

# DOWNLOAD PDF THE GOSPEL TO THE NATIONS: PERSPECTIVES ON PAULS MISSION

## Chapter 1 : Articles | The Statement on Social Justice & the Gospel

*The Gospel to the Nations: Perspectives on Paul's Mission [Peter Bolt, Mark Thompson] on calendrierdelascience.com*  
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Related Media There is a familiar story about three men who were working on a stone pile at a construction site. If someone asked how you serve the Lord, what would you say? God saved Paul from being a persecutor of the church and graciously called him as an apostle to help lay the foundation for the worldwide church, which Christ promised to build. While none of us are called as apostles in the same sense that Paul was, the principles still apply: God saves us and gives us spiritual gifts so that we will be His channels for the gospel to go to the nations. You should see whatever you do to serve the Lord as fitting into that greater purpose of seeing His name glorified through the power of the gospel going to every people group. Each of us can pray for the various people groups around the world and for the gospel to go to the ends of the earth. We can give from what the Lord has provided to support missions. We can seek to lead boys and girls and men and women to the Savior, and then instill in them a vision for taking the gospel to the nations. In these verses, which are the tail end of a seven-verse sentence, Paul gives us five principles about salvation and service. Happiness is a means to an end, namely, that the gospel would go out to the nations. That, in turn, is a means to the ultimate end of glorifying God. So if God has saved you, He wants you in some capacity to be part of His means of channeling the gospel to the nations. God saves us by His grace and gives us gifts to be used in His service. He uses it out of its uses in the New Testament, including 24 times in Romans, the most of any book Morris, *ibid*. All you can do with grace is to receive it. The Christian life is not a matter of striving to do enough good deeds to pay for or outweigh your bad deeds, so that God owes you forgiveness. God not only gives grace for salvation, but also grace for service. God sovereignly bestows various spiritual gifts on His people by His grace Rom. Paul did not volunteer to be an apostle, much less an apostle to the Gentiles. Rather, God appointed him to that task Acts As such, they were given special authority over the churches 2 Cor. When those men died, there were no successors with apostolic authority. Their authority is passed on to us in the New Testament. The word apostle also is applied to Barnabas Acts These workers were sent out by the churches for various ministries. We will look at spiritual gifts more in Romans But for now, let me just say that if God has saved you, He has given you a spiritual gift to use in serving Him. While I am not a fan of spiritual gift inventories, I would encourage you to figure out what God has equipped you to do in His service and get involved in serving Him. There are no bench-warmers in the body of Christ! God saves us and gives us gifts to bring about the obedience of faith in others. Others say that it means that obedience consists in faith. That is, God commands you to believe the gospel, so not to believe is to disobey. I think that Douglas Moo is correct when he says that the two words are mutually interpreting The Epistle to the Romans [Eerdmans], pp. Paul called men and women to a faith that was always inseparable from obedienceâ€”for the Savior in whom we believe is nothing less than our Lordâ€”and to an obedience that could never be divorced from faithâ€”for we can obey Jesus as Lord only when we have given ourselves to him in faith. Genuine faith is obedient faith. Genuine obedience stems from faith First, when we present the gospel we must be clear that the call to trust in Christ as Savior is also a call to follow Him as Lord. There is not the option of believing in Christ as your Savior, but having the freedom to continue living in disobedience to His commands John 3: Second, to be a part of calling others to the obedience of faith requires that we live in obedience to Christ. We must practice what we preach. Your life will send a confusing message to them. It sends a mixed message! If the young woman truly knows Christ, she needs to repent of her sin and break off the relationship with her unsaved boyfriend. Our witness for Christ must flow out of a life of obedience to Christ. God saves us and gives us gifts to take the gospel to the nations Gentiles. When Paul uses the Greek word, *ethne* 1: This does not mean that he did not preach to the Jews. The Book of Acts shows that his custom was to go first to the Jewish synagogues. When they rejected the gospel, he then preached to the Gentiles Acts He could not rest as long as

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some of the Gentiles had not heard the good news. Bear in mind that the Gentiles to whom Paul preached were raw pagans. In 1 Corinthians 6: Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. This means that no matter how pagan your neighbor or co-worker or fellow student may be, no matter how degrading his sin, no matter how enslaving his substance abuse is, God is able to save him from his sin and to make him a new creature in Christ. He does it through the gospel. So your task is to use your testimony, your spiritual gifts, and your verbal witness to share the gospel with the pagans around you. And, as the Lord raises up workers go to foreign cultures and to cross cultural barriers, we at home need to support them with prayer, finances, and in other practical ways, so that the gospel goes to every tongue, tribe, people, and nation. Thus, God saves us by His grace and gives us gifts to be used in His service. The aim of our service is to bring about the obedience of faith through the gospel among all nations. But, we need to keep the ultimate motive in view: God saves us and gives us gifts to bring glory to the name of Jesus Christ. This principle is so important to keep in mind in your service for Jesus Christ. It makes you feel good to help others. It feeds your pride when others tell you how kind or generous or caring you are. Your feelings get hurt and your pride is deflated. But, also, your motive for serving gets exposed. If you serve Christ, you will be criticized. Your labors will often go unnoticed. Your motives will be attacked. Your character will be slandered. Why should you keep on serving when people treat you like that? The basis for any service for Christ is that God has effectually called us to belong to Christ, He has set His love on us, and He has set us apart unto Himself, bestowing His grace and peace on us. God calls us to belong to Jesus Christ. After mentioning the Gentiles 1: Throughout Scripture, God the Father is the one who calls us to salvation Rom. For example, in 1 Corinthians 1: Douglas Moo explains *ibid*. To be a Christian means that God has intervened in your life, calling you out of darkness and into His kingdom of light, where you now belong to Christ and have fellowship with Him. This implies a fundamental break with the world, where we no longer love the world and live for the same things that the world lives for 1 John 2: We now are those who have been called to belong to the Lord Jesus Christ. God calls us because He has set His love on us. God calls us as saints. Rather, it refers to all believers. Rather, He called them and loved them and set them apart to Himself for good deeds. If you know Christ as your Savior, you are a saint, set apart unto God by His calling you. God calls us to live in a sinful world. Rome was the capital of the huge empire that stretched from England to Persia. The Roman emperor was worshiped as a god. Rome was the center of commerce, wealth, power, and status. It represented all that is worldly at its apex. That is where these saints lived and where they were to reach their fellow Gentiles. It stems from the priestly blessing Num. The two words sum up the gospel: Our new standing with God as recipients of His grace and peace is the basis on which we take His good news to the evil city where we live and beyond to the nations. Conclusion Several centuries ago in a mountain village in Europe a nobleman wondered what legacy he should leave to his townspeople. He finally decided to build them a church. No one saw the complete plans until the church was finished. When they gathered inside, they marveled at its beauty and craftsmanship.

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## Chapter 2 : The Role of Suffering in the Mission of Paul and the Mission of the Church – Southern Equip

*The Gospel to the Nations Perspectives on Paul s Mission In Honour of Peter T O Brien The mission of the apostle Paul to proclaim the gospel to the nations continues.*

The Greek term was Latinized as *evangelium* in the Vulgate , and translated into Latin as *bona annuntiatio*. Into this context, the words of the Gospel of Mark are striking: The gospel recorded in Mark 1: The written accounts of the life and teaching of Jesus are also generally known as " Gospels ". Acts of the Apostles The good news can be summarized in many ways, reflecting various emphases. Cambridge New Testament scholar C. Dodd [1] [2] has summarized the Christian good news as taught by the apostle Peter in the Book of Acts see *Kerygma* ; Acts 2: The Age of Fulfillment has dawned, the "latter days" foretold by the prophets. Some scholars consider this event to be a completion or fulfilling " antitype " of the proclamation by Moses on Mount Sinai of the Ten Commandments and the promises and law of God the " Mosaic Covenant ". Generally speaking, the Gospel of Jesus Christ, or the message of salvation , justification , and sanctification , is explained by the apostle Paul in his epistle to the Romans , especially in chapters 3 to 8. Christian writers and teachers often present the Good News set within the context of the storyline of the whole Bible. This discipline, of understanding the Christian message in terms of biblical salvation history, is known as biblical theology. This attempts to posit a connection between Old Testament and the Christian teachings of the good news about the life, death and resurrection of Jesus. For example, the Roman Catholic Church promotes the teaching of the good news in the context of biblical salvation history as a "fundamental part of the content" of its instruction. Many Bible scholars and Christian groups have placed similar descriptions on the internet. However, the main focus is generally the same: In various Christian movements[ edit ] "The certain mark by which a Christian community can be recognized is the preaching of the gospel in its purity. Each one reflects different emphases, and describes part or all of the Biblical narrative. Christian teaching of the good news –" including the preaching of the Apostles in the Book of Acts –" generally focuses upon the resurrection of Jesus and its implications. For example, the Apostle Paul taught that the good news was announced to the patriarch Abraham in the words, "All nations will be blessed through you. A similar movement among the Latin American evangelical movement is Integral Mission, where the church is seen as an agent for positively transforming the wider world, in response to the good news. Christian Mission[ edit ] The Women at the Sepulchre. From an Armenian gospel manuscript held by the Bodleian Library The Christian missions movement believes the Christian good news to be a message for all peoples, of all nations, tribes, cultures and languages. This movement teaches that it is through the good news of Jesus that the nations of humanity are restored to relationship with God; and that the destiny of the nations is related to this process. Missiology professor Howard A. Snyder writes, "God has chosen to place the [worldwide] Church with Christ at the very center of His plan to reconcile the world to himself Ephesians 1: The spectacle is to reach beyond the range of humanity, even to the angelic realms.

## Chapter 3 : Indicative and Imperative in Paul

*The mission of the apostle Paul, to proclaim the gospel to the nations, continues to be of vital relevance for the Christian church at the beginning of the twenty-first century. By Paul's own testimony, the gospel he was set apart to preach focused on Jesus Christ - crucified and risen - as the fulfilment of God's promises (Romans ).*

He holds an M. Published in Diaspora Study of www. In order to achieve the kingdoms globularity God is sending his missionary heralds to the nations. Since Pentecost it is no longer acceptable for Gods people simply to invite the world to observe their covenantal relationship with God. Such a passive witness, largely used under the first covenant, has been replaced with the centrifugal impulse to take to gospel to the frontiers. Apparently the church tentatively embraced this innovative approach to kingdom expansion since it was persecution, not missionary zeal, which moved them out from Jerusalem Acts 8: This sending-going partnership between church and missionary, first seen in Antioch, is the principal biblical means by which the gospel is conveyed to unreached peoples Rom Without this relationship the advance of the kingdom would flounder and retreat. Missiologist Luis Bush explains that The Scriptures underscore the value of Christian partnership in advancing the gospel around the world. The Christian community increasingly demands it. It is often understood simply as a relationship where the church provides the financial and the prayer support enabling the missionary to proclaim the gospel to unreached places. In short, the supporting church merely holds the ropes for their missionaries. Though such support is necessary and biblically mandated, it is my thesis that the Bible presents a more robust relationship: Last, I will consider the benefits of this robust biblical partnership for churches, missionaries and the kingdom building work. The inadequacies of the Supporting Church model Typically the local church today supports global missions by either funding a missionary directly or giving to a sending agency. The church is the supporting partner in this relationship: The deficiencies of the SCM are fourfold. Limited Missionary Awareness First, in the SCM, where the core of the partnership is financial, the bond between church and missionary rarely develops beyond a one-way fiduciary relationship. Despite an occasional letter posted on the bulletin board, the work of the missionary has little impact on the congregation. Bruce Camp explains the SCM even limits the intercession offered on the missionaries behalf, writing that in this model prayer support for missionaries is usually limited, since the congregation is often only superficially involved in the life of the missionary and his or her ministries. Limited Church Involvement Second, under the SCM the local church usually looks to a sending agency for direction in missionary decisions. Acquiescing to the missionary professionals, the agenda set by the sending agency is uncritically accepted by the supporting church. Her role is simply to write the check. It simply remains a work they fund. Limited Sacrifice Third, as the local church is marginalized in its missionary partnership the impetus for real and substantial sacrifice among the congregation wanes. Pressing and visible needs within the community constantly besiege the church, often muffling the foreign call for the gospel. If the missionary partnership is shallow, with little ownership or awareness of the missionary work, the church will invariably become preoccupied with local issues at the expense of international ones. The missionary partnership then degrades to the point where the mission society occasionally peppers the church will newsletters, updates and seasonal offerings for unnamed missionaries doing unspecific work amongst an unknown people. The church will respond by offering some perfunctory financial contribution to allay its guilty conscious, but rarely make any real sacrifice. Some churches say they have missions programs because they send a token 5 percent of their budget to some denominational or church agency, and then wash their hands of further responsibility. Sorry, but thats not missions. As a consequence there exist today many missionless churches and churchless mission societies resulting in an inadequate kingdom growth to the unreached. The negative impact of the SCM extends to the supporting church by creating a distorted view of the local congregation. Distorted Ecclesiology Fourth, the SCM, unlike Pauls relationship with his partners, never expects the missionary to support the congregation in its work. The missionary is simply the recipient of the churchs help. As a result a

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perceived hierarchy of kingdom work emerges, as it is implicitly communicated that the missionaries work is worthy of support, while the church's ministries are less worthy. The missionary is understood as a soldier on the front lines, while the church is commissioned to maintain the supply line back home. Sadly, this diminished understanding of the church falls far below its biblical mandate. Jesus announced that gates of hell shall not prevail against the church Matt 16:18. Paul cautioned the church to wage war against cosmic power and spiritual forces of evil Eph 6:12. Peter warned the church that their adversary seeks to devour them 1 Pet 5:8. The church is not simply relegated to supply line work: Miley also recognizes this harmful trend: In the last several decades, some good-hearted missions enthusiasts have promoted the idea that if a Christian really loves the Lord he or she will become a missionary. This reinforces two unhelpful, unbiblical ideas. The first is that God's people are found in two categories: The second is that there is a pecking order of spirituality with missionaries on top. As Denton Lotz explains The Biblical record makes it quite clear that mission belongs to the whole church. Without missions, it is merely an ingrown parody of a church, a hot tub church where people are just looking at themselves and each other as they enjoy the blessings of the hot tub. It is true that many wonderful things can and do happen in Christian fellowships, but if the people are not outward looking, vitally reaching out to the world in evangelism and missions, they are not a church as God designed it. Emil Brunner, the great Swiss theologian, said it well: As fire is to burning, so mission is to Christ's Church. Unfortunately many churches have forgotten this truth. A recent study found that 89 percent of church members listed the primary purpose of the church as taking care of them and their family's needs. Only 11 percent responded that the primary purpose of the church was to win the world for Christ. Though it may not be the complete diagnosis for this ill, the SCM, which highlights the missionary as the kingdom builder and the church as the helper, certainly supports the church's failure to see itself as a missionary center devoted to kingdom advance among its neighbors and the nations. The remedy for such a disorder demands a robust and biblical understanding of missionary partnerships. Miley concurs, The solution requires more than missionary conference pep rallies designed to impart missions enthusiasm. No, there is the need for a whole new approach, a new way of structuring things, a new paradigm. Missions participation must be made meaningful. Perceptions must be reversed, and ownership of global mission must be understood to belong to the whole church. What might that look like? Upon his arrival in Europe the Philippian church soon became the first foothold for the gospel in this new land. Within weeks of its start, the church at Philippi began a substantial partnership with Paul as he moved on to new frontiers. That relationship continued over the next ten to twelve years when Paul penned his letter to his partners. Paul begins his letter commending the Philippians for their faithful partnership: Paul's love for his friends, apparent in this greeting, remains forefront until the close of his letter: Therefore, my brothers, you whom I love and long for, my joy and crown Phil 4:18. George Peters describes this relationship, writing Paul's partnership relationship was one of full participation in the life of the churches and in their mobilization and enlistment in prayer, personnel, and finances in evangelism. The two-sided meaning is obviously present in Phil 4:10: Between the Apostle and community there is reciprocal relation. Two parties would each contribute and each contribution was considered of equal value. In fact Philippians could be called a manual on genuine Christian partnership. I am well supplied, having received from Epaphroditus the gifts you sent. In light of this passage, some see the book of Philippians as an ancient receipt, where Paul acknowledges that the Philippians had paid in full. Though missionaries may find ways to support themselves financially, it is vital that the local church understand and embrace its duty to carry some, if not all, the financial burden freeing the missionaries to devote themselves to the proclamation of God's word. Their partnership in the gospel Phil 1:5: Rather their partnership was also located in both the church's and Paul's spread of the gospel in the respective communities. They shared a common vision: Peters explains this commitment: They cooperated in the preaching of the gospel not only through their financial support for Paul Phil 4:15: The believers in Philippi contribute to the progress of the gospel through their financial support of the apostle and through their own missionary activity in Philippi. This proclamation was not restricted to a separate class of churchmen pastors, missionaries, evangelists, etc. In short, the missionary was not alone on the front line in

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the kingdom building battle. He was joined by his missionary partners. Paul attributed the fruitfulness of his ministry to the faithfulness of the Philippians prayers. In fact he was so well aware of their intercessions for him that he based his assurance of deliverance from prison upon them: I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance Phil 1: Knowing the impact of prayer support, he not only charged the Philippians to let their requests be made known to God Phil 4: Paul was deeply conscious of his own needs and of his dependence upon the prayers of the saints. Thus he humbly and persistently asked for the prayers of the churches. Brethren, pray for us was his challenge and his plea. This need for churches to intercede for their missionary partners is of course well recognized. In fact, many churches today receive regular missionary updates asking for prayer in addition to the missionary prayer cards covering many a Christians refrigerator. What is often neglected, however, is the missionaries intercession for his partners, the church. This negligence is somewhat surprising in light of Pauls ubiquitous prayers for his partners. This commitment to mutual prayer often gives rise to sacrificial affection. Yet it is important to realize how this mutual love furthers the missionary cause. In light of their bond the Philippians were willing to sacrifice for their partner, as Paul himself mentions that they shared his trouble Phil 4:

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## Chapter 4 : Missionary Methods

*The Gospel to the Nations: Perspectives on Paul's Mission* Peter Bold (editor), Mark Thompson (editor). *The mission of the apostle Paul, to proclaim the gospel to the nations, continues to be of vital relevance for the Christian church at the beginning of the twenty-first century.*

The apostle Paul is front and center. From all we know of him, he was an intense and supremely motivated man, both before and after his conversion on the way to Damascus Acts 9. It then becomes, for all religious history, a preeminent model for missionary outreach. The question then needs to be asked, "Did Paul have a strategy when accomplishing his missions? So much depends on our definition of strategy in trying to answer this question. But if we take strategy to mean a flexible method of procedure, developed under the guidance of the Holy Spirit and subject to His direction and control, then Paul can be seen to have forethought to his work Kane Paul deliberately planned his journeys beforehand, selected certain strategic points at which to establish his churches and then actually carried out his designs. Though other missiologists do not write of Paul in this way, most use Paul as their model for ministry. For starters, one may read the section in Perspectives: First, he directed his work particularly to the non Jewish world "to bring about the obedience of the Gentiles" vs. Second, he limited it to the main area of the Roman world where others had not gone. Paul claims "from Jerusalem round about as far as Illyricum I have fully preached the gospel of Christ. Both Luke and Paul speak constantly of the provinces rather than the cities Acts 9: The cities where he did plant churches were centers of Roman administration, of Greek civilization, of Jewish influence or of some commercial importance. Particularly, the church in Rome was to be of strategic importance when Paul planned to leave the East and begin work in the West. Found there were three distinct classes: Jews, proselytes and God fearing Gentiles. Here Paul felt at home as all of them had a knowledge of the one true God, an acquaintance with the Old Testament, and an expectation of the "coming" Messiah. Only when he was expelled did he go elsewhere. He believed that every ethnic group had the right to hear the gospel and he would gladly preach to them, but if they adamantly refused the message and persecuted the messenger, no purpose could be served in staying amongst them. He felt it would be better to move on to a responsive group. Paul experienced that it was the devout Gentiles that were most responsive to the gospel Acts Turning away from his own people hurt him deeply Acts He was conscious of the fact that a Christian worker was required to be faithful 1 Cor. Paul was convinced that the missionary must have a strong base at home, for at the end of each journey he always returned to Antioch to report on his journeys Acts The connection between the prayers of the church and the success of the missions was a vital thing. Paul spent significant time on his return visits and knew the importance of it. When he was planning to go on to Spain with the gospel, a letter was sent to Rome to ask for their support Rom. He stayed as long as he could, setting up the church inspite of the difficulties. When mature local leaders had been trained, he would move on, leaving the leaders in charge. These church plants were self governing Acts Made Use of Fellow Workers back to top Paul believed in teamwork. On all the missionary journeys he had companions along. Barnabas and John Mark set out with him on the first journey Acts The preaching of the gospel was a joint effort 1 Thess. Consider the following texts: Paul knew the purpose of his life: In practice this meant the complete subordination of every interest, personal and otherwise, to the work of Christ. And as to the content of the gospel message, he was adamant and dogmatic Gal. Paul does give some concrete examples of what it means to be "all" to the Jews Acts Adeptly Communicated an Unchanging Message back to top Paul viewed himself as a chosen herald to announce a message from God himself that would affect the destiny of all mankind 2 Cor. It was an authoritative, life changing message 1 Cor. The proclamation of Jesus Christ is at the heart of the missionary task Rom. When preaching to the Jews, he reasoned from the Scriptures. He began with their own historic beginnings and swiftly proceeds to the life of Christ, the promised Messiah Acts To the Gentiles, Paul reasoned from nature Acts Notice also the testimony of Paul in his farewell speech to the Ephesian elders Acts

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## Chapter 5 : The gospel - Wikipedia

*Jewish mission in the era of the New Testament and the apostle Paul* by Paul Barnett  
*Dangers and difficulties for the Pauline missions* by Bruce W. Winter  
*The impact of Paul's gospel on ancient society* by Edwin A. Judge.

Only that in every way, whether in pretense or in truth, Christ is being proclaimed, and in this I rejoice. Outline The outline pertains to both this and the next lesson so that you can see the context. The Advancement of the Gospel through Preaching 1: The Whole Imperial Guard Knows 1: Other Brothers Speak the Word 1: The Motivations for Preaching 1: General Statement about Preaching 1: Preaching from Right Motives 1: Preaching from Wrong Motives 1: In Light of His Expectations 18b a. To Be Released 1: To Exalt Christ 1: In Light of His Future 1: Regarding Productive Ministry 1: Regarding Ministry to the Philippians 1: Perspective, Joy, and Mission in Life 1: As always, the apostle views life as it relates to the progress of the gospel and the concomitant blessing experienced by those who welcome it. Thus, should he be releasedâ€”and this is what he expects to happenâ€”he will continue to work with the Philippians for their progress and joy in the faith 1: He can think of no other course of action fitting for his life. Further, there can hardly be any doubt that one of the reasons Paul describes his own experience in 1: Knowing that both he and they shared the same struggle 1: First, there is the repeated theme of prayer. Second, the gospel and its furtherance is a main theme in 1: Third, in the same way Paul was confident that God would perfect or carry on his good work in them until the day of Christ, I think he also, in light of 1: Fourth, the issue of the defense and confirmation of the gospel sounded in 1: Such an attitude also anticipates the sufferings of Christ in 2: Paul transitions, then, from the introduction to the letter 1: There are several papyri which have the same formula, i. Apollinarius to Taesis, his mother and lady, many greetings. Before all I pray for your health. I myself am well and make supplication for you before the gods of this place. I wish you to know, mother, that I arrived in Rome in good health on the 25th of the month of Pachon and was posted to Misenumâ€“. In fact, it seems that the gospel is moving ahead because he is in prison. As a result the entire imperial guard knows why Paul is in chains and other brothers are speaking the word with greater daring. It concerns Paul letting the brothers know about the advance of the gospel because of his circumstances. The term brothers is used by Paul approximately times in his letters to express his close personal relationship to other Christians on the basis of their new family relationship in Christ e. It is used nine times in Philippians alone, and evenâ€”if not used sarcasticallyâ€”includes those who tried to stir up trouble for the apostle while he was in prison 1: There it probably refers to men only. Paul says to his Christian brothers that what has happened to him has actually turned out to advance the gospel. They were also used in Stoic philosophy to speak of the movement from being unwise to possessing wisdom. We will look at the entire passage in 2 Maccabees 8: It reads as follows: He captured strategic positions and put to flight not a few of the enemy. And talk of his valor spread everywhere. He associated with him Gorgias, a general and a man of experience in military service. Thus in 2 Maccabees 8: Paul uses prokope to refer to his own progress and advancement in Judaism as a young man Gal 1: He also uses the term in reference to the progress he wants Timothy to evidence as he gives himself fully to his pastoral concerns 1 Tim 4: Paul also uses prokope in a negative sense to refer to the progress in evil that false teachers are engaged in 2 Tim 3: Here in Phil 1: The fact that it is used again in v. Paul was in prison not because he had committed some crime against the state, but because he was a Christian and because he preached the gospel. But this may not be all that he means by the expression that I am in prison for the sake of Christ. Thus, it may be a similar meaning to that found in 3: The term praitorio is a Latin loanword from praetorium attested in Greek inscriptions and papyri. The reference to most of the brothers refers to Christians who were in the Roman church. Some have suggested that these were Christians in other churches like Corinth and Thessalonica, or even Philippi. The latter of these interpretations, namely, Philippi, is a most unnatural reading of the text. Since Paul refers to the impact of his imprisonment upon the imperial guard in Rome v. Further, there is nothing in the text to suggest that he means any other place other than where he isâ€”i. He is certainly not referring to the Philippian church

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since they had shared with him in the ministry of the gospel for a long time Phil 1: And, further, it is lamentable that it took the imprisonment of another brother to bring this about, and that even then some of the Christians did not do it with proper motivation 1: In the end, however, Paul rejoices for at least the gospel is going forth. Those preaching the gospel in this manner stand in sharp contrast to the solid character found in Christ 2: Nonetheless, the example Paul set while he was in prison had made a deep impact on most of the brothers. This elevated courage, however, came firstly and ultimately from the Lord: We too must remember that God can use the present situation to motivate us, but ultimately that motivation has to come from him if the resulting deed is to be done in a way that pleases him. The term *dared* means to have moral courage to act without fear of embarrassment or physical harm. After Jesus had responded to all their questions and they were thoroughly embarrassed, the Pharisees did not dare ask Jesus any more questions Matt At bottom they were cowards who could not take the chance that their world might get messed up with some new facts. The disciples, after seeing Jesus alive, did not dare ask him who he was John In this passage Mark describes the courage of Joseph of Arimathea who dared to ask Pilate for the body of Jesus in spite of the possibility of the threat to his life. When the brothers in Rome dared to speak the word, there existed a threat to them as well. The threat to the Roman church and the reason they feared may well be due to certain political realities under foot during the reign of Nero. Commenting on this, Fee says: The present situation in Rome for followers of Christ had understandably led them to a more quiescent form of evangelism than was usual for early Christians. For good reasons, then, Paul joyfully explains to the Philippian believers that the net effect of his own imprisonment has been to give their Roman brothers and sisters extraordinary courage to proclaim Christ, at the heart of the empire itself, where storm clouds are brewing. To be sure, some did preach Christ out of love, but others out of selfish ambition. The bottom line for Paul, however, was that Christ was preached and the apostle rejoiced in that. A General Statement about the Preaching 1: Some preach Christ from envy and rivalry v. Some preach Christ from goodwill v. The latter do so from love v. The former proclaim Christ from selfish ambition v. Besides, it is entirely possible that a Christian operate in such a sinful condition. The commands throughout the NT to avoid such behavior are meaningless if this is not the case, however unfortunate such a life might be Rom Again, the NT letters presuppose that Christians do indeed sin in this way cf. This implies that the gospel preached by these contentious Christians "at least its essentials" was for the most part accurate cf. It is difficult to conceive of Paul saying this if these brothers were not saved. The best answer is that they were saved and thus the problem is removed. The latter seem to be in Philippi, while the former are part of the church in Rome. The men in vv. Several things can be noted: These points when taken together rule out suggestions that Paul is here dealing with factions in Corinth, or Gnostic teachers, or Judaizers per se. We are dealing here with Christians who are trying to give Paul grief in connection with his chains. Thus they maintained a more triumphal approach to ministry and thumbed their noses at Paul. To their thinking nothing could be more inconsistent than for Paul to speak of a God-ordained message of liberation, on the one hand, while in prison, on the other. The love could be love for God or love for Paul. While it is true that those who did preach Christ with the right motives undoubtedly had a love for God, the emphasis here must be seen in contrast to what others were doing to cause Paul grief.

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### Chapter 6 : Paul's Mission And Letters | From Jesus To Christ - The First Christians | FRONTLINE | PBS

*The Gospel to the Nations: Perspectives on Paul's Mission* edited by Peter Bolt & Mark Thompson (Leicester: Apollos, ). This is a collection of essays commissioned in honour of Peter Thomas O'Brien, the Vice-Principal of Moore Theological College, Sydney and distinguished Pauline scholar.

Yet Paul himself never explicitly lays out the logical connection between these two elements of his thought. Certainly, indicatives generally precede and are connected to imperatives, sometimes broadly e. Eph then ; Rom then sometimes in the same breath e. Rom 8 , to the self-awareness of Christians e. Earlier studies tended to see little or no connection between indicative and imperative. The Lutheran tradition in particular, with its tendency to focus exclusively on the forensic element of justification and neglect participation in Christ, has often struggled with the connection. Pauline imperatives are then viewed as temporary pragmatic injunctions designed to protect the spiritually immature from sin or lead them in despair to the gospel. The British Congregationalist C. This separation of indicative and imperative, however, is inadequate to account for either the depth or the breadth of the theological grounds for ethical injunctions in Paul. This interrelatedness has led many scholars to posit a much closer connection between indicative and imperative which is often presented as a relationship of necessity. What is accomplished indicative must gain real existence in my moment of decision imperative. But others since him have realised that in Paul being precedes act; the imperative is grounded upon, appeals to and develops the implications of a given reality past, present and future. This enables him to distinguish a logical order in which indicative precedes imperative: Yet for all this, it is hard to see how Furnish accounts for the contingency inherent in the imperative. He affirms that the imperative must be taken seriously, yet does not really explain how something that is necessary can also be commanded. When, for example, the Corinthians failed to love each other 1 Cor 1: Where is the place for the contingency that Deidun seeks to affirm? However, he relates these two realities in a more coherent manner. This restored generic order has an historical goal that is yet to be reached at the last day, particularly freedom from decay and the redemption of our bodies Rom 8: The incompleteness of this historical goal explains the frustration, suffering and sin that characterises our lives. This renewed telic order, which is the basis for ethics the imperative , is grounded on the renewed generic order the indicative that is only knowable by the renewal of our minds We conclude that the relationship between the indicative and the imperative in Paul is neither incidental nor necessary, but naturally teleological. This logic is evident in Romans 6: Similarly, in 1 Corinthians 15, we see that those who have no hope of life also have no imperative The connection is evident in Gal 5: Only do not use your freedom as eivj an opportunity for the flesh, but through love serve one another. This orientation is explored at more length in 1 Corinthians and Romans , where, as we shall see, what Christians are saved to is given priority in ethical decision-making over what they have been saved from. As Barth observes, sanctification which includes love is the goal of justification and therefore has teleological priority. These two indicatives can be characterised as monotheism and brotherhood. Wright has dubbed 8: If the weaker brother really believes that idols are something, and he eats idol food, then his action will violate monotheism. The second controlling indicative of chapter 8 is brotherhood 8: This may require abstaining from idol food if it causes the weaker brother to stumble 8: Paul brings brotherhood and monotheism together in chapter This is truly a teleological ethic. It recognises the objective and necessary existence of a right but decides not to use that right in the interests of love, which is the purpose of the redeemed community which worships the one true God. This logic extends even to unbelievers The implications of monotheism for what we are saved to overrides its implications for what we are saved from. Romans presents a similar argument in a different situation. Most commentators see this as a more specifically Jew-Gentile issue than in 1 Corinthians. Because they knew that purity regulations were of no consequence Because we are those welcomed by God and Christ into a community of the welcomed, the strong are to welcome those who have not yet worked out the full implications of their salvation Although this saves us from scruples about eating

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and drinking, this fact alone is insufficient for ethics. Freedom is not just about the destruction of bonds, it is about the restoration of right order in which the restored agent is free to fulfil the full range of potentialities inherent in that order: Freedom, love and us This understanding is very pertinent for our world in which people of many different backgrounds and convictions live, work and play together. Multiculturalism tests the limits of tolerance, e. In order for us live in harmony, doctrinal propositions must be sacrificed. Horrell, as we saw, proposed that this is exactly what Paul did in 1 Corinthians But if it means ongoing frustration or degradation for such women, we should oppose it. It is never loving to bless same-sex unions, for this moves people away from the order of creation that is revealed in the law and restored in Christ. Bibliography of Sources Cited Barth, Karl. The Doctrine of Reconciliation. Hodder and Stoughton, Edited by Brian S. Translated by Christoph W. Eerdmans, Chattaway, Peter T. New Covenant Morality in Paul. Biblical Institute Press, The Love Command in the New Testament. Theology and Ethics in Paul. Pages in The Gospel to the Nations: Edited by Peter Bolt; Mark Thompson. Pauline Ethics in 1 Corinthians 8: Journal for the Study of the New Testament 67 Kolb, Robert and Timothy J. The Book of Concord: The Confessions of the Evangelical Lutheran Church. The Epistle to the Romans. Pages in Dictionary of Paul and His Letters: A Compendium of Contemporary Biblical Scholarship. Edited by Gerald F. Martin and Daniel G. Resurrection and Moral Order: Pages in The Cambridge Companion to St. Edited by James D. Cambridge Companions to Religion. Eerdmans, Ryrie, Charles C. What it Means to Believe in Jesus Christ. Pages in New Dictionary of Biblical Theology. A New Proposal for Interpreting 1 Corinthians 8: Pages in The Climax of the Covenant: Christ and the Law in Pauline Theology. Twentieth Century Approaches ed. Eerdmans, , 18; T. Eerdmans, , Peter Bolt; Mark Thompson; Leicester: Apollos, , Wengert, The Book of Concord: The Confessions of the Evangelical Lutheran Church trans. Apollos, , ; Stephen C. A Compendium of Contemporary Biblical Scholarship ed. IVP, , Dodd, Gospel and Law: University Press, , Ryrie, So Great Salvation: Moody, ; Zane C. Dunn; Cambridge Companions to Religion; Cambridge: Furnish, Theology and Ethics in Paul Nashville: Abingdon, ,

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