

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. Rengstorf (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 *substantively-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 πνευματικὸν 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 Pneuma-Aeon 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.

draw his *stofflich* view of the Spirit even in his later work, and his (early) pneumatology has had considerable influence upon scholarship after him.

2.2.2. Peter Stuhlmacher

Käsemann's immediate influence on the scholars after him is particularly obvious in the work of Stuhlmacher. Stuhlmacher's concepts of the Spirit and of baptism clearly bear the mark of the early views of his teacher.⁴⁵ Nevertheless, Stuhlmacher is also critical of his instructors. He disagrees with Bultmann's criticism of Paul's ancient (substance-ontological) concept of being (*Seinsbegriff*) and his eschatology. Bultmann has set up a false antithesis (which was also followed by the late Käsemann) when he constitutes the new creation as a 'historical' (*geschichtlich*) and not an 'ontic' (*naturhaft*) entity. For Stuhlmacher, *per contra*, the *nota creaturae* is both.⁴⁶ With this innovative combination Stuhlmacher's work has led biblical research out of the cul-de-sac of previous scholarship, as Hafemann appreciates.⁴⁷

A major reason for Stuhlmacher to argue for the ontic character of the *καὶνὴ κτίσις* is Paul's supposed concept of the nature and work of the Spirit. In a tradition-historical analysis Stuhlmacher identifies Paul's concept of the Spirit as being derived from both Hellenism and apocalyptic Judaism.⁴⁸ Like a Hellenist, Paul thinks of the Spirit as a mighty substance

⁴⁵ However, Stuhlmacher's pneumatology has perhaps to some extent developed over the years in a way slightly similar to that of Käsemann. In his early works Stuhlmacher emphasizes on the one hand – like the early Käsemann – that Paul understands the Spirit as *Stoff* and the Spirit's renewing work as a substance-ontological change (e.g. P. Stuhlmacher, 'Erwägungen zum ontologischen Charakter der *καὶνὴ κτίσις* bei Paulus', *EvT* 27 (1967), 24–25), and, on the other hand – like the late Käsemann – that the Spirit is the *praesentia Christi* which inaugurates believers into a doxological relationship to God (e.g. P. Stuhlmacher, *Gerechtigkeit Gottes bei Paulus*; FRLANT 87 (Göttingen: Vandenhoeck & Ruprecht, 1966²), 224–25; Stuhlmacher, 'Erwägungen', 31). However, in his more recent work Stuhlmacher no longer mentions the supposedly substantial nature of the Spirit. Instead, he refers to the Spirit exclusively as the presence of Christ and states explicitly that there is no material transferral of the Spirit in the sacraments (P. Stuhlmacher, *Biblische Theologie des Neuen Testaments. Vol. I: Grundlegung. Von Jesus zu Paulus* (Göttingen: Vandenhoeck & Ruprecht, 2005³ [1992¹]), 355, 370). Nevertheless, in contrast to Käsemann's development, Stuhlmacher does not contradict his earlier writings.

⁴⁶ Stuhlmacher, 'Erwägungen', 23–25. Cf. Stuhlmacher, *Gerechtigkeit*, 222. Stuhlmacher, *Theologie. I*, 334: new creation is both forensic and effective justification.

⁴⁷ Hafemann, 'Paul', 676–77.

⁴⁸ Stuhlmacher, *Gerechtigkeit*, 230; Stuhlmacher, 'Erwägungen', 20. Stuhlmacher thus combines the emphases of the early and late Käsemann. However, in the context of his more recent 'biblical-theology' approach to the NT, Stuhlmacher no longer mentions the influence of Hellenistic religiosity upon Paul's theology.

which eliminates ἀδικία within a person in a powerful act of ontic change (so, e.g., *Corp. Herm.* 13.9).⁴⁹ Like a Second Temple Jew, Paul thinks of the Spirit as a ‘seinshafte, seinsstürzende und zugleich auf den Weg der Erneuerung... stellende Segensmacht’.⁵⁰ That Jews could view the Spirit in such terms is clear, for instance, from *Joseph and Aseneth* where the ethical Spirit (19.11), which is transferred through heavenly food and Joseph’s kiss, bestows celestial beauty upon Aseneth (18.9–11). According to Stuhlmacher, beauty is here an expression of the ‘spiritual-ontic new creation’ (*geistlich-ontische Neuerschaffung*).⁵¹ Likewise, at Qumran, conversion to the community is an act of new creation (*Neuschöpfung*) by the Holy Spirit (1QH^a 11.19–22; 19.10–14). The convert is made to share in the purifying and forgiving gift of the Holy Spirit (cf. 1QH^a 15.6–7), a Spirit that bears the characteristics of a substance.⁵²

Stuhlmacher believes that these concepts of the Spirit and of Spirit-wrought transformation are evidently present in Paul, particularly in his theology of baptism. Following the majority of German commentators, Stuhlmacher assumes that ‘the ἐν Χριστῷ of 2 Cor. 5:17 is realized through baptism. Since baptism imparts the Spirit according to the early Christian and Pauline view (cf. Rom. 6:3 with 1 Cor. 12:13 and Rom. 8:10–11), καὶνὴ κτίσις in 2 Cor. 5:17 has to mean the incorporation into the sphere of the Spirit.’⁵³ That baptism is thus more than just an ethical change is due, in particular, to the very nature of the Spirit, a Spirit that is ‘neuschaffende Kraft’ and a mighty substance.⁵⁴ According to Stuhlmacher this is also clear from the fact that Paul draws in Romans 8:29–30 on a ‘für

⁴⁹ Stuhlmacher, *Gerechtigkeit*, 218; cf. 221, 230. Stuhlmacher defines ontic transformation as ‘Wiedereinsetzung in den schöpfungsmäßigen Urstand der Gottebenbildlichkeit’ (Stuhlmacher, ‘Erwägungen’, 2).

⁵⁰ Stuhlmacher, ‘Erwägungen’, 19.

⁵¹ *Ibid.*, 18–19; 29–30.

⁵² *Ibid.*, 13, drawing on O. Betz, *Offenbarung und Schriftforschung in der Qumran-ekte*; WUNT 6 (Tübingen: J.C.B. Mohr (Paul Siebeck), 1960), 119–35; O. Betz, ‘Geistliche Schönheit’, in O. Michel and U. Mann (eds.), *Die Leibhaftigkeit des Wortes; FS A. Köberle* (Hamburg: Furche, 1958), 75; O. Betz, ‘Die Geburt der Gemeinde durch den Lehrer’, *NTS* 3 (1956/57), 325.

⁵³ Stuhlmacher, ‘Erwägungen’, 28. Cf. Stuhlmacher, *Gerechtigkeit*, 222, 230, 233. However, in Stuhlmacher, *Theologie. I*, 353, he admits at least once that baptismal Spirit-transferral cannot be played off against the giving of the Spirit ἀκοῇ πίστεως (Gal. 3:2). Cf. P. Stuhlmacher, *Der Brief an die Römer*; NTD 6 (Göttingen: Vandenhoeck & Ruprecht, 1998²), 112. Nevertheless, in most of his other references to the reception of the Spirit Stuhlmacher presupposes that it takes place at baptism (e.g. Stuhlmacher, *Gerechtigkeit*, 217–18, 350).

⁵⁴ Stuhlmacher, *Gerechtigkeit*, 221–22. Cf. Stuhlmacher, ‘Erwägungen’, 24–25, 27, 33.

unsere Begriffe wohl massiv-naturalistische Taufanschauung'.⁵⁵ Baptism is here understood as a substance-ontological change (*seinswandelnd*) as is principally indicated by the verb *δοξάζειν*.⁵⁶

However, Stuhlmacher does not proclaim the Spirit-wrought new creation as *ex opere operato*. For Paul, the transforming gift of the Spirit needs to be answered by thanksgiving. The new being drives towards doxology (e.g., in Rom. 8:15–16), and it is only there that the new being comes to its full fruition.⁵⁷ While this latter emphasis finds echoes in the second half of our study where we will expound our relational approach to Spirit and ethics in Paul, Stuhlmacher's main thesis will need to undergo closer examination in the first part of the monograph. There it will be asked whether ethical renewal by the Spirit is indeed understood by Paul as a substance-ontological transformation.

2.2.3. Friedrich Wilhelm Horn

The reasoning that led the early Käsemann and Stuhlmacher to believe in a substance-ontological transformation by the Spirit still prevails in modern scholarship, as Horn's *Das Angeld des Geistes* clearly demonstrates.⁵⁸ Horn endorses the thesis that both Judaism (e.g. 1QH^a 4.26; 15.6–7; 20.11–13; 1QS 3.3–9; *Jos. Azen.* 8.5, 9; 15.5; 16.16; 19.5; 21.13–14) and Hellenism (e.g. Chrysipp., *Frag.* 1027; Seneca, *Ep.* 66.12) thought of the Spirit as a material substance. He freely presupposes that what he believes to be true for the history of religions also applies to Hellenistic Christianity, namely that the Spirit is thought to utilise assistant materials ('Hilfsstoffe') like water or food for the Spirit-transferral. Paul picked up from the Corinthians this sacramental theology and the resultant concept of the Spirit as a material substance.⁵⁹

Horn provides further details of Paul's view of *πνεῦμα* and its substantially transforming effects. He argues that at the outset of the development of his pneumatology Paul starts with a functional view of the Spirit (as evident from 1 Thess.). Towards the end of his career (particularly in Rom. 8) Paul begins to think of the Spirit as a hypostasis. However, in the middle phase of Paul's development, from 1 Corinthians onwards, a different concept of the Spirit strikes the reader: Paul adopts the Corinthians' idea of

⁵⁵ Stuhlmacher, 'Erwägungen', 28.

⁵⁶ *Ibid.*, 28.

⁵⁷ *Ibid.*, 31: Stuhlmacher speaks of an 'in die Doxologie ausströmenden Seinsbewegung', and 'von einem kreatürlichen Sein..., daß erst in der Doxologie gegenüber dem creator zu seiner bergenden Eigentlichkeit kommt.' Cf. Stuhlmacher, *Gerechtigkeit*, 258.

⁵⁸ On Horn, see further Appendix 3.1. and V. Rabens, 'The Development of Pauline Pneumatology: A Response to F.W. Horn', *BZ* 43 (1999), 161–79.

⁵⁹ Horn, *Angeld*, 43–48, 57–59, 430.

the Spirit as a material substance. Horn explains that the Spirit is understood as a *substance* ‘when the Spirit takes up residence within the believer as “forma substantialis” (1 Cor. 3:16; 6:19; Rom. 8:9; 1 Thess. 4:8)’.⁶⁰ Furthermore, one can speak of a *material* (‘stofflich’) concept of the Spirit when the Spirit, through this ‘qualification as substance [“substanzhafte Bestimmung”], enters into such close junction with matter that the Spirit becomes bound to it’, as in the sacraments (1 Cor. 10:4; 12:13; etc.), amalgamation with fire (Acts 2:3) and light (1 Cor. 15:43; 2 Cor. 3:8) or in connection with water (Rom. 5:5; 2 Cor. 1:21–22).⁶¹

Horn points out that Paul does not drop his functional view of the Spirit during his middle phase, nor does he cease to think of the Spirit as a substance when the hypostatical concept comes into view. Horn is also careful to emphasize that Paul is critical of the magical impact that the Corinthians attributed to the *stofflich* gift. For example, Paul is positive that the Spirit provides a material basis for the resurrection body (1 Cor. 15:46) because it is transferred sacramentally (2 Cor. 1:22; 5:5). Nevertheless, according to Horn, Paul makes clear that

as one is concerned here with a down payment, the new nature is not yet perfect in a magical sense; on the other hand, the down payment motif is only then meaningful (from the point of its own *Begriffsgeschichte*), when, together with the juridical, a material aspect is also ascribed to it.⁶²

With regard to his apocalyptic-eschatological conception of history, Paul thus aligns himself with the Jewish tradition. However, with regard to the sacramental transferral of the material, ontically renewing Spirit, Paul is part of his Hellenistic context.⁶³

How does Paul understand this ontically renewing work of the Spirit in detail? Horn elucidates the fact that when Paul says that ‘we were all made to drink of one Spirit’ (1 Cor. 12:13), he tries to suggest that the Spirit has become ‘the substance of the new being’. This means that ‘Paul... presupposes that the church is familiar with the fact that the Spirit is comparable to a substance or fluid which has been incorporated sacramentally into the believer; it has thus become the new substance of his existence.’⁶⁴ Horn

⁶⁰ Ibid., 60.

⁶¹ Ibid., 60; 405, 429–30.

⁶² Ibid., 393–94.

⁶³ Ibid., 400. On Paul’s eschatological reservation, see further, Horn, *Angeld*, 423, 427; F.W. Horn, ‘Holy Spirit’, *ABD*, III, 273. On the impartation of the Spirit through the sacraments, see further, Horn, *Angeld*, 142–46, 151, 298, 399–400, 429–30; 169: ‘Es kann schwerlich bestritten werden, daß Pl hierbei [i.e. when he refers to the Lord’s Supper as πνευματικὸν βρῶμα (1 Cor. 10:3)] ein realistisches Sakramentsverständnis bekundet, daß also der Geist substanzhaft mit der Speise übereignet wird.’

⁶⁴ Horn, *Angeld*, 175; cf. 400.

explains further that ‘with the sacramental transferral of the Spirit *an ontic basis of the new being is given, from which conduct in harmony with the Spirit is to be expected.*’⁶⁵ While Horn points out that the church’s orientation towards the Spirit will follow from the Spirit’s own instruction to believers,⁶⁶ he nevertheless puts special emphasis on the fact that through the Spirit holiness is *effectively* passed on (‘effektiv übereignet’) to the believer.⁶⁷ ‘The holiness of the church is settled by the gift of the spirit (1 Thess. 4:8; 1 Cor. 3:16; 6:19) because it is sacramentally transferred (1 Cor. 6:11).’⁶⁸ It is Paul’s expectation and demand that the church will now also live in accordance with the sanctified, Spirit-created new nature.⁶⁹

2.3. Conclusion

At the heart of the view of ethical living set out above is a concept that is well summarized in the words of E. Brandenburger: ‘What is proposed... is the idea of the original rootedness of righteous or... sinful behaviour before God in a substance which exercises power. A change of behaviour in the broadest sense (thinking, wanting, acting) is based on an exchange of the underlying being [“zugrundeliegenden Wesens”].’⁷⁰ We have seen

⁶⁵ Ibid., 388, italics added. Horn has reiterated this point in F.W. Horn, ‘Zwischen Redaktionsgeschichte und urchristlicher Religionsgeschichte’, in E.-M. Becker (ed.), *Neutestamentliche Wissenschaft: Autobiographische Essays aus der Evangelischen Theologie*; UTB 2475 (Tübingen/Basel: Francke, 2003), 210: ‘Da Paulus aber im Geist Gottes nicht allein eine Kraft versteht, die in die Lebenswirklichkeit eingreift und zugleich Glaubende zu besonderen Taten befähigt, sondern vielmehr eine Substanz, die – metaphorisch gesprochen – in den Christen wohnt, weisen die Geistaussagen auf eine substanzhaft gedachte Grundlage christlicher Existenz hin.’ We will argue in chs. 2–3 that the concept of metaphors evidenced in this statement is problematic.

⁶⁶ Horn, *Angeld*, 386–88.

⁶⁷ Ibid., 124. Horn admits that the striking use of the present tense (διδόντα) in 1 Thess. 4:8 is in tension with a ‘one-off sacramentally mediated ontic interpretation of the transferral of the Spirit’ (which is part and parcel of Paul’s pneumatology in 1 Cor.). ‘Vollzieht diese [i.e. the Spirit-transferral] sich seit der Berufung ständig wiederholend in der Zeit im Zusammenhang zunehmender Heiligung (3,12f.; 5,23), so ist wohl die neue Natur der Gläubigen in einem ontischen Sinn mit dieser Gabe im Blick, aber eben nicht als einmalige Heiligung im Taufakt (so 1.Kor 6,11; 1,30).’ Horn’s interpretation of 1 Thess. 4:8 thus seems to endorse Ernesti’s idea of the bestowal of an ‘ontic and growing ἀγιωσύνη’ (H.F.T.L. Ernesti, *Die Ethik des Apostels Paulus in ihren Grundzügen dargestellt* (Braunschweig: Leibrod, 1880³ [1868¹]), 41–42; cf. Appendix 1.1.). Nevertheless, Horn qualifies his rendering of this verse by highlighting the possibility that Paul used the present tense purely in order to convey that the OT promise which is here in the background (Ezek. 36:27: future tense) has been fulfilled (Horn, *Angeld*, 126–27).

⁶⁸ Horn, *Angeld*, 387.

⁶⁹ Ibid., 387, 298.

⁷⁰ E. Brandenburger, *Fleisch und Geist: Paulus und die dualistische Weisheit*; WMANT 29 (Neukirchen-Vluyn: Neukirchener Verlag, 1968), 227.

that the three scholars described above have derived this view of the ‘mechanics’ of ethical living from their concept of the Spirit. Because πνεῦμα is a mighty (physical) substance, it transforms substance-ontologically.⁷¹

In order to evaluate this position, it will be necessary, first of all, to scrutinize one of its main components, namely, the concept of the Spirit as a physical substance. In this context it will also be necessary to look at the language of how the Spirit enters the believer. Are formulations like ‘the Spirit has been poured out on us’ metaphorical, and if so, what does that imply for our interpretation of such phrases?

Another aspect of this question regards Paul’s religious and philosophical background. Is Paul’s pneumatology predominantly influenced by Hellenism (so Pfleiderer, the early Käsemann, Horn et al.)? Or was his thinking on Spirit and ethics mainly based on the Old Testament (so Wendt et al.) or early Judaism (so Gunkel et al.)⁷² – or on both or all three? Against the background of the history of research it seems that the answer that is given to this question partly determines how one comprehends Paul’s concepts of the Spirit and of ethical transformation. Therefore, it needs to be asked whether the concept of substance-ontological transformation based on a physical Spirit was current in Paul’s Jewish and Hellenistic context.

Finally, the inhomogeneous usage of ‘substance’ and ‘ontology’ language has led to equivocation among biblical scholars.⁷³ For this reason we will suggest using the term ‘infusion-transformation’ in order to describe the approach outlined above. It will be defined in more detail in the next section.

3. Definition of Terms

A number of concepts that will be used in this study need to be defined in order to avoid misinterpretation. Further terms will be defined in 4.1.

⁷¹ Cf., most recently, Engberg-Pedersen, ‘Understanding’, 121–22: ‘I propose that we read all of Paul’s references to the *pneuma*... as drawing on the distinctly cosmological idea of a concrete, physicalistic power from heaven that... is infused into believers at baptism, informs their bodies and directs their lives here on earth... Here too belongs the connection with the ethical dimension of possessing the *pneuma*. And here too belongs the question of the precise function of Pauline paraenesis when he also had the two ideas of a physical takeover of believers by the *pneuma* and of the concomitant state of sinlessness into which they had thereby been transported. The real insight in all this is that there is no inconsistency. Rather, these ideas all fit intimately together.’

⁷² Cf. Appendix 1.2.–1.3., and ch. 2, esp. 2.2.1.

⁷³ See, e.g., the discussion in J. Ashton, *The Religion of Paul the Apostle* (London: Yale University Press, 2000), 146 n.9.

Ethics/Religious-Ethical: According to Schrage, the subject matter of New Testament ethics ‘is the question of what was the enabling and grounds, criteria and content of the early Christian way of acting and living.’⁷⁴ Within this broad area the present study focuses on the *enabling* of the early Christian way of acting and living as presented in the letters of Paul. This aspect of Paul’s ethics (which as such is not a systematic ethic)⁷⁵ will be described in the context of the pneumatology of Paul and his context. In the light of the above definition of Schrage it is presupposed that Paul’s ethical concerns cannot be separated from his basic theological convictions (*contra* Rosner, who defines Paul’s ethics as being about Christian conduct, rather than Christian belief⁷⁶).⁷⁷ As a group’s religious life and ethical conduct are interrelated,⁷⁸ we use the slightly broader term ‘religious-ethical’⁷⁹ more or less synonymously with ‘ethical’. Both terms

⁷⁴ W. Schrage, *Ethik des Neuen Testaments*; NTD 4 (Göttingen: Vandenhoeck & Ruprecht, 1989²), 9. Cf. S. Schulz, *Neutestamentliche Ethik* (Zürich: Theologischer Verlag, 1987), 5; G. Theissen, *A Theory of Primitive Christian Religion* (London: SCM, 1999), 337, 63, 78–79 (endorsed by J.G. Lewis, *Looking for Life: The Role of “Theo-Ethical Reasoning” in Paul’s Religion*; JSNTSup 291 (London: T. & T. Clark, 2005), 19); D.G. Horrell, *Solidarity and Difference: A Contemporary Reading of Paul’s Ethics* (London: T. & T. Clark, 2005), 95–97 (helpfully discussing W.A. Meeks, *The Origins of Christian Morality: The First Two Centuries* (New Haven: Yale University Press, 1993), 3–5, and P.F. Esler, ‘Social Identity, the Virtues, and the Good Life: A New Approach to Romans 12:1–15:13’, *BTB* 33 (2003), 51–63). Recently also Blichke has endorsed such a broad definition of Pauline ethics as ‘Lebensführung’ (Blichke, *Begründung*, 13).

⁷⁵ See, e.g., Furnish, *Theology*, 208–12. Zimmerman suggests for this reason that it is better to speak of Paul’s ‘implicit ethics’ (R. Zimmermann, ‘Jenseits von Indikativ und Imperativ: Zur “impliziten Ethik” des Paulus am Beispiel des 1. Korintherbriefs’, *TLZ* (2007), 272–74).

⁷⁶ B.S. Rosner, ‘“That Pattern of Teaching”’: Issues and Essays in Pauline Ethics’, in B.S. Rosner, *Understanding Paul’s Ethics: Twentieth-Century Approaches* (Grand Rapids: Eerdmans, 1995), 4.

⁷⁷ Cf. the discussion in Furnish, *Theology*, 211–12; Lewis, *Life*, 18–20; L.T. Johnson, *Among the Gentiles: Greco-Roman Religion and Christianity*; AYBRL: Yale University Press, 2009), 160–61. Moreover, ethics as a concept was not part of Paul’s terminological world, so that one should try to avoid absolutizing concepts like these as if there were, for instance, an independent field of discourse in Paul that one might identify as constituting his ethics (cf. Engberg-Pedersen, ‘Spirit’, 184 n.26).

⁷⁸ On this see further M. Wenk, *Community-Forming Power: The Socio-Ethical Role of the Spirit in Luke-Acts*; JPTSS 19 (Sheffield: Sheffield Academic Press, 2000), 51–52; T. Engberg-Pedersen, ‘The Logic of Action in Paul: How Does He Differ from the Moral Philosophers on Spiritual and Moral Progression and Regression?’, in J.T. Fitzgerald (ed.), *Passions and Moral Progress in Greco-Roman Thought*; RMCS (London: Routledge, 2008), 242.

⁷⁹ On the usage of the term, cf. G. Schneider, *Neuschöpfung oder Wiederkehr? Eine Untersuchung zum Geschichtsbild der Bibel* (Düsseldorf: Patmos, 1961), 30. See already

refer to the *quality of personal and communal life before God* (and hence also include ministry and witness to the world⁸⁰).

Empowering: see 4.1.

Transformation: see 4.1.

Relationship: see 4.1.

Spirit as Substance/Matter: In order to define what is meant by the notion of the Spirit being a ‘substance’, one ought to go back to the scholars who introduced this terminology to Pauline studies. Although they rarely give evidence of their precise understanding of ‘substance’, it seems that the majority of these writers think of some kind of ‘matter’ when they use this terminology for the Spirit.⁸¹ For example, shortly after saying that Paul thought of the Spirit as a substance, Heitmüller continues that ‘dasselbe von Haus aus eine physische Größe ist’.⁸² This judgement is confirmed by the dictionary that might reflect most accurately the concept of ‘substance’ that was held by the writers of the *religionsgeschichtliche Schule* (who were the ones to make this view a major position in Pauline scholarship), namely, the second edition of *Die Religion in Geschichte und Gegenwart*.⁸³ This dictionary was even edited by one who himself proposed such a view of the Spirit, namely by Gunkel. Here Steinmann writes that in common usage ‘substance’ is synonymous with ‘Stoff oder Masse’ (‘matter or mass’).⁸⁴

However, this definition of ‘substance’ could be criticized for being too narrow.⁸⁵ And, in fact, Steinmann further explains that in a second, phil-

J. Gloël, *Der heilige Geist in der Heilsverkündigung des Paulus: Eine biblisch-theologische Untersuchung* (Halle: Numeyer, 1888), 241.

⁸⁰ On this connection, cf. 1 Thess. 2:9–12; 1 Cor. 9:27; et al.; cf. M. Barram, *Mission and Moral Reflection in Paul*; SBL 75 (New York: Lang, 2006), *passim*.

⁸¹ Pace Stalder, *Heiligung*, 66.

⁸² Heitmüller, *Paulus*, 19. However, see also his more ambivalent definition of πνεῦμα as a ‘heavenly, divine substance’ (W. Heitmüller, “Im Namen Jesu”: *eine sprach- u. religionsgeschichtliche Untersuchung zum Neuen Testament, speziell zur altchristlichen Taufe*; FRLANT 1/2 (Göttingen: Vandenhoeck & Ruprecht, 1903), 321). Nevertheless, not much later he writes that πνεῦμα ‘nur denkbar [ist] als göttliche, physisch-hyperphysische Substanz, die natürlich am besten durch ein naturhaftes Medium vermittelt wird’ (Heitmüller, *Namen*, 326).

⁸³ It is methodologically unsafe, *per contra*, to try to determine the concept of ‘substance’ that was held by this strand of scholarship by turning to modern dictionaries because views of the relation of spirit and matter have developed over time. See, e.g., J.H. Wright, SJ, ‘Spirit and Matter: An Essay in Theology, Philosophy and the Natural Science’, in M.J. Himes and S.J. Pope (eds.), *Finding God in all Things: Essays in Honor of Michael J. Buckley, S.J.* (New York: Crossroad, 1996), 127–39.

⁸⁴ T. Steinmann, ‘Substanz’, *RGG*², II, 869.

⁸⁵ See, e.g., K. Lehmkuhler, *Kultus und Theologie: Dogmatik und Exegese in der religionsgeschichtlichen Schule*; FSÖT 76 (Göttingen: Vandenhoeck & Ruprecht, 1996), 245 n.74.

osophic usage, ‘substance’ is free from the notion of ‘matter or mass’. Here ‘substance’ is something basic and independent in existence, standing amongst other realities, and a source of activity.⁸⁶ Among the Pauline pneumatologists, Horn needs to be commended for showing awareness of this distinctive usage of ‘substance’ in his enlisting of six different concepts of the Spirit in Paul. He explains that, for one thing, the Spirit is understood as a *substance* when the Spirit takes up residence within the believer as ‘forma substantialis’ (1 Cor. 3:16; 6:19; Rom. 8:9; 1 Thess. 4:8). However, he continues that a *material* (‘stofflich’) concept of the Spirit is presupposed where ‘the Spirit, through the above mentioned qualification as substance [“substanzhafte Bestimmung”], enters into such close junction with matter that the Spirit becomes bound to it’, as in the sacraments (1 Cor. 10:4; 12:13; etc.), amalgamation with light (1 Cor. 15:43; 2 Cor. 3:8) or connection with water (Rom. 5:5; 2 Cor. 1:21–22).⁸⁷

However, even Horn is not completely consistent with his usage of the term ‘substance’ for the Spirit.⁸⁸ Because of the vagueness with which modern scholarship employs the term ‘substance’ in their discussions of Pauline pneumatology, and because of the variety of meanings that substance/οὐσία already had at the time of (late) antiquity (e.g. existence; nature; immaterial essence; matter or ‘stuff’),⁸⁹ it is doubtful whether this term should any longer be used in the study of New Testament pneumatology for describing a particular concept of the Spirit. Therefore, the present study will employ the term ‘immaterial substance’ for that concept of the Spirit that Horn has named ‘substance’/‘forma substantialis’ (it will be used only in ch. 3, Excursus 1, though). And the terms ‘material substance’, ‘physical substance’ or ‘matter’⁹⁰ (together with the pronoun ‘it’ for the Spirit) will be used for what Horn has singled out as *Stoff*. This second, material concept of ‘substance’ is held by most scholars who propose that Paul thought of the Spirit as a substance. It will receive close attention in Part I of the monograph.

Infusion-transformation: This term describes the concept of transformation held by scholars who think that for Paul ethical life is enabled through

⁸⁶ Steinmann, ‘Substanz’, 869; cf. R.E. McCall, ‘Substance’, *NCE*, XIII, 766. However, it should be noted that not all philosophers define ‘substance’ as exclusively incorporeal (see, e.g., H.W. Arndt, ‘Substanz; Substanz/Akzidens’, *HWPh*, X, 526).

⁸⁷ Horn, *Angeld*, 60. Cf. the brief differentiation in T. Tieleman and J. Büchli, ‘Pneuma’, *DNP*, IX, 1182: ‘Paulus... eliminiert das Naturhafte am griech. Begriff, behält aber das Substanzhafte bei’.

⁸⁸ See the parallelism of substance and *Stoff* in his introductory questions in Horn, *Angeld*, 49; cf. Rabens, ‘Development’, 176.

⁸⁹ See C. Stead, *Divine Substance* (Oxford: Clarendon, 1977), 131–56, for a full discussion.

⁹⁰ On the potential distinction between ‘light’ and ‘heavy’ matter, see 2.1.1.

the transformation of the inner nature of a person by the infusion with a material $\pi\nu\epsilon\theta\mu\alpha$.⁹¹ German scholars have often used the adjective ‘naturhaft’ (sometimes rendered as ‘quasi-physical’ in the English translations)⁹² for this kind of transformation, but it is usually not explained how this notion should be understood.⁹³ As this approach focuses on the ‘interior’ or ‘substance’ of a person (to the depreciation of the person’s relationships), it seems justified to classify this approach as *substance-ontological*. However, this designation will be used only rarely in this study, because it would introduce a rather complex philosophical issue into our discussion,⁹⁴ and by employing it critically we could give the impression that in our own approach (in Part II) we would want to say that a person ‘has’ no ‘substance’ (but only relations).⁹⁵ Moreover, we try to avoid confusing the reader by refraining from employing the term ‘substance’ in this connection as this word has already been used throughout the history of Pauline scholarship for the concept of the Spirit as matter.

We have thus designed the term ‘infusion-transformation’ for this particular concept of Spirit-transformation. The word ‘infusion’ originally denotes the pouring in of a liquid. This has some parallels with the ideas of the *religionsgeschichtliche Schule* and its followers who suggest that Paul comprehends the Spirit as a ‘fluidum’ that is poured into the believer. However, when ‘infusion’ is used figuratively it refers to the ‘action of infusing or introducing a modifying element or new characteristic’,⁹⁶ as, for example, the infusion of grace into the soul in the Catholic concept *gratia infusa*. Also the concept of ‘infusion-transformation’ refers to a modifying element, namely, to the physical Spirit that is infused into a person’s being and in this way transforms the person’s soul. (It appears that the scholars of this approach presuppose that Paul believed the soul to be physical too, otherwise one wonders why such supreme power is ascribed by them specifically to the infusion with a *physical* Spirit). According to the infusion-transformation approach, it is from this new nature (‘Natur-

⁹¹ See, e.g., Heitmüller, *Namen*, 326, for a succinct formulation of this approach.

⁹² Cf. my interaction with Ashton who prefers the translation ‘real’ (Ashton, *Religion*, 146 n.9).

⁹³ Stuhlmacher is a positive exception. He defines his notion of ‘ontic transformation’ as ‘Wiedereinsetzung in den schöpfungsmäßigen Urstand der Gottebenbildlichkeit’ (Stuhlmacher, ‘Erwägungen’, 2).

⁹⁴ On the complexity of the definition of ‘substance’ and ‘substance(-ontological) transformation’, particularly in relation to the sacraments, see N. Slenczka, *Realpräsenz und Ontologie: Untersuchung der ontologischen Grundlagen der Transsignifikationslehre*; FSÖT 66 (Göttingen: Vandenhoeck & Ruprecht, 1993), 141–57.

⁹⁵ On this see 4.4.1. Cf. now also K. Lehmkuhler, *Inhabitatio: Die Einwohnung Gottes im Menschen*; FSÖT 104 (Göttingen: Vandenhoeck & Ruprecht, 2004), 36–37.

⁹⁶ *OED*², VII, 953.

grundlage')⁹⁷ that ethical life flows. See 4.1., especially Diagram 1, for further illustration.

4. The Thesis

In this study we look at the way in which, according to Paul, the Spirit transforms and empowers believers for religious-ethical living. Schweitzer had maintained that Paul remains silent about the psychological processes by which ethical change comes about.⁹⁸ Similarly, Fee argues that Paul does not unravel for the recipients of his letters how to walk by the Spirit because he presupposes that they already have a dynamic experience of life in the Spirit (Gal. 3:1–5; 5:25).⁹⁹ However, the intention of the present study is to reach a more profound understanding of the ways in which the Spirit enables ethical conduct. We are interested in the theological and 'practical' aspects of transformation and empowering by the Spirit for religious-ethical life in a broad sense (cf. our definitions above). That is, we do not focus on the more specific areas of spiritual guidance and discernment.¹⁰⁰ It is also not our aim to solve the larger controversies of Pauline theology such as: does Paul comprehend the *καλή κτίσις* as an 'ontological entity'?,¹⁰¹ and: is justification-sanctification for Paul 'forensic-imputed' or 'effective-real'?¹⁰² Nonetheless, the framework of our model of the Spirit's religious-ethical work has implications for these broader discussions. We will elucidate these implications particularly in section 4.4.

Our study will investigate the seven so-called 'undisputed Pauline epistles'. However, sometimes other epistles of the Pauline tradition too will be engaged with (e.g. Eph.), but no argument rests on their evidence alone. The reasoning behind this is that, as Dunn rightly maintains, the disputed Paulines 'should not be wholly disregarded when the attempt is made to

⁹⁷ Horn, *Angeld*, 388.

⁹⁸ A. Schweitzer, *The Mysticism of Paul the Apostle* (London: Black, 1953² [1931¹]), 296–97.

⁹⁹ Fee, *Presence*, 433; cf. Appendix 3.2.

¹⁰⁰ On the latter, see esp. A. Munzinger, *Discerning the Spirits: Theological and Ethical Hermeneutics in Paul*; SNTSMS 140 (Cambridge: Cambridge University Press, 2007), *passim*.

¹⁰¹ So most explicitly Stuhlmacher, 'Erwägungen', 1–35.

¹⁰² For a brief summary of the debate, see U. Mell, *Neue Schöpfung: Eine traditions-geschichtliche und exegetische Studie zu einem soteriologischen Grundsatz*; BZNW 56 (Berlin/New York: W. de Gruyter, 1989), 4–5.

describe the theology of the apostle whose name they bear'.¹⁰³ In the individual Pauline texts that we will study we want to bring to the surface the rationale and moral reasoning that undergirds Paul's Spirit-ethic, even when that rationale is at times not apparent on the surface of the text.¹⁰⁴

The criteria for choosing the texts which will be investigated are determined by the bipartite structure of our study. In the first part of our study we will cross-examine the infusion-transformation approach to the ethical work of the Spirit. The first of the two chapters of Part I critically examines every passage from Hellenism, the Hebrew Bible and early Judaism that has been used by the proponents of the infusion-transformation approach in support of their theory (ch. 2). The second chapter applies the same scrutiny to the Pauline corpus (ch. 3).

In the second part of our study we will develop an alternative approach to the ethical work of the Spirit in Paul. Our model is relational in that it suggests that it is primarily through deeper knowledge of, and an intimate relationship with, God, Jesus Christ and with the community of faith that people are transformed and empowered by the Spirit for religious-ethical life. The framework of this novel approach is elucidated in chapter 4. Through an in-depth study of a number of writings of Paul's contemporaries, chapter 5 determines that Paul lived in a context in which this dynamic of ethical empowerment was part of the religious framework of various Jewish groups. In chapter 6 we demonstrate exegetically from the Pauline epistles that Paul's view of the Spirit's empowering for religious-ethical life is well comprehended by our relational model epitomized above. The book closes with chapter 7 which summarizes our findings and draws attention to their significance for other aspects of Pauline theology.

¹⁰³ J.D.G. Dunn, *The Theology of Paul the Apostle* (Edinburgh: T. & T. Clark, 1998), 13.

¹⁰⁴ We are here following the methodology of L.E. Keck, 'Rethinking "New Testament Ethics"', *JBL* 115 (1996), 7–8; cf. Lewis, *Life*, 32. Furthermore, methodological caution is necessary because Paul's letters were written over a span of up to twenty-three years, and his teaching on the Spirit is often incidental to his treatment of other questions (cf. M. Turner, *The Holy Spirit and Spiritual Gifts – Then and Now* (Carlisle: Paternoster, 1999²), 101). We will therefore not attempt to produce a developmental model of Paul's view of the ethically enabling work of the Spirit. Cf. Rabens, 'Development', 174–79.