

VOLKER RABENS

The Holy Spirit and Ethics in Paul

2nd edition

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Mohr Siebeck

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Volker Rabens

The Holy Spirit and Ethics in Paul

Transformation and Empowering
for Religious-Ethical Life

Second, revised edition

Mohr Siebeck

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Preface to the Second Edition

How, according to the apostle Paul, does the Spirit enable religious-ethical life? The first part of this book answers this question by challenging the “infusion-transformation” approach to Pauline pneumatology and ethics, which builds on a Stoic concept of the Spirit as a material substance. The second part advances the idea 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.

I am very happy that the two chief theses of this monograph¹ have been received with so much interest and positive feedback that the book has already gone out of print and Mohr Siebeck is now publishing a second edition (with a number of corrections but the same pagination). One of the first responses to this book was a comparative review of Troels Engberg-Pedersen’s 2010 monograph *Cosmology and Self in the Apostle Paul: The Material Spirit* and my monograph.² Troels Engberg-Pedersen’s study appeared the same month that I was completing the manuscript of this book, so I was able to immediately start interacting with this part of his work. Both studies appear to propose opposite approaches to Paul, particularly with regard to the apostle’s view of the nature of the Spirit. As the subtitle of his monograph indicates, Troels Engberg-Pedersen reads Paul in a Stoic context and ascribes a material concept of πνεῦμα to the apostle. The first part of my study critically examines this reading. For this reason, one or two reviews have interpreted my work as arguing the opposite, namely that Paul had an immaterial concept of the Spirit.³ However, while

¹ Cf. the two summary articles: V. Rabens, ‘Ethics and the Spirit in Paul (1): Religious-Ethical Empowerment through Infusion-Transformation?’, *ExpTim* 125.5 (2014), forthcoming, published OnlineFirst, June 5, 2013, DOI: 10.1177/0014524613492668; and ‘Ethics and the Spirit in Paul (2): Religious-Ethical Empowerment through the Relational Work of the Spirit’, *ExpTim* 125.6 (2014), forthcoming, published OnlineFirst, June 5, 2013, DOI: 10.1177/0014524613492672.

² P. Orr, ‘Review of T. Engberg-Pedersen, *Cosmology and Self in the Apostle Paul*, and V. Rabens, *The Holy Spirit and Ethics in Paul*’, *Them* 35 (2010), 452–55.

³ E.g., M.P. O’Reilly concludes his review with the words: ‘Rabens’s relational approach is carefully argued and will be of particular use to specialists in Pauline pneumatology and ethics, although the implications of an immaterial Spirit will cause this study

I was indeed subconsciously operating with a Platonist notion of πνεῦμα during the initial stage of my research, I soon realized that this approach to Paul is inadequate. I have dealt with this interpretative option in detail in my excursus ‘The Alleged Concept of the Spirit as Immaterial Substance’, in which I argue that Paul’s letters provide no evidence that the apostle operated with an immaterial concept of πνεῦμα (pp. 82–86). As Paul does not discuss or evidently presuppose a particular ontology of the Spirit, I maintain that it is best to refrain from such claims regarding the nature of πνεῦμα in Paul – whether immaterial or material.⁴

Likewise, I do not argue that all of Paul’s statements regarding the reception of the Spirit are metaphorical.⁵ In section 2.1.1. I have discussed in great detail how one can detect and interpret figurative language in a given text. I have applied this methodology to a number of relevant passages throughout the monograph (esp. 1QH^a 15.6–7: pp. 43–54; Rom. 8:9, 1 Cor. 3:16, 6:19: pp. 82–86; 1 Cor. 12:13: pp. 96–119) – with different results! In the aforementioned excursus I explicitly oppose a binary interpretation of Paul’s Spirit-language as being necessarily *either* literal *or* metaphorical (pp. 85–86).

The history of interpretation of the New Testament, and especially that of Paul, is saturated with ‘either–or’ approaches: either Stoic or Platonic,

to be of interest to other specializations within Pauline studies in particular and biblical studies in general (e.g., cosmology, anthropology, soteriology)’ (O’Reilly, ‘Review of V. Rabens, *The Holy Spirit and Ethics in Paul*’, *RelSRev* 38 (2012), 21). Cf. G. Buch-Hansen, ‘Review of V. Rabens, *The Holy Spirit and Ethics in Paul*’, *TRev* 108 (2012), 118; and M.D. Litwa, *We Are Being Transformed: Deification in Paul’s Soteriology*; BZNW 187 (Berlin: de Gruyter, 2012), 131–33, who appears to misinterpret my treatment of 1 Cor. 15:35–54 as suggesting that σῶμα πνευματικόν signifies an immaterial body (however, see 3.1. below, esp. p. 96 n.71).

⁴ Cf. Engberg-Pedersen’s approach to Paul’s view of God, which is almost identical to what I say about the nature of πνεῦμα in Paul: ‘Then we can ask: if Paul accepted the Stoic argument for God’s existence, did he also accept the specifically Stoic *ontology* of God, which connects God directly with the pneuma? No. There is no indication of this in Romans 1. Nor can I find any such indication elsewhere. It appears, therefore, that although he knew the Stoic argument for the existence of God, Paul simply understood God as an acting person without engaging in any further speculation about his ontological status. Or differently put: Paul’s God was just the Jewish God. If that is the correct conclusion, it is probably also unlikely that there is any ontological underpinning in Paul for his understanding of the functional relationship of the pneuma with God’ (Engberg-Pedersen, *Cosmology*, 61). However, with regard to Paul’s pneumatology, Engberg-Pedersen seems to buy into an ‘either Platonic or Stoic’ approach to Paul (e.g., *Cosmology*, 19) without considering the option that Paul does not discuss or clearly presuppose a particular ontology of πνεῦμα – although a detailed investigation of the relevant texts shows exactly this (see ch. 3 below, esp. pp. 119–20, and ch. 7, esp. p. 249).

⁵ Pace Buch-Hansen, ‘Review of Rabens, *Spirit*’, 118.

either literal or metaphorical, and: either substance-ontological or relational. In the second part of my study I develop a fresh approach to Paul which is ‘relational’ but which is designed to overcome this latter dichotomy between ‘substantial’ and ‘relational’.⁶ ‘Relational transformation’ as we see it in Paul implies a ‘substantive’ dimension. I have argued that ‘believers can “hardly fail to be transformed by a living relationship with the life-giving God”⁷ which implies that Paul’s more “substantive language” has a place in our concept of the relational work of the Spirit in Paul’s ethics too. The adjacent pairs which are often conceived as opposites (i.e. relational versus substance-ontological transformation; [functional] empowering versus [ontological] transformation; new self-understanding versus a completely new self) thus converge in our concept of *transforming relationships*’ (p. 143). In a forthcoming publication I discuss in more detail what this implies for the current debate⁸ on theosis and deification in Paul.⁹

This monograph addresses the question of how the Spirit enables believers to live according to the values of Paul’s gospel. However, it does not provide an in-depth discussion of how the ‘form and content’ of Paul’s paraenesis is shaped by his pneumatology (although, see, e.g., pp. 237–39). For this reason, Stefan Schreiber makes the valid point in his otherwise positive review that my preliminary statement that the transferral into the realm of the Spirit would mean ‘*freedom from sin, the flesh, the law, the enslaving powers, etc., ...*’ (p. 172) is an unsatisfactory answer to the question of how ethical life relates to the Jewish Torah.¹⁰ This is particularly true given that Paul says that ‘the just requirement of the law might be

⁶ See esp. pp. 138–44. Pace F. Blischke, ‘Review of V. Rabens, *The Holy Spirit and Ethics in Paul*’, *ThLZ* 137 (2012), 682.

⁷ J.D.G. Dunn, *The Theology of Paul the Apostle* (Edinburgh: T. & T. Clark, 1998), 344.

⁸ With regard to this discussion, see, e.g., B.C. Blackwell, *Christosis: Pauline Soteriology in Light of Deification in Irenaeus and Cyril of Alexandria*; WUNT II/314 (Tübingen: Mohr Siebeck, 2011), who categorizes the different approaches to the role of πνεῦμα in human transformation of Engberg-Pedersen and me as ‘essential-transformative’ and ‘attributive’ deification respectively (p. 104). Cf. V. Rabens, ‘Review of D.M. Litwa, *We Are Being Transformed*’, *ThLZ* 138 (2013), 446–48. I also look forward to the dialogue at the sixth conference organized by the Studiorum Novi Testamenti Societas’ Eastern Europe Liaison Committee, to be held in Belgrade (25–31 August 2013), where we will discuss ‘The Holy Spirit and the Church according to the New Testament’ from ‘Eastern’ and ‘Western’ perspectives.

⁹ V. Rabens, ‘*Pneuma* and the Beholding of God – Reading Paul in the Context of Philonic Mystical Traditions’, in J. Frey and J.R. Levison (eds.), *Historical Contexts of the Early Christian Notion of the Spirit*; Ekstasis (Berlin/New York: De Gruyter, 2014), forthcoming.

¹⁰ S. Schreiber, ‘Review of V. Rabens, *The Holy Spirit and Ethics in Paul*’, *BN* 152 (2012), 142.

fulfilled in us, who walk not according to the flesh but according to the Spirit' (Rom. 8:4). However, as this book has a slightly different focus, I provide a nuanced discussion of the believers' relation to sin and flesh but not with regard to the law. The question raised by Schreiber is an issue for further research.¹¹

Finally, I am thankful that the theologian Mark Saucy has published a review article of the monograph which brings the results of this exegetical study into fruitful dialogue with the *topoi* of systematic and practical theology.¹² Such dialogue was also one of the aims of the recent *Festschrift* for Max Turner, who supervised the research which has been distilled into this monograph.¹³ Max was the first one to introduce me to the academic study of New Testament pneumatology nearly two decades ago (during an undergraduate course at London School of Theology), and I have been grateful for his model of dedicated scholarship ever since.

Jena, Pentecost 2013

Volker Rabens

¹¹ The development of my thoughts on the relationship between Spirit and law in Paul can be seen in a forthcoming article on 'The Spirit in Paul's First Epistle to the Thessalonians', in K. Warrington and T.J. Burke (eds.), *A Biblical Theology of the Spirit* (London: SPCK, 2013), section 2.1., esp. n.10 where I draw on the work of my colleague at Ruhr University Bochum, J.-C. Maschmeier, *Rechtfertigung bei Paulus: Eine Kritik alter und neuer Paulusperspektiven*; BWANT 189 (Stuttgart: Kohlhammer, 2010).

¹² M. Saucy, 'How Does the Holy Spirit Change Us? – A Review Essay', *JBPR* 4 (2012), 109–22. I too have pointed out some further theological implications of my model in V. Rabens, "'Indicative and Imperative" as Substructure of Paul's Theology-and-Ethics in Galatians? A Discussion of Divine and Human Agency in Paul's Letter to the Churches in Galatia', in N.T. Wright, S.J. Hafemann and M.W. Elliott (eds.), *Galatians and Christian Theology* (Grand Rapids: Baker Academic, 2014), forthcoming. Apart from that, it is worth noting that this relational model of ethical enabling in Paul shares significant parallels with the theology-and-ethics of John's Gospel and 1 John, as I have tried to show in V. Rabens, 'Johannine Perspectives on Ethical Enabling in the Context of Stoic and Philonic Ethics', in J. van der Watt and R. Zimmermann (eds.), *Rethinking the Ethics of John: "Implicit Ethics" in the Johannine Writings*; Contexts and Norms of New Testament Ethics III; WUNT I/291 (Tübingen: Mohr Siebeck, 2012), 114–39.

¹³ I.H. Marshall, V. Rabens, and C. Bannema (eds.), *The Spirit and Christ in the New Testament and Christian Theology: Essays in Honor of Max Turner* (Cambridge/Grand Rapids: Eerdmans, 2012). My own essay in this volume provides a hermeneutical reflection on the experiential nature of Paul's pneumatology ('Power from In Between: The Relational Experience of the Holy Spirit and Spiritual Gifts in Paul's Churches', pp. 138–55).

Preface to the First Edition

This study, submitted as a Ph.D. dissertation at London School of Theology in 2007, is not just the result of my own efforts but it owes thanks to the support of many ‘significant others’. First of all, I would like to express my gratitude to my *Doktorvater*, Professor Max Turner, who first directed my attention to the need for a study of Spirit and ethics in Paul and for his friendly and insightful advice at the various stages of the research. I am also grateful for the encouraging feedback of my examiners Professor James D. G. Dunn and Professor Steve Walton. Additional thanks goes to Professor Jörg Frey for accepting my thesis into the WUNT monograph series. I am also grateful to Dr. Henning Ziebritzki and the Mohr Siebeck team for their helpful assistance as well as patience – due to a busy lecturing job and then a change to a new position at Bochum University (which involved moving with the family to a different part of the country) this book appears two years later than originally intended. A number of important publications have appeared in the meantime, most significantly Troels Engberg-Pedersen’s *Cosmology and Self in the Apostle Paul: The Material Spirit*, which came out in the very month of the completion of the present book. In the light of this recent discussion I am thankful for the fresh perspectives on religious dynamics which I have gained in the context of my work with the International Consortium for Research in the Humanities ‘Dynamics in the History of Religions’ at Bochum University, which have inspired me to expand my treatment of the dynamics between Stoic ethics and Paul in the course of updating the manuscript of this book in April 2010.

Furthermore, I would like to thank those who have financially supported this research project. Thanks goes to my parents, Heike† and Jürgen Rabens, who have supported me – not just financially – both during my undergraduate studies as well as the at early stages of research life. I thank the Rufford Maurice Laing Foundation for various scholarship awards and the *Deutsche Forschungsgemeinschaft* and the Theological Faculties of the University of Tübingen for a full scholarship during the years of my work with the interdisciplinary *Graduiertenkolleg* ‘Die Bibel – ihre Entstehung und ihre Wirkung’ (2002–2005). Finally, I extend my thanks to the British New Testament Society travel fund committee for sponsoring my atten-

dance at various British New Testament Conferences. It was there, at the 2000 meeting at King's College London, that I first had the chance of presenting in a seminar paper my focal theory and several parts of the argument of this dissertation.

Since then I have had the privilege of being able to present the material of this thesis at a number of national and international theological conferences. Here particular thanks goes to the New Testament research seminars of Professor Hans-Joachim Eckstein, the bilingual Colloquium for Graduates (Prof. Otto Betz†, Prof. Hermann Lichtenberger and Dr. Scott Cauley), and the New Testament research conferences at London School of Theology.

Several scholars have taken the time to interact with my ideas on a personal level. I would like to thank Prof. John Barclay, Prof. Hartmut Gese, Prof. Friedrich Wilhelm Horn, Prof. Carsten Lehmkühler and Prof. Peter Stuhlmacher.

Special thanks goes to Dr. Annette Glaw and Dr. Helen Shephard for proof-reading the manuscript of this book, and to Dr. Cor Bennema, Dr. Annette Glaw, Dr. Burkhard Reis and Dr. Johannes Woyke for engaging with different parts of the thesis.

It is a great blessing to have close friends with whom I am able to share both my academic interests as well as the other aspects of my life. These friends include Dr. Cor Bennema, Dr. Annette Glaw, Dr. Desta Heliso, Dr. André Munzinger, Drs. Ester & Viktor Petrenko and Dr. Chris Tilling. Other friends who have been a great source of encouragement and support include Johannes Euhus, Detlef Garbers, Volkmar Kuhmann, and many others. Special gratitude goes to my 'English families' who have overwhelmed me and my wife Heike with hospitality and friendship during the past years: Hazel & Michael Gammage, Kath & Brian Taylor, Kathy & Andy Coomar, and Val & Dr. Steve Motyer.

Finally, most important has been the love and friendship of my wife Heike. She has walked with me through the majority of this part-time project, and she has not shrunk back from giving a lot of her time and energy so that this book could see its completion. I dedicate this study to her and to our two children, Lena and Thilo, who often have lit up my day.

Bochum, April 2010

Volker Rabens

Acknowledgements

Citations from the Bible are usually taken from the New Revised Standard Version (NRSV); references to and citations from the Dead Sea Scrolls are taken from F. García Martínez and E.J.C. Tigchelaar (eds.), *The Dead Sea Scrolls Study Edition*, 2 vols. (Leiden/Cambridge: Brill/Eerdmans, 2000), unless otherwise indicated; those from the Pseudepigrapha are taken from J.H. Charlesworth (ed.), *The Old Testament Pseudepigrapha*, 2 vols. (New York: Doubleday, 1983, 1985); those from the Rabbis are taken from J. Israelstam, *Midrash Rabbah: Leviticus I–XIX. Translated under the Editorship of Rabbi H. Freedman and M. Simon* (London: Soncino, 1957) *et alii*; those from Philo are taken from the Loeb Classical Library (Cambridge: Harvard University Press, various dates), unless it is indicated that the translation is by C.D. Yonge, *The Works of Philo* (Peabody: Hendrickson, 1995³).

Citations from Graeco-Roman literature are taken from A.A. Long and D.N. Sedley, *The Hellenistic Philosophers*; 2 vols. (Cambridge: Cambridge University Press, 1998, 2001), referenced, where available, in square brackets, e.g. '[LS 61M]'; from the relevant editions of the Loeb Classical Library; and from I. ab Arnim, *Stoicorum Veterum Fragmenta*, 4 vols. (Stuttgart: Teubner, 1964). Further sources include, P. de Lacy (ed.), *Galen, On the Doctrines of Hippocrates and Plato. Vol. 1* (Berlin: Akademie-Verlag, 1984³); J. Mau (ed.), *Plutarchi Moralia. Vol. 5.2/1* (Leipzig: Teubner, 1971); W. Scott, *Hermetica: The Ancient Greek and Latin Writings which contain Religious or Philosophic Teachings Ascribed to Hermes Trismegistus, Vol. 1* (Oxford: Clarendon, 1924); R.B. Todd, *Alexander of Aphrodisias on Stoic Physics: A Study of the De Mixtione with Preliminary Essays, Text, Translation and Commentary* (Leiden: Brill, 1976); T. Mommsen and A. Watson (eds.), *The Digest of Justinian*, 4 vols. (Philadelphia: University of Pennsylvania Press, 1985).

Citations from any of these sources, especially from the Pauline epistles, sometimes appear in an edited form without comment, or the translation is entirely that of the author wherever it is considered to provide a clearer or more literal rendering than suggested by the translations cited above.

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Abbreviations

The abbreviations in this book are taken from P.H. Alexander et al. (eds.), *The SBL Handbook of Style for Ancient Near Eastern, Biblical and Early Christian Studies* (Peabody: Hendrickson, 1999), with the exception of the abbreviations of the Dead Sea Scrolls which are taken from F. García Martínez and E.J.C. Tigchelaar (eds.), *The Dead Sea Scrolls Study Edition*, 2 vols. (Leiden/Cambridge: Brill/Eerdmans, 2000). Abbreviations not found in the *SBL Handbook of Style* are noted below.

References to particular sections in this book usually start with the number of the chapter. For example, when one is referred to 4.4.1., one should turn to chapter 4 and look for section 4.1.

General Abbreviations:

art.	article of an unnamed author in a dictionary
DSS	Dead Sea Scrolls
ET	English translation
KJV	King James Version (Bible Translation)
NIV	New International Version (Bible Translation)
NRSV	New Revised Standard Version (Bible Translation)
NT	New Testament
orig. publ.	original publication (usually of a translated work)
OT	Old Testament (used interchangeably with ‘Hebrew Bible’)
RSV	Revised Standard Version (Bible Translation)

Journals, Major Reference Works, Series, etc.:

AASF.DHL	Annales Academiae Scientiarum Fennicae: Dissertationes Humanarum Litterarum
ABG	Arbeiten zur Bibel und ihrer Geschichte
AC	<i>Acta Classica</i>
AJEC	Ancient Judaism and Early Christianity
AS	Ausgewählte Schriften
ATHD	Acta theologica Danica
AUU.HR	Acta Universitatis Upsaliensis: Historia Religionum
AYBRL	The Anchor Yale Bible Reference Library
BECNT	Baker Exegetical Commentary on the New Testament
BEvTh	Beiträge zur evangelischen Theologie
BIS	Biblical Interpretation Series
BISPUL	Bibliothèque de l’Institut Supérieur de Philosophie, Université de Louvain
BRLAJ	The Brill Reference Library of Ancient Judaism
BSGRT	Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana
BsR	Beck’sche Reihe

BThSt	Biblich-theologische Studien
CCWJCW	Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200
CMG	Corpus Medicorum Graecorum
CR.BS	<i>Currents in Research: Biblical Studies</i>
CS	Collected Studies Series
CSLS	Current Studies in Linguistics Series
CThM	Calwer Theologische Monographien
DHR	Dynamics in the History of Religions
DJBP	J. Neusner and W.S. Green (eds.), <i>Dictionary of Judaism in the Biblical Period: 450 B.C.E. to 600 C.E.</i> , 2 vols. (New York: Macmillan, 1996)
DNTB	C.A. Evans and S.E. Porter (eds.), <i>Dictionary of New Testament Back- ground</i> (Leicester/Downers Grove: IVP, 2000)
ECC	Early Christianity in Context
EMSP	European Monographs in Social Psychology
EQ	<i>Evangelical Quarterly</i>
EREAMA	Ekstasis: Religious Experience from Antiquity to the Middle Ages
EUS	European University Studies
EWNT ²	H. Balz and G. Schneider (eds.), <i>Exegetisches Wörterbuch zum Neuen Testament</i> , 3 vols. (Stuttgart: Kohlhammer, 1992 ²)
FSÖT	Forschung zur systematischen und ökumenischen Theologie
FTS	Frankfurter theologische Studien
GAP	Guides to Apocrypha and Pseudepigrapha
GGA	<i>Göttingische Gelehrte Anzeigen</i>
GLern	<i>Glaube und Lernen</i>
GSPR	The Guildford Series on Personal Relationships
HCS	Hellenistic Culture and Society
HLSLNT	Historical and Linguistic Studies in Literature related to the New Testament
HPWh	J. Ritter (ed.), <i>Historisches Wörterbuch der Philosophie</i> , 13 vols. (Darmstadt: Wissenschaftliche Buchgesellschaft, 1971–2007)
HTA	Historisch-Theologische Auslegung
HThKAT	Herders theologischer Kommentar zum Alten Testament
H.UAN	Hypomnemata: Untersuchungen zur Antike und zu ihrem Nachleben
HUTH	Hermeneutische Untersuchungen zur Theologie
ILLCDS	Institute for Logic, Language and Computation Dissertation Series
IPS	International Plato Studies
ISPCK	Indian Society for Promoting Christian Knowledge
JAAC	<i>Journal of Aesthetics and Art Criticism</i>
JBPR	<i>Journal of Biblical and Pneumatological Research</i>
JBTh	<i>Jahrbuch für Biblische Theologie</i>
JCCP	<i>Journal of Consulting and Clinical Psychology</i>
JCR	<i>The Journal of Conflict Resolution</i>
JIG	Jahrbuch für internationale Germanistik
JPsyChr	<i>Journal of Psychology and Christianity</i>
JPT	<i>Journal of Pentecostal Theology</i>
JPTS	Journal of Pentecostal Theology Supplement Series
JWJ	<i>Neue Jahrbücher für Wissenschaft und Jugendbildung</i>
KTAH	Key Themes in Ancient History
LCL	Loeb Classical Library (Cambridge, Mass.: Harvard University Press)

LCT	Library of Constructive Theologie
LHB	Library of Hebrew Bible
LHD	The Library of History and Doctrine
LNTS	Library of New Testament Studies
LS	A.A. Long and D.N. Sedley, <i>The Hellenistic Philosophers</i> , 2 vols. (Cambridge: Cambridge University Press, 1998, 2001)
LTh	Leitfaden Theologie
MTS	Major Thinkers Series
MPG	J.-P. Migne (ed.), <i>Patrologiae Cursus Completus: Series Graeca</i> , 161 vols. (Paris 1857–66)
NCBC	New Cambridge Bible Commentary
N-HLS	North-Holland Linguistic Series
NSBT	New Studies in Biblical Theology
NTA	Neutestamentliche Abhandlungen
NTSR	New Testament for Spiritual Reading
OED ²	J.A. Simpson and E.S.C. Weiner (eds.), <i>The Oxford English Dictionary</i> , 20 vols. (Oxford: Clarendon, 1989 ²)
O.SSSC	Origins: Studies in the Sources of Scientific Creativity
OTM	Oxford Theological Monographs
OTPNT	The Old Testament Pseudepigrapha and the New Testament
PBM	Paternoster Biblical Monographs
PH	Papyrusinstitut Heidelberg
PhA	Philosophia Antiqua
PS	Pauline Studies
PSPB	<i>Personality and Social Psychology Bulletin</i>
PW.TS	Philosophie und Wissenschaft: Transdisziplinäre Studien
RBL	<i>Review of Biblical Literature</i>
REPh	E. Craig (ed.), <i>Routledge Encyclopedia of Philosophy</i> , 10 vols. (London: Routledge, 1998)
RGG ²	H. Gunkel et al. (eds.), <i>Die Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft</i> , 5 vols. (Tübingen: J.C.B. Mohr (Paul Siebeck), 1927–1931 ²)
RGG ⁴	H.D. Betz et al. (eds.), <i>Religion in Geschichte und Gegenwart</i> , 8 vols. (Tübingen: Mohr Siebeck, 1998–2005 ⁴)
RMCS	Routledge Monographs in Classical Studies
RPSP	Review of Personality and Social Psychology
SAM	Schriften der Académie du Midi
SAPERE	Scripta Antiquitatis Posterioris ad Ethicam Religionemque pertinentia
SBEC	Studies in the Bible and Early Christianity
SBL	Society of Biblical Literature
SBL	Studies in Biblical Literature (Peter Lang)
SBTS	Sources for Biblical and Theological Study
SF	Studia Friburgensia
SFEG	Schriften der Finnischen Exegetischen Gesellschaft
SGBS	Sprache in der Gesellschaft: Beiträge zur Sprachwissenschaft
SGKA	Studien zur Geschichte und Kultur des Altertums
SJTOP	Scottish Journal of Theology Occasional Papers
SLAG	Schriften der Luther-Agricola-Gesellschaft
SNTG	Die Schriften des Neuen Testaments neu übersetzt und für die Gegenwart erklärt

SNTW	Studies of the New Testament and its World
SPA	The Studia Philonica Annual
SPB	Studia Post-Biblica
StANT	Studien zum Alten und Neuen Testament
STI	Studies in Theological Interpretation
TANZ	Texte und Arbeiten zum neutestamentlichen Zeitalter
TBT	Theologische Bibliothek Töpelmann
<i>TDOT</i>	G.J. Botterweck et al. (eds.), <i>Theological Dictionary of the Old Testament</i> , 15 vols. (Grand Rapids/Cambridge: Eerdmans, 2004)
TGSG	Tesi Gregoriana: Serie Teologia
<i>ThBNT</i> ²	L. Coenen and K. Haacker (eds.), <i>Theologisches Begriffslexikon zum Neuen Testament</i> (Wuppertal: Brockhaus, 1997 ²)
THNTC	The Two Horizons New Testament Commentary
UTB	Uni-Taschenbücher
UTBW	Uni-Taschenbücher für Wissenschaft
VLAR	Veröffentlichungen der Luther-Akademie Ratzeburg
<i>VoxEv</i>	<i>Vox Evangelica</i>
VSOD	Veröffentlichungen der Stiftung Oratio Dominica
WB.KK	Die Welt der Bibel: Kleinkommentare zur Heiligen Schrift
WdF	Wege der Forschung
<i>ZNT</i>	<i>Zeitschrift für Neues Testament</i>
ZS	Zur Sache
<i>ZVS</i>	<i>Zeitschrift für Völkerpsychologie und Sprachwissenschaft</i>

Chapter 1

Introduction

1. Rationale

Every student of Paul is at some point confronted with the question: how is it possible to put Paul's ethic into practice? What is the apostle's basis for thinking that believers will be able to live according to the moral standards set forth by him? In trying to find an answer to this central question one first of all needs to acknowledge that Paul's moral reasoning evidences more than one enabling factor for religious-ethical living. In fact, various aspects that enable ethical conduct have been singled out throughout the history of scholarship. These include, among others, justification-sanctification; baptism and the 'new creation'; the Christ-event and its narrative impact; Christian gratitude for God's forgiveness; *imitatio Christi* and *imitatio Pauli*; the church and its formative power; the moral 'imperative' (and its performative power); the believer's will to obey; and motivation through the prospect of potential reward or punishment in the eschaton.¹ This study, however, will focus on one prime factor which makes Paul believe in the feasibility of his ethic. This factor is perhaps *the* central one, namely, the Holy Spirit.²

The question of this book is how Paul, the 'theologian of the Holy Spirit',³ comprehends religious-ethical life to be empowered by the Spirit. How does the Spirit help the believer to overcome sin, to be strengthened in temptation and to display the 'fruit of the Spirit'?

¹ For a discussion of a number of these aspects, see V.P. Furnish, *Theology and Ethics in Paul* (Nashville: Abingdon, 1968), 11, 212–24; R.B. Hays, *The Moral Vision of the New Testament: Community, Cross, New Creation. A Contemporary Introduction to New Testament Ethics* (Edinburgh: T. & T. Clark, 1997), 19–41; F. Blischke, *Die Begründung und die Durchsetzung der Ethik bei Paulus*; ABG 25 (Leipzig: Evangelische Verlagsanstalt, 2007), 466–69. On the *Forschungsgeschichte* of Pauline ethics, see the Appendix, n.2.

² According to Furnish's judgement, the majority of scholarship thinks that Paul's pneumatology is the touchstone of his ethics (Furnish, *Theology*, 11). For a recent example, see D.A. Campbell, *The Quest for Paul's Gospel: A Suggested Strategy* (London: T. & T. Clark, 2005), 60, 68.

³ J.D.G. Dunn, 'Geist/Heiliger Geist: III. Neues Testament', *RGG*⁴, III, 566.

The most straightforward answer to this question would be that ‘the resident Spirit is... God present as effective power, controlling (“leading”) the way one lives – that is, it generates obedience.’⁴ However, it is to be expected that an in-depth study devoted to this matter will be able to generate a more nuanced picture of the interplay of Spirit and ethics in the theology of Paul. This monograph is intended to provide such an investigation into this complex issue that has provoked vigorous discussion throughout the history of Pauline scholarship.

2. Overview of Contemporary Scholarship with Specific Reference to the ‘Infusion-Transformation Approach’ to Spirit and Ethics in Paul

The history of research evidences a broad interest in the interplay of theology and ethics in Paul. Particularly the role of the Spirit in Paul’s ethics has received a lot of attention, although only once in a separate monograph.⁵ Since a comprehensive presentation and critical analysis of the various positions has thus far not been provided, one objective of the present work is to fill this gap. However, as the past 140 years of research on both pneumatology and ethics in Paul has produced such a wealth of viewpoints (partly guided by the philosophical concepts current at the time), we reserve this detailed, chronological *Forschungsgeschichte* for the Appendix of this book.⁶ In the present section we aim to give a brief thematic summary and systematisation of the different approaches to the matter of inquiry. The focus will be on one particular view that we will define in 1.3. as the ‘infusion-transformation’ approach and which will be the object of scrutiny in the first half of the study.

2.1. Diverging Explanations

The past 140 years of Pauline scholarship have generated diverging explanations of the ethical work of the Spirit. At one end of the spectrum one finds the conviction that the Spirit guarantees ethical life by ‘driving’ the believer. This is the position of H. Gunkel, and, without the notion of

⁴ L.E. Keck, *Romans*; ANTC (Nashville: Abingdon, 2005), 206–207.

⁵ K. Stalder, *Das Werk des Geistes in der Heiligung bei Paulus* (Zürich: EVZ-Verlag, 1962). However, Stalder’s study on sanctification and pneumatology in Paul is heavily influenced by the *topoi* of systematic theology. He will thus not be our main dialogue partner. See our full discussion of his work in Appendix 2.2.

⁶ For our rationale of providing a comprehensive, chronological overview of 140 years of scholarship at the end of this study, see further the introduction to the Appendix.

overpowering, that of T. Deidun and G.D. Fee.⁷ These scholars stress the pneumatological indicative. On the other end of the spectrum we meet with a stronger emphasis on the will and the decision of the believer. K. Stalder, following in the steps of R. Bultmann, understands the work of the Spirit predominantly as making believers aware of their salvation by which they are enabled to realize the ethical imperative by their *own* power.⁸ When one looks at these two opposite lines of interpretation from a different perspective, one could say that life in the Spirit is on the one hand seen by Fee as being without internal struggle (although not without sin). On the other hand, J.D.G. Dunn – while recognizing the Spirit as a powerful end-time gift to enable obedience from the heart – places strong emphasis on the intense battle with the flesh introduced to the believer through Spirit-reception.⁹

As might be expected, there are mediating positions between these two poles. O. Pfleiderer sought to encompass both lines of thought by propounding that they are found unconnectedly in Paul. However, he was not followed by the majority of Pauline scholars.¹⁰ F.W. Horn could be understood as arguing for both positions on a micro-scale. In his article ‘Wandel im Geist’, Horn contends that Paul’s thought developed from the first position in Galatians (i.e. a stronger emphasis on the work of the Spirit) to the second in Romans (i.e. a stronger emphasis on the decision of the believer).¹¹ However, the main thesis of Horn’s monograph *Das Angeld des Geistes* seems to side with the pneumatological indicative (though with a strong anthropological dimension). That is, Horn’s model of human transformation through the reception of the *stofflich* πνεῦμα comes close to an automatism of ethical life as the result.¹²

Horn’s main thesis on the ethical work of the Spirit has thus far been left unchallenged. As Horn is neither the first nor the only one to propound that believers are substance-ontologically transformed by the infusion of the (physical) Spirit, we need to look at this view more closely.

⁷ See the Appendix: 1.3., n.94, and 3.2. However, while Fee believes in the primacy of the Spirit, he differs from Deidun in that he gives stronger weight to the believer’s own doing, particularly in Rom. 8:16 (G.D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody: Hendrickson, 1994), 569).

⁸ See Appendix 2.1.–2.2.

⁹ See Appendix 2.3., 3.2. However, although Dunn’s view of Christian life can be understood as anti-triumphalistic, he nevertheless does not major on the ethical imperative but appears to hold both aspects in balance.

¹⁰ See Appendix 1.2. Other *viae mediae* will be presented in the course of this study.

¹¹ See F.W. Horn, ‘Wandel im Geist: Zur pneumatologischen Begründung der Ethik bei Paulus’, *KD* 38 (1992), 149–70, as discussed in Appendix 3.1.

¹² See F.W. Horn, *Das Angeld des Geistes: Studien zur paulinischen Pneumatologie*; FRLANT 154 (Göttingen: Vandenhoeck & Ruprecht, 1992), as summarized in 1.2.2.3.

2.2. The 'Infusion-Transformation Approach' to Spirit and Ethics in Paul

A major area of discussion in the history of scholarship on Pauline pneumatology and ethics concerns the nature of the believer's transformation accomplished by the Spirit. A number of mainly German scholars argue that the ethical life of believers derives from an ontic change achieved by the Spirit at baptism.¹³ R. Asting's statement is somewhat typical for the whole generation of scholars from H. Ernesti to A. Schweitzer as well as for many modern scholars (so, e.g., J. Becker):¹⁴ 'On the basis of the fact that he receives the Holy Spirit, the Christian becomes a different person. The content of his soul is from now on divine... and the Spirit brings forth a new, divine way of life.'¹⁵

However, since the days of Pfleiderer and Gunkel an additional concept has influenced Pauline scholars in their thinking about the Spirit's work of ethical transformation. W. Wrede, for whom salvation 'is an *ontic transformation of humanity* which produces ethical transformation as its result',¹⁶ expresses this presupposition clearly. He argues that in a number of places Paul 'appears to understand him [the Spirit] as a heavenly substance that transforms the human being substantially'.¹⁷ These two concepts, namely that of the *stofflich* nature of the ontically renewing Spirit (although criticized by H.H. Wendt, H. Bertrams, et al.)¹⁸ and that of the ontic nature of the renewal itself (although criticized by Bultmann, Stalder, et al.)¹⁹ still hold sway over modern scholarship, as the publications of Horn

¹³ The terms 'ontic' and 'substance-ontological' are used more or less interchangeably. See the definitions in 1.3.

¹⁴ See Appendix 1.1.–1.4.; J. Becker, 'Geschöpfliche Wirklichkeit als Thema des Neuen Testaments', in H.C. Knuth and W. Lohff (eds.), *Schöpfungsglaube und Umweltverantwortung: Eine Studie des Theologischen Ausschusses der VELKD*; ZS 26 (Hannover: Lutherisches Verlagshaus, 1985), 68–71; J. Becker, 'Die Erwählung der Völker durch das Evangelium: Theologiegeschichtliche Erwägungen zum 1. Thessalonicherbrief', in W. Schrage (ed.), *Studien zum Text und zur Ethik des Neuen Testaments*; BZNW 47; FS H. Greeven (Berlin/New York: W. de Gruyter, 1986), 88–89.

¹⁵ R. Asting, *Die Heiligkeit im Urchristentum*; FRLANT 46 (Göttingen: Vandenhoeck & Ruprecht, 1930), 215.

¹⁶ W. Wrede, 'Paulus', in K.H. Rengstorff (ed.), *Das Paulusbild in der neueren deutschen Forschung*; WdF 24 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1969), 61.

¹⁷ *Ibid.*, 58–59. Wrede builds this assumption on Paul's description of the transition of the individual from ἐν σαρκί to ἐν πνεύματι (e.g. Rom. 8:9).

¹⁸ H.H. Wendt, *Die Begriffe Fleisch und Geist im biblischen Sprachgebrauch* (Gotha: Berthes, 1878), see Appendix 1.2.; H. Bertrams, *Das Wesen des Geistes nach der Anschauung des Apostels Paulus: Eine biblisch-theologische Untersuchung*; NTA 4.4 (Münster: Aschendorff, 1913), *passim*.

¹⁹ See Appendix 2.1.–2.2.

and Engberg-Pedersen in particular demonstrate.²⁰ An important step on the way to this development is the work of the early Käsemann and Stuhlmacher who have argued with great erudition that the concept of the *stofflich* nature of the Spirit is an integral part of Paul's ethics, and that it is through this Spirit that God transforms human beings *substance-ontologically*.

Both Käsemann and Stuhlmacher also acknowledge the relational aspect of the Spirit's work in drawing the believer closer to God. However, this aspect does not play a major role in their view of ethical enabling by the Spirit.²¹ Rather, with their detailed substantiation of a substantial view of πνεῦμα and its work, the early Käsemann and Stuhlmacher have confirmed previous emphases of German scholarship and paved the way for further scholars. For this reason we will take a closer look at how Käsemann, Stuhlmacher and Horn comprehend the Spirit's enabling of religious-ethical life.

2.2.1. Ernst Käsemann

Being both influenced by and critical of his teacher Bultmann,²² and in reaction to idealism, Käsemann stresses (a) that the Holy Spirit is a real, divine power that *transforms the historical person*, and (b) that it is the *Holy Spirit* who enacts ethical life within the believer. For Käsemann, this ethical work of the Spirit is founded upon the sacraments. He explains that the conjunction of Spirit and sacraments is due to the fact that 'im Sakrament ein Kraftstrom stofflich in den Menschen dringt'.²³ In other words,

²⁰ On Horn, see below; T. Engberg-Pedersen, 'A Stoic Understanding of *Pneuma* in Paul', in T. Engberg-Pedersen and H. Tronier (eds.), *Philosophy at the Roots of Christianity*; Working Papers 2 (Copenhagen: The Faculty of Theology, University of Copenhagen, 2006), esp. 121–22; T. Engberg-Pedersen, 'The Material Spirit: Cosmology and Ethics in Paul', *NTS* 55 (2009), 179–97; T. Engberg-Pedersen, 'Complete and Incomplete Transformation in Paul – A Philosophic Reading of Paul on Body and Spirit', in T.K. Seim and J. Økland (eds.), *Metamorphoses: Resurrection, Body and Transformative Practices in Early Christianity*; EREAMA 1 (Berlin/New York: W. de Gruyter, 2009), 123–46; T. Engberg-Pedersen, *Cosmology and Self in the Apostle Paul: The Material Spirit* (Oxford: Oxford University Press, 2010), *passim*.

²¹ This is particularly true for their early writings. More on this below.

²² For a helpful overview of the discussion between Bultmann, Käsemann and Stuhlmacher with regard to salvation in Paul, see S.J. Hafemann, 'Paul and His Interpreters', *DPL*, 676–77. On the agreements and disagreements between the early Käsemann and the early Bultmann in particular, see D.V. Way, *The Lordship of Christ: Ernst Käsemann's Interpretation of Paul's Theology*; OTM (Oxford: Clarendon, 1991), 45–59. On Bultmann, see further Appendix 2.1.

²³ E. Käsemann, *Leib und Leib Christi: Eine Untersuchung zur paulinischen Begrifflichkeit*; BHT 9 (Tübingen: J.C.B. Mohr (Paul Siebeck), 1933), 125.

the sacramental elements are ‘pneumatic’ in that they convey heavenly power-substance.²⁴

How does Käsemann reach this conclusion? In his 1947/48 essay ‘The Pauline Doctrine of the Lord’s Supper’²⁵ Käsemann maintains with regard to 1 Corinthians 10:3–4 that

βρῶμα and πόμα πνευματικόν undoubtedly mean “food and drink which convey πνεῦμα”. This is why it is immediately suggested that the rock which follows was spiritual, i.e. Christ himself, who is again identified with πνεῦμα in II Cor. 3.17. The gift takes on the character of the Giver and through the gift we become partakers of the Giver himself.²⁶

However, it is debatable whether what is said in verses 3–4 of the food and drink in the wilderness can be applied in every single detail to the Lord’s Supper in verses 16–17. In fact, just a few months before the publication of Käsemann’s essay, K. Stürmer had argued that ‘Paul never describes the elements in the Lord’s Supper as πνευματικόν βρῶμα and πόμα but reserves this description for the miraculous food and drink given to the people of Israel in the wilderness.’²⁷ Käsemann deals with this potential counter-argument by showing that 10:3–4 does not merely speak of historical Israel but of Israel as a τύπος of the Christian people of God, to whom a warning example is being held up. Käsemann is convinced that the entire thrust of the passage is designed to present not merely similarities between, but the identity of, the old and the new saving events (e.g. being ‘baptised into Moses’ and ‘baptised into Christ’). It is on these grounds that Paul applies the saving events of the journey through sea and wilderness to baptism and the Lord’s Supper. ‘Because the Lord is the *Pneuma* and because in the sacrament the exalted Lord conveys, along with his gift, participation in himself as the Giver, therefore the gift of the sacrament must also be *Pneuma*.’²⁸ This is also the sense of those passages which explicitly characterise the πνεῦμα as the baptismal gift (i.e. 1 Cor. 6:11; 12:13; 2 Cor. 1:22).²⁹

²⁴ E. Käsemann, ‘Das Abendmahl im Neuen Testament’, in H. Asmussen, et al. (eds.), *Abendmahlsgemeinschaft?*; BEvTh 3 (Munich: Kaiser, 1937), 90.

²⁵ E. Käsemann, ‘The Pauline Doctrine of the Lord’s Supper’, in E. Käsemann, *Essays on New Testament Themes*; SBT (London: SCM Press, 1964), 108–135; orig. publ.: E. Käsemann, ‘Anliegen und Eigenart der paulinischen Abendmahlslehre’, *EvT* 7 (1947/48), 263–83. Where the wording of the quotations from this essay differs from the ET we have used our own translation of the German original.

²⁶ Käsemann, ‘Doctrine’, 113.

²⁷ K. Stürmer, ‘Das Abendmahl bei Paulus’, *EvT* 7 (1947/48), 58 n.34.

²⁸ Käsemann, ‘Doctrine’, 114.

²⁹ *Ibid.*, 113, 134. Cf. E. Käsemann, *Commentary on Romans* (London: SCM Press, 1980), 222–23; Käsemann, ‘Abendmahl’, 75, 80; Käsemann, *Leib*, 126: ‘In den Pneumaeon wird man durch die Taufe hineingestellt, in ihm befestigt durch Abendmahl und Wortverkündigung.’

Käsemann raises the question as to the nature of the background against which one would have to interpret Paul's sacramental pneumatology. By way of answer he points out that Paul is here falling back on traditions familiar from the world of Hellenistic Gnosis. There, too, the doctrine of the transformation of human beings through the power of πνεῦμα is proclaimed. In fact, this transformation is presented as a kind of naturalistic process. 'For *pneuma* is seen in Hellenistic thought as the finest heavenly matter (*Stofflichkeit*) which has the capacity to penetrate man's being and, in doing so, to endow him with a new nature.'³⁰

Before we go on to delineate how Käsemann continues his argumentation in his 1947/48 article, we will briefly turn to Käsemann's 1933 dissertation *Leib und Leib Christi* and his 1937 article on the Lord's Supper. In both publications Käsemann maintains that Paul adheres to the kind of Hellenistic pneumatology outlined above. It is in the context of his concept of the Spirit as a *stofflich* and substance-like power that Paul's naturalism and the *religionsgeschichtlich* influence upon his thought is particularly obvious.³¹ This dependence on Hellenism is also evident in Paul's conception of the resurrection body (1 Cor. 15:42–50), because, like the writers of antiquity, Paul knows no energy without substratum. The Spirit thus appears substantially as radiance.³²

In his publications of the 1930s Käsemann further argues that believers are changed in their substance upon the reception of the Spirit at baptism. Σάρξ has been extinguished and a new creation has been brought into being (2 Cor. 5:17; Gal. 6:15; Rom. 6:6). Drawing on Bousset, Käsemann highlights that 'damit ist allerdings gegeben, daß "der von Gottes Geist erfüllte Pneumatiker und der alte Mensch völlig von einander getrennte, verschiedene Wesen" sind, daß ["von dem einen zum anderen... nur der Weg göttlichen Wunders" führt.'³³ How radical this transformation was for Paul can easily be demonstrated by the example of 1 Corinthians 12:13 and Galatians 3:28: national, social and even sexual distinctions are abolished, the person is thus de-individualised (*entindividualisiert*).³⁴

³⁰ Käsemann, 'Doctrine', 115; cf. 116.

³¹ Käsemann, *Leib*, 125, 127–28, 161–62; Käsemann, 'Abendmahl', 75, 90. Apart from Gnostic influences, Käsemann likewise identifies similarities in Paul's pneumatology with the Stoic concept of the immanence of the Spirit. However, Käsemann points out that Pauline pneumatology does diverge from Stoicism in a number of places since for Paul the Spirit is dualistically opposed to the flesh and is comprehended as an aeon which is at once power, person and substance (Käsemann, *Leib*, 126).

³² Käsemann, *Leib*, 135. Cf. Käsemann, *Romans*, 212.

³³ Käsemann, *Leib*, 127, quoting W. Bousset, *Kyrios Christos: A History of the Belief in Christ from the Beginnings of Christianity to Irenaeus* (New York: Abingdon, 1970), 122.

³⁴ Käsemann, *Leib*, 127, 134, 161.

It is only logical that this Spirit-wrought new creation will determine the character of Paul's sacramental ethics. Since the nature of this renewal is so radical, Käsemann is convinced that it is characteristic for Paul's ethic to talk of a 'must' of the believer rather than of a 'can' or 'should'.³⁵

With assertions like these, Käsemann's ethics sounds somewhat reminiscent of Gunkel's work. Nevertheless, while Gunkel did also believe in the importance of the Spirit-wrought new creation for Paul's ethics, for him this was not based on the idea of sacramental infusion with *πνεῦμα-Stoff* but on ecstatic experiences. Käsemann, however, was the first to provide an exegetical foundation for the logical chain of infusion with a physical Spirit, ontological renewal and ethical life in Paul.³⁶

Nonetheless, for the sake of completeness it should be mentioned that Käsemann was aware of a tension in Paul between the concept elucidated above and what Käsemann calls the historical dialectic, the 'Geschichtlichkeit' of Paul's ethics. This second aspect is evident in the eschatological character of the Spirit. Käsemann expresses this tension in his interpretation of 1 Thessalonians 5:19 when he says that it is possible to *quench* the 'doch zugleich naturhaft vorgestellten Geist'.³⁷

Finally, we need to return to Käsemann's 1947/48 article. For after describing the Hellenistic naturalism on which Paul falls back, Käsemann eventually says that Paul actually *distances himself* from a number of the features of this philosophy. The views summarized above are thus those of the *early* Käsemann. In his later work, *per contra*, Käsemann maintains that it was the *Corinthians* who adhered to a naturalistic view of the sacramental Spirit. Paul does speak of the Spirit and of pneumatological transformation of human beings in exactly the same terms as his Hellenistic environment and even gives *πνεῦμα* a corporeal substratum.³⁸ However,

³⁵ Ibid., 127.

³⁶ However, without an exegetical foundation this train of thought had been presented to scholarship three decades before Käsemann by W. Heitmüller. Without giving textual evidence Heitmüller claims that 'we can see especially from the way in which... Paul pictures the effects of the Spirit, that the Spirit is naturally a physical entity, that he cannot imagine the Spirit without an immaterial-material basis' (W. Heitmüller, *Taufe und Abendmahl bei Paulus: Darstellung und religionsgeschichtliche Beleuchtung* (Göttingen: Vandenhoeck & Ruprecht, 1903), 19). Heitmüller believes that one can see this concept of the Spirit in the background of 1 Cor. 7:14, where sanctification (which is worked by the Spirit) is physically/sexually transferred. Likewise, Heitmüller thinks that 'physisch-hyperphysische... auch die Naturgrundlage umfassende' transformation and recreation of the entire being by the Spirit leads to transformation into a higher (divine) existence (δόξα, 2 Cor. 3:18) (Heitmüller, *Paulus*, 20–21; cf. W. Heitmüller, *Taufe und Abendmahl im Urchristentum* (Tübingen: J.C.B. Mohr (Paul Siebeck), 1911), 25–26). On Käsemann's dependence on Heitmüller, see Way, *Lordship*, 68.

³⁷ Käsemann, *Leib*, 128.

³⁸ Käsemann, 'Doctrine', 117.

this emphasis disappears behind another, a more dominant one. Referring to his exegesis of 1 Corinthians 10 (see above), Käsemann now maintains that for Paul the sacramental Spirit is not some substance which enters a person in an impersonal manner. Rather, this gift brings with it its Giver. It is the epiphany of the exalted Lord who comes with it.

[W]herever he [Paul] describes the *Pneuma* as a sacramental gift, there he is speaking most radically of the revelation of Christ himself, his self-manifestation and his presence... Therefore the Lord's Supper dispenses πνευματικὸν βρῶμα and πόμα... Therefore the sacrament effects the transformation of man.³⁹

This change of emphasis with regard to the Spirit in Käsemann's thought is of interest for the present study because the weight that the later Käsemann gives to the relational work of the Spirit supports the new approach to the ethical work of the Spirit that will be put forward in the second part of this book. It is particularly fascinating to see how Käsemann's change of emphasis in his concept of the Spirit in Paul influences his view of Paul's ethics. In his earlier work, Käsemann spoke of the Spirit as 'die dem Menschen in der Taufe neu zugeeignete Substanz, die "Christusnatur", in der die menschliche Individualität ausgerottet, die Vielzahl der Subjekte zu "einem" wird, zum Christus und seinem Leibe.'⁴⁰ This *Pneuma*- or Christ-Body is comprehended as a more or less impersonal sphere of domination.⁴¹ The ethics that follows from this substantial view of the Spirit is one of compulsion.⁴² In his later work, by contrast, Käsemann stresses the personal nature of the Spirit's work. The Spirit reveals Christ's presence and lordship and, as one's existence is determined by whoever is one's Lord at a given time, in this way mediates a new existence.⁴³ This (Spirit of the) Lord 'does not reign as Necessity, but, according to II Cor. 3.18 [*sic*], dispenses freedom: the freedom to decide between obedience and disobedience.'⁴⁴

The fact that Käsemann's concept of the Spirit has so clearly determined his comprehension of the Spirit's ethical work shows the need for a critical study of the alleged physical nature of the Spirit. Käsemann did not with-

³⁹ Ibid., 118; cf. 125.

⁴⁰ Käsemann, *Leib*, 162.

⁴¹ Ibid., 175, 168, 165, 176, 184–85.

⁴² Ibid., 127; cf. Käsemann, 'Abendmahl', 77–78.

⁴³ Käsemann, 'Doctrine', 118; cf. 124 where Käsemann appears to recognise his change of emphasis himself. That a person is relationally determined by who is her Lord was already put forward in Käsemann, *Leib*, 112–13 (cf. the analysis of P.F.M. Zahl, *Die Rechtfertigungslehre Ernst Käsemanns*; CThM 13 (Stuttgart: Calwer Verlag, 1996), 7–9). However, the theme of lordship was not prominent in Käsemann's early work (so Way, *Lordship*, 56).

⁴⁴ Käsemann, 'Doctrine', 119.