

CHRISTIAN SERVICE UNIVERSITY COLLEGE
FACULTY OF HUMANITIES

**THE INTERPLAY OF PAULINE PNEUMATOLOGY AND ETHICS: A
COMPARISON OF THE VIEWS OF GORDON FEE AND FRIEDRICH HORN.**

STONER- DARKU VICTOR

DEPARTMENT OF THEOLOGY

JULY, 2017

CHRISTIAN SERVICE UNIVERSITY COLLEGE

FACULTY OF HUMANITIES

**THE INTERPLAY OF PAULINE PNEUMATOLOGY AND ETHICS: A
COMPARISON OF THE VIEWS OF GORDON FEE AND FRIEDRICH HORN.**

BY

STONER- DARKU VICTOR

(6000093)

**A DISSERTATION SUBMITTED TO THE SCHOOL OF GRADUATE
STUDIES IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE AWARD OF THE DEGREE OF MASTER OF ARTS IN CHRISTIAN
MINISTRY WITH MANAGEMENT.**

DEPARTMENT OF THEOLOGY

JULY, 2017

DECLARATION

I hereby declare that this dissertation has been prepared by myself, that it has not been submitted in any previous application for a degree, that the work of which it is a record has been done by myself, that all quotations have been distinguished by either quotation marks or indentation and all the sources of information specifically acknowledged by means of footnotes.

Signed: Date:
Stoner- Darku Victor
(Student)

Signed: Date:
Rev. Dr. Robert Owusu Agyarko
(Supervisor)

Signed: Date:
Dr. S. B. Adubofour
(Head of Department of Theology)

DEDICATION

To the glory of God, this work is dedicated to my dearest wife, Mrs. Cynthia Darku and lovely children Tricia Mimi Darku, Roni Stoner-Darku and Nadia Ntiniwaa Darku. Also to my sister Mrs. Peace Dormon and all my nieces and nephews.

ACKNOWLEDGEMENT

I wish to express my heartfelt gratitude to the Almighty God for granting me good health and protection and all the needed help through this course.

I am also highly thankful to my supervisor Rev. Dr. Robert Owusu Agyarko for his love, patience and guidance that enabled me to successfully complete this work. To Rev. Dr. Peter White, I say a big thank you for your relentless support and encouragement. I am very much appreciative for the tireless efforts of our lecturers especially Department of theology for equipping us throughout my four years stay in the University College.

Special thanks to my general overseer, Rev. Ekow Eshun and the deputy general overseer, Rev. Eben Dadson (RLOC) for their spiritual support. To my associate pastors, especially, Pastor Mrs. Ernestina Ankai-Taylor and the entire membership of Faith Sanctuary, I wish to thank you for your prayers and dedication to the course of the ministry.

The following also need commendation for their part in the work. They are Victoria Akua Tweneboah (alias Mother) who assisted me in the type setting and putting together the work. The Frairs, Edward Kofi Manu (Revival Life Outreach, Kumasi), Rev. Ferguson Anthony Bentum (ICGC, Sefwi Wioso), and Rev. Moses Kwame Obeng Pinkrah (Great Commission Church, Kumasi).

Finally, I am grateful to all my course mates and schoolmates, and to all my friends I say God bless you all.

ABSTRACT

This study is about the current debates on how the Holy Spirit effects ethical transformation in the believer. Thus, the study deals with not only pneumatology or ethics but also the interrelations between the two. Apostle Paul on theological discourse dealt extensively on this issue. The interplay between the Holy Spirit and ethics in the thought of Paul is a debatable issue in theological discourse. This debate can be traced back to the debate in German scholarship in the 1870's and 1880's relating to the apostle's understanding of the work of the Holy Spirit. Among the numerous works that emerged, Gunkel's thesis appears to be the most influential. Gunkel's assertion on the Spirit in the thought of Paul is the principle of Christian religious-moral life and the author of all Christian action. He maintains that, for Paul, the role of the Spirit in the ethical transformation of the believer is in contrast to human action because the entire conduct of the Christian is attributed to the activity of the Spirit. Gunkel argues that, as far as Paul's ethics is concerned, the Spirit exerts so overwhelming superhuman ethical power that it renders human involvement virtually void. This assertion, however, has not gone without criticism. Scholars like Gordon Fee and Volker Raben have raised contra opinion to Gunkel's argument and have advocated that there is human involvement in the ethical transformation of the believer. To Fee, the Spirit bears fruits in the believer life, which offers the believer the urge to practice righteousness and holiness. Regardless of these, counter argument, Friedrich Horn sides with the assertion of Gunkel, and raises series of argument worth considering in comparison to the views of Fee. In an attempt to contribute to the scholarly conversation on Paul's pneumatology and ethics, this study will examine the views of Gordon Fee and Friedrich Horn to ascertain where they converge and diverge in this discourse.

TABLE OF CONTENTS

Contents	Pages
Title Page	i
Declaration	ii
Dedication	iii
Acknowledgments	iv
Abstract	v
Table of Contents	vi

CHAPTER ONE: GENERAL INTRODUCTION

1.1 Introduction	1
1.2 Statement of Problem	4
1.3 Research Question	5
1.4 Aim and Objectives of the Study	5
1.5 Scope and Focus of the Study	6
1.6 Research Methodology	6
1.7 Significance of the Study	7
1.8 Structure of the Work	7

**CHAPTER TWO: THEOLOGICAL DISCOURSE ON PAUL'S
PNEUMATOLOGY AND ETHICS**

2.1 Introduction...	...	...	...	...	...	...	...	...	8
2.2 Previous Contribution	...	...	...	...	...	...	...	...	9
2.3 Hermann Gunkel	...	...	...	...	...	...	...	...	9
2.4 F. F. Bruce	...	...	...	...	...	...	...	...	11
2.5 J.M.G. Barclay	...	...	...	...	...	...	...	...	12
2.6 R.N. Longenecker	...	...	...	...	...	...	...	...	13
2.7 J.D.G. Dunn	...	...	...	...	...	...	...	...	14
2.8 S.K. William	...	...	...	...	...	...	...	...	15
2.9 Douglas J. Moo	...	...	...	...	...	...	...	...	15
2.10 Ernest Kasemann...	...	...	...	...	...	...	...	...	17
2.11 Peter Struhlmacher	...	...	...	...	...	...	...	...	18
2.12 Conclusion...	...	...	...	...	...	...	...	...	19

**CHAPTER THREE: THE INTERPLAY OF PNEUMATOLOGY AND
ETHICS IN THE THOUGHT OF PAUL: THE VIEW
OF GORDON FEE**

3.1 Introduction	...	...	...	...	...	...	...	...	21
3.2 Background of Gordon Fee: Biography	...	...	...	...	...	...	...	...	21
2.3 Fee on Pauline Pneumatology	...	...	...	...	...	...	...	...	22
3.4 Gordon Fee on Paul's Pneumatology and Ethics	...	...	...	...	...	...	...	...	27
3.5 Conclusion...	...	...	...	...	...	...	...	...	31

**CHAPTER FOUR: THE INTERPLAY OF PNEUMATOLOGY AND ETHICS
IN THE THOUGHT OF PAUL: THE VIEW OF
FRIEDRICH W. HORNS**

4.1 Introduction...	33
4.2 Background of Friedrich Wilhelm Horn ...	34
4.3 Friedrich W. Horn on Pneumatology and Ethics in the thought of Paul ...	34
4.4 Horn usage of the term substance: Spirit as Substance/Matter ...	41
4.5 Conclusion...	44

CHAPTER FIVE: COMPARATIVE ANALYSIS

5.1 Introduction ...	46
5.2 Two major views on interplay of pneumatology and ethics ...	46
5.3 Horn and Fee on interplay of pneumatology and Ethics in the thought of Paul ...	49
5.4 Conclusion...	52

**CHAPTER SIX: SUMMARY, CONCLUSION, PRACTICAL
IMPLICATIONS AND RECOMMENDATIONS**

6.1 Introduction ...	55
6.2 Summary ...	55
6.3 Research Findings...	55
6.4 Implications: The Spirit enabled life and Eternal Life ...	56
6.5 Conclusion...	59
6.6 Personal view and Recommendations...	60

BIBLIOGRAPHY ...	64-66
-------------------------	-------

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

Christianity as a religious entity adheres to tenets worth transforming one's character and behaviour, which is to be in conformity with that of Christ. Embedded in the gospel Christ presented to the church, is a set of ethical virtues, which is predominantly, aided by the presence and power of the Holy Spirit in the believers' life. Jesus, when he was about ascending to heaven, assured the disciples that he would not leave them alone but would send the Holy Spirit, promised by the Father, who would partner with believers in this world in their walk with God (Jn 16:7--14). This clearly indicates the essence of the Holy Spirit in the believer's life in respect to walking in the precepts of God. In essence, the demands of holiness and righteousness of the believer is to be aided by the presence and power of the Holy Spirit. In other words, the Holy Spirit is believed to effect ethical transformation and bring about moral transformations in the life of the believer.¹

This assertion is unequivocally, delved into by the Apostle Paul in most of his epistles to the churches. It appears, from the way apostle Paul expounds on the ethical moral formation of the believer, the Holy Spirit is the key player, whose influence on the believer brings about dramatic transformation in one's moral character and behaviour.

The Christian, after encountering the Holy Spirit, is expected to experience a moral transformation, which turns him into a new creature (2 Cor 5:17). This new creature is perceived to be the spirit-filled believer assuming a new way of life. From Paul's

¹ Greg L. Bahnsen, *Theonomy in Christian Ethics* (Nutley, N.J: The Craig Press, 1977), 160-161.

expression and presentation on the Holy Spirit and ethics, it appears the believer cannot do without the Holy Spirit. Jesus indicated this and explained how important it is for the believer to accommodate the Holy Spirit (Jn 15:26). Better still, the Holy Spirit is understood from 1 Jn 2:2 to be the teacher of the believer in his Christian walk on earth.

From the way Apostle Paul articulates his pneumatological views in his epistles, it appears his argument is based on his own experience with the Holy Spirit. He points to the fact that, the believer needs to be led by the Spirit, helped by the Spirit to Pray (Rom 8:14-27), sealed with the Holy Spirit (Eph 1:13), gifted by the Holy Spirit (Eph 1:13), live and walk in the Spirit (Gal 5:25), etc. These and many more reveals how imperative the Holy Spirit is to the believer as far as his ethical moral formation is concerned.²

Notwithstanding the above, when one juxtaposes what Paul prescribes and what actually goes on in the life of the Christian, there seem to be a gap. In the sense that, there are moral flaws and inconsistencies associated with contemporary Christianity, which are incomparable with the tenets of Paul's pneumatology and ethics. There have been cases where even ministers of the gospel, who are perceived to have appreciable knowledge of the Holy Spirit, walked with Him, prayed with Him, lived in Him, etc, tend to act and behave in ways, which are inconsistent with the ethical demands of the Christian faith. The question one may pose is 'if the Holy Spirit is the agent of change in the believers' life, is He (Holy Spirit) solely responsible for the change? Or there is a requirement for human efforts and participation?' Exactly how does the Holy Spirit aid in the ethical transformation of the believer?

² Bahnsen, *Theonomy of Christian Ethics*, 164-168.

In Galatians 5:19-21, Paul provides a sample list of the actions of the sinful nature. Though not comprehensive, it provides a cross-section of attitudes and actions that rise out of the sinful nature. We can divide this list into four segments:

- Sins of our sensual being (sexual immorality, impurity, debauchery)
- Sins arising from superstition (idolatry, witchcraft)
- Sins of our temperament (hatred, discord, jealousy, rage, selfish ambitions, dissensions, factions, envy)
- Common excesses (drunkenness, orgies, etc.).

It is easy for believers to assume, because they are Christian; they will be immune to these sins. Such delusional thinking makes them ready targets for the eruption of the sinful nature. Assumptions not based on truth lead to a variety of downfalls, some far beyond ever thought possible. We fight an ongoing battle with our human nature. This demands our daily striving to live a sanctified life through the power of the Word and the Holy Spirit.

It is undoubtedly obvious how Paul captures the minds of his readers into deep thoughts of his pneumatological elucidation. This theology has captivated the minds of many scholars and driven them into theological discourses sharing views and thoughts on their perspective of Paul's pneumatology and ethics. Among these scholars are Gordon D. Fee and Friedrich Wilhelm Horn whose views have contributed immensely to the ongoing debate.

Fee emphasizes the importance Paul attaches to the work of the Spirit in exerting significant influence on the life of the believer and the believing community both at the beginning and throughout their entire Christian life. To him the work of the Holy

Spirit in the believers' life requires human participation.³ On the other hand, Horn presents his argument from an approach termed "infusion-transformation approach". This approach assumes that the Spirit transforms believers substance-ontologically due to its nature as a physical substance. Moral life should be the natural outflow of the transformed nature of the believer, which results from this infusion.

Assessing these two views raises the question of exactly how does the Spirit aid in the ethical life of the believer according to Paul's pneumatology. These scholarly views throws an invitation for careful analysis, in order to present the subject matter in a way that will benefit the believer. A fair understanding of this discourse would put the believer in a better position to ascertain and appreciate the work of the Holy Spirit in ethical transformation, hence the need for this research.

1.2 Statement of Problem

As mentioned in the background of study, it is obvious that the believer draws his ethics from the Holy Spirit. The believer, after salvation, receives the Holy Spirit and is required to assume a transformed ethical life, which shapes his moral values and conducts and reflect in his speech and actions.

However, there seem to be a struggle between the flesh and the spirit, which leaves the believer at a cross road of decision and has resulted in ethical flaws in the lives of many believers. Per this, Paul explains in Galatians 5 a clear distinction between the works of the flesh and the works of the Spirit and advocates that the regenerated man is suppose to live in the Spirit in order not to gratify the desires of the flesh. Many

³ Gordon D. Fee, *Galatians: A Pentecostal Commentary* (Blandford Forum: Duo Publishing, 2007), 228.

believers find themselves on this battleground wanting to go by the Spirit but having challenges with the flesh.

The problem noted here has to do with how theological scholars have presented Paul's thought on pneumatology and ethics. A misunderstanding of this concept has the tendency to deny believers, the privilege of experiencing the Holy Spirit in their ethical transformation.

1.3 Research Questions

This study entails a critical comparison of the views of Gordon Fee and Friedrich Horn on Pauline pneumatology and ethics. On this basis, the research question of this study is stated in the following way:

1. How do Gordon Fee and Friedrich Horn converge and diverge on their common concept of Pauline pneumatology and ethics?
2. What is the central aim of Paul's Pneumatology and its ethical implications on the life of the believer?
3. What are the views of Friedrich Horn and Gordon Fee on the concept of the Holy Spirit?
4. What are the implications of the views of these scholars on the ethical transformation of the believer?

1.4 Aim and Objectives of the Study

1. To ascertain what the central aim of Paul's Pneumatology and its ethical implications on the life of the believe is.
2. To compare the views of Friedrich Horn and Gordon Fee on the Holy Spirit

3. To find out the implications of the views of these scholars on the ethical transformation of the believer.

1.5 Scope and Focus of the Study

The scope of the study is limited to the views of these two scholars, Gordon Fee and Friedrich Horn in relation to their respective views on Pauline pneumatology and ethics.

1.6 Research Methodology

The study is basically a conceptual analysis. The sources of data will be secondary data from journal publications, books as well as other sources including the web. The material is examined and presented in four steps.

The first gives an account discourse of Paul's pneumatology and its relationship with ethics. Key proponents of each of the typologies are mention. In the second step, the study describes and analyses Gordon Fee's view on the interplay of pneumatology and ethics in the thought of Paul. This is done based on a critical reading and analysis of his own writings as well as his critics. Thirdly, the study describes and analyses the view of Frederick Horn on the interplay of pneumatology and ethics in the thought of Paul. This is done on the basis of a critical reading and analysis of his own writings as well as his critics. Finally, I offer a critical comparison and analysis of the positions of Gordon Fee's and Frederick Horn based on the descriptions above. I then draw conclusions in the direction of practical issues of practical Christian moral life.

1.7 Significance of the study

1. It will help clarify the debate among scholars on Paul's pneumatology and ethics.
2. The study will equip the church and the believer to better understand how the Holy Spirit works on the believer's ethical transformation since it is a requirement for the born again believer.
3. Christian theological institutions offering courses in pneumatology and ethics will find this study useful in their studies.

1.8 Structure of the Work

The work is organized in the following sequence; chapter one entails the introduction, which captures the general thought of the work. The chapter two will seek to delve into the review of literature of the interplay of pneumatology and ethics in the thought of Paul. Chapter 3 will consider Gordon Fee on Paul's view of pneumatology and ethics. Chapter 4 will also look into Friedrich Horn's presentation on Paul's view of pneumatology and ethics. Chapter 5 will look into the analysis and implications would be drawn as well as recommendations and conclusion.

CHAPTER TWO

THEOLOGICAL DISCOURSE ON PAUL’S PNEUMATOLOGY AND ETHICS

2.1 Introduction

The vast majority of Pauline scholars would agree with Rabens’ assertion that for Paul the Spirit is integral to ethical living. What has been and continues to be is contested, though it is Paul’s understanding of *how* (and to what extent) the Spirit was actively related to ethical living. As a result, Pauline scholarship has generated diverging explanations of the ethical work of the Spirit.”⁴ On the one hand, scholars such as Hermann Gunkel see the Spirit as the author of the entirety of Christian religious and ethical life.⁵ On the other hand Bultmann understand the work of the Spirit as making believers aware of their salvation and the believer his or her life accordingly.

The chapter entails the views of key New Testament scholars on the above subject. Thus, section 2.2 entails the previous contribution of Spirit and ethics in the thought of Paul. Here it is more of description of the previous discourses. Section 2.3 concludes the chapter. My sources for this chapter include Kwesi Otoo,⁶ Volker Rabens⁷ and Philip Finney.⁸

⁴ Volker Rabens, *The Holy Spirit and Ethics in Paul: Transformation and Empowering for Religious – Ethical Life* (Minneapolis: Fortress Press, 2014), 1-2.

⁵ Rabens, *The Holy Spirit and Ethics in Paul*, 2.

⁶ Kwesi Otoo, “Walking in Spirit: A study of Paul’s teaching on the Spirit and Ethics in Galatians 5:13-6:11”. (Unpublished PhD Thesis, Bangor University, 2014), 1-37.

⁷ Rabens, *The Holy Spirit and Ethics in Paul*, 3.

⁸ Philip Finney, “Apostle to Gentiles: the origin of Pauline pneumatology,” (PhD thesis, University of Durham, 2003), 6-25.

2.2 Previous Contribution

The scholars reviewed below have dealt with issues surrounding the origin of Pauline pneumatology in a variety of ways. There are several and diverging explanations of Paul's thought of the relationship between the spirit and Christian moral life. 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. The question of this essay is how Paul, the 'theologian of the Holy Spirit' 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'?

2.3 Hermann Gunkel

Hermann Gunkel is a German scholar who wrote the book, "*The influence of the Holy Spirit: The Popular View of the Apostolic Age and the Teachings of the Apostle Paul.*" In this book, he expressed the view that the Christian life according to Paul is not easily ascertained in earthly terms.⁹ This is so because it is assumed that when someone becomes born again and receives the Holy Spirit, he or she is dominated by the Spirit, so much so that the Spirit takes hold of the person and alters his or her entire way of life.¹⁰

In this instance, the believer is said to be 'led by the Spirit' (Rom 8:14), which means that the Spirit of God becomes the master and the believer is obligated to obey every instruction the Spirit gives whether he or she likes it or not (Gal 5:17). In this case, the

⁹ Hermann Gunkel, "*The Influence of the Holy Spirit: The Popular View of the Apostolic Age and the Teachings of the Apostle Paul*" (Philadelphia: Fortress Press, 1979), 94.

¹⁰ Gunkel, *The Influence of the Holy Spirit*, 93.

believer's will is totally surrendered to the dictates of the Holy Spirit, who exercises absolute rule over the believer.¹¹ In the thought of Gunkel, it appears that Paul's entire life has been largely influenced and driven by the power of the Holy Spirit, which reflects in his presentation of the Holy Spirit.¹²

Gunkel is of the view that Paul's source of ethical thinking is not drawn from the Old Testament idea of the Spirit. On the contrast, he assumes that Paul traces the ethical power of the Spirit to his own experience, which he laid much emphasis in most of his epistles to the churches.¹³ This assertion, according to Gunkel, can be noted in the fact that Paul never referred to any text in the Old Testament concerning the outpouring of the Spirit by the prophets. If not, one would expect Paul to refer to the Old Testament concerning the significance of the prophetic oracles. To affirm his argument, Gunkel dismisses any feasible connection between the Spirit and the law¹⁴ not only in Paul but also in the Jewish writings. He claims that "a new spirit" in Ezekiel 11:19-20 and 36:26, which God promised to give the Jews someday, has nothing to do with the divine Spirit. He argues that in these two passages the term 'spirit' signifies the human spirit, referring in this case to the moral fiber of the person.¹⁵

Gunkel's hypotheses seem to undermine and dismisses the ethical role of the believer as well as the relevance of the law in the outworking of Paul's pneumatological

¹¹ Gunkel, *The Influence of the Holy Spirit*, 94.

¹² Gunkel, *The Influence of the Holy Spirit*, 92.

¹³ Gunkel, *The Influence of the Holy Spirit*, 99.

¹⁴ Gunkel, *The Influence of the Holy Spirit*, 87, 102-103.

¹⁵ Gunkel, *The Influence of the Holy Spirit*, 97.

ethics. His assertion that the Spirit is the driving force of the believer's ethical action is not consistent with the sense of Paul's moral exhortation in Galatians 5:13-6:10.¹⁶

2.4 F.F. Bruce

Bruce in his article on *'The Spirit in the Letter to the Galatians'* asserts that 'walking by the Spirit in the thought of Paul calls for an outward change in speech and deeds to reflect the new life of the believer by the aid of the Spirit.'¹⁷ While Gunkel attributes all ethical actions to the Spirit, Bruce is of the view that as believers walk by the Spirit they are able to manifest the fruit of the Spirit. In other words, the fruit of the Spirit shows the practical effect of the Spirit's presence in the believer's life. Even though Bruce did not specifically emphasize on the significance of the human dimension of Paul's Spirit-ethics, the context of his argument suggests that the believer plays a crucial role in the effective outworking of the ethical transformation of believers.

In spite of Bruce's positive view of the role of the believer's action, he is of the opinion that believers do not have ethical responsibility to obey the law. He believes that the age of the Spirit has taken over the age of the law by the completion of Christ's redeeming work on earth.¹⁸ According to Bruce, when the believer walks in the Spirit he or she ceases to be under the law and to be led by the Spirit is to be "under grace."¹⁹ If the Spirit leads a person, he or she will be doing the will of God from the heart.

¹⁶ See: Kwesi Otoo "Walking in Spirit, 18. Also see: Rabens Volker, *The Holy Spirit and Ethics in Paul*, 2-3 and Finney Philip "Apostle to Gentiles, 6.

¹⁷ F.F. Bruce, *The Spirit in the Letter to the Galatians* in P. Elbert (ed) (Peabody, Mass: Hendrickson, 1985), 36-48.

¹⁸ Bruce, *The Spirit in the Letter to the Galatians*, 44.

¹⁹ Bruce, "Spirit", 45.

Per the above, the activity of the Spirit will affect the behaviour pattern, which will reproduce the nature of Christ in the believer's life. Bruce affirms that the Christian living is derived from the reception of the Spirit and is connected to justification.²⁰ In addressing the Galatians (3:2), indicated the contrast between the Spirit and "legal works", which he pointed out that in their conversion from paganism law observance, was not made part of their experience since their reception of the Spirit was adequate for their Christian walk. Bruce thus dismisses the relevance of the law for Christian ethics because he places the law within a legalistic framework. With this in mind, he insists that the law, which Paul mentions in 5:14, is a different kind of law even though it has the same construction as the Sinaitic commandments and of the Torah in general.²¹ This is precisely because love for one's neighbor cannot be enforced by external sanction. Such love is only possible when it is generated from within the heart of the believer by the power of the Spirit. The law is not adequate to transform the unregenerate self even though it can put some temporary check on the way the person behaves or relates to others.²²

2.5 J.M.G. Barclay

In his book, *Obedying the Truth: A Study of Paul's ethics in Galatians*, Barclay argues that, in the thought of Paul, walking in the Spirit is an enough alternative to living under the law.²³ He suggests that Paul's moral exhortation was to encourage the Galatians that the Spirit had the ability to provide them with all the moral instructions they needed without resorting to the law. To Barclay, Paul assumes that the law was

²⁰ Bruce, "*Spirit*" 41.

²¹ Bruce "*Spirit*" 36.

²² See: Otoo Kwesi "*Walking in Spirit*, 19.

²³ J.M.G. Barclay, "Mirror-Reading a Polemical Letter: Galatians as a Test Case" in Nanos, M.D *The Galatians Debate* (Peabody: Hendrickson Publishers, 2002), 367-382.

in the past era but the new era had to do with the Christian living in the Spirit. He insists that Paul's positive reference to the law in Galatians 5:14 that love fulfills the law was not to re-establish the law but to urge the believer to walk in the Spirit through love in order to fulfill the demands imposed by the law. Barclay indicates that in as much as Paul expects the believer to be led by the Spirit, it calls for human active participation in the life of the Spirit. This is illustrated in Paul's command to walk in the Spirit, which denotes human action.²⁴

2.6 R.N. Longenecker

Longenecker in his observations on Galatians places major emphasis on the role the Spirit plays in the outworking of Paul's ethics. According to him, the Spirit is adequate in providing ethical guidance to the extent that the Law of Moses becomes irrelevant for Christian living. After a person's conversion, he or she is brought into a new realm of existence where the Spirit makes the believer aware of ethical actions, which stands in contradiction to the will of God. To Longenecker, the Spirit enables the believer to do what is good and to maintain appropriate ethical standards. By this, Longenecker suggest that the entire life of the believer's relationship with God begins and ends by the Spirit.²⁵

Views on the place of the law in Paul's ethics, Longenecker asserts that Paul centers on Christian freedom against Jewish nomism whilst in the moral exhortation Paul argues for Christian freedom against self-centered libertinism. By this, he suggests that what Paul meant was when one loves his or her neighbor the whole law is fully

²⁴ Barclay, *Obeying*, 229.

²⁵ Otto, *Walking in the Spirit*, 24.

satisfied in the process.²⁶ To him being in Christ does not suggest either nomism or libertinism but a new quality of life that is based in the Spirit and is directed by the Spirit.²⁷ He argues that the Spirit is all-sufficient for Christian living because the Spirit alone is able to overcome the flesh and its desires. “The Spirit does this by imparting into the believer the new life opened up by the work of Christ. And where the new life in Christ by the Spirit is present, no law is required to command it.”²⁸

2.7 J.D.G. Dunn

Dunn’s commentary on Galatians places emphasis on the role of the Spirit as well as stressing the importance of human action and, in particular, the law.²⁹ According to him, the whole Christian experience is a “mysterious blend of divine initiative and enabling and human response and commitment.”³⁰ He asserts that, in as much as the Spirit plays a vital role in the believers ethical life there should be a correlated human responsibility in the life of the Spirit, which places demand on the Christian to work out what God has worked within them.³¹ Dunn argues that the power of the Spirit enables obedience from the heart, which introduces an intense battle with the flesh.³² Dunn advocates for a dual cooperation in that, where as the Spirit enables the believer to yield to good works, the believer is also expected to act accordingly. In the thought of Paul, Dunn argues that the law is retained and reinterpreted through Christ as a

²⁶ R. N. Longenecker, *Galatians, Word Biblical Commentary* 41 (Nashville: Thomas Nelson Publishers, 1990), 243.

²⁷ Longenecker, *Galatians*, 246.

²⁸ See: Otoo, *Walking in Spirit*, 23, 24.

²⁹ J.D.G. Dunn, *The Epistle to the Galatians* (London: A. C. Black, 1993), 295-301; cf Dunn, Paul, 629-630, 649-658; Dunn, “Theology of Galatians,” 167-186; Dunn, J.D.G. “New Perspective on Paul” in *The New Perspective on Paul: Collected Essays*, WUNT 1/85 (Tubingen: Mohr Siebeck, 2005), 89-110.

³⁰ Dunn, *Galatians*, 300, 315.

³¹ Dunn, *Paul*, 629,659.

³² Dunn, *Paul*, 630.

standard for ethical behaviour and relationships among Christians, not losing sight of the fact that it is only the Spirit that can make the law a dynamic motivating power.³³

2.8 S.K. William

Williams in his commentary on Galatians argues that “the sufficiency of the Spirit for the Christian life” is shown in Paul’s Statement in 5:18 and implies that “the law is not needed as an indicator of unacceptable behaviours or as a moral guide.”³⁴

He observes that Paul’s open statement, about the works of the flesh, is evident and indicates that the law is not needed as it deals with the list of vices Paul presents. Per this assertion, William claims that, similarly, the law is not needed to shape the human character that is well pleasing to God. He argues that in Gal 5:16b and 5:18, the law and the flesh contends against the Spirit and the law and the flesh are agents of an age that is now obsolete, thus rendering the law unnecessary for those who are led by the Spirit. William sums up all this argument by saying that “where the Spirit is at work, the law is unnecessary.”³⁵ Those in Christ do not love because the law commands them to do so. On the contrary, they love because the Spirit produces its fruits in them. The new quality of character in the believer is entirely the result of the Spirit’s activity, not the outcome of some “human vigilance and determination.”³⁶

2.9 Douglas J. Moo

In Moo’s commentary on Galatians, he argues that Paul’s discourse of the ethical exhortation in Gal. 5:24, focuses on the crucifixion of the flesh by those in Christ.

³³ Otoo, *Walking in Spirit*, 3.

³⁴ S. K. Williams, *Galatians, ANNTC* (Nashville: Abingdon, 1997), 45.

³⁵ Williams, *Galatians*, 151.

³⁶ Otoo, *Walking in Spirit*, 27.

This means that overcoming the flesh requires the response of believers. Per the above assertion, Moo places much interest on the important role the believer has to play in Paul's ethics in Galatians in terms of human response to what God has done in the believer's life. He asserts that critically looking at the blend of what God has done and the importance of what the believer must do demonstrates the need for human cooperation with the divine work. He considers this corporation as a subject matter that runs through Paul's presentation of the Christian life. Moo insists that an attention is to be given to both, otherwise, there will be an imbalance when one is upheld above the other. Any assumption presented that suggests that the Spirit is solely responsible for accomplishing in believers, all that are required of them in terms of morality, without the involvement of the human will, is a false impression.³⁷

Moo, however, argues that an essential part of Paul's ethical exhortation relates to his concern for the adequacy of the Spirit to endow with power for ethical guidance.³⁸ Thus, Paul's message is about life governed by God's Spirit in Christ as a more compelling and powerful alternative.³⁹ Moo thus portrays the Spirit as the key factor in the pursuit of Christian living, entirely enough to be in command of the desire of the flesh as well as able to meet all the demands of the law (5:15-24). Moo understands the phrase "under the law" in 5:18b as "subject to the rule of the law" and argues that the Law of Moses has no binding authority on Christians. He maintains that if Christ was not subject to the law even though he was born "under the law" (4:5) and was a member of the people of Israel, it is not likely that such will be the case for Christians who are members of the new-covenant era and are under the

³⁷ Otto, *Walking in the Spirit*, 36.

³⁸ D. J. Moo, *Galatians* (Grand Rapids: Baker Academic, 2013), 357.

³⁹ Moo, *Galatians*, 340.

influence of the Spirit. Moo suggests that in the thought of Paul, the Christian experience is not about obeying the many commands of the law but rather, loving others with a love possible only for those who are in Christ and walk according to the Spirit.”⁴⁰

The potency with Moo’s explanation of Paul’s ethical exhortation is that he balances the role of both the divine and human actions in the believer’s ethical development. Similar to the majority of views discussed above, however, Moo takes the adequacy of the Spirit to mean that the sinful desire (the flesh), is subjugated not by the law but by the Spirit.⁴¹ This suggests that there is no need for any outer supply to offer ethical guidance other than the inner inspiration of the Spirit. It is not clear how this notion fits into Moo’s assertion that the law of Christ is a direct complement of the Law of Moses; that the law of Christ places an “ethical demand of the gospel” on the believer.⁴²

2.10 Ernest Kasemann

It is believed that Ernest Kasemann drew inspiration from his teacher Bultmann who had a great influence on him.⁴³ Kasemann held the view that a) the Holy Spirit is a real, divine power that transforms the historical person, and b) it is the Holy Spirit who enacts ethical life within the believer. To him, the bases of the argument is founded on the sacraments. He holds the view that the elements of the sacrament are “pneumatic” in that when they are administered, they transfer heavenly power-

⁴⁰ Moo, *Galatians*, 341.

⁴¹ Otto, *Walking in Spirit*, 37.

⁴² Otoo, *Walking in Spirit*, 36.

⁴³ D.V. Way, *The Lordship of Christ: Ernest Kasemann’s Interpretation of Paul’s Theology; OTM* (Oxford: Clarendon, 1991), 45-59.

substance into the believer.⁴⁴ In his book “The Pauline Doctrine of the Lord’s Super”, Kasemann maintains with regards to 1 Corinthians 10:3-4 that the food and drink referred in this scripture was classified as supernatural as well the rock. He argues that if the gift takes on the giver then the partakers become partakers of the giver himself.⁴⁵ However, this assertion has been debated by other scholars such as K. Sturmer who was of the view that Paul never described the elements in the Lord’s Supper as πνευματικόν βρῶμα and πόμα but described them as miraculous food and drink for the people of Israel in the wilderness.⁴⁶ Kasemann points out in his argument that the text in 10:3-4 does not literally refer to the historical Israel but as a τύπος of the people of God. Kasemann is convinced that this presentations are not just mere similarities but a reflection of what actually represents the case as it were in the New Testament. To him, it was on this bases that Paul made reference to the Israelites crossing of the red sea as the ‘baptism into Moses’ and the ‘baptism into Christ’. Per this, Kasemann maintains the view that the sacrament translates into substance and works on the believer.

2.11 Peter Stuhlmacher

Stuhlmacher is believed to have taken after his teacher Kasemann. His concept of the Spirit and of baptism is similar to that of his teacher Kasemann who opposes Bultmann’s disapproval of Paul’s ancient (substance-ontological) concept of being (Seinsbegriff) and his eschatology. In the assertions of Bultmann, he had argued the

⁴⁴ E. Kasemann, *Leib und Leib Christi: Eine Untersuchung zur paulinischen Begrifflichkeit*; BHT 9 (Tubingen: J.C.B Mohr (Paul Siebeck), 1933), 125.

⁴⁵ Kasemann, *Doctrine*, 113.

⁴⁶ K. Sturmer, *Das Abendmahl bei Paulus*” EvT 7 (1947/48), 58 n. 34.

new creation as ‘historical’ and not ‘ontic’ entity.⁴⁷ However, Stuhlmacher argues that Paul’s concept of the nature and work of the Spirit tilts towards ontic character. He views Paul in the thought of the Hellenist who sees the Spirit as a mighty force, which eliminates ἀδικία within a person in a powerful act of ontic change. Stuhlmacher is of the view that in the theology of Paul, especially in his theology on baptism, the concept of Spirit and of Spirit-wrought transformation is evidently present.⁴⁸ He Assumes, from most German commentators, the ἐν Χριστῷ of 2 Cor. 5:17 is understood through baptism. In view of the fact that the Spirit is imparted through baptism, according to the early Christians and Pauline view, suggests that incorporation into the sphere of the Spirit is enacted.⁴⁹ In this instance, baptism is understood as a substance-ontological change as is principally indicated by the verb δοξάζειν.⁵⁰

2.12 Conclusion

From the above discourse, it has been ascertained from various views, how the Apostle Paul relates the Spirit’s role in the transforming and empowering the believer for religious-ethical living. In one end of the views, especially in the case of Gunkel, when the Spirit comes upon the believer, he assumes total control of the believer and alters their actions to conform to the will of God. This idea stems from their concept of the Spirit, being understood as a “substance”, which transforms substance-ontologically. The main idea here is the Spirit being seen as a physical substance. In this case the idea that the Spirit is poured on the believer raises the notion that it is a

⁴⁷ Peter Stuhlmacher, *Paul’s Letter to the Romans: A Commentary* (Westminster: John Knox Press, 1994), 234.

⁴⁸ Rabens, *The Holy Spirit and Ethics in Paul*, 11.

⁴⁹ Raben, *The Holy Spirit and Ethics in Paul*, 11.

⁵⁰ Raben, *The Holy Spirit and Ethics in Paul*, 12.

physical substance that has been poured and if that is the case then that substance has the ability to possess the believer and control his or her actions.

On the other hand, there are those who considers the experience from the perspective that, the Spirit brings the believer to the awareness of sin as it (Spirit) produces godly fruit in the believers life to eschew evil. In other words, the fruit of the Spirit in the believer's life empowers him or her to overcome the flesh. In this case, there is a collaboration between the Spirit and the believer to effect ethical transformation in the believers life.

CHAPTER THREE

**THE INTERPLAY OF PNEUMATOLOGY AND ETHICS IN THOUGHT OF
PAUL: THE VIEW OF GORDON FEE**

3.1 Introduction

This chapter entails Gordon Fee's views on Paul's pneumatology and their relations to ethics. Fee emphasizes that the Holy Spirit is crucial to the Christian moral life. However, Fee also argues that a believer has a role to play in the realization of his or her moral life. The crucial item in all this for the early church was the work of the Spirit and the empowerment for life. The dynamic empowering dimension with gifts, miracles, and evangelism (along with fruit and growth), was a normal part of their expectation and experience. Fee believes the Spirit's empowerment is a necessary component in the life of the Church that has too often been abandoned. It was as a result of this neglect that Fee protested, that led early Pentecostals to seek the presence and power of the Spirit in experiences which they identified as baptism in the Holy Spirit. Section 3.2 entails Fee's background. Section 3.3 describes Fee's views on Holy Spirit. Section 3.4 discusses Fee's views on the interplay of pneumatology and ethics.

3.2 Background of Gordon Fee: Biography

Gordon Fee was born in 1934 in Ashland, Oregon, to Donald Horace Fee (1907–1999) and Gracy Irene Jacobson (1906–1973). His father, Donald Fee, was an Assemblies of God minister who supervised several churches in Washington State. Fee studied at Seattle Pacific University for his B.A and M.A degrees. He obtained his Ph.D. degree from the University of Southern California. Fee also has an honorary

Doctor of Divinity degree from Northwest University in Kirkland, Washington. Fee taught at Northwest University for several years. He has also taught in several Universities and Seminaries. These includes: Wheaton College in Illinois, Vanguard University of Southern California, and Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts and Regent College where he is now professor emeritus.⁵¹

Fee is considered as one of the leading experts in pneumatology and textual criticism of the New Testament. He has author several books and journal articles.⁵² Fee is a member of the CBT (Committee on Bible Translation) that translated the *New International Version* (NIV) and its revision, the *Today's New International Version* (TNIV). He also serves on the advisory board of the International Institute for Christian Studies. In 2012, Fee was diagnosed with Alzheimer's disease so therefore decided to retire as general editor of the New Testament Commentary on the New Testament series.

3.3 Fee on Pauline Pneumatology

Even though Fee is a Pentecostal, he disagreed with some of the beliefs by the Pentecostals. Particularly, he has questioned article 7 of the Assemblies of God Statement of Fundamental Truths, which articulates a classical Pentecostal understanding of baptism in the Holy Spirit as subsequent to and separate from Christian conversion. On the other hand, he maintains that "the Pentecostal experience

⁵¹ Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Wm. B. Eerdmans Publishing, 1987), 1-4.

⁵² Gordon D. Fee, "On the In authenticity of John 5:3b-4," *The Evangelical Quarterly* 54.4 (1982): 207-218.

itself can be defended on exegetical grounds as a thoroughly biblical phenomenon".⁵³

Fee believes that in the early church, the Pentecostal experience was an expected part of conversion.

Gordon Fee has without any question exerted a significant influence on recent discussions concerning the pneumatology of Pauline epistles. In his major work, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*, Fee attempts to analyze and synthesize what Paul says about the Spirit both as a person and as an experienced reality within the life of the believers and the believing community. Fee ignores the question of development or origins of Pauline pneumatology; rather he matches Paul's teachings on the Holy Spirit.⁵⁴

Fee is of the view that, the Spirit lies at the centre of things for Paul especially as part of the fundamental core of his understanding of the gospel and his entry point into Christian faith. The first fundamental aspect of Pauline pneumatology is that of Spirit as an eschatological fulfillment.⁵⁵

In the thought of Fee, the Spirit had played a principal role in Paul's expectation about the end times. He traces two strands of expectation from the Old Testament.⁵⁶ First, the circumcision of the heart, which is promised in Jer. 31.31-34 and God's gift of his Spirit in Ezek. 36.26-27 which provides the key to Paul's understanding of the Spirit.⁵⁷

The second is the renewals of the prophetic gift among God's people, when the

⁵³ Fee, "On the In authenticity of John 5:3b-4," 207-218.

⁵⁴ G.D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody: Hendrickson, 1994), 428-470.

⁵⁵ Fee, *God's Empowering Presence*, 803-824.

⁵⁶ Fee, *God's Empowering Presence*, 823.

⁵⁷ Fee, *God's Empowering Presence*, 807-809.

outpoured Spirit will, in effect, turn all of God's people into potential Prophets (Joel 2:28-29). Based on the above position Fee distinguishes Paul's eschatological perspectives.⁵⁸

On the one hand, the coming of the Spirit fulfilled these Old Testament promises as the sure evidence that the future had already been set in motion. Likewise, the Spirit has fulfilled the promised new covenant through circumcision of the heart, thereby giving life to his people

On the other hand, since the final consummation of God's kingdom had not yet taken place, the "eschatological" Spirit also serves as the sure guarantee of the final glory. Paul's primary metaphors for the Spirit are down payment (2 Cor. 1:22, 5:5, Eph 1:14), first fruits and seal. The second distinctive for Paul according to Fee is the Spirit as God's personal presence. For Paul, the experience of the promised Spirit meant the return of God's own personal presence to dwell in and among his people. The Spirit marks off God's people individually and corporately as God's temple, the place of his personal dwelling on earth. Fee brings together, here in terms of fulfillment, 1) the theme of the presence of God, which had been expressed in Old Testament times in the tabernacle and the temple; 2) the presence further understood in terms of the Spirit of the Lord the promised new covenant of the Spirit from Jeremiah and Ezekiel, wherein the Spirit would indwell God's people and cause them to live and to follow in his ways.

⁵⁸ Finney, "Apostle to Gentiles", 22-25.

According to Fee, Paul, sees some themes as fulfilled by the gift of the Spirit, also understands the Spirit as God's personal presence. The Spirit is therefore "the Holy Spirit of God" and the "Spirit of Jesus Christ" - the way in which God is present with the people. Theoretically, Fee points out that the Spirit was not for Paul as some invisible force or power. For Paul, the Trinity is foundational for the comprehension of the Holy Spirit. According to Fee, there are four foundational realities: a) that God is one and personal; b) that the Spirit is both the Spirit of God and the Spirit of Christ, and therefore personal; c) that the Spirit and Christ are fully divine; and d) that the Spirit is as distinct from Christ and the Father as they are from each other.

These aspects of Paul's understanding of one God lies behind much that makes his treatment of salvation dynamic and effective. There is no salvation in Christ that is not fully Trinitarian in this sense.⁵⁹ Thus, Fee advocates a soteriological Trinitarianism that seems to be anachronistic in its emphasis. Paul's understanding of the soteriological dimension of the Spirit is based in this Trinitarian framework. Salvation is God's activity, from beginning to end: God the Father initiated it, in that it belongs to God's eternal purpose according to 1 Cor. 2.6-9; it has its origin in God and God as its ultimate goal and it was set in motion by God's having sent both the Son and the Spirit.⁶⁰

For Fee Paul's statements about the role of the Spirit in salvation are primarily experiential. According to him, several components make up the complex of Christian conversion. They include hearing of the gospel, faith, various metaphors for conversion like adoption, washing/rebirth/ life giving, sanctification, the gift of the

⁵⁹ Fee, *God's Empowering Presence*, 803-824.

⁶⁰ Fee, *God's Empowering Presence*, 803-826.

Spirit, and baptism in water.⁶¹ The Spirit plays a crucial role in most of the processes - except for baptism in water. Conversion by the Spirit involves a commitment to a life of walking in the Spirit. At the individual level, the life of the Spirit includes "praying in the Spirit" as well as with the mind.

In the final point, Fee argues that for Paul the relationship between the Spirit and the People of God is important. The goal of God's eschatological salvation is to create a people of His name, who comprise the old covenant people of God, and they are now newly constituted through the death and resurrection of Christ and the gift of the eschatological Spirit. The newly constituted people of God are an eschatological people, who are formed by the Spirit, and live the life of the future in the present as they await the consummation.

In Fee's view, for Paul, the major role of the Spirit is in his being the necessary element of the whole of the Christian life, from beginning to end.⁶² The Spirit authorizes ethical living in all of its scope - whether individually, within the community, or to the world. Believers in Christ, who are "Spirit people" are variously described as living by the Spirit, walking in the Spirit, being led by the Spirit, bearing the fruit of the Spirit and sowing by the Spirit.⁶³ Life in the Spirit also includes a believer's present end-time existence - including being empowered by the Spirit to abound in hope, to live in joy, to pray without ceasing, to exercise self-control, to experience a healthy conscience, to have insight into God's will and purpose, and to

⁶¹ Fee, *God's Empowering Presence*, 803-820.

⁶² Fee, *Galatians: A Pentecostal Commentary*, 46.

⁶³ Fee, *God's Empowering Presence*, 471.

endure in every kind of present hardship and suffering.⁶⁴ At the same time the Spirit's presence, including his charismata, helps to build up the believing community as its members gather together to worship God.

In short, Fee's central drive in *God's Empowering Presence*, was not to define the distinctive nature of the early and later Pauline pneumatology; rather Fee attempted to harmonize any such distinctions involved in the discussion. Fee attempts to distinguish two strands via, the eschatological renewal and universal Spirit endowment as key to Paul's understanding of the Spirit. Fee asserts that Paul anticipated the Spirit upon Gentiles when he went to them in mission. However, one of major issues that the early church had to fight with was the admission of Gentiles as people of God.⁶⁵

Had the early church understood the universal anticipation of the Spirit upon Gentiles apart from the Law from the outset? Fee overlooks this issue in his explanation of Pauline pneumatology. The other issue is Fee's presuppositions about Paul's "soteriological (economic) Trinitarianism". According to Fee, this is evident as early as I Thessalonians. Even though one may recognize aspects of triadic conceptuality of God in Paul's letters, does that justify imputing the full connotations of the doctrine of Trinity? 'Trinity' denotes a highly complicated way of conceptualizing God, which only achieved formulation three centuries later.⁶⁶

3.4 Gordon Fee on Paul's Pneumatology and Ethics

According to Fee, the crucial role of the Spirit in Paul's life and thought as the dynamic experiential reality of Christian life, is either often, overlooked or given mere

⁶⁴ Fee, *God's Empowering Presence*, 301.

⁶⁵ Finney, "Apostle to Gentiles", 22-25.

⁶⁶ Otoo, *Walking in Spirit*, 32.

lip service. While Fee's claim about neglect of the Spirit in Pauline studies is probably less true now than it was in the early 1990s, the Spirit's essential place in Paul's life and thought is still frequently overlooked or only given lip service in scholarly circles. In a recently published book of essays on Rom 5–8, for example, there is scant treatment of the Holy Spirit, even though Paul provides his most extensive discussion of the Spirit and the Spirit's work in the lives of believers in Rom 8.

In his Pentecostal Commentary on Galatians, as in his earlier work *God's Empowering Presence*, Fee emphasizes the importance Paul attaches to the work of the Spirit in exerting significant influence on the life of the believer and the believing community both at the beginning and throughout their entire Christian life.⁶⁷

Fee argues that throughout Galatians Paul presents the Spirit as God's *personal* presence. The believer's new life is made possible through the Christ-event and, as far as Paul is concerned, Christ occupies the centre stage of the believer's life. In terms of the ongoing life of the Christian "the Spirit is the key to everything: conversion, ethics, community life, miracles, revelation, and eschatology. Without the Spirit there is simply no genuinely Christian life."⁶⁸

Despite the great emphasis Fee places on the role of the Spirit for Christian existence, he argues that the bearing of the Spirit's fruit by believers "is not automatic." It requires human participation. The imperative to walk by the Spirit means that believers are not left in a state of passive submission to a supernatural power. Fee

⁶⁷ Fee, *Galatians*, 200-246.

⁶⁸ Otoo, *Walking in Spirit*, 32-34.

asserts that walking in the Spirit requires conscious effort on the part of the believer so that the indwelling Spirit may accomplish “his ends in one’s life. The important of urging believers to walk by the Spirit highlight the crucial need for human action. Fee defines walking in the Spirit as an activity that involves deliberately conforming one’s life to the Spirit, making choices in sowing to the Spirit and allowing to be led by the Spirit.⁶⁹

The Pauline ethical imperative to walk in the Spirit means rising up and following the Spirit and walking in obedience to the Spirit’s desire. Fee insists that the series of imperatives relating to the corporate life of the Christian community are intended to illustrate how people who live and walk by the Spirit should engage with one another in their everyday lives within the Christian community. Notwithstanding his claim that life in the Spirit is not automatic but requires human involvement, Fee argues that Paul’s ethical policy in Galatians centers on the notion of the *sufficiency of the Spirit*, that the Spirit is sufficient and adequate to accomplish God’s purposes in and among his people.⁷⁰

In unpacking this concept, Fee asserts that the main concern in Paul’s ethical policy is to do with the sufficiency of the Spirit over and against the flesh. Fee, nevertheless, believes that the apostle finds it is equally important to underscore the Spirit’s sufficiency in a context where Torah observance is no longer applicable for Christians.⁷¹

⁶⁹ Fee, *Galatians*, 228.

⁷⁰ Finney, “Apostle to Gentiles”, 22-25.

⁷¹ Fee, *Presence*, 438

Only the Spirit can bring about what the law could not accomplish in the life of the believer, namely, producing the right attitudes that affect others in the believing community. The Spirit empowers believers and the believing community to live in such a way that reflects their identity as God's people.

They begin their lives in the Spirit and are expected to continue to walk in the Spirit and continually follow its leading. Their behaviour is decidedly different and provides evidence of their identity in the Spirit. The lifestyle they live is completely different in character from that of their former way of life. They no longer walk in the ways of their pagan past, which was marked by the flesh neither do they live according to the dictates of the law because just as the time of the "works of the flesh" belongs to the past so it is with the "works of Torah".⁷²

Fee understands the Spirit as God's replacement of the law and the remedy to the flesh.⁷³ In support of his claims of the sufficiency of the Spirit and the irrelevancy of the law for Christians, Fee insists that the redemption that brings believers into a familial relationship with the Father and Son is also intended to redeem believers out of 'slavery' to the law. He argues also that because the whole law has been brought to its full expression in one single commandment –love for one's neighbor – this command is all that is required to fulfill the law. Furthermore, Fee claims that in Paul's thought the law and the flesh are on the same side of things since both deal with death not life.⁷⁴

⁷² Otoo, *Walking in Spirit*, 32-34.

⁷³ Fee, *Galatians*, 201.

⁷⁴ Fee *Galatians*, 228.

Fee maintains that the main point of Galatians is that “the work of Christ and the coming of the Spirit have eliminated Torah altogether from the agenda of God’s people.” Paul “presents life in the Spirit as overriding the law particularly because such life does what the law could not do,” and for that matter, “the law is no longer active for those who follow Christ.”⁷⁵ Furthermore, the fruit of the Spirit in the life of a believer provides evidence of the presence of the Spirit in the Christian and affirms that Torah is no longer relevant.⁷⁶

Fee dismisses the notion that the law of Christ is a new form of Torah requiring observance. Describing Paul’s use of the term ‘law’ in 6:2 as a ‘wordplay’ Fee is of the opinion that this points to the extent to which Christian ethics are radically different from the observance of the law of Moses.⁷⁷ Fee also rejects the proposition made by others that the law of Christ is a reference to some ethical standards that the gospel imposes on believers. To him the law of Christ is “Christ himself because in Pauline ethics God’s glory is their *purpose*, the Spirit is their *power*, love is the *principle*, and Christ is the *pattern*.”⁷⁸

3.5 Conclusion

A review of the significant contributions of a century of research on Paul’s understanding of the Holy Spirit indicates that there is obviously a gap in past scholarship in its attempt to understand Pauline pneumatology. The origins and development of Pauline pneumatology have been traced to various sources, particularly to the Hellenistic, Jewish and early Christian traditions. Almost all studies

⁷⁵ Fee, *God’s Empowering Presence*, 438.

⁷⁶ Otto, *Walking in Spirit*, 31-34.

⁷⁷ Fee, *God’s Empowering Presence*, 438.

⁷⁸ Otto, *Walking in the Spirit*, 34.

focused on the uniqueness of Paul's pneumatology in comparison to other understandings of the Spirit that were available to Paul among the early Christian communities. What is surprisingly missing in the above studies is the lack of interest in the perspective of Paul's early conceptual framework. While perceiving the importance of the previous scholarly endeavors on the origins of Pauline pneumatology, the present study seeks to investigate two significant aspects, which are not sufficiently dealt with in previous attempts, namely, Paul's conviction as an apostle to the Gentiles and that God has poured out the Spirit upon the Gentiles apart from the Law. It is to this that we turn our attention.

The strength of Fee's argument is in the significance he places on Paul's imperatives and his view on the significance of human participation in the ethics. The picture of human participation that Fee portrays, however, is undermined by his strong claim that the Spirit is so sufficient that neither the law nor any form of external standard is required in the outworking of the ethics. At one end of the spectrum, one finds the conviction that the Spirit guarantees ethical life by 'driving' the believer but without the notion of overpowering that of Fee stresses the pneumatological indicative.

CHAPTER FOUR

THE INTERPLAY OF PNEUMATOLOGY AND ETHICS IN THOUGHT OF

PAUL: THE VIEW OF FRIEDRICH W. HORNS

4.1 Introduction

According to Friedrich Horn Paul did not have a fully formed pneumatology when he launched into the mission.⁷⁹ Paul's theology of the Spirit is an expansion of the Palestinian Judaism and Hellenistic Judaism primitive doctrine of the spirit. According Horn, Paul treated the development of the spirit in terms of contextual development.⁸⁰ He argues that Paul's unique understanding of Spirit can be traced in three neat schemata of developments from an early stage to that of a later Paul. Horn explains that the Spirit is understood as a functional as well as substance. That means the specific issues of Paul's context determined the developments in his pneumatological understanding. For Horn, Paul placed the starting point of his pneumatology in the primitive churches' expectation of the eschatological Spirit and Paul's development on the subject of the contextual conflicts that he faced with his opponents. On spirit relations to ethics, Horn teaches that the presence of the Spirit in the life of a believer is enough to guarantee ethical life.⁸¹ Section 4.2 entails a sketch of Horn career. Section 4.3 describes Horn view on Paul's pneumatology. Section 4.4 discusses Horn's view on the interplay of pneumatology and ethics in the thought of Paul. Section 4.5 concludes the chapter.

⁷⁹ Friedrich W. Horn, *Das Angeld des Geistes: Studien zur paulinischen Pneumatologie* (FRLANT 154; Göttingen: Vandenhoeck & Ruprecht, 1992), 68.

⁸⁰ Horn, *Das Angeld*, 68-69.

⁸¹ Horn, *Das Angeld*, 78—86.

4.2 Background of Friedrich Wilhelm Horn

Friedrich Wilhelm Horn is a German New Testament scholar. He is a professor at the Department of New Testament Studies at the Faculty of Protestant Theology, Johannes Gutenberg University in Mainz. He has several books and refereed journal articles to his credit.⁸²

4.3 Friedrich W. Horn on Pneumatology and Ethics in the thought of Paul

a) The development of Pauline pneumatology

Friedrich W. Horn marks a significant milestone in the discussion of the development of Pauline pneumatology. His book *Das Angeld des Geistes: Studien zur paulinischen Pneumatologie* provides an example of an approach which looks at Paul's theology in terms of an unfolding and contextualized development of his earlier ideas on the Spirit.⁸³

Horn identifies a friction between Palestinian Judaism and Hellenistic Judaism in their view about the Spirit. Horn tracks down the development of Paul's idea about the Spirit from his pre-Christian days; the roots of primitive Christian pneumatology in the Hellenists and the Hellenistic communities. According to him, Palestinian Judaism had functional view of the Spirit operating through charismata. The Hellenistic Judaism also understood the Spirit primarily as indwelling Spirit as a powerful divine substance, a very part of the heavenly world. Central to his approach is the question how these two different lines of pneumatological statements within Judaism were

⁸² Horn, *Das Angeld*, 86.

⁸³ Horn, *Das Angeld*, 78.

received in the New Testament. He maintains that both in early Christianity and in Paul we find these strands.⁸⁴

By tracing the theology of the Hellenists (Acts 6-7) Horn identifies the combination of motifs, wisdom/spirit/ working of miracles (Acts 2.22, 43; 7.36), as expressing the Hellenistic ideal of the Christian pneumatic. According to Horn, Pauline theology is rooted primarily in the Hellenistic community of Antioch.⁸⁵

Horn develops the pneumatology of pre-Pauline and non-Pauline communities by looking into the primary sources of Antiochian pneumatology which are formulae and formulaic statements in the letters of Paul. For Horn the social settings of these formulae and statements are either the context of proclamation or baptismal catechesis. In contrast to earlier studies Horn makes further distinctions with the primitive community's theology of the Spirit - the Palestinian Jewish Christian pneumatology and the Hellenistic Jewish Christian pneumatology.

The function of spirit for the Hellenistic Christian community was primarily missiological, especially, mission to the Gentiles. Along with this understanding they believed in the universal spirit endowment. That is, Hellenists were particularly open to perceive the paranormal phenomena as spirit caused, whereas Palestinian Jewish Christianity was more reluctant to see the states of enthusiasm as manifestation of the spirit.

⁸⁴ Horn, *Das Angeld*, 60.

⁸⁵ Horn, *Das Angeld*, 77-79.

The Judaizing Christians sought to establish a position of authority over the universal community, which undermined its charismatic character. Horn points out that the reasons for this situation are Christological. For Horn, Paul did not have a fully formed pneumatology when he launched into the mission. Paul's theology of the Spirit is an expansion of the above-mentioned primitive doctrine.⁸⁶

Horn argues that Paul's unique understanding of Spirit can be traced in three neat schemata of developments from an early stage to that of a later Paul. First, Horn distinguishes the pneumatology of Thessalonians from that of the later Paul. He argues that in his first stage Paul had the fundamental conviction that the endowment of the spirit was an eschatological gift.⁸⁷ In this stage the Spirit is understood as enabling believers for eschatological conduct; empowering, preaching, producing joy in affliction, and given for the goal of sanctification. For Horn, Finney asserts that the concept of spirit in I Thessalonians shows strong Old Testament and Jewish influence.⁸⁸ Paul was compelled to rethink his position at each stage in the light of the church situation and the presence of those with whom he disagreed.

The second stage of Pauline pneumatological development came when Paul went to Corinth and encountered a pneumatic enthusiasm where a section of the community (*pneumatikoi*), who spoke in tongues, the language of heaven, saw the Spirit as a gift able to produce magical effects, and related the Spirit to the sacraments. In this phase the Corinthians maintain that they already belong primarily to the heavenly/Spirit

⁸⁶ Rabens, *The Holy Spirit and Ethics in Paul*, 18-19.

⁸⁷ Horn, *Das Angeld*, 78—86.

⁸⁸ Finney, "Apostle to Gentiles", 16-22.

world, (1 Cor. 4:8). Rather than to the world of flesh and blood, through their reception of the Spirit in baptism (1 Cor. 6:11; 12:13)

As Gentiles or Hellenists, the Corinthian believers inevitably understand this gift of the indwelling Spirit as a powerful divine substance, a very part of the heavenly world, and so already the full arrival of salvation itself. Against these understandings, Paul continued to adhere to his functional view of the Spirit operating through charismata to build up the church. However, he also took over in part the view of the enthusiasts in that he accepted baptism as the point of departure for the work of the Spirit in believers; baptism both incorporated them into the church and mediated the Spirit. However, he still adhered to an eschatological view of the Spirit in which it was a guarantee of what was yet to come.⁸⁹

According to Horn, Paul takes over the Hellenistic baptismal theology, but refutes their over-realised eschatology. He insists that they are not yet 'spiritual bodies' belonging to the heavenly sphere and he sharply relativises glossolalia in terms of gifts, which 'build up' the historical community on earth.⁹⁰

Paul argues that until they become spiritual bodies in the resurrection, it is especially in the physical body that the spiritual life issuing from the baptismal gift is to be manifest. Nor is this baptismal charism to be separated from the Christ-event. Thus Spirit is no mere heavenly substance, but Christ, the life giving Spirit that is received. Therefore, to receive the Spirit is to come under Christ's lordship and power. Thus,

⁸⁹ Rabens, *The Holy Spirit and Ethics in Paul*, 14- 17.

⁹⁰ Horn, *ABD*, 3:270.

baptism is the occasion of the bestowal of the Spirit and of the incorporation into the salvific sphere (in Christ). Horn adds that the correlation of Christ and Spirit first occurred in the context of pneumatic enthusiasm.⁹¹

Third, Horn argues that Paul's third stage consists of 2 Corinthians, Galatians, Philippians and Romans. This is regarded as the most important theological period for Paul's pneumatology, because controversy fires him to make his most distinctive contributions. He argues that the opponents Paul met in Galatia and Philippi forced him to think beyond his previous concept of the Spirit with the result that he began to look on the Spirit as a hypostasis or substance who testified to believers of their salvation in Christ, made present the love of God, bore witness to their sonship and came to their help in their weakness.⁹²

Over against Judaizing Christians, in 2 Corinthians 3:6 Paul claims the Spirit is the Spirit of the New Covenant, which displaces the Mosaic covenant. Life-giving Spirit is thus set in antithesis to death-dealing Torah. Thus, Paul came to accept the view of the Spirit as 'substance', alongside his previous functional view; this accounts for the variations in his statements about the Spirit. Simultaneously, with the above point Horn argues that in Gal. 5:13-6:10 and Rom. 7-8, Paul develops his second great distinctive antithesis between the powers of 'flesh' and 'Spirit'. The Law is hereby portrayed as essentially irrelevant. The Law is powerless to overcome the 'sin-flesh' alliance (Rom 7:13-25). The Spirit can accomplish this and so reception of the Spirit

⁹¹ Finney, "Apostle to Gentiles", 16-22.

⁹² Horn, *Das Angeld*, 272-273.

becomes both the necessary and the sufficient condition for salvation (Gal 5:16, 17, 19-25; Rom 8:1-13).

Horn points out that Paul's conviction that an endowment of the spirit had taken place remained unchanged in all three phases. (1) The proclamation of the gospel is wrought by the Spirit; (2) The gift of the Spirit causes prophecy and (3) the gift of the Spirit causes and demands sanctification.⁹³

Horn concludes that the best way to capture Paul's pneumatology is by understanding his concept of down payment (2Cor 1:22; 5:5; Rom 8:23).⁹⁴ The terminology contains both the future and the present aspect of Paul's Pneumatology and eschatology as the Spirit is not the end-time gift itself but the power that conveys the right of eternal life.

This concept brings together the notions of Spirit as functional and Spirit as substance; because is transferred sacramentally and provides a material basis for the resurrection body (2 Cor 1:22; 5:5).

Horn argues that it is impossible to overlook the specific works of the spirit. For Horn, in the late Pauline theology, especially Romans, the Spirit does not merely functionally initiate individual expression of church life or act substantially as the baptismal gift to the church; rather, the Spirit appears as a hypostatic entity that attests and appropriates to the believer salvation in Christ, God's love and the status of

⁹³ Horn, *Das Angeld*, 405

⁹⁴ Horn, *Das Angeld*, 400

sonship. The Spirit intercedes for the believers before God, helps them in weakness and transforms them towards glory.

b) Substance- ontological transformation

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)⁹⁵, 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.

Horn’s model of human transformation through the reception of the *material* pneuma comes close to an automatism of ethical life as the result. This is Horn’s main thesis on the ethical work of the Spirit.⁹⁶

Horn explains further that ‘with the sacramental transferral of the Spirit an ontic basis of the new being is given. From this union, Horn contends that a believer’s behavior which is in harmony with the Spirit is to be expected.’ While Horn points out that the church’s orientation towards the Spirit will follow from the Spirit’s own instruction to believers. Horn nevertheless emphasizes that through the Spirit, holiness is efficiently passed on to the believer. The holiness of the church is then settled by the gift of the spirit (1 Thess 4:8; 1 Cor 3:16; 6:19)⁹⁷ because it is sacramentally transferred. (1 Cor 6:11) It is Paul’s expectation and demand that the church will now also live in

⁹⁵ Horn, *Das Angeld*, 388.

⁹⁶ Horn, *Das Angeld*, 175.

⁹⁷ Horn, *Das Angeld*, 389.

accordance with the sanctified, Spirit-created new nature. Horn is neither the first nor the only one to propound that believers are substance-ontologically transformed by the infusion of the (physical) Spirit. It is therefore necessary to look at this view more closely.⁹⁸

4.4 Horn usage of the term substance: 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.⁹⁹

There is a crucial question of how the spirit is to be seen in the Pauline theology. Horn describes the spirit in the thought of Paul in two contradictory ways.¹⁰⁰ First, Horn explains that, for one thing, the Spirit is understood as a *substance* when the Spirit takes up residence within the believer.¹⁰¹

Substance as a *material* concept of the Spirit is presupposed where ‘the Spirit, enters into such close junction with matter that the Spirit becomes bound to it’, as in the

⁹⁸ Finney, “Apostle to Gentiles”, 16-21.

⁹⁹ Horn, *Das Angeld*, 78-82.

¹⁰⁰ Horn, *Das Angeld*, 70-78.

¹⁰¹ Horn, *Das Angeld*, 86-93.

sacraments¹⁰² or amalgamation with light¹⁰³ or connection with water.¹⁰⁴ For Horn, the Spirit utilizes assistant of materials like water or food for the Spirit-transferral.¹⁰⁵ He contends that Paul picked up from the Corinthians this sacramental theology and the resultant of the Spirit as a material substance. Horn provides further details of Paul's view of pneuma 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 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".¹⁰⁶ Furthermore, one can speak of a *material* concept of the Spirit when the Spirit (through this 'qualification as substance) enters into such close junction with matter that the Spirit becomes bound to it, as in the sacraments (1 Cor 10:4; 12:13), 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).

¹⁰² Horn, *Das Angeld*, 233.

¹⁰³ Horn, *Das Angeld*, 241--245

¹⁰⁴ Horn, *Das Angeld*, 280

¹⁰⁵ Rabens, *The Holy Spirit and Ethics in Paul*, 17-20.

¹⁰⁶ Horn, *Das Angeld*, 297-300

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.¹⁰⁷

Horn is also careful to emphasize that Paul is critical of the magical impact that the Corinthians attributed to the (*stofflich*) Spirit gift. For example, Paul is positive that the Spirit provides a material basis for the resurrection body¹⁰⁸ because it is transferred sacramentally.¹⁰⁹

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, when, together with the juridical, a material aspect is also ascribed to it. 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.¹¹⁰

Rabens commended Horn as one, among the Pauline pneumatologists, who needs to be commended for showing awareness of distinctive usage of 'substance' different concepts of the Spirit in Paul. However, Horn is criticized for not completely consistent with his usage of the term 'substance' for the Spirit. Here substance could either be immaterial or matter. Because of the variety of meanings that substance already had at the time of (late) antiquity (e.g. existence; nature; immaterial essence;

¹⁰⁷ Horn, *Das Angeld*, 393.

¹⁰⁸ Horn, *Das Angeld*, 400.

¹⁰⁹ Horn, *Das Angeld*, 423.

¹¹⁰ Rabens, *The Holy Spirit and Ethics in Paul*, 18-20.

matter or ‘stuff’), Horn presupposes that what he believes to be true for the history of religions also applies to Hellenistic Christianity.¹¹¹

4.5 Conclusion

Horn has treated the development of the spirit in the thought of Paul in terms of contextual development. That means the specific issues of his context determined the developments in his pneumatological understanding. What is completely missing is Paul's initial own convictions and conceptual background about the eschatological coming of the Spirit. On Horn analysis of primitive Christian pneumatology, Volker Rabens argues that there are no primary sources and that Horn's analysis of the letters is controversial.

Rabens therefore argues that there can be no reaching hypotheses regarding the theology of the pre-Pauline Hellenistic Jewish Christian community. He also argues that Horn merely reconstructs the primitive Christian pneumatology from the formulae and formulaic statements within Pauline letters.

Rabens therefore contends that what Horn has done is a reconstruction based on isolated fragments and catchwords from Paul's letters. Horn merely considers the social setting of the passages he used as proclamation or catechesis. Such a presupposition may not help us in understanding Pauline pneumatology and its relation to early communities.

¹¹¹ Rabens, *The Holy Spirit and Ethics in Paul*, 18.

Such an approach does not leave enough space for further inquiry into the socio-ecclesial context(s) of Pauline Communities. In sum, Ruben contends that Horn's contribution to the question of the development of Pauline pneumatology is remarkable, but he failed to recognize significant factors like Paul's experience and the Gentile mission in his discussion.

CHAPTER FIVE

COMPARATIVE ANALYSIS

5.1 Introduction

The past 140 years of Pauline scholarship have generated diverging explanations of the ethical work of the Spirit. On the one hand, scholars such as Hermann Gunkel sees the Spirit as the author of the entirety of the Christian religious and ethical life. On the other hand, others give more weight to the role that believers play in their ethical existence. Rudolf Bultmann, for instance, sees the Spirit's role predominantly as opening the door to the possibility of new life. Yet believers themselves have to walk through that door. Volker Rabens has labeled these two approaches as infusion transformation and relational transformation approaches respectively. Thus, this chapter analysis the positions of Gordon Fee and F.W. Horn in the context of these two broad spectrums. Thus, section 5.2 describes Volker Rabens' infusion transformation and relational transformation approaches. Section 5.3 discusses Horn and Fee on interplay of pneumatology and Ethics in the thought of Paul. Section 5.4 concludes the chapter.

5.2 Two Major Views on Interplay of Pneumatology and Ethics

Raben designed the terms 'infusion-transformation' and relational transformation approach as two broad spectrums of the views of pneumatology and ethics in the thought of Paul. Here the researcher will use this categorization as an aid to show where Gordon Fee and F.W. Horn converged and diverged.

a) Infusion-transformation

According to Volker Rabens, the terms ‘infusion-transformation’ is a particular concept of Spirit-transformation. He explains that the word ‘infusion’ originally denotes the pouring in of a liquid. It suggests that Paul comprehends the Spirit as a ‘fluidum’ that is poured into the believer.¹¹²

This term describes the concept of transformation held by scholars who think that for Paul, ethical life is enabled through the transformation of the inner nature of a person by the infusion with a material pneuma. Volker Rabens notes that German scholars have often used the adjective ‘naturhaft’ (sometimes rendered as ‘quasi-physical’ in the English translations) for this kind of transformation, but it is usually not explained how this notion should be understood. Rabens argues that 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, when ‘infusion’ is used figuratively it refers to the ‘action of infusing or introducing a modifying element or new characteristic’, as, for example, the infusion of grace into the soul in the Catholic concept *gratia infusa*.¹¹³

On this view, Paul’s references to pneuma are drawn on as distinctly cosmological idea of a concrete. Here the spirit is ‘physicalistic’ power from heaven, which is infused into believers at baptism. The spirit then informs the body and directs the lives of believers here on earth – that is what entails of possessing the *pneuma*.

¹¹² Rabens, *The Holy Spirit and Ethics in Paul*, 18.

¹¹³ Rabens, *The Holy Spirit and Ethics in Paul*, 18-20.

b) Relational transformation approach

In his monograph *The Holy Spirit and Ethics in Paul*, Rabens' prime focus is on how the Spirit transforms believers and empowers them for religious-ethical living.¹¹⁴ Dismissing scholarly arguments that tend to limit ethical transformation, primarily to the initial empowering work of the Spirit such as Horn's concept of infusion-transformation, Rabens argues that ethical transformation is a continual process that involves ongoing relationship with God and his son. He contends that it is as the community of faith enters into an intimate relationship with God and his Son that people are transformed and empowered by the Spirit for religious-ethical life.¹¹⁵ Rabens insists that, in Galatians, the 'Abba'-cry (Gal. 4:6) serves as the definitive expression of the intimate relationship with God as Father. The relationship is significant for not only defining the identity of believers but also in shaping ethical conduct as the Spirit enlivens and even intensifies these intimate relationships.¹¹⁶ Such ethical transformation takes place in the context of their individual and corporate lives.¹¹⁷

Rabens takes the human role in Paul's Spirit-ethics seriously. He insists, "there is no automatism of ethical living involved in the transferal into the realm of the Spirit" without the believer's involvement. He argues that there is the need for continual empowering through active human participation in the life of the community in terms of relationship; otherwise, Paul would not have issued ethical imperatives entreating his churches to live in accordance with their new religious-ethical reality. Rabens affirms that, since the flesh still exists (Gal. 5:13, 16, 17) and poses a threat to the

¹¹⁴ Rabens, *The Holy Spirit and Ethics in Paul*, 1-21.

¹¹⁵ Rabens, *The Holy Spirit and Ethics in Paul*, 123-170.

¹¹⁶ Rabens, *The Holy Spirit and Ethics in Paul*, 173.

¹¹⁷ Rabens, *The Holy Spirit and Ethics in Paul*, 242.

Christian community believers need to ‘keep in step with the Spirit’ (Gal. 5:16-25) so that their lives will become more and more “Christomorphic (Gal. 4:19). He insists that it is through their ‘participation in the Spirit’, based on their common pneumatic experience, that believers are encouraged in their religious-ethical life.

Rabens’ thesis not only accounts for human action in Paul’s ethics, but also even more significantly, portrays the human agency as a vital ingredient in the process of ethical transformation in Paul. However, by claiming that “the Galatians need not submit to the law”, as a moral resource in their religious-ethical life in view of their Christ-created and Spirit-sustained filial relationship with God (Gal. 4:6, 9), Rabens appears to be adopting the repeated assertions by several other interpreters that Paul’s ethical policy should be read in terms of the sufficiency of the Spirit.

5.3 Horn and Fee on interplay of pneumatology and Ethics in the thought of Paul

The past 140 years of discourse on Pauline pneumatology have generated divergent explanation 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 Gunkel. Gordon Fee view fall in line with this position – without the notion of the spirit overpowering the believer. Gordon D. Fee also stresses the priority of the Spirit in ethical living. He states that “the Spirit’s major role in Paul’s view of things lies with his being *the absolutely essential constituent of the whole of Christian life*, from beginning to end. When one looks at these two opposite lines of interpretation from different perspective, one could say that life in the spirit is on the one hand seen by Fee as being without struggles (although not without sin).¹¹⁸

¹¹⁸ Finney, “Apostle to Gentiles”, 16-22.

On the other end of the spectrum, we meet with stronger emphasis on the will and the decision of the believer. Rudolf Bultmann understood the spirit predominantly as making believers aware of their salvation by which they are enabled to realize the ethical imperative by their own power.¹¹⁹ Rudolf Bultmann, sees the Spirit's role predominantly as opening the door to the possibility of new life.¹²⁰ Yet believers themselves have to walk through that door. According to Bultmann, after the Spirit leads believers through the door the first time, subsequent ethical actions are the result of believers walking through it on their own.¹²¹ Gunkel declares, "The entire life of the Christian is an activity of the pneuma. One may expect that there are mediating positions between these two positions."¹²²

Horn could be understood as arguing for both positions. Horn contends that Paul's thought develops from the first position (a stronger emphasis on the work of the spirit) in Galatians and to the second in Romans (a stronger emphasis on the decision of the believers).¹²³ However, according to Volker Rabens, in Horn's later publications, his model of human's transformation come close to an automatism of ethical life. Horn propounded that believers are substance-ontologically transform by the infusion of the (physical) Spirit.¹²⁴ For Horn, on the basis of the fact that a believer receives the Holy Spirit, the believer becomes a different person. The content of his soul is from then on becomes divine and the Spirit brings forth a new, divine way of life. Horn puts special emphasis that as becomes a believer, the Spirit holiness is effectively passed

¹¹⁹ Rudolf Bultmann, 'Das Problem der Ethik bei Paulus', *ZNW* 23 (1924), 123-140; ET: R. Bultmann, 'The Problem of Ethics in Paul', in B.S Rosner (ed.), *Understanding Paul's Ethics: Twentieth-Century Approaches* (Grand Rapids: Eerdmans, 1995), 195-216.

¹²⁰ Bultmann, 'Das Problem der Ethik bei Paulus', *ZNW* 23, 196.

¹²¹ Bultmann, 'Das Problem der Ethik bei Paulus', *ZNW* 23, 198.

¹²² Gunkel, *The Influence of the Holy Spirit*, 89.

¹²³ Horn, *Das Angeld*, 80-86.

¹²⁴ Rabens, *The Holy Spirit and Ethics in Paul*, 173.

on to him or her. He contends that because the Spirit is a mighty (physical) substance, it transforms substance-ontologically.¹²⁵

On Pauline pneumatology and ethics discourses, one of the main components of the debate is the concept of Spirit. Both Fee and Horn (more so of Horn) have a concept of Spirit as a (physical) substance. Another aspect of the debate is Paul's religious and philosophical background. Does Hellenism or early Judaism or both predominantly influence Paul's pneumatological ethics?

The answer to this question partly determines how one comprehends Paul's concepts of the Spirit and ethical transformation. Both Fee and Horn see the combination of Hellenism and Judaism as sources of influence in Paul understands of interplay of pneumatology and ethics.¹²⁶

However, there are some differences between the two. For Horn, the Spirit guarantees a Christian ethical life and that makes Horn view more in line with Rabens categorization of infusion transformational approach.

Fee also sees the crucial role of the Spirit in a believer ethical transformation but not to the extent of overpowering depicted by Horn. Fee stresses on the Spirit indicative and believer's role in ethical transformation. What makes Fee's argument in line with relational transformation approach is his view on the significance of human participation in the ethics. This makes Fee's position more in line with Raben's categorization of Relational transformation approach than infusion transformational

¹²⁵ Rabens, *The Holy Spirit and Ethics in Paul*, 14-20.

¹²⁶ Finney, "Apostle to Gentiles", 16-22.

approach. Nonetheless, the picture of human participation that Fee portrays is however, undermined by his strong claim that the Spirit is so sufficient that neither the law nor any form of external standard is required in the outworking of the ethics.¹²⁷

5.4 Conclusion

Both Horn and Fee derived their view of the ‘mechanics’ of ethical living from their concept of the Spirit. For these scholars, because *pneuma* is a mighty (physical) substance, it transforms substance-ontologically.

The vast majority of Pauline scholars assent that for Paul the Spirit is integral to ethical living. What has been and continues to be, contested though, is Paul’s understanding of *how* (and to what extent) the Spirit was actively related to ethical living. For Fee, the Spirit guarantees ethical life by ‘driving’ the believer but without the notion of overpowering. He stresses the pneumatological indicative. 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. The strength of Fee’s argument is in the significance he places on Paul’s imperatives and his view on the significance of human participation in the ethics.

Ruben commended Horn as one, among the Pauline pneumatologists, who needs to be commended for showing awareness of distinctive usage of ‘substance’ different concepts of the Spirit in Paul. However, Horn is criticized for not being completely

¹²⁷ Rabens, *The Holy Spirit and Ethics in Paul*, 14-20.

consistent with his usage of the term 'substance' for the Spirit. Here substance could either be immaterial or matter.

Because of the variety of meanings that 'substance' already had at the time of (late) antiquity (e.g. existence; nature; immaterial essence; matter or 'stuff'), Horn presupposes that what he believes to be true for the history of religions also applies to Hellenistic Christianity.

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.

Gunkel and Heitmüller hold such a view of the Spirit. The concept of Spirit as 'substance' was as well, held by the writers of the *'religious school'*.

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/already had at the time of (late) antiquity it is in the opinion of some scholars, especially Ruben, it becomes doubtful whether substance as a term should any longer be used in the study of New Testament pneumatology for describing a particular concept of the Spirit. However, even Horn is not completely consistent with his usage of the term 'substance' for the Spirit. Ruben employs the

term 'immaterial substance' for that concept of the Spirit that Horn has named 'substance'.

And the terms 'material substance', 'physical substance' or 'matter' (together with the pronoun 'it' for the Spirit) will be used for what Horn has singled out as *Stoff*. Most scholars who propose that Paul thought of the Spirit as a substance hold this second, material concept of 'substance'.

CHAPTER SIX
CONCLUSION: SUMMARY, PRACTICAL IMPLICATIONS AND
RECOMMENDATIONS

6.1 Introduction

The vast majority of Pauline scholars would assent to Rabens's assertion that for Paul the Spirit is integral to ethical living. What has been and continues to be contested, though, is Paul understands of *how* (and to what extent) the Spirit was actively related to ethical living. Here there two broad views, within each of these views there are several subtle views. The focus of this thesis is to identify the two broad views, and identify the views of Horn and Fee respectively within these views. Thus, section 6.2 gives summary of the entire work. Section 6.3 entails the findings of the research. Section 6.4 gives a personal view and recommendation and section 6.5 concludes the chapter and the entire research.

6.2 Summary

As a result, Rabens observes, "The past 140 years of Pauline scholarship have generated diverging explanations of the ethical work of the Spirit." On the one hand, scholars such as Hermann Gunkel see the Spirit as the author of the entirety of Christian religious and ethical life.

6.3 Research Findings

Paul's statement in Galatians 5:18 have played a major role in scholarly discussions that portray the notion of the 'all-sufficiency of the Spirit' in the ethics of Galatians.

Several key passages in Jewish writings demonstrate that the role of the Spirit was not understood in Judaism to replace the law but rather to positively result in a more intense commitment and obedience by the people of God to the law in the context of covenant faithfulness.

To the contrary, all the writings examined in this investigation do emphasize the Spirit's continuing role of producing obedience among God's people and increased loyalty to and passion for God's covenant and law.

As Dunn observes, this is a significant way of preventing a too exclusively focused Spirit-ethic and the possibility of such a lifestyle degenerating into the attitudes Paul illustrates in 5:13a and 5:26.19. Being an external norm, the law serves as the barometer or rule by which the Spirit's fruitfulness can be gauged, especially in terms of the love for one's neighbor.¹²⁸

An exclusively Spirit-marked way of life that excludes the law is not implied in Paul's communication about the leading of the Spirit.

6.4 Implications: The Spirit enabled life and Eternal Life

a) The line of possibility of one losing her salvation

Paul's pneumatology makes it quite clear that the Spirit serves as evidence that the future has begun for the Christian and also serves as the guarantee for the final

¹²⁸ Dunn, *Galatians*, 300.

consummation. For that matter, the believer is expected to continue to sow to the Spirit all the way, until they reach eternal life.¹²⁹

There is a widespread feeling in scholarship that due to his strong eschatological language in Galatians 6:8, Paul is teaching about the possibility of some believers ending up being destroyed if they fail to sow to the Spirit.¹³⁰

Paul is interpreted as echoing an earlier claim that believers who allow their freedom in Christ to degenerate into only “an opportunity for the flesh”¹³¹ face the danger of destruction¹³² and exclusion from the kingdom of God.¹³³

The argument is that judgment of all human actions is certain and Christians who persist in sowing to the flesh might find themselves unable to attain eternal life.¹³⁴

This view is particularly highlighted by Sanders who asserts that while justification is by faith and salvation is by grace, the Christian will be judged on the basis of their works. He argues that in Paul good deeds are the condition for remaining in salvation and that “willful or heinous disobedience would exclude one from salvation.”¹³⁵

¹²⁹ Galatians 3:2-5; 6:8.

¹³⁰ Gal. 6:8a.

¹³¹ Gal. cf. 5:13b.

¹³² Gal. 5:14.

¹³³ Gal. 5:21b.

¹³⁴ Gal. 5:21b; 6:8.

¹³⁵ Sanders Ed Parish, *Paul and Palestinian Judaism: A comparison of patterns of religion* (Minneapolis: Fortress Press, 1977), 45-60.

b) The line of once save forever saved

The above interpretation does not match up with Paul's claim that believers in Christ have been rescued from the present evil age¹³⁶ and that the believer has attained the status of "a son and if a son then an heir."¹³⁷

The Galatians are assured of the hope of righteousness that awaits them as the result of their possession of the Spirit.¹³⁸ Moreover, those who are led by the Spirit are no longer under the curse of the law¹³⁹ because "Christ redeemed us from the curse of the law by becoming a curse for us."¹⁴⁰

These statements hardly support the notion that those currently in Christ who fail to sow to the Spirit might not be able to inherit eternal life. What Paul appears to be doing in Gal. 6:7-8 is to motivate his converts to make sure they persevere towards the eschatological destiny that awaits them. It is therefore best to take Paul's statements in Gal. 6:7-10 as a scheme of encouraging Christians not to grow weary and not to give up. As a people who are *πνευματικοί*¹⁴¹ the Spirit is their guarantee to eternal life and, for that matter, they must continue to sow to the Spirit until the end.¹⁴²

This assurance is in contrast to the destiny of unbelievers whose lives are tainted by passions and desires of the flesh and are therefore in danger of being excluded from

¹³⁶ Gal. 1:4.

¹³⁷ Gal. 4:7.

¹³⁸ Gal. 5:5.

¹³⁹ Gal. 5:18.

¹⁴⁰ Gal. 3:13.

¹⁴¹ Gal. 6:1.

¹⁴² Gal. 6:8.

the kingdom inheritance¹⁴³ while they still remain outside of Christ. Like Christians, unbelievers also have the option of sowing to the Spirit if they choose to come to faith through the hearing of the gospel and to receive the Spirit of Christ. Until then, all that they know and do is to sow to the flesh.¹⁴⁴ In Gal. 6:8a, therefore, Paul is using the case of unbelievers to illustrate the distinctiveness of the believers' supernatural identity, which calls for the daily display of the fruit of the Spirit.¹⁴⁵

The indicative of what Christ has done for believers through the Spirit provides the guarantee that Christians will be able to persevere until they reach their eschatological destination.¹⁴⁶ They are capable of fulfilling the moral requirements of God as the Spirit supplies them with the ability and motivation to do so. All they need to do is to co-operate with the Spirit consistently and continually all the way to eternity.

6.5 Conclusion

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

¹⁴³ Gal. 5:21b; 6:8a.

¹⁴⁴ Gal. cf. 5:21b.

¹⁴⁵ Gal. 6:8b.

¹⁴⁶ Eph. 4:30.

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.

This study set out to achieve two main objectives: *first*, to prove the inadequacy of the so-called ‘all-sufficiency of the Spirit’ a hypothesis that portrays Paul’s moral exhortation as an exclusively Spirit-focused way of life; and, *secondly*, to establish that Christian ethics, as taught by Paul, involves distinctive partnership between the Spirit and the believer and embraces personal attentiveness as an important moral resource.

The ‘all-sufficiency of the Spirit’ hypothesis, which is so widespread in contemporary scholarship, not only regards the law as superfluous for Christian living, but it also significantly underestimates the human role in Paul’s ethics. Paul’s moral exhortation sometimes expressed in the language of ‘walking in the Spirit,’ involves a well-structured Spirit/believer co-operation. In respect of this, believers must understand that in their ethical transformation process, it is not the Spirit alone that effects the change but their cooperation and effort is equally needed. The lack of human action and cooperation in the ethical transformational process results in a person’s inability to adhere to the tenets of the Christian faith. This obviously would retard the growth of the believer and thereby make him or her, a weak Christian.

6.6 Personal view and Recommendation

The Spirit does not work alone as an all-sufficient actor but involves the human will and the law in dealing with the threats posed by the flesh to the believer and the

Christian community. Walking in God's law does not therefore contradict the inward motivation of the Spirit but rather highlights it. An equally significant feature of the structure of Paul's Spirit-ethics is the role of the believer, which is grounded upon the wider issues he addresses in the letter.

In contrast to any negative assessment of the logic or theoretical basis of Paul's moral exhortation, the argument of this study demonstrates that Paul's ethical view of the Spirit is structured around Spirit/believer co-operation that involves the law as a moral resource. Paul's ethical view of the Spirit is best defined as involving the Spirit working in mutual partnership with the believer. The notion of the Spirit working exclusively on its own in the fight against the flesh is based on an inadequate assessment of the structure of Paul's Spirit-ethics.

It is true that the Apostle's teachings on the Spirit and ethics in Galatians does not specifically assert that the law be viewed as an adequate means for overcoming the destructive passions and desire of the flesh. However, Paul views the fulfillment of the law through the love of one's neighbor to be a significant dimension of life in the Spirit.

Surely the phenomenon of ethical transformation of the believer is the miracle of God working through the Spirit.¹⁴⁷ This, however, is not to suggest that a Christian community ought to think only in terms of the sufficiency of the Spirit thereby neglecting active human participation.

¹⁴⁷ Gal. 5:22-23.

It is only within the framework of the Spirit/believer co-operation that ethical growth can be nurtured and believers enabled to attain the ideal to do the will of God. In their moral life of walking in the Spirit, believers are required to sow daily to the Spirit so that the Spirit can participate powerfully in their morality. An exclusive relying on the ‘sufficiency’ of the Spirit as a paradigm for ‘walking in the Spirit’ to the neglect of the human role and the law as the scriptural basis of the will of God is more likely to result in a one-sided Christianity.

Paul teaches the significance of the Spirit in its proactive transformation of humans at the new birth and its participation in their morality thereafter. Undoubtedly, this is observed as an important aspect of Christian theology. However, in both biblical scholarship and in the church, care must be taken not to formulate doctrines, which assume, intentionally or unintentionally, that the Spirit works in such an overwhelming way that the believer’s own personal attentiveness to the law is inconsequential for Christian living.

Contrary to the notion of an all-sufficiency of the Spirit, it is important to bear in mind that when Paul talks about walking in the Spirit or sowing to the Spirit, the context suggests that he is exhorting the believer and the believing community to make conscious decisions involving the act of the human will. Such decisions will call for the taking of practical steps to display the fruit of the Spirit in all situations. That way, and in partnership with the Spirit, Christians will be in the position to love their neighbor as themselves and, by so doing, to fulfill the law.¹⁴⁸ As Schreiner aptly remarks, “life in the Spirit cannot be conceived of as a kind of spiritual floating in the

¹⁴⁸ Gal. 5:14.

air, where believers are caught up in spiritual ecstasy and passively let the Spirit move them.”¹⁴⁹ All the various examples of individual and community actions examined in this study suggest that Christians need to sow daily to the Spirit as the expression of their continual and consistent co-operation with the Spirit throughout their Christian journey until they reach eternal life.¹⁵⁰

¹⁴⁹ T. R. Schreiner, *Galatians, Zondervan Evangelical Commentary on the New Testament* (Grand Rapids: Zondervan, 2010), 22-31.

¹⁵⁰ Gal. 6:8.

BIBLIOGRAPHY

BOOKS

- Barclay, J.M.G. *Mirror-Reading a Polemical Letter: Galatians as a Test Case*. In Nanos, M.D *The Galatians Debate*. Peabody: Hendrickson Publishers, 2002.
- Bruce, F.F. *The Spirit in the Letter to the Galatians* in P. Elbert (ed). Peabody, Mass: Hendrickson, 1985.
- Bultmann, Rodolf. 'Das Problem der Ethik bei Paulus', *ZNW* 23 (1924), 123-140; ET: R. Bultmann, 'The Problem of Ethics in Paul', in B.S Rosner (ed.), *Understanding Paul's Ethics: Twentieth-Century Approaches*. Grand Rapids: Eerdmans, 1995.
- Dunn, J.D.G. *The Epistle to the Galatians*. London: A. C. Black, 1993.
- Fee, D. Gordon. *Galatians: A Pentecostal Commentary*. Blandford Forum: Duo Publishing, 2007.
- Fee, G.D. *God's Empowering Presence: The Holy Spirit in the Letters of Paul*. Peabody: Hendrickson, 1994.
- Fee, Gordon. *The first epistle to the Corinthians*. Grand Rapids: Wm. B. Eerdmans Publishing, 1987.
- Finney, Philip. "Apostle to Gentiles: the origin of Pauline pneumatology", PhD thesis, University of Durham, 2003.
- Greg, L. Bahnsen. *Theonomy in Christian Ethics*. Nutley, N.J: The Craig Press, 1977.

- Gunkel, Hermann. *“The Influence of the Holy Spirit: The Popular View of the Apostolic Age and the Teachings of the Apostle Paul”*. Philadelphia: Fortress Press, 1979.
- Horn, W. Friedrich. *Das Angeld des Geistes: Studien zur paulinischen Pneumatologie*. FRLANT 154; Gottingen: Vandenhoeck & Ruprecht, 1992.
- Kasemann, E. *Leib und Leib Christi: Eine Untersuchung zur paulinischen Begrifflichkeit*; BHT 9. Tübingen: J.C.B Mohr, Paul Siebeck, 1933.
- Longenecker, R. N. *Galatians, Word Biblical Commentary 41*. Nashville: Thomas Nelson Publishers, 1990.
- Moo, D. J. *Galatians*. Grand Rapids: Baker Academic, 2013.
- Parish, Ed Sanders. *Paul and Palestinian Judaism: A comparison of patterns of religion*. Minneapolis: Fortress Press, 1977.
- Rabens, Volker. *The Holy Spirit and Ethics in Paul: Transformation and Empowering for Religious –Ethical Life*. Minneapolis: Fortress Press, 2014.
- Schreiner, T. R. *Galatians, Zondervan Evangelical Commentary on the New Testament*. Grand Rapids: Zondervan, 2010.
- Stuhlmacher, Peter. *Paul’s Letter to the Romans: A Commentary*. Westminster: John Knox Press, 1994.
- Sturmer, K. *Das Abendmahl bei Paulus”* EvT 7. 1947.
- Way, D.V. *The Lordship of Christ: Ernest Kasemann’s Interpretation of Paul’s Theology; OTM*. Oxford: Clarendon, 1991.
- Williams, S. K. *Galatians, ANNTC*. Nashville: Abingdon, 1997.

UNPUBLISHED BOOKS

Otoo, Kwesi. *Walking in Spirit: A study of Paul's teaching on the Spirit and Ethics in Galatians 5:13-6:11*". Unpublished PhD Thesis, Bangor University, 2014.

JOURNAL ARTICLES

Gorden D. Fee, "On the In authenticity of John 5:3b-4," *The Evangelical Quarterly* 54.4 (1982): 207–218.