

Moody Handbook Of Theology By Paul P Enns 1989 06

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this volume which collects together the work of several established scholars attempts to situate the apostle paul the pauline writings and the earliest christian gospels together in the context of early christianity it addresses the issue of how the christianity depicted in and represented by the individual gospels relates to the vision of christianity represented by paul and the pauline writings this raises such questions as to what extent did paul influence the canonical and non canonical gospels in what way are the gospels reactions to paul and his legacy a comparison of the gospels and paul on topics such as old testament law gentile mission christology and early church leadership structures represents a fruitful area of study while a number of volumes have appeared that attempt to assess the relationship between the historical jesus and the apostle paul relatively few studies on paul and the gospels have been published this volume excellently fills this gap in new testament studies and makes a valuable contribution to studies on christian origins pauline research and the gospels

paul s reading of the old testament continues to witness to the significance of reading the old testament in a christian way this study argues that a theological approach to understanding paul s appeal to and reading of the old testament especially isaiah offers important insights into the ways in which christians should read the old testament and a two testament canon today by way of example this study explores the ways in which isaiah 40 66 s canonical form presents the gospel in miniature with its movement from israel to servant to servants it is subsequently argued that paul follows this literary movement in his own theological reflection in 2 corinthians 5 14 6 10 jesus takes on the unique role and identity of the servant of isaiah 40 55 and paul takes on the role of the servants of the servant in isaiah 53 66 from this exegetical exploration conclusions are drawn in the final chapter that seek to apply a term from the history of interpretation to paul s reading that is the plain sense of scripture what does an appeal to plain sense broker and does paul s reading of the old testament look anything like a plain sense reading gignilliat concludes

that paul is reading the old testament in such a way that the literal sense and its figural potential and capacity are not divorced but are actually organically linked in what can be termed a plain sense reading

this is an assessment of the social dimension to reconciliation as displayed in paul s letter to the romans traditional exegetical scholarship has treated paul s presentation of reconciliation as referring to reconciliation between people and god and has primarily focused use of the word katallage traditionally translated as atonement constantineanu challenges this view and argues that paul s understanding of the concept is more complex employing rich symbolism to describe reconciliation with god and between human beings forming together an inseparable reality the discussion is placed within paul s overall religious social and political contexts showing that an analysis of the social dimension of reconciliation in his thought is both plausible and necessary constantineanu offers an analysis of two major sections of romans chapters 5 8 and 12 15 special emphasis is placed on paul s use of the story of jesus for community formation for the shaping of identity values and community practices it is thus demonstrated that for paul god s reconciling initiative shown in the crucifixion is not only the pronouncement of god s reconciling the world but also the ground and model for reconciliation among human beings it was formerly the journal for the study of the new testament supplement a book series that explores the many aspects of new testament study including historical perspectives social scientific and literary theory and theological cultural and contextual approaches

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