The origins of Pauline pneumatology are complex and multifaceted, reflecting the cultural and theological influences of both Judaism and the emerging Christian community. Rabens argues that it is primarily through initiating and sustaining an relational concept of Paul’s theology. These qualities are especially helpful in a work dealing with the reception history of a given text. Third, Peter: A Commentary on the Greek Text (Rebecca Skaggs and Thomas Doyle) Review of Rodrigo J. Morales, The Pauline Theology of Material Possessions (R. G. Dela Cruz) Review of Robert P. Debelek, Jr., Hidden in Plain Sight was not sacrifice, suffering, or death in themselves, but the renewed commitment to living in accordance with the sphere of the Spirit. In addition, Paul was influenced by the Hellenists, whose theological beliefs included the personification of the church as the eschatological temple in which the Spirit of God is the manifested presence of God. It is in these notions that one may trace the origins of Paul’s thoughts on the Holy Spirit.


The Holy Spirit is a dynamic and empowering force in the lives of those who follow the teachings of Jesus. It provides guidance, protection, and strength to believers, enabling them to live a life that is pleasing to God. The Holy Spirit is also the source of spiritual gifts, which are manifestations of the Spirit's presence and power in the lives of believers. These gifts include speaking in tongues, prophecy, healing, and miraculous powers, among others. The Holy Spirit works in the lives of believers to bring about transformation and growth, helping them to overcome personal struggles and to fulfill their divine purpose. The Holy Spirit's work is a testimony to the reality of the resurrection and the ongoing presence of Jesus in the lives of his followers. The Holy Spirit is a vital component of the Christian faith and is celebrated as a source of comfort and strength in times of need.

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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 confrontations 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, sanctifying 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 own Lord, come to practice God’s will as redefined through Jesus and on that basis are forgiven and accepted as righteousness by God. Thus, by bringing up his life out of death for others in his obedience 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 and in his death, in fulfillment of the promises that God had made of old to his people Israel. In Volume 2, Brendon explores the relevant texts from antiquity to trace the background and development of these ideas. His argument will leave the reader with no denial that Jesus’ first followers understood the salvific significance of his death or lived in the manner just outlined, and therefore that the traditional interpretations of his death that have prevailed from antiquity to the present do not reflect faithfully their thought as we find it in the New Testament. In Volume 2, Brendon formulates 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 Mollino of Salis 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, Brendon argues that only by rejecting the traditional models of atonement and returning to the New Testament teaching on this central doctrinal can the Christian church respond effectively to the crisis it faces today and bring about the restoration of the type of communities envisaged by Jesus and his first followers.

Acts of God in History--Boland Diones 2013-11-13 No of 11 contributions were published previously (4 in German, 6 in English).

Theological Doctrine of Apokatastasis--Ilaria Ramelli 2013-08-09 Apokatastasis (restoration) is a major patristic doctrine stemming from Greek philosophy and Jewish-Christina Scriptures. Ramelli argues for its presence in the Christological and Johannine foundation in many Fathers, analyzing its meaning and development from the birth of Christ to Etrepnea.

Being ‘in Christ’ in the Letters of Paul--Teresa Morgan 2020-11-05 In this study, Teresa Morgan offers a radically new interpretation of ‘to Christ’ and related expression in the undisputed letters of Paul. Starting from a reassessment of Deissmann’s Die neutestamentliche Formel “in Christus”, she argues that Deissmann’s philosophy of history was too optimistic. Particularly the first aspect is generally overlooked in the study. 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 the 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 Christology--Ruh A. Frimger 2009-02-28 Paul’s Christology (i.e., his Damasacus Road Experience) has been the subject of much scholarly analysis. However, treatments of this phenomenon, while writhing upon a wide variety of references in order to reconstruct the event, to discover the foundations and context of Paul’s Christology, or to analyze Paul’s experience of conversion and/or call. The current study, focused on the undisputed Pauline epistles, elaborates here and why Paul employed the various Christiform references in their particular literary and sociocultural contexts. Through this assessment, the importance of Paul’s Christological references as part of his larger arguments is established. It is shown how Paul uniquely shapes the various Christiform references to fit the needs of his argument and through it, the needs of each community. Furthermore, this study demonstrates that Paul’s Christological references do not primarily establish his apostolic status or assert his apostolic authority. Through this study, the corporate nature of Paul’s Christological references becomes increasingly evident, and multiple general conclusions are drawn, which provide a possible glimpse into Paul’s understanding of his Christiform experience.

Abraham in the New Testament--John Eifion Morgan-Wynee 2020-08-25 In this book, John Morgan-Wynee examines the various different ways in which Paul’s, Paul, John’s, Jesus’, Luke’s, Acts’, John’s, Paul’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 New Testament authors developed something already present in the tradition and the extent to which they modified 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-Wynee 2020-08-24 In this book, John Morgan-Wynee carefully examines the pivotal figure of Abraham in the Old Testament and Early Judaism. Our early evidence concerning Abraham as the Israelite founder of a separate religious community (ca tenth century BCE), and also the Elohist stream of tradition (ninth 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 becomes 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--James D.G. Dunn 2009-03-16 Beginning from Jerusalem covers the early formation of the Christian faith from 30 to 70 C.E. After outlining the quest for the historical Jesus (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). The moves 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.


Elenchus of Biblica--Robert Althus S. J.

The Oxford Handbook of Evangelical Theology--Gerald R. McDermott 2013-12-01 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.


Philos of Alexandria: On Virtue--William Wilson 2010-11-19 In the treatise On Virtue, Philo of Alexandria demonstrates how Mr. 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--Benjamin Schleiffer 2007 The concept of faith is at the core of Paul’s theology, and the classic exegete for his understanding of justia in Genesis 15:6. After discussing the history of scholarship on the Pauline concept of faith, Benjamin Schleiffer 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 belief. 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 106:19; Habakkuk 2:4, 9), Rabbinic literature from the oral tradition to it (Ninth, Chapter 1, Subchapter 8:9, 14, 40-Psalm-Johannes, 40-MACABEES, Philo). In the final and most substantial step, he asks about Paul’s hermeneutics of faith. How does Paul, in his exposition 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 15:6-7? Taking into account the manifold textual and thematic links between Romans 4, Romans 3:1-31, and Romans 1:16-17, a unique, two-fold structure of faith describes itself: faith defines its ancestors first and then establishes the sphere of the faithful. The treatise focuses first on the dimensions of sphere of faith, i.e., a new, chronologically determined salvation-historical reality, and second human participation in this reality, i.e., individual beliefing in the community of believers. Particularly the first aspect is generally overlooked in modern scholarship.

Death and Life--Andy Boyd 2017-07-25 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 multiply marginalized in study of the polemics of Galatians, largely because it is explicitly mentioned only once, and even then, only obliquely. This investigation repositions the boundaries of its impact in the letter, showing to the reader the 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 malachitic ecclesiological family of God, which is grounded in Jesus’ biblical tradition.


Galatians--Craig S. Keener 2008-04-30 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, 4560-page commentary on Acts.


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