prayer of thanks
Eph. 2:1,12	and Col. 1:21	alienation from God
Eph. 2:15	and Col. 2:14	hostility of Law
Eph. 4:1	and Col 1:10	worthy walk
Eph. 4:15	and Col. 2:19	Christ's body growing to maturity from its Head
Eph. 4:19	and Col. 3:5	sexual impurity
Eph.4:22,31	and Col. 3:8	"lay aside" sins
Eph.4:32	and Col. 3:12-13	Christians kind to one another
Eph. 5:4	and Col. 3:8	Christian speech
Eph. 5:18	and Col. 3:16	filling of Spirit = word of Christ
Eph. 5:20	and Col. 3:17	thanksgiving to God for all things
Eph. 5:22	and Col. 3:18	wives be subject to husbands

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Eph. 5:25	and Col. 3:19	husbands love your wives
Eph. 6:1	and Col. 3:20	children obey your parents
Eph. 6:4	and Col. 3:21	fathers do not provoke children
Eph. 6:5	and Col. 3:22	slaves obey masters
Eph. 6:9	and Col. 4:1	masters and slaves
Eph. 6:18	and Col. 4:2-4	Paul's request for prayer

***See also*:**

Dr. Wallace – Ephesians: Intro, Argument and Outline (Dependence on Colossians)

Theopedia: Colossians
https://www.theopedia.com/epistle-to-the-colossians

See more Ephesians vs Colossians on next pages…

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Ephesians TOC
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Ephesians and Colossians

(Source: Zondervan Bible Commentary)

A comparison of vocabularies shows clearly what has always been known, that these two letters have much in common. Indeed they have, though they have some fundamental differences also.

(a) Words

The evidence of word-lists shows that the letters are close together as to date, and that there is an overlapping of related themes. The result is that one often throws light upon the other. It is instructive to compare Eph. 1:4 with Col. 1:22, 23, 28; 1:17 with 1:9; 1:20 ff. with 2:10; 2:5 f. with 3:3; 3:1–5 with 1:26; 3:16–19 with 1:27; 4:13–16 with 2:19; 4:20–24 with 3:10; 5:3–7 with 3:5–8; 5:5–17 with 4:5; 5:18 f. with 3:16; 5:22–24 with 3:18; 5:25–27 with 1:28; 6:21 f. with 4:7 f. For almost identical phraseology compare Eph. 1:7 with Col. 1:14; 2:5 with 2:13; 3:2 with 1:25; 4:16 with 2:19; 4:22–24 with 3:8–10; 4:32 with 3:13; 5:19 f. with 3:16 f. Three words common to these letters will repay closer study, i.e. oikonomia, plan or stewardship; plērōma, fulness; and mystērion, mystery. That they are used with different meanings is hard to substantiate satisfactorily, for context determines precise meanings, and many words in any case have a degree of ambiguity and some range of meaning.

(b) Style

There are slight differences of style. For example, a fulness of expression in Eph. which is unusual: 3:5 'his holy apostles and prophets'; and a tendency to hyperbole: 1:19; 3:8, 20. A softer, heavier style which may be attributed to the fact that in Col. Paul is in battle with opponents whilst in Eph. he is not dealing with any pressing situation and he may well have relaxed his rule to eschew any 'excellency of speech' (1 C. 2:1, 4). Mixing of metaphors, abrupt transitions and large parentheses are typical of Paul's style, and can scarcely be hidden, nor indeed convincingly copied.

(c) Contents

Col. is aimed at a particular local need and therefore contains what is absent from Eph.: personal greetings (4:9–17); doctrinal warnings (2:6–9); arguments against error (2:16–23); a developed Christology (1:15–20), Eph. being concerned with ecclesiology. Col. 4:18 is something which would necessarily be omitted from a circular.

(d) Viewpoint

The only important question of divergence in a matter common to both letters concerns the headship of Christ. It is pointed out that this is ecclesiastical in Eph. 5:23, but cosmic in Col. 2:10. But Eph. contains 1:22; and Col. contains 1:18 and 2:19. The headship of Our Lord is in fact universal, and within this is His headship of the Church which is organic rather than organizational.

Destination and Occasion

The following things have to be taken into account in any satisfactory explanation of this. i. Early MSS and writers witness to the omission of 'in Ephesus' at 1:1. ii. All MSS nevertheless refer to the letter as To Ephesians. iii. Marcion calls it the epistle to the Laodiceans. iv. There are no personal greetings. v. The letter does not deal with any local questions, nor is it polemic in character. vi. Tychicus, of the province of Asia (Ac. 20:4), accompanied the letter to a definite circle of brethren. vii. Paul wrote from prison (3:1; 4:1), probably from Rome (6:20). viii. Eph. 3:2 might be considered rhetorical, but not 1:15. Paul envisaged a circle large enough to include some with whom he was unacquainted.

Epaphras had brought somewhat disturbing news about the churches in the area of Colossae (Col. 1:7, 8; 4:12, 13), necessitating a letter attacking error. Having dealt with that Paul might well consider the time opportune for a positive constructive summary of his teaching without having to turn aside to deal with controverted points. The Gnostics were developing their doctrines into a philosophical scheme. While

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Tychicus waited for some turning point in events at court to carry news to Asia (Eph. 6:21; Col. 4:7, 8) Paul would have time to lay out with precision an encyclical letter, which would inevitably be coloured by the recent composition of Colossians, and also have connections with all his other letters of any importance. With the issue of his trial soon to be reached a clear statement of the inspired basis and significance of the believing Jews' and Gentiles' union in the Church was now needed for the Church at large, together with a clarification of this in the light of the divine purpose in history. Ephesians is just such a letter. It would certainly be sent to an important and strategic centre whence a truly Pauline church could circulate it widely. Either the original had a blank space for the destination to be filled in, and the different handwriting then set the contemporary textual critics questioning it, or, perhaps more likely, the address to Ephesus was deleted from the circulated copies. Marcion probably saw one with Laodicea entered therein. Local matters and personal greetings would obviously be omitted, and the verbal instructions to Tychicus could cover all that Paul wanted to say to churches he knew personally. See 6:21 where the 'you also' perhaps envisages a larger circle of recipient churches.

A Comparison of Ephesians and Colossians

https://onenesspentecostal.com/ephcolossians.htm

COLOSSIANS AND EPHESIANS COMPARED

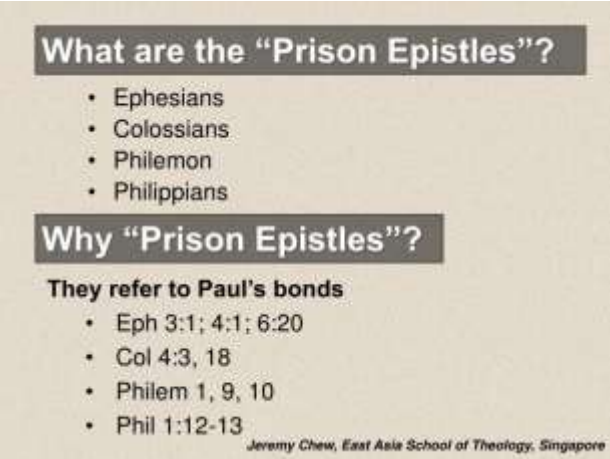
COLOSSIANS	EPHESIANS
CHRIST AND THE COSMOS	CHRIST AND THE CHURCH
Emphasis on Christ Head of the Church	Emphasis on the Church Body of Christ
MORE PERSONAL; LOCAL	LESS PERSONAL; LOFTY
COMBATS ERROR DIRECTLY	COMBATS ERROR INDIRECTLY
TONE: intensity and tumult of a battlefield	TONE: calmness of surveying the field after victory

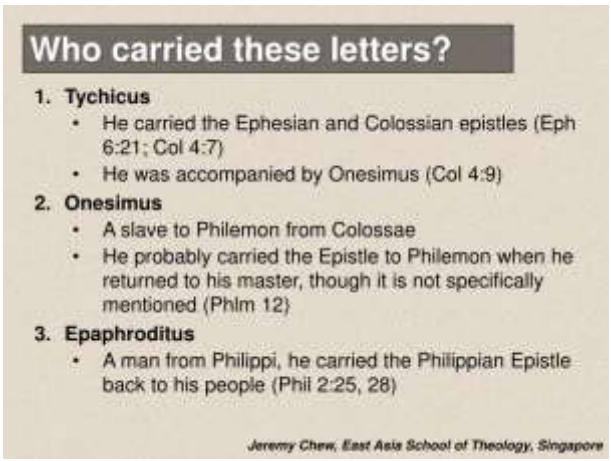
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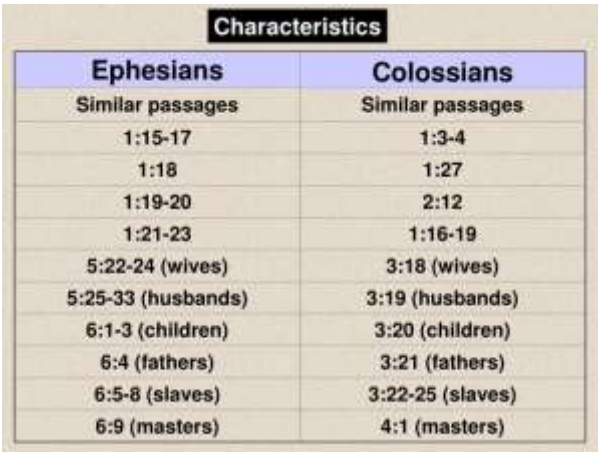
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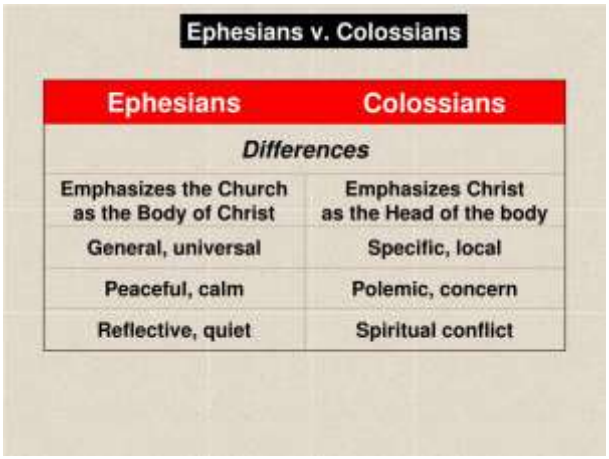
The Prison Epistles - PowerPoint PPT Presentation (selected slides)

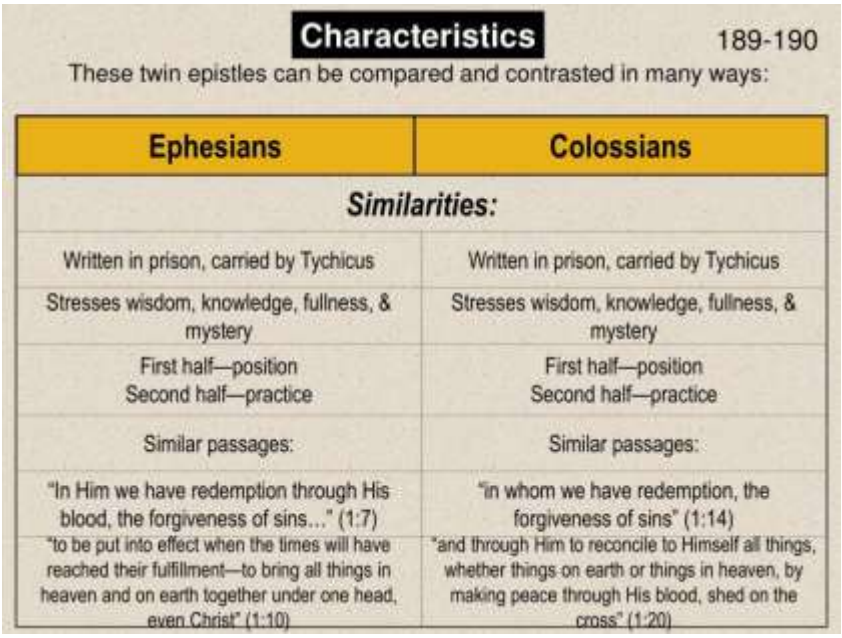
https://www.slideserve.com/aelwen/the-prison-epistles











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Possible chronology of Paul's writings following F. F. Bruce and Murry Harris with minor adaptions.

	Book	Date	Place of Writing	Relation to Acts
1	Galatians	48	Syrian Antioch	14:28; 15:2
2	I Thessalonians	50	Corinth	18:5
3	II Thessalonians	50	Corinth	
4	I Corinthians	55	Ephesus	19:20
5	II Corinthians	56	Macedonia	20:2
6	Romans	57	Corinth	20:3
7-10	Prison Letters			
	Colossians	early 60's	Rome	
	Philemon	early 60's	Rome	
	Ephesians	early 60's	Rome	
	Philippians	late 62-63	Rome	28:30-31
11-13	Fourth Missionary Journey		Ephesus (?)	
	I Timothy	63 (or later,	Macedonia	
	Titus	63 but before		
	II Timothy	64 a.d. 68)	Rome	

RECIPIENTS

A. Many manuscripts (Chester Beatty Papyri, P^{46}; Sinaiticus, א; Vaticanus, B; Origen's Greek text, and Tertullain's Greek text) omit "in Ephesus" in 1:1. The RSV and Williams translations omit the phrase.

B. The Greek grammar of v. 1 can accommodate a place name. Possibly, as a circular letter, the place name of the church was left blank so it could be supplied when read aloud to the churches. This might explain the phrase in Col. 4:15-16, "letter from the Laodiceans," which was possibly the Book of Ephesians (Marcion called Ephesians by the title "letter to the Laodiceans").

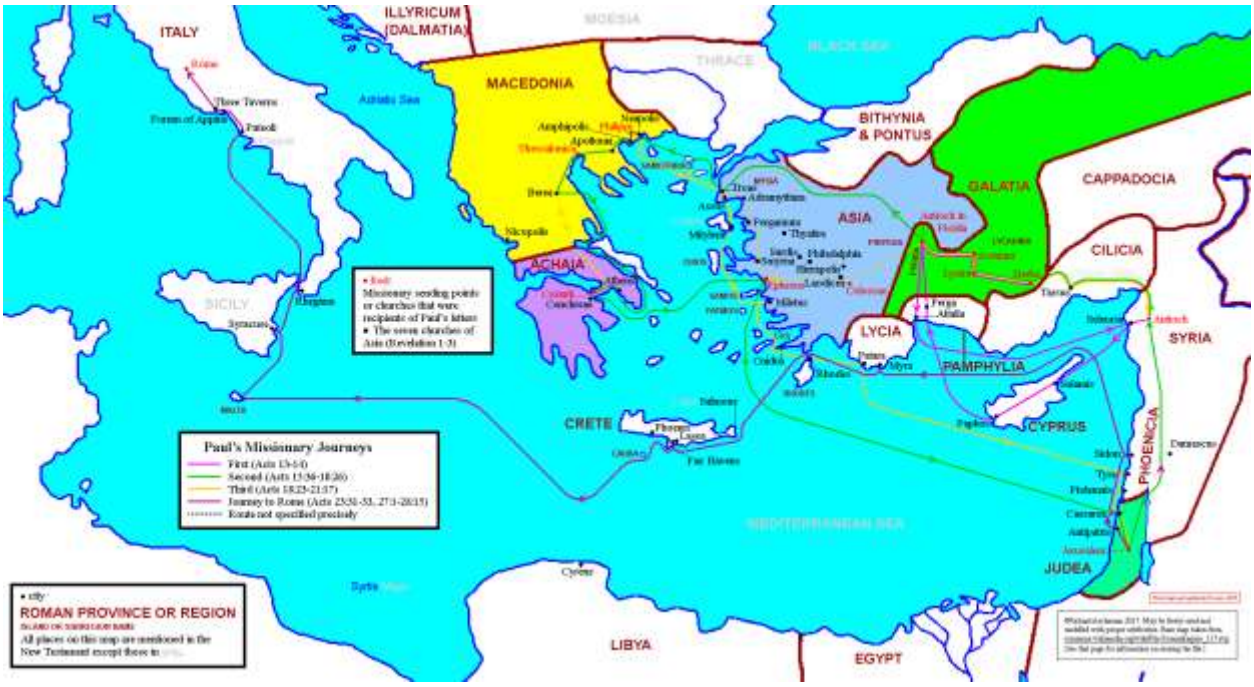
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C. Ephesians was written primarily to Gentiles, 2:1; 4:17, whom Paul had not personally met, 1:15; 3:2. The churches in the Lycus River Valley (Laodicea, Hierapolis, and Colossae) were started, not by Paul, but by Epaphras (Col. 1:7; 4:12; Philemon 23).

Another chronology…

Chronology and Locations of the Writing of Acts and Paul's Letters

http://www.aschmann.net/BibleChronology/WherePaul%27sLettersWereWritten-changes%20since%202017-06-23.pdf [PDF]



See: **Ephesians – Paul's Journeys / Timeline**

***See also*:**

Dr. Thomas Constable's Expository Notes

J.V. McGee Background – The Prison Epistles

and

Dr. Wallace Introduction starting on following page…

Ephesians TOC
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Ephesians: Introduction, Argument, and Outline (Dr. Daniel B. Wallace)

https://bible.org/seriespage/10-ephesians-introduction-argument-and-outline

I. Introduction

A. The Author

Except for the pastorals, Ephesians has the worst credentials for authenticity, in critical circles, among all of Paul's epistles. The argument against Ephesians' authenticity, however, rests exclusively on internal evidence, for as even Kümmel admits, "without question Ephesians was extraordinarily well attested in the early Church."[1]

1. External Evidence

Ephesians is found in the two earliest canons, Marcion's (who gives it the title "Laodiceans") and the Muratorian canon. Clement of Rome, Hermas, Barnabas, Ignatius, and Polycarp all allude to it. Tertullian, Clement of Alexandria, and Origen all quote from it. Further, it is found in $\mathfrak{P}^{46}$, the earliest Pauline MS, normally dated at c. 200 CE (though recently one scholar has dated this papyrus in the 70s CE![2]).

2. Internal Evidence

Our discussion will follow (roughly) the lines of Wood's essay: traditional arguments for authenticity, arguments against Pauline authorship, and responses to the critical assessment.[3]

a. Traditional Arguments for Authenticity

There are three traditional internal arguments used for authenticity.

1) Explicit Statements

"In the introduction the author identifies himself and then proceeds in typically Pauline fashion to ascribe his apostolic authority to the will of God (Eph 1:1; cf. 2 Cor 1:1; Gal 1:1; Col 1:1). Paul's name reappears later (3:1) as in his undisputed letters (2 Cor 10:1; Gal 5:2; Col 1:23; 1 Thess 2:18)."[4] This, of course, is not to say that the letter *must* be by Paul, but it is to argue that without such internal testimony, no such claim could be made.[5]

2) Literary Affinities

Both in terms of structure and vocabulary, Ephesians "smells" Pauline. *Structurally,* we see the same sequence of salutation, thanksgiving, doctrinal exposition, moral appeal, final courtesies, and benediction. This outline, of course, represents the usual practice in letter-writing in Paul's day, but a comparison with the non-Pauline documents underlines his distinctive approach, particularly in his treatment of ethics as an extension of theology.[6]

In terms of *vocabulary,* "many words not found elsewhere in the NT occur both in Ephesians and in the rest of Paul's letters. . . . [Indeed,] the vocabulary approximates more closely to that of the earlier Pauline correspondence than does that of Colossians, the authenticity of which is scarcely questioned."[7]

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3) Theological Consistency

This epistle is thoroughly consistent with Paul's undisputed letters in its theology. Yet, this consistency is not wooden: the language is different, sometimes a new angle on an old theme is developed, there is a detachment involved (as seen by the lack of personal references). Even Mitton, the great champion of inauthenticity in this century, starts his argument with the remarkable concession, "Pauline authorship can rightly be assumed until it is disproved."[8]

b. Arguments Against Pauline Authorship

The arguments against authenticity can be grouped into three large categories: historical, linguistic/literary, theological.

1) Historical Arguments

There are two historical arguments: (1) assuming the salutation "to the saints in Ephesus" in 1:1 to be genuine, Paul could not have written this letter because he betrays no personal acquaintance with his audience (cf. 1:15); (2) the author's personal references are forced and artificial (cf. 3:4 where he speaks of the "holy apostles" which, since it includes him, seems pretentious).

2) Linguistic/Literary Arguments

There are three linguistic/literary arguments: (1) the *vocabulary* is not as Pauline as it could be, there being thirty-five (35) words which Paul never uses elsewhere, though some of these occur in early patristic writings; (2) the *style* "is thought to be much more complex and cumbersome than Paul's usual lively presentation"[9]; and (3) Ephesians displays a demonstrable *dependence* on Paul's undisputed letters, particularly Colossians (as many as 73 verses are *virtually* identical), yet many of the terms are not used in the same way (e.g., "head," "mystery," "fullness," etc.).

3) Theological Discrepancies

The theology of Ephesians seems quite advanced beyond Paul's undisputed writings: the church is now universal; there is a refined Christology; "in Christ" is now instrumental rather than mystical (some might call this a regression); etc. Further, some of this seems at odds with the undisputed letters (especially the "in Christ" formula). Finally, there is an absence of some of the typically Pauline themes: justification by faith is not mentioned *in those terms*; there is little emphasis on eschatology; etc.

In sum, these three arguments have been sufficient to convince perhaps the majority of NT scholars that Ephesians is not authentic. Many scholars argue that Ephesians was the product of a disciple of Paul who produced this epistle as sort of an introduction to the *corpus Paulinum.*

c. Responses to the Denial of Pauline Authorship

1) Historical Arguments

This is admittedly the weakest argument against Pauline authorship. First, the salutation in 1:1 ("in Ephesus") is not found in the best MSS, prompting at least the probability that this letter was originally intended to be a circular epistle (see later discussion under "destination"). Second, that the author called the apostles "holy" (ἅγιοι) in 3:4 is not different in kind than his addressing the audience as "saints" (ἅγιοι).

Further, there is an interesting self-deprecating note which is fully consonant with Pauline authorship. In 3:8 the author says that his is "less than the least of the saints." Not only is this in the context of the "holy apostles" (which necessarily rules out pretension in 3:4), but it makes an advance over the apostle's

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similar statement in 1 Cor 15:9 ("I am the least of the apostles"). This is a subtle, yet powerful, piece of internal evidence on behalf of authenticity, for not only does Paul *not* merely mimic his earlier self-assessment (as a forger *might* be prone to do), but he evidences development in his own Christian walk. Although some regard this self-deprecation as theatrical, a careful reading of the later *pseudepigraphical literature never reveals any forger following the same track.* In other words, if this is the work of a later writer, he is the only one of the scores of apostolic would-be copyists to have done this. Almost universally, later pseudepigraphists (as well as early patristic writers) elevate the apostles, placing them on untouchable pedestals. Unless parallels to Eph 3:8 could be produced in the later writings, the most objective reading of this verse is as an authentic statement of the apostle to the Gentiles.[10]

2) Linguistic/Literary Arguments

a) Vocabulary. Although it is true that the author employs thirty-five words not found elsewhere in the Pauline corpus, this is comparable to Galatians (31) and Philippians (40), two undisputed books! Not only this, but Ephesians is longer than either Galatians or Philippians, making it proportionately better off than either of them. We might add here that although some of the unique terms in Ephesians show up only in patristic literature (e.g., "in the heavenlies"), this may well be due to the fathers borrowing from Ephesians, rather than the other way around.

b) Style (and the Role of an Amanuensis). Much more serious than mere lexical stock is the issue of style. It is undeniable that Ephesians is not nearly as lively, but is in fact more reflective in its style. Part of this must surely be explained on the basis of the occasion: Ephesians betrays no pressing battles, no occasion which has gotten under Paul's skin. As Wood remarks, "He could afford to be more reflective. The style of Ephesians matches Paul's mood."[11]

If we were to stop here, we would do a great injustice to the evidence. To be sure, the style is more reflective. But there is more; the syntax simply does not seem to be Paul's. In particular, the opening salutation (1:3-14) is one long, cumbersome sentence. One scholar called it "ein Monstrosität!" Although Paul is known for anacolutha, these occur almost exclusively when his emotions get the better of him (especially in Galatians and 2 Corinthians). Such is hardly the case here. Further, there are several constructions in this letter which are unparalleled in the undisputed books.

In response, the possibility of an *amanuensis* being responsible for some of the wording is not at all unlikely. Longenecker (among several others) has shown that the nonliterary papyri display several different kinds of amanuenses at work—sometimes they wrote by dictation, other times, with greater freedom. His application to the Pauline epistles is illuminating:

Just how closely the apostle supervised his various amanuenses in each particular instance is, of course, impossible to say. The nonliterary Greek papyri suggest that the responsibilities of an ancient secretary could be quite varied, ranging all the way from taking dictation verbatim to "fleshing out" with appropriate language a general outline of thought. Paul's own practice probably varied with the special circumstances of the case and with the particular companion whom he employed at the time. More time might be left to the discretion of Silas and Timothy (cf. 1 Thess 1:1; 2 Thess 1:1) or to Timothy alone (cf. 2 Cor 1:1; Col 1:1; Philem 1; Phil 1:1) than to Sosthenes (cf. 1 Cor 1:1) or Tertius (cf. Rom 16:22)—and perhaps much more to Luke, who alone was with Paul during his final imprisonment (cf. 2 Tim 4:11).[12]

There are two other factors to consider in this issue of an amanuensis: (1) the occasion for the writing of this letter (including the method of composition), and (2) the fact that this is one of Paul's later writings. We will address the compositional issue later, but for now it should be observed that *the most disputed letters in the Pauline corpus are those which were written toward the end of his life.* Apart from 2 Thessalonians (which is sometimes disputed), all of the disputed letters, if authentic, would be dated in the 60s. The significance of this may be that as time progressed, and as Paul dictated more and more letters (most of them now lost), his long-time companions could be trusted more and more to work from an annotated outline, rather than copy down a verbally dictated letter. If so, then any arguments from

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vocabulary or stylistic considerations which do not take sufficient account of an amanuensis at work are immediately suspect.[13] Still, the final product would be Paul's responsibility, and since he customarily appended a personal note at the end of each of his letters (cf. 2 Thess 3:17), there is ample evidence that he read over the letter carefully before it was sent.[14]

c) Dependence on Colossians. There are four arguments we can use on behalf of authenticity in light of the dependence upon Colossians.

1) The verbal proximity between these two letters is exactly what we might expect, given the historical reconstruction that these were both sent to Asia Minor at the same time (cf. Eph 6:21-22/Col 4:7-8). This is a pattern already established in the Corinthian correspondence, as well as the Thessalonian letters. Indeed, one might even argue that Paul's style is quite amorphous, though its fluidity is in somewhat of a fixed state for a short period of time. (Hence, the reason the pastorals are so similar is, again, because they were sent at about the same time to the same general vicinity).

2) "On the other hand, would an imitator have dealt so freely with the text of Colossians? Is it not probable that he would have adhered more slavishly to the script? It is when an author borrows from himself that he can take liberties with what is after all his own material."[15]

3) Upon close analysis, what is most remarkable is that there is *only one verse which is identical in both Ephesians and Colossians:* Eph 6:22/Col 4:8.[16] Yet this verse is quite mundane with respect to the great theological truths found in these two letters, for it simply details the reasons why Paul is sending *Tychicus*! For Eph 6:21-22/Col 4:7-8, there are **32** words in sequence; in the rest of the parallels, at most only seven or eight-word parallels occur. This poses a major problem for the forgery view: How could a forger parallel the thought of Colossians so closely, without, save one verse, quoting verbatim from it for more than a few words? What forger would be so careful with Colossians all the way through, only to stumble over Tychicus? But there is a further problem with the forgery view.

4) In my examination of the pseudepigrapha, the duplication between Ephesians and Colossians is unparalleled. The pseudepigraphical letter to the Laodiceans, for example, is an unimaginative patchwork from four of Paul's letters. The leading characteristics of forgeries is that they are unimaginative, make no new theological advances (except in the area of ecclesiastical hierarchy), and *they borrow excessively from more than one authentic epistle.* In this respect, Ephesians is unique: it is highly original, develops Pauline theology to a higher level, and borrows excessively only from Colossians (though there are, to be sure, hints from other epistles). Not only this, but the pseudepigrapha usually borrow from the main epistles of Paul; Ephesians is borrowing from one of Paul's less popular letters. These are weighty considerations against the imitation theory. (*See also*: Dr. Utley – Ephesians vs Colossians)

3) Theological Discrepancies

Although it is certainly true that theological *formulation* in Ephesians is, at times, different than Paul's earlier letters (which may be no more than a function of the amanuensis), and further, that it does seem to be more developed theologically, "mere differences of doctrine cannot be accepted as evidence of dissimilar authorship unless a genuine lack of harmony is proved."[17] The case is quite similar to the relation of Galatians to Romans: the first, an occasional letter, is less developed theologically; the second, a more reflective letter, is more developed. Both the time when written and the reason for writing shape Paul's style and theological statements. "That the theology of the Epistle [of Ephesians] is more fully developed than in any of its predecessors is so far from being inimical to the presupposition of a Pauline origin that it actually befriends it."[18]

By way of conclusion, although the internal arguments against authorship are weighty, once regard for the role of an amanuensis, genuine theological development in Paul, and the reason for the writing of this letter are taken into account, these arguments are not as impressive. Apostolic authorship must still be given the palm, especially since the external evidence is so clear and early.

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B. Place of Origin

The traditional view that this letter was written while Paul was in a Roman prison has been assailed from two corners: some claim Ephesus is a better starting point, others suggest Caesarea. Before deciding on this issue, it must first be recognized that, on the assumption of authenticity, *where Paul was when he wrote Ephesians is where he was when he wrote Colossians and Philemon*. This can be seen by several pieces of evidence: (1) the commendation of Tychicus, as the bearer of the letter, found in exactly the same form in both Eph 6:21-22 and Col 4:7-8, surely indicates that he was sent with both epistles at the same time; (2) the strong verbal overlap between Colossians and Ephesians must, if authentic, indicate that the two were written at the same time; (3) Colossians is inseparable from Philemon[19]—that is, they must both have been sent at the same time. Hence, all three letters were written and sent at the same time. Consequently, if there is anything in either Colossians or Philemon which helps to narrow down where Paul was imprisoned at the time of writing, such would equally apply to Ephesians.

1. Caesarea

A *Caesarean* imprisonment is improbable for two reasons: (1) Onesimus, the runaway slave, would hardly have gone to Caesarea. Not only would he not have escaped notice as easily, but he would most likely not have had very good access to Paul. In Rome, however, Paul was under house arrest and had relatively free mobility.[20] (2) In Phile 22 Paul requests Philemon to prepare lodging for him, in anticipation of his release. This would hardly be the case in Caesarea, however, for Paul appealed to Caesar, prolonging his imprisonment by more than two more years.

2. Ephesus

On behalf of Ephesus are two arguments (both negative in character): (2) the great distance between Rome and Colossae (1200 miles) suggests that Onesimus would hardly have made the journey; it would be easier for him to travel to a nearby city; (2) in Phile 22 Paul asks Philemon to prepare him lodging, suggesting that he intended on returning to Asia Minor after his release. But he had written the Romans a few years earlier of his plan on going westward, even to Spain (cf. Rom 1:10ff; 15:19ff.). It should be noted that both of these arguments only help an Ephesian imprisonment, not a Caesarean (because Caesarea is far from Asia Minor and because Asia Minor would conceivably be en route to Rome and Spain from Caesarea).

In response: (1) There is just as much likelihood that Onesimus would want to travel to Rome, *because* it was far away as to Ephesus because it was close by—especially since he robbed Philemon, giving himself travel funds.[21] Not only this, but he would surely have been detected in Ephesus by other Christians, perhaps even by some of Paul's traveling companions. But whether he would have been able to visit Paul before being detected is doubtful. (2) Paul could easily have changed his mind about going to Spain, or he might have wished to visit his friends in Asia Minor before journeying westward—especially to gain emotional strength after having suffered imprisonment for several years.

Not only this, but an *Ephesian* imprisonment is improbable: (1) We have no positive evidence that Paul was *ever* imprisoned in Ephesus. (2) If the "in Ephesus" in Eph 1:1 is original, then this view is almost impossible; even if not original, there is the strong possibility that Ephesians was sent to the churches in Asia Minor (with Ephesus being the port of entry, giving cause for the traditional view). And if so, then Paul most likely was elsewhere when all three letters were sent.

3. Rome

Both because of Paul's known imprisonment in Rome, and because of the tradition of a Roman imprisonment for these letters,[22] the burden of proof must rest with a non-Roman origin. As we have seen, the arguments against the Roman theory are not convincing. On behalf of Rome, however, is an important internal clue: Luke is with Paul during his imprisonment (Col 4:14; Phile 24). Luke's presence

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with Paul is supported by Acts while Paul was in Rome, "whereas the Ephesian ministry of Paul does not occur in a 'we' section and it may reasonably be doubted whether Luke was with Paul during this period."[23]

In conclusion, the traditional view that Paul was in Rome when he wrote Ephesians, Colossians, and Philemon, is still the most reasonable view.

C. Date

This letter was sent while Paul was in prison in Rome (59-61 CE). Since the apostle gives no indication that he will be released soon (contra Philippians), it is likely that this was written before the end of his imprisonment. Further, it is obvious that it was sent along with the letter to the Colossians and the letter to Philemon. Once the occasion for the writing of Colossians/Philemon is established,[24] it can be reasonably supposed that all three letters were written sometime during the middle of Paul's imprisonment—hence, c. 60 CE. But more than that can be said here.

Philemon 22 seems merely to be an expression of the hope of release from prison, without giving any indication as to when. If this is read as an expression of imminent release, then the relative dating of Ephesians-Colossians-Philemon in relation to Philippians may need some revision. But other considerations certainly suggest that Philippians is the last of the so-called prison epistles: (1) Phile 22 may be a somewhat exaggerated statement (intended to reflect Paul's positive attitude more than the reality of imminence), for if Paul was in Rome, it would take him several weeks to travel to Asia Minor; (2) Epaphras is mentioned in Phile 23, as someone known to Philemon (cf. also Col 4:12), without any mention of his illness (cf. Phil 2:25ff.)—even though news of his illness was known to Christians outside of Rome (ibid.); (3) Only Timothy is with Paul when he wrote Philippians (Phil 2:19-21), while Luke, Demas, Aristarchus, Mark and Epaphras are with him when he wrote Colossians-Ephesians-Philemon (cf. Col 4:10-14; Phile 23-24). Whatever else this indicates, it is evident that Philippians cannot be dated at the same time as the other three epistles; (4) the final proof is that Paul *sends* Epaphroditus to the Philippians (Phil 2:25-30) with the epistle, while he is still with Paul when the apostle wrote the other three letters. All of this evidence points to Philippians being written not only at a different time than the other three prison epistles, but at a *later* time. Hence, a date of c. 60 CE is most appropriate for Ephesians, Colossians, and Philemon.

D. Destination

1. Ephesus

Traditionally, the letter has been assumed as having been sent to the church at Ephesus. However, in 1:1 the words "in Ephesus" (ἐν Ἐφέσῳ) are not found in the oldest and best MSS ($\mathfrak{P}^{46}$ ℵ* B* *et al.*), as well as MSS mentioned by Basil and the text of Origen. Not only this, but Marcion refers to the letter as having been sent to the Laodiceans, and Tertullian and Ephraim do not show awareness of the traditional designation.

In addition, there is good internal evidence to suggest that Ephesus was not the exclusive addressee: (1) the author evidences no direct knowledge of the recipients (cf. especially 1:15; 3:2 and 4:21 are also sometimes taken to indicate this); (2) the author deals with no personal problems, nor gives any personal greetings. What are we to make of this evidence?

2. An Introduction to the Pauline Corpus

Some regard it as conclusive that this letter was not sent to any particular church, but was instead intended to serve as an introduction to the *corpus Paulinum*. There are problems with this view, however. (1) Those same scholars also deny apostolic authorship to this epistle. If apostolic authorship is affirmed,

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this view is denied. (2) There is no evidence whatever that Ephesians ever headed the list of Pauline letters—either among the MSS or among the early canon lists. (3) The mention of Tychicus as the bearer of this letter is meaningless if this is intended as a preface to Paul's letters: "There is no adequate occasion for adding so personal and direct a reference to Tychicus when the other parts of the epistle are allegedly so impersonal."[25] (3) "The major difficulty is the literary problem. As an introduction to the whole Pauline corpus it is inconceivable that the writer would have given such preponderance to Colossians."[26]

3. Laodicea

On the basis of (1) Marcion's title and (2) the reference in Col 4:16 to an epistle coming from Laodicea, some have concluded that this letter was originally sent to Laodicea. Although there is some plausibility to this view (and a modified form of it is indeed what we will adopt), the basic problem is that there is no MS evidence for "in Laodicea." As weak as "in Ephesus" is, "in Laodicea" is weaker still.

4. Circular Letter

In light of the textual uncertainty about "in Ephesus," as well as the lack of personal names and controversy, a widely held view is that this letter is a circular letter sent to the churches of Asia Minor. This almost has to be the case if the epistle is authentic, for (1) Eph 1:15 negates Ephesus as the exclusive recipient (since Paul spent three years in Ephesus and this statement could not therefore be made of them), and (2) Eph 6:21-22 ties the sending of this letter to the sending of Colossians (cf. Col 4:7-8).

Beyond this are two subsidiary points. (1) The textual problem in 1:1 is solved by the circular letter theory. In this case, the letter would have been carried by Tychicus and he would have sailed from Rome for Ephesus, the port of entry into Asia Minor. There probably was a blank space in Paul's letter as to location and Tychicus was to instruct each church in Asia Minor to fill in the blank. Since Ephesus had by far the largest church in Asia Minor, it is natural that "in Ephesus" would end up in most copies. Further, Tychicus immediately left Ephesus and went directly to Colossae (cf. Col 4:7-8) while the letter took on a life of its own. This brings us to our second argument. (2) Going counter-clockwise in Asia Minor, starting at Ephesus, Laodicea is the most natural stop between Colossae and Ephesus. The reference in Col 4:16 to the letter coming from Laodicea can quite naturally refer to a copy of Ephesians. That Marcion refers to Ephesians by that name ("to the Laodiceans") may well be due to ancient MS testimony to which he was privy. Once Tychicus had gone to Colossae, he would then return to Rome or go elsewhere in Asia Minor, but his letter-bearing responsibilities would be over once he got to Colossae.[27] It is quite possible either that the instructions about filling in the blank space in Paul's circular letter had gotten garbled or that they were carried out only orally as the letter was read in the various churches. If this were the case, the textual history of Eph 1:1 makes sense.[28]

E. Occasion/Purpose and Method of Composition

1. Occasion/Method of Composition

While Paul was sitting in prison, contemplating his upcoming trial and potential work in the west, he began formulating some parting comments to make to the churches of Asia Minor. As he dialogued with his amanuensis over its contents, a rough draft of Ephesians was probably put together in outline form. The amanuensis then began to fill in the details.

Then, startling news from the east came: there was a new heresy in Colossae which was infecting the church there. At about the same time, Onesimus appeared before Paul with his confession of abandoning and robbing his owner, Philemon.[29]

At this juncture, Paul decided several things: (1) write to the Colossians with appropriate warnings, though taking the material mostly from a letter which already addressed some of the very same issues in a larger perspective; (2) write to Philemon, urging him to take Onesimus back, as a freeman—and even

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to prepare a room for the apostle himself; (3) finish the letter to all the churches in Asia Minor and have it sent with the other two letters.

If this reconstruction is correct, it fits several pieces of the puzzle: (1) the reason Ephesians looks so much like Colossians is because one letter was intentionally used as the basis for the other, with some necessary modifications made to fit the occasion. (2) The reason Ephesians does not look like the rest of Paul's letters (except Colossians) in style or vocabulary is because (in part) it was done as a contemplative piece, originally intending to be something of a swan song, summing up Paul's theology for the churches in Asia. (3) Since Colossians is an occasional letter, written with some urgency, the only way for a contemplative letter like Ephesians to have been sent at the same time is for Ephesians to have been written (at least in draft form) *prior* to Colossians. (4) When Paul learned of the new influx of heresy he changed his plans of going westward and decided to visit Asia one more time. This would not alter the fact that Ephesians was intended to be a reflective summary of his theology, but the *initial occasion* for the writing of Ephesians was a short-lived one which evaporated with news from Colossae.

2. Purpose

Originally, before Paul heard the news of heresy in Colossae, he intended to write to the churches in Asia Minor about Christ and the church. This was intended to be a summary of his theology in its most practical form. Since the churches had been grounded in the doctrines of individual (and vertical) reconciliation (justification by faith especially), they now needed to get along with one another (corporate and horizontal reconciliation). There was unity in their position in Christ; there needed to be unity in their practice in the church, too.

Ephesians, then, is similar to Romans and, at the same time, dissimilar: both epistles are contemplative, summing up key theological themes of the apostle to the Gentiles; but as Romans is an introductory letter, designed to establish a base for his ministry in the west, Ephesians is a parting note, intended on getting Christians to grow in unity and love with one another. There may be another similarity between the two letters: ever since Claudius' expulsion of Jews from Rome, there may well have been tension between Jewish Christians and Gentile Christians in the churches. Both Romans and Ephesians seem to betray this uneasiness and, in fact, both seem to address an attitude of Gentile superiority as an undercurrent adversely affecting the life of the church.

Note:

Amanuensis – where used in the Bible
http://classic.net.bible.org/dictionary.php?word=Amanuensis

See also:

Dr. Thomas Constable's Expository Notes

J.V. McGee Background – The Prison Epistles

Dr. Utley – Ephesians vs Colossians **[Intro]**

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Ephesians Study Guides

The Uniqueness of Ephesians Among the Epistles
https://bible.org/seriespage/1-uniqueness-ephesians-among-epistles

Did You Know? – Mysterious facts about Ephesus
http://www.ephesus.us/ephesus/did_you_know_ephesus.htm

Ephesians – An Inductive Bible Study
http://www.grace-bible.org/uploads/publications/Ephesians_16_web.pdf [PDF]

Workbook on Ephesians – David Padfield
http://www.padfield.com/acrobat/nt/ephesian.pdf [PDF]

Ephesians Study Guide – Mark Copeland
http://executableoutlines.com/ep.htm

http://executableoutlines.com/pdf/ep_sg.pdf [PDF]

Ephesians Study Guide – Matt Hennecke
http://www.thinkonthesethings.com/materials/Eph.pdf [PDF]

ESV Study Bible – Ephesians Introduction Excerpt **[Recommended]**
http://www.centuryone.com/NT-excerpt-ephesians-intro.pdf [PDF]

An Introduction To The Book Of Ephesians
https://bible.org/article/introduction-book-ephesians

Wikipedia: Ephesians

The Epistle to the Ephesians, also called the Letter to the Ephesians and often shortened to Ephesians, is the tenth book of the New Testament. Its authorship has traditionally been credited to Paul the Apostle but, starting in 1792, this has been challenged as Deutero-Pauline, that is, written in Paul's name by a later author strongly influenced by Paul's thought. [see counter by Dr. Danial Wallace below]

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Ephesians Study Videos by Gene Getz from his Life Applications Study Bible



Dr. Getz Bio: http://www2.bhpublishinggroup.com/qr/GetzBible/author.asp

Regarding Dr. Gene Getz and the following videos: **[Recommended]**
Gene now serves as President of the Center for Church Renewal and has completed a 7-year Bible project using the Holman Christian Standard Bible. The "Life Essentials Study Bible" is the first Multi-Media Study Bible which contains 1,500 principles from Genesis to Revelation. Using QR codes associated with each biblical principle, the reader can access over 250 hours of video teaching on these principles by Dr. Getz. Gene also airs a 2-minute daily feature on numerous radio stations called "Bible Principles" which can also be accessed by going to www.bibleprinciples.org where you'll also discover information about Gene's *Life Essentials Study Bible*.

See https://bibleprinciples.org/ for access to the same teaching videos for Galatians (as above) and also for all the other books of the bible. (Video Search)

Here is the list of Life Application videos for Romans from the site:

Ephesians; Principle #1; Eph. 1:1-2; p. 1625
Communities of Faith: To apply most biblical exhortations in the New Testament effectively, we must think in terms of local churches.
Video

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Ephesians; Principle #2; Eph. 1:3-14; p. 1626
Our Position in Christ: Because of our eternal hope and secure relationship with God through Jesus Christ and the Holy Spirit, we should never cease to praise and worship Him.
Video

Ephesians; Principle #3; Eph. 1:15-19; p. 1626
Measuring Corporate Maturity: When we evaluate the maturity of any local church, we should look for the ways believers are manifesting faith, hope, and love in their relationships with God and one another.
Video

Ephesians; Principle #4; Eph. 2:1-10; p. 1627
God's Gift: When we present the message of hope in Christ, we must make sure that all people understand that good works do not contribute in any way to their salvation experience.
Video

Ephesians; Principle #5; Eph. 2:11-22; p. 1628
Oneness in Christ: Regardless of our ethnic backgrounds, social status, gender, or race, when we become believers we are to function as members of one family.
Video

Ephesians; Principle #6; Eph. 3:1-13; p. 1628
Servants of the Gospel: As unified members of Christ's body, we are to serve God and one another, demonstrating to both the visible and the invisible world the message of God's love and grace through Jesus Christ.
Video

Ephesians; Principle #7; Eph. 3:14-21; p. 1629
Experiencing God's Power: To live in God's will as individuals and as communities of faith, we must not only understand God's power but we must experience this power.
Video

Ephesians; Principle #8; Eph. 4:1-6; p. 1629
Walking Worthy: When we truly understand what God has done for all of us in Jesus Christ, we should respond by living godly lives in love and unity.
Video

Ephesians; Principle #9; Eph. 4:7-16; p. 1630
Building Up One Another: To become mature in Christ as local communities of faith, we must all function as members of one another.
Video

Ephesians; Principle #10; Eph. 4:17-24; p. 1631
Walking in Newness of Life: Since God chose each one of us to live holy lives, we are to become what He created us to be.
Video

Ephesians; Principle #11; Eph. 4:25-5:5; p. 1632
Walking in Love: Because of Christ's supreme act of love for us, we are to walk in love in all of our relationships.
Video

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Ephesians; Principle #12; Eph. 5:6-14; p. 1632
Walking in the Light: Because of our new life in Christ, we are to illuminate the darkness created by sin.
Video

Ephesians; Principle #13; Eph. 5:15-21; p. 1633
Walking Wisely: To walk wisely, we must continually allow the Holy Spirit to enlighten our hearts to discover what God's will is, particularly as revealed through the authors of Scripture.
Video

Ephesians; Principle #14; Eph. 5:22-6:9; p. 1634
Walking in Love and Submission: To walk in God's will, we must practice mutual love and submission in all of our relationships.
Video

Ephesians; Principle #15; Eph. 6:10-20; p. 1635
Walking in God's Strength: To walk worthy of our great calling in Christ, we must rely on God's strength and protection.
Video

Ephesians; Principle #16; Eph. 6:21-24; p. 1635
God-Ordained Communication: To experience God's blessings in our lives, we must communicate with one another.
Video

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Videos in this "Reference Notes on Ephesians" Section

N. T. Wright: Welcome to Study of Ephesians (2016)
http://ntwrightonline.org/portfolio-items/ephesians/ [links to video]

Overview of Ephesians in 15 Minutes by N. T. Wright (2010)
https://mysteryoffaithblog.com/2010/09/27/n-t-wright-overview-of-ephesians-in-15-minutes/ [links to video]

Why Ephesians? (audio-only – portion of above overview, with added slides and sounds)
https://www.youtube.com/watch?v=-9BBwS91rzU [Video]

The Bible Project: Ephesians (Introduction and Overview of book)
https://www.youtube.com/watch?v=Y71r-T98E2Q [Video]

Ephesians 1:1-14 Summary of the Blessings 'in Him'
https://vimeo.com/202231068 [Video]
In this short video, Prof. N.T. Wright explains the beauty and wonder of how the benefits listed in Eph 1:1-14 are fulfilled in the Messiah, King Jesus.

One in Jesus: N.T. Wright on Predestination
http://oneinjesus.info/2015/12/n-t-wright-on-predestination/ [Links to his video]

The main purpose for including this is not for link to the video, but for the comments section that shows a good/respective/reasoned give and take by opposing views on the topic. **(This resource references the same video as the direct link immediately below.)**

Dr. N.T. Wright on Predestination, Election, Chosen (2014)
re: Romans 8:23-29, Ephesians 1:3-14, Romans 9-11
https://www.youtube.com/watch?v=qKwIijhZW-M [Video]

What does Jesus say about Hell?
https://www.youtube.com/watch?v=GRqyW_XT42o [Video]

Gene Getz Life Applications: Ephesians

J. Vernon McGee related videos (and audio)

Ephesians TOC
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Videos about Ancient Ephesus

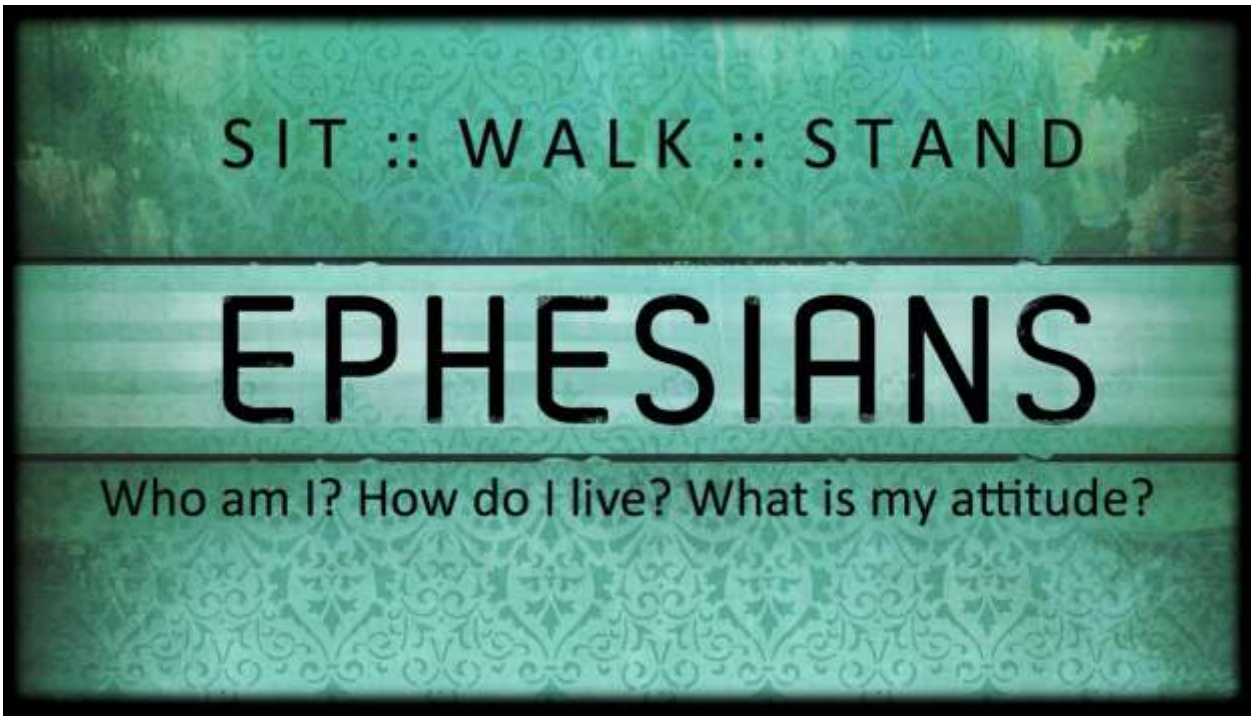
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"Paul on the Unity of the Church" by N.T. Wright - Session One (2014)
Why Unity Mattered to Paul
https://www.youtube.com/watch?v=1NZ2epO9cjI [Video]

Galatians 2, 1 Corinthians 8-10, etc.

"Paul on the Unity of the Church" by N.T. Wright - Session Two (2014)
Path to Unity: Messiah and the Spirit
https://www.youtube.com/watch?v=cnB0j0HQa8Q [Video]

Ephesians esp. Chapter 3 (e.g., verse 10,); 1 Corinthians 8-10, Romans 14, etc.



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Getting The Most Out of Ephesians [NTWEPH]





The most successful tourist attraction to appear in London in recent years is the London Eye. From a distance it looks like a giant Ferris wheel, but this is no fun-fair ride. For a start, it's far, far bigger: it rises to 450 feet above the River Thames. Its thirty-two capsules can each hold twenty people, and it takes them half an hour to rotate the full circle. Plenty of time to have a wonderful view of all central London, with its historic buildings and palaces, its cathedrals and abbeys, its parks and gardens, with Big Ben and the Houses of Parliament in the foreground. The London Eye is, in fact, not only a wonderful sight in itself, visible from many points in the capital. It is the place from which you can get the best possible view of London. To do any better, you'd have to go up in an airplane, and indeed it [was] operated and run by a partnership including British Airways at one point [It's currenty Merlin Entertainment].

The letter to the Ephesians stands in relation to the rest of Paul's letters rather like the London Eye does to the rest of the capital. It isn't the longest or fullest of his writing, but it offers a breathtaking view of the entire landscape. From here, as the wheel turns, you get a bird's-eye view of one theme after another within early Christian reflection: God, the world, Jesus, the church, the means of salvation, Christian behavior, marriage and the family, and spiritual warfare. Like someone used to strolling around London and now suddenly able to see familiar places from unfamiliar angles—and to see more easily how they relate to each other within the city as a whole—the reader who comes to Ephesians after reading the rest of Paul will get a new angle on the way in which his thinking holds together.

This letter was originally intended as a circular to various churches in the Ephesus area. It was written around A.D. 60-62 while Paul, the apostle to the Gentiles, was in a Roman prison. (For an account of how Saul of Tarsus became Paul, a believer in Jesus the Messiah, read Ac 9:1-31.) A copy of this letter might well have remained in the possession of the church in Ephesus, and someone later on might have assumed that it was written *to* Ephesus rather than from there.

Since in Colossians—which is very similar to Ephesians in many ways—Paul says that he's sending a letter to Laodicea which will be passed on to them, it's clear he did indeed sometimes write circular letters. The present letter might even be that "letter to Laodicea," though we can't now be sure of that. And at the start of chapter 3 of the present letter, Paul seems to be talking to various people who don't know him and his work firsthand—which would hardly have applied in Ephesus itself, where he spent a long time (Ac 19). If we suppose that he intended the letter to go to several young churches within a hundred miles or so of Ephesus, we shan't go far wrong. (For more on this letter, also see my *Paul for Everyone: The Prison Letters,* on which this guide is based, published by SPCK and Westminster John Knox.)

As we study Ephesians in this guide, we look to be strengthened and encouraged as Christians for the new tasks that lie ahead. We should also remember that all genuine Christian life and action flows out of worship. True worship of the true God cannot help telling and retelling, with joy and amazement, the story of what this God has done in Jesus the Messiah. Enjoy the view. You won't get a better one.

Colossians 4: [15] Give my greetings to the brothers and sisters who are in Laodicea and to Nympha and the church that meets in her house. [16] And after you have read this letter, have it read to the church of Laodicea. In turn, read the letter from Laodicea as well.

***See also*: Dr. Utley – Ephesians vs Colossians**

The Bible Project: Ephesians

Continue to Ephesians Highlights by Chapter…

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Ephesians Highlights by Chapter

For introduction media see: Ephesians – Welcome / Intro.

Charts of Ephesians
https://www.slideshare.net/magiclimber/charts-of-ephesians



See previous page for getting the most out of Ephesians

Theme: Christ, the head of the church, has blessed us with all spiritual blessings.

AN EPHESIANS OVERVIEW

Sit	Walk	Stand
Our Position in Christ • Blessed with all spiritual blessings in Christ Jesus (1:3) • Seated with him in heavenly places with Christ (2:6)	Our Practice in Christ "The Five Walks"	Our Provision in Christ • The armor of God for the spiritual battle • Closing
Theological	Applicational	
Eph. 1:3-3:21	Eph. 4:1-6:9	Eph. 6:10-20

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For more book structure charts see also: Ephesians – Charts/Outlines

Ephesians Chapter 1
Ephesians Chapter 2
Ephesians Chapter 3
Ephesians Chapter 4
Ephesians Chapter 5
Ephesians Chapter 6

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Ephesians Chapter 1

Predestination		vs 1-2 (Community/Getz)
NT Wright	Chart	vs 7 Redemption vs 10
vs 3-4	Chiastic	Church Universal/Local
vs 5-6	Humor	Chp. Summary Outline



Election

Ephesians 1:1-14 (Verse by Verse)

In Christ

Ephesians TOC (Table of Contents)

Ephesians 1:3-14 (Doxology)

Return to: Ephesians Highlights (by Chapter, Main Menu)

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Ephesians 1:1-2

Gene Getz: Life Application Video

Ephesians; Principle #1; Eph. 1:1-2; p. 1625
Communities of Faith: To apply most biblical exhortations in the New Testament effectively, we must think in terms of local churches.
Video

Ephesians 1:3-14

Ephesians 1:3-14 are all one long sentence in the Greek. So really, it should all be looked at in one piece. But our western, English-speaking minds have trouble grasping such a long sentence, so the translators of our Bibles have split it up into more manageable sections.

Overall, the flow of this sentence is that we have spiritual riches [Blessings]

from God the Father (Ephesians 1:4-6),

from the Son (Ephesians 1:7-12)

and from the Holy Spirit (Ephesians 1:13-14).

Source: https://redeeminggod.com/sermons/ephesians/ephesians-1_3-4/

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Ephesians 1:1-14 Verse by Verse

1 Paul, an apostle of Christ Jesus through the will of God, to the saints who are in Ephesus, the faithful in Christ Jesus:

2 grace to you and peace from God our father and the Lord Jesus Christ.

3 Blessed be the **God and father of our Lord Jesus Christ**, who blessed us with every spiritual blessing in the heavenly places in Christ,

4 for he chose ["chose" is similar to "elected"] us in him before the foundation [or creation] of the world to be holy and unblemished before his sight [,] /in love/,

5 having predestined us for adoption [as sons / children] into himself through Jesus Christ, according to the good favor [kind intention] of his will,

6 for [to] the praise of the glory of his grace which he graced us with [freely bestowed on us] in his beloved.

7 **In him** [In Christ] we have redemption through his blood, the forgiveness of transgressions [sins], according to the wealth of his grace

8 which he caused to overflow into [lavished on] us, in all wisdom and understanding

9 having made known to us what was the mystery [secret] of his will, according to his good favour [pleasure] which he purposed in him[self] [Christ]

10 in the dispensation [management/administration/plan] of the fullness of time(s), to recapitulate [head up / sum up / gather together / bring into one the whole / to unit] all things in Christ [Messiah], the things in heaven and the things on earth in him.

11 We were also allotted [obtained / assigned] an inheritance] in him,
-or- In Christ we too have been claimed as God's own possession
-or- In him we were also chosen (having been made heirs)
-or- In whom we also received [were made] an inheritance

having been predestined according to the purpose of him who carries out all things according to the intention of his will,

12 for us to be to the praise of his glory those who are the first to hope in Christ [Messiah].

13 In him also we heard the word of truth, the gospel of your salvation, and having also believed in him we were sealed with the **Holy Spirit** of promise,

14 who is a first payment [guarantee / down payment] of our inheritance until the redemption of [God's] possession, for the praise of his glory.

[Edited by LY]

See also: **Chiastic Structure of above text**

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Return to the beginning: **Ephesians Highlights – Chapter 1 (Menu)**

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Ephesians 1:1-14 "Praise God From Whom All Blessings Flow"

"Praise God From Whom All Blessings Flow"
Ephesians 1:1-14

In the plan of salvation:

1.	**<u>We have been blessed by the Father</u>.**	**1:1-6**
	1) He has blessed us with a commission.	1:1-2
	2) He has blessed us in election.	1:3-4
	3) He has blessed us in separation.	1:4
	4) He has blessed us with affection.	1:4
	5) He has blessed us in predestination.	1:5
	6) He has blessed us with adoption.	1:5
	7) He has blessed us with union.	1:6
2.	**<u>We have been saved by the Son</u>.**	**1:7-12**
	1) We have redemption.	1:7-8
	2) We have revelation.	1:9-10
	3) We have riches.	1:11-12
3.	**<u>We have been sealed by the Spirit</u>.**	**1:13-14**
	1) We have God's protection.	1:13
	2) We have God's down payment.	1:14
	3) We are God's possession.	1:14
	4) We have God's praise.	1:14



Source: http://www.danielakin.com/wp-content/uploads/old/Resource_201/Exposition%20of%20Ephesians%20-%202.pdf [PDF]

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Ephesians 1:1-14 Summary of the Blessings 'in Him'

https://vimeo.com/202231068 [Video]
In this short video, Prof. N.T. Wright explains the beauty and wonder of how the benefits listed in Eph 1:1-14 are fulfilled in the Messiah, King Jesus.

Ephesians 1:1-14 Blessings from God [NTWEPH Chp 1]

Have you noticed how sometimes you have a story in the back of your mind which keeps peeping out even when you're talking about something else?

Imagine you've come back from work and the bus has been late again. You stood for half an hour on the station platform getting cold and cross. Then when it arrived it was so full of people you had to stand, uncomfortably, all the way home.

But when you tell your family or friends about the trip you find you're also telling them a larger story. Everybody knows the buses aren't running properly because the present government has allowed the system to get worse and worse. But there's an election coming soon, and then you'll be able to vote out this government and put in another one that might get you decent bus service.

So as you talk about your anger over this evening's ride, you are talking as well about your anger with the present government. And as you talk about how things could be better with the bus you normally catch, you are talking as well about how good things are going to be with the new government. There is a larger framework, a larger story, within which your own smaller stories become more interesting and important.

Read Ep 1:1-10. Paul's great prayer at the opening of this letter is a celebration of the larger story within which every single Christian story—every story of individual conversion, faith, spiritual life, obedience and hope—is set. Only by understanding and celebrating the larger story can we hope to understand everything that's going on in our own smaller stories, and so observe God at work in and through our own lives. Before Paul tells the story, however, he introduces himself.

How do you see the beginnings of this plan unfolding today?

> Paul tells the story of the cross of Jesus in such a way that we can hear, underneath it, the ancient Jewish story of Passover. Passover was the night when the angel of death came through the land of Egypt, and the blood of the lamb sprinkled on the doorposts rescued the Israelites from the judgment that would otherwise have fallen on them. Telling the story like this—the story of Jesus the Messiah, and the meaning of his death, told in such a way as to bring out the fact that it's the fulfillment of the Exodus story—is a classic Jewish way of celebrating the goodness of God. Worship, for Christians, will almost always involve *telling the story* of what God has done in and through Jesus.

Read Ep 1:11-14. What is our promised inheritance (v. 11)? How do we know we will receive this inheritance (vv. 12-14)?

> The word Paul uses for "guarantee" here is a word used at the time in legal or commercial transactions. Suppose I wanted to buy a plot of land from you, valued at $10,000. We might agree that I would pay you the first $1,000 as a "down payment," guaranteeing the full sum to come in the future when the details were complete. The Spirit is the "down payment": part of the promised future, coming forward to meet us in the present.

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Ephesians 1: Jesus the King [Based on N.T. Wright's Translation of the NT]

https://kingdomnewtestament.wordpress.com/2012/06/06/ephesians-1-jesus-the-king/

Excerpt:

Over in England, it was the 60th anniversary of Queen Elizabeth II's coronation this past weekend. Unless you have just been away from a media outlet of some sort you have seen the celebrations — flotilla, horse races, Sir Elton John, and all. Now imagine walking into the middle of the crowds outside Buckingham Palace and shouting, "There is another queen, one better and more powerful than Elizabeth!" Yeah. I am thinking that wouldn't go over well, even as fair-weather as the British people are about their royals.

But that is essentially what Paul does as he starts Ephesians. This is where N. T. Wright's choice to translate "Christ" as "king" really makes the point. **Eleven times in twenty-three verses Paul calls Jesus the "king."** But there already was a king in Ephesus: Caesar. And if that wasn't enough to fill their hearts they had the blessings of the local goddess Artemis. This was not a people in need of another king, another power, and more blessing. Yet, that is exactly how Paul starts. How confrontational! Notice how in-your-face these verses sound when you remember where they are being read:

> *His plan was to sum up the whole cosmos in the king — yes, everything in heaven and on earth, in him*. (1:10)
>
> *This was the power at work in the king when God raised him from the dead and sat him at his right hand in the heavenly places, above all rule and authority and power and lordship, and above every name that is invoked , both in the present age and also in the age to come. Yes: God has "put all things under his feet."* (1:20-22a)

Artemis was usually depicted with many breasts from which her worshipers were nourished. Her blessings sustained life. Yet, Paul packs blessing after blessing into Ephesians 1 as **he reminds the Ephesian Christians what they have received from God**, not Artemis (1:3):

- Being holy and irreproachable in God's sight (1:4)
- Adoption as God's sons and daughters (1:5)
- Deliverance by the forgiveness of sins (1:7)
- Making known the secret of God's purposes to us (1:9)
- Marked by the Spirit as an inheritance (1:11, 13)
- Being made wise, understanding things others do not (1:17)
- Enlightenment to the "eyes of your inmost self" (1:18)
- Knowledge of the amazing power of God towards us (1:19)



Artemis (Diana)

Paul also sneaks the real issue into the chapter three times:

*To the holy ones in Ephesus who are also **loyal** believers in King Jesus. (1:1)*

*I'd heard that you are **loyal** and faithful to Jesus the master (1:15)*

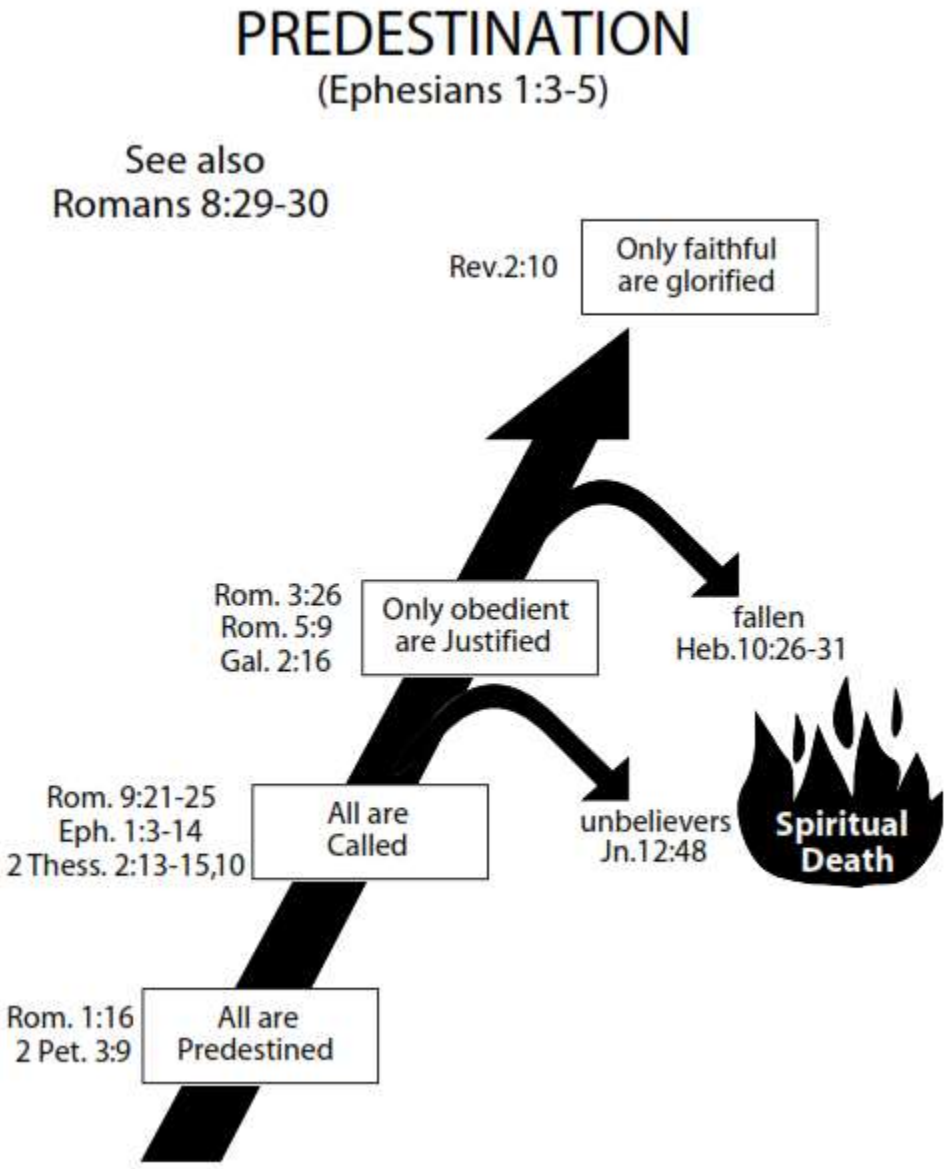
*You will know the outstanding greatness of his power toward us who are **loyal** to him in faith* (1:19)

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The real question that the Ephesians had to grapple with first was **to which king they would be loyal**. To whom would they go for blessing?

There is no book in the Bible that contains more references of predestination than in the book of Ephesians and no chapter more so than chapter one. [Quote link]

***See*: Greek Word Study: Predestination**



See also:

Election

In Christ

Ephesians 1:1-14
(Verse by Verse)

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N.T. Wright says: "Ephesians 1.3-14 is, among other things, a retelling of the exodus story" (*The Resurrection of the Son of God*, p.236)…

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N.T. Wright: Ephesians 1:1-14: Some Thoughts on Predestination

https://stevenedwardharris.com/2010/01/09/ephesians-11-14-some-thoughts-on-predestination/

Excerpt:

Yes, I really am wading into this debate. It is unfortunate "wading" in the pool is what is required, since for Paul, predestination is an ocean of grace:

> Paul, an apostle of Christ Jesus through the will of God, to the saints who are in Ephesus, the faithful in Christ Jesus: grace to you and peace from God our father and the Lord Jesus Christ.
>
> Blessed be the God and father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenly places in Christ, for he chose us in him before the foundation of the world to be saints and unblemished before his sight in love, having predestined us for adoption into him through Jesus Christ, according to the good favour of his will, for the praise of the glory of his grace which he graced us with in his beloved. In him we have redemption through his blood, the forgiveness of transgressions, according to the wealth of his grace which he caused to overflow into us, in all wisdom and understanding having made known to us what was the mystery of his will, according to his good favour which he purposed in him in the management of the fullness of time, to recapitulate all things in Christ, the things in heaven and the things on earth in him. We were also allotted [an inheritance] in him, having been predestined according to the purpose of him who carries out all things according to the intention of his will, for us to be to the praise of his glory those who are the first to hope in Christ. In him also we heard the word of truth, the gospel of your salvation, and having also believed in him we were sealed with the holy Spirit of promise, who is a first payment of our inheritance until the redemption of [God's] possession, for the praise of his glory. [Who's Tranlation???]



This passage screams Exodus. The redemption of a people through blood—the lambs' blood on the doorposts; the fullness of time—430 years since Abraham (Gal. 3:17); the first payment of an inheritance—the tabernacle in the desert; predestination of a people—the choosing of Israel (Ex. 19:4); ruler over all things in heaven and earth—God's rule (Ex. 19:5); and the praise of his glory—a kingdom of priests (Ex. 19:6). This suggests Paul is deliberately evoking the Exodus, the central history of Israel's faith, to say that in Christ (which appears constantly in this passage) a new Exodus has taken place.

But this means that in no way is Paul talking about the predestination of individuals, but about a people: the "saints," the "faithful." What has happened in Christ is that predestination opens up from Israel to the whole world, all things in heaven and on earth in him. Never was "I" chosen from the foundation of the world, but "he chose us in him." He "predestined us" (v.5), "we were also allotted an inheritance" (v.11), and the holy Spirit is "our inheritance" (v.14). The central divide is not between these and those individuals, but between the Church and those outside it (in John, the "world"); just as before Christ the divide was between Jews and Gentiles. Others passages would need to be examined to establish this as well (something NT Wright has already done in many places), especially Romans 9-11, a passage massively important simply for what it handles: Israel and Church, predestination, law, covenant and justification.

More NT Wright on Predestination…

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One in Jesus: N.T. Wright on Predestination

http://oneinjesus.info/2015/12/n-t-wright-on-predestination/ [Links to his video]

The main purpose for including this is not for link to the video, but for the comments section that shows a good/respective/reasoned give and take by opposing views on the topic. **(This resource references the same video as the direct link immediately below.)**

Dr. N.T. Wright on Predestination, Election, Chosen (2014)

re: Romans 8:23-29, Ephesians 1:3-14, Romans 9-11
https://www.youtube.com/watch?v=qKwIijhZW-M [Video]

N.T. Wright on Election (PFG Review) (2013)

http://www.patheos.com/blogs/euangelion/2013/10/n-t-wright-on-election-in-pfg/

Theological Journeying: N.T. Wright re: Ephesians, Predestination, Justification

https://stevenedwardharris.com/category/theology-biblical/n-t-wright/

***For details see*: Predestination, Election and Related Terms**

***See also*: Ephesians – Welcome / Introduction and Overview – N.T. Wright**

N.T. Wright – Ecclesiology / Justification

Election

In Christ

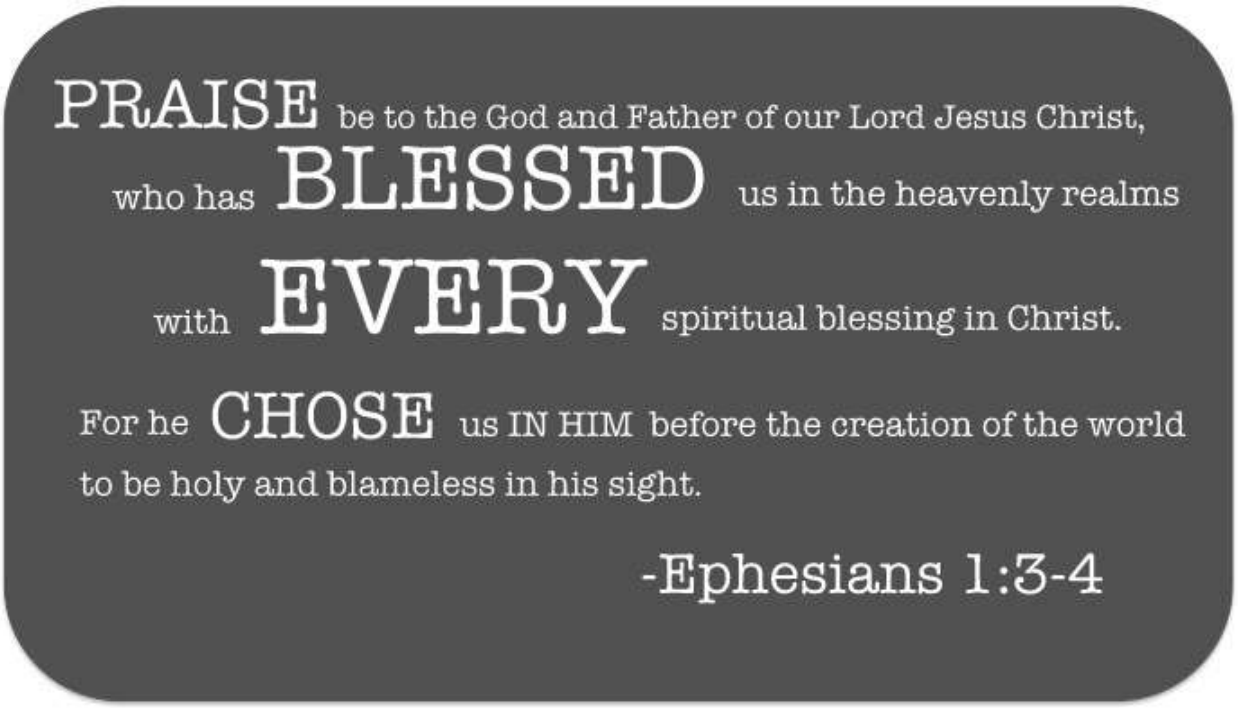
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Ephesians TOC
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Ephesians Highlights – Chapter 1 (Menu)

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God-Given Blessings (Ephesians 1:3-4)



http://www.gardendalegoodshepherd.org/blog/2011/06/this-weeks-memory-verse-ephesians-13-4/

Remember: Paul is describing the intents/objectives and actions of an eternal and timeless (not bound by time) God from within/through our confines of space and time.

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Foundation:

[NIV] Matthew 25: [31] "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. [32] All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. [33] He will put the sheep on his right and the goats on his left.

[34] "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom* prepared for you since the creation [foundation] of the world.

[35] For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, [36] I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' (i.e., the Righteous, as in v.37))

25:34 *inheritance.* See Ac 20:32; Ep 1:14,18; 5:5; Col 1:12; 3:24; Heb 9:15; 1Pe 1:4. *kingdom.* See note on 3:2. *since the creation of the world.* Cf. Ep 1:4. [NIVSBN08]

[ESV] Matthew 25: [31] "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. [32] Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. [33] And he will place the sheep on his right, but the goats on the left.

[34] Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit [Lk 12:32; 22:29] **the kingdom** [ch. 20:23; [1Co 2:9; Heb 11:16]] **prepared for you from the foundation of the world.**

[35] For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, [36] I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' (i.e., the Righteous, as in v.37))

25:34 *King* . The Son of Man upon his throne (v. 31) recalls the prophecy of Dan 7:13-14, in which the Ancient of Days bestows the kingdom upon "one like a son of man." blessed by my Father. The blessing to the "sheep" (Matt 25:32) consists of their inheritance of the Father's kingdom, given not as a reward for good works but because of their saving relationship with the Father and the Son. [ESVSB]

***Return to the beginning of*: Ephesians Highlights – Chapter 1 (Menu)**

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Ephesians 1:3-4 – Election and Predestination [Recommended]

https://redeeminggod.com/sermons/ephesians/ephesians-1_3-4/

Excerpt:

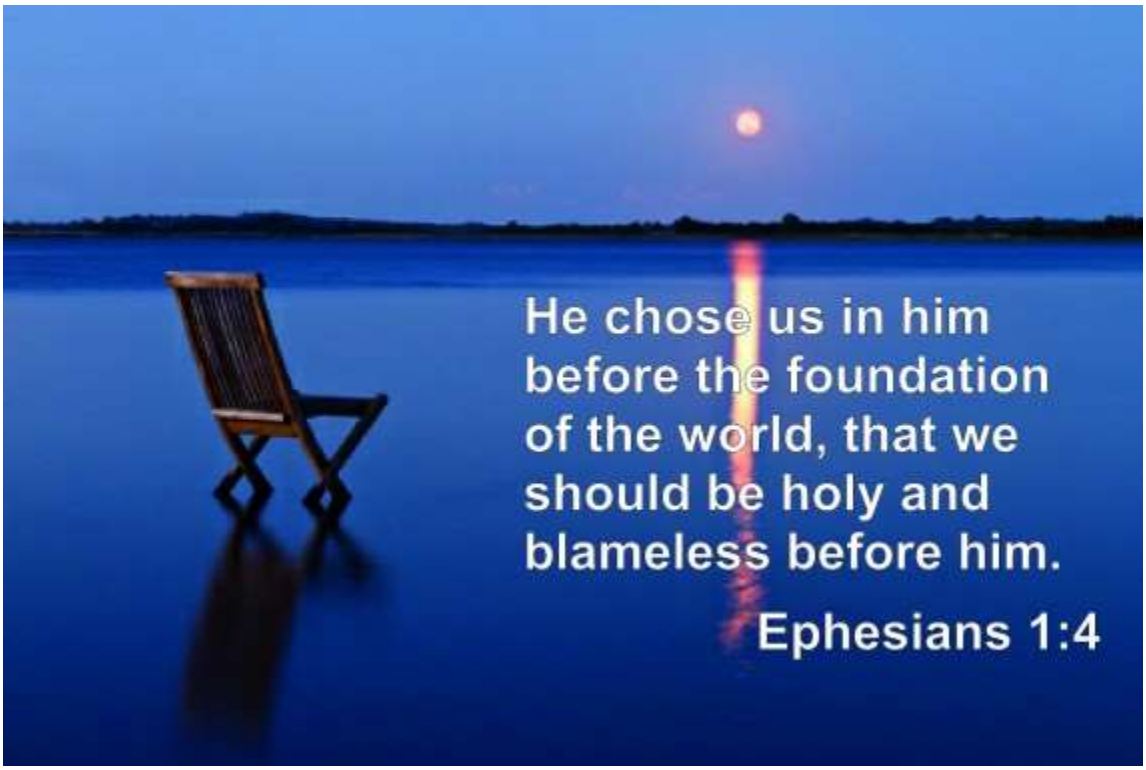
(see next page)

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God-Given Task (Ephesians 1:4)

Who was chosen?
When are they chosen?
Why are they chosen?



If you ever played sports on a playground as a kid, you know the way team selection often works on children's playgrounds. Two kids get selected as team captains, and then all the other kids line up in front of them, and those two kids take turns choose who they want on their team.

Is this how it worked on playgrounds when you were a kid? Did you ever get chosen first? Do you remember how great that felt? Did you ever get chosen last? Do you remember how bad that felt?

When I was growing up, I wasn't the most athletic kid in the playground, but I also wasn't the most unathletic. This means that while I almost never got chosen first, there was never a time that I got chosen last. I very clearly remember being so grateful for that. There was this kid named Michael in my class who almost always got chosen last. He was pigeon toed and had big, thick glasses, and was super uncoordinated. And I remember watching him, eyes downcast, staring at his feet, pushing dirt around with the toe of his shoe, and then finally, when everyone else had been picked, the team that got stuck with him said, "Ok, fine. I guess Michael's on our team." And all the team members groaned.

I remember being so glad I was not Michael.

It feels good to be chosen. It feels bad to never be chosen, or to be chosen last.

Today, we are going to talk about election, which is a fancy, theological word for "chosen," and we are going to talk about how God chooses people to be on His team, and how you can make sure that when it comes to being chosen to play on God's team, you can make sure that you are chosen first. Not last; not

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in the middle, but first. Our team captain is Jesus, and He wants to choose you first. We'll see how that happens today.

As we gear up for this, I want to make sure I state right from the start that I believe in election and predestination. It is a Biblical truth that cannot be ignored or refuted. However, I want to say right from the beginning that I also believe that the two most common theological systems in regard to election and predestination are both wrong. These two systems are most often known as Calvinism and Arminianism. Calvinism is named after the Reformer John Calvin, and Arminianism is named after the Reformer James Arminius. Most people believe that you have to be one or the other, a Calvinist or an Arminian. But having carefully studied both, I am proud to say I am neither. I'm not even a mixture of the two—a Calminian, as some like to say. What I am, I don't have a name for—other than Christian— and I know of many out there who believe just as I do regarding this issue.[1]

Most people think the whole debate between Calvinism and Arminianism revolves only around the issue of election and predestination. There is a lot more to it than that. For many years I was a 5-point hyper-Calvinist, and I would love to share with you what I have learned since then. But we do not have space here.

Ephesians 1:3-14 are all one long sentence in the Greek. So really, it should all be looked at in one piece. But our western, English-speaking minds have trouble grasping such a long sentence, so the translators of our Bibles have split it up into more manageable sections. Overall, the flow of this sentence is that we have spiritual riches from God the Father (Ephesians 1:4-6), from the Son (Ephesians 1:7-12) and from the Holy Spirit (Ephesians 1:13-14).

Our God-Given Blessings (Ephesians 1:3)

Ephesians 1:3. Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,

Ephesians 1:3 is a summary of chapters 1, 2 and 3. It is kind of the thesis sentence. Paul begins with praise to God for these spiritual blessings. And Paul tells us where these blessings are – in the heavenly realms. These are not earthly treasures which moths and rust destroy and which thieves break in and steal; these are real, everlasting heavenly blessings.

Remember several years ago when clothes and appliances and tools all had the "Made in America" stickers on them? Supposedly, they were better made and more durable than foreign made products. I suppose that could be debated, but Paul's point here is that these blessings we have are stamped with a seal that says "Made in Heaven." These will last.

Notice also the key term "In Christ." We are blessed because we are in Christ. Let me share with you briefly some of what this term implies – because it effects how we understand the rest of the text. First, no one is "in Christ" who is not a believer. Only believers are "in Christ."

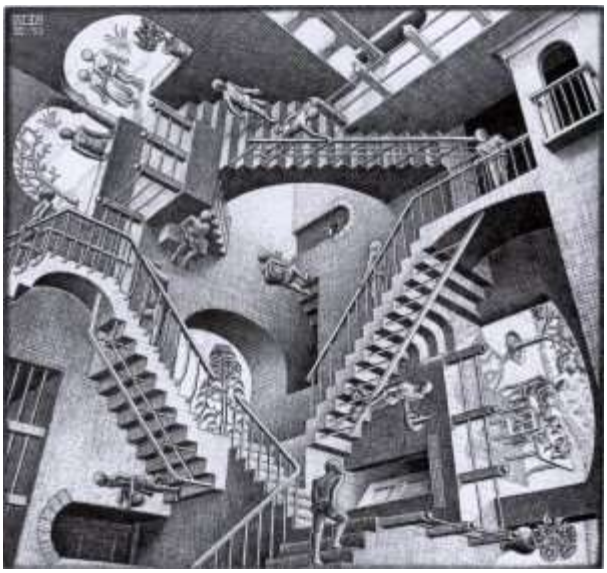
Secondly, being in Christ is something that happens to us only when we place faith in Christ for eternal life. No one is in Christ before they are saved. Being in Christ is what gives believers their blessings and privileges that the rest of the world does not have. Everything we have as Christians, we have because we are in Christ. Verse 4 tells us the very first blessing we have in Christ. The first blessing is…

Our God-Given Task (Ephesians 1:4)

Continued next page…

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Ephesians 1:4. just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love.



This is a key verse in the Calvinism/Arminianism debate in regard to election.[2] Some notice that the term election in not even in this verse. In fact, the word election is not found in the entire letter of Ephesians. But since "to elect" simply means "to choose," I believe we *can* take this passage as a key text on election and predestination, because the term "he chose us" is found in this verse.

Since being chosen is in view, there are three questions we can ask which will help us understand the text – and all texts similar to it. First, who is chosen, and second when are they chosen, and third, why are they chosen? Let's answer them one by one.

1. Who is chosen?

The text says **he chose us in Him**. The phrase "in Him" tells us that this blessing of being chosen is something that we have in Christ. Christ is the first chosen person. Christ is the choice servant of God (cf. Luke 9:35; 23:35; 1 Peter 2:4, 6).

Most people teach that election and the choice of God has to do with God deciding which unsaved sinners He wants for Himself. But right away, we see problems with this, for Christ is the first chosen one, and He was not an unsaved sinner. Whether or not it is true that God chooses to save some unsaved sinners, we see already that, at least with Jesus, the choice or election of God is not always of unsaved sinners to salvation. God's first choice was Jesus Christ.

Ephesians 1:4 shows us furthermore that when God chose Christ, He also chose us. Whom does the "us" refer to? From Ephesians 1:1-2, they refer to Paul and the believers to whom he was writing. In verse 3 the word "us" refers to those who are blessed in the heavenly realms. In verses 6, 7 and 8, "us" refers to those who have received the riches of God's grace. So whom does the "us" refer to? It cannot refer to anybody but those who are already Christians.

So here we see exactly the same thing we saw with Christ. Christ is the eternally begotten Son of God, and God chose Him for a special task. But in choosing Christ, God also chose those who are in Christ—in other words, Christians. This verse does not teach that God chose unregenerate people to become Christians. This verse teaches that God chose Christians.

[eklegómai = chosen; eklektós = elect/chosen]

1588 *eklektós* (an adjective, derived from 1586 */eklégomai*, "to select, choose," also used as a substantive/noun) – properly, selected (chosen from, out of), especially as a deeply personal choice – literally "*chosen, out of* a personal preference (intention)." See 1586 (*eklegomai*).

1586 *eklégomai* (from 1537 */ek*, "out of" and 3004 */légō*, "*speaking* to a conclusion") – properly, to select (choose) out of, by a highly deliberate choice (i.e. real heart-preference) with a definite *out*come (as with the destination of divine selection for salvation).

Sometimes, in trying to understand a verse like this, it helps to look at what it is not said. If, as many teach, God chose those whom He would save, and either passed over the rest (single predestination) or actively chose to send the rest to hell (double predestination), then this verse should say "He chose us to be in Him." If God chooses some of the unregenerate to be regenerate, then this verse should say that

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God chose us to be in Him. But that is not what it says. It says, "He chose us in Him" not "He chose us to be in Him." Whatever this choice is, it was done when we are already in Christ. Christ and Christians are the chosen ones, but the emphasis is on Christ.

Jesus ultimately is the chosen one, and by nature of being in Christ, we were chosen because He is chosen.

The only *individual* chosen in Ephesians 1:4 is Christ. When we place faith in Christ, we are placed "in Him" and so become chosen in Him because He is chosen. In other words, Christians are elect because we are in Christ and He is elect. Only those who are in Christ can be referred to as elect or the chosen in Christ.[3]

God's choice of Israel in Abraham is revealing, though not exactly parallel. Abraham was chosen by God to be the father of the elect nation Israel. Because all Israel was in Abraham's loins and would come from Abraham's seed, they too were chosen by default because he was chosen, and they were in Abraham at the time he was chosen.

But while Abraham was chosen at a point in time, Paul goes on in verse 4 to state when Jesus Christ was chosen. This is the next question we want to ask the text to help us understand what election is.

2. When Did the Choice Occur?

The next phrase in Ephesians 1:4 is **before the foundation of the world.** Since the primary chosen one is Christ, the primary focus of this phrase is also Christ. It is Christ who was chosen **before the foundation of the world.**

This means that before the world was ever created, Jesus Christ was chosen, and by inference, all who would eventually be placed "in Christ" by faith in Him were therefore also chosen. So this choice took place in eternity past, before the foundation of the world.

This then leads to the third question about election, which is the most important of all.

3. Why Were They Chosen?

This is the missing piece of the puzzle that fits everything together. If you've ever been confused about election – here is the key. The question we are asking now is: "Why did God choose all those who have placed faith in Christ?"

He chose them, according to the end of Ephesians 1:4, so that **we should be holy and without blame before Him in love.** This is a task believers are to strive for and a future that God guarantees.

Notice that there is nothing in this verse about God choosing some to receive eternal life, while leaving all others to be damned—as the Calvinists teach. Neither is there anything about God looking ahead in time to see who would believe in Him for eternal life and then choosing them—as the Arminians teach. There is nothing of either teaching here. Paul says first, that those who are chosen are those who are in Christ. In other words, only believers are chosen, and they are not chosen to receive eternal life—they are chosen to fulfill a task or purpose. As Paul describes it here, they are chosen to be holy and blameless!

Let me state it more bluntly. Election is never to eternal life. God chooses certain individuals for a task, not for eternal life.

The people of Israel are the perfect example. God chose Abraham, and in choosing Abraham, God also chose all the people who could come from Abraham, namely, all the people of Israel.

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So let me ask you, were all Israelites the chosen people of God? Yes, they were. But did all Israelites have eternal life? No, they did not. So you see that even with the people of Israel, election does not mean that God decides to give eternal life to some people. All Israel was elect, but not all Israelites had eternal life. What this means is that election has nothing to do with who has eternal life and who does not, and everything to do with God's choice of certain people and nations to perform certain tasks and purposes in He plan for the world.

Judas is the perfect example. Did you know that Judas was chosen (John 6:70)? But most believe that Judas did not have eternal life. Therefore, how can we say that Judas is chosen? We must say that he was chosen, not to eternal life, but to fulfil a certain purpose or task. And that makes perfect sense with what we see Judas do in the Gospels.

Both Abraham's election and Christ's election and all those who were in Abraham and all those who are in Christ are chosen, not to salvation, but to a task.

Now, here is one distinction I want to make. While not everybody is chosen by God, that is, while not everybody has a specific task within God's plan and purpose for the world, all Christians have been "chosen" in Christ. This is Paul's point here in Ephesians 1:4. Though not everybody is chosen, all believers are chosen, because we are in Christ, and He is the chosen one.

The first three chapters of Ephesians are all about the blessings and privileges we have as members of the family of God. And as I indicated already, Ephesians 1:4 is the introductory summary statement of all these blessings and privileges. Paul states that source of these blessings and privileges is found in the fact that we are in Christ, and since Christ is the ultimate "Chosen One," we who are in Christ are also therefore chosen in Him. Jesus Christ has the most important role and responsibility in God's plan and purposes for this world, and since you and I are in Jesus, we get to participate with Jesus in that plan and purpose. This is what it means to be chosen in Him.

God's choice has nothing do with who will go to heaven and who will be sent to hell, of who has eternal life and who does not. His choice in Ephesians 1:4 and He chooses them to perform tasks while we are here on earth. God chooses Christian men and women to perform a task. A study of God's choosing and election throughout Scripture will reveal the same truth. God does choose. He does elect. But never to eternal life or eternal death; He chooses groups or individuals for certain tasks.

This also makes sense of His choice of Abraham and the Israelites, his choice of King Cyrus, His choice of the twelve apostles including Judas, and His choice of Christians. Some of those He chooses do have eternal life, but some of them will never have eternal life. Of course, all who have eternal life are also chosen. And all who are chosen, or chosen to perform a task in God's plan and purpose for this world.

With this view, even unregenerate people, like Pharaoh, Cyrus, Judas, and the Jewish people can be chosen, even if they never received eternal life.

The question left though, is "How do we receive eternal life?" If God does not elect certain ones to receive eternal life, and if all who have eternal life, are also the ones who get chosen by God to perform certain tasks, how does one receive eternal life? If God doesn't choose who has eternal life and who does not, how then do we receive it?

Well, as Scripture reveals all over the place, we receive eternal life by believing in Jesus for it.

What this means is that if you want to be chosen, if you want to picked, if you want to be on God's team so that you can play in the game of life and accomplish God's plan and purposes for this world, you do not have to wonder whether or not God has chosen you. If you believe in Jesus for eternal life, then you are chosen. All who are in Christ are also elect in Christ. So if you want to be elect, if you want to be

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chosen, then all you need to do is be in Christ, and this accomplished by the Holy Spirit when we believe in Jesus for eternal life.

It is a wonderful blessing to be chosen by God for a task. It reveals to us that we are special to God and that He wants us on his team. If you have ever followed the NFL draft, you know that NFL teams draft members onto their team who will fill in the holes, or replace members who have retired or moved to other teams. If their quarterback has been getting sacked a lot, and they need to beef up their offensive line, they will draft big, strong linemen. If their passing game is not that good, they will draft a wide receiver. If other teams are able to run the ball a lot against them, they will draft some good defensive players. And in such drafts, there are always first round picks, second round picks and so on. The teams try to pick what they need the most.

Guess what? God too has a team, and it is going to win the Super Bowl, and you are on that team to fulfill a specific purpose. He has chosen you, drafted you, for a certain task. You are a first-round draft pick. If you listen to Him, and go to training camp, and work out with the team, and attend practice, you might even be in the starting line up.

Do you know why you are on His team? Do you know what special abilities and talents you have which make you special? When you discover and use them, life will become significant and meaningful. This is the task you were chosen for. This is the role you were meant to fulfill.

Jesus is our team captain. He was chosen to be the team captain before the foundation of the world. But all who are in Jesus Christ by faith in Him, were also chosen to play on God's team, and this choice also happened before the foundation of the world.

This means that if you are a believer in Jesus for eternal life, you too were chosen in Jesus before the foundation of the world. You too were chosen first. This means that you are the star player on the team. You are the one with the special skills and abilities. You are the one who will help us win the game. The rest of Ephesians explains how you will do this.

The rest of Ephesians explains what your roles are, and what tools God has given you to perform these tasks. Please join us so you can know what God has given you and what he want you to do.

NOTES:

[1] For more reading on this subject try: *The Other Side of Calvinism* by Laurence Vance, *Beyond Calvinism and Arminianism* by C. Gordon Olson, *The Dark Side of Calvinism* by George Bryson, *Calvinistic Paths Retraced* by Samuel Fisk, *Election and Predestination* by Samuel Fisk, and *God's Strategy in Human History* by Paul Marston and Roger Forster.

[2] Vance, *The Other Side of Calvinism,* 357.

[3] Olson, *Beyond Calvinism and Arminianism*, 188.

More sermons on Ephesians

https://redeeminggod.com/sermons/ephesians/

***Return to beginning of*: Ephesians Chapter 1: Predestination**

Ephesians TOC
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Ephesians Highlights – Chapter 1 (Menu)

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Ephesians 1:5-6 – Predestined Unto Adoption as Sons [Recommended]

https://redeeminggod.com/sermons/ephesians/ephesians_1_5-6/

Excerpt:

I. Definition of Predestination
II. Future of the Predestined (Ephesians 1:5a)
III. Reasons for Predestination (Ephesians 1:5b-6)



We have only just begun to work our way through Ephesians, and today we are covering Ephesians 1:5-6. Paul begins his letter with two issues that have plagued Christianity from the very beginning. These are the issues of election and predestination.

Both of these issues are found in these opening verses, and we must make sure we understood what Paul was talking about before charging ahead into the rest of letter. These two issues are central to understanding the rest of the letter.

We are in a section that is one big long sentence in the Greek. Ephesians 1:3-14 are one sentence. Ou[r] translations have conveniently divided it up into smaller more manageable pieces, but this one long sentence is all about the spiritual blessings or spiritual possessions or spiritual riches that believers have in Christ.

The four verses that open this long sentence concern the blessing of our security from the Father. He has promised, He has chosen, He has decided that those who place faith in Jesus Christ for eternal life, these He will bring finally and ultimately into heaven.

That in a nutshell, is what the issues of election and predestination concern. When we looked at Ephesians 1:3-4 about election, God chose believers in Christ as more important than anything else in the world for the task of being holy and blameless in His sight.

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This is something He has given us the tools to do now, and something that ultimately will not be accomplished until we become sinless and perfect in heaven. God promises to make sure that this happens.

Are you tired of life? Are you tired of sickness and pain? Are you tired of death and sorrow? God's promise in verse 4 is that in all that He created, we are number one on His priority list, and that when we make it to heaven, there will be no more sin, there will be no more sickness, there will be no more death or pain. The truth of election is that God values us. We are important to Him.

What a blessing of God for the child of God! I think I can endure any amount of pain and hardship now, during this brief life of mine, if I know that when I die, I will spend an eternity without pain and sickness. That is what Ephesians 1:4 promises with the truth of election. It is also what Ephesians 1:5 promises with the truth of predestination.

1. Definition of Predestination (Ephesians 1:5a)

Epehsians 1:5a. In love He predestined us

Ephesians 1:4 was a key verse on election, this is a key verse on predestination. They are similar ideas, but with one key difference.

Election has to do with God's people, predestination deals with God's purposes. Election is the who; predestination is the what.

Some people are scared of predestination, but we should not be – for whatever it is, it begins with the love of God.

Before we discuss what this verse is teaching on predestination, we should make sure that we understand what the word "predestination" means. To define it, you can take the word and cut it in two. Pre means "before" or "previously" and destined means "to decide." So the word predestined means to previously decide, or to decide beforehand.

From the Greek, it literally means "to mark out beforehand." When I used to direct summer Bible camps, I had a game planned that needed boundaries. So several hours before the game was scheduled to be played, I took some rope and went out into the forest and marked out the boundaries beforehand. That is similar to what God has done for us and our future.

All of us predestine things every day. If we are thinking ahead, we are king of deciding beforehand what we will do in a certain situation. Have you ever thought about what you would do if you won a million dollars? If so, you have predestined the million dollars. Have you ever thought about what you might do when you retire? If so, you have predestined your retirement.

Before Wendy gave birth to our first child, we found out that we were going to have a girl. In the weeks after we learned this, we predestined her name, we predestined where she will sleep, how she will affect our schedule and the many other things that need to be decided before she gets here.

Of course, with humans, even though we decide things, that does not guarantee that it will happen, because we are not in control of everything. But God is in control. He does have all power. So when He predestines something, it is guaranteed to happen.

So what has God predestined? The first thing to understand is what God has not predestined.

Harry Ironside, that wonderful teacher of God's word once said:

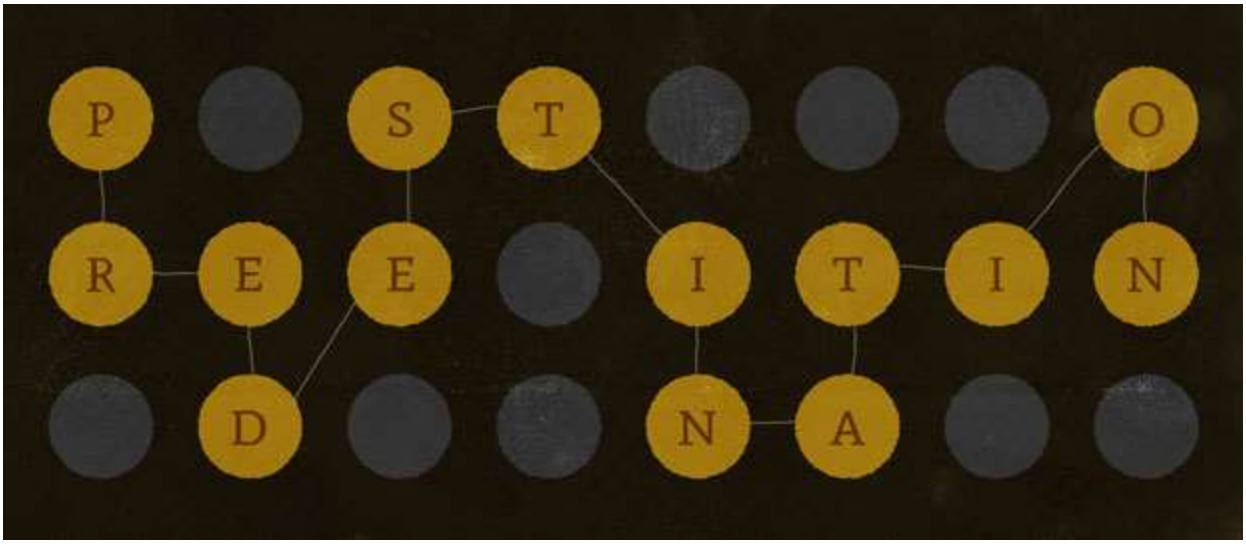
> "People have had it drilled into them that away in the past God foreordained that certain people should be lost and certain others should [have eternal life]. I would like to get that out of your minds this morning. …[That teaching] is not found in the Bible. God's predestination is not to

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> [eternal life]. God's predestination is that those who receive the Lord shall be like the Lord Jesus. That is predestination and nothing else is."[1]

The rest of Scripture proves this. In the only two places Scripture speaks of predestination—here in Ephesians 1 and also in Romans 8–9— there is never any mention of God predestinating some to heaven and others to hell.[2] Rather, He predestined, He decided beforehand, not that some would receive eternal life and others be condemned to eternal death, but that those who placed faith in Jesus Christ would be adopted as God's sons—would be eternally secure, would make it finally to heaven, and would be conformed to the image of His Son.[3] Predestination has to do with the believer's future, not with the believer's past.

So with this understanding of predestination in mind, let us go on to consider what Paul says about predestination.



2. Future of the Predestined (Ephesians 1:5a)

In Ephesians 1:5, Paul writes that **God predestined us to be adopted as his sons**.

Let's take this one part at a time. Notice first those two little words "**to be"**.

Remember in Ephesians 1:4, how I pointed out that if God had chosen whom he was going to place in Christ, then the verse should say "He chose us to be in Christ" but that it does not say this? It says, He chose us in Christ.

Well here, we see that we are predestined to be adopted.

Again, many will teach from this verse that God has chosen from the world of the unregenerate those whom He wants to receive eternal life. But notice that eternal life is not mentioned here. Adoption is. And when you do a study of what it means to be adopted as his sons, we learn that it is a future event called glorification where we receive new bodies that are completely free of sin and all of sin's effects. The key verse on this is found in the middle of the only other passage on predestination. It is Romans 8:23, and it says that we wait eagerly for our adoption as sons, the redemption of our bodies.

This is something God predestined for all Christians, and it is something that has not yet happened. God predestined, or decided that those who believed in Jesus for eternal life, these same people would be adopted into His family that is, He would save them fully, and give them new and perfect bodies that will last for eternity! That is what it Scripturally means to be adopted as sons.

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Admittedly, the idea is a bit confusing. Many people look at this term "to be adopted as his sons" and ask "But don't we become children of God when we are born again? When we place faith in Christ for eternal life, doesn't this also make us God's children?" The answer is yes, it does. So if we are already children, what is the adoption?

A distinction must be made being born again into the family of God and being adopted by God. When we read in Scripture that we are children of God by faith in Jesus Christ, and yet we will be adopted by God we get confused. To our minds, because of the way adoption works in our own country, this doesn't make a whole lot of sense.

In America, only orphans are adopted. No one ever adopts their own children. But at the time of Paul, adoption was something altogether different. I explain more about this in my Gospel Dictionary course.

In the Roman world, fathers had what was known as *patria potestas*, or the father's power. It meant that a father had absolute power over his children as long as he lived and as long as they lived. If he was in financial need, he could sell his children into slavery. If he was angered by his children, he could legally kill them, imprison them, or make them his slaves. The father maintained this right even when his son became old enough to have a family of his own, even if the son held political office, and even if he was honored by all men. There are instances in Roman history of all of these things happening.[4]

It was also Roman law that a child could never possess anything, no matter how old they became. If you were a father, and your son was the age of 30 years old, and became very rich, all that the son owned was considered to be the property of the father until the father died.

It is also true that most fathers had many children by many different women. They were not polygamists; for the most part, they only had one wife. But many households also had slave women with whom the father often conceived children. These children were his children, they were not orphans, but—and this is the key—they were not heirs.

So imagine the scene. A father could have multiple sons. He could have multiple sons by his wife, and he could have multiple sons by slave women. By default, the oldest son of the wife was considered the heir. But if the father didn't like the oldest son, and he liked a younger son of his wife, or even a son of one of the slave women, the father could adopt one of his own sons as his heir, thereby disinheriting the eldest son. It was even a common practice for a father to adopt the son of some other family as his heir. This was a way to form alliance between rich and powerful families.

So in biblical times, adoption had nothing to do with welcoming an orphan into your family and making them your son or daughter. Instead, it was a way to declare one of your sons as an heir, or even the son of someone else as your heir. It had nothing to do with becoming a son in the family, and everything to do with being named the heir of the family wealth, power, and position. The adopt a son was to legally give them the right to the family inheritance. The legal ceremony of adoption was quite impressive and it gave the adopted the child the title of "heir."

So when Paul says that God has predestined us to be adopted as sons, he is saying that God promises to make us His heirs. As long as the child remained unadopted, he was considered to be slave, even though he was a child born of the Father.

Again, Paul talks about this exact idea over in Galatians 4:7: "So you are no longer a slave, but a son; and since you are a son, God has made you also an heir."

We are sons by birth when we placed faith in Jesus Christ, yet, though sons, it is as if we were still slaves. But because of our Father's great love for us, He has decided that He will adopt us as heirs. We get into God's family by regeneration—or the new birth, but we become heirs of God through adoption. And while we are adopted now, we don't receive the full inheritance of our adoption until we enter into the eternal kingdom after death.

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That is what Paul says God is promising to us here. God has named us heirs. We are heirs of God and co-heirs with Jesus Christ. This promise of predestination is not about God deciding who gets to heaven and who goes to hell; it is about God decided that rather than just one son getting all of His inheritance, all of His children get to share in the inheritance of His family. What a wonderful promise and blessing for His children!

Even Charles Spurgeon agreed when he said that "our conformity to Christ is the sacred object of predestination."[5]

3. Reasons for Predestination (Ephesians 1:5b-6)

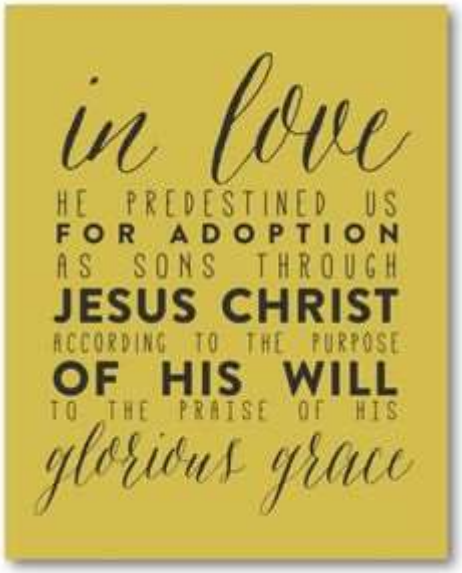
The rest of Ephesians 1:5 and on into Ephesians 1:6 tells us why God has decided to do this for us. We see it is because it pleases him. God does this out of His good pleasure.

We see next he wants to adopts us because it is his will to do so. It is not our will. Romans 9:16 tells us that these things are not because of man's will, man's desire or man's effort. It is all due to God's will and God's mercy.

Then in Ephesians 1:6, we see that God does this because it will be to the praise of his glorious grace. Everything that God does, He does for His own glory and for His own praise. And here, it is all because of his grace.

This grace, as we see at the end of Ephesians 1:6 is not earned, it is not merited, it is not worked for. This grace is freely given us in the One he loves. It is freely given. There are no strings attached to this gift. It is freely given. It is not something we worked for, or else it would be given to us as pay.

Many years ago, when Queen Elizabeth reigned in England, a certain woman dressed up as a page and hid herself in the Queen's bedroom with the hopes of killing the Queen as she slept. But before the queen was allowed to enter, the servants searched the room and discovered the assassin. They took her knife from her, bound her arms and brought her before the Queen. Knowing that her case was hopeless, she threw herself at the feet of her Sovereign and begged for the queen to show her grace. The queen looked at her quietly, and coolly said, "If I show you grace, what promise will you make for the future?" The woman looked up and said, "Grace that has conditions, grace that has strings attached, is no grace at all." Queen Elizabeth understood the truth of this, and said, "You are right; I pardon you by my grace," and they let the woman go. History tells us that from that moment Queen Elizabeth had no more faithful devoted servant than that woman who had intended to take her life.[6]



Eternal life is by grace alone. This means it is a free gift from God. It is received by all those who accept it through faith. And those who believe in Jesus in such a way, God promises to adopt them as His children so they can be heirs. Since these promises of God are so, since they are wonderful blessings from our Heavenly Father, we should live just like that assassin who became a servant—with gratitude and thankfulness for all that He has done and what He is going to do.

What does the truth of predestination mean for you?

Maybe you will resolve to share the riches of Christ with your friends or coworkers. Maybe you will decide to lead your family in daily reading God's Word. Maybe you will find some area of ministry here at church to get involved in. Maybe you will give generously of your money.

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These are all just possible suggestions. The way each of you, individually, show your gratefulness to God is something you need to spend time thinking and praying about, saying "God, you have given me so much, and you have promised to give me even more! What can I do to give back to you? Not because I have to, but because I love you."

I would encourage each of you to spend some time today and this week seeking how you can give back to God.

We have looked briefly at the issues of election and predestination. We have seen that they are not words describing who receives eternal life and who does not. Rather, they are promises of God to His children that He will bring them through to the end. He promises to make us holy, and He promises to make us heirs. And that which God promises, He is able to keep. We are eternally secure in the hands of God because of his election and predestination. What an amazing blessing for today!

Notes:

[1] Edward Drew, quoted by Fisk, 41.

[2] Samuel Fisk, *Election and Predestination* (Bicester, England: Penfold, 1997), 37.

[3] H.A. Ironside, *In The Heavenlies: Exposition of Ephesians* (Neptune, NJ: Loizeaux, 1973), 34-35.

[4] William Barclay, *The Letters to the Galatians and Ephesians* (Philadelphia: Westminster, 1976), 79-80. See also, T. Rees, "Adoption" in *International Standard Bible Encyclopedia* (Grand Rapids: Eerdmans, 1979), 54; and Missler, 11.

[5] Charles Spurgeon, *Treasury of the New Testament: Vol II* (Grand Rapids: Zondervan, 1950), 72.

[6] Ironside, 41.

More sermons on Ephesians

https://redeeminggod.com/sermons/ephesians/

***For details see*: Predestination, Election and Related Terms**

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Ephesians Highlights – Chapter 1 (Menu)

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Predestination, Election and Foreknowledge! What Does The Bible Say?

http://kenbirks.com/bible-studies/Predestination.pdf [PDF]

Excerpt:

The purpose of this lesson has been to come to an understanding of what the Bible has to say concerning predestination, election and the foreknowledge of God. The following points have been made scripturally clear throughout this lesson:

 Predestination and election flow out of God's foreknowledge.

 Foreknowledge is God's ability to know before hand what the future holds, because of His omniscience.

 Predestination is the exercise of divine sovereignty in the accomplishment of God's ultimate purpose or decree.

 While foreknowledge is to know beforehand that certain things will happen, predestination is to arrange or determine beforehand how they shall happen.

 Through foreknowledge God saw that Adam would fall and as a result predestinated man's reconciliation through Jesus Christ, the Lamb of God.

 Election is a sovereign act of God's grace whereby He chose in Christ Jesus for salvation all those who He foreknew would accept Him.

 Whoever comes to the saving knowledge of Jesus Christ and confesses and believes in their heart that He rose from the dead shall be saved and become a part of the elect. God does not will some to be saved and some to be lost.

 Election is according to grace, yet grace does not force its way, it stands at the door and knocks just as Christ does.

 God's grace can be resisted by those who harden their hearts to the wooing of the Father.

 God in His decision to create man placed a higher value on freedom than on sinless conformity to His will.

 God has given every man a free will to accept God's grace when he decides to meet the conditions which God has established for receiving it.

 There are some Scriptures that have the potential of being misunderstood if not looked at carefully in their full context. When looking at them in their proper context it becomes very clear that there is no such thing as limited atonement.

 The call of God's grace is not irresistible and limited to the elect. The drawing power of God is limited by the hardness of man's heart, but when man's heart is being humbled, God is able to draw men unto salvation through Jesus Christ.

 God does not predestine some to be saved and some to be lost. He knows the future, but gives us the choice.

 The purpose of predestination language in John's gospel is not to expose the exclusion of certain men from salvation because they were not chosen by the father, but to emphasize that from start to finish eternal life is the gift of God and does not lie under the control of men. A person who tries to gain eternal life on his own terms will find himself unable to come to Jesus because it has not been granted to Him by the Father. He has in fact been resisting the Father.

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VIIa.5. Please Define "Predestination" in Ephesians 1:5

https://heritagebbc.com/bible-question-and-answer-archive-5/viia-5-please-define-predestination-in-ephesians-1-5/

Excerpt:

***Question*:** Would you explain Ephesians 1:5 concerning the meaning of the word "predestination.

Answer: The word "predestination" comes from the Greek verb "proorizo." It means, according to *Vine's Expository Words on the Greek New Testament*, to "mark out beforehand, to determine before, foreordain." In essence, "predestination" means that something has been predicted by God and it must and will come to pass. The word "predestinate" as translated in the KJV is found only twice; that being in Romans 8:29 and 30. "Predestinated is found only twice and that is in Ephesians; once in Ephesians 1:5 and once in 1:11. These two words do not appear in the Old Testament. We shall examine WHO is predestinated, WHAT event is predestined and WHEN it will take place.

6. Let us begin with Ephesians 1:5.

"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will."

Notice who is predestinated. It can only be one of two groups. The saved or the lost. Paul identifies the children of God as the object of being predestinated, *"Having predestinated us* (plural pronoun)." This is Paul and every saved person. God did not predestinate anyone to be saved; but this teaches He predestinated something for those who are already saved.

What did God predestinate for the Christian? The Scriptures are pure and simple. The Christian is predestinated unto the adoption of children (Greek, HUIOTHESIA, meaning sonship). When we trust Christ as our Savior, we become His children:

"But as many as received him, to them gave he power to become the sons (Greek, teknon, meaning—"a child") of God, even to them that believe on his name." (John 1:12).

When? We are positioned in Heaven as a son now; but we do not come to the realization of our Sonship until the Rapture.

The Jewish Bar Mitzvah may aid in understanding adoption and Sonship. Bar Mitzvah means "a son of the commandments, or the placing of a son." When a Jewish boy reaches the age of 13, he is then considered as an adult. He is expected to accept adult religious responsibilities. It is a joyful occasion accompanied by gifts from friends and family. He is no longer considered a child; but an adult son.

The word "adoption" is from the Greek word "huiothesia," from "huios;" meaning "a son," and "thesis," "a placing." Therefore..."the placing of a son." Just as a Jewish boy is placed as an adult son on the day he reaches 13, we Christians also experience our Sonship when we are placed in Heaven at the day of the Rapture. This is when we have our physical bodies redeemed for a new glorified body. It could be no clearer than stated in Romans 8:23:

"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, WAITING FOR THE ADOPTION, TO WIT, THE REDEMPTION OF OUR BODY."

IN SUMMARY:

WHO: Negative: nowhere are the lost said to be predes-tinated to be saved

WHAT: Positive: the saved are predestinated to receive something.

WHEN: At the Rapture. 1 Thessalonians 4:17, 1 Corinthians 15:50-54.

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The false teaching of predestination for salvation is nothing more than a subtle, Satanic attack against God's character. John 3:16 says that,

"For God so loved the WORLD, that he gave his only begotten Son, that WHOSOEVER, believeth in him should not perish, but have everlasting life."

How could God love the world and then pick only a few to predestinate to salvation and let the rest go to Hell? Christ's death and Resurrection paid for the sins of all humanity and whosoever believeth in him has everlasting life!

Predestination: Thomas Aquinas and Calvin

http://www.faith-theology.com/2006/04/predestination-thomas-aquinas-and.html

Excerpt:

In popular books, and even in some theological text books, it is sometimes said that the idea of predestination was invented by John Calvin. Anyone who can say such a thing must never have read Augustine, or Anselm, or Duns Scotus, or Luther—or even Calvin himself (since part of Calvin's aim is to prove that his doctrine of predestination was also the teaching of the Fathers).

In fact, even Thomas Aquinas has a detailed doctrine of predestination, which is, in many material respects, nearly identical to that of Calvin.

Here's one quote from Thomas's *Summa theologiae* (1a.23.5):

> "The reason for the predestination of some and reprobation of others (*praedestinationis aliquorum, et reprobationis aliorum*) must be sought for in the divine goodness.... God wills to manifest his goodness in those whom he predestines, by means of the mercy with which he spares them; and in respect of others whom he reprobates, by means of the justice with which he punishes them. This is the reason why God chooses some (*quosdam eligit*) and reprobates others (*quosdam reprobat*).... Yet why he chooses some for glory and reprobates others has no reason except the divine will (*non habet rationem nisi divinam voluntatem*)."

Certainly I think the notion of double predestination should be subjected to theological criticism. But let's not pretend that the idea was invented by Calvin!

Why Did God Create You?

http://www.kingdomofchrist.info/why-did-god-create-you/



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N.T. Wright's Treatment of the Theology of Justification

http://www.thepaulpage.com/n-t-wrights-treatment-of-the-theology-of-justification/

Excerpt:

For quite a while now, especially as I have wrestled with the passages in Romans concerning election and predestination, I have struggled with the way those passages didn't fit into the context of the letter. The passages were about the unity of the body, so why was Paul giving the breakdown of how salvation works for individuals when he was writing to an audience of believers? So, I must admit that as I have read Wright's and others' material on Pauline theology I see this interpretation as fitting contextually where the traditional interpretations haven't.

As I have read others' critiques of the "New Perspective,' I haven't been impressed because most of them have obviously approached the subject with the predisposed idea of defending their previous beliefs or the Reformed tradition in which they grew up in or under which they studied. As I read these critiques, they make statements that are misinformed, criticizing incorrectly what Wright has written, arguing against a piece of the theology and not looking at the whole.

Thomas Schreiner narrows Wright's view down to defining God's righteousness as purely 'his faithfulness to his covenant,' and proceeds to argue from the Isaiah passages that God's righteousness must involve God's salvation on behalf of His people.[11] Wright has clearly stated that salvation is what the covenant was about from the start.

I wish that I had time to dig into the background material that Wright has published establishing the Jewish context in the 2nd Temple period. Though it sounds solid, right now I just have to take his word for it. I have not come close to reading everything that Wright has published on this subject, but I am interested in how his interpretation of the meaning of justification/righteousness in the Pauline letters affects his theology of election which Paul references in the same letters, therefore having the same context of kingdom membership. The context of these letters in dealing with justification is not individualistic, though they come down to the individual, for individuals, not ethnic groups, place their faith in Jesus.

If the doctrine of election and predestination is to be seen in the context of covenant, then this leads to a nationalistic view of predestination rather than an individualistic view. Galatians 3:8 *("The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham"),* along with Romans chapter nine, do lead us in the direction that Paul is using the election of God as part of his argument for the righteousness of God in His faithfulness to His covenant to redeem all of creation to Himself through His Son. If the context of covenant moves one's theology in this direction, I could see this being an argument for Barth's Christocentric and Unlimited Atonement; that Christ died for all people and the effects of Christ's death is universal to all people.

I think it is important in the current debate concerning the 'New Perspective' that we not throw the baby out with the bathwater while trying to protect certain elements of our theology; the position needs to be looked at as a whole body of work and not an attack on the Reformed tradition.

See also: Justification

Paul and Predestination **[Assumes Ephesians NOT written by Paul.]**

https://medium.com/the-liturgical-legion/paul-and-predestination-7b20c67f9758

Excerpts:

When Saint Paul was writing about concepts of predestination in his *Book of Romans*, he could not have conceived of the oncoming theological debates that were spawned from his work. From Saint Augustine

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and his theological clashes with the Pelagians, to the disputes between the Thomists and the Molinists, and culminating with the heavier emphasis placed on the notion by Calvinists and Jansenists,[1] the doctrine of predestination had a huge role in the formation of Christian history. It stems from three places in the attributed Pauline corpus. These places are in Romans 8:28–30, Ephesians 1:4–11, and 1 Corinthians 2:7. From these verses, I intend to establish that predestination is best understood as a mysterious reveal of divine wisdom, which gathers the church, and restores Israel as part of God's eternal plan for creation.

…

If we understand Ephesians as not having Pauline authorship, but an astute commentary of Paul's theology, then we can give credence that it was either (1) common knowledge of what Paul spoke of in reference to predestination in the early church, or (2) that the author of Ephesians had sources to Pauline texts. The author of Ephesians sees predestination is a reflection of God's wisdom and mystery present in both Romans [Ephesians 4:8], and Corinthians [1st Corinthians 2:7]. It involves Paul helping gentiles know their place within God's plan, as it relates to the Jews, and creation as a whole [64]. For Paul, the church is predestined to be the new creation built with Christ as the foundation of it all due to God's eternal wisdom.

The Logic of Jewish Election (re: N.T. Wright) by Derek Vreeland

https://derekvreeland.com/tag/nt-wright/ (all N.T.W related)

https://derekvreeland.com/2017/12/logic-jewish-election/ (article)

Excerpt:



At the heart of the debate between Calvinism and Arminianism over the doctrine of election is the understanding of God's act of predestination.

Within Calvinism, God predestines the elect for salvation and the "reprobate" are elected for damnation. In other words, God chooses some for salvation and the rest he turns over to the rebellion of their sinful ways. For John Calvin, "*By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation.*" [1] Election from this perspective is unconditional.

Within Arminianism, God predestines those whom he foreknew. In other words, God knows in advance who will accept Christ and who will reject him. According to John Wesley, "*Who are predestinated? None but those whom God foreknew as believers*." [2] Election from this perspective is conditional upon the individuals' faith.

Taking a Step Back

This debate has been recycled over and over again for centuries with people taking sides. What we need to do in our generation is to take a step back from the theological debate and take a fresh look at Scripture, starting with Paul, to see how Paul uses the word election. For example in Romans 9 Paul writes:

> And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad—in order that

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> God's purpose of **election** might continue, not because of works but because of him who calls—she was told, "The older will serve the younger." As it is written, "Jacob I loved, but Esau I hated."
>
> Romans 9:10-13 [ESV]

Paul uses the terms "election" and "elect," but what are we to make of it? Does God love some people and thus elects them for salvation and hate others whom he chooses for damnation? Or does God know in advance who will love him and who will hate him? And more importantly, what is "God's purpose of election" anyway?

Paul was a Jewish thinker who wrote using Jewish language and metaphor. In order to understand how he uses the term election we have to peak into the Jewish context of what it meant for Israel to be the elect, the chosen people of God.

N.T. Wright on Election

One of the top takeaways for me from Tom Wright's *Paul and the Faithfulness of God* was on this very issue of election and what it means for followers of Jesus to be justified and thus members of the elect people of God. The key in understanding election is in understanding the logic of Jewish election.

For Wright, *Jewish election is not about salvation but about a vocation*.

In other words, Israel was not chosen for election so they could have BFF status with the God of creation. They were chosen by God so they could fulfill humanity's primary vocation of being God's image-bearers in God's world, shining the goodness, truth, and beauty of the Creator into all creation. God did not choose Israel so that they could merely occupy a strip of land in the Middle East with a capital in Jerusalem.

The logic of Israel's election was not God choosing one ethnic group in order to condemn the rest of the world or allow them to remain in pagan darkness. The logic of the election of Israel was God choosing a certain people through whom he would rescue the world with the light of his love. For Wright, the logic of Jewish election is tied to how Paul understood justification.

To be justified is to be put right as the people of God for the purposes of God. In order to see the logic of election within the overarching purposes of God, Wright sketches seven movements which capture the logical context behind his interpretation of Paul's theology of justification in *Paul and the Faithfulness of God* pages 942-961:

1. *"God the creator intends at the last to remake the creation, righting all wrongs and filling the world with his own presence."* We begin where the Christian narrative begins; we start with the actions of the one true God making the world as a place to be shared with human beings.

2. *"For this to happen, humans themselves have to be 'put right'."* Humanity is intricately connected to God's world, so they must be put right. God's way of putting people right is God's act of justification.

3. *"God's way of accomplishing this is through the covenant."* Even though it may seem like a strange way of setting things right, covenant was, and is, God's way of redeeming his good creation. God intended all along to remain faithful to Israel.

4. *"(The covenant) is how the creator God will put humans to rights."* God is responsible for setting right a world gone wrong and he has the power and authority to do so. He will not only set the world right through covenant, but his covenant with Israel was his particular way of setting all of humanity right.

5. *"All these themes point forward to the decisive divine judgment on the last day, in other words, to 'final eschatology.'"* All language regarding justification points to God's future and final act of judgment, where he will sort out the things gone wrong in his good world. Present justification experienced by those in Jesus the Messiah is a foretaste of the justification to come at the final judgment.

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6. *"The events concerning Jesus the Messiah are the revelation, in unique and decisive action, of the divine righteousness."* In the death of Jesus, sin—the source of humanity's wrongdoing—is condemned, and in the resurrection of Jesus, God's new creation, the very place where the world is being put right, has begun. Through the Messiah we see God's righteousness displayed both in terms of his covenant faithfulness and his restorative justice.

7. *"When Paul speaks about people being 'justified' in the present, he is (arguing)…that in the present time the covenant God declares 'in the right,' 'within the covenant,' all those who hear, believe and obey 'the gospel' of Jesus the Messiah."* This declaration creates a new situation, a new status for those who are justified and thus welcomed in as the people of God. Justification is not a description of a person's moral character but a declaration of a person's social identity. Wright adds: "Those who are declared or accounted 'righteous' on the basis of Messiah-faith constitute the single covenant family which the one God has faithfully given to Abraham." [3]

As the justified, we are God's elect, members of God's chosen people so that through us God can rescue the world. We are the justified justice-bringers, the chosen healers for the broken and wounded, the elect people for the sake of the world.

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[1] Institutes 3.21.7 http://www.reformed.org/books/institutes/books/book3/bk3ch21.html

[2] Sermon 58: On Predestination http://www.umcmission.org/Find-Resources/John-Wesley-Sermons/Sermon-58-On-Predestination

[3] The summary of this list is taken from *Through the Eyes of N.T. Wright* my reader's guide to *Paul and the Faithfulness of God*.

Greg Boyd: How do you Respond to Romans 9?

http://reknew.org/2008/01/how-do-you-respond-to-romans-9/

Excerpt:

…On the basis of these six considerations I conclude that the deterministic interpretation of Romans 9 is as misguided as it is unfortunate. It is misguided not only because it misinterprets Paul, but because it fundamentally clashes with the supremacy of God's self-revelation in Christ. And it is unfortunate because it tragically replaces the unsurpassably glorious picture of God as Jesus Christ dying on the cross for undeserving sinners with a picture of a deity who defies all moral sensibilities by arbitrarily fashioning certain people to be vessels fit for eternal destruction — and then punishing them for being that way. It exchanges the picture of a beautiful God who reigns supreme with self-sacrificial love and flexible wisdom for a picture of a God who reigns by the arbitrary exercise of sheer power.

I unequivocally affirm that the sovereign God "has mercy on whomever he wants to have mercy, and he hardens whomever he wants to harden." I would simply add that the "whomever" he has mercy on refers to "all who choose to believe" while the "whomever" he hardens refers to "all who refuse to believe." The passage demonstrates the wisdom of God's loving flexibility, not the sheer determinism of God's power.

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Predestined in Christ: Ephesians 1:3-14 and Calvinism

https://jdhollowayiii.blogspot.com/2013/06/predestined-in-christ-ephesians-1-and.html

Excerpt:

At face value, this passage seems to support Calvinist ideas of predestination and election: "he chose us . . . before the foundation of the world," "he predestined us for adoption," "[we were] predestined according to the counsel of his will." This sounds like Calvinism, and I sympathize with everyone who reads this passage and either thinks, "See? There it is!" or "Well, I guess it is in Scripture." However, when one analyzes the passage, and considers its historical context, not only is the Calvinist understanding unnecessary, but also unlikely.

ELECTION

Before Christ, Israel was the elect. Such is common knowledge. Israel was the chosen vessel through which salvation would be brought to the world. However, as N.T. Wright observes, the people of Israel were "bound up in the problem instead of being the bringers of the solution."(1) Thus, if salvation was going to spread to the world, it would have to be accomplished through a very different means. Enter Jesus Christ. The story continued with the "Messiah [doing] for the world what Israel was called to do."(2) Christ, then, is the new elect. Paul spells out God's redefinition of election with Christ at its center. As Markus Barth states, "God administers and carries out election through Jesus Christ."(3) Likewise, Ralph P. Martin states, "Election is . . . universalized to include all who are in Christ."(4)

It then follows that, since Christ is the elect, Wright says,

> "those who hear the gospel and respond to it in faith are *then* declared to be [God's] people, his elect."(5) This can be seen quite clearly in our passage: "God . . . blessed us *in Christ* . . . [and] chose us *in him. . . .* he predestined us for adoption as sons *through Jesus Christ*. . . . he blessed *in the Beloved*. *In him* we have redemption through his blood. . . . he set forth [the mystery of his will and purpose] *in Christ* . . . to unite all things *in him*. *In him* we have obtained an inheritance. . . . *In him*, you also . . . were sealed with the promised Holy Spirit."

It is clear in this passage that the elect ones are what they are only in Christ. This may seem like a simple, commonsensical statement, but we have to stop and think about how this completely redefines election: election is no longer a chosen people group, nor is it made up of specific individuals who are chosen; rather, it is Christ who is chosen, the elect, and, subsequently, all those who are in Christ. Those who accept the gospel and believe in Christ become *in him*, they become elect: "when you heard the word of truth, the gospel of your salvation, and believed in him, [you] were sealed with the promised Holy Spirit" (v.13).

PREDESTINATION

How, you might ask, does this perspective explain the references to predestination in this passage? Doesn't the passage suggest that those who are in Christ were predestined to be so?
Not necessarily.

I think all Christians can agree that the Incarnation, Crucifixion, and Resurrection of Christ, the Son of God, were predestined. But do passages like these suggest that we go a step further and say that all those who would be saved by his sacrifice were also predestined? It is unlikely that Paul was saying that in writing this passage, for one only has to affirm that *Christ's saving act* was predestined in order to say with Paul that we were predestined for adoption.

God predestined that Christ would be the elect and that he would call all people to salvation. Thus, when

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one says 'Yes' to Christ through faith, one becomes one of the elect and it can rightfully be said that he/she was predestined for adoption (Eph. 1:4-5, 11; Rom. 8:29-30), because it was predestined that Christ would be the elect for all people, and that all who accept him would then be the elect. I was predestined to for adoption, because it was God's purpose in Christ to adopt all who believe in him, and I chose to believe in him. Consider Greg Boyd's analogy:

> Suppose you attend a seminar in which a certain video is shown. You might ask the instructor, 'When was it decided (predestined) that we'd watch this video?' To which the instructor might respond, 'It was decided six months ago that you'd watch this video.' Note that it was not decided six months ago that *you individually* would watch this video. What was decided was that *anyone who took this seminar* would watch this video. Now that you have chosen to be part of this seminar, what was predestined for the seminar applies to you. You can now say, 'It was decided six months ago that *we* would watch this video.'(6)

In the same way, Christ's saving act was predestined; it was predestined that all who would believe in Christ would be the elect. Election is an open invitation to all people, and all who say 'Yes' become the elect, who are predestined for adoption, "according to the purpose of him who works all things according to the counsel of his will" (v.11)…

See also comments, for example:

Author's response to a prior comment: I absolutely agree with you. Where I might have misguided you is in that I was mostly talking about the subjective aspect of election. Objectively, you're right, we have all been chosen in Christ. But subjectively, as you said, we have to embrace that reality if we are to participate in it and, ultimately, reap the benefits of that participation. In this, you and I are very much singing the same song.

I would add, however, that though we can only embrace that reality because of the Holy Spirit, I believe the Spirit is always trying to reconcile all people back to the Father. Humans simply have the power to reject that invitation.

NOTE: Predestination is used six times in the scriptures, all in the New Testament (Ac 4:28, Ro 8:29, Ro 8:30, 1 Co 2:7, Eph 1:5, Eph 1:11). The Greek word (proorizo) can be translated as decreed, predestined, foreordain, decided beforehand or destined. Different translations use different English words, but they all are the same Greek word.

http://foundationsforfreedom.net/Topics/Theology/Election-Predestination-Romans08_28-30.html



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Greek Word Study: προορίξω 'proorizo' meaning 'predestine' (Strong's 4309)

https://www.logosapostolic.org/greek-word-studies/4309-proorizo-predestine.htm

This is a word study about the meaning of the Greek word προορίξω, 'proorizo' meaning 'predestine' Strong's 4309 in the New Testament. It gives every verse where the 'proorizo' appears. To obtain a true understanding of this word these scriptures need to be meditated on and notes made of their meaning in different contexts. This requires putting scriptures together where they seem to have a similar meaning, and then meditating even more. The truth will be revealed by the Holy Spirit, who has been given to guide us into all truth (John 16:13). Wherever this word proorizo appears in the Greek, the translation of it is highlighted with yellow. If the word is in *italics* then there is no equivalent word for it in the Greek. Every blessing be to those who seek the truth of God's word.

#2.1 Scriptures for προορίξω 'proorizo' meaning 'predestine' Strong's 4309

Acts 4:28 For to do whatever your hand and your counsel predestined to be done.
[KJV: determined; NET and NIV: decided]

Romans 8:29 For whom he foreknew, he also predestined *to be* conformed to the image of his Son, that he might be the firstborn among many brothers.

Romans 8:30 Furthermore whom he predestined, them he also called: and whom he called, them he also justified:and whom he justified, them he also glorified.

1 Corinthians 2:7 But we speak the wisdom of God in a mystery, the hidden *wisdom*, which God pre-ordained before the ages for our glory:
[KJV: ordained; NET: determined; ESV: decreed; NIV: destined]

Ephesians 1:5 Having predestined us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Epehsians 1:11 In whom also we have obtained an inheritance, being predestined according to the purpose of him who works all things after the counsel of his own will:

NOTE: Predestination is used six times in the scriptures, all in the New Testament (Ac 4:28, Ro 8:29, Ro 8:30, 1 Co 2:7, Eph 1:5, Eph 1:11). The Greek word (proorizo) can be translated as decreed, predestined, foreordain, decided beforehand or destined. Different translations use different English words, but they all are the same Greek word.

http://foundationsforfreedom.net/Topics/Theology/Election-Predestination-Romans08_28-30.html

***See also*: Predestination Definitions** **See also: Predestination Revised**

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Bible verses related to *Predestination* from the (KJV) by Book Order

https://www.kingjamesbibleonline.org/Bible-Verses-About-Predestination_KJV

Proverbs 16:4 - The LORD hath made all [things] for himself: yea, even the wicked for the day of evil.

John 6:44 - No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

John 15:16 - Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and [that] your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Acts 13:48 - And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Romans 8:28-30 - And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose. *(Read More...)*

Romans 8:29 - For 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.

Ephesians 1:4-5 - According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: *(Read More...)*

Ephesians 1:4 - According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Ephesians 1:5 - Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Ephesians 1:11-12 - In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: *(Read More...)*

2 Timothy 1:9 - Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

1 Peter 1:20 - Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

2 Peter 3:9 - The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Revelation 13:8 - And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

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Bible verses related to *Predestination* from the (KJV) by Relevance

https://www.kingjamesbibleonline.org/Bible-Verses-About-Predestination/

Ephesians 1:4-5 - According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: *(Read More...)*

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58 Bible Verses about Predestination
https://bible.knowing-jesus.com/topics/Predestination

17 Bible Verses that Support Predestination (& The Doctrine of Election)
http://www.swordwalk.com/17-verses-that-support-predestination-election/

***See also*: Predestination Revisited**

***For details see*: Predestination, Election and Related Terms**

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Annunciation as Election (Scottish Journal of Theology, Ecumenical Perspective) (2001)

http://www.westmont.edu/~work/articles/annunciation.html (*See*: Predestination – A Brief History)

Excerpt: (See also: Predestination Revisited)

Election's Unhappy Returns

Is the doctrine of election worth the trouble?

In his review of the historical tradition, James McClendon concludes that "the doctrine of election or predestination in Scripture viewed as a whole seems fully to warrant none of the paths ecclesiastical doctrine has so far taken." He finds some hopeful signs, particularly in his own Radical Reformation tradition. Yet his redrawn contours of the doctrine rarely appeal to the tradition so far. "The old associations of the doctrine die so hard that (in my judgment) this part of Christian teaching is of little present service. We do well to emphasize the rule of God in every effective way, while exercising great reserve with regard to this Augustinian deposit."2

The Catholic appraisal is guarded as well. Augustine's doctrine of the Trinity was so compelling that it led the West to alter the Nicene Creed. [*see also*: Creeds] His doctrine of the Church has determined Rome's ecclesiastical politics. His doctrine of original sin has flowered in Catholic anthropology, Mariology, and sacramental practice. John Henry Newman uses these legacies to illustrate his theory of the development of Christian doctrine:

The highest and most wonderful truths, though communicated to the world once for all by inspired teachers, could not be comprehended all at once by the recipients, but, as being received and transmitted by minds not inspired and through media which were human, have required only the longer time and deeper thought for their full elucidation.3

But where is Augustine's doctrine of *specific grace* among Newman's illustrations? Augustine's doctrine of predestination was partially ratified at the Council of Orange, and adapted in Thomas' cosmology. But then it was largely disowned at the Council of Trent, and it has been fully elucidated only by those who *repudiated* Rome's ecclesial claims. Predestination is apparently a dead end in the Catholic tradition, a pruned branch of Newman's tree.

The appraisal is surely higher in the Reformed tradition, where (as Warfield put it) Augustine's doctrine of grace triumphed over his doctrine of the Church, rather than the other way around. Yet even here, Calvin's formulation of the doctrines of election and predestination have fared rather poorly. Within a hundred years of the Reformation, Arminius' followers radically reformulated Calvin's revived Augustinianism, and now dominate the Protestant landscape. The doctrine's primary legacy in today's Reformed traditions (Anglicanism, Methodism, evangelicalism, and even Presbyterianism) seems to be endless bickering and polarization among Arminian and Calvinist true believers, and exhaustion and apathy in the middle. Where the debate *has* ended, it has ended by sheer attrition — an Elizabethan Settlement without reconciliation or resolution. When one consults the American faithful in matters of election, one hardly hears a ringing endorsement, even though the doctrine played a formative role in the spiritual formation of the West and in the theological heritage of America herself.

A case in point: Before beginning my formal theological education, I personally killed two thriving Bible studies by bringing up election and predestination. In one I watched a woman take the book we were reading together, Michael Scott Horton's *Putting Amazing Back into Grace*,4 and throw it to the ground in revulsion. She was not amazed; she was horrified.

Augustine's doctrine of election thus fails votes of confidence from radicals, Catholics, evangelicals, and even many Reformed! Needless to say, Eastern Orthodoxy rejects it too (in the Confession of Dositheus). Yet rejection alone has never truly satisfied. As McClendon admits, "that God elects or chooses is a staple of Scripture's narratives," and "once we take seriously the divine prevenience both in creation and

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redemption, election seems inevitably to follow."[5] What is a theologian to do? Ignoring the doctrine, however tempting, is no solution.

What follows is my personal penance for breaking up those Bible studies. To diagnose the problem, we will review (though cursorily) a particular feature of election's doctrinal history. To recommend a remedy, we will offer an exegetical and liturgical point of departure in the liturgical practice of Annunciation that casts election in brighter theological light. It does not solve the centuries-long debate between Calvinism and Arminianism, nor does it endorse one school wholeheartedly, but it does shift the terms of the debate in a constructive direction.

Children of Pelagius: A Brief History of the Doctrine of Election

It is ironic, though perhaps not surprising, that we owe the shape of the Western theology of election and predestination to Pelagius. He, like his opponent Augustine, sought to defeat Manichaean dualism. Augustine's arguments against Manichaeism rooted human responsibility for sin in the human free will, which, wrongly exercised, introduced corruption into God's originally good creation. Pelagius pursued the same line of reasoning toward righteousness that Augustine had pursued toward sin, with catastrophic results. His fatal error was treating human *depravity* as essentially symmetrical to human *righteousness*. It led his doctrines of sin and grace to root Christian holiness as well as human sinfulness in humanity's created nature. Good Christian practices would begin in a human will that is, if not essentially good, certainly capable of choosing God's baptismal grace and living righteously on its own power afterwards.[6] Sin's power would be merely a consequence of people freely choosing it, and God's grace would be the provision of a one-time forgiveness for pre-baptismal sins, and the law of the sinless Jesus Christ as a normative example for followers to imitate. Furthermore, concentrating his account in the human microcosm led Pelagius and his followers to neglect the macrocosmic narrative of God's saving economy. Each human will effectively occupied the center of its now individualized salvation- or damnation-history.[7]

Pelagius' crucial contribution to the Church's doctrines of sin and grace was thus twofold: First, his teaching, well intended to strengthen the lax Christian morality of his day,[8] instead unforgettably illustrated the trivialization of both sin and grace that inevitably follows when one roots the power to respond to God in the sovereign human will.[9] The Church came to view it as "another gospel," a fundamental failure to appreciate the extent of God's prior favor and sanctifying gifts.[10] In response, Augustine's emphatic reaffirmation of the power of both sin and grace fundamentally shaped Western Christianity. Second (and less often noticed), Pelagius' anthropocentrism powerfully influenced the terms of the debate and the subsequent soteriology of the West. Both Pelagius and Augustine came to be "so preoccupied with the salvation of the individual that they neglected to explore that healthier and saner dimension of corporate salvation which is a recurrent theme in both Old and New Testaments."[11] The story of Jesus Christ became "incidental" to the theological battle.[12]

"It is surprising," says John Ferguson, "how little reference is made in the whole controversy to the personal life of Jesus."[13] But the die was cast. Together, Pelagius' objection and Augustine's response moved the Western account of sin and grace away from a salvation-history centered in God's chosen people Israel and chosen son Jesus, toward innumerable personal histories of sinful inheritance, prevenient grace, and cooperative response. Augustine responded all too well to Pelagius' threat: The compelling narrative of his *Confessions* overpowered both Pelagius' pseudonarratives of free agents, and the biblical metanarrative of Israel, Jesus, and Church. As a result, he and his allies were defeated in their own victory. The doctrine of election drifted into the Western doctrines of single- and double-predestination: God predestines from eternity a fixed number of creatures to heaven, and (perhaps) the rest to hell. Election would not reemerge from their influence until the twentieth century.[14]

Augustine's bitter war against "Pelagianism"[15] convinced the Church to repudiate Pelagian ideas in 431 and 529. While the Church never canonized the particulars of Augustine's own proposal, Augustinianism remained the dominant influence in the West ever afterwards, especially through Anselm and Thomas

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Aquinas. Revived by the Reformers, Augustine's doctrine of grace became a central distinguishing feature of Protestant theology.

However, Pelagius, Rufinius, Celestius, Julian, and the like were not Augustine's only opponents. Augustinianism has always had strenuous *orthodox* detractors. The Council of Trent repudiated the Protestant positions and Rome fought Jansenism for centuries, closing off thoroughgoing Augustinian predestination as a Catholic option. And within the Reformed wing of Protestantism, Arminianism arose as a revival of what one might call either moderate Augustinianism or (misleadingly) "semi-Pelagianism."

James Arminius' followers asserted in the Remonstrance of 1610 five famous objections to Calvinism. The Reformed Church of Belgium strenuously denied each Arminian claim in the Canons of Dort of 1619, today most widely appreciated in slogan form as the famous "Calvinist" TULIP.

The TULIP is Augustinian predestination reduced to its essentials. Yet both the Remonstrance and the Canons of Dort, and the confessional traditions they helped to shape, continued to accept Pelagius' frame for the issue of election — an individualized "order of salvation" rather than a story of personal redemption in the context of the wider story of God's chosen people.16 Both still basically honor the ancient limits of the Pelagian-Augustinian debate. By failing to criticize (or even notice?) the framework it had inherited from Augustine's argument against Pelagius, Calvinist Orthodoxy replaced Pelagian anthropocentric soteriology with more of an *anti*-anthropocentric soteriology than a vision of salvation truly centered in salvation's divine economy.

Or so it appeared to Karl Barth. Calvinism's greatest theologian since Calvin took the doctrine in a revolutionary direction.17 For Barth, Augustine's experiential doctrine of predestination opened up a division between human-centered and God-centered accounts of salvation that had plagued the Church ever since. The key to overcoming it was centering the doctrine firmly in Jesus Christ.

Barth's exposition of God's decrees radically reformulated the older Reformed doctrine of election. A truly theocentric soteriology must arise from the specificity of God's action in Jesus Christ. The Father proclaims in the Lukan Transfiguration scene, "This is my Son, the one I have elected" (*ho eklelegmenos*, Luke 9:34). *Jesus* is the elect one, the one on whom God's decrees of "Yes" and "No" fall. In God's eternal decree for fellowship with humanity in his Son, the two accounts are one: The electing God is the elected man. Barth located the doctrine of election not under providence or salvation, as the older infralapsarian and supralapsarian positions in Calvinism had, but under his doctrine of God, identifying God's twofold word of affirmation and negation with the divine Word who would become flesh. All God's chosen are finally rejected and accepted *in him* (Eph. 1:4). The countless human narratives of salvation find their coherence only in the metanarrative that centers in Jesus. Election is the therefore not a mystery hidden from the gospel of God, but the gospel itself, the Good News "*in nuce*." It is God's eternal will to narrate the cosmic narrative of creation and redemption.

What Happened to Israel?

Our historical survey is too brief to include many important nuances. Yet it still reveals a rarely noticed omission, ever since Pelagius and Augustine, of the sheer *Jewishness* of election in its biblical forms. In repudiating Pelagius, the Church failed to appreciate, let alone correct, the deep roots of his thinking (and its own) in worldviews foreign to Israel and its Scriptures. Pelagius' legacy is indeed a separation of the doctrines of election and predestination from God's saving activity, *in Israel* and specifically in Israel's *Messiah*.

This separation has given both the heretical and orthodox doctrines of election monstrous qualities that lead to doctrinal and practical abuse. They describe God in ways unpersuasive and unattractive to the faithful — lending themselves to caricatures at the popular level, and sometimes the formal level, of their long polemical history. The Pelagian God becomes a passive legalist. The Arminian God becomes a nominal sovereign who waits forever to rubber-stamp human decisions. The Calvinist God becomes a tyrannical micromanager whose mysterious actions are just simply by definition. The Barthian God rejects

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and accepts all of humanity on the cross. The scope of God's decrees ironically overpowers the concrete history of Israel, Jesus, and Church that supposedly reveals them, bringing Barth's doctrine of salvation to the brink of soteriological universalism. Barth can do little more than deny the logical force of his own argument and forbid the teaching of universalism. These alternatives are neither conducive to worship nor edifying to the saints. What then?

Perhaps one should move in the opposite direction, *from* the Church's practices of worship and edification *to* its doctrines. But even here we are met with a problem: Is election's liturgical point of departure the Arminian practice of altar calls? Or the Augustinian practice of infant baptism? Our selection amounts to an *a priori* conclusion. The practices by which people appropriate salvation are already built upon rival accounts of how people are saved.

Yet it is Jesus' story to which Christians witness, not primarily their own. And the Christian year, shaped around the narrative of Jesus and shared by Augustinians, Calvinists, and Arminians, commends a happier location for the doctrine of election: in its feast of the Annunciation. Annunciation points a way out of the Pelagian-Augustinian world in which the doctrines of election and predestination have arisen, putting these doctrines back into their proper biblical and liturgical perspective. Furthermore, to worshipers hungry for specifics about election that Barth will not offer, Annunciation offers more than a specific "Yes" and "No" addressed to Jesus Christ, or a blanket "Yes" and "No" encompassing all humanity. It does so by taking us back to an ancient sign of assurance of God's favor to an embattled, wavering Israelite king: "The young woman is with child and shall bear a son, and shall name him Immanuel" (Isa. 7:14, Communion Antiphon, Feast of the Annunciation).

The Choosing of the Chosen

Though election is eternal (Eph. 1:4), and though it centers on Jesus (Luke 9:34), we only know so because election takes *temporal* shape (note the perfect tense, not the aorist, in Luke 9:34), in the history of Jesus' people *Israel* (note what follows in Eph. 2). Annunciation situates Mary's visitation in the contexts of Israel's salvation-history and Jesus' career. These contexts also happen to be the broader and the narrower historical contexts of divine predestination.

The two contexts merge in a young Jewess named Miriam, but begin to converge long before her time. Mary's story echoes not only God's promise to Israel through Isaiah, but even earlier choices on God's part: "When Israel was a child, I loved him; and out of Egypt I have called my son" (Hos. 11:1, cf. Matt. 2:15).

Here "Israel" of course stands for the nation of Israel — from which Jesus comes, which Jesus represents in his ministry (and his Matthean return from Egypt), and over which he reigns as king. But it first stands for *Jacob*, the second-born son who received a blessing from his father Isaac: "Let peoples serve you, and nations bow down to you. ... Cursed be everyone who curses you, and blessed be everyone who blesses you" (Gen. 27:29). God specially chose Jacob to receive his blessing, as he had chosen Isaac (telling Abraham, "offspring shall be named for you" [Gen. 21:12]). And Abraham himself, an obscure wandering Aramean, gained God's mercy for no apparent reason: "I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed" (Gen. 12:2-3). Abraham, Isaac, Jacob, and Jacob's descendents were specially chosen by God as recipients of divine blessing and means through which others are both blessed and cursed. In other words, they are God's chosen, his *elect*.

The salvation-history that begins in Abraham and culminates in the conception of Jesus (Matt. 1:1-16) is our epistemological starting point for the Christian doctrine of election. And when we start here, we find features missing from the TULIP. First, Genesis' account of election is startling in how it concentrates on election as the means by which God's salvation is *extended to others*. It is not made immediately available to all; but neither is it restricted to those expressly elected. The overriding logic of election is not

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an appeal to arbitrariness as evidence of God's absolute power, but an appeal to God's mysterious way of blessing all the families of the earth.18

Second, the biblical accounts of election reveal a God who apparently prefers the weak to the strong. Thus an undistinguished Aramean and two second-born sons become the channels (not merely the beneficiaries) of God's salvation. Thus David, the youngest and shortest in a family of shepherds, founds an eternal royal line. Thus an adolescent village girl, engaged to a stonemason, is made the Mother of God. The theme of election as reversal permeates the biblical images of God's predestination. It unravels the caricature of a God who decrees blessings and curses autocratically. Insofar as reversal and mission characterize the biblical vision of election, they point out the *continuity* of God's choice over its *arbitrariness*.

Third, Augustinian and Calvinist doctrines of double-predestination have a symmetrical feel to them that is missing in the biblical accounts. If there are a decree of salvation and a decree of reprobation, they are not equal opposites. Rather, election's overriding concern is *blessing*.

Reprobation as a Means of Salvation

This asymmetry is easy to miss, since it is so counterintuitive: How can a decree of reprobation work to further salvation? The three most often quoted biblical examples of God's "predestination to damnation" offer an answer.

Jacob and Esau. The first example is Esau. Jacob deceives his father Isaac into receiving Esau's birthright and his blessing. While Genesis passes over his duplicity without much comment, Malachi attributes the reversal of fortune to God's favor, not to Jacob's or his mother's conniving:

Jacob I loved, but Esau I hated. I have made his hill country a desolation and his heritage a desert for jackals. If Edom [Esau's people] says, "We are shattered but we will rebuild the ruins," YHWH Sabaoth says, They may build, but I will tear down, until they are called the wicked country, the people with whom YHWH is angry forever. Your own eyes shall see this, and you shall say, "Great is YHWH beyond the borders of Israel" (Mal. 1:2-5)!

Paul in turn interprets Malachi in Romans 9, perhaps Calvinism's favorite prooftext for predestination:

When Rebecca had conceived children by one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad, in order that God's purpose in election might continue, not because of works but because of his call, she was told, "The elder will serve the younger." As it is written, "Jacob I loved, but Esau I hated" (Rom. 9:10-13).

Following Augustine (and especially Luther), most Protestants have read Romans as an account of how individuals are saved by their faith in Jesus Christ apart from their own works-righteousness. Accordingly, Rom. 9 becomes an account of how individuals are predestined to salvation or predestined to rejection according to God's inscrutable purpose. Paul even anticipates the objection to such a predestination:

What shall we say then? Is there injustice on God's part? By no means! For he says to Moses: "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So it depends not upon will or exertion, but upon God's mercy (Rom. 9:14-16).

This looks like an airtight prooftext of double-predestination: Paul even counters the Arminian objection before it is raised! But Romans is *not* about how individuals are saved by their faith *in* Jesus Christ apart from their own works-righteousness.19 It is about how Jews and Gentiles are saved by the "faith of Jesus Christ" (*pistis christou*), apart from works of the Torah such as circumcision. It is not about individuals as individuals, but an answer to the question of whether God has abandoned his elect — Israel — in the wake of their rejection of Messiah. "Has God rejected his people?" Paul asks in Rom. 11:1. "By no means! I *myself* am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has *not* rejected his people, whom he foreknew" (Rom. 11:1-2a). Jacob and Esau are neither illustrations of

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God's division of humanity into two camps, nor types of those God conditionally elects. They and the nations they personify are salvation-history, in at least two significant respects.

First, from even before their births, Jacob and Esau duel for the inheritance of Isaac's and Abraham's blessings, and for roles in God's redemptive plan. On the rivalry between these two would-be patriarchs hangs the cosmic history of all humanity. Esau's rejection must be understood not as some arbitrary divine grudge, but in terms of God's promise to Abraham, through whom all the families of the earth will be blessed.

Second, God gives them both roles in the fulfillment of that promise. Israel is the bearer of God's favor for the world, while Edom is a reminder to Israel, then to the world, that YHWH is more than a regional deity (Mal. 1:5).

In Romans, Paul is showing that it is through Jacob — that is, through both Israel's election and Israel's hardening (11:7) — that Gentiles are grafted into the promises of a jealous God, and that it is through the nations — nations like Edom — that Israel will learn God's jealousy for herself and return (11:13-15, cf. Mal. 3). The Malachi passage fits beatifully. Yet Paul's use of it undermines the common notion of election dividing the world into the elect and the damned. In chapters 9-11, believing Israel is elect, while disbelieving Israel is both hardened, as far as the gospel is concerned, and elect, as far as the promise is concerned (11:28-29, 32). In Romans we do not find two neatly distinguished divine decrees that cleanly separate the world into sheep and goats. They overlap — and both are directed toward God's mercy.

Moses and Pharaoh. The second example follows Esau in Romans 9. God hardens Pharaoh's heart "so that I will gain glory for myself over Pharaoh and all his army; and the Egyptians shall know that I am YHWH" (Ex. 14:4). While Pharaoh is another favorite Calvinist example for double-predestination, he too is hardly a random character in history. He plays a crucial role in Israel's deliverance, and thus in the world's deliverance through Israel. So Paul follows Jacob and Esau, paired in Rom. 9:12, with Moses and Pharaoh, paired in 9:15 and 9:17:

For the scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth." So then he has mercy upon whomever he wills, and he hardens the heart of whomever he wills (Rom. 9:17-18).

The last verse here seems to warrant extending the idea of mercying and hardening (or blessing and cursing) to humanity in general as an Augustinian doctrine of double-predestination. And indeed, Paul seems to anticipate and counter the natural Arminian objection, "Why does he still find fault? For who resists his will?" (Rom. 9:19) with an appeal to the potter's right to mold clay however he pleases. However, here too Paul concentrates on God's redemptive purpose *for all of humanity* through those he molds. This is the theme of Isaiah 29, whose sixteenth verse he quotes. Egypt and all the earth learn YHWH's identity, and learn to call on his name, in part through Pharaoh's hardened heart. Never in Romans are God's different sovereign purposes taken out of their cosmic, narrative context and made decrees merely concerning the fates of individuals. Jacob and Esau, Moses and Pharaoh are pivotal figures in salvation-history through whose history Jesus emerges as the savior of "all" (Rom. 11:32).

Jesus and Judas. The predestination of Christians follows the same pattern, both within and without Romans. They are the pivotal figures in salvation-history-in-the-making, whom God has called, gathered, mentored, and sent out. Election is therefore to be understood in terms of apostolicity. Jesus' call to discipleship frames Ephesians' doctrine of predestination:

[God] chose (*exelexato*) us in him before the foundation of the world, that we should be holy and blameless before him. He destined (*proorisas*) us in love to be his adopted children through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved One. For he has made known to us in all wisdom and insight the mystery of his will, according to the purpose which he set forth in Christ as a plan for the fulness of time, *to unite all things in him, things in heaven and things on earth* (Eph. 1:4-6, 9-10).

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Ephesians proclaims neither arbitrariness nor eternal mystery on God's part, but a consistent purpose and a mystery disclosed in Jesus Christ, and human agency in fulfilling that purpose. Chapters 3 and 4 make this even more abundantly clear: The purpose of predestination and divine grace is the growth and perfection of Christ's body, which we now see is cosmic in scope, including both Jews and Gentiles (Eph. 3:4-6, 4:12-16).

God's apostles and disciples are his Jacobs and Moseses in the new Israel. And Iscariot is his Pharaoh. Judas Iscariot is our third common illustration of God's decree of perdition. Jesus prays in John 17:12, "I have guarded [those you have given me], and none of them is lost but the son of perdition (*ho huios tês apôleias*; NRSV "the one destined to be lost"), that the scripture might be fulfilled." Judas, like Esau and Pharaoh, is not some random character chosen to suffer to illustrate God's power. He is an indispensable character in salvation-history, a representative of the disciples who finds himself on both sides of God's electing decrees. His life too fulfills Scripture (Acts 1:16). Through Judas' betrayal, the Son of Man is lifted up, and we are brought into God's promise.

Barth's Evasion

This narrative logic, prominent in Scripture but weak in the tradition at least since Pelagius, justifies Barth's stress on Jesus as the alpha and omega of God's election, as well as his innovation in calling Jesus both the elect one and the reprobate one. It is God's choice of him at the Jordan and on the cross that makes him a curse for us, and it is his curse that makes him a blessing for us (Gal. 3:13-14, following Deut. 27:26). Jesus is a ~~sh~~ort of mirror image of Iscariot. While Jesus too is the subject and object of both elections, his righteousness brings both to a happy outcome. They in turn apply to humanity, but only in him and in the salvation-history that centers on him. Jesus is the heart of God's choice of Israel and the Church.

Yet Barth's doctrine is too weak where its predecessors are too strong. The tradition before Barth concentrated on either the recipients of God's reconciling work, or God's decree that they be reconciled. To keep God's choice (which for Barth is God the Son, the eternal Word) from becoming extrinsic to God's nature, Barth *reduces* the doctrine to its Christological dimension. He replaces the classical doctrines of election with his doctrine of substitutionary atonement under a new name. Barth simply treats "election" as reconciliation in verbal form. The old doctrine is not radically reformulated at all. It is simply dropped. The Son assumes the roles of both the subject and the object of reconciliation, as if no other objects mattered. The result is a cross on which hang Jacob *and* Esau, Moses *and* Pharaoh, the beloved disciple *and* Judas Iscariot. Barth has not crucified the Father, but he has crucified practically everyone else. In Christ all seem to be crucified, buried, raised, and ascended — even the rulers and authorities who put him there (cf. Col. 1:15)!

Jesus is indeed the Elect One. But what about the *secondary* characters who are also called God's elect ones (Rom. 8:33), let alone his enemies? This, after all, is the question the Jewish and Augustinian doctrines of election set out to explain. Barth leaves us unable to answer. We must pass over in silence not only questions about our own elections and those of the saints, but even the Bible's eternal condemnations of God's opponents (Rev. 20:10).

How do we correct the excesses of classical doctrines of election without overcorrecting? We need a doctrine that encompasses God's will to reconcile, his Word of reconciliation, *and* its discrete recipients, who are agents of reconciliation in their own right. We need a doctrine that is more than *merely* theistic or anthropocentric or Christological, that still addresses the agency and destiny of particular human beings in the context of God's single plan of salvation. We need an act in which Jesus is the main character, but not the only character.

From Jesus to Mary: Annunciation as Election

Annunciation's promise is its focus on *another* "elect one of God."20 Annunciation celebrates the occasion when God reveals *Mary's* election to her. Mary is the ideal figure for a doctrine of election that

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avoids the weaknesses of its predecessors. No one but Jesus plays a more important role in Christology. Yet for all her importance, Mary remains a secondary figure. Her significance depends entirely upon Jesus.

Like Abraham, Mary has done nothing until her visitation to distinguish her. Only her membership in Israel (a matter not of her own choosing) offers any basis for God to regard her in any special way. So when Gabriel comes and says, "`Hail, O favored one, the Lord is with you!'" (Luke 1:28), Mary reacts the way an Arminian might react to the doctrine of election: "She was greatly troubled at the saying, and considered in her mind what sort of greeting this might be" (1:29). Is it a horrible decree? But Gabriel reassures her that the doctrine is one of comfort rather than dread: "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus" (1:30-31).

Arminians will claim that this annunciation rests on Mary's willingness, which comes in her *fiat*: "Let it be to me according to your word" (1:38).21 But there is no indication in the text that the angel is waiting for Mary's acceptance of his offer, or even that it *is* an offer. Everything he says in 1:31-35 is in the indicative: "You will conceive you will bear you will call."22 And Mary's *fiat* is prefaced by an admission that she does not expect a choice: "Behold, I am the *handmaid* (*doulê*, "slave girl") of the Lord" (1:38). She simply hears the message and assents.23 Thus the Catholic prayer for the feast of the Annunciation of the Blessed Virgin Mary has a surprisingly Reformed flavor: "O God, *by Your divine decree* the Word was made flesh in the womb of the Blessed Virgin Mary at the announcement of the Angel."24

Yet Mary is not coerced. God's grace is not working against her will. It is causing her will. Mary is overshadowed but never violated, and so hers is a virgin birth.25

Next, the angel explains the reason for this extraordinary event. It comes in the familiar terms of Israel's salvation-history (1:32-33), in which Mary now takes a starring role. Mary's own account comes later in her Magnificat (1:52-55), which casts both Mary and her son firmly at the center of God's electing purposes. God's electing mercy towards Mary remembers God's electing mercy towards Abraham and Jacob, calling Mary back to the revolutionary military anthems of Miriam and Hannah. Choosing Mary fulfills the promises to the forefathers of Israel, reverses fortunes in an unjust world, and blesses the whole earth.26 We have already found just these qualities in the election accounts of Genesis, Romans, and Ephesians.

In Catholic and Orthodox Mariology, Mary personifies both Israel and the Church: Israel, because she stands at the end of Israel's pre-messianic lineage (Matt. 1:16), passing Jacob's election onto her son. The Church, because as the first person to hear and accept the Gospel (Luke 1:30-33, 38) and one of the few not to abandon him on the cross (John 19:25), she is the first Christian and a model for Christian discipleship. Vatican II's *Dogmatic Constitution of the Church* refers to Mary as "a preeminent and altogether singular member of the Church" and as the mother of all Christians. In the Catholic assertion of Mary's immaculate conception, her preservation from original sin, Geoffrey Wainwright even sees a kind of correspondence to the Calvinist doctrine of election. In a special way, Mary was *graced, favored*, so as to be a worthy mother of the incarnate Second Person of the Trinity. Her election makes her both blessed among women, and a blessing to all who gain life in her son. In some similar way, God's special saving, electing grace towards all his people allows us to bear the Son's presence in ourselves, to each other, and to the world.

Protestants are right to be nervous about the trajectories of Orthodox and Catholic Mariology, and right to offer an alternative account of Mary's role in God's plan. But here too, Mary is a fitting exemplar for election. One helpful account comes from Millard Erickson's systematic theology, in his chapter on the Virgin Birth. He explores Mary in a distinctively evangelical way, as highlighting humanity's helplessness even to initiate the first step in God's salvation. Far from confirming her sinlessness or special standing before God, the sheer divine grace behind the virginal conception shows there to be "nothing particularly deserving" about her.27 One need not appeal to high-church traditions to locate election fruitfully in

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Annunciation. (And there may be more to Fundamentalists' insistence on the Virgin Birth than merely a reaction against modernistic naturalism.)28

Annunciation anchors election in both the Triune economy of salvation and human salvation-history. As a divine fiat, Annunciation is a Trinitarian speech-act. It decrees the eternal will of the Father, inaugurates the earthly mission of the Son, and performs the calling and creating work of the Holy Spirit. In Mary's body, promise meets fulfillment, God meets humanity, and Israel meets Church. Her unremarkable life is the Ground Zero of God's presence in creation. In her, the Triune economy does not merely decree salvation-history, but *enters* it.

Thus Mary's story crystallizes the themes of God's predestinating election. Like her Son, Mary bears the burden of the Father's commandments and the freedom of his promises, and the power of the Holy Spirit dwelling within her. Her divine favor evokes not the favor of the world, but its suspicion (Matt. 1:19). She feels the joy of God's election as well as the sword of God's reprobation (Luke 2:35) — not merely by her being in Christ, but by Christ being in her. Her calling is not a personal soteriological finish line, but the beginning of an extraordinary life of service in personal relationship with God the Son.

Far from these blessings lifting Mary above and beyond her fellow disciples into some "co-mediatorial" role, they are the very blessings the whole Church experiences as it lives its cruciform life of Christian discipleship. Mary's unparalleled place in the divine economy is, paradoxically, our own. Annunciation crystallizes the doctrine of election precisely because like us, Mary is *not* Jesus, yet he is the source of all her significance. Mary's story never drifts free from the story of Israel, Jesus, and Church. The unsuspecting slave girl who forms the body and soul of her own Lord is neither a meritorious moral agent, nor a random beneficiary of a capricious tyrant. The Lukan Mary stands in good company. She stands beside Paul's Sarah and Rebecca as well as his Jacob and Moses (Rom. 9:6-18), and is among the friends the Johannine Jesus chooses (John 15:16) and for whom he prays (17:11-12). She is numbered within the Lukan crowds predestined to eternal life (Acts 13:48), and remains in fellowship with the Church in Ephesus and elsewhere.

Eastern Orthodoxy's favorite Old Testament type for Mary is the burning bush of Exodus 3. She is aflame with God's presence, yet the integrity of her created humanity is not compromised. In this image one sees the true harmony between God's sovereignty and purpose for creation, and human agency. God's predestinating election brings "a fire which does not destroy," not only to Mary the virgin, but to all those who through the ministries of God's chosen ones become dwelling places of God's Holy Spirit and members of the body of Christ. "I partake with fearful joy of the divine fire, I who am but a straw," reads the communion prayer of Simeon the New Theologian; "and, O strange miracle, I burn without being consumed, like the ineffable dew in the light, as once the bush."29

Mary's status as representative of election does not immediately solve all the problems involved in the old debates. Questions continue to haunt us, such as how to reconcile the perdition of even a few with the apparently unlimited extent of Christ's atonement, or how to understand a divine decree of reprobation in terms of God's justice. Yet Annunciation reminds us that if we are even to find these questions theologically intelligible, we must not abstract them from the concrete history of God's salvation manifested in Israel, Jesus, and Church, and offered to the ends of the earth.

Magnify the Lord: Calling a New Election

However, Annunciation is much more than an anchor for the doctrine of election and its related issues, and a point of departure for a stronger reformulation of them. It is itself an *achievement* and *embodiment* of the doctrine of election. The Magnificat, read during the vigils of the Annunciation, as well as at Matins in the East and Vespers in the West,30 is not only a beautiful expression of Jewish messianic expectation. It is a gold standard for faithful reflection on the doctrine of election. In the context of worship, it reflects the qualities of biblical election we described above. Mary's song is an eruption of

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praise in the face of God's favor, which has resonated with the entire worshiping Church — Orthodox, Protestant, radical, and Catholic.

Like a film rated "R", the Westminster Confession advises "special prudence and care" when teaching its doctrine of predestination. The Revised Common Lectionary adopts a simpler approach: censorship. Its readings for Ordinary Time long-jump over the texts of homiletical terror in Rom. 9-11.31 By contrast, the Magnificat has needed no such restrictions. Like the doxology that opens Ephesians, it preaches and it worships, even in contexts where Calvinism is unpopular.32 Indeed, it is most popular particularly in such contexts. Catholics and Arminians are not tempted to hurl the powerful and sovereign God of Luke 1 to the floor in revulsion!

The Remonstrance and the TULIP were never intended nor used as liturgical texts, and they should not be evaluated as such. On the other hand, Gabriel's announcement, Mary's and Elizabeth's monologues, and other Annunciation passages may in fact not only be ideal *liturgical* texts, but also excellent *constructive* theological texts. They are shaped not by Pelagius' anti-Manichaean agenda, nor by Augustine's anti-Pelagian agenda, nor by anti-Calvinist and anti-Arminian agendas in the Low Countries, but by the ecumenical agenda of Spirit-empowered corporate worship. They are narratively concrete rather than philosophically abstract. They actually comfort and strengthen the Church in the ways Calvinism intends predestination to do, and assure and empower the oppressed better than endless Arminian altar calls. They hold together Reformed respect for God's sovereignty and specific mercies, and Arminian respect for human freedom and God's limitless love. They are models for further reflection on the doctrines of election and predestination. It is in the Church's liturgies, after all, that the biblical visions of election have survived and prospered in the face of both the Pelagian and Augustinian visions.

The Christian practice of Annunciation honors the most vital aspects of biblical election: Its Jewishness; its origin in God's loving character; its themes of reversal, mission, and bias towards blessing over cursing; its salvation-historical particularity; its continuity rather than arbitrariness; its focus in worship; and its climax in Jesus Christ. All these are ways in which traditional doctrines of election could be improved. So let us consider a kind of "Marian TULIP" whose five points are informed principally by election as we find it celebrated throughout the first chapter of Luke:

— Total human *capacity* for receiving God's free gifts of redemption.
— Prior divine *favor* on the humble and excluded.
— *Sufficiency* of God's saving acts in Christ.
— Unrivalled *power* of God's mercy to accomplish his purpose.
— God's eternal *faithfulness* in fulfilling his covenant promises.

These five points reframe election and predestination in a more God-glorifying way than either the Remonstrance or the Canons of Dort, and better convey the sense of the faithful. They better reflect the hymnody and prayer language of worshiping churches. Unlike their alternative schemas (but like Rom. 8:30's chain of election), all five apply to Jesus himself, rather than merely to sinners, so that our Lord's election is no longer obscured. It is true that they lack the theological precision of both the Calvinist and Arminian formulations. They are susceptible to both Calvinist and Arminian interpretations. But they are not susceptible to Pelagian interpretation, so their interpretive leeway need not be considered a weakness. Indeed, it hints at ways the longstanding rift between moderate and radical Augustinians might be healed.

Hypothetically, then, let Pelagius rather than Elizabeth ask the incredulous question, "Why is this granted me, that the mother of my Lord should come to me" (Luke 1:43)? Let Mary represent the Church that came to him bearing the Gospel of salvation to which he responded with both faith and works. Its answer to him would be (1:46-55):

My soul magnifies the Lord,
And my spirit rejoices in God my Savior,

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For he has looked upon the humility of his slave girl.
For behold, henceforth all generations will call me blessed;
For the Mighty One has done great things for me.
Holy is his name,
And his mercy is on those who fear him from generation to generation.
He has shown strength with his arm,
He has scattered the proud in the imagination of their hearts,
He has put down the mighty from their thrones
And exalted the humble;
He has filled the hungry with good things
And the rich he has sent empty away.
He has helped his child Israel,
To remember his mercy,
As he spoke to our fathers,
To Abraham and his posterity for ever.

Is that such a poor response?

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1 This article is part of a Christology of the liturgical year now under development, tentatively entitled *The Reason for the Season: Christology Through the Liturgical Year*. Many thanks to Jonathan Wilson, Nancey Murphy, James McClendon, Christian Early, Brad Kallenberg, and Allen Tennison, for their helpful critical comments.

2 McClendon 1994, 183-185, 278.

3 John Henry Newman, *An Essay on the Development of Christian Doctrine*, in *Conscience, Consensus, and the Development of Doctrine* (New York: Doubleday, 1992), 67.

4 Michael Scott Horton, *Putting Amazing Back into Grace: Who Does What in Salvation?* (Grand Rapids: Baker, 1994).

5 McClendon 1994, 182.

6 Rees, 15: "The very arguments for man's responsibility, exercised by use of his free will, which Augustine had deployed against the Manichees, were now being adapted by Pelagius to suit his own case that man had the power to save himself, always provided that he had accepted the saving grace of baptism *of his own choice*."

7 The sixteen arguments Jerome attributes to Caelestius (*De Perf. Iust.,* ii-vii, 1-16) richly illustrate this. See John Ferguson, *Pelagius: A Historical and Theological Study* (Cambridge: Heffer, 1956), 62-64.

8 Peter Brown, *Augustine of Hippo* (London: Faber & Faber, 1967), 346-347.

9 "For [Pelagius], a good action could mean one that fulfilled successfully certain conditions of behavior, for [Augustine], one that marked the culmination of an inner evolution" (Brown, 371).

10 It is this unintentional but persistent failure that causes Rees to appreciate Pelagius as a "reluctant heretic," more worthy of pity than Gal. 1:8-9's anathemas (Rees, 131).

11 Rees, 127. Ferguson calls Augustine's interest "theological, Pelagius' anthropological" (90).

12 Ferguson, 68.

13 Ferguson, 168. In his sympathetic review of Pelagius, Ferguson admits that Pelagius' theology may be justly criticized for its "absence of any clear doctrine of the atonement" (183). Ferguson himself fails to appreciate the significance for election of Jesus' place in the history of salvation.

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14 Is it fair to Pelagius to make him the scapegoat for all of Western Christianity? Pelagius is rightfully named as the instigator of the controversy (Ferguson, 159), in his objection to Augustine's prayer in *Confessions* 10.40. But the blame deserves to be shared, both by the Englishman who started it, the African who accepted his terms, and by the Europeans who appropriated Augustine's response without paying sufficient attention to its context or limits. Really, all are culpable who fail to appreciate the *Jewish* shape of election in Scripture.

15 With Augustine's appraisal of the logical consequences of Pelagius' teaching, Brown contends that "Pelagian*ism* as we know it, that consistent body of ideas of momentous consequences, had come into existence; but in the mind of Augustine, not of Pelagius" (345). But by then Pelagius' thought had already been systematized and radicalized by followers like Caelestius (Ferguson, 58ff). For our purposes, Pelagianism is more important than the one after whom it is named.

16 While Arminius' *Analysis of the Ninth Chapter of St. Paul's Epistle to the Romans* does interpret Rom. 9-11 collectively rather than individually, it draws on Gal. 3-4 in order to develop a typological reading of the characters of Rom. 9 that generalizes them as types of "children of the promise" and "children of the flesh." Their narrative context in Israel's concrete history of salvation is lost. See *The Works of James Arminius*, trans. James Nichols and William Nichols (Grand Rapids, MI: Baker, 1986), 3:485-519.

17 Karl Barth, *Church Dogmatics* vol. II.2 (Edinburgh: T&T Clark, 1957), 1-506.

18 Cf. McClendon's similar observation: "Jews and Christians must learn ever to construe divine election as election to service, service to others, so that Abraham's God (and now the risen Christ) is thereby disclosed, by serving all, to be the God of all the earth (Gen. 12:3)" (278).

19 This is not to claim that the text does not support such a conclusion. It only claims that the doctrine of salvation by grace through faith is not Paul's immediate argument. Says James D.G. Dunn in his *Word Biblical Commentary: Romans 9-16* (Waco, TX: Word, 1988): "The theme [of Rom. 9-11] is Israel's destiny, not the doctrine of justification illustrated by Israel [Schlier]" (520). See also Dunn, "The New Perspective on Paul: Paul and the Law," in Karl P. Donfried, ed., *The Romans Debate,* rev. ed. (Peabody, MA: Hendrickson, 1991), 299-308, as well as other essays in that volume.

20 "`Hail, O favored one, the Lord is with you.' By this salutation, the archangel sets Mary apart from the very beginning. She is the Elect One of God." Catherine Aslanoff, ed. *The Incarnate God: The Feasts of Jesus Christ and the Virgin Mary* (Crestwood, NY: St. Vladimir's Seminary Press, 1995), 1.55.

21 Despite the absence of textual indications and Mary's self-description as a handmaid, the passage is often read as an affirmation of Mary's sovereignty. Aslanoff mentions a nineteenth century Russian bishop's sermon in which he claimed, "In the days when the world was being created, when God pronounced the life-giving and powerful words, `Let it be,' the word of the Creator made creatures appear out of nothing. But on this unique day, when the divine Myriam pronounced her brief and obedient `Let it be so,' I hardly dare to say what happened then — the word of the creature caused the Creator to come into the world." See Aslanoff, 1.59, quoting Leonid Ouspensky and Vladimir Lossky, *The Meaning of Icons* (Crestwood, NY: St. Vladimir's Seminary Press, 1989), 172.

22 Stephen N. Williams' review of John Sanders' *The God Who Risks: A Theology of Providence* in "What God Doesn't Know" in *Books and Culture* 3 (Nov./Dec. 1999), 16, offers a satirical angle on this insight.

23 Is God's choice of Mary conditioned upon foreknowledge of her response, as Arminians claim? Perhaps the answer is provided in Luke's account of God's appearance before Zechariah. The priest, whose life of virtue would satisfy even a Pelagian (Luke 1:6), nonetheless expresses disbelief at God's unexpected good news. Yet rather than taking away his promise of joy and gladness (1:14), Gabriel simply silences him — perhaps to keep him from praying for stones and serpents? — until the bundle arrives and his words give God the proper glory (1:64, 68-79).

24 *St. Joseph Daily Missal and Hymnal* (New York: Catholic Book Publishing Co., 1966), 825.

25 Lossky himself speaks of "mutual consent" of God and woman — "not a passive acceptance of the Annunciation, but an active surrender of Herself to God's will, a voluntary and independent participation of the Mother of God, and, in Her Person, of all creatures, in the work of Salvation" (173).

26 John Howard Yoder calls Mary "a Maccabean," resisting the spiritualizing of the Magnificat's themes over the centuries and locating her even more firmly in the salvation-history that had continued into the intertestamental era. See *The Politics of Jesus*, 2d ed. (Grand Rapids: Eerdmans, 1994), 21-22.

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27 Millard Erickson, *Systematic Theology Volume 2* (Grand Rapids: Baker, 1985), 757. He continues, "There were probably countless Jewish girls who could have served to give birth to the Son of God. Certainly Mary manifested qualities which God could use, such as faith and dedication (Luke 1:38, 46-55). But she really had nothing special to offer, not even a husband. That someone apparently incapable of having a child should be chosen to bear God's Son is a reminder that salvation is not a human accomplishment but a gift from God, and an undeserved one at that."

28 The Virgin Birth is one of the "Five Fundamentals." See George Marsden, ed., *The Fundamentals* (New York: Garland Publishing, 1988).

29 Quoted in Aslanoff, 1.63.

30 Aslanoff, 1.58.

31 After apportioning a week for each chapter in Rom. 5-7, the lectionary devotes *four* weeks to Rom. 8, then jumps from Rom. 9:1-5 (week between August 7 and 13, Year A) to Rom. 11:13-16 and 29-32 (week between August 14 and August 20) and Rom. 11:33-36 (week between August 21 and 27). Rom. 10:8-b-13 does appear in Year C's First Sunday in Lent, but it too conveniently avoids the general thrust of chapters 9-11.

32 Eph. 1:1-10 is read on the Sunday between July 10 and 16, Year B.

See also: Predestination Revised

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Predestination: It's Nothing Like You Were Told

***Updated*: Predestination Revised**

https://www.youtube.com/watch?v=7jTf58y5ZKg [Video]

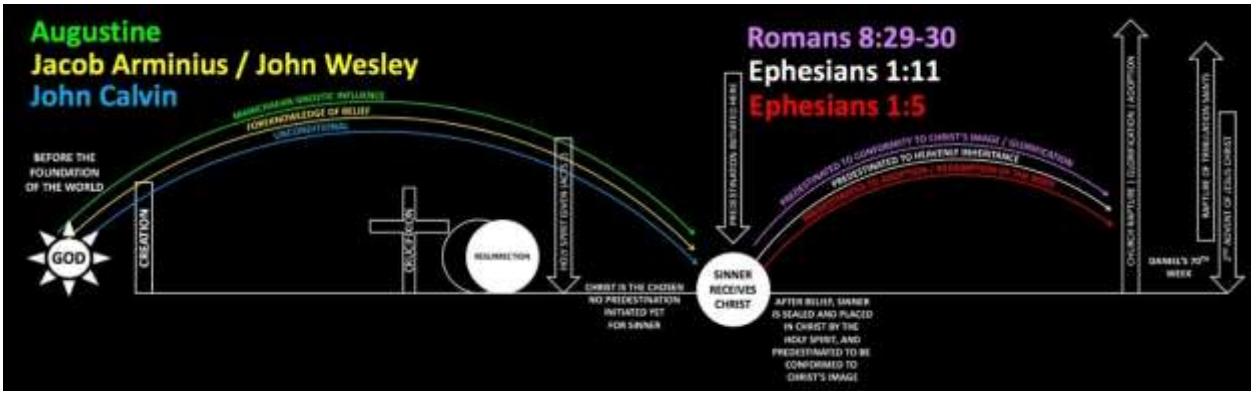
***For details see*: Predestination/Election and Related Terms**

The concept of "predestination" is one of the most misunderstood subjects in scripture. It is famously associated with Calvinism, but even non-Calvinists are largely tainted with Calvinist premises of this concept. The goal of this video is to quickly and easily equip the viewer to break away from the false premises and presuppositions and deal clearly and plainly with exactly what scripture says about the matter. After viewing this video, any honest Bible believer will be able to confidently employ scripture to explain this topic soundly, while avoiding doctrinal error.

http://www.beyondthefundamentals.com/download/predestination_presentation.pdf [PDF]

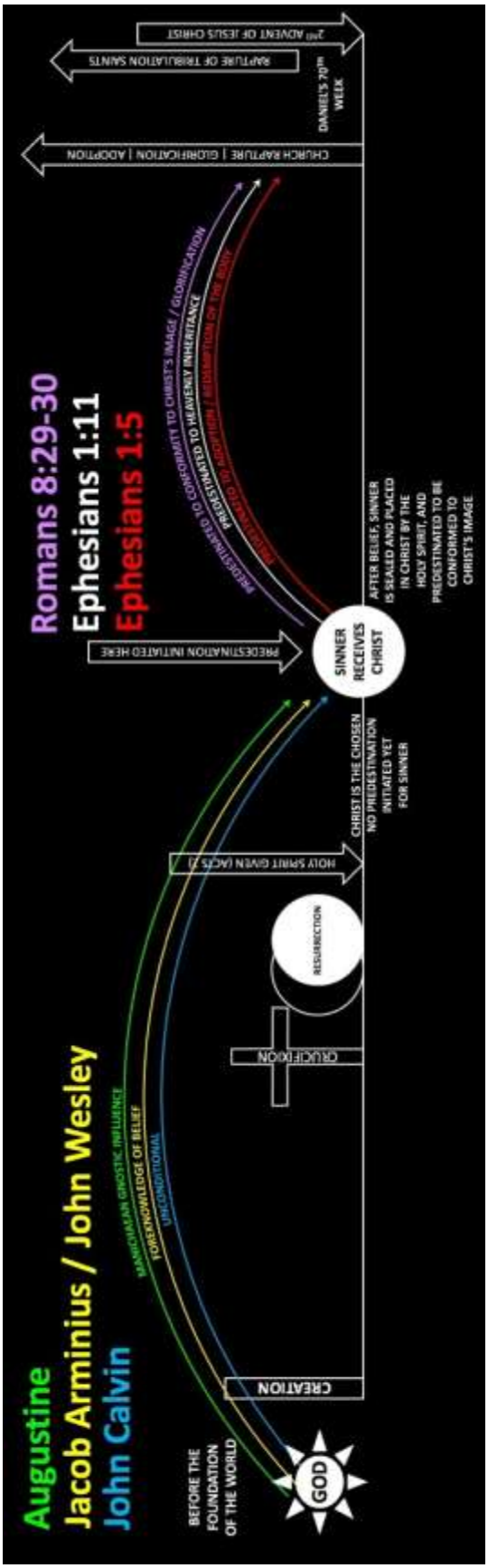
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The Significance of the Chiastic Structure of Ephesians 1:3 - 14 for Defining 'Predestined'

http://nagasawafamily.org/paul_ephesians.1.03-14.predestination.pdf [PDF]

Excerpt:

The Chiastic Structure of Ephesians 1:3 – 14

1:3 **Blessed** be the God and Father of our Lord Jesus Christ,
who has blessed us with every **spiritual blessing** in the heavenly places in Christ,
4 just as **He chose us in him** before the foundation of the world,
that we would be holy and blameless before Him
in love 5 **He predestined us to adoption as sons through Jesus Christ** to Himself,

according to the kind intention of His will, 6 to the praise of the glory
of His grace, which He freely bestowed on us in the beloved
7 in him we have **redemption** through his blood,
the **forgiveness** of our trespasses, according to the riches
of His grace 8 which He lavished on us in all wisdom and insight
9 He made known to us the mystery of **His will, according to His kind intention** which He purposed
in him 10 with a view to an administration suitable to the fullness of the times,
that is, the summing up of **all things** in Christ,
things in the heavens and things on the earth
in him 11 also we have obtained an inheritance,

having been **predestined** according to His purpose who works all things after the counsel of His will,
12 to the end **that we** who were the first to hope in Christ **would be to the praise of His glory**
13 in him, you also, fter listening to the message of truth, the gospel of your salvation--**having also believed, you were sealed in him with the Holy Spirit of promise,**
14 who is given as a pledge of our **inheritance**, with a view to the redemption of God's own possession,
to the **praise of His glory**.

Summary

Blessed be God
We have every spiritual blessing
He chose us in him
That we would be holy and blameless
He predestined us to adoption
According to the kind intention of His will
Grace freely bestowed
Redemption by his blood
Forgiveness of our trespasses
Grace lavished upon us
According to the kind intention of His will
In him is an administration [household]
All things summed up in Christ
Things in heaven and on earth
In him we have an inheritance
He predestined us according to His purpose
That we would be to the praise of His glory
You were sealed in him by the Spirit, having believed
We have an inheritance
Praise be to God

Regarding Ephesians 2:11-22…next page…

Ephesians TOC
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Paul employed the chiastic form in Ephesians itself, in 2:11 – 22, suggesting that he had thought a great deal about the literary and poetic arrangement of the material in Ephesians, which reinforces the observation that Ephesians was not directed at a particular church problem.

2:11 Therefore remember then that formerly **you, the Gentiles** in the flesh, who are called 'uncircumcision'
by **the so-called 'circumcision'** which is performed in the flesh by human hands –
12 remember that you were once **separate** from Christ, **excluded** from the commonwealth of Israel,
strangers to the covenants of promise
Having **no hope** and **without God** in the world.
13 But now in Christ Jesus you who were once **far off** have been brought **near** by the blood of
Christ.
14 For he is our **peace**, who has made **both groups into one** and broke down the barrier of the
dividing wall 15 by **abolishing** in his flesh the **enmity**,
the law of commandments contained in ordinances, so that in himself he might make the
two into one new humanity
thus establishing **peace**, 16 and might reconcile them **both in one body** to God through the
cross, by it having **put to death** the **enmity**.
17 And he came and preached peace to you who were **far away** and peace to those who were **near**
18 for through him **we both have our access** in one Spirit to the Father.
19 So then you are no longer **strangers** and **aliens** but you are **fellow citizens** with the saints and members
of the household of God
20 having been built upon the **foundation of the apostles and prophets** (Jesus Christ himself being the
cornerstone 21 in whom the whole building, being fitted together, is growing into a holy temple in the Lord
22 in whom **you also** are being built together into a dwelling of God in the Spirit.

I have highlighted parallel words or ideas in bold. In Ephesians 2:11 – 22, the center point is a turning point. There is a reversal as Gentiles and Jews are brought together in Christ. They are no longer far and near from God. The enmity is done away with. The Gentiles are no longer strangers and aliens but rather fellow citizens with believing Jews. And the community, which is a new Temple, is made up of the Jewish foundation of apostles and prophets, and also Gentiles who are included. Markers go from 'in the flesh' in v.11 (twice) to 'in the Lord in v.21 and 'in the Spirit' in v.22. The motif of the old Temple in Jerusalem is present in v.11 – 15 in references to being far off and in the reference to the barrier of the dividing wall, but that gives way to the motif of the new Temple 'in Christ' starting from the center extending to the last point. The literary structure itself helps us identify Paul's main emphasis and what he understood to be the monumental change brought about by Jesus vis-à-vis Jewish-Gentile relations.

Return to: **Ephesians Highlights – Chapter 1: Predestination**

Ephesians TOC
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Ephesians Highlights – Chapter 1 (Menu)

Ephesians Highlights – Chapter 2 (Menu)

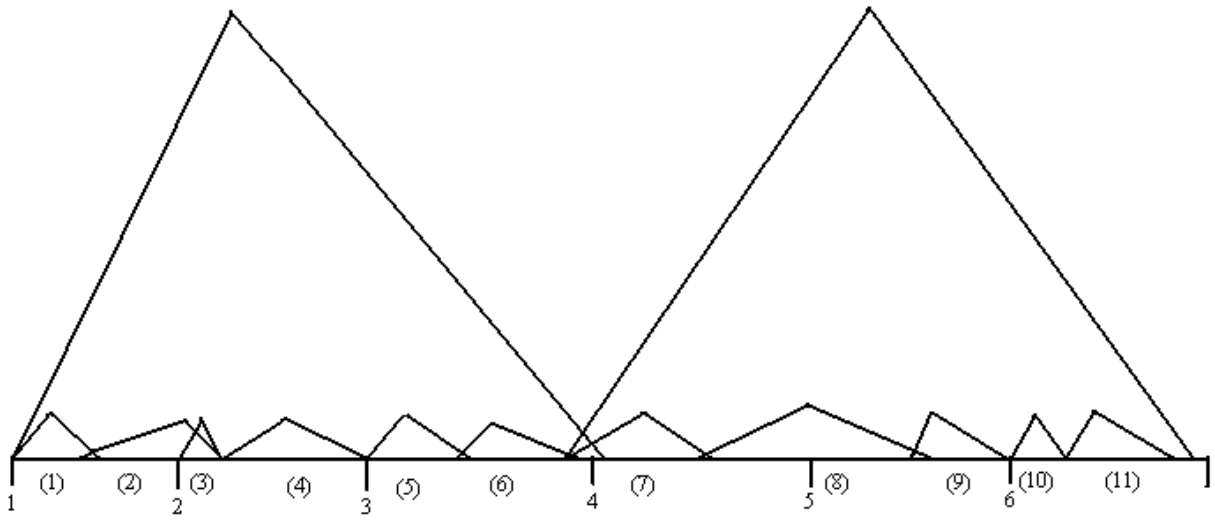
More Ephesians chiasms on next page…

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Ephesians: Chiastic Units

http://newtestamentresearch.com/NT%20Research-Mk%202/ephesians.htm

1.1-2.6 x 2.7-4.1 **3.20-5.13 x 4.14-6.22**



This work dates from 1975. It consists of two large secondary chiasms, plus a further eleven smaller ones. As far as I can detect, there is no overall chiasm. The first secondary is 'doctrinal', and the second 'ethical' (see the introductory notes that illuminate particular aspects of the materials below). Not all the lesser chiasms are equally convincing.

Biblical Chiasm Exchange: Ephesians (20 Chiasms)

http://www.chiasmusxchange.com/category/g-romans-philemon/ephesians/

The Trinitarianism of Ephesians 4:4-6, a Chiastic Creed

https://kevinfannystevenson.blogspot.com/2013/05/the-trinitarianism-of-ephesians-44-6.html

Excerpt:

4:4 A. One Spirit

4:5 B. One Lord (Jesus)

4:6a C. One...Father

4:6b *C.* Over all

B. Through all

A. In all

***Return to*: Ephesians Highlights – Chapter 4 (Menu)**

Ephesians TOC
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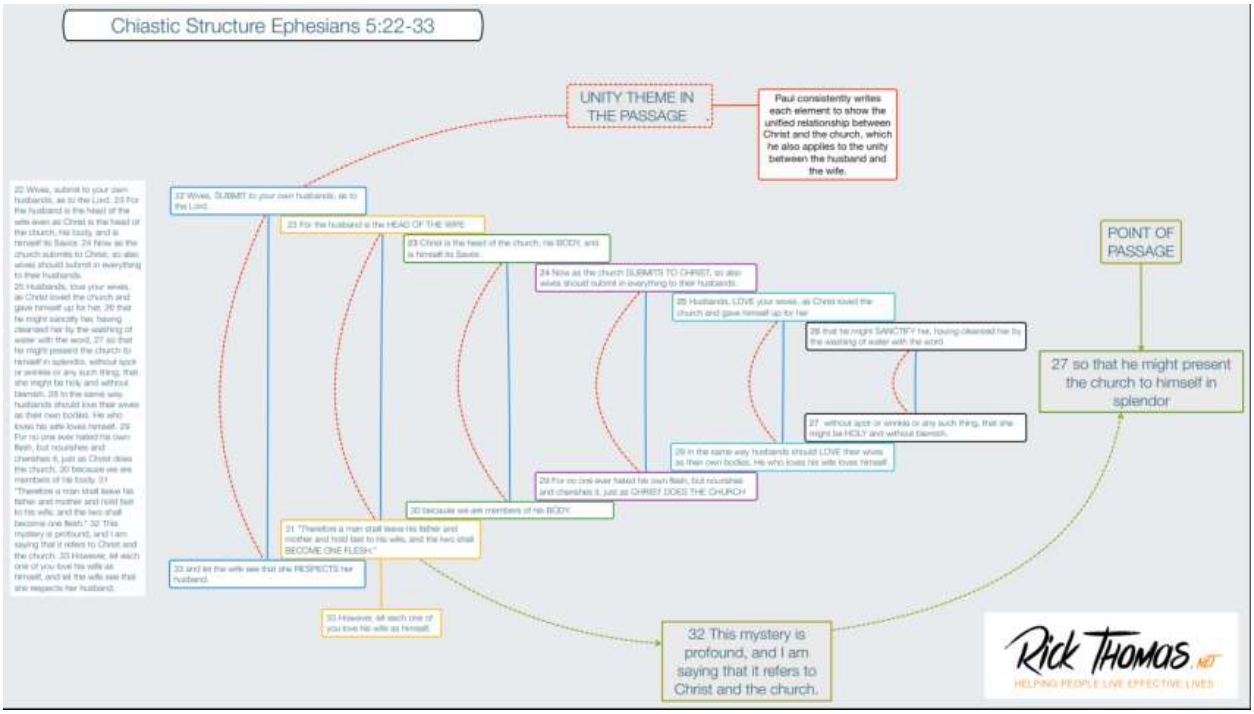
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Chiasm: Ephesians 5:22-33 (Should a Wife Respect Her Unkind Husband?)

https://rickthomas.net/wife-respect-unkind-husband/

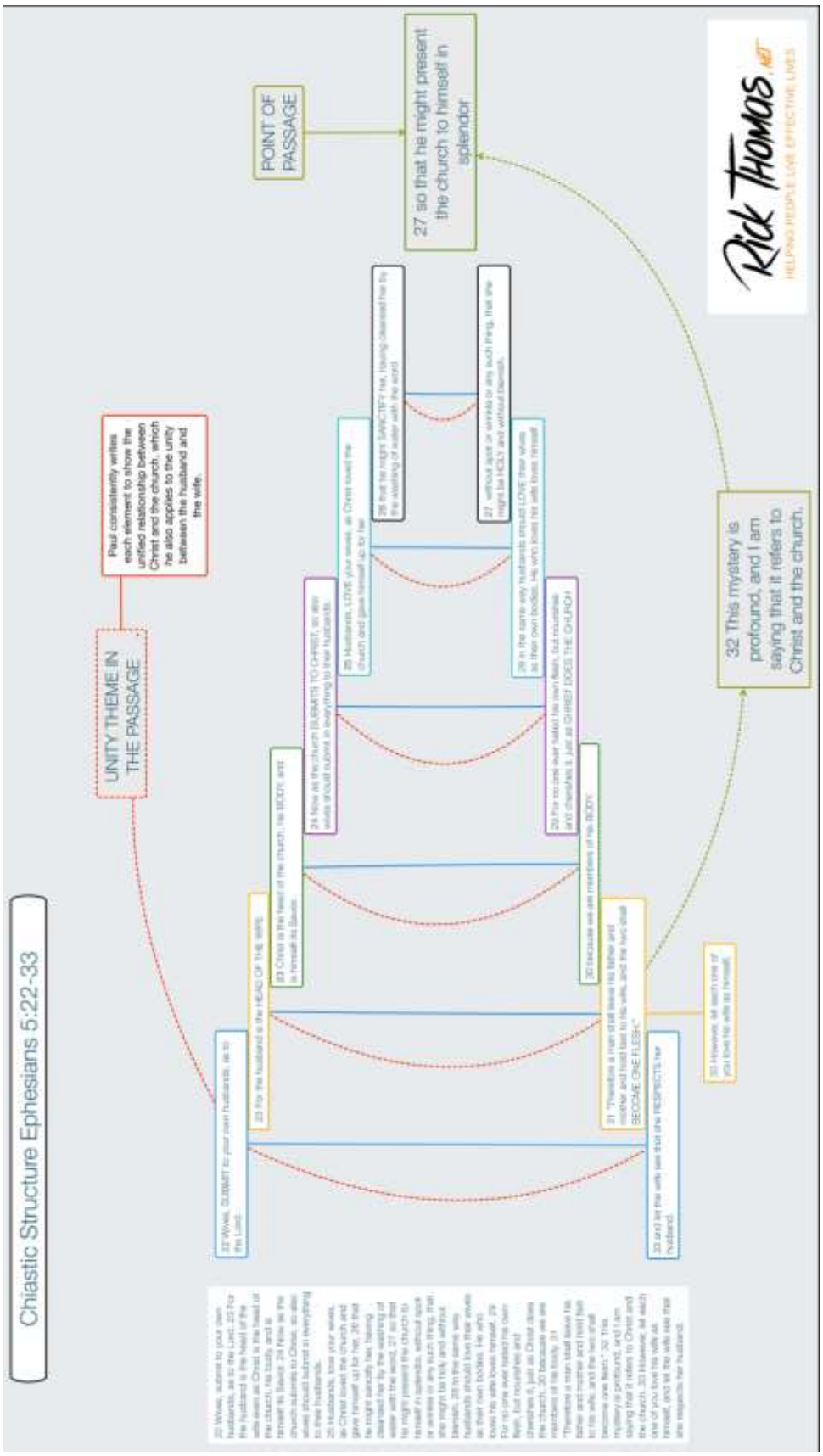
Excerpt:



See next page for larger view…

Ephesians TOC
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What is a chiasm / chiastic structure in the Bible?

https://www.gotquestions.org/chiasm-chiastic.html

Excerpt:

Answer: A chiasm (also called a chiasmus) is a literary device in which a sequence of ideas is presented and then repeated *in reverse order*. The result is a "mirror" effect as the ideas are "reflected" back in a passage. Each idea is connected to its "reflection" by a repeated word, often in a related form. The term *chiasm* comes from the Greek letter *chi*, which looks like our letter *X*. Chiastic pattern is also called "ring structure."

The structure of a chiasm is usually expressed through a series of letters, each letter representing a new idea. For example, the structure ABBA refers to two ideas (A and B) repeated in reverse order (B and A). Often, a chiasm includes another idea in the middle of the repetition: ABXBA. In this structure, the two ideas (A and B) are repeated in reverse order, but a third idea is inserted before the repetition (X). By virtue of its position, the insertion is emphasized.

Some chiasms are quite simple. The common saying "When the going gets tough, the tough get going" is chiastic. The words *going* and *tough* are repeated, in reverse order, in the second half of the sentence. The structure is ABBA. Another example of a chiasm, also with the ABBA structure, is Benjamin Franklin's axiom "By failing to prepare, you are preparing to fail." Other chiasms are more complex, even spanning entire poems.

Many passages in the Bible exhibit chiastic structure. For example, Jesus' words in Mark 2:27 are in the form of a chiasm: "The Sabbath was made for man, not man for the Sabbath." Using the ABBA form, the words *Sabbath* and *man* are repeated in reverse order. Matthew 23:12 is another example.

A longer chiasm is found in Joel 3:17–21. This one has seven parts, diagrammed this way: ABCXCBA. Here is the passage:

"'Then you will know that I, the Lord your God,
dwell in Zion, my holy hill.
Jerusalem will be holy;
never again will foreigners invade her.
In that day the mountains will drip new wine,
and the hills will flow with milk;
all the ravines of Judah will run with water.
A fountain will flow out of the Lord's house
and will water the valley of acacias.
But Egypt will be desolate,
Edom a desert waste,
because of violence done to the people of Judah,
in whose land they shed innocent blood.
Judah will be inhabited forever
and Jerusalem through all generations.
Shall I leave their innocent blood unavenged?
No, I will not.'
The Lord dwells in Zion!"

Arranging the above text by ideas gives you…

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"'Then you will know that I, the Lord your God, dwell in Zion, my holy hill.
Jerusalem will be holy;
never again will foreigners invade her.
In that day the mountains will drip new wine,
and the hills will flow with milk;
all the ravines of Judah will run with water.
A fountain will flow out of the Lord's house
and will water the valley of acacias.
But Egypt will be desolate,
Edom a desert waste,
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The Lord dwells in Zion!"

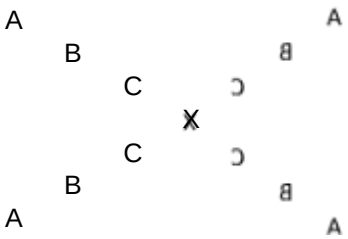
The ideas presented in this prophecy then follow this arrangement:

A - God dwells in Zion (verse 17a)
B - Jerusalem is holy (verse 17b)
C - Foreign invaders are banished (verse 17c)
X - The blessings of the Kingdom (verse 18)
C - Foreign enemies are destroyed (verse 19)
B - Jerusalem and Judah are preserved (verses 20–21a)
A - God dwells in Zion (verse 21b)

The basic outline:

A
B
C
X
C
B
A

which if we mirror the above, result in the Chi letter, X



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Other passages that provide examples of chiasms include Ecclesiastes 11:3—12:2; Genesis 6—9; Amos 5:4–6a; Isaiah 1:21–26; and Joshua 1:5–9. Chiastic patterns in the Bible are just one more example of the richness and complexity of God's inspired Word.

How can we ensure a given "chiasm" was intentional by the author, and is not merely fanciful eisegesis?

https://hermeneutics.stackexchange.com/questions/5160/how-can-we-ensure-a-given-chiasm-was-intentional-by-the-author-and-is-not-mer

Theopedia: Chiasmus

https://www.theopedia.com/chiasmus

Excerpt:

Chiasmus is a literary structure in which parallel terms **or concepts** are first introduced in order and then again in reverse order to make a point, often emphasizing the middle concept which either appears twice in succession (ABB'A') or only once (ABCB'A'). It takes its name from the from the Greek letter ? (chi), and is also called *chiasm* or *chiastic structure*.

An example

Ephesians 1:12-14

A. to the end that we should be to the praise of his glory,
B. we who had before hoped in Christ:
C. in whom you also, having heard
D. the word of the truth,
D'. the gospel of your salvation,
C'.in whom you also, having believed,
B'. you were sealed with the Holy Spirit of promise, which is an earnest of our inheritance,
A'. to the redemption of God's own possession, to the praise of his glory.

Chiasmus: An important Structural Device

http://www.onthewing.org/user/BS_Chiasmus%20-%20McCoy.pdf [PDF]

***See also*: Chiastic Structure: Ephesians**

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Chiastic Structuring – An Introduction

http://newtestamentresearch.com/NT%20Research-Mk%202/chiastic_structuring.htm

Excerpt:

1) WHAT IS CHIASTIC STRUCTURING?

Chiasmus (from the Greek letter *Chi*: X), or *chiastic structuring* is a literary device often used by Old Testament and New Testament writers. They use it to build up to their *main point* and then back off from it in the reverse order (so that the parts 'cross over' like the members of the letter Chi - X).

A
B
C
D The main point the writer is making
D' lies at the centre.
C'
B'
A'

A and A' may help to exegete each other, as may B and B', C and C'.

2) CRITERIA FOR A CHIASM.

Three criteria that will enable one to know that a chiasm has been found are:

1) Parallel members (A & A', B & B', etc.) will have in common *subject matter, significant vocabulary, and/or phrases.*

2) At least in Paul's letters the *centre will be tightly parallel*, phrase for phrase. (In long chiasms, say 40-plus verses in Paul, the balancing members at the extremities [like A & A'] may consist of two or three verses each.)

3) The centre will be the *main point*. (Very often the main point will have already been seen to be the main point by earlier commentators.)

3) HOW TO DETECT CHIASMS.

1) The first step is often to notice two separated passages on the same subject or which use the same infrequently-occurring words, or words which are significant for the author's argument but which do not otherwise occur with frequency in the given section (e.g., such words might be 'God', 'Father', 'Christ', etc.).

2) The intervening material between the two passages is then scrutinized for parallel vocabulary and/or ideas which match each other step-by-step until a centre is reached. Generally the closer one comes to the centre the more precise the parallelism becomes, until it is frequently a phrase-for-phrase balancing.

3) At other times one may begin with a single verse which is itself a chiasm. Having established that there is a centre, one then extends the limits until no more effective parallelism of subject and/or vocabulary is to be found.

4) Occasionally balancing members are antitheses (e.g., A: The good live; A': The wicked die).

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5) Sometimes (as in 1 Corinthians and Galatians) the end of one chiasm overlaps with the beginning of the next, indicating either (1) they are a literary unity and both came into fixed form at the same time, or (2) just possibly the overlapping verses are bridge passages written to join chiasms, one or both of which may have existed earlier and both were extended at each end so as to overlap (i.e., the original chiastic units would have been shorter than the form in which we have them now).

4) SIGNIFICANCE OF DETECTED CHIASTIC STRUCTURES (WITH EXAMPLES)

Detected chiastic structuring can be of help to the textual critic, the source critic and the exegete in one or more of the following ways. (OX = Overall Chiasm; 1st 2^{o} = First secondary chiasm, etc.)

Note: All chiasms indicated below are given in full under the heading of the given writing.

(a) It can help one to see the whole argument and its main point.
Chiastic unit Centre (i.e., main point)
1 Corinthians:
OX: 1.1-8.6a x 8.6b-16.24
For us:
One God, the Father, ...
One Lord, Jesus Christ, ...
But not in all is this knowledge
1st 2^{o}: 1.1-3.11*a* x 3.11*b*-6.12
Only possible foundation: Jesus Christ
3^{o}: 1.1-24 x 1.24-32
To those who are called, Jews and Greeks:
Christ, God's Power and God's Wisdom
3^{o}: 4.1-15*b* x 4.16-6.11
I begat you in Christ: thus be imitators of me.
2nd 2^{o}: 6.1-8.6*a* x 8.6*b*-10.33
Apparently structured on Decalogue
(10th - 1st : 1st - 10th commandments)
3rd 2^{o}: 10.23-13.7 x 13.8-14.40
Love bears/hopes/believes/endures:
all else shall cease.
4th 2^{o}: 14.31-15.45*a* x 15.45*b* -16.24
The First Man Adam became a living soul :
The Last Man a life-making Spirit

…

(see link above for more)

Teaching Tools of Scripture

https://christinesbiblestudy.wordpress.com/2011/10/22/teaching-tools-of-scripture/

***See also*: Chiastic Structure: Ephesians**

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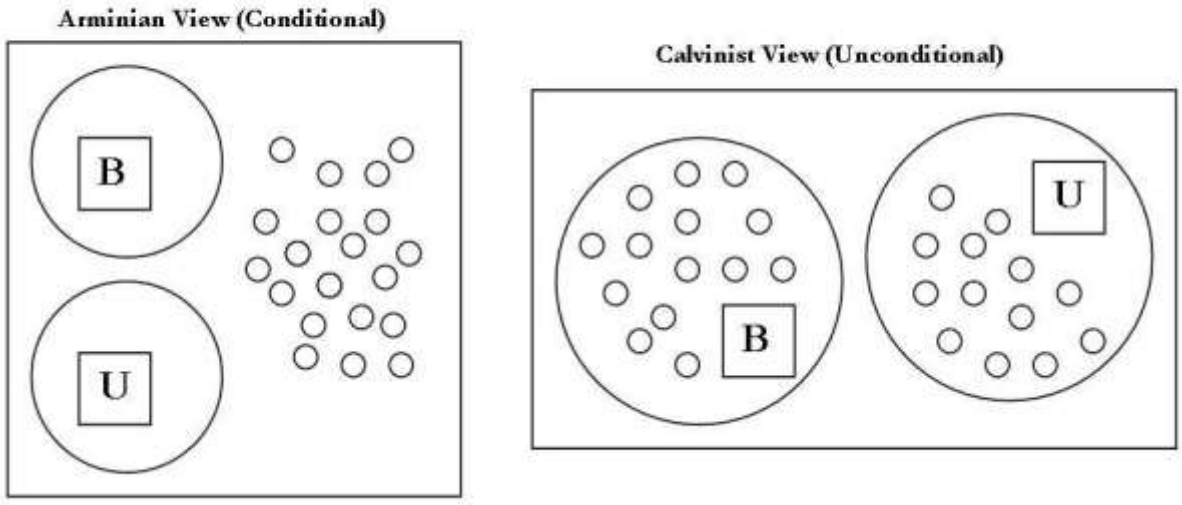
Defining the Will: It's My Will...Or Is It God's? (Calvinist perspective)
http://www.icstc.com/bg/will/1will.html (Week 1 of course)

http://www.icstc.com/bg/will/will.pdf [PDF] (10-Week Course Outline)

Excerpt:

Predestination: Refers to God's determining before there was time where people would spend eternity! This either applies absolutely (certainly) to individuals as Calvinists claim or conditionally to groups of people known as believers and unbelievers as Arminians claim. Predestination falls under the category of God's Sovereignty. Election and Reprobation fall under the category of Predestination.

Predestination



B = Believers; U = Unbelievers

Unconditional Election

• God chose to save some people based on nothing to do with them.

• God the Father graciously chose and predestined some sinners to salvation. His choice was in no way conditioned upon foreseen good or merit or belief or faith of the chosen ones.

• Unconditional Election refers to:

o Individuals, not a particular nation.

o Salvation and service. (We are saved to serve God.)

o Unto faith, not based on faith.

Conditional Election

God chose to save those sinners whom He foresaw having faith

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• Election to salvation involves both the sinner choosing God and God choosing the sinner. God's choice was conditioned upon man's choice, as God chose before creation those whom He foresaw in time believing in Jesus Christ for salvation.

• Conditional Election refers to:

o Individuals, not a particular nation.

o Salvation, not service. (Election to service is unconditional.)

o Based on faith, not unto faith.

• Both sides agree with election and predestination!

Return to: **Ephesians Highlights – Chapter 1: Predestination**

Ephesians Highlights – Chapter 1 (Menu)

Ephesians TOC
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Crucial Question:

Why do some go to heaven and others go to hell?

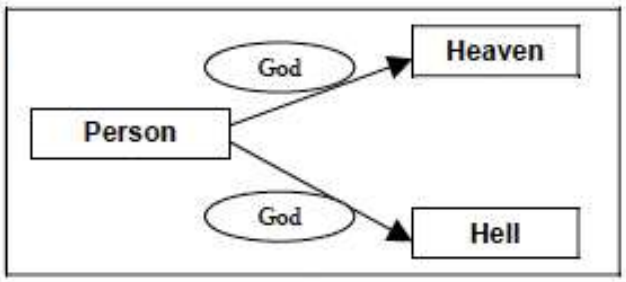
Two major positions have been advanced trying to answer this question.

1. **Calvinism**

   "God chooses some to go to heaven and some to go to hell."

   Does this give you comfort?

   Can a person ever be sure of going to heaven?



   Biblical response:

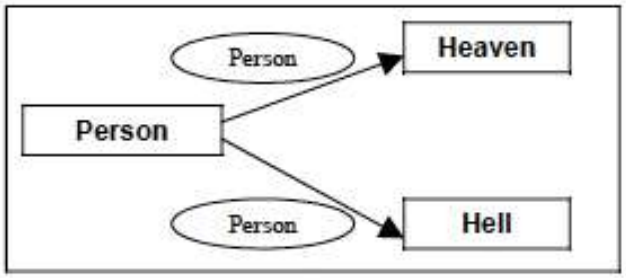
   1 Timothy 2:3–4 1 John 2:2

2. **Arminianism**

   The person chooses to go to heaven or the person chooses to go to hell.

   Does this give you comfort?

   Can a person ever be sure of going to heaven?



   Biblical response:

   Ephesians 2:1

---

3. **Biblical View**

   Can't be answered with one answer. Two questions:

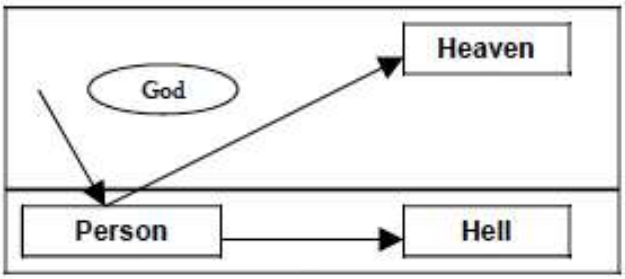
   Why do some go to heaven?

   Why do some go to hell?

   Biblical response:

   John 3:18

   Ephesians 2:1, 4–4, 8–9



Comfort of going to heaven: 1 John 5:11–13

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Ephesians Highlights – Chapter 1 **(Menu)**

Ephesians TOC
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What does ' predestination ' mean?

https://www.pushpublishing.co.uk/predestination/

Excerpt:

Predestination has become a controversial theological topic, despite the fact that the term is relatively rare in the New Testament. The controversy usually revolves around questions such as: what exactly is predestined? Does predestination mean that everything that happens in the universe is pre-determined, decided and controlled by God? Did God deliberately select and destine some individuals for salvation and some for destruction before the creation of the world? The aim of this brief word study is to consider how the term should be understood in its biblical context, and therefore how it would have been understood by the earliest Christians.



'Predestination' is simply 'pre-horizon-ing': the setting of a definition, a boundary, a destiny beforehand.

Definition

The word predestination only appears 6 times in the whole of the New Testament, and not once in the Old Testament [although the related word orizw (*horizo*) does appear 21 times in the Greek version of the Old Testament]. It translates the Greek word 'pro-horizo' (proorizw), which is made up of the prefix 'pro-' (equivalent to our 'pre-', meaning 'before'), and 'horizo' (orizw), from which we derive our English word 'horizon'. 'Horizo' in Greek has a range of meanings such us 'to define', 'to set the limits or boundaries of a thing', and therefore 'to determine, fix or set' [these definitions are based on the BDAG Greek Lexicon of the New Testament, which cites a word's occurrences in classical Greek literature as well its particular usage in the New Testament as its basis for translation]. A horizon is a helpful visual aid for us to understand the meaning of the word: it is a line of definition, a boundary line, a broad limit, a demarcation. It is not something narrow, individual and constricting, but a horizon or a boundary—something that has definition and limits, but is nonetheless broad and expansive and can encompass a great deal. A line is drawn to define and explain both what our destiny *is* and what it *isn't*. 'Predestination' is therefore a reasonable English translation, and is only made problematic by the fact that people read all kinds of different pre-conceived ideas into the concept of 'destiny'. 'Predestination' is simply 'pre-horizon-ing': the setting of a definition, a boundary, a destiny beforehand.

Use in the New Testament

So much for the word itself—but what does the Bible say? Of the six New Testament occurrences of the word, two refer to the crucifixion of Jesus (Acts 4:28; 1 Corinthians 2:7). Most Christians will not be surprised to read that when it came to the central salvific event for the whole of human history, God had thought about it beforehand and had a plan. The remaining four are all about the church—the destiny of believers in Christ (Romans 8:29,30; 1 Corinthians 2:7; Ephesians 1:5; 1:11). Let's look at each of these four examples in turn:

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Romans 8:29 and 30

"Those whom He foreknew, He also predestined to be conformed to the image of His Son…".

Who and what is it talking about?
These verses tell us the destiny we are given beforehand: to be conformed to the image of God's Son. As far as *what* we are predestined for is concerned, we have the answer. But does this verse tell us anything about *who* is predestined? If we read it in its context, yes it does: the whole of chapter 8–right from the very first verse—is concerned with 'those who are in Christ Jesus' (Romans 8:1). In Romans 8:29, what does God know beforehand about those in Christ? That they will need the Spirit's help in their weakness (8:26), and that despite knowing their weakness God has given them a glorious calling and destiny (v29), and He will indeed work with them in every situation in order to achieve that good purpose (v28).

This is the indication from the immediate context of Romans 8, but even if we are determined to push this idea of foreknowledge back pre-creation, it still tells us nothing about God *selecting* particular individuals to be in or out of the body of Christ. God would have looked ahead from before creation at His glorious plan for humanity and 'foreknown' that there would be a community of people in Christ being conformed to His own image—this was His express purpose and intention in creating, and therefore the existence and character of such a people was both 'predestined' and 'foreknown'.

These verses say nothing about who will be in Christ and who won't, or about certain individuals being predestined for salvation or otherwise. Paul is simply talking to those who are in Christ and telling them what their destiny is.

Ephesians 1:5 and 11

> 5. He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will"

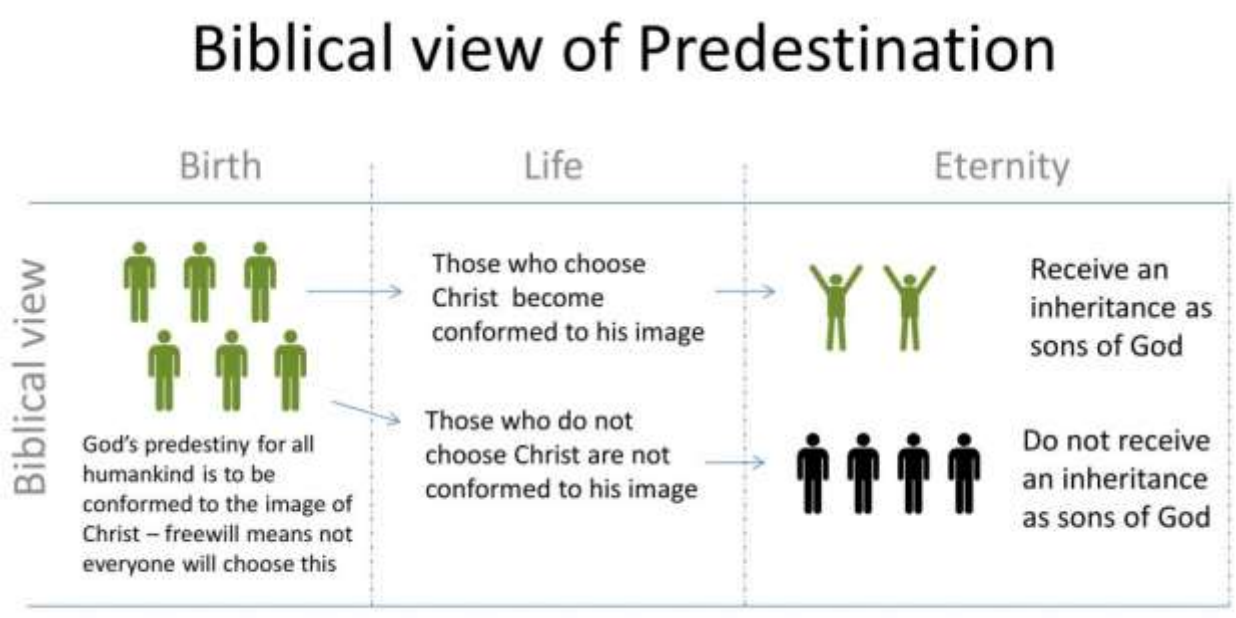
What does 'adopted as sons' mean?
Here again we see that predestination is to do with *sonship.* But a new term is introduced: the 'adoption' as sons. 'Adoption' is a somewhat unhelpful translation of a Greek word that means something very different to what we mean by 'adoption' in English. The word in Greek is literally 'son-placing', and as far as the New Testament is concerned, it speaks of an event that is in the future, not in the past (Romans 8:18-25, particularly v23).

We think of adoption as being at the beginning of the Christian life–the popular idea of being 'adopted into God's family'–but we are not in fact adopted into God's family, we are *born* into God's family, born of the Spirit (eg John 1:13, 3:5, 1 John 5:1). This is a wonderful truth, as is 'son-placing', which speaks of the future *revealing* of the sons of God (Rom 8:18). It is based on the Jewish idea of a son coming of age and receiving his inheritance and the rights, privileges and responsibilities that come with it. [For a thorough biblical study of this theme, see G. H. Lang 'Firstborn Sons, their Rights and Risks'.] This ties in exactly with verse 11 of Ephesians 1:

> "11. . . . also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will"

In Christ we have become heirs to an inheritance (Galatians 4:7), a concept which is also linked with adoption and predestination in Romans 8 (Romans 8:16-17, 23, 29). Ephesians 1 and Romans 8 are speaking of the same process of being predestined to be conformed to the image of the Son of God, one day to be *revealed* as sons of God, when we will come into the fullness of our inheritance. This will be our 'adoption' or 'placing as sons'.

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The biblical view of pre-destination.

Conclusion

The teaching of the New Testament regarding predestination is therefore clear and consistent. Before creation God had a plan in mind for humanity—that in our union with Christ we would become conformed to the image of God's Son. This is the limit, the definition, the destiny that God has given humanity beforehand—not to be some other kind of creature, or to develop some other kind of character, nor to live for some other destiny or purpose—but together in the body of Christ to be conformed to the character and maturity of Jesus the Son, one day to receive with Him and in Him the fullness of our inheritance as sons of God.

So why all the fuss?

To think through the implications of our understanding of predestination, see my blog article: 'Predestination: what's all the fuss about?' To read about all these issues in much greater depth and to see more of the evidence behind these ideas, see 'God's Strategy in Human History: Volume 1 – God's Path to Victory (chapter 16) and Volume 2 – Reconsidering Key Biblical Ideas (chapter 5), available to buy in the shop.

***See also the following (below) article*: Predistanation: what's all the fuss about? …**

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Predestination: what's all the fuss about?

https://www.pushpublishing.co.uk/predestination-whats-fuss/

Excerpt:

[This discussion follows on from the previous blog article: 'Predestination: what does it mean?', a brief word study outlining the New Testament's teaching about predestination].

Controversy

It is a great shame that the doctrine of predestination has come to be seen as a controversial and difficult to understand theological topic. When properly understood it is both simple and beautiful, revealing God's love for humanity and His glorious purposes in creation. Sadly much of this beautiful truth has been buried under centuries of controversy and erroneous tradition.

What's the problem?

Divergent interpretations of predestination present starkly different views when it comes to the nature and character of God, the way He relates to human beings, His purposes, and His activity in human history.

It's hard not to caricature a point of view when summarising, but the two positions sketched below give some idea of the difference it can make.

Augustinian Calvinist/reformed position

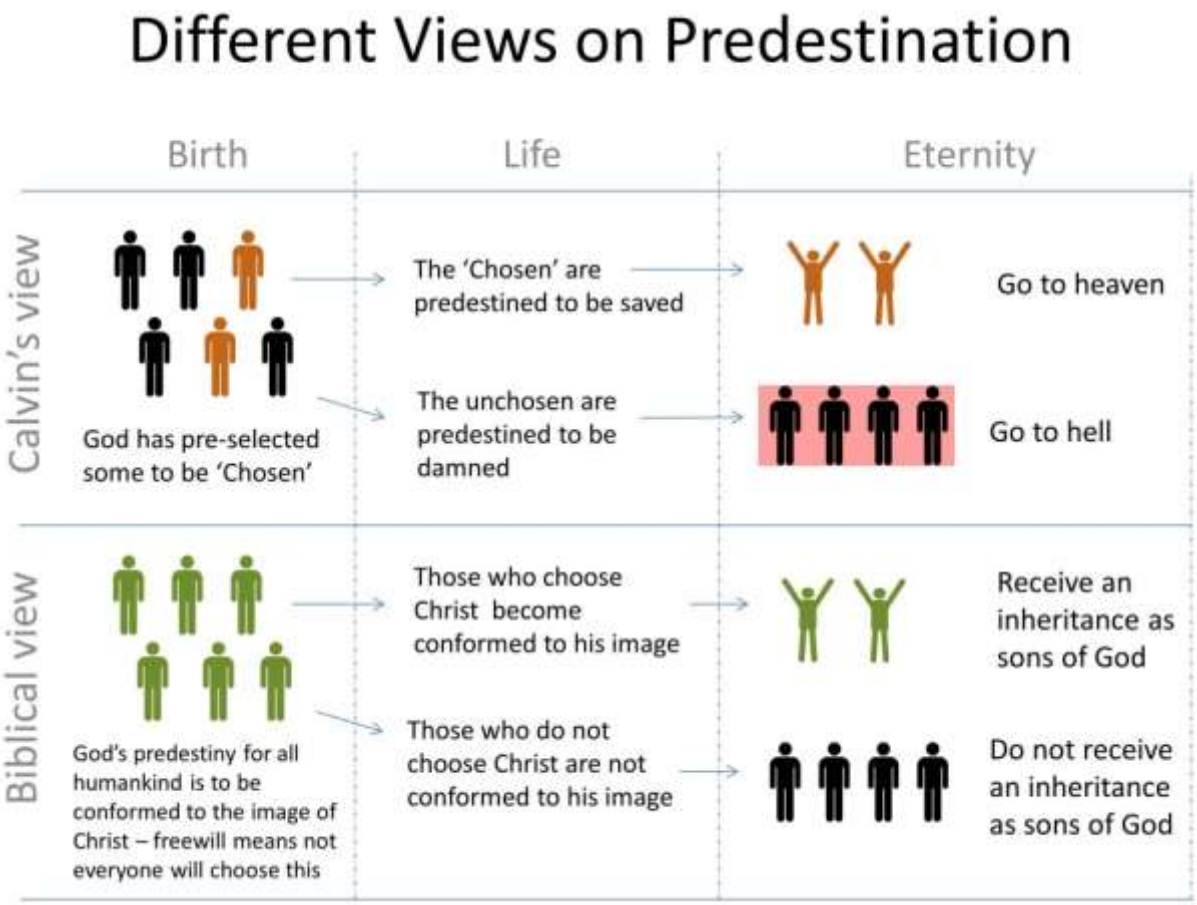
Because of the great influence of Augustine on reformation theologians and subsequent church history, this is often seen as the "traditional" view. However, critics would say it is not traditional enough, pointing to the widespread and dramatic theological changes that Augustine ushered in during the 4th/5th centuries.

In short, a consistent Augustinian-Calvinist position holds that God knew and pre-determined with certainty every event (small or large) that would happen in the whole of human history. Free choice is therefore an illusion, as every choice we make has been pre-determined and inevitable since the foundation of the world. Every event is orchestrated and controlled by God, whether good or evil. God also, therefore, decided before creation which individuals would respond to Him and which would reject Him, thus determining who would receive eternal life and who would be condemned to hell. In this view, nothing happens that is not the will of God.

It is easy to see why proponents of this view wrestle to reconcile a God of love with the 'problem of evil'–a problem which only exists as such if you think that God is willing and controlling all the evil. It is also easy to see why people who face radical evil and suffering in their lives struggle with the concept that it is the fore-ordained will of God, and that God is in control of every aspect of it.

***See also*: Predestination Revised**

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A lost doctrine?

I remember the impact it had on me when I first heard Roger Forster (co-author of '*God's Strategy in Human History*') preach on the subject of predestination and the 'beautiful thought' of God. Ephesians 1:5 speaks of the 'kind intention', 'purpose', 'good pleasure', or 'pleasure and will' of God (according to the various English versions). The Greek word translated is eudokia, made up of two smaller Greek ideas: eu (good, well, excellent, beautiful) and dokia (from dokeo: to think, consider, recognise), hence Roger's rendering: 'beautiful thought'.

The hypothetical story of God's beautiful thought that is used to illustrate predestination then runs like this: before creation, Father, Son and Holy Spirit exist in perfect loving union. At a particular point in time, God has the biggest thought He could possibly have: "let us make man in our own image". Not as some other kind of weird or wonderful creature, nor some angelic being, but man made in the image of God. Developing character takes time, so becoming like God in character must take plenty of time–you cannot snap your fingers and produce Christ-like character overnight. It would also require freedom, choice and the ability to love.

Thus human beings are made with the ability and potential to love like God, and to be conformed to the image of His Son–this is their pre-destiny (Rom 8:29). The possibility comes with great risk (as love always does), a risk that would ultimately cost the pain and sacrifice of the cross. Yet the possibility of human beings made in the image of God–with the potential for real love and Christ-like character–was worth both the risk and the price to be paid. Love longs to give, create and share–despite the risks.

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Could human beings reject this purpose? Yes (Genesis 2-3; Luke 7:30). Were the risks, human weaknesses, and all these possibilities foreknown by God? Yes (Romans 8:26-30). Does this mean that every choice and every failure was foreordained and controlled by God? The scripture says nothing of the sort.

Why does it matter?

The way we think about God affects the way we live, the way we treat others, and the kind of people that we become. As Christians, it affects the way we pray, the way we worship, the choices we make, and the way we counsel others. We reflect that which we worship (2 Corinthians 3:18). The biblical teaching of predestination is something to be revelled in, to enjoy–something that should make us rejoice and wonder at the glorious purpose and high calling that God has given to humanity, as well as the love and grace that He has lavished on us despite our failings. It is not something to confuse and perplex us, to make us doubt the integrity of God's love and character, or to write off as a paradox or unknowable mystery.

To consider the evidence behind these issues in the depth they really deserve, see Forster and Marston '*God's Strategy in Human History' Volumes 1 and 2*.

***See also*: Predestination Revisited**

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Ephesians Highlights – Chapter 1 (Menu)

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http://yuriystasyuk.com/six-different-views-of-predestination-what-do-calvinists-and-arminians-believe/

Excerpt:

A friend recently asked me what I personally believe about predestination. His confusion was that because, according to him, it seems that everyone has a different version of predestination. In some sense I agree, there are multiple views, yet I believe they can easily be narrowed down to only a few. Any other differences are only based on semantics and the way we use words, not an actual difference in ideas. Calvin, whose name is often closely associated with the idea of predestination said it is a "baffling question,". He also wrote that *"if anyone with carefree assurance breaks into this place, he will not succeed in satisfying his curiosity and he will enter a labyrinth from which he can find no exit.*" As with many other doctrines, a lighthearted or careless approach can be dangerous. So let's review the different ways people view predestination.

DEFINITION

Predestination (pr-dst-nshn) n.

Combination of two word groups, "pre" and "destination"/"destiny." The idea that one's destination/destiny is predetermined beforehand. *Example*: If I decide to go to New York, that is my destination and I because have decided beforehand to make the trip, I have predestined myself to go to New York. Also, if I decide beforehand (pre) to take my cat to the vets office (destination), then I have 'predestined' him to go to the vet

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We shall start with the most “harsh” type of predestination and work our way down

I shall try to keep this as simple as I can without losing important details. (Fortunately for us I will avoid supralapsarianism and infralapsarianism.)

Types (Views/Concepts) of Predestination:

1. Equal ultimacy (hypercalvinism) predestination

2. Calvinist double predestination

3. Calvinist single predestination

4. Corporate predestination

5. Spiritual gifts predestination

6. Ignorant-ism (no predestination)

Let’s define these terms…

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1. Equal ultimacy (hypercalvinism) predestination

Simply put, "equal ultimacy" says that: **Everyone is neutral, and God uses the same ***equal ultimate*** force to pull some into good works/heaven and push others into sin/hell, all while ignoring their will.** The idea is that people are nice and neutral, they want to become good Christians, and instead God gives no chances. Some people he actively sanctifies making them holy and sending them to heaven. Others he actively demonizes, makes into sinners, and actively pushes them to hell. In both cases he uses an equal amount of force, in both cases people are neutral before, in both cases people don't follow their desires or sometimes are said to have no personality or will. In both cases God forces everyone and that's it. Chances are, if you have never heard of predestination or Calvinism, you equate Calvinism with "equal ultimacy." One of my greatest challenges since embracing the reformed theology has been dealing with this strange position. There is not a Calvinist in the world who has ever believed in "equal ultimacy." Yet every single day I meet people who accuse Calvinists of believing it. So every day I repeat again, "this is a theoretical position, no one believes it, it's a caricature." The biggest criticism with this view is that is stupid and horrendous and no one in their right mind believes it.

2. Calvinist double predestination

Most people who have heard of the phrase "double predestination" have probably assumed it's the same as "equal ultimacy" above. This is very incorrect. All Calvinists do not believe in equal ultimacy and do believe in single or double predestination. In my opinion, once we have clarified we are not for "equal ultimacy," the double vs single predestination is only a game of semantics and words. True historic double predestination simply means this: **All freely chose to disregard God and hate him. Then God predestined to save 'some' from that sin they chose, and predestined to pass over 'others.' Salvation is not based on anything we did or could do but of Grace.** This first group is called "the elect," and the second group is called "the reprobate." In double predestination everybody *freely* chose sin and enmity with God. Everyone daily *chooses* to remain slaves to sin because they love sin and hate Jesus. No one ever wants to repent (John 6:44; Rom 3:11). So Jesus *actively* pulls some away from sin, and passively does not act on others. As an example lets use Luke 8:10, Jesus says His disciples can only understand Him because it has been ***given*** to them and to others it has not. Here God is *not* actively preventing the Pharisees from joining Him against their will, no, they actually ***want*** to stay away. He predestined to passively let them have what they desire in their evil hearts. Others, He predestined to save from that evil desire. The biggest criticism with this view is that it seems to downplay personal responsibility. "If I can't be good, how can God punish me" is a common question. Calvinists often answer this by pointing out that we sin by choice, will, and desire, not against our will, choice, and desire. We all ***freely*** choose to sin, no one forces us. So for those that are not elect, it's not a matter of "*I want to repent but can't*," instead it's "*I hate God and I really **want** to sin*." Having no free will is not an issue of "*I can't choose the right thing*" it[s] always an issue of "*I sin because I want to and I like it."*

3. Calvinist single predestination

In my opinion (and many others whom I learned from) single predestination is the same as double, just using different language. Primarily because when people hear "double predestination" they often assume it means "equal ultimacy." But theoretically what single predestination means is as follows: **All freely chose to disregard God and hate him Then God predestined to save 'some' from that sin they chose. Salvation is not based on anything we did or could do but of Grace.** If you noticed, the only thing missing from the double predestination above is "God passed over others." The basic premise of this single predestination is that God saved the elect and the rest just live their lives and will get what they deserve. Often the only noticeable difference between single and double is that supporters of double predestination would talk about God having a dual purpose for actively choosing to save the elect and passively choosing to allow the reprobate to sin as they please. Conversely, proponents of single predestination will say God's only purpose was to choose the elect. *I am here, since I think both single and double say the same thing in a different way.*

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3. Historic Arminian predestination

Early Arminians understood the word predestination was in the Bible. So thus they devised a way that predestination and libertarian free will could be true. This is: **All freely chose to disregard God and hate him. Then God looked into the future to see who would one day of free will choose Him and then, as a result, predestined to save only those. Salvation is based on two things, Gods grace AND us having a better free will response to God than our neighbor.** This view does good in that it engages the Bible and deals with a word like predestination. I once talked with a few pastors who didn't believe in predestination, then upon showing them a few passages (Rom 8:29; Eph 1:5) one quickly changed his mind and formulated something similar to the "historic Arminianism" response. Philosophically this view could work. Yet, it requires so much interpretive gymnastics to twist what the Bible says about predestination that, I consider this view very lacking. While Eph 1:5 and 1:11 says we were predestined "*according to the purpose of [God's] will"* this view says the opposite, that we were predestined according to our personal will. Also Paul in many places says we are not saved by works or merit, yet this view would say we are saved ONLY because of our 'merit' because "God saw that we would respond *better* than our neighbors." In addition, one of the biggest blows is that this view is not in the Bible. There is nothing that says God chose us based on our good response in the whole Bible. Nothing at all.

4. Corporate predestination

This is my favorite non Calvinist view (it is one of the two common Arminian views). It is that: **All freely chose to disregard God and hate him. Then God predestined to save a group through Christ. This view doesn't deal with predestining individuals but predestining salvation in general.** So basically whenever the Bible speaks of predestination, it only refers to the fact that God predestined to save people through Jesus before the beginning of time. According to this view, individuals are not chosen one-by-one, instead God chose to have "a church" or "a bride" for Jesus before the beginning of time. This view avoids dealing with all the debates of Calvinism, and the hermeneutical gymnastics of Historic Arminianism, and espouses an attractive position. I like it. God chooses a "group," called His bride, and then whoever joins this group is his. The biggest criticism leveled against corporate election is that it deals with an abstract "empty set" and is impersonal. We can compare it to an empty school bus. In historic Arminianism and Calvinism, God chooses individual people to put onto this school bus. He has personal seats reserved for all his students, whom he knows by name. You have personal faith, a personal relationship with Jesus, personal forgiveness from sin, and are personally predestined for salvation. In corporate election, God only chooses the empty school bus but not people. Some scholars argue that salvation through the cross is about Jesus paying for individual people's sins, not an abstract atonement for a group without individuals. Another way of putting it, Jesus did not die to save an empty school bus, he died for individual people that get onto the school bus. There are also criticism leveled because the predestination passages often use language that refers to individuals (1 Thess 1:4-5)

5. Spiritual gifts predestination

This is a very unique view, that some people I have met invented. Quite frankly, I doubt anyone who is scholarly actually holds to this, and I have not found them. This view, as presented to me by numerous people over the years says: **God doesn't predestine people for salvation; they choose that themselves. God's predestination only determines what spiritual gifts you have.** This view is held by a few Arminians/Semi-Pelagians, though is popular only in "folk religion" type churches. The primary criticism of this view is that the Bible never says predestination/election is about gifting, while it does say it has to do with salvation. Paul says "He predestined us for adoption as sons through Jesus Christ" not "He predestined us to have different gifts" (Eph 1:5). In fact the first two chapters in Ephesians are all about salvation, and not about spiritual gifts.

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6. Ignorant-ism (no predestination)

This is my favorite view to deal with. It's very simple, it goes like this: **"I don't believe in predestination, the Bible doesn't teach it!"** The simplest way to deal with this view is to bring up Bible passages. Of course, in my experience, those who are in this position don't like Bible passages. There are many serious Arminians who love the Bible, honor Jesus, and carefully deal with Scripture. The people of this view are not them. Just last week a gentleman emailed me accosting me for believing in the horrors of predestination. I simply responded with Bible passages that used that word. His response was anger and condemnation. I responded politely again, with more passages, saying he ought to have some view of predestination, whatever it is. More condemnation. Here is the main criticism of *ignorantism*, the Scripture talks of election and predestination in nearly every New Testament book. Mat 11:25-26, Mat 22:14,Mat 24:24, Mat 24:31;Mark 4:10-12; Luke 18:7; John 5:21, John 6:37–39, John 13:18, John 15:16, John 15:19; Acts 4:27–28, Acts 13:17, Acts 13:48; Rom 8:29–30, Rom 8:33, Rom 9:15-33, Rom11:14-15; 1 Cor 1:27–28; Eph 1:3–12; Phil 1:29; Col 3:12; 1 Thess 1:4–5; 2 Thess 2:13; 2 Tim 2:10; Titus 1:1; James 1:18; Jude 1:4; 1 Peter 1:1; 1 Peter 2:4; 1 Peter 2:9; 2 Peter 1:10; Rev 13:8

Predestination

https://www.the-highway.com/predestination_index.html

Page with numerous links to articles by well known theologians about predestination (Calvinist/Reformed in Perspective)

How does free will fit with the doctrine of predestination? (Forum)

https://christianity.stackexchange.com/questions/4236/how-does-free-will-fit-with-the-doctrine-of-predestination

***See also*: Predestination Revisited**

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Sweet, Pleasant, and Unspeakable Comfort: The Anglican View of Predestination

(Part I) (Anglican Perspective)

https://conciliaranglican.com/2011/11/11/sweet-pleasant-and-unspeakable-comfort-the-anglican-view-of-predestination-part-i/

Excerpt:

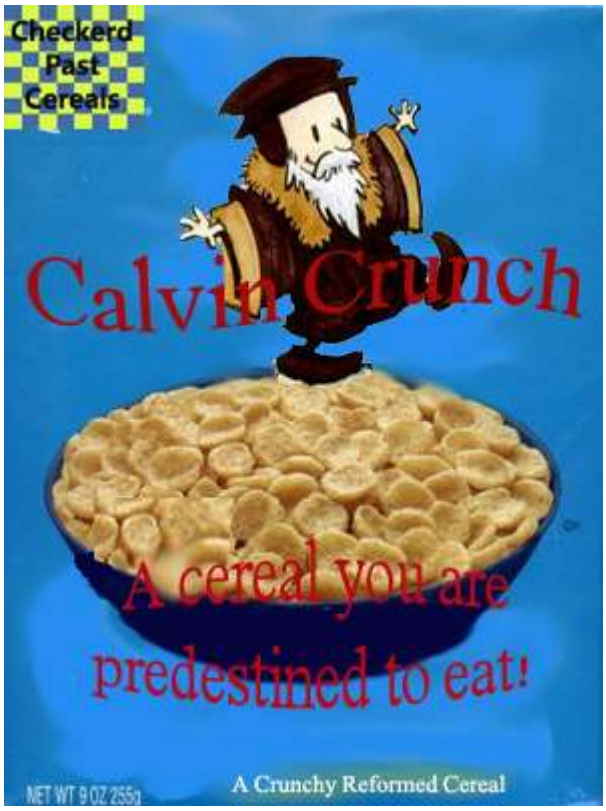


The doctrine of election is one of the most misunderstood of Christian doctrines and one of the most contested within Christian communities. In a previous post, I debated some questions about election with Peter Ould. Since then, I have done more reading in the scriptures and more research into the classical Anglican teaching on this topic and have found that while my previous rejection of Calvinist predestination was appropriate, my understanding of the Anglican approach to election may have been deficient. Over the course of this brief series, I hope to sketch out the Anglican theology of predestination and election that comes through in the Anglican formularies and in classical Anglican teaching. For today, though, let me begin by showing why I believe the Calvinist understanding of predestination to be insufficient in regards to the teaching of holy scripture…

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Sweet, Pleasant, and Unspeakable Comfort: The Anglican View of Predestination
(Part II) (Anglican Perspective)
https://conciliaranglican.com/2011/11/23/sweet-pleasant-and-unspeakable-comfort-the-anglican-view-of-predestination-part-ii/

Excerpt:



Some people may wonder why I am taking so much time at the outset to show that the classical Calvinist position is wrong. It is not because I want to bash Calvinism. At the risk of sounding condescending ("Some of my best friends are Calvinists!"), I have a great deal of respect for Calvin and for what Calvin gets right. He had a keen mind which was a gift to the Church, and much of what he wrote and taught complements Anglicanism fairly well. Moreover, his work had a huge impact on the Anglican Reformers, and it would be ludicrous for anyone to claim otherwise. Hooker in particular speaks highly of Calvin and praises him for his many theological achievements. Yet Hooker was also willing to point out where Calvinism had it wrong. Often Hooker was generous to Calvin, blaming the problems he saw in Calvinism on Calvin's followers and successors rather than on Calvin himself. There is probably some truth to the notion that later generations of Calvinists have not always properly understood what Calvin was doing. Nevertheless, while Calvin is not personally responsible for coming up with the TULIP language, Calvin's teaching in the *Institutes* certainly supports the notion of double predestination.

The reason why I choose to begin this series by pointing out the flaws in Calvinist predestination is because it is a crude version of the Calvinist understanding of predestination that most people have in mind when they hear the word predestination. Moreover, in recent times, Anglo-Calvinists have argued that the Calvinist view of predestination is not only compatible with Anglican teaching but is actually explicitly mandated by the formularies. As we shall see, nothing could be further from the case. Anglicanism definitely has a teaching on election which includes predestination, but it is not the double

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predestination of Calvinism. Classical Anglicanism's rejection of Calvinist predestination must be understood if we are to come to know what Anglicanism actually teaches on this important subject.

An Explanation of Terms

Before going any further, it would probably be worth our while to stop for a moment and give definition to some of these theological words that I am bandying about. Both *election* and *predestination* have to do with salvation. Sometimes it is assumed that *predestination* is a word that refers to every aspect of our lives, that if you say that you believe in predestination it means that you do not believe in any kind of free will. This is not a view held by Christians. Even Calvinism affirms that individuals have a kind of limited free will when it comes to the every day decisions of our lives, where we work, who we marry, how we style our hair, whether we get pizza or caviar for dinner, etc. The question under consideration is not whether we have any kind of free will but specifically whether or not we have free will when it comes to God. Can we as fallen human beings seek out and find God or is this impossible for us? Or to put it another way, do we have a role in saving ourselves or is it all done on God's end?

In the context of that conversation, *election* refers to God's action towards the faithful, God's choosing of those who will be saved. We use *elect* here in the same way it is used when you take an elective course in college. It is not something you have to do. It is something you elect to do, something you choose. The elect are those whom God has chosen. And predestination refers to how that choosing takes place. It's a bit crude, but if we think of heaven and hell as *destinations*, then *pre*destination would be a decision that God makes about which destination you will arrive at before you even begin your journey. Predestination means that God's election takes place before you were ever born, before even the world began…

Sweet, Pleasant, and Unspeakable Comfort: The Anglican View of Predestination

(Part III) (Anglican Perspective)

https://conciliaranglican.com/2011/12/09/sweet-pleasant-and-unspeakable-comfort-the-anglican-view-of-predestination-part-iii/

Excerpt:



You know, predestination *would* speed things up on Judgment Day.

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While I have taken great pains to point out that the Anglican position on predestination does not mirror the Calvinist position, it is worth noting that the Anglican position also does not mirror the opposite positions of Arminianism and Universalism. Briefly, Arminians teach that God's predestination of some to receive salvation is based on God's omniscient foreknowledge. God knows that some people are going to choose to respond to the Gospel with faith, and therefore God chooses them. This effectively takes salvation out of God's hands and puts it into ours, something which classical Anglicanism strongly rejects. On the other hand, Universalists argue that God predestines everyone to salvation, thus solving the problem of how to reconcile the Bible's teaching that Jesus died for all people with the doctrine that He elects only some to salvation. But in solving one problem, Universalism creates another by ignoring the many passages in Scripture that speak about hell and damnation. Moreover, Universalism, like Calvinism, divorces salvation from faith by making election arbitrary. The grace with which God chooses a person is impossible for that person to resist, which renders faith nothing more than a show that God puts on rather than the natural response of the human heart to receiving God's favor.

So if the Anglican teaching on predestination is not Calvinist, nor Arminian, nor Universalist, what is it?

***See also*: Predestination Revisited**

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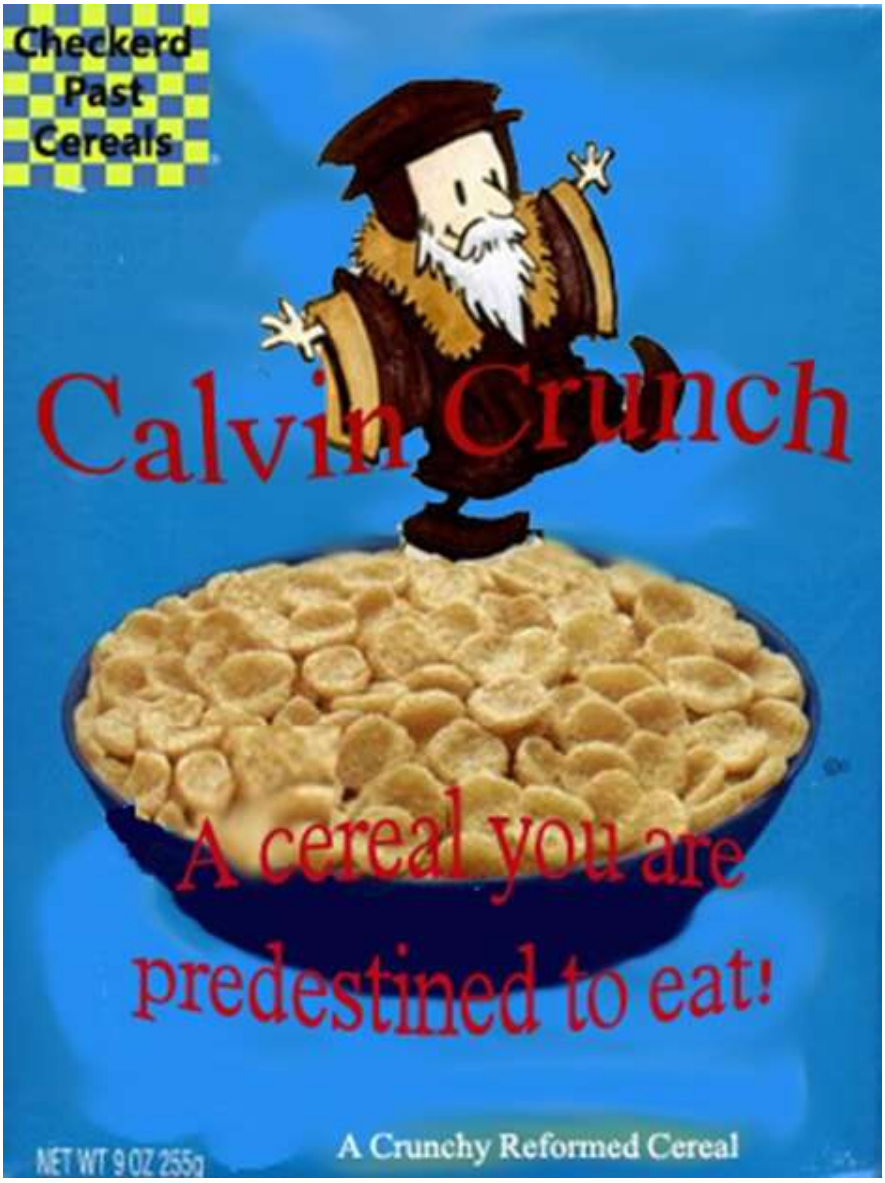


***See also*: More Christian Humor**

continuing with Christian humor images…

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Calvin Crunch – A Cereal You Are Predestined to Eat



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You know, predestination *would* speed things up on Judgment Day.

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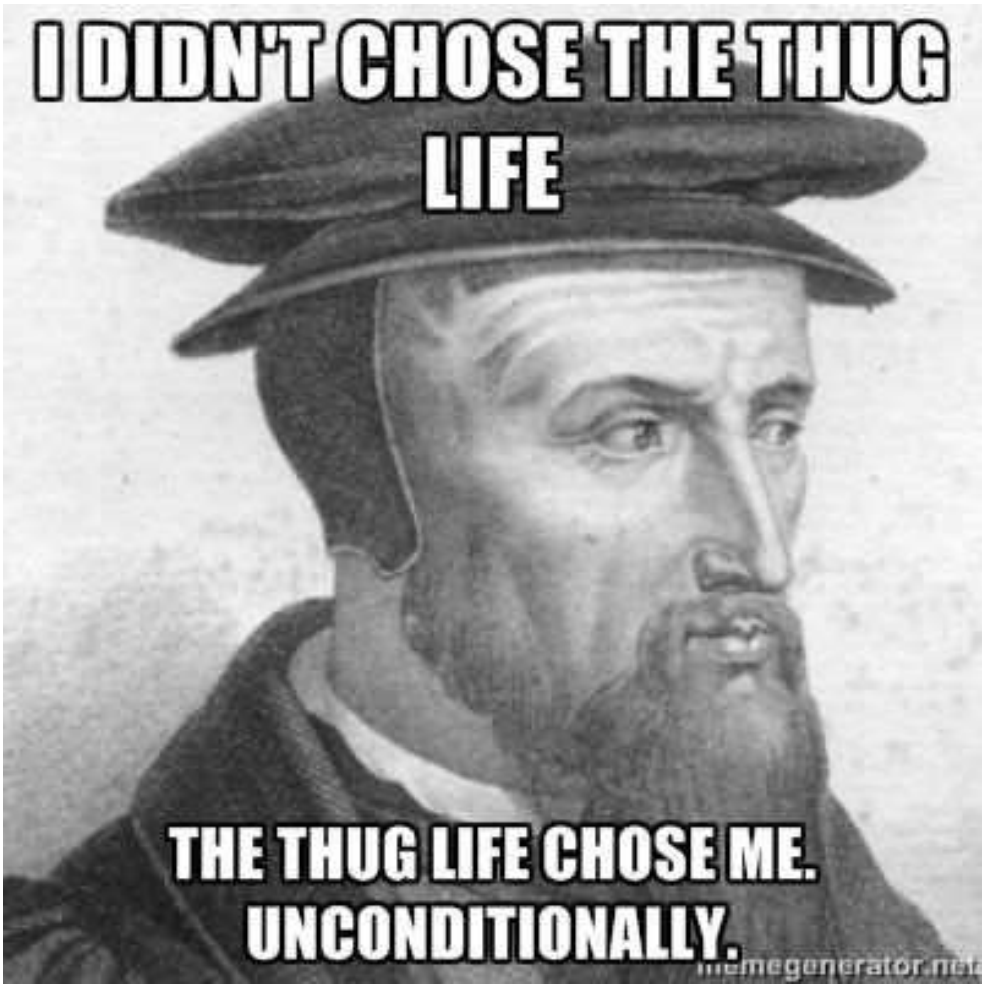
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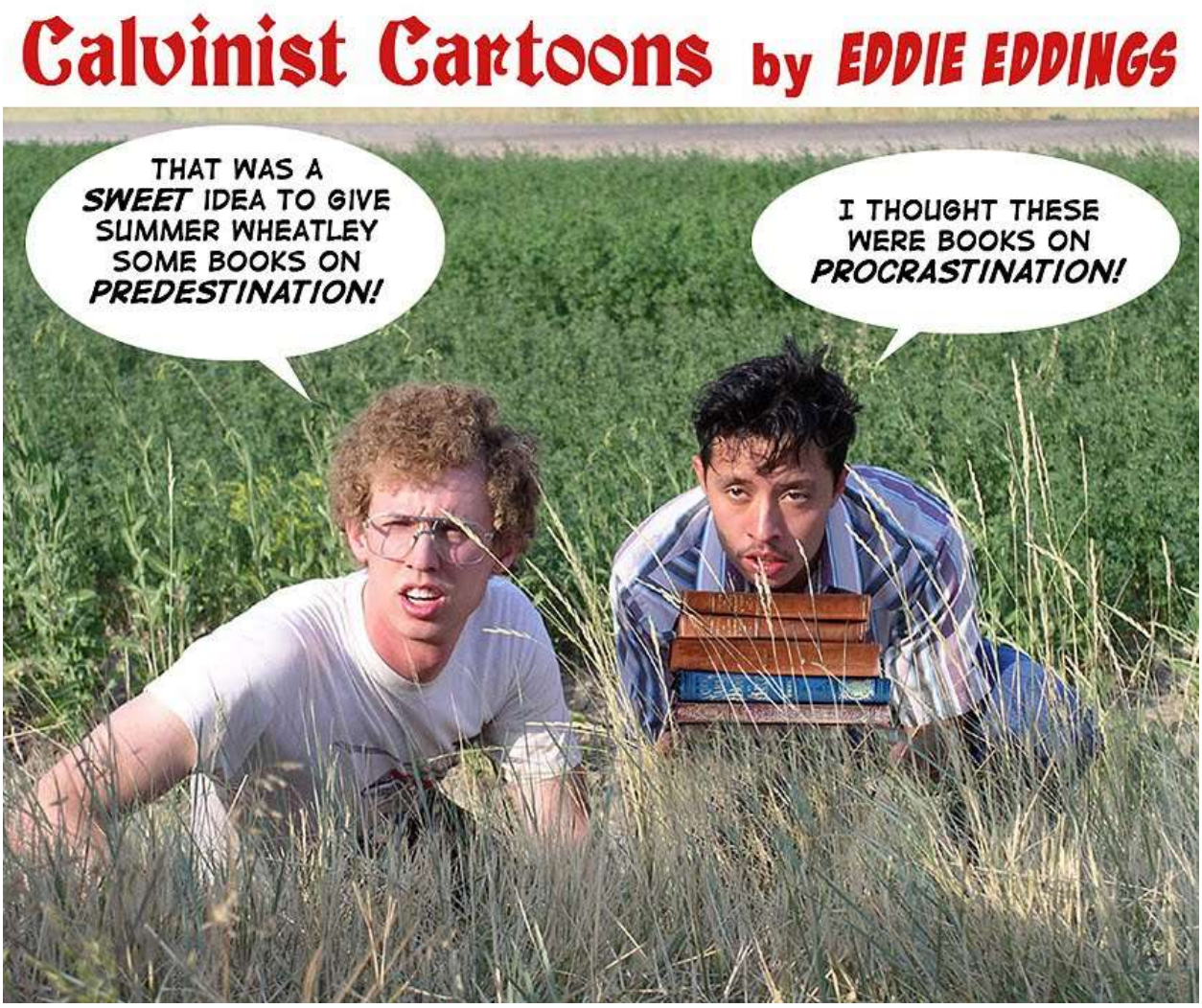
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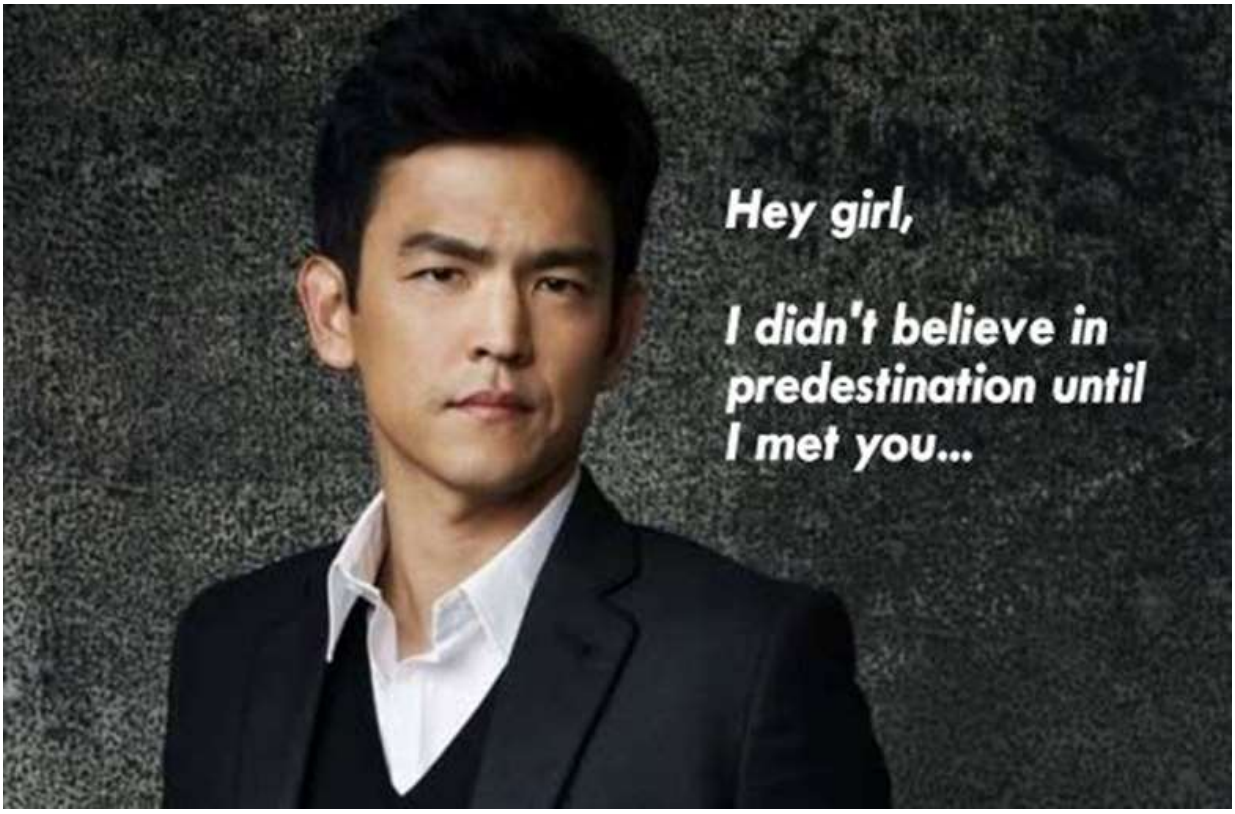


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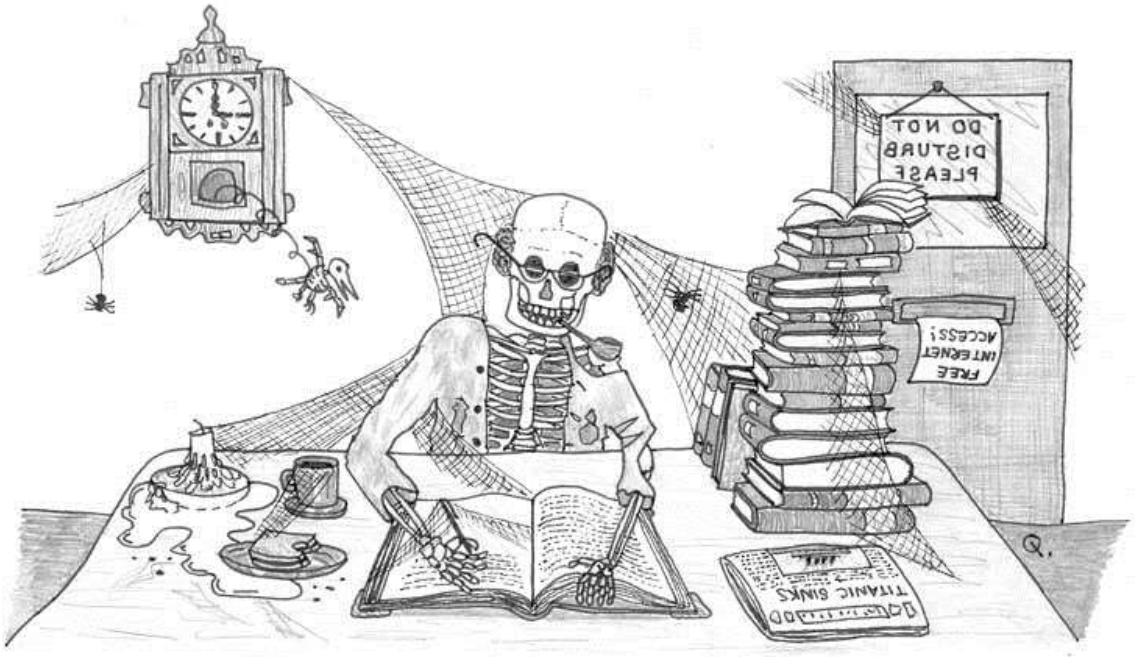


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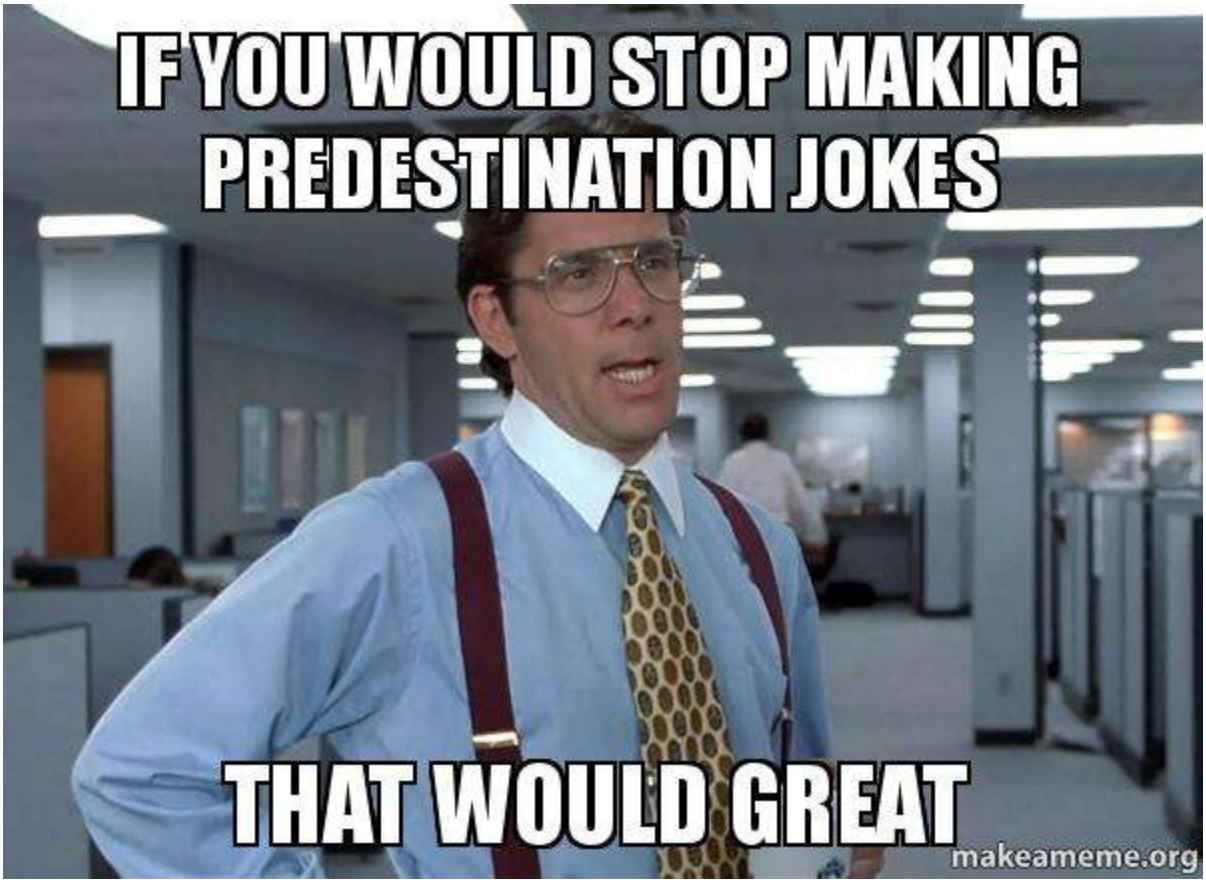
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Bob never did resolve the predestination versus freewill argument.

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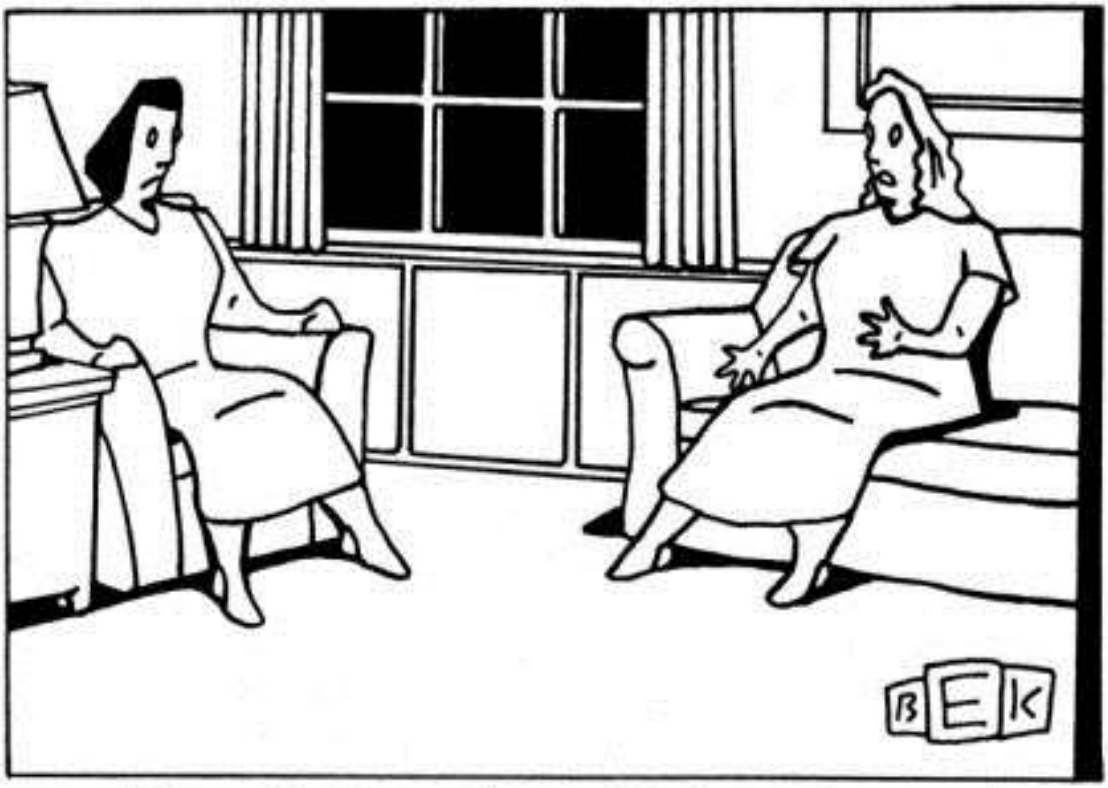
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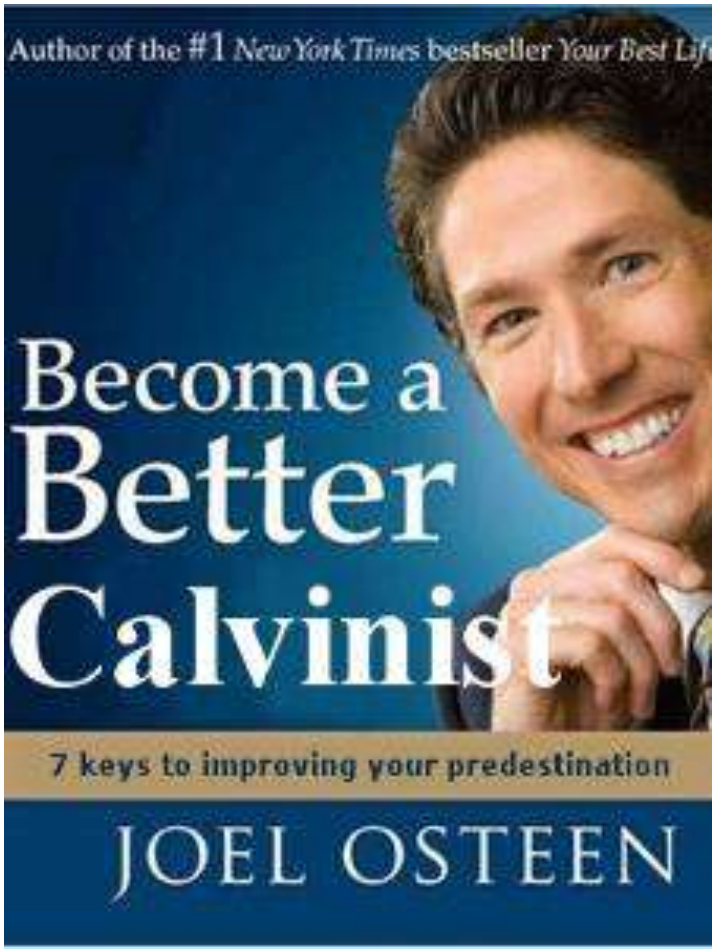
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Theology Thursday: The Law of 'I' and the Grace of God
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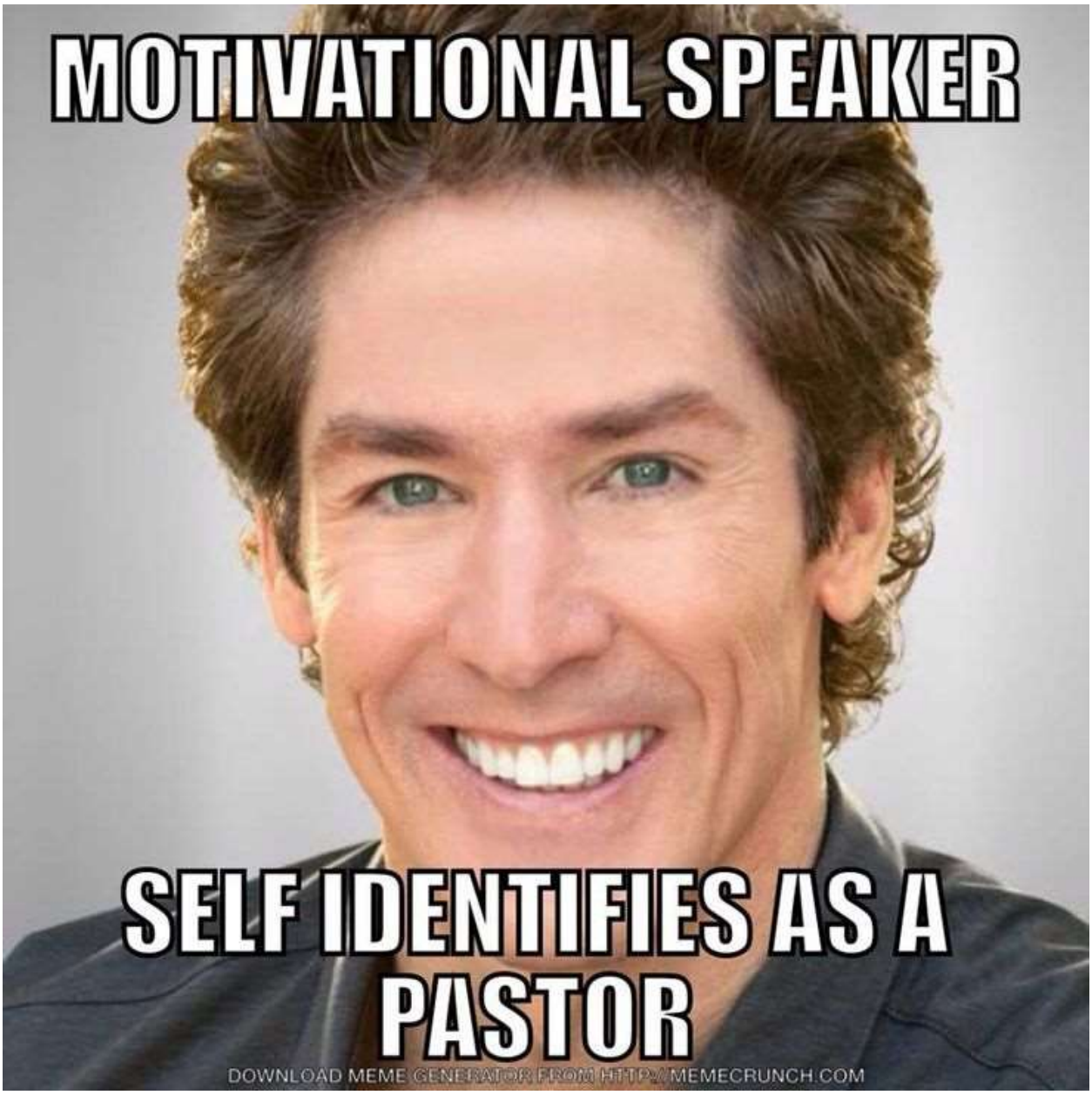


"It's easy. The first step is to entirely change who you are."

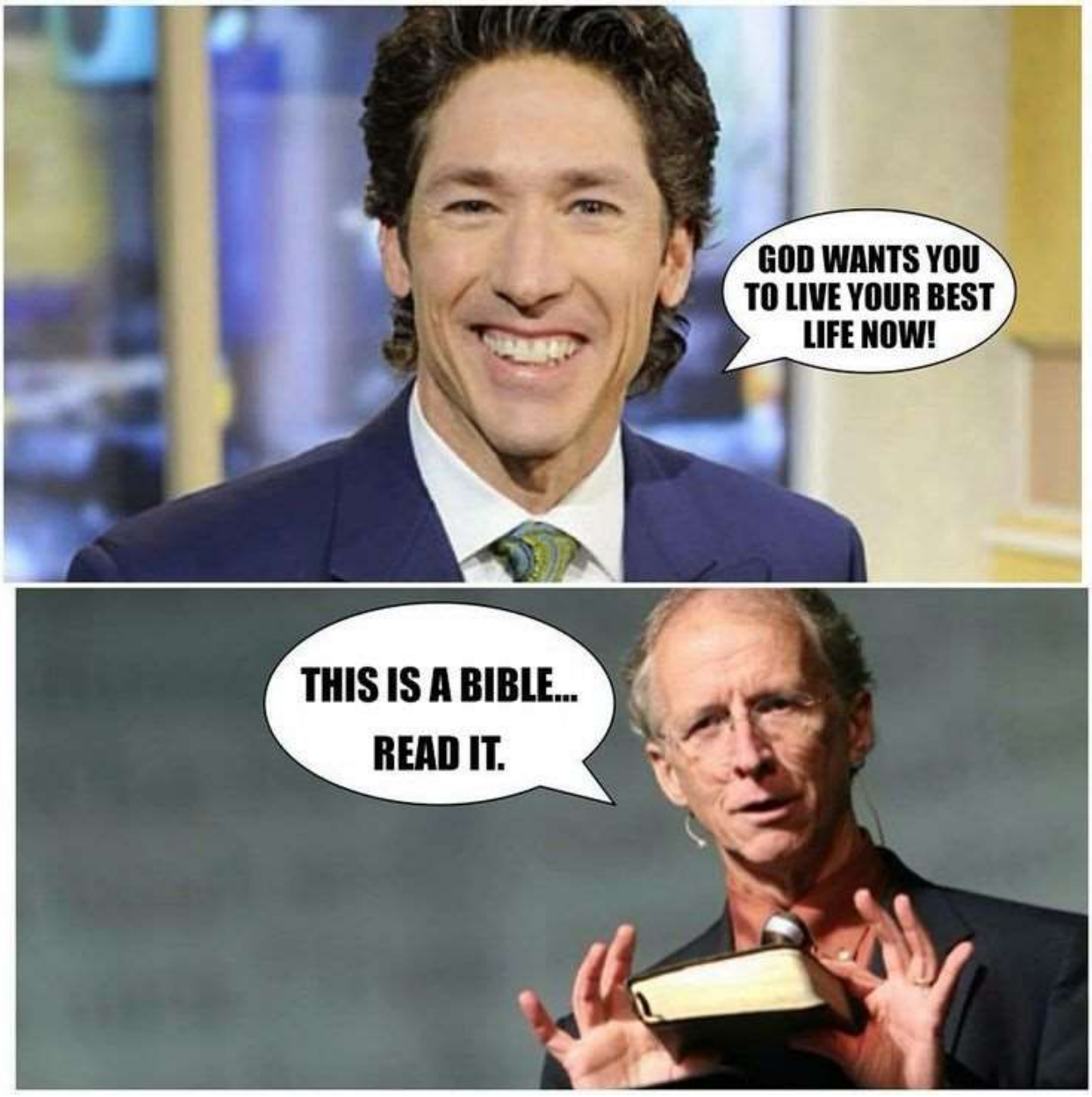
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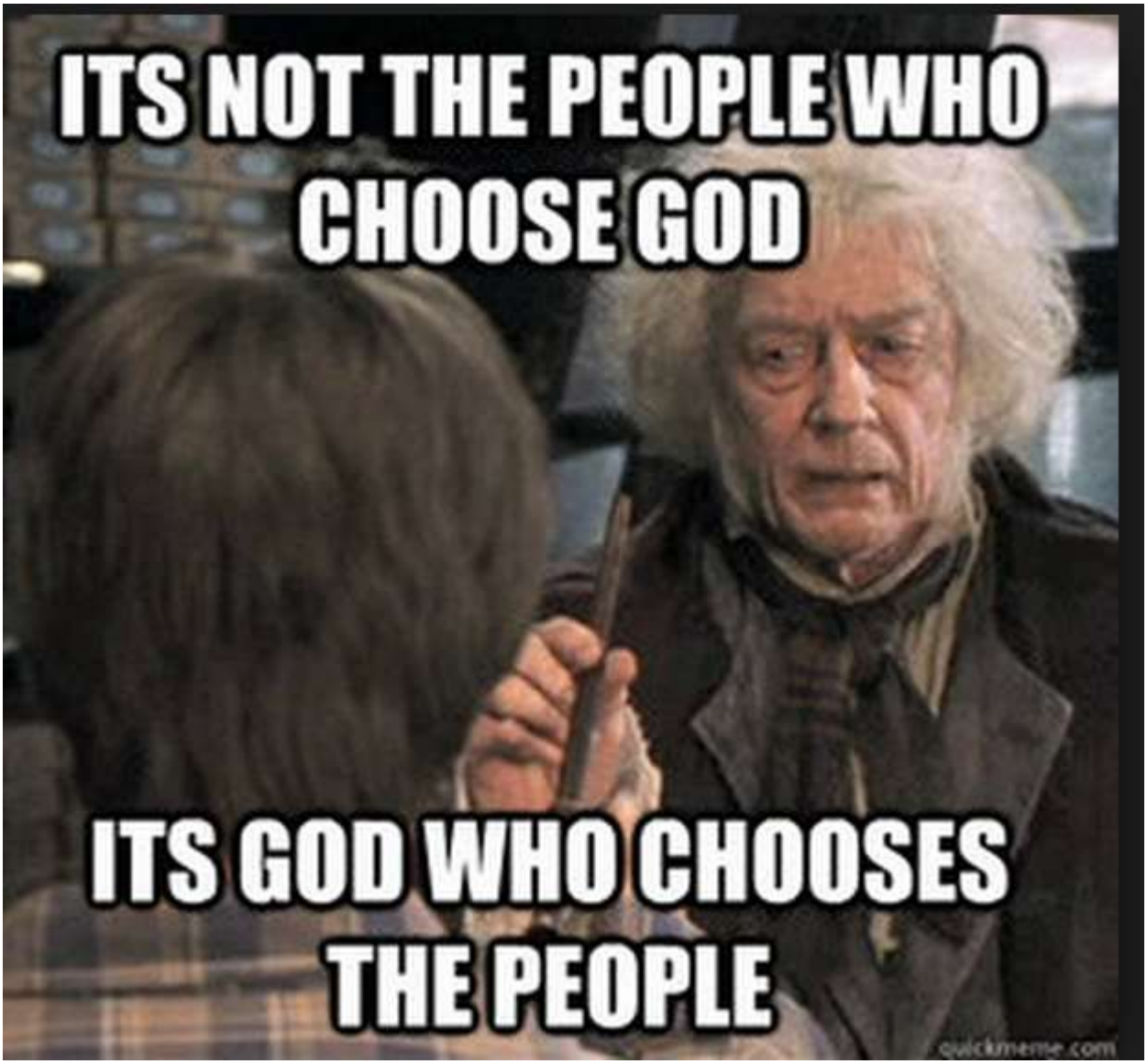
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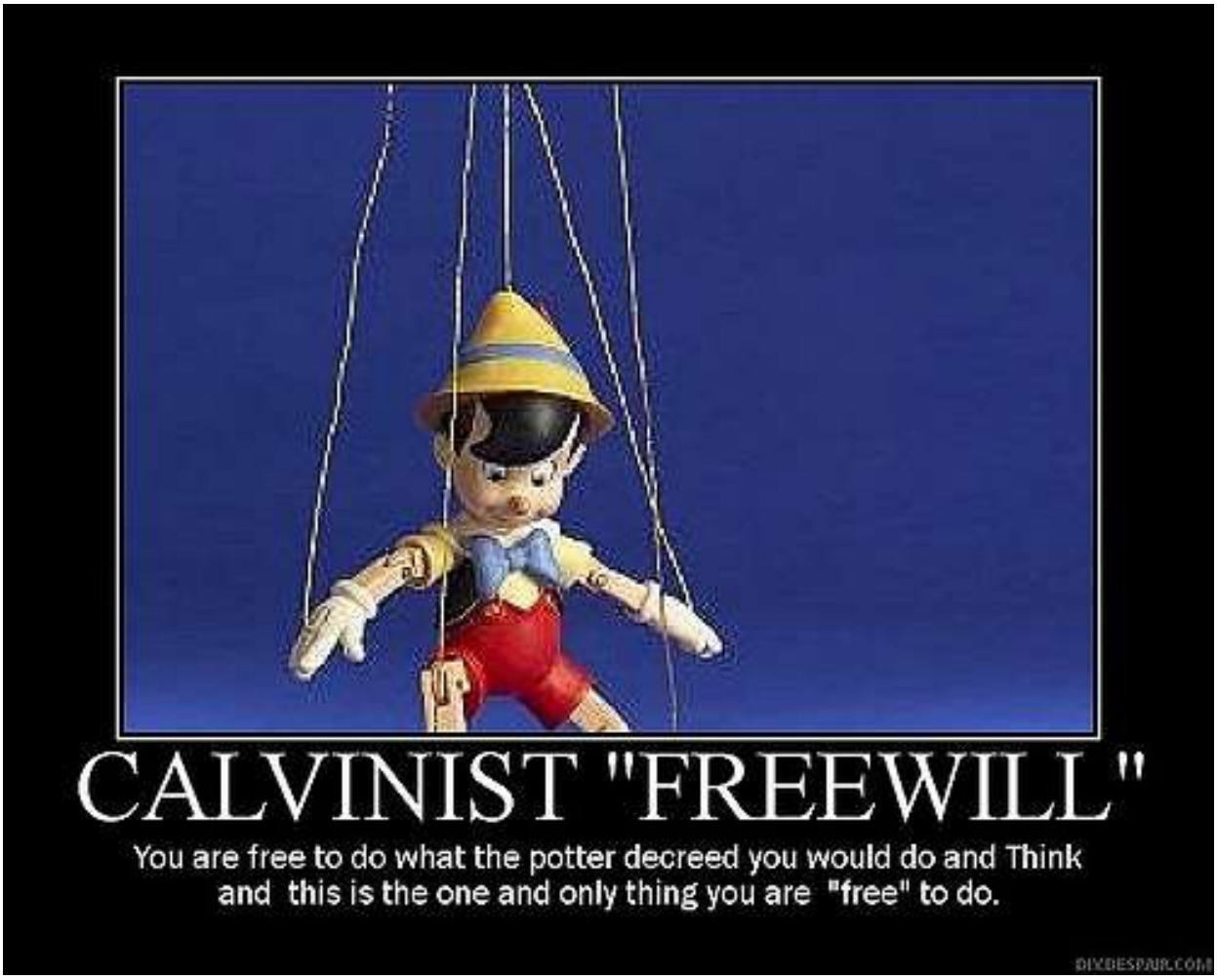
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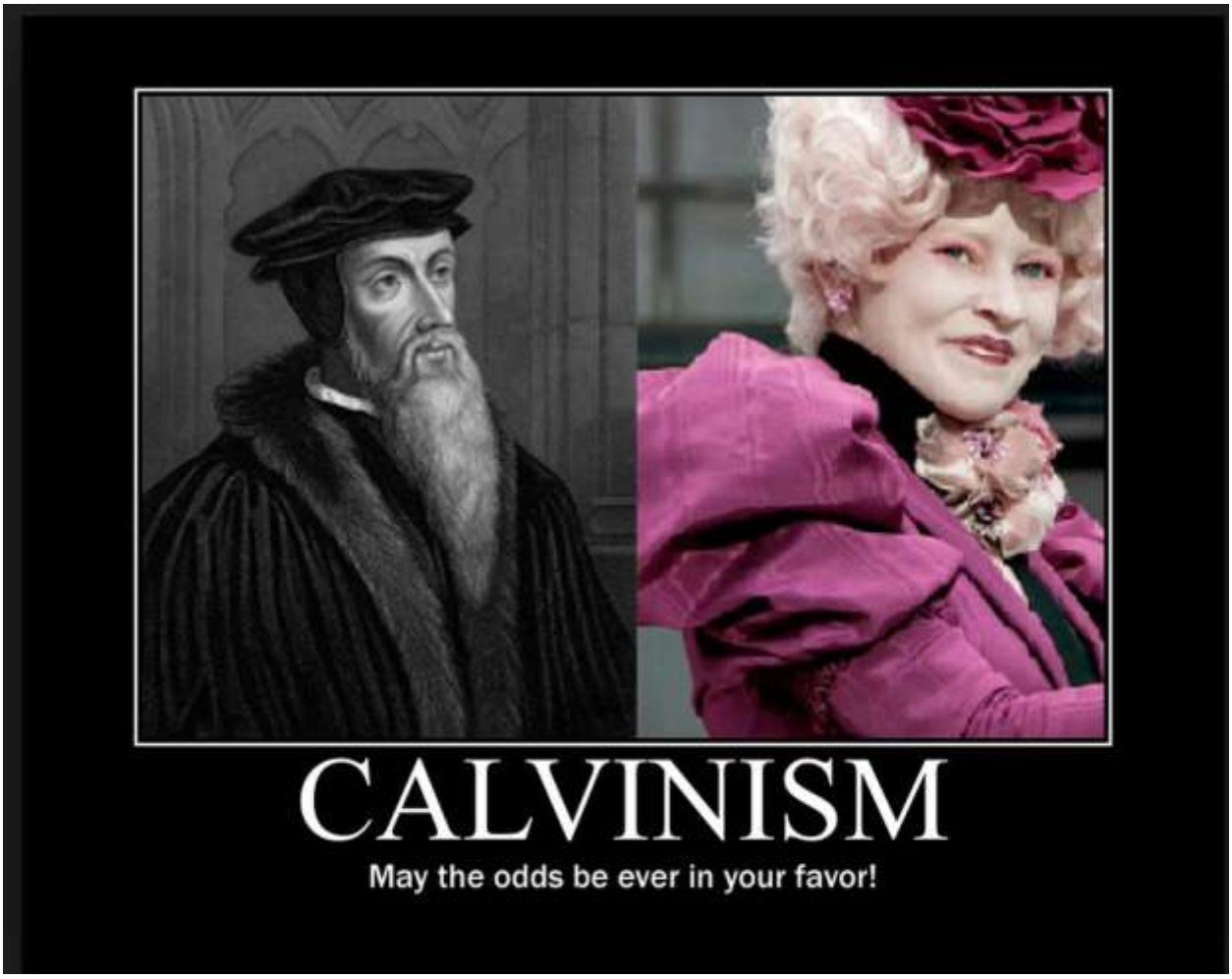
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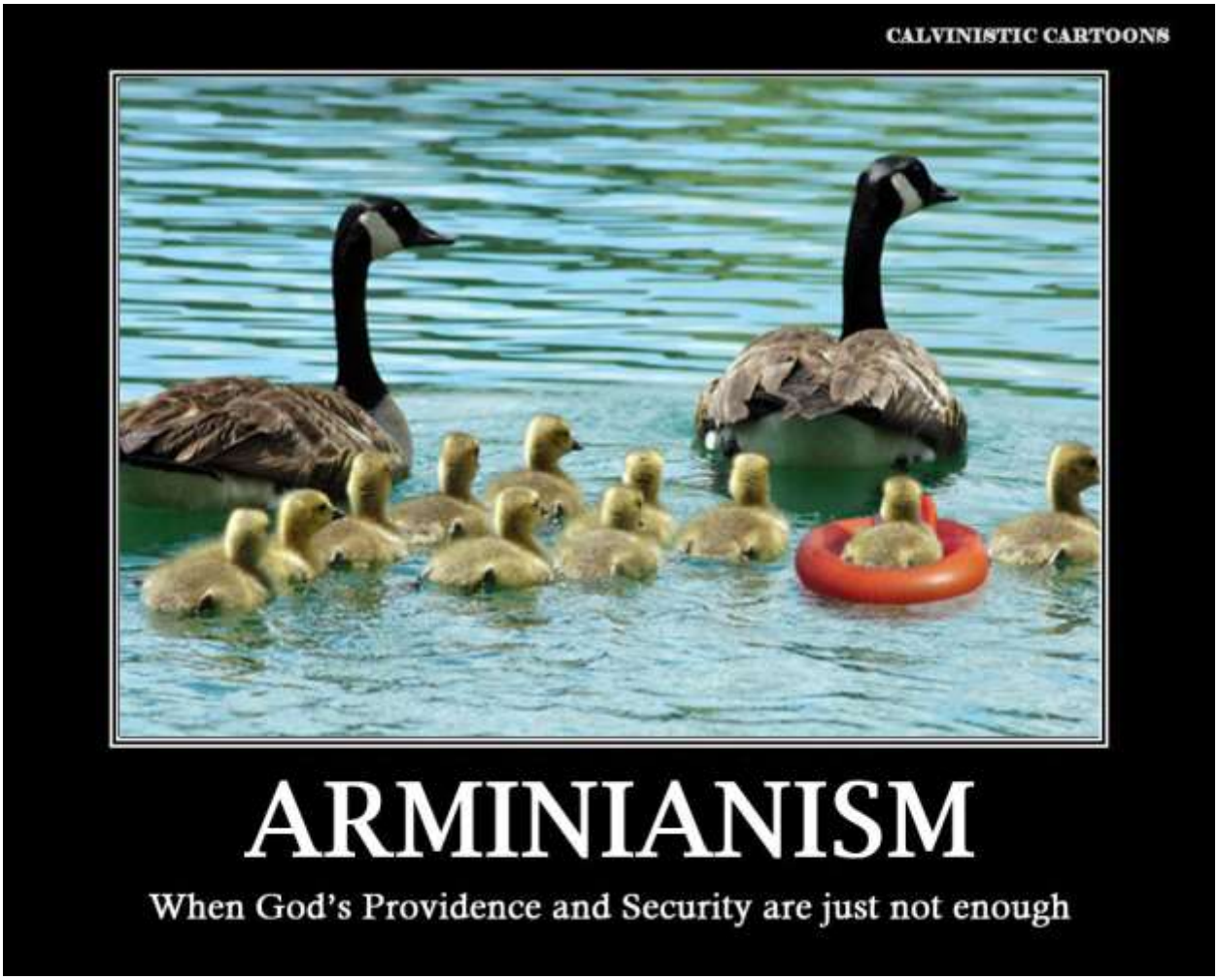
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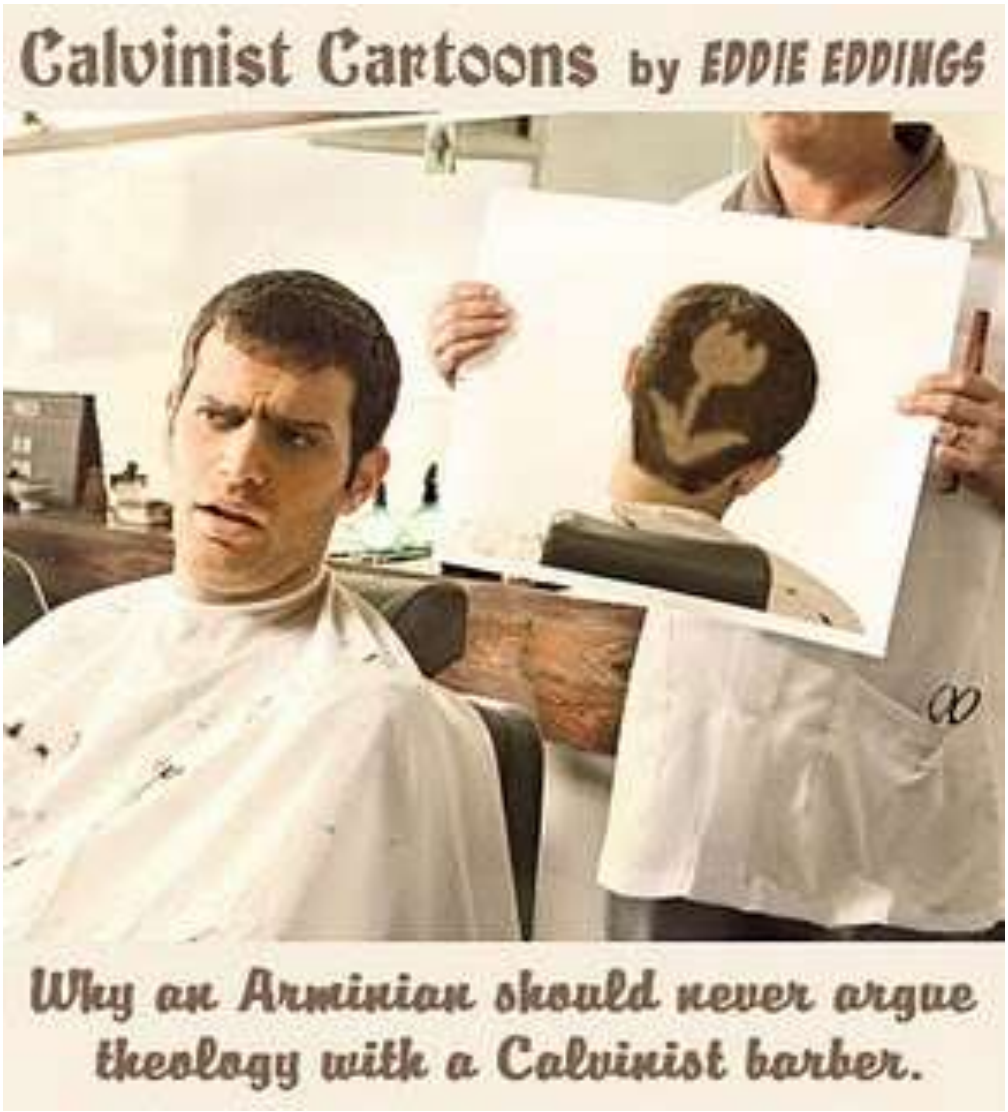
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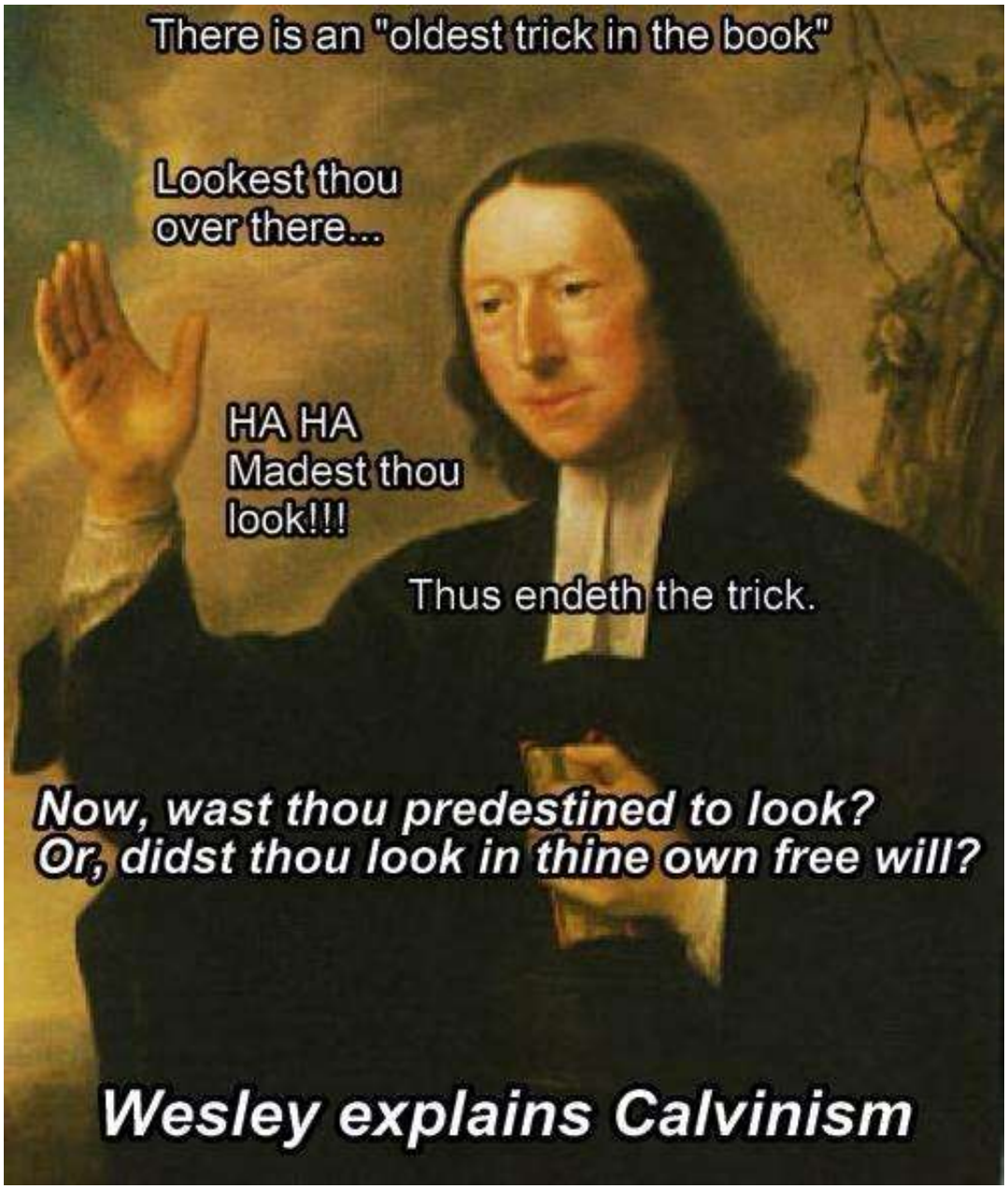
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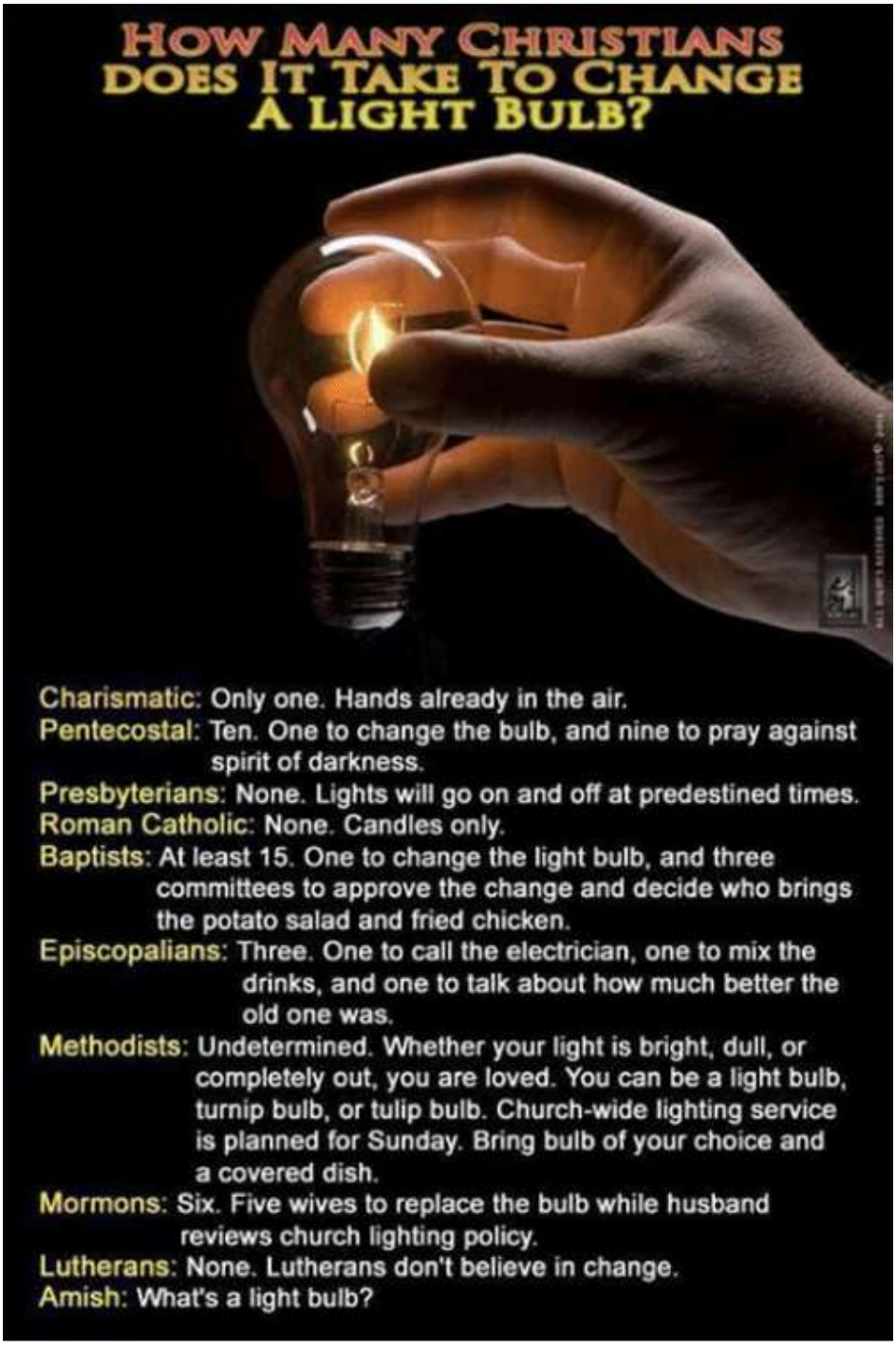
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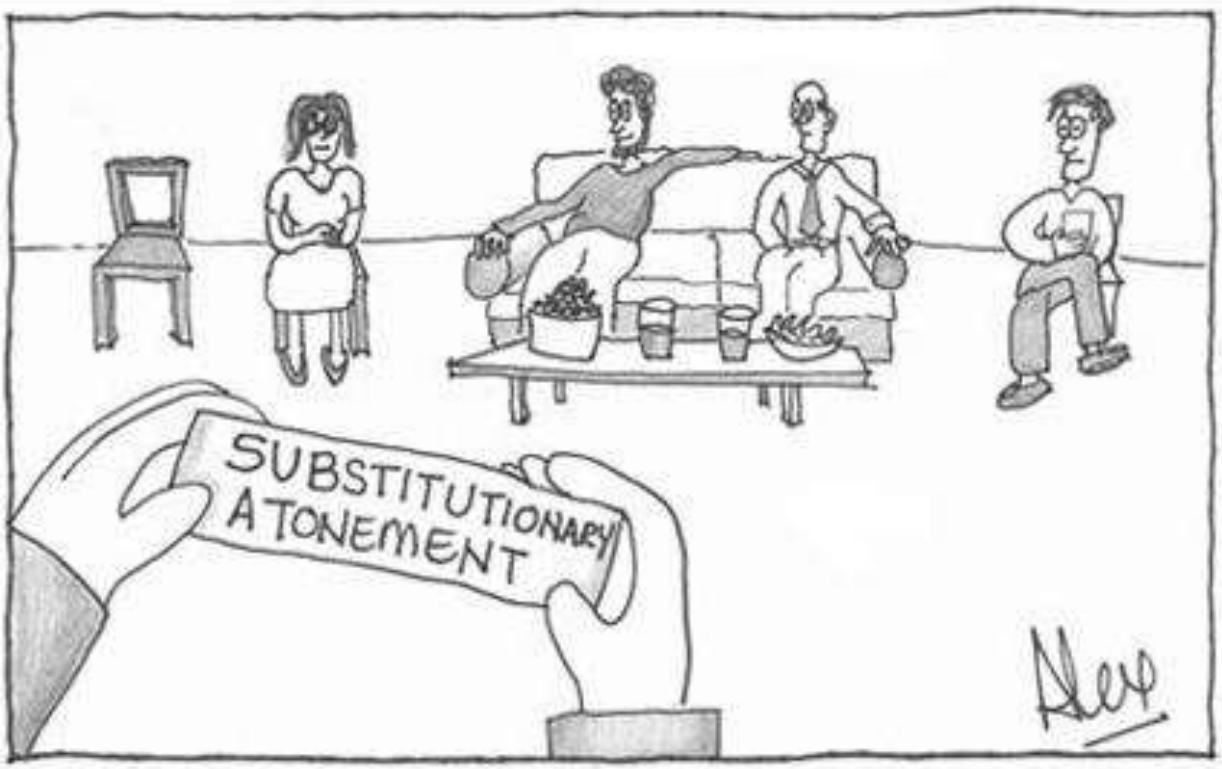
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AS LEON UNFURLED THE PIECE OF PAPER HE KNEW HE WOULD NEVER AGAIN PLAY CHARADES WITH MINISTERS

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"Why isn't my life like a situation comedy? Why don't I have a bunch of friends with nothing better to do but drop by and instigate wacky adventures? Why aren't my conversations peppered with spontaneous witticisms? Why don't my friends demonstrate heartfelt concern for my well being when I have problems? ...I gotta get my life some writers."

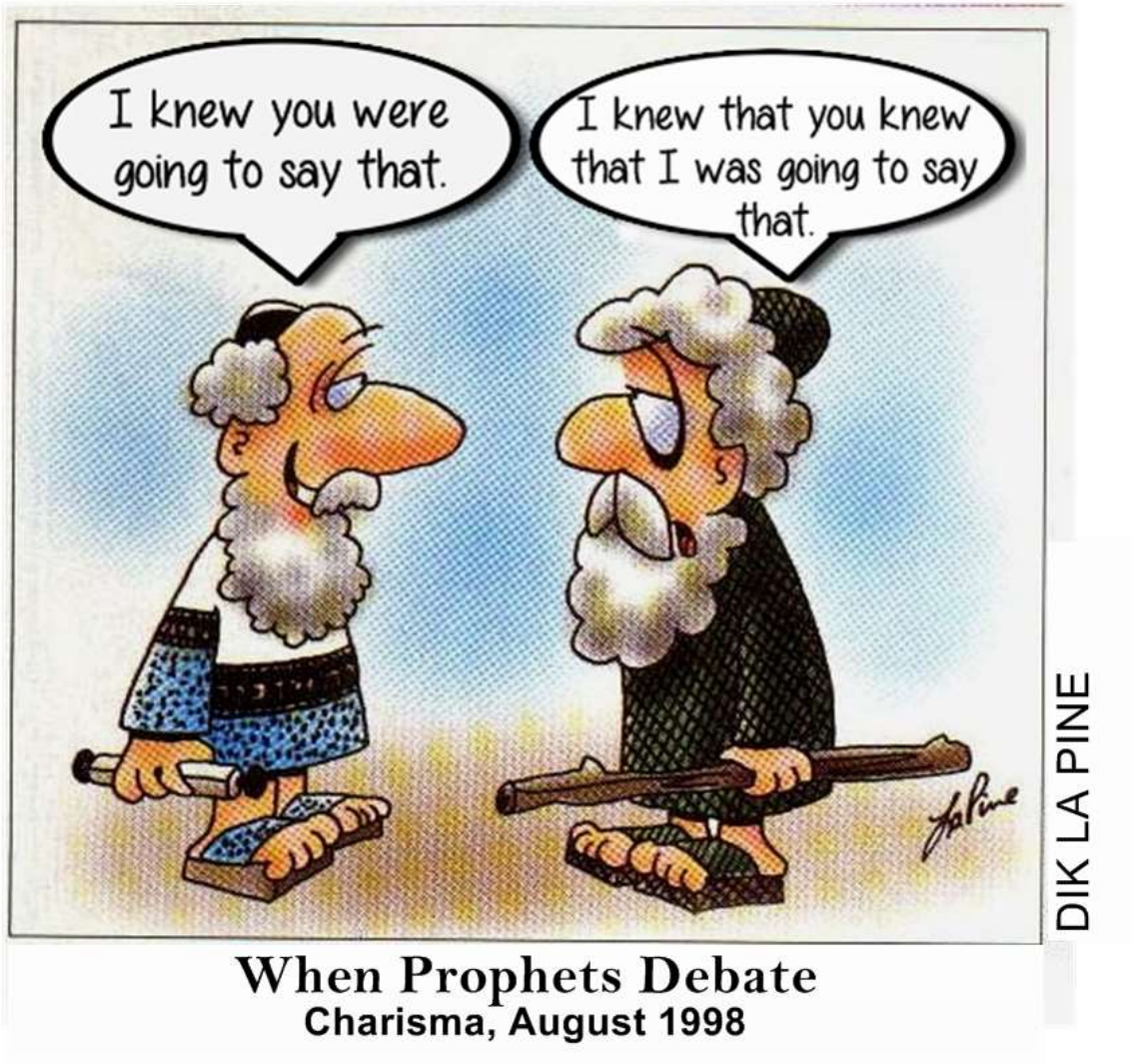


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When Prophets Debate

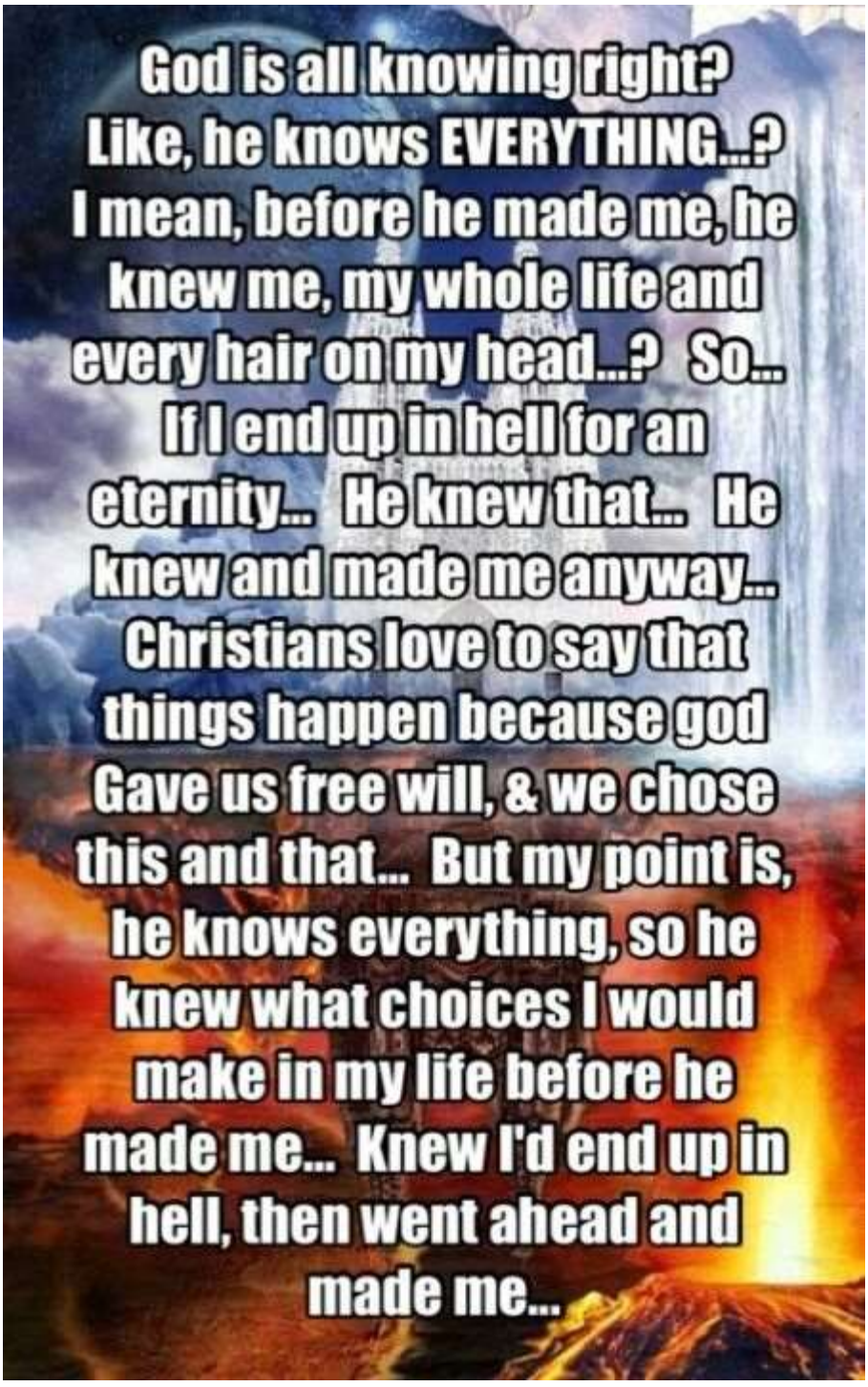


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See also: **More Christian Humor**

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Ephesians 1:3-14 – Spiritual Blessings from Eternity to Eternity (Doxology)

http://www.pericope.org/buls-notes/ephesians/ephesians_1_3_14.htm

Excerpt:

…Ephesians 1:3-14 is the "classical location"on the doctrine of election. Other New Testament passage on this subject are found in Romans 8, 2 Thessalonians 2 and 1 Peter 1.

Ephesians 1:3-14 is really a doxology. This passage begins with the word "Praise be" which means "blessed be." "Praise God for the fact that ..." etc. "To the praise" occurs three times in this text, in verse 6 and 12 and 14. Furthermore, this doxology is Trinitarian. In verse 3 Paul mentions the Father. In verses 3-14 Jesus Christ is mentioned or referred to 14 times! The person ad work of Christ is central to election. The Holy Spirit is plainly refereed to in verse 13.

There is nothing about God's judgment, justice or wrath in this text. It is purest Gospel. Note the following nouns in this text: blessing, 1; love, 1; adoption, 5; good pleasure, 5 and 9; God's will, 5 and 11; God's glory, 6 ,12, 14; grace, 6; redemption, 7 and 14; blood, 7; forgiveness, 7; riches of grace, 7; mystery of His will, 9; purpose, 11; counsel of His will, 11; the Word of truth, 13; the Gospel of our salvation, 13; the promised Holy Spirit, 13; advance payment, 14; inheritance, 14; permanently His, 14; praise, 6, 12, 14. We are overwhelmed.

> **Ephesians 1:3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.**
>
> **Ephesians 1:4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love**
>
> **Ephesians 1:5 he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will --**
>
> **Ephesians 1:6 to the praise of his glorious grace, which he has freely given us in the One he loves.**

Paul praises the Father for what He has done for us in Christ: He has blessed us with every spiritual, heavenly blessing. This happened because the Father chose us in Christ before creation. This resulted in our being holy and blameless before God in time. Through Christ, the Father foreordained us to become His children. What prompted the Father to do this? The good pleasure of His saving will. His glorious grace which He showered on us in His beloved Son is to be praised.

The first doxology is found in verse 6. Have you become a Christian? Then rest assured that you are one of God's elect children. Everything depends on your attitude toward Christ Jesus. You did not choose Him. He chose you and ordained you to eternal life. Election is nothing but the true understanding of the grace of God in Christ.

> **Ephesians 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace**

Verses 7 to 10 form a unit.

What do we have in Christ? The redemption through His blood, the forgiveness of sins. Here "redemption" refers to the atonement which Christ wrought for all men. It has a different meaning in verse 14.

Note that "redemption" and "forgiveness" stand in apposition to each other. One explains the other. It is the same as objective justification in Romans 5 or objective reconciliation in 2 Corinthians 5.

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What prompted the forgiveness of sins? The wealth of God's grace. However, note that the punctuation is interesting here. The Greek Nestle text is followed by NIV: ". . . in accordance with the riches of God's grace (and the thought continues in the next verse) that he lavished . . ." TEV disposes of the difficulty by making this an exclamation: "How great is the grace of God!"

Ephesians 1:8 that he lavished on us with all wisdom and understanding.

"Which He caused to abound toward us." The richest attribute of God is His unmerited kindness, His "grace." No wonder that many combine verses 7 and 8. The goal of God's kindness is us.

"With all wisdom and prudence." Does this speak of how God caused grace to abound toward us? Thus TEV, JB, NASB. Or does it mean something which God gave to us along with His grace? Thus AAT: "He poured out the riches of His grace on us, giving us every kind of wisdom and understanding." If the phrase modifies the verb then it shows *how* God begifted us. If it means "along with" it shows *what* God gave us. Along with AAT, Stoeckhardt, Kretzmann and Lenski, we prefer the "along with" idea.

Kretzmann: And the wisdom and discernment given to us by God make us ready and perfect for a holy blameless conduct in love.

Lenski: That Paul refers to 'wisdom' and 'intelligence' bestowed on us need not be questioned, especially in view of the parallel 'in all wisdom and spiritual understanding' in Colossians 1:9.

Stoeckhardt: The second blessing is that which is called 'in all wisdom and prudence' . . . . The Christians are to think upon and to seek to understand the Lord's exact will and not to be foolish and irrational. Colossians 1:9ff; Philippians 1:9ff; Luke 1:17. The words describe the mind of the righteous in contrast to the disobedience of the ungodly.

We can see this wisdom and prudence, more or less, in the life of God's children.

Ephesians 1:9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ,

"By making known" denotes manner. "The mystery of His will" is the Gospel. It is called a mystery because it has come only by revelation. The unbeliever in no way understand the Gospel. It is foolishness to him, 1 Corinthians 1:18. But to the believer it is the power of God.

In verses 5, 9 and 11 we have "His will." In all cases this is God's saving will, the Gospel. Paul calls it "God's will" because it proceeds only from Him. No synergism here.

AAT: "It was His kindly purpose in Christ to manage everything" etc. His good pleasure which He purposed in Christ Jesus caused Him to do what follows in verse 10.

The point is that God was moved by no outside influence to do what He did. Our salvation from eternity to eternity is safe in Christ Jesus. No one can disturb it. No one can take it from us. John 10:28.

Ephesians 1:10 to be put into effect when the times will have reached their fulfillment -- to bring all things in heaven and on earth together under one head, even Christ.

This verse begins with a purpose clause: "For the purpose of administering the fullness of the ages." We read: "In keeping with His good pleasure which He purposed in Christ for the purpose of administering the fullness of the ages." The phrase "the fullness of the ages" means the same as "the fullness of time" in Galatians 4:4. That is the New Testament era.

In His good pleasure the Father has given the administration of the New Testament era to His Son. Christ governs the entire New Testament era. Why? To bring all things to a unity in Christ.

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"All things" are qualified by two phrases: "the things in the heavens and the things on the earth." We agree with Bengel, Stoeckhardt and Kretzmann that this means the *Una Sancta,* the Holy Christian Church, made up of those who are still living and those who have passed on to their eternal reward. Lenski and others object to this. They say that this passage speaks of Christ in the Kingdom of power, the same as is indicated in Matthew 28:18, Philippians 2:1-10, and Ephesians 1:22.

But Stoeckhardt says that here Paul is introducing the great *Una Sancta* doctrine, made so clear in chapters 2 and 3, the one Christian Church, made up of Christian Jews and Gentiles. Stoeckhardt objects to Lenski's explanation saying that not all creation will be united in Christ.

> **Ephesians 1:11 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,**

The RSV, TEV, NIV and AAT follow the Greek Nestle text and make a subparagraph here. Note the similarity between verses 4-6 and 11-12.

But there are two differences: in verse 11 we are told that we were elected "in keeping with the purpose of the one who is active in all things in keeping with the plan of His saving will." Secondly, here Paul introduces the Jews in verse 12 which goes with verse 11. What is Paul saying here? The history of the Christian Church from Pentecost to the very end is planned down to the very individual who was chosen already in eternity.

> **Ephesians 1:12 in order that we, who were the first to hope in Christ, might be for the praise of his glory.**

Another purpose clause. "So that we should be to the praise of his glory." That means "so that we should praise His glory."

Here specifically Paul is talking about "grace," the attribute in God which moved Him to send His Son to redeem all men, and the grace which also chose to everlasting life those whom He caused to come to faith in time.

Paul speaks of those Jews who were saved by the promises before Christ came.

> **Ephesians 1:13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,**

In verse 12 Paul spoke of "we," the Jews. In this verse he speaks of "you," the Gentiles.

When they heard the Gospel they were sealed in Christ by means of the promised Holy Spirit. All that goes before, the election by grace from eternity, is brought to a focus here. Sealing means that God claimed them permanently as His very own. They are eternally secure.

> **Ephesians 1:14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession -- to the praise of his glory.**

In verse 12 it was "we." The in 13 we had "you." Now it is "us," both Jews and Gentiles.

The first part of the verse modifies "the Holy Spirit." "Deposit" means a payment in advance. In Romans 8:23 He is called "the first fruit of the Spirit."

Our inheritance is, of course, everlasting life. In verse 5 we were made aware of our election to adoption of sons, becoming His children. Now we have the inheritance in verse 14.

In verse 7, "redemption" denotes the atonement of Jesus. Here it denotes the deliverance from all evil at the time of death.

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God sealed us in Christ by the promised Holy Spirit for the purpose of delivering that which God possesses, His child.

God sealed us to the praise of His glory. His glory very likely includes all the attributes and nouns mentioned throughout this text and summarized at the beginning of these *Notes*.

The *Formula of Concord*, S.D., Art. XI, Election, quotes our text twice:

It is beyond all doubt that the true understanding or the right use of the teaching of God's eternal foreknowledge will in no way cause or support either impenitence or despair. So, too, Scripture present this doctrine in no other way than to direct us thereby to the Word, Ephesians 1:13-14, to admonish us to repent, to urge us to godliness, Ephesians 1:15ff, to strengthen our faith and to assure us of our salvation, Ephesians 1:9,13,14. (Tappert 618.12)

Neither should we permit ourselves to try to explore the secret and hidden abyss of divine foreknowledge. Instead we must heed the revealed will of God. For he has revealed and 'made known to us the mystery of his will' and has brought it forth through Christ as that it should be preached, Ephesians 1:9-10. (Tappert 620.26)

In this lengthy passage about what my Father has done for me from eternity to eternity, the idea of faith does not appear until the second last verse. And here is clearly means "*by* believing" not "*because* of believing." The doctrine of a person's election totally eliminates any and all synergism, also that of the pseudo-Lutherans who claim that election is "in view of a future faith."

Not until we experience everlasting life will we fully realize the wonders of this passage. No wonder that we frequently find all saints, angels, archangels, Apostles and Prophets falling on their knees in the Book of Revelation singing eternal praises and "Hallelujahs" to the Lamb for sinners slain!

***See also*: Doxology in the NT**

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Ephesians 1:7



Ephesians 1:1-14 Summary of the Blessings 'in Him'

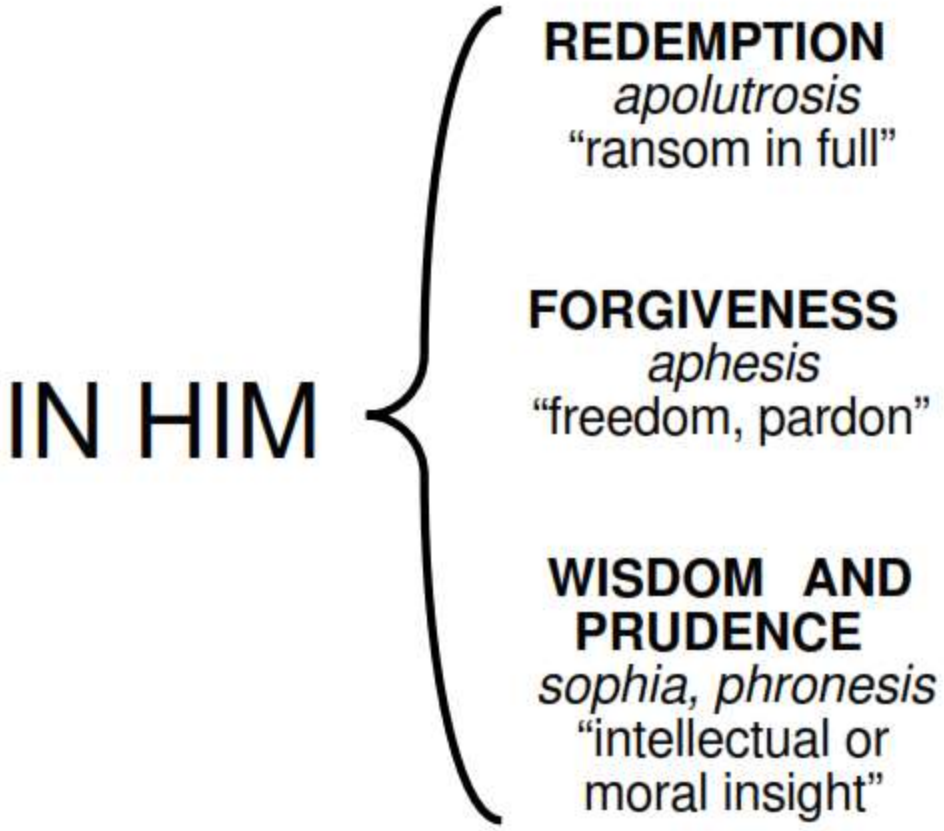
https://vimeo.com/202231068 [Video]

In this short video, Prof. N.T. Wright explains the beauty and wonder of how the benefits listed in Eph 1:1-14 are fulfilled in the Messiah, King Jesus.

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Blessings in Christ
(Eph. 1:7-9)



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Redemption (Ephesians 1:7)

"Redemption" (Gr. *apolytrosin*) means release from slavery (cf. v. 14; 4:30; Luke 21:28; Rom. 3:24; 8:23; 1 Cor. 1:30; Col. 1:14; Heb. 9:15; 11:35). It involves buying back and setting free by paying a ransom price. Jesus Christ has redeemed us from sin (Heb. 9:15), namely, set us free from slavery to it (cf. Rom. 6). The blood, representative of the life, of the perfect Sacrifice, had to flow out of Him for this to happen (Rom. 3:24-25; cf. Heb. 9:22). **(*See also*: Romans: Redemption)**

New Testament Words for Redemption[63]		
Greek Words	**English Meanings**	**References**
agorazo (verb)	To buy, to purchase in the market (or slave market)	1 Cor. 6:20; 7:23; 2 Pet. 2:1; Rev. 5:9; 14:3-4
exagorazo (verb)	To buy out, to purchase out of the market (or slave market)	Gal. 3:13; 4:5; Eph. 5:16; Col. 4:5
lytron (noun)	Ransom, price of release	Matt. 20:28; Mark 10:45
lytroomai (verb)	To ransom, to free by paying a ransom price	Luke 24:21; Titus 2:14; 1 Pet. 1:18
lytrosis (noun)	Act of freeing by paying a ransom price	Luke 1:68; 2:38; Heb. 9:12
apolytrosis (noun)	A buying back, a setting free by paying a ransom price	Luke 21:28; Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7, 14; 4:30; Col. 1:14; Heb. 9:15; 11:35

The immediate result of our liberation from sin's slavery is that God has forgiven our sins (Gr. *paraptoma*, false steps, transgressions).

> "Thus, the believer is accepted eternally into the family of the redeemed; yet, in that family relationship he will, time and again, need to be forgiven—in the sense of being restored, not into the family, but into the fellowship of the Father and the Son (1 John 1:9)."[64]

Jesus Christ's death accomplished our redemption. This was the extent to which God was willing to go for us. God's grace was that great. The gift of Jesus Christ did not exhaust the supply of God's grace, however (cf. Phil. 4:19). Rather, that gift is an evidence of the extent of God's favor to us (cf. v. 5).

> "That our redemption cost so great a price, the blood of Christ, is the supreme evidence of the riches of the Divine grace. And the measure of what God does for us is nothing less than the limitless wealth of His loving favour."[65]

Ref: http://www.soniclight.com/constable/notes/htm/NT/Ephesians/Ephesians.htm Dr.Constable Notes on Ephesians

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Ephesians 1:7-13a – Salvation in the Son [Recommended]

https://redeeminggod.com/sermons/ephesians/ephesians_1_7-13a/

Excerpt:

America is a nation striving after riches. We all have a definition of what it means to be rich, and most of us have ideas on how to get there. Whether these ideas work or not is another matter. But if you are a Christian, then I would like to be the first to congratulate you on winning the Spiritual lottery! You are unbelievably rich. You have more wealth than you could ever know what to do with.

Where did all of these riches come from? It came from a relative of yours who has a monopoly on almost everything. And He thinks you are the greatest relative He has, and has just made you His heir! You say, "How rich is He?" He owns all the cattle on a thousand hills (Ps 50:10). Through some wise investment decisions, and very wise hiring of certain personnel, maybe one quarter to one-third of the world's population works for Him. Even those that don't work for Him are working for Him whether they realize it or not. He is so rich, anything He wants is His. And guess what, He has just made it known that it is all yours!

This comes as a little bit of surprise to you, doesn't it? Some of you might not have known this. You are like the little old woman who lived in a shack during the days of that great English preacher Charles Spurgeon. He visited her in her shack one day, and noticed a piece of paper nailed to the wall. When he asked her about it, she said that years before, she had cared for an old gentleman, and just before he had died, he had written a little note of appreciation to her followed by his signature. Spurgeon convinced the little old lady to let him borrow the paper, and he took it down to the bank, and upon reading it they exclaimed "We've been wondering to whom the old gentleman left all of his money!" She apparently couldn't read, so Spurgeon helped her get her fortune.

That lady was a wealthy woman, but she didn't know it because didn't understand the words on that little piece of paper. Many Christians are similar. They are wealthy, but they just don't know it because either they have never read or don't understand the piece of paper that tells just how rich they really are.

So if that is you, I'm going to be like Spurgeon and point it out to you. We are working our way through the book of Ephesians, and this little letter is about the riches that are ours in Christ. This is the little piece of paper hanging on your wall, or stuffed in your bookshelf at home that tells you how rich you really are, and most of us have never even bothered to read it.

Now before we go too far here, you need to understand that these are spiritual riches. Some of you may have been getting excited when I talked about wealth, and you imagined that new BMW that you wanted to buy. The riches we have in Christ are not those kind of riches … they are better. The BMW will get scratched and dented, will rust and eventually stop running. The riches that we have in Christ are eternal and will not fade away or be stolen (Matt 6:19-21). The riches Christians have in Christ are like gold and jewels that fill a warehouse in Heaven, and some of them are for our use right now.

The gem we are going to look at today is found in Ephesians 1:7-13 and it is Salvation through Jesus Christ. Turn there if you will. Ephesians 1:7-13. Remember, if you will, that in the Greek, Ephesians 1:3-14 are all one sentence, and reveal three blessings from three sources.

The first blessing is Security from the Father. We saw that the truths of election and predestination guarantee our future holiness and inheritance as His children. He has promised that we will be holy and that we will be heirs. In Ephesians 1:7-13, we learn of the second possession. It is Salvation from the Son.

Now the word "salvation" is not mentioned until Ephesians 1:13, but everything leading up to verse 13 explains, defines, and is encompassed by the one word "salvation." And you will notice as we go through

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the verses leading up to Ephesians 1:13, that the word "salvation" does not refer to going to heaven when we die. The word "salvation" in the Bible never refers to escaping hell so that we can go to heaven when we die. This is what many Christians mean when they use the word, but this is not the way the Bible uses the word. **(*See*: Paul's references to Hell in the Bible)**



The word "salvation" means "deliverance" and the context tells you what kind of deliverance is in view. So as we work our way up to seeing the salvation we have in Jesus Christ, we need to look at the various descriptions Paul includes to talk about this salvation we have in Jesus Christ.

Ephesians 1:7. In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace 8 that He lavished on us with all wisdom and understanding.

Again, Paul begins with that favorite term of his, "in Him." This blessing of salvation is something that we have in Christ alone. If you look through this long opening sentence of Paul, you see that he uses this phrase "in Him" or "in Christ" quite a few times. All the riches and blessings we have as Christians, we only have because we are in Christ.

And what is it that we have in Christ? Paul provides a long list.

First, we have redemption through His blood.

Redemption is the word used for what God is doing here. Remember last week how I told you that when God adopts us as His sons, He is taking his own children, and adopting them as heirs? Redemption is a similar idea. God is taking something that was already His, and is buying it so that it is twice His. In the ancient world, when a soldier was captured in battle, his country could buy him back from the enemy. Or, when a family was in a desperate financial situation, sometimes they would sell one of their family members into slavery, and then—hopefully—when they got enough money, they would buy back their family member (Lev 25:39-55).

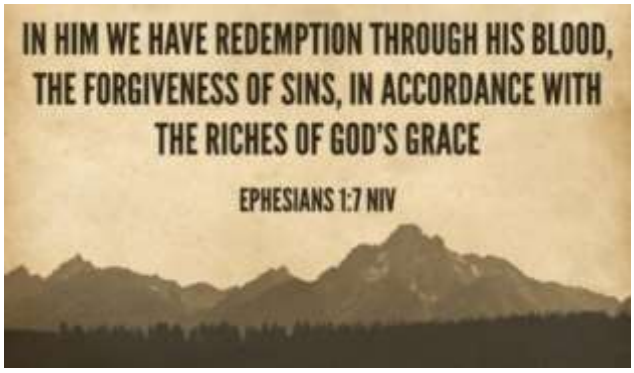
We can do the same thing today with pawnshops, except we do it with possessions rather than family members. If you need money, you can go down to the pawn shop and they will give you money for your watch or a ring, and you then have a certain amount of time to go back and redeem your item. If you do not, then they keep it and can sell it for a profit.

So we see here that Jesus redeemed us, or bought us back, through His blood. We must understand that when Paul writes about Jesus redeeming us through His blood, we don't think that Jesus was paying off God or Satan with His blood. It is not as though there was a debt of sin to God or to Satan which could only be paid with the blood of Jesus. Lots of Christians teach this, but it is not a biblical idea.

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The redemption that Jesus accomplished through His blood was a rescue or deliverance of humanity from humanity. We were enslaved to an endless cycle of sacred violence and the spilling of blood in God's name, and Jesus, by dying as He did, exposed the myth of redemptive violence and the lies of sacred violence for what they were so that we can be redeemed or rescued from this endless cycle of violence and bloodshed once and for all. I explain this idea further in my Gospel Dictionary course.

This idea is further seen by what Paul says next in Ephesians 1:7.



Second, we have the forgiveness of sins.

Once again, there is so much confusion in Christian circles about forgiveness. But as I have pointed out in my Gospel Dictionary course, in my book *The Atonement of God*, and in numerous other places, there are two main types of forgiveness sin the Bible. One of these, *charizomai* forgiveness, is free and unconditional. God extends this forgiveness to all people in all the world for all their sins no matter what. It has been freely extended from the beginning of time simply because God is a loving and forgiving God. Jesus did not have to die to earn this forgiveness. God does not demand blood sacrifice to offer this forgiveness. It is free and unconditional, based solely on the grace of God.

The second type of forgiveness is *aphesis* forgiveness. But it is not really what we think of when we think of forgiveness. It is closer to the idea of release, or liberation. It is the type of release or liberation we get when we gain freedom from the damaging and destructive power of sin in our lives. This type of forgiveness does have conditions. We must confess and repent and forgive others in order to experience this kind of forgiveness in our lives.

Guess which type of forgiveness is in view here. The context could almost go either way. The idea of the shedding of blood hints that *aphesis* forgiveness is in view, since the death of Jesus is one way we learn about how to gain release from our sins. But on the other hand, the last part of Ephesians 1:7 talks about the grace of God, and so we could think that *charizomai* forgiveness is in view. So which is it?

The answer is that Paul is referring to *aphesis* forgiveness here. And when the rest of the context is considered, this really does make the most sense. Paul is talking about how we can experience the riches and blessings of being in the family of God, and how God seeks to unify us into one family, and how we can live for the praise of His glory. While all of these things are riches of God's grace, they also are conditional upon our living in light of them. Of understanding what we have in Christ and how to access and use these blessings. So this makes sense that aphesis forgiveness is in view, because we must know how this form of forgiveness works and how to make use of it in our lives.

Paul moves on from here to talk about the riches of His grace which He made to abound toward us in all wisdom and prudence.

All of these gifts and blessings which God provided for us are due to His grace, His wisdom, and His prudence (or insight and understanding). God knows what we need to live our lives to the fullest and to

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live as members of His family, and He has made sure to provide us with everything we need for life and Godliness. This is really what Ephesians is all about.

But Paul is not done. Ephesians 1:9-10 reveals even more!

Ephesians 1:9-10. And he made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.

Have you ever known a secret and just wanted to tell it to someone? It's always on the tip of your tongue. You have to watch your every word to make sure it doesn't slip out?

You know what is worse though? When you know that someone else has a secret, and you don't know what it is. The fact that they know something you don't just eats at your mind. You wonder what it could be, and who it could be about, and how it affects you, and why they didn't tell you.

Paul here in Ephesians 1:9 says that for many years, God had a secret, which He has just now made known to the world. Now Paul calls it a mystery. This does not mean it was hard to understand, but simply that it was something previously unknown. There were clues and hints about this mystery throughout the Old Testament, but now God has made it plain as day and wants the whole world to know.

Paul says this was a mystery of God's will, according to his good pleasure and that it primarily involved Christ, and that the accomplishment of this mystery of God's will would not be completed until the end of time.

Now the verse says, when the times have reached their fulfillment, but what the Greek really says, is "when the dispensations of the fullness of times are completed." Some translations might say "administrations," but the best probably is dispensations. Dispensations are ordered stages of God's work in the world. In our house, we have a certain way we like to do things, and a certain place everything goes. In your house, I'm sure it is quite different. God, in history, has acted similarly. In different periods of time, he has ordered things differently to accomplish his purposes best in that era. This, in a nutshell, is what a dispensation is.

Some of you have probably heard of Dispensationalism. Though that theological system gets its name from this verse, don't think that just because it uses a biblical term, it is therefore completely biblical. This is not to criticize it, for I suppose I am closer to Dispensationalism than the alternative systems, but I have no interest in getting bogged down in that discussion today. So let's move on.

What then is this mystery that God will fulfill in the last dispensation? It is found in the end of Ephesians 1:10: to bring all things in heaven and on earth together under one head, even Christ. This means that however bad things might seem now, just wait, for eventually, Jesus Christ will rule over it all.

Now again, Paul is not teaching that everyone will become a Christian here—or that Satan and his demons will be united to Christ. No, this is unbiblical. This verse is saying that Christ will rule over all—will have dominion over all. If you want to see how this works out, read the book of Revelation.

Ephesians 1:11-12 then, summarize the blessings of God in Christ that we have so far been given. Verse 11 has one of those huge errors in translation that the NIV sometimes has. It baffles me why the translators took this liberty here, but they did, and so I want to correct it for you today (Author's Note: I have since switched to the NKJV). The NAS and the KJV have it right.

Remember in Ephesians 1:5-6, it says that God's predestination is to the adoption as sons, which we saw from history and from Scripture means that He has promised to make us His heirs? He has predestined to give us His inheritance.

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Ephesians 1:11 repeats this thought. If you have the NIV, look in the first phrase of Ephesians 1:11. See that word "chosen"? Up in Ephesians 1:4, the word "chosen" in the original Greek, is *eklegō*, and it really does mean "chosen."

Here in Ephesians 1:11, the word is *klēroō*, and it means to make someone an heir; to be made an heir, or to be given an inheritance. So verse 11 does not say, "In him we were also chosen," but "In him we were made heirs." In fact, the NIV recognizes this with a little footnote, and since they recognize this, I don't know why they didn't just make it say what it means. A word with the same root is translated correctly in Ephesians 1:14, "the Holy Spirit is a deposit guaranteeing our inheritance" so I am baffled as to why they translated it here as chosen.

So having said that, let us read Ephesians 1:11 as it should be read:

Ephesians 1:11. In him we were also [made heirs], having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,

Again, Paul is just reiterating the fact that our predestination was not to eternal life, but to the adoption as sons, the redemption of our bodies, the giving of an inheritance to His children. The inheritance, the riches, the blessings, is what Paul is describing in these first three chapters of Ephesians.

And it was according to the plan of God, which according to verse 9 was previously a mystery, and this plan will be perfectly worked out according to purpose of God's will. There are no flaws in this plan. He has the power and the wisdom and the knowledge to carry it out. When you get a promise from God, it is worth just as much as the fulfillment.

I want to comment briefly on that phrase "works out everything." Some have taken this verse to mean that God controls and causes everything. For example, Paul Helm, a wonderful Christian man, but a little off in his theology, says that "Moral evil … was not unexpected by God; rather, it was ordained by him."

Is that what this verse teaches? That God causes everything? Even evil? This is not the God of Scripture that I know. So what is this verse teaching? I think it is similar to Romans 8:28. God does not cause all things—but He does work in all things—even evil—so that good may result and His purposes may be accomplished. God works in everything for the praise of His glory.

And that is the truth we see in Ephesians 1:12. This verse gives the ultimate reason why God has done all of this for us in Christ.

Ephesians 1:12. in order that we, who were the first to hope in Christ, might be for the praise of his glory.

The first to hope in Christ were simply Paul and the first believers in Ephesus. But this still applies to us as well. It says that all of this that is done is for God's glory. It is not for our glory, or our praise, but for the praise of God's glory alone. The truth of these verses then is that as Christians, we have incredible riches in Christ. We are spiritual multi-billionaires.

Finally, the first part of Ephesians 1:13 summarizes all of the riches we have in Jesus Christ by including them as elements within the word of truth, the gospel of your salvation.

Ephesians 1:13a. And you also were included in Christ when you heard the word of truth, the gospel of your salvation.

The word of truth and the gospel of your salvation are different terms for the same message. This message is simply the good news of salvation.

Understanding the word salvation is going to be very important as we continue to work our way through Ephesians, especially when we get to Ephesians 2:8-9. So let us pause briefly here in verse 13 to point

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out once again that the word salvation does not refer to going to heaven when you die. Instead, the word means “deliverance” and the context reveals what we are delivered from.

And Paul, by repeating the words and ideas in verses 12-13 that he also used back in verses 6-7, wants us to see the connection between the ideas. In Ephesians 1:6-7, he wrote about the praise of God’s glory in Jesus Christ the beloved, and then goes on to describe the redemption in His blood and the forgiveness, or release, from sins. So when we see in Ephesians 1:12-13 that Paul repeats himself by talking about the praise of God’s glory in Jesus Christ, we expect to see some similar terminology. And we do. But instead of writing about redemption and forgiveness, Paul uses the word salvation. These ideas are repeated again in verse 14 when Paul once again refers to redemption and inheritance, and so all these themes are wrapped up together.

The point is that here in Ephesians 1:13, the word salvation does not refer to escaping hell and going to heaven when we die. It does not refer to receiving eternal life. Instead, it refers to being liberated from the devastating and destructive consequences of sin in our lives so that we can live now, in this life, the way God wants us to live. How? By recognizing the vast storehouse of riches that we have in Jesus Christ, and then learning to live in light of those now. By starting to draw on our inheritance now. This is what the word salvation means in Ephesians. It is not talking about where we go when we die, but rather, how our life is to be lived now in light of the riches we have in Jesus Christ. This is also how Paul refers to salvation in Ephesians 2, which we will discuss further when we get there.

The concept of salvation in Paul’s writings is very close to the concept of the Kingdom of God in the teaching of Jesus. Just as the Kingdom of God does not refer to going to heaven when we die, and just as the Kingdom of God refers to God’s rule and reign in our lives right now, so also, salvation does not refer to going to heaven when we die, but refers to the redemption and release from our captivity to sin so that we can live lives of freedom, grace, glory, and joy within God’s family here in this life and for all eternity.

So we have seen two great riches in Ephesians 1. We have seen security from the Father in Ephesians 1:4-6, and now salvation from the Son in Ephesians 1:7-13. This salvation from the Son is redemption from captivity and release from the damaging and destructive consequences of sin in our lives. The great riches we have in Jesus not only includes the infinitely valuable free gift of eternal life, but also includes the resources to break free from patterns of sin and to live in our lives as God wants, calls, and desires us to live. In this way, we can rule and reign with Jesus in the Kingdom of God on this earth and for all eternity.

More sermons on Ephesians
https://redeeminggod.com/sermons/ephesians/

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Ephesians TOC
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Exegesis of Ephesians 1:1-14 – v.7: Redemption and Forgiveness of Sins

http://nagasawafamily.org/paul_ephesians.1.03-14.exegesis.pdf [PDF]

Excerpt:

Redemption: Ephesians 1:7

Jewish Context	Greco-Roman Context
When the Jews spoke of 'redemption,' they primarily thought of the Exodus, when God delivered them by the blood of the Passover lamb. The entire nation of Israel was in the grip of their tyrannical slavemasters in Egypt. In their sweat and sorrow they cried out for God to redeem them. God then moved Israel from one place to another, from being slaves in Egypt, to being in the promised land, 'by the blood of the Passover lamb.' Every Passover celebration and sacrifice since then reminded them that redemption occurred by the shedding of blood. Redemption does not necessary mean 'payment of a debt.' It certainly can involve a payment, as shown by Israel's redemption-legislation. But it seems to be possible to speak of redemption as a deliverance or transfer independently of a payment, as when Paul speaks of the future redemption of our physical bodies (Rom.8:23, Eph.1:13) without the notion of a payment being attached to that. It means being moved from one realm or dominion to another. The concept of switching authorities is central to the Jewish notion of 'redemption.' Isaiah took the first Exodus as the model for which the second Exodus would be patterned. So Isaiah looks ahead to God's deliverance of Israel out of exile, especially in Isaiah 40 – 55. In particular, Isaiah saw God making a new way through the wilderness for Israel (Isa.40:3 – 6), and God's deliverance of Israel as being through water and fire (Isa.43:1 – 2ff.; 44:27). God describes Himself as Israel's 'Savior' (Isa.43:3, 11) and 'Redeemer' (Isa.41:14; 44:6, 22, 23, 24; 47:4) in contrast to powerless idols, who commands Cyrus to release Israel (Isa.44:28ff.), just as He did Pharaoh of old. It is very notable that God's wrath is not averted from falling on Israel. In fact, God says that Jerusalem has suffered double for her sins (Isa.40:1). Hebrews concurs that every transgression and disobedience already received a just penalty (Heb.2:2). Nevertheless, to sum up, Isaiah still describes the deliverance from exile as a redemption event like a second Exodus.	The word 'redemption' was not associated with Roman adoption practices. 'Redemption' (*apolutrosis*) referred primarily to the slave trade. Some scholars estimate that there were 60,000,000 slaves in the Roman Empire, about two thirds of the entire Empire. People in Rome sometimes became slaves by being sold into slavery in an auction. When they were bought out of slavery (by a relative, perhaps), they were 'redeemed.' The word meant 'deliverance by the payment of a debt.' It comes from the verb *'lutoun*,' which means 'to ransom.'

Application of Redemption Language: Jesus, Paul, and Second Temple Judaism lived in a world that was dominated by questions of when and how God would fulfill His covenant promises. Enslavement by foreign power, including Babylon, Persia, Greece, and then Rome, naturally gave rise to the expectation for God to initiate a new Exodus redemption (e.g. Isa.43:1 – 21) from this new 'Egypt.'

'Redemption' means a deliverance from enemy powers. Just as Mosaic Israel was once under the authority of Pharaoh but was 'redeemed' by God to come under His own authority, so Messianic Israel (and Messianic Gentiles) was under the authority of Satan (not simply Nebuchadnezzar) but was 'redeemed' by Christ to come under his own authority. Paul is thinking of these enemy powers as evidenced by the immediate context in Eph.1:21 – 23 ('rule, authority, power, dominion') and 2:2 (the 'prince of the power of the air'). Paul's point is that God's resurrection power, which raised Jesus and us from the dead, is ours, and, because 'in Christ' we are above the other 'rulers and authorities' of Eph.1:21 – 23 and 2:2, Christ has delivered us from their influence. This framework seems to be why Jesus was called 'the [new Passover] Lamb of God' and why he instituted the Lord's Supper on top of the existing

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traditional Passover meal. That Paul in Ephesians is referring to the Exodus is further supported by the phrase 'redemption through his blood' (Eph.1:7), a parallel between Jesus and the Exodus Passover lamb.

'Redemption' as a concept is coordinated with the more fundamental concept of being moved from outside Christ to within him. Elsewhere in Ephesians, Paul is perfectly happy to use words other than 'redemption' to denote this movement. For example, in the second poetic section (2:11 – 22), he says we Gentiles were 'in the flesh' and 'in the world' and strangers to the covenants made to Israel (2:11 – 12). But 'in Christ Jesus' we were brought near (2:13), etc. I think the language shift matches the conceptual shift: When the issue is no longer our transfer from other 'rulers and authorities' but rather our inclusion in the communal and covenantal household of God, 'redemption' is not the appropriate word to use there. Similarly, in the section stressing our personal transformation in Christ and responsibility to not sin (4:17 – 19), Paul's first language is baptismal ('you were taught to lay aside the old self…and put on the new' in 4:20 – 24, just like Rom.6:1 – 11). However, the most precise way to say that God has brought us 'into Christ' from out of the other rulers and authorities, is categorically 'redemption.'

In Galatians and Colossians, Paul also uses the word 'redeem' to describe Christ's authority displacing other authorities. Christ redeemed Jewish Christians from the authority of the Law and its curse (Gal.3:13). Paul portrays the Law of Moses as a type of Pharaoh. Implicitly and by extension, Christ redeemed Gentile Christians from the authorities of the Gentile world, the 'weak and elemental things of the world' (Gal.4:3 – 9). This understanding of Christ's redemptive work for the Gentiles finds more explicit form in Colossians. In Colossians, the twin sister letter to Ephesians, the phrase 'in Christ' is central also, and Paul's first way of entering into the significance of that identification is once again 'redemption, the forgiveness of sins' in Colossians 1:13 – 14. 'Redemption' from one realm ('the domain of darkness') to another ('the kingdom of His beloved Son') is God's decisive act of forming His people; He brings people out from one authority and into Jesus' authority, to be 'in Christ.' 'Redemption' itself is one word out of many others that signals this shift, and Paul uses the particular word 'redemption' precisely when he is also referring, explicitly and implicitly, to other authorities that we were once under.

The Jewish Exodus connotation associated with 'redemption' does not carry the sense of 'payment of debt.' It simply means a powerful act of God to 'move' or 'deliver' a people from a place of slavery to an entirely new place of being under His reign. It is true that in Old Testament usage concerning land, 'redemption' is referred to as requiring a payment. But I believe the payment is incidental to the core meaning of 'redemption,' which can take place without a payment being made in any sense. Note the New Testament usage of 'redemption' does not always involve a payment being made, but simply a transferral or transformation taking place: 'the redemption of God's own possession' (Eph.1:14); 'the redemption of our body' (Rom.8:23). Even in common parlance, we say today, 'That awful situation was redeemed because good came out of it.' No third party is 'paid off' in this redemption; rather, the situation itself is 'moved' or 'transferred' from one state to another. Likewise, Paul says in Colossians 1:13 – 14, 'For he delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.' 'Redemption' for a Christian is being moved by God from being a slave 'in sin' to being a child of God 'in Christ.' Thus for Paul, the death of Jesus does not stand by itself (apart from his resurrection) nor do we regard it from a distance (apart from ourselves). We are intimately joined with Jesus at his death on the cross and raised with him into his new life at his resurrection; this is how we are 'moved' or 'delivered' out of one realm to the other (Rom.6:1 – 11, Col.2:12 – 13; 2:20 – 3:1).

How do we apply this to ourselves today? The Jewish connotation of Exodus is to be prioritized over the Roman one of debt-payment. This subtle difference is significant in ministry. The Roman understanding of 'redemption' as a debt-payment is heard in the common cliché, 'Jesus died for your sins so you didn't have to.' Pastorally, I feel that this is harmful to Asian Americans because debt-payment reinforces guilt: After all, if Jesus takes the punishment meant for you, how does that produce freedom from guilt? In fact, it doesn't – it makes one feel worse, and this has had negative effects. 'Jesus died for your sins so you

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didn't have to' means that all that changes is God's attitude towards us, that we are fundamentally unchanged, and that we never really experience 'resurrection' for ourselves because supposedly the cross stands fundamentally separate from the resurrection in accomplishing our salvation. Scholars have debated whether this is the right way to understand the death of Jesus; many have decided against it. 'Jesus died and rose for us; we died with Jesus and we rose with him is what Paul actually says in many places (e.g. Rom.6:1 – 11, etc.). That phrase refers to the transformation of a person's identity, the profound reorientation of that person's relationships and ethics, and the experience of being empowered to live life in that way.

We can list some of the important points that can be pastorally applied to us:

1. **'Redemption' reinforces 'adoption' as changing our family identity.** God moves us from one family to His. We are no longer defined by our previous identity, our previous sin, or our previous way of relating. We are defined by being in Jesus!

2. **'Redemption' means being delivered out from under the authority of sin, Satan, the spiritual powers of the world, and the Mosaic Law.** In the Jewish context, God brought Israel out of slavery and misery into a whole new identity. The Israelites did not have to listen to their former masters any more! Likewise, God delivers us, if we truly have faith in Jesus, out of the domination of sin. We are freed from it, and are now in the realm of the lordship of Jesus. It is a move from one realm to another.

3. **Being redeemed means being delivered out of guilt.** Guilt is one of those hidden forces at work within us and between us. We get so used to hearing, 'You should work harder! You should get up earlier! You should speak up more!' that we get used to feeling guilty. So we either shut down, tune out, passively or actively rebel, try harder, get more frustrated, or get upset. Sometimes we get so used to hearing guilt that we pass it along, too. Naturally, we think that guilt ultimately comes from God, who is in the perfect position to wag His finger at us and say, 'You should.' But being redeemed out of our previous identity means that (1) God does not hold that against us; and (2) God does not operate in that realm; He does not motivate us in guilt-producing ways (cf. Rom.8:1).

4. **Being redeemed means being delivered out of shame.** Shame is different from guilt. Shame goes deeper, because often we internalize negative feelings so deeply that we feel bad not just about our actions, but about ourselves fundamentally. Shame is feeling bad about who we are, not just what we do. For instance, we feel like we're a constant disappointment. We keep listening to the voices that say, 'I'm ashamed of you. You are a burden to me.' Those voices may be voices from the past that we replay like a bad record over and over in our mind. Or those voices may be voices in our present, like a condescending spouse who makes you feel like a failure, parents who criticize you all the time, or even your own voice, which keeps saying in a constant sigh, 'If only I was more…' And again, we think that God is ashamed of us, and that we're shameful before God. Being redeemed by Jesus means that we are fundamentally new; we have a new identity, not a negative, shameful one.

5. **Being redeemed provides the basis for our continual experience of God's power.** Just as God's first Exodus redemption out of Egypt provided Israel with a sense that His power will be present with them (e.g. Ex.15:1 – 19; Ps.34:4 – 8; Ps.77, etc.), so Paul prays that we will experience the power of God's redemption, His resurrection power to deliver from death, in a continual sense (Eph.1:15 – 2:10).

Continued…

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Forgiveness of Sins: Ephesians 1:7

Jewish Context	Greco-Roman Context
The Jewish sacrificial system was supposed to represent God dealing with human sins. However, already in the Old Testament there is an emphasis on the sacrifices cleansing the worshiper symbolically, as opposed to appeasing God symbolically. P.P. Waldenstrom, in his book, *Be Ye Reconciled to God*, gives an excellent exegetical analysis of the sacrifices with that conclusion. Gordon Hugenberger adds that what mattered in the sacrifices was who ate the sacrifices (Lev.6 – 7). There were three types. The Israelite ate the peace offering. God ate the burnt offering, symbolically, through fire. The priests ate the sin offering, and the 'sin' symbolically accumulated within the priests until the high priest sent the sin into God in the holy of holies on the Day of Atonement (Lev.16). Taken together, the sacrifices represent God consuming sin within Himself, drawing it from the worshiper through the sacrificial animal, and giving peace back to the worshiper. The sacrifices themselves only cleansed 'the flesh' symbolically and temporarily for the purpose of maintaining Israel's position in the promised land (Heb.9:13). They were important, but as a foreshadowing of Jesus cleansing 'the conscience' (Heb.9:14). The New Testament says the sacrificial system would 'remind' people of sin (Heb.10:4), rather than actually take it away. The sins of Israel eventually piled up and resulted in the Babylonian Exile, when Israel was expelled from their promised land, just as Adam and Eve were expelled from Eden. Even though Israel returned to the land under Nehemiah and Ezra, they were still slaves under foreign captors (Dan.9:24-28; Neh.9:36). This meant they were not truly 'forgiven' their sins. Thus, 'forgiveness of sins' also means 'being restored from exile.' It is to be welcomed back home.	Greek and Roman religious systems had some sense of 'appeasing the gods' in their sacrificial ceremonies. But it is unclear whether we can say anything that seems true across the board.

Derivation of 'Forgiveness of Sins' Language: This is definitely a Jewish concept. It is derived from images from Jewish institutions, history, and expectation. The confrontation extends towards both Jewish and Gentile concepts. 'Forgiveness of sins' brought about by Jesus confronts the Jewish concept because Jesus challenged the Temple system. Jesus' 'forgiveness of sins' also confronts the Gentile temple sacrifices on numerous counts: God is not like the 'gods.' He is not arbitrary and arbitrarily 'appeased.' The object of His wrath is not the human being but the corruption in human nature – the 'flesh' as Paul and John called it; the 'heart' as Moses, Jeremiah, Ezekiel, and Jesus referred to it. The objective result of 'forgiveness' is not the changing of God's mind from anger to acceptance, but the changing of the person from being identified with sin to being identified with Christ.

We can list the important points that can be pastorally applied to us:

1. **'Forgiveness of sins' means 'welcome home.'** It is moving from a state of exile to a state of restored intimacy, like the prodigal son. Like a child exiled to the time-out chair, we were exiled away from home and fullness of relationship. Now that time is over!

2. **'Forgiveness of sins' means 'innocence regained.**' It is when one's sins are no longer counted against you, and no longer remembered. We are freed from that awful burden! One of our primal urges is to be innocent. Just look at all the ways we try to justify ourselves! But God does it for us by placing us in Jesus.

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3**. 'Forgiveness of sins' happens not by something Jesus does separate from us, but by us being brought into Jesus.** Only Jesus is sinless; only by being 'in Jesus' can we be considered sinless from God's perspective. Sin is counted against you everywhere else.

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Ephesians TOC
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Ephesians 1:8b – 12 – The Revelation of God's Will

(Source: NIV Application Commentary: Ephesians)

> [7] In him we have redemption * through his blood, the forgiveness of sins, in accordance with the riches of God's grace
>
> [8] that he lavished on us with all wisdom and understanding. [9] And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, [10] to be put into effect when the times will have reached their fulfillment — to bring all things in heaven and on earth together under one head, even Christ.
>
> [11] In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, [12] in order that we, who were the first to hope in Christ, might be for the praise of his glory. [NIV]

Whereas the focus in 1:4 - 6a was on God's choice of people in Christ, Paul now shifts to the revelation of God's plan and how that plan centered on Christ. Words for God's will, purpose, and desire dominate verses 9 and 11. Paul emphasizes that God's work in Christ was not an afterthought or an incidental event in the universe. Rather, it is what God intended all along.

Two problems surface with the phrase **"in all wisdom and understanding" (v. 8b).**

> (1) Does it belong to verse 8b or verse 9a? Does Paul mean that God's grace was lavished on us in all wisdom and understanding, or that with all wisdom and understanding God made known to us the mystery of his will? Either is possible, but the latter seems more fitting (cf. a similar theme in 1:17; 3:10 - 11).
>
> (2) Does Paul mean that God exercises his own wisdom and understanding when he makes known his will, or does he refer to the wisdom and understanding *given to human beings* when he makes his will known? Ephesians 3:10 - 11 would suggest the former; 1:17 the latter. "Wisdom" often refers to wise living by humans, but it is also used of God's wisdom, especially in passages that speak of his saving plan. A decision between the two options is difficult, and perhaps both ideas should be included. Each option implies the other, though the focus here seems to be on the display of God's own wisdom and understanding. No distinction is intended between the terms "wisdom" and "understanding." The two words form a *hendiadys — one idea conveyed through two words*.

The gospel is first of all a revelation about God's purpose and work, and here his revealing activity is a cause for praise. Paul's own ministry is evidence of God's revelation, both in his calling and in his responsibility. The term *mystery* emphasizes the revelation theme further. Whereas in modern usage *mystery* refers to what is unknown, in Jewish and early Christian literature this word refers to the hidden divine plan now revealed by God (cf. 3:3 - 9; 6:19).

In this passage all the attention is on God's completing his plan of salvation at the end of time. Some scholars see **1:10** as the key to the whole letter, but as important as it is, this verse is difficult to understand because of two words.

> (1) *Oikonomia* is rendered in the NIV as "to be put into effect," but this translation suggests that Paul's focus is only on the end time, which is debatable. More commonly this word means "management" or "stewardship." Some translations use "administration" or even "plan," but the latter is not well attested in the New Testament period. Paul uses the term in 3:2 of his own work and in 3:9 of his responsibility for the revelation of God's hidden mystery. The point in 1:10 is that God desired Christ to administer or rule "the fullness of the times" (lit.). This text is about the eternal Lordship of Christ.

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(2) *Anakephalaioo* has been translated in the NIV as "bring together under one head," but whether the word involves any connotation of "head" or "headship" is doubtful. The word means "sum up" or "recapitulate." The whole universe is to be brought together in Christ. He is the focal point that gives all creation coherence. One day every knee will bow (Phil. 2:10) and God's creation will be unified around Christ. Both troublesome words, then, focus on Christ as Lord of all.

The NIV understands verse 10 to refer to the end of time. Literally the text reads "the fullness of the times." Does this point to the end of time or does it include the entire period since Christ's coming (see Mark 1:15; Gal. 4:4)? Any period of time can be said to be fulfilled. Apocalyptic writers spoke of periods of time set by God, and clearly "the fullness of the times" points to the climax of God's working. Even in Ephesians, although Christ is Lord, all things in heaven and earth are not yet summed up in Christ (1:20 - 21; 5:16; 6:10 - 12). While the primary intent in this text does concern the ultimate fulfillment of God's purpose at the end of time, Paul viewed that fulfillment as already having begun in Christ's life, death, and resurrection. He is already Lord of all times. Just as redemption is both present and future, the revelation of God's will points both to the present and the future.

One of the difficulties in understanding Ephesians is the way the author changes from "we" and "our" to "you" and "your." The first such difficulty occurs in 1:11 - 14. "We" in 1:11 and "our" in 1:14 clearly refer to all Christians, and "you" in 1:13 describes the Gentile recipients of the letter. The difficulty comes in 1:12, with the words "we who were the first to hope in Christ." Some scholars argue the word translated "first to hope" has no temporal focus and see 1:12 as referring to all Christians. As the niv stands, the reference is to Jewish Christians. Since Ephesians is concerned about the relation of Jewish Christians and Gentiles, this inference is probably correct.

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Dispensation – Ephesians 1:10

See also: Dispensational Theology

"**Dispensation**" (οἰκονομία) is a Biblical word and means stewardship or administration. Paul used it in writing to the Corinthians, Ephesians, and Colossians (1 Corinthians 9.17; Ephesians 1.10, 3.2; Colossians 1.25) about God's dealings with man.

https://doctrine.org/covenant-theology-and-the-new-covenant#comment-109441

See also: Dispensation in Ephesians 3:2

DISPENSATION (οἰκονομία, G3873, *to divide*, *apportion*, *administer* or *manage the affairs of a house*, Lat. *dispensatio*, *to weigh out* or *to dispense*), a stewardship (Luke 16:2-4; Eph 3:2); a commission (1 Cor 9:17); a plan (Eph 1:10; 3:9); a divine office (Col 1:25) divine training (1 Tim 1:4).

https://www.biblegateway.com/resources/encyclopedia-of-the-bible/Dispensation

In four occurrences (Eph 1:10; 3:2, 9; Col 1:25) the word has the sense of a divine stewardship or administration that is being accomplished by God. In this use the word takes on the significance of "plan" as well as "administration," and is the foundation for further definition.

In *Dispensationalism Today*, Ryrie sees the passage in Luke 16 as characteristic of the use of the word οἰκονομία, G3873. He observes four pertinent features: (1) There are two parties involved including one who delegates duties and one whose responsibility is to fulfill those duties. (2) There are specific responsibilities involved in the arrangement. (3) A steward may be called to account for his administration of his stewardship. (4) A change may be made if there is unfaithfulness in the arrangement (p. 26).

Therefore, there seems to be two different uses of the word in the NT: the first as illustrated in the parable of Luke 16, and the second as the word comes to be used by Paul in Ephesians and Colossians when he speaks of the divine administrations of God manifest in his program on earth, with some writers making the earlier use illustrative of the latter.

Theological definition. Based on the above use of the word in Scripture, theologians have given further definition to the word in its use as describing the unfolding of God's program on earth. With variations dependent upon the system of the theologian, God's arrangement with man upon which He is working out His plan is called a dispensation.

At this point unity of perspective concerning the term seems to end. The major division is between those who are called covenant theologians and the dispensational theologians. The covenant theologian sees the Covenant of Grace as the overriding unity of Scripture and uses the concept of a dispensation to speak of the manifestations of that covenant. Charles Hodge, for example, asserts that there are four dispensations after the Fall—Adam to Abraham, Abraham to Moses, Moses to Christ, and Christ to the end. These dispensations are simply the outworking of the Covenant of Grace (*Systematic Theology* [1946], II, 373-77). Louis Berkhof more typically speaks of only two dispensations—the Old and the New.

Dispensation continues on next page…

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What is a Dispensation According to Scripture?

http://www.teachingtheword.org/apps/articles/?articleid=66756&blogid=6211

Excerpt:

Oikonomia Defined

The word that is translated "dispensation" or "stewardship" at various places in both the Old and New King James Bibles is the Greek word *oikonomia*. It is the word from which we get our English word "economy".

It can have two different meanings, and the meaning depends on the point of view that the text has in mind. Those two points of view are that of the person who is ***in* authority**, and that of the person who is ***under* authority**. When the Bible is speaking from the viewpoint of the one who is in authority, *oikonomia* or dispensation is properly translated as "a plan" or "a plan of management." But when the word is used from the viewpoint of the one under authority, the one who is given responsibility for carrying out the plan, the word is properly translated "task" or "responsibility".

Oikonomia Used

Oikonomia is used eight times in the New Testament:

- In Luke 16:1-4, it appears three times in the parable of the unjust steward, and is translated "stewardship" in each case.
- In 1 Corinthians 9:17, Paul uses *oikonomia* when he says that "a dispensation (NKJV "stewardship") of the Gospel is committed to me."
- In Ephesians 1:10 he speaks of "the dispensation of the fullness of the times."
- In Ephesians 3:2 he speaks of "the dispensation of the grace of God which was given to me for you," that is, for the Gentiles. In a parallel passage in Colossians 1:25, Paul speaks of "the dispensation of God (NKJV, "stewardship from God") which was given to me for you (the church) to fulfill the Word of God."
- In 1 Timothy 1:4, Paul warns Timothy, "Neither give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith." The last phrase of that verse, "godly edification which is in faith," contains the work *oikonomia*, and would be literally translated, "God's plan or administration which is in faith."

Two Examples

In Ephesians 1:10 Scripture speaks of *oikonomia* from the viewpoint of God as the one who is in authority when it speaks of the "dispensation of the fullness of the times." Paul states in that passage that at the decisive moment in God's all-wise and eternal plan - "in the dispensation of the fullness of the times" - Christ will come again and bring the glorious plan of redemption to its final consummation. (For more detail on the use of "dispensation" in this passage, see our series, What is "The Dispensation of the Fullness of the Times" in Ephesians 1:10?)

In contrast, in Colossians 1:25, Paul uses *oikonomia* or dispensation not from the viewpoint of the one who is in authority, but from the viewpoint of the one who is under authority - in this case, Paul himself. He says that God made him a minister of the church "according to the dispensation of God which is given to me for you" - or as the New King James Bible more accurately translates it, "according to the stewardship from God that was given to me for you." In other words, Paul has been given responsibility for the carrying out of a part of God's plan.

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And what is that plan? Paul tells us what it is, in the next phrase of verse 25. He says it is "to fulfill the Word of God." In the original language, the word that is translated "fulfill" here can have a number of meanings. It can mean "to fill up to the brim." It can mean, "to consummate." It can mean, "to supply liberally." But in the context of this passage, in the context of Paul's function as a minister of Christ, as a man who has been given a responsibility from God to carry out part of His plan, the word "fulfill" has a more specific meaning. It means, "to carry into effect the Word of God" - "to carry the Word of God through to accomplishment" - or "to execute my duty as it pertains to the Word of God."

And what is Paul's duty as it pertains to the Word of God? He tells us in the next verses, beginning at verse 26. Paul says, "I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

What is 'the dispensation of the fullness of times' in Ephesians 1:10?

http://www.teachingtheword.org/apps/articles/default.asp?articleid=70068&columnid=6211

Excerpt:

What is a Dispensation in this Context?

So we begin with the word "dispensation". Paul uses the Greek word that's translated "dispensation" twice in Ephesians. One of those is in the passage we're considering, in verse 10. We also find this word in Ephesians 3:2, where Paul speaks of the "dispensation of the grace of God which was given to me for you, how that by revelation He made known to me the mystery."

[Note: Some translations use Greek source texts that also have the same word in Ephesians 3:9 in the phrase that is translated "the fellowship of the mystery" in the KJV and NKJV. In other versions it is variously translated "dispensation" (ASV), "administration" (NASB and NIV), or "plan" (ESV). But the most reliable Greek manuscript (the Received Text which is used to translate the KJV and NKJV) has a different word in the Greek, *koinonia*, which in fact means "fellowship" and not "dispensation".]

The word translated "dispensation" in Ephesians 1:1 and 3:2 is the Greek word *oikonomia*, which literally means "house order". It's the word from which we get our English word "economy". A dispensation, simply put, is 1.) a plan, or 2.) the carrying out of a plan. How the word is used in the original Greek of the Scriptures - sense number one or sense number two - depends on the point of view. The first usage of dispensation (1:10) is sense number one, from the standpoint of someone who is in authority, someone who makes a plan, who establishes the way that something will operate. The second usage (3:2) is sense number two, from the standpoint of a person who is under authority, who is given the responsibility or stewardship of carrying out some part of the plan.

In chapter three, Paul is speaking from his perspective. He's saying that God has given him a share in the responsibility of carrying out His plan. Paul also uses *oikonomia* in the same sense in Colossians 1:25, where he says that God has made him a minister of the Gospel "according to the *dispensation* (KJV, "stewardship" in the NKJV) of God which is given to me for you, to fulfill the Word of God."

But in Ephesians 1:10, Paul is clearly speaking of things not from his perspective as an appointed steward carrying out God's plan, but from God's perspective as the author of the eternal plan. So when Paul uses the word "dispensation" in the phrase "the dispensation of the fullness of times" he is talking about God's plan for the ages, established and settled "before the foundation of the world" (1:4), centered in Jesus Christ, and now approaching its culmination.

See also: **Dispensational Theology**

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Dispensation

Souce: Zondervan Illustrated Bible Dictionary

This English term is used by the KJV four times as the rendering of Greek *oikonomia* G3873.

In three of those passages (1 Cor. 9:17; Eph. 3:2; Col. 1:25) it refers to the commission Paul was given so that the gospel of divine grace might be dispensed to others.

The fourth passage (Eph. 1:10, but also 3:9, where KJV translates differently) uses the term more broadly of God's plan of salvation (3:2 shows the conceptual connection between these two uses of the term).

This Greek noun is also used in Lk 16:2-4 with regard to the "management" or "stewardship" of a business (cf. in the same passage the term oikonomos G3874, "manager" or "steward"), and in 1 Tim. 1:4 with the possible meaning of "training."

The modern theological use of the term as a "period of time during which man is tested in respect to obedience to some specific revelation of the will of God" (Scofield) is not found in Scripture.

Nevertheless, the Scriptures do make a distinction between the way God manifested his grace in what may be called the "Old Covenant" and the way his grace has been manifested since the death of Christ in the "New Covenant," and there are accompanying differences in the requirements that God has for believers. Paul has this in mind when he speaks of God's dispensations in Ephesians and Colossians.

In God's redemptive plan the era of law prepared the way, by types and shadows, for the new era of salvation through Christ, which in the NT is regarded as the climax of history (Heb. 1:2).

Dispensation

Source: Easton's Bible Dictionary

(Gr. oikonomia, "management," "economy").

(1.) The method or scheme according to which God carries out his purposes towards men is called a dispensation. There are usually reckoned three dispensations, the Patriarchal, the Mosaic or Jewish, and the Christian. (See Covenant Administration of.) These were so many stages in God's unfolding of his purpose of grace toward men. The word is not found with this meaning in Scripture.

(2.) A commission to preach the gospel (1 Cor 9:17; Eph 1:10; 3:2; Col 1:25).
Dispensations of Providence are providential events which affect men either in the way of mercy or of judgement.

The 7 Dispensations of BIble History

http://knowthebook.com/WhattheBibleTeaches/18%20-%20The%207%20Dispensations.pdf [PDF]

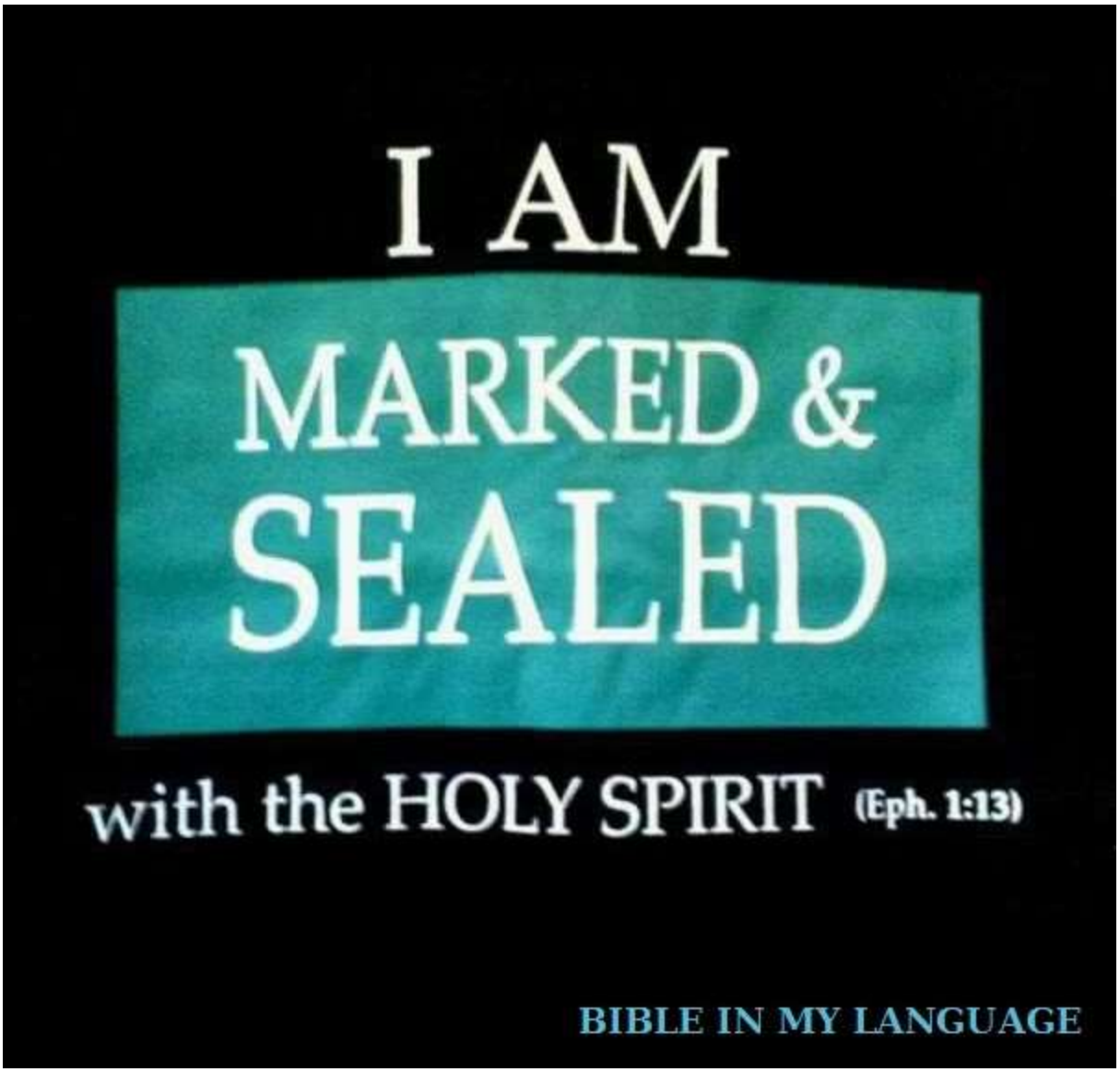
***See also*: Dispensational Theology**

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I am marked and sealed with the Holy Spirit (Ephesians 1:13)



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In Christ

(Source: NIV Application Commentary: Ephesians)

In Christ. The New Testament writers groped for words to explain the reality they found as believers in Jesus as the Messiah and Lord. No single explanation or image was adequate, and consequently they used a variety of figures and sometimes even created new expressions. “In Christ” is just such a creation.

We assume that reality is the physical world around us, which we see and experience. The doxology — as all the Bible — asserts that reality is much larger, that it also includes God and his actions and what takes place “in Christ” and “in the heavenly realms.” In bridging contexts we must expand our thinking to do justice to this “larger reality.” Christians live in two realities at the same time: their physical world and in the heavenlies in Christ. We live in the reality of God’s work in Christ and the gift of his Spirit. What we need for life is found in Christ, or, as Colossians especially emphasizes, Christ is all and all you need.

The idea of being “in Christ” presents one of the most difficult bridging tasks in Ephesians. How could early Christians think they were “in” a person who had been alive with them only a few years earlier and whose brothers they knew? They did not speak of being in James, nor do we speak of being in John Wesley or Martin Luther. The difficulty in our comprehending the idea of being in Christ is compounded by typical evangelical language about conversion. Christians today usually speak of inviting Christ into their hearts in order to be able to go to heaven, but language about “Christ being in us” and a concern over our going to heaven are relatively rare in the Bible, especially in Paul.

Scholars often debate which theological idea is central in Paul’s thought. Some choose justification by faith, but the verb justify only occurs four times outside Romans and Galatians and not at all in Ephesians. “In Christ” with its 164 occurrences, 36 of which are in Ephesians, is much more likely the central motif, or at least a central motif. Just as redemption is “in Christ” (1:7), so justification and every other act of God take place in Christ. In fact, the only way that the atonement makes sense, the only way that Christ’s death is effective for us, is if the union between Christ and believers is so strong that in some way his death is our death and his life is our life. This solidarity is achieved by a double identification via the Incarnation and faith. **In the Incarnation Christ identifies with us and by faith we identify with him.**

Closely related to the idea of being “in Christ” is the language of doing something “with Christ” or of “dying and rising with Christ.” The result is that believers are so closely connected to Christ that the “body” image is one of the most expressive pictures of the relation. Christians are part of Christ (5:30) and part of each other (4:25). Much of Ephesians is summarized with these two statements.
The statement that Christians are part of Christ has enormous implications for how we understand salvation and Christology. (1) With regard to salvation, Paul teaches that we are embodied in Christ and share his death and resurrection. Evangelicals usually focus on Christ’s substitution for us as the key idea in salvation. As important as substitution is (see 5:2), it is only one aspect of the explanation, not the whole teaching. In fact, the way people understand substitution often militates against Paul’s emphasis on being in Christ, for substitution suggests that Christ takes our place and we are removed from the picture, whereas in Paul’s view we are caught up into Christ and made one with him. (2) With regard to Christology, Paul’s Christ is no longer viewed merely as a human being. He is the cosmic Christ, the focus of God’s activity from eternity (1:4), the one who embodies and represents all humanity (1:6 - 7), the one in whom all God’s good gifts are available (1:3), and the one in whom all creation can be summed up (1:10). Without using Christological titles, Paul’s in Christ thinking expresses a full Christology.

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The Stupendous Reality of Being "in Christ Jesus"

https://www.desiringgod.org/articles/the-stupendous-reality-of-being-in-christ-jesus

Excerpt:

Being "in Christ Jesus" is a stupendous reality. It is breathtaking what it means to be in Christ. United to Christ. Bound to Christ. If you are "in Christ" listen to what it means for you:

1. In Christ Jesus you were given grace before the world was created. "He gave us grace in Christ Jesus before the ages began" (2 Timothy 1:9).

2. In Christ Jesus you were chosen by God before creation. "God chose us in Christ before the foundation of the world" (Ephesians 1:4).

3. In Christ Jesus you are loved by God with an inseparable love. "I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38–39).

4. In Christ Jesus you were redeemed and forgiven for all your sins. In Christ we have redemption through his blood, the forgiveness of our trespasses" (Ephesians 1:7).

5. In Christ Jesus you are justified before God and the righteousness of God in Christ is imputed to you. "For our sake God made Christ to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Corinthians 5:21).

6. In Christ Jesus you have become a new creation and a son of God. "If anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come" (2 Corinthians 5:17). "In Christ Jesus you are all sons of God, through faith" (Galatians 3:26).

7. In Christ Jesus you have been seated in the heavenly places even while he lived on earth. "God raised us up with Christ and seated us with him in the heavenly places in Christ Jesus" (Ephesians 2:6).

8. In Christ Jesus all the promises of God are Yes for you. "All the promises of God find their Yes in Christ" (2 Corinthians 1:20).

9. In Christ Jesus you are being sanctified and made holy. "To the church of God that is in Corinth, to those sanctified in Christ Jesus" (1 Corinthians 1:2).

10. In Christ Jesus everything you really need will be supplied. "My God will supply every need of yours according to his riches in glory in Christ Jesus" (Philippians 4:19).

11. In Christ Jesus the peace of God will guard your heart and mind. "The peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus" (Philippians 4:7).

12. In Christ Jesus you have eternal life. "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23).

13. And in Christ Jesus you will be raised from the dead at the coming of the Lord. "For as in Adam all die, so also in Christ shall all be made alive" (1 Corinthians 15:22). All those united to Adam in the first humanity die. All those united to Christ in the new humanity rise to live again.

How do we get into Christ?

At the unconscious and decisive level, it is God's sovereign work: "From God are you in Christ Jesus" (1 Corinthians 1:30, my translation).

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But at the conscious level of our own action, it is through faith. Christ dwells in our hearts "through faith" (Ephesians 3:17). The life we live in union with his death and life we "live by faith in the Son of God" (Galatians 2:20). We are united in his death and resurrection "through faith" (Colossians 2:12).

This is a wonderful truth. Union with Christ is the ground of everlasting joy, and it is free.

"In Christ" by John R.W. Stott

The Meaning and Implications of the Gospel of Jesus Christ

Address given in 1983 at the Leadership Luncheon following the National Prayer Breakfast, Washington, D.C.

http://www.cslewisinstitute.org/In_Christ_page1

Excerpt:

To use Biblical expressions, "The peace of Christ rules in their hearts," "the power of Christ is made perfect in their weakness," and "the life of Christ is made manifest in their mortal flesh."

The commonest description in the Scriptures of a follower of Jesus is that he or she is a person "in Christ." The expressions "in Christ," "in the Lord," and "in him" occur 164 times in the letters of Paul alone, and are indispensable to an understanding of the New Testament. To be "in Christ" does not mean to be inside Christ, as tools are in a box or our clothes in a closet, but to be organically united to Christ, as a limb is in the body or a branch is in the tree. It is this personal relationship with Christ that is the distinctive mark of his authentic followers.

The word "Christian" occurs only three times in the Bible. Because of its common misuse we could profitably dispense with it. Jesus Christ and the Apostle Paul never used the word, or at least not in their recorded teaching. What distinguishes the true followers of Jesus is neither their creed, nor their code of ethics, nor their ceremonies, nor their culture, but Christ. What is often mistakenly called "Christianity" is, in essence, neither a religion nor a system, but a person, Jesus of Nazareth.

…

To be "in Christ" is to find personal fulfillment, to enjoy brotherly unity, and to experience a radical transformation. Only then can we become the world's salt and light, sharing the good news with others, making an impact on society, and above everything else seeking to bring honor and glory to his wonderful Name

My Understanding of the Biblical Doctrine of Election (Daniel B. Wallace)

https://bible.org/article/my-understanding-biblical-doctrine-election

"In Christ" believers are:



- **Blessed with every spiritual blessing in the heavenly places (1:3)**
- **Redeemed through His blood (1:7)**
- **Receive an inheritance (1:11)**
- **Sealed by the Holy Spirit (1:13)**
- **Positional, though not experiential, sitting with Him in heaven (2:6)**
- **God's new creation (2:10, cp. 2 Cor. 5:17**

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Source: http://www.bibleprophecyblog.com/2015/01/a-dispensational-view-of-spiritual-life.html

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What Does it Mean to Abide in Christ? by Sinclair Fergeson (2018)

https://www.ligonier.org/blog/what-does-it-mean-abide-christ/

Excerpt:



The exhortation to “abide” has been frequently misunderstood, as though it were a special, mystical, and indefinable experience. But Jesus makes clear that it actually involves a number of concrete realities.

First, union with our Lord depends on His grace. Of course we are actively and personally united to Christ by faith (John 14:12). But faith itself is rooted in the activity of God. It is the Father who, as the divine Gardener, has grafted us into Christ. It is Christ, by His Word, who has cleansed us to fit us for union with Himself (15:3). All is sovereign, all is of grace.

Second, union with Christ means being obedient to Him. Abiding involves our response to the teaching of Jesus: “If you abide in Me, and My words abide in you …” (John 15:7a). Paul echoes this idea in Colossians 3:16, where he writes, “Let the word of Christ dwell in you richly,” a statement closely related to his parallel exhortation in Ephesians 5:18: “be filled with the Spirit.”

In a nutshell, abiding in Christ means allowing His Word to fill our minds, direct our wills, and transform our affections. In other words, our relationship to Christ is intimately connected to what we do with our Bibles! Then, of course, as Christ’s Word dwells in us and the Spirit fills us, we will begin to pray in a way consistent with the will of God and discover the truth of our Lord’s often misapplied promise: “You will ask what you desire, and it shall be done for you” (John 15:7b).

Third, Christ underlines a further principle, “Abide in My love” (15:9), and states very clearly what this implies: the believer rests his or her life on the love of Christ (the love of the One who lays down His life for His friends, v. 13).

This love has been proved to us in the cross of Christ. We must never allow ourselves to drift from daily contemplation of the cross as the irrefutable demonstration of that love, or from dependence on the Spirit who sheds it abroad in our hearts (Rom. 5:5). Furthermore, remaining in Christ’s love comes to very concrete expression: simple obedience rendered to Him is the fruit and evidence of love for Him (John 15:10–14).

Finally, we are called, as part of the abiding process, to submit to the pruning knife of God in the providences by which He cuts away all disloyalty and sometimes all that is unimportant, in order that we might remain in Christ all the more wholeheartedly.

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The Meaning of Being "In Christ"

http://www.bradleychurchofchrist.com/Topics/Sanctification.htm

Excerpt:

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ..." (Ephesians 1:3). The Scriptures plainly show that every spiritual blessing available to us from God our Father is found "in Christ." But what does it mean to be "in Christ"? We are so in need of all these spiritual blessings (blessings such as forgiveness, intercession, mercy, fellowship, salvation, hope, peace, victory).

First of all, being "in Christ" does not refer to being at a specific physical place, like "in the house" or "in the yard." Rather, the phrase refers to being in a certain position or relationship with respect to the Savior. It would be more similar to the phrase "in the family" which describes relationship, not physical location.

Hopefully this helps us to understand the importance of being "in Christ" a little more clearly. We are talking about fellowship, or sharing, in the good things of God which He says are found "in" His Son.

How Does One Get "Into Christ"?

A first, most reasonable question for those interested in eternal salvation, as well as in the other spiritual blessings of God, would be, "How does one get into the relationship described as being 'in Christ'"?

No Scripture says that we "believe" into Christ or that we "repent" into Christ, though both of these things are prerequisites. There is a specific moment which the Scriptures teach that a believing, repentant individual is "in Christ." We do not have to guess about it. We know the precise point.

The Lord God, in His word, places that moment at baptism! Though many would reject this, saying a believer is in Christ before he or she is baptized, we must instead take the Lord's word for it. He has told us, through the inspired word given from heaven to Paul, that "...do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life." (Romans 6:3,4) and "For all of you who were baptized into Christ have clothed yourselves with Christ." (Galatians 3:27). So we learn that every spiritual blessing is found "in Christ" and that we are baptized "into Christ." This means we must be baptized to gain access to the spiritual blessings in Christ!

Spiritual Blessings

Earlier, we had mentioned some of the spiritual blessings we find "in Christ." Paul, in fact, lists some of them in the following verses of his statement in Ephesians 1:3. He says we are "chosen" or "elect" in Christ (v. 4). He also says we are made "holy" and "blameless" in Him (v. 4). We become "sons" of God through Christ (v. 5). We are told that we have "redemption" and "forgiveness" in Christ through His blood (v. 7). We have obtained an "inheritance" in Him (v. 10,11) as well as our "hope" (vs. 12). Finally, the passage says we are sealed in Him with the "Holy Spirit" (v. 13).

If we desire to receive these spiritual blessings from God, then we must be "in Christ." The Bible says we are "baptized into Christ." So, apart from being baptized into Christ, we cannot have any of these blessings!

One Body in Christ

"For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another." (Romans

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12:4,5). There is one body in Christ. There are not two or three or dozens or hundreds. This one body is the church of Christ (Ephesians 1:22,23; 5:23).

When we speak of the church, we must understand what it is. It is not a denomination, or even a group of them. We know this because the church existed in the New Testament, but denominations did not. When we say, “Jesus has one church” we do not mean “Jesus has one denomination” or that “Jesus only approves of one denomination and disapproves of all others.” When we talk of the one body, we are not talking about denominations at all.

The word “church” comes from a Greek word (ecclesia) which means “called out.” It refers to the group, or gathering of people who have been called out of the world by the gospel of Christ. They are gathered together, not in a physical place, but into a relationship that is described as being “in Christ.”

New Creature In Christ

“Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.” (2 Corinthians 5:17). A really wonderful benefit of being 'in Christ” is that we are remade as individuals. We are still the same persons, but several changes have taken place, and will continue to do so. We noted earlier that we are baptized into Christ (Romans 6:3,4). This passage also says that we rise up from baptism with Christ to 'walk in newness of life.”

We could speak at length as to what this new life entails. We could speak of new purpose (Philippians 3:14) or our new attitude (Philippians 2:5). We could add new speech, new heart, new thoughts, new hope and many, many more.

No Condemnation in Christ

“There is therefore now no condemnation for those who are in Christ Jesus.” (Romans 8:1). That which condemns us is our own sins. In Christ, there is power to take sins away through His gospel (Romans 1:16; 3:23; 6:23).

Our hope in eternity is not our own perfection. It is God's mercy, which is a part of His spiritual blessings. Again, recall that “every spiritual blessings in heavenly places” is to be found “in Christ.” What this means is that “in Christ” we can look forward to one day standing before God uncondemned. Grace has made it possible.

Victory in Christ

“But thanks be to God, who always leads us in His triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place.” (2 Corinthians 2:14). Faithful Christians are on the right track. There might be difficulties along the way, but victory is certain “in Christ” (Romans 8:35-39). In Christ we are partakers of the promise of God (Ephesians 3:6). Even death falls defeated before the Christian, as “asleep in Jesus” we await the resurrection (1 Thessalonians 4:13,14).

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What Does It Mean To Be In Christ?

http://www.patheos.com/blogs/christiancrier/2018/01/05/what-does-it-mean-to-be-in-christ/

Excerpt:

Outside of Christ

It is very clear. Those outside of Christ are outside of the will of God and have the wrath of God abiding on them as it currently stands. They are in a hopeless state. They cannot save themselves any more than Lazarus could have raised himself from the dead. He needed some help, but for all who refuse to come to Christ, they will remain outside of Christ, and that's bad…very bad. When I hear people critique the Bible, I can say that they're reading someone else's mail, because it's written *"To the saints who are in Ephesus, and are faithful in Christ Jesus"* (Eph 1:1). It is to the faithful and those in Jesus Christ that the Book of Ephesians is written too. We are not of the world so we can't expect the world to love us. On the contrary, they will hate us, but it's really Jesus Who they hate and not us. It's the message they hate more than the messenger…but make no mistake…they hate the messenger too. We must come to recognize that just like I was, *"you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience"* (Eph 2:1-2), and just as I was, "you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world" (Eph 2:12), however, if you have trusted in Christ, *"then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God"* (Eph 2:20). If you haven't trusted in Christ, then you are still outside of Christ, therefore you still have the wrath of God abiding on you (John 3:36b).

Inside of Christ

The Apostle Paul writes, *"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places"* (Eph 1:3), and what are some of these blessings? Paul says it was *"In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will"* (Eph 2:4c-5). God's purpose was that *"we who were the first to hope in Christ might be to the praise of his glory"* (Eph 1:12). Our hope is not in this world or even in us, but we place our hope in Christ, and by trusting Christ we are then in Christ. We believed in His name (John 1:13-14), we believe in His purpose (John 3:16; Mark 10:45), and we believe in His sinless-ness. We are now in Christ because we have placed all our trust in Christ. God then places us into the very righteousness of Christ so that God no longer sees our sins but He sees the righteousness of His Son (2 Cor 5:21). We were chosen in Him by the Father. We were sanctified by His Word and by His Son, and even though we were once in the world (Eph 2:1-2), we are now found to be in Christ. It is only *"in him we might become the righteousness of God"* (2 Cor 5:21b). To be in Christ is to recognize that "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation" (2 Cor 5:18-29).

…

Conclusion

To be found in Christ means you've been reconciled back to God, and at death or at Christ's return, you can enter into the eternal kingdom which descends down from heaven (Rev 21:1-4). Not only will you be in Christ…you will be in the kingdom…the glorious, eternal, and joyous kingdom, and best of all, be before the King of the kingdom. That day will see the end of all sorrow, all suffering, all pain, and even death itself because all the old things have passed away forever (Rev 21:4). Jesus has made all things new (Rev 21:5)!

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What Does It Mean To Be "In Christ"?
http://www.precious-testimonies.com/Exhortations/u-z/WhatDoesItMeanToBeInChrist.htm

Excerpt:

The phrase, 'in Christ' or 'in Him' is found many times in the New Testament. My favorite verse of all is Colossians 2:10, which reads, **'And you are complete in Him, who is the head of all principality and power.'** That idea of completeness should be comforting to us, because is speaks of lacking nothing, not in want, or needing no thing to be added to us. Even though we may have times of physical need, we know from this verse that our times of spiritual need are behind us when we are in Christ. Another section of scripture that is equally as comforting is found in the first chapter of Ephesians. Listen to these comforting words:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the Beloved. - Ephesians 1:3-6

In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence, **having made known to us the mystery of His will,** according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth-in Him. **-** Ephesians 1:7-10

In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, that **we who first trusted in Christ should be to the praise of His glory. -** Ephesians 1: 11-12

In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, **you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance** until the redemption of the purchased possession, to the praise of His glory' - Ephesians 1:13-14

Look at all that is true of you who believe in this one section of God's Word! If you believe in Jesus, that He died for your sin, trusting in the promises of God, then all of this is true about you **right now**.

- You **are** blessed with every spiritual blessing in the heavenly places in Christ
- You **are** chosen before the foundation of the world
- You **are** holy and without blame
- You **have** been adopted
- You **are** accepted
- You **are** redeemed
- You **have** forgiveness of sins
- You **know** the mystery of His will
- You **have** obtained an inheritance

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- You **are** His glory
- You **are** sealed with the Holy Spirit
- Your inheritance **is** guaranteed

What does it do to you to read a list like that? Do you, like me, look at that list and say to yourself, 'I don't deserve that"? Well you're right. You don't deserve any of that. In fact, *none* of us does.

From the greatest to the least among us, none of us deserves to be treated that way. We deserve to be punished for our sin. I have sinned against the Lord in thought, word, and deed. Try as I might, every day ends with me having done the very things I tried not to do, and not doing the things I tried so hard to do right.

And even if I could become better at not sinning, I know that I would still mess up eventually. No matter how successful I was at mortifying the flesh, no matter how many things I didn't do, or how many good things I accomplished, I would still be left with the problem of my sinful nature. It is still in there.

That is the beautiful thing about the good news. There is someone who can rescue me from this dilemma, and that someone is Jesus the Christ, the Son of God, who became flesh and dwelt among us, who lived a perfect life for me, who died the perfect death in my place, and whom God raised for me so that I could be saved from the penalty of sin, be forgiven, and be declared righteous!



Source: https://bibleteacher.org/2018/01/07/in-christ/

***Return to*: Ephesians Highlights – Chapter 1 (Menu)**

Ephesians TOC
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CRU: The Believer's Position in Christ

https://www.cru.org/us/en/train-and-grow/spiritual-growth/core-christian-beliefs/the-believers-position-in-christ.html

Excerpt:

This study is about the believers' position in Christ Jesus.

I don't know of anything that is more crucial as a foundation to the Christian life, than for the believer to see what has been completed for him 'in Christ Jesus'. From Ephesians 2:7, we could say that this entire study is embraced within that wonderful phrase 'the riches of God's grace.'

So how do we define grace? A common definition is 'God's Riches At Christ's Expense'. Another definition is 'the unmerited favour of God'. Both of these are true definitions, but the one that I like the best is simply 'God's love set free'. You see grace incorporates all that God desired to do for mankind because of His love, which He is now free to perform, because His justice has been met through the sacrificial death of His son.

So, in acting righteously in view of the cross, God's love is now free to act as He wills! And oh how He has acted for the believer if only we could see it! Just as it says in the passage above, we have (past tense – when we first believed in Jesus) been blessed with every spiritual blessing in Christ, in accordance with His pleasure and will – to the praise of His glorious grace!

So this study will explore the riches of God's grace in regard to the believers' position in Christ. In most of Paul's letters there is a sharp distinction drawn between what God has done for us by grace, and how we are to live in view of this fact. The divine order that God has established through these letters is to first sit and learn of your position in Christ, and then, in view of this position, the exhortation is given to live a life consistent with your position.

In other words, the Christian life is becoming (in your experience) what you already are (in your position in Christ). This divine order is clearly seen in Ephesians, Colossians, and Romans amongst others. For example, and as a study of your own, please read the book of Ephesians and note down all that God has done for you and that which you are called to do yourself. You should see a sharp distinction between the first three chapters and the last three. (With the connection between the two starting at chapter 4, verse 1.) Commenting on Ephesians, Watchman Nee said:

> "Most Christians make the mistake of trying to walk in order to be able to sit, but that is a reversal of the true order. Our natural reason says, If we do not walk, how can we ever reach the goal? What can we attain without effort? How can we get anywhere if we do not move? But Christianity is a queer business! If at the outset we try to do anything, we miss everything. For Christianity begins not with a big DO, but with a big DONE. Thus Ephesians opens with the statement that God has 'blessed us with every spiritual blessing in the heavenly places in Christ' and we are invited at the outset to sit down and enjoy what God has done for us; not to set out to try and attain it for ourselves."

So the purpose of this study is to set forth that which is DONE, and through faith, enable you to rest in the finished work of Christ and your exalted position in Him! The framework for the following has been taken (somewhat loosely!) from Lewis Sperry Chafer's excellent book "Salvation." I recommend you read this book as it contains more than I could add here. Before looking at that which God has done for the believer in Christ, Chafer raises the following five points that are very important to remember.

1. These positions are not experienced, but are facts of the new life out of which precious experiences may grow. For example justification is not experienced but the joy and peace that occurs because of this fact will be.
2. The Christian positions are not progressive. They do not grow or develop from a small beginning. They are as perfect and complete

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the instant they are possessed as they ever will be in the ages to come. For example, sonship does not grow, as an old man is no more a son of his father at his death than he was at the day of his birth.

3. These positions are in no way related to human merit. They are made to stand on the unchanging Person and merit of the Son of God. The Christian is 'accepted (now and forever) in the beloved.'
4. Every position is eternal by its very nature. The consciousness and personal realization of these positions may vary with the daily walk of the believer, but the abiding facts of the new being are never subject to change in time or eternity.
5. These positions are known only through divine revelation. They defy human imagination, and since they are not experienced, their reality can be entered into only by believing the Word of God. These eternal riches of grace are for the lowliest sinner who will only believe.

One more thought before you start racing through the list – Think! Yes, think about them. Meditate on them and what it means for you. You see, I've read lists like this before and I know the temptation to race through it. But I believe that these are truths that God would want to firmly establish within our hearts, for they glorify His character and show the extent of His work on the cross for us. So please, go slow, ask the Lord to reveal the truth in it, and mediate upon these things. Further on in his book *Sit, Walk, Stand* , Watchman Nee says:

> "Our Christian life begins with the discovery of what God has provided. From this point onwards Christian experience proceeds as it began, not on the basis of our own work but always on that of the finished work of another."

Every new spiritual experience begins with an acceptance by faith of what God has done – with a new 'sitting down' if you like.

As you read each point, remember also what has just been said in that these truths are eternal and are as true of you today (if you truly believe in Jesus) as they ever will be. They do not grow or increase, but are free gifts of God's amazing grace. That's why we say that the Christian life is becoming what you are. One more last point – failure. Failure is almost a prerequisite for enjoying what God has done. God has hidden these truths from the proud and self-confident and as such they seldom seem interested, or care to believe that these things be of great benefit. But to those who truly see their need of God, the things of grace become the greatest delight! May you enter in new experiences of God's love as you accept by faith that which God has done 'in Christ.'

THE RICHES OF GRACE IN CHRIST JESUS

All of the following is true of every genuine believer in Jesus Christ. It is God's gift to all through the 'riches of His grace in Christ Jesus.' These things are the result of His 'love set free!'

IN THE ETERNAL PLAN OF GOD

Before the world had even been created, God knew and chose those who would be saved, and in the course of time He called them to Himself. Do we fully understand it? No way! Not until He explains it all in heaven. Do we still believe it? Yes, both through the word of God and the experience of God's call upon our own lives.

Foreknown : Romans 8:29, "For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren." (Also 1 Peter 1:2.)

Elect : 1 Thessalonians 1:4, "knowing, beloved brethren, your election by God." (Also Romans 8:33, Colossians 3:12, Titus 1:1.)

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Predestined : Ephesians 1:11, “In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will.”

Chosen : 1 Peter 2:4, “Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious.” (Also Matthew 22:14.)

Called : Romans 9:11, “. . . that the purpose of God according to election might stand, not of works but of Him who calls.” (Also 1 Thessalonians 5:24.)

BROUGHT NEAR TO GOD

How near to God has Jesus brought the believer? In our position, just as near as Christ is himself! – In our experience, just as near as we wish to go! His blood has been poured out for the sins of the world and the temple curtain has been torn in two!

Reconciled : By God: 2 Corinthians 5:18, “Now all things are of God, who has reconciled us to Himself through Jesus Christ.” (Also Colossians 1:20.)

To God : Romans 5:10, “. . . when we were enemies we were reconciled to God through the death of His Son.” (Also 2 Corinthians 5:20.)

Redeemed : Colossians 1:14, “we have redemption through His blood, the forgiveness of sins.” (Also 1 Peter 1:18, Romans 3:24.)

Brought Near : Ephesians 2:13, “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.”

Given Access : Ephesians 2:18, “For through Him we both have access by one Spirit to the Father.” (Also Ephesians 3:12, Romans 5:2, Hebrews 4:14-16, 10:19- 20.)

CHILDREN OF GOD

Can someone born, then become be unborn? Can a son in a family somehow cease from being a son? Or can someone who has been adopted, be un-adopted? No, no, and finally, no! If you have been born into a family then you may change your name, but you cannot change your D.N.A and you are forever a son of your father. The same applies for our spiritual birth! The believer is a son of God Himself, born again of incorruptible seed and because of this we cry ‘Abba Father!’ – literally ‘daddy’.

Born again : 1 Peter 1:23, “. . . having been born again, not of corruptible seed but incorruptible.” (Also John 1:12, 3:7.)

Sons of God : 1 John 3:2, “Beloved, now we are sons of God.” (Also 2 Corinthians 6:18, Galatians 3:26.)

New Creation : 2 Corinthians 5:17, “Therefore, if anyone is in Christ, he is a new creation.” (Also Galatians 6:15, Ephesians 2:10.)

Adopted : Romans 8:15, “you received the Spirit of adoption by whom we cry out, ‘Abba, Father.’” (Also Galatians 4:5.)

Heirs : Galatians 4:7, “Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.”

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TOTALLY ACCEPTABLE TO GOD THROUGH JESUS CHRIST!

A good question is 'Do you have to be perfect to go to Heaven?' Most say no, as no one is perfect. Yet could a perfectly holy God allow anything less than perfection into His presence? Obviously not! The answer is therefore yes, you do have to be perfect, but how could this ever be achieved by a sinful creation? In Christ, righteousness and perfection is a gift! His declaration is that believers are forever justified – a position that not only means 'just as if I had never sinned', but also, 'just as if I had done everything right!' Wow!

Justified : Romans 5:1, "Therefore, having been justified by faith, we have peace with God." (Also Romans 3:24, 8:30, 1 Corinthians 6:11, Titus 3:7.)

Righteous : Philippians 3:8,9, ". . . that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ." (Also Romans 3:22, 5:17, 10:3-4, 1 Corinthians 1:30, 2 Corinthians 5:21.)

Sanctified : 1 Corinthians 1:30, "Christ Jesus, who became for us... sanctification." (Also 1 Corinthians 6:11, Hebrews 10:10.)

Made Perfect : Hebrews 10:14, "by one sacrifice he has made perfect forever those who are being made holy." (Also see Hebrews 10:1-2 for the results of being 'made perfect'.)

Accepted : Ephesians 1:6, "to the praise of the glory of His grace, by which He has made us accepted in the Beloved." (Also 1 Peter 2:5.)

Forgiven : Colossians 2:13, "God made you alive with Christ. He forgave us all our sins." (Also Colossians 1:14, 3:13, Ephesians 1:7, 4:32.)

Complete : Colossians 2:10, "And you are complete in Him."'

FOREVER UNITED AND JOINED WITH CHRIST

Watchman Nee once said "If I place a piece of paper in a book and burn the book, where is the piece of paper?" No prize for saying that it has gone, as it has been burned as well. In like manner, believers have been placed 'in Christ', so that whatever has happened to Christ has also happened them. When Jesus died and rose again, so did we spiritually, and never again will God see a believer as anything other than a new creation 'in Christ Jesus'. We are forever united and joined to Christ and His history is our history!

Crucified : Romans 6:6, "For we know that our old self was crucified with him so that the body of sin might be done away with." (Also Galatians 2:20.)

Dead : Romans 6:8, "Now if we died with Christ, we believe that we will also live with him." (Also Colossians 3:3.)

Buried : Romans 6:4, "We were therefore buried with him through baptism." (Also Colossians 2:12.)

Raised : Colossians 3:1, "Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God." (Also Romans 6:4.)

Ascended : Ephesians 2:6, "And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus."

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JESUS' VERY OWN POSSESSION

In a parable about the kingdom of God, Jesus likened Himself to a man who found a treasure in a field. And because of His immense joy, He sold all that He had so that He could purchase that field. The treasure within the field stands for those in the world who believe in His name. For them, He was willing to give up all that He had (His life) and 'for the joy set before Him, He endured the cross!' We are the Fathers gift to the Son, His bride, His inheritance and His joy! Amazing.

His Gift : John 6:37, "All that the Father gives Me, will come to Me, and the one who comes to Me, I will certainly not cast out.'' (Also 10:29, 17:6,11,12,20)

His Bride : 2 Corinthians 11:2, "I promised you to one husband, to Christ." (Also Ephesians 5:25-32, Revelation 19:7, John 3:29.)

His Inheritance : Ephesians 1:18, "that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints."

His Possession : Ephesians 1:14, ". . . who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession."

BLESSED WITH THE HOLY SPIRIT

Each believer is also given the Holy Spirit, not only as our means of living the Christian life in this age, but also as a guarantee that as God's possession we will participate in the glory of the age to come! There is no true Christian alive that has not been given the Holy Spirit.

Born : John 3:6, "Flesh gives birth to flesh, but the Spirit gives birth to spirit."

Baptized : 1 Corinthians 12:13, "For by one Spirit we are all baptized into one body."

Indwelt : 1 Corinthians 6:19, "Do you not know that your body is a temple of the Holy Spirit, who is in you?" (Also 2:12, John 7:39, Romans 5:5, 8:9, 2 Corinthians 1:21, Galatians 4:6.)

Sealed : Ephesians 1:13-14, "having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance."

WITHIN THE 'MUCH MORE' CARE OF GOD (ROMANS 5:10)

Think of it – when we were sinners and enemies of God, He fully justified us from every charge because our faith in the work of His precious son Jesus. How much more now, as His treasured possession, will believers find themselves the object of His care!

Objects of His Love : Ephesians 2:4, "But God, who is rich in mercy, because of His great love with which He loved us..." (Also 5:2, 1 John 3:1.)

Objects of His Grace : Romans 5:2, "through whom we have gained access by faith into this grace in which we now stand." (Also Ephesians 2:7,8 Titus 2:12,13.)

Objects of His Power : Ephesians 1:19, "and his incomparably great power for us who believe." (Also Philippians 2:13, 1 Peter 1:5.)

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Objects of His Faithfulness : Hebrews 13:5, "For He has said 'I will never leave you or forsake you." (Also Philippians 1:6, 1 Corinthians 1:8-9, Jude 24.)

Objects of His Peace : Philippians 4:9, "the God of peace will be with you." (Also 4:7.)

Objects of His Encouragement : 1 Thessalonians 2:16, "by his grace gave us eternal encouragement and good hope." (Also Romans 15:4-5.)

Objects if His Intercession : Hebrews 7:25, "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them." (Also Romans 8:34, Hebrews 9:24.)

A HEAVENLY HOME ASSURED

Last, but most important of all, He has given us a heavenly citizenship – where we will be fellow heirs with the King of Kings! We live as strangers and exiles on this earth, far from our true home to come. We are ambassadors of God in a country not our own. But
our heavenly home is assured and our inheritance is waiting, kept safe by God himself!

Heavenly Citizens : Philippians 3:20, "For our citizenship is in heaven." (Also Ephesians 2:19, Hebrews 12:22.)

God's Household : Ephesians 2:19, ". . . but fellow citizens with God's people and members of God's household." (Also 3:15, Galatians 6:10.)

Heavenly Inheritance : 1 Pet 1:4-5, ". . . and into an inheritance that can never perish, spoil or fade—kept in heaven for you, who through faith are shielded by God's power." (Also Ephesians 1:14, Colossians 3:24, Hebrews 9:15.)

One last thought... from the simplicity of a flower to complexity of space, the more mankind explores the work of God. The more we stand in awe of its perfection. We can now examine the properties of God's creation right down into the cellular level, and this only confirms the thought that God has intelligently created everything and His work is perfect and complete. With such a creative and all-powerful God, do you think He would complete anything less than perfection in His most important work – our salvation? The riches of His grace detailed above are just part of the fact that confirm that He has indeed completed His most perfect work in those that believe! The new creation is the most wondrous of all His creations!

Ok, so there is still one more thought...but it is something awesome to consider. Commenting on the entire list of the work done for the believer, Lewis Sperry Chafer wrote the following:

The "riches of God's grace," that is, His love set free, is incredible! I hope you have seen something more of His amazing work for everyone who has been born again. But like Chafer says, it's only the beginning! One day, when He comes again, the process shall be complete and we shall be changed into His very likeness. And then, for the ages that are to come, His bride shall be a visible witness to the incredible kindness and grace of God. (Ephesians 2:7) Let me end with a quote which seems appropriate and will one day be reality...

> These marvels of grace constitute that 'good work' which He has but begun in those who trust Him. To this much more is yet to be added according to Phil 1.6 "He that began a good work in you will carry it on until the day of Christ Jesus." The 'riches of grace' are the beginning; the final presentation in glory in the likeness of Christ will be the completion. Such a final perfection and such an eternal being is the greatest divine undertaking for the one who has been lost in sin. Nothing less than this would satisfy His boundless love.

"Grace is but Glory begun, and Glory is but Grace perfected." — *Jonathan Edwards*

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A Study of "In Christ"

http://www.bibletruths.net/Archives/BTARO90.htm

Excerpt:

Paul wrote, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8: 1). Being in Christ, as we shall see, is urgently important. There are no fewer than thirteen different Greek prepositions translated "in" (King James Version). Though the object of this material is not to critique the translation of these different prepositions as "in" in all their occurrences, suffice us to say that the King James translation did not always adhere to strict grammatical rules as to the technical differences between "in," "into," "unto," "out of," and "by." In general, the Greek preposition "en" (one preposition translated "in") simply denotes location or sphere (see addendum 1). There are other phrases involving "en" that essentially often denote the same basic meaning as "in Christ" (more later).

"In Christ" or its equivalent as used in Ephesians. The phrase "in Christ" or its equal is used about 27 times by Paul in his letter to the church at Ephesus. He addressed the Ephesian Christians as "faithful in Christ Jesus" (Eph. 1: 1). Sometimes Paul simply wrote "in him," Christ being the antecedent (Eph. 1: 4, 7, 11, 2: 21, 22, etc.). However, "in Christ" or "in Christ Jesus" is a recurring phrase. The expression "in Christ," as often used in Ephesians, is explained as follows: "This expression 'in Christ' is one of the hinges of the epistle….denoting the intimate vital union through faith between Christ and his people" (The Pulpit Commentary).

"In Christ" or "in the Lord" in general has a number of fine shades or nuances in its use in Holy Writ. The simple and often intended meaning of "in Christ" or "in the Lord" is to denote a relation with Christ. Hence, Paul wrote, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1: 3). In these instances of "in Christ," to be in Christ is tantamount to being in his spiritual body, his church (Eph. 1: 22, 23). However, the science of semantics requires that we recognize that we cannot assign to "in Christ" a universal, inflexible, and exclusive meaning. For instance, Paul wrote "This I say therefore, and testify in the Lord…" (Eph. 4: 17). Did he mean, "I testify in the church?" The meaning is apparently "I testify in harmony with Christ, by his power, and in the domain of his guidance" (an affirmation of Paul's inspiration). Paul wrote that children are to obey their parents "in the Lord" (Eph. 6: 1). Here "in the Lord" (en kurio) is obviously and simply saying "in harmony with the Lord's will" (cp. Col. 3: 18, Acts 5: 29, see addendum 2). All children are obligated to obey their parents. It is in this same vein that Paul wrote, "For ye, brethren, became followers of the churches of God which in Judae are in Christ Jesus…" (I Thes. 2: 14).

At this time, let us briefly consider I Corinthians 7: 39. The verse reads, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." Does the expression "only in the Lord" (monon en kurio) only apply to a widow? Does "only in the Lord" mean she must marry a Christian? If Paul had wanted to teach the widow is to marry a Christian, why did not he simply say so instead of employing an expression that does not flow with the action. Paul would literally be saying, "marry in the church." How does one "marry in the church?" The language is awkward. However, the nuance "according to the will of the Lord" smoothly flows and is in harmony with the context. (See addendum 2.)

Beloved, being in Christ, whether sphere is meant, as such, as in the church or the idea of in consistency with the Lord's will in a technical differentiation, is essential to our spiritual well being. It is in Christ that one is a new creature, the love of God is enjoyed, and redemption is experienced (2 Cor. 5: 7; Rom. 3: 24; 8: 39). Moreover, purity is in Christ, we are begotten in Christ, and sanctification is in Christ (2 Cor. 11: 3; I Cor. 4: 15; I Cor. 1: 2).

The means of entry into Christ. Since being in Christ is so vitally important, how does one gain access into Jesus Christ? Beloved, the scriptures are plain in this matter: "For as many of you as have been baptized into Christ have put on Christ," Paul wrote (Gal. 3: 27). Please appreciate the fact that Paul

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wrote, "baptized into Christ" (eis christon). I point this out to stress the fact Paul did not teach man is baptized "in Christ." You see, most of the religious world teaches that man is already in Christ (saved) when he is baptized; hence, baptized in Christ. The preposition "eis" (not "en") is always used with reference to forward thrust or to obtain (gain entrance, in this case). (See addendum 3.) Hence, "Christ" (christon) in Galatians 3: 27 is in the accusative case (The Analytical Greek Lexicon, pg. 439).

Addendum 1: En is used with the dative case (New Testament Greek for Beginners, pg. 40, 41, by J. Gresham Machen). The dative case corresponds to the locative, some grammarians list eight cases rather than the five taught by Machen. The locative case is the "in case" (Beginner's Grammar of the Greek New Testament by Davis, pg. 43, 29).

Addendum 2: Paul had just taught in verses 12-14 that the believer was to remain married to the unbeliever. Why would he now, in the same context, issue a command that the widow must only marry "in the church" (whatever that means) or marry a Christian, as some like to arbitrarily inject. Does it not make more sense to say that Paul is evidently teaching by the phrase "only in the Lord" that the widow (inclusive of all) must not marry one who has no right to marry, for instance?

Concerned readers, even though I do all I can to encourage Christians to marry Christians, I become rather upset when I hear I Corinthians 7: 39 used to teach that a Christian must marry a Christian. Do not we realize that if this is the case, the Christian who marries a non-Christian is in fornication and is producing illegitimate children? Such "marriages" must be dissolved, to be consistent. Yet, Paul said the believer and unbeliever are to remain together. Remain in fornication? Certainly not.

I have witnessed the above view encourage such false doctrines as are rampant today that involve laxity toward the unscripturally married. "Yes, it is automatically a sin for a Christian to marry a non-Christian," some say, "but they can repent and remain together." Such views pervert and make a mockery out of repentance!

Fellow students, there is no man who can prove beyond all doubt that "only in the Lord" means a Christian. I meant what I said, no man. However, we can prove in general that the widow and all others must marry "according to the will of the Lord." We are in trouble when we start playing down a generic and inserting a specific. If Paul had wanted to say "a Christian," he would have said so in plain, unambiguous language (typical of language involving a command). However, he did not.

Addendum 3: Machen wrote, "The preposition en, meaning in, always takes the dative case. Thus in the house is expressed by en to oiko; in the truth by en te aletheia, etc. The preposition eis, meaning into, on the other hand, always takes the accusative. Thus into the house is expressed by eis ton oikon" (New Testament Greek for Beginners, pg. 40).

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What Does It Mean To Be "In Christ"

http://www.secureandstrong.com/2013/10/what-does-it-mean-to-be-in-christ.html

Excerpt:

Lately, this seems to be the million dollar question.



Our life group is currently studying through Ephesians. We meet every Thursday night to unpack a handful of verses in Paul's letter, to discuss, share and pray. Nine young women, hungry for the Word, sit thoughtfully in a circle, meditating on how the Gospel changes hearts, minds, and the entirety of our lives.

We find ourselves astounded. Curious. Overwhelmed. Filled with joy. Perplexed. Altogether engaged in living out the riches that we have received by being in Christ Jesus. **What it means to be "in Christ" is so simple...yet so complex.** Thank the Lord He allows us a lifetime of grace to understand this truth, while we seek to live our lives with Christ as the center.

I deeply desire for my identity in Christ to translate not solely to my head, but ultimately to my heart. What about you? This would mean that every day we are becoming increasingly more caught up and in tune with our identity in Christ.

Being in Christ is the reality of the believer--yet so often we do not live as though we believe our identity in Him to be true.

See if any of the following scenarios resonate with you:

I pray for peace/patience/love/joy when all are already mine to claim in Christ (Galatians 5:22-23).

I grasp for earthly recognition when I have already been accepted in Christ (Hebrews 4:14-16).

I put my hope in beauty and material things, even though my eternal inheritance is in Christ (Colossians 1:11-12).

I strive to perform for God when He has already lavished His grace upon me in Christ (Ephesians 1:7-8).

I compare the gifts I have been given to others' gifts, though I am God's workmanship, created in Christ (Ephesians 2:10).

I try to defeat sin and be perfect in my own strength, when in Christ I already have victory over sin and death (1 Corinthians 15:56-57).

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I listen to the enemy's lies when, in Christ, I have been given the whole armor of God: the Word of truth, the Holy Spirit and the Gospel of peace (Ephesians 6:10-20).

Do any of the above statements sound like you? If so, please know that God's lavish grace is sufficient for our weaknesses! **He longs to transform us, day by day, into the image of Christ by making our identity in Christ our living, breathing *reality*.** He does this through the working of His Spirit within us.

It is my prayer that all those in Christ actually live like we believe it! So what exactly does it mean to be in Christ? **Here are three thoughts:**

ONE: To be "in Christ" means to be united to Christ. Christ becomes the representative of all who believe in Him by faith. Though once we were estranged from God, Christ reconciled us to the Father by His blood on the cross. His unstained record becomes our record, as He represents us to the Father and intercedes for us (think of a trial--Christ comes before the Judge (God) pleading for us, His perfect record exchanged for our sinful one). We are no longer of the world, or of the flesh, because we have been united to Christ, our representative.

This means freedom from guilt, materialism, idolatry, striving--we are no longer of the world! The list goes on and on!

TWO: To be "in Christ" means to partake of the life of Christ. A "partaker" is one who shares in, claims a portion of, and has something of the nature and character of another. Think about that: You partake of Christ's very life, which was perfect on earth and is now exalted in heaven! Because Christ is our representative, our lives share in His life; we are holy, blameless and without fault in the sight of God. We also gain an assured inheritance in eternity.

This means that all of Christ's riches are ours to claim: love, joy, peace, patience, faithfulness, self-control, hope and on and on! We need not live like paupers; we have the riches of Christ.

THREE: To be "in Christ" means to have His Spirit dwelling within us. In Christ, we partake in His life, which means the Holy Spirit dwells within us. Our struggle with sin will not be over until Christ comes again, but we have the Spirit as a guarantee of what is to come--Christ-likeness and the total defeat of sin and death! God works in us through the Spirit to will and work for His good pleasure (Philippians 2:13).

This means that we can submit to the Spirit's work in us, trust Him to lead us, and believe in His truth above all other lifeless versions the world has to offer us.

I don't know about you, but after reading about all my benefits in Christ Jesus, my earthly battles and narrow mindsets seem so temporary and insignificant. I want to defeat them with the truth! **Will you claim with me the life of Christ and ask God to impart to us a deeper knowledge of His love?**

Heavenly Father, Thank You for uniting us to Christ! You made a way which we never could do ourselves. Strengthen us to live like we believe it. Help us to know more deeply the love of Christ that surpasses knowledge, and to be more like Him every day.

Amen.

Which of these truths about being in Christ do you need to claim today?

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What It Means to be In Christ

http://www.myredeemer.org/foundation/identity/in_christ.shtml

Excerpt:

Now, about this phrase "in Christ"

God must consider it to be very important because those exact words (or ones very similar) are found in the New Testament over 170 times.

The transition from being "out of Christ" (in the dark, lost, dead) to being "in Christ" (in the light, saved, alive) can really be a stretch of our understanding. To get us started thinking in terms that we can comprehend, God gave us water baptism. It can be thought of as a marvelous one-act play demonstrating how a new believer becomes that new creation described earlier. When you get time later, take a look at the section about baptism and read more about its significance in Christianity. In the meantime, this passage from Romans chapter 6 describes what happens when we become a new creation in Christ.

Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin– because anyone who has died has been freed from sin. Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus. (Romans 6:3-11)

"Baptized into" means "joined with." When you were joined with Christ Jesus you joined Him in His crucifixion, His death, and His resurrection. The message here is that you took on His identity. It's not a coincidence that the same practice has been a part of marriage from the earliest times. The wife is expected to take on the identity of her husband; she shares everything he is and everything that he possesses –at least that's the way marriage was intended to be. And that's the way it is with Christ and His bride –the church –us.

In summary: Because your identity is "in Christ"

- You have joined Him in His death, burial, and resurrection
- Your old identity is gone and your new identity is eternal
- You have been given the righteousness of God

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Knowing Who I Am in Christ

https://www.joycemeyer.org/everydayanswers/ea-teachings/knowing-who-i-am-in-christ

Excerpt:

Not sure who you really are? Read this list of Biblical truths that reveal who God made you to be.

I am complete in Him Who is the Head of all principality and power (Colossians 2:10).

I am alive with Christ (Ephesians 2:5).

I am free from the law of sin and death (Romans 8:2).

I am far from oppression, and fear does not come near me (Isaiah 54:14).

I am born of God, and the evil one does not touch me (1 John 5:18).

I am holy and without blame before Him in love (Ephesians 1:4; 1 Peter 1:16).

I have the mind of Christ (1 Corinthians 2:16; Philippians 2:5).

I have the peace of God that passes all understanding (Philippians 4:7).

I have the Greater One living in me; greater is He Who is in me than he who is in the world (1 John 4:4).

I have received the gift of righteousness and reign as a king in life by Jesus Christ (Romans 5:17).

I have received the spirit of wisdom and revelation in the knowledge of Jesus, the eyes of my understanding being enlightened (Ephesians 1:17-18).

I have received the power of the Holy Spirit to lay hands on the sick and see them recover, to cast out demons, to speak with new tongues. I have power over all the power of the enemy, and nothing shall by any means harm me (Mark 16:17-18; Luke 10:17-19).

I have put off the old man and have put on the new man, which is renewed in the knowledge after the image of Him Who created me (Colossians 3:9-10).

I have given, and it is given to me; good measure, pressed down, shaken together, and running over, men give into my bosom (Luke 6:38).

I have no lack for my God supplies all of my need according to His riches in glory by Christ Jesus (Philippians 4:19).

I can quench all the fiery darts of the wicked one with my shield of faith (Ephesians 6:16).

I can do all things through Christ Jesus (Philippians 4:13).

I show forth the praises of God Who has called me out of darkness into His marvelous light (1 Peter 2:9).

I am God's child for I am born again of the incorruptible seed of the Word of God, which lives and abides forever (1 Peter 1:23).

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I am God's workmanship, created in Christ unto good works (Ephesians 2:10).

I am a new creature in Christ (2 Corinthians 5:17).

I am a spirit being alive to God (Romans 6:11; Thessalonians 5:23).

I am a believer, and the light of the Gospel shines in my mind (2 Corinthians 4:4).

I am a doer of the Word and blessed in my actions (James 1:22,25).

I am a joint-heir with Christ (Romans 8:17).

I am more than a conqueror through Him Who loves me (Romans 8:37).

I am an overcomer by the blood of the Lamb and the word of my testimony (Revelation 12:11).

I am a partaker of His divine nature (2 Peter 1:3-4).

I am an ambassador for Christ (2 Corinthians 5:20).

I am part of a chosen generation, a royal priesthood, a holy nation, a purchased people (1 Peter 2:9).

I am the righteousness of God in Jesus Christ (2 Corinthians 5:21).

I am the temple of the Holy Spirit; I am not my own (1 Corinthians 6:19).

I am the head and not the tail; I am above only and not beneath (Deuteronomy 28:13).

I am the light of the world (Matthew 5:14).

I am His elect, full of mercy, kindness, humility, and long suffering (Romans 8:33; Colossians 3:12).

I am forgiven of all my sins and washed in the Blood (Ephesians 1:7).

I am delivered from the power of darkness and translated into God's kingdom (Colossians 1:13).

I am redeemed from the curse of sin, sickness, and poverty (Deuteronomy 28:15-68; Galatians 3:13).

I am firmly rooted, built up, established in my faith and overflowing with gratitude (Colossians 2:7).

I am called of God to be the voice of His praise (Psalm 66:8; 2 Timothy 1:9).

I am healed by the stripes of Jesus (Isaiah 53:5; 1 Peter 2:24).

I am raised up with Christ and seated in heavenly places (Ephesians 2:6; Colossians 2:12).

I am greatly loved by God (Romans 1:7; Ephesians 2:4; Colossians 3:12; 1 Thessalonians 1:4).

I am strengthened with all might according to His glorious power (Colossians 1:11).

I am submitted to God, and the devil flees from me because I resist him in the Name of Jesus (James 4:7).

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I press on toward the goal to win the prize to which God in Christ Jesus is calling us upward (Philippians 3:14).

For God has not given us a spirit of fear; but of power, love, and a sound mind (2 Timothy 1:7).

It is not I who live, but Christ lives in me (Galatians 2:20).

Who I am in Christ

Who I am in Christ		1 I am a child of God John 1:12 Romans 8:16 1John 3:1-3	2 I am an heir with all who are in Christ Galatians 3:26-29	3 I can call the Lord "Abba Father" Galatians 4:6-7	4 I am His people, a chosen generation 1Peter 2:9-10	5 I am the salt of the earth Matthew 5:13
6 I am the light of the world Matthew 5:14	7 I am a branch of the true vine John 15:1, 5	8 I have been appointed to bear fruit John 15:16	9 I am Christ's personal witness John 15:16	10 I am God's temple 1Corinthians 3:16	11 I am a minister of reconciliation for God 2Corinthians 5:17	12 I am God's co-worker 1Corinthians 3:9 2Corinthians 6:1

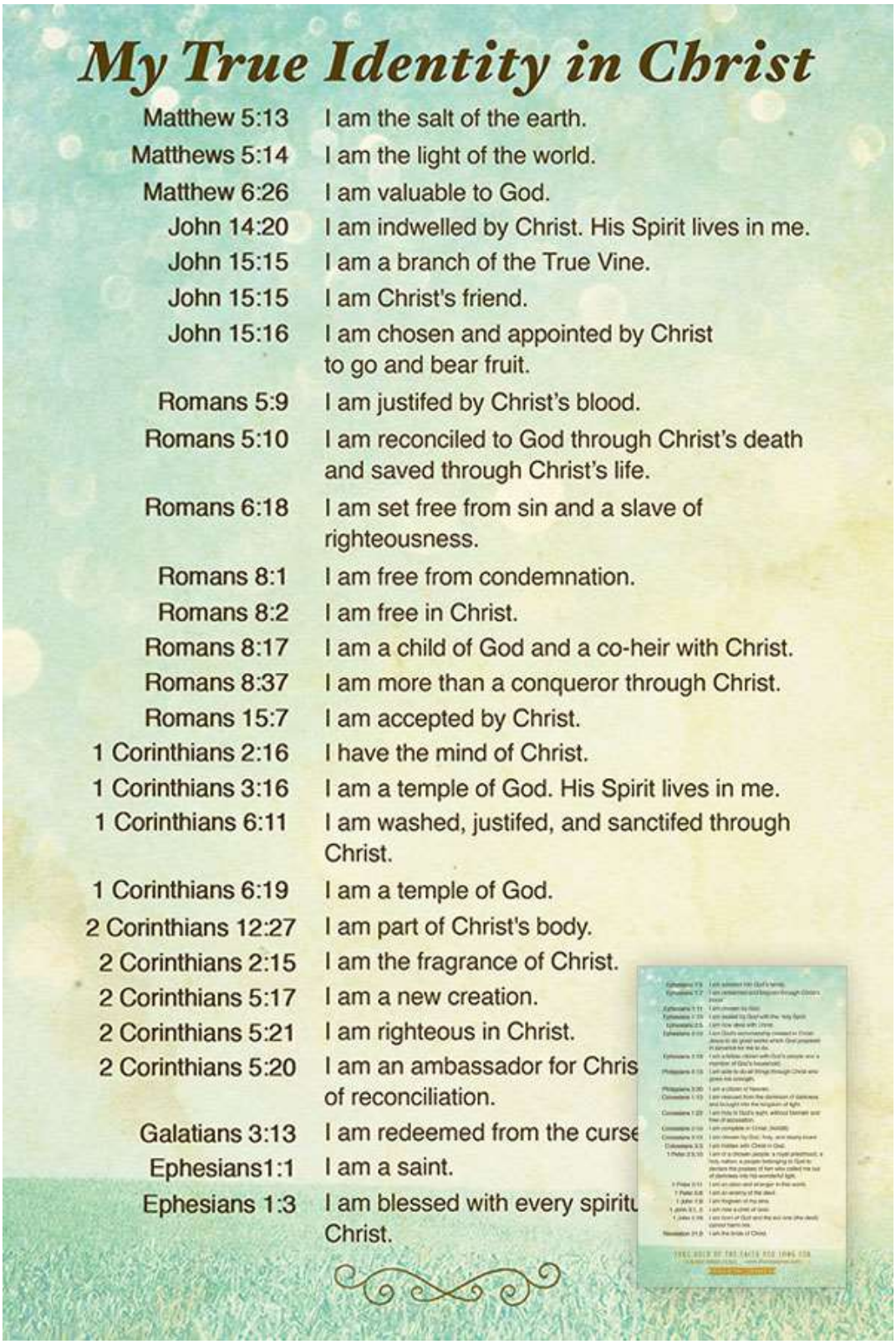
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Ephesians Highlights (by Chapter, Main Menu)

***See also*: Christ IN – AS – THROUGH Us**

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Baptized Into Christ

http://www.lockportchurch.com/resources/bible-course/34-lesson-17-baptized-into-christ.html



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Christ *in* us; Christ *as* us; Christ *through* us

A study of the subjective indwelling of Christ in the Christian individual.
http://www.christinyou.net/pages/inasthrough.html [Downloadable as a PDF]

Excerpts:

Christ *in* ***us***

Despite the attempts of Protestantism to objectify the benefits of Christ's work in an almost paranoid aversion to anything other than "alien righteousness," there have been evangelical Christians throughout the ages who have understood that the Person and work of Jesus Christ must not be only extrinsically applied, but that the living Person and activity of Christ indwells the spirit of the Christian. This fundamental reality of Christ's actual and spiritual presence within the Christian individual is so well-attested by direct New Testament references that those who "search the Scriptures" and are receptive to spiritual reality invariably recognize the indwelling presence of the living Christ.

Jesus Himself explained that He would give another Helper, the Spirit of truth, and His disciples would know that they were in Him, and He was *in* them (John 14:20). In His prayer for unity Jesus explained that He would be *in* His followers as God the Father was *in* Him, the Son (John 17:23).

The Apostle Paul clearly noted that the mystery of the gospel is "Christ *in* you, the hope of glory" (Col. 1:27). He asked the Corinthians, "Do you not recognize that Jesus Christ is *in* you?" (II Cor. 13:5), unless you are not a Christian. The essential reality that constitutes being a Christian is the indwelling presence of the Spirit of Christ. "If anyone does not have the Spirit of Christ, he does not belong to Him" (Rom. 8:9), i.e. is not a Christian. Continuing his explanation to the Romans, Paul wrote, "If Christ is *in* you,...the spirit is alive because of righteousness. If the Spirit of Him who raised Jesus from the dead dwells *in* you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who *indwells* you" (Rom. 8:10,11). The Holy Spirit, the Spirit of Christ, dwells *in* the Christian (cf. John 14:17; Rom. 8:9-11; I Cor. 6:19; II Tim. 1:14; James 4:5), and "bears witness with our spirit that we are children of God" (Rom. 8:16)…

Christ *as* ***us***

For some readers this will be a phrase they have not previously encountered in popular Christian literature. They may have heard of "Christ *in* us" and Christ *through* us," but not "Christ *as* us." Admittedly, there is no explicit use of the phrase "Christ *as* us" in the New Testament, and this makes the phrase suspect in the minds of some Christians. The absence of a direct use of the phrase does not negate its legitimate expression of a Biblical and spiritual concept, however. If that were the case, we would have to deny the use of the words "trinity" and "rapture," for these are words not used in Scripture, but they most certainly express Biblical concepts and are commonly employed in Christian terminology. In like manner, "Christ *as* us" is a phrase that conveys an important Biblical theme not fully encompassed in the other phrases.

As noted above, "Christ *in* us" refers in its primary meaning to the location and placement of the presence of Christ within the spirit of a receptive individual. In its secondary meaning it refers to "Christ *by means of* us," but still does not carry with it the connotation of what the believer has become because of the presence and function of Jesus Christ within. Are we merely an occupied spirit-space? Or an invaded spirit-being? Or are we something/someone that we were not before we became a Christian? Did the spiritual exchange create a change in us? When we are regeneratively "brought into being again" are we different than we were previously? Or did we just receive an "eternal life" package by the placement of the Spirit of Christ within the location of our spirit?

The Biblical evidence reveals that the Christian becomes something or someone that he/she was not prior to becoming a Christian. Paul explains that "if anyone is in Christ, he is a new creature; the old things have passed away; behold all things have become new" (II Cor. 5:17). The unregenerate "old man"

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(Eph. 4:22; Col. 3:9), worthy of death by personal accountability for sin, "has been crucified with Christ" (Rom. 6:6). Now by spiritual regeneration Christians have become a "new man" (Eph. 4:24; Col. 3:10) in Christ. Christians are transformed from being "a natural man" (I Cor. 2:14) into being "spiritual men" (I Cor. 3:1. Whereas they once were "children of the devil" (I John 3:10) and "sons of disobedience" (Eph. 2:2; 5:6), they are now "children of God" (John 1:12; Rom. 8:16; I John 3:1,2,10) and "sons of God" (Rom. 8:14,17; II Cor. 6:18; Gal. 3:26; 4:6,7; Heb. 2:10). By the presence and function of Jesus Christ within their spirit, believers are identified as "Christians" (Acts 11:26; I Pet. 4:16), indicating that they are Christ-ones.

All of these Biblical expressions and designations evidence the new *identity* of the one in whom Christ dwells and lives. Regeneration, the indwelling presence of the living Lord Jesus, does have the effect of making a person something that he was not before, a "new creature" with a new identity. Who we are as Christians is based on Who Christ is *in* us and *as* us, constituting us as Christ-ones. "Christ *as* us" is, therefore, a phrase that expresses our new identity in a way that the other phrases cannot convey.

Some might object that the "Christ *as* us" phrase, dealing as it does with identity, is just addressing a psychological need of modern man to have an individualized sense of self-identity, self-image, self-awareness, self-consciousness, self-concept, self-worth, etc. Not so! The phrase is not used to explain a psychological need or phenomenon, but to explain a spiritual reality of the Christian life that has an abundance of Scriptural statements relating to the fact that the Christian has become something and someone that he/she was not previously. At the very core of our being, in the innermost function of the human spirit, the Christian has become a new person with a new identity. Psychology deals with the distinctive of our individuality in differing personalities, often referred to as a "perceived sense of identity in the psyche," but the deepest level of identity is always in the spirit of a person, and that in derived association and union with the spiritual being that indwells that person's spirit.

"Christ *as* us" refers to our identity as Christians by reason of His real spiritual presence and His being who He is in us. "Christ is our life" (Col. 3:4), and Christians "live together with" (I Thess. 5:10) and "through" (I John 4:9) Him. "Christ has become to us righteousness" (I Cor. 1:30). "We become the righteousness of God in Him" (II Cor. 5:21) when we are "created in righteousness" (Eph. 4:24) as a "new man" and are "made righteous" (Rom. 5:19). As "new creatures in Christ" (II Cor. 5:17), Christians are "created in holiness" (Eph. 4:24) and are "holy and beloved" (Col. 3:12) as "holy ones" or "saints" (cf. Rom. 1:7; 8:27; Eph. 1:18; 4:12). In Christ we are "perfect" (Phil. 3:15) and "sanctified" (Heb. 10:14) as "righteous men made perfect" (Heb. 12:23), for Christ "has become to us wisdom and sanctification" (I Cor. 1:24,30).

Jesus Christ becomes the basis of the spiritual identity of the Christian, but we must always understand that this is a derived identity, a derived life, a derived righteousness, holiness and perfection. These are not realities that we have become essentially or inherently in and by ourselves, but only by His presence within us. We are made righteous only because Christ, the "Righteous One" (Acts 3:14; 7:52; 22:14; I John 2:1) dwells and functions *in* us and *as* us. Christians are only said to be "holy" and "perfect" because Jesus Christ is the "Holy One" (Acts 3:14; 4:27,30), the One "made perfect forever" (Heb. 7:28), who has become the basis of our derived identity.

"Christ *as* us" is another way of referring to the Christian's "union with Christ" which has been a part of Christian understanding from the beginning of the Church. Christian thinkers have often struggled, however, to explain and articulate what Paul meant by his statement that "the one being joined to the Lord is one spirit (with Him)" (I Cor. 6:17). Likewise, they have shied away from Peter's assertion that Christians "have become partakers of divine nature" (II Peter 1:4). Clinging to the Greek humanistic idea of an inherent "human nature," Christians have often been blinded to the Scriptural explanation that "we were by nature (Greek *phusis*) children of wrath" (Eph. 2:3) in our unregenerate spiritual condition, when "the prince of the power of the air, the spirit that works in the sons of disobedience" (Eph. 2:2) was indwelling and operative in us, but we are now "partakers of the divine nature *(phusis*)" (II Pet. 1:4), by the presence and function of "the Spirit of Christ" (Rom. 8:9) within the spirit of the Christian (cf. Rom. 8:16).

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Being "partakers (*koinonoi*) of the divine nature" (II Pet. 1:4) and "partakers (*metachoi*) of Christ" (Heb. 3:14) implies that Christians are participants in Christ, sharing in the commonality of His nature and identity in spiritual union with Him. This participatory fellowship (*koinonia*) with the living Lord Jesus (I Cor. 1:9), with God the Father (I John 1:3,6), and with the Holy Spirit (Phil. 2:1) indicates a spiritual union with the Triune Godhead…

Christ *through* ***us***

Jesus Christ functionally expressing His life *as* us necessarily merges into an understanding of "Christ *through* us." As previously explained, the operational union of Christ *as* us, expressing His life and character through our behavior, was addressed in the previous section, whereas Christ functioning *through* us in extension to other persons will be the focus of our explanation here. These concepts are obviously integrated and should not be made into rigid categories or definitions. Much of our explanation of Christ's operational function *as* us could just as well have been explained as Christ's functional expression *through* us."

Having noted how the character of Christ is expressed in Christian behavior by "the fruit of the Spirit" (Gal. 5:22,23), we now note that the ministry of Christ is performed *through* us by the "gifts of the Spirit" (cf. Rom. 12; I Cor. 12; Eph. 4:8-16). The "fruit of the Spirit" has to do with the functional expression of the character of Christ, while the "gifts of the Spirit" have to do with the ministry of Christ to others in the context of the Body of Christ. It is most lamentable that in many portions of the Church today the "gifts of the Spirit" are regarded as marks of spirituality or trophies of spiritual possession, rather than as the means of Christ's ministry *through* Christians. The "gifts of the Spirit" should not be viewed as separated or detached entities or abilities, but only as the functional grace-expressions by which Christ ministers *through* any Christian in a given situation of another's need. (cf. Fowler, *Charismata: the so-called "Spiritual Gifts"*)

The ministry activity of Jesus Christ during His historical, earthly ministry was accomplished as "the man Christ Jesus" (I Tim. 2:5) was the "man attested by God with miracles and wonders and signs which God performed *through* Him" (Acts 2:22). Jesus carefully explained that He did nothing of His own initiative (Jn. 5:19,30; 8:28; 12:49; 14:10), but declared, "the Father abiding in Me does His works" (Jn. 14:10). How did Jesus do what He did in His earthly ministry? Even the "miracles and wonders and signs" were what "God performed *through* Him."

Doctor Luke later writes that "the multitude were listening to Barnabas and Paul as they were relating what signs and wonders God had done *through* them among the Gentiles" (Acts 15:12). In like manner as Jesus ministered by being receptive to God's activity *through* Him, the apostles ministered in supernatural ways as God functioned *through* them. Writing to the Romans, Paul explained, "I do not presume to speak of anything except what Christ has accomplished *through* me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit" (Rom. 15:18,19). This is obviously a very explicit reference to Christ's function *through* the Christian.

The Greek word used in these references just cited is the Greek preposition *dia* which has a primary and direct meaning of procession *through* an object, place, or person. It often conveys the meaning of extension *through* that goes beyond and out from the object, place, or person. This idea of extension beyond ourselves unto others is important in the understanding of "Christ *through* us" as Christians. A secondary, instrumental meaning of *dia* is "by means of, which allows the word to have the same secondary meaning as the Greek preposition *en*, revealing that these prepositions tend to overlap one another in meaning and must not be treated with rigid precision…

Conclusion

The phrases we have considered in this study, "Christ *in* us," "Christ *as* us," and "Christ *through* us," are not necessarily to be understood as progressive, successive or sequential steps or stages of spiritual knowledge or spiritual growth. Though we have differentiated between them, they often meld and merge

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into an integrated and comprehensive emphasis of "Christ *by means of* us," as this is a permissible interpretation of all three prepositions. We should avoid analyzing the meaning of these three phrases too precisely or rigidly, allowing the living reality of Christ to express Himself as He will. It is questionable whether the realities that these phrases refer to should be cast into separate theological categories as some have done, attempting to represent them as justification, sanctification, and glorification; or as regeneration, unification, and ministration. Even illustrative analogies such as John's reference to "children, young men, and fathers" (I John 2:12-14) are best avoided, as these are often misleading.

When an individual is regenerated by the receipt of the Spirit of Christ into his/her spirit (Rom. 8:9), Christ is *in* that person, immanently indwelling them; Christ forms their identity, functioning *as* them, for Christ cannot help but act as the Being that He is; and Christ is living *through* them, laying down His life in intercessory ministry for others.

Despite the caution of defining these internal spiritual realities too precisely, the following differentiations may be helpful for general definition. "Christ *in* us" has to do with indwelling; "Christ *as* us" has to do with identity; "Christ *through* us" has to do with intercession. The preposition "in" refers to location; the preposition "as" refers to function; the preposition "through" refers to extension. "Christ *in* us" points to Presence the real *presence* of the living Lord Jesus *in* our spirit; "Christ *as* us" suggests Identity His presence establishes our new *identity as* Christ-ones; "Christ *through* us" implies Expression Christ's presence and function necessitates His *expression through* us unto others.

In conclusion let us note that Paul wrote of the Corinthians "being manifested as a letter of Christ,...written not with ink, but with the Spirit of the living God...on tablets of human hearts" (II Cor. 3:3). Christ living *by means of* us creates a unique living epistle that re-presents Christ to others in the contemporary form of our own lives. Such a presentation of Christ *in* us, and *as* us, and *through* us, may be the only living form of Jesus that another person may ever observe. This adaptation of another's verse seems to capture the point poetically:

"CHRIST is writing a letter *in* you each day.
The message, that is HIM, must be true.
'Tis the only Jesus that some men may see
The life of Christ expressed *as* and *through* YOU.

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Making Christ at Home in Your Heart (Ephesians 3:14-17a) [Downloadable as MS Doc]
https://bible.org/seriespage/lesson-22-making-christ-home-your-heart-ephesians-314-17a

Excerpt:

We often talk about "inviting Christ into your heart," but it may surprise you to learn that this is the only text in the New Testament that uses that sort of imagery, and it refers to Christ dwelling in the hearts of those who were already believers. It is not an evangelistic verse. In Revelation 3:20, Christ pictures Himself as standing at the door and knocking. He promises to come in and dine with anyone that opens the door. But the text never states that it is the door to your heart. And, He is speaking to those in the church of Laodicea, who already professed to be Christians. We may argue that they were not *genuine* believers. But in any case, they were associated with the church.

Our text is Paul's second prayer for the Ephesians (the first was in 1:15-23). He started to pray in 3:1, but he interrupted himself and went into a digression about his ministry on behalf of the Gentiles in light of God's purpose for the ages. Now, he comes back to his prayer, which runs through verse 19, followed by a benediction in 3:20-21. I plan to deal with the section (3:14-21) in three parts. If you think I'm going too slowly, I would defend myself by pointing out that Martyn Lloyd-Jones, who has been called the greatest preacher of the 20th century, took 17 messages (*The Unsearchable Riches of Christ* [Baker], pp. 106-315)! He also confessed that he could not recall any other Scripture in his preaching ministry where he was so conscious of his own inadequacy and inability as this one (*ibid*., p. 155). If you want more depth than I can offer, I refer you to his fine work.

Although there is debate on the structure of Paul's prayer, it seems to me that he offers two main requests, which are both prayers for power. The first (3:16) is that the Ephesians would be strengthened with power through the Spirit in the inner man, so that Christ may dwell in their hearts by faith. The second request (3:18) is that they would be able (have the power) to comprehend the incomprehensible love of Christ, so that they may be filled up to all the fullness of God. This is a prayer for their spiritual maturity, that they may be fully conformed to Jesus Christ.

If Paul's request seems humanly impossible, his benediction reminds us that God is able to do far more than we can ask or think, according to His power that works within us. And, he reminds us, all of these amazing blessings are not primarily for our happiness (although we will be supremely happy when they are applied to us), but rather for God's eternal glory. We should also note that this prayer is Trinitarian: Paul prays to the Father that Christ may dwell in their hearts through the power of the Spirit…

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Indwelling Of Christ - Most Relevant Verses

https://bible.knowing-jesus.com/topics/Indwelling-Of-Christ

John 14:20

"In that day you will know that I am in My Father, and you in Me, and I in you.

John 17:23

I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.

Romans 8:10

If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

Galatians 2:20

"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

Ephesians 3:17-19

so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love,

Colossians 1:27

to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

1 John 3:24

The one who keeps His commandments abides in Him, and He in him We know by this that He abides in us, by the Spirit whom He has given us.

Revelation 3:20

'Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.

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Ephesians 1: Election.

(Source: NIV Application Commentary: Ephesians)

If "in Christ" is difficult to explain to a modern culture, surely election is as well. At first glance election seems to be an archaic idea, confined to the biblical mindset and more troublesome than helpful for modern audiences. We have difficulty thinking that God chooses some and ignores the rest. How can God be a God of love and do this? But such conclusions run far beyond the text of Ephesians.

At the same time, perhaps election is not as foreign as first thought. Being selected for a team or an organization, being admitted to a school, or being chosen by someone of the opposite sex are all affirmations of value. In recent times black Muslim extremists have argued that the Jews are not God's chosen people, but that blacks are. Similarly, white supremacists have argued that not Jews but whites are God's chosen race. Both groups are seeking to coopt language for valuing themselves. Election, as it relates to humans, expresses two ideas: the value given to human beings by God and responsibility they owe to God. Both are still important.

The election language in Ephesians 1 is primarily about God and shows why God should be praised. Any conclusions drawn must derive from the fact that this is a doxology, not a systematic theology. This is not to ignore the theological significance of doxologies, but to stay within Paul's intention with his worship. His purpose is to focus on God at work, planning and drawing people to himself through Christ. If the focus is corporate rather than individual and if people are elect only in the Elect One, Christ, then this text has nothing to do with our fear that God chooses some and ignores others. That is a nonbiblical conclusion about the result of election and the question who is elect. The focus of the biblical text is on the cause of election — God — and its purpose — that Christians live holy and blameless before God. God values human beings and draws them — both Jews and Gentiles — to himself in Christ. The focus is God's grace, and this text will not support any discussions about arbitrary decisions from God.

Numerous questions remain about election, and Christians will no doubt disagree on the answers. Can election be lost? Is it possible to have once been in Christ and then be out of him? But this text (and most others) do not treat our questions and suggest they may be misguided. Paul was more interested in praising God for his grace. While granting an element of mystery in the subject of election, certain points must be emphasized:

(1) Election is God's grace in action.
(2) God chose Abraham and then Israel for a task — to bless all the nations of the earth (Gen. 12:3).
(3) Jesus took on the task of Israel as God's Elect One.
(4) People are elect in Christ for relation to God.
(5) While God chooses, people still have choice and are responsible for their decisions.
(6) Election does demonstrate God's favor, which can be a strong support in a time of difficulty, but it is never to be treated as a sign of superiority.
(7) More important, *election always implies responsibility*. People are chosen to do something.
(8) The ultimate goal of election is the revelation of God's own character; which Ephesians expresses as the *praise of his glory*.

Consequently, most of the debates about election should be politely set aside. If we focus on praising God for valuing us and if we realize the responsibility that his valuing brings, we have understood Paul, and the other questions on election recede in importance. No one should worry whether he or she is elect. The main question is: "Are you in Christ and one with him?"

The responsibility election brings in this text is ethical: We are to live holy and blameless lives before God. Some will blanche at the call to be holy and blameless. While Paul rejected his so-called blameless

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experience as a Jew, he still called on Christians to live blamelessly (cf. Phil. 2:15 with 3:6). This text does not promote perfectionism, but it does call for Christians to live lives of service to God.

***For details see*: Predestination, Election and Related Terms**

Exegesis of Ephesians: Summary of Notes, Ephesians 1:1-14

http://nagasawafamily.org/paul_ephesians.1.03-14.exegesis.pdf [PDF]

Jewish Context	Greco-Roman Context
Echoes of Israel's story from its Exodus beginning to Babylonian exile. This would mean that the church is the renewed, restored Israel.	A collection of terms that had powerful connotations, but no single storyline.

Systematically, the Jewish connotations take priority, and the Roman connotations, as secondary, can be considered as long as they reinforce the main ideas from the Jewish context.

I believe this position is substantiated by considering other echoes of Isaiah in Ephesians. I have already highlighted Isaiah's use of exodus and redemption language in Isaiah 40 – 55, and how Paul uses the same language in Ephesians 1:3 – 14. Here are other direct quotes, as well as allusions, that I can detect.

Passage in Ephesians	Passage(s) in Isaiah	Topic
1:3 – 14	40:3 – 6; 43:1ff	God redeems His people in a new exodus
1:19 – 23	9:1 – 7; 11:1 – 10	Rule of the Messiah, son of David
2:1 – 10	25:6 – 7; 26:19	God will bring life out of death
2:11 – 22	57:15 – 19	Peace to those near and far, new Temple
3:1 – 13	56:3 – 7	Gentiles will be included in the renewed Israel/new Temple
5:7 – 14	60:1 – 11	Arise, light shines in darkness, nations drawn into the new Jerusalem (Ephesians quote conflates 26:19, 51:17, 52:1, and 60:1)
6:10 – 24	59:14 – 19	God's warrior will wear the armor of righteousness to bring justice and righteousness to the world

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Wycliffe Bible Dictionary (Hendrickson Publishers):

ELECT. "Chosen" or "selected." The main OT verb for this is "bahar" a deliberate selecting of something or someone with attendant preference or pleasure. The NT verb "eklegomai" means to choose or select out of a larger group something or someone for oneself. The related adjectives "hahir" and "eklektos" are translated "elect" or "chosen" and are the result of an act of selection. The words are used of choices human (Gen 6:2; Deut 30:19; Lk 10:42; 14:7) and divine for salvation (Eph 1:4), and for service (Jn 15:16).

Various objects are termed "elect" or "chosen" by God: the nation Israel for special favor and purpose (Isa 44:1; 45:4); several individuals, such as Abraham (Neh 9:7), Aaron (Ps 105:26), David (1 Sam 16:8 ff.); Jerusalem (2 Chr 6:6); a remnant of Jews near the second coming of Christ (Mt 24:22; Isa 65:9); the Church, the body of Christ

(1 Pet 2:9; 5:13; Col 3:12; Tit 1:1); Christ Himself (Isa 42:1; 1 Pet 2:6); the "lady"

(2 Jn 1); and angels (1 Tim 5:21). Elect men are chosen by God's grace (Rom 11:5) and love (Rom 8:33-39; 11:28; Eph 1:4-5) and according to His foreknowledge (1 Pet 1:2); it is never on the basis of human merit (Rom 9:11; cf. 2 Tim 1:9).

Election vs. Free Will

http://bibleone.net/print_tbs34.html

Excerpt:

The Doctrine of Election is a theological truth that threads throughout God's Word. Note the following remarks by C. Fred Dickason, Th.D., Moody Bible Institute, Chicago, Illinois, as recorded in the Wycliffe Bible Dictionary (Hendrickson Publishers).

> ***ELECT.*** *"Chosen" or "selected." The main OT verb for this is "bahar" a deliberate selecting of something or someone with attendant preference or pleasure. The NT verb "eklegomai" means to choose or select out of a larger group something or someone for oneself. The related adjectives "hahir" and "eklektos" are translated "elect" or "chosen" and are the result of an act of selection. The words are used of choices human (Gen 6:2; Deut 30:19; Lk 10:42; 14:7) and divine for salvation (Eph 1:4), and for service (Jn 15:16).*
>
> *Various objects are termed "elect" or "chosen" by God: the nation Israel for special favor and purpose (Isa 44:1; 45:4); several individuals, such as Abraham (Neh 9:7), Aaron (Ps 105:26), David (1 Sam 16:8 ff.); Jerusalem (2 Chr 6:6); a remnant of Jews near the second coming of Christ (Mt 24:22; Isa 65:9); the Church, the body of Christ*
>
> *(1 Pet 2:9; 5:13; Col 3:12; Tit 1:1); Christ Himself (Isa 42:1; 1 Pet 2:6); the "lady"*
>
> *(2 Jn 1); and angels (1 Tim 5:21). Elect men are chosen by God's grace (Rom 11:5) and love (Rom 8:33-39; 11:28; Eph 1:4-5) and according to His foreknowledge (1 Pet 1:2); it is never on the basis of human merit (Rom 9:11; cf. 2 Tim 1:9).*

Election, as it applies to the salvation of a person, encompasses several steps, e.g., foreknowledge, predestination, calling, justification and glorification (**Romans 8:29, 30**). The difficulty in Election in the matter of salvation, for man anyway, lies in reconciling the sovereignty of God with the freedom of man to choose. God chose every person who would be saved before the foundation of the world, i.e., before creation (**Ephesians 1:4, 5**). Man's merit or his works have nothing to do with the election process or the

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act of salvation, since man has no merit and could not generate any merit from the time of his fall in the Garden of Eden onward. Even though man is capable of producing "human good," this commodity is as "filthy rags" in the sight of God (**Isaiah 64:6**) and is totally insufficient for the purpose of achieving eternal salvation. Only **faith alone in Christ alone** brings eternal salvation to the recipient. God chose those who are to be saved strictly in accordance with His purpose, pleasure and will (**Acts 4:28; Romans 9:11; Ephesians 1:5; 3:11**).

Therefore God, in accordance with His purpose and before time, selected every single person who was to be saved through Jesus Christ. On the "other side of the coin" the Bible clearly spells out that salvation is for everyone and is a function of man's will. Note the following passages of Scripture.

> *For God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life*. (**John 3:16**)
>
> *But whosoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life*. (**John 4:14**)
>
> *And it shall come to pass that whosoever calls on the name of the LORD shall be saved*. (**Acts 2:21**)
>
> *To Him all the prophets witness that, through His name, whosoever believes in Him will receive remission of sins*. (**Acts 10:43**)
>
> *Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life*. (**Romans 5:18**)
>
> *For whosoever calls on the name of the LORD shall be saved*. (**Romans 10:13**)
>
> *For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth*. (**1 Timothy 2:3, 4**)
>
> *For the grace of God that brings salvation has appeared to all men . . . .* (**Titus 2:11**)
>
> *The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance*. (**2 Peter 3:9**)
>
> *Whosoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him*. (**1 John 5:1**)
>
> *And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whosoever desires, let him take the water of life freely*. (**Revelation 22:17**)

Therefore it is just as clear in the Word of God that the love and grace of God is provided for every single man and woman within the realm of time through the sacrifice of His Son. What's more, any person may obtain this love and grace, this gift of eternal life, by exercising his will (choice) to receive by faith (trusting in) Jesus Christ and His sacrifice on the cross for his personal salvation.

How does a believer reconcile "election" with "free agency?" It is fact that the Bible supports both doctrines. To the rational mind they conflict with each other, but it is not totally unreasonable to believe that God has allowed man sufficient mental capacity to understand each doctrine and how they fit together in God's purpose and plan. Of course the simplistic approach could be to simply deny man's ability to reconcile these doctrines, relegating the entire matter to the arena of faith.

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There is of course merit in the simplistic approach. Reason can never be elevated over supernatural revelation. If every aspect of God's plan could be reduced to the level of human reason, there would be no need for faith. The reconciliation of these two doctrines may very well fall within the purview of the following two passages of Scripture.

> *For My thoughts are not your thoughts, nor are your ways My ways, says the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.* (**Isaiah 55:8, 9**)

> *The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.* (**Deuteronomy 29:29**)

Nevertheless, the number of words penned in commentary regarding the relationship of these two doctrines over the centuries is legion. On the one hand you have the strictly Calvinistic approach stating that man essentially has no say in his salvation, that even his ability to choose must be activated—maybe even controlled— by God. Then there is the strictly Arminian view that has God's plan teetering on man's will. There is truth in both views and maybe even some error. So what is the solution? The following is offered as a possibility and not as a concrete (dogmatic) fact—based on the following:

1. God has elected everyone that is to be saved prior to time and creation.
2. God has offered the possibility of salvation to everyone.
3. Christ paid for the sins of everyone on the cross.
4. Man was created in the image of God, i.e. with a mind, soul and spirit and with the ability to chose (free agency).
5. God has stipulated to man that he must exercise his will and receive (trusting in) His Son for salvation.
6. Although God chose before time in accordance with His purpose, He made His selection in conjunction within an orderly process—a prescribed set of steps (**Romans 8:29, 30**), which are foreknowledge, predestination, calling (otherwise known as the convicting power of the Holy Spirit), justification (by **faith alone in Christ alone**) and glorification (sanctification from time and into eternity).
7. Foreknowledge appears to be the foundational or commencement step in the election process (**Romans 8:29, 30; 1 Peter 1:2**)
8. God's election was not made in a vacuum. The election process cannot be divorced from all of God's attributes, such as His sovereignty (Lord over all), His immutability (unchanging), His omnipotence (all-powerful), His omniscience (all-knowing), His omnipresence (present everywhere all at once) His holiness and His justice—all such attributes coming to focus and to appliance at the moment of selection.

The conclusion is this. Since both doctrines are true and since God transcends all dimensions, to include time and eternity past and present, simultaneously, they (election and man's choice) must transpire in the mind of God at the same instant. God's election does not precede man's choice and man's choice does not precede God's election. One does not depend on the other; rather, they materialize hand-in-hand and are co-dependent on each other in the mind of God. This concept is impossible to understand by the human mind if it thinks only in the realm of "linear time." Mankind normally thinks in terms of linear time—the fact that everything has a beginning and an end. Eternity to man is a place of a lot of time, and God is a Person who has lots of time.

The fact is that God transcends time. He is not subject to it. A study of the physics of time reveals that it is a physical property dependent upon mass, gravity and velocity. An understanding of this scientific reality may be achieved by studying various commentary treatments offered by Chuck Missler of www.khouse.org. Once this is understood, it is also important to note that God exists outside the dimension of time. Whereas man views a parade in various increments from a set position along the parade route, God sees both the beginning and the end of it from a position far above it. God exists

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everywhere, all at the same time. This understanding is necessary when considering what is meant by the "mind of God."

This may be something akin to the "chicken and the egg first" riddle or an accusation of "fence-riding," unless of course one takes into account the nature of God. Multiple transactions that are separated by both time and eternity transpiring simultaneously may be impossible with man, who is confined to four dimensions (width, length, height and time), but it presents no difficulty with God who is not confined to any dimension. In fact science now believes there may be upwards to ten or eleven dimensions. God is not only present in each of them, and probably many more, but He also exists everywhere throughout eternity before and after time. In other words He is everywhere (in every dimension) simultaneously. He is at the beginning, at the end and at all in between simultaneously. This then appears to clarify the meaning of *"Elect according to the foreknowledge of God . . ."* (**1 Peter 1:2**) and *"For whom He foreknew, He also predestined . . ."* (**Romans 8:29**).

Election therefore does not cancel out free agency, and free agency does not cancel out election. Neither doctrine invalidates the other. They compliment each other. God does in fact elect a person to be saved, but He does it in conjunction (partnership) with the person who exercises his God-given capability to accept His Son once the person has been awakened to his sin and need of Jesus by the Holy Spirit. This process—both the act of electing and the person's exercise of will to receive—happens at the same exact moment in the mind of God who exists before time and creation and at the moment of a person's salvation, all simultaneously. Both acts—one by God and one by man—are executed together in the mind of God "before the foundation of the world."

This concept does not invalidate man's God-given ability and responsibility to choose. Furthermore it does not violate God's sovereignty or any other of His attributes. In fact, it may very well clarify the concept of foreknowledge and its commencement relationship to the election process. As a person, in time, is faced with the decision to either by faith accept or to reject God's offer of salvation, God by means of His foreknowledge and attendance fully comprehends the decision the person will make and correspondingly elects or rejects the person in the matter of eternal life. One may argue that this subjugates God to man, but this writer differs with that assessment. Since the ability and obligation for man to make a choice comes from God in the first place, God is therefore supreme in the entire process. The process is totally in accordance with God's purpose and plan. It is true that God being sovereign could have brought man to eternal life—kicking and screaming—in any manner He would choose. The fact is that He has opted to do it within the parameters of mercy and grace—and the will of man.

Regardless of what position a believer may take regarding these two doctrines, there is one way a person may know if someone is one of the "elect." He need only apply the test of **John 3:18**, which is *"He who believes in Him* [Jesus Christ] *is not condemned; but he who does not believe is condemned already, because he had not believed in the name of the only begotten Son of God."*

Furthermore even if a believer is an adherent to the strict Calvinist viewpoint, he is still under the obligation to spread the Gospel of Jesus Christ to everyone in accordance with the commission given to him by Christ. In the words of J. Vernon McGee in his Thru the Bible commentary, *"If God would somehow reveal to me who are the elect ones, I would give the gospel only to them. But God does not do this. He has said that whosoever will may come. That is a legitimate offer to every person."*

***For details see*: Predestination, Election and Related Terms**

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Ephesians TOC
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Ephesians 1:15-23 The Power of the King [NTWEPH Chp 2]

So how strong is it?"

My friend was showing me his new telescope. It was set up in an upstairs room, looking out toward sea.

"Well, take a look."

I had been scanning the horizon with my own small binoculars. There were a couple of ships going by. A few small fishing boats closer in. Nothing much else. I put my eye to his telescope and couldn't believe what I saw. The two ships I had seen—suddenly they were so close that I could see their names on the side, and people walking to and fro on deck. But that was only the beginning. Out beyond them, where my binoculars had registered nothing at all, were several other ships: large and small, military and commercial, including a cruise liner. The telescope seemed to have the uncanny power of making things appear out of nowhere.

When have you experienced something unexpectedly powerful?

Read Ep 1:15-23. Power is one of the great themes of Ephesians. Perhaps this is because Ephesus itself, and the surrounding area, was seen as a place of power. Certainly in social and civic terms the city was powerful, and was set to become more so. It was a major center of imperial influence in Paul's day. It was also a center of religious power. Before Paul writes about power, though, he tells his readers how thankful he is for them.

At the center of Paul's prayer for the church in the area, which he now reports, is his longing that they will come to realize that this same power, the power seen at Easter and now vested in Jesus, is available to them for their daily use. Far too many Christians today, and, one suspects, in Paul's day, are quite unaware that this power is there and is available. They are like I was with my friend: until I looked through his powerful telescope I simply didn't know what was out there.

Paul doesn't imagine that all Christians will automatically be able to recognize the power of God. It will take, as he says in verse 17, a fresh gift of wisdom, of coming to see things people don't normally see. And this in turn will come about through knowing Jesus and having what Paul calls "the eyes of your innermost self" opened to God's light.

vv. 21-22. King Jesus as the head of the body of believers has the church as his hands and feet. It is "his body, the fullness of the one who fills all in all." How can we, his church, act as his agents within the present world?

Ephesians 1:19-21 (and 2:1-7)

See: Two Spiritual Kingdoms

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Ephesians TOC
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Universal vs Local Church (*Ekklesia*)

What is the universal church and how is it different from the local church?

https://www.compellingtruth.org/universal-local-church.html

Excerpt:

The English word "church" comes from the Greek adjective *kyriakon* which means "of the Lord." Culturally, it referred to groups of Christ-followers or homes where they met, but in the Bible, the word is translated as the possessive "Lord's" and never refers to people or a group. Instead, 1 Corinthians 11:20 uses it to refer to the "Lord's Supper", and Revelation 1:10 uses to it identify the "Lord's day". The word in the Bible most often translated as "church" is the Greek *ekklesia*, which means any gathering of people. When Jesus said, "…on this rock I will build my church…" (Matthew 16:18), He was actually saying He would build His gathering of people.

The Greek *ekklesia* is used interchangeably of both local congregations and the body of believers as a whole. The difference is found in the context.

Local church

Often in the Bible "church" refers to a local congregation of believers.

Revelation 2—3: In the letters to the churches, the comments are addressed to specific churches in identified towns.

Romans 16:5; 1 Corinthians 16:19; Colossians 4:15; Philemon 1:2: Whenever a church is mentioned in affiliation with someone's home, it refers to a local congregation.

Acts 8:1; 1 Corinthians 1:2; 2 Corinthians 1:1; Galatians 1:2; etc.: When a church is identified with a city or a region, the word refers to local bodies of believers within that region.

"Church" is used the same way today. The local church is a specific body that meets in a designated place and can be comprised of believers and regularly attending non-believers. Our duties to the local church include regular attendance, respect for the leadership, and financial support. It is important for a believer to attend a local church because that is where biblical teaching, serving, and spiritual growth most often occur. The local church is also known as the "church family."

Universal church

At other times, "church" in the Bible means the group consisting of every Christ-follower.

Matthew 16:18; Acts 9:31; Ephesians 1:22-23; Colossians 1:18: In reference to Jesus' church, this includes all believers everywhere.

Acts 8:3; 1 Corinthians 15:9; Galatians 1:13; Philippians 3:6: When Paul persecuted the "church," he persecuted believers wherever he could find them from Jerusalem (Acts 8:1) to Damascus (Acts 9:1-20).

1 Corinthians 5:12; 10:32; 12:28; 14:12; Ephesians 5:23-24; 1 Timothy 3:5, 7, 15: When Paul gives instruction to "the church," he is often referring to the body of believers as a whole.

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Today, we have the same distinction. The church universal includes every believer in the world, no matter what denomination, and excludes every non-believer even if they go to a Bible-teaching church. Our responsibilities to the universal church include prayer, support, and not causing division because of minor theological differences. It's important to note that the church universal may include individuals who go to local congregations that do not teach the true gospel.

The "church," whether local or universal, is a group of people seeking God. At no time in the Bible does "church" refer to a building. Despite the money, time, and attention we pay to structures, the true church is people.



Source: https://www.slideshare.net/maximilianyong/the-uniqueness-of-the-catholic-churchrciasfxpj08-presentation (Catholic)

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Differences Between the Universal Church and the Local Church
https://www.slideshare.net/bryangibson1/universal-local-distinctions

Universal Church	Local Church
In heaven and earth (Eph. 3:15)	Earthly, limited (Phil. 1:1)
Lord adds members (Acts 2:47)	"Join" ourselves to (Acts 9:26)
Entered by baptism (1 Cor. 12:13)	Local control (3 Jn 1:10; Ac 18:27)
All saints here (Gal. 3:27)	Certain saints here (1 Cor. 1:2)
None but the saved (2 Tim. 2:19)	Some "not of us" here (1 Jn. 2:19)
One shepherd only (Jn. 10:16)	Lesser shepherds (1 Pet. 5:2)
Assembled fig. (Heb. 12:23)	Literally assemble (1 Cor. 14:23)
Satan cannot prevail (Mt. 16:18)	Can, often does prevail (Rev. 2:5)

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Conclusions/Applications

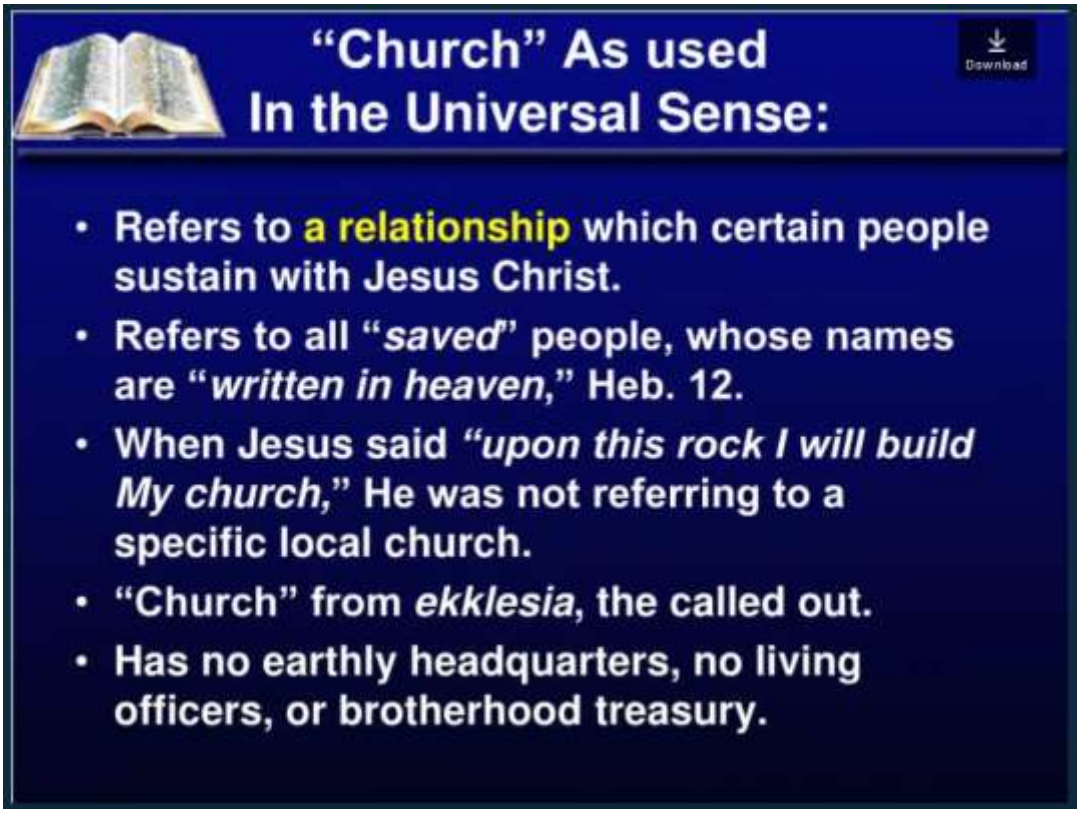
- The universal church is a relationship of individuals with God, that comes FIRST—before you ever join yourself to a local church; and that relationship exists even if a local church refuses to receive you (Acts 9:26; 3 John 1:9-10), provided you continue to walk in the truth.
- The local church is an additional tie, of saints with saints, working together as a team (collectively), in order to carry out God's purposes. And yes, it is God's will that you join yourself to one of these teams.

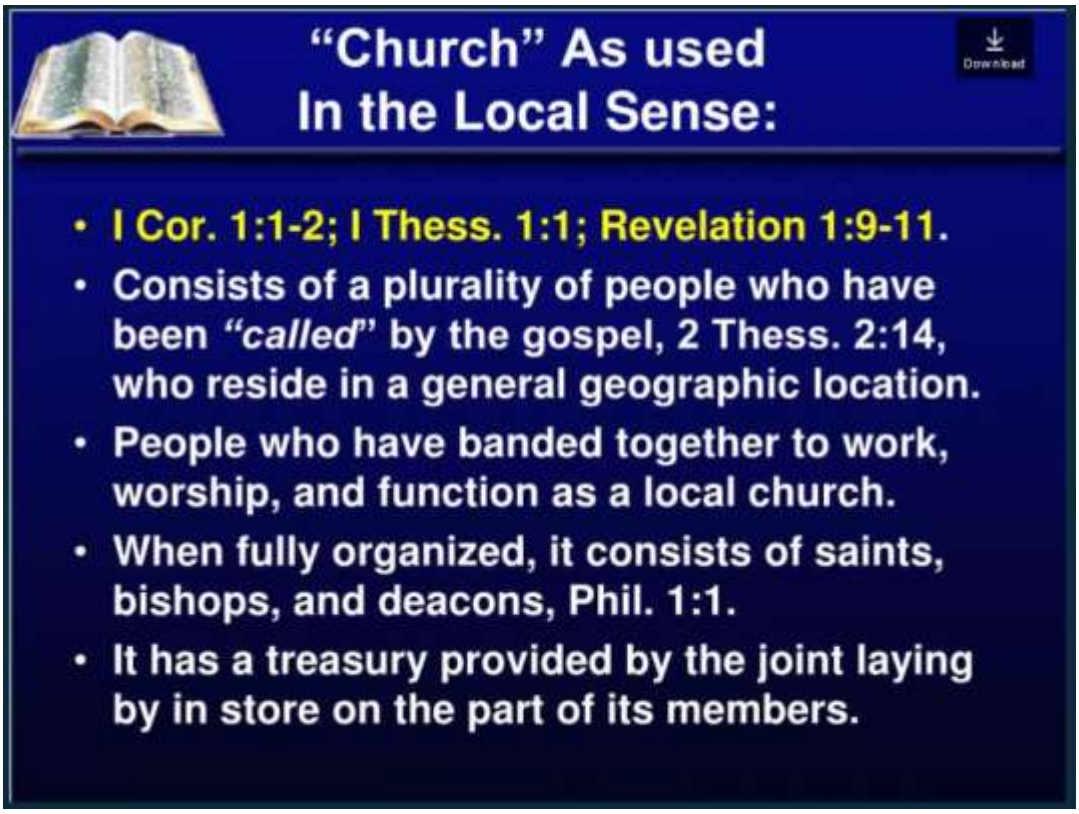
UNIVERSAL CHURCH ("the body of Christ")	LOCAL CHURCH
one (Romans 12:4-5, Ephesians 4:4)	many (Acts 9:31, 15:41, 16:5, Romans 16:16, 1 Corinthians 7:17, 11:16, 16:19, Galatians 1:2)
spiritual (Galatians 3:28)	physical (Romans 16:4, 1 Corinthians 14:34, 1 Timothy 5:1-2)
organism (Ephesians 1:22-23)	organization (1 Corinthians 16:1, 1 Timothy 3:1,10)
join automatically at salvation (1 Corinthians 12:13, Ephesians 2:18, Romans 8:9)	join voluntarily for discipleship (Ephesians 4:11-12, 1 Timothy 3:2-5, 1 Peter 5:1-2)
cannot leave it (Romans 8:38-39, 2 Timothy 2:13)	can leave it (1 Corinthians 5:2)
instituted at the cross (Ephesians 2:16) first members in Acts 2:4 (Acts 1:4-5, 10:44, 11:15-16, 1 Corinthians 12:13)	first members in Matthew 4:18-22

Source: https://www.youtube.com/watch?v=Oz4sgNKrieE

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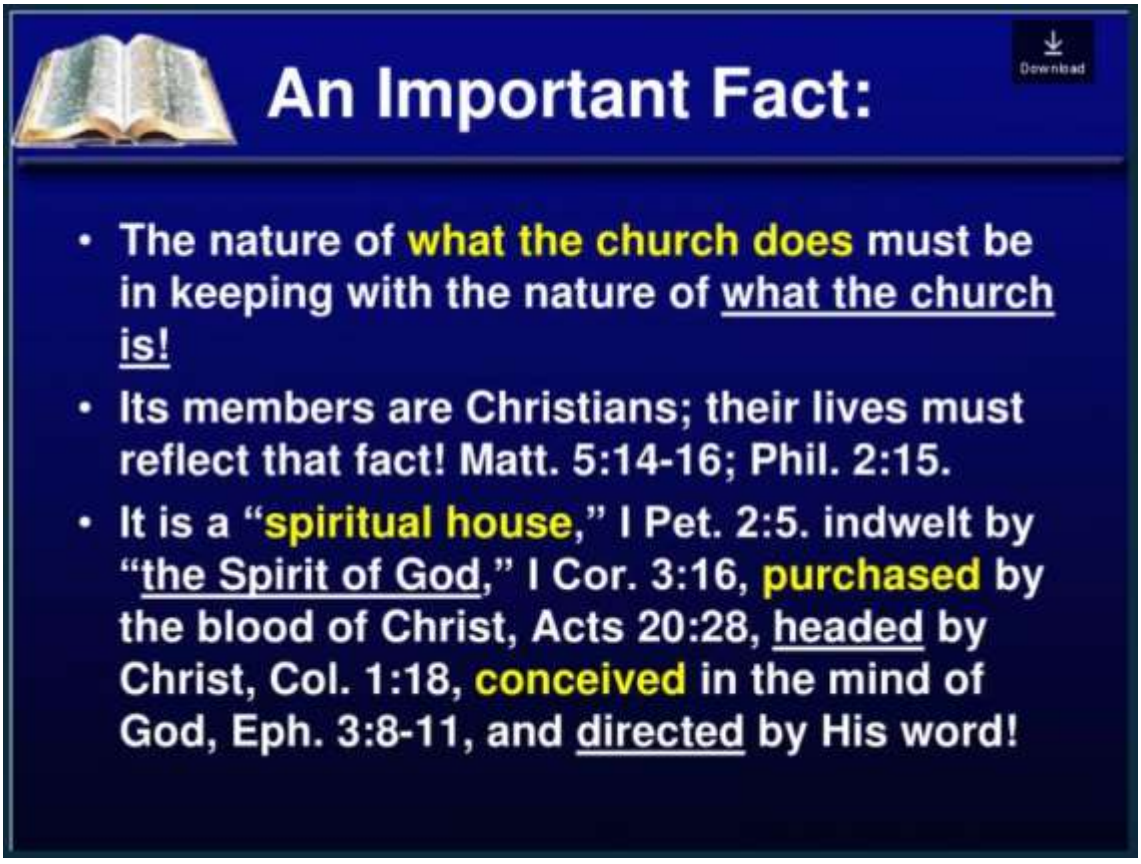
https://www.slideserve.com/luann/review-of-according-to-the-pattern



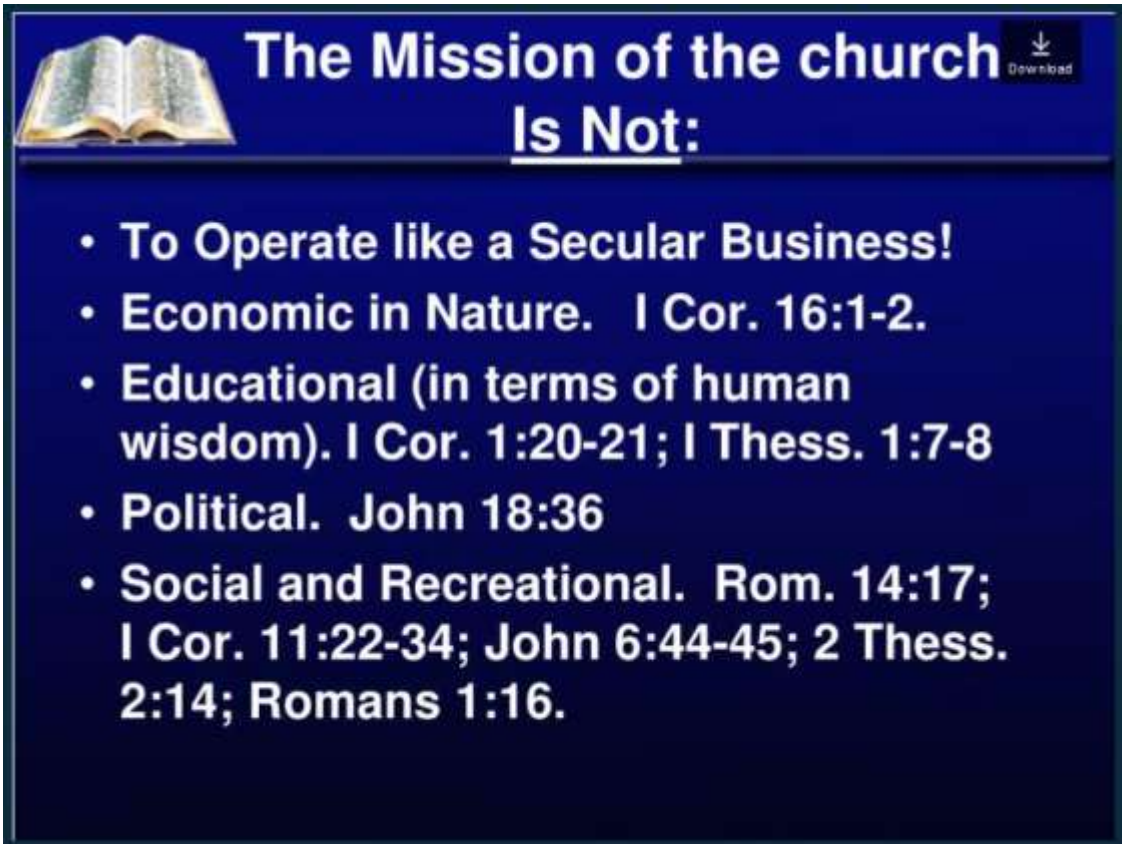


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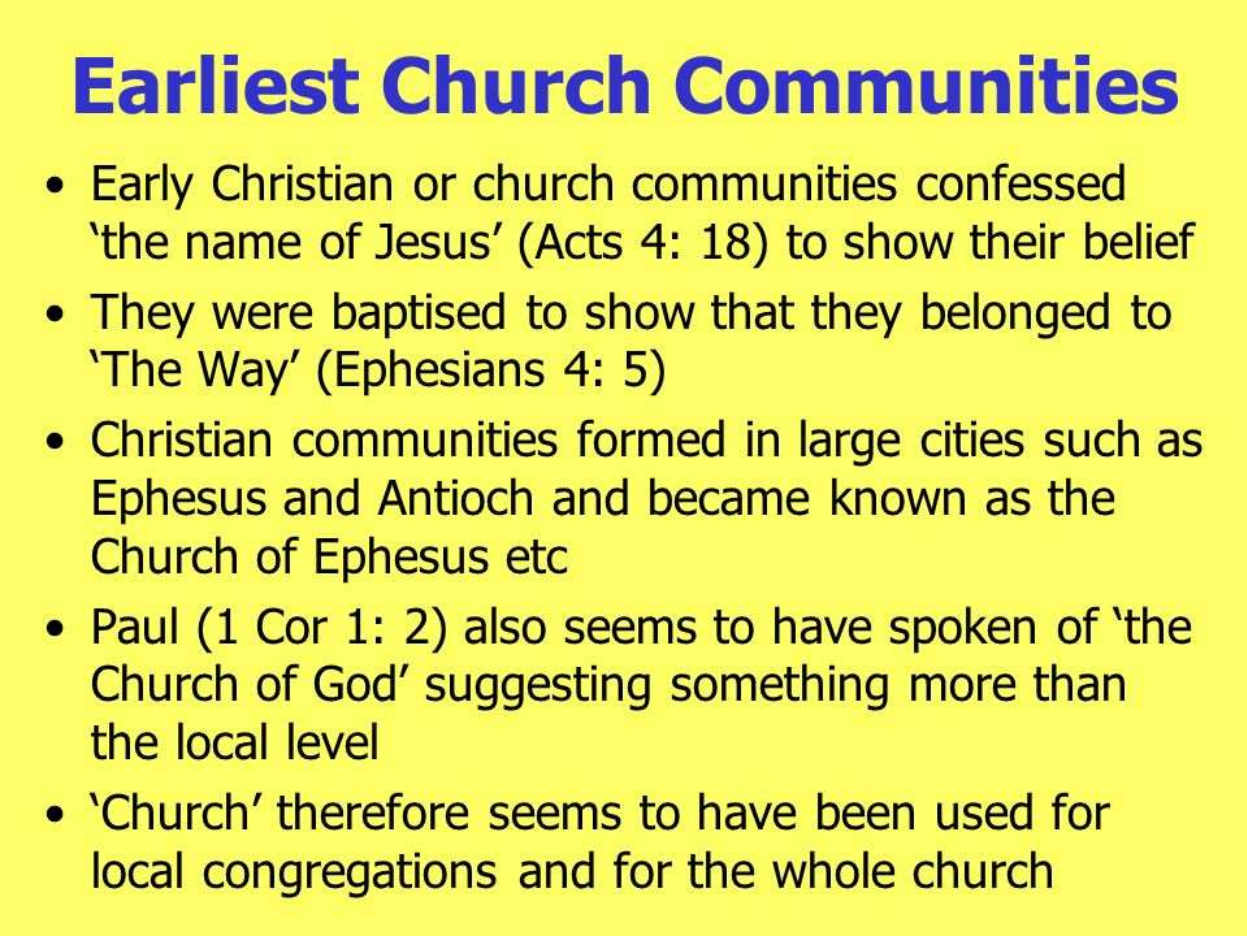


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Source: http://slideplayer.com/slide/6299456/

Me! Join the Church? Why?
http://www.mapministry.org/articles/2015/07/01/me-join-the-church-why

The Church Has Two Missions: Narrow and Broad
https://www.9marks.org/article/the-church-has-two-missions-narrow-and-broad/

What is the mission of the church? Answering that requires defining what we mean by the "church." Theologians make distinctions between the universal and local church, the invisible and visible church, the institutional and organic church, or the gathered and scattered church. For our immediate purposes, I'm not interested in any of these distinctions…

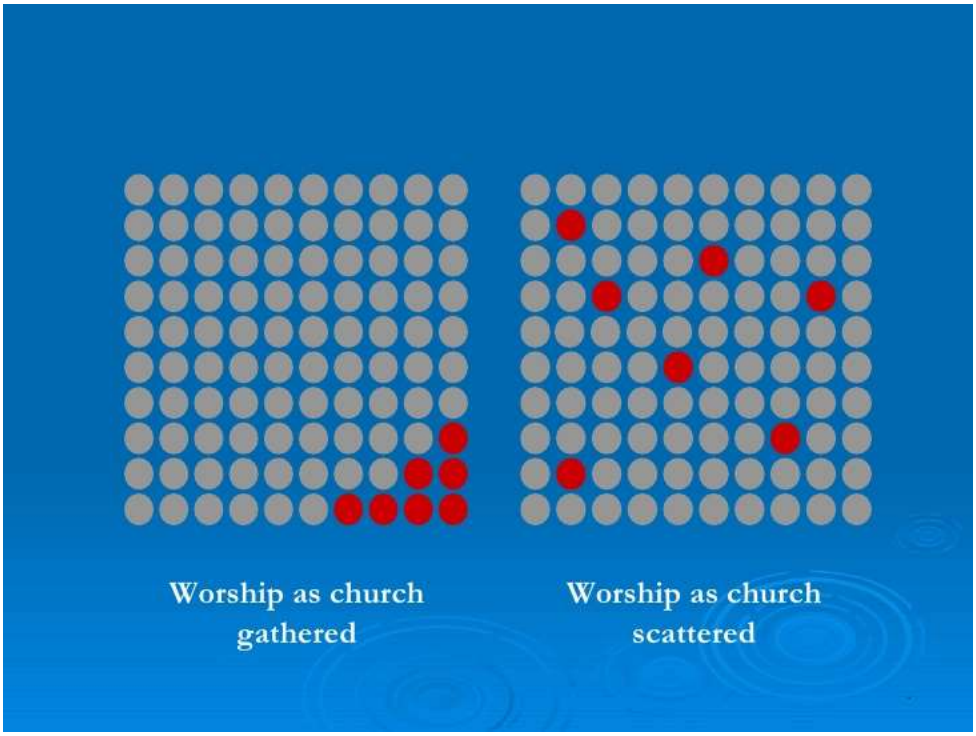
The New Testament Church vs The Universal Invisible Church Theory
http://www.jesus-is-savior.com/False%20Doctrines/universal_invisible_church.htm
[Warning: This is a KJO site.]

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The Universal Church Theory – Weighted in the Balances and Found Wanting
http://www.thomaswilliamson.net/uct_new.htm

Survey of Bible Doctrine: The Church
https://bible.org/seriespage/8-survey-bible-doctrine-church

Gathered and Scattered: The Missing Element in our Ecclesiology?
http://thinktheology.org/wp-content/uploads/2015/05/Gathered-scattered_Graphic.jpg





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In Search of the Universal Invisible Church

Chapter 1: http://www.abaptistvoice.com/English/Books/InSearchOfTheUniversalInvisibleChurch.html

Chapter 2: http://baptisthistoryhomepage.com/kazee.2.universal.invisib.html

http://www.baptistbecause.com/Tracts/invch-2.html

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Ephesians TOC
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Exploring Membership

Session1: Intro to Following Jesus

http://followingjesus.org.za/exploring-membership-1/

What does following Jesus have to do with church belonging and membership? To answer the question we begin with Jesus' basic/generic call to all people, then we look at his commission.

Session 2: The Early Church and the Committed Belonging

http://followingjesus.org.za/exploring-membership-2/

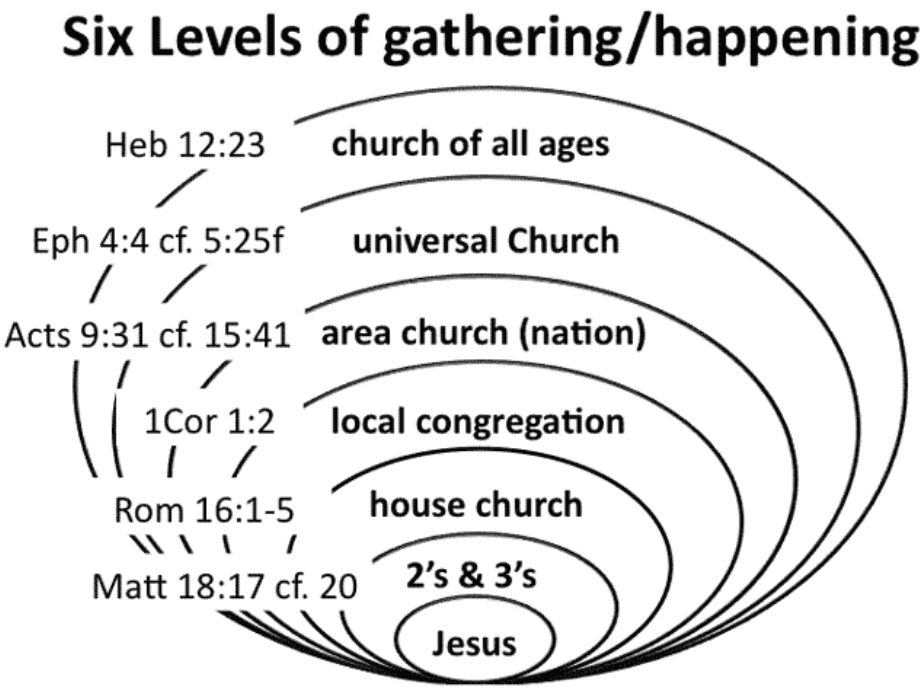
Excerpt:

Church – As God's Identifiable Community – 'Happens' at Various Levels:

3.1. The way e*kklesia* is used reveals that it gathers/happens at six 'levels' (see diagram below)

3.2. One cannot claim to 'belong' at one level (e.g. "I'm part of the universal/invisible Church of Jesus Christ") without tangible belonging at the levels of local gathering.

3.3. *The most basic levels of church belonging is lived out* in the two's and three's of deep friendship, in relational belonging in house-church (Rom 16) and the local gathered church (Acts 20:20).



Session 3: Models of (Local) Church and Membership

http://followingjesus.org.za/exploring-membership-3/

We've looked at a) Jesus and his disciple-community (following Jesus meant joining his community), and b) at belonging and 'membership' in the Early Church. What does this mean for our church? In answer to the question we examine different models of "doing church" and what membership means.

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Session 4: Ministry Framework – How We Do Church and Membership

http://followingjesus.org.za/exploring-membership-4/

The *Sociological Framework* contrasted three models of 'doing church' and membership – we embrace the centered set with its values. We now examine the *Ministry Framework*through which we do church – key information for a responsible commitment to ***Following Jesus.*** We lay out our mission and vision; values, priorities and practices; leadership, structure and programs; and the specific expectations of belonging and membership (the content of the remaining 3 sessions).

Session 5: Ministry Framework – Continued

http://followingjesus.org.za/exploring-membership-5/

From Session 4: Priorities and practices are what we actually do… what we do first, of most importance, before we do other things. They answer the question of What? we do, and How? we do them… i.e. our basic disciplines and skills that we learn to do and practice on a regular basis – in order to live out our core values, in pursuit of our vision, to fulfill our mission under God.

Session 6: Committing to Membership with Following Jesus

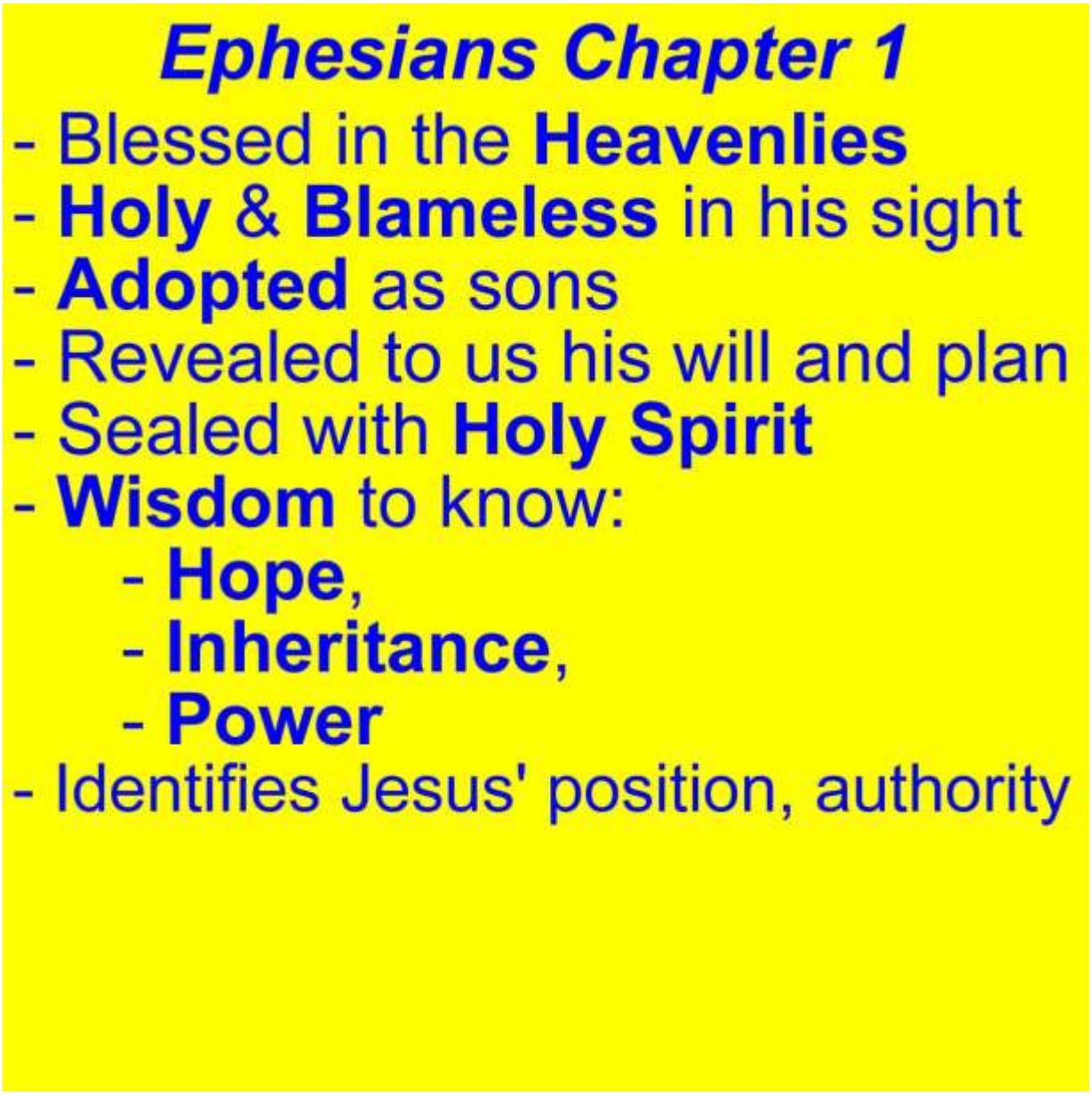
http://followingjesus.org.za/exploring-membership-6/



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Ephesians Chapter 1 Summary

(*See also*: Summary: Ephesians 1:1-14)



http://www.generationword.com/notes/ephesians/slides/ephesians_slide_webpage.html

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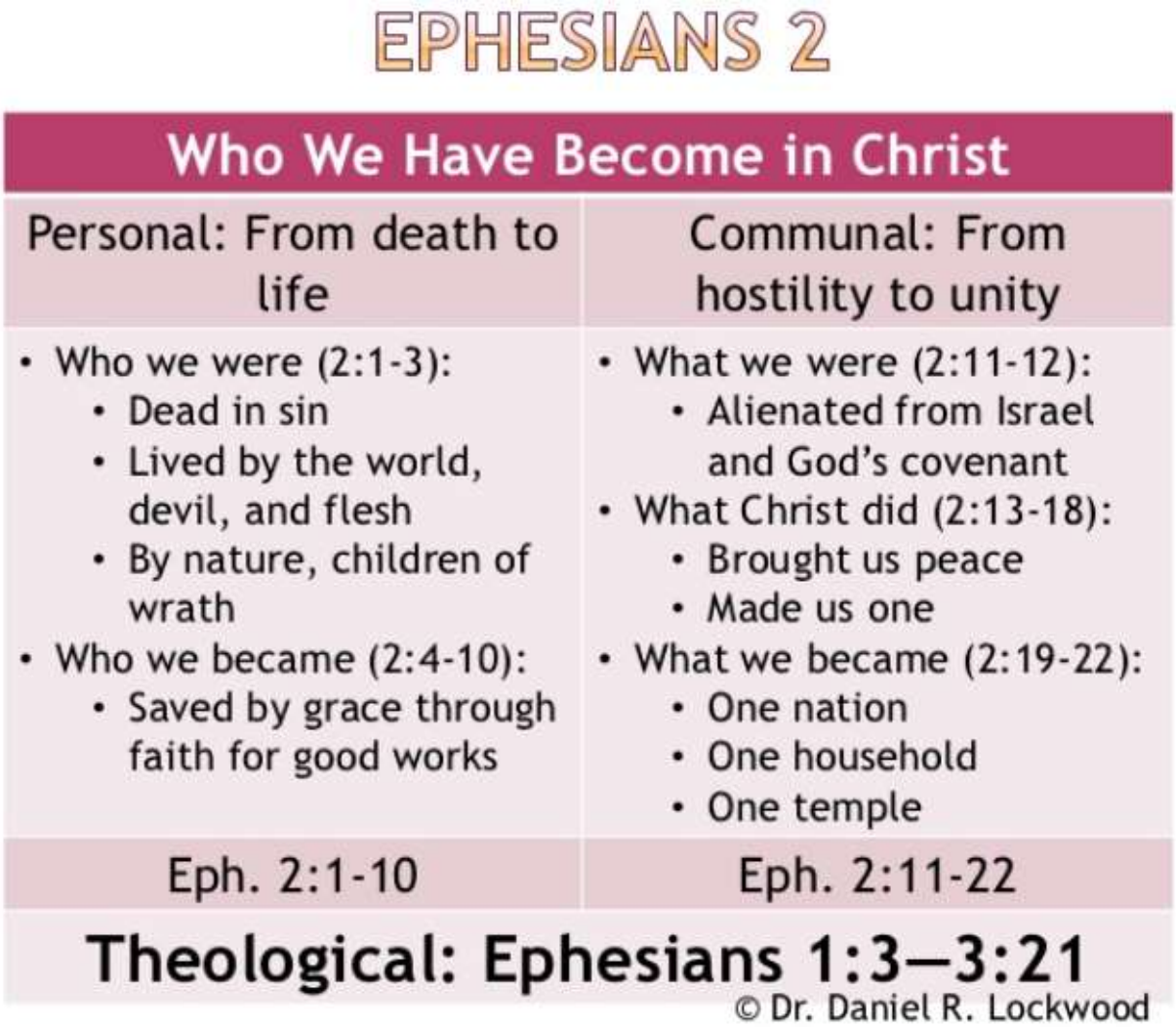
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Ephesians Chapter 2



Ephesians 2:1-7 (and 1:19-21)
***See*: Two Spiritual Kingdoms**

God's Household / Building
(Ephesians 2:19-22)

Ephesians 2:1-10 (Application)

Ephesians 2:2 (NET Bible)

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Ephesians TOC
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Ephesians 2:1-10 Life After Death [NTWEPH Chp 3]

Many years ago, I was staying for a few days in Cape Town, South Africa. Among the people I wanted to meet was an elderly man who lived on the edge of the city, in one of the outer suburbs. We arranged by telephone that I should drive out, in a rented car, and have supper with him and his wife.

He gave me detailed instructions on how to find him. Unfortunately, when I set off it was dark, and raining, and I managed to start in the wrong direction on the expressway. Since he had told me to go for ten miles or so before looking for the signs to turn off, I didn't worry until I'd gone at least twelve or fifteen miles and none of the signs were making sense. Eventually I turned off the road and asked at a garage. They hadn't heard of the district I was looking for, never mind the street. I was totally in the wrong part of the city. Only gradually, when we studied the map, did I realize my mistake. I had been driving confidently, believing I was doing the right thing, but with every minute I had been going further and further away from where I wanted to be.

Read Ep 2:1-7. We live in a world where human beings, left to themselves, not only choose the wrong direction, but remain cheerfully confident that it is in fact the right one. What

If the problem is that the settled and habitual behavior of the whole human race leads people on the fast road toward death—the ultimate destruction of their humanness—the answer provided by God is a way through death and out into a new sort of life entirely. What has God done for us to get us on the right road (vv. 4-6)?

God made us alive and raised us up in Christ (vv. 4-6). What does verse 7 say God desires to accomplish by this?

> Of course, lots of people who are heading at speed in the wrong direction want to think of God as a bit stingy, or mean, or small-minded—just as people who are enjoying their drive don't like it if someone tells them they're going the wrong way, and that they're about to pass the last chance to turn off and head back again. But the crucial factor here, as always, is Jesus himself. Take away his resurrection, and for all anybody knows the road to death is the only road there is. Put it back in the picture, though, and you realize two things. First, there is another way. Second, you are urgently summoned to turn round and follow it.

Paul's gospel is all about grace that is more than mere enrichment. It gives life to the dead. It is God's free, undeserved gift.

Many people think they can earn their salvation by doing good works. Do you ever feel like you need to earn God's favor or grace? If so, why do you think it's hard for you to accept his grace as a free gift?

The "good works" which Paul mentions in verse 10 are not the same as the "works of the law" (which he rules out in Romans) which marked people as members of the Jewish community. The "good works" are the way of life Christians must now travel in the right direction, after the disastrously wrong journey described earlier. What are some good works for which God created us?

Verse 10 is one of Paul's central statements of how Christians are at the center of God's new creation. We are, he says, God's workmanship. This word sometimes has an artistic ring to it. It may be hinting that what God has done to us in King Jesus is a work of art, like a poem or sculpture. Or perhaps, granted what he goes on to say, we are like a musical score; and the music, which we now have to play, is the genuine way of being human, laid out before us in God's gracious design, so that we can follow it. They are the way of life which he will describe more fully in chapters 4— 6.

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Ephesians Chapter 2 (verses 1-10)

Source: NIV Application Commnetary: Ephesians

To live out the implications of this text requires self-analysis and defiance. Christians must always distinguish between life with and without God. Again the focus is on our minds. What belongs to life as God created it and gave for our enjoyment? What belongs to the world as an attempt to find life in one's self and without God? On first glance the two may look the same — all humans have the same needs and drives — but the two approaches are miles apart. We must distinguish the world that God created from the world that human beings subvert to their own purposes. The former leads to worship of God; the latter leads to the wrath of God. Once we have distinguished God's order from the old order, we are obligated to defiance, a defiance rooted in the confession "Jesus is Lord." If Jesus is Lord, sin and the old world order cannot be our geography, and Christians must say a constant "No" to their attempts to define us.

Geography determines identity: Life in and with Christ (2:4 - 10). A Christian's self-understanding is found outside the Christian, and conversion is a transition to a new identity. Our true identity is not determined by personal characteristics, experiences, and abilities, even though those items are important. It is determined by life in and with Jesus Christ. He is the environment that shapes us. Paul felt this so forcefully that he said: "I have been crucified with Christ and I no longer live, but Christ lives in me" (Gal. 2:20). Specifically, Christ's death and resurrection are events reproduced in our lives. We die to the old world and its tyrannies of sin and self and rise to life in the Spirit (6:14 - 15). As important as imitation of Jesus is, identification with Christ is much more important. Our culture will always shape us, but Jesus Christ must be our primary culture. That is the force of the "co-resurrection" language.

To be in and with Christ means that ours is no longer an individual identity. We are in solidarity with Christ, or as 5:31 puts it, "we are members of his body." Life is relational, and our primary relation is with Jesus Christ. So what is this new identity? Because of our attachment to Christ, believers are people about whom it must be said:

> (1) They have experienced resurrection. Their living death has been turned into true life. They experience salvation as a present reality.
>
> (2) Their new lives are the very creation of God.
>
> (3) Exalted with Christ their Lord, they enjoy unparalleled privilege, honor, and security. They are not held back by fear or vulnerability; rather, they have what they need for life with God.
>
> (4) They experience God's abundant kindness throughout eternity.

In essence this passage screams out "Get a life!" Too often we have become spectators of life and spend enormous amounts of time on trivialities. Is not the fascination with the lives of the "rich and famous" due to our triviality? Why does our society spend so much time watching talk shows that discuss the banal and bizarre? We need to live out the transition from death to life (2:1 - 10) by turning from banality to life with Christ.

So why is the identity question so important? An understanding of identity is not some philosophical or theological question for idle musing. It is an understanding of who we are — whether consciously or unconsciously known — and it determines how we live.

Three more wrong turns. Knowledge of our new identity can lead to pride, escapism, and perfectionism. Each of these is a wrong turn in our walk with God. Each is also a variation on the Christian sin of triumphalism. We as Christians must learn to distinguish our legitimate triumph (e.g., Rom. 8:37; 2 Cor. 2:14 - 3:6) from the arrogant sin of triumphalism.

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(1) The privileges we have from God by virtue of our salvation can easily be turned into pharisaic pride and an accompanying disdain for other people who do not know these facts. If we do that, we forget that all our privileges are due to association with Christ, not to ourselves. Pride is as wrong after conversion as before. Worship and obedience are the only proper responses to God's call.

(2) The ideas of privilege and exaltation with Christ can lead to spiritual escapism, as if to say that because we are exalted with Christ, we need have nothing to do with this world. Nothing could be further from Paul's mind, as the paraenetic sections show. Paul does not support mystic narcissism or ethical passivity; rather, he promotes new creation and identity with Christ as the shaping factor in our lives. Being in Christ affirms that he gives us our identity and determines who we are. As James Stewart points out, union with Christ is the foundation of Paul's ethics.

(3) Texts like this have led some to the delusion of perfectionism. If we are exalted with Christ, should we not be free from all sin? If we are in Christ and he is in us, then should not sin be impossible for us? Again, balance is required. Most of us assume that sin is just a necessary part of life. Our expectations are low in our fight against sin. But Paul's expectations were high. He was optimistic and fully confident believers would live godly lives. But he did not believe in or hint at perfectionism (see 1 Cor. 13:8 - 13; Phil. 3:12 - 16). To believe in perfectionism is to forget the now and not yet character of biblical Christianity. We do live in two ages, and the reality of the old age and its impact on us cannot be ignored. Worse, to believe in perfectionism is to be blinded by one's own spiritual arrogance.

In addition to the wrong turns a caution is in order. This passage presents a picture of radical change in moving from death to life. While this picture is true in reality, not all people experience such a dramatic conversion, nor should they be expected to. People who grow up in godly families may not even be able to identify the time of conversion. Some conversions, like Paul's (Acts 9), are dramatic, other, like Timothy's (2 Tim. 1:5), are gradual; some are revolutionary, some evolutionary — though in both cases the movement is from death to life, dealing with the same theology of sin.

Eternal security? The theological question concerning eternal security is prompted by the triumphal tone of the text and the emphasis of Ephesians on being "in Christ." If one is in Christ, can one move out of Christ? If one is seated with Christ in the heavenlies, can that position be lost? It is tempting to assume that the logic behind this text presupposes eternal security. If we have been saved, does that not presuppose eternal security? **(*See also*: Eternal Security of the Believer)**

Such a conclusion is unfair. In the New Testament salvation is past, present, and future. Salvation certainly is enjoyed in the present, and Paul was confident — but not presumptuous — about future judgment. But he is not dealing here with the possibility of apostasy, which the New Testament views as a real threat. Rather, he is describing the privilege of being joined with Christ. Whether that union can be broken has to be addressed from other texts.

We should ask, however, if the anxiety over eternal security does not emerge from an inadequate view of the gospel, one that fails to do justice to Paul's theology of union with Christ. A weak view of faith is propped up with overemphasis on "once saved, always saved." Such preaching has too often resulted in people "making a decision" and not taking faith seriously ever again. Nothing could be further from Paul's understanding of faith, and no one should proclaim such a gospel.

***For more about salvation and eternal security see my other separate references resource*: The Gospel, Salvation and Evangelism**

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Ephesians 2:2

http://netbible.com/ephesians-22-net-bible

Excerpt:

> "in which you formerly lived according to this world's present path, according to the ruler of the kingdom of the air, the ruler of the spirit that is now energizing the sons of disobedience"

In Ephesians 2.1-3, the apostle Paul describes the status of believers before they believed. He begins by painting a rather bleak picture, "you were dead in your sins"—that is, they were spiritually unresponsive to anything outside of sin. In v. 2, he goes on to speak of these pre-believers as *living* in such sins "according to the world's present path." That is, the unbeliever's life is dictated more by culture and the age in which he lives than by any transcultural principles. Then, Paul delivers a double whammy: our lives used to be "according to the ruler of the kingdom of the air, the ruler of the spirit that is now energizing the sons of disobedience." In other words, our lives used to be run by the god of this world, the devil himself, who ruled over both our external environment (the kingdom of the air) and *over* the spirit that energizes the rest of the unbelieving world.

Various Translations

The NET Bible here has a subtle difference from many, if not most, other translations. By adding 'the ruler' before 'of the spirit' it is explicitly denying that the ruler *is* the spirit. Listen to other translations on this part of the verse:…

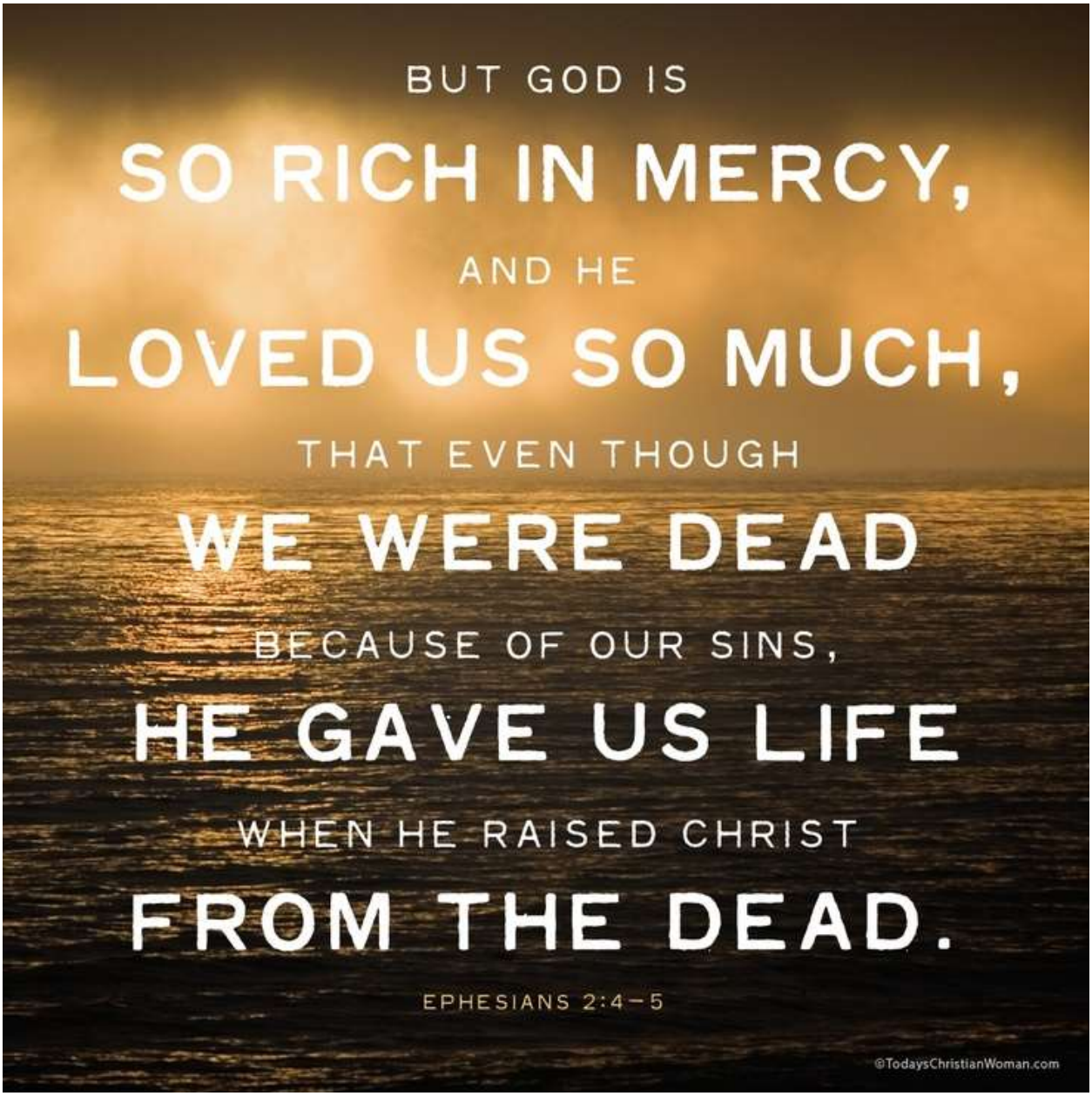
[Note: the above article is a good example of the translation challenges that all Bible translators face and a detailed analysis of the various options/challenges in obtaining the "best" (or optimum) English translation.]

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Ephesians 2:4-5

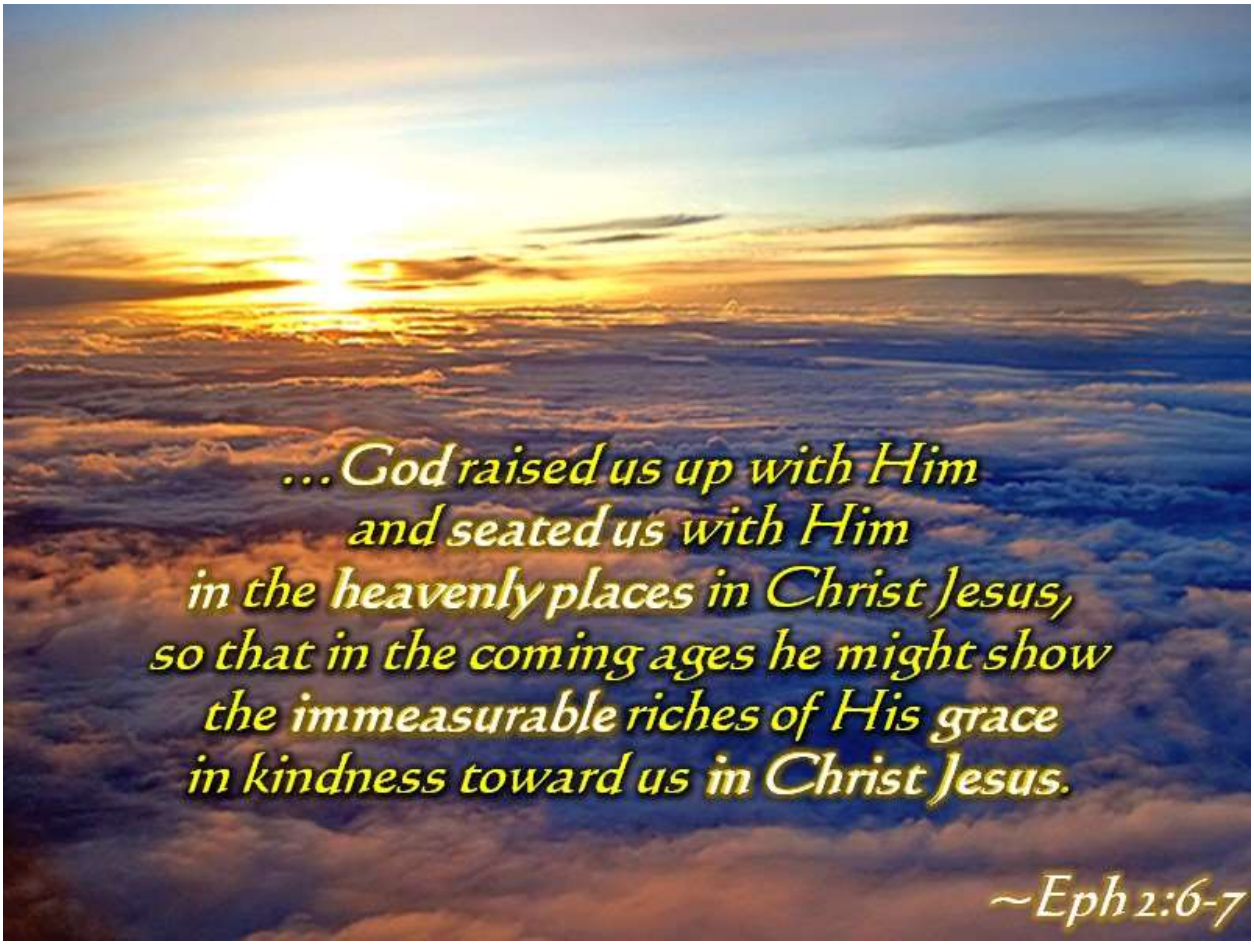


Source: TodaysChristianWoman.com

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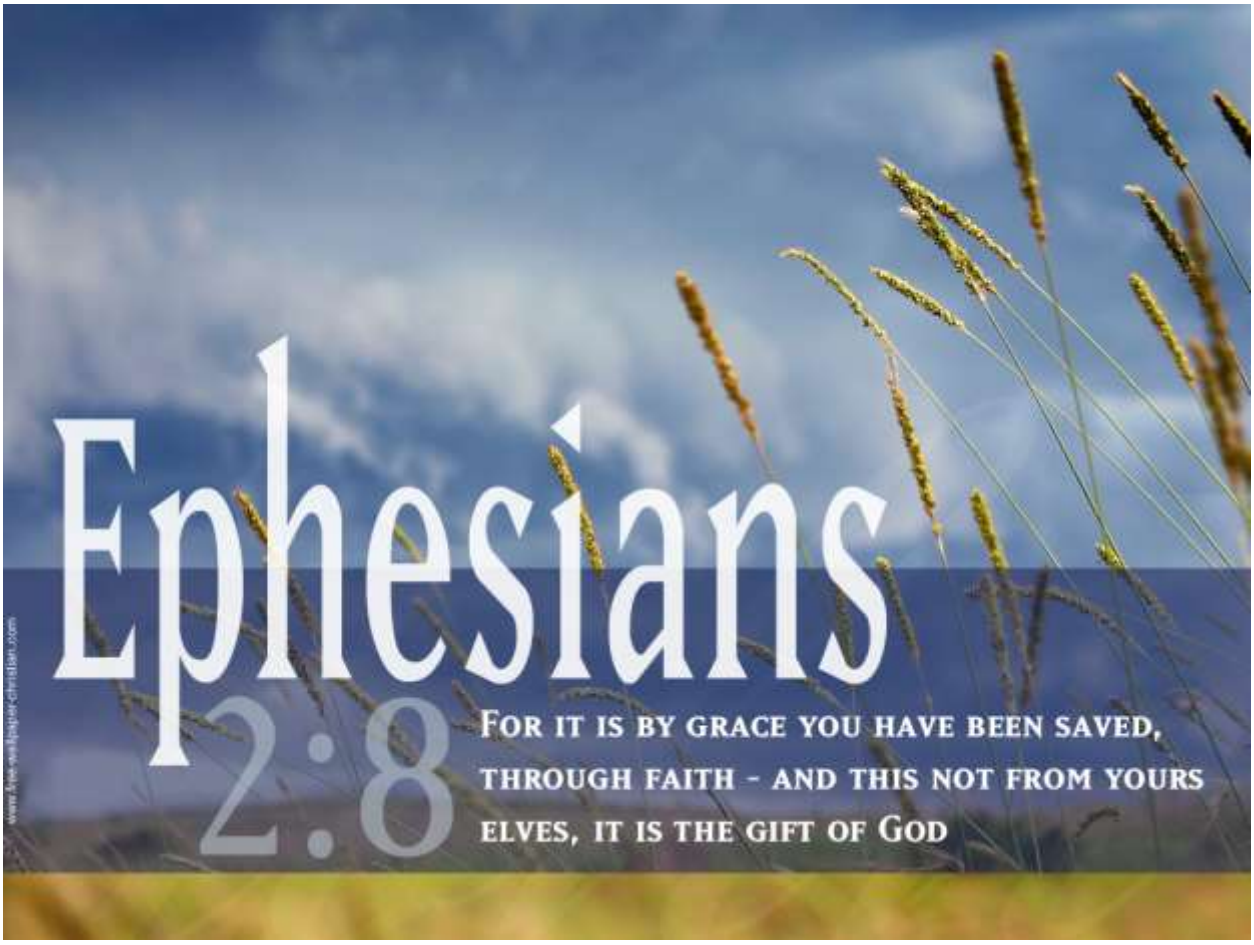
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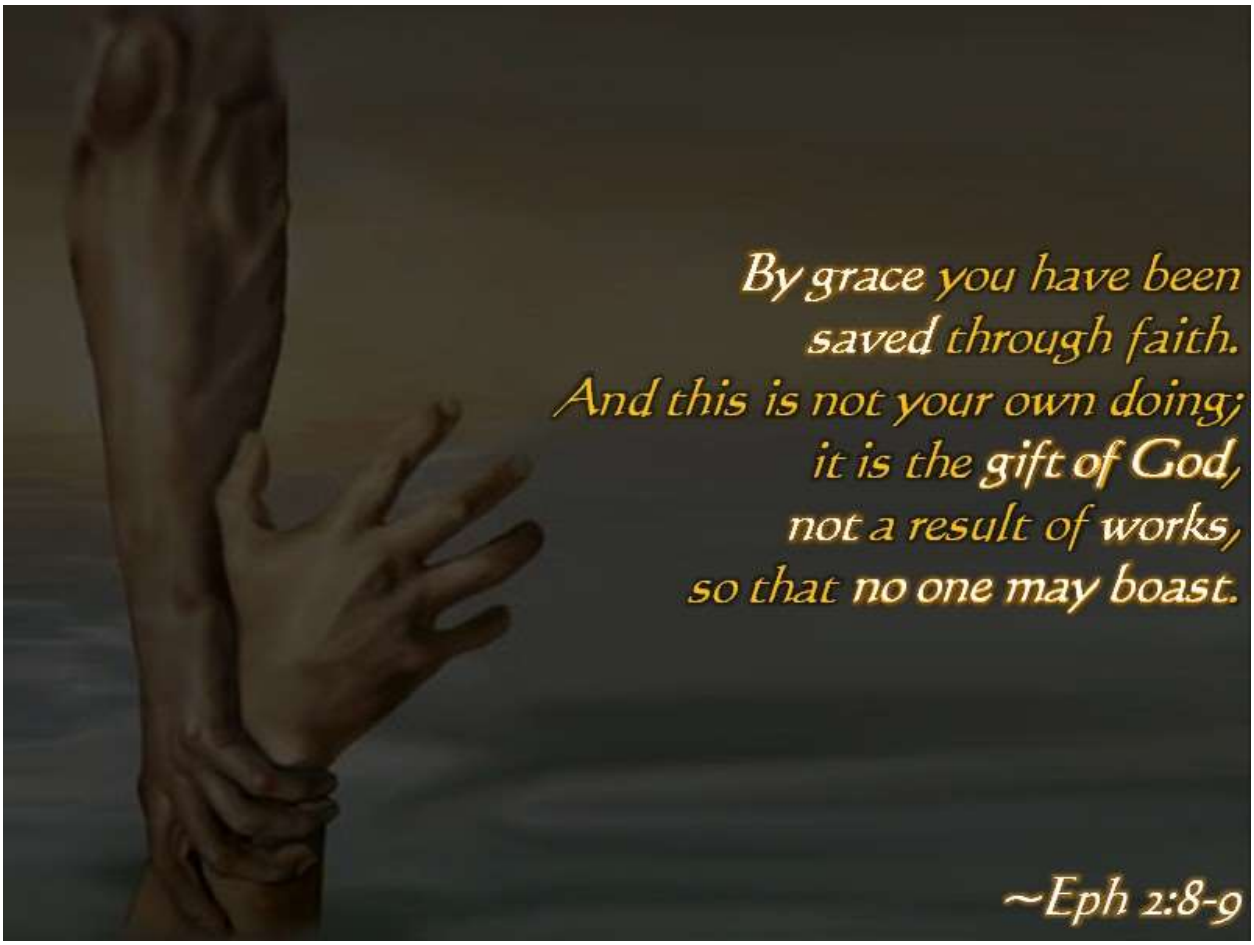
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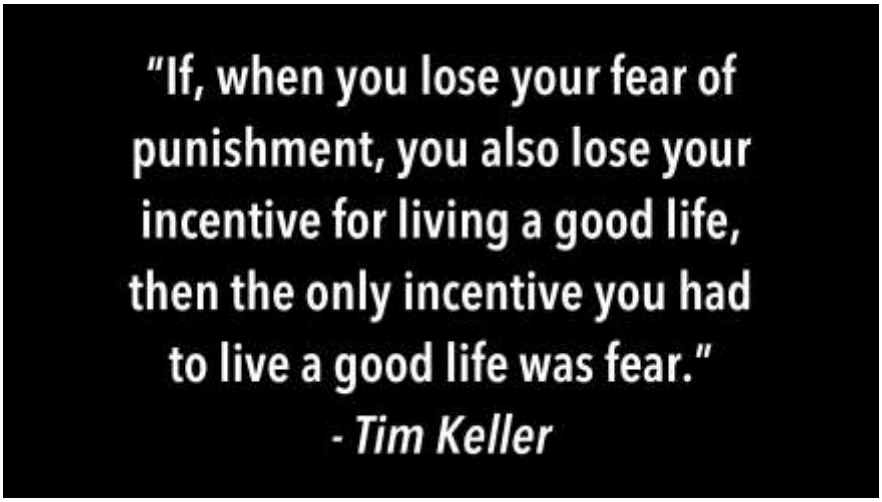


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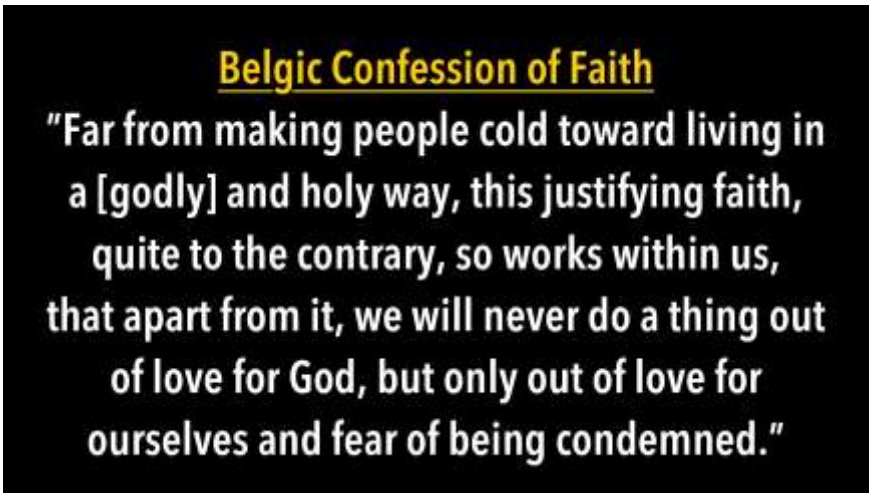
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re: Boasting

Some people think that if God really gave salvation away as a free gift there would be no incentive to live a good life.

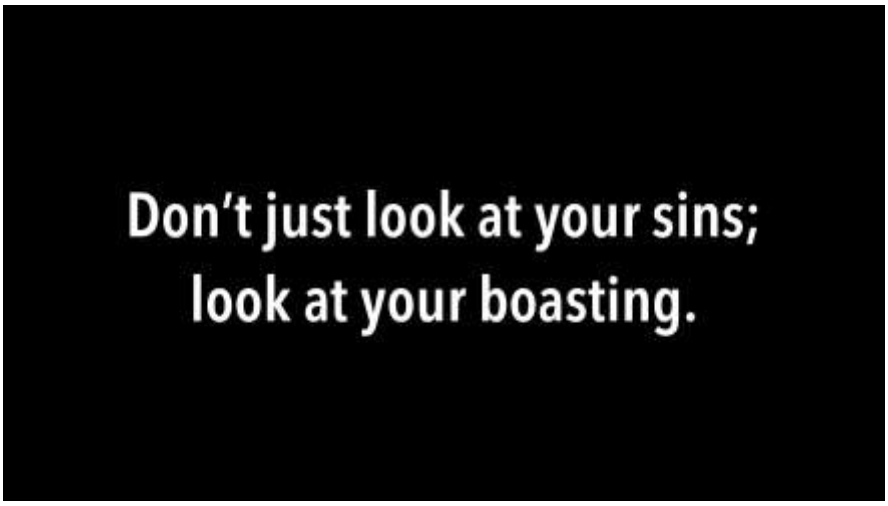


Tim Keller talks about this: "If when you lose your fear of punishment, you lose your incentive to be good, then the only incentive you had to be good was the fear," That would mean, if you try to do good things that ultimately benefit you, the good things you do are not really good. Why not? Because "goodness" is unselfish living so if you do good with a selfish motivation to get good and avoid bad, then the good you do is not good.



Knowing your good deeds won't make you more acceptable to God makes your good deeds good.

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Here's what makes you a Christian—don't just look at your sins; look at your boasting.

Look at what you boast in as your righteousness. Look at the things you think justify you as a good person worthy of God's acceptance, and repent of that.

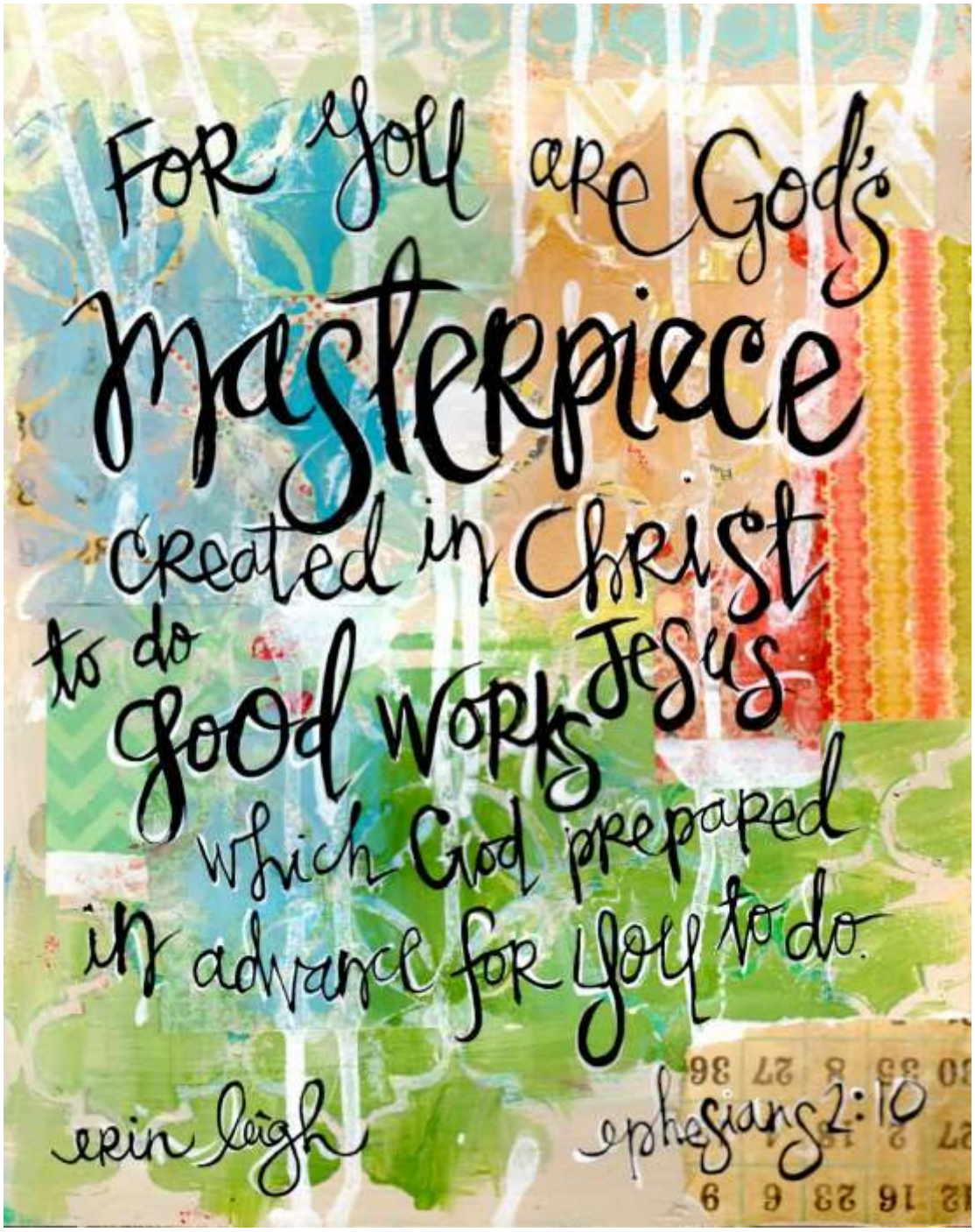
***For more details see*: No More Boasting**

***See also*: Antinomianism**

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http://artbyerinleigh.blogspot.com/2014/01/sunday-scripture-epesians-210-you-are.html

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https://brojerome.com/2013/04/21/who-we-are-in-him/

REFLECTIONS: God's Poiema

In a passage packed with significance, Paul reminds us that we are God's workmanship — His *poiema*. The scholars who translated Isaiah's Hebrew into Greek used this same word in a familiar passage: "You turn things around! Shall the potter be considered as equal with the clay, that what is made should say to its maker, 'He did not make me'; Or what is formed [poiema] say to him who formed it, 'He has no understanding'?" (Isa. 29:16). God made us and we are His.

Considered from an ethical standpoint, this basic truth is potent. Our day abounds with sticky questions and moral quandaries — cloning, embryonic stem-cell research, genetic modification, etc. We must remember the human claim to self-determination is bounded by God's claim to ownership. He and He alone holds the deed to each person's life. Adam T. Barr

Source: Zondervan Bible Commentary

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Michelangelo's Salvation

> **Ephesians 2:4-10:** [4] But God, who is rich in mercy, for his great love wherewith he loved us, [5] Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) [6] And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus: [7] That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus. [8] For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: [9] Not of works, lest any man should boast. [10] For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The greatest artist Michelangelo Buonarroti produced masterpieces that are among the finest works of art in the world. None can compare to his sculpture of David or the ceiling of the Sistine Chapel. Since he often worked at the bidding of the Pope, nearly all of his subject matter was religious. We should not be surprised that he took appropriate pride in what he was doing for God, but he did so with the problematic perspective of hoping that his work would earn God's favor.

Toward the end of his life, Michelangelo became intrigued with what the Reformers were teaching about making peace with God through faith apart from works. Accepting the reality that all of his good works could do nothing to remove his sin, he embraced Jesus as his Savior. He realized that what he had supposedly done for God actually eclipsed God in his life. In a sonnet titled "On the Brink of Death," he confessed:

> Now know I well how that fond fantasy
>
> Which made my soul
>
> The worshipper and thrall
>
> Of earthly art is vain; . . .
>
> Painting nor sculpture now can lull to rest
>
> My soul that turns
>
> To his great love on high,
>
> Whose arms to clasp us
>
> On the cross were spread

Until his dying day, Michelangelo never stopped expressing himself through art – no longer for merit, but for love.

This is a lesson for those of us who have believed with all of our hearts that our salvation is based by God's grace alone. Far too often we have been guilty of doing good works in an effort to impress others and gain favor with God. No matter how hard we try, we can't do anything to earn God's favor, and we certainly can't outdo his workmanship. All that we do for him should overflow from a heart of love and gratitude for all that he has done for us.

We are trophies of *his* grace! At the cross he extended to us his favor. Let's live to express our loving gratitude to him.

Joe Stowell, 2006, *Our Journey: A Daily Walk in the Word*.

RBC Ministries, Grand Rapids, MI

Source: https://www.pilgrimtours.com/website/church_history/italy/devotionals_history/Michelangelo.htm

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Ephesians 2:11-22 Welcome to the Family [NTWEPH Chp 4]

One of the greatest worldwide problems of our time is the plight of refugees and asylum-seekers. People in the West sometimes try to pretend that the world is now a civilized place where most people can go about their business in peace, and at least relative prosperity. But the evidence suggests that is overoptimistic. More people than ever, it seems, are displaced from homes and homelands, and find themselves wandering the world in search of somewhere to live. The countries where they arrive are often overwhelmed, and find that their resources, and their patience, are under strain, despite feeling sympathetic to people who have often suffered a great deal.

What refugees want above all, assuming that they can never return to their original homes, is to be accepted into a new community where they can rebuild their lives and their families. And the ultimate sign of that acceptance is to receive citizenship in the country they have adopted as their own. Their new passport is often their proudest possession. At last they can hold their heads up and build a new sense of identity. They have arrived. They belong.

Read Ep 2:11-16. Spiritually, we become part of a new group too. How does Paul describe Gentiles before they became part of this new group (vv. 11-13)?

> The word Paul uses in verse 12 to describe them as having no god is the word from which we get our word *atheists* . This is ironic, because that's what Gentiles used to call Jews, and then came to call Christians as well, since neither Jews nor Christians had statues of their gods. Neither, so far as the Gentile eye could see, offered animal sacrifice, consulted oracles or did any of the other things that pagans associated with worship of their gods. Paul, boldly standing on the same ground as Jewish writers of the same period, declares that the pagan gods are actually non-gods. Those who think they worship them are worshiping something that doesn't really exist.

What did Jesus do specifically for Gentiles on the one hand (vv. 12-14) and for Jewish people on the other (vv. 14-15)? Why did God do all this (v. 16)?

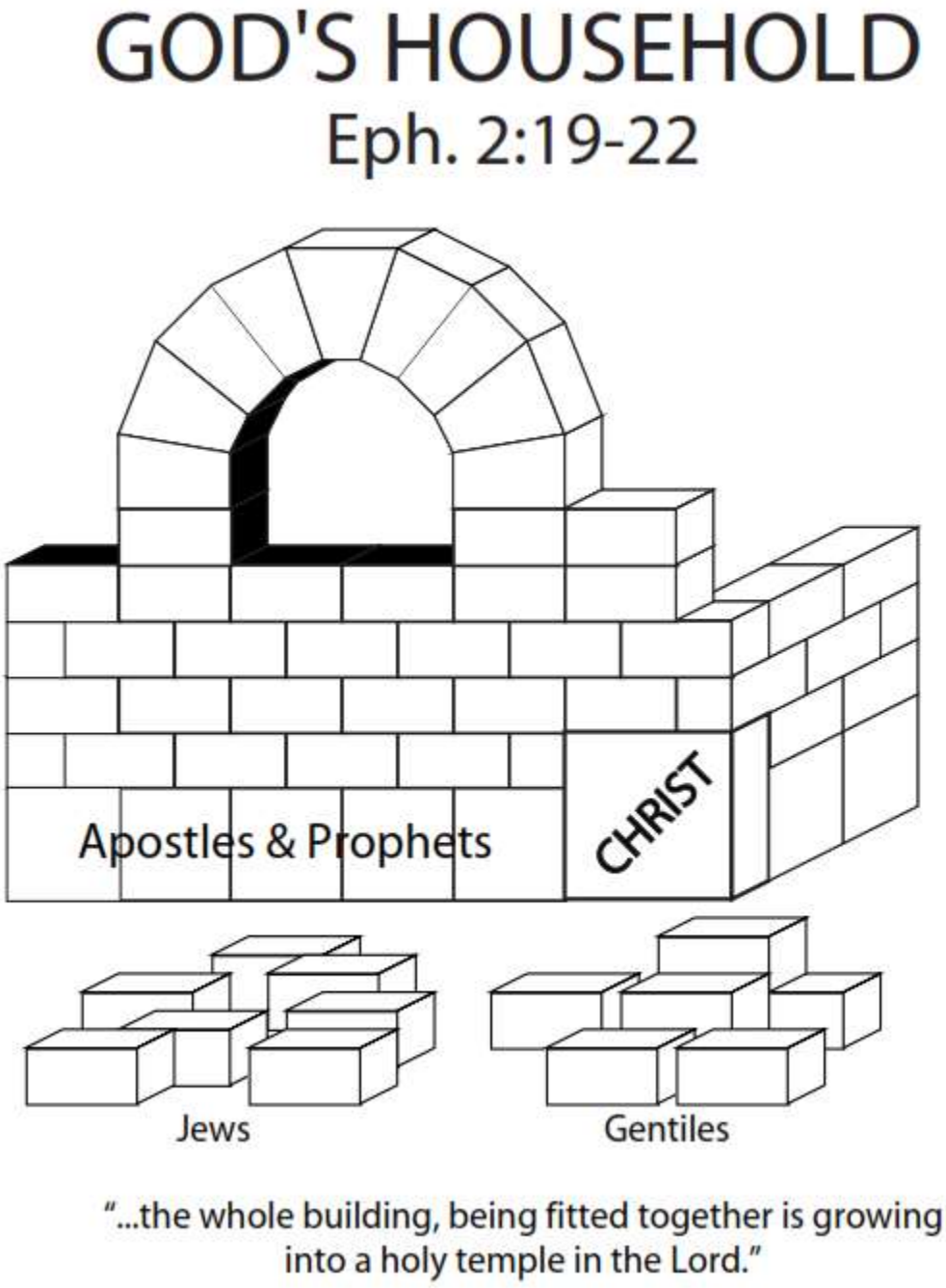
> Today's church may no longer face the question of the integration of Jew and Gentile into a single family, though there are places where that is still a major issue. But we face, quite urgently, the question which Paul would insist on as a major priority. If our churches are still divided in any way along racial or cultural lines, he would say that our gospel, our very grasp of the meaning of Jesus' death, is called into question.

Paul describes our equality in Jesus with three images: *citizens, family* and *building.* How is each of these three words descriptive of people before and after they become Christians (vv. 19-22)?

> The closing verses of the chapter take one of the central symbols of Judaism and turn it inside out. The temple in Jerusalem was not only the religious heart of the nation, and the place of pilgrimage of Jews throughout the world. It was also the political, social, musical and cultural heart of Jerusalem—as well as the place of celebration and feasting. The reason for all this was, of course, that Israel's God had promised to live there. It was, many believed, the place where earth and heaven met.
>
> But now Paul is declaring that the living God is constructing a new temple. It consists not of stones, arches, pillars and altars, but of human beings. Some Jews had already explored the idea that a community, rather than a building, might be the place where God would really and truly take up his residence. But until Paul nobody had said anything quite like this.

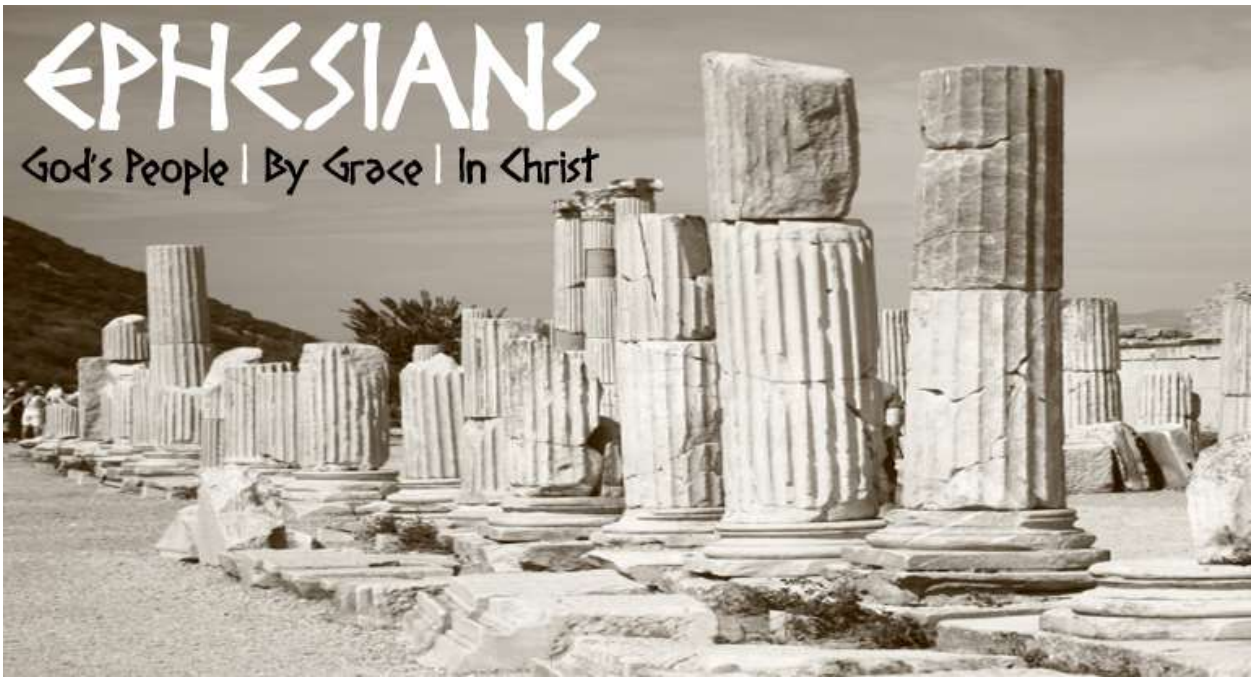
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God's Household (Ephesians 2:19-22)



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Ephesians 2: 19-22

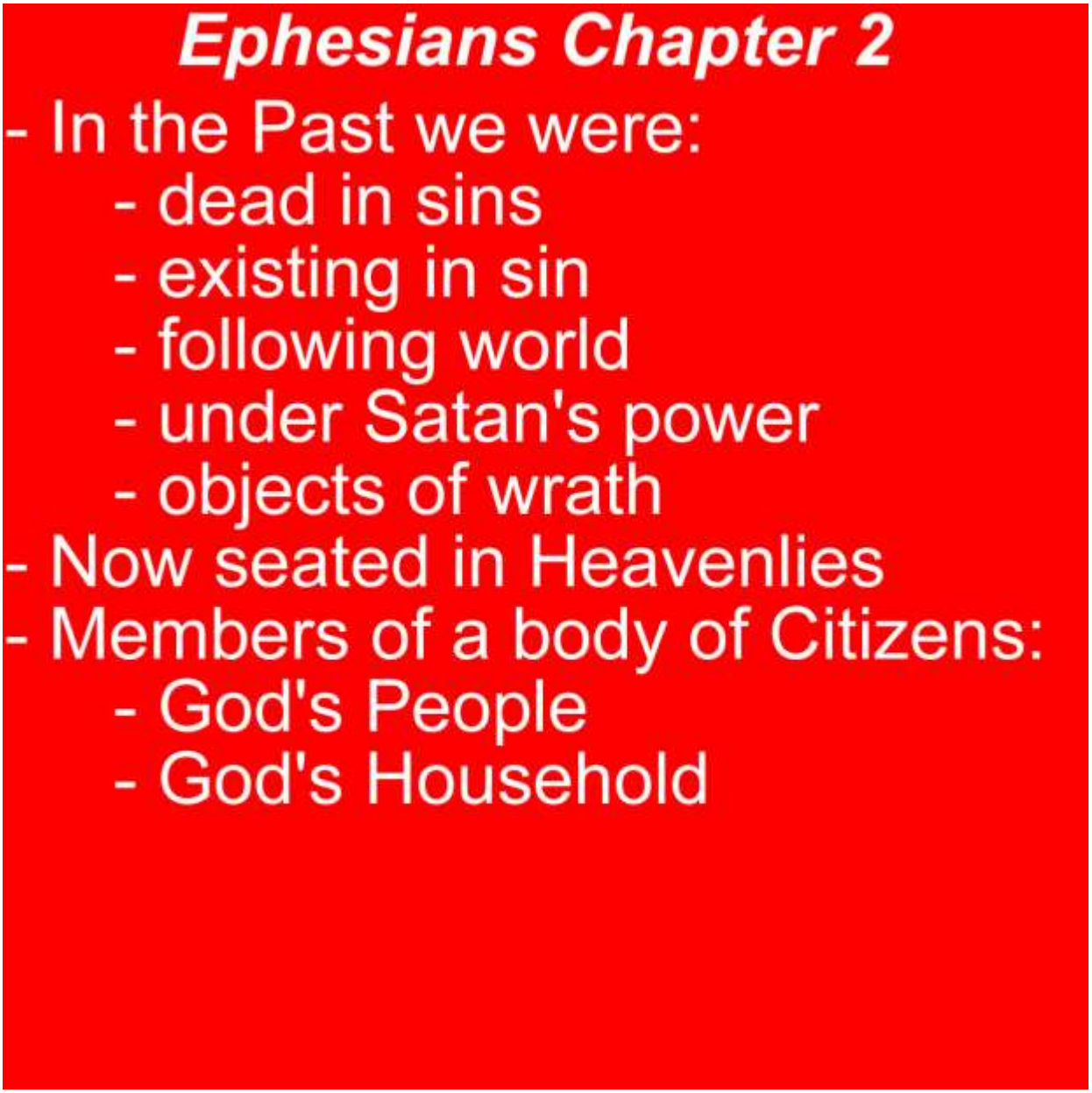


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http://www.generationword.com/notes/ephesians/slides/ephesians_slide_webpage.html

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Ephesians Chapter 3



Mystery in Ephesians

(*See also*: "Mystery" in the Bible)

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Ephesians 3:1-13 God's Secret Plan Revealed [NTWEPH Chp 5]

Naomi had started a small dressmaking business. The brightly colored fabrics of her part of Africa were popular not only in the surrounding district but also, she'd heard, in foreign countries.

She employed two women to help with the dressmaking, and a young man to travel to the city to buy supplies and sell the finished products. Together they worked hard, and soon they had more orders than they could easily complete. Naomi hired two more helpers.

One day one of the women said, "You know, I wonder if we could make other things as well as dresses? Curtains? Covers for chairs? Things like that?"

The others agreed enthusiastically.

Naomi smiled. She went to her desk and took out a sealed envelope, which had a date written across the seal—the day on which she started the business. She passed the envelope to the woman who had asked the question.

"Open it, and read it out."

She opened the envelope and read the paper. It contained the plan for a larger business that would make the wonderful fabrics into all sorts of things people might want in their homes.

"I've kept it a secret all this time," said Naomi. "I knew if I told you from the start you'd say I was daydreaming and then you'd have started daydreaming yourselves. We had to prove we could make dresses first. But this is what I planned all along. Let's do it!"

Read Ep 3:1-13. Paul's picture of God in this passage is a bit like the picture of Naomi. What was God's secret plan (vv. 1-6)?

What three great privileges did the Gentiles attain (together with the Jews) in this plan (v. 6)?

> Fancy hearing the news that a family down the street has come into a large and wealthy inheritance—and then being told that you are to become full members of that family, with instant privileges identical to theirs! That's the situation that Christian Gentiles now find themselves in.

What task did God give Paul (vv. 8-9)?

> Paul is the one chosen by God to pioneer the plan. In terms of Naomi and her dressmaking business, he hadn't been expecting the localized and family-based company (Israel) to expand like this (to reach out to include non-Jews on equal terms).

How does Paul describe God's secret plan (v. 10)?

> The heart of the present passage is verse 10, which is one of the New Testament's most powerful statements of the reason for the church's existence: the rulers and authorities must be confronted with God's wisdom, in all its rich variety, and this is to happen through the church! Not, we should quickly add, through what the church *says,* though that is vital as well. Rather, through what the church *is,* namely, the community in which men, women and children of every race, color, social and cultural background come together in glad worship of the one true God.
>
> It is precisely this many-sided, many-colored, many-splendored identity of the church that makes the point. God's wisdom, Paul is saying, is like that too: like a many-faceted diamond which twinkles and sparkles with all the colors in the rainbow. The "rulers and authorities," however—both the earthly authorities and their shadowy heavenly counterparts—always tend to create societies and social structures in their own flat, boring image, monochrome, uniform and one-

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> dimensional. Worse: they tend to marginalize or kill people or groups who don't fit their narrow band of acceptability. The church is to be, by the very fact of its existence, a warning to them that their time is up, and an announcement to the world that there is a different way to be human.

The fact that Paul is in prison is a sign that the Christian way is indeed posing a decisive threat to the rule of evil in the world.

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Mystery (Ephesians 3:3-6) (Dr. Thomas Constable's Notes on Ephesians)

http://www.soniclight.com/constable/notes/htm/NT/Ephesians/Ephesians.htm

(*See also*: Mystery in the Bible)

3:3 Paul's duty involved receiving "revelation" not previously given (i.e., "the mystery," secret), specifically that Gentiles and Jews were equal partners in the church (2:16; 3:6). Paul had written of this mystery before in this epistle (1:9-10; 2:11-22). Paul did not mean that he was the only apostle who received knowledge of this mystery, as verse 5 shows.

New Testament References to "Mysteries"(things previously unknown but now revealed) [186]	
Matt. 13:11	The secrets of the kingdom of heaven
Luke 8:10	The secrets (mysteries) of the kingdom of God
Rom. 11:25	Israel experiencing a hardening of heart
Rom. 16:25-26	The plan of salvation through Jesus Christ.
1 Cor. 4:1	New Testament revelation
1 Cor. 15:51	The Rapture
Eph. 1:9	God's will
Eph. 3:2-3	The administration of God's grace
Eph. 3:4	Christ
Eph. 3:9	The church
Eph. 5:32	Christ and the church
Col. 1:26	Christ in us, the hope of glory
Col. 1:27	Christ in us
Col. 2:2	Christ
Col. 4:3	Christ
2 Thess. 2:7	The secret power of lawlessness already at work
1 Tim. 3:9	The deep truths of the faith
1 Tim. 3:16	Godliness
Rev. 1:20	The seven stars (angels)
Rev. 10:7	The details of the Tribulation
Rev. 17:5	Babylon the great

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3:4 What Paul had already written about this mystery revealed his understanding of ("insight into") it.

3:5 The mystery was unknown before God revealed it to the New Testament "apostles and prophets." "Prophets" may be a more specific description of "apostles" here (cf. 2:20). That means God did not reveal the church in the Old Testament.

Specifically what is the mystery in view here? Traditional dispensationalists, as distinguished from "progressive dispensationalists" and covenant theologians, have understood the mystery to be *the church*, the body of Christ.[187] By "traditional dispensationalists," I am referring to normative dispensationalists, which some "progressive dispensationalists" have subdivided into "classical" and "revised" dispensationalists.

"Paul then, is explaining, not limiting the mystery there set forth [by his reference to the equality of Jews and Gentiles]. The concept must stand that this whole age with its program was not revealed in the Old Testament, but constitutes a new program and a new line of revelation in this present age."[188]

"At least four defining characteristics of the church are described as a mystery. (1) The body concept of Jewish and Gentile believers united into one body is designated as a mystery in Ephesians 3:1-12. (2) The doctrine of Christ indwelling every believer, the Christ-in-you concept, is called a mystery in Colossians 1:24-27 (cf. Col. 2:10-19; 3:4, 11). (3) The church as the Bride of Christ is called a mystery in Ephesians 5:22-32. (4) The Rapture is called a mystery in 1 Corinthians 15:50-58. These four mysteries describe qualities that distinguish the church from Israel."[189]

Amillennialists, covenant premillennialists, and progressive dispensationalists say that the mystery is not the church itself, but the equality of Jews and Gentiles.[190] Some of them see the church in the Old Testament.[191]

"The mystery referred to in the 'dispensation of the mystery' (Eph. 3:9) is the relationship of Jews and Gentiles to Christ and to one another. This relationship is the distinguishing characteristic of the church."[192]

"The mystery of verse 6 may thus be summed up as the coequal participation of the Gentiles with Israel in the full messianic salvation that is realized in the crucified and risen Christ and made effective to both through the apostolic proclamation of the gospel. This truth of the unity of Gentiles and Israel in the church, which has already been introduced in connection with the 'mystery of his will' (1:9-14, esp. vv. 12-13) and elaborated in 2:11-22, stands behind all of the teachings of the epistle as the central theme."[193]

These two groups of interpreters view the church differently. Traditional dispensationalists understand the church to be an intercalation or parenthesis in God's kingdom program. Some of them refer to the church as the "mystery form of the kingdom." They see the church as a hiatus in God's dealings with Israel on the earth. Consequently the church is a completely new entity, not simply the continuation of the Old Testament theocracy.[194]

Amillennialists, covenant premillennialists, and progressive dispensationalists view the nature of the church differently. They believe the church is a progressive stage in the historical unfolding of God's kingdom program on earth. It is from this progressive unfolding of the dispensations or economies in God's earthly kingdom program, that the term "progressive dispensationalism" comes.[195] They stress the continuity between the past, present, and future rules of God over the earth. Non-dispensationalists typically refer to the church as the "new Israel." Traditional dispensationalists stress the discontinuity between Israel and the church, both in the past and in the future.

Was the mystery revealed in any sense in the Old Testament, or was this revelation something entirely new in Paul's day? Traditional dispensationalists respond that neither the church as a distinct entity, nor the equality of Jews and Gentiles *in the church*, was previously revealed. (They do recognize that, in the

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Old Testament, God revealed that Gentiles would be saved [e.g., Isa. 11:10; 42:6; 60:3; Zech. 2:11; Mal. 1:11].)

Traditional dispensationalists appeal to the meaning of "mystery" for support. "Mystery" (Gr. *mysterion*) in the New Testament refers to "'a truth which was once hidden but now is revealed,' 'a truth which without special revelation would have been unknown.'"[196] "As" (v. 5) does not mean that God had revealed it previously, but now revealed it more fully in Paul's day, as the context (v. 9; cf. 2:16) and Colossians 1:26 make clear. God had not explicitly revealed anything about the church in the Old Testament.

"The general assertion, sometimes made, that these mysteries did not appear at all in the Old Testament should be modified. They are not there advanced in any clearness or fullness of revelation. However, certain New Testament mysteries are anticipated in Old Testament prophecy and type."[197]

Amillennialists, covenant premillennialists, and progressive dispensationalists say "yes and no." The church was revealed in the Old Testament, not by that name, perhaps, but as a future stage in the earthly kingdom of God. Nevertheless the equality of Gentiles and Jews in one body (2:15-16) was new revelation. On this last point, all of these interpreters agree. Allis, an amillennialist, wrote the following:

". . . it [the mystery] was new and unknown in a relative sense only, being in its essentials an important theme of prophecy from the time of Abraham . . ."[198]

". . . a 'mystery' need not even have been unknown or unappreciated previously, except perhaps relatively so . . ."[199]

"A mystery may be hidden in the sense that its truth has not yet been realized."[200]

The correct interpretation depends on a proper identification of the mystery and an accurate understanding of the nature of the church.

The question of whether or not the Davidic (messianic) kingdom has already begun relates to the answer. Traditional dispensationalists say that it has not begun, since the Davidic kingdom is an earthly kingdom, and therefore Christ will only begin to reign over it when He returns to earth. Amillennialists, covenant premillennialists, and progressive dispensationalists all say that the messianic kingdom has begun, since Christ is now enthroned in heaven.

These groups, however, interpret the nature of the messianic kingdom differently. Some amillennialists say the messianic kingdom is Christ's heavenly rule. Others say that it will be His earthly rule in the new heavens and earth. Covenant premillennialists and progressive dispensationalists say that the messianic kingdom is a two-stage rule. Christ now rules from heaven through the church, and in the future He will return and reign on earth. Thus there is an "already" aspect, and there is also a "not yet" aspect to the messianic kingdom.

If the Davidic kingdom is an exclusively earthly reign of Messiah, then it seems that the church is not just a segment of this kingdom. Messiah would need to be present to reign over this kingdom. Unquestionably He exercises universal sovereignty presently, but this seems to be different from His reign as David's heir over David's earthly kingdom. The church enters into many blessings because of Christ's death, resurrection, and ascension, not because He rules as the Davidic king from heaven now. Some of these blessings are identical to what believers will enjoy when Christ returns to reign on the earth. This should not lead us to conclude, however, that the church is the first stage of Christ's messianic kingdom.

I believe that the mystery in view, here, is the equality of Jews and Gentiles in the church (v. 6).[201] But this is only one mystery concerning the church that the New Testament reveals. Taken together, all these mysteries present the church as a distinct entity in God's plan, and not a continuation or replacement of Israel, or just one aspect of the messianic kingdom. Neither the church, nor the present equal relationship of Jews and Gentiles, was explicitly revealed in the Old Testament, though future Gentile salvation, and

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Gentile blessing through Israel, were. God had revealed His purpose to bless Gentiles along with Jews from Genesis 12:3 onward (cf. Isa. 2:1-4; 61:5-6).

Note that Paul said God revealed the mystery "to His holy apostles and prophets" by the Spirit. He did not reveal the church only to Paul. Ultradispensationalists claim that the church could not have begun before Paul appeared on the scene, since he was the apostle through whom revelation concerning this mystery came.[202]

3:6 This is the content of the mystery (cf. 2:11-22). First, Gentiles and Jews are "fellow heirs" of God's riches that He presently bestows on believers (cf. 2:19; 1:13-14; Gal. 3:29; 4:7). Second, they are "fellow members of the body" of Christ, which is the church (Col. 1:18). Third, they are "fellow partakers of the promise" concerning Christ in "the gospel" (i.e., that whoever trusts in Him has everlasting life; John 3:16; et al.). The mystery is not that Gentiles would enjoy salvation and enter into blessing along with Israel. God revealed that in the Old Testament (Gen. 12:3; Isa. 42:6; et al.). It is that God has joined Jews and Gentiles as equals in one new body, which is the church (cf. 1 Cor. 12:13).[203]

"That Gentiles were to be saved was no mystery (Rom. 9:24-33; 10:19-21). The mystery 'hidden in God' was the divine purpose to make of Jew and Gentile a wholly new thing—'the Church, which is his [Christ's] body,' formed by the baptism with the Holy Spirit (1 Cor. 12:12-13) and in which the earthly distinction of Jew and Gentile disappears (Eph. 2:14-15; Col. 3:10-11). The revelation of this 'mystery' of the Church was foretold but not explained by Christ (Mt. 16:18). The details concerning the doctrine, position, walk, and destiny of the Church were committed to Paul and his fellow 'apostles and prophets by the Spirit' (Eph. 3:5)."[204]

***See*: More about Mystery**



http://markryman.com/BLOG/tag/ephesians/

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Ephesians 3:1-6 – Sacred Secrets

https://redeeminggod.com/sermons/ephesians/ephesians_3_1-6/

Excerpt:

When I first preached this passage years ago, I followed the view that Ephesians 1[?3]:1-13 is a parenthesis in Paul's thought, and that he starts a thought in verse 1, and only picks it up in verse 14 (the repeated phrase "For this reason" provides the primary evidence for this). This approach, I believe, contributes somewhat to missing Paul's entire point.

Paul's primary point in Ephesians can be summarized in one word: "Peace!" Through Jesus, there is peace with God, peace with one another, and together, all of us are working toward universal peace (which includes bringing the principalities and powers back into their proper place).

So Paul's point in Ephesians 3 is that he wants the Ephesian Christians to live at peace with each other.

Why? Well, not only because this is the best way to live and because everybody wants peace, but because the world doesn't know how to attain peace, and if we live at peace with each other, the world will learn how to do so as well. Your life is a sermon to a watching world. By watching us, we show them how to live at peace with each other. (The "watching world" doesn't just include people, but also the principalities and powers.)

Great! But how do we do this? It is impossible to just "get along" with some people. It begins by knowing the love of Christ for you (3:19). That is the first step toward peace. Only once you know that you are loved can you begin to love. And love is the first (and last … and only) step toward peace.

When we approach Ephesians 3 this way, we see that *all* of Ephesians 3 follows perfectly and logically from the truths we have seen from Ephesians 2. Ephesians 2:1-13 is not a tangent, a rabbit trail, or an aside from Paul. It is an answer to an objection that Paul knows his readers are thinking.



So far in this letter, Paul has told the Ephesians that we are all heirs of God, and that through Jesus, God has brought peace to the world.

Yet Paul knows exactly what his Ephesians readers are thinking. They are looking around at the world, and at their own situation, and at Paul's situation, and they are thinking, "We are spiritually rich? We are heirs of God? There is peace through Christ? It certainly doesn't look like it from our perspective. And it certainly doesn't look like it from your perspective either, Paul. After all, you are sitting in prison. That sure looks like you an heir of God and that there is peace in the world. NOT!"

So beginning in Ephesians 3:1, Paul seeks to address this issue. He first of all admits that he is a prisoner. But he immediately shows that he is not a prisoner of Rome, but is a prisoner of Jesus Christ.

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He is exactly where Jesus wants him to be. Following Jesus leads to some strange places, and sometimes, Jesus wants his followers in prison.

Paul goes on to say that he is a prisoner "for you Gentiles." There are two ways of reading this. Remember, of course, that Paul is a Jew, and remember as well that one of the reasons Paul is in prison in the first place is because of the Ephesians. He almost got arrested in Acts 19 when a riot started in Ephesians because of his preaching, but then when Paul went to Jerusalem in Acts 21, he was initially put in prison because the Jewish leaders thought he had brought Trophimus the Ephesian[s] into the Temple where only Jewish men could go (Acts 21:29).

That entire incident of Acts 19–24 is behind everything Paul wrote in Ephesians 2. Paul has written "The dividing wall of separation has come down. There is now peace between Jews and Gentiles. We are all one family in Jesus Christ." And the Ephesian Christians are saying, "Oh really? Well, when you tried that here, and when you tried that in Jerusalem, it got you arrested and almost killed, and now you are sitting in prison. Are you sure you didn't get thumped in the head one too many times, Paul?"

So in Ephesians 3:1, Paul says, "Yes, that is right. I am a prisoner. But I right where Jesus wants me to be. I am in prison for Jesus. And I am also in prison because of you." But this is not a slam on the Ephesians. This is not blaming them. While Paul is saying, "I'm in prison because of you," he is not blaming them. He is saying, "I'm in prison for your sake, to help you, to show you how this whole thing works."

And how does it work for Paul? How can Paul say that he is in prison for Jesus Christ and that Jesus has brought peace to the world even though Paul looks around and sees nothing but stone walls, iron chains, and Roman guards? Paul explain how in Ephesians 3:2-13.

Here are some basic notes on what he says:

Ephesians 3:2. Paul was given a dispensation from God. This is *oikonomia,* a special set of "house rules." These are specific guidelines from God by which Paul lives and functions.

Ephesians 3:3-4. What are these house rules? Well, it's this mystery Paul has already written about. Where? In Ephesians 2. That God has introduced peace to the entire world through Jesus Christ, and Paul is a messenger to the Gentiles about this peace.

Ephesians 3:5. In previous ages, humans have always operated under the "us vs. them" principle, which was a principle of rivalry, violence, and death (cf. 2:1-3). But now we have a new revelation by the Spirit through the prophets and apostles, that all of us are one, and our struggle is not against each other (cf. Eph 6:12).

Ephesians 3:6. Instead of division, strife, and rivalry, we are all one family, fellow heirs of God, recipients of the promises (1:3-14; 2:11-22).

Ephesians 3:7. It is this message that Paul has been proclaiming through his words and works by the power of the Holy Spirit.

Ephesians 3:8. Paul was sent to proclaim these truths to the Gentiles.

Ephesians 3:9. This fellowship of all people has been God's plan and goal from the very beginning of creation.

Ephesians 3:10. God is now making this unity visible through the church! And the principalities and powers are taking notice. They are watching and learning. [But they do not like it, because it means they will lose some of their stolen power. Cf. 1:21-22; 6:10-20). This makes a bit more sense when we realize that "principalities and powers" doesn't refer primarily to angels and demons, but to "the powers that be." That is, to the rules, power structures, and domination system of this world. The world system is set up in

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a way that abuses its power, but God wants all powers to be restored to their proper place, and the first seeds of this are found within the church.]

Ephesians 3:11. This restoration of all things is the eternal purpose of God (cf. 3:9).

Ephesians 3:12. Since this is God's purpose and the goal of Jesus Christ, and is empowered by the Holy Spirit, we can move forward in this purpose with boldness and faith.

Ephesians 3:13. Which explains why Paul is in prison. He is in prison because the powers that be were threatened by him, but ironically, by putting him in prison, Paul now has the opportunity to speak truth to power and present his case before Caesar himself, the ultimate "power" at that time. By Paul's actions, even the prison guards were learning the truths of the gospel. Paul in prison for the gentiles was not a blow to the gospel, but an opportunity for the gospel to shine in the face of the principalities and powers of this world.

Ephesians 3:14-21. Now, therefore, you go and do the same. How? It begins with knowing you are completely loved by God.

Below is the original sermon manuscript from when I first taught this text many years ago… By reading it, and comparing it with the notes above, you can see how my thinking has changed about Paul's message in Ephesians 3.

(The following Outline was borrowed from John MacArthur)

1. The Purpose of our Spiritual Position (Ephesians 3:1-21)
2. Paul's Parenthesis (Ephesians 3:1-13)
3. The Prisoner of the Mystery (Ephesians 3:1-5)
4. The Plan of the Mystery (Ephesians 3:6)
5. The Preaching of the Mystery (Ephesians 3:7-9)
6. The Purpose of the Mystery (Ephesians 3:10-11)
7. The Privilege of the Mystery (Ephesians 3:12-13)

Everybody loves a good mystery.

They love mystery novels. When I was little, many people my age were reading The Boxcar Children, Nancy Drew, The Hardy Boys, and the Bobsy Twins. Of course, those were for children. Today, people are reading books written by Tom Clancy and others.

Even many jobs deal in searching out mysteries. Scientists try to unravel the mysteries of the universe—like how light can be both a wave and a particle. Doctors try to discover the mysteries of the body—like why we have tonsils and how babies die of SIDS. Historians try to uncover the mysteries of history—like what happened to the settlers at Roanoke Island and was there really a city of Atlantis.

Parents, even you try to figure out mysteries at home—although maybe you don't enjoy doing it—like who broke the lamp, and who left the freezer door open so everything melted, and who left your electric drill out in the rain.

We all love mysteries—we like the suspense and the excitement and we get curious about the answers.

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Pastors, Bible teachers and theologians have mysteries too. Actually, all Christians are budding theologians, and at one time or another, in trying to understand the Bible, we all ask one very interesting question. We wonder why God, since he knows everything, why God didn't make the Bible easier to understand!

Right? Have you ever wondered that? Have you ever set out to read through the Bible—as I know some of you are doing this year—or have you ever set out to study through a certain book of the Bible or a certain passage—and after struggling with it a bit, you throw up your hands in frustration and give up?

I know you have. I have talked with several of you who have expressed this exact emotion to me. Why didn't God make it clearer?

We've all felt this way at times. If you have not, either you are much more gifted than any other Christian in the world, or you have not seriously studied the Bible. I'll let you decided which it is.

It has been a mystery for me why God made some of the Bible so difficult to understand. This has mystified me for years, and not until recently have I uncovered the answer to why God didn't make Scripture clearer.

You say, "What is it? What is it?" Well, I'll tell you, but I don't want to spoil the answer about—I want to leave it a mystery—and just like all good mysteries, you have to wait until the end to hear the solution.

The reason I've begun talking about mysteries today, is because Paul spends the first 13 verses of Ephesians 3 talking about one of the mysteries that has been revealed to him. There was a mystery in the Old Testament which no one understood, but which was revealed by God to Paul, and he is not explaining it to us. That is what he spends 13 verses doing.

Today, we only have time to look at the first 6 verses of Ephesians 3. These verses introduce us to a mystery.

Paul is a wonderful writer and thinker, but sometimes he gets off on a tangent which throws everything off. Ephesians 3:2-13 are one of these tangents—these rabbit trails that Paul does so often.

Let me show you. Verse 1 begins a prayer for the believers to understand the purpose of their position in Christ, but then Paul decides to talk about something else for a while. He doesn't get back to his prayer until verse 14—where he repeats the phrase "For this reason."

So the real purpose of our spiritual position will not be explained until Ephesians 3:14-21. Ephesians 3:2-13 are Paul's Parenthesis; his tangent; his rabbit trail.

Let's see how he gets onto this parenthesis by looking at Ephesians 3:1.

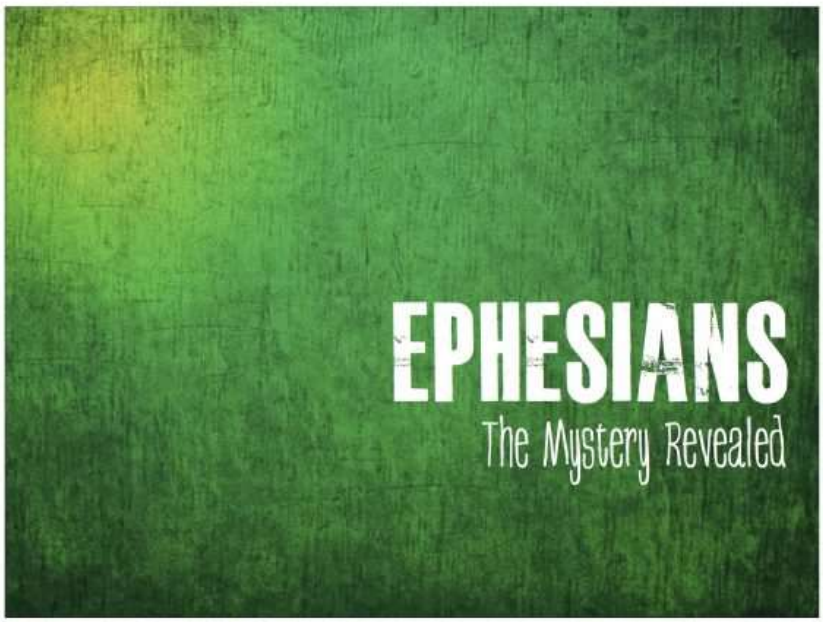
The Prisoner of the Mystery (Ephesians 3:1-5)

Ephesians 3:1. For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles

In Ephesians 3:1, Paul calls himself a prisoner of Christ Jesus for you Gentiles. That is what gets him sidetracked. He decides to elaborate on why he is a prisoner of Jesus Christ for the Gentiles.

continued…

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The reason, as we will soon see, is because of the mystery that was revealed to him. So, in the outline, Ephesians 3:1-5 are about Paul as the Prisoner of the Mystery.

Let's talk about Paul being a prisoner first—as we see in Ephesians 3:1. This was not a figure of speech. We sometimes say, "I am tied to my job" or "I am a prisoner at home." Some men, I hope none of you today, but some men refer to their wives as a "ball and chain" implying that they are chained to their wife and can't do anything fun.

These are all figures of speech. Paul is not using a figure of speech here. He *literally is* a prisoner. You remember that he was arrested in Jerusalem under false charges. He was almost put to death, but was delivered and was put in prison instead. So he really was a prisoner.

But although he is a prisoner, he **literally is a prisoner *of Caesar*;** of emperor Nero in Rome. At the time of writing, he had been in a Roman prison for about 3 years, and in Caesaria before that for 2 years. So while he literally is a prisoner, he is a prisoner of Caesar.

But here, he says he is a **prisoner of Christ Jesus.** Why does he say it this way? This is typical of Paul and is typical of all saints in Scripture. When bad things happen, they focus on the good that can come from it. Paul could have complained and argued and become bitter about his unjust arrest and the false accusations being made against him. Instead, he realized that he was right where God wanted him, and rather than being a prisoner of Caesar, he was a prisoner for Christ.

Because of this, we know from Scripture that he led many of the guards and many of Caesar's own household to personal faith in Jesus Christ. In fact, even 2000 years later, we can be thankful he was in prison, because it is from prison that Paul wrote most of his letters that we now have in our Bibles. Paul did not let a bad situation get him down, he used the bad situation to glorify God.

Next in Ephesians 3:1, Paul says that he is a prisoner of Jesus Christ **for you Gentiles.** Paul is saying that the reason he is prison is because of the Gentiles.

Some of you are thinking, "Pastor Jeremy, What does that mean? How is Paul a prisoner because of the Gentiles?" Well, if that's your question, then you're in luck. That is what Paul goes off on a tangent about. In fact, he spends the next 12 verses explaining how he became a prisoner for the Gentiles.

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Ephesians 3:2. if indeed you have heard of the dispensation of the grace of God which was given to me for you,

Take the words, **If indeed you have heard** first. Another way of translating these would be, "Surely you have heard," or "I know you have heard. " Paul had lived with them for almost three years, and remember, it was because a Gentile member from the Ephesian church was traveling with Paul that he was arrested in the first place. So of course they had heard. Paul is simply reminding them about his calling.

The word **dispensation** is a word we don't use very much anymore. We saw it previously though in 1:10. The Greek word is *oikonomia. Oiko* means house, and *nomia* means law, so *oikonomia* means "law of the house." It is the rules by which a house or business is governed. Synonyms could be "management, stewardship, or an orderly arrangement."

In Ephesians 3:2, Paul says that a dispensation was given to him, and so we could say, as some of your translations do, that he was given a stewardship—he was made a *steward* or a *manager* over a certain task or responsibility.

What was this task? Well, the verse says that he was a steward **of the grace of God which was given to me for you.** Paul was sent by God to declare salvation to the Gentiles. We know from the rest of Scripture that Paul was the apostle to the Gentiles. He was the person God chose to take the good news of salvation to all those who were not Jews.

If you are here today, and you are not a Jew, then you are a Gentile, and since you are Gentile, Paul is writing to you. Though he lived and wrote almost 2000 years ago, Paul's message is still for you and still applies to you. This was Paul's task—his dispensation—what he was made a steward of, and which, he diligently carried out. Paul understood that when God placed him here, He was given a purpose; a task to carry out. When he discovered what that task was, he performed it as completely as he knew how.

He was given a task by God, and he faithfully carried it out. He talks more about it in Ephesians 3:3-4.

Ephesians 3:3-4. how that by revelation He made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ),

Here is the first mention of them mystery God revealed to Paul!

A mystery in Scripture is not exactly like a mystery in a novel or a mystery movie. A Biblical mystery is a truth that was always present within the pages of Scripture, but was just hidden. We could call them "sacred secrets." They are truths known by God, and most likely mentioned in Scripture, but they are nevertheless hidden from our understanding. God will reveal them in His time, when He wants us to learn them.

Many people today talk about receiving special revelations from God and understanding hidden mysteries. I talked with a man who thought he had a revelation. He was doing some construction, and in the process had left some board lying on his lawn for a week. When the construction was done, he went to clean up the boards, and he noticed that the grass underneath them had turned white. It looked dead.

But as he let the sun touch the grass over the next few days, the grass grew back healthy and green. He realized that this is like some Christians. We have things in our lives which impede our growth. If we remove them, we will continue to grow. This was his "revelation."

But that is not a revelation. A revelation is divine truth not previously known. He didn't have a revelation—he had a good illustration for a truth already known—a picture for a truth everybody knows.

Paul did receive a revelation. He was studying the Old Testament (revelation always comes from Scripture), and God revealed to him a mystery. What was this mystery that God revealed to Him?

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In Ephesians 3:3-4, Paul mentions that he already wrote to them about this mystery. Where did he do that? He did it in two places already, in Ephesians 1:9-10 and Ephesians 2:11-22. He continues to explain that this mystery was not previously known.

Ephesians 3:5. which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:

In other words, this mystery was hidden in times past, but is now clearly seen. In theological terms, this is called progressive revelation. Progressive revelation is when God takes something he has previously said, and elaborates on it. He makes it clearer. He sheds more light on it. He reveals more.

Paul is saying in Ephesians 3:5, "It has always been there within the pages of Scripture, but somehow, we did not see it until recently, when God revealed it by the Holy Spirit to His apostles and prophets." Paul says here in Ephesians 3:4-5 that this is the mystery was shown to him. It was hidden in Scripture, but now it has been revealed.

Other mysteries in Scripture that have been revealed are the fact that Christ has two comings. He came once as a servant; He is coming again as a king and a judge. People in OT times did not know this. The Trinity was a mystery. OT saints did not know about the trinity. The fact that Jesus came as a lowly carpenter, and came as Savior of the whole world is another mystery. The Jews in the OT thought He would come as a king and only for the Jews.

But none of these are the mystery that was revealed to Paul. The mystery that was revealed to Paul is explained in Ephesians 3:6.

The Plan of the Mystery (Ephesians 3:6)

Ephesians 3:6. that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,

This is what the mystery was. To us, it seems pretty clear. We say, "That's not much of a mystery." But for the average Jew in Paul's day, this was an amazing and controversial idea (Acts 10-15; Galatians). The mystery which was revealed to Paul was that **the Gentiles should be fellow heirs, of the same body, and partakers of His promise**!

Previously, only the Jews were heirs. Only the Jews had promises and covenants from God. Only the Jews were allowed near to God. Only the Jews had forgiveness of sins from God.

But now they are being allowed in. Now they are being grafted into the body. Now they can partake—or share—in the promise of God! This is the mystery. It seems clear to us, but that is because it has been revealed to us.

Jews who lived prior to Paul did not see this clearly. "No one knew the full meaning of God's promise to Abraham that "in you all the families of the earth shall be blessed" (Gen 12:3) until Paul wrote, "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, 'All the nations shall be blessed in you'" (Gal 3:8).

"No one knew the full meaning of Isaiah's prediction, "I will also make You a light of the nations so that My salvation may reach to the end of the earth" (Isa 49:6), until it was explained by Paul to mean the offering of the gospel of Jesus Christ (the Messiah) to the Gentiles as well as the Jews (Acts 13:46-47)."[1]

We say "How could they not understand this?" The answer is that for OT Jews, it was still future! It is like our view of the future. The future—even though certain things are known from Scripture, is still a mystery to us. Paul says in 1 Cor. 13:12, concerning the future, that now we see in a mirror dimly.

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It is like after you get out of a shower, and the mirror is covered with steam. You can barely see yourself. That is what the future is like. We can see a hazy outline in Scripture, but it will not become clear to us until we see it happen. When it does, we will wonder how we ever missed it.

That's how it was for the Jew prior to Paul. They saw bits and pieces of how the Gentile fit into God's plan, but God revealed it clearly to Paul, and he in turn taught it to others.

The plan of the mystery in verse 6 was to include the Gentiles as heirs, into the body and promises that previously belonged only to Jews. How does this happen? He says here in verse 6 that it was **through the gospel** that the Gentiles were included.

The gospel is the means or the instrument by which the Gentiles would be grafted in. The mystery was not that they could be saved, rather it was that through the gospel, Gentile believers would become one new man with the Jewish believers. Jesus Christ came as the Savior of the entire world, but only those who believe in Him alone will be saved.

And if you have believed, then you are part of this mystery that Paul is so excited about. You have been included in the promises, and become fellow heirs. It is a wonderful place to be.

We've talked about mysteries this morning—the mystery revealed to Paul. Does it ever bother you that God even has mysteries? That God has "sacred secrets?" Does it ever bother you that God doesn't reveal everything all at once? Does it ever frustrate you that God didn't make the Scripture's clearer—more plain—more easily understood? It does me.

You know, He could have, being the sovereign God that He is, he could have laid it out a lot more simply. Why is there this need for mysteries and withholding information, and only giving us light for one step at a time? Why did God choose to do thing this way? It's terribly frustrating, isn't it? Terribly confusing.

The answer, I believe, can be found (as always) in looking to Christ. Christ said over and over that if you know Him then you know the Father also. In other words, Christ does things the same way God the Father does things.

What was Christ's main teaching method? That's right—parables—stories.

Have you ever stopped to wonder why Jesus told parables? Jesus told parables for one main reason. The reason shocked me when I first heard it.

I often hear preachers and pastors say, "Jesus used parables, why don't we?" They teach that Jesus used parables because people love stories, and because it makes the point more memorable.

Armed with that logic, these pastors come week after week to the pulpits in our churches across the land with nothing but a bunch of humorous stories, witty anecdotes, thoughtful quotes, colorful analogies and funny jokes. Sometimes there is a Scripture reference or two thrown in for good measure.

It is my conviction that this is not preaching—though it may be very interesting to listen to, this is not preaching, it is entertainment. God has not called Pastors to entertain, but to preach the Word.

So preaching as some pastors do, though done with good intentions because it is similar to the way Christ taught, has gone wrong because the starting premise was incorrect. They want to imitate Christ's methods, but they never stopped to ask why Christ used the methods that he did.

They believe that Jesus told parables to make his point clearer. But do you want to know *why* Jesus told parables? He told us why. Do you know why? Maybe you can guess why.

Have you ever tried to read and seriously understand Christ's parables? I, for the most part, unless Christ explains exactly what he means by his parable (which he does sometimes), I am often completely and utterly confused by what he is saying.

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Take Luke 16:1-13 for example. A rich man had a money manager who was wasteful, so just before the rich man fired his money manager, the manager went out and cut in half the debt that everyone owed to the rich man. When the rich man found out about this dishonesty, he was not angry, as any of us would have been, he was impressed, and praised the dishonest manager.

Jesus kind of explains what he means there, but this parable—like many others, has always baffled me. What does Christ mean? It takes lots of study and prayerful research to understand what Christ is talking about.

So why did Jesus tell parables? Are you ready for this? The answer is that He told parables to confuse people! He told parables to confuse people! Don't take my words for it, He said it himself!

In Matthew 13:10-15, He has just finished telling a parable, and his disciples had no clue what he was talking about, and so they come to him—out of frustration I'm sure—and say, "Why do you speak to the people in parables?" In other words, they're saying, "We don't understand you either. Would you knock it off?" (cf. Matt 15:15; Mark 4:34; 7:17; Luke 12:41; John 16:29).

Jesus answers them and says, "The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them…This is why I speak in parables: "Though seeing, they do not see; though hearing, they do not understand. In them is fulfilled the prophecy of Isaiah: "You will be ever hearing but never understanding; you will be ever seeing but never perceiving…"

Along with the parables, this passage in Matthew has always bothered me. Why would Jesus use parables if they intentionally left people in the dark? It is only recently that I have discovered one possible answer. The answer for why Jesus told parables if he knew they only confused people is the same answer to why God has mysteries in Scripture, it is the same answer to why God didn't make the Bible clearer.

The answer is that God wants us to seek him. He gives us just enough knowledge, and just enough clues that it will spark our curiosity, to leave some suspense, some mystery. Those who want to learn more, will dig deeper, will press on, will investigate more. Just like a private investigator trying to solve a mystery, God wants us to chase after Him. If we do, Matthew 7:7 says that those who ask will receive, those who seek will find, and those who knock, the door will be opened.

God has mysteries, and Jesus told parables, so that those who wanted to learn more would step out in faith, one step at a time, and seek to learn more. But those who didn't want to learn more would be left in the dark, without knowledge, without a relationship, without the joy that comes from discovering truth.

God and Christ are master teachers. The best teachers are those who use suspense and curiosity—mystery—to get the student to learn on their own. The worst teachers are those who just lay out the information and say "take it or leave it." No one learns that way. You learn best when you discover it for yourself.

So the question now is, "What kind of student are you?" One that gives up because God speaks in parables and mysteries? One that throws up his hands in frustrations because God didn't make it clearer? One that throws a tantrum because he didn't get a copy of the test with all the answers before he had to take it?

Or will you be one that presses on and digs to find the deeper things of God. Yes, it takes work. Yes, it's hard. But then, very often, the most precious jewels are only found deep down.

So what are you going to do? God uses mysteries and parables to see how you will respond. Only as you dig, and seek, and knock, and search, will he reveal to you the answers. And once you begin, you will feel the excitement of the discovery, and you won't be able to stop. You will become the Indiana Jones of the Bible—seeking clues, dodging attacks from the enemy, asking questions…discovering mysteries.

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God has placed them in His Word. Paul found one and is sharing it with us. He continues to explain what he found in verses 7-13.

[1] MacArthur, chapter 8, plan.

Ephesians 3:7-13 – The Mystery Ministry

https://redeeminggod.com/sermons/ephesians/ephesians_3_7-13/

Excerpt:

To properly understand Ephesians 3:7-13, I highly recommend you go back and read the sermon manuscript on Ephesians 3:1-6, especially my opening comments about how my thinking has changed over the years about this important passage.

1. **The Purpose of our Spiritual Position (Ephesians 3:1-21)**
2. **Paul's Parenthesis (Ephesians 3:1-13)**
3. **The Prisoner of the Mystery (Ephesians 3:1-5)**
4. **The Plan of the Mystery (Ephesians 3:6)**
5. **The Preaching of the Mystery (Ephesians 3:7-9)**
6. **The Purpose of the Mystery (Ephesians 3:10-11)**
7. **The Privilege of the Mystery (Ephesians 3:12-13) [1]**

Life is full of mysteries.

How is it that you can put twelve pairs of socks into the washing machine with all your other clothes, and when you take them out, there are only eight socks and none of them match?

Why is it that the traffic lane or grocery check-out lane which you are in, although it is the shortest, always goes the slowest?

Why is it that the slice of bread with peanut butter on it never falls off your plate in the kitchen – but waits until you are in the living room? And how come it always falls peanut-butter side down?

Why is it that we drive in a parkway, but park on a driveway?

Mysteries.

Here's a current mystery from television commercials: "What is mlife?" If you have seen these commercials, then you know what I am talking about. Some company has come up with an ad campaign where they are advertising something, but don't tell us what it is. At the end of the commercial, they simply say, "What is mlife?" I'm sure nearly everyone who has seen the commercials has been curious. I'm sure that we will be told soon what mlife is and why we can't get by without it.

There are mysteries that are more serious as well. For many people, what happens after death is a mystery. That's an important one to figure out before you die.

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For thousands of years, philosophers have argued over the meaning of life. What is the meaning of life? Is it just to have as much fun and get as many toys as you can before you die? Is that what life is all about? Or is it to give up all your possessions and go off and live in the desert by yourself? Is there some meaning to life beyond ourselves?

Christians, for hundreds of years, have said that the purpose of life is to glorify God and enjoy him forever. I can't argue with that. I think it is true. But I have to ask myself. Why did God make us? God is perfect as He is. He doesn't need more of anything. He doesn't need more knowledge. He doesn't need more joy. He doesn't even need more glory. In other words, He doesn't need humans. Even though the chief end of man is to glorify God and enjoy Him forever, this still doesn't answer the question of "Why God chose to create us in the first place."

Have you ever wondered why you exist? Do you ever ask yourself why you are here? Why God made you?

I want to suggest today that it was more than just for His glory. Ultimately, yes, but He didn't create the universe just because He could. There was another reason. A second purpose. Maybe we'll never know the full answer, but Ephesians 3 suggests a reason.

This passage is the last part of Paul's parenthesis. In Ephesians 3:1, Paul began to tell his readers something, but then he got sidetracked onto a rabbit trail, which is found in Ephesians 3:2-13.

The main idea of Paul's parenthesis is the mystery that was revealed to him. Ephesians 3:1-5 explains that Paul was a Prisoner of the mystery, and in Ephesians 3:6, the Plan of mystery. The mystery is that God had joined the Jewish and Gentile believers into one body. Where before there was separation, now there was unity. Together, they were one new man.

The rest of the mystery is found in Ephesians 3:7-13. These verses are the continuation of Paul's Parenthesis about the mystery revealed to him in Christ. We've seen the prisoner and the plan of the mystery, Paul explains in Ephesians 3:7-9 the Preaching of the Mystery.

The Preaching of the Mystery (Ephesians 3:7-9)

Ephesians 3:7. … of which I became a minister

This points us back to verse 6 where Paul presented the Plan of the mystery. He's continuing to talk about this mystery. The word **minister** comes from the Greek word *diakonos*. It is possible that the word has it's origin in a similar Greek word, *diakonis*, which means "running through dust."[2] In the Roman world, servants would run errands for their masters through the dusty streets, and often times, when the masters went on journey's the servants would trot along in the billowing dust behind the master's horse and body guards.

The word *diakonos* can also be translated servant or deacon. You have all heard of deacons right? This is where that title comes from. A deacon is someone who serves in the church. They are those men and women who have the God given ability to see what needs to be done and do it – no matter how menial. They are wonderful people to have in a church – deacons and deaconesses. The Greek word is *diakonos* – someone who runs through the dust.

That is Paul's picture of himself in Ephesians 3:7. He calls himself a *diakonos*, a minister. He was a minister **according to the gift of the grace of God given to me by the effective working of His power.**

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Paul is just saying that this ministry was a gift given to him by God. The term **effective working** is the Greek word *energion* from which we get our word energy, and the word **power** us the Greek word *dunamis* from which we get our word dynamite. God was working in Paul with energy like dynamite to carry out the task given to him.

Ephesians 3:8. To me, who am less than the least of all the saints, this grace was given,

In Ephesians 3:7, Paul said he was a minister, a servant running through the dust. Here, he says that he is the least of all the saints. The term least could also be translated very small, quite unimportant, or insignificant.[3] The best translation is exactly what we have here in the NKJV. It is not just that he was the least of all the saints, but he was less than the least.

He wasn't just saying this; this wasn't false humility. Paul really believed it. In 1 Timothy 1:15 he states a similar idea when he calls himself the chief of all sinners. In 1 Cor 15:9, he is the least of the apostles.

I don't think Paul was one of those who was proud of his humility. He wasn't the type to brag about his humility. He said things like this, because he was convinced of how great a sinner he was. He remembered all that he had done to persecute and destroy the church in his former years, and it weighed on him. Yes, he knew that he was forgiven and that all of his sins were washed away by the blood of Christ, but he knew that he didn't deserve it.

A lot of Christians think that the more mature you become and the closer to God you get, the less you sin. While this is true, as you mature, it will seem to you that the very opposite is happening. I think that the closer we get to God, the more aware we become of how sinful we really are. It's like light – since God is light. The closer you get to a light, the brighter the light becomes, and the more flaws the light reveals.



This is why assurance of salvation should never and can never be based on your works. Assurance of salvation is based on Christ and what He has done for us, not on ourselves and what we have to do. If you are basing assurance on your works, you will never have it because as you mature in your Christian walk, if you are honest, you will only think you are getting more and more sinful. This is what we see with Paul here. He calls himself the least of all the saints – because he is convinced of his sinfulness.

Nevertheless, Paul accomplished quite a bit, didn't he? So what separates us from Paul? In my opinion, nothing except willingness. You know, if the truth were to be known, I think Christians today have greater opportunity and greater possibility to serve God than Paul did. I have heard some Christians, when confronted with their lack of activity and dedication say, "Well, I'm not Paul." That's exactly right. You're not Paul. The difference between him and you is that you have more opportunities and more resources than he ever had.

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The reason God used Paul so much is because Paul was willing to do what he could. He says he was the least of the saints and the chief of sinners, but we see how God used him anyway. If God can use Paul, God can definitely use you – if you are only willing and ready. The rest of verse 8 and on into verse 9 tells us what ministry God gave Paul.

Ephesians 3:8-9.that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what *is* the fellowship of the mystery,

Paul's God given task was to preach. These verses show us the two things he was to preach. First in Ephesians 3:8, he was to preach to the Gentiles **the unsearchable riches of Christ.** This is the truth found in chapter 1 of Ephesians. Second, in verse 9, he was to preach about the **fellowship of the mystery** which is the truth found in Ephesians 2.

The word **unsearchable** means that these riches of Christ are so great that they cannot adequately be explained or even understood. They are beyond finding out. They are without explanation or definition. You cannot fully explore them. You cannot delineate them. They are beyond description. They are beyond enumeration. You cannot catalog them. You cannot create in inventory list.

Let me put it another way. How many waves are on the ocean? The answer – if there is one – is that there are an infinite number of waves, because they just keep on coming. It is the same with the riches that we have in Christ. We cannot number them because they just keep on coming. You think the Duracell battery never stops? Just think about the riches in Christ. They truly are without end.

Paul mentioned some of the riches we have in Christ in Ephesians 1, but when compared with what Christ still has for us, Ephesians 1 is like a single snowflake in comparison to all the snowflakes that have ever fallen and ever will fall.

The unsearchable riches of Christ was the first thing he preached, the second, as we saw in Ephesians 3:9 is the **fellowship of the mystery.**

Remember Ephesians 2? Even though we were sinners and separated from God and each other, Christ came and brought us all together into one unified body. This is what Paul preached.

Since Paul preached it, does this mean that Paul made it up? No. The rest of Ephesians 3:9 says that this message originated with God when he created the universe.

Ephesians 3:9. which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;

Remember, according to Ephesians 3:5, this mystery was hidden for ages and generations, but was made known by the Holy Spirit to God's apostles and prophets. Paul here in verse 9, wants to make sure that we realize that this mystery was NOT an invention of Paul's, nor was it a sudden decision by God. It was God's plan from the very **beginning of the ages.** It was **hidden in God**, meaning we didn't know it, but God had it planned from creation.[4]

Many things are for God to know and his creatures to find out (Prov. 25:2). But when he does reveal things to us, as he did here to Paul, it is our responsibility to shout them from the rooftops, to share it with all who will hear. This is how the Gospel message should be for us. God did not give us the Gospel of Salvation so we could hoard it and hide it, but so that we could share it and shout it.

That is what Paul did here with the mystery revealed to him. Paul, the prisoner of Jesus Christ, was revealed the plan of the mystery and as a result he preached about this mystery to all. Paul's God-given task was to preach to the Gentiles the mystery revealed to him in Christ.

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What is the meaning of life? Here is the first part. This is an answer *individually* – for each one of us. God has a plan, a goal, a specific purpose in mind for each one of us, and our goal, our task, is to discover what that is, and do it. When you do, you will have an impact upon this world as great – or ever greater – than Paul's.

I believe it was Charles Spurgeon who said that the world has yet to see what God can do through one woman or one man who is totally committed to God. Maybe you will be the one to show the world what this looks like.

Paul's parenthesis has so far explained why he is a prisoner, what the plan of the mystery revealed to him was, and how he individually was called by God to preach to the world about this mystery, Jews and Gentiles. But he still has not told us what the purpose of the Mystery was. Why God chose to join Jewish and Gentile believers into one body – the church.

I mean, have you ever wondered why the church exists? Yes, we're supposed to make disciples of all nations. Yes, we are supposed to worship and glorify God. Yes, we are supposed to be loving communities where people can be supported and encouraged.

These are all things we do. But verses 10-11 of chapter 3 tell us why. These verses are the Purpose of the Mystery. The Purpose of this new unity we have in the church. It will surprise you.

The Purpose of the Mystery (Ephesians 3:10-11)

Ephesians 3:10-11. to the intent (another word for intent is purpose, so here we have the purpose of the mystery) that now the manifold wisdom of God might be made known by the church to …all those in the world who are not yet saved…Is that what your Bible says? NO! Look at it. that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly *places,*

What does that mean? Well first, we need to know who or what the principalities and powers in the heavenly places are. Principalities is the Greek word *archais,* and refers to princes of chiefs among the angels and demons. It is used also in 1:21 and 6:12. (cf. also Col. 1:16; 2:10, 15; 1 Cor. 15:24; Rom. 8:38)

Powers is not *dunamis*, the power of God which we saw in verse 7. Here, the Greek word is *exousias.* It means celestial rulers and authorities, like angels, archangels, and demons (Eph. 1:21; Col. 1:16; 2:10, 15; 1 Pet. 3:22; 1 Cor. 15:24.) So now that we know who the principalities and powers are – they are angels and demons – what does this verse teach? It says that the church is teaching them about the manifold wisdom of God.

Do you comprehend what Paul is saying? This is unbelievable! God has created the church so that we could teach angels and demons!

The words of the famous song are true. "We are standing on Holy Ground, and I know that there are…*angels*…all around." When we meet as a church, there are angels watching, listening, and learning. They are getting out their pencils and their pads of paper and taking notes. 1 Peter 1:12 says, concerning the things God has revealed to the church that "even angels long to look into these things." They long to learn the things we get to learn!

Do you long to learn? Do you eagerly look forward to Sunday morning, and your daily devotions, and a small group Bible Study? The angels long to look into these things. And Ephesians 3:10 says that they learn from us as we look into them. The rest of Scripture teaches that they are here, observing our worship (1 Cor. 11:1-10), and that they observe our work and our witness (1 Tim. 5:21; 1 Cor. 4:9-13; Luke 15:10; Luke 12:8-9; Mt. 16:27).[5]

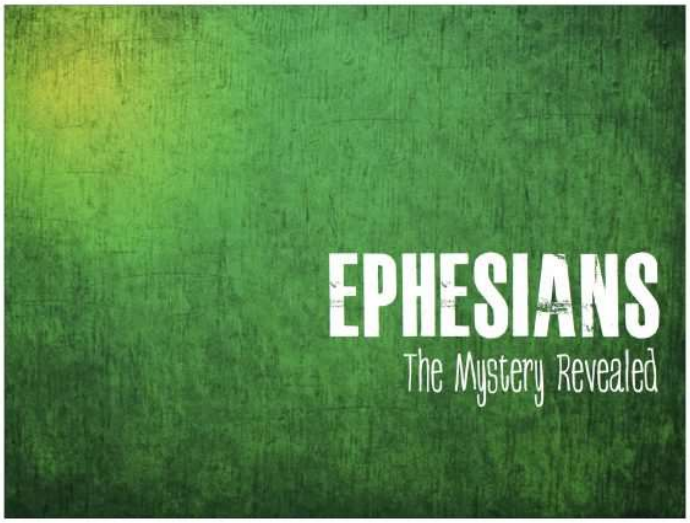
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So, what is the meaning of life in the church? Why does the church exist? Why did God decided to unite Jews and Gentiles into one body in Christ? The reason, according to Ephesians 3:10 is to teach the angels and demons.[6]

But the question still is…Why?…Why? Ephesians 3:10 says God is teaching them about His manifold – or his many faceted wisdom, but it does not tell us why or exactly how we do this.[7]

There are hints throughout Scripture that the reason God created the world and the reason the church exists is to teach the angels something. God did not create us simply because he was lonely or because he wanted to bring himself more glory. God created the world and the church to be a graduate school for the angels and demons. To my knowledge, Scripture does not specifically tell us why, and we will not fully know until we get to heaven – and maybe not even then. But, just like all mysteries in Scripture, there are hints.

Scripture tells us that Christ's death and resurrection were not for the angels (Heb. 2:14-16; 1 Pet. 1:12.) The book of Revelation tells us about the future of Satan and his minions – they are going to be cast into the Lake of Fire. But still, aside from the hints here and there – maybe some of you know more than I, and if so, I would love to learn from you – to my knowledge, it is a Scriptural mystery what exactly we are teaching the angelic realm – what exactly the lesson is that God wants them to learn.



Joseph Dillow, the author of the excellent book *The Reign of the Servant Kings* gives one possible solution in the prelude. He writes:

"A universal tragedy had occurred. The Morning Star, known as Lucifer, God's perfect one, full of wisdom and beauty, the angelic being whom God had appointed as ruler over the ancient cosmos…had fallen….Lucifer had been given everything. Yet he became proud. He concluded that God's gifts were more important than the giver, that dependence upon God and obedience to His revealed will were not necessary. He became the Satan, God's adversary. He was cast to the earth…

"…And the angels looked on, and the Lord declared: 'We shall give this rebellion a thorough trial. We shall permit it to run full course. The universe shall see what a creature, even the greatest can do apart from God. We shall set up an experiment, and permit the universe of creatures to watch it…In it the spirit of independence shall be allowed to expand to the utmost. And the wreck and ruin which shall result will demonstrate to the universe, and forever, that there is no life, no joy, no peace, apart from complete dependence upon the Most High God, possessor of heaven and earth.'

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"And God said, 'Let there be light,' and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light "day" and the darkness he called "night." And there was evening and there was morning – the first day.

"'At last!' thought Michael, God's archangel. 'Our Lord will once again rule here!'

"Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.'

"'But,' said Michael, 'what is this? A man? This creature is so weak, so inferior to…Satan. Why has the King placed HIM in…Satan's world and told HIM to rule there. How can such an insignificant creature, much lower than the angels, possibly accomplish the divine purpose. Surely a great mistake has been made!'"[8]

The book continues from there. The book is not a story. It is a book explaining how God has set up the world so that those who serve him will reign. Those who the least will become the greatest. Greatness does not come through pride and conquest, but through service and humility. That's the lesson Joseph Dillow says we are teaching to the angels.

And it very well could be. But whatever God is trying to teach, them, look in Ephesians 3:11 at WHEN he made this his goal.

Ephesians 3:11. … according to the eternal purpose which He accomplished in Christ Jesus our Lord,

In Ephesians 3:9, God's plan of the mystery was from the beginning of the ages, that is, from the beginning of time, or from the beginning of creation. Here in Ephesians 3:11, God's plan to teach the angels and demons was according to the eternal purpose of God. This purpose to teach the angels is *logically prior* to God's purpose of uniting Jews and Gentiles.

Do you want to know what this means? This verse tells us that *the church is the central goal of history.* The church is the eternal purpose of God for human history. The church is *the reason* the universe was created![9] Think about that. What level of importance do you place on the church? If you were to make a list of your top ten priorities for this week, where would church come in on the list? Would church even be on your list?

On God's list of priorities, the church is number 1. God's reason for creating the universe was to create the church – the mystery kept hidden for ages and generations. And the purpose of the church was to teach the angels.

So that is the purpose of the mystery. We've seen the prisoner of the mystery – Paul. The Plan of the Mystery, to unite Jews and Gentiles, the Preaching of the Mystery to the world, and the Purpose of the Mystery – to teach angels and demons. And all of this is accomplished through Christ's church.

We now look quickly at the final point of Paul's Parenthesis – the Privilege of the Mystery.

The Privilege of the Mystery (Ephesians 3:12-13)

Ephesians 3:12. in whom we have boldness and access with confidence through faith in Him.

Ephesians 3:12 is quite clear. The privilege we have in Christ is that we can have boldness to come before God in prayer. We have access (cf. 1:18) to the throne of grace. We can come before God with

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confidence that he hears us (Heb. 4:16; 10:19; 1 Jn 5:15). All of this, again, like everything we have in Christ, is (at the end of verse 12) ours through faith alone in Christ alone.

Ephesians 3:13 is the conclusion of Paul's parenthesis.

Ephesians 3:13. Therefore I ask that you do not lose heart at my tribulations for you, which is your glory.

Remember, he began in Ephesians 3:1 by talking about how he was a prisoner of Jesus Christ for the sake of the Gentiles. That might be a troubling thought for them, so he has spent several verses assuring them that what he is going through is not a bad thing, but it is exactly what God wants.

Therefore, Paul asks them not to lose heart because of his tribulations, his trials, his troubles, because, he says, they are for your glory. He's saying, "Yes, I am a prisoner, but I am a prisoner because I did what God wanted me to do – namely, share the Gospel with you. If I was not in prison, you would not be saved, because I would never have come to and shared the Gospel with you. My tribulations are for your glory."

I think the lesson from these 13 verses that we looked at last week and today is simple. It is this: God opposes the proud but gives grace to the humble (1 Pet. 5:5; Jam. 4:6). We see it in the life of Paul, and we see it in what God is trying to teach the angels. Paul was very humble. He refers to himself as a prisoner, as a minister, a deacon, someone who runs through the dust, and he refers to himself as the least of all the saints. But God exalted Paul. God gave grace to Paul to carry out a world-wide ministry to the Gentiles. God gives grace to the humble.

On the other hand, in this passage, we have the principalities and powers. Somewhere in their past, some of them became proud and haughty. Led by the Angel of Light, they rebelled against God. But God opposes the proud, so now all of them, those who fell and those who didn't are being taught a lesson by God through us.

So the question then for us is twofold. First, are you humble enough to be used by God? This is a trick question. I do not think we can ever know if we are humble enough. The person who says they are humble enough, obviously is not. So the goal is to ask God to use us despite our pride, and to teach us to rely on him more than on ourselves.

The second question is "What are you teaching to the angels and demons? When they look at you, what do they see? As they attend this church, as they listen to you singing, as they watch you sitting there, listening to me – what do they learn? We always say that Christ is watching us, but we have seen today that the angels are too. Are your actions and thoughts teaching the angels the lessons God wants them to learn?

It has been popular among Christians in years past to ask themselves "What Would Jesus Do?" There were bracelets and T-shirts and all sorts of things that went along with this. This week, I want you to do something different. As you go about your day – to school, to work, or as you interact with your family and friends – ask yourself constantly "What am I teaching the angels?" As they look over your shoulder at what you read, as they sit down on the couch next to you and watch what you watch on television, as they drive in the car and listen to what you listen to – what are they learning from you?

Does your life reveal the truth that "He who is least among you will become the greatest, and He who is the greatest will become the least? That the "first shall be last, and the last shall be first"? Our audience is not just God, we also have students who watch everything we do. What are you teaching them?

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[1] outline borrowed from John MacArthur.

[2] Zodhiates, 430.

[3] McCalley, 30.

[4] This is an excellent verse in defense of Molinism (The Middle Knowledge of God). This verse does *not* say that this was God's plan from before creation, it just says that it was God's plan from creation. Prior to creation, there were innumerable worlds which God could have created. He scanned the possibilities, picked one he liked, and created it. It is this moment of picking to the logical next step of creating that verse 9 is talking about. See *The Only Wise God* by William Lane Craig.

[5] C. Fred Dickason, *Angels: Elect and Evil* (Chicago: Moody, 1975), 108.

[6] It is true that we exist to worship and evangelize, but these things just bring more people into the church, which is circular reasoning if we are looking for an ultimate reason for the church. God didn't create the church so the church could get more people into the church. That is silly. These functions we do as a church have the overriding purpose of teaching the spiritual realm.

[7] Snodgrass, 168.

[8] Joseph Dillow, *The Reign of the Servant Kings* (Hayesville, NC: Schoettle, 1993), 1-3.

[9] Stott, 129.

"Paul on the Unity of the Church" by N.T. Wright - Session One (2014)

Why Unity Mattered to Paul

https://www.youtube.com/watch?v=1NZ2epO9cjI [Video]

Galatians 2, 1 Corinthians 8-10, etc.

"Paul on the Unity of the Church" by N.T. Wright - Session Two (2014)

Path to Unity: Messiah and the Spirit

https://www.youtube.com/watch?v=cnB0j0HQa8Q [Video]

Ephesians esp. Chapter 3 (e.g., verse 10,); 1 Corinthians 8-10, Romans 14, etc.

***Return to*: Ephesians Highlights (by Chapter, Main Menu)**

Ephesians TOC
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Ephesians 3:14-21 Power and Love [NTWEPH Chp 6]

Love and power, power and love; these are the themes of perhaps two-thirds of the novels, plays and poems ever written. The love of power has laid waste continents and empires. The power of love has driven weak people to do powerful things—and, not infrequently, powerful people to do foolish things. These are the forces which shape our lives, our homes, our countries, our politics, our world.

Read Ep 3:14-21. Power and love are the themes that run through the great prayer that Paul prays for the young Christians to whom he is writing. What is Paul's frame of mind when he prays this prayer (vv. 14-15)?

There is nothing perfunctory about Paul's worship and prayer. One gets the sense, here and elsewhere, that his life revolved around it. This, we may suppose, is part of the secret of the extraordinary power that seemed to flow through his preaching, his pastoral work and his writing.

The church in the Western world has perhaps allowed itself to be lulled into thinking that prayer and action are at opposite ends of the scale of Christian activity. On the contrary. Those who want their actions to be effective for God's kingdom should redouble their time and effort in prayer. Prayer brings together love and power: the relation of love that grows up between God and the person who prays, and the flowing of power from God to, and especially *through,* that person.

That is what Paul's prayer here is all about. Essentially, it is a prayer that the young Christians may discover the heart of what it means to be a Christian.

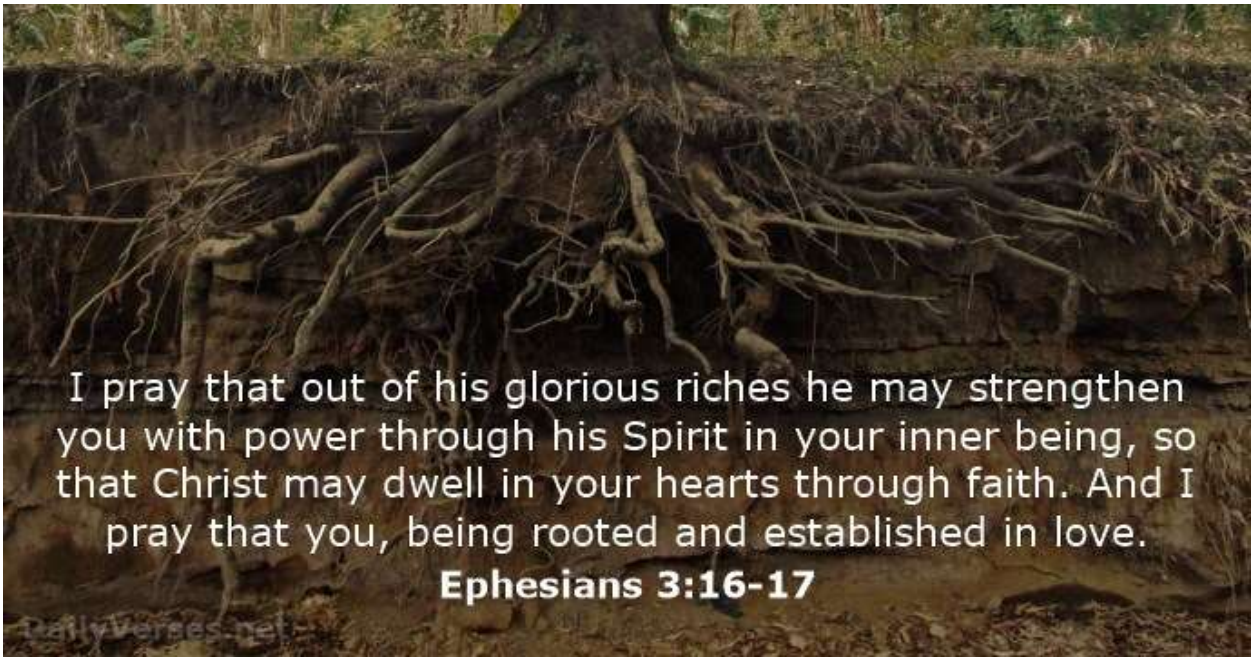
What characterizes someone in whom King Jesus dwells?

> People talk easily, perhaps too easily, about "inviting Jesus into your heart," or "having Jesus in your heart." The danger here is that it's easy for people, particularly when they are soaked in the culture of Western-style individualism, to imagine that being a Christian consists simply in being able to feel, or believe, that Jesus has somehow taken up residence within. In fact, Paul speaks far more often of Christians being "in Christ" than of Christ being "in Christians." It's important to see our individual experience within the larger picture of our membership in God's family in the Messiah, within the worldwide plan Paul has been talking of in these three chapters.

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https://dailyverses.net/ephesians/3/16-17

Prayer for Power (Ephesians 3:16-18)

https://redeeminggod.com/sermons/ephesians/ephesians_3_14-17/

Excerpt:

Ephesians 3:16-17. that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,

This is a very poor translation. It makes it appear that there are three separate requests here when in fact there is only one. A better translation would be

That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, Christ dwelling in your hearts through faith, being rooted and grounded in love.

The prayer request, in outline form is as follows:

I pray for that God would strengthen you with power
-according to the riches of His glory (God provided)
-through the Spirit in your inner man (Spirit enabled)
-with Christ dwelling in your hearts through faith (Christ directed)
-being rooted and grounded in love (Church focused)

This is Paul's second prayer in this letter to the Ephesians. It is interesting that in both prayers, he prays for power. The first time is in 1:19. Here is the second time. Paul prays that his readers would be strengthened with power. And in verses 16 and 17, he says that this will happen in four ways. He tells us where the power comes from (from God), how the power is used (by the Spirit), who directs the use of

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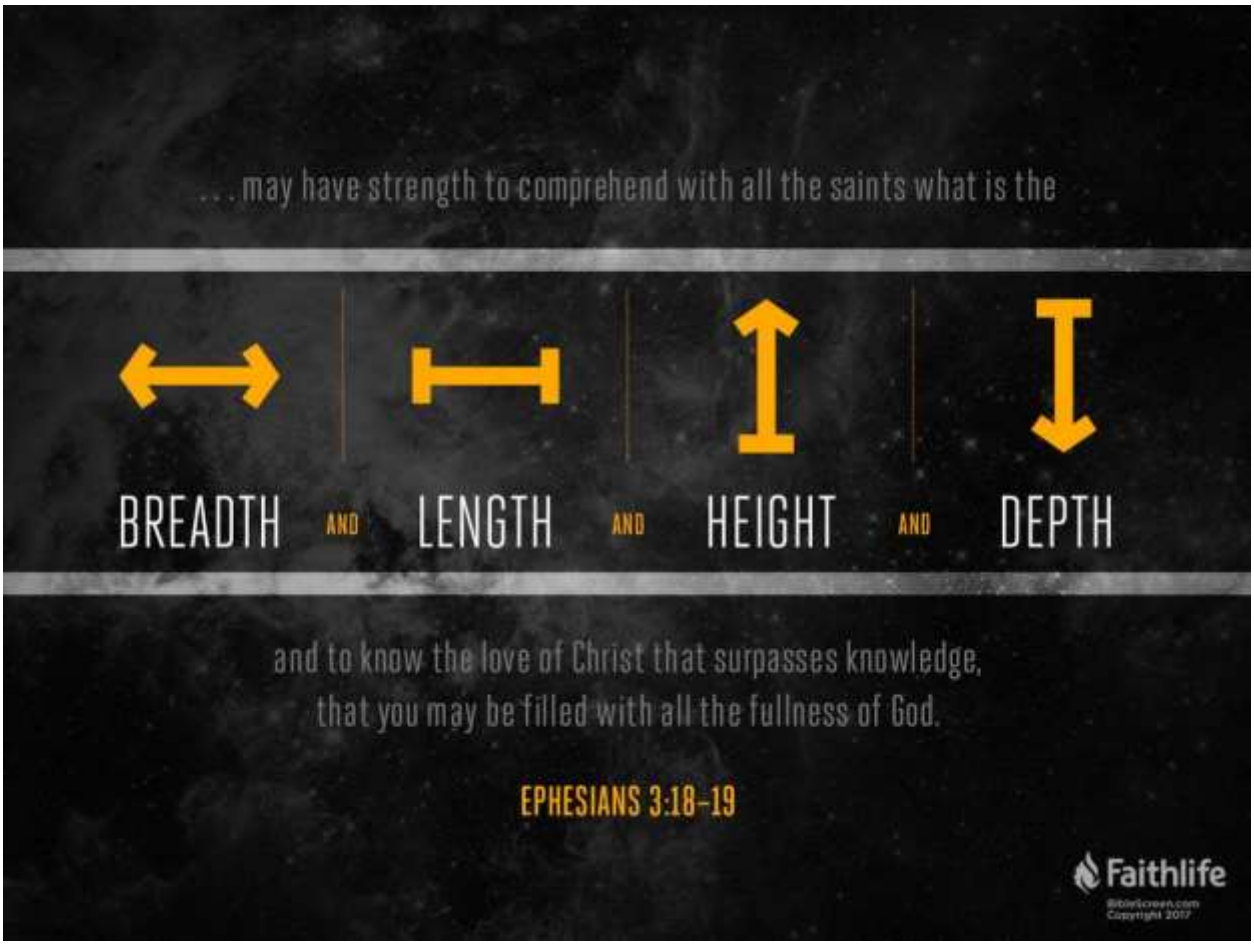
this power (Christ), and what the power is to be used for (love for the church). This is a prayer for God enabled, Spirit empowered, Christ directed, Church focused power. Let's look at each in turn.



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Praying for the Impossible (Ephesians 3:18-21)

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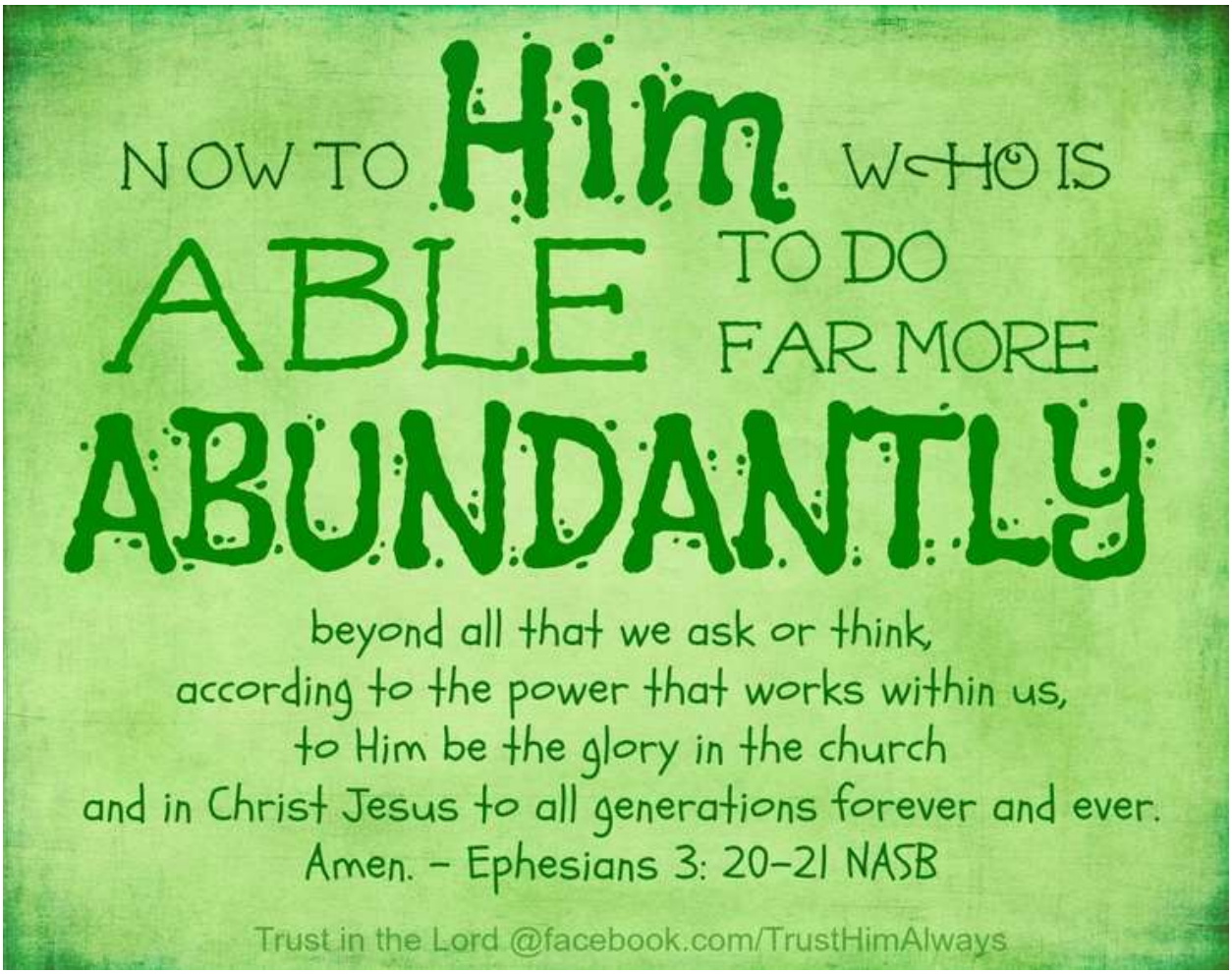
Excerpt:

Paul's Prayer (Ephesians 3:14-21)
A. Introduction (Ephesians 3:14-15)
B. Prayer for Power (Ephesians 3:16-17)
C. Prayer for Knowledge (Ephesians 3:18-19a)
D. Prayer for Fullness (Ephesians 3:19b)
E. Doxology (Ephesians 3:20-21)

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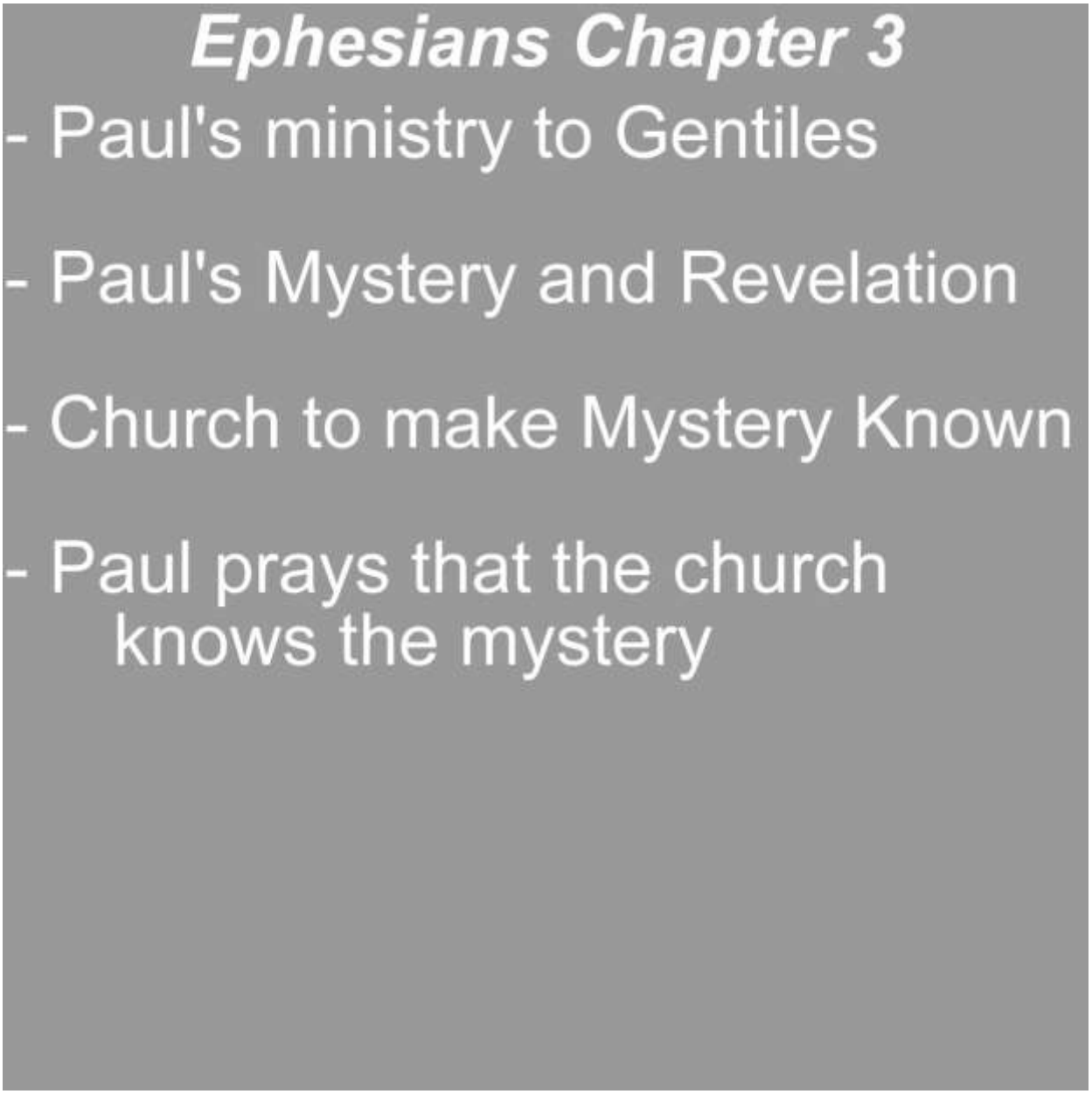
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http://www.generationword.com/notes/ephesians/slides/ephesians_slide_webpage.html

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Ephesians Chapters 4 thru 6 (Applicational)

THE FIVE "WALKS"

Walk Worthy of Your Calling	Walk Unlike the Gentiles	Walk in Love	Walk as Children of Light	Walk as Wise
Unity of the Spirit	Likeness of God	Sacrifice of Christ	Light of Christ	Filling of the Spirit
As Grownups	As New People	As Beloved Children	As Ones Who Please God	As Spirit-Filled People
Peace	Truth	Charity	Holiness	Wisdom
4:1-16	4:17-36	5:1-8a	5:8b-14	5:15--6:9
Applicational: Eph. 4:1—6:9				

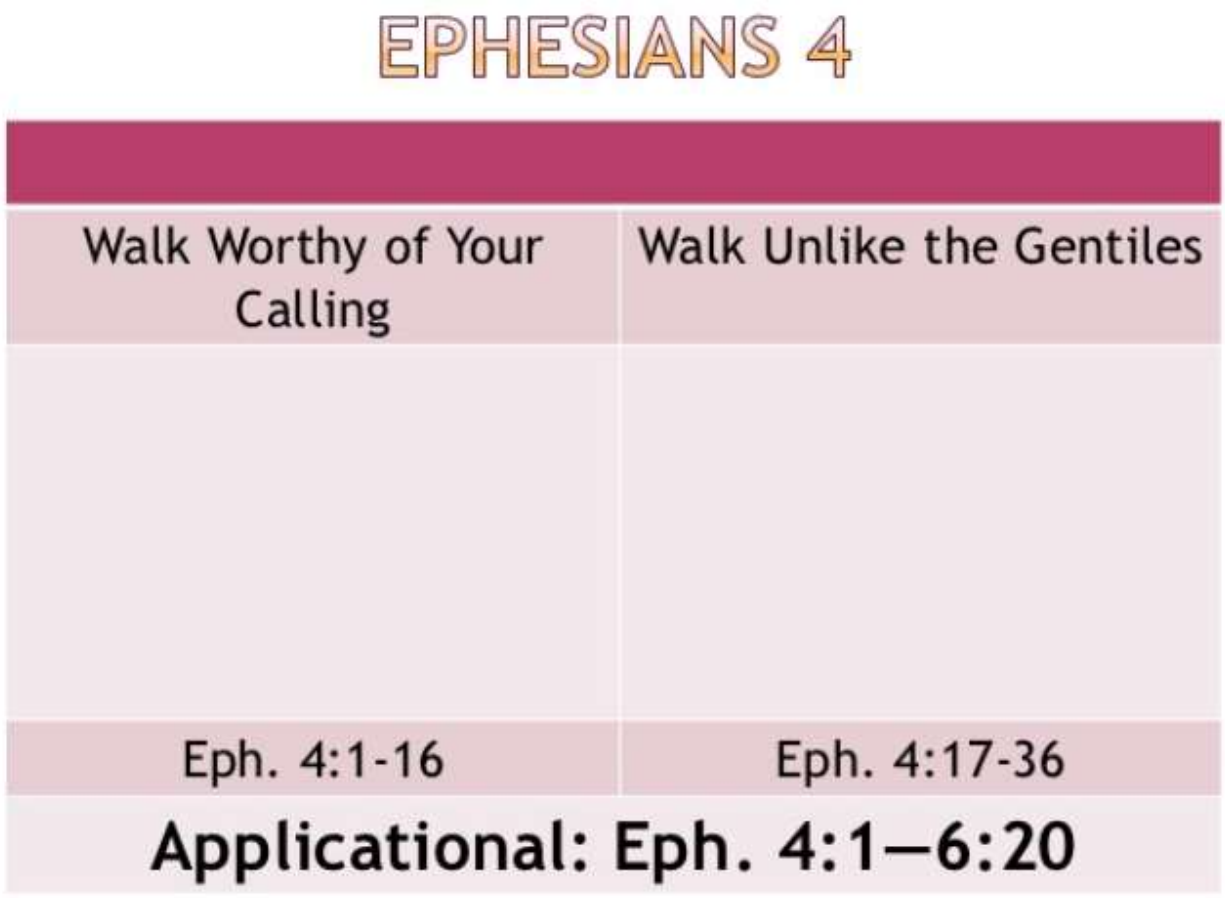
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Ephesians Chapter 4



Live Your Life Worthy of Your Calling

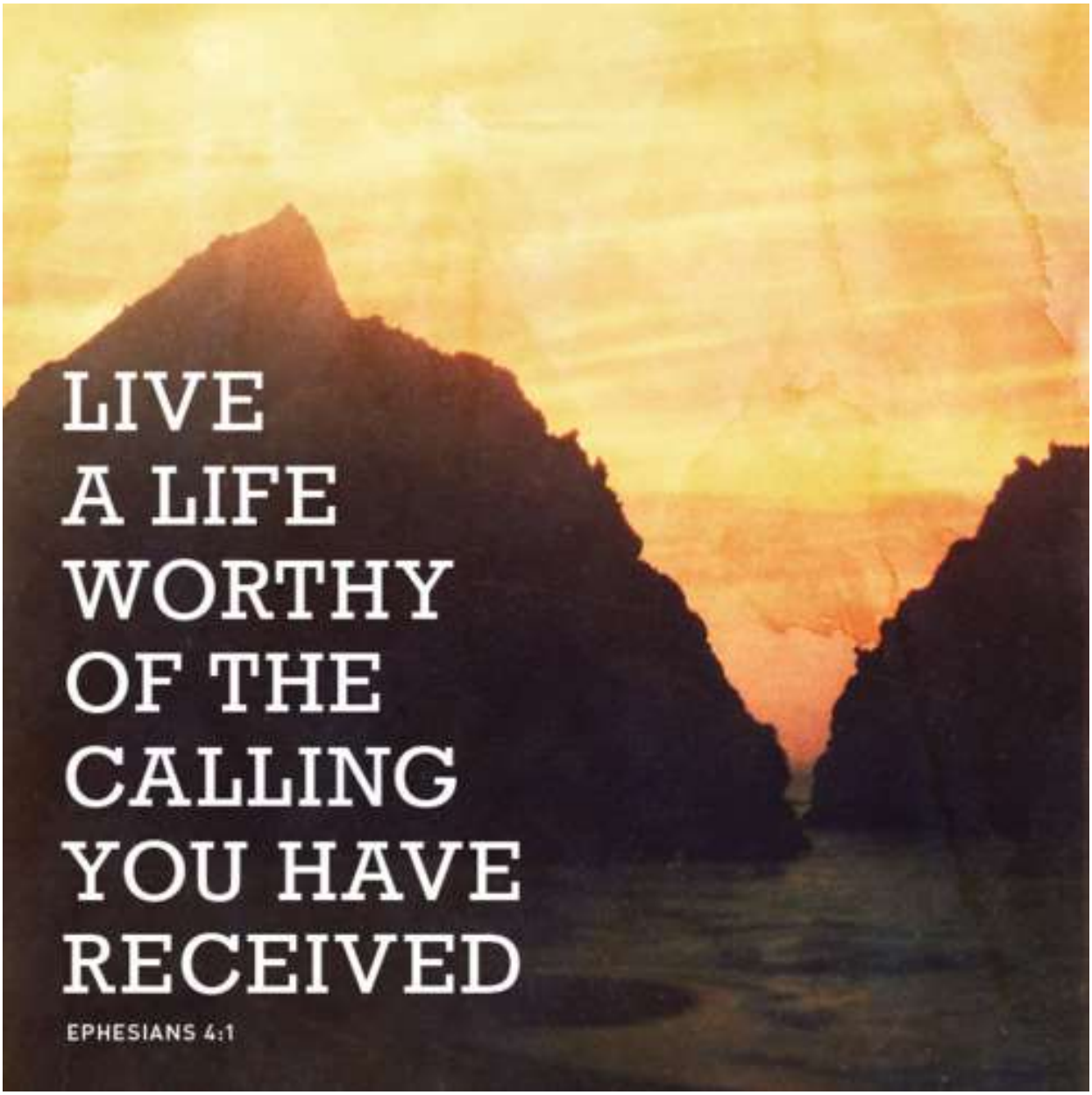
Unity of/in the Church (Oneness)

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Live a Life Worthy of the Calling You Have Received



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Ephesians 4:1-16 Living Our Calling [NTWEPH Chp 7]

If you buy a new car, what's the first thing you do?

Do you sit down for an hour and read through the manual, to make sure you know every little detail about it before you take to the road? Or do you at once get behind the wheel and go for a drive, enjoying all the things the car can do and not worrying about the details, at least for the moment? In the same way, it's notorious that when people buy a new computer they tend to operate it first and read the instruction manual afterward.

The trouble is, of course, that things go wrong with machinery. They may go wrong even quicker if you don't read the instructions. But most people will at least keep the instruction book handy and refer to it from time to time to see how the machine was meant to behave, what the fundamental instructions were and what needs to be done to ensure that it remains at maximum efficiency.

QUESTION: When you buy something that comes with instructions, do you read the instructions? Why or why not?

Read Ep 4:1-6. In this section, which opens the second half of the letter, Paul takes his readers back to the fundamental instructions on living the Christian life. He reminds them how they began and what it was all about. The Christian life begins with a calling. He isn't referring to the specific "calling" or "vocation" that different Christians have—teacher, nurse, business leader and so forth. What elements comprise that calling to faith Paul has in mind here (vv. 1-5)?

How can we maintain and guard this unity we have with other believers?

> It may be hard for Christians today to grasp just how central this unity was to Paul's vision of the church. We have grown accustomed to so many divisions within the worldwide church. Sometimes customs and practices have grown up in churches which are so different that members of one have difficulty recognizing members of another as fellow Christians. Sometimes, indeed, the boundaries *are* blurred, and it may be possible for a church to wander off course so much that its claim to be loyal to Jesus Christ is seriously called into question.
>
> But whatever position we take today, the one thing we can't do is to pretend that this isn't a central and vital issue. Unless we are working to maintain, defend and develop the unity we already enjoy, and to overcome, demolish and put behind us the disunity we still find ourselves in, we can scarcely claim to be following Paul's teaching.

What is the "single hope" that goes with our call (vv. 4-6)?

> At every moment, in every decision, with every word and action, Christians are to be aware that the call to follow Jesus the Messiah and give him their complete loyalty takes precedence over everything else.

Why does God give some believers the particular leadership gifts mentioned in verses 11-12?

> The list of offices in verse 11 is not exhaustive. Elsewhere Paul adds others. But these five were crucial to the establishment of the first generation of the church. Apostles were witnesses to the resurrection; since the resurrection is the foundation of the church, the testimony of those who had seen the risen Jesus was the first Christian preaching. Early Christian prophets spoke in the name of the Lord, guiding and directing the church especially in the time before the New Testament was written. Evangelists announced to the surprised world that the crucified Jesus was risen from the dead, and was both Israel's Messiah and the world's true Lord. Pastors looked after the young churches; teachers developed and trained their understanding. They did this not least by setting out the many ways in which believing allegiance to Jesus linked Christians into the whole story and life of Israel, building on the promises of the Old Testament.

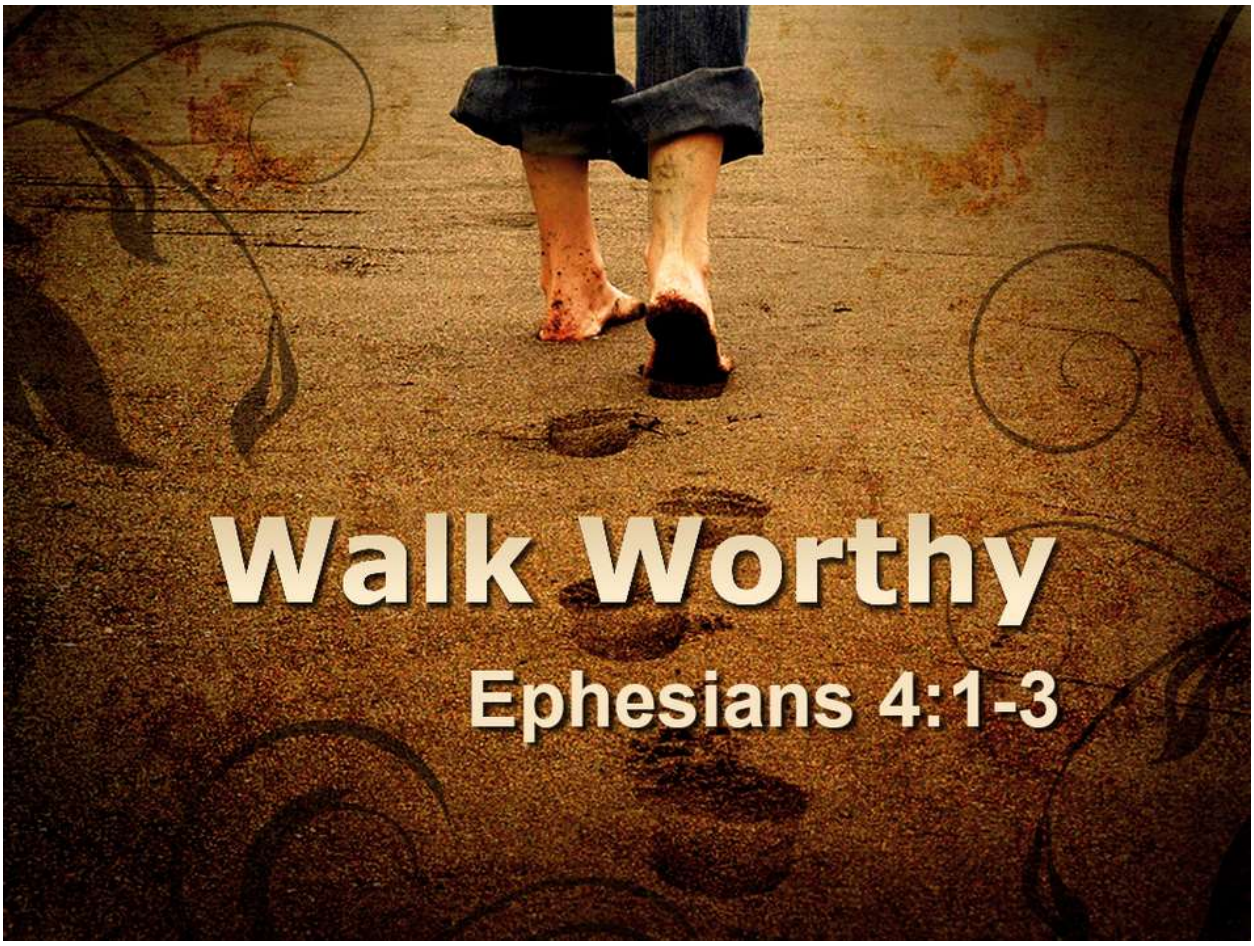
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It's not the particular gift that matters; it's using the gift that's important. What are the results of using the ministry gifts God gives us (vv. 13-16)?

Based on the images Paul uses in verse 14, what seem to have been the main obstacles to his readers' faith in Jesus?

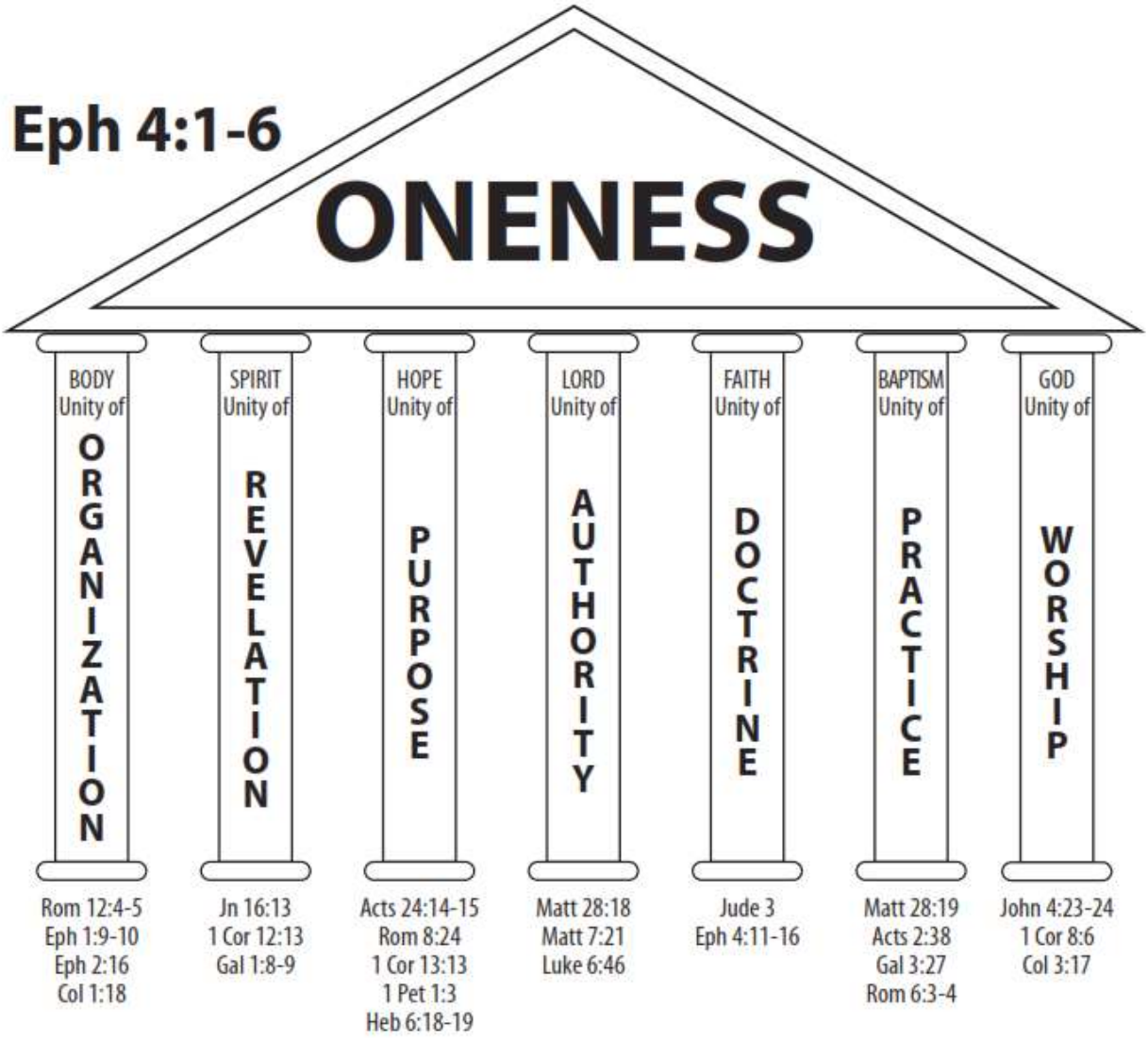
Note on Ep 4:8-10

Before Paul gives his list of gifts Jesus has given to his church, Paul quotes Ps 68:18. This would have reminded first-century Jews of Moses going up Mount Sinai and coming down with the stone tablets of the law after he had rescued Israel from captivity in Egypt. Paul sees a parallel in Jesus. After "the new Exodus" had been achieved in Christ's death and resurrection, setting the human race free from bondage to sin and death, Jesus "went up" to the heavenly realm where he now reigns. Instead of coming down again with the law, as Moses had done, Jesus "returned" in the person of the Spirit, through whom different gifts are now showered on the church.



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Ephesians 4:1-6 – Oneness (Unity)



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SPIRITUAL WALK 4:1—6:9 (Dr. Thomas Constable's Notes on Ephesians)

http://www.soniclight.com/constable/notes/htm/NT/Ephesians/Ephesians.htm

Paul had explained the unity of Jewish and Gentile believers in the church, and had prayed for the realization of that unity in experience (2:11—3:21). He now told how to attain a spiritual walk, namely, a life that manifests the Holy Spirit's control.

> "The key word in this last half of the book is walk (Eph. 4:1, 17; 5:2, 8, 15), while the key idea in the first half is wealth." [Wiersbe, 2:34]

1. Walking in unity 4:1-16

The apostle began by stressing the importance of walking (or living) in unity. This is one of two classic New Testament passages on unity, the other being John 17. God will not enforce unity in answer to prayer. Believers have a responsibility to obey Him as well.

> "Instruction, intercession and exhortation constitute a formidable trio of weapons in any Christian teacher's armoury." [Stott, p. 146]

Charity, unity, diversity, growth, and maturity are the key concepts in this section.

The basis of unity 4:1-6

4:1 "Therefore" or "then" refers to what Paul had said in chapters 1—3. To "walk" worthily ("in a manner worthy"), or in balance, means to harmonize one's conduct with his or her calling. "Calling" here refers to God's calling to live in unity as Jews and Gentiles in the church (2:13-16). To walk worthily, then, would involve behaving in a united way, living in unity with Jewish brethren if one is a Gentile, or vice versa, in the church.

> "This is not a worldly walk, but it is an earthly walk." [McGee, 5:248]

By referring to himself as the Lord's "prisoner" again (3:1), Paul reminded his readers of his authority to urge ("implore") them to live this way. Though seated "in the heavenly places in Christ," he was also seated in a prison because of his witness for Christ. He was in prison because he had followed God's will faithfully.

4:2 Three virtues contribute to unity in the church. "Humility" is a proper assessment of oneself in God's program.

> ". . . it would be natural for the flesh to be lifted up with pride because of the exalted position obtained." [Chafer, *The Ephesian*…, p. 118]

> "To face oneself is the most humiliating thing in the world." 239

> "To the Greek mind humility was little else than a vice of nature. It was weak and mean-spirited; it was the temper of the slave; it was inconsistent with that self-respect which every true man owed to himself. The fullness of life, as it was then conceived, left no room for humility." 240

> "The first step towards unity is humility." 241

A humble Jew or Gentile would regard his ethnic counterpart as equal with himself, not as inferior or superior to himself.

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"Gentleness" is the opposite of self-assertion. A gentle person is one whose emotions are under control. Whereas "humility" may have one's relationship to God and His blessings in view, "gentleness" may have the believer's relationship to the world in view. 242

> ". . . meekness is a virtue of the strong, those who could exert force to get their own way but choose not to." 243
>
> Meekness is "the absence of the disposition to assert personal rights, either in the presence of God or of men." 244

"Patience" is endurance even under affliction. When wronged, the patient person does not retaliate (cf. Gal. 5:22; Col. 1:11; 3:12; 2 Tim. 4:2). Relationship to fellow believers may be especially in view. 245

> "Makrothumia, patience, long-suffering is the spirit which bears insult and injury without bitterness and without complaint. It is the spirit which bears the sheer foolishness of men without irritation. It is the spirit which can suffer unpleasant people with graciousness and fools without complaint." 246

Believers should practice all these virtues with loving forbearance toward one another (cf. Rom. 2:4).

239 Barclay, p. 159.
240 Robinson, p. 91.
241 Henry, p. 1853.
242 Chafer, The Ephesian. . ., p. 119.
243 Morris, p. 114.
244 G. G. Findlay, The Epistle of Paul to the Ephesians, p. 265.
245 Chafer, The Ephesian . . ., p. 120.
246 Barcley, p. 163-64.

Unity: Ephesians 4:3-8

4:3 Christians must "preserve the unity" between believers that God has established in the church. Paul viewed "peace" as what keeps potential factions together. He had in mind peace between all kinds of diverse groups in the church, the most basic being Jews and Gentiles.

4:4 Seven elements of unity follow that unite believers in the church. Believers should remember them when tempted to break unity. Again, all three members of the Trinity are in view, and play a part in this process.

"Paul now gives the basis [for unity] by explaining in more detail how elements of the Christian faith revolve around the three persons of the Trinity. Unity is stressed by the sevenfold use of 'one' (*eis, mia, en*)."[247]

The "**one body**" is the church, the universal body of believers in the present age (1:23; 2:16; 3:6). The "**one Spirit**" is the Holy Spirit, who indwells the church as a whole, as well as every individual believer in the church (2:22; 1 Cor. 12:13). The "**one hope**" is the hope of the future, that each Christian has, and that the whole church has (cf. 1 Pet. 1:3; 3:15). This hope began when God called us to salvation (1:4, 18; 2:7; 4:1). These identifications seem clear from their occurrences elsewhere in the epistle.

4:5 The "**one Lord**" is Jesus Christ, the Head of the church (1:22-23; Col. 1:18). The "**one faith**" is probably the faith that each Christian, and the whole church, have placed or exercised in Christ, more than Christianity viewed as a faith (cf. Col. 2:7).[248] This identification links faith to Christ in the context (2:8).

The "**one baptism**" may be the baptism that unites all believers in the body of Christ. This is Spirit baptism, which water baptism symbolizes. Both kinds of baptism were probably in Paul's mind.[249]

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However, baptism falls in the second triad of elements that relate to Christ, rather than to the first that relate to the Spirit, in this verse. Therefore it may refer to water, rather than to Spirit, baptism. Another possibility is that it refers metaphorically to the believer's baptism into Christ's death. In this case, the "one baptism" would refer to the internal reality, of having been baptized into (identified with) the "one Lord," by means of the "one faith."[250]

4:6 "All" refers to all believers. God is "the **one God and Father**" of *all* believers, who are His children. He is "over" them in the sense of being their sovereign. He lives "through" them and manifests Himself "in" them.

Evidently Paul began this list of seven elements of unity with the Spirit's work, because he had been speaking of the unity of the Spirit (v. 3). He then proceeded to discuss the gifts of the Spirit (vv. 7-13; cf. 1 Cor. 12:4-6).

"The unity of the church is due to *charis*, God's grace having reconciled us to himself; but the diversity of the church is due to *charismata*, God's gifts distributed to church members."[251]

The preservation of unity 4:7-16

Having described the basis of Christian unity, Paul next explained the means by which Christians can preserve it, namely, with the gifts that the Spirit gives. Paul's emphasis was more on the growth of the body of Christ, the church, in this section, than on individual Christian growth. Each believer contributes to the spiritual growth of the church as he or she exercises his or her particular abilities in service.

4:7 Whereas each believer has received "grace" (unmerited favor and divine enablement) from God (3:2), God does not give each Christian the same "measure" of grace. Paul was speaking of God's "gift" of grace here as the specially provided ability to serve God. Though Jews and Gentiles both receive enabling grace from God, He gives this ability to different individuals in different kinds and amounts (cf. v. 11; Rom. 12:4-6; 1 Cor. 12:4-6).[252]

"It is so in the material creation—the little is as essential to symmetry as the great—the star as well as the sun—the rain-drop equally with the ocean, and the hyssop no less than the cedar. The pebble has its place as fittingly as the mountain, and colossal forms of life are surrounded by the tiny insect whose term of existence is limited to a summer's twilight."[253]

"Gifts are not toys to play with. They are tools to build with. And if they are not used in love, they become weapons to fight with . . . (1 Cor. 12—14)."[254]

4:8 Paul's paraphrase of Psalm 68:18 confirms his statement that God gives "gifts" to people. A military victor has the right to give gifts to those identified with him. Christ, the Victor over sinful people, has the right to give those people to the church as "gifts."[255] In Romans 12 and 1 Corinthians 12, Paul spoke of gifts given to people (cf. v. 7), but here he spoke of people given to the church as gifts.

"Some have alleged that Paul erred in his citation from Psalm 68:18 on at least two counts: (1) he altered the verb of the psalm from 'received' to 'gave,' thus reversing its meaning, and (2) he gave an interpretation to the Old Testament passage that is unwarranted. With regard to the first point, the origin of the reading 'gave' is not to be found in Ephesians 4:8. Rather, this is a variant reading for Psalm 68:18 that has an ancient pedigree, as may be seen by its presence in both the Aramaic Targum and the Syriac Peshitta. However, Paul was not necessarily quoting with one of these sources in mind; the reading probably had a history not limited to its appearance in these particular sources. It was apparently a variant reading that was well known, especially within Jewish rabbinic circles. Furthermore, Paul must

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be permitted some latitude in his citation. His purpose was not to provide a formal and exact representation of the Old Testament phraseology, but rather to expound and apply the passage to the work of Christ as Lord of the church. That the apostle used a variant reading of the psalm should not in itself be overly surprising.

"Regarding the second point, it seems clear that Paul used an analogical patterning of Old Testament teaching within the New Testament context. This was common among New Testament writers. Such a practice does not obviate the Old Testament contextual setting, nor does it purport to provide the only fulfillment of the Old Testament passage. When Matthew, for example, related Hosea 11:1 ('Out of Egypt have I called My son') to the flight of the holy family, he did not thereby deny that Hosea 11:1 refers to the Exodus of the Israelites from Egypt. He simply drew an analogy between the two events. Likewise in Ephesians 4:8 the application of Psalm 68:18 to Jesus as the bestower of gifts for ministry within the church does not eliminate or contradict the Old Testament application of the words to the victorious Israelite King. In keeping with common *Midrash pesher* techniques, but in a way that avoids the excesses to which the method was pushed by some nonbiblical writers, Paul made a valid application of Christological significance to the Old Testament passage. On the one hand, according to Psalm 68:18, God ascended Zion as a victorious king worthy of being the recipient of gifts of homage. On the other hand, according to Ephesians 4:8, Jesus also ascended to the heavenly Zion as the victorious Lord who lovingly bestowed on His church the gifts of ministry essential to her future well-being. The one passage provides the pattern for the other."[256]

A slightly different interpretation follows.

> ". . . Paul apparently followed the Jewish interpretation of the day (the Targum), which paraphrased this verse as follows: 'You did ascend to the firmament, O Prophet Moses! You led captivity captive; you taught the words of the Law; you gave [not 'received,' as in the Heb.] gifts to the sons of men.' (This interpretation saw Moses as God's representative.) Paul followed this Jewish exegesis because it explained that the conqueror *distributed* the gifts to His loyal subjects. The apostle applied that idea to Christ's victory over the forces of evil and His granting spiritual gifts (cf. Eph. 4:11) to those on His side. By this analogy (based more on the Jewish interpretation of the psalm than on the exact Heb. wording) Paul emphasized the greatness of believers' spiritual victory in Christ."[257]

Josephus, in his *Antiquities of the Jews*, wrote many times that various royal people received and gave gifts to their friends, sometimes to express gratitude and or to win favor. This was true especially among the royals in New Testament times. I think it is likely that Paul had this custom in mind when he wrote this verse. Christ both received gifts (praise, honor, adulation) from many people for His defeat of Satan at the Cross, and He gave gifts (gifted people, in this case) to the church as the Victor.

247 Hoehner, Ephesians, p. 513.
248 Eadie, p. 275; Salmond, 3:322.
249 Morris, p. 119.
250 Hoehner, Ephesians, p. 518.
251 Stott, pp. 155-56.
252 For defense of the view that spiritual gifts are ministries rather than abilities, see Kenneth Berding, "Confusing Word and Concept in 'Spiritual Gifts': Have We Forgotten James Barr's Exhortations?" Journal of the Evangelical Theological Society 43:1 (March 2000):37-51.
253 Eadie, p. 280.
254 Wiersbe, 2:37.
255 Who the captives were seems to have been of less interest to Paul than the fact that Christ won a great victory (Morris, pp.123-24).
256 Richard A. Taylor, "The Use of Psalm 68:18 in Ephesians 4:8 in Light of the Ancient Versions," Bibliotheca Sacra 148:591 (July-September 1991):335-36.
257 Allen P. Ross, "Psalms," in The Bible Knowledge Commentary: Old Testament, p. 843.

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Unity in the Church (Ephesians 4:1-6)

http://www.jesuswalk.com/church/3_unity.htm

Excerpt:

A Word of Confession

I must confess to you all that I am still growing in my understanding of the unity the Spirit brings. God is gradually overcoming my prejudices.

Bible teaching has always been important to me. When I was younger I was sure I was right and everybody else was wrong. But as I've grown older I've had to reverse some of my previously-held positions because I found that the Bible didn't teach them. My tradition taught them, but not the Bible.

I've learned that doctrinal understanding is strongly influenced by the traditions of those who helped shape our faith. We can be trained to look only at a certain set of scripture verses that support our position and to underemphasize others.

From my tradition I can find fault with lots of people's doctrines. I can find errors in Catholicism and Evangelicalism, with Orthodoxy and Liberalism. I can criticize both hyper Calvinists and rigid Arminians. Not to mention various groups that you could call "cults." I'm an expert at finding fault with other groups -- and so perhaps are you.

I've gradually learned that even some in "cults" have a love for Jesus and a zeal for his work that far exceeds many in my own tradition. Is their theology faulty? Without a doubt! But they seem to love the same Jesus I love. They read the same Bible. They seek to obey the same New Testament commands.

In Romans 14, Paul talks about relating to those with different, perhaps stricter convictions. Then he says a word that convicts me:

> "Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand." (Romans 14:4)

My dear friends, I must confess that I have judged some servants of Jesus that I had no right to judge. Yes, I can evaluate the truth of their doctrine according to the Bible and I must. But I cannot judge their faith or their relationship to God through Jesus. Are they saved? That's for God to judge, not me. Since they confess and seek to follow Jesus as Lord; I must consider them my brothers and sisters (1 Corinthians 12:3), and thus strive to maintain unity with them, too.

The history of the Christian church displays an immense variety of kooky, non-biblical theology, even within so-called "orthodox" groups. Anyone can find fault, but who can "maintain the unity of the Spirit in a peaceful uniting bond"? Can we do that for Christ's sake?

I listen to Jesus' great high priestly prayer and realize that he was praying for you and me:

> "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me." (John 17:20-23)

Prayer

Father, forgive me for the times I have separated myself from my fellow Christians. Forgive me for not striving to maintain the unity of the faith. Forgive me for disregarding the uniting bond of peace. Please

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work more fully in me your own humility, gentleness, patience, forbearance, and love. Display clearly to us the essential unity of your Church here on earth, I pray, through Jesus Christ. Amen.

How can the church achieve a true, biblical unity?

https://www.gotquestions.org/church-unity.html

The Mandate for Christian Unity – A Study of Ephesians 4:1-6

https://www.christiancourier.com/articles/1382-mandate-for-christian-unity-a-study-of-ephesians-4-1-6-the

Excerpt:

Paul the Prisoner

Paul frequently refers to himself as a "prisoner" (Ephesians 3:1; 4:1; Philippians 1:13; Philemon 9,13; 2 Timothy 1:8). He is both a prisoner "of Christ" (3:1) and a prisoner "in the Lord" (4:1). The apostle was a prisoner literally on many occasions during his ministry (cf. 2 Corinthians 11:23), and specifically when he penned this epistle (cf. 6:20). But in a richer sense he had become the prisoner "of" Jesus in that he had surrendered his self-interests to the bondage of his Lord (Philemon 10,13) for whom he gladly suffered. Too, his relationship "in" the Lord placed his sufferings in an altogether different dimension. There is no virtue in hardship when one is estranged from the Savior.

Temperamental Unity (vv. 1-3)

In the pursuit of Christian unity, it is absolutely crucial that one appreciates the importance of the ideological system he has embraced. Christianity is the sole avenue to God in this concluding dispensation of human history. It is not merely "a religion," it the "the religion" of divine sanction (cf. John 14:6; Acts 4:12; 9:2; 19:9,23; 22:4; 24:14). In view of this foundational truth, the following plea is appropriate…

Conclusion

En route to the cross, Jesus prayed for the "oneness" of all those who profess to believe on him through the testimony of the apostles (John 17:20-22). Those who take seriously their claim of faith in Christ will work conscientiously for unity among fellow believers. They will not celebrate differences that segment people into warring factions that disgrace the name of Christ and the oneness of the Christian cause.

It is a strange circumstance that men will stress the importance of the first three verses of this context, but minimize the unity required of the second three verses. It is stranger even that commentators will maximize the few items upon which "Christendom" is mostly united, and dismiss the numerous crucial matters upon which it remains so hopelessly divided (Hunter 1959, 64-65). Surely the Lord is not pleased with such a disposition.

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The Unity of the Church

http://biblehub.com/sermons/auth/edgar/the_unity_of_the_church.htm

Excerpt:

The doxology has just died away with its ascription of glory to God in the Church throughout all ages, and now the apostle turns from his intercession to admonish the Ephesian Christians about the necessity of cultivating lowliness of mind and mutual consideration, that in the Church there may be preserved "the unity of the Spirit in the bond of peace." It is plain from the verses that follow that Paul's conviction was that the Divine glory could only be manifested in a Church thoroughly united. To the all-important subject of the unity of the Church we are consequently led.

I. CONSIDER THE UNIFYING FACTS, (Vers. 4-6.) Paul here lays before the Ephesians certain great facts which are meant to contribute to this unity of the Church. These facts we had better enumerate in barest outline.

1. There is one body. This refers to the solidarity of believers, who, so far from being independent units, are dependent parts of one great organism of which Christ is the Head. The unity of the Church is thus shown to be organic, and lying deep down in the nature of things.

2. There is one Spirit. For to the existence of a body there must be a spirit. The body, the Church, is pervaded by the Spirit, the Holy Ghost. It would be a corpse but for this indwelling.

3. There is one hope in all the called ones. The unity of hope is surely a remarkable fact. All the called ones have their faces set towards the future as the golden age, when their ideals shall be realized. Christianity is the religion of hope, the one religion which denies that the former times were better than these, or that the golden age is behind us.

4. One Lord. Jesus reigns as the Church's living Head. He as Mediator is the Source of all authority in the Church. His lordship or headship is a fact which calls for unity.

5. One faith. This asserts that the truth is one. Error is manifold, but the truth as it is in Jesus is one. It seems to our latitudinarian age almost heresy to affirm the unity of the Christian faith. But seeing that its substance consists in facts, it would be madness to relegate these to the region of uncertainty.

6. One baptism. This is baptism into the one Name of Father, Son, and Holy Ghost (Matthew 28:19), so that the Divine Name unifies the baptized believers. "The doctrine of baptism" is reduced to a significant unity thereby.

7. "One God and lather of all, who is over all, and through all, and in all (Revised Version). This is the seventh and last of the unifying facts. The fatherhood of God, all-embracing, all-pervading, speaks of family unity and rebukes all discord. In presence of such facts the wonder is that division could be entertained.

II. CONSIDER THE UNIFYING GIFTS. (Vers. 7-12.) More has been done towards the unity of the Church than confront believers with unifying facts, even in their sevenfold perfection. The ascended Savior has bestowed unifying gifts upon his believing people. We need not tarry over the humiliation by which Christ secured them - a humiliation down to the lower parts of the earth, and involving the tenanting of the tomb and the region of the dead. We hasten to the glorious gifts themselves, which come out of the hands of the ascended and glorified Christ. And here we have:

1. Apostles. We may well restrict the term to the selected witnesses of our Lord's resurrection, the noble

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band who wrought most earnestly for the unity of the Church.

2. Prophets. The inspired ones, whose inspiration was always on the lines of Christian unity; for the will of God which they conveyed to men is that believers should be one.

3. Evangelists. Men like Timothy or Apollos, who go forth with the one message, thereby promoting unity in the Church of God. The gospel is not a manifold, as we have seen, but a unity, and he who proclaims it with simplicity and earnestness contributes thereby to the unity of the Church.

4. Pastors and teachers. These gifts are less special, and consequently more important. True pastors, true teachers for God, will aim at the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." The note of a Divine gift is the desire to promote the all-important unity. Is it not a glorious thought that orders of men have been established by Christ for this special purpose of promoting the unity of the Church?

III. CONSIDER THE UNIFYING DEVELOPMENT. (Vers. 13-16.) The unifying process is to be educational and so progressive The unity will not spring full-grown and panoplied like Minerva from the head of Jove, but it will grow, as knowledge grows and kindly feeling, "from more to more." And in this patient development Jesus is to be our Ideal, and his fullness and perfection the goal for which we strive. Taking him as our Standard of excellence, we are to grow up into him in all things; and if we do, unity must result. And here we should observe:

1. Our development will carry us beyond childish vacillation. (Ver. 14.) For there is nothing so detrimental to unity as inability to make up our minds about the essential doctrines of the faith. If we are tossed about like vessels unmoored, if we are a prey to designing and cunning men, we cannot contribute anything to the unity of the Church.

2. Our development will enable us to be communicative and so far edifying. (Vers. 15, 16.) For as we grow in knowledge of Christ we learn to speak the truth in love. A speechless member of the community cannot contribute much to unity and edification. We are bound to be witnesses. And loving language about the Lord promotes the glorious unity. It grows as the organism grows in mutual adaptation, strength, and power. The Church, thus growing in the knowledge of the living Head and pervaded by the one Spirit of life and of love, advances towards the perfection which Christ has shown us. Hatless and Monod, in writing on these verses, refer to the indeterminate character of the passage as to the realization of the perfect state being in this world or beyond it. But the emphasis is laid by Paul upon the fact of development, and how each individual may contribute to the consummation in the unity of the Church. If each of us considers his duty in the matter of edifying that body of which, as a believer, he forms a part, the glorious development will make its steady progress towards the perfection to be realized at last. It is surely worth an effort to contribute something to such a purpose. - R.M.E.

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Maintenance and Basis of Christian Unity (4:1–6)

The high ecclesiastical doctrine of the previous sections calls for a manner of life which exhibits the transformation envisaged in it, and because of its nature this must be shown in the Christian community (4:1–16), amongst men in general (4:17–5:20) and in the particular relationships of Christian men and women (5:21–6:9).

v 2, 3 describe the frame of mind which accompanies the actions of the walk, being the new spirit of 23. Twin virtues of the renewed mind are lowliness (now for the first time presented as a virtue) and meekness (being not weakness but the eliminating of self-assertion). The next pair shows how they receive others' actions directed against them. By all these four tempers they are to show an eagerness to forge a bond made of peace by which spiritual unity is safeguarded. The seven unities are a list, being introduced without a verb. Every expression of unity is based on these. **one body:** The new body of 2:15, 16. **one Spirit:** Given alike to Jew and Gentile, 1:13. **one hope:** As previously expounded there are no second-class Christians in God's plan. **one Lord:** Even Christ the source of all unity. **one faith:** Either the common faith given to all the saints (Jude 3), or, possibly, the subjective faith each believer puts in Christ. **one baptism:** Usually taken to refer to baptism in water, but it may reasonably refer to the baptism of the Spirit.

[These seven unities can be compared with the four unities which Paul sets out in 1 C. 12:4–13, where he deals at length with the unity produced by the baptism of the Spirit. The four unities there shown are **one Spirit** (4, 9, 11), **one Lord** (5), **one God** working in all (6) and **one body** (12 f.). It would be strange to omit all reference to the Lord's supper, which is so clearly connected with the unity of the body (1 C. 10:17), and insert baptism in water which is an unsafe basis of unity (Ac. 8:13, 20–23). In the other items in this list, 'one' seems to mean 'one only' not 'one sort of' ('one faith' is doubtful), and is best so taken here].

The seven items are so arranged that the first is set against the last, the second against the sixth, the third against the fifth, so connecting hope with faith, and Spirit with baptism. The 'one Lord' stands appropriately central to all. **one God:** He is the Father of all in Christ in the most real sense. He is over all the members, and manifested through all because working in all. Paul uses the abstract word for unity, strictly 'oneness', both here in 3, and later in 13. He is dealing with something spiritual, not a concrete, organized entity, for the NT churches were self-governing, and devoid of any central ecclesiastical bureau of control.

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one body – one God
one Spirit – one baptism
one hope – one faith
one lord

REFLECTION

The Ties that Bind
Christian unity does not just "happen." It is cultivated in hearts and affirmed through common confession. Humility, gentleness, patience and love — these virtues facilitate unity. Without them, people consume each other in the heat of confrontation. Biblical fidelity is equally important. Absent a devotion to truth, community devolves into disconnected subcultures, each organized by special interest. The ties that bind us must be intentionally strengthened and vigilantly safeguarded.
Adam T. Barr

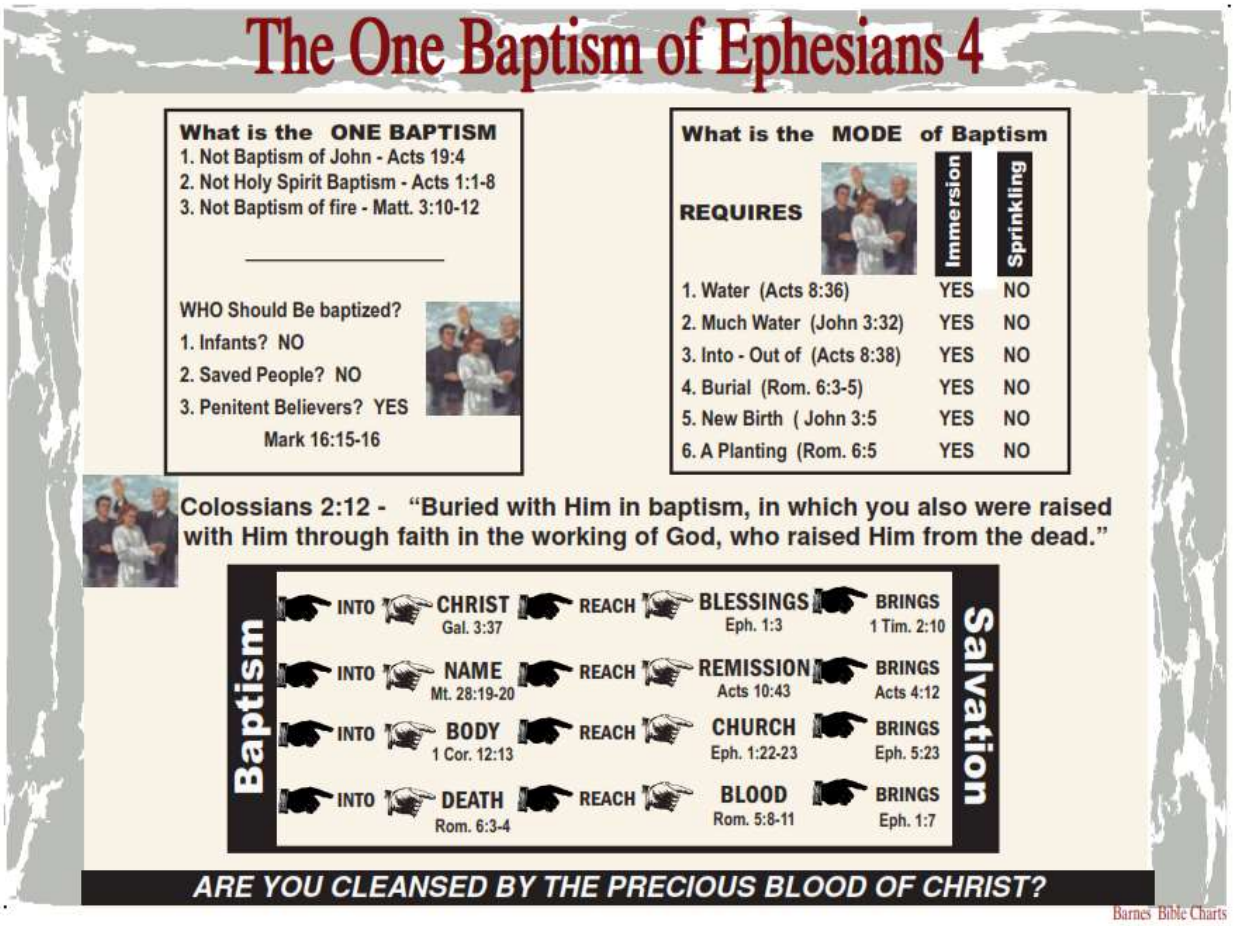
Source: Zondervan Bible Commentary

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The One Baptism of Ephesians 4



The Trinitarianism of Ephesians 4:4-6, a Chiastic Creed

https://kevinfannystevenson.blogspot.com/2013/05/the-trinitarianism-of-ephesians-44-6.html

Excerpt:

4:4 **A.** One Spirit

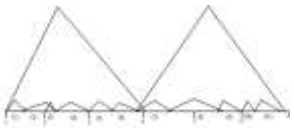
4:5 **B.** One Lord (Jesus)

4:6a **C.** One...Father

4:6b ***C.*** Over all

B. Through all

A. In all

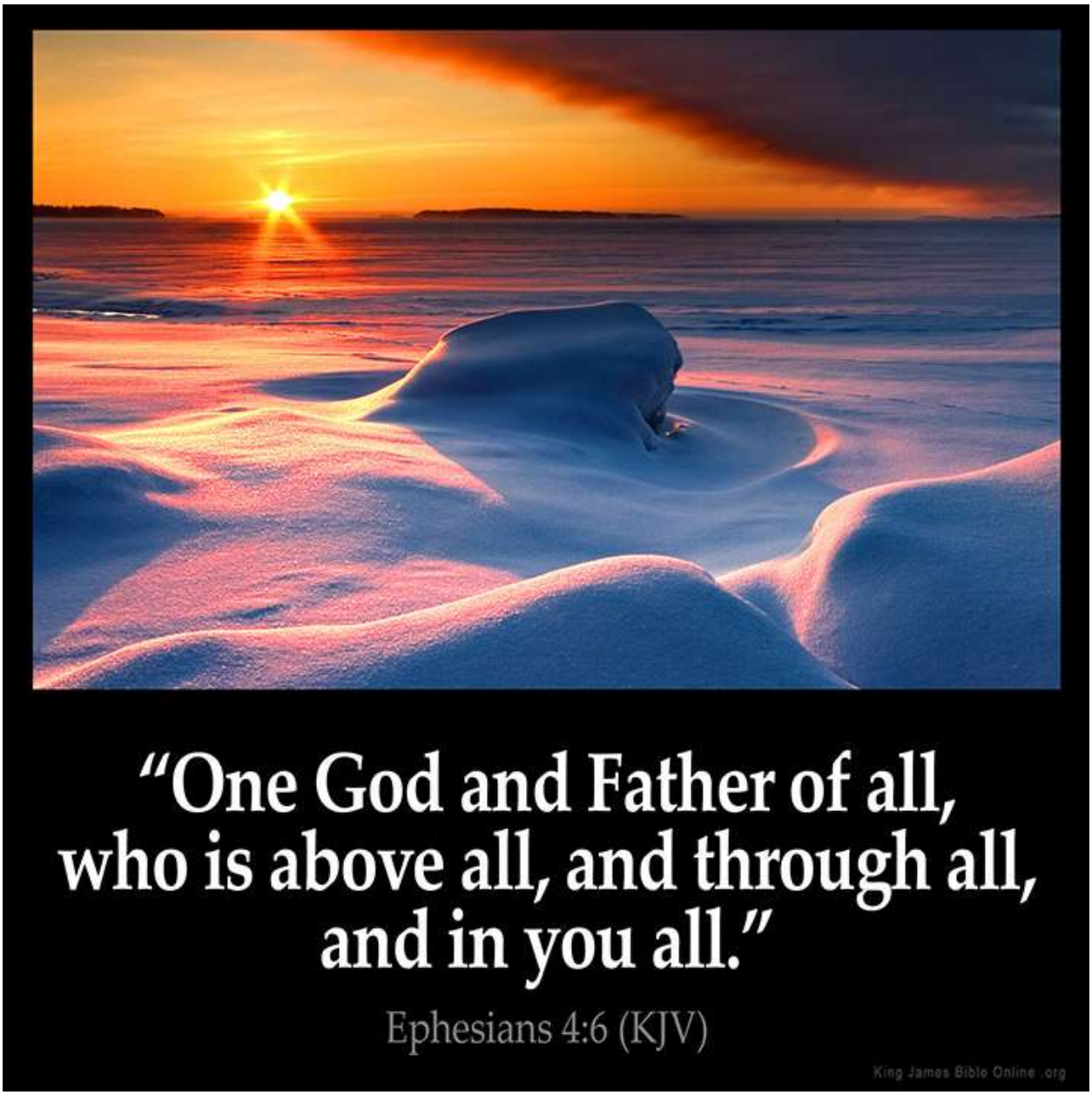


***See*: Chiastic Creed: Ephesians 4:4-6**

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https://www.kingjamesbibleonline.org/Ephesians-4-6_Inspirational_Image/

Main Bible Verses on Unity
https://www.biblestudytools.com/topical-verses/unity-bible-verses/

https://www.whatchristianswanttoknow.com/bible-verses-about-unity-21-important-scriptures/

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N.T. Wright on Forgiveness of Sins

https://theologiansinc.wordpress.com/2014/02/08/n-t-wright-on-forgiveness-of-sins/

'From the point of view of a first-century Jew, 'forgiveness of sins' could never simply be a private blessing, though to be sure it was that as well, as Qumran amply testifies. Overarching the situation of the individual was the state of the nation as a whole; and, as long as Israel remained under the rule of the pagans, as long as Torah was not observed perfectly, as long as the Temple was not properly restored, so Israel longed for 'forgiveness of sins' as the great, unrepeatable eschatological and national blessing promised by her god. In light of this, the meaning which Mark and Luke both give to John's baptism ought to be clear. It was 'for the forgiveness of sins', in other words, to bring about the redemption for which Israel was longing.' (N.T. Wright, 'Jesus and the Victory of God', p. 271)

Wright: Forgiveness Reframed

http://www.patheos.com/blogs/jesuscreed/2016/10/06/nt-wright-forgiveness-re-framed/

https://www.biblebelievers.com/stauffer/stauffer1_OBRD.html

"Paul on the Unity of the Church" by N.T. Wright - Session One (2014)

Why Unity Mattered to Paul

https://www.youtube.com/watch?v=1NZ2epO9cjI [Video]

Galatians 2, 1 Corinthians 8-10, etc.

"Paul on the Unity of the Church" by N.T. Wright - Session Two (2014)

Path to Unity: Messiah and the Spirit

https://www.youtube.com/watch?v=cnB0j0HQa8Q [Video]

Ephesians esp. Chapter 3 (e.g., verse 10,); 1 Corinthians 8-10, Romans 14, etc.

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Ephesians 4:7-16 – The Gifts That Develop This Corporate Life

Paul ignores some gifts he has elsewhere listed, and gives those most directly related to the building up of the Church.

First apostles, in the narrower sense of 2:20, the permanent authority.

prophets: Inspired men who revealed the truth of God.

evangelists: Preaching missionaries, through whom men became followers of Christ.

pastors and teachers: Elsewhere called elders or bishops, who cared for the converts and their growth. All pastors in a local church should be able to teach (some privately and others publicly) as well as to shepherd (see 1 Tim. 5:17); but there were also teachers in the Church who had a more roving commission than administrators (Rom. 12:7; 1 C. 12:27).

The three purposes of these gifts are, to prepare people, who will do service, which will build the church. The third and ultimate intention is a recurrent theme of the letter (1:23; 2:21; 3:19; 4:13–16; 5:27). All this activity is to go on until the Church reaches the measure of the fulness of Christ. It is an attained unity, whilst the unity of 4:3–6 is a unity already existent. The integrated oneness of the baby is real enough, but it is not the conscious oneness of the mature man.

The unity towards which the Church moves is one of personal knowledge of the Son of God. The faith is more what we usually mean by knowledge, i.e. full acquaintance with the mind of Christ.

14. then: The final clause — as the Church moves towards this final maturity it graduates from infancy and the instability that is due to inadequate doctrine and inadequate experience of Christ. The spiritual novice is wide open to false doctrine and to false men.

cunning suggests the clever handling of dice. **scheming** recurs in 6:11, traced to the ultimate source.

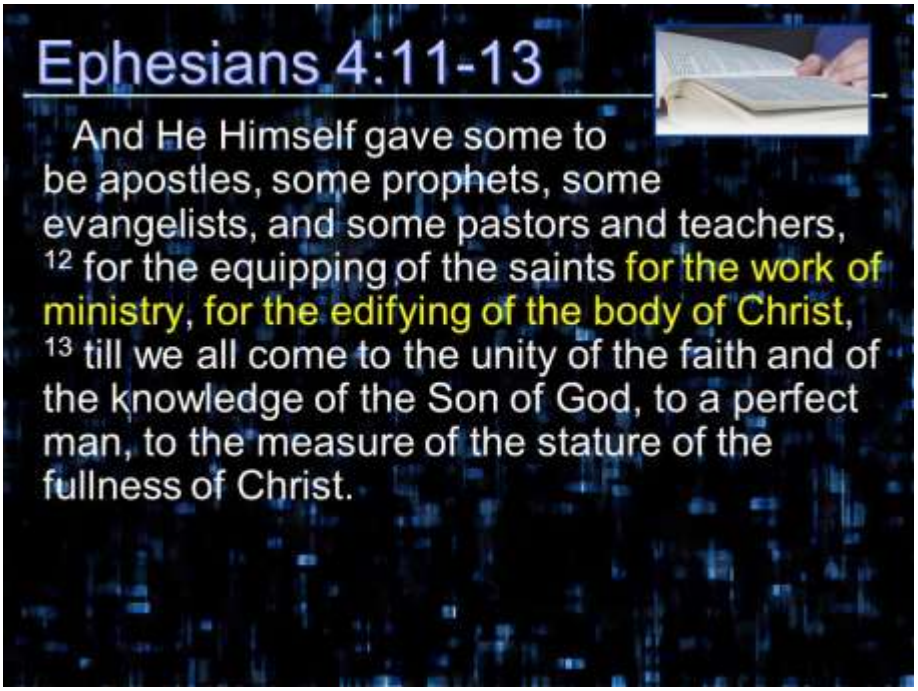
15. speaking the truth in love: Maintaining the true doctrine in a compatible spirit and manner of life, not as a weapon for fighting but to secure a balanced growth in Christ (Col. 3:16). This will produce a mature expression of the Head in every member of the body.

16. joined: An architectural metaphor indicating harmony. **held:** As a body is by ligaments and joints, indicates solidity. When the parts are each working properly the head will see by its overall control that the whole body develops aright

Source: Zondervan Bible Commentary

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Ephesians 4:11-13

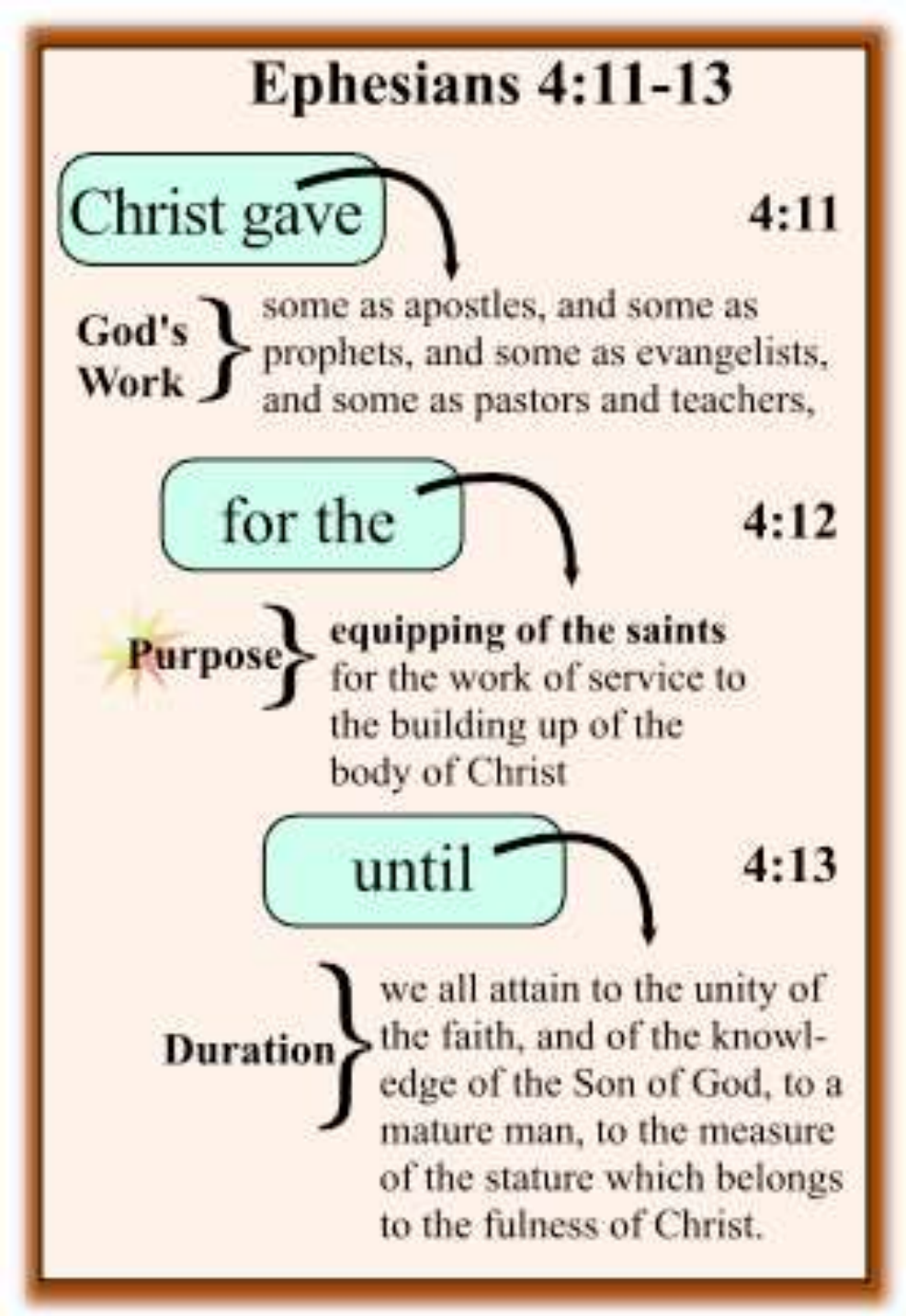


Spiritual Gifts in Paul's Letters

Romans 12:6-8	1 Corinthians 12:7-10	1 Corinthians 12:28	Ephesians 4:11
Having gifts that differ according to the grace given to us	**To each is given the manifestation of the Spirit for the common good**	**God has appointed in the church**	**And he gave**
		apostles	the apostles
prophecy	prophecy	prophets	the prophets
			the evangelists
	ability to distinguish between spirits		
	utterance of wisdom		
teaching	utterance of knowledge	teachers	the shepherds and teachers
exhorting			
	working of miracles	miracles	
	gifts of healing	gifts of healing	
service		helping	
leading		administrating	
	various kinds of tongues	various kinds of tongues	
	interpretation of tongues		
giving			
	faith		
mercy			

[Source: ESV Study Bible note]

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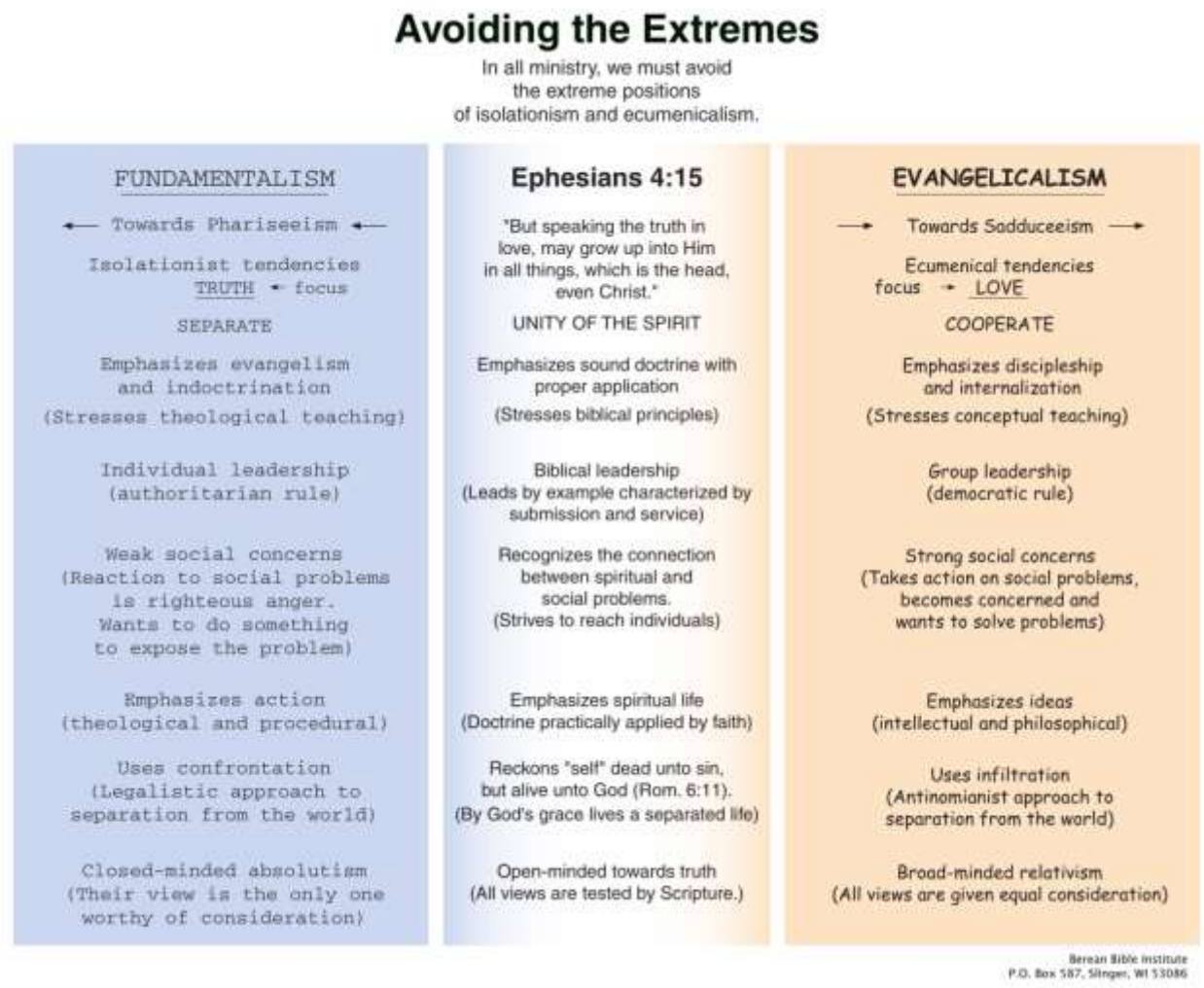
http://artona.myblog.it/2011/12/30/ephesians-4-31/

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Ephesians 4:15



Source: https://kettlemorainebiblechurch.weebly.com/charts.html

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Ephesians 4:17-5:2 Off with the Old, On with the New [NTWEPH Chp 8]

We couldn't understand why the agency was being so unhelpful.

We had answered the advertisement and were eager to rent the apartment that we had been offered. There were some minor problems, but nothing too difficult to sort out. But every time we telephoned we spoke to a different person, and they never seemed to understand what was happening. They gave different answers each time we asked the questions. They quoted us different rates. The worst thing was that they didn't really seem to care whether we rented the place or not.

When we finally visited the office it became clear. The secretaries and assistants we had been speaking to on the telephone were bright enough. They obviously would have liked to be helpful. But the manager—who had never talked to us himself—was impossible. He was inefficient, haphazard, and we suspected he had a drink problem. But he covered it all up by being a bully. He shouted at his employees and gave them different directions every day. No wonder they hadn't been able to help us much. Only by confronting him directly and making him face the issues could we begin to sort everything out.

When we begin to get to grips with the wrong way and the right way to live a truly human life, it's no good starting with the junior members of the establishment. People often suppose that Christian behavior is simply a matter of getting your body to do certain things and not do certain other things. That's like us trying to do business with the assistants rather than directly with the incompetent manager. Paul makes it clear in this passage that you've got to go about it the other way round. And the incompetent manager isn't the human body. It's the human mind.

Read Ep 4:17-24. How does Paul describe the pagan mind and heart (4:17-18)?

In contrast, what teaching did the believers receive (4:20-24)?

> Paul is urging the young Christians that they allow this teaching of Jesus to have its full effect in their lives. Now that they are "in Christ," they have the responsibility, in the power of the Spirit, to take off the old lifestyle, the old way of being human, like someone stripping off a shabby and worn suit of clothing. It may have become comfortable. You may be used to it, and even quite like it. Familiar old clothes are often like that, and brand new ones often feel a bit strange. But if you want to live as a new person in and for the king, the old suit of clothes has to come off, and the new one has to go on.

What's the overriding reason to change our thinking in order to change our behavior (4:30)?

> The word Paul uses for "God's mark" could refer to the "seal" or official stamp on a document or package, marking it out for a particular use or occasion. The mark indicates who it belongs to and what it's for. If we are marked out by the Spirit's personal presence living in us, think how sad it makes that Spirit if we behave in ways which don't reflect the life and love of God.

Paul says we should imitate God (5:1-2). How can we do that?

Scan through the "new behaviors" again that are found at the end of Ep 4, but this time read them as a description of how God acts toward us. How does that make you think and feel differently about the whole passage? [NOTE: See also charts/list below]

***See also*: Old Man and New Man / Old Man and the Flesh**

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Ephesians 4:17-24 – In Personal Character

17–19. As always, Paul proceeds from the dogmatic to the pragmatic, for the fulness of Christ can only at present be seen to operate in the Church in the spheres of character and service. These latter are actuated by the operation of the mind, and the moral breakdown of the Gentile world is rooted **in the futility of their thinking**. They are empty of the real values of God and eternity. This vanity, Paul teaches, originates in an inner cause, a darkened intellect: and in an outer cause, separation from God.

Man is in the dark without God, for God is man's true sunlight. Both these causes spring from the **ignorance** of God **that is in**, or among, **them**, and this ignorance in turn arises from the hardness or obduracy of heart by which men repel God's revelation of Himself. Rom. 1:18–21 unfolds this further, and both sections should be studied, together with Eph. 2:2, 3, for a true understanding of the unbeliever's condition.

19. **lost all sensitivity:** i.e. ceased to care. The soul, when deprived of spiritual resources, turns for satisfaction to the body, and even the high tides of philosophical culture break eventually on this barren shore.

20–24. heard about Christ: is both to hear Him (hear about Him is inadequate) and to be taught in Him. The latter is initiated by the oral instruction of the new convert. This consisted of that outline of Our Lord's life and teaching which is the core of the synoptic Gospels (Lk. 1:3, 4), and was enjoined upon all (Mt. 28:19 f.); teaching which it is perilous to ignore (1 Tim. 6:3 f.).

the truth that is in Jesus: Absolute truth, not an aspect of it, as if He were to be compared with Confucius. Christ is the truth (Jn 14:6), therefore to learn Christ is to learn truth. The discarding of the old man and the wearing of the new are two halves of one action. The moment by moment repetition of this decision is the secret of the Christian's changed life (Rom. 6:13 f.).

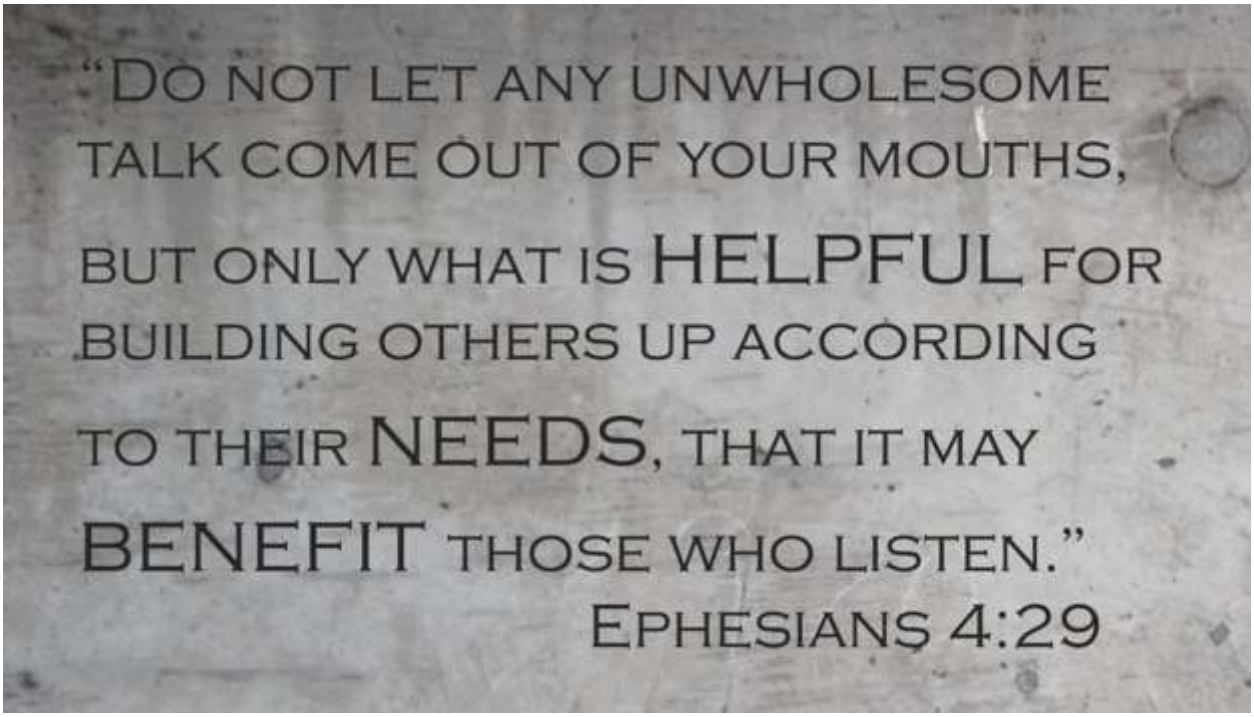
Note the contrast between **deceitful** and **true**. Human nature cannot be reformed (Rom. 8:7), it must be regenerated. The new (kainos, new in kind) creation, which replaces the old of Gen. 1:27, restores the likeness of God, and the renewal takes place in the innermost being, in the spirit of the mind. **righteousness** is right conduct towards God, and **holiness**, here, is right conduct towards men.

Source: Zondervan Bible Commentary

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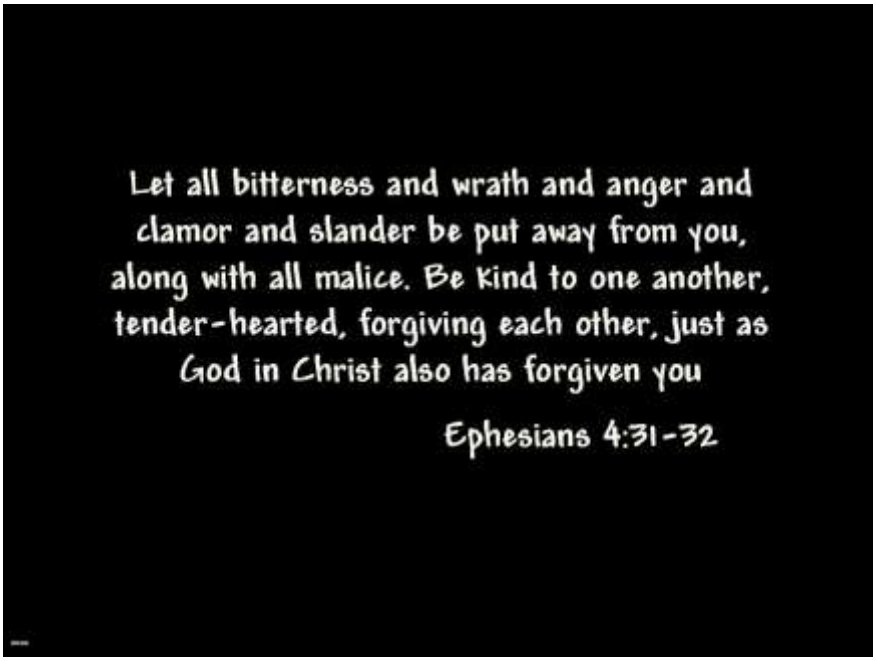
http://www.allwidewallpapers.com/ephesians-4-29-32/

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Forgive One Another

STUDY MAIN TEXT: Ephesians 4:32

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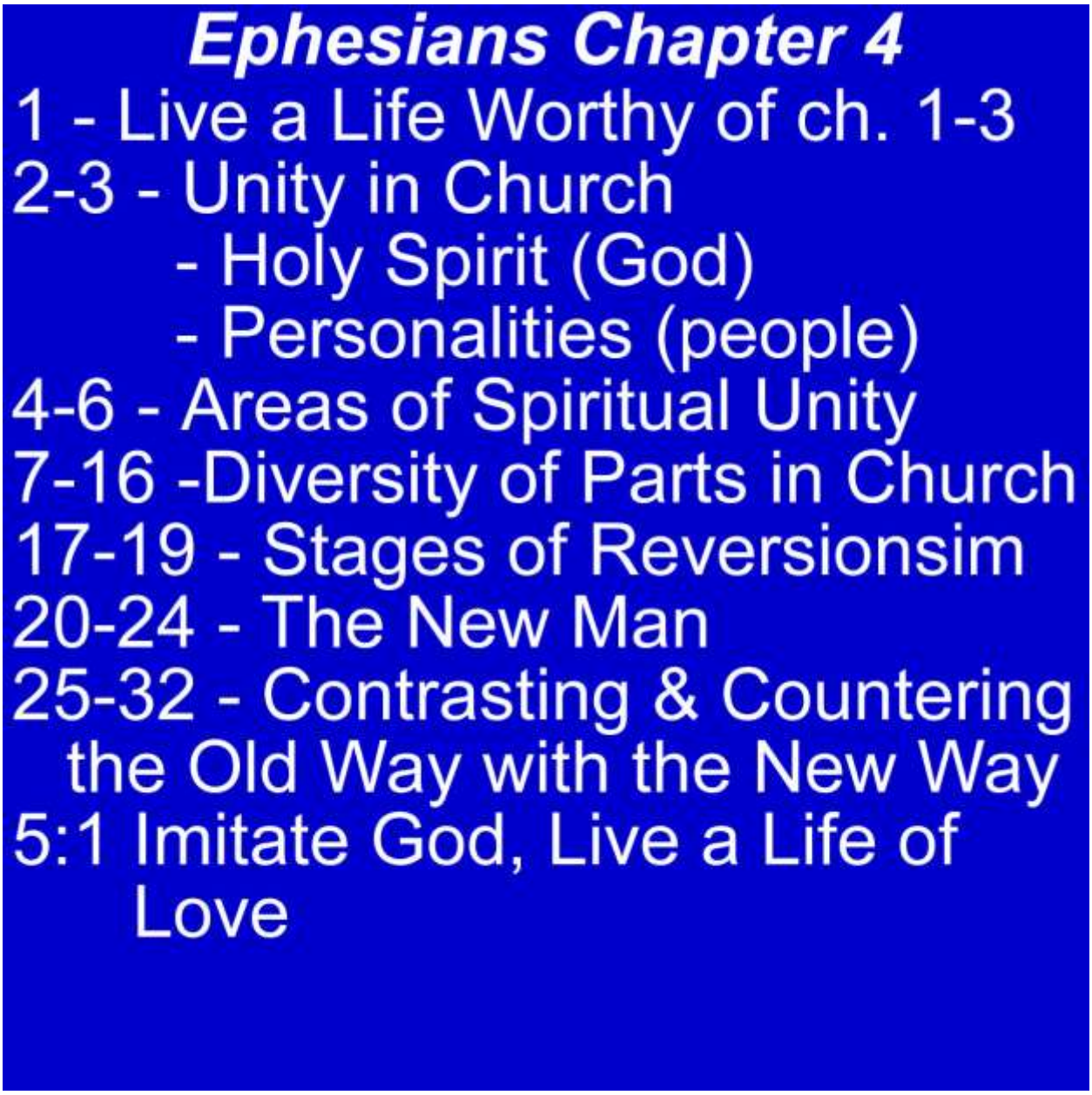


https://becauseofgrace.wordpress.com/tag/ephesians-430-52/

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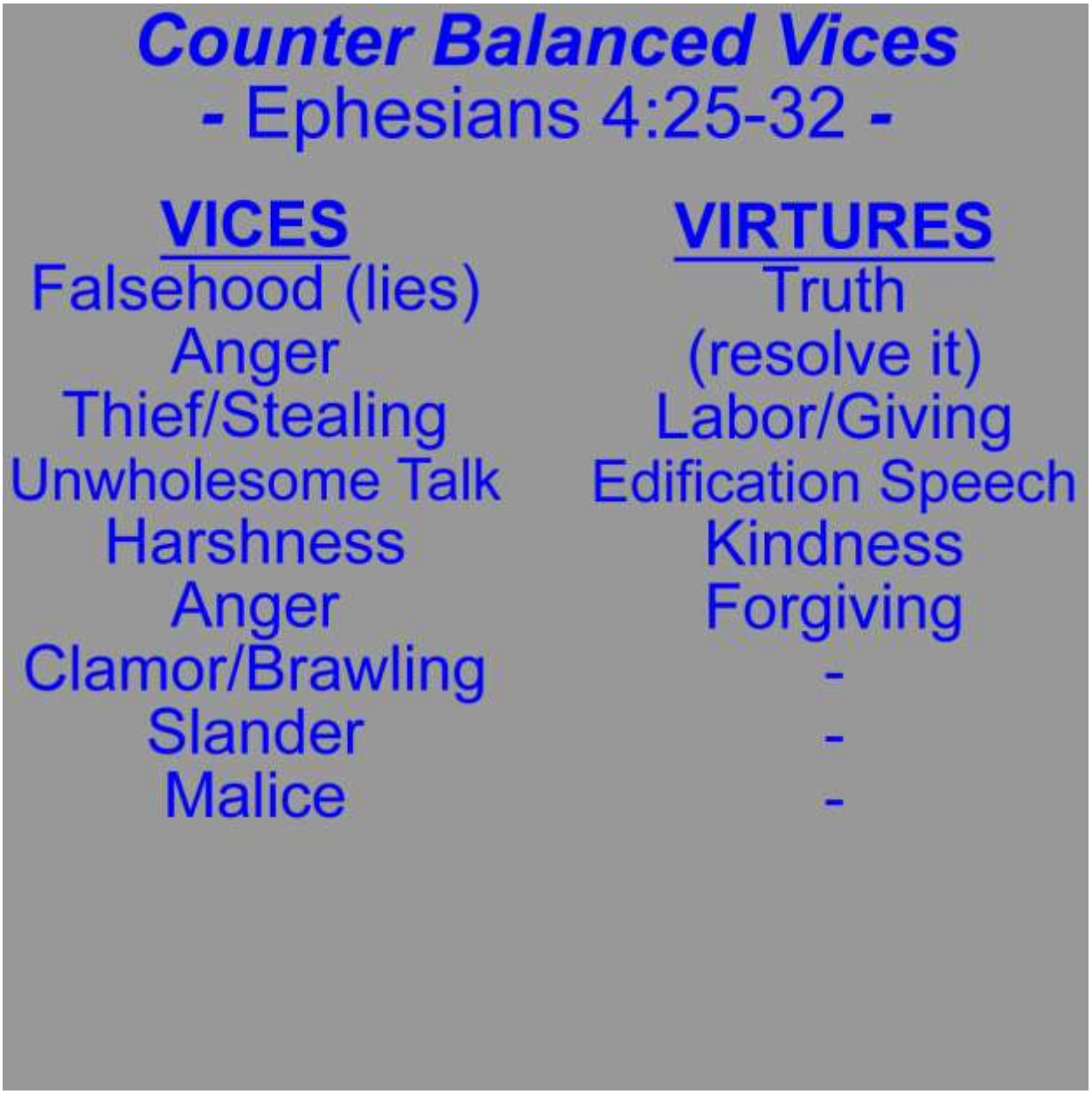
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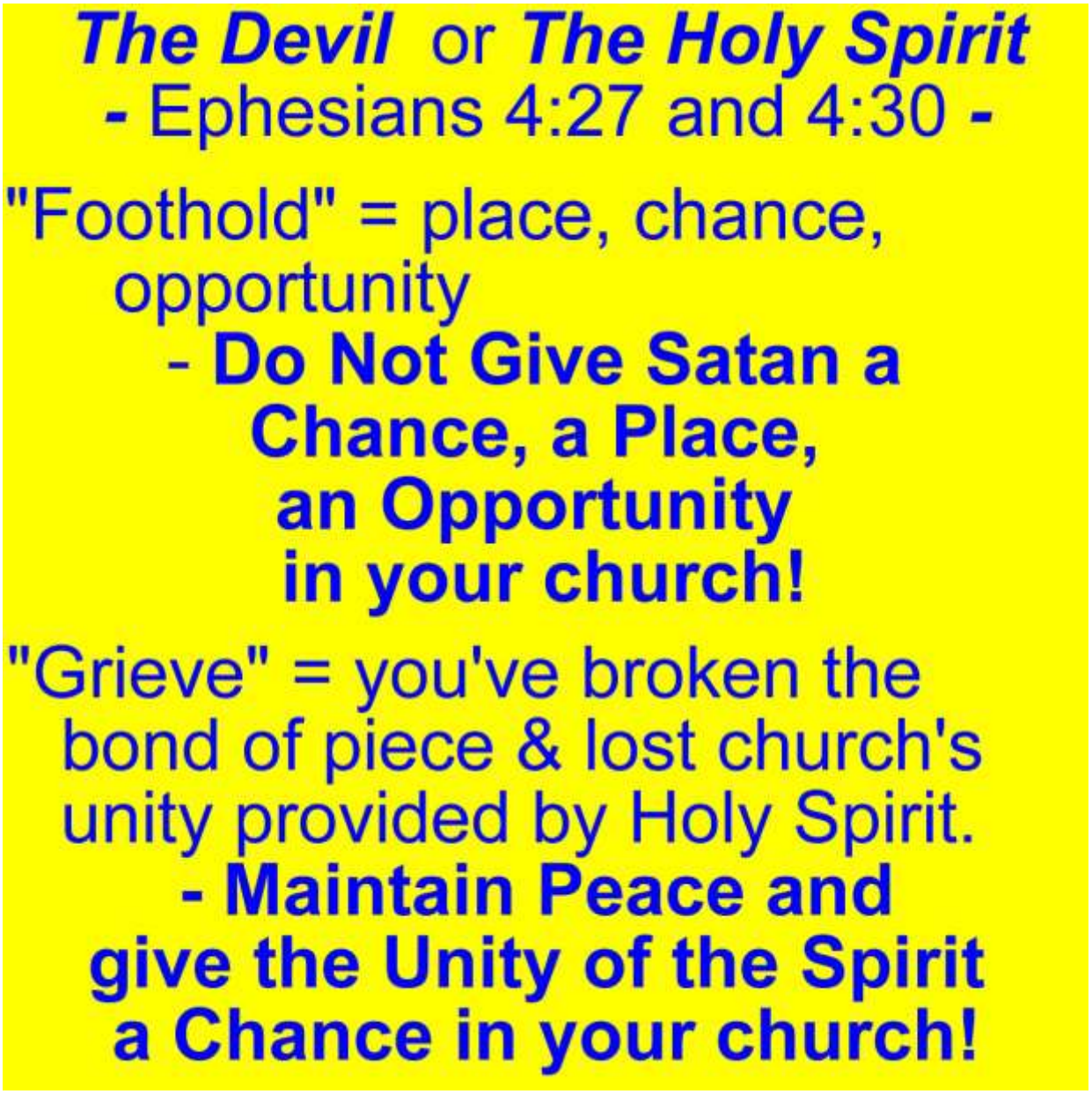
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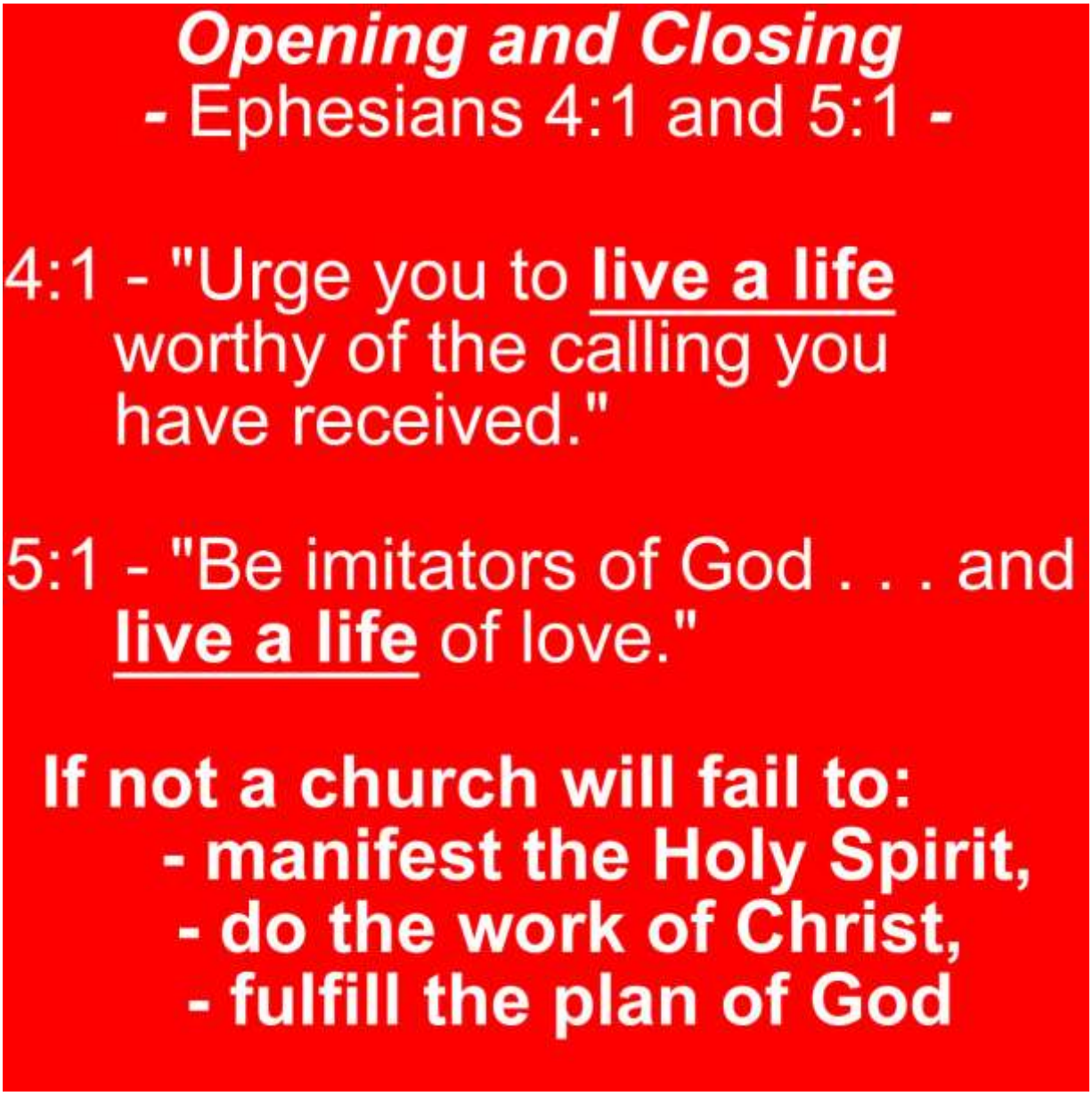
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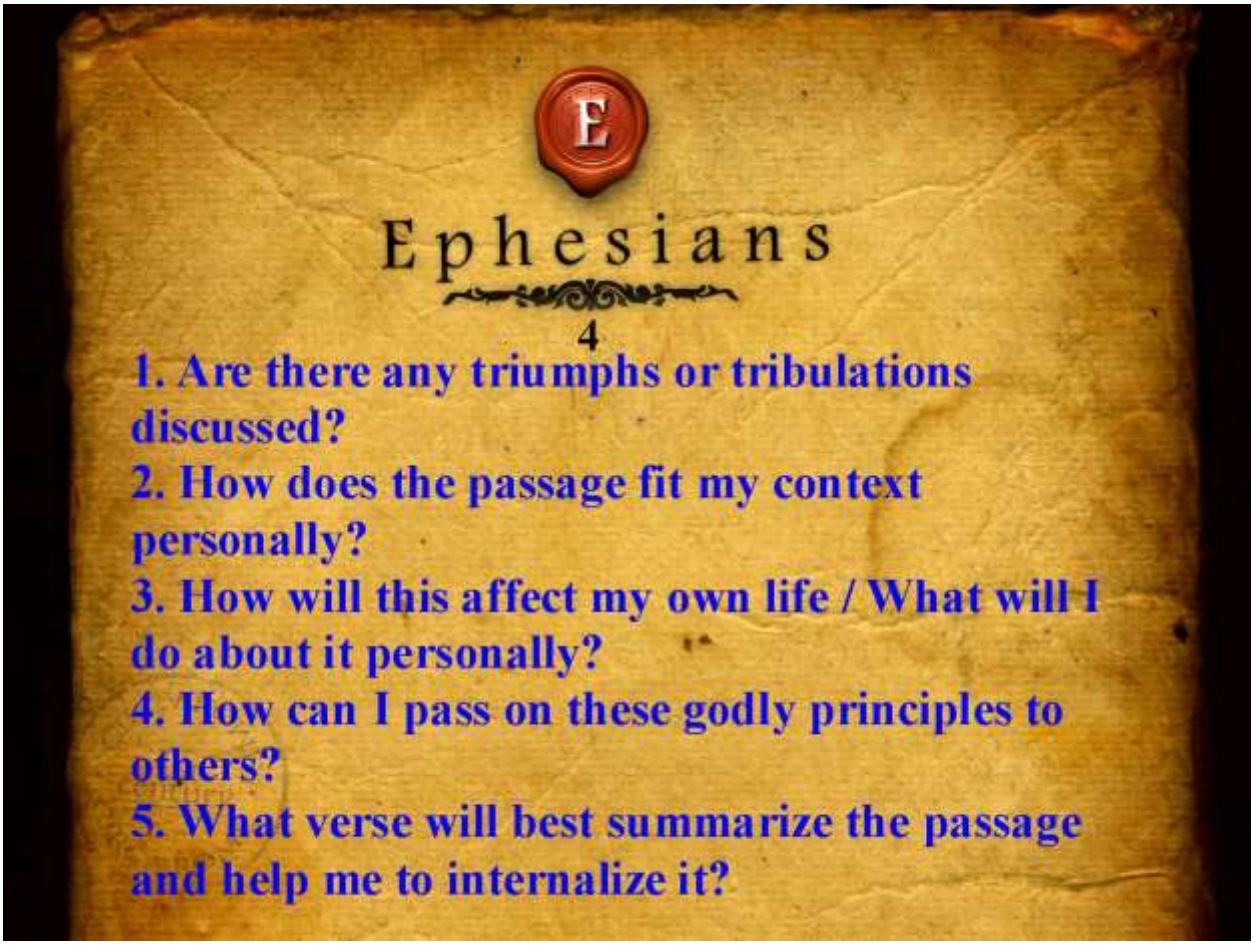


http://www.generationword.com/notes/ephesians/slides/ephesians_slide_webpage.html

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Ephesians Chapter 5



Kingdom of Heaven vs Kingdom of God **(Ephesians 5:5)**

Ephesians 5:8

Ephesians 5:24-25 **(Husbands/Wives)**

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Ephesians 5:3-20 Walking in the Light [NTWEPH Chp 9]

The poster in the college gateway had one large word in the middle of it: SEX. Underneath, in small print, it said, "Now you're interested, how about joining the College Rowing Club?" Whoever designed the poster wasn't suggesting that taking up rowing had anything to do with sex. They were simply exploiting the fact that in contemporary Western society people are so obsessed with sex that the very word attracts people's attention. Anything associated with it seems attractive as well.

Read Ep 5:3-10. In many ways the world of Paul's day wasn't much different from ours today, particularly in the cities where he spent most of his time. Casual sex and all kinds of curious practices associated with it seem to have flourished. What is Paul's remedy for immorality (vv. 3-4,7)?

What reasons does Paul give for this remedy (vv. 3,5-6)?

> Paul has a way of cutting to the heart of the issue. Don't be fooled, he says. There are a lot of empty words out there—words, that is, which sound big and important, which echo and resonate in our culture, but which have nothing inside them, no life, no truth. Precisely because sex is a good, joyous and important gift of God's creation; precisely because it is the means of tenderness and intimacy between husband and wife, as well as the means of God-given procreation; precisely because it is the occasion for great blessing and emotional fulfillment; because of all these, people on the road to genuinely human existence promised in Christ must avoid all cheap imitations.
>
> Casual sex is a parody of the real thing—like drinking from a muddy stream instead of fresh, clear water, or like listening to a symphony from a damaged audio file when a world-class orchestra is playing in the theater around the corner.

If you don't want your garden to grow weeds, one of the best ways is to keep it well stocked with strong, sturdy flowers and shrubs. If you don't want your mind and heart to go wandering off into the realms of darkness, one of the best ways is to keep them well stocked with wise and thankful themes, so that words of comfort, guidance and good judgment come bubbling up unbidden from the memory and subconscious. Hymns and psalms today can still provide exactly this kind of Christian nurture.

The singing that Paul has in mind is the ultimate antidote to living in the darkness of immorality that pervades the surrounding world. Yet again his emphasis is on the mind, and the need for wisdom. It is vital not to slide along through life in a general foolish haze, hoping things will work out all right but not being prepared to think them through, to figure out where this or that type of behavior will really lead.

How have hymns and spiritual songs been important to you?

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Ephesians 5:5 "…Kingdom of Christ and God."

Note: This section includes references for Kingdom of God and Kingdom of Heaven, including some that consider them interchangeable terms and others that consider them different. Both views and variations are included to allow you to discover and determine for yourself.

Kingdom of Heaven vs Kingdom of God

Summary of the Kingdom of God
https://www.learnreligions.com/what-is-the-kingdom-of-god-701988

So, the simplest way to understand the Kingdom of God is the realm where Jesus Christ reigns as King and God's authority is supreme. This Kingdom exists here and now (in part) in the lives and hearts of the redeemed, as well as in perfection and fullness in the future.

What is the Kingdom of God? Why did Jesus talk about it so much?
https://www.youtube.com/watch?v=CIcptDF-fc4 [Video]

What is the kingdom of God?
https://www.gotquestions.org/kingdom-of-God.html

Question: "What is the kingdom of God?"

Answer: The kingdom of God is referenced often in the gospels (e.g., Mark 1:15; 10:15; 15:43; Luke 17:20) and other places in the New Testament (e.g., Acts 28:31; Romans 14:17; 1 Corinthians 15:50). The kingdom of God is synonymous with the kingdom of heaven. The concept of the kingdom of God takes on various shades of meaning in different passages of Scripture.



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Broadly speaking, the kingdom of God is the rule of an eternal, sovereign God over all the universe. Several passages of Scripture show that God is the undeniable Monarch of all creation: "The LORD has established his throne in heaven, and his kingdom rules over all" (Psalm 103:19). And, as King Nebuchadnezzar declared, "His kingdom is an eternal kingdom" (Daniel 4:3). Every authority that exists has been established by God (Romans 13:1). So, in one sense, the kingdom of God incorporates everything that is.

More narrowly, the kingdom of God is a spiritual rule over the hearts and lives of those who willingly submit to God's authority. Those who defy God's authority and refuse to submit to Him are not part of the kingdom of God; in contrast, those who acknowledge the lordship of Christ and gladly surrender to God's rule in their hearts are part of the kingdom of God. In this sense, the kingdom of God is spiritual—Jesus said His kingdom was not of this world (John 18:36), and He preached that repentance is necessary to be a part of the kingdom of God (Matthew 4:17). That the kingdom of God can be equated with the sphere of salvation is evident in John 3:5–7, where Jesus says the kingdom of God must be entered into by being born again. See also 1 Corinthians 6:9.

There is another sense in which the kingdom of God is used in Scripture: the literal rule of Christ on the earth during the millennium. Daniel said that "the God of heaven will set up a kingdom that will never be destroyed" (Daniel 2:44; cf. 7:13–14), and many of the other prophets predicted the same thing (e.g., Obadiah 1:21; Habakkuk 2:14; Micah 4:2; Zechariah 14:9). Some theologians refer to the future, open manifestation of the kingdom of God as the "kingdom of glory" and the present, hidden manifestation of the kingdom of God as the "kingdom of grace." But both manifestations are connected; Christ has set up His spiritual reign in the church on earth, and He will one day set up His physical reign in Jerusalem.

The kingdom of God has several aspects. The Lord is the Sovereign of the universe, and so in that sense His kingdom is universal (1 Timothy 6:15). At the same time, the kingdom of God involves repentance and the new birth, as God rules in the hearts of His children in this world in preparation for the next. The work begun on earth will find its consummation in heaven (see Philippians 1:6).

What is the Kingdom of God? by John Piper

https://www.desiringgod.org/interviews/what-is-the-kingdom-of-god

Excerpt:

Rule and Reign

I think the most important thing I could say about the kingdom of God that would help people make sense out of all the uses is that the basic meaning of the word *kingdom* in the Bible is God's *reign* — R-E-I-G-N — not *realm* or *people*. The kingdom creates a realm, the kingdom creates a people, but the kingdom of God is not synonymous with its realm or its people.

"God decided the kingdom of God would be most gloriously revealed in a crucified and risen king."

For example, consider Psalms 103:19: "The Lord has established his throne in the heavens, and his kingdom rules over all." You can hear the basic meaning of the word *kingdom* as *rule*. It doesn't mean that his kingdom rules over his realm; it means that God's reign or rule governs all things.

He sits as king on his throne of the universe, and his kingly rule — his kingdom and his reign — governs all things. The basic meaning of the word *kingdom* in the Bible is God's kingly rule — his reign, his action, his lordship, his sovereign governance.

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Heaven and the Kingdom of God?

https://www.ucg.org/bible-study-tools/bible-questions-and-answers/whats-the-difference-between-the-kingdom-of-heaven-and-the-kingdom-of-god

Excerpt:

There is no real difference between the Kingdom of God and the Kingdom of Heaven. The two phrases are simply two different ways to indicate the same thing: a kingdom or system of government that is ruled by God. This power and authority to rule has been given to Jesus Christ by the Father, who is enthroned in Heaven. Christ is currently seated at the right hand of the Father. At a designated future time, the time of His second coming, Christ will then bring this rule to earth from Heaven. In this way the power and authority behind the reign of Christ can be said to be both “of God” and “of heaven.”

Why would Scripture use two different terms to say the same thing?

The phrase “Kingdom of Heaven” is only found in the gospel of Matthew. The other gospel writers stuck with the phrase “Kingdom of God.” You can even compare parallel verses like Matthew 4:17 with Mark 1:15 or Matthew 5:3 with Luke 6:20, where Matthew uses the phrase “Kingdom of Heaven” while Mark and Luke use “Kingdom of God” in quoting Jesus during their individual accounts of the same events.

Is there a difference: Kingdom of God verses the Kingdom of Heaven?

http://helpmewithbiblestudy.org/1God/WorksKingdomOfGodDifferenceHeaven.aspx

Excerpt:

When comparing parallel passages within the gospels, the phrase "the kingdom of God" appears to be used interchangeably with "the kingdom of heaven."

Sermon on the Mount of Beatitudes: Matthew 5:3 (heaven) verses Luke 6:20 (God).

Reclining at the table: Matthew 8:11 (heaven) verses Luke 13:29 (God).

No one greater than John the Baptist: Matthew 11:11 (heaven) verses Luke 7:28 (God).

Parable of the Sower: Matthew 13:11 (heaven) verses Mark 4:11 (God).

Parable of the seed: Matthew 13:24 (heaven) verses Mark 4:26 (God).

Parable of the mustard seed: Matthew 13:31 (heaven) verses Mark 4:30 (God) and Luke 13:18 (God).

Parable of the leaven: Matthew 13:33 (heaven) verses Luke 13:20-21 (God).

Jesus blesses little children: Matthew 18:3 (heaven) verses Mark 10:14 (God) and Luke 18:16 (God).

In this example, Jesus mentions both kingdoms interchangeably: Matthew 19:23-25 (heaven and God).

Because the book of Mark is believed to be older than Matthew, Biblical scholars believe that the older form "kingdom of God" was likely used by Jesus Himself. This is seen in the parallel passages noted above and the fact that Matthew had four instances of "kingdom of God."

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Heaven vs The Kingdom of Heaven/God

https://haroldmillerjr.com/2019/06/04/heaven-vs-the-kingdom-of-heaven-god/

Excerpt:

The average Christian today does not seem to realize it, but there is a fundamental difference between the concept of Heaven preached today and the Kingdom of Heaven or the Kingdom of God that Jesus, the Apostles, and the Early Church preached! The concept of Heaven, as it is presented in most Gospel messages today, is primary about a glorious place where believers go after death. It is presented as the ultimate and eternal reward of the righteous. Now, while that is indeed 'good news,' IT IS NOT the good news or the gospel that Jesus preached!

When we preached about Heaven, we're talking about a place of reward in the future, but when Jesus preached about the Kingdom of Heaven or the Kingdom of God, he was primarily talking about a realm of existence or a way of life in the present! If we would carefully study the preaching and teachings of Jesus as they are related in the gospel accounts (Matthew, Mark, Luke, and John), we might be shocked to discover that Jesus really didn't say much about the 'Heaven' we preach so much about today! But rather, Jesus was obsessed and consumed with the message about the Kingdom of Heaven or the Kingdom of God!

Baker's Evangelical Dictionary of Biblical Theology - Kingdom of God

https://www.biblestudytools.com/dictionary/kingdom-of-god/

Excerpt:

The heart of Jesus' teachings centers around the theme of the kingdom of God. This expression is found in sixty-one separate sayings in the Synoptic Gospels. Counting parallels to these passages, the expression occurs over eighty-five times. It also occurs twice in John (3:3, 5). It is found in such key places as the preaching of John the Baptist, "Repent, for the kingdom of heaven is near" (Matt 3:2); Jesus' earliest announcement, "The time has come… The kingdom of God is near. Repent and believe the good news!" (Mark 1:15 ; cf. Matt 4:17 ; Luke 4:42-43);the prayer Jesus taught his disciples, "your kingdom come" (Matt 6:10); in the Beatitudes, "for theirs is the kingdom of heaven" (Matthew 5:3 Matthew 5:10); at the Last Supper, "I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God" (Mark 14:25); and in many of Jesus' parables (Matthew 13:24 Matthew 13:44 Matthew 13:45 Matthew 13:47 ; Mark 4:26 Mark 4:30 ; Luke19:11).

It was once popular in certain circles to argue that the expressions "kingdom of God" and "kingdom of heaven" referred to two different realities. It is now clear, however, that they are synonyms. This is evident for several reasons. For one, the two expressions are used in the same sayings of Jesus, but where Matthew uses "kingdom of heaven, " Mark or Luke or both use "kingdom of God. "Second, Matthew himself uses these two expressions interchangeably in 19:23-24, "itis hard for a rich man to enter the kingdom of heaven … for a rich man to enter the kingdom of God." Finally, we know that "heaven" was frequently used as a circumlocution for "God" by devout Jews. Due to respect for the third commandment ("You shall not misuse the name of the Lord your God" [Exod 20:7]), pious Jews used various circumlocutions for the sacred name of God (YHWH) in order to avoid the danger of breaking this commandment. One such circumlocution was the term "heaven." This is seen in the expression "kingdom of heaven" but also in such passages as Luke 15:18, 21 ("Father, I have sinned against heaven and against you") and Mark 11:30.

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What Is the Kingdom of God?

https://lifehopeandtruth.com/prophecy/kingdom-of-god/what-is-the-kingdom-of-god/

Excerpt:

What is the Kingdom of God? It is the central theme of Jesus' teaching and the foundational message of the Church founded by Him through His disciples. As Mark explains in his Gospel account, "Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.'"

The gospel of the Kingdom of God

Matthew and Luke likewise record that Jesus' message was the "gospel" or "glad tidings" of the Kingdom (Matthew 4:23; Luke 8:1). Even though Matthew referred to it as "the kingdom of heaven" (Matthew 4:17; Matthew 5:3, 10, 19-20) and Paul once called it "the kingdom of Christ and God" (Ephesians 5:5), the predominant name in Scripture is "the kingdom of God."

Jesus consistently taught this same message of hope—"gospel" means *good news*—of the Kingdom throughout His ministry. His parables—stories with spiritual lessons—often dealt with this Kingdom, which God the Father and His Son had prepared prior to the existence of man at "the foundation of the world'" (Matthew 25:34). In the Kingdom parables, Jesus explained what we must do to enter the Kingdom and what conditions will be like in it. Many of the Old Testament prophets had written of this Kingdom while under the inspiration of the Holy Spirit (2 Peter 1:20-21).

After training His 12 disciples, Jesus sent them out "to preach the kingdom of God and to heal the sick" (Luke 9:2). After His crucifixion and resurrection, Jesus appeared before His disciples and continued "speaking of the things pertaining to the kingdom of God" (Acts 1:3).

Later, Paul likewise described his ministry as preaching "the kingdom of God" (Acts 14:22; Acts 19:8; Acts 20:25; Acts 28:31; 1 Corinthians 6:9-10; 1 Corinthians 15:24) and referred to his fellow ministers as "workers for the kingdom of God" (Colossians 4:11).

A literal or a figurative kingdom?

What is the real meaning of the Kingdom of God? Is it a literal or a figurative kingdom? While it is generally understood that the message Jesus preached was that of the Kingdom of God, the question as to whether this Kingdom is literal or figurative is more complicated. Since Jesus came preaching that the Kingdom was "at hand" (Mark 1:15), some think it is literally here on earth via the Church or figuratively in our hearts. Others, recognizing that "flesh and blood cannot inherit the kingdom of God" (1 Corinthians 15:50), say it is not yet here.

"And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2:44). The Kingdom of God will thus replace the governments of this earth. Acknowledging the difficulty in understanding this part of His message, Jesus termed it a "mystery." Speaking to His disciples, Jesus said, "To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, so that 'Seeing they may see and not perceive, and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them'" (Mark 4:11-12).

So what did the disciples understand? What did Jesus and the prophets foretell? A careful study of the Scriptures provides clarity about the real meaning of the Kingdom of God.

- The Kingdom of God is a literal kingdom. God gave King Nebuchadnezzar a dream of an image of a man with a head of gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron and its feet partly of iron and partly of clay. God revealed the meaning of the dream through

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Daniel, showing that there would be four world-ruling empires (Daniel 2:31-43). History has shown these to be the Babylonian, Medo-Persian, Greco-Macedonian and Roman empires. Concluding this explanation, Daniel wrote: “And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever” (verse 44). The Kingdom of God will thus replace the governments of this earth.

- The Kingdom of God will be established on earth when Jesus returns. The time that the Kingdom is established will be after Christ’s return to earth. Revelation 11:15 states: “Then the seventh angel sounded: And there were loud voices in heaven, saying, ‘The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!’” Jesus told His disciples that when the Kingdom was established, they would “sit on twelve thrones, judging the twelve tribes of Israel” (Matthew 19:28, also compare Luke 22:30).
- We prepare for the Kingdom by living according to the rules of the Kingdom now. Explaining how one might enter the Kingdom of God, Jesus told Nicodemus that one must be “born again” (John 3:1-8). This process begins with baptism, which signifies the death of the former sinful man and the beginning of a new life dedicated to Christ (Romans 6:1-5). It culminates in a change from mortal flesh and blood to immortal spirit at Christ’s return (1 Corinthians 15:50-53; 1 Thessalonians 4:16-17). Once we embark on this process, we are symbolically “conveyed” into the Kingdom (Colossians 1:13) and our “citizenship” is now described as being in heaven (Philippians 3:20). At the completion of the process of being born again, we will be changed into immortal beings and become kings and priests serving in God’s Kingdom on earth (Revelation 1:6; Revelation 5:10).

“The Kingdom of God Is Within You”—What Did Christ Mean?

https://lifehopeandtruth.com/prophecy/kingdom-of-god/the-kingdom-of-god-is-within-you/

Excerpt:

In this passage [Luke 17:21], *entos* (the Greek word that is translated “within”) can also be translated “in the midst of” (Vine’s Complete Expository Dictionary of Old and New Testament Words). The New American Standard Bible, the New International Version, the Modern King James Version and Green’s Literal Translation translate this phrase “in your midst.” In this sense, Jesus, the King of the coming Kingdom of God, was standing in the midst of the Pharisees. These translations are clearly better, for the Kingdom of God was not in the hearts of these Pharisees.

What does it mean to seek the kingdom of God?

http://dawningrealm.org/kingdom/

Excerpt:

In Matthew, Mark, and Luke, the "kingdom of God" is usually God's active rule over his creation, especially in saving his people from their sins and the consequences of those sins. (Matthew often uses "kingdom of heaven" instead of "kingdom of God," but the two terms are synonymous (Matt 13:31a = Mark 4:30 = Luke 13:18), so "kingdom of heaven" does not refer to heaven as a place, but to God's reign as King, reflecting the Jewish avoidance of direct reference to God.) The kingdom of God is not only

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God's rule over his obedient subjects, but includes his victory over their spiritual enemies through Jesus, beginning in the present age (Matt 12:28; Luke 1:68-75; 11:20). The kingdom of God has been concisely defined as God's "acting in his sovereign power to deliver man from the destructive powers that enthrall him" (Beasley-Murray, 1989). The central thesis of Ladd (1974) is that the prophets' hope of the kingdom of God was inaugurated in the person of Jesus in this present age, before its consummation begins the age to come. God asserted His rule in history by defeating Satan and death through the work of Jesus, even though God will not complete his display of authority until Jesus returns in judgment, when he will start the new world order.

Kingdom of God in Matthew, Mark, and Luke ('seek first' the salvation of God's reign)		Definition of 'kingdom'	
		Literal →	Figurative
		God's rule (incl. Satan's defeat)	Enjoyment of God's rule (seek eternal life)
Timing of the kingdom	Already ↓	Jesus healed people & cast out demons; He died & rose from the dead. →	True Christians have forgiveness & the presence of the Holy Spirit & holiness from God. ↓
	Not yet	↓ Jesus will return to judge men & angels. →	True Christians will see God & live forever on the new earth in resurrected bodies.

However, Ladd (1974, ch. 8, pp. 205-217) pointed out that the kingdom of God does not always literally mean the dynamic reign of God, but that it sometimes refers to the gift of life and salvation achieved by that reign. Jesus' disciples are to seek the kingdom as the most valuable of possessions and the Father gives the kingdom to them (Matt 6:33; 13:44-46; Luke 12:31-32). Those who receive the kingdom in the present age will enter the kingdom in the age to come (Mark 10:15; Luke 18:16-17). Those who are poor in spirit, who are persecuted for righteousness' sake, have the kingdom (Matt 5:3, 10). When the Son of Man comes (Matt 25:31), the righteous will inherit the kingdom (v. 34); *kingdom* here is the same as *eternal life* (v. 46). Inheriting eternal life, inheriting the kingdom, and receiving eternal life are equivalent (Mark 10:17, 23-24, 30) and are associated with being saved (v. 26). This salvation involves saving one's true life, as opposed to saving one's life in this age (Matt 10:39; Mark 8:35; Luke 17:33), and culminates in bodily resurrection (Luke 20:34-36) and restored communion with God in the age to come (Matt 5:8; 25:21, 23; Mark 14:25; Luke 14:16-24). Although the kingdom concept is primarily oriented to the future, Jesus also brought salvation and fellowship with God to the present age (Luke 19:10-11; Mark 2:15-19), though to a lesser, incomplete degree. Such salvation included other gifts enjoyed in this life, such as physical healing (Mark 5:34; 10:52), temporary resurrection (Matt 11:4-5), deliverance from demonic possession (Luke 8:36), forgiveness of sins (Mark 1:4; 2:10; Luke 7:48), and righteousness (Matt 6:33).

That the kingdom of God to be sought (Matt 6:33; Luke 12:31) is this gift of salvation brought by the rule of God, rather than the rule of God itself, will also be seen below. To seek the kingdom of God is to actively receive the eternal life that Jesus brought. Seeking salvation does not end at the time of conversion, but continues throughout the life of each disciple of Jesus. What this entails will become clear from looking at the kingdom-seeking passages in the context of Luke and its sequel (Acts) and in the context of Matthew. Matthew's version is treated second since it is complicated by the exhortation to seek God's righteousness as well as his kingdom.

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What is the difference between the Kingdom of God and the Kingdom of Heaven?

https://www.gotquestions.org/kingdom-heaven-God.html

Answer: While some believe that the Kingdom of God and Kingdom of Heaven are referring to different things, it is clear that both phrases are referring to the same thing. The phrase "kingdom of God" occurs 68 times in 10 different New Testament books, while "kingdom of heaven" occurs only 32 times, and only in the Gospel of Matthew. Based on Matthew's exclusive use of the phrase and the Jewish nature of his Gospel, some interpreters have concluded that Matthew was writing concerning the millennial kingdom while the other New Testament authors were referring to the universal kingdom. However, a closer study of the use of the phrase reveals that this interpretation is in error.

For example, speaking to the rich young ruler, Christ uses "kingdom of heaven" and "kingdom of God" interchangeably. "Then Jesus said to his disciples, 'I tell you the truth, it is hard for a rich man to enter the kingdom of heaven'" (Matthew 19:23). In the very next verse, Christ proclaims, "Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (verse 24). Jesus makes no distinction between the two terms but seems to consider them synonymous.

Mark and Luke used "kingdom of God" where Matthew used "kingdom of heaven" frequently in parallel accounts of the same parable Compare Matthew 11:11-12 with Luke 7:28; Matthew 13:11with Mark 4:11 and Luke 8:10; Matthew 13:24 with Mark 4:26; Matthew 13:31 with Mark 4:30 and Luke 13:18; Matthew 13:33 with Luke 13:20; Matthew 18:3 with Mark 10:14 and Luke 18:16; and Matthew 22:2 with Luke 13:29. In each instance, Matthew used the phrase "kingdom of heaven" while Mark and/or Luke used "kingdom of God." Clearly, the two phrases refer to the same thing.

The Kingdom of Heaven vs the Kingdom of God

http://studiesinthebook.com/series/rightly_dividing/two_kingdoms.pdf [PDF]

Matthew 16:28	Mark 9:1	Luke 9:27
Verily I say unto you, There be some standing here, which shall not taste of death, **till they see the Son of man coming in his kingdom.**	And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, **till they have seen the kingdom of God come with power.**	But I tell you of a truth, there be some standing here, which shall not taste of death, **till they see the kingdom of God.**

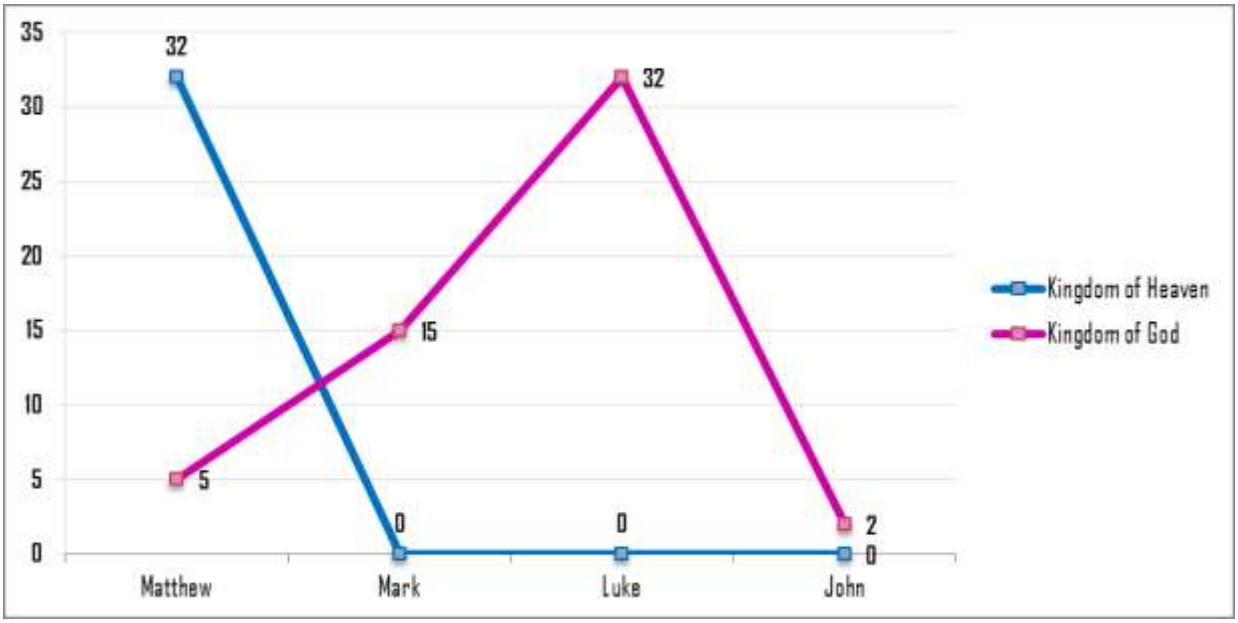
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What is the difference in the Kingdom of Heaven and the Kingdom of God? (Forum)

https://hermeneutics.stackexchange.com/questions/4251/what-is-the-difference-in-the-kingdom-of-heaven-and-the-kingdom-of-god

Excerpt:

The phrases “the kingdom of God” (ἡ βασιλεία τοῦ θεοῦ) and “the kingdom of Heaven” (ἡ βασιλεία τῶν οὐρανῶν) occur eighty-six (86) times in the Textus Receptus (1550) Greek manuscript of the gospels.



The phrase “kingdom of Heaven” occurs thirty-two (32) times and only in the Gospel of Matthew. The phrase “kingdom of God” occurs thirty-two (32) times in the Gospel of Luke, the most of any book in the Bible.

An examination of Synoptic parallels will demonstrate that the two phrases refer to the same idea.

Some say the "Kingdom of Heaven" refers to the a physical/political kingdom on earth while the "Kingdom of God" is the spiritual, coming reign of Christ.

Arguments against the two being the same often come down to hair splitting and misinterpretation of verses. For example, the site listed above relies on a single verse in an attempt to say they are different. In Luke 17:21, Jesus says "the kingdom of God is within you" (KJV). They then argue that since Matthew 11:12 says the Kingdom of Heaven suffers violence and is taken by force that the two cannot be the same (who can take the kingdom from within you?). The site only addresses where the terms are used interchangeably to blow them off by saying "they will be the same in the future."

However, it can be seen that Kingdom of Heaven and the Kingdom of God refer to the same thing. "Kingdom of Heaven" is found 31 times, only in the Gospel of Matthew. "Kingdom of God" is found 62 times in ten books of the New Testament (Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, Galatians, Colossians, and 2 Thessalonians).

When the parallel accounts in the synoptic gospels are compared, whenever Matthew uses Kingdom of Heaven, the other will use Kingdom of God. Given the Jewish nature of Matthew's Gospel (Matthew never explains Jewish customs and traces the genealogy of Christ to Abraham where Luke, written for a gentile audience, continues back to Adam) and the Jewish habit of circumlocution in references to God*, "Kingdom of Heaven" would be preferable for the author and his intended audience.

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Kingdom of heaven is found only in Matthew and it is normally said that Matthew used that phrase because he was writing to a Jewish audience. Two reasons are given why the nature of the audience is significant.

One is linguistic as George Eldon Ladd says:

> The difference between the two phrases is to be explained on linguistic grounds. The Kingdom of Heaven is the Semitic form and the Kingdom of God is the Greek form of the same phrase. Our Lord taught in Aramaic, a language very similar to Hebrew, whereas our New Testament is written in Greek. Jesus, teaching Jews, probably spoke of "the Kingdom of the Heavens"[1] which would be the natural Jewish form of expression. We have extensive evidence from Jewish rabbinic literature that this phrase was in common use. To the Greek ear, these words would be meaningless; and when the phrase was translated in our Greek Gospels for Greek readers, it was uniformly rendered "the Kingdom of God." In the Gospel of Matthew, which was probably written to Jewish believers, the original phrase "the Kingdom of the Heavens" was usually retained. The terminology in Matthew 19:23-24 makes it quite clear that the two phrases are interchangeable and that no difference of meaning is to be sought between them. [2]

Matthew 19:23-24 cited by Ladd states:

> *And Jesus said to his disciples, "Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."* [3]

While this passage indicates the two kingdoms are interchangeable, it is obvious either Matthew or Jesus chose to make a distinction and recorded them differently. In fact, the passage is purposeful to make the point there is something of significance which is different between the two.

A second reason offered is that Matthew substituted Heaven for God to avoid offending the Jewish people who do not use "God" or His Name. A thorough analysis of this reason is found in this answer: ["Heaven" as a Circumlocution or Substitute for "God"] This approach fails to explain why Matthew still uses "God" (frequently) and in some cases where "Heaven" should be used:

…

Other passages mark differences between the two Kingdoms:

For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. (5:20)
But seek first the kingdom of God and his righteousness, and all these things will be added to you. (6:33)

Righteousness:
Kingdom of heaven - righteousness of the scribes and Pharisees.
Kingdom of God - the righteousness of God.

The consequence of righteousness:
Kingdom of heaven - enter the kingdom.
Kingdom of God - all things will be added to you.

Required response to each Kingdom:
Kingdom of heaven - have righteousness that exceeds that of the scribes and Pharisees.
Kingdom of God - Seek first...

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In the fourth Gospel Jesus teaches:

Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. (3:5)

The Gospel delineates two means of **entrance** into a kingdom:

Matthew: Kingdom of heaven - righteousness that exceeds that of the scribes and Pharisees.
John: Kingdom of God - be born of water and the Spirit.

A good picture to understand the difference is that the Kingdom of God encompasses all creation, while the Kingdom of the Heavens encompasses less. That is, the Kingdom of the Heavens is a smaller kingdom within the Kingdom of God. As Genesis 1 states, man has some measure of authority over the earth and life on the earth (part of the Kingdom of God). The unchanging nature of God accounts for the similarities and man's rebellious nature with what God has given man dominion explains the differences.

Simply, the earth (at present) is outside the Kingdom of the Heavens but remains a part of the Kingdom of God. One day there will be a new heaven and a new earth on which the Father's will will be done. Essentially the Kingdom of the Heavens will cease to exist it that it will no longer be distinguishable from the Kingdom of God.

Are the Kingdom of God and Kingdom of Heaven the same? **[Recommended]**

https://www.neverthirsty.org/bible-qa/qa-archives/question/are-the-kingdom-of-god-and-kingdom-of-heaven-the-same/

Excerpt:

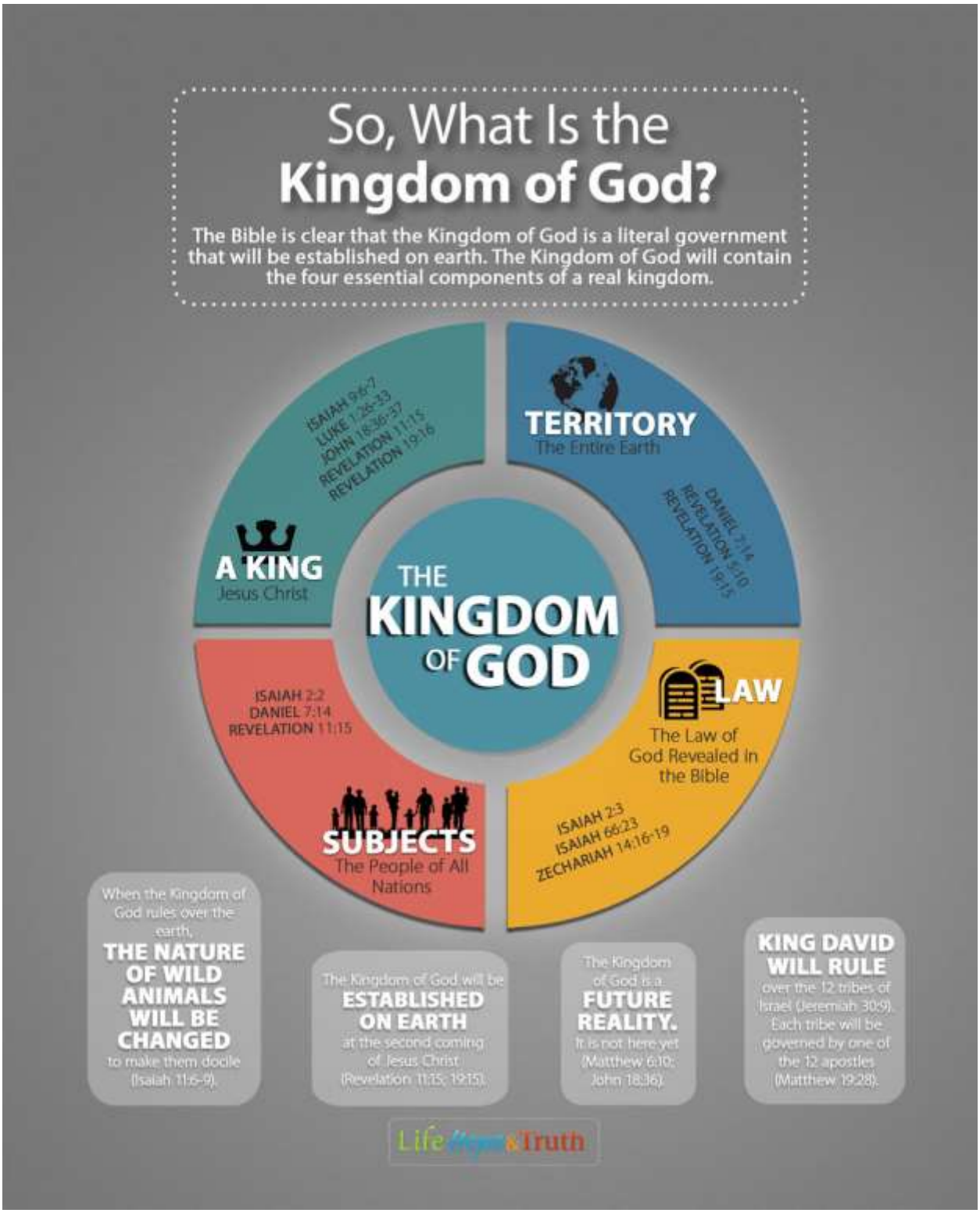
The solution to the question, is there a difference between the kingdom of Heaven and the kingdom of God is not that one expression has some unique meaning. Instead, the two kingdoms are identical and only those who believe in Jesus Christ will spend eternity with God. The kingdom of Heaven obviously emphasizes the future life of Christians in heaven and the kingdom of God emphasizes that God the Father owns the kingdom. Some believe that Matthew used the expression kingdom of Heaven due to Jewish sensitives about using the word *God.* That might be, but it is speculative and it should be noted that Matthew uses the expression kingdom of God four times. That reveals he used the phrase anyway.

God's kingdom already exists now, will physically exist on the earth for 1,000 years at some time in the future [if you are a millennialist], and will continue forever in the new heaven and new earth. It is eternal. There is no difference between the expressions kingdom of God and the kingdom of Heaven. The phrase **Kingdom of Christ** is used to refer to the same kingdom. Since the 1,000-year kingdom is initially given to Jesus, it can also be called the **kingdom of Christ** (Eph. 5:5). The kingdom belongs to both the Father and to Jesus Christ. Jesus told the Pharisees that the kingdom even existed in their presence because He, as the king of the kingdom, was present among them (Luke 17:20-21). May the desire of our hearts be to share Jesus with others so that they may enter into the kingdom of God too!

***Return to the beginning of*: Kingdom of Heaven vs Kingdom of God**

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So, What Is the Kingdom of God?
https://lifehopeandtruth.com/prophecy/kingdom-of-god/a-message-christianity-ignores/



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The Kingdom of God

http://doctrine.org/the-kingdom-of-god

Excerpt:

Introduction

What the kingdom of God is, where it is located, and what is its future is greatly misunderstood by most in Christendom. The majority of Christians have been taught that the kingdom of God is in heaven, or in one's heart, or the Church is the kingdom, or it is social justice, or it is a conversion experience. The goal of this study is to reveal the nature of the kingdom of God.

…

Concept of the Kingdom of God

The kingdom of God is a foundational theological doctrine in the Bible with two senses: general and particular. The general sense may be defined as God's rule over all creation, especially over creatures who are loyal or have responded to Him. The particular sense of the kingdom of God is God's rule over His covenant people, Israel. This rule will began after Israel responds to Him and He establishes His earthly kingdom (Zechariah 12.10; Matthew 23.39; Romans 11.26). The context of a passage will determine the sense.

Matthew's phrase "kingdom of heaven" is unique to him and is a technical phrase. It is used only in reference to God's rule over national Israel in which the Messiah will rule as Israel's King. It never is used to mean God's universal rule over His creation.

Senses of God's Kingship	God's Kingship Defined
Kingship Over All Creation	The Kingdom of God is a description of God's rule over all creation, specifically over those who have given Him their trust and allegiance (cf. Psalm 45.6, 47.7; Revelation 19.16).
Kingship Over Israel	The Kingdom of God and the Kingdom of Heaven describe God's rule over Israel. God's covenants define this rule, i.e., Abrahamic, Mosaic, Sabbatic, Palestinian, Davidic, and New covenants.[1] As David's "greater Son," the Lord Jesus Christ will rule as King over national Israel and the earth (Deuteronomy 28.12-13; Isaiah 9.6-7; Zechariah 14.9; Luke 1.31-33).

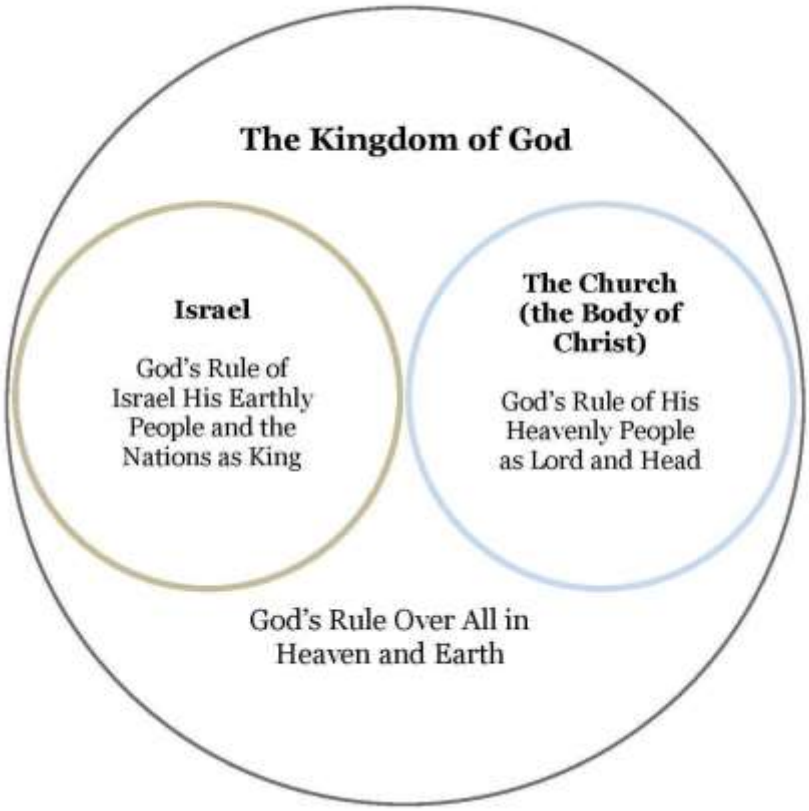
The Church (the Body of Christ)

The Bible declares the Church is the Body of Christ (Ephesians 1.22-23; Colossians 1.18, 24). The Church is not a kingdom. The Bible never states the Lord Jesus Christ is the King of the Church. His title over the Church is Lord or Head, not King. A king has subjects. Members of the Body of Christ are children of God, heirs and joint-heirs with Christ (Romans 8.16-17), not subjects. A joint-heir is one with equal legal access to everything belonging to the primary owner.

The below chart and diagram illustrate the components of God's rule:

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The Kingdom of God: God's Rule Over All in Heaven and in Earth	
Israel	The Church (the Body of Christ)
God's Rule of Israel His Earthly People and the Nations as King	God's Rule of His Heavenly People as Lord and Head



Clarifications: What the Kingdom is Not

As we consider what the Kingdom of God is, we should also consider what it is not. Thus:

1. The Kingdom is not the Church. As noted, the Church (the Body of Christ) is a not a kingdom. It is the Body of Christ. The believer's role as part of the Body of Christ is to look to Him as Lord and Head, not as King. Believers in Paul's gospel (1 Corinthians 15.1-4) have heavenly citizenship (Ephesians 1.3, 2.6; Philippians 3.20) and are children and joint-heirs of Christ (Romans 8.16-17). While the Church is not a kingdom *per se*, it resides within the overall realm of the Kingdom of God as its heavenly component.

2. The Kingdom is not a personal conversion experience. The Kingdom of God is a realm and a location, not an experience.

3. The Kingdom is not the gospel. The gospel is the means by which we have a relationship with God and the means by which we enter the Kingdom of God. The clearest definition of the gospel is found in 1 Corinthians 15.1-4. To have one's sins forgiven and receive eternal life one must

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place his trust in the fact of Christ's work on his behalf: that Christ died for him and rose from the grave. Salvation is wholly apart from works (Romans 4.1-5). Salvation is faith + 0.

4. The Kingdom is not social justice. Social justice will reach its zenith in the Messianic Kingdom when Jesus the Messiah-King reigns from Jerusalem over the world (Zechariah 14.9) and will continue in the new heavens and new earth (Revelation 21). At the present time, Satan reigns as "the god of this world" and rules the world's governments (2 Corinthians 4.4). His rule will continue until he is defeated at the end of the Tribulation and finally, at the end of the Millennial Kingdom (Revelation 19.11-21, 20.2-3, 7-10). Little social justice is possible under Satan's dominion. The Lord Jesus Christ is presently seated at the right hand of the Father's throne awaiting His throne and kingdom (Psalm 110.1). After His return at the battle of Armageddon He will occupy the throne of David in Jerusalem and establish His earthly kingdom. This kingdom will be the prelude to His kingdom in eternity after God creates a new heaven and new earth.

A Problem Passage: Luke 17.20-21

The most misunderstood passage about the kingdom of God is Luke 17.20-21. Theologians and preachers have so abused this passage that restoring it to its Biblical sense is nearly an impossible task.

Throughout the pulpits and classrooms preachers and professors teach that the kingdom of God is not a visible kingdom but a spiritual one that resides in the hearts of men. Such an interpretation is remarkable since it is contrary to every other declaration on the kingdom in the Scriptures and directly contradicts what Jesus taught elsewhere about the kingdom of God. In other words, if this interpretation is correct, it contradicts the entire testimony of Scripture.

Examining the Text (Luke 17.20-21) [Including full text of v 20]

> 20 Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed; 21 nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst."

An examination of Jesus' response requires that we keep one fact firmly in mind: He responded to people according to their attitude towards Him. Most of the professional theologians of Jesus' day approached Him with with a single purpose: to find a way to discredit or condemn Him. Jesus' response to those individuals was guarded, cryptic, and sometimes angry. Most of the theologians who approached Him had no interest in truth. As a result, Jesus did not trust them (John 2.23-25). It is interesting to note that religious professionals were the only group who moved Him to anger.

John the Baptist, Jesus, and the Twelve preached repentance because the kingdom of God was near (Matthew 3.1, 4.17, 10.7). Such a message was unpopular to the ruling religious establishment for they enjoyed their position and rule. The Pharisees asked Him, "when the kingdom of God was coming" (πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ). The word "questioned" used by Luke is the verb ἐπερωτάω which means "interrogate," "demand an answer." Such language indicated this encounter, as usual, was unfriendly. The Pharisees came with an agenda and their questions were designed to entrap and condemn Him. As such, Jesus responded to them according to their attitude.

The Pharisees knew Jesus (and John the Baptist before Him) preached that the kingdom of God was near (Matthew 3.1-2, 4.17). They most likely knew Jesus had declared John the Baptist could have fulfilled the prophetic role of Elijah if the nation would have believed him (Matthew 17.1-9, 11.7-19). So what kind of answer did Jesus give the Pharisees? In Luke 17.20-21 we read Jesus' response:

> 20 The kingdom of God is not coming with signs to be observed; 21 nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst."

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The text reads as follows:

> [20] Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,
> The kingdom of God is not coming with attentive watching,
>
> [21] οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε: ἤ, Ἐκεῖ: ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν.
> Neither will they say, "Behold, here!, or there! For behold the kingdom of God is in your midst.

The phrase "with observation" is μετὰ παρατηρήσεως. The noun παρατήρησις is used only here in the New Testament and means to see something with the eyes. If we just had this verse and no other the idea that the kingdom of God is a spiritual kingdom would have merit. But that is not the case. Hundreds of verses in the Scriptures attest that the kingdom of God as it relates to Israel will be a visible, earthly kingdom (Matthew 6.10). We must conclude, therefore, that Jesus' reply meant something other than that the kingdom of God was spiritual (non-physical).

The Meaning of the Text

Jesus had preached the nearness of the kingdom of God for almost three years. This kingdom had been revealed by the prophets. In it, Israel will be preeminent among the nations (Deuteronomy 28.1, 13; cf. Romans 15.8). The Messiah will reign from Jerusalem as David's greater Son (Luke 1.32) and will be characterized by universal peace and righteousness (Isaiah 2.4, 11.1-9). The Old Testament contains hundreds of verses about the nature of this kingdom on earth.

By this time, Jesus had performed thousands of miracles or signs of which the gospels record but a small portion (John 21.25). When John the Baptist doubted (because he was imprisoned) that Jesus was the promised Messiah and wondered about the nearness of the coming of the kingdom, Jesus reassured John of the authenticating signs he had seen. These signs verified He was the Messiah (Luke 7.19-22). What did Jesus mean by His reply to the Pharisees that the kingdom *did not come* with signs or observation? Before answering this, let us finish the remainder of the verse.

Jesus' response to the Pharisees that "the kingdom of God is within you" did *not* mean the kingdom was in their hearts.[2] They hated Him and wanted to kill Him. The *last* place the kingdom existed was in *their* hearts. Jesus' reply to them was *sarcastic* and *cryptic*. He knew their hearts. He knew they did not want the truth. He responded to them according to their attitude. The meaning of Jesus' statement, "with observation," (παρατήρησις is a *hapax legomenon*) is helped by the cognate verb παρατηρέω which means "watch closely," "watch assiduously" (Mark 3.2; Luke 6.7, 14.1; Acts 9.24; Galatians 4.10). Thus, Jesus' sarcastic and cryptic reply had the following sense:

> *"You don't get it. And you'll never get it since you don't want to get it. You've come trying to entrap Me. You won't believe Who I am even though I have performed thousands of miracles which validate I am the Messiah. You do not want the truth. Therefore, I tell you–to see the kingdom doesn't require signs that require παρατηρήσεως, i.e., eye strain (attentive watching). The "sign" of the kingdom is here. The King stands before you!"*

A Verification Passage

Lest anyone doubt this interpretation, let us examine an earlier passage to confirm it. Luke wrote:

> [14] And He was casting out a demon, and it was mute; when the demon had gone out, the mute man spoke; and the crowds were amazed. [15] But some of them said, "He casts out demons by Beelzebul, the ruler of the demons." [16] Others, to test *Him*, were demanding of Him a sign from heaven. [17] But He knew their thoughts and said to them, "Any kingdom divided against itself is

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> laid waste; and a house *divided* against itself falls. [18] If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. [19] And if I by Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges. [20] But if I cast out demons by the finger of God, then the kingdom of God has come upon you (Luke 11.14-20).

Jesus declared the *sign* of casting out of demons revealed the kingdom of God had "come upon" φθάνω them. Was His casting out demons visible? It was. If the coming of the kingdom was not "with observation," how could Jesus declare it had come with observation? The answer is, He couldn't and didn't. Therefore, His words in Luke 17 meant something different than what most are taught.

…

Kingdom of God vs Kingdom of Heaven

https://www.biblicalhub.com/kingdom-of-god-vs-kingdom-of-heaven

Excerpt:

After evaluating all the statements about the kingdom of God, one would have to conclude that the kingdom of God is both spiritual and physical. And the kingdom of heaven and kingdom of God is a physical place, which are the same. A different way of looking at this issue is to define the kingdom of God as everywhere, while the kingdom of heaven is in heaven, therefore the kingdom of God includes the kingdom of heaven. (LOL) They are the same.

The Kingdom of Christ **(Discovery Magazine, 2007)**

http://www.apologeticspress.org/apPubPage.aspx?pub=2&issue=984&article=1504

Excerpt:

Imagine an earthly kingdom with a king more powerful than any other ruler on Earth. He has more wealth, more land, more servants, and more military might than anyone in the world. He is wiser, stronger, and more influential than any king ever to live. What also sets this king apart from all others is his willingness to serve his subjects. In fact, he eventually dies while saving one of his poorest servants from a terrible accident. What would you think about such a king?

Did you know that the church of Christ is a kingdom? It is not an earthly kingdom that competes for wealth, prestige, and natural resources. The church is a spiritual kingdom. The apostle Paul mentioned how Christ's kingdom is not centered around outward, physical things like eating and drinking. Rather, the kingdom of Christ is about "righteousness and peace and joy in the Holy Spirit" (Romans 14:17).

The King of this spiritual kingdom is Christ. The Bible calls Him "the King of kings, and Lord of lords…to Whom be honor and everlasting power" (1 Timothy 6:15-16). As King, Jesus is "far above all principality

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and power and might and dominion, and every name that is named, not only in this age but also in that which is to come" (Ephesians 1:21). No one is greater than Christ.

Instead of using His greatness to lord over His servants (like so many worldly kings), Jesus served His servants, even to the point of death. He taught His followers: "Whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Matthew 20:26-27).

In truth, Christians who do not serve God and their fellow men are not faithful servants of Christ; they are servants in name only. Christians need to spend time worshiping God and working in His kingdom, visiting the sick, feeding the hungry, and teaching the lost. And thank God that He has "delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love" (Colossians 1:13).

For information on the Kingdom as per Scot McKnight see:

Gospel of Jesus vs Paul (with *Christianity Today* Feature Articles regarding McNight)

N.T. Wright, Scot McKnight and the Gospel: Compared and Contrasted

***Return to the beginning of*: Kingdom of Heaven vs Kingdom of God**

***Return to*: Ephesians Highlights (by Chapter, Main Menu)**

Ephesians TOC
(Table of Contents)

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Does Jesus' Kingdom Now Exist?

Or Will He Establish an Earthly Kingdom during the Millennium after He Comes Again?
https://www.gospelway.com/man/kingdom_exists.php

Excerpt:

The kingdom of Christ now exists. It fulfills the prophecies, so it must be the kingdom prophesied in the Old Testament and throughout Jesus' lifetime…

Preaching the kingdom is part of preaching the gospel. One who denies the kingdom now exists is preaching a different gospel (Galatians 1:8,9). People who want to follow Jesus' gospel must honor Him as King and become part of His kingdom by obedience to His gospel.

Is the Church Jesus' Kingdom or an Unplanned Substitute?

https://www.gospelway.com/man/kingdom-church.php

Excerpt:

In every area we have studied, whatever is true of the kingdom is also true of the church:

* The terms for them are used interchangeably.
* They began at the same time, place, and occasion.
* They have the same Head.
* They accomplish the same purpose.
* People in them partake of the Lord's table.
* They are entered at the same time by the same steps.
* They consist of the same people.

Clearly these are just different terms for the same relationship.

Warning: The above two links are geared to using the conclusions drawn to prove the invalidity of premillennialism… however, more precisely, it is focusing on dispensational premillennialism (i.e., rapture, etc.) and not classic premillennialism (although the author probably considers that invalid):

> **"**Premillennialism is mistaken when it teaches that the kingdom and the church are different relationships and that the church was unplanned and unprophesied."

Regardless, I'm including here because they draw together and present most (if not all) of the Bible verses relating to the "Kingdom of Christ".

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Definition of *Kingdom* **(Kingdom of Christ, Kingdom of Heaven, Kingdome of Christ)**
(Source: Elwell's Theological Dictionary)
http://www.biblestudy101.org/definitions/kingdom.html

Excerpt:

The kingdom of God is also the kingdom of Christ. Jesus speaks of the kingdom of the Son of man (Matt. 13:41; 16:28), "my kingdom" (Luke 22:30; John 18:36). See "His kingdom" (Luke 1:33; II Tim. 4:1); "thy kingdom" (Matt. 20:31; Luke 23:42; Heb. 1:8); "the kingdom of His beloved Son" (Col. 1:13); "His heavenly kingdom" (II Tim. 4:18); "the eternal kingdom of our Lord and Savior Jesus Christ" (II Pet. 1:11).

The Father has given the kingdom to Christ (Luke 22:29), and when the Son has accomplished His rule, He will restore the kingdom to the Father (I Cor. 15:24). Therefore it is "the kingdom of the world is to become "the kingdom of our Lord and of His Christ" (Rev. 11:15). There is no tension between "the power and the kingdom of our God and the authority of His Christ" (Rev. 12:10).

The Secular Use. *Basileia* is first the authority to rule as a king and secondly the realm over which the reign is exercised.

The Abstract Meaning. In Luke 19:12, 15 a nobleman went into a far country to receive a "kingdom," i.e., authority to rule. Rev. 17:12 speaks of ten kings who have not yet received a "kingdom"; they are to "receive authority as kings" for one hour. These kings give over their "kingdom," their authority, to the Beast (Rev. 17:17). The harlot is the great city which has "kingdom," dominion over the kings of the earth (Rev. 17:18).

The Concrete Meaning. The kingdom is also a realm over which a reign is exercised. The idea of a realm is found in Matt. 4:8=Luke 4:5; Matt. 24:7; Mark 6:23; Rev. 16:10.

The Kingdom Is God's Reign. The "kingdom of God" means primarily the rule of God, the divine kingly authority.

OT Usage. The Hebrew word *malekut*, like *basileia*, carries primarily the abstract rather than the concrete meaning. A king's reign is frequently dated by the phrase "in the...year of this *malekut*," i.e., of His reign (I Chr. 26:31; Dan. 1:1). The establishment of Solomon's *malekut* (I Kings 2:12) meant the securing of His reign. The reception of Saul's *malekut* by David (I Chr. 12:23) is the authority to reign as king. The abstract idea is evident when the word is placed in parallelism with such abstract concepts as power, might, glory, dominion (Dan. 2:37; 4:34; 7:14).

When *malekut* is used of God, it almost always refers to His authority or His rule as the heavenly King. See Pss. 22:28; 103:19; 145:11, 13; Obad. 21; Dan. 6:26.

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Comparison of The Kingdom of Heaven and The Kingdom of The God

By Dr. Fred Wittman

Mt. 13:18-30,36-43,47-50

https://happyheralds.org/Koh-KoG-CMP-Chart.htm

THE KINGDOM OF HEAVEN The rule of Heaven in the kingdoms on Earth	THE KINGDOM OF THE GOD The rule of The God in the realm of obedience
Described only in Matthew, no where else in the New Testament! Differences observed between kingdoms are important!	Described: only 4 vs. in Mt. (6:33; 12: 28; 21:31,43) and in all N.T. Books except 2 Cor., Phil.,1 Tim., Titus, 1 and 2 Peter, 1,2, and 3 John, and Jude.
1. **Earthly** realm: ultimate Messianic rule of Christ on Earth.	**Heavenly** and Spiritual realm. God's Heavenly rule throughout the ages.
2. Introduced by John the Baptizer (Mt. 3:1,2).	Introduced by Lord Jesus Christ (Mt. 6:33).
3. Sphere or realm of profession (real or false); professors - both true and false.	Sphere or realm of **possession** (only real, no false); only possessors of Eternal Life.
4. Entered by **conversion** (Mt. 18:3) - a new leaf.	Entered by **regeneration** (Jn. 3:3,5) - new life.
5. Reformation of the **old creature**.	**A new creature** (2 Cor. 5:17). /1:22; 5:23,27-29).
6. **Christendom**.	**Christianity**: the True Church (1 Cor. 12:12-28; Eph.^
7. **Visible now.**	**Invisible** (Lk. 17:20,21).
8. Tares and bad fish (Mt. 13:24-30; 38-42; 47-50).	No tares nor bad fish (Mk. 4:2-34; Lk. 8:4-18).
9. All kinds of birds in the branches (Mt. 13:32).	Birds under the shadow (Mk. 4:30-32).
10. **Man's concept** of The God's Will.	**Truly know and do** the Will of The God (1 Jn. 2:17; Heb. 10:36).
11. Make **converts** to a religion, 'only believe.'	Obey the Commission: make **disciples** (Mt. 28:19,20).
12. **Lack the oil** (anointing) of The Holy Spirit (Mt. 25:1-13).	**Have the oil** (anointing) of The Spirit (Mt. 25:4).
13. **Do not wear** a wedding garment (Mt. 22:11-13).	**Are wearing** a wedding garment (Mt. 22:2-13 cf. Rev. 19:8).
14. Devotion to a church or denomination.	Devotion to Christ.
15. Loyal to a church and denominational doctrine.	Loyal to the Church, the Bride of Christ (Rev. 21:2,9) and doctrine taught in God's Word.
16. Religion containing a Christ by **unrighteous**	**Righteousness of Christ** imputed (2 Cor. 5:18-21).
17. **In Mystery:** a mixed multitude, contains false and true believers, wheat & tares, good & bad fish (Mt. 13: 11,3-52; 25:1-13).	**Mystical** union with Christ: a pure body containing only the regenerated believers (Lk. 17:20,21; 1 Cor. 15:50; Eph. 5:29,30; 1:4; 5:27; Col. 1:22).
18. Things **old and new** (Mt. 13:52).	All things **new** (Mt. 13:52 cf. 2 Cor. 5:17).
19. **Temporal** and mediatorial - only from John til the end of the Millennium. (1 Cor. 15:24-28). Those still living will inhabit the new Earth (Is. 65:17; 66:22-24; 2 Pet. 3:13; Rev. 21:1).	**Eternal** - never ends (Dan. 4:3,27; 2 Pet. 1:11; Ps. 145:12,13). - Flesh and blood cannot inherit it (1 Cor. 15:51; Gal. 5:19-21; Eph. 5:5).
20. May teach to **break** the **commandments** of the law and remain in the kingdom of Heaven (Mt. 5:19).	His (Christ's) **commandments** are to be **kept** (1 Jn. 2:3; 5:2,3; Jn. 15:9,10).
21. The **Self-righteous** may enter (Mt. 5:20).	Only ones **made righteous in Christ** enter (Rom. 3: 22,23; 10:10; 2 Cor. 5:21).

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22. **Rule of the people** or the crowd (Rev. 3:14-22).

23. The violent take it by force (Mt. 11:12).
24. Some **Not forgiving** (Mt. 18:23-35; 6:15; 18:34,35; Mk. 11:26).
25. Cling to an old rugged cross but are not **crucified to** sin, self, and the world.
26. Wear a cross as an emblem but do not demonstrate a cross experience in life.
27. Spend **eternity in outer darkness** and eternal torment (Mt. 8:11,12; 13:42; Rev. 20:14,15).
28. **(Unrighteous)** unjust ones (1 Cor. 6:9,10; Gal. 5:19-21; Eph. 5:5-13) and apostates within (1 Tim. 4:1,2; 2 Thes. 2:2b,3; Rev. 21:8).

Rule of the Person of Christ. Lord = absolute, unrestricted authority, full control (Lk. 6:47; Acts 10:36).
Cannot be entered by force though attempted (Lk. 16:16).
All have **a forgiving spirit** (Mt. 6:14 Mk.11:25,26; Lk. 6:37; Eph. 4:32).
Cling to the Christ of the cross with Whom they are **crucified** (Gal. 2:20; 5:24 APT; 6:14).
Their lives reflect a cross experience (Gal. 2:20; 5:24 APT; 6:14).
Spend **eternity in Heaven** with the Lord Jesus Christ (1 Thes. 4:16,17).
Only the regenerated shall inherit the Kingdom of God (1 Cor. 6:9,10; Gal. 5:19-21; Eph.5:6-13; Ps. 37:27,29; Mt. 19:27-29; Rev. 21:7).

There are similarities between these two Kingdoms. But the differences noted above make it very clear that there are distinct differences. It behooves each one of us to examine ourselves whether we truly be in the faith (2 Cor. 13:5) lest we become disapproved. Many labor under the misunderstanding that working for the furtherance of the kingdom is in reality furthering the kingdom of profession and thus the kingdom of Heaven and not the Kingdom of The One True God. 12/26/02

Kingdom of Heaven vs Kingdom of God Steven Anderson

https://www.youtube.com/watch?v=cUf-Dn22iGw [Video] (5 min.)

(Warning: he is a staunch KJO advocate among other strong views. Points out there is no basic difference between “Kingdom of God” vs “Kingdom of Heaven”. Complains about KJO ‘cult leaders’ Gipp and Ruckman who promote other kingdom views.)

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Kingdoms in Conflict: Examining the Use of "Kingdom of Heaven" in Matthew

https://www.mbu.edu/seminary/journal/kingdoms-in-conflict-examining-the-use-of-kingdom-of-heaven-in-matthew/

https://issuu.com/maranathaedu/docs/theological-journal-volume-3_2/57 **(2013) [Recommended]**

Excerpt:

Matthew is the only New Testament author to use the phrase "Kingdom of Heaven." While the other gospels frequently reference the Kingdom of God, Kingdom of Heaven is uniquely Matthean. His extensive use of this phrase (thirty-two times) invites the question, What does Matthew mean by this Kingdom of Heaven?

Two main answers have been given to this question in modern church history. The first answer, given by the early dispensationalists (Scofield, Walvoord, Darby, Larkin, Chafer, Feinberg, and early Ryrie), argued for a denotative difference between Kingdom of God (KG) and Kingdom of Heaven (KH).[2] They believed that the KH could be distinguished from the KG. The other answer, given by nearly every non-dispensationalist and almost all later dispensationalists (Saucy, Toussaint, McLain, and later Ryrie), argued for a connotative difference between the phrases. They believed that Matthew used KH, not to indicate a difference between the two kingdoms, but to avoid using the divine name.

The purpose of this article is to argue that both of these answers are mistaken. Instead, Matthew used KH for a theological purpose, which had important implications for Matthew's readers. To get to these implications, however, we will need to show why the two prevailing answers to why Matthew uses KH are fundamentally flawed. Next, we will develop Matthew's theological purpose in using KH. Having laid this groundwork, we will then be able to show how applicable Matthew's theme of the KH was to his audience.

Denotative Difference: Kingdom of God vs Kingdom of Heaven

While denotative distinctions between the KG and the KH have been proposed elsewhere,[3] the distinction became widely known through the popular *Scofield Reference Bible*. Scofield noted five ways to distinguish between the KH and the KG.[4] The essential differences, however, can be summarized in two points. First, the KG only contains beings who willingly subject themselves to the rule of God—whether human or angelic. The KH, however, contains only earthly creatures who profess to be subject to God. Thus, the KH contains both believers and unbelievers, while the KG contains true believers. Second, the KG is eternal and spiritual in nature, while the KH is temporal[5] and physical in nature.[6]

While early dispensationalists used this distinction as a way to argue for their dispensational, premillennial position,[7] it is widely understood that maintaining a distinction between the phrases is not essential to dispensationalism.[8] Walvoord, while arguing for the distinction, noted that maintaining the difference "does not affect premillennialism as a whole nor dispensationalism; and the system of theology of those who make the terms identical can be almost precisely the same as that of those who distinguish the terms."[9] In other words, one does not challenge dispensational theology when he denies that there is a denotative difference between the two phrases in the gospels. This is important to recognize, as some still maintain that this distinction is essential to dispensational thought.[10]

There are significant exegetical reasons to doubt the denotative distinction between KH and KG. While the limitation of space does not allow for an extended treatment,[11] I would like to indicate three central problems with the distinction. First, parallel passages show that Matthew's use of KH matches the use of KG in the other gospel writers. Out of Matthew's 32 uses of KH, 12 are within narratives which are also recorded in either Mark or Luke (and sometimes both).[12] In every parallel account, the other synoptic writer (Mark, Luke, or both) chose to use KG instead of KH. This would indicate that what Matthew called the KH, the other gospel writers identified as the KG. For example, in Jesus' famous Sermon in Matthew 5–7, Matthew records that the poor in spirit will inherit the KH. Luke, citing the same sermon, records Jesus as saying that the poor will inherit the KG.[13]

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The second exegetical reason to doubt the distinction between the KH and KG is based on the synonymous parallelism evident in Matthew 19:23–24. In verse 23 Jesus declared that it is hard for a rich man to enter the *kingdom of heaven*, and in verse 24 he declared that the rich man could not enter the *kingdom of God*. Here Matthew mentions both the KH and the KG, connecting them with "again I say to you," signaling a repetition of the same idea.[14] If there is a distinction between the two kingdoms, it is difficult to imagine why Matthew does not explicitly express this distinction. Indeed, it appears that the proponent of the distinction has to bear the burden of proving that Matthew makes a clear distinction.[15]

The text just referenced provides the third textual reason to avoid making a distinction between the KH and the KG. Jesus argues that it is difficult for a rich man to enter into the KH. But if the KH is merely the realm of Christian profession (and not necessarily true possession), it does not appear that entrance into this kingdom would be as difficult as Jesus claims. Further, Jesus in Matthew 7:21 maintains that "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*," but saying "Lord, Lord" without a submissive heart attitude appears to be the very definition of mere profession! [16]

These three exegetical insights should cause great caution to those who would propose a denotative distinction between the KG and the KH.[17] Combining these insights with the following facts indicates that we should look elsewhere for an explanation of Matthew's use of KH: (1) no other author in Scripture argues for a distinct KG, (2) Matthew sometimes uses Kingdom without delineating to which (KG or KH) he is referring, and (3) Matthew never explicitly expresses a distinction between the two phrases even though he uses both KG and KH.

Connotative Difference: Kingdom of Heaven as Circumlocution

That Matthew used KH in order to avoid using the divine name is the nearly unanimous view of modern Matthean scholarship.[18] It is widely accepted that the Hebrews avoided using God's name to avoid breaking the third of the Ten Commandments. Rather than using God's name, the Jews would practice circumlocution, which derives from the Latin *circum* and *locutio* meaning "to speak around." In sum, the Jews would substitute another word or phrase for the divine name in order to avoid accidently breaking the divine law.

Circumlocution appears to be found in the Jewish intertestamental literature[19] and may also be evident in Scripture. For instance Mark 14:61 appears to use circumlocution for the divine name when the High priest asks Jesus, "Are you the Christ, the Son of the *Blessed One*?" Luke 15:18 comes closer to Matthew's use when the prodigal, in rehearsing his repentance speech, says, "I will arise and go to my father, and will say unto him, Father, I have sinned against *heaven*, and before thee." Daniel 4:26 likewise indicates that Daniel, in his speech to Nebuchadnezzar, refers to *heaven* when clearly referencing God. These latter two texts give evidence that, at least at times, Jewish custom allowed for heaven to be substituted for the divine name. If so, could Matthew's use of KH align with this reverence for the divine name?

Jonathan Pennington argues strongly against the circumlocution view: "The history of the reverential circumlocution idea [in Matthew] is an example of an unsubstantiated suggestion becoming an unquestioned assumption through the magic of publication, repetition, and elapsed time."[20] Nearly all literature related to the circumlocution view in Matthew traces back to the seminal work of Gustaf Dalman.[21] However, Pennington shows that there are substantial reasons to doubt the validity of Dalman's conclusions.[22] If so, the entire foundation of the circumlocution view is shaken and another explanation for Matthew's use of KH should be sought.[23] Regardless of whether the faulty view can be traced back to Dalman, there are two clear reasons within the Gospel of Matthew to reject the circumlocution view.

First, according to the circumlocution view Matthew avoided the use of the divine name for one of two reasons. He could have avoided the use so that he would not accidently break the third commandment,

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or he could have avoided the use in order to avoid offending the Jews for whom he was writing.[24] That Matthew wrote to avoid using the divine name for the sake of his own conscience appears indefensible in light of the teaching of his gospel. The avoidance of the divine name was an example of the multiplication of human traditions and rules Jesus argues against in the gospel of Matthew (15:1–8). Hagelberg concludes, "It is not conceivable that Matthew could have held to and been motivated by this false view of holiness."[25] For this reason, the nearly unanimous view of commentators has been that Matthew used *heaven* to avoid offending his audience.[26] But this proposal is likewise suspect. Matthew does not appear reticent to offend the Jewish brethren elsewhere within his gospel.[27] For instance, Matthew's background as a tax collector could potentially incense their Jewish sensibilities.[28] Further, the entire Sermon on the Mount (Matt 5–7) is an attack against the Jewish system of thought that was at the root of the circumlocution habit. If Matthew was using circumlocution to avoid offending the Jews, it appears strange that he was not reticent to offend them in other ways.

The second reason circumlocution is a poor explanation for Matthew's use of KH is Matthew's expansive use of God's name. If Matthew sought to substitute the divine name for another term, why does Matthew use the divine name 51 times in his gospel?[29] Further, if Matthew is seeking to avoid the formulaic KG, why does he fail to substitute KH for KG in four instances (12:28; 19:24; 21:31, 43)?[30] John Drane, who believes in the circumlocution proposal, argues that these four instances "can readily be understood if we suppose that Matthew overlooked these four occurrences of the word."[31] Not considering how this explanation could potentially affect one's understanding of inspiration, it is simply unbelievable that Matthew overlooked these four texts. For example, in the text already examined above, Matthew synonymously related the KG and the KH (19:23–24); it is hard to imagine that Matthew changed KG to KH in one sentence and forgot to do so in the very next sentence. Overall, Matthew shows little reluctance to use the divine name; therefore, while the circumlocution proposal has enjoyed nearly universal acclaim in Matthean studies, it does not hold under the weight of careful study.[32]

Metonymic Difference: Kingdom of Heaven vs Kingdoms of the Earth[33]

Sensing the failure of the circumlocution proposal, some scholars have attempted to propose alternate explanations. For instance, while D. A. Carson is not willing to completely overturn the circumlocution thesis, he argues that there seems to be more to Matthew's choice than merely avoiding the divine name. Perhaps Matthew intentionally avoided KG in order to leave open the possibility of Jesus also being King.[34] Leon Morris adds that Matthew may be stressing the comprehensiveness of the kingdom by using KH, denoting that the kingdom not only pertains to the earth, but is also expressed in the heavenly realm.[35] Margaret Pamment and James Gibbs suggest that KH pertains to the *future* kingdom while KG references the *present* kingdom expressed in the lives of Jesus' disciples.[36] Stanley Toussaint offers another perspective, arguing that KH references the fulfillment of Old Testament prophecies, while KG speaks of the character of God's kingdom.[37] A final proposal, given by J. Julius Scott, contends that Matthew avoided KG because of its military connotations among his Jewish audience.[38] While the present article will not be arguing for any of these positions, the multiplicity of suggested explanations for Matthew's use of KG shows that the classic explanation has been found wanting. The rest of this paper will give an alternative explanation that honors both the theology and text of Matthew's Gospel.

A careful study of the first Gospel will reveal that KH is not an isolated element of Matthew's gospel; instead, Matthew maintains a theme of heavenly language that orientates the reader to the distinction between the kingdom that will come from heaven and the kingdoms of this world.[39] Hagelberg summarizes,

"The Kingdom of Heaven" is used by Matthew because it supports and supplements Matthew's theology which is centered around the concept of the two kingdoms in conflict; this support and supplementation is by the natural pairing of the kingdom of heaven with the kingdom of earth and by the culture's stock of ideas, ie. [sic] when the kingdom of heaven was mentioned, its opposite, the kingdom of earth, came to mind.[40]

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The distinction between heaven and earth is a primeval fact in Scripture (Gen 1:1). Later revelation would confirm that the heavens are the abode of God, while the earth is the abode of man (Ps 115:16). Further, the kings of the earth battle against the God of heaven (Psalm 2). Each of these Old Testament themes was evident to Matthew and his audience. Most important to Matthew, however, was Daniel 2:44, which reveals that the *God of Heaven* will one day establish a kingdom that will replace the kingdoms of this world.[41] The idea of this kingdom from the God of heaven quickly and pervasively caught the hearts of the Hebrew people, who longed for political freedom. This longing remained in their hearts from the time of Daniel through the intertestamental period all the way to the writing of Matthew's gospel.[42]

Matthew, writing to Jews who still embraced the hope of a future kingdom from the God of heaven, termed the KG as the KH to directly correlate the kingdom Jesus will establish with the long awaited hope established in Daniel 2–7.[43] While it is possible Matthew could have used the more general phrase KG to denote this kingdom, he chose to use KH to remind his readers of Daniel and to make a contrast with the kingdoms of this world. Just as Daniel's original audience took hope under the oppressive regimes in the exile, so Matthew's audience could take hope under the oppressive regime of the Romans in their present day.

While the preceding explanation is theologically possible, the reader may be wondering whether it is exegetically tenable. This article will seek to prove that it is exegetically sound by examining the language of Matthew's text. First, Matthew emphasizes the heavenly realm in his gospel. A simple comparison of the use of οὐρανός ("heaven") will show that Matthew (82 uses) speaks of heaven much more than Mark (18), Luke (35), or John (18).[44] In fact, Matthew speaks of heaven more than all the other gospels combined! Further, Matthew connects heaven with the Father more than twenty times (Heavenly Father or Father in Heaven), while the only other gospel to connect these terms is Mark, and he connects them only once.[45]

Second, it is clear that Matthew's gospel centers on the concept of Kingdom. Matthew, of all the gospel writers, references the kingdom the most (fifty-five times). In fact, Matthew references the kingdom more than all of the non-gospel NT books put together.[46] Whereas Luke traces Jesus' genealogy back to Adam, Matthew takes pains to show that while Jesus' lineage runs all the way back to Abraham (stressing Jewish heritage), it runs through David as well (stressing kingship). The careful reader of Matthew will not miss that the kingdom appears at the most central parts of Matthew's text: the genealogy of Jesus (1:1); the start of John the Baptist's ministry (3:2); the start of Jesus' ministry (4:17); the Sermon on the Mount (5:3, 10; 6:9–13); the kingdom parables (13:1–52; 20:1–16; 22:1–14; 25:1–46); the Passover meal (26:29); and the Great Commission (24:14; 28:18).

These two major themes in Matthew—Heaven and Kingdom—come together in Matthew's unique phrase KH. But it is not yet clear why Matthew connects these two ideas. The third point will fill the gap: Matthew frequently emphasizes the distinction between heaven and earth. This distinction is evident in each of the synoptic gospels but is particularly emphasized in Matthew. While Matthew connects language concerning heaven and earth in more than 20 instances, Mark does so twice and Luke only five times.[47] Further, as Pennington notes, "The language of 'heaven and earth' as contrasting realities is found at the most important theological points throughout the gospel such as in the Lord's Prayer (6:9–10), the ecclesiological passages (16:17–19; 18:18–19), and the Great Commission (28:18–20)."[48] Taking it all together, it is hard not to conclude with Pennington that "Matthew is consciously developing a heaven and earth theme."[49]

Putting all of Matthew's themes together presents the reader with God as the King of the heavenly realm, which stands in opposition to the earth. However, Matthew's emphasis on the earth also includes the idea of kingship. From the very beginning of his gospel (2:1–3), Matthew notes that Jesus is the king in opposition to Herod as the archetypal earthly king: "Now after Jesus was born in Bethlehem of Judea in the days of Herod the *king*, magi from the east arrived in Jerusalem, saying, 'Where is he who has been born *King* of the Jews? For we saw his star in the east and have come to worship him.' When Herod the *king* heard this, he was troubled, and all Jerusalem with him." Here Matthew sandwiches the Kingship of Jesus between the two proclamations of Herod's kingship.[50] Later Matthew brings into stark contrast

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the kingship promised to Jesus from the Father in heaven with the kingship offered from Satan, king of this world (4:8; cf. 12:26). In this passage, Matthew speaks of the kingdoms of the earth in both human and satanic terms, an analogy likely derived from Daniel 10:13.[51] This theme of heavenly kingship and earthly kingship runs throughout the text, crescendoing in the Great Commission when Jesus notes that the authority in heaven and earth has been given to him.[52]

The clearest text in Matthew that brings all of these themes together is the Lord's Prayer (6:9–10):

Our Father who is in heaven,
Hallowed be Your name.
Your kingdom come.
Your will be done,
On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we also have forgiven our debtors.
And do not lead us into temptation, but deliver us from evil.[53]

The prayer begins with a recognition that the Father is in the heavens, from which the Kingdom will come. Further, it presents a contrast between the things done on earth and those done in heaven. The implication is that God's will is accomplished in the heavens because that realm is presently subject to his kingly authority. The earth, by contrast, is not presently under the kingly authority of God, but one day, in God's timing, will be subject to him. The prayer further recognizes that though the earth is not in total subjection at the present moment, God has control over the physical (earth's resources) and spiritual (forgiveness) aspects of existence on earth.[54]

Implications for Matthew's Readers

On the basis of the findings above, KH in Matthew is not designed to show a denotative difference between the KH and the KG. Neither is it designed to avoid the divine name. Instead, KH functions to orientate the Jewish reader back to Daniel 2–7, where the Kingdom from the God of Heaven was promised to supplant the kingdoms of the earth. This understanding matches Matthew's themes perfectly, and it provides a rich understanding of Matthew's theological purposes.

First, it is clear from the intertestamental literature that the expectations for the coming Kingdom were not going to be fulfilled as many Jews expected. In fact, even the expectations of Jesus' followers were off mark. For example, John the Baptists' doubt appears to have been motivated by his lack of understanding how the future King's ministry could be almost entirely non-political (11:2–6).[55] For this reason, Matthew intentionally emphasized the prophetic language of Daniel by calling the kingdom the KH, affirming the kingdom Jesus promised was the same one Daniel predicted years before. While the kingdom was to progress in ways the Jews were not prepared for (13:31–33), it was the same kingdom, and it would one day usurp all the kingdoms of the earth.

Second, just as the Kingdom coming from the God of Heaven reassured Daniel's listeners that God's plan was still functioning despite their historical context in Babylon, so Matthew's KH reassured his readers that God's plan was still moving forward despite the historical context in Rome. In both situations, the Jews wanted to be free from the political reigns of a domineering captor. And in both situations, God, through his inspired writers, gave glimpses of the future fulfillment of that hope. Rome, the final beast, will be conquered, and the kingdom from heaven will be finally and fully established. Though many hoped it would be fully established at Jesus' first coming, the future is still secure—the statue will be toppled (Dan 2:35).

Third, Matthew's use of KH assured his readers that those who embraced Jesus were on the side of the God in heaven who would establish his kingdom in the future on the earth. Though the kingdoms of the earth presently persecute Jesus' followers (5:10; 23:34), believers will one day inherit the earth as

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members of God's kingdom from heaven (5:5, 10). Their treasures, likewise, are stored in heaven for them (6:19–21). Though they appear fatherless in this world (23:9), they have a devoted Father in heaven (5:16; 12:50). On the other hand, the religious leaders have Satan as their father (13:38–39). They joined with the rulers of this world (both spiritual and political) against the KH (27:1–2), and they will share in the fate of the spiritual ruler of this world (25:41). They are of the type who will mourn when the Son comes from the heavens to take his throne (24:30). The contrast could not be presented more sharply. In the popular religious thought, Jesus' followers were deceived and received persecution as a result of being found on the wrong "team." Matthew's gospel clearly displays that persecution is not proof that people are on the wrong team; rather it is proof they are on the right team (5:12)! They were not members of the kingdoms of this earth but had been granted access to a new family and kingdom through obedience to Christ (12:50). While it appeared they were missing the true Kingdom, Matthew assured his readers that they were the true recipients of God's coming kingdom.

Finally, Matthew used KH to stress the superiority of heaven over earth. Because Matthew's readers were sons of the Father in heaven, they should be confident in the future establishment of the Kingdom. That the King sitting in heaven has control over the earth is evident throughout Matthew's Gospel. First, Matthew masterfully weaves two Old Testament references together when he identifies heaven as the throne of God, the earth as God's footstool, and Jerusalem as the city of the Great King (Ps 48:1, 2; Isa 66:1; Matt 5:34, 35).[56] *Hupopodion* ("footstool") denotes subjection to a superior force.[57] This terminology is often used to describe a victor putting his foot upon the conquered enemy's neck.[58] Second, Matthew records Jesus describing the Father as "Lord of heaven and earth" (11:25), a clear indication of God's sovereignty over the earth. Third, Matthew describes God as having power over the earth through earthquakes. Matthew is the only gospel to record the earthquake at the crucifixion, noting that the "earth shook and the rocks broke in pieces" (27:51). Matthew is referring his readers back to the Old Testament's depictions of God's power and anger expressed through earthquakes.[59] Matthew is also the only Gospel writer to record that the angel who rolled the stone away caused an earthquake.[60] Clearly the weight of the stone itself did not cause the quake; instead, God was expressing his power over the earth through the resurrection of his Son. Though Jesus was three days in the heart of the earth (12:40), God's power is shown in conquering both the spiritual (Satan) and political (Roman and Jewish) kingdoms of the earth in the resurrection of his Son. The earthquake serves as a vivid expression of God's sovereignty over the world. Overall, Matthew's emphasis on God's power over the kingdoms of the earth served to give his readers confidence that though they were sometimes persecuted, reviled, and killed, God maintained ultimate control over the earth. Though the kings of the earth may appear to have power, they are unaware that even now their neck is under the foot of God, awaiting the day when God will bring his kingdom from the heavens to the earth.

Implications for Matthew's Readers

On the basis of the findings above, KH in Matthew is not designed to show a denotative difference between the KH and the KG. Neither is it designed to avoid the divine name. Instead, KH functions to orientate the Jewish reader back to Daniel 2–7, where the Kingdom from the God of Heaven was promised to supplant the kingdoms of the earth. This understanding matches Matthew's themes perfectly, and it provides a rich understanding of Matthew's theological purposes.

First, it is clear from the intertestamental literature that the expectations for the coming Kingdom were not going to be fulfilled as many Jews expected. In fact, even the expectations of Jesus' followers were off mark. For example, John the Baptists' doubt appears to have been motivated by his lack of understanding how the future King's ministry could be almost entirely non-political (11:2–6).[55] For this reason, Matthew intentionally emphasized the prophetic language of Daniel by calling the kingdom the KH, affirming the kingdom Jesus promised was the same one Daniel predicted years before. While the kingdom was to progress in ways the Jews were not prepared for (13:31–33), it was the same kingdom, and it would one day usurp all the kingdoms of the earth.

Second, just as the Kingdom coming from the God of Heaven reassured Daniel's listeners that God's plan was still functioning despite their historical context in Babylon, so Matthew's KH reassured his readers

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that God's plan was still moving forward despite the historical context in Rome. In both situations, the Jews wanted to be free from the political reigns of a domineering captor. And in both situations, God, through his inspired writers, gave glimpses of the future fulfillment of that hope. Rome, the final beast, will be conquered, and the kingdom from heaven will be finally and fully established. Though many hoped it would be fully established at Jesus' first coming, the future is still secure—the statue will be toppled (Dan 2:35).

Third, Matthew's use of KH assured his readers that those who embraced Jesus were on the side of the God in heaven who would establish his kingdom in the future on the earth. Though the kingdoms of the earth presently persecute Jesus' followers (5:10; 23:34), believers will one day inherit the earth as members of God's kingdom from heaven (5:5, 10). Their treasures, likewise, are stored in heaven for them (6:19–21). Though they appear fatherless in this world (23:9), they have a devoted Father in heaven (5:16; 12:50). On the other hand, the religious leaders have Satan as their father (13:38–39). They joined with the rulers of this world (both spiritual and political) against the KH (27:1–2), and they will share in the fate of the spiritual ruler of this world (25:41). They are of the type who will mourn when the Son comes from the heavens to take his throne (24:30). The contrast could not be presented more sharply. In the popular religious thought, Jesus' followers were deceived and received persecution as a result of being found on the wrong "team." Matthew's gospel clearly displays that persecution is not proof that people are on the wrong team; rather it is proof they are on the right team (5:12)! They were not members of the kingdoms of this earth but had been granted access to a new family and kingdom through obedience to Christ (12:50). While it appeared they were missing the true Kingdom, Matthew assured his readers that they were the true recipients of God's coming kingdom.

Finally, Matthew used KH to stress the superiority of heaven over earth. Because Matthew's readers were sons of the Father in heaven, they should be confident in the future establishment of the Kingdom. That the King sitting in heaven has control over the earth is evident throughout Matthew's Gospel. First, Matthew masterfully weaves two Old Testament references together when he identifies heaven as the throne of God, the earth as God's footstool, and Jerusalem as the city of the Great King (Ps 48:1, 2; Isa 66:1; Matt 5:34, 35).[56] *Hupopodion* ("footstool") denotes subjection to a superior force.[57] This terminology is often used to describe a victor putting his foot upon the conquered enemy's neck.[58] Second, Matthew records Jesus describing the Father as "Lord of heaven and earth" (11:25), a clear indication of God's sovereignty over the earth. Third, Matthew describes God as having power over the earth through earthquakes. Matthew is the only gospel to record the earthquake at the crucifixion, noting that the "earth shook and the rocks broke in pieces" (27:51). Matthew is referring his readers back to the Old Testament's depictions of God's power and anger expressed through earthquakes.[59] Matthew is also the only Gospel writer to record that the angel who rolled the stone away caused an earthquake.[60] Clearly the weight of the stone itself did not cause the quake; instead, God was expressing his power over the earth through the resurrection of his Son. Though Jesus was three days in the heart of the earth (12:40), God's power is shown in conquering both the spiritual (Satan) and political (Roman and Jewish) kingdoms of the earth in the resurrection of his Son. The earthquake serves as a vivid expression of God's sovereignty over the world. Overall, Matthew's emphasis on God's power over the kingdoms of the earth served to give his readers confidence that though they were sometimes persecuted, reviled, and killed, God maintained ultimate control over the earth. Though the kings of the earth may appear to have power, they are unaware that even now their neck is under the foot of God, awaiting the day when God will bring his kingdom from the heavens to the earth.

Conclusion

While this paper has emphasized the effect Matthew's KH language would have had on the original recipients, it has a significant impact on modern believers as well. In union with historic believers in Babylon and Rome, modern believers can also have hope that, while the world's kingdoms continue to rage against the King of Heaven (Ps 2), the KH will one day supplant all the unrighteousness of this earth. And while these kingdoms appear independent of the sovereignty of the Father, they are subject to his

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power. Though modern believers are often ostracized and rejected, they are ultimately members of the KH. Though presently strangers and exiles, they will be united to Jesus in his kingdom at his second coming. They share in common with both Daniel's and Matthew's readers the hope of the future earthly kingdom of the Lord Jesus Christ. Matthew masterfully concludes his gospel with the promise of this kingdom, noting that though the kings of the earth hate the king of heaven, Jesus has been given all authority in heaven and earth (28:18). He will return on the clouds of heaven to take his royal throne (24:30; 26:64). The battle is already over, and those aligned with God's kingdom await the future victory march.

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[1] Mr. Miller is a Ph.D. candidate and an Assistant Professor in the Bible Department at Maranatha Baptist Bible College and Seminary.

[2] This position is not limited to early dispensationalists. See Michael Pearl, *Eight Kingdoms: And Then There was ONE* (Pleasantville, TN: No Greater Joy Ministries, 2006).

[3] For instance, see Matthew Henry, *An Exposition of the Old and New Testament* (New York: R. Carter & Brothers, 1856), 4: 158.

[4] C. I. Scofield, ed., *The Scofield Reference Study Bible* (1917) (New York: Oxford, 1996), 1003.

[5] It is temporal until it merges with the KG at the end of the Millennium.

[6] For more on the distinctions in Scofield and the early dispensationalists see Herbert W. Bateman, "Dispensationalism Yesterday and Today," in *Three Central Issues in Contemporary Dispensationalism: A Comparison of Traditional and Progressive Views*, Herbert W. Bateman, ed. (Grand Rapids: Kregel, 1999), 24–31.

[7] Charles L. Feinberg, *Premillennialism or Amillennialism ?* (New York: American Board of Missions to the Jews, 1961), 299–303.

[8] Charles Ryrie, *Dispensationalism* (Chicago: Moody, 2007), 154–57; Robert Saucy, *The Case for Progressive Dispensationalism* (Grand Rapids: Zondervan, 1993), 19; Stanley D. Toussaint, *Behold the King: A Study of Matthew* (Grand Rapids: Kregel, 2005), 65.

[9] John F. Walvoord, "Kingdom of Heaven," *Bibliotheca Sacra* 124.495 (1967): 205.

[10] See Pearl who says that the KH and the KG are not the same. He then notes that this distinction is important because, "It is the difference between being a dispensationalist or not." Pearl, *Eight Kingdoms*, 1.

[11] For extended critiques see, David Edward Hagelberg, "The Designation 'The Kingdom of Heaven'" (Masters Thesis, Dallas Theological Seminary, 1983), 11–24; George Eldon Ladd, *Crucial Questions about the Kingdom of God* (Grand Rapids: Eerdmans, 1952), 109–111; Toussaint, *Behold the King*, 65–67.

[12] C. C. Caragounis, "Kingdom of God/Heaven," in *Dictionary of Jesus and the Gospels*, Joel B. Green, Scot McKnight, and I. Howard Marshall, ed. (Grand Rapids: IVP Academic, 1997), 426.

[13] Walvoord and Feinberg defended their position by stating that the phrase "Kingdom of God" could be used to denote the KH because (1) the two kingdoms are quite similar, and (2) the KH is an aspect of the KG. They both use geographical illustrations, arguing that one could truthfully speak of being in Dallas, Texas to one friend and speak of being in the library at Dallas Theological Seminary to another. Since the library is within the geographical bounds of Dallas, Texas, it is not illegitimate to substitute the one for the other. The analogy breaks down, however, when we consider the specifics of the analogy. In the case of geography, the larger sphere contains 100% of the smaller sphere (i.e., all of Dallas Seminary's library is included in Dallas, Texas), but in the KH/KG analogy, the larger sphere (KG) does not contain 100% of the smaller sphere (KH). That is, there are members of the KH (unbelievers) that are not a part of the KG (only believers). Therefore, the analogy breaks down at its most crucial point. If there are two distinct kingdoms being spoken of at the time of Jesus, and if these kingdoms contain different members, then it does not appear that one could legitimately substitute the phrases without some form of duplicity. Feinberg, *Premillennialism or Amillennialism?*, 301–302; Walvoord, "Kingdom of Heaven," 199, 201. Earl Miller unwittingly establishes the failure of the analogy when he argues, "Topographically the Kingdom of Heaven is within the bounds of the Kingdom of God, but a great deal of what is considered in the Kingdom of Heaven is not generically in the Kingdom of God." Earl Miller, *The Kingdom of God and The Kingdom of Heaven* (Kansas City: Walterick, 1950), 60–61.

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[14] Matthew uses the same clause to connect two ideas in Matthew 18:18–19, reiterating the authority he has given to his church.

[15] Hagelberg not only argues that the proponent has to bear the burden of proof within the Matthean text, but he also notes that the burden is significantly more burdensome due to the lack of distinction in pre-Matthean literature. If Hagelberg's research is correct, there was some understanding of the kingdom of Heaven preceding Matthew's text. This literature makes no distinction between KG and KH. Therefore, Matthew is using two terms that have historically been synonyms. If he wants to make a distinction, he must be very clear how he differentiates them. If he fails to make a clear case for the differences, then his audience will automatically assume he is speaking of the same kingdom. Hagelberg, "The Designation," 1–10, 22.

[16] While it could be argued that these passages are referring to the future aspect of the KH when it merges with the KG, it is hard to understand why Matthew does not simply use KG, which he is not unafraid to use four other times in the gospel. For another text indicating difficulty entering the KH see Matthew 18:3–4.

[17] Foster provides another reason to doubt the distinction as formed in early dispensationalism; namely, KH is used only once (in thirty-two occurrences) in speeches to unbelievers, while KG is used only once in relation to disciples. Foster recognizes the initial implication of this raw data: "Initially, these statistics indicate that KG refers to God's rule over both the obedient and disobedient, while KH exclusively designates his reign over those who become his family through faith in Jesus." In other words, this data leads him in the exact opposite direction of early dispensational thought. See Robert Foster, "Why on Earth Use 'Kingdom of Heaven'?: Matthew's Terminology Revisited," *New Testament Studies* 48.4 (2002): 494.

[18] "The assumption of reverential circumlocution is so widespread that it functions as a consensus in Matthean studies." Jonathan T. Pennington, *Heaven and Earth in the Gospel of Matthew* (Grand Rapids: Baker, 2007), 32.

[19] Ladd, *Crucial Questions*, 123, fn 6.

[20] Pennington, *Heaven and Earth*, 36.

[21] Gustaf Dalman, *The Words of Jesus*, D. M. Kay, tr. (Edinburgh: T. & T. Clark, 1902), 91–94.

[22] Pennington, *Heaven and Earth*, 13–37.

[23] "It is often the case that the literary/rhetorical practice of circumlocution is used with no motive of avoidance of the divine name, but instead for other reasons: style, variety, literary allusions, word-play, or theological purpose." Ibid., 36.

[24] Hagelberg, "The Designation," 25.

[25] Ibid., 30.

[26] It is clear that Matthew's gospel is written to the Jewish people. The formulaic Old Testament references (Matt 1:22–23; 2:5–6; 2:15; 2:17–18; 2:23; 4:14–16; 8:17; 12:17–21; 13:35; 21:4–5; 27:9–10:2) and the fact that he traces his lineage back to Abraham and David (Matt 1:1) indicate that he was writing to the Hebrew people.

[27] Hagelberg, "The Designation," 30.

[28] This is dependent on the authorship of Matthew. The present author agrees with Leon Morris that there is more evidence for the apostle Matthew's authorship than present scholars generally give credit. See Leon Morris, *The Gospel according to Matthew*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1992), 12–15.

[29] While Matthew does use *theos* less frequently than the other gospel writers, the difference is not as striking as one would suppose if Matthew were actively seeking to avoid using the divine name. For a statistical analysis of Matthew's and Luke's uses of *theos* see James M. Gibbs, "Matthew's use of 'Kingdom,' 'Kingdom of God' and 'Kingdom of Heaven,'" *The Bangalore Theological Forum* 8.1 (1976): 60–77.

[30] There is a textual problem in Matthew 6:33. It may be simply "Kingdom."

[31] John William Drane, *Introducing the New Testament*, *Completely Rev. and Updated* (Oxford: Lion, 2000), 115.

[32] Cremer offers another argument against the circumlocution view, suggesting that when heaven is a replacement for God it is always used in the singular. In Matthew, however, the phrase KH is always in the plural. See Herman Cremer, *Biblico-Theological Lexicon of New Testament Greek*, tr. William Urwick, 3rd ed. (Edinburgh: T & T Clark, n.d.), 662–63.

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[33] Pennington holds to a distinction between circumlocution and metonymy. He notes that they are certainly not hermetically sealed terms that never overlap. Instead, he argues that circumlocution has taken on such baggage that it is no longer useful to understanding Matthew's point. Matthew is not primarily using KH for the sake of avoiding the divine name, but for the sake of pointing out an aspect of God through the name he is ascribed. In this case, Matthew is using KH to make a theological point. Pennington, *Heaven and Earth*, 36.

[34] D. A. Carson, "Matthew," in *Matthew, Mark, Luke,* The Expositor's Bible Commentary 8 (Grand Rapids: Zondervan, 1984), 100. Schweizer offers a similar reading in Eduard Schweizer, *The Good News According to Matthew* (Westminster: John Knox, 1975), 47.

[35] Morris, *The Gospel According to Matthew*, 53.

[36] Margaret Pamment, "The Kingdom of Heaven According to the First Gospel," *New Testament Studies* 27.2 (1981): 211–232; Gibbs, "Matthew's use of 'Kingdom,'" 60–77.

[37] Toussaint, *Behold the King*, 68.

[38] J. Julius Scott Jr., "The Synoptic Gospels," in *Introductory Articles*, Expositor's Bible Commentary (Grand Rapids: Zondervan, 1984), 1: 508.

[39] Some scholars have suggested this or a very similar theme in the past. Especially take note of Jonathan Pennington's book length defense of essentially the same position the present author is arguing for. This essay is designed to build on and popularize the position offered by these authors. Cremer, *Biblico-Theological Lexicon*; Hagelberg, "The Designation"; Foster, "Why on Earth Use 'Kingdom of Heaven'?: Matthew's Terminology Revisited"; Pennington, *Heaven and Earth*.

[40] Hagelberg, "The Designation," 34.

[41] Daniel 2:31–45 speaks of the vision of Nebuchadnezzar in which a statue representing the kingdoms of the world is crushed by the stone from heaven, which grows and becomes a great mountain filling the whole earth. Daniel reveals that the stone is the kingdom, which will supplant all earthly kingdoms and which will be an eternal kingdom.

[42] See Pennington, *Heaven and Earth*, 268–272.

[43] Daniel 2 has been explained above. Daniel 7 adds to the context of the coming everlasting kingdom by noting that the earthly kingdoms will be usurped by the God of heaven, who will give the kingdom to the Son of Man.

[44] Foster, following the *New International Dictionary of New Testament Theology*, finds 34 uses in Luke, but a lemma search with the Logos Greek morphology tool indicates that there are 35 uses. See Foster, "Why on Earth, " 490; *Logos Greek Morphology*, Logos Bible Software (Bellingham, WA: Logos Bible Software, 2013).

[45] Jonathan T. Pennington, "The Kingdom of Heaven in the Gospel of Matthew," *Southern Baptist Journal of Theology* 12.1 (2008): 47.

[46] Ibid., 45.

[47] Ibid., 46.

[48] Ibid.

[49] Ibid.

[50] Hagelberg, "The Designation," 39.

[51] Hagelberg notes, "This combination of human and supernatural leadership over the kingdom of earth is reminiscent of Daniel 10:13 where the angel speaks of his battle with the 'Prince of the Persian kingdom,' the 'King of Persia.'" Ibid., 40.

[52] While Matthew does not explicitly mention the kingdom in Matthew 28, he does mention that the gospel of the kingdom will be preached to the whole world in Matthew 24, which seems to be fulfilled through the Great Commission. Further, the reader who has caught the constant repetition in Matthew between the kingdom of heaven and the kingdoms of earth will not miss the implication of Jesus' statement when he declares that all power has been given to him in *heaven and earth*. Perhaps Matthew is suggesting that

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all is in place so that Jesus can receive the authority promised to the Son of Man in Daniel 7:14. Daniel's text argues that the kingdom will embrace people from every tribe and tongue, and Matthew's text expresses the authority of Christ to those who are to take the gospel to the ends of the earth.

[53] "For thine is the kingdom, power, and glory forever and ever amen," the latter portion of verse 13, is usually excluded on the grounds that the earliest MSS do not include this doxology. On these grounds, most scholars have concluded the phrase is not an original portion of the Gospel of Matthew. On the other hand, Leon Morris argues, "The case for the doxology is stronger than many students assume." On the basis of the present study, one can see that the doxology fits nicely with Matthew's central themes. Morris, *The Gospel according to Matthew*, 149.

[54] Matthew stresses God's provision over both of these in other places in his text. For instance, in Matthew 9:6 Jesus states that He has been given authority on earth to forgive sins. And in 6:33 he notes that seeking God's kingdom results in God's meeting the believer's physical needs.

[55] Nolland expresses this view when he says, "John needed to come to terms with the fact that the one of whom he had now been hearing such remarkable things was, despite the quite unexpected form of his ministry, the one whom he had heralded as eschatological judge and deliverer—'the one coming after' John (Mt. 3:11)." John Nolland, *The Gospel of Matthew*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2005), 450–451.

[56] Morris, *The Gospel According to Matthew*, 122.

[57] Philo notes that the idea of earth as footstool serves the "purpose of displaying that even the whole world has not a free and unrestrained spontaneous motion of its own, but God, the ruler of the universe, takes his stand upon it, regulating it and directing everything in a saving manner by the helm of his wisdom." Philo of Alexandria, "Confusion," *The Works of Philo: Complete and Unabridged*, Charles Duke Yonge, tr. (Peabody, MA: Hendrickson, 1995), 98.

[58] William Walter Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 1050.

[59] For instance, see 2 Sam 22:7–8, where God hears from the heavens and shakes the earth in his anger. Also see Nahum 1:6, where God's anger causes the rocks to break in pieces. Nolland, *The Gospel of Matthew*, 1213.

[60] Notably, Matthew emphasizes that the angel had come from *heaven* to execute God's will.

The Kingdom in Matthew

https://bible.org/article/kingdom-matthew

***Return to the beginning of*: Kingdom of Heaven vs Kingdom of God**

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Return to: Ephesians Highlights (by Chapter, Main Menu)

Ephesians TOC
(Table of Contents)

The Two Kingdoms

Kingdom of Heaven	Kingdom of God
• Is physical/visible	• Is spiritual/invisible
• Began with creation	• Existed before the earth
• Can be taken by force	• Cannot be taken
• It's doors were shut by the religious leaders	• Cannot be shut
• Will contain unbelievers	• Contains only believers
• Is a political institution	• Is an eternal relationship
• Cannot enter until the Mil.	• Can be entered into now
• Can be cast out of	• Is held in by Jesus
• Is corporate/localized	• Is personal/non-local
• No one is in it now	• Many are in it now
• Was offered to Abraham's physical seed: Isaac and Israel	• Is offered to Abraham's spiritual seed by faith – all who believe

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THE KINGDOM OF HEAVEN The rule of Heaven in the kingdoms on Earth	THE KINGDOM OF THE GOD The rule of The God in the realm of obedience
Described only in Matthew, no where else in the New Testament! Differences observed between kingdoms are important!	Described: only 4 vs. in Mt. (6:33; 12: 28; 21:31,43) and in all N.T. Books except 2 Cor., Phil.,1 Tim., Titus, 1 and 2 Peter, 1,2, and 3 John, and Jude.
1. **Earthly** realm: ultimate Messianic rule of Christ on Earth.	**Heavenly** and Spiritual realm. God's Heavenly rule throughout the ages.
2. Introduced by John the Baptizer (Mt. 3:1,2).	Introduced by Lord Jesus Christ (Mt. 6:33).
3. Sphere or realm of profession (real or false); professors - both true and false.	Sphere or realm of **possession** (only real, no false); only possessors of Eternal Life.
4. Entered by **conversion** (Mt. 18:3) - a new leaf.	Entered by **regeneration** (Jn. 3:3,5) - new life.
5. Reformation of the **old creature**.	**A new creature** (2 Cor. 5:17). /1:22; 5:23,27-29).
6. **Christendom**.	**Christianity**: the True Church (1 Cor. 12:12-28; Eph.^
7. **Visible now.**	**Invisible** (Lk. 17:20,21).
8. Tares and bad fish (Mt. 13:24-30; 38-42; 47-50).	No tares nor bad fish (Mk. 4:2-34; Lk. 8:4-18).
9. All kinds of birds in the branches (Mt. 13:32).	Birds under the shadow (Mk. 4:30-32).
10. **Man's concept** of The God's Will.	**Truly know and do** the Will of The God (1 Jn. 2:17; Heb. 10:36).
11. Make **converts** to a religion, 'only believe.'	Obey the Commission: make **disciples** (Mt. 28:19,20).
12. **Lack the oil** (anointing) of The Holy Spirit (Mt. 25:1-13).	**Have the oil** (anointing) of The Spirit (Mt. 25:4).
13. **Do not wear** a wedding garment (Mt. 22:11-13).	**Are wearing** a wedding garment (Mt. 22:2-13 cf. Rev. 19:8).
14. Devotion to a church or denomination.	Devotion to Christ.
15. Loyal to a church and denominational doctrine.	Loyal to the Church, the Bride of Christ (Rev. 21:2,9) and doctrine taught in God's Word.
16. Religion containing a Christ by **unrighteous**	**Righteousness of Christ** imputed (2 Cor. 5:18-21).
17. **In Mystery:** a mixed multitude, contains false and true believers, wheat & tares, good & bad fish (Mt. 13: 11,3-52; 25:1-13).	**Mystical** union with Christ: a pure body containing only the regenerated believers (Lk. 17:20,21; 1 Cor. 15:50; Eph. 5:29,30; 1:4; 5:27; Col. 1:22).
18. Things **old and new** (Mt. 13:52).	All things **new** (Mt. 13:52 cf. 2 Cor. 5:17).
19. **Temporal** and mediatorial - only from John til the end of the Millennium. (1 Cor. 15:24-28). Those still living will inhabit the new Earth (Is. 65:17; 66:22-24; 2 Pet. 3:13; Rev. 21:1).	**Eternal** - never ends (Dan. 4:3,27; 2 Pet. 1:11; Ps. 145:12,13). - Flesh and blood cannot inherit it (1 Cor. 15:51; Gal. 5:19-21; Eph. 5:5).
20. May teach to **break** the **commandments** of the law and remain in the kingdom of Heaven (Mt. 5:19).	His (Christ's) **commandments** are to be **kept** (1 Jn. 2:3; 5:2,3; Jn. 15:9,10).
21. The **Self-righteous** may enter (Mt. 5:20).	Only ones **made righteous in Christ** enter (Rom. 3: 22,23; 10:10; 2 Cor. 5:21).
22. **Rule of the people** or the crowd (Rev. 3:14-22).	**Rule of the Person of Christ.** Lord = absolute, unrestricted authority, full control (Lk. 6:47; Acts 10:36).
23. The violent take it by force (Mt. 11:12).	Cannot be entered by force though attempted (Lk. 16:16).
24. Some **Not forgiving** (Mt. 18:23-35; 6:15; 18:34,35; Mk. 11:26).	All have **a forgiving spirit** (Mt. 6:14 Mk.11:25,26; Lk. 6:37; Eph. 4:32).
25. Cling to an old rugged cross but are not **crucified to** sin, self, and the world.	Cling to the Christ of the cross with Whom they are **crucified** (Gal. 2:20; 5:24 APT; 6:14).
26. Wear a cross as an emblem but do not demonstrate a cross experience in life.	Their lives reflect a cross experience (Gal. 2:20; 5:24 APT; 6:14).
27. Spend **eternity in outer darkness** and eternal torment (Mt. 8:11,12; 13:42; Rev. 20:14,15).	Spend **eternity in Heaven** with the Lord Jesus Christ (1 Thes. 4:16,17).
28. **(Unrighteous)** unjust ones (1 Cor. 6:9,10; Gal. 5:19-	**Only the regenerated** shall inherit the Kingdom of

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21; Eph. 5:5-13) and apostates within (1 Tim. 4:1,2; 2 Thes. 2:2b,3; Rev. 21:8).	God (1 Cor. 6:9,10; Gal. 5:19-21; Eph.5:6-13; Ps. 37:27,29; Mt. 19:27-29; Rev. 21:7).

There are similarities between these two Kingdoms. But the differences noted above make it very clear that there are distinct differences. It behooves each one of us to examine ourselves whether we truly be in the faith (2 Cor. 13:5) lest we become disapproved. Many labor under the misunderstanding that working for the furtherance of the kingdom is in reality furthering the kingdom of profession and thus the kingdom of Heaven and not the Kingdom of The One True God. 12/26/02

***Return to the beginning of*: Kingdom of Heaven vs Kingdom of God**

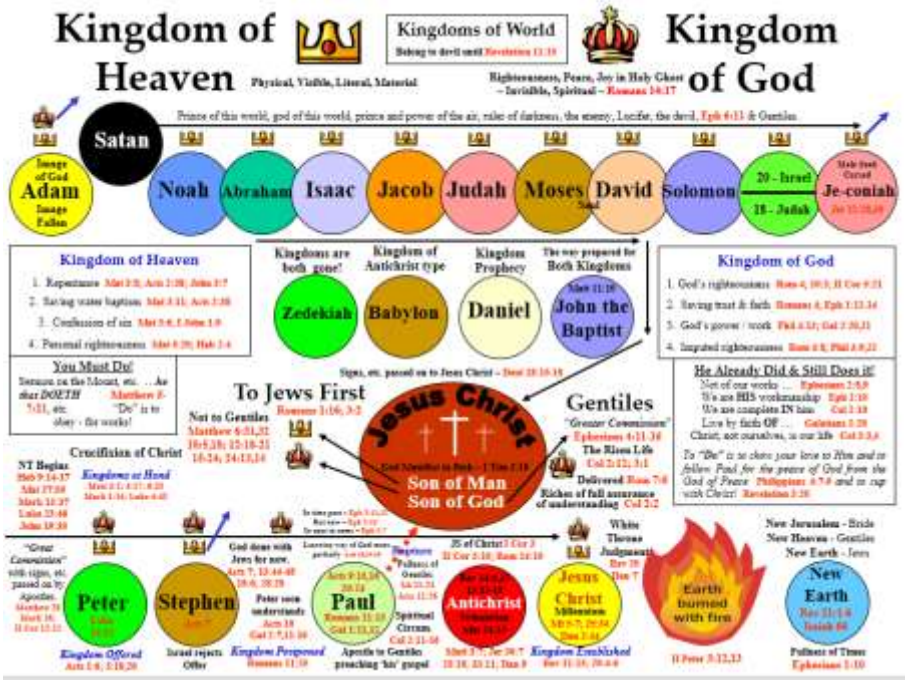
***Return to*: Ephesians Highlights (by Chapter, Main Menu)**

Ephesians TOC
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Slides from Powerpoint re: Kingdom of Heaven / God
(Found via: http://slideplayer.com/slide/6438962/)

For now, the following chart is not shown in any presentation form – it is all of the chart with one click



Click the next 3 slides to illustrate the details as if the Jews had still accepted Christ as their Messiah after they crucified Him. There would have been no need for Paul nor would the Gentiles have received what they were given through him.

And salvation today would be first to and only through the Jews – see **Romans 11**

1st Click – All the Chart

2nd click – Without Gentiles (us)

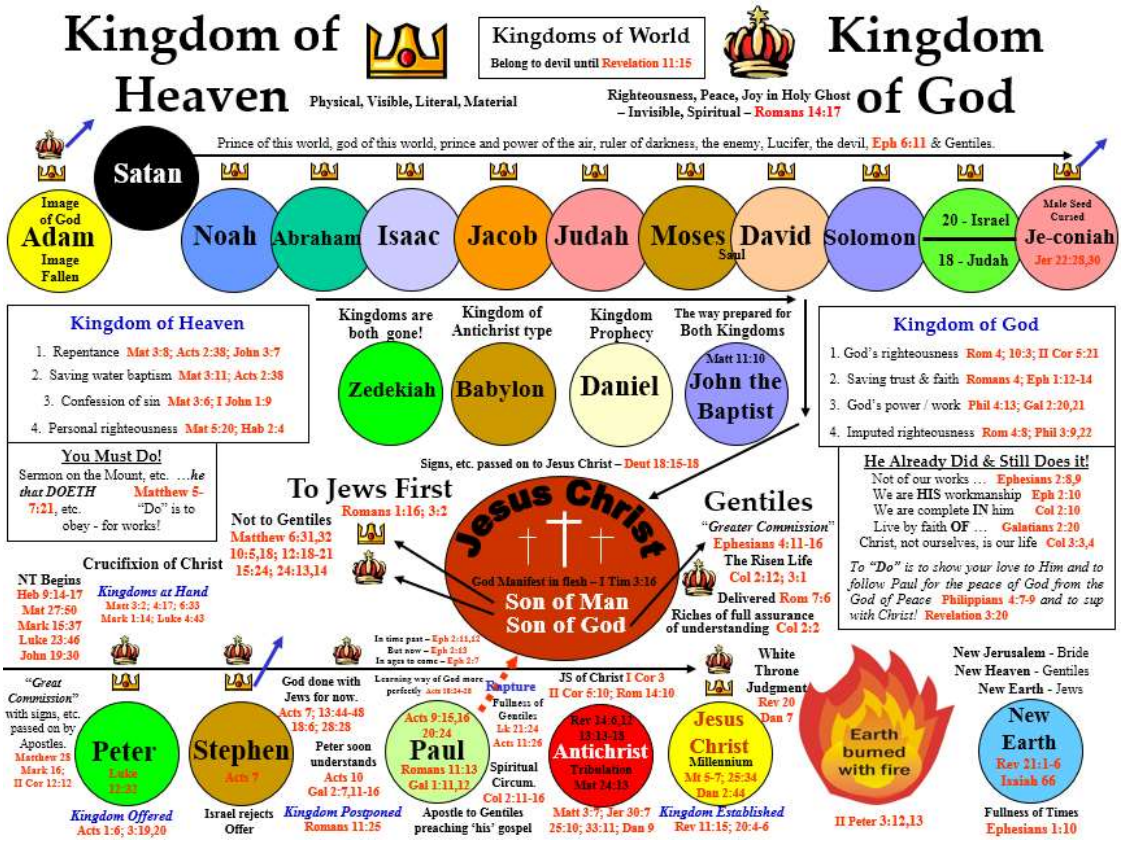
3rd Click – Back to All the Chart – includes us today!

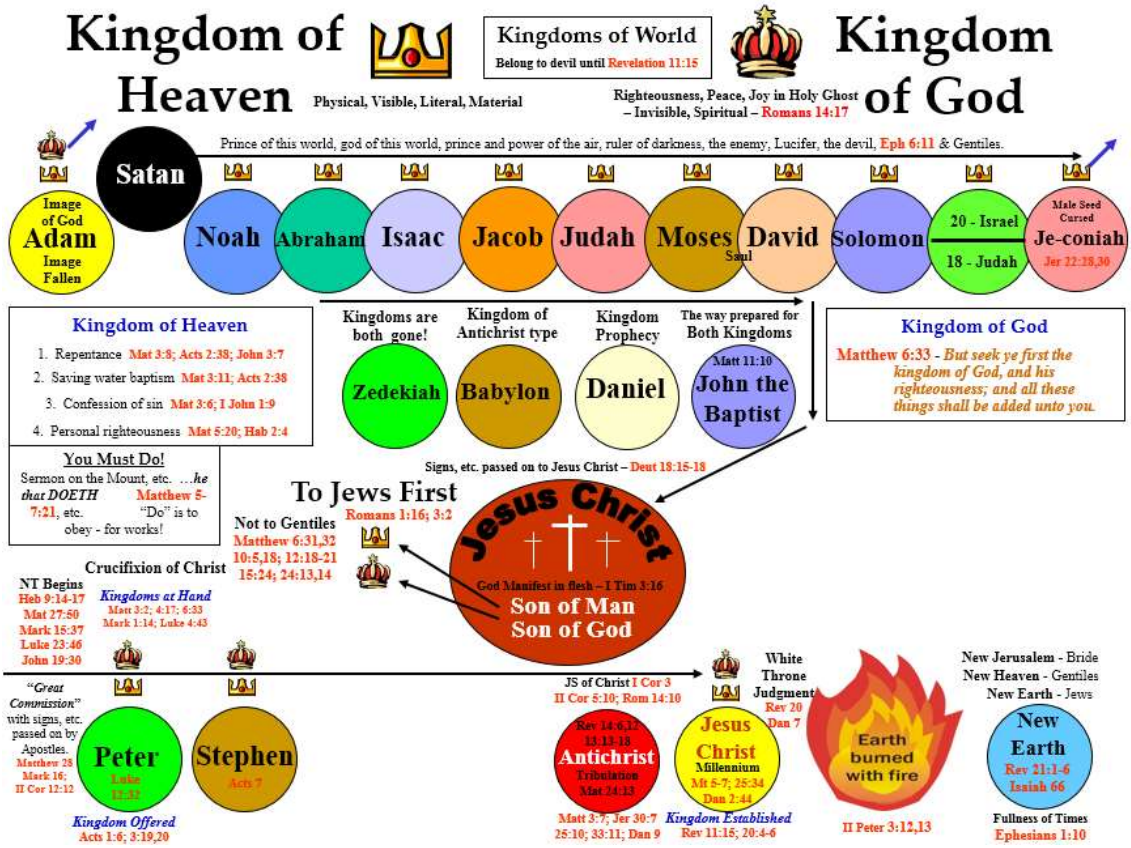
I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. **Romans 11:11**

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. **Romans** 11:25

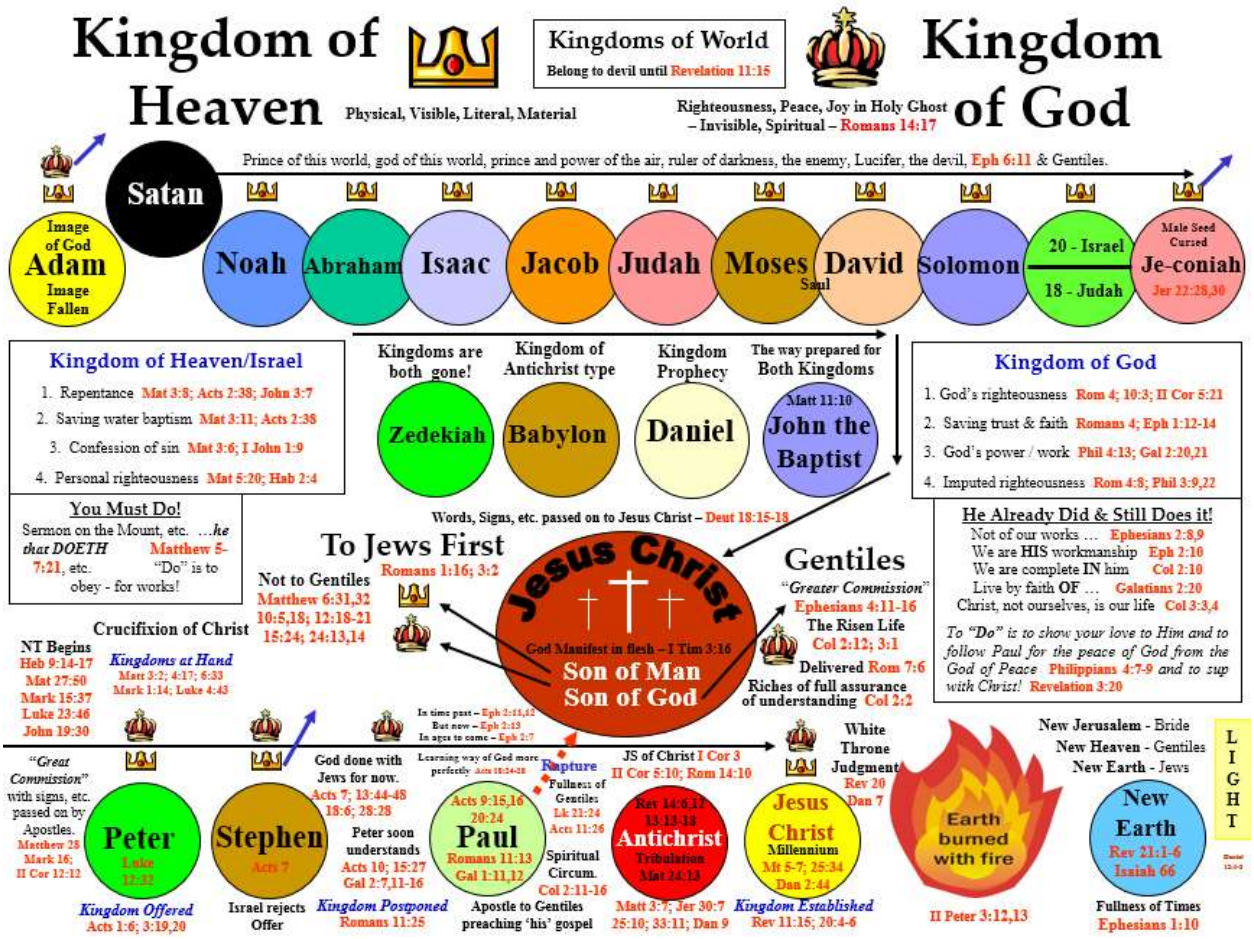
See corresponding images on next three (3) pages…

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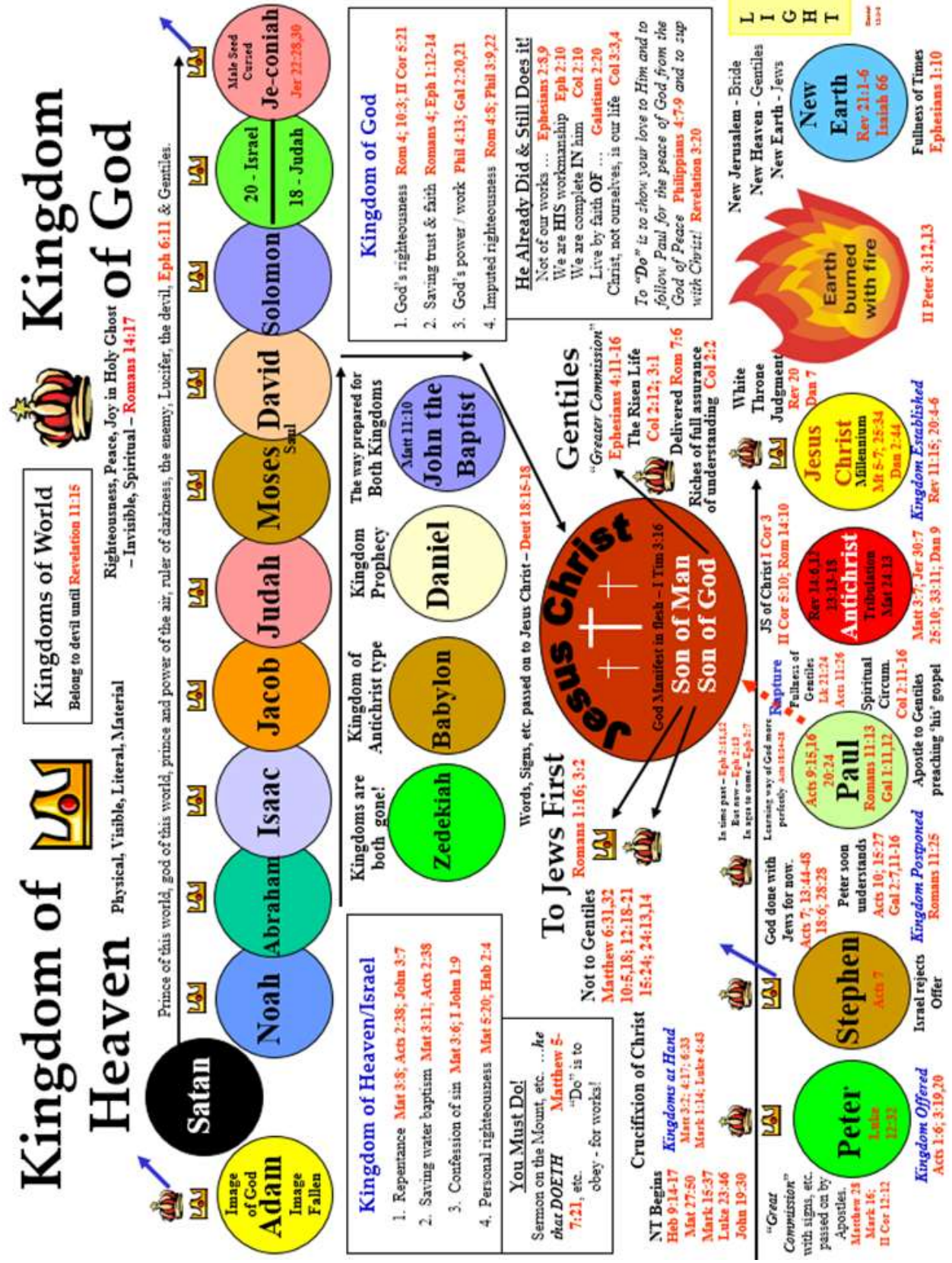
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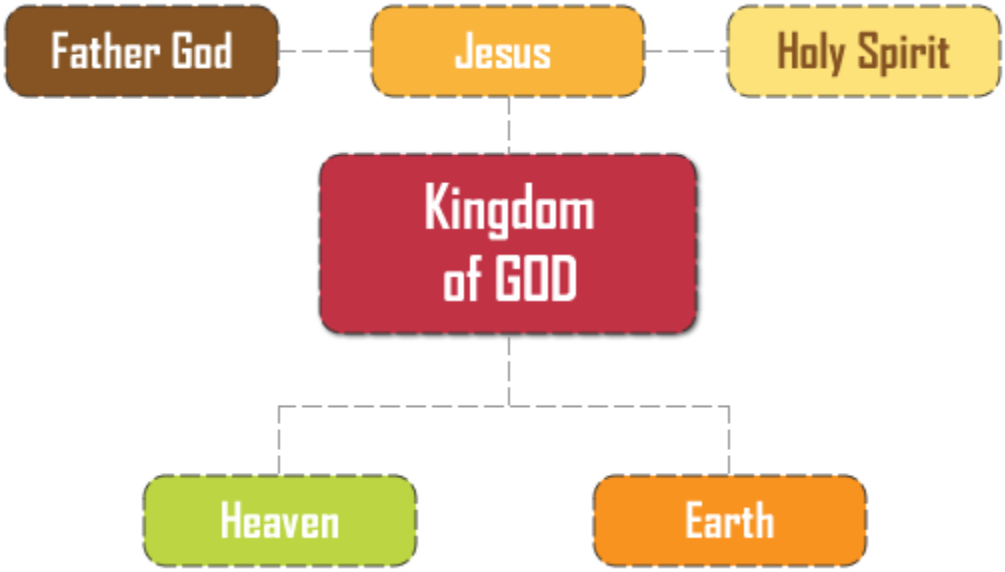
Kingdom of Heaven/Israel – Kingdom of God



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Kingdom of God- An intro

http://goldenbridgeministries.com/kingdom-of-god-an-intro/



What is there in Heaven?

The bible talks about God's Household in Ephesians 2:19

Ephesians 2:19

In this scripture there are 2 categories- one is Saints (who are God's people) and the other is the household of God. Most of us are familiar with Saints, some of us know about Angels, who are members of God's household. There are others in the Household of God which will be discussed later.

You may wonder why you need to know about the things in the supernatural and how it will help you.

The ministry of Angels in the Kingdom of God is to impact the body of Christ in the end times. In these last days you need to work with these angels, as per the leading of the Holy Spirit, to accomplish and fulfill the plan of God for your life and for others.

***Return to the beginning of*: Kingdom of Heaven vs Kingdom of God**

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Angels are powerful and God will send them to assist us in various circumstances.

Seraphims/Seraphs	•Num 21:6–8, Deut 8:15, Isa 6:2–6, 14:29, 30:6
Cherubims/Cherubs	•Gen 3:24, Exodus 25:17-22, 2 Chr 3:7-14, Eze 10:12–14, 28:14-16, 1 Kings 6:23–28 and Rev 4:6-8
Warrior Angels	•Dan 10:13, 12:1, Rev 12:7
Messenger Angels	•Daniel 8:15-17,Daniel 9:21-23, Luke 1:8-20, Luke 1:26-38
Guardian Angels	•Ps 91:11, Ps 34:7, Heb:1-14, 2 Ths 1:17
Healing Angels	•John 5:4
End Time Angels	•Rev 14:6,7
Angels that carry prayers	•Rev 8:3
Other Angels	

*Kingdom”

This term means "rule," "reign" or "authority" (not normally a king's people or land, as the English term could imply). Jewish people recognized that God rules the universe now, but they prayed for the day when he would rule the world unchallenged by idolatry and disobedience. The coming of this future aspect of God's reign was widely associated with the *Messiah and the *resurrection of the dead. Because Jesus came and will come again, Christians believe that the kingdom has been inaugurated but awaits consummation or completion. "Kingdom of heaven" is another way (Matthew's usual way) of saying "kingdom of God." Jewish people sometimes used "heaven" as a polite way of referring to "God" (as in Lk 15:21, the Prodigal Son: “Father, I have sinned against both heaven and you,…”).

Source: IVP Bible Background Commentary, 2nd Edition



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Two Spiritual Kingdoms
https://www.simplybible.com/f531.htm

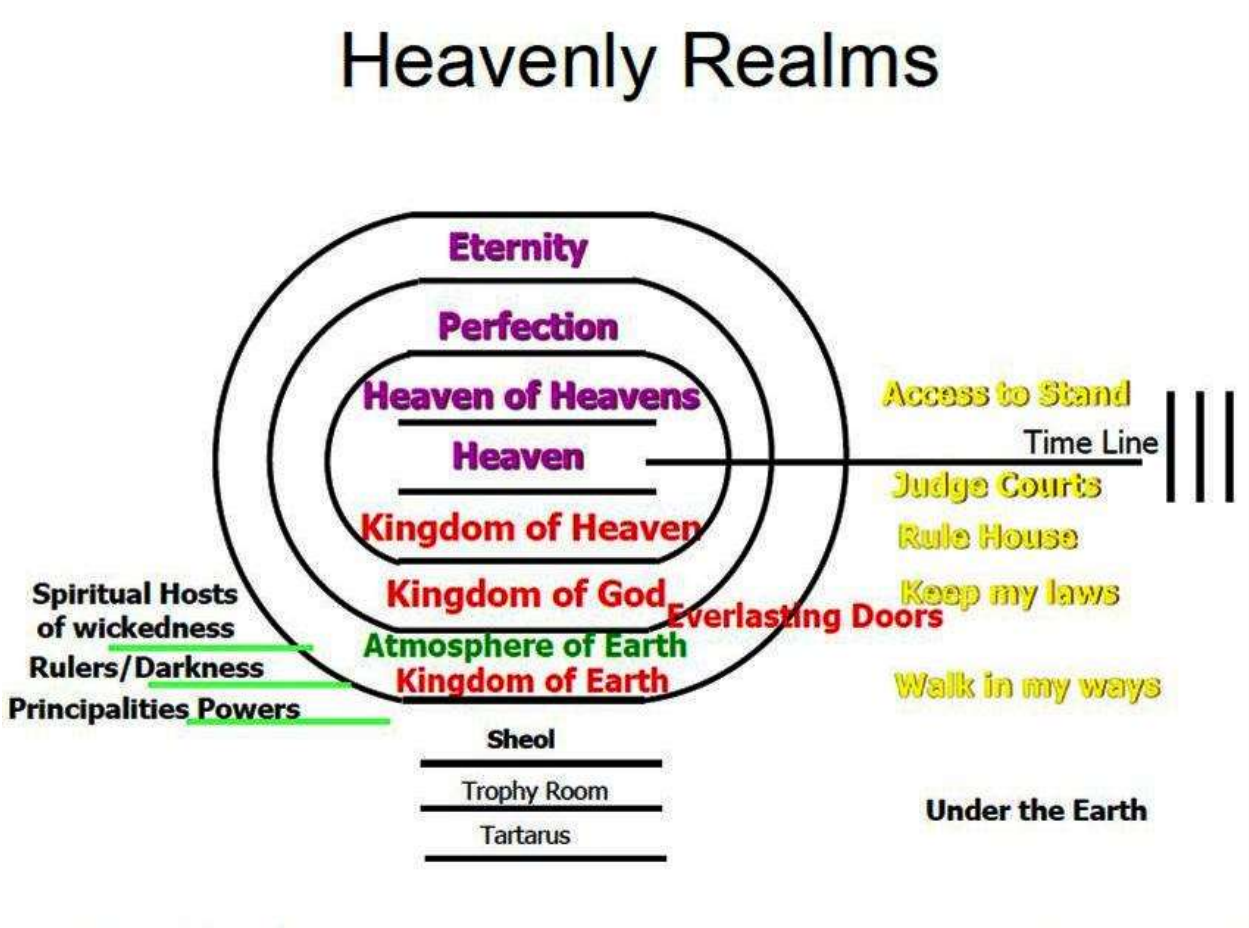
Excerpt:

TWO KINGDOMS	
KING (Colossians 1:13, Colossians 3:1-17)	
Christ	Satan
REALM (John 14:30, John 18:36-37)	
Heaven	Earth
CITIZENS (John 3:16-21)	
Believers	Faithless
LAW (John 14:23-24, 1John 2:3-5)	
Gospel	Lies
CUSTOM (John 1:4-5, Galatians 5:19-23)	
Right	Evil
POWER (Ephesians 1:19-21 Ephesians 2:1-7)	
Victory	Illusion
DESTINY (Matthew 25:31-34,41,46)	
Heaven	Hell

"Choose you this day whom you will serve" (Joshua 24:15).

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The Heavens and the Earth **[Note Vetted yet.]**
https://freedomarc.blog/2013/02/22/the-heavens-and-the-earth/



***Return to the beginning of*: Kingdom of Heaven vs Kingdom of God**

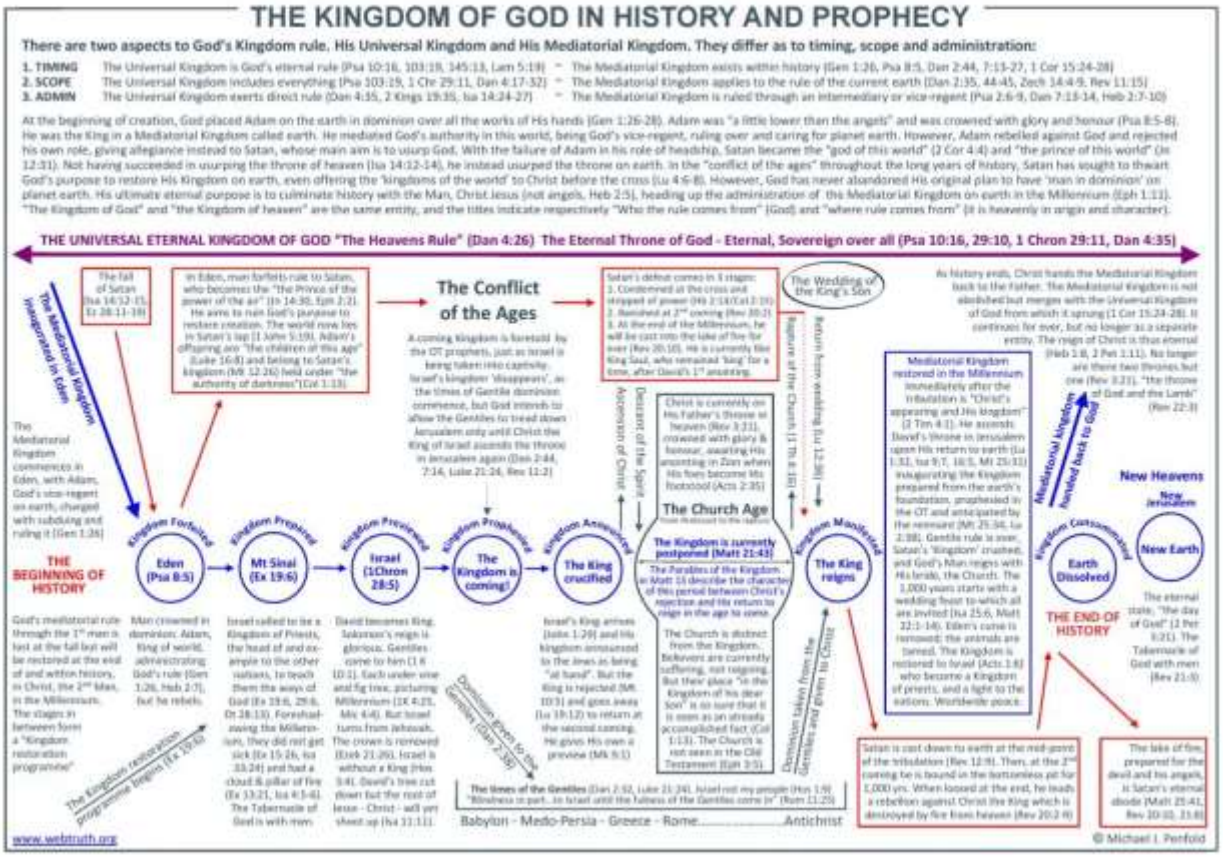
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The Kingdom of God in History and Prophecy

http://www.webtruth.org/wp-content/uploads/2018/06/CHART-The-Kingdom-of-God-MJP-2018-www.webtruth.org_-1024x724.jpg



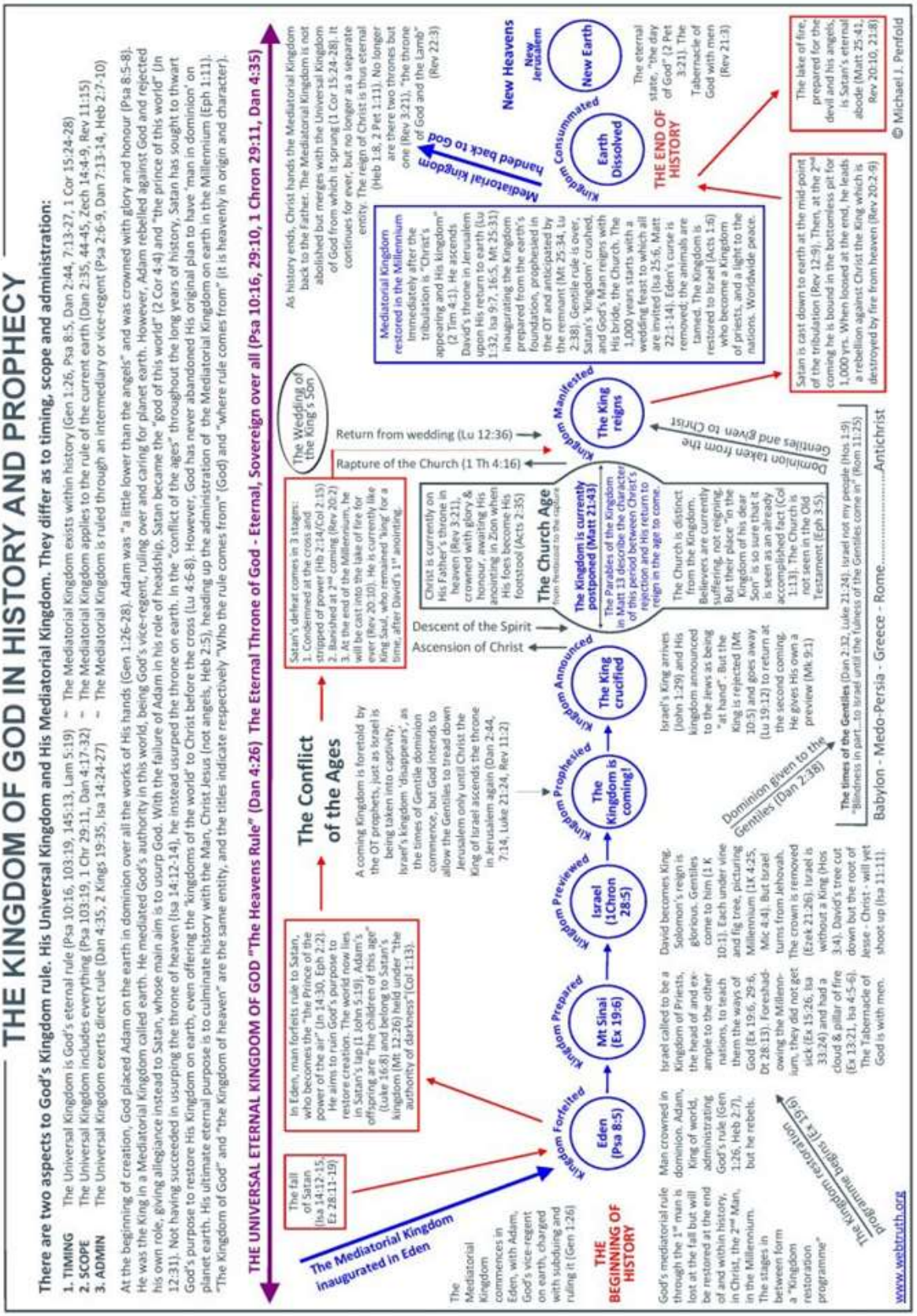
See larger view on next page…

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Religion vs Kingdom of God

http://www.neillandjennyjakins.org/Article/Documents/The_Kingdom_of_God_Comparison_with_religion.htm

Religion	Kingdom of God
Reaches up to God	Comes down to people
Seeks to take earth to heaven	Seeks to bring heaven to earth
Prepares people to leave earth	Empowers people to dominate, rule, impact and change things on earth
Pre-occupies people until	they see and enter the Kingdom of God
Focuses upward towards heaven	Focuses down upon earth
Seeks to improve life	Establishes new life
Attempts relationship by work	Knows relationship by the new birth from above
Produces servants	Produces sons and daughters. Out of assurance of sonship they serve
Views serving as an obligation	Views serving as a privilege
Serves out of necessity to hopefully win approval of the King	Sons and daughters serve willingly because they are royalty, sons and daughters of the King
Believes Jesus died to make us worthy	Knows Jesus died to prove they are worthy

***Return to the beginning of*: Kingdom of Heaven vs Kingdom of God**

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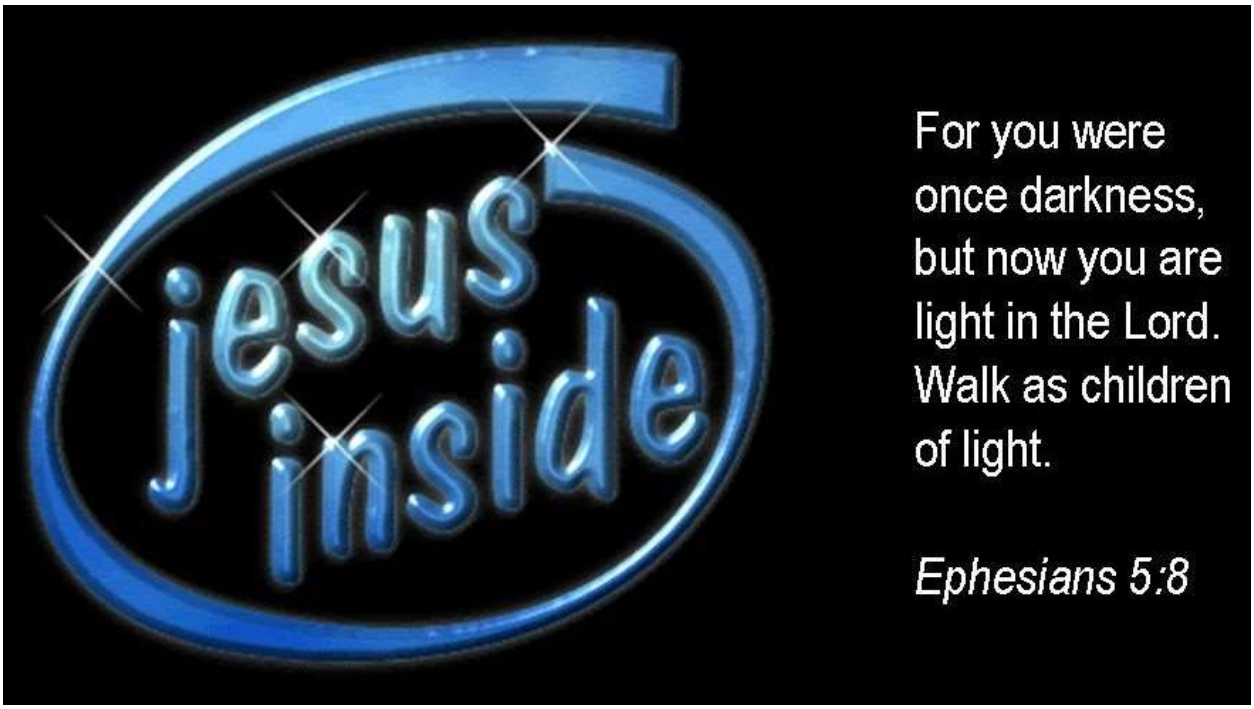
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Ephesians 5:8



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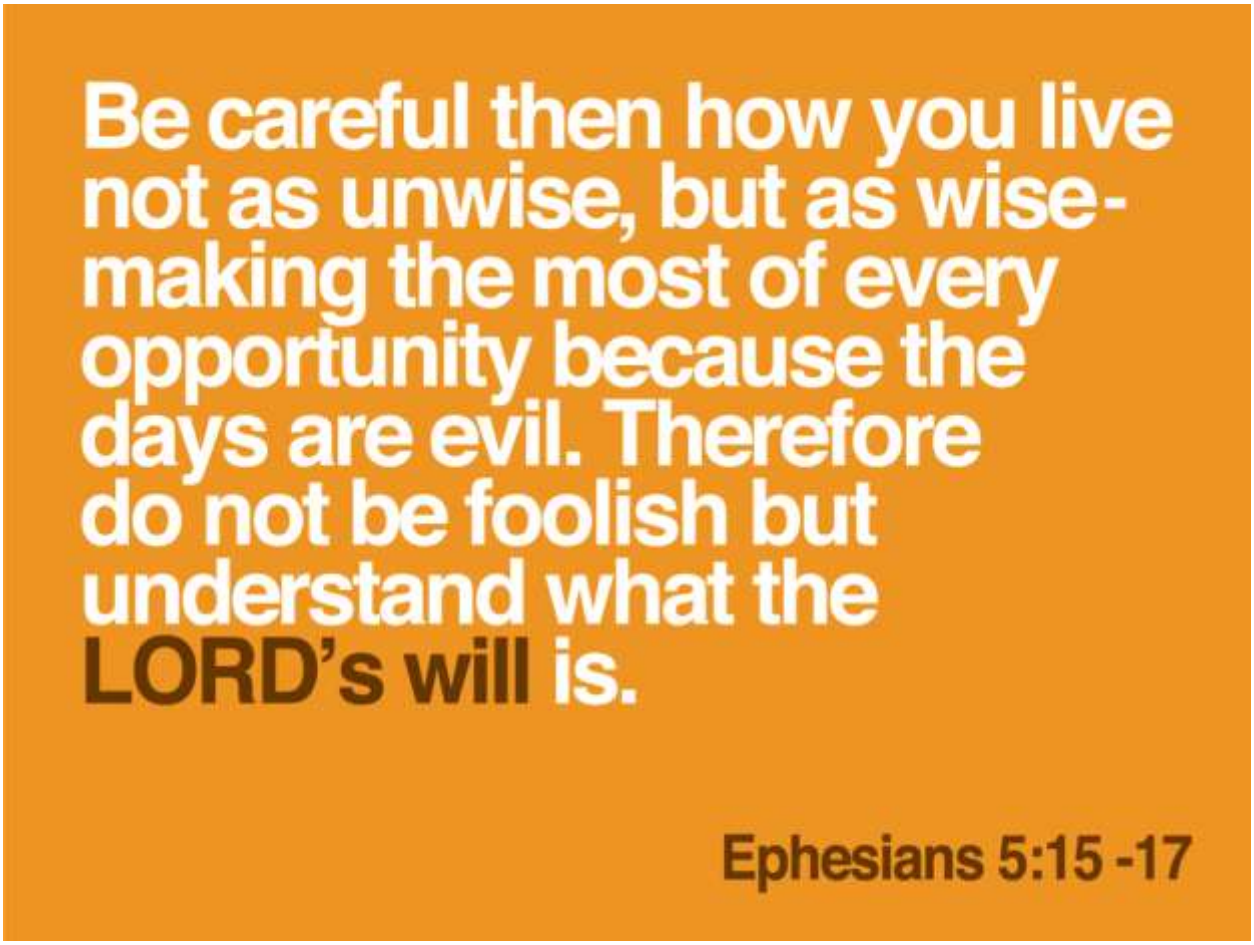


https://pastorbillholdridge.wordpress.com/category/ephesians-devotional/

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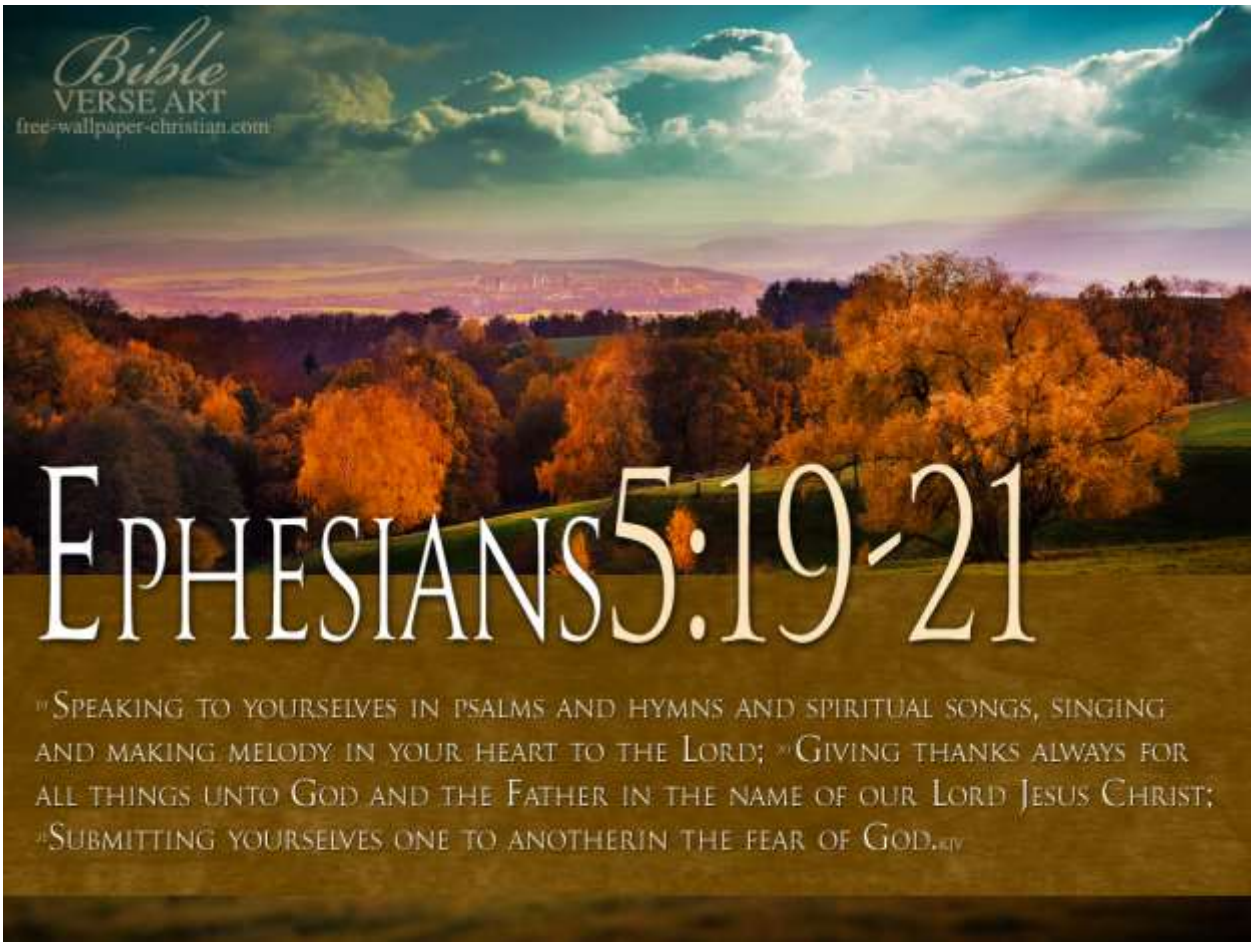
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Ephesians 5:21-6:9 New Relationships [NTWEPH Chp 10]

Families, like the marriage relationship, have often been seen in our culture as oppressive and enslaving. We all know of homes where this seems to be the case. But we shouldn't make the mistake of thinking that because some families get it horribly wrong, it isn't possible to get it right, at least some of the time. Just because the garden grows weeds, we shouldn't pave it over with concrete. Just because there are oppressive families, that's no reason to dismiss family life altogether.

On the contrary, marriage and the family were designed as the place of love, security, affirmation and new energy; but they can become a place of fear and bondage. The worst is the corruption of the best.

Read Ep 5:21. Paul addresses all these types of relationships when he writes to the Ephesians. He prefaces his instructions with a general, overriding one. What attitude are we to have toward others?

How does comparing a husband's love for his wife to how the Messiah loved the church remove any danger of the husband abusing the wife's submission?

Paul assumes, as do most cultures, that there are significant differences between men and women, differences that go far beyond mere biological and reproductive function. Their relations and roles must therefore be mutually complementary, rather than identical. Equality in voting rights, and in employment opportunities and remuneration, should not be taken to imply such identity. And, within marriage, the guideline is clear. The husband is to take the lead—though he is to do so fully mindful of the self-sacrificial model which the Messiah has provided. The church became the Messiah's bride, not by being dragged off unwillingly by force, but because he gave himself totally and utterly for her. As soon as "taking the lead" becomes bullying or arrogant, the whole thing collapses.

If this guideline still seems outrageous in today's culture, we should ask ourselves: do our modern societies, in which marriage is often a tragedy or a joke, really offer a better model of how to do it? Does the specter of broken homes littering modern Western culture indicate that we've got it right and can tell the rest of human history how we finally resolved the battle of the sexes? Or does it indicate that we still need to do some rethinking somewhere?

What are some practical ways husbands and wives can live out 5:33?

Paul could no more envisage a world without slavery than we can envisage a world without electricity. The way Paul's world worked was through slaves taking a vital place in most households except those of the very poor. If Paul were writing this letter today, he would address his instructions to employees and employers.

The remarkable thing about Ep 6:1-9, both the commands to children and parents and those to slaves and masters, is that the children and slaves evidently have, in Paul's eyes, what we would call "rights" as well as the parents and masters. When ancient philosophers drew up codes of behavior, as they did from time to time, the weight was always the other way round. Slaves and children were to be obedient, and that was the end of it. Now Paul insists on a mutual responsibility.

The final part of 6:9 says it all: God doesn't have favorites based on position or wealth or ethnic origin.

Choose one role from this study: husband, wife, parent, child, employer, employee. When is it hard for you to follow Paul's instructions for that role, and what would help you change?

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(See also previous page)

Ephesians 5:24:25



***See*: Chiasm: Ephesians 5:22-33**

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Marriage roles & responsibilities
https://wheelsms.wordpress.com/category/colossians/page/2/

Within marriage, husbands and wives have distinct roles and responsibilities

	Wives	Husbands
Role	Helper Genesis 2:18	Leader Ephesians 5:23
Responsibility	Submit & Respect Colossians 3:18 Ephesians 5:22-24, 33 1 Peter 3:1-6	Love & Honor Colossians 3:19 Ephesians 5:25-29, 33 1 Peter 3:7
Results	Effective Witness 1 Peter 3:1-2	Effective Prayer Life 1 Peter 3:7
	Demonstrate reality of the gospel to a watching world Ephesians 5:32; 1 Peter 2:11-12	

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Ephesians Chapter 6



A Spiritual Warfare Study on Ephesians Chapter Six
http://www.amazingbible.org/Documents/Spiritual_Warfare/Ephisians_Chapter_6.htm

Armor of God

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Ephesians 6:10-24 Dressed for the Battle [NTWEPH Chp 11]

For some reason, almost whenever I write about passages dealing with spiritual warfare, I run into problems. One time a workman outside the house drove a nail through a main electricity cable, and I lost half an hour's writing on the word processor. Sometimes domestic crises suddenly arise and distract me. Today the computer jammed completely just when I was about to begin writing. I have come to accept this as normal—and to be grateful that this is all that has happened. So far.

I don't claim that this of itself makes my work anything special. But I have noticed, over the years, that the topic of spiritual warfare is itself the subject of spiritual warfare. It is as though certain hidden forces would much rather we didn't talk about it, or that we swept it under the carpet. As C. S. Lewis says in the introduction to his famous *Screwtape Letters,* the general public prefers either to ignore the forces of evil altogether or to take an unhealthy interest in everything demonic, which can be just as bad in the long run.

Read Ep 6:10-17. What we have in this passage, and what I believe is required again and again as Christians face the daily and yearly battle for the kingdom, is a sober, realistic assessment both of the struggle we are engaged in and of the weapons at our disposal. What strength do we have for this battle (v. 10)?

What kind of warfare are we engaged in (vv. 11-12)?

> Sometimes the attack will take the frontal form of actual authorities in towns and cities who try to prevent Christians from spreading the message. Sometimes it will take the more oblique form of persuading Christians to invest time and energy in irrelevant side issues, or to become fascinated by distorted teaching. Sometimes it will be simply the age-old temptations of money, sex and power. But in each case what individuals and the whole church must do is, first, to recognize that attacks are coming; second, to learn how to put on the complete armor which God offers; and, third, to stand firm and undismayed.

To win the battles, God has provided a set of armor for us (vv. 13-17). Identify the six pieces of armor and a specific way we might use each today.

In what way is the sword of the Spirit, which is the word of God, an offensive weapon in contrast to the other defensive weapons?

The "word" in verse 17 is clearly the same as in 5:26, that is, the word of the gospel through which God accomplishes his powerful, cleansing work in people's hearts and lives.

Read Ep 6:18-20. The final weapon, if it is to be classed as one, is prayer.

What does Paul ask his readers to pray about for him (vv. 19-20)?

> The word Paul uses in verse 20 for "boldly" could almost mean "brazenly." He is settled in his mind that he will go on talking about King Jesus, his victory over death, and his present and future kingdom, no matter what happens. But he knows that unless people are praying for him he won't be able to do it, and it wouldn't mean anything if he did.
>
> So having begun the letter with an extended prayer, and then an extensive report of his own prayers for the young Christians in the area, he now finishes it with the urgent request that they join him in this ministry.

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Why do you think Paul emphasizes peace in his closing greeting (vv. 23-24)?

> Peace, here as elsewhere, is bound up closely with love and faith. It comes from the one true God, the Father, and the Lord, King Jesus, and it comes as a sure blessing on those whose love for this same Jesus will outlast death itself. That, after all, is what being a Christian is all about: loving Jesus with an undying love, in response to his dying love for us.

***See also*: Ephesians 5:21-6:9 New Relationships [NTWEPH Chp 10]**

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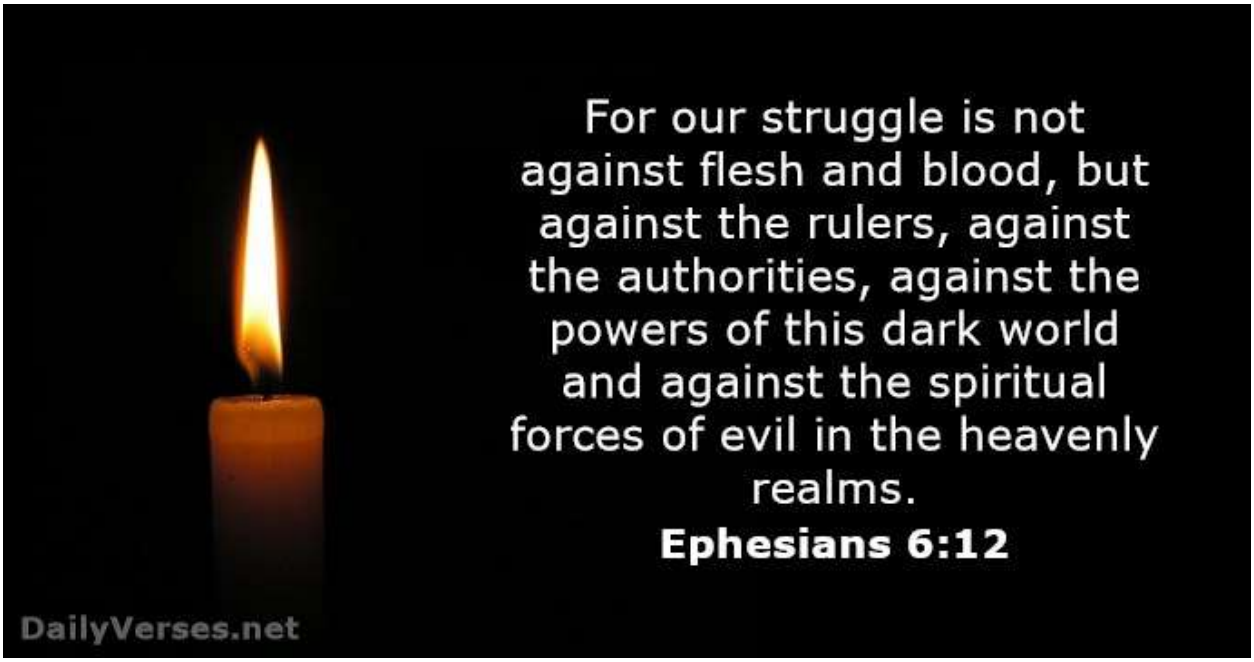
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https://reversingverses.com/2013/04/23/ephesians-610/



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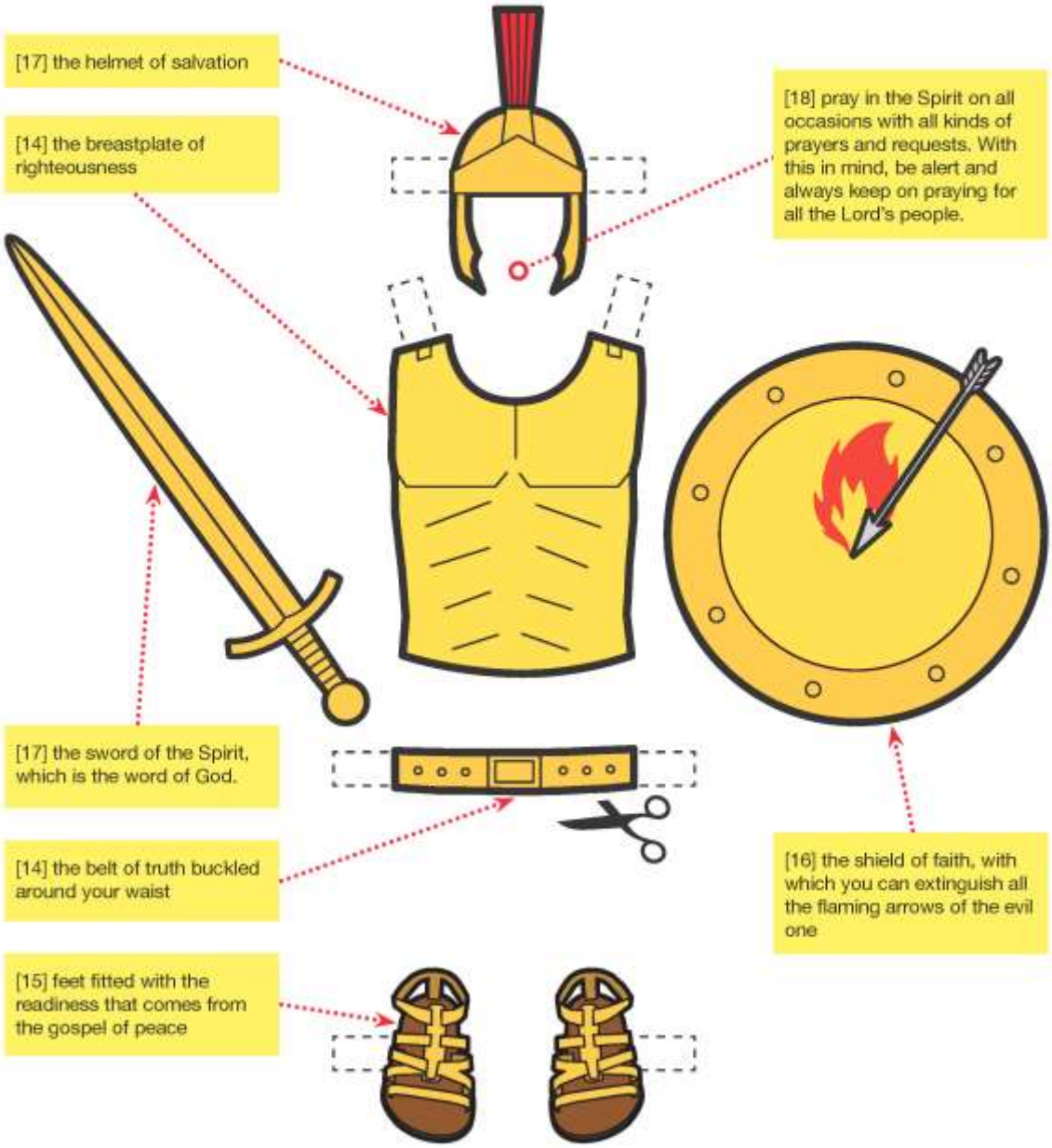
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THE ARMOR OF GOD

EPHESIANS 6:10-18

[10] Finally, be strong in the Lord and in his mighty power. [11] Put on the full armor of God, so that you can take your stand against the devil's schemes. [12] For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. [13] Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.



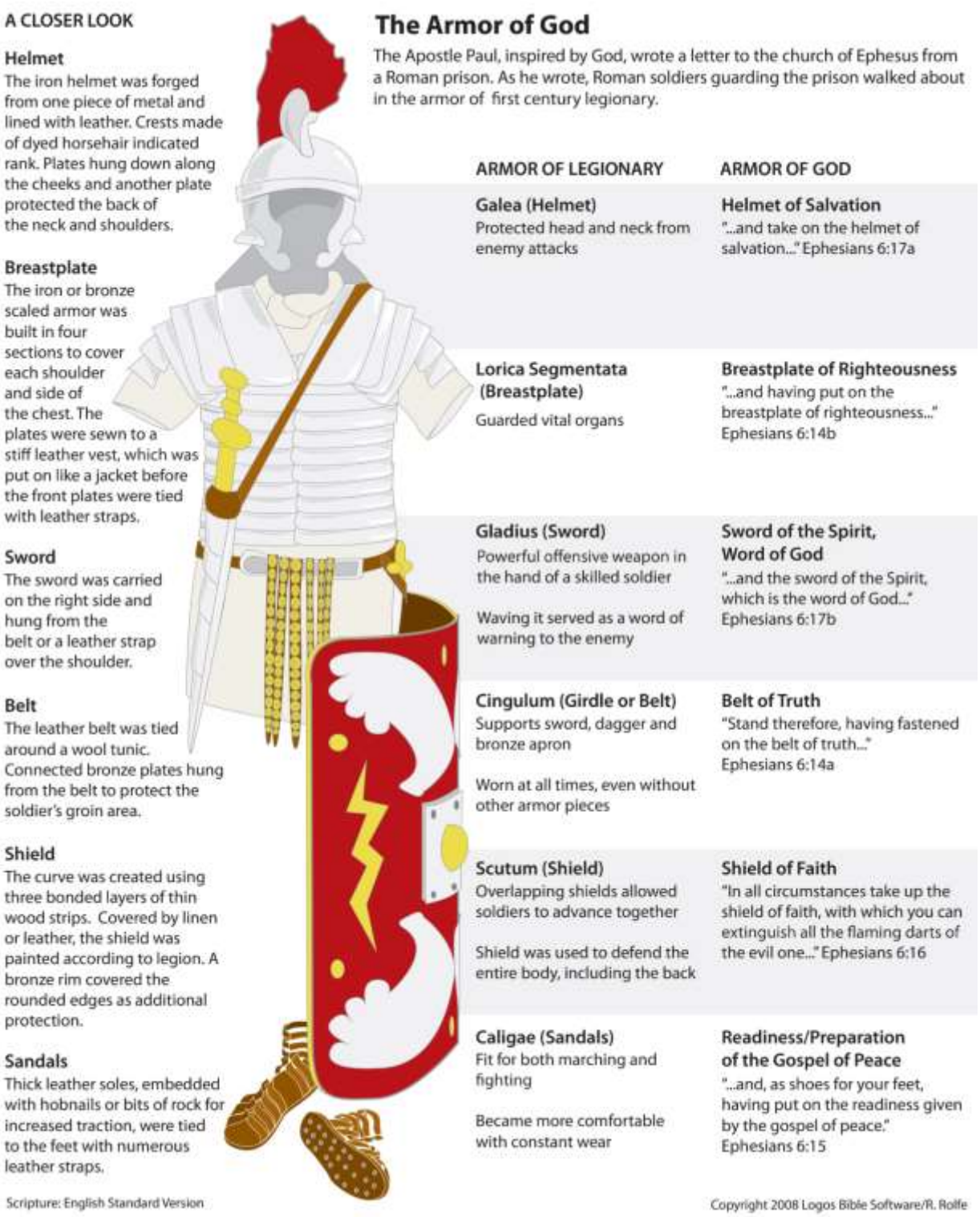
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Armor of God



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Armor of God



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More on "breastplate"…

Note: One bit of gear that may be useful to know about is the term that Paul uses in Ephesians 6 for "breastplate". Paul's term there is *thorax.* It is the object of the verb and so is *thoraka.*

Sometimes a church member or student will object to a picture showing a soldier with segmented armor or chain mail because the English says "breastplate". The term refers generally to armor covering the area from the neck to the waist.[36]

Ref: https://bible.org/article/roman-military-new-testament

Putting on the Breastplate
http://www.heraldmag.org/2009/09jf_2.htm

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Dressed For Battle - Purpose of A Soldier's Armor (Ephesians 6)

https://encouragementsthroughtheword.wordpress.com/2012/01/05/what-is-the-armor-of-god/

http://my.cbn.com/pg/blog/05f0a83d-7d09-4b36-8abb-a978770e3ec6/read/6018882/dressed-for-battle-purpose-of-a-soldiers-armor-ephesians-6

Excerpt:

The Breastplate Of Righteousness

"…with the breastplate of righteousness in place…" Ephesians 6:14
The typical breastplate used by the Roman legions fell into four categories. Some were made out of leather and some out of small interwoven brass rings. High ranking officers sometimes had breastplates produced from a single piece of molded bronze.

The design pictured here uses overlapping Bronze scales. The bronze scale armor was in two pieces and was sewn to a short leather vest. The two halves were tied together with short strips of leather in the back and in the front. Bronze, although not the strongest metal known in the first century, had the advantage of being lightweight.


ROMAN LEGIONARY

In this era, when hand–to–hand combat was almost always necessary, soldiers had to balance protection with ease of movement. The discomfort of the breastplate around the neck was usually softened by a woolen scarf.

Application for us: Jesus Is Our Righteousness
The function of the breastplate was simple which was to protect the soldier's vital organs. In close hand–to–hand combat the breastplate was essential for survival. No trained Roman soldier would venture into battle without it. If we start to believe that our own righteousness, effort, or good works can make us worthy of God's protection, the advantage quickly changes to benefit our enemy. Our righteousness is worthless in the battle. We need to get our eyes off of ourselves and back on the provision of the cross and the righteousness that is found in our relationship with Jesus.

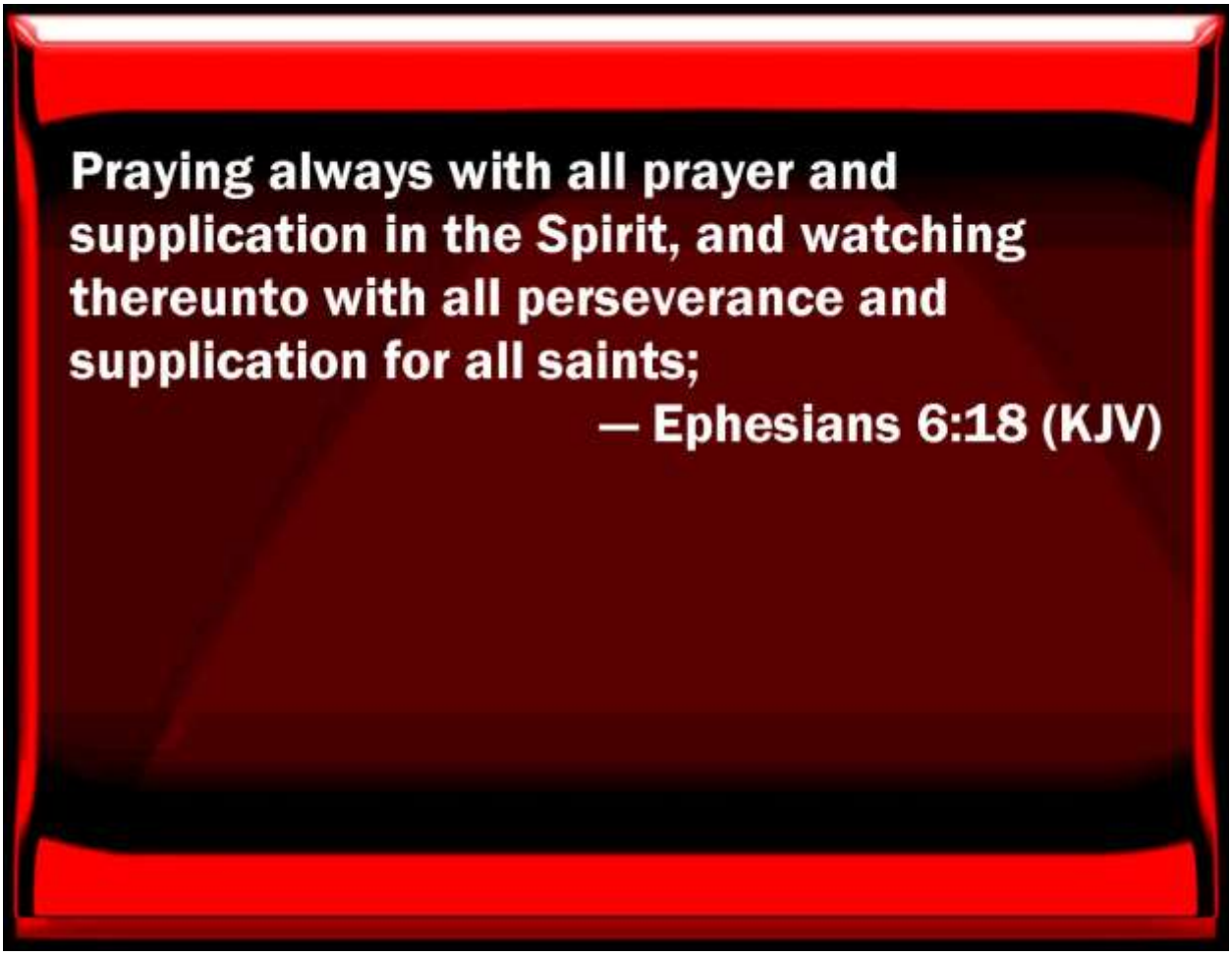
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https://redeeminggod.com/sermons/ephesians/ephesians-6_10/

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Ephesians 6:18



And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying * for all the saints. [NIV]

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[END Ephesians Section]

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James (Apostle and the Book)

Why include James in a compendium that is mainly centered around the writings of Paul?

Book of James
https://www.gotquestions.org/Book-of-James.html

Book of James – Introduction
http://www.fbccs.org/resources/studyguides/james_sg00.htm

Excerpt:

"Don't study James!"

That's what they told me when I was a new Christian. "*It's too hard, it's too confusing, there's not enough theology."* Well, I know they had good intentions; they wanted me to get "grounded" in the basics. But I plunged in like a fool anyway. And I found out that, although it's got a few difficult spots, it's not that hard to understand. Mostly it's just too convicting!

James is one of those books we should make a steady diet of; we should probably read it once in between all the others books we read, Bible or otherwise. James, Jesus' younger brother, is the older brother we always wish we had, the mentor we all really want, the guy who's been through it. He's not afraid to smack us around and call us "dear brother" at the same time. "*James"*, says Doug Webster in Finding Spiritual Direction (IVP), "*is the kind of spiritual director we need."*

I like the way Webster describes the changes that James wants to see in us: "*from self-pity to humility, from performance to worship, from favoritism to friendship, from opinion to truth, from conflict to peace."* James is a book for those who are serious about the Christian life. Those who just like to think about spiritual things, to have nice religious feelings, ought to steer clear. James writes like a man on borrowed time; he is impatient with anything short of total candor. But James is no pious finger-pointer. He has a pastor's heart, and his words are strong like those of a friend who cares. He is acquainted with suffering and hardship. He knows that life is difficult.

I hope you'll take some time out to meditate on the letter of James, to add some personal application to what you're doing... Maybe we'll all see some changes.

This was found during research of James, just left here as place holder to be vetted later:
https://theotherjournal.com/category/articles/praxis/page/3/

https://theotherjournal.com/category/articles/praxis/

(Not sure if "praxis" is used just to emphasis Christian action/application or also indicates Socialist enspired agenda.)

BTW, see "Christian Praxis"

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References to Nature in the Book of James

1:6	"wave of the sea"
1:6	"tossed by the wind"
1:10	"wild flower"
1:11	"sun . . . with scorching heat"
1:11	"the plant . . . blossom falls"
1:17	"the heavenly lights"
1:17	"shifting shadows"
1:18	"firstfruits"
3:3	"bits into the mouths of horses"
3:4	"ships . . . driven by strong winds"
3:5	"a great forest is set on fire by a small spark"
3:6	"a fire"
3:7	"animals, birds, reptiles, and creatures of the sea"
3:8	"deadly poison"
3:11	"fresh water and salt water"
3:12	"can a fig tree bear olives, or a grapevine bear figs?"
3:18	"sow in peace [and] raise a harvest of righteousness"
4:14	"you are a mist"
5:2	"moths have eaten your clothes"
5:3	"gold and silver are corroded"
5:4	"workmen who mowed your fields"
5:4	"the cries of the harvesters"
5:5	"fattened yourselves in the day of slaughter"
5:7	"the farmer waits for the . . . crop"
5:7	"how patient he is for the fall and spring rains"
5:14	"anoint him with oil"
5:17	"prayed . . . that it would not rain"
5:17	"it did not rain on the land"
5:18	"the heavens gave rain"
5:18	"the earth produced its crops"

James' References to Jesus' Sermon on the Mount

James	Sermon on the Mount
1:2	Matthew 5:10-12
1:4	5:48
1:5; 5:15	7:7-12
1:9	5:3
1:20	5:22
2:13	5:7; 6:14-15
2:14-16	7:21-23
3:17-18	5:9
4:4	6:24
4:10	5:3-5
4:11	7:1-2
5:2	6:19
5:10	5:12
5:12	5:33-37

charts from The Bible Knowledge Commentary

James Summary

http://biblehub.com/summary/james/1.htm

Excerpt:

The book of James is a General Epistle (Apostolic Letter). James the half-brother of Jesus wrote it approximately 48-49 A.D. It was likely the first New Testament book (letter) to be written. The key personalities of this book are James and Persecuted Christians. James wrote this book to Jewish believers to encourage them to endure and live bold Christian lives. James is a book about practical Christian living that reflects a genuine faith that transforms lives. In many ways, it is similar to the OT book of Proverbs.

- In chapter 1, James teaches believers to test their faith and *"prove yourselves doers of the word*" (1:22). James encourages believers to put their faith into action, and to be servants of Jesus Christ.

- Chapters 2-3, James describes the relationship between faith and works. He teaches that a person of faith without works demonstrates useless faith. What good is a person's faith if they don't present it to the world? A believer's good works are evidence of their faith in Jesus Christ. He also teaches that everyone is a sinner and that if one of the 10 Commandments are broken, than that person is guilty of breaking every one of them, *"For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all"* (2:10).

- In Chapters 4-5, James gives wise instruction to believers. He said, *"Submit to God, resist the devil and he will flee from you"* (4:7). A faithful believer will desire to follow hard after God in service, obedience, and prayer. In the last chapter James stresses the weight and magnitude of prayer for every

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believer. He uses the word *"Prayer"* 7 times, signifying its importance. In the final verse of his book James expresses the magnitude of living faith in action saying:

"My brethren, if any among you strays from the truth and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins." (5:19-20).

James
https://bible.org/book/James

(List of numerous Bible.org articles related to James)

Book of James Bible Study
http://www.thoughts-about-god.com/biblestudies/nb_james.htm

***See also*: James vs Paul**

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James (Insight for Living – Chuch Swindoll)

https://www.insight.org/resources/bible/the-general-epistles/james

JAMES

Faith	When stretched, it doesn't break.	When pressed, it doesn't fail.	When expressed, it doesn't explode.	When distressed, it doesn't panic.
Deeds	Authentic stability	Authentic love	Authentic control and humility	Authentic patience
	Greeting Trials Temptation Response to Scripture	Partiality and prejudice Indifference and mere intellectualism Obedience and action	The tongue The heart The will	Money matters Sickness Carnality and correction
	CHAPTER 1	*CHAPTER 2*	*CHAPTERS 3–4*	*CHAPTER 5*
Background	The difficulties of life caused the scattered saints to drift spiritually, leading to all forms of problems—unbridled speech, wrong attitudes, doubt, strife, carnality, shallow faith.			
Characteristics	"The Proverbs of the New Testament," James contains many practical, straightforward exhortations. Emphasis is on importance of balancing right belief with right behavior. The book has many Old Testament word pictures and references.			
Theme	Real faith produces authentic deeds.			
Key Verse	2:17			
Christ in James	Jesus is the glorious Lord, who inspires true faith and authentic works (2:1, 14–26).			

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***See also*: James vs Paul**

***For more details about the book of James in the NT and comparision of the messages in James to Jesus and to Paul, see my other separate references resource*:**

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

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Rome, Romans and the Roman Empire

The Roman Empire During the Time of Jesus (Background of Luke's Gospel)
https://theologycurator.com/roman-empire-during-time-jesus/ **[Recommended]**

Roman Government During the Republic

Senate	Assembly of Centuries	Assembly of Tribes
330 men . Controlled public funds and determined foreign policy. Sometimes acted as a court. In times of emergency could declare a ***dictator***.	Declared war and peace Elected the magistrates or public officials who oversaw the daily affairs of government	35 tribes 4 elected 10 officials called tribunes. Could veto any acts they felt were contrary to the public interest

Public Officials:

	Numbers	Duties
Consuls	2 elected for one year terms	Chief executives who ran the government. Also army commanders could ***veto*** acts of the other governed with the advice of the Senate
Praetors	many throughout the Republic	Served as military commanders and judges. made most of the laws.
Censors	many throughout the Republic	Registered people by their wealth – ***census*** [like an ancient Roman IRS]

Wikipedia: History of Rome
https://en.wikipedia.org/wiki/History_of_Rome

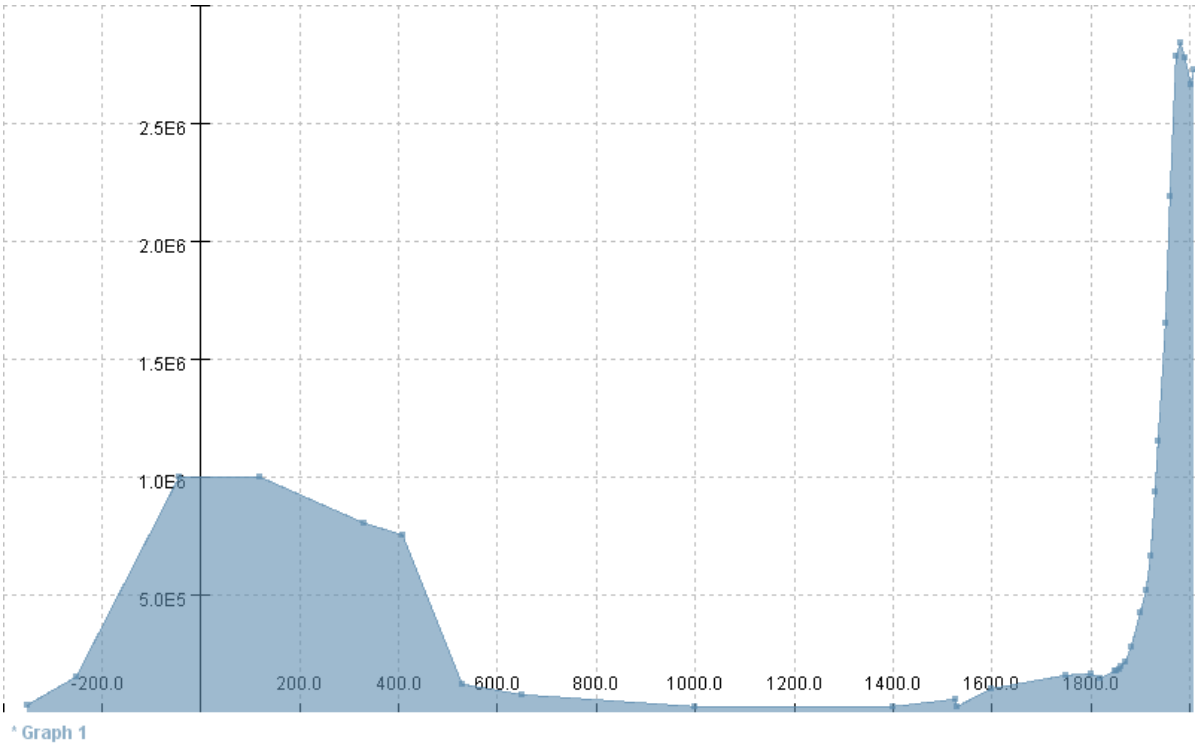
Timeline of Roman Empire
http://www.scaruffi.com/politics/romans.html

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Demography of the Roman Empire
https://en.wikipedia.org/wiki/Demography_of_the_Roman_Empire

Graph of the Population of Rome Through History

Posted: October 22, 2009



Source: http://davidgalbraith.org/trivia/graph-of-the-population-of-rome-through-history/2189/

How was ancient Rome able to support a population of 1 million?
https://www.reddit.com/r/AskHistorians/comments/1z8xck/how_was_ancient_rome_able_to_support_a_population/

Maps, Charts, Graphs & Reconstructions of Roman History
https://www.pinterest.com/bh0008/maps-charts-graphs-reconstructions-of-roman-histor/

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Table of Roman and Greek Gods and Godesses

http://www.katehovey.com/chart.html (short)

https://www.thoughtco.com/roman-equivalents-of-greek-gods-4067799 (longer)

https://www.thoughtco.com/roman-gods-and-goddesses-120647 (full, not in table)

The Roman Army

http://www.roman-empire.net/army/army.html

The Roman Military in the New Testament [Recommended]

https://bible.org/article/roman-military-new-testament

Excerpt:

Rome and her empire had a profound effect on New Testament. That effect was far more than most people realize. Much of the very nature of the society in which the events take place is because of the presence and governance of Rome. Paul and his ministry were profoundly affected by Rome and the Roman military.

…Paul made strong and detailed use of the Roman soldier in his Epistle to the Ephesians. We will have looked at much of what Paul will cite as example by the time we reach it.

We tend to view Rome and her military in a negative light, but the writers of the New Testament saw them in a surprisingly different light. The gospel writers report brutal and violent behavior on the part of the Romans (and others), but they do so in a matter of fact fashion.

They lived in a brutal time. Infant mortality was high. The frequency of mothers dying in childbirth was high. Both of these hard things had always been true. Since ancient times, some plants had been known for antibiotic qualities; but they were never much of a factor. World War I was fought essentially without antibiotics. Penicillin was not isolated until 1928. It would not be until the early days of World War II that Penicillin was available in practical quantities. Up until that time a significant cut or puncture into the body was likely to be fatal. In a world of bladed weapons, and agriculture with bladed tools, such wounds were commonplace. Life was cheap. Violent corporal and capital punishment had been a reality for the Jewish people for centuries before the arrival of Rome. It would be more centuries before prison, as a means of punishment, was introduced into society.

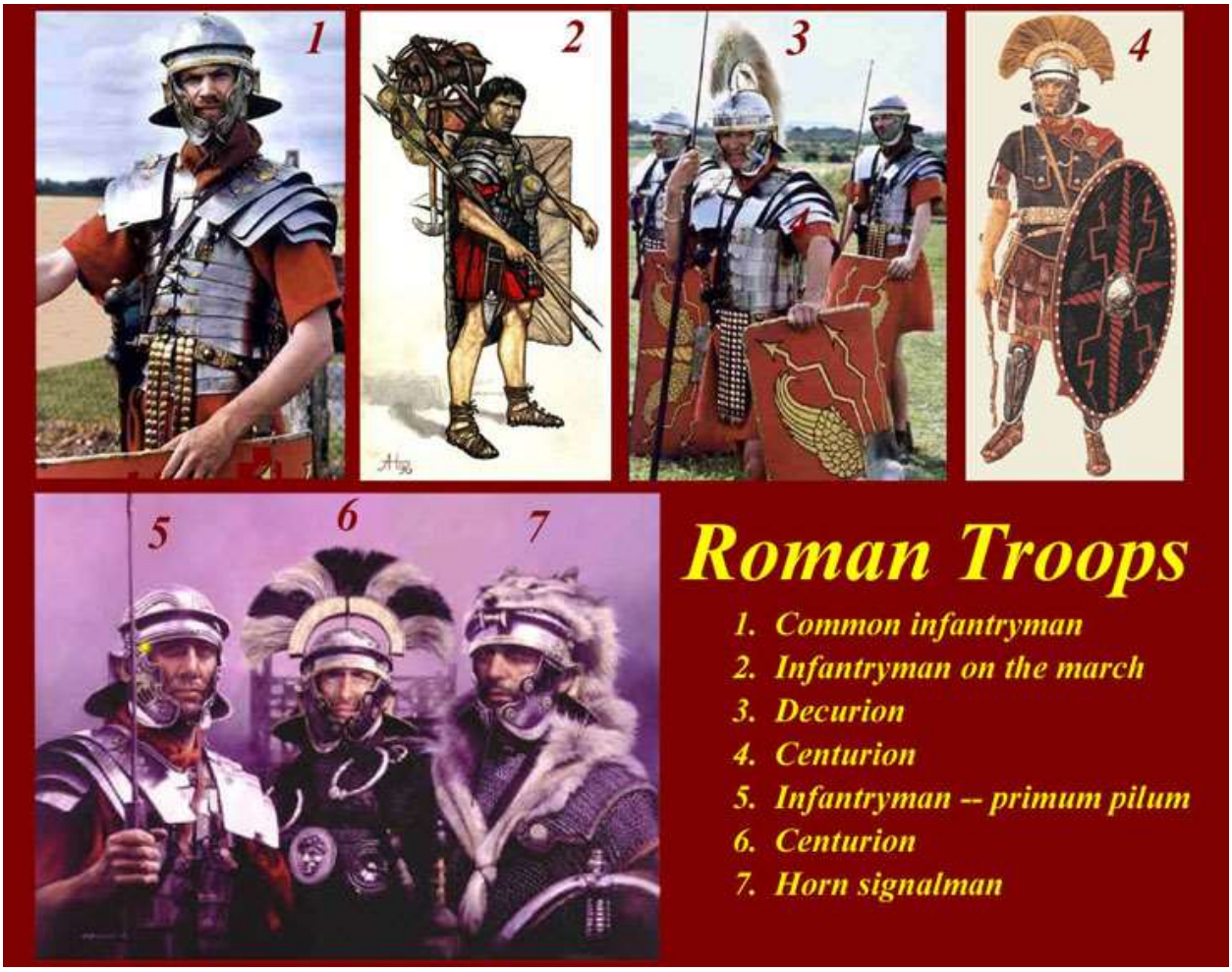
We tend to see past times, including New Testament times, through the lens of our own time. That is human nature. Similarly, the New Testament writers saw the New Testament world through the lens of **their own** time. The ultimate author of the New Testament was the Holy Spirit. Nevertheless, He chose to write through human agents. This works out well since His audience is human.

Roman Military Equipment

http://www.romancoins.info/MilitaryEquipment.html

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Roman Troops



Source: http://www.mmdtkw.org/09-01RomanTroops.jpg

Roman military ranks. A normal enlistment was for 20 years, but troops might be released and settled into military "colonies"after a successful war. Medical treatment for the military was second only to that available to gladiators. Military doctors were, as could be expected, Rome's most skilled surgeons.

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Source: http://www.mmdtkw.org/ALRIAncRomUnit9Slides.html

Roman Empire in 100 AD: A map showing the Roman Empire at its largest. "Daily life", of course, varied by social class, location and time period. We do not live the way our ancestors lived in the 10th century, so we could not expect ancient Rome's lifestyle to be static over its over its history of more than 1000 years. But the Romans had a greater respect for the past than we do, so practices and institutions did last longer.

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Roman Cult of Emporer Worship

The Roman Cult of Emperor Worship

https://readingacts.com/2010/04/02/the-roman-cult-of-emperor-worship/

Excerpt:

Many scholars see worship of the emperor as the background for the worship of the Beast in Revelation 13:4, 15-16; 14:9-11, 15:2, 16:2, 19:20, 20:4. If this is true, then we need to know when emperor worship became an empire-wide phenomenon. The standard view of Emperor worship found in many popular commentaries comes from William Ramsay, writing at the turn of the 20th century:

"…in no part of the world was there such fervent and sincere loyalty to the emperors as in Asia. Augustus had been a saviour to the Asian peoples, and they deified him as the Saviour of mankind, and worshiped him with the most whole-hearted devotion as the 'present deity'." W. Ramsay, *The Letters to the Seven Churches* (New York: Hodder & Stoughton, 1909) 115.

Julius Caesar allowed himself to be worshiped as a god, but his successor Augustus only allowed emperor worship outside of the city of Rome. Augustus is known in some inscriptions as CAESAR DIVI FILIUS, Son of God, that is, Son of eternal Caesar. Oaths were taken on the divine spirit of the emperor. His image was publicly adored. Worship of the image was a regular military duty. Caligula was the first emperor to demand to be worshiped, he demanded that citizens everywhere bow to his statue. Nero also claimed to be divine, although in neither case was there a requirement to worship the emperor. As Augustus had been Zeus incarnate, so Nero was Apollo incarnate. Even Seneca called him as the long-awaited savior of the world.

Domitian took the title "lord and god" and ordered people to confess he was "lord and god" as a test of loyalty (Suetonius, *The Lives of the Caesars*, Book 8: *Domitian* 13). Marital says the "beasts in the arena" hailed him as a god. While this is clearly legendary, it does reflect a contemporary writer implying divine honors for Domitian. Dio Cassius (*Roman History* 67.14)refers to Domition exiling a Flavius Clemens and his wife, Flavia Domitilla for "atheism." Atheism is the charge made against those who drifted into "things Jewish." Dio Chrysostom reported that Domitan liked to "be flattered" as "master and god." Those who refused to flatter him in this way risked trouble. (*In Oratorio* 45:1, see also *First Discourse on Kingship*, 1.14-15).

How prevalent was the imperial cult in Asia Minor? Of the seven cities mentioned in Revelation 2-3, five have imperial priests and altars (all but Philadelphia and Laodica) and six have imperial temples (all but Thyatira). At Pergamum an imperial temple was established as early as 28 B.C. The city was so central to the imperial cult that Revelation describes this city as having the "throne of Satan." In short, a Christian in Asia Minor could not avoid the Imperial Cult.

It was during the reign of Domitian when the imperial cult became a factor in unifying the empire in Asia Minor. The provincial cult allowed the Roman network of social obligations to be extended to virtually the whole population. If you lived within the empire, then you were a social client of the Emperor and owed him supreme allegiance. It is not hard to see, therefore, the struggle which Christians in the late first century would have showing allegiance to Rome – if that allegiance required worship of the Emperor, then the Christian must refuse or compromise their faith.

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Wikipedia: Imperial Cult of Ancient Rome

https://en.wikipedia.org/wiki/Imperial_cult_of_ancient_Rome

Excerpt:

The Imperial cult of ancient Rome identified emperors and some members of their families with the divinely sanctioned authority (*auctoritas*) of the Roman State. Its framework was formulated during the early Principate of Augustus, and was rapidly established throughout the Empire and its provinces, with marked local variations in its reception and expression.



The Maison Carrée in Nîmes, one of the best-preserved Roman temples. It is a mid-sized Augustan provincial temple of the Imperial cult.

Augustus's reforms transformed Rome's Republican system of government to a *de facto* monarchy, couched in traditional Roman practices and Republican values. The *princeps* (later known as Emperor) was expected to balance the interests of the Roman military, Senate and people, and to maintain peace, security and prosperity throughout an ethnically diverse empire. The official offer of *cultus* to a living emperor acknowledged his office and rule as divinely approved and constitutional: his Principate should therefore demonstrate pious respect for traditional Republican deities and mores.

A deceased emperor held worthy of the honor could be voted a state divinity (*divus*, plural *divi*) by the Senate and elevated as such in an act of apotheosis. The granting of apotheosis served religious, political and moral judgment on Imperial rulers and allowed living Emperors to associate themselves with a well-regarded lineage of Imperial *divi* from which unpopular or unworthy predecessors were excluded. This proved a useful instrument to Vespasian in his establishment of the Flavian Imperial Dynasty following the death of Nero and civil war, and to Septimius in his consolidation of the Severan dynasty after the assassination of Commodus. In the development of Imperial rule from Principate to Dominate, the role of the Senate was increasingly marginalised and military loyalty became the key to Imperial authority.

The Imperial cult was inseparable from that of Rome's official deities, whose cult was essential to Rome's survival and whose neglect was therefore treasonous. Traditional cult was a focus of Imperial revivalist legislation under Decius and Diocletian. Christian apologists and martyrologists saw the cult of the Emperor as a particularly offensive instrument of pagan impiety and persecution. It therefore became a focus of theological and political debate during the ascendancy of Christianity under Constantine I. The emperor Julian failed to reverse the declining support for Rome's official religious practices: Theodosius I adopted Christianity as Rome's state religion. Rome's traditional gods and Imperial cult were officially abandoned. However, many of the rites, practices and status distinctions that characterized the cult to emperors were perpetuated in the theology and politics of the Christianized Empire.

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The Cult of Caesar

https://www.jesusfamilytomb.com/alternative_theories/cult_of_Caesar.html

Excerpt:

The Cult of Caesar

In ancient Rome, the phenomenon known as the cult of Caesar arose from the worship of Roman emperors. A cornerstone of ancient Roman culture, the emperors of ancient Rome were considered gods across the Empire. Julius Caesar represents the epitome of the deification of ancient Roman emperors.

Divus Iulius

Caesar was awarded the title of a god upon his return from the successful battle in Spain, during which the Pompeians were crushed. Upon this victory, Caesar was elected dictator for life and made Roman consul for a period of ten years; he was declared to be a sacred being.

This produced the culture of *Divus Iulius*, that is, the deified Caesar. The term Iulius refers to the month of July, which was named in honor of Caesar's birth upon his deification. Divus Iulius was made a god that was equivalent in power to the highest god Jupiter and he was decreed god of the Roman empire. Temples and statues were built in his honor throughout Rome.

In 44 BCE, Caesar declared himself dictator for life and allowed a statue of himself to be built with the inscription, *Deo Invicto*, meaning "to the unconquered god". The statue became a symbol of his authority.

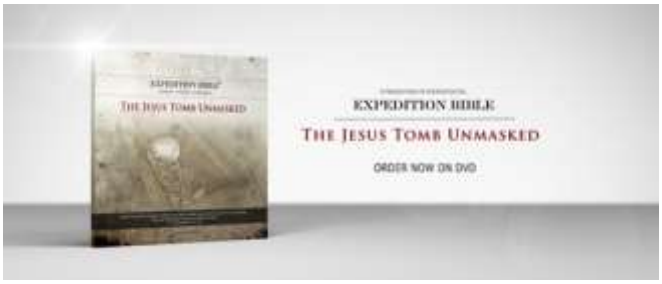
Caesar's power increased after his death. He was named *Dictator Perpetuo*, giving the deceased emperor jurisdiction over the earthly world from the other realm. Pillars and statues were erected in his honor and the cult of Caesar diffused throughout the Empire, reaching cities such as Alexandria.

In 29 BCE, the temple of Julius Caesar (*Aedes Divus Iulius* was commissioned in honor of the late emperor. The temple was constructed in the Italian style and featured two Corinthian columns. The temple, of which only the front podium and circular altar remain today, also included a speaker's platform.

Some individuals associate the chevron with the cult of Caesar and in fact, the symbol was representative of emperor worship in ancient Rome. It has been linked to the temple of Augustus, specifically to the roofline and shield symbol. The same symbol appeared on coins bearing the image of Herod Philip II.

The cult of the emperor of ancient Rome only waned with the rule of the emperor Constantine, who rose to power in the year 324 CE. Constantine led to a rise in the popularity of Christianity among the Roman Empire, and also legalized Christianity in 313 CE with the Edict of Milan.

Regarding the above link….



'Jesus Family Tomb' debunked in this video.

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The History of The Roman Imperial Cult

http://www.romanimperialcult.org/history.html

Excerpt:

Although the worship of divine rulers had been common in many lands, including Egypt and Persia, the Imperial Cult in Rome did not begin until the Deification of Julius Caesar after his death in 42 BC. Caesar had accomplished so much during his lifetime it was natural to see him as having the status of a divine Hero. The Emperor Augustus during his long and successful reign continued that tradition, to the point where future Emperors took the title of Caesar, and Augustus.



The success of Rome was understood as being mandated by the Gods, and the Emperor became the representative of the Gods on earth. It had long been the tradition to honor the heads of one's family at the household altar, and the reverence for the Emperor and literally became the extention of that practice. This "new" Roman religious practice had already been in place in most of the lands that were now part of the Empire, so reverence for the Emperor became a natural part of public religion.

Was the Emperor literally seen as a God? Only partially. The Imperial cult recognized that the Emperor was a mortal, subject to mortal faults and weakness, and not holding the same powers as the traditional Gods, the Dii Immortales. Instead the Emperor was seen to be ruling by the will of the Gods, and expected to manifest the Pax Deorum, or Peace of the Gods as much as possible in the Roman world.

Honor to the Emperor was not falsely saying a man was a God, instead it was honoring the divine in the person who ruled the world by the favor of the Gods. The Imperial Cult became the way for all Romans to honor, empower, and provide divine favor for the Emperor and the Empire itself. All Roman Emperors were considered to take part in divine essence upon taking the throne, but not all received the same level of worship. Caesar and Augustus continued to have their own individual priesthoods and temples throughout the Roman period. Later Emperors were honored alongside them and did not necessarily receive their own individual temples and priesthood.

The Romans believed that the Imperial Cult provided divine favor for the Emperor and his rule, and ensured that the Gods would bless all Rome. The Emperor was mentioned in most official rites and rituals in addition to receiving more direct worship in the Imperial temples. This ritual practice in essence provided "constant prayer for good rulership and the success of Roman civilization," which was a positive thing for all Romans!

The Imperial Cult continued into the Byzantine era; the last Emperor to receive divine honors was the Emperor Anastasius, in 518 AD. After this time this spiritual impulse was manifested through the concept of "divine right of kings" which if anything was a step backward. No longer could a person make offering for the leader of the State to follow the proper path of the Gods, but instead had to believe that what the ruler did was "God's will." This removal of active participation in the spirituality of Empire no doubt was a huge loss of positive power for what remained of the Roman legacy.

The last Roman Emperor recorded to have received ancient traditional offering was the Emperor Julian, who reigned as Caesar of the West from 353-361 AD, and as Augustus of all the Roman world from 361 - 363 AD. Julian was the last publicly Pagan Emperor, and upon his death the Philosopher Libanius wrote: "many have made prayers and offerings to the Divine Julian, and those prayers have not gone unanswered." The last Emperor to probably receive any traditional worship was the Western Emperor

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Anthemius, (462-467 AD) who was privately Pagan and who presided over a circle of traditionally minded nobles who hoped yet to reestablish the ancient faiths.

The final Emperor to receive Divine Apotheosis by the Roman Senate was the Emperor Anastasius I, who ruled the Eastern Roman Empire from 491 to 518 AD. Succeeding Byzantine Christian Emperors, were honored as part of ritual by the Orthodox church, but without the divine status of previous centuries.

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N.T. Wright: Paul's Gospel and Caesar's Empire (1998)

http://ntwrightpage.com/1998/01/01/pauls-gospel-and-caesars-empire/

Excerpt:

If Paul's answer to Caesar is the empire of Jesus, what is an empire under the rule of this new lord? How does Paul's gospel line up with Caesar's empire?

Just over a year ago, a book was published which raised these questions in a fresh and stimulating way. The book is called *Paul and Empire: Religion and Power in Roman Imperial Society*. It is edited by Richard Horlsey and published by Trinity Press International 2 There is much that I could say about this book, but one thesis from it stands out starkly. The evidence now available, including that from epigraphy and archaeology, shows that the cult of Caesar was not simply one new religion among many in the Roman world. Already by Paul's time it had become the dominant cult in a large part of the Empire, certainly in the parts where Paul was active, and was the means whereby the Romans managed to control and govern such huge areas as came under their sway. Who needs armies when they have worship?

…

Five Concluding Reflections

First, Paul's critique of Caesar's empire was firmly grounded in his Jewish heritage. Discovering the pagan history-of-religions parallels to Paul does not mean suggesting that Paul did not remain a thoroughly Jewish thinker. What he does with the Caesar-cult stems directly from what Isaiah does with the Babylonian cult, which in turn looks back to Deuteronomy's rejection of all paganism in favour of the stern monotheism of the creator and covenant god. The rediscovery in our day of the pagan context and target of Paul's thinking should not mean for one minute a going back on the great gain of the last generation, the rediscovery that Paul was and remained a thoroughly Jewish thinker.

Second, the Jewish thinking that formed the centre and driving force of his rejection of Caesar's empire was expressed in Paul's very high Christology. Philippians 3.20f. is based firmly on 2.5-11, which poetically articulates a view of Jesus which claims for him nothing less than equality with, and identity with, the one God of Jewish monotheism. In this passage and several others, Paul marks the beginning of the process that led to what we know as trinitarian theology, which insists on Jewish-style monotheism against pagan polytheism but insists on a threefoldness within this one God. There has been a fashion in some circles for regarding later trinitarianism as one sign of the process whereby, so it is said, the church climbed down from its earlier political confrontation with the empire and arrived at a compromise, an accommodation. Whatever the truth of that, it is important to realise that, in Paul, opposition to Caesar and adherence to a very high, very Jewish Christology were part of the same thing. Jesus was Lord—*Kyrios*, with all its Septuagintal overtones—and Caesar was not.

Third, neither the recognition that Paul's main target was paganism, and the Caesar-cult in particular, nor the equal recognition that he remained a throughly Jewish thinker, should blind us for a moment to the fact that Paul still expressed a thorough critique of non-messianic Judaism. Paul remains at this point on the map of second-temple Judaism: believing that God had acted to remodel the covenant people necessarily entailed believing that those who refused to join this remodelled people were missing out on God's eschatological purpose. As post-holocaust thinkers we will of course be careful how we say all this. As historians of the first century, we will recognise that it must be said. As Pauline theologians we will recognise that it contains no shadow, no hint, of anything that can be called anti-Judaism, still less anti-semitism.

Fourth, the argument I have mounted indicates clearly enough that whatever Paul was heralding as he went around the Mediterranean world, our post-enlightenment category of "religion" is far too restricted to handle it. Since that category was designed to exclude politics, among other things, and since Paul's

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proclamation clearly carried a political message at its heart, not merely as one "implication" among many, we should refuse to allow the study of Paul to be confined within what is normally thought of as the history of religion. This has large-scale implications for the organisation of our disciplines. Perhaps Paul should be taught just as much in the politics departments of our universities as in the religion departments.

Fifth, and in conclusion: if Paul's answer to Caesar's empire is the empire of Jesus, what does that say about this new empire, living under the rule of its new lord? It implies a high and strong ecclesiology, in which the scattered and often muddled cells of women, men and children loyal to Jesus as Lord form colonial outposts of the empire that is to be: subversive little groups when seen from Caesar's point of view, but when seen Jewishly an advance foretaste of the time when the earth shall be filled with the glory of the God of Abraham and the nations will join Israel in singing God's praises. From this point of view, therefore, this counter-empire can never be merely critical, never merely subversive. It claims to be the reality of which Caesar's empire is the parody; it claims to be modelling the genuine humanness, not least the justice and peace, and the unity across traditional racial and cultural barriers, of which Caesar's empire boasted. If this claim is not to collapse once more into dualism, into a rejection of every human aspiration and value, it will be apparent that there will be a large degree of overlap. "Shun what is evil; cling to what is good." There will be affirmation as well as critique, collaboration as well as critique. To collaborate without compromise, to criticise without dualism—this is the delicate path that Jesus' counter-empire had to learn to tread. On the day I sat down to draft this paper, an editorial came to my eye which nicely summed up the first of these: what is desired is "a model for churches and theologians to contribute to the ordering of society, without being Christianly imperialistic". 23 Equally, we need a model for churches and theologians to contribute to the critique of society, without being Christianly dualistic. Paul points the way to this finely balanced agenda, and we who live with the legacy of two thousand years of the church getting it sometimes right and often wrong would do well to return to our roots to learn fresh wisdom.

The Imperial Cult and the Resurrection of the Lord Jesus

https://www.biblearchaeology.org/post/2009/03/23/The-Imperial-Cult-and-the-Resurrection-of-the-Lord-Jesus.aspx

Excerpt:

Introduction

In 1987, I was participating in the "Who is the Pharaoh of the Exodus?" conference in Memphis, TN. During one of our lunch breaks, a group of us, who were alumni of the Institute of Holy Land Studies in Jerusalem, went to a local eatery. Sitting opposite me was Bishop Mesrob Mutafyan, a bishop of the Armenian Church in Istanbul, Turkey. (He has since been elevated to one of five Patriarchs in the Armenian Church). During our conversation, the subject of liturgy and creeds came up. Since I was from a non-liturgical church I asked him why they repeated the liturgy and creeds over and over again. His answer was very helpful. He said that historically, many people in the churches had never learned to read. When they repeated the liturgy (which is mostly Scripture verses) over and over again, it helped them memorize the Word of God. By repeating the creeds, the participants became grounded in the doctrinal truths of their faith.

One creed that the Western Church recites is the so-called Apostle's Creed. While it was not composed by the early apostles, one church historian described it as "by far the best popular summary of the Christian faith ever made within so brief a space," and went on to say "It is not a word of God to men, but a word of men to God, in response to His revelation" (Schaff 1990:1:15, 16). It is solid theology in a concise creed. I believe that Romans 1:3-4 was one of the original creeds concerning the Person and Work of the Lord Jesus Christ.

Literary Structure

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The creed in Romans 1:3-4 is composed of two lines with three clauses in each line and a summary statement at the end. It was formulated by either the Apostolic Church in Jerusalem, or by the great Hebraic minds of the apostle's Peter (cf. Matt. 16:16) or Paul, based on the prophets in the Hebrew Scriptures (Romans 1:2).

"Concerning His Son:
A. Who was born
B. of the seed of David
C. according to the flesh,
A'. and declared
B'. *to be* the Son of God (with power)
C'. according to the Spirit of holiness, (by the resurrection from the dead),
Jesus Christ our Lord."

In the literary structure of this creed, the central thought of each line is the Person of the Lord Jesus in His role as the "Seed of David" (His humanity) and the "Son of God" (His deity). In order to appreciate these two roles, we must understand the world of the First Century church in Rome, the church that Paul addressed in this letter. They, more than any other church in the Roman Empire, would understand the imperial cult and emperor worship and the sharp contrast Paul was making in these verses between the Lord Jesus and all the Roman emperors.

The "son of God" in the First Century Roman World

On March 14, 44 BC the tyrannical dictator, Julius Caesar was assassinated by a group of men, lead by Brutus and Cassius, who identified themselves as the "liberators." Brutus commemorated this event by issuing a coin with a liberty cap, flanked by two daggers and the Latin words EID MAR ["Eids of March"] (Vagi 1999:2:198, coin 95). After Caesar's death, the Roman senate "voted to give Caesar divine honors" (Plutarch, *Caesar* 67:4; LCL 7:603; see also Suetonius, *Deified Julius* 88; LCL 1:119). In other words, they added him to the Roman pantheon as a god! This was the first time in Roman history that a mortal was deified. This Roman Senate decision would significantly affect the followers of the Lord Jesus Christ in the years to come.

Plutarch, a Greek writer who wrote a series of books about the lives of famous Greek and Roman personalities, recounted events of "divine ordering" (his words) surrounding the death of Julius Caesar. Among other things, he states there was a "great comet, which showed itself in great splendor for seven nights after Caesar's murder" (*Caesar* 69:3; LCL 7:605-607). This was interpreted as a sign that Julius Caesar was taken up to the heavens to join the Roman gods. His adopted son, Octavian, minted coins with the comet on it and the Latin words DIVVS IVLIVS ["divine Julius"]! (Kreitzer 1990:213; Vagi 1999:2:221, coin 278).

Octavian (reigned from 27 BC to AD 14), the grand-nephew and adopted son of Julius Caesar, and known to us from the New Testament as Caesar Augustus (Luke 2:1), minted coins with the title DIVI F ["son of God"] on them in Latin (Vagi 1999:2:217-231). He considered himself the son of the divine Julius Caesar. Some consider that Caesar Augustus was Satan's puppet and counterfeit "messiah" to distract people from the real Messiah, the Lord Jesus Christ.

Suetonius (AD 75-140), a Roman historian, reports that after Augustus died and was cremated, an ex-praetor took an oath that he had seen the form of the Emperor on his way to heaven (*Deified Augustus* 100:4; LCL 1:283-285).

The next emperor was Tiberius (reigned from AD 14-37). He was the son of Livia, the stepson, son-in-law and heir of Augustus. Thus began the Julian dynasty. People married so they were somehow related to by blood or adoption to Augustus and thus by adoption to Julius Caesar, and would consider themselves the "seed of Julius.' When Tiberius died, however, he was not deified by the Roman Senate.

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Caligula (reigned from AD 37-41), the adopted grandson and heir of Tiberius, could not wait to die so he deified himself. He ordered statues of himself placed in temples, shrines and synagogues so people could worship him. After he was assassinated, the Roman Senate cursed him and had his name erased from all inscriptions and his statues smashed.

Claudius (reigned from AD 41-54) was the grandson of Livia (wife of Octavian), Mark Antony and Octavia (grand niece of Julius Caesar). He was the nephew of Tiberius and the granduncle and adoptive father of Nero. Claudius was also an uncle of Emperor Caligula and was made emperor by the Praetorian guards after Caligula was assassinated. He had physical disabilities, but was an effective administrator, however brutal at times. Suetonius states that after Claudius died, he was "buried with regal pomp and enrolled among the gods, an honor neglected and finally annulled by Nero, but later restored to him by Vespasian (*Deified Claudius* 45: LCL 2:81). Seneca (4 BC – AD 65), on the other hand, wrote a religio-political satire that dripped with sarcasm, entitled *Pumpkinfication*. (LCL 15:437-483). The title of this book was a slam on emperor worship. The word "pumpkinfication" was chosen instead of deification. In Seneca's satire, Claudius is considered a pumpkin instead of a god!

Permit me to use my sanctified imagination for a minute. I would like to think the book made the *International Herald Tribune* best seller list for AD 55 when it was published. Perhaps it was a hot item in the bookstores of the Roman colony of Corinth when the Apostle Paul was there in the winter of AD 57-58. Since he wanted to improve his Latin before he went to Rome, he bought a copy of the book and read it in order to get a sense of the imperial cult. When he penned the letter to the church in Rome, he began with the creed concerning God's Son: "Born of the Seed of David according to the flesh, declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead." What a contrast to the recently deified Emperor Claudius!

Nero (reigned from AD 54-68), the adopted son of Claudius, and some say his natural born son (Burns 1996: 6-11), was not deified by the Roman Senate when he died, but in fact, was cursed by them. Following his death there was civil war which saw three emperors in quick succession: Galba, Otho and Vitellius (from June AD 68 to December AD 69), until General Vespasian was hailed emperor by the Senate.

Emperor Vespasian (reigned from AD 69-79) was born a common man and not related by blood or adoption to the Julio-Claudian dynasty. In other words, he was not of the "seed of Julius"! He came to realize that emperor worship and the imperial cult was a scam. Suetonius reports that Vespasian "did not cease his jokes even when in apprehension of death and in extreme danger; for when among other portents … a comet appeared in the heavens, he declared that [the comet was an omen about] the king of the Parthians, who wore his hair long, whereas I am bald." When he finally realized his number was up, he said: "Woe's me. Me think I am turning into a god" (*Vespasian* 23:4; LCL 2:319; and also Dio Cassius, *Roman History* 66:3; LCL 8:295). If he was going to become a god, what did he have to worry about?!

After his death, he was cremated and his ashes put in an urn and the urn placed in the family mausoleum in Rome. A coin was minted by his son Titus with Vespasian's urn on the reverse side, flanked by two laurel branches (Mattingly and Sydenham 1926:123, coin 62; Vagi 1999:2:311, coin 958). This coin might have been Vespasian's last joke from the grave. Whereas there was a posthumous coin of Julius Caesar being taken to heaven on a comet to join the gods, Vespasian knew he would be relegated to ashes in an urn! The Roman Senate, however, did deify him.

Vespasian's two sons, Titus (reigned from AD 79-81) and Domitian (reigned from AD 81-96), were very much into the imperial cult. When Titus died, his brother Domitian constructed an arch in his brother's honor that commemorated the victory of the Romans over the Jewish people and the destruction of Herod's Temple. The tops of each side of the arch contained the inscription: F. DIVI ["the son of the god"]. In the center of the interior of the arch, Titus is on the back of an eagle being taken to heaven (Kreitzer 1990: 210). When Domitian became emperor, he, like Caligula, could not wait to die in order to

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become a god, so he deified himself in AD 86. And Domitian, like Caligula, was cursed by the Roman Senate after he died. The Emperor worship of Domitian is the background to the book of Revelation (Franz 2006:73-87).

Conclusions

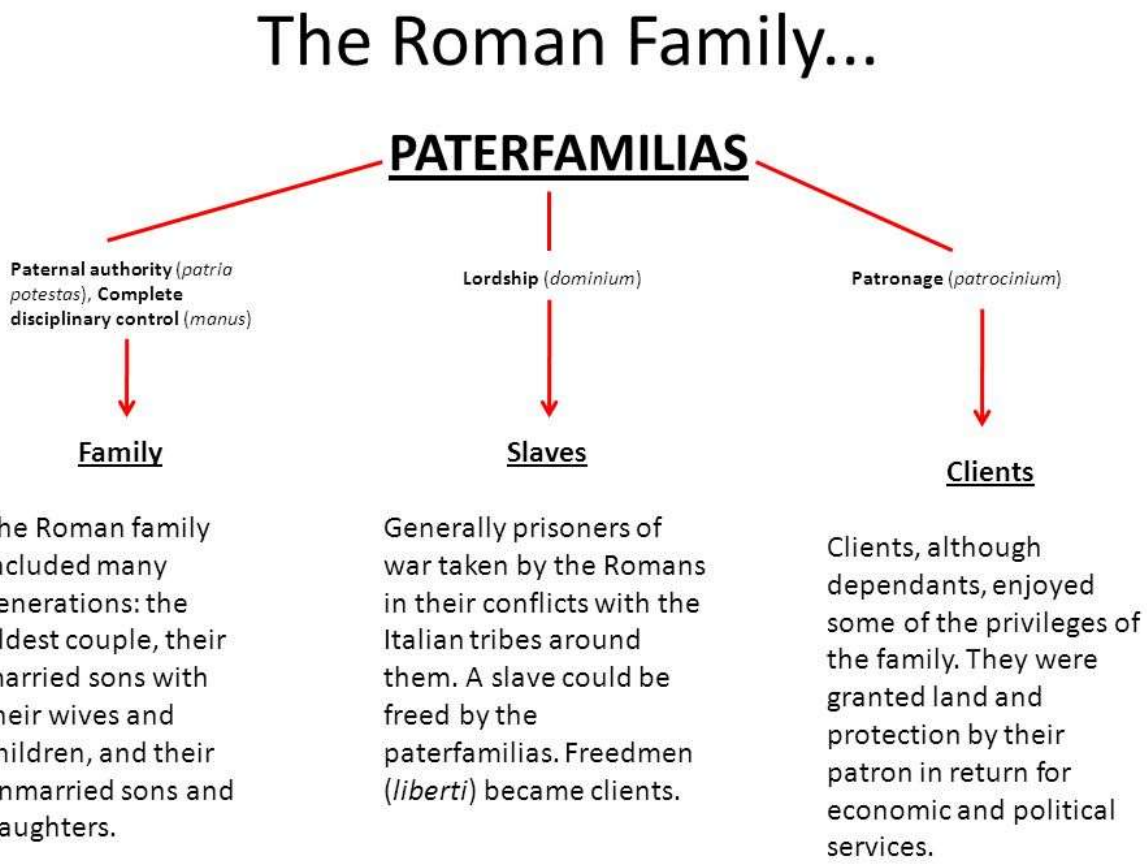
By sharp contrast, Paul writes that the Lord Jesus was "born of the Seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead." It was the covenant promise of God to David and the bodily resurrection that set Him apart from all the Roman emperors.

One other aspect of the Person of Christ that set Him apart from the Roman emperors is bringing peace with God to the individual. Some of the emperors could boast that they brought peace to the Roman world "on land and sea", but one thing they lacked was the ability to bring peace to the hearts of men and women. That, only God manifest in the flesh – the Lord Jesus, could do. Later in the epistle to the Romans, Paul wrote: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ" (5:1).

The bodily resurrection of the Lord Jesus Christ demonstrated that the payment for sins on Calvary's cross had been paid in full and accepted by God the Father. It also demonstrated that Satan had been defeated and death vanquished. When people put their trust in the Lord Jesus Christ as their Savior, they are justified, or declared righteous, by a Holy God. Have you trusted the Lord Jesus as your Savior?

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The Roman Family



Rome: From Kingdom to Republic

https://www.slideshare.net/unmce/the-romans-olli-at-unm-lecture-summer-2015 [slideshow]

***See also*: Patria Potestas and Adoption**

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Segregation of Classes

Ie: Marriage prohibited between plebeian/slave and patrician

- **Senators – appointed by Consuls/Censors; Patricians**
  - Elder Statesmen, Landowners… Togas w purple stripe
- **Patricians**
  - Educated Landowners, aristocrats (togas)
  - Could not engage in Commerce (that is for plebes); Could lead armies
- **Equestrians**
  - Cavalry in Army, Sons of Senators before qualified to enter Senate
  - Educated, Commercial Class
  - Later, Augustus would use them for his Civil Service
- **Plebeians**
  - Commoners: worked on farms, had own businesses, foot soldiers, eligible for Plebeian assemblies, Tribunes… gained more political rights and power as time passed.
- **Freedmen** – Their children would be Citizens
- **Slaves**
  - Manumission
  - Could not serve in the Army

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More Rights of Roman Citizens

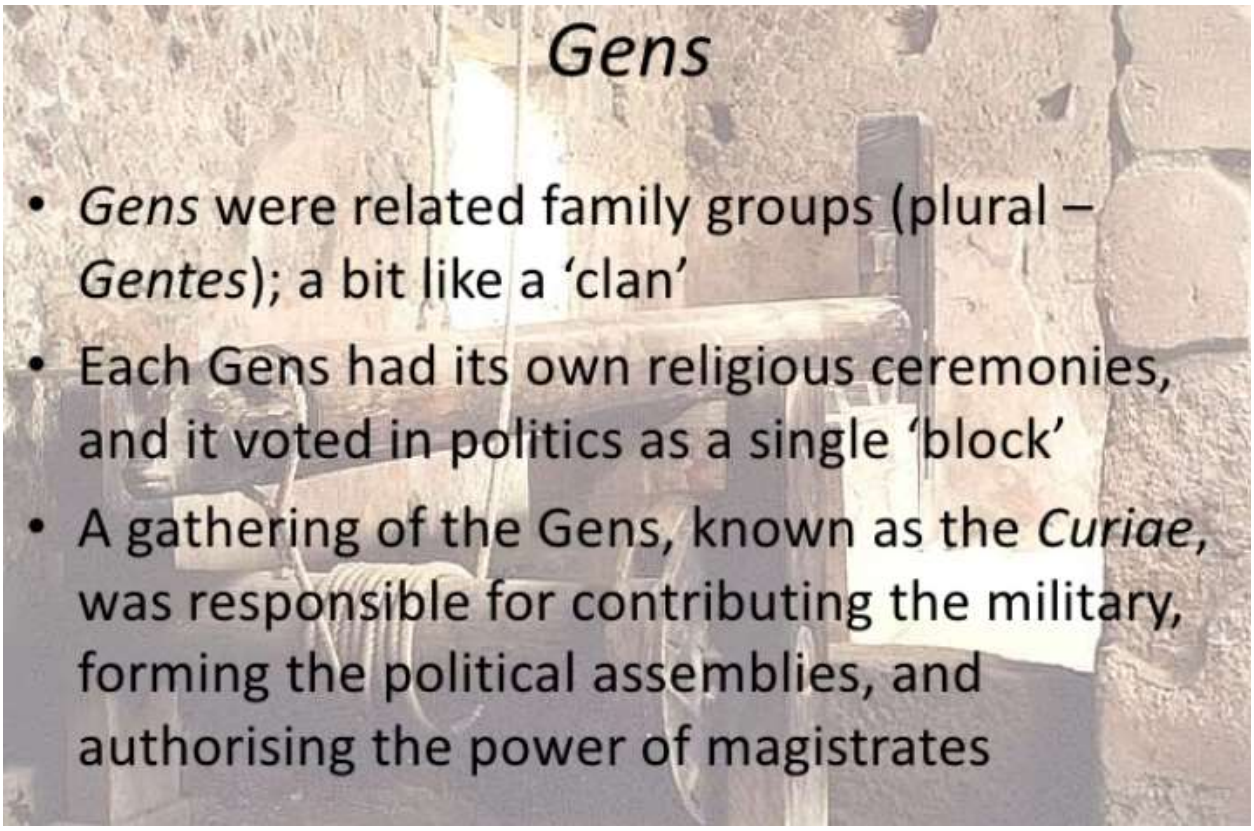
- Could not be tortured, whipped, or receive death penalty (except for treason).
- Right to be tried in the City of Rome for any offense
- No Roman citizen could be sentenced to the Cross.

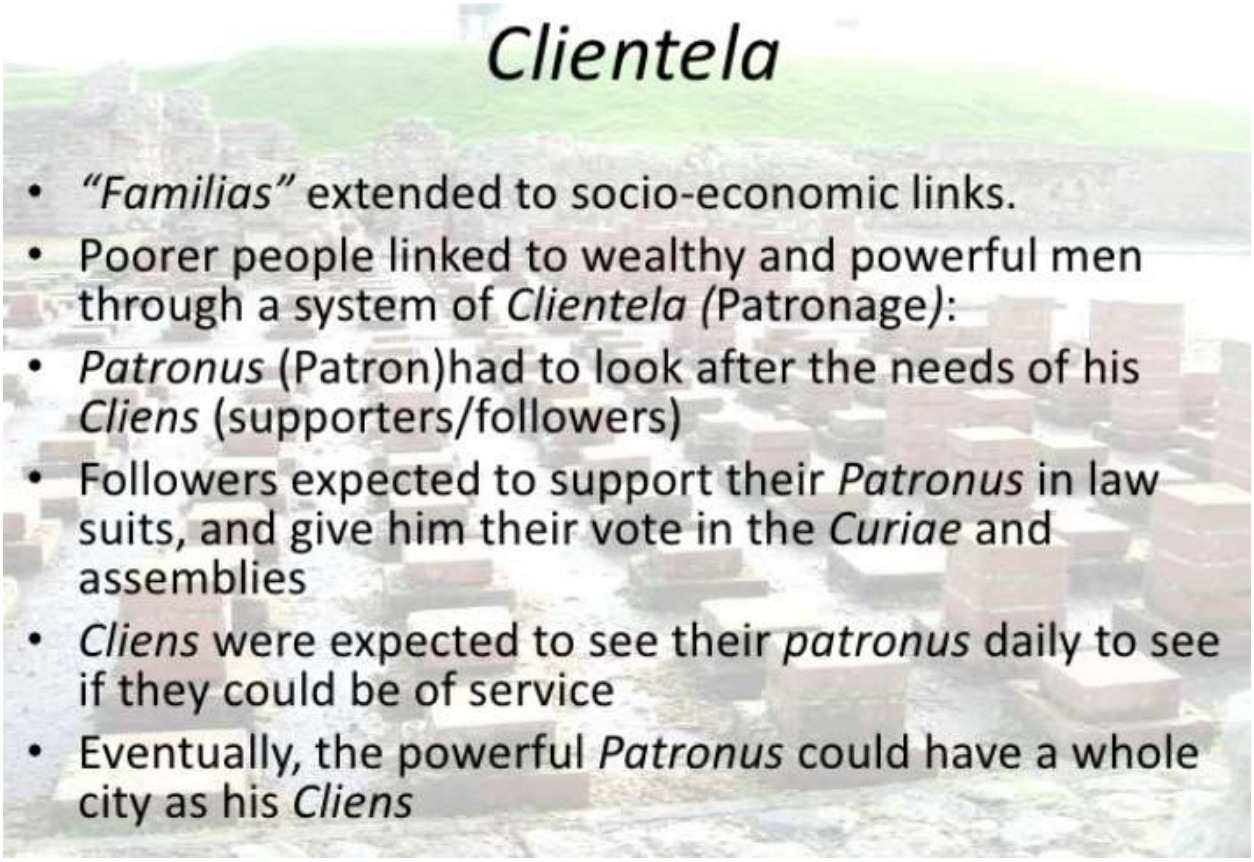


History of Rome Part 1
https://es.slideshare.net/janetpareja/history-of-rome-part-1 [slideshow]

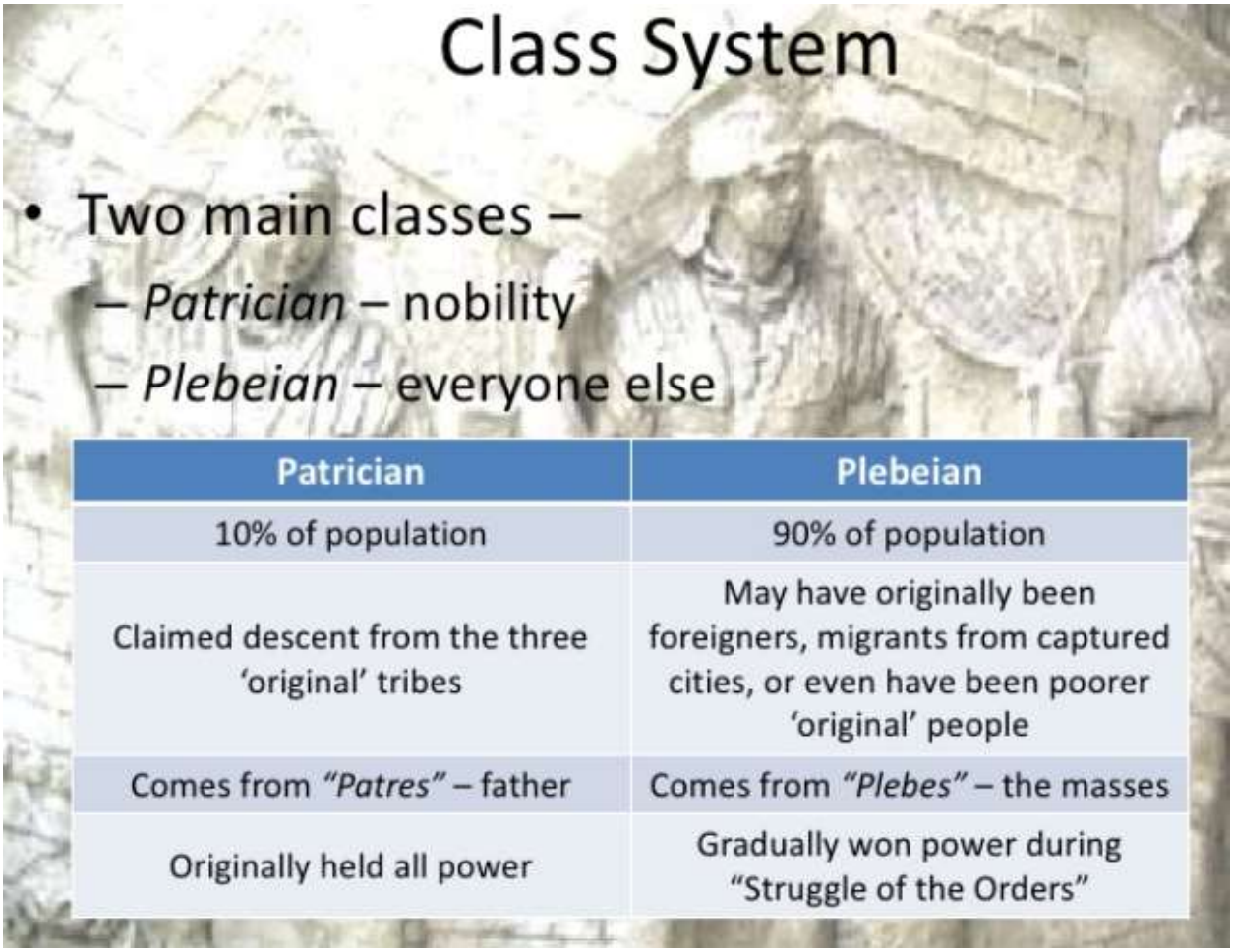
Basis for Roman Society
https://www.slideshare.net/benpope/basis-for-roman-society [slideshow]

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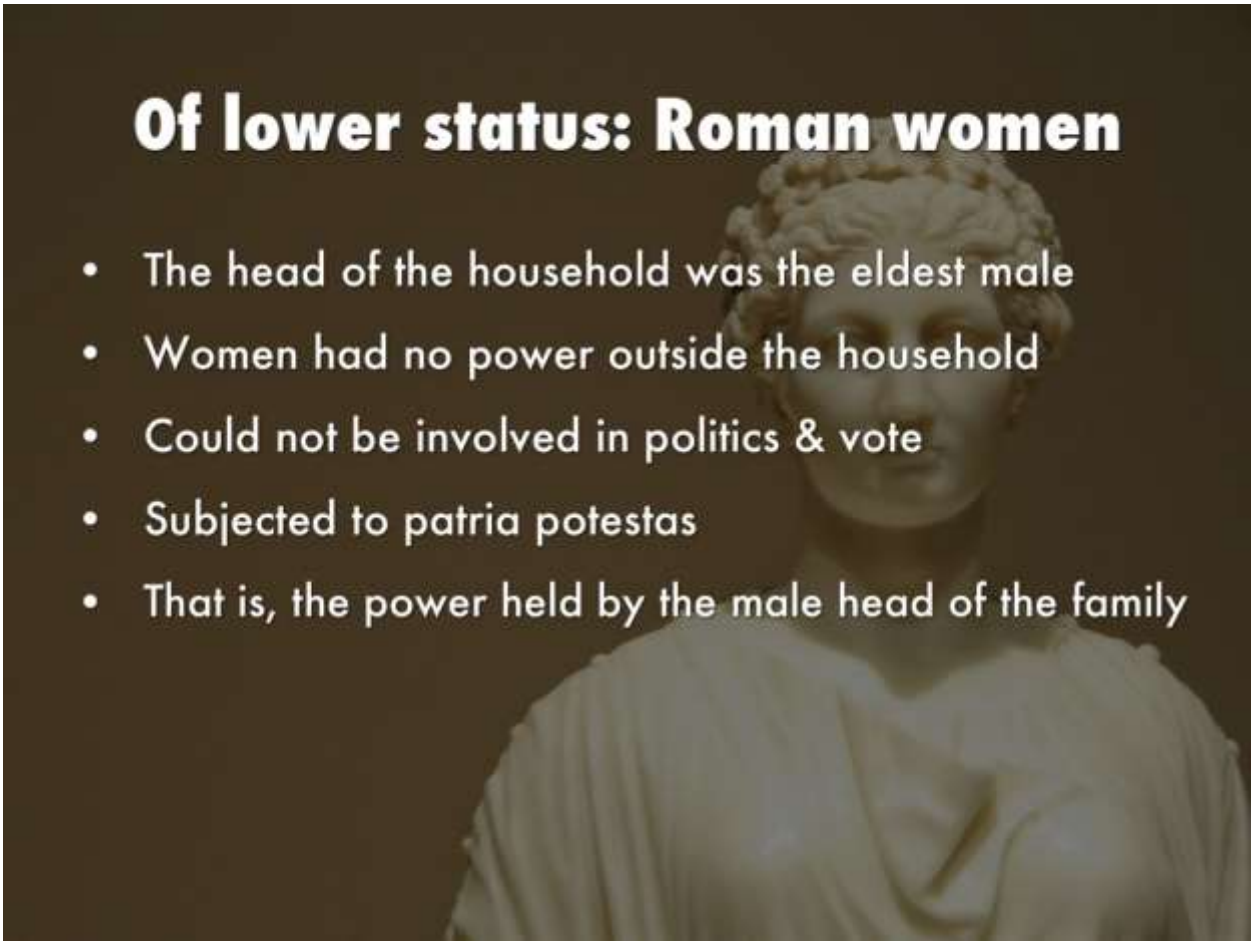


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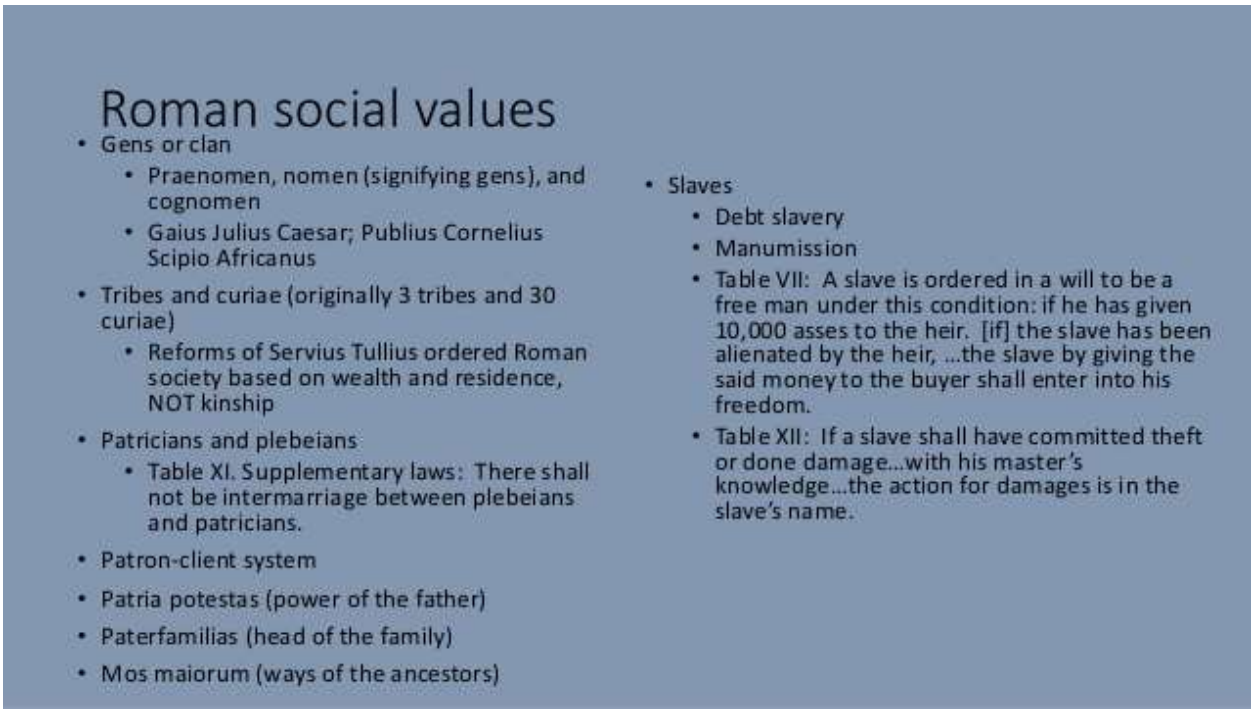


Patrician	Plebeian
10% of population	90% of population
Claimed descent from the three 'original' tribes	May have originally been foreigners, migrants from captured cities, or even have been poorer 'original' people
Comes from *"Patres"* – father	Comes from *"Plebes"* – the masses
Originally held all power	Gradually won power during "Struggle of the Orders"

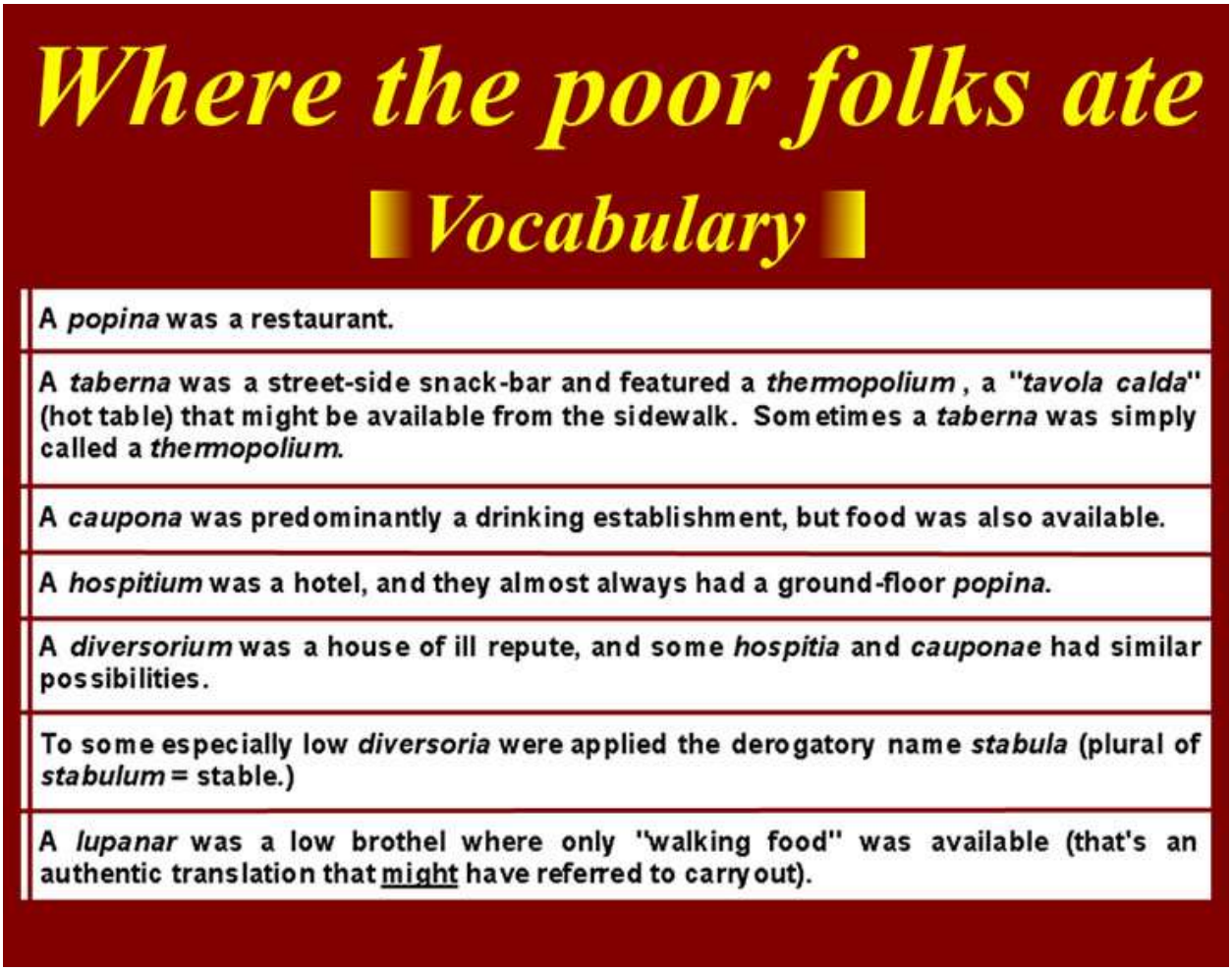
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Roman Social Values



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Source: http://www.mmdtkw.org/ALRIAncRomUnit9Slides.html

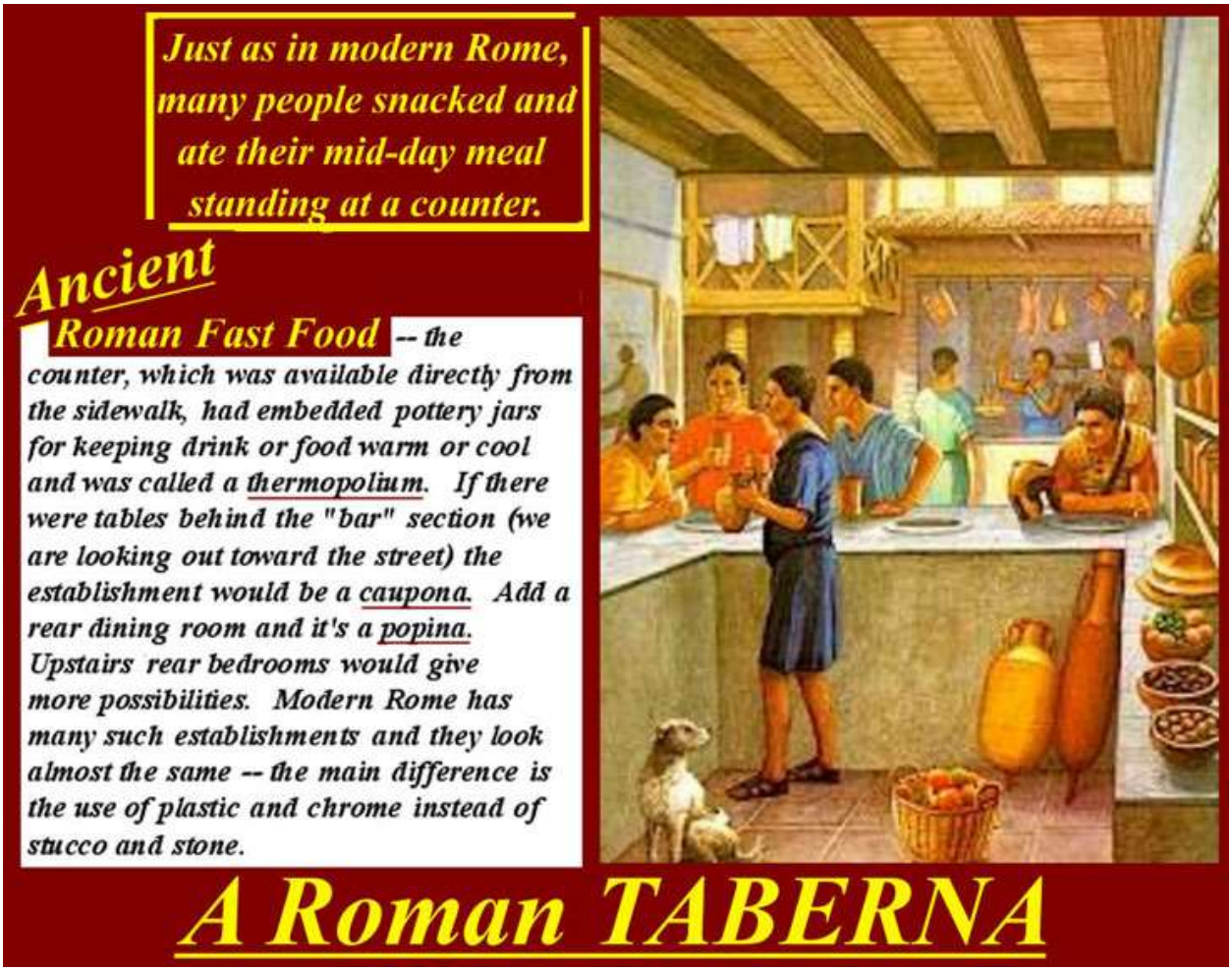
Almost everyone ate out or carried out all the time. Only a rich family in a *domus* would have its own kitchen, and even they would usually eat their main meal of the day, at about 11 AM, at some kind of fast food outlet -- they were out and about and wouldn't want to go home just to eat. Big evening meals might be served, especially for honored guests, in special rooms in houses called *triclinia* where three-person couches (also called *triclinia*) were grouped around small tables. But even those meals were likely to be catered.

Vast overindulgent banquets (sometimes referred to as "*orgia*") did occur, but onlt very seldom, and they were ridiculed as the pastime of the nouveau riche. "Trimalchio's Banquet" in the Satyricon of Petronius Arbiter was meant as a condemnation of the excess of the freedman, Trimalchio, and not as an example of how upper class Romans ate and lived. Overeating and over drinking, even being overweight, was declasse and contrary to Roman "virtus" (manliness, character). One of the propaganda devices used by Octavian against Mark Antony was revelation that he was overindulging in Alexandria -- something that no Roman with "virtus" should do.

Word History: The word orgy has become connected in our minds with unrestrained sexual activity, but its origins are much less licentious. the word can be traced as far back as the Indo-European root **werg-*, meaning "to do," also the source of our word work. Greek <*orgia*>, "secret rites, worship," comes from

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**worg-*, one form of this root. The Greek word was used with reference to the rites practiced in the worship of various deities, such as Orpheus and Dionysus. The word in Greek did not denote sexual activity, although this was a part of some rites; the rites of Dionysus, for example, included only music, dancing, drinking, and the eating of animal sacrifices. Romans mockingly applied the word *orgia* to overindulgent eating and drinking. Having passed through Latin and Old French into English, the word orgy is first recorded in English with reference to the secret rites of the Greek and Roman religions in 1589. It is interesting to note that the word is first recorded with its modern sense in 18th-century English and perhaps in 17th-century French. Whether this speaks to a greater licentiousness in society or not must be left to the historian, but now the religious nature of the word has gone into eclipse.

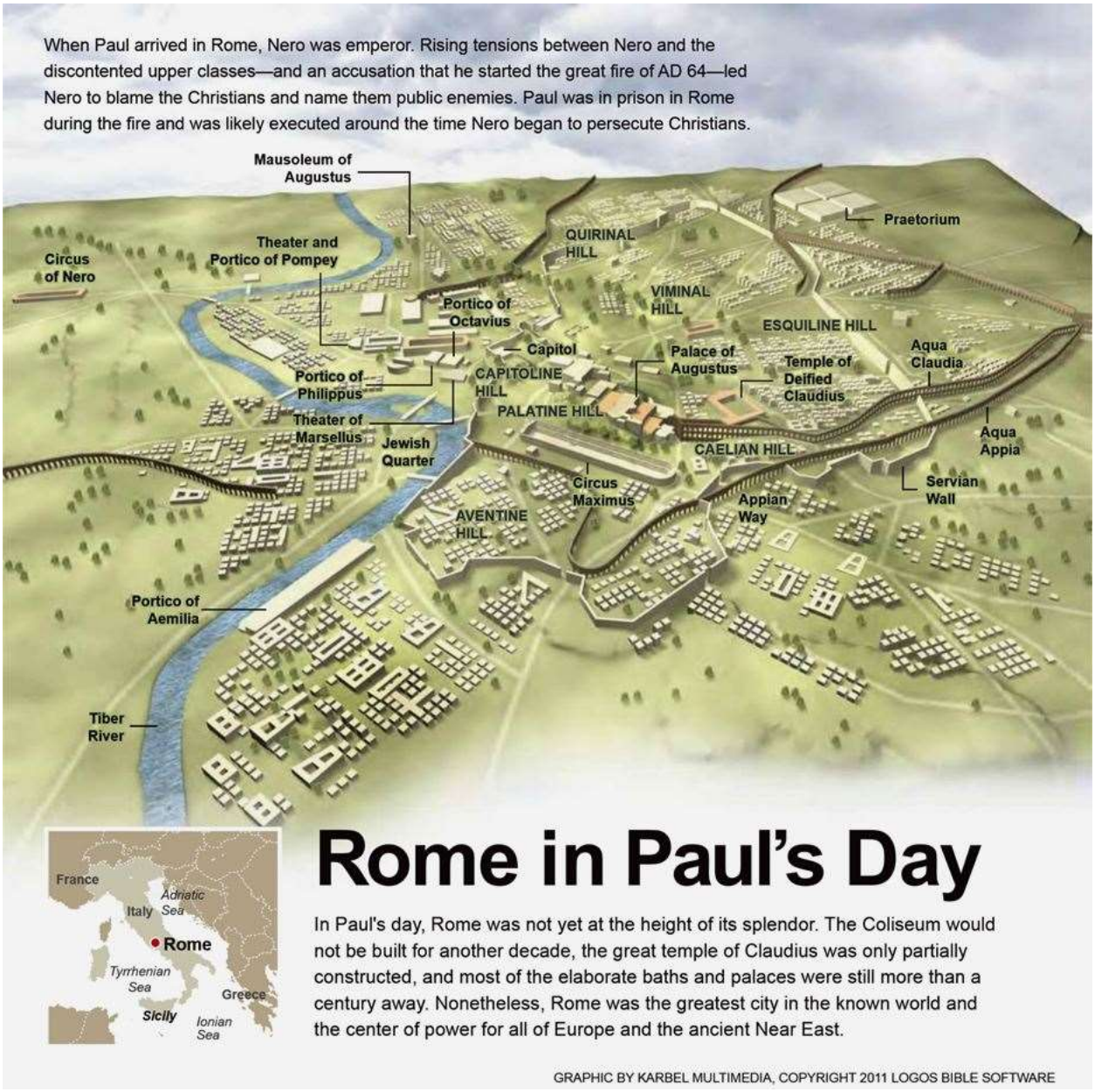


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Rome in Paul's Day



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Apostolic and Church Fathers – Writings / History

The Apostolic Fathers

http://readthefathers.org/2012/11/25/the-apostolic-fathers/

The Apostolic Fathers, [are] the traditional name for the authors of the oldest extant Christian literature outside the New Testament. This diverse group of writers—several of them anonymous—lived and wrote during or shortly after the time of the apostles themselves, and their writings reflect a concern for church authority after the passing of Christ's first disciples.



Places of origin and destinations of the Apostolic Fathers' writings (Rome excluded)

Wikipedia: Apostolic Fathers

https://en.wikipedia.org/wiki/Apostolic_Fathers

The **Apostolic Fathers** were Christian theologians who lived in the 1st and 2nd centuries AD, who are believed to have personally known some of the Twelve Apostles, or to have been significantly influenced by them. Their writings, though popular in Early Christianity, were ultimately not included in the canon of the New Testament once it reached its final form. Many of the writings derive from the same time period and geographical location as other works of early Christian literature that did come to be part of the New Testament, and some of the writings found among the Apostolic Fathers' seem to have been just as highly regarded as some of the writings that became the New Testament.

Theopedia: Apostolic Fathers

http://www.theopedia.com/apostolic-fathers

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CCEL: Early Church Fathers / Apostolic Fathers
http://www.ccel.org/fathers.html

http://www.ccel.org/ccel/lake/fathers2.html

J.B. Lightfoot: The Apostolic Fathers
http://www.ccel.org/ccel/lightfoot/fathers.titlepage.html?highlight=apostolic,fathers#highlight

http://www.ccel.org/ccel/lightfoot/fathers.i.html

Anti-Nicene Fathers, Vol.1, The Apostolic Fathers with Justin Martyr, Irenaeus
http://www.ccel.org/ccel/schaff/anf01.titlepage.html

Tischendorf: When Were Our Gospels Written? Including Testimony of Apostolic Fathers
http://www.ccel.org/ccel/tischendorf/gospels.i.html

Early Christian Fathers
http://eaglemissions.org/wp-content/uploads/2012/05/fathers.pdf [PDF]

Orthodox Church Fathers – Christian Theology Classics Search Engine
http://orthodoxchurchfathers.com/fathers/anf01/anf0101.htm#P34_365

Catholic: Early Church Fathers
http://www.catholicfaithandreason.org/church-fathers.html

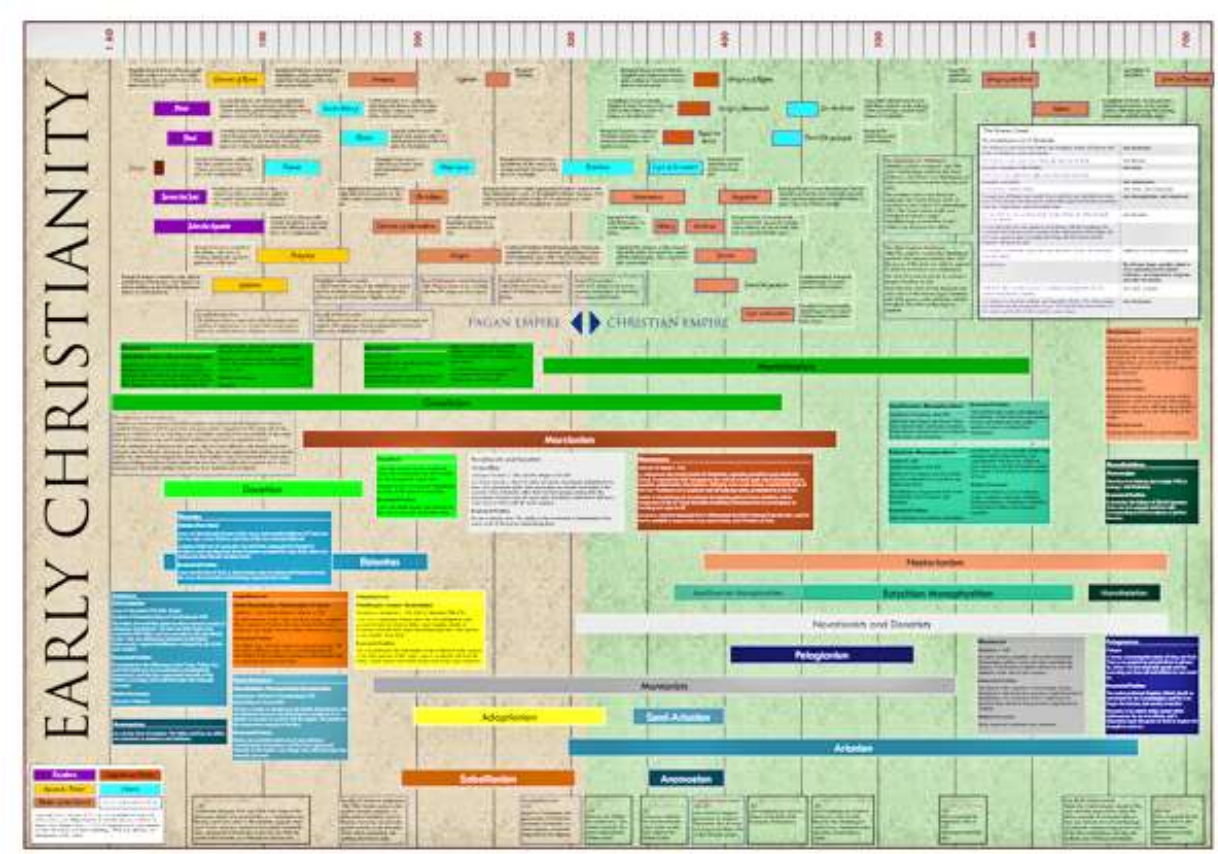
Christianity Today: Polycarp
http://www.christianitytoday.com/history/people/martyrs/polycarp.html

See also: **Diversity in the New Testament** **("Genealogical" Table – NT and Apostolic Fathers)**

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Timeline of Early Christianity (Chart) [Recommended]
http://www.garryscharts.com/early-christianity-timeline.html [Downloadable as a PDF]
(Shows all early church fathers and doctrines developed over the first 700 years.)

Example:



Wikipedia: Church Fathers
https://en.wikipedia.org/wiki/Church_Fathers

Apostolic Fathers are those before 200 A.D. and who were directly influenced or taught by the apostles. They include: Clement, Bishop of Rome (d. 97) and Catholics believe third successor to Peter as Pope; Ignatius (50-107), Polycarp (69-155), Justin Martyr (100-165), St. Irenaeus (130-202) and Cyprian (210-258).

The **Early Church Fathers** lived between 200 and 800 A.D.

Catholics generally regard the **Patristic period** to have closed with the death of John of Damascus, a Doctor of the Church, in 749.

Source: http://www.newadvent.org/cathen/06001a.htm

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Augustine of Hippo (354- 430)

Augustine of Hippo (354 – 430) by Janet Soskice
Part 1: https://www.youtube.com/watch?v=IZHdjRqiHH4 [Video]
(covers his *Confessions*, a prayer to God)

Part 2: https://www.youtube.com/watch?v=QpJdPXnx7-A [Video]
(cults, Manichaeism, dualism, neo-Platonism of Plotinus,
Notice: audio turned off in most of later half)

Did Augustine Corrupt The Church With Gnostic Doctrine?
Beyond Augustine Documentary - Jesse Morrell
https://www.youtube.com/watch?v=mhLF-llpFX0 [Video]

Augustine (354-430)

https://quizlet.com/118774840/church-history-lesson-6-the-late-latin-fathers-flash-cards/

-Philosopher and Theologian
--both the protestant and catholic church pay tribute to the contribution of Augustine to the cause of Christianity.
-able polemicist, good preacher, a fine episcopal administrator, and superb theologian, and the creator of a Christian philosophy of history that is still valid

Augustine (Life)

-born in 354 A.D. to a Roman official in the north African town of Tagaste.
-Mother Monica prayed for his conversion to the Christian Faith
-When he went to college he was a rebel having a illegitimate union with a concubine
-adopted Manicheanism and Neoplatonic teachings in his search for truth
-in 386 he moved to Milan searching for truth until one day he opened his bible to Romans 13: 13-14
-He returned to Carthage and was ordained as a priest in 391
-in 396 he became the consecrated bishop of hippo
-from that time until his death in 430, he gave his life to episcopal administration, studying, and writing.
-left over one hundred books, five hundred sermons, and two hundred letters

Augustine (works)

-most widely known work of Augustine is his 'Confessions' on of the greatest autobiographical works of all time
-All of Augustine's works came out of times of Crisis for either him or the church
-known for being humble and grateful for the grace of god on a sinner like him
-wrote another autobiographical work called 'Retractationes' = intellectual biography
-'De Doctrina Christiana = most important of his exegetical works -contained his views on hermeneutics
-'De Trinitate' = Theological treatise on the Trinity
-'De Haeresibus' = a history of heresies within the church
-Greatest apologetical work = THE CITY OF GOD -PROBABLY HIS SECOND IF NOT HIS GREATEST WORK- response to Romans blaming Christianity for the sack of Rome by Alaric in 410
-Augustines 'philosophy of history' = greatest and first real philosophy of history ever to be developed

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Augustine's other achievements (beliefs) (philosophy)

-Developed a Christian interpretation of history (one of the great contributions of this amazing scholar)
-Believed in the sovereignty of God over history and the plan of the world.
-Even before creation, God had a plan for his creations
-The end or goal of history, for Augustine, is beyond history, in the hands of an eternal God

Augustine's mark (good)

-his inspiring philosophy inspired the church to get through the dark half-millennium before 1000
-Looked upon by protestants as one who was a forerunner of Reformation ideas in his emphasis on salvation from original and actual sin as a result of the grace of a sovereign God who irresistibly saves those whom he has elected.
-Roman Catholic Church considers him the father of Roman ecclesiasticism
-his insistence on consideration of the whole tenor of scripture in interpreting a part of scripture has been a principle of lasting value for the church

Augustine's Errors

-he helped to develop the doctrine of purgatory
-He insisted on the two sacraments so much that it could be inferred that he believed they were required for salvation
-ideas of Postmillennialism

Spiritual Stature of Augustine

-Between Paul and Luther the church had no one of greater moral and spiritual stature than Augustine

The Age of Augustine
http://www3.nd.edu/Departments/Maritain/etext/hwp202.htm

Early Church Fathers - Additional Texts
http://tertullian.org/fathers/

Augustine's Influence on Calvin, Luther, and Zwingli
https://theglobalchurchproject.com/augustines-influence-calvin-luther-zwingli/

Did Augustine Corrupt The Church With Gnostic Doctrine? Beyond Augustine Documentary - Jesse Morrell
https://www.youtube.com/watch?v=mhLF-llpFX0 [Video]

Beyond Augustine is a church history and theological documentary that examines the free will debate in light of the Early Church and the Gnostics. Did Augustine corrupt the church with Manichean or Gnostic doctrine? Is Calvinism or Reformed Theology really orthodox and historic Christianity, as Calvinists claim? Or are the Calvinists and Augustinians the spiritual descendants of the Gnostics and Manicheans? Were the Pelagians really the heretics in their free will debate with Augustine? These are the type of controversial questions Jesse Morrell examines in this documentary. www.OpenAirOutreach.com

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See also: Diversity in the New Testament **("Genealogical" Table – NT and Apostolic Fathers)**

Early Church Fathers and the Spread of Christianity

Early Church Fathers Relationships Charts

Apostolic and Church Fathers – Writings / History **(Beginning)**

Dating Books of the NT Bible

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Chart of the Church Fathers

This chart provides basic facts on the early church fathers, including the Apostolic Fathers, the Apologists, the Cappadocian Fathers, and other important early Greek and Latin fathers. *Click hyperlinks in name(s) column in the chart for biographies and other information.*

Name(s)	Birth	Death	Role(s)	Works	Overview
St. Athanasius	c. 296 Alexandria, Egypt	May 2/3, 373 Alexandria	Bishop of Alexandria	*On the Incarnation; Life of St. Anthony*	Opponent of Arianism, defender of Nicene Christology; supporter of monasticism.
St. Augustine of Hippo; Aurelius Augustine; "The Doctor of Grace"	354 Thagaste, N. Africa	430 Hippo, N. Africa	Bishop of Hippo, theologian	*City of God; Confessions; On Free Will; On the Trinity; Handbook on Faith, Hope and Love*	Developed orthodox doctrines of grace, original sin, soul, Trinity, the church.
Basil the Great	c.330 Cappadocia	c.379	Cappadocian father, monk, Bishop of Caesarea	*Philocalia; On the Holy Spirit; Against Eunomius*	Involved in Arian controversy.
c. 150	c. 215	theologian; professor	*Exhortations; Teachings; Miscellanies*	Interpreted Christian teachings in the context of Greek philosophy.	
St. Clement of Rome; Clement I; Pope St. Clement	unknown	c. 101	Bishop of Rome	*1 Clement*	Considered fourth Pope by Catholics; might be mentioned in Php. 4:3. Probable author of *1 Clement*, a letter once considered for the NT canon.
Gregory of Nazianzus	329/30 Nazianzus in Cappadocia	389/90	Cappadocian father, monk, preacher	*Five Theological Orations*	Studied at Athens. Influenced outcome of Council of

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					Constantinople (381) by his eloquent preaching.
Gregory of Nyssa	**c. 330 Cappadocia**	**c. 395 Constantinople?**	**Cappadocian father, Bishop of Nyssa, monk, preacher, theologian**	***Against Eunomius, Against Apollinarius, Catechetical Oration; On Virginity***	**Brother of St. Basil. Influenced by Platonism.**
Ignatius of Antioch	**unknown**	**c. 110 Rome, Italy**	**Bishop of Antioch**	**seven letters**	**Wrote letters on his way to be matryred; opposed Docetism.**
Irenaeus of Lyons	**c. 140**	**c. 200 France**	**Bishop of Lyons**	***Against Heresies***	**Disciple of Polycarp. Developed idea of "recapitulation." Writings were formative in the early development of Christian theology. Against Heresies is a detailed description and refutation of Gnosticism.**
Jerome	**c. 342 Slovenia**	**420 Bethlehem**	**scholar, theologian**	***Vulgate; Against Jovinian; Against Vigilantius; Commentaries***	**Translated Bible into Latin**
Justin Martyr	**c. 100 Flavia Neapolis, Palestine [now Nabulus]**	**c. 165 Rome, Italy (feast: June 1)**	**apologist, philosopher**	***Apology; Dialogue with Trypho the Jew***	**A convert from paganism and Greek philosopher, Justin represents the first positive encounter between**

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					Christianity and Greek philosophy.
Origen of Alexandria; Origenes Adamantius	**c. 185 Alexandria**	**c. 254 Caeserea or Tyre**	**apologist, theologian, teacher**	***Against Celsus; Commentaries; Homilies***	**Taught universalism and preexistence of souls. Views condemned by Council in 533.**
Tertullian	**160 Carthage**	**220**	**theologian, apologist**	***Against Praxeas; Apology; On the Soul***	**Coined theological terms such as trinity, person, substance; argued that faith and reason do not mix. "Father of Latin Theology."**

Church Fathers (List and details at Catholic Site)

http://www.newadvent.org/fathers/

Philo of Alexandria (c. 20 B.C.E.—40 C.E.)

http://www.iep.utm.edu/philo/

Excerpt:

> Philo of Alexandria, a Hellenized Jew also called Judaeus Philo, is a figure that spans two cultures, the Greek and the Hebrew. When Hebrew mythical thought met Greek philosophical thought in the first century B.C.E. it was only natural that someone would try to develop speculative and philosophical justification for Judaism in terms of Greek philosophy. Thus Philo produced a synthesis of both traditions developing concepts for future Hellenistic interpretation of messianic Hebrew thought, especially by Clement of Alexandria, Christian Apologists like Athenagoras, Theophilus, Justin Martyr, Tertullian, and by Origen. He may have influenced Paul, his contemporary, and perhaps the authors of the Gospel of John (C. H. Dodd) and the Epistle to the Hebrews (R. Williamson and H. W. Attridge). In the process, he laid the foundations for the development of Christianity in the West and in the East, as we know it today.
>
> Philo's primary importance is in the development of the philosophical and theological foundations of Christianity. The church preserved the Philonic writings because Eusebius of Caesarea labeled the monastic ascetic group of Therapeutae and Therapeutrides, described in Philo's *The Contemplative Life*, as Christians, which is highly unlikely. Eusebius also promoted the legend that Philo met Peter in Rome. Jerome (345-420 C.E.) even lists him as a church Father. Jewish tradition was uninterested in philosophical speculation and did not preserve Philo's thought.

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According to H. A. Wolfson, Philo was a founder of religious philosophy, a new habit of practicing philosophy. Philo was thoroughly educated in Greek philosophy and culture as can be seen from his superb knowledge of classical Greek literature. He had a deep reverence for Plato and referred to him as "the most holy Plato" (*Prob.* 13). Philo's philosophy represented contemporary Platonism which was its revised version incorporating Stoic doctrine and terminology via Antiochus of Ascalon (ca 90 B.C.E.) and Eudorus of Alexandria, as well as elements of Aristotelian logic and ethics and Pythagorean ideas. Clement of Alexandria even called Philo "the Pythagorean."

But it seems that Philo also picked up his ancestral tradition, though as an adult, and once having discovered it, he put forward the teachings of the Jewish prophet, Moses, as "the summit of philosophy" (*Op.* 8), and considered Moses the teacher of Pythagoras (b. ca 570 B.C.E.) and of all Greek philosophers and lawgivers (Hesiod, Heraclitus, Lycurgus, to mention a few). For Philo, Greek philosophy was a natural development of the revelatory teachings of Moses. He was no innovator in this matter because already before him Jewish scholars attempted the same. Artapanus in the second century B.C.E identified Moses with Musaeus and with Orpheus. According to Aristobulus of Paneas (first half of the second century B.C.E.), Homer and Hesiod drew from the books of Moses which were translated into Greek long before the Septuagint.

Condescension to Human Form Does Not Change God

Origen

But let us look at what Celsus next with ostentation announces in the following fashion: “And again,” he says, “let us resume the subject from the beginning, with a larger array of proofs. And I make no new proofs. And I make no new statement but say what has long been settled. God is good and beautiful and blessed, and that in the best and most beautiful degree. But if he comes down among humanity, he must undergo a change, and a change from good to evil, from virtue to vice, from happiness to misery, and from best to worst. Who, then, would make a choice of such a change? It is the nature of a mortal, indeed, to undergo change and remolding, but of an immortal to remain the same and unaltered. God, then, could not admit such a change.” Now it appears to me that the fitting answer has been returned to these objections when I have related what I called in Scripture the “condescension” of God to human affairs. For [this] purpose he did not need to undergo a transformation, as Celsus thinks we assert, nor a change from good to evil, nor from virtue to vice, nor from happiness to misery, nor from best to worst. For, continuing unchangeable in his essence, he condescends to human affairs by the economy of his providence. We show accordingly that the holy Scripture represents God as unchangeable, both by such words as “you are the same” * and “I change not.” Whereas the gods of Epicurus, being composed of atoms, and, so far as their structure is concerned, capable of dissolution, endeavor to throw off the atoms which contain the elements of destruction. Even the god of the Stoics, as being corporeal, at one time has his whole essence composed of the guiding principle when the conflagration [of the world] takes place; and at another, when a rearrangement of things occurs, he again becomes partly material. For even the Stoics were unable to comprehend distinctly the natural idea of God as a being altogether incorruptible and simple and uncompounded and indivisible.

Against Celsus 4.14. *[ANF 4:502–3.]

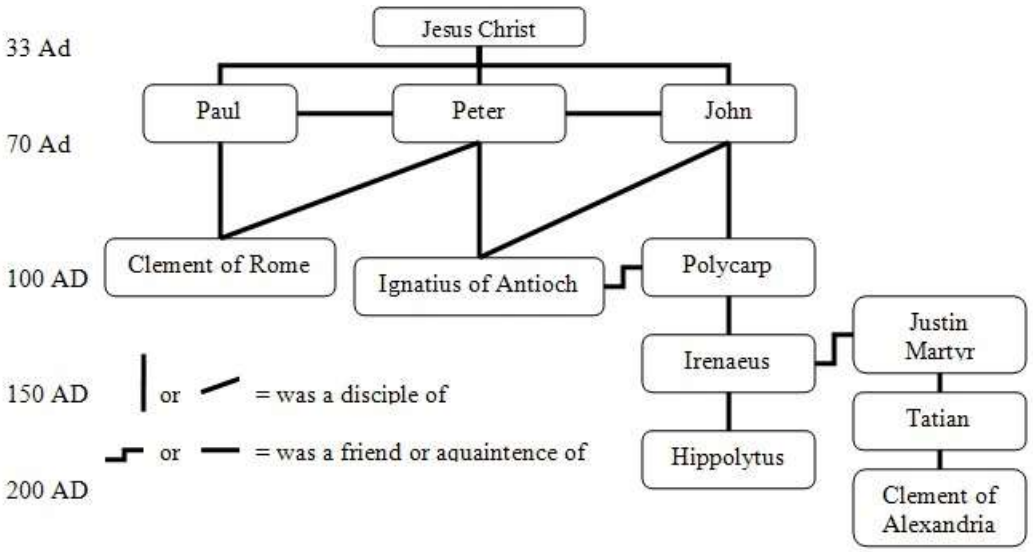
Early Christian Writings

http://www.earlychristianwritings.com/ (Note: Non-Conservative dating and perspective)

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Early Church Fathers Relationships Chart

Here is a diagram showing the relationships between Jesus, His Apostles, Ignatius of Antioch and some of the other Early Church Fathers:



[Source: http://restlesspilgrim.net/blog/tag/polycarp/]

See also:

http://www.biblerays.com/chart-of-church-fathers.html

see also:

http://www.newworldencyclopedia.org/entry/Saint_Polycarp

http://www.earlychristianwritings.com/churchfathers.html

http://www.catholic.com/tracts/apostolic-succession

http://unsettledchristianity.com/eschatological-views-among-the-church-fathers/

http://www.insight.org/resources/articles/church-history/heros.html

http://www.unityinchrist.com/history2/print/EarlyChurchHistoryprt.htm

http://orthodoxchurchfathers.com/fathers/ (orthodox church list)

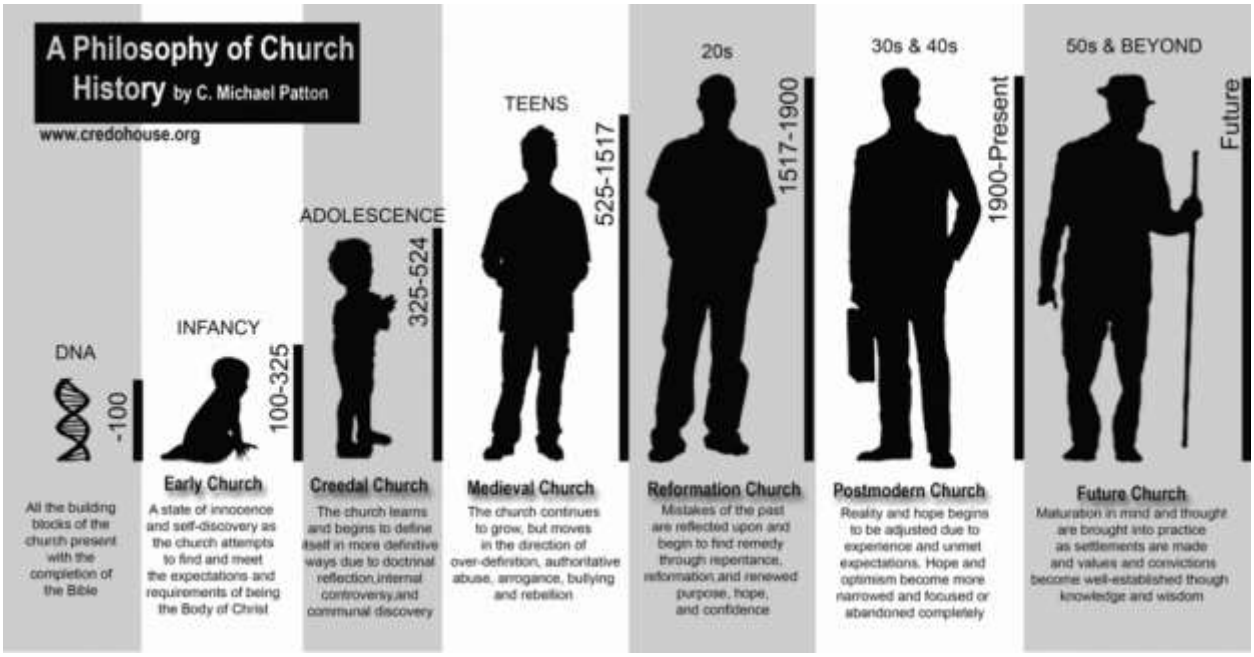
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The Early Church Fathers: Babies or Giants?

https://blogs.ancientfaith.com/orthodoxbridge/early-church-fathers-babies-giants/

Excerpt:

I recently received an inquiry from someone with a Reformed background. He brought to my attention that a certain Protestant pastor is said to have claimed that the early Church Fathers were "church babies." I have not been able to verify whether or not this pastor actually made that remark but I felt that the question deserved a good answer. This reader has also been in conversation with friends who are interested in Mercersburg Theology. One of them brought up the "fallacy of infallibility" objection against Orthodoxy. That is, "locally an Orthodox or Catholic bishop would have authority over his denomination but since the Church has been immature for the last 2000 years (being resurrected again in the 16th century) she is in no way infallible." What follows is an attempt to answer that particular conversation but also in a way others can benefit.



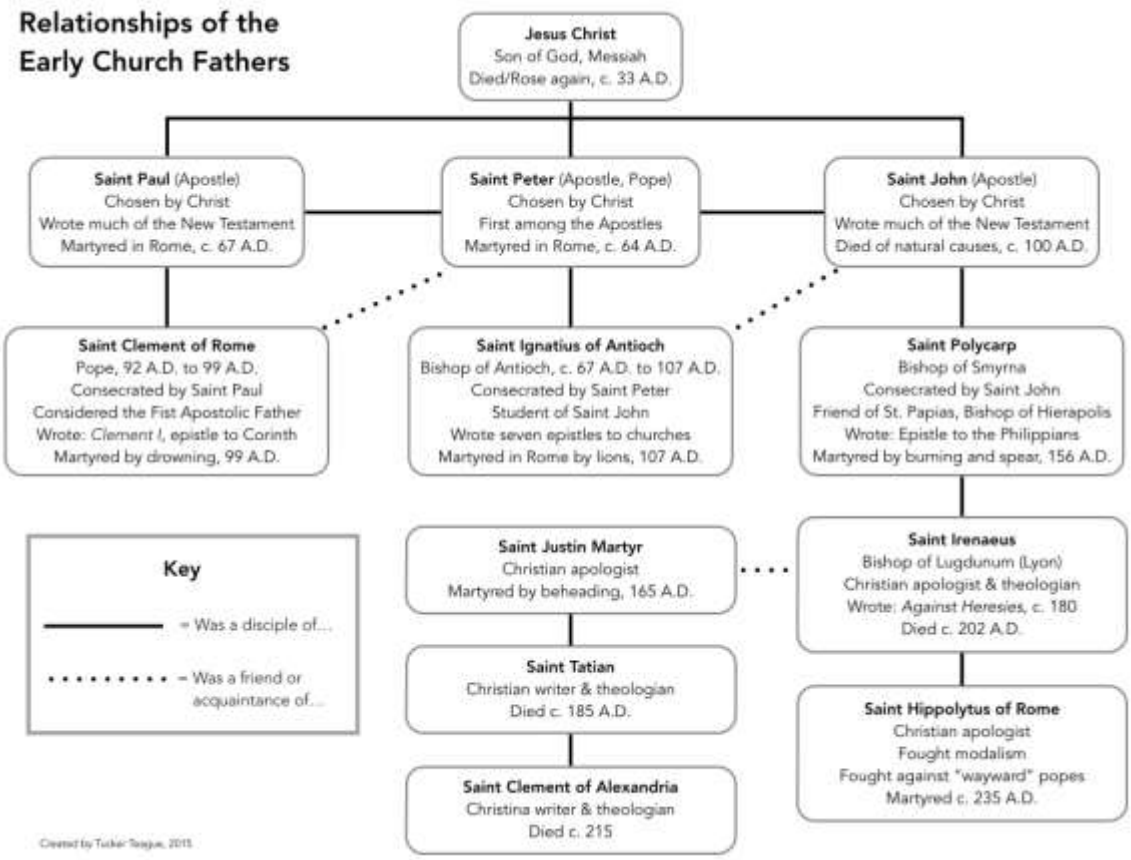
See also: **Apostolic and Church Fathers – Writings / History** **(Beginning)**

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Relationships of the Early Church Fathers (Catholic)

https://satellitesaint.com/2015/09/04/relationship-of-the-early-church-fathers/

Excerpt:



There are some who want to believe that once the last Apostle died the church quickly went off the rails, fell into a kind of darkness, and did not begin to emerge again until the Reformation. This is silly bunk, and those who believe it tend to need it to be true so they can justify their own positions. This diagram points towards a more accurate, and "hermeneutic of continuity" understanding that sees the development of doctrine occurring right from the beginning as the Apostles handed down the Tradition of the Church to the next generation, which then did so for the next…

See also: **Diversity in the New Testament** **("Genealogical" Table – NT and Apostolic Fathers)**

Apostolic and Church Fathers – Writings / History **(Beginning)**

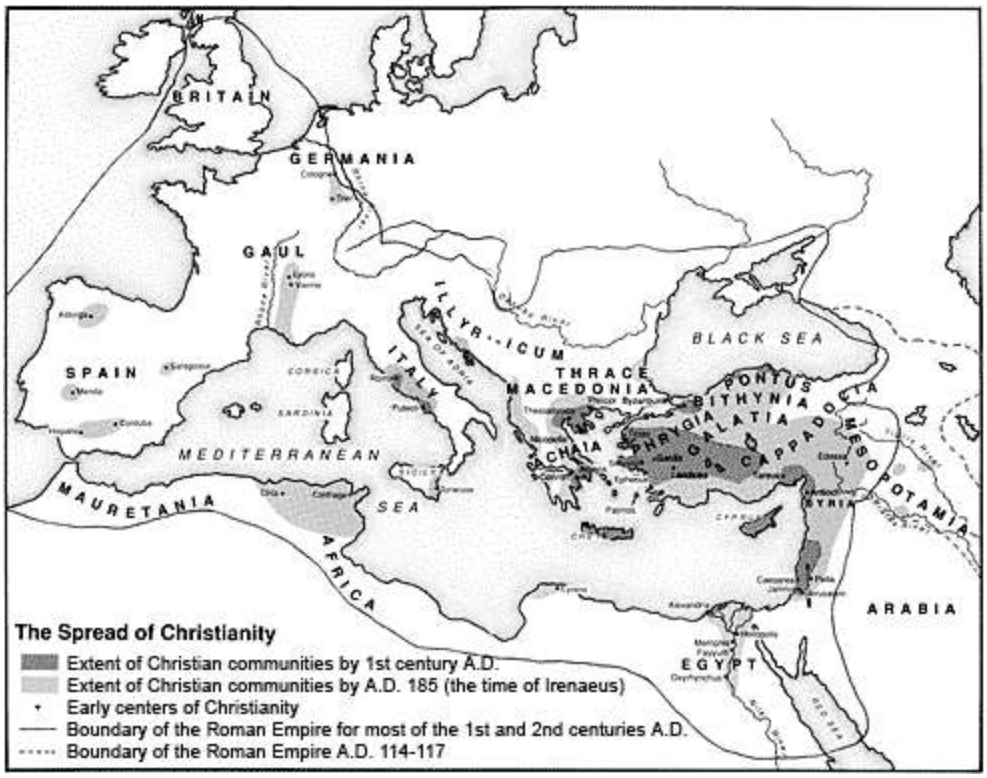
Dating Books of the NT Bible

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Early Church Fathers and the Spread of Christianity

http://www.insight.org/resources/articles/church-history/heros.html

By around AD 90 — about sixty years after Christ's resurrection and the birth of the church — Christianity had grown significantly from its humble beginnings in Jerusalem and Judea. Churches planted by the apostles now thrived in cities of Judea, Egypt, Syria, Asia Minor, Macedonia, Greece, and Italy. From the larger cities, the churches continued to expand into smaller towns and then into other more remote regions. A century later, by the end of the second century, the church's geographical reach had doubled (see map).



During this time of great geographical expansion, the leadership of the churches founded by the apostles changed hands from the first generation of believers to the second and third. These earliest church leaders—some of whom knew and learned from the actual apostles themselves—were left not only with the responsibility of teaching their own generation of believers but also preserving and passing down the faith. In fact, they have passed on to us the books of our New Testament, the orthodox doctrine of Jesus Christ, and a pattern of Christian truth that has survived centuries of criticisms and attacks.

Who were these faithful pastors and teachers? The following selective list of early church leaders is provided to help you become more familiar with the faithful fathers entrusted with preserving the Christian faith and Scriptures through some of the toughest decades of church history. I've included a link to some of their writings available online. During the time of the church's infancy, these early leaders stood strong for Christ, Scripture, and the Christian tradition in the face of false messiahs, forged scriptures, and competing heresies.

•Clement of Rome (martyred c. AD 100).

This early pastor of Rome served at a time when the teachings of the apostles Peter and Paul were still ringing in the ears of the early Christians. In fact, some early church historians identify this Clement with

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the companion of Paul mentioned in Philippians 4:3. After writing a letter to the church in Corinth exhorting them to unity, Clement was martyred under the great persecution of Domitian.

•Ignatius of Antioch (martyred c. AD 110).

While under arrest and on his way to martyrdom in Rome, Ignatius wrote letters to various churches, including Ephesus, Smyrna, and Rome. He challenged the false teachings of Judaizers and Docetists who denied the true incarnation of Christ. He called for unity within the church in regard to the true doctrine of Christ and the essentials of the gospel.

•Aristides of Athens (died c. AD 140).

One of the earliest Christian apologists or "defenders" of the Christian faith, Aristides wrote an argument defending Christianity as superior to all other philosophies and religions, which he addressed to the pagan Emperor Hadrian around AD 125. His apology was widely read and later used by apologists such as Justin Martyr.

•Polycarp of Smyrna (martyred c. AD 155).

A friend of Ignatius and personal student of the apostle John, Polycarp served most of his life as the pastor of the church at Smyrna. He battled heretics like Marcion and advanced the gospel of Christ greatly, eventually suffering a heroic martyrdom in his eighties. He wrote at least one letter to the church of Philippi encouraging them in the faith and sending on copies of the letters of Ignatius.

•Papias of Hierapolis (died c. AD 155).

A famous Christian who, as a young man, learned under the elderly apostle John and sought out the testimony of the other living disciples of Jesus, Papias also relayed information to later church fathers regarding the writing of the Gospels and other New Testament books. Although no complete writings of Papias have survived, we have several quotations of Papias in the writings of other early Christians.

•Justin Martyr (martyred c. AD 165).

After vainly seeking truth in Greek philosophy, Justin converted to Christianity. He wrote several treatises against paganism, Judaism, and false Christian teachers and ultimately gave his life for his faith while teaching in Rome.

•Melito of Sardis (died c. AD 190).

A famous pastor and apologist of Sardis in Asia Minor, Melito reportedly wrote multiple works expounding on the incarnation and passion of Jesus Christ as well as defending Christianity against the claims of paganism, Judaism, and Christian heresies.

•Athenagoras of Athens (died c. AD 190).

Originally a philosopher of Athens, Athenagoras probably became a Christian after reading the works of the apostles in an attempt to refute them. Athenagoras was among those great apologists of the early church who presented a written plea for toleration of Christians to the Emperors Marcus Aurelius and Commodus around AD 177.

•Theophilus of Antioch (died c. AD 190).

The pastor of Antioch several decades after Ignatius, Theophilus is known for three letters he wrote to an unbeliever defending the basics of the Christian faith against common philosophical and historical objections. Although the doctrine of the Trinity previously existed, Theophilus was the first to use the specific Greek word triad to refer to the Father, Son, and Holy Spirit.

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•Irenaeus of Lyons (martyred c. AD 200).

Originally from Asia Minor, Irenaeus was a disciple of Polycarp who served as the pastor for the church in Lyons (modern-day France). There he wrote a massive, five-volume work, Against All Heresies, in which he demonstrated the true Christian faith and refuted the errors of the heretical groups of his day, especially the Gnostics.

In the chaos of competing theories of the early church, criticisms against authentic Scripture, and attacks on the doctrine of Jesus Christ, Christians can rest assured that the essential truths of the faith were entrusted to faithful men who respected the teachings of Christ and the apostles. Not only did they live their lives for this faith, but they were also willing to die for it. They were imperfect in mind and speech, subject to the foibles of all sinful human vessels, and often in need of correction by God's perfect, inerrant Word. Yet because they took a stand for the truth, today we are able to read His written Word, the Bible, and worship His living Word, Jesus Christ, with confidence.

See also: **Diversity in the New Testament** **("Genealogical" Table – NT and Apostolic Fathers)**

Early Church Fathers and the Spread of Christianity

Early Church Fathers Relationships Charts

Early Church Maps

Apostolic and Church Fathers – Writings / History **(Beginning)**

Dating Books of the NT Bible

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Nestorius

https://orthodoxwiki.org/Nestorius

Nestorius (386 – 451 AD) was a bishop who lived during the first half of the fifth century. He was Archbishop of Constantinople for three years and is most famous for his position during the Christological controversies in which he is considered the originator of the heresy known as Nestorianism. His chief antagonist during the Christological debates was Cyril of Alexandria, the Patriarch of Alexandria.

Life

Nestorius is believed to have been born in 386 Germanicia in Syria Euphoratenis. Little is known of his early life. He was educated in Antioch and is considered to be a disciple of Diodorus of Tarsus and Theodore of Mopsuestia, who were Cilician bishops and opponents of Arianism. Nestorius enjoyed a high reputation for eloquence in his orations and was zealous in his confrontations with heretics, principally the Arians. He was a hieromonk at the monastery of Euprepius when Emperor Theodosius II chose him to be Archbishop of Constantinople, being consecrated April 10, 428. Upon assuming the see of Constantinople he actively took action against the heretics.

About the end of 428, Nestorius began to preach in his sermons the Antiochian doctrine against the use of the title of Theotokos ("Mother of God" / god-bearer) in reference to the Virgin Mary, preferring the title Christotokos ("Mother of Christ"). This immediately brought an outcry from the Constantinoplian clergy and laity who had not been well disposed to this Antiochian stranger in the first place. The dispute spread beyond Constantinople when Cyril of Alexandria, representing the Alexandrian school, raised the issue within the imperial court. In an attempt to rid himself of Cyril, Nestorius recommended to Emperor Theodosius II the convening of a council. To Nestorius' chagrin Theodosius convened the 431 Council in Ephesus instead of Constantinople. Ephesus was a place more friendly to Cyril being that it was a special seat for the veneration of Mary and where the title Theotokos was popular. The council proceeded with much infighting and maneuvering, but in the end Nestorius was removed from office on June 22, 431 and labeled a heretic. In this dispute between the schools of Antioch and Alexandria, the Bishops of Rome, Celestine and Sixtus III, sided with Cyril.

Theodosius had favored Nestorius. But, under the influence of his sister Augusta Pulcheria he issued an imperial edict, on August 3, 435, condemning Nestorius and his writings. Nestorius initially retired to a monastery in Antioch but later was exiled to the monastery of the Great Oasis of Hibis in Thebaid, Egypt. He is believed to have died in Thebaid in 451.

Controversies

Christology controversies centered over the manner of union between Godhead and Manhood in Christ. The era of these controversies extended over the period from the fourth through sixth centuries and involved disputes between factions on defining, that is expressing in words, the manner of the union of the two conditions of Christ: the divine and the human. In the language of the day these arguments involved the expression of exact combinations of the semantic variables: ousia, physis, hypostasis, prosopon. The Cyril/Nestorius arguments were one of the battlegrounds during this interval of time. The dispute between Cyril and Nestorius was heightened by their use of same words differently. Nestorius used the words in a rigid manner, not recognizing recent changes in their meaning and usage, and failing to recognize the context that Cyril used. While Nestorious argued from a rigid semantical position and noted Cyril's inconsistent usage, Cyril felt Nestorious was advocating a *two son* definition as implied in Nestorius' adamant use of the title *Mother of Christ*. In the event, Cyril's arguments would prevail in the later councils, but Nestorious' banishment would also result in the split in the Church as a heretical group called Nestorians would form, centered in Persia.

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Two natures of Jesus

http://www.theopedia.com/hypostatic-union

Nestorianism

Nestorianism insisted that there were two natures but that there were also two persons: one divine and the other human. Rather than unifying Jesus, this view separated the person of Jesus along with his two natures.

See also: **Hypostatic Union**.

Theopedia:

Nestorius is considered to be the originator of the Christological heresy known as Nestorianism, which emerged when he began preaching against the new title Theotokos or Mother of God, beginning to be used of the Virgin Mary. His immediate antagonist was Cyril, bishop of Alexandria. Although Nestorius did deny the Virgin birth of Jesus, he did not in fact maintain the heresy which bears his name.

Nestorianism is basically the doctrine that Jesus existed as two persons, the man Jesus and the divine Son of God, rather than as a unified person. This doctrine is identified with Nestorius (c.386-451), Patriarch of Constantinople, although he himself denied holding this belief. This view of Christ was condemned at the Council of Ephesus in 431, and the conflict over this view led to the Nestorian schism, separating the Assyrian Church of the East from the Byzantine Church.

The motivation for this view was an aversion to the idea that "God" suffered and died on the cross, be it the divinity itself, the Trinity, or one of the persons of the Trinity. Thus, they would say, Jesus the perfect man suffered and died, not the divine second person of the Trinity, for such is an impossible thought -- hence the inference that two "persons" essentially inhabited the one body of Jesus. Nestorius himself argued against calling Mary the "Mother of God" (*Theotokos*) as the church was beginning to do. He held that Mary was the mother of Christ only in respect to His humanity. The council at Ephesus (431) accused Nestorius of the heresy of teaching "two persons" in Christ and insisted that *Theotokos* was an appropriate title for Mary.

The problem with Nestorianism is that it threatens the atonement. If Jesus is two persons, then which one died on the cross? If it was the "human person" then the atonement is not of divine quality and thereby insufficient to cleanse us of our sins.

CARM: Nestorianism

https://carm.org/dictionary-nestorianism

Nestorianism is a theological error concerning the two natures of Christ which states that the divine and human natures of Christ were so separated from each other that they were "not in contact." The problem here is that worship of the human Jesus would then not be allowed. (See Hypostatic Union, which is the correct view of Christ's two natures, and Monophysitism (that the divine and human natures in Christ combined to form a new third nature) which are the incorrect views of Christ's two natures).

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Early Church History

Church History Timeline
http://www.churchtimeline.com/Timeline/Index/120/220

Early Church History 101
http://www.churchhistory101.com/century2-p6.php

Early Church History [PDF]

Christological Controversies

See also: **Apostolic and Church Fathers – Writings / History**

The Post-Nicene Greek Fathers: The Alexandrian and Antiochian Schools (Jackson)
http://www.earlychristianwritings.com/jackson2/03_ale.html

The Post-Nicene Greek Fathers: Chronological Table
http://www.earlychristianwritings.com/jackson2/00_table.html

The Post-Nicene Greek Fathers: Full Text (MS Word Doc) (Jackson)
http://www.tomparnelle.com/College/The%20Faith/The%20Post%20Nicene%20Greek%20Fathers.doc

History of the Christian Church, Volume II: Nicene and Post-Nicen Christianity, AD 311-600 (Schaff)
https://en.wikisource.org/wiki/Nicene_and_Post-Nicene_Fathers:_Series_I/Volume_IX/Prolegomena/Part_13 [PDF]

History of the Christian Church, Volume III: Nicene and Post-Nicene Christianity. A.D. 311-600 – General View. Alexandrian and Antiochian Schools (Schaff)
https://www.ccel.org/ccel/schaff/hcc3.iii.xii.xix.html

Excerpt:

The Alexandrian school of theology, with its characteristic speculative and mystical turn, favored a connection of the divine and human in the act of the incarnation so close, that it was in danger of losing the human in the divine, or at least of mixing it with the divine;[1537] while, conversely, the Antiochian or Syrian school, in which the sober intellect and reflection prevailed, inclined to the opposite extreme of an abstract separation of the two natures.[1538] In both cases the mystery of the incarnation, the veritable and

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permanent union of the divine and human in the one person of Christ, which is essential to the idea of a Redeemer and Mediator, is more or less weakened or altered. In the former case the incarnation becomes a transmutation or mixture (σύγκρασις) of the divine and human; in the latter, a mere indwelling (ἐνοίκησις) of the Logos in the man, or a moral union (συνάφεια) of the two natures, or rather of the two persons.

Full Text: https://www.ccel.org/ccel/schaff/hcc3 (online and downloadable)

Theopedia: Church History

https://www.theopedia.com/church-history

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Early Church History related

Notes on Antiochene Theology

Antiochene Theology (also: here)

The Antiochene School

The Antiochene Tradition

How to pronounce Antiochene [Video]

Antiochene Christianity (Catholic Definition):

The dominant theology of the early Church in Antioch. It was generally in contrast with and sometimes opposed to the theology of Alexandria. Its underlying philosophy, favoring the historical rather than the speculative, was from Aristotle (384-322 B.C.). In Christology it stressed the humanity of Christ, sometimes to the extreme of denying the hypostatic union.

Wikipedia: School of Antioch

https://en.wikipedia.org/wiki/School_of_Antioch

Excerpt:

The School of Antioch was one of the two major centers of the study of biblical exegesis and theology during Late Antiquity; the other was the Catechetical School of Alexandria. This group was known by this name because the advocates of this tradition were based in the city of Antioch, one of the major cities of the ancient Roman Empire.

While the Christian intellectuals of Alexandria emphasized the allegorical interpretation of Scriptures and tended toward a Christology that emphasized the union of the human and the divine, those in Antioch held to a more literal and occasionally typological exegesis and a Christology that emphasized the distinction between the human and the divine in the person of Jesus Christ. The school in general tended to what might be called, in a rather loose sense, an Adoptionist Christology.[1] Nestorius, before becoming Patriarch of Constantinople, had been a monk at Antioch and had there become imbued with the principles of the Antiochene theological school.[2]

The school of Antioch is best divided into three periods:

- the early school (170-early fourth century)

The earliest author known of this period is Theophilus of Antioch. Then there is a gap of a century and in the first half of the fifth century there are three known antiochene authors: the best known is Eusebius of Emesa; other representatives are Acacius of Caesarea and Theodore bishop of Heraklea.

- the middle school (350-433)

This period includes at least three different generations: Diodorus of Tarsus, who directed an ἀσκητήριον (school) he may have founded. Among his disciples, the best known are John Chrysostom and Theodorus of Mopsuestia. The main figure of the third generation was Nestorius.

- the late school (after 433).

After the Council of Ephesus (431), the School of Antioch loses prestige. However, after the Council of Chalcedon (451), the Antiochian school becomes the sole theological school within Eastern and Western

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Christianity, where the Far-Eastern Churches adopted the Alexandrian School of Theology. Apparently only two later authors are known: Basil of Seleucia and Gennadius of Constantinople.

Notes on Alexandrian Theology

Alexandrian Theology (also: here)

Allegorical Interpretation of the Scriptures / The School of Alexandria

Wikipedia: Alexandrian School
https://en.wikipedia.org/wiki/Alexandrian_school

Excerpt:

The Alexandrian school is a collective designation for certain tendencies in literature, philosophy, medicine, and the sciences that developed in the Hellenistic cultural center of Alexandria, Egypt during the Hellenistic and Roman periods.

Alexandria was a remarkable center of learning due to the blending of Greek and Oriental influences, its favorable situation and commercial resources, and the enlightened energy of some of the Macedonian Dynasty of the Ptolemies ruling over Egypt, in the final centuries BC. Much scholarly work was collected in the great Library of Alexandria during this time. A lot of epic poetry, as well as works on geography, history, mathematics, astronomy and medicine were composed during this period.

The name of Alexandrian school is also used to describe the religious and philosophical developments in Alexandria after the 1st century. The mix of Jewish theology and Greek philosophy led to a syncretic mix and much mystical speculation. The Neoplatonists devoted themselves to examining the nature of the soul, and sought communion with God. The two great schools of biblical interpretation in the early Christian church incorporated Neoplatonism and philosophical beliefs from Plato's teachings into Christianity, and interpreted much of the Bible allegorically. The founders of the Alexandrian school of Christian theology Clement of Alexandria and Origen..

Catechetical School of Alexandria
https://en.wikipedia.org/wiki/Catechetical_School_of_Alexandria

Excerpt:

The Catechetical School of Alexandria was a school of Christian theologians and priests in Alexandria. The teachers and students of the school (also known as the Didascalium) were influential in many of the early theological controversies of the Christian church. It was one of the two major centers of the study of biblical exegesis and theology during Late Antiquity, the other being the School of Antioch.

According to Jerome the Alexandrian school was founded by Mark the Apostle. The earliest recorded dean was supposedly Athenagoras (176). He was succeeded by Pantaenus 181, who was succeeded as head of the school by his student Clement of Alexandria in 190.[2]

Other notable theologians with a connection to the school include Origen, Gregory Thaumaturgus, Heraclas, Dionysius "the Great", and Didymus the Blind. Others, including Jerome and Basil, made trips to the school to interact with the scholars there.

Continuity with the ancient school is claimed by the Coptic Theological Seminary, Cairo.

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Alexandrian vs Antiochene:

The Alexandrian and Antiochian Christological Thoughts [PDF]

Hermeneutics: Alexandrian VS. Antiochene

Antioch and Alexandrea - Manuscript Evidence

Theological Traditions of Alexandria and Antioch

The Schools of Antioch and Alexandria

The Schools of Alexandria and Antioch

Antiochenes and Alexandrians

Alexandrian and Antiochian Schools

Classical Models for the Interpretation of Scripture [PPT]

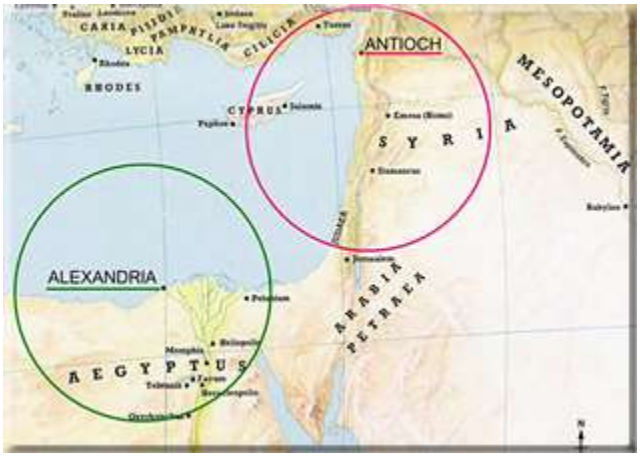
The School of Antioch vs The School of Alexandria: Source of Christology Issues
http://desertfathers.blogspot.com/2012/07/school-of-antioch-versus-school-of.html

Excerpt:

Different individuals emphasized either Christ's divinity or his humanity, just as they had done before.

- *Those who emphasized his divinity tended to ignore his humanity: the theological School of Alexandria.*
- *Those who emphasized his humanity did not deny his divinity, they simply made a distinction between divinity and humanity: the School of Antioch*.

Theologians of the School of Alexandria argued that one could not distinguish clearly between Christ's humanity and divinity because a) Christ was fully divine [council of Nicaea] and b) divinity was infinite and could not be limited and human in any way. (source: The Church of the East)



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The School of Antioch was one of the two major centers of the study of biblical exegesis and theology during Late Antiquity; the other was the catechetical school of Alexandria. This group was known by this name because the advocates of this tradition were based in the city of Antioch, one of the major cities of the ancient Roman Empire.

While the Christian intellectuals of Alexandria emphasized the allegorical interpretation of Scriptures and tended toward a christology that emphasized the union of the human and the divine, those in Antioch held to a more literal and occasionally typological exegesis and a christology that emphasized the distinction between the human and the divine in the person of Jesus Christ. The school in general tended to what might be called, in a rather loose sense, an Adoptionist Christology.... Nestorius, before becoming Patriarch of Constantinople, had been a monk at Antioch and had there become imbued with the principles of the Antiochene theological school....

The **School of Antioch** is best divided into three periods:

- the early school (270-early fourth century)
- the middle school (350-433)
- the late school (after 433)

After the early **School of Antioch** came into decline, the presbyter Diodore of Tarsus re-founded it in the middle of the fourth century as a semi-monastic community. (source: School of Antioch (Wikipedia))

A Comparison of the Theological Schools of Alexandria and Antioch By Dcn. George Zgourides

Founded in about 180 CE by Pantaenus (a former Stoic philosopher), the theological School of Alexandria in Egypt was the first-known organized Christian institution of higher learning. It became a leading center of the allegorical method of Scripture interpretation, which was the same exegetical method practiced by Palestinian Rabbinical schools.

Allegorical exegesis involves, as St. Augustine noted, understanding one passage of Scripture by virtue of example, concept, or another passage. Allegory differs from the parable method in its statement of doctrinal truths rather than practical advice. It also differs from the literal method of Scripture interpretation, in which the surface meaning of a passage is the passageís meaning. An example of allegory in the Bible is that of "the vine," found in Psalm 80:8–16 and Isaiah 5:1–6.

Under such leaders as Clement (c. 150–215) and Origen (c. 185–254), the theological school of Alexandria endorsed a reestablishment of relations between Christian faith and Greek culture (including the Platonic philosophical tradition), and attempted to preserve Orthodox Christianity in the face of heterodox theologies during periods of doctrinal transition.

The Alexandrians typically found allegory in most every passage of Scripture. Moreover, in their accounts of the person of Christ, they tended to focus almost exclusively on His divinity. Some critics have noted that the Alexandrians, in trying to protect against an overemphasis on the humanity of Christ (which they felt led to such heresies as Nestorianism; see below), they sometimes leaned toward tritheism, into which Origen is said to have drifted.

Monophysitism (the view that virtually negates Christ's humanity by claiming Him to be divine only) is thought to have been an extreme form of Alexandrian Christological thinking.

Opposing the School of Alexandria was the School of Antioch, which emphasized the literal interpretation of the Bible. Founded circa 200, the theological school of Antioch in Syria stressed Scriptural literalism and the completeness of Christ's humanity. Flourishing in the 4th-6th centuries, the School of Antioch gave rise to several significant theologians, including Diodore of Tarsus, Theodore of Mopsuestia, Theodoret of Cyrrhus, and St. John Chrysostom. What is known of the school of Antioch's founder, the

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martyr-presbyter Lucian (d. 312), is minimal, with the exception of his having been a keen Biblical student who revised the Greek texts of the Septuagint and the New Testament.Evidently his strictly theological perspectives were heterodox, for Arius and Eusebius of Nicomedia claimed to be his students, even calling themselves "Lucianists."

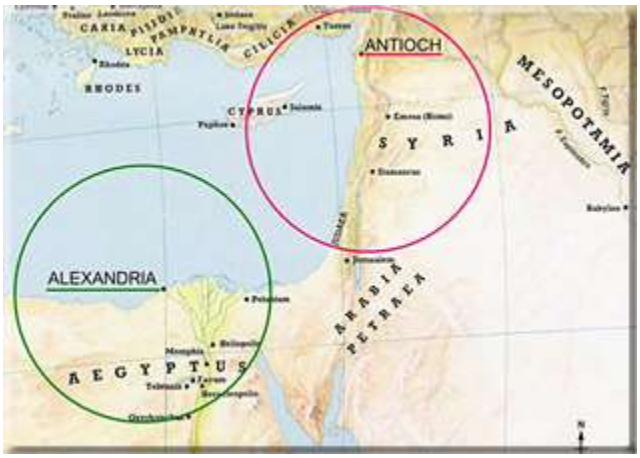
Concerning Arianism, it is important to remember that the Church in the 4th century was dominated by controversy over the propositions of an Alexandrian priest, Arius (c. 250–336), who held that the Son was not eternal but created by God as an instrument for creation of the earth. In other words, Christ, though higher than humanity, was inferior to God, non-eternal, and with a definite beginning. In 325 the Council of Nicaea condemned Arianism and affirmed to Nestorianism, the majority of his exegetical and theological writings were destroyed or lost.

Unlike Theodore, St. John Chrysostom was foremost a preacher, aptly earning the title Chrysostomos, or "Golden-Mouthed." The vast majority of Chrysostom's writings were expositions of the Bible, in which he demonstrated himself to be a rigid proponent of Antiochene literalism. His sermons are reflections of the ecclesiastical, cultural, and social status of Constantinople and Antioch in that day. Not hesitant to denounce and condemn heresy, Chrysostom's legacy to Orthodoxy is that of an outstanding rhetorician, writer, homilist, and liturgist.

The final renowned Antiochene bishop, Theodoret of Cyrrhus (c. 393–458), was also a prolific author. His writings were extensive in range, but the most noteworthy are his Ecclesiastical History, which continued Eusebius' work to 428, and his Remedy for Greek Maladies, which was a series of ancient apologies against paganism. Theodoret also zealously defended Antiochene Christology against Bishop Cyril of Alexandria's theology.

'Two Schools': Alexandria and Antioch **[Recommended]**

http://www.monachos.net/library/index.php/patristics/themes/244-two-schools-alexandria-and-antioch



Scholars love categories, and seem perennially enamored of well-defined classifications. Thus have we the homogenizing collective known as 'the Gnostics', despite the fact that only a miniscule group was ever known to designate itself thus, and those fathers referred to as 'anti-Gnostic' (e.g. Irenaeus of Lyons) make almost nothing of them. So too 'the Arians', despite the fact that the no one at all seems to have used this as a title of self-designation, though many used 'Lucianist', which scholars seem most often simply to ignore. Perhaps most poignant, of late, has been the title 'Nestorians', often used in collective reference to groups who explicitly and emphatically deny affiliation with the thought and doctrine of Nestorius.

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We ought not suggest that categorizations and general classifications are things necessarily of error and deception. Certainly there were and are groups who, while themselves claiming no direct inheritance from Arius of Alexandria, nonetheless thought and preached doctrines of the same essential substance as those for which Arius was known. To call their teaching 'Arian' needn't imply a direct dependence on such a namesake; it is a moniker devised to call to mind a general theological framework, a system of approach and interpretation, that resembles one more widely known. Similarly 'Nestorian'. One need never have heard of the fifth-century Constantinopolitan patriarch to engage in doctrinal reflection that presents the same essential tendencies and conclusions as his.

Yet when we apply categories and classifications to the progression of history, we are challenged to remember that classification and categorization always relies, to some extent, on generalization; and generalization is a dangerous game. When William Blake wrote that 'to generalize is to be an idiot', he was perhaps too harsh. George Bernard Shaw shared his pessimism, though in less alacritous terms: 'Crude classifications and false generalizations are the curse of organized life'. But life mandates, at times, precisely this curse. So Georg Hegel: 'An idea is always a generalization, and generalization is a property of thinking. To generalize means to think'.

This may well be so. As we look back on history, we find trends and tendencies and discover thereby currents of reflection that have influence in their confluence of approach as much as in any individual consideration. This is perhaps no more the case than in the scholastic assertion of two 'schools' of Christological thought prevalent in the fourth and fifth centuries: the 'Alexandrian' and the 'Antiochene'.

It behooves us first of all to recognize that such 'schools', as schools, never existed in a concrete sense. Unlike the famed Catechetical School at Alexandria (which itself may not have been an academy in a proper sense -- the question is much debated), the 'schools' of Alexandria and Antioch are wholly homogenized historical readings of convergent manners of reflection in the ancient world. We can speak of an 'Alexandrine school' only in the manner that we might speak of a 'British school of thought' on international relations, or a the 'German school' of biblical source criticism. Such terms are applied by the observer, the historian and thinker, to accommodate evident convergent themes and approaches across geographical locales; but they do not represent, in their classification, any organized body or coherent system of intentional uniformity.

With regard to the Christological discussions of our period (the later fourth and early fifth centuries), reference made in modern scholarship to the 'Alexandrian' and 'Antiochene' schools attempts to homogenize under two relatively coherent umbrellas two general approaches to Christological reflection centered round these great cities and sees. The Alexandrine 'school' is seen most often as the older, dating back at least to Arius, and including such notable figures as the sainted bishop Athanasius of that city, as well as the anathematized Apollinarius. The insistence of all three writers, as well as others of their converging tradition, upon the divinity of the Logos in the 'becoming' of the incarnation, and a tendency in each to see that incarnation as a 'taking on of flesh' by the Logos, has earned their 'school' the reputation of fostering another scholarly category: a 'Logos/sarx Christology'.

Those referred to as 'Antiochene'-for example Diodore of Tarsus, Theodore of Mopsuestia, Nestorius of Constantinople, John of Antioch-are often referred to as preferring a 'Logos/anthropos Christology'; namely, one in which the Logos is united to man, or even 'a man'. A dominant insistence upon the full humanity of the incarnate Christ characterizes all those shuffled under this umbrella.

The classification of these 'schools' is rather rough-and-ready. While some cases are clear-cut (e.g. Nestorius, who is evidently a theological descendent of Theodore), others are more difficult. St Cyril is a notable example. As bishop of Alexandria and strongly influenced by the theology of his predecessor, Athanasius, the temptation is certainly to call him a member of the Alexandrian 'school'. Yet one is hard-pressed to consider Cyril's Christology of hypostatic union conformable to any definition of the Logos/sarx 'model' by which that 'school' is so often characterized. And while such a figure as John of Antioch is almost universally considered a member of the Antiochene 'school', his later Christological dialogues with

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Cyril, most pointedly their joint 'formula of reunion', addresses the incarnational becoming in a manner that hardly fits within the broad categories of Theodore's reflection, taken by most as the standard for Antiochene Christology.

So we must take care not to read these 'schools' not schools in any strict sense. Rather, they represent loci of converging approaches to Christological reflection centered around two great strongholds of theological activity in the fourth and fifth centuries. And despite the dangers of generalization, which in historical analysis leads too often to a false-homogenization, certain common characteristics of these converging traditions can be ascertained, and prove helpful in our reading of doctrinal reflection in its historical progression. In a general sense, these trends and tendencies are as follows:

Alexandrian 'school'	**Antiochene 'school'**
Tendency toward Platonic metaphysical approach; a desire to move beyond appearances to the 'truly real'.	Tendency toward Aristotelian stress on concrete realities, factual historicity and its analysis, and the discernable characteristics of concrete reality.
Favors an allegorical reading of scripture, first proffered in a notable way by Origen; driven here by a desire to 'get to the real meaning' of given biblical passages.	Favors an historical/factual, 'literal', reading of scripture.
With regard to Christ, a tendency to focus on inner, metaphysical composition and activity.	A tendency to focus upon the factual/historical aspects of the human life of Christ-what he did, said, accomplished, etc. Cf. Theodore's exegetical interest in the 'historical Jesus'.
Soteriological convictions driven most often by notions of sanctification/divinization, mystical relation, etc.	Soteriological convictions driven by corrective agency of divinity on humanity.
Generally: stress laid upon the ontological oneness of Christ-the divinity and humanity form one being-wrought most often by reference to the Logos/sarx framework (though not always; cf. Cyril of Alexandria).	Generally: stress laid upon the distinction between God and man in Christ-these not only distinct in discernable attributes, but in substantive reality. Preservation of full reality and integrity of both natures. Logos/anthropos model predominates.
Key weakness lies in the routine jeopardy into which the persistent distinction of natures is cast in the maintenance of the single ontological reality of the incarnate Christ.	Key weakness lies in the difficulty in expressing the genuine union of the two natures, and indeed the true oneness or singular subjectivity of the incarnate Christ.

Alexandrian and Antiochian approaches to hermeneutics

http://www.clarion-journal.com/files/alison-whittall---the-beatitudes.pdf [PDF]

Excerpt:

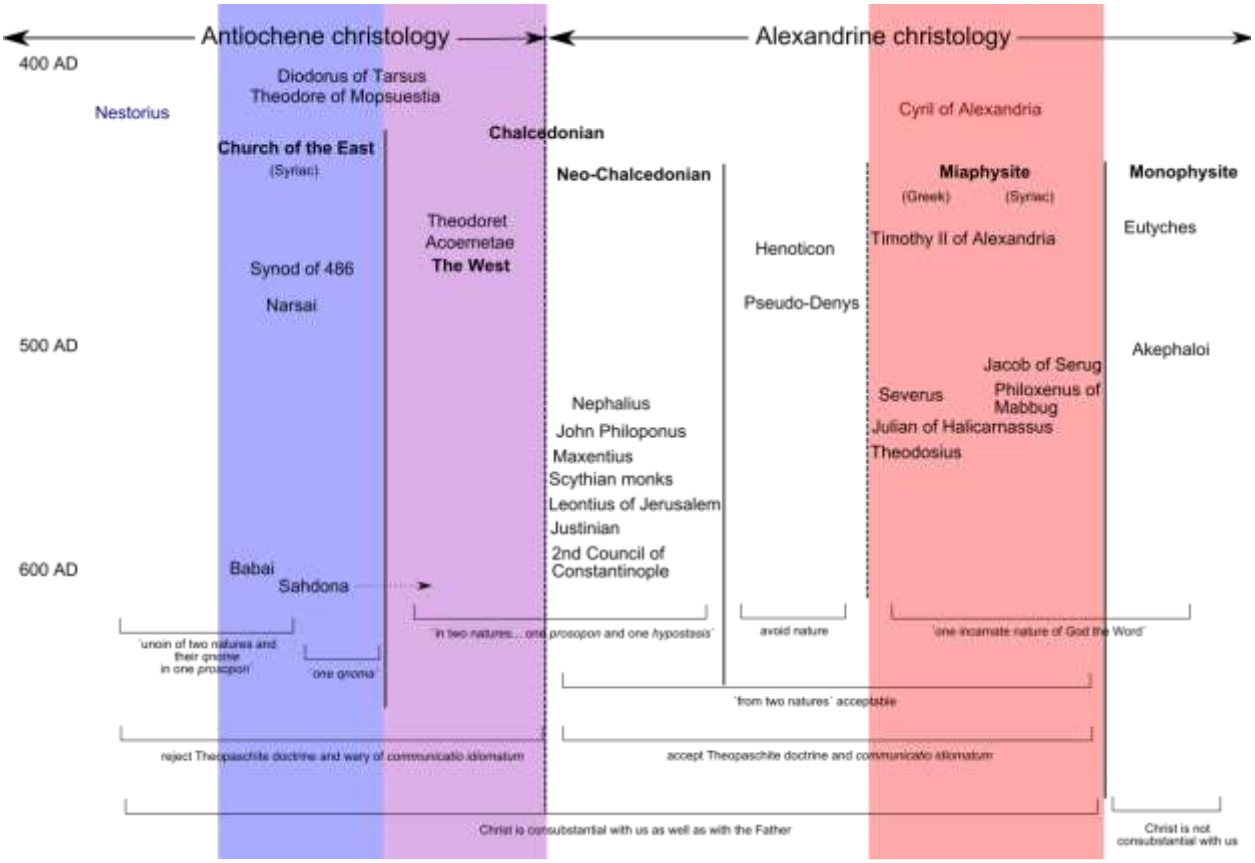
Typically, the view of Alexandrian and Antiochian hermeneutics has been one of dichotomy: Alexandrians were allegorical, and Antiochians were literal-historical. However, Patristic scholars have been arguing

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for at least sixty years that this is far too simplistic and that, whilst there were some differences, the two schools had much in common, if indeed two schools existed at all…

Early Church History [PDF] Christological Controversies

From Wikipedia: Post-Apostolic controversies (re: Christology)



Christological spectrum during the 5th–7th centuries showing the views of the Church of the East (light "blue"), the Miaphysite Churches ("pink") and the Eastern Orthodox and Catholic Churches (light "purple").

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https://www.slideshare.net/SammieGSmith/06-june-14-2015-1-john-1526-walking-in-the-light-49620566

Churches in the 1st Century



Philosophy of the 1st Century Mediterranean world

- God is a spirit, and spirit is good; matter (physical) is evil.
- "Dualism" – contrasting aspects that are equal
- Their Logic – If this is true, God cannot be fully God(spirit) and fully man(physical body) in Jesus.
- A Holy God cannot be in sinful matter

The "…isms" of false teachers

- **Docetism** – the heresy that denies the reality of Jesus' human nature
  - Do not believe that God (spirit) could take human (physical) form
- **Gnosticism** – special "knowledge" from God
  - I know the truth, and I am saved by what I know, therefore, it does not matter how I live
  - Believe they do not sin

The "…isms" of false teachers

- **Antinomianism** – "against the law"
  - There are no moral laws God expects Christians to obey, therefore I do not sin
  - Jesus fulfilled the OT law and commandments and they do not apply
- **Asceticism** – I am saved by what I don't do
  - The more self-denial, the more holy I am
  - I don't (smoke, drink or cuss)!

Definition of Deity according to John

1. God is light.
   1 John 1:5
   5 This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all.
2. God is love.
   1 John 4:8
   8 Whoever does not love does not know God, because God is love.
3. God is spirit.
   John 4:24
   24 God is spirit, and his worshipers must worship in the Spirit and in truth."

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Early Church History Maps

Source: http://www.bible.ca/maps/



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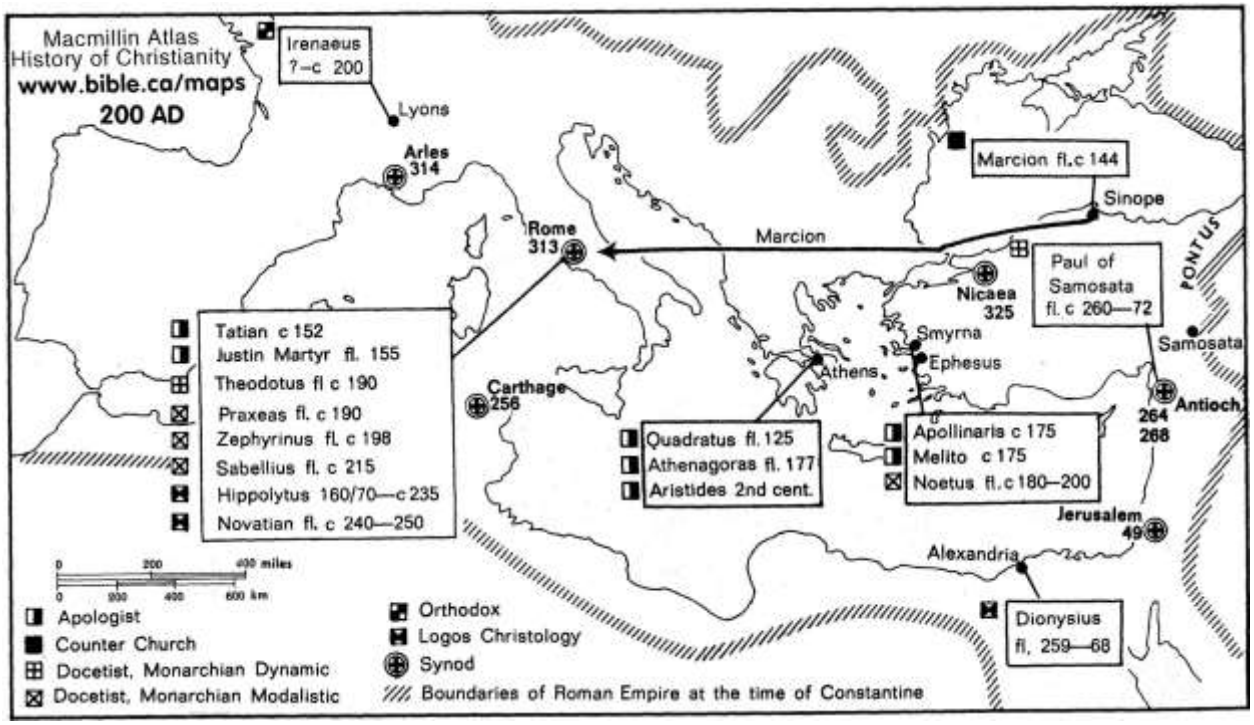
Growth of Christianity from 33AD - 1100AD.

Eastern and Western division of church between Rome and Constantinople



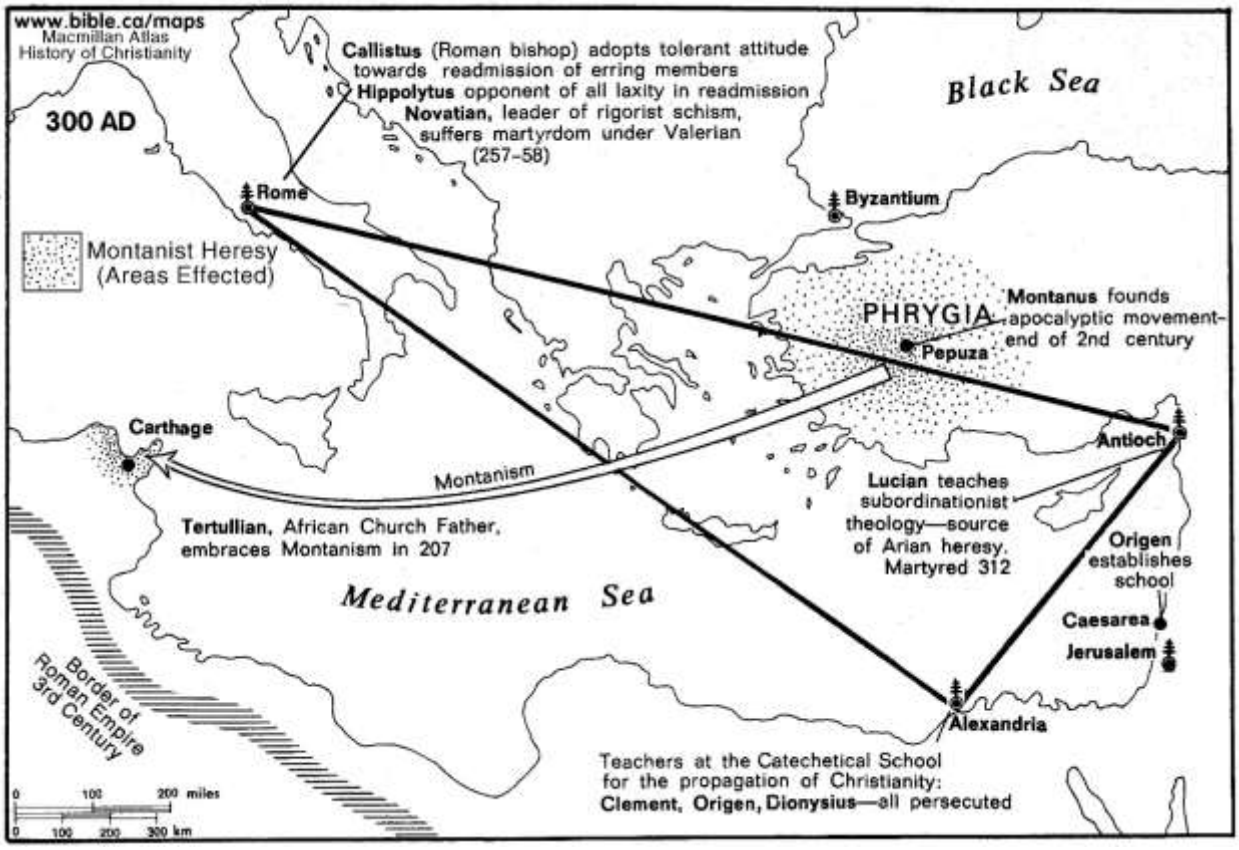
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Index of early church fathers and apologists with their theological views. 200AD



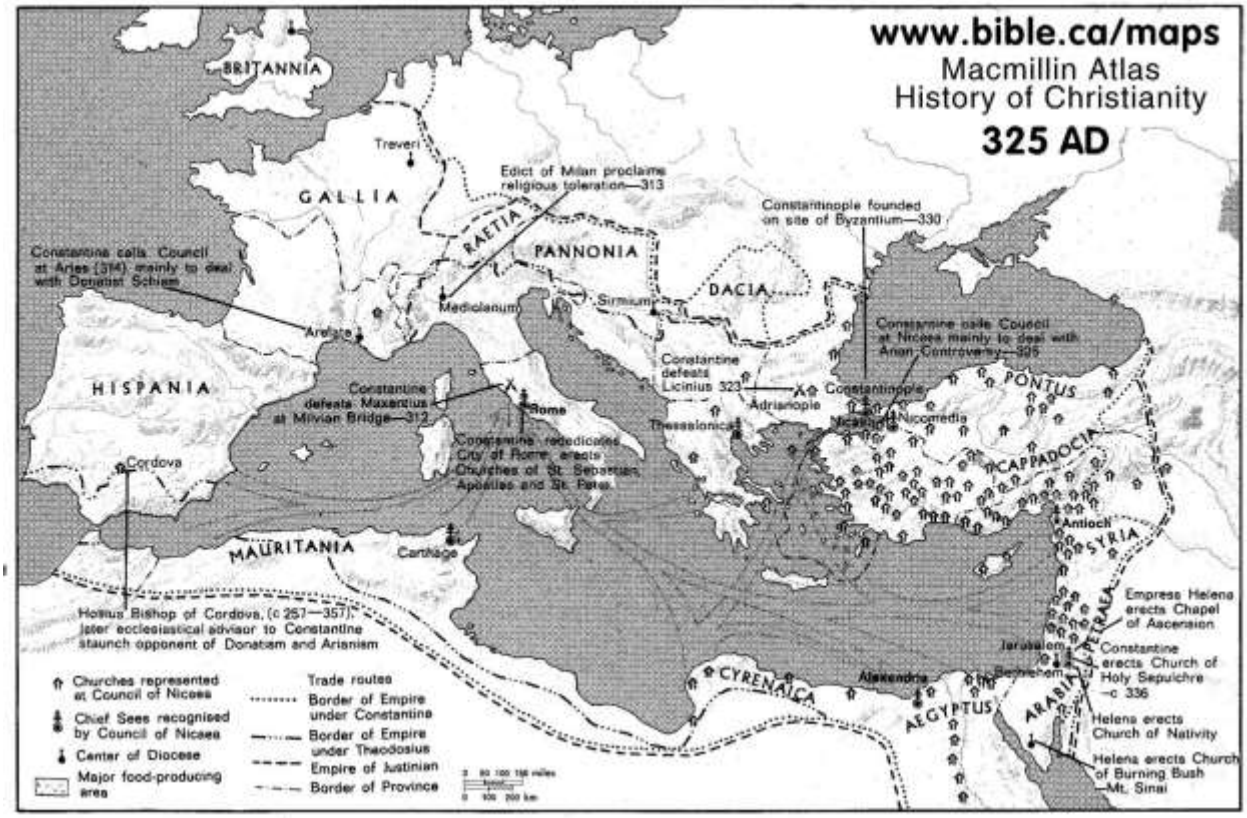
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The three schools of theology 300AD



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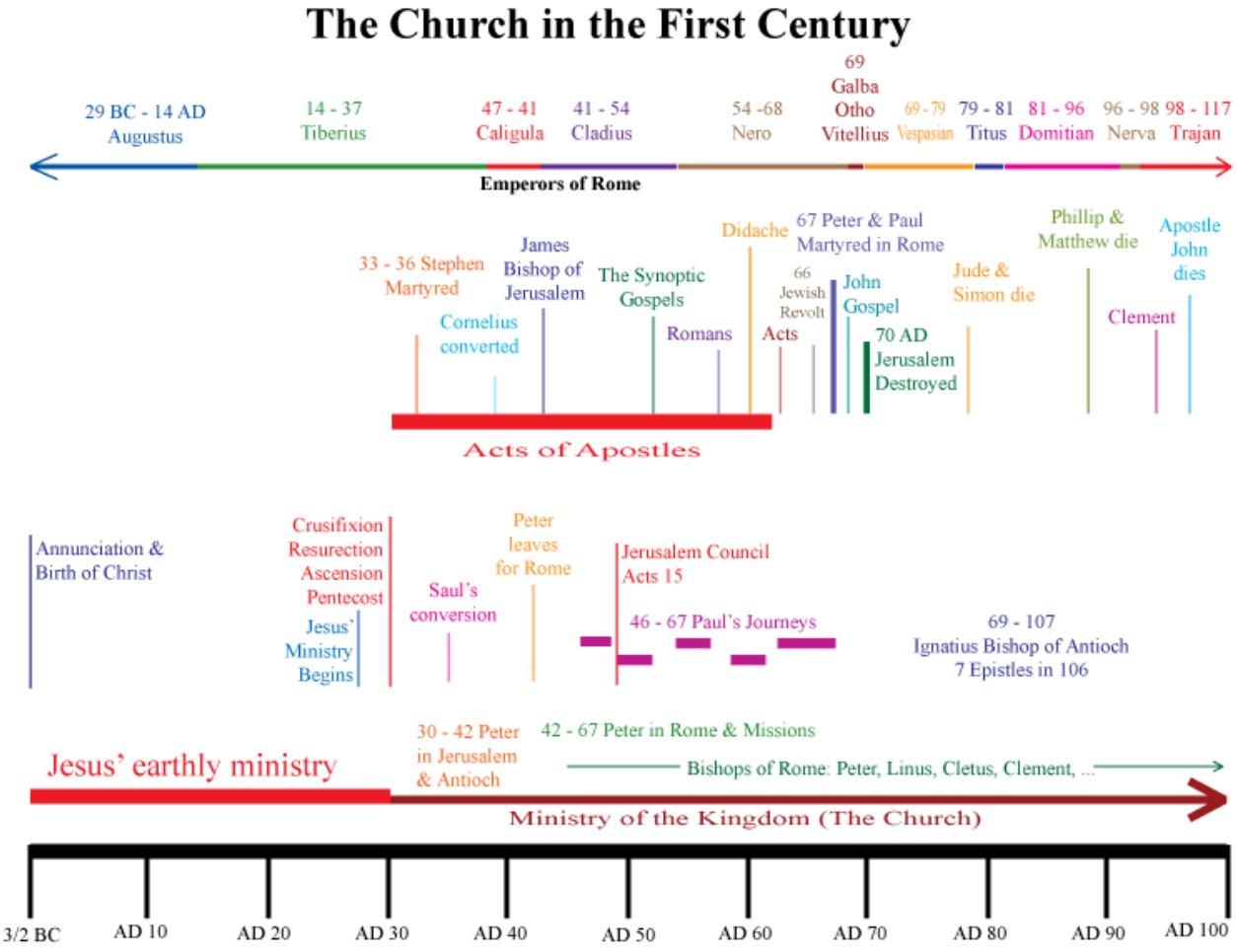
Churches in 325 AD during Nicene era.



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Early Church History Timelines

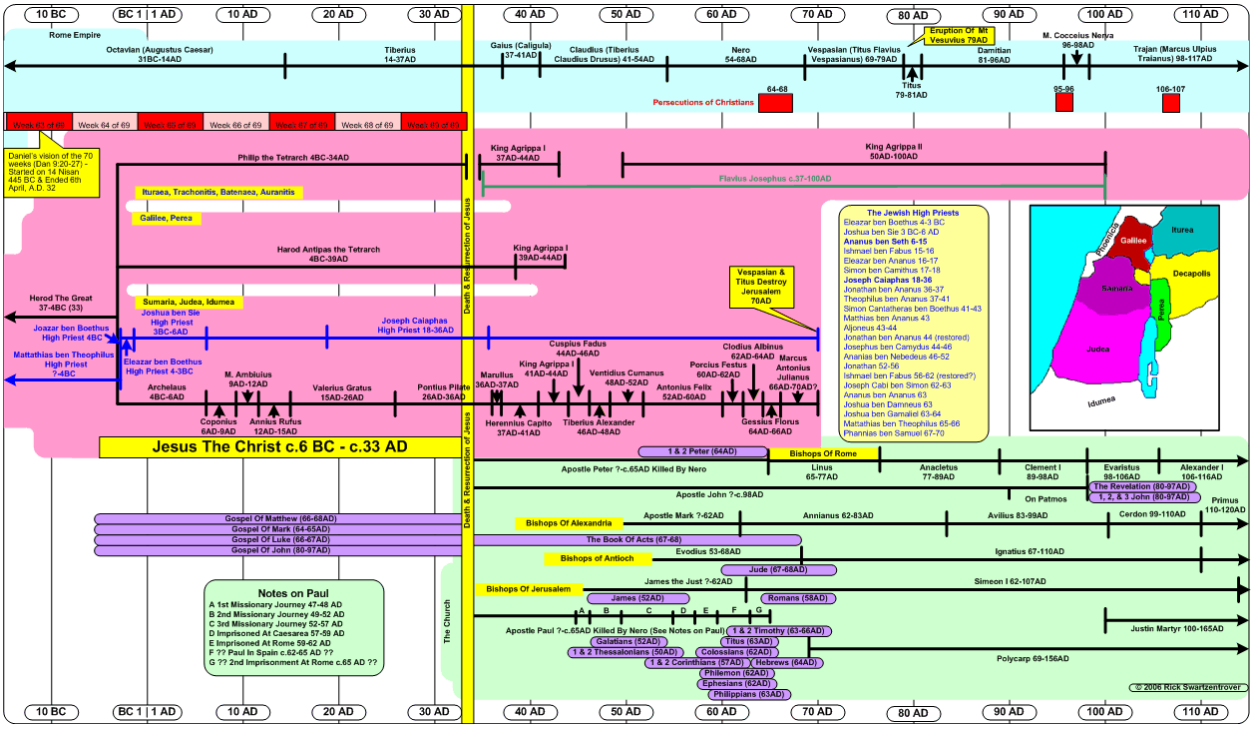
New Testament Summary Charts
http://kukis.org/Charts/NTSummaryChart.htm



(Source: http://www.agapebiblestudy.com/charts/First%20Century%20of%20the%20Church%20Timeline.htm)

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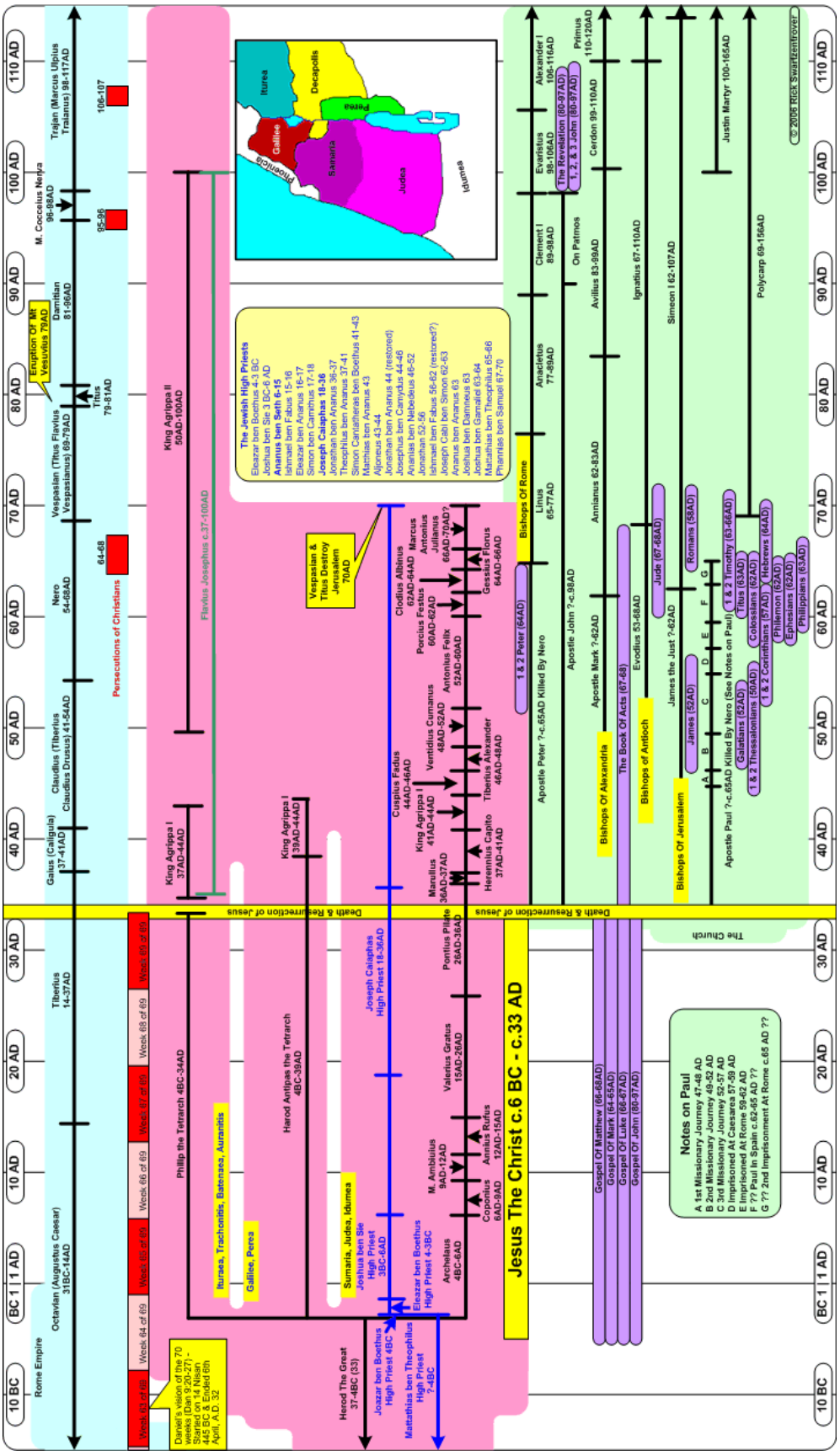
Timeline 10 BC - 110 AD (New Testament)



(Source: http://www.swartzentrover.com/cotor/Bible/Timelines/10%20BC-110%20AD.htm)

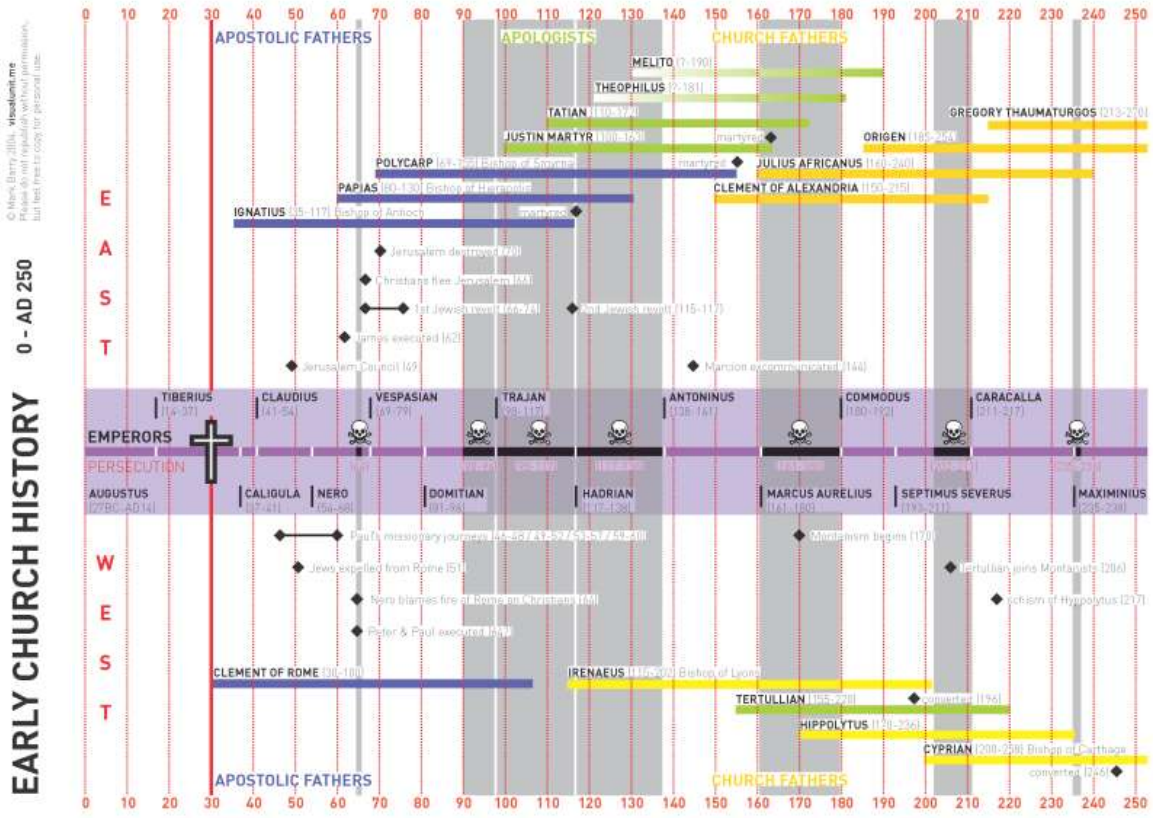
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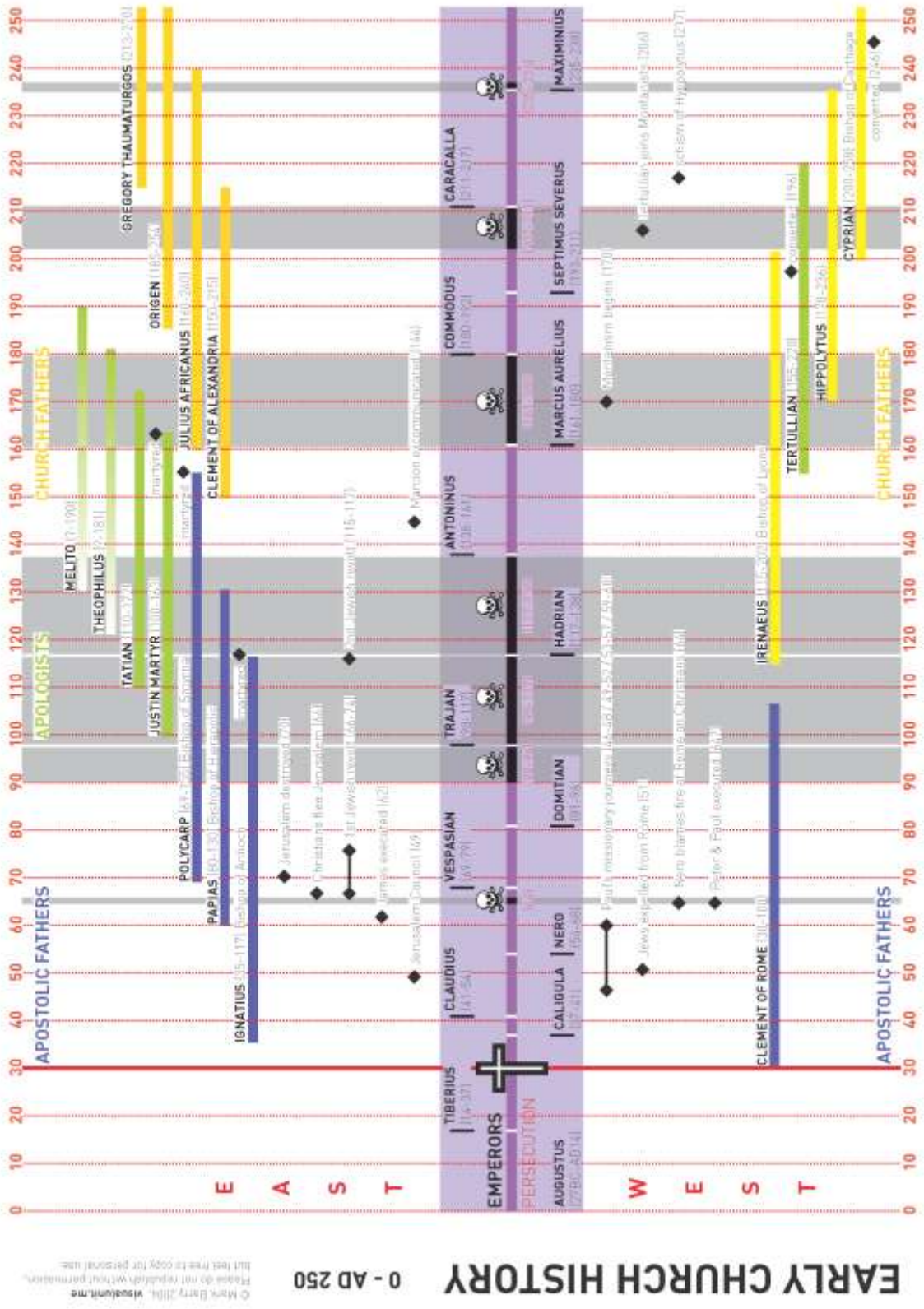
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Early Chuch History 0 – 250 AD

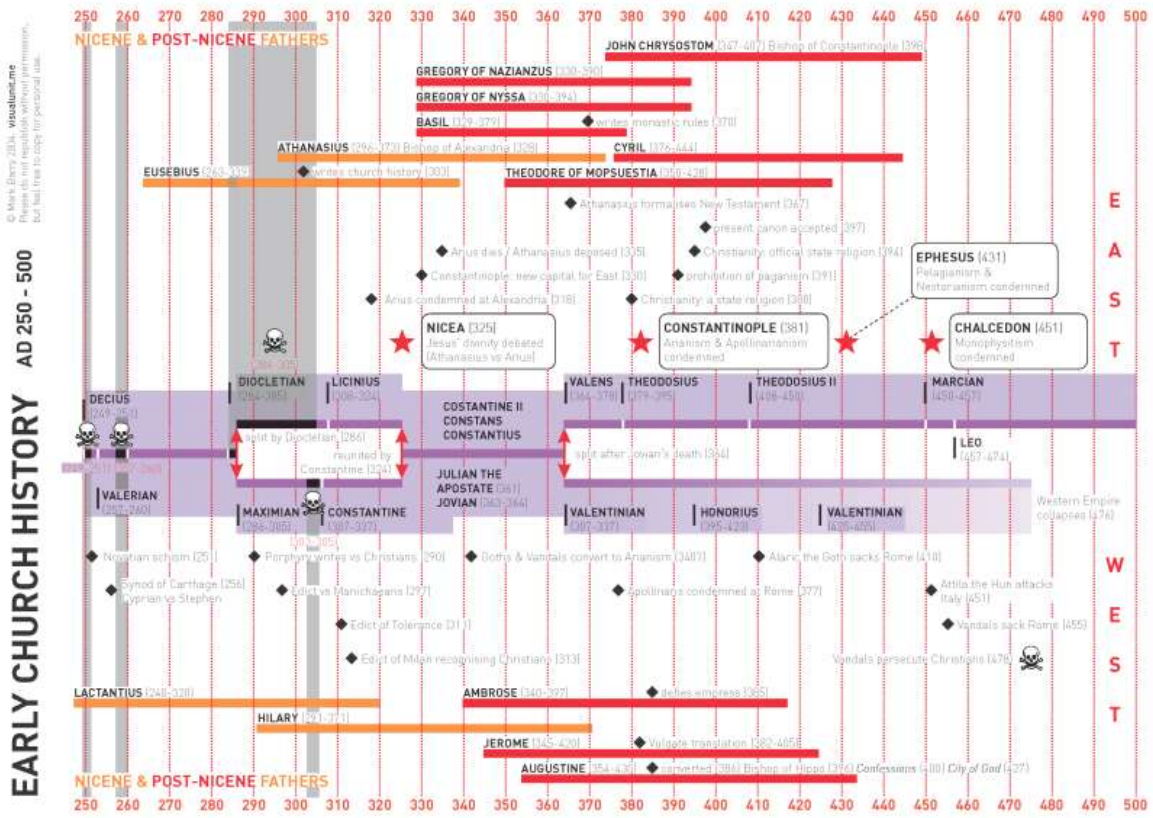


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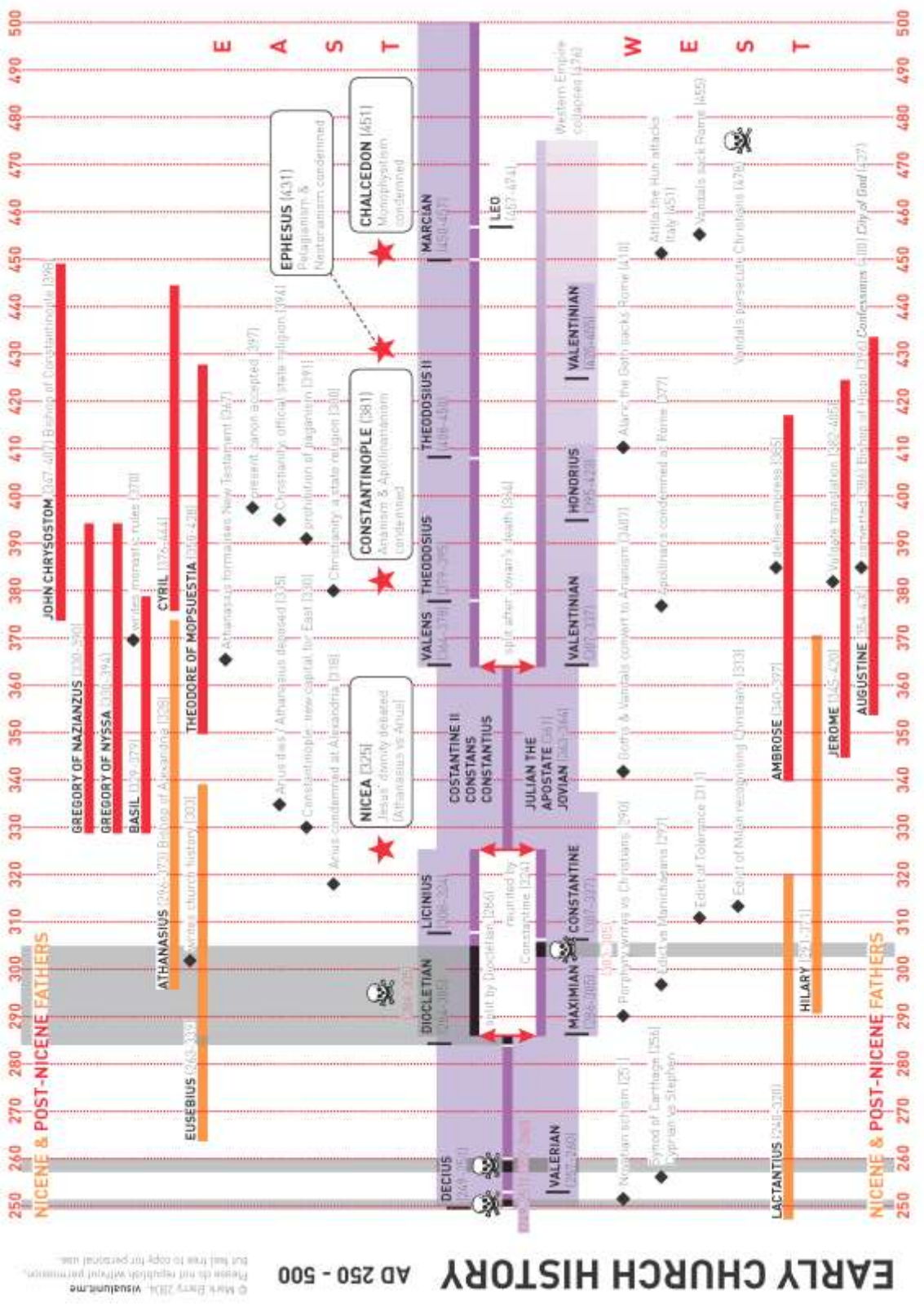

EARLY CHURCH HISTORY
0 - AD 250
EMPERORS
PERSECUTION
APOSTOLIC FATHERS
APOLOGISTS
CHURCH FATHERS
EAST
WEST
TIBERIUS
CLAUDIUS
NERO
VESPASIAN
TRAJAN
ANTONINUS
COMMODUS
CARACALLA
MAXIMINUS
AUGUSTUS
CALIGULA
DOMITIAN
HADRIAN
MARCUS AURELIUS
SEPTIMUS SEVERUS
CLEMENT OF ROME
IGNATIUS
POLYCARP
PAPIAS
JUSTIN MARTYR
TATIAN
THEOPHILUS
MELITO
JULIUS AFRICANUS
CLEMENT OF ALEXANDRIA
ORIGEN
GREGORY THAUMATURGOS
IRENAEUS
TERTULLIAN
HIPPOLYTUS
CYPRIAN

Early Chuch History 250 - 500 AD



See next page for larger view…

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A Brief History of Christian Mission

A BRIEF HISTORY OF **CHRISTIAN MISSION**

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AD 0-400 → JERUSALEM to ROME



28-30	Jesus' earthly life, death & resurrection
33	Pentecost & the birth of the Christian church
34	Persecution of the church – the gospel spreads from Jerusalem to Judea & Samaria
48-57	Paul's missionary journeys to Asia-minor, Macedonia & Greece
60	Paul reaches Rome
64-311	Despite severe persecution, Christianity spreads throughout the Roman Empire
313	Edict of Milan granting tolerance of Christianity
324	Christianity becomes the state religion of the Roman Empire
364	Mission to the Vandals (East German tribe)
380	Christianity becomes the only permitted religion in the Roman Empire

AD 400-1500 → ROME to EUROPE



432	Patrick sent to Ireland
589	Christianity reaches the Visigoths in Spain
596	Augustine sent to England
622-750	Palestine, Egypt, North Africa & Spain lost to Islam
675	Christianity reaches Belgium & the Netherlands
722	Boniface sent to the Germanic tribes
740	Irish monks reach Iceland
828	Missionaries sent to (modern-day) Slovakia & Czech republic
900-1000	Denmark, Norway, Sweden & Iceland accept Christianity
1095-1272	Crusades undertaken as 'mission' to the Saracens (Muslims)
1015	Russia & much of eastern Europe converted to Christianity
1382	Bible translated into English by John Wycliff
1462	Gutenberg produces the first printed Bible

AD 1500-1800 → EUROPE to the WORLD



1493	Columbus takes priests to the New World
1501	Pope Alexander VI enlists Spain to take Christianity to the Americas
1517	Luther's 95 theses ignite the Reformation & the 're-evangelisation' of Europe
1527	First protestant missionary conference in Augsburg
1600-1800	Roman Catholic mission explodes across the world
1620	The Puritans arrive in America
1698	*The Society for Promoting Christian Knowledge* (SPCK) founded
1644	John Eliot sent to North American indians
1731	The Moravians begin to send missionaries throughout the world
1792	William Carey forms *Baptist Mission Society* and takes the gospel to India

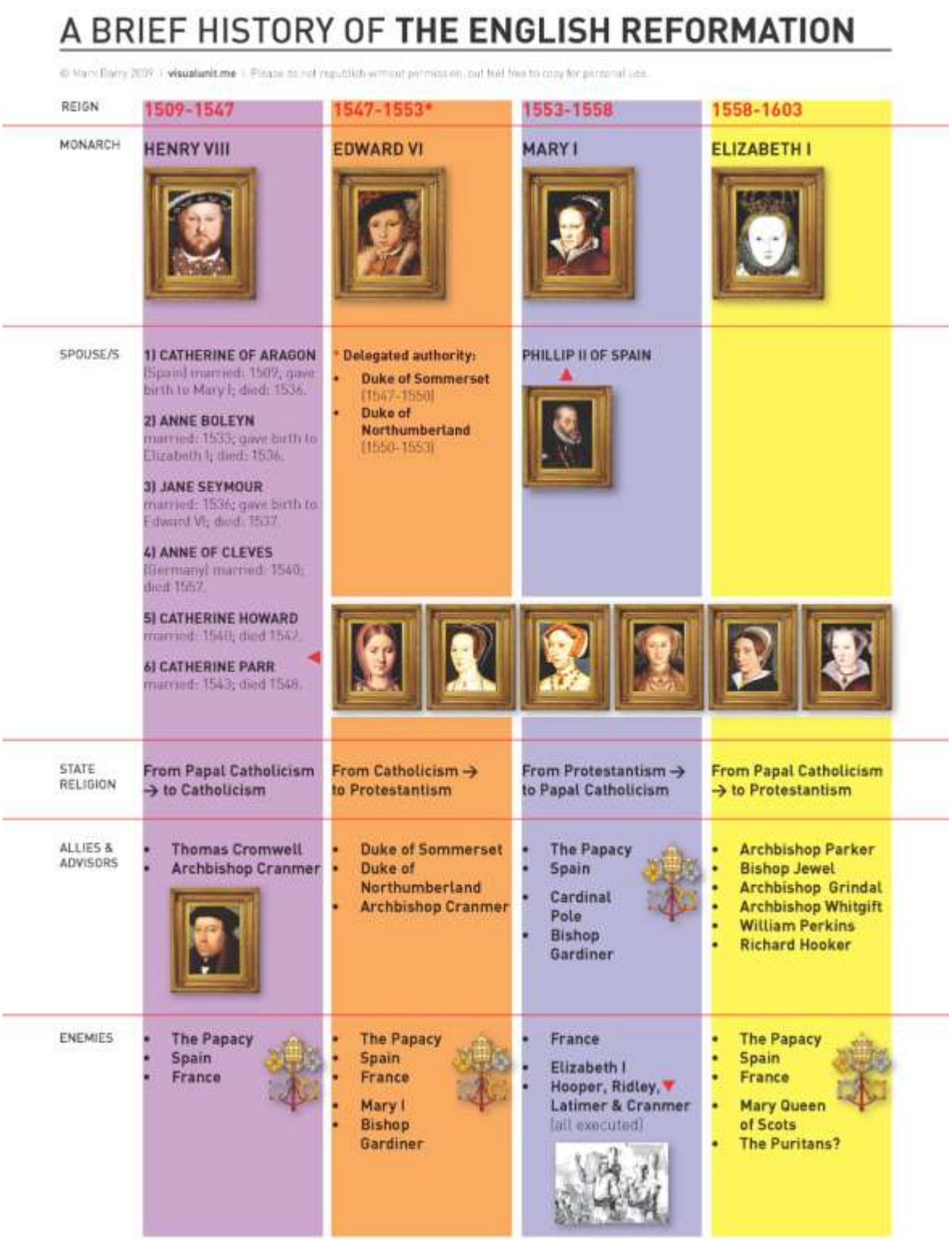
AD 1800-2000 → the WORLD to the WORLD



1800+	Protestant mission explodes across the world
1806	'Haystack' prayer meeting (for American mission)
1812	First American missionaries sent to India
1846	*World Evangelical Alliance* founded
1865	Hudson Taylor founds *China Inland Mission*
1886	*Student Volunteer Movement* launched
1890s	Penetration of African interior by European & American agencies
1910	*World Mission Conference* in Edinburgh
1946	First *Inter-Varsity* convention ("Urbana")
1950-60s	Non-western mission agencies & 'tent-maker' ministries commence & expand
1974	First *Lausanne Congress on World Evangelisation*
2000	Local alliances of mission agencies & sending churches active on every continent

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A Brief History of the English Reformation

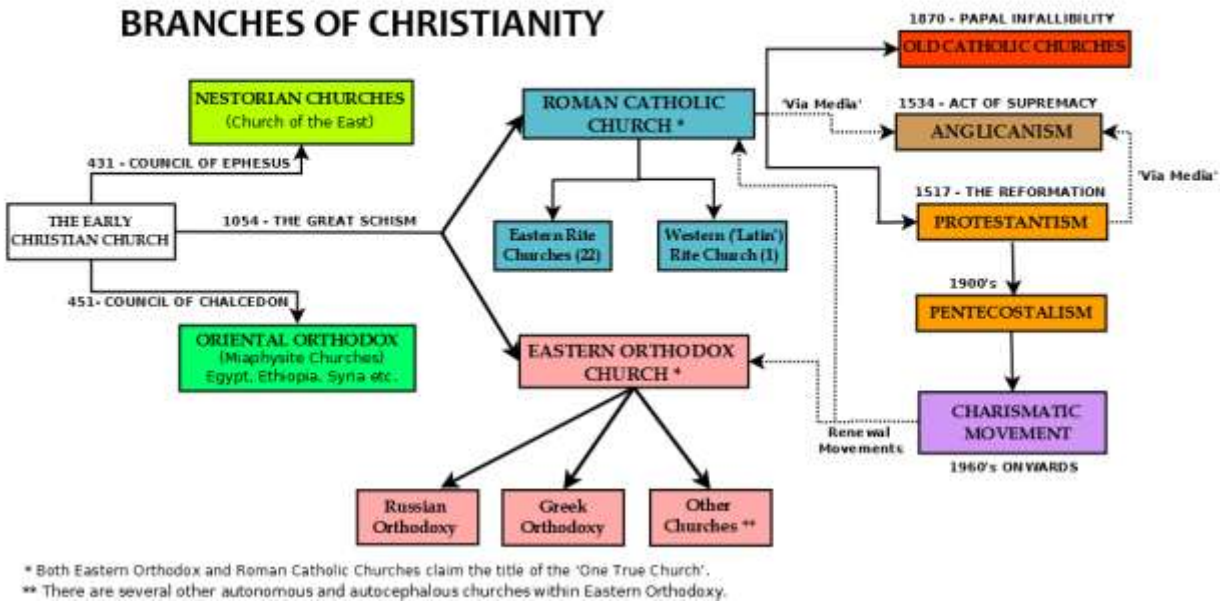


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REIGN	1509-1547	1547-1553*	1553-1558	1558-1603
MONARCH	HENRY VIII 	EDWARD VI 	MARY I 	ELIZABETH I 
STATE RELIGION	From Papal Catholicism → to Catholicism	From Catholicism → to Protestantism	From Protestantism → to Papal Catholicism	From Papal Catholicism → to Protestantism
LEGISLATION	• *The Submission of the Clergy* [1532] • *The Act of Supremacy* [1534] ▼ • *The Dissolution of the Monastries* [1536] 	• *The Act of Uniformity* [1549] • *The 42 Articles of Religion* [1553]	• *The Act of Uniformity* REPEALED [1553] X • *The Act of Supremacy* REPEALED [1554] X	• *The Act of Supremacy* REINSTATED [1559] ✓ • *The Act of Uniformity* REINSTATED [1559] ✓ • *The 39 Articles of Religion* [1563]
LITURGY	• *The Ten Articles* [1536] • *The Bishops Book* [1537] • *The Six Articles* [1539]	• *The First Prayer Book* [1549] • *The Second Prayer Book* [1552] ▼ 	• *The Second Prayer Book* REPEALED X	• *The Second Prayer Book* REINSTATED ✓
LITERATURE	• *The Matthews Bible* [1537]	• *The First Book of Homilies* [1547] ▼ 		• *The Genevan Bible* [1560] • *Apology for the Church of England* [1561] • *The Bishops Bible* [1568] • *The Second Book of Homilies* [1571] • *Acts & Monuments* (also known as *Foxe's Book of Martyrs*; 1563) ◀

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Denominations / Branches of Christianity



Source: http://forums.waitingtillmarriage.org/topic/1664-what-exactly-are-denonimations/

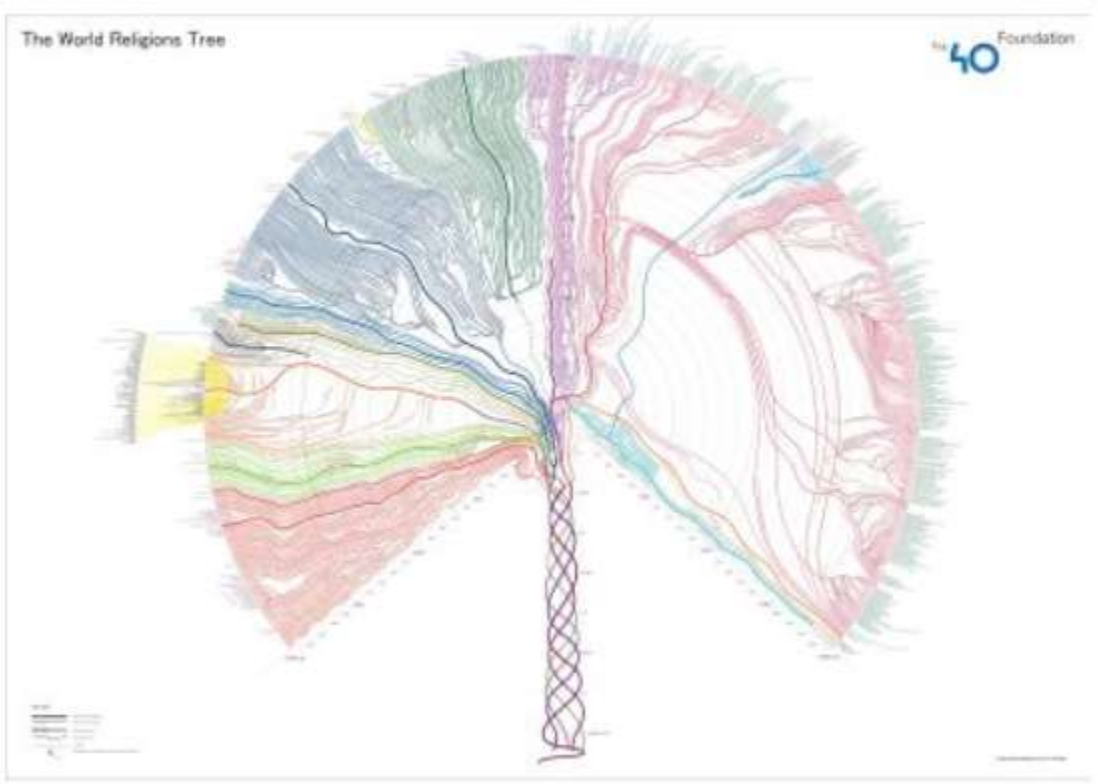
See also: **Denominations - Reformed**

Weslyan Denominations

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World Religion Tree
http://funki.com.ua/ru/portfolio/lab/world-religions-tree/

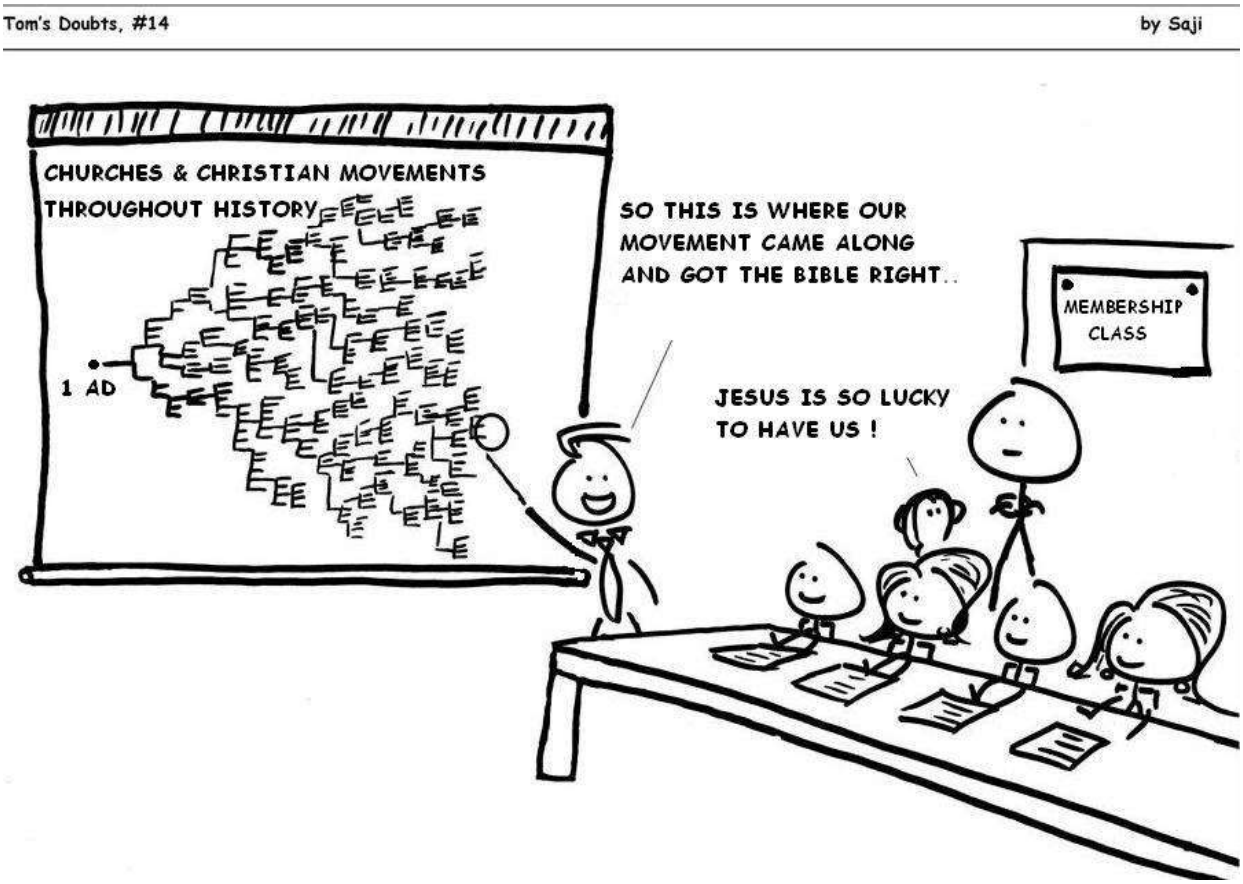


Church Denomination Chart – Gordon-Conwell Theological Seminary [MS Word Doc]
http://www.gordonconwell.edu/mentored-ministry/documents/1DENOMINATIONALCHART2014.doc

See also: **Weslyan Denominations**

Denominations - Reformed

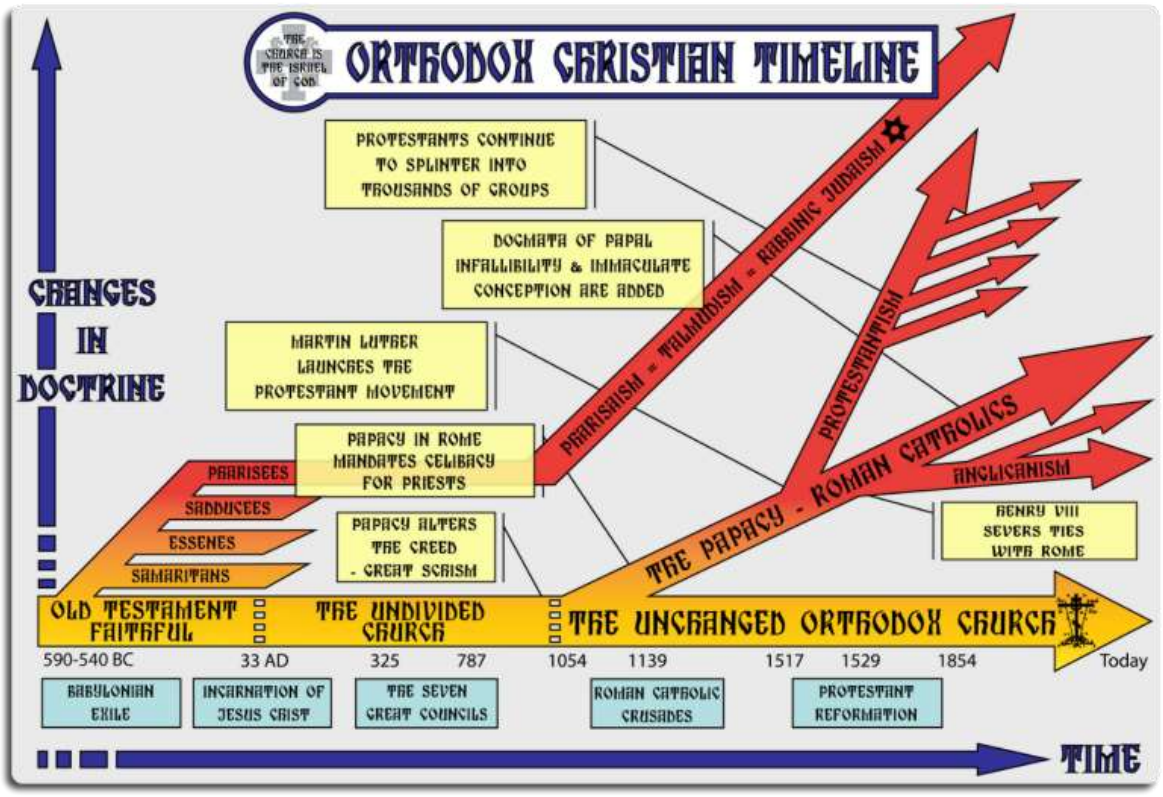
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Source: http://www.oodegr.com/english/protestantism/protestantism.htm

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Orthodox Christian Church Timeline



[Source: https://christconquers.wordpress.com/israel-as-the-people-of-god/the-orthodox-christian-church-is/]

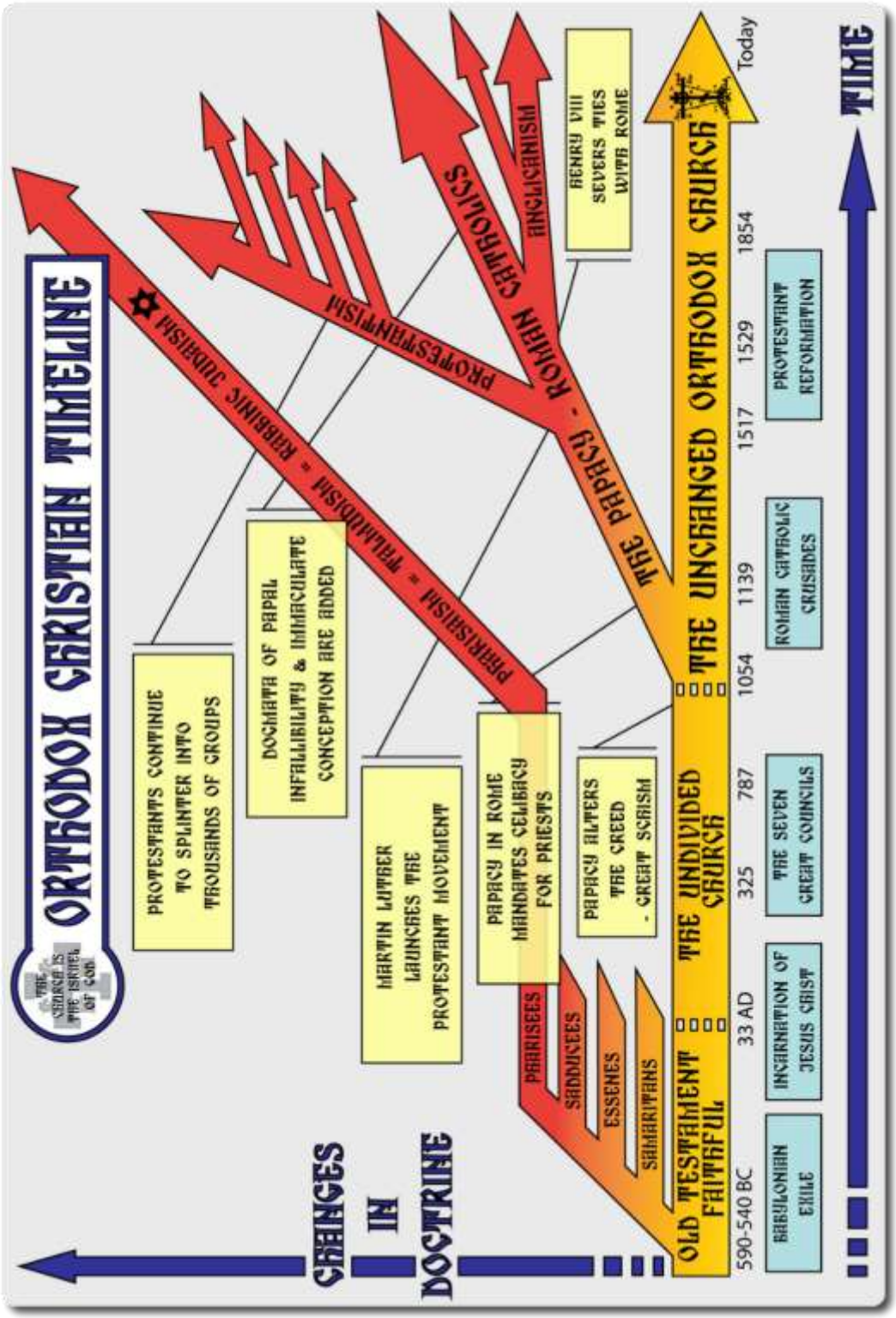
(See larger view of above image on next page)

Orthodox Church Timeline
http://orthodoxfaith.co.uk/timeline

Church of the East Timeline
http://www.oxuscom.com/timeline.htm

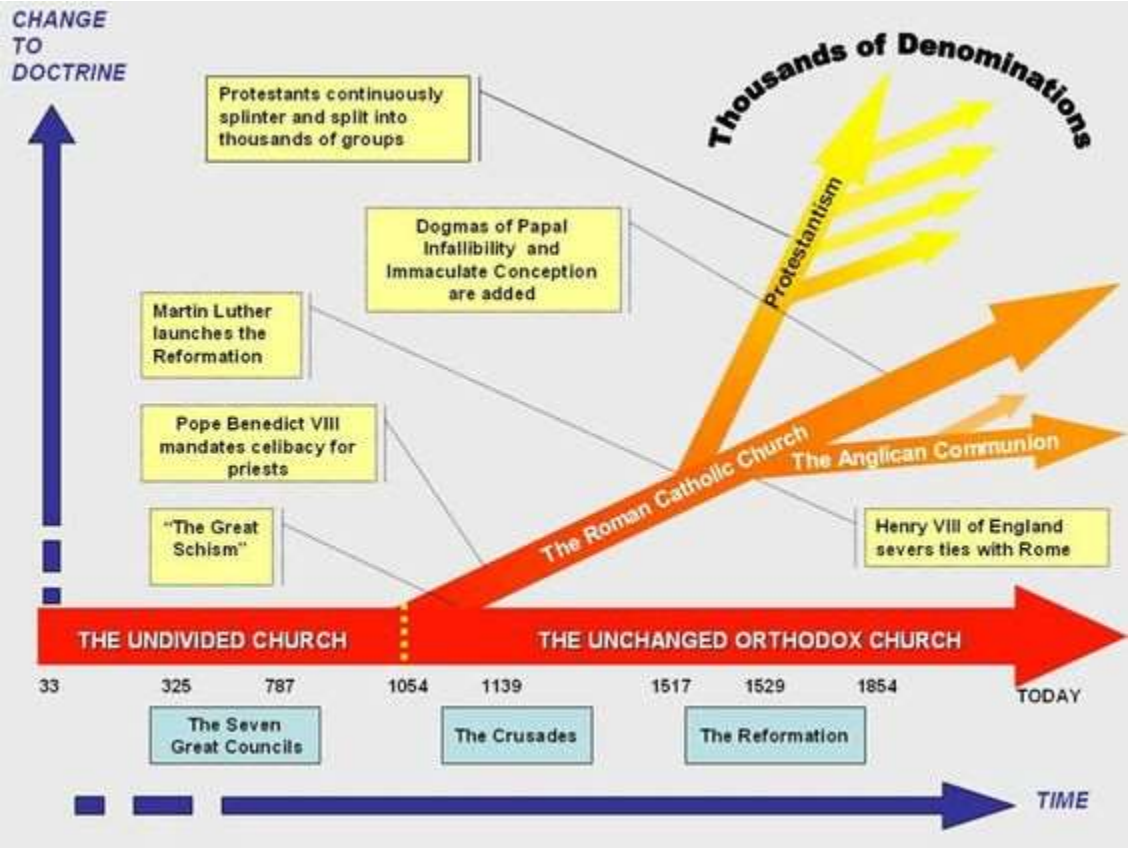
Timeline of Orthodoxy in Russia
https://orthodoxwiki.org/Timeline_of_Orthodoxy_in_Russia

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From an Orthodox Church Perspective…

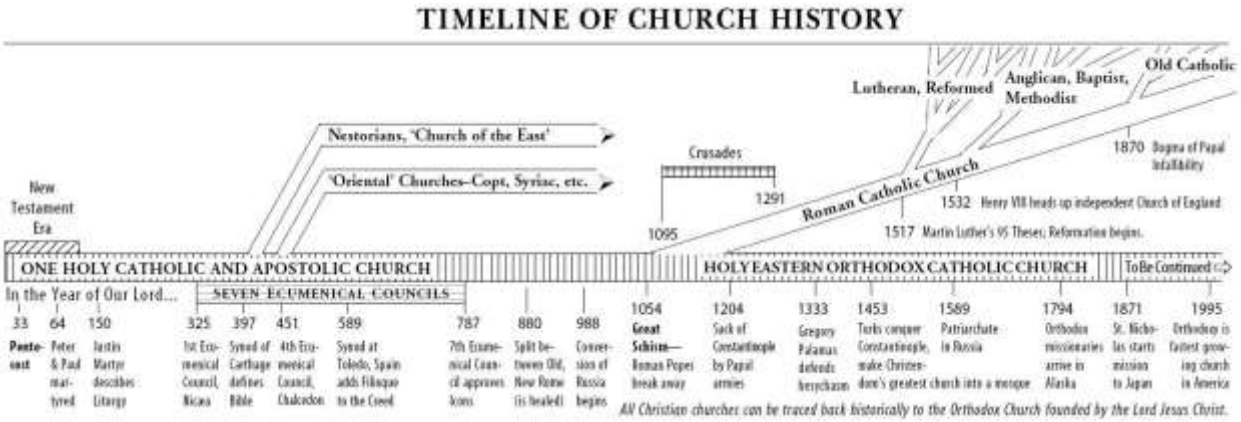


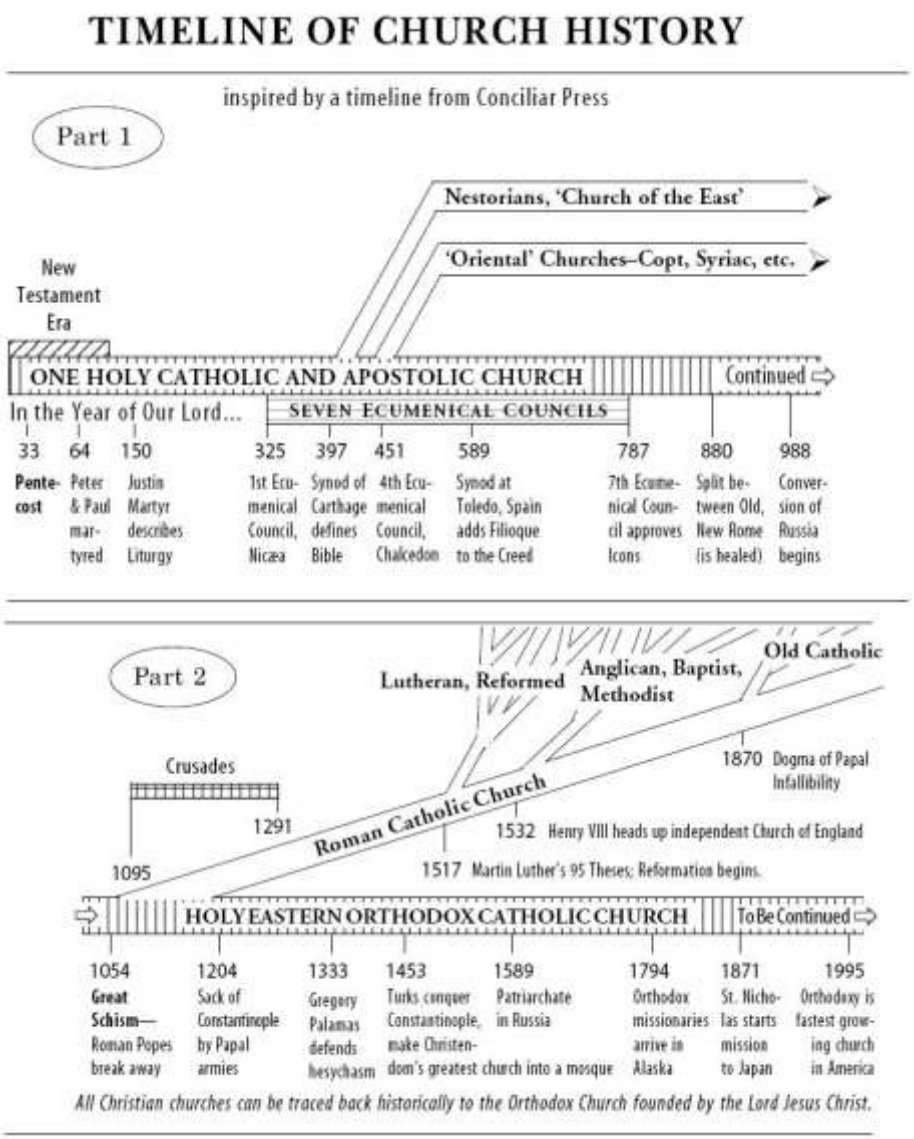
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More Orthodox

https://christconquers.wordpress.com/israel-as-the-people-of-god/the-orthodox-christian-church-is/

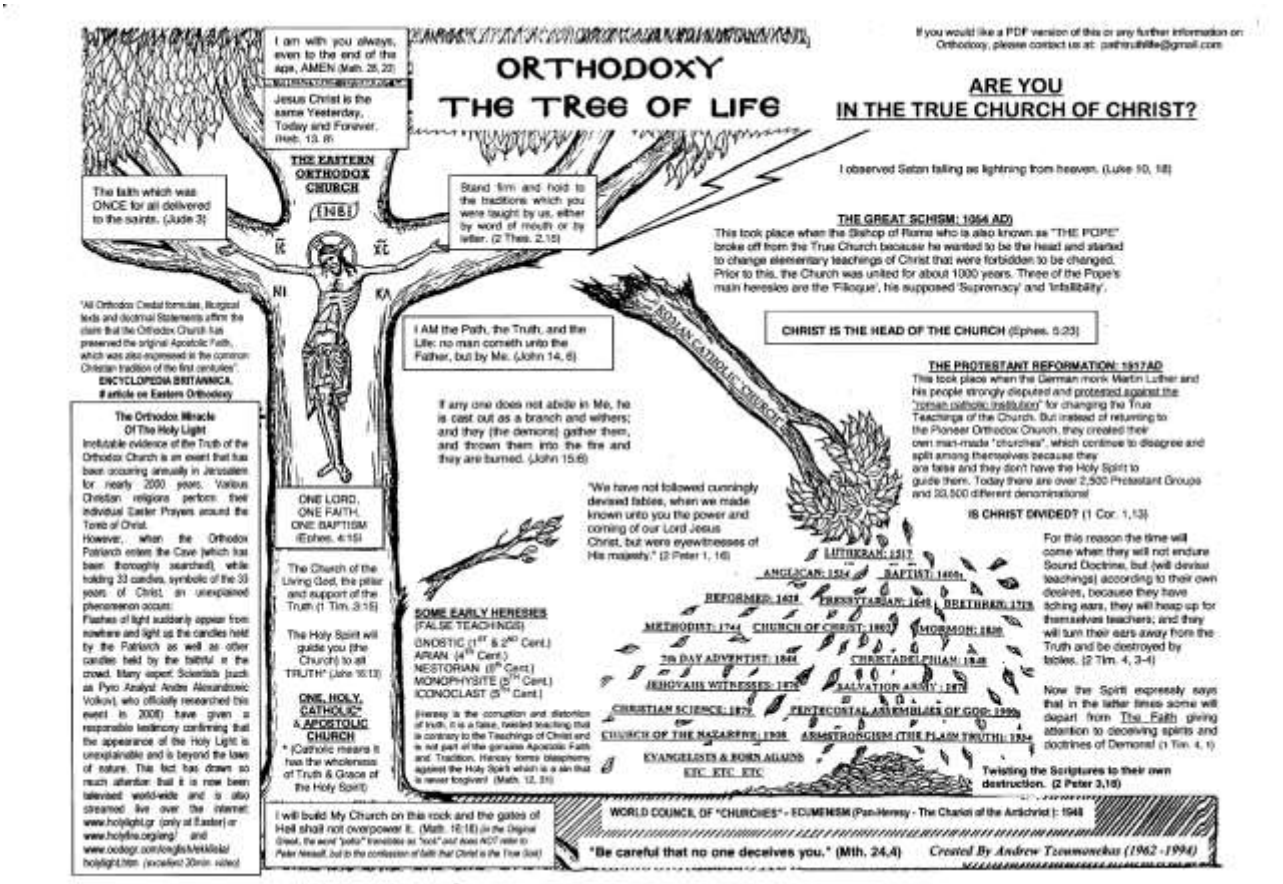




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The Orthodoxy Tree of Life

http://travelemissary.com/about-me/orthodox-links/



Differences Between Orthodox and Catholic

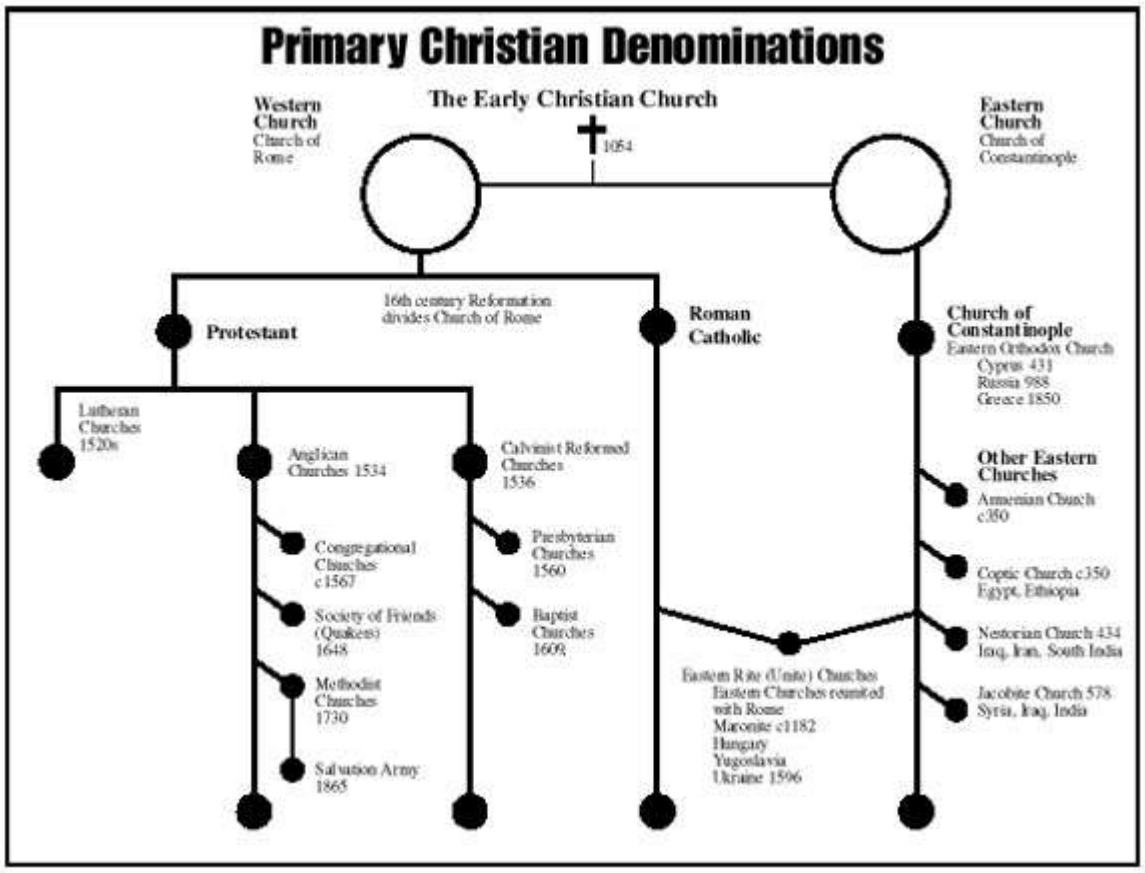
http://www.ocf.org/OrthodoxPage/reading/ortho_cath.html

http://slideplayer.com/slide/6182237/ [PPT]

http://keywordteam.net/gallery/204075.html

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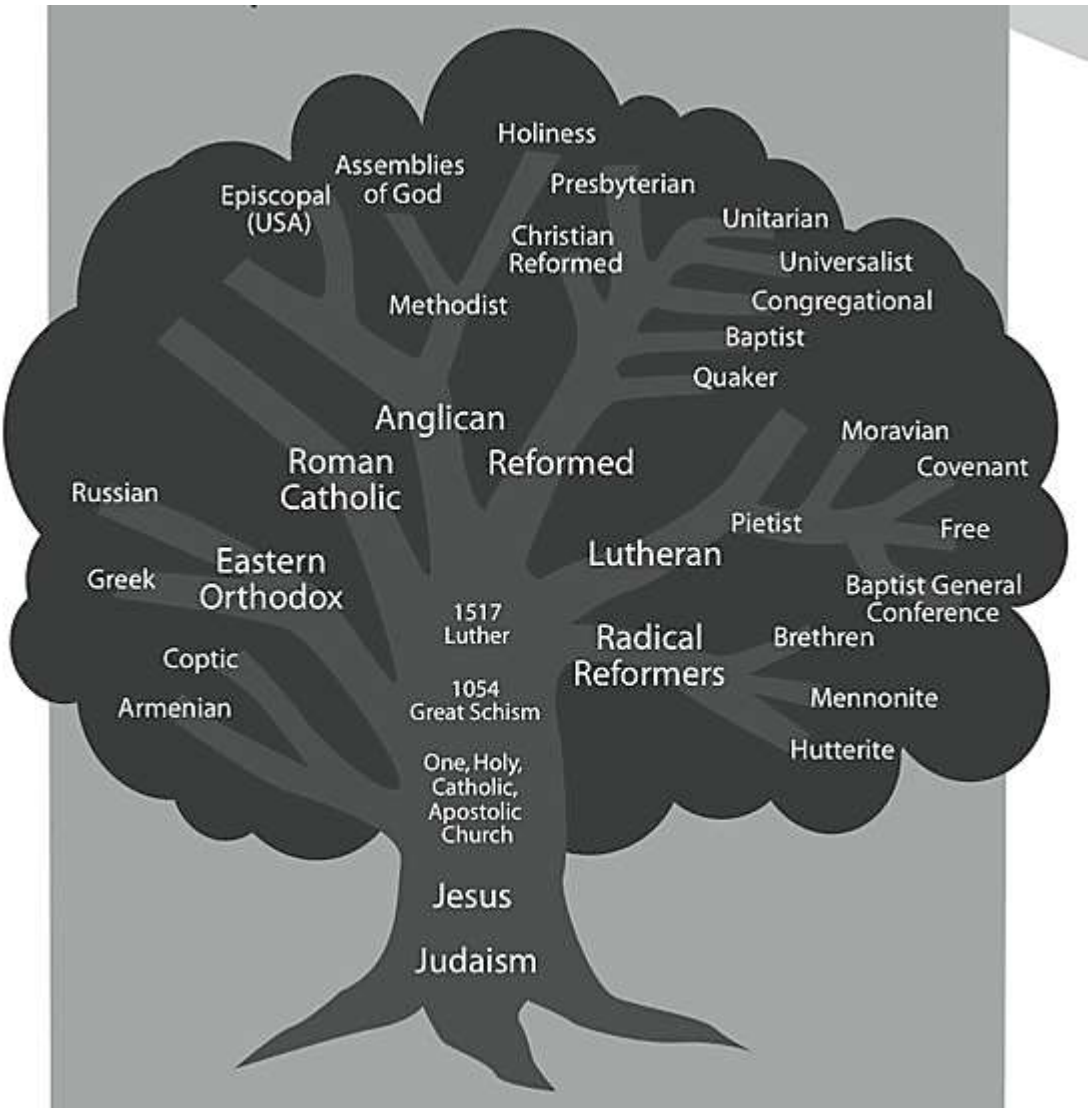
http://www.waupun.k12.wi.us/Policy/other/dickhut/religions/20%20Branches%20of%20Christ.html



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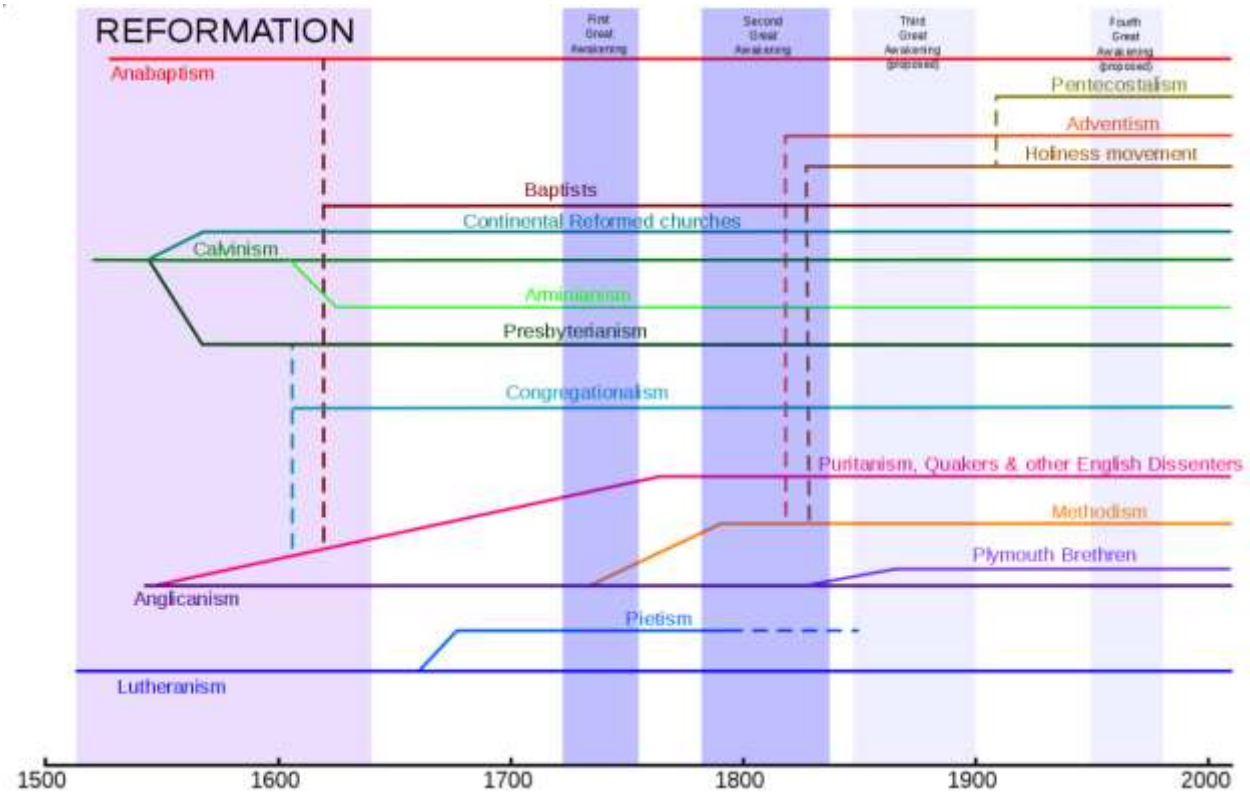
Denomination Tree



Return to: [Denominations / Branches of Christianity]

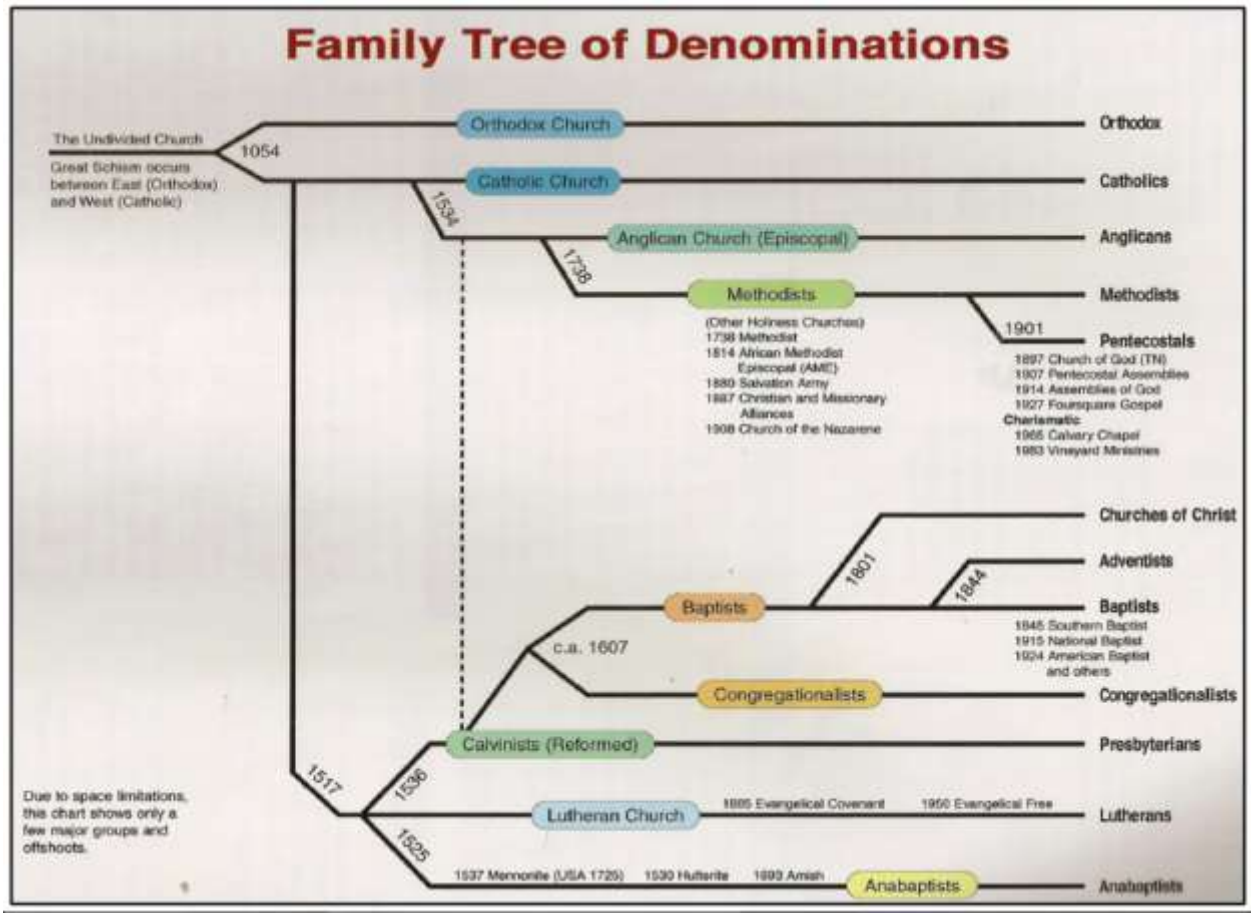
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Protestant Timeline (from 1500 AD)



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See also: **Weslyan Denominations**

Denominations - Reformed

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***See also my other separate reference resource for more denomination details*:**

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

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Origins of Denominations - Part 1

DENOMINATIONS	PLACE OF ORIGIN	YEAR	FOUNDER
Adventism	Massachusetts	1831	William Miller
American Baptist	Providence, Rhode Island	1639	Roger Williams
Apostolic Faith Mission	United States	1900	Group
Assembly of God	Hot Springs, Arkansas	1914	Group
Baptist Church	London, England	1607	John Smyth
Brethren (Dunkards)	Sewarzenau, Germany	1708	Hochmann & Mack
Brethren in Christ	United States	1820	Group
Catholic Apostolic Church	England	1830	Group
Christadelphians	United States	1844	John Thomas, MD
Christian Church	Midway, Kentucky	1859	Group
Christian Science	Boston, Massachusetts	1879	Mary Baker Eddy
Church of England	England	1535	King Henry VIII
Church of God	Monroe County, Tennessee	1886	Group
Church of God	United States	1880	D. S. Warner
Church of God Holiness	Atlanta, Georgia	1914	K. H. Burrus
Church of Living God	Wrightsville, Arkansas	1889	William Christian
Congregational Church	Massachusetts	1684	Group
Cumberland Presbyterian	Dickson County, Tennessee	1810	Group
Dutch Reformed Church	Holland	1560	Group
Evangelical Church	Pennsylvania	1803	Jacob Albright
Evangelical and Reformed	Cleveland, Ohio	1834	Group
Foursquare Gospel	Los Angeles, California	1917	Almee S. McPherson
Freewill Baptist	New Durham, North Carolina	1780	Benjamin Randall
Full Gospel Church	Goldsboro, North Carolina	1935	R. H. Askew
Greek Orthodox Church	Greece	1053	Group

Barnes Bible Charts

Origins of Denominations - Part 2

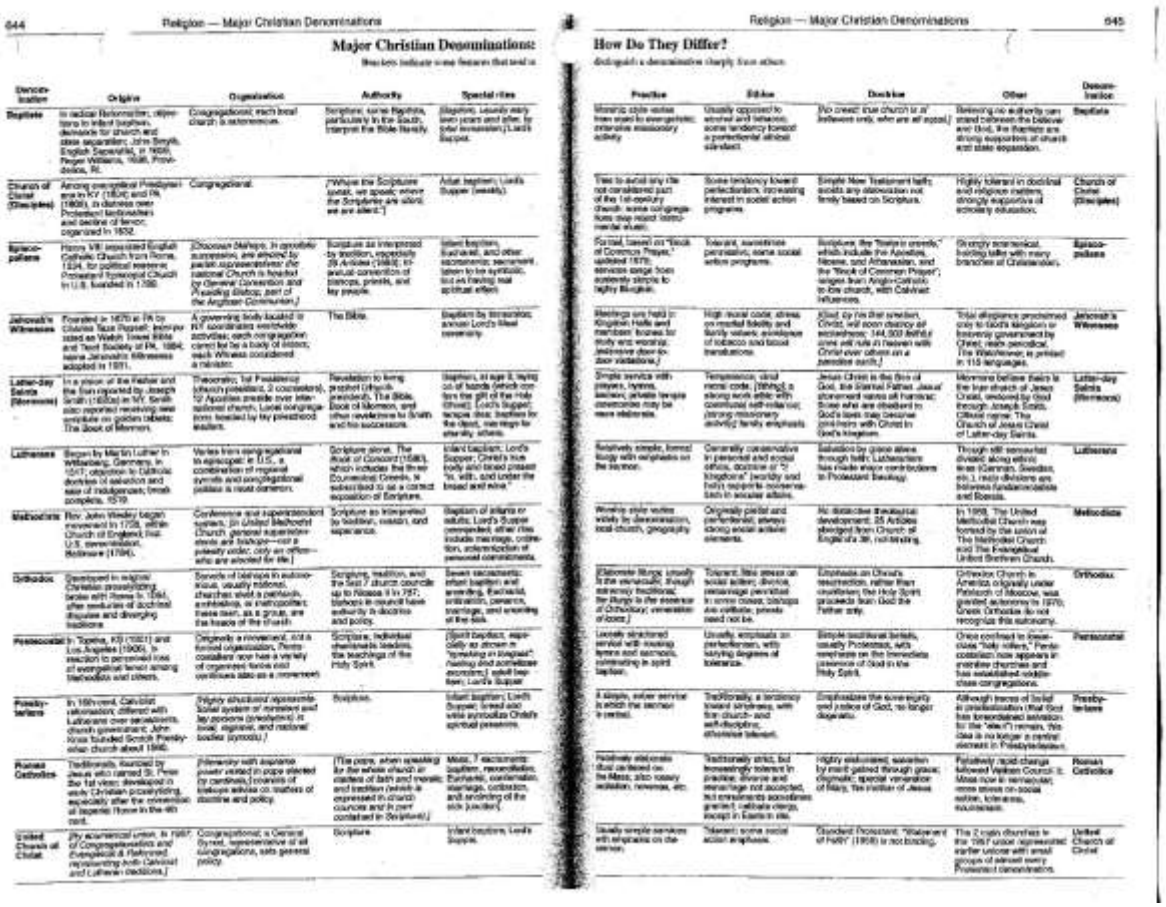
DENOMINATIONS	PLACE OF ORIGIN	YEAR	FOUNDER
Holiness Church	Chicago, Illinois	1907	Howard Hoopie
House of David	Michigan	1903	Group
Independent Witness	Van Alstyne, Texas	1900	C. B. Jernigan
Jehovah s Witnesses	Pennsylvania	1874	Charles T. Russell
Lutheran Church	Augsburg, Germany	1530	Martin Luther
Mennonite Church	Zurich, Switzerland	1525	Group
Methodist Church	London, England	1729	John Wesley
Methodist Episcopal	Baltimore, Maryland	1874	Group
Mormon Church	Seneca, New York	1830	Joseph Smith
Mormons Reorganized	Wisconsin	1852	Joseph Smith II
Moravian Church	Kunwald Bohemia	1457	Group
Nazarene Church	Los Angeles, California	1895	P. E. Bresee
New Apostolic Church	Hamburg, Germany	1862	Pruess
Pentecostal Holiness	Anderson, South Carolina	1898	Group
Pilgrim Holiness Church	Cincinnati, Ohio	1897	Group
Plymouth Brethren	Dublin, Ireland	1829	Group
Presbyterian Church	Switzerland	1535	John Calvin
Primitive Baptist	North Carolina	1765	Group
Quakers	England	1650	George Fox
Roman Catholic	Rome, Italy	696	Boniface III (1st Pope)
Salvation Army	London, England	1865	William Booth
Seventh-Day Adventism	Massachusetts	1846	Ellen G. White
Spiritualist Church	United States	1848	Andrew J. Davis
Unitarians	Poland	1500s	Faustus, Socinus, et. al.
Universalist Church	New Jersey	1770	John Murray

Barnes Bible Charts

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US Document – Major Christian Denominations – How Do They Differ?

http://inside.sfuhs.org/dept/history/US_History_reader/Chapter1/majorchristiandenom.htm



644 Religion — Major Christian Denominations

Major Christian Denominations

Denomination	Origins	Organization	Authority	Special rites
Baptists	In radical Reformation; objecting to infant baptism, advocate for church and state separation; John Smyth, English Separatist, in Holland; Roger Williams, Wales, Providence, RI.	Congregational; each local church is autonomous.	Scripture; some Baptists, particularly in the South, interpret the Bible literally.	Baptism, usually early teen years and after, by total immersion; Lord's Supper.
Church of Christ (Disciples)	Among pre-radical Presbyterians in KY (1804) and PA (1809), in distress over Protestant factionalism and decline of fervor; organized in 1832.	Congregational.	["Where the Scripture speaks, we speak; where the Scriptures are silent, we are silent."]	Adult baptism; Lord's Supper (weekly).
Episcopalians	Henry VIII separated English Catholic Church from Rome, 1534, for political reasons; Protestant Episcopal Church in U.S. founded in 1789.	[Diocesan bishops, in apostolic succession, are elected by parish representatives; the national Church is headed by General Convention and Presiding Bishop; part of the Anglican Communion.]	Scripture as interpreted by tradition, especially 39 Articles (1563); bi-annual convention of bishops, priests, and lay people.	Infant baptism, confirmed, and other sacraments; sacrament taken to be symbolic, but as having real spiritual effect.
Jehovah's Witnesses	Founded in 1870 in PA by Charles Taze Russell; name assumed as Watch Tower Bible and Tract Society of PA, 1884; name Jehovah's Witnesses adopted in 1931.	A governing body located in NY coordinates worldwide activities; each congregation cannot be by a body of elders; each Witness considered a minister.	The Bible.	Baptism by immersion; annual Lord's Meal ceremony.
Latter-day Saints (Mormons)	In a vision of the Father and the Son reported by Joseph Smith (1820s) in NY. Smith also reported receiving new scripture on golden tablets: The Book of Mormon.	Theocratic; 1st Presidency (church president, 2 counselors), 12 Apostles preside over international church; Local congregations headed by lay priesthood leaders.	Revelation to living prophet (church president). The Bible, Book of Mormon, and other revelations to Smith and his successors.	Baptism, at age 8, laying on of hands (which confers the gift of the Holy Ghost); Lord's Supper; temple rites; baptism for the dead, men reign for eternity, others.
Lutherans	Began by Martin Luther in Wittenberg, Germany, in 1517, objection to Catholic doctrines of salvation and sale of indulgences; break complete, 1519.	Varies from congregational to episcopal; in U.S., a combination of regional synods and congregational polities is most common.	Scripture alone. The Book of Concord (1580), which includes the three Ecumenical Creeds, is subscribed to as a correct exposition of Scripture.	Infant baptism; Lord's Supper; Christ's real body and blood present "in, with, and under the bread and wine."
Methodists	Rev. John Wesley began movement in 1729, while Church of England; first U.S. conference, Baltimore (1784).	Conference and superintendent system. [In United Methodist Church, general superintendents are bishops—not a priestly order, only an officer—who are elected for life.]	Scripture as interpreted by tradition, reason, and experience.	Baptism of infants or adults; Lord's Supper unreserved; other rites include marriage, confirmation, solemnization of personal commitments.
Orthodox	Developed in eastern Christian proselytizing; broke with Rome in 1054, after centuries of doctrinal disputes and diverging traditions.	Synods of bishops in autocephalous, usually national, churches; each a patriarch, archbishop, or metropolitan; these men, as a group, are the heads of the church.	Scripture, tradition, and the first 7 church councils up to Nicaea II in 787; bishops in council have authority in doctrine and policy.	Seven sacraments; infant baptism and anointing, Eucharist, ordination, penance, marriage, and anointing of the sick.
Pentecostals	In Topeka, KS (1901) and Los Angeles (1906), in reaction to perceived loss of evangelical fervor among Methodists and others.	Originally a movement, not a formal organization. Pentecostalism now has a variety of organized forms exist (or continues also as a movement).	Scripture. Individual charismatic leaders, the teachings of the Holy Spirit.	[Spirit baptism, especially as shown in "speaking in tongues", healing, and sometimes exorcism.] adult baptism; Lord's Supper.
Presbyterians	In 16th cent. Calvinist reformation; differed with Lutherans over secularism, church government; John Knox founded Scotch Presbyterian church about 1560.	Highly structured representative system of ministers and lay persons (presbyters) in local, regional, and national bodies (synods).	Scripture.	Infant baptism; Lord's Supper; bread and wine symbolize Christ's spiritual presence.
Roman Catholics	Traditionally, founded by Jesus who named St. Peter the 1st vicar; developed in early Christian proselytizing, especially after the conversion of Imperial Rome in the 4th cent.	Hierarchy with supreme power vested in pope elected by cardinals; [consists of bishops who are in charge of doctrine and policy.	[The pope, when speaking for the whole church in matters of faith and morals, and tradition (which is expressed in church councils and in pronouncements contained in Scripture).]	Mass; 7 sacraments: baptism, reconciliation, Eucharist, confirmation, marriage, ordination, and anointing of the sick [unction].
United Church of Christ	[An ecumenical union, in 1957, of Congregationalists and Evangelical & Reformed, representing both Calvinist and Lutheran traditions.]	Congregational; a General Synod, representative of all congregations, sets general policy.	Scripture.	Infant baptism; Lord's Supper.

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How Do They Differ?

Practice	Ethics	Doctrine	Other	Denomination
Missionary-style worker from world to evangelistic; extensive missionary activity.	Usually opposed to alcohol and tobacco; some tendency toward a perfectionist ethical standard.	[No creed; true church is all believers only, who are all saved.]	Believing no authority can stand between the believer and God, the Baptists are strong supporters of church and state separation.	Baptists
Tries to avoid only the not constitutional part of the 1st-century church; some congregations stay reject denominational ideas.	Some tendency toward perfectionism; increasing interest in social action programs.	Simple New Testament faith; avoids any elaboration not firmly based on Scripture.	Highly tolerant in doctrinal and religious matters; strongly supportive of scholarly education.	Church of Christ (Disciples)
Formal, based on "Book of Common Prayer," updated 1979; services range from extremely simple to highly liturgical.	Tolerant, sometimes permissive; some social action programs.	Scripture, the Trinity is creeds," which include the Apostles, Nicene, and Athanasian, and the "Book of Common Prayer"; largely from Anglo-Catholic to low church, with Calvinist influences.	Strongly ecumenical, having talks with many branches of Christendom.	Episcopalians
Meetings are held in Kingdom Halls and members' homes for study and worship; extensive door-to-door visitations.]	High moral code; stress on marital fidelity and family values; avoidance of tobacco and blood transfusions.	[God, by his first creation, Christ, will soon destroy all existing governments; 144,000 faithful ones will rule in heaven with Christ over others on a paradise earth.]	Total allegiance proclaimed only to God's kingdom or heavenly government by Christ; reject periodical, The Watchtower, is printed in 115 languages.	Jehovah's Witnesses
Simple service with prayers, hymns, sermon, private temple ceremonies may be more elaborate.	Temperance; strict moral code; [tithing] is a strong work ethic with coordinated self-reliance; strong missionary activity; family emphasis.	Jesus Christ is the Son of God, the Eternal Father. Jesus' atonement saves all humans; those who are obedient to God's laws may become joint heirs with Christ in God's kingdom.	Mormons believe theirs is the true church of Jesus Christ, restored by God through Joseph Smith, Official name: The Church of Jesus Christ of Latter-day Saints.	Latter-day Saints (Mormons)
Relatively simple, formal liturgy with emphasis on the sermon.	Generally conservative in personal and social ethics, doctrine of "2 kingdoms" (worldly and holy) supports conservatism in secular affairs.	Salvation by grace alone through faith; Lutheranism has made major contributions to Protestant theology.	Though still somewhat divided along ethnic lines (German, Swedish, etc.), many divisions are between fundamentalists and liberals.	Lutherans
Worship style varies widely by denomination, local church, geography.	Originally partial and perfectionist; always strong social action elements.	No distinctive theological development; 25 Articles abridged from Church of England's 39, not binding.	In 1968, The United Methodist Church was formed by the union of The Methodist Church and The Evangelical United Brethren Church.	Methodists
[Extreme liturgy, usually to the iconoclastic; though extremely traditional, the liturgy is the essence of Orthodoxy; veneration of icons.]	Tolerant; little stress on social action; doctrine, ceremonial permitted in some cases; bishops are celibate; priests need not be.	Emphasis on Christ's resurrection, rather than crucifixion; the Holy Spirit proceeds from God the Father only.	Orthodox Church in America, originally under Patriarch of Moscow, was granted autonomy in 1970; Greek Orthodox do not recognize this autonomy.	Orthodox
Loosely structured service with rousing hymns and sermons, culminating in spirit baptism.	Usually emphasis on perfectionism, with varying degrees of tolerance.	Simple southwest beliefs, usually Protestant, with emphasis on the immediate presence of God in the Holy Spirit.	Once confined to lower-class "holy rollers," Pentecostalism now appears in mainline churches and has established middle-class congregations.	Pentecostal
A simple, solemn service in which the sermon is central.	Traditionally, a tendency toward strictness, with firm church- and self-discipline; otherwise tolerant.	Emphasizes the sovereignty and justice of God; no longer dogmatic.	Although traces of belief in predestination (that God has foreordained salvation for the "elect") remain, this idea is no longer a central element in Presbyterianism.	Presbyterians
Traditionally elaborate ritual centered on the Mass; also rosary, adoration, novenas, etc.	Traditionally strict, but increasingly tolerant in practice; divorce and remarriage not accepted, but annulments sometimes granted; celibate clergy, except in Eastern rite.	Highly elaborated, based on creeds gained through grace; dogmatic; special veneration of Mary, the mother of Jesus.	Relatively rapid change followed Vatican Council II. Mass now in vernacular; more stress on social action, tolerance, ecumenism.	Roman Catholics
Usually simple services with emphasis on the sermon.	Tolerant; some social action emphasis.	[Standard Protestant. "Statement of Faith" (1958) is not binding.]	The 2 main churches in the 1957 union represented earlier unions with small groups of almost every Protestant denomination.	United Church of Christ

See larger view on next page…

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Major Christian Denominations:

Brackets indicate some features that tend to

Denomination	Origins	Organization	Authority	Special rites
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Latter-day Saints (Mormons)	In a vision of the Father and the Son reported by Joseph Smith (1820s) in NY, Smith also reported receiving new scripture on golden tablets: The Book of Mormon.	Theocratic; 1st Presidency (church president, 2 counselors), 12 Apostles preside over international church. Local congregations headed by lay priesthood leaders.	Revelation to living prophet (church president). The Bible, Book of Mormon, and other revelations to Smith and his successors.	Baptism, at age 8; laying on of hands (which confers the gift of the Holy Ghost); Lord's Supper; temple rites: baptism for the dead, marriage for eternity, others.
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Methodists	Rev. John Wesley began movement in 1739, within Church of England; first U.S. denomination, Baltimore (1784).	Conference and superintendent system; [in United Methodist Church, general superintendents are bishops—not a priestly order; only an office—who are elected for life.]	Scripture as interpreted by tradition, reason, and experience.	Baptism of infants or adults; Lord's Supper commanded; other rites include marriage, ordination, solemnization of personal commitments.
Orthodox	Developed in original Christian proselytizing; broke with Rome in 1054, after centuries of doctrinal disputes and diverging traditions.	Synods of bishops in autonomous, usually national, churches elect a patriarch, archbishop, or metropolitan; these men, as a group, are the heads of the church.	Scripture, tradition, and the first 7 church councils up to Nicaea II in 787; bishops in council have authority in doctrine and policy.	Seven sacraments: infant baptism and anointing, Eucharist, ordination, penance, marriage, and anointing of the sick.
Pentecostal	In Topeka, KS (1901) and Los Angeles (1906), in reaction to perceived loss of evangelical fervor among Methodists and others.	Originally a movement, not a formal organization. Pentecostalism now has a variety of organized forms and continues also as a movement.	Scripture; individual charismatic leaders, the teachings of the Holy Spirit.	[Spirit baptism, especially as shown in "speaking in tongues"; healing and sometimes exorcism;] adult baptism; Lord's Supper.
Presbyterians	In 16th-cent. Calvinist reformation; differed with Lutherans over sacraments, church government; John Knox founded Scotch Presbyterian church about 1560.	[Highly structured representational system of ministers and lay persons (presbyters) in local, regional, and national bodies (synods).]	Scripture.	Infant baptism; Lord's Supper; bread and wine symbolize Christ's spiritual presence.
Roman Catholics	Traditionally, founded by Jesus who named St. Peter the 1st vicar; developed in early Christian proselytizing, especially after the conversion of Imperial Rome in the 4th cent.	[Hierarchy with supreme power vested in pope elected by cardinals;] councils of bishops active on matters of doctrine and policy.	[The pope, when speaking for the whole church in matters of faith and morals, and tradition (which is expressed in church councils and in part contained in Scripture).]	Mass; 7 sacraments: baptism, reconciliation, Eucharist, confirmation, marriage, ordination, and anointing of the sick (unction).
United Church of Christ	[By ecumenical union, in 1957, of Congregationalists and Evangelical & Reformed, representing both Calvinist and Lutheran traditions.]	Congregational; a General Synod, representative of all congregations, sets general policy.	Scripture.	Infant baptism; Lord's Supper.

How Do They Differ?

distinguish a denomination sharply from others.

Practice	Ethics	Doctrine	Other	Denomination
Worship style varies from staid to evangelistic; extensive missionary activity.	Usually opposed to alcohol and tobacco; some tendency toward a perfectionist ethical standard.	[No creed; true church is of believers only; who are all equal.]	Believing no authority can stand between the believer and God, the Baptists are strong supporters of church and state separation.	**Baptists**
Tries to avoid any rite not considered part of the 1st-century church; some congregations may reject instrumental music.	Some tendency toward perfectionism; increasing interest in social action programs.	Simple New Testament faith; avoids any elaboration not firmly based on Scripture.	Highly tolerant in doctrinal and religious matters; strongly supportive of scholarly education.	**Church of Christ (Disciples)**
Formal, based on "Book of Common Prayer," updated 1979; services range from austerely simple to highly liturgical.	Tolerant, sometimes permissive; some social action programs.	Scripture; the "historic creeds," which include the Apostles, Nicene, and Athanasian, and the "Book of Common Prayer"; ranges from Anglo-Catholic to low church, with Calvinist influences.	Strongly ecumenical, holding talks with many branches of Christendom.	**Episcopalians**
Meetings are held in Kingdom Halls and members' homes for study and worship; [extensive door-to-door visitations.]	High moral code; stress on marital fidelity and family values; avoidance of tobacco and blood transfusions.	[God, by his first creation, Christ, will soon destroy all wickedness; 144,000 faithful ones will rule in heaven with Christ over others on a paradise earth.]	Total allegiance proclaimed only to God's kingdom or heavenly government by Christ; main periodical, The Watchtower, is printed in 115 languages.	**Jehovah's Witnesses**
Simple service with prayers, hymns, sermon; private temple ceremonies may be more elaborate.	Temperance; strict moral code; [tithing;] a strong work ethic with communal self-reliance; [strong missionary activity;] family emphasis.	Jesus Christ is the Son of God, the Eternal Father. Jesus' atonement saves all humans; those who are obedient to God's laws may become joint-heirs with Christ in God's kingdom.	Mormons believe theirs is the true church of Jesus Christ, restored by God through Joseph Smith. Official name: The Church of Jesus Christ of Latter-day Saints.	**Latter-day Saints (Mormons)**
Relatively simple, formal liturgy with emphasis on the sermon.	Generally conservative in personal and social ethics; doctrine of "2 kingdoms" (worldly and holy) supports conservatism in secular affairs.	Salvation by grace alone through faith; Lutheranism has made major contributions to Protestant theology.	Though still somewhat divided along ethnic lines (German, Swedish, etc.), main divisions are between fundamentalists and liberals.	**Lutherans**
Worship style varies widely by denomination, local church, geography.	Originally pietist and perfectionist; always strong social activist elements.	No distinctive theological development; 25 Articles abridged from Church of England's 39, not binding.	In 1968, The United Methodist Church was formed by the union of The Methodist Church and The Evangelical United Brethren Church.	**Methodists**
[Elaborate liturgy, usually in the vernacular, though extremely traditional; the liturgy is the essence of Orthodoxy; veneration of icons.]	Tolerant; little stress on social action; divorce, remarriage permitted in some cases; bishops are celibate; priests need not be.	Emphasis on Christ's resurrection, rather than crucifixion; the Holy Spirit proceeds from God the Father only.	Orthodox Church in America originally under Patriarch of Moscow, was granted autonomy in 1970; Greek Orthodox do not recognize this autonomy.	**Orthodox**
Loosely structured service with rousing hymns and sermons, culminating in spirit baptism.	Usually, emphasis on perfectionism, with varying degrees of tolerance.	Simple traditional beliefs, usually Protestant, with emphasis on the immediate presence of God in the Holy Spirit.	Once confined to lower-class "holy rollers," Pentecostalism now appears in mainline churches and has established middle-class congregations.	**Pentecostal**
A simple, sober service in which the sermon is central.	Traditionally, a tendency toward strictness, with firm church- and self-discipline; otherwise tolerant.	Emphasizes the sovereignty and justice of God; no longer dogmatic.	Although traces of belief in predestination (that God has foreordained salvation for the "elect") remain, this idea is no longer a central element in Presbyterianism.	**Presbyterians**
Relatively elaborate ritual centered on the Mass; also rosary recitation, novenas, etc.	Traditionally strict, but increasingly tolerant in practice; divorce and remarriage not accepted, but annulments sometimes granted; celibate clergy, except in Eastern rite.	Highly elaborated; salvation by merit gained through grace; dogmatic; special veneration of Mary, the mother of Jesus.	Relatively rapid change followed Vatican Council II; Mass now in vernacular; more stress on social action, tolerance, ecumenism.	**Roman Catholics**
Usually simple services with emphasis on the sermon.	Tolerant; some social action emphasis.	Standard Protestant; "Statement of Faith" (1959) is not binding.	The 2 main churches in the 1957 union represented earlier unions with small groups of almost every Protestant denomination.	**United Church of Christ**

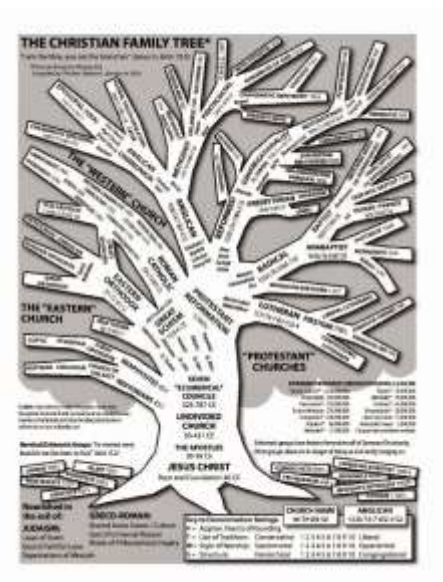
Christianity in 2 Hours or Less (Anglican Perspective)

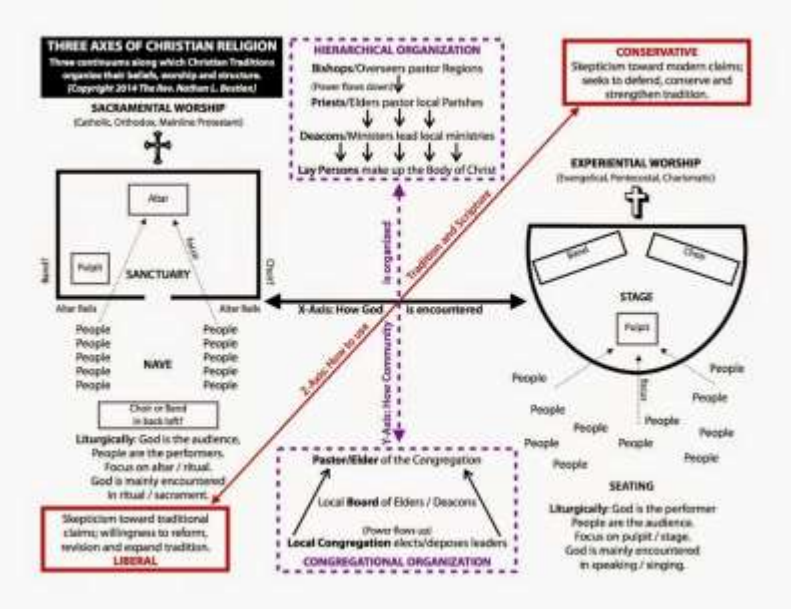
http://natebostian.blogspot.com/2014/12/christianity-in-two-hours-or-less.html

https://drive.google.com/file/d/0B9uX1KQ33IUuWEhiMUtaYXBPOGs/view?usp=sharing [PDF]

Excerpt:

This information packet [both the web page, with images, text and vidos, and the downloadable PDF packet] is not aimed at a comprehensive understanding of different Christian beliefs or history. Rather it is aimed at giving students a basic set of categories and vocabulary to make sense of the situation when they encounter a Christian or a Church different from their own tradition. For instance, many of my [Anglican] students will be exposed to Catholic worship or Charismatic worship at some point, and I want them to have enough information to orient themselves when they do.





Videos included (to go with charts and terminology):

Comparison of Catholic and Orthodox Liturgical Practices
https://www.youtube.com/watch?v=dApWNfJgGC4

Botafumeiro
https://www.youtube.com/watch?v=2QFd_55El1I

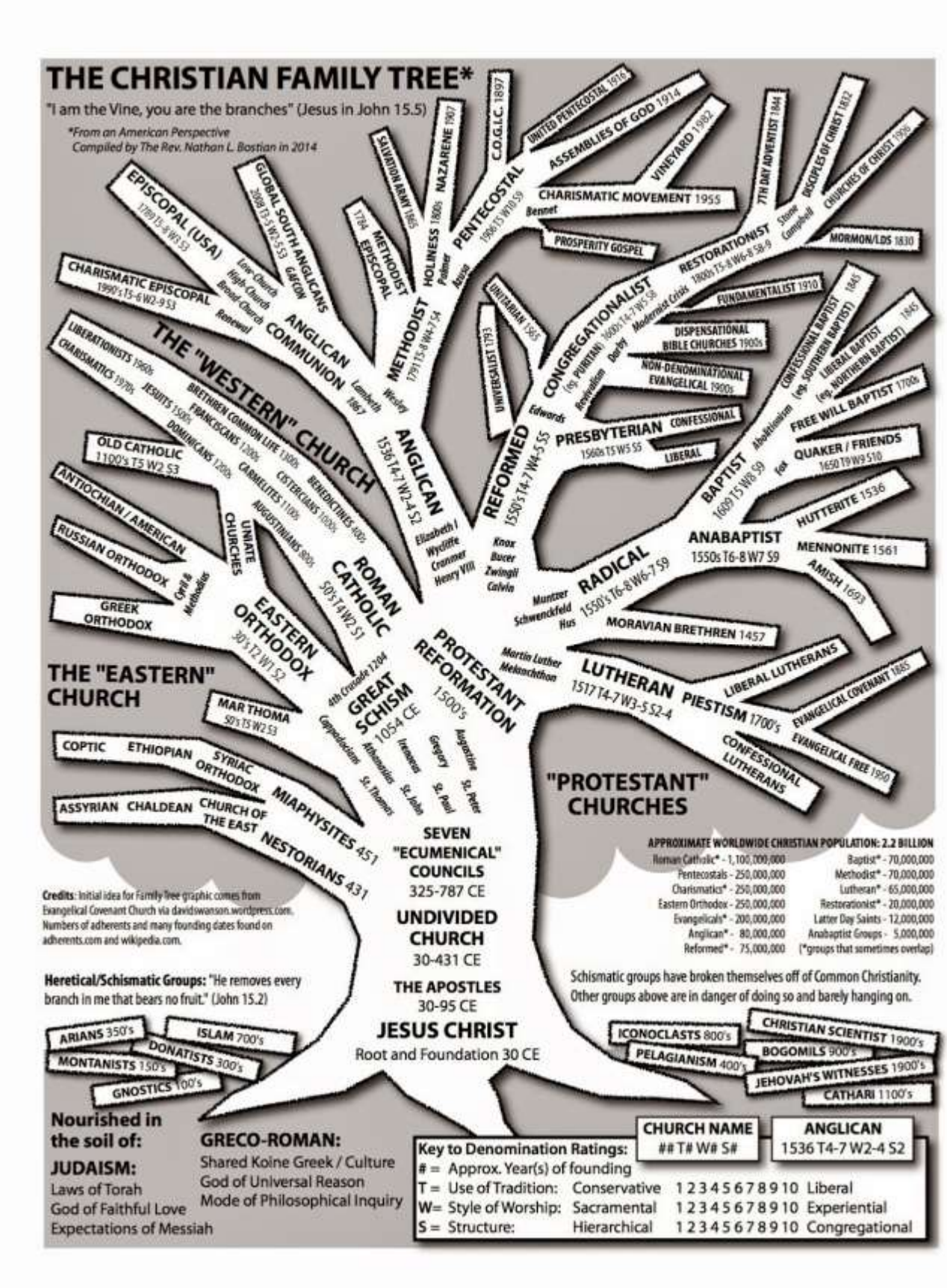
Luther and the Protestant Reformation: Crash Course World History #218
https://www.youtube.com/watch?v=1o8oIELbNxE

Billy Graham - Is your heart right?
https://www.youtube.com/watch?v=dKHL3UttNeA

Speaking in Tongues Medical Study proves Holy Spirit praying
https://www.youtube.com/watch?v=vsDYBSQWdoo

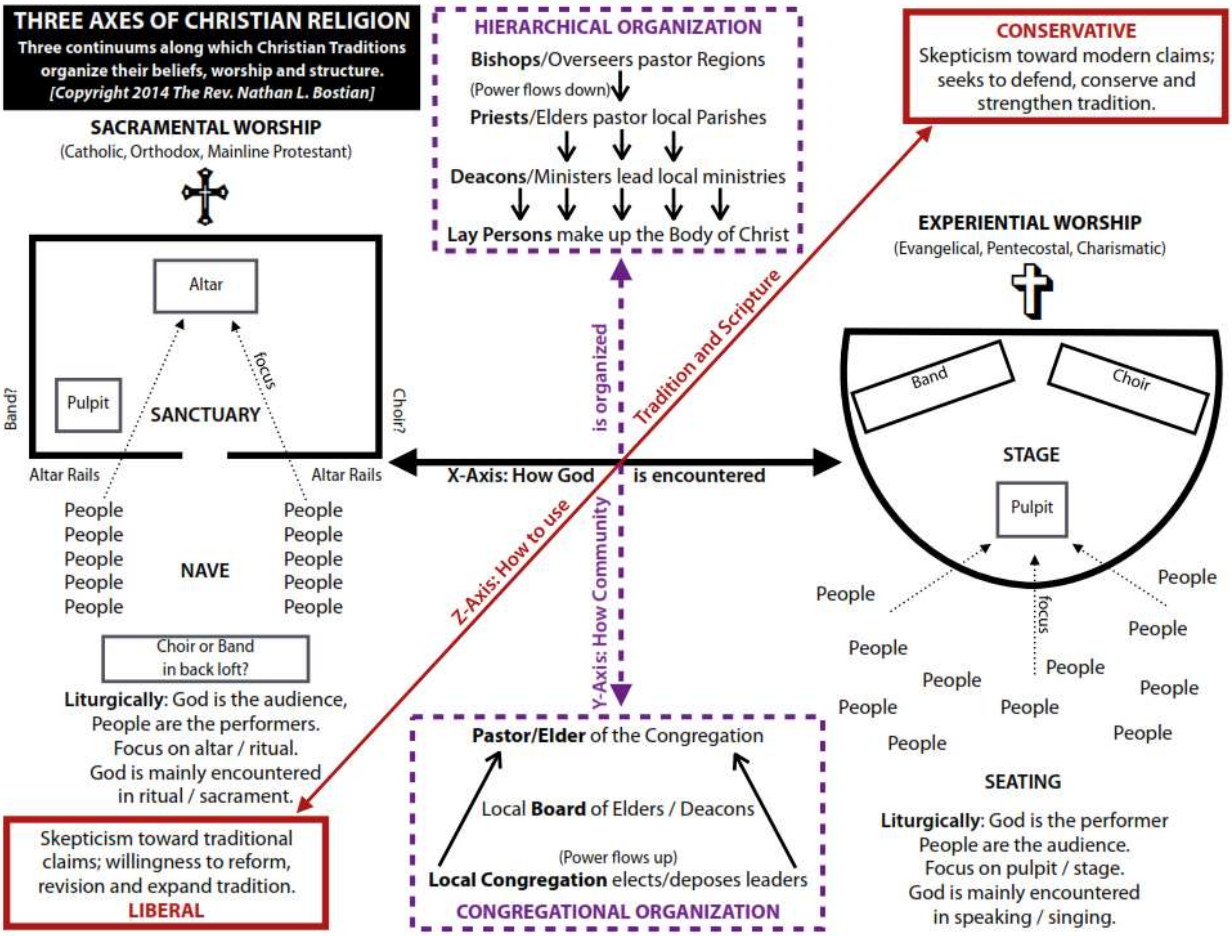
Christianity from Judaism to Constantine: Crash Course World History #11
https://www.youtube.com/watch?v=TG55ErfdaeY

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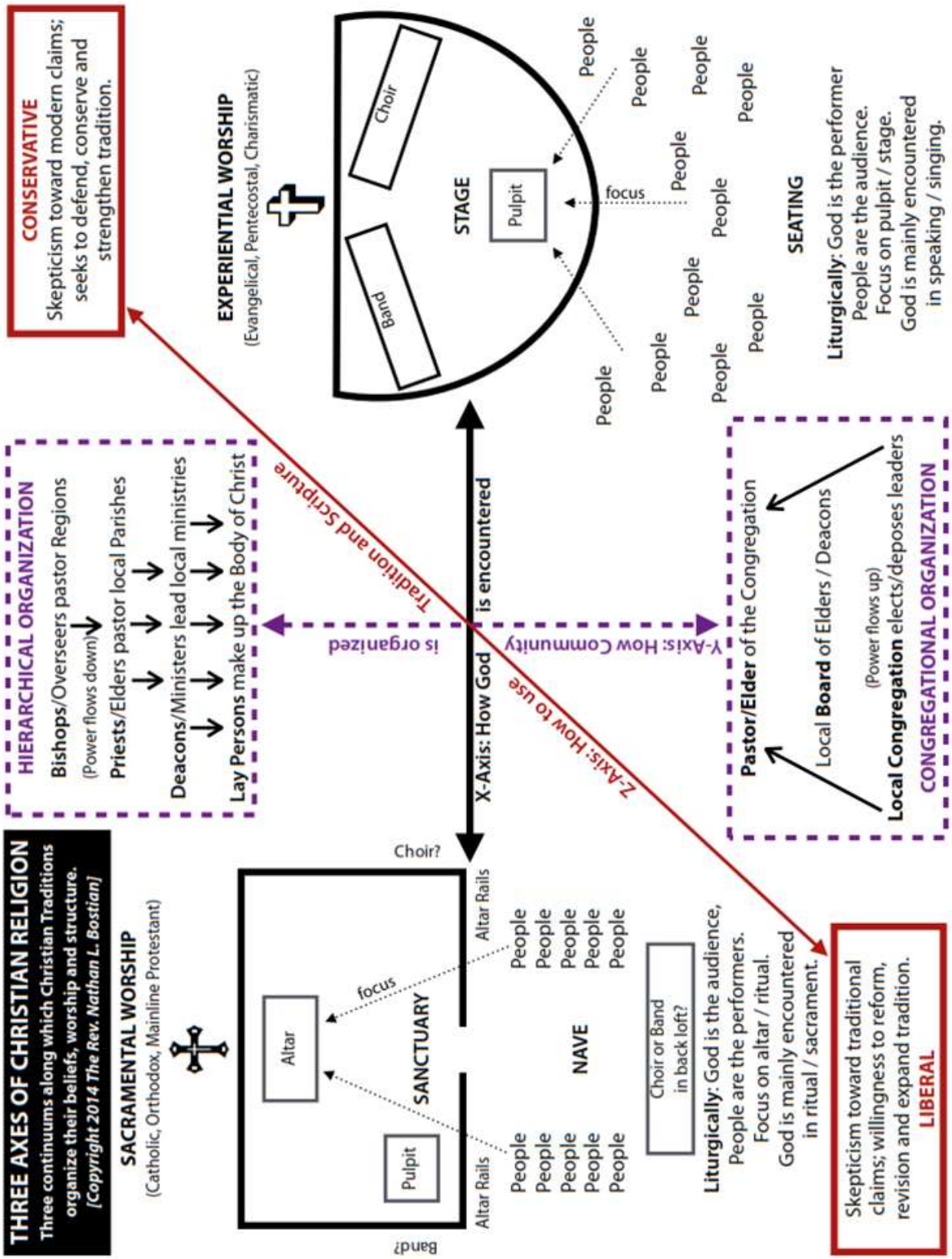
Three Axes of Christian Religion (note: "Axes" is plural for "Axis)



(See below for [Common Christian Terminology] related to above chart)

See larger view on next page…

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COMMON CHRISTIAN TERMINOLOGY

1. THREE AXES TO UNDERSTAND CHRISTIAN TRADITIONS: One way to understand Christian traditions is by looking at where they fall on three axes of: **(i)** How they use Scripture and Tradition in building their beliefs (more conservative or liberal?); **(ii)** How they worship (more sacramental or experiential?); and **(iii)** How they structure their community (more hierarchical or congregational?)

1a. CONSERVATIVE - A broad movement across Christian traditions that is skeptical toward modern claims and change. They seek to defend, conserve and strengthen tradition. A group may be conservative in one area (such as doctrine), while being liberal in another (such as worship).

1b. LIBERAL - A broad movement across Christian traditions that is skeptical of traditional, conservative and exclusivist interpretations of Christianity. It stresses the "broad" commonalities across traditions, and seeks to integrate faith with reason and science.

1c. SACRAMENTAL - A form of Christian spirituality in which God's presence is primarily mediated by certain rituals, especially the sacrament of the Mass or Eucharist. Sacraments are "outward and visible signs of God's inward and spiritual grace" working through our rituals. Worship is focused on the altar and God is the audience while the people are the performers of the liturgy.

1d. EXPERIENTIAL - A form of Christian worship in which God's presence is primarily mediated by human experience, especially by encountering God's Word in preaching, singing and prayer. Worship is focused on the preacher and musicians, God is the performer, and people are the audience.

1e. HIERARCHICAL - A Church structure in which power flows from the top leadership down. Typically, there is a well-organized system of leadership with the "three fold" ministry of regional bishops/overseers, local priests/pastors, who are helped by deacons/ministers.

1f. CONGREGATIONAL - A Church structure in which power flows up from the people. Typically, local congregations elect or depose their leadership, and leaders only serve at the pleasure of the people.

2. EASTERN ORTHODOXY - A Church Tradition rooted in the first New Testament Churches around the near East and Greece. They tend to be extremely conservative. Their worship is highly sacramental with layers of icons, vestments, candles and incense. Their structure is also extremely hierarchical, with national churches led by archbishops that are called Patriarchs or Metropolitans.

2a. LITURGY - Comes from a Greek word for "work of the people". It refers to how the work of the people is organized in worship. Every Christian group has this either written down or implicitly, because every group has organized patterns for their worship.

2b. ECUMENICAL COUNCILS - Worldwide meetings of bishops from 325-787 which defined boundaries about who God and Christ are, and how we approach God. God is Trinity: Three persons in one Being. Christ is Divine and Human united in one Person. Icons and sacraments are used to approach God. Nestorians and Miaphysites disagreed with exact wording, while agreeing on substance.

3. ROMAN CATHOLIC - A Church Tradition rooted in the Church planted by Peter and Paul. They are relatively conservative, with very sacramental worship focused on the Mass (and six other sacraments). They are the most hierarchical Church with all power flowing from the Bishop of Rome.

3a. POPE - This is the bishop of the Church of Rome. While many traditions such as Orthodoxy and Anglicanism accept him as the rightful Bishop of Rome, Catholics say that he is the chief pastor of the entire Church across with whole world, and "infallible" when he officially defines doctrines.

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3b. APOSTOLIC SUCCESSION - The hierarchical idea that, in order for a bishop to be legitimate, he must be in the line of an historic succession of ordinations that stretches back to the Apostles and Christ.

3c. MASS - This is the Roman Catholic name for the sacrament of Eucharist or Holy Communion. It is the principal act of worship in Orthodoxy, Catholicism, Anglicanism and Lutheranism.

3d. ADORATION - This is a Roman Catholic meditative and worship practice in which the worshipper spends time viewing and praying in the presence of the consecrated bread of Eucharist. The presence of Christ in the sacrament is supposed to be a tangible way to draw closer to God.

4. MAINLINE - This refers to the older, established denominations that largely came over from Europe. This usually refers to Protestant denominations such as Episcopalians, Lutherans, and Presbyterians, but can include Catholics as well. They trend more liberal on belief systems.

4a. ANGLICANISM - A worldwide tradition rooted in the Church of England, but including national churches such as the Episcopal Church, united around "Common Prayer" using liturgies from a Book of Common Prayer. They are usually conservative in keeping the Creeds, hierarchy, apostolic succession, and sacramental worship, while often liberal in gender roles, women's ordination and sexual norms.

4b. REFORMED - A worldwide tradition rooted in the theology of thinkers like John Calvin. Their worship tends to be structured, but not sacramental. They are often led by elders or presbyters. They tend to stress God's sovereign control, our inability to do good, and God's sheer grace in saving us.

4c. ORDINANCES - A view held by many Protestants that rituals are mere symbols which do not share God's presence. Usually only two rituals are "ordered" by Christ: Baptism and the Lord's Supper.

4d. BELIEVER'S BAPTISM - A view of many congregationalist protestants rejecting baptism of young children. In this, baptism must be part of a conscious adult choice to have faith in Christ.

4e. FUNDAMENTALISM - A very conservative movement that rejects Liberalism and much of Modern culture. It stresses what it views as traditional elements of religion, especially: Biblical inerrancy, Virgin Birth, Literal resurrection, Christ's immanent return, and traditional sexual, gender and racial norms.

5. EVANGELICAL - A broad movement across Protestantism that stresses a personal relationship with Jesus as Lord and Savior, an emotional conversion experience, and a conservative view of the Bible.

5a. BORN AGAIN - An Evangelical term that refers to a personally-felt conversion to Christ as Lord and Savior. This happens at a specific time, when we consciously choose to accept Christ.

5b. SINNER'S PRAYER - The prayer someone prays when "born again", which emphasizes personal sinfulness, God's forgiveness through Christ, and acceptance of Jesus as personal Savior and Lord.

5c. DISPENSATIONALISM - A type of Evangelical theology that teaches God works differently in different eras of history. They often deny God does miracles or causes people to speak in tongues in our era. They affirm Christ will return unexpectedly and "rapture" his followers to heaven with him.

5d. NON-DENOMINATIONAL - A version of Evangelical Christianity (and many charismatic groups) in which the local congregation refuses to join membership with a larger, established denomination.

6. PENTECOSTALISM - This is a movement that started in 1906 in Azusa CA. It is characterized by miracles, prophecy, and glossolalia. They insist that glossolalia is THE evidence that someone has been "baptized in the Spirit", and as a result were often kicked out to form new denominations.

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6a. CHARISMATIC - This is a movement within Christianity that started in the 1955 with an Episcopal priest, Fr. Dennis Bennett. It is similar to Pentecostals, but does not insist that everyone has the gift of glossolalia. Mostly, these people stayed in their own denominations.

6b. SPIRITUAL GIFTS - Empowerments given by the Holy Spirit so that followers of Jesus may live like Jesus did and do ministry like Jesus did. Includes "miraculous" gifts and natural "talents".

6c. BAPTISM IN THE HOLY GHOST - A pentecostal/charismatic term for the first time someone is "filled" with the Holy Spirit. It is a person's "immersion" into the life and experience of the Spirit.

6d. FILLED WITH THE SPIRIT - A pentecostal/charismatic term for the experience of being overwhelmed with, and controlled by, the Holy Spirit. As the Spirit is "released" through a person, they manifest positive experiences (such as joy and peace) and spiritual gifts.

6e. GLOSSOLALIA - This Greek word means "to speak in tongues". It refers to the Spiritual gift given to early Christians which enabled them to speak human languages they did not know, or to be able to speak in "heavenly" languages.

6f. SLAIN IN THE SPIRIT - A pentecostal/charismatic term for the overpowering of the Spirit's presence, in which someone falls down or even passes out because of the experience.

6g. PROSPERITY GOSPEL - A charismatic movement that stresses how God not only wants to heal our body and spirit, but also give us riches and power too. Usually we must plant a "seed" of money given to preachers (said to represent God) in order to reap a harvest of wealth. Often taught by TV preachers.

Christianity in 2 Hours or Less **(Anglican Perspective) continues…**

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Mainly for students and/or parishioners who are familiar with Mainline sacramental worship, but may not be familiar with Orthodoxy, Catholicism, Evangelicalism, Pentecostals or Charismatics…

Crash Course on Christian History (12m)
https://www.youtube.com/watch?v=TG55ErfdaeY

Orthodox Vespers Service
https://www.youtube.com/watch?v=EYDV7a0yzUg

Orthodox Divine Liturgy Gospel Procession
https://www.youtube.com/watch?v=Q7WMuf9xaoA

Comparison of Catholic and Orthodox Liturgical Practices
https://www.youtube.com/watch?v=dApWNfJgGC4

Pope Benedict celebrates Mass in St. Peter's Basilica
https://www.youtube.com/watch?v=Gazna4HcU18

The Botafumeiro at the Cathedral of Santiago de Compostela
https://www.youtube.com/watch?v=2QFd_55El1I

Crash Course on the Reformation (15m)
https://www.youtube.com/watch?v=1o8oIELbNxE

Billy Graham preaches 1957 New York City Crusade (start at 11:30)
https://www.youtube.com/watch?v=5oeMUf7R6Z8

MLK Jr. "I have a dream" 1963 (start at 12:00)
https://www.youtube.com/watch?v=smEqnnklfYs

Hillsong United leading worship
https://www.youtube.com/watch?v=HcnfT4arZtI

Billy Graham Altar Call
https://www.youtube.com/watch?v=dKHL3UttNeA

TD Jakes Altar Call at Potter's House
https://www.youtube.com/watch?v=d_owBQjCg0U

ABC Report on Tongues: Interviews (8m)
https://www.youtube.com/watch?v=s9Ep0WHAsIY

ABC Report on Tongues: Research (8m)
https://www.youtube.com/watch?v=NZbQBajYnEc

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Benny Hinn: Slain in the Spirit / Healing
https://www.youtube.com/watch?v=MLHShyZrOKE

Robert Tilton on Prosperity (and a funny rant)
https://www.youtube.com/watch?v=XVjSui1Kuck

Joel Osteen: "Take Control Of Your Happiness"
https://www.youtube.com/watch?v=czskiZDiuc8

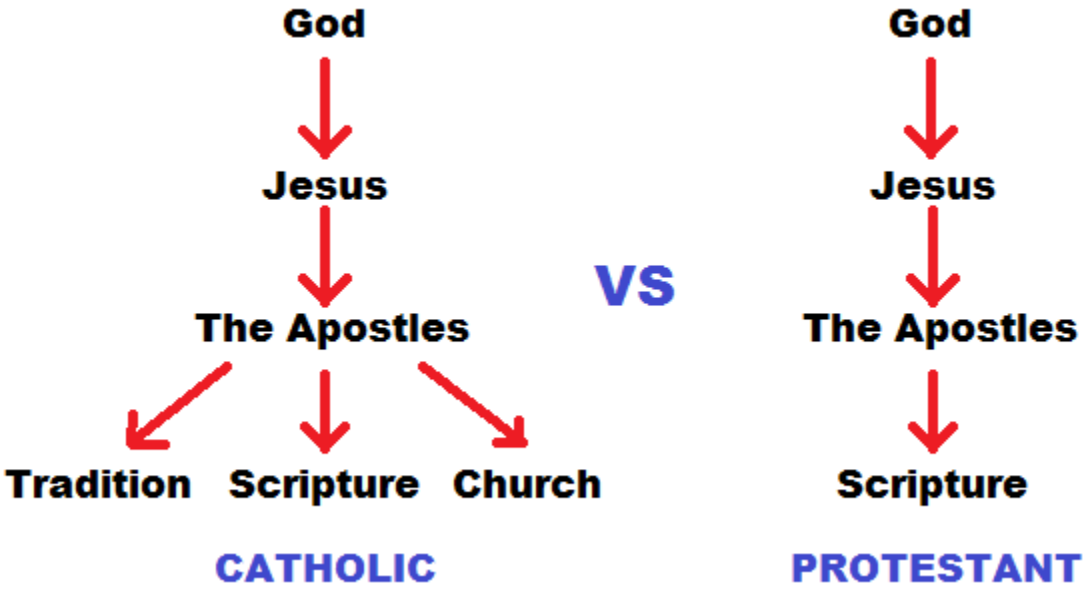
Joel Olsteen "Step out of the boat" (poor video/audio quality)
https://www.youtube.com/watch?v=Uc0z-kSjKPQ

END: Christianity in 2 Hours or Less

Return to: **Denominations / Branches of Christianity**

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Church Religious Authority: Catholic vs Protestant



***See also my other separate reference resources*:**

Christian Scholarship: Biblical – Theological – Philosophical

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

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Denomination Expressions Compared

DIFFERENT SYSTEMS OF THEOLOGY
"I am on Paul, I of Apollos, I of Cephas, and I of Christ"

http://www.apttoteach.org/Theology/Introduction/pdf/103_Different_expressions.pdf [PDF]

Protestant vs Catholic Doctrinal Positions

Area	*Issue*	*Protestant position*	*Catholic Position*
Scripture	Sufficiency	Scripture alone	church tradition plus Scripture
	Apocrypha	rejected	accepted
Man	Original sin	total depravity and guilt inherited from Adam	corruption and predisposition to evil inherited from Adam
	Human will	in bondage to sin	free to do spiritual good
Salvation	Predestination	rooted in God's decrees	rooted in God's foreknowledge
	Atonement	Christ's death a substitutionary penal sacrifice	Christ's death the merit for blessings of salvation – blessings passed on to sinners through sacraments
	Grace of God	common grace given to all; saving grace given to elect	prevenient grace, given at baptism, enabling one to believe; efficacious grace cooperating with the will, enabling one to obey
	Good works	produced by the grace of God, unworthy of merit of any kind	meritorious
Salvation	Regeneration	work of the Holy Spirit in the elect	grace infused at baptism
	Justification	objective, final, judicial act of God	forgiveness of sins received at baptism, may be lost by committing mortal sin, regained by penance
The church	Church and Salvation	distinction between visible and invisible church	outside the (visible) church there is no salvation
	Sacraments	means of grace only as received by faith	convey justifying and sanctifying grace
	Priesthood	all believers priests	mediators between God and man
	Transubstant-iation	rejected	affirmed
After life	Purgatory	denied	affirmed

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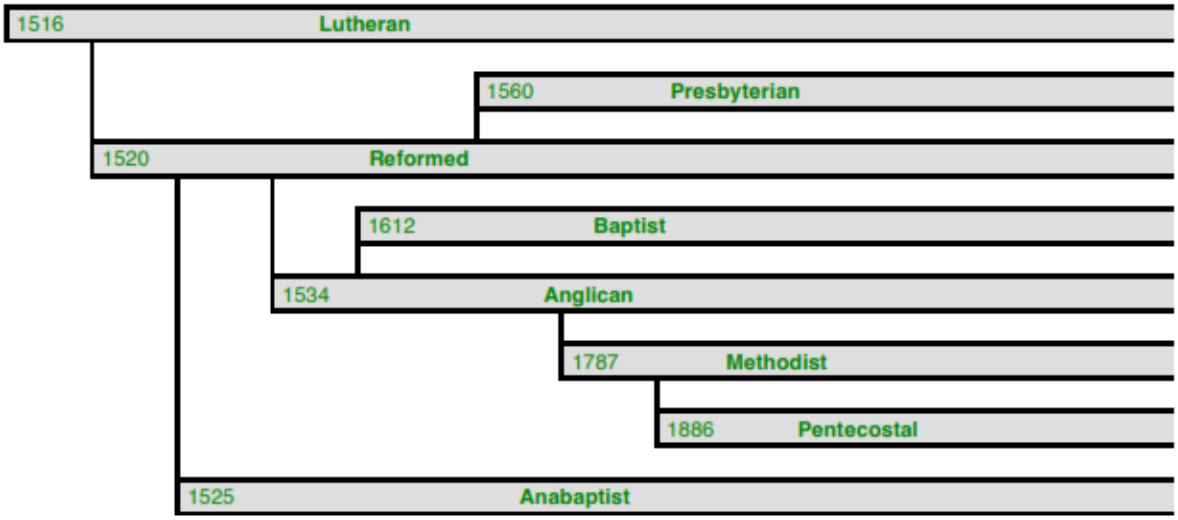
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Lutherans vs Reformed Protestants Differences

Issue	*Lutheran position*	*Reformed position*
Order of decrees	calling, illumination, conversion, regeneration, justification, sanctification, glorification	election, predestination, union with Christ, calling, regeneration, faith, repentance, justification, sanctification, glorification
Grace of God	grace received through baptism or preaching, enabling one to avoid resisting the regeneration grace of God	irresistible
Repentance	leads to faith	flows from faith
Baptism	works regeneration, removing guilt and power of sin	Incorporation into the Covenant of Grace
Lord's supper	Christ present in the sacraments objectively	Sign and seal of the Covenant of Grace to believers; Christ present by faith
Church and state	state church to tutor in the faith the rulers who support Protestantism	holy commonwealth, in which church and state, both Christian, perform their separate functions
Regulative principle	whatever is not forbidden in Scripture is permissible	whatever is not commanded in Scripture is forbidden

This material is modified from Robert C. Walton's Chronological and Background Charts of Church History published by Zondervan



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Those theologies that have a strong emphasis upon

What God has done FOR us.

1. Natural Theology (Deism)

Natural theology is the attempt to attain an understanding of God and his relationship to the universe by means of rational reflection, without appealing to special revelation such as the self-revelation of God in Christ and in Scripture.

2. Lutheran Theology

Lutheran Theology builds around the three fundamental doctrines of *sola scriptura* (Scripture alone), *sola gratia* (grace alone), and *sola fide* (faith alone).

3. Reformed Theology (Presbyterian)

Reformed theology builds around the central theme of the sovereignty of God. The whole of reality falls under the supreme rule of God.

4. Fundamentalist Theology (Many ultra conservative denominations and independent congregations)

(religiousmovements.lib.virginia.edu/nrms/fund.html)

Fundamentalist theology is evangelical theology with an attitude.

5. Evangelical Theology (Most conservative denominations)

Evangelical theology embraces the major tenants of the reformed faith as expressed in the following characteristics:

a. It looks to the Bible as the supreme norm of truth for Christian belief and practice - the biblical message enshrined in its narratives and its interpretations of those narratives.

b. It holds a supernatural world-view that is centered in a transcendent, personal God who interacts with, and intervenes in, creation.

c. It focuses on the forgiving and transforming grace of God through Jesus Christ in the experience called conversion as the center of authentic Christian experience.

d. It believes that the primary task of Christian theology is to serve the church's mission of bringing God's grace to the whole world through proclamation and service.

See also: **Deism**, **Lutheran Theology**, **Reformed Theology**

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Those theologies that have a strong emphasis upon

What God has done IN us.

1. Anabaptist Theology (Baptist)

Anabaptists did not stress systematic theological studies. Rather, doctrine was forged as it applied to life. Anabaptists were characterized by missionary zeal, separation of life, and an emphasis on ecclesiology.

2. Arminian Theology (Methodist)

Arminian theology is concerned to preserve the justice (fairness) of God. How could a just God hold individuals responsible for obedience to commands they are powerless to obey. Arminian Theology emphasizes divine foreknowledge, human responsibility and free will, and universal (common) enabling grace.

3. Wesleyan Theology (Methodist)

Wesleyan theology is essentially Arminian but has a stronger sense of the reality of sin and of dependence on divine grace.

4. Pentecostal Theology (many denominations)

Pentecostal theology is usually Arminian in its leaning with a strong emphasis on a "second blessing" or experience with the Holy Spirit that gives the Christian power to minister in the supernatural and a love for emotional praise and worship.

5. Existential Theology (Elements in many mainline denominations)

Existential theologians claim that we have to "demythologize" Scripture. "To demythologize Scripture is to reject not Scripture or the Christian message, but the world-view of a past epoch." That means to explain everything supernatural as myth. The important part of Christian faith consequently becomes a subjective experience, rather than an objective truth) see Salvation). The Bible, when demythologized, does not talk about God, but about man.

6. Neo-orthodox Theology (Conservative wing of many mainline denominations)

Neo-orthodoxy is more a hermeneutic than it is a complete systematic theology. It reacted against late-nineteenth-century liberalism and strove to retain the essence of Reformation theology while still adapting to contemporary issues. It is a theology of encounter between God and man.

See also: Arminianism, Existential Theology, Neo-Orthodox Theology

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Those theologies that have a strong emphasis upon

What God has done THROUGH us.

1. Traditional Roman Catholic Theology

Theology is constantly evolving in its understanding of the Christian faith. The Ignatian principle of accommodation and J.H. Newman's principle of development reflect the changing nature of Roman Catholic theology. Catholicism's trait of change is due mainly to the authoritative position given to church teaching.

2. Liberal Theology (Elements in many mainline denominations)

Liberal theologians seek to articulate Christianity in terms of contemporary culture and thinking. They attempt to maintain the essence of Christianity in modern terms and images.

3. Liberation Theology (Politically activistic liberalism in many mainline seminaries)

Theology is not seen as a system of dogmas but rather as a way to initiate social change. This view has been called the "liberation of theology" (H. Segundo). This theology grew out of Vatican II and the liberal theologians' attempts to wrestle with social, political, and economic inequities in the face of a Christianity no longer based on a biblical world view. Much of the setting for liberation theology has been Latin America, and this theology has become an answer to the political oppression of the poor. The proponents often have different views; there is really no "unified" liberation theology. Rather, it is a number of closely related "alternatives" springing from common roots. Rather than a classical theology concerned with such theological matters as the nature of God, man, or the future, liberation theology is concerned with this world and how changes may occur through political action. In Latin America, especially, Roman Catholic theologians have sought to combine Christianity and Marxism.

4. Black Theology (Some African American churches)

Black theology is a form of liberation theology that has its center in the theme of oppression of blacks by whites. It came out of the "need for black people to define the scope and meaning of black existence in a white racist society" (Cone). It emerged in the last two decades in the wave of liberation movements as an expression of black consciousness and seems to speak to the issues that blacks must contend with on a daily basis.

5. Contemporary Feminist Theological Models (Elements in some mainline denominations and seminaries)

1. **Rejectionist** (Post-Christian) Sees the Bible as promoting an oppressive patriarchal structure and rejects it as nonauthoritative. This is sometimes termed "gender feminism."
2. **Loyalist** (Evangelical) Sees no radically oppressive sexism in the biblical record.

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What can we learn from each of these theologies?

1. Roman Catholicism's emphasis on the whole (church) being more than the sum of its parts (individual believers) is a strength.
2. Natural Theology's respect for common sense is its strength.
3. Lutheran's distinction between law and grace is a needed emphasis.
4. Anabaptist's separation of church and state is helpful.
5. Reformed Theology's attention to systematics and objective truth is a strength.
6. Arminian Theology's emphasis on human responsibility is important.
7. Pentecostal Theology's openness to emotional praise and the supernatural manifestation of the Spirit in the present.
8. Weslyan Theology's emphasis on holistic conversion is important.
9. Liberal Theology's openness to all truth is admirable.
10. Existential Theology's emphasis on personal integrity of faith is vital.
11. Neo-orthodox Theology's emphasis on personal subjective encounter with Christ is admirable.
12. Liberation Theology's application of the gospel to social structures is important.
13. Black Theology's attention to the WASP influences on theology is helpful.
14. Feminist Theology's sensitivity to the abusive treatment of women by the church over the years is helpful.
15. Fundamentalist Theology's sensitivity to separation from worldliness and tenacity for the authority of the Bible is its strength.

Additional resources

http://www.docscrewbanks.com/pdf/different-types-of-theology

http://www.docscrewbanks.com/pdf/christian-denominations-chart

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Where Do We Belong?

Where Do We Belong?

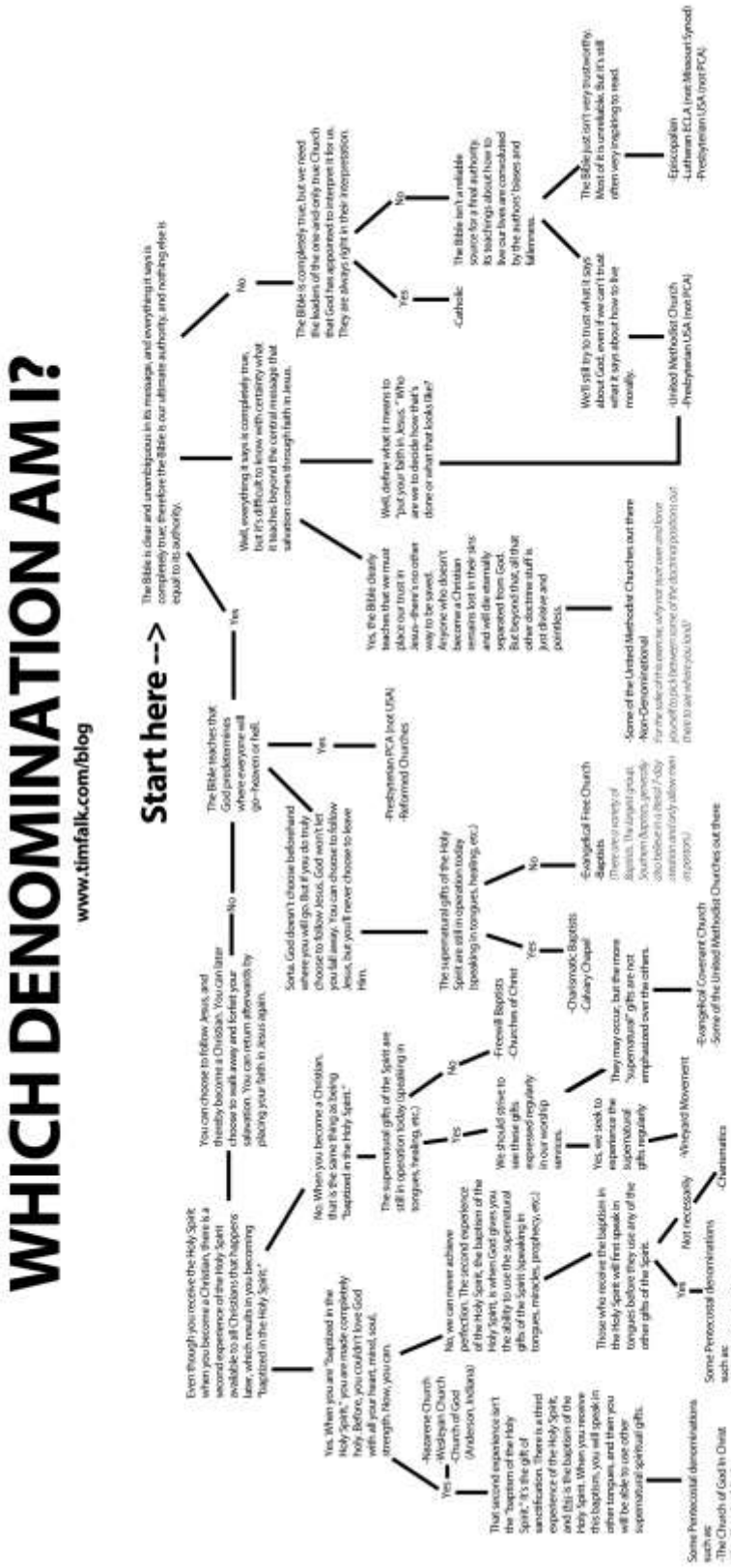
Evangelical • Word-based • Personal Conversion • Human Freedom • Revivalism • Pietism • Personal holiness and Discipline • Church "invisible" • Congregational • Religion of the Heart	**Roman Catholic** • Sacrament-based • Rational Theology • Holy Orders • Unity of Apostolic Teaching • Liturgical • Social Action • Authority through centralization • Church visible and invisible inseparable
Reformed • Word-based • God's Sovereignty • God's Covenants • Personal holiness and Discipline • "Work-Ethic" • "Church invisible" but organized • Elder-based • Community of the Elect	**Eastern Orthodox** • Sacrament Based • Mystical Theology • Holy Orders • Unity of Apostolic Teaching • Liturgical • Social Action • Authority through collegiality (councils, consensus) • Church infallible as body of Christ

----Adapted from "The Disciplined Center" by Scott McLaughlin, and "Classic Christianity" by Thomas Oden.

[Source: http://keywordteam.net/gallery/204075.html]

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Which Denomination Am I?



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Comparison between Orthodoxy, Protestantism and Roman Catholicism

http://www.padfield.com/acrobat/taylor/denominations.pdf [PDF]

Topic	Orthodox	Protestant	Roman Catholic
Apostolic Succession	This is an important part of Orthodox belief and ensures continuity with the church that Christ founded.	With the exception of the Anglicans and some Lutherans, this idea is rejected. Rather it is important to emphasise continuity of teaching with that of the apostles, rather than a direct line of succession.	As in Orthodoxy, this is of vital importance to the church. There is also some degree of mutual recognition of the validity of Orthodox ordinations.
Bible - Composition of	Accept the 39 Old Testament and 27 New Testament books, but also a collection of books not found in the original Hebrew Bible. These are known as *Deuterocanonicals* i.e. a second canon of scripture.	Protestants reject the deuterocanonicals as not being inspired scripture and term them *Apocrypha* (Greek: 'Hidden Things').	Agrees with Orthodoxy as to the validity of these books.
Clergy - Qualification for	Priests and Bishops must be male, but deaconesses are permitted, though the order is dormant. Priests and deacons may marry before ordination but not after. Bishops, on the other hand, must be celibate.	The majority of Protestants do not require celibacy as a condition of election to the clergy. Many churches practice female ordination, including those within the Anglican communion, where the issue of female episcopacy is currently being discussed.	All clergy are required to be male. Priests and Bishops must also be celibate, with the exception of Eastern Rite Catholics and Anglican married clergy who subsequently convert to Catholicism. These groups are allowed to have married priests.
Eucharist - Significance of	Commonly termed the 'Mystic Supper' or 'Divine Liturgy' - This makes present Christ's sacrifice and therefore forgiveness of sins is obtained through it. It is also an encounter with the Risen Christ.	The Eucharist, like Baptism is only a symbol of grace. The sacrificial nature of the Eucharist is also rejected.	The position is similar to the Orthodox. The Eucharist is also known as the 'Holy sacrifice of the Mass'.
Eucharist - Presence of Christ in	During the Eucharist, the Priest calls down the Holy Spirit (in Greek: *epiklesis*) upon the gifts (the bread and the wine). They then change into the actual body and blood of Christ. The precise way in which this happens is a divine mystery.	The bread and wine, being symbols, do not change substance. There are however, a wide variety of views held within Protestantism on this subject (e.g. some Anglicans accept the Catholic view, whereas Baptists deny it).	As in Orthodoxy, the Priest invokes the Holy Spirit during the Mass. However, the consecration becomes effective through the Priest, who acts in the person of Christ. The gifts change completely into Christ's body and blood and this change is termed 'Transubstantiation' i.e. the outward appearance remains the same, but the substance changes.
Eucharist - Distribution of	The consecrated elements can only be received by members. Orthodox policy is to have communion in both kinds (i.e. both the bread and wine are given to those present).	The elements are usually offered to all Christians who feel able to partake of them. The vast majority of Protestant churches have communion in both kinds.	As with Orthodoxy, only members of the church may receive. In some Catholic Churches, the bread alone is given to the congregation, the Priest receiving the wine. However, it is becoming common for churches to have communion in both kinds.

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Holy Spirit	The third person of the Trinity, proceeding from the Father alone as in the original Nicene Creed. The Father sends the Spirit at the intercession of the Son. The Son is therefore an agent only in the procession of the Spirit.	The Holy Spirit proceeds from both the Father and the Son. The Nicene creed includes the *filioque* (Latin: 'and the son').	Agrees with the Protestant view. Ambrose of Milan (340-397) wrote: 'When the Holy Spirit proceeds from the Father and the Son, He is not separated from the Father, He is not separated from the Son'.
Marriage and Divorce	Marriage is a mystical union between a man and a woman. Divorce is generally only allowed in cases of adultery, though there are exceptions.	Marriage is a contract, but is not unbreakable. Divorce is discouraged, but permitted as evidence of human weakness. Some denominations permit remarriage in church.	Marriage is seen as an unbreakable contract & a type of Christ and the church. Remarriage after divorce is not permitted unless there is some canonical impediment to the marriage. In this situation, an annulment may be granted.
Mary - Assumption and Immaculate conception of	The Assumption is accepted and it is agreed that Mary experienced physical death, but the Immaculate conception is rejected. Orthodox belief is that the guilt of original sin is not transmitted from one generation to the next, thus obviating the need for Mary to be sinless.	Both are denied. The claim that Mary was sinless is rejected - only Christ was sinless.	Both are dogmas of the church. The church has not as yet decided whether Mary actually experienced Physical death. The dogma of the Immaculate Conception states that Mary, was at conception 'preserved immaculate from all stain of original sin' and should not be confused with the virgin birth.
Mary - Position of	Mary is venerated as *Theotokos* (Greek: 'God-bearer'). By this is meant that the son she bore was God in human form. She is first amongst the saints and 'ever-virgin'.	Mary was a holy woman who was chosen to bear the Son of God. Her perpetual virginity and intercession are denied.	The view is similar to the Orthodox church - the title 'Mother of God' being used more commonly than *Theotokos*. This title forms one of the 'Marian Dogmas' of the Church. The others are Mary's perpetual virginity, assumption and immaculate conception.
Pope - Authority of	As the Bishop of Rome, he has a primacy of honour when Orthodox, not of jurisdiction. At present, his primacy is not effective as the papacy needs to be reformed in accordance with Orthodoxy. His authority is thus no greater or lesser than any of his fellow Bishops in the church.	The Pope is the leader of the Catholic church, having no authority to speak for the church as a whole.	The Pope is the 'Vicar of Christ' i.e. the visible head of the church on earth and spiritual successor of St. Peter. He has supreme authority (including that over church councils) within Christendom (The *Power of the keys*).
Pope - Infallibility of	Papal Infallibility is rejected. The Holy Spirit acts to guide the church into truth through (for example) ecumenical councils. This Orthodoxy recognises the first seven ecumenical councils (325-787) as being infallible.	Protestants also reject Papal infallibility. The only source of infallible teaching is that found in the Bible.	The Pope is infallible when, through the Holy Spirit, he defines a doctrine on faith and morals that is to be held by the whole church. This is a dogma and is therefore a required belief within Catholicism.
Purgatory	An intermediate state between earth and heaven is recognised, but cleansing and purification occur in this life, not the next.	Purgatory is rejected - Christ's death on the cross is sufficient to remove the penalty for all our sins.	A state of cleansing and preparation for heaven. Also a state where the punishment due to unremitted venial sins may be expiated.

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Sacraments	There are at least seven Sacraments (known as 'Mysteries' in Orthodoxy): Baptism, Chrismation, Eucharist, Holy Orders, Holy Unction, Marriage (Holy Matrimony) and Penance (Confession). The list is not fixed.	Generally, only two sacraments (also known as *Ordinances*) are recognised: Baptism and the Eucharist (often called 'Holy Communion' or the 'Lord's Supper').	The number of Sacraments is fixed at seven and is the same list as that in Orthodoxy, with the exception of Chrismation, which is generally known as 'Confirmation'.
Sacraments - Effect of	The Mysteries convey grace to those who participate in them worthily.	There is a diverse range of opinions, but many Protestants regard the Sacraments as symbols or reminders of Grace already given.	Agrees with the Orthodox position. The Sacraments are signs that effect that which they signify.
Saints	A special group of holy people, who are venerated. They may act as intercessors between God and Man and may be invoked in prayer.	All Christians are saints, called to imitate Christ. Only Christ may mediate between God and Man.	The position is very similar to Orthodoxy. For sainthood, it is also required that at least two verifiable miracles have occured as a result of the intercession of that person.
Salvation	Salvation is "faith working through love" and should be seen as a life long process. The Ultimate aim of every Orthodox Christian is to obtain *Theosis* or union with God. This is done through living a holy life and seeking to draw closer to God.	Salvation is the free and unmerited gift of God to man. It is obtained by grace through faith in Christ alone. Through Christ's atoning sacrifice, we are rendered acceptable to God and judged righteous (justified) in his sight.	Salvation is by grace, specifically sanctifying grace, which is given initially through Baptismal regeneration and then maintained through the Sacraments, which are 'channels of grace'.
Scripture - Importance of	There is one source of divine revelation: Tradition. Scripture forms the oral part, and the writings of saints, decisions of ecumenical councils etc. are also part of it.	Scripture alone is the only infallible guide and the final authority on matters of Christian faith and practice (One of the foundational principles of Protestantism).	Alongside Sacred Scripture, Sacred Tradition (i.e. teachings handed down from Christ and the apostles to the present) are to be considered sources of divine revelation. Tradition and scripture are interpreted by the *magisterium* or teaching authority of the church.
Worship and Liturgy	The 'Divine Liturgy' is the centre of Orthodox spirituality. Worship is usually in the vernacular, though Greek is also used.	There are a wide variety of worship styles. Examples include the spontaneity of the Pentecostal churches, and the more traditional worship of the Anglican churches in the Catholic tradition.	Worship is centred around the Mass. Following the Vatican II council (1962-5), greater emphasis was placed on worship in the vernacular, though the traditional Latin ('Tridentine') Mass is also used.
Topic	**Orthodox**	**Protestant**	**Roman Catholic**

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A Chart *of* Competing Dogmas

by Shane Rosenthal

Classical Protestant	Catholic	Evangelical	Liberal Protestant	Naturalism
View of God? God is personal (Trinitarian). Immanence and transcendence affirmed (Jer. 23:23). Only faith in Christ gives access to God (Rom 5:1-2)	**View of God?** God is personal (Trinitarian). Transcendence is emphasized such that Christ himself is seen as inaccessible, hence: "To Jesus through Mary"	**View of God?** God is personal (Trinitarian). Strong emphasis on God's immanence, hence a relationship with God as one's best friend is stressed	**View of God?** God is impersonal (often this goes in pantheistic directions). More emphasis is placed on transcendence	**View of God?** God does not exist. Since this world is all there is, nothing transcends. There is only entertainment here and now
How do you know God? God has revealed himself in nature, in history, and the pages of Scripture (General & Special Revelation)	**How do you know God?** Through Scripture & Authoritative Tradition. Medieval mysticism: the sense of the divine / the beatific vision	**How do you know God?** Through my experience and relationship with him. It just works (pragmatism). "I just choose to believe" (fideism)	**How do you know God?** The sense of the divine. Faith as a blind leap. Feeling of absolute dependence. "I know God in community."	**Why don't you believe in God?** Science has settled the question. Faith is an irrational leap. All religion is superstition. Matter is all there is (materialism)
Who is Jesus? Jesus is the Messiah: God in human flesh. He proved his identity by his resurrection from the dead, and will come again	**Who is Jesus?** Similar to the Protestant position. More emphasis placed on his divine transcendence.	**Who is Jesus?** Jesus is God in human flesh. Practical emphasis is on his role as a teacher, helper, therapist, life-coach and friend	**Who was Jesus?** Jesus was an enlightened teacher. He was not divine, but shows us all the way to God	**Who was Jesus?** Jesus, if he existed, was a Gandhi-like teacher who focused on peace, love and sharing our toys. Political messiahs fill a void
Creeds, Dogma, Theology? Facts + meaning = doctrine. Creeds are expressions the church's timeless convictions. We should know what we believe and why we believe it	**Creeds, Dogma, Theology?** Creeds are expressions the church's timeless convictions, but these are equal in authority with Scripture, since the Spirit inspired both	**Creeds, Dogma, Theology?** "I don't want to know *about* god" Knowledge puffs up, we should focus on practical matters. "Deeds not Creeds" / No creed but Christ	**Creeds, Dogma, Theology?** Doctrine divides; service unites. Church creeds are "outdated expressions of the superstition of earlier generations" (Fosdick). Social activism preferred	**Creeds, Dogma, Theology?** Dogma / competing religions keep us from our utopian dream. "Imagine there's no heaven, it's easy if you try. No hell below us above us only sky..."
Heaven & Hell? Heaven & Hell really exist, and history is moving in this direction	**Heaven & Hell?** Heaven & Hell really exist, and history is moving in this direction	**Heaven & Hell?** Heaven & Hell really exist, and history is moving in this direction	**Heaven & Hell?** Heaven and Hell as classically understood do not exist. We should strive to make heaven a reality here on earth	**Heaven & Hell?** This world is all there is. Thus, heaven & hell are states of mind. Hence the phrases, "I'm in heaven," or "war is hell"
Essence of Christianity? Christ died and was raised for our justification. Focus is on what God did 2000 years ago, proclaimed through word & sacrament	**Essence of Christianity?** God has made salvation possible through the work of Christ, mediated through the church and a person's cooperation w/grace.	**Essence of Christianity?** Christianity is not a religion but a relationship. Focus is on what God is doing in my life now. "Practical Christian Living," "The Worship experience."	**Essence of Christianity?** Christianity is primarily a vehicle primarily for communal and social transformation. Focus is on what *we are doing for God in the world right now*	**Essence of Christianity?** At its root it's superstition. But functionally it's about community providing a sense of meaning, values, and comfort (like all other religions)
Classical Protestant	**Catholic**	**Evangelical**	**Liberal Protestant**	**Naturalism**
What is the Bible? A collection of ancient texts (history, poetry, wisdom, etc), all telling one story of God's self revelation unfolding through time. The story of redemptive history	**What is the Bible?** Similar to the Protestant view. Scripture however is of equal weight with tradition	**What is the Bible?** The Bible is primarily viewed as the owner's manual for life, or God's little instruction book. The focus is on practical and therapeutic utility	**What is the Bible?** A collection of morality tales similar to Aesop's Fables. The point isn't redemptive history, but timeless eternal principles	**What is the Bible?** Primarily viewed as a work of fiction and superstition that encourages bigotry & narrow mindedness
How is one Justified? By grace alone through faith alone, rooted in the finished work of Christ alone	**How is one Justified?** By faith working through love	**How is one Justified?** We're justified by the one act of faith; by making a decision to follow Jesus	**How is one Justified?** Justification implies God is an angry authoritarian deity. He, she, it accepts us as we are	**How is one Justified?** No God, no need for justification All guilt is psychological
How Should We Then Live? We live lives of thankfulness and gratitude. We worship God in church (corporately), and in the context of our callings (serving others with our gifts)	**How Should We Then Live?** Good works / indulgences reduce one's time in purgatory. Worship is almost exclusively formal (taking place within the walls of the church)	**How Should We Then Live?** Emphasis on private / individual spirituality. My personal prayer life, devotion, and religious experiences	**How Should We Then Live?** Emphasis on social responsibility Social activism / equality for all, "participating with God in the redemption of the world." Liberation theology	**How Should We Then Live?** Since there are no authorities, life is about personal comfort and pleasure. Socially, the highest good amounts to sharing the world's goods and resources
How do you persuade others? Catechize children. Share the good news with outsiders. Be patient, respectful and winsome. As in Acts, share *what* you believe & *why*. Pray for God's regenerating grace	**How do you persuade others?** Though there are some exceptions, modern Catholics have not emphasized private personal evangelism. Strong emphasis on the catechism of the young. Still, biblical ignorance / moralistic therapeutic deism are significant problems	**How do you persuade others?** Share with others what God has done in your life. Be a friend. Let your life be a testimony to others. Youth are not well instructed in the faith, biblical ignorance / moralistic therapeutic deism are significant problems	**How do you persuade others?** Actions speak louder than words. "Preach the gospel at all times, when necessary, use words." Social gospel / soup kitchen evangelism. The gospel is the soup. Youth often grow up wondering "Why go to church?"	**How do you persuade others?** Through elites in positions in power, who control the conversation in education and media. Today's youth do not have to study naturalism or pluralism, it's the default position
What is Faith? Faith is knowledge, assent & trust. It's the empty hand that receives	**What is Faith?** Faith is one of the cardinal virtues	**What is Faith?** Faith is blind, but proved by experience. It's an act of the will	**What is Faith?** Faith is possibility thinking, feeling of dependence, having hope for the future, a blind leap	**What is Faith?** Faith is blind superstition. Faith is opposed to reason
What is the Church? Invisible: The communion of saints throughout history. Visible: the institution in which word and sacrament are rightly preached / administered. Predominantly linked with folk culture	**What is the Church?** The church is a divine institution consisting of a strictly ordered hierarchy (Pope, Cardinals, Bishops, Priests, Deacons, Laypersons, etc.). Linked with high culture	**What is the Church?** Sometimes it means all Christians throughout the world. But mostly it refers to the place Christians go on Sunday for a worship experience, fellowship, and a moral pep-talk. Linked with low / pop culture	**What is the Church?** The church is a social institution on par with the Rotary Club. Importance of tradition and community. Linked with elite / high culture	**What is the Church?** The church is either associated with the building itself or the social institution (which provides a sense of community).

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Salvation Today: Some Reflections on the Christian Doctrine of Salvation

http://www.biblicalstudies.org.uk/pdf/ijt/37-1_082.pdf [PDF]

Looks at contemporary approaches: Existential Theology, Liberation Theology, Process Theology, Evangelical Theology and calls for a "biblically justifiable and contextually relevant understanding of salvation."

Concepts of Salvation

https://quizlet.com/86820998/introducing-christian-doctrine-chapter-31-conceptions-of-salvation-flash-cards/

Sacramentalist concept of salvation

View that salvation or grace is obtained by means of a rite involving use of a physical object. For example, in traditional Roman Catholicism, grace is believed to be actually transmitted and received by taking the bread of the Eucharist into one's body.

Social gospel movement

Since the basic human problem lies not in a perverted human nature but in an evil social environment, instead of attempting to cure individuals we must alter the conditions leading to their illness.

Liberation theologies

A cluster of theologies that includes black, feminist, and Third World theologies. Since the basic problem of society is the oppression and exploitation of the powerless classes by the powerful, salvation consists in deliverance (or liberation) from such oppression.

Existential theology

Since human selfishness and autonomous action constitutes a rejection of all that the human is intended to be, salvation consists of responding to God's call to live authentically and abandon self and illusory security.

Secular theology

The true meaning of salvation is realizing one's capability and utilizing it, becoming independent of God, coming of age, affirming oneself, and getting involved in the world.

Religionless Christianity

View developed by Dietrich Bonhoeffer that God has educated his highest creature to be independent of him. In secularization God has been striving to bring the human race to a point of self-sufficiency. http://www.followingjesus.org/religionless-christianity/ (Contradicts above statement) **[Recommended]**

Evangelical theology

Sin is a broken relationship with God and spoilage of the very nature of the person. Thus, salvation requires that the individual's legal status be changed from guilty to not guilty and the condition of the heart be changed through new birth.

See also: **Gospel of Jesus the Messiah (Christ)**

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Return to:

Denomination Theological Expressions Compared

Denominations / Branches of Christianity

Christianity in 2 Hours or Less

***See also my other separate reference resources*:**

Christian Scholarship: Biblical – Theological – Philosophical

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

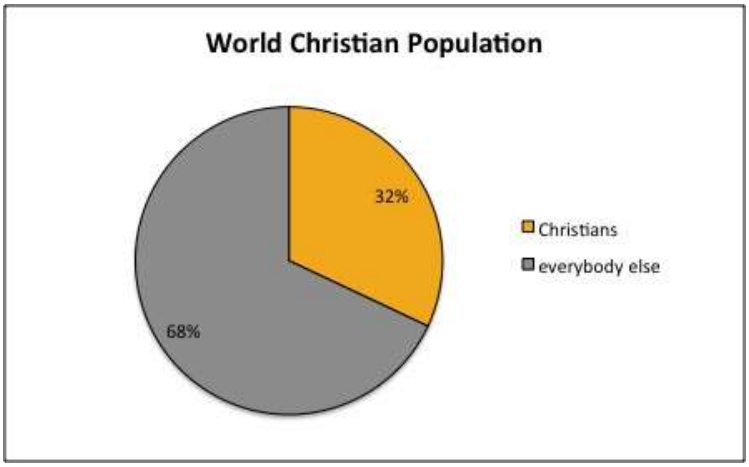
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Denomination and Religious Demographics

Christian Demographics & Denominations

http://www.beliefnet.com/columnists/religion101/2012/11/christian-demographics-denominations-part-one.html
http://www.beliefnet.com/columnists/religion101/2012/11/christian-demographics-denominations-part-two.html

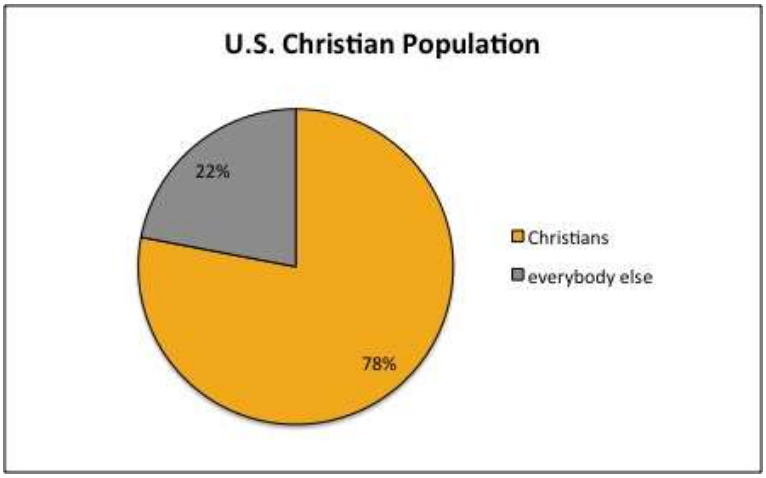
While Christianity may be the religion with the greatest number of adherents in the world, it nevertheless remains a minority when compared to the total human population of the world:



As the above chart amply illustrates, Christianity in all of its forms (Catholic, Orthodox, Protestant, etc.) together only amounts to roughly *one-third* of the total global population. It may indeed be the largest of the world's religions; but even so, more than *two-thirds* of the global populace is non-Christian.

That's the size of Christianity's *worldwide* footprint. Moving from this global perspective to a *national* one, however, presents us with a very different picture.

The United States is often said to be a "Christian" nation. And while this would be incorrect if one is talking about its government (the U.S. is a secular republic, not a Christian theocracy), it is correct if instead one is talking about its demographics. Just how correct such an assessment is can be seen by viewing the following chart:



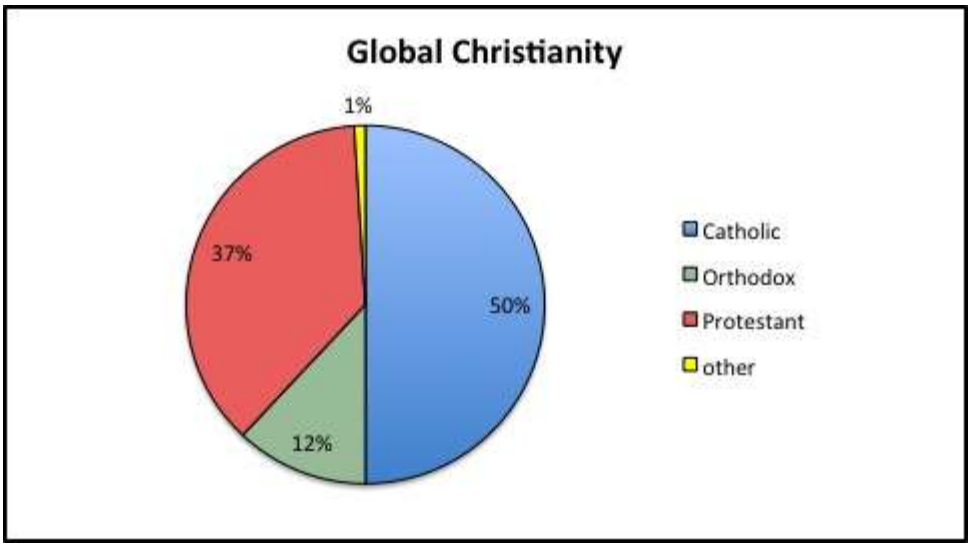
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The United States is clearly an overwhelmingly Christian nation, in the strictly limited demographic sense that nearly 80% of its population self-identifies as "Christian" of one sort or another. (Bear in mind that Christianity is vastly more diverse than many people seem to realize).

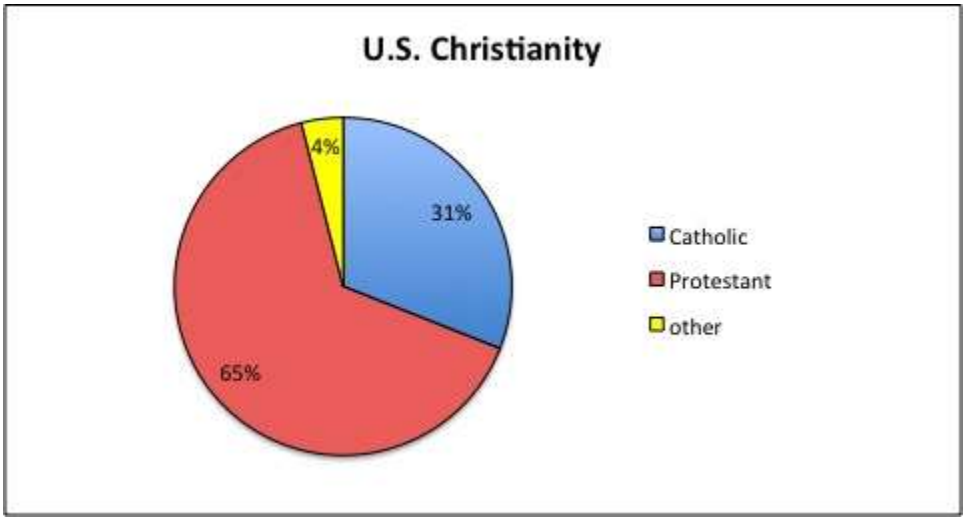
Christians therefore constitute a large majority (78%) of the *domestic U.S.* population, whereas on the wider world stage Christians constitute only a minority (32%) of the total *global* population.

Now, how does all of this break down, in terms of Christianity's major wings, branches, denominations, and other internal subdivisions (all of that "vast diversity" I mentioned)?

Christianity *worldwide* breaks down, in terms of its various branches, wings, and internal subdivisions:



Now, moving from a broadly global perspective to a narrowly *national* one, we can see at once that a similar breakdown of American Christianity presents us with a very different picture:



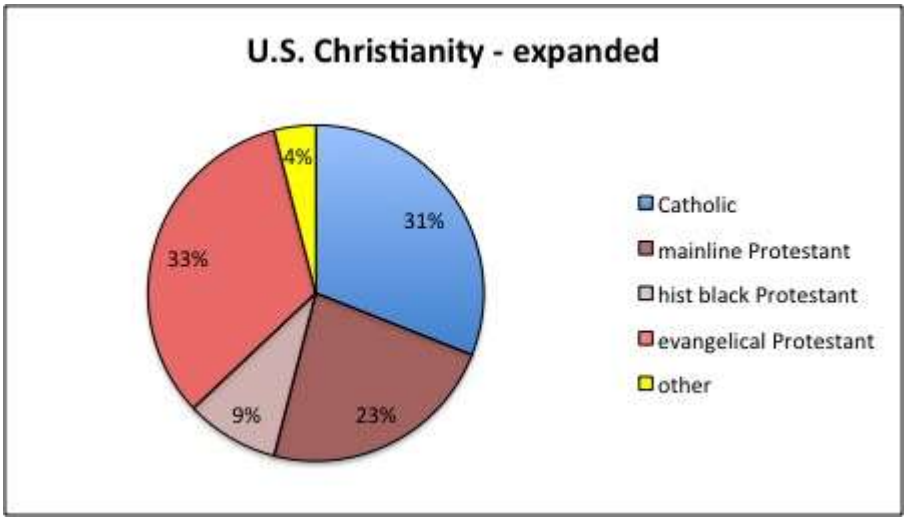
Clearly, the U.S. is not only an overwhelmingly Christian nation; it is also a very *Protestant* nation. Whereas Catholics outnumber Protestants on the world stage (50% vs. 37% of Christians globally), here at home it is the other way around: American Catholics are outnumbered by American Protestants by more than two to one (31% vs. 65% of U.S. Christians).

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The remaining 4% of U.S. Christians is composed of various Orthodox Christians, Mormons, Jehovah's Witnesses, and miscellaneous others.

As mentioned in my previous post, Protestantism is not one thing, but many; American Protestantism is accordingly highly fragmented and quite diverse. Thousands of individual Protestant denominations, sects, and independent churches exist within the U.S. However, we may at least group all of them into a very few major Protestant subcategories.

Doing so makes the world of American Christianity look like this:



Most American Protestants can be placed into one of three broad categories: mainline (23%), evangelical (33%), and historically black (9%) churches and congregations.

The mainline or "mainstream" churches are the older, long-established, usually (but not always) theologically moderate to liberal Protestant denominations: Baptists, Methodists, Lutherans, Presbyterians, Episcopalians, and so forth. In recent decades they have not been growing; their populations are aging, and their numbers are somewhat in decline.

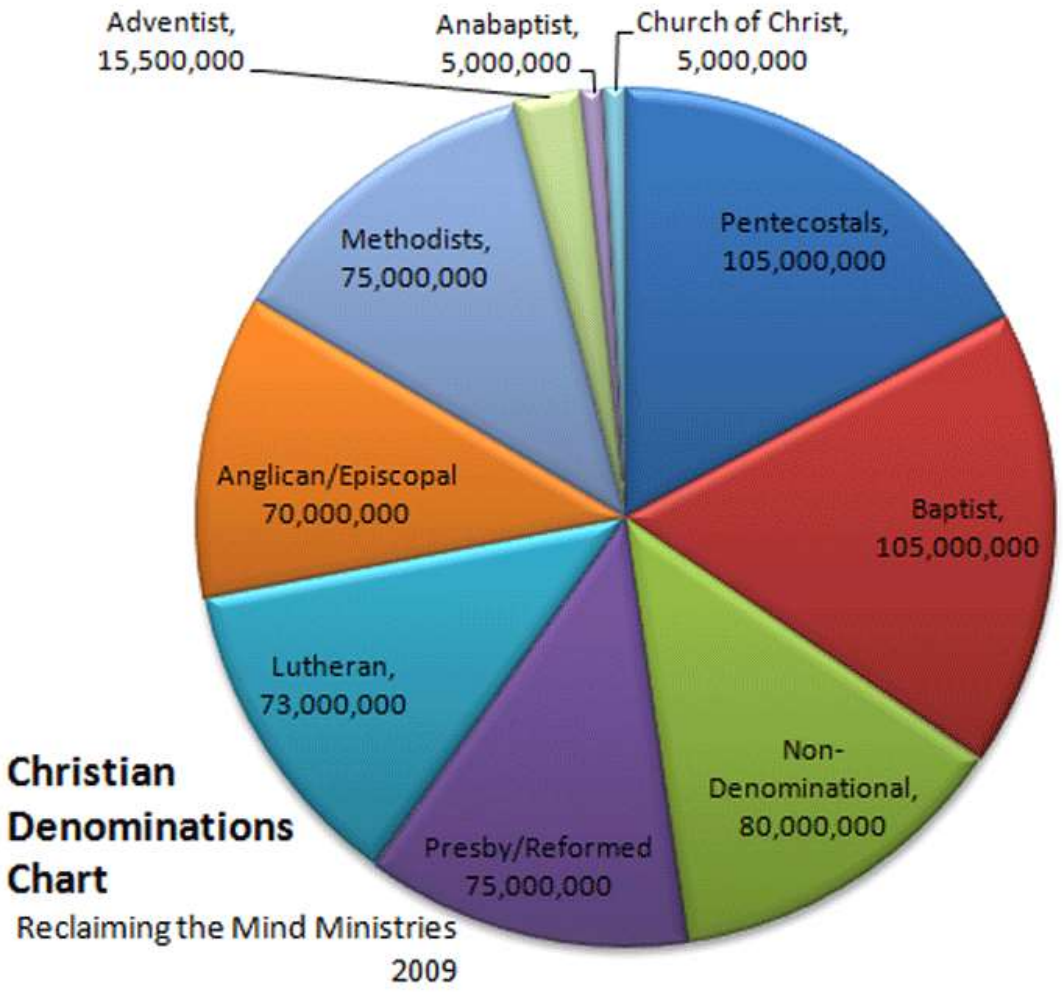
By contrast, in recent decades, evangelical Christianity seems to be increasing in popularity (and in numbers). Ranging from theologically moderate to conservative, evangelical Protestantism is associated with a number of conservative denominations — Southern Baptists, Church of Christ, Assemblies of God, Church of the Nazarene — as well as with a growing number of independent non-denominational churches, some of which are currently among the largest and fastest-growing in the U.S. There are now about as many American evangelicals as there are American Catholics, and about as many evangelicals as both mainline Protestants and historically black church members combined.

Historically black churches are just what the term implies: American Protestant church communities that have traditionally served primarily African-American congregations. Among the largest and best-known are the African Methodist Episcopal (AME) Church, and the Church of God in Christ (COGIC). Such historically black denominations account for about 9% of American Christians.

As all of this amply illustrates, Christianity today is far more diverse and fragmented than it might first appear to the casual onlooker. Diversity certainly seems to be its watchword.

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Major Protestant Christian Denomination Percentages
http://www.theinformedservant.com/christian-denominations-pt-1-dividers-of-the-house/



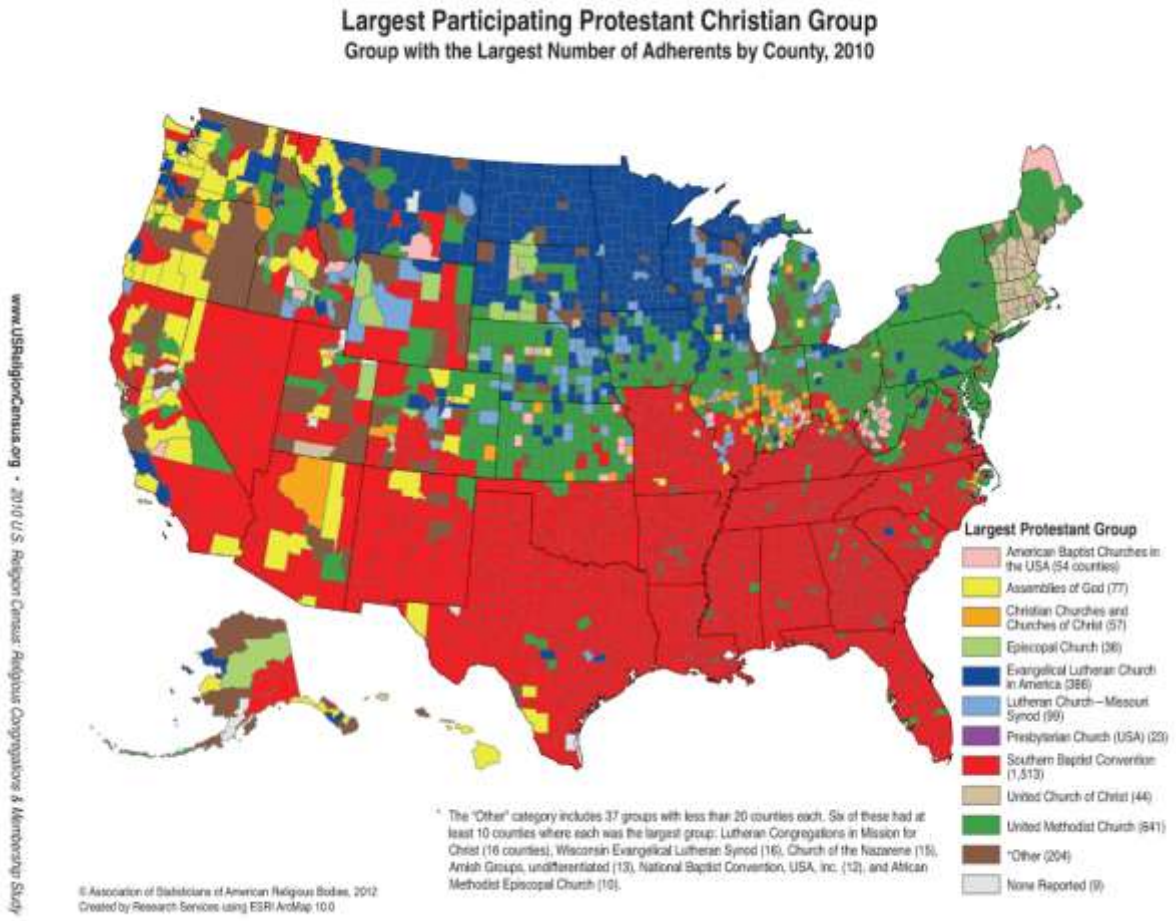
Return to: Denominations / Branches of Christianity

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Where the Protestants Roam: Map of Protestant Denominations in the US

http://www.patheos.com/blogs/blackwhiteandgray/2012/10/where-the-protestants-roam-map-of-protestant-denominations-in-the-us/

Seemed like a good time to show a map of the distribution of Protestant denominations throughout the country. This map is from the always interesting Association of Statisticians of American Religious Bodies, and it highlights the strong regional flavor of Protestantism.

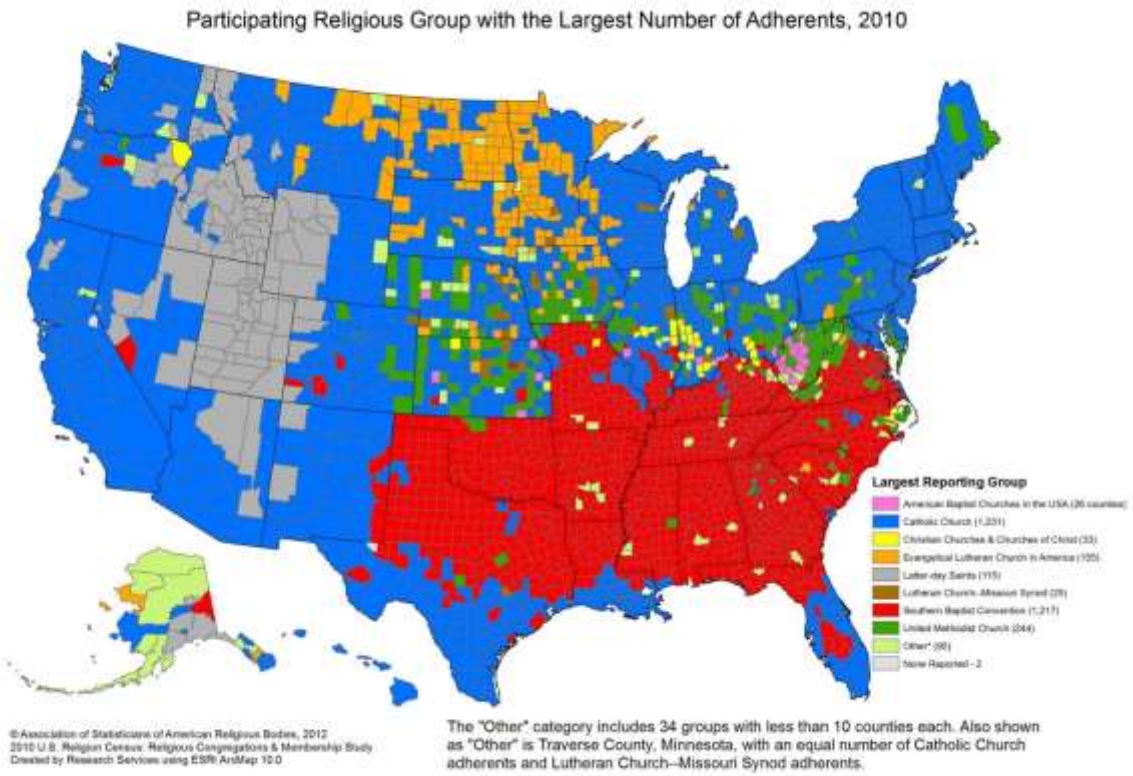


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Largest Religions by County

https://www.washingtonpost.com/blogs/govbeat/wp/2014/06/04/the-second-largest-religion-in-each-state/?utm_term=.c52ef6eac243

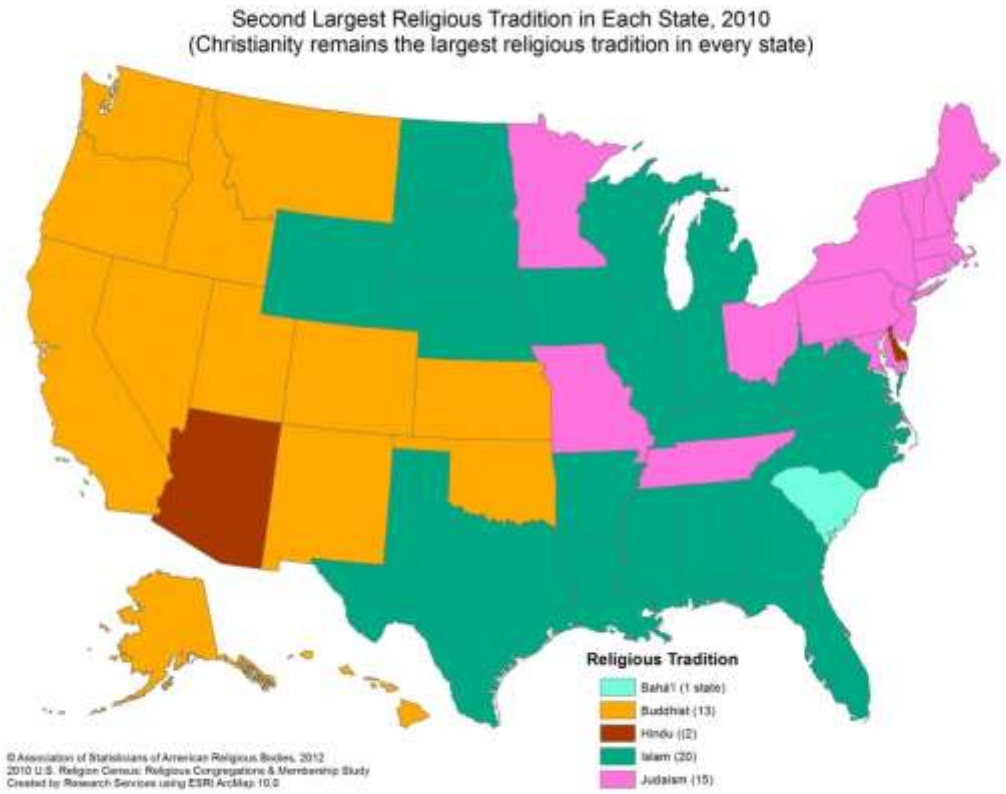


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Second Largest Religion after Christianity by State

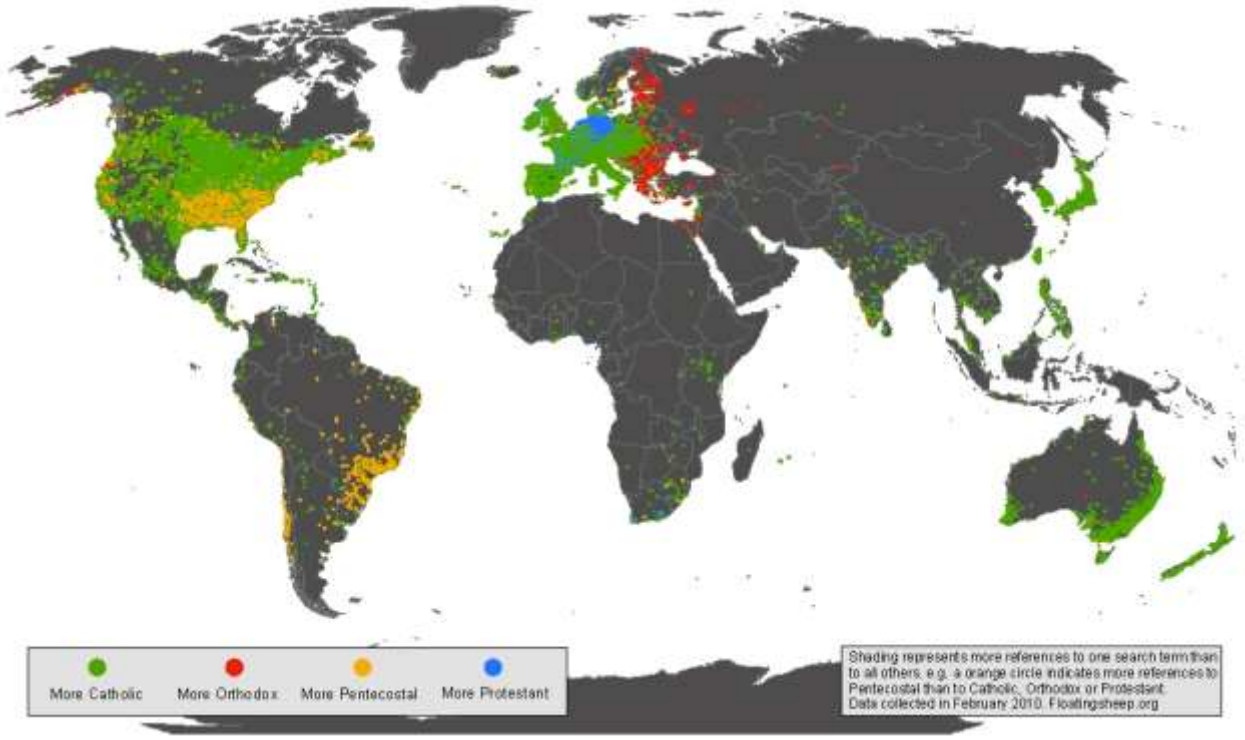
https://www.washingtonpost.com/blogs/govbeat/wp/2014/06/04/the-second-largest-religion-in-each-state/?utm_term=.c52ef6eac243



Return to: **Denominations / Branches of Christianity**

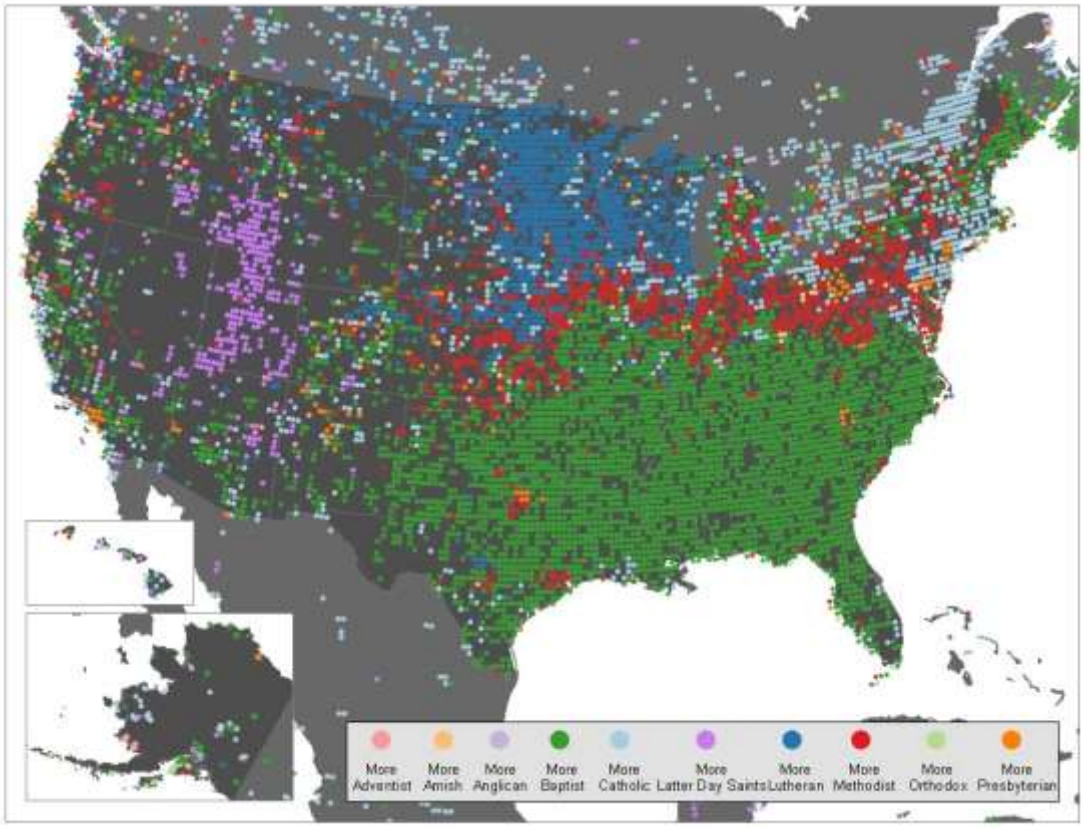
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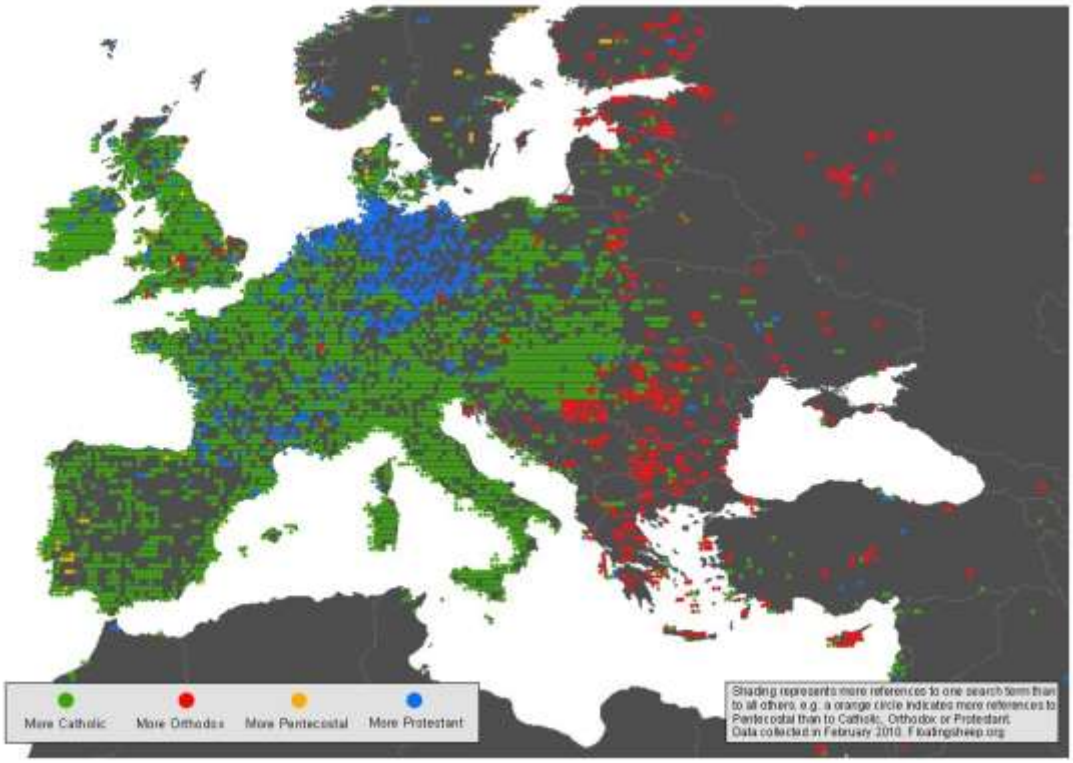
https://christianity.stackexchange.com/questions/14517/is-there-a-good-overview-of-christian-denominations-churches-and-their-mapping-b



Continued next page…

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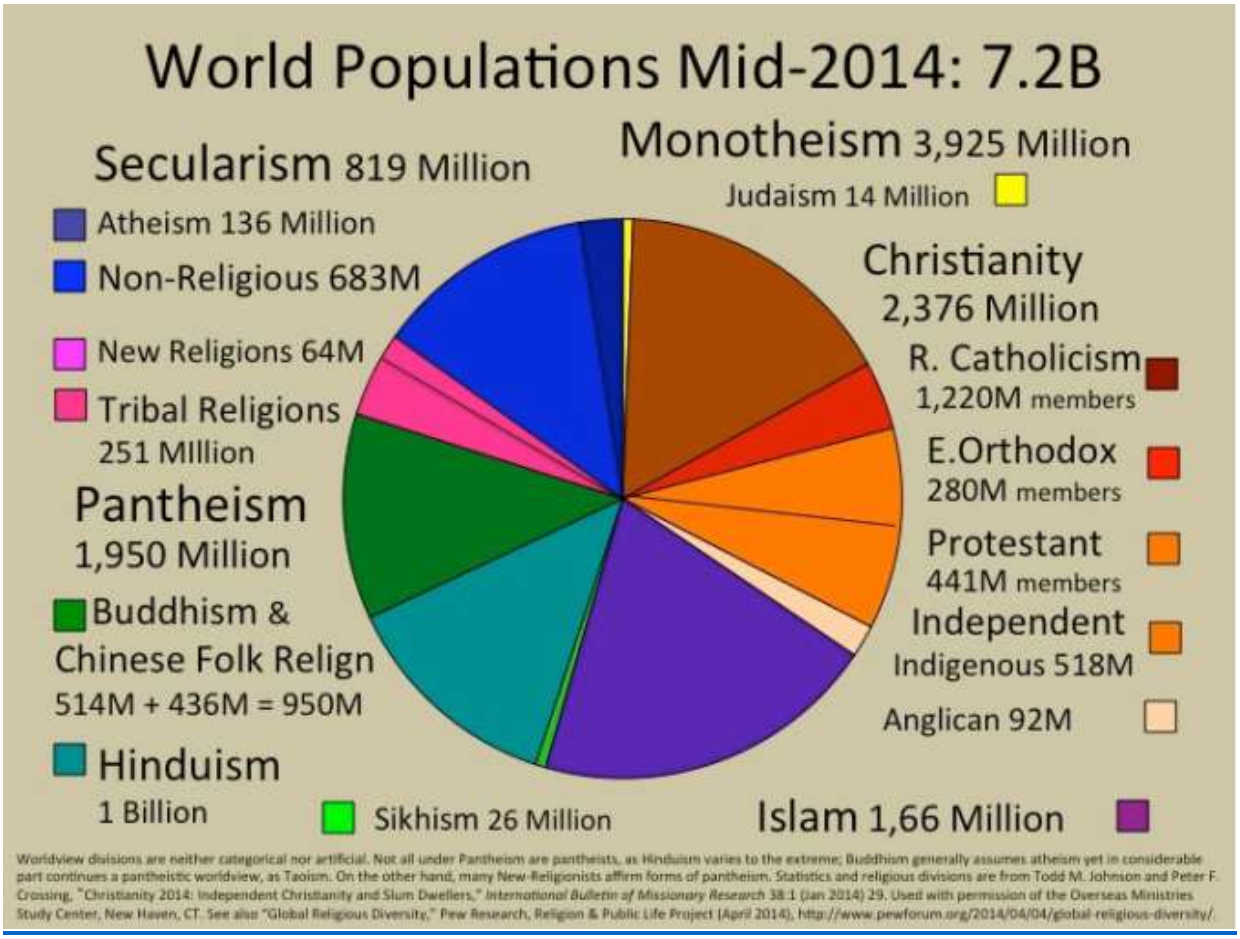
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FYI: World Religions Population Breakdown

https://seekingourgod.wordpress.com/2015/04/10/

This chart was published in April of 2014 in an effort to show the world population and the breakdown of different religions around the world.

(Please note, there appears to be an error [or it's just not easy to read] in the Islam number with where the comma is placed. The correct way should be (at least) 1,66*0* million, or in other words 1.6 billion)



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Religious Affiliation and Attitudes Demographics

- Adherents.com – find out how many Methodists (or other religious adherents) are in your state. Compilation of data from several different sources.
- American Religion Data Archive Create maps and charts of religious affiliation by state and county. Access to other surveys on religious affiliation and opinion. Funded by the Lilly Endowment through the Pennsylvania State University.
- American Religious Identification Survey conducted by the City University of New York. Key findings and statistics for the Unites States can be found on this web site.
- Barna Research conducts public opinion surveys of Christians and provides analysis of Christian Churches.
- Hartford Institute for Religion Research a source for various studies on culture and religion. Includes links to other research centers and denominational statistical offices.
- North American Jewish Databank statistics are not available online, but information on research conducted nationwide and in various communities can be found here. Contact information for data sources is provided.
- Religious Congregations and Membership: 2000is a report from the Glenmary Research Center. This Catholic group conducts a census of religious bodies every decade at the same time as the U.S. Census. Highlights and summary information can be found at the web site along with information on how to purchase the full report.
- Yearbook of American and Canadian Churches is a book published yearly by the National Council of Churches in the USA. Includes statistical information on religious congregations as well as contact information for denominational offices. Includes most religious bodies found in Canada and the United States. The web site includes current statistics for Christian denominations who are members of the NCCUSA.

From: http://www.sbdcnet.org/industry-links/demographics-links

Return to:

Denominations / Branches of Christianity **(Denomimation Demographics)**

Denomination Theological Expressions Compared

Christianity in 2 Hours or Less

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Paul

Early life (Wikipedia)

[*See also*: Bible Maps, Charts, Timelines]



Geography relevant to Paul's life, stretching from Jerusalem to Rome

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The two main sources of information by which we have access to the earliest segments of Paul's career are the Bible's Book of Acts and the autobiographical elements of Paul's letters to the early church communities. Paul was likely born between the years of 5 BC and 5 AD. The Book of Acts indicates that Paul was a Roman citizen by birth, more affirmatively describing his father as such, (but Helmut Koester takes issue with the evidence presented by the text). [Acts 16:37, Acts 22:25–29]

He was from a devout Jewish family in the city of Tarsus (of Cilicia) [1] – one of the largest trade centers on the Mediterranean coast. It had been in existence several hundred years prior to his birth. It was renowned for its university. During the time of Alexander the Great, who died in 323 BC, Tarsus was the most influential city in Asia Minor.

Paul referred to himself as being "of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee".[Phil. 3:5]

The Bible reveals very little about Paul's family. Paul's nephew, his sister's son, is mentioned in Acts 23:16. Acts also quotes Paul referring to his father by saying he, Paul, was "a Pharisee, the son of a Pharisee" (Acts 23:6). In Romans 16:7 he states that his relatives, Andronicus and Junia, were Christians before he was and were prominent among the apostles.

The family had a history of religious piety (2 Timothy 1:3) Apparently the family lineage had been very attached to Pharisaic traditions and observances for generations.[Philippians 3:5–6] Acts says that he was in the tent-making profession.[Acts 18:1–3] This was to become an initial connection with Priscilla and Aquila with whom he would partner in tentmaking[Acts 18:3] and later become very important teammates as fellow missionaries.[Rom. 16:4]

While he was still fairly young, he was sent to Jerusalem to receive his education at the school of Gamaliel,[Acts 22:3] one of the most noted rabbis in history. The Hillel school was noted for giving its students a balanced education, likely giving Paul broad exposure to classical literature, philosophy, and ethics. Some of his family may have resided in Jerusalem since later the son of one of his sisters saved his life there.[Acts 23:16] Nothing more is known of his background until he takes an active part in the martyrdom of Stephen.[Acts 7:58–60; 22:20] Paul confesses that "beyond measure" he persecuted the church of God prior to his conversion.[Gal. 1:13–14] [Phil. 3:6] [Acts 8:1–3] Although we know from his biography and from Acts that Paul could speak Hebrew, modern scholarship suggests that Koine Greek was his first language.

In his letters, Paul drew heavily on his knowledge of Stoic philosophy, using Stoic terms and metaphors to assist his new Gentile converts in their understanding of the revealed word of God.

He also owed much to his training in the law and the prophets, utilizing this knowledge to convince his Jewish countrymen of the unity of past Old Testament prophecy and covenants with the fulfilling of these in Jesus Christ. His wide spectrum of experiences and education gave the "Apostle to the Gentiles"[Rom. 1:5] [11:13] [Gal. 2:8] the tools which he later would use to effectively spread the Gospel and to establish the church in the Roman Empire.

See also: **The Use of Greek Philosophy by Paul in the Bible**

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[1] Notes: Tarsus of Cilicia:

http://www.keyway.ca/htm2001/20011125.htm

Tarsus was the capital city of the Roman province of Cilicia from 72 A.D. (see Ancient Empires - Rome). Before then it was a major linen and lumbering center during the time of the Greeks (see Ancient Empires - Greece and The Seleucids), and before that it was the seat of the provincial governor during the time of the Persians (Ancient Empires - Persia). Tarsus was known for its wealth and for its great schools which are said to have rivalled Athens and Alexandria. Located in what is today southern Turkey, it was situated adjacent to the Cydnus River, about 10 miles north of The Mediterranean Sea.

Tarsus is mentioned by name only 5 times in The Bible, all in relation to the apostle Paul who was born there.

See also:

https://www.bibleplaces.com/tarsus/

History

During this time of Pompey (67 BC), Tarsus was made capital over the Roman province of Cilicia, and Jews began to receive Roman citizenship. Antony, who controlled the eastern provinces, declared the city free in 42 BC. Tarsus continued to receive special privileges under Augustus, who exempted the city from imperial taxation because Athenodorus, his teacher and friend, was a Tarsian. Tarsus grew into a cultural and intellectual center. Stoic philosophers like Athenodorus, Zeno, Antipater, and Nestor lived in the city in the first century AD.

http://bibleatlas.org/full/cilicia.htm

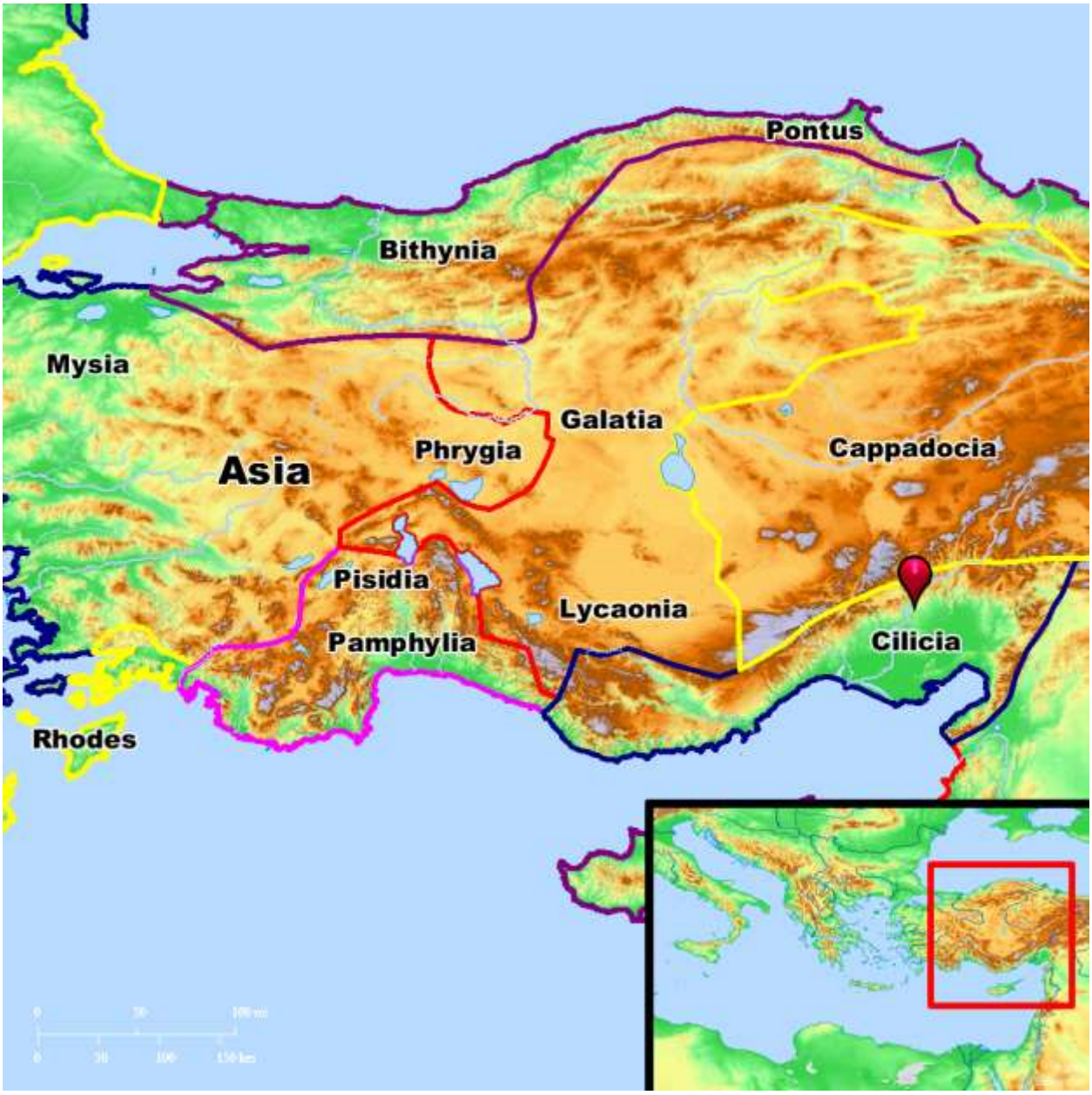
The foremost citizen of the province was Saul of Tarsus (Acts 21:39; Acts 22:3; Acts 23:34). Students or pilgrims from Cilicia like himself disputed with Stephen (Acts 6:9). Some of the earliest labors of the great apostle were near his home, in Syria and Cilicia (Galatians 1:21 Acts 15:23, 11). On his voyage to Rome he sailed across the sea which is off Cilicia (Acts 27:5). Constantinople and Antioch may be regarded as the front and back door of Asia Minor, and as the former was not founded till the 4th century, Asia Minor may be regarded as fronting during apostolic days on Antioch. Cilicia was intimately connected with its neighbor province on the South. The first Christian apostles and evangelists followed the great highways, through the famous mountain passes, and carried the religion of Jesus to Asia Minor from Antioch as a base.

https://www.ancient.eu/Cilicia/



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http://bibleatlas.org/full/cilicia.htm



The foremost citizen of the province was Saul of Tarsus (Acts 21:39; Acts 22:3; Acts 23:34). Students or pilgrims from Cilicia like himself disputed with Stephen (Acts 6:9). Some of the earliest labors of the great apostle were near his home, in Syria and Cilicia (Galatians 1:21 Acts 15:23, 11). On his voyage to Rome he sailed across the sea which is off Cilicia (Acts 27:5). Constantinople and Antioch may be regarded as the front and back door of Asia Minor, and as the former was not founded till the 4th century, Asia Minor may be regarded as fronting during apostolic days on Antioch. Cilicia was intimately connected with its neighbor province on the South. The first Christian apostles and evangelists followed the great highways, through the famous mountain passes, and carried the religion of Jesus to Asia Minor from Antioch as a base.

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Cilicia (Encyclopedia of the Bible)
https://www.biblegateway.com/resources/encyclopedia-of-the-bible/Cilicia

Cilicia related Maps
http://imgarcade.com/tarsus-cilicia-map.html

Roman Provinces in the NT: Cappadocia - Cilicia – Lycia
http://www.biblestudy.org/roman-empire/roman-provinces-in-new-testament/cilicia-lycia-cappadocia.html



Cilica (Jewish Encyclopedia)
http://jewishencyclopedia.com/articles/4387-cilicia

***See*: More about Paul** (following pages)

***More maps in*: Galatians, Romans, Ephesians**

Maps of Bible (and Charts, Illustrations, Timelines)

See also:
Galatians
Romans
Ephesians

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More about Paul…

Chronology of St. Paul (Outline)
http://www.st-jerome-cinci.org/images/Chronology_of_St_Paul.pdf [PDF]

Paul of Tarsus – LinkedIn Profile
https://www.linkedin.com/in/pauloftarsus

N.T. Wright: Historical Paul and 'Systematic Theology' (2014) [Recommended]
http://ntwrightpage.com/2017/02/24/historical-paul-and-systematic-theology/

Seminar - Paul - N.T. Wright (2014)
https://www.youtube.com/watch?v=hP56P1DQMOY [Video]

This panel discussion was part of a Lanier Theological Library Seminar Series held on Friday March 21, 2014. Dr. N.T. Wright, Dr. Bruce Corley, and Dr. Ross Wagner participate in a panel discussion on the Apostle Paul with a considerable concentration on Paul"s intended meaning in Romans chapters 9-11 as well as other issues.

Panel Members are:

> Dr. N.T. Wright (Professor. University of St. Andrews)
>
> Dr. Bruce Corley (Former President, Now Professor of New Testament and Greek. B.H. Carroll Theological Institute)
>
> Dr. Ross Wagner (Associate Professor, Duke Divinity School)
>
> Mark Lanier, Moderator

NT Wright: Why and How Paul Invented "Christian Theology"
https://www.youtube.com/watch?v=Y4CY73psVFQ

An Evening with Tom NT Wright on "Paul: A Biography"
https://www.youtube.com/watch?v=6Dv2vewlFyI

Jesus vs Paul
http://doctrine.org/jesus-vs-paul

The messages of Jesus and Paul were *fundamentally different*. Reconciliation of their messages *cannot* be done by harmonization… The purpose of this brief study is to answer the question about how Jesus and Paul can be reconciled (what that means) and end the confusion.

See also: **Gospel of Jesus vs Paul**

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NT Wright: QandA's (Sept. 2004) -- re: **Paul's Understanding of Timing of Jesus' 2nd Coming**
http://ntwrightpage.com/2016/04/25/wrightsaid-qa-september-2004/

Excerpt:

Question:
IN NTPG (*New Testament and the People of God*), p. 461, the last paragraph, you said:

> The forth and final aspect of Christian hope is the expectation of the return of Jesus. It is vital to stress both that most of the texts normally drawn on in this connection have nothing to do with the case, and that there are several others which still bear on it directly. Following our exposition in chapter 10, it should be clear that texts which speak of the "coming of the son of man on a cloud" have as their obvious first-century meaning the prediction of vindication for the true Israel.

According to what you wrote in other places, 1 Thess 4:15 – 17 and 1 Cor 15:51-52 are among "several others which still bear on it directly".

Paul uses "we" in 1 Thess 4:15-17. The obvious referent of this pronoun in this context seems to be his readers and himself. When Paul said "we who are alive, who are left until the coming of the Lord", it seems that he did not think of the possibility that none of his readers and himself would be alive until THN PAROUSIA TOU KYRIOU.

So, how does Paul's "we" language does not suggest that "the Lord's return itself must happen within a generation" (p. 463, NTPG)? Similarly Paul said in 1 Cor 15:51-52, "We shall not all sleep, but we shall all be changed". The obvious referent of this "we" here is also his readers and himself. So, how can "we shall not all sleep… at the last trumpet" not imply that some of his readers and himself would not sleep at the last trumpet?

Answer:
From Paul's point of view, of course the return of Jesus might have occurred at any time, therefore it could be tomorrow — or today — and he and his readers might still be alive. But by Philippians [e.g., Phil. 1:20-26] he has faced the possibility that he may well die first (though he still thinks he may not), and by 2 Corinthians he has concluded that he probably will die first. Certainly from his perspective it remains a clear possibility that some of them will still be alive. But nothing in his theology hinges on that as a prediction which would then be falsified by subsequent generations of church history.

See also: **The Use of Greek Philosophy by Paul in the Bible**

***See also*:**

Paul vs James

The Pauline Concept of Law and Sin

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Paul Receives the Gospel Resurrection Creed within Five Years of the Crucifixion…

How every Christian can learn to explain the resurrection of Jesus to others
https://winteryknight.com/2009/03/06/how-every-christian-can-learn-to-explain-the-resurrection-of-jesus-to-others/

The Resurrection Argument That Changed a Generation of Scholars - Gary Habermas at UCSB (2002): https://www.youtube.com/watch?v=ay_Db4RwZ_M [Video] **[Recommended]**

Gary Habermas explains the earliest source of resurrection facts
https://winteryknight.com/2009/04/03/gary-habermas-explains-the-earliest-source-of-resurrection-facts/

Excerpt:

> **Timeline of New Testament sources** **[Minimal Facts Argument] [Also]**
>
> You can only use the data that pass these criteria when you are constructing historical hypotheses in a debate setting. But the passage of 1 Corinthians 15:3-7 is special, because it has the markings [of] an ancient creed. As Habermas explains, Paul received this creed within *five years of the crucifixion.* Paul verified this creed *twice* with eyewitnesses, Peter, John and James, in Galatians 1:11-24 and Galatians 2:1-10.
>
> So, let's set the date of Jesus' death as being 30 AD. Then ask the question: what sources are closest to the event? We need to have multiple early sources in order to be able to surface minimal facts that can be used when debating skeptics and atheists. Here's the timeline, using the absolute latest possible dates for the sources:
>
> - 30 A.D.: Jesus is crucified. (+0)
> - 31 A.D.: The early creed originates around this time
> - 35 A.D.: Paul receives the early creed from Peter, John and James in Jerusalem
> - 55 A.D.: 1 Corinthians (+25)
> - 70 A.D. Mark (+40)
> - 80 A.D. Matthew (+50)
> - 85 A.D. Luke (+55)
> - 95 A.D. John (+65)
>
> My preferred dates on the gospels are at least 5 years earlier than the skeptical dates. So, your earliest source for minimal facts about the resurrection is 1 Corinthians 15:3-7. I explained before how to leverage the facts in 1 Cor 15, and other minimal facts, into a case for the resurrection.

See also: **Resurrection of Jesus the Messiah (Christ)**

See Paul's chronology/timelines on the following pages….

See also:

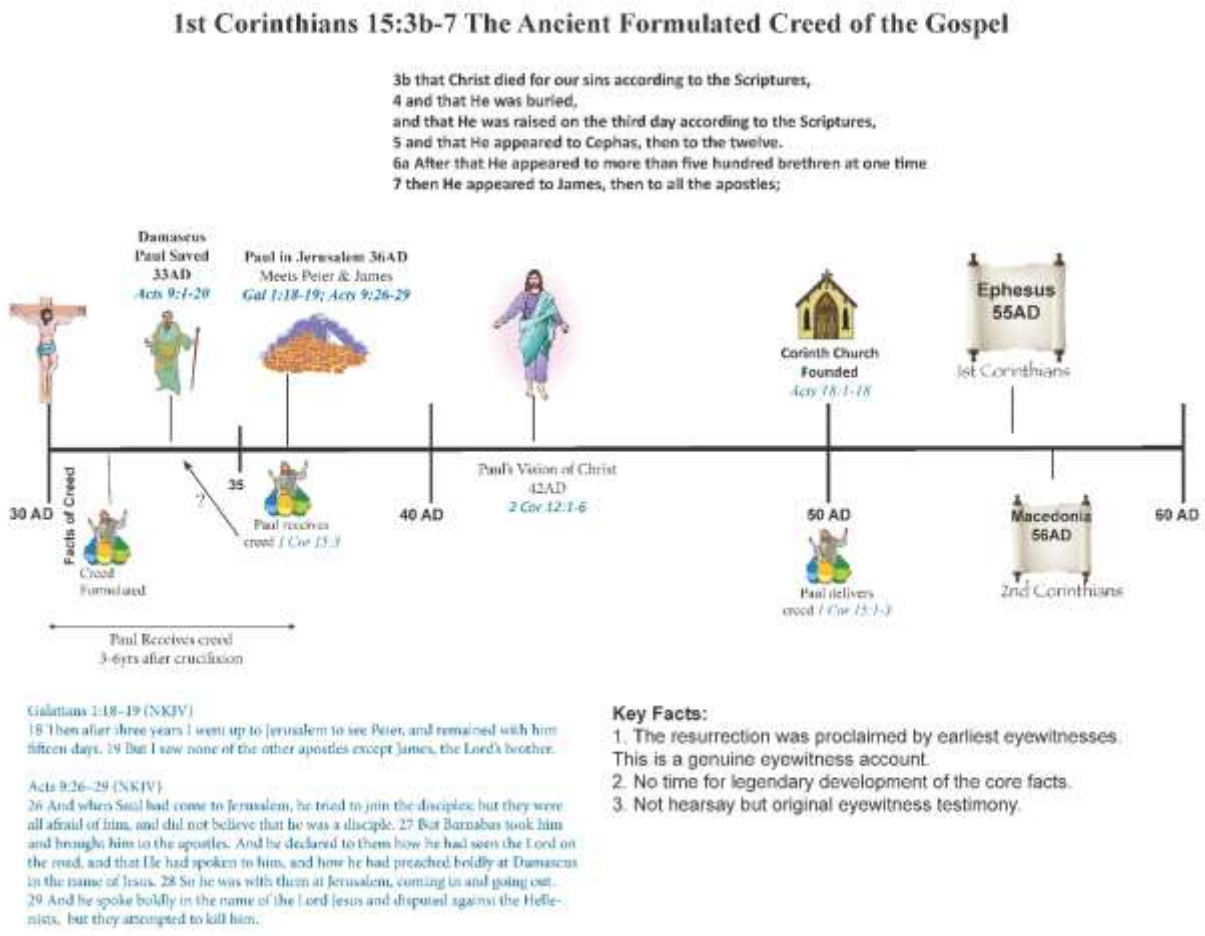
Galatians

Romans

The Gospel

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The Ancient Forumulated Creed of the Gospel / 1st Corinthians 15:3b-7



[Source: https://www.everlastingstrength.org/resources/new-testament-timelines/]

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Chronology of Apostle Paul's Journeys and Epistles

http://matthewmcgee.org/paultime.html



See also:

Galatians

Romans

Ephesians

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Sequence of Paul's Activities – Dr. Contable's Notes on Romans: Appendix

http://www.soniclight.com/constable/notes/htm/NT/Romans/Romans.htm

SEQUENCE OF PAUL'S ACTIVITIES		
Date	**Event**	**Reference**
	Birth in Tarsus	Acts 22:3
	Early life and theological education in Jerusalem under Gamaliel	Acts 22:3
34	Participation in Stephen's stoning outside Jerusalem	Acts 7:57—8:1
34	Leadership in the persecution of Christians in Jerusalem	Acts 9:1
34	Leadership in the persecution of Christians beyond Jerusalem to Damascus	Acts 9:2
34	Conversion on the road to Damascus	Acts 9:3-17
34	Baptism in Damascus	Acts 9:18
34	Preaching in Damascus	Acts 9:19-22
34	Trip to Arabia	Gal. 1:17
34	Return to Damascus	Gal. 1:17
37	Trip to Jerusalem	Acts 9:26; Gal. 1:18
37	Meeting with Peter and James and preaching in Jerusalem	Acts 9:27-29; Gal. 1:18-19
37	Trip to Tarsus via Caesarea	Acts 9:30; Gal. 1:21
37-43	Ministry in and around Tarsus	Acts 11:25
37-43	Caught up to the third heaven	2 Cor. 12:2-4
43	Move to Antioch of Syria on Barnabas' invitation	Acts 11:26
43	Ministry in Antioch of Syria	Acts 11:26
47	Trip to Jerusalem with Barnabas and Titus to deliver a famine relief gift	Acts 11:30; Gal. 2:1-10
47	Return to Antioch	Acts 12:25
47-48	Continued ministry in Antioch	Acts 13:1-3
48-49	First missionary journey with Barnabas and John Mark	Acts 13:4—14:27
48	Ministry in Cyprus	Acts 13:4-12
48	Voyage to Asia Minor	Acts 13:13

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48	Separation from John Mark who departed at Perga	Acts 13:13
48	Ministry at Pisidian Antioch	Acts 13:14-52
48-49	Ministry at Iconium	Acts 14:1-5
49	Ministry at Lystra	Acts 14:8-19
49	Ministry at Derbe	Acts 14:20-23
49	Return to Attalia	Acts 14:24-25
49	Return to Syrian Antioch	Acts 14:26
49	Ministry in Syrian Antioch	Acts 14:27-15:2
49	Rebuke of Peter	Gal. 2:11-14
49	**Writing of Galatians**	
49	Trip to Jerusalem with Barnabas via Phoenicia and Samaria	Acts 15:3
49	Jerusalem Council	Acts 15:4-29
49	Return to Syrian Antioch with Barnabas, Silas, and Judas	Acts 15:22, 30
49	Separation from Silas and Judas who returned to Jerusalem	Acts 15:31-33
49-50	Ministry in Syrian Antioch	Acts 15:35
50	Division of opinion with Barnabas over John Mark	Acts 15:36-39
50	Separation from Barnabas and John Mark who returned to Cyprus	Acts 15:39
50-52	Second missionary journey with Silas and others	Acts 15:40—18:22
50	Ministry in Syria and Cilicia	Acts 15:41
50	Ministry in Derbe and Lystra	Acts 16:1a
50	Partnership with Timothy who joined Paul and Silas	Acts 16:1b-3
50	Ministry in other Galatian churches	Acts 16:4-6
50	Exclusion from Asia and Bithynia	Acts 16:7-8
50	Macedonian vision at Troas	Acts 16:9-10
50	Voyage from Troas to Samothrace to Neapolis with Luke	Acts 16:11
50	Ministry in Philippi	Acts 16:12-40
50	Separation from Luke who remained at Philippi	Cf. "we" in Acts 16:12 with "they" in Acts 17:1
50-51	Ministry in Thessalonica	Acts 17:1-9
51	Ministry in Berea	Acts 17:10-15
51	Separation from Silas and Timothy who remained in Berea	Acts 17:14
51	Ministry in Athens	Acts 17:16-34

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51	Ministry in Corinth	Acts 18:1-17
51	Association with Aquilla and Priscilla	Acts 18:2-3
51	Reunion with Silas and Timothy	Acts 18:5
51	**Writing of 1 and 2 Thessalonians**	
52	Trip to Ephesus with Aquilla and Priscilla	Acts 18:18
52	Separation from Aquilla and Priscilla who proceeded to Syria	Acts 18:18-19
52	Ministry in Ephesus	Acts 18:19-21
52	Return to Syrian Antioch via Caesarea and Jerusalem	Acts 18:21-22
52-53	Layover in Syrian Antioch	Acts 18:23a
53-57	Third missionary journey	Acts 18:23b—21:19
53	Ministry in Galatia	Acts 18:23b; 19:1
53	Apollos' ministry in Ephesus	Acts 18:24
53	Aquilla and Priscilla's ministry to Apollos	Acts 18:26
53	Apollos' ministry in Achaia	Acts 18:27-28
53-56	Ministry in Ephesus and Asia	Acts 19:1—20:1
53-56	Writing of the "former letter" to Corinth	1 Cor. 5:9
56	**Writing of 1 Corinthians**	
56	The "painful visit' to Corinth and return	2 Cor. 2:1; 12:14; 13:1-2
56	Writing of the "severe letter" to Corinth	2 Cor. 2:3-4; 7:8-12; 12:17-19
56	Sending of Timothy and Erastus to Macedonia	Acts 19:22
56	Trip to Troas from Ephesus	
56	Wait for Titus	
56	Trip to Macedonia from Troas	Acts 20:1
56	Reunion with Titus in Macedonia	
56	**Writing of 2 Corinthians**	
56	Ministry in Macedonia	Acts 20:2
56	Ministry in Greece (Achaia and Corinth)	Acts 20:2-3
56-57	**Writing of Romans**	
57	Return to Macedonia and Philippi with Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, Trophimus, and Luke	Acts 20:3-4

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57	Trip of his companions except Luke to Troas	Acts 20:5
57	Trip to Troas with Luke	Acts 20:6
57	Ministry at Troas	Acts 20:7-12
57	Trip to Assos by land while Luke and another brother travel by ship	Acts 20:13
57	Trip to Miletus by ship with Luke and the other brother	Acts 20:14-16
57	Ministry at Miletus	Acts 20:17-38
57	Trip from Miletus to Caesarea with Luke and the other brother via Tyre	Acts 21:1-7
57	Ministry at Caesarea	Acts 21:8-14
57	Trip to Jerusalem	Acts 21:15-16
57	Ministry at Jerusalem	Acts 21:17—23:30
57	Report to the church	Acts 21:17-26
57	Arrest in the temple	Acts 21:27-40
57	Speech in the temple courtyard	Acts 22:1-21
57	Imprisonment in Jerusalem	Acts 22:22—23:30
57	Trip to Caesarea	Acts 23:31-35
57-59	Ministry in Caesarea	Acts 24:1—26:32
57	Defense before Felix	Acts 24:1-27
59	Defense before Festus	Acts 25:1-12
59	Defense before Agrippa and Festus	Acts 26:1-32
59-60	Journey to Rome with Luke and Aristarchus	Acts 27:1—28:16
59	Trip to Crete	Acts 27:1-13
59	Shipwreck	Acts 27:14-44
59-60	Ministry on Malta	Acts 28:1-10
60	Trip from Malta to Rome	Acts 28:11-16
60-62	Ministry in Rome	Acts 28:16-31
60-62	**Writing of the Prison Epistles**	
62	Release from Rome	
62	Return to the Aegean area	
62-66	**Writing of 1 Timothy and Titus**	
67	Arrest	
67-68	Imprisonment in Rome	
67	**Writing of 2 Timothy**	
68	Martyrdom in Rome	

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Interesting Time Frames in Pauls Life

- The Church had been established about three years before Paul became a Christian.
- Paul persecuted the Church for about the first 3 years of its existence.
- Paul became a Christian about 4 to 5 years prior to Cornelius, the first Gentile convert.
- Paul's 1st missionary journey began approximately 10 years after his conversion.
- Paul lived about 32 years after his conversion.
- Of Paul's 32 years of Christian service, about 9 years were spent in his three misionary journeys
  - 1 st missionary journey - 2 years
  - 2nd missionary journey - 3 years
  - 3rd missionary journey - 4 years
- The Church was available to the Gentiles during the last 28 years of Paul's ministry.
- Paul's 1st Roman imprisonment occurred some 25 years after his conversion and about 7 years prior to his death.





[Source: http://www.biblecharts.org/paulahebrewofthehebrews.html]

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Four Major Journeys of Paul



[Source: http://www.biblecharts.org/thenewtestament.html]

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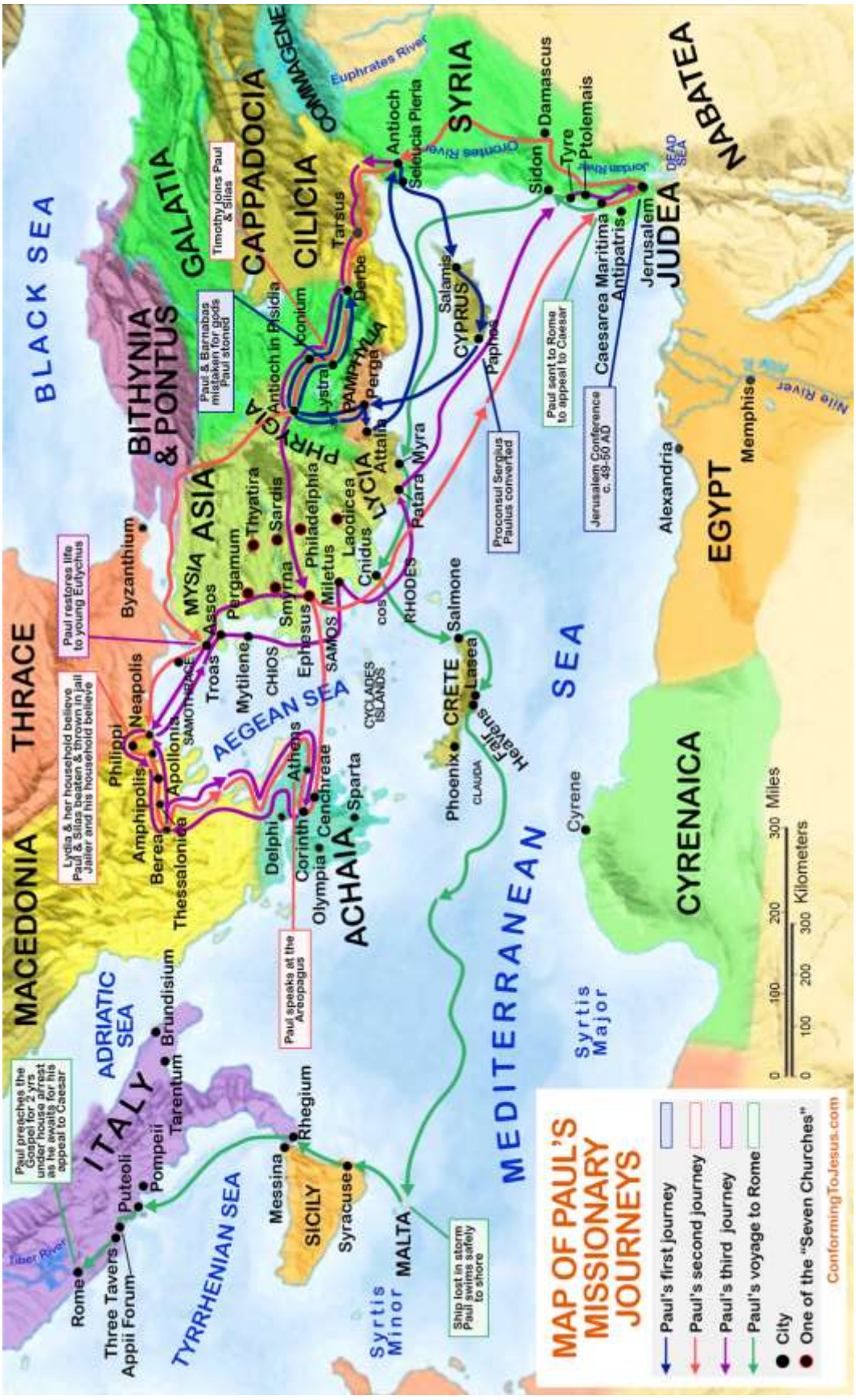
Map of Paul's Missionary Journeys



[Source: https://www.conformingtojesus.com/charts-maps/en/paul's_journeys_map.htm]

See next page for larger view…

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Itinerary of Paul's Journeys

Itinerary of Paul's First Journey

City	Province/Region	Reference
Antioch	Syria	13:1-3
Seleucia	Syria	13:4
Salamis	Cyprus	13:5
Paphos	Cyprus	13:6-12
Perga	Lycia *(region of Pamphylia)*	13:13
Antioch	Galatia *(region of Pisidia)*	13:14-52
Iconium	Galatia	14:1-6
Lystra	Galatia *(region of Lycaonia)*	14:6 , 8-19
Derbe	Galatia *(region of Lycaonia)*	14:6 , 20-21
Lystra	Galatia *(region of Lycaonia)*	14:21-23
Iconium	Galatia	14:21-23
Antioch	Galatia *(region of Pisidia)*	14:24
Perga	Lycia *(region of Pamphylia)*	14:24-25
Attalia	Lycia	14:25
Antioch	Syria	14:26-28

Itinerary of Paul's Second Journey

City	Province/Region	Reference
Antioch	Syria	15:35
	Cilicia	15:41
Derbe	Galatia *(region of Lycaonia)*	16:1
Lystra	Galatia *(region of Lycaonia)*	16:1-5
	Asia *(region of Phrygia)*	16:6
	Galatia	16:6
Troas	Asia *(region of Mysia)*	16:7-10
Samothrace	Thrace	16:11
Neapolis	Macedonia	16:11
Philippi	Macedonia	16:12-40
Amphipolis	Macedonia	17:1
Apollonia	Macedonia	17:1
Thessalonica	Macedonia	17:1-9
Berea	Macedonia	17:10-14
Athens	Achaia	17:15-32

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Corinth	Achaia	18:1-17
Cenchreae	Achaia	18:18
Ephesus	Asia	18:19-21
Caesarea	Palestine	18:22
Jerusalem?	Palestine	18:22
Antioch	Syria	18:22

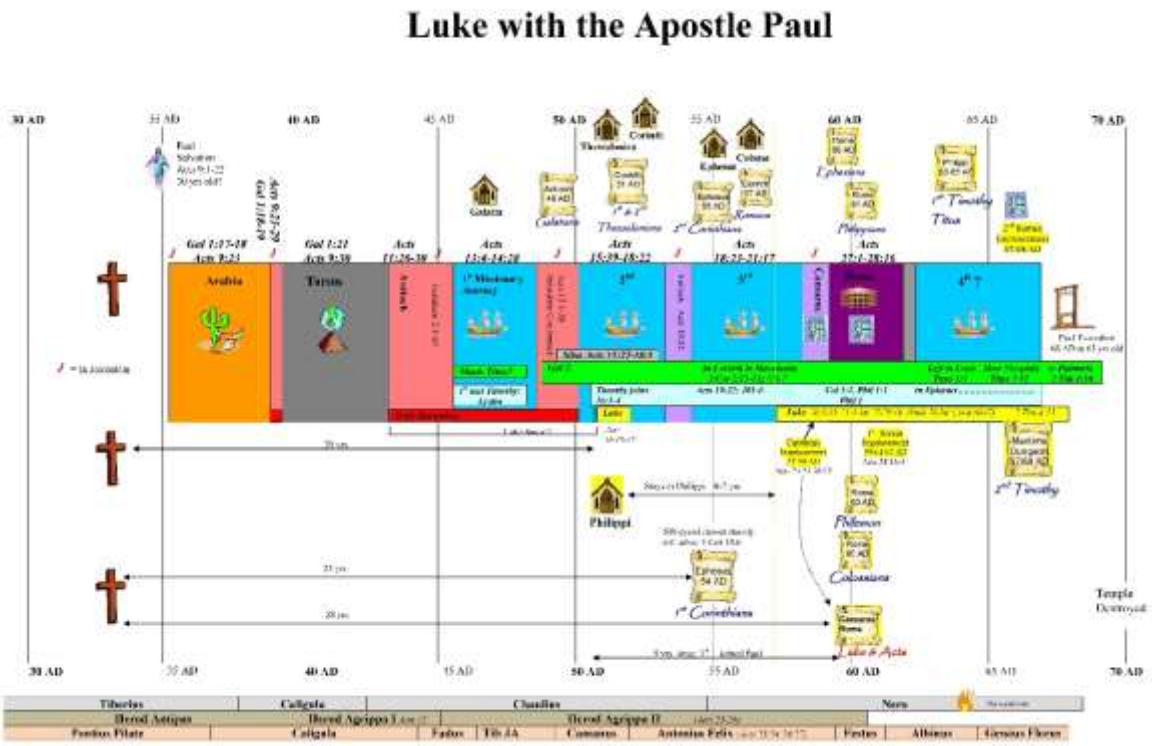
Itinerary of Paul's Third Journey

City/Island	Province/Region	Reference
Antioch	Syria	18:22
	Galatia	18:23
	Asia *(region of Phrygia)*	18:23
Ephesus	Asia	19:1-40
	Macedonia	20:1-2
Corinth?	Achaia	20:2-3
	Macedonia	20:3
Philippi	Macedonia	20:6
Troas	Asia	20:6-12
Assos	Asia	20:13-14
Mitylene	Asia	20:14
Chios/Samos	Asia	20:15
Miletus	Asia	20:15-38
Cos	Asia	21:1
Rhodes	Rhodes	21:1
Patara	Lycia	21:1
Tyre	Syria	21:3-6
Ptolemais	Syria	21:7
Caesarea	Palestine	21:8-14
Jerusalem	Palestine	21:15-17

[Source: ESV Study Bible note]

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Luke with the Apostle Paul

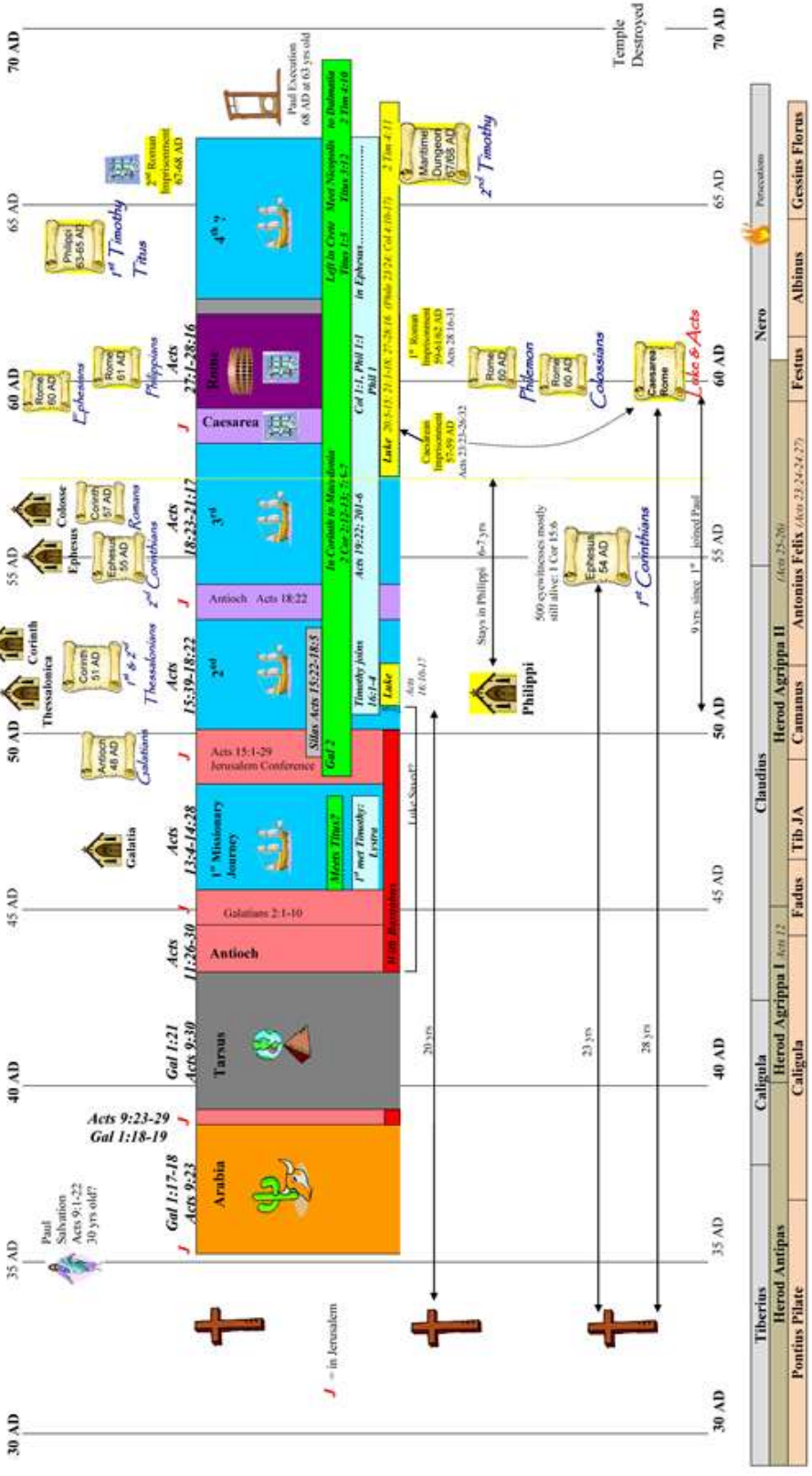


[Source: https://www.everlastingstrength.org/resources/new-testament-timelines/]

See next page for larger view…

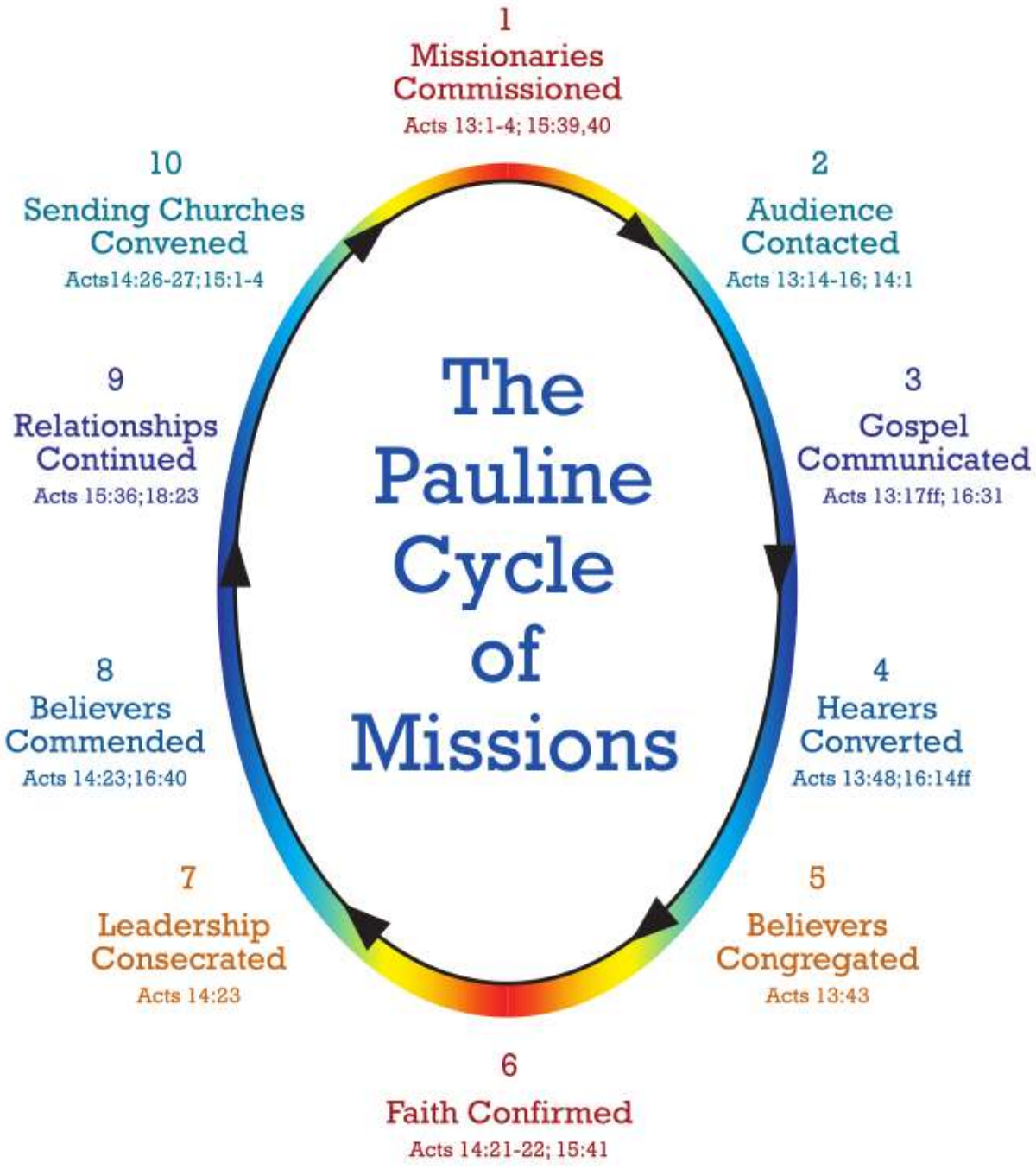
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Luke with the Apostle Paul



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The Pauline Cycle of Missions
https://kettlemorainebiblechurch.weebly.com/charts.html



Adapted from original chart by
Don Summers, Things to Come Mission

Berean Bible Institute
P.O. Box 587, Slinger, WI 53086

Graphic design by Christine Mulholland

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Gospel Progress in the Book of Acts

https://visualunit.files.wordpress.com/2011/03/acts_progress2.pdf [PDF]

GOSPEL PROGRESS IN ACTS

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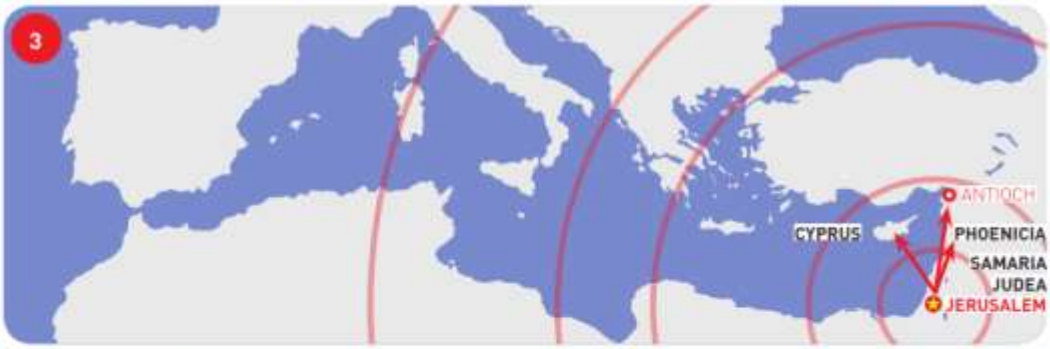


1:1 - 6:7	THE GOSPEL STARTS IN JERUSALEM
1:1-26	The risen Lord Jesus promises his gathered disciples that they will receive power when the Holy Spirit comes on them and they will be his 'witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth' (1:8).
2:1-47	Many Jewish people, gathered from 'every nation under heaven' to celebrate Pentecost in Jerusalem, hear the gospel of Jesus. More than 3000 people receive the good news and are baptised as believers (2:41, 47).
3:1 - 4:31	Many of the Jews who heard Peter and John preach the gospel in the temple believe, in total about 5000 men (4:4).
4:32 – 6:7	Despite much persecution, the word of the Lord continues to increase, with multitudes of both men and women in Jerusalem being added to the Lord, including a great number of the priests (5:14-15; 6:7).



6:8 - 9:31	THE GOSPEL SPREADS TO JUDEA & SAMARIA
6:8 – 7:60	The gospel continues to be powerfully preached by Stephen, until he is executed by the Jewish leaders.
8:1-40	In God's sovereignty, the terrible persecution of the church leads to the spread of the gospel throughout Judea and Samaria (8:1), fulfilling the first stage of Jesus' mission (1:8). Philip preaches in Samaria, with many locals joyfully embracing the gospel, including Simon the Magician (8:6, 12-13, 25). Lastly, Philip sees an Ethiopian eunuch come to faith in Jesus (8:35-38).
9:1-31	Saul, the great persecutor of the Christian church, comes to faith after being confronted by the risen Lord Jesus (9:17-22) and is commissioned to evangelise 'the Gentiles and kings and the children of Israel' (9:15). To the shock of the Jews, Saul (now Paul) immediately proclaims Jesus in the synagogues of Damascus (9:20) and the church multiplies, with newfound peace throughout Judea, Galilee and Samaria (9:31).

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9:32 - 12:24 THE GOSPEL SPREADS TO THE GENTILES

9:32 – 11:18	After Aeneas is healed, residents of Lydda and Sharon turn to the Lord (9:35). Likewise, after Tabitha is raised, many in Joppa trusted in Jesus (9:42). Finally, to the shock of the Jewish believers, the Holy Spirit converts the Gentile Cornelius and all his household to the gospel (10:44). The doors are now open for the Gentile mission to begin!
11:19 – 12:24	On account of the persecution, the gospel spreads to the Jews as far as Phoenicia, Cyprus and Antioch. Uniquely, the gospel is preached to the Gentiles as well in Antioch, with many coming to faith in Jesus (11:21 24). The church is fully established through the preaching ministry of Barnabas and Saul (11:26), and Antioch becomes the new base for Paul's three missionary journeys into Asia-minor, Macedonia and Greece. Back in Jerusalem, the word of God increases and multiplies, despite the imprisonment of Peter and execution of James (12:24).



12:25 - 16:5 THE GOSPEL SPREADS TO ASIA-MINOR

12:25 – 14:28	After being commissioned for gospel mission (13:2-3), Paul and Barnabas sail from Antioch (in Syria) to Cyprus and then onto Pisidia and Galatia, visiting the cities of Antioch, Iconium, Lystra and Derbe. Along the way they face much opposition to their preaching from both Jews and Gentiles, culminating in Paul almost stoned to death (14:19). Nevertheless, by God's grace, a Roman leader (13:9), and many Gentiles believe and the gospel spreads through the whole region (13:48-49; 14:1, 21, 27).
15:1 – 16:5	Despite the call for Gentile believers to be circumcised, the Jerusalem Council sends delegates to the largely Gentile church in Antioch to encourage them in their faith (though urging them to not be a stumbling block to the Jewish believers). Furthermore, though Paul and Barnabas part company, the apostles revisit and strengthen the churches planted on their previous mission together (15:39-40; 16:1), and the number of believers continue to grow (16:5).

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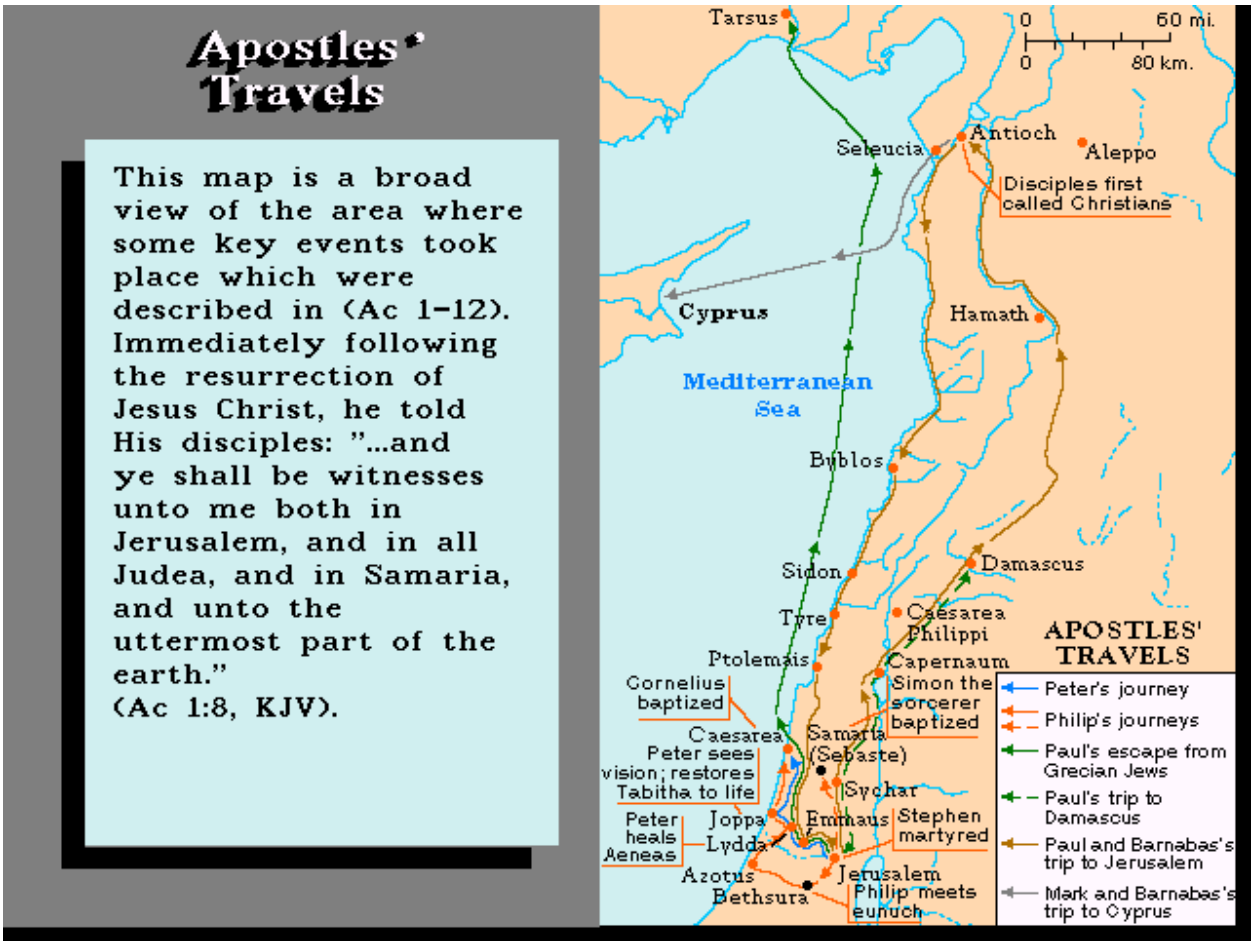
16:6 - 21:16	THE GOSPEL SPREADS TO EUROPE
16:6 – 17:15	Guided and empowered by the Spirit, Paul and Silas bring the gospel to Macedonia, namely in the cities of Philippi, Thessalonica and Berea. Despite them being imprisoned, beaten and lynched, many come to faith in Jesus: Lydia and her household (16:14-15), the Philippian jailer and his family (16:30-34), a few Jews, many devout Greeks and several leading women (17:4-5, 12).
17:16 - 18:22	Despite Paul being mocked for his belief in the resurrection in Athens, some men and women join him and trust in Jesus (17:34). Likewise in Corinth, despite strong opposition from the Jews, Crispus the ruler of the Synagogue, his whole household and many Corinthians believe the gospel and are baptised (18:8).
18:23 – 19:41	Paul speaks for two years in Ephesus 'so that all the residents of Asia heard the word of the Lord, both Jews and Greeks' (19:10). After Paul performs extraordinary healings and exorcisms in the name of Jesus, fear falls on the residents, who praise the name of Jesus and many repent of their evil practices. 'So the word of the Lord continued to increase and prevail mightily.' (19:20)
20:1 – 21:16	Paul travels throughout Macedonia and Greece, encouraging, instructing and farewelling the churches of these regions, as well as the Ephesian elders, on his way to Jersualem.



21:17 - 28:31	THE GOSPEL ON THE WAY TO ROME
21:17 – 23:35	In the face of hostility, arrest, imprisonment and an assassination plot, Paul still manages to speak the gospel to all the gathered Jews in Jerusalem, to the Jewish council and to his Roman captors.
24:1 – 26:32	Again during his self-defence, Paul explains the gospel to the Roman Governors, Felix and Festus, and Agrippa, King of Judea in fulfilment of Jesus' promises to him (Acts 9:15-16).
27:1 – 28:31	Despite being bound on a ship, shipwrecked on Malta and imprisoned in Rome, Paul witnesses to the sailors and soldiers, the Maltese people, and the Jews and Gentiles in Rome. The book of Acts concludes with Paul 'proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.' (28:31). From Rome, over many centuries, the gospel continues to spread to 'the ends of the earth'.

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Map: Paul and Other Apostles' Travels



Source: http://www.biblecities.com/cites__maps_apostles.htm

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Map: Journeys of Paul and the Apostles



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Romans – Summary

http://www.fbccs.org/resources/studyguides/romans_sg99.htm

Excerpt:

A Chronological Table of the Apostolic Age	**Harold W. Hoehner, 1972**
Crucifixion	Friday, April 3, 33
Pentecost (Acts 2)	Sunday, May 24, 33
Peter's second sermon and brought before the Sanhedrin	summer 33
	33 - 34
Death of Ananias and Sapphira (Acts 4:32-5:11)	34-35
Peter brought before Sanhedrin (Acts 5:12-42)	late 34 - early 35
Deacons selected (Acts 6:1-7)	April 35
Stephen martyred (Acts 6:8-7:60)	summer 35
Paul's conversion (Acts 9:1-7)	summer 35 - early summer 37
Paul in Damascus and Arabia (Acts 9:8-25; Gal. 1:16-17)	summer 37
	autumn 37
Paul in Jerusalem, first visit (Acts 9:26-29; Gal. 1:18-20)	40-41
Paul went to Tarsus and Syria-Cilicia area (Acts 9:30; Gal. 1:21)	41
	spring 43
Peter ministers to Gentiles (Acts 10:1 - 11:18)	spring 44
Barnabas sent to Antioch (Acts 11:19-24)	spring 44
Paul went to Antioch (Acts 11:25-26)	autumn 47
Agabus predicts a famine (Acts 11:27-28)	
Agrippa's persecution, James martyred (Acts 12:1-23)	autumn 47 - spring 48
Relief visit, Paul's second visit to Jerusalem (Acts 11:30; Gal. 2:1-10)	
Paul in Antioch (Acts 12:25-13:1)	

First Missionary Journey (Acts 13-14)	**April 48-September 49**
Departure from Antioch	April 48
Cyprus	April - June 48
Pamphylia	first of July - middle of July 48
Pisidian Antioch	middle of July - middle of September 48
Iconium	October 48 - last of February 49
Lystra-Derbe	March - middle of June 49
Return visit to churches	middle of June - August 49
Return to Antioch of Syria	September 49
Peter at Antioch (Gal. 2:11-16)	autumn 49
• **Galatians** written from Antioch	autumn 49
Jerusalem council, Paul's third visit (Acts 15)	autumn 49
Paul in Antioch (Acts 12:25-13:1)	winter 49/50

Second Missionary Journey (Acts 15:38-18:22)	**April 50-September 52**
Departure from Antioch	April 50
Syria-Cilicia	April 50
Lystra-Derbe	May 50
Iconium Pisidian	last of May - middle of June 50

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Antioch	middle of June-first of July 50
Antioch of Troas	July 50
Phillipi	August-October 50
Thessalonica	November 50 - January 51
Berea	February 51
Athens	last of February - middle of March 51
Arrival at Corinth	middle of March 51
Silas and Timothy arrive from Berea	April/May 51
• **1 Thessalonians** written	early summer 51
• **2 Thessalonians** written	summer 51
Departure from Corinth	first of September 52
Ephesus	middle of September 52
Jerusalem, Paul's fourth visit	last of September 52
Return to Antioch	first/middle of November 52
Paul's stay at Antioch	winter 52/53

Third Missionary Journey (Acts 18:23-21:16)	**spring 53-May 57**
Departure from Antioch	spring 53
Visiting Galatian churches	spring - summer 53
Arrival at Ephesus	September 53
• **1 Corinthians** written	early spring 56
Departure from Ephesus (riot)	first of May 56
Troas	May 56
Arrival in Macedonia	first of June 56
• **2 Corinthians** written	September/October 56
Departure from Macedonia	middle of November 56
Arrival in Corinth	last of November 56
• **Romans** written	winter 56/57
Departure from Corinth	last of February 57
Philippi	April 6 - 14, 57
Troas	April 19 - 25, 57
Troas to Assos	Monday, April 25, 57
Assos to Mitylene	April 26, 57
Mitylene to Chios	April 27, 57
Chios to Trogyllium	April 28, 57
Trogyllium to Hiletus	April 29, 57
Ephesian elders see Paul	April 30 - May 2, 57
Miletus to Patara	May 2 - 4, 57
Patara to Tyre	May 5 - 9, 57
Stay at Trye	May 10 - 16, 57
Trye to Caesarea	May 17 - 19, 57
Stay at Caesarea	May 19 - 25, 57
Caesarea to Jerusalem	May 25 - 27, 57
Jerusalem, Paul's fifth visit, eve of Pentecost	May 27, 57
Meeting with James (Acts 21:13-23)	May 28, 57
Paul's arrest and trial before Felix (Acts 21:26-24:22)	May 29 - June 9, 57
Five days of purification	Sunday, May 29 - June 2, 57
Paul before the Sanhedrin	June 3, 57
Appearance of the Lord (night)	June 4, 57
Conspiracy (day)	June 4, 57
Journey to Antipatris (night)	June 5, 57

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Journey to Caesarea (day)	June 5, 57
Waiting in Caesarea for trial	June 5 - 9, 57
Trial before Felix	Thursday, June 9, 57
Paul before Felix and Drusilla (Acts 24:24-26)	June 57
Caesarean imprisonment (Acts 24:24-26)	June 57 - August 59
Trial before Festus (Acts 25:7-12)	July 59
Trial before Agrippa (Acts 26)	first of August 59
Voyage to Rome (Acts 27:1-28:29)	August 59 - February 60
Departure from Caesarea	middle of August 59
Myra	middle of September 59
Fair Havens	October 5 - 10, 59
Shipwreck at Malta	last of October 59
Departure from Malta	first of February 60
Arrival from Rome	last of February 60
First Roman Imprisonment (Acts 28:30)	February 60 - March 62
• **Ephesians** written	autumn 60
• **Colossians** and **Philemon** written	autumn 61
• **Philippians** written	early spring 62
James, Lord's brother, martyred	spring 62
Paul in Ephesus and Colossae	spring - autumn 62
Peter went to Rome	62
Paul in Macedonia	late summer 62 - winter 62/63
• **1 Timothy** written	autumn 62
Paul in Asia Minor	spring 63 - spring 64
Paul in Spain	spring 64 - spring 66
Christians persecuted, Peter martyred	summer 64
Paul in Crete	early summer 66
Paul in Asia minor	summer - autumn 66
• **Titus** written	summer 66
Paul in Nicopolis	winter 66/67
Paul in Macedonia and Greece	spring - autumn 67
Paul arrested and brought to Rome	autumn 67
• **2 Timothy** written	autumn 67
Paul's death	spring 68
Destruction of Jerusalem	September 2, 70

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Map: Geography relevant to Paul's life, stretching from Jerusalem to Rome



Source: http://imgarcade.com/tarsus-cilicia-map.html

See also: **Paul's Letters and the New Testament**
(For more about timelines, journeys, dating of letters, NT, study guides, etc.)

See also:

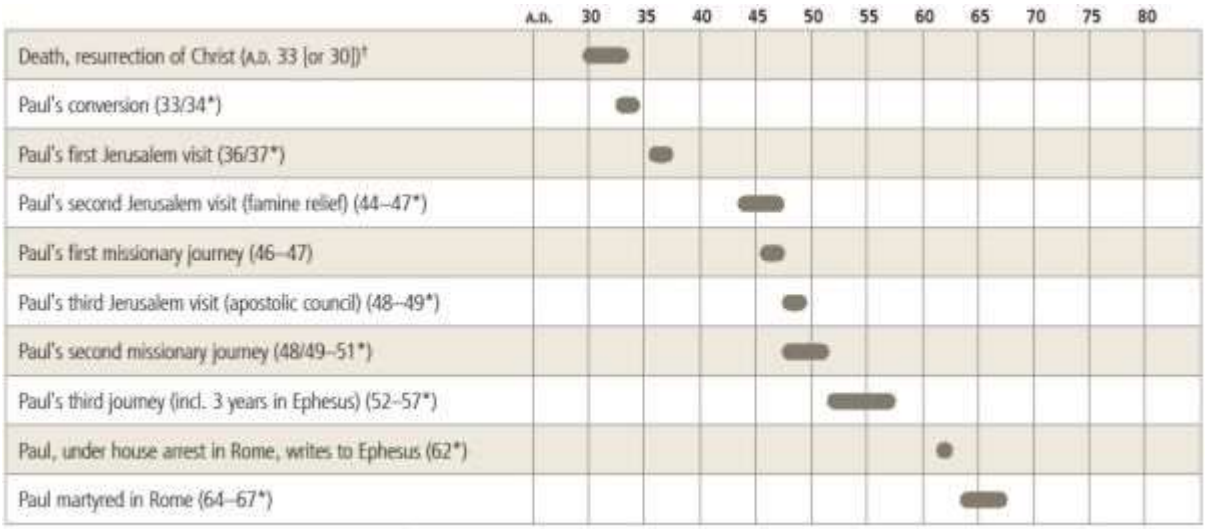
Galatians

Romans

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Paul's Lifetime Timeline

http://kukis.org/Charts/NTSummaryChart.htm



** denotes approximate date; / signifies either/or; † see The Date of Jesus' Crucifixion, pp. 1809–1810*

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Engaging the Bible in Mission Theology: Scholarship, James M. Scott

REVIEW: James M. Scott, *Paul and the Nations: The Old Testament and Jewish Background of Paul's Mission to the Nations with Special Reference to the Destination of Galatians*

https://bibleandmission.blogspot.com/2013/05/engaging-bible-in-mission-theology_17.html

Excerpt:

Engaging the Bible in Mission Theology Scholarship: Scholarship, James M. Scott

REVIEW: James M. Scott, *Paul and the Nations: The Old Testament and Jewish Background of Paul's Mission to the Nations with Special Reference to the Destination of Galatians*, Wissenschaftliche Untersuchungen qum Neuen Testament 84 (Tübingen: Mohr-Siebeck, 1995. 276 pages, with selected bibliography, index of ancient writings, index of modern authors,

This book proposes that a uniquely Jewish understanding of geography, based on the **Table of Nations** in Genesis and variously explicated in subsequent Jewish literature, provides understanding for Paul's missionary strategy as seen in Paul and Acts.

Conclusion on Hellenistic-Jewish literature: 3 senses of ἔθνη [*ethnē, 'people, nation, Gentile'*], in LXX:

> nations of the world, including Israel;
> all the nations, distinct from Israel;
> individual Gentiles over against the Jews (120).

Three contexts for a salvation-historical framework appear in this literature, as in the OT:

> Table of Nations;
> Abrahamic Promise;
> Covenant with Israel.

Israel occupies a central position among the nations (Gen. 10 and 1 Chr. 1.1-2.2). The Abrahamic promise 'sets in motion a trajectory whose ultimate fulfillment takes place in the time of Israel's Restoration, when Israel will again become a great nation, and all nations (i.e., those listed in the Table of Nations) will be blessed in Abraham and his seed' (121). Israel 'languishes in protracted exile among the nations, anticipating that day when God will restore her fortunes and gather all nations to himself' (121). This latter is well developed in Qumranic literature (4Q385-389 4-6.2-10. Qumran saw itself as the remnant returned from Exile (4QdibHam 5.1-14).

Paul:

Usage: ἔθνη [*ethnē*] is used of nations, including Israel (Gal. 3.8, citing Gen. 12.3). Israel is frequently called a λαός [*laos, 'people'*]. Paul uses ev,qnh [*ethnē*] of the Gentile nations, but he never uses the singular for a 'Gentile'—instead he uses Ἕλλην [*Hellēn, 'Greek']* (123).

Paul's use of the OT/Jewish Concept of Ἔθνη [*ethnē*]: 'all Israel' means all 12 tribes in Rom. 11.26, since Paul identifies himself in Rom. 11.1 as from Benjamin and is arguing that a remnant of Israel has already come to faith (p. 127, n. 472). 'the full number of the nations' (Rom. 11.25) means the 70 or 72 nations of the world (Dt. 32.8 in the Table of Nations tradition—Dt. 32 is 'crucial to Paul's argument in Romans 9-11') (127).

Abrahamic Promise in Paul:

Rom. 4.16—Abraham is the father of many nations (includes Jews and Gentiles) (128). Rom. 4.13 includes the traditional expectation that Abraham and his seed will be 'heir of the world'.

Gal. 3.8—Blessing for all nations in Abraham and his seed. Paul modifies Gen. 12.3 with Gen. 18.18. Over against those arguing that here Paul excludes the Jews (D.-A. Koch), Scott argues that Paul

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refers to both Gentiles and Jews. Scott has a good argument here. Note one of his points: Gen. 12.3 (+ 18.18) 'is filtered through Ps. 71.17 LXX, where panta ta eqnh [*panta ta ethnē*] clearly means 'all nations' (129).

The Covenant with Israel:

1. The sin of Israel. Gal. 2.15 'Jews by birth, not Gentile sinners' goes against the OT view of Israel as sinful—it is irony on Paul's part, due to Peter separating from Gentiles at table in the previous verses (131). Gal. 3.10 sees Israel as under a curse and in protracted exile (v. 10b) (131).

2. The exile of Israel. Rom .2.24 cites Is. 52.5, and this assumes that Israel is in exile. Israel's lack of response to the message (Rom. 10.18) is seen as jealousy of the Gentile mission (v.19), and Paul 'cites in this regard Deut 32.21, referring to the exilic situation of Israel: 'I will make you jealous of those who are not a nation….' (132).

3. The Restoration of Israel: 'If we read Rom. 13.1-7 in the context of Paul's imminent expectation of the Parousia (13.11-12) and the Final Judgment (12.19), then the exhortation to the Roman addressees to be subject to the divinely ordained government presupposes that Rome is the Fourth Empire of Daniel, the final empire before the Kingdom of God is established and the saints of the Most High rule the world' (132). Paul's mission to the Gentiles is ultimately for the salvation of Israel, since either some Jews will become jealous (Rom. 11.11, 13-14) or the full number of nations will come in and then the Deliverer will save 'all Israel' (11.25f). 'Paul's concept of the coming in of the nations derives from the OT expectation of the eschatological pilgrimage of the nations to Zion (cf. Isa. 2.2-4 = Mic. 4.1-3)' (132f). 'In Rom. 9.24, Paul argues that God has called 'us' not only [from the Jews] but also [from the Gentiles]. In support of this statement, the Apostle cites Hos 2.25 and 2.1, both of which contain the word ['to call']….' (133). In Rom. 15.10, Paul quotes Dt. 32.43 about the joint worship of the nations, including quotations from the Psalms and Is. 11.10 in the surrounding verses.

Chapter 3

In ch. 3 of this book, Scott looks at the Table of Nations notion and Romans 15.

1. Why 'from *Jerusalem* and in a circle'? Paul's mission was not from Jerusalem. He does go and preach there, though. 'In a circle' in the OT means the surrounding areas, frequently in ref. to Jerusalem (Ps. 78.3; 124.2; Jer. 39.44; 40.13; Ezek. 34.26) (138). This puts Jerusalem at the centre of the world with the nations surrounding it, as in the Table of Nations tradition (138).

2. To Illyricum and Beyond. Paul's mission and the tripartite division of the world. The Table of Nations sees Jerusalem at the centre and the rest of the world as divided between Shem, Ham and Japheth. Following this, '…Paul conceives of his missionary activity as focused on the sphere of the Japhethites, for the swath of territory thereby described includes all of Asia Minor (with Galatia!) and Europe as far as the Adraitic Sea, which amounts to approximately half of the territory traditionally ascribed to Japheth and his sons' (141). Paul's plan to go to Rome and on to Spain would complete the evangelisation of Japheth's territory. 'Both *Jubilees* (8.23, 26; 9.12) and Josephus (*Ant.* 1.122) mention Gadir/Gadeira near the Straights of Gibraltar in southern Spain in their respective expositions of the Table of Nations' (142). 1 Chr. 1 lists the nations of the world in a circle, going counterclockwise from the north (142). Paul's references to Roman provinces instead of Japhethite names concurs with other Jews updating the list with Roman provinces (cf. ch. 1 of this book). Paul's mission to the 'Greeks' (Rom. 1.16) may reflect Jewish tradition that this was the language of Japheth (p. 144, n. 46 and ch. 2). R. Riesner, *Früzeit*, pp. 216-225, says Rom. 15.19 should be seen in light of Is. 66.19 (pp. 145f). Also, as Hays notes (*Echoes*, p. 162), Isaiah is the most important source for Paul because it is the clearest vision of the restoration of Israel involving a universalistic ingathering of Gentiles to worship the Lord (146f). But Riesner tries to fit every detail of Is. 66.19 into Rom. 15, and this is a strain—it doesn't fit (147). Paul's mission was to Jews and Gentiles in a geographical region, not to the Gentiles alone (152f), and this may

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go back to the Table of Nations (154). This also tallies with Acts 15's decision about abstention laws for the Gentiles based on Gen. 9.1-7 (cf. Lev. 17-18)—Noah is tied to the territorial mission division here too. Qumran (4Q252 2.6-7) interpreted Gen. 9.27 in light of Gen. 12.3—a promise to Noah's 3 sons in the Table of Nations, and this may be what was going on in Acts 15 (155). Scott pushes his argument further, as he needs to (!): Peter's jurisdiction may have been Shem (1 Pt. 5.13's Asia Minor, a letter written from 'Babylon'); and we don't know about Africa (Ham) (156f).

2 Cor. 10 also shows Paul has a conception of 'his' territory in mission (159ff). Scott suggests that the overlap of territory between Paul and Peter might be due to a difference between the Table of Nations in Gen. and that in Jubilees 8-9, the latter including all Asia Minor. [This does not explain Peter in Corinth or Rome.] (161f).

Acts 'confirms' Paul's approach to mission strategy based on the Table of Nations tradition. Luke has 12 sent out (Israel, 9.1-6) and then 70/72 sent out in mission (the number of the nations, Lk. 10). Lk. 24.46-47 has the disciples sent out to all nations. (162f) Acts 1.8 seems to set up a structure for Acts, and yet the expansion of the mission in concentric circles from Jerusalem and in a northwesterly direction fits with 1 Chr. 1's list of the nations in a circle going counterclockwise (164). Acts 2.5-11 has people 'from every nation under heaven' coming to Jerusalem. Scott maintains that the partial list of nations relates to the Table of Nations tradition (165). Another partial list is found in Is. 66.19, and again in *Sib. Or.* 3.512-519. Philo *Legat*. 281-283 is closest to Acts 2.9-11's list (165). *Ant.* 1.122-147 has an updated list of nations. P. S. Alexander, 'Geography and the Bible (Early Jewish),' *ABD*, 2 (1992) 977-988 (here p. 983) suggests Acts 2 is a reversal of Gen. 11.7's confusion of the tongues after the Flood, which also brings Acts 2 together with the Table of Nations in Genesis. The structure of Acts may relate to mission to Shem (Acts 2.1-8.25), Ham (8.26-40), and Japheth (9.1-28.31) (167). [The connection to Genesis might be there, but one does not have to see this as a structure to Acts, which is, as Scott admits, disproportional.] Paul's missionary journeys appear to retrace the steps of the Japhethites (as Scott argues on pp. 174f—but, as he admits, this leaves one without a reason why Paul was not to enter Bithynia, Acts 16.7). Acts 17.26 (Areopagus) mentions that God made from one man every nation, 'having determined allotted periods and the boundaries of their habitation' (176). This also is an allusion to Dt. 32.8 (set the bounds of the nations according to the number of angels of God) (177). (cf. the role of Dt. 32 in Rom. 9-11).

Chapter 4

In Ch. 4, Scott examines 'The Table of Nations and the Destination of Galatians' (181ff). His conclusion (215ff): If one examines this question from Greco-Roman ethnography and geography, one can only conclude that the northern part of the Roman province is meant. But from Jewish topography based on the Table of Nations: Josephus identifies Gomer as Japheth's first son (*Ant.* 1.123), and he sees this region as what was now Galatia for the Romans, divided into 3 parts for his 3 sons (215). All the inhabitants of this region for Jews were Gomerites/Galatians—the ethnic division in the traditional debate of north or south Galatia is not relevant (215). This removes one of the main obstacles for the south Galatia theory, which argues that these people were not 'Galatians', as Paul calls them. If so, 'then Paul is most likely sending his letter to the churches of Ashkenaz, the firstborn son of Gomer, the first son of Japheth'—the region of Phrygia-Galatica, where Paul preached on his 1st missionary journey (215).

The book concludes after ch. 4 with a conclusion chapter.

Here We Are, Slaves to This Day:
A Review of "Exile: A Conversation with N.T. Wright" Edited by James M. Scott
https://tabletalktheology.com/2017/10/11/here-we-are-slaves-to-this-day-a-review-of-exile-a-conversation-with-n-t-wright-edited-by-james-m-scott/ [Read…]

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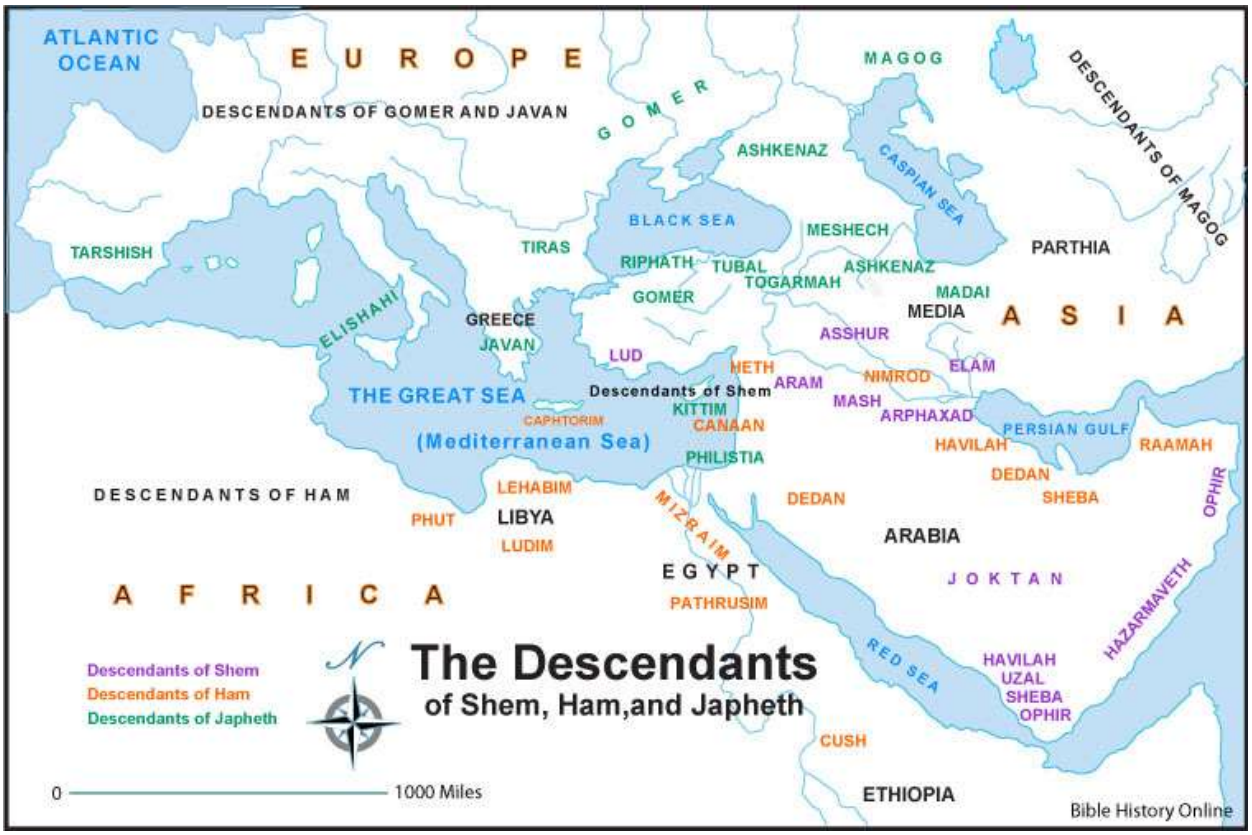
The Table of Nations

The Table of Nations and the Origins of the Races [Recommended]
http://soundchristian.com/man/

Josephus and Genesis Chapter 10
https://answersingenesis.org/genesis/josephus-and-genesis-chapter-ten/

The Table of Nations in Genesis 10
http://www.bible-history.com/old-testament/table-of-nations-genesis-10.html

According to the Bible the sons of Noah were Shem, Ham, and Japheth... these three sons of Noah represented the three great races of mankind. The map below (see link for corresponding table [list]) shows God's dispersion of the nation's after they migrated from the Tower at Babel.



Wikipedia: Table of Nations
https://en.wikipedia.org/wiki/Generations_of_Noah

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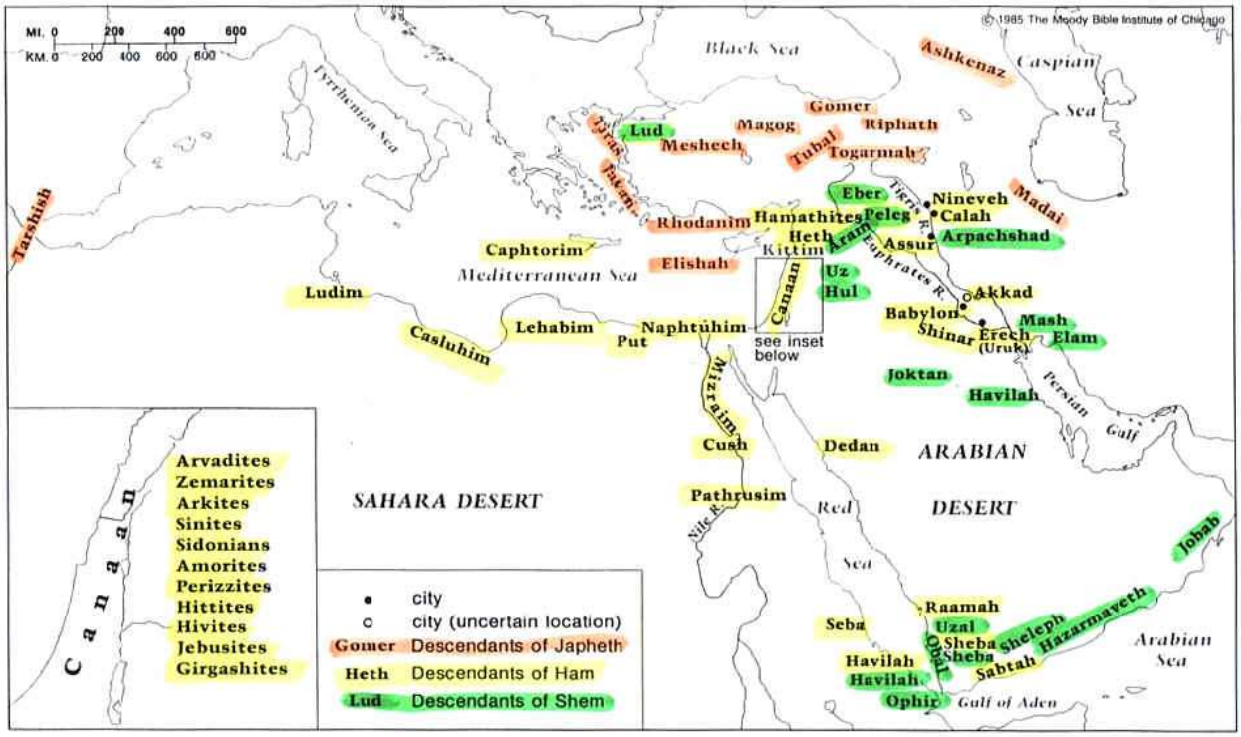
Tables of Nations

http://www.bible-history.com/maps/2-table-of-nations.html

https://www.bibliotecapleyades.net/sitchin/sitchinbooks03_03a.htm

Table of Nations – Ham, Shem & Japheth

http://www.freemaninstitute.com/RTGham.htm



Map with slightly different placements of named nations than prior map.

The Settlement Of The World, (The Table Of Nations)

https://bible.org/seriespage/4-settlement-world-table-nations

Excerpt:

Space does not permit an extensive discussion of the table of nations presented in Genesis 10 beyond a general identification of the peoples. Custance (*The Three Sons of Noah*), an anthropologist, posits an interesting theory on the dispersal of man. The eight point summary of his thesis is as follows:

The geographical distribution of fossil remains is such that they are most logically explained by treating them as marginal representatives of a widespread and in part forced dispersion of people from a single multiplying population established at a point more or less central to them all, and sending forth successive waves of migrants, each wave driving the previous one further toward the periphery.

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The most degraded specimens are those representatives of this general movement who were driven into the least hospital areas, where they suffered physical degeneration as a consequence of the circumstances in which they were forced to live [such as the Neanderthal man in Europe].

The extraordinary physical variability of fossil remains results from the fact that the movements took place in small, isolated, strongly inbred bands; but the cultural similarities which link together even the most widely dispersed of them indicate a common origin for them all.

What I have said to be true of fossil man is equally true of living primitive societies as well as those which are now extinct.

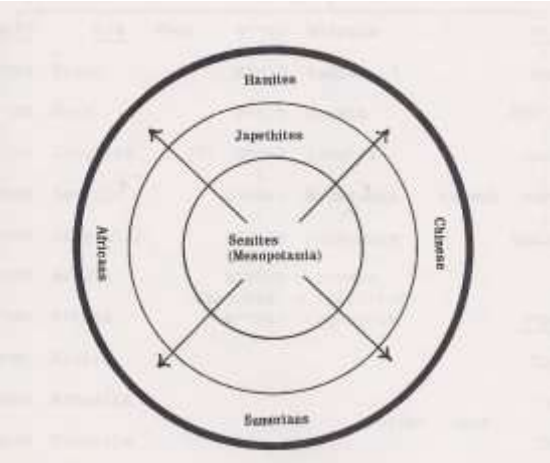
All the initially dispersed populations are of one basic stock: Hamitic, the family of Genesis 10.

The initial Hamitic settlers were subsequently displaced or overwhelmed by Indo-Europeans (i.e., Japethites), who nevertheless inherited, or adopted, and extensively built upon Hamitic technology and so gained an advantage in each geographical area where they spread.

Throughout the great movements of people, both in prehistoric and historic times, there were never any human beings who did not belong within the family of Noah and his descendants.

Finally, this thesis is strengthened by the evidence of history which shows that migration has always tended to follow this pattern, has frequently been accompanied by instances of degeneration both of individuals or whole tribes, usually resulting in the establishment of a general pattern of cultural relationships which parallel those archaeology has revealed.[1]

In Graph form, Custance's theory looks this way:



The Genealogical List

Generally speaking, the Hamites are the most dispersed and diverse people, both ethnically and linguistically. They will be found, according to Genesis, in Asia Minor, Canaan, Egypt (North Africa), South Africa, and Mesopotamia.

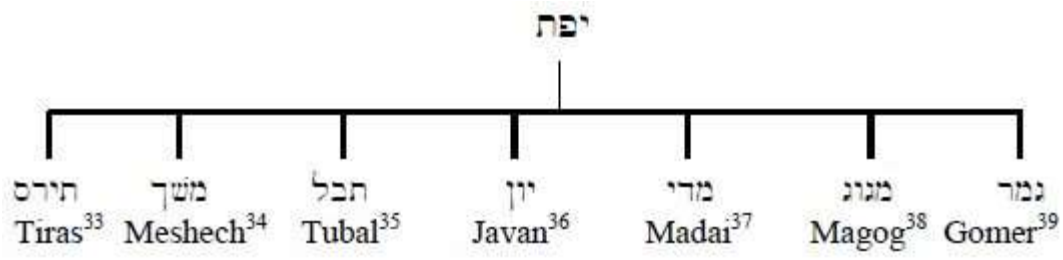
Likewise, the Japethites represent the Indo-European peoples, that is, from Europe to India. This classification is usually referring to linguistic similarities rather than ethnic, although the latter is also a consideration. Looking at a relief map of the world, one can see that these people are often mountain people.

Finally, from a biblical point of view, the Semites are the center of God's work. Semitic people come out of the desert. They are Assyrian, Babylonian, old South Arabians, and, of course, the descendants of

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Abraham. It is no coincidence that the three great monotheistic religions had their origin among Semitic people.

There is ongoing debate about the identification of all the names listed in the genealogies. Some are quite clear, others are not. Below is a list of all the biblical names in Hebrew and English with notes as to the assumptions about their identity.



(Tiras33[2], Meshech34[3], Tubal35[4], Javan36[5], Madai37[6], Magog38[7], Gomer39[8])

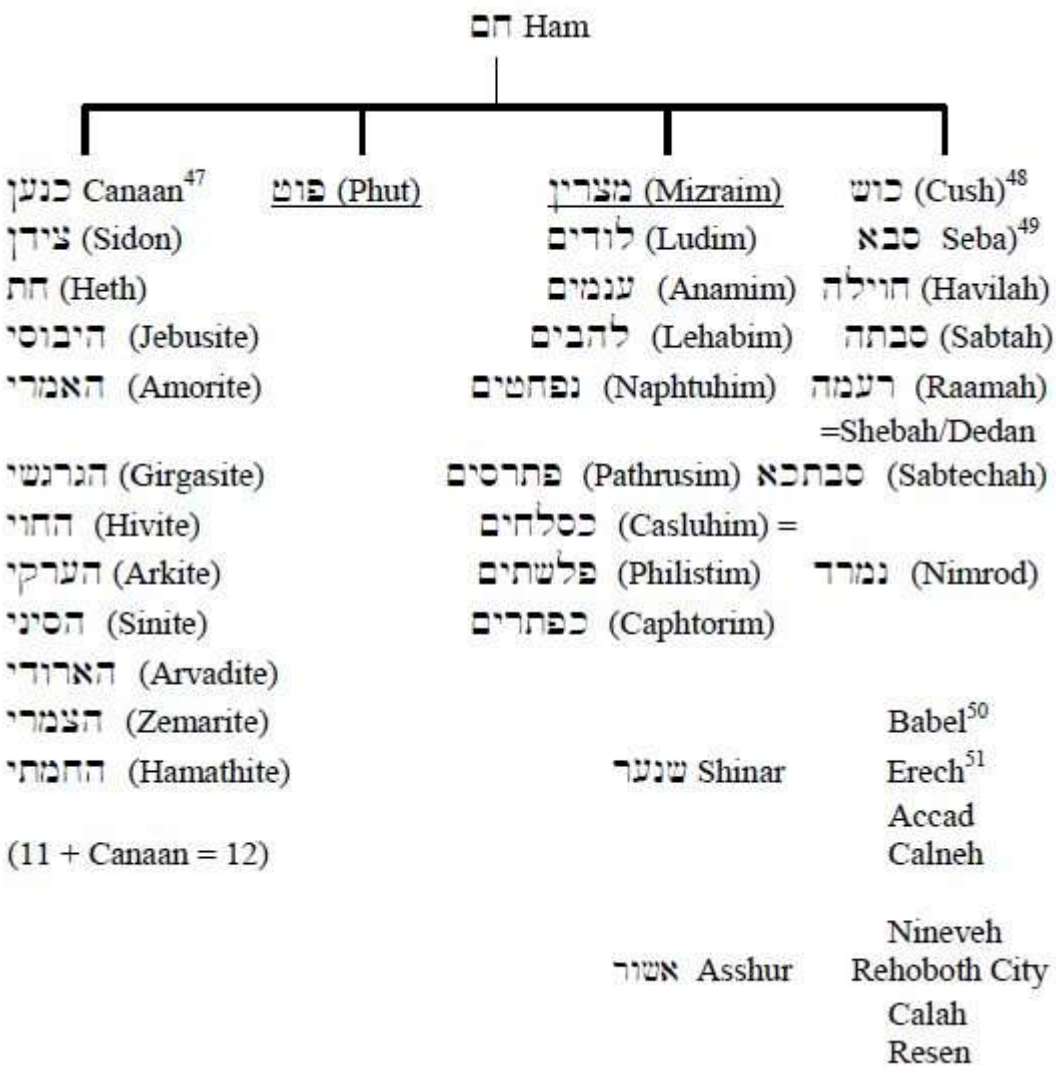
אלישה
Elishah[40]
תרשיש
Tarshish[42] (4)
כתין
Kittim[44]
דודנין
Dodanim[46]

אשכנז
Ashkenaz[41]
ריפת
Riphath[43] (3)
תגרמה
Togarmah[45]

(Elishah40[9], Ashkenaz41[10], Tarshish42[11] (4), Riphath43[12] (3), Kittim44[13], Togarmah45[14], Dodanim46[15])

continued next page…

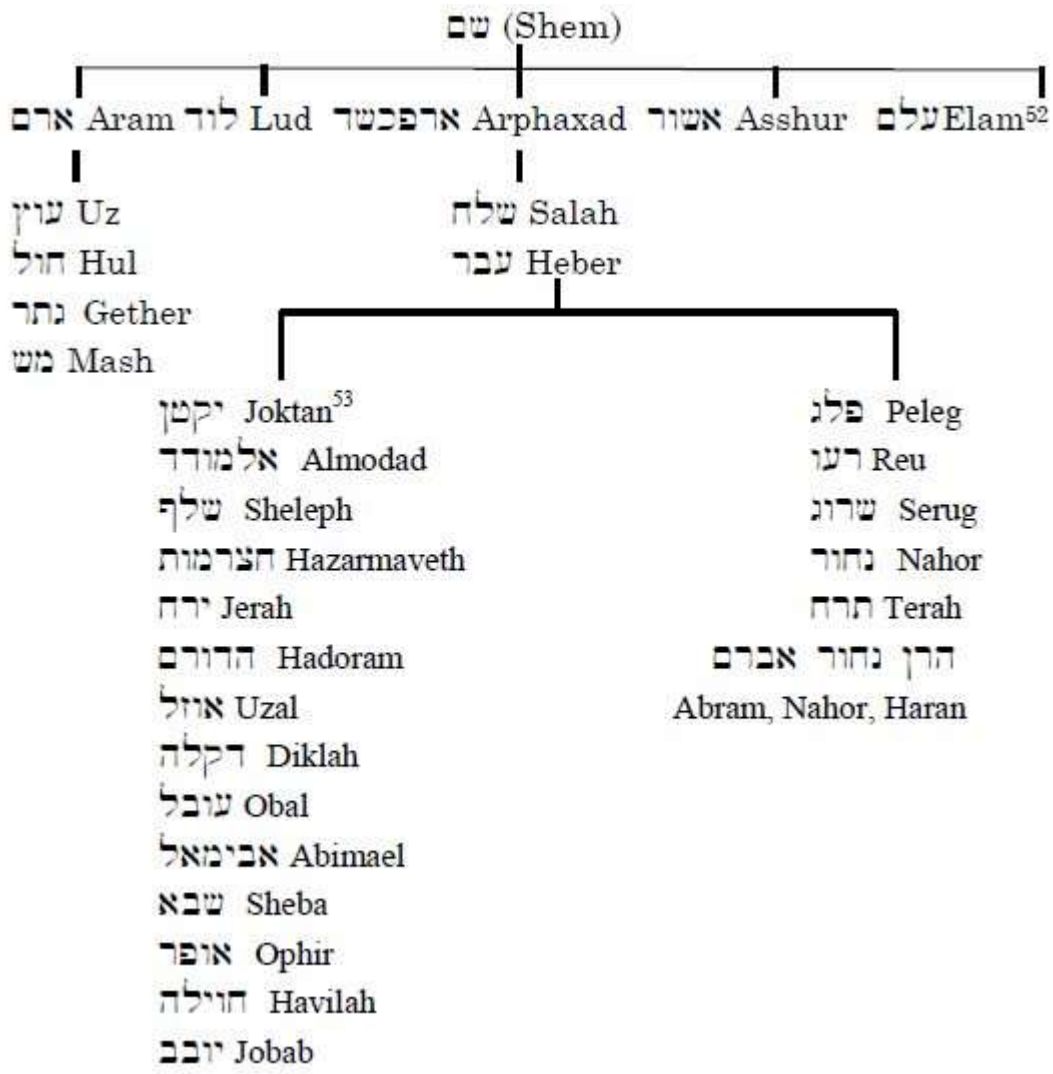
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(Canaan47[16], Cush48[17], Seba49[18], Babel50[19], Erech51[20])

continued next page…

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(Elam52[21], Joktan53[22])

Some General Observations

As with many genealogical lists, this one is selective and oriented toward a certain position--namely, the history of Abraham.[23] Also in characteristic fashion, the most remote person (Japheth) is dispensed with and the family in the center of interest is taken up last and amplified (Shem and in ch. 11 Terah).

There are numerical considerations. Japheth has seven sons but descendants are listed for only Javan (four descendants) and Gomer (three descendants). The sons and grandsons of Cush total seven (Nimrod is dealt with as a separate entity). Mizraim has seven descendants. There are fourteen members of Yaktan's family and ten of Shem's consummating in Abraham (both numbers are favorites in genealogies). There are seven from Heber to Abraham. Canaan and his descendants total twelve which *might* be used to counterbalance the twelve tribes of Israel.

The descendants of Canaan and Mizraim are treated as peoples rather than individuals, but this is not to deny that an individual headed up the group originally.

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The Israelites are linked with Heber (Gen. 10:21) apparently associating the names Heber and Hebrew.

The fact that Cushites (Hamites) are mentioned as the founders of the Mesopotamian cities shows that they must have been pushed out later by Semites (Custance argues that the Sumerians were Hamitic).

The division of the earth into languages probably took place during the time of Peleg (in his days the earth was divided) or four generations after the flood.

Excursus on Nimrod: This text presents a very tantalizing situation. A descendant of Cush became so famous his name was a household word. His very name means "rebellion" and the LXX is an early witness to an interpretation of "before the Lord" (לִפְנֵי יהוה) as "against the Lord" (ἐναντίον). All the cities mentioned are of great antiquity and are referenced in the earliest writing (cf. the Gilgamesh Epic). There is a problem of whether Asshur went out and built cities or Nimrod (or his descendants) went to Asshur and built. The latter is grammatically feasible (although a little unusual) and since Shinar has four cities, then Asshur would be given four to balance it. This would mean Semitic people in Asshur who were influenced by Nimrod.

The Roots of the Nations (Genesis 10:1-32)

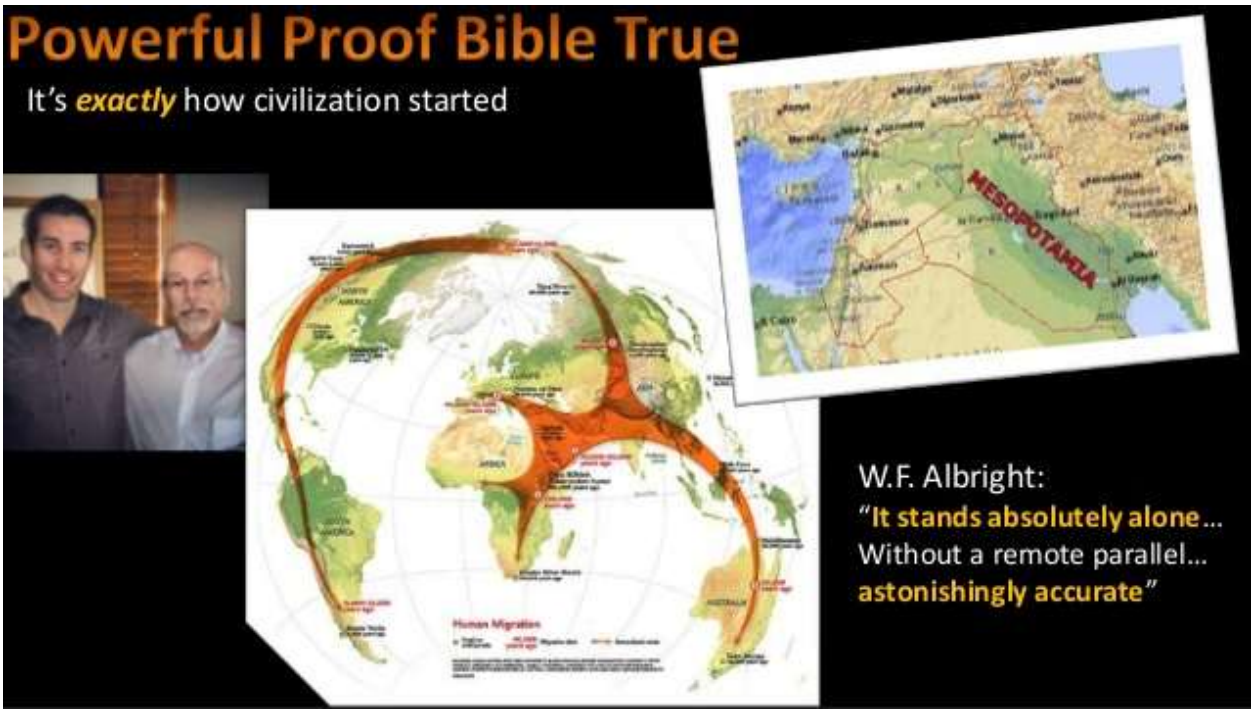
https://bible.org/seriespage/lesson-22-roots-nations-genesis-101-32

The Confusion of Languages at Babel (Genesis 10:1-11:25)

https://bible.org/seriespage/4-confusion-languages-babel-genesis-101-1125

It's exactly how civilization started.

W.F. Albright: "It stands absolutely alone… Without a remote parallel… astonishingly accurate"



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***For more details, charts and maps regarding the Table of Nations, see the Appendix of my separate references resource*:**

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

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Paul's Three Conversion Accounts in Acts

Why are the three accounts of Paul's conversion on the road to Damascus different?

https://hermeneutics.stackexchange.com/questions/15532/why-are-the-three-accounts-of-pauls-conversion-on-the-road-to-damascus-differen

Paul himself makes no mention of a conversion on the road to Damascus, whereas Acts of the Apostles has not one, but three accounts:

- At Acts 9:3-8, Paul was blinded by a light and fell down, then heard Jesus, who told Paul that he would be told what to do when he was in the city. His men did not see the light, but heard the voice. They remained standing.
- At Acts 22:6-11, Paul told the people he was blinded by a light and fell down, then heard Jesus, who again told Paul that he would be told what to do when he was in Damascus. This time, his men saw the light but, unlike Paul, were not blinded, and did not hear the voice.
- At Acts 26.13-19, Paul told Agrippa that he saw a brilliant light and heard Jesus, who gave him his mission, but did not command him to go to Damascus. He fell down, but there is no mention of blindness, nor is there any mention of the men seeing or hearing anything, although for some reason they also fell down. He told those at Damascus and Jerusalem about his conversion experience.

Misgivings about the Christian Faith
Do Paul's conversion stories contradict each other in the book of Acts?

How Greek Grammar Resolves this Issue

Defining and understanding the word, "contradiction"

http://harvardhouse.com/sauloftarsus_contradiction_acts.htm

Excerpt:

Is the book of Acts contradictory in regards to the Apostle Paul's conversion story?

The contradiction charge relates only to the men traveling with Saul of Tarsus. Acts 9:7 states that the men heard a voice. In contrast, Acts 22:9 states that the men did not hear or understand the voice.

Various "English" translations of the original Greek reveal a potential contradiction. People opposed to the Bible choose to believe there is a contradiction. Can this contradiction be explained?

To begin, it is important to understand that the belief that the book of Acts has a contradiction is not related to the Apostle Paul's personal conversion story. This is an important point based on the fact that Luke, the author of the book of Acts, traveled with the Apostle Paul. Luke and Paul probably discussed the conversion story in depth. And Luke has been verified to be an accurate historican based on archaeological evidence with a correlation at the 99.9% confidence level (*less than 1 chance in 1000 that we are being misled*).

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External evidence with large numbers of ancient artifacts verifies that the book of Acts is accurate. To explain what non-believers refer to as a contradiction requires an understanding of Greek grammar for the word, "*to hear*".

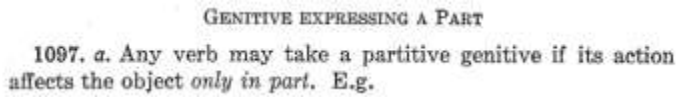
"Do you always understand the words spoken by other people?"

Everyday conversations and interactions support that people do not always accurately hear what others are saying. Sometimes, we only hear a voice, not the words. It should not be a surprise that Greek grammar permits this type of translation for the men that traveled with Saul of Tarsus.

The scholar, Gleason L. Archer, uses this distinction to explain the text.

Greek makes a distinction between hearing a sound as a noise (*in which case the verb "to hear" takes the genitive case*) in contrast with hearing a voice as a thought-conveying message (*in which the verb "to hear" takes the accusative case*).[1]

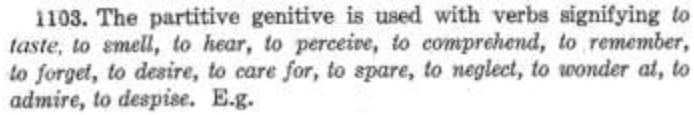
Dr. Archer makes reference to a Greek grammar[2] text book to support this technical distinction in Greek. Below is a scanned portion of this Greek grammar text book, which validates that a verb can affect the object in part.



GENITIVE EXPRESSING A PART

1097. *a.* Any verb may take a partitive genitive if its action affects the object *only in part*. E.g.

Moreover, the Greek grammar[3] reference below supports that the verb *to hear* is one of the many verbs that can be used with the partitive genitive case.



1103. The partitive genitive is used with verbs signifying *to taste, to smell, to hear, to perceive, to comprehend, to remember, to forget, to desire, to care for, to spare, to neglect, to wonder at, to admire, to despise.* E.g.

Therefore, the men traveling with Saul of Tarsus heard a voice, but did not understand the words spoken. Only Saul of Tarsus heard and understood the words spoken based on the way that Luke reported the conversion story. There is no contradiction based on accepted use of Greek grammar.

In support of this conclusion, Strong's Concordance reference for Greek word #191 "*to hear*" can be translated into English from Greek as the word, "*understand*" (click here for Strong's Word #191).

Bible translators have used the English word "understand" for the Greek word "to hear" in 1 Corinthians 14:2 (*the genitive case for the Greek word to hear*).

"For one who speaks in a tongue does not speak to men but to God; for no one understands, but in his spirit he speaks mysteries" (*1 Corinthians. 14:2*).

Non-believers may insist that there is a contradiction between Acts 9:7 and Acts 22:9. However, Greek grammar explains the two passages showing no contradiction. Moreover, archaeological evidence supports at the 99.9% confidence level that there is no contradiction in the texts as written by Luke.

It is important to understand that physical evidence (data) validates the book of Acts. People who insist there is a contradiction base their belief on circular reasoning since they have no data to support their accusation.

Contradiction #2
Did the men traveling with Saul of Tarsus see a bright light?

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Because skeptics like to use the word “contradiction” in their attempts to demean the Bible, it is important to understand the definition. This approach will ensure that we are all in agreement about using this word. Below are two wikipedia definitions.

1. “Contradiction” asserts its own opposite.
2. In logic, a “Contradiction” consists of a logical incompatibility between two or more propositions. It occurs when the propositions, taken together, yield two conclusions which form the logical inversions of each other.

Just as important, I will make use of the words, “supplements” or “augments”. In reality, the stories written in the book of Acts provide supplementary information to describe what actually occurred when Saul of Tarsus was confronted by the resurrected Jesus on the road to Damascus. Consider wikipedia definitions for the words supplement or augment.

1. “Supplement” is something added, especially to make up for a deficiency.
2. “Augment” To increase, make larger or supplement.

Using the definitions above, let's consider the skeptic accusation that the book of Acts contains contradictions.

"...there is a contradiction in the book of Acts 9:7 compared to Acts 22:9. The skeptic then quotes from various English translations in his attempt to support this viewpoint.

The men with Paul didn't see anything [Acts 9:7]
The men with Paul saw the light [Acts 22:9]

Do these verses actually make contradictory statements?

Again, I quote from the Interlinear Study Bible, which is a close to perfect translation into English from the original ancient Greek. (you can click on the link to verify the translation)

- "The men who traveled with him stood speechless, hearing the voice but seeing no one" [Acts 9:7].
- "And those who were with me saw the light, to be sure, but did not understand the voice of the One who was speaking to me" [Acts 22:9].

In Acts 9:7, the original Greek is silent about the men seeing a bright light. However Acts 9:7 verifies that the companions could not see the person that was speaking, which requires us to ask "WHY?" Acts 22:9 augments Acts 9:7 by stating that the companions of Saul of Tarsus saw the bright light from which a Voice came.

The scholar, Dr. Gleason Archer comments on these verses. Consider the words of a scholar that knows Ancient Greek literature.

There is an instructive parallel here between the inability to hear the voice as an articulated message and their inability to see the glory of the risen Lord as anything but a blaze of light. Acts 22:9 says that they saw the light, but Acts 9:7 makes it clear that they did not see the Person who displayed Himself in the light. There is a clear analogy between these differing levels of perception in each case.[4]

The skeptic's accusation that there is a contradiction is based on the desire to find a contradiction in the story. Skeptics show that they do not understand or use the word “contradiction” correctly.

At this time, let me illustrate what an actual contradiction would have to be like to make the book of Acts contradictory.

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- Acts 9:7 would have to state that "The men who traveled with Saul of Tarsus did NOT see a bright light.
- Acts 9:7 would have to state that "The men who traveled with Saul of Tarsus DID see a bright light."

These contradictory statements are not written into the book of Acts. Therefore, the accusation that the book of Acts is contradictory is baseless.

Finally, when the more accurate translation from Ancient Greek into English is used for the book of Acts, we find that there is absolutely no contradiction. In fact, the correct word that describes the difference between all these verses would be the word, “supplements” or “augments”. In other words, each verse supplies more details about what actually happened. Intellectually honest people will conclude based on biblical literature and logic that there are absolutely no contradictions in the book of Acts in regards to the conversion story of Saul of Tarsus.

I also think it is important to gain insight into what this story reveals about the spiritual reality. For example, "What is the spiritual world like based on the Saul of Tarsus conversion story?"

At the end of this discussion, I will compare the conversion story of Saul of Tarsus to the revelations that Muhammad received as reported by his favorite wife, Ayesha. What a contrast we will find.

Contradiction #3
Who fell to the ground?

A skeptic writes "...there is a contradiction in the book of Acts 22:7 compared to Acts 26:14. The skeptic then quotes from various English translations in his attempt to support this viewpoint.

Paul alone fell to the ground [Acts 22:7]
Every body fell on the ground [Acts 26:14]

Do these verses actually make contradictory statements?

Again, I quote from the Interlinear Study Bible, which is a close to perfect translation into English from the original ancient Greek. (you can click on the link to verify the translation)

- "and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?'" [Acts 22:7].
- "And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.'" [Acts 26:14].

There are two issues with the skeptic's accusation. First, the information given between Acts 22 and Acts 26 is supplementary, not contradictory. Second, the skeptic's accusation is based on taking the text in the book of Acts out of context.

What would be required for the text to be contradictory?

- Acts 22:7 would have to state that "The men who traveled with Saul of Tarsus did NOT fall to the ground." (Acts 22:7 is silent, not contradictory)
- Acts 26:14 would have to state that "The men who traveled with Saul of Tarsus DID fall to the ground."

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These contradictory statements are not written into the book of Acts. Therefore, the accusation that the book of Acts is contradictory is baseless.

Finally, it is important to understand that skeptics are attempting to demean the book of Acts by taking the words out of context. In Acts chapter 22, Paul is addressing a large crowd near the temple as he was being arrested. In Acts 22, Paul tells the story about himself because they are arresting only the Apostle Paul. The story line does not include the companions of the Apostle Paul up to the point that Paul has been blinded by the bright light and needs help to be led into Damascus. The text differences between Acts 22 (*click on each link to read and contrast the entire chapter in the book of Acts*) and Acts 26 are written from different perspectives. The differences are supplemental, not contradictory.

The context of the story told in Acts 26 includes the entire entourage of people. The differences between the two chapters reveal supplementary information about what actually happened. There is really no contradiction in these texts except in the biased mind of skepticism.

In conclusion, the correct word to use in comparing these two verses is “supplements” or “augments”. Using the word “contradiction” again shows flawed logic.

Conclusion

Book of Acts is Credible

Therefore, we can conclude that the conversion story for Saul of Tarsus does not contain any contradictions. The story line written into the book of Acts is credible at the 99.9% confidence level because the texts are verified by archaeological and other physical evidence. Support for this conclusion is based on the research of the classic scholar, Dr. Colin Hemer, author of The Book of Acts in the Setting of Hellenistic History[5].

Based on evidence and scholarly analysis, we know that the mission trips of the Apostle Paul actually happened as written. Therefore, to believe and accept the spiritual stories written into Acts requires only a small amount of faith.

Finally, because the conversion of story of Saul of Tarsus (supreme skeptic of Jesus Christ), who became the Apostle Paul is credible, we can compare the Christian faith to the Islamic faith using mathematical tools.

Comparing the Qur'an and the Bible

Mathematical Requirements

To realistically compare Christian faith to Islamic faith requires the following items:

- Both the Qur’an and the Bible must discuss the same subject (i.e.: Jesus dying on the cross)
- The Qur’an and the Bible must present diametrically opposite viewpoints on that specific subject (i.e.: Jesus dying on the cross)
- There must be physical evidence (i.e.: archaeological evidence, analyzed by scholars, such as Dr. Colin Hemer, author of The Book of Acts in the Setting of Hellenistic History[6]) that can be used to make valid calculations.

Since the conditions above are all satisfied, we can logically arrive at a valid conclusion that reveals the Bible is valid and that the Qur'an is false. That is why it is credible to state Jesus’ death on the cross is credible at the 99.9999998% confidence level.

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Archaeological evidence supports the book of Acts is accurate. The evidence supports that the supreme skeptic of all, Saul of Tarsus, a terrorist of Christians, repented when he was confronted by the real Jesus, who died and rose again as foretold by the Old Testament Prophets.

The bottom line is that the book of Acts is a set of words written by Luke. Archaeological evidence supports that the travels of the Apostle Paul actually took place due to 162 items out of 165 being verified. A fanatical skeptic became a Christian when confronted by Jesus Christ, the Son of God, who died on the cross and rose again. The Apostle Paul reported that Jesus died and rose again, only after his experience on the road to Damascus.

In contrast, only the Qur'an, recorded on paper more than 600 years later claims that Jesus did NOT die on the cross. To date, not even ONE archaeological item has been uncovered to support the Islamic viewpoint as written in the Qur'an. Due to no external archaeological evidence, the Qur'an resembles the book of Mormon. There is truly no reason to place any faith in the Qur'an or the book of Mormon as coming from God except by blind faith, which leads to self-deception.

In fact, since the Qur'an contains a diametrically opposite message in respect to the message found in the entire Bible, intellectually honest people conclude that the source of the Qur'an is also diametrically opposite of the Bible.

Muhammad claimed that he received the Qur'an from the Archangel Gabriel. However, the message in the Qur'an is diametrically opposite the words recorded by Daniel the prophet, who also claims to have received words from the Archangel Gabriel. Based on diametrically opposing messages, intellectually honest people will conclude that the Gabriel who spoke to Muhammad is NOT the Archangel Gabriel that spoke to Daniel the Prophet. The diametrical messages found in the Qur'an and the book of Daniel (using archaeological evidence uncovered to date, analyzed by true scholars such as Dr. Colin Hemer, author of The Book of Acts in the Setting of Hellenistic History[7]) supports that there is a spiritual battle between God fearing holy angels and fallen angels. (Not a large assumption based on the fact that war has pervaded the human race for millennia).

Consider the evidence that the Qur'an does not come from God.

1. Archaeological evidence supports that Muhammad's view of Jesus NOT dying on the cross is false at the at the 99.9999998% confidence level
2. Muhammad could not foretell the future since his spiritual source was not from the Creator, who exists outside time-space.
3. Logic supports that the false Gabriel would also present a message diametrically opposite of the one true God, which is evident based on the opposing views of Jesus dying on the cross.
4. Based on accurately and consistently foretelling the future. Daniel heard from the true Archangel Gabriel.
5. Muslim reports by the companions and wives of Muhammad support that Muhammad experienced temporary possession when he received the Qur'an

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Paul's conversion: Contradictory accounts?

http://www.tektonics.org/lp/paulthree.php

Excerpt:

In the book of Acts we have not one, not two, but *three* accounts of Saul's conversion. Here's a sample from the major focus points:

Acts 9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

Acts 22:9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

A standard solution in this regard says either that:

- In the second verse, the word means "understood," not "heard."

or,

- In the first verse, the word "voice" should be translated "sound."

However, there are obvious and simple solutions that have nothing to do with language.

The first way to look at the solution is that Paul, when retelling his story in Chapter 22 (and 26), is incorrect when he says that his companions didn't hear the voice (and perhaps on other matters of difference), and Luke is merely quoting him.

Does this mean that Paul was lying or unreliable? No, it means that he was misinformed at the time of his speeches in Chapters 22/26. We cannot simply assume that Paul had the correct information, and the possibility exists, for example, that his companions did not tell him that they had heard the voice. Indeed, they may have DENIED hearing it, both to Paul and in his presence, for fear of the implications of what they had heard. We might expect this is they were the sort of "travelling goon squad" implied - I know from working experience in the prisons that this type of person will tell any lie, no matter how outrageous and obvious, in order to evade an issue.

It is interesting that:

- After dropping Paul off in Damascus, these "companions" drop out of the picture;

- In Paul's account of the event in Ch. 26, he does not say one way or the other whether his companions heard ANYTHING - perhaps reflecting further information given to him by Luke (who was spurred on by Paul's miscue in Ch. 22?) that the men did hear something.

However, another way to look at this is as an *intentional* contradiction designed to magnify Paul and put down the importance of his companions. This aspect would find parallels in Greco-Roman rhetorical methods; see on this matter Ronald Witherup, "Functional Redundancy in the Acts of the Apostles" from *Journal for the Study of the New Testament* 48, 1992, pp. 67-86.

This is in line with the suggestion from **E. P. Sanders**, in his book *The Historical Figure of Jesus*, that Luke may have intentionally made the stories different, and **Wright's** comment in *The Resurrection of the Son of God* that the differences are "best explained by Luke's following a hellenistic convention of style according to which variation in a narrative lends interest." [388]

Consider what **Sanders** says:

The author of Luke/Acts was not stupid; he doubtless knew that his stories varied. He could have told the same story the same way, but that would not have been as good a narrative. Like many other authors,

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both ancient and modern, he disliked repetition; like other ancient authors, he would change events in order to avoid it.

We may not choose to agree with Sanders totally, but we may agree on this much: Luke was not stupid. It strains credulity to suggest that he made an "error" such as is suggested and didn't even realize that it was there.

Tekton reader Dennis Hou has made a very pertinent observation giving a good reason for at least one important functional difference -- an allusion by Luke to an OT passage. Here is what he says:

> *Deuteronomy iv, 12: "And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice."*
>
> *Acts ix, 7: "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."*

It may worthwhile to consider a possible allusion (or even a typological connection) here.

For starters: Stephen stated, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God," (Acts vii, 56.) Among other things, the standing up includes Psalms lxxxii, 6: "Arise, O God, judge the earth: for thou shalt inherit all nations, [i.e. Gentiles.]" We see the beginnings of this "inheritance" (elsewhere, His people, Israel, are described as the inheritance) with the Ethiopian eunuch.

The Deuteronomy passage refers to the revelation of the Mosaic law. Seeing that the new exodus (A.D. 30-70) of the new Israel (the church) out of the new Egypt (national Israel, e.g. Revelation xi, 8) is about to commence, Paul here takes the role of the new Moses (cf. Romans ix, 3, which alludes to Exodus xxxii, 32) preparing to declare the new law and the new covenant.

In that case, there seems to be good reason for Acts ix, 7 to hint at Deuteronomy iv, 12.

Dr. Thomas Constable's Notes on Acts

http://www.soniclight.com/constable/notes/htm/NT/Acts/Acts.htm [also available: PDF]

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Paul's Conversion

http://www.biblecharts.org/apostlepaulcharts/3%20-%20Pauls%20Conversion.pdf [PDF]

Excerpt:

C. Paul's Conversion as Referred to in the Epistles

1. **1 Corinthians 1:1** – "Paul, called to be an apostle of Jesus Christ through the will of God . . ."

2. **1 Corinthians 9:1** – "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? . . ."

3. **1 Corinthians 15:7-9** – "After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. "

4. **Galatians 1:1** – ", an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead)."

5. **Galatians 1:11-12** – "But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ."

6. **Romans 1:1** – "Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God."

7. **1 Timothy 1:12-16** – "And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. 15 This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life."

D. Paul was Baptized into Christ

1. **Acts 9:6** – " . . . And the Lord said to him, "Arise and go into the city, and you will be told what you must do."
   - Jesus said that in Damascus Saul would be told what he MUST do.

2. **Acts 22:16** – "And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord."
   - Ananias told him to arise and be baptized in order to wash away his sins.
   - This is the "MUST" of Acts 9:6
   - How do we know that Saul was indeed baptized? Acts 9:18 tell us us that he did.

3. **Acts 9:18** – "Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized. "
   - Saul was not saved on the road to Damascus.
   - He was still in his sins when Ananias came to him.
   - Ananias told him what he "MUST" do.
   - Saul obeyed the gospel in the same manner we are to obey the gospel today.

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Was Paul a rabbi, married, a member of the Sanhedrin?

It seems Paul was neither a rabbi nor a member of the Sanhedrin

http://bibleserralta.com/PaulSanhedrin.html

In biblical times the patriarchal hierarchy was very influencial. Through all the Bible we realize the elders ruled the society. In the book of Job we see that Elihu didn't dare speak while others who were older than him were speaking.

"4 ***Now Elihu had waited till Job had spoken, because they were elder than he.*** 5 *When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.* 6 *And Elihu the son of Barachel the Buzite answered and said:* ***I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion***." (Job 32: 4-6)

When God sent Moses to deliver the children of Israel from the Egyptian slavery (Ex 3: 16), **He sent him to speak with the elders of the people**, which is an indication that the elders ruled over the people. The same pattern is observed in Nm 11: 16 where God decides to give Moses some men for helping him manage the people.

"***Go, and gather the elders of Israel together****, and say unto them: The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt*." (Ex 3: 16)

"*And the LORD said unto Moses:* ***Gather unto me seventy men of the elders of Israel****, whom thou knowest to* ***be the elders of the people, and officers over them****; and bring them unto the tabernacle of the congregation, that they may stand there with thee*." (Nm 11: 16)

In Dt 19: 12 we see again that **the elders have authority** to bring back a criminal who escaped to another city, and execute him.

"*Then* ***the elders of his city shall send and fetch him thence****, and deliver him into the hand of the avenger of blood that he may die*." (Dt 19: 12)

When our Lord Jesus Christ wanted to warn his disciples that he was going to be crucified and killed, he told them that **it was going to be done by the elders**, a powerful indication that **the elders ruled society**. The same idea is shown when the soldiers were bribed into saying that they fell asleep while watching Jesus' tomb. All of the above reveal that **the elders were the ones who determined what had to be done.**

"*From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and* ***suffer many things of the elders*** *and chief priests and scribes, and be killed, and be raised again the third day*." (Matt 16: 21)

"*And when they were* ***assembled with the elders****, and had taken counsel, they gave large money unto the soldiers, saying: Say ye, His disciples came by night, and stole him away while we slept.*" (Matt 28: 12-13)

Furthermore, when a group of Jews plotted to murder Saint Paul, **they consulted with the elders** to use their influence over the Roman authorities, and convince them to bring Paul to them for questioning, while in the meantime they were setting a trap to murder him en route.

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"*And they came to the chief priests **and elders**, and said: We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul*." (Acts 23: 14)

Through out the Scriptures it is clearly evident that the elders were governing society. At a national level, **the group of elders called the Sanhedrin ruled over all**. Young men didn't have a voice or vote on issues and decisions affecting that society.

Even today, that the patriarchal system is obsolete, there are some governmental positions that cannot be held by younger persons. For example, in the United States, to be a Senator, one must have not less than 30 years, and to be President one must be 35 or older.

Back in the times of Stephen's martyrdom, Paul, whose name at that time was Saul, **was reputed as a young fellow**. We come to know this in Acts 7: 58, where he is called **a young fellow**.

There are those who mistakenly think that Paul was a rabbi and a member of the Sanhedrin. All the above deeply contradicts both assumptions.

"*And cast him out of the city, and stoned him, and the witnesses laid down their clothes at a **young man's** **feet, whose name was Saul***." (Acts 7: 58)

The Sanhedrin was composed by elders, mature, aged men. **It is not logical** to think that a youngster, as was Paul at that time, could belong to such a high level governing body. In an epoch of patriarchal dominance, an era when the young individuals kept quiet when an older one was talking, **it is not reasonable to think that Paul belonged to the Sanhedrin**.

The same reasoning may be followed to get to the conclusion that he was not a rabbi. Perhaps he was studying to become one, **but he was not a 30 years old, a requirement for rabbis at the time**, as I understand. Even Jesus didn't start his ministry until he was thirty years old.

After Stephen's death, being Paul a youngster at the time, he asked permission from the elders of the Sanhedrin to persecute Christians. After this episode, came his conversion in Damascus. **Therefore there was no time for Paul to become an elder, get into the Sanhedrin or become a rabbi**.

What has misled some brethren into thinking as such is Acts 8: 1, where Paul consented in the death of Stephen. To consent in Stephen's death he didn't have to belong to the Sanhedrin, because the crowd that was stoning him to death didn't belong to such a high governing body, yet were consenting in Stephen's death.

Q: I have heard that to be member of the Sanhedrin you had to be married and therefore, Paul was a married man. Is this true?

http://www.ariel.org/qna/qpaul.htm?iframe=true&width=800&height=500

A: It is true that to be member of the Sanhedrin one had to be married. The problem is that people merely assume that Paul was a member of the Sanhedrin, but the Bible never makes that statement. He was certainly an apprentice for one of the members of the Sanhedrin and therefore had the clothing at the time of the stoning of Stephen (Acts 7:58), but he himself is never said to be a member of the Sanhedrin. Of all the various claims Paul made about his Jewish identity, he never once said he was a full member of the Sanhedrin. That is why this cannot be used as evidence that Paul was married. In I Corinthians 7 he

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makes it clear that he was not married and there is no implication that he ever formally married. It is best to take Paul at his word that he was a single man and he remained single for his whole life.

Paul Married? Member of the Sanhedrin?
http://www.lavistachurchofchrist.org/LVanswers/2008/07-30.html

Was the Apostle Paul [Ever] Married?
http://www.dennyburk.com/was-the-apostle-paul-married/

https://www.baptistboard.com/threads/was-the-apostle-paul-ever-married.39813/

What evidence is there that the Apostle Paul had been a member of the Sanhedrin? [Forum]
https://christianity.stackexchange.com/questions/11453/what-evidence-is-there-that-the-apostle-paul-had-been-a-member-of-the-sanhedrin

Was Paul a member of the Sanhedrin?
https://thingspaulandluke.wordpress.com/2011/03/06/was-paul-a-member-of-the-sanhedrin/

http://libertygospeltracts.com/new-testament-misc-questions/was-paul-a-member-of-the-sanhedrin/

Rabbinic Credentials of Jesus and St. Paul
http://www.patheos.com/blogs/davearmstrong/2017/03/rabbinic-credentials-jesus-apostle-paul-vs-ari-g.html

Was the apostle Paul a Pharisee?
http://opc.org/qa.html?question_id=473

Excerpt:

… Paul himself says that he was a Pharisee in Acts 23:6; 26:5 and Philippians 3:5. The Bible, as God's Word, trumps the internet and any scholar who relies upon human authority that does not submit itself to the Word of God. Thus, you have the proof: Paul was a Pharisee.

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Paul's Worldview

N.T. Wright and the Faithfulness of Paul: Part 3: Paul's Worldview

https://derekvreeland.com/2014/09/n-t-wright-faithfulness-paul-part-3-pauls-worldview/

Excerpt:

I. The Convergence of Three Worlds
"So what happens with the owl, the (rooster) and the eagle are met by the bird that hovers over Israel?" (351) Review: Owl: Greek philosophy; Rooster: pagan culture and religion; Eagle: Roman politics; Hovering bird: Jewish religion

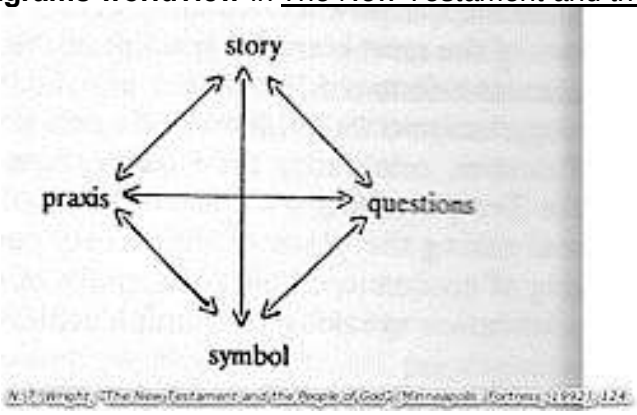
Paul remained a Jewish thinker whose worldview was shaped by Greek philosophy, Pagan religion, and Roman politics. These three were the "mental furniture" decorating Paul's primarily Jewish worldview. Reconstructing Paul's worldview is a necessary first step to understanding Paul's theology. Worldviews "give flavor to culture on the one hand and worship on the other" (351).

Worldview is comprised of praxis, symbol, story, and question. N.T. Wright joins together praxis (practices) and symbols in order to provide a "thick description" of Paul and his mindset…

H. Summing up Paul's symbolic praxis
These symbols-in-action are mental navigation points in Paul's worldview, shaping how he see's God, God's actions, God's world, and God's future. These symbols shape how Paul does theology as seen in his letters to the churches. Paul was not a detached observer of these things, he was personally involved as a pastor. He was not a stoic (everything is god) or an epicurean (the gods are far away and in concerned). He was an active member of the Messiah-family.

***See also*: The Use of Greek Philosophy by Paul in the Bible**

Here's how Wright diagrams worldview in *The New Testament and the People of God.*



He then goes on to say that the part we refer to as *culture* runs between symbol and praxis.

Source: https://nickmelazzo.wordpress.com/page/48/

***See also*: Worldviews**

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N.T. Wright and the Faithfulness of Paul: Part 1 (of 9-part series): Charting the Course
A summarization by Derek Vreeland **[Recommended]**
https://derekvreeland.com/2014/09/n-t-wright-faithfulness-paul-part-1/

Excerpt:

2. Methods to understanding Paul's theology
   a. History: Paul in the setting of second temple Judaism (Jewish, Roman, Greek influences)
   b. Exegesis: Interpreting Paul's writings in the light of Paul's historical context
   c. Application/relevance: How Paul was understood by his contemporaries?

3. Methods to understanding Paul's worldview
   a. Praxis: What were the common practices in Paul's world?
   b. Symbol: What key symbols filled Paul's world?
   c. Story: What narratives shaped Paul's imagination?
   d. Question: What were the BIG questions people were asking in Paul's world?

4. The contrast

Theology is our core beliefs about God, his world, and the people he has created.	Worldview is the way we look at the world, how we assign value to things (or people), how we prioritize and categorize thoughts.
Theology [is] the constructed evaluations we have made or accepted based on our worldview. Theology is conscious.	Worldview is subconscious.
Theology is the evaluation of what we are looking at.	Worldview is what we are looking through.

Note: Part of a 9-Part series summarizing Wright's book, *N.T. Wright and the Faithfulness of Paul*. Part 9 has links to the prior 8 articles, here is the link:
https://derekvreeland.com/2014/11/paul-in-history/

FYI: N.T. Wright | On Worldview (2017)
https://www.youtube.com/watch?v=2u-f2qmYr1s [Video]

N.T. Wright: The Letter to the Ephesians (2013)
https://ojs.st-andrews.ac.uk/index.php/TIS/article/view/1215 [Downloadable as a PDF]

Main Journal Page: https://ojs.st-andrews.ac.uk/index.php/TIS/issue/view/124

Excerpt:

Those who have read some of my longer books may know that I use the category of **worldview** as something distinct from theology. Theology proper is, of course, discourse about God – in a Christian context, discourse about God, the Trinity, the Father, the Son, the Spirit; about the Church, the calling of God to the Church and so on. But **worldview** is about spectacles, not what you look at, but what you look through. You only stop to examine your **worldview**, like your spectacles, if suddenly things have gone fuzzy and you can't see straight – so I analyse **worldview** in terms of the stories that people

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habitually tell, the narratives by which they live without thinking until somebody suddenly says: 'Why do you do that?' and the answer is: 'Well that's just what we do.'

Symbols have a key place in this. Today they include obvious things like mobile phones and credit cards, which indicate how we go about things and what our society is about. Now, let's ask about symbols in Paul's **worldview** because when he's teaching young Christians, he is getting them to put on a new pair of spectacles, helping them to think about what he as a Christian takes for granted, but they don't – not yet. As a Second Temple Jew, Paul's **worldview** symbols were clear – the things that mark you out from your pagan neighbour are circumcision, the keeping of the Sabbath, the keeping of the food laws, the centrality of Torah and Temple, particularly. In your world, if you are a Jew with other Jews, you don't often talk about those things: you take them for granted. But if somebody who is not Jewish meets you, they will perhaps say, 'Why do you do those things?', or perhaps go off and whisper, 'Do you know what those Jews do? They take a day off once a week. Can't think why they do that. And they refuse to eat pork. Is that because they think they are better than the rest of us?' (because most people ate pork as the cheapest meat going) – and so on.

But for Paul it is quite clear that the Church is not defined in terms of the Sabbath, circumcision, food laws, the Temple in Jerusalem, or even the Torah given by God to Moses. What are the symbols of Paul's **worldview**? You could say the cross – but the cross is not actually there on the street as a visible, tangible thing. I have come to the preliminary conclusion that the central symbol of Paul's **worldview** is the Church itself, precisely in its unity and in its holiness. On the street, what the onlooker is supposed to see is a community that is united and a community that dances to a different drummer, that does stuff differently. Unity and holiness is what chapters 4–6 are all about, but the groundwork is laid in 1–3. Pastors will know that it is easy to have either unity or holiness in the Church, but hard to get both of them at the same time! Paul insists on both with claims of apostolic authority, but this is an authority which comes not so much from the office but from his testimony (which comes up in chapter 3).

…

The story of creation has not been finished! The story of Exodus has not been finished! The people went into exile, and in Daniel chapter 9 the angel said the exile would not last seventy years but for seventy times seven years, and in Paul's day people were still trying to calculate when this 490-year period would be up. There were several things that would indicate this. For many Jews (not all), the Messiah would come and would liberate God's people, defeat whichever pagan empire happened to be in power at the time and establish a reign of justice and peace. But the great hope (see the end of Ezekiel) was that the God of Israel who had abandoned the Temple at the time of the Babylonian exile because of the people's wickedness, this God would come back. The post-exilic prophet Malachi said, 'the Lord whom you seek will suddenly come to his Temple' (Mal 3:1) – but the priests are fed up because he hasn't done so yet. A great deal of New Testament theology is predicated on the belief that this promise has come true, shockingly, in the person of Jesus of Nazareth. Much of New Testament Christology comes from seeing Jesus as the one in whom the prophecies of Isaiah 40–45, of Malachi, of Zechariah are now being fulfilled.

If this is so, then we have a New Temple theology. The Temple in Jerusalem was not just a big church building at one corner of the city; in Jewish cosmology it was the place where heaven and earth actually overlapped and interlocked. Today, if you ask someone on the street if they believe in God, they will likely think of an Epicurean far distant God. But in the Jewish **worldview**, heaven and earth, God's sphere and our sphere, overlap and interlock and the Temple was the place where that happened. So if God was going to come back, God was going to come back to the Temple. But what would that look like? And who will get to see it? Everyone – or just some really wise visionaries? So a genre of wisdom literature and apocalyptic vision emerges, and many New Testament books make use of this idea of the unveiling of what is secret.

…

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In Ephesians 1:15–23 we have Paul's prayer. He prays that the revelation in the Messiah will be what transforms the Church individually and collectively so that (v. 18) 'the eyes of their hearts' will be enlightened – not just by some outward knowledge, but by a knowledge that goes deep and transforms your **worldview**. Everything looks different once you get this new pair of spectacles. So in verses 17–19 we see this emphasis on wisdom and revelation, the divine unveiling of God's plan and the method by which that plan is being worked out. So many Western Christians have been robbed of that because they think platonically of a disembodied heaven and then wonder how the word 'resurrection' could possibly fit into it. The answer is, it can't. So we lose sight of our hope, and God's power (v. 19) in us who believe. Compare Philippians 3 where Paul says, 'My desire is to know Christ and the power of His resurrection'. Paul uses four different words for power in the space of a verse. And then we see what this is going to mean in verses 19, 20 and right through to 23: that power is the power with which God raised the Messiah from the dead and made Him sit at His right hand far above rulers, authority, power and dominion, above every name that is named not only in the present but in the future. God has placed all things under His feet, an allusion, of course, to Psalm 8, which is actually the role for humanity in the purpose of God…

See also: **Worldviews**

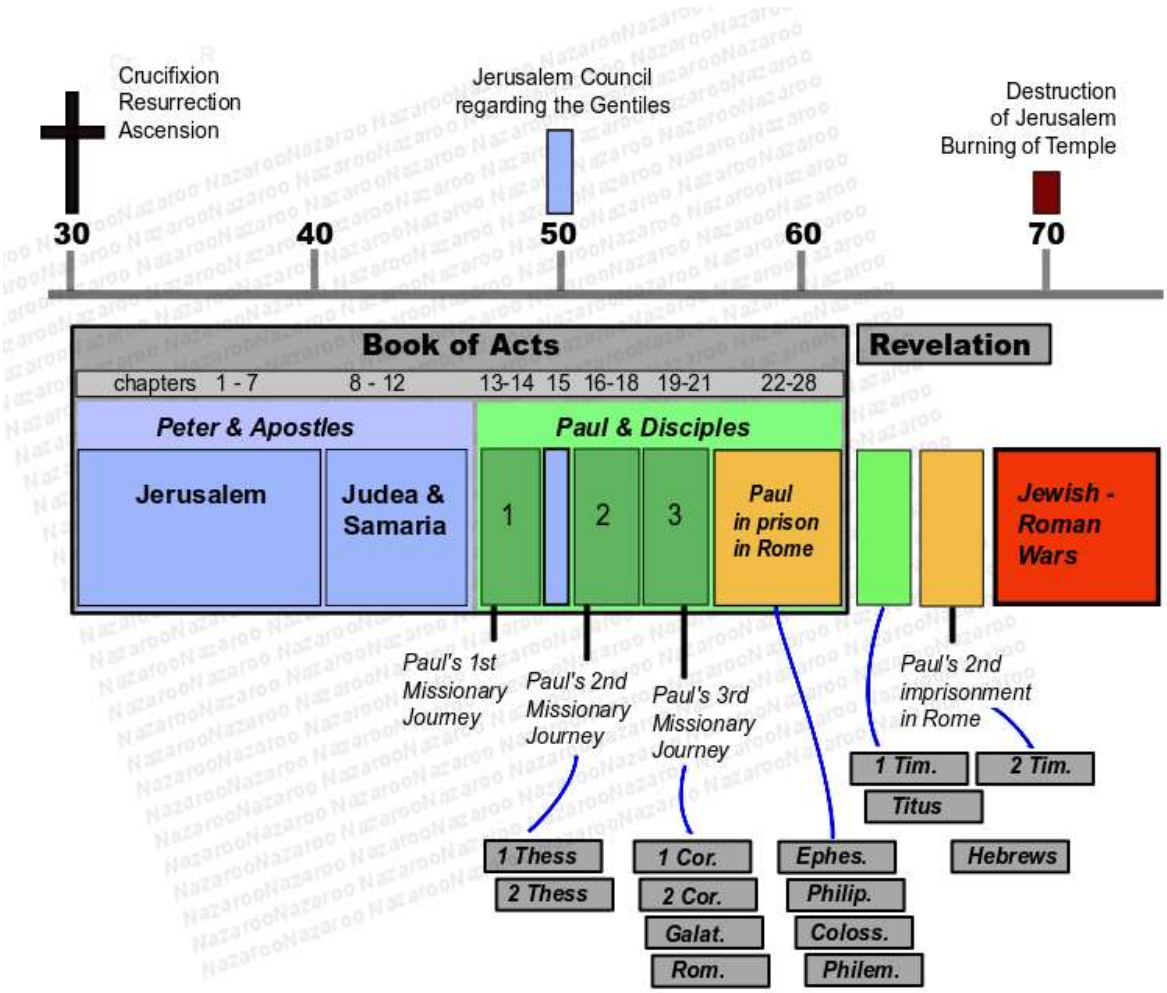
The Use of Greek Philosophy by Paul in the Bible

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Paul's Letters and the New Testament

Dating the Books of the NT

Estimated Dates with Correspondence to Acts



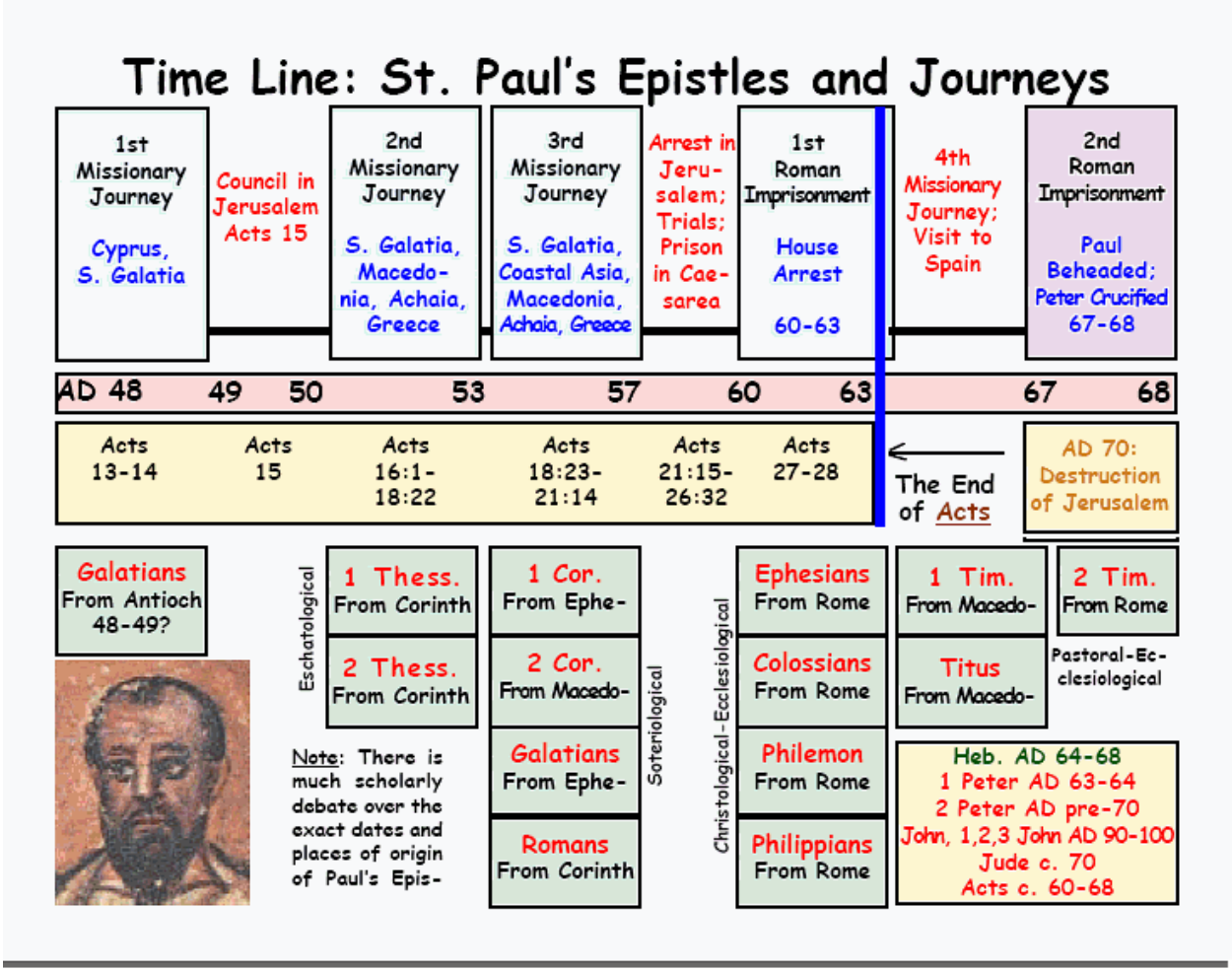
(Source: http://nazaroo.blogspot.com/2011/06/hard-look-at-book-of-acts.html)

Dating the New Testment Books - When Was Each Book of the New Testament Written?
http://www.evidenceforjesuschrist.org/Pages/bible/dates-nt-books.htm
Dates of composition for each of the New Testament books based on the opinions of several hundred New Testament scholars . Note, instead of a single date for each book, we are now focusing on an average range of dates for each book. The average date is still shown.

A Comprehensive Listing of Dates the New Testament Books were Penned, based on the Opinions of Several Hundred New Testament Scholars is an additional chart at this link:
http://www.evidenceforjesuschrist.org/Pages/bible/dating-nt-chronological_order.htm

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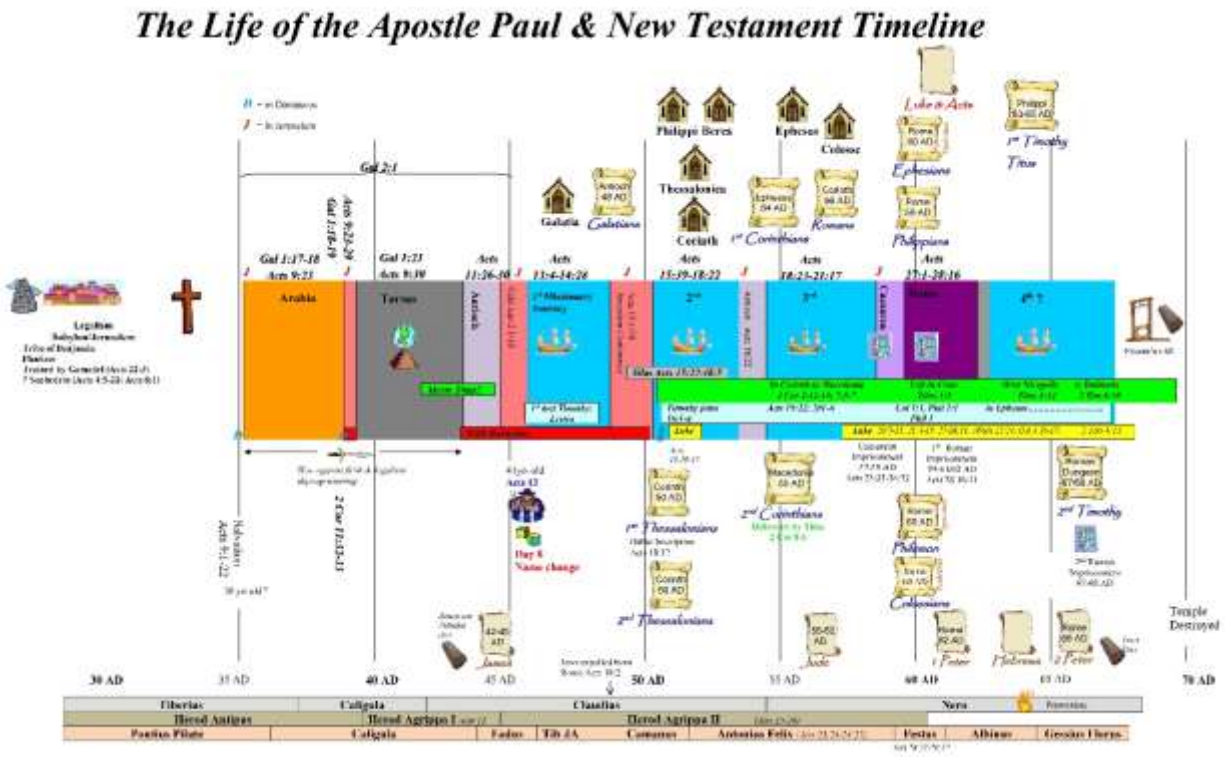
Time Line: St. Paul's Epistles and Journeys



[Source: https://relevancy22.blogspot.com/2014/02/pauls-missionary-journeys-maps-and.html]

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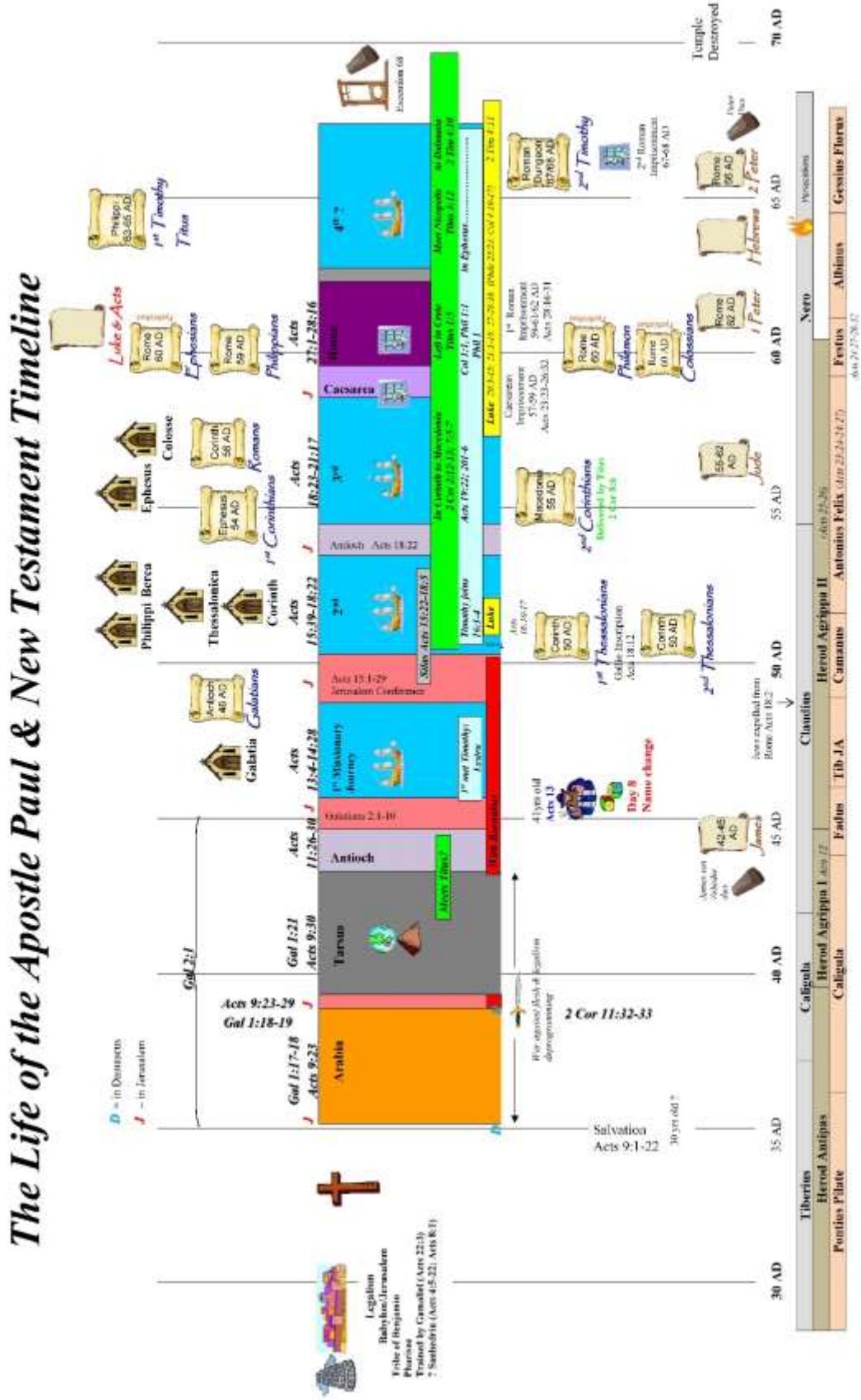
The Life of the Apostle Paul and New Testament Timeline



[Source: https://www.everlastingstrength.org/resources/new-testament-timelines/]

See next page for larger view…

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When was each Book of the New Testament written?

Dating the New Testament, based on the opinions of several hundred New Testament scholars.

In a court of law the testimony of one expert is considered evidence, however it is frequently offset by another expert with a differing opinion. The same thing happens in the academic community as to when the New Testament books were written. However, in the court of public opinion the testimony of several hundred New Testament scholars is strong evidence and far outweighs the opinions of radical scholars, skeptics and nonbelievers. The latter groups seek to discredit the Gospel accounts, and create another Jesus they claim was produced by legends over a long time frame. We have provided the opinions of several hundred conservative and liberal scholars in the links below to establish the weight of scholarly evidence against all such radical views. Many eyewitnesses to the Gospel accounts were still alive, when the books of the New Testament were penned.

Grace and peace, Gary Butner, Th.D. and R.A. Sickler, Ph.D.

This chart [next page] and information was previously on the Errant Skeptics Research Institute website. (errantskeptics.org)

Updated 1/1/2014 Click on the name of a book to see the scholars listed.

The data for this list will always be a work in progress and is constantly changing as it is being updated. I do grant permission for a link to this page if proper credit is given. Permission to copy this data for written publications or classes can be obtained by writing Gary Butner at DrGary777@aol.com. Copyright 2014, EvidenceforJesusChrist.org.

Data content collected and input by Gary Butner, Th.D. Original spreadsheet designed by R.A.Sickler, Ph.D.

Notes for Chart (see next page):

(1) John Mark - John was his Hebrew name and Mark his Latin name.
(2) Author unknown. Opinions include Luke, Paul, Barnabas, Apollos, Priscilla and Aquila.
(3) John the Apostle or John the Elder. The evidence is strongest for the apostle.
(4) There is a pronounced difference between scholars for the book of James, and so we have excluded the scholars with higher dates from Modified James.

See Chart on following page…

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…Continued from preceeding page… (See previous pages for chart notes.)

N.T. ORDER	CHRONOLOGICAL ORDER	DOCUMENT Jesus Christ's Death and Resurrection	NUMBER SCHOLARS	RANGE OF DATES EARLY	LATE		YEAR AD 33	AUTHOR
13	1	1 Thessalonians	41	50.8	51.4	A.D.	51.1	Paul
14	3	2 Thessalonians	33	51.2	51.9	A.D.	51.5	Paul
9	2	Galatians	40	50.8	52.4	A.D.	51.4	Paul
7	4	1 Corinthians	43	55.0	55.5	A.D.	55.2	Paul
8	5	2 Corinthians	39	55.7	56.2	A.D.	56.0	Paul
6	6	Romans	43	56.7	57.2	A.D.	56.9	Paul
11	8	Philippians	41	60.1	61.0	A.D.	60.6	Paul
18	7	Philemon	37	59.9	61.1	A.D.	60.5	Paul
12	10	Colossians	39	60.2	61.3	A.D.	60.7	Paul
10	11	Ephesians	38	60.8	62.2	A.D.	61.5	Paul
2	12	Date for the Gospel of Mark	72	58.9	64.3	A.D.	61.6	John Mark (1)
20	9	James	70	51.9	69.0	A.D.	60.4	James
	N/A	James (Modified)	51	47.0	54.6	A.D.	50.8	James (4)
15	13	1 Timothy	36	62.9	64.6	A.D.	63.8	Paul
17	14	Titus	32	63.2	65.0	A.D.	64.1	Paul
16	17	2 Timothy	35	65.2	66.4	A.D.	65.8	Paul
1	16	Date for the Gospel of Matthew	71	62.1	69.0	A.D.	65.5	Matthew
21	15	1 Peter	32	63.1	65.9	A.D.	64.5	Peter
3	18	Date for the Gospel of Luke	70	64.1	68.4	A.D.	66.3	Luke
19	20	Hebrews	39	64.6	70.3	A.D.	67.4	Unknown (2)
5	19	Acts	62	66.6	68.1	A.D.	67.4	Luke
22	21	2 Peter	33	67.1	69.5	A.D.	68.3	Peter
23	22	Jude	30	68.0	75.4	A.D.	71.7	Jude
4	23	Date for the Gospel of John	60	83.5	89.4	A.D.	86.5	John the Apostle
24	24	1 John	33	85.8	93.3	A.D.	89.5	John (3)
25	26	2 John	33	86.8	93.8	A.D.	90.3	John the Apostle
26	25	3 John	33	86.3	92.8	A.D.	89.6	John the Apostle
27	27	Revelation	39	90.1	94.4	A.D.	92.2	John the Apostle

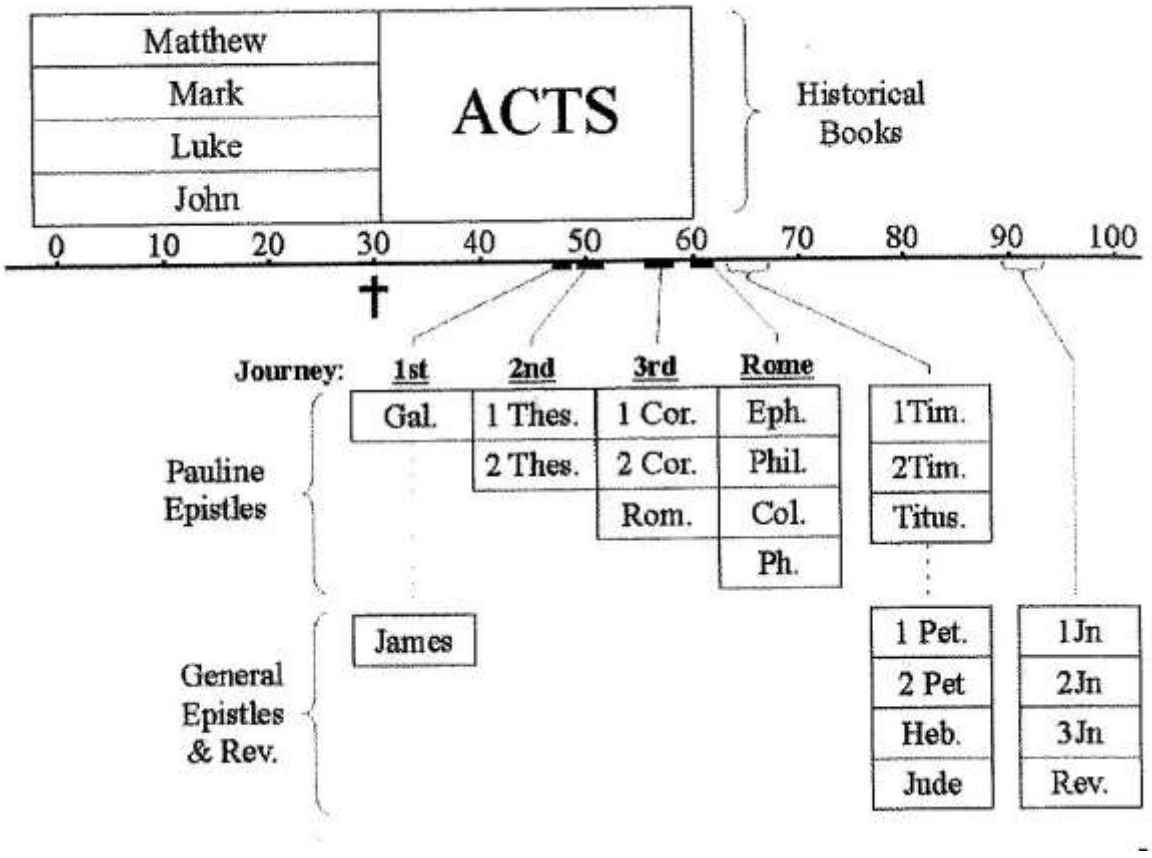
See also:

Galatians

Romans

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NT: Alternate estimated dates



(Source: http://garrettkell.com/a-biblical-timeline-for-the-old-and-new-testaments/)

More estimated dates…

Dating of the New Testament Books - In order By Most Likely Date
http://www.freebeginning.com/new_testament_dates/

Wikipedia: Dating the Bible
https://en.wikipedia.org/wiki/Dating_the_Bible

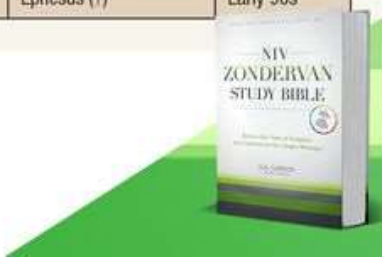
The Dating of the New Testament - Norman Geisler
https://www.bethinking.org/bible/the-dating-of-the-new-testament

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Summary of the New Testaement Letters (with estimated dates)

SUMMARY OF THE NEW TESTAMENT LETTERS

	LETTER	AUTHOR	RECIPIENTS	PLACE OF WRITING	DATE
	James	James, brother of the Lord	Jewish believers living outside of Israel	Jerusalem	AD 45–48 (or 60s)
First Missionary Journey of Paul	Galatians	Paul	Believers in the Roman province of Galatia or believers in the ethnic region of Galatia	Antioch or Ephesus (?)	48 (or 51–52 or 54–55)
Second Missionary Journey of Paul	1 Thessalonians	Paul	Believers in Thessalonica	Corinth	50–51
	2 Thessalonians	Paul	Believers in Thessalonica	Corinth	50–51
Third Missionary Journey of Paul	1 Corinthians	Paul	Believers in Corinth	Ephesus	54
	2 Corinthians	Paul	Believers in Corinth	Macedonia	55–56
	Romans	Paul	Believers in Rome	Corinth	57
	Ephesians	Paul	Believers in Ephesus (and in nearby cities)	Rome	60–61
	Colossians	Paul	Believers in Colossae	Rome	60–61
	Philemon	Paul	Philemon, a ministry co-worker in Colossae, and the church that met in his home	Rome	60–62
	Philippians	Paul	Believers in Philippi	Rome (or Ephesus?)	60–62 (or 54–55)
	1 Timothy	Paul	Timothy, a ministry associate working in Ephesus	Macedonia (?)	ca. 60–63
	Titus	Paul	Titus, a ministry associate working in Crete	Unknown	62–63
	2 Timothy	Paul	Timothy, a ministry associate	Rome	64–65 (or 67)
	Hebrews	Unknown	Believers in Rome (?)	Unknown	60s
	1 Peter	The apostle Peter	Believers in northern Asia Minor	Rome (?)	ca. 60–63
	2 Peter	The apostle Peter	Believers in northern Asia Minor	Unknown	63–65
	Jude	Jude, a brother of James	Unknown	Unknown	Late 50s to late 60s
	1 John	The apostle John	Believers in Ephesus and surrounding regions (?)	Ephesus (?)	Early 90s
	2 John	The apostle John	A church in the region of Ephesus	Ephesus (?)	Early 90s
	3 John	The apostle John	Gaius, a ministry co-worker	Ephesus (?)	Early 90s



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Chronological Order of Books of the New Testament.

http://www.biblestudytools.com/resources/guide-to-bible-study/order-books-new-testament.html

While no arrangement of these books can be made with absolute confidence, the following dates are sufficiently reliable to serve the purpose of the Bible student.

James - 50 A.D.
First Thessalonians - 52-53.
Second Thessalonians - 52-53.
Galatians - 55.
First Corinthians - 57.
Second Corinthians - 57.
Romans - 57-58.
Philippians - 62-63.
Colossians - 62-63.
Philemon - 62-63.
Ephesians - 62-63.
Luke - 63.
Acts - 64.
First Timothy - 65.
Titus - 65.
Second Timothy - 66.
Mark - 66.
Matthew - 67.
Hebrews - 67.
First Peter - 67-68.
Second Peter - 68.
Jude - 68.
Apocalypse - 68.
John - c. 85.
Epistles of John - 90-95.

See also:

Galatians

Romans

Dating the Books of the Bible (Catholic)

http://www.scborromeo.org/papers/dating.pdf [PDF]

See also: **Diversity in the New Testament** **("Genealogical" Table – NT and Apostolic Fathers)**

Apostolic and Church Fathers – Writings / History

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When was the New Testament written?

http://www.biblestudy.org/beginner/when-was-new-testament-written.html

New Testament Book Dates

Date Written (A.D.)	Book	Author
35	Matthew	Matthew
40 to 41	James	James
42	Mark	Mark
42	John	John
50	1Thessalonians	Apostle Paul
51	2Thessalonians	same as above
53 (Spring)	Galatians	same as above
56 (Late Winter)	1Corinthians	same as above
57 (Late Summer)	2Corinthians	same as above
57 (Winter)	Romans	same as above
59	Luke	Luke
61 to 63	Ephesians, Philippians, Colossians, Philemon, Hebrews	Apostle Paul
63	Acts **	Luke
63	1Timothy, Titus	Apostle Paul
63 to 64	1John, 2John, 3John	John
64 to 65	1Peter	Peter
65 to 66	2Peter	Peter
66 to 67	Jude	Jude
67	2Timothy	Apostle Paul
95	Revelation	John

Notes

***** Year and Year ranges (e.g. 63 to 64 A.D.) denote when books are completed but not necessarily the year they were first recorded.

** Acts 1 to 13 was written by Luke when Paul was in a Caesarea prison (58 - 60 A.D.). Luke also penned Acts 13 to 28 when he traveled on Paul's journeys.

The opinions and hypotheses of scholars vary widely regarding when the New Testament was written or first recorded. Some view it as a collection of fables and myths verbally passed on by storytellers for generations before being recorded. Other scholars believe that [most of the N.T. books were] written before the fall of Jerusalem and the destruction of the temple in 70 A.D.

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In his book named "*Redating the New Testament*" John A. T. Robinson demonstrates that the N.T. books were written relatively EARLY. In spite of the late dates assigned by some scholars, it is possible to determine the date of each one of the books. God and Jesus Christ specially selected several faithful, mature men to compose the most critical book man needed, and to make it available to all people, through the power of his spirit.

Amazing as it sounds, the entire New Testament was written down through the efforts of only EIGHT men! Six of these were selected apostles of Christ. Three were eyewitnesses of his life and ministry (Matthew, Peter and John). Two were the physical brothers of Jesus (James and Jude). One, the apostle Paul, was specially called to serve the Gentiles and for three years was personally taught by Christ in Arabia. The last two were Mark (who penned his Gospel under Peter's supervision), and Luke (who authored his Gospel and the book of Acts under the Apostle Paul's supervision). John the apostle had the distinguished role of collecting all the books extant and completing the canonization of the New Testament, somewhere between 96 to 99 A.D.

The New Testament was written by, or its writing was supervised by, the chosen disciples of Jesus Christ. John, who near the end of the first century A.D. was the last living apostle, was uniquely qualified to canonize the Scriptures as he was of the Aaronic (Levitical priest) blood line. We can therefore have full faith and confidence that the original Greek text, as preserved in the Byzantine text, is the very Word of God.

Dates of origin for each book of the Bible.

http://provethebible.net/T2-Integ/B-0401.htm

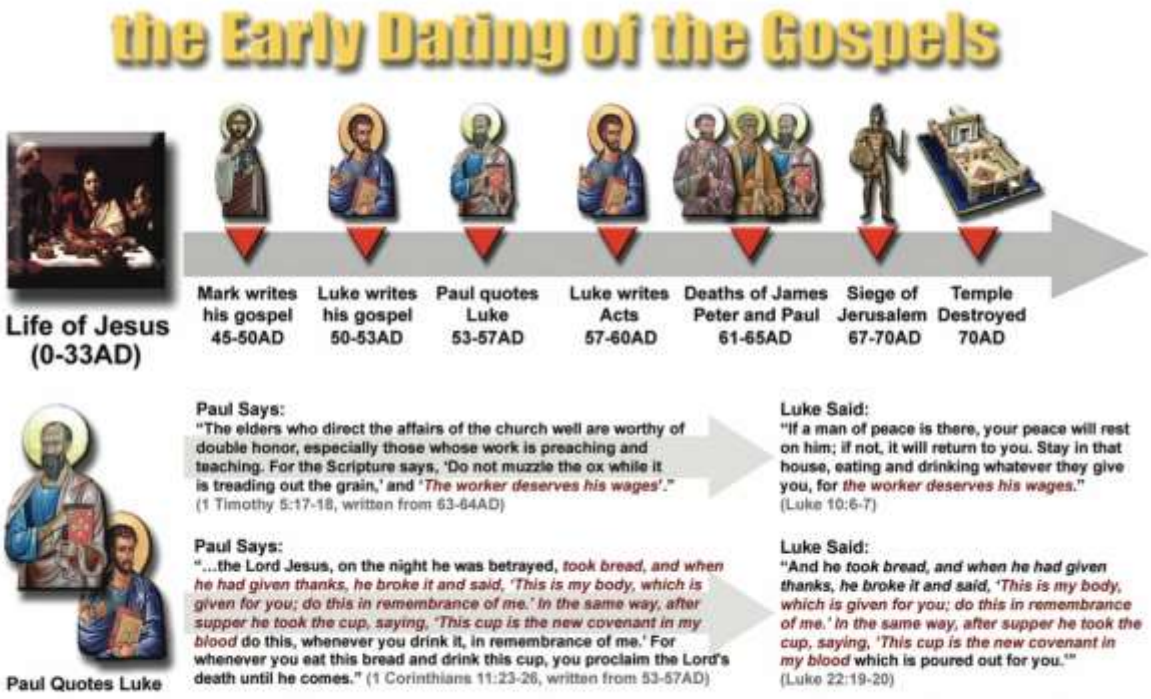
As a culmination of modern scholarship, the link below is a chart listing each book and letter of the Bible with the approximate date, or date range, for each work's completion (not beginning). This chart is a compilation of research by the aforementioned scholars Archer, Harrison, and Bruce. [11] It is intended to represent the general consensus of many eminent scholars' lifetime studies and, therefore, is not intended to represent any single scholar's point of view.

Authorship dates for the New Testament (all dates AD):

Matthew	50-60's	2 Thessalonians	48-62
Mark	60's	1 Timothy	62-63
Luke	50-60's	2 Timothy	67
John	60's-100	Titus	63
Acts	50-60's	Philemon	60-61
Romans	50-57	Hebrews	64-68
1 Corinthians	50-57	James	mid 40's
2 Corinthians	50-62	1 Peter	60-64
Galatians	48-62	2 Peter	64-66
Ephesians	48-62	1, 2, 3 John	60-95
Philippians	48-62	Jude	66-80
Colossians	48-62	Revelation	60's-90's
1 Thessalonians	50-57		

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Timeline for the Early Dating of the Gospels



The Cumulative Case for Peter's Influence on Mark's Gospel

Taken from Cold-Case Christianity: A Homicide Detectve Investigates the Claims of the Gospels

www.ColdCaseChristianity.com

J. Warner Wallace



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The Case for the Reliability of the New Testament



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The New Testament Chain of Custody



From J. Warner Wallace's book, Cold-Case Christianity: A Homicide Detective Investigates the Claims of the Gospels

The Importance of the New Testament Chain of Custody (Video)
http://coldcasechristianity.com/2015/the-importance-of-the-new-testament-chain-of-custody/

Testing the Gospels From John to Hippolytus
http://coldcasechristianity.com/2013/testing-the-gospels-from-john-to-hippolytus/

Did the New Testament Change Over Time?
https://www.appreasons.org/new-testament-change-over-time/

See also: **Diversity in the New Testament** **("Genealogical" Table – NT and Apostolic Fathers)**

Apostolic and Church Fathers – Writings / History

Reliability of the Bible

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Paul's Journeys and Letters

Chronological chart of Paul's Journeys and Letters

Chronology of Paul's Journey and Letters

Timeline of the Apostle Paul [PDF]

Paul in Acts and the Letters (FF Bruce) [PDF]

Timeline of Paul's Life and Journeys

Annottated Chronology of Paul

Sequence of Paul's 14 Epistles

Pauline Chronology (Felix Just, Catholic)

Paul and Romans Reference Notes

1 Timothy and Authenticity (Wallace)

2 Timothy and Authenticity (Wallace)

New Testament Authenticity (Wallace)

Who Authored 1 & 2 Timothy?

Discussion of Authorship (forum)

Pseudonymous Writing #2 #3

Pauls Pastoral Letters - including looking at Authorship

Overview of 1 Timothy - including Authorship

Letters to Timothy (Spring Hill College [Jesuit] Theology Library of related Timothy resource links: first Catholic, then non-Catholic)

The Quest for the Historical Paul (Bible History Daily - Biblical Archeological Society)

The 13 "Pauline" Epistles (including, Conservative vs Liberal chart; and a summary of liberal perspectives on Pauline authorship)

Did Paul Change His Mind?

NT Letter Structure (Felix Just, Catholic)

Ephesus (which means "*desirable*")

See also:

Galatians

Romans

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Ephesus of the Bible

Ancient Ephesus and the New Testament

Ephesus in the Bible (including persons and verses)

Bible Verses with "Ephesus"

Bible History: Ephesus (including verses)

See also:

Galatians

Romans

1 & 2 Thessalonians
Summary & Analysis (CliffsNotes)
Relating to Work (The Theology of Work)
Theology of (BibleStudyTools)
Paul's Letters - Comparison (Felix Just, Catholic)

1 & 2 Timothy
Intro to Timothy (IVP webpage)
Intro to 1 and 2 Timothy (JesusWalk)

Study Guides

Colossians (Copeland)
Colossians (Padfield)
1 & 2 Thessalonians (Padfield)
1 Thessalonians (Copeland)
1 Thessalonians (Taylor)
Thessalonians (Stedman)

1 & 2 Timothy (Padfield)
1 Timothy (Copeland)
2 Timothy (Copeland)

1 John M-C Reference Notes

1 Peter M-C Reference Notes

Philippians M-C Reference Notes

Religious Affections: A Study of Paul's 2 Corinthian Correspondence (including Why Bad things happen to God's people; Sufficiency of God Through the Holy Spirit; etc.)

See also: The Use of Greek Philosophy by Paul in the Bible

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Commentaries

See also:
Galatians
Romans

Philippians (Constable)
Colossians (McGee)
Colossians (Constable)
1 Thessalonians (McGee)
1 Thessalonians (Constable)
1 Thessalonians (Cereghin)
1 Thessalonians, 2 Thessalonians (Constable)
Commentaries - compiled links - 1 Thessalonians, 2 Thessalonians (Precept-Austin)
1 Thessalonians, 2 Thessalonians (Early Christian Writings)
1 Timothy, 2 Timothy (Constable)
1 Timothy (Cereghin)
1 Timothy (Barnett)
1 Timothy (Stedman)
1 & 2 Timothy, Titus (De Welt)
1 & 2 Timothy+Titus (McGee)
1 & 2 Timothy; Hebrews (Cornerstone)

Free Bible Commentary, Dr. Bob Utley [About Dr. Utley: http://www.biblelessonsintl.com/founder.htm]

available at: http://www.freebiblecommentary.org/
Software: http://www.freebiblecommentary.org/CBSL_info.html
(also includes downloadable: PDFs, audio and video sermons and free verse-by-verse Bible Study Software)

Paulcast: Theology Nerd Guide - 2016

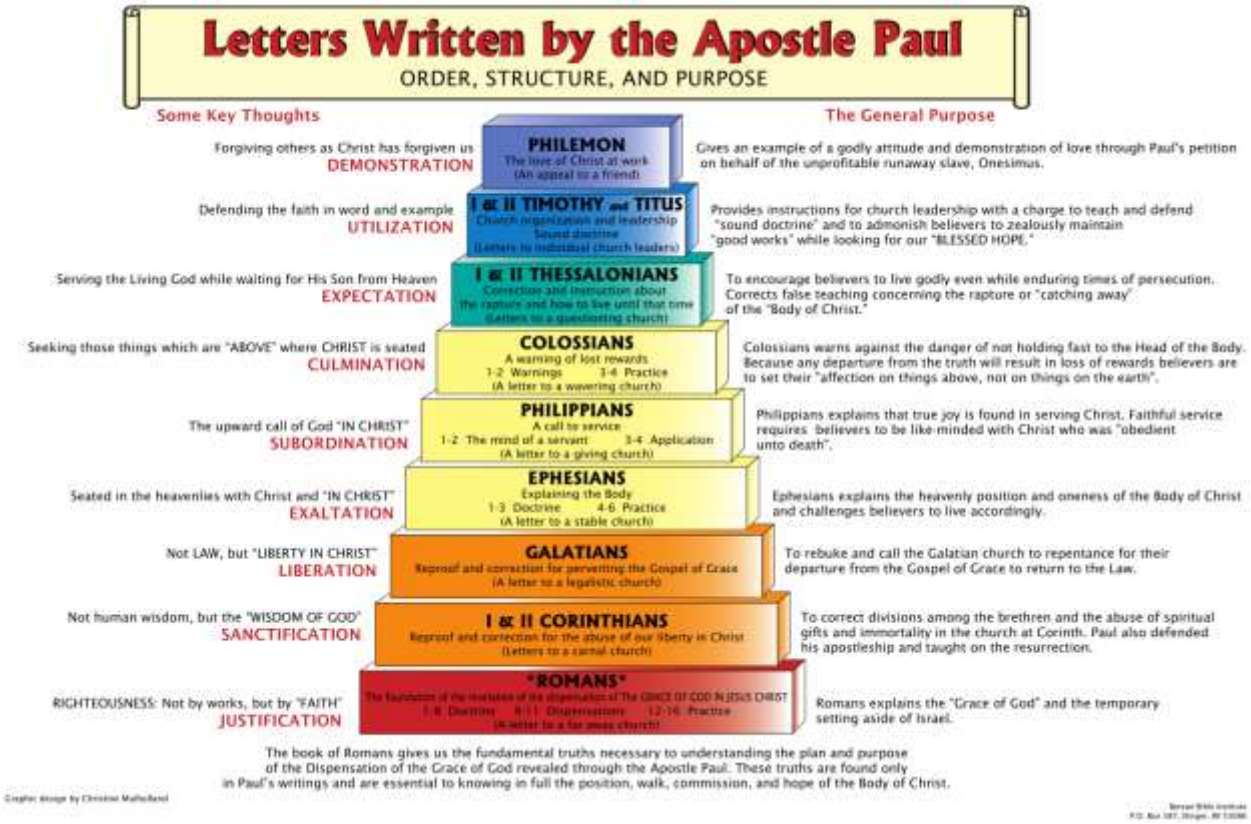
https://static1.squarespace.com/static/56f0cf8e59827e39fce79a4b/t/5851b5d4ebbd1a4bfb25831d/1481749973327/Paulcast%2C+Last+Minute+Holiday+Christmas+gift+guide%2C+2016.pdf [PDF]

See also: **The Genre of New Testament Letters and Epistles**

Continue on next with "Letters Written by the Apostle Paul – Order, Structure and Purpose"…

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Letters Written by the Apostle Paul – Order, Structure and Purpose



[Source: http://www.bereanbibleinstitute.org/resources.html]

See next page for a larger view…

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Letters Written by the Apostle Paul

ORDER, STRUCTURE, AND PURPOSE

Some Key Thoughts		The General Purpose
Forgiving others as Christ has forgiven us	**PHILEMON** The love of Christ at work (An appeal to a friend)	Gives an example of a godly attitude and demonstration of love through Paul's petition on behalf of the unprofitable runaway slave, Onesimus.
DEMONSTRATION		
Defending the faith in word and example	**I & II TIMOTHY and TITUS** Church organization and leadership Sound doctrine (Letters to individual church leaders)	Provides instructions for church leadership with a charge to teach and defend "sound doctrine" and to admonish believers to zealously maintain "good works" while looking for our "BLESSED HOPE."
UTILIZATION		
Serving the Living God while waiting for His Son from Heaven	**I & II THESSALONIANS** Correction and instruction about the rapture and how to live until that time (Letters to a questioning church)	To encourage believers to live godly even while enduring times of persecution. Corrects false teaching concerning the rapture or "catching away" of the "Body of Christ."
EXPECTATION		
Seeking those things which are "ABOVE" where CHRIST is seated	**COLOSSIANS** A warning of lost rewards 1-2 Warnings 3-4 Practice (A letter to a wavering church)	Colossians warns against the danger of not holding fast to the Head of the Body. Because any departure from the truth will result in loss of rewards believers are to set their "affection on things above, not on things on the earth".
CULMINATION		
The upward call of God "IN CHRIST"	**PHILIPPIANS** A call to service 1-2 The mind of a servant 3-4 Application (A letter to a giving church)	Philippians explains that true joy is found in serving Christ. Faithful service requires believers to be like-minded with Christ who was "obedient unto death".
SUBORDINATION		
Seated in the heavenlies with Christ and "IN CHRIST"	**EPHESIANS** Explaining the Body 1-3 Doctrine 4-6 Practice (A letter to a stable church)	Ephesians explains the heavenly position and oneness of the Body of Christ and challenges believers to live accordingly.
EXALTATION		
Not LAW, but "LIBERTY IN CHRIST"	**GALATIANS** Reproof and correction for perverting the Gospel of Grace (A letter to a legalistic church)	To rebuke and call the Galatian church to repentance for their departure from the Gospel of Grace to return to the Law.
LIBERATION		
Not human wisdom, but the "WISDOM OF GOD"	**I & II CORINTHIANS** Reproof and correction for the abuse of our liberty in Christ (Letters to a carnal church)	To correct divisions among the brethren and the abuse of spiritual gifts and immortality in the church at Corinth. Paul also defended his apostleship and taught on the resurrection.
SANCTIFICATION		
RIGHTEOUSNESS: Not by works, but by "FAITH"	***ROMANS*** The foundation of the revelation of the dispensation of The GRACE OF GOD IN JESUS CHRIST 1-8 Doctrine 9-11 Dispensations 12-16 Practice (A letter to a far away church)	Romans explains the "Grace of God" and the temporary setting aside of Israel.
JUSTIFICATION		

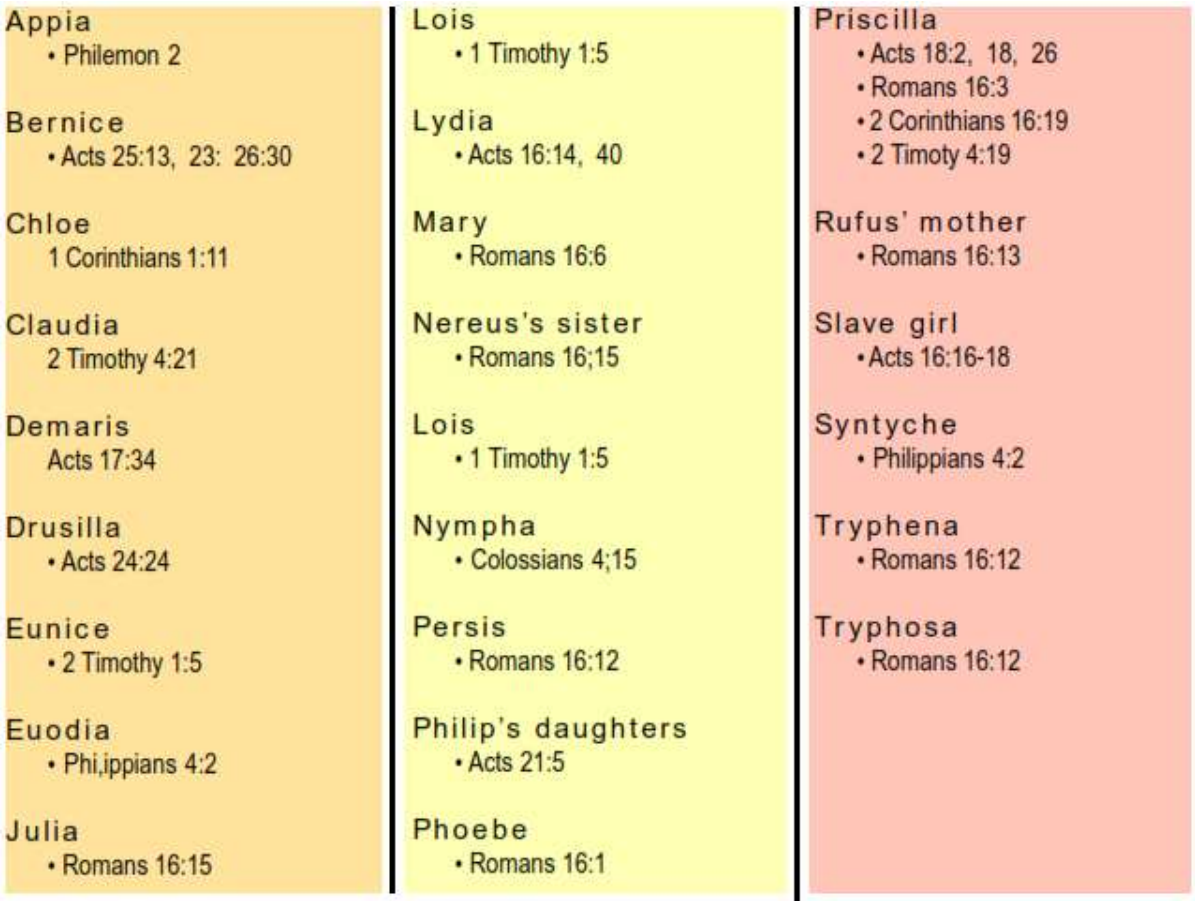
The book of Romans gives us the fundamental truths necessary to understanding the plan and purpose of the Dispensation of the Grace of God revealed through the Apostle Paul. These truths are found only in Paul's writings and are essential to knowing in full the position, walk, commission, and hope of the Body of Christ.

Graphic design by Christine Mulholland

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Women Associated with Paul's Life



[Source: http://www.biblecharts.org/paulahebrewofthehebrews.html]

See more resources for Paul and the NT, see my separate resource:

The Complete Sayings of Jesus (NKJV) with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

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Paul Collects Offerings for Judea

Activity	Text	Date
The church in Antioch sends Barnabas and Paul to Judea with relief funds.	Acts 11:29-30 ; 12:25	c. A.D. 44-47
James, Cephas, and John encourage Paul to remember the poor, which he is eager to do.	Gal 2:10	c. 44-47
Paul raises support for the Christians in Jerusalem while in Ephesus.	1 Cor 16:1-4 (cf. note on Acts 20:4)	c. 53-55
Paul raises support for the Christians in Jerusalem while in Macedonia.	2 Corinthians 8-9	c. 55-56
Paul raises support for the Christians in Jerusalem while in Achaia.	Rom 15:25-33 (cf. note on Acts 20:3)	Spring of 57
Paul is arrested when he arrives in Jerusalem to deliver the gift.	Acts 24:17 (cf. Acts 21:17-33)	Pentecost, 57

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Paul's Comfort and Conflict in Corinth

https://www.olivetree.com/blog/paul-comfort-conflict-corinth/

Paul and the church in Corinth are at odds. What does he do? Paul comforts them! Go in-depth with the introduction to 2 Corinthians with this excerpt from the New American Commentary.

2 Corinthians 1:3-7

"Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows. If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer. And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort."

An Excerpt from the New American Commentary

Praise to the God of Comfort

Second Corinthians differs from all of Paul's other letters by opening with a blessing. "Blessed be [*eulogetos*] the God and Father of our Lord Jesus Christ". Comparing this exordium with those in Paul's other letters offers some clues about the chief concern of this letter.

Three differences emerge.

Difference One: Paul Comforts Instead of Giving Thanks

Paul usually begins his letters with a congratulatory thanksgiving that allows him to tell his readers how he is pleased with them and to identify issues for their spiritual growth. In 2 Corinthians he uses the language of blessing, encouragement, and comfort instead of thanksgiving. Although blessing and thanksgiving are comparable ideas, Paul's switch to a blessing should not go unnoticed. It offers a clue to Paul's purposes in this letter.

Difference Two: Through God Instead of Through the Church

Paul normally gives thanks for his readers because of what God has accomplished for and through them.

For example, he begins 1 Corinthians by writing, "I always thank God for you because of his grace given you in Christ Jesus" (1 Cor 1:4).

In these opening thanksgiving segments Paul usually focuses on the particular situation of the church, their faithfulness to the gospel, and their fruitfulness. His thanksgiving to God normally reminds his readers that whatever is praiseworthy about their faith and life comes entirely from God, not from their own feeble efforts.

In 2 Corinthians, however, Paul does not give thanks for what God has accomplished for and **through the church**. Instead, he offers praise to God for what God has ***accomplished for and through him***. He focuses on himself, not his addressees. At the conclusion of this blessing period he asks them to join in giving prayers and thanks on his behalf for the blessing granted to him (1:11). Instead of giving thanks for the Corinthians, he hopes they will be giving thanks for him.

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Difference Three: Prayer Requests at the Beginning Instead of the End

Paul regularly mentions his prayers for the church at the beginning of the letter (see Rom 1:8-15; 1 Cor 4-9; Phil 1:3-11; Col 1:3-8; 1 Thess 1:2-10; 2 Thess 1:3-12; 2 Tim 1:3-7; Phlm 4-7), and a request for prayers for himself usually occurs toward the end (see Rom 15:30-32; Col 4:3-4; 1 Thess 5:25; Phlm 22; see Phil 1:19). Here his request for their prayers for him occurs at the start of the letter.

Why the change in a pattern?

Several explanations are possible and not mutually exclusive. Paul may rejoice because God has so recently delivered him from a grave peril in Asia. This recent trauma brought him to the edge of despair as he felt unbearably crushed with all hope for life draining away (1:8). A break in the clouds of this unrelenting suffering and the ray of hope afforded by the comforting news from Titus about the Corinthians' response to his "severe letter" (7:5-11) evokes his praise for God's unexpected grace. Although this explanation for Paul's use of blessing and comfort language instead of a thanksgiving language makes good sense, **the variation may be attributed instead to the letter's rhetorical purpose.**

Mending Relationships: Comforting and Apologetic Tones

He begins this letter differently because of its apologetic nature. The switch from his normal thanksgiving pattern hints that the rift between Paul and everyone in the church has not yet been completely mended. He recognizes that healing after a bitter altercation takes time, and the signs of reconciliation must be expressed in concrete ways. Not until they can offer up prayers and thanksgiving to God for their apostle who experiences abundant sufferings for Christ and abundant comfort will his unshakable hope for them be fulfilled.

Consequently, Paul will not express his thanksgiving for the church until the quarrel has been fully resolved after his next visit (see 12:20-21). Just as the circumstances in Galatia did not warrant a thanksgiving (see Gal 1:6-10), so the current situation in Corinth did not warrant one either.

Mending Relationships: Paul Comforts while Defending Himself

Paul is encouraged by the Corinthians' genuine repentance after receiving the "severe letter" (7:5-12), but all is still not well. Interlopers continue to lurk in the wings, endangering Paul's relationship with the church. An opposing faction, perhaps a recalcitrant house church, still exists within the community. **Paul therefore continues to defend his integrity** and authority in this letter, and he focuses the blessing period on himself as part of his tactics to win back their full confidence and support. How one interprets this blessing period therefore has an impact on the view of the letter's integrity.

Mending Relationships: Paul Comforts, Paul Confronts

Although Paul lambasted the Galatians for abandoning the truth of the gospel, the situation with the Corinthians is far more ticklish. He writes to the Galatians as an aggrieved parent who feels that he has to give birth to them again (Gal 4:19). He did not believe that his good relationship with them would be irretrievably broken simply by telling the truth. The Galatians, he says, would have been willing to pluck out their eyes for him (4:16).

He therefore could be more forthright with the Galatians; not so with the Corinthians. The Corinthian correspondence reveals that some have not accepted his rebukes well. Some have questioned his motives and put the worst possible spin on his actions. Consequently, he begins this letter more gingerly. Although the relationship is on the mend, Paul saves the rebuke and warning for the end after he has established his case.

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The quarrel-filled visit that ended when Paul beat a hasty retreat had not helped matters, but the bitter scolding he fired off in the "letter of tears" did bring a change of heart.

Paul's Use of Authority in the Letter to the Corinthians

Paul implies in this letter that he could resort to force and domination to exercise his rightful authority (2 Cor 10:6; see 1 Cor 4:20-21), but he prefers that *the Corinthians respond willingly.* His rhetorical strategy seeks first to **win the readers' sympathy and support** before shifting into the attack mode against those outsiders who have sabotaged his relationship with the church and those few who continue in their defiance.

Paul's Opponents in Corinth

At one time, this church may have appreciated their father in the faith, but they have now "shifted their affections, love offerings, and devotion to traveling missionaries instead." When they began to compare him unfavorably with the visiting superapostles (12:11, 16-17), it led some to question a range of issues concerning Paul. Those disgruntled with Paul belittled his apostolic gifts, claiming that "his letters are weighty and strong, but his bodily presence is weak, and his speech is of no account" (10:10). They also distrusted his motives (11:7-11) and accused him of unreliability, duplicity, and cowardice. They even began to call into question his gospel.

Roetzel summarizes the situation well:

"Suspicious and contemptuous of Paul, the Corinthians followed instead the more glamorous gospel of the new apostles and preferred their spirituality and radiant personalities to Paul."

The Best Way to Defend Yourself: Praising God

Paul's need to defend himself and commend himself best explains the shift from his usual pattern of opening with a thanksgiving for the church to whom he is writing. Rather than giving thanks for what God is doing through this church, **Paul needs them to give thanks for him and what God is doing in and through him.** He anticipates that thanksgiving will follow if they are reconciled enough to him to pray for him (1:11). When that happens, they will also recognize how God works in mighty ways through the affliction of God's servants.

Paul refuses to surrender this church to unscrupulous interlopers or allow the disaffection of some in the church to force him to relinquish his connection to them as their apostle. He therefore begins the letter with an indirectly self-congratulatory benediction. He is grateful for them and proud of them (6:11; 7:4, 14, 16; 9:2) and wants them to be grateful and proud of him in return. His joy will be overflowing when they understand him more completely and give thanks for what God has done and will continue to do through him.

***See also*: Paul's Prayers for the Churches (and for examples of how to pray)**

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Paul's Prayers for the Churches

Paul's Prayers for the Churches

An Outline from *The Pauline Epistles*

Paul's prayers can be broken down into two basic categories: thanksgivings and requests. In the thanksgivings Paul is expressing gratitude to God for His work in the lives of others while in the requests he is asking for God's continued working in those believer's lives.

Thanksgivings

Faith - The energetic work produced by faith	Col. 1:4; 1 Thes. 1:3
Love - The hard labor produced by love	Col. 1:4; 1 Thes. 1:3
Hope - The endurance produced by hope	Col. 1:5; 1 Thes. 1:3
The presence and use of "grace" gifts	1 Cor. 1:3-8
Our partnership with God and others in the gospel	Phil. 1:3-5
The testimony of their faith	Rom. 1:8

Requests

My own use of gifts to produce growth in others	Rom. 1:11-12
Mutual encouragement from each others gifts	Rom. 1:12
Fullness of joy and peace which comes from faith resulting in abounding hope through the power of the Holy Spirit	Rom. 15:13
Realization of the working of God's grace	1 Cor. 1:4
Peace within as the result of God's grace	1 Cor. 1:4
Reception of the spirit of wisdom and revelation in order to have an intimate knowledge of God	Eph. 1:17
Specific knowledge of: The hope of His calling The glory of His inheritance The greatness of His power	Eph. 1:18-23
Strengthened by the power of the Spirit in the inner man so that Christ will dwell (be at home) in our hearts and that as we are rooted and grounded in love we may comprehend the wisdom of God the love of Christ and thus be filled with the fullness of God	Eph. 3:14-19

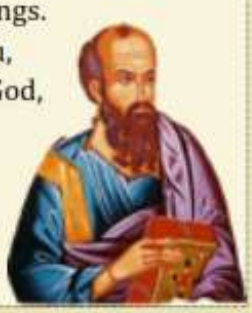
Pray continually!
1 Thessalonians 5:17

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Requests (con't)

Increasing love	
in knowledge and depth of understanding	Phil 1:9
A discernment of what is best	Phil. 1:10
Purity and blamelessness until Christ returns	Phil 1:10
Fullness of the fruit of righteousness	Phil. 1:11
Fullness of the knowledge of His will	
in order to walk worthy through spiritual wisdom	
and understanding which results in	
•Bearing Fruit	
•Increasing in the knowledge of God	
•Strength in God's power	
resulting in	
steadfastness	
patience	
joyous thanksgiving	Col. 1:9-12
Opportunity for Evangelism	Col. 4:3
Stand firm	
Mature	
Fully assured	Col. 4:12
Increasing love for other Christians and all men	1 Thes. 3:12
Heart established in blameless holiness	1 Thes. 3:13
Life will result in God's approval	2 Thes. 1:11
Acts of service will be effective	2 Thes. 1:11
God glorified through life and service	2 Thes. 1:12
Comfort and strength from God	2 Thes. 2:16-17
Guidance in	
God's Love	
Christ's steadfastness	2 Thes. 3:5
Peace from God	2 Thes. 3:16

Epaphras, who is one of you
and a servant of Christ Jesus, sends greetings.
He is always wrestling in prayer for you,
that you may stand firm in all the will of God,
mature and fully assured.
Colossians 4:12



The Apostle Paul
Theologian & Pastor

[Source: http://www.fellowshipconway.org/pauls-prayers-handout/]

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Paul's Four Life-Changing Prayers

I. Ephesians 1:17-19a

I pray that the God of our Lord Jesus Christ, the Father of glory, may give you spiritual wisdom and revelation in your growing knowledge of him--since the eyes of your heart have been enlightened--so that you may know what is the hope of his calling, what is the wealth of his glorious inheritance in the saints, and what is the incomparable greatness of his power toward us who believe ….

II. Ephesians 3:16-19

I pray that according to the wealth of his glory [the Father] may grant you to be strengthened with power through his Spirit in the inner person, that Christ may dwell in your hearts through faith, so that, because you have been rooted and grounded in love, you may be able to comprehend with all the saints what is the breadth and length and height and depth, and thus to know the love of Christ that surpasses knowledge, so that you may be filled up to all the fullness of God.

III. Philippians 1:9-11

And I pray this, that your love may abound even more and more in knowledge and every kind of insight so that you can decide what is best, and thus be sincere and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.

IV. Colossians 1:9b-12

[I ask] God to fill you with the knowledge of his will in all spiritual wisdom and understanding, so that you may live worthily of the Lord and please him in all respects--bearing fruit in every good deed, growing in the knowledge of God, being strengthened with all power according to his glorious might for the display of all patience and steadfastness, joyfully giving thanks to the Father who has qualified you to share in the saints' inheritance in the light.

Paul's Prayers (All)

http://www.scripturezealot.com/2009/08/10/pauls-prayers/

https://www.talkjesus.com/threads/all-the-prayers-of-paul.47102/

Prayers of Paul, Topically Arranged

https://www.regent.edu/lib/research/divinity/divinity-paul.pdf [PDF]

10 Powerful Prayers the Apostle Paul Prayed Over God's People

https://churchleaders.com/daily-buzz/277022-10-powerful-prayers-the-apostle-paul-prayed-over-gods-people.html



Praying with the Apostle Paul

http://www.leadedge.org/docs/ACT_Pray_Paul.pdf [PDF]

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A Complete List of the Apostle Paul's Prayers in the Bible

http://www.kevinhalloran.net/the-apostle-pauls-prayers-in-the-bible/



http://www.kevinhalloran.net/wp-content/uploads/2016/08/A-Complete-List-of-the-Apostle-Paul%E2%80%99s-Prayers-in-the-Bible.pdf [PDF]

https://www.monergism.com/topics/mp3-audio-multimedia/all-north-american-speakers-messages/donald-carson/call-spiritual [Audio]

6 Observations from the Prayer Requests of the Apostle Paul

https://www.leadershipresources.org/blog/prayer-requests-of-paul/

Paul a Pattern of Prayer

https://www.biblestudytools.com/classics/murray-ministry-intercession/paul-a-pattern-of-prayer.html

The Prayer of Apostle Paul

http://earlychristianwritings.com/prayerpaul.html

7 Prayers of Paul

https://www.guideposts.org/7-prayers-of-paul

Wonder what to say in a prayer for someone else? Wonder if you should even tell them you're praying for them? Here are seven examples of prayers that the apostle Paul sent in his letters. Most of them are to groups of people, small Christian congregations scattered throughout the Roman Empire, but the last is to one person, Philemon.

What I love about all of Paul's prayers is his affection for those he is writing to. His words are full of love and that seems a good model for any prayer.

> I don't stop giving thanks to God for you when I remember you in my prayers. (Ephesians 1:16)
>
> I'm thankful for all of you every time I pray, and it's always a prayer full of joy. (Philippians 1:4)
>
> This is my prayer: that your love might become even more and more rich with knowledge and all kinds of insight. (Philippians 1:9)
>
> May the God of hope fill you with all joy and peace in faith so that you overflow with hope by the power of the Holy Spirit. (Romans 15:13)
>
> We pray for you that you don't do anything wrong ... (2Corinthians 13:7)
>
> Night and day, we pray more than ever to see all of you in person and to complete whatever you still need for your faith. (1Thessalonians 3:10)
>
> Philemon, I thank my God every time I mention you in my prayers because I've heard of your love and faithfulness ... (Philemon 1:4)

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Paul's Prayers for the Ephesian Believers (Ephesians 1:15-20; 3:14-21)

http://www.jesuswalk.com/greatprayers/11_paul_ephesians.htm [includes links to audio]

Excerpt:

Paul offers two intercessory prayers for the Ephesian believers in this amazing letter, though he was accustomed to ask God for extravagant blessings in other letters (Philippians 1:9; 4:19; Colossians 1:9-14; 1 Thessalonians 3:12; 2 Thessalonians 1:3; cf. 1 Corinthians 1:5). As you read Ephesians, he seems like he goes from prayer to praise and back again. He begins a prayer in chapter 1, then leaves it in praise of Christ. He concludes the prayer at the end of chapter 3 and caps it off with a wonderful doxology.

As I was trying to prepare a list of the great prayers of the Bible, first one then the other of these prayers was on the list, so I've decided to include them both in a two-part lesson.

These prayers are a bit intimidating. Paul uses such enthusiastic theological and spiritual language, you're almost overwhelmed. We can't pray like that ourselves -- except by imitation of the Apostle's prayer. But his marvelous prayer teaches us how we are to pray for one another. No puny sentence prayer, but a grand, visionary, far reaching prayer for our brothers and sisters that begins in their spirit and ends at the right hand of Christ and with the glory of God. Dear friends, we need -- I need -- to pray appropriate, thoughtful, meaningful prayers for other Christians. These prayers of Paul help me do that and I trust they'll help you, too.

These prayers are complex and glorious in their descriptive detail. But because of the abundance of detail, it's hard to see the forest for the trees. So before we consider these prayers in detail, let's step back and look at the big picture. I've created a bare-bones outline of Paul's prayers -- four petitions, four purposes and a doxology (at least that's one way to understand it). I realize that there are other ways to understand these prayers -- and Paul certainly isn't laying out a logical sequence -- he's praying his heart out.[1]But this will help you get a gist of it.

Petition		Purpose
Part 1 (1:17-19)		
1. May he may give you the Spirit of wisdom and revelation (1:17a)		**so that** (*en*) you may know him better. (1:17b)
2. May you may receive insight (1:18a)		**so that** (*eis*) you will comprehend and appreciate your hope, your inheritance, and God's power (1:18b-19)
Part 2 (3:16-21)		
3. May he strengthen your inner person by his Spirit (3:16) **that is,** may Christ dwell in your hearts through faith. (3:17a)		**so that** (*hina*) you can comprehend and experience Christ's love. (3:18-19a)
4. May you yourself be anchored in love (3:17b)		**and so that** (*hina*) you may be filled with God's fullness. (3:19b)
Doxology		**That** (dative) God may receive glory (3:20-21)

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This tells you where Paul is going in his prayer. Notice that he prays for insight, inner strength, and love for the believers, for the purpose that they will comprehend/understand truth, know God better, and be filled to overflowing with God.

Paul is praying that they will finally "get it!" -- have a breakthrough in their comprehension and understanding of what it's all about. Paul prays that their lives will be filled with God -- which is another way to say "know him" and have "Christ dwell in your hearts."

These are the ultimate prayers that shepherds pray for the flock in their care, whether it is a small group, or a class, or a congregation. These are also the kinds of prayers that one Christian prays for another…

The Prayers of St. Paul **by W.H. Griffith Thomas (1914)** **[Recommended]**
http://preparetopray.com/ptpdl237/The_Prayers_of_St_Paul.pdf [PDF]

https://archive.org/details/prayersofstpaul00thom [Online and Downloadable]

http://www.gutenberg.org/ebooks/30389 [Online and Downloadable]

http://onlinebooks.library.upenn.edu/webbin/gutbook/lookup?num=30389 [Online and Downloadable]

http://www.baptistbiblebelievers.com/LibrarybyTopics/MethodsofBibleStudybyWHGriffithThomas.aspx

The Importance of Prayer in Ephesians
http://www.tms.edu/m/tmsj6c.pdf [PDF]

***Return to beginning of*: Paul's Prayers** **(*See also*: Prayer)**

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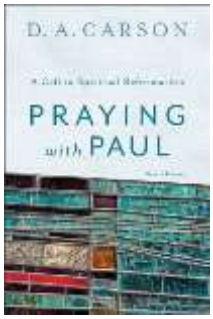
Praying with Paul: A Call to Spiritual Reformation (Study Guide) (2nd Edition, 2015) (The Gospel Coalition) [Sampler]

http://s7d9.scene7.com/is/content/LifeWayChristianResources/PrayingwithPaul-Samplepdf.pdf [PDF]

8 Lessons from the School of Prayer

https://www.thegospelcoalition.org/article/8-lessons-from-the-school-of-prayer/

Editors' note: The following is an excerpt from *Praying with Paul: A Call to Spiritual Reformation* (2nd ed.) by D. A. Carson (Baker). In addition, The Gospel Coalition, in partnership with LifeWay, recently published a new group study curriculum for *Praying with Paul*, co-written by Carson and Brian Tabb.



Throughout my spiritual pilgrimage, two sources have largely shaped, and continue to shape, my own prayer life: the Scriptures and more mature Christians.

The less authoritative of these two has been the advice, wisdom, and example of senior saints. I confess I am not a very good student in the school of prayer. Still, devoting [space] to their advice and values may be worthwhile before I turn to the more important and more authoritative of the two sources that have taught me to pray.

Among the lessons more mature Christians have taught me, then, are these.

1. Much praying is not done because we do not plan to pray.

We do not drift into spiritual life; we do not drift into disciplined prayer. We will not grow in prayer unless we plan to pray. That means we must self-consciously set aside time to do nothing but pray. What we actually do reflects our highest priorities. That means we can proclaim our commitment to prayer until the cows come home, but unless we actually pray, our actions disown our words.

2. Adopt practical ways to impede mental drift.

Anyone who has been on the Christian way for a while knows there are times when our private prayers run something like this: "Dear Lord, I thank you for the opportunity of coming into your presence by the merits of Jesus. It is a wonderful blessing to call you Father. . . . I wonder where I left my car keys? [No, no! Back to business.] Heavenly Father, I began by asking that you will watch over my family—not just in the physical sphere, but in the moral and spiritual dimensions of our lives. . . . Boy, last Sunday's sermon was sure bad. I wonder if I'll get that report written on time? [No, no!] Father, give real fruitfulness to that missionary couple we support, whatever their name is. . . . Oh, my! I had almost forgotten to fix my son's bike today." Or am I the only Christian who has ever had problems with mental drift? But you can do many things to stamp out daydreaming, to stifle reveries. One of the most useful things is to vocalize your prayers. . . . Another thing you can do is pray over the Scriptures. . . . It is entirely appropriate to tie your praying to your Bible reading.

3. At various periods in your life, develop, if possible, a prayer-partner relationship.

If you know how to pray, consider seeking out someone else and teaching him or her how to pray. By teaching I do not mean set lessons so much as personal example communicated in a prayer-partner relationship.

4. Choose models—but choose them well.

Most of us can improve our praying by carefully, thoughtfully listening to others pray. This does not mean copying everything we hear. . . . Not every good model provides us with exactly the same prescription for

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good praying, exactly the same balance. All of them pray with great seriousness; all of them use arguments and seek goals that are already portrayed in Scripture. Some of the seem to carry you with them into the very throne room of the Almighty; others are particularly faithful in intercession, despite the most difficult circumstances in life and ministry; still others are noteworthy because of the breadth of their vision. All are characterized by a wonderful mixture of contrition and boldness in prayer.

5. Develop a system for your prayer lists.

It is difficult to pray faithfully for a large spread of people and concerns without developing prayer lists that help you remember them. These lists come in a variety of forms. Many denominations and mission agencies and even some large local churches publish their own prayer lists. . . . Many Christians who give themselves to prayer find that, in addition to such published information, it is wise and fruitful to prepare their own lists. . . . Whatever the system, however, use prayer lists. All of us would be wiser if we would resolve never to put people down, except on our prayer lists.

6. Mingle praise, confession, and intercession, but when you intercede, try to tie as many requests as possible to Scripture.

Both theoretical and practical considerations underlie this advice. The theoretical considerations can best be set out by mentally conjuring up two extremes. The first judges it inappropriate to ask God for things. Surely he is sovereign; he does not need our counsel. If he is the one "who works out everything in conformity with the purpose of his will" (Eph. 1:11), surely it is a bit cheeky to badger him for things. He does not change the course of the universe because some finite, ignorant, and sinful human being asks him. The appropriate response to him is surely worship. . . . The second extreme begins with the slogan, "Prayer changes things." Petitionary prayer is everything. This means that if people die and go to hell, it is because you or I or someone has neglected to pray. . . . On the face of it, neither of these extremes captures the balance of biblical prayers, and both of them are reductionistic in their treatment of God. . . . Even a little reflective acquaintance with the God of the Bible acknowledges that he is not less than utterly sovereign, and not less than personal and responsive. . . . Of the various models that usefully capture both of these poles, the model of personal relationship with a father is as helpful as any.

7. If you are in any form of spiritual leadership, work at your public prayers.

Public praying is a pedagogical opportunity. It provides the one who is praying with an opportunity to instruct or encourage or edify all who hear the prayer. . . . Many facets of Christian discipleship, not least prayer, are rather more effectively passed on by modeling than by formal teaching. Good praying is more easily taught than caught.

8. Pray until you pray.

This is Puritan advice. It does not simply mean that persistence should mark much of our praying—though admittedly that is a point the Scriptures repeatedly make. Even though he was praying in line with God's promises, Elijah prayed for rain seven times before the first cloud appeared in the heavens. . . . That is not quite what the Puritans mean when they exhorted one another to "pray until you pray." What they mean is that Christians should pray long enough and honestly enough, at a single session, to get past the feeling of formalism and unreality that attends not a little praying. We are especially prone to such feelings when we pray for only a few minutes, rushing to be done with a mere duty. To enter the spirit of prayer, we must stick to it for a while. If we "pray until we pray," eventually we come to delight in God's presence, to rest in his love, to cherish his will. Even in dark or agonized praying, we somehow know we are doing business with God. In short, we discover a little of what Jude means when he exhorts his readers to pray "in the Holy Spirit" (Jude 20)—which presumably means it is treacherously possible to pray *not* in the Spirit.

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Prayer of Paul (Personalized)

http://www.lightfromtheword.org/upload/Personalized%20Prayer%20of%20Paul.pdf [PDF]

(Father), grant me a **spirit** of **wisdom** and **revelation** in the **knowledge** of **You**, by having the **eyes** of my heart **flooded** with **light**, so that I can **know** and **understand** the **hope** to which You have called me, how **rich** is Your glorious **inheritance** in the saints, and what is the **immeasurable** and **unlimited** and **surpassing greatness** of Your **power** in and for me, as demonstrated in the **working** of **Your** mighty **strength**, which You **exerted** in **Christ** when You **raised** Him from the dead and **seated** Him at Your right **hand** in the heavenly, and You raised me up together with Him and made me sit down together in the heavenly sphere in Christ Jesus.

Grant me (Father), out of the rich treasury of Your glory, **strength** reinforced with mighty power in my inner man by the Holy Spirit; may Christ through my faith dwell in my heart! May I be **rooted** deep in **love** and founded **securely** on **love**, that I may have the **power** and be **strong** to **apprehend** and **grasp** what is the **breadth**, **length**, **height**, and **depth** of it, that I may come to **know** the **love** of **Christ**, which far surpasses mere knowledge; that I may be **filled** unto all the **fullness of God**.

Father, may I be filled with the **full knowledge** of **Your will** in all spiritual wisdom, and in understanding and discernment of spiritual things, that I may walk in a manner worthy of You, fully pleasing to You, desiring to please You in all things, bearing fruit in every good work and steadily growing and increasing in and by the knowledge of You. I pray that I may be **invigorated** and **strengthened** with all **power** according to the **might** of Your **glory**, (with) every kind of endurance and patience with joy, giving thanks to You, Father, Who has qualified and made me **fit** to **share** the portion which is the inheritance of the saints in the Light. I pray that my **love** will keep on growing in knowledge and every kind of **discernment**, so that I can determine what really **matters** and be **pure** and blameless in the day of Christ, filled with the fruit of **righteousness** that comes through Jesus Christ, to the glory and praise (of You, Father). Now to You, Who by the power that is at work within me, is able to do **superabundantly**, far over and above all that I dare ask or think, to You be **glory** in the church and in Christ Jesus throughout all generations forever and ever Amen!

(Ephesians 1:17-20; 2:6; 3:16-21; Phil. 1:9-11; Col. 1:9-12)

Intercessary Prayers of Paul [Some set up to be personalized]

http://www.nadprayerministries.org/wp-content/uploads/2010/12/Intercessory_Prayers_of_Paul.pdf [PDF]

***See also*: Prayer**

***Return to beginning of*: Paul's Prayers**

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Paul's Prayers - An Example for Us to Follow

http://www.journal33.org/lovegod/html/p-pray.html (Main TOC)

Paul's Prayer Requests for Himself (Part 3)

http://www.journal33.org/lovegod/html/p-pray3.html

Excerpt:

There are several instances in which Paul mentions prayer requests for *himself* and (when applicable) for those who were with him. These requests are listed below. Note that, as far as his own life was concerned, Paul's focus *wasn't* that he would "have a nice day." As you examine these prayer requests, pay attention not only to the requests themselves, but also to the motives or reasons he gives, for having such prayer requests. (Example: Who did he focus his attention on?)

1. **Prayer for God's help, when he (and those with him) proclaimed the good news about Jesus Christ.**
    - That God would provide the opportunity for him (and those with him) to speak and be heard - Colossians 4:3.
    - That he would know what to say - Ephesians 6:19+.
    - That he would proclaim the message clearly - Colossians 4:4.
    - That he would be bold, not afraid, as he proclaimed the message - Ephesians 6:19-20.
    - That the message would be accepted by many (that it would spread and be honored) - 2 Thessalonians 3:1.
2. **Prayer that what he did would be accepted by the other believers** - Romans 15:31.
    - NOTE: He was bringing a gift to the poverty-stricken Jewish Christians. This gift was from the non-Jewish Christians, and was an expression of their love for the Jewish Christians. Yet because of rumors spread by false teachers and others, there was always the potential of this gift being misunderstood and not accepted in the right spirit.
3. **Prayer for deliverance from people who opposed him.**
    - Deliverance from those who did not trust God - 2 Thessalonians 3:2. [These people had rejected the message Paul preached and wanted to keep it from spreading to others.]
    - For deliverance from unbelieving Jews in Judea - Romans 15:30. [Along with this, he asked them to pray that his "service" (mentioned above, in Section 2 of this outline) would be acceptable to the Jewish Christians. Why? So that he would be able to visit the people he was writing to, and could do so *with joy*.]
4. **Prayer for deliverance from difficult circumstances and imprisonment.**
    - NOTE: In these three verses, Paul is not *commanding* them to pray this way; rather he is *acknowledging* that they were already doing so.
    - For deliverance from severe hardships - 2 Corinthians 1:11. Because of their prayers, God would deliver Paul (and his friends). And when this happened, many others would then be able to express gratitude to God for that deliverance. [Note: This need for deliverance from deadly hardships was an ongoing need. What Paul (and his friends) suffered went far beyond what they would naturally be able to endure. Their deliverance would be possible only because they would be relying on God, not their own strength.]
    - For deliverance from chains & death - Philippians 1:19. Paul expected that, because of their prayers, the Spirit of Jesus Christ would use the things that had happened, for his deliverance. However, his primary desire was to exalt Christ under *any* circumstances, whether that meant life or death (v. 20). [If it were up to him, he'd rather die & see Jesus, but for the sake of the people, he was willing to remain alive (1:21-26).]
    - For his release from prison - Philemon 1:22. He expected God to grant what they prayed, so he told them to get ready for his return.
5. **Prayer that he would be able to visit the people he was writing to.**
    - So that he could be a blessing to them (that they might become spiritually stronger), and that he and they could be encouraged by *each other's* faith - Romans 1:10-12 (see also

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15:32). [Their growing faith/trust was well known throughout the world. This fact brought great joy to Paul - Romans 1:8.]
- So that he could help them grow even further in their faith - 1 Thessalonians 3:10. [They were already a source of joy and encouragement to him, because of their growing faith and love - 1:6-9. This desire to help them grow further was an expression of his own gratefulness and love for them.]
- NOTE 1: This encouragement worked both ways. Paul and the people he wrote to were a source of encouragement and blessing to each other.
- NOTE 2: The author of the book of Hebrews is unknown, but some believe that Paul wrote it. If we include the book of Hebrews in our list, we would have one additional request for prayer that the author might soon be able return to his friends - Hebrews 13:19.

If we look at the general context of these prayers for Paul, there are some principles we can learn. These things are briefly mentioned here. (A more in-depth look at them can be found at the end of this study - see "Appendix 2.")

1. Paul was willing to do the types of things he asked others to do. Every time Paul *asked* the people to pray for him, he also prayed for them. [In the passages we have examined, he expressed his desires (prayers) for them *before* he asked them to pray for him. In some instances, he also asked them to pray for other Christians, before giving any specific requests for himself.]
2. Every time Paul mentions a request that they were *already* praying for him, he focuses on God as the one who would answer their prayers. He also mentioned his prayers for them, somewhere in the letter.
3. When Paul made general comments, such as asking the people to pray "constantly" (that is, to make it an ongoing characteristic of their lives), he wasn't asking them to do anything he didn't already do. He showed them, by his own example, how they should pray: Praying for them was an *ongoing* part of his life (Romans 1:9, Ephesians 1:16; Colossians 1:9; 1 Thessalonians 3:10; 2 Thessalonians 1:11).

When it comes to prayer requests for Paul, it may be interesting to compare *Paul's* prayer focus to *the people's* prayer focus. The people focused on what would benefit Paul - his deliverance from enemies or his restoration to them. Paul's focus, however, was on what would benefit the people. His desire was that whatever happened to *him* would be for *their* good. They focused on Paul, as an expression of their love for him; Paul focused on the people, as an expression of his love for them. Each fulfilled the command, "Love your neighbor as yourself" (Matthew 22:39)! [Of course, when they were willing to yield their own wills (and prayer requests) to the will of their Father in heaven (who does all things for the good of those who love him - Romans 8:28), they would also be expressing love for *God* (Matthew 22:37).]

We should make it our desire to pray for others who are being used by God. When we do so, we are, in a sense, right there with them. As Paul told the Roman Christians, when they prayed for him, they were *joining him* in his "struggle" (Romans 15:30), in his work for the kingdom of God.

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Paul's Prayer Request for Himself (Part 3 – a more in-depth look)

http://www.journal33.org/lovegod/html/p-pray6.html

Excerpt:

This is a more in-depth look at some of the interesting patterns we can find, when we look at the general context of the prayer requests that are made (or requested) for Paul:

1. Every time Paul *asked* people to pray for him, he first prayed for them. Also, in two of these passages, he *first* asked them to make prayer a part of their lifestyle and to pray for Christians everywhere, before he asked them to pray specifically for him. When he finally did ask them to pray for him, his primary focus was on what would result in the most good for *others*, rather than on what would be the most pleasant for *himself*.

- Romans 15:30-32 - Paul first prayed for them (1:9-12) and mentioned his prayer for the unsaved (10:1). When he asks them to pray for him, he mentions requests for things that would benefit others.
- Ephesians 6:18-20 - Paul first prayed for them (1:15-19 and 3:14-19); then he asked them to pray for Christians everywhere. Finally he asks them to pray for him, with a specific emphasis on his proclamation of the good news - something that would be of benefit to others.
- Colossians 4:2-4 - Paul first prayed for them (1:9-12); then he told them to make prayer a characteristic of their lives. Finally he asks them to pray for him, with a specific emphasis on his proclamation of the good news - something that would be of benefit to others.
- 2 Thessalonians 3:1-2 - Paul first prayed for them (1:11-12). Then he asked them to pray for him (and those with him), with a focus on his proclamation of the good news about Jesus, and people's acceptance of it. He also asks for prayer that he (and those with him) might be delivered from those who did *not* accept the good news.
- We do not know for certain who the human author was, for the book of Hebrews. Some people believe that Paul wrote it. If this were so, this would be the only passage in which there is no record of him first praying for the readers. But even in this passage, the author first asks them to pray for "us" - him and others - as a group, before he gives a specific request for himself. As with Paul's requests, this request is an expression of the author's love for those who were to receive his letter, for it expresses a desire that he (the author) might be able to be with them.

2. Every time Paul *acknowledged* the prayers of others for him, he focused on God as the one who would answer their prayers. Also, somewhere in each letter, he told them the things he prayed for them.

- 2 Corinthians 1:10-11 - Paul expected God to deliver him (and those with him) from their trials, because of the Corinthian's prayers. He tells them that *many* people would be filled with thanks, because of what God would do, in answer to their prayers. [He mentions his prayers for them, in 13:7, 9.]
- Philippians 1:19-21 - He expected that, because of their prayers and the help given by the Spirit of Jesus Christ, the things that were happening to him would result in his deliverance. However, his main desire was to boldly exalt Christ, no matter what came his way - life *or* death. [He mentions his prayers for them in 1:9-11.]
- Philemon 1:22 - He expected to be restored to them soon, as a result of their prayers. His main focus was on the need for them to be ready for him! [He mentions his prayer for them, in 1:6.]

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Praying the Bible

http://davemiers.com/wp-content/uploads/2009/12/pauls_prayers.pdf [PDF]

Dave's summary based on D.A. Carson's *A Call to Spiritual Reformation: Priorities from Paul and His Prayers* - [Leicester: IVP, 1992 (1st Edition)]

Lessons from the school of prayer [ch1]

(1) Plan to pray; (2) Adopt practical ways to impede mental drift; (3) Develop prayer -partner relationships; (4) Choose models, but choose them well; (5) Develop a system for your prayer lists; (6) Mingle praise, confession & intercession, & tie as many requests as possible to Scripture; (7) Work at your public prayers; (8) Pray until you pray

2 Thess. 1:1–12 > The framework of prayer [ch2]

1:3-4 ESV > We ought always to give thanks to God for you, brothers, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing. 4 Therefore we ourselves boast about you in the churches of God for your steadfastness & faith in all your persecutions & in the afflictions that you are enduring.

Look for signs of God's grace in the lives of Christians, and thank God! ... thank God that the faith of Christians is growing, that their love is increasing (Jn 13:34-35), and that they are persevering under trial.

2 Thess. 1:1–12 > Worthy requests [ch3]

1:11-12 ESV > To this end we always pray for you, that our God may make you worthy of his calling and may fulfill every resolve for good and every work of faith by his power, 12 so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

Ask that God would count Christians worthy of their calling (ie: to become what we are not) and pray for people from eternity's perspective (eg: what do we want for people in 40 bn years)

> Pray that God would bring to fruition each Christian's good-prompted, faith-prompted purposes ... so that glory would be brought to (1) Jesus, and (2) Believers. Remember the ground of this prayer is grace.

> Pray for the revival of people, not an abstract blessing called revival.

1 Thess. 3:9–13 > A Passion for people [ch5]

3:12-13 ESV > and may the Lord make you increase and abound in love for one another and for all, as we do for you, 13 so that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

The grounds of Paul's prayer are: intense longing to be with believers, passionate affection that seeks the good of others, and delight at the report of believers' faith.

> Pray that we might be able to strength other believers, Pray for an overflowing of love among believers, Pray that believers will be strengthened in heart so they're blameless & holy at the end.

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Colossians 1:9–14 > A challenging prayer! [ch6]

1:9-12 ESV > And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, 10 so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. 11 May you be strengthened with all power, according to his glorious might, for all endurance and patience with j oy, 12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.

Pray unceasingly! ... and try to link prayers of thanksgiving to prayers of petition

> Pray that God would fill believers with the knowledge of his will.

> Pray this so that believers might be utterly pleasing to the Lord Jesus. That is, that they (1) Bear fruit in every good work, (2) Grow in knowledge of God, (3) Strengthened so as to display great endurance and patience, and (4) Joyfully giving thanks to the Father.

Excuses for not praying [ch7]

Too busy; too spiritually dry; no need to pray; too bitter; too ashamed; content with mediocrity

Phil. 1:9–11 > Overcoming the hurdles [ch8]

1:9-10 ESV > And it is my prayer that your love may abound more and more, with knowledge and all discernment, 10 so that you may approve what is excellent, and so be pure and blameless for the day of Christ

Pray for excellence – that believers' love would increase, so they can discern what is best

> Pray for a pursuit of excellence, that turns on delicate choices that reflect God's values & purposes.

> For this to happen: love must increase; must perceive the difference then choose what is best; there must be positive improvement in discipleship (not mere maintenance.)

> Pray for the long view. And praise God.

Eph. 1:3–23 > Praying to the sovereign God [ch10]

1:16-18 ESV > I do not cease to give thanks for you, remembering you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, 18 having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are th e riches of his glorious inheritance in the saints, 19 and what is the immeasurable greatness of his power toward us who believe

Thank God for his intervening sovereign grace in the lives of believers.

> Pray that God's sovereign holy purposes in the salvation of his people may be accomplished. That is, that believers would know God better, and have insight to grasp certain crucial truths.

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Eph. 3:14–21 > Praying for power [ch11]

1:16-19 ESV > that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, 17 so that Christ may dwell in your hearts through faith- that you, being rooted and grounded in love, 18 may have strength to comprehend with all the saints what is the breadth & length & height & depth, 19 and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

Pray for power, that through God's Spirit, in our inner being, Christ might dwell in our hearts through faith
(Carson: it's true that Christ dwells in every believer from day one, but Paul prays here that we would so grow to maturity that Christ would be 'at home' in our lives).

> Ask for God's strengthening to live in the knowledge of Christ's amazing love (that is beyond knowing!)

> Remember: God is able to do immeasurably more than all we can ask or imagine!

Romans 15:14–33 > Prayer for ministry [ch12]

15:31 NIV > Pray that I may be rescued from the unbelievers in Judea and that my service in Jerusalem may be acceptable to the saints there

Pray with earnestness, urgency & persistence

> Pray for ministers of the word, that: (1) They'd be rescued from the opposition of outsiders who want to destroy their ministry, and (2) Christian leaders would find their service acceptable to those they lead.

> Praying for ministry envisions further ministry.

> Remember: Some of Paul's prayers were not answered how he would have liked.

And some other passages to guide our prayers

The Psalms (lots of them!)**; The Lord's Prayer** (Matt 6:9–13)**; Prayer for more workers for the harvest** (Matt 9:38)**; Prayer that God's word would speed ahead** (2 Thess. 3:1)**; Prayer for bold proclamation** (Eph 6:19–20)

Praying with Paul
https://www.thegospelcoalition.org/blogs/justin-taylor/praying-with-paul/

Links to a series of talks from D.A. Carson (given in 1990 in Cambridge, I believe) that led to his book, *A Call to Spiritual Reformation: Priorities from Paul and His Prayers:*

A Call to Spiritual Reformation: Priorities from Paul and His Prayers – Sampler
(1st Edition) – (1992) [Recommended] (NOTE: There is now a 2015 2nd Edition*, Praying with Paul*)
https://www.wtsbooks.com/common/pdf_links/9780801025693.pdf [PDF]

***Return to beginning of*: Paul's Prayers** **(*See also*: Prayer)**

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New Bible Dictionary (NBD): Paul

PAUL

I. Life

a. Background

From Paul's birth until his appearance in Jerusalem as a persecutor of Christians there is little information concerning his life. Although of the tribe of Benjamin and a zealous member of the Pharisee party (Ro 11:1; Phl 3:5; Ac 23:6), he was born in Tarsus a Roman citizen (Ac 16:37; 21:39; 22:25ff.). Jerome cites a tradition that Paul's forbears were from Galilee. It is not certain whether they misted to Tarsus for commercial reasons or were settled there as colonists by a Syrian ruler. That they were citizens suggests that they had resided there for some time.

Sir William Ramsay and others have shown that Tarsus truly was ‘no mean city’. It was a centre of learning, and scholars generally have assumed that Paul became acquainted with various Gk. philosophies and religious cults during his youth there. Van Unnik has challenged this assumption. He argues that the relevant texts (Ac 22:3; 26:4f.) place Paul in Jerusalem as a very small child; Ac 22:3 is to be read in sequence: (i) born in Tarsus; (ii) brought up at my mother's knee (anatethrammneos*)* in this city; (iii) educated at the feet of Rabban GAMALIEL the elder. As a ‘young man’ (Ac 7:58; Ga 1:13f.; 1Co 15:9) Paul was given official authority to direct the persecution of Christians and as a member of a synagogue or Sanhedrin council ‘cast my vote against them’ (Ac 26:10). In the light of Paul's education and early prominence we may presume that his family was of some means and of prominent status; his nephew's access to the Jerusalem leaders accords with this impression (Ac 23:16,20).

Of Paul's personal appearance the canonical account suggests only that it was not impressive (1Co 2:3f.; 2Co 10:10). A more vivid picture, which Deissmann (p. 58) and Ramsay (CRE , pp. 31f.) incline to credit, occurs in the apocryphal *Acts of Paul and Thecla* : ‘And he saw Paul coming, a man little of stature, thin-haired upon the head, crooked in the legs, of good state of body, with eyebrows joining, and nose somewhat hooked, full of grace: for sometimes he appeared like a man, and sometimes he had the face of an angel.’

b. Conversion and early ministry

While there is no evidence that Paul was acquainted with Jesus during his earthly ministry (2Co 5:16 means only to ‘regard from a human point of view’), his Christian kinsmen (cf. Ro 16:7) and his experience of the martyrdom of Stephen (Ac 8:1) must have made an impact upon him. The glorified Jesus' question in Ac 26:14 implies as much. The result of Paul's encounter with the risen Christ gives ample assurance that it was an experience of a healthy mind; and it can be adequately interpreted, as indeed Luke does interpret it, only as a miraculous act, which transformed Christ's enemy into his apostle. The three accounts in Acts (chs. 9, 22, 26) attest not only the significance of Paul's conversion for Luke's theme (cf. *CBQ* 15, 1953, pp. 315-338), but also, as J. Dupont and M. E. Thrall have suggested in the Bruce *Festschrift* , its essential importance for Paul's Christology and his interpretation of his ministry to the Gentiles. *Cf.* Kim, pp. 135-138, 170ff., 338.

Apart from an interval in the Transjordan desert, Paul spent the 3 years following his baptism preaching in Damascus (Ga 1:17; Ac 9:19ff.). Under pressure from the Jews he fled to Jerusalem, where Barnabas ventured to introduce him to leaders of the understandably suspicious Christians. His ministry in Jerusalem lasted scarcely 2 weeks, for again certain Hellenistic Jews sought to kill him. To avoid them, Paul returned to the city of his birth, spending there a ‘silent period’ of some 10 years. No doubt it is silent only to us. Barnabas, hearing of his work and remembering their first meeting, requested Paul to come to

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Antioch to help in a flourishing Gentile mission (Ga 1:17ff.; Ac 9:26ff.; 11:20ff.). These newly named 'Christians' soon began their own missionary work. After a year of notable blessing Paul and Barnabas were sent on a 'famine visit' to help stricken colleagues in Judaea.

c. Mission to Galatia—The Council of Jerusalem—Mission to Greece

Upon their return from Jerusalem—about AD 46—Paul and Barnabas, commissioned by the church in Antioch, embarked on an evangelistic tour. It took them across the island of Cyprus and through 'S Galatia' (Ac 13-14). Their strategy, which became a pattern for the Pauline missions, was to preach first in the synagogue. Some Jews and Gentile 'Godfearers' accepted the message and became the nucleus for a local assembly. When the mass of Jews rejected the gospel, sometimes with violence, the focus of the preaching shifted to the Gentiles (cf. Ac 13:46f.). Despite these perils and the defection at Perga of their helper, John Mark, the mission succeeded in establishing a Christian witness in Pisidian Antioch, Iconium, Lystra, Derbe and possibly Perga.

Meanwhile the influx of Gentiles into the church raised serious questions concerning their relations to Jewish laws and customs. A number of Jewish Christians were insisting that Gentiles must be circumcised and observe the Mosaic law if they were to be received 'at par' in the Christian community. Upon his return to Antioch (c. AD 49), Paul, seeing in this Judaizing movement a threat to the very nature of the gospel, expressed his opposition in no uncertain terms. First, he rebuked Peter publicly (Ga 2:14), after the latter, to avoid a breach with certain Judaizers, had separated himself from Gentile Christians. Secondly, hearing that the Judaizing heresy was infecting his recently established churches, Paul wrote a stinging letter of warning to the Galatians in which the Pauline credo, 'Salvation by grace through faith', was forcefully presented.

These events in Antioch gave rise to the first great theological crisis in the church. To resolve the problems which it raised, the church in Antioch sent Paul and Barnabas to confer with the 'apostles and elders' in Jerusalem (c. AD 50, Ac 15). The ensuing council gave the judgment that Gentiles should have 'no greater burden' than to abstain from food offered to idols, bloodmeat, meat from strangled animals and unchastity (or incest marriage). The effect of this decision was to sustain Paul's contention that Gentiles were under no obligation to keep the Mosaic law. The restrictions mentioned seem to have been principally for local application (cf. 1Co 8) and as an aid to Jewish-Gentile relations.

Because of differences with Barnabas (over taking John Mark with them again) Paul took a new companion, Silas, on his 2nd missionary tour (Ac 15:40-18:22). From Antioch they travelled overland to the churches of 'S Galatia' and at Lystra added young Timothy to the party. Forbidden by the Holy Spirit to evangelize W, they journeyed N through 'N Galatia', where some converts may have been made (*cf.* Ac 16:6; 18:23). At Troas Paul in a vision saw a 'man of Macedonia' beckoning to him. Thus his evangelization of Greece began. In Macedonia missions were established in Philippi, Thessalonica and Beroea; in Achaia, or S Greece, Athens and Corinth were visited. In the latter city Paul remained almost 2 years founding a Christian fellowship that was to be the source of both joy and trial in the future. Through his co-workers (Luke the physician joined the party in Troas) and by correspondence (the Epistles to the Thessalonians) he kept in touch also with the struggling young churches in Macedonia. The Holy Spirit now moved Paul to turn his eyes once more upon the earlier forbidden province of Asia. Departing from Corinth, he stopped briefly at Ephesus, the commercial metropolis of Asia, and left as an advance party his Corinthian colleagues Priscilla and Aquila. In a quick trip back to Antioch— *via* Jerusalem—Paul completed his 'second missionary journey' and, after a final sojourn in Antioch, prepared to move his base of operation W to Ephesus.

d. The Aegean ministry

In many ways the Aegean period (c. AD 53-58; Ac 18:23-20:38) was the most important of Paul's life. The province of Asia, so important for the later church, was evangelized; and the Christian outposts in Greece secured. During these years he wrote the Corinthian letters, Rom. and perhaps one or more of the Prison

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Epistles (Eph., Phil., Col., Phm.), which in the providence of God were to constitute a holy and authoritative Scripture for all generations. For the apostle this was a time of triumph and defeat, of gospel proclamation and threatening heresies, of joy and frustration, of activity and prison meditation. The risen Christ used all these things to mould Paul into his image and to speak through Paul his word to the church.

From Antioch Paul travelled overland through the familiar Galatian region to Ephesus. There he met certain 'disciples', including Apollos, who had known John the Baptist and, presumably, Jesus (Ac 18:24ff.). On this foundation the church grew, and God performed such extraordinary miracles that certain Jewish exorcists began, without success, to use the name of 'Jesus whom Paul preaches'. Opposition from devotees of the city's patron goddess, Artemis (Diana), was soon aroused; and Demetrius, a prosperous idol-maker, succeeded (from motives other than piety) in inciting the people to riot. Paul doubtless had made a number of short trips from Ephesus; he took this occasion, some 3 years after his arrival, to make a final visit to the churches in the Aegean area. Through Troas he came to Macedonia, where he wrote 2 Cor. and, after a time, travelled S to Corinth. There he spent the winter and wrote a letter to the 'Romans' before retracing his steps to Miletus, a port near Ephesus. After a touching farewell Paul, 'bound in the Spirit' and under threatening clouds, sailed towards Jerusalem and almost certain arrest. This did not deter him, for Asia had been conquered and he had visions of Rome.

e. The Caesarean and Roman imprisonment—Paul's death

Paul disembarked at Caesarea and, with a collection for the poor, arrived at Jerusalem at Pentecost (Ac 21:23f.; *cf.* 1Co 16:3f.; 2Co 9; Ro 15:25ff.). Although he was careful to observe the Temple rituals, Jewish pilgrims from Ephesus, remembering 'the apostle to the Gentiles', accused him of violating the Temple and incited the crowds to riot. He was placed under arrest but was permitted to address the crowd and later the Sanhedrin.

To prevent his being lynched, Paul was removed to Caesarea, where FELIX , the Roman governor, imprisoned him for 2 years (*c.* AD 58-60, Ac 23-26). At that time Festus, Felix's successor, indicated that he might give Paul to the Jews for trial. Knowing the outcome of such a 'trial', Paul, as a Roman citizen, appealed to Caesar. After a moving interview before the governor and his guests, King Agrippa and Bernice, he was sent under guard to Rome. Thus, under circumstances hardly anticipated, the risen Christ fulfilled the apostle's dream and his own word to Paul: 'You must bear witness also at Rome' (Ac 23:11). Paul had a stormy sea-voyage and, after being wrecked, spent the winter on Malta (c. AD 61). He reached Rome in the spring and spent the next 2 years under house-arrest 'teaching about the Lord Jesus Christ quite openly' (Ac 28:31). Here the story of Acts ends, and the rest of Paul's life must be pieced together from other sources. (A helpful survey of the apostolic age, and Paul's place in it, is F. F. Bruce, *New Testament History* , 1969.)

Most probably Paul was released in AD 63 and visited Spain and the Aegean area before his rearrest and death at the hands of Nero (c. AD 67). *1 Clement* (5. 5-7;? AD 95), the Muratorian Canon (c. AD 170), and the apocryphal (Vercelli) *Acts of Peter* (1. 3; *c.* AD 200) witness to a journey to Spain; and the Pastoral Epistles appear to involve a post-Acts ministry in the East. To the end Paul fought the good fight, finished the course and kept the faith. His crown awaits him (cf. 2Ti 4:7f.).

II. Chronology

a. General reconstruction

The book of Acts, augmented with data from the Epistles and from Jewish and secular sources, continues to serve as the chronological framework of most scholars. Its essential compatibility with the sequence of Paul's mission, detectable (in part) in his letters, is evident (cf. T. H. Campbell, *JBL* 74, 1955, pp. 80-87). However, its sketchiness and chronological vagueness, even in those periods treated, is increasingly conceded; and there is a growing willingness to interpolate (e.g. an Ephesian imprisonment) into the

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framework from other data or reconstructions. Fixed dates with secular history are not numerous. The most certain is the proconsulship of Gallio (cf. Ac 18:12), which may be fixed in AD 51-2 (Deissmann) or AD 52-3 (Jackson and Lake; *cf.* K. Haacker, *BZ* 16, 1972, pp. 252-255). If in Ac 18:12 Gallio had only recently assumed office (Deissmann), Paul's sojourn in Corinth may be dated between the end of AD 50 and the autumn AD 52. This accords with the 'recent' expulsion of Priscilla and Aquila from Rome (Ac 18:2), which may be dated *c.* AD 50 (Ramsay, *SPT* , p. 254). The accession of Festus (Ac 24:27) is often placed in AD 59 or 60. But the lack of any clear evidence leaves the matter uncertain (cf. C. E. B. Cranfield, *Romans* , *ICC* , 1975, pp. 14f.; Robinson, pp. 43-46).

Besides the three dates above, the mention of King Aretas of Nabatea (2Co 11:32), the famine in Judaea (Ac 11:28) and Paul's trip to Spain and martyrdom in Rome under Nero (Ro 15:28; *1 Clement* 5; Eus., *EH* 2. 25-3. 1) provide some less specific chronological data as follows. First, Damascus coins showing Roman occupation are present until AD 33, but from AD 34 to 62 they are lacking; this places a *terminus a quo* for Paul's conversion at AD 31 (i.e. AD 34 minus 3; *cf.* Ga 1:18; *ICC* on 2Co 11:32). (But the Nabateans apparently took control at the accession of Caligula in AD 37; *cf.* A. H. M. Jones, *The Cities of the Eastern Roman Provinces* 2, 1971.) Secondly, Josephus (Ant. 20.101) notes a severe famine *c.* AD 44-48, probably to be located in AD 46. Thirdly, from tradition Paul's death may be dated with some probability in the latter years of Nero, *c.* AD 67.

b. The relation of Acts and Galatians

The only fully satisfying chronology is one in which there is a consensus of Acts, the Epistles and extra-biblical sources. One continuing problem for such a synthesis has been the relation between Acts and Galatians. The identification of Paul's visit to Jerusalem in Ga 1:18 with Ac 9:26ff. is seldom questioned: the second visit in Ga 2:1ff. poses the basic problem. Three views are current: Ga 2 equals Ac 15, or Ac 11:27-30, or Ac 11 and 15. In the past the first view has commanded the largest advocacy (cf. E. de W. Burton, *The Epistle to the Galatians* , 1921, pp. 115ff.), and it continues to attract some commentators (*cf.* H. Schlier, *An die Galater* , 1951, Pp. 66ff.; H. Ridderbos, *Galatians* , 1953, pp. 34f.). The following objections, among others, have combined to undermine it: Ga 2 pictures a second visit and a private meeting without reference to any document; Ac 15 is a third visit involving a public council and culminating in an official decree. Many scholars regard it as incredible that Gal. would, in a highly relevant context, omit mention of the Apostolic Council and decree.

The second view, often associated with the S Galatian theory, revives an interpretation of Calvin and removes a number of these objections. Ac 11 is a second visit, by revelation, and concerned with the poor (*cf.* Ga 2:1-2,10); the Apostolic Council in Ac 15 occurs after the writing of Gal. and, therefore, is not germane to the problem. Advanced in modern times by Ramsay (SPT , pp. 54ff.) and recently advocated by Bruce (*BJRL* 51, 1968-9, pp. 305ff.; 54, 1971-2, pp. 266f.), it is probably the prevailing view among British scholars (*cf.* C. S. C. Williams, *The Acts of the Apostles* , 1957, pp. 22ff.).

Dissatisfied with both alternatives, most Continental writers (e.g. Goguel, Jeremias), followed by a number in Britain and America (e.g. K. Lake, A. D. Nock), regard Ac 11 and Ac 15 as duplicate accounts of Ga 2, which Luke, using both sources, failed to merge (cf. Haenchen, pp. 64f., 377). Against Ramsay, Lake urges that if the Judaizing problem is settled in Ac 11 (= Ga 2), Ac 15 is superfluous. Ga 2:9, however, pictures not a settlement but only a private, tacit approval of Paul's gospel and is incidental to the purpose of the visit which, as Lake admits, is the 'care of the poor' (BC , 5, pp. 201f.). Haenchen (p. 377) rejects Ramsay's 'crucial' application of Ga 2:10 to the famine visit. He may be correct in identifying the 'poor' with the Gentile mission (Ga 2:9), but it scarcely has the vital significance which he attributes to it. Ramsay's reconstruction, even with some exegetical gnats, remains the more probable alternative. Basically the view identifying Ac 11 and Ac 15 arises from the traditional equation of Ga 2 and Ac 15, and also from an excessively negative estimate of Luke's acquaintance with and interpretation of the primary sources. Since Ga 2 and Ac 11 provides 'a perfectly clear historical development' (W. L. Knox, *The Acts of the Apostles* , 1948, p. 49), the other is unnecessarily complex. Other views of the problem are expressed by T. W. Manson (BJRL 24, 1940, pp. 58-80), who identifies Ga 2 with a visit prior to Ac 11,

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and M. Dibelius (*Studies in Acts* , 1956, p. 100), whose excessive *tendenz* criticism denies to both Ac 11 and Ac 15 any claim to historicity.

c. A new reconstruction

Convinced that the Acts framework is unreliable, John Knox (*Chapters in a Life of Paul* , 1950, pp. 74-88) offers an imaginative chronological reconstruction from the evidence of the letters. A 14-year 'silent period' (AD 33-47) is impossible; therefore, the apostle's missionary activities and some letters are largely to be placed between his first (AD 38; Ga 1:18) and second (AD 51; Ga 2 = Ac 15) visits to Jerusalem. The final tour ends with his 'collection visit' and arrest (AD 51-3; Ro 15:25; 1Co 16:3f.). Why a silent period (which means simply that it yields no extant letters and did not fit Luke's theme) is so impossible is not readily apparent; and the traditional equation of Ac 15 and Ga 2 also is open to question. Knox's fertile mind has found here more admirers than followers, for 'it is difficult to exchange tradition with imagination (as we find it in Acts) for imagination (however reasonable) without tradition' (Davies, *TCERK* , p. 854). Nevertheless, further attempts have been solely from the letters. *Cf.* Kümmel, *INT* , pp. 253f.; G. Lüdemann, *Paulus der Heidenapostel* , 1979.

III. History of criticism

a. Early developments

In a brilliant historical survey Albert Schweitzer (Paul *and his Interpreters; cf.* also Feine, *Paulus* , pp. 11-206; Ridderbos, *Paul* , 1976, pp. 13-43) traces the development of critical studies in Germany following the Reformation. For the orthodox, Scripture sometimes was little more than a mine of credal proof texts; exegesis became the servant of dogma. The 18th century witnessed a reaction by pietists and rationalists, who, each for his own purpose, sought to distinguish exegesis from credal conclusions. Philological exegesis and the interpretation of Scripture by Scripture became normative for scientific interpretation.

This development perhaps finds its most important expression in J. S. Semler, who, with J. D. Michaelis, pioneered the development of literary-historical criticism. His 'Prolegomena' to theological hermeneutics, 'Paraphrases' of Rom. and Cor., and other writings emphasize that the NT is a temporally conditioned document in which the purely cultural references are to be distinguished and/or eliminated. Philology exists to serve historical criticism. Our copies of Paul's letters have a 'church liturgy' format and we must, then, face the possibility that they originally had a different form. Specifically, Semler suggests that Ro 15 and 16; 2Co 9; 12:14-13:14 were separate documents, later incorporated into the larger Epistles. Foreshadowing the conclusions of F. C. Baur, Semler contrasts Paul's non-Jewish ideas with the Jewish-Christian party whom the apostle opposed; the General Epistles reflect an effort to mediate in this conflict. On questions of authorship a trend appeared in J. E. C. Schmidt (1805), who, on literary grounds, doubted the authenticity of 1 Tim. and 2 Thes. Schleiermacher (1807), Eichhorn (1812), and De Wette (1826) brought 2 Tim., Tit. and Eph. under question.

b. The Tübingen School

In 19th-century Germany exegesis was fully transformed from the 'servant of dogma' to the 'servant of scientific philosophy' (cf. Kümmel, *Problems* , pp. 130-143; S. Neill, *The Interpretation of the New Testament, 1861-1961* , 1964, pp. 10-28). Most significant in this regard for Pauline studies was F. C. Baur of Tübingen. He was not content merely to test the authenticity of ancient documents, a popular practice since the Renaissance. His was a 'positive criticism' which sought to find the documents' true historical setting and meaning. In *Symbolik und Mythologie* , the book which brought about his faculty appointment, he revealed the set of his mind and of his future work with the declaration that 'without philosophy history seems to me for ever dead and mute' (1. xi). In this matter Baur found in Hegelian dialectic—which viewed all historical movement as a series of theses (advance), antitheses (reaction) and syntheses (= a new thesis)—an appropriate key to interpret the history of the apostolic age (*cf.* Ellis,

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Prophecy , pp. 86-89; Haenchen, pp. 15-24). He had argued earlier (1831) that 1Co 1:12 depicted a conflict between Pauline-Gentile and Petrine-Jewish Christianity. He later saw in Acts and the smaller Pauline Epistles and in the 'Gnostic' opponents of 'the so-called Pastoral letters' (1835) a more developed stage of the conflict in which, in the fight against Gnosticism, the original Pauline 'thesis' and Petrine 'antithesis' were finally resolved by the late 2nd century into an early Catholic 'synthesis'. In this 'tendency criticism' all NT writings which 'tended' towards compromise between Paul and the original apostles were viewed as later attempts to read back a subsequent unity into the apostolic period. After Baur's thoroughgoing scything only five NT documents remained uncontested witnesses from the apostolic period. Apart from Rev. all were Paul's: Rom., Cor. and Gal. The then current literary analysis of Paul's letters favoured Baur's reconstruction and, in turn, the latter accentuated and confirmed the suspicions of the more extreme literary critics. The Tübingen school rapidly became the dominant factor in NT criticism.

Using Baur's logic and sparked by Bruno Bauer's commentary on Acts (1850), an ultraradical school questioned the genuineness of all Pauline literature. First, Acts knows no Pauline letters, and its simple picture of the apostle may be more primitive than the letters; disagreements even within Rom. and Gal. suggest several hands and a later time. Secondly, if Pauline thought (Paulinism) is the Hellenization of Christianity, as Baur thought, is it possible that this was accomplished so quickly and by one man? Could anti-Jewish feeling or Paul's high Christology have developed in a Palestinian-based church so soon after Jesus' death? No; the conflict itself is the climax of a long development, and Paulinism is to be identified with a 2nd-century Gnostic party who used the apostle's 'letters' as an authoritative vehicle for their own ideas. Why letters? Because apostolic letters already had a position of authority. Why Paul? This is impossible to say.

For all their logic the radicals succeeded only in convincing themselves. The citation of Paul in *1 Clement* (? AD 95) and Ignatius (AD 110), and the neglect of Paulinism and lack of any anti-Jewish conflict in the post-apostolic literature were fatal to their argument. The omission in Acts of Pauline literary activity was a (not very strong) argument from silence. The net result of the 'ultra-Tübingen school' was to undermine Tubingen itself. For, within their common assumption that Paul was the Hellenizer of Christianity and that Hegel supplied the key to history, the radicals had the better argument.

Baur's views came under attack from the conservatives (e.g. J. C. K. von Hofmann) and the followers of Schleiermacher (e.g. Ewald); perhaps the cruellest and most telling blow was from A. Ritschl, a former disciple. Both Ritschl and Von Hofmann rejected the alleged hostility between Paul and the original disciples. The latter's emphasis upon the unity of apostolic teaching was in the next century to find renewed expression in the writings of P. Feine and A. Schlatter and in the kerygmatic theology of C. H. Dodd. A moderating literary criticism, even among Baur's disciples (e.g. Pfleiderer), revised the estimate of genuine Pauline Epistles sharply upward. Apart from the Pastorals, the majority excluded only 2 Thes. and Eph., and their acceptance (e.g. by Harnack, Jülicher) was no longer a mark of conservatism.

With its literary and philosophical presuppositions undermined, the influence of Tübingen waned. Nevertheless, by tying literary analysis to an imaginative philosophical synthesis Baur, whom Godet called Semler *redivivus* , dominated NT criticism (as Semler never did) for half a century. Again, although his own exegesis proved to have a philosophical bias unacceptable to later historians (and to all committed to a theistic interpretation of history), Baur brought into prominence an inductive historical approach to earliest Christianity and freed research from a tradition which came to much of the data with its conclusions already assumed. For this, all students can appreciate his labours. Finally, because Baur's reconstruction placed in bold relief the problems facing historians of the apostolic age, he largely set the course of future studies. What was the relationship between Paul and Jesus? What was the influence of Jewish and Hellenistic thought in the apostolic church? What are the proper philosophical presuppositions for a study of Christian origins? The Tübingen school died, and there is no apparent sign of an early resurrection. (Its airing in S. G. F. Brandon's *The Fall of Jerusalem and the Christian Church* , 1951, does not appear to have imparted life.) But the forces which gave it birth continued fecund and, for a corpse, Tübingen retained a remarkable familiarity with the following generations.

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c. British contributions in the 19th century

British (and American) scholars interacted with the Tübingen reconstruction; but, with one or two exceptions (e.g. S. Davidson), they did not find it persuasive. Likewise, the Pauline Corpus (minus Heb.) continued to find acceptance. In America some rejected the Pastorals (e.g. B. W. Bacon, A. C. McGiffert); Britain following J. B. Lightfoot (Biblical *Essays* , 1904, pp. 397-410), generally accepted them in a post-Acts setting. Nevertheless, with characteristic caution, British scholars influenced future criticism more than is generally realized by solid historical exegesis (e.g. Lightfoot, Ramsay) and by relating Paul to contemporary Jewish thought (e.g. F. W. Farrar, H. St J. Thackeray). W. M. Ramsay's espousal of the Lucan authorship of Acts after thoroughgoing archaeological and historical research was particularly influential for the critical reconstruction of Paul's life (cf.SPT , pp. 20ff.; W. K. Hobart's conclusions regarding *The Medical Language of St Luke* , 1882, also remain, with qualifications, a valid contribution in this area). With the advocacy of the German scholars Harnack and Deissmann this conclusion has been strengthened, although some recent students, as Haenchen, have argued anew against the tradition.

d. Trends in the 20th century

Literary criticism in the present century has focused upon: (i) a continuing effort towards a general historical reconstruction (*cf.* **IV** , below); (ii) the publication of the Pauline corpus; (iii) the provenance and date of the Prison Epistles; (iv) authorship; and (v) other questions concerning individual Epistles.

(i) *Historical reconstructions* . In spite of the demise of the Tübingen school its historical reconstruction, and some of its literary foibles, have continued to be assumed in much contemporary critical study. Johannes Munck (pp. 70-77) has rightly objected that when the literary conjectures failed, the dependent historical conjectures ought to have been revised (‘It was not enough merely to transfer the problem from the two centuries to the three decades’; p. 70). Munck himself proposes such a revision. (1) The Jerusalem church, *i.e.* the original disciples, even as Paul, had no interest in excluding or ‘Judaizing’ Gentiles. (2) It was Paul's conviction, and his sole difference with the Jerusalem church, that Gentiles must *first* be won. Thus, as *the* apostle to the Gentiles (Ga 2:7) he restrains antichrist (2Th 2:7), by evangelism brings in (representatively) the ‘fullness of the Gentiles’ (Ro 11:25; 15:19) and, as a decisive eschatological act, initiates Israel's redemption by making her jealous (Ro 11:11) in taking the ‘Gentile’ collection to Jerusalem (Ac 20:4; 1Co 16:3). Israel's ‘No’ issues in Paul's arrest and death, but Paul dies, as did Jesus, knowing God will yet save ‘all Israel’ in the fullness of time. In interpreting Paul's ministry within the framework of his initial call and of his eschatology, Munck gives due heed to critical emphases; on balance, his work marks a constructive advance.

Like F. C. Baur and W. Schmithals, E. E. Ellis (*Prophecy* , pp. 69ff., 78f., 104-128) also interprets Paul's mission in terms of his conflict with opponents: (1) Because the Hebraists (= ‘the circumcision party’, Ac 11:2f.; Ga 2:12) and the Hellenists of Ac 6:1 had respectively a strict and a loose attitude towards the ritual law, they pursued somewhat separate missions in the Diaspora. (2) There a faction of the Hebraists, the Judaizers, sought to impose circumcision on Gentile believers. After the Council of Jerusalem they apparently subordinated their judaizing interests to a boastful triumphalism, licentious tendencies and a claim to mediate divine *gnōsis* through visions of angels. (3) Seeking to maintain the unity of the church, Paul counselled with Hebraist leaders (Ga 2), worked with Hebraist colleagues (Col 4:11) and took offerings to the Hebraist church of Jerusalem. (4) Against the opponents and their sympathizers he emphasized justification apart from works together with judgment according to one's works (Gal., Rom., Pastorals), the cruciform model of Christian ministry (Cor., Phil.), the Christocentric character of divine *gnōsis* and of all the charisms (Cor., Col.) and, at length, a church order that would protect the congregations from the false teachers (Pastorals).

(ii) *The Pauline corpus* . E. J. Goodspeed, departing from Harnack and earlier authorities, drew fresh attention to the formation of the Pauline corpus. He conjectured that about AD 90 an admirer of Paul in Ephesus published the apostle's letters (excepting the Pastorals) and wrote Eph. himself as an ‘Introduction’. J. Knox (Philemon , pp. 98ff.) took the hypothesis a step further and identified that admirer with Onesimus the slave, and later bishop of Ephesus. While receiving considerable acceptance (cf. C. L.

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Mitton, *The Formation of the Pauline Corpus of Letters* , 1955), the theory has been unpersuasive to many. (1) The text demands some addressee, and the primitive omission of such points to a circular letter, hardly suitable for a corpus introduction. (2) Eph. never introduces or ends the Pauline corpus in any ancient MS. (3) It is very doubtful that the content of Eph. can be properly described as a non-Pauline summation of Pauline thought. (4) G. Zuntz (pp. 14ff., 276-279), while recognizing the possibility of an earlier pre-corpus collection in Ephesus, finds that the textual and other evidence points to *c.* AD 100 and to 'the scholarly Alexandrian methods of editorship'. C. F. D. Moule suggests that Luke may be the collector of Paul's letters (BJRL 47, 1964-5, pp. 451f.).

(iii) *The provenance and date of the Prison Epistles* . The provenance of Paul's prison letters (Eph., Phil., Col., Phm.), traditionally assigned to Rome, has been a matter of increasing interest since G. S. Duncan, following Lisco and Deissmann, located them in *St Paul's Ephesian Ministry* (1929). Although Acts mentions no Ephesian imprisonment, Paul's letters imply it (*e.g.* 1Co 15:32; 2Co 1:8; 6:5; 11:23); also the setting, journeys and personages of the prison letters fit Ephesus better than distant Rome (*cf.* Phlm 22; Phl 2:24 with Ro 15:24ff.; *NTS* 3, 1956-7, pp. 211-218). J. Knox (Philemon , p. 33), Michaelis (pp. 205ff., 220), and as to Phil., Bruce (*Acts* , English text, p. 341) and T. W. Manson (*BJRL* 22, 1939, pp. 182ff.) are sympathetic to Duncan. C. H. Dodd (Studies , pp. 85-108) and Percy (pp. 473f.) object. (1) The tradition apart from Marcion's Prologue is unanimous for Rome, and such probably (though not certainly) is the meaning of Phl 4:22. (2) Such references as 1Co 15:32 are to be taken metaphorically. (3) The 'developed theology' of the captivity Epistles suggests the later Roman date. On balance, the Ephesian provenance is inviting and, at least in the case of Phil., may prove to be a permanent advance. However, a Caesarean provenance is advocated by Reicke (in the Bruce *Festschrift*) and by J. A. T. Robinson (*Redating the New Testament* , 1976, pp. 60f.).

(iv) The *authorship* of Paul's letters has been regarded traditionally as the individual enterprise of the apostle. On this assumption it is thought that the 'authentic' letters can be identified in terms of vocabulary, style, idiom and subject-matter and, on the same basis, that they can be divided into Pauline and 'interpolated' sections (*cf.* Schweitzer, pp. 141-150; Schmithals, *Gnosticism* , pp. 302-325; J. C. O'Neill, *Galatians* , 1972; *Romans* , 1975).

However, the effort to determine authorship on the basis of literary criteria has now been brought into question by several factors. (1) As Otto Roller showed, *the role of the amanuensis* in ancient letter-writing included an influence on the vocabulary and style of the letter. The hand of such secretaries is clearly present in the Pauline letters—even in the brief note to Philemon (Ro 16:22; Ga 6:11; 2Th 3:17; Phlm 19). (2) The 9 of some letters is not entirely clear but, as H. Conzelmann (NTS 12, 1965-6, p. 234n.; cf. Roller, pp. 153-187) has observed, it probably involved some influence on their composition. (3) Paul worked within a circle of prophets and teachers (cf. Ac 13:1; Ro 16:21f.; Col 4:10-14), and the work of these colleagues is sometimes incorporated into his letters (cf. Ellis, *Prophecy* , pp. 25f., 213). It is reflected in the 9 that are used by the apostle—hymns (e.g. Phl 2:5-11; 1Ti 3:16), expositions (e.g. 1Co 2:6-16; 2Co 6:14-7:1) and creeds (e.g. Ro 1:3f.; 1Co 15:3-7)—a phenomenon widely recognized today, and shows that even the undisputed Pauline letters are not a literary unity. Paul is the author of the letters under his name in the sense that they were written under his supervision and in part by his hand or dictation, and they were sent out under his authority. But they are not, as a whole, solely his *de novo* compositions. Consequently, the literary criteria traditionally used to determine Pauline authorship can be given little weight in their present form, for they were devised under mistaken assumptions about the Pauline mission praxis and about the process by which the letters were composed.

(v) Individual Epistles . Critical emphases within the individual letters have shifted, except in the case of Eph. and the Pastorals, from authorship to other matters. (See separate articles on the various Epistles.) Many British and American scholars favour an early date for *Galatians* (*c.* AD 49 from Antioch) and a S Galatia destination, *i.e.* to the churches founded on Paul's first mission tour. On the Continent, N Galatia, *i.e.* the ethnic region (Ac 16:6; 18:23), and a post- Ac 15 chronology remain popular. The order of 1 and *2 Thessalonians* is reversed by T. W. Manson. Differences of style and subject-matter caused Harnack to suppose that 2 Thes. was written to the Jewish Christians but, more likely, it was directed to Paul's

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Thessalonian co-workers (Ellis, *Prophecy* , pp. 19ff.). Munck (pp. 36ff.; contrast *NIC)*, following Cullmann, identifies the restraining power in 2Th 2:6f. with Paul himself.

The *Corinthians correspondence* includes, in addition to the canonical Epistles, a letter prior to 1 Cor. (5:9) and a 'painful letter' (*cf.* 2Co 2:4; 7:8) which are identified by some scholars with 2Co 6:14-7:1 and 2Co 10-13 respectively. C. K. Barrett (Second… *Corinthians* , 1973) and R. V. G. Tasker (*TNTC*) argue for the unity of our second Epistle. A more plausible case for the combination of two letters occurs in *Romans* , where the concluding doxology occurs after 14:23 and 15:33 in a number of MSS, and the addressees in Ro 1:7,15 are missing in a few. Of several explanations the one given by T. W. Manson (pp. 225-241), among others, is quite attractive: Ro 1-15 was a circular letter to which ch. 16, an introduction of Phoebe to the Ephesians, was attached in the Ephesus copy. Nevertheless, the traditional view continues to find wide support (e.g. C. E. B. Cranfield, *ICC* , 1975; K. P. Donfried, *The Romans Debate* , 1977).

A 'circular letter' appears to be indicated in the case of *Ephesians* by: (1) the currency of the practice in the 1st century (cf. Zuntz, p. 228), and (2) the necessity for, and yet manuscript omission of, an addressee. Such a view would militate against Goodspeed's corpus introduction theory, but it would leave open Sanders' view (cf. F. L. Cross, below) that Ephesians is not an Epistle but Paul's 'spiritual testament'. It might also explain the title 'to the Laodiceans', which, according to Tertullian, Marcion gave the letter (cf. Col 4:16). E. Percy, M. Barth and A. Van Roon have given the most recent arguments for Pauline authorship; C. L. Mitton in *Epistle to the Ephesians* (1951) argues against it. A more popular 'pro and con' is found in F. L. Cross's symposium, *Studies in Ephesians* (1956). 'Which is more likely,' asks H. J. Cadbury (NTS 5, 1958-9, p. 101), 'that an imitator of Paul in the 1st century composed a writing 90 or 95% in accordance with Paul's style or that Paul himself wrote a letter diverging 5 or 10% from his usual style?' With the increased tendency to allow for variation in Pauline literary and theological expression and a different perception of the nature of authorship (above) the arguments against genuineness become less convincing; they are weakened even further by the Dead Sea Scrolls parallels (*cf.* Flusser, p. 263; Murphy-O'Connor, pp. 115-131, 159-178).

Outside Germany most students consider the 19th-century 'non-Pauline' verdicts valid only for the Pastorals. (In recent years Pauline authorship of the Epistle to the Hebrews has been seriously argued only by the Roman Catholic scholar William Leonard.) Anglo-American opinion (and also Schmithals, *Gnostics)* has tended to agree with P. N. Harrison's 'fragment hypothesis', *i.e.* Pauline fragments supplemented and edited; most Continentals who reject the Pastorals favour, with Kümmel (INT*)*, a later Paulinist author. The case for genuineness has found support in Roller's 'secretary hypothesis', *i.e.* that stylistic variations stem from Paul's amanuensis, whom some suggest to be Luke (e.g. C. F. D. Moule, *BJRL* 47, 1965, pp. 430-452); the traditional view has been argued anew by Spicq and Michaelis. The growing dissatisfaction with Harrison's hypothesis expressed, *e.g.* , in Guthrie (*TNTC*), Kelly and Metzger (*ExpT* 70, 1958-9, pp. 91ff.) may represent a general reappraisal of the prevailing view (*cf.EQ* 32, pp. 151-161). But see M. Dibelius and H. Conzelmann, *The Pastoral Epistles* , 1972. See also TIMOTHY AND TITUS, EPISTLES TO (IV**)**.

IV. Pauline thought

a. Background

The Reformation emphasis upon righteousness or justification by faith (Ro 1:17) continued in the following centuries to be the controlling factor in the interpretation of Paul's doctrine. With the rise of literary criticism the absence of this motif became sufficient reason to suspect or even reject a 'Pauline' letter; and in the incipient development of Paulinism, *i.e.* the system of Pauline thought, 'righteousness' was regarded as the key to the apostle's mind. (In the following sketch compare especially Schweitzer, *Interpreters.*)

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(i) *Paul's doctrine of redemption* . L. Usteri (1824) and A. F. Daehne (1835) sought to explain the whole of Pauline thought in terms of the imputed righteousness of Romans (e.g. 3:21 ff.). In contrast, the rationalist H. E. G. Paulus, starting from texts stressing the 'new creation' and sanctification (e.g. 2Co 5:17; Ro 8:29), insisted that Pauline righteousness was an ethical, moral concept; faith in Jesus meant ultimately the faith of Jesus. These two ideas and their relationship had a continuing significance through the 19th century.

F. C. Baur, within the framework of Hegelian idealism, sought at first (1845) to explain Paul in terms of the Spirit given through union with Christ by faith. Later, however, Baur reverted to the Reformation pattern, a compartmentalized presentation of the various Pauline doctrines without any attempt to view them from a unified concept. This *loci* approach was followed by succeeding writers who gave minute descriptions of Pauline doctrine, innocently supposing 'that in the description they possessed at the same time an explanation' (Schweitzer, *Interpreters* , p. 36).

Nevertheless, some writers pressed towards the discovery of a unifying concept for Pauline thought. R. A. Lipsius (1853) had recognized two views of redemption in Paul, the juridical (justification) and the ethical ('new creation'). Hermann Luedemann, in his book *The Anthropology of the Apostle Paul* (1872), concluded that the two views of redemption actually rested on two views of the nature of man. In Paul's earlier 'Jewish' view (Gal.; Ro 1-4) redemption was a juridical verdict of acquittal; for the mature Paul (Ro 5-8) it was an ethical-physical transformation from 'flesh' to 'spirit' through communion with the Holy Spirit. The source of the first idea was Christ's death; the second, his resurrection. On the other hand, Richard Kabisch concluded that Pauline redemption essentially meant deliverance from coming judgment, and its significance, therefore, was to be found in the eschatology of the apostle. The Christian must walk in newness of life to show that he actually shared Christ's resurrection. 'Spiritual' life and death in the modern religious sense are unknown to Paul; both concepts are, *e.g.* in Ro 6, always physical; and the new life is a mystical union with Christ. Thus, future deliverance from satanic powers is anticipated by the possession of the Holy Spirit, who manifests the new age in the present and inseminates our corporal being with a super-earthly substance.

For both Luedemann and Kabisch: (1) Paul's doctrine of redemption emanates from one fundamental concept. (2) It is a physical redemption to be understood in terms of Pauline anthropology. (3) To be redeemed means to share Christ's death and resurrection, which involves union with Christ and the abolition of the 'flesh'. (4) Although future, this redemption is mediated in the present by the Holy Spirit.

But questions remained. In what sense can Christ's death and resurrection be repeated in the believer? In what sense can the Christian be 'a new creation' and yet outwardly appear unchanged? Albert Schweitzer, building upon the interpretations of Luedemann and Kabisch, sought an answer in the following synthesis. (1) Paul, as did Jesus, interpreted Jesus' death and resurrection to be eschatological, *i.e.* an end of the world event, bringing the kingdom of God and the resurrection life to all the elect. (2) But the world did not end, and believers did not in fact enter into resurrection life; in time the temporal separation between Christ's resurrection and the (anticipated) resurrection of believers became the chief problem for Paul's teaching. (3) To answer it Paul posits a 'physical mysticism': through the sacraments the Holy Spirit mediates in the present time Christ's resurrection to the 'last generation' believers. (4) This present union with Christ in the Spirit ensures to the believer a share in the 'Messianic resurrection' at the parousia.

(ii) *Pauline eschatology.* Thus, Schweitzer set the stage for 20th-century discussions of Pauline eschatology. It was his great merit that he sought to understand Paul's thought in terms of one fundamental concept, that he recognized the central importance of eschatology and (Jewish) anthropology in the apostle's doctrine of redemption, and that he recognized the Holy Spirit and the *en Christō* union as the realization of the new age in the present. But Schweitzer's interpretation of Paul's eschatology as a makeshift expedient (and as a sacramental mysticism) is questionable, to say the least. For, as Hamilton's critique has pointed out (pp. 50ff.), the exalted Christ, not the 'delay' in the parousia, determines Paul's eschatology. Also, if Paul's thought patterns are Jewish (as Schweitzer rightly

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recognized), sacramental mysticism is a rather awkward explanation of the realism of the ‘new creation’ in Christ.

(iii) *Paul's thought patterns* . In addition to eschatology as the key to Paulinism, a closely related question important for the future also had its rise in the 19th century. Are Paul's thought patterns Jewish or Hellenistic? Kabisch and Schweitzer insisted that Pauline thought was Jewish to the core. Others, following F. C. Baur's reconstruction of Paul as the ‘Hellenizer of Christianity’, interpreted Pauline anthropology and eschatology from the standpoint of a modified Platonic dualism. The antithesis between ‘flesh’ and ‘spirit’ in Ro 6-8 was an ethical dualism, and ‘dying’ and ‘rising’ a spiritual transformation. This has its roots in an anthropological dualism; thus, in the future, redemption involves the deliverance of the ‘soul’ from its house of clay. But Paul also speaks of the resurrection of the whole man from death (1Th 4; 1Co 15). Otto Pfleiderer (Paulinism , 1877, I, p. 264) concluded that Paul held Jewish and Gk. views simultaneously, ‘side by side, without any thought of their essential inconsistency’. In interpreting Pauline eschatology elsewhere (cf. Schweitzer, *Interpreters* , p. 70) he posits a development from 1Th 4 through 1Co 15 to 2Co 5. The first is simply Jewish resurrection eschatology; in 2Co 5 the believer goes to the heavenly realms at death.

b. The origin of Paul's religion: Hellenism

20th-century studies of Pauline thought have devoted themselves primarily to three questions. What is the relation between Paul and Jesus? What are the sources for Pauline thought? What is the role of eschatology in the mind of Paul?

(i) *Paul's relation to Jesus* . The distinction raised a half century earlier between ‘juridical’ (Ro 1-4) and ‘ethical’ (Ro 5-8) righteousness had borne much fruit, and the latter came to be regarded as the more central and decisive Pauline concept. A. Deissmann (pp. 148ff.) viewed ‘in Christ’ as an intimate spiritual communion with Christ, a Christ mysticism; more often the ‘mysticism’ was interpreted as a sacramental reality based upon Jewish eschatology (Schweitzer) or the pagan mysteries (J. Weiss, *Earliest Christianity* , 1959 [1937], 2, pp. 463f.). Somewhat later J. S. Stewart (A *Man in Christ* , 1935, pp. 150ff.) reflected this trend in British scholarship, regarding union with Christ as the central element in Paul's thought. This emphasis had important consequences for the course of Pauline studies in the 20th century.

The contrast between the ‘liberal Jesus’ and Paul's indwelling and yet transcendent Christ called forth at the turn of the century a spate of books on the relationship of Jesus and Paul (cf. P. Feine, *Paulus* , pp. 158ff.). W. Wrede's influential *Paulus* (1905) put the matter in the starkest terms: Paul was not truly a disciple of Jesus; he was actually the second founder of Christianity. The individual piety and future salvation of the Rabbi Jesus had been transformed by the theologian Paul into a present redemption through the death and resurrection of a christ-god. Paul's ideas could not, of course, be accepted at face value. To do so would, as Weinel (St *Paul* , 1906, p. 11) remarked, ‘stifle the claims of reason for the sake of Christianity, for reason is ever-repeating… that the modern conception of the world is the right one’. Nevertheless, the historian's task remained. If Paul's doctrines did not arise from and build upon Jesus' mind, what was their origin?

(ii) *Sources of Pauline thought* . F. C. Baur sought to explain the mind of Paul in the context of church controversy: Paul was the champion of Gentile freedom. For Schweitzer the origin of Paul's thought was his peculiar eschatological problem forged in the mental cauldron of late Judaism. However, the rising ‘History of Religion’ (Religionsgeschichte*)* school found no evidence to ground Paul's sacramental mysticism in Judaism. While recognizing the eschatological problem, it built upon Baur's ‘Gentile’ Paul and developed still another elaborate reconstruction of the apostolic age. Represented most notably by R. Reitzenstein and W. Bousset, it interpreted Paulinism in the framework of Oriental-Hellenistic mystery religions. The Mysteries spoke, as did Paul, of a dying-rising god, of ‘Lord’, of sacramental redemption, of ‘mysteries’, *gnōsis* and ‘spirit’. As a boy in Tarsus and later as a missionary the apostle came under the influence of these ideas, and they exerted a profound influence on his theology. Schweitzer (Interpreters , pp. 179-236), H. A. A. Kennedy, G. Wagner and J. G. Machen (pp. 255-290) subjected this reconstruction

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to a thorough critique, pointing out that, in ignoring the OT-Judaism background of the parallels (which Kennedy showed to be quite plausible) and the late date of its sources, the theory reflected a weakness in method. (Cf. also R. E. Brown, *The Semitic Background of the Term 'Mystery'* , 1968). The principal contribution of the History of Religion school was to raise the important question of Paul's theological relation to the Gentile religious world. The 'mystery religion' reconstruction did not win general approval, but in a more recent gnostic dress its general outlines continue to be strongly advocated.

The mystery religion parallels paled; nevertheless, the conviction remained strong that Paul's thought was substantially influenced by the Greek world of ideas. R. Bultmann (1910) had shown the affinity of Paul's literary style with the Stoic diatribe. Others regarded Paul's doctrine of the 'corporate body' (cf. W. L. Knox, *Gentiles* , pp. 160ff.), his natural theology in Ro 1 (*cf.* Ac 17) and his concept of conscience (E. Norden, *Agnostso Theos* , 1913) as rooted in Stoicism. The inadequacy of these conclusions was pointed out, respectively, by E. Best (pp. 83ff.), B. Gaertner (pp. 133-169) and C. A. Pierce (pp. 16ff.). Gaertner argues that Paul's 'natural theology' is thoroughly OT-Jewish; however, Pierce (pp. 22ff., 57ff.) concludes that the NT adopts in the case of 'conscience' a general usage of popular Gk. thought.

To determine the relationship of Paul to pagan religious thought, the area currently receiving most attention is Gnosticism. This religious-philosophical movement stressed a metaphysical dualism, deliverance from 'matter' through a divine gift and power of *gnōsis* , *i.e.* a special knowledge of God, and mediating angels to assist one to salvation. Long ago J. B. Lightfoot (Colossians *and Philemon* , 1886, pp. 71-11 1) detected elements of Gnosticism in the Colossian heresy.

Early in the 20th century Bousset and J. Weiss (op.cit. , 2, pp. 650f.) urged that aspects of Paul's own thought lay in this direction. R. Bultmann and his pupil W. Schmithals became the chief representatives and developers of Bousset's reconstruction today. From existentialist considerations Bultmann again made 'justification' a central Pauline motif, although it was far from a return to Baur or to the Reformers; for the same reasons Paul's anthropology was given a thorough exposition (Theology 1, pp. 190-227). But the real clue to Bultmann's understanding of Paulinism is his grounding of Pauline thought in a syncretistic Judaism and Christianity. From this background Paul obtained a number of concepts, *e.g.* sacramental redemption and ethical dualism, which were Gnostic or gnosticized in some degree (Theology 1, pp. 63ff., 124ff., 151-188). While Paul opposed the Gnostics, *e.g.* at Colossae, in the process he modified not only his terminology but also his concepts, particularly his Christology (Messiah Jesus becomes a heavenly Lord; cf. Bousset) and cosmogony (the demon-controlled world is redeemed by a heavenly man; *cf.* W. L. Knox, *Gentiles* , pp. 220ff.; but see G. B. Caird, *Principalities and Powers* , 1956; W. Foerster, *TDNT* 2, pp. 566-574).

Schweitzer (Interpreters , p. 231) predicted that a 'Hellenized' Paulinism was a half-way house which must carry its conclusions even to the genesis of Christianity. His prediction was more than fulfilled by the discovery in 1947 of the Dead Sea Scrolls with their ethical dualism and emphasis on 'knowledge'. The Scrolls were an embarrassment for Bultmann's reconstruction, for 'pre-Gnostic' was about the closest identification most scholars cared to make for them. Also, there is little reason to believe that Paul reflects, *e.g.* , 'an earlier Gnostic doctrine about the descent of a redeemer, especially since there is no evidence that such a doctrine existed' (R. M. Grant, *Gnosticism* , p. 69; *cf.* pp. 39-69; R. McL. Wilson, pp. 27f., 57f.). Almost all else Bultmann chose to refer to Gnostic influences likewise suffered from the same chronological strictures. Grant, looking back to Schweitzer, interprets Gnosticism as arising from a failure of the apocalyptic hope; unlike Schweitzer, Grant views Paul as a man whose spiritual world lies somewhere between Jewish apocalyptic and the fully developed Gnosticism of the 2nd century (p. 158). Grant sees the latter tendency in Paul's interpretation of Christ's resurrection as a realized (eschatological) victory over the cosmic powers. More cautiously R. McL. Wilson, in a valuable assessment (The *Gnostic Problem* , 1958, pp. 75-80, 108, 261), concludes that Paul adopts a contemporary cosmogony and terminology only to oppose Gnosticism and to interpret Jesus' authority over the (Gnostic) 'powers'; the apostle rejects the gnosticizing interpretation. However, J. Dupont (Gnosis*: La Connaissance Religieuse dans les Epîtres de Saint Paul* 2, 1960) and Ellis (*Prophecy* , pp. 45-62) argue that Pauline *gnosis* is strictly OT-Jewish.

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All the ‘Greek’ reconstructions of Paul have their root in Baur's interpretation of Paul as the exponent of Gentile Christianity. When W. Wrede and others recognized the redemptive-eschatological character of Pauline thought, the apostle was set in opposition not only to Jewish Christianity but to the ‘liberal’ Jesus himself. But, as Schweitzer had shown, the ‘liberal’ Jesus was not the Jesus of the Gospels. Bultmann (Theology 1, pp. 23, 30ff.) accepted Schweitzer's ‘apocalyptic’ Jesus but insisted that God's demand for man's decision, not the apocalyptic window-dressing, was the essence of Jesus' eschatology. The suffering, resurrected and returning Son of man was a ‘mythologized’ picture of the later ‘Hellenized’ Christology. The mind of Paul remained far distant from the mind of the earthly Jesus or of his earliest disciples. One's estimate of Paulinism is closely tied, therefore, to one's estimate of the Gospels' picture of Jesus.

A number of mediating scholars, taking their cue from B. Weiss, see ‘development’ as the key to Paul's thought. In view of fading parousia hopes Paul's anthropology and eschatology move towards a Platonic dualism (Dodd) and his cosmogony towards Gnosticism (R. M. Grant).

In its present *religionsgeschichtliche* format the interpretation of Paul in terms of pagan religious ideas is subject to a number of criticisms. There is a tendency to convert parallels into influences and influences into sources. Some of its ‘sources’ for Pauline thought come from a period considerably later than the apostle's lifetime. (Bultmann's Paul may have more than a casual relation to the Gnostic ‘Paul’ of the ultra-Tübingen school.) Also, its historical inquiry has sometimes been compromised by an inadequate world-view. For example, Bultmann, like Weinel, views the natural world as a ‘self-subsistent unity immune from the interference of supernatural powers’ (Kerygma *and Myth* , ed. H. W. Bartsch, 1953, p. 7; *cf.* pp. 5-8, 216, 222).

Perhaps the most basic questions are these: Is Paulinism best understood as an amalgam, gathered here and there, or as the expansion and application of a central tradition rooted *in* the mind of Jesus Christ and the earliest church? Is Paul's mind most adequately explained within a religious syncretism or within the context of apocalyptic Judaism and the primitive church? Does the ‘gnosticizing’ of Christian thought begin in Paul and pre-Pauline Christianity (Bultmann) or in Paul's opponents and wayward converts; and does it arise from a failure of the primitive eschatology in Paul (Grant) or from a misunderstanding of it (and of Paul) in his churches? *Cf.* Ellis, *Prophecy* , pp. 45-62, 101-115.

c. The origin of Paul's religion: Judaism

(i) *Paul's link with the earliest church* . Both Ritschl and Von Hofmann had argued, *contra* Baur, for the unity of Paul's teaching with that of the earliest church. A. Resch, in the ‘Jesus or Paul’ debate, upheld this view. His thorough investigation of *Der Paulinismus und die Logia Jesu* (1904) concluded that the words of Jesus were a primary source of Pauline thought. But could not rather Paul be the source of the Synoptic Jesus? The research of several writers (e.g. Dungan; F. F. Bruce, *BJRL* 56, 1973-4, pp. 317-335) has substantiated the priority argued by Resch.

C. H. Dodd (Preaching , p. 56) established that a *kerygma, i.e.* a gospel-core proclamation, underlay both the Gospels and Paul, ‘a tradition coeval with the Church itself’. The same writer (According *to the Scriptures* , 1952, pp. 108ff.), building upon Rendel Harris' *Testimonies* (1916, 1920), found a ‘substructure of NT theology’ to which Paul was indebted and whose origin pointed to Christ himself. E. E. Ellis, examining the hermeneutical principles of *Paul's Use of the Old Testament* (pp. 97f., 107-112; *idem* , *Prophecy, passim*), suggested that some common (pre-Pauline) exegetical tradition originated with ‘prophets’ of the earliest church. E. Lohmeyer (Kyrios *Jesus* , 1928) interprets Phl 2:5ff. as a primitive Christian hymn probably arising in Aram. circles (cf. L. Cerfaux, pp. 283ff.; R. P. Martin, *Carmen Christi* , 1967; E. G. Selwyn, *First Epistle of St Peter* , 1946, pp. 365-369, 458-466). Similarly, the pre-Pauline character of the *Primitive Christian Catechism* (1940) was demonstrated by P. Carrington.

O. Cullmann (‘Tradition’, pp. 69-99), K. H. Rengstorf (TDNT 1, pp. 413-443), H. Riesenfeld (*The Gospel Tradition* , 1969, pp. 1-29) and B. Gerhardsson point to a rationale for this understanding of Christian

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origins. The NT concept of apostle has a similar origin to that of the rabbinic *šāliaḥ* , an authorized agent equivalent to the sender himself. The apostles witnessed to a tradition or *paradosis* , given to them by Christ. 'But since everything has not been revealed to each individual apostle, each one must first pass on his testimony to another (Ga 1:18; 1Co 15:11), and only the entire *paradosis* , to which all the apostles contribute, constitutes the *paradosis* of Christ' (Cullmann, 'Tradition', p. 73). Thus, as an 'apostle' Paul's message is defined in terms of what he has received: his catechesis, kerygma, and the wider 'tradition' should be, and critical study finds them to be, rooted in the earliest church and ultimately in the teaching of Jesus. This teaching of Jesus seems to have included not merely moral instruction or apocalyptic warning, but also biblical exposition (Ellis, *Prophecy* , pp. 240-253) and a creative, theological synthesis which envisaged a post-resurrection ministry by his disciples (*cf.* J. Jeremias, *Jesus' Promise to the Nations* , 1958). If these writers are correct, the dichotomy between Paul and the primitive Jewish church, which has been urged from Baur to Bultmann, is an assumption which must be abandoned.

(ii) *Paul's background* . To understand a writer it would seem to be proper to give priority to that milieu to which he appeals and to which he presumably belongs. In interpreting Pauline concepts it is not the categories of a 2nd-century Gnosticism (however easily they may be 'read back') but the categories of 1st-century rabbinic/apocalyptic Judaism which demand first claim upon the critical historian's mind.

The nature of 1st-century Judaism is complex, and it is easy to overdraw or wrongly define the contrast between the 'syncretistic' and 'orthodox', terms not to be equated with 'Hellenist' and 'Hebraist' or with 'diaspora' and 'Palestinian' (*cf.* Ac 6:1; Ellis, *Prophecy* , pp. 106f., 125f., 245ff.,; Davies, pp. 1-8). Nevertheless, considerable research relates the thought of Paul, the Pharisee and 'Hebrew of the Hebrews' (Phl 3:5), with Palestinian rabbinism and apocalypticism rather than with a syncretistic Judaism. Van Unnik has raised at least the probability that Paul's early youth was passed not in Tarsus but in Jerusalem. Certainly Paul used the Septuagint, but this translation has now been found among the DSS. He preached among the *diaspora* , and he may have been acquainted with the syncretistic Judaism exemplified by Philo. But with the doubtful exception of the Wisdom of Solomon, his relationship to the *diaspora* literature is not direct and probably reflects only traditions which both had in common. His more significant relationships lie in another direction. W. D. Davies and others have shown that Qumran and Rabbinic Judaism form the background of many Pauline concepts formerly labelled 'Hellenistic'. Likewise, the literary form of Paul's biblical exposition agrees with rabbinic models. The Dead Sea Scrolls have confirmed in remarkable fashion the Jewishness of Pauline and NT backgrounds. (Cf. Bruce, *Qumran Texts* , pp. 66-77; Flusser; M. Black, *The Scrolls and Christian Origins* , 1961; Ellis, *Prophecy* , pp. 35, 57ff., 213-220; Murphy-O'Connor.)

(iii) *Specific Pauline concepts* . Passing to specific Pauline concepts, anthropology and the nature of the 'in Christ' relationship have had a central importance since the days of F. C. Baur. It is widely recognized today that Paul views man in an OT-Jewish framework and not in the Platonic dualism of the Hellenistic world (cf. LIFE ; Bultmann, *Theology* 1, pp. 209f.; Cullmann, *Immortality* , pp. 28-39; J. A. T. Robinson, *The Body* , 1952). The corporate 'body of Christ' also is best understood not in terms of a Gnostic mythology (Käsemann) nor a Stoic metaphor (W. L. Knox) but as the OT-Jewish concept of corporate solidarity. Davies (Judaism , pp. 53ff.) has related Paul's thought here to the rabbinic speculations on the body of Adam. R. P. Shedd's *Man in Community* (1958) correctly finds Paul's ultimate rationale in the realism of Semitic thought patterns, as they are applied to Messiah and his people (*cf.* J. A. T. Robinson, *The Body* , 1953, pp. 56ff.; Kümmel, *Man* ; J. deFraine, *Adam and the Family of Man* , 1965, pp. 245-270; Ellis, *Prophecy* , pp. 170ff.). R. Gundry (pp. 228-241) falls short of this realism in viewing the concept metaphorically. D. R. G. Owen, in *Body and Soul* (1956), offers an illuminating comparison of biblical anthropology with the modern scientific view of man. The study of D. Cox (Jung *and St Paul* , 1959) seeks to define in other areas the relevance of Paul for current faith and practice.

Whether Paul's eschatology is rooted in Jewish or Greek concepts is a matter of continuing debate. The importance of this question for Paulinism requires that some detailed attention now be given to it.

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d. The eschatological essence of Pauline thought

C. A. A. Scott's well-written *Christianity according to Saint Paul* (1927), over against Albert Schweitzer's eschatological interpretation, identifies salvation as the fundamental concept of Paulinism. But what is the factor determining the character of Paul's 'already but not yet' redemption theology? Not grasping Schweitzer's real question, Scott did not really pose an alternative: he found a motif to describe Paul, not a key to explain him. (Cf. also Christological approaches, *e.g.* L. Cerfaux, *Christ in the Theology of St Paul* , 1959.) Schweitzer may not have stated the problem, or the solution, satisfactorily; but his identification of the key concept remains valid.

(i) *The views of Schweitzer and Dodd* . Until recently discussion of NT eschatology has revolved about the views of Schweitzer and C. H. Dodd. (For Bultmann, eschatology has nothing to do with the future or with history; it is the realm of existential living. Like F. C. Baur, Bultmann uses NT language to clothe an imposing philosophy of religion; exegesis becomes the servant of existentialism. *Cf.* N. Q. Hamilton's *The Holy Spirit and Eschatology in Paul* , 1957, pp. 41-90, for a lucid summation and critique of the eschatology of Schweitzer, Dodd and Bultmann.) Schweitzer argued that Paul's *'en Christō'* concept arose from the failure of the kingdom of God, *i.e.* the end of the world, to arrive at Christ's death and resurrection. Against Schweitzer, Dodd contended that in Christ's death the 'age to come' did arrive; eschatology was 'realized' as much as it ever would be in history. The believer already participates in the kingdom (e.g. Col 1:13), and at death he fully enters the eternal, *i.e.* eschatological, realm. Eschatology, therefore, does not refer to an end-of-the-world event; in Platonic fashion it is to be understood 'spatially' rather than temporally, eternity over against time. How, then, is Paul's anticipation of a future parousia to be accounted for? Believing it to be a hangover from apocalyptic Judaism (and quite alien to the central message of Jesus), Dodd goes back to Pfleiderer for an answer: in 1Th 4 Paul has a strictly Jewish eschatology but in 1Co 15 modifies it with the concept of a 'spiritual' body; 2Co 5, which then places the believer in heaven at death, expresses the view of the mature (and 'Greek') Paul. J. A. T. Robinson's *Jesus and His Coming* (1958, pp. 160ff.) is essentially an elaboration of Dodd's thesis.

It is Dodd's great merit that he saw, as Schweitzer did not, the essential meaning for NT thought (and for the relevance of the gospel in the present world) of the realized aspect of the kingdom of God. But in adopting an unbiblical Platonic view of time Dodd failed to do justice to the futurist and temporal character of eschatological redemption. Also, his development of Pauline eschatology involved an un-Pauline anthropological dualism and, in part, reflected a misunderstanding of the texts. Both Schweitzer and Dodd made admirable attempts to achieve a comprehensive interpretation of NT eschatology. Although 'futurist or realized' has now been recognized as an improper either/or, the contributions of Schweitzer and Dodd remain fundamental landmarks in the progress of the research.

The important monographs of W. G. Kümmel (Promise *and Fulfilment* , 1957, pp. 141-155; and *NTS* 5, 1958-9, pp. 113-126) argued convincingly that both 'present' and 'future' eschatology are equally and permanently rooted in the teaching of Jesus and of Paul. Oscar Cullmann's most significant publications, *Christ and Time* (1951) and *Salvation in History* (1967), contrasted the Platonic idea of redemption, *i.e.* to escape the time 'circle' at death, with the biblical concept that redemption is tied to resurrection in future 'linear' time, *i.e.* at the parousia. These works, plus a proper appreciation of Paul's OT-Jewish anthropology and of the Semitic concept of corporate solidarity, form a proper foundation for understanding Paul's eschatology—and thus his total doctrine of redemption.

(ii) Historical research since the Reformation has recognized that Pauline theology is above all theology of redemption. The 19th century witnessed a growing emphasis upon the present 'union with Christ' (rather than imputed righteousness as the central aspect of this redemption.) Since Albert Schweitzer two eschatological foci, Christ's death and resurrection and the parousia, have been recognized as the key to the meaning of 'union with Christ'.

Jesus Christ in his death and resurrection defeated for all time the 'powers' of the old aeon—sin, death and the demonic 'rulers of this darkness' (Ep 6:12; Col 2:15). Now Christians were crucified, resurrected, glorified and placed at God's right hand with Christ (Ga 2:20; Ep 2:5f.). 'In Christ' Christians have entered

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the resurrection age; the solidarity with the first Adam in sin and death has been replaced by the solidarity with the eschatological Adam in righteousness and immortal life. (LIFE.)

This corporate redemption in and with Jesus Christ, this 'new age' reality, which the believer enters at conversion (cf. Ro 6), finds an individual actualization in the present and the future (*cf.* Ellis, *NTS* 6, 1959-60, pp. 21 1-216). In the present life it means a transformation through the indwelling Spirit, the firstfruits of the new resurrection life (Ro 8:23; 2Co 5:5), of one's ethic (Col 2:20; 3:1,9f., 12) and of one's total world view (Ro 12:1ff.). However, in the midst of moral-psychological renewal the Christian remains, in his mortality, under the death claims of the old age. But this too is to be understood no longer in terms of 'in Adam', but as a part of the 'in Christ' reality; for 'the sufferings of Christ abound to us' (2Co 1:5; *cf.* Phl 3:10; Col 1:24), and the Christian dead have fallen asleep 'in Jesus' (1Th 4:14; *cf.* Phl 2:17; 2Ti 4:6) the individual actualization of Christ's sufferings is, of course, in no way a self-redemption process; rather, it means to be identified with Christ 'in the likeness of his death' (Ro 6:5). The 'likeness of his resurrection' awaits its actualization at the parousia, when the individual Christian, raised to immortal life, shall be 'conformed to the image of his Son, that he might be the firstborn among many brethren' (Ro 8:29; *cf.* 1Co 15:53ff.).

Thus, Pauline redemption is not a 'spiritual' deliverance culminating in the escape of the 'soul' at death (Dodd); it is a physical redemption culminating in the deliverance of the whole man at the parousia (Cullmann). It is to be understood not in terms of a Platonic dualism but in the framework of an OT-Jewish view of man as a unified being and as one who lives not only as an individual but in 'corporate solidarities'. The future that has become present in the resurrection of Jesus Christ is a future which the Christian realizes now only corporately, as the 'body of Christ'. However, at the parousia faith shall become sight, 'away' shall become 'at home', and the solidarities of the new age shall become individually actualized in all their glory, both in man and in the whole created order (Ro 8:19-21). This is the living hope of Paul's heart; it is also the meaning of his theology.

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E.E.E.

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New Dictionary of Theology (NDT): Paul (by N.T. Wright)

Paul

This article presents an overview of Paul's life and work, his theology, place in early Christianity, and significance for today.

1. Life and work

The apostle Paul, a Jew from the tribe of Benjamin, was born a Roman citizen, in Tarsus of Cilicia, with the Heb. name Saul. Paul was most probably one of his Roman names. Brought up as a Pharisee, he became highly skilled in Jewish law and tradition (Ga 1:14). While engaged in a violent persecution of the church, he was confronted, on the road to Damascus, with a blinding vision of the risen Jesus. He continued to Damascus, and there regained his sight and was baptized c. AD 34 (Ac 9:3-19). In obedience to his new Lord he began at once to preach Jesus as Messiah in the synagogues, and became in his turn the object of Jewish persecution (Ac 9:19-25; *cf.* 1Th 2:14-16).

At this point he apparently spent some time in Arabia (Ga 1:17), returning to Damascus for three years before going to Jerusalem (Ac 9:26-29). Persecution again followed, and Paul went to his home town, Tarsus, until brought by Barnabas to help in the growing multi-racial church in Antioch (Ac 11:19-26). From there the two made a further trip to Jerusalem (Ac 11:30) in order to provide famine relief (c. 46). It is fairly likely that this is the same trip as that described in Ga 2:1-10, though some have identified the latter with the visit of Ac 15.

Back in Antioch, Barnabas and Paul were called by the Spirit to an itinerant preaching ministry (Ac 13-14), whose very success led to controversy over the terms of admission of non-Jews into the people of God (Gal; Phl 3:2-11; see Ac 15). Paul made two subsequent journeys with Silas and others, spending considerable time in Corinth on the first journey and Ephesus on the second (Ac 16-19). On his return to Jerusalem he was arrested and tried before the Sanhedrin and two successive Roman governors, a process which ended only when Paul used his right as a Roman citizen to appeal to Caesar. He was thereupon taken to Rome by boat, being shipwrecked *en route* off Malta (Ac 20-28). The narrative of Acts ends with Paul preaching openly in Rome, mentioning neither trial nor execution. Later church accounts fill in the gap, telling of Paul's martyrdom under Nero, c. 64.

The surviving letters formed a vital part of Paul's ministry, being the principal means by which he could, even when absent, exercise pastoral authority over the churches he had founded. These letters raise three major questions: a. How is his theology to be understood? b. What role did he play in the development of early Christian thought? and c. How is he to be appropriated in the contemporary church?

2. Paul's theology

Some have put justification at the centre of Paul's thought: others, his doctrine of ‘being in Christ' (see Union with Christ). Neither solution solves all the problems. A better way forward is to see Paul as having rethought his pharisaic theology in the light of Jesus Christ, as follows.

a. Paul's Background

The basic affirmations of Jewish theology are monotheism (there is one God, the creator of the world) and election (this God has chosen Israel to be his people). This double doctrine finds classic expression in the covenant, whose focal point was the law (Torah). Israel's task was to be faithful to God by keeping the Torah, and God for his part would be faithful to the covenant (‘righteous') by delivering Israel from her enemies. As a Pharisee, Paul believed that this deliverance would take the form of a new age breaking in to the present (evil) age: Israel would then be vindicated (‘justified', *i.e.* declared to be truly within the

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covenant) and those who had died faithful to the covenant would be raised from the dead to share in the new world order. In the meantime, Israel's one hope lay in fidelity to Torah, and in consequent exclusiveness and separation from defilement, particularly through contact with Gentiles. It was the apparent loosening of these covenant obligations by the early Christians that led Paul to persecute them. His vision of the risen Jesus caused a total upheaval not only in his personal life, through his acknowledgment of Jesus as Lord, but also in his thinking. If God had raised Jesus from the dead, that meant that Jesus was the Messiah, Israel's representative. This realization led at once to the reassessment of Paul's whole theological scheme and practical vocation.

b. God and Jesus

Paul's view of Jesus caused, and shaped, the revolution in his view of God. If God had vindicated the crucified Jesus as Messiah, then in him—in his suffering and vindication—God's action to save his people had already occurred. Since the OT saw that action as essentially God's own, Paul concluded that Jesus himself *was* God in action: 'God was in Christ reconciling the world to himself' (2Co 5:19, RSV). What Jesus did on the cross is something only God can do: so Jesus, who before becoming human was 'in the form of God', did not regard that equality with God as something to take advantage of, but revealed the true character of God by his self-abnegation, incarnation and death (Phl 2:6-8). The resurrection is God's affirmation that this self-giving love is indeed the revelation of his own life and character (Phl 2:9-11; *cf.* Ro 1:4). The God who would not share his glory with another has shared it with Jesus (Isa 45:22-25; *cf.* Phl 2:9-11). Monotheism is thereby redefined, not abandoned: Paul draws on the Jewish metaphor about the 'wisdom of God' by which God made the world, to ascribe that agency in creation, as well as in new creation, to Jesus (1Co 8:6; Col 1:15-20), placing Jesus alongside 'the Father' in formulations which are themselves restatements of Jewish monotheism over against pagan polytheism. This striking new vision of God, highlighting especially the divine love, is filled out further by Paul's view of the Spirit at work in men and women to accomplish that which God intends, the giving of true life (Ro 8:1-11; 2Co 3:3,6,17-18). Finally, Paul recognizes that monotheism cannot remain content with dividing the world into two halves. If there is one God, and one Lord, there must be one people (Ro 3:27-30; 10:12; Ga 3:19-20). His new view of God thus points to a new view of God's people (cf. Church).

c. The new covenant

In recognizing Jesus as Messiah ('Christ' in Gk.), *i.e.* as the one in whom God's purposes for Israel had been summed up, Paul was compelled to rethink the place of Israel, and of her law, in God's over-all purposes. Unless God had changed his plans (which was unthinkable), that which had happened in Christ must have been God's intention all along. The cross and resurrection gave Paul the clue: since the Messiah represents Israel, Israel herself must 'die' and be 'raised' (Ga 2:15-21). Reading the Scriptures again with this in mind, Paul discovered that, in the very passage where the covenant promises were first made (Ge 15), two themes stood out: God's desire that 'all nations' should share in the blessing of Abraham, and the faith of Abraham as the sign that he was indeed God's covenant partner (Ro 4; Ga 3). But this meant that Israel's understanding of her role in God's plan had been wrong. She had mistaken a temporary stage in the plan (her land, her law and her ethnic privileges) for the final purpose itself. The law, however, although coming from God and reflecting his holiness, could not be the means of life, because of sin. But now Christ, not Israel, took centre stage: and in Christ, God's plan for a worldwide family was being enacted. Israel's political enemies were merely a metaphor or symbol for the real enemies of God, namely sin and death (1Co 15:26,56), which held sway over not merely Israel but the whole world.

These ultimate enemies had been overcome in the cross and resurrection. As the innocent representative of Israel, and hence of the human race, the Messiah had allowed sin and death to do their worst to him, and had emerged victorious. Sin's power had exhausted itself by bringing to his death the one human being who, himself without sin, could properly be vindicated by God after death (2Co 5:21). The cross thus stands at the heart of Paul's theology, as the basis of his mission (2Co 5:14-21), and of his redefinition of the people of God. The fact of universal sin (Ro 1:18-3:20) demonstrates the necessity for

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a saving act of pure grace (3:21-26): the divine wrath (1:18-2:16) is turned aside, as at the exodus, by the blood of sacrifice (3:24-26). Had Israel herself not been captive to sin, covenant membership would have been definable in terms of law and circumcision: but in that case Christ would not have needed to die (Ga 2:11-21).

The resurrection provides the basis for the true definition of God's people. God has vindicated Jesus as Messiah, and has thereby declared that those who belong to him, who in the Heb. idiom are 'in Christ' (cf. 2Sa 19:43-20:2), are the true Israel. The marks of new covenant membership are the signs of the Spirit's work, *i.e.* faith in Jesus as Lord, belief in his resurrection, and baptism as the mark of entry into the historical people of God (Ro 10:9-10; Col 2:11-12). 'Justification' is thus God's declaration in the present that someone is within the covenant, a declaration made not on the basis of the attempt to keep the Jewish law but on the basis of faith: because faith in Jesus is the evidence that God has, by his Spirit, begun a new work in a human life which he will surely bring to completion (Ro 5:1-5; 8:31-39; Phl 1:6; 1Th 1:4-10). The present divine verdict therefore correctly anticipates that which will be issued on the last day on the basis of the entire life of the Christian (Ro 2:5-11; 14:10-12; 2Co 5:10). This double verdict is thus based on two things—the death and resurrection of Jesus and the work of the Spirit: Christ and the Spirit together achieve 'that which the law could not do' (Ro 8:1-4). 'Justification' thus redefines the people of God, and opens that people to all who believe, whatever their racial or moral background.

The whole world is thus the sphere of God's redeeming action in Christ, and men and women without distinction are summoned by the gospel to submit to Jesus' lordship and so to enjoy the blessings of life in the covenant community, both in the present world and in that to come. God's people form, in Christ, that true humanity which Israel was called to be but by herself could not be. Paul expresses this appropriately by referring to the church, the people of the Messiah, as 'the body of Christ' (Ro 12; 1Co 12). This membership in Christ must be lived out by individual Christians allowing the Spirit to direct their actions, enabling them to live in the present as appropriate for the heirs of God's future kingdom (Ro 8:12-25; Ga 5:16-26; Col 3:1-11). Since they are already thus participating in the new age, the final return of Christ may be soon or late, but should find them 'awake', not asleep in sin (1Th 5:1-11; *cf.* Phl 3:17-21). And when that day comes, not only human beings, but the whole creation, will share in the renewal which the one God has planned for his world (Ro 8:18-25).

d. The righteousness of God

This picture of the renewal of all creation through the work of Christ and the Spirit completes Paul's picture of God himself. In the letter to Rome, Paul takes the standard Jewish question concerning God's righteousness (If Israel is the people of God, why is she suffering?), intensifies it in the light of universal sin (If all, Israel included, are sinful, how can God be true to the covenant?), and answers it in the light of the gospel. The cross and resurrection, he declares, demonstrate that God is in the right: he has been true to the covenant with Abraham, he has been impartial in his dealings with Jew and Gentile alike, he has dealt with sin on the cross, and he now saves those who cast themselves on his mercy. The further question, whether God is righteous in thus apparently allowing the original covenant people to miss the messianic salvation, is answered in Ro 9-11. God has been true to his promise, which always spoke of a worldwide family: Israel's present casting away is a necessary part of the over-all divine purpose, since only so can Gentiles be welcomed in and Jews themselves saved, as they will continue to be, by grace alone. Paul explains the apparent oddities of the divine plan as the outworking of God's love and mercy in the face of human, including Jewish, sin.

Paul's theology thus effects a redefinition of monotheism and election, based on the death and resurrection of Jesus and the work of the Spirit. This theology is at every point characterized by love: the love of God for his world and his human creatures; the love of Jesus in his atoning death; and the love for God and for one another with which, by his Spirit, God is transforming the corporate and individual lives of his new covenant people, so that they become the fully human beings God intends, reflecting his own image, which is Jesus himself (2Co 3:18; Col 3:10).

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3. Paul in early Christianity

It thus becomes clear that Paul was not responsible for the ‘Hellenization' of early Christianity, *i.e.* the transformation some have postulated from a pure Jewish faith into a philosophical construct. Nor, on the other hand, was he simply using rabbinic methods to perpetuate a Jewish system of thought. He was putting into effect that Jewish redefinition of Judaism which came about through Jesus, allowing the cross and resurrection constantly to inform the Jewish message of worldwide salvation which he preached. He came to be mistrusted by those Christians who felt bound to uphold the special status of Jews even within the new covenant. Conversely, his ideas were misused by others (e.g. Marcion) to denigrate the Torah and portray the church as a purely Gentile entity. His work and writing nevertheless formed a key part of the foundation for the life and thought of the second, and subsequent, generations of the church.

4. Paul for today

Since the Reformation, it has been customary to read Paul as the enemy of ‘legalism' in religion (see Law and Gospel). Though important in its own way, this issue does not represent Paul's central thrust. Instead, the contemporary church would do well to learn from Paul the true significance of Christshaped monotheism and of the new covenant in the Spirit, which together provide the basis, rationale, content and pattern for the church's life and, particularly, its responsibility for world-wide mission.

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N.T.W.

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Zion / Mount Zion

Question: "What is Zion? What is Mount Zion? What is the biblical meaning of *Zion*?"

https://www.gotquestions.org/Zion.html

Answer: Psalm 87:2–3 says, "The Lord loves the gates of Zion / more than all the other dwellings of Jacob. / Glorious things are said of you, / city of God." According to this verse, *Zion* is synonymous with *city of God*, and it is a place that God loves. Zion is Jerusalem. Mount Zion is the high hill on which David built a citadel. It is on the southeast side of the city.

The word *Zion* occurs over 150 times in the Bible. It essentially means "fortification" and has the idea of being "raised up" as a "monument." Zion is described both as the city of David and the city of God. As the Bible progresses, the word *Zion* expands in scope and takes on an additional, spiritual meaning.

The first mention of Zion in the Bible is 2 Samuel 5:7: "David captured the fortress of Zion—which is the City of David." Zion was originally an ancient Jebusite fortress in the city of Jerusalem. After David's conquest of the fortress, Jerusalem became a possession of Israel. The royal palace was built there, and Zion/Jerusalem became the seat of power in Israel's kingdom..

When Solomon built the temple in Jerusalem, the meaning of *Zion* expanded further to include the temple area (Psalm 2:6; 48:2, 11–12; 132:13). This is the meaning found in the prophecy of Jeremiah 31:6, "Come, let us go up to Zion, to the LORD our God." In the Old Testament *Zion* is used as a name for the city of Jerusalem (Isaiah 40:9), the land of Judah (Jeremiah 31:12), and the nation of Israel as a whole (Zechariah 9:13).

The word *Zion* is also used in a theological or spiritual sense in Scripture. In the Old Testament *Zion* refers figuratively to Israel as the people of God (Isaiah 60:14). In the New Testament, *Zion* refers to God's spiritual kingdom. We have not come to Mount Sinai, says the apostle, but "to Mount Zion and to the city of the living God, the heavenly Jerusalem" (Hebrews 12:22). Peter, quoting Isaiah 28:16, refers to Christ as the Cornerstone of Zion: "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame" (1 Peter 2:6).

Mount Zion as a geographical area is currently the center of much dispute. The Bible is clear that, one day, Zion will be the sole possession of the Lord Jesus, and Zion—the nation and the city—will be restored. "Awake, awake, / Clothe yourself in your strength, O Zion; / Clothe yourself in your beautiful garments, / O Jerusalem, the holy city; / For the uncircumcised and the unclean / Will no longer come into you" (Isaiah 52:1). And "the children of your oppressors will come bowing before you; / all who despise you will bow down at your feet / and will call you the City of the LORD, / Zion of the Holy One of Israel" (Isaiah 60:14).

Wikipedia: Mount Zion

https://en.wikipedia.org/wiki/Mount_Zion

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What Is Zion and The Biblical Meaning? What Is Mount Zion In The Bible?

http://www.patheos.com/blogs/christiancrier/2015/06/17/what-is-zion-and-the-biblical-meaning-what-is-mount-zion-in-the-bible/

Excerpt:

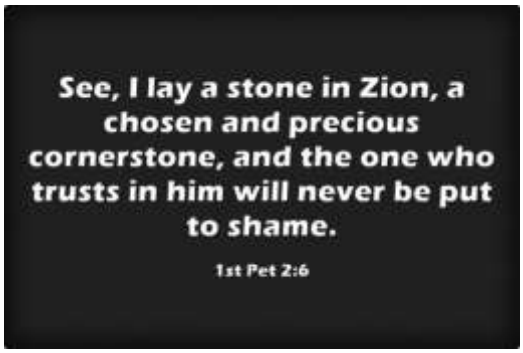
What does the word Zion mean according to the Bible? What is “Mount Zion” in particular talking about?

The Word Zion

The “Zion” itself simple means “fortification” like a citadel but it’s also another name that is used for Jerusalem or the City of David and is associated with God and is sometimes referred to as “the City of God.” The word Zion has a broad spectrum of meaning that is greater than any one single entity or identity because Zion was also known as the seat of power for the kingdom of Israel but also for the Kingdom of God. We know that it is a place that God loves and cares deeply about because the city is also associated with God’s chosen people, Israel. Zion is used interchangeably with Jerusalem in many Scriptures like in Isaiah 52:1-2 so any time you see the word Zion used it is referring to Jerusalem, the City of God, the City of David, the people or nation of Israel or the people of God and sometimes typifies God’s place of rule or where His presence resides like in Jeremiah 31:6 where he writes “Arise, and let us go up to Zion, to the Lord our God.”

Mount Zion’s Meaning

The word “mount” is simply a shortened meaning of mountain and mountains often refer to governments or nations but often is referred to in Scripture as “the mountain of the Lord, to the Rock of Israel” (Isaiah 30:29b). In the case of Mount Zion it is representative of the Kingdom of God where we read in Hebrews 12:22 that “you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering.” That is where it is said “the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all” (Heb 12:23) will be at and it looks ahead to the New Jerusalem that will descend out of heaven (Rev 21:10-26).



The Chief Cornerstone

When Jesus came to do His earthly ministry it was said “Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame” (Rom 9:33) and that “The Deliverer will come from Zion, he will banish ungodliness from Jacob” (Rom 11:26) and “the cornerstone is Christ Jesus himself” (Eph 2:20). The word Deliverer is capitalized and as such, is a proper noun; another name for Jesus Christ Who was a cause of many to stumble and offended many (“a rock of offense”) but for others who “believe in him [they] will not be put to shame” because they have trusted in the only name by which they must be saved (Acts 4:12) for He is “a precious cornerstone for a sure foundation; the one who relies on it will never be stricken with panic” (Isaiah 28:16). As was prophesied hundreds of years ago this Cornerstone came “From Judah” (Zech 10:4). Unfortunately, “The stone the builders rejected has become the cornerstone” (Psalm 118:22; 20:17) and they didn’t recognize Him.

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Peter did recognize Him and wrote "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame" (1st Pet 2:6).

The Seat of the Universal Kingdom

If you read much of Revelation 21 you'll discover that the New Jerusalem will descend out of heaven and that is the central place where God will rule out of. It's not so much that we go to heaven but heaven comes down to earth and besides, heaven is any place where the presence of God is. Heaven is not so much a place as it is a Person and that Person is Jesus Christ. In the Apostle John's vision in Revelation 14:1 he writes "Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads." By Jesus standing on Mount Zion we understand that He stands above and rules over Mount Zion, the Kingdom of God and that is where John "saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will bring their glory into it, and its gates will never be shut by day—and there will be no night there. They will bring into it the glory and the honor of the nations" (Rev 21:22-26)

Conclusion

If you've had a time where you have repented of your sins; that is if you've forsaken them and turned away from them, and then placed your trust in Christ, you will be in the New Jerusalem and have a part in Mount Zion's Kingdom of God, but if not, know this, "nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life" (Rev 21:27).

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn).

Mounts of the Bible

http://lawofliberty.com/sermons/Resources/mountsofthebible.pdf [PDF]

VII. ***Zion -- The Mount Of Blessings***

A. Zion was an ancient Jebusite fortress situated on the southeast hill of Jerusalem at the junction of the Kidron and the Tyropean valleys. The name came to stand not only for the fortress but also for the hill on which the fortress stood. After David captured the fortress, he called Zion the "City of David" (2 Samuel 5:7).

B. After Solomon built the temple, the name "Zion" was extended to include the temple area. Eventually, Zion was used as a name for Jerusalem, the land of Judah and the people of Israel as a whole. After Zion came to figuratively represent Israel, it was carried into the New Testament and attached to God's spiritual kingdom, the church.

C. This mount is different. It is not a physical mount like Sinai, but rather a spiritual one (Hebrews 12:22-24). It symbolizes the light and glory of the New Covenant. It was prophesied that Jesus would come out of Zion (Romans 9:33; 11:26).

D. Notice the glory and triumph associated with this mountain. In Revelation 14:1-3, the 144,000 were with the Lamb singing a new song. This symbolized the security and victorious spirit of rejoicing enjoyed by the church because the Lord is in their midst.

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Why is Zion so Important?

http://bobsorge.com/2013/12/why-zion-was-so-important/

Beautiful in elevation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King (Psalm 48:2).

When David set his sights on Jerusalem, he was tapping into a spiritual stream of prophetic significance that was centuries old. Jerusalem had been on God's mind for a long time. It's a city whose profound spiritual history reached back a thousand years before David to the time of Abraham.

The first mention of Jerusalem in the Bible occurs in Genesis 14, at a time when Lot had been carried captive by invading forces. In a stunning military victory, Abraham delivered Lot from his captors and brought him safely home. Upon his return, Melchizedek went out to meet Abraham and bless him. Melchizedek was the king of Jerusalem (Salem) and also the priest of God Most High (see Genesis 14:14-24). Since Zion was Jerusalem's safest neighborhood and thus its most ancient neighborhood—the "old city" if you will—it is reasonable to conclude that Melchizedek's throne was in Zion proper (even though it wasn't called Zion at the time). We could say, therefore, that Melchizedek came out of Zion in order to bless Abraham.

There was a second time when Abraham quietly brushed with Zion—when Abraham led his son, Isaac, to Mount Moriah, bound him, and placed him on a makeshift altar (see Genesis 22). Abraham intended to obey God's voice and sacrifice his only son. A voice from heaven stopped him, and instead God provided a ram for the burnt offering. This all happened on Moriah.

Moriah is a hill within the city limits of contemporary Jerusalem. Moriah was the place where Solomon built his temple, and today it is the site of the Mosque of Omar (the Dome of the Rock). So when Abraham was on Moriah, he would have been within eyeshot of Zion and Melchizedek's governmental seat. There is no biblical hint that he popped in on Melchizedek at that time, but the proximity would have made it very easy to do.

Melchizedek was the first priest of God to appear in Scripture, and it was no coincidence that his throne was in Zion (called Salem at the time). Jesus Christ was later declared to be a Priest in the order of Melchizedek (Psalm 110:4). As such, Jesus is the rightful heir to the throne of Zion.

The Bible draws a great line of prophetic purpose between Melchizedek and Jesus Christ (see Hebrews 5-7). David stepped into the matrix of that divine purpose when he chose, under Holy Spirit direction, to conquer Zion.

And like Melchizedek before him, David was called of God to function in both a kingly and priestly capacity. This is why we see David putting on a linen ephod—which was a garment for priests to wear—at the procession of the ark to Zion (1 Chronicles 15:27). As a king, David was claiming also to be a priest. We know, however, that David was not pretending to be a Levitical priest since he was not of the tribe of Levi. Of what priesthood was he, then? There is only one remaining possibility. Clearly, David saw himself serving the Lord as a priest in the order of Melchizedek—a priesthood that is both priestly and kingly. David had no right to serve as a priest in the Aaronic order, but as a priest in the order of Melchizedek he was given divine permission to place the ark in open view, sit before it, and minister to the Lord.

While serving in this priestly capacity, David was shown that Messiah would serve before God in the same priesthood. This is why David wrote, "The LORD has sworn and will not relent, 'You are a priest forever according to the order of Melchizedek'" (Psalm 110:4). David's zeal for Zion was rooted in his understanding that one day Messiah would rule in Jerusalem as a Priest/King, just like Melchizedek did centuries before.

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Jerusalem is a city like none other! It holds the distinction of being the only place on earth God chose as His eternal home (see Psalm 132:13-14). This is why history revolves around this city and God's agenda for it. There are said to be 685 cities in the earth with a population larger than Jerusalem, and yet Jerusalem makes international headlines consistently more than most of them. What is the deal with Jerusalem, anyway? Why is it the most important city on earth? What makes it so different from other cities?

The answer is that God's eyes and interests are riveted upon Jerusalem and, consequently, so are Satan's. No location on earth matches Jerusalem for intensity of heavenly attention and spiritual warfare.

Zion and Jerusalem

The name Zion was used initially in Scripture for the small citadel inside Jerusalem where David placed his throne. Over time, however, the Holy Spirit began to broaden the concept of Zion in Scripture until it sometimes referred to all of Jerusalem (e.g., Psalm 76:2), or even the entire nation of Israel (e.g., Isaiah 3:16). When Zion is mentioned in the Bible, therefore, the precise meaning of the term can vary a bit depending on the context.

I find the following definition helpful. *Zion is Jerusalem, particularly in regard to her Davidic inheritance.* By "her Davidic inheritance," I mean the promise of God to establish the Son of David upon the throne of Zion forever (Psalm 89:3-4, 29, 35-37; 132:11-18).

God had this to say about Zion: "For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a lamp that burns" (Isaiah 62:1). No wonder Jerusalem is in the news almost every day! God Himself is resolved to labor without rest until Jerusalem's righteousness and salvation shines brightly in the earth.

Jerusalem's salvation is not even remotely seen right now. Men look at her today and see reproach, strife, stubbornness, and religious wars. What will it take to transform Jerusalem from its current condition to a city that shines brightly before the whole earth? Only one thing can effect that kind of transformation—the physical return of Jesus Christ. Only when Jesus establishes His throne in Zion will Jerusalem become a praise in all the earth (see Isaiah 62:7).

Zion: Political and Worship Capital

God chose the most impenetrable fortress in the entire land of Canaan as the geographical seat of Christ's throne and authority. Zion's reputation as unconquerable reflected the enduring nature of Christ's Kingdom. "His kingdom is the one which shall not be destroyed, and His dominion shall endure to the end" (Daniel 6:26).

David established his throne in Zion as a prophetic declaration that eventually his Son, the Messiah, would reign in that exact place. In David's time, Zion's primary identity was the governmental seat for David's throne. Using an American term, Zion was David's "White House."

Once he established his political capital in Zion, David then used his authority to establish Zion as a seat for 24/7 worship to the Lord (1 Chronicles 25). David understood the pattern of worship in the heavenlies (Psalm 119:96). He observed that wherever God's throne is established there is incessant worship arising before Him. To fulfill that divine pattern, David inaugurated 24/7 worship and prayer in the stronghold of Zion. That 24/7 house of prayer represented the worship and praise that will arise incessantly to Jesus when He returns to earth and places His throne in Zion. Davidic-style worship will continue in Zion forever.

Zion, therefore, represents two things. Zion is:

•The seat of governmental authority, and

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•The seat of incessant worship.

When David conquered Zion, it was so that he might establish both realities in Zion in their proper order.

We are watching an unprecedented phenomenon taking place in the earth right now. 24/7 houses of prayer are arising throughout the earth. As incessant worship is established before the Lord of God, it provides an atmosphere where the governmental authority of Christ in the earth can be exercised. And the inverse is also true: Whenever the kingdom of God is established with authority in a region, it makes a way for 24/7 houses of prayer to be raised up in that region.

David's First Order of Business

David was promised by Samuel that he would be king of Israel, but it did not happen all at once. First he went through approximately ten years of refining in the wilderness. The latter part of that season was spent in exile in the land of the Philistines. Once his preparation was complete, he was given the kingdom of Israel in two stages.

In the first stage, David was crowned king only of the tribe of Judah. Being of the tribe of Judah himself, his relatives were first to crown him. He reigned over Judah for seven years from the capital city of Hebron, while Ishbosheth, Saul's son, reigned over the other eleven tribes. During this time Jerusalem lay within the boundaries of the tribe of Benjamin and was, therefore, outside David's jurisdiction.

Seven years later Ishbosheth died. Then the eleven tribes of Israel gathered together and asked David to reign over all twelve tribes of Israel. For the next thirty-three years, David was king over the entire nation.

Once David was crowned king of the twelve tribes, Jerusalem came under his jurisdiction. David had been waiting for this moment and immediately sprang to action regarding Zion.

As you read the biblical passages below, notice how one event followed the other. First came David's coronation as king.

Then all the tribes of Israel came to David at Hebron and spoke, saying, "Indeed we are your bone and your flesh. Also, in time past, when Saul was king over us, you were the one who led Israel out and brought them in; and the LORD said to you, 'You shall shepherd My people Israel, and be ruler over Israel.'" Therefore all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD. And they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah (2 Samuel 5:1-5).

I want you to notice, now, the next verse in the Bible. What was David's very first act as king of Israel? Look at it.

And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, "You shall not come in here; but the blind and the lame will repel you," thinking, "David cannot come in here." Nevertheless David took the stronghold of Zion (that *is,* the City of David) (2 Samuel 5:6-7).

First came the coronation over the twelve tribes; then came the conquest of Zion.

David's very first order of business as king of the entire land was to target the stronghold of Zion. Clearly, Zion was in his crosshairs all along, but he could not engage the stronghold as long as it lay outside his political jurisdiction. Once he had the authority to do something about it, he did not pause for the slightest moment but headed straight for Zion.

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What is the biblical significance of Zion? What is Zion? What is Mount Zion?

https://www.compellingtruth.org/Zion.html

The first instance of the word Zion in the Bible is in 2 Samuel, and says, "David took the stronghold of Zion, that is, the city of David" (2 Samuel 5:7). We can gather from this and other similar verses (1 Kings 8:1; 1 Chronicles 11:5; 2 Chronicles 5:2) that Zion and the City of David are meant to be synonymous. The Davidic Covenant, which prophesies the greatness of Solomon's rule, also prophesies that an Eternal Kingdom will come from David's line (2 Samuel 7:12-16). When Zion is mentioned in subsequent passages, it carries a spiritual, eternal meaning—just as King David was a temporal version of the eternal King, Jesus Christ, the "city of David" was a temporal shadow of the eternal and spiritual city, Zion, where Christ will reign.

Zion is described in the Psalms as "the City of our God" and a place that belongs to Him. Situated on a high mountain, it is called "the joy of all the earth" and "the perfection of beauty" (Psalm 48; 50:2). It is the city that God will "establish forever" and from which the kings of other nations will flee in panic (Psalm 48:4-8). Because of these descriptions, it is rational to assume that Zion is the location of Christ's rule on earth during the millennial kingdom (Revelation 12:5; Revelation 20:4-6; Psalm 69:35). Repeatedly, when the nation of Israel is favored or promised future glory, Zion is mentioned (Psalm 102:16; Psalm 99:2; Psalm 126:1; Psalm 128:5). Zion is the place from which "the Lord has commanded the blessing, life forevermore" (Psalm 133:3). Zion can be thought of as the spiritual and future eternal Jerusalem (Isaiah 28:16; Isaiah 33:20). "And the ransomed of the Lord shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away" (Isaiah 35:10).

Zion is contrasted with Babylon, the place of exile (Psalm 137:1) where their captors taunted them, saying "sing us one of the songs of Zion!" (Psalm 137:3). Just as Zion is both a real and a spiritual place, Babylon is its opposite: a real place that has a symbolic, spiritual counterpart as the persecutor of God's people and a city of evil (Revelation 18:1-24). Mount Zion, the physical place, is on a hill just outside of Jerusalem's wall. It has been associated with the Temple Mount, but also with the western hill. The entire land of Israel has also been referred to as Mount Zion.

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Zion

http://classic.net.bible.org/dictionary.php?word=zion

Zion: NET NIV NRSV NASB TEV

one of the hills on which Jerusalem was built; the temple area; the city of Jerusalem; God's people
a town and citadel; an ancient part of Jerusalem

---

monument; raised up; sepulcher

Google Maps: Zion (31° 46´, 35° 14´)

Arts: 

Arts Topics: 102: Hope for Zion; 132: Zion and the Seed of David; 1: Zion Mourning; Everlasting Salvation for Zion; The Ark Brought to Zion; The Coming of Zion's King; The Glory of Zion; The Lord Does Not Forget Zion; Woe to Zion's Complacent

Hebrew

Strongs #06726: Nwyu Tsiyown

Zion = "parched place"

1) another name for Jerusalem especially in the prophetic books

6726 Tsiyown tsee-yone'

the same (regularly) as 6725; Tsijon (as a permanent
capital), a mountain of Jerusalem:-Zion.
see HEBREW for 06725

Zion [EBD]

sunny; height, one of the eminences on which Jerusalem was built. It was surrounded on all sides, except the north, by deep valleys, that of the Tyropoeon (q.v.) separating it from Moriah (q.v.), which it surpasses in height by 105 feet. It was the south-eastern hill of Jerusalem.

When David took it from the Jebusites (Josh. 15:63; 2 Sam. 5:7) he built on it a citadel and a palace, and it became "the city of David" (1 Kings 8:1; 2 Kings 19:21, 31; 1 Chr. 11:5). In the later books of the Old Testament this name was sometimes used (Ps. 87:2; 149:2; Isa. 33:14; Joel 2:1) to denote Jerusalem in general, and sometimes God's chosen Israel (Ps. 51:18; 87:5).

In the New Testament (see SION Ã‚Â»3448) it is used sometimes to denote the Church of God (Heb. 12:22), and sometimes the heavenly city (Rev. 14:1).

Zion [NAVE]

ZION, called also Sion, stronghold of Jerusalem. Taken from the Jebusites by David, 2 Sam. 5:6-9; 1 Chr. 11:5-7.
Called thereafter "the city of David," 2 Sam. 5:7, 9; 6:12, 16; 1 Kin. 8:1; 1 Chr. 11:5, 7; 15:1, 29; 2 Chr. 5:2.

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Ark of the covenant placed in, 2 Sam. 6:12, 16; 1 Kin. 8:1; 1 Chr. 15:1, 29; 2 Chr. 5:2; removed from, to Solomon's temple on Mount Moriah, 1 Kin. 8:1; 2 Chr. 5:2, with 2 Chr. 3:1.
Collectively, the place, the forms, and the assemblies of Israel's worship, 2 Kin. 19:21, 31; Psa. 9:11; 48:2, 11, 12; 74:2; 132:13; 137:1; Isa. 35:10; 40:9; 49:14; 51:16; 52:1, 2, 7, 8; 60:14; 62:1, 11; Jer. 31:6; 50:5; Lam. 1:4; Joel 2:1, 15; Matt. 21:5; John 12:15; Rom. 9:33; 11:26; 1 Pet. 2:6.
Name of, applied to Jerusalem, Psa. 87:2, 5; 149:2; Song 3:11; Isa. 33:14, 20; Jer. 9:19; 30:17; Zech. 9:13.
Called the city of God, Psa. 87:2, 3; Isa. 60:14.
Restoration of, promised, Isa. 51:3, 11, 16; 52:1, 2, 7, 8; 59:20; 60:14; Obad. 17, 21; Zeph. 3:14, 16; Zech. 1:14, 17; 2:7, 10; 8:2, 3; 9:9, 13.
Name of, applied to the city of the redeemed, Heb. 12:22; Rev. 14:1.
See: Church; Jerusalem.

ZION [SMITH]

[JERUSALEM]

ZION [ISBE]

ZION - zi'-on (tsiyon; Sion):

1. Meaning of the Word

2. The Zion of the Jebusites

3. Zion of the Prophets

4. Zion in Later Poetical Writings and Apocrypha

5. Omission of Name by Some Writers

6. The Name "Zion" in Christian Times

LITERATURE

1. Meaning of the Word:

A name applied to Jerusalem, or to certain parts of it, at least since the time of David. Nothing certain is known of the meaning. Gesenius and others have derived it from a Hebrew root tsahah, "to be dry"; Delitzsch from tsiwwah, "to set up" and Wetzstein from tsin, "to protect." Gesenius finds a more hopeful suggestion in the Arabic equivalent cihw, the Arabic cahwat signifying "ridge of a mountain" or "citadel," which at any rate suitably applies to what we know to have been the original Zion (compare Smith, HGHL, under the word).

Considerable confusion has been caused in the past by the want of clear understanding regarding the different sites which have respectively been called "Zion" during the centuries. It will make matters clearer if we take the application of the name: in David's time; in the early Prophets, etc.; in late poetical writings and in the Apocrypha; and in Christian times.

2. The Zion of the Jebusites:

Jerus (in the form Uru-sa-lim) is the oldest name we know for this city; it goes back at least 400 years before David. In 2 Sam 5:6-9, "The king and his men went to Jerusalem against the Jebusites. .... Nevertheless David took the stronghold of Zion; the same is the city of David .... And David dwelt in the stronghold, and called it the city of David." It is evident that Zion was the name of the citadel of the Jebusite city of Jerusalem. That this citadel and incidentally then city of Jerusalem around it were on the

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long ridge running South of the Temple (called the southeastern hill in the article JERUSALEM, III, (3) (which see)) is now accepted by almost all modern scholars, mainly on the following grounds:

(1) The near proximity of the site to the only known spring, now the "Virgin's Fount," once called GIHON (which see). From our knowledge of other ancient sites all over Palestine, as well as on grounds of common-sense, it is hardly possible to believe that the early inhabitants of this site with such an abundant source at their very doors could have made any other spot their headquarters.

(2) The suitability of the site for defense.--The sites suited for settlement in early Canaanite times were all, if we may judge from a number of them now known, of this nature--a rocky spur isolated on three sides by steep valleys, and, in many sites, protected at the end where they join the main mountain ridge by either a valley or a rocky spur.

(3) The size of the ridge, though very small to our modern ideas, is far more in keeping with what we know of fortified towns of that period than such an area as presented by the southwestern hill--the traditional site of Zion. Mr. Macalister found by actual excavation that the great walls of Gezer, which must have been contemporaneous with the Jebusite Jerusalem, measured approximately 4,500 feet in circumference. G. A. Smith has calculated that a line of wall carried along the known and inferred scarps around the edge of this southeastern hill would have an approximate circumference of 4,250 feet. The suitability of the site to a fortified city like Gezer, Megiddo, Soco, and other sites which have been excavated, strikes anyone familiar with these places.

(4) The archaeological remains on these hills found by Warren and Professor Guthe, and more particularly in the recent excavations of Captain Parker (see JERUSALEM), show without doubt that this was the earliest settlement in pre-Israelite times. Extensive curves and rock-cuttings, cave-dwellings and tombs, and enormous quantities of early "Amorite" (what may be popularly called "Jebusite") pottery show that the spot must have been inhabited many centuries before the time of David. The reverse is equally true; on no other part of the Jerusalem site has any quantity of such early pottery been found.

(5) The Bible evidence that Zion originally occupied this site is clear. It will be found more in detail under the heading "City of David" in the article JERUSALEM, IV, (5), but three points may be mentioned here: (a) The Ark of the Covenant was brought up out of the city of David to the Temple (1 Ki 8:1; 2 Ch 5:2), and Pharaoh's daughter "came up out of the city of David unto her house which Solomon had built for her"--adjacent to the Temple (1 Ki 9:24). This expression "up" could not be used of any other hill than of the lower-lying eastern ridge; to go from the southwestern hill (traditional Zion) to the Temple is to go down. (b) Hezekiah constructed the well-known Siloam tunnel from Gihon to the Pool of Siloam. He is described (2 Ch 32:30) as bringing the waters of Gihon "straight down on the west side of the city of David." (c) Manasseh (2 Ch 33:14) built "an outer wall to the city of David, on the west side of Gihon, in the valley" (i.e. nachal--the name of the Kedron valley).

3. Zion of the Prophets:

Zion, renamed the City of David, then originally was on this eastern ridge. But the name did not stay there. It would almost seem as if the name was extended to the Temple site when the ark was carried there, for in the pre-exilic Prophets the references to Zion all appear to have referred to the Temple Hill. To quote a few examples: "And Yahweh will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night" (Isa 4:5); "Yahweh of hosts, who dwelleth in mount Zion" (Isa 8:18); "Let us go up to Zion unto Yahweh our God" (Jer 31:6); "Yahweh will reign over them in mount Zion" (Mic 4:7). All these, and numbers more, clearly show that at that time Zion was the Temple Hill.

4. Zion in Later Poetical Writings and Apocrypha:

In many of the later writings, particularly poetical references, Zion appears to be the equivalent of Jerusalem; either in parallelism (Ps 102:21; Am 1:2; Mic 3:10,12; Zec 1:14,17; 8:3; Zeph 3:16) or alone

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(Jer 3:14; Lam 5:11); even here many of the references will do equally well for the Temple Hill. The term "Daughter of zion" is applied to the captive Jews (Lam 4:22), but in other references to the people of Jerusalem (Isa 1:8; 52:2; Jer 4:31, etc.). When we come to the Apocrypha, in 2 Esdras there are several references in which Zion is used for the captive people of Judah (2:40; 3:2,31; 10:20,39,44), but "Mount Zion" in this and other books (e.g. 1 Macc 4:37,60; 5:54; 6:48,62, etc.) is always the Temple Hill.

5. Omission of Name by Some Writers:

It has been pointed out as a curious and unaccountable exception that in Ezekiel as well as in Chronicles, Ezra and Nehemiah, there is no mention of Zion, except the incidental reference to David's capture of the Jebusite fort. The references in the other Prophets and the Psalms are so copious that there must be some religious reason for this. The Chronicler (2 Ch 3:1), too, alone refers to the Temple as on Mount Moriah. It is also noticeable that only in these books (2 Ch 27:3; 33:14; Neh 3:26 f; 11:21) does the name "Ophel" appear as a designation of a part of the southeastern hill, which apparently might equally fitly have been termed Zion. See OPHEL. Josephus never uses the name "Zion" nor does it occur in the New Testament, except in two quotations (Heb 12:22; Rev 14:1).

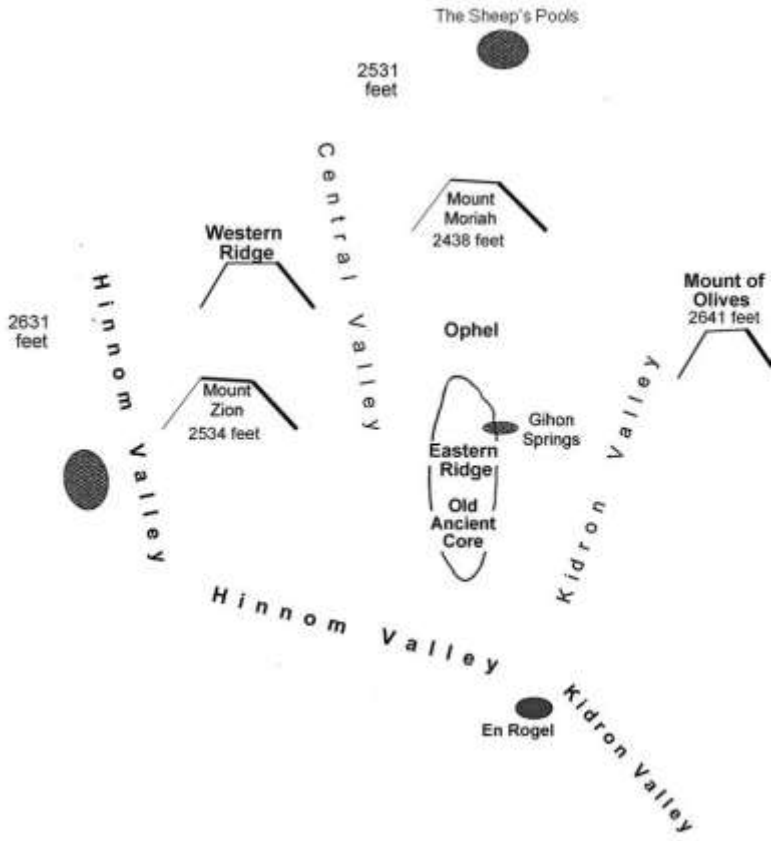
6. The Name "Zion" in Christian Times:

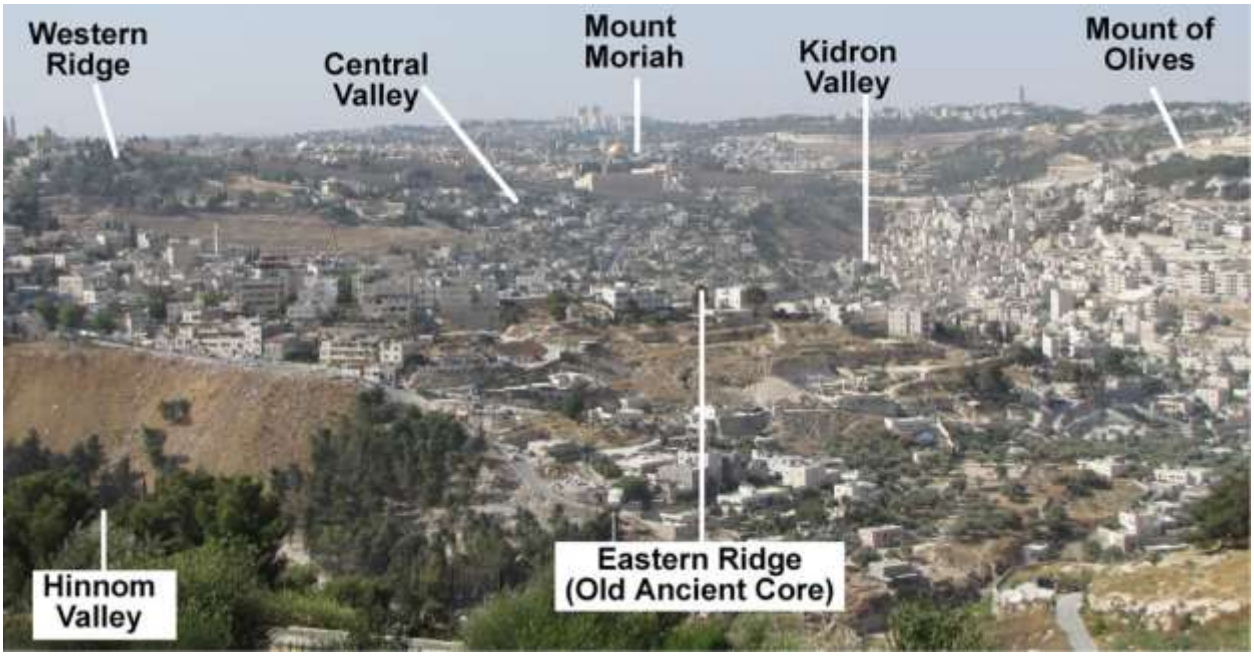
Among the earlier Christian writers who mention "Zion," Origen used it as equivalent to the Temple Hill, but in the 4th century writers commence to localize it up the southern part of the western hill. It was a period when Biblical topography was settled in a very arbitrary manner, without any scientific or critical examination of the evidence, and this tradition once established remained, like many such traditions, undisputed until very recent years. To W. F. Birch belongs much of the credit for the promulgation of the newer views which now receive the adherence of almost every living authority on the topography of Jerusalem.

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14- Western Hill (or, Mount Zion)

http://www.generationword.com/jerusalem101/14-western-hill-mount-zion.html





http://www.generationword.com/jerusalem101-photos/2010/topography-photo-id.jpg

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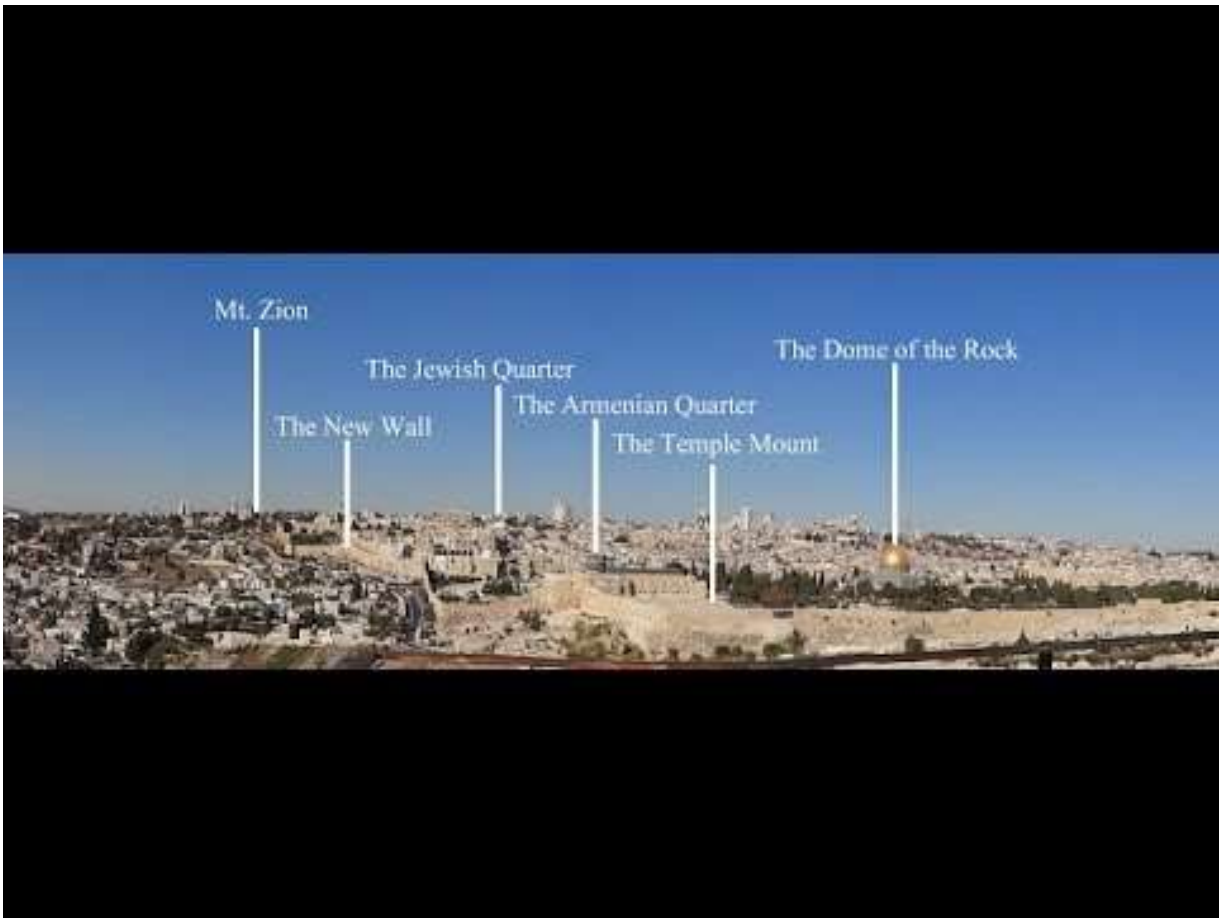


This is a view from the southwest end of the Temple Mount wall looking up at the Western Ridge from the general area where the Central Valley is buried.
(Notice the Herodian street and curb beginning in the bottom right corner of photo in front of the rubble that fell from the Temple Mount in the bottom left corner)

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A view of the Old City of Jerusalem extending from Mount Zion at the left edge of the frame to the corner of the Temple Mount near the right edge.



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Mount Zion (Modern)
Credit: www.holylandphotos.org

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HEBREW WORD! – ZION

http://gifkg.org/hebrewword/zion.html



The original Hebrew written text was a picture language--much like the Egyptian hieroglyphics. When Moses wrote the Torah (the first five books of the Bible), he used this picture language.

Each letter of the Hebrew alphabet is a picture with meaning. When we put these letters together, they form a word, but they also form a story within the word! Proverbs 25:2 tells us, "The honour of God is to hide a thing, And the honour of kings to search out a matter." (Young's Literal Translation) This is exactly what God has done with His language!

Today's Hebrew Word is "Zion." We know this as the City of David, or Jerusalem. But within the name of the city, the picture language shows us something interesting: the first letter is a "fish hook", and the last letter represents a fish darting through water--so we have the "fish hook" to catch the “fish".

Remember, in Matthew 4:19, Yeshua said he would make us "fishers of men."

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But what is the bait for the hook?



The middle two letters tell us the bait is the "hand" that is "nailed"!

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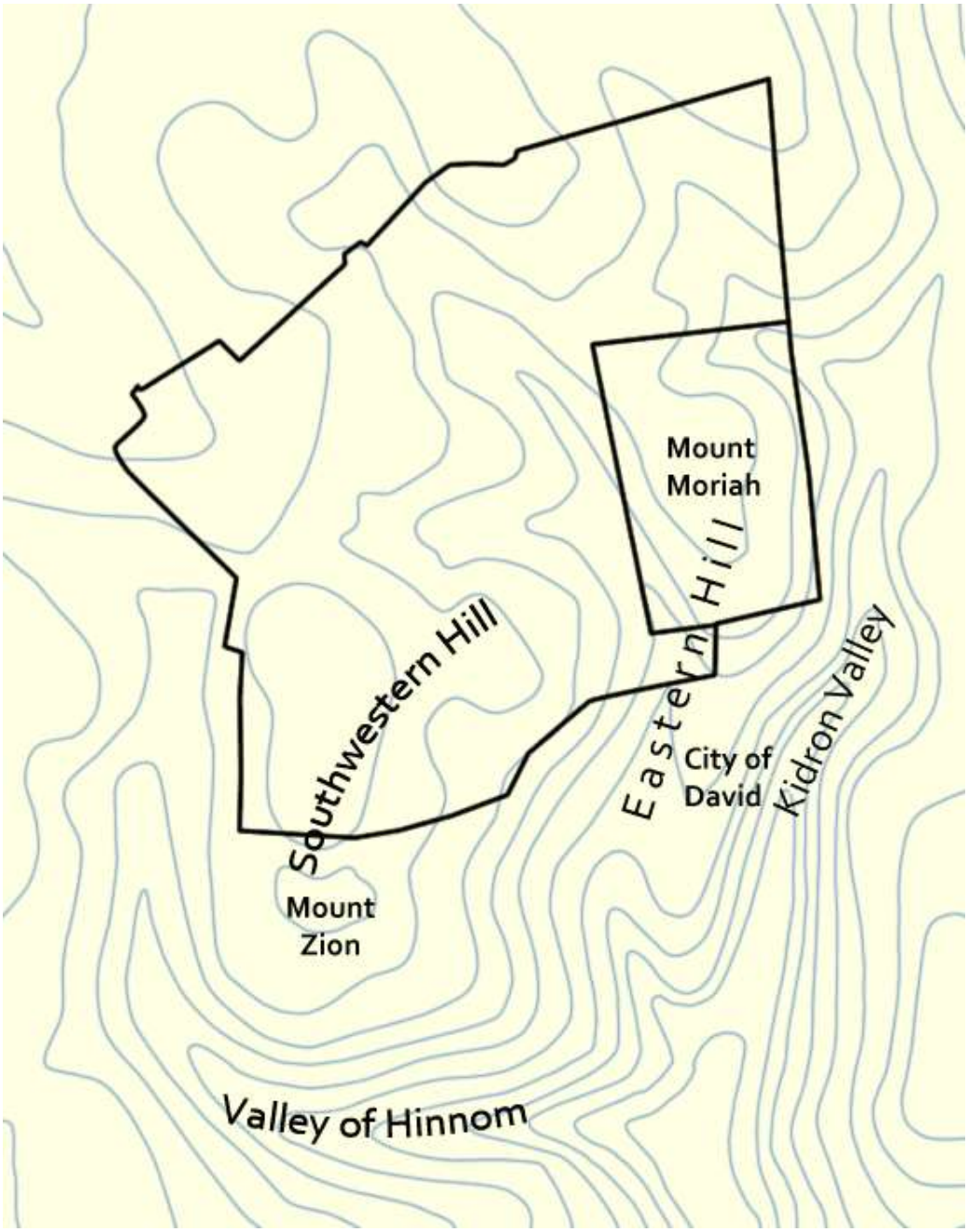


Mt. Zion, a view from Abu Tor



View of Mount Zion from Mount of Olives

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Natural topography of the old city of Jerusalem and its surroundings.

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Derekh Ha'Apifyor (Pope's Way) leading up to Mount Zion, so named by the Israeli government in honor of Pope Paul VI's historic visit to Israel in 1964

The three different locations

The name *Mount Zion* referred successively to three locations, as Jerusalemites preserved the time-honoured name, but shifted the location they venerated as the focal point of biblical Jerusalem to the site considered most appropriate in their own time.

Lower Eastern Hill (City of David)

At first, Mount Zion was the name given to the Jebusite fortified city on the lower part of ancient Jerusalem's Eastern Hill, also known as the City of David.

According to the Book of Samuel, Mount Zion was the site of the Jebusite fortress called the "stronghold of Zion" that was conquered by King David, then renamed and partially rebuilt by him as the "City of David", where he erected his palace.

Upper Eastern Hill (Temple Mount)

Once the First Temple was erected at the top of the Eastern Hill, the name "Mount Zion" migrated there too.

After the conquest of the Jebusite city, its build-up area expanded northward towards the uppermost part of the same, Eastern Hill. This highest part became the site of Solomon's Temple.

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The identification of the pre-Israelite (Jebusite) and Israelite towns on the Eastern Hill is based on the existence of only one perennial water source in the area, the Gihon Spring, and on archaeological excavations revealing sections of the Bronze Age and Iron Age city walls and water systems.

The "Mount Zion" mentioned in the later parts of the Book of Isaiah (Isaiah 60:14), in the Book of Psalms, and the First Book of Maccabees (c. 2nd century BCE) seems to refer to the top of the hill, generally known as the Temple Mount.

Western Hill (today's Mount Zion)

The last shift of the name Mount Zion was to the Western Hill, which is more dominant than the Eastern Hill and seemed to first-century CE Jerusalemites the worthier location for the by-then lost palace of King David. The Western Hill is what today is called Mount Zion.

In the second half of the First Temple period, the city expanded westward and its defensive walls were extended to include the entire Western Hill behind them. Nebuchadnezzar II destroyed the city almost completely around 586 BCE, severing the continuity of historical memory. A long period of rebuilding followed, ending with Jerusalem's second total destruction at the hands of the Romans in 70 CE. Josephus, the first-century CE historian who knew the city as it was before this second catastrophic event, identified Mount Zion as being the Western Hill, separated from the lower, Eastern Hill, by what he calls the "Tyropoeon Valley". It must however be said that Josephus never used the name "Mount Zion" in any of his writings, but described the "Citadel" of King David as being situated on the higher and longer hill, thus pointing at the Western Hill as what the Bible calls Mount Zion

Biblical references

The Tanakh reference to *Har Tzion* (Mount Tzion) that identifies its location is derived from the Psalm 48 composed by the sons of Korah, i.e. Levites, as "the northern side of the city of the great king", which Radak interprets as the City of David "from the City of David, which is Zion (1 Kings 8:1-2; 2 Chron. 5:2)". 2 Samuel 5:7 also reads, "David took the strong hold of Zion: the same is the city of David," which identifies Mount Tzion as part of the City of David, and not an area outside today's Old City of Jerusalem. Rashi identifies the location as the source of "joy" mentioned in the Psalm as the Temple Courtyard, the location of atonement offerings in the northern part of the Temple complex.

In the New Testament, Mount Zion is used metaphorically to refer to the heavenly Jerusalem, God's holy, eternal city. Christians are said to have ". . . come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven" (Hebrews 12:22-23 cf. Revelation 14:1).

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Mount Zion

http://www.netours.com/content/view/182/47/

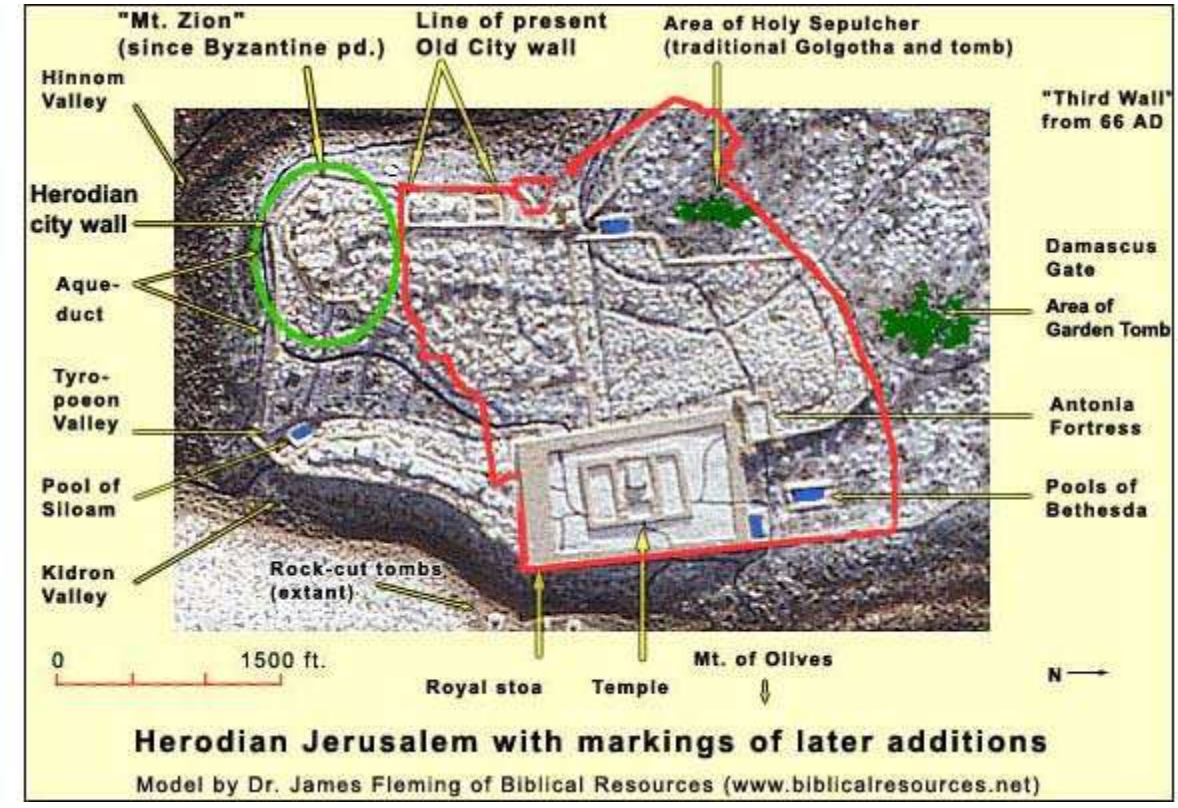
The name "Zion" originally applied to the Jerusalem that David conquered: "Nevertheless, David took the stronghold of Zion; the same is the city of David." (**2 Samuel** 5:7.). This original city was located on a southern spur of the mountain where the Temple was later built. After Jerusalem expanded to include a higher hill to its west, the prophets continued to use the name Zion as a synonym for Jerusalem, e.g. Isaiah: "For out of Jerusalem a remnant will go out, and out of Mount Zion those who shall escape." (**2 Kings** 19:31.)

However, in the Byzantine period (if not earlier), the term came to mean just the western hill. The reason has to do with the way people read the following verses from Micah (3:12):

> Therefore Zion for your sake will be plowed like a field,
> and Jerusalem will become heaps of rubble,
> and the mountain of the temple like the high places of a forest.

Often the prophets say the same thing consecutively in different ways (a stylistic usage known as parallelism), but a pilgrim from Bordeaux (333 AD: our earliest Christian source describing the holy places) speaks of coming "out of Jerusalem to go up Mount Zion," with the pool of Siloam on the left. A few lines later the pilgrim cites the text from Micah. He appears to have understood it as follows: Jerusalem is the whole thing. We know that the mountain of the temple was the eastern hill. Zion must refer, therefore, to Jerusalem's other, western hill. *O'Connor* suggests that on the basis of such interpretations, the application of the name contracted to the western hill.

Although outside the present Old City wall, the part of the western hill that we today call Mt. Zion was inside the wall in Jesus' time:



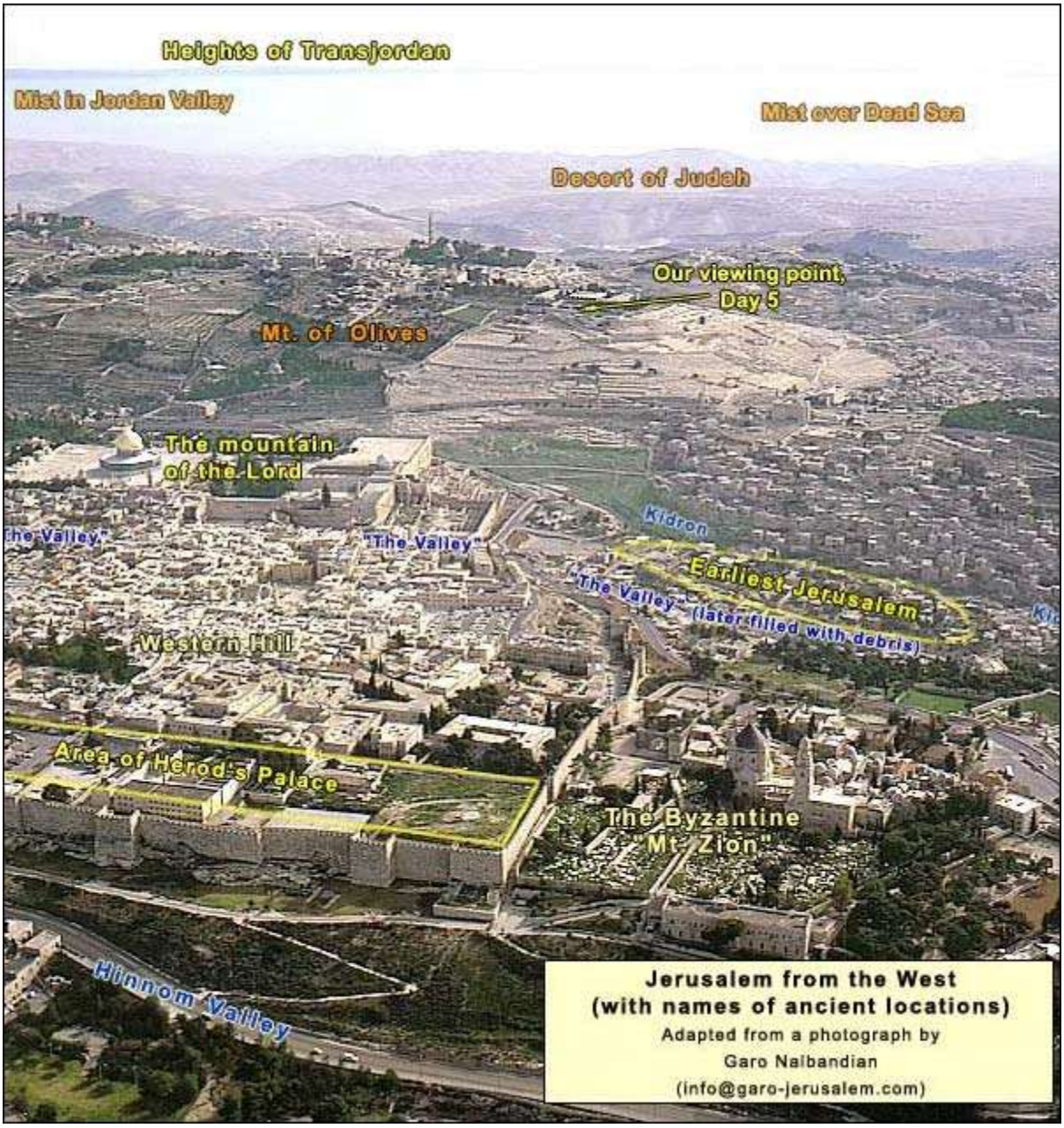
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Jerusalem from the SW

Adapted from a photograph by Bible Places (www.bibleplaces.com)

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http://pixshark.com/mount-zion-in-the-bible.htm



Hidden - The Real location of Biblical Mt Zion! ??????
https://www.youtube.com/watch?v=tWBWkom7Z_c

Bible Gateway: Mount Zion
https://www.biblegateway.com/resources/encyclopedia-of-the-bible/Zion

ISBE: ZION
https://www.biblestudytools.com/encyclopedias/isbe/zion.html

8 Mountains of the Bible You Should Know
http://www.travelledpaths.com/8-mountains-of-the-bible-you-should-know/

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Zion and Etymology

http://www.abarim-publications.com/Meaning/Zion.html

Zion in the Bible

Zion was originally a Jebusite stronghold located in or near Jerusalem or is equal to Jerusalem (2 Samuel 5:7). King David captures this stronghold and it is renamed City Of David. David sets up the tabernacle there and Solomon retrieves it from there to place the Ark and utensils in the temple.

The prophet Isaiah mentions that YHWH dwells on Mount Zion (8:18) and later writers relate the name Zion to the eternal Jerusalem (Hebrews 12:22; spelled Σιων, *Sion*) and heaven (Revelation 14:1).

The name Zion appears 7 times in the New Testament

Etymology of Zion

Because Zion was originally not Israeli, the name Zion comes to us probably from a language other than Hebrew. HAW Theological Wordbook of the Old Testament mentions an Arabic root *s-w-n*, meaning to protect or defend, which may give Zion the meaning of fortress. Others (says HAW Theological Wordbook of the Old Testament) suggest derivation from a root *saha*, be bald.

Spelled the way it is, however, the name Zion is identical to the Hebrew word ציון (*sayon*) either meaning place of dryness, or monument:

What is the biblical importance of Mount Moriah?

https://www.compellingtruth.org/Mount-Moriah.html

Biblical Symbolism: Symbols of the Church

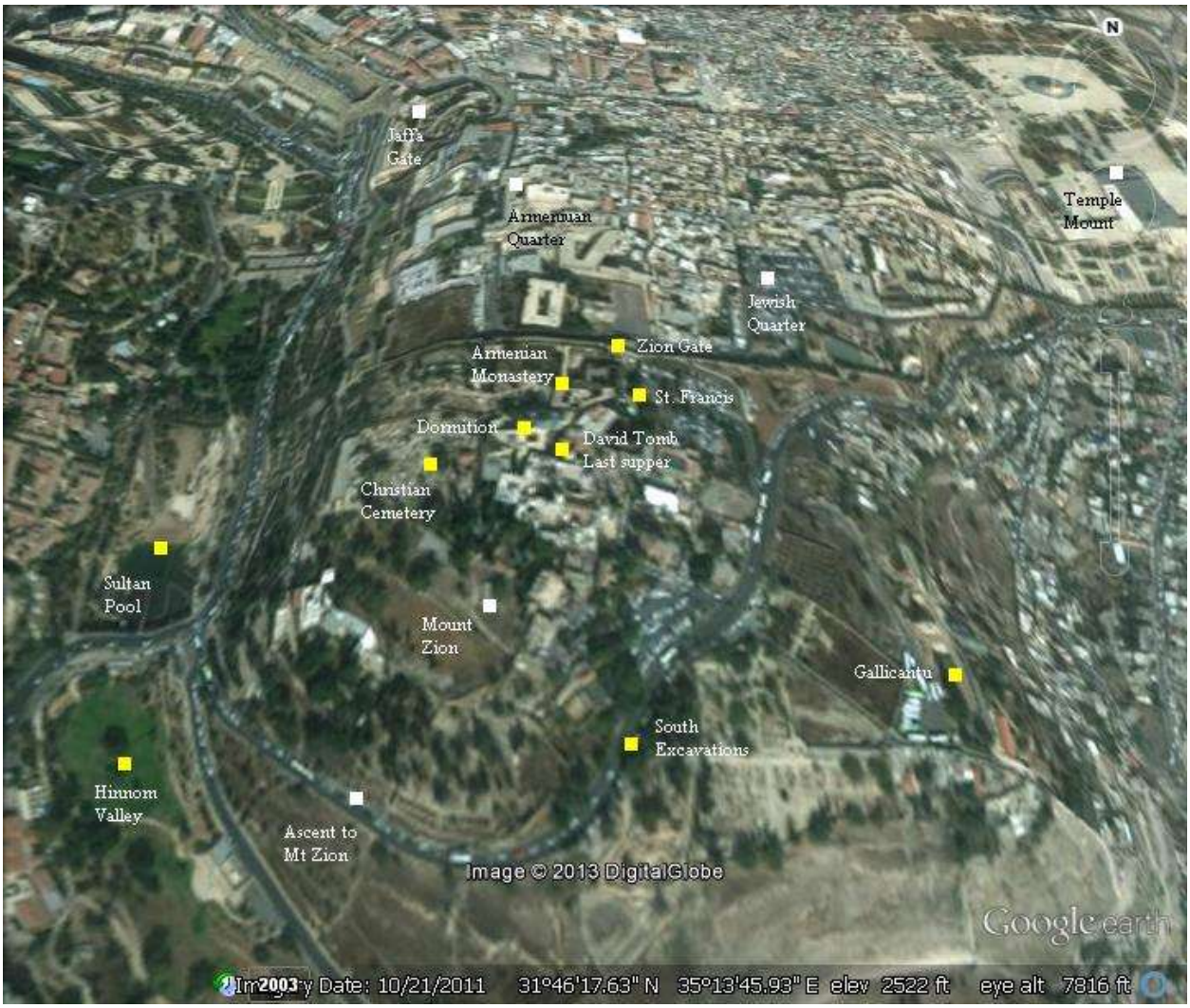
https://www.cgg.org//index.cfm/fuseaction/Library.sr/CT/BS/k/175/Biblical-Symbolism-Symbols-of-Church.htm

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Mount Zion

http://www.biblewalks.com/sites/mountzion.html

Mount Zion is located on the south-west side of the old city, outside of the present walls. In the second temple period, mount Zion was part of the "Upper" city, and was fortified. In Roman times this was the southern side of the walled city, the place of the Jesus last supper and the home of the high priest high priest Caiaphas.



Mount Zion is an area on the south-west side of the old city. This aerial map indicates the major points of interest.

History:

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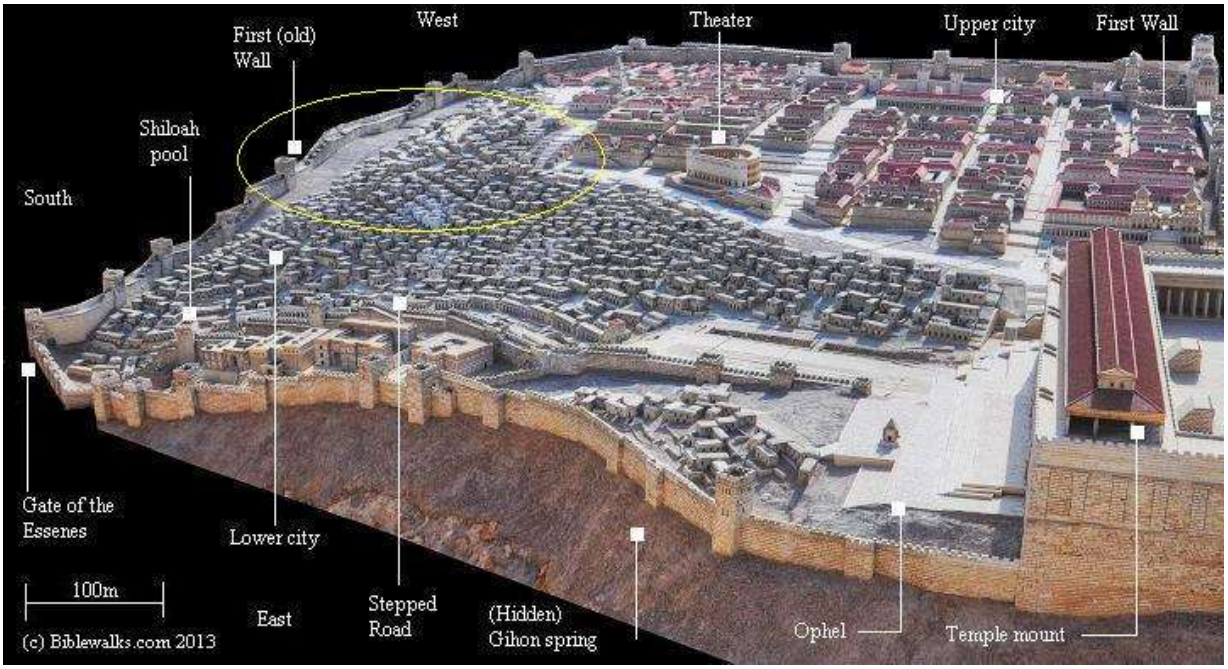
- **First temple period –** The area of Mount Zion was first populated in the first temple period, but the City of David was centered in the "lower city", east and down from Mount Zion.

  According to Jewish, Christian and Muslim traditions, Mount Zion is the site of the tomb of King David.

- **Second temple period –** Only during the second temple period this higher hill was incorporated into the newly expanded "upper city".

  The walls from that time (2nd Century BC) are gone today, but excavations held in 1894 (F.G. Bliss) and 2008 (Y. Zelinger) revealed the foundations of the walls, gates, paved streets, and foundations from the Greek and Roman period.

- **Herod - Early Roman period –** A model of the Herodian city is shown here, focusing on the south side. The area of Mount Zion is marked by a yellow ellipse. The first (old) wall is located on the south west side of the city.



Jerusalem Museum model of Herod's Jerusalem - south side, with Mount Zion area marked.

According to Christian tradition, Mount Zion was the site of the palace of high priest Caiaphas, and the location of the house where Jesus held the last supper. It was also the place where his mother Mary is buried (in the Dormition). Therefore, the area has been a prime site for Christian churches, institutes, and cemeteries.

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- **Late Roman period** – The area of mount Zion was excluded from the Roman city planned by Hadrian (Aelia Capitolina, 2nd C AD).

- **Ottoman period –** The Ottoman walled city (built in 1540AD) excluded Mount Zion. The area was purchased by Christians who built monasteries, churches, cemeteries and a school.

South side:

The photo below was taken from the south side - from St. Andrews. The walls of the old city are seen on the left background, with the Tower of David and Jaffa gate on the extreme left. On the right side is Mount Zion, with the Dormition abbey on the center.



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West side:

The photo shows Mount Zion from the west. On the right side are the walls of the old city. In the slopes of Mount Zion is the Gobat school structure, built in the 19th C. Beyond it is the Dormition monastery and church structure, and its bell tower. Behind the bell tower is the traditional site of tomb of King David, and the site of the Last supper.



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Along the hillsides are Christian cemeteries, such as the west side of the Dormition abbey seen below.



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East side:

A view of the Dormition church, as seen from the "lower city". As can be seen, the height differences to mount Zion make the walk up the mountain a challenge on a hot day.



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North side

The north side of Mt Zion reaches the Ottoman walls of the Old city.



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The Zion Gate is located on the south-west western side of the old city. It is one of the gates leading to the Armenian and Jewish quarters:



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Hinnom Valley

The valley below the slopes of Mount Zion is Gey Ben-Hinnom ("valley of the son of Hinnom"). This valley starts from the southwest side of the old city (a location known as the "Sultan pool"), and reaches the Kidron valley to the east of this location.



The valley is named in Hebrew "Gei ben Hinnom" , meaning the valley of the son of Hinnom (who this person was, or why the valley was named after him, is not clear). The valley is the source of the Hebrew word for Gehinom (Gehenna, Tephet, Hell). The symbol of evil is based on the fact that in ancient times children were sacrificed to the pagan god Molech; later the city garbage was burnt here. There are many Biblical references: (*Jeremiah 7: 31*: "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart").

The photos above and below show the valley at the southern foothills of Mount Zion, which are seen on the left side. This deep valley made Mount Zion protected from this south side and the west side.

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The next photo shows the view from the lower end of Mt. Zion, towards the valley of Hinnom. The village of Silwan is in the left background, and its southern superb Abu-Tor on the right side. Along the southern bank of the valley are rock hewn tombs.



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South side excavations

Sections of the City walls, dated to the second temple and Byzantine periods, were excavated on the southern slopes of Mt Zion, west of the Catholic cemetery. The excavations (conducted 2007-2008, directed by Yehiel Zelinger) are part of a grand plan to incorporate these city walls in the Jerusalem walls national park. Earlier excavations of Bliss and Dickie (1894-1897) have traversed the external contours of the walls.

The excavation site is viewed from Abu-Tor, south of Mount Zion, across the valley of Hinnom. The location of the excavations are at the top of the path.



A **panoramic view** of the south side of Mount Zion, as seen from Abu-Tor, in this next photo. Pressing on this picture will pop up the panoramic viewer. Using this flash-based panoramic viewer, you can move around 200 degrees, zooming in and out - viewing the site in the amazing full screen mode (like you are really there). Points of interest are indicated on the view. It may take minutes to upload, but then its worth the waiting time.



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The Elusive Mount Zion

http://jbq.jewishbible.org/assets/Uploads/303/303_zion303a.pdf [PDF]

Panoramic View of Mount Zion



Throughout the Bible, the name Zion means all of Jerusalem. As David, Solomon and subsequent kings of Judah built new areas of the city, the name stretched to encompass the expanded whole. The prophet Micah added a new element, by referring to Zion as a mountain: *The Lord will reign over them in Mount Zion* (4:7). Still, the understanding of "Zion" as the city itself remained intact. For centuries, "Zion" and "Jerusalem" were synonymous, especially in the Books of Isaiah (36 references) and Psalms (35 references).

As the prophetic vision grew, the definition of Zion grew with it. Often, it meant the whole of the land of Judah: '*O My people who dwell in Zion'* (Isa. 10:24). It even came to mean the people of Israel, rather than any specific place: . . . *and saying to Zion 'You are My people'* (51:16).

Then a curious thing happened. Jerusalem got bigger but "Zion" got smaller. By the end of the biblical period, Zion meant the Temple area rather than the city as a whole: '*I am the Lord your God, who dwells in Zion, My holy mountain'* (Joel 4:17). This passage in Joel can be read as referring to the city, but the use of "Zion" in the Apocrypha is unambiguous: "After these events, Nicanor went up to Mount Zion. Some of the priests came out of the sanctuary" (I Macc. 7:33).

One final change was yet to come. By the First Century CE, "Zion" had moved across town. It was now the **southwestern** hill of Jerusalem. Josephus was probably to blame for this, as he called this hill "the stronghold of David." That did it. By making the connection of that particular hill with David, Josephus fixed forever this one part of town as the real "Zion."

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Maps

Galatians Maps

Romans Maps

Ephesians Maps

Zion / Mount Zion

Early Church History

Paul, intro./maps

Moody's Atlas of the Bible
http://www.cartogis.org/images/winners/moody.pdf [PDF]

Bible Atlas by Access Foundation **[Recommended]**
http://abideinme.net/maps/bible_atlas.pdf [PDF]

Alt. link:
http://www.ultimatebiblereferencelibrary.com/001_The_Bible_Atlas.pdf [PDF]

http://searchingthescriptures.net/main_pages/free_bible_land_maps.htm [Maps Online]

http://www.holybooks.com/bible-atlas/ [links to PDF]

Online Bible Atlas
http://www.godweb.org/atlasindex.htm

http://bibleatlas.org/

http://www.searchingthescriptures.net/main_pages/free_bible_land_maps.htm

Atlas Downloads **(as Zip files)**
1. Smith Bible Atlas Download click here

2a. Bible Maps Download click here

2b. Bible Times Maps Dowload click here

More Map Links:
https://keyoptimize.com/bible/bible-maps-pdf-download/



NetBible Maps
https://bible.org/maps

http://classic.net.bible.org/map.php

Bible Maps and Charts
https://www.knowingthebible.net/bible-studies/maps-and-charts

http://www.preceptaustin.org/bible_maps1

http://www.gods-word-first.org/bible-maps.html

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Bible Maps and Illustrations
http://www.biblesnet.com/maps.html

Digital Resources for Biblical Mapping (includes links to more maps)
http://www.scrollandscreen.com/biblicalmapping/

GenerationWord.com Resources
Maps of the New Testament (plus a few OT maps and maps from the days of the Macabees)
http://www.generationword.com/maps_NT.html

Maps of the Old Testament (plus Gospels and Acts)
http://www.generationword.com/maps.htm

Diagrams and Charts
http://www.generationword.com/diagrams_and_charts.html

Biblical Family Tree: Adam & Eve to Jesus
https://www.youtube.com/watch?v=D9b9h5mCgAc

General Timelines / Charts

https://amazingbibletimeline.com/timeline_online/ (Adam-Eve through present)

https://www.bing.com/images/search?q=printable+biblical+history+timeline&qpvt=printable+biblical+history+timeline&qpvt=printable+biblical+history+timeline&qpvt=printable+biblical+history+timeline&FORM=IGRE

http://biblehub.com/timeline/

https://www.pinterest.com/dlackey49/bible-timeline/

http://www.christianityoasis.com/Keyword/BibleTimeline.htm

http://downloads.signaturewebsites.com/pdf/Tyndale/9781414339276.pdf [PDF] [Alternate link]

http://www.bibletimelines.net/article/183/available-timelines-sorted-by-category/theater-of-our-universe-timeline

http://www.bibletimelines.net/article/80/available-timelines-sorted-by-category/the-gospel-timeline

http://www.bibletimelines.net/article/364/print-timelines-posters-postcards-bookmarks-and-business-cards/print-timelines-large-versions

http://www.creation-science-prophecy.com/timeline.htm [PDF]

http://www.biblechronology.org/charts.html

https://www.template.net/business/charts/timeline-chart-template/ [Word, Excel, PDF]

http://creation.com/real-history-the-timeline-of-the-bible [PDF]

http://www.linearconcepts.com/theology/bible-timelines/bible-history

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Misc. (not directly related to topic, just FYI)

The Believer's Dilemma – 15 Questions
http://www.believers-dilemma.org/posts/moreInterviewsAndInquiries

Fifteen Questions that Define the Essentials of Faith (asked of various denominations)

Example: What is the Eternal State?

Does "Once Saved / Always Saved" Bring Security to Struggling Christians?
http://www.what-the-hell-is-hell.com/HellArticles/AlwaysSaved.html

Lawson, MacArthur, and RC Sproul, et al: Questions & Answers

https://www.youtube.com/watch?v=85HV-VcvXQo

https://www.youtube.com/watch?v=ZCd4yYfxB6k

https://www.youtube.com/watch?v=MfnYgz_e17M

Example questions discussed:

Will all ethnic Israel be saved?

Do still-born children go to heaven?

Michael Horton, Steven Lawson, Alistair Begg, and Albert Mohler answer questions presented by RC Sproul
https://www.youtube.com/watch?v=80onXKDbKeI

If God can do anything why can't He lie?

Does human responsibility replace irresistible grace?

Was King Saul regenerate or was he simply empowered by the Holy Spirit as a tool for God's glory without salvation?

How can you discuss controversial issues of faith with a Christian family member?

In reference to our justification, is there a reward for the elect according to their works?

Basics of Bible Interpretation (Smith)

Avoid Non-Christian Approaches To Interpreting The Bible
http://internetbiblecollege.net/Lessons/Avoid%20Non-Christian%20Approaches%20To%20Interpreting%20The%20Bible.htm [PDF]
Alternate Link:
http://internetbiblecollege.net/tWIBC/Subjects-01-10/Subject-02/Avoid%20Non-Christian%20Approaches%20To%20Interpreting%20The%20Bible.htm

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Interlinear Bibles
(Online and PDFs)

NLT Interlinear

Bible Hub

Mounce Reverse Interlinear NT

Scripture 4 All - TR - Greek

Scripture 4 All - Hebrew

QBible - Hebrew-Greek-Aramaic

StudyLight Interlinear Search

Westcott-Hort Greek [PDF]

Kata Biblon including Septuagint

Greek Septuagint (Parallel English)

English Septuagint (Parallel KJV)

Apostolic Polyglot Bible [PDF]

Apostolic Polyglot Interlinear

NT Aramaic (Peshitta) and Greek

Peshitta (NT) Aramaic-Greek

StudyBible.info

Lumia Bible (NET2 and other versions, Greek; with search – including Greek/Notes)

The Unbound Bible - http://unbound.biola.edu/

Septuagent (LXX) Finder

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Koine Greek Resources

Overview of Modern Greek Grammar
http://www.foundalis.com/lan/grkgram.htm

Grammar & Morphology of Koine Greek - Clover Sites
http://storage.cloversites.com/koineministries/documents/TFBI%20Grammatical%20and%20Morphological%20Manual%20with%20Answers.pdf [PDF]

BRIEF DEFINITIONS OF GREEK GRAMMATICAL TERMS
http://www.freebiblecommentary.org/HTML_Common/greek_grammatical_terms.html

Greek Parts of Speech
http://lib.haifa.ac.il/departments/yaaz/hadracha/menus/doc/accordancew/Accordance%20Help/content/topics/10_ref/gramm/greek_parts_of_speech.htm

Koine Greek Grammar
https://wikivisually.com/wiki/Koine_Greek_grammar

Greek Grammar Information and Resources
https://biblicalgreek.org/grammar/

New Testament Greek Online
Introduction - https://lrc.la.utexas.edu/eieol/ntgol/00

Speech in Koine Greek I
https://www.youtube.com/watch?v=RQfDyx5_HcU [Video]

Speech in Koine Greek II
https://www.youtube.com/watch?v=BSZR6uHrnPk [Video]

Ephesians 2013-005 and 006 Koine Greek Grammar and Exegesis of Chapter 1
http://www.livingwordbc.org/PDF/Eph-003-004.pdf [PDF]

NT Greek in Diagrams
http://www.inthebeginning.org/e-diagrams/

English Grammar – Parts of Speech
http://www.myenglishpages.com/site_php_files/grammar-lesson-parts-of-speech.php

http://web2.uvcs.uvic.ca/elc/studyzone/330/grammar/parts.htm

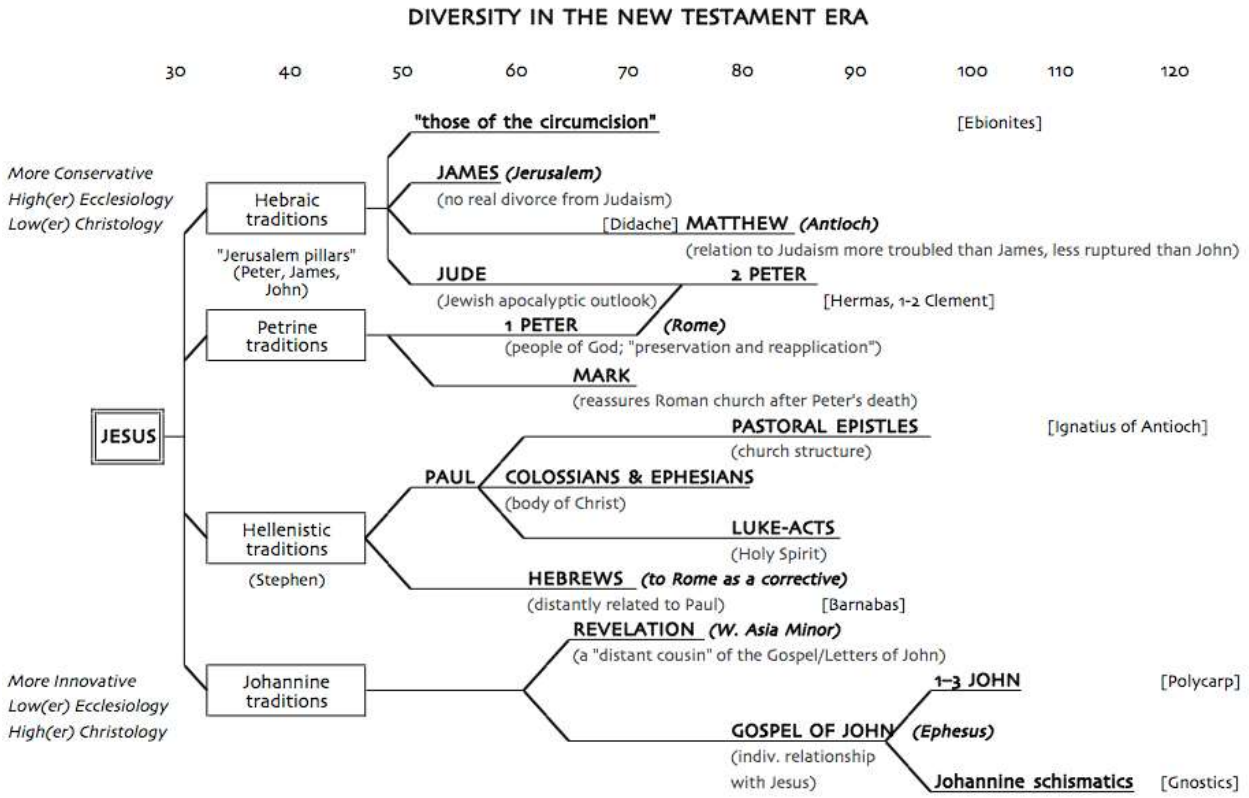
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Diversity in the New Testament ("Genealogical" Table – NT and Apostolic Fathers)

https://pursiful.com/2010/06/05/diversity-in-the-new-testament/

Excerpt:

The topic of the weekend seems to be the unity and diversity of the New Testament. See posts over the past couple of days by Michael Bird, James McGrath, and Ari Katz. Since I'm currently re-thinking my New Testament intro syllabus (although I've always wanted to emphasize the issues of diversity and unity in the NT), I thought I'd add my $0.02 in the form of the following "genealogical" table of the New Testament and the Apostolic Fathers.



Based on Raymond E. Brown, *The Churches the Apostles Left Behind* (Paulist, 1984), expanded and modified by Darrell J. Pursiful.

The chart is mostly based on Raymond Brown's *The Churches the Apostles Left Behind* (Paulist, 1984), although I've adjusted some of the dates to reflect my personal opinions on such matters. My dating conforms to Richard Bauckham's conclusions in "Pseudo-Apostolic Letters" (JBL 107/3 [1988] 469–94) about the possible pseudonymous nature of certain NT writings, based on literary rather than linguistic criteria. I would also recommend anyone interested in the unity and diversity of the New Testament to get hold of Martin Hengel's *Between Jesus and Paul* (Fortress, 1983). See especially the first two essays in this volume, "Between Jesus and Paul: The 'Hellenists,' the 'Seven,' and Stephen (Acts 6.1-15; 7.54–8.3)" and "Christology and New Testament Chronology: A Problem in the History of Earliest Christianity," for a compelling argument that many of the key features of Pauline theology can be dated to within only a very few years of the death of Jesus.

***See also*: Apostolic and Church Fathers**

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Apologetics

The word apologetics does not mean to say you're sorry. Instead, it refers to the defense of what you believe to be true. Theologian and apologist Clark Pinnock explains the nature of apologetics in this way:

> The term apologetics derives from a Greek term, apologia, and was used for a defense that a person like Socrates might make of his views and actions. The apostle Peter tells every Christian to be ready to give a reason (apologia) for the hope that is in him (1 Pet. 3:15). Apologetics, then, is an activity of the Christian mind which attempts to show that the gospel message is true in what it affirms. An apologist is one who is prepared to defend the message against criticism and distortion, and to give evidences of its credibility. (Pinnock, A, 36)

Source: ***Evidence that Demands a Verdict*** **(Revised, 2017 by Josh McDowell and his son, Sean, PhD)**

Paul's Sermon on Mars Hill: A Biblical Model for Practical Apologetics

[Recommended]

http://jmsmith.org/downloads/Paul-at-Mars-Hill.pdf [PDF]

Excerpts:

1. **Paul didn't travel to Athens with the intention of preaching there**…Paul was embodying the principal set forth by his fellow apostle Peter which states that a believer should "Always be ready to make your defense to anyone who demands from you and accounting for the hope that is in you…" (1 Peter 3:15)

2. **Paul argued**; and not only that, but he argued with the Jews in the synagogue as well as the people in the market place. Many within the Church's ranks today feel that arguing is not Christ-like and has no place in sharing the Gospel. This is unfortunately due to the fact that at times Christians have replaced the conviction of the Holy Spirit in regards to a person's conversion experience with argument and reasoning. As a result, many Christians have taken the opposite path and abandoned the use of argumentation and reason altogether as unbiblical, or useful only when discoursing in the halls of academia. This is in clear contrast with Scripture for here we see the apostle arguing not just with the "intellectual folk" (the Stoics and Epicureans) or the "religious folk" (in the synagogue), but also with the "everyday folk" (in the market place). For Paul, despite the fact that the Gospel did not rest solely on "wise and persuasive words," it could certainly be, and often was, proclaimed using reason and argumentation.

3. Moving on in the text, we find another curios phenomenon. Though the Athenian philosophers considered Paul's talk of Jesus and the resurrection "Idle babbling" about "strange deities" they nevertheless took him to Mars Hill (the Areopagus) and asked if he would explain his "new teaching." Luke parenthetically tells us that the Athenians were always looking for opportunities to say something different or hear something new. This is interesting because Athens was considered the center of knowledge in the ancient world. And yet, despite being immersed in the various religions and philosophies of the day, the Athenian philosophers still **had a craving for some kind of new truth**. Amidst an extremely pluralistic society there was still something about the message of the Gospel that intrigued them. This is very much the case within modern academia.

4. Later in his sermon, Paul goes on to tell us that people everywhere are searching and even groping for God. In his mind, the Athenians' temple to the unknown god no doubt provides an example of such searching. According to his letter to the church in Rome, God's presence is a

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reality that even the most callous skeptic is aware of. All of this should serve as a constant reminder to the Christian that no matter how much people ridicule or revile the message of the cross, there is still a yearning for truth in our culture that only the Gospel can fulfill.

It is also worth noting the beliefs of Paul's listeners and their similarity to the ideals prevalent in our society. The Epicureans adhered to a naturalistic philosophy that deemed pleasure the ultimate goal. The Stoics, though also naturalistic, saw virtue as the highest good. The current philosophies of hedonism and humanism…have much in common with these philosophies of old.

5. Right from the start, one cannot help **but notice the politeness with which Paul addresses his listeners**. Though his spirit was deeply distressed by their idolatry, he still addresses them with respect. It is a common temptation, especially in an argumentative atmosphere, to see nonbelievers as "the enemy" and to speak to them as such. This is not Paul's tactic in this passage or in any of his epistles for that matter. In fact, throughout his writings it can be argued that his harshest words are directed at those who claim to be believers. We, as Christians, must remember this as we engage the nonbeliever. It should be the Gospel that offends rather than the one who proclaims the Gospel.

   However, lest we think that the Christian should sacrifice truth on the altar of politeness, **we now turn to an equally visible aspect of Paul's message: his incredible boldness**. Paul doesn't beat around the bush, so to speak, in dealing with the religion of the Athenians. He tells them in no uncertain terms that the faith they possess in their idols is not only misplaced, but also foolish seeing as that the idols they worship as gods were fashioned by their very own hands. Though undoubtedly offensive to his audience, this was truth that they needed to hear. At the opposite end of the spectrum from those seeking to offend are those Christians who feel that an unbeliever should never be told anything they might object to. This extreme form of seeker-sensitive apologetics is foreign not only to Paul, but to the entire witness of scripture. Many may be offended, but the Christian's responsibility is to proclaim this message lovingly and faithfully, seeking neither to offend nor to appease those listening.

***See also*: Greek Philosophy and The Use of Greek Philosophy by Paul in the Bible**

***Both are in this and my other separate references resource*:**

Christian Scholarship: Biblical – Theological – Philosophical

(Also see my above references resource for more about apologetics)

For an excellent intro. and in-depth resource on apologetics: [Recommended]
Evidence that Demands a Verdict **(Revised, 2017 by Josh McDowell and his son, Sean, PhD)**

***See also*: Gospel of Paul vs Peter**

Gospel of Jesus vs Paul

***Return to the beginning*: Gospel of Jesus the Messiah (Christ)**

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Biblical Passages with the Word Apologia
from *Evidence that Demands a Verdict* (2017 Revision)

The New Testament uses the Greek word apologia, often translated in English as "defense," eight times in the New Testament. (All passages in this list are quoted from the ESV with italics added):

1. Acts 22:1: "Brothers and fathers, hear the defense that I now make before you."

2. Acts 25:16: "I answered them that it was not the custom of the Romans to give up anyone before the accused met the accusers face to face and had opportunity to make his defense concerning the charge laid against him."

3. 1 Corinthians 9:3: "This is my defense to those who would examine me."

4. 2 Corinthians 7:11: "For see what earnestness this godly grief has produced in you, but also what eagerness to clear yourselves [apologia], what indignation, what fear, what longing, what zeal, what punishment! At every point you have proved yourselves innocent in the matter."

5. Philippians 1:7: "It is right for me to feel this way about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel."

6. Philippians 1:16: "The latter do it out of love, knowing that I am put here for the defense of the gospel ."
7. 1 Peter 3:15: "But in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect."

8. 2 Timothy 4:16: "At my first defense no one came to stand by me, but all deserted me. May it not be charged against them!"

First Peter 3:15 uses the word defense in a way that denotes the kind of defense one would make to a legal inquiry, asking, "Why are you a Christian?" A believer ought to give an adequate answer to this question. The command to be ready with an answer is directed toward every follower of Jesus—not just pastors, teachers, and leaders.

There are instances in many other passages when, even though the word apologia may not appear, the Bible either models or explicitly emphasizes the importance of apologetics. Consider a few: 2 Corinthians 10:5; Jude 3; Acts 2:22–24; 18:4; Titus 1:9; Job 38:1–41; Luke 24:44.

Jesus the Apologist

Except for 1 Peter 3:15, the New Testament appearances of apologia all come from the writing or ministry of Paul. But was Jesus an apologist? Though the New Testament does not mention Jesus using the word apologia, we nevertheless hold that he was, indeed, an apologist. Philosopher Douglas Groothuis has carefully studied the question of whether Jesus was a philosopher or an apologist. After giving many examples of how Jesus rationally defended the crucial claims of Christianity, Groothuis concludes:

> Contrary to the views of critics, Jesus Christ was a brilliant thinker, who used logical arguments to refute His critics and establish the truth of His views. When Jesus praised the faith of children, He was encouraging humility as a virtue, not irrational religious trust or a blind leap of faith in the

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> dark. Jesus deftly employed a variety of reasoning strategies in His debates on various topics. These include escaping the horns of a dilemma, a fortiori arguments, appeals to evidence, and reductio ad absurdum arguments. Jesus' use of persuasive arguments demonstrates that He was both a philosopher and an apologist who rationally defended His worldview in discussions with some of the best thinkers of His day. This intellectual approach does not detract from His divine authority but enhances it. Jesus' high estimation of rationality and His own application of arguments indicates [sic] that Christianity is not an anti-intellectual faith. Followers of Jesus today, therefore, should emulate His intellectual zeal, using the same kinds or arguments He Himself used. Jesus' argumentative strategies have applications to four contemporary debates: the relationship between God and morality, the reliability of the New Testament, the resurrection of Jesus, and ethical relativism. (Groothuis, JPA)

Apologetics in the Old Testament

Some falsely assume that apologetics began in the New Testament era. After explaining how Jesus and Paul engaged in logical debate both to destroy faulty beliefs and to propagate the Christian faith, philosopher J. P. Moreland observes:

> Jesus and Paul were continuing a style of persuasion peppered throughout the Old Testament prophets. Regularly, the prophets appealed to evidence to justify belief in the biblical God or in the divine authority of their inspired message: fulfilled prophecy, the historical fact of miracles, the inadequacy of finite pagan deities to be a cause of such a large, well-ordered universe compared to the God of the Bible, and so forth. They did not say, "God said it, that settles it, you should believe it!" They provided a rational defense for their claims. (Moreland, LYG, 132)

Five Reasons Apologetics Is Important Today

Reason #1: We Are All Apologists Anyway

Apologetics is not listed as a spiritual gift for teachers, preachers, or evangelists, as though only some ought to become apologists. Rather, all Christians are called to be ready with an answer (1 Peter 3:15; Jude 3). We all make a case for Christianity in some fashion or another—but are we doing it well? Beyond the specific Christian calling to have a ready defense for the faith, there is a sense in which everyone is already an apologist for something. The question is not whether we are apologists, but what kind of apologists we are. Christian author and social critic Os Guinness addresses this idea:

> From the shortest texts and tweets to the humblest website, to the angriest blog, to the most visited social networks, the daily communications of the wired world attest that everyone is now in the business of relentless self-promotion—presenting themselves, explaining themselves, defending themselves, selling themselves or sharing their inner thoughts and emotions as never before in human history. That is why it can be said that we are in the grand secular age of apologetics. The whole world has taken up apologetics without ever knowing the idea as Christians understand it. We are all apologists now, if only on behalf of "the Daily Me" or "the Tweeted Update" that we post for our virtual friends and our cyber community. The great goals of life, we are told, are to gain the widest possible public attention and to reach as many people in the world with our products—and always, our leading product is Us. (Guinness, FT, 15–16)

Reason #2: Apologetics Strengthens Believers

Reason #3: Apologetics Helps Students Hang On to Their Faith

Reason #4: Apologetics Helps with Evangelism

Reason #5: Apologetics Helps Shape Culture

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Doing Philosophy as a Christian: The Example of Justin Martyr (2016)

https://credohouse.org/blog/doing-philosophy-as-a-christian

"… I elaborate on the example of Justin Martyr, whose life points the way for those wishing to engage in philosophy as Christians. Due to space limitations, I wasn't able to include this portion in my forthcoming book; so I post it here…" [select link to see full article]

Learn How To Do Apologetics in the Twenty-First Century with Ravi Zacharia

https://www.youtube.com/watch?v=W2zrHxbucOM

In Jesus we have answers that provide Correspondance and Coherence – two tests for truth

World view: Origin, Meaning, Morality and Destiny (you walk on the feet of truth and relevance)

Universities: Relativism is absolute and theism is debunked and vertical is mocked out of any reasonable discussion

Requested counseling for 1. Pornography (demeans the others),
2. Suicide (demeans themselves)
Experienced: Isolation and Alienation

European based on rationalism vs UK + US based on moral rationalism

The popularization of the death of God and the stridency to be willing to live with its ramafications

We hear about right and left…we never hear about the up and the down.

We learn by the eye-gate rather than the thought-gate

How do we reach a generation that thinks with its eyes and thinks with its feelings?

The Gospel gives what no other worldview gives: (gives a lot) … Jesus dying for us and arising

Questions secularists raise only legitimized by the Bible and the Judeo-Christian worldview

Konrad Adenauer to Billy Graham: Outside of the resurrection of Jesus Christ I know of no hope for mankind.

***See also*: Reliability of the Bible,**

Accuracy of the NT Bible

12 Points Showing Christianity True,

Dealing with Contradiction and Difficulties in the Bible

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Dealing with Contradictions / Difficulties in the Bible (Apologetics)

Recommended Procedures for Dealing with Bible Difficulties

8 Misconceptions About the Bible

Dealing Fairly With Bible Contradictions

Ecclessia.org - Defending the Faith (Answering Contradictions and FAQs)

Bible Contradictions and Other Difficulties (including neutral / pro / contra perspectives and resources links)

101 Cleared Up Contradictions (according to Muslims)

Bible Query - Answering FAQs about the Bible

Cleared Up Bible Contradictions (FAQs; Bereans)

Tekton: Education and Apologetics (see the "Browse Articles" box)

Errancy.com (Does the Bible contain contradictions or errors? Biblical errancy examined.)

Interactive Chart of Bible Contradictions (by your "*Friendly Atheist*") [also has link to Bible Cross References Chart]

Josh Mcdowell Ministry (A Cru Ministry) / The Josh McDowell Institute

> Josh (with his son, Sean) published (2017) a revised version of Josh's excellent best-selling apologetics book, *Evidence that Demands a Verdict*. **[Recommended]**

Ravi Zacharias International Ministries **(Highly [Recommended]**, see also Youtube videos**)**

Alpha and Omega Ministries (James White: apologetics)

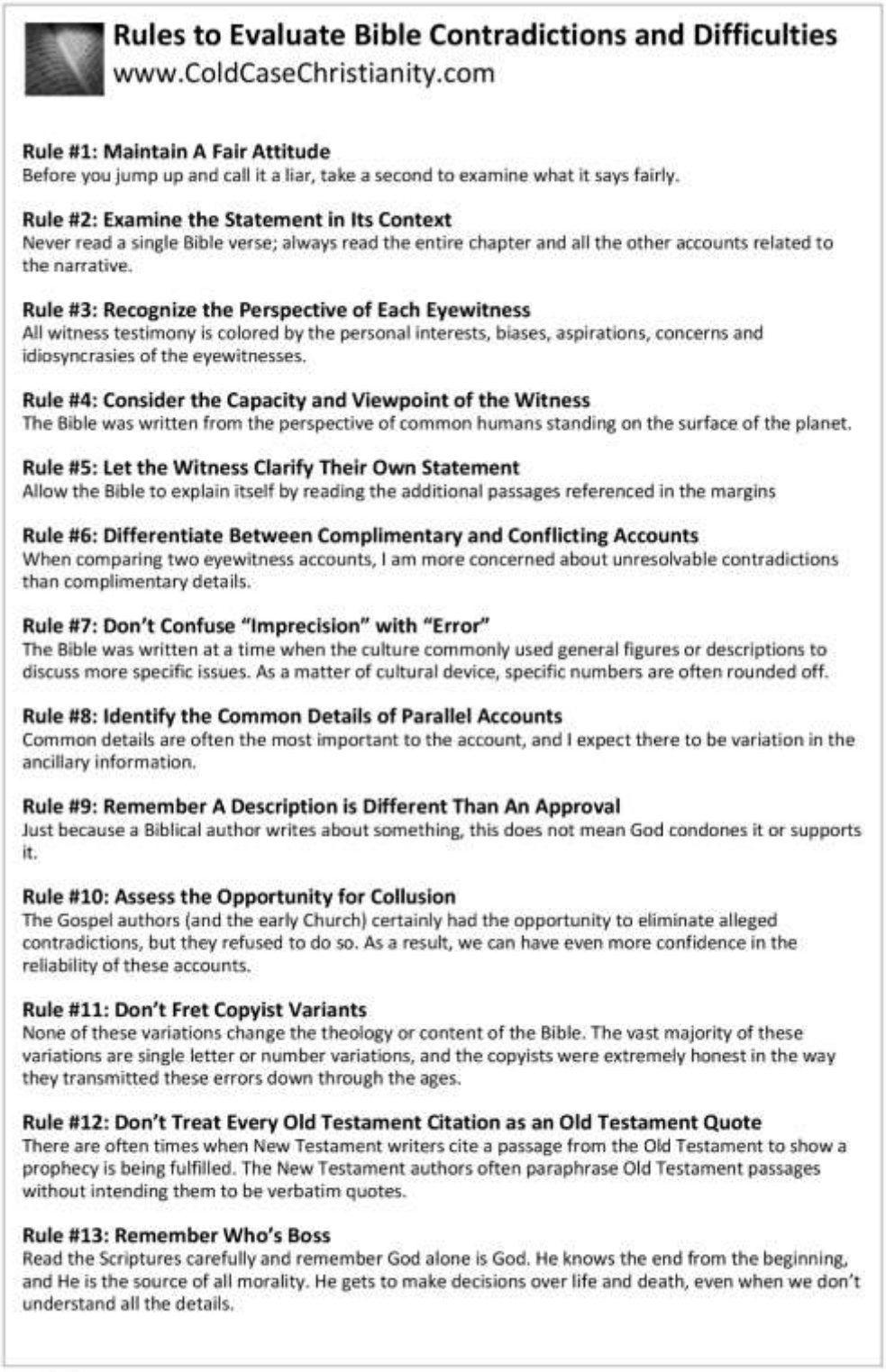
See also: **Reliability of the Bible**

Science, the Bible and God

Apologetics

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Rules to Evaluate Bible Contradictions and Difficulties



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12 Points that Show Christianity is True

Here's a Twelve Step argument for the Truth of Christianity.

(This is adapted from an Apologetics workbook by Norman Geisler and Frank Turek.)

1. **Truth about reality is knowable.**
2. **The opposite of true is false.**
3. **It is true that a theistic God exits.**
4. **If God exists, then miracles are possible.**
5. **Miracles can be used to confirm a message from God (i.e., as an act of God to confirm a word from God).**
6. **The New Testament is historically reliable.**
7. **The New Testament says Jesus claimed to be God.**
8. **Jesus' claim to be God was miraculously confirmed by"**
    1. **His fulfillment of many prophecies about Himself;**
    2. **His sinless and miraculous life;**
    3. **His prediction and accomplishment of His resurrection from the dead.**
9. **Therefore, Jesus is God.**
10. **Whatever Jesus (who is God) teaches is true.**
11. **Jesus taught that the Bible is the Word of God.**
12. **Therefore, it is true that the Bible is the Word of God (and anything opposed to it is false).**

Source: https://www.worthychristianforums.com/topic/202895-12-steps-that-show-christianity-is-true/?page=4

Video: Twelve Points that Show Christianity is True | Norman Geisler, PhD (Overview)
https://www.tubeid.co/download-video/meTM7e2OtrKXhZc/twelve-points-that-show-christianity-is-true-norman-geisler-phd.html

Direct YouTube: https://www.youtube.com/watch?v=Etfts9tf6DE [Video]

Shorter Overview: https://www.youtube.com/watch?v=oZhYX762Kag [Video]

I Don't Have Enough Faith to Be an Atheist: Is the New Testament True?

http://www.plumbbobblog.com/?p=7077 (re: Geisler and Turek)

Frank Turek Answers Atheist's 3 Objections to Christianity

https://www.youtube.com/watch?v=XjHhtWL_3Og [Video]

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Did Jesus Rise from the Dead? **(Frank Turek of impact360institute.org/) [Recommended]**
https://www.youtube.com/watch?v=TyZ1l7faKSw [Video] (Animated, discusses 5 points)

Why do you think Christianity is true?

John Piper: https://www.youtube.com/watch?v=TLi6UkYG8H0 [Video]

Ravi Zacharias: https://www.youtube.com/watch?v=nWY-6xBA0Pk [Video]

N.T. Wright: https://www.youtube.com/watch?v=aoB10G3nm8o [Video]
https://www.youtube.com/watch?v=ICHovRHJAYY [Video] (What is the Gospel?)
https://www.youtube.com/watch?v=3zXnBHddbtg [Video] (Why Does Jesus' Resurrection Matter?)

Apologetics – Answering the Tough Questions:

http://gotquestions.org

http://carm.org/

http://www.ecclesia.org/truth/defending.html

http://www.whatchristianswanttoknow.com/

http://www.neverthirsty.org/pp/archive-of-bible-questions/index.html

http://hermeneutics.stackexchange.com/questions/

http://www.answering-islam.org/ (Directled at Muslims, but has some good general apologetics info.)

75 Bible Questions – Your Instructors Pray You Won't Ask
http://www.garynorth.com/75_BIBLE_QUESTIONS.pdf [PDF]

Why You Can Believe the Bible
http://www.everystudent.com/features/bible.html

***See also*: Theodicy**

Apologetics

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Specific Topics related to God's command to kill in the OT:

How Could God Command Killing the Canaanites?
http://enrichmentjournal.ag.org/201004/201004_138_Canannites.cfm

Killing the Canaanites: A Response to the New Atheism's "Divine Genocide" Claims
http://www.equip.org/article/killing-the-canaanites/

The Canaanites: Genocide Or Judgment?
https://bible.org/article/canaanites-genocide-or-judgment

Canaanite Culture and Religion
http://history-world.org/canaanite_culture_and_religion.htm

Canaanites – Bible Encyclopedia
http://www.christiananswers.net/dictionary/canaanites.html

Cana, Canaanites – Catholic Encyclopdia
http://www.newadvent.org/cathen/03569b.htm

God's Just Destruction of the Canaanites
http://www.apologeticspress.org/APContent.aspx?category=12&article=1630

God and the Canaanites: A Biblical Perspective (includes discussion about *herem*)
https://www.probe.org/god-and-the-canaanites/

The Abominations of the Canaanites (David Padfield) [PDF]
http://www.padfield.com/acrobat/history/canaanite-abominations.pdf

How Many People Did God Kill?
http://godlessgeeks.com/LINKS/godkills.htm

What Made It Okay for God to Kill Women and Children In the Old Testament? [John Piper] Text+Video
]http://www.desiringgod.org/interviews/what-made-it-ok-for-god-to-kill-women-and-children-in-the-old-testament

Why Did God Tell the Jews It Is Okay to Kill the Canaanites?
http://www.denisonforum.org/faith-questions/21-bible/51-why-did-god-tell-the-jews-to-kill-the-canaanites

The Conquest of Canaan

"When you have crossed the Jordan into the land of Canaan, then you shall drive out all the inhabitants of the land from before you, destroy all their engraved stones, destroy all their molded images, and demolish all their high places; you shall dispossess the inhabitants of the land and dwell in it, for I have given you the land to possess." (Nu 33:51-53 NKJV)

God commanded the Israelites not only to march into Canaan and dispossess the existing inhabitants, but to kill them all (Dt 7:1-5). In fact, God warned the Israelites that if they did not drive out the inhabitants, "I will do to you as I thought to do to them" (Nu 33:56). His wise plan: "I will not drive them out

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from before you in one year, lest the land become desolate. Little by little I will drive them out from before you, until you have increased, and you inherit the land" (Ex 23:29-30 NKJV).

Rationale for God's Action

Critical scholars and well-meaning contemporary commentators frequently condemn God for these orders and the Hebrews for carrying them out. In a day when we read of the horrors of ethnic cleansing in Rwanda, Bosnia, and elsewhere, what can we say to defend such a course of action? God Himself said that if the Israelites did not remove these people and their idolatry from the land, they would become infected and suffer a like fate (Dt 7:4). Moreover, a study of Canaanite religion reveals that base sex worship prevailed among them and religious prostitution thrived. Presumably in time society would become so depraved and sexually transmitted diseases so widespread that the Canaanites would almost self-destruct.

Furthermore, in the counsels of divine justice, there seems to be a quota of iniquity that God permits before He punishes a people either in a minor way or by obliteration. And it seems that God will deal with a nation when it has reached such a place. This is not pure speculation. In Ge 15 God was having a conversation with Abraham that concerned His promise to give Palestine to Abraham's descendants in perpetuity. In the process, He said that the promise did not mean that the Hebrews would always inhabit the land. In fact, they would be out of the land and held in bondage in a strange land (Egypt) for four hundred years (v. 13).

Finally, at the end of that time, the Hebrews would return to Palestine, "for the sin of the Amorites has not yet reached its full measure" (v. 15:16 NIV). After the four hundred years of bondage in Egypt, the Hebrews left in the Exodus and entered Canaan. Then, God commanded them to exterminate the Amorites (Dt 20:17). Evidently by that time the sin of the Amorites had reached "full measure."

God will clearly judge the sin of the nations when they are "ripe for punishment" (Ge 15:16 REVISED ENGLISH BIBLE). We may wonder out loud whether Sodom and Gomorrah had reached their quota of iniquity when destroyed by divine judgment (Ge 19), or whether Pompeii and the other cities at the foot of Mount Vesuvius had reached that point in A.D. 79. When we learn from the excavations about the degree to which Pompeii was given over to sexual preoccupation, we may conclude that life in the city was very base. We may also wonder about the iniquity quotas of modern cities and countries.

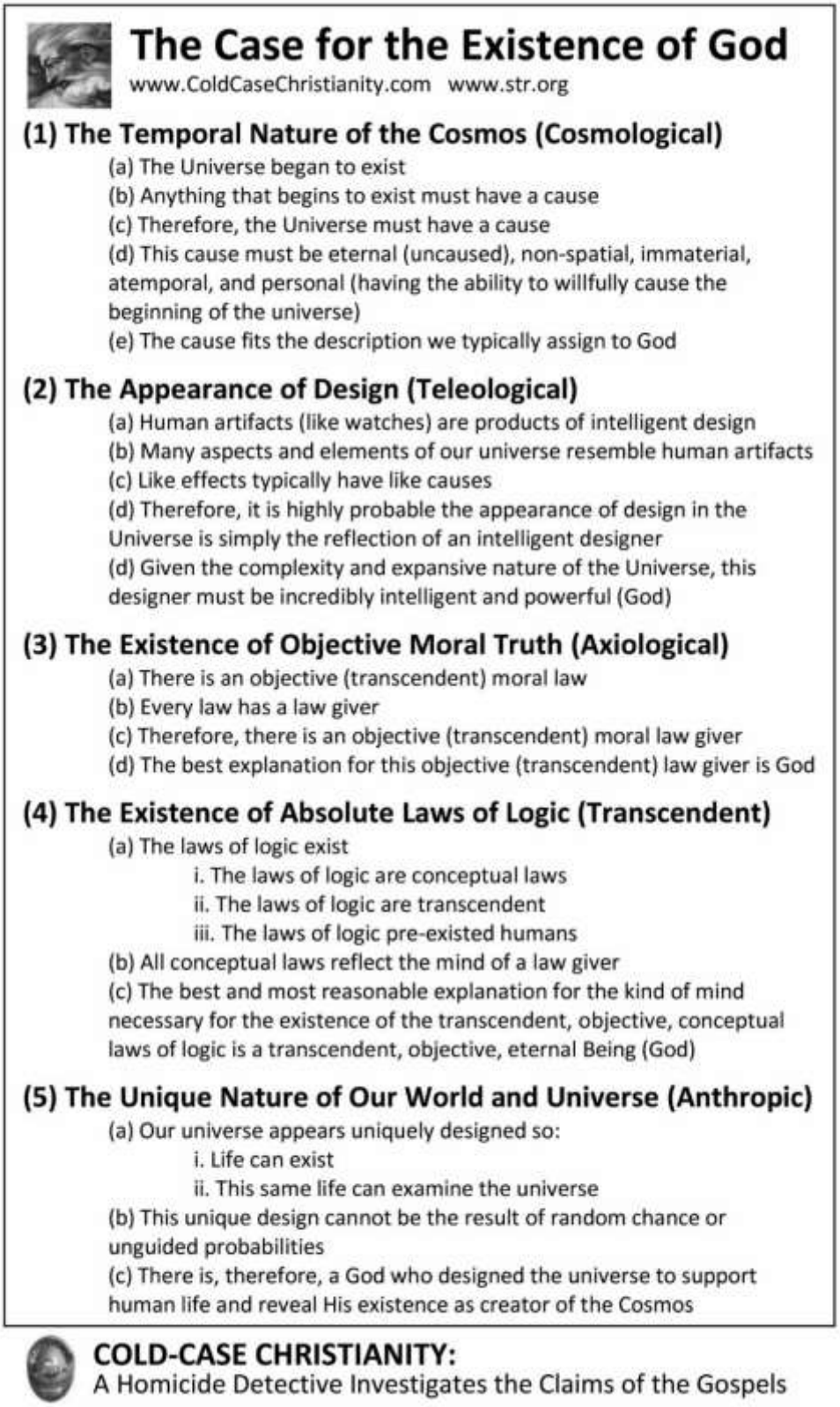
Source: Nelson's New Illustrated Bible Manners and Customs

Jewish Interpretations of the Canaanite Genocide [video lecture]
https://biblicalstudiesonline.wordpress.com/2016/08/09/jeffrey-h-tigay-jewish-interpretations-of-the-canaanite-genocide/

***See also*: Theodicy**

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The Case for the Existence of God

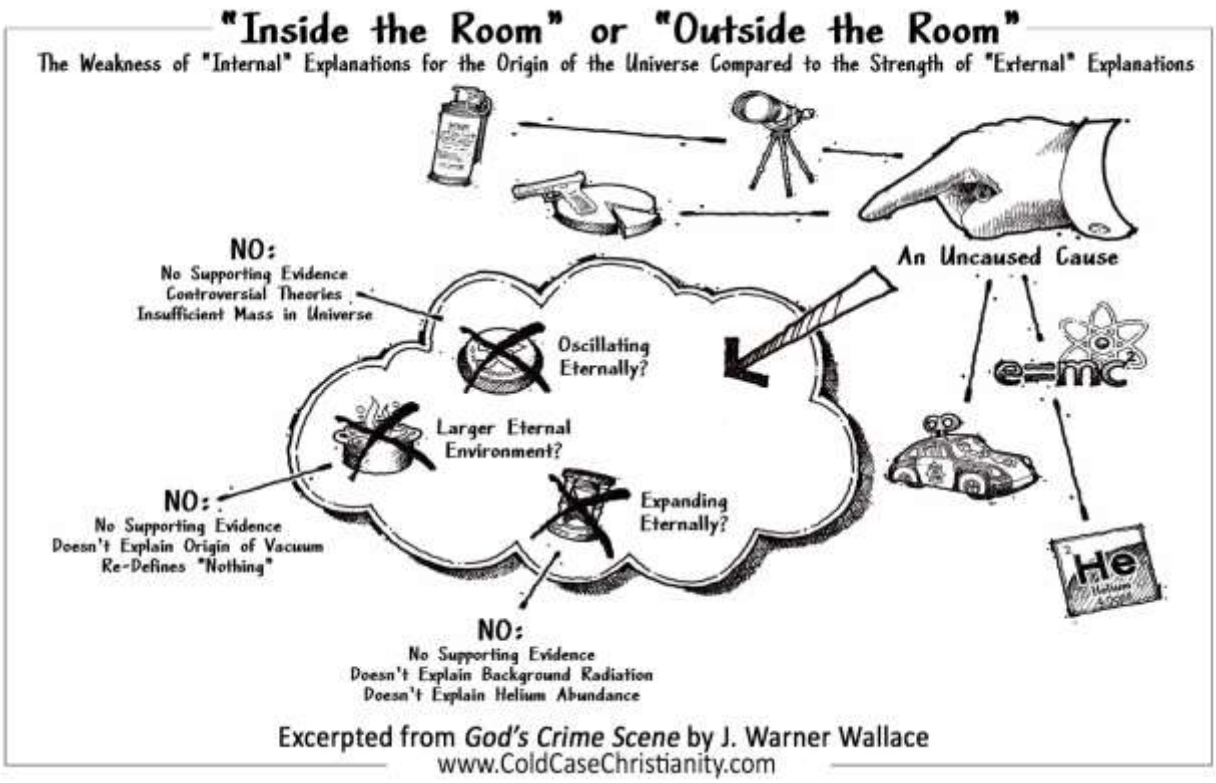


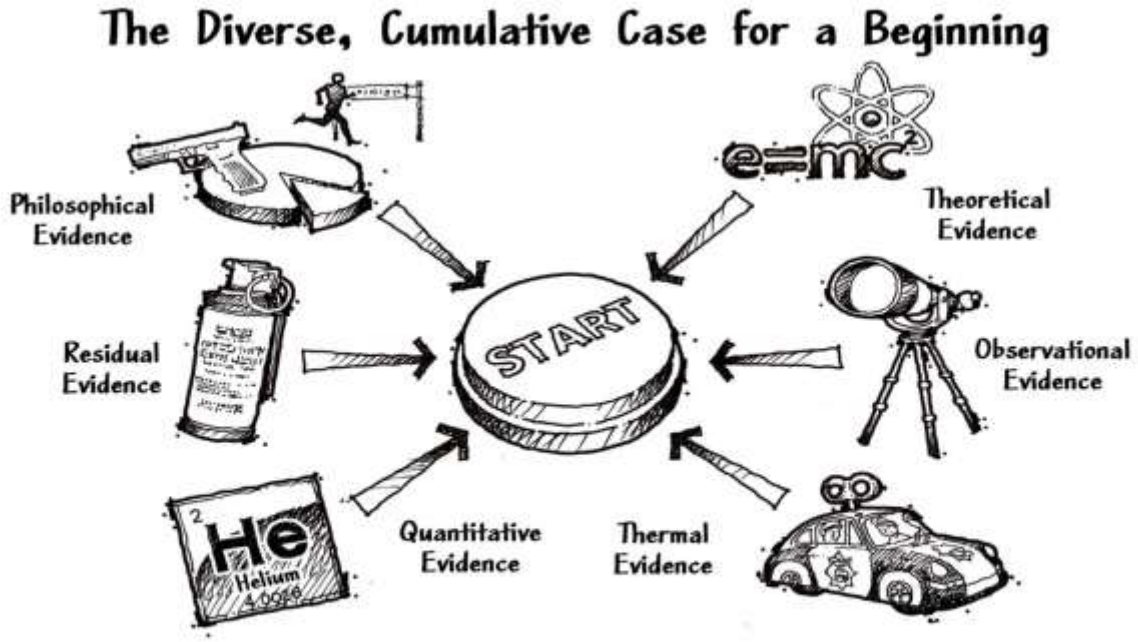
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Points to Remember When Making the Case for God's Existence



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The Book of Genesis in 11 minutes and 18 seconds! (The Bible Project)
http://jmsmith.org/blog/bible-project-genesis/

https://thebibleproject.com/explore/genesis-1-11/

https://thebibleproject.com/explore/genesis-12-50/

also **Revelation:** https://thebibleproject.com/explore/revelation/

Ravi Zacharias, Christian Apologist [Videos]

Atheist/Scientist Challenges Ravi (re: Determinism)
https://www.youtube.com/watch?v=R641w4xCoFI

A Question About God Condemning Atheists to Hell (re: Moral Law)
https://www.youtube.com/watch?v=R641w4xCoFI

What about Condemning Others to Hell that Don't Believe in Jesus?
https://www.youtube.com/watch?v=4OUDO782aag

Hell – What is it?
https://www.youtube.com/watch?v=R641w4xCoFI

Does Suicide Send You to Hell?
https://www.youtube.com/watch?v=7JGFrcCS2ps

Why Is the Path to Heaven Narrow?
https://www.youtube.com/watch?v=H9fsuT37ZAA

Was the Jesus story based on older pagan mythologies?
http://jmsmith.org/blog/pagan-jesus/

The Gospel Plain and Clear
http://jmsmith.org/downloads/The-Gospel-Plain-and-Clear.pdf

DigitalCommons@Liberty University
http://digitalcommons.liberty.edu/
Source for conservative Christian scholarly papers (pdfs) and links to articles on a wide range of theological topics. (Just enter your search parameters to discover related publications.)

Bible Bulletin Board –Sermons, articles by great theologians, S.S. lessons: http://www.biblebb.com/

***See also my other separate resources*:**
Christian Scholarship: Biblical – Theological – Philosophical
The Complete Sayings of Jesus – NKJV with Appendix

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Series: Examining Jesus by the Historical Method

Does Jesus meet the scrutiny of the historical method?

This series of articles discusses how Jesus' historicity meets and exceeds the standards of the historical method as they also show that the NT record about Jesus is extremely trustworthy.

"Examining Jesus by the Historical Method (Part 1: Multiple Sources)." (Dec. 27, 15).
https://bellatorchristi.com/2015/12/27/examining-jesus-by-the-historical-method-part-1-multiple-sources/

"Examining Jesus by the Historical Method (Part 2: Enemy Attestation)." (Jan. 4, 2016).
https://bellatorchristi.com/2016/01/04/examining-jesus-by-the-historical-method-part-2-enemy-attestation/

"Examining Jesus by the Historical Method (Part 3: Embarrassing Admonitions)." (Jan. 11, 2016).
https://bellatorchristi.com/2016/01/11/examining-jesus-by-the-historical-method-part-3-embarrassing-admonitions/

"Examining Jesus by the Historical Method (Part 4: Pre-NT Traditions)." (Jan. 18, 2016).
https://bellatorchristi.com/2016/01/18/examining-jesus-by-the-historical-method-part-4-early-testimony-pre-nt-traditions/

"Examining Jesus by the Historical Method (Part 5: Early NT Texts)." (Jan. 25, 2016).
https://bellatorchristi.com/2016/01/25/examining-jesus-by-the-historical-method-part-5-early-testimony-early-nt-texts/

"Examining Jesus by the Historical Method (Part 6: The Case for the Gospels)." (Feb. 1, 2016).
https://bellatorchristi.com/2016/02/01/examining-jesus-by-the-historical-method-part-6-eyewitness-testimony-the-case-for-the-gospels/

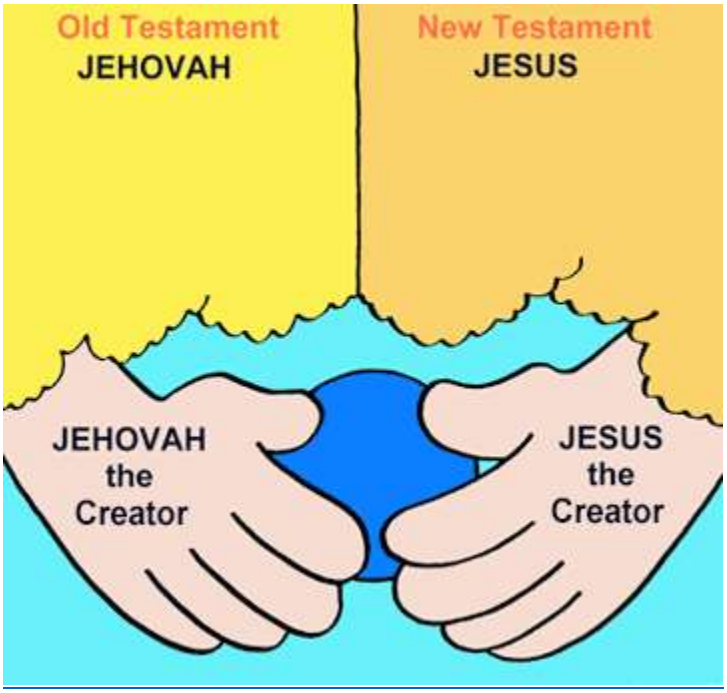
"Examining Jesus by the Historical Method (Part 7: The Gospel Witnesses)." (Feb. 8, 2016).
https://bellatorchristi.com/2016/02/08/examining-jesus-by-the-historical-method-part-7-eyewitness-testimony-the-gospel-witnesses/

"Examining Jesus by the Historical Method (Part 8: Two Final Methods and Conclusion)."
(Feb. 15, 2016).
https://bellatorchristi.com/2016/02/15/examining-jesus-by-the-historical-method-part-8-2-final-methods-and-conclusion/

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Jehovah in the Old Testament, and Jesus in the New Testament, always do the same things because they are both God.

Proverbs 16:4 - **Creator of all things** - Colossians 1:16



Source: https://www.christart.com/christianbooks/read/4694/65

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The Virgin Birth of Jesus

Theopedia: Virgin Birth of Jesus
http://www.theopedia.com/virgin-birth

Virgin Birth of Christ (Catholic Perspective)
http://www.newadvent.org/cathen/15448a.htm

Was Jesus born of a virgin?
https://www.bethinking.org/jesus/q-was-jesus-born-of-a-virgin

Excerpt:

The miracle of the virgin birth of Jesus Christ has perplexed many people, and has actually kept them from accepting the truth of Christianity. However, the Bible declares that God decided that his Son would have a miraculous entrance into humanity.

Seven hundred years before the birth of Christ, the prophet Isaiah said, 'Therefore the Lord himself will give you a sign: Behold, the virgin will be with child and bear a son, and she will call his name Immanuel' (Isaiah 7:14, NASB).

> 'The angel said to her, "Do not be afraid, Mary; for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall name him Jesus."
>
> 'Mary said to the angel, "How can this be, since I am a virgin?"
>
> 'The angel answered and said to her, "The Holy Spirit, will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God. ... For nothing will be impossible with God"' (Luke 1:26, 27, 30, 31, 34, 35, 37, NASB).

The virgin birth is set down in the Bible as a historical fact. The writers who recorded the story were Matthew – an eyewitness to the events in the life of Jesus – and Luke, the doctor, who presents things in the life of Christ from the viewpoint of his mother, Mary.

The passages in both Matthew and Luke are authentic, with no evidence at all that they were later additions to the text. The doctrine of the virgin birth has been believed by the Church from its beginning.

Ignatius, who lived at the beginning of the second century, wrote to the Ephesians and said, 'For our God, Jesus the Christ, was conceived in the womb by Mary, according to a dispensation, of the seed of David but also of the Holy Ghost.'

There are several reasons why the virgin birth was a necessity. The Bible teaches that the Word who became flesh was with God from the beginning (John 1:1). The fact of the pre-existence of Christ is testified many times in the New Testament (John 8:58, Philippians 2:5–11, Colossians 1:15, 16).

When Jesus came into the world, he was not a newly created individual such as we are, but was rather the eternal Son of God. To be born into this world of the virgin Mary required divine intervention, and this is exactly what the gospels record.

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Another reason why Jesus needed to be virgin-born was because of his sinless nature. A basic New Testament teaching is that from the day he was born until the day he died, Jesus was without sin. To be a perfect sacrifice, he must himself be perfect – without sin. Since our race is contaminated with sin, a miraculous entrance into the world would be required, hence the virgin birth.

Moreover, if Jesus had been sired by Joseph, he would not have been able to claim legal rights to the throne of David. According to the prophecy of Jeremiah 22:28–30, there could be no king in Israel who was a descendant of King Jeconiah, and Matthew 1:12 relates that Joseph was from the line of Jeconiah. If Jesus had been fathered by Joseph, he could not rightly inherit the throne of David, since he was a relative of the cursed line.

The virgin birth of Christ is not only an historical fact, but it was also a necessary historical fact when one considers all the data.

Taken from *Answers to Tough Questions Skeptics Ask About the Christian Faith*, Josh McDowell and Don Stewart. Tyndale House Publishers, 1980.

The Power of Myth (1989)

http://www.equip.org/article/the-power-of-myth/
(Responding to the Power of Myth by Joseph Campbell)

The Myth of the Mythical Jesus (2016)

http://www.patheos.com/blogs/anxiousbench/2016/04/the-myth-of-the-mythical-jesus/

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The Case for the Virgin Conception



The Case for the Virgin Conception

www.ColdCaseChristianity.com

The Essential Nature of the Virgin Conception

The Virgin Conception is an important piece of evidence, fulfilling the Old Testament prophecy initially given by the prophet Isaiah (Isaiah 7:14). It also explains an essential aspect of Jesus's nature, retaining Jesus' sinlessness (2 Corinthians 5:21).

Was the Virgin Conception Borrowed from Prior Mythologies?

The pre-existing mythologies described by critics are not as similar to the "virgin conception" of Jesus as they would like people to believe. It's also unreasonable to presume that Greek, Babylonian, Egyptian or other pagan mythologies related to the birth of God would be embraced as part of a narrative targeted at Jewish believers. Early Christian converts were called to a new life in Christ and repeatedly told that they were merely travelers passing through this mortal (and pagan) world. They were called to live a life that was free of worldly influences and told to reject the foolish philosophies and stories of men. This group, in particular, would be the last to return to pre-existing pagan stories and superstitions.

Does the "Unreasonable" Nature of the Virgin Conception Invalidate the Story of Jesus?

We cannot reject the virgin conception on naturalistic grounds without first examining the larger claims of the Christian Worldview. If there is sufficient reason to believe God exists (and created everything from nothing), then the virgin conception is certainly within His power and equally reasonable.

Why Didn't Paul Mention the Virgin Conception?

Paul may not have mentioned the virgin conception simply because it was widely understood or assumed. Paul may also have been silent because it was not the focus or purpose of his letters. If Paul believed that Jesus was born of a human mother and father, we would expect Paul to describe how a normal man, born of human parents, could be God Himself. Paul never does that, and this is consistent with the fact that Paul was aware of the virgin conception

Why Doesn't Mark Say Anything About Jesus' Birth?

The outline of Mark's Gospel is very similar to the outline of Peter's first sermon at Pentecost. Like Peter's sermon in Chapter 2 of the Book of Act's, Mark is focused only on the public life, ministry, death and resurrection of Jesus. At the same time, Mark does not appear to be ignorant of the "virgin conception" (see Mark 6:1-3). This early reference in the Gospel of Mark may expose the fact that Mark was aware of the "virgin conception" and that the first eyewitnesses of Jesus were also aware of Mary's marital status at the time of her conception.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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5 Reasons You Can Trust the Story of Christmas (Virgin Birth of Jesus) is True



Five Reasons You Can Trust the Story of Christmas Is True

www.ColdCaseChristianity.com

Reason 1:

The Supernatural Nature of the Virgin Conception Shouldn't Disqualify It

If we want to be fair about assessing the virgin conception or any other supernatural aspect of the nativity story, we cannot exclude the very possibility of the supernatural in the first place. Our presupposition against the supernatural would unfairly taint our examination of the claim.

Reason 2:

The Claim of the Virgin Conception Appears Incredibly Early in Christian History

The students of the gospel authors cited the virgin conception as a true claim about Jesus. Ignatius, the student of John (an Apostle who chose not to write about the birth of Jesus in his own gospel), included it in his early writings to local churches. Other Church leaders repeated the claim through the earliest years of the Church, and the doctrine also appears in the most ancient Church creeds. Even early non-canonical documents include the virgin conception of Jesus.

Reason 3:

The Birth Narratives in Luke and Matthew Are Not Late Additions

Luke told us he compiled the information for his gospel from a number of divergent sources (Luke 1:1-4). As a result, we should expect stylistic and linguistic differences within the gospel of Luke. In addition, any claim related to the late addition of the birth narratives defies all the manuscript evidence available to us; there is absolutely no evidence that the gospel of Matthew and Luke ever existed without the birth narratives. All manuscripts, translations, early Church documents and references to the gospels, along with every historic, reliable witness testifies to the fact that the birth narratives are ancient and part of the original record.

Reason 4:

The Virgin Conception Was Not An Invention of Early Christians

Some critics of the virgin conception argue that the earliest Christian authors inserted it in an effort to give Jesus a "heroic" birth consistent with other Old Testament heroes. But, not every Jewish hero from the Old Testament had an unusual birth story. In addition, there is no other character from the Old Testament who was born of a virgin through the miraculous conception of the Holy Spirit. This characteristic of Jesus' conception is unique to Jesus and follows no pre-existing Old Testament pattern.

Reason 5:

The Virgin Conception Wasn't Borrowed from Another Source

Skeptics also attempt to discredit the virgin conception of Jesus by claiming it was borrowed from prior pagan mythologies such as those of Mithras or Horus. But any fair examination of pagan mythological birth narratives revels the dramatic differences between the virgin conception of Jesus and stories about the supernatural emergence of mythological gods. It's irrational to believe the early Jewish readers of the gospels would embrace any part of paganism in the story of Jesus' conception as continuous with the Jewish narrative from the Old Testament. In addition, early Christian converts were repeatedly called to a new life in Christ, told they were merely travelers passing through this mortal (and pagan) world, called to live a life that was free of worldly influences, and told to reject the foolish philosophies and stories of men.



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Why is the Virgin Birth so important?

https://www.gotquestions.org/virgin-birth.html

The doctrine of the virgin birth is crucially important (Isaiah 7:14; Matthew 1:23; Luke 1:27, 34). First, let's look at how Scripture describes the event. In response to Mary's question, "How will this be?" (Luke 1:34), Gabriel says, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (Luke 1:35). The angel encourages Joseph to not fear marrying Mary with these words: "What is conceived in her is from the Holy Spirit" (Matthew 1:20). Matthew states that the virgin "was found to be with child through the Holy Spirit" (Matthew 1:18). Galatians 4:4 also teaches the Virgin Birth: "God sent His Son, born of a woman."

From these passages, it is certainly clear that Jesus' birth was the result of the Holy Spirit working within Mary's body. The immaterial (the Spirit) and the material (Mary's womb) were both involved. Mary, of course, could not impregnate herself, and in that sense she was simply a "vessel." Only God could perform the miracle of the Incarnation.

However, denying a physical connection between Mary and Jesus would imply that Jesus was not truly human. Scripture teaches that Jesus was fully human, with a physical body like ours. This He received from Mary. At the same time, Jesus was fully God, with an eternal, sinless nature (John 1:14; 1 Timothy 3:16; Hebrews 2:14-17.)

Jesus was not born in sin; that is, He had no sin nature (Hebrews 7:26). It would seem that the sin nature is passed down from generation to generation through the father (Romans 5:12, 17, 19). The Virgin Birth circumvented the transmission of the sin nature and allowed the eternal God to become a perfect man.

Isn't the virgin birth of Jesus Christ mythological and scientifically impossible?

https://christiananswers.net/q-aiia/virginbirth.html

Excerpt:

Larry King, the CNN talk show host, was once asked who he would most want to interview if he could choose anyone from all of history. He said, "Jesus Christ." The questioner said, "And what would you like to ask Him?" King replied, "I would like to ask Him if He was indeed virgin-born. The answer to that question would define history for me." —from Just Thinking, RZIM, Winter 1998

Critic's Claim #1

The idea of a virgin birth is SCIENTIFICALLY IMPOSSIBLE.

Pregnant woman. Illustration copyrighted.Really? Where have you been for the past 21 years? Ever since in vitro fertilization and embryonic transfer came on the scene in 1978 (not to mention artificial insemination), it is quite possible for a woman who has never experienced sexual intercourse to give birth.

Of course, the Bible makes it clear that it was Almighty God, not some high-paid gynecologist, who worked the details of Jesus' Divine-Human conception, i.e. "And the angel answered and said unto [Mary], The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."
—Luke 1:35, KJV.

Sound miraculous? Of course. But these days, who would deny that miracles occur? And such a 'small' one for the God who created the entire universe!

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Critic's Claim #2

The idea of a virgin birth is MYTHOLOGICALLY DERIVED.

Author Patrick Campbell (The Mythical Jesus) and Episcopal Bishop J.S. Spong are two of a number of individuals who have suggested that "…the virgin birth account [is a]…clearly recognized mythological element in our faith tradition whose purpose was not to describe a literal event but to capture the transcendent dimensions of God in the Earthbound words and concepts of first-century human beings."

Both men, however, overlook a simple fact: No respectable Jew would have ever condescended to buy into a Greek/Babylonian mythological base for an account dealing with the birth of his/her Messiah.

Critic's Claim #3

The idea of a virgin birth is HISTORICALLY UNSUPPORTED

Feather pen. Illustration copyrighted.The Apostles' Creed, written in the 4th century; the Nicene Creed, adopted at the Council of Nicea in 325 A.D.; the Athanasian Creed, written about 450 A.D.; the Chalcedon Definition, adopted at the Council of Chalcedon in 451 A.D.; and the Small Catechism of Martin Luther of 1529 A.D. are only a few of the historic creeds that recognize the veracity of the Virgin Birth of Jesus. Only in more modern times have Bible critics begun to try to cast doubt on a doctrinal truth that the Church has long since historically endorsed.

Critic's Claim #4

The idea of a virgin birth is BIBLICALLY UNCONVINCING

Some critics cite the fact that the Apostle Paul is silent on the subject of the Virgin Birth, and the fact that Mary's virginity is never mentioned in the Gospel According to John, as evidence that Jesus was never born of a virgin.

But the argument from silence, always a rather weak tactic in making a case, is particularly weak here due to the fact that both Paul and John were alive and quite familiar with the Gospel accounts written by Matthew and Dr. Luke (a physician!) — and yet never either questioned or refuted it.

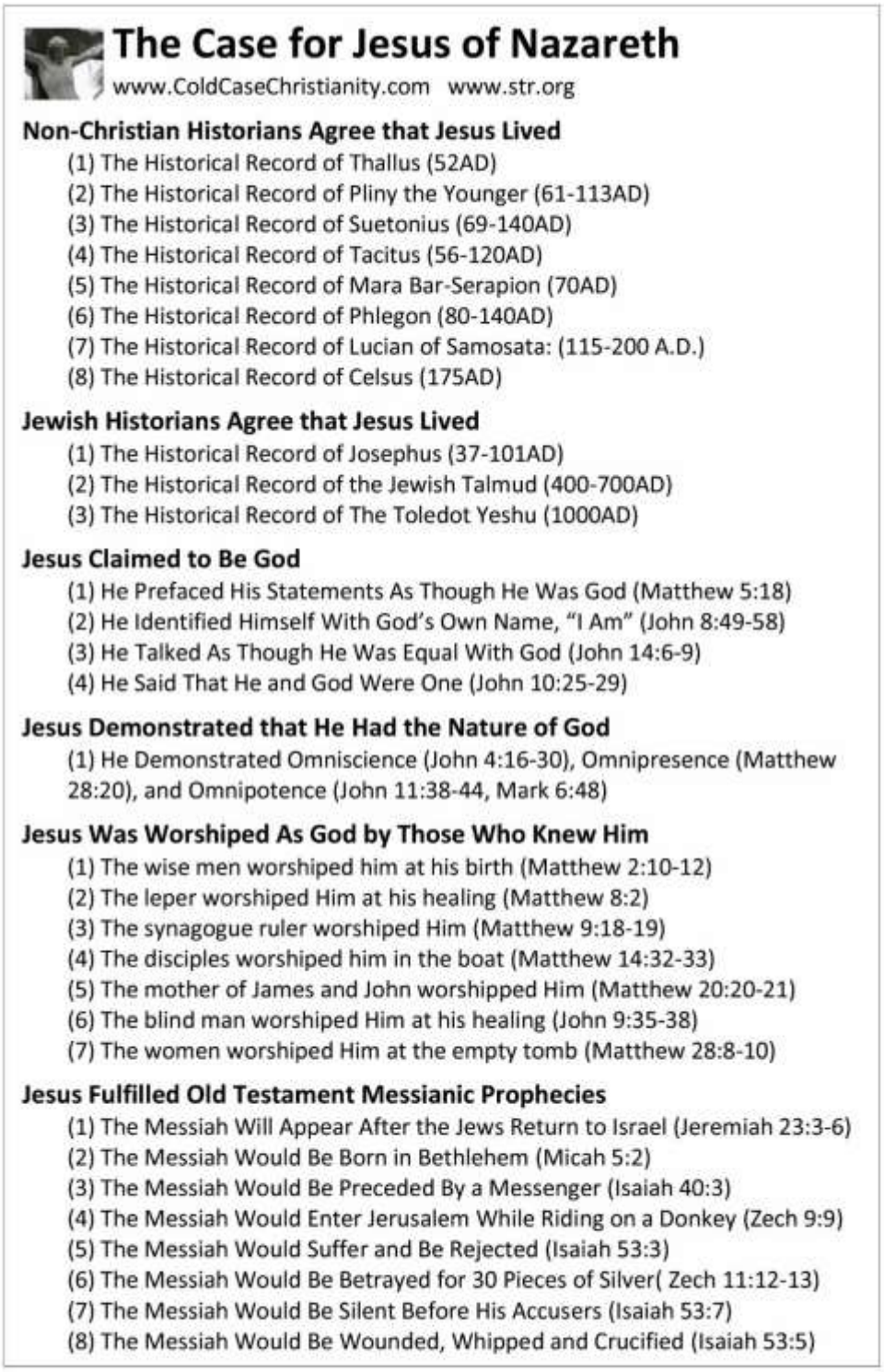
Critic's Claim #5

The idea of a virgin birth is STATISTICALLY UNWARRANTED

If you really want to put truth up for a vote (and who does?), let's get all of the statistics out in the open. While it is true that one very famous poll taken in 1965 (and still being frequently cited today) of 7,441 Protestant clergy showed that many mainline denominational ministers were not convinced of the truthfulness of the Virgin Birth, a more recent Harris poll of a randomly selected group of 1,011 adults found that 91% of U.S. Christians do believe in the Virgin Birth. All of which goes to show that when it comes to determining spiritual truth, our authority ought to be the Bible (Isaiah 7:14, Matthew 1:25), not men — including clergy!

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The Case for Jesus of Nazareth – Evidence for the Existence and Deity of Jesus



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How to Respond to Claims Jesus is a "Copycat Savior"



How to Respond to Claims Jesus Is a "Copycat Savior"

www.ColdCaseChristianity.com

1. Expose the False Claims:
The gods of mythology were not born of a virgin as Jesus was born to Mary, they did not live a life that was similar to Jesus in detail, they did not hold the titles attributed to Jesus, and they were not resurrected in a manner remotely similar to the resurrection of Christ. Primitive mythologies simply fail to resemble the Biblical account of Jesus when they are examined closely. Expose the false claims of those who say Jesus was copied from prior mythologies.

2. Expose the Errant Strategy:
Critics typically "cherry pick" from the mythological attributes of a variety of pagan gods and exaggerate the alleged similarities to construct a profile vaguely similar to Jesus. They search for singular similarities to the Christ of the Bible and then assemble these similarities from a variety of gods spanning the centuries and originating in geographically diverse regions (as if the 1st Century creators of the Jesus story would have access to these mythologies in the first place. There is no single prior mythology significantly similar to Jesus. Expose the selective strategy of those who say Jesus was copied from prior mythologies.

3. Expose the Common Cultural Expectations:
The primitive cultures who were interested in God's nature reasoned He would have the ability to perform miracles, teach humans and form disciples. These are universal expectations failing to invalidate the historicity of Jesus. As Paul recognized on Mars Hill (Acts 17:22-31), men thought deeply about the nature of God prior to His arrival as Jesus. Sometimes they imagined the details correctly, sometimes they didn't. Expose the common cultural expectations of ancient people groups to those who say Jesus was copied from prior mythologies.

4. Expose the Unlikely Approach Being Offered:
It is unreasonable to believe Christian conspirators would create a story designed to convince Jewish believers Jesus was God by inserting pagan mythological elements into the narrative. Judaism is a uniquely monotheistic religion, and the God of Judaism provides strict prohibitions against the worship of pagan gods. It is unreasonable to think the New Testament authors would utilize pagan mythology in an attempt to influence adherents of Judaism. Expose the unlikely nature of this claim by those who say Jesus was copied from prior mythologies.

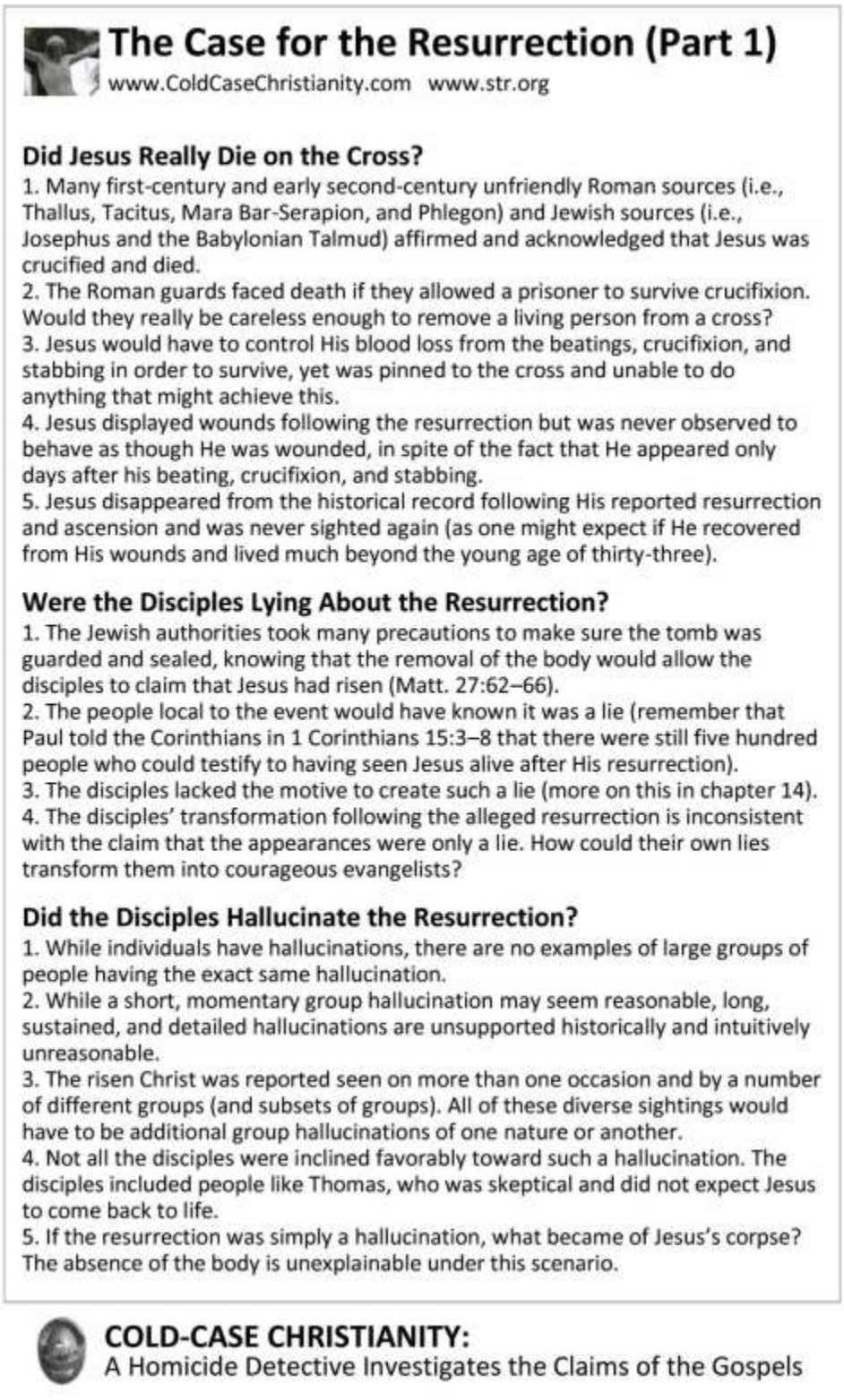
5. Expose the Reliable Nature of the Gospel Eyewitness Accounts:
There are sufficient reasons to believe the history of Jesus is reliable, even if there are marginal similarities between Jesus and pagan mythologies. The evidence for the early dating of the Gospels, the corroboration of their claims (both internally and externally), the reliable transmission of their content, and the lack of bias on the part of their authors provides sufficient reason to believe they accurately describe the life, death and resurrection of Jesus. Expose the reliable nature of the Gospels to those who say Jesus was copied from prior mythologies.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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The Case for the Resurrection (Part 1 of 2)



The Case for the Resurrection (Part 1)

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Did Jesus Really Die on the Cross?

1. Many first-century and early second-century unfriendly Roman sources (i.e., Thallus, Tacitus, Mara Bar-Serapion, and Phlegon) and Jewish sources (i.e., Josephus and the Babylonian Talmud) affirmed and acknowledged that Jesus was crucified and died.
2. The Roman guards faced death if they allowed a prisoner to survive crucifixion. Would they really be careless enough to remove a living person from a cross?
3. Jesus would have to control His blood loss from the beatings, crucifixion, and stabbing in order to survive, yet was pinned to the cross and unable to do anything that might achieve this.
4. Jesus displayed wounds following the resurrection but was never observed to behave as though He was wounded, in spite of the fact that He appeared only days after his beating, crucifixion, and stabbing.
5. Jesus disappeared from the historical record following His reported resurrection and ascension and was never sighted again (as one might expect if He recovered from His wounds and lived much beyond the young age of thirty-three).

Were the Disciples Lying About the Resurrection?

1. The Jewish authorities took many precautions to make sure the tomb was guarded and sealed, knowing that the removal of the body would allow the disciples to claim that Jesus had risen (Matt. 27:62–66).
2. The people local to the event would have known it was a lie (remember that Paul told the Corinthians in 1 Corinthians 15:3–8 that there were still five hundred people who could testify to having seen Jesus alive after His resurrection).
3. The disciples lacked the motive to create such a lie (more on this in chapter 14).
4. The disciples' transformation following the alleged resurrection is inconsistent with the claim that the appearances were only a lie. How could their own lies transform them into courageous evangelists?

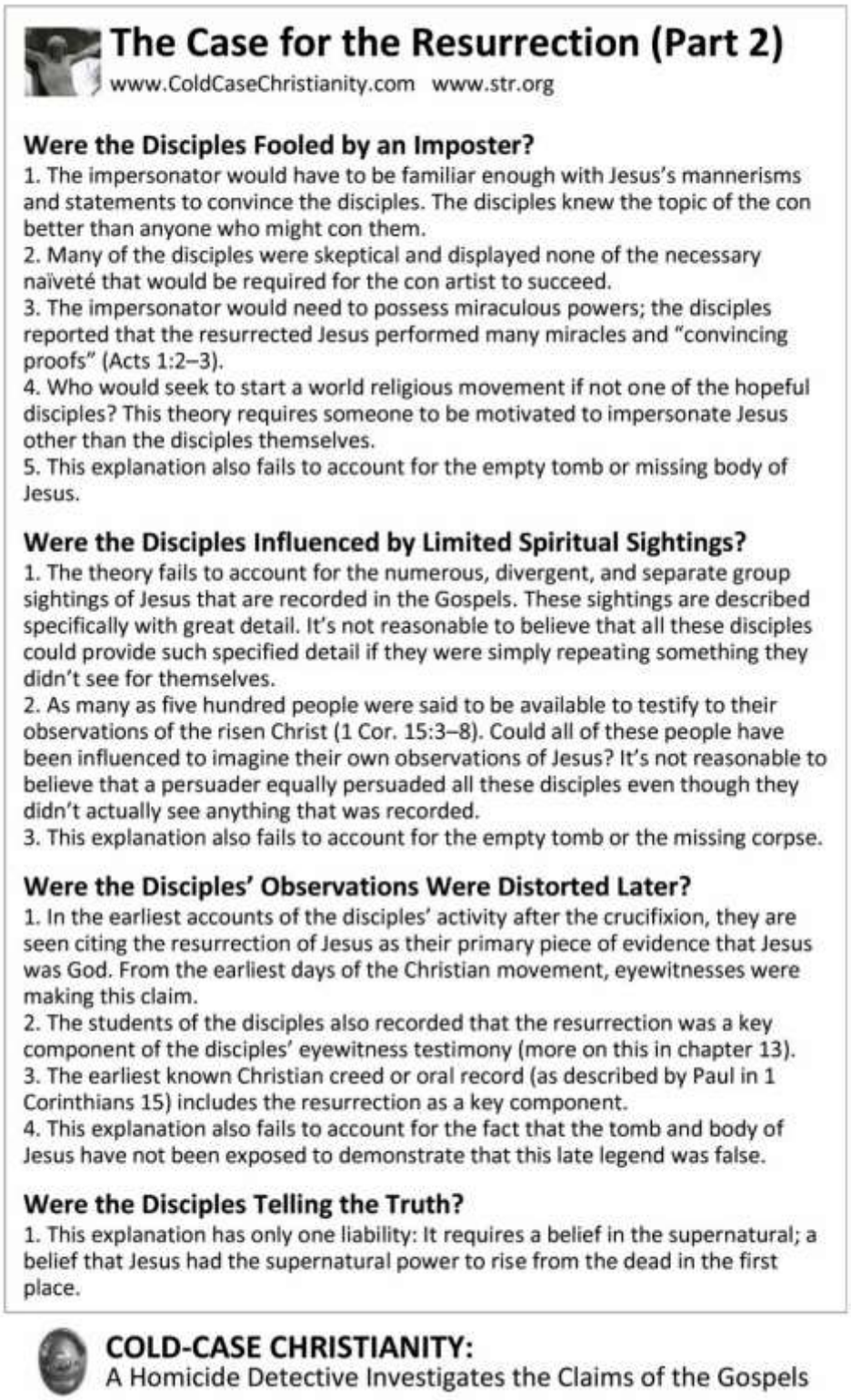
Did the Disciples Hallucinate the Resurrection?

1. While individuals have hallucinations, there are no examples of large groups of people having the exact same hallucination.
2. While a short, momentary group hallucination may seem reasonable, long, sustained, and detailed hallucinations are unsupported historically and intuitively unreasonable.
3. The risen Christ was reported seen on more than one occasion and by a number of different groups (and subsets of groups). All of these diverse sightings would have to be additional group hallucinations of one nature or another.
4. Not all the disciples were inclined favorably toward such a hallucination. The disciples included people like Thomas, who was skeptical and did not expect Jesus to come back to life.
5. If the resurrection was simply a hallucination, what became of Jesus's corpse? The absence of the body is unexplainable under this scenario.

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The Case for the Resurrection (Part 2 of 2)



The Case for the Resurrection (Part 2)

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Were the Disciples Fooled by an Imposter?

1. The impersonator would have to be familiar enough with Jesus's mannerisms and statements to convince the disciples. The disciples knew the topic of the con better than anyone who might con them.
2. Many of the disciples were skeptical and displayed none of the necessary naïveté that would be required for the con artist to succeed.
3. The impersonator would need to possess miraculous powers; the disciples reported that the resurrected Jesus performed many miracles and "convincing proofs" (Acts 1:2–3).
4. Who would seek to start a world religious movement if not one of the hopeful disciples? This theory requires someone to be motivated to impersonate Jesus other than the disciples themselves.
5. This explanation also fails to account for the empty tomb or missing body of Jesus.

Were the Disciples Influenced by Limited Spiritual Sightings?

1. The theory fails to account for the numerous, divergent, and separate group sightings of Jesus that are recorded in the Gospels. These sightings are described specifically with great detail. It's not reasonable to believe that all these disciples could provide such specified detail if they were simply repeating something they didn't see for themselves.
2. As many as five hundred people were said to be available to testify to their observations of the risen Christ (1 Cor. 15:3–8). Could all of these people have been influenced to imagine their own observations of Jesus? It's not reasonable to believe that a persuader equally persuaded all these disciples even though they didn't actually see anything that was recorded.
3. This explanation also fails to account for the empty tomb or the missing corpse.

Were the Disciples' Observations Were Distorted Later?

1. In the earliest accounts of the disciples' activity after the crucifixion, they are seen citing the resurrection of Jesus as their primary piece of evidence that Jesus was God. From the earliest days of the Christian movement, eyewitnesses were making this claim.
2. The students of the disciples also recorded that the resurrection was a key component of the disciples' eyewitness testimony (more on this in chapter 13).
3. The earliest known Christian creed or oral record (as described by Paul in 1 Corinthians 15) includes the resurrection as a key component.
4. This explanation also fails to account for the fact that the tomb and body of Jesus have not been exposed to demonstrate that this late legend was false.

Were the Disciples Telling the Truth?

1. This explanation has only one liability: It requires a belief in the supernatural; a belief that Jesus had the supernatural power to rise from the dead in the first place.

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A Homicide Detective Investigates the Claims of the Gospels

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The Evidentially Diverse Resurrection Appearances of Jesus



The Evidentially Diverse Resurrection Appearances of Jesus

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A brief list of the Resurrection sightings:

1. Jesus first appeared to Mary Magdalene in the garden shortly after His Resurrection. (Mark 16:9; John 20:11-18)
2. Jesus appeared to the women returning from the empty tomb. (Matthew 28:8-10)
3. Jesus appeared to two disciples (Cleopas and another) on the road to Emmaus. (Mark 16:12,13; Luke 24:13-35)
4. Jesus appeared to Peter. (Luke 24:34, 1 Corinthians 15:5)
5. Jesus appeared to his disciples, in Jerusalem, while Thomas was absent. (Mark 16:14-18; Luke 24:36-49; John 20:19-23)
6. Jesus again appeared to his disciples, in Jerusalem. This time Thomas was present. (John 20:24-29)
7. Jesus appeared to his disciples (Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee's sons and two other of his disciples), on the shore of the Sea of Galilee. (John 21:1,2)
8. Jesus was seen by 500 believers at one time. (1 Corinthians 15:6)
9. Jesus appeared to James. (1 Corinthians 15:7)
10. Jesus appeared to his disciples on a mountain in Galilee. (Matthew 28:16-20)
11. Jesus appeared to the believers in Jerusalem for forty days after the Resurrection. (Acts 1:1-11)
12. Jesus appeared to His disciples, blessed them, and ascended into heaven. (Luke 24:50-53)
13. Jesus also appeared to Paul, on the road to Damascus. (Acts 9:3-6; 1 Corinthians 15:8)

If you examine these accounts closely, you'll be impressed by the diversity of the claims:

Jesus Appeared to Groups of Diverse Size
To single eyewitnesses, to small groups and to huge crowds.

Jesus Appeared at Diverse Locations and Times
In enclosed rooms and open areas; in the region of Jerusalem, Galilee and well beyond. He appeared at night and at various times of the day.

Jesus Appeared to People of Diverse Status
To people he knew well and to people he didn't know well at all, to those in His inner circle, to those less connected and to complete strangers (Paul). Some were devout followers, some were more skeptical and some were in complete denial.

Jesus Appeared for Diverse Purposes
To many He simply wanted to demonstrate His Deity and Resurrection power. With others He ate a meal or had an important conversation. He appeared to Peter to comfort and challenge him and to Paul to call him away from his murderous mission.

Jesus Appeared for Periods of Time
Some of his appearances were little more than a few minutes, others for hours. He stayed with the believers in Jerusalem for forty days.

Jesus' Appearances Were Recorded By Diverse Authors
Two were direct eyewitnesses, two were close associates of the eyewitnesses. Some were better educated than others. One was a doctor, one a tax collector, one a fisherman.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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What the Earliest Non-Biblical (Apostolic Fathers) Authors Say About Jesus



See also: **Apostolic and Church Fathers**

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Accuracy / Reliability of the New Testament Bible

Accuracy of the New Testament Bible

Authors/Works	Recorded	Dates of Mss.	Time Span	Copies Survived
Caesar	100–44 B.C.	A.D. 900	1,000 YRS	10
Livy	59 B.C.–A.D. 17	A.D. 300	400 YRS	27
Plato	427–347 B.C.	A.D. 900	1,200 YRS	7
Tacitus (*Annals*)	A.D. 56–120	A.D. 800	900 YRS	3
Pliny the Younger (*History*)	A.D. 61–113	A.D. 850	750 YRS	7
Thucydides (*History*)	460–400 B.C.	A.D. 100	600 YRS	20
Suetonious (*De Vita Caesarum*)	A.D. 69–140	A.D. 800	900 YRS	200+
Herodotus (*History*)	484–425 B.C.	A.D. 100	600 YRS	75
Sophocles	496–406 B.C.	A.D. 1000	1,400 YRS	193
Catullus	54 B.C.	A.D. 1550	1,600 YRS	3
Euripides	480–406 B.C.	A.D. 1100	1,500 YRS	9
Demosthenes	383–322 B.C.	A.D. 1100	1,300 YRS	200
Aristotle	384–322 B.C.	A.D. 1100	1,400 YRS	40
Aristophanes	450–385 B.C.	A.D. 900	1,200 YRS	10
Homer	900 B.C.	400 B.C.	500 YRS	643
New Testament	A.D. 35–100	A.D. 100–150	5–30 YRS	5,700

**New Testament copies include (1) fragments, (2) some incomplete copies of the NT, (3) the complete NT, which are all in Greek. Another 10,000+ manuscripts exist in Latin plus more than one million quotations from the church fathers.*

Manuscript Evidence for Ancient Writings

Author	Written	Earliest Fragment/copy	Time Span in Years	Number of Manuscripts
Caesar	100 to 44 B.C.	A.D. 900	1,000	10
Plato	427 to 347 B.C.	A.D. 900	1,200	7
Thucydides	460 to 400 B.C.	A.D. 900	1,300	8
Tacitus	A.D. 100	A.D. 1100	1,000	20
Suetonius	A.D. 75 to 160	A.D. 950	800	8
Homer (Iliad)	900 B.C.	400 B.C.	500	643
New Testament	A.D. 40 to 100	A.D. 125	25 to 50	24,000

Information in this chart can be found in various sources. This chart was adapted from: *Christian Apologetics*, by Norman Geisler, 1976, p. 307; and *Evidence That Demands a Verdict*, by Josh McDowell, 1979, pp. 42,43.

I Don't Have Enough Faith to Be an Atheist: Is the New Testament True?
http://www.plumbbobblog.com/?p=7077

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Manuscript evidence for superior New Testament reliability

https://carm.org/manuscript-evidence

The New Testament is constantly under attack, and its reliability and accuracy are often contested by critics. If the critics want to disregard the New Testament, then they must also disregard other ancient writings by Plato, Aristotle, and Homer. This is because the New Testament documents are better-preserved and more numerous than any other ancient writings. Because they are so numerous, they can be cross checked for accuracy . . . and they are very consistent.

There are presently 5,686 Greek manuscripts in existence today for the New Testament.1 If we were to compare the number of New Testament manuscripts to other ancient writings, we find that the New Testament manuscripts far outweigh the others in quantity.

Author	Date Written	Earliest Copy	Approximate Time Span between original & copy	Number of Copies	Accuracy of Copies
Lucretius	died 55 or 53 B.C.		1100 yrs	2	----
Pliny	A.D. 61-113	A.D. 850	750 yrs	7	----
Plato	427-347 B.C.	A.D. 900	1200 yrs	7	----
Demosthenes	4th Cent. B.C.	A.D. 1100	800 yrs	8	----
Herodotus	480-425 B.C.	A.D. 900	1300 yrs	8	----
Suetonius	A.D. 75-160	A.D. 950	800 yrs	8	----
Thucydides	460-400 B.C.	A.D. 900	1300 yrs	8	----
Euripides	480-406 B.C.	A.D. 1100	1300 yrs	9	----
Aristophanes	450-385 B.C.	A.D. 900	1200	10	----
Caesar	100-44 B.C.	A.D. 900	1000	10	----
Livy	59 BC-AD 17	----	???	20	----
Tacitus	circa A.D. 100	A.D. 1100	1000 yrs	20	----
Aristotle	384-322 B.C.	A.D. 1100	1400	49	----
Sophocles	496-406 B.C.	A.D. 1000	1400 yrs	193	----
Homer (Iliad)	900 B.C.	400 B.C.	500 yrs	643	95%
New Testament	1st Cent. A.D. (A.D. 50-100)	2nd Cent. A.D. (c. A.D. 130 f.)	less than 100 years	5600	99.5%

As you can see, there are thousands more New Testament Greek manuscripts than any other ancient writing. The internal consistency of the New Testament documents is about 99.5% textually pure. That is an amazing accuracy. In addition, there are over 19,000 copies in the Syriac, Latin, Coptic, and Aramaic languages. The total supporting New Testament manuscript base is over 24,000.

Almost all biblical scholars agree that the New Testament documents were all written before the close of the First Century. If Jesus was crucified in A.D. 30., then that means the entire New Testament was completed within 70 years. This is important because it means there were plenty of people around when the New Testament documents were penned--people who could have contested the writings. In other words, those who wrote the documents knew that if they were inaccurate, plenty of people would have pointed it out. But, we have absolutely no ancient documents contemporary with the First Century that contest the New Testament texts.

Furthermore, another important aspect of this discussion is the fact that we have a fragment of the gospel of John that dates back to around 29 years from the original writing (John Rylands Papyri A.D. 125). This

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is extremely close to the original writing date. This is simply unheard of in any other ancient writing, and it demonstrates that the Gospel of John is a First Century document.

Below is a chart with some of the oldest extant New Testament manuscripts compared to when they were originally penned. Compare these time spans with the next closest, which is Homer's *Iliad,* where the closest copy from the original is 500 years later. Undoubtedly, that period of time allows for more textual corruption in its transmission. How much less so for the New Testament documents?

Important Manuscript Papyri	Contents	Date Original Written	MSS Date	Approx. Time Span	Location
p^{52} (John Rylands Fragment)3	John 18:31-33, 37-38	circa A.D. 96	circa A.D. 125	29 yrs	John Rylands Library, Manchester, England
P^{46} *(Chester Beatty Papyrus)*	Rom. 5:17-6:3, 5-14; 8:15-25, 27-35; 10:1-11, 22, 24-33, 35; 16:1-23, 25-27; Heb.; 1 & 2 Cor., Eph., Gal., Phil., Col.; 1 Thess. 1:1, 9-10; 2:1-3; 5:5-9, 23-28	50's-70's	circa A.D. 200	Approx. 150 yrs	Chester Beatty Museum, Dublin & Ann Arbor, Michigan, University of Michigan library
P^{66} *(Bodmer Papyrus)*	John 1:1-6:11, 35-14:26; fragment of 14:29-21:9	70's	circa A.D. 200	Approx. 130 yrs	Cologne, Geneva
P^{67}	Matt. 3:9,15; 5:20-22, 25-28		circa A.D. 200	Approx. 130 yrs	Barcelona, Fundacion San Lucas Evangelista, P. Barc.1

If the critics of the Bible dismiss the New Testament as reliable information, then they must also dismiss the reliability of the writings of Plato, Aristotle, Caesar, Homer, and the other authors mentioned in the chart at the beginning of the paper. On the other hand, if the critics acknowledge the historicity and writings of those other individuals, then they must also retain the historicity and writings of the New Testament authors; after all, the evidence for the New Testament's reliability is far greater than the others. The Christian has substantially superior criteria for affirming the New Testament documents than he does for any other ancient writing. It is good evidence on which to base the trust in the reliability of the New Testament.

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Manuscript evidence for superior New Testament reliability

https://carm.org/manuscript-evidence

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Demosthenes	4th Cent. B.C.	1100 A.D.	800 yrs	8	----
Herodotus	480-425 B.C.	900 A.D.	1300 yrs	8	----
Suetonius	75-160 A.D.	950 A.D.	800 yrs	8	----
Thucydides	460-400 B.C.	900 A.D.	1300 yrs	8	----
Euripides	480-406 B.C.	1100 A.D.	1300 yrs	9	----
Aristophanes	450-385 B.C.	900 A.D.	1200	10	----
Caesar	100-44 B.C.	900 A.D.	1000	10	----
Livy	59 BC-AD 17	----	???	20	----
Tacitus	circa 100 A.D.	1100 A.D.	1000 yrs	20	----
Aristotle	384-322 B.C.	1100 A.D.	1400	49	----
Sophocles	496-406 B.C.	1000 A.D.	1400 yrs	193	----
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New Testament	1st Cent. A.D. (50-100 A.D.	2nd Cent. A.D. (c. 130 A.D. f.)	less than 100 years	5600	99.5%

Chart Showing Accuracy of the Bible New Testament Compared to Other Accepted Documents

As you can see, there are thousands more New Testament Greek manuscripts than any other ancient writing. The internal consistency of the New Testament documents is about 99.5% textually pure. That is an amazing accuracy. In addition, there are over 19,000 copies in the Syriac, Latin, Coptic, and Aramaic languages. The total supporting New Testament manuscript base is over 24,000.

Almost all biblical scholars agree that the New Testament documents were all written before the close of the First Century. If Jesus was crucified in A.D. 30., then that means the entire New Testament was completed within 70 years. This is important because it means there were plenty of people around when the New Testament documents were penned--people who could have contested the writings. In other words, those who wrote the documents knew that if they were inaccurate, plenty of people would have pointed it out. But, we have absolutely no ancient documents contemporary with the First Century that contest the New Testament texts.

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Furthermore, another important aspect of this discussion is the fact that we have a fragment of the gospel of John that dates back to around 29 years from the original writing (John Rylands Papyri A.D. 125). This is extremely close to the original writing date. This is simply unheard of in any other ancient writing, and it demonstrates that the Gospel of John is a First Century document.

Is the New Testament Text Reliable
https://www.str.org/articles/is-the-new-testament-text-reliable

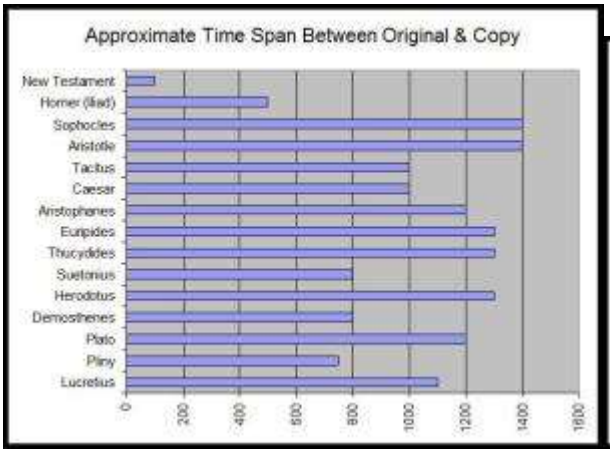
Facts for Skeptics of the New Testament
http://www.equip.org/article/facts-for-skeptics-of-the-new-testament/

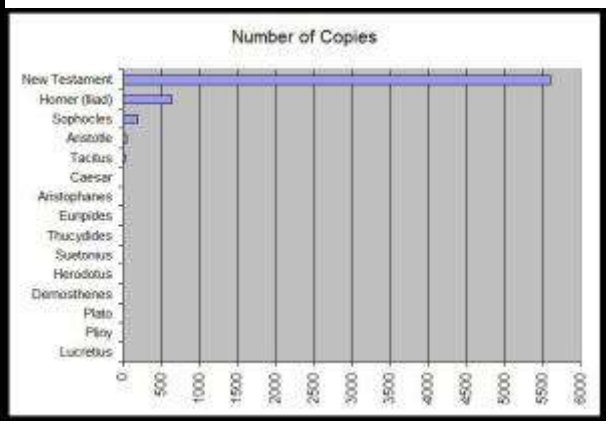
Archaeology and the Historical Reliability of the New Testament
https://www.bethinking.org/is-the-bible-reliable/archaeology-and-the-historical-reliability-of-the-new-testament

How Accurate is the Bible?
http://www.cslewisinstitute.org/webfm_send/410 [PDF]

Bibliographical Evidence
https://michaeljscott.wordpress.com/jonathan-munro-adventures/the-lost-scrolls-a-jonathan-munro-adventure/biblical-evidences/

Here are a pair of charts illustrating the differences between the age of ancient manuscripts, and the extant number of ancient manuscripts available today:





So you see, if we challenge the reliability of the New Testament manuscripts based on the notion that they've been corrupted over centuries of copying, we must allow all of classical antiquity to fall as well. And the simple fact is, we don't have centuries as it is. We have decades, and we have thousands of manuscripts and fragments of manuscripts from which to compare and choose. Therefore, we can confidently assert that the New Testament we have today is a reliably accurate version of the original text.

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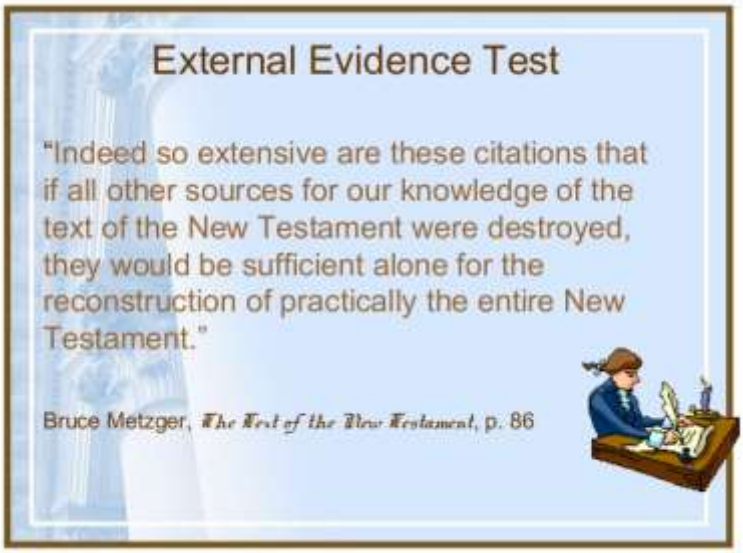
Extra-Biblical Christian Sources

Quotations from early Church Fathers

concerning the New Testament

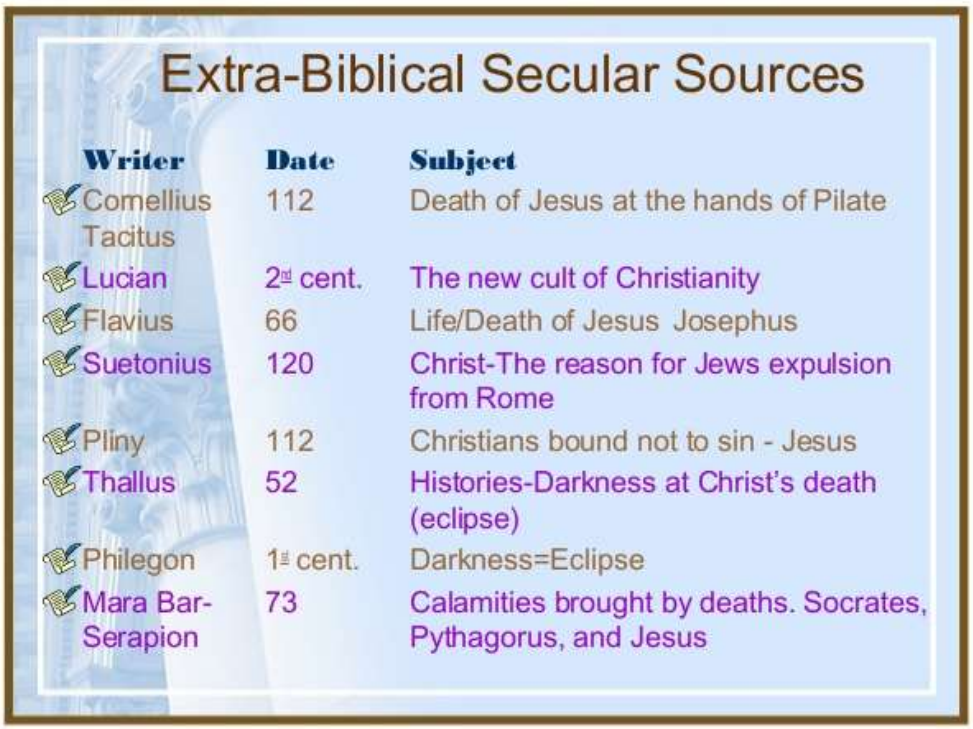
Writer	Gospels	Acts	Pauline	General	Revelation	Totals
Justin Martyr	268	10	43	6	3	330
Irenaeus	1,038	194	499	23	65	1,819
Clement (Alex)	1,107	44	1,127	207	11	2,406
Origen	9,231	349	7,778	399	165	17,992
Tertullian	3,822	502	2,609	120	205	7,258
Hippolytus	734	42	387	27	188	1,378
Eusebius	3,258	211	1,592	88	27	5,176
Grand Totals	19,368	1,352	14,035	870	664	36,289

Taken from Josh McDowell, *The New Evidence That Demands a Verdict*, p. 43

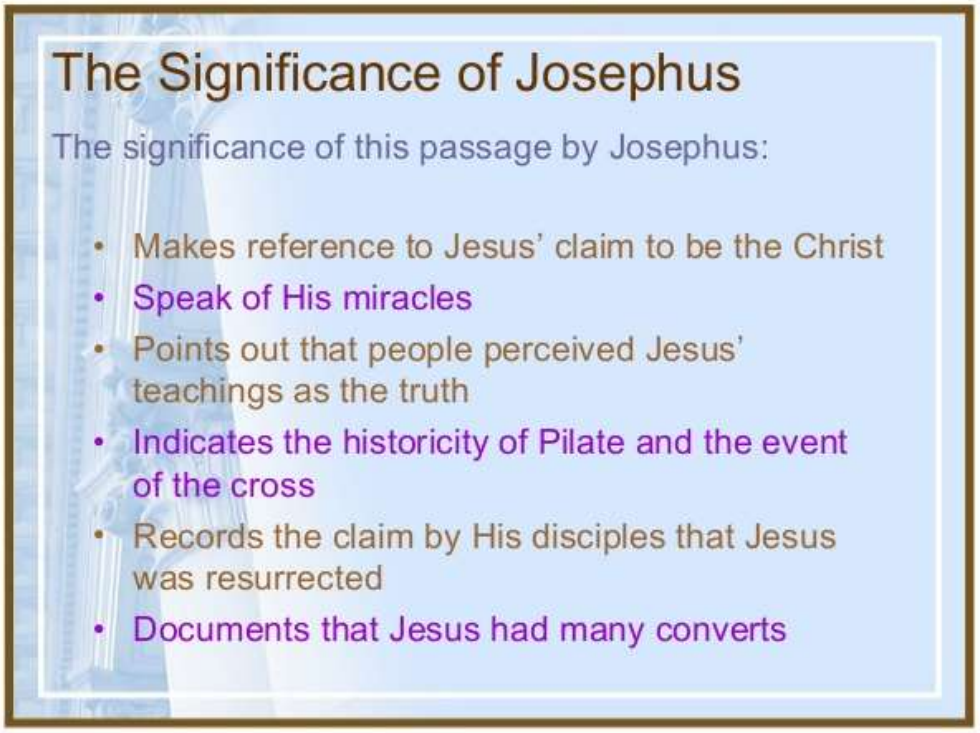


Source: https://www.slideshare.net/oknishan/reliability-of-the-bible

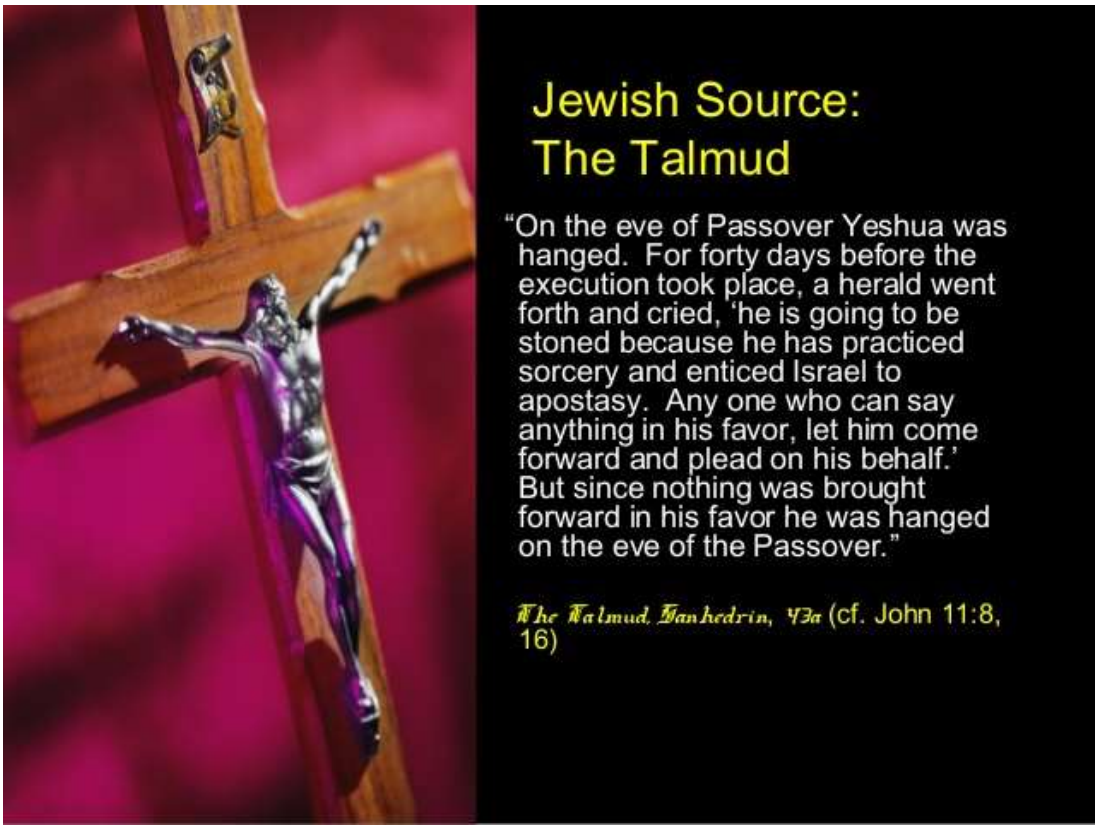
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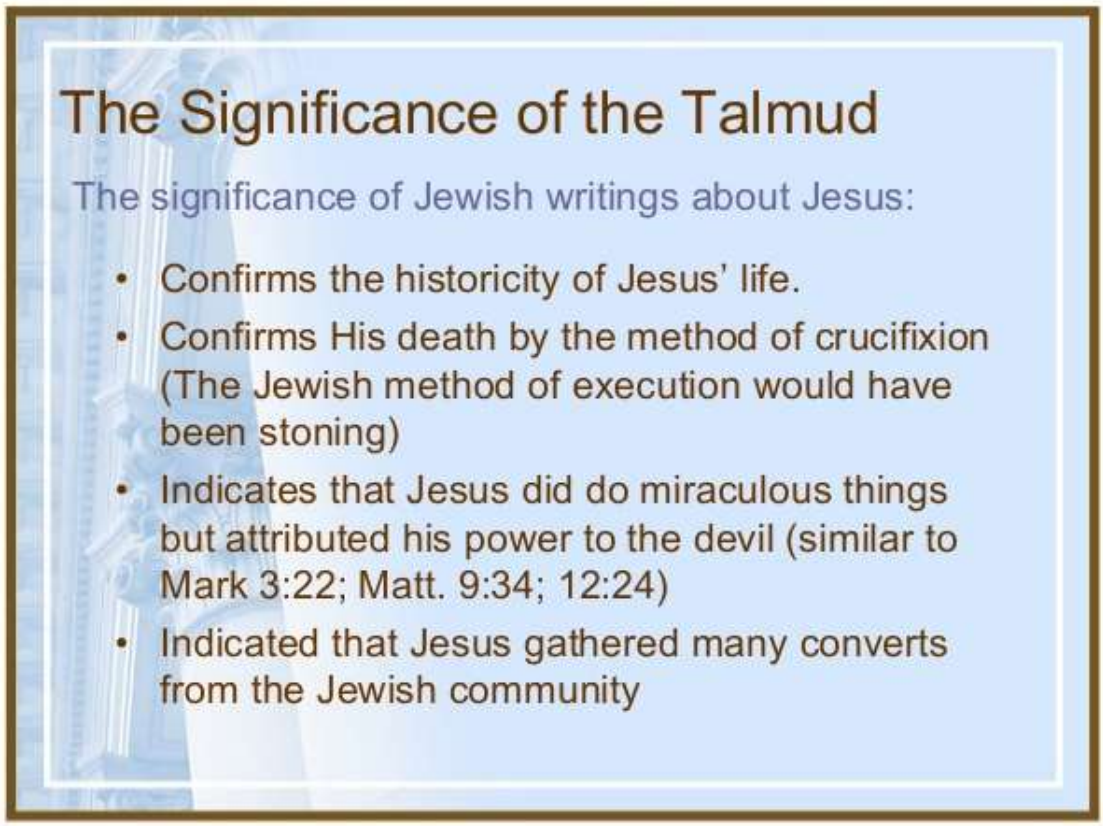


Flavius Josephus…

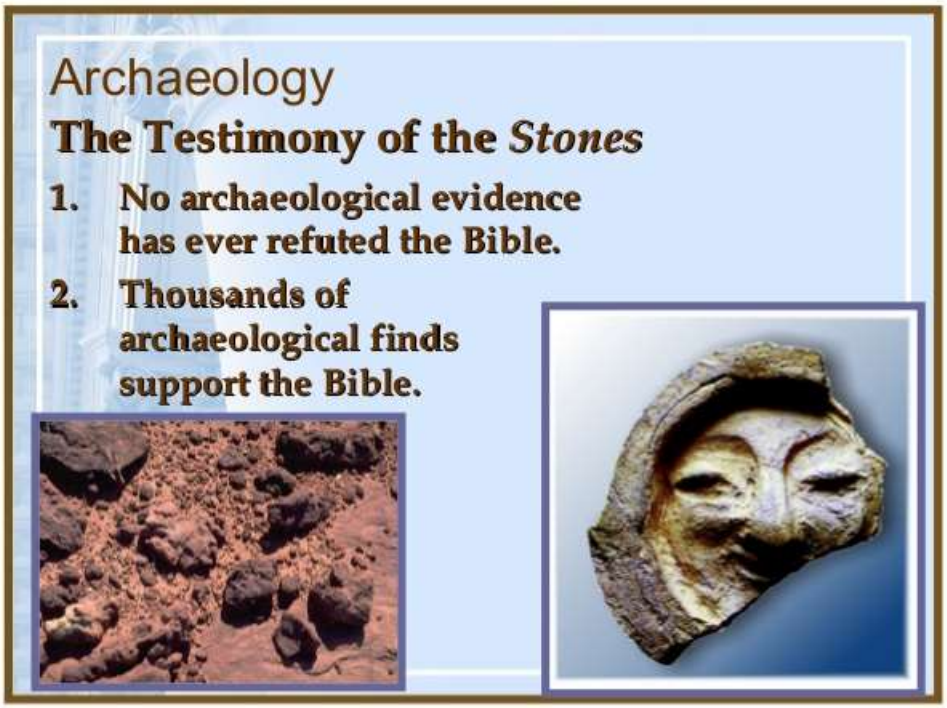


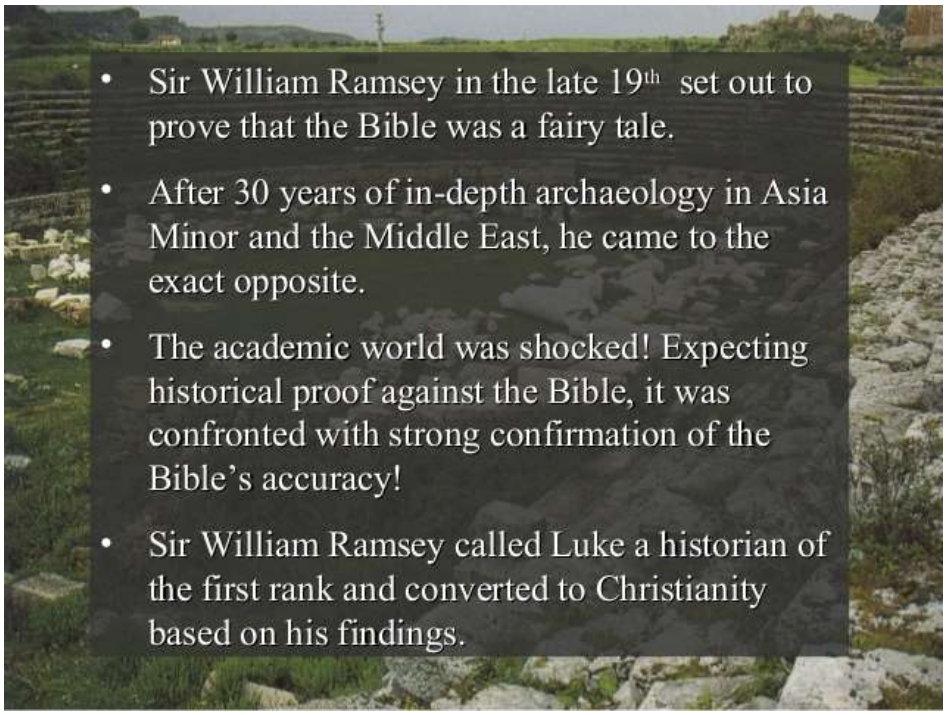
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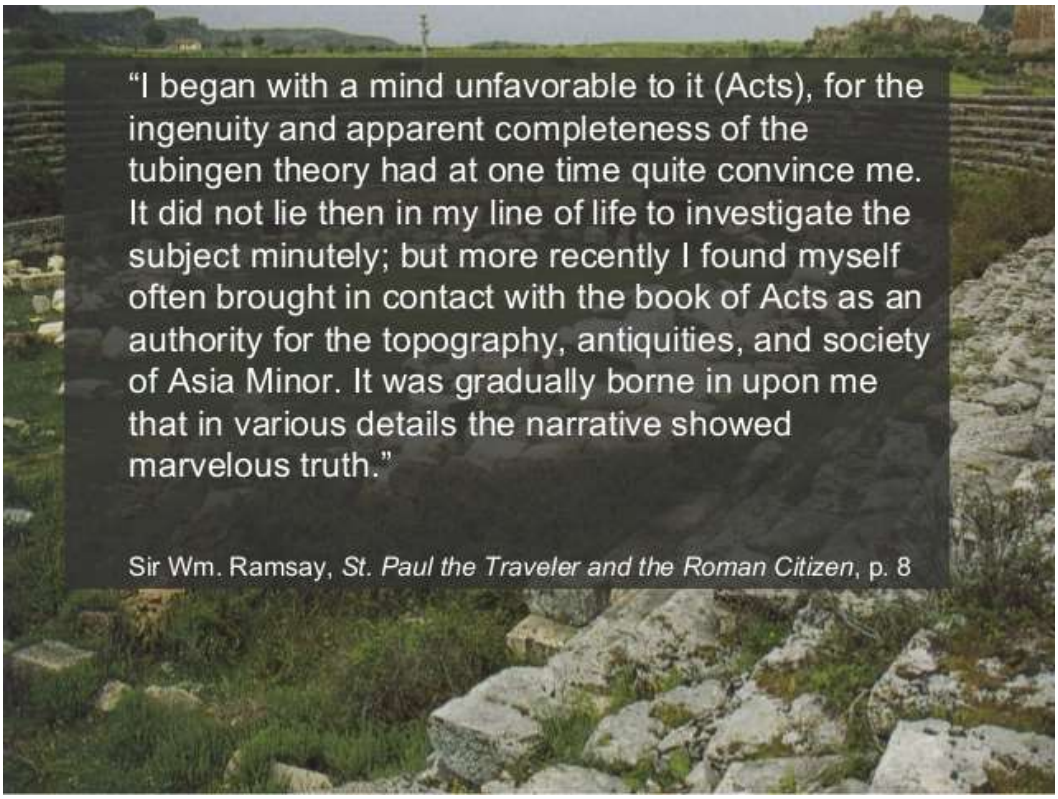


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The Dead Sea Scrolls

- *The Dead Sea Scrolls demonstrated the meticulous care in recording the manuscripts for Jews.*
- *The Dead Sea scrolls attest to textual accuracy*

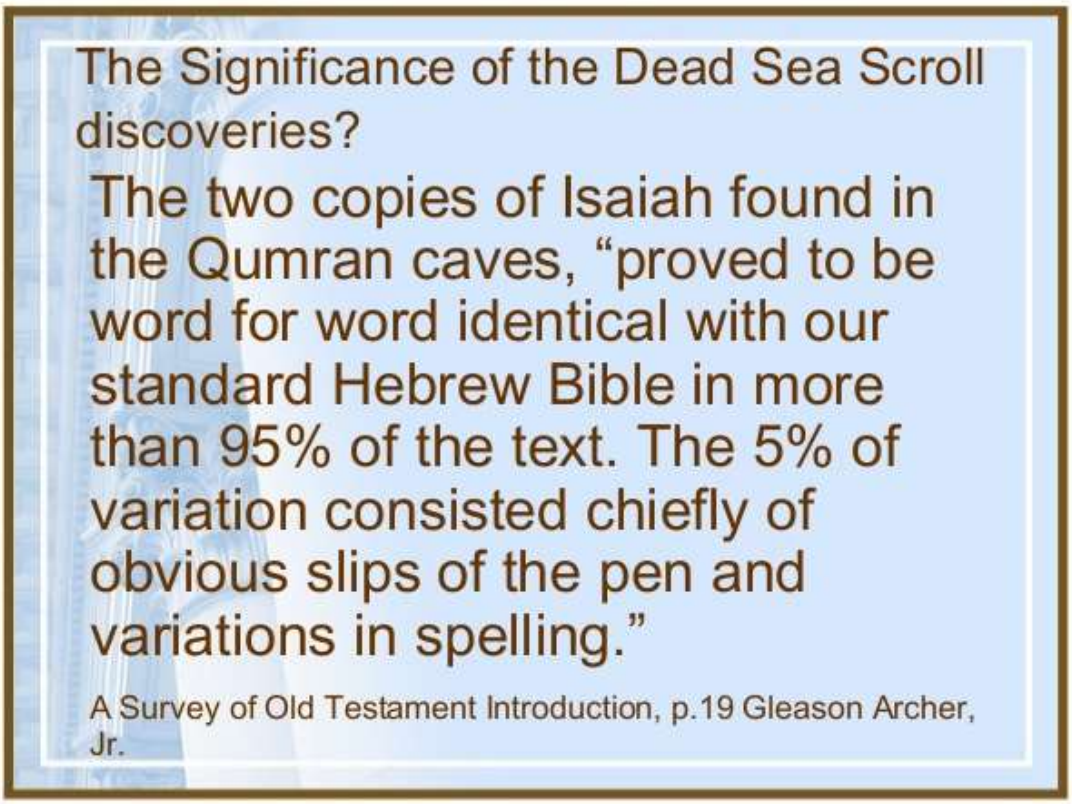


The Significance of the Dead Sea Scroll discoveries?

The earliest manuscripts up until the discovery of the Dead Sea Scrolls was the Cairo codex dated about A.D. 895 containing both the latter and former prophets.

The Dead Sea Scrolls date from the third century B.C. to the first century A.D.

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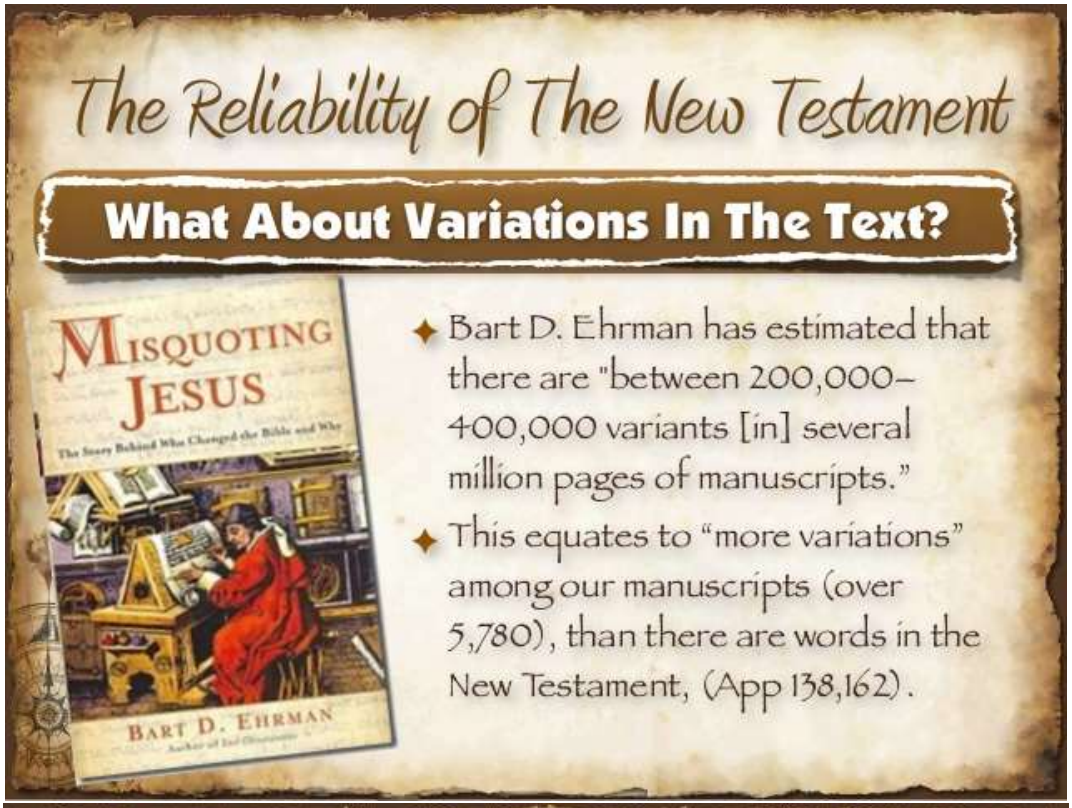
For another example of how Dead Sea Scrolls improve our knowledge/understanding of Bible and the history/culture of the times during which it was written, see:

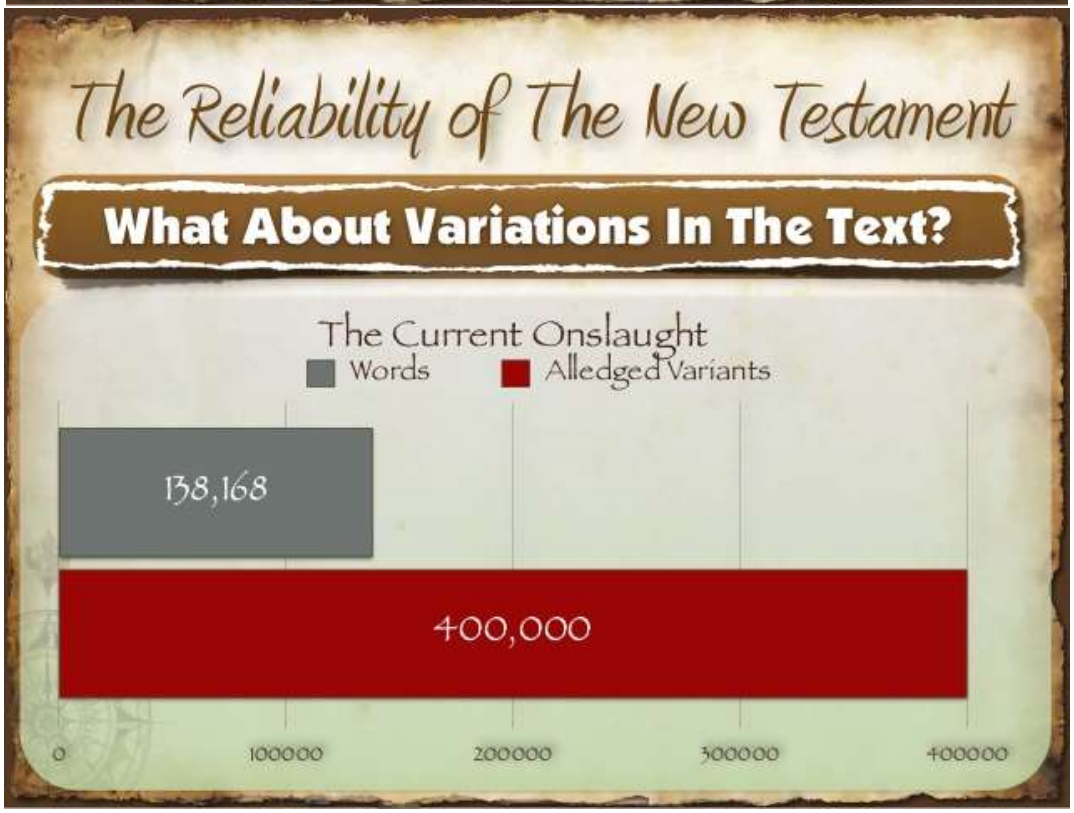
4QMMT

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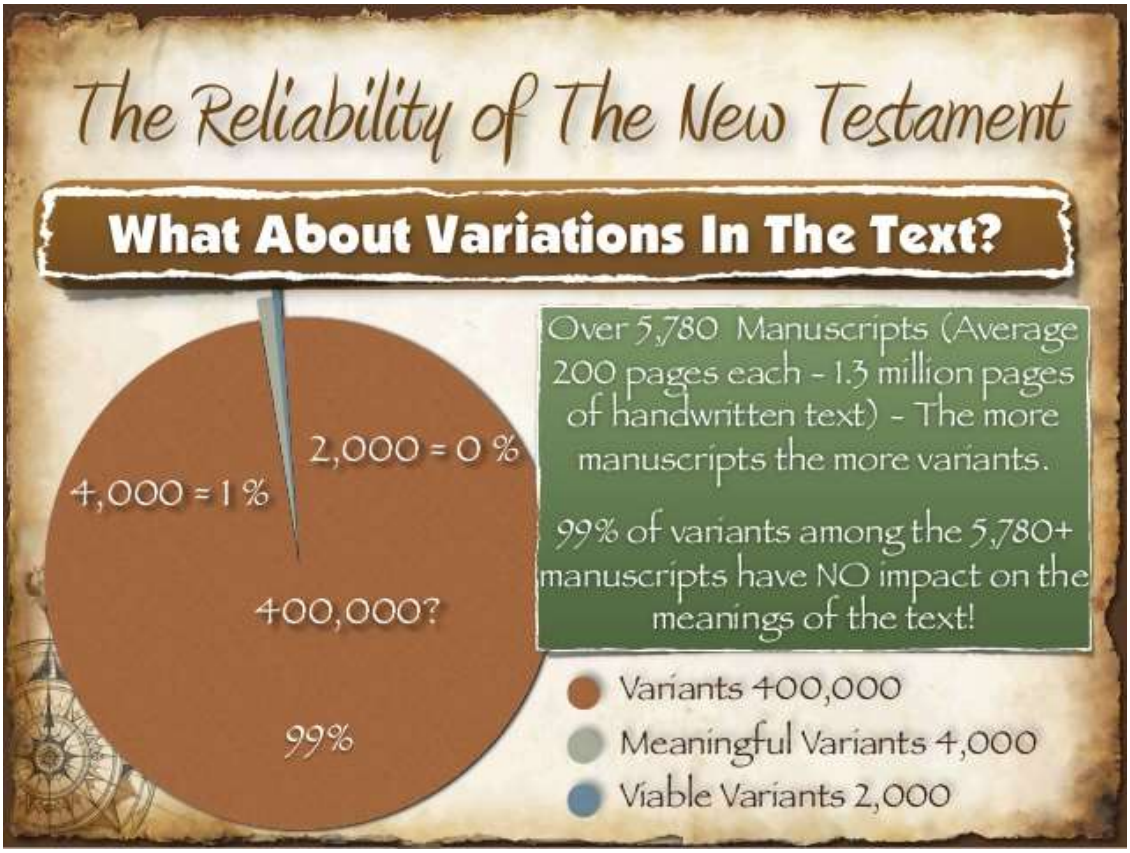
What About Variations in the Text?

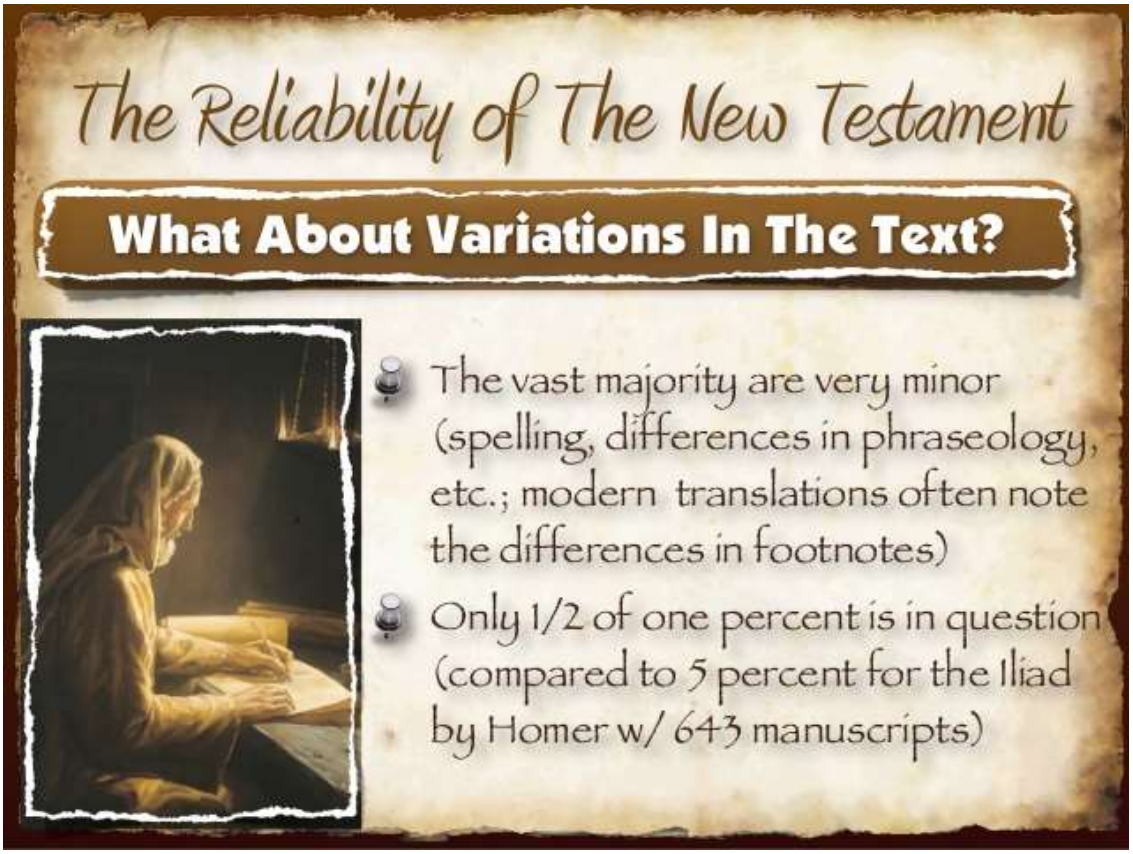
Source: https://www.slideshare.net/DonMcClain/the-reliability-of-the-new-testament-text



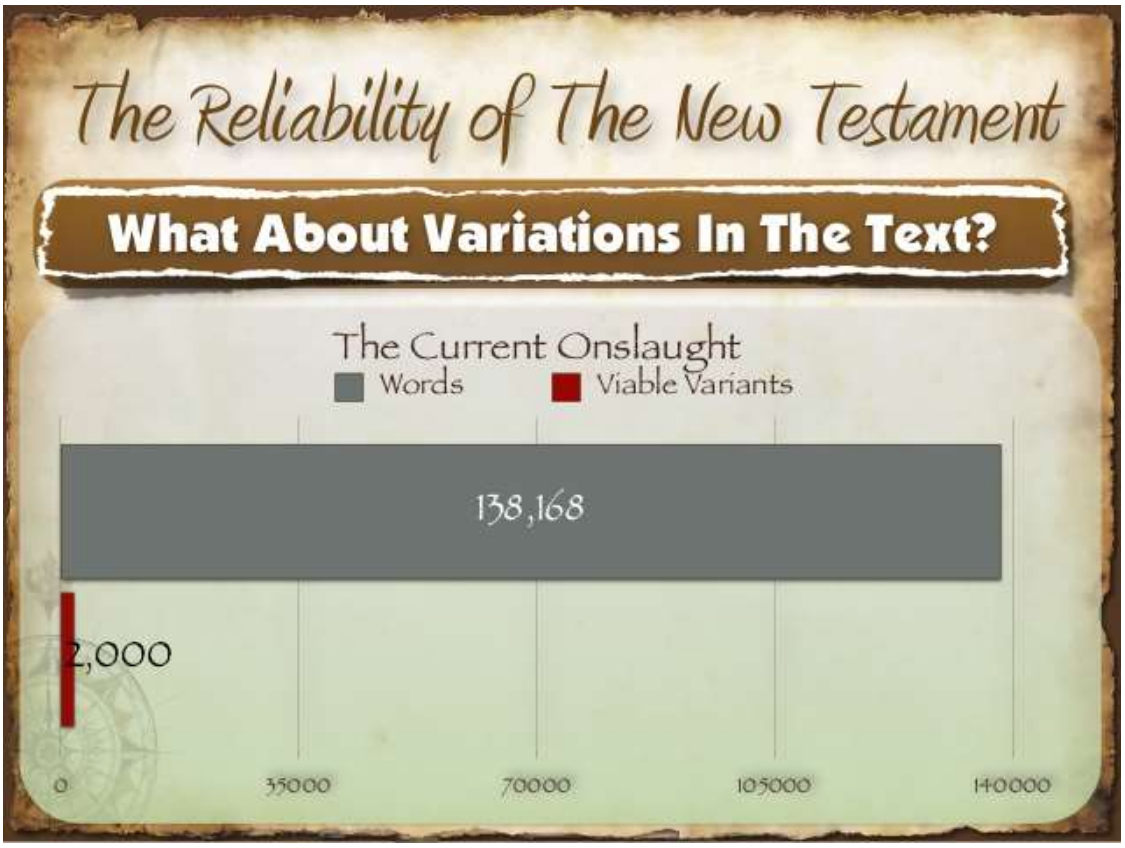


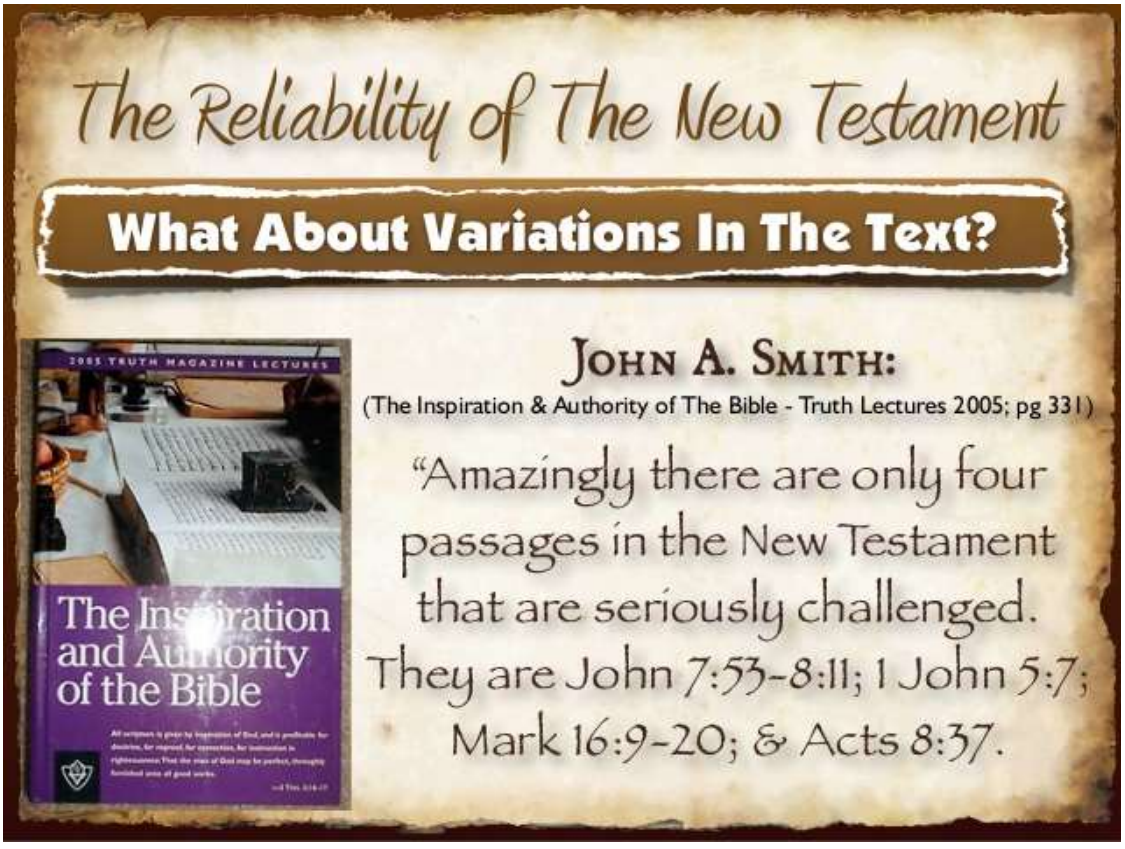
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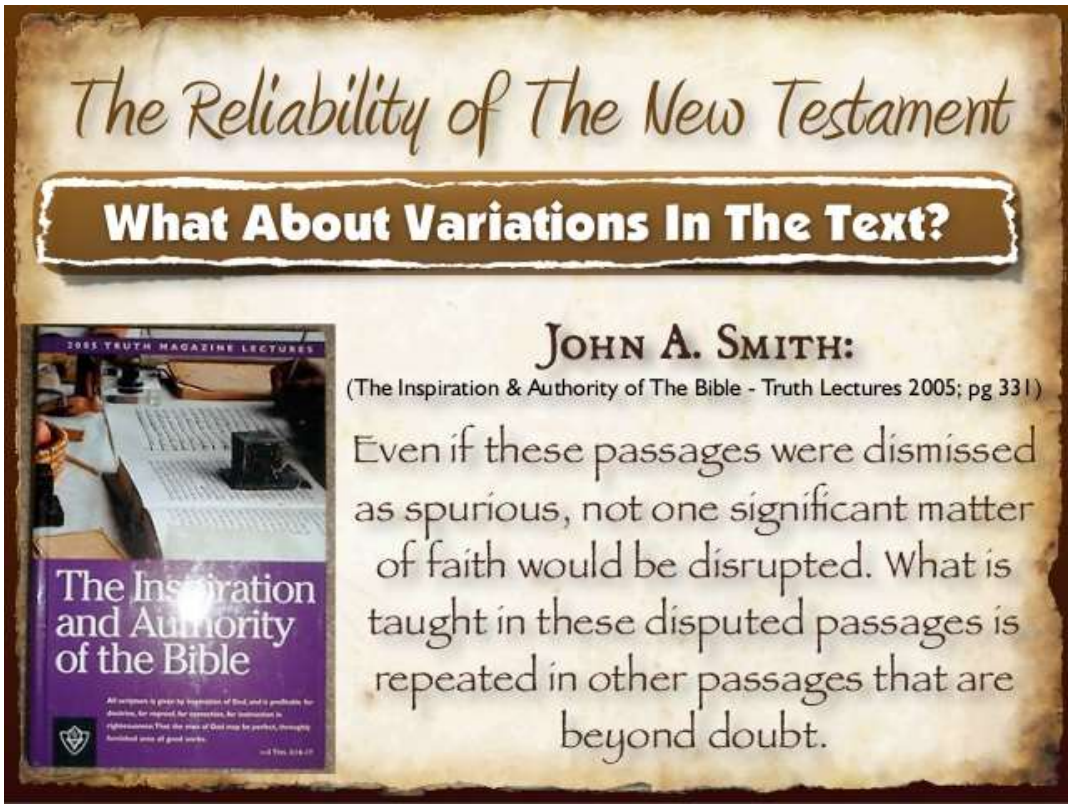


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Source: https://www.slideshare.net/DonMcClain/the-reliability-of-the-new-testament-text

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The Book of Genesis in 11 minutes and 18 seconds! (The Bible Project)
http://jmsmith.org/blog/bible-project-genesis/

https://thebibleproject.com/explore/genesis-1-11/

https://thebibleproject.com/explore/genesis-12-50/

also **Revelation:** https://thebibleproject.com/explore/revelation/

Ravi Zacharias, Christian Apologist [Videos]

Atheist/Scientist Challenges Ravi (re: Determinism)
https://www.youtube.com/watch?v=R641w4xCoFI

A Question About God Condemning Atheists to Hell (re: Moral Law)
https://www.youtube.com/watch?v=R641w4xCoFI

What about Condemning Others to Hell that Don't Believe in Jesus?
https://www.youtube.com/watch?v=4OUDO782aag

Hell – What is it?
https://www.youtube.com/watch?v=R641w4xCoFI

Does Suicide Send You to Hell?
https://www.youtube.com/watch?v=7JGFrcCS2ps

Why Is the Path to Heaven Narrow?
https://www.youtube.com/watch?v=H9fsuT37ZAA

Was the Jesus story based on older pagan mythologies?
http://jmsmith.org/blog/pagan-jesus/

The Gospel Plain and Clear
http://jmsmith.org/downloads/The-Gospel-Plain-and-Clear.pdf

DigitalCommons@Liberty University
http://digitalcommons.liberty.edu/
Source for conservative Christian scholarly papers (pdfs) and links to articles on a wide range of theological topics. (Just enter your search parameters to discover related publications.)

Bible Bulletin Board –Sermons, articles by great theologians, S.S. lessons: http://www.biblebb.com/

***See also my other separate resources*:**
Christian Scholarship: Biblical – Theological – Philosophical
The Complete Sayings of Jesus – NKJV with Appendix

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Series: Examining Jesus by the Historical Method

Does Jesus meet the scrutiny of the historical method?

This series of articles discusses how Jesus' historicity meets and exceeds the standards of the historical method as they also show that the NT record about Jesus is extremely trustworthy.

"Examining Jesus by the Historical Method (Part 1: Multiple Sources)." (Dec. 27, 15).
https://bellatorchristi.com/2015/12/27/examining-jesus-by-the-historical-method-part-1-multiple-sources/

"Examining Jesus by the Historical Method (Part 2: Enemy Attestation)." (Jan. 4, 2016).
https://bellatorchristi.com/2016/01/04/examining-jesus-by-the-historical-method-part-2-enemy-attestation/

"Examining Jesus by the Historical Method (Part 3: Embarrassing Admonitions)." (Jan. 11, 2016).
https://bellatorchristi.com/2016/01/11/examining-jesus-by-the-historical-method-part-3-embarrassing-admonitions/

"Examining Jesus by the Historical Method (Part 4: Pre-NT Traditions)." (Jan. 18, 2016).
https://bellatorchristi.com/2016/01/18/examining-jesus-by-the-historical-method-part-4-early-testimony-pre-nt-traditions/

"Examining Jesus by the Historical Method (Part 5: Early NT Texts)." (Jan. 25, 2016).
https://bellatorchristi.com/2016/01/25/examining-jesus-by-the-historical-method-part-5-early-testimony-early-nt-texts/

"Examining Jesus by the Historical Method (Part 6: The Case for the Gospels)." (Feb. 1, 2016).
https://bellatorchristi.com/2016/02/01/examining-jesus-by-the-historical-method-part-6-eyewitness-testimony-the-case-for-the-gospels/

"Examining Jesus by the Historical Method (Part 7: The Gospel Witnesses)." (Feb. 8, 2016).
https://bellatorchristi.com/2016/02/08/examining-jesus-by-the-historical-method-part-7-eyewitness-testimony-the-gospel-witnesses/

"Examining Jesus by the Historical Method (Part 8: Two Final Methods and Conclusion)."
(Feb. 15, 2016).
https://bellatorchristi.com/2016/02/15/examining-jesus-by-the-historical-method-part-8-2-final-methods-and-conclusion/

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More Reliability of Bible:

See also: **Accuracy / Reliability of the New Testament**

Reliability of the Old Testament
http://www.theopedia.com/Historicity_of_the_Old_Testament

Evidence from Archaeology for the reliability of the Bible
http://www.facingthechallenge.org/arch2.php

Why We Can Believe the Bible
http://www.everystudent.com/features/bible.html

Archeology and the Old Testament
http://www.apologeticspress.org/apcontent.aspx?category=13&article=1347

Archeology Confirms the Bible
http://www.biblestudysite.com/arch.htm

How Was The Bible Written and Transmitted?
http://www.bibleodyssey.org/tools/bible-basics/how-was-the-bible-written-and-transmitted.aspx

Bible Versions Differences
https://www.blueletterbible.org/versions.cfm

Why You Can Believe the Bible
http://www.everystudent.com/features/bible.html

Lecture - Dr Peter Williams - New Evidences the Gospels were Based on Eyewitness Accounts
https://www.youtube.com/watch?v=r5Ylt1pBMm8 [Video]

N.T. Wright: How Can the Bible be Authoritative? (1991)
http://ntwrightpage.com/2016/07/12/how-can-the-bible-be-authoritative/

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Center for the Study of New Testament Manuscripts [Facebook] [iTunes]

(Daniel B. Wallace,(LinkedIn) PhD, Executive Director CSNTM), Professor at DTS
Dr. Wallace is a recognized expert on *koine* Greek.
Many of his books on Greek grammar are required standards at colleges and seminaries. (Wikipedia: Daniel B Wallace)

New Testament: Introductions and Outlines (for each book in the NT)
includes discussions of different points of view regarding **authorship and authenticity** for each book of the NT, in addition to the introductions and outlines. (Also downloadable as Microsoft Word documents.)

Video: An Embarrassment of Riches **(Youtube)**
The Myth of Theological Liberalism **(blog article, read also the comments)**

The Center for Study and Preservation of the Majority Text - resources on the various families of the Majority Text, as well as the study of the Textus Receptus and the Greek lectionary tradition.

Dr. Wallace: Earliest Manuscript of the New Testament Discovered?
https://voice.dts.edu/article/wallace-new-testament-manscript-first-century/

How a Surf Bum Learned to Trust the Bible
https://voice.dts.edu/article/how-a-surf-bum-learned-to-trust-the-bible-wallace-daniel/

Reliability of the Gospels (physical and literary evidence of authenticity
see also: the Appendix of "Complete Sayings of Jesus - NKJV"

Evidence from Archeology for the Reliability of the Bible #2 #3 #4 #5 #6 (BAS) #7 News

History of the English Bible (Wallace): https://bible.org/series/history-english-bible

***See also my other separate resources*:**
Christian Scholarship: Biblical – Theological – Philosophical
Mere Christianity – C.S. Lewis

See also: **Paul's Letters and the New Testament**

12 Points that Show Christianity is True and pages following it

Accuracy of the New Testament

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Dr. Dan Wallace Part I: "Erasmus' Greek New Testament" (2016)
https://www.youtube.com/watch?v=yS8bRQTzPG8

Includes Q&A and mention of Bart Ehrman near the end

Dan Wallace Erasmus Greek NT pt 2 (2016)
https://www.youtube.com/watch?v=UbxuG37LXtE

During the Q&A discusses the KJO issue; also recommends the **NET** (accurate, readable) and with extensive notes (literal in the notes) – feels the NT is better than the OT as the OT changes the language, so you don't see as clearly the Messianic prophecies), **ESV** (good translation, understated elegance, in line with the KJV, most memorable) and **NIV** tradition [i.e. 1984 onward; new is more accurate than the 1984] (more readable, but not memorable); [Note: also included **KJV** for our literary heritage; e.g., readers of NIV usually quote the KJV for John 3:16.] [Note: Wallace was the senior NT editor for the NET, worked on the Gospels in the ESV, also was 'kind of' a consultant for the TNIV.] Both the translators for the ESV and the new NIV said they could not do their translations without the NET translation notes.

KJO Example (referenced in above video):

E.g., Wallace and White on Anderberg with Sam Gipp
https://www.youtube.com/watch?v=x8mwqc2P1PI [Video]

Do the newer translations show evidence of satanic influence (Isaiah 4:12)
https://www.youtube.com/watch?v=EojRkuIi66I [Video]

Have some of the newer translations denied the trinity? (1 John 5:7)
https://www.youtube.com/watch?v=aMHumjNDy54 [Video]

Full Version (Over 3 hours):
Ankerberg KJV Discussion Complete Scholars' Position [Recommended]
https://www.youtube.com/watch?v=320N_Kz9H0A [Video]

Dan Wallace - Recent Discoveries of NT Manuscripts
https://www.youtube.com/watch?v=SqLSSZ-nRPU [Video]

Did the Early Scribes Corrupt the New Testament? - Dan Wallace, PhD (2012)
https://www.youtube.com/watch?v=wiWKifMu6f8 [Video]

Bible scholar Dan Wallace defends the reliability of the New Testament against the new atheist critics. Wallace touches on many claims made by Bart Ehrman (Misquoting Jesus), C. J. Werleman (Jesus Lied), Dan Brown (The Da Vinci Code), etc. This video is part of the 'Contending with Christianity's Critics' 2012 conference: http://www.youtube.com/playlist?list=...

Slides from Dr. Wallace's video lecture (next page):

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Has the Bible been translated and retranslated so many times that we don't know what it originally said?

Year	Number of MSS	Earliest MSS
1611	7	11th century
2012	5800+	2nd century

Appendix to Bart Ehrman's *Misquoting Jesus*

"Why do you believe these core tenets of Christian orthodoxy to be in jeopardy based on the scribal errors you discovered in the biblical manuscripts?"

Ehrman's response:

"Essential Christian beliefs are not affected by textual variants in the manuscript tradition of the New Testament."

Is What We Have Now What They Wrote Then?

In all particulars?
Probably not.
But in all essentials?
Absolutely.

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Daniel Wallace: Review of Bart D. Ehrman, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why* (2005)
http://www.dts.edu/download/academic/new/%5BDTS%5D%20Misquoting%20Jesus%20Book%20Review.pdf [PDF]

How Badly Has the Bible Been Corrupted? - Daniel Wallace
https://www.youtube.com/watch?v=Os31IEVTDJo [Video]

Daniel Wallace: Did the Ancient Church Muzzle the Canon?
https://www.youtube.com/watch?v=wcWbV3QUfIg [Video]

Spark Learning Seminar | Dr. Daniel B. Wallace (2014)
The New Testament: Is What We Have Now What They Wrote Then?
https://www.youtube.com/watch?v=miS4jBln4JU [Video]

***See*: Bible Versions and History**

***See also:* The Accurracy of the NT Bible**

NT Authority and Authenticity

Dealing with Contradictions / Difficulties in the Bible (links)

***See also my other separate references resource*:**

The Complete Sayings of Jesus – NKJV with Appendix

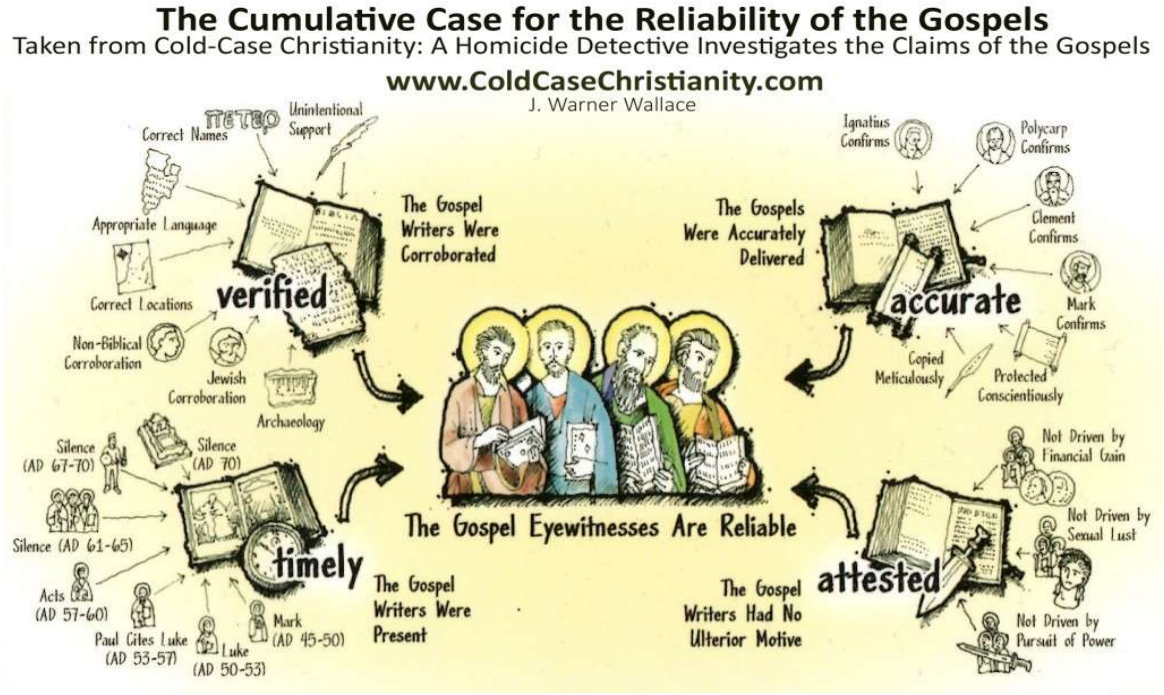
(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or more accurate.)

Christian Scholarship: Biblical – Theological – Philosophical

Reliability of Bible continues…

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Is the Bible True? The Cumulative Case for the Reliability of the Gospels - Christian cold-case: a homicide detective looks at the claims of the Gospels.



[Source: http://coldcasechristianity.com/2014/is-the-bible-true-the-cumulative-case-for-the-reliability-of-the-gospels-free-bible-insert/]

NOTE: This makes effective use of abductive reasoning;
for details, see the "Logic: Deductive, Inductive and Abductive Reasoning" section
in my separate resource: *Christian Scholarship – Biblical, Theological and Philosophical*

.

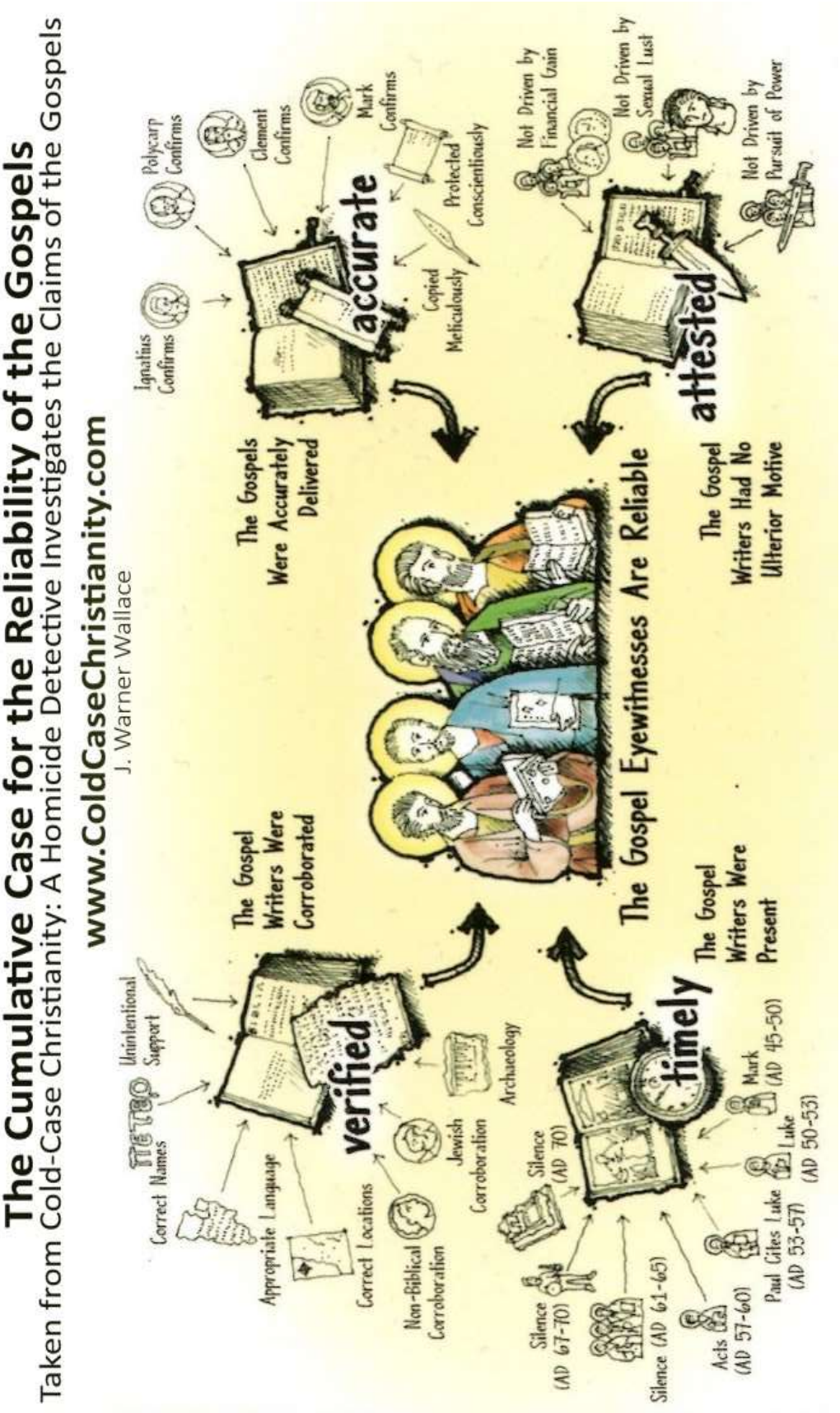
Why Does Every Christian Need Abductive Reasoning? (Cold-Case Christianity)
https://www.youtube.com/watch?v=IsnRLOExbe0 [Video]

If "Faith" Involves Making An Inference From Evidence, Why Do We Call It "Faith"?
http://coldcasechristianity.com/2014/biblical-faith-trusting-what-cant-be-seen-on-the-basis-of-what-can/
(Biblical faith: "Trusting what can't be seen on the basis of what can.")

More Cold-Case Christianity videos on challenging topics:
http://coldcasechristianity.com/category/videos/

See enlarged view on next page…

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The New Testament Chain of Custody



From J. Warner Wallace's book, Cold-Case Christianity: A Homicide Detective Investigates the Claims of the Gospels

The Importance of the New Testament Chain of Custody (Video)
http://coldcasechristianity.com/2015/the-importance-of-the-new-testament-chain-of-custody/

Testing the Gospels From John to Hippolytus
http://coldcasechristianity.com/2013/testing-the-gospels-from-john-to-hippolytus/

Did the New Testament Change Over Time?
https://www.appreasons.org/new-testament-change-over-time/

See also:

Paul's Letters and the New Testament

12 Points that Show Christianity is True and pages following it

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America's Godly Heritage

http://www.beyondthefundamentals.com/download/america_s_godly_heritage.pdf

How to Waste Your Theological Studies

https://www.reformationbiblecollege.org/blog/how-to-waste-your-theological-studies/

Excerpt:

…for students pursuing theological studies, the great danger is to mistake busyness in one's studies for faithfulness.

Thankfully, Warfield offered his students, and he offers Bible college students today, three ways to avoid wasting their theological studies. In light of their vital importance to the spiritual lives of theological students, Warfield even calls them "duties." These are not arbitrary or whimsical tips, but careful reflections from a deeply devout Christian man who knew firsthand the temptations theological students face. After all, the previous forty years of his life had been spent first as a theological student and then as a teacher of theological students. Let's listen in on the wise words Warfield has for us.

Duty #1: "[F]ind daily nourishment for your religious life in your theological studies." Do not exclude your studies as sources of spiritual growth. The pursuit of Christian discipleship should not take a student away from his or her work, Warfield says, but send them to their work "with an added quality of devotion." Rather than allowing your work to occupy your mind only, "[p]ut your heart into your studies." All theological training should be approached as spiritual exercises that daily bring you into the presence of God. This means that memorizing Greek vocabulary or writing a research paper on early Christian heresies really can be done for God's glory and your good.

Duty #2: "[E]nter fully into the organic religious life of the community of which you form a part." Here Warfield is speaking of the community of faith you find in your fellow students, professors, and support staff. This is not an accidental fellowship. Each individual is a member at this time for purposes ordained by God. With this in mind, attend chapel services and take advantage of other opportunities for worship and fellowship as a college community.

Duty #3: [K]eep the fires of religious life burning brightly in your heart." This is the chief duty of anyone pursuing theological studies, the duty that undergirds the others. The fires are kept burning through the spiritual disciplines of reading and meditating on God's Word, prayer, and doing good to others. It's a real struggle even for diligent theological students to cultivate and maintain the kind of life that fulfills this duty. Warfield offers this advice: Be constantly reminding yourself of the huge privilege and responsibility it is to be a student of theology. "[I]f we face the tremendous difficulty of the work before us, it will certainly throw us back upon our knees; and if we worthily gauge the power of the gospel committed to us, that will certainly keep us on our knees."

These duties are helpfully cooperative: pursuing the first two encourages you to remember the third, which in turn refreshes your commitment to the others.

The Nashville Statement

https://cbmw.org/nashville-statement/

NOTE: I'm NOT promoting any of the above, just thought they might be of interest (pro or con).

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Should Every Pastor Be an Apologist? Yes and No.

http://www.clayjones.net/2011/01/should-every-pastor-be-an-apologist-yes-and-no/

Excerpt (from comments):

[Dr.] Johnathan Pritchett says:

March 14, 2011 at 7:27 pm

I agree, and think that any church with an Education Pastor slot, and definately the youth pastor slot (look at the statistics of youth leaving church upon graduating HS) needs to have someone with an apologetics background fill that position. Too many churches have M.Div folks in almost all pastor positions these days, and as lauded as the M.Div programs are at just about every evangelical seminary out there, the quality of pastors and assistant pastors they have collectively produced across America is…well, just look at the current state of evangelicalism and make the connections.

I intentionally went for the apologetics program at Biola rather than an M.Div program anywhere so as to insure I don't become part of the problem, but part of the solution with evangelicalism these days.

As long as "jack-of-all-trades-master-of-none" M.Div degrees are held in such high esteem among evangelicals they NO LONGER deserve (maybe it was different thirty years ago), the same cookie-cutter people will be churned out of seminaries to lead our churches into the intellectual gutter.

This may sound anecdotal, but every person I have met that got a M.Div in the last ten years from anywhere can't really proclaim the Gospel, can't exegete and exposit texts, and can't answer tough questions. They just look for a post somewhere to give themselves the opportunity to spew out their versions of the five week sermon series on whatever latest "relevant" drivel that crosses their minds paired with three proof-texts or so.

There is a correlation between the anemic modern evangelical churches and the seminary programs that put out the leaders of them…armed with the M.Div as it is today.

First Evangelical Lutheran Church Debate Series

https://www.felchouston.org/debate-series.html (Past Debates available via audio/video)

Learn How to Do Apologetics in the Twenty-First Century with Ravi Zacharias

https://www.youtube.com/watch?v=W2zrHxbucOM

Nabeel Qureshi answers a Muslim's Questions on the Trinity

https://www.youtube.com/watch?v=d6q_c_CQPnM [Video]
(Worthwhile listening to even if you are a Christian)

Nabeel Qureshi // Why I stopped believing Islam is a religion of peace

https://www.youtube.com/watch?v=2htOWOF4gqs [Video]

See also: **Political Islam and Statistical Islam**

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Consistency

Consistency is the last refuge of the unimaginative.

http://www.quotationspage.com/quote/23578.html

> **Oscar Wilde**
> *Irish dramatist, novelist, & poet (1854 - 1900)*
> *From:* "The Relation of Dress to Art" in *Pall Mall Gazette* (2/28/1885); reprinted in *Aristotle at Afternoon Tea:The Rare Oscar Wilde* (1991).

https://en.wikiquote.org/wiki/Consistency

https://www.sermoncentral.com/illustrations/sermon-illustration-sermoncentral-staff-quotes-findingfulfillment-23235

https://www.openbible.info/topics/consistency

https://bible.org/seriespage/9-necessity-consistent-christian-life

https://www.biblegateway.com/resources/dictionary-of-bible-themes/1340-consistency

http://coldcasechristianity.com/2013/scientific-consistency-in-the-bible-is-more-important-than-scientific-revelation/

http://www.wikihow.com/Be-Consistent

http://matthewball.us/2015/11/04/bible-study-how-to-develop-consistency/

http://www.ccesonline.com/godsconsistency.htm

https://utmost.org/the-secret-of-spiritual-consistency/

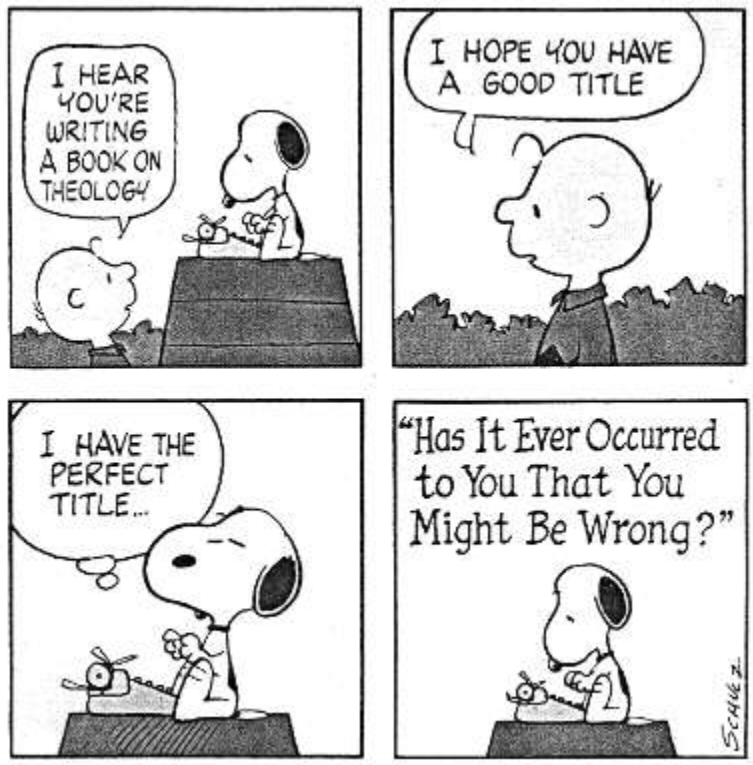
https://www.quora.com/Is-obedience-the-only-consistent-moral-principle-in-the-bible

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Resources for the Sceptic
https://docs.google.com/document/d/1U2ckOQmtYe1jM2hz8glymF49gf1Ft5-9QxRrT4wlYiI/edit

Ex-Atheist Testimonies: From Atheist to Christian Series
https://www.youtube.com/playlist?list=PL-0zpu2toenabuNUBeBxQmmjr8JGuXVEs [Videos]

FYI: Series: Examining Jesus By the Historical Method
https://bellatorchristi.com/series-examining-jesus-by-the-historical-method/



***See also my other separate resources*:**

Christian Scholarship: Biblical – Theological – Philosophical

The Complete Sayings of Jesus – NKJV (with Appendix)

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

Heaven (based in part on the book, *Heaven*, by Randy Alcorn)

Mere Christianity – C.S. Lewis

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Athiest Perspectives

Ayn Rand " One Can Not Be Called Upon To Prove A Negative¨
https://www.youtube.com/watch?v=pFYAITWOCuA

James Randi Lecture @ Caltech - Can't Prove a Negative
https://www.youtube.com/watch?v=qWJTUAezxAI [Video]

The stupidity of "you can't prove a negative"
https://www.youtube.com/watch?v=v2e3xngDHe4 [Video]

Is the popular "you can't prove it doesn't exist" a good argument?
https://www.youtube.com/watch?v=IpRh2grvDBc [Video]

You can't prove a negative **[Recommended]**
https://www.youtube.com/watch?v=UMHhJfImQB0 [Video]

Can you disprove a Universal Negative? **[Recommended]**
https://www.youtube.com/watch?v=52XsW6jD4eg [Video]
By Dr. William Lane Craig of Reasonable Faith ministries

Sufficient Evidence - Ravi Zacharias Q & A
https://www.youtube.com/watch?v=4EeOvWdHGaM [Audio]

Why I'm not an atheist - Ravi Zacharias
https://www.youtube.com/watch?v=uGSH979kbPQ [Audio]

Originally uploaded by http://www.youtube.com/apologetics101

Ravi at Princeton University - Why I'm Not an Atheist
https://www.youtube.com/watch?v=d6aDoOzYN-U [Video]

Learning to Think Critically (article from RZIM Magazine, *Just Thinking*)
http://www.rzim.org/wp-content/uploads/2012/12/JUST-THINKING-V21.1-web.pdf [PDF]

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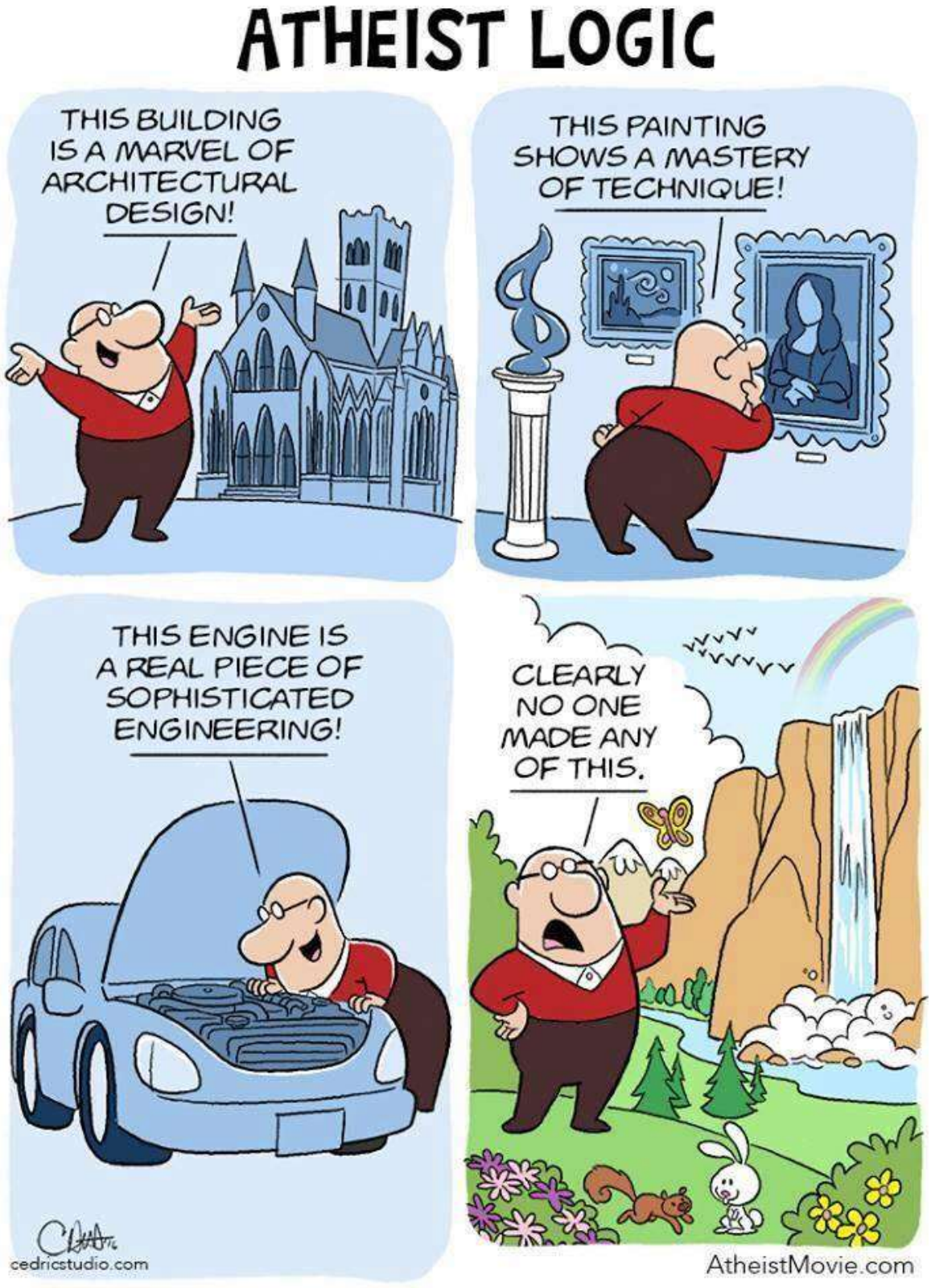
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Christian Humor (and why not?!!! :-)

See also: Christian Humor - Images

Christian Jokes

http://jokes.christiansunite.com/

http://www.jokesclean.com/ChristianJokes/

http://www.beliefnet.com/ilovejesus/features/hilarious-christian-jokes.aspx

http://equerry.com/html/fun/eq_humor-hrel.htm

http://swapmeetdave.com/Humor/Religious.htm

http://www.guy-sports.com/virtual/christian_jokes.htm

Dr. Ravi Zacharias: 18 funny stories

Part 1: https://www.youtube.com/watch?v=9634St2i_6Q [Video]

Part 2: https://www.youtube.com/watch?v=2lkfOXIOYjs [Video]

Funny Pictures:

Funny Pictures: http://christianfunnypictures.com/
https://www.facebook.com/Christianfunnypictures

http://www.21st-century-christianity.com/Funny-Christian-Stories-1.html

http://www.beliefnet.com/FollowingJesus/Features/Worlds-Best-Church-Signs.aspx

http://www.rd.com/funny-stuff/funny-church-signs/

Christian Cartoons:

https://duckduckgo.com/?q=christian+Humor&t=palemoon&iar=images&iax=images&ia=images

Christian Cartoons and Images

https://www.pinterest.com/explore/clean-christian-humor/?lp=true

More Humor:

http://www.hopecrc.ca/humor.htm

https://www.pinterest.com/explore/church-signs/

http://www.ecclesia.org/truth/humor.html

What to do if you encounter an Anaconda

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How about a little laughter from some popular comedians ...



Okay, not *that* genre of comedy, while I admit they are funny.

I want to focus on...

Christian Comedians

(Yes, Christians CAN laugh and tell jokes!)

These are as good as any comedians out there, including secular...

Here's one person's list of the "Top 10 Christian Comedians" (I agree that they should be in any "top" list, but I've also added [below] additional Christian comedians for your consideration and enjoyment):
http://www.jesuscoffeebreak.com/10-funniest-christian-stand-up-comedians-hilarious-clean-comedy/

Links to video clips on Youtube (many have their full live or DVD performances available there as well) and official websites:

Tim Hawkins: https://www.youtube.com/results?search_query=Tim+Hawkins
Stand-up Comic, Musician, Hilarious Song Paradies and original tunes
[Saw him live last year -- if you get a chance to see him in concert, don't miss it!]
One of the funniest and most talented comedian and comedy musician out there.
Old Rock Songs: https://www.youtube.com/watch?v=HxKeCmTCDV4
Things You Don't Say to Your Wife (song): https://www.youtube.com/watch?v=iK2OakMoW_c (song)
Tech Support: https://www.youtube.com/watch?v=AW1Hj4eSlIA (song)
Church: https://www.youtube.com/watch?v=47hK3C7XQW8

http://timhawkins.net/

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Mark Lowry: https://www.youtube.com/results?search_query=Mark+Lowry
Have you ever heard the comedy of Mark Lowry? (he has been a singer with the Bill Gaither Vocal Band and Homecoming projects):
Here's examples with Gaither: "Turn Your Radio On" (and listen to the basses): https://www.youtube.com/watch?v=YyU1ISgMcfs
https://www.youtube.com/watch?v=26ZpdMFx380
https://www.youtube.com/watch?v=k62YPGSfm-Y

(check out some of his solo standup video clips while you're at it)
https://www.youtube.com/watch?v=pPYX8SQAIcY ("The Greatest Story Ever Told")
https://www.youtube.com/watch?v=1viWme2iPYA (at CitiChurch of Dallas)
https://www.youtube.com/watch?v=46fk02enulQ&list=PLJpIQwO6qCHQmL44YwNVH9VvpLpLwv6Q0 (talks about his motorcycle helmet)
https://www.youtube.com/watch?v=FXgXTyfp7g0 (at a benefit concert) - Hilarious talk about his accident and interruptions
https://www.youtube.com/watch?v=pW6EeuKLHkY (Recovering Fundamentalist)
https://www.youtube.com/watch?v=V8P0zWRBXis (Remotely Controlled)

http://marklowry.com/

Chondra Pierce: https://www.youtube.com/results?search_query=chonda+pierce
https://www.youtube.com/watch?v=AWkpjGMZFjc (Honeymoon Package)
https://www.youtube.com/watch?v=wjcfdnqSvT0 (Piano Lessons)
https://www.youtube.com/watch?v=hmSg1wY0gso (Three Little Pigs)
https://www.youtube.com/watch?v=vlGt_rk9Uho (Weird Things Happen to Me)

http://chonda.org/

Brad Stine: https://www.youtube.com/results?search_query=Brad+Stine
(Listen at your own risk! :-)
http://www.bradstine.com/

Ken Davis: https://www.youtube.com/results?search_query=ken+davis+comedian
https://www.youtube.com/watch?v=oKZG7PEhlv0 (Seriously Funny)

http://www.bradstine.com/

Jeff Allen: https://www.youtube.com/results?search_query=Jeff+Allen
https://www.youtube.com/watch?v=RU8VvrCDwXk (Live)

http://www.jeffallencomedy.com/

Taylor Mason: https://www.youtube.com/results?search_query=taylor+mason
https://www.youtube.com/watch?v=8C_KZ-uHihQ (Live)

http://www.taylormason.com/

Aaeon Wilburn: https://www.youtube.com/results?search_query=Aaeon+Wilburn
https://www.youtube.com/watch?v=x4SUOVc9PxA

http://www.aaronwilburn.com/

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Ron Pearson: https://www.youtube.com/results?search_query=ron+pearson

https://www.facebook.com/ComedianRonPearson

Anthony Griffith: https://www.youtube.com/results?search_query=anthony+Griffith

http://www.anthonygriffith.com/

Rich Praytor: https://www.youtube.com/results?search_query=rich+praytor

http://www.christiancomedian.net/

Matt Jernigan: https://www.youtube.com/results?search_query=matt+jernigan
https://www.youtube.com/watch?v=FJnS_OK3vLE

http://www.mattjernigan.com/

Michael Jr: https://www.youtube.com/results?search_query=michael+jr

http://michaeljr.com/

Tim Lovelace: https://www.youtube.com/results?search_query=Tim+Lovelace

http://timlovelace.com/

Smorgasbord of Christain Comedy Clips:

Christian Comedy Clips: https://www.youtube.com/watch?v=UP50ISr7KXc

Apostles of Comedy: https://www.youtube.com/results?search_query=apostles+of+comedy

Here's a funny, cute one; -- whether you like Gospel Quartets or not:
Funny Gospel Quartet: https://www.youtube.com/watch?v=GGUzkUMXNCc

Clean Comedians (booking):
http://cleancomedians.com

Enjoy!!!!!!!

Since we are on a lighter note… how about some more notes…

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Christian Music Memory Lane:



The "Pat Terry Group" (PTG) Christian band grew out of Dan DeHaan's Metro Bible Studies in Atlanta. (Dan Dehaan was a popular Bible teacher in Atlanta, Georgia in the 70's and 80's before his tragic death in a plane crash he was piloting in 1982). PTG lead the music for those DeHaan's meetings.

http://u-builder.blogspot.com/2009/02/dan-dehaan-on-wwwyoutubecom-please.html

Example of the PTG and one of their popular songs, "That's The Way" (often sung at weddings, including mine!): https://www.youtube.com/watch?v=Rdb633XmfcA&list=PLGftSzfMFPq5nVg12VUp7zFR97HKKx9f4&index=2

Other artists covered it, for example, Alan Jackson: https://www.youtube.com/watch?v=tZnoOTf102E

A couple of other songs from that era for which he is known:

"Home Where I Belong": https://www.youtube.com/watch?v=rPXJXJy9yCc (1976)
Covered by B.J. Thomas: https://www.youtube.com/watch?v=U4JihCEObko

"I Can't Wait to See Jesus": https://www.youtube.com/watch?v=58GT35hZhjA (1975)

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Pat Terry disbanded the PTG in 1980 and went solo for a while. He is now a successful fulltime Nashville country songwriter...

Here's a more recent country song that he wrote and was recorded by the Oak Ridge Boys (2007): "Some Place Green":
https://www.youtube.com/watch?v=3n7XkhTRLgg&list=PL9D059210C43EFD65

Pat Terry's current online website
http://www.patterryonline.com/

BTW, speaking of the 70's/80's...

another wonderful Christian troubadour and zealous musical evangelist was **Keith Green**, who, like Dan DeHaan was also killed in a plane crash he was piloting in 1982 (he was 28).



https://en.wikipedia.org/wiki/Keith_Green

He was well known for his live concerts with just him and a piano!

Here is a link to a live concert (Estes Park, '78):
https://www.youtube.com/watch?v=NRzctDRzAiA
(has Spanish subtitles)

If I had to pick one song he sang that would be my favorite, it would have to be:
"Rushing Wind" (here's the live version, audio):
https://www.youtube.com/watch?v=Sk7w4y_9B2k
(it was written by Keith and his wife, Melody)

Here is the link to a YouTube audio file of all his music (live and studio):
https://www.youtube.com/watch?v=1JsAjkYWdQQ

FYI (some interesting trivia -- exp. knowing that Keith would eventually end up finding and singing about Jesus): Here's Keith on "What's My Line?" with Steve Allen at age 11:
https://www.youtube.com/watch?v=uJ6Vi2PUx08

and here's his life story:
https://www.youtube.com/watch?v=fXOhSScVMUs

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"So You Want to Go Back to Egypt" (live):
https://www.youtube.com/watch?v=foUH4No_SVU

Web site: Last Days Ministries, maintained by his wife, Melody, who composed many of the popular songs Keith sang

Magazine article: KEITH GREEN Led the Contemporary Christian Music Surge in the 1970s (1980)

Keeping on this same "track"...

2nd Chapter of Acts

"The **2nd Chapter of Acts** was a Jesus music and early contemporary Christian music group composed of sisters Annie Herring and Nelly Greisen and brother Matthew Ward. They began performing in 1973 and enjoyed their period of greatest success during the 1970s." (wikipedia)

https://en.wikipedia.org/wiki/2nd_Chapter_of_Acts



Mansion Builder:
https://www.youtube.com/watch?v=W9-YPfqE898
(Live):
https://www.youtube.com/watch?v=EmxcotW-O0w

Easter Song:
https://www.youtube.com/watch?v=2ac11sZYJ4A
(written by Annie Herring, a member of the group)
(Live): https://www.youtube.com/watch?v=5gggPpVtEKQ
(Here's Keith Green with his popular versions:
Studio: https://www.youtube.com/watch?v=7OEqavkJGCE
Live: https://www.youtube.com/watch?v=Z3kc1jDahU4

"Which Way the Wind Blows" (featuring Phil Keaggy and a band called David):
https://www.youtube.com/watch?v=RnxQzEl1oKA

"Consider the Lilies" (Live): https://www.youtube.com/watch?v=0RsVAUjoJX0

Web site: http://www.2ndchapterofacts.com/

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James Ward

Not as well known, but an excellent pianist, singer and songwriter. His style is contemporay, but with a heavy gospel influence.

He was an incredible solo performer, mainly known by most college students in the early 70's via the Inter-Varsity concerts that he gave.



If I had to pick out one music album that had the most impact on me, this would easily be one in the top running, if not the top...

James Ward / Himself (full album):

https://www.youtube.com/watch?v=xdOzl1unNbA [recorded from vinyl -- even includes pops, cracks and a few skips (I'm looking for a better audio quality version)]

(Supposedly, in 1974, he sat down at a piano, in one session, and recorded all the songs, which he wrote, on this album. I had this album and the corresponding album songbook that was published.) It's difficult for me to pick favorites, but if I have to choose, they would be the more uptempo *Morning Sun*, *Consider the Lilies* and the black gospel saturated, *He Shall Be Satisfied* and *Speak to Me*.

"(Holy Spirit,) Speak to Me" was covered (in 1975) by the long-popular, award-winning southern gospel group, The Imperials:
https://www.youtube.com/watch?v=TvLKfa_7D64

> (FYI: it was a track on their "No Shortage" album; here's the title track: https://www.youtube.com/watch?v=IlllQnFgorw;
>
> and another track written by Phil Johnson/Bob Benson: “Give them all to Jesus”: https://www.youtube.com/watch?v=RHs6HjWhuPM

(BTW, if you're not familiar with the **Imperials**, prior to their 1975 lineup, they were the backup gospel group (started in 1964) who recorded (succeeding the Jordanaires) and toured with Elvis, including his Las Vegas shows (1966-1972). The lineup changed again in 1976, including the addition of Russ Taff, which produced top charting gospel songs, such as,

> "One More Song For You": https://www.youtube.com/watch?v=CqUIJ2UDsWY,
>
> "Eagle Song": https://www.youtube.com/watch?v=2NRJHXNHre4,
>
> "Trumpet of Jesus: https://www.youtube.com/watch?v=aLSIYtFZtxU,

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"Living Without Your Love": https://www.youtube.com/watch?v=HdnLOmaAz18&list=RDaLSIYtFZtxU&index=15,

and "Praise the Lord": https://www.youtube.com/watch?v=OfTQg9whI-s)

For a studio recording performed by James Ward with accompaniment, here's "Faith Takes a Vision": https://www.youtube.com/watch?v=P-T2--RqHJw



"Rock of Ages" (James and piano only): https://www.youtube.com/watch?v=6frfpfXy3eY

Here is a recent video of him performing "Rock of Ages": https://www.youtube.com/watch?v=UznDZGOLTM8

"Keep Looking Up": https://www.youtube.com/watch?v=mRqdz7tIybc

"Father I Stretch My Hands" (James Ward and the New City Fellowship choir with David MacReynolds): https://www.youtube.com/watch?v=aLChGDz1i6A (amateur video)

"Death is Ended" catches James Ward in his element with an African-American choir director and band: https://www.youtube.com/watch?v=LiZoY3RfLE8
(this is a dizzy inducing amateur video - just close your eyes :-)

here is a more professionally recorded version:
https://www.youtube.com/watch?v=fBHTpy0yToY (recorded live for a CD)

Here is example of praise and choir songs he has done:
https://www.youtube.com/watch?v=E16zcL6qM5M (amateur audio with pics)

Missing around on the piano: https://www.youtube.com/watch?v=2bVhfZw39eQ

Here's his current web site:
http://www.jameswardmusic.com/

Facebook: https://www.facebook.com/James-Ward-75310042432/

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And now, going mellower:

Honeytree

Nancy Honeytree, is considered on of the music pioneers of the Jesus Movement.



She had success in the US (and later, during the 90's, in Latin countries, singing in Spanish). Her songs dealt with personal relationships: Jesus, friends and family; also about loss, memories, and the solitary life. (Note: Born in 1952, Honeytree was single during the heighth of her popularity in the 70's and 80's, not marrying until 1990. She maintains a ministry to single adults that started in the 80's.) She toured with other popular artists of the 70's, such as Phil Keaggy and Mike Johnson.

https://en.wikipedia.org/wiki/Nancy_Honeytree

Here is the album considered one of her best:
Evergreen (album): https://www.youtube.com/watch?v=v1qP66O3aL0

[may favorite song in the album: "(Lovely Jesus) Here I am" (2nd Track) - probably because I wrote a few songs with similar chord progressions]

More current version of one of her songs...

"Pioneer": https://www.youtube.com/watch?v=xMH6z63eYhQ

Original Version: https://www.youtube.com/watch?v=M9VP32wdneU

Web Site: https://honeytree.org/

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If you're into 'smooth' big band style singers and the music of Ralph Carmichael, check out Dave Boyer

e.g., https://www.youtube.com/watch?v=SNtZ-X0eodk, and

https://www.youtube.com/watch?v=8mHgQu_oo0M,

https://www.youtube.com/watch?v=-MRVfLqSpXA,

https://www.youtube.com/watch?v=Izs70EcRLak,

https://www.youtube.com/watch?v=SPE9hxRRi6A,

https://www.youtube.com/watch?v=0QC48mNe80E



If you're into brass… check out trumpeter and bluesy singer…

Phil Driscoll

e.g., https://www.youtube.com/watch?v=13GEdVKK2jo; alt. version,

and https://www.youtube.com/watch?v=9NdK5WMFY-o



Website: https://www.phildriscoll.com/

Hope you didn't mind my little side journey down music memory lane and enjoy the music!

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N.T. Wright Quotes

https://www.goodreads.com/author/quotes/38932.N_T_Wright

http://quotesgram.com/n-t-wright-quotes/

http://quoteaddicts.com/author/n-t-wright

http://www.picturequotes.com/n-t-wright-quotes

https://quotefancy.com/n-t-wright-quotes (wallpapers)

Quote by N.T. Wright on the Bodily Resurrection of Jesus:

"You see, the bodily resurrection of Jesus isn't a take-it-or-leave-it thing, as though some Christians are welcome to believe it and others are welcome not to believe it. Take it away, and the whole picture is totally different. Take it away, and **Karl Marx** was probably right to accuse Christianity of ignoring the problems of the material world. Take it away, and **Sigmund Freud** was probably right to say that Christianity is a wish-fulfillment religion. Take it away, and **Friedrich Nietzsche** was probably right to say that Christianity was a religion for wimps. Put it back, and you have a faith that can take on the postmodern world that looks to Marx, Freud and Nietzsche as its prophets, and you can beat them at their own game with the Easter news that the foolishness of God is wiser than men, and the weakness of God is stronger than men." — N.T. Wright, For All God's Worth: True Worship and the Calling of the Church

Note: For details on Freud, Nietzsche, Marx and philosophies critical to Christianity, see my separate resource: **Christian Scholarship: Biblical – Theological – Philosophical**

N.T. Wright on Paul – A few Memorable Quotes

https://timstafford.wordpress.com/2013/12/03/n-t-wright-on-paul/

Reading N.T. Wright's scholarly work is like drinking from the proverbial fire hose. As far as I am concerned, it is a fire hose spouting good wine. I am a few hundred pages into his massive two-volume *Paul and the Faithfulness of God,* a book he has been pointing toward for decades. It's a pleasure.

I won't try to describe his argument, but I thought I would pass on a few memorable quotes.

re: Onesimus and Philemon and Slavery

. 12 "For Paul, much as he valued freedom, the mutual reconciliation of those who belonged to the Messiah mattered more than anything else. For Philemon to have responded angrily to Paul's letter by giving Onesimus his freedom but declaring that he never wanted to set eyes on him again would have meant defeat for Paul. Reconciliation was what mattered. That is why Paul wrote this letter [Philemon]."

p. 20. "Paul is not only urging and requesting but actually *embodying* what he elsewhere calls 'the ministry of reconciliation.' God was in the Messiah, reconciling the world to himself, he says in 2 Corinthians 5:19; now, we dare to say, God was in Paul reconciling Onesimus and Philemon."

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p. 32 “Slavery was, for both Philemon and Paul, simply part of the worldview. It was how things got done. It was the electricity of the ancient world; try imagining your home or your town without the ability to plug things in and switch them on, and you will realize how unthinkable it was to them that there should be no slaves.”

re: Faith vs Theology/Doctrine

p. 42 “The distinction between ‘faith’ in the Reformers’ sense and ‘theology’ or ‘doctrine’ has by no means always been clear, producing as we saw the problem whereby ‘justification by faith’ has come to mean ‘justification by believing in the proper doctrine of justification,’ a position which, in attempting to swallow its own tail, produces a certain type of theological and perhaps cultural indigestion.”

re: History

p. 50 “The reason history is fascinating is because people in other times and places are so like us. The reason history is difficult is because people in other times and places are so different from us. History is, to that extent, like marriage….”

re: The Temple

pp. 96-7 “The Temple, and before it the wilderness tabernacle, were thus heirs, within the biblical narrative, to moments like Jacob’s vision, the discovery that a particular spot on earth could intersect with, and be the gateway into, heaven itself…. The Temple was not simply a convenient place to meet for worship. It was not even just the ‘single sanctuary,’ the one and only place where sacrifice was to be offered in worship to the one God. It was the place above all where the twin halves of the good creation intersected. When you went up to the Temple, it was not *as though* you were ‘in heaven.’ You were actually there. That was the point. Israel’s God did not have to leave heaven in order to come down and dwell in the wilderness tabernacle or the Jerusalem Temple. However surprising it may be for modern westerners to hear it, within the worldview formed by the ancient scriptures heaven and earth were always made to work together, to interlock and overlap. There might in principle be many places and ways in which this could happen, but the Jewish people had believed, throughout the millennium prior to Jesus, that the Jerusalem Temple was the place and the means *par excellence* for this strange and powerful mystery.”

re: Politics

p. 181 “Like Marx, ancient Jews seem to have thought that the point was not to explain the world but to change it.”

p. 203 “In the western world for the last two hundred years the categories of ‘politics’ and ‘religion’ have been carefully separated, each being defined negatively in relation to the other. ‘Politics,’ for the modern west, is about the running of countries and cities as though there were no god; ‘religion’ is about engaging in present piety and seeking future salvation as though there were no *polis,* no civic reality.”

Quote by N.T. Wright:

“**At the heart of Galatians 2** is not an abstract individualized salvation, but a common meal. Paul does not want the Galatians to wait until they have agreed on all doctrinal arguments before they can sit down and eat together. Not to eat together is already to get the answer wrong. The whole point of his argument is that all those who belong to Christ belong at the same table with one another.

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The relevance of this today should be obvious. The differences between us, as twentieth-century Christians, all too often reflect cultural, philosophical and tribal divides, rather than anything that should keep us apart from full and glad Eucharistic fellowship. I believe the church should recognize, as a matter of biblical and Christian obedience, that it is time to put the horse back before the cart, and that we are far, far more likely to reach doctrinal agreement between our different churches if we do so within the context of that common meal which belongs equally to us all because it is the meal of the Lord whom we all worship. Intercommunion, in other words, is not something we should regard as the prize to be gained at the end of the ecumenical road; it is the very paving of the road itself. If we wonder why we haven't been travelling very fast down the road of late, maybe it's because, without the proper paving, we've got stuck in the mud." — N.T. Wright, For All God's Worth: True Worship and the Calling of the Church

N.T. Wright and the "New Perspective on Paul"

http://markdroberts.com/?p=299

Excerpt:

Regarding John Piper and his book against N.T. Wright…

Here is my fear, however. John Piper is very influential, especially among the kinds of people who would be troubled by Wright's take on Paul. I'm afraid that many will buy and read Piper's book before and even without ever reading Wright himself. Then they'll quote or paraphrase Piper, without even going back to read Paul once again to see if Piper is actually right. This, I suggest, is neither Reformed, nor evangelical, nor even especially Christian. One who reads Piper should also read Wright himself, and, more importantly, should dive into a fresh examination of Scripture. Even if Wright is wrong, it's hard to believe that he doesn't have many valuable insights into the text, including many correctives for those of us who have always read Paul in a certain way…

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N.T.Wright: *What Saint Paul Really Said* Quotes (Quotes from the book by Wright)

https://www.goodreads.com/work/quotes/4029-what-saint-paul-really-said-was-paul-of-tarsus-the-real-founder-of-chri

QUOTES:

“There are five language-sets in particular which they employed for this purpose. Briefly, they are as follows: Wisdom, Torah, Spirit, Word and Shekinah”

“Saul of Tarsus, in other words, had found a new vocation. It would demand all the energy, all the zeal, that he had devoted to his former way of life. He was now to be a herald of the king.”

“Paul believed, in fact, that Jesus had gone through death and out the other side. Jesus had gone into a new mode of physicality, for which there was no precedent and of which there was, as yet, no other example.”

“Justification is not how someone becomes a Christian. It is the declaration that they have become a Christian. And the total context of this doctrine, here in Philippians 3, is that of the expectation - not of a final salvation in which the individual is abstracted from the present world, but of the final new heavens and new earth, as the Lord comes from the heavenly realm to transform the earthly”

“He is saying, as he says extensively in Romans 8, that the whole creation is longing for its exodus, and that when God is all in all even the division between heaven and earth, God's space and human space, will be done away with (as we see also in Revelation 21). Paul's message to the pagan world is the fulfilled-Israel message: the one creator God is, through the fulfilment of his covenant with Israel, reconciling the world to himself.”

“Once you understand how first-century Jewish covenant theology actually works, you will see that law-court language, `participation' language, and a great deal else besides, settle down and make their home with each other, dovetailed without confusion and distinguished without dislocation. But to take this further we must turn, at last, to Paul. What, precisely, does Paul mean by `justification', and how does it relate to what he meant by `the gospel'?”

“problematic within post-Reformation dogmatics. Is faith something I `do' to earn God's favour, and, if not, what role does it play? Once we release Paul's justification-language from the burden of having to describe `how someone becomes a Christian', however, this is simply no longer a problem. There is no danger of imagining that Christian faith is after all a surrogate `work', let alone a substitute form of moral righteousness. Faith is the badge of covenant membership, not something someone `performs' as a kind of initiation test.”

“This does not, therefore, mean `the gospel reveals justification by faith as the true scheme of salvation, as opposed to Jewish self-help moralism'. When we unpack it fully, in the light of subsequent passages in the letter, it means:

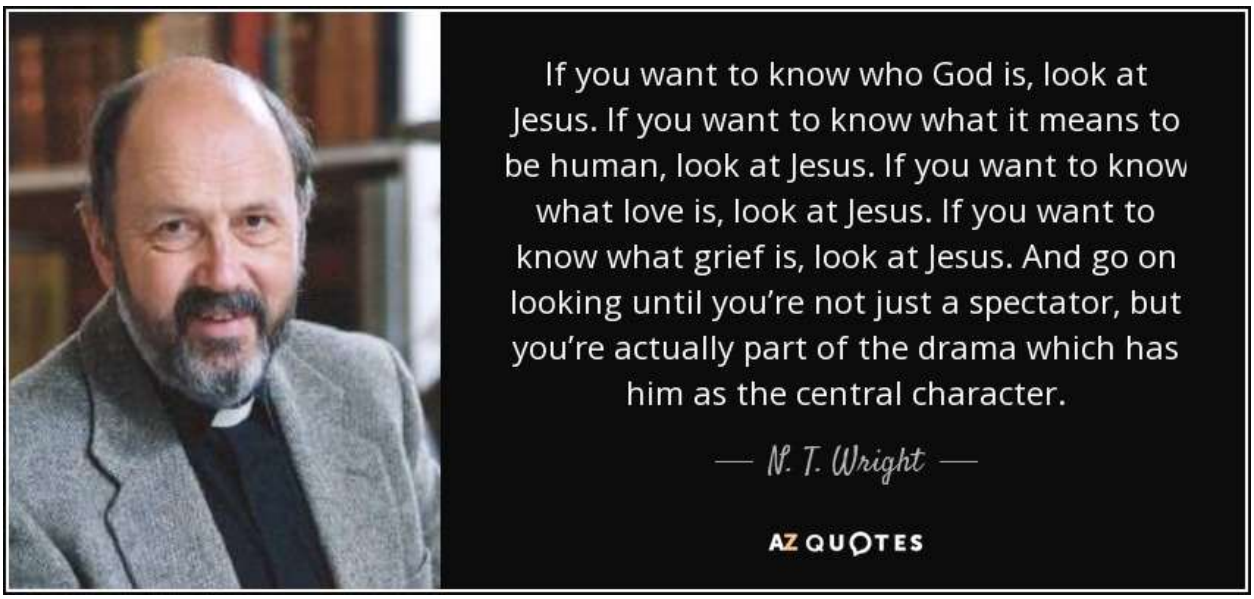
> The gospel - the announcement of the lordship of Jesus the Messiah - reveals God's righteousness, his covenant faithfulness, his dealing with the sin of the world through the fulfilment of his covenant in this Lord Jesus Christ. He has done all this righteously, that is, impartially. He has dealt with sin, and rescued the helpless. He has thereby fulfilled his promises.”

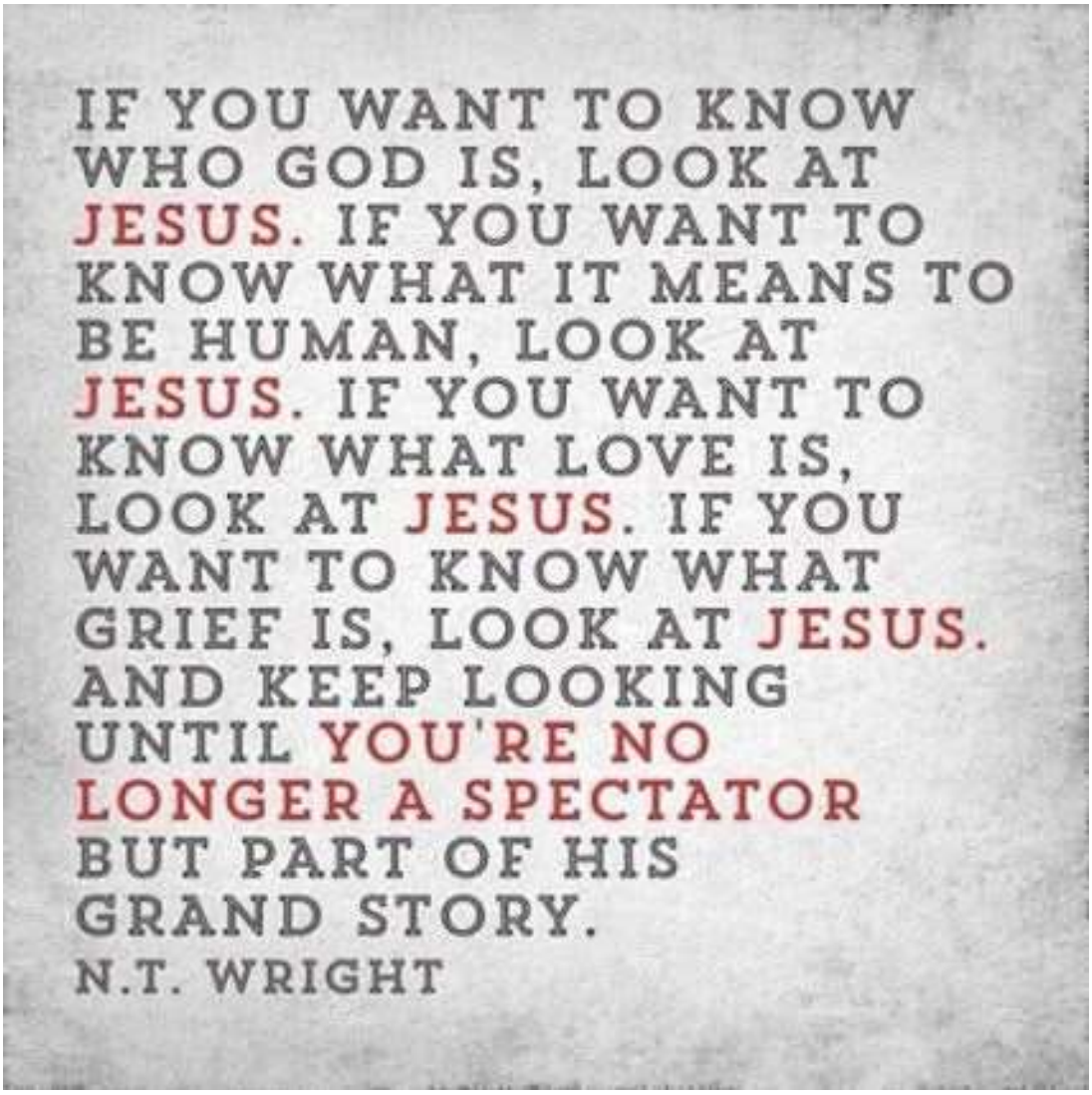
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“The ‘God’ that the great majority believe in is, pretty certainly, the Deist god, which corresponds in Paul’s world to the Epicurean god or gods. These beings were distant, remote, and uncaring. They enjoyed a state of perfect bliss, no doubt; but they never got their hands dirty by caring for, or being active within, the world in which we humans live. It’s not surprising that people who believe in the existence of that sort of god don’t go to church except now and then.”

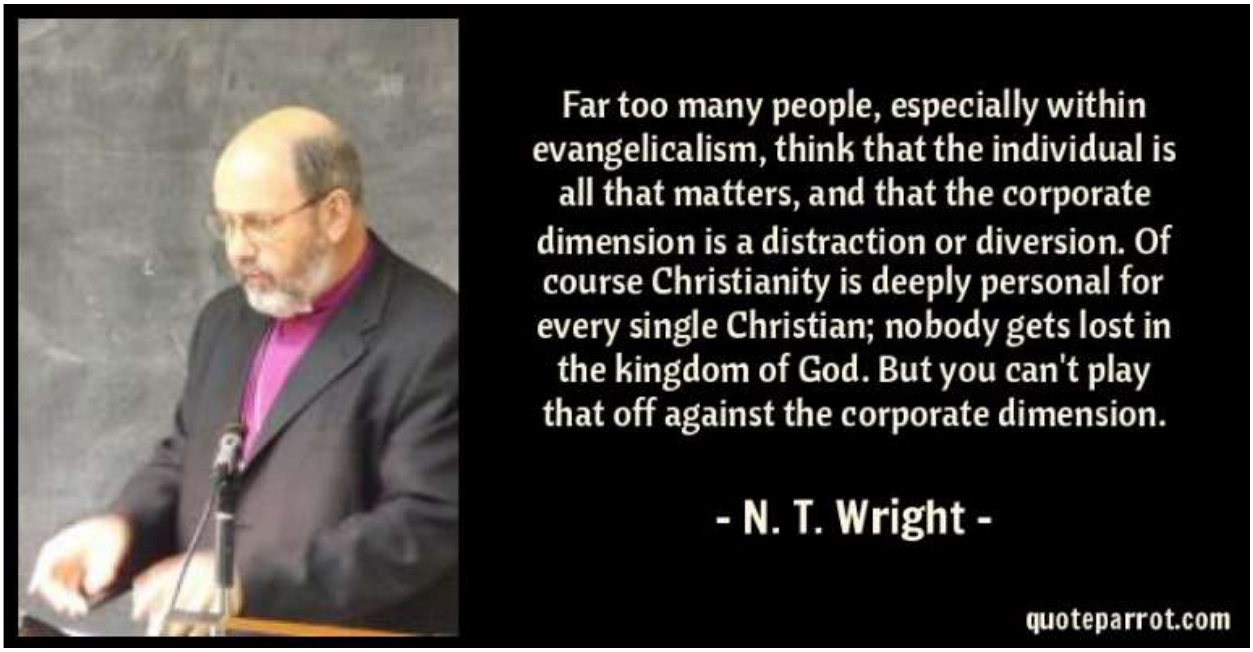
“Sanders argued, basically, that the normal Christian, and especially Protestant, readings of Paul were seriously flawed, because they attributed to first-century Judaism theological views which belonged rather to medieval Catholicism. Once we described Judaism accurately, Sanders argued, we were forced to rethink Paul's critique of it, and his whole positive theology in its turn.”

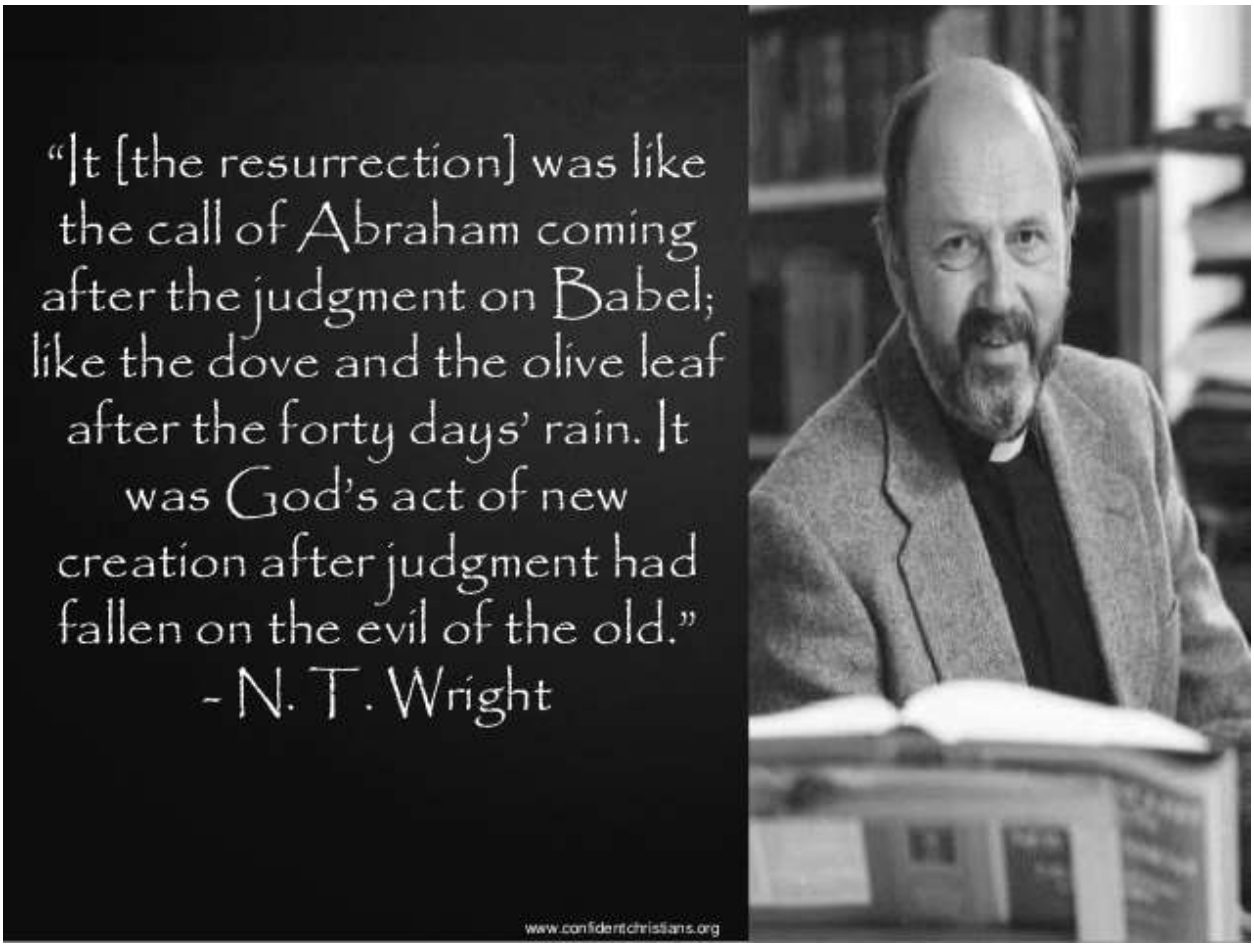
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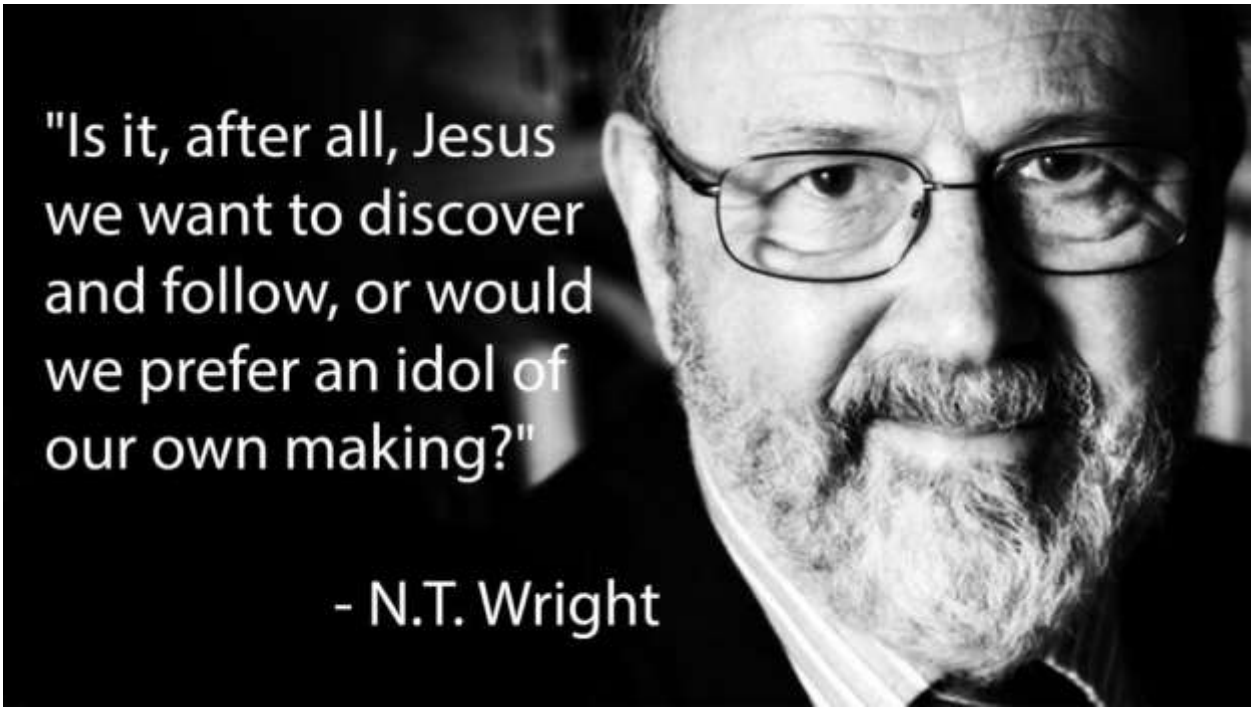


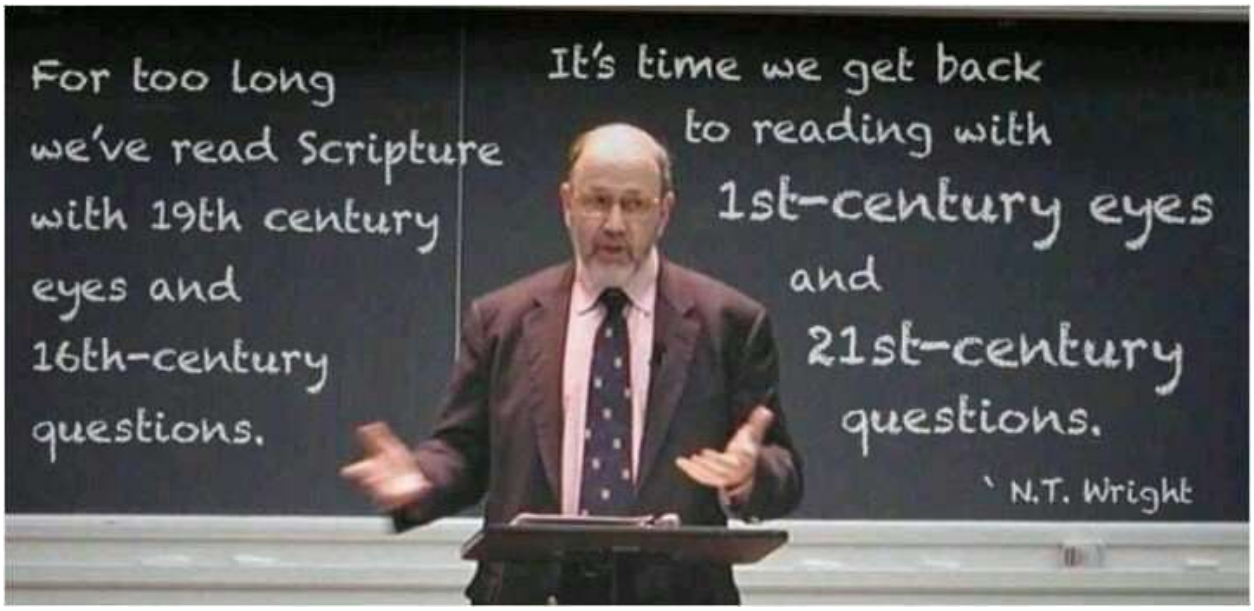
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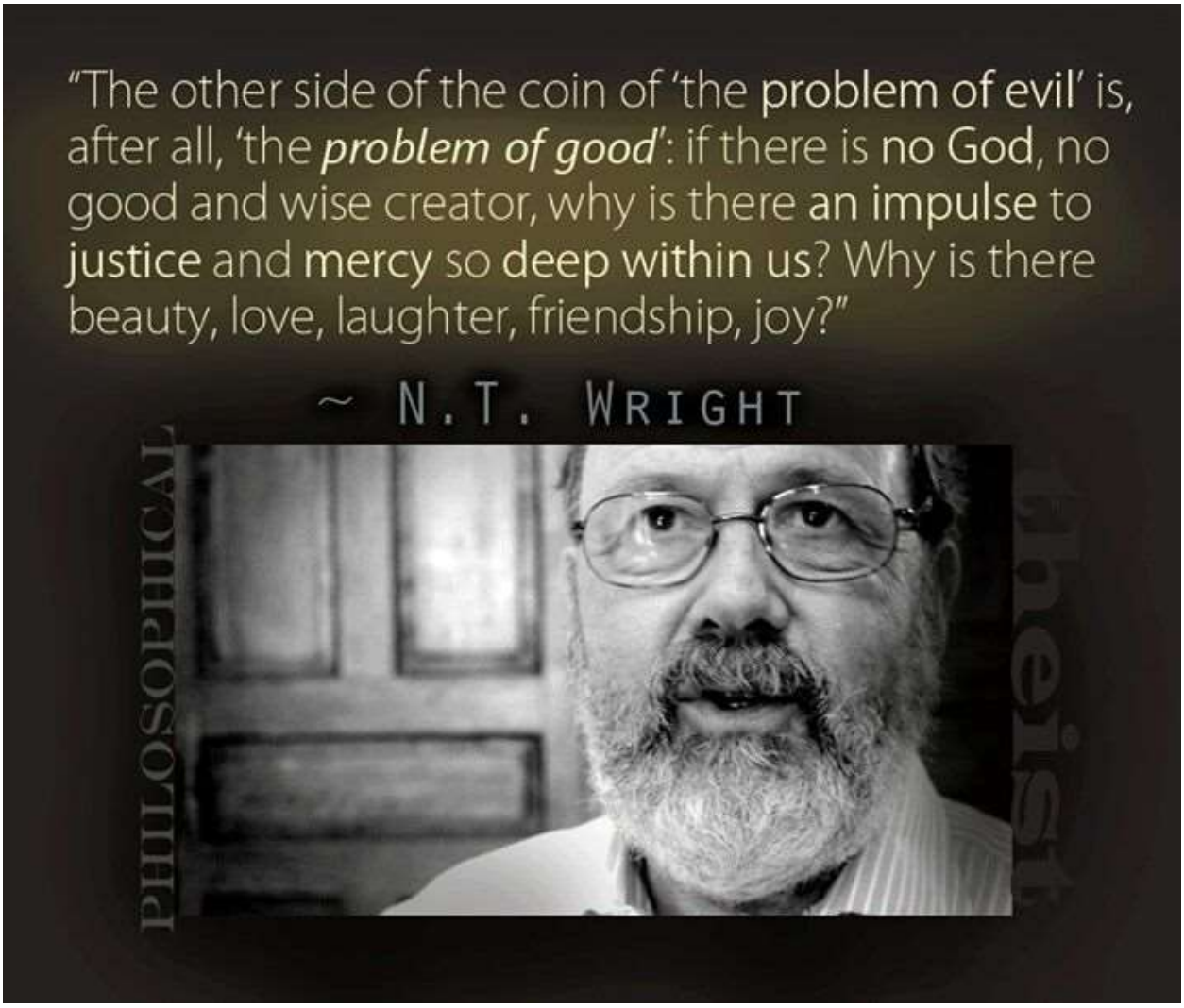


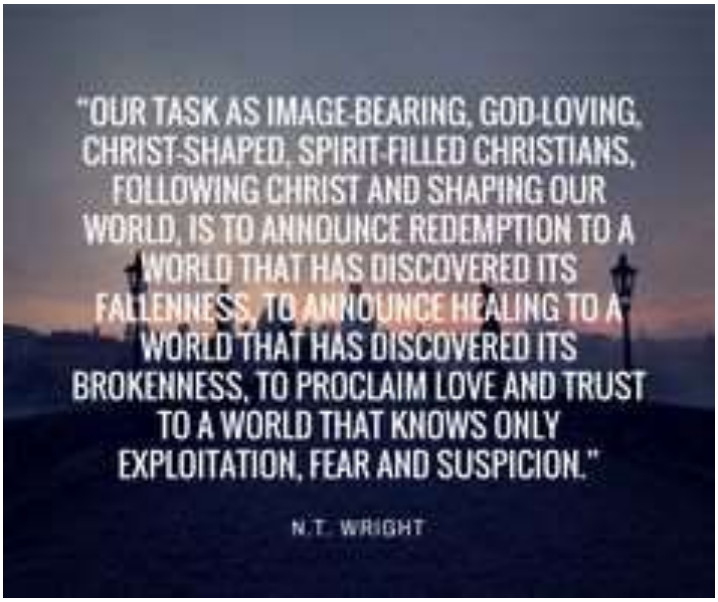
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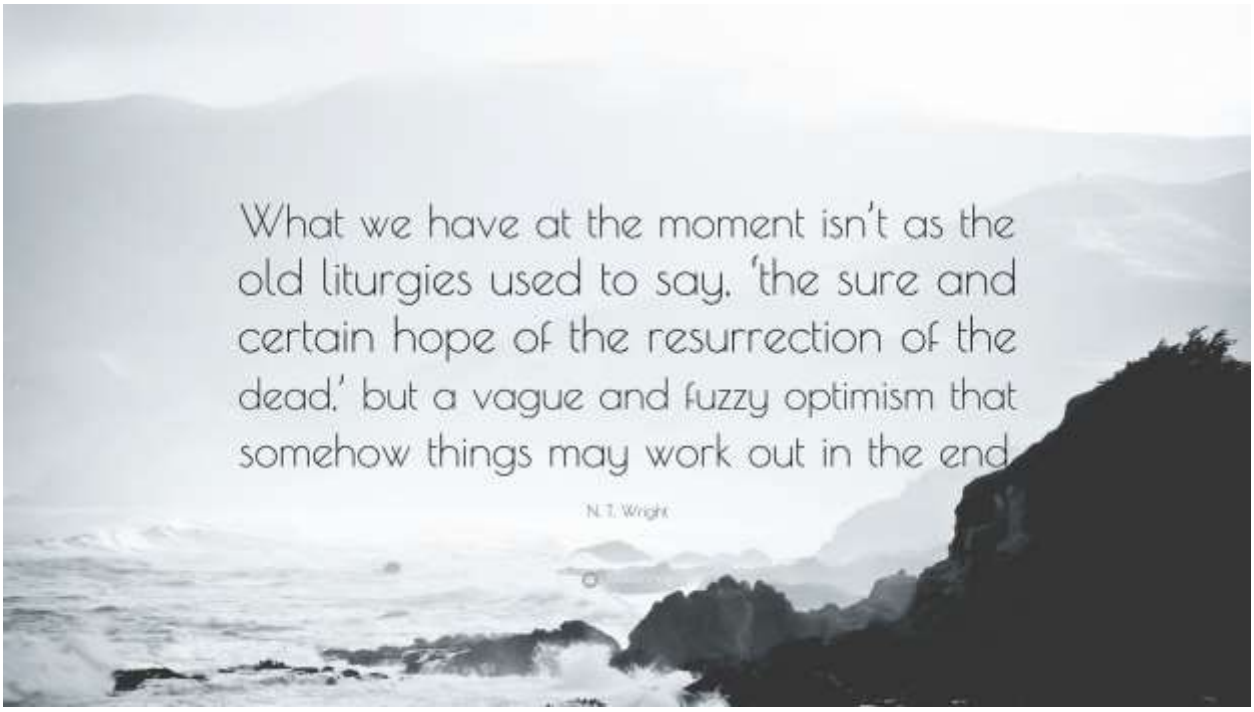


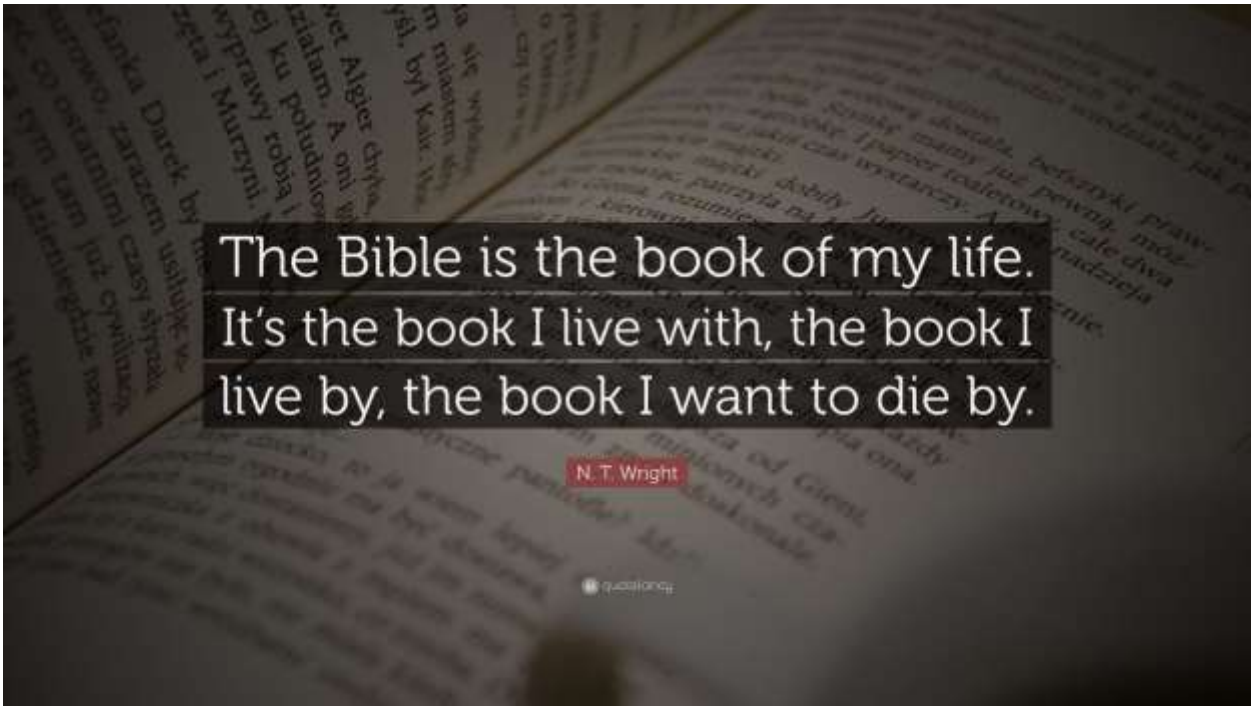
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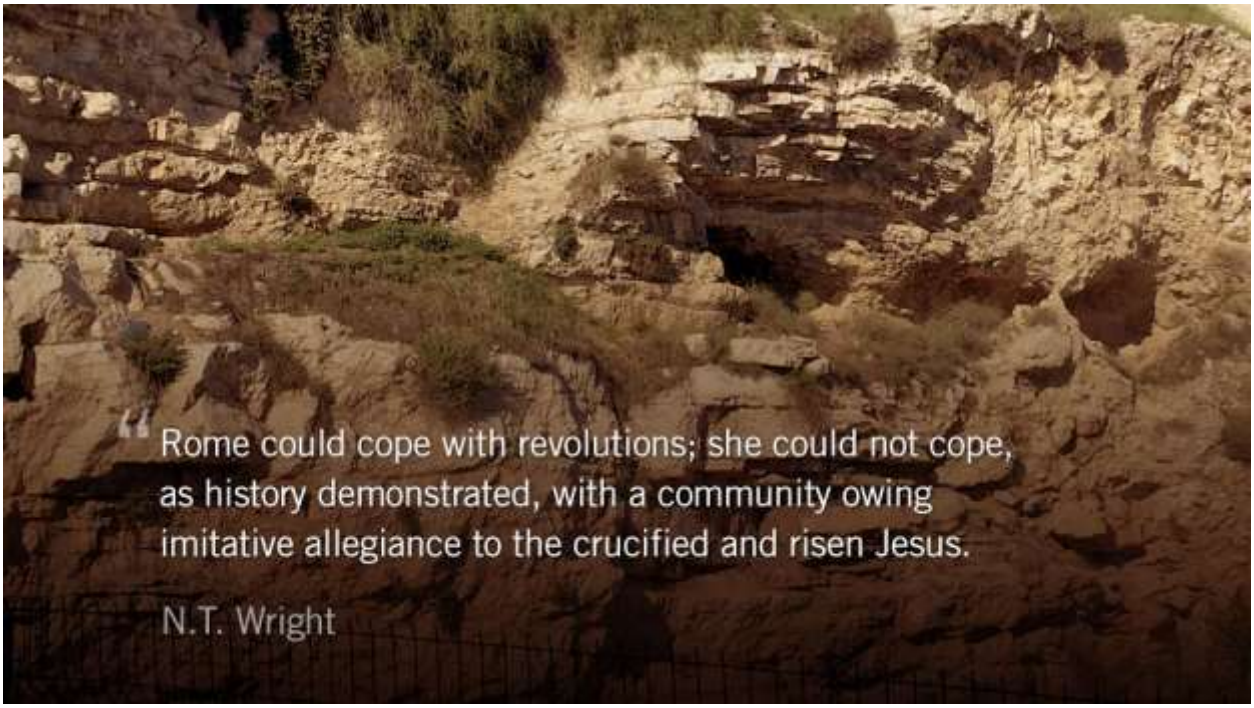


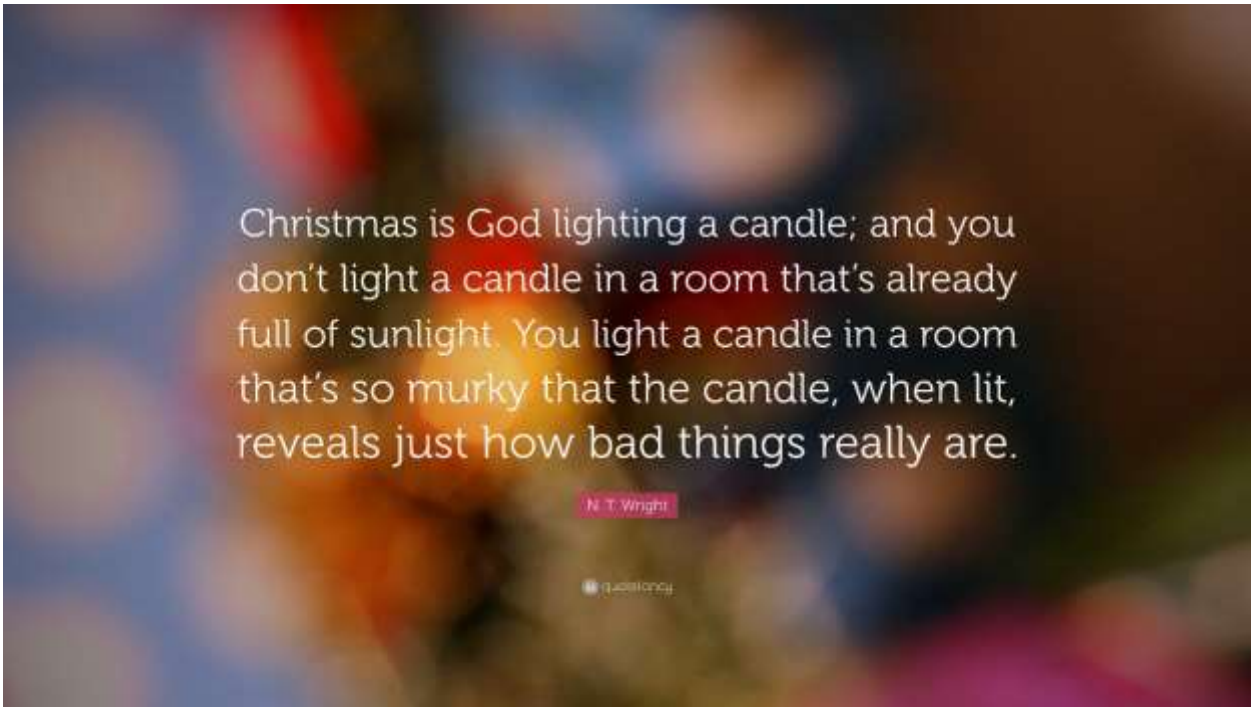
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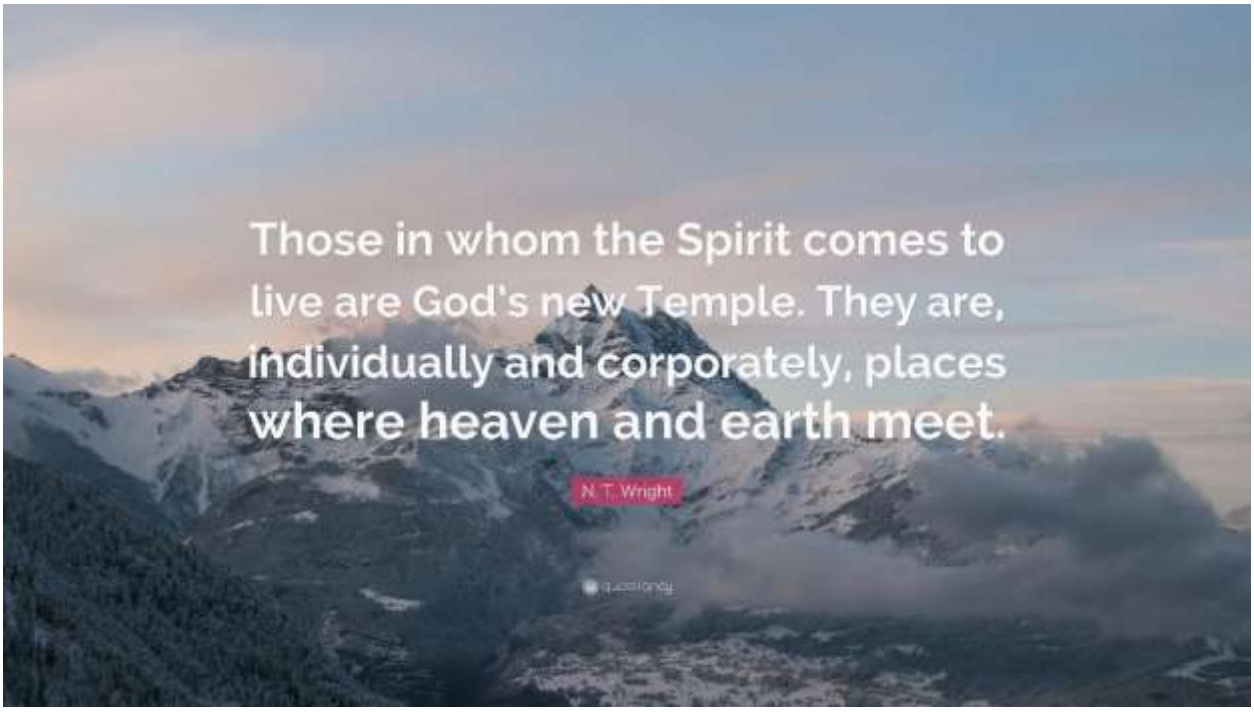


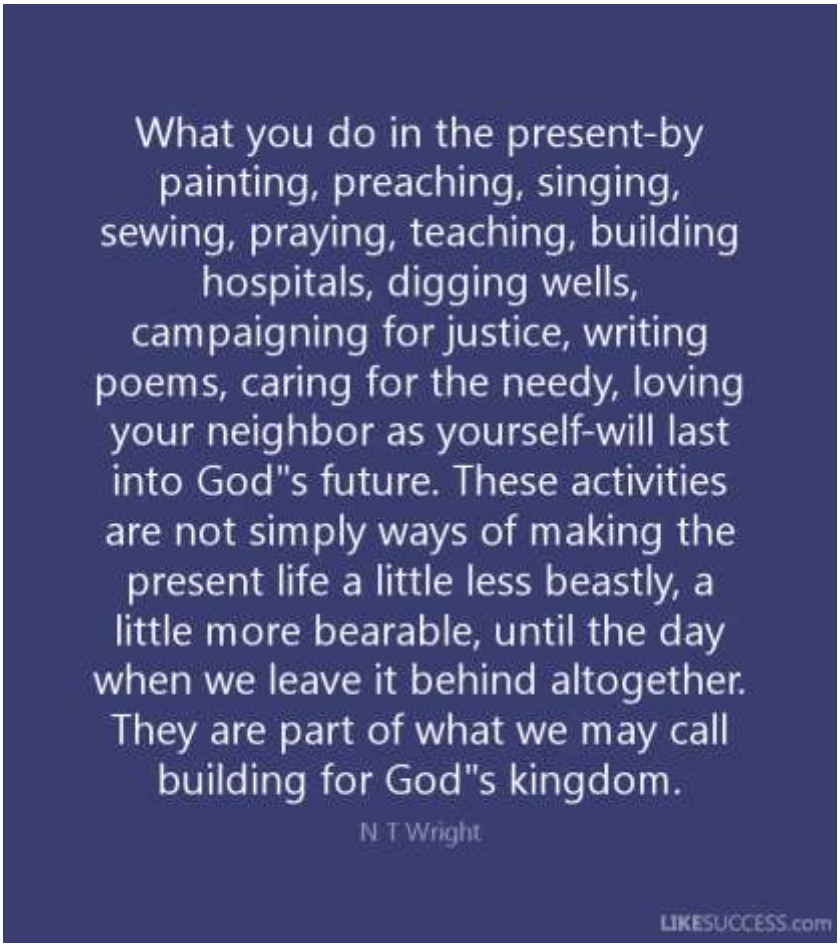
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What is the Gospel?…

Everyone is saved who believes in Jesus Christ: that He…

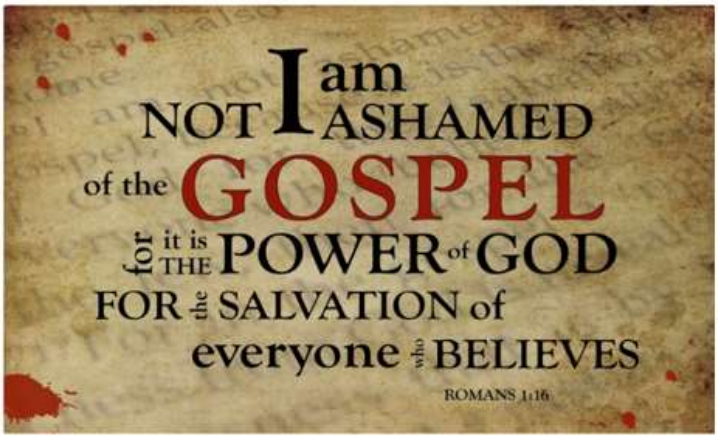
	Died on a cross / for the Forgiveness of our Sins [as foretold by OT Prophets in Scripture],
	He was Buried / then was Raised up on the 3rd day (Resurrection) [as per OT Prophets].
	Witnesses after Jesus arose: Apostles ate and drank with Him; over 500 men/women saw.
	Why Preach? – commanded by Jesus; of first/highest importance; and to warn you that
	Jesus was appointed [Lord] by God to reign over everything and to judge the living and the dead

NOTE: The order of this information does NOT matter. NO gospel presentation is complete without emphasizing Jesus' resurrection and that Jesus was appointed ruler (Lord) and judge over all.

Exact wording is not required as long as the essence of the Gospel is clear and complete.

The above summary of the Gospel of Jesus Christ is based on Paul's and Peter's (via Luke's Book of Acts) explicit statements of the Gospel (see: 1 Cor. 15:1-11, 20-28; Acts 10:34-38, 39-45 re: Peter's presentation of the Gospel to the Gentile Roman Centurion Cornelius). Other similar statements of the Gospel are found in Rom. 1:1-5; Acts 17:16-34 (Paul's speech at Mars Hill, Athens) and to a lesser extent, 2 Tim. 2:8-10.

["Christ" = from *Christos*, the Greek word for the Hebrew "Messiah" = "Anointed One of God"; i.e., Jesus the Messiah]



Legend:

	Saved / Believes in Jesus:
	Died/**Sins**/Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God / Lord

Submit your comments, suggestions, questions to: gospel@timoninc.com

***For more details see*: The Gospel of Jesus the Messiah (Christ)**

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NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn)

***See also my other separate reference resources*:**

Christian Scholarship: Biblical – Theological – Philosophical

The Complete Sayings of Jesus – NKJV with Appendix

> **(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)**

The Gospel, Salvation and Evangelism

Mere Christianity – C.S. Lewis

Index to Topics

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