

Judith  
M. Gundry  
Volf

# Paul & Perseverance

Staying  
In and  
Falling  
Away

# Paul And Perserverance Staying In And Falling Away

**Richard H. Bell**



## **Paul And Perserverance Staying In And Falling Away:**

*Paul and Perseverance* Judith M. Gundry Volf, 1990-01-01 Does Paul assume that Christians will remain in salvation If so on what basis What if anything can disrupt this continuity and to what extent can it do so Using detailed exegetical analysis of the relevant texts Judith Volf addresses what Paul believed about continuity in salvation and the importance of this theme for subsequent Christians **Paul and perseverance** Judith M. Gundry Volf, 1990 *Paul and Perseverance* Judith M. Gundry Volf, 2019 **The Irrevocable Call of God** Richard H. Bell, 2005 Richard Bell examines the impact of Paul's life changing experience before Damascus on his theological understanding of Israel The book considers the development of Paul's view concerning the election and salvation of Israel paying special attention to 1 Thessalonians Galatians and Romans The author examines Paul's critique of Israel's religion in the light of traditional protestant approaches and the new perspective The work concludes by considering some contemporary issues relating to Israel in the light of Paul's theology BOOK JACKET

God, Grace, and Righteousness in Wisdom of Solomon and Paul's Letter to the Romans Jonathan A. Linebaugh, 2013-09-12 In *God Grace and Righteousness in Wisdom of Solomon and Paul's Letter to the Romans* Jonathan A. Linebaugh places the *Wisdom of Solomon* and the *Letter to the Romans* in conversation Both texts discuss the relationship of Jew and Gentile the meaning of God's grace and righteousness and offer readings of Israel's scripture These shared themes provide talking points initiating a dialogue on anthropology soteriology and hermeneutics By listening in on this conversation Linebaugh demonstrates that while these texts have much in common the theologies they articulate are ultimately incommensurable because they think from different events Wisdom from the pre-creational order crafted by Sophia and exemplified in the Exodus Paul from the incongruous gift of Christ which justifies the ungodly *Paul's Use of the Old Testament in Romans 9.1-9* Brian J. Abasciano, 2006-02-07 This investigation builds upon recent developments in the study of Paul's use of Scripture that center around the concept of intertextuality Abasciano uses an exegetical method that incorporates into a thorough traditional exegesis a comprehensive analysis of Paul's use of Scripture against the background of interpretive traditions surrounding the texts alluded to with great emphasis placed on analyzing the original contexts of Paul's citations and allusions Such an intertextual exegesis is conducted in Romans 9.1-9 with an awareness of the broader unit of chapters 9.1-11 especially and also the epistle as a whole The study finds that many of the themes Paul deals with in Romans 9.1-11 are also present in ancient Jewish and Christian interpretive traditions surrounding the passages he invokes and more importantly that Paul's scriptural quotations and allusions function as pointers to their broad original contexts from which he developed much of the form content and direction of his argument holding significance for a number of exegetical details as well as broader themes and rhetorical movements The final chapter seeks to draw conclusions concerning the significance of Paul's use of the Old Testament in Romans 9.1-9 for the exegesis and theology of Romans and for Pauline intertextuality The identity of the true people of God is central to Romans 9.1-11 and the epistle And Paul's use of Scripture is

contextual and referential calling for attention to Pauline intertextuality in standard exegetical procedure JSNTS 301

Inconsistency in Paul? Teunis Erik van Spanje, 1999 Is Paul as inconsistent in this thinking as Heikki Raisanen demonstrates With the help of several hermeneutical techniques T E van Spanje shows that the contrary is the case **The Political Paul** Bruno Blumenfeld, 2003-11-01 The Political Paul presents Paul as a political thinker Many studies claiming Paul for Greek Hellenism discuss the influence upon him of various aspects of Hellenistic culture but strangely neglect Hellenistic political philosophy with its roots in Classical antiquity The Political Paul explores this dimension of Paul's thought within the general context of Hellenistic political reflection to focus on the intriguing body of literature known as the Pythagorean pseudepigrapha These researches support the highly original argument that Christianity has foundations in Hellenistic kingship theories Paul constructs a political theory for Christianity He conceives it as a polis basileia system politics proper and divine rule each with its own dikaiosyne this the study re-evaluates as a political concept **Paul's Letter to the Romans** Ben Witherington, 2004-03-02 While Paul's letter to the Romans is the most studied and commented on document from the biblical period the major exegetical books on Romans from the nineteenth and twentieth centuries have been overwhelmingly shaped by the Reformed tradition Through a careful survey of work on Romans by both ancient Church Fathers and modern exegetical scholars Ben Witherington III here argues that the interpretation of Romans since the Reformation has been far too indebted to and at key points led astray by Augustinian readings of the text as filtered through Luther Calvin and others In this first full scale socio-rhetorical commentary on Romans Witherington gleans fresh insights from reading the text of Paul's epistle in light of early Jewish theology the historical situation of Rome in the middle of the first century A D and Paul's own rhetorical concerns Giving serious consideration to the social and rhetorical background of Romans allows readers to hear Paul on his own terms not just through the various voices of his later interpreters Witherington's groundbreaking work also features a new clear translation of the Greek text and each section of the commentary ends with a brief discussion titled Bridging the Horizons which suggests how the ancient text of Romans may speak to us today The Gospel According to Paul Graham H. Twelftree, 2019-11-20 Paul's gospel is misunderstood Paul's gospel is seen as his message perhaps an empowered message he saw it differently His gospel can be many things tradition about Jesus Jesus Christ himself the ministry of Jesus the replication of the ministry of Jesus God's salvific drama the salvation experience of people a message and something that can and should be embodied or lived And the gospel does not come to people in Paul's preaching He says it comes or takes place in both his message and the miraculous Without the involvement and acts of God in the miraculous for Paul there would have been no gospel only preaching It is not that the miraculous was simply a proof or demonstration of the gospel it was integral to it In the gospel's coming or establishment it is clear that at heart the gospel is God's salvation the presence of God himself in Christ experienced in the symbiotic relationship between Paul's message about God's Son Jesus Christ and the activity of God in the miraculous Not surprisingly

then Paul rarely talks of preaching the gospel He sees himself as gospelling

**Receiving Back One's Deeds** Benjamin M. Dally, 2022-11-16 This book investigates the relationship between justification by faith and final judgment according to works as found in Paul's second epistle to the Corinthians within a Protestant theological framework Benjamin M Dally first demonstrates the diversity and breadth of mainstream Protestant soteriology and eschatology beginning at the time of the Reformation by examining the confessional standards of its four primary ecclesial theological streams Lutheran Reformed Anabaptist and Anglican The soteriological structure of each is assessed i.e. how each construes the relationship between justification and final judgment with particular attention given to how each speaks of the place of good works at the final judgment This initial examination outlines the theological boundaries within which the exegesis of Second Corinthians can legitimately proceed and illuminates language and conceptual matrices that will be drawn upon throughout the remainder of the book Then drawing upon the narrative logic of Paul's Early Jewish thought world Dally examines the text of Second Corinthians to discern its own soteriological framework paying particular attention to both the meaning and rhetorical function of the judgment according to works motif as it is utilized throughout the letter The book concludes by offering a Protestant synthesis of the relationship between justification and final judgment according to works in Second Corinthians giving an explanation of the role of works at the final judgment that arguably alleviates a number of tensions often perceived in other readings devoted to this key aspect of Pauline exegesis and theology Dally ultimately argues a three fold thesis 1 For the believer one's earthly conduct taken as a whole is best spoken of in the language of inferior secondary cause and/or basis as far as its import at the last judgment 2 One's earthly conduct again taken as a whole is soteriologically necessary not solely but secondarily nonetheless and not simply of importance for the bestowal of non soteriological eschatological rewards 3 There are crucial resources from within mainstream Protestantism to authorize such ways of speaking and to simultaneously affirm these contentions in conjunction with a robust strictly forensic imputational traditional Protestant understanding of the doctrine of justification by faith alone

Paul and Money Verlyn Verbrugge, Keith R. Krell, 2015-06-23 The apostle Paul one of the most prominent figures in the early Jesus movement had a lot to say about money His letters deal with real people as they lived their Christian lives in the Greco Roman world He finds it necessary to address those who are rich in this present world 1 Tim 6 17 But he also has to address those who do not want to work for whatever reason and are idle and disruptive 2 Thess 3 6 Moreover whereas most churches today have a certain socio economic homogeneity some of Paul's churches had a combination of upper class wealthy people and lower class slaves worshiping side by side and it inevitably created friction esp 1 Cor 11 17-34 During the past twenty years a significant amount of research has been done on class consciousness in the Greco Roman world and on the significance of Paul's fund raising venture for the poor among the Lord's people in Jerusalem the collection for his ministry Relying on the surprising results of current Pauline scholarship and a careful exegesis of a variety of New Testament texts this book offers a thorough investigation of the apostle Paul's sayings

and dealings with money      Paul's Eschatological Anthropology Sarah Harding,2016-02-01 In this study Sarah Harding examines Paul's anthropology from the perspective of eschatology concluding that the apostle's view of humans is a function of his belief that the cosmos evolves through distinct aeons in progress toward its telos. Although scholars have frequently assumed that Paul's anthropological utterances are arbitrary, inconsistent, or dependent upon parallel views extant in the first century world, Harding shows that these assumptions only arise when Paul's anthropology is considered apart from its eschatological context. That context includes the temporal distinction of the old aeon, the new aeon, and the significant overlap of aeons in which those in Christ dwell, as well as a spatial dimension that comprises the cosmos and the powers that dominate it, especially sin and the Holy Spirit. These eschatological dimensions determine the value Paul attaches to any particular anthropological aspect. Harding examines the cosmological power dominant in each aeon and the structures through which, in Paul's view, these influence human beings, examining texts in which Paul discusses *nous kardia* and *soma* in each aeon.

Judgment According to Works in Romans Kevin W. McFadden,2013-10-01 Kevin W. McFadden shows that Paul wrote the letter to remind Roman Christians of his gospel because of his vocation as apostle to the Gentiles. The letter simultaneously demonstrates the guilt of the world and calls Paul's audience to live out the implications of the gospel. The theme of judgment thus appears in two distinct ways: Paul opposes justification by works of law but simultaneously affirms, as did most of the early Christian movement, McFadden argues, a final judgment according to works. These are not contradictory observations but belong together in a cohesive understanding of Paul's theology and of his purpose in the letter.

**Grace and Agency in Paul and Second Temple Judaism** Kyle Wells,2014-09-11 Following recent intertextual studies, Kyle B. Wells examines how descriptions of heart transformation in Deut 30, Jer 31-32, and Ezek 36 informed Paul and his contemporaries' articulations about grace and agency. Beyond advancing our understanding of how these restoration narratives were interpreted in the LXX, the Dead Sea Literature, Baruch, Jubilees 2, Baruch 4, Ezra, and Philo, Wells demonstrates that while most Jews in this period did not set divine and human agency in competition with one another, their constructions differed markedly and this would have contributed to vehement disagreements among them. While not *sui generis* in every respect, Paul's own convictions about grace and agency appear radical due to the way he reconfigures these concepts in relation to Christ.

**Paul's Gift from Philippi** Gerald W. Peterman,1997-03-28 This book is a study of Paul's response to the financial help he received from the church in Philippi whilst he was a prisoner in Rome. Philippians 4:10-20 has always puzzled commentators because of its seemingly strained and tortured mode of thanks. Word studies, psychological studies, and literary studies have all failed to provide insight into the text, which is unique in the Pauline corpus. Using contemporary sources, Dr. Peterman re-examines this difficult passage in the light of Greek and Roman practices and language regarding the exchange of gifts and favours in society. He concludes that gift exchange or social reciprocity, with its expectations and obligations, permeated every level of society in Paul's day and that Paul's seemingly ungracious response

was an attempt to create a new Christian attitude to gifts and to giving **Paul's Letter to the Romans** Arland J. Hultgren, 2011-05-16 Building on 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 **The Psalms of Solomon and the Messianic Ethics of Paul** Frantisek Abel, 2016-07-04 Frantisek Abel explores one of the topical issues of Paul's theology namely the role and influence of the Jewish Pseudo epigraphs literature written during Greek and early Roman periods 4th century BCE to the 2nd century CE on Paul's theological thinking Within this corpus the idea of eschatological concepts such as the concept regarding the coming of the Messiah and the Last Judgment in particular arises frequently It is similar in the case of the Psalms of Solomon with the Last Judgment as the main topic of this pseudepigraphon Through close analysis and exploration of particular parts of this work the author proposes that this deuterocanonical writing could form a considerable background for the proper understanding of Paul's messianic ethics From this point of view Paul's teaching on justification should be understood as one that is reflective of God's grace while at the same time expressing faith and deeds as necessary for salvation *Dictionary of Paul and his letters* GERALD F HAWTHORNE, RALPH P MARTIN, DANIEL G REID, 2020-05-21 The Dictionary of Paul and his letters is a one of a kind reference work Following the format of its highly successful companion volume the Dictionary of Jesus and the Gospels this Dictionary is designed to bring students teachers ministers and laypeople abreast of the established conclusions and significant recent developments in Pauline scholarship No other single reference work presents as much information focused exclusively on Pauline theology literature background and scholarship In a field that recently has undergone significant shifts in perspective the Dictionary of Paul and His Letters offers a summa of Paul and Pauline studies In depth articles focus on individual theological themes such as law resurrection and Son of God broad theological topics such as Christology eschatology and the death of Christ methods of interpretation such as rhetorical criticism and social scientific approaches background topics such as apocalypticism Hellenism and Qumran and various other subjects specifically related to the scholarly study of Pauline theology and literature such as early catholicism the centre of Paul's theology and Paul and his interpreters since F C Baur Separate articles are also devoted to each of the Pauline letters to hermeneutics and to preaching Paul today The Dictionary of Paul and His Letters takes its place alongside the Dictionary of Jesus and the Gospels in presenting the fruit of evangelical New Testament scholarship at the end of the twentieth century committed to the authority of Scripture utilising the best of critical methods and maintaining dialogue with contemporary scholarship and challenges facing the church **Paul's Spirituality in Galatians** P. Adam McClendon, 2015-03-25 Spirituality is a hot topic in today's culture Spirituality is essentially how one's beliefs and experiences influence the way one

lives their life. Such influences for living are of critical importance to one's faith within the Christian community. What role does the Bible play in developing an expressed spirituality among the Christian community? How do one's religious traditions, cultural influences, and personal preferences influence the way Christian spirituality is perceived and expressed? All too often, and at times unintentionally, the foundational truths of the Bible are subordinated to tradition, culture, and personal preference. This book provides a context for understanding Paul's foundational components for Christian spirituality within the book of Galatians while showing how an accurate understanding of these components can and should serve as a corrective lens to various aspects of Christian spirituality as expressed and experienced today.



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