

# PAUL AND POLITICS

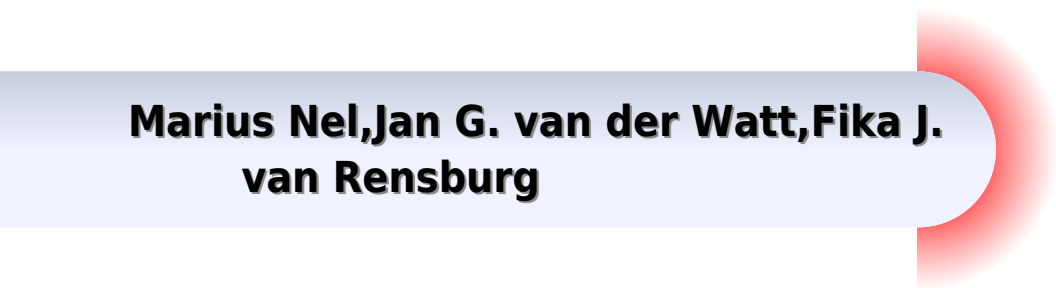
EKKLESIA • ISRAEL • IMPERIUM • INTERPRETATION



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# Paul And Politics Ekklesia Israel Imperium Interpretation

**Marius Nel, Jan G. van der Watt, Fika J.  
van Rensburg**



## **Paul And Politics Ekklesia Israel Imperium Interpretation:**

**Draft of an official letter** , Papyrus draft of an official letter from the Arsinoites modern name Fayy m Egypt Concerns troubles in agricultural matters mainly regarding irrigation Tenant farmers have destroyed something Recto has a draft of an official letter in Greek P Duk inv 727 R Paul and Politics Richard A. Horsley, Krister Stendahl, 2000-11-01 A provocative analysis of interrelated issues in Paul s letters including his views on the Roman Empire the politics of Israel and politics and the church Currents in the Interpretation of Paul Neil Elliott, 2024-09-05 The apostle Paul has long been championed or criticized as a Christian thinker as a brilliant theological genius or an enthusiastic convert who spun arguments to justify his new allegiances In these essays Neil Elliott engages some of the most provocative currents in contemporary scholarship including Paul and the nature of violence the presumptions of religious cultural or national innocence in particular interpretations of the apostle the recent enthusiasm for Paul in some streams of Marxist thought competing construals of economic realities in Paul s day and our own and questions surrounding Paul s legacy today **Paul and the Politics of Diaspora** Ronald Charles, 2014-11-01 It is a commonplace today that Paul was a Jew of the Hellenistic Diaspora but how does that observation help us to understand his thinking his self identification and his practice Ronald Charles applies the insights of contemporary diaspora studies to address much debated questions about Paul s identity as a diaspora Jew his complicated relationship with a highly symbolized homeland the motives of his daily work and the ambivalence of his rhetoric Charles argues for understanding a number of important aspects of Paul s identity and work including the ways his interactions with others were conditioned by his diaspora space his self understanding and his experience among the nations Diaspora space is a key concept that allows Charles to show how Paul s travels and the collection project in particular can be read as a transcultural narrative Understanding the dynamics of diaspora also allows Charles to bring new light to the conflict at Antioch Galatians 1 2 Paul s relationships with the Gentiles in Galatia and the fraught relationship with leaders in Jerusalem

**Paul and the Politics of Difference** Jae Won Lee, 2015-02-26 Paul lies at the core of the constant debate about the opposition between Christianity and Judaism both in biblical interpretation and public discourse The so called new perspective on Paul has not offered a significant break from the formidable paradigm of Christian universalism versus Jewish particularism in Pauline scholarship This book liberates Paul from the Western logic of identity and its dominant understanding of difference Drawing attention to the currency of discourses on difference in contemporary theories as well as in biblical studies the author critically examines the hermeneutical relevance of a contextual and relational understanding of difference He applies it to interpret the dynamics of Jew Gentile difference reflected particularly in meal practices Gal 2 1 21 and Rom 14 1 15 13 of early Christian communities Paul and the Politics of Difference argues that by deconstructing the hierarchy of social relations underlying the Jew Gentile difference in different community situations Paul promotes a politics of difference This affirms a preferential option for the socially weak solidarity with the weak Paul s politics of difference is

invoked as the potential for liberation in a vision of egalitarian justice in the face of contemporary globalism's proliferation of difference

**Unity and Diversity in Christ** William S Campbell, 2017-03-31 The legacy of Pauline scholarship from ancient to modern is characterised by a surfeit of unsettled conflicting conclusions that often fail to interpret Paul in relation to his Jewish roots William S Campbell takes a stand against this paradigm emphasising continuity between Judaism and the Christ movement in Paul's letters Campbell focusses on important themes such as diversity identity and reconciliation as the basic components of transformation in Christ The stance from which Paul theologises is one that recognises and underpins social and cultural diversity and includes the correlating demand that because difference is integral to the Christ movement the enmity associated with difference cannot be tolerated Thus reconciliation emerges as a fundamental value in the Christ movement Reconciliation in this sense respects and does not negate the particularities of the identity of Jews and those from the nations In this paradigm transformation implies the re-evaluation of all things in Christ whether of Jewish or gentile origin

*Paul Among the Postliberals* Douglas Harink, 2013-08-14 Paul Among the Postliberals sheds new light on Paul's letters by creating links between contemporary scholarship and the writings of theologians Harink argues that Paul's central doctrine of justification by faith has been widely misunderstood he emphasizes instead that the goal of the gospel is to free Christians for faithful action

*The Politics of Heaven* Joseph A. Marchal, Was Paul an opponent of imperialism or a participant in the patriarchal social codes of his day Joseph A Marchal moves beyond this too simple dichotomy to examine the language of power and obedience ethnicity and gender in Paul's letters

*The New Testament in the Graeco-Roman World* Marius Nel, Jan G. van der Watt, Fika J. van Rensburg, 2015 Born in Pretoria South Africa Abraham Abe J Malherbe 1930-2012 taught Theology of New Testament and Early Christianity at Abilene Christian University and was Buckingham Professor of New Testament Criticism and Literature Emeritus at Yale Divinity School A member of The Society of Biblical Literature for over 50 years Abe was a highly productive scholar who made major contributions in several areas This festschrift in honor of Prof Abe Malherbe is the product of South African and international scholars honoring the memory of a great New Testament scholar Series Theology in Africa Vol 4 Subject Religious Studies Christianity

*Paul, Philosophy, and the Theopolitical Vision* Douglas Harink, 2010-02-12 The apostle Paul was a man of many journeys We are usually familiar with the geographical ones he made in his own time This volume traces others Paul's journeys in our time as he is co-opted or invited to travel sometimes as abused slave sometimes as trusted guide with modern and recent Continental philosophers and political theorists Kierkegaard Nietzsche Heidegger and Benjamin Taubes Badiou Žižek and Agamben Paul journeys here among the philosophers In these essays you are invited to travel with them into the regions of philosophy hermeneutics political theory and theology You will certainly hear the philosophers speak But Paul will not remain silent Above the sounds of the journey his voice comes through loud and clear

*An Anomalous Jew* Bird, 2016 Lively well informed portrait of the complex figure who was the apostle Paul Though Paul is often lauded as the first great Christian theologian and a champion

for Gentile inclusion in the church in his own time he was universally regarded as a strange and controversial person In this book Pauline scholar Michael Bird explains why An Anomalous Jew presents the figure of Paul in all his complexity with his blend of common and controversial Jewish beliefs and a faith in Christ that brought him into conflict with the socio religious scene around him Bird elucidates how the apostle Paul was variously perceived as a religious deviant by Jews as a divisive figure by Jewish Christians as a purveyor of dubious philosophy by Greeks and as a dangerous troublemaker by the Romans Readers of this book will better understand the truly anomalous shape of Paul s thinking and worldview

**The Origin and Meaning of Ekklēsia in the Early Jesus Movement** Ralph J. Korner, 2017-06-06 In The Origin and Meaning of Ekklēsia in the Early Jesus Movement Ralph J Korner explores the ideological implications of Christ follower associations self designating collectively as ekklēsia Politically Korner s inscriptional research suggests that an association named ekklēsia would have been perceived as a positive rather than as a counter imperial participant within Imperial Greek cities Socio religiously Korner argues that there was no universal ekklēsia to which all first generation Christ followers belonged ekklēsia was a permanent group designation used by Paul s associations Ethno religiously Korner contends that ekklēsia usage by intra muros groups within pluriform Second Temple Judaism problematizes suggestions not least at the institutional level that Paul was parting ways with Judaism s Jewishness or Jewish organizational forms

**Studying Paul's Letters** Joseph A. Marchal, 2012-04 Joseph A Marchal leads a group of scholars who are also experienced teachers in courses on Paul More than a series of how to essays in interpretation each chapter in this volume shows how differences in starting point and interpretive decisions shape different ways of understanding Paul Each teacher scholar focuses on what a particular method brings to interpretation and applies that method to a text in Paul s letters aiming not just at the beginning student but at the tough choices every teacher must make in balancing information with critical reflection

**God's Saved Israel** Philip La G. Du Toit, 2019-05-14 God s Saved Israel examines identity in the Pauline corpus in terms of how Paul expresses the new identity in Christ in relation to the identity of ancient Israel In this study the way in which Paul uses the terms Israel Israelite and Judean is approached on the basis of the way in which these terms were used in the second temple period by both insiders and outsiders rather than presupposing that Paul used it in a different way By thoroughly engaging with the New Perspective on Paul and the Radical New Perspective on Paul Paul s conception of identity is pursued mainly along theological exegetical lines especially in terms of the contrast between flesh and Spirit While Rom 11 26 which points to all Israel that will be saved and Gal 6 16 which points to the Israel of God who are blessed are often utilized in a paradigmatic way to interpret the rest of Paul the approach in this book is the other way around These two texts are approached by first assessing Paul s conception of identity in the whole of the Pauline corpus and then by interpreting Rom 11 26 and Gal 6 16 with a larger understanding of identity in Paul at hand

*Paul, Politics, and New Creation* Najeeb T. Haddad, 2020-12-10 Paul Politics and New Creation Reconsidering Paul and Empire nuances Paul s relationship with the Roman Empire Using

rhetorical sociohistorical and theological methods Najeeb T Haddad reevaluates claims of Paul's anti imperialism by situating him in his proper Hellenistic Jewish and Greco Roman contexts **Pauline Politics** Daniel Oudshoorn, 2020-03-10 The Pauline Epistles have been claimed as a useful ally by parties across the political spectrum Neoconservatives claim that Paul and his coworkers were law abiding authority honoring devoutly religious people oriented around their respect for hard work private property and family values Liberals claim that the Pauline faction was devoted to the celebration of diversity internally transcending social markers of status and the embrace of peace Radicals claim that Paul was a leader within an anti imperial revolutionary movement sweeping across the eastern portion of the Roman Empire However it is rare for these and still other parties to engage in dialogue with each other because each party tends to operate with presuppositions that make open engagement difficult Pauline Politics examines the main positions taken in relation to Paul and politics and then engages in a thorough examination of the underlying arguments used to argue that this or that position is more or less plausible Underlying arguments tend to relate to two things first positions on the socioeconomic status of Paul his coworkers and other early Jesus loyalists and second positions on Pauline eschatology This volume will comprehensively explore these matters Reinhold Niebuhr and Contemporary Politics Richard Harries, Stephen Platten, 2010-03-25 A timely collaborative re evaluation of Reinhold Niebuhr's work that reflects on his notable contribution to Christian social ethics the Christian doctrine of humanity and the engagement of Christian thought with contemporary politics **Jesus' Death in New Testament Thought: Two-Volume Complete Edition** David A. Brondos, 2018-07-16 Jesus Death in New Testament Thought is unlike anything written on the subject to date It represents a radical break with the traditional models or theories of atonement based on ideas such as penal substitution participation in Christ and the Christus Victor motif claiming that all of these ideas as commonly understood are foreign to New Testament thought On the basis of his analysis of second temple Jewish thought Brondos demonstrates that for Jews in antiquity what atoned for sins and led people to be declared righteous in God's sight was not sacrifice suffering or death in themselves but the renewed commitment to living in accordance with God's will which they manifested by means of their sacrificial offerings and at times their willingness to endure suffering and death out of faithfulness to that will According to the thought of Jesus first followers in accordance with a divine plan conceived of before the ages in Jesus God had sent his Son in order to establish around him a community of people fully committed to practicing the love justice solidarity and righteousness associated with God's will for all Jesus dedication to this task led to confrontation and conflict with the powers and authorities of his day who sought to silence him by having him put to death Because he stood firm and remained faithful to that task rather than backing down from it he was crucified on a Roman cross Paradoxically however in this way he laid the basis for the existence of the community God had desired from the start stamping it forever as one to which no one could truly belong without assuming the same firm commitment to Jesus and everything for which he had lived and died Those who form part of this community living out of faith under Jesus as their

risen Lord come to practice God's will as redefined through Jesus and on that basis are forgiven and accepted as righteous by God. Thus by giving up his life out of love for others in faithfulness to the task his Father had given him, Jesus has attained the redemption, reconciliation, cleansing and justification of those who now live under his lordship as members of the worldwide community of believers from all nations that God has established through him and his death in fulfillment of the promises that God had made of old to his people Israel. In Volume 1 Brondos looks to the relevant texts from antiquity to trace the background and development of these ideas. His argument will leave the reader with no doubt that Jesus' first followers understood the salvific significance of his death or blood in the manner just outlined and therefore that the traditional interpretations of his death that have prevailed from patristic times to the present do not reflect faithfully their thought as we find it in the New Testament. In Volume 2 Brondos examines the formulaic allusions to Jesus' death that we find scattered throughout the New Testament and other early Christian writings so as to demonstrate that these are precisely the ideas that lie behind those allusions. At the same time, through his analysis of the writings of Melito of Sardis and Irenaeus of Lyons, he provides clear evidence that by the late second century ideas that are foreign to those texts began to be read back into them with the result that the original understandings of Jesus' death that had developed among his first followers came to be replaced by other understandings that run contrary to their thought. In his Conclusion Brondos argues that only by rejecting the traditional models of atonement and returning to the New Testament teaching on this central doctrine can the Christian church respond effectively to the crisis it faces today and bring about the restoration of the type of communities envisioned by Jesus and his first followers.

**Jesus' Death in New Testament Thought Volume 2: Texts** David A.

Brondos, 2018-04-25. Jesus' Death in New Testament Thought is unlike anything written on the subject to date. It represents a radical break with the traditional models or theories of atonement based on ideas such as penal substitution, participation in Christ, and the Christus Victor motif, claiming that all of these ideas as commonly understood are foreign to New Testament thought. On the basis of his analysis of second temple Jewish thought, Brondos demonstrates that for Jews in antiquity what atoned for sins and led people to be declared righteous in God's sight was not sacrifice, suffering, or death in themselves, but the renewed commitment to living in accordance with God's will, which they manifested by means of their sacrificial offerings and at times their willingness to endure suffering and death out of faithfulness to that will. According to the thought of Jesus' first followers, in accordance with a divine plan conceived of before the ages, Jesus, God had sent his Son in order to establish around him a community of people fully committed to practicing the love, justice, solidarity, and righteousness associated with God's will. For all Jesus' dedication to this task, led to confrontation and conflict with the powers and authorities of his day, who sought to silence him by having him put to death. Because he stood firm and remained faithful to that task rather than backing down from it, he was crucified on a Roman cross. Paradoxically, however, in this way he laid the basis for the existence of the community God had desired from the start, stamping it forever as one to which no one could

truly belong without assuming the same firm commitment to Jesus and everything for which he had lived and died Those who form part of this community living out of faith under Jesus as their risen Lord come to practice God's will as redefined through Jesus and on that basis are forgiven and accepted as righteous by God Thus by giving up his life out of love for others in faithfulness to the task his Father had given him Jesus has attained the redemption reconciliation cleansing and justification of those who now live under his lordship as members of the worldwide community of believers from all nations that God has established through him and his death in fulfillment of the promises that God had made of old to his people Israel In Volume 1 Brondos looks to the relevant texts from antiquity to trace the background and development of these ideas His argument will leave the reader with no doubt that Jesus' first followers understood the salvific significance of his death or blood in the manner just outlined and therefore that the traditional interpretations of his death that have prevailed from patristic times to the present do not reflect faithfully their thought as we find it in the New Testament In Volume 2 Brondos examines the formulaic allusions to Jesus' death that we find scattered throughout the New Testament and other early Christian writings so as to demonstrate that these are precisely the ideas that lie behind those allusions At the same time through his analysis of the writings of Melito of Sardis and Irenaeus of Lyons he provides clear evidence that by the late second century ideas that are foreign to those texts began to be read back into them with the result that the original understandings of Jesus' death that had developed among his first followers came to be replaced by other understandings that run contrary to their thought In his Conclusion Brondos argues that only by rejecting the traditional models of atonement and returning to the New Testament teaching on this central doctrine can the Christian church respond effectively to the crisis it faces today and bring about the restoration of the type of communities envisioned by Jesus and his first followers

*Contesting Languages* Ekaputra Tupamahu, 2022-11-04 How did the Apostle Paul navigate the language differences in Corinth In this book Ekaputra Tupamahu investigates Corinthian tongue speech as a site of political struggle Tupamahu demonstrates that conceptualizing speaking in tongues as ecstatic unintelligible expressions is an interpretive invention of German romantic nationalist scholarship Instead drawing on Mikhail Bakhtin's theories of language Tupamahu finds two forces of language at work in the New Testament a centripetalizing force of monolingualism which attempts to force heterogeneous languages into a singular linguistic form and a countervailing centrifugal force that diverse languages unleash



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## **Table of Contents Paul And Politics Ekklesia Israel Imperium Interpretation**

1. Understanding the eBook Paul And Politics Ekklesia Israel Imperium Interpretation
  - The Rise of Digital Reading Paul And Politics Ekklesia Israel Imperium Interpretation
  - Advantages of eBooks Over Traditional Books
2. Identifying Paul And Politics Ekklesia Israel Imperium Interpretation
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Paul And Politics Ekklesia Israel Imperium Interpretation
  - User-Friendly Interface
4. Exploring eBook Recommendations from Paul And Politics Ekklesia Israel Imperium Interpretation
  - Personalized Recommendations
  - Paul And Politics Ekklesia Israel Imperium Interpretation User Reviews and Ratings
  - Paul And Politics Ekklesia Israel Imperium Interpretation and Bestseller Lists
5. Accessing Paul And Politics Ekklesia Israel Imperium Interpretation Free and Paid eBooks
  - Paul And Politics Ekklesia Israel Imperium Interpretation Public Domain eBooks
  - Paul And Politics Ekklesia Israel Imperium Interpretation eBook Subscription Services
  - Paul And Politics Ekklesia Israel Imperium Interpretation Budget-Friendly Options

6. Navigating Paul And Politics Ekklesia Israel Imperium Interpretation eBook Formats
  - ePub, PDF, MOBI, and More
  - Paul And Politics Ekklesia Israel Imperium Interpretation Compatibility with Devices
  - Paul And Politics Ekklesia Israel Imperium Interpretation Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Paul And Politics Ekklesia Israel Imperium Interpretation
  - Highlighting and Note-Taking Paul And Politics Ekklesia Israel Imperium Interpretation
  - Interactive Elements Paul And Politics Ekklesia Israel Imperium Interpretation
8. Staying Engaged with Paul And Politics Ekklesia Israel Imperium Interpretation
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Paul And Politics Ekklesia Israel Imperium Interpretation
9. Balancing eBooks and Physical Books Paul And Politics Ekklesia Israel Imperium Interpretation
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Paul And Politics Ekklesia Israel Imperium Interpretation
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Paul And Politics Ekklesia Israel Imperium Interpretation
  - Setting Reading Goals Paul And Politics Ekklesia Israel Imperium Interpretation
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Paul And Politics Ekklesia Israel Imperium Interpretation
  - Fact-Checking eBook Content of Paul And Politics Ekklesia Israel Imperium Interpretation
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
  - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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