

2025 SERIES: PAUL - FORMATION, FELLOWSHIP, & MISSION

APRIL 2025

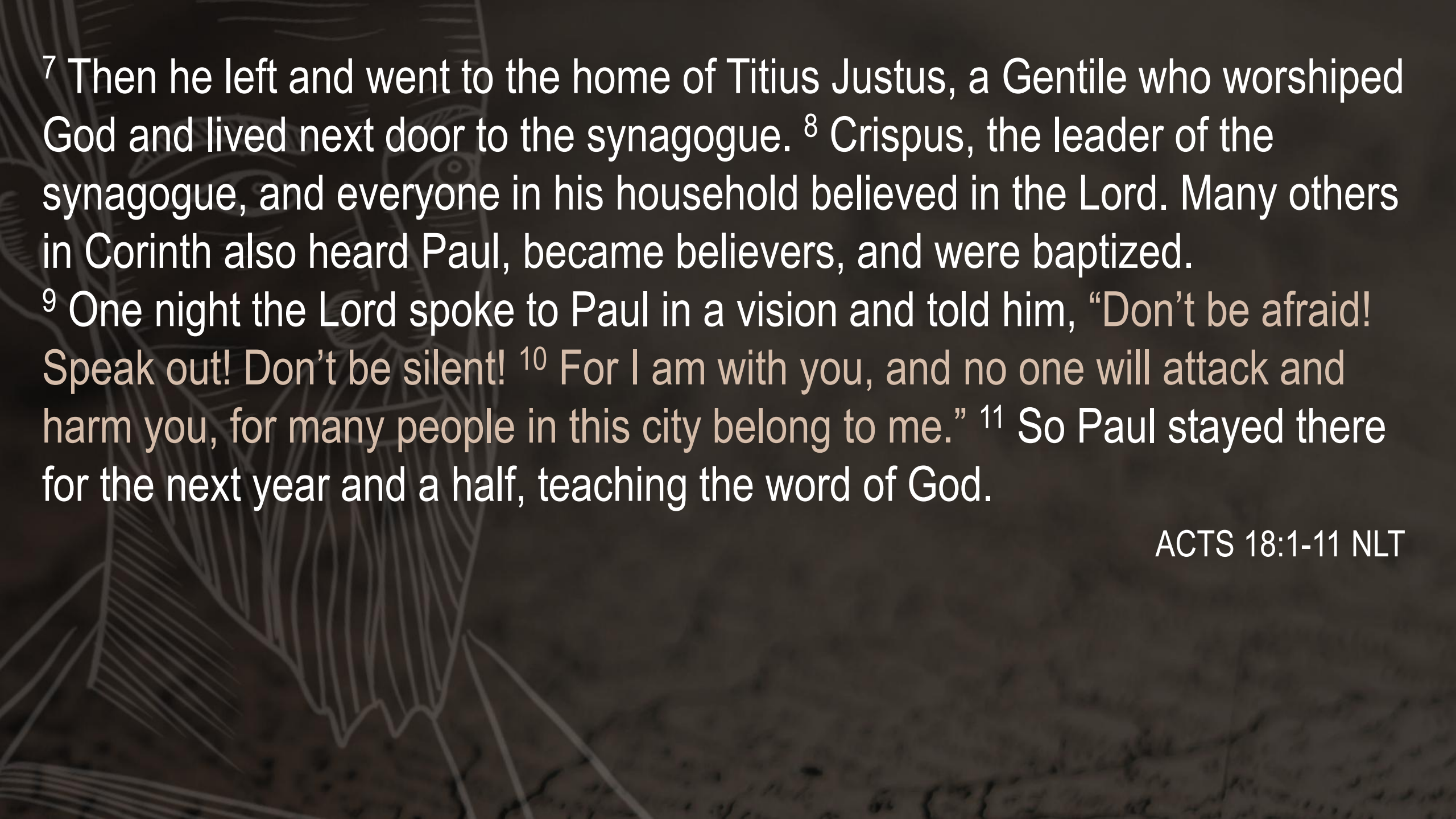
PAUL

THEOLOGY OF RESURRECTION



¹ Then Paul left Athens and went to Corinth. ² There he became acquainted with a Jew named Aquila, born in Pontus, who had recently arrived from Italy with his wife, Priscilla. They had left Italy when Claudius Caesar deported all Jews from Rome. ³ Paul lived and worked with them, for they were tentmakers just as he was.

⁴ Each Sabbath found Paul at the synagogue, trying to convince the Jews and Greeks alike. ⁵ And after Silas and Timothy came down from Macedonia, Paul spent all his time preaching the word. He testified to the Jews that Jesus was the Messiah. ⁶ But when they opposed and insulted him, Paul shook the dust from his clothes and said, “Your blood is upon your own heads—I am innocent. From now on I will go preach to the Gentiles.”



⁷ Then he left and went to the home of Titius Justus, a Gentile who worshiped God and lived next door to the synagogue. ⁸ Crispus, the leader of the synagogue, and everyone in his household believed in the Lord. Many others in Corinth also heard Paul, became believers, and were baptized.

⁹ One night the Lord spoke to Paul in a vision and told him, “Don’t be afraid! Speak out! Don’t be silent! ¹⁰ For I am with you, and no one will attack and harm you, for many people in this city belong to me.” ¹¹ So Paul stayed there for the next year and a half, teaching the word of God.

ACTS 18:1-11 NLT

A white line drawing of a bearded man's face, likely Jesus, on a dark background. The drawing is minimalist, using only outlines and hatching for shading. The man has a full beard and mustache, and his eyes are looking slightly to the right. The background is a dark, textured grey.

Euangelion

Koinonia

Ekklesia



Euangelion – the Good News

Greek *Euangelion* word meaning “**good news**” or “**glad tidings**.”

In the New Testament, it refers specifically to **the royal announcement of Jesus Christ as the crucified and risen Lord**, who inaugurates the reign of God, reconciles all things, and forms a new humanity.

Euangelion – the Good News

¹ Then Paul left Athens and went to Corinth. ² There he became acquainted with a Jew named Aquila, born in Pontus, who had recently arrived from Italy with his wife, Priscilla. They had left Italy when Claudius Caesar deported all Jews from Rome. ³ Paul lived and worked with them, for they were tentmakers just as he was. ⁴ **Each Sabbath found Paul at the synagogue, trying to convince the Jews and Greeks alike.** ⁵ And after Silas and Timothy came down from Macedonia, **Paul spent all his time preaching the word. He testified to the Jews that Jesus was the Messiah.**

ACTS 18:1-5 NLT

Euangelion – the Good News – the gospel is...

- **Announced, not achieved** – It's a declaration of Kingship, not a system of salvation or self-improvement.
- **Christocentric, not rule centric** – The content is Jesus: His life, death, resurrection, and Lordship. What He has done, not what I must do.
- **Transformative, not performative** – It creates a new reality of forgiveness, freedom, inclusion, and renewal independent of my contribution.
- **Communal, not individual** – It forms a particular kind of people (ekklesia) bound together in particular kind of life together(koinonia).



Koinonia – fellowship or communion

Often translated as fellowship or communion, koinonia is our active, mutual participation in the life of the crucified and risen Christ

It is the deep, abiding, Spirit-enabled sharing in the life of God and with one another that arises from our union with Christ.

This fellowship of the saints, overflows into shared life and mission, suffering and joy among God's people.

Koinonia – fellowship or communion

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Koinonia – fellowship or communion – what is it like?

- **Relational, not transactional** – It's not about networking or mutual benefit, but deep belonging and known-ness.
- **Mutual, not hierarchical** – Everyone gives, everyone receives, everyone contributes their gifts
- **Inclusive, not exclusive** - Radical elimination of categories and boundaries, all are welcome at the table
- **Embodied, not abstract** – It's lived out in hospitality, meals, shared space, service, and real presence.
- **Rooted in union with Christ** – It flows from being “in Him” and is sustained by the Spirit. It is an embodied expression of Triune life



Ekklesia – the called out ones

In the New Testament, it refers to the gathered people of God—a visible, embodied community formed by the gospel, gathered in Christ, and sent into the world.

Ekklesia represents the public, communal expression of those who have responded to the *euangelion* and are living out their *koinonia* in Christ.

Ekklesia – the called out ones

⁸ Crispus, the leader of the synagogue, believed in the Lord, along with his whole household. Many of the Corinthians, when they heard, believed and were baptized.

⁹ The Lord said to Paul in a night vision, “**Don’t be afraid, but keep on speaking and don’t be silent.** ¹⁰ **For I am with you, and no one will lay a hand on you to hurt you, because I have many people in this city.**” ¹¹ He stayed there a year and a half, teaching the word of God among them.

ACTS 18:8-11 NLT

Ekklesia – the called out ones – what does it represent?

- **Visible, not invisible sign** - the embodied foretaste of God's reign, a sign that the risen Christ rules now.
- **Counter cultural, not enculturated** - exists not to blend in but to be an alternative social order rooted in grace, not power; inclusion, not tribalism.
- **Indwelt, not independent** - the dwelling place of God and the restoration of God's presence among His people
- **Sent, not passive** - it is God's instrument of reconciliation inviting the world back into relationship with Him and with one another.
- **Living, not static** - It is the body of Christ, built up in love through every member doing their part

To be the representative body, called to tangibly express His kingdom on Earth



In whom we all participate and have communion and belonging



The good news that Christ is creator, sustainer, redeemer, saviour and King



Table Conversations

Shared Convictions

1. We are outward facing
2. We are disciples who disciple
3. Our homes are the primary place of discipleship
4. We gather as family
5. Everyone plays a part

What comes to mind when you start to bring these ideas together?





Take a SEC...

What have you spoken about that might be helpful for the building up of the body? (1 Cor 14:3)

What have you discussed that might...

Strengthen

Encourage

Comfort the body?



Is not the cup of thanksgiving
for which we give thanks our
koinonia in the blood of
Christ?

And is not the bread that we
break our **koinonia** in the
body of Christ?

Because there is one loaf, we,
who are many, are one body,
for we all share the one loaf.

1 CORINTHIANS 10:16–17 (NIV)