

“Lars Kierspel has taken charting to a whole new level. This book provides an incredible number of charts—often quite detailed—on virtually every dimension of Paul imaginable. There are the usual charts that we have come to expect regarding dates and places, but Kierspel has provided a whole new level of information in various other charts on theology, comparisons of Paul to others, and a variety of contextual matters. Students and scholars will also find at the end of the book detailed comments and a very useful bibliography. I can’t imagine students not finding this a very helpful resource.”

—Stanley E. Porter,
President and Dean, Professor of New Testament,
McMaster Divinity College

“Lars Kierspel has brought together a wealth of information on Paul’s life, mission, and thought. His work can be a useful tool for those who are trying to sort out both the biblical data and current questions.”

—Mark Seifrid,
The Mildred and Ernest Hogan Professor of New Testament Interpretation,
Southern Baptist Theological Seminary

“A very useful resource text for a course on Paul. This is a single resource for the data I have commonly distributed to students. It seems just about every handout I ever passed out, plus many I had not considered, have been gathered and thoughtfully organized by Lars Kierspel. The chart format makes it easy for me to direct students to specific material. Each chart is laid out in a way accessible even to undergraduate students in an intro course; yet, other charts have the types of technical information helpful to graduate students. This is the type of book students like to keep. After the 100+ charts, Kierspel provides for each chart a nuanced and thoughtful explanation with extensive bibliographic support, not merely a list of sources but the major players and their views (with citations). Like all Pauline research, one will dispute this or that conclusion; nonetheless, Kierspel presents the common, evangelical thought. Besides expected charts on virtues or vices in Paul, readers might particularly enjoy his charts on ‘Faith of Jesus Christ’: What does it mean?, The ‘Already’ and ‘Not Yet,’ The Imperative in Paul’s Letters, Women in Ministry, and The ‘New Perspective’ on Paul. This will be a required secondary text in my next course on Paul!”

—E. Randolph Richards,
Professor of Biblical Studies,
Palm Beach Atlantic University

“This useful contribution by Lars Kierspel provides us with a treasure trove of information on Paul’s world, life and ministry, churches, letters, and thought. All of this is condensed into a format of some 111 charts, each covering a different topic related to Paul and his epistles. The charts are arranged into four categories, covering Paul’s background and context, his life and ministry, his letters, and finally his theological concepts. Though not completely exhaustive in scope, Kierspel covers the main issues in each category, such as the religious and political context of Paul’s world and the setting of each Pauline letter, with brief introductions (‘snapshots’) of its contents. Current scholarly debates about such things as authorship and interpretation of problem passages are treated thoroughly and in a balanced presentation, with ample bibliographical notes for further investigation. Especially valuable are his treatments of topics of particular current interest and scholarly debate, such as the role of women in Paul’s churches, the meaning of his phrase ‘faith (of) Christ,’ and the ‘new perspective’ on Paul, to mention but a few. Whether student, pastor, or teacher, anyone working in Paul will find this a valuable reference tool.”

—John Polhill
Senior Professor of New Testament,
The Southern Baptist Theological Seminary

“Extremely helpful in the classroom!”

—Terry L. Wilder,
Professor and Wesley Harrison Chair of New Testament,
Southwestern Baptist Theological Seminary

KREGEL
CHARTS OF THE
BIBLE

Charts on the
Life, Letters, and
Theology of Paul

Lars Kierspel

Charts on the Life, Letters, and Theology of Paul

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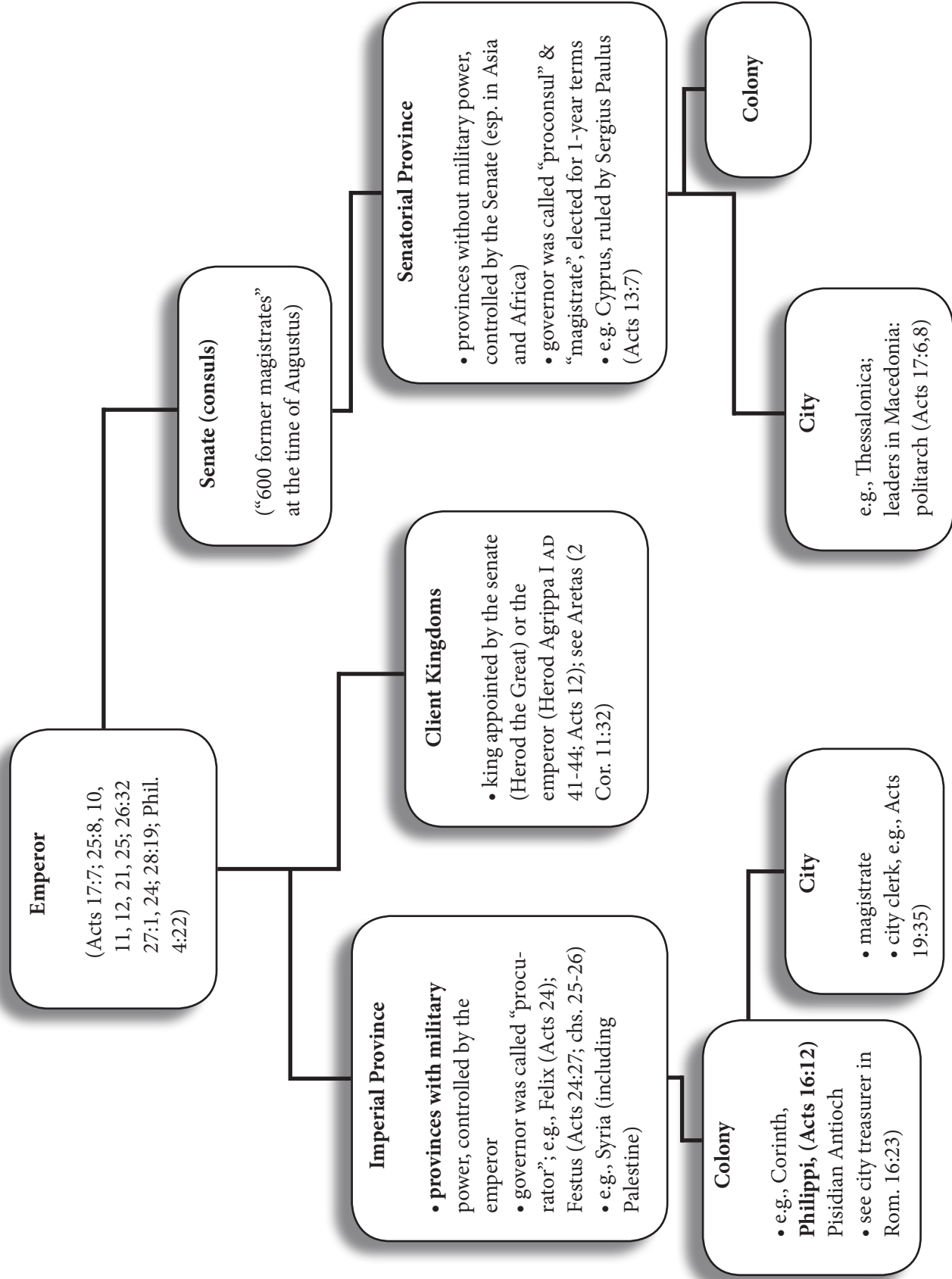
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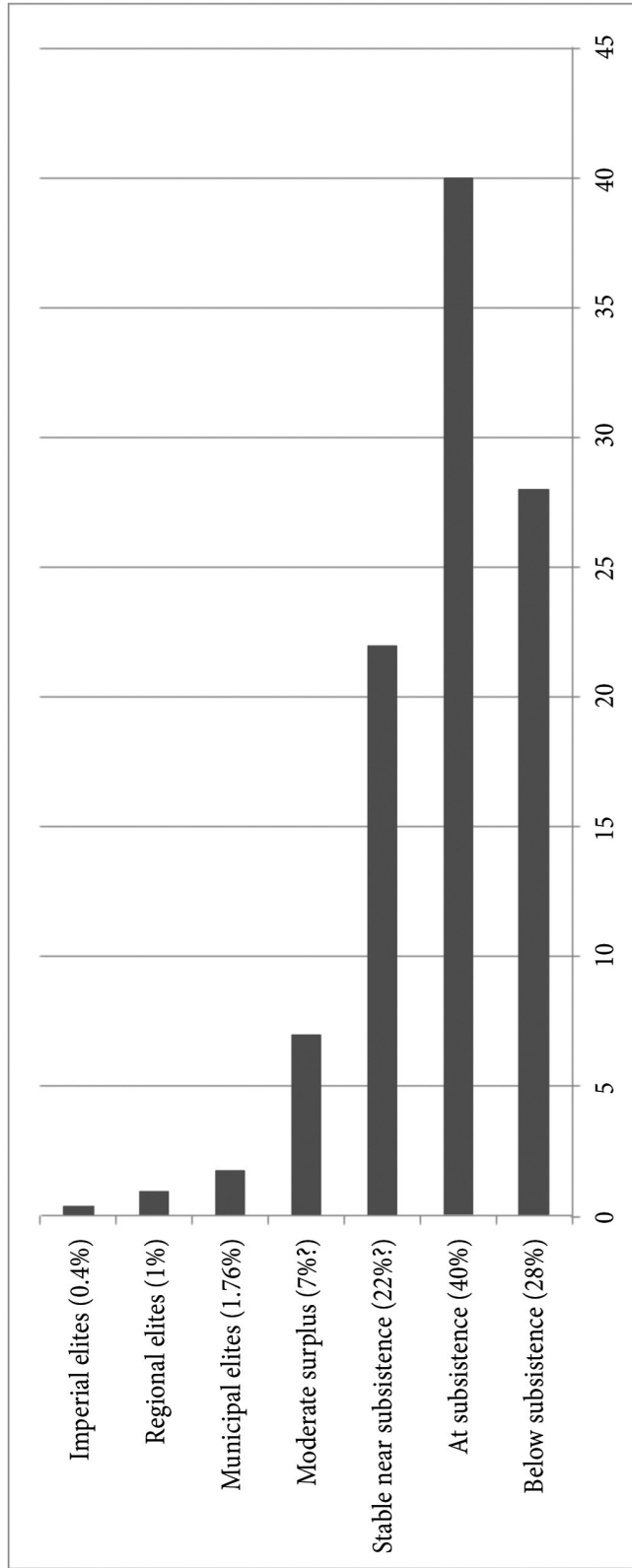
Roman Political Order

CHART 2



Roman Social Order

CHART 3



Differences between Acts and the Pauline Corpus

CHART 12

		Paul in Acts	Paul in His Letters
Information in Acts but Not in Paul's Letters			
1.	From Tarsus	9:11; 21:39; 22:3	Not mentioned
2.	Roman Citizenship	mentioned in 16:37–39; 22:25–29 (v. 28 by birth!); 23:27; 25:10–12	Not mentioned
3.	Jewish “Saul”	Used for Paul: 7:58, . . . 13:9, etc.	Not mentioned
4.	Education	in Jerusalem under Gamaliel (22:3)	Not mentioned
5.	Miracles	Luke mentions many miracles of Paul	Only general references (see chart 26)
6.	God-fearers	13:16, 26, 50; 16:14; 17:4, 17; 18:7	Not mentioned
7.	Synagogue	13:5, 14; 14:1; 17:1, 10, 17; 18:4, 19, etc.	Not mentioned
8.	Names	Stephen (8:1; 22:20), Ananias (9:10), etc.	Not mentioned
9.	Shipwrecks	One shipwreck on his voyage to Rome (27:41–44) not mentioned in Paul	Three shipwrecks (2 Cor. 11:25) which happened before the one in Acts 27
Information in Paul's Letters but Not in Acts			
10.	Paul's Letters	Not mentioned	e.g., 2 Cor. 10:10
11.	Places	Not mentioned	Arabia (Gal. 1:17), Colossae (Col. 1:2), Crete (Titus 1:5), Hierapolis (Col. 4:12), Laodicea (Col. 4:12), Spain (Rom. 15:24)
12.	Non-Jewish Elements	Not mentioned	uncircumcised Titus (Gal. 2:3); “apostle of Gentiles” (Rom. 11:13)
13.	Union with Christ	Not mentioned	See Rom. 6:1–11; 2 Cor. 5:17; Eph. 3:17
14.	Soteriology	Only 20:28 refers to expiatory benefits	See Rom. 3:25; Gal. 3:13; etc.
15.	Vs. the Law	Only in 13:38–39	Rom. 3:20; 4:13; 5:13, 20; Gal. 3:10–12
16.	Justification by Faith	Only in 10:34 and 13:38–39 and here similar to Paul in content, not in form	Rom. 3:26, 28, 30; 5:1; Gal. 2:16; 3:8, 24
17.	“Apostle”	Only used twice for Paul (14:4, 14) and applied to Barnabas in the same context	Used over thirty times by Paul for himself
18.	Sickness	Not mentioned	Paul (Gal. 4:13; 2 Cor. 12:7), Epaphroditus (Phil. 2:25–27), Timothy (1 Tim. 5:23), Trophimus (2 Tim. 4:20)

Discrepancies Between Acts and Paul's Letters			
19.	Paul and the Apostles	Luke subordinates Paul under apostles in Jerusalem (9:27–28; 15:1–35; 16:4)	Paul emphasizes independence from the apostles in Jerusalem (Gal. 2:1-10)
20.	After Paul's Conversion	Paul spent some days with disciples in Damascus (9:19)	Paul "did not immediately consult with flesh and blood" (Gal. 1:16)
21.	In Damascus	"Jews" plotted against Paul (Acts 9:23–24)	Ethnarch under king Aretas ordered to arrest Paul (2 Cor. 11:32)
22.	Paul's Visits to Jerusalem	Four to five visits: 9:26–30; 11:30 & 12:25; 15:1–30; 18:22 (implied in ἀναβάς, κατέβη); 21:17; 22:17–21	Only two visits: Gal. 1:18–24 ("three years later"); 2:1–10 ("after an interval of fourteen years")
23.	Second Visit to Jerusalem	Paul comes to relieve famine in Judea (11:27–30); first visit 9:26–30	Paul comes to discuss mission to the Gentiles (Gal. 2:1–10); first visit 1:18–24
24.	Faith and Works	No sharp distinction: 26:20, see <i>inclusio</i> with Luke 3:8	Sharp distinction: Rom. 3:20–21; 2 Cor. 3:6; Gal. 3:6–14; Eph. 2:8–9, 15
25.	Attitude to Mosaic Law	Mostly positive (16:3; 18:18; 20:6,16; 21:17–27; 23:6–9), but also 13:38–39	Mostly critical (Rom. 3:20; 7:5; Gal. 3:10–12), but also Rom. 3:31; 7:14; etc.
26.	Break with Judea & Jews	Pragmatics: because of Jewish hostility and opposition, see 13:46; 18:6; 28:28	For theological reasons: faith in Christ is antithetical to the law
27.	Spelling	Silas; Priscilla	Silvanus; Prisca

Why Did Luke Finish Acts without Reporting Paul's End?

CHART 32

HISTORICAL EXPLANATIONS		PROPOSERS
1.	Luke did not know anything about Paul's martyrdom, either because Paul was still alive when Luke finished Acts or because Luke did not know about Paul's death.	Canon Muratori; Harnack; Walasky
2.	Acts is written as a legal defense in Paul's trial for Roman officials, which means that he could not have known yet about Paul's death.	Munck; Wikenhauser
3.	Luke did not mention Paul's end because he was embarrassed about the failure of Christians to support him in his trial and execution (see <i>1 Clem.</i> 5:5-7; 2 Tim. 4:16)	Cullmann; Barrett; Walasky
4.	Luke did not report Paul's end because his readers knew about it already.	Hanson
THEOLOGICAL EXPLANATIONS		
5.	With Paul's arrival in Rome, Luke accomplished his purpose as expressed in Acts 1:8, namely to show that the early church was commissioned to preach the Gospel "to the remotest part of the earth."	J. A. Bengel
6.	Luke finished with Paul's final and failed attempt to convert Jews, followed by the apostle's turn to the Gentiles (Acts 28:25-28) because Luke regarded this as the hermeneutical key for Luke (see Acts 13:46-47; 18:6), and as the theological key to Paul's mission among the Gentiles.	Conzelmann
7.	Luke did not report Paul's death because he could not create a parallel to Jesus' resurrection.	Jülicher, Fascher
8.	Luke did not report Paul's martyrdom because he did not want to prepare readers from such fate but spare them from it.	Haenchen
9.	Luke's pro-Roman apologetics did not permit to report the embarrassing negative result of Paul's trial in Rome.	Roloff, Holloway
LITERARY-RHETORICAL EXPLANATIONS		
10.	Luke planned a third volume but did not finish it.	Th. Zahn; W. Ramsay; Van Bruggen
11.	The Pastoral Epistles are the third volume with which Luke concluded the story of Paul begun in Acts.	J. D. Quinn; S. G. Wilson
12.	The abrupt end of the Gospel of Mark served Luke as a model. The absence of Paul's martyrdom sends the reader back to Jesus' end.	W. F. Brosend II
13.	The "rhetoric of silence" is a literary convention of Luke's time and requires the reader himself to reconstruct Paul's end. Literary clues lead the reader to conclude that Paul the accused became the judge and the model preacher who fulfilled the plan of Acts 1:8.	Daniel Marguerat

FIGURE OF SPEECH	DEFINITION	EXAMPLES IN PAUL'S LETTERS
Inclusio	Similar phrases or words at beginning and end of a shorter or larger literary unit	Rom. 1:5; 16:25; Phil. 1:3–11; 4:10–20
Irony	Expression of thought in a form that conveys its opposite	1 Cor. 4:8, 10; 2 Cor. 11:16–17, 19–21, 29; 12:5, 11, 13
Litotes	Affirming an idea by denying its opposite	Acts 21:39; Rom. 1:13, 16, 28; 1 Cor. 11:22
Meiosis	A belittling of one thing to magnify another	2 Cor. 11:16; 12:11
Merism	Extremes of one category describe its totality	Rom. 2:6–8; Gal. 5:19–21; 5:22–23
Metaphor	Comparison by representation	Rom. 6:3–4; 1 Cor. 3:6–17; 5:6–8; 6:19; 7:23; 13:12; 2 Cor. 2:14; 3:3; 5:1, 4; 6:7, 14–16; 11:2, 18–31; 12:2, 5, 7–11, 13; Gal. 2:4; 3:23–25; Eph. 2:19–22; 4:13–14, 22–24; 5:2, 22–32; 6:10–20; Phil. 1:22, 27; 2:17; 3:13–14, 20; 4:18; Col. 2:1, 14; 3:1, 8–11; 1 Thess. 2:7–8, 11; 2 Tim. 4:7
Metonymy	A word is substituted for the thing it is intended to suggest	1 Cor. 12:27–28; Eph. 2:11; Phil. 2:30; Col. 1:16; 1 Thess. 2:8; 2 Tim. 1:6
Oxymoron	A contradiction	1 Cor. 1:23; 2:2; Gal. 3:1; 2 Cor. 6:9; 8:2; 12:10 (see 1 Cor. 1:25)
Paradox	A statement that includes contradiction	Rom. 7:7; 9:30–31; 2 Cor. 4:7, 10–11; 6:9–10; 12:10; Gal. 5:13
Parallelism	Repetition of the same or opposite subject in successive lines	Rom. 4:25; 5:12, 15, 19; 11:12, 15; 1 Cor. 3:16; 8:6; 2 Cor. 5:6–8; 11:17–18, 22–23, 29–30; 12:1–2, 5; 2 Tim. 2:11–13
Paronomasia	Repetition of words close but not identical in sound	Rom. 1:23, 25, 29; 3:3; 1 Cor. 2:13; 13:8; 2 Cor. 1:13; 3:2; 10:12; Gal. 5:7; Eph. 3:6; Phil. 1:4; 2 Thess. 3:2–3
Personification	Concepts, things or animals are spoken of as persons	Rom. 5:12–14, 21; 6:9, 12–23; 8:18–25; 9:20; 10:6–8; 1 Cor. 12:15–16; 13:4–7; 15:54; 2 Cor. 11:18; 12:7
Pleonasm	When more words are used than the grammar requires	1 Cor. 14:5; 2 Cor. 7:13; 11:16, 18, 21, 23–28; 1 Tim. 5:19
Polysyndeton	Superfluous repetition of a conjunction (→ asyndeton)	Rom. 8:38–39; 9:4; 2 Cor. 12:13
Simile	Comparison by resemblance	Rom. 9:27; 1 Cor. 3:10; 9:26; Phil. 2:17, 22; 1 Thess. 2:7; 5:2, 4; 2 Tim. 2:3; 4:6
Synecdoche	The exchange of one idea for another associated idea	whole → part: Rom. 8:22 (creature = humanity) See also Rom 12:1; 2 Cor 11:18, 32–33
Typology	Events of the past are a pattern of future events	1 Corinthians 10 & Exodus 13–17, Numbers 20 (see τύποι in 10:6); 2 Cor 3:4–18 & Exodus 34

Similarities between the Pastoral Epistles

CHART 71

1 TIMOTHY, 2 TIMOTHY, TITUS		
1.	appearance (ἐπιφάνεια)	6xNT: used of Jesus' first coming (2 Tim. 1:10) and his second coming (2 Thess. 2:8; 1 Tim. 6:14; 2 Tim. 4:1, 8; Titus 2:13)
2.	to appear (ἐπιφαίνω)	4xNT: Luke 1:79; Acts 27:20; Titus 2:11; 3:4; adj. Acts 2:20
3.	controversies (ζήτησις)	7xNT: John 3:25; Acts 15:2, 7; 25:20; 1 Tim. 6:4; 2 Tim. 2:23; Titus 3:9; "speculation" (ἐκζήτησις), 1xNT: 1 Tim. 1:4
4.	godliness (εὐσέβεια)	15xNT: Acts 3:12; 1 Tim. 2:2; 3:16; 4:7, 8; 6:3, 5, 6, 11; 2 Tim. 3:5; Titus 1:1; 2 Peter 1:3, 6, 7; 3:11
5.	godly (εὐσεβῶς)	2xNT: 2 Tim. 3:12; Titus 2:12 (θεοσέβεια = 1xNT: 1 Tim. 2:10)
6.	impiety / impious (ἀσεβεία, ἀσεβής)	7xPaul: Rom. 1:18; ... ; 1 Tim. 1:9; 2 Tim. 2:16; Titus 2:12
7.	holy (ὅσιος)	2xPaul: 1 Tim. 2:8; Titus 1:8
8.	unholy (ἀνόσιος)	2xNT: 1 Tim. 1:9; 2 Tim. 3:2
9.	knowledge of truth (ἐπίγνωσις ἀληθείας)	5xNT: 1 Tim. 2:4 (4:3); 2 Tim. 2:25; 3:7; Titus 1:1; Heb. 10:26
10.	lawfully, correctly (νομίμως)	2xNT: 1 Tim. 1:8; 2 Tim. 2:5
11.	teachers of the law (νομοδιδάσκαλος)	3xNT: Luke 5:17; Acts 5:34; 1 Tim. 1:7
12.	about the law (νομικός)	9xNT: Matt. 22:35; Luke 7:30; 10:25; 11:45,46,52; 14:3; Titus 3:9, 13
13.	malicious gossips (plural: διάβολοι)	3xNT: 1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3
14.	moderation (σωφροσύνη)	3xNT: Acts 26:25; 1 Tim. 2:9, 15
15.	moderate (σώφρων)	4xNT: 1 Tim. 3:2; Titus 1:8; 2:2, 5
16.	moderately (σωφρόνως)	1xNT: Titus 2:12
17.	moderation (σωφρονισμός)	1xNT: 2 Tim. 1:7
18.	myths (μῦθος)	5xNT: 1 Tim. 1:4; 4:7; 2 Tim. 4:4; Titus 1:14; 2 Peter 1:16
19.	owner, master (δεσπότης)	4xPaul: for God (2 Tim. 2:21) and for a human master (1 Tim. 6:1, 2 [see οἰκοδεσποτεῖν in 5:14]; Titus 2:9)
20.	present age (ὁ νῦν αἰών)	3xNT: 1 Tim. 6:17; 2 Tim. 4:10; Titus 2:12
21.	reject! (present singl. imperative παραιτοῦ)	4xNT: 1 Tim. 4:7; 5:11; 2 Tim. 2:23; Titus 3:10
22.	sound teaching (ὑγιανούσα διδασκαλία)	4xNT: 1 Tim. 1:10; 2 Tim. 4:3; Titus 1:9; 2:1
23.	sound words (ὑγιαίνοι λόγοι)	2xNT: 1 Tim. 6:3; 2 Tim. 1:13
24.	sound in faith (ὑγιαίνοι ἐν τῇ πίστει)	2xNT: Titus 1:13; 2:2
25.	teaching (διδασκαλία)	21xNT: (a) act of teaching (Rom. 12:7; 15:4); (b) passive sense: that which is taught, instruction, doctrines (Matt. 15:9; Mark 7:7; Eph. 4:14; Col. 2:22; 1 Tim. 1:10; 4:1, 6, 13, 16; 5:17; 6:1,3; 2 Tim. 3:10, 16; 4:3; Titus 1:9; 2:1,7, 10)
26.	teacher (διδάσκαλος)	Used in NT for Paul only in 1 Tim. 2:7; 2 Tim. 1:11; 3:10
27.	able to teach (διδασκτικός)	2xNT: 1 Tim. 3:2 (overseer); 2 Tim. 2:24 (slave of the Lord)
28.	teaching what is good (καλοδιδάσκαλος)	1xNT: Titus 2:3
29.	teachers of the law (νομοδιδάσκαλος)	3xNT: Luke 5:17; Acts 5:34; 1 Tim. 1:7
30.	different teaching (ἐπεροδιδασκαλέω)	2xNT: 1 Tim. 1:3; 6:3
31.	this is a trustworthy statement (πιστὸς ὁ λόγος)	5xNT: 1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11; Titus 3:8

32.	quarrel (μάχη)	3xPaul: 2 Cor. 7:5; 2 Tim. 2:23; Titus 3:9
33.	uncontentious (ἄμαχος)	2xPaul: 1 Tim. 3:3; Titus 3:2
34.	to be quarrelsome (μάχομαι)	1xPaul: 2 Tim. 2:24
35.	battle over words (λογομαχία, λογομαχέω)	2xNT: 1 Tim 6:4; 2 Tim 2:14
1 TIMOTHY AND 2 TIMOTHY		
36.	abandon the truth (ἀστοχέω)	3xNT: 1 Tim. 1:6; 6:21; 2 Tim. 2:18
37.	clear conscience (καθαρά συνείδησις)	2xNT: 1 Tim. 3:9; 2 Tim. 1:3
38.	conceited (τυφώω)	3xNT: 1 Tim. 3:6; 6:4; 2 Tim. 3:4
39.	deposit (παραθήκη)	3xNT: 1 Tim. 6:20; 2 Tim. 1:12, 14; verb 1 Tim. 1:18; 2 Tim. 2:2
40.	empty chatter (κενοφωνία)	2xNT: 1 Tim. 6:20; 2 Tim. 2:16
41.	flee ... pursue righteousness (...), faith, love	2xNT: 1 Tim. 6:11; 2 Tim. 2:22
42.	Grace, mercy <i>and</i> peace from God the Father and Christ Jesus our Lord	2xNT: 1 Tim. 1:2; 2 Tim. 1:2 (χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν)
	faith and love, that (is found) in Christ Jesus (πίστις καὶ ἀγάπη ἢ ἐν Χριστῷ Ἰησοῦ)	2xNT: 1 Tim. 1:14; 2 Tim. 1:13
43.	Hymenaeus (Ἵμέναιος)	2xNT: 1 Tim. 1:20; 2 Tim. 2:17
44.	I solemnly charge you in the presence of God and of Christ Jesus	2xNT: 1 Tim. 5:21; 2 Tim. 4:1 (Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ)
45.	laying hands (ἐπίθεσις τῶν χειρῶν) on Timothy	2xNT: 1 Tim. 4:14 (by the presbytery); 2 Tim. 1:6 (by Paul)
46.	love/rs of money (φιλαργυρία, φιλάργυρος)	3xNT: Luke 16:14; 1 Tim. 6:10; 2 Tim. 3:2
47.	not loving money (ἀφιλάργυρος)	2xNT: 1 Tim. 3:3; Heb. 13:5
48.	man of God (ἄνθρωπος θεοῦ)	2xNT: 1 Tim. 6:11; 2 Tim. 3:17
49.	preacher and apostle (Paul)	2xNT: 1 Tim. 2:7; 2 Tim. 1:11 (εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος)
50.	profane (βέβηλος)	5xNT: 1 Tim. 1:9; 4:7; 6:20; 2 Tim. 2:16; Heb. 12:16
51.	good fight (καλὸς ἀγών)	2xNT: 1 Tim. 6:12 (1:18 καλή στρατεία); 2 Tim. 4:7
52.	Timothy ... child (Τιμοθέω ... τέκνω)	2xNT: 1 Tim. 1:2; 2 Tim. 1:2
53.	turn aside (ἐκτρέπω)	5xNT: 1 Tim. 1:6; 5:15; 6:20; 2 Tim. 4:4; Heb. 12:13
1 TIMOTHY AND TITUS		
54.	accusation (κατηγορία)	3xNT: John 18:29; 1 Tim. 5:19; Titus 1:6
55.	elder (πρεσβύτερος)	5xPaul: 1 Tim. 5:1, 2, 17, 19; Titus 1:5
56.	The overseer must be ...	2xNT: 1 Tim. 3:2; Titus 1:7 (δεῖ ... τὸν ἐπίσκοπον ... εἶναι)
57.	empty talk/ers (ματαιολογία, ματαιολόγος)	1 Tim. 1:6; Titus 1:10
58.	fond of dishonest gain (αἰσχροκερδής)	2xNT: 1 Tim. 3:8; Titus 1:7; see 1:11 (αἰσχροῦ κέρδους)
59.	genealogy (γενεαλογία)	2xNT: 1 Tim. 1:4; Titus 3:9
60.	God my/our savior (θεός σωτήρ)	10xNT: Luke 1:47; 1 Tim. 1:1; 2:3; 4:10; Titus 1:3; 2:10, 13; 3:4; 2 Peter 1:1; Jude 1:25
61.	good work(s) (καλὸν ἔργον)	8xPaul: 1 Tim. 3:1; 5:10, 25; 6:18; Titus 2:7, 14; 3:8, 14
62.	husband of one wife ... keeping children ...	1 Tim. 3:2, 4; Titus 1:6 (μῆς γυναικὸς ἀνὴρ ... τέκνα ἔχων)
63.	Let no one look down on / disregard you	1 Tim. 4:12 (καταφρονεῖτω); Titus 2:15 (περιφρονεῖτω)

64.	proper time (καιροῖς ἰδίους)	3xNT: 1 Tim. 2:6; 6:15; Titus 1:3
65.	rebellious (ἀνυπότακτος)	4xNT: 1 Tim. 1:9; Titus 1:6, 10; Heb. 2:8
66.	redeem (λυτρόω)	3xNT: Luke 24:21; Titus 2:14; 1 Peter 1:18; see 1 Tim. 2:6
67.	temperate in the use of alcohol (νηφάλιος)	3xNT: 1 Tim. 3:2, 11; Titus 2:2
68.	true child (γνήσιον τέκνον)	2xNT: 1 Tim. 1:2; Titus 1:4
69.	turn aside to (ἐκτρέπω)	5xNT: 1 Tim. 1:6; 5:15; 6:20; 2 Tim. 4:4; Heb. 12:13
70.	uncontentious, gentle (ἄμαχος, ἐπεικής)	2xNT: 1 Tim. 3:3; Titus 3:2
2 TIMOTHY AND TITUS		
71.	avoid! (pres. mid. imperative περιίστασο)	2xNT: 2 Tim. 2:16; Titus 3:9
72.	for this reason (δι' ἣν αἰτίαν)	3xPaul: 2 Tim. 1:6, 12; Titus 1:13
73.	from all eternity (πρὸ χρόνων αἰώνιων)	2xNT: 2 Tim. 1:9; Titus 1:2
74.	pleasure / lovers of pl. (ἡδοναί, φιλήδονοι)	2xPaul: 2 Tim. 3:4; Titus 3:3
75.	various pleasures (ἐπιθυμίας ποικίλαις)	2xNT: 2 Tim. 3:6; Titus 3:3 (... and lusts [καὶ ἡδοναῖς])
76.	overturn, upset (ἀνατρέπω)	3xNT: literal: John 2:15; figurative: 2 Tim. 2:18; Titus 1:11
77.	remind (ὑπομιμνήσκω)	2xPaul: 2 Tim. 2:14; Titus 3:1
78.	turn away (ἀποστρέφω) from the truth	2xNT: 2 Tim. 4:4; Titus 1:14

Diversity in Paul's Thoughts

CHART 79

1.	Paul received the Gospel by revelation	Paul received the Gospel by tradition
	Galatians 1:12 For I neither received it [the gospel] from man, nor was I taught it, but I received it through a revelation of Jesus Christ.	1 Corinthians 15:3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, ...
2.	Paul has a positive view of the law	Paul has a negative view of the law
	Romans 3:31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law. (See also 7:12, 14; 8:2; 1 Cor 7:19; 9:21; Gal. 3:21; 5:14; 6:2)	Romans 3:20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. (see also 4:15; 5:20; 6:14; 7:9; 10:4; Gal. 3:10–13)
3.	Judgment of the believer	Justification of the believer
	Romans 14:10 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God.	Romans 5:1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, ...
4.	Romans	Galatians
	<ul style="list-style-type: none"> • “to the Jew first and also to the Greek” (1:16) • Abraham’s “seed” are believers (4:13, 16, 18) • “Israel” is historical Israel (3:1; 9–11; 15:8) • loving one another (13:8) is illustrated with the Decalogue (13:9–10) • observance of circumcision (2:28; 3:1–2) and dietary laws (14:1–6) and is permitted. 	<ul style="list-style-type: none"> • “neither Jew nor Greek” (3:28) • Abraham’s “seed” is Christ (3:16) • “Israel of God” (6:16) refers to Christians • “love your neighbor” (5:14) is illustrated with a catalogue of vices and virtues (5:18–23) • observance of circumcision (5:1–12; 6:12–15) and dietary laws (2:11–14) is confronted.
5.	God is committed to ethnic Israel	The church is the spiritual transethnic Israel
	Romans 11:26 and so all Israel will be saved; just as it is written, “The Deliverer will come from Zion, He will remove ungodliness from Jacob.”	Romans 4:11 [Abraham is] “the father of all who believe without being circumcised.” (also 4:16; Gal. 3:7, 19; 6:16; see Hos. 2:1, 25 applied to Gentiles in Rom. 9:25–26)
6.	Paul expects Christ’s coming before his death	Paul expects to die before Christ’s coming
	1 Thessalonians 4:15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. (but see also 5:1–3)	Philippians 1:20 ... that with all boldness, Christ shall even now, as always, be exalted in my body, whether by life or by death. (also 2 Thess. 2:3; Phil. 3:11; but see Phil. 4:5)
7.	Men and women are equal (new creation)	Man is the head of the woman (old creation)
	Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. (also 1 Cor 11:5)	1 Corinthians 11:3 But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ. (also 1 Cor 14:34)
8.	Paul abolishes a slave’s status	Paul maintains a slave’s status
	Colossians 3:11 ... there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.	Colossians 3:22 Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord.
9.	Widows should not remarry	Widows should remarry
	1 Corinthians 7:39 A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord. 40 But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God.	1 Timothy 5:14 Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach; 15 for some have already turned aside to follow Satan.

“Faith of Jesus Christ”: What Does It Mean?

CHART 89

REFERENCE	NAS: OBJECTIVE GENITIVE	NET: SUBJECTIVE GENITIVE
Romans 3:3	If some did not believe, their unbelief will not nullify the faithfulness of God (τὴν πίστιν τοῦ θεοῦ), will it? [subj. gen.]	What then? If some did not believe, does their unbelief nullify the faithfulness of God ? [subj. gen.]
Romans 3:22	even the righteousness of God through faith in Jesus Christ (διὰ πίστεως Ἰησοῦ Χριστοῦ) for all those who believe; for there is no distinction;	namely, the righteousness of God through the faithfulness of Jesus Christ for all who believe. For there is no distinction,
Romans 3:25–26	²⁵ whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; ²⁶ for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus (δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ).	²⁵ God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed. ²⁶ This was also to demonstrate his righteousness in the present time, so that he would be just and the justifier of the one who lives because of Jesus’ faithfulness .
Romans 4:16	... not only to those who are of the Law, but also to those who are of the faith of Abraham (ἐκ πίστεως Ἀβραάμ), who is the father of us all, [subj. gen.]	... not only to those who are under the law, but also to those who have the faith of Abraham , who is the father of us all [subj. gen.]
Galatians 2:16 (2x)	nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus (διὰ πίστεως Ἰησοῦ Χριστοῦ), even <u>we have believed in Christ Jesus</u> (εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν), that we may be justified by faith in Christ (ἐκ πίστεως Χριστοῦ), and not by the works of the Law; ...	yet we know that no one is justified by the works of the law but by the faithfulness of Jesus Christ . And we have <u>come to believe in Christ Jesus</u> , so that we may be justified by the faithfulness of Christ and not by the works of the law, because by the works of the law no one will be justified.
Galatians 2:20	I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the <i>life</i> which I now live in the flesh I live by faith in the Son of God (ἐν πίστει ... τοῦ υἱοῦ τοῦ θεοῦ), who loved me and gave Himself up for me.	I have been crucified with Christ, and it is no longer I who live, but Christ lives in me. So the life I now live in the body, I live because of the faithfulness of the Son of God, who loved me and gave himself for me.
Galatians 3:22	But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ (ἐκ πίστεως Ἰησοῦ Χριστοῦ) might be given to those who believe.	But the scripture imprisoned everything and everyone under sin so that the promise could be given—because of the faithfulness of Jesus Christ —to those who believe.
Ephesians 3:12	in whom we have boldness and confident access through faith in Him (διὰ τῆς πίστεως αὐτοῦ).	in whom we have boldness and confident access to God because of Christ’s faithfulness .
Philippians 3:8–9	⁸ More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus (τῆς γνώσεως Χριστοῦ Ἰησοῦ) [obj. gen.]... ⁹ ...not having a righteousness of my own derived from the Law, but that which is through faith in Christ (διὰ πίστεως Χριστοῦ), the righteousness which comes from God on the basis of faith,	⁸ More than that, I now regard all things as liabilities compared to the far greater value of knowing Christ Jesus [obj. gen.]... ⁹ ...not because I have my own righteousness derived from the law, but because I have the righteousness that comes by way of Christ’s faithfulness —a righteousness from God that is in fact based on Christ’s faithfulness.

The “Already” and “Not Yet”

CHART 91

TERM/CONCEPT	ALREADY	NOT YET
Redemption	Ephesians 1:7 In Him we have redemption (ἔχομεν τὴν ἀπολύτρωσιν) through His blood, the forgiveness of our trespasses, ...	Ephesians 4:30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption (εἰς ἡμέραν ἀπολυτρώσεως).
Adoption	Romans 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption (ἐλάβετε πνεῦμα υἰοθεσίας) as sons by which we cry out, “Abba! Father!”	Romans 8:23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons (υἰοθεσίαν ἀπεκδεχόμενοι), the redemption of our body.
Justification/Gift of Righteousness	Romans 5:1 Therefore having been justified (δικαιωθέντες) by faith, we have peace with God through our Lord Jesus Christ, ...	Galatians 5:5 For we through the Spirit, by faith, are waiting for the hope of righteousness (ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα). (also Rom. 2:13)
Salvation	Ephesians 2:8 For by grace you have been saved (ἔστε σεσωσμένοι) through faith; and that not of yourselves, <i>it is</i> the gift of God; ... (also 2 Cor. 6:2)	Romans 5:9 Much more then, having now been justified by His blood, we shall be saved (σωθησόμεθα) from the wrath of God through Him. (see Rom. 13:11)
Glory	2 Corinthians 3:18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.	1 Corinthians 15:42 So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; ⁴³ it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;
New Creation	2 Corinthians 5:17 Therefore if anyone is in Christ, <i>he is</i> a new creature (καινὴ κτίσις); the old things passed away (παρῆλθεν); behold, new things have come (ἰδοὺ γέγονεν καινὰ).	2 Corinthians 5:2 For indeed in this <i>house</i> we groan, longing to be clothed with our dwelling from heaven, (see 5:4)
Sanctification	1 Corinthians 1:2 To the church of God which is at Corinth, to those who have been sanctified (ἡγιασμένοις) in Christ Jesus, saints by calling, ... (See 6:11)	1 Thessalonians 5:23 Now may the God of peace Himself sanctify you entirely (ἀγιάσαι ὑμᾶς ὅλοτελεῖς); ...
Dead to Sin	Romans 6:2 . . . How shall we who died (ἀπεθάνομεν) to sin still live in it? (Also 6:6-8)	Romans 8:13 . . . but if by the Spirit you are putting to death (θανατοῦτε) the deeds of the body, you will live. (Col. 3:5, NIV “Put to death ...” / KJV “Mortify” [Νεκρώσατε] ...)

The “New Perspectives” on Paul

CHART 111

	“OLD PERSPECTIVES”	“NEW PERSPECTIVES”
1. Judaism of the first century	A religion of works-righteousness and legalistic perfectionism	A religion of “covenantal nomism”: you get in by grace and stay in by obedience (Sanders)
2a. “Justification by works”	Individual attempt to find favor with God through obedience to God’s laws	Corporate attempt to keep Gentiles out of the covenant through boundary markers
2b. “Works of the Law”	Ritual <i>and moral</i> laws that need to be obeyed in their totality in order to please God and earn his favor (emphasis on <i>activity</i>)	While the phrase does refer to observance of the law in principle (activity), Paul’s missionary context highlighted particular laws (“boundary markers”) that kept Jews and Gentiles apart (<i>identity</i>), e.g., Sabbath, dietary laws, circumcision (Dunn)
3. “Justification by faith”	<i>Forensic</i> act in which the guilty sinner is declared innocent	<i>Forensic</i> act in which the sinner is declared innocent as <i>one</i> important part of God’s plan to save the world through Israel (covenant) and her Messiah (Christology) (Wright)
4. Paul’s use of Abraham	Focus on Abraham’s <i>faith</i>	Focus on Abraham’s <i>fatherhood</i>
5. Paul’s focus	Soteriology: <i>How</i> to get saved	Ecclesiology: <i>Who</i> gets saved?
6. Paul’s target	Jewish nomism (individual performance)	Jewish nationalism and racialism (corporate privilege)
7. Older predecessors	Augustine, Luther, Bultmann	W. Wrede; G. F. Moore; H.-J. Schoeps, K. Stendahl, J. Parkes, E. Jacob
8. Modern proponents	Cranfield, Schreiner, Das, Thielman, Seifrid	E. P. Sanders, J. D. G. Dunn, N. T. Wright, T. Donaldson, D. A. Campbell, R. B. Hays
9. Criticism of the other view	Paul targets not just ethnic privilege but ethical inability to perform according to God’s will	Older view understands Paul mostly through Luther’s experience of medieval Catholicism

Chart Comments

Part A: Paul's Background & Context

1. ROMAN EMPERORS BEFORE AND DURING PAUL'S LIFE AND MINISTRY

While Paul might not have seen any of the Roman emperors in person, the chart shows that their decisions and ideas impacted the apostle's ministry both positively and negatively. For more information see T. S. Johnson 968–974; Aune (c); Horsley (1997–2004); Porter d:1010–1018; D. L. Jones; Alvarez (1999); Bennett (2007), esp. 264–351; Miller.

2. ROMAN POLITICAL ORDER

From the beginning Paul was destined not just to travel widely but also to travel up to the social and political elite. Jesus commissioned him to witness before “kings” (Acts 9:15). That divine plan is, ironically, mostly fulfilled through human antagonists who drag Paul and his companions before the authorities (e.g., Acts 16:19). His first convert explicitly mentioned by Luke is none less than Sergius Paulus, the proconsul (ἀνθύπατος) of the senatorial province Cyprus (Acts 13:6–12). Another proconsul, Gallio of Corinth, dismissed Jewish charges against Paul. In Ephesus Paul called “Asiarchs” among his friends (Acts 19:31), which were some type of public official (Kearsley). Later in Caesarea Maritima, the capitol of the imperial province, the apostle appeared before the governors (ἡγεμόνων) Felix (Acts 24:1–23) and Porcius Festus (24:27–25:12) and before King Herod Agrippa II (Acts 26:1–32) who also exonerated him. On Malta, Paul was welcomed and entertained for days by Publius, a “leading man of the island” (Acts 28:8). Luke finished with Paul's arrival and stay in Rome where he expected to meet the emperor (Acts 25:11, 21, 25; 26:32; 28:19). With this trail of contacts to public officials throughout the years, Paul can say that nothing in his Christian life happened “in a corner” (Acts 26:26). For descriptions of the Roman political order see Reasoner, Gill b:995–999; Rapske 978–984; Hanson, Oakman 64–70.

3. ROMAN SOCIAL ORDER

Friesen (35–37) created this “income poverty scale,” not as a “precise measurements of the first century situation” (39) but as an approximate estimate of Paul's ancient social context. The numbers reflect a wide experience of “poverty and systemic inequality” in the Roman empire (37) that falls below the standards of modern day Uganda in terms of annual income per capita, life expectancy, infant mortality, etc. (see fig. 4 on p. 38). Analyzing the income level of church members, Friesen concludes that, with the exception of Gaius (Rom. 16:23), Chloe (1 Cor. 1:11) and a few other individuals, “the vast majority in Paul's assemblies hovered around the level of subsistence, just above or just below” (41). The social order of the Roman empire was characterized by a rigid class system that divided people into the elite (emperor, six hundred senators, twenty thousand equestrians, 150,000 decurions) and the non-elite (free-born citizens; free-born non-citizens; freedmen; slaves) without a middle class that is so typical of modern Western societies (see Jeffers 180–196; Burge, Cohick, Green 86–92; Duling 15–19). Membership to a group was conditioned on birth, heritage and minimum property qualifications. Thus, senators had to own 1 mio, equestrians 400,000 and decurions 150,000–200,000 sesterces. These requirements imposed extreme limits to social upward mobility (Hellerman c:48, 60–61, 182 n.75). The elite did not only command control over the land, but constantly ingrained its superior status through highly visible markers such as attire,

occupation, seating at public events and privileges in the legal system. Such hierarchical order was duplicated in the religious cults, civil groups and local municipalities of non-elites (Hellerman c:56–59). In such a status-conscious society, honor (ascribed or acquired) was a central cultural value and public commodity, achieved through affirmation “by the larger social group to which the individual belonged” (Hellerman c:35). The ensuing “struggle for reputation” became “a primary social energy” in the society, fueled by an “insatiable desire for public esteem” (Hellerman c:34). Many strata of the Roman social order came together in the local church, including members of the social elite (e.g., Acts 13:7, 12; Rom. 16:10–11, 23; 1 Cor. 1:14, 26; Phil. 4:22; 17:34; see Tidball 888–889; Theissen a:69–119; Meeks 51–73; Fiensy b:226–230). Therefore, understanding the social dynamics between them and the accompanying universal quest for honor has offered helpful insights into some struggles in Paul’s churches (Barton). The problem between the weak and the strong in 1 Corinthians 8 might have had as much to do with socioeconomic factors as with theological arguments (Theissen b:121–143). Paul’s rejection of support from the Corinthians (1 Corinthians 9) is at least partially intended “to avoid dependency on some patron who might manipulate the situation to exercise power” (Thiselton a:127). The Christology in Philippians 2:6–11 receives social relevance on the background of Philippi’s pronounced Roman character (Hellerman).

4. ROMAN MILITARY STRUCTURE

The chart simplifies the structural complexity of the imperial Roman military which, depending on the emperor and the region, involved either more or less subordinate units and related forms of leadership. For a brief review see G. L. Thompson’s article, for more thorough discussions see Broughton, Webster (esp. 97–166) and Southern (esp. 87–140). The numbers about the strength of a unit are “paper figures” since no one knows their exact size. Thus, the total number of men within a single legion was “somewhere between 5,000 and 6,000” (Southern 99). While Roman citizenship was typically a *prerequisite* for enlisting in the Roman army (see Acts 22:28), it was a *reward* in the auxiliary troops and in the Navy given at retirement for honorable service (Webster 142–145, 166). All of the Roman military encountered in the book of Acts probably belonged to the auxiliary branch of the army. Cornelius in Acts 10 was a “centurion” of the “Italian cohort” (Acts 10:1), meaning he was “presumably one of six” leaders in the cohort (Barrett c:1.499). In Jerusalem, Paul was protected from the Jewish mob by a Roman commander and his centurions (Acts 21:31), showing that the military strength at that time consisted of at least one cohort stationed at the fortress Antonia (Rapske 980). And later again, Luke mentions the impressive military protection that guarded Paul from the Jewish mob on the way to his trial in Caesarea. The commander “called to him two of the centurions and said, ‘Get two hundred soldiers ready by the third hour of the night to proceed to Caesarea, with seventy horsemen and two hundred spearmen’” (Acts 23:23).

5. GRECO-ROMAN RELIGIONS, CULTS, AND PHILOSOPHIES

Klauck (2003) offers a book-long study of early Christianity’s religious context mentioned in this chart. For a shorter overview see also Grant (19–42), Jeffers (89–109), and Esler (1–79).

If Paul would never have traveled outside of Palestine, he still would have encountered plenty of pagan religions. Yet, because of his itinerant ministry, he inevitably came face to face with a wide range of local and universal expressions of ancient paganism, polytheism and philosophy (see Kauppi). Paul makes polemic references to these varied forms of paganism (see Woyke; Grant 46–49), ranging from idols (2 Cor. 6:16; 1 Thess. 1:9–10) and “mute idols” (1 Cor. 12:2) to “many gods and many lords” (1 Cor. 8:4–6; see Gal. 4:8), from the practice of eating meat “sacrificed to idols” (1 Cor. 8:1) to the worship of images “in the form of corruptible man and of birds and four-footed animals and crawling creatures” (Rom. 1:23).

The gods and goddesses listed here mention first the twelve gods and goddesses of the “Olympian pantheon,” followed by minor deities, and finally heroes (see Aune c:787). Some were worshiped widely, others only locally. Many more gods were worshiped than the ones listed here. In the Gentile context of Corinth, where there are