

DOWNLOAD PDF A LETTER TO THE CONGREGATION OF S. PAULS, DUNDEE.

Chapter 1 : Delight as Meadowside St Paul's Church spire project completed - The Courier

Read "A letter to the congregation of S. Paul's, Dundee" by Episcopal Church in Scotland. Diocese of Brechin. Bishop (Forbes), A. P. (Alexander Penrose) Forbes with Rakuten Kobo.

Andy Rau Andy is the former senior manager of content for Bible Gateway. He currently works at Calvin College. Did you know that most of the books that comprise the New Testament are actually letters? Philemon 1 When was it written? To whom was it written? Philemon and Apphia possibly husband and wife, members of the Colossian Christian church. Why was it written? Like many people who lived in the Roman empire, Philemon was a slave owner. One of his slaves, Onesimus, had escaped and converted to Christianity and Paul wrote an impassioned plea to Philemon to welcome Onesimus back as a brother in Christ, and to release him from slavery. What does it say? This very short letter just a few hundred words in length packs quite a punch, dealing as it does with an incredibly sensitive topic: Paul had befriended the escaped slave Onesimus, but was now sending him back to his owner with a strong request that Onesimus be freed. This letter evokes many different reactions in modern readers and raises difficult questions about how Christians should respond to social evils like slavery. Some readers may be disappointed that Paul does not more directly challenge the injustice of the institution of slavery which was a widespread practice at the time. Paul knows he could simply order Philemon to free Onesimus, but instead he chooses to challenge Philemon to do the right thing of his own volition. What can we learn from Philemon? Philemon is a picture of the gospel of Jesus Christ at work in a corrupt and unjust world: What unjust rights or privileges do we enjoy today, that God calls us to renounce with acts of grace? Consider these questions as you read Philemon today: Why do you think Paul restricted his request to the case of Onesimus, rather than more generally challenging the morality of slave ownership? How does this letter inform our reaction to legally-endorsed social evils?

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Chapter 2 : 1 Corinthians - Life, Hope & Truth

Public Private login. e.g. test cricket, Perth (WA), "Parkes, Henry" Separate different tags with a comma. To include a comma in your tag, surround the tag with double quotes.

I always thank God for all of you in my prayers. Six years ago I was presented with many opportunities to serve a variety of church communities as I searched for my first job as pastor. I believed then, and still believe today, that God led me to Sudbury. For six years we have worked side by side, continually exploring our faith. I have seen God working in your midst. I thank you for the times that you invite me into your homes and into your lives; sharing with me the highs and lows that come with life. Whether its welcoming a new baby into our world or being with loved ones as they depart, it is always a privilege and a blessing to walk with you for life-changing moments. My heart has been heavy as we have said farewell to many saints who lived and worshipped among us. Folks who have died but who remain a part of our congregation, whose presence will always be a part of this sanctuary. I often boast about you to others. Many of my colleagues and classmates have served more than one church in the past six years. In contrast, I still believe that we have work to do together. This congregation has come through conflict and challenges by growing as a community. You have done hard work to heal and you have looked to the future, wondering what might be possible for our church. Where is God calling us next? Friends, I ask that you pray for me as I continue being your pastor. Here is my charge to you: It can be a word letter that you write when you go home or a warm handshake during coffee hour. Find your oldest friend and tell them your favorite thing about them. Say thank you to a church committee member who has been working hard behind the scenes. Paul had to send letters as a necessity – it was the only way he could communicate to his communities. It may seem like a luxury or a nuisance for us today but the few moments we spent telling an old friend or a new acquaintance that we love them may make all the difference in the world. May the peace of God be with us in all that we do. A Letter to the Congregation in the style of Paul.

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Chapter 3 : Glasite - Wikipedia

Paul had to send letters as a necessity - it was the only way he could communicate to his communities. It may seem like a luxury or a nuisance for us today but the few moments we spent telling an old friend or a new acquaintance that we love them may make all the difference in the world.

Our church celebrated its th Anniversary from October to October During this time, we had special events each month throughout the year. You can read about our Centennial Celebration and check out photos from the final weekend. History In the first services were held in the country school building near the Spring Hill Cemetery about one mile southwest of Dundee. Eugene Melchert, pastor of the Lutheran Church at Ryan, conducted these services. By this group of people decided to build a church in Dundee. The building was constructed in and all formalities were completed on October 30, German was the language used until converting to English during World War I. In a parsonage was built next to the church but it was sold and a new home was built north of the Dundee town park in Many improvements have been made to the church over the years. A new educational unit was added to the east end, the basement was remodeled and a handicap ramp was added to the front for better access for those in wheelchairs. Presently there are baptized and 93 confirmed members in 53 households at St. Thirteen children attend Sunday School Classes. Centennial Celebration On April 10, , six youths and several adults from the church cleared an area around a few barely visible large rocks. These are the remains of the foundation of the Alleghany Country School. This area is located along W about one mile southwest of Dundee across the road a short distance from Spring Hill Cemetery. Several special events are tentatively planned for and throughout to celebrate the centennial. The first will be in October with a church worship service at the school site. The last events will be a confirmation class reunion September 30, , and final centennial celebration October 1, Events will be posted when details are finalized. Sunday School children and the youth of the church marched to the site carrying a banner "Life High The Cross. Pastor Ron Spears, former pastor of St. John, gave the message where a homemade cross had been erected. The Keystone Barbershop Chorus from Elkader provided the music. A meal was served at the church following the worship. It was a blustery day with snowflakes in the air, but it was impressive and one we will always remember. November 7, World Hunger Commemorative Gift Sunday There are four areas where our commemorative offerings will be sent. One of these is World Hunger. A skit from World Hunger Resources was given by the youth and Sunday School stressing the need of persons who live daily with hunger and homelessness. Camcorders took pictures and recorded these memories which were later incorporated into the program. After the program the children were given brown paper bags of hard candy, peanuts, and an apple reminiscent of treats received in A talented group of college students from the area known as "See the Management" presented the worship service with music and a mini sermon. These were dedicated young people and we were fortunate to be able to hear them. February 20, Family Banquet Our family banquet date had to be changed from the 13th because of a snow storm. The banquet was a catered meal with approximately persons in attendance. Following the meal the Keystone Barbershop Chorus gave a program of popular and Christian music. This fellowship was for invited guests as well as members of St. During the worship service a supervisor from the Manchester office explained what Lutheran Social Service does statewide and in Delaware County for children and families. Some of these services include counseling, family centered services, foster family care, adoption services, and programs on aging. Social Services has helped thousands of people of all ages and has given Iowans hope for a better life. April 2, Heritage Sunday St. John celebrated Heritage Sunday starting with the worship service. Ushers seated the men on the left side of the church and the women on the right side. A half hour following the service was designated for fellowship and a review of displays that were arranged in the educational area of the church. A noon luncheon was served with a menu of franks, sauerkraut, German potato salad, coleslaw, rolls, butter and German chocolate cake. After lunch everyone returned upstairs for a short program and closing. Charter members names were read and several

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people were recognized. A booklet of "Memories" was compiled and printed for each family. This was a memorable day for parishioners and former members. George Duerst, and Mr. Any information a visitor to this website may have about these charter members would be appreciated. May 7, - Habitat for Humanity Commemorative Gift Sunday Habitat for Humanity is the third recipient of our commemorative anniversary gift. During worship on May 7th, a couple from a neighboring community who had worked on projects for Habitat for Humanity shared their experiences with us. This organization of volunteers reach out to the poor and underprivileged by helping them build new homes and remodel older homes to make them more livable. We are called by God to be servants and this is an opportunity to serve by establishing homes and security for our brothers and sisters throughout the world. In Graf, George Holland shared three stories that illustrated his personal faith journey. We then interviewed Gerri Wendling, who told us about how faith guided the life of her grandfather, Reinhard Hilliger, who was one of the church founders. The service was held at a shelter near the swimming pool. The counselors led us in camp songs with participation from the congregation assembled. A fellowship potluck followed immediately after the service. We are nearing the end of our year-long centennial celebration. The final celebration will be September 30 and October 1, Pastors and their spouses who wished were given lodging at the center and an open house was held from 6: October 1, Final Centennial Celebration The final day of the year-long th anniversary celebration began with the As the bell tolled calling us to worship the congregation sang "Lift High the Cross," our centennial theme, as the procession into the church was led by the acolytes followed by our pastor and seven former pastors. Each pastor in attendance had a part in the communion service. Following the service a catered meal was served to all members and guests. Everyone gathered in the church after dinner for a program. The church historian related the history of St. Each pastor was introduced and those persons who had been confirmed by that pastor were asked to stand. Each pastor was then asked to reminisce about the years he or she served as pastor at St. Twin daughters of Pastor Engelhardt represented their father, who is deceased. This finalized the celebration of years of worship and community service at St. John with a vision of continued work and worship in the future. The banner "Lift High the Cross" which was made by the Sunday School, was hung over the altar in the church after the first centennial observance and has remained there all year. Photos from the final weekend of the centennial celebration are located here.

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Chapter 4 : Pauls Letters, Romans, Galatians, Corinthians, Timothy, Titus

Introduction a letter of advice and warning to another calendrierdelascience.com apostolic prerogative exercised by Paul had set a by Polycarp, by Dionysius of Corinth, [11] by.

Want to read more? Once upon a time, in medieval Dundee, a formidable war-torn castle stood on a rock. One of the finest examples of gothic architecture in Courier Country, the cathedral was built by renowned Victorian architect Sir George Gilbert Scott in the s, replacing the one and only Episcopal chapel in Dundee. He immediately decided that the drab church was unworthy of the worship of God and did nothing to lift the spirits of the congregation that worshipped there. Even then building projects went over budget and so they had to settle for cheap pine pews and wait another 10 years to put in the stained glass windows, the pipe organ and the glorious golden mosaic altarpiece by Salviati of Venice. Described by conservation architects as one of the finest and most important churches of the s in the whole of the UK, it really is a hidden gem. The spire is topped by a cockerel, cast from copper. Jeremy recalls that a few years back, the cockerel fell from his perch and until he was reinstated, Jeremy used him as a sermon prop. Up in the tower, eight magnificent bronze bells, which ring in the key of E flat, are rung by a team of 10 bell ringers. Inside, the tomb of Bishop Forbes can be found in the chancel together with a large marble memorial built by members of the congregation. There is also a memorial to Patrick Chalmers of Castle Street who spent many years trying to get official recognition for his father James for inventing the adhesive postage stamp. Past congregation members include Mary Lily Walker who worked in the Dundee slums to educate children out of poverty. Jeremy explains the extent of the work needing done: The architects Wellwood Leslie of Broughty Ferry have come up with a design that uses a series of lifts and ramps which will allow disability access through a new glass porch entrance to the side of the cathedral. He became more involved in the local church through playing the organ and was aware of a sense of some kind of vocation. In he signed up to a two year contract as a state prosecutor in Fiji and, on his second day, was thrown two into leading on a seven week murder trial. Between trials he had lots of time to reflect in tropical paradise. As well as conducting the worship Jeremy is the chairs the cathedral committee and the board of the Ark Nursery in the old schoolhouse next door. Jesus at the last supper gave a commandment to his disciples: Unlike Forbes, I tend not to give too many people a swig of port to help them cope, but we still pray with people, feed them and listen to them. Come in to look round and say hello, or say prayers, light a candle and simply enjoy some peace in the midst of your busy day. The cathedral is open Tuesday-Sunday and there is a regular Saturday lunchtime concert. Tours of the tower are available during Doors Open Days in September. The plans for the restoration are on display in the cathedral. To donate to the restoration fund or for more info visit www.

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Chapter 5 : Paul's Mission And Letters | From Jesus To Christ - The First Christians | FRONTLINE | PBS

Paul's letters strengthen the Christian organization THE newly established Christian congregation would have an important role in the fulfillment of Jehovah's purpose. But the first-century Christians quickly came under attack.

We now proceed to a discussion of several elements in the chart: At the conference, Paul evidently agreed to help raise funds to relieve the needs of the poor in Jerusalem Galatians 2: So far as our evidence carries us, he invited participation in the project from the gentile churches which he had founded prior to the second Jerusalem visit, namely, those in Galatia, Macedonia and Achaia. By the time of Romans, written on the eve of his last Jerusalem visit, the collection had been completed in Macedonia and Achaia Romans What had been happening in between? Galatia, Macedonia, and Achaia. Galatia, beset by controversy, probably faltered and ultimately defected from its commitment. We know nothing of the beginnings of the collection in Thessalonica or Philippi. We do not know how they heard of the project. The silence in Philippians likely had something to do with the special financial relationship which Paul had with the congregation; they alone of his churches had been contributing to his support, and he may have thought it inappropriate to ask them at the same time to support the poor in Jerusalem. Nevertheless, Macedonia participated in the collection spontaneously, generously, and sacrificially, as Paul makes clear: Mercer, , ; and A. No more mention is made of Galatia. In their letter to Paul, they had requested directions on the organization of the collection, and Paul, in Letter L, responded with instructions similar to what he had earlier given to the Galatians: Then controversy with Corinth erupted, and probably from that time, i. On almost any hypothesis, this period of the second visit and the harsh letter was a time of considerable tension between Paul and Corinth, and it seems more reasonable to suppose that the collection was allowed to lapse, than that precisely at this time, as Barrett and Furnish argue, Paul commissioned Titus to initiate and organize the work on the collection! Paul to the Corinthians London: Methuen, xxiv, , ; compare H. The acknowledgement of apostolic parity surely strengthened the hand of Paul in his disputes with the opponents, whether or not they were apostolic delegates from Jerusalem. Of more direct influence on the tasks to which Titus was assigned was the request made at the council for Paul and Barnabas to gather a collection for the poor in Jerusalem; Titus could perhaps have described from firsthand acquaintance the poverty of the Jerusalem saints. While there is currently wide agreement that chapters 10â€”13 do not belong to the same letter as chapters 1â€”9, opinion is sharply divided on whether chapters 10â€”13 Letter H were written after chapters 1â€”9 Semler, Windisch, Barrett, Furnish or before chapters 1â€”9 Hausrath, J. This article favors the latter hypothesis, as noted in Paul and Corinth 1. Hemmerde, ; H. Doubleday, ; A. Bassermann, ; J. Methuen, ; R. Harper, ; F. Filson, The Second Epistle to the Corinthians: Introduction and Exegesis, IB 10 Nashville: On the former point, supporters of Semler claim that Titus made only two visits, i. But there is a further difficulty with the two visit view: Further, it is intrinsically more likely, as Watson observes, that Paul would have entrusted this mission to one whom the Corinthians already knew and respected. Abingdon, ; A. What then can we learn about the offense against Paul? The person offended is probably to be identified as Paul, though Timothy has been considered, and even Titus could be named. Unless we are to trivialize the whole episode by supposing that it was only a question of a personal insult, then we need to consider at least two substantial issues on which Paul had been unfairly accused: His apostolic authority had probably been challenged. Thus Paul appeared to lack credibility. The offender had also unfairly accused Paul of trying to enrich himself through the collection. This is the view championed by H. Betz believes that the long-standing problem as to the nature of the offense has been solved. This movement is discernible relative to the two issues which we have identified: In support of this position, I have tried to show that the contrary view, following Semler, which places Letter H after Letter R, has difficulty making sense of the collection, and difficulty making sense of the movements of Titus. The well-known advantages of the Hausrath position still stand,²⁰ and proponents of this position do not have to concede the major point of their opponents, i. Lake, The Earlier Epistles of St. Rivingtrons, ; J. Clark, ; R. By

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way of anticipation we allude briefly to an objection raised by Furnish, i. Unfinished Business Other issues remaining to be discussed include the following: Click on Next, for consideration of these questions. Articles as noted used by permission of Proceedings: Materials on this site may be downloaded for personal study and research, but quotations of this material should be appropriately acknowledged. Send mail about this site to webmaster paulonpaul.

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Chapter 6 : Letters to the Church: Paul's Letter to Philemon - Bible Gateway Blog

Paul's letter might not be exactly what we expect, but in the context of Paul's world, it's a message of revolutionary grace. In Christ's kingdom, all stand equal as human beings loved by God.

Beliefs and practice[edit] Sandemanian graveyard, Gayle, Yorkshire In their practice the Glasite churches aimed at a strict conformity with the primitive type of Christianity, as understood by them. Each congregation had a plurality of elders , pastors , or bishops , who were chosen according to what were believed to be the instructions of Paul , without regard to previous education or present occupation, and who enjoy a perfect equality in office. In all the action of the church unanimity was considered to be necessary; if any member differed in opinion from the rest, he must either surrender his judgement to that of the church, or be shut out from its communion. At Glasite services, any member who "possesses the gift of edifying the brethren", was allowed to speak. They disapproved of all lotteries and games of chance. The accumulation of wealth they held to be unscriptural and improper. A church was set up by Glas in Dundee following his suspension by the Church of Scotland , with its congregation becoming known as Glasites. The first meeting house in Perth followed in Buildings built as Glasite chapels survive in Dundee , Edinburgh and Perth two , Galashiels and possibly elsewhere. The resulting correspondence between the leading church elders, Glas and Sandeman, and English pastors, Samuel Pike , John Barnard, and William Cudworth among others, led to the adoption of this primitive form of Christianity for their London congregations beginning in the early s. The building was converted into a telephone exchange, and that end of Barnsbury Grove renamed Faraday Close. Martins-le-Grand, London solidified through the inclusion of noted pastors like Samuel Pike in , other English parishes followed their Sandemanian lead. Ingham discreetly sent two of his preachers, James Allen and William Batty, to Scotland to observe Glasite practices in Of these three Methodist preachers, only Allen fully converted and began to establish Sandemanian meeting houses in Northern England, to include his hometown of Gayle , Kirkby Stephen , Newby, and Kirkby Lonsdale. He spent Christmas and most of January in Danbury, Connecticut , discussing theology and church governance with Ebenezer White and his followers. Sandeman established his first church in Portsmouth on 4 May accompanied by James Cargill, Andrew Oliphant, and his nephews. Within the month Sandeman returned to Boston and established his second meetinghouse in the home of Edward Foster. Colonial resistance to Sandemanianism initially stemmed from the absence of ministerial authority within their congregations. This lack of a central authority challenged the existing social fabric throughout New England which relied upon the state to enforce church orthodoxy. This relocation to Halifax lead to the formation of the fifth church. A Boston printer, Mr. John Howe , followed the British lead to Canada with his family only to return alone with the British army to document the unfolding war story upon its return to New York. It is not clear what role, if any, Robert Sandeman played in the establishment of these congregations, though the Boston records indicate he performed several marriages in that city during the winter and spring of to In his case, he sailed to Nova Scotia and became an elder in the congregation that formed. The London meeting house finally closed in Their exclusiveness in practice, neglect of education for the ministry, and the antinomian tendency of their doctrine contributed to their dissolution. Critics of Sandemanianism[edit] A prominent critic of Sandemanian beliefs was Baptist Andrew Fuller " , who published *Strictures on Sandemanianism* , in which he argued that if faith concerns the mind only, then there could be no way to distinguish genuine Christians from nominal Christians. He also argued that knowing Christ is more than mental knowledge of facts about Him; it involves a desire for fellowship with Him and a delight in His presence. Archives[edit] The archives of the Glasite Church are held by Archive Services at the University of Dundee and have attracted researchers from America. Glas continued to preach his vision over the next five years. See pages of Geoffrey Cantor Glas viewed this position as being self-serving and devoid of Biblical support. See page 24 of Cantor This exchange of ideas between Hervey and Sandeman in as a continuation of the rift initiated by Glas in the late s was discussed, argued, and

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anguished over leaving many Christians throughout England and beyond looking for an alternative. The role of the elder or bishop was to teach and lead the congregation, while the role of the deacon or deaconess, as defined in Timothy, was to provide for the poor and infirm. The Edinburgh meeting house closed in when its membership fell to only one elder. Exclusion, following I Corinthians, was the first of two steps to excommunication from which there was no return. Eating with immediate family was allowed during exclusion. Estimates indicate that roughly half the membership was excluded at one time or another, while only a tenth left permanently. Faiths of the World. They look upon a lot as sacred, and accordingly they disapproved of all lotteries and games of chance. Archive Services Online Catalogue. Retrieved 22 June His research breaks out the dates of closure of these various churches. The key window is from to , or the middle period of closure. In addition to these British locations, Robert Sandeman added a handful of churches to America prior to his death in Danbury, Connecticut. See page 26 of Cantor See note 30 on page 83 of Smith See pages of Cantor The London church record books show members in 48 men, 58 women and members in 31 men, 79 women. These numbers only include those that confessed their faith. They do not include non-members who attended or children. These numbers held steady throughout this period of time. Comparison of photo to that of figure 3. The first story window shapes and placement of the front door provide the only linkages between the structures. His resignation on 5 June, after being reinstated as Elder four years earlier, is connected with an offer to assume the Presidency of the Royal Institution, an offer he declined. Chapter 5 documents several examples of Sandemanian persecution at the hands of colonials due to their passive stance. This text places the location of the fourth church on Gregson Street. It is unclear if Mr. Howe established any churches either in New York or on Long Island while there with the British army. A closer look at the man and his work reveals that he was also a clever theoretician". Retrieved 6 September Archival Sources for Local and Scottish History. Archive Services, University of Dundee. Archived from the original on June 3, Retrieved 15 August Archives Records and Artefacts at the University of Dundee. Re citation needed pertaining to Michael Faraday: Bibliography[edit] Barber, John Warner: Blakeley, Phyllis Ruth and John N. Banner of Truth, Michael Faraday, Sandemanian and Scientist: London and Edinburgh, History of Congregational Independency in Scotland 2nd Edition. The Perfect Rule of the Christian Religion: Colonial Society of Massachusetts: Transactions, Volume 6 Boston,

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Chapter 7 : Congregation (Roman Curia) - Wikipedia

Paul's earliest extant letter was written to the congregation at Thessalonica shortly after he had left the city. It shows Paul adapting the traditional format of an ancient letter to address the needs of the congregation in his absence.

The apostle Paul wrote more books in the Bible than any other author. His first letter to the Corinthians gives us an amazing insight into a local congregation of the Church of God in the first century. Why did God preserve this book as part of the Bible? What can we learn today from this ancient letter? Date of 1 Corinthians The book of 1 Corinthians is an early letter from the apostle Paul. Paul was in Corinth and founded the congregation there on his second journey around A. According to most authorities, Paul wrote this letter to the congregation at Corinth from Ephesus around the mids. It was a great center of trading, embracing commerce from the entire Mediterranean, from the Strait of Gibraltar to the port of Alexandria. Prosperity abounded there, but it brought many of the problems that riches and wealth always seem to bring to cities, states and nations. Adam Clarke described it this way: William Barclay recorded the following in his Daily Study Bible series: She had a reputation for commercial prosperity, but she was also a byword for evil living. In this moral abyss God called so many people to His marvelous truth that Paul stayed in Corinth for 18 months, and at least one fairly large congregation was started. As the months went by, more and more were added to the congregation as Paul taught these new converts to obey, serve and honor God. He left the Corinthian congregation in the control of local leaders, as his custom was see Acts During the ensuing years, problems began to develop and questions arose in the congregation at Corinth, and the leaders and members would write to Paul for his advice about these issues. It appears several of these questions are recorded in 1 Corinthians, such as: It is good for a man not to touch a woman. We know that we all have knowledge. Knowledge puffs up, but love edifies. What a marvelous insight we are given on how to handle difficult questions and issues that may arise within a congregation, as well as important information about how to think and act in a godly way. Chapter outline of 1 Corinthians Chapter 1 deals with the need for the Church to be unified in its beliefs and to look ultimately to Christ for unity and not to men. Chapter 2 follows the theme of the first chapter and encourages the members to seek the wisdom that comes from God and the inspiration of the Holy Spirit. Chapter 3 is a primer on the need to not be enticed and overly influenced by personalities and to realize that it is God who should get the credit for the spiritual work that is done. We are warned in many places in the Bible to make sure that what a person is saying can actually be proven in the Scriptures. For example, Isaiah 8: If they do not speak according to this word, it is because there is no light in them. Paul himself said that we should follow him as he followed Christ 1 Corinthians Chapter 4 is an appeal by Paul to follow the things that he had taught them when he was with them because they were the truth. He asks them to remember his concern for them and that he has their best interest always at heart. Chapter 5 gives some details about how the congregation had grown lax in dealing with sin. Like many religious people today, they apparently felt that being a Christian meant that they were supposed to be tolerant of sin rather than addressing it in a godly way. Paul cites the specific example of a man who had an immoral relationship with his stepmother. The congregation should have dealt with this situation. Instead they ignored it because in a convoluted way it made them feel spiritually proud. But the only way to deal with sin is to repent and put it out of our lives Acts Chapter 6 instructs the members to resolve their differences in a godly manner and not through the courts of the land. It also deals with the need to remain spiritually pure, regardless of how corrupt and vulgar the culture may be. We are told in verse 18 to flee sexual immorality. The Bible makes it clear that any sexual conduct outside the marriage of a man to a woman is a sin. Chapter 7 contains answers to questions about marriage, separation and divorce among believers. He wrote that, because of the present distress, all who were single should consider whether getting married at a time like that was a wise thing to do. He made it clear in verse 28 that even if they did marry, it would not be a sin. Chapter 8 is an answer to a question they asked about eating meats that had been offered to idols. Some members thought it would be wrong to eat meat

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that had been part of these widespread pagan rituals, while other members did not see it as a problem. Paul advised them to not cause offense to others who looked at it differently. Chapter 9, in the context of their question, includes a discussion of tithing. Paul shows that the ministry, according to the law of God, should be supported from the tithes of the people. He chose not to because of the attitudes of some of the Corinthians 2 Corinthians Paul cited the example of the ancient Israelites and how God was not pleased with their conduct. He then concluded his answer to the question of meat offered to idols. Chapter 11 deals with head coverings and hair length. Paul also gives specific instructions about how the Passover should be kept in the New Testament. We are to follow the example Jesus set on the last Passover He kept with His disciples. We are now to take unleavened bread and wine, which represent His body and blood. Even though Jesus changed the symbols, it is abundantly clear that the Passover and the other festivals were still to be observed, albeit with these different symbols. Chapter 12 deals with spiritual gifts and also describes the Church using an analogy to the physical body. The point is that every member, just like every part of the body, is necessary and serves a purpose. Chapter 13 is one of the most famous chapters in the Bible. This Love Chapter is read at many wedding ceremonies. It extols the superiority of character to all other things. How we live our lives is far more important than what we have and how important we may be. Our real value in the eyes of God is to be found in our character, and the most important trait of character is love—“an outgoing concern for others. Chapter 14 discusses in detail the issue of spiritual gifts and focuses primarily on the gift of tongues. Paul was concerned that the Corinthians were getting carried away with spiritual gifts, using them to inflate their personal pride. He cautions them to realize that God gives spiritual gifts to do His work, not to promote pride and superiority among the recipients of these gifts. Chapter 15 may be one of the most inspiring chapters in the Bible. The subject is the resurrection, which is the ultimate potential of every human being. In verse 22 , God promises that every person will live again. The marvelous truth of the Scriptures is that God wants all human beings to receive everlasting life. Paul concludes the chapter with these stirring and encouraging words: Chapter 16 concludes this letter with instructions about a collection being made for the suffering saints in Jerusalem and a final appeal to treat each other with love and to strive for unity. We all have the responsibility to not just accept what we have always heard and to be careful about being swayed by engaging personalities who presume to speak for God.

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Chapter 8 : A Letter to the Congregation (in the style of Paul) – Memorial Congregational Church of Sud

The First Letter of Apostle Paul's to the Corinthians Essay Words 3 Pages The first letter of Apostle Paul's to the Corinthians that we have access to is normally known as the book of love, or "the book that gets read at weddings" (Powell,).

Start reading it here: Colossians 1 When and where was it written? To whom was it written? The house church in Colosse. Colosse had once been a city of considerable significance, but its importance was on the wane when Paul wrote his letter. The inhabitants of the area were mostly Gentiles non-Jews , though there was a considerable colony of Jews among them as well. Paul had never visited Colosse, but he had spent a considerable amount of time in Ephesus, located about one hundred miles to the east – so it was very likely that Paul and Epaphras founder of the Colossian church had been in contact with one another. Why was it written? When Epaphras arrived in Rome, he brought with him disturbing news from the Christian community in Colosse: The problem was syncretism: Jewish and Gentile beliefs and practices were being combined, creating a sort of hybrid religion that no longer resembled true Christianity. More specifically, the heresy taking root in Colosse was a form of gnosticism, which taught among other things that humans could transcend evil and the corruptions of the world through asceticism and their own strength of will. Gnostics believed that they could essentially ignore the world and follow their own desires and impulses. Paul wrote to the Colossian church to warn them away from error and reiterate the importance of the Christian ethic. What does it say? This letter challenges the believers in Colosse to look solely to the divinity of Jesus Christ, through whom we are all saved. In it, Paul refutes the gnostic heresy spreading throughout the Colossian church and presents Jesus as God, creator of the universe. He emphasizes the importance of the cross: Jesus is Savior, and only by his blood we are saved. Paul asserts the supremacy and divinity of Jesus Christ as the head of the church. Paul warns to people of Colosse not to allow themselves to be led astray by false teachings. In this beautiful passage, Paul calls the Christians in Colosse to accept Christ and receive his peace. What can we learn from Colossians? Although you might not feel tempted by gnosticism or the specific heresies described here, this letter is remarkably relevant to us today. Consider these questions as you read Colossians today: How do you keep an eye out for heretical teachings? How so – and what helped you recognize your efforts for what they were? Imagine that this letter was written to you. How would you respond?

Chapter 9 : ST. JOHN'S LUTHERN CHURCH

by Pat Eagon Stafford Senior Warden, St. Paul's On May 12, the vestry and clergy held our annual retreat. We discussed many things, including our thought.

More can be gained by considering other congregations highlighted in the Bible. We can learn from St. Paul and the letters he wrote to specific congregations. A Bible study does not simply stay in the past. A study of New Testament letters written by St. Paul can be read in a new way for deeper insights. There is value in engaging in a Bible study of the congregations of Paul for what one learns about Paul or the congregations. The deeper significance is achieved as the complexities of congregational ministry and the power of personality are confirmed. In these congregations Paul was dealing with issues of life, which were theological, spiritual and cultural. Two thousand years later congregations are still confronted with the same issues of life. Individuals will address similar issues divergently. It follows that comparable issues would affect corporate entities differently as well. One assembly of people will face constitutional or procedural challenges with ease while similar circumstances will cause great anxiety for another group. One congregation may be comfortable to hold fast to traditions while another, experiencing traditions as restrictive and hollow, will create its own way. One may excel at accomplishing projects and another at creating a harmonious community. Paul knew most of the churches to which he wrote letters, having spent time in the majority of them. In the letters Paul praised and thanked them for the ways they were faithful, and he addressed what he perceived to be attitudes and practices compromising and diminishing the faith in each congregation. I acknowledge it is a speculative analysis to attempt to identify a corporate personality for the congregations to whom Paul wrote. This is not a Bible study in the traditional sense. People learn from, and are encouraged by, the faithfulness and brokenness of the people in the Bible. Looking at the congregations of Paul can give similar insight into the dynamics of the congregation today. Paul did not write in a vacuum. He did not fabricate the issues he addressed. Studying the letters gives clues to both the congregational corporate personalities and of the personality and leadership style of Paul. The purpose of this study is to give participants a new perspective, a challenge to amend their operative judgments about congregations and the role of leadership. Observing how Paul valued the strengths in some congregations and the lesser-developed characteristics in others raises questions for clergy about how open they are to appreciate congregations as they are gifted differently. The churches of Galatia may have functioned more like what we might call a denomination or synod, or perhaps these churches refer to house churches that frequently came together as a congregation. Then there were the faithful saints at Phillipi and at Colossae whom one could presume met as congregations in those communities. It does not appear to be written to any particular congregation. For a study in personalities this letter may give more insight into the personality and concerns of the author than into any communities to which it may have been written. It would be interesting to know how different communities responded to the letter. It might be likened today to a judicatory leader writing to the congregations of his or her charge. Not all will respond with the same enthusiasm. Ephesians presents another problem. Paul was very specific in the other letters ascribed to him in confronting congregations concerning those life issues becoming a hindrance to their Christian faith. By contrast, the style and language of the Letter to the Ephesians is markedly ceremonial and liturgical. Scholars believe Ephesians is a post-Pauline letter written by a disciple of Paul. There is speculation that Ephesians is a cover letter for the Pauline corpus by one who had managed to collect copies of the other letters. In this chapter an overview of the study is offered with comments. The study is printed in an appendix for those who wish to look at it more closely. Different personalities, whether individual or corporate, have gifts and abilities that are realized based on personality preferences. Equally, under the guidance of the personality, each frames the challenges confronting them in dissimilar ways. Paul identifies the issues and response, or lack thereof, in each congregation. Considering these factors and dynamics allows an assumption to be made about the corporate nature of each church or congregation. Using the MBTI, I have identified the corporate personalities

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of these early congregations as follows: Paul tended to begin his letters with the same pattern. He introduced himself, greeted the congregation by name, shared an invocation with them, and he affirmed them. Paul usually had heard something positive about their faith journey which he mentioned to them: If you were writing a letter of affirmation to the congregation in which you participate, what would you say about them? What would you lift up as noteworthy about their faith journey and mission? Then, in most cases, Paul prayed for them. Further study of these two letters will reveal that while the Spiritual posture for this congregation was one of an Accomplishing spirituality, their time orientation was to the present. The lack of Intuition produced a milieu wherein the consequences of action were not considered. Weakness in the development of the Feeling function creates a climate where people are hurt by immorality, lawsuits, and a lack of understanding the dynamics of love. This letter was truly a love letter from a former pastor to a congregation he founded. The letter was intimate and supportive. As with other INFPs, they could be idealistic and optimistic. They functioned with a Harmonizing spiritual posture. This opened them to be blindsided by those that would use them or hurt them. Their Accomplishing spirituality, which had orientation needing to know what was expected of them and how they should respond step-by-step, left them open to be attracted to Gnostic philosophy. They could become focused on the brokenness of the world around them and not see the brokenness within. They do display a Harmonizing spirituality, as did Paul, with a time orientation to the future. This orientation led them to focus on the second coming of Christ to the exclusion of being vigilant about continuing to live a moral life today. This attitude not only supported excusing immorality, it encouraged condescension toward those who labored. For some with the ENFJ personality the desire for harmony pushes them into going along to get along. He also addressed the areas of congregational life he judged were less than whole and far from holy. In both the congregations at Corinth and Thessalonica he addressed sexual behaviors that, while culturally acceptable, were immoral for Christians. What becomes obvious is that he treated these two congregations quite differently. In the letter sent to Corinth Paul went into detail concerning their immoral behaviors. Obviously the situation in Corinth was out of control and damaging to the very soul of the congregation. The tone is scolding and warning. It could be that Paul sensed he had to spell-out his assessment and every aspect of his expectations in great detail for the Corinthians. This would be true for ESTP congregations, as well as other types that focus on the Sensing preference. Immorality was acknowledged in the letter to the Thessalonians without the need to go into great detail. While there is warning in his words, Paul addressed the subject more in terms of encouragement. In his letters Paul displayed an ability to respond to each congregation with some sense of its unique personality. He was clear about the different challenges that each faced. He appeared to understand he had to be much more attentive to details with the Corinthians and the Colossians. He structured his language to their Accomplishing spirituality frequently using words like work and labor. Both of these congregations prefer Extraversion and Thinking. Paul spoke their spiritual language. He had no need to go into great detail; confident they understand. He did not have to explain love to them, as he did for the Corinthians, rather he affirmed they understood and knew how to love, and how to be love in Christ. Galatians is a unique letter. Through the study a type designation of ISFJ was identified for this congregation. That is not unique. Paul did not affirm them. He did not pray for them. Paul was frustrated with them to the point of calling them fools. He was responding to more than simply the Serving spirituality of this congregation, which was different than his own. One could read this letter and conclude that Paul was extremely jealous of the attention being given to the one to whom they had now turned for leadership. I doubt that jealousy was the issue. This new leader had not replaced Paul. He had replaced Christ. They accept the loyal number two position in a hierarchical relationship. They will relinquish some of their freedoms to support one who is needy and has power or position over them. This is a sign of low, or no, self-esteem. They seem to have lost, or never developed, their sense of being a self-differentiated. They did not have a healthy sense of their identity, of who they were as a congregation.