

Looking for Life

The Role of
"Theo-Ethical Reasoning"
in Paul's Religion

John G. Lewis



Looking For Life The Role Of Theo Ethical Reasoning In Pauls Religion

Richard DeMaris



Looking For Life The Role Of Theo Ethical Reasoning In Pauls Religion:

Looking for Life John G. Lewis, 2005-04-30 Through exegetical studies of 1 Corinthians and Galatians John Lewis shows how Paul synthesises theology and ethics which interpreters frequently separate as integrated aspects of Christian thinking and living This fusion becomes evident in Paul s complex process of theological moral reasoning that lies beneath the surface of his letters for which we have coined the phrase theo ethical reasoning The book also examines how Paul encourages his churches to apply this theo ethical reasoning in the community practice of spiritual discernment a dialogical comparative process of reasoned reflection on behaviour and experience Through this practice of looking for life community members are led by the Spirit as they reason together attempting to associate the manifestations of new life with conduct that faithfully portrays Christ s self giving pattern This correlation of conduct with experience grounds Paul s own proclamation of Jesus Christ in word and deed It also becomes the foundation for believers faith and hope as they come to know Christ and experience the power of God Thus the book concludes that the practice of spiritual discernment by means of theo ethical reasoning lies at the centre of Paul s religion

Looking for Life John Goddard Lewis, 2004 [The Holy Spirit and Ethics in Paul](#) Volker Rabens, 2013 Volker Rabens answers the question of how according to the apostle Paul the Holy Spirit enables religious ethical life In the first part of the book the author discusses the established view that the Spirit is a material substance which transforms people ontologically by virtue of its physical nature In order to assess this Stoic reading of Paul the author examines all the passages from the Hebrew Bible early Judaism Hellenism and Paul that have been put forward in support of this concept of ethical enabling He concludes that there is no textual evidence in early Judaism or Paul that the Spirit was conceived as a material substance Furthermore none of these or any of the Graeco Roman writings show that ethical living derives from the transformation of the substance of the person that is imbued with a physical Spirit The second part of the study offers a fresh approach to the ethical work of the Spirit which is based on a relational concept of Paul s theology Rabens argues that it is primarily through initiating and sustaining an intimate relationship with God the Father Jesus Christ and with the community of faith that the Spirit transforms and empowers people for ethical living The author establishes this thesis on the basis of an exegetical study of a variety of passages from the Pauline corpus In addition he demonstrates that Paul lived in a context in which this dynamic of ethical empowering was part of the religious framework of various Jewish groups

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

The Nature of New Testament Theology Christopher Rowland, Christopher Tuckett, 2008-04-15 This volume brings together some of the most distinguished writers in the field of New Testament studies to provide an overview of discussions about the nature of New Testament theology Examines the development, purpose and scope of New Testament theology Looks at the relationship of New Testament theology with other branches of theology Considers crucial issues within the New Testament such as the historical Jesus, the theology of the cross, eschatology, ethics and the role of women Offers fresh perspectives which take discussion of the subject further in key areas Includes a foreword by Rowan Williams

The Ordering of the Christian Mind Martin Westerholm, 2015-11-12 The adequacy of Karl Barth's conception of theological reasoning is a decisive point of contention in assessments of the legacy and potential of twentieth century theology Barth's work is a formative point from which other twentieth century figures take their orientation later thinkers have most often taken their leave from his work by suggesting that it reflects an underdeveloped conception of the activities of human reason The regularity with which other thinkers orient themselves in relation to Barth by pointing to a positivism, faith subjectivism or fideism in his work elevates the question of theological reasoning to a decisive point in the comprehension of twentieth century theology The Ordering of the Christian Mind facilitates evaluation of Barth's work by reconstructing his conception of the activities of reason It does so first by reframing the question Martin Westerholm shows that Barth's understanding of the moral structure of the relation between God and creatures demands that the question of theological reasoning be approached through an ethical inquiry into the proper ordering of the activities of the mind Secondly Westerholm deploys a new set of categories through which Barth's work can be described He shows that by working through an account of the noetic corollaries of faith and of the understanding of faith Barth develops a coherent and compelling account of the standpoint orientation and freedom of theological reasoning Development of this material is accompanied by new accounts of Barth's earlier theology of the resurrection, his theological development and the significance of his engagement with Anselm

Worship that Makes Sense to Paul Nijay K. Gupta, 2010-07-19 This book examines Paul's use of temple priesthood and sacrificial metaphors from a cognitive and socio-literary perspective The final conclusion of a number of scholars in this area of research is that Paul's cultic metaphors have the theological and rhetorical purpose of encouraging community formation and moral living Such evaluations however often take place without paying sufficient attention to the complexity of Paul's cultic imagery as well as from a methodological standpoint what metaphors are and how they are used in thinking and communicating Utilizing the tools and insights of conceptual metaphor theory this study seeks

to approach this topic afresh by attending to how metaphors constitute a necessary platform of cognition. Thus they have world constructing and perception transforming utility. In this study we conclude that far from being merely about ethics or ecclesiology Paul's cultic metaphors act as vehicles for communicating his ineffable theology and ethical perspective. By anchoring his converts' new experiences in Christ to the world of ancient cult and its familiar set of terms and concepts he was attempting to re-describe reality and develop a like-minded community of faith by articulating *logik latreia* worship that makes sense.

Image and Glory of God Michael Lakey, 2010-03-11 This hermeneutical case study illustrates the complexities of using biblical materials to shed light upon present-day concerns. The specific situation addressed is the recent evangelical controversy regarding gender roles. A significant strand of this debate concerns the relationship between gender and the doctrine of God. This proposition is derived from 1 Corinthians 11. Whilst aspects of this argument are criticized, Lakey also argues that questions of God and gender are related. 1 Corinthians 11:2-16 articulates sexual difference using the metaphysical language of antiquity, thereby situating the sexes vis-à-vis each other as microcosms of God and Christ vis-à-vis the cosmos. For Paul, the Church circumscribes that part of the cosmos able to express its creaturely relationship to God. However, modern interpreters arguably cannot share Paul's cosmological and anthropological assumptions. Lakey points us towards forging a solution for how to interpret as Christian Scripture a text that invites its readers to assume a stance that is now problematic for many modern Christians.

Being 'in Christ' in the Letters of Paul Teresa Morgan, 2020-11-05 In this study, Teresa Morgan offers a radically new interpretation of *in Christ* and related expressions in the undisputed letters of Paul. Starting from a reassessment of Deissmann's *Die neutestamentliche Formel in Christo Jesu*, she argues that Deissmann's philology is flawed; the Schweitzerian concept of participation in Christ, which is indebted to it, is problematic, and many contemporary accounts of participation are better understood in other terms. Through close readings of each letter, Teresa Morgan shows how Paul uses *en Christo* language instrumentally to speak of what God has done through Christ by Christ's death and *encheiristically* to speak of the life the faithful now live in Christ's hands, in Christ's power, under his authority, under his protection, and in his care. This creative use of *en Christo* language forms part of and connects Paul's soteriology, eschatology, and Christology, shaping his narrative of God's intervention in the world, the relationship between God, Christ, and the faithful, the lordship and work of Christ between the resurrection and the parousia, and God's ultimate triumph. This narrative is closely connected with Paul's ecclesiology and ethics, where life in Christ's hands is envisaged as the worldly dimension of the new creation, an aspect of eternal life already active in the present time. In Christ's hands, the faithful, not least Paul himself, live a new life in communities with a distinctive structure and dynamic. In Christ's hands, they hope to remain in right standing with God and serve God until Christ's return.

The Ritual World of Paul the Apostle Michael Lakey, 2018-12-27 Michael Lakey explores the theological significance of the rituals of Baptism and the Lord's Supper in Pauline theology, with the argument culminating in an analysis of the significance of ritual dining in 1 Corinthians 10:14-22.

and the Lord's Supper in 1 Corinthians 11:17-34. By contrast with social world forms of comparison between rituals in the Pauline communities and other communities in antiquity, this study focuses primarily upon the theologically integrating function these rituals perform in relation to Paul's theology and ethics. Lakey builds upon Clifford Geertz's systemic understanding of religion by showing how for Paul, Baptism and the Lord's Supper facilitate specific connections between his metaphysics on the one hand and the form or pattern of life he enjoins upon his churches on the other. This volume considers precisely what, given his theological and ethical premises, Paul's underlying beliefs regarding these ritual events may have been allowing for a preliminary discussion of specific lines of post-interpretation in the early patristic period.

A Biblical Theology of the Holy Spirit Trevor J. Burke, Keith Warrington, 2014-06-26. A comprehensive account of the role and work of the Spirit covering the entire Bible. Written by a team of leading evangelical scholars including world authorities such as Craig Bartholomew, David deSilva, James D. G. Dunn, Walter Kaiser, and Max Turner. Informed by the latest scholarship, it will become the standard introductory survey on the subject. Written by an international team of leading scholars, this is the first comprehensive exploration of the role and work of the Holy Spirit as witnessed in both the Old and New Testaments. With contributions by Craig Bartholomew, Gary Burge, David deSilva, James D. G. Dunn, David Firth, Walter Kaiser, Wonsuk Ma, John Christopher Thomas, Max Turner, and Matthias Wenk, among others, this authoritative survey will rapidly establish itself as a standard reference point for scholars and students of all theological persuasions. Any attempt at a biblical theology must begin with a careful exegesis of the biblical text. To this end, each contributor addresses the text through a rigorous exegesis of pertinent passages, keeping in mind the genre, canonical contexts, and sweep of redemptive history.

International Review of Biblical Studies, Volume 52 (2005-2006). Bernhard Lang, 2007-02-28. Formerly known by its subtitle *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*, the *International Review of Biblical Studies* has served the scholarly community ever since its inception in the early 1950s. Each annual volume includes approximately 2,000 abstracts and summaries of articles and books that deal with the Bible and related literature, including the Dead Sea Scrolls, Pseudepigrapha, Non-canonical gospels, and ancient Near Eastern writings. The abstracts, which may be in English, German, or French, are arranged thematically under headings such as e.g. Genesis, Matthew, Greek language, text and textual criticism, exegetical methods and approaches, biblical theology, social and religious institutions, biblical personalities, history of Israel, and early Judaism, and so on. The articles and books that are abstracted and reviewed are collected annually by an international team of collaborators from over 300 of the most important periodicals and book series in the fields covered.

The Social Sciences and Biblical Translation Dietmar Neufeld, 2008. The Bible is an ancient book written in a language other than English, describing social and cultural situations incongruent with modern sensibilities. To help readers bridge these gaps, this work examines the translation and interpretation of a set of biblical texts from the perspectives of cultural anthropology and the social sciences. The introduction deals with methodological issues, enabling readers to

recognize the differences in translation when words sentences and ideas are part of ancient social and cultural systems that shape meaning The following essays demonstrate how Bible translations can be culturally sensitive take into account the challenge of social distance and avoid the dangers of ethnocentric and theological myopia As a whole this work shows the importance of making use of the insights of cultural anthropology in an age of ever increasing manipulation of the biblical text From publisher s description Discernment in the Early Church and Today John G. Lewis,2025-10-07 An exploration of Paul s role as a pastoral theologian in the early church Through a close exegetical reading of Paul s letters this volume shows how Paul prioritized moral formation and community building in his pastoral ministry and placed the practice of communal discernment in churches at the heart of life in the Spirit Applying these fundamental insights for today s churches Lewis reclaims Paul s primary pastoral emphasis on moral discernment and community building showing how this practice can be used in a variety of local church communities Ideal for scholars and clergy interested in applying Paul s pastoral theology to real contexts the volume includes practical examples and strategies for engaging in a vibrant practice of spiritual discernment today *Pauline Communities as 'scholastic Communities'* Claire S. Smith,2012 Edwin Judge s description of early Christian communities as scholastic communities provides the starting point of a search for a sociological description of the Christian communities portrayed in 1 Corinthians 1 and 2 Timothy and Titus An original methodology uses a multi layered exegetical approach to study every occurrence of the vocabulary of teaching in the letters The focus is on the activity of teaching e g participants method manner purpose result etc The vocabulary represents ten semantic groupings which shed further light on the place and practice of education in the communities core teaching speaking traditioning announcing revealing worshipping commanding correcting remembering imitation and false teaching Claire S Smith supports and develops Judge s 1960 description advancing on it by showing that the communities are better described as learning communities with horizontal human human and vertical divine human dimensions *Roman Faith and Christian Faith* Teresa Jean Morgan,2015 This study investigates why faith pistis fides was so important to early Christians that the concept and praxis dominated the writings of the New Testament It argues that such a study must be interdisciplinary locating emerging Christianities in the social practices and mentalities of contemporary Judaism and the early Roman empire This can therefore equally be read as a study of the operation of pistis fides in the world of the early Roman principate taking one small but relatively well attested cult as a case study in how micro societies within that world could treat it distinctively Drawing on recent work in sociology and economics the book traces the varying shapes taken by pistis fides in Greek and Roman human and divine human relationships whom or what is represented as easy or difficult to trust or believe in where pistis fides is deferred and reified in practices such as oaths and proofs how pistis fides is related to fear doubt and scepticism and which foundations of pistis fides are treated as more or less secure The book then traces the evolution of representations of human and divine human pistis in the Septuagint before turning to pistis pisteuein in New Testament

writings and their role in the development of early Christologies incorporating a new interpretation of *pistis Christou* and ecclesiologies It argues for the integration of the study of *pistis pisteuein* with that of New Testament ethics It explores the interiority of Graeco Roman and early Christian *pistis fides* Finally it discusses eschatological *pistis* and the shape of the divine human community in the eschatological kingdom **Rethinking Galatians** Peter Oakes, Andrew K.

Boakye, 2021-01-14 Oakes and Boakye rethink Galatians by examining the text as a vision for the lives of its hearers They show how in tackling the difficulties that he faces in Galatia Paul offers a vision of what the Galatians are in their relationship with the living Christ This offers a new understanding of the concept of unity in diversity expressed in Gal 3 28 The authors develop their views over six chapters First Oakes maps a route from the letter to a focus on its Galatian hearers and on Paul's vision for their identity and existence In the next chapter Oakes uses the Christology of Galatians as a way to support the idea of *pistis* as current relationship with the living Christ Boakye then offers three chapters analysing the letter's scriptural quotations and ideas about salvation and law Boakye sees a key dynamic at work in Galatians as being a movement from death to life as prophesied metaphorically by Ezekiel and as made literal for Paul in his encounter with the resurrected Christ trust in whom becomes the route to life Life becomes a key category for evaluating law Boakye also draws Galatians close to Romans 4 in seeing in both texts the promise of the birth of Isaac with Paul closely tying that to the resurrection of Jesus Oakes then argues that the letter has a thematic concern for unity in diversity In the first instance this is between Jews and gentiles but in principle it is between any other socially significant pair of groups Being Conformed to Christ in

Community James G. Samra, 2008-09-15 This work explores Paul's conception of maturity paying special attention to the maturation process and the role of the local church in facilitating this process Although central to Paul's theology maturity is often overlooked in Pauline studies An exegetical theological study of the seven generally accepted epistles this work makes heuristic use of three studies for the purpose of illuminating Paul's thoughts regarding maturity a survey of modern psychology and analyses of the communities of Qumran and of the Therapeutae Samra argues that Paul understood his apostolic commission to involve delivering mature believers on the day of Christ Samra suggests that the central motif of Pauline maturity is conformity of believers to the image of Christ and that believers' attitudes and actions become aligned with those exhibited by Christ who provides the defining standard of maturity for Paul For Paul there are five means used by the Spirit to conform believers to the image of Christ which Samra presents and analyzes as components of the maturation process namely identifying with Christ enduring suffering experiencing the presence of God receiving and living out wisdom from God and imitating a godly example Samra concludes by arguing that Paul expected the local church to facilitate maturation so that believers' participation in a local assembly would result in their being conformed to Christ The church does this by facilitating the five components of the maturation process *The Practice of the Body of Christ* Colin D.

Miller, 2014-09-18 The Practice of the Body of Christ begins a conversation between apocalyptic interpretations of the Apostle

Paul and the contemporary revival in virtue ethics It argues that the human actor's place in Pauline theology has long been captive to theological concerns foreign to Paul and that we can discern in Paul a classical account of human action that Alasdair MacIntyre's work helps to recover Such an account of agency helps ground an apocalyptic reading of Paul by recovering the centrality of the church and its day to day Christic practices specifically but not exclusively the Eucharist To demonstrate this Miller first offers a critique of some contemporary accounts of agency in Paul in light of MacIntyre's work Three exegetical chapters then establish a MacIntyrian rereading of central parts of the letter to the Romans A concluding chapter offers theological syntheses and prospects for future research The New Testament in Its Ritual World Richard DeMaris, 2008-03-03 This book offers new and insightful perspectives on early Christian communities and their cultural environment through exploration of rituals central to Greco Roman life

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