

Chapter 1 : Authorship of the Pauline epistles - Wikipedia

*The Theology of the Shorter Pauline Letters (New Testament Theology) [Karl P. Donfried, I. Howard Marshall] on calendrierdelascience.com *FREE* shipping on qualifying offers. This book breaks new ground in offering an exposition of the theological message of the Shorter Pauline Letters.*

May 28, in Book Reviews Tags: The Second Letter to the Corinthians. Seifrid is known for his work on Pauline theology and more specifically Justification in the Pauline literature. His Christ, Our Righteousness: As one of the editors of Justification and Variegated Nomism Baker, , Seifrid is also well-known as a defender of the traditional view of Paul over against the New Perspective. This theological background often comes through clearly in his commentary on 2 Corinthians. In the brief twelve-page introduction to the commentary, Seifrid first discusses the situation both before and after the writing of the second letter to the Corinthian church. Since these new arrivals were considered apostles by the Corinthian church, they have made a bad situation worse. But for Seifrid, there is nothing in the letter which can be used to clearly describe a theology of the opponents. They preach another Jesus 2 Cor Since there are a number of complex theories regarding the composition of 2 Corinthians, the third section of the introduction deals with the integrity of the letter. Finally, Seifrid offers a few comments on the theology of the letter. Seifrid sees this as a hermeneutical problem, and the whole of Scripture is at stake. For those who are outsiders, a veil covers their face and prevents them from seeing God and his saving work. While I agree there is little or no merit to many of the partition theories for the letter, I would have liked more engagement with contemporary scholarship on the literary issues, whether in the introduction or the appropriate places in the commentary. While I thought his section on 6: The commentary follows the same pattern the other Pillar commentaries. After a translation of the text, Seifrid briefly introduces the pericope, usually setting the section into the context of the letter as a whole. The commentary proper proceeds verse by verse, commenting primarily on the English text, although occasionally he comments on a transliterated Greek word. Greek and Hebrew untransliterated in the footnotes. In fact only rarely does he comment on the text. Comparing this to D. This verse offers Seifrid the opportunity to write more than eight pages on justification from a decidedly Lutheran perspective citing Luther and Melancton at length in the notes. Nor does Seifrid discuss the potentially rich allusion to Isaiah But this is the style of the commentary and this criticism should not detract from the value of the commentary. Interaction with other commentaries is minimal in the body of the commentary, but Seifrid is obviously well-informed by a broad spectrum of scholarship. Ironically, Barack Obama is also cited one time as well! Seifrid often cites the work of the Lutheran systematic theologian Oswald Bayer. Thanks to Eerdmans for kindly providing me with a review copy of this book. This did not influence my thoughts regarding the work.

Chapter 2 : Non-Pauline Letters | Reading Acts

The Theology of the Shorter Pauline Letters This book breaks new ground in offering an exposition of the theological message of the Shorter Pauline Letters. Karl P. Donfried puts 1 and 2 Thessalonians in their cultural context, and identifies a number of key themes in these letters, such as the notion of election.

Something like this often happens when Christians begin a serious study of the apostle Paul. Now, most Christians are familiar with Paul and his epistles. We hear lots of sermons based on his letters, and we often focus on them in Bible studies. In many ways, he feels like a familiar friend. No one has ever developed theology in a vacuum, and this was true of Paul as well. But we do know that he grew up under two strong cultural influences. On the one hand, Jewish culture greatly affected him. And on the other hand, his exposure to Gentile, Greco-Roman culture impacted him in significant ways too. We can see how important this heritage was to him in several ways. On the one hand, the New Testament record makes it plain that Paul was very self-conscious of his Jewish heritage before he became a Christian. His own description of his youth before his conversion reveals that he was firmly committed to Judaism. For example, in Philippians 3: Listen to how he described himself in Galatians 1: I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers Galatians 1: Beyond this, Paul was highly educated in the traditions of Judaism. According to Acts Far from being an ignorant fanatic, Paul was highly trained and sophisticated in his understanding of Jewish theology and Scripture. For instance, even as a Christian he continued to observe many Jewish customs. As he said in 1 Corinthians 9: To those under the law I became like one under the law 1 Corinthians 9: The New Testament records many times when Paul the Christian carefully followed the traditions of his fathers. For example, in Romans 9: I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised Romans 9: He trusted and submitted to them without reservation. Paul would never have believed anything that contradicted the teachings of the Old Testament. Unfortunately, at different times in the history of the church, and even in our own day, some theologians have suggested that Paul rejected the teachings of the Old Testament and replaced them with his new faith in Christ. But nothing could be further from the truth. Paul was fully rooted in the monotheism of Old Testament Israel, and believed wholeheartedly in the moral requirements of the Hebrew Scriptures. Whatever else we may say about Paul, we know for certain that he never believed for a moment that his Christian faith drove a wedge between himself and the Old Testament. Instead, his commitment to Christ deepened his devotion to these Scriptures. But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus 2 Timothy 3: In fact, the reason Paul converted to Christianity was that he believed Jesus to be this long-awaited Messiah. Paul did not see Christianity as a replacement of Judaism. Rather, he believed that Christianity was the branch of Judaism which recognized that Jesus was the true Messiah. Gentile Culture In the first place, we should note that throughout his life, Paul lived not only in Jewish Palestine, but at different times in his life he lived in the Gentile world as well. In fact, according to Acts On several occasions in the Book of Acts, we read that Paul actively asserted his rights as a Roman citizen in order to promote the gospel and to defend himself. In 1 Corinthians 9: Finally, Paul also showed himself to be knowledgeable of sophisticated pagan literature. In passages like Acts He was well educated in the philosophies and religions of the Greco-Roman world. Now, we have to ask ourselves: He remained distinctly Jewish in his basic orientation. On the one hand, it equipped him to minister to Gentiles outside the church. Better than many, he knew the values and beliefs of Gentiles, and was well prepared to bring the gospel to them in effective ways. This is why we read in Romans According to Acts 15, Paul played an important role in convincing the apostles and elders that Gentile converts did not need to be circumcised. But this one controversy represented a much broader concern

Paul had for Gentiles in the church. While many Jewish Christians in his day considered Gentiles to be second-class believers at best, Paul insisted that Christ had destroyed the dividing wall between Jews and Gentiles. As he wrote in Galatians 3: There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. And for this reason, we should look into several dimensions of his ministry. Office On at least twenty occasions, Paul described himself as an "apostle," often with the qualification that he was "an apostle of Jesus Christ. Paul insisted that he had received an apostleship equal to the original apostles. But how was this possible? The answer lies in the fact that Paul met a set of qualifications established for apostleship. As the apostles awaited the outpouring of the Spirit on the day of Pentecost, Peter determined that a new apostle should replace Judas. So Peter explained that authoritative apostles of Christ had to meet three criteria. First, according to Acts 1: Second, in Acts 1: And third, in Acts 1: But what about Paul? At first glance, he fails to meet the first criterion for apostleship: But a closer look reveals his qualification. He mentioned the length of this period to demonstrate that it roughly equaled the time which the other apostles had spent with Jesus. During those years, Jesus himself taught the gospel to Paul. The gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ Galatians 1: Paul also met the second criterion. He had seen the risen Savior. Finally, according to Acts 9: This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel Acts 9: As Paul wrote, the others saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews. For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles Galatians 2: Our dear brother Paul also wrote you with the wisdom that God gave him€ His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction 2 Peter 3:

Chapter 3 : The Theology of the Shorter Pauline Letters by Karl P. Donfried

The Theology of the Shorter Pauline Letters () by Karl Paul Donfried Hear about sales, receive special offers & more. You can unsubscribe at any time.

Characteristics[edit] The characteristics of the critical use of the term take a number of forms. They are partly political and partly theological. Pauline theology is also a term referring to the teaching and doctrines especially espoused by the apostle Paul through his writings. Christian scholars generally use the term expressing interest in the recovery of Christian origins and the contribution made by Paul to Christian doctrine. Probably originating from the Jerusalem apostolic community , the antiquity of the creed has been noted by many biblical scholars. Other views[edit] The use of the term by Christian scholars, such as John Ziesler, [9] is altogether different. Pauline Christianity is the development of thinking about Jesus in a gentile missionary context; Christopher Rowlands concludes that Paul did not materially alter the teachings of Jesus. Much of this view turns on the significance of the Council of Jerusalem. According to this view, James decreed that Christianity was for the Gentiles and not just for the Jews, and quoted the prophet Amos in support of this position the Apostolic Decree is found in Acts He entrusted Paul among others with bringing their decision to Antioch Christians themselves disagree as to how far there was tension between Paul and the Jerusalem Church. Galatians is reserved about the teaching of the Jerusalem church and is hostile toward Jews who would impose Jewish distinctives, codified in the Mosaic Law , on Gentile converts; in Romans Paul is deeply concerned about the spiritual condition and ultimate destiny of the Jewish people. What I mean is this: Was Paul crucified for you? Were you baptized into the name of Paul? I am thankful that I did not baptize any of you except Crispus and Gaius, so no one can say that you were baptized into my name. For Christ did not send me to baptize, but to preach the gospel " not with words of human wisdom, lest the cross of Christ be emptied of its power. Indeed, the spiritual union with Christ through baptism , as well as the " communion " with his body and blood through the sacred meal of bread and wine, also trace back to Paul. This is the Christianity most familiar to us, with the creeds and confessions that separated it from Judaism and put it on the road to becoming a new religion. The thesis is founded on differences between the views of Paul and the Apostles in Jerusalem , and also between the picture of Paul in the Acts of the Apostles and his own writings, such that it is claimed that the essential Jewish or Old Testament character of the faith was lost. Matthew, known as the Gospel of the Ebionites. The argument made that Christian doctrine that is, the teachings of Jesus was subsequently distorted by Paul and the Church of Rome depends on a view as to how the canon of Scripture came to be compiled, about which little is known. AD quotes from 1 Corinthians, Romans, and from 1 Timothy and Titus as if authoritative, not merely as the opinion of one writer. Among the most radical is G. Wells , a professor of German rather than of theology or history, whose view is that Jesus was a mythical figure and that Christianity was in good part invented by Paul. More widely influential is the view of the 19th-century German theologian F. Bullinger who viewed the distinction abhorred by the Ebionites as positive and essential doctrine. Paul does not greatly feature; likewise, the Nicene Creed contains no doctrine of atonement. Moreover, while the influence of the Church of Rome was very important in the credal debates, Greek theologians such as Athanasius , the Cappadocian Fathers , Basil the Great , Gregory of Nazianzus and Gregory of Nyssa were formidable figures. The resolution of these controversies at the Council of Chalcedon was not dictated by the Bishop of Rome or Latin Christendom , but was made more difficult by the necessary task of translating technical terms between the two languages of Greek and Latin, and not by arguments over Pauline theology. How far Paul is to be taken as anti-Jewish pro- Hellenization or Romanization is a matter of disagreement, but there has been widespread acknowledgement of the view of W. In any case, "the problems with which he wrestles in his letters were probably typical of many which were facing the Christian sect during this period". Ideas such as justification by faith , which, though not absent from Catholic formulations, play a much more central role in Protestant thinking, where they are considered fundamental Christian truths and essential for defining the Gospel. Henry Chadwick, former Oxford don, commented about a later controversy: Those who disagree with them either argue that Paul distorted the original and true faith or claim

that Christianity is, largely, his invention.

Chapter 4 : "Review: The Theology of Paul's Letter to the Galatians and The Theolog" by A. Boyd Luter

Get this from a library! The theology of the shorter Pauline letters. [Karl P Donfried; I Howard Marshall] -- This book breaks new ground in offering an exposition of the theological message of the Shorter Pauline Letters.

Philemon These seven letters are quoted or mentioned by the earliest of sources, and are included in every ancient canon, including that of Marcion c. Hilgenfeld and H. Holtzmann instead accepted the seven letters listed above, adding Philemon, 1 Thessalonians, and Philippians. Few scholars have argued against this list of seven epistles, which all share common themes, emphasis, vocabulary and style. They also exhibit a uniformity of doctrine concerning the Mosaic Law, Christ, and faith. Colossians[edit] Although Colossians is witnessed by the same historical sources as the undisputed texts, Pauline authorship of Colossians has found some critics. It was originally doubted by F. Baur, though others working from his general thesis, such as H. Holtzmann, argued that an original brief Pauline text experienced many interpolations by a later editor. This thesis was questioned in an analysis of Gnosticism by R. Wilson, [21] where he contended that the supposed parallels were unsupported. Another argument centers on differences in style and vocabulary. Conzelmann made such an argument, pointing to differing theological concepts of "hope". A certain Archippus is referred to in both Philemon 2, Colossians 4: However, the connection between the two epistles can be used by those on both sides of the Pauline vs. To those who favor Pauline authorship of Colossians, this is evidence of same authorship; to those who do not, this, combined with the other evidence noted, is indicative of a skillful forger. Ephesians[edit] The author of Ephesians claims to be Paul in the opening address, itself identical to those of Second Corinthians and Colossians. There were no doubts in the late-second century church that Paul wrote the epistle: Ephesians may be an amended version of the letter to the Laodiceans in the Marcion canon [28] and the Muratorian fragment before The authenticity of this letter was first disputed by the Dutch Renaissance scholar Desiderius Erasmus, and in more recent times has drawn detailed criticism. The letter is made up of 50 sentences, 9 with over 50 words. The closest, Romans, has 3 out of sentences of such length. Goodspeed, [29] and C. Many words in the letter are not in the "undisputed" epistles. Also, the eschatological tone is more subdued than in other letters: Over forty passages in Ephesians are expansions or variations of passages in Colossians. Scott argued that Paul used one letter as a model for the other, [33] whereas others have considered Ephesians to be derivative of Colossians, edited and reworked by another. There is some evidence that the Letter to the Ephesians might have been sent to several different churches. Summary of the reasons for thinking Ephesians is not by Paul: Ephesians contains 40 new words, e. And they both use many very long sentences, e. Ephesians copies Colossians at many places. Eph has verses, 73 of which are copied from Col: Ephesians takes many key ideas from Colossians. The word of truth. Ephesians also refers to most of the other letters of Paul. Metaphors, or illustrations in Paul are turned into actual objective realities in Ephesians and sometimes in Colossians also. Ephesians shows that the Church is becoming an advanced and powerful universal institution rather like the Church today. Ephesians contains no mention of charismatic gifts. Second Epistle to the Thessalonians[edit] Main article: Much of the dispute concerns the linguistic similarity between 1 Thessalonians and 2 Thessalonians. For example, 1 Thess 2: This has been explained in the following ways: Paul wrote 2 Thessalonians soon after writing 1 Thessalonians or with the aid of a copy of 1 Thessalonians, or Paul wrote 1 Thessalonians himself but a later writer imitated him, or the linguistic similarities are seen as subtle enough to make imitation an unnecessary hypothesis. Udo Schnelle argued that 2 Thessalonians was significantly different in style from the undisputed epistles, characterizing it as whole and narrow, rather than as a lively and abrupt discussion on a range of issues. Moreover, Alfred Loisy argued that it reflected knowledge of the synoptic gospels, which, according to the current scholarly consensus, had not been written when Paul wrote his epistles. Ehrman viewed the insistence of genuineness within the letter and the strong condemnation of forgery at its start as ploys commonly used by forgers. Milligan observed that a church which possessed an authentic letter of Paul would be unlikely to accept a fake addressed to them. Masson argued that the eschatology of each letter to the Thessalonians is considerably different. From this hypothesis he contrasted 2 Thessalonians 3: Contrariwise Nicholl [40] has put forward an argument [41] for

the authenticity of Second Thessalonians. The lack of consensus regarding a date and destination According to Jerome , the gnostic Christian Basilides also rejected these epistles, and Tatian , while accepting Titus, rejected other Pauline epistles. Modern scholars postulate that the Pauline Epistles originally circulated in three forms, for example, from The Canon Debate, [48] attributed to Harry Y. The vocabulary and phraseology used in the Pastorals is often at variance with that of the other epistles. Falconer, [51] while L. Johnson challenged the linguistic analysis as based on the arbitrary grouping of the three epistles together: In this he was preceded by several scholars who rejected Pauline authorship. Scholars arguing for the authenticity of the pastorals posit a "second career" of Paul to explain the occasion for the visits mentioned in these letters, though contemporary scholars generally consider the "second career" of Paul to be a creation of later Christian communities. The Pastoral Epistles lay out church organisation concerning the character and requirements for bishops, elders, deacons, and widows. Moreover, scholars such as Robert Grant [58] and Harold Attridge [59] have noted the many obvious differences in language and style between Hebrews and the correspondence explicitly ascribed to Paul. Church Fathers and ante-Nicene writers such as Tertullian noted the different manner in which the theology and doctrine of the epistle appear. Origen of Alexandria c. But again, on the other hand, that the thoughts of the epistle are admirable, and not inferior to the acknowledged writings of the apostle, to this also everyone will consent as true who has given attention to reading the apostle's. But who wrote the epistle, in truth God knows. Yet the account which has reached us [is twofold], some saying that Clement, who was bishop of the Romans, wrote the epistle, others, that it was Luke, he who wrote the Gospel and the Acts. Donald Guthrie, in his New Testament Introduction , commented that "most modern writers find more difficulty in imagining how this Epistle was ever attributed to Paul than in disposing of the theory. Ignatius of Antioch, who wrote c. It is a canon compiled by Marcion , the founder of Marcionism. Marcion did not include any of the modern Gospels, only his Gospel of Marcion , which according to his enemies he had edited from the Gospel of Luke , whereas he claimed that it was their version which was edited from his original gospel. Papyrus 46 , one of the oldest New Testament manuscripts c. Because it is damaged there is no scholarly consensus on whether to consider the omission of a text definitive.

Chapter 5 : A Theology of the Cross: The Death of Jesus in the Pauline Letters | Fortress Press

This book breaks new ground in offering an exposition of the theological message of the Shorter Pauline Letters. Karl P. Donfried expounds the theology of 1 and 2 Thessalonians, examining the cultural setting of these letters and the particular milieu in which their distinctive themes took shape.

NT and OT commentaries vrijdag 25 januari Review of: The Journal of Religion Gevonden op: Cambridge University Press, The series is geared in particular to serve the needs of students "who already have one or two years of full-time New Testament and theological study behind them" p. Given this aim and orientation, the present volume, coauthored by two well-known NT scholars, can be pronounced a success. Donfried is responsible for eight short chapters four each devoted to 1 and 2 Thessalonians, respectively that deal in turn with the setting, theology, relation to other NT writings, and contemporary significance of the two letters. Donfried opts for an early date for 1 Thessalonians 41 c. An otherwise fine sense for the rhetorical strategy of the letter is remarkable for its silence on the contributions of Abraham Malherbe. The section devoted to the theology of 1 Thessalonians is solid, but a section on the relation of the Pauline corpus and Acts is based on a distinction between "the early and the late Paul" that many interpreters continue to find dubious. A brief chapter on "The Significance of 1 Thessalonians for Today" issues in some rather facile comparisons between the situation faced by the addressees of the letter and that of contemporary Christians. The four chapters devoted to 2 Thessalonians follow the same organization as those for 1 Thessalonians. Donfried maintains that 2 Thessalonians is addressed to the same Christian community as 1 Thessalonians, not long after the writing of the first letter. Following the lead of Charles H. Giblin, Donfried defines the problematic??? Howard Marshall devotes six short chapters to the theology of Philippians and one brief chapter to the theology of Philemon. The famous christological hymn in Phil. Finally, in a quick thirteen pages, Marshall covers the background, rhetorical structure, theological position, and contemporary relevance of the letter to Philemon. Both letters are ably handled by Marshall in a highly readable style that is sure to be accessible to the intended audience of the series. A select bibliography and a full set of indexes round out the volume. The series meets a real need, and this volume lives up to the advance billing.

Chapter 6 : Paul's Mission And Letters | From Jesus To Christ - The First Christians | FRONTLINE | PBS

This original exposition of the theological message of the Shorter Pauline Letters (1 and 2 Thessalonians, Philippians, Philemon) transcends the traditional by analyzing them in their cultural context and revealing the basis of Christian life underlying them.

Chapter 7 : Prof. I. Howard Marshall | Free Online Bible Classes

Luter, A. Boyd, "Review: The Theology of Paul's Letter to the Galatians and The Theology of the Shorter Pauline Letters" (). Faculty Publications and Presentations. Paper

Chapter 8 : I Howard Marshall (Author of The Theology of the Shorter Pauline Letters)

; The Theology of the Shorter Pauline Letters, by Karl F. Donfried and I. Howard Marshall. New Testament Theology. Cambridge University Press, Cambridge, pp. n.p. ISBN

Chapter 9 : Pauline Christianity - Wikipedia

The Theology of Paul's Letter to the Galatians. By J. D. G. Dunn. Cambridge: Cambridge University, , xviii + pp., paper n.p. The Theology of the Shorter.