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With The Eyes Of The Vanquished

*Galatians Re Imagined
Reading With The Eyes Of The
Vanquished*

Themelios is an international, evangelical, peer-reviewed theological journal that expounds and defends the historic Christian faith. Themelios is published three times a year online at The Gospel Coalition (<http://thegospelcoalition.org/themelios/>) and in print by Wipf and Stock. Its primary

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audience is theological students and pastors, though scholars read it as well. Themelios began in 1975 and was operated by RTSF/UCCF in the UK, and it became a digital journal operated by The Gospel Coalition in 2008. The editorial team draws participants from across the globe as editors, essayists, and reviewers. General Editor: D. A. Carson, Trinity Evangelical Divinity School Managing Editor: Brian Tabb, Bethlehem College and Seminary Consulting Editor: Michael J. Ovey, Oak Hill Theological College Administrator:

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In this comprehensive introduction to the apostle Paul, Stanley Porter devotes serious consideration both to the background and

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major contours of Paul's thought and to the unique contributions of each of his letters. Porter begins by introducing the Pauline tradition and outlining the basics of Paul's life, the chronology of his ministry, and his several imprisonments. Porter then discusses the background to Paul's thought, examines some of the major themes of his writings, and treats issues concerning the Pauline epistles, such as pseudonymity and canon. Finally, Porter delves into all thirteen of Paul's letters individually, placing them within their

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historical contexts and examining critical issues relating to the content and interpretation of each letter. The result is a thorough, balanced treatment of one of the most important figures in Christianity.

What did Paul mean when he declared that there is 'neither Jew nor Greek, neither slave nor free, nor male and female' (Galatians 3:28)? While many modern readers understand these words as a statement about human equality, this study shows that it in fact reflects ancient ideas about an ideal or

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utopian community. With this declaration, Paul contributed to the cultural conversation of his time about such a community. The three pairs that Paul brings together in this formula all played a role in first-century conceptions of what an ideal world would look like. Such conceptions were influenced by cosmopolitanism; the philosophical idea prevalent at the time, that all people were fundamentally connected and could all live in a unified society. Understanding Paul's thought in the context of these contemporary

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ideals helps to clarify his attitude towards each of the three pairs in his letters. Like other ancient utopian thinkers, Paul imagined the ideal community to be based on mutual dependence and egalitarian relationships. In the early twenty-first century, interest in the life and work of Dietrich Bonhoeffer is increasing significantly. In this environment, how should we understand and interpret Bonhoeffer? Interpreting Bonhoeffer explores the many questions surrounding the complexities of Bonhoeffer's life, work, and

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**historical context and what they might mean
for how we understand and interpret
Bonhoeffer now and in the future.**

The Art of Visual Exegesis

The Souls of Her Feet

A Theological Commentary on the Bible

**Divine Sonship in Jewish and Christian
Antiquity**

**The Apostle Reinterpreted and Reimagined in
His Own Time**

From Pentecost to Patmos, 2nd Edition

The Justice of God and the Politics of the

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Apostle

It is a common—and fundamental—misconception that Paul told people how to live. Apart from forbidding certain abusive practices, he never gives any precise instructions for living. It would have violated his two main social principles: human freedom and dignity, and the need for people to love one another. Paul was a Hellenistic Jew, originally named Saul, from the tribe of Benjamin, who made a living

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from tent making or leatherworking. He called himself the “Apostle to the Gentiles” and was the most important of the early Christian evangelists. Paul is not easy to understand. The Greeks and Romans themselves probably misunderstood him or skimmed the surface of his arguments when he used terms such as “law” (referring to the complex system of Jewish religious law in which he himself was trained). But they did share a language—Greek—and a

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cosmopolitan urban culture, that of the Roman Empire. Paul considered evangelizing the Greeks and Romans to be his special mission. “For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, ‘You shall love your neighbor as yourself.’” The idea of love as the only rule was current among

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Jewish thinkers of his time, but the idea of freedom being available to anyone was revolutionary. Paul, regarded by Christians as the greatest interpreter of Jesus' mission, was the first person to explain how Christ's life and death fit into the larger scheme of salvation, from the creation of Adam to the end of time. Preaching spiritual equality and God's infinite love, he crusaded for the Jewish Messiah to be accepted as the friend and deliverer of all humankind. In Paul

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Among the People, Sarah Ruden explores the meanings of his words and shows how they might have affected readers in his own time and culture. She describes as well how his writings represented the new church as an alternative to old ways of thinking, feeling, and living. Ruden translates passages from ancient Greek and Roman literature, from Aristophanes to Seneca, setting them beside famous and controversial passages of Paul and their key modern interpretations. She

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writes about Augustine; about George Bernard Shaw's misguided notion of Paul as "the eternal enemy of Women"; and about the misuse of Paul in the English Puritan Richard Baxter's strictures against "flesh-pleasing." Ruden makes clear that Paul's ethics, in contrast to later distortions, were humane, open, and responsible. Paul Among the People is a remarkable work of scholarship, synthesis, and understanding; a revelation of the founder of Christianity.

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In antiquity, “son of god”—meaning a ruler designated by the gods to carry out their will—was a title used by the Roman emperor Augustus and his successors as a way to reinforce their divinely appointed status. But this title was also used by early Christians to speak about Jesus, borrowing the idiom from Israelite and early Jewish discourses on monarchy. This interdisciplinary volume explores what it means to be God’s son(s) in ancient Jewish and early Christian

literature. Through close readings of relevant texts from multiple ancient corpora, including the Hebrew Bible, the New Testament, the Dead Sea Scrolls, Greco-Roman texts and inscriptions, early Christian and Islamic texts, and apocalyptic literature, the chapters in this volume engage a range of issues including messianism, deification, eschatological figures, Jesus, interreligious polemics, and the Roman and Jewish backgrounds of early

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Christianity and the authors of the Dead Sea Scrolls. The essays in this collection demonstrate that divine sonship is an ideal prism through which to better understand the deep interrelationship of ancient religions and their politics of kingship and divinity. In addition to the editors, the contributors to this volume include Richard Bauckham, Max Botner, George J. Brooke, Jan Joosten, Menahem Kister, Reinhard Kratz, Mateusz Kusio, Michael A. Lyons, Matthew V. Novenson,

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Michael Peppard, Sarah Whittle, and N. T. Wright.

Pairing depth of scholarship with contemporary application, the authors of From Pentecost to Patmos have produced a unique introductory New Testament textbook. Craig Blomberg and Darlene Seal provide the context and clarity that readers need to better understand Acts through Revelation, showcasing the historical, linguistic, and theological implications found in each book. This

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second edition includes expanded footnotes and a lengthier, up-to-date introduction to Paul. Newly added review questions, maps, and diagrams enhance the scholarship and make the resource truly user-friendly.

In this incisive commentary, Nancy Bedford explores Paul's Letter to the Galatians as it addresses pressing issues in the earliest Christian churches. Paul argues that it is not necessary for Gentiles to become full-fledged Jews in

order to follow Jesus. In Jesus Christ, differences among people will continue. Bedford sees that equality in Christ (Galatians 3:28) does not erase differences but instead breaks down hierarchical relationships among many different people and groups. She considers the implications of these convictions for Christian faith today, particularly for those outside of Western Christian traditions. Bedford's unique theological-interpretive approach to

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Galatians is suitable for preaching and teaching preparation and is a welcome addition to the Belief series.

Son of God

Enabling Dialogue about the Land

Paul as Pastor

Religion and Power in Roman Imperial Society

All Citizens of Christ: A Cosmopolitan Reading of Unity and Diversity in Paul's Letters

Paul's 'Spirit of Adoption' in its Roman

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Imperial Context Theology and Practice in Early Christianity

In the Gospel of John, the character of Jesus repeatedly comes into conflict with a group pejoratively designated as 'the Jews'. In chapter 8 of the Gospel this conflict could be said to reach a head, with Jesus labeling the Jews as children 'of the devil' (8:44) - a verse often cited as epitomizing early Christian anti-Judaism. Using methods derived from modern and post-modern literary criticism Ruth Sheridan examines textual allusions to the biblical

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figures of Cain and Abraham in John 8:1-59. She pays particular attention to how these allusions give shape to the Gospel's alleged and infamous anti-Judaism (exemplified in John 8:44). Moreover, the book uniquely studies the subsequent reception in the Patristic and Rabbinic literature, not only of John 8, but also of the figures of Cain and Abraham. It shows how these figures are linked in Christian and Jewish imagination in the formative centuries in which the two religions came into definition.

Paul's passionate Letter to the Galatians has occasioned various perspectives (old, new, radical new, apocalyptic, etc.) for explaining Paul's defense of

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the “truth of the gospel” in it. This book makes an audacious claim that the allegorical passage of 4:21-5:1 is the best vantage point for configuring Paul’s theological vision and logic in the letter. Offering a fresh approach for understanding Paul’s allegorical practice, it demonstrates how both the Abraham narrative and the book of Isaiah function as a formative matrix for Paul’s theology. With an in-depth analysis of these scriptural texts, Paul’s two identifications for believers in Christ—belonging to the “Jerusalem above” and being “children of promise” in the pattern of Isaac—receive new clarity and precision. The investigative journey in this book

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discusses key concepts and texts from Galatians, and addresses questions concerning the shape of Paul's retelling of Israel's story in relation to Jews and Gentiles. The result is a well-grounded interpretation of Paul's conception of the gospel that made him new and continues to bring about new creation in our world.

In this volume, respected New Testament scholar Peter Oakes offers a translation and reading of Galatians as presenting a gospel of unity in diversity in Christ. He shows that Paul treats the Galatians' possible abandonment of his gospel as putting at stake their fidelity to Christ. As with other volumes in the

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Paideia series, this volume is conversant with contemporary scholarship, draws on ancient backgrounds, and attends to the theological nature of the text. Students, pastors, and other readers will appreciate the historical, literary, and theological insight offered in this practical commentary.

Leading New Testament scholar Craig Keener is widely respected for his thorough research, sound judgments, and knowledge of ancient sources. His four-volume magnum opus on Acts has received high praise from all quarters. This commentary on Paul's Letter to the Galatians features Keener's meticulous and comprehensive research and offers a wealth of fresh

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insights. It will benefit students, pastors, and church leaders alike.

Paul's Declaration 'Neither Jew Nor Greek, Neither Slave Nor Free, Nor Male and Female' in the Context of First-Century Thought

New Testament Commentary Survey

Biblical Provocations on Race, Religion, Climate, and the Economy

a Novel

Text and Intertext

All You That Labor

His Life, Thought, and Letters

Insights from Reading the Bible with the Poor

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provides a spirited introduction to methodologies and strategies for reading the Bible "from below"--from the back of what used to be church sanctuaries, from basements, from sidewalks. Drawing on the lineage of various methods of reading the Bible with the poor, the book invites poverty and biblical study into dialogue with real-world organizing to seek justice for those most often treated as "Other." The reading process occurs among the intersections of the "hermeneutical triangle" of Reality, the Bible, and Community. This book is for anyone curious about how to use the Bible as a

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resource for liberation. It is for faith leaders and community organizers, as much as it is for biblical scholars, because it draws on experiences at the intersections of academia, the Church and communities of organized struggle. It is written with an eye toward praxis, as the author shares from her own experience with the hope that space will be created for others to reflect on their own contexts.

Provides resources for peaceful exchange of viewpoints about the Middle East. Sixteen scholars of the Bible and theology offer here insightful, extensively researched essays to

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shed light on religious and cultural priorities and promote understanding that can lead to productive dialogue.

LGBTQ people are a gift to the Church and have the potential to revitalize

Christianity. As an openly lesbian Episcopal priest and professional advocate for LGBTQ justice, the Reverend Elizabeth Edman has spent her career grappling with the core tenets of her faith. After deep reflection on her tradition, Edman is struck by the realization that her queer identity has taught her more about how to be a good Christian than the church. In *Queer Virtue*,

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Edman posits that Christianity, at its scriptural core, incessantly challenges its adherents to rupture false binaries, to “queer” lines that pit people against one another. Thus, Edman asserts that Christianity, far from being hostile to queer people, is itself inherently queer. Arguing from the heart of scripture, she reveals how queering Christianity—that is, disrupting simplistic ways of thinking about self and other—can illuminate contemporary Christian faith. Pushing well past the notion that “Christian love = tolerance,” Edman offers a bold alternative: the recognition that queer

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people can help Christians better understand their fundamental calling and the creation of sacred space where LGBTQ Christians are seen as gifts to the church. By bringing queer ethics and Christian theology into conversation, Edman also shows how the realities of queer life demand a lived response of high moral caliber—one that resonates with the ethical path laid down by Christianity. Lively and impassioned, Edman proposes that queer experience be celebrated as inherently valuable, ethically virtuous, and illuminating the sacred. A rich and nuanced exploration, *Queer Virtue* mines the

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depths of Christianity's history, mission, and core theological premises to call all Christians to a more authentic and robust understanding of their faith.

This volume explores the essential relationship between spirituality and activism in conversation with a political theology of the cross. The author contends that contemplative practice and activism bear the same cruciform footprint and are integrally connected, for the cross of Jesus Christ reveals both the brokenness in our lives and the corresponding brokenness in the world; it also discloses the God who is

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always (and already) bringing resurrection and life out of the death-tending ways of our world. The cross and resurrection expose other crosses, large and small, that litter the landscape of our world and of our personal and corporate lives, as well as places where God's resurrecting power is at work, bringing life out of death and establishing footholds for the unfolding of the new creation. The volume engages Paul's Letter to the Galatians and new scholarly readings of it as a rich resource for reflection on these matters and explores the fruit of the Spirit as political virtues that

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empower communal participation in God's restorative work in the world. Providing new angles of vision on both the cross and the apostle Paul, the book expands and enlivens reflection on spirituality and activism as profound and generative resources for contemporary faith and practice.

Queer Virtue

Rhetoric, Texts, Images

Children of Laughter and the Re-Creation of
Humanity

What LGBTQ People Know About Life and Love
and How It Can Revitalize Christianity

The Cross Examen

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Rethinking Early Christian Identity
Christ Redeemed 'Us' from the Curse of the
Law

Kahl brings to this insightful reading of Galatians a deep knowledge of the classical world and especially of Roman imperial ideology. The first wave of scholarship on the Roman imperial context of Paul's letters raised important questions that only thorough treatments of individual letters can answer. Kahl sets the letter to the Galatians in the

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***context of Roman perceptions of
vanquished peoples as represented in
the Great Altar at Pergamum.***

***Galatians Re-imagined Reading with the
Eyes of the Vanquished***

***For seventeen-year-old Ashley St.
Helens, senior year is an endless
stressfest with no hope in sight. Since
her parents' death, she's had to deal
with her micro-managing step-monster
and her two narcissist step-sisters,
whose fashion fetishes just make Ashley***

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feel worse about her oversized feet. With dirty dishes and stinky laundry piling up at home, it seems that the Universe has deemed her the real-life Cinderella, especially since popular Jeff Prince has forgotten she exists. With help from her drag queen fairygodwhatever—and just the right shoes—Ashley finds her voice and fights back against the "perfect" materialistic life that traps her. But will her soulful transformation translate into the life she wants to have? Will she be

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able to escape to college, or will she have to give up on that dream? Post-modern, colorful, and quirky, Kristen Caven paints a relatable picture of teenage insecurities that will inspire readers to spark new conversations with their families about responsibility and empathy, morality and wastefulness, life choices, cross-dressing, and best of all, cleaning the house. A must-read for anyone who loves vintage footwear! This updated fourth edition includes bonus

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materials such as essays by the main characters and songs from the musical. OC Come to me, all you that labor and are heavy laden, and I will give you rest. OCOMathew 11:28 (AKJV). In the early 1990s, a grassroots coalition of churches in Baltimore, Maryland helped launch what would become a national movement. Joining forces with labor and low-wage worker organizations, they passed the first municipal living wage ordinance. Since then, over 144

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municipalities and counties as well as numerous universities and local businesses in the United States have enacted such ordinances. Although religious persons and organizations have been important both in the origins of the living wage movement and in its continuing success, they are often ignored or under analyzed. Drawing on participant observation in multiple cities, All You That Labor analyzes and evaluates the contributions of religious

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activists to the movement. The book explores the ways religious organizations do this work in concert with low-wage workers, the challenges religious activists face, and how people of faith might better nurture moral agency in relation to the political economy. Ultimately, C. Melissa Snarr provides clarity on how to continue to cultivate, renew, and expand religious resources dedicated to the moral agency of low-wage workers and their allies.

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Galatians Re-imagined
A Commentary
A Jewish Martyrological Reading of
Galatians 3.13
A Spirituality for Activists
Essays New and Old with Updated
Reception Histories
Cloud of the Impossible
Tenacious Solidarity

Martin Luther's core teachings on justification by faith alone are particularly well exemplified in his classic commentary on Galatians. In this pivotal work, we see Luther at his most

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compelling, mapping out the relationship between law and grace. Essential reading for anyone who wants to understand the fundamentals of Protestant conviction.

Jesus cared for the least, but did Paul? The apostle Paul has a reputation for being detached from the concerns of the poor and powerless. In this book, Carla Swafford Works demonstrates that Paul's message and ministry are in harmony with the teaching of Jesus. She brings to light an apostle who preaches and models good news to the "least of these"—the poor, the marginalized, the disadvantaged, and the vulnerable. *The Least of These* begins by highlighting the presence of the marginalized in Paul's ministry by looking at poverty in Paul's churches, the involvement of slaves and freedpersons in the community, and the role of women in the Pauline mission.

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Works then examines the significance of the marginalized in Pauline theology by investigating how the apostle employs metaphors of the “least.” Like Jesus, Paul cared deeply for people at the margins. Paul’s ministry is consistent with that of Jesus. Both men cared for the poor. Paul served the least in his mission, modeling his apostolic ministry after the cross of Christ. Works shows that Paul, far from being an abstract thinker, was a practical theologian teaching a message and leading a life of compassion, kindness, and care.

Early Christianity did not originate in a vacuum but in a world of linguistic, social, religious, and cultural richness and diversity.

The twenty-two seminal essays in this volume - some previously published, some newly written - represent almost three decades of research by Troy W. Martin to understand

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how early Christianity developed in the ancient world. The broad-ranging investigations in these essays give attention not only to the linguistic and rhetorical features of early Christian texts, but also to the social, philosophical, physiological, and medical contexts in which these texts were written. The essays provide new understandings of early Christian conceptions of salvation and of the virtues of faith, hope and love that characterized early Christian communities. They include new medical and physiological explanations of early Christian sacraments, pneumatology, and eschatology and furthermore investigate early Christian communal life and practice, including the veiling of women, male/female relationships, and time-keeping. The essays include reception histories that describe their influence on subsequent research and place

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them within the context of contemporary research and scholarship. Those familiar with the well-trodden ground of New Testament studies will find in these essays new insights and previously unexplored comparative material for understanding early Christianity and the world in which it originated.

This work is both a critical response to the abuse and misuse of Paul's words on unity and a proposal to read them as a way to care about "others."

The Least of These

The Figure of Hagar in Ancient Judaism and Galatians

Commentary on the Epistle to the Galatians

Intersectional Approaches to Constructed Identity and Early

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Christian Texts

Appalling Bodies

Themelios, Volume 37, Issue 2

Paul as Pastor demonstrates the critical nature of Paul's pastoral care to his identity and activities. Despite the fact that Paul never identifies himself as a pastor, there is much within the Pauline letters that alludes to this as a possible aspect of Paul's vocation and commitments, and this has been a topic of relative scholarly neglect. The contributors to this volume consider the household setting

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of Paul's pastoral practice, the evidence of Acts and a survey of themes in each of the letters in the traditional Pauline corpus. Additionally, three chapters supply case studies of the Wirkungsgeschichte of Paul's pastoral practice in the pastoral offices of the Anglican Communion in the denomination's Ordinal, and in the lives and thought of Augustine of Hippo and George Whitfield. As such Paul as Pastor provides a stimulating resource on a neglected and critical dimension of Paul and his letters

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and an invaluable tool for those in pastoral ministry and those responsible for their training.

In this work, Christina Harker deconstructs the prevailing treatment of the New Testament as anti-imperial by contextualizing both New Testament scholarship and the Galatian experience within imperialist discourses that survived the dissolution of conventional empires in the twentieth century. She critiques simplistic treatments of empire as post-imperial (that is, replicating

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patterns of imperialist ideology, albeit unwittingly). To solve the problem, a new interpretation of Galatians is proposed that reworks and complicates the portrait of the Galatians themselves, rather than Paul, within what then emerges as a diverse social world peopled by complex individuals with heterogeneous social and cultural identities. The author is thus able to show how New Testament scholars who rehabilitate the Bible and Paul as anti-empire perpetuate the same imperialist modes of interpretation they

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seek to repudiate.

Over the centuries, Paul has been understood as the prototypical convert from Judaism to Christianity. At the time of Pauls conversion, however, Christianity did not yet exist. Moreover, Paul says nothing to indicate that he was abandoning Judaism or Israel. He, in fact, understood his mission as the fulfillment of the promises to Israel and of Israels own destiny. In brief, Pauls gospel and mission were set over against the Roman Empire, not Judaism.

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*Revision of author's thesis (Ph.
D.)--Union Theological Seminary, 2013
under title: Affect, violence, and
belonging in early Christianity.
Affect, Violence, and Belonging
Liberating Paul
A Historical Commentary on St. Paul's
Epistle to the Galatians
Galatians
Remapping the Field
Galatians (Paideia: Commentaries on the
New Testament)
The Apostle Paul*

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Jarvis J. Williams argues that the Jewish martyrological ideas, codified in 2 and 4 Maccabees and in selected texts in LXX Daniel 3, provide an important background to understanding Paul's statements about the cursed Christ in Gal. 3.13, and the soteriological benefits that his death achieves for Jews and Gentiles in Galatians.

Williams further argues that Paul modifies Jewish martyrology to fit his exegetical, polemical, and theological purposes, in order to persuade the Galatians not to embrace the 'other' gospel of their opponents. In addition to providing a detailed and up to date history of research on the scholarship of Gal. 3.13, Williams provides five arguments throughout this volume related

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to the scriptural, theological and conceptual, lexical, grammatical and polemical points of contact, and finally the discontinuities between Galatians and Jewish martyrological ideas. Drawing on literature from Second Temple traditions to directly compare with Gal. 3.13, Williams adds new insights to Paul's defense of his Torah-free-gentile-inclusive gospel, and his rhetoric against his opponents.

For centuries the apostle Paul has been invoked to justify oppression ? whether on behalf of slavery, to enforce unquestioned obedience to the state, to silence women, or to legitimate anti-Semitism. To interpret Paul is thus to set foot on a terrible battleground between

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spiritual forces. But as Neil Elliott argues, the struggle to liberate human beings from the power of Death requires "Liberating Paul" from his enthrallment to that power. In this book, Elliott shows that what many people experience as the scandal of Paul is the unfortunate consequence of the way Paul has usually been read, or rather misread, in the churches. In the first half of the book, Elliott examines the many texts historically interpreted to support oppression or maintain the status quo. He shows how often Paul's authentic message has been interpreted in the light of later pseudo-Pauline writings. In Part Two, Elliott applies a "political key" to the interpretation of Paul. Though subsequent centuries

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have turned the cross into a symbol of Christian piety, Elliott forcefully reminds us that in Paul's time this was the Roman mode of executing rebellious slaves, a fact that has profound political implications.

This groundbreaking book breaks with established canons and resists some of the stereotypes of feminist biblical studies. It features a wide range of contributors who showcase new methodological and theoretical movements such as feminist materialisms, intersectionality, postidentitarian 'nomadic' politics, gender archaeology, and lived religion, and theories of the human and the posthuman. *The Bible and Feminism: Remapping the Field* engages a range of social and

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political issues, including migration and xenophobia, divorce and family law, abortion, 'pinkwashing', the neoliberal university, the second amendment, AIDS and sexual trafficking, and the politics of 'the veil'.

Foundational figures in feminist biblical studies work alongside new voices and contributors from a multitude of disciplines in conversations with the Bible that go well beyond the expected canon-within-the-canon assumed to be of interest to feminist biblical scholars. Moving beyond the limits of a text-orientated model of reading, this collection looks at how biblical texts were actualized in the lives of religious revolutionaries, such as Joanna Southcott or Sor Juana Ines de la Cruz. It charts the

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politics of the Pauline veil in the self-understanding of Europe and reads the 'genealogical halls' in the book of Chronicles alongside acts of commemoration and forgetting in 9/11 and Tiananmen Square.

Robert Lewis examines Paul's use of the phrase "Spirit of Adoption" in Romans 8:12-17 against the background of its Roman Imperial context in order to shed light on interpretation of Paul's Letter to the Romans. Whereas other scholars have explored what Paul may have meant when he uses the term "adoption" Lewis instead explores the reasons behind Paul's coupling of it with the term "spirit". Having examined theories for a possible Jewish antecedent for Paul's use of this phrase, and

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found them less than persuasive, Lewis unlocks the data within the term's Roman Imperial context that significantly clarifies what Paul means when he uses the phrase "Spirit of adoption". Lewis shows that when Paul wrote his letter to the Romans, adoption had become a feature of Imperial succession. Roman religion gave a great deal of prominence to the Roman family spirit - the genius. The Emperor's genius became identified as a deity in Roman religion and its veneration was widespread in Rome as well as the provinces. When Romans 8.12-17 is read against this background, a very different kind of exegetical picture emerges.

The Colonizers' Idols

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An Introduction to Acts through Revelation

The Figure of Abraham in John 8

The Theological Vision and Logic of Paul's Letter to the Galatians

Minoritized Women Reading Race and Ethnicity

The Bible and Feminism

Paul, Galatia, and Empire in New Testament Studies

The letters of Paul are among the most commonly cited biblical texts in ongoing cultural and religious disputes about gender, sexuality, and embodiment. Appalling

Bodies reframes these uses of the letters by reaching past Paul toward other, far more fascinating figures that appear

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before, after, and within the letters. The letters repeat ancient stereotypes about women, eunuchs, slaves, and barbarians--in their Roman imperial setting, each of these overlapping groups were cast as debased, dangerous, and complicated. Joseph Marchal presents new ways for us to think about these dangers and complications with the help of queer theory. *Appalling Bodies* juxtaposes these ancient figures against recent figures of gender and sexual variation, in order to defamiliarize and reorient what can be known about both. The connections between the marginalization and stigmatization of these figures troubles the history, ethics, and politics of biblical

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interpretation. Ultimately, Marchal assembles and reintroduces us to Appalling Bodies from then and now, and the study of Paul's letters may never be the same. Presented here for the first time in English is a remarkable screenplay about the apostle Paul by Pier Paolo Pasolini, legendary filmmaker, novelist, poet, and radical intellectual activist. Written between the appearance of his renowned film *Teorema* and the shocking, controversial *Salò, or the 120 Days of Sodom*, St Paul was deemed too risky for investors. At once a political intervention and cinematic breakthrough, the script forces a revolutionary transformation on the contemporary legacy of Paul. In

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Pasolini's kaleidoscope, we encounter fascistic movements, resistance fighters, and faltering revolutions, each of which reflects on aspects of the Pauline teachings. From Jerusalem to Wall Street and Greenwich Village, from the rise of SS troops to the death of Martin Luther King, Jr, here—as Alain Badiou writes in the foreword—'Paul's text crosses all these circumstances intact, as if it had foreseen them all'. This is a key addition to the growing debate around St Paul and to the proliferation of literature centred on the current turn to religion in philosophy and critical theory, which embraces contemporary figures such as Alain Badiou, Slavoj Žižek

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and Giorgio Agamben.

Tenacious Solidarity features essays and new writings from 2014 to 2018. As all of Walter Brueggemann's writing is, the chapters are deeply biblical while also concerned with the identities, practices, and obligations of religious communities in contemporary contexts within the United States. Brueggemann consistently attempts to weave the biblical texts--vested as they are with the authority of a storyteller--into the deep contours of his readers' experiences, in order to foster a tenacious solidarity that might overcome both the psychic numbness cultivated by a 24-hour news cycle as well as the anxious

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possessiveness nurtured by so many privatized spiritualities. Brueggemann brings the "transformative potential" of the biblical texts to bear on critical contemporary contexts, including but not limited to economic disparities, racial injustice and white supremacy, climate and care for creation, and the power of memory and mentoring. He delves deeply in the Psalms, which he says, "provides a foundational script for living into the fullest and deepest realities of human existence." And he draws from the Prophets his foundational concept of totalism, which he defines as "automated fragmentation of social life such that we

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habitually and callously disregard our relations with others."

Highly respected New Testament scholar D. A. Carson provides students and pastors with expert guidance on choosing a commentary for any book of the New Testament. The seventh edition has been updated to assess the most recently published commentaries. Carson examines sets, one-volume commentaries, and New Testament introductions and theologies, offering evaluative comments on the available offerings for each New Testament book. This is an essential guide to building a reference library.

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Paul and Empire

Saint Paul

Reading with the Eyes of the Vanquished

A Screenplay

A Cosmopolitan Ideal

Interpreting Bonhoeffer

Negative Theology and Planetary Entanglement

Nonwhite women primarily appear as marginalized voices, if at all, in volumes that address constructions of race/ethnicity and early Christian texts. Employing an intersectional approach, the contributors analyze historical, cultural, literary, and

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ideological constructions of racial/ethnic identities, which intersect with gender/sexuality class, religion, slavery, and/or power. Given their small numbers in academic biblical studies, this book represents a critical mass of nonwhite women scholars and offers a critique of dominant knowledge production. Filling a significant epistemological gap, this seminal text provides provocative, innovative, and critical insights into constructions of race/ethnicity in ancient and modern texts and contexts.

The experience of the impossible churns up in

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our epoch whenever a collective dream turns to trauma: politically, sexually, economically, and with a certain ultimacy, ecologically. Out of an ancient theological lineage, the figure of the cloud comes to convey possibility in the face of the impossible. An old mystical nonknowing of God now hosts a current knowledge of uncertainty, of indeterminate and interdependent outcomes, possibly catastrophic. Yet the connectivity and collectivity of social movements, of the fragile, unlikely webs of an alternative notion of existence, keep materializing--a haunting hope, densely entangled, suggesting

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a more convivial, relational world. Catherine Keller brings process, feminist, and ecopolitical theologies into transdisciplinary conversation with continental philosophy, the quantum entanglements of a "participatory universe," and the writings of Nicholas of Cusa, Walt Whitman, A. N. Whitehead, Gilles Deleuze, and Judith Butler, to develop a "theopoetics of nonseparable difference." Global movements, personal embroilments, religious diversity, the inextricable relations of humans and nonhumans--these phenomena, in their unsettling togetherness, are exceeding our

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capacity to know and manage. By staging a series of encounters between the nonseparable and the unknowable, Keller shows what can be born from our cloudiest entanglement.

A critical study for those interested in the intersection of art and biblical interpretation With a special focus on biblical texts and images, this book nurtures new developments in biblical studies and art history during the last two or three decades. Analysis and interpretation of specific works of art introduce guidelines for students and teachers who are interested in the relation of verbal presentation to visual production.

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The essays provide models for research in the humanities that move beyond traditional disciplinary boundaries erected in previous centuries. In particular, the volume merges recent developments in rhetorical interpretation and cognitive studies with art historical visual exegesis. Readers will master the tools necessary for integrating multiple approaches both to biblical and artistic interpretation. Features Resources for understanding the relation of texts to artistic paintings and images Tools for integrating multiple approaches both to biblical and artistic interpretation Sixty

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images and fifteen illustrations

Religion and Ethics in the Living Wage
Movement

Queer Figures Before and After Paul's Letters

Paul and the Marginalized

Paul Among the People

A Resource Book for Jews and Christians

Insights from Reading the Bible with the Poor