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Morton Scott Enslin

Reapproaching Paul By Enslin Morton Scott

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Reapproaching Paul By Enslin Morton Scott:

Paul and Jesus F. F. Bruce, 2020-01-24 No contemporary evangelical scholar is better equipped than England's F. F. Bruce to refute the proposition advanced by liberal higher critics that the theology of Paul represented a departure from that of Jesus. The Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester admits differences in form between the messages of Jesus and Paul, crediting the dissimilarities to different perspectives. But after Bruce delineates Paul's gospel, distinguishing between those elements Paul received from God directly and those received from Christian tradition, he demonstrates that the ways of salvation to which Paul and Jesus pointed were identical in essence. Especially when discussing ethical matters, Paul was frequently dependent on Christ's very words. Bruce concludes by tying Paul's concept of the Lordship of Jesus to both Old Testament wisdom and the earliest Christian confessions. *Paul and the Gentiles* Terence L. Donaldson, 1997-01-01 In the first major analysis of Paul's understanding of Gentile salvation in several years, Bible scholar Terence Donaldson offers a creative approach to the apostle's theological convictions. According to Donaldson, Paul, as a believer in Jesus Christ, did not abandon his Jewish frame of reference but reconfigured it, especially by the stimulus of his mission to the Gentiles. **Reapproaching Paul** Morton Scott Enslin, 1972 [Paul in Ecstasy](#) Colleen Shantz, 2009-04-27

While many readers of Paul's letters recognize how important his experience was to his life and thought, Biblical scholars have not generally addressed this topic head-on. Colleen Shantz argues that they have been held back both by a bias against religious ecstasy and by the limits of the Biblical texts. How do you responsibly access someone else's experience, particularly experience as unusual and debated as religious ecstasy? And how do you account responsibly for the role of experience in that person's thought? Paul in Ecstasy pursues these questions through a variety of disciplines, most notably neuroscience. This study provides cogent explanations for bewildering passages in Paul's letters, outlines a much greater influence of such experience in Paul's life and letters, and points to its importance in Christian origins. **Perspectives on the New**

Testament Charles H. Talbert, 1985 **Paul & Jesus** Frederick Fyvie Bruce, 1974 No contemporary evangelical scholar is better equipped than England's F. F. Bruce to refute the proposition advanced by liberal higher critics that the theology of Paul represented a departure from that of Jesus. The Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester admits differences in form between the messages of Jesus and Paul, crediting the dissimilarities to different perspectives. But after Bruce delineates Paul's gospel, distinguishing between those elements Paul received from God directly and those received from Christian tradition, he demonstrates that the ways of salvation to which Paul and Jesus pointed were identical in essence. Especially when discussing ethical matters, Paul was frequently dependent on Christ's very words. Bruce concludes by tying Paul's concept of the Lordship of Jesus to both Old Testament Wisdom and the earliest Christian confessions. Back cover **Catalog of Copyright Entries. Third Series** Library of Congress. Copyright Office, 1975

The Anchor Bible, 1984 [Leadership and Lifestyle](#) Steve Walton, 2000-08-03 This study contributes to debate about

the portraits of Paul in Acts and his epistles by considering Paul's Miletus speech Acts 20:18b-35 and identifies and compares major themes in Luke and Paul's views of Christian leadership. Comparisons with Jesus' speeches in Luke show how Lukan the speech is and with 1 Thessalonians how Pauline it is. The speech calls the Ephesian elders to service after Paul's departure to Jerusalem focusing on faithful fulfilment of leadership responsibility, suffering attitudes to wealth and work and the death of Jesus. Paul models Christian leadership for the elders. Parallels in Luke highlight his view of Christian leadership modelled by Jesus and taught to his disciples and modelled by Paul and taught to the elders. Study of 1 Thessalonians identifies a remarkably similar portrait of Christian leadership. The Miletus speech is close in thought, presentation and vocabulary to an early indubitably Pauline letter.

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