The Christian Life in Paul

- Paul’s anthropology
- Paul’s view of the Christian life
- Paul and the law
- Paul’s view of the church

Paul’s Anthropology

- See handout on anthropological terms.
- **Soma** – “body” (material aspect of person).
  - Can stand in for person; refers to material part.
  - Is decaying; believers’ will be transformed.
- **Pneuma** – “spirit” (immaterial aspect).
  - Everyone has one; may be dead or alive.
  - Believers also have indwelling Holy Spirit.

Paul’s Anthropology

- **Psuche** – usually “life” or “life principle.”
  - One can risk one’s psuche (life) for someone.
  - Sometimes means “self.”
  - Sometimes psuchikos (natural) contrasts with pneumatikos (spiritual) - 1 Cor. 2:14; chapter 15.
- **Kardia** – heart.
  - Inmost self; seat of emotions and will.
  - Can be darkened or hard.
  - Christ is to dwell there; we’re circumcised there.
Paul’s Anthropology

• *Nous* – mind (cognitive abilities, knowing).
  – Overlaps with heart to mean “inner self.”
  – Darkened by sin and needs to be renewed.
• *Sunedeisis* – conscience.
  – Moral judge of right and wrong according to some standard. Isn’t an infallible guide.
  – Everyone has one.
  – Can be good or “seared.”
  – Must not be violated, even when “weak.”

Paul’s Anthropology

• *Sarx* - “flesh” - multiple meanings:
  – Body or tissues of body
  – Biological relationship, kinship
  – Worldly or human point of view
  – Sinful (unregenerate) human nature
  – “In the flesh” contrasts with “in the Spirit.”
  – Believers experience struggle between flesh and Spirit.
  – Believers are to walk by the Spirit, not the flesh.

Paul’s Anthropology

• Human nature
  – Trichotomous? 1 Thess. 5:23
  – Dichotomous? 1 Cor. 7:34; 2 Cor. 7:1
  – Inner/outer? 2 Cor. 4:16; Rom. 8:10
• Recent scholarship: human nature is a basic unity that may be temporarily disrupted.
  – Material and immaterial aspects.
  – Not Greek body-soul dualism.
  – 2 Cor. 4:16-5:10; 1 Cor. 15:35-55
Paul’s Anthropology

What is important for today in Paul’s understanding of human nature?

The Christian Life

• When Paul talks about the new creation, what is he talking about (2 Cor. 5:17)?
  – Eschatological newness. See Gal. 6:15.
  – Promised new age has dawned with Christ.

• God is starting with individuals but will renew the whole creation (Rom. 8).
  – He has created a new self for us (Eph. 4:24).
  – He has created one new person out of Jew and Gentile (Eph. 2:15).
  – Adam/Christ typology - new race has begun.
  – We are to walk in newness of life (Rom. 6).
The Christian Life

• Being in Christ is an important way Paul describes the Christian life.
  – “Mystical view” - Deissmann
  – Legal (representative) view - Ladd
  – Corporate solidarity/union - see handout.
    • Being in Christ = being in the Spirit.
    • What is dying and rising with Christ (Rom. 6)?

• What value do the ideas of newness and being in Christ have for the church today?

The Christian Life

• What do indicative and imperative mean?

The Christian Life

• How does Paul’s view of sanctification reflect indicative and imperative?
The Christian Life

• What is the motivation for ethical living?
  – “Religion is grace; ethics is gratitude.”
  – Common sense, nature, custom (1 Cor. 11).
  – Gain respect of unbelievers (1 Thess. 4:12)
  – Imitation of Christ and of Paul (1 Cor. 11:1).
  – Union with Christ; power of Holy Spirit
  – Future judgment (Rom. 14:10; 2 Cor. 5:10) and
    final salvation (1 Cor. 10:1-13; 9:27; Gal. 6:7-10)
  – Love; “law of Christ” (Col. 3:14; 1 Cor. 9:21)
• Relevance to the church?

Paul and the Law

• Recent scholarship has challenged the
  traditional understanding of this.
  – “Covenantal nomism”
  – Paul wasn’t attacking works-righteousness but
    exclusivism and nationalism of Jews.
  – Salvation “apart from law” (OT covenant)
    could include Gentiles.
  – Some (like Ladd) agree with this view of OT
    law but have traditional interpretation of Paul.

Paul and the Law

• Paul viewed the law as holy and good, but
  his understanding of its role changed.
  – His obedience was faultless (Phil. 3:5-6).
  – He was zealous for the oral law (Gal. 1:14).
  – Doesn’t show turmoil of conscience.
• We have read Paul through Luther’s eyes.
  See Krister Stendahl, “The Apostle Paul and
  the Introspective Conscience of the West.”
Paul and the Law

- The law and the promise as two covenants (2 Cor. 3:6-11). What characterizes them?
- What is the role of the law in salvation history (Gal. 3:15-25)?
  - Promise came first and is primary.
  - Law was added for sin and is secondary.
  - Can’t make us righteous; just shows us our sin.
  - Kept us in line until Christ; its job is over.
  - Law was not a “tutor” but a “disciplinarian.”

Paul and the Law

- The problem with the Jews and the law: they were not willing to give up the law as the basis of covenant membership and accept God’s provision (Christ) by faith (Rom. 9:30-10:4).

Paul and the Law

- See handout on structure of Romans 6-7.
- This is about the role of the law.
- Paul counters four potential objections with the following explanations:
  - Believers have died with Christ.
  - Believers have been set free from the law.
  - The law is holy, just, and good.
  - The law did not bring death to us; it was helpless to counteract our sinful nature.
Paul and the Law

- Romans 7:7-25 describes the effect of the law on fallen human nature.
  - Description of Jewish existence from a Christian perspective. Representative “I.”
  - Law cannot overrule the sinful nature.
  - V. 25b is the conclusion to the question (v. 13).
- Romans 8:2-3 summarizes the content of Romans 7 and explains God’s solution.

Paul and the Law

What difference would this view of the law make for Christians?

Paul’s View of the Church

- Εκκλησία - church
  - Often interpreted as ek + kaleo = called-out ones.
  - Secular Greek = political assembly.
  - LXX = assembly of God’s people.
  - Basic meaning is assembly of God’s people.
- Used for believers who gather in a home (Rom. 16:5); geographical area (Rom. 16:1); all believers everywhere (Col. 1:18, 24).
- Implications for Paul’s view of the church?
Paul’s View of the Church

• What are some images of the church Paul uses?

Paul’s View of the Church

• Relationship between the church and Israel.
  – Romans 9-11 deals with this specifically.
    • Israel is God’s people (11:1).
    • The Gentiles are now, too (9:24-26).
    • Romans 11:1-6 - What does this say?
    • Romans 11:11-24 - What does this say?
    – Ephesians 2:11-22 - What does this say?
• What are the implications of this understanding?

Paul’s View of the Church

• Body of Christ - 1 Cor. 12:12-26; Eph. 4:15.
  – Unified body created by Spirit.
  – Diversity of believers, gifts (given by Spirit).
  – All members are important and necessary.
  – Interdependence of members.
  – Jesus Christ is head (source of life, nourishment).
  – Believers are united with him.
• Implications of this model?
Paul’s View of the Church

• Both baptism and Lord’s Supper can be understood in context of body of Christ.
  – Baptism represents incorporation into the body of Christ (1 Cor. 12:13).
  – Lord’s Supper represents corporate participation in the body and blood of Christ (1 Cor. 10:16-22).

Paul’s View of the Church

• Spiritual gifts are given to build up the body of Christ (Rom. 12, 1 Cor. 12-14; Eph. 4).
• Spiritual gift is charisma from charis (grace) - i.e., gift of God’s grace.
• Given to all Christians for building up the church (1 Cor. 12:28).
• Representative (not exhaustive) lists.
• Love is the way to exercise all the gifts.

Paul’s View of the Church

• Temple of the Holy Spirit
  – Church is created by the eschatological gift of the Spirit (Acts 2).
  – Church is characterized by the fellowship (koinonia) of the Spirit (2 Cor. 13:14).
  – Used for the universal church (Eph. 2:19-22).
  – Used for local church (1 Cor. 3:10-17).
  – Used for individual Christian (1 Cor. 6:19).
• Implications of this model?