The Irony Of Galatians
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Galatians
Religious Conflict from Early Christianity to the Rise of Islam
The Mystery of Romans
Cutting Too Close for Comfort
St. Paul's Epistle to the Galatians
Paul and the Jews
Critical and Exegetical Hand-book to the Epistle to the Galatians
The Epistle to the Galatians
The Epistle to the Thessalonians
The Epistles of St. Paul to the Thessalonians
Galatians and Romans
Reading Romans within Judaism
The Broadman Bible Commentary: 2 Corinthians
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The Rhetoric of the New Testament
The Irony of Galatians
Exploring Early Christian Identity
The Irony of Galatians
Pauline Theology: Thessalonians, Philippians, Galatians, Philemon
A critical and grammatical commentary on St. Paul's Epistle to the Galatians
Elenchus of Biblica
Neotestamentica
The New Interpreter's Bible
The Epistles of Paul to the Corinthians
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Words Well Spoken
Character Ethics and the New Testament
Galatians
Paul's Epistle to the Galatians
Theological Exegesis
The Book Review Digest
The Epistle of Paul the Apostle to the Galatians
The Interface of Orality and Writing
St. Paul's Epistle to the Galatians
Adoption in Galatians and Romans
Saint Paul's Epistle to the Galatians
Students and scholars reading the secondary literature on Galatians must often negotiate specialized language and complex lines of argumentation. In addition to the theological jargon that traditionally characterizes discussion of Galatians, there is also a significant amount of rhetorical and sociohistorical terminology. This volume facilitates familiarity with the technical terminology and with issues central to the interpretation of Galatians and presents examples of the prevailing points of view as well as some recent challenges to them. The essays included explore the rhetorical and epistolary approaches to examining Galatians, comprise a comprehensive introduction to significant research in the field, and represent some of the best work available. Mark Nanos offers an introduction and glossary of terms to help students begin their study and a comprehensive volume bibliography and modern author and ancient sources indexes for those who are continuing on to further study. Contributors John M. G. Barclay Robert M. Berchman Hans Dieter Betz C. Joachim Classen Nils A. Dahl James D. G. Dunn Philip F. Esler Paula Fredriksen Robert G. Hall G. Walter Hansen A. E. Harvey James D. Hester Robert Jewett Paul E. Koptak B. C. Lategan Troy Martin J. Louis Martyn Dieter Mitternacht Mark D. Nanos Joop Smit Johan S. Vos Nikolaus Walter Betz exhibits a massive control of the literature on Galatians and especially of the ancient literatuer relevant for understanding it. He has a gently rigorous way of demolishing fanciful and unsupported exegesis of the past while still taking clear positions on controversial issues.

This volume contains 28 essays in honor of Abraham J. Malherbe, whose work has been especially influential in exploring modes of cultural interaction between early Jews and Christians and their Graeco-Roman neighbours. Following an introductory essay on the problems inherent to such comparative studies in the history of New Testament scholarship, the essays are grouped into five topic areas: Graphos -- semantics and writing, Ethos -- ethics and moral characterization, Logos -- rhetoric and literary expression, Ethnos -- self-definition and acculturation, and Nomos -- law and normative values. Some key examples are studies dealing with The Greek Idea of "Divine Nature"
and its relation to the "Divine Man" tradition; Compilation of Letters in Cicero's collection; Radical Altruism in Paul; Greek Ideas of Concord and Cosmic Harmony in 1 Clement; The Rhetorical Use of Friendship Motifs in Galatians in comparison with Second Sophistic Orators; Wills and Testaments in Graeco-Roman perspective.

"Is it Hanukkah yet?" "Not yet. We have to wait for the sun to set!" Families who celebrate Hanukkah will recognize this familiar refrain. And what better way to make the wait go faster than to read this sweet family story about how one very enthusiastic little girl awaits the holiday? Kids will find their favorite songs, games, and traditions in this early reader that captures the joy and warmth of the Festival of Lights.

A study of Paul's argument against circumcision in Galatians in relation to ritual castration practiced in the Anatolian cult of Cybele.

Paul's letter to the Romans, says Nanos, is an example of Jewish correspondence, addressing believers in Jesus who are steeped in Jewish ways—whether of Jewish or gentile origin. Arguing against those who think Paul was an apostate from Judaism, Nanos maintains Paul's continuity with his Jewish heritage. Several key arguments here are: Those addressed in Paul's letter were still an integral part of the Roman synagogue communities. The "weak" are non-Christian Jews, while the "strong" included both Jewish and gentile converts to belief in Jesus. Paul as a practicing devout Jew insists on the rules of behavior for "the righteous gentiles." Christian subordination to authorities (Romans 13:1-7) is intended to enforce submission to leaders of the synagogues, not Roman government officials. Paul behaves in a way to confirm the very Jewish portrait of him in Acts: going first to the synagogues.
The dominant portrayals of the apostle Paul are of a figure who no longer valued Jewish identity and behavior, opposing them for both Jew and non-Jew in his assemblies. This prevailing version of Paul depends heavily upon certain interpretations of key “flashpoint” passages. In this book and the subsequent volumes in this series, Mark Nanos undertakes to test a "Paul within Judaism" (re)reading of the apostle, especially of these “flashpoint” texts. Nanos demonstrates how traditional conclusions about Paul and the meaning of his letters are dramatically altered by testing the hypothesis that the historical Paul practiced a Jewish, Torah-observant way of life, and that he expected those whom he addressed to know that he did so. Nanos also tests the hypothesis that the non-Jews addressed were expected to know that his guidance was based on promoting a Jewish way of life for themselves, at the same time insisting that they remain non-Jews and thus not technically under Torah on the same terms as himself and the other Jews in this new (Jewish) movement. In conversation with the prevailing views, Nanos argues that the “Paul within Judaism” perspective offers not only more historically probable interpretations of Paul's texts, but also more promise for better relations between Christians and Jews, because these texts have informed Christian concepts of, ways of talking about, and behavior toward Jews based on the premise that Paul considered Jews and Judaism the mirror opposites of what Christians should be and become.


Employing both traditional historical-critical methods and social-scientific criticism, Nanos explores the issues of purity; insiders/outsiders; the character of "the gospel"; the relationship between groups of Christ-followers in Jerusalem, Antioch, and Galatia; and evil-eye accusations.

Popular claims about the old and new covenants have diminished the gospel and narrowed the faith and spiritual life of millions of Christians. Those claims have introduced confusion about what it
truly means to "keep the commandments of God and the faith of Jesus." Christians earnest in their walk with the Lord will see a dynamic element of the gospel in the profound relationship between love and law. They will, perhaps for the first time, understand the apparent dichotomy of old and new covenants in the New Testament. And in the process they will be confronted with a powerful appeal and an unmistakable warning.

Intra-Jewish conflict in Paul's communities After taking on traditional interpretations of Romans in (The Mystery of Romans, Nanos now turns his attention to the Letter to the Galatians. A Primary voice in reclaiming Paul in his Jewish context. Nanos challenges the previously dominant views of Paul as rejecting his Jewish heritage and the Law. Where Paul's rhetoric has been interpreted to be its most anti-Jewish, Nanos instead demonstrates the implications of an intra-Jewish reading. He explores the issues of purity, insiders/outsiders; the character of "the gospel"; the relationship between groups of Christ-followers in Jerusalem, Antioch, and Galatia; and evil-eye accusations.

"Written by eighteen students, colleagues, and friends from a broad range of disciplines, the essays included here explore the canonical method of interpretation so fundamental to Childs's work and apply this method to readings of specific passages from the Old and New Testaments."--BOOK JACKET.

The essays in this volume engage a variety of inter- and intra-religious conflicts, ranging from the first to eighth centuries CE. Given the political and religious tensions in the world today, this volume is well positioned to find relevance and meaning in societies still grappling with the monotheistic religions of Judaism, Christianity, and Islam.

Paul and the Jews examines the question, "How did Paul's thinking compare with that of the Jews of his time?" By providing a survey of the scholarly views on this question, Das offers the beginning Pauline student an entrance into the interesting world of Pauline studies and then presents his own conclusions to this pivotal question.


Throughout the New Testament, the Gospel stories, the sayings of Jesus, and the writings of Paul not only teach a way of life that requires individuals to be moral but they demonstrate how. In biblical studies, character ethics has been one of the fastest-growing areas of interest. Whereas ethics usually studies rules of behavior, character ethics focuses on how people are formed to be moral agents in the world. Here editor Robert Brawley presents the most up-to-date academic work in New Testament character ethics, covering topics throughout the Gospels and Paul, as well as focusing on the essential topics of forgiveness, reconciliation, politics, and peacemaking. In addition to Brawley, contributors are C. Clifton Black, Neil Elliott, Jens Herzer, L. Ann Jervis, Sylvia C. Keesmat, Jae Won Lee, J. Clinton McCann Jr., Elna Mouton, C. Drew Smith, Glen Stassen, Willard M. Swartley, Allen Verhey, and Jinseong Woo.
Over fifty years ago, Vatican II’s Nostra Aetate 4 drew from Romans 11 to challenge the way Paul’s voice has been used to negatively discuss Jews and Judaism. The church called for Catholics to conceptualize Jews as “brothers” in “an everlasting covenant,” and many other Christian organizations have expressed similar sentiments in the years since. Nevertheless, the portrayal of Jews as “branches broken off,” “hardened,” “without faith,” “disobedient,” and “enemies of God” whom Christians have “replaced” as “true Israel,” are among the many ways that readers encounter Paul’s views of Jews and Judaism in today’s translations and interpretations of this chapter, and throughout the letter as well. In the chapters in this volume, Nanos shows why these translations and interpretive decisions, among others, do not likely represent what Paul wrote or meant. Each essay offers challenges to the received view of Paul from the research hypothesis that Paul and the Christ-followers to whom he wrote were still practicing Judaism (a Jewish way of life) within subgroups of the Jewish synagogue communities of Rome, and that they understood Paul to observe Torah and promote Judaism for their communities.

The commentary tradition regarding 1 Corinthians unanimously identifies the "weak" as Christ-followers whose faith was not yet sufficient to indulge in the eating of idol food with indifference, as if ideally Paul wanted them to become "strong" enough to do so. Commentaries also do not hesitate to explain that Paul advised the Corinthians that he behaved like non-Jews (e.g., ate idol food) in order to win non-Jews to Christ, convinced that he was free from any obligation to observe Jewish covenantal behavior--except when he expediently chose to mimic Jewish behavior in order to win Jews to Christ. Similarly, commentators continue to conclude that in Philippians Paul called Jews "dogs" for upholding the value of undertaking circumcision, and that he renounced such identification as "mutilation." None of these interpretations likely represent what Paul meant originally, according to Nanos. Each essay explains why, and provides new alternatives for re-reading Paul's language "within Judaism." In this process, Nanos combines investigations of relevant
elements from Jewish sources and from various Cynic and other Greco-Roman contemporaries, as well as the New Testament.

Acnt Galatians Phillippians (Augsburg Commentary on the New Testament)

The main point of emphasis in the book is that approaching the Christian movement's early history through investigating its identity helps us to understand how the followers of Jesus developed from an intra-Jewish messianic renewal movement into a new religion with a major Gentile membership and major differences from its Jewish matrix - all in only a hundred years. Identity is not simply a collection of beliefs that was agreed upon by many first-century Christians. It is embedded, or rather, embodied in real life as participation in the founding myths (narrativized memory of and accepted teaching on Jesus), in cults and rituals as well as in ethical teaching and behavioral norms, crystallized into social relations and institutions. This is a dynamic feedback process, full of conflicts and difficulties, both internal and caused by the surrounding society and culture. The authors explore different aspects of identity, such as how the Gospels' narrativization of the social memory shapes and is shaped by the identity of the groups from which they emerge, how labels such as "Jewish" and "Christian" should and should not be understood, the identity-forming role of behavioral norms in letters, and the interplay between competing leadership ideals and the underlying unity of different Christian groups. They also show that identity formation is not necessarily related to innovation in moral teaching, nor averse to making use of ancient conventions of masculinity with their emphasis on dominance.

How did the visual, the oral, and the written interrelate in antiquity? The essays in this collection address the competing and complementary roles of visual media, forms of memory, oral performance, and literacy and popular culture in the ancient Mediterranean world. Incorporating both customary and innovative perspectives, the essays advance the frontiers of our understanding
of the nature of ancient texts as regards audibility and performance, the vital importance of the
visual in the comprehension of texts, and basic concepts of communication, particularly the need to
account for disjunctive and non-reciprocal social relations in communication. Thus the contributions
show how the investigation of the interface of the oral and written, across the spectrum of seeing,
hearing, and writing, generates new concepts of media and mediation.

In a new study on the Pauline adoption metaphors, Erin Heim applies a wide array of contemporary
theories of metaphor in a fresh exegesis of the four instances of adoption (huiothesia) metaphors in
Galatians and Romans.

Kennedy's thoughtful response articulates his present thinking about the New Testament and
demonstrates why this scholar continues to be of such value to New Testament studies.--C. Joachim
Classen, Professor, Göttingen University "Homiletic"

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