

POSSESSION
AND
PERSUASION

The Rhetoric of Christian Faith

Robert Hach

Possession And Persuasion The Rhetoric Of Christian Faith

James W. Vining



Possession And Persuasion The Rhetoric Of Christian Faith:

Possession and Persuasion Robert Hach, 2001-11-12 Possession and Persuasion The Rhetoric of Christian Faith is a rhetorical analysis of Christian history and theology initially prompted by my experience in a fundamentalist Christian sect. The story of this experience is briefly told in the prologue The Rhetoric of Surrender which describes the surrender of my life to God through a commitment to an authoritarian Christian sect in Gainesville Florida in 1972 when I was a freshman at the University of Florida. I spent the following fifteen years first as a student recruit trainee and then leader in the founding church in Gainesville and then as a recruiter and trainer in other parts of the U S until I finally left the movement now called the International Churches of Christ in 1987. I subsequently combined graduate study in rhetoric with a continuing interest in biblical and historical scholarship in an effort to understand how my religious experience fit into the broader context of Christian history and theology. I concluded that the New Testament language of faith originally formulated to persuade hearers of the Christian message by means of understanding had been radically redefined and its effects rhetorically reengineered by the ecclesiastical Christianity which had gradually emerged after the first century. This process of rhetorical reinvention produced a language of faith that possessed its hearers by means of a mystical form of indoctrination in the interest of building a religious empire. The degree to which ecclesiastical Christianity throughout its history has taken its faith language seriously, my experience having been produced by a movement that took this language to its logical conclusion, is the degree to which its adherents experience a religious bondage that amounts to the antithesis of the spiritual freedom and social equality of the original experience of Christian faith. Part I Faith as Possession addresses critical changes made by post apostolic theologians in the apostolic discourse of the New Testament about the message of Jesus specifically with reference to the rhetorics of authority. Chapter One knowledge Chapter Two and justice Chapter Three. This rhetorical reengineering of apostolic language facilitated the rise of the institutional Church which rapidly replaced the apostolic message as the authorized mediator between God and humanity in general and between God and the community of faith in particular. That is the dynamic of persuasion by an eschatological message was rapidly replaced by the dynamic of possession by an ecclesiastical system. The redefinition and reconceptualization of these apostolic terms amounted to the rhetorical invention of Christianity, a form of Greco Roman mythology which has little in common with the faith of Jesus as it is revealed in the New Testament. The faith of Christianity became and continues to be to varying degrees a form of possession insofar as it consists of in both a mystical and an institutional sense belonging to the Church which relieves its members of their responsibility for their own identity and destiny. Part II Faith as Persuasion explores the rhetoric of three apostolic ideals which have generally received little more than lip service by post apostolic Christianity: understanding Chapter Four, anticipation Chapter Five, and freedom Chapter Six. These concepts are integral to persuasion as the *modus operandi* of the apostolic Christian faith. Understanding is a prerequisite to authentic persuasion in that persuasion or belief without

understanding is the essence of possession In that the meaning and power of the Christian message are a matter of the hope of resurrection to life in the coming kingdom of God anticipation is the logical response to being understandingly persuaded of the truth of the message And insofar as internal bondage characterizes life without hope

The Passion and

Persuasion Robert Hach,2011 Robert Hach is a professor of Rhetoric and Composition at Miami Dade College in Miami Florida His first book Possession and Persuasion The Rhetoric of Christian Faith is a rhetorical analysis of the development of Christian faith from its associational beginnings as the persuasive power of the spoken message that Jesus passed on to his first century followers to its organizational emergence as the possessive power of the religious institution that eventually became known as the Church In the present volume The Passion and Persuasion A Biblical Deconstruction of the Evangelical Rhetoric of the Cross the author analyzes the rhetoric of evangelical Christianity regarding the crucifixion of Jesus and shows that the evangelical doctrine of the atonement both misreads the New Testament language about Jesus crucifixion and perverts the biblical portrayal of Jesus God By exposing the logical and theological fallacies of the evangelical doctrine as well as its pernicious rhetorical effects the author clears the way for an understanding of the crucifixion of Jesus that is not only demonstrably truer to the biblical language but also infinitely richer in its effect on believing hearts

The Passion and Persuasion

Robert Hach,2011-01-24 Patrick Navas,2006-10-01 In Divine Truth or Human Tradition the author examines the viewpoints and Scripture expositions of prominent evangelical scholars and apologists including popular author and debater Dr James R White author of The Forgotten Trinity John MacArthur President of The Master s Seminary Wayne Grudem author of the widely read Systematic Theology Robert Bowman Jr author of Why You Should Believe in the Trinity Robert Morey Founder of California Biblical University and Seminary and author of The Trinity Evidence and Issues R C Sproul President of Ligonier Ministries Robert L Reymond author of Jesus Divine Messiah and A New Systematic Theology of the Christian Faith and others According to what has long been considered mainstream Christian orthodoxy the doctrine of the Trinity the idea that the one true God is in the ultimate sense a divine being made up of three co equal and co eternal persons is not only central to the Christian faith but absolutely necessary for one to accept in order to be counted as a true Christian and be saved Such a demand on a Christian s faith has come across as strange and perplexing to many especially so in light of the fact pointed out by one respected Trinitarian The Trinity is not clearly or explicitly taught anywhere in Scripture yet it is widely regarded as a central doctrine indispensable to the Christian faith In this regard it goes contrary to what is virtually an axiom that is a given a self evident truth of biblical doctrine namely that there is a direct correlation between the scriptural clarity of a doctrine and its cruciality to the faith and life of the church Millard J Erickson God in Three Persons p 11 Emphasis added Understandably this fact has raised questions in the minds of Christians and truth seekers alike ever since the doctrine was first decreed as mandatory to confess in the late 4th century Many Christians have wondered How can a doctrine that is no

YESHUA, THE CRUCIFIED SERPENT Rowland Stenrud,2012-11-29 It was the

atheist Jean Paul Sartre who once said that Hell is other people Rowland Stenrud's Yeshua the Crucified Serpent is about how mankind's savior Jesus of Nazareth has saved men and women from this hell by making it possible and indeed inevitable for human beings to love one another and their Creator Father Yahweh God This book is about the concept and practice of human and divine love The words of Paul in 1 Corinthians 13:1-13 the Bible as a whole and the reader's life experience will help in defining this The author reviews what he knows about the concept and its related precepts and brings them to bear in this book God himself is love which should tell us how mysterious a thing love is To acquire this ability to love one must suffer in union with the suffering Christ Salvation pure and simple is God delivering each one from the inability to love other human beings and the Creator Himself The obstacle to this perfect love is the serpent of human wisdom and pride that existed even in Jesus In his loving obedience to the Father Jesus nailed this serpent to the cross Yeshua the Crucified Serpent attempts to show that the question of evil and suffering in the world is answered by Yahweh's eventual success in saving all of mankind The majority of Christians believe in a number of key doctrines that the biblical authors do not unequivocally teach A few verses may support these unbiblical doctrines but a greater number of verses whose meaning is clearer contradict the standard interpretation of these few verses Other doctrines that Christians mistakenly believe in find support in this or that section of the Bible but are denied by the general thrust of the Bible as a whole These unbiblical doctrines followed by the correct biblical teaching are 1 Sometime in the distant past a large number of God's angels rebelled against Him becoming what are called devils or demons whose leader is known as Satan or Lucifer The Bible teaches that the only agent of evil in the universe is man's heart 2 Adam and Eve possessed the perfection of Jesus Christ before they sinned If they had not sinned they would not have needed to be healed of any weakness The Bible teaches that Adam and Eve could not have had eternal life even before they sinned without the work of Jesus of Nazareth 3 Faith is an act of the free will of man The Bible teaches that faith does involve man putting his trust in God's promises and revelation but it is primarily a power given to man by God in order to enable him to see spiritual truth the natural man cannot see Without this gift of the Holy Spirit no human being can know God and be saved 4 Ultimately speaking we are saved by our faith On the contrary it is through Jesus's faith in and love for the Father that is the instrument of our salvation 5 Jesus saved us by paying the penalty due our sins and therefore saving us from the just wrath of God This is false No one had to pay any penalty for God to forgive the sins of the human race God relates to sinners on the basis of mercy and mercy is not mercy if the penalty for sin is paid By going to the cross Jesus healed our brokenness which forgiveness alone could not accomplish 6 Satan and the sins of men are ultimately responsible for human suffering False God is ultimately responsible for human suffering as it is a necessary part of God's work of saving human beings God Himself shares in all of our suffering physical emotional and spiritual even though He does not have a body or nervous system 7 Salvation is about our eternal destiny This is not correct Salvation is about being saved from the idolatries addictions corruption hatreds evil deeds that afflict the unsav

The Lure of

Communication Andrea Lombardinilo,2024-02-29 This book addresses the convergence of sociology communication and rhetoric with particular reference to the contemporary expressive and social patterns of mass communication Using rhetoric as a meta conceptual apparatus for the sociology of communication this book offers an original and comprehensive critique of historical social theory alongside 20th century communication researchers The author demonstrates the symbiotic relationship between the rhetorical structures of the media sphere and the new narrative formats in which cultural representation merges into social and civil observation This book will be of interest to academics and students studying sociology communication and cultural studies

They Never Told Me This in Church! Greg S. Deuble,2006 There is a consensus among many New Testament scholars that much of what the historical Jesus and his apostles taught has been submerged by an influx of post biblical tradition Subtle foreign influences mostly from pagan Greek philosophy which neither Jesus nor his first century followers would recognize or endorse have obscured the original Gospel as Jesus preached it Most churchgoers accept without question unbiblical traditions which they have never seriously investigated In They Never Told Me This in Church Greg Deuble invites the reader to a careful re examination of the faith once delivered in the light of the Hebrew heritage which formed the framework of all that Jesus taught in regard to himself and his Gospel mission From the Foreword This does not mean at all that Greg has given up faith in holy Scripture Far from it There is nothing trendy or gimmicky in his approach Rather he has learned to read the Bible from its own Hebrew perspective and shedding a large quantity of traditional baggage has made the Bible all the more brilliant and telling Because he is an honest student of truth Greg has been rewarded with unusual insight He has a knack of getting to the heart of the issues He has brought in a wealth of modern scholarly support for his argument and the quotations gleaned from his wide reading are impressive He adds a pleasing dose of Aussie humour to his writing while he invites us to re examine all the major issues of biblical theology The personal warmth of the author and his pastoral touch are evident in all he writes They Never Told Me This in Church will inspire and challenge all who claim devotion to Jesus and many who are searching for the meaning of his role in history They will be enabled to read the Bible with new eyes The confused state of divided Christendom in our time demands just such an honest and radical investigation

Humanism and the Rhetoric of Toleration Gary Remer,2010-11-01 Religious toleration is much discussed these days But where did the Western notion of toleration come from In this thought provoking book Gary Remer traces arguments for religious toleration back to the Renaissance demonstrating how humanist thinkers initiated an intellectual tradition that has persisted even to our present day Although toleration has long been recognized as an important theme in Renaissance humanist thinking many scholars have mistakenly portrayed the humanists as proto Enlightenment rationalists and nascent liberals Remer however offers the surprising conclusion that humanist thinking on toleration was actually founded on the classical tradition of rhetoric It was the rhetorician s commitment to decorum the ability to argue both sides of an issue and the search for an acceptable epistemological standard in probability and consensus

that grounded humanist arguments for toleration Remer also finds that the primary humanist model for a full fledged theory of toleration was the Ciceronian rhetorical category of sermo conversation The historical scope of this book is wide ranging Remer begins by focusing on the works of four humanists Desiderius Erasmus Jacobus Acontius William Chillingworth and Jean Bodin Then he considers the challenge posed to the humanist defense of toleration by Thomas Hobbes and Pierre Bayle Finally he shows how humanist ideas have continued to influence arguments for toleration even after the passing of humanism from John Locke to contemporary American discussions of freedom of speech

The Rhetoric of Pope John Paul II Joseph R. Blaney, Joseph P. Zompetti, 2009-01-16 Pope John Paul II was clearly one of the most influential persons of the 20th Century He affected the world of politics religion and culture with a rhetorical zeal unmatched by few actors on the international stage From the downfall of communism in Eastern Europe to his devotion to Mary to his championing of social justice and orthodox theology this book examines his several moments of persuasive finesse as well as instances when his message could have been crafted more effectively The essays in this collection examine his persuasive skills from several scholarly points of view The book also offers analyses of media portrayals of this often controversial figure With contributions from some of the world s leading communication scholars clergy and social activists this book is must reading for anyone interested in a deeper understanding of religious communication in general and John Paul II s rhetorical papacy in particular Written by Catholics Protestants Mormons agnostics and atheists the chapters approach the Pope with varying degrees of admiration but always with intellectual respect

Greek Rhetorical Origins of Christian Faith James L. Kinneavy, 1987 What is the true of Christian faith Are the roots of this concept the same in both the Old and New Testaments With semantic historical and analytic evidence Kinneavy develops his hypothesis that the origin of some major aspects of the Christian concept of faith pistis in Greek can be traced to Greek classical rhetoric Kinneavy presents his case cumulatively with each stage differing substantially from traditional scholarship He begins by examining the notion of faith formulated by eight major Christian and Jewish theologians demonstrating that faith and rhetorical persuasion share certain important semantic elements which have made it possible for reach to accommodate the other The book goes on to present a meticulous cas for the historical influence of Greek rhetoric on Hebraic thought specifically in the writers of the New Testament Contending that the effects of Hellenization were strongly felt particularly in the areas of Palestinian education and civic life his analysis opposes the prevailing isolation theories of early Christianity Kinneavy concludes with a novel rhetorical study of the everal hundred occurences of the Greek terms for faith and to believe searching for evidence of the contemporary meaning of persuasion and emerging with overwhelming support for the Greek influence on Christian faith A controversial and clearly argued work Greek rhetorical origins of Christian faith is a very original attempt to answer the age old question whence does faith spring and is an important contribution to the history of rhetoric Front flap

Music in Early Christian Literature James McKinnon, 1989-09-07 A collection of 400 passages on music from early Christian literature

Queering Wesley,

Queering the Church Keegan Osinski, 2021-07-09 Fifty years after Stonewall the experiences of LGBTQ Christians are rightfully beginning to be received with interest by their churches *Queering Wesley* *Queering the Church* presents a prototype for thinking about Wesleyan holiness as an expansive openness to the love and grace of God in queer Christian lives rather than the limiting and restrictive legalism that is sometimes found in Wesleyan theology and praxis This inventive project consists of queer readings of ten John Wesley sermons Reading these sermons from a queer perspective offers the church a fresh paradigm for theological innovation while remaining in line with the tradition and legacy of Wesley that is so central and generative to Wesleyan churches Arguing that a coherent line of thought can be drawn from Wesley's conception of holiness to the queer holy lives of LGBTQ Christians *Queering Wesley* *Queering the Church* playfully utilizes queer theory in a way that is fully compatible with Wesleyan teaching This book aims to be a first step in seriously considering the theological voices of LGBTQ Christians in the Wesleyan tradition as a valuable asset to a vital church

Encyclopedia of Rhetoric Thomas O. Sloane, 2001 The *Encyclopedia of Rhetoric* is a comprehensive survey of the latest research as well as the foundational teachings in this broad field Featuring 150 original signed articles by leading scholars from many different fields of study it brings together knowledge from classics philosophy literature literary theory cultural studies speech and communications The *Encyclopedia* surveys basic concepts speaker style and audience elements genres terms fallacies figures of speech and the rhetoric of non Western cultures and cultural movements It covers rhetoric as the art of proof and persuasion as the language of public speech and communication and as a theoretical approach and critical tool used in the study of literature art and culture at large including new forms of communication such as the internet The *Encyclopedia* is the most wide ranging reference work of its kind combining theory history and practice with a special emphasis on public speaking performance and communication Cross references bibliographies after each article and synoptic and topical indexes further enhance the work Written for students teachers scholars and writers the *Encyclopedia of Rhetoric* is the definitive reference work on this powerful discipline

Rhetoric and Religious Experience Lawrence A. Palinkas, 1989-12-01 This is a book about religious rhetoric its cultural foundations and its role in articulating sociocultural change and facilitating psychosocial adaptation to the demands of a new environment It draws its inspiration from the work of F G Bailey Kenneth Burke and James Fernandez and focuses on the ethnography of religious discourse as it relates to Chinese immigrant churches Contents Introduction The Force of Words The Arena of Religious Discourse Orators and Audiences The Public Discourse Two Sermons A Model of Chinese Christian Rhetoric and Its Origins The Chinese Christian World View Church Unity and Social Conflict Personal Disorder and the Quest for Identity Leadership and Religious Authority and Identification and Transformation

New Directions in Rhetoric and Religion James W. Vining, 2021-08-10 *New Directions in Rhetoric and Religion* reflects the complex and fluid natures of religion rhetoric and public life in our globalized digital and politically polarized world by bringing together a diverse group of rhetorical scholars to provide a comprehensive and forward looking

collection on rhetoric and religion This volume addresses these topics in three separate sections 1 Rhetorics of religion at work in public activism 2 Rhetorics of religion in contemporary public discourse and 3 Ways that rhetoric scholars study religion Scholars of rhetoric religion and social sciences will find this book particularly interesting Advances in the History of Rhetoric Richard Leo Enos, David Beard, 2007-12-15 *Advances in the History of Rhetoric The First Six Years* is a comprehensive collection of 29 scholarly essays published during the first phase of the journal's history Research from prominent and developing scholars that was once difficult to acquire is now offered in a coherent and comprehensive collection that is complemented by a detailed index and unified bibliography This collection covers a range of periods and topics in the history of rhetoric including Greek and Roman rhetoric rhetoric and religion women in the history of rhetoric rhetoric and science Renaissance and British rhetorical theory rhetoric and culture and the development of American rhetoric and composition The editors Richard Leo Enos and David E Beard provide a preface and afterword that synthesize the mission and meaning of this work for students and scholars of the history of rhetoric *Modern Pagan and Native Faith Movements in Central and Eastern Europe* Kaarina Aitamurto, Scott Simpson, 2014-10-20 The resurgence of religiosity in post communist Europe has been widely noted but the full spectrum of religious practice in the diverse countries of Central and Eastern Europe has been effectively hidden behind the region's range of languages and cultures This volume presents an overview of one of the most notable developments in the region the rise of Pagan and Native Faith movements *Modern Pagan and Native Faith Movements in Central and Eastern Europe* brings together scholars from across the region to present both systematic country overviews of Armenia Bulgaria the Czech Republic Hungary Latvia Lithuania Poland Romania Russia Slovenia and Ukraine as well as essays exploring specific themes such as racism and the internet The volume will be of interest to scholars of new religious movements especially those looking for a more comprehensive picture of contemporary paganism beyond the English speaking world *The Paul-Apollos Relationship and Paul's Stance toward Greco-Roman Rhetoric* Corin Mihaila, 2009-06-25 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 Apollos' 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 Apollos If any distinction is drawn between the two it was solely the Corinthians fault who viewed their preachers in competitive rather than complementary terms

The Theological Works of Isaac Barrow ... Isaac Barrow,1859 The opuscula; poemata; two dissertations; sermons &c. attributed to Barrow. A notice of Barrow's life and academical times by W. Whewell Isaac Barrow,1859

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