

Paul And The Rhetoric Of Reconciliation

Given argues that Paul's rhetorical strategies, in Acts and in his letters, display intentional ambiguity, cunning, and deception and make vulnerable to the charge that he perpetrates sophistries.

Research into the social and rhetorical background of the Corinthian church, shows that the Corinthians were evaluating their leaders based on their rhetorical prowess, seeking to associate with those who would enhance their status and honour. The coherence of Paul's argument in 1 Corinthians 1-4 is evaluated, particularly by showing how Paul's discourse of the cross and Sophia relate to the issue of the dissensions in the Corinthian ekklesia. Once demonstrated that there is a misunderstanding of wisdom amongst church leaders at the basis of the dissensions, a redefinition of the wisdom offered in Corinthians is required. In what could be considered the locus of Paul's theology of proclamation (i.e., 1 Corinthians 2:1-5), he rejects any employment of worldly wisdom in his proclamation of the cross for theological reasons and will not allow himself or other leaders to be drawn into this game of personality cult and honour enhancement. Such conclusions then raise the question of the role played by Apollo's name in Paul's argument against dissensions. After a review of several possible views, it is concluded-based primarily on exegetical grounds and refusing to engage in hermeneutical speculations-that Paul had a congenial relationship with Apollo. If any distinction is drawn between the two, it was solely the Corinthians' fault, who viewed their preachers in competitive rather than complementary terms.

D. Francois Tormie offers a comprehensive overview of the various ways in which commentators interpreted the rhetoric of the Letter to Philemon from the fourth to the eighteenth century. For this purpose, fifty commentaries that appeared during this period are scrutinised one by one in order to determine the different ways in which commentators understood the rhetorical situation reflected by the letter and how they explained Paul's persuasive strategy. The author concludes with a thorough overview of broad tendencies that may be discerned in this regard. He reflects on the numerous ways in which commentators interpreted and expanded the meagre details offered by the letter to imagine a rhetorical situation that made sense to them. He also explains how consensus developed on certain matters, but, at the same time, how a diversity of views developed on other issues.

Monasamy and the Rhetoric of Identity and Practice

The Corinthian Women Prophets

Paul's Glory-Christology

Theory and Practice in the Hellenistic Context

Transient Apostle

Paul's Rhetoric of the Cross in 1 Corinthians 1-4

Paul Confronts Another Gospel

For Paul, who imprisoned Christians, his own incarceration ironically became a way in which he understood his mission. Paul's convictions and his rhetoric were often shaped during those times when chains constrained him from travelling. By examining a wide variety of sources--such as ancient novels, dream interpretations and moral tractates--Wansink first describes prison conditions and the daily life of prisoners, in the Graeco-Roman world. Subsequent exegetical chapters focus on two epistles Paul wrote from prison: Philippians and Philemon. This book replaces a 'docetic' view of Paul's incarceration with an original insight into how prison would have shaped his interaction with the Philippians and Philemon.

A book which puts an entirely new perspective on the manner in which Paul operated as a preacher.

— Cynthia Chase, *author of Decomposing Figures: Rhetorical Readings in the Romantic Tradition*

Paul's Rhetoric of Argumentation in 1 Corinthians 1-4

Paul, Travel, and the Rhetoric of Empire

A Reconstruction through Paul's Rhetoric

Paul's Interpreters and the Rhetoric of Criticism

Ancient Rhetoric and Paul's Apology

The Rhetoric of Romans

Paul's Language of 228os

'Apocalyptic' is a key concept for 20th century interpretation of Paul, embracing several major figures and strands of inquiry. But the category 'apocalyptic' has itself of late come in for scrutiny, which in turn reflects back on 'apocalyptic' interpretation of Paul. This study offers a review of interpretation, ranging beyond Pauline studies to address 'apocalyptic' interpretation generally. Sustained attention to what interpreters are doing with this category, placed alongside what is claimed as being done, reveals a hermeneutical story of considerable interest and wide relevance, which situates the whole interpretive dialogue.

Paul's Rhetoric in Its Contexts offers a substantially new interpretation of Romans, looking in detail at the specific contexts in which Paul wrote the letter, the internal literary cues to its structure, and the rhetoric and philosophical style of his arguments. The resulting interpretation is not a commentary. Rather, it offers new and perhaps truer views of Paul's actual concerns and objectives in writing the letter--and to the arguments he makes in it.

According to Tobin, Paul wrote this letter as a response to the Roman Christian community's suspicion of him because of his controversial past and writing, rethinking and revising some of the positions he took earlier in his letters to the Galatian and Corinthian churches. Tobin argues that, while recent ecumenically minded works have moved beyond long-standing denominational interpretations to offer a broader perspective on Romans, they have still not broken through the basic framework itself of these interpretations. For example, while most interpreters have moved beyond taking denominational positions in the interpretation of Romans on such topics as justification by faith, salvation, or "the works of the law," the belief has remained that these topics are, indeed, what Paul's letter to the Romans is about. This substantial reevaluation of Romans provides a rich array of fresh perspectives on the book, offering new ways to understand and use the letter, both in the interpretation of early Christianity and in contemporary theological discussion. Scholars and pastors alike will find the bibliography, outline, and indexes useful.

Paul and the Rhetoric of ReconciliationAn Exegetical Investigation of the Language and Composition of 1 CorinthiansWestminster John Knox Press

Paul and the Rhetoric of Insinuation

Being Subordinate Men

The Rhetoric of Curse in Galatians

Paul and Rhetoric

Paul's True Rhetoric

Arguing With Scripture

The Rhetoric of the Apostle Paul and the Prophets

In Paul's Language of 𐀀𐀃𐀆𐀇, Benjamin Lappenga examines the concept of 'rightly-directed zeal' in Paul's letters, utilizing a monosomic bias within the framework of relevance theory.

The volumes in this series investigate early Christian literature in the context of Mediterranean literature, religion, society, and culture. The authors use interdisciplinary methods informed by social, rhetorical, and literary approaches to move beyond the limits of traditional literary historical investigations. The studies presuppose that Christianity began as a Jewish movement in various geographical, political, economic, and social locations in the Greco-Roman world.This work examines the meaning and rhetorical function of curses in Paul's confrontation with his opponents in the churches of Galatia. Morland's detailed exegeses of Galatians 1:6-12 and 2:15-3:14 offer new insights into the interpretation of Hebrew Bible citations in the New Testament.

A study of the current rhetorical traditions and future directions affecting Pauline scholarship.

Paul and the rhetoric of reconciliation : an exegetical investigation of the language and composition of 1 Corinthians

Paul's Rhetoric in 1 Corinthians 15

An Exegetical Investigation of the Language and Composition of 1 Corinthians

1 Corinthians 15 As Insinuation

The Rhetoric of Citations

Paul and Ancient Rhetoric

An Exegetical and Socio-historical Study of 1 Corinthians 1-4

This study develops a method for analyzing the semantic and narrative rhetoric of repetition and the narrative rhetoric and function of characterization and applies this method in studies of the characterization of God, Jesus, and Jesus' disciples in the Gospel of Mark. The studies of characterization distinguish beliefs that are assumed for the audience from beliefs that the narration cultivates for the audience, identifies the rhetorical relationships and organization of cultivated beliefs, and clarifies the contribution of each character's portrayal to the overall narrative development of Mark. The study then considers the contribution of the characterization of the women at the tomb to the portrayal of Jesus' disciples and narrative developments. A concluding inquiry investigates the possible applications of the studies of characterization for determining the rhetorical exigency of the narration and for formulating statements of Mark's proposed theology.

In The Rhetoric of Romans, Neil Elliott presents a rhetorical-critical reading of the letter that indicates that Paul wrote, not to counter Jewish opponents or aspects of the Jewish religion, nor to legitimize the law-free gentile church, but to warn against elements of the Hellenistic church's Christology and an incipient Christian supersessionism that threatened the collection in Jerusalem and the heart of his apostolic work.

Have you ever wondered why Paul leaves the resurrection discussion in 1 Corinthians 15 for the end of the letter? Have you pondered how 1 Corinthians 15 functions as the climax to 1 Corinthians? This book answers those questions by exploring insinuation, the Greco-Roman rhetorical convention used to address prejudiced or controversial topics--like resurrection--at the end of a discourse. This is the most thorough treatment of insinuation Biblical and Classical studies to date. It examines the Greco-Roman rhetorical handbooks and speeches on insinuatio, compares them to what Paul does in 1 Corinthians 15, and finds that this was precisely Paul's rhetorical strategy in 1 Corinthians.

Paul and the Rhetoric of Reconciliation

1 Corinthians 1-4 and Greco-Roman Rhetoric

Paul and the Rhetoric of Reversal

Pointing Out Persuasion in Philemon

The Rhetoric of Quotations in the Letters of Paul

Fifty Readings of Paul's Rhetoric From the Fourth to the Eighteenth Century

The Rhetoric of Romanticism

I argue that 1 Corinthians is a unified composition that exhibits kerygmatic rhetoric. That is, Jewish and Greco-Roman resources are brought into the service of an overall arrangement that is creatively suggested by Paul's kerygma of the Messiah who died, rose, and awaits cosmic manifestation. In particular, I demonstrate that the Jewish motif of dual reversal, whereby boastful rulers are destined for destruction while righteous sufferers are destined for vindication, serves as an influential conceptual motif in the formulation of Christian kerygma, and as such may be seen as an interpretative framework and rhetorical resource available to Paul. In 1 Corinthians 1-4 Paul evaluates struggles over leadership in the Corinthian congregation as an implicit expression of human autonomy, and responds by summoning the Corinthians to identify with Christ, by forgoing the role of the boastful ruler and adopting the role of the cruciform sufferer. This identification with the cruciform Christ consequently gives shape to Paul's ethical instruction in 1 Corinthians 5-14, a section that draws on Jewish and Greco-Roman resources, while exhibiting a pattern of Pauline ethical argumentation expressive of Paul's kerygma of identification with the embodied Christ. In the final chapter of the main body of the letter (1 Corinthians 15), Paul utilizes the Corinthian denial of "the resurrection of the dead" as the ultimate paradigm of their refusal to adopt a cruciform orientation, and urges that the dead in Christ will be raised to immortal glory, while present powers will be brought to nothing. I suggest that this attention to the creative influence of Paul's kerygma on the form of his argumentation represents an important addition to the tools of the Pauline rhetorical analyst. Such an approach results in an historically attentive and exegetically persuasive account of the letter's arrangement that also finds great harmony with the perspective of the fourth century preacher John Chrysostom.

By using methodology developed in semantics, semiotics, and more generally, literary theory, Newman examines the origin and rhetoric of Paul's Glory-Christology through studying the tradition-history of Glory in the Bible, examining Paul's letters and mapping out the rationale of Paul's strategy.

All cultures and all religious movements have their own traditional sayings, and most have a collection of religious maxims as well. This book shows how maxim usage is valuable in determining by whom, for whom, and how maxims are used to provide internal ordering, stability, and a general staple of teaching material for religious movements. In particular, readers are invited to consider the full and proper context that stands behind the social interaction of Paul and the believing community in Corinth. The author argues that this context is incomplete without a recognition of the rhetorical conventions of maxim usage in Paul's world. Understanding Paul's use of maxim argumentation as, in part, a response to the maxim argumentation of some Corinthians opens a window on 1 Corinthians 1-10 that has not been previously explored.

A Comparative Study

Paul's Rhetoric of Argument in I Corinthians 1-4

Unveiling the Apocalyptic Paul

The Argument of Romans

Paul's Rhetoric of Freedom, Conviction, and Practice, in 1 Corinthians 7-10

Rethinking Paul's Rhetorical Education

Comparative Rhetoric and 2 Corinthians 10-13

The first letter to the Corinthians is one of the most discussed biblical books in New Testament scholarship today. Despite this, there has been no consensus on its arrangement and central theme, in particular why the topic of the resurrection was left until the end of the letter, and what its theological significance would have been to the Corinthian church.

Matthew B. Malcom analyses this rhetoric of 'reversal', examines the unity of the epistle, and addresses key problems behind particular chapters. He argues that while Jewish and Greco-Roman resources contribute significantly to the overall arrangement of the letter, Paul writes as one whose identity and rhetorical resources of structure and imagery have been transformed by his preaching, or kerygma, of Christ. The study will be of interest to students of New Testament studies, Pauline theology and early Christianity.

Being Subordinate Men offers a gender critical examination of Paul's use of gender and power in the argument of 1 Corinthians, showing that the apostle consistently undermines first-century Roman norms of masculinity.

This work casts new light on the genre, function, and composition of Paul's first letter to the Corinthians. Margaret Mitchell thoroughly documents her argument that First Corinthians was a single letter, not a combination of fragments, whose aim was to persuade the Corinthian Christian community to become unified.

Assessing an Approach to Paul's Epistle

"All Things are Permissible?"

Liberating Words

Ambiguity, Cunning, and Deception in Greece and Rome

Paul and the Rhetoric of Reversal in 1 Corinthians: Volume 155

Argumentative Constraint and Strategy and Paul's Dialogue with Judaism

Examines why Paul waits until the end of his letter to the Corinthians before mentioning the important theme of resurrection.

Second Corinthians is Paul's apology to the Corinthians for failing to visit them, using rhetorical persuasion in his letters, and appearing unapproved for the collection. The scholarly consensus maintains that 2 Corinthians is a conglomeration of letters due to its literary and logistical inconsistencies. Consequently, most interpretations of 2 Corinthians treat only part of his letters does not constitute evidence that Paul received formal rhetorical education.

Long situates the text within Classical literary and rhetorical conventions and argues for its unity based upon numerous parallels with ancient apology in the tradition of Andocides, Socrates, Isocrates and Demosthenes. He provides a comprehensive survey and rigorous genre analysis of ancient forensic discourse in support of his claims, and shows how the unified relevance to Classicists and New Testament scholars alike.

Winner of the Canadian Society of Biblical Studies 2015 F. W. Beare Award Did Paul have formal training in Greco-Roman rhetoric, or did he learn what he knew of persuasion informally, as social practice? Pauline scholars recognize the importance of this question both for determining Paul's social status and for conceptualizing the nature of his letters, but they have 10-13 as a test case. Ryan Schellenberg undertakes a set of comparisons with non-Western speakers--most compellingly, the Seneca orator Red Jacket!--to demonstrate that the rhetorical strategies Paul employs in this text are also attested in speakers known to have had no formal training in Greco-Roman rhetoric. Since there are no specific indicators of formal training, his letters does not constitute evidence that Paul received formal rhetorical education.

The Compositional Unity of 2 Corinthians

The Impact of Paul's Gospel on his Macro-Rhetoric

Ancient Rhetorical Theory and Paul

Paul's Rhetoric of Gender and Power in 1 Corinthians

The Paul-Apollos Relationship and Paul's Stance toward Greco-Roman Rhetoric

An Analysis

Paul's Use of Rhetorical Maxims in 1 Corinthians 1-10

DIVIn a significant reevaluation of Paul's place in the early Christian story, Timothy Luckritz Marquis explores the theme of travel in the apostle's correspondence. He casts Paul's rhetorical strategies against the background of Augustus's age, when Rome's wealth depended on conquests abroad, the international commerce they facilitated, and the incursion of foreign customs and peoples they brought about. In so doing, Luckritz Marquis provides an explanation for how Paul created, maintained, and expanded his local communities in the larger, international Jesus movement and shows how Paul was a product of the material forces of his day. DIV This is the single most sophisticated book on Paul to be written within the paradigms of contemporary critical thought. By integrating its extensive, erudite, and compelling citations of the Greco-Roman world in which Paul was writing with post-colonial and post-Marxist thinking, it makes real progress in understanding Paul's "Daniel Boyarin/div

This new edition of Anderson's Ancient Rhetorical Theory and Paul is the result of a considerable reworking and bringing up-to-date of many aspects of the original book. Anderson, after giving a brief critical introduction to the rhetorical approach generally, focuses upon the application of ancient rhetorical theory to the letters of the apostle Paul, paying particular attention to questions of methodology. He provides an extensive review of the sources of ancient rhetorical theory which may be considered most relevant to a Greek speaker of the first century AD such as Paul, carefully distinguishing between philosophical and school rhetorical theory. Having determined which aspects of ancient rhetorical theory may be most suitable in respect of Paul's letters, Anderson goes to examine the letters to the Galatians, the Romans, and the first letter to the Corinthians. In each case a critical assessment of recent literature concerning the application of ancient rhetorical theory to these letters is given. In addition, an enlightening rhetorical analysis of the doctrinal portions of the letters to the Galatians and Romans is provided from the perspective of contemporary rhetorical theory. Anderson approaches his analysis in terms of how a contemporary professor of rhetoric may have looked at Paul's letters. The study concludes by addressing difficult questions concerning the relationship of Paul's style and argumentation to rhetorical theory and the likelihood of his conscious use of such theory, as well as the overall value of an ancient rhetorical approach to Paul's letters.

Drawing on recent discussions of quotations in the fields of rhetoric, linguistics, and literary studies, Stanley argues that Paul's explicit appeals to Jewish Scriptures must be analyzed as rhetorical devices that seek to influence the thoughts, feelings, and actions of a first-century audience, an approach that requires a different set of questions and methods than scholars have typically used in their studies of Paul's quotations. Key questions include why Paul quoted words of Scripture to support some of his arguments and not others; how quotations help to advance the developing arguments of Paul's letters; and how a mostly illiterate first-century audience from a variety of backgrounds might have viewed these sudden intrusions of material from a Jewish religious text. Answering these questions requires paying careful attention to the affective and poetic dimensions as well as the intellectual aspects of the original audience's encounter with the Holy Scriptures of Israel. Christopher Stanley is Professor of Theology at St. Bonaventure University. He is the author of Paul and the Language of

Scripture as well as numerous articles on the social, literary, and rhetorical context of Paul's letters.

Paul's Rhetoric in Its Contexts

How and why 1 Cor 15 Functions Rhetorically as the Climax to 1 Corinthians

The Experience and Rhetoric of Paul's Imprisonments

Tradition and Rhetoric

Paul and the Rhetoric of Resurrection

The Impact of Paul's Gospel on His Macro-Rhetoric

Rhetoric and Galatians

This study discusses the relationship between the epistles of Paul and classical rhetoric by focusing on recent studies of Galatians. The argument, built on a close reading of handbook evidence, receives support from a survey of the Church Fathers' discussions of the nature of New Testament Greek. Philip Kern concludes that Paul did not write according to the conventions of oratory and that therefore the ancient handbooks can contribute little to the interpretation of his epistles.

St. Paul's Theology of Proclamation

Chained in Christ

The Rhetoric of Characterization of God, Jesus and Jesus' Disciples in the Gospel of Mark

Kerygmatic Rhetoric in the Arrangement of 1 Corinthians

Paul's Use of Scripture in Romans 9