

The Corinthian Letters

Progressing the Gospel Through Multiplying Churches



The Final Appeal to the Corinthian Churches

This morning we continue our series on Paul's early letters. Paul's early letters all focused on establishing his young churches in the gospel.

We finished 1 Corinthians, and today we will finish 2 Corinthians.

2 Corinthians is a very different type of letter since it does not primarily focus on the kerygma and didache, but rather on Paul's relationship with the Corinthians.

Why would he devote a large letter to his relationship with the Corinthians? We will continue addressing this issue this morning.

The Final Appeal to the Corinthian Churches

This morning we will focus on what Paul was really after, in writing these two letters to the Corinthian churches.

Paul begins his last chapter by threatening a 3rd trip to them during which he would use his authority to remove several people from the churches.

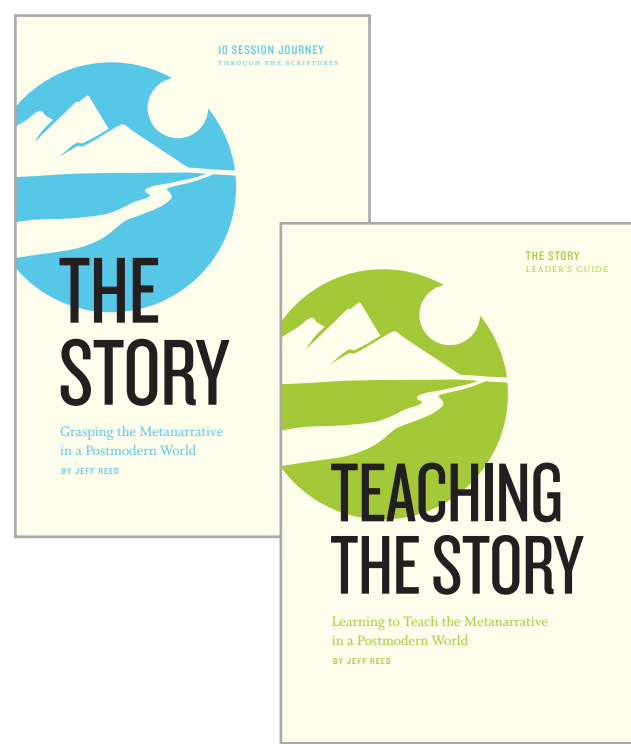
Why was Paul so strong, going on and on with his confrontations and even threats to these churches? Why did he have to be so severe?

The Final Appeal to the Corinthian Churches

Questions:

1. Why was Paul so harsh at the beginning of this final chapter of his second letter? What was he threatening to do?
2. What was Paul really after with these Corinthian churches? What outcome was he seeking?
3. In what sense are his six exhortations in 13:11–12 a summary of everything he was writing in his two letters?
4. Why were the Corinthians so important to Paul as he was building his network of churches?

The New Perspective on Paul



The New Perspective on Paul



The Later Letters

Book 1: Paul's Later Letters: Fully Establishing the Churches
According to Christ's Design

Book 2: 1 Timothy: Ordering the Churches as Households of God

Book 3: Titus: Setting in Order What Remains in the Churches

Book 4: 2 Timothy: Investing in Intergenerational Apostolic
Leadership

The New Perspective on Paul



The Middle Letters

- Book 1: Paul's Middle Letters: Fully Revealing Christ's Grand Strategy
- Book 2: Ephesians: Revealing Christ's Grand Strategy—the Church
- Book 3: Colossians and Philemon: Implementing the New Church Paradigm
- Book 4: Philippians: Participating with One Mind for the Progress of the Gospel

The New Perspective on Paul



The Early Letters

Book 1: Paul's Early Letters: Fully Establishing the Churches in the Gospel

Book 2: Galatians: So Quickly Leaving the Gospel

Book 3: The Thessalonian Correspondence: Solid Conversion to the Gospel

Book 4: The Corinthian Letters: Fragmentation of the Gospel

Book 5: The Corinthian Letters: Progressing the Gospel Through Multiplying Churches

Book 6: Romans: Complete Treatise of Paul's Gospel

The New Perspective on Paul

Teaching Mastering the Scriptures

Session 1: The New Perspective on Paul: Rethinking Western Hermeneutics

Session 2: Canonical Structure and the New Perspective on Paul

Session 3: Paul's Traditioning Process: Schematic for Setting Churches in Order

Session 4: Paul's Process of Doing Theology in Culture Within the Grand Strategy Schema

Session 5: Paul's Letters as Tools for Building Complex Apostolic Networks

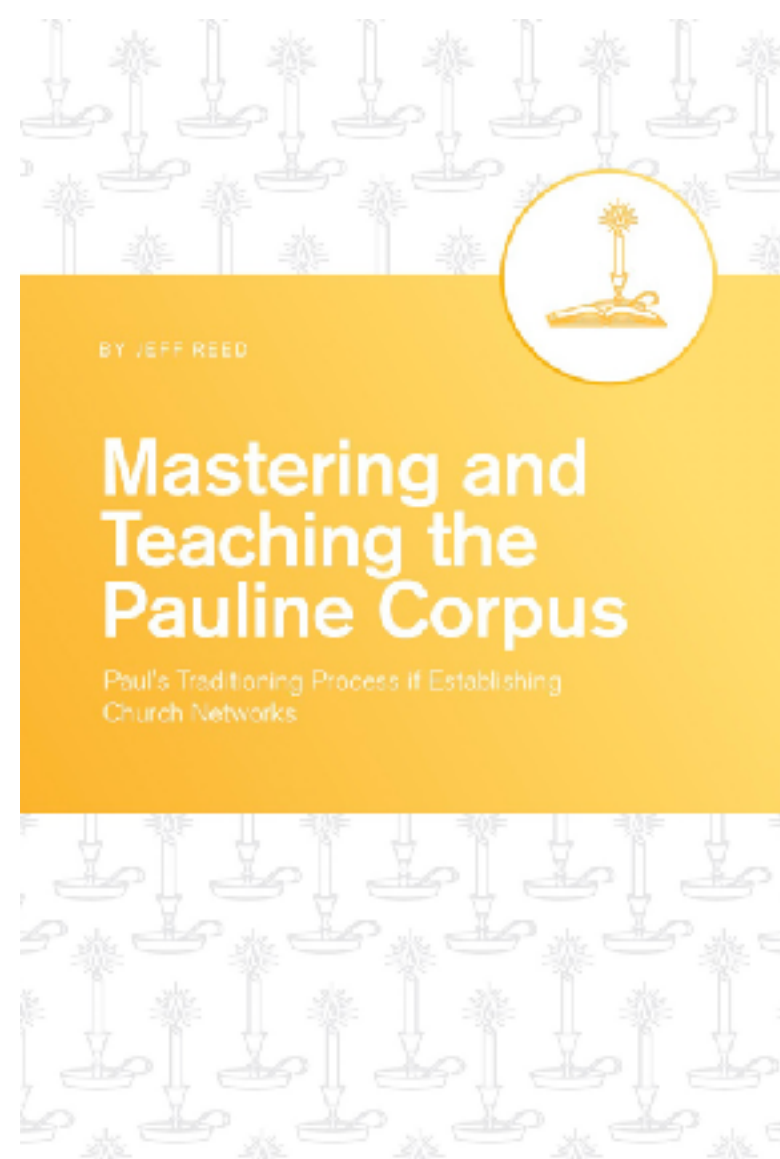
Session 6: The New Perspective on Paul and the Gospels

Session 7: Mastering, Teaching, and Using the Mastering the Scriptures

Appendix 1: Comprehensive Assessment of Complex Apostolic Networks

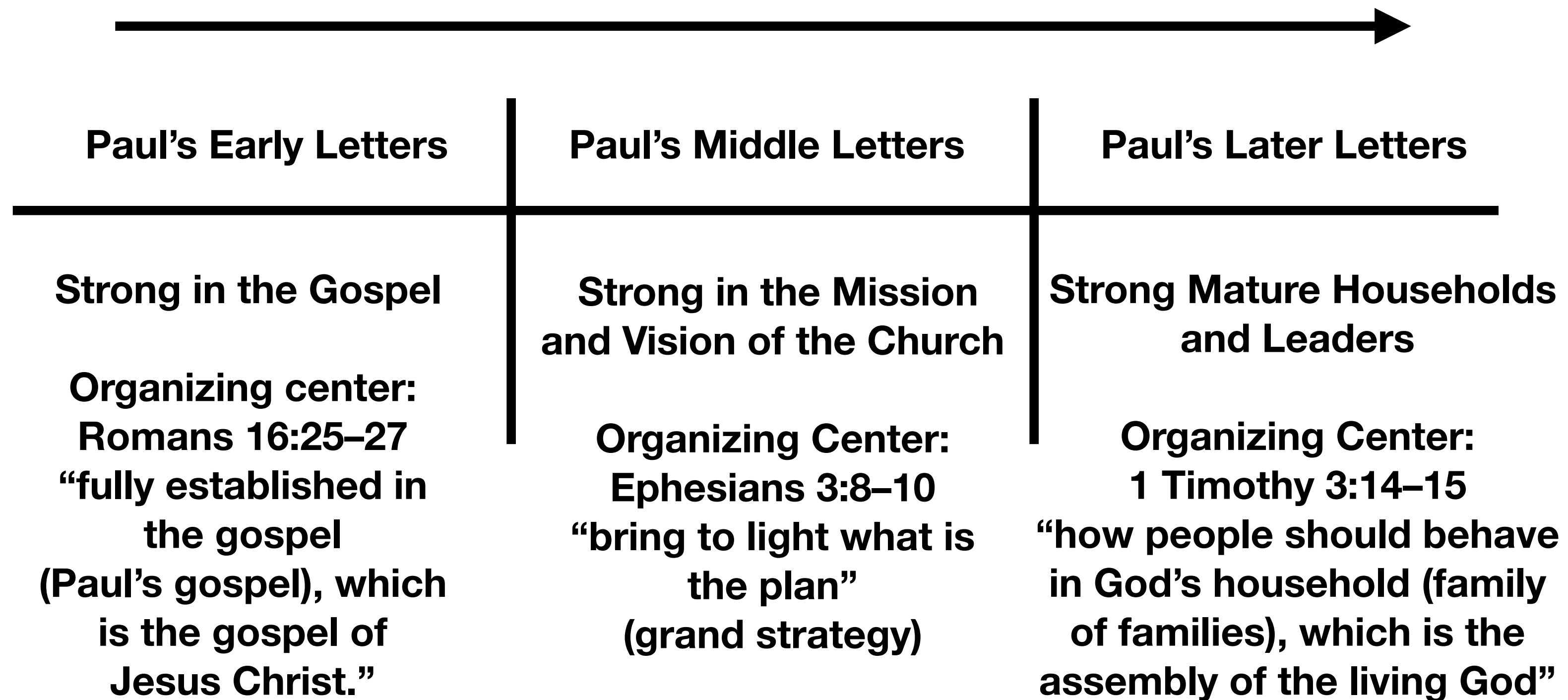
Appendix 2: Annotated Greco–Roman Research Library

Appendix 3: Glossary of Key Biblical Terms and Concepts



The New Perspective on Paul

Topos Schematic (Overall Framework): Establishing Church Networks (Traditioning Paul)

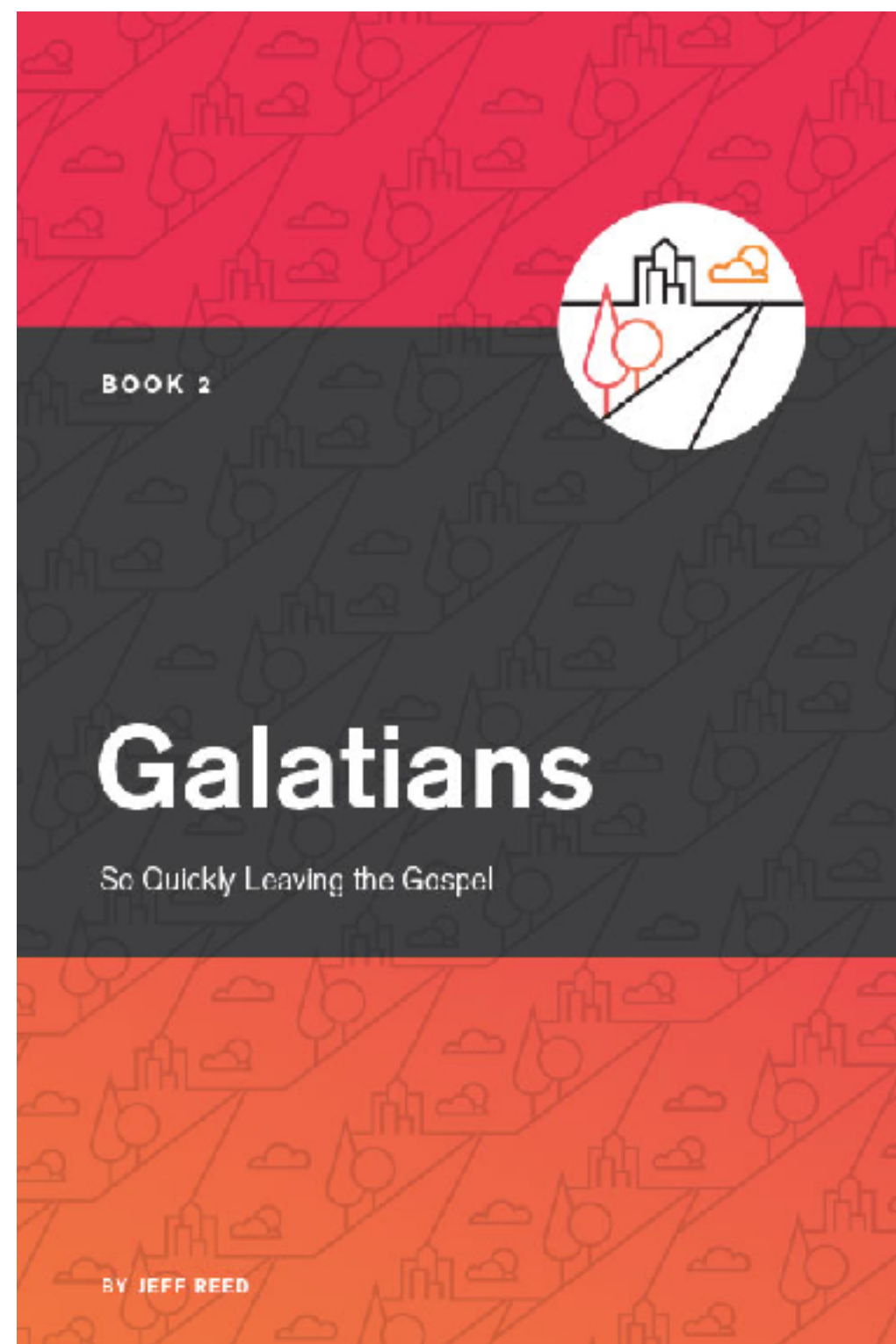


Literary Design: Complex Network Establishing (Encoding) Benchmarks (Traditioning of Paul)



Paul's Early Letters	Paul's Middle Letters	Paul's Later Letters
The Gospel	Mission/Vision of the Church	Mature Households and Leaders
Gospel Formula: 1 Cor. 15:1–6 Peter's 5 sermons, Galatians	Christ's grand strategy Eph. 3:8–10	Churches set in order (household topos) 1 Timothy 3:14–16
Solid conversion: 1 & 2 Thess.	One mature church: equipping saints Ephesians 4:1–16	Solid senior eldership Titus 1:5–9 elders, deacons, women: 1 Timothy 3
"Now concerning..." List of schisms: 1 Corinthians	Household texts (family): Ephesians 5:22–6:9 Colossians 3:18–4:1	Household texts (family of families): 1 Timothy 5:1–6:2 Titus 2:1–21
Gathering Topos: Lord's Supper- Symposium: 1 Corinthians 11:17–14:40	Theology in culture: Philemon	Key, intergenerational apostolic leaders and teams
Perspective of ministry: conflicts without, fears within: 2 Cor. 2:14–7:5	Participation in progress of the gospel: Philippians' model (teams, finances)	Training process, stewardship responsibilities: 2 Timothy
Paul's complete treatise of the gospel: Romans	Network churches: hub (Ephesus), cluster (Lycus Valley), strategic (Philippi)	Leadership virtue/vice cluster lists: 1 Timothy 3:2–4, 8–12; 6:3–5; Titus 1:6–9; 3:3; 2 Timothy 3:2–5
"Pauline cycle" duly recognized gatherings		

The New Perspective on Paul



Galatians: So Quickly Leaving the Gospel, Book 2

Session 1: The Galatian Problem

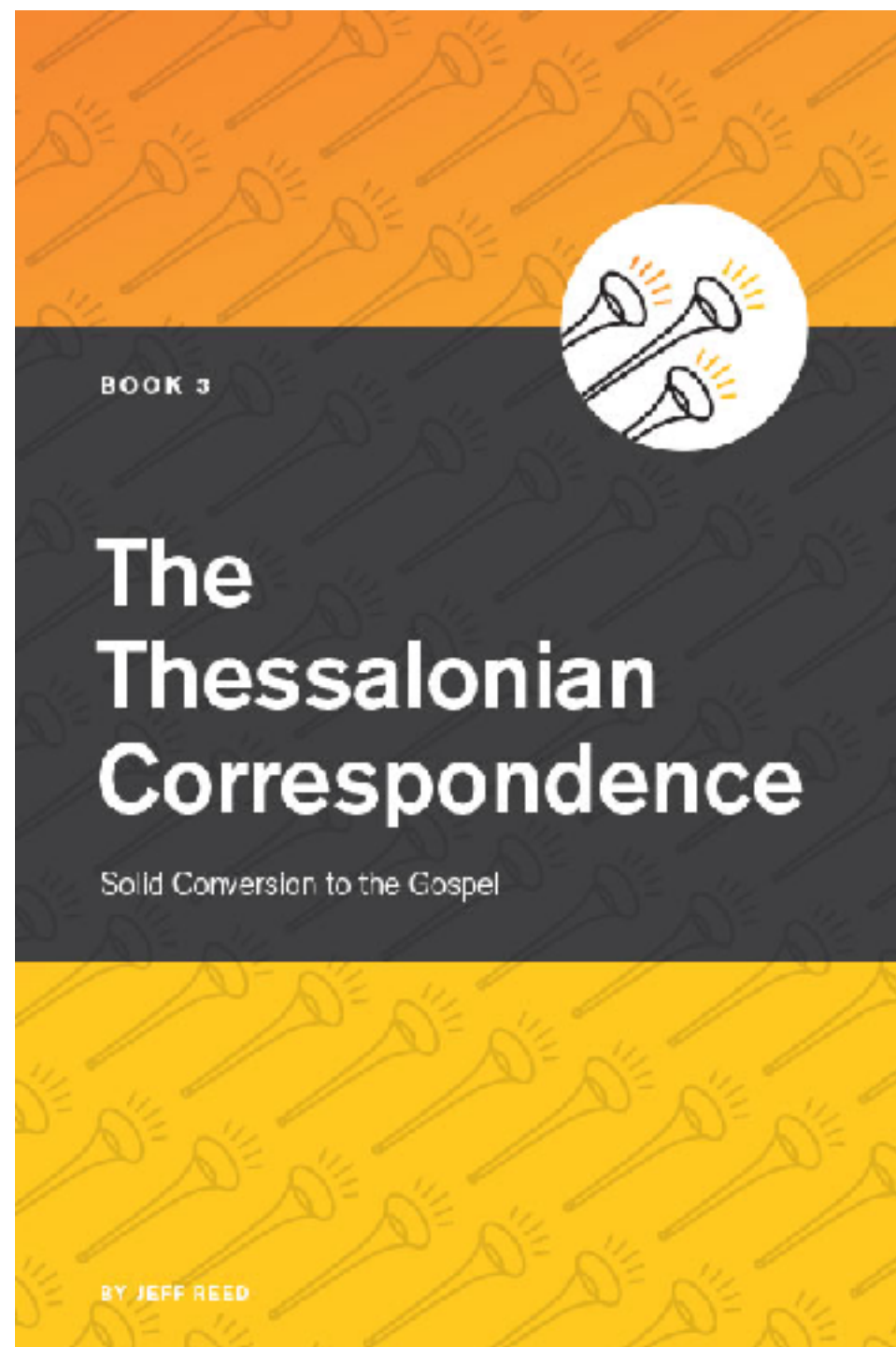
Session 2: The Pure Gospel

Session 3: The Gospel as a System of Living

Session 4: The Gospel and Walking in the Spirit

Session 5: The Gospel and Respecting Leaders

The New Perspective on Paul



The Thessalonian Correspondence: Solid Conversion to the Gospel, Book 3

Session 1: Paul's Concern for the Thessalonians

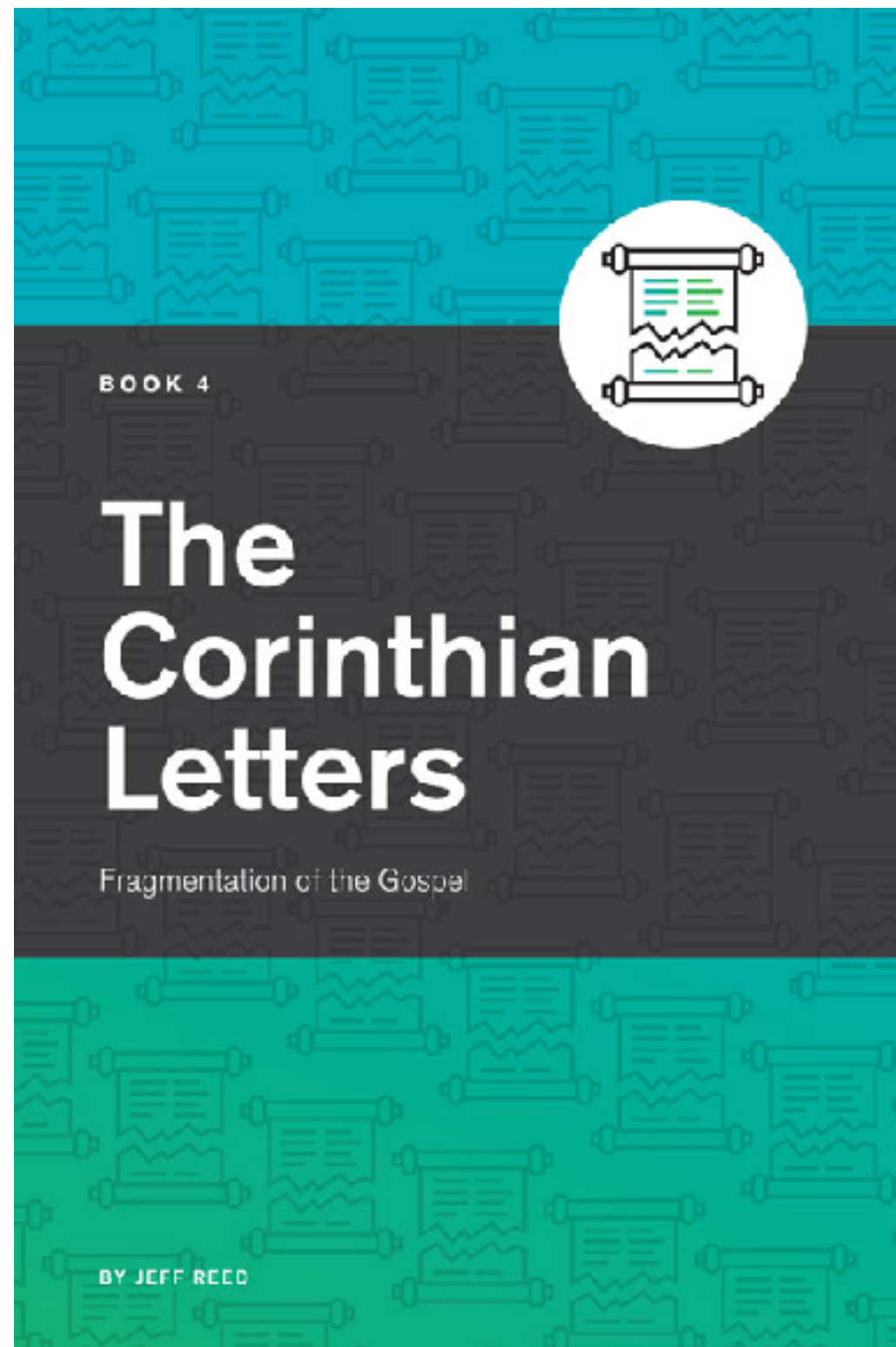
Session 2: Their Dramatic Conversion

Session 3: Three Emerging Problems — Letter 1

Session 4: Further Clarification — Letter 2

Session 5: Solidifying Their Conversion

The New Perspective on Paul



The Corinthian Letters: Fragmentation of the Gospel,
Book 4

Session 1: The Fragmentation of the Gospel

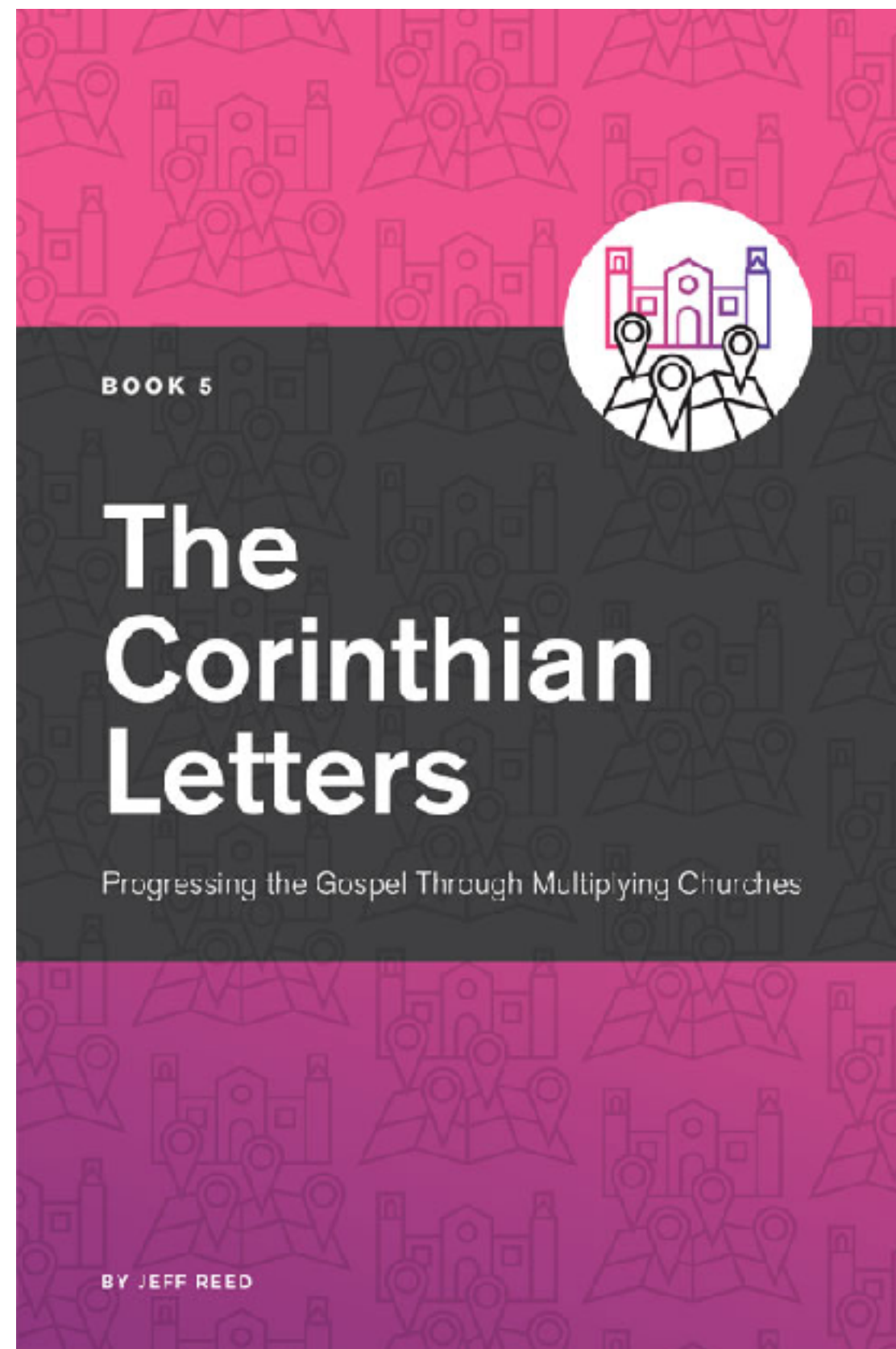
Session 2: Building on One Foundation: The Traditions

Session 3: Schisms in Their Community Life

Session 4: Schisms in Their Community Gatherings

Session 5: Back to the Gospel as Apostolic Tradition

The New Perspective on Paul



The Corinthian Letters: Progressing the Gospel Through Multiplying Churches, Book 5

Session 1: The Pressure of Leading Church Networks

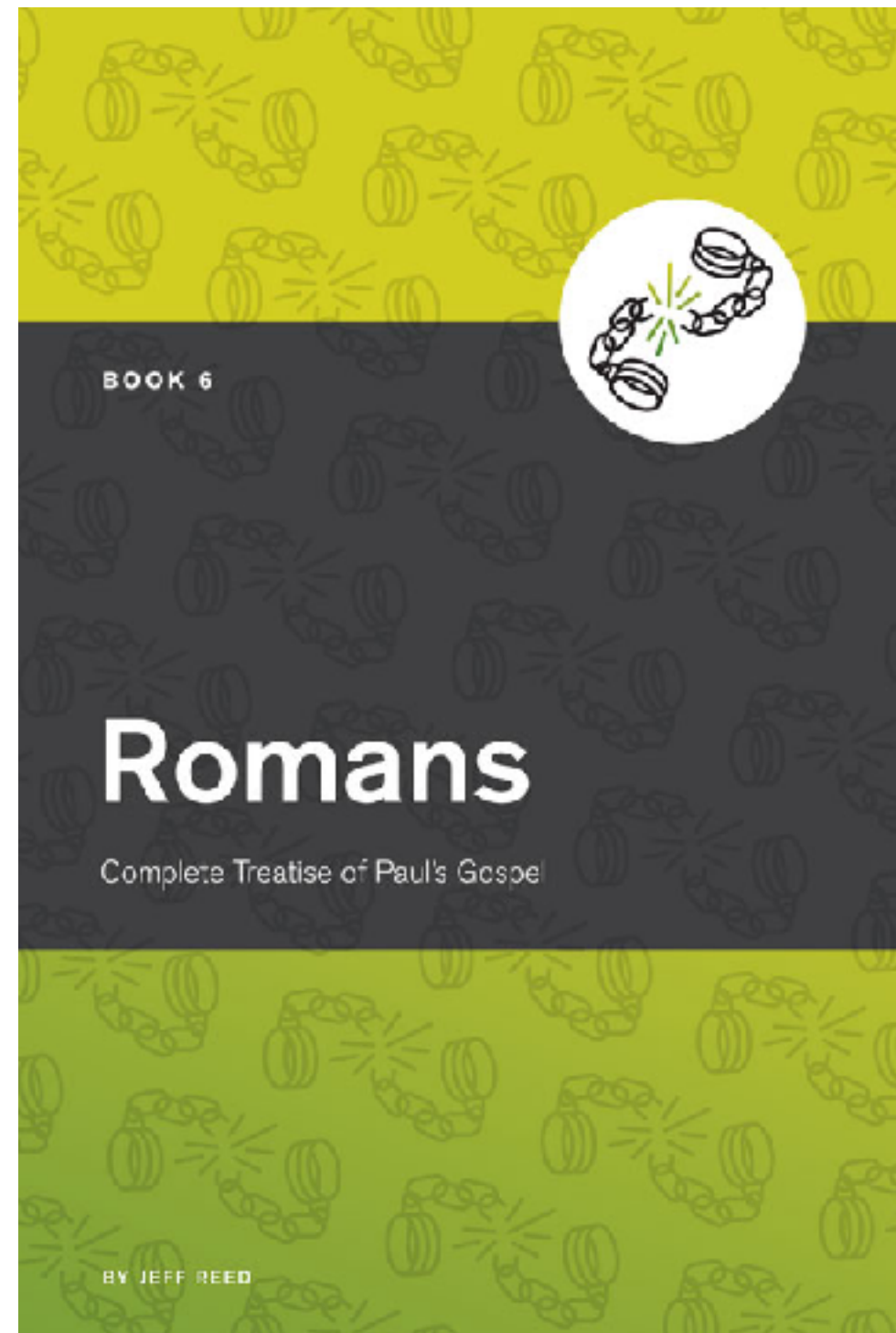
Session 2: The Ministry of the Gospel: Conflicts Without and Fears Within

Session 3: Sacrificing Network to Network for the Progress of the Gospel

Session 4: The Importance of Apostolic Authority

Session 5: The Appeal to the Corinthian Churches

The New Perspective on Paul



Romans: Complete Treatise of Paul's Gospel, Book 6

Session 1: The Intention of Romans

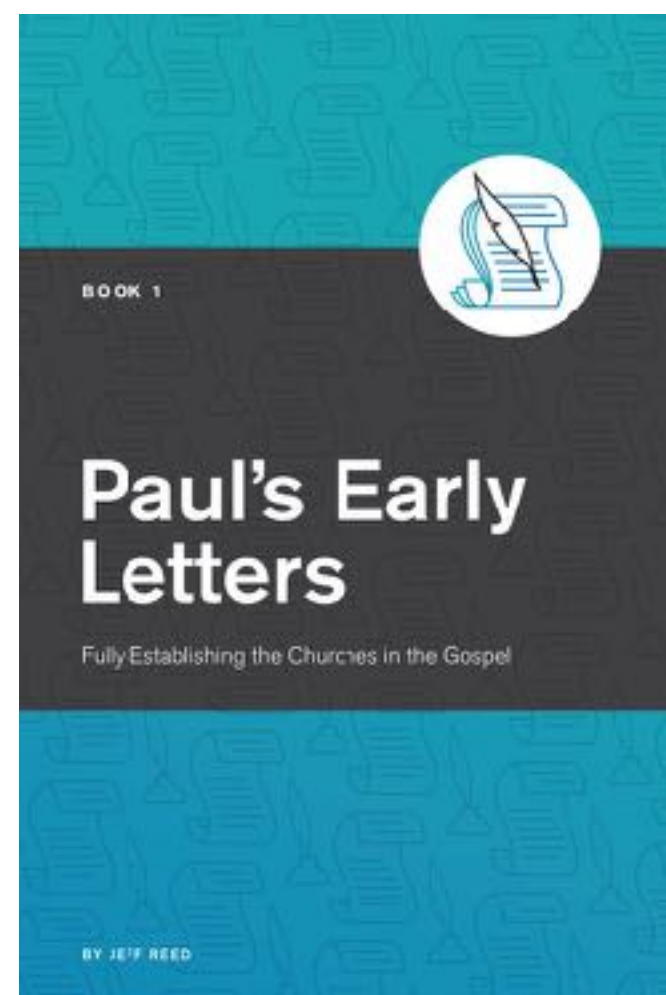
Session 2: The Gospel and The Story

Session 3: The New Gospel Worldview

Session 4: Reframing the Jewish Story

Session 5: The Gospel in Transformed Community

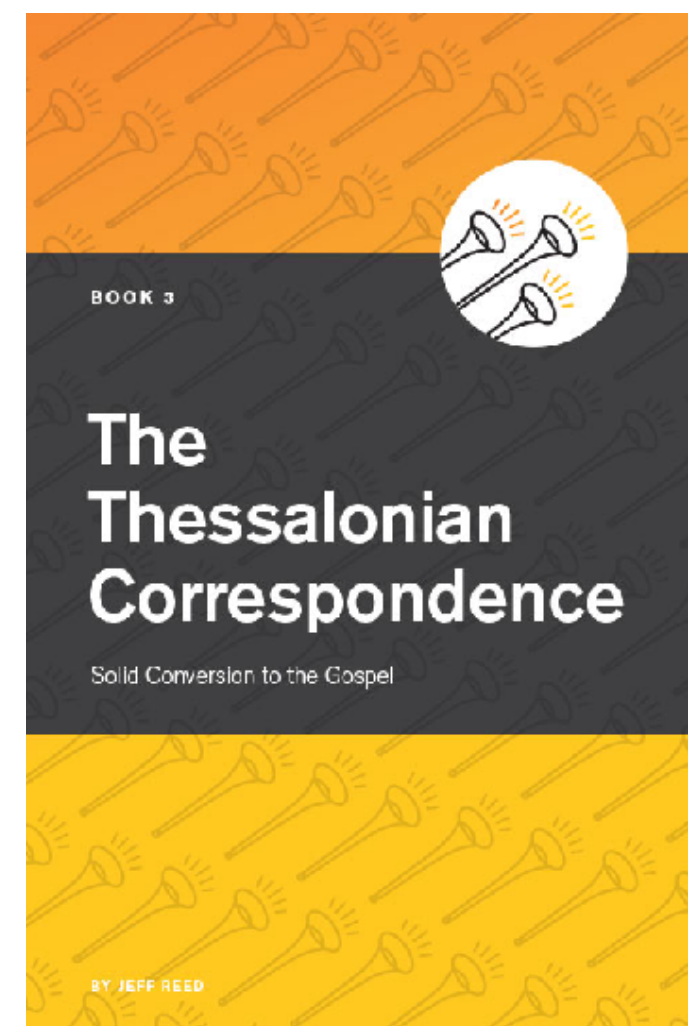
The Corinthian Letters: Fragmentation of the Gospel



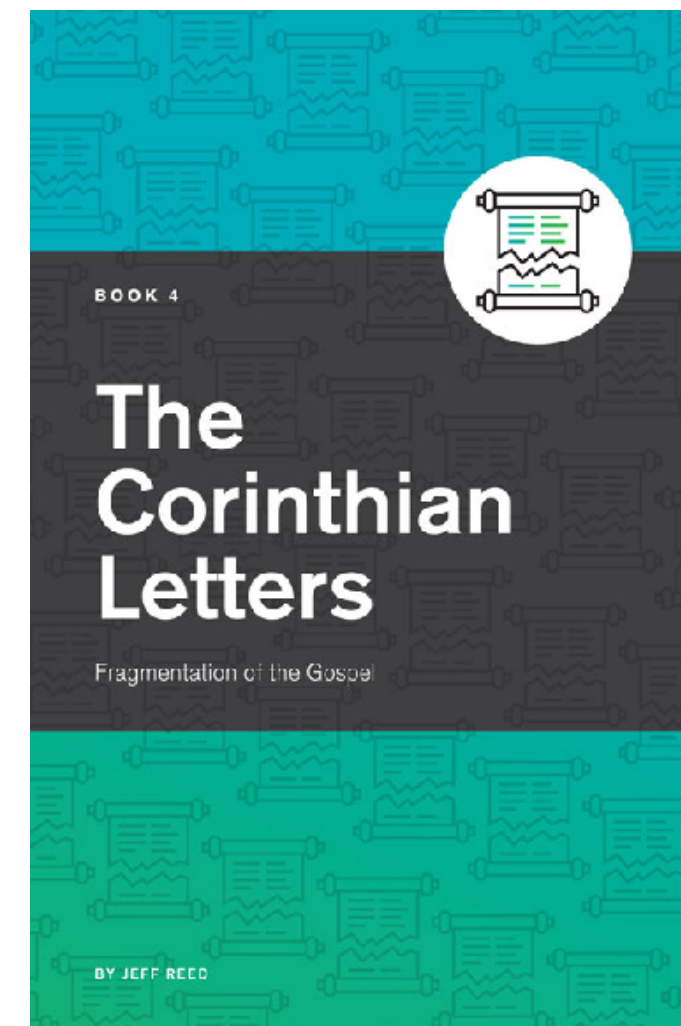
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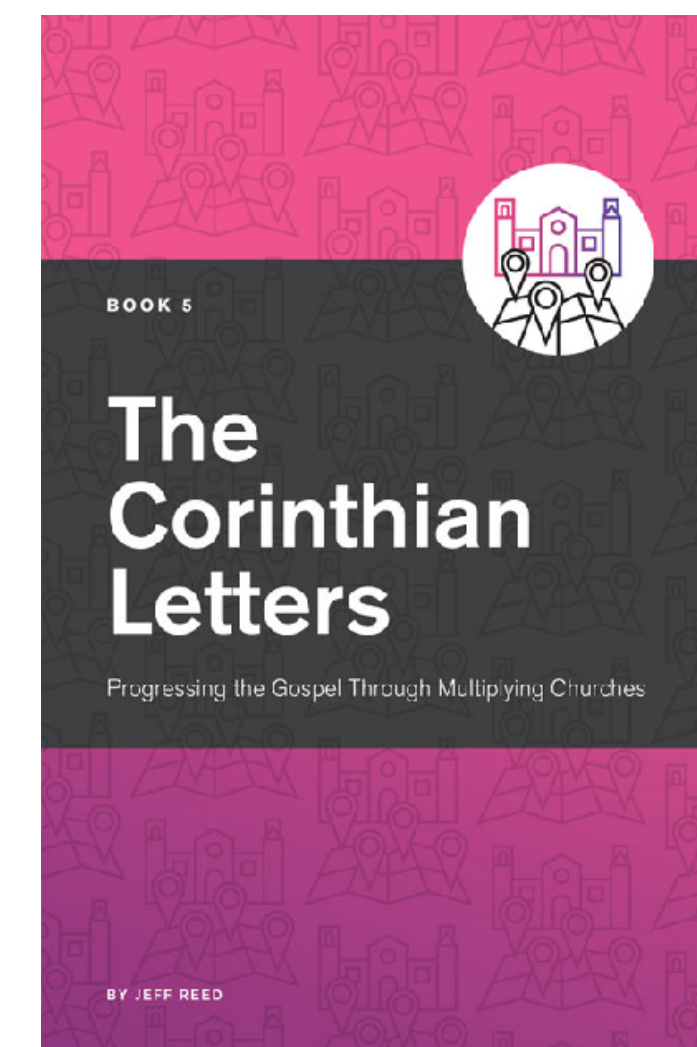
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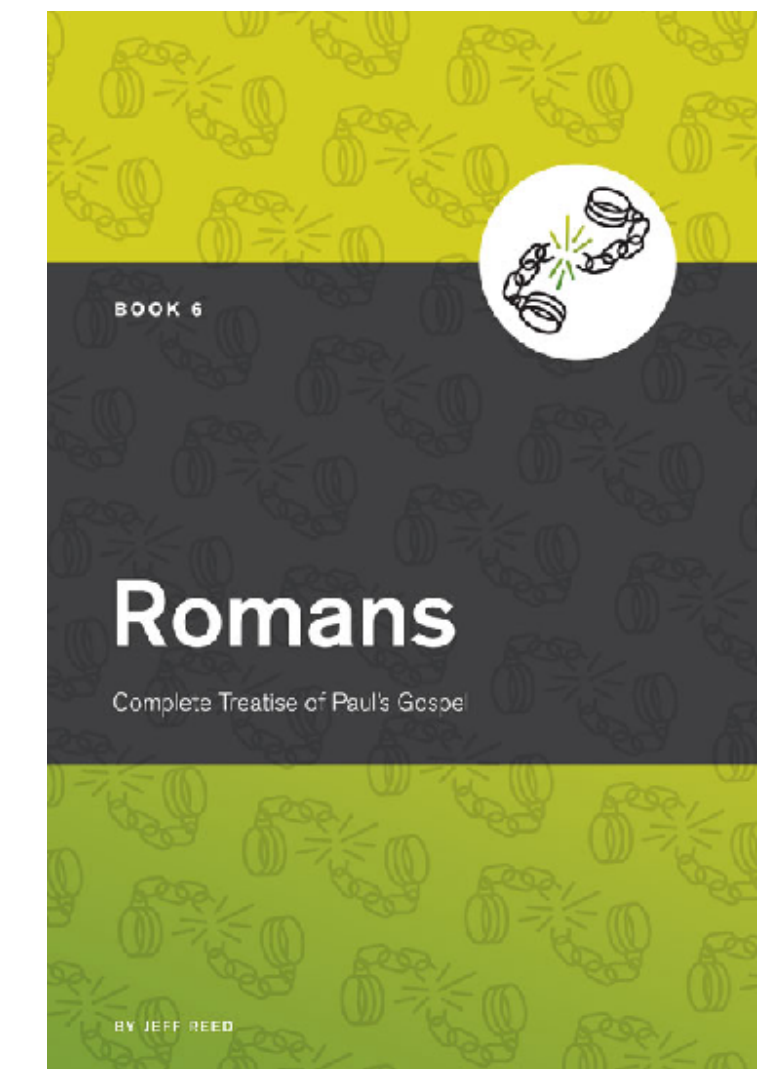
Winter/Summer 51



Sept. 53



June 56



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The Corinthian Letters: Fragmentation of the Gospel

Let's return to our heuristic author's intention statement.

Intention Statement for the Corinthian Letters:

To defend his unique role of proclaiming the gospel to the Gentiles in the context of all sorts of rivals, keeping the Corinthian churches in his sphere of authority as he continues to build a network of churches committed to progressing the gospel among the Gentiles

by writing his second letter to deal with internal divisions, rooted in differing social status that were fragmenting the Corinthian churches. (1 Corinthians)

by writing his fourth letter to appeal to the Corinthians to remain under his leadership, despite attacks on his apostleship by rival leaders. (2 Corinthians)

The Corinthian Letters: Fragmentation of the Gospel

Intention Statement of 1 Corinthians

To deal with internal divisions, rooted in differing social status that were fragmenting the Corinthian churches, so the Corinthian churches would fully participate with him in the progress of the gospel

by applying the gospel to the core divisions that developed by factions within the churches

by specifically addressing factions in

- their community life and
- their community gatherings

by taking them back to the gospel as apostolic traditioning

The Corinthian Letters: Fragmentation of the Gospel

Intention Statement of 2 Corinthians

To defend his apostleship in the Corinthian churches, that they might remain in his sphere of authority and therefore participate fully in the progress amongst the Gentiles, for which he was uniquely commissioned

by describing his internal stress in carrying out his stewardship

by describing the heart of the ministry of the gospel as “conflicts without and fears within” as a context for victorious progress

by defending his apostleship and seeking the Corinthians as partners in that progression

The Importance of Apostolic Authority

Last session, in Paul's great defense of his apostolic role and responsibility, he forcefully laid out thirteen points from 2 Corinthians 10–12; we will lay out one more point (point 14) from 2 Corinthians 13 this session.

Paul's Defense of His Apostolic Role and Responsibility

1. Paul's authority rested in the authoritative Word given to him from Christ (embodied in his letters) and his gifted ability to hold the teaching against any human arguments made against it.
2. He was humble in his general teaching, but he exercised the authority needed to hold the churches to that body of teaching, challenging any arguments brought against it, knowing the Word of Christ carried supernatural power.
3. Though he was weak, Paul's weapons (his letters and his arguments of defense) carried enormous spiritual power, which he would teach boldly and confrontationally (even face to face) as needed.

The Importance of Apostolic Authority

Paul's Defense of His Apostolic Role and Responsibility

4. Paul's authority was not a formal authority based on rank, in which one has higher rank than another and boasts they are more important because of position.
5. Paul's boasting was in stewarding the field God had given him; as the churches' faith grew, he sought to enlarge that sphere by seeking to proclaim the gospel in other lands.

The Importance of Apostolic Authority

Paul's Defense of His Apostolic Role and Responsibility

6. Paul had the view that he needed to get the churches established in Christ's teaching so he could turn them over to Christ and they could continue to mature in Christ and impact their area, but he was afraid their minds were being corrupted—that they were not one minded, embracing a different gospel.
7. Paul was untutored in speaking (not a skilled or trained orator from the professional class), but he was very skilled in his knowledge; his arguments were superior at every point.
8. Paul worked hard to cut off from the churches the so-called apostles (orators of light) who did not follow the teaching he was delivering.

The Importance of Apostolic Authority

Paul's Defense of His Apostolic Role and Responsibility

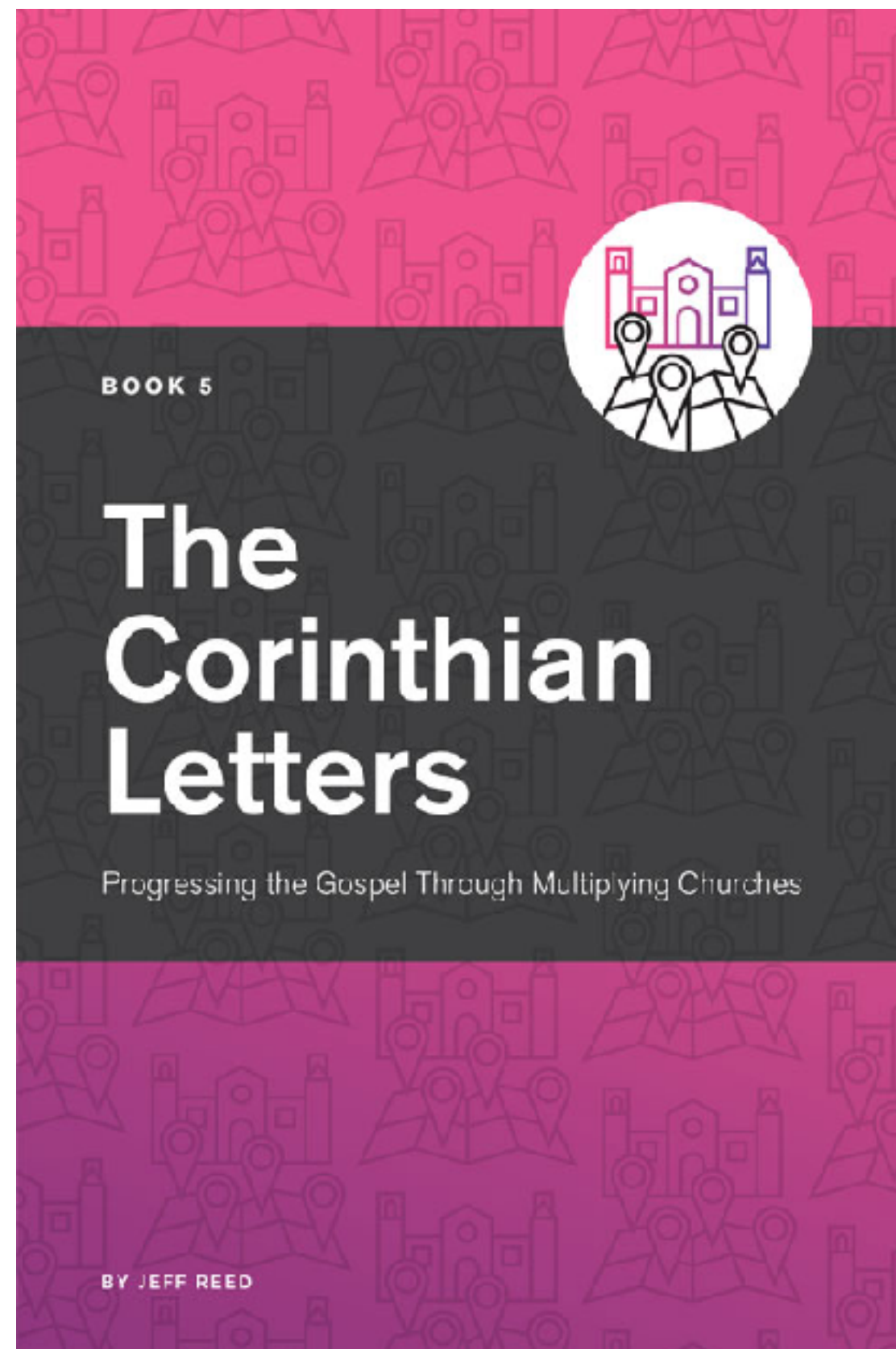
9. Paul defends his authenticity as an Apostle by reminding them he worked harder than anyone, under great opposition; he traveled constantly; and he burned the candle at both ends.
10. He adds to that the daily pressure on him of caring for the churches as part of his authenticity.

The Importance of Apostolic Authority

Paul's Defense of His Apostolic Role and Responsibility

11. Paul continues his defense by describing the special experience he was given to see parts of the heavenly places behind Christ's building of His Church, along with the thorn in the flesh he was given (probably some kind of recurring illness), a weakness the false apostles were exploiting.
12. Paul's commendation includes their very existence as churches. He is not invalidated by super apostles undermining his weakness or financial needs claiming he is a huckster just seeking money, noting that Titus, one of his team members, exhibits the same traits as him.
13. Paul's intense letters and his powerful arguments, always causing conflicts, are because he is afraid they will still be torn apart by divisions and disorder.

The Ministry: Conflicts Without Fears Within



The Corinthian Letters: Progressing the Gospel Through Multiplying Churches, Book 5

Session 1: The Pressure of Leading Church Networks

Session 2: The Ministry of the Gospel: Conflicts Without and Fears Within

Session 3: Sacrificing Network to Network for the Progress of the Gospel

Session 4: The Importance of Apostolic Authority

Session 5: The Appeal to the Corinthian Churches

The Final Appeal to the Corinthian Churches

Let's turn to 2 Corinthians 13:1–13.

He begins with a harsh appeal, then gives them a picture of where they need to be to remain strategic churches in his growing network that is spreading across the Roman empire.

Remember, he is directly appealing to the churches of Corinth, but like in the rest of the collection, he clearly has in mind the churches of Achaia, of which Corinth is the hub.

The Final Appeal to the Corinthian Churches

¹ This is the third time I'm coming to you. "Every charge must be substantiated at the mouth of two or three witnesses." ² I said it before when I was with you the second time, and I say it now in advance while I'm away from you, to all those who had sinned previously, and all the others, that when I come back again I won't spare them— ³ since you are looking for proof of the Messiah who speaks in me, the Messiah who is not weak toward you but powerful in your midst! ⁴ He was crucified in weakness, you see, but he lives by God's power. For we too are weak in him, but we shall live with him, for your benefit, by God's power.

2 Corinthians 13:1–4 (N. T. Wright)

The Final Appeal to the Corinthian Churches

⁵ Test yourselves to see if you really are in the faith! Put yourselves through the examination. Or don't you realize that Jesus the Messiah is in you?— unless, that is, you've failed the test. ⁶ I hope you will discover that we didn't fail the test. ⁷ But we pray to God that you will never, ever do anything wrong; not so that we can be shown up as having passed the test, but so that you will do what is right, even if that means that we appear like people who've failed. ⁸ For we cannot do anything against the truth, but only for the truth. ⁹ We celebrate, you see, when we are weak but you are strong. This is what we pray for, that you may become complete and get everything in order. ¹⁰ That's why I'm writing this to you while I'm away, so that when I come I won't have to use my authority to be severe with you. The Lord has given me this authority, after all, not to pull down but to build up.

2 Corinthians 13:5–10 (N. T. Wright)

The Final Appeal to the Corinthian Churches

What do we know?

- He is coming a third time.
- The issue is whether they are in the faith Paul delivered to them.
- They are to test themselves to see if they are in the faith or not—are they holding to the gospel he preached to them and the teaching he told them to conform to.
- He will deal powerfully with those who undermine the teaching and apostolic authority, using that authority as needed.
- Even if he appears to be a failure by having so many conflicts and fears within, if they are built up and becoming strong churches, it is worth it.
- He will only use his authority to remove those from the churches for the sake of building a strong, established church.

The Final Appeal to the Corinthian Churches

How do you think Paul was planning to deal “once and for all” with those opposing his gospel and teaching amongst the Corinthian churches?

There were probably three phases:

Phase 1: Paul would find out who was stirring up the churches and confront them.

Phase 2: Paul would convince the leaders (elders, deacons, and leading women) to back up his confrontation.

Phase 3: Paul would address the churches as a whole to completely reject them, in essence throw them out of their churches.

The Final Appeal to the Corinthian Churches

Keep in mind, Paul is not talking about new believers coming into the churches or maturing believers still getting established,

but he is talking about those in the churches challenging them to reject Paul and to listen to them, or saying, “who is Paul?” and we do not need to listen to him.

Now Paul changes his tone and addresses those he knows are following him, and he explains what he really expects from them as a response.

The Final Appeal to the Corinthian Churches

He paints a final picture of what he expects.

¹¹ All that remains, my dear family, is this: celebrate, put everything in order, strengthen one another, think in the same way, be at peace; and the God of love and peace will be with you. ¹² Greet one another with the holy kiss. All God's people send you their greetings. ¹³ The grace of King Jesus the Lord, the love of God, and the fellowship of the holy spirit be with you all.

2 Corinthians 13:11–13 (N. T. Wright)

The Final Appeal to the Corinthian Churches

This is his summary of what he expects of them:

- celebrate
- put everything in order
- strengthen one another
- think in the same way
- be at peace
- greet one another with a holy kiss

Let's look at each of these 6 final directives.

The Final Appeal to the Corinthian Churches

First *celebrate*

“In the Pauline corpus: Joy is the actualization of freedom, which takes concrete form in fellowship, R. 12:15. The dialectic is worked out most sharply in 1 C. 7:30. Those who rejoice should be *ὡς μὴ χαίροντες*. Joy is an essential factor in the relation between apostle and community. Paul asks the Roman church to pray that he might come with joy.” (TDNT)

“As a phenomenon or feeling, “joy” is a culmination of being that raises no problems as such and that strains beyond itself.” (Little Kittle)

He seems to be saying enjoy genuine fellowship with your believing family, epitomized in celebrating the Lord’s Supper (1 Corinthians 11:17–34).

The Final Appeal to the Corinthian Churches

Put everything in order

This is a concept Paul has been developing in both letters to the Corinthians.

“to make someone completely adequate or sufficient for something—‘to make adequate, to furnish completely, to cause to be fully qualified, adequacy.’” (LN)

“right,” “faultless,” “normal,” “meeting demands posed” (TDNT)

“At 1 Th. 3:10, with reference to the *πίστις* of the Thessalonians, it means b. ‘to establish,’ ‘to confirm,’ especially in terms of Christian character worked out in the sense of unity of the members of the community (1 C. 1:10).” (TDNT)

The Final Appeal to the Corinthian Churches

Put everything in order

“Along the same lines *καταρτισμός* is used at Eph. 4:12, in the context of the edifying of the body of Christ, to denote the equipment of the saints for the work of the ministry. The establishment of the community in work for the kingdom of God in the widest sense thus constitutes for Paul a material precondition of the upbuilding and consequently the actualization of the community.” (TDNT)

Paul has the whole of 1 Corinthians in mind by choosing this word again.

The Final Appeal to the Corinthian Churches

Put everything in order

He wants the Corinthian churches to become fully established:

- the churches embracing the gospel and the body of teaching Paul delivered to all the churches (kerygma and didache)
- each believer being aligned with the gospel and teaching, becoming equipped for ministry
- all those not following Paul's gospel and teaching being dealt with and removed if necessary

“but all things should be done decently and in order”

1 Corinthians 14:40

The Final Appeal to the Corinthian Churches

Strengthen one another

“3. A third sense is that of ‘exhorting’ or ‘encouraging,’ and even on occasion of ‘winning over’ for a plan.” (Little Kittle)

In this context, I think it means coming alongside, encouraging and winning over any believers who might be shaken by all the conflict and opposition.

The Final Appeal to the Corinthian Churches

Think the same way

“(3) as having an attitude or frame of mind think in such a way, purpose, be inclined” (ANLEX)

“3. Paul uses this word with striking frequency and usually expresses with it single-minded commitment to something and the conditions for such commitment. (Neutral use occurs only in 1 Cor 13:11, where *φρονέω* stands in a series with *λαλέω* and *λογίζομαι*.)” (EDNT)

The Final Appeal to the Corinthian Churches

Think the same way

Paul delivered a pure gospel to them and a teaching that all the churches received, including making clear that Christ's plan—that the churches were central to the progress of the gospel—was to be followed by all.

They needed to reflect on it, understand it, and be one minded around it.

The Final Appeal to the Corinthian Churches

Be at peace

“to live in peace with others—‘to behave peacefully, to live in peace.’
εἰρηνεύετε ἐν ἀλλήλοις ‘live in peace with one another’ Mk 9:50. In some languages the equivalent of ‘live in peace’ is a negation of fighting, for example, ‘do not fight’ or ‘do not constantly quarrel.’ ” (LN)

Paul is referring back to the quarreling and conflicts of 1 Corinthians—factions of following different leaders, suits against each other, conflicts at the Lord’s supper, etc.

In addition, all personal conflicts needed to be resolved.

The Final Appeal to the Corinthian Churches

Greet everyone with a holy kiss

Paul uses this symbol as a way of saying greet every one as family. In one way, this summarizes all of the above 5 directives.

This is a very important symbol because the churches really are Christ's family and the social structure of the church is a family of families.

In these final two sentences, when Paul says all God's people send their greetings, he reminds them they are part of a global family of families, and he points out they are a global network committed to the global progress of the gospel.

The Final Appeal to the Corinthian Churches

So when all is said and done, after two long letters, what does Paul expect from the Corinthian churches?

1. Celebrate your new life in Christ's family; enjoy life together, especially at your weekly gathering as churches.
2. Carefully order your churches around the gospel that I brought you and the body of teaching I delivered to all the churches.
3. Come alongside, encouraging and winning over any believers who might be shaken by all the conflict and opposition.
4. Work hard to be of the same frame of mind, as developed from the gospel and the teaching Paul delivered to the churches.
5. Live in peace with one another, resolving existing conflicts, suits, clicks, class differences, etc.
6. Accept and embrace one another as family because Christ's churches are His family, and the social structure of the church is a family of families.

The Final Appeal to the Corinthian Churches

This is a great summary of what Paul was trying to accomplish with his churches.

But it could not be achieved, or enjoyed, without dealing with those who refused to follow the gospel and the teaching of Paul to the churches and to be willing to change their lifestyle as well.

Paul knew none of these ideals would be achieved without this level of discipline in the churches. He was founding a movement, and strategic churches had to be founded correctly or everything would fail. With these churches, he eventually built a movement that turned the Roman Empire upside down.

The Final Appeal to the Corinthian Churches

After two long letters, what should apostolic leaders expect of their churches today?

1. Celebrate their new life in Christ's family, enjoying life together, especially at their weekly gathering as churches.
2. Carefully order their churches around the gospel and the body of teaching Paul delivered to all the churches.
3. Leaders and members of the churches must come alongside, encouraging and winning over any believers who might be shaken by all the conflict and opposition.
4. They must all work hard to be of the same frame of mind, developed from the gospel and the teaching Paul delivered to the churches.
5. They should live in peace with one another, resolving existing conflicts, suits, clicks, class differences, etc.
6. They should accept and embrace one another as family because Christ's churches are His family, and the social structure of the church is a family of families.

The Final Appeal to the Corinthian Churches

So when all is said and done, what do the two letters teach us about stabilizing churches in the gospel and the teaching delivered by Paul to the early churches?

This is not an easy task.

It is filled with conflicts without and fears within.

But it is the ministry—in the 21st century as well as the 1st century.

And, it is a very serious task demanded of well-trained leaders!

The Final Appeal to the Corinthian Churches

In 2 Corinthians 13 we see one final role of key apostolic leaders today:

14. The key apostolic leader must be willing to escalate the confrontation to the point of removing those from churches who are opposing the gospel and the teaching Paul delivered to the churches—the kerygma and didache.

The Final Appeal to the Corinthian Churches

These books are so significant. Why?

1. We are entering a new era with the expansion of the gospel in the Global South, what we are calling the *next emerging Christendom*.
2. In the Global South, the large networks of churches from China to India to Africa to Latin America, look to us, and many of these movements aren't established.
3. This level of detail of establishing churches in the gospel is not seen in any of the other letters in Paul's corpus.
4. The Corinthian letters develop a very clear understanding of the anatomy of apostolic authority and, at a foundational level, the task of establishing churches in the apostolic traditioning of Paul.

This fourth point leads us back to the last session where we laid out the anatomy of apostolic authority.

The Anatomy of Apostolic Authority

Let's go back to the nature and importance of apostolic authority as discovered in Paul's Corinthian correspondence.

We made 39 points across both letters on *Paul's authority*.

Last session, I condensed the essence of the anatomy of *apostolic authority*: its nature and importance.

The Anatomy of Apostolic Authority

The Importance and Nature of Apostolic Authority in the Corinthian Letters

1. The nature of apostolic authority is not a person or position, but the power of the gospel.
2. There are key apostolic leaders gifted like Paul—with apostolic gifts like Paul's (apostle, prophet, and teacher)—who have whole spheres of ministry; they should seek to increase their sphere.
3. Gifted leaders on an apostolic team (Ephesians 4:11 types) share in the apostolic authority by nature of their gifts and the team they are on.
4. Churches that become fully established and key partners share in that authority and will accomplish things greater than they can imagine; it is a greater purpose as well.
5. Key apostolic leaders can expect a life of “conflicts without and fears within.”
6. Apostolic leaders should expect constant challenges to their person and to their churches, producing almost a daily pressure across a lifetime of ministry.

The Anatomy of Apostolic Authority

The Importance and Nature of Apostolic Authority in the Corinthian Letters

7. Those exercising apostolic authority according to their gifts and sphere of ministry should anticipate the enlargement of that sphere throughout their ministry as they are part of Christ's triumphant march toward His kingdom, but it will look very different from man's expectations of success.
8. Apostolic leaders must master a balance left to them in Paul's model and letters: on the one hand delivering the apostolic tradition especially received from Paul's letters, holding all their churches to that apostolic teaching, while at the same time practicing great cultural flexibility in directives that are their opinions (Paul greatly advised them) or are the cultural decisions of senior elders and their churches that are completely up to them.
9. Apostolic authority is not positional authority nor personal authority in the gifts themselves nor in great oratory skill, but the authority is in powerful, well-thought-out arguments and the capacity and skill to win conflicts in common speech debate.

The Anatomy of Apostolic Authority

In these letters, Paul is establishing his understanding of his *apostolic authority*. He builds on that in his later letters, where we will see the perpetual nature of it. But in the Corinthian letters, he is laying foundations that we must be careful not to miss.

This understanding is key to understanding apostolic authority in our churches today, enabling us to practice a very key concept, mostly missing since the first 300 years of the Early Church.

It is misunderstood by Eastern Orthodox and Roman Catholic churches, Evangelical Protestant churches, and Classical Pentecostal churches. It is very important to grasp in order to establish Global Pentecostalism and the emerging next Christendom.

The Anatomy of Apostolic Authority

Now, based on the addition of 2 Corinthians 13, I have added a 10th point to the final statement on the anatomy of apostolic authority.

10. Key apostolic leaders may need to exercise that authority by developing powerful arguments in the gospel to confront and defeat those who are bringing false arguments against the apostolic traditioning of Paul.

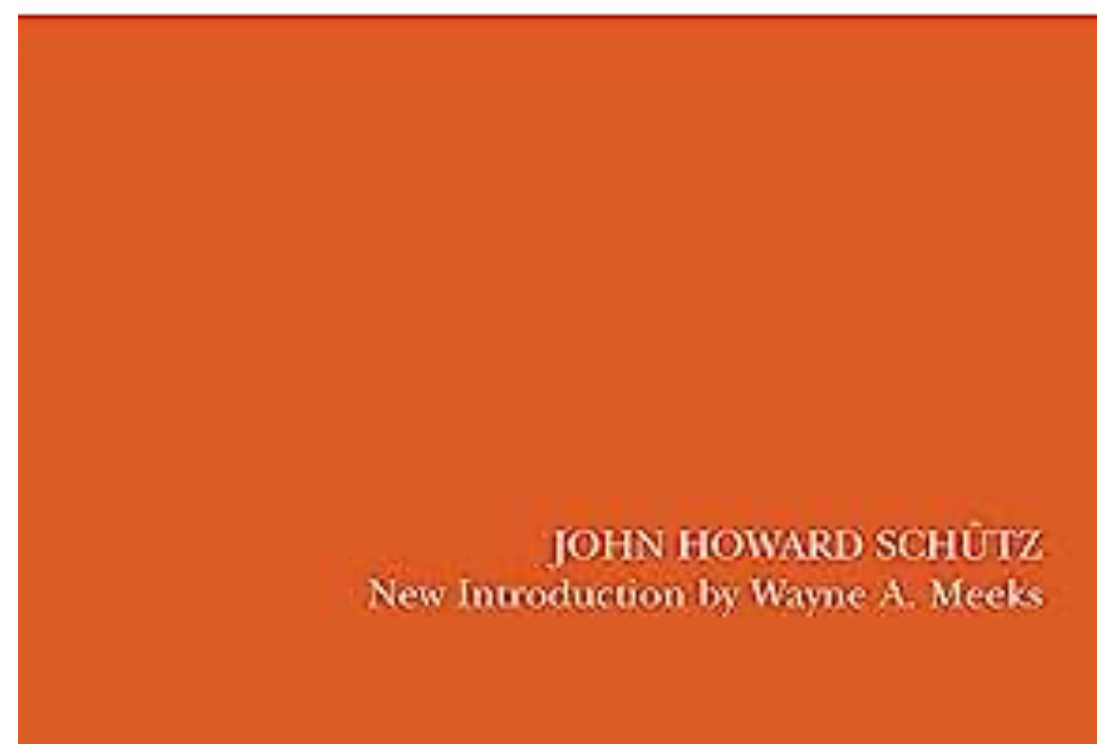
The Anatomy of Apostolic Authority

Before reading the quotes below and giving your insights, and before doing your work at the end of Thinking Through the Issues and Applying the Principles, review my quotes by Meeks and Schultz from the commentary section of session 4 of this booklet.

The Anatomy of Apostolic Authority



Paul and the Anatomy
of Apostolic Authority



Keith's last words

"Find an apostolic leader and his team, and attach your church to them."

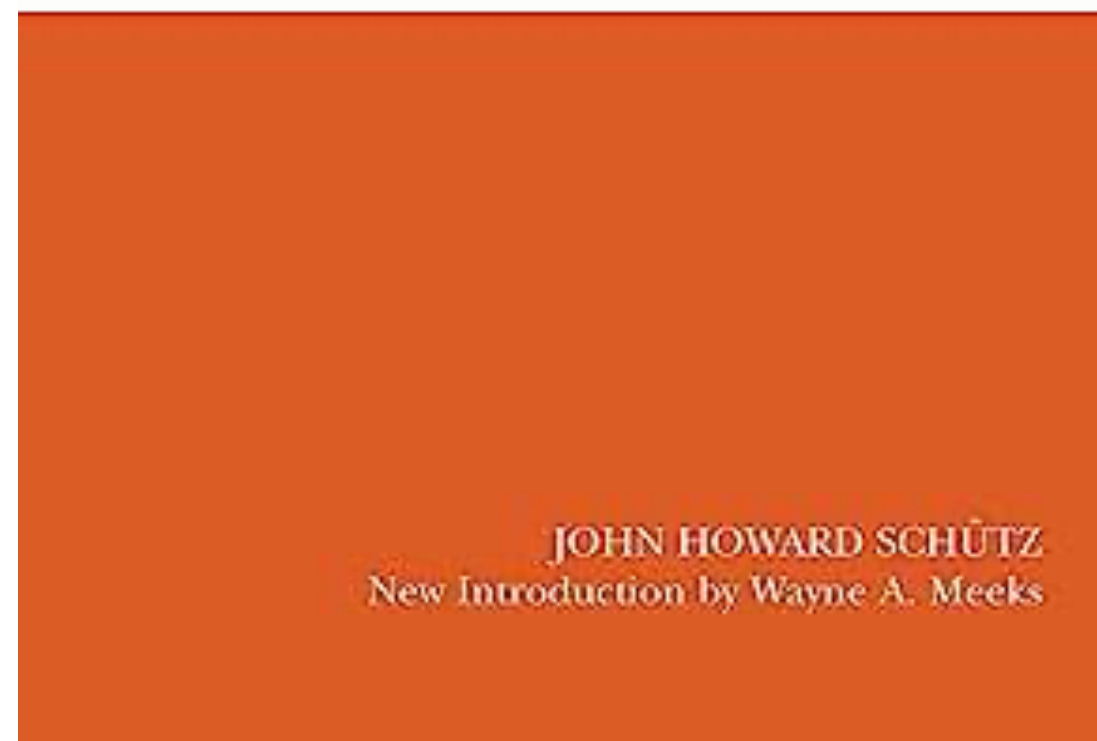
Schutz

"Precisely because the apostle is himself subordinate to the gospel, the establishment of the norm of the gospel carries with it the establishment of the authority of the apostle."

The Anatomy of Apostolic Authority



Paul and the Anatomy
of Apostolic Authority



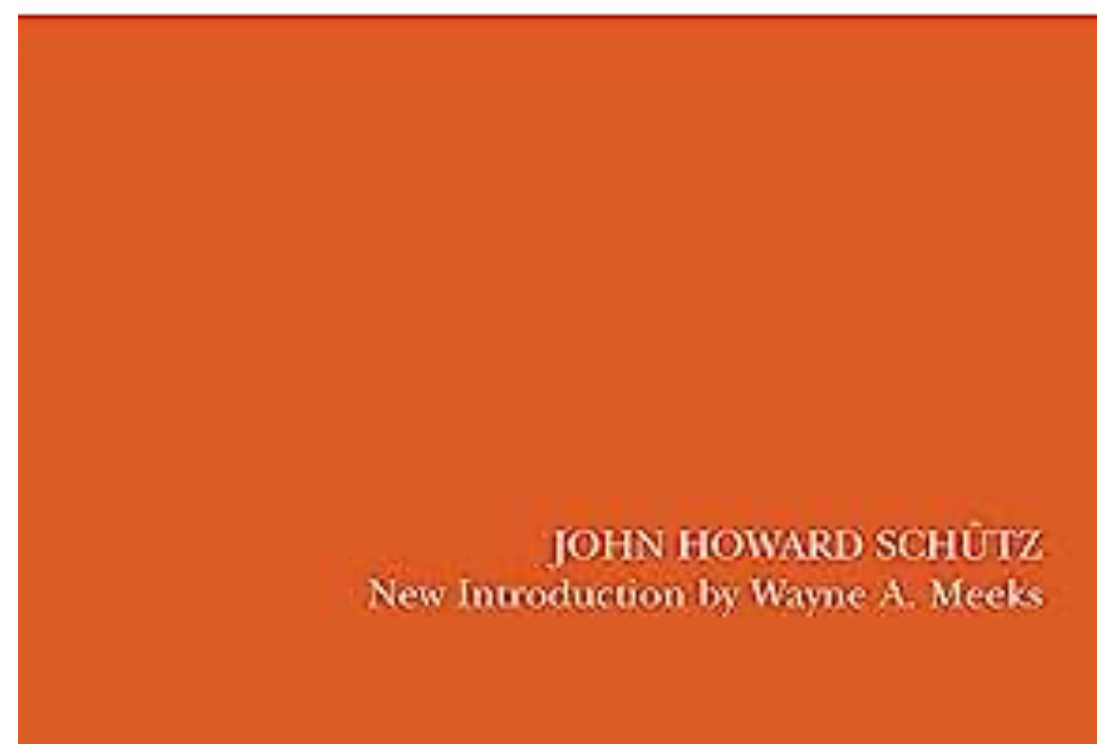
“His central point, which is the leading motif of this book, is that *authority* is best understood as the interpretation of power. That is, the *authoritative person*, in this case the apostle, calls upon the willing acceptance of his power by the followers by providing for them an interpretive framework, in the form of a master narrative or a pregnant constellation of metaphors, that makes sense of power, which they themselves may experience or have experienced. In a sense, then, the interpretive process makes that power available to them.”

W. A. Meeks, Introduction to *Paul and the Anatomy of Apostolic Authority*, the Westminster John Knox Press Edition, C. C. Black, M. E. Boring, & J. T. Carroll (eds.), (Louisville, KY: Westminster John Knox Press, 2007), p. xxi.

The Anatomy of Apostolic Authority



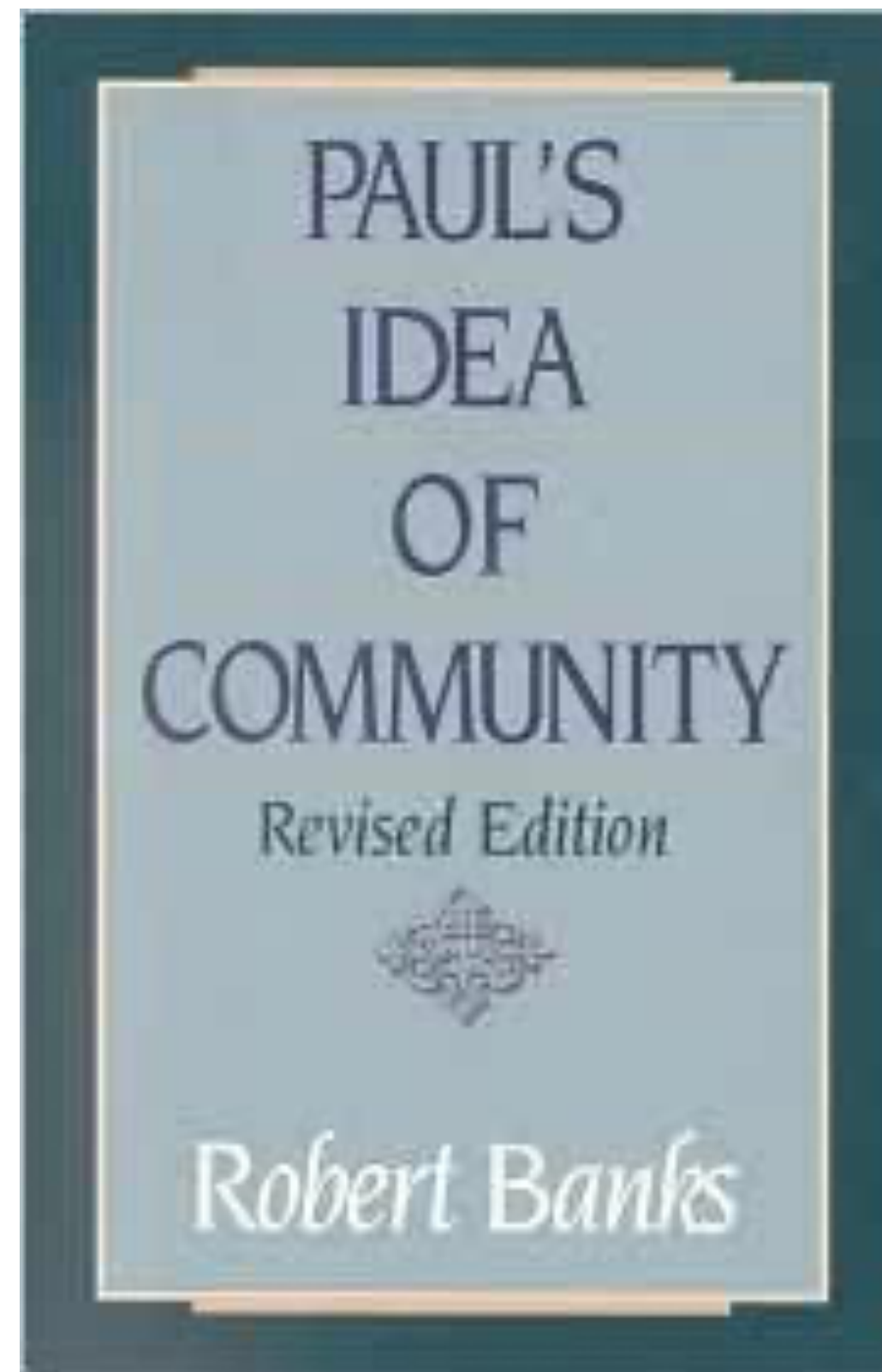
Paul and the Anatomy
of Apostolic Authority



“Precisely because the apostle is himself subordinate to the gospel, the establishment of the norm of the gospel carries with it the establishment of the authority of the apostle.” p. 161

“The gospel’s authority covers both the apostle’s original responsibility and the continuing responsibility for the community.” p. 182

The Anatomy of Apostolic Authority



Banks' final chapters are very valuable on the anatomy of apostolic authority and worth reading carefully.

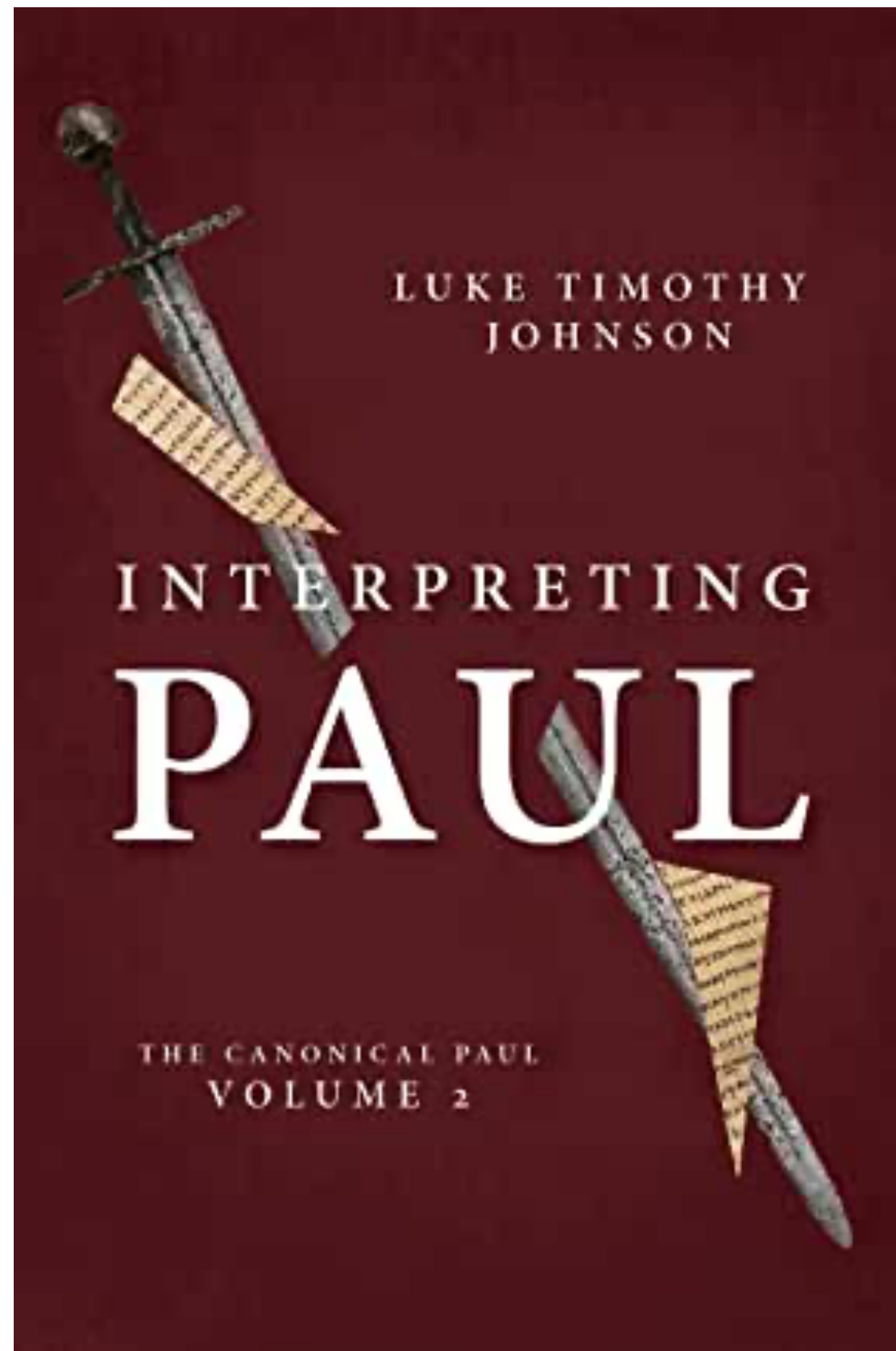
"Defining Leadership by Function, Not Position," chapter 14

"The Nature of Paul's Authority," chapter 17

"The Exercise of Paul's Leadership," chapter 18

Bank's little booklet *Going to Church in the First Century* is included as Appendix 2 of this book, the revised edition.

The Anatomy of Apostolic Authority



“Truth and Reconciliation in 2 Corinthians: The Complexity of the Process,” chapter 8

This chapter is another example of the concept “no theology of Paul” and how much more effective it is to follow with a theological essay rather than an entry on *reconciliation* in the style of a Western systematic theology or biblical theology academic textbook.

The Anatomy of Apostolic Authority

Paul's self-understanding:

I came with power (2:1–5) not oratory skill.

I received the authoritative tradition (15:1–6), passed on to me.

I delivered authoritative traditions (11:1, 2, 16), received from Christ, for all churches to practice.

Thus, the *apostolic traditioning of Paul* means any future, gifted key apostolic leaders operate under the power of the apostolic traditions, not official positions and not as great orators, and that power is extended to their apostolic teams and partner, network churches.

This, together with our studies in 2 Timothy will validate this traditioning process for today.

The Anatomy of Apostolic Authority

Issue: The difficulty of establishing strategic churches

Questions:

1. What does Paul's example teach us about the difficulty of establishing strategic churches today?
2. What role does discipline have in establishing churches? How is it exercised?
3. What does 2 Corinthians 13:11–14 teach us about what an established church looks like?
4. Why do we need strong apostolic leaders moving amongst our church moments worldwide today?