

# Paul, Moses, and the History of Israel

The Letter/Spirit Contrast and the Argument  
from Scripture in 2 Corinthians 3



Scott J. Hafemann

*"A powerful interpretation of 2 Corinthians 3"*



# Paul Moses And The History Of Israel

**Scott J. Hafemann**



## **Paul Moses And The History Of Israel:**

Paul, Moses, and the History of Israel Scott J. Hafemann, 2008-09-01 An exegetical study of the call of Moses the second giving of the Law the new covenant Paul's self understanding as an apostle and the prophetic understanding of the history of Israel Hafemann's work demonstrates Paul's contextual use of the Old Testament and the essential unity of the old and new covenants in view of the distinctive ministries of Moses and Paul *Paul, Moses, and the history of Israel* Scott J.

Hafemann, 1995 *Maccabean Martyr Traditions in Paul's Theology of Atonement* Jarvis J. Williams, 2010-01-01 In an age in which scholars continue to produce books on the nature and significance of Jesus's death books that often assume the Old Testament cult was the New Testament authors primary background for their conception of Jesus's death Jarvis J Williams offers a fresh and novel contribution regarding both the nature of and background influences behind Paul's conception of Jesus's death He argues that Paul's conception of Jesus's death both as an atoning sacrifice and as a saving event for Jews and Gentiles was significantly influenced by Maccabean Martyr Theology To argue his thesis Williams engages in an intense exegesis of 2 and 4 Maccabees while also interacting with other Second Temple Jewish texts that are relevant to his thesis Williams further interacts with relevant Old Testament texts and the key texts in the Pauline corpus He argues that the authors of 2 and 4 Maccabees present the deaths of the Jewish martyrs during the reign of Antiochus Epiphanes IV as atoning sacrifices and as a saving event for Israel He further argues that although the Old Testament's cultic language certainly influenced Paul's understanding of Jesus's death at certain junctures in his letters the Old Testament cult alone which emphasized animal sacrifices cannot fully explain why or even how Paul could conceive of Jesus's death a human sacrifice as both an atoning sacrifice and a saving event for Jews and Gentiles Finally Williams highlights the lexical theological and conceptual parallels between Martyr Theology and Paul's conception of Jesus's death Even if scholars disagree with Williams's thesis or methodology serious Pauline scholars interested in the background influences behind and the nature and significance of Jesus's death in Paul's theology will want to interact with this work Who Created

Christianity? Craig Evans, Aaron White, 2021-10-05 Who Created Christianity is a collection of essays by top international Christian scholars who desire to reinforce the relationship that Paul had with Jesus and Christianity There is a general sense today among Christians in certain circles that Paul's teachings to the early Christian church are thought to be rogue even clashing at times with Jesus words Yet these essays set out to prove that the tradition that Paul passes on is one received from Jesus not separate from it The essays in this volume come from a diverse and international group of scholars They offer up to date studies of the teachings of Paul and how the specific teachings directly relate to the earlier teachings of Jesus This volume explores with even greater focus than ever before the tradition from which Paul emerges and the specific teachings that are part of this tradition This collection of essays proposes a complementary work to the work of David Wenham and his thesis that Paul was indeed not the founder of Christianity or the creator of Christian dogma instead he was a faithful disciple

and a conveyer of a prior Christian tradition Includes essays by well known Christian scholars such as Craig Blomberg Alister McGrath N T Wright Michael Bird Greg Beale and more Paul and Jesus Issues of Continuity and Discontinuity in Their Discussion by Stanley E Porter How and Why Paul Invented Christian Theology by N T Wright The Origins of Paul s Gospel by Graham H Twelftree When Paul Met Jesus How an Idea Continues to Be Lost in History Past and Present by Stanley E Porter Paul and the Jesus Tradition An Old Question and Some New Answers by Rainer Riesner Continuity and Development in the Ministries of Jesus and of Paul by Christoph W Stenschke Paul s Significant Other in the We Passages by Joan E Taylor Whose Gospel Is It Anyway The Glory of Christ in the Prophetic Ministry of Paul according to His My Gospel and Our Gospel by Aaron W White David Wenham The Little Apocalypse Paul and Silas by Bruce Chilton The Parallels between 1 and 2 Thessalonians against the Background of Ancient Parallel Letters and Speeches by Armin D Baum Metanoia Jesus Paul and the Transformation of the Believing Mind by Alister McGrath You Would Not Believe If You Were Told Eschatological Unbelief in Early Christian Apologetics by Peter Turnill Paul on Food and Jesus on What Really Defiles Is There a Connection by Craig A Evans Gospel Women Remembered by Sarah Harris Women in the Pauline Epistles Lessons from the Jesus Tradition by Erin Heim Twelve Theses on Matthew and Paul The Jewish Gospel and the Apostle to the Gentiles by Michael F Bird Paul and the Paternoster Some Mainly Matthew Observations about a Pauline Prayer by Nathan Ridlehoover The Rediscovery of David Wenham s Rediscovery Reflections on a Pre Markan Eschatological Discourse Thirty Six Years on by Craig Blomberg Portraits of Jesus and Paul through the Lukan Lens by Steve Walton Every Sin That a Person Commits Is Outside the Body 1 Corinthians 6 18b Paul s Likely Dependence on the Jesus Tradition by John Nolland Jesus Is Lord The Rhetorical Appropriation of the Teaching of Jesus in 1 Corinthians 5 by Peter Davids The Temple and Anti Temple at Colossae by Greg Beale Filling up What Is Lacking in Christ s Afflictions Isaiah s Servant and Servants in Second Temple Judaism and Colossians 1 24 by Holly Beers

*2 Corinthians: The Christian Standard Commentary* David E. Garland, 2021-03-15

2 Corinthians is part of The Christian Standard Commentary CSC series This commentary series focuses on the theological and exegetical concerns of each biblical book while paying special attention to balancing scholarship with practical application

**Second Corinthians** David E. Garland, 1999 One in an ongoing series of esteemed and popular Bible commentary volumes based on the New International Version text

**Is Paul also among the Prophets?** Jeffrey W. Aernie, 2012-05-03

Aernie examines the prophetic material in the Old Testament and its relationship with the prophetic material in Second Temple Judaism Hellenism and the early Christian movement The subsequent analysis of 1 Corinthians constitutes an investigation of the effect of the Old Testament prophetic tradition on Paul s self presentation in 1 Cor 9 15 18 and rhetorical framework in 1 Cor 14 20 25 as a methodological foundation for the exegetical analysis of 2 Corinthians Aernie explores the influence of the Old Testament prophetic tradition on Paul s apostolic self presentation and rhetoric in 2 Corinthians The analysis of Paul s self presentation examines the apostle s relationship with Moses the Isaianic servant and Jeremiah in order

to define Paul's position with regard to the preceding prophetic tradition Aernie analyses Paul's argument in 2 Cor 2:14-16 4:1-6 6:14-17 1:12-1:10 then seeks to examine the influence of the Old Testament prophetic tradition on the formation of Paul's rhetorical framework Aernie's intention is to provide support for the notion that the particularly prophetic nature of Paul's apostolic persona affects both his self-presentation and rhetorical agenda in 2 Corinthians *Paul and the Resurrection of Israel* Jason A. Staples, 2023-11-23 The gospel promoted by Paul has for many generations stirred passionate debate That gospel proclaimed equal salvific access to Jews and gentiles alike But on what basis In making sense of such a remarkable step forward in religious history Jason Staples reexamines texts that have proven thoroughly resistant to easy comprehension He traces Paul's inclusive theology to a hidden strand of thinking in the earlier story of Israel Postexilic southern Judah he argues did not simply appropriate the identity of the fallen northern kingdom of Israel Instead Judah maintained a notion of Israel as referring both to the north and the ongoing reality of a broad pan-Israelite sensibility to which the descendants of both ancient kingdoms belonged Paul's concomitant belief was that northern Israel's exile meant assimilation among the nations effectively a people's death and that its restoration paradoxically required gentile inclusion to resurrect a greater Israel from the dead **Paul and the Stories of Israel** A. Andrew Das, 2016-06-01 Much recent scholarship on Paul has searched for implicit narratives behind Paul's scriptural allusions especially in the wake of Richard B. Hays's groundbreaking work on the apostle's appropriation of Scripture A. Andrew Das reviews six proposals for grand thematic narratives behind the logic of Galatians potentially six explanations for the fabric of Paul's theology the covenant N. T. Wright the influx of nations to Zion Terence Donaldson Isaac's near sacrifice Scott Hahn Alan Segal the Spirit as cloud in the wilderness William Wilder the Exodus James Scott Sylvia Keesmaat and the imperial cult Bruce Winter et al Das weighs each of these proposals exegetically and finds them wanting more examples of what Samuel Sandmel famously labeled parallelomania than of sound exegetical method He turns at last to reflect on the risks of admittedly alluring totalizing methods and lifts up a seventh proposal with greater claim to evidence in the text of Galatians Paul's allusions to Isaiah's servant passages **Paul: Servant of the New Covenant** Scott J. Hafemann, 2020-01-07 Taking 2 Cor 3:6 as its starting point the new and updated essays here assembled investigate the key passages in Romans 1 2 Corinthians Galatians and Philippians in which the covenant content and eschatological context of Paul's theology interpret one another Developed over thirty years Scott Hafemann's close reading of Paul's arguments with an eye toward their OT Jewish milieu also advances the larger thesis that the various Israel church works faith and justification judgment polarities in Paul's thinking do not represent a material contrast between a law way and a gospel way of relating to God Rather they epitomize an eschatological contrast between the character of God's people within the two eras of salvation history in which by virtue of the Messiah and the Spirit the Torah of the old covenant is now being kept in the new Mere Christian Hermeneutics Kevin J. Vanhoozer, 2024-10-01 Southwestern Journal of Theology 2024 Book of The Year Christianity Today 2024 Theology Book Award The Gospel Coalition

2024 Biblical Studies Book Award Reading the Bible to the glory of God In 1952 C S Lewis s Mere Christianity eloquently defined the essential tenets of the Christian faith With the rise of fractured individualism that continues to split the church this approach is more important now than ever before for biblical hermeneutics Many Christians wonder how to read the text of Scripture well rightly and faithfully After all developing a strong theory of interpretation has always been presented by two enormous challenges A variety of actual interpretations of the Bible even within the context of a single community of believers The plurality of reading cultures denominational disciplinary historical and global interpretive communities each with its own frame of reference In response influential theologian Kevin J Vanhoozer puts forth a mere Christian hermeneutic essential principles for reading the Bible as Scripture everywhere at all times and by all Christians To center his thought Vanhoozer turns to the accounts of Jesus transfiguration a key moment in the broader economy of God s revelation to suggest that spiritual or figural interpretation is not a denial or distortion of the literal sense but rather its glorification Irenic without resorting to bland ecumenical tolerance Mere Christian Hermeneutics is a powerful and convincing call for both church and academy to develop reading cultures that enable and sustain the kind of unity and diversity that a mere Christian hermeneutic should call for and encourage **Paul's Viewpoint on God, Israel, and the Gentiles in Romans 9-11**

Xi Xia E. Xue, 2015-05-14 Over the years Romans 9 11 has been investigated from a variety of approaches with one of the most prominent being an intertextual reading However most discussions of intertextual studies on this section of Romans fail to adequately address Paul s discourse patterns and that of his Jewish contemporaries with regard to God Israel and the Gentiles Adapting Lemke s linguistic intertextual thematic theory this study uses a methodological control to analyze the discourse patterns in Romans 9 11 Through this analysis the author demonstrates the divergence of Paul s viewpoints on several typical Jewish issues which suggests that his discontinuities from his Jewish contemporaries are obvious and sometimes radical It is apparent that Romans 9 11 not only provides a self presentation of Paul as a Mosaic prophet figure but overall it appears as a prophetic discourse reinforcing the notion that Paul s message comes from divine authority

**Practicing Intertextuality** Max J. Lee, B. J. Oropeza, 2021-10-29 Practicing Intertextuality attempts something bold and ambitious to map both the interactions and intertextual techniques used by New Testament authors as they engaged the Old Testament and the discourses of their fellow Jewish and Greco Roman contemporaries This collection of essays functions collectively as a handbook describing the relationship between ancient authors their texts and audience capacity to detect allusions and echoes Aimed for biblical studies majors graduate and seminary students and academics the book catalogues how New Testament authors used the very process of interacting with their Scriptures that is the Masoretic Text the Septuagint and their variants and the texts of their immediate environment including popular literary works treatises rhetorical handbooks papyri inscriptions artifacts and graffiti for the very production of their message Each chapter demonstrates a type of interaction that is doctrinal reformulations common ancient ethical and religious usage refutation

irenic appropriation and competitive appropriation describes the intertextual techniques employed by the ancient author and explains how these were practiced in Jewish Greco Roman or early Christian circles Seventeen scholars each an expert in their respective fields have contributed studies which illuminate the biblical interpretation of the Gospels the Pauline letters and General Epistles through the process of intertextuality **The Second Letter to the Corinthians** Mark A.

Seifrid,2014-11-09 The question that Paul set before the ancient church in Corinth Do you not recognize that Jesus Christ is in and among you 2 Cor 13 5 remains a critical question for the church today This commentary by Mark Seifrid seeks to hear Paul's message afresh and communicate it to our time Seifrid offers a unified reading of 2 Corinthians which has often been regarded as a composite of excerpts and fragments He argues that Paul's message is directed at the practical atheism of the Corinthian church the hidden heresy that assumes God's saving work in the world may be measured by outward standards of success and achievement Like all of the Pillar volumes Seifrid's commentary on 2 Corinthians offers careful grammatical analysis and exegesis with clear pastoral application **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 Theological and Hermeneutical Explorations from Australia Jione Havea,2020-11-12 This book presents theological cultural ecclesial and hermeneutical explorations from a specific context Australia It invites reimagining of theology and hermeneutics against the horizons of indigeneity and sovereignty contingencies of context feminist theologies multiculturalism and intercultural theologies sexual abuse and ecclesial cover ups suicide and worship tradition ing's and betrayal art and popular cultures climate effects and climate in justice disability theories Islamic insights migration and the images of home and heaps of contextual matters in between The chapters are organized into three sections 1 Roots presents some of the starting points for contextual thinking in Australia and beyond 2 Wounds attends to the demands of bodies on the line upon theological biblical and ecclesial engagements and 3 Shifts pokes at thinkers and critics **Re-membering the New Covenant at Corinth** Emmanuel Nathan,2020-03-27 Did

Paul instigate Christianity's separation from Judaism if one considers the stark polemical contrasts of new and old covenant in 2 Cor 3 Emmanuel Nathan argues that Paul reconfigured traditions and memories shaping the identity of his community at Corinth back cover **Paul and the Vocation of Israel** Lionel J. Windsor,2014-04-01 The Apostle Paul was the greatest early missionary of the Christian gospel He was also by his own admission an Israelite How can both these realities coexist in

one individual This book argues that Paul viewed his mission to the Gentiles in and of itself as the primary expression of his Jewish identity The concept of Israel s divine vocation is used to shed fresh light on a number of much debated passages in Paul s letter to the Romans

**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

**Paul's Message and Ministry in Covenant Perspective** Scott J. Hafemann,2015-01-22 The essays presented here represent over twenty five years of thinking about the theology and life of the Apostle Paul who as a slave of Jesus Christ Rom 1 1 was a servant of the new covenant with a ministry of the Spirit 2 Cor 3 6 8 Taking the questions raised by the history of scholarship since F C Baur as their starting point Hafemann s exegetical studies focus on how Paul s self understanding shaped his message the motivations of his ministry and his consequent call to suffer for the sake of his churches Hafemann s work reveals that Paul s views of redemption of his own redemptive mission and of the life of the redeemed derived from his eschatological conviction that the purpose of the new covenant realities inaugurated by the Christ is to prepare for their promised consummation when Christ returns to judge the world

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## **Table of Contents Paul Moses And The History Of Israel**

1. Understanding the eBook Paul Moses And The History Of Israel
  - The Rise of Digital Reading Paul Moses And The History Of Israel
  - Advantages of eBooks Over Traditional Books
2. Identifying Paul Moses And The History Of Israel
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Paul Moses And The History Of Israel
  - User-Friendly Interface
4. Exploring eBook Recommendations from Paul Moses And The History Of Israel
  - Personalized Recommendations
  - Paul Moses And The History Of Israel User Reviews and Ratings
  - Paul Moses And The History Of Israel and Bestseller Lists
5. Accessing Paul Moses And The History Of Israel Free and Paid eBooks
  - Paul Moses And The History Of Israel Public Domain eBooks
  - Paul Moses And The History Of Israel eBook Subscription Services
  - Paul Moses And The History Of Israel Budget-Friendly Options

6. Navigating Paul Moses And The History Of Israel eBook Formats
  - ePub, PDF, MOBI, and More
  - Paul Moses And The History Of Israel Compatibility with Devices
  - Paul Moses And The History Of Israel Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Paul Moses And The History Of Israel
  - Highlighting and Note-Taking Paul Moses And The History Of Israel
  - Interactive Elements Paul Moses And The History Of Israel
8. Staying Engaged with Paul Moses And The History Of Israel
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Paul Moses And The History Of Israel
9. Balancing eBooks and Physical Books Paul Moses And The History Of Israel
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Paul Moses And The History Of Israel
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Paul Moses And The History Of Israel
  - Setting Reading Goals Paul Moses And The History Of Israel
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Paul Moses And The History Of Israel
  - Fact-Checking eBook Content of Paul Moses And The History Of Israel
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
  - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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