

SOCIETY FOR NEW TESTAMENT STUDIES
MONOGRAPH SERIES 105

Paul, Judaism, and Judgment According to Deeds

Kent L. Yinger

CAMBRIDGE

Paul Judaism And Judgment According To Deeds

Preston M. Sprinkle



Paul Judaism And Judgment According To Deeds:

Paul, Judaism, and Judgment According to Deeds Kent L. Yinger, 1999-04-22 Why does judgment according to deeds produce no discernible theological tension for Paul the apostle of justification by faith For students of his writings paradox incoherence or eschatological tension come more readily to mind Paul felt no such theological tension because there was none neither within his own soteriology nor in that of the Judaism from which he learned to speak of judgment according to deeds For both salvation is wholly by God's grace and the saved will be repaid i.e. saved or condemned in accordance with what they have done Thus Paul can promise eternal life to those who do good while threatening wrath upon the disobedient Rom 2:6-11 and without undermining justification by faith This thorough 1999 examination of second temple and pauline texts interacts with discussions of covenantal nomism justification and the new perspective on Paul to explore the Jewishness of the apostle's theology

Paul, Judaism, and the Gentiles Francis Watson, 2007-09-14 This book is novel in its questioning of the adequacy of interpreting Paul from the perspective of the Reformation and in its application of sociological methods to the New Testament

Theology of the New Testament Frank S. Thielman, 2011-03-22 Studying the theology of the New Testament can be a daunting task even to the knowledgeable Bible student or pastor Each of the twenty seven books written by various authors has its own theological emphasis and nuances How do we elicit a coherent message from such theological diversity especially given that some of the theological statements in the New Testament seem to be at odds with one another Is such an endeavor achievable or even valid Theology of the New Testament takes a balanced approach in response to these challenges Frank Thielman presents a theology of the New Testament that is careful to take into account the cultural and historical circumstances surrounding each book and the New Testament as a whole He not only examines each book's theological content individually but also in relation to the rest of the New Testament particularly within each of the three theological units that comprise the New Testament the gospels and Acts the Pauline epistles and the general epistles and Revelation This canonical and synthetic approach honors both the theological diversity of the various books and the theological connections between the books In the end Thielman finds a unified theological vision of the New Testament anchored in the centrality of Jesus Christ Frank Thielman's Theology of the New Testament is an outstanding achievement The book is marked by scholarly depth exegetical rigor and theological profundity Both students and professors will profit immensely from this lucid treatment of the theology contained in the New Testament documents Thomas R Schreiner Professor of New Testament The Southern Baptist Theological Seminary An accessible presentation of the key theological points of the New Testament books by an accomplished New Testament scholar and teacher Its clear style lucid organization and sound theological insight make it a prime resource for serious students in both the academy and the church Karen H Jobes PhD Associate Professor of New Testament Westmont College

Paul's New Perspective Garwood P. Anderson, 2016-09-29 The debate between the Old and New perspectives on Paul has reached a stalemate But what if Paul's

own theological perspective developed over time Starting with the teaser that both camps are right but not all the time Garwood Anderson unfolds a new proposal for overcoming the deadlock infusing new energy into the quest for understanding Paul s mind and letters *Law and Ethics in Early Judaism and the New Testament* Stephen Westerholm,2017-10-20 Pious Jews of the Second Temple period sought to conform their lives to Torah the law God had given Israel Their different sects disagreed however on how to interpret particular laws and even on the question of who had the authority to interpret them Jesus and his earliest followers while focusing primarily on what they believed God was doing in their own day were repeatedly confronted with issues raised by its relation to God s prior revelation in Torah This volume contains studies by Stephen Westerholm devoted to the meaning and place of Torah in Early Judaism as well as to New Testament understandings particularly those of the gospels and Pauline literature Attention is also given to the New Perspective on Paul to recent discussions of justification and Paul s relation to Judaism and to aspects of the transmission of Jesus tradition among his earliest followers **The Pastoral Epistles and the New Perspective on Paul** Daniel Wayne Roberts,2021-08-31 The so called New Perspective on Paul has become a provocative way of understanding Judaism as a pattern of religion characterized by covenantal nomism which stands in contrast to the traditional Lutheran position that argues that the Judaism against which Paul responded was legalistic This new perspective of first century Judaism has remarkably changed the landscape of Pauline studies but it has done so in relative isolation from the Pastoral Epistles which are considered by most critical scholarship to be pseudonymous Because of this lack of interaction with the Pastoral Epistles this study seeks to test the hermeneutic of the New Perspective on Paul from a canonical perspective This study is not a polemic against the New Perspective on Paul but an attempt to test its hermeneutic within the Pastoral Epistles Four basic tenets of the New Perspective on Paul taken from the writings of E P Sanders N T Wright and James D G Dunn are identified and utilized to choose the passages in the Pastoral Epistles to be studied to test the New Perspective s hermeneutic outside undisputed Paul The four tenets are as follows Justification Salvation Law and Works Paul s View of Judaism and the Opponents Based on these tenets the passages considered are 1 Tim 1 6 16 2 3 7 2 Tim 1 3 8 12 and Titus 3 3 7 *Paul and the Gospels* Michael F. Bird,Joel Willits,2013-05-01 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 **Law and Life** Preston M. Sprinkle, 2008 Preston M Sprinkle examines the apostle Paul's understanding of salvation and compares it to the view of his Jewish contemporaries by means of looking at how both Paul and Judaism interpret a very important verse from the Old Testament Leviticus 18:5 BOOK JACKET

Justification and God's Kingdom Seyoon Kim, 2018-09-10 The traditional understanding of Paul's doctrine of justification has an inherent problem of relating to his ethics Following its anthropocentric approach to the doctrine even the New Perspective makes little contribution toward resolving it Hence appreciating the facts that Paul places the doctrine in Romans within the inclusion of the Davidic Messiah Jesus rule over all the nations as God's Son in Rom 1:3-5 and 15:12 and that his thesis about the doctrine in Rom 1:16-17 is but a soteriological statement about the effect of the Christologically formulated gospel of Rom 1:3-4 Seyoon Kim approaches the doctrine from both the Christological and anthropological perspectives Thus he interprets justification as Herrschaftswechsel cf Kasemann a transfer from the Satanic kingdom into the kingdom of God and his Son Jesus the Lord *A Discourse Analysis of Galatians and the New Perspective on Paul* David I. Yoon, 2019-04-09 In *A Discourse Analysis of Galatians and the New Perspective on Paul* David I Yoon outlines discourse analysis from the framework of Systemic Functional Linguistics for analyzing Paul's letter to the Galatians From this analysis he determines whether the context of situation better reflects the New Perspective on Paul covenantal nomism or a more traditional perspective legalism The first half of the book introduces the New Perspective on Paul and discourse analysis followed by a detailed model of SFL discourse analysis with respect to register and context of situation The second half is a discourse analysis of Galatians This is the first monograph length study to address the New Perspective on Paul from a linguistic approach and will as such be of great interest to scholars of Pauline Studies linguistics and theology *Both Judge and Justifier* James B. Prothro, 2018-04-13 Paul often says that God justifies people in Christ but what does that mean God does The language appears legal but many other interpretations have been suggested Beginning from the use of this language in Judaism and early Christianity James B Prothro investigates biblical legal conflicts and the terminology of justification in Paul's letters to determine what it means for Paul to say that God as judge is the justifier of those who trust in Christ **The Morality of Paul's Converts** Edwin D. Freed, 2014-12-05 A careful analysis of Paul's letters shows that in every church there were two main groups of converts those who were baptized and those being instructed for baptism Such analysis also makes it possible to determine which parts of each letter were directed towards which group Baptism was the rite by which converts were forgiven their past sins and became members of a renewed community of God from which any who continued to sin were expelled The Morality of Paul's Converts argues that Paul was always more concerned with how converts behaved than with what they believed about Christ Paul remained a Jew even after he accepted Jesus as the Messiah Paul eventually developed beliefs about Jesus as the Son of God in order to win Gentile converts to faithfulness but

this careful analysis of his writings reveals that his primary concern was always the morality of converts His message always remained focused on faithfulness toward God and moral probity Resurrecting Jesus Dale C. Allison, Jr.,2005-08-18 Jesus remains a popular figure in contemporary culture and Allison remains one of our best interpreters He speaks around the country in a variety of venues on matters related to the study of the Historical Jesus In his new book he focuses on the historical Jesus and eschatology concluding that the Jesus was not a Hellenistic wonder worker or teacher of pious morality but an apocalyptic prophet In an opening chapter that is worth the price of admission Allison astutely and engagingly captures the history of the search for the historical Jesus He observes that many contemporary readings of Jesus shift the focus away from traditional theological Christological and eschatological concerns In provocative fashion He takes on not only the Jesus Seminar but also other Jesus interpreters such as N T Wright and Marcus Borg 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 A New Perspective on Hebrews Kenneth Schenck,2019-08-27 Going against the tide of much recent scholarship on Hebrews Kenneth Schenck argues that the letter was addressed to a primarily Gentile audience to console them and strengthen their faith in the wake of the destruction of the Temple The implications that Christians Jews and Gentiles alike valued the Temple highly and grieved its destruction point to a new perspective on the so called parting of the ways between Jews and predominantly Gentile Christians Schenck s work challenges many of the established assumptions of Hebrews scholarship and will deserve close attention for years to come **Handbook on Acts and Paul's Letters (Handbooks on the New Testament)** Thomas R. Schreiner,2019-11-05 Leading biblical scholar Thomas Schreiner provides an easy to navigate resource for studying and understanding the Acts of the Apostles and the Pauline Letters This accessibly written volume summarizes the content of each major section of the biblical text to help readers quickly grasp the sense of particular passages This is the first volume in the Handbooks on the New Testament series which is modeled after Baker Academic s successful Old Testament handbook series Series volumes are neither introductions nor commentaries as they focus primarily on the content of the biblical books without getting bogged down in historical critical questions or detailed verse by verse exegesis The series will contain three volumes that span the entirety of the New Testament with future volumes covering the Gospels and Hebrews through Revelation Written with classroom utility and pastoral application in mind these books will appeal to students pastors and laypeople alike 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

Where is Boasting? Simon J. Gathercole, 2002-10-24 This important work challenges the validity of the New Perspective on Paul and Judaism Working with new data from Jewish literature and a fresh reading of Romans 1:5 Simon Gathercole produces a far reaching criticism of the current approach to Paul and points a new way forward Building on a detailed examination of the past generation of scholarship on Paul and early Judaism Gathercole's work follows two paths First he shows that while early Judaism was not truly oriented around legalistic works righteousness it did consider obedience to the Law to be an important criterion at the final judgment On the basis of this reconstruction of Jewish thought and a rereading of Romans 1:5 Gathercole advances his main argument that Paul did indeed combat a Jewish perspective that saw obedience to the Law both as possible and as a criterion for vindication at the final judgment Paul's reply is that obedience to the Law is not a criterion for the final judgment because human nature makes obedience to the Law impossible His doctrine of justification can therefore be properly viewed in its Jewish context yet anthropological issues also take center stage

Moral Transformation Andrew J. Wallace, R. D. Rusk, 2011 Recent scholarship has challenged post Reformation ideas about the early Christian doctrines of salvation This ground breaking book draws together the conclusions of recent scholarship into a compelling and clear view of the early Christian paradigm of salvation It presents the case that the early Christians focussed not on Christ's death on the cross or saving faith but on moral transformation They saw Jesus as God's appointed teacher prophet and leader who died as a martyr in order to teach them a new way of life Their paradigm of salvation centred upon this way of life taught by Jesus and on following faithfully his example and teachings Part 1 How the Gospels present Jesus explores the way in which the early Christians understood the teaching of Jesus It highlights five themes of Jesus message economics and wealth moral purity social equality the temple system and physical and spiritual affliction It shows why people viewed Jesus as a divinely appointed teacher prophet and leader and saw his death as a martyrdom for his cause and movement Part 2 Doctrines of the early Christians presents the key early Christian doctrines of salvation and shows why several post Reformation doctrines conflict with their views It shows that the early Christians believed God's final judgment is made on the basis of character and conduct They believed that by following Jesus and transforming their lives morally they would obtain positive judgment and resurrection This part shows how the early Christians ideas of faith justification forgiveness and grace all fit into this paradigm Part 3 The importance of Jesus looks at why the early Christians considered Jesus so significant they focussed on the moral transformation he brought to their lives

This part highlights what they believed Jesus achieved for them and how they used sacrificial language to explain these beliefs. It explores the evidence for viewing Jesus' death as a martyrdom and for seeing his resurrection as equally important. Part 4 Ideas throughout history shows that Christians held this paradigm of salvation for several centuries. It outlines the key changes that occurred from the 4th century through to the Reformation which moved tradition away from the early Christian ideas. Finally, it offers a critique of modern post-Reformation doctrines of salvation.

Paul, Thessalonica and Early Christianity Karl P. Donfried, 2003-01-30. This book concentrates on major Pauline themes and on I Thessalonians in its cultural and religious context as well as exploring other major issues especially with reference to chronology and Judaism. The question of Paul's Jewishness is therefore raised with a new urgency. What kind of a Jew was Paul? Why do we find so many coherences between his language and thought with that of the Community of the Renewed Covenant i.e. the Essenes? One of the essays, Paul and Qumran, suggests that the Dead Sea Scrolls offer valuable clues to understanding Pauline language and thought. If in fact there was contact between Paul and the Essenes, where would it have taken place? If such meetings were held possibly in the Essene Quarter of Jerusalem, is there a connection between that area and the location of the earliest Christians in Jerusalem? And what kind of Christians were they and how did they impact on the Apostle's missionary activity? In connection with this discussion of Paul and Judaism, a number of challenges are offered to the so-called New Perspective on Paul, especially in the work of E. P. Sanders and James D. G. Dunn, to suggest that a closer study of the Dead Sea Scrolls raises serious questions about the appropriateness of their interpretation of both Judaism and Paul, as well as opening new perspectives that will necessitate not only the rethinking of Second Temple Judaism but also the origins of earliest Christianity and the relationship between them.

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