

DISCIPLESHIP

The Heart of Mission

EFAC Australia

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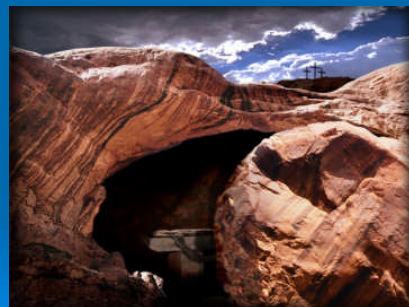
- 1. Mission and Discipleship - 'What God has joined together.' Matthew
- 2. Character Formation - Consumer or Christian? Galatians
- 3. Discipleship in Corinth - Living the Future in Advance. 1Corinthians

Discipleship in Corinth
Living the Future in Advance.

A CASE STUDY FROM
1CORINTHIANS



THE SIGNIFICANCE OF THE
RESURRECTION



Live in the light of God's future.

- 'To be a Christian might be defined as living in the light cast by the resurrection; living, that is to say, as those who insist on interpreting this world in terms of its (surprising and unexpected) future as made known to us in the resurrection of Jesus by his Father in the power of the Holy Spirit.' Richard Bauckham + Trevor Hart

It won't do now because it won't do in the future

- Discernment based on a vision of the future Christ secured
- 3:10-15 - Revealed with fire
- 7:29-31 - Present form of this world passing away
- 10:12 - On whom the ends of the ages have come
- 15:58 - Not in vain

INVOLVED DISTINCTIVENESS

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- A countercultural community which also seeks common ground with its society whenever possible.
- It is to be involved rather than withdrawn from society.

COUNTERCULTURAL

- 'It was not a change of heart that might win a Christian convert back to paganism, but the overwhelming pressure to conform imposed by the institutions of his city and the activities of his neighbour.'

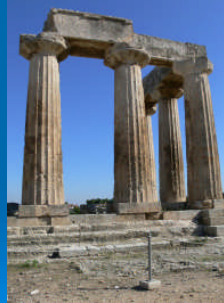
COUNTERCULTURAL

- Morality: 6:9-20

COUNTERCULTURAL

- Rights: 8:10, 10:23
- 'The pursuit of ones rights on the ground that it is lawful, cannot be undertaken at the same time as the pursuit of the welfare of all.' Bruce Winter

A visible alternative community



- 3:16-17
- 'As God's temple they are intended to be his alternative to Corinth, to both its religions and vices.' Gordon Fee

A visible alternative community

- The Body of Christ 12:1-31
- An upside down community
- 'A form of solidarity constructed through reversing the conventional positions of high and low, wise and foolish, honourable and dishonourable, and fostering instead a mutual and egalitarian other-regard.' David Horrell
- Baptism is the entry ceremony. v13

A visible alternative community

- A clear distinction between the cultural and the ethical.
- 7:19
- 9:19-23

SEEKING COMMON GROUND

- 5:1 'Not even among pagans'
- 'Paul's claim is not so much that Christians live by distinctive ethical standards but rather that they live up to, and beyond, the ethical standards that others share but do not follow.' (David Horrell)

INVOLVED NOT WITHDRAWN

- 5:9-11 - pagan lifestyles
- 10:27-32 - pagan hospitality

SUBVERSIVE ENGAGEMENT

- A proactive community doing good in its society
- (because the good can last.)
- While subverting some of society's social values
- (because they cannot last.)

Seeking the benefit of others

- 10:23 "All things are lawful," but not all things are beneficial (are for the welfare of others).
- "All things are lawful," but not all things build up.
- 24 Do not seek your own advantage, but that of the other.
- 32 Give no offense to Jews or to Greeks or to the church of God,
- 33 just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved.
- 11:1 Be imitators of me, as I am of Christ.

DOING GOOD

- 'Roman society was not concerned for neighbours but advantageous networking.' Bruce Winter
- Love of neighbour
- Imitation of Christ. 11:1

Empowerment

- But God turns all Christians (including the poor majority) into benefactors, those who can bless without looking for return.
- Again with a view to the future Christ has secured.
- 1:26-29
- 10:V23b 'build up' a unique term coined by Paul for the Christian's obligation for the welfare of others, used equally for in church and in the world!.

Subverting patronage

Subverting patronage

- Paul's example 2:1-5, 9:3-15, Acts 18:1-3
- 'Paul made a firm decision (1:18) not to aspire to the status of a professional rhetorician, newly arrived to market the gospel as a consumer commodity designed to please the hearers and to win their approval.' Thiselton

Subverting patronage

- Paul's example 2:1-5, 9:3-15, Acts 18:1-3
- 'In a city where social climbing was a major preoccupation, Paul's deliberate stepping down in apparent social status would have been seen by many as disturbing, disgusting, and even provocative.' Witherington III

SUBVERTING

- Stephanas
- A patron transformed
- 1:16, 16:15-17
- An extraordinary inversion.
- A household which expected others to serve made itself a servant.

- If the Christian community is to bear witness to the life of the future in the present,
- Then its way of life is meant to show the whole of society God's healthy form of living.

SUMMARY

- A holistic strategy – both 'involved distinctiveness' and 'subversive engagement'
- In the light of the resurrection and the hope of the promised kingdom

SUMMARY

- 'All able bodied members of the Christian community were to seek the welfare of others in the city, even though they might be treated as 'foreigners'.
- Eschatologically, for them 'every home was a foreign land',
- but in terms of their social ethics, 'every foreign land was their home'.' Bruce Winter

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