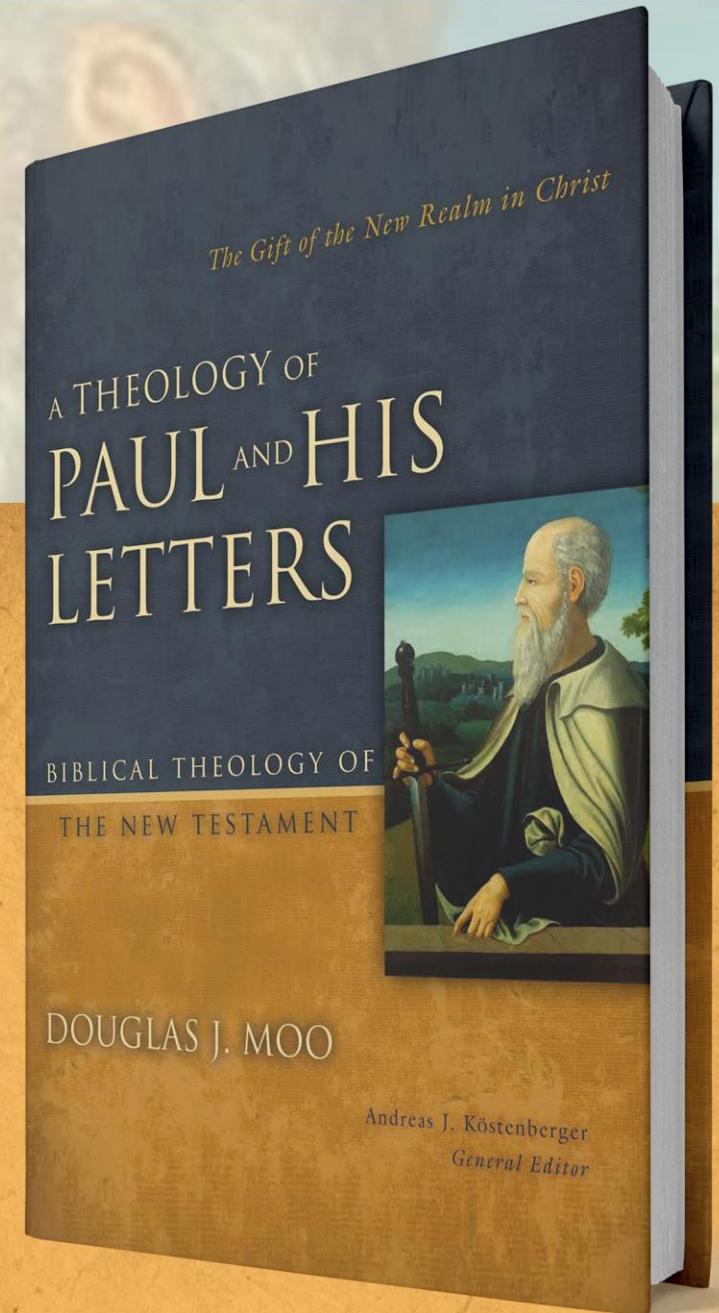


CHAPTER 24

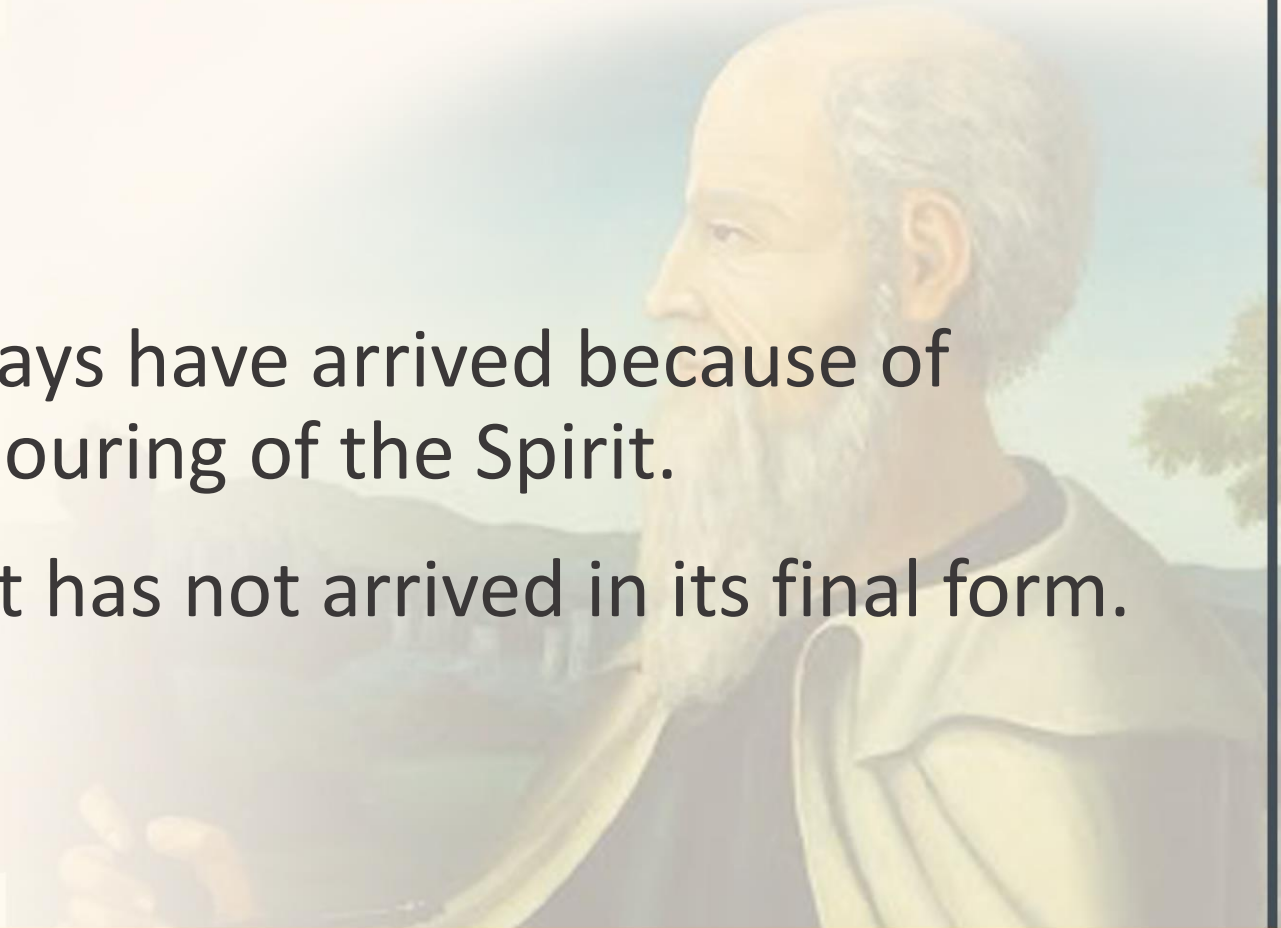
Living in the New Realm



The New-Realm Framework

- Eschatology

- Paul believed that the last days have arrived because of Jesus's coming and the outpouring of the Spirit.
- The new realm is here, but it has not arrived in its final form.

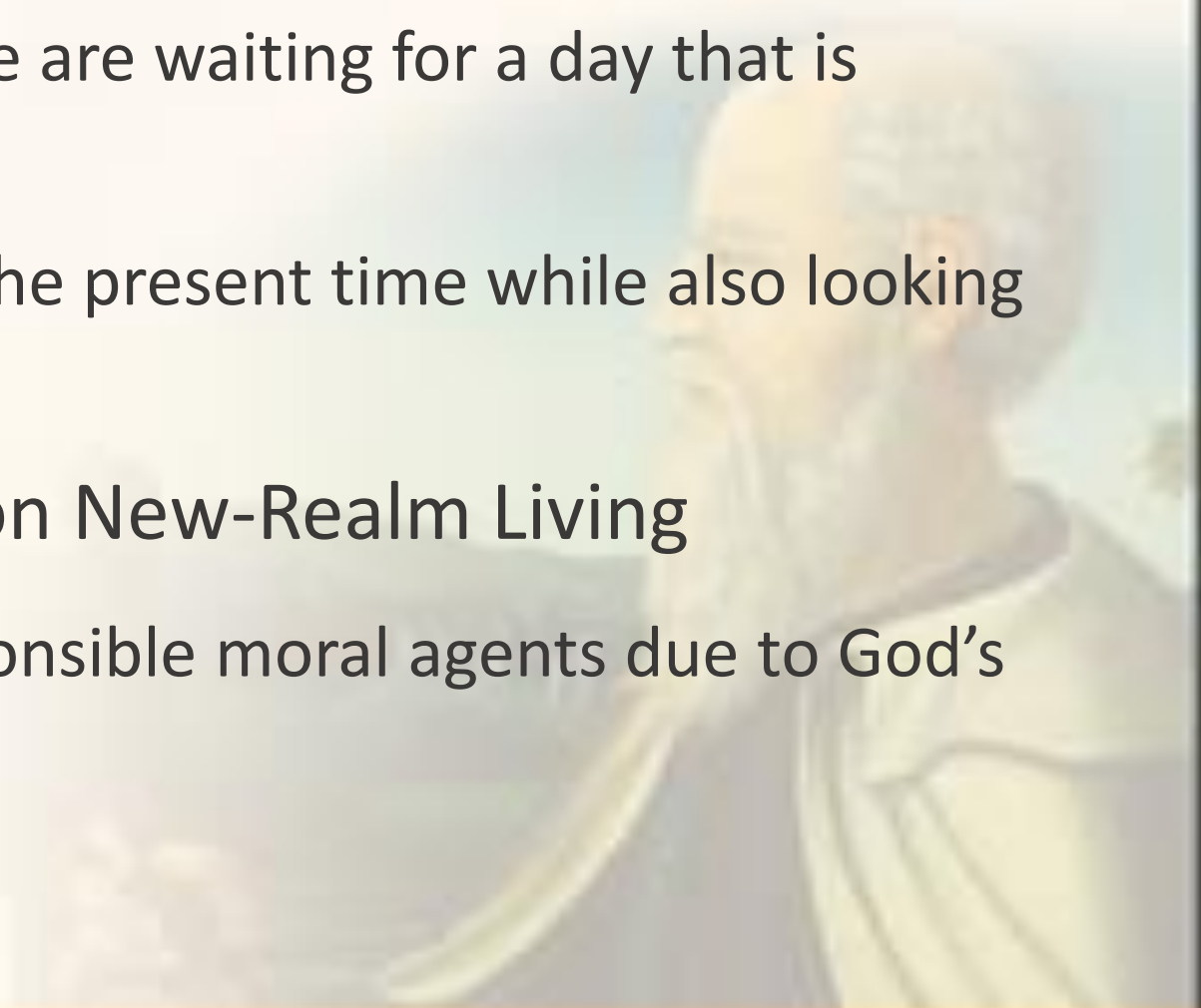


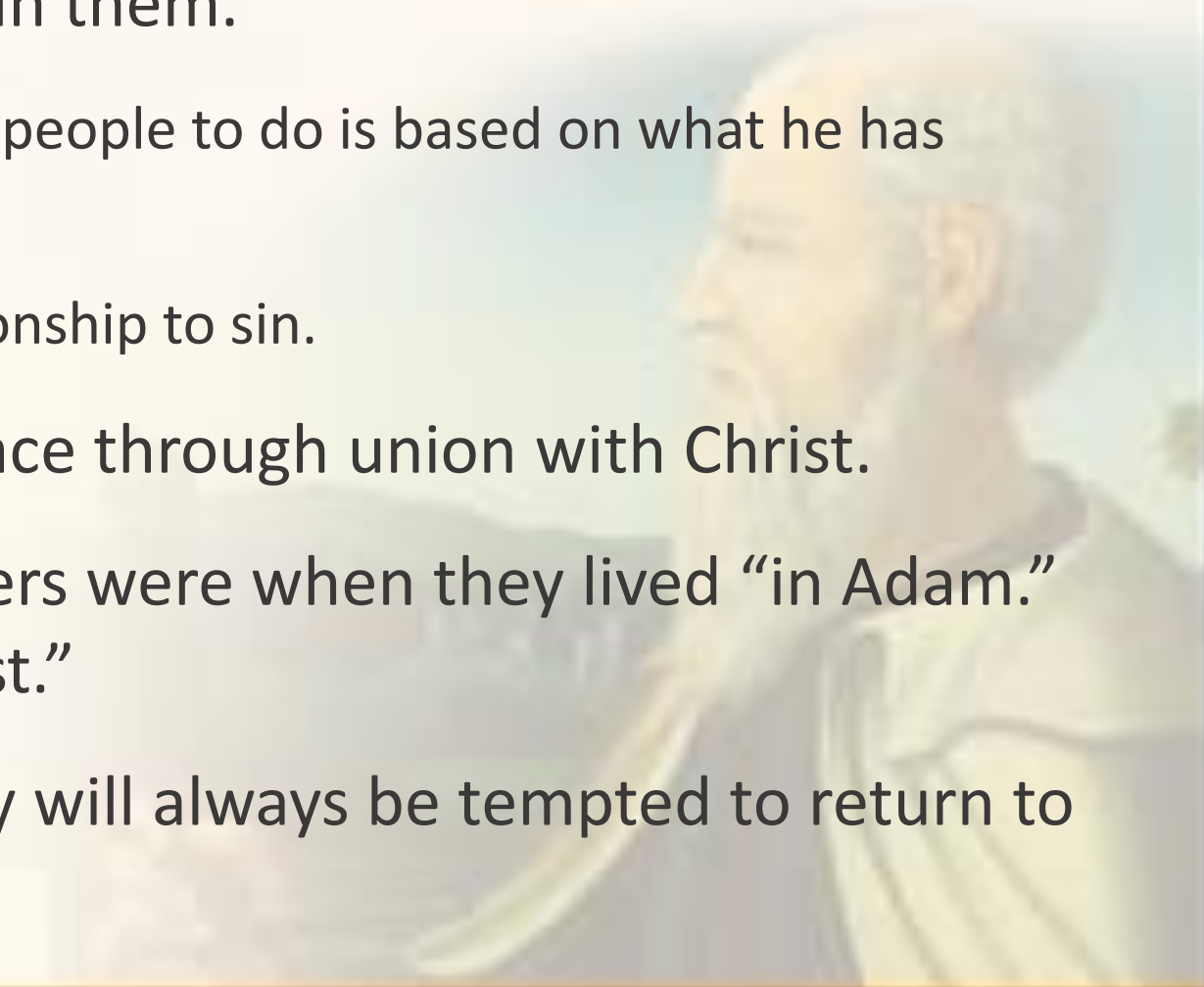
- It is important for believers to recognize our place in the redemption story.

- Act I – creation
- Act II – the fall
- Act III – Israel
- Act IV – Jesus’s first coming
- Act V – the church
- Act VI – the consummation

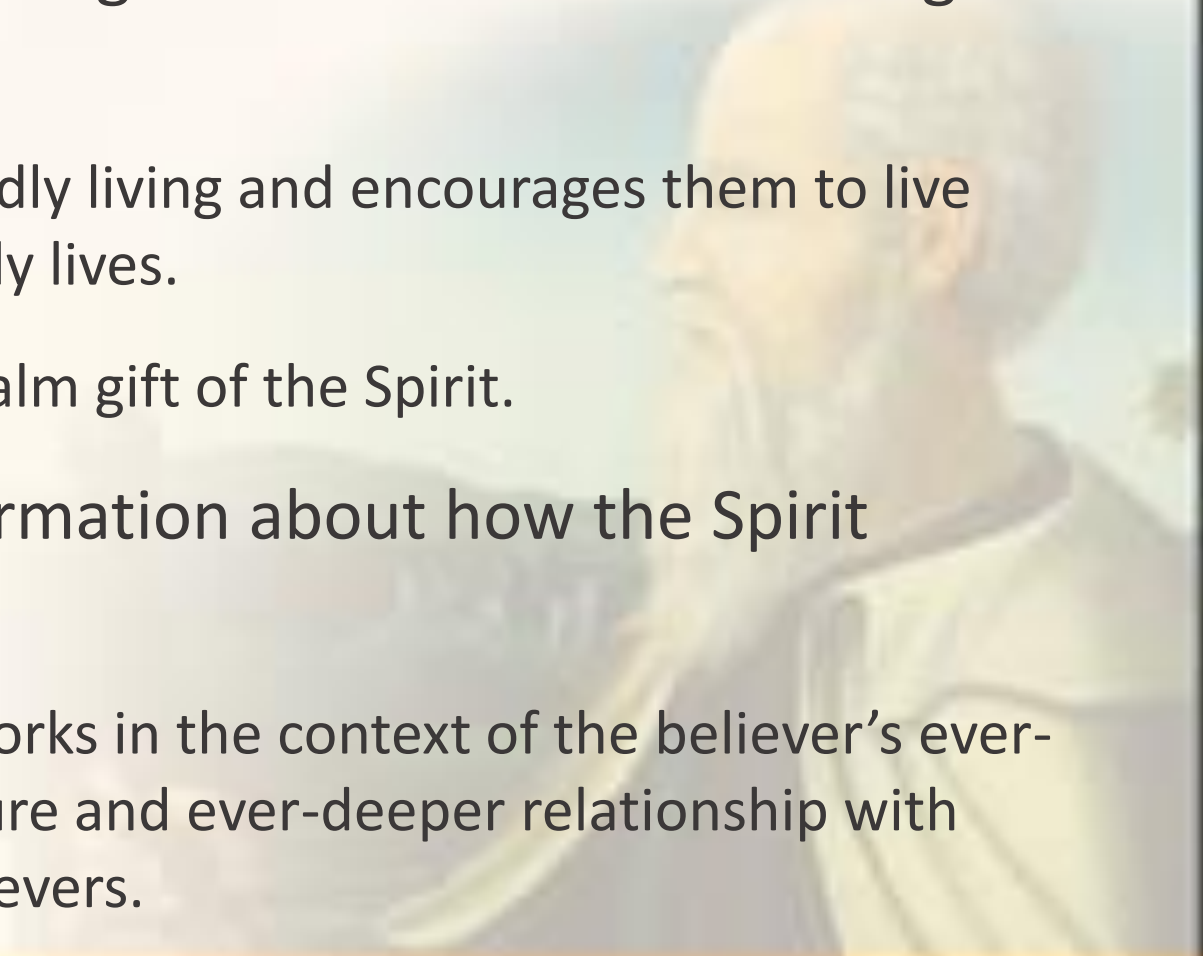


- We are currently living in Act V.
 - We are living in the day, but we are waiting for a day that is “almost here.”
 - It is important to understand the present time while also looking back at what God has done.
- The Impact of the “Already” on New-Realm Living
 - Paul viewed Christians as responsible moral agents due to God’s enabling power.



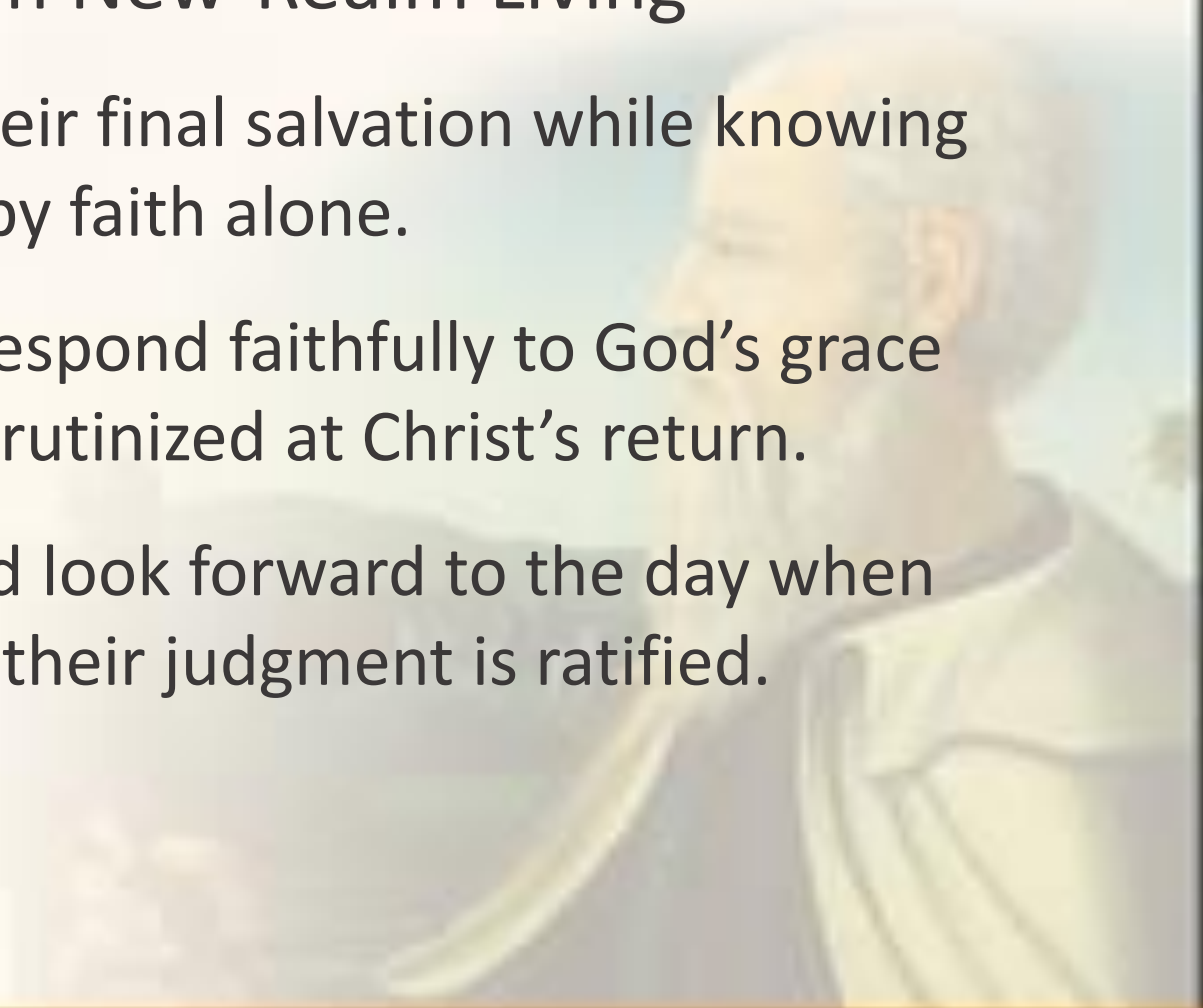
- Paul expected believers to perform works that will lead to final salvation, but he emphasized that those works would only be possible through God's work in them.
 - What God now commands his people to do is based on what he has already done for his people.
 - God has put us in a new relationship to sin.
 - The release from sin takes place through union with Christ.
 - The "old man" is what believers were when they lived "in Adam." The "new man" lives "in Christ."
 - Until the consummation, they will always be tempted to return to living "in Adam."
- 

- God continues to work through his Spirit in believers and the community of faith.
- God's grace is essential for securing salvation but also for living in the new realm.
 - He leads believers to avoid ungodly living and encourages them to live self-controlled, upright, and godly lives.
 - This is done through the new-realm gift of the Spirit.
- Paul did not provide much information about how the Spirit transforms believers.
 - The author believed the Spirit works in the context of the believer's ever-deeper engagement with Scripture and ever-deeper relationship with God and Christ to transform believers.



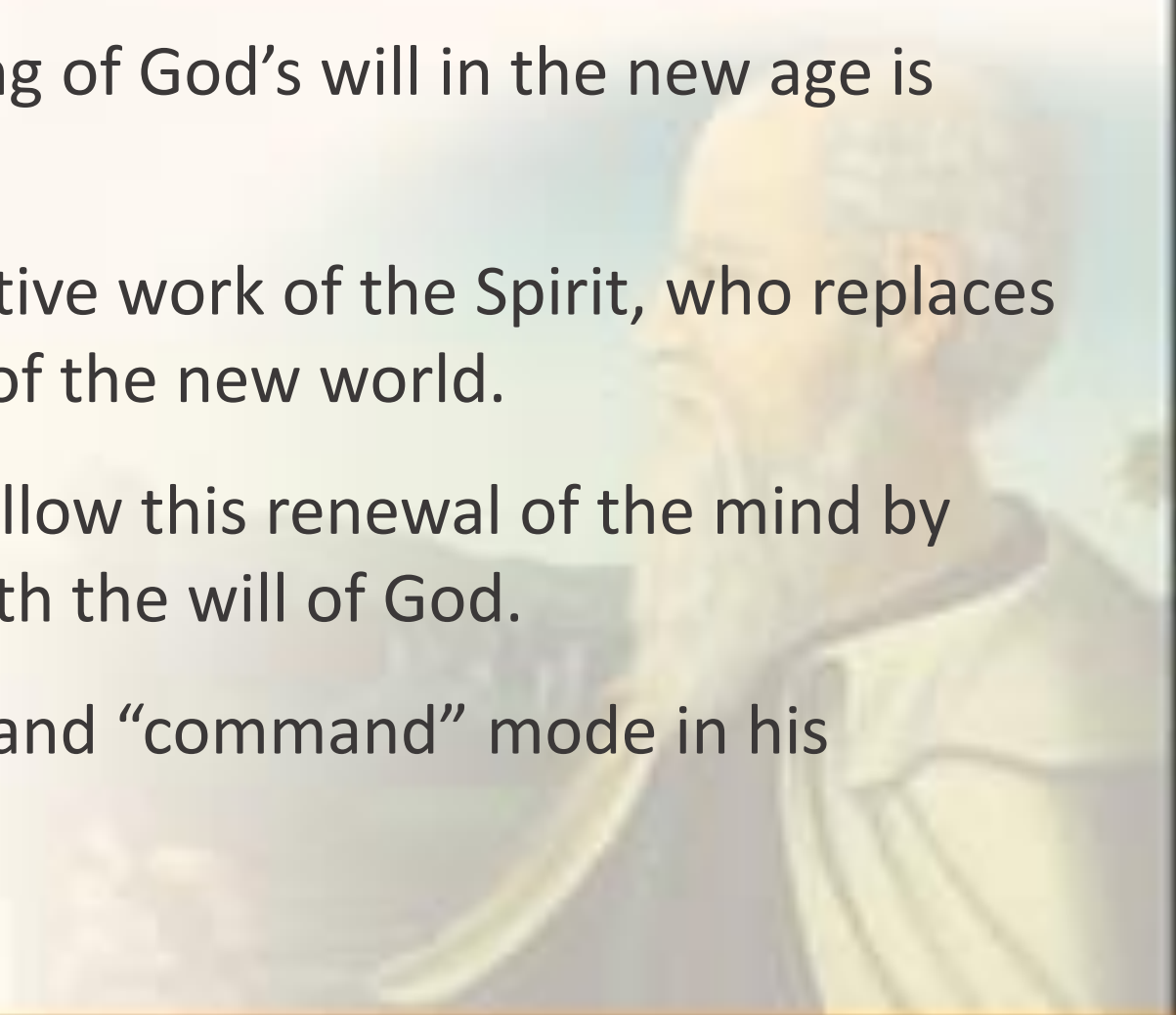
- The Impact of the “Not Yet” on New-Realm Living

- Believers must work toward their final salvation while knowing that their salvation is assured by faith alone.
- Paul encouraged believers to respond faithfully to God’s grace knowing that they would be scrutinized at Christ’s return.
- He also taught that they should look forward to the day when their earthly work is done and their judgment is ratified.



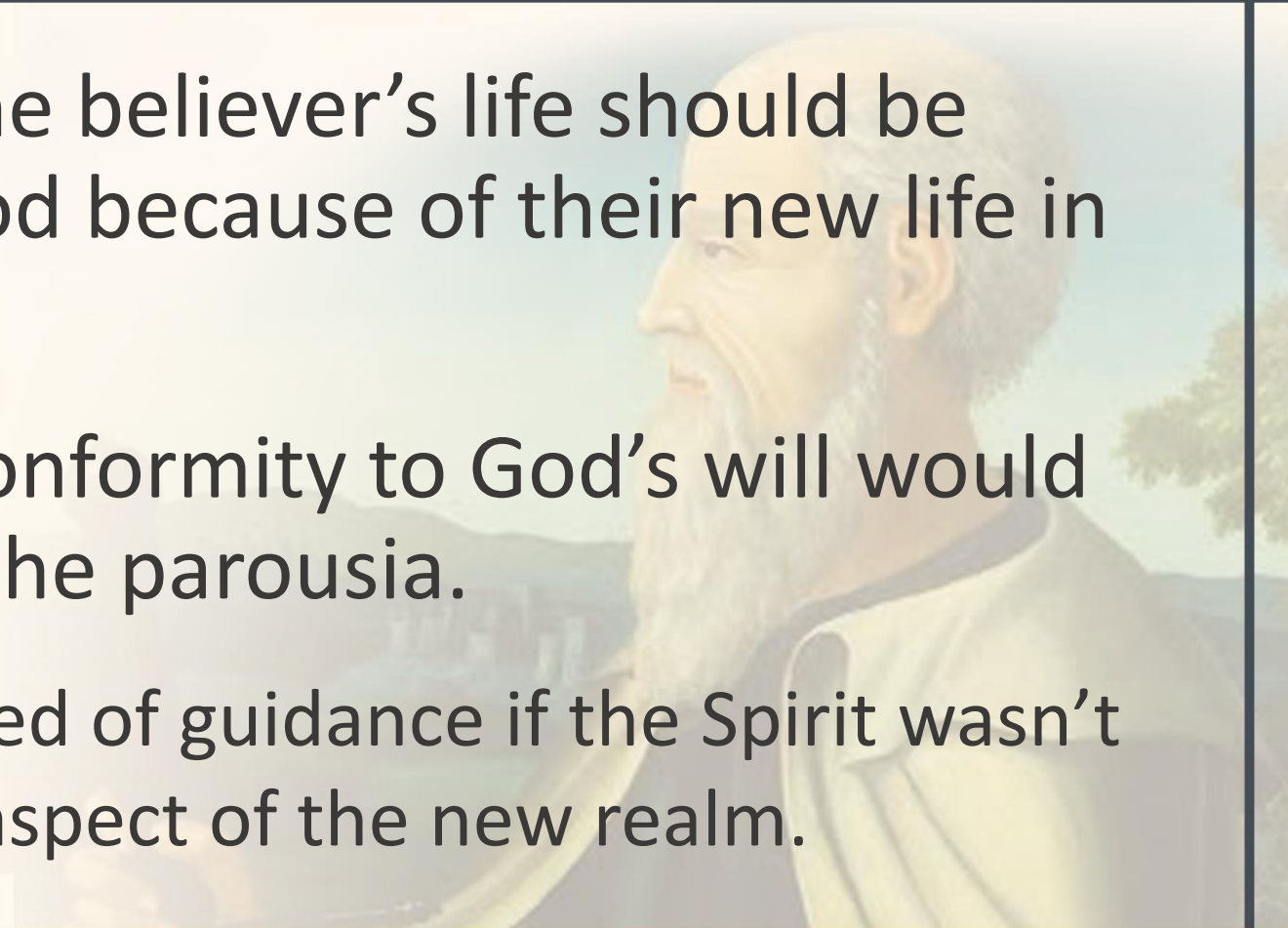
- Renewing the Mind: Direction for New-Realm Living

- Paul claimed that the discerning of God's will in the new age is done by renewing the mind.
- This is done by the transformative work of the Spirit, who replaces the worldly mindset with one of the new world.
- Paul encouraged churches to allow this renewal of the mind by the Spirit to align their lives with the will of God.
- Paul balanced "appeal" mode and "command" mode in his teachings.

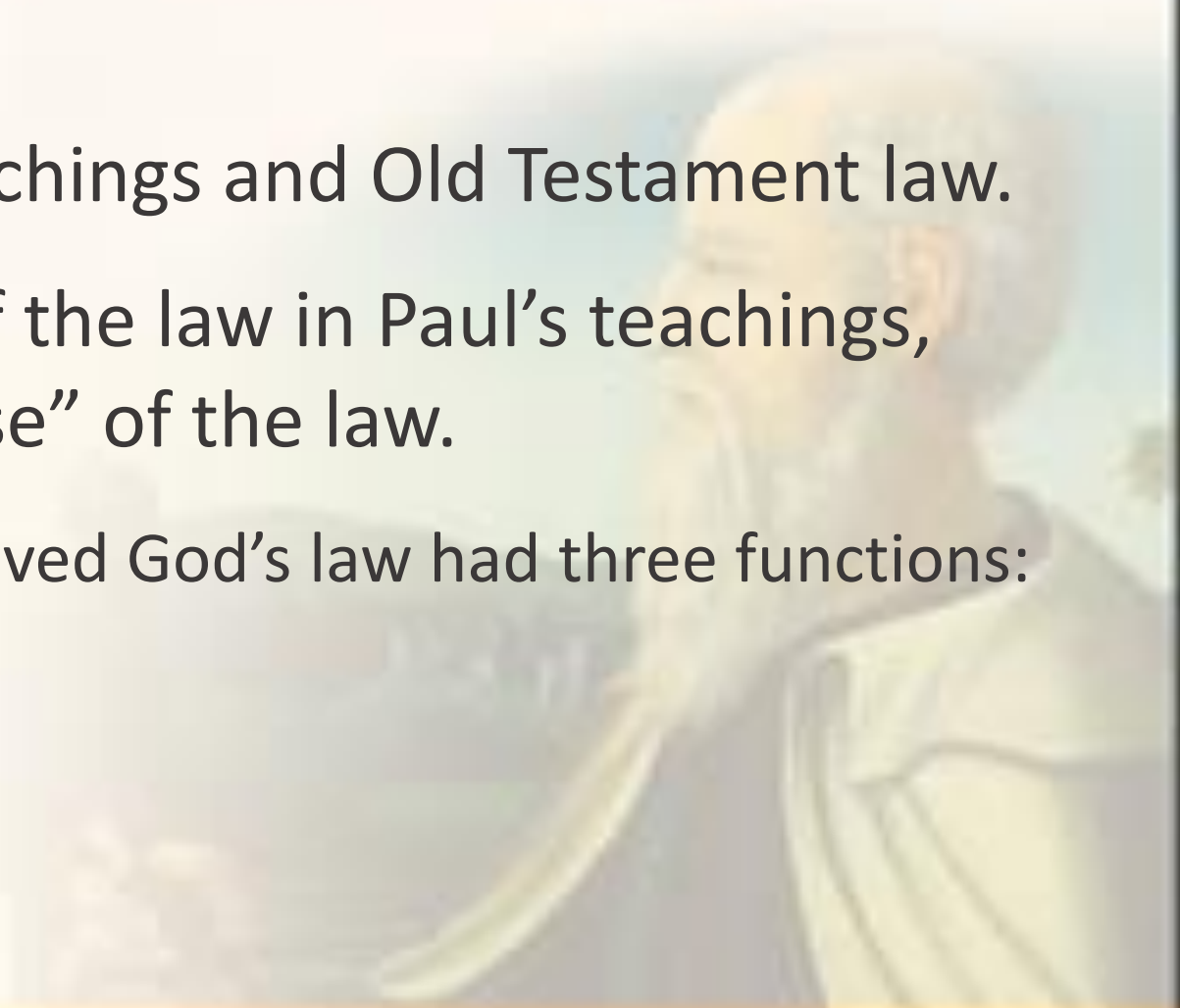


Sources of Moral Guidance

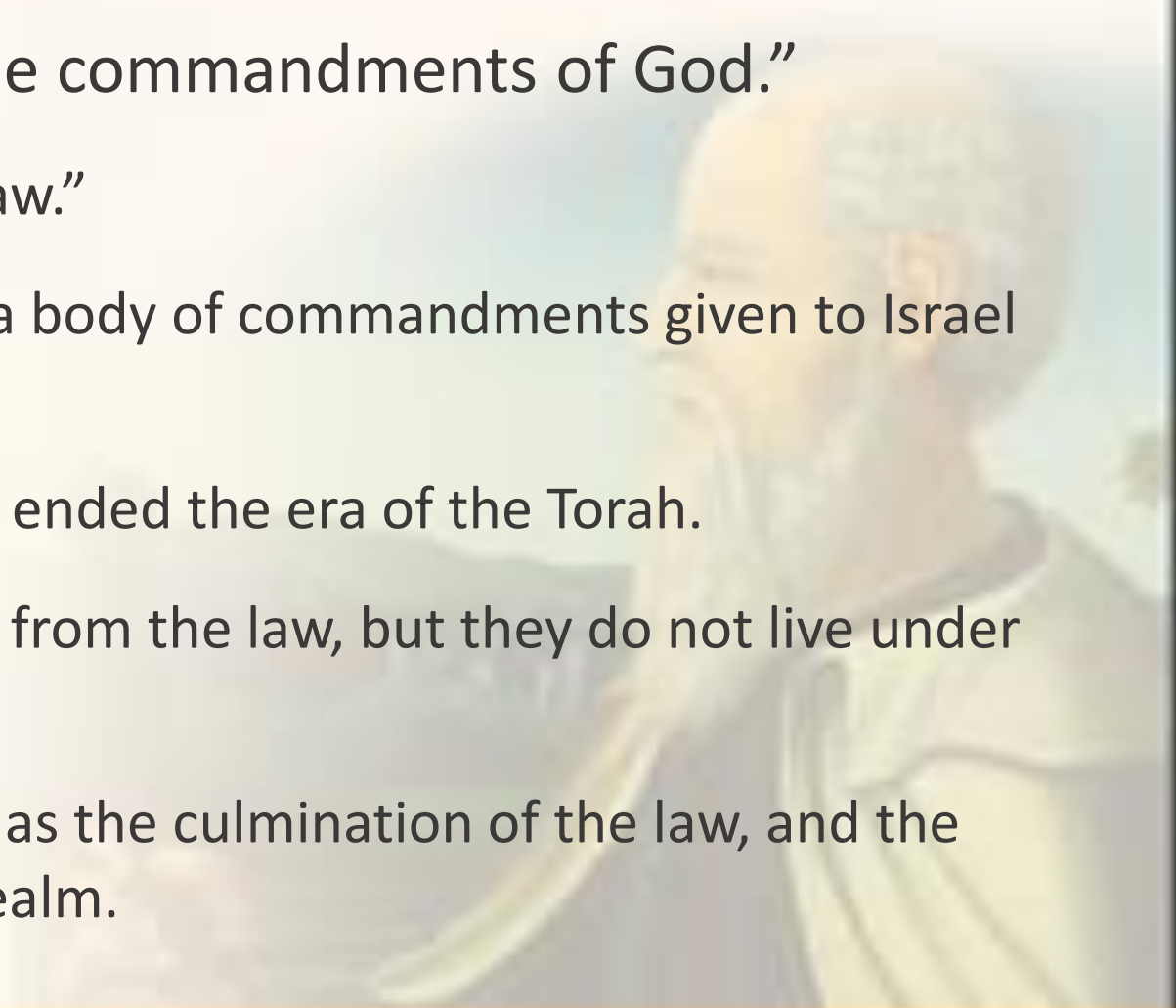
- Paul believed all areas of the believer's life should be conformed to the will of God because of their new life in Christ.
- Paul knew that complete conformity to God's will would not be accomplished until the parousia.
 - Believers would have no need of guidance if the Spirit wasn't necessary in the "already" aspect of the new realm.

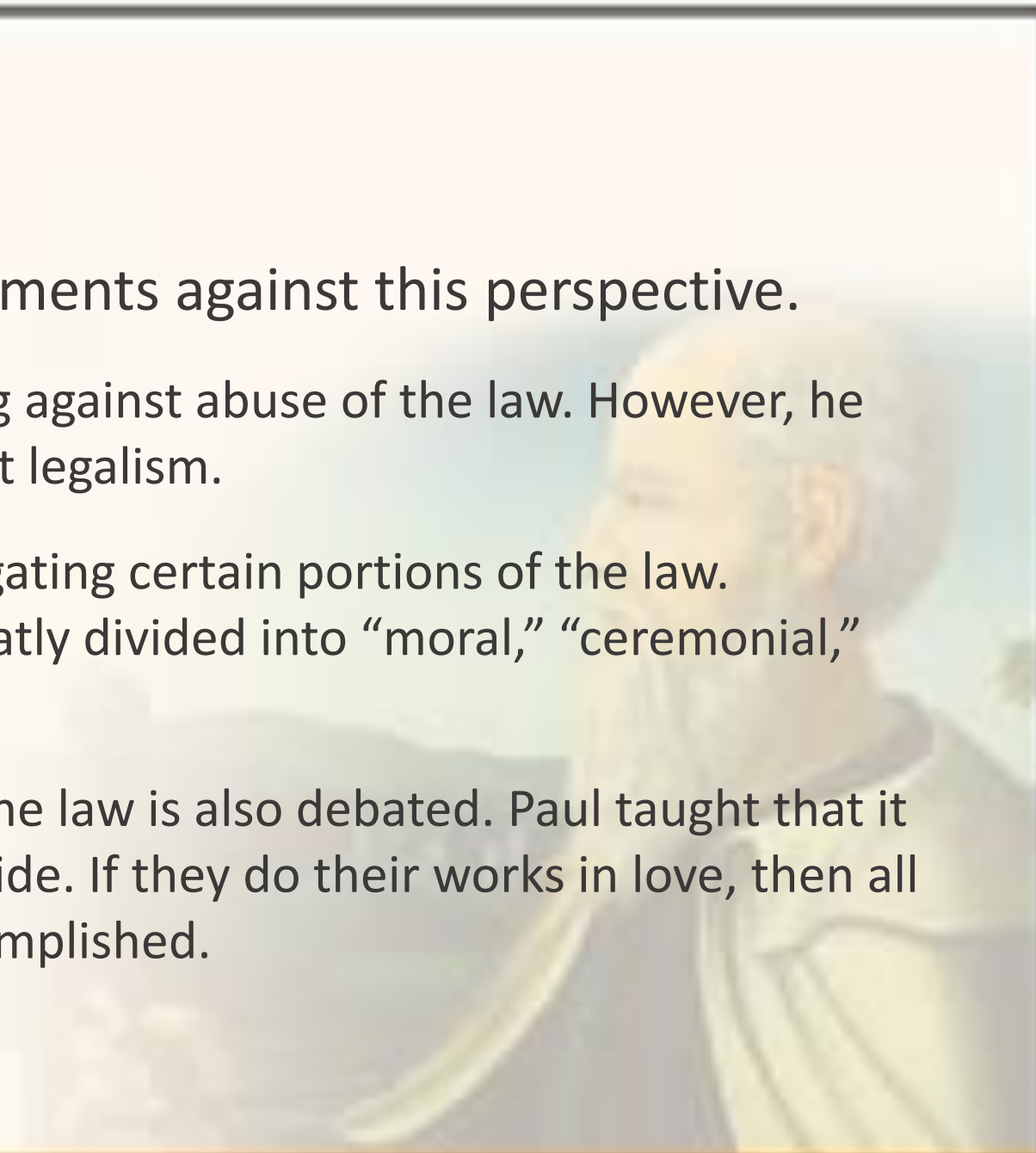


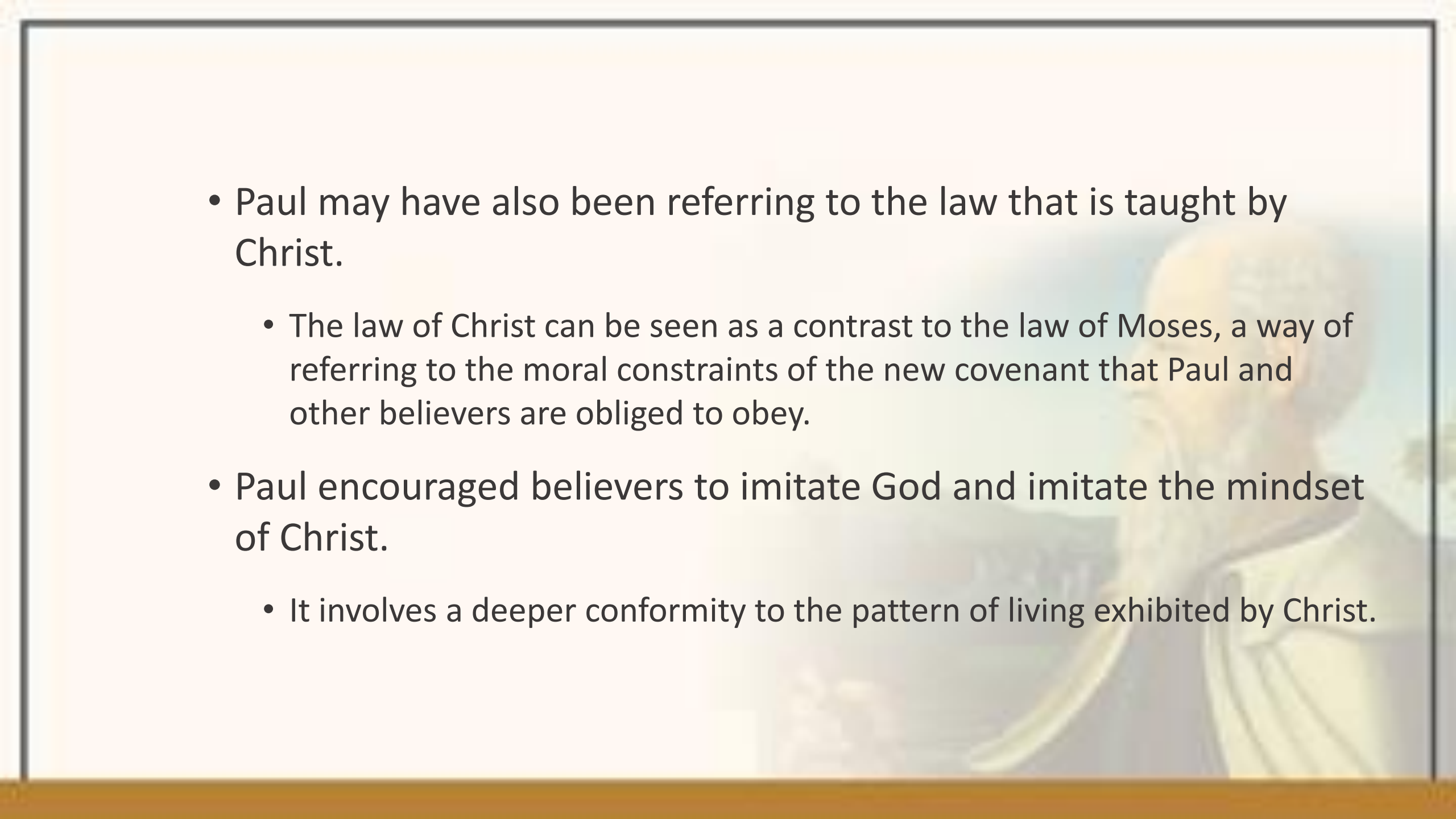
- Paul taught that believers should follow God's commands.
 - This referred to Jesus's teachings and Old Testament law.
 - Scholars debate the role of the law in Paul's teachings, particularly in the "third use" of the law.
 - Reformed theologians believed God's law had three functions:
 1. To restrain wickedness
 2. To reveal human guilt
 3. To guide Christian conduct



- The question of continuity or discontinuity depends largely on what one considers to be the “law.”
- Paul believed the law to be “the commandments of God.”
 - He referred frequently to “the law.”
 - He viewed the law of Moses as a body of commandments given to Israel for a certain period of time.
 - The new era of salvation history ended the era of the Torah.
 - Believers should read and profit from the law, but they do not live under the power or authority of it.
 - He marked the coming of Christ as the culmination of the law, and the Torah does not guide the new realm.

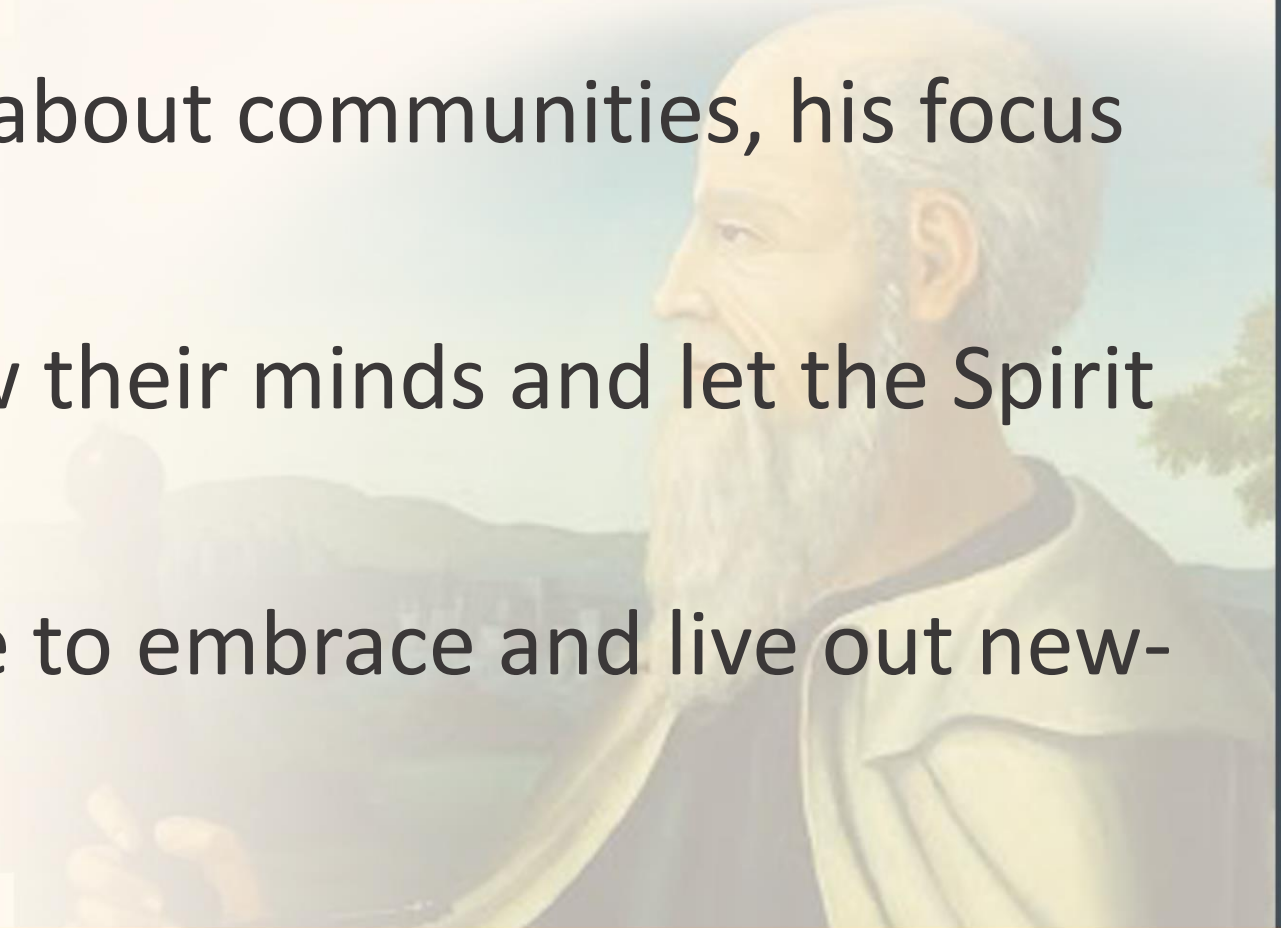


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- The author refuted some arguments against this perspective.
 - Some believe Paul was speaking against abuse of the law. However, he also confronted the law, not just legalism.
 - Some believe Paul was only negating certain portions of the law. However, the law cannot be neatly divided into “moral,” “ceremonial,” and “civil” categories.
 - The continuing importance of the law is also debated. Paul taught that it should be upheld as a moral guide. If they do their works in love, then all that the law is aiming at is accomplished.

- 
- Paul may have also been referring to the law that is taught by Christ.
 - The law of Christ can be seen as a contrast to the law of Moses, a way of referring to the moral constraints of the new covenant that Paul and other believers are obliged to obey.
 - Paul encouraged believers to imitate God and imitate the mindset of Christ.
 - It involves a deeper conformity to the pattern of living exhibited by Christ.

Fundamental Values of the New Realm

- While Paul was concerned about communities, his focus was on individuals.
- He called on them to renew their minds and let the Spirit guide their thinking.
- Each believer is responsible to embrace and live out new-realm values.



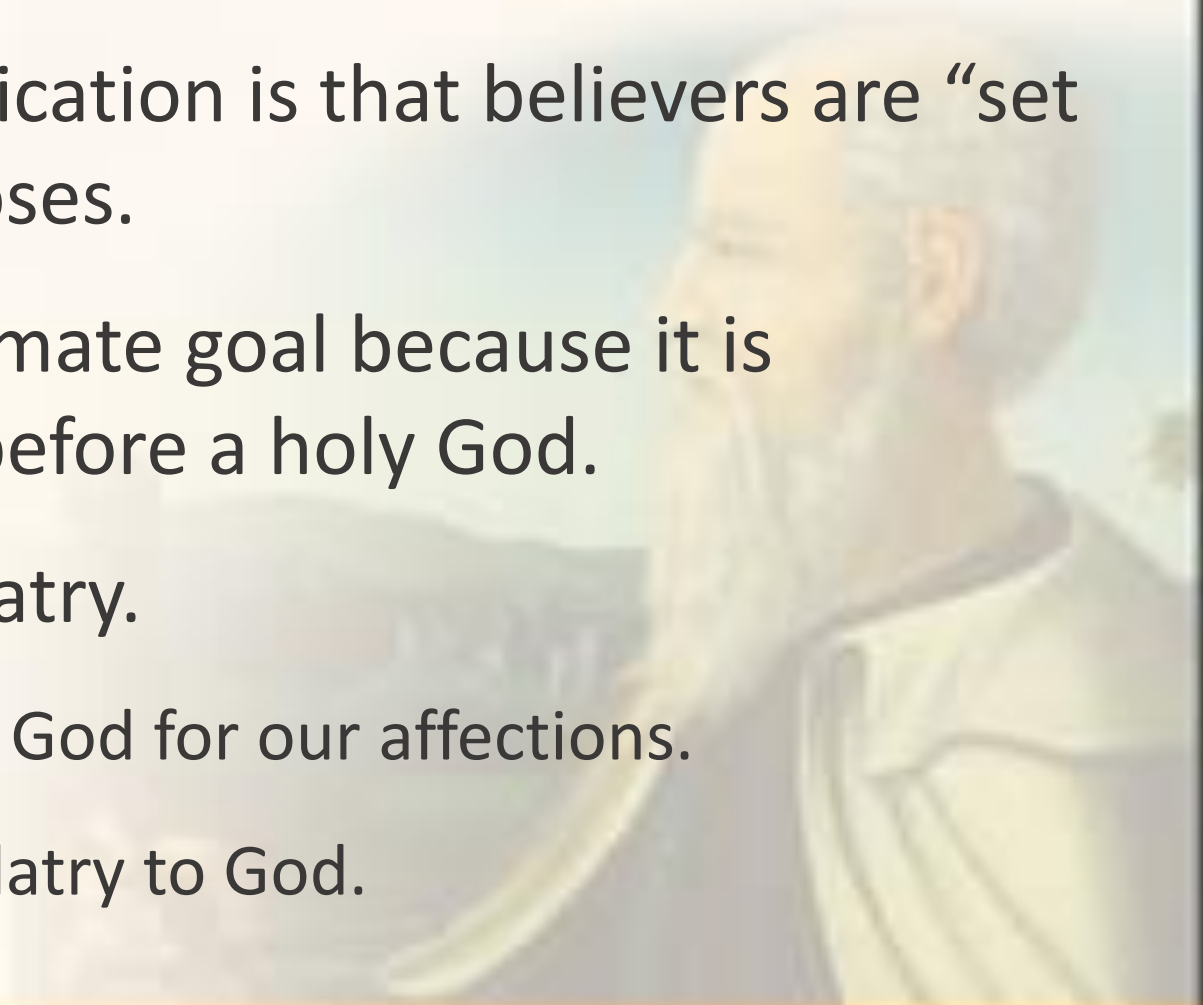


- Holiness

- Paul used the “holiness” word group in two senses:

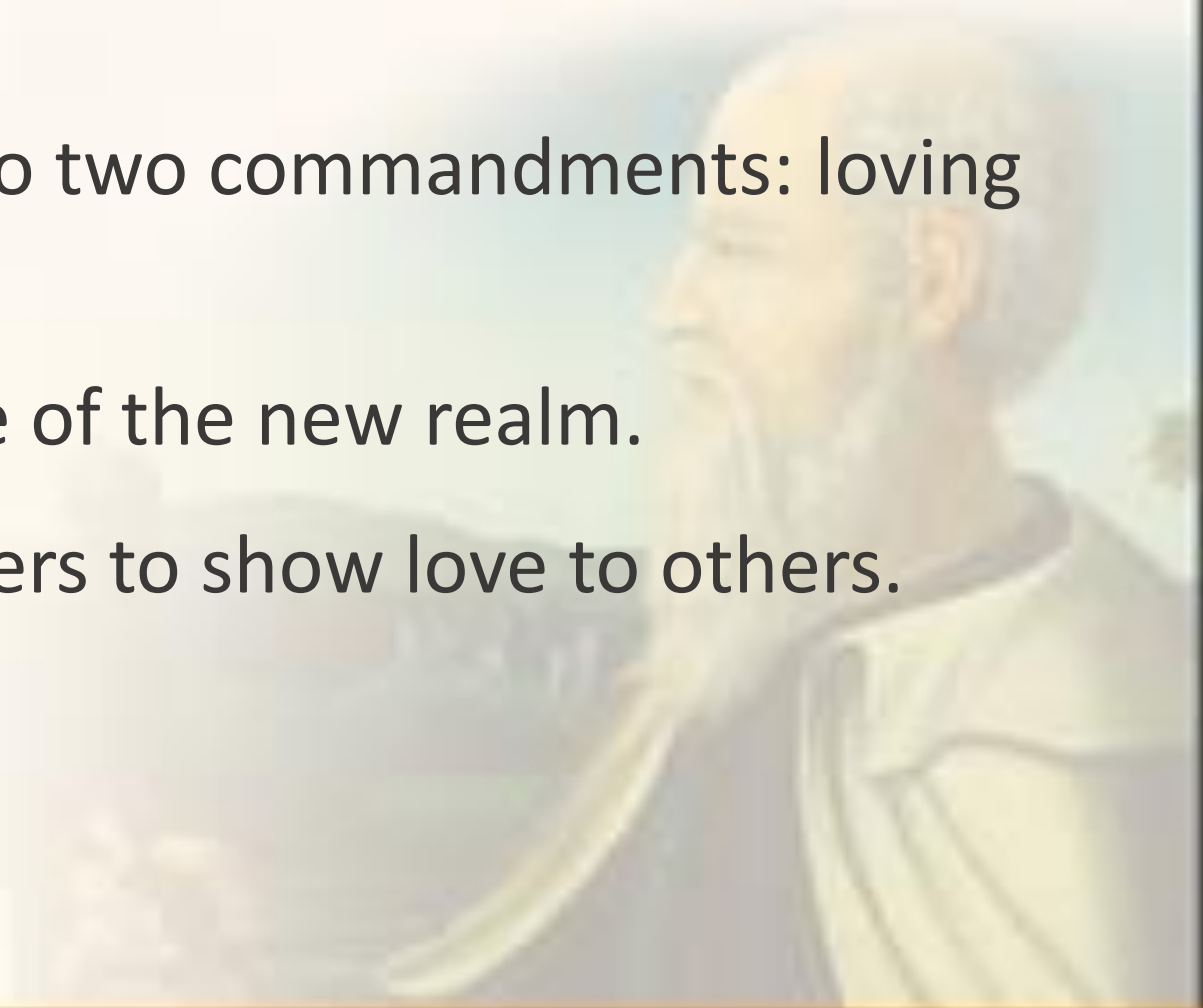
1. Believers become “holy,” separated for God, the moment they believe.
2. Holiness is a state that God has destined believers to attain.
 - The in-between stage is “progressive sanctification.”

- Being “holy” often means to be “set apart” from the world, which is a “negative” side of holiness.
- The “positive” side of sanctification is that believers are “set apart” for God and his purposes.
- Holiness is the believers’ ultimate goal because it is necessary in order to stand before a holy God.
- In contrast to holiness is idolatry.
 - Idolatry is anything that rivals God for our affections.
 - Christians must turn from idolatry to God.

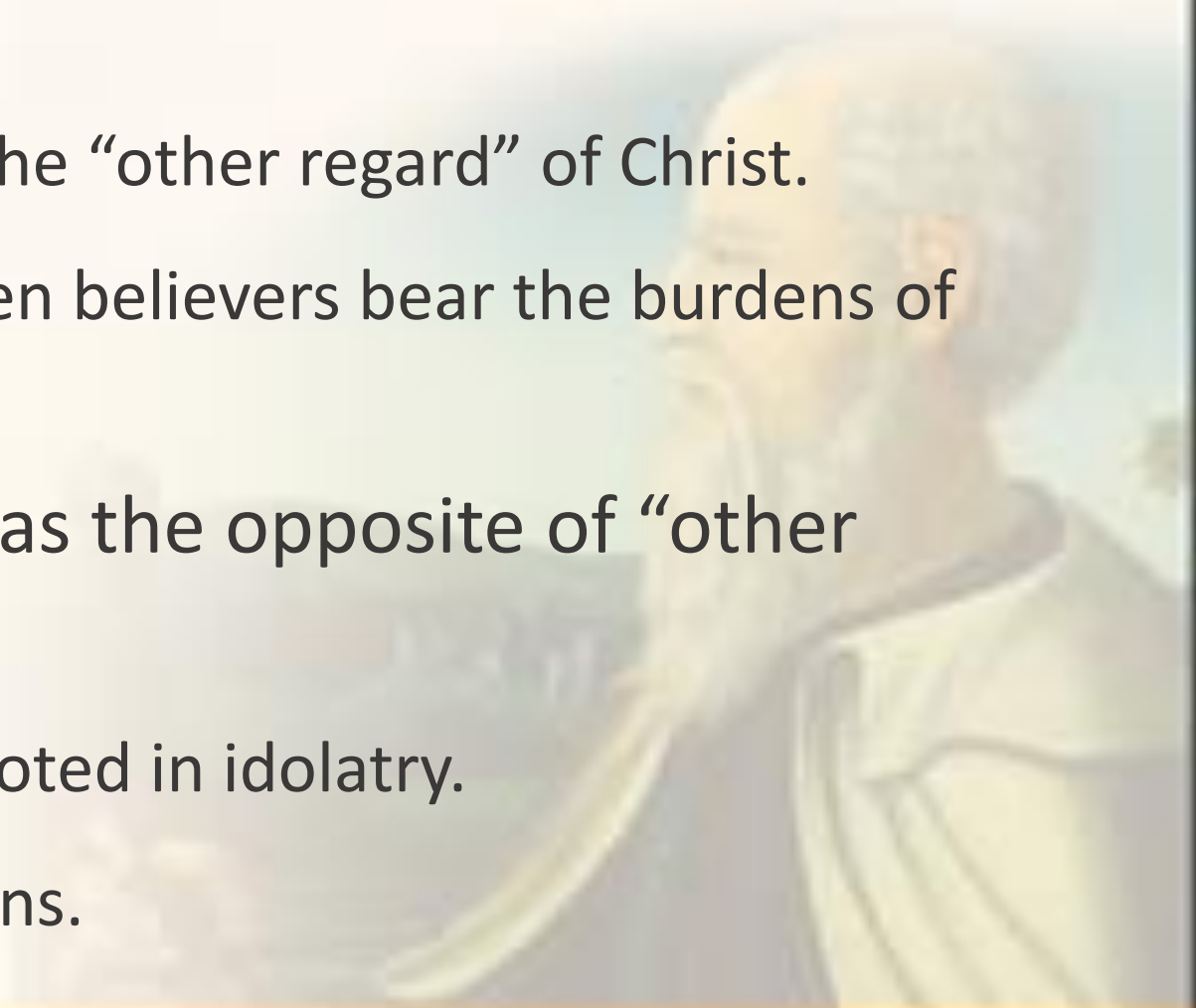


- Other Regard (Love)

- Jesus summarized the law into two commandments: loving God and loving the neighbor.
- Love may be the central value of the new realm.
- Paul often encouraged believers to show love to others.

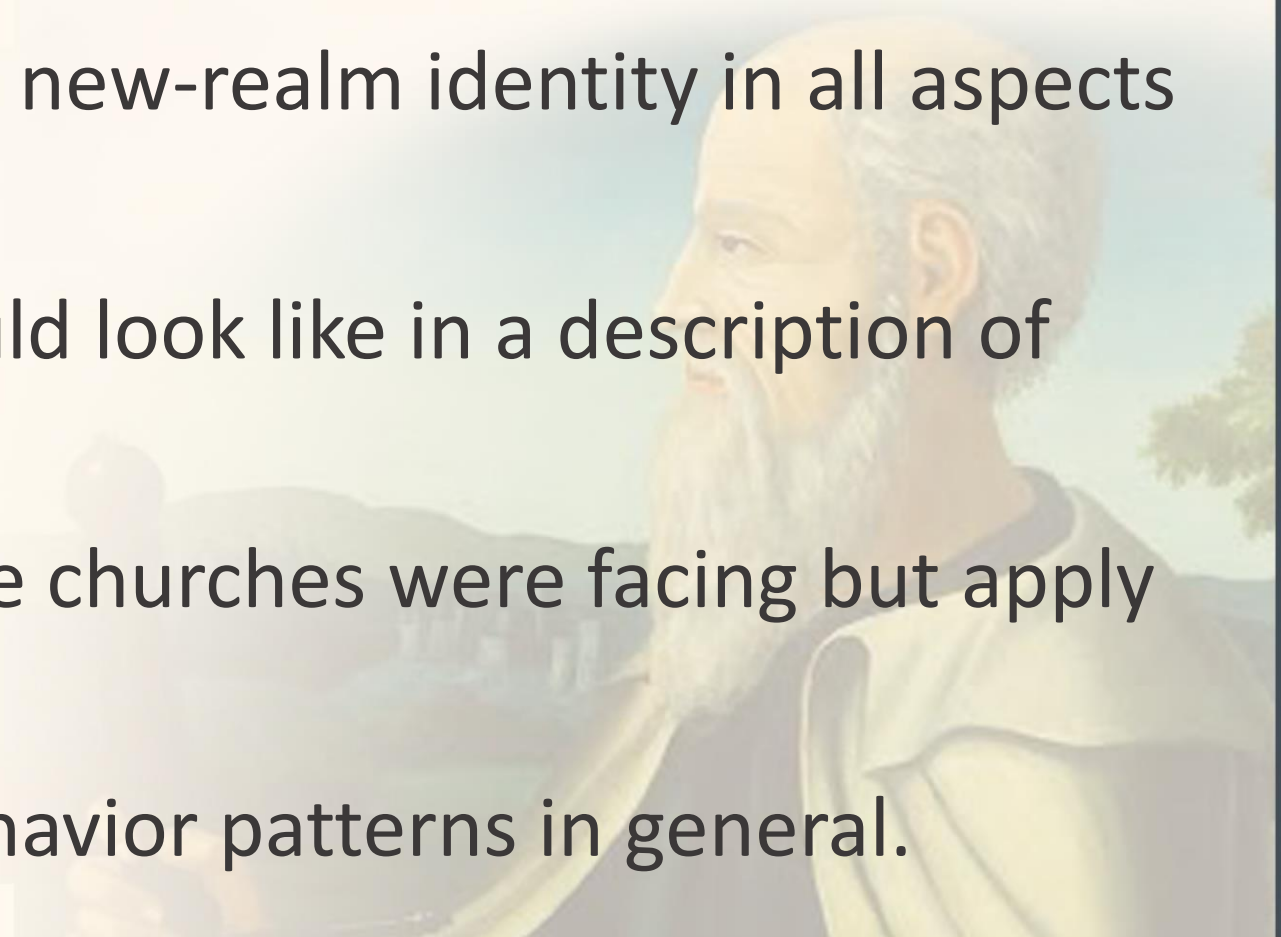


- The author preferred to use “other regard” language.
 - He believed “love” has been devalued because it has been overused.
 - “Other regard” is grounded in the “other regard” of Christ.
 - The law of Christ is fulfilled when believers bear the burdens of others.
- Paul warned about arrogance as the opposite of “other regard.”
 - This includes greed, which is rooted in idolatry.
 - Greed gives impetus to other sins.



Some Specific Aspects of New-Realm Living

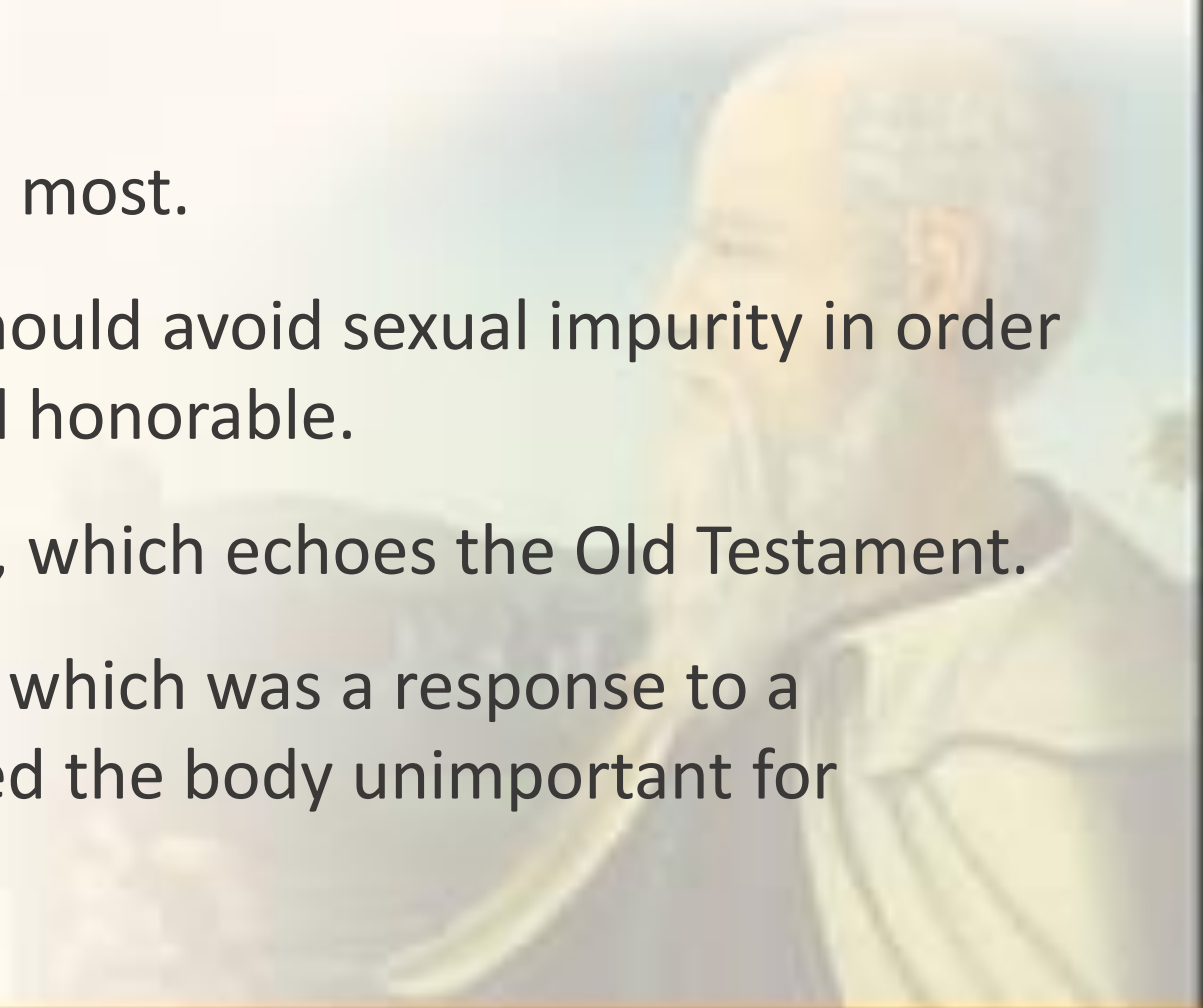
- Believers should live out their new-realm identity in all aspects of life.
- Paul described what this should look like in a description of vices and virtues.
- Many of these were issues the churches were facing but apply to Christians in every age.
- He sometimes focused on behavior patterns in general.



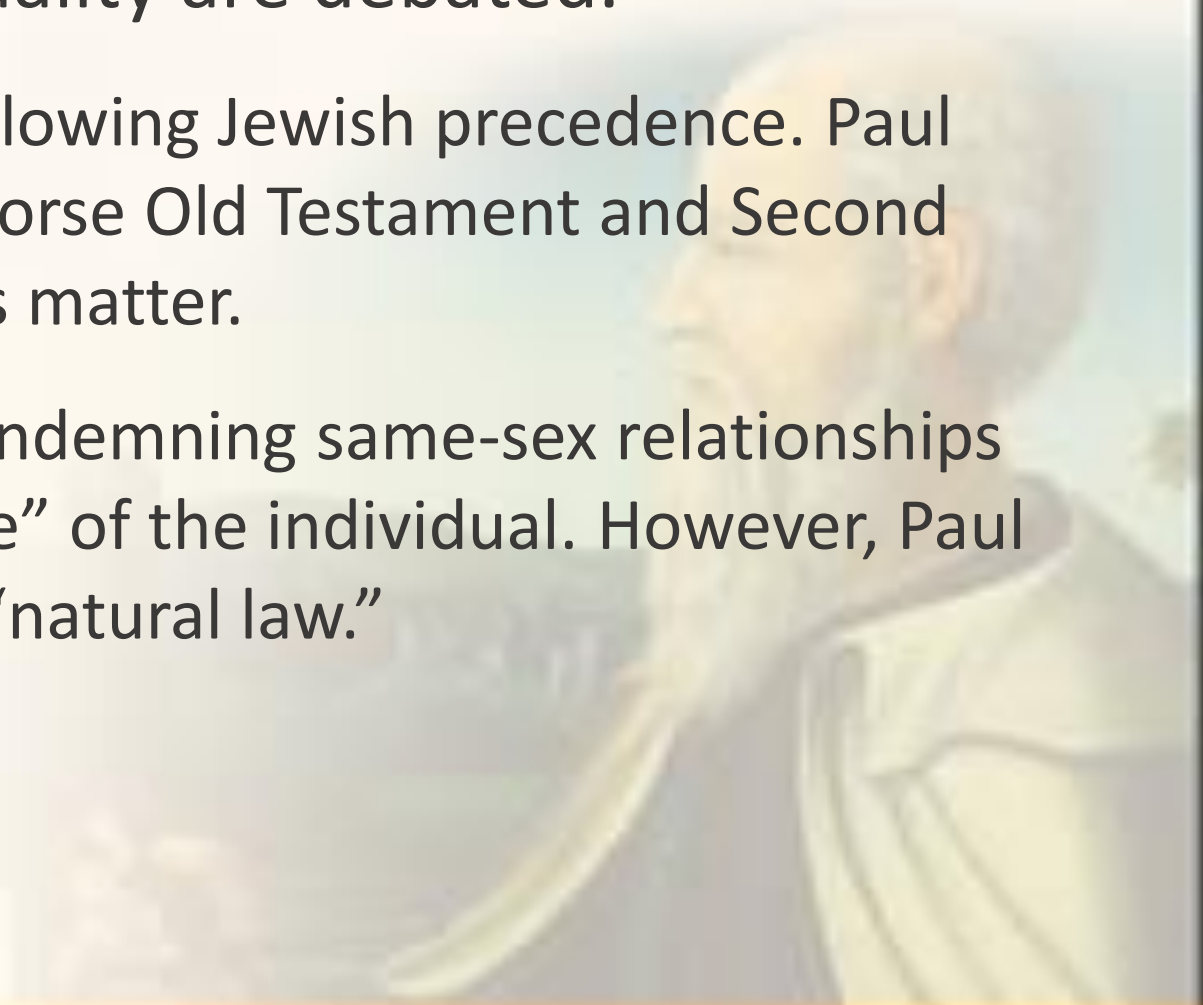
• The Earthly Family

- Paul's letters seem to contradict themselves regarding marriage and the family, but the author believed it was evidence of the evolution of Paul's theology.
 - Paul believed sex within marriage is appropriate and right.
 - He taught that the single state is appropriate for allowing a believer to be more free to serve Christ.
 - He appeared to teach that Christians should not divorce, that Christians who are married to non-Christians should remain married, and that the Christian partner is not bound to the marriage if the unbelieving partner insists on divorce.

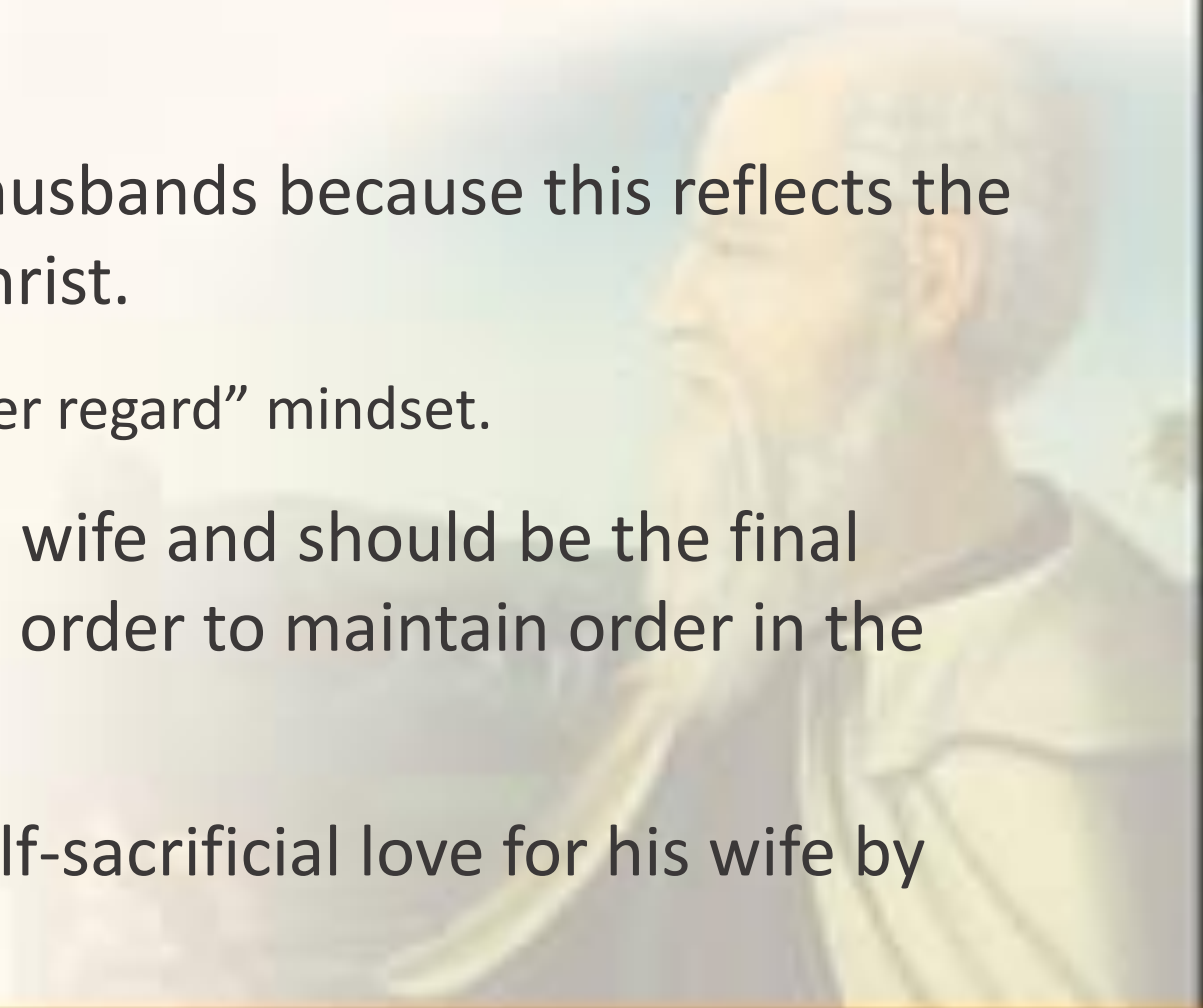
- Paul's teachings on sex clashed with the cultural view of sex at his time.
 - It is the vice he mentioned the most.
 - He taught gentiles that they should avoid sexual impurity in order to live in a way that is holy and honorable.
 - He called believers to holiness, which echoes the Old Testament.
 - He taught about sexual purity, which was a response to a Corinthian view that considered the body unimportant for spiritual life.



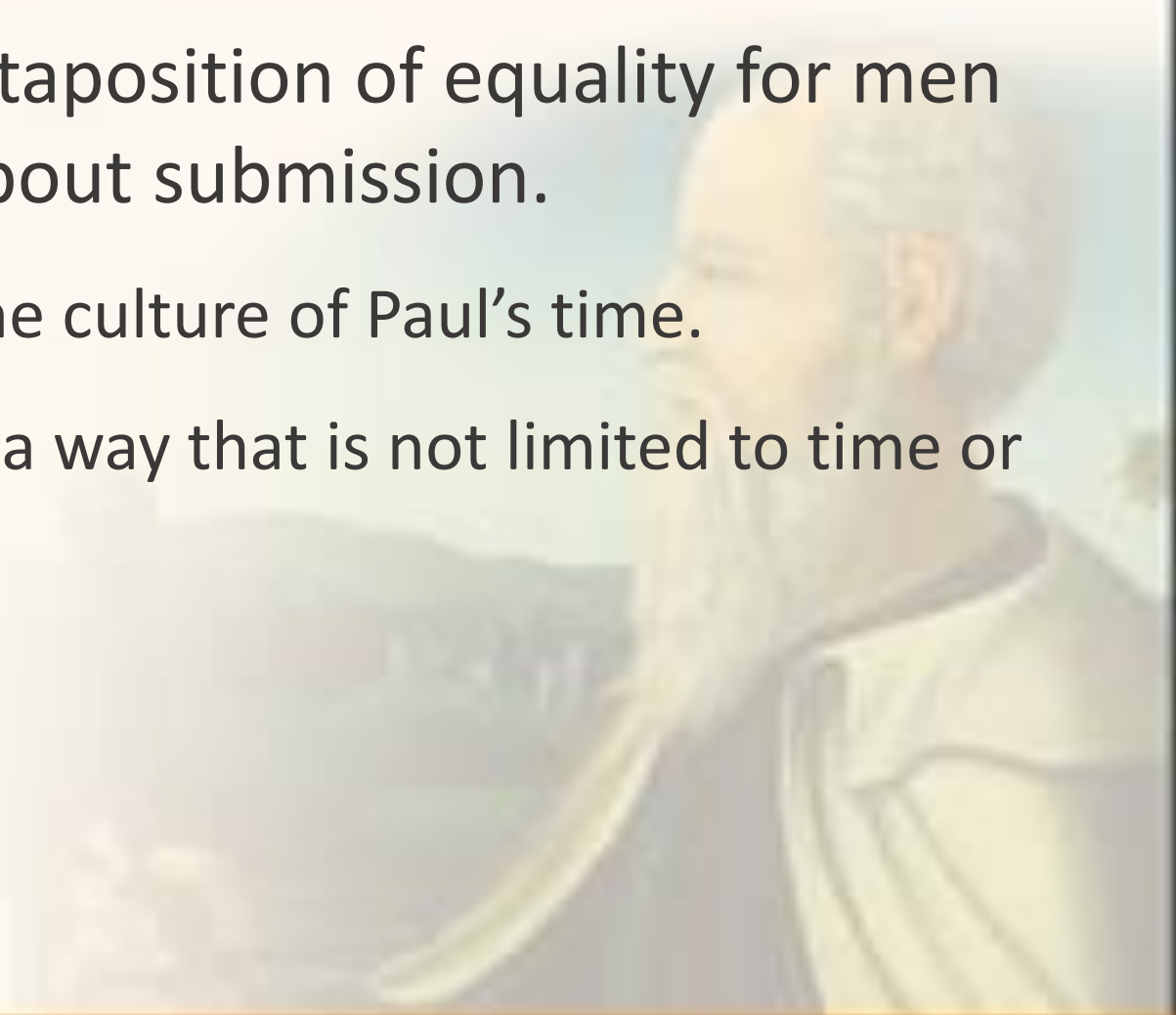
- Paul's teachings on homosexuality are debated.
 - Some believe Paul was only following Jewish precedence. Paul seemed to agree with and endorse Old Testament and Second Temple Jewish teaching on this matter.
 - Some believe Paul was only condemning same-sex relationships that run counter to the "nature" of the individual. However, Paul used "nature" in the sense of "natural law."



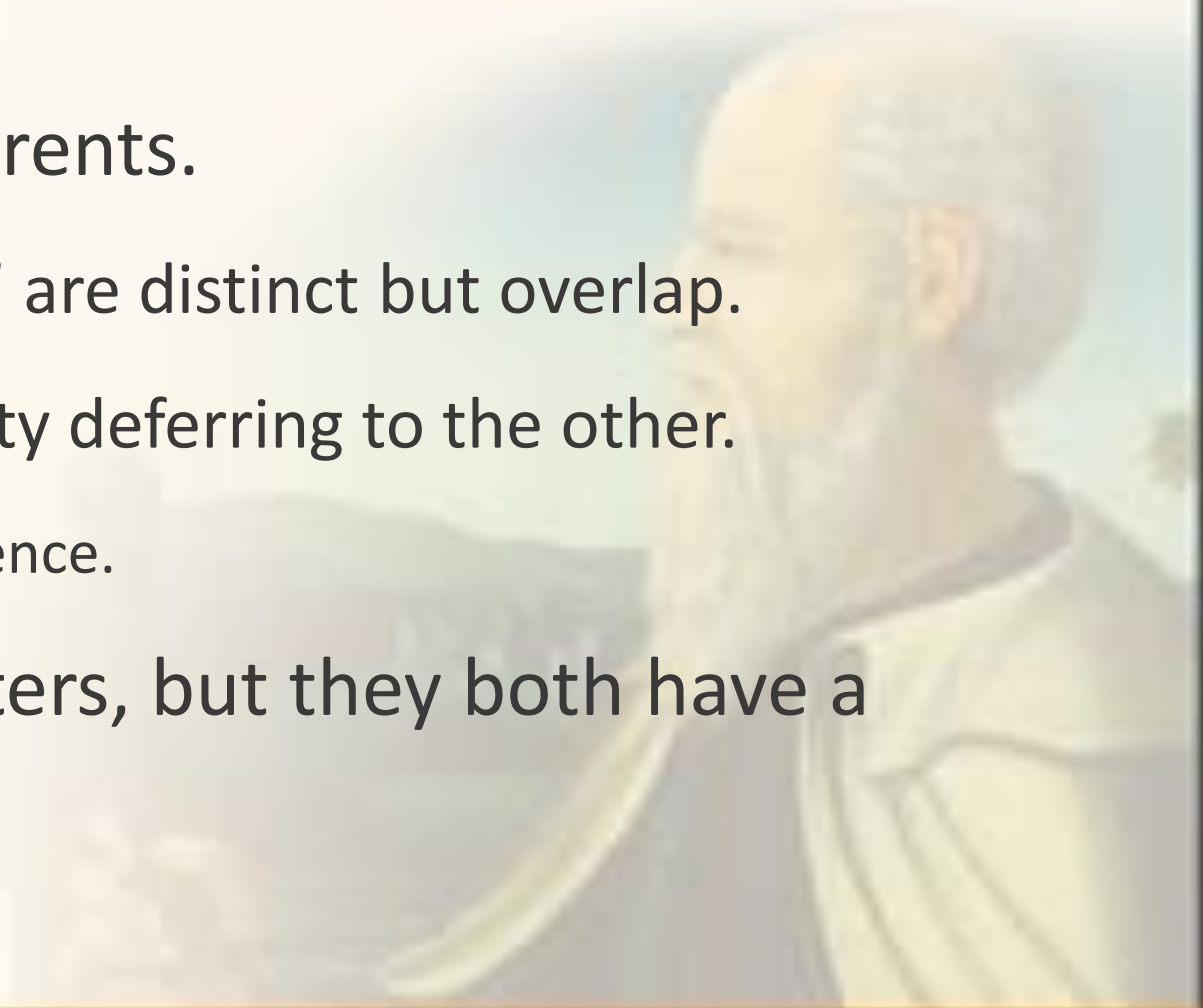
- Paul’s teachings on family primarily focus on “household codes.”
 - Wives should submit to their husbands because this reflects the submission of the church to Christ.
 - This refers to adopting the “other regard” mindset.
 - The husband is the head of his wife and should be the final authority in the relationship in order to maintain order in the household.
 - The husband should exhibit self-sacrificial love for his wife by deferring to her needs.



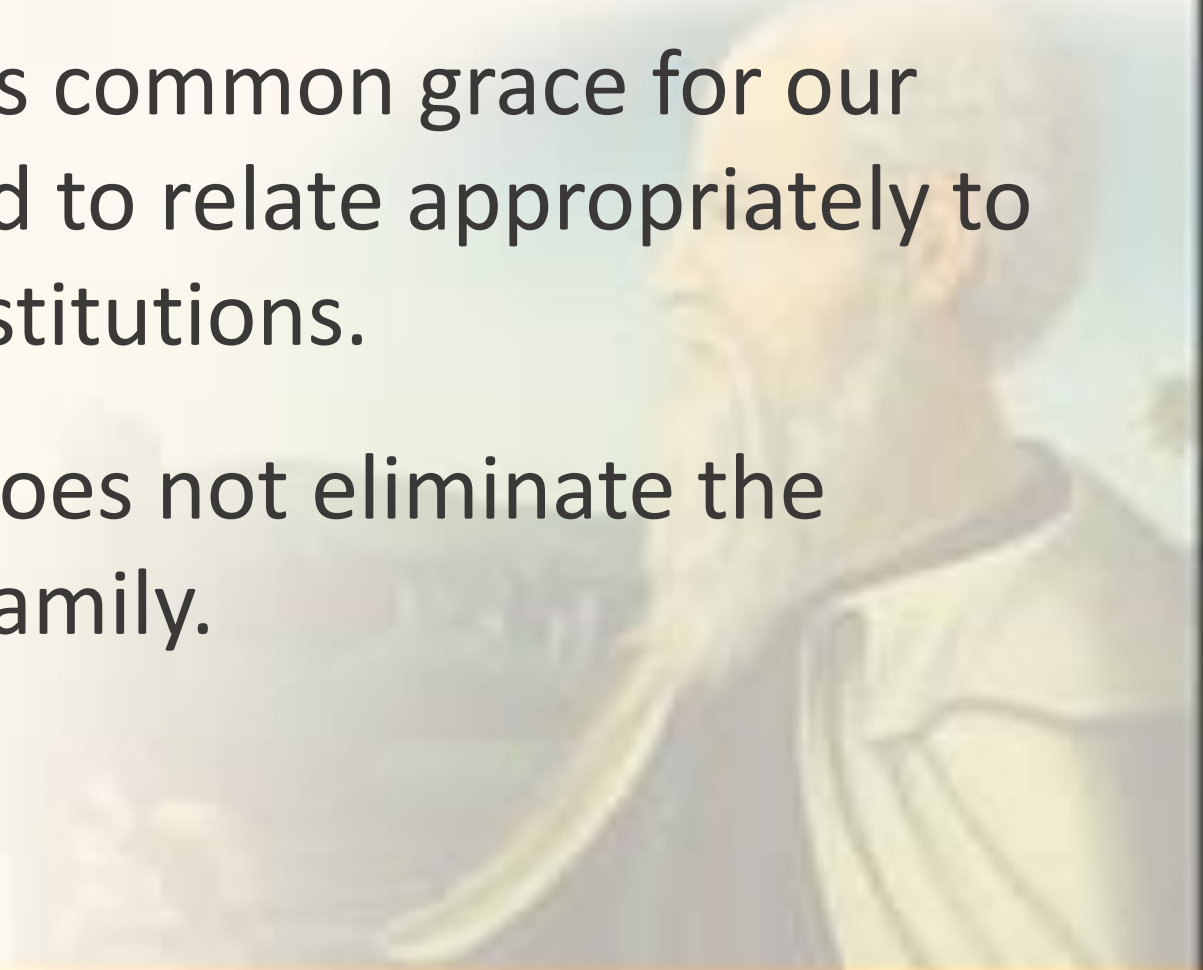
- The author addressed the juxtaposition of equality for men and women with teachings about submission.
 - The household codes reflect the culture of Paul's time.
 - Paul was teaching authority in a way that is not limited to time or circumstances.



- Parents are instructed to bring up their children in training and instruction of the Lord.
- Children should obey their parents.
 - “Submission” and “obedience” are distinct but overlap.
 - “Submission” involves one party deferring to the other.
 - This can take the form of obedience.
- Slaves should obey their masters, but they both have a higher master to obey.



- Paul reminded believers that certain institutions of this world are provisions of God's common grace for our good and that believers need to relate appropriately to one another within these institutions.
- The spiritual family of God does not eliminate the significance of the physical family.





- The Spiritual Family

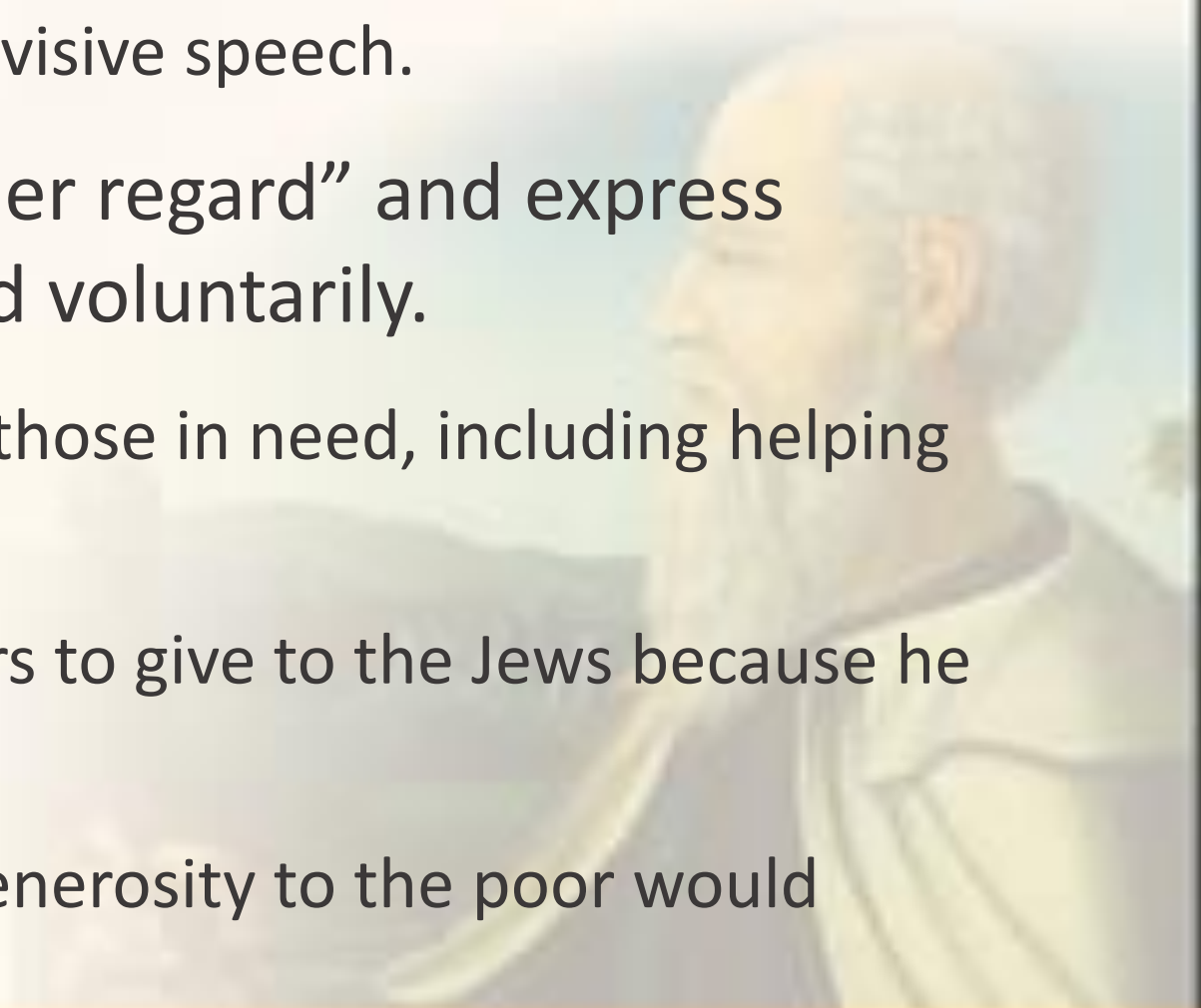
- Paul sought to unite Jews and gentiles.

- His teachings encourage Jews and gentiles to subordinate their earthly identities and habits to their common identity in Christ.

- Today's church experiences division, and Paul's inclusive teaching should be applied in order to promote unity.

- There is a difference between unity and uniformity.

- Two barriers to unity are arrogance and critical speech.
 - Arrogance often manifests itself as critical speech.
 - False teachers were guilty of divisive speech.
- Believers should exercise “other regard” and express generosity by giving freely and voluntarily.
 - They should be willing to help those in need, including helping others in their ministry.
 - He encouraged gentile believers to give to the Jews because he hoped it might promote unity.
 - Paul seemed to assume that generosity to the poor would characterize the church.



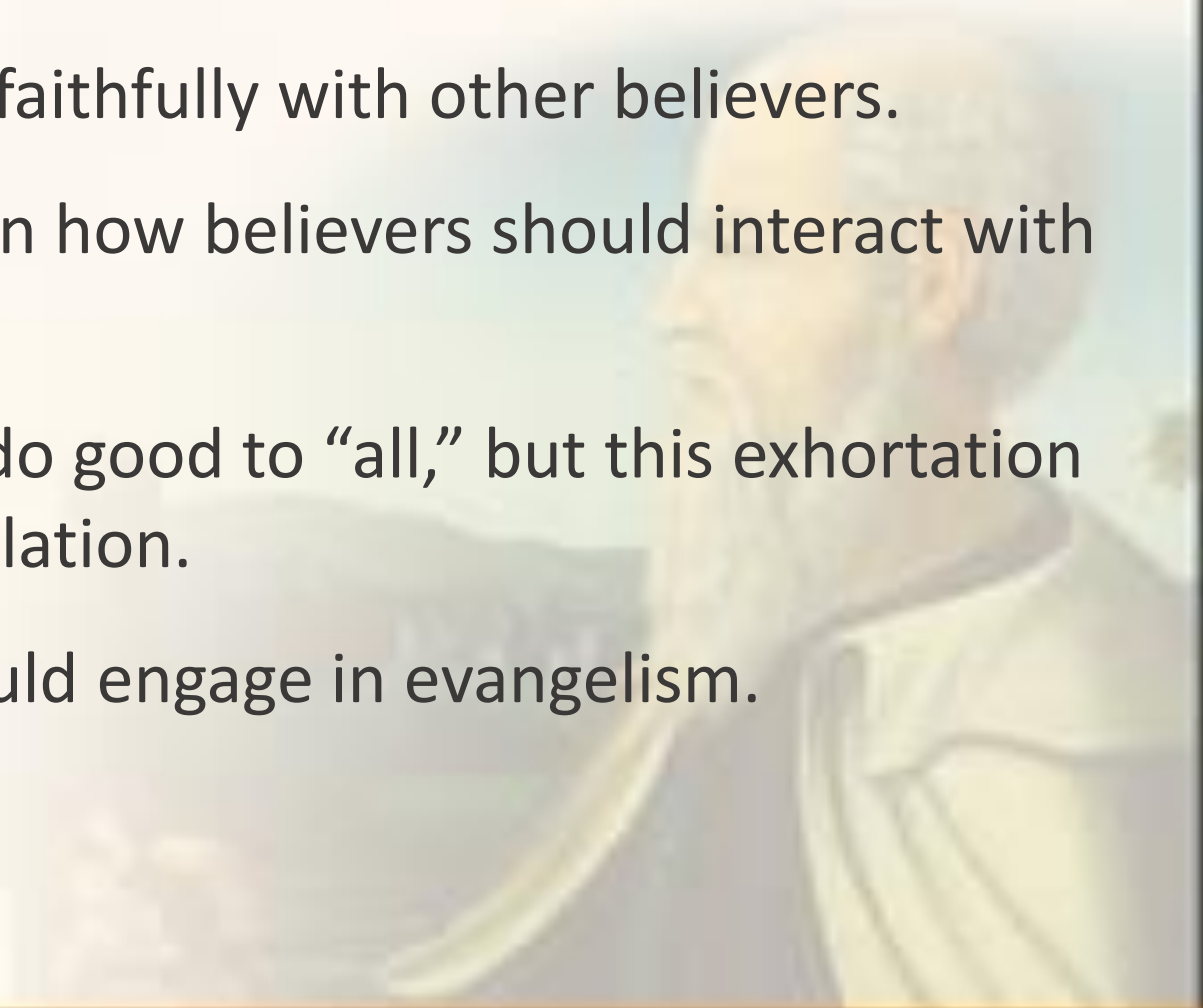


- The World

- Paul's focus was on Christians and the communities in which they lived.
- However, he also knew those communities existed within an unredeemed world.

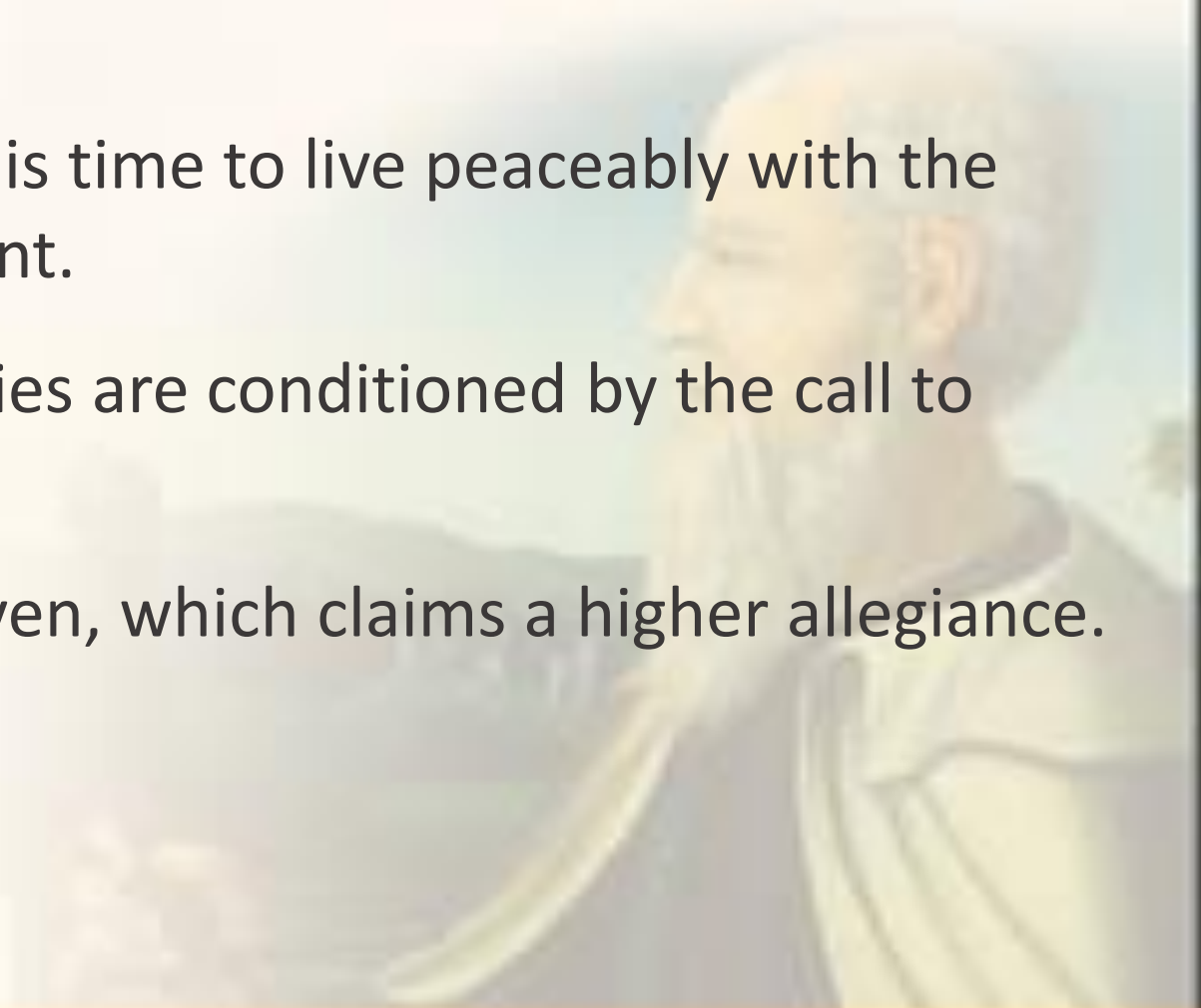
- “Doing Good to All”

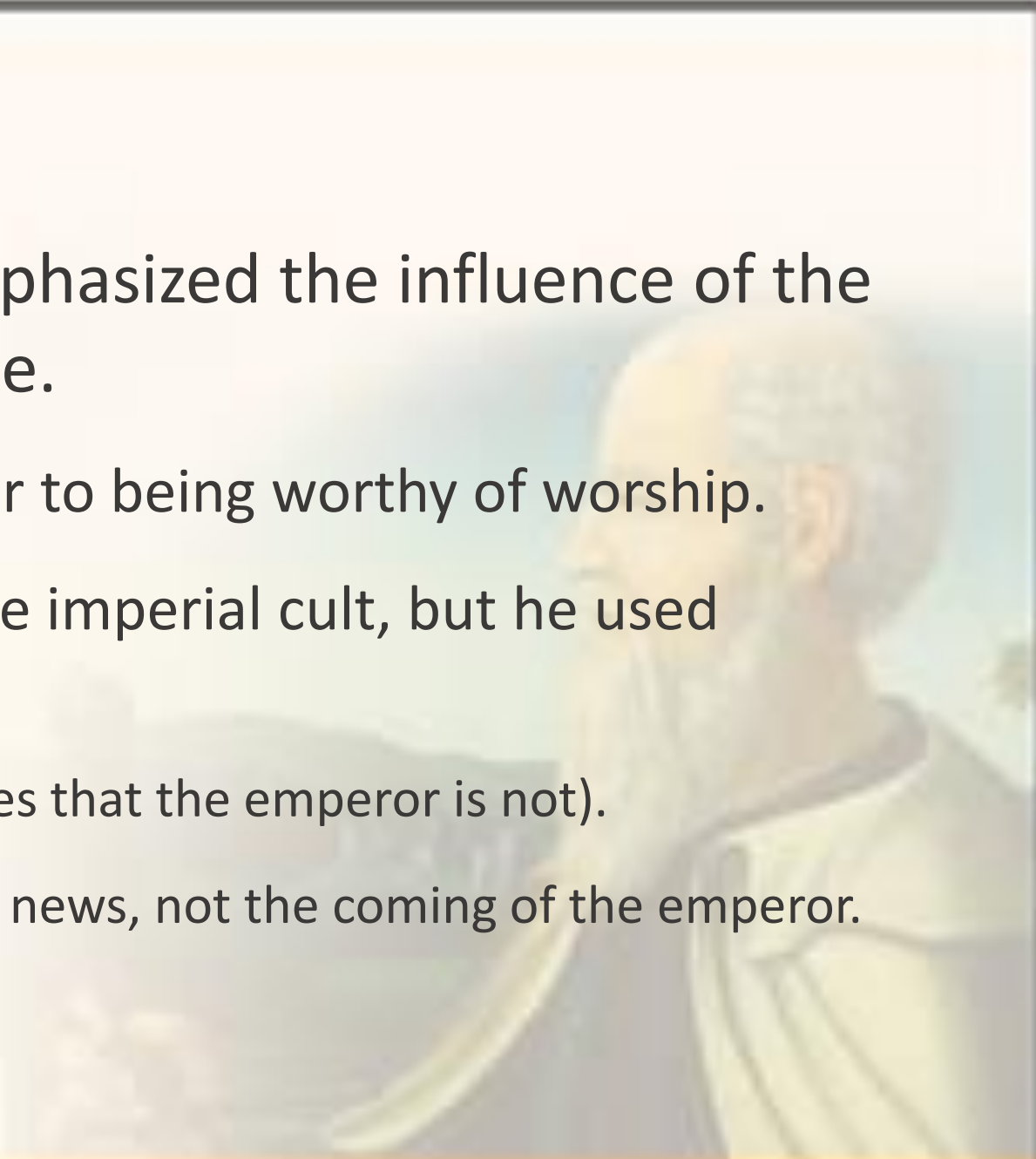
- Believers are obligated to live faithfully with other believers.
- Paul gives some instructions on how believers should interact with unbelievers.
- Paul encouraged believers to do good to “all,” but this exhortation could apply to the larger population.
- He inferred that believers should engage in evangelism.



- **Government**

- Paul urged the Christians of his time to live peaceably with the oppressive Roman government.
- All calls to submit to authorities are conditioned by the call to submit to God.
- Christians are citizens of heaven, which claims a higher allegiance.



- 
- Interpreters have recently emphasized the influence of the imperial cult during Paul's time.
 - This would elevate the emperor to being worthy of worship.
 - Paul didn't explicitly refer to the imperial cult, but he used language to subtly counter it.
 - Jesus is Lord (which subtly implies that the emperor is not).
 - The coming of Christ is the good news, not the coming of the emperor.

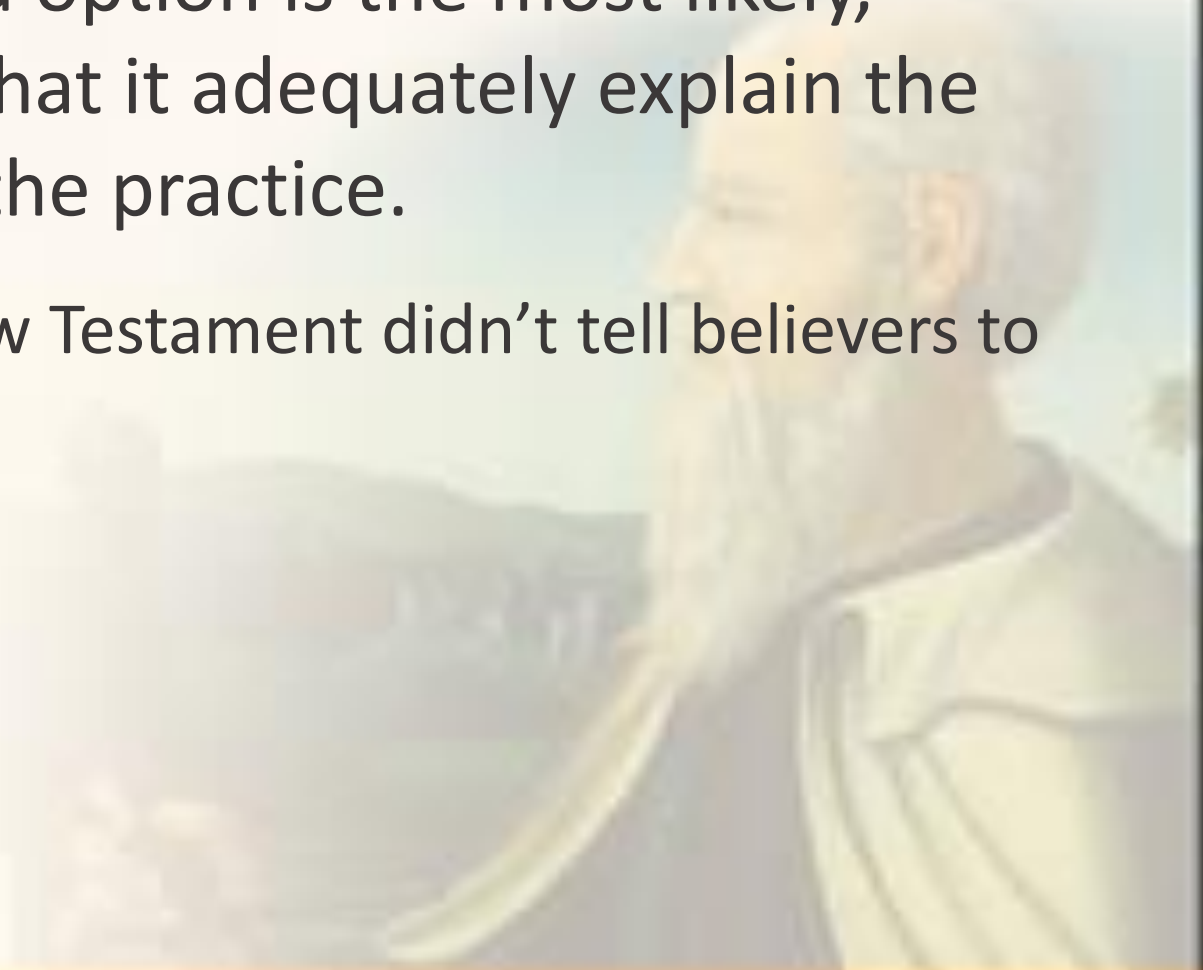


- Slavery

- Paul did not command masters to free their slaves.
- He also did not suggest that he approved the institution of slavery.
- He taught that believers should not be concerned about their earthly status.
 - This is in contrast to a modern valuation of “freedom” as an ultimate virtue.
- He taught that all believers, masters and slaves alike, should treat each other as brothers.

- Scholars have approached the New Testament's silence on slavery in three ways:
 1. The New Testament does not condemn some forms of slavery, and neither should believers.
 2. The New Testament does not condemn slavery, but we should. This shows that the New Testament is not sufficient for modern ethical direction.
 3. The New Testament was silent on slavery for these reasons:
 - Slavery was a part of first-century society.
 - The New Testament was not focused on "earthly" liberation.

- The author believed the third option is the most likely, however he did not believe that it adequately explain the New Testament's silence on the practice.
 - It doesn't explain why the New Testament didn't tell believers to free their slaves.



- The Natural World

- Paul's reference to the "new creation" includes the natural world.
- God's purpose was to reconcile to himself all things.
- The Old Testament and Second Temple Jewish views of the cosmos played a role in Paul's perspective of the natural world.
- Believers should be good stewards of the natural world.
 - Humans must have an environment that is conducive to their well-being.
 - It is by renewing humans that the relationships among humans can be mended, the universe can be transformed, and God is glorified through it all.