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Luke's Portrait of Paul

John C. Lentz, Jr

CAMBRIDGE

Lukes Portrait Of Paul

Ryan S. Schellenberg



Lukes Portrait Of Paul:

Luke's Portrait of Paul John Clayton Lentz, 1993 The purpose of this book is to seek a fuller understanding of how the characterisation of Paul in Acts would have been perceived by those who first read or heard the Lucan narrative As the author makes clear the careful reader of Acts should be amazed at the way St Paul is portrayed therein Dr Lentz demonstrates through a careful examination of particular texts the great improbability that a Jew of strict Pharisaic background would have held let alone been proud of Roman citizenship and citizenship of the city of Tarsus By investigating the social and legal expectations of the first century the author shows that Paul is seen to be deferred to in matters of legal minutiae by those in positions of authority He is given high social status and abundant moral virtue in order to attract to Christianity the high ranking citizen who would recognise in Paul the classical cardinal virtues *St Luke's Portrait of St. Paul* Frederick Fyvie Bruce, 1985 **The Paul Quest** Ben Witherington III, 2001-10-22 Ben Witherington III examines the various profiles of the historical Paul that have been newly discovered revealing how a reacquaintance with the classical Roman world has filled in even more details of Paul's life and work Portraits of Paul's Performance in the Book of Acts Arco den Heijer, 2021 In the Book of Acts Paul is portrayed as a messenger who brings the good news of God to the world He is a commanding orator who captivates his audiences including a Roman senatorial proconsul and a Jewish king with his gestures appearance and speeches His performances appeal to both Greco Roman and Jewish cultural scripts alike But why does Luke portray Paul in this way Using insights from both modern performance studies and ancient rhetoric Arco den Heijer analyses five episodes from Acts in Paphos Pisidian Antioch Lystra Athens and before Agrippa in Caesarea to suggest that Luke's portraits of Paul's performance served to counter negative views of Christians in both Roman and Jewish circles views that circulated in the social network of Theophilus the addressee of the book **Luke** Mark Cothran Black, 1996

Remembering Paul Benjamin L. White, 2014-08-15 Who was Paul of Tarsus Radical visionary of a new age Gender liberating progressive Great defender of orthodoxy In Remembering Paul Benjamin L White offers a critique of early Christian claims about the real Paul in the second century C E a period in which apostolic memory was highly contested and sets these ancient contests alongside their modern counterpart attempts to rescue the historical Paul from his canonical entrapments White charts the rise and fall of various narratives about Paul and argues that Christians of the second century had no access to the real Paul Through the selection combination and interpretation of pieces of a diverse earlier layer of the Pauline tradition Christians defended images of the Apostle that were important for forming collective identity A Feminist Companion to Luke Amy-Jill Levine, Marianne Blickenstaff, 2002-07-15 The third volume in this series deals with Lukan themes in feminist perspectives The fourteen essays from an international authorship cover a range of issues including Imperial Masculinity Mary and Asceticism Martha in the Kitchen and Reading Luke 15 with Arab Christian Women The list of contributors includes Robert Karris Mary Rose D Angelo Brigitte Kahl Turd Karlsen Seim Barbara Reid Teresa Hornsby Ben

Witherington III Esther DeBoer Veronica Koperski Loveday Alexander Warren Carter Pamela Thimmes Carol Schersten Lahurd and Maris Luisa Rigato The volume also includes an introduction by the editor and a bibliography

Reading the Way, Paul, and "The Jews" in Acts within Judaism Jason F. Moraff, 2024-01-25 Jason F Moraff challenges the contention that Acts sharp rhetoric and portrayal of the Jews reflects anti Judaism and supersessionism He argues that rather than constructing Christian identity in contrast to Judaism Acts binds the Way Paul and the Jews together into a shared identity as Israel and that together they embark on a journey of repentance with common Jewishness providing the foundation Acts leverages Jewish kinship language cult and custom to portray the Way Paul and the Jews as one family debating the direction of their ancestral tradition Using a historically situated narrative approach Moraff frames Acts portrayal of the Way and Paul in relation to the Jewish people as participating in internecine conflict regarding the Jewish tradition in crisis after the destruction of the temple By exploring ancient ethnicity Jewish identity and Lukan characterization images of the Jews the Way and Paul violence in Acts and the theme of blindness in Luke s gospel the Pauline writings and Acts Moraff stresses that Acts speaks from among my own nation meaning the Jews and makes it possible to understand Acts critical characterization of the Jews within Second Temple Judaism

Locating Paul Matthew L. Skinner, 2003-01-01 This study explores literary settings in the narrative of Paul s prolonged imprisonment in Acts It suggests that Paul s proclamation of the word in a setting of Roman control constitutes a powerful confrontation and manipulation of social and religious powers Paperback edition available from the Society of Biblical Literature www.sbl-site.org

Rethinking Paul's Rhetorical Education Ryan S. Schellenberg, 2013-09-03 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 been unable to reach a consensus Using 2 Corinthians 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 in the way Paul uses these strategies their appearance in his letters does not constitute evidence that Paul received formal rhetorical education

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