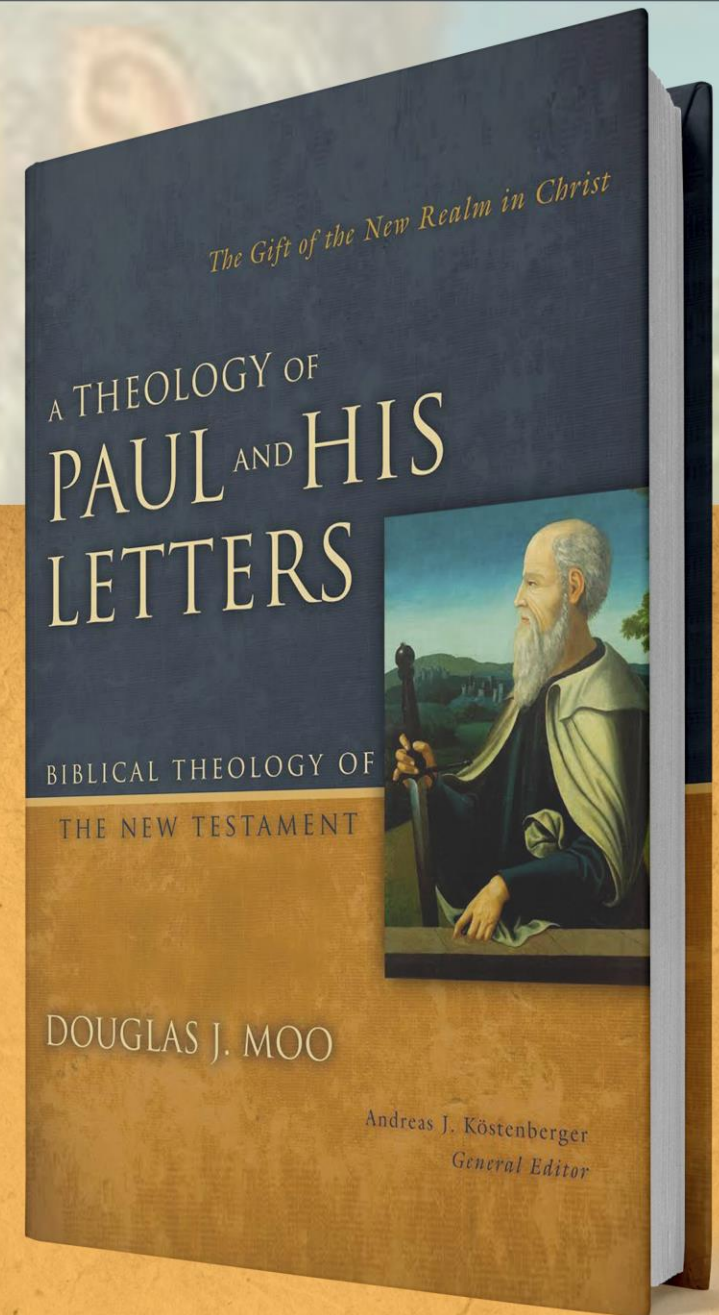
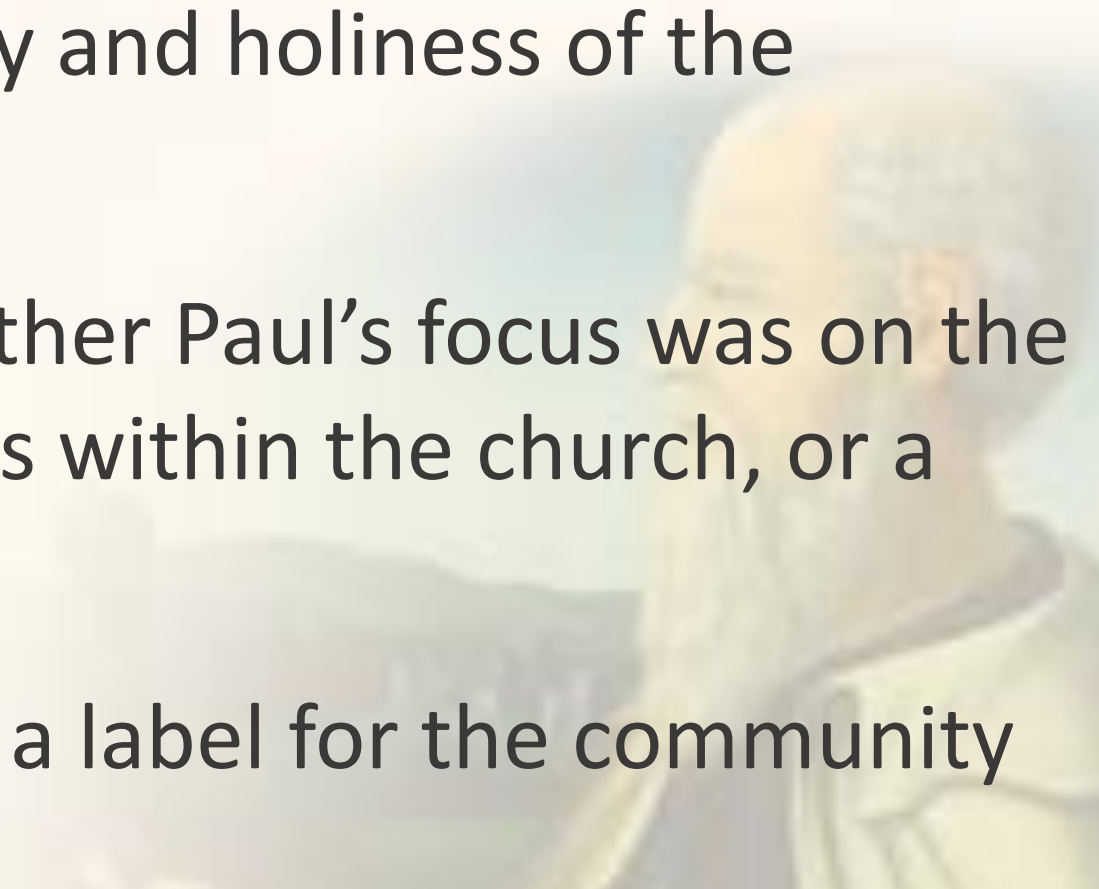


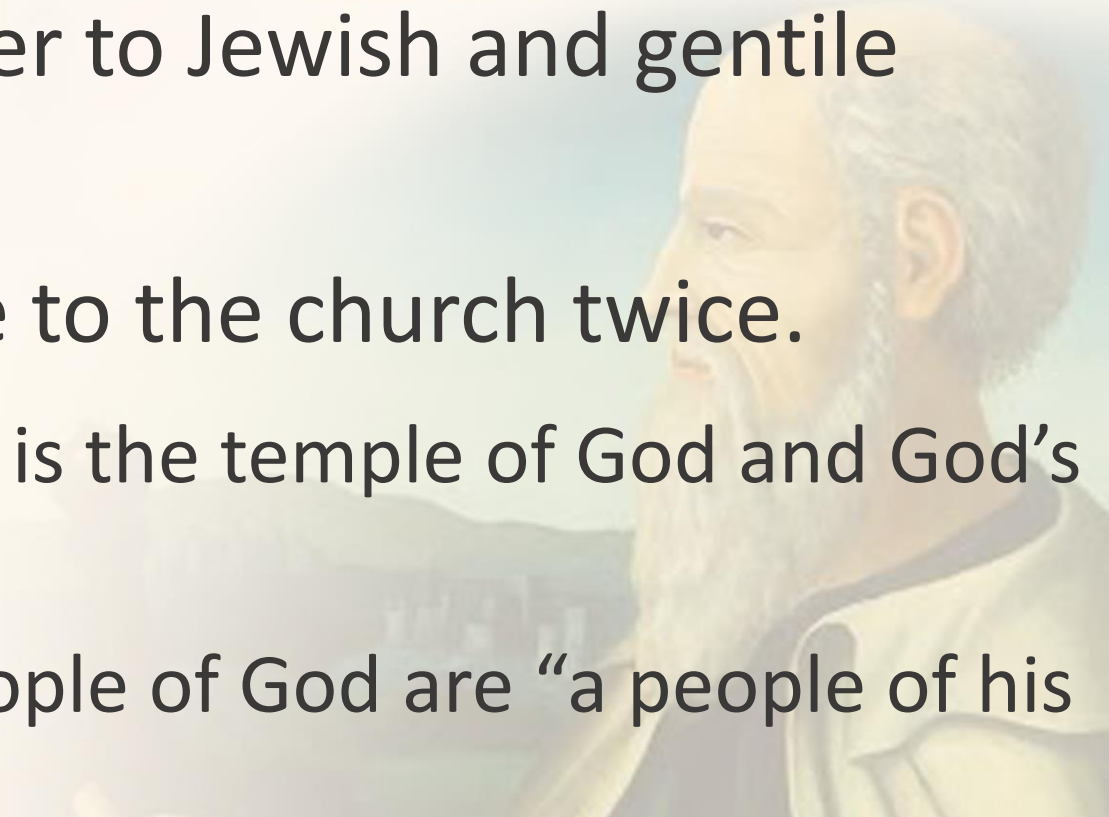
# CHAPTER 23

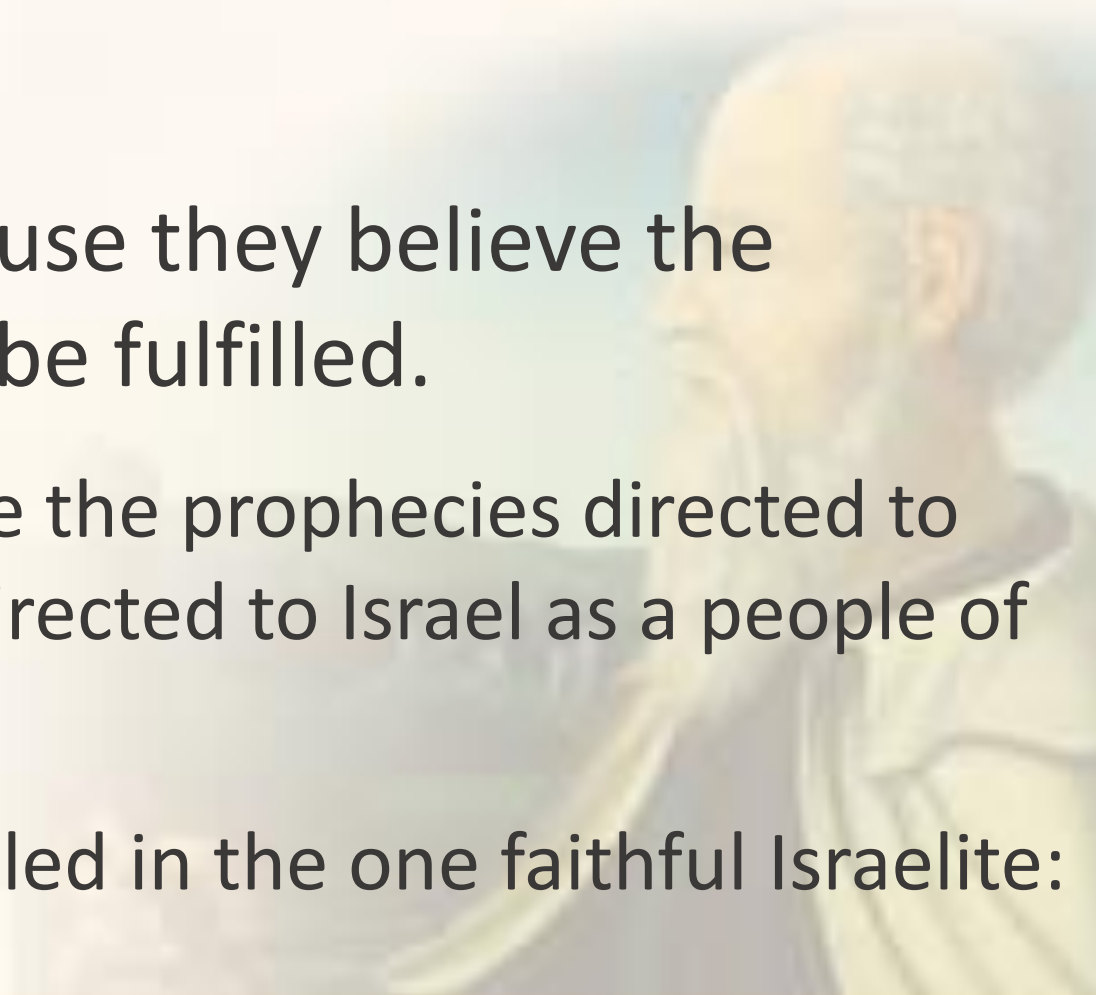
## The People of the New Realm



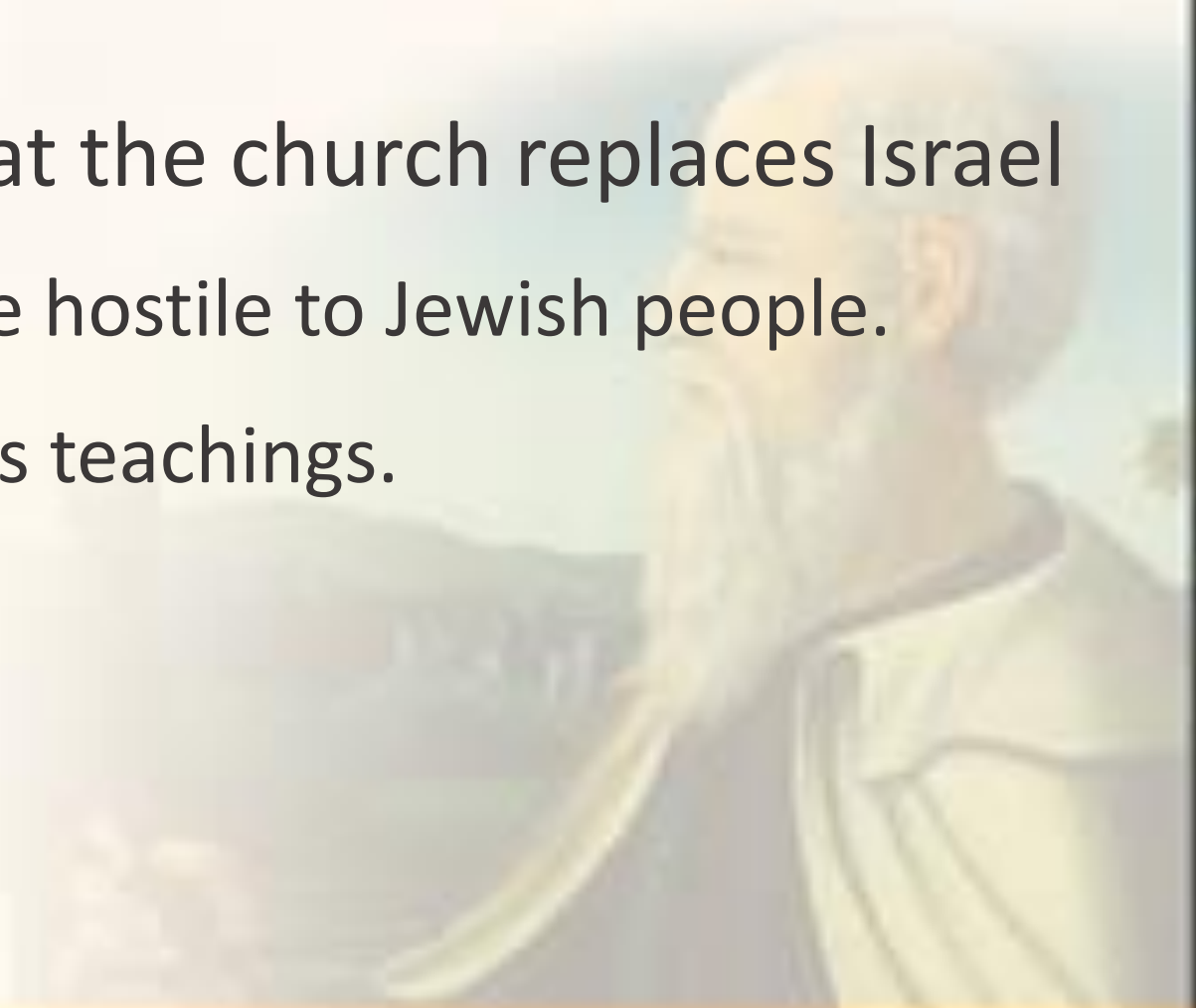
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- Paul was focused on the unity and holiness of the church.
  - Scholars disagree about whether Paul's focus was on the church as a whole, individuals within the church, or a combination.
  - The author used “people” as a label for the community of believers.

# “The Israel of God”

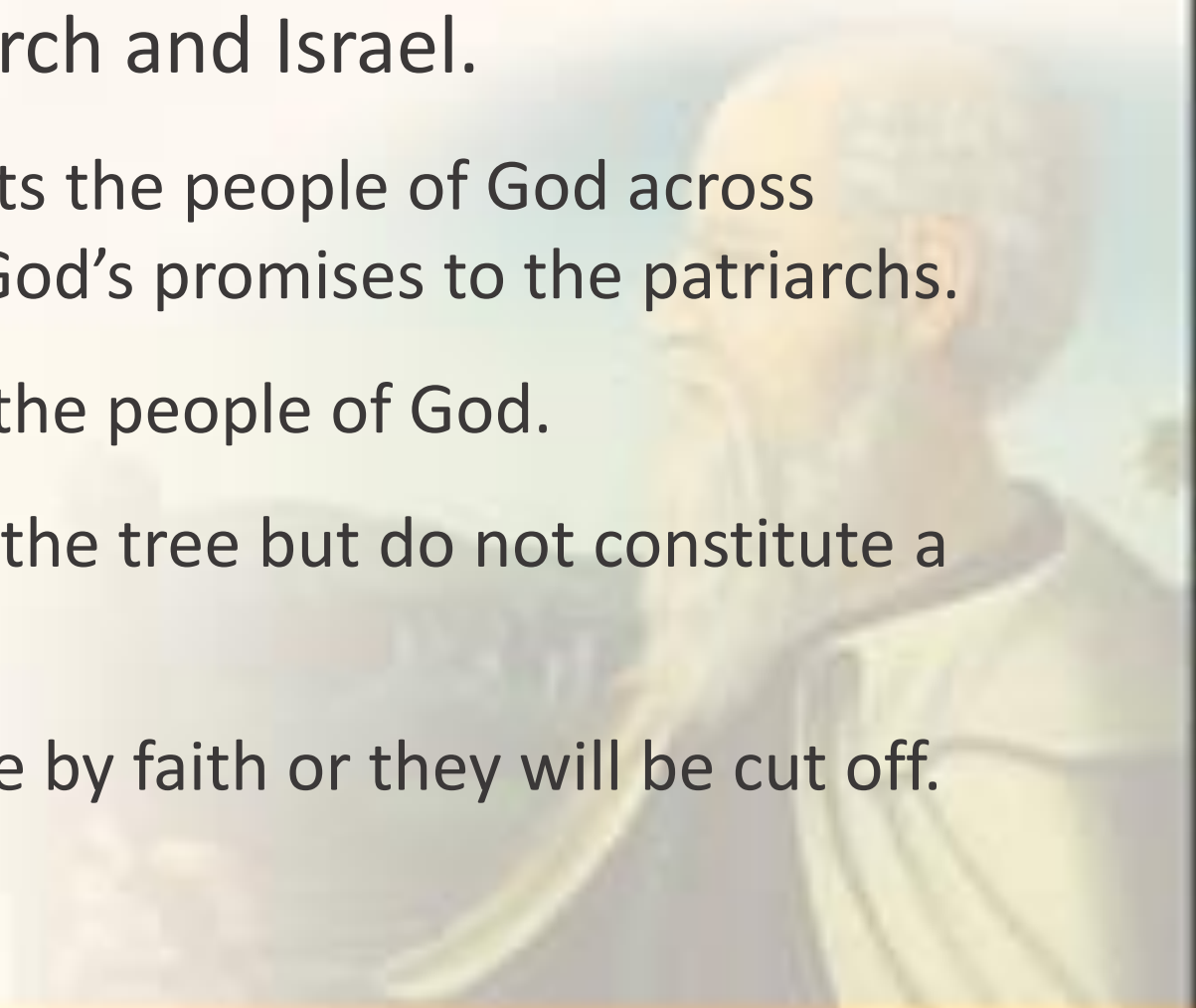
- Paul used this phrase to refer to Jewish and gentile believers.
  - Paul applied Israel language to the church twice.
    1. 2 Corinthians: the church is the temple of God and God’s people
    2. Titus 2:14: new realm people of God are “a people of his very own.”
- 

- Christ is the new and true Israel.
  - All believers (Jews and gentiles) inherit God's promises as the "new Israel" in Christ.
  - Some scholars disagree because they believe the promises for Israel must still be fulfilled.
    - It might be helpful to separate the prophecies directed to Israel as a nation and those directed to Israel as a people of God.
    - All promises to Israel are fulfilled in the one faithful Israelite: Jesus.
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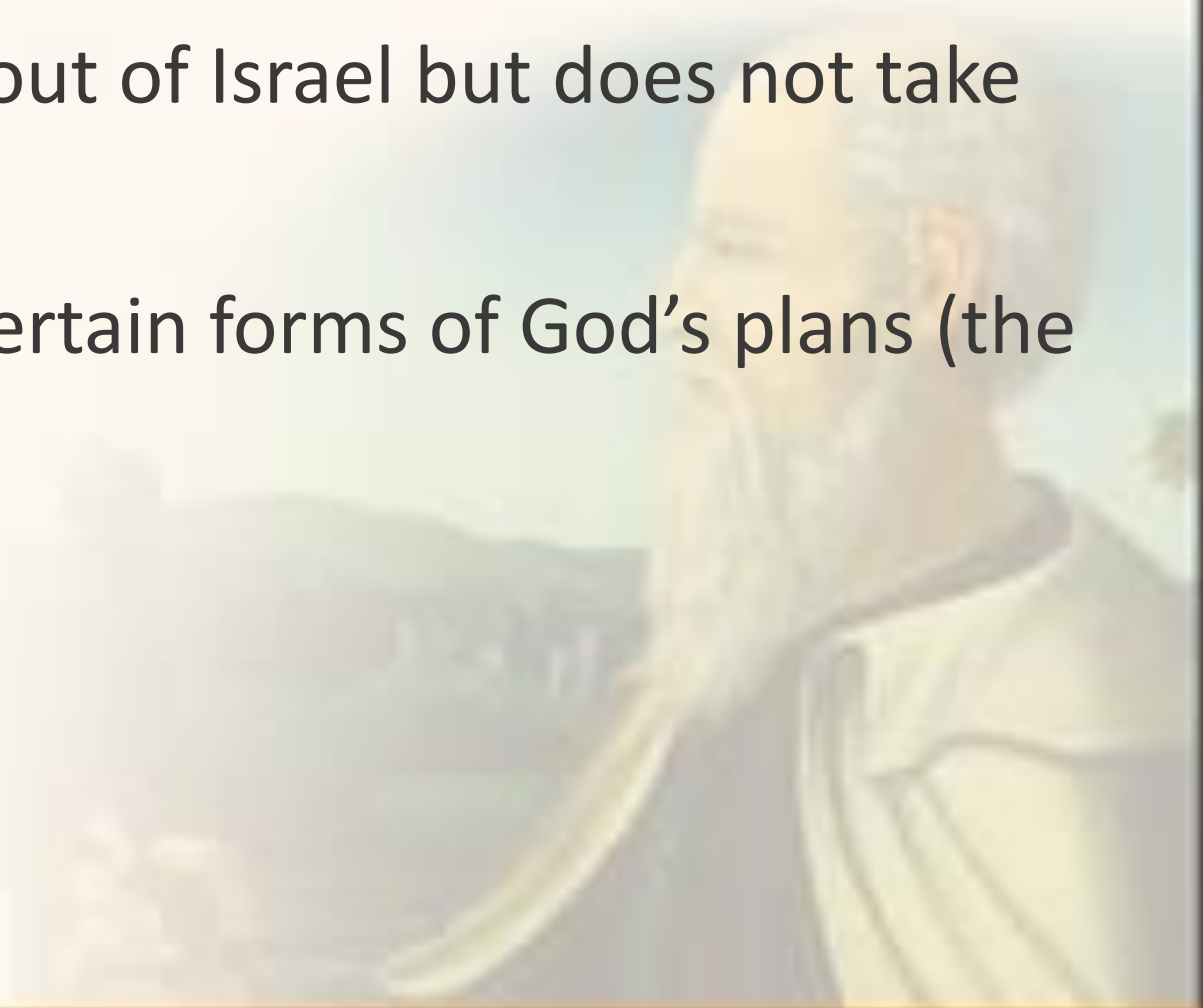
- Supersessionism – argues that the church replaces Israel
  - This can lead to views that are hostile to Jewish people.
  - It does not include all of Paul's teachings.



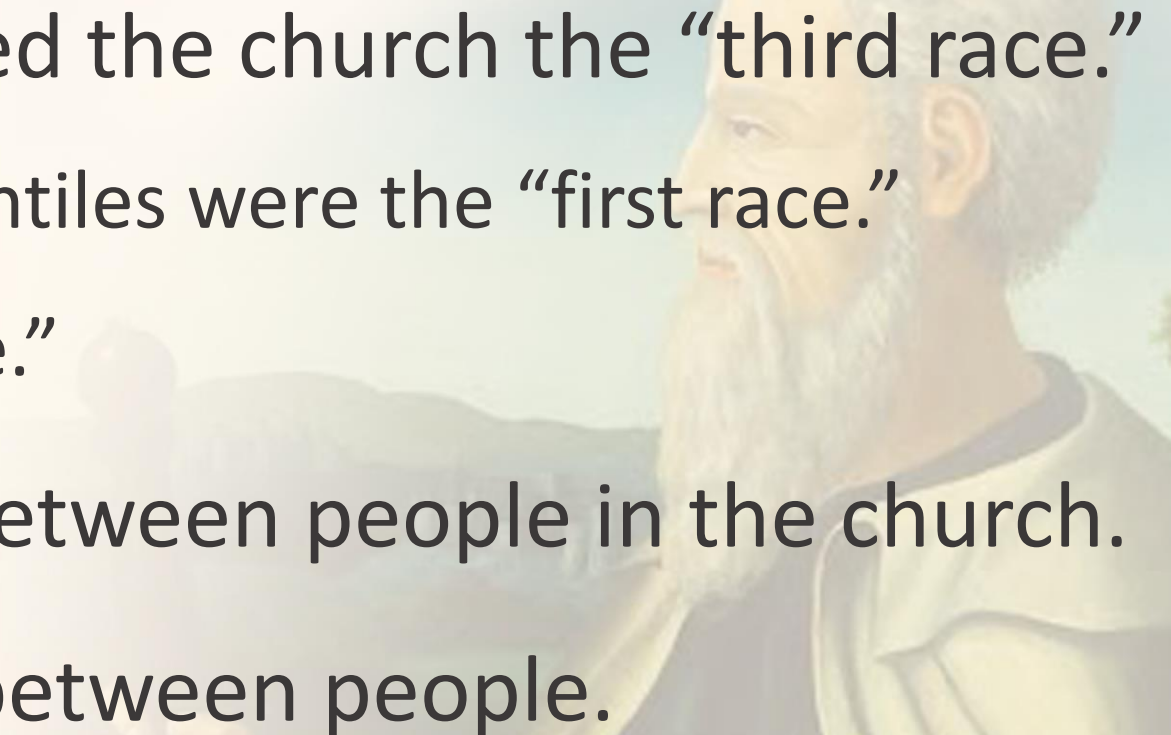
- Paul used the image of an olive tree to illustrate the relationship between the church and Israel.
  - The olive tree (which represents the people of God across salvation history) is rooted in God's promises to the patriarchs.
  - The roots grow only one tree: the people of God.
  - Gentile believers are joined to the tree but do not constitute a new tree.
  - Jews must be joined to the tree by faith or they will be cut off.



- Therefore, the church grows out of Israel but does not take the place of Israel.
- Organic growth means that certain forms of God's plans (the Torah) have fallen away.

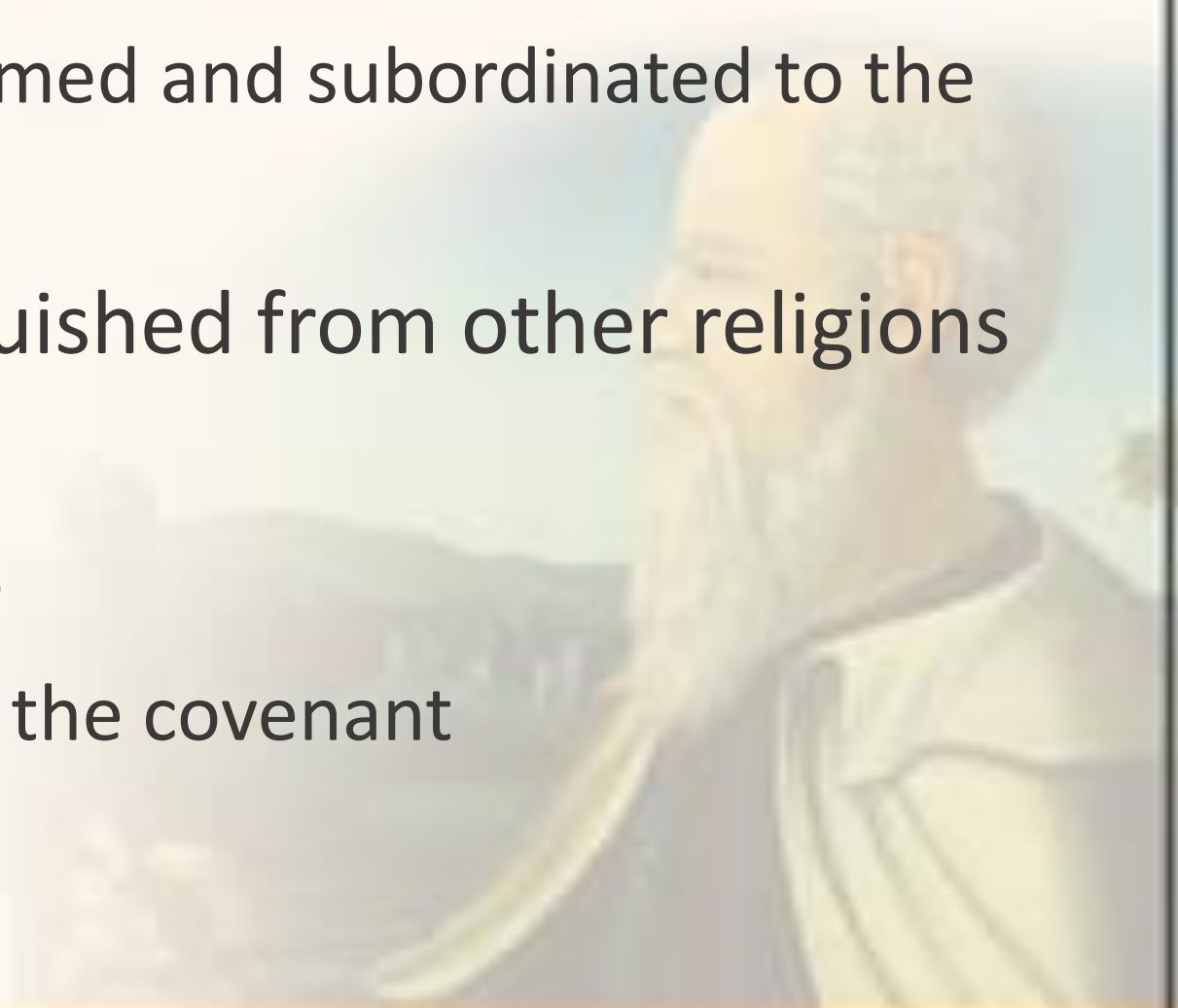


# A “Third Race”

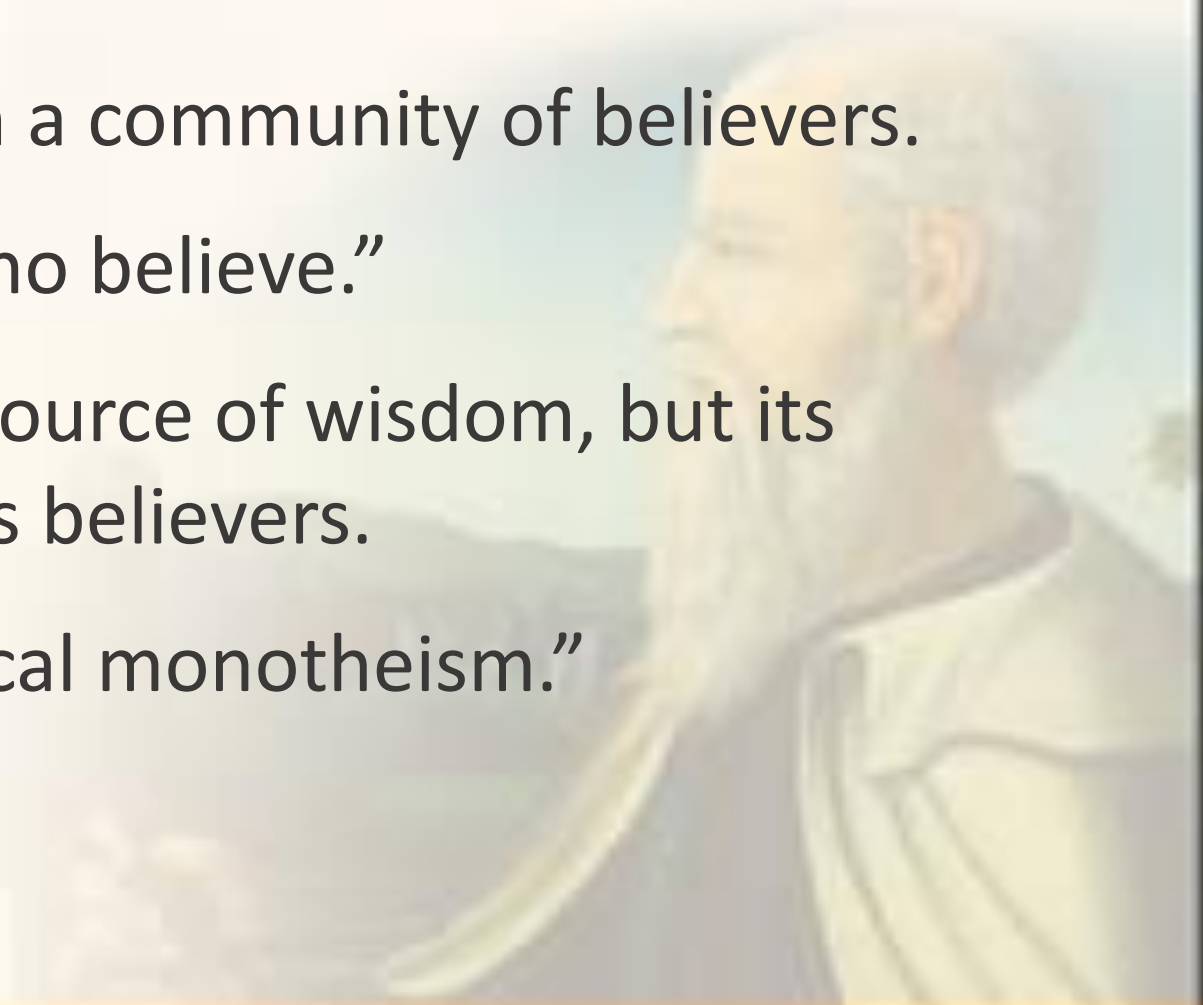
- Early Christian leaders called the church the “third race.”
    - Greco-Roman people or gentiles were the “first race.”
    - Jews were the “second race.”
  - There are no distinctions between people in the church.
  - There are still differences between people.
- 



- The new realm does not erase these aspects of human identity.
  - “Earthly” identities are subsumed and subordinated to the basic identity of “Christian.”
- Jews were previously distinguished from other religions because of the following:
  - Worship of God in the temple
  - Election of Israel, solidified in the covenant
  - Torah observance
  - Monotheism



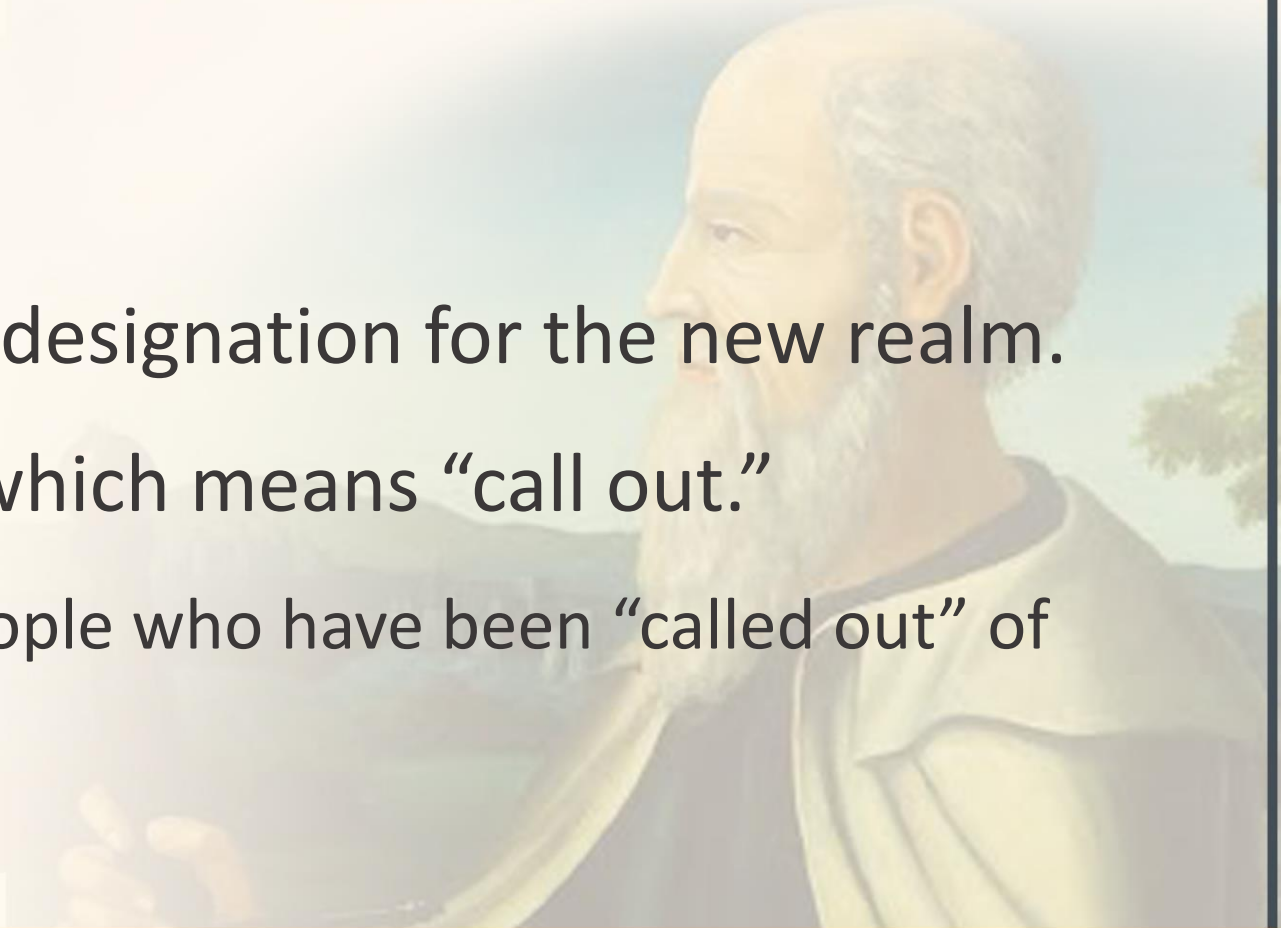
- Christians redefined those distinctions.
  - Worship of God takes place in a community of believers.
  - Election is extended to “all who believe.”
  - Torah points to God and is a source of wisdom, but its observance no longer delimits believers.
  - Monotheism is a “Christological monotheism.”



# The Nature of the Church

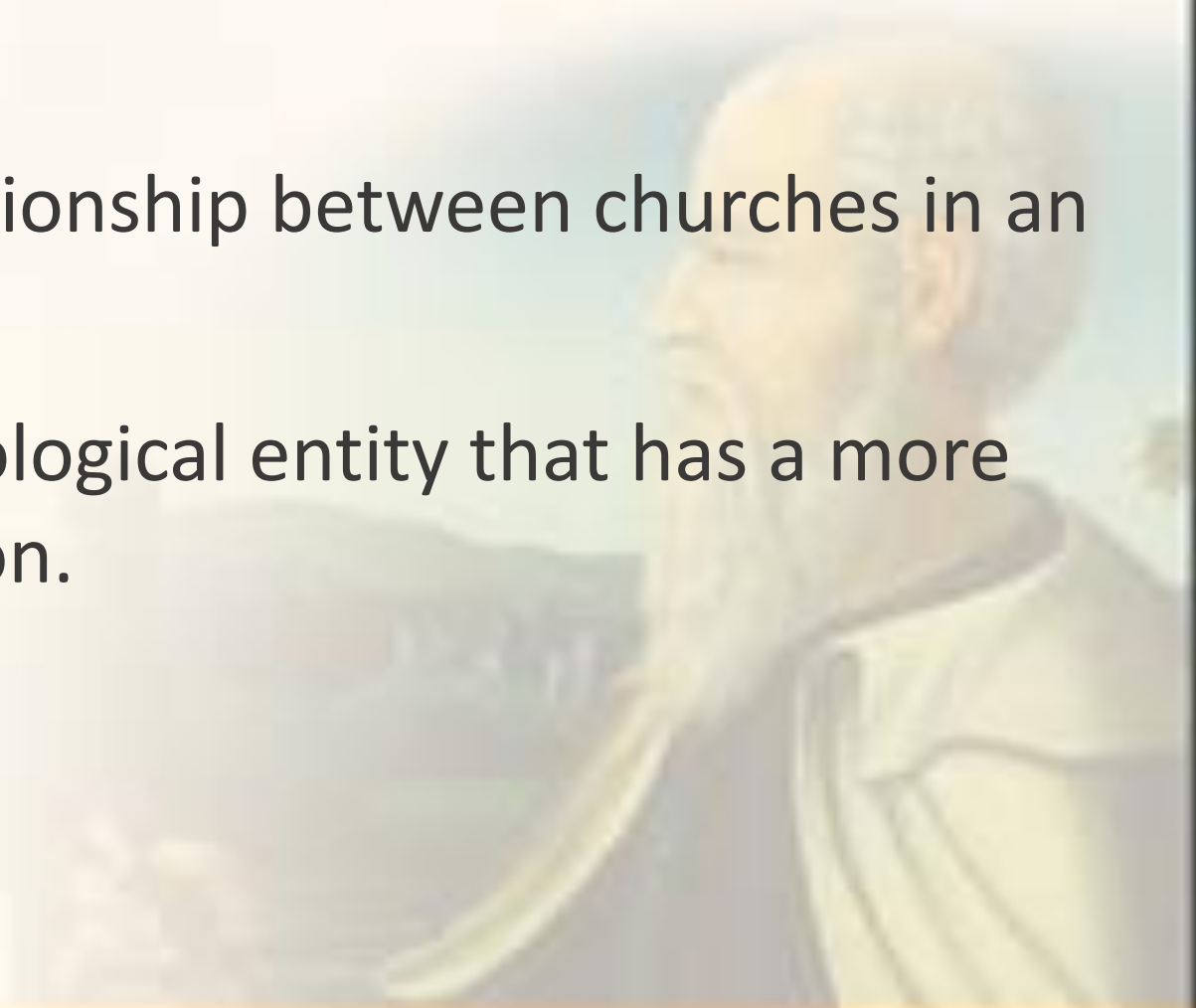
- *Ekklēsia*

- This is Paul's most common designation for the new realm.
- It is derived from *ek kaleō*, which means "call out."
  - The church is made up of people who have been "called out" of their culture.



- It was used in the New Testament to describe gatherings and assemblies.
  - Some of these were academic, some were gathered for like-minded purposes, some may have been gatherings of Jews in association with the synagogue.
- *Ekklēsia* was also used in the Greek Old Testament, usually as the Hebrew *qahal* to refer to gatherings of the Israelites.
- Paul never used it to refer to a building where Christians gathered; rather, he used it to refer to the gathering itself.

- Paul also alluded to the relationship between churches in an area.
- “Church” may refer to a theological entity that has a more heavenly or cosmic dimension.



- “Images of the Church” in Paul

- Wolfgang Kraus listed fifteen terms that he believed were related to the “church”:

1. *Ekklēsia*

2. “Holy ones”

3. “Called”

4. “Chosen”

5. “Loved of God”

6. “Heirs”



7. “Children/seed of Abraham”

8. “People of God”

9. “Building/planting/temple of God”

10. “Body of Christ”

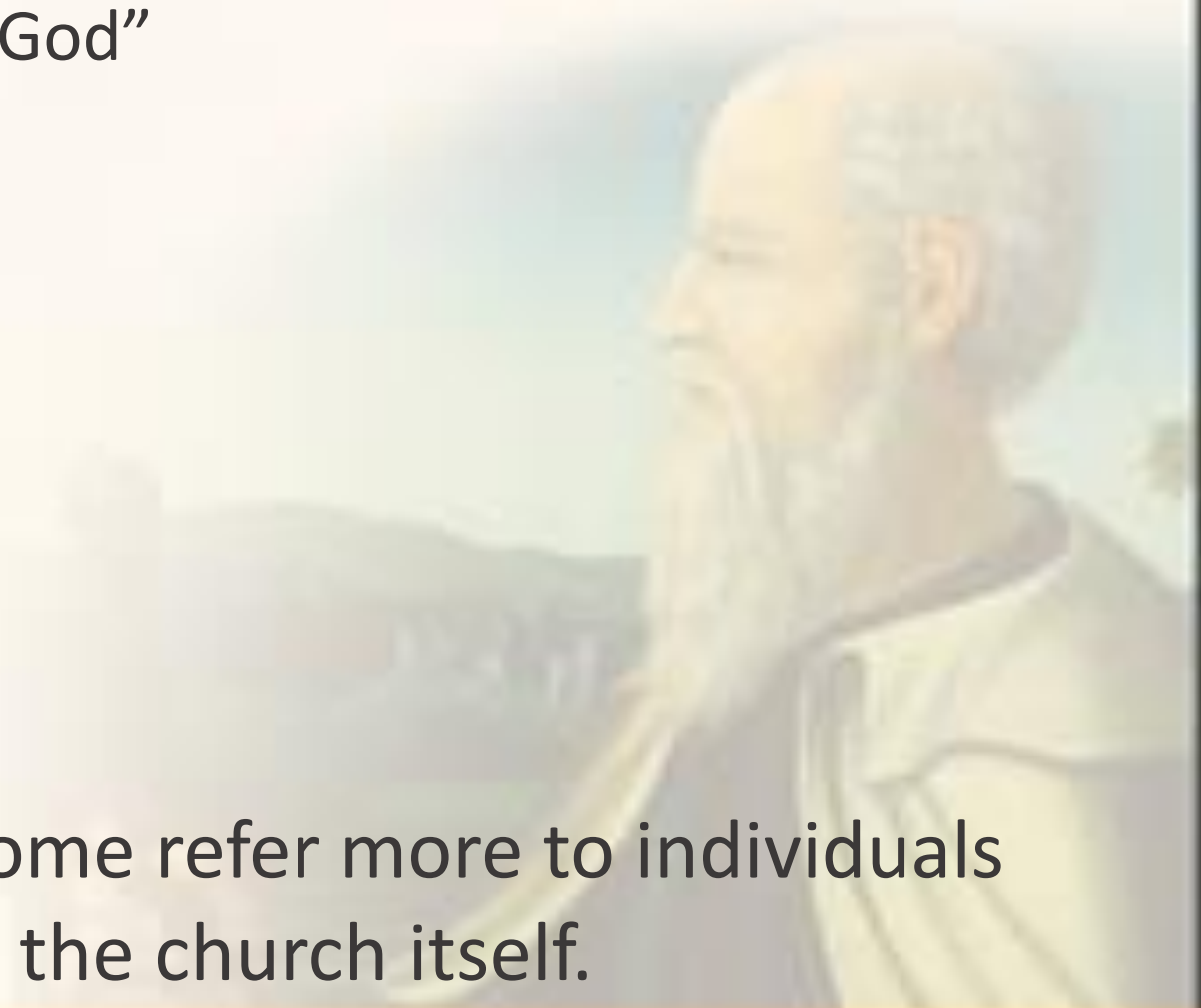
11. “Fellowship”

12. “Brothers and sisters”

13. “The righteous”

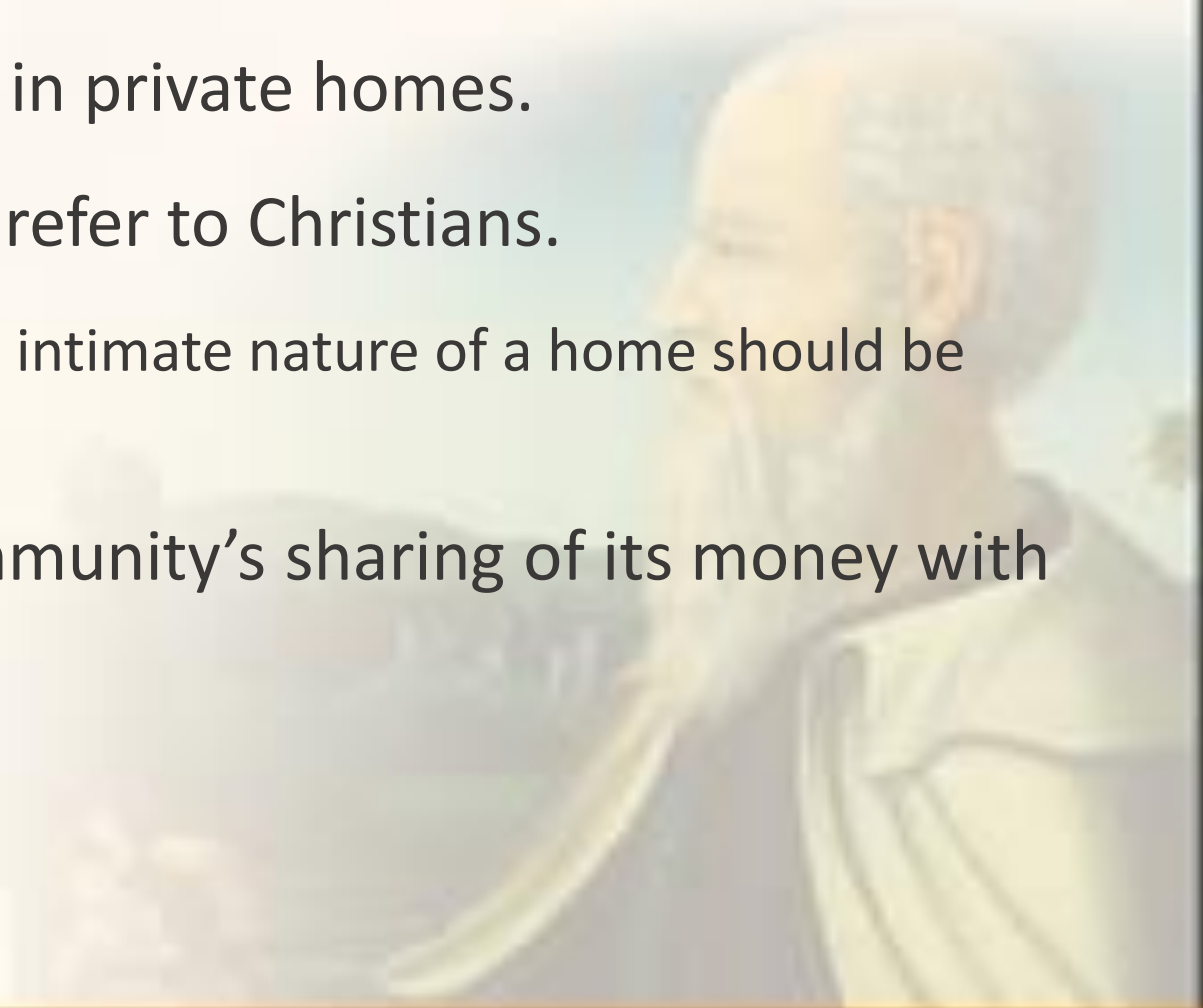
14. “New creation”

- Many of these overlap, and some refer more to individuals within the church rather than the church itself.



- “God’s Household”

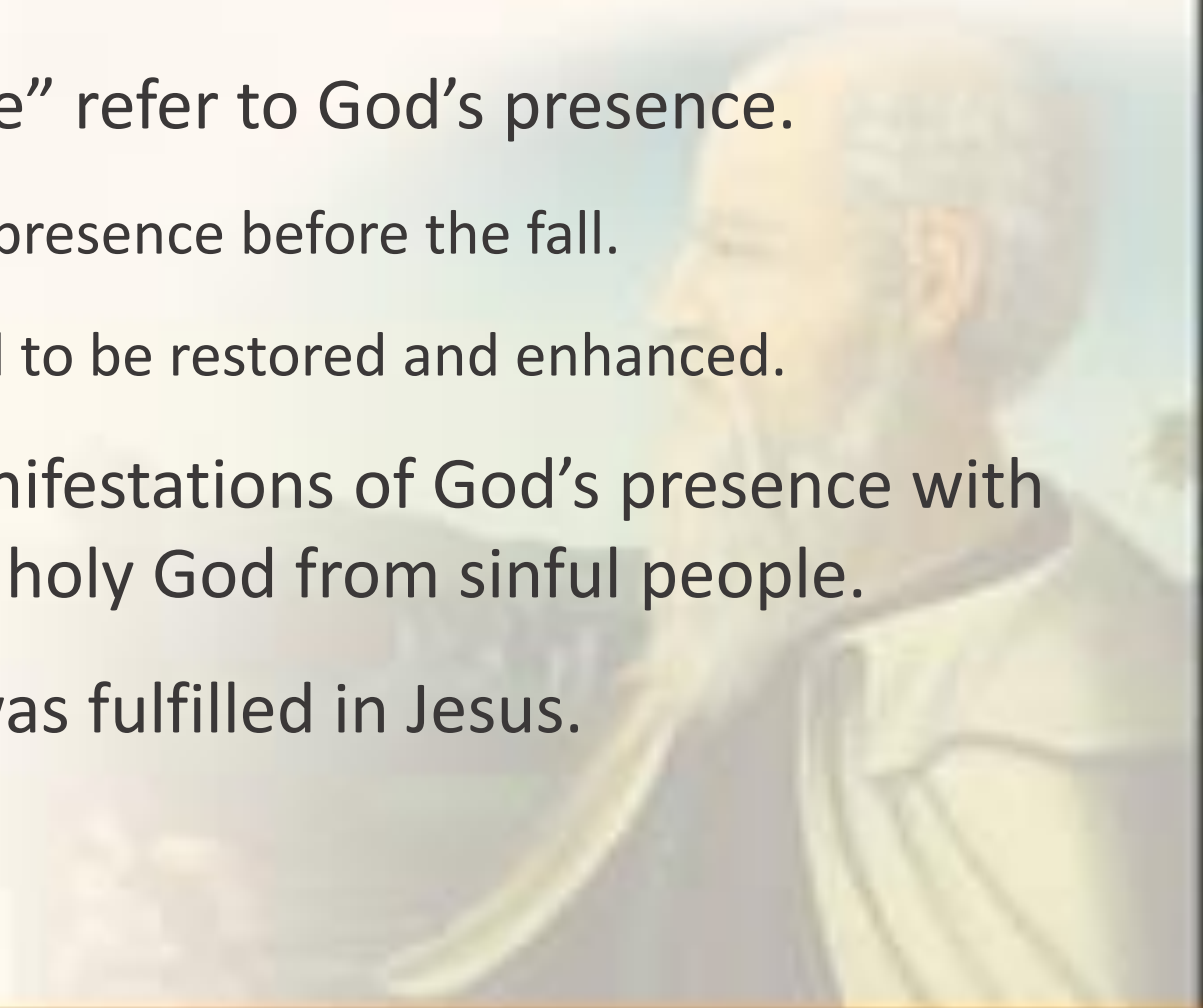
- Early Christians may have met in private homes.
- Paul used familial language to refer to Christians.
  - This implied that the loving and intimate nature of a home should be duplicated in church.
- “Fellowship” refers to the community’s sharing of its money with other believers and churches.

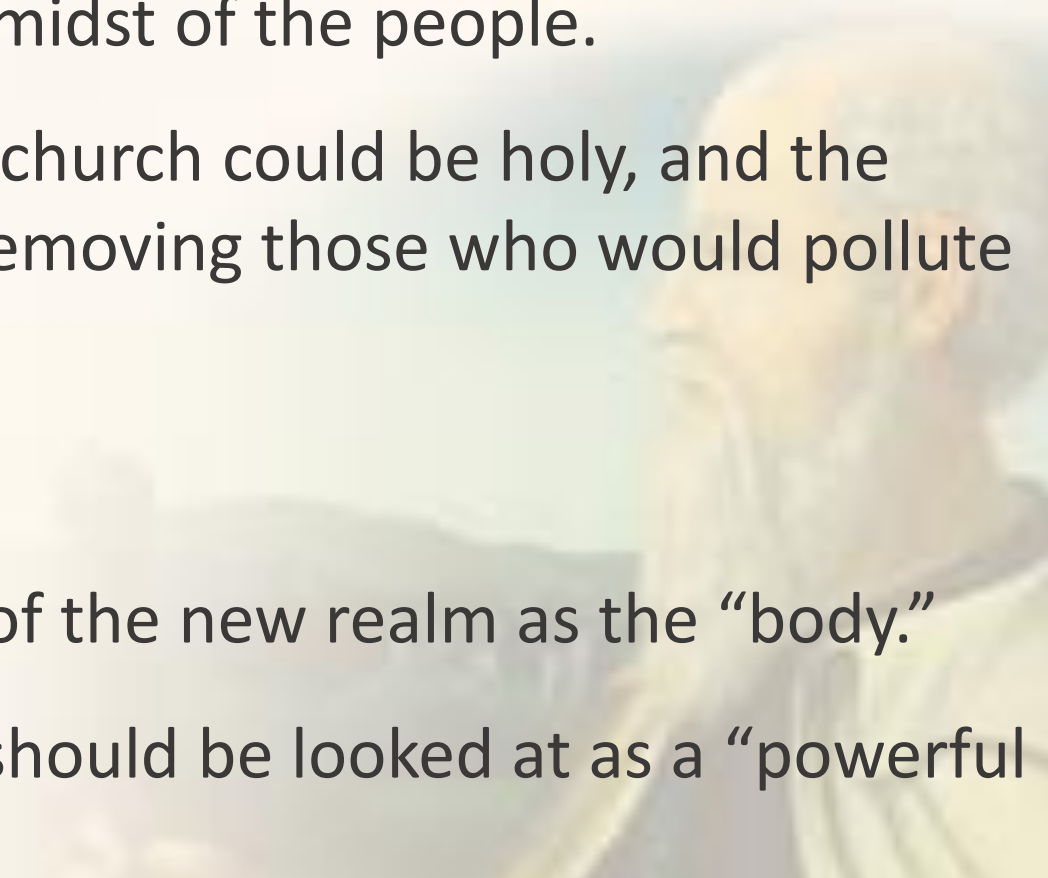




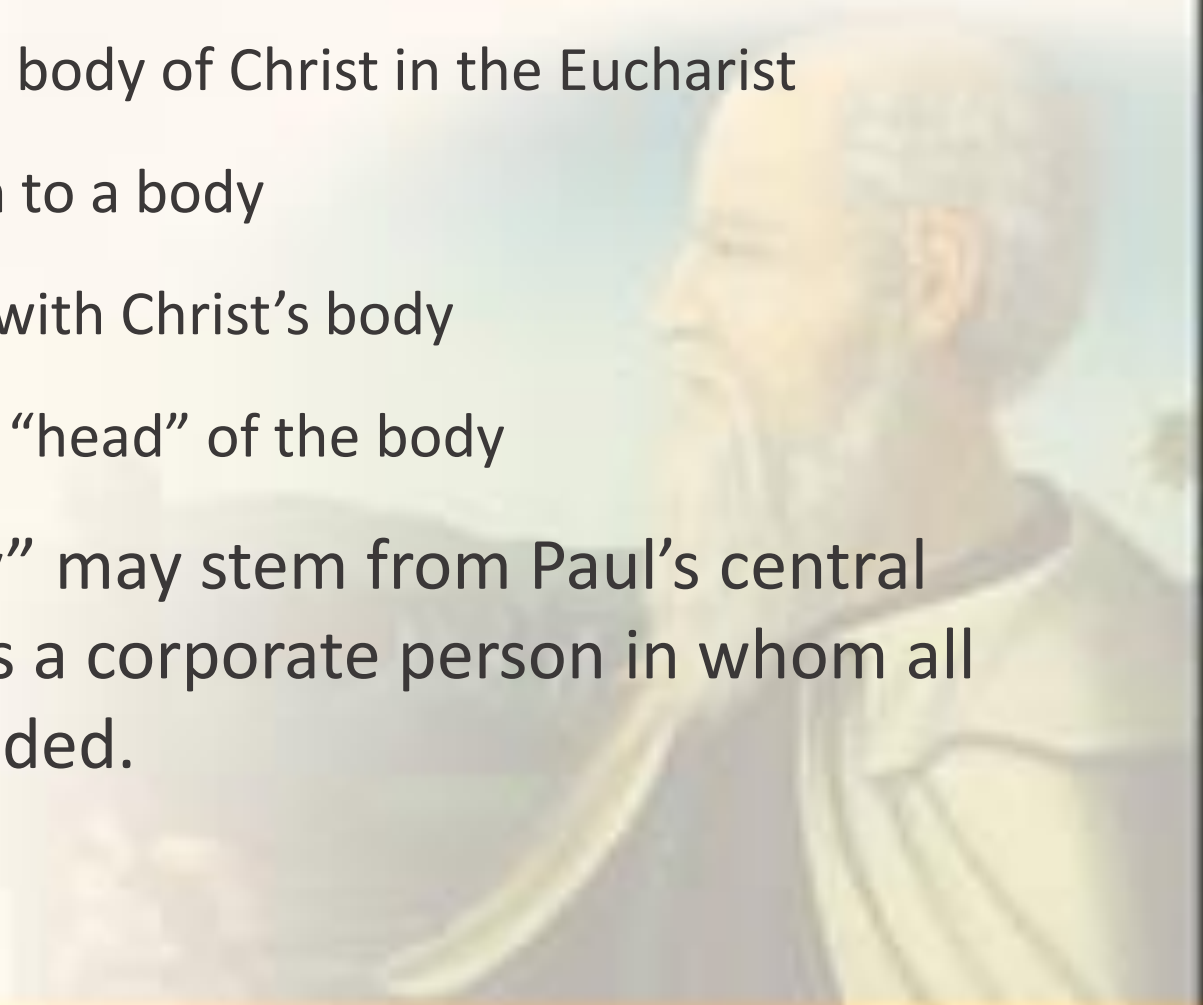
- Temple

- Old Testament uses of “temple” refer to God’s presence.
  - Adam and Even enjoyed God’s presence before the fall.
  - That original fellowship needed to be restored and enhanced.
- Sanctuary and temple are manifestations of God’s presence with the people while separating a holy God from sinful people.
- A renewed presence of God was fulfilled in Jesus.

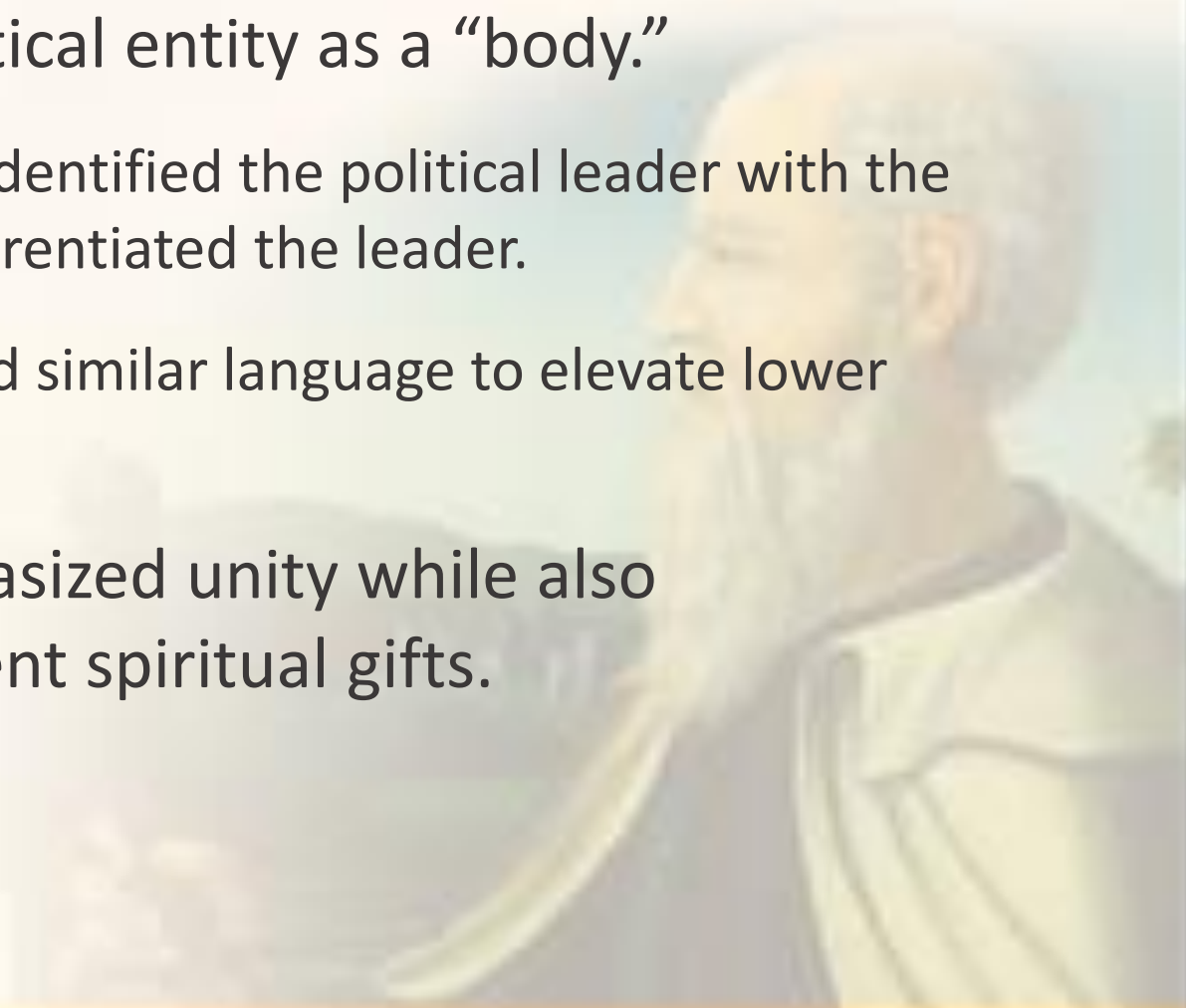


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- Paul referred to the church as the temple and said that the presence of the Spirit is in the midst of the people.
  - Christ gave himself so that the church could be holy, and the church must remain clean by removing those who would pollute it.
  - **Body**
    - Paul characterized the people of the new realm as the “body.”
    - It is a complicated theme and should be looked at as a “powerful image” rather than a doctrine.

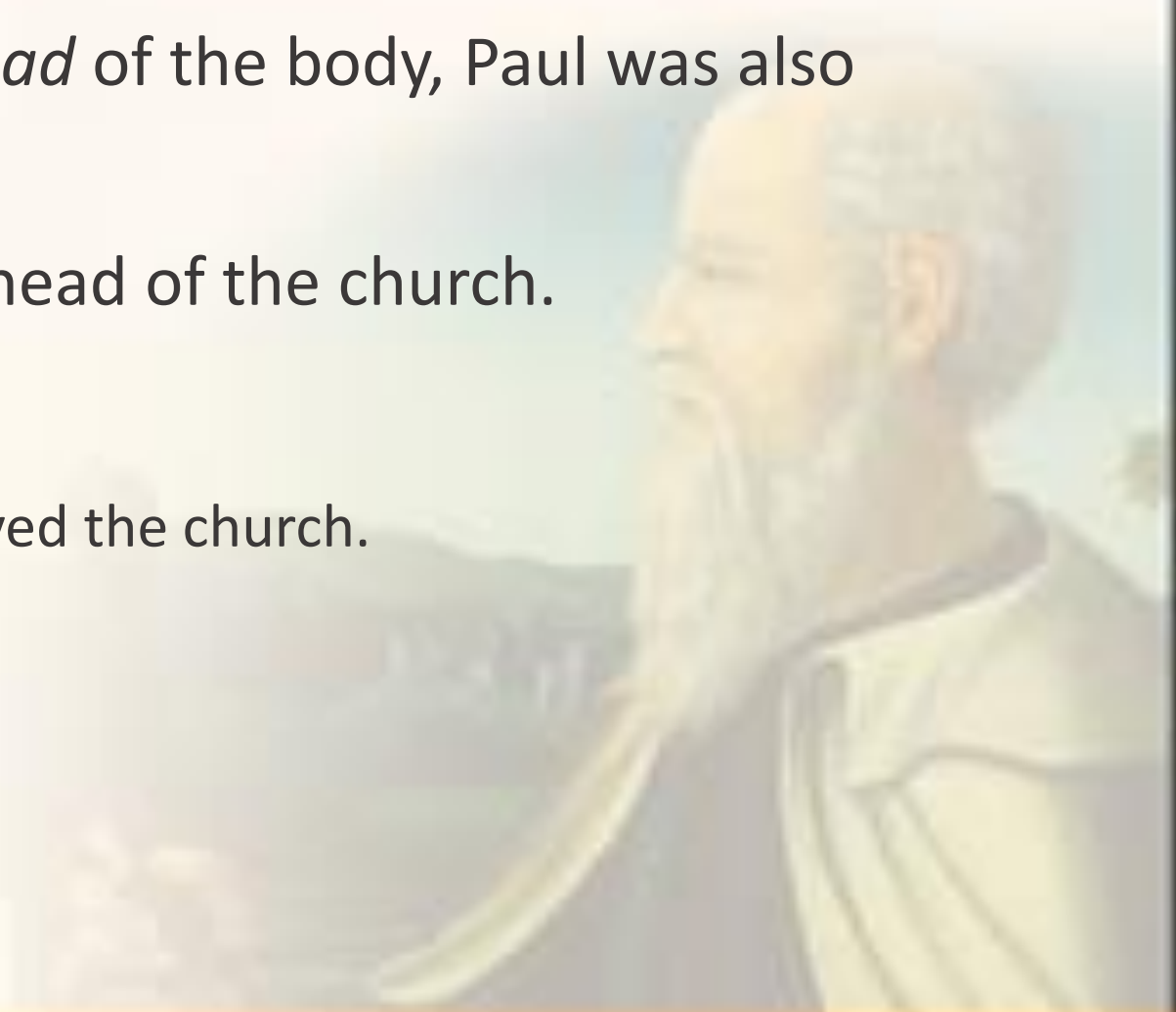
- Paul's references to the body fall into four categories:
  1. Texts that refer to the physical body of Christ in the Eucharist
  2. Texts that compare the church to a body
  3. Texts that identify the church with Christ's body
  4. A metaphor with Christ as the "head" of the body
- All the references to the "body" may stem from Paul's central christological idea that Christ is a corporate person in whom all believers find themselves included.



- Paul's use of "body" may have also been influenced by political rhetoric that referred to a political entity as a "body."
  - Political references sometimes identified the political leader with the body, and other times they differentiated the leader.
  - Paul may have intentionally used similar language to elevate lower members of the community.
- The language of "body" emphasized unity while also differentiating between different spiritual gifts.



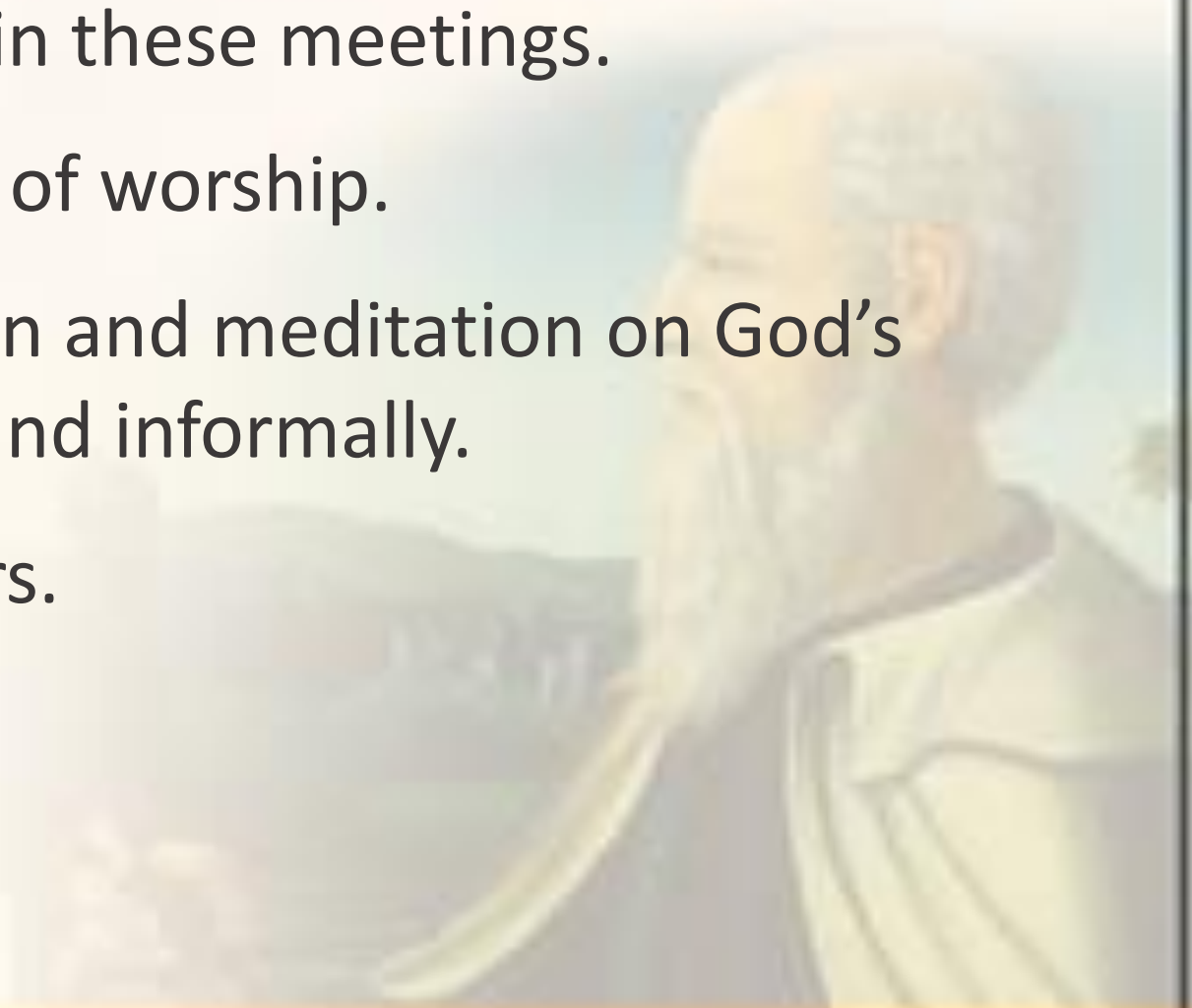
- By identifying Christ as the *head* of the body, Paul was also identifying him *as* the body.
- Paul taught that Christ is the head of the church.
  - Believers must submit to him.
  - This also implies that Christ saved the church.



# The Life of the Church

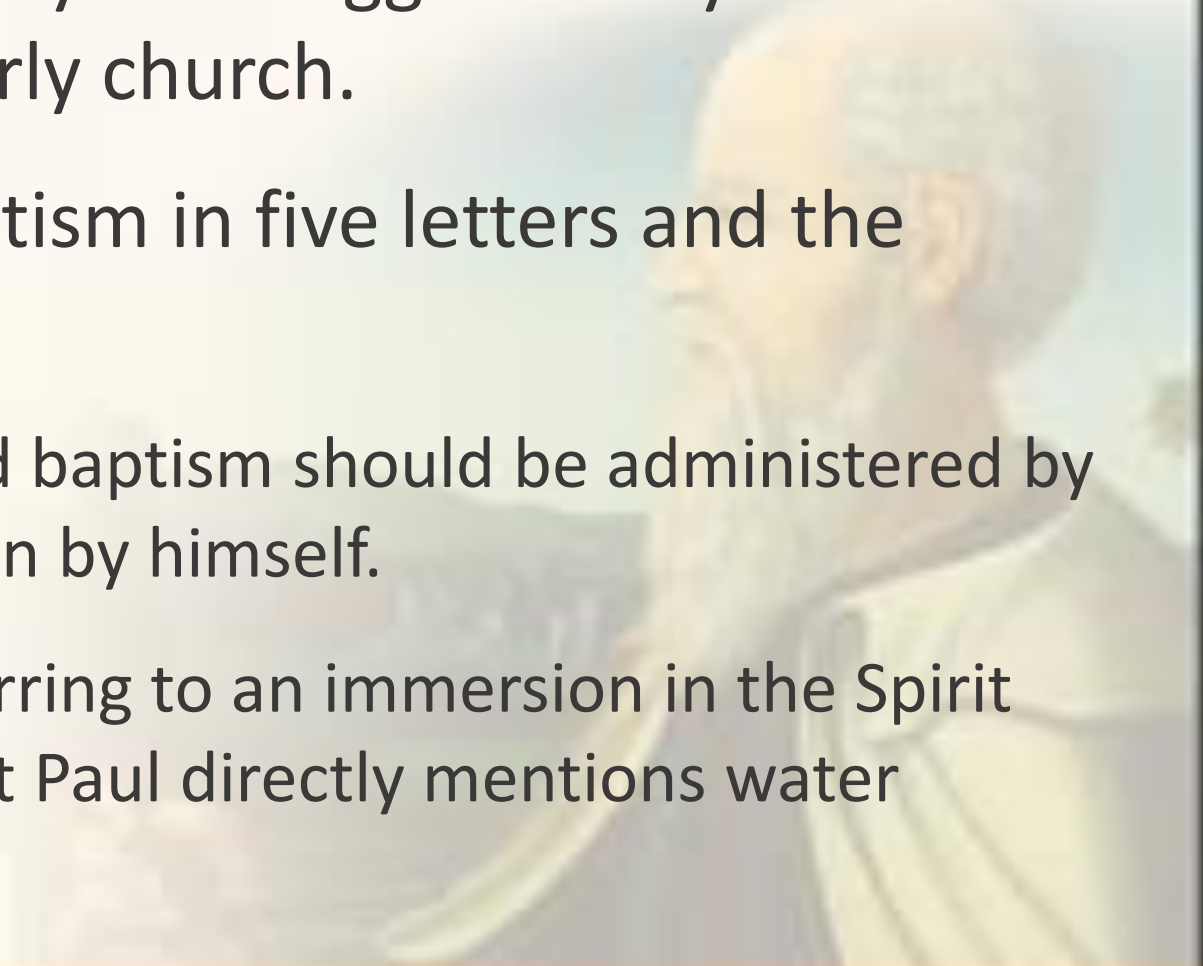
- The church displays God's power and character.
- Paul gave a glimpse of what early church worship looked like and how the modern church should worship.
  - Christians came together, usually on the first day of the week.
  - It is unclear if a separate gathering was held for the Lord's Supper.
    - Some scholars believe the Eucharist was celebrated in close proximity to the eating of a regular meal.

- Spiritual gifts were exercised in these meetings.
- Prayer was an important part of worship.
- Paul implied that instruction in and meditation on God's Word was included formally and informally.
- The goal was to edify believers.



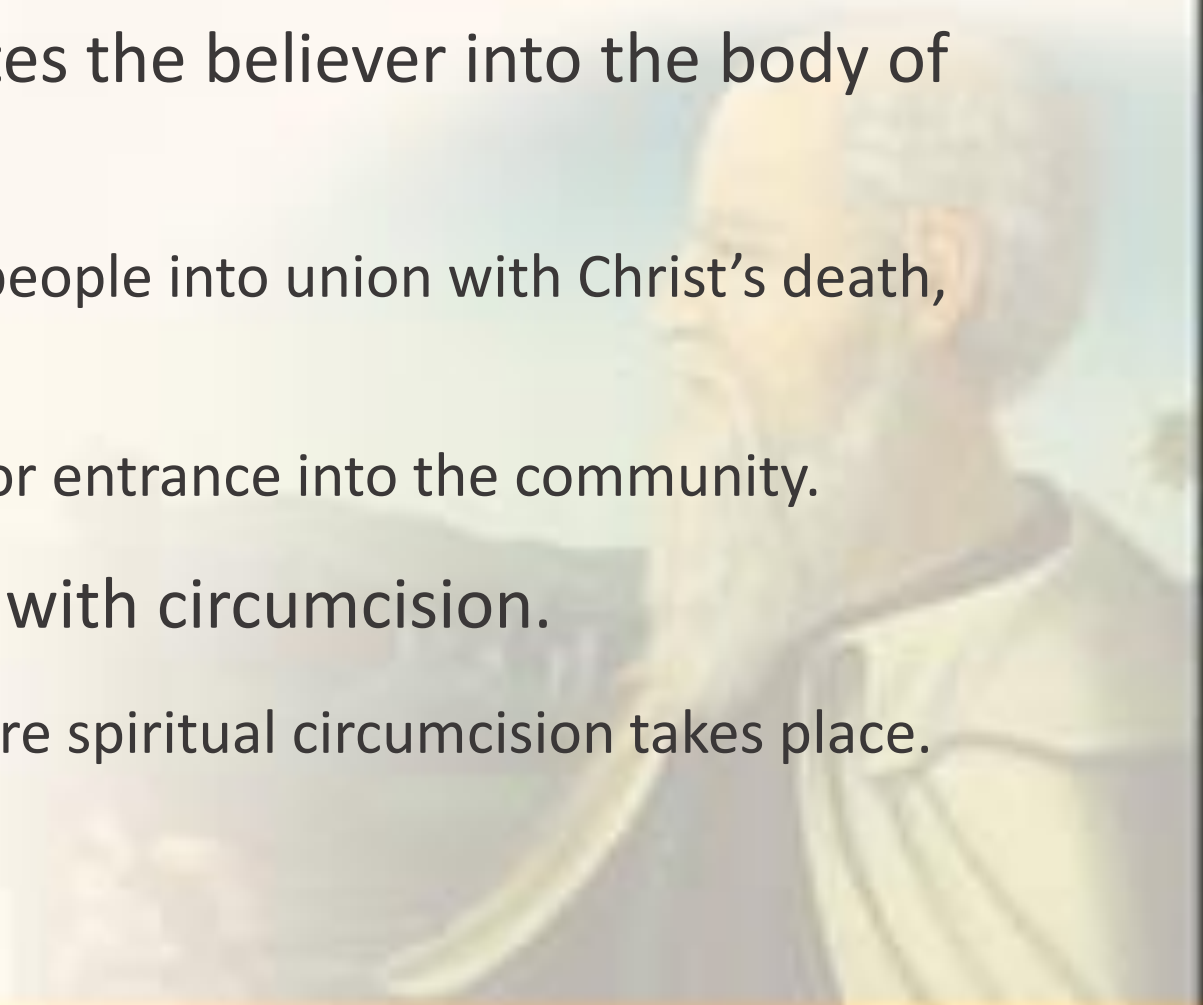
## • Sacraments

- These were mentioned in a way that suggests they were a very important part of the early church.
- Paul explicitly referenced baptism in five letters and the Lord's Supper in one.
  - Paul indicated that he believed baptism should be administered by local church leaders rather than by himself.
  - Some believe that he was referring to an immersion in the Spirit rather than water baptism, but Paul directly mentions water baptism in other instances.

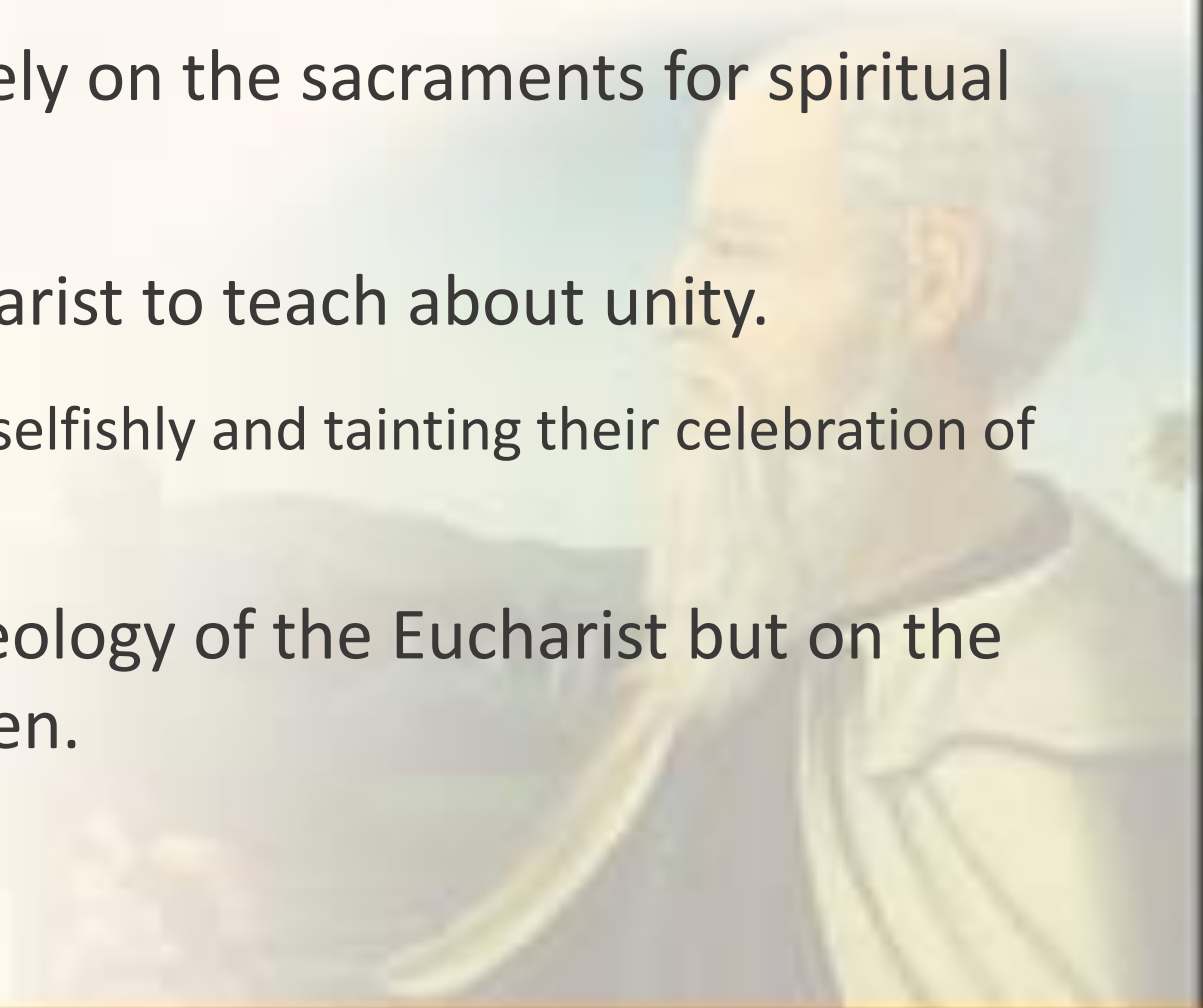




- Paul believed that baptism signals entrance into Christ and the community and that it integrates the believer into the body of Christ.
  - It is the instrument that brings people into union with Christ's death, burial, and resurrection.
  - It is not the means of salvation or entrance into the community.
- Paul does not parallel baptism with circumcision.
  - He identifies it as the place where spiritual circumcision takes place.

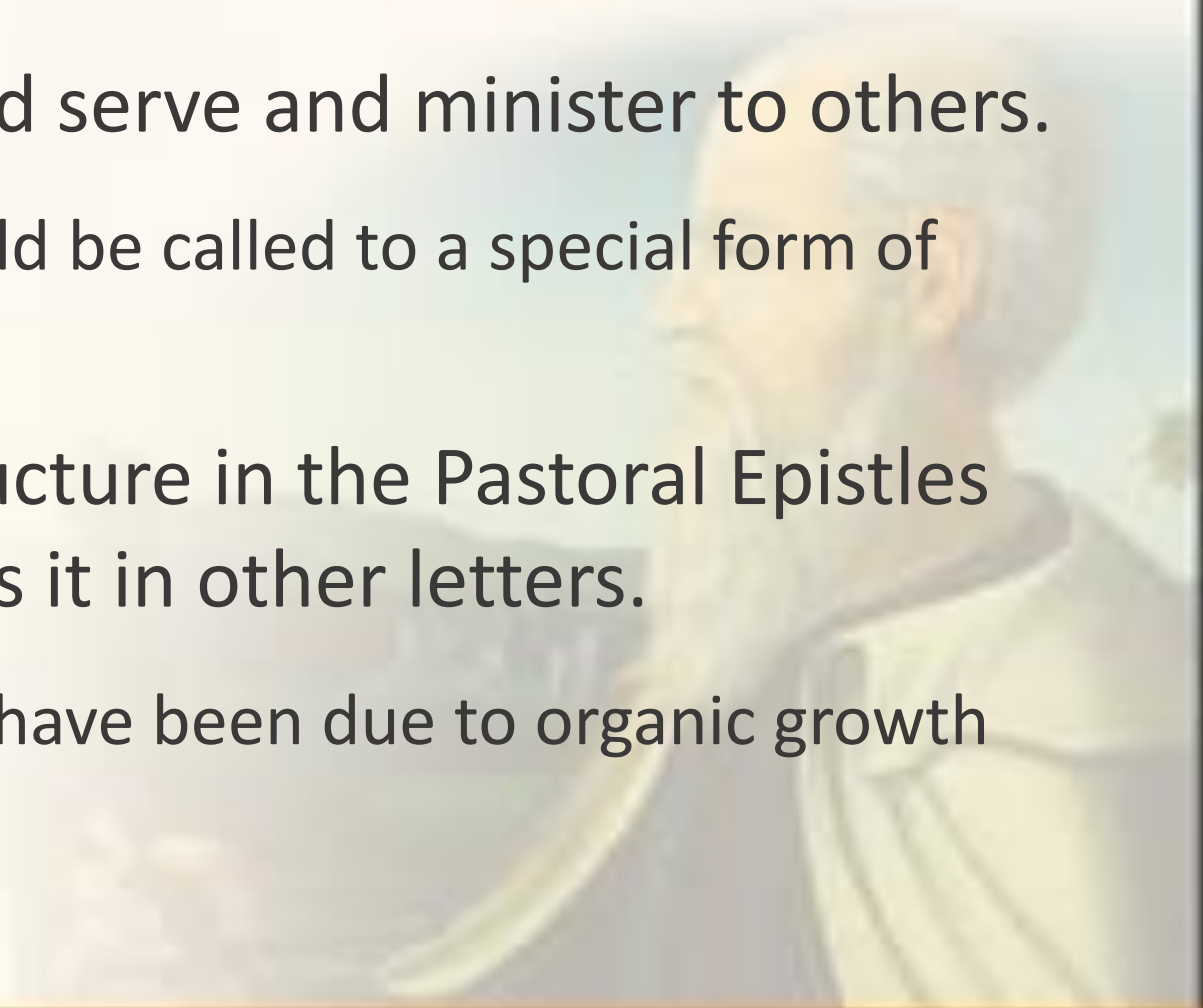


- The Eucharist is how believers participate in the body of Christ.
- Paul warned believers not to rely on the sacraments for spiritual deliverance.
- He used the bread of the Eucharist to teach about unity.
  - The Corinthians were behaving selfishly and tainting their celebration of the Eucharist.
- Paul's focus was not on the theology of the Eucharist but on the disposition with which it is taken.

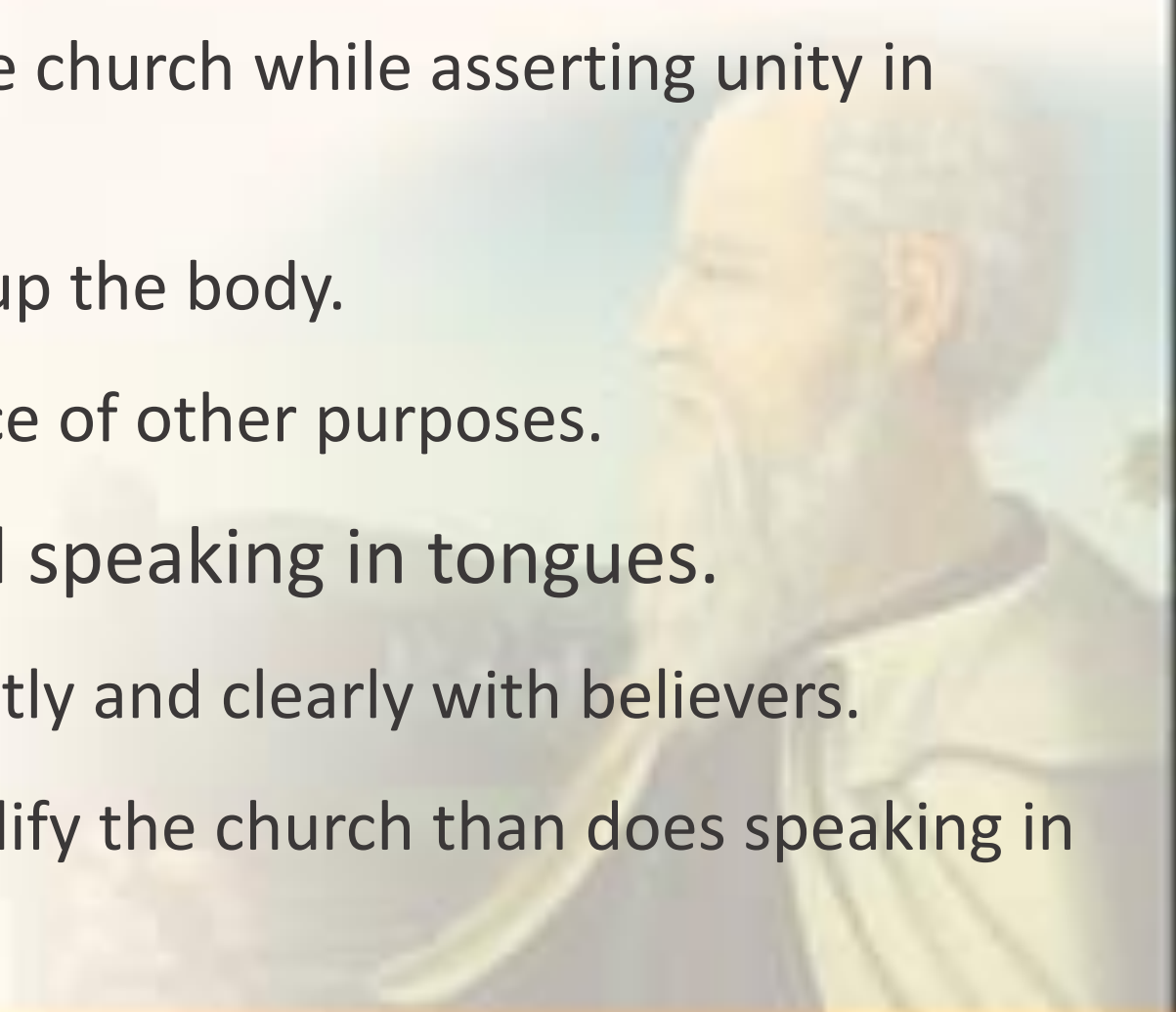


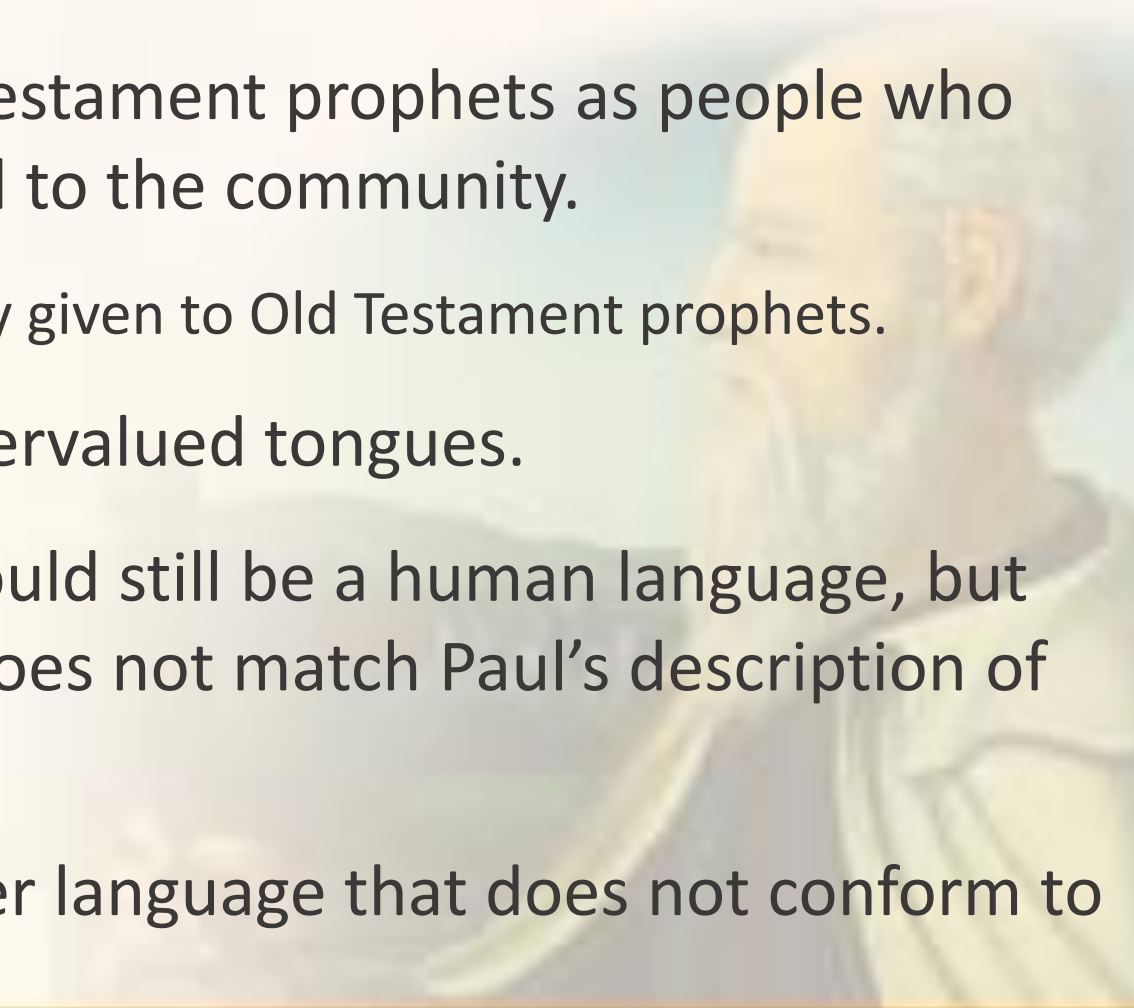
- Ministry and Leadership

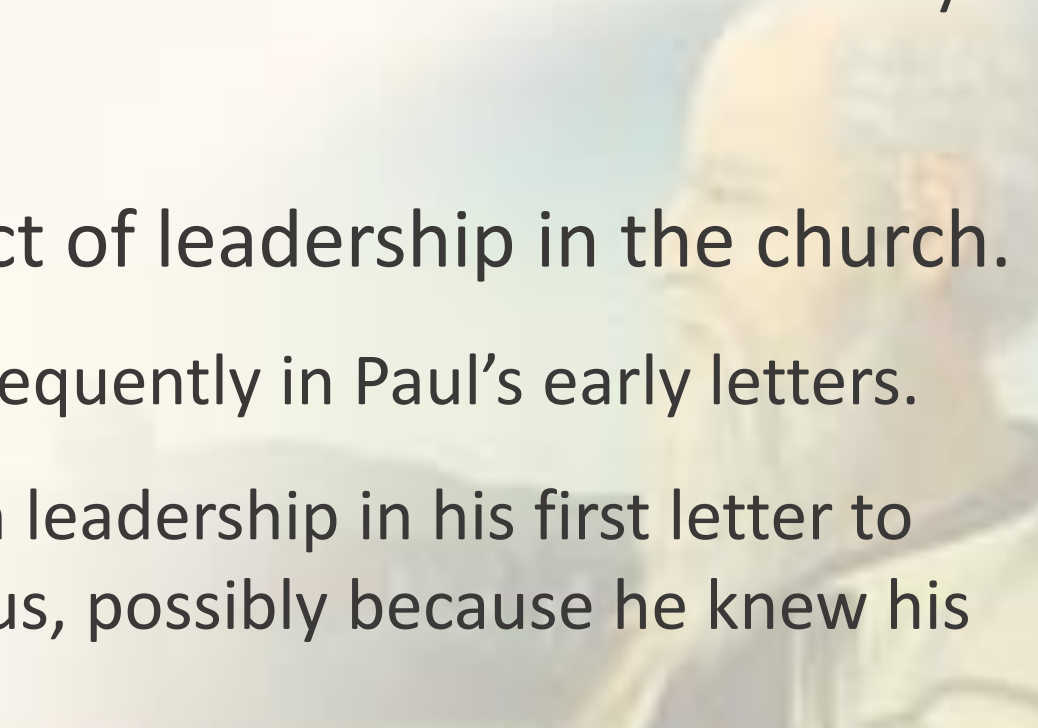
- Paul assumed believers would serve and minister to others.
  - He recognized that some would be called to a special form of service.
- His description of church structure in the Pastoral Epistles differs from how he describes it in other letters.
  - The author believed this may have been due to organic growth and was not a shift in views.

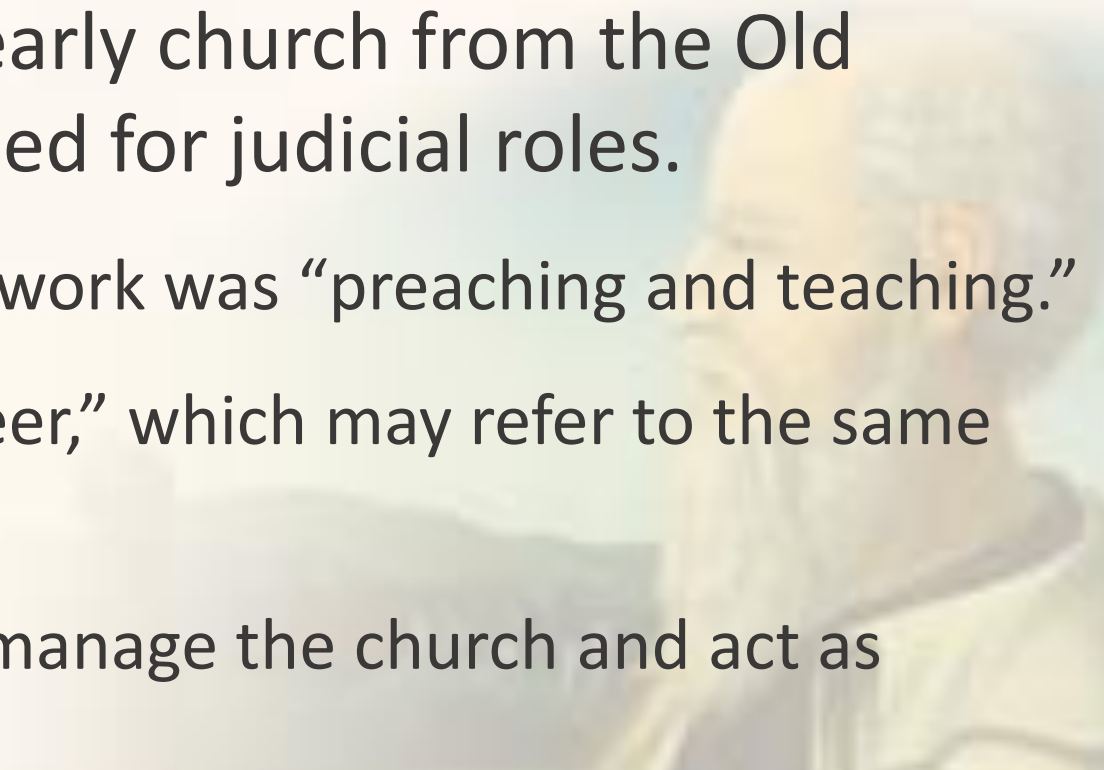


- Paul listed and taught about spiritual gifts.
  - He emphasized diversity in the church while asserting unity in Christ.
  - Gifts should be used to build up the body.
  - They are meant to be in service of other purposes.
- Paul compared prophecy and speaking in tongues.
  - Prophecy communicates directly and clearly with believers.
  - It has a greater potential to edify the church than does speaking in tongues.

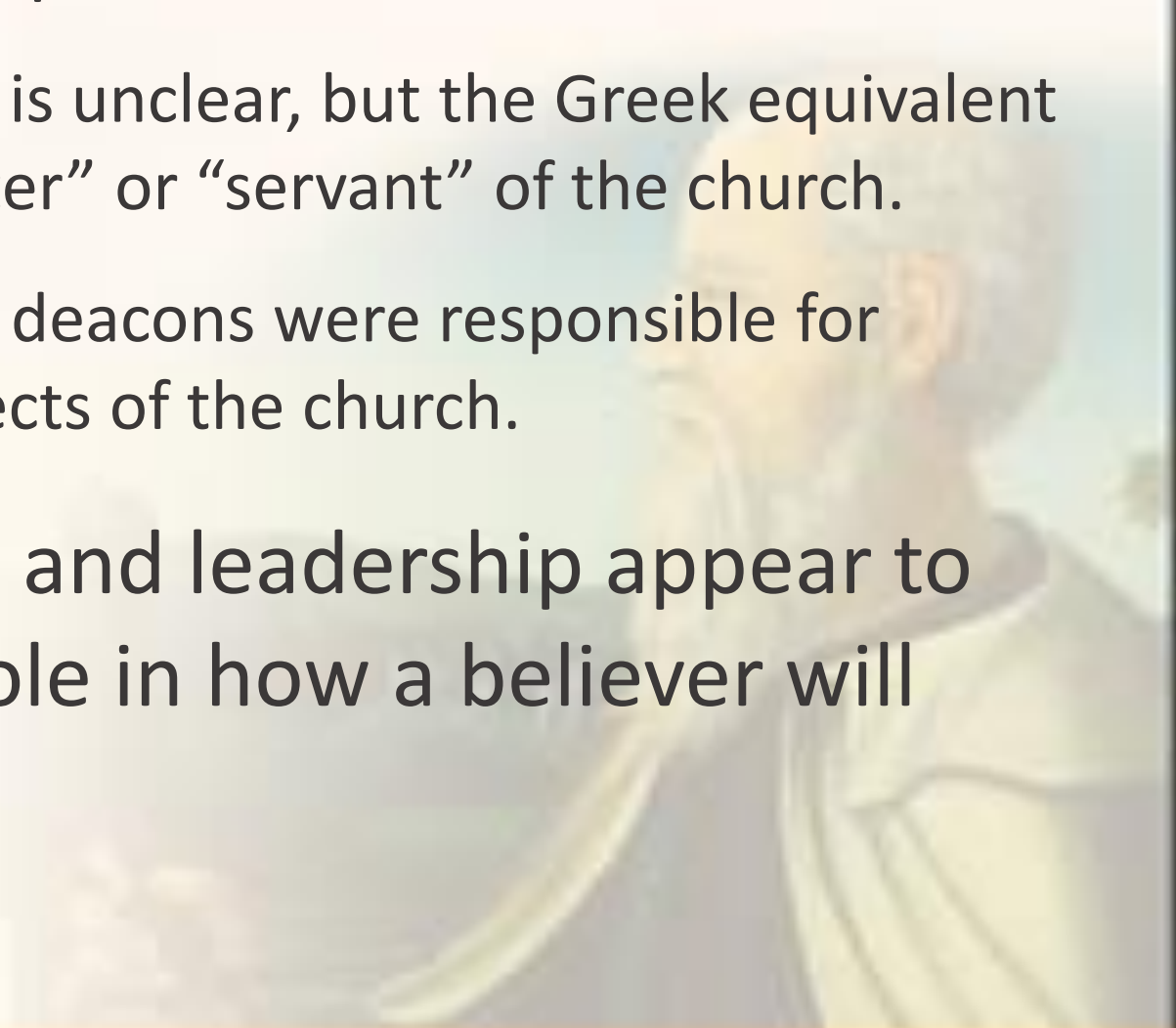


- Prophecy is a revelation that comes “to someone who is sitting down.”
  - Paul may have viewed New Testament prophets as people who channel revelations from God to the community.
    - They do not have the authority given to Old Testament prophets.
  - The Corinthians may have overvalued tongues.
  - Some believe that tongues could still be a human language, but the author argued that this does not match Paul’s description of the gift.
  - Tongues is more likely a prayer language that does not conform to any human language.
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- Scholars disagree about whether the gifts ended once the early church was established or will continue until the end of history.
    - The author believed the latter.
  - Gifts were an important aspect of leadership in the church.
    - Leadership is not mentioned frequently in Paul's early letters.
    - Paul taught more about church leadership in his first letter to Timothy and in his letter to Titus, possibly because he knew his ministry would soon end.

- 
- “Elder” was adopted by the early church from the Old Testament, in which it was used for judicial roles.
    - Paul referred to elders whose work was “preaching and teaching.”
    - He also used the word “overseer,” which may refer to the same position.
    - Elders and overseers were to manage the church and act as spiritual leaders.

- “Deacon” is another leadership term Paul used.
  - The specific role of deacon is unclear, but the Greek equivalent is used to refer to a “minister” or “servant” of the church.
  - Many scholars believe that deacons were responsible for financial and logistical aspects of the church.
- Paul’s descriptions of gifts and leadership appear to indicate that gifts play a role in how a believer will serve the church.





- There are three options for viewing church leadership in the Pastoral Epistles:

1. Timothy and Titus had authority over a group of churches, and elders/overseers served under them.
2. Timothy and Titus were pastors (possibly the elders) of individual churches, and deacons served as layleaders under them.
3. Timothy and Titus were apostolic delegates with no permanent role of church leadership, and each church was led by deacons/overseers who were assisted by deacons.

- The author believed the third option aligns best with the Pastoral Epistles and information from other places in the New Testament.

- Paul addressed whether both men and women should be in leadership roles.
  - He taught that women clearly have a role in ministry.
  - It is possible that he referred to Phoebe and other women as deacons.
  - It appears that Paul placed restrictions on women being in authority over men in the church. There are two perspectives on this:
    - These might be cultural restrictions and will not exist in the new realm.
    - Paul may have imposed theologically grounded limitations on the way equality in Christ is to be expressed.

