Money

* Romans 13:6-7 SB calls all civic leaders God’s servants who deserve respect while UMC says Paul was respecting office even if those holding it were not worthy (SB 245, UMC 721-722)
* 2 Corinthians 8:1-15: United Methodist focuses on the fact that Paul is equating spiritual and material wealth, such that one is not worth more than the other and that material generosity can be repaid in spiritual generosity while SB is sure to point out this passage in no way commands socialism (SB365-380 UM 121-124)
* 2 Corinthians 9:9 UMC paints as reminder of God’s initiation of grace; SB uses to show contrast between Roman culture and Christian culture b/c Christians/Jews give to poor while Romans see no point in giving to someone who can’t pay you back (SB 410, UMC 130)
* Galatians 2:10 UMC points out root of generosity in Jewish culture, SB states that Jerusalem church deserved gentile church’s material blessings for sharing their spiritual blessings (UMC 225-227, SB 165-167)
* Colossians 3:22-4:1 UMC focuses on what church was trying to accomplish in this world by saying that while not powerful enough to abolish institution, trying to improve the lot of the slaves, while SB focuses on eternity by saying Paul is offering God’s eternal justice as consolation to slaves on earth (UMC 656-658 SB 315-320)
* 1 Timothy 6:1-2 UMC focus on cultural relativity; SB focus on current application (umc823-824 sb 163-165)
* 1 Timothy 6:9-10 UMC says Paul wanted to make sure culture didn’t think Christ was just for the rich; SB again focused on lesson to be learned (don’t be trapped by love of money) (SB 169-170 UMC 827-828)
* 1 Timothy 6:17-19 See above (SB 175-176 UMC 829-830)
* Titus 2:9-10 UMC doesn’t mince words; fits it into culture. SB tries to make it less bad, says that getting instructions puts them on an equal spiritual plane to masters (which UMC would refute by saying that slaves are always the last word in household codes) (SB 305-09, umc 870)

Gender

* Romans 1:26-27 similar statements about it being degrading (SB 82-84 UMC 433-434)
* 2 Corinthians 11:2 No interesting contrast (SB 460-462 UMC 147-148)
* Colossians 3:18-21 UMC doesn’t try to make it other than it is, SB goes on about how it’s voluntary and mitigated by husband’s love (UMC 654-656 SB 311-316)
* 2 Timothy 1:8-15 UMC points out that the words for men and women are the forms used for husbands and wives, and that churches were house churches and therefore that this is a household code about fitting into the culture to make the church relevant rather than about women being subordinate to men in worship while SB also points to household codes but to say that if women were not always subordinate to men, it would be harder to make them be so at home. Also that if women were teaching they wouldn’t have time for their kids. Last verse about salvation through childbearing is confirmation that for a woman, family comes before anything else. To UMC, simply a confirmation that bearing children was punishment of the fall (SB 94-105 UMC800-802
* 1 Timothy 5:1-2 more age than gender according to both (SB 145, UMC 818-819)
* 1 Timothy 5:3-16 UMC commentary has a lot of random tangential potential explanations, like women converting because sexually attracted to Jesus, and also admits that Paul’s attitude towards remarriage is very confusing. SB just says its about balancing a life of faith with carnal desires (UMC 819-821 SB 146-153)
* Titus 2:2-8 UMC says that a priestly role is given to both men and women while SB says Paul is comforting older women by telling them they haven’t outlived their uselessness. SB also emphasized own: subordinate to own husband, not to all men (SB 297-305 UMC 869-870)

Ethnicity

* Romans 1:5-7 UMC goes so far as to say that Christians get status of Israel, SBC basically just says that the universal scope of the gospel is being explained (UMC 420-421 SBC 62-64)
* Romans 1:16 UMC paints this as a timeline pointing to eventual equality, SBC says “first” is about historical time not value (UMC 423-424 SB 70-74)
* Romans 2:9-10 UMC says that equality is implied whereas SBC says that Jews are punished first because they got to be blessed first (UMC 439-440 SB 92-93)
* Romans 2:17-19 Both about Jews failing to fulfill purpose (UMC 446-447 SBC 98-99)
* Romans 3:1-8 Both about Jews still having their purpose despite failures (UMC 452-455 SBC 103-106)
* Romans 3:9-20 UMC says this passage points out the Jew’s added guilt caused by their access to the Torah, SBC says it makes them no better or worse than anyone else (UMC 456-461 SBC 107-11)
* Romans 3:21-31 UMC talks about promise to Abraham originally including everyone, saying that Torah defines people of God in terms of spiritual attitude more so than ethnic background and that a partial God destroys the Jewish worldview; SBC focus is on redemption thorugh faith being a radcal idea for both Jews and gentiles (UMC 469-484 SBC 113-120)
* General point on Romans: UMC very unity focused, SBC very sin focused
* Romans 4:1-25 Agreement that Abraham is more of a believing gentile than a Jew and that circumcision was more just a symbol (UMC 489-506 SBC 121-132)
* Romans 9:24-27 no contrast (UMC 642-64 SBC 202-204)
* Romans 9:30-10:3 UMC says that the issue is the fact that Jews aren’t willing to share; SBC says the issue is that Judaism was works based (UMC 648-655 SBC 205-208)
* Romans 10:12-13 No contrast (UMC 665-666 SBC208-211)
* Romans 10:16-21 UMC says that Jews are intentionally rejecting Jesus; SBC goes on the say that if the gentiles get it, the Jews have no excuse for being dumb ( UMC 667-670 SB212-213)
* Romans 11:1-10 Both say remnant is believing Jews not successful Jews, UMC has nation hard rather than people thus individuals can come to faith still, SBC has all but specially chosen individuals hardened (UMC 675-678 SBC 214-217)
* Romans 11:11-24 UMC has “fullness” as simply all believers getting same blessing from one path with no one being ethnically superior, also just because God could graft Jews back in doesn’t mean he will, SBC has Jews temporarily failing so gentiles can join but ultimately Jewish nation back in place (UMC679-687 SBC 217-222)
* Romans 11:25-31 UMC says that saving national Israel contrary to previous chapters of Romans so he’s just calling Christians Israel and talking about the gradual creation of full number of Christians over time not another big event; SBC says that he’s been talking about Jews and Gentiles separately this whole time, wouldn’t combine now, therefore future event in which all Jews saved (UMC 687-694 SBC 223-226)
* Romans 15:8-13 UMC has Jesus and gentiles as climax/ end of single story that started with Jews, the point of Jesus was to make the world one; SBC has Jesus as mechanism of all nations being blessed through Abraham (UMC 746-748 SBC 261-263)
* Romans 15:27 Both say it’s about bonding (UMC 756 SBC 269)
* 2 Corinthians 11:24-16 UMC simply states that Paul was in trouble with everyone for unknown reasons; SB goes further to point out that the Jewish punishment could have been avoided but it would have meant getting cut off from Jewish people and he didn’t want that to happen (UMC 156, SB 496-500)
* Galatians 2:14-21 UMC focusing on how Paul’s teaching already fit into the known Jewish teaching and thus that changing things a little bit didn’t sully the message; SBC approaches it more as speaking against racist Peter and demonstrating contrast between new Christianity and ancient Judaism to point out that Jews need Jesus (UMC236-245, SBC 177-202)
* Galatians 3:7-14 Same basic message, SBC more detailed regarding mechanism (UMC 255-262, SBC 223-244)
* Galatians 6:16 UMC paints this as forceful reiteration of Gentile inclusion, SBC as a reminder that Jews still have special place as being first (UMC 345-346 SBC 438-441)
* 1 Timothy 2:7 UMC says he’s just reiterating the specificity of his calling; SBC says he is claiming validity in doing something outside call of original 12 (UMC 799, SBC92-93)
* 1 Thessalonians 2:14-16 UMS doesn’t shy away from Paul’s anti-semitic tone (opposed everyone was a slur against the Jews at the time) while SBC says that a Jew writing to a church with Jewish members just can’t be anti-Semitic it’s not logical (UMC 702-705, SBC 89-95)