



FHS 3102: PAUL AND PAULINE TRADITION

Handout for Lecture 6
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Week 6, Hilary 2025

Paul and the Spirit

1. Paul's pneumatology (*pneuma* = spirit)

Paul as “theologian of the Spirit” (Dunn)

Paul as Trinitarian (Fee)

Paul's letters contain “no doctrine of the Trinity” (Juel)

Paul has a triune understanding of God and developed pneumatology (Watson, Hill)

See 2 Corinthians 13.13; Galatians 4.6; Romans 5.5

2. *pneuma* and Hebrew Scriptures

God gives God's Spirit to God's people with language of restoration

See Ezekiel 36.22-27; Ezekiel 37.12-14

God pours God's Spirit upon God's people

See Ezekiel 39.29; Isaiah 32.15; Isaiah 44.3; Joel 2.28.32

While Paul is doing something new in his understanding of the Holy Spirit, the language of God's Spirit being poured into God's people, leading to restoration, and as part of a new creation and way of living are found within the prophetic texts of Hebrew Scripture

3. *pneuma* and Paul

~150 times across the 13 Pauline letters (concentrated in Rom 8.1-27; 1 Cor 12.3-13)

pneuma is human (relating to Paul, Adam, the prophets, Titus, Timothy, Philemon...)

See Rom 1.4, 1.9; 1 Cor 4.21, 14.23, 15.45; 2 Cor 2.13, 7.13; 2 Tim 4.22; Plm 25

pneuma relates to God

the Holy Spirit (e.g. Rom 5.5; 1 Cor 6.11, 19; Eph 1.13-14; 1 Thess 1.5-6)

the Spirit of holiness (Rom 1.4)

the Spirit of life (Rom 8.2)

the Spirit (e.g. Rom 8.4-5; 1 Cor 2.10; Gal 3.2-3; Eph 2.18; Phil 2.1; Col 1.8)

the Spirit of God (Rom 8.9; 1 Cor 2.11, 2.14, 3.16, 12.3; 2 Cor 3.3; Eph 4.30; Phil 3.3)

the Spirit of Christ (Rom 8.9, Gal 4.6)

the Spirit of Jesus Christ (Phil 1.19)

the Spirit of the Lord (2 Cor 3.17)

the Spirit of his Son (Gal 4.6)

the Spirit of wisdom and revelation (Eph 1.17)

4. Four elements of Paul's understanding of the Spirit

1. For Paul, the Spirit is active in history and is one through whom revelation happens and in whom the mind of Christ and God may be made known. The Spirit, in other words, is a real, historic, present being, not merely a force or impersonal power.
See *Ephesians 3.2-6; 1 Corinthians 12.3; 1 Corinthians 2.9-13; Romans 8.26-28*
2. The Spirit is what enables Paul to preach his gospel, it confirms the truth of God in the hearts and minds of his followers, and it guarantees those “in Christ” as children of God.
See *Romans 1.4; 1 Corinthians 2.4-5, 13-14; Romans 8.3-11; 8.16; 2 Corinthians 1.22, 5.5; Ephesians 1.13-14*
3. Paul calls the Spirit both the Spirit of God and the Spirit of Christ, suggesting the divinity of the Spirit and a possible triune understanding of God, Christ, and Spirit in some kind of relationship.
See *Romans 1.4* – see references in part 3 above
Language of “pouring” in Romans 5.5; Phil 2.1; 2 Cor 6.6; Gal 5.16-17
Connected to salvation: 2 Thess 2.13; Romans 8.11
4. Possession of the Spirit is only possible “in Christ” who give evidence of the Spirit through their actions.
See *Romans 8.9-11; Eph 4.30; Galatians 5.16-24; 1 Cor 12.1-13; Romans 12.3-8*

5. Romans

Authenticity of text not seriously questioned (1.1-16.27 virtually unattested)
Textual fluctuations in some manuscripts have raised questions about specific parts
Written from Corinth and delivered by Phoebe (16.1)
Corinthians connections (?) via Gaius, Erastus (16.23) and Prisca and Aquila
To community(ies) not founded or visited by Paul or his assistants
15.14-33: Jerusalem and the Collection – Travel plans to Rome – Mission to Spain

6. The Romans Debate

Competing theories about the purpose of Romans

Three locations are part of this debate

Jerusalem/apologetic: rehearsal of Paul’s speech to Jerusalem (Jervell)
Spain/missionary: seeking assistance of Romans (Jewett)
Rome/pastoral: specific Roman situation (Watson);
defence against antinomianism (Tobin);
proclamation of gospel to correct misunderstanding (Gaventa)

Other options:

Thesis statement is 1.16-17 and focus on justification

Thesis statement is chapters 9-11 (11.25-26): relationship between Israel & the Gentiles

Explanation of apparent failure of God’s promise to Israel

Thesis statement is 11.13-32 and warning against Gentile arrogance

7. Roman Situation and Paul

Audience is difficult to determine: 1.5-6 and 11.13 (Gentile?); 2.17 and 7.1 (Jewish?)

Judaism in Rome post-Edict of Claudius (49 CE) –

well-established, history of conflict, multiple synagogues, Greek speaking, return not long before Paul's letter

Beginning of the reign of Nero (54-68 CE)

Most extensive greetings by name in ch 16

Slave and free? Not a single community addressed but multiple; Role of women

Gobbet Practice: Ephesians 1.11-14

In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance towards redemption as God's own people, to the praise of his glory.

Next Week: Paul the missionary

Texts referred to in this week's lecture

2 Corinthians 13.13: The grace of the Lord Jesus Christ, the love of God, and the *koinonia* of the Holy Spirit be with all of you.

Galatians 4.6: And because you are children, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'

Romans 5.5: ...God's love has been poured into our hearts through the Holy Spirit that has been given to us.

Ezekiel 36.22-27: Therefore say to the house of Israel, Thus says the Lord God: ...A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh. I will put my Spirit within you, and make you follow my statutes and be careful to observe my ordinances.

Ezekiel 37.12-14: Therefore prophesy, and say to them, Thus says the Lord God: ...I will put my Spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.'

Ezekiel 39.29: ...and I will never again hide my face from them, when I pour out my spirit upon the house of Israel, says the Lord God.

Isaiah 32.15: ...until a spirit from on high is poured out on us, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest.

Isaiah 44.3: For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your descendants, and my blessing on your offspring.

Joel 2.28-32: Then afterwards I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my Spirit.

Ephesians 3.2-6: ...for surely you have already heard of the commission of God's grace that was given to me for you, and how the mystery was made known to me by revelation...In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: that is, the Gentiles have become fellow-heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel.

I Corinthians 12.3: Therefore I want you to understand that no one speaking by the Spirit of God ever says 'Let Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit.

I Corinthians 2.9-13: But, as it is written, 'What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him'— these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.

Romans 8.26-28: Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. We know that all things work together for good for those who love God, who are called according to his purpose.

Romans 1.4: ...the gospel concerning his Son, who was descended from David according to the flesh and was declared to be Son of God with power according to the Spirit of holiness by resurrection from the dead, Jesus Christ our Lord...

I Corinthians 2.4-5: My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God.

I Corinthians 2.13-14: And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual. Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are discerned spiritually.

Romans 8.16-17: ...it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

2 Corinthians 1.22: But it is God who establishes us with you in Christ and has anointed us, by putting his seal on us and giving us his Spirit in our hearts as a first instalment.

Ephesians 1.13-14: In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance towards redemption as God's own people, to the praise of his glory.

Romans 8.9-11: But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Romans 8.5: For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.

Galatians 5.16-24: Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God. By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

I Corinthians 12.12-13: For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Romans 15.15-33: Nevertheless, on some points I have written to you rather boldly by way of reminder, because of the grace given me by God to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable ...But now, with no further place for me in these regions, I desire, as I have for many years, to come to you when I go to Spain. For I do hope to see you on my journey and to be sent on by you, once I have enjoyed your company for a little while. At present, however, I am going to Jerusalem in a ministry to the saints; for Macedonia and Achaia have been pleased to share their resources with the poor among the saints at Jerusalem. ...So, when I have completed this, and have delivered to them what has been collected, I will set out by way of you to Spain; and I know that when I come to you, I will come in the fullness of the blessing of Christ.

Romans 1.16-17: For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, 'The one who is righteous will live by faith.'

Romans 11.25-26: So that you may not claim to be wiser than you are, brothers and sisters, I want you to understand this mystery: a hardening has come upon part of Israel, until the full number of the Gentiles has come in. And so all Israel will be saved...

Romans 1.1-9: Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ, To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world. For God, whom I serve with my spirit by announcing the gospel of his Son, is my witness that without ceasing I remember you always in my prayers...

Romans 1.5-6: ...through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ...

Romans 2.17: But if you call yourself a Jew and rely on the law and boast of your relation to God

Romans 7.1: Do you not know, brothers and sisters—for I am speaking to those who know the law—that the law is binding on a person only during that person's lifetime?

Romans 11.13: Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I glorify my ministry...

Romans 16.1-15: I commend to you our sister Phoebe, a deacon of the church at Cenchreae, so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well. Greet Prisca and Aquila, who work with me in Christ Jesus...Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert in Asia for Christ. Greet Mary...Andronicus and Junia, my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was. Greet Ampliatus...Urbanus...and my beloved Stachys. Greet Apelles...Greet those who belong to the family of Aristobulus. Greet my relative Herodion. Greet those in the Lord who belong to the family of Narcissus. Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis...Rufus...and greet his mother.... Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters who are with them. Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

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