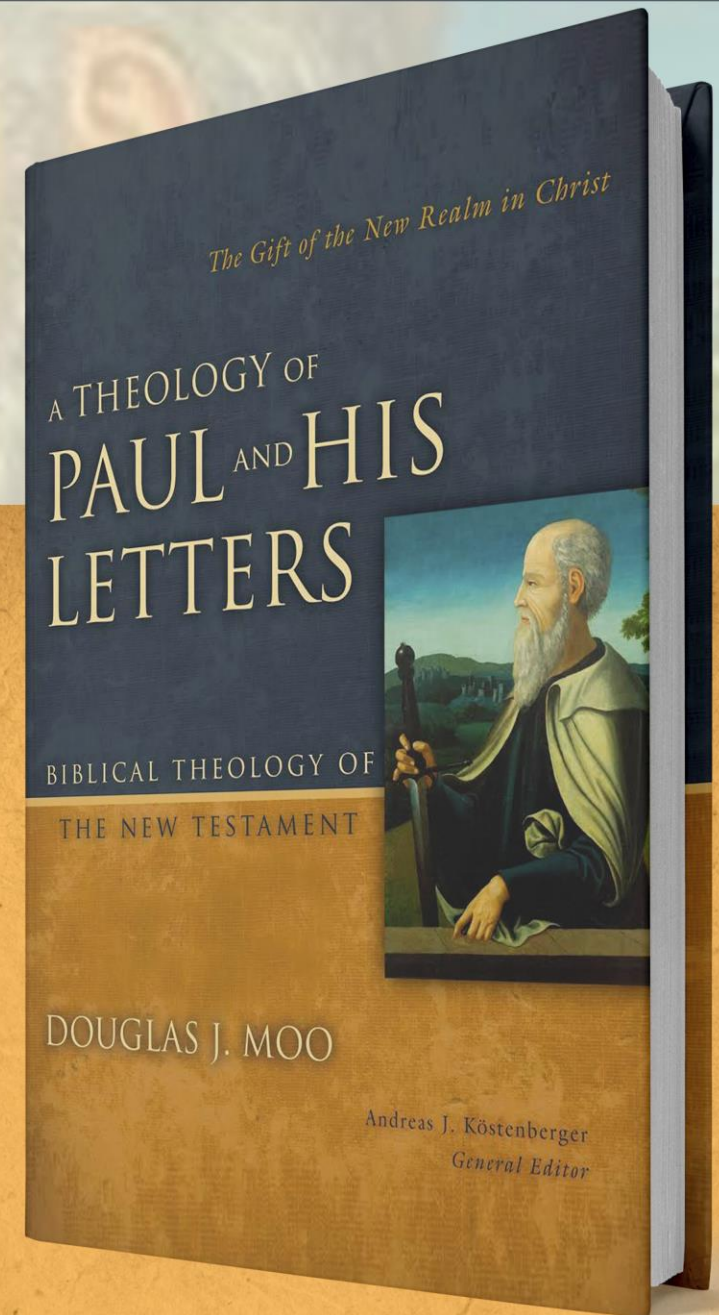


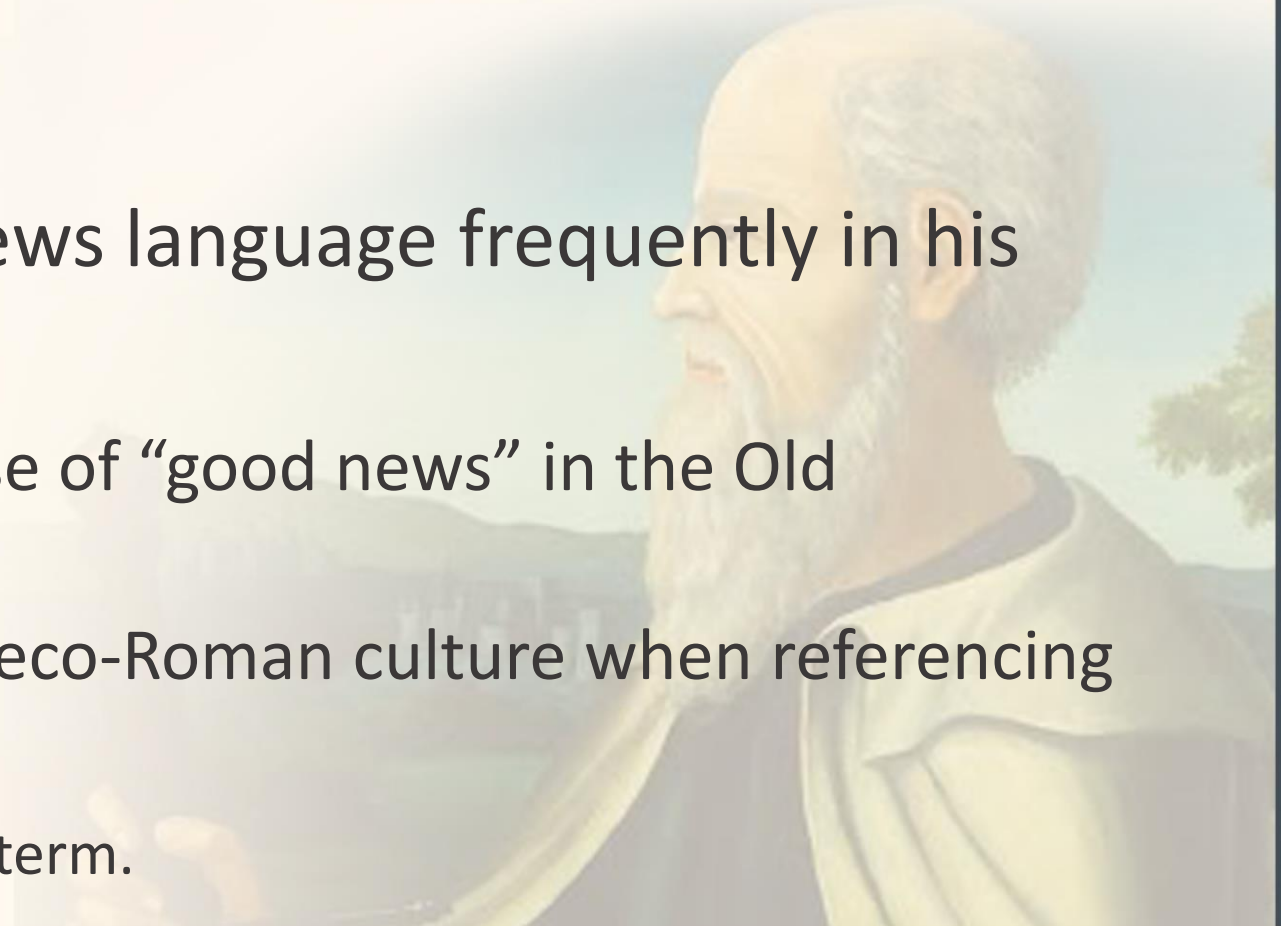
CHAPTER 17

The Center of the New Realm

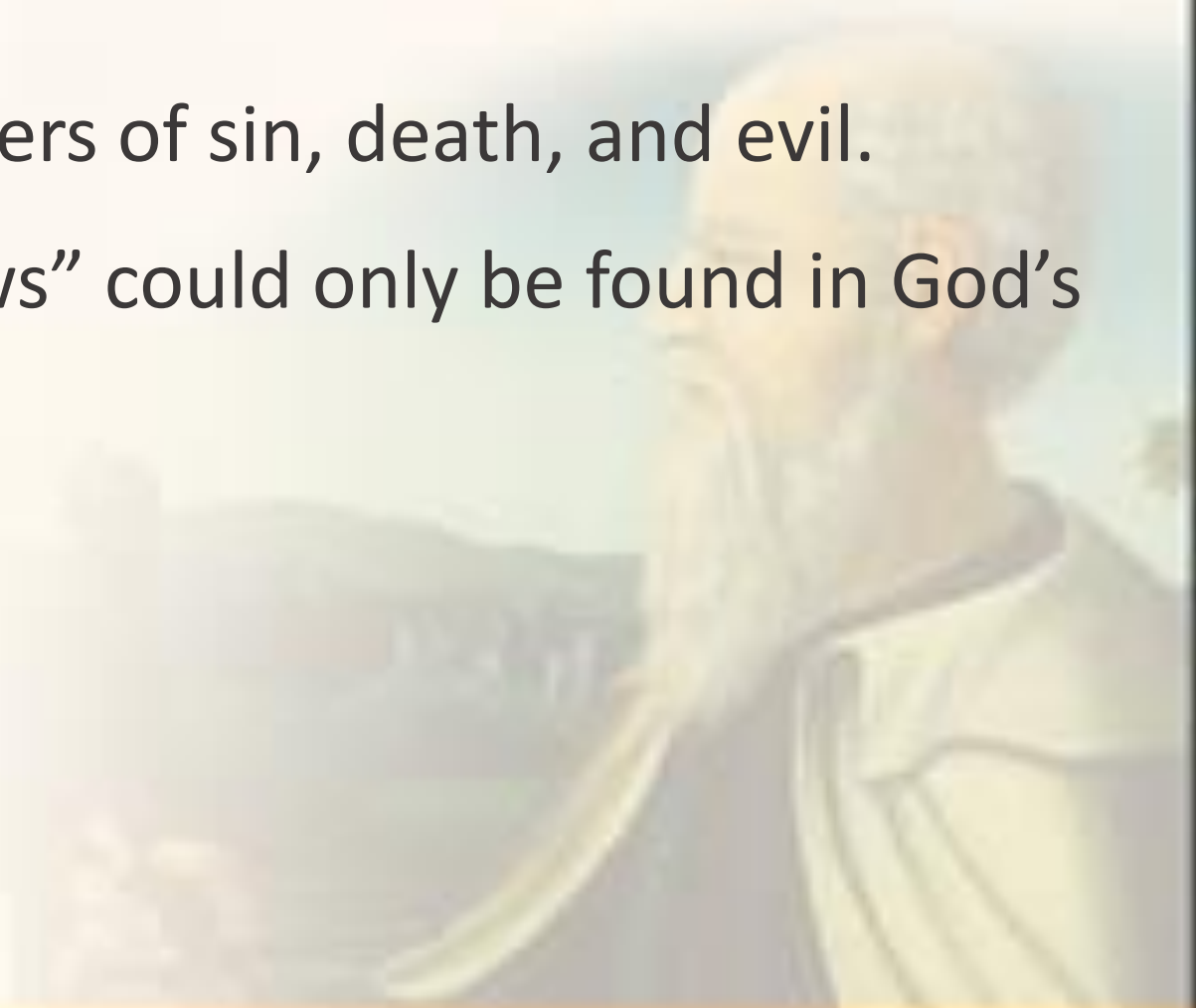


The Gospel

- Background
 - Paul used gospel or good news language frequently in his letters.
 - This was prompted by the use of “good news” in the Old Testament.
 - It was also a term used in Greco-Roman culture when referencing the emperor and his actions.
 - Paul used it as an anti-imperial term.



- Paul also focused on the powers of sin, death, and evil.
- He taught that the “good news” could only be found in God’s work in Christ.

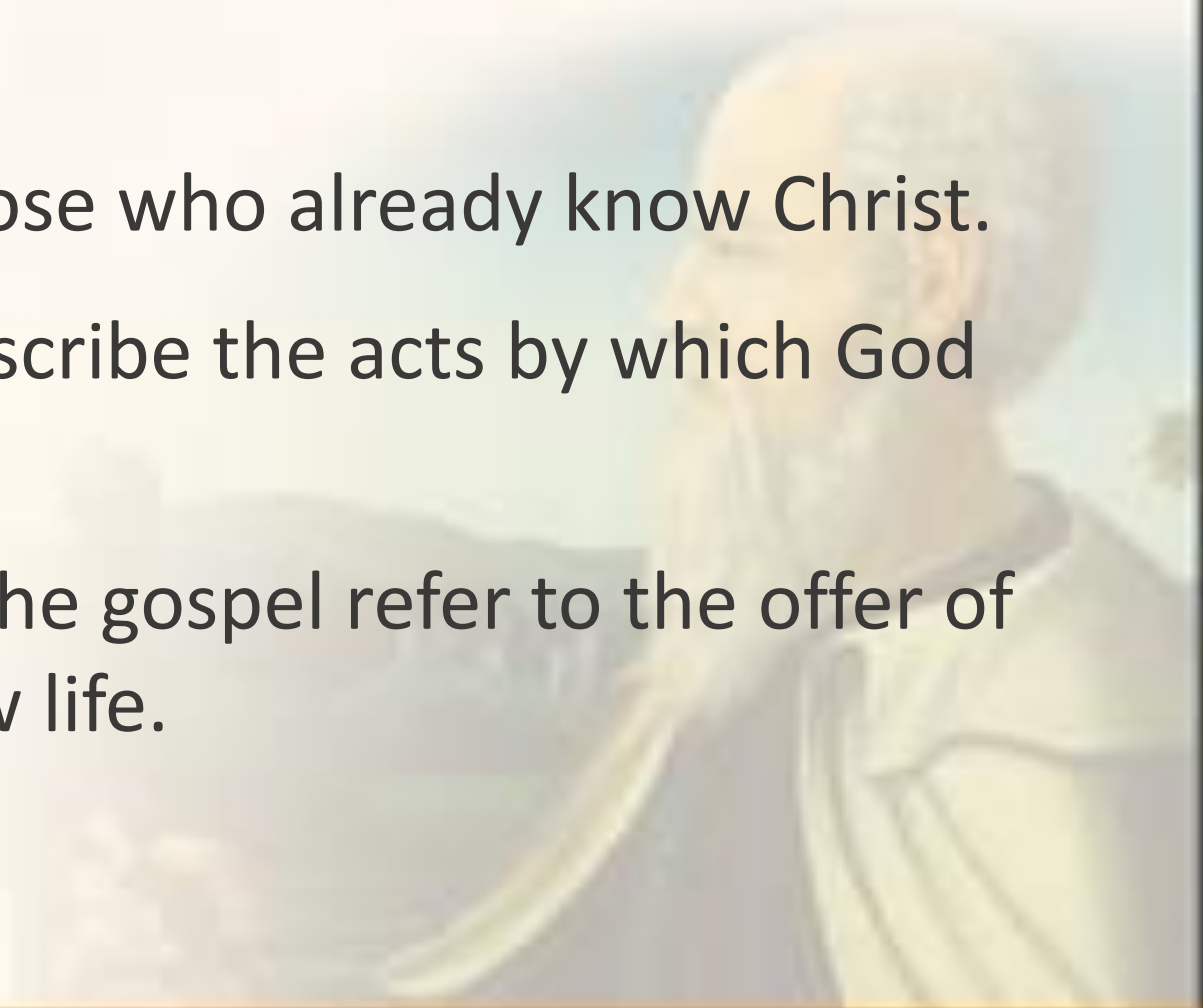


- Paul

- Paul used the singular noun in his gospel language, while the Old Testament used the plural.
- He used different terms for the gospel:
 - Gospel of God
 - Gospel of Christ
 - Gospel of our Lord Jesus
 - Our gospel
 - My gospel

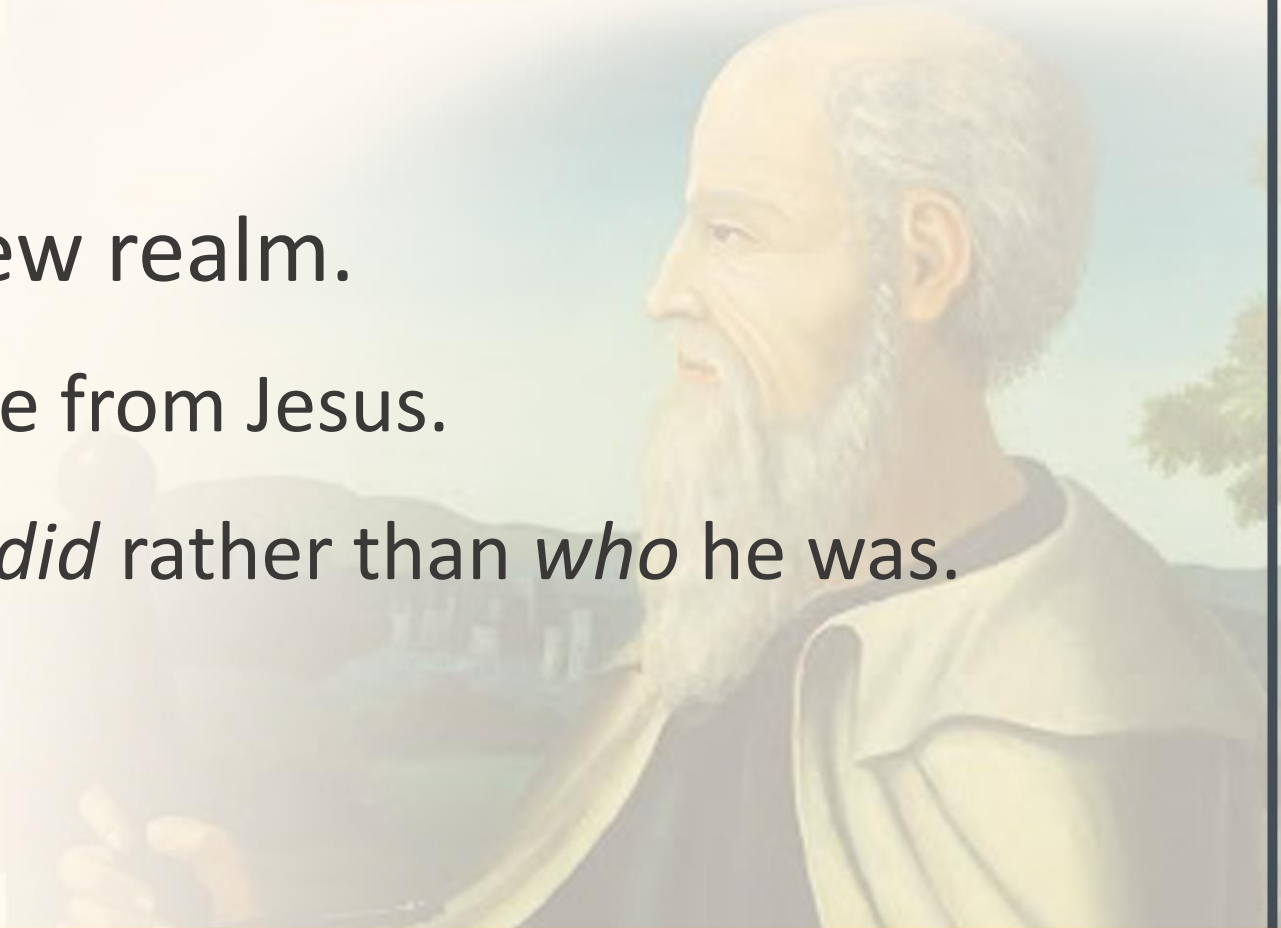


- Gospel language is the instrument God uses to bring people into the new realm.
- It also produces growth in those who already know Christ.
- Paul also used “gospel” to describe the acts by which God inaugurated the good news.
- Most of Paul’s references to the gospel refer to the offer of salvation and the offer of new life.



Jesus: Son of God, Messiah, Lord

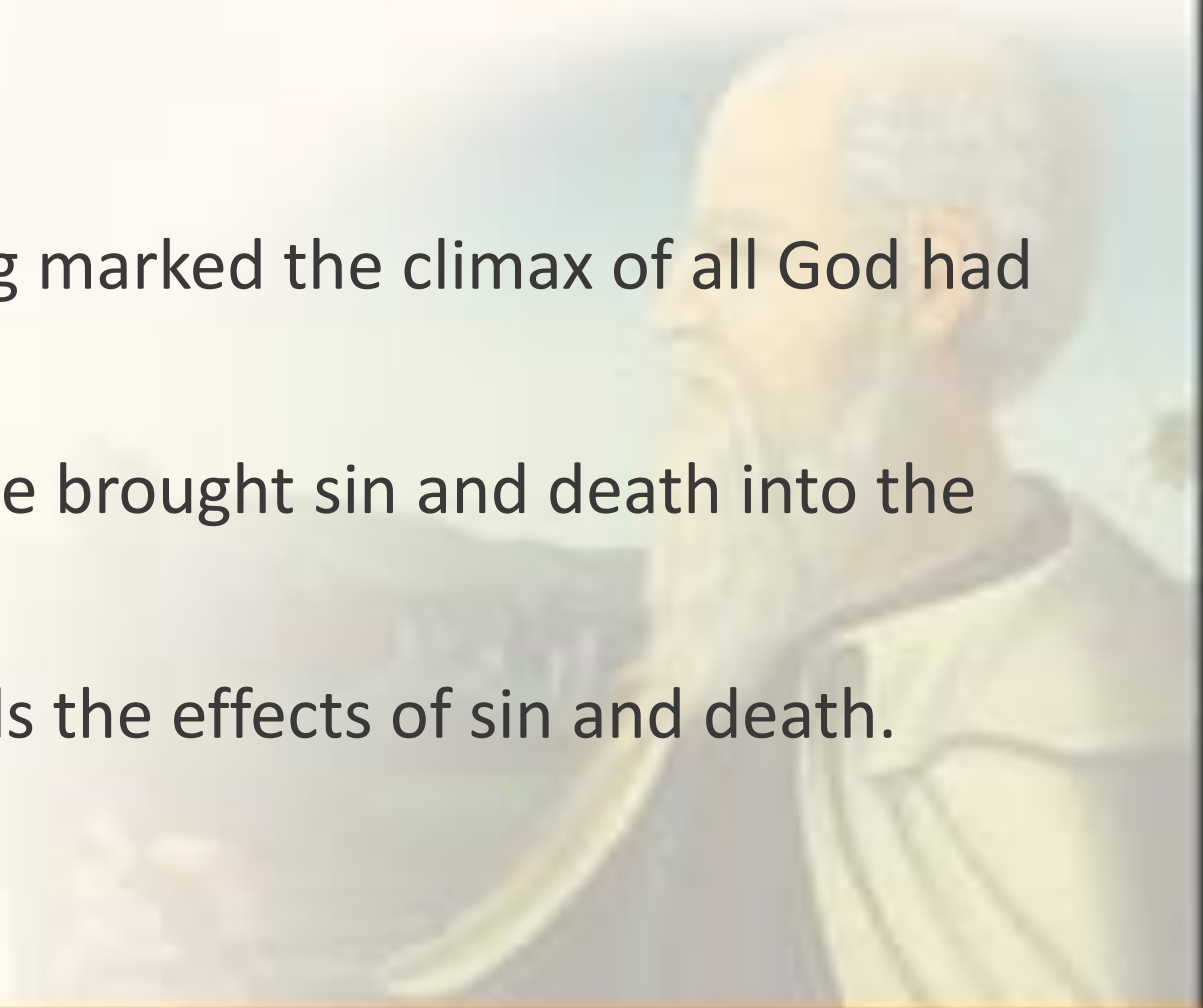
- Jesus is the center of the new realm.
 - All of Paul's teachings radiate from Jesus.
 - Paul focused on what Jesus *did* rather than *who* he was.



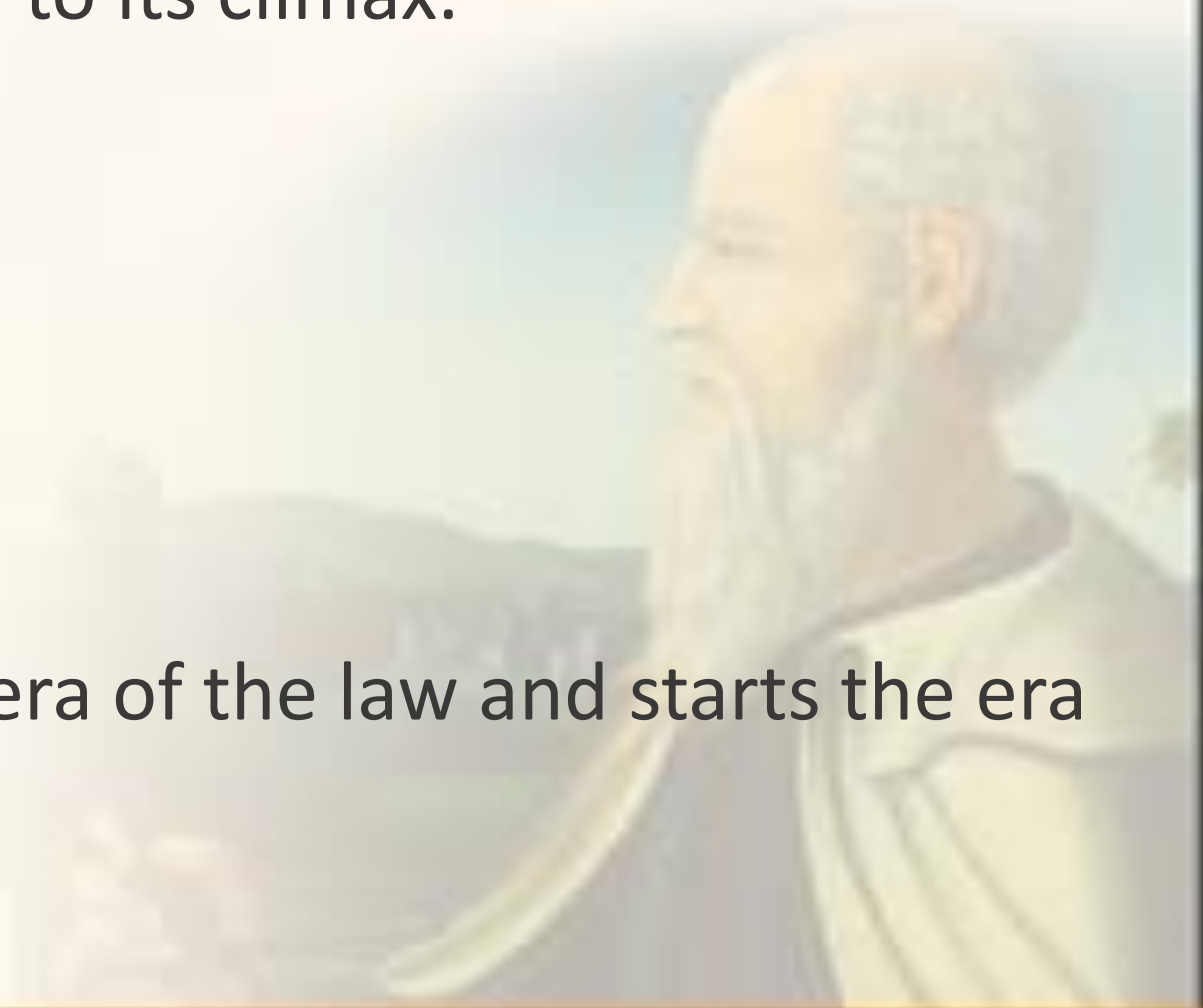
- Climax of History

- The “Last Adam”

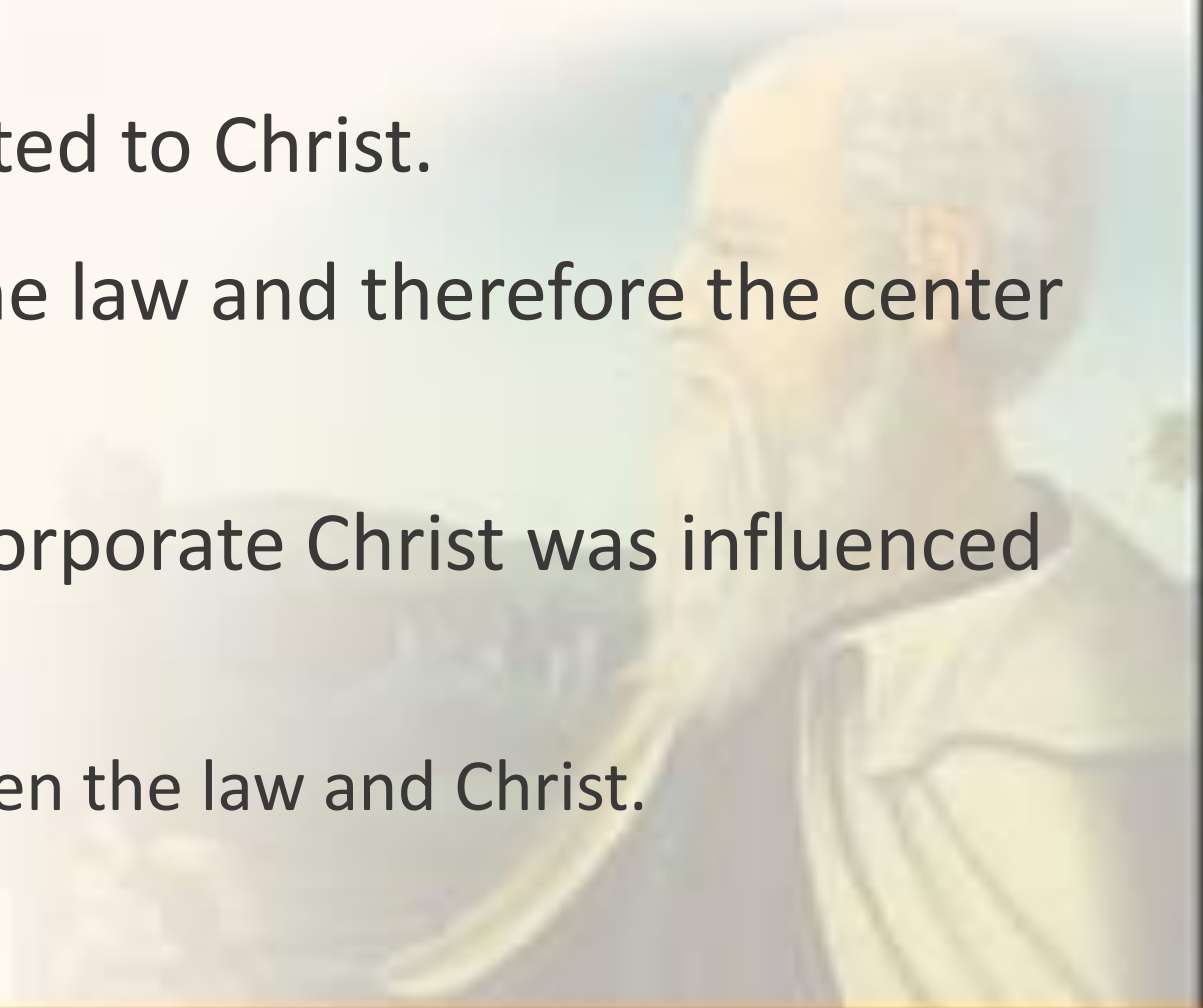
- Paul taught that Jesus’s coming marked the climax of all God had done in and for his creation.
 - Adam was the first man, and he brought sin and death into the world.
 - As the last Adam, Christ cancels the effects of sin and death.



- “Seed of Abraham,” “Culmination of the Law”
 - Christ brings salvation history to its climax.
 - Paul focuses on three events:
 - God’s promise to Abraham
 - The giving of the law at Sinai
 - The appearance of Christ
 - The arrival of Jesus ends the era of the law and starts the era of grace.



- Christ is the seed of Abraham; therefore, all Christians are the seeds of Abraham.
- The law anticipated and pointed to Christ.
- Christ is the culmination of the law and therefore the center of salvation history.
- Paul's understanding of the corporate Christ was influenced by his conversion experience.
 - It forced him to choose between the law and Christ.



- Stages of Christ's Existence

- Paul references the stages of Christ's existence:

- Preexistence

- Incarnation

- Death

- Burial

- Resurrection

- Post-resurrection

- Exaltation



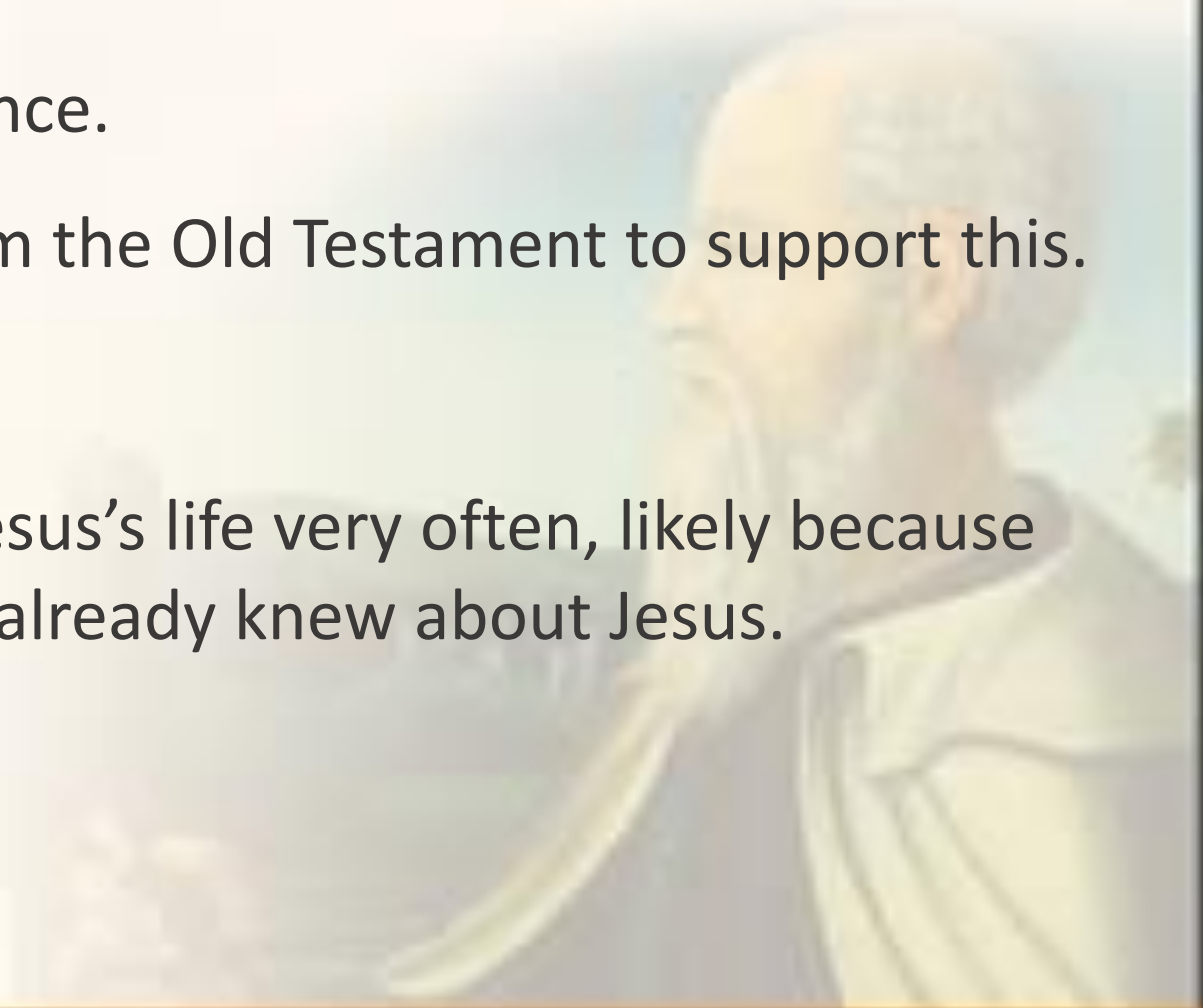
- Preexistence and Incarnation

- Paul implied Christ's preexistence.

- He used wisdom language from the Old Testament to support this.

- Earthly Life

- Paul did not directly refer to Jesus's life very often, likely because he was writing to people who already knew about Jesus.

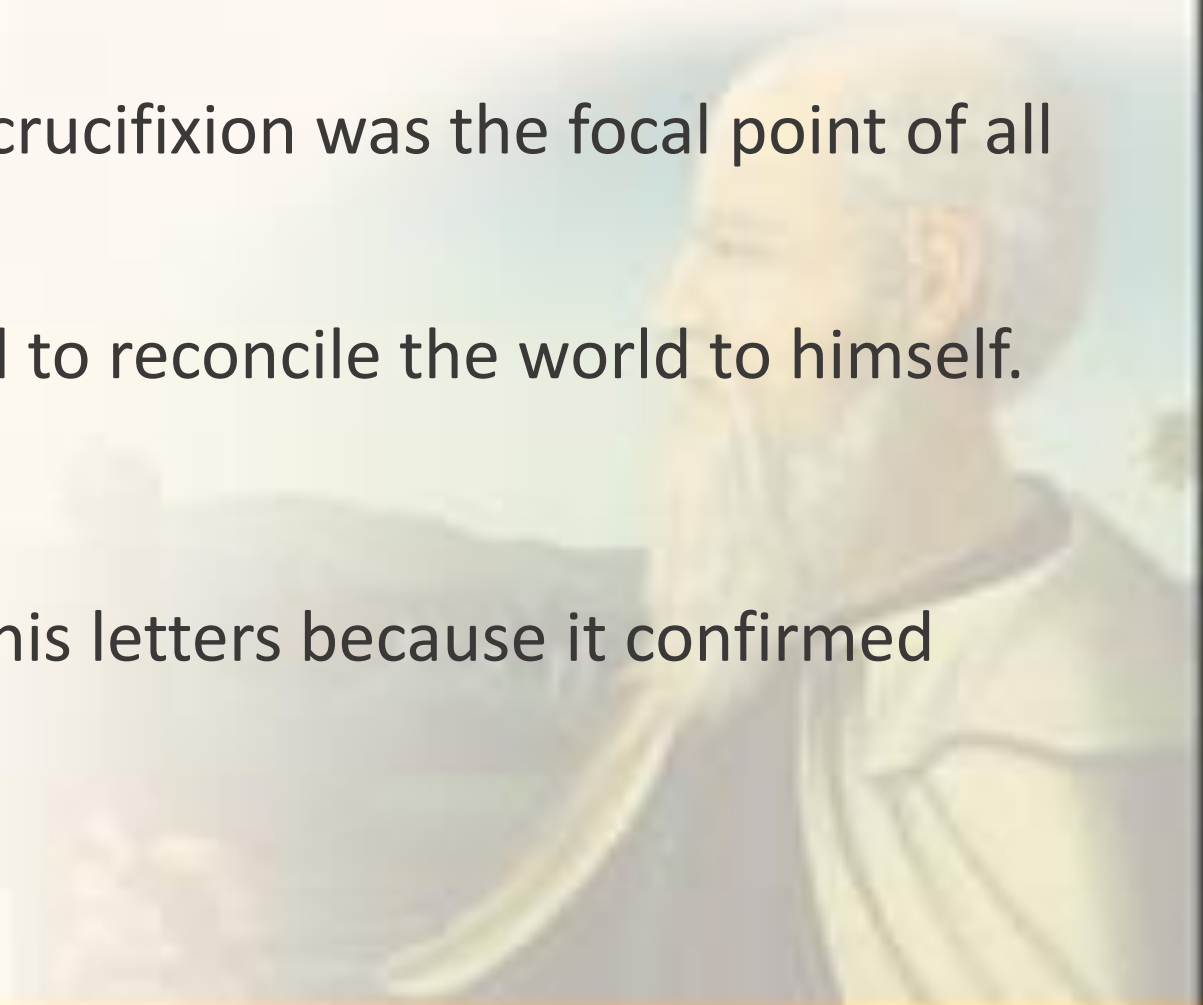


- Death

- Paul emphasized that Christ's crucifixion was the focal point of all his theology and teaching.
- Jesus's crucifixion allowed God to reconcile the world to himself.

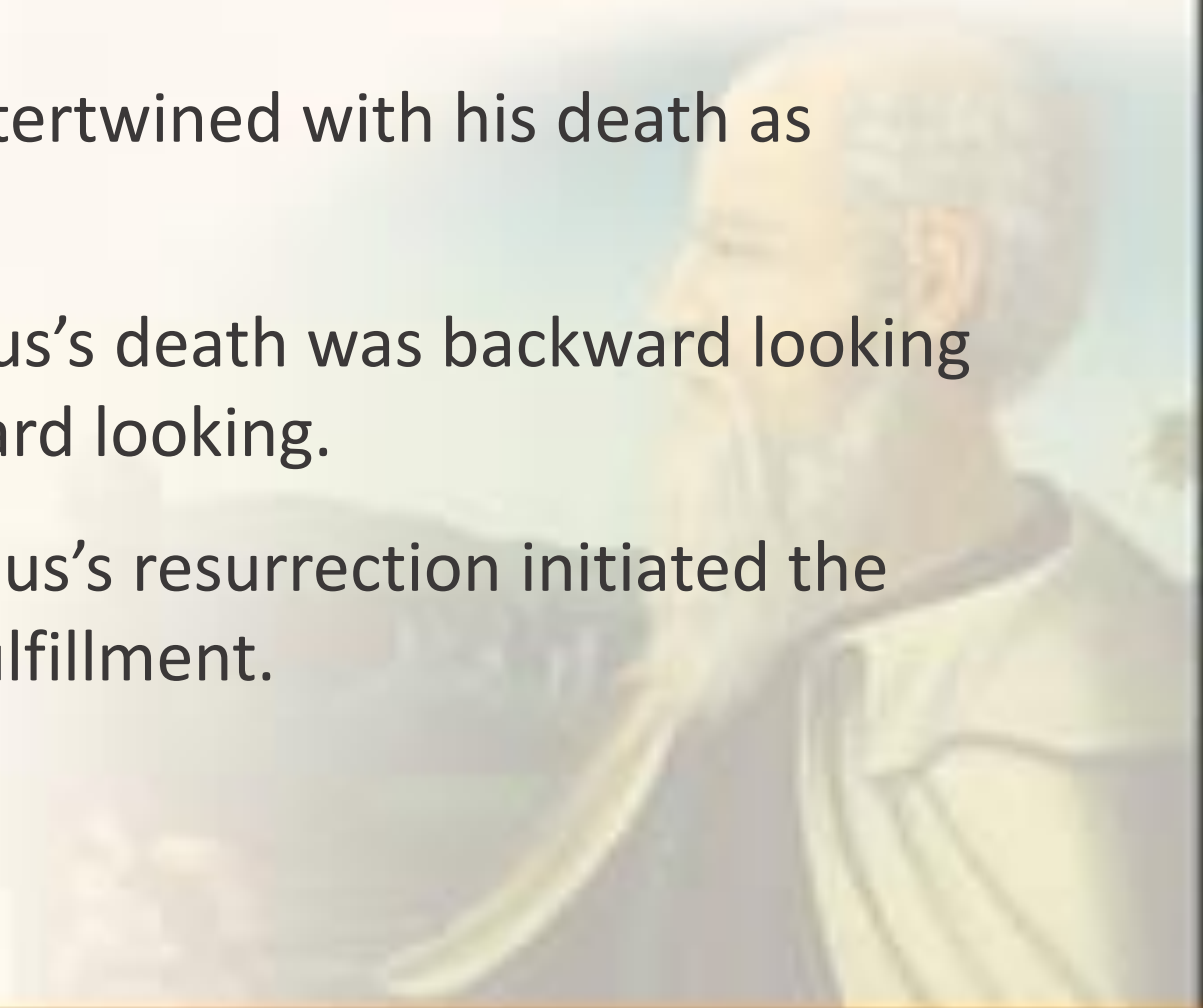
- Burial

- Paul included Jesus's burial in his letters because it confirmed Jesus's death.



- Resurrection

- Jesus's resurrection is often intertwined with his death as redemptive events.
- The author suggested that Jesus's death was backward looking and his resurrection was forward looking.
- As an eschatological event, Jesus's resurrection initiated the beginning of the final age of fulfillment.

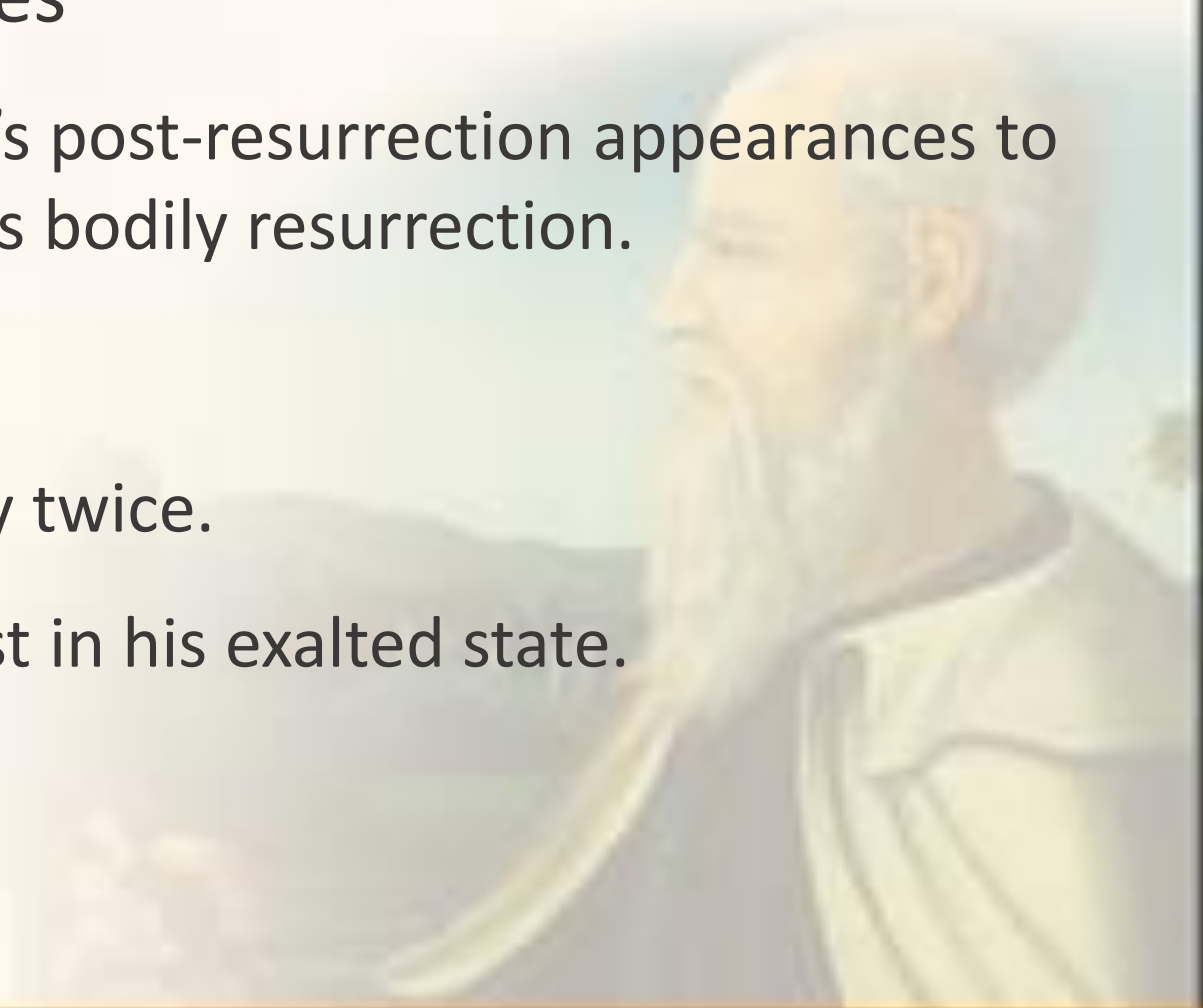


- Post-Resurrection Appearances

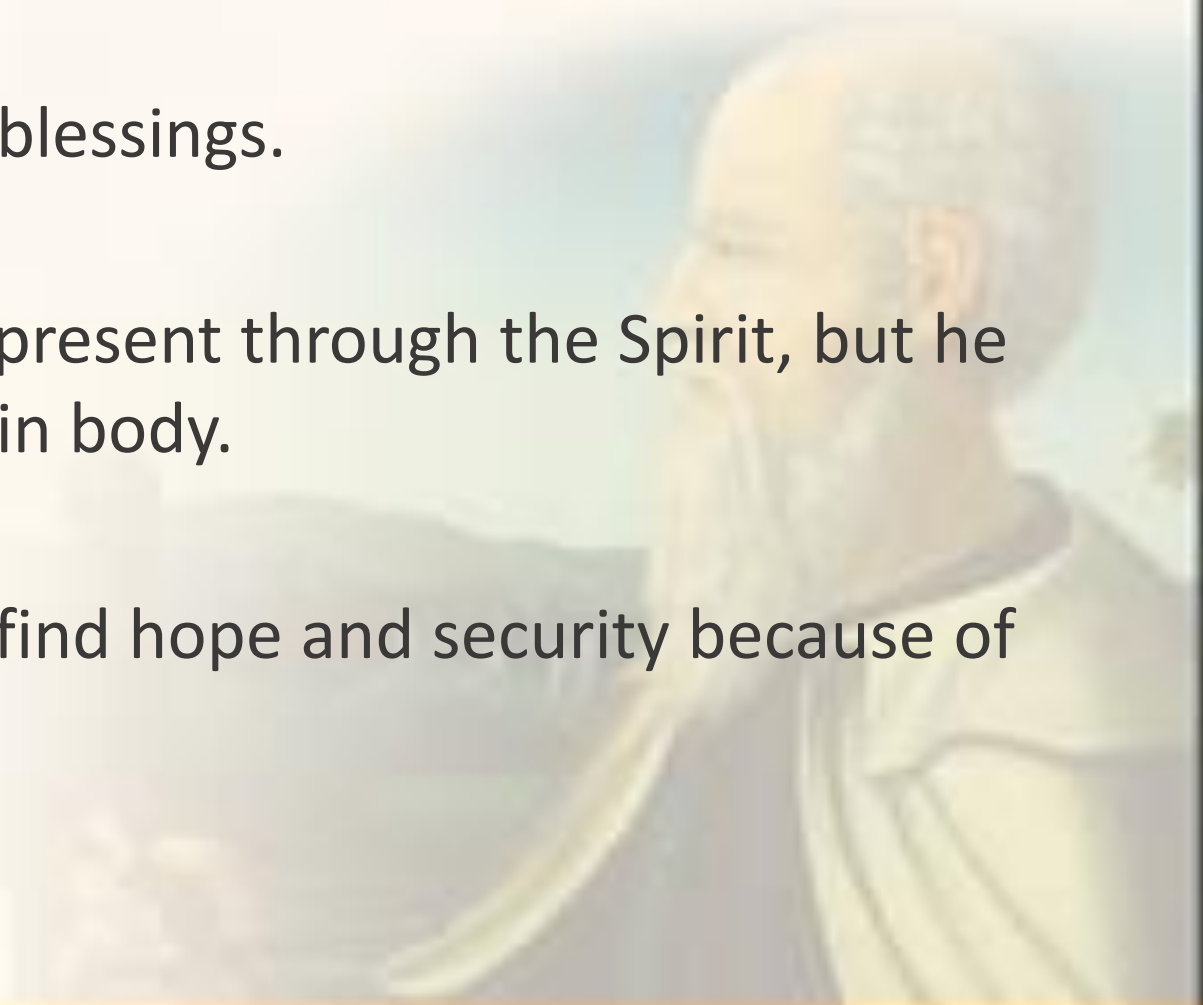
- Paul offered accounts of Jesus's post-resurrection appearances to emphasize the reality of Jesus's bodily resurrection.

- Ascension and Exaltation

- Paul referred to ascension only twice.
- He frequently referred to Christ in his exalted state.



- Paul taught that believers begin to experience Christ's reign in the present.
- They also receive his gifts and blessings.
- Paul spoke as though Christ is present through the Spirit, but he also spoke of Christ's absence in body.
- Paul taught that believers can find hope and security because of God's work through Christ.



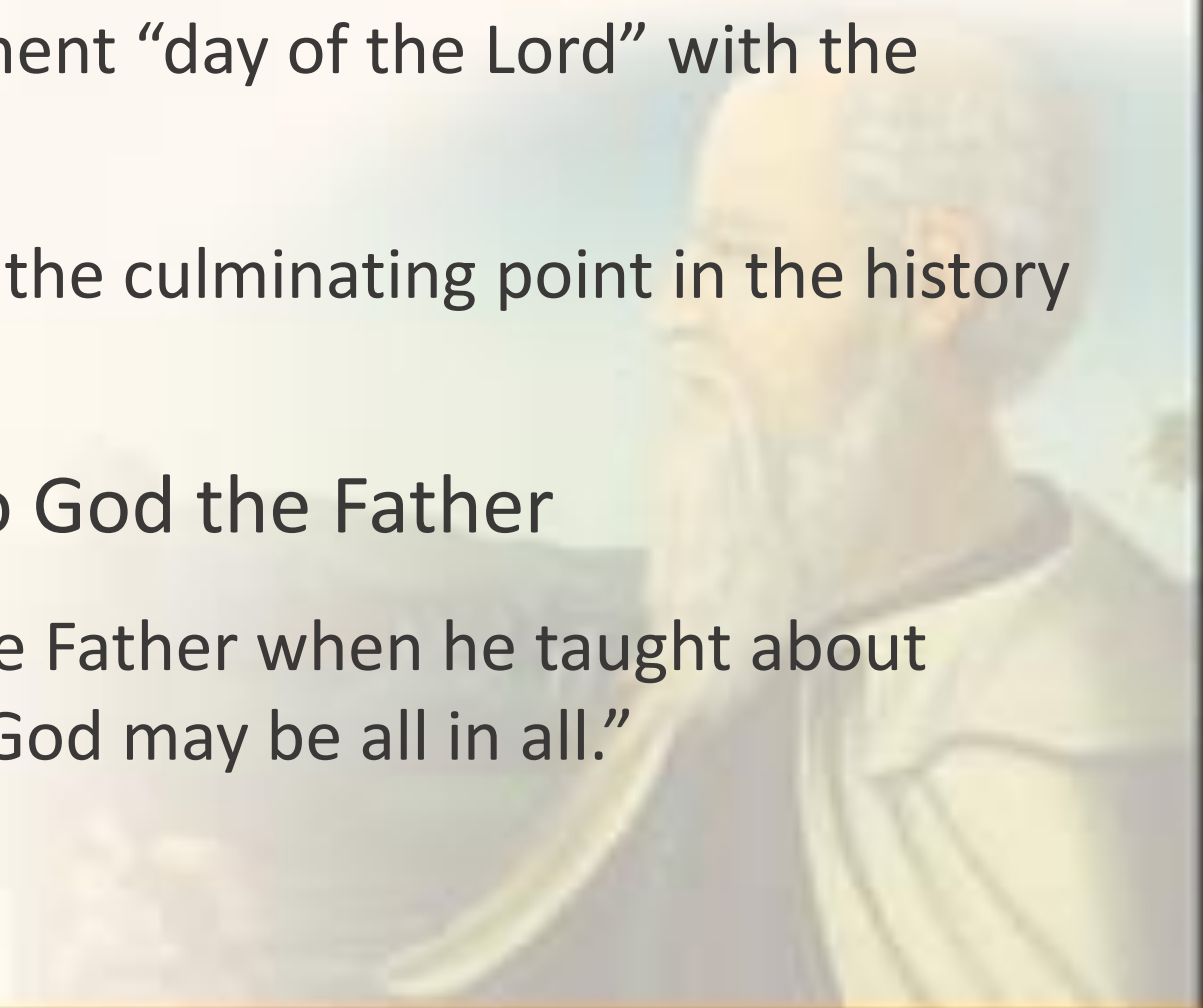
- Parousia

- Paul associated the Old Testament “day of the Lord” with the second coming of Christ.

- Christ’s second coming will be the culminating point in the history of the world.

- Handing Over the Kingdom to God the Father

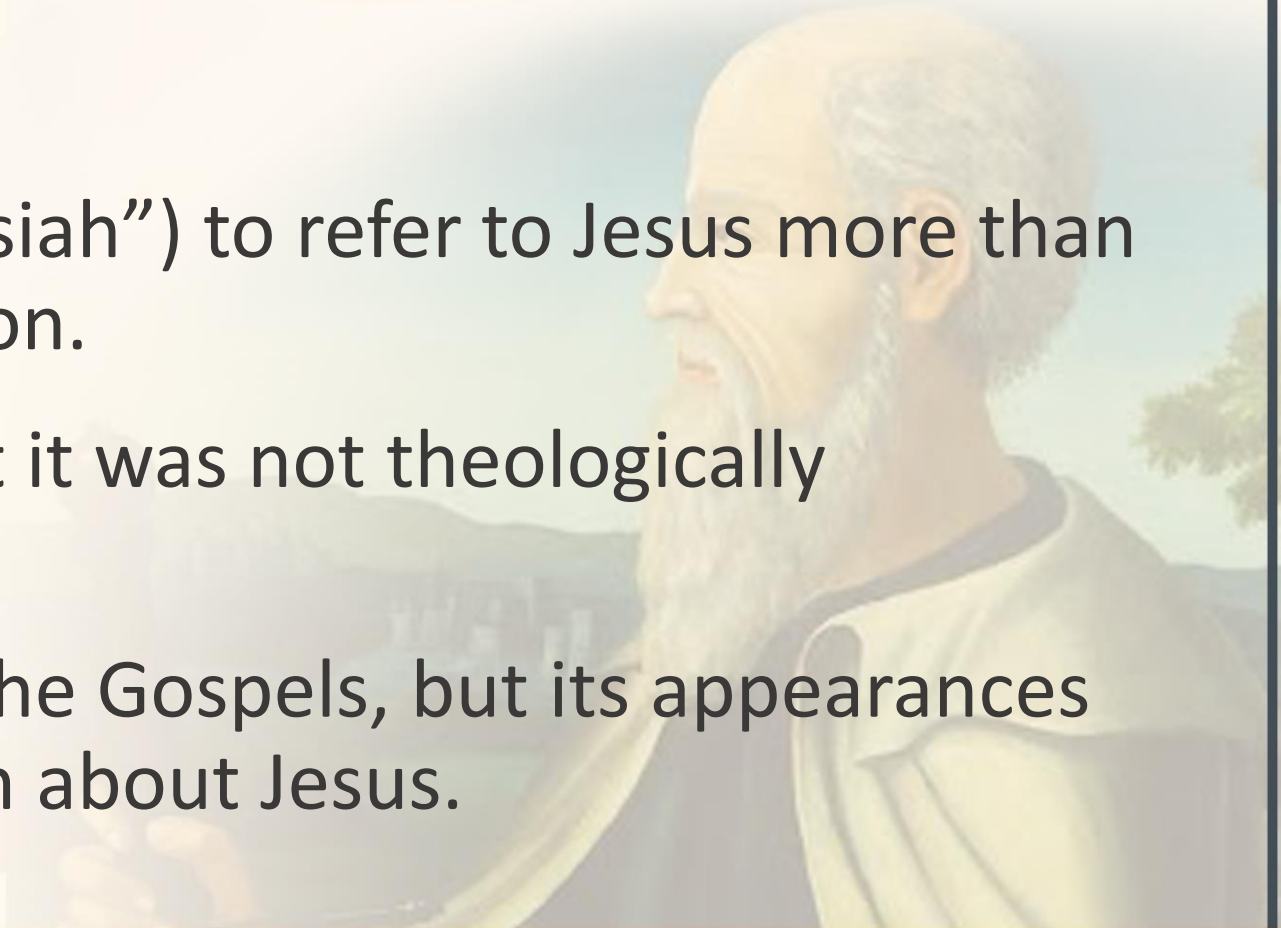
- Paul never lost sight of God the Father when he taught about Christ, who was sent so that “God may be all in all.”



Appellations

- Christ (Messiah)

- Paul used “Christ” (or “Messiah”) to refer to Jesus more than he used any other appellation.
- His usage of it indicates that it was not theologically significant to him.
- It was not used as often in the Gospels, but its appearances indicate that it made a claim about Jesus.



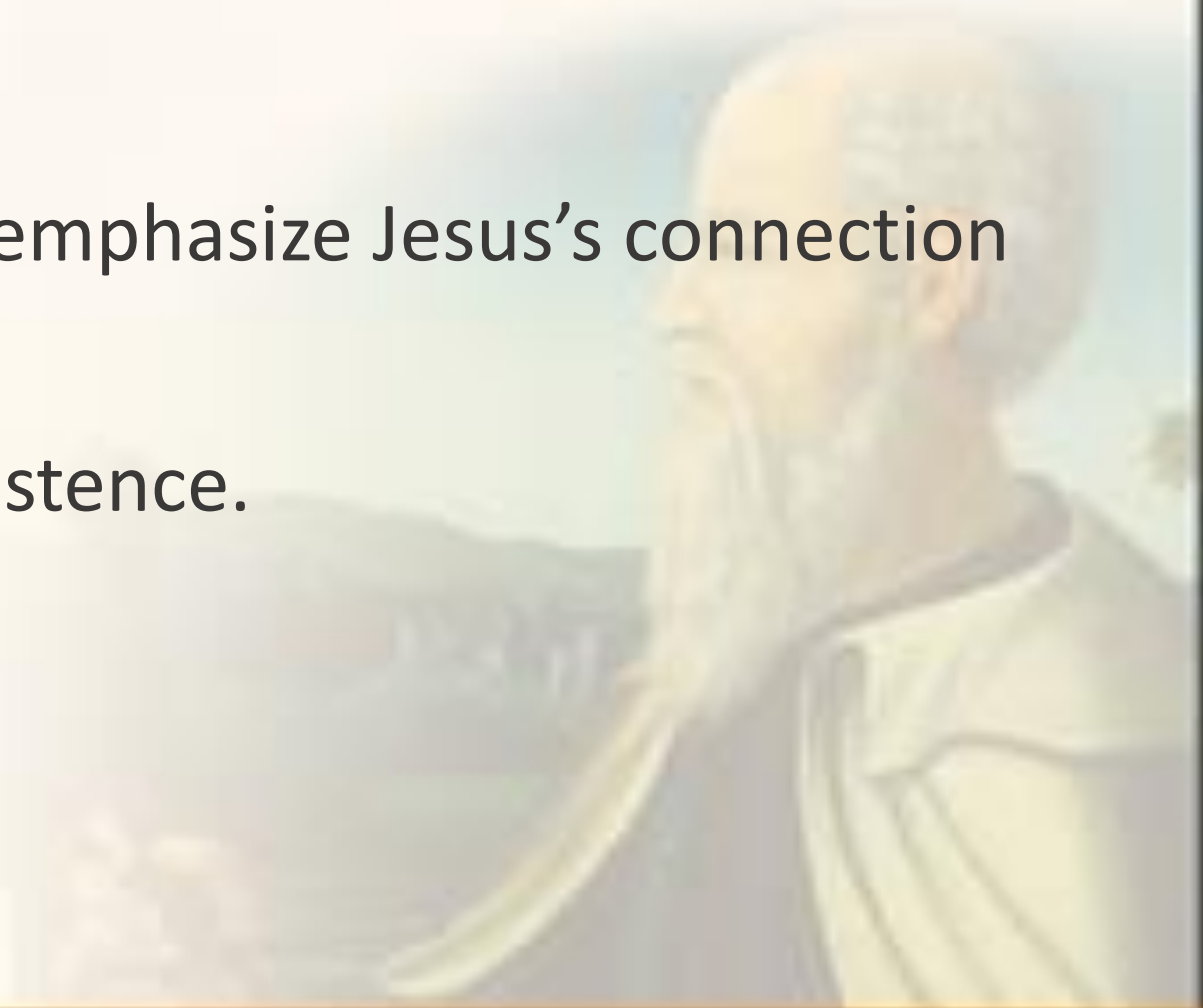
- The Hebrew word *mashiach* appears in the Old Testament when referring to priests and kings, not an eschatological redeemer (with the exception of Daniel 9:25, 26).
- Paul does not argue that Jesus is the Messiah.
- He used the word “Christ” to remind believers that Jesus fulfilled the Old Testament expectation of a redeemer.
- Paul also referred to the messianic concept using other phrases that connected Jesus to Old Testament messianic prophecies.

- Lord

- Paul used this appellation almost as often as “Christ,” but it carries more theological significance.
- Christians at Paul’s time may have used the appellation to reinforce Christ’s lordship.
- Paul used it with nearly every theological point in his letters.
- Jesus’s authority as Lord over all must be balanced with his grace.
- Paul quoted Old Testament texts about the “Lord” (Yahweh) and applied them to Jesus.

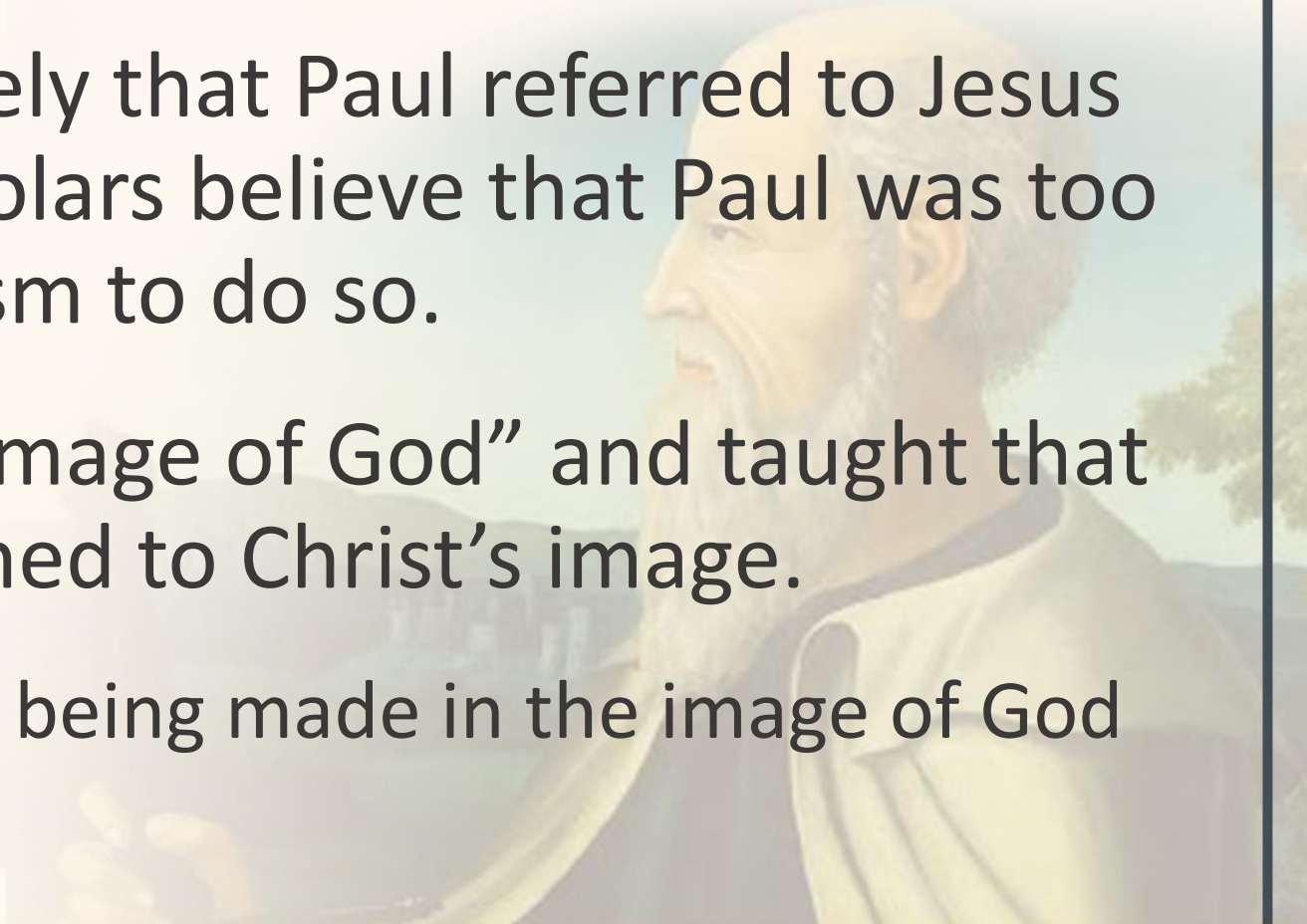
- Son of God

- Paul used this appellation to emphasize Jesus's connection to the Father.
- It also points to Jesus's preexistence.



Jesus and God

- The author believed it is likely that Paul referred to Jesus as God, although some scholars believe that Paul was too rooted in Jewish monotheism to do so.
- Paul also called Jesus the “image of God” and taught that believers are being conformed to Christ’s image.
 - Being the image of God and being made in the image of God are two distinct concepts.



- Paul used “Savior” to refer to both Jesus and God.
- The author believed that Paul’s references to God in the Old Testament when teaching about Jesus indicate his belief that Jesus is God.
- It is unclear how Paul’s monotheistic views evolved into viewing God as Jesus.
- Early Christology viewed Jesus as God in a very basic sense while still remaining monotheistic, but their writings taught the Trinity implicitly.

