The Origins of Pauline Pneumatology

Finny Philip 2005

Finny Philip inquires into Paul's initial thoughts on the Holy Spirit. Paul's conviction that he was called to be an apostle to the Gentiles and that God bestowed the Spirit upon the Gentiles apart from Torah obedience is the basis for any inquiry on this subject. Central to Philip's argument is Paul's conviction that God graciously endowed his Gentile converts with the gift of the Spirit, an understanding that is rooted primarily in his conversion experience and secondarily in his experience with and as a missionary of the Hellenistic community in Antioch. In examining the range of expectations of the Spirit that were present in both Hebrew scripture and in the wider Jewish literature, the author comes to the conclusion that such a concept is rare, and that it is usually the covenant community to which the promise of the Spirit is given. Furthermore, Paul's own pre-Christian convictions about the Spirit, a result of his own self-perception as a Pharisee and persecutor of the church, display continuity between his thought patterns and those of Second Temple Judaism. Paul's Damascus experience was an experience of the glory of God in the face of Jesus Christ (2 Cor. 3:1-4:6) provided him with the belief that there was now a new relationship with God, which was possible through the sphere of the Spirit. In addition, Paul was influenced by the Hellenists, whose theological beliefs included the perception of the church as the eschatological temple in which the Spirit of God is the manifest presence of God. It is in these notions that one may trace the origins of Paul's thoughts on the Holy Spirit.

'Apostle to the Gentiles'- Finny Philip 2003
the origins of pauline pneumatology - the eschatological bestowal of the spirit upon gentiles in judaism and in the early development of pauls untersuchungen zum neuem testament
his own translation from the Greek, Hultgren walks readers through Romans verse by verse, illuminating the text with helpful comments, probing into major puzzles, and highlighting the letter's most inspiring features. He also demonstrates the forward-looking, missional character of Paul's epistle -- written, as Hultgren suggests, to introduce Roman Christians to the major themes of Paul's theology and to inspire in them both confidence in the soundness of his teaching and support for his planned missionary efforts in Spain.

Elenchus of Biblica - 1998

The Spirit and Relational Anthropology in Paul - Samuel D. Ferguson

2020-08-28

The Holy Spirit and Ethics in Paul - Volker Rabens

2013-07 Volker Rabens answers the question of how, according to the apostle Paul, the Holy Spirit enables religious-ethical life. In the first part of the book, the author discusses the established view that the Spirit is a material substance which transforms people ontologically by virtue of its physical nature. In order to assess this "Stoic" reading of Paul, the author examines all the passages from the Hebrew Bible, early Judaism, Hellenism and Paul that have been put forward in support of this concept of ethical enabling. He concludes that there is no textual evidence in early Judaism or Paul that the Spirit was conceived as a material substance. Furthermore, none of these or any of the Graeco-Roman writings show that ethical living derives from the transformation of the "substance" of the person that is imbued with a physical Spirit. The second part of the study offers a fresh approach to the ethical work of the Spirit which is based on a relational concept of Paul's theology. Rabens argues that it is primarily through initiating and sustaining an intimate relationship with God the Father, Jesus Christ, and with the community of faith that the Spirit transforms and empowers people for ethical living. The author establishes this thesis on the basis of an exegetical study of a variety of passages from the Pauline corpus. In addition, he demonstrates that Paul lived in a context in which this dynamic of ethical empowering was part of the religious framework of various Jewish groups. Reviews of the first edition: "Rabens"s book is a model of thorough research, lucid argument, and careful exegesis." Peter Orr in Themelios 35 (2010), pp. 452-455 "Overall Rabens has provided us with a fascinating and convincing account of how the process of "walking in the Spirit" takes place." Gary W. Burnett in Journal for the Study of the New Testament 33.5 (2011), p. 84 "To conclude, I recommend this monograph for three reasons. One, it is truly a "model" thesis in that it accomplishes its aims with clarity and simplicity. Secondly, it provides an excellent survey of Pauline pneumatology and ethics. Lastly, another benefit of this monograph is the intentional bridging of continental and English NT scholarship." Carsten Lotz in LST - InSight Spring 2011, p. 17 "This is a beautifully written book, detailed, stimulating and fresh. Its central thesis is strongly argued and makes an important contribution to understanding Paul's ethics, theology and pneumatology." Jane Heath in The Expository Times 123 (2011), p. 138 "R.\'s study is remarkably comprehensive and well-informed." Gitte Buch-Hansen in Theologische Revue 108 (2012), pp. 118-119 "Rabens\'s relational approach is carefully argued and will be of particular use to specialists in Pauline pneumatology and ethics, although the implications [...] will cause this study to be of interest to other specializations within Pauline studies in particular and biblical studies in general (e.g., cosmology, anthropology, soteriology)." Matthew P. O\'Reilly in Religious Studies Review 38 (2012), pp. 20-21 "And here is the strength Rabens\' work offers us. Not only is The Holy Spirit and Ethics in Paul the work of a competent Neutestamentler who is able to realistically place Paul in both his traditional and contemporary context, but it is also a model of what effective biblical theology can offer the Church in a wider conversation." Mark Saucy in Journal of Biblical and Pneumatological Research 4 (2012), pp. 109-122 "Overall, R. provides a fascinating and convincing account of the work of the Spirit in the ethical transformation of the individual." Archie T. Wright in Journal for the Study of Judaism 44 (2013), pp. 117-118 "Systematisch klar, begrifflich hochpräzise und mit einem Interesse weckenden Spannungsbogen im Aufbau seiner Arbeit nähert sich Rabens einem "Glaubenssthema" und beschreitet dabei den Weg von der Frage zu den Texten. [...] Von der Gründlichkeit des Autors zeugt schließlich ein über 50-seitiger Appendix, der die Forschungsgeschichte der letzten 140 Jahre zum Thema "Paulus und Ethik" aufarbeitet." Hildegard Scherer in Biblische Zeitschrift 56 (2012), S. 306 "In der Paulus-Forschung wird die Beziehungs-

Between History and Spirit - Craig S. Keener 2020-03-23 Craig Keener is known for his meticulous work on New Testament backgrounds, but especially his detailed work on the book of Acts. Now, for the first time in book form, Cascade presents his key essays on Acts, with special focus on historical questions and matters related to God’s Spirit.

Discerning the Spirits - André Munzinger 2007-08-02 How did Paul determine ethical and theological truth? Were all believers expected to be able to ‘discern the spirits’ (1 Corinthians 12.10)? This 2007 study shows that discernment must be understood against the backdrop of an extensive hermeneutic, by which Paul inherently relates ethical and theological knowledge. Understanding the will of God requires noetic and existential transformation, in short, the 'renewal of the mind' (Romans 12.2). Munzinger argues that Paul implies a process of inspiration in which the Spirit sharpens the discerning functions of the mind because the believer is liberated from a value system dominated by status and performance. The love of God enables all believers to learn to interpret reality in a transformed manner and to develop creative solutions to questions facing their communities. For Paul authentic discernment is linked to a comprehensive sense of meaning.

Romans - Craig S. Keener 2009-09-01 A helpfully concise commentary on Paul’s letter to the early Christians in Rome, which the Apostle wrote just a few years before the outbreak of Nero’s persecution. Keener examines each paragraph for its function in the letter as a whole, helping the reader follow Paul’s argument. Where relevant, he draws on his vast work in ancient Jewish and Greco-Roman sources in order to help modern readers understand the message of Romans according to the way the first audience would have heard it. Throughout, Keener focuses on major points that are especially critical for the contemporary study of Paul’s most influential and complex New Testament letter.

Acts: An Exegetical Commentary : Volume 1 - Craig S. Keener 2012-09-01 Highly respected New Testament scholar Craig Keener is known for his meticulous and comprehensive research. This commentary on Acts, his magnum opus, may be the largest and most thoroughly documented Acts commentary available. Usefull not only for the study of Acts but also early Christianity, this work sets Acts in its first-century context. In this volume, the first of four, Keener introduces the book of Acts, particularly historical questions related to it, and provides detailed exegesis of its opening chapters. He utilizes an unparalleled range of ancient sources and offers a wealth of fresh insights. This magisterial commentary will be a valuable resource for New Testament professors and students, pastors, Acts scholars, and libraries.

God's Saving Grace - Frank J. Matera 2012-11-17 Distinguished biblical scholar Frank Matera here views the theology of the Pauline letters through the lens of the saving grace that Paul experienced at his call and conversion. Focusing on Christology, soteriology, theology, anthropology, ecclesiology, ethics, and eschatology, Matera explores both the unity and the diversity of the thirteen Pauline letters. Written in a clear and coherent style, God's Saving Grace presents students, professors, and pastors with a comprehensive yet concise and accessible overview of the theology found in the entire corpus of Paul's letters.

Ancient Jewish Letters and the Beginnings of Christian Epistolography - Lutz Doering 2012 The author provides the most extensive analysis available of ancient Jewish letter writing from the Persian period until the early rabbinic literature. In addition, he demonstrates the significance of Jewish letters for the development of early Christian letter writing.
The Text of Galatians and Its History - Stephen C. Carlson 2015-03-10
Based on the author's doctoral dissertation. This volume investigates the text of Paul's Epistle to the Galatians and its history, how it changed over time. This work performs a stemmatic analysis of 92 witnesses to the text of Galatians, using cladistic methods developed by computational biologists, to construct an unoriented stemma of the textual tradition. The stemma is then oriented based on the internal evidence of textual variants.

Jesus' Death in New Testament Thought is unlike anything written on the subject to date. It represents a radical break with the traditional models or "theories" of atonement based on ideas such as penal substitution, participation in Christ, and the Christus Victor motif, claiming that all of these ideas as commonly understood are foreign to New Testament thought. On the basis of his analysis of second-temple Jewish thought, Brondos demonstrates that, for Jews in antiquity, what atoned for sins and led people to be declared righteous in God's sight was not sacrifice, suffering, or death in themselves, but the renewed commitment to living in accordance with God's will which they manifested by means of their sacrificial offerings and at times their willingness to endure suffering and death out of faithfulness to that will. According to the thought of Jesus' first followers, in accordance with a divine plan conceived of before the ages, in Jesus God had sent his Son in order to establish around him a community of people fully committed to practicing the love, justice, solidarity, and righteousness associated with God's will for all. Jesus' dedication to this task led to confrontation and conflict with the powers and authorities of his day, who sought to silence him by having him put to death. Because he stood firm and remained faithful to that task rather than backing down from it, he was crucified on a Roman cross. Paradoxically, however, in this way he laid the basis for the existence of the community God had desired from the start, stamping it forever as one to which no one could truly belong without assuming the same firm commitment to Jesus and everything for which he had lived and died. Those who form part of this community, living out of faith under Jesus as their risen Lord, come to practice God's will as redefined through Jesus and on that basis are forgiven and accepted as righteous by God. Thus, by giving up his life out of love for others in faithfulness to the task his Father had given him, Jesus has attained the redemption, reconciliation, cleansing, and justification of those who now live under his lordship as members of the worldwide community of believers from all nations that God has established through him and his death, in fulfillment of the promises that God had made of old to his people Israel. In Volume 1, Brondos looks to the relevant texts from antiquity to trace the background and development of these ideas. His argument will leave the reader with no doubt that Jesus' first followers understood the salvific significance of his death or blood in the manner just outlined, and therefore that the traditional interpretations of his death that have prevailed from patristic times to the present do not reflect faithfully their thought as we find it in the New Testament. In Volume 2, Brondos examines the formulaic allusions to Jesus' death that we find scattered throughout the New Testament and other early Christian writings so as to demonstrate that these are precisely the ideas that lie behind those allusions. At the same time, through his analysis of the writings of Melito of Sardis and Irenaeus of Lyons, he provides clear evidence that, by the late second century, ideas that are foreign to those texts began to be read back into them, with the result that the original understandings of Jesus' death that had developed among his first followers came to be replaced by other understandings that run contrary to their thought. In his Conclusion, Brondos argues that only by rejecting the traditional models of atonement and returning to the New Testament teaching on this central doctrine can the Christian church respond effectively to the crisis it faces today and bring about the restoration of the type of communities envisioned by Jesus and his first followers.

10 of 11 contributions were published previously (4 in German, 6 in English).

The Christian Doctrine of Apokatastasis - Ilaria Ramelli 2013-08-09
Apokatastasis (restoration) is a major patristic doctrine stemming from Greek philosophy and Jewish-Christian Scriptures. Ramelli argues for its presence and Christological and Biblical foundation in many Fathers, analysing its meaning and development from the birth of Christianity to
**Being ‘in Christ’ in the Letters of Paul**-Teresa Morgan 2020-11-05

In this study, Teresa Morgan offers a radically new interpretation of 'in Christ' and related expressions in the undisputed letters of Paul. Starting from a reassessment of Deissmann's Die neutestamentliche Formel "in Christo Jesu", she argues that Deissmann's philology is flawed, the Schweizerian concept of 'participation in Christ' which is indebted to it is problematic, and many contemporary accounts of participation are better understood in other terms. Through close readings of each letter, Teresa Morgan shows how Paul uses en Christo language instrumentally, to speak of what God has done 'through' Christ, by Christ's death, and 'encheiristically', to speak of the life the faithful now live 'in Christ's hands': in Christ's power, under his authority, under his protection, and in his care. This creative use of en Christo language forms part of and connects Paul's soteriology, eschatology, and Christology, shaping his narrative of God's intervention in the world, the relationship between God, Christ, and the faithful, the lordship and work of Christ between the resurrection and the parousia, and God's ultimate triumph. This narrative is closely connected with Paul's ecclesiology and ethics, where life 'in Christ's hands' is envisaged as the this-worldly dimension of the new creation: an aspect of eternal life already active in the present time. In Christ's hands the faithful, not least Paul himself, live a new life in communities with a distinctive structure and dynamic. In Christ's hands, they hope to remain in right-standing with God and serve God until Christ's return.

**Paul: Jew, Greek, and Roman**-Stanley E. Porter 2008-12-23

This volume, Paul: Jew, Greek, and Roman, explores a number of the important and diverse cultural, ethnic and religious dimensions of the complex background of Paul the Apostle. Some of the treatments are focused and specific, while others range over the broad issues that go to making up the world of the Apostle.

**Paul's Corporate Christophany**-Rob A. Fringer 2019-02-28

Paul's Corporate Christophany (i.e., his Damascus Road Experience) has been the subject of much scholarly analysis. However, treatments of this phenomenon, while widely varied, have tended to extract the various references from their literary contexts in order to reconstruct the event, to discover the foundations and content of Paul's Christology, or to analyze Paul's experience of conversion and/or call. The current study, focused on the undisputed Pauline epistles, evaluates how and why Paul employed the various Christophanic references in their particular literary and sociohistorical contexts. Through this assessment, the importance of Paul’s Christophanic references as part of his larger arguments is established. It is shown how Paul uniquely shapes the various Christophanic references to fit the needs of his argument and through it, the needs of each community. Furthermore, this study demonstrates that Paul’s Christophanic references do not primarily establish his apostolic status or assert his apostolic authority. Through this study, the corporate nature of Paul’s Christophanic references becomes increasingly evident, and multiple general conclusions are drawn, which provide a possible glimpse into Paul's understanding of his Christophanic experience.


In this book, John Morgan-Wynne examines the very different ways in which Paul’s epistles, Hebrews, James, Luke-Acts, John’s Gospel, and Matthew’s Gospel utilize the critical figure of Abraham, the father of the people of Israel. He explores the question of the extent to which various New Testament authors developed something already present in the tradition and the extent to which they molded their depiction of Abraham to suit their own purposes in novel and creative ways. The book also considers how the diverse New Testament depictions and interpretations of the patriarch affect the preaching of the Abrahamic tradition today.

**Abraham in the Old Testament and Early Judaism**-John Eifion Morgan-Wynne 2020-04-23

In this book, John Morgan-Wynne carefully examines the pivotal figure of Abraham in the Old Testament and Early Judaism. Our earliest literary evidence concerning Abraham is the stream of tradition known as J, the so-called Yahwist source (ca tenth century BCE), and also the Elohist stream of tradition (nineth to eighth century, or perhaps earlier).
The subsequent eclipse of the Abrahamic tradition in the south is probably accounted for by the stress on the Davidic monarchy. However, Abraham's profile begins to rise again during and after the Babylonian exile when Jewish theologians had to come to terms with the traumatic events of the fall of the northern and southern kingdoms. He is frequently discussed in many non-canonical, early Jewish writings as he became a figure of identification, a pre-eminently righteous man, and an example to imitate, as Jews came to terms with being a subject people and with persecution.

**Beginning from Jerusalem**

Beginning from Jerusalem covers the early formation of the Christian faith from 30 to 70 C.E. After outlining the quest for the historical church (parallel to the quest for the historical Jesus) and reviewing the sources, James Dunn follows the course of the movement stemming from Jesus beginning from Jerusalem. He opens with a close analysis of what can be said of the earliest Jerusalem community, the Hellenists, the mission of Peter, and the emergence of Paul. Then Dunn focuses solely on Paul the chronology of his life and mission, his understanding of his call as apostle, and the character of the churches that he founded. The third part traces the final days and literary legacies of the three principal figures of first-generation Christianity: Paul, Peter, and James the brother of Jesus. Each section includes detailed interaction with the vast wealth of secondary literature on the many subjects covered.

**Paul's Inclusive Ethic**

Adapted from the author's dissertation (Ph. D.)--Loyola University Chicago, 2007.

**Elenchus of Bibilica**

- Robert Althann S. J.

**The Oxford Handbook of Evangelical Theology**

This volume surveys the state of the discipline on topics of greatest importance to evangelical theology. Each chapter has been written by a theologian or scholar who is widely recognized for his or her published work and is considered a leading thinker on that particular topic.

**Religious Experience of the Pneuma**

This book explores the Christian religious experience of the pneuma given in 1 Corinthians 12 and 14. The experience Paul mentions in these texts, as well as the mention of "spirits" in three different places, suggest that Paul was actually writing about communicating with the spirit world.

**The Spirit and Creation in Paul**


**Philo of Alexandria: On Virtues**

In the treatise On Virtues, Philo of Alexandria demonstrates how Moses, the constitution he established, and the community that follows its laws embody certain moral ideals (courage, humanity, repentance, and nobility) that were widely admired in the Greco-Roman world.

**Abraham's Faith in Romans 4**

The concept of faith is at the core of Paul's theology, and the classic assage for his understanding of pistis is Genesis 15:6. After discussing the history of scholarship on the Pauline concept of faith, Benjamin Schliesser explores the literary, tradition-historical and structural questions of Genesis 15 and offers a detailed exegesis of verse 6 with its fundamental terms count, righteousness, and believe. He then points to the theological significance of this testimony on Abraham for the Jewish identity; it comes into sight in a multifaceted and nuanced process of reception, from later Old Testament texts (Psalm 106; Nehemiah 9) to a broad array of literature from Second Temple Judaism (Septuagint, Sirach 44, Jubilees 14, 4Qpseudo-Jubilees, 4QMMT, 1Maccabees, Philo). In the final and most substantial step, he asks about Paul's hermeneutics of faith: How does Paul, in his exegesis of the Genesis quote in Romans 4, come to view Abraham as the father of all believers? What is the concept of faith that he develops on the basis of Genesis 15:6? Taking into account the manifold textual and thematic links between Romans 4, Romans 3:21-31, and Romans 1:16-17, a unique, twofold
structure of faith discloses itself: Pistis designates first a divinely established sphere of power, i.e., a new, christologically determined salvation-historical reality, and second human participation in this reality, i.e., individual believing in the community of believers. Particularly the first aspect is generally overlooked in modern scholarship.

Death and Life-Andy Boakye 2017-07-20 The resurrection of Jesus is arguably the most significant component of the Christian narrative and is critical for Paul’s presentation of the Gospel. Yet it is routinely marginalized in study of the polemics of Galatians, largely because it is explicitly mentioned only once, and even then, only obliquely. This investigation redraws the boundaries of its impact in the letter, showing the risen Christ to be an indispensable feature of how Paul’s argument unfolds and achieves its ultimate objective—establishing a rationale for the creation of a multiethnic eschatological family of God, which is grounded in Israel’s biblical tradition.


Galatians-Craig S. Keener 2018-04-30 Drawing on a range of ancient background, this commentary makes Galatians easier to understand today.

Israel's God and Rebecca's Children-David B. Capes 2007 An important new look at community and identity in early Christianity.

Acts-Craig S. Keener 2020-03-31 Makes more widely available and accessible the research behind Keener's monumental, acclaimed, 4500-page commentary on Acts.

Angels as Warriors in Late Second Temple Jewish Literature-Aleksander R. Michalak 2012 Originally presented as the author's thesis (doctoral)--Trinity College Dublin, 2011.

The First Christians in the Roman World-E. A. Judge 2008 Collection of previously published essays and lectures.