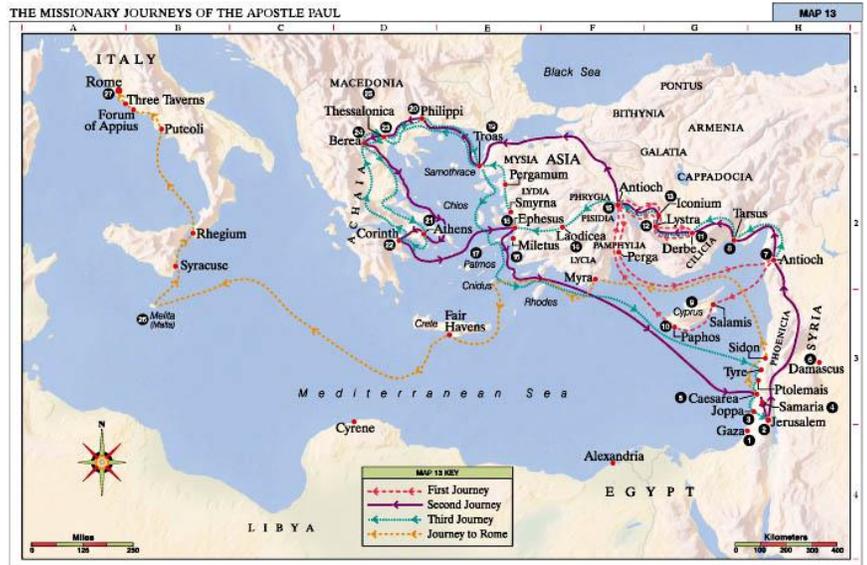
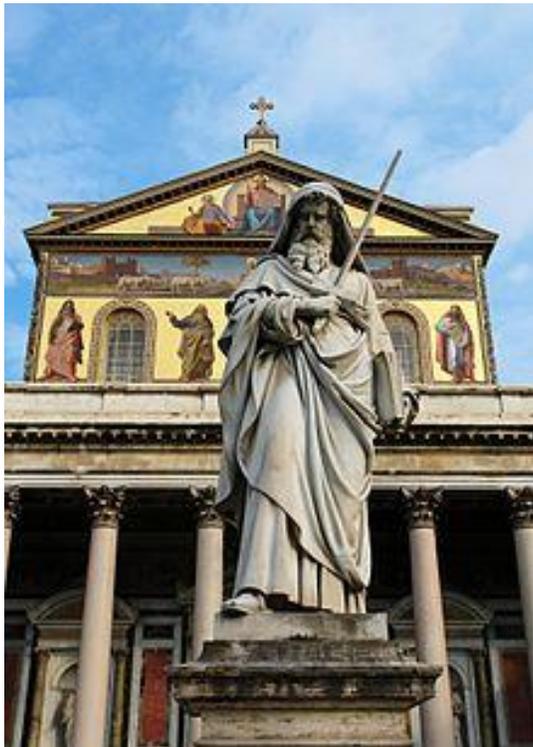


PAULINE EPISTLES



Chapter Five: Paul's Spirituality Covenantal, Cruciform, and Charismatic: Communal, Countercultural, and (New) Creational

1. Inseparability of Gospel and life, of believing and living, or relationship with God and others.
2. Spirituality is deeper and more relational than “ethics”. Definition of spirituality for Christians is “the lived experience of Christians that Jesus is Lord.” It can also be understood as life in the Spirit.
3. Paul’s spirituality stemmed from the fact that he believed the Jewish Messiah had come for the salvation of the whole world. His spirituality was not inward or insular but experienced in a community which was devoted to a covenantal relationship with God **through** Jesus, Crucified and Risen, who is Lord; this new life is made possible by the graces and power of the Holy Spirit.
4. Paul’s spirituality is:
 - a. Covenantal - in relationship with the God of Israel
 - i. Restoration of covenantal relationship for the Jews
 - ii. Establishment of covenantal relationship for Gentiles
 - iii. Always initiated by God and requiring a response from man: love of God and neighbor.

- iv. Four attributes of God:
 1. He is **faithful** and **merciful** - Paul had been surprised by grace in his conversion God grants His grace to sinners, His enemies, that they might have life. Paul begins and ends his letters blessing his readers with God's grace. ROM 9-11: Paul's lengthy treatise on Israel's faithlessness and God's fidelity.
 2. He is **Trinitarian** - 2 COR 13:13 - the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you. ROM 5:1-11: God's love is seen in Christ's sacrifice, poured into our hearts by the Holy Spirit. Paul experiences God the Father: **Abba**; he experienced the Risen Jesus, the Son of God; he experiences the power of God the Holy Spirit. Each is a person and none are separate from the others; they are distinct yet inseparable; three, yet one. Our covenantal relationship with God mirrors the communion of the Trinity.
 3. He is **Cruciform** - the Cross is not **initiated by** God but it **reveals** God - Christ Crucified is the power and wisdom of God. When we contemplate the Cross, we understand something about God, who is powerful in our weakness. God is faithful and loving beyond measure, towards sinners and enemies. Jesus, who went to the Cross in obedience to the Father and out of love for Him and for us, continues in the Spirit to create a community - a cruciform Church.
 4. He is **Father** - the title "Father" was sometimes used by the Jews as He is worthy of honor and obedience, and He provides for His children. For Christians, God is our Father by adoption through the waters of baptism.
- v. Christians are to know, love, worship, and serve God - be **alive to God**, fully open to the gracious power, wisdom and love of God. It necessitates a death to self, to attachments to have this life with God.
- b. Cruciform - conformed to Jesus - put on Christ as a way of life, not a one-time experience
 - i. No longer I who live, but Christ lives in me.
 - ii. Be in Christ, in His Body - He is the Head, we the members of His Body
 - iii. Jesus permeates the life of the Christian
 - iv. Mutual indwelling - Christ is our internal power and our outer protection
 - v. Dying and rising with Christ - crucified with Him, crucifying our flesh - death to sin, rise to new life in Christ as ongoing reality
 - vi. Christ lives within the Christian as the Christian lives in Christ - conformity to Christ is this mutual indwelling - not simply imitating a model of uprightness, but participating in Him

- vii. The Cross is the definitive and paradigmatic revelation of faith and love, of right relations with God and with others. ***Faith expresses itself in love.*** Triad of virtues: faith, hope, and love. Faith and hope relate to God; love to others.
 1. Faith: the appropriate response to the Gospel, the required response for justification based upon Jesus' faithful obedience to the Father. Faith is both belief (cognitive dimension) and trust (relational dimension). In covenantal terms, ***faith is love for God.*** Faith is death to sin and resurrection to new life - as a slave of God - to live to God in Christ. Faith may be costly as we are loyal to God against temptations of this world.
 2. Hope: the assurance that conformity to Christ will be completed in God's Presence after bodily death AND confidence in the general resurrection - hope assures us of sharing in the fullness of God's Presence. Suffering precedes this glory to come and should build up our hope, as the glory to come is enhanced by the faith-filled suffering, the ready surrender to God's Will, here and now.
 3. Love: conformity to Christ's self-giving - sacrificial love for all. Love is an action, a choice, not a feeling.. Love wills the good of the other and builds them up. Love is our gift of self to others. Love is faith in action. It is the horizontal (person to person) dimension of covenant faithfulness (love for God is vertical).
- c. Charismatic - made possible by the power of the Holy Spirit
 - i. Presence of the Spirit - Jesus pours out His Spirit to all baptized Christians; life in Christ is life in the Spirit
 - ii. The two-fold gift of Jesus and His Spirit inaugurated the new age, the eschaton. This is the age of the outpouring of the Spirit, who is the first fruit of the glory to come.
 - iii. The Spirit of God makes us Temples of the Holy Spirit.
 - iv. The Holy Spirit forms Christians into a holy covenant community; Paul calls his congregations "saints" or "holy ones."
 - v. The Spirit of Christ conforms Christians to Him. The primary work and sign of the Spirit is cruciformity, not ecstatic manifestations or mystical journeys, although these may occur. The best and primary sign of the Spirit is a life conformed to Jesus, fidelity to God, hope in the midst of suffering, loving sacrificially.
 - vi. Living in the Spirit is true freedom - freedom to choose the good, to love without counting the cost, freedom from bondage to sin.
 - vii. Fruits of the Spirit: GAL 5:22-23 - love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. Love is listed first; it holds all else together.
 - viii. Gifts of the Spirit - 1 COR 12 - are given to help others - permanent dispositions which make us docile to the promptings of the Holy Spirit - derived from Isa 11:1-3 - wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of the Lord.

- ix. Humility, joy in suffering, and continuous prayer proceed from life in Christ
 1. Jesus was a man of humility and meekness - try to show honor rather than receive it.
 2. Rejoice in suffering, knowing that Jesus was delivered from His suffering and exalted; His suffering benefited all people of all time; know that our suffering can benefit others; and unite our suffering to Jesus' suffering.
 3. Continuous prayer supports a life of faith, supports our hope, and is one way to love others
- d. Communal - lived out in the company of other Christians - the Spirit forms a community of Christians who live in distinction to the spirit of the age - they are a reflection of Heaven - God's People are called to be "holy" and therefore different from others. - Paul calls them "Body of Christ" and "Temples of the Holy Spirit". Internally, members love one another: if one suffers, all suffer; if one is honored, all are honored. Externally, they bear witness to life in Christ to the point of loving and blessing enemies.
- e. Countercultural - in contrast to the norms and mores of this evil age all are equal in the Church - equality does not connote being the same. The Spirit gifts us differently, but with equal dignity. Called to holiness, proclaiming Christ Crucified and Risen, is a life to be lived in the Spirit.
- f. Creational - God the Creator redeems His creation and makes a New Creation - Paul's vision of God's work is cosmic and universal: "in Christ, God was reconciling all things to Himself" - 2 COR 5:19. When we are reconciled to God, we are part of this universality and are part of God's new Creation. Isa 65:17 - God creates new Heavens and a new earth - but this is incomplete now and will be finished in the future. The new creation is underway in Christian communities which brings together Jews and Gentiles, rich and poor, slave and free. This present life is part of God's greater plan to free all creation from bondage to decay. We suffer and groan in community with all creation for the fulfillment at the end of time.