REL 110RS Module 7 AVP

Slide 1
Title slide

Slide content:
REL 110RS Module 7

Slide 2
Slide title:
Paul’s Letter to the Philippians

Slide content:
[Picture of Bible opened to the beginning of Philippians]

Narrator:
One of the remarkable passages in Philippians is where Paul rejects his past in Chapter 3. After mentioning his Jewish credentials he writes, “Whatever gains I had, these I have come to consider as a loss because of Christ. More than that, I even consider everything as a loss because of the supreme good of knowing Christ Jesus my Lord. For his sake I have accepted the loss of all things and I consider them so much rubbish, that I may gain Christ.” So, what is Paul rejecting?

Slide 3
Slide title:
Paul Rejects His Past

Slide content:
- Did not lead him to Christ
- Persecution of Christians

[Picture of stained glass depiction of the stoning of Stephen]

Narrator:
In Chapter 3, Paul is rejecting his religious formation as it did not help him to open to God manifest in Christ. His past thinking led him to participate in the persecution of Christians. That persecution meant killing Christians. This adds weight to the changes in his life. Paul would have done well to have admitted his mistake, but he implies this by counting his past thinking and religious formation as rubbish.

Slide 4
Slide title:
Unity of the Philippians

Slide content:
- Euodia and Syntyche (4:2)
- “Letting go” (Ch. 1-4)
- Each one should retain the place in life that the Lord assigned to him and to which God has called him.” (7:17)

Narrator:
One of the major themes of Philippians is unity. In Chapter one he promotes unity and asks his fellow workers Euodia and Syntyche in 4:2 to agree. Between Chapter 1 and 4, Paul talks about “letting go.” He lets go of his favorite religious thoughts, he lets go of his status in the community, all in order to be
aligned with Christ. He offers his example of letting go so that the readers of Philippians will let go of any obstacles to unity in that community.

**Slide 5**
**Slide title:**
Emptying of Christ

**Slide content:**
“In your relationships with one another, have the same mindset as Christ Jesus: who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!” (2:5-8)

**Narrator:**
The famous “emptying of Christ” section in 2:5-8 is also in service of unity. He asks his readers to have the same mind as Jesus had who emptied himself taking on the form of a servant.

**Slide 6**
**Slide title:**
Paul’s Second Letter to the Corinthians

**Slide content:**
- Defense against false apostles (11:13)
- Sacrifice and request for money from the Corinthians (Ch. 8-9)

**Narrator:**
The key message of 2 Corinthians is what makes a true apostle. Paul defends himself from those he calls false apostles in 11:13. Other preachers have been leading them astray, and Paul wants to win back their allegiance. His defense is that he has done good work with the Corinthians and has been willing to suffer beatings and imprisonments. His willingness to suffer should help the Corinthians see that he is genuine and worthy of their trust. While attempting to win back the allegiance of the Corinthians, Paul asks them for money. Again he does this by surrounding his appeal in Chapters 8 and 9 with references to all that he has sacrificed to them. Asking the Corinthians to give some money to the poor does not seem to be too much in light of all that Paul has given to serve them.

**Slide 7**
**Slide title:**
Old and New Covenants

**Slide content:**
- Superiority of new covenant
- Explanation of Moses’ veil (Exodus 34:29+)

**Narrator:**
Paul gives a negative contrast between the new covenant and the old covenant. This he does in 2 Corinthians. This sets the stage for later Christianity to break with Judaism. Here Paul is not trying to create a separation, but he wants to highlight the superiority of Christian understanding. Paul mentions Moses who goes up the mountain and talks with God. He comes down the mountain with a shining face. He says that Moses put a veil on his face so that the people would not see the fading splendor or glory,
meaning the old covenant or relationship with God is fading and it is being replaced by the new which is not fading. If you turn to Exodus 34, you will find no such explanation of why Moses put a veil on his face. Please turn to Exodus 34:29 and following and see why he puts a veil on his face. What did you find? The closest explanation is in v. 30 where the text says the people were afraid to come near him. This is not as clear as it might be, but what is clear is that there is no mention of hiding with a veil the light or glory which would be fading. This is Paul's interpretation long after the book of Exodus was written. Remember, Paul is talking to gentiles, most of whom never read the book of Exodus. Paul manipulates the meaning of the text in order to make the point that the old covenant is fading and the new covenant is superior. One should be critically aware of the dangers of this sort of action. Paul goes on to declare in 4:2 that he refuses to tamper with God’s word. That is a surprising declaration in light of what he has just done in Chapter 3. Take a look at 2 Corinthians Ch. 3 and see what Paul says. Paul is trying to establish the superiority of the new order over the old order. His method in this section of 2 Corinthians is a bit heavy handed.

**Slide 8**

**Slide title:**
The Glory of God

**Slide content:**
“And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness.”
(3:18)

[Picture of the shining sun]

**Narrator:**
Later in this part of the letter we hear one of the most beautiful images of Paul. Second Corinthians 3:18 plays with the imagery of light and divine manifestation where Paul says, “And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness.” “Reflect” can also legitimately be translated as “behold” the Lord’s glory. To behold the glory of the Lord is to see God’s manifestation outside of oneself. To reflect is to stand in the place of Moses and reflect the glory of God to other people. Paul may have manipulated the text to make Christianity appear superior, but he has also given Christians powerful and transcendent images of transformation.