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ABSTRACT . ERIC W. SCHERBENSKE: Canonizing Paul: Ancient Editorial Practice and the Corpus Paulinum (Under the direction of Bart D. Ehrman) This dissertation investigates the use

Canonizing Paul explores the role of ancient editorial practices on the production and exegetical reception of Paul's letters as instantiated in the Marcionite,

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Introduction to the New Testament. Including twenty-two especially-commissioned essays, written by an international team of scholars, it examines a range of topics related to the historical and religious contexts in which the contents of the Christian canon emerged. Providing an overview of the critical approaches and methods currently applied to the study of biblical texts, it also includes chapters on each of the writings in the New Testament. The volume serves as an excellent resource for students who have some familiarity with the New Testament and who wish to gain a deeper understanding of the state of academic discussion and debate. Readers will also gain a sense of the new research questions that are emerging from current

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Who was Paul of Tarsus? Radical visionary of a new age? Gender-liberating progressive? Great defender of orthodoxy? In *Remembering Paul*, Benjamin L. White offers a critique of early Christian claims about the "real" Paul in the second century C.E.--a period in which apostolic memory was highly contested--and sets these ancient contests alongside their modern counterpart: attempts to rescue the "historical" Paul from his "canonical" entrapments. White charts the rise and fall of various narratives about Paul and argues that Christians of the second century had no access to the "real" Paul. Through the selection, combination, and

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interpretation of pieces of a diverse earlier layer of the Pauline tradition. Christians defended images of the Apostle that were important for forming collective identity.

Paul and the Gentile Problem provides a new explanation for the apostle Paul's statements about the Jewish law in his letters to the Romans and Galatians. Paul's arguments against circumcision and the law in Romans 2 and his reading of Genesis 15-21 in Galatians 4:21-31 belong within a stream of Jewish thinking which rejected the possibility that gentiles could undergo circumcision and adopt the Jewish law, thereby becoming Jews. Paul opposes this solution to the

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gentile problem because he thinks it misunderstands how essentially hopeless the gentile situation remains outside of Christ. The second part of the book moves from Paul's arguments against a gospel that requires gentiles to undergo circumcision and adoption of the Jewish law to his own positive account, based on his reading of the Abraham Narrative, of the way in which Israel's God relates to gentiles. Having received the Spirit (pneuma) of Christ, gentiles are incorporated into Christ, who is the singular seed of Abraham, and, therefore, become materially related to Abraham. But this solution raises a question: Why is it so important for Paul that gentiles become seed of Abraham? The argument of this book is that Paul believes that God had

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made certain promises to Abraham that only those who are his seed could enjoy and that these promises can be summarized as being empowered to live a moral life, inheriting the cosmos, and having the hope of an indestructible life.

Situates Pauline analysis within the context of early Christian institutions. Examines the hermeneutics of reception-historical studies.

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Nothing provided

This book explores how the early Christians constructed, developed, and asserted their identity and authority in Asia Minor and Greece in the first five centuries CE.

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