

## Body A Study In Pauline Theology

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This study presents Paul's conception of the body as the key to understanding his entire theology. This comprehensive study of Paul's language of "the body" knits together all of his great themes: the body of sin and death, in which man has fallen; the body of Christ on the cross, through which we are saved; Christ's body, the Church; and the resurrection of the body.

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Here, with the exception of the doctrine of God, are represented all the main tenets of the Christian faith--the doctrines of Man, Sin, the Incarnation and Atonement, the Church, the Sacraments, Sanctification, and Eschatology. This study of the body as the key to Paul's theology should be of interest to every serious student of the New Testament.

As science crafts detailed accounts of human nature, what has become of the soul?This collaborative project strives for greater consonance between contemporary science and Christian faith. Outstanding scholars in biology, genetics, neuroscience, cognitive science, philosophy, theology, biblical studies, and ethics join here to offer contemporary accounts of human nature consistent with Christian teaching. Their central theme is a nondualistic account of the human person that does not consider the "soul" an entity separable from the body; scientific statements about the physical nature of human beings are about exactly the same entity as are theological statements concerning the spiritual

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nature of human beings. For all those interested in fundamental questions of human identity posed by the present context, this volume will provide a fascinating and authoritative resource.

This study has been undertaken on the assumption that when Paul spoke of principalities, authorities, powers, world-rulers, and elemental spirits, he was using mythological language to describe spiritual realities with which he and his fellow Christians had personal acquaintance. The first three chapters trace the history of three Jewish beliefs which contribute to Paul's theology: that God had set the pagan world under the authority of angelic governors, that the Law was given and guarded by angels, whose history strangely resembles that of Satan, and that the powers of nature are not entirely subservient to God's sovereignty. In each case the powers represent a divine authority corrupted by human sin. The last chapter attempts to show how Paul envisaged the cross as a victory over the powers.

In Part I Tannehill presents a thorough exegetical analysis of Rom 6, 7:1-6; Gal 2:19-20, 5:24-25, 6:14-15; II Cor 5:14-17; and of the baptismal passages in Colossians and Ephesians. . . . In Part II Tannehill discusses those text which employ the motif in the interpretation of the present Christian existence. In this context, the motif is related to ethical action, to suffering, and to 'transformation.' . . . The exegesis of the texts leads to two main observations. It is Paul's eschatology which provides the key to understanding the relation between dying with Christ as a past even and as a present experience of the Christian believer. Furthermore, 'Although rising with Christ is a necessary part of the motif of dying and rising with Christ, it is not the aspect which gives this motif its importance for Paul. . . . It is when Paul wishes to bring out the participation of the believer in Christ's 'death' that this motif has a special function in his thought' (pp. 130f.). . . . I want to underline that the author has presented us with a piece of solid scholarship which must especially be appreciated because so little of this type of exegetical analysis of Pauline texts is available in the English language. --Hans Dieter Betz 'Journal of Biblical Literature' Robert C. Tannehill is Professor of New Testament Emeritus at Methodist Theological School in Ohio. He is also the author of 'The Sword of His Mouth, 'The Shape of Luke's Story, ' and the forthcoming 'The Shape of the Gospel.'

Argues that the Greek word soma should be read as the individual physical body rather than man as an indivisible whole.

In this book, the author claims that modern western biblical scholarship, greatly influenced by extreme individualism, has not paid due attention to the corporate dimension of Pauline anthropology. It investigates the following elements in Paul's letters in the light of his usage and background: (1) Paul's in Christ formula, (2) his comparison and contrast of Adam and Christ, (3) his concept of the

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church as the body of Christ and (4) as the temple, house, and building of God, and (5) his understanding of the sexual union as one flesh. The author insists that these elements, closely interwoven in concept and realistic in expression, indicate that Paul understands the risen Christ as a corporate person in whom all believers are included and the church as a corporate solidarity inclusive of both Christ and believers. Underlying this concept is, the author argues, Paul's assumption of the corporate solidarity of human existence. Paul views man not only as an individual but also as a corporate person whose existence extends in certain respects beyond his individual being to form corporate solidarity with others. This view of man both as an individual and corporate person, the author concludes, has significant implications for the rest of Pauline theology, particularly for his Christology, ecclesiology, and eschatology.

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