

LECTURE 4  
THE THEOLOGY OF PAUL<sup>1</sup>

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1. Scholars have been attempting to perceive the central \_\_\_\_\_ in Paul's thought ever since biblical theology became a discipline in its own right.
2. Some proposals have been:
  - a. \_\_\_\_\_ (Kasemann, Stuhlmacher, Kertlege)
  - b. \_\_\_\_\_ (Martin)
  - c. Being "\_\_\_\_\_ " (Schweitzer)
  - d. \_\_\_\_\_ in Christ (Sanders)
  - e. \_\_\_\_\_ history (Ridderbos, Pate)
  - f. Apocalyptic \_\_\_\_\_ of God (Beker)
3. Each of these themes has merit but are inadequate to describe as "\_\_\_\_\_." Each of these suppresses part of the Pauline gospel.
  - a. Justification exalts the \_\_\_\_\_ over the giver.
  - b. Righteousness is not more \_\_\_\_\_ than Christ.
  - c. Each of the others \_\_\_\_\_ not on God and Christ.
4. What then can be imagined as the center of Pauline theology?
  - a. The Image of a \_\_\_\_\_
  - b. \_\_\_\_\_ and \_\_\_\_\_
  - c. The \_\_\_\_\_ of God in Christ
  - d. Unity and \_\_\_\_\_ for Christ
  - e. The \_\_\_\_\_ of Christ
  - f. Righteous Living and the \_\_\_\_\_ of God in Christ
  - g. The Centrality of God and Christ in \_\_\_\_\_

*The Image of a House*

1. The image of a \_\_\_\_\_ may help us visualize the heart and soul of Pauline theology. This image is not the one that Paul uses as an illustration of the church.
2. Visualizing Paul's thought in terms of the building of a house provides an entry point into Paul's thought, a doorway through which we can enter into his \_\_\_\_\_.
3. The \_\_\_\_\_ of the house is God himself. From Him the house takes its shape, and it is utterly dependent on Him for its growth.
4. The house represents God's saving plan in history, and that plan includes the role of the \_\_\_\_\_ in history.

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<sup>1</sup> This lecture is based in substance on a proposed perspective on Paul's Theology found in Thomas R. Shreiner's work, *Paul, Apostle of God's Glory in Christ: A Pauline Theology*, Downers Grove, Illinois: InterVarsity Press, 2001.

5. God is the \_\_\_\_\_ for all that occurs. (Romans 11.36; 1 Cor 8.6)
6. All of Paul's \_\_\_\_\_ are based on the foundation; they are not separate from the foundation, as they would be if we looked at the above themes in concentric circles that are farther and farther from the center.
7. Paul's thoughts are what \_\_\_\_\_ the house and give it detail, but they all depend on a foundation.
8. Since God is the foundation of the house, the different thoughts depend upon Him for \_\_\_\_\_ and give glory unto God. (Rom 11.36)
9. We see a flow in Paul's thoughts of salvation as having already occurred, still continuing and that which is to come. Applied to our illustration we can think of biblical history in the following way:
  - a. The \_\_\_\_\_ is God.
  - b. The Old Testament is the \_\_\_\_\_ on the house.
  - c. Fulfillment of salvation history (Christ's sacrifice) is the completion of the \_\_\_\_\_ of the house.
  - d. The eschaton is the completion on the \_\_\_\_\_ of the house.
  - e. The theme of the house is the \_\_\_\_\_ of Christ.

#### *God and Christ*

1. God is not only the foundation of the house; he and his Son, Jesus, are the means by which the house is \_\_\_\_\_.
2. They are the \_\_\_\_\_, the \_\_\_\_\_ and the \_\_\_\_\_ who build the house. (1 Cor 3.5-7)
3. According to Colossians, everything in the universe is \_\_\_\_\_, "in Christ," whether earthly or heavenly beings (Col 1.16)
4. Christ's work is not just in the past, but in the \_\_\_\_\_ as well. Colossians 1.17 states that "by him all things consist [to stand together]."
5. The natural world endures and continues because of the dynamic work of the Son who continually \_\_\_\_\_ and \_\_\_\_\_ it.
6. What is the ultimate goal of the building of the house? The goal is not the \_\_\_\_\_ itself (i.e., the themes listed at the beginning of this notetaker) – they are not the end for which the house was made.
7. God has built the house to bring honor and praise to \_\_\_\_\_. (Rom 11.36, 1 Cor 8.6)
8. The ultimate reason for the creation of the world and for the fulfillment of salvation history was for the \_\_\_\_\_ of the Father and the Son.
9. \_\_\_\_\_ is the center of Pauline theology within the context of the centrality of Christ.

#### *The Gospel of God In Christ*

1. The \_\_\_\_\_ of Christ is evident in the letter to the Galatians. The reason that Paul is so deeply distressed about the Galatians' defection from the Gospel is that it \_\_\_\_\_ the person and work of Christ and focuses on another "gospel" (Gal 1.6).

2. The essence of Christian living is “faith in the Son of God” (Gal 2.20), but this is undermined if something else (the Torah in the case of the Galatians) becomes the \_\_\_\_\_ into the people of God.
3. Those that lobbied so fiercely for circumcision turned the clock back in salvation history. In effect they installed the \_\_\_\_\_ as the climax of salvation history instead of seeing that Jesus was the fulfillment of Abraham’s promise.
4. If one’s eternal destiny turns on the acceptance or rejection of \_\_\_\_\_ (Gal 5.2-6), then Christ died for nothing (Gal 2.21).
5. The priority of Christ manifests itself in 1 Corinthians 1-4 where we see that the church at Corinth is plagued with divisions over ministers (Paul, Apollos, Peter, etc.). The argument centered on the estimation of the \_\_\_\_\_ of the various ministers.
6. Paul counters this thinking by pressing that if the Corinthians are entranced by the rhetorical \_\_\_\_\_ of the various ministers, then they have misunderstood the Cross of Christ. Devotion to human rhetoric and skill panders to human pride and anything that exalts human wisdom undercuts the Cross.
7. In having God and Christ we have all \_\_\_\_\_.
8. When Paul learns of divisions in the church, he perceives that Corinth has abandoned the \_\_\_\_\_ of its message: the cross of Christ and the centrality of God in all things.

*Unity and Living for Christ*

1. In Philippians we again find indications of \_\_\_\_\_ in the community. Disharmony plagued the church (Phil 1.27 – 2.30).
2. Paul calls the church back to the gospel of Christ as its \_\_\_\_\_ cause.
3. Paul was harassed by fellow believers who preached the gospel of Christ but had personally \_\_\_\_\_ him (Phil 1.12-18).
4. Their message was in accord with the truth, but their personal \_\_\_\_\_ were self-seeking and injurious.
5. The way to triumph over petty squabbles is to keep the missionary mandate firmly \_\_\_\_\_ the church.
6. Paul presents a Christ-saturated \_\_\_\_\_ when he states, “For to me to live is Christ, and to die is gain.” (Phil 1.21)
7. Paul calls the community to unity not for unity’s sake, but for the cause of the \_\_\_\_\_ of Christ and its extension in the world.
8. Paul focuses on what Christ gave up in order to further the cause of \_\_\_\_\_ in Phil 2.5-11).
9. All things that \_\_\_\_\_ for Christ are to be forsaken and we are to be unified in Christ, to the glory of God the Father.