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# Paul And Power

**Didier Musso**



## **Paul And Power:**

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combines serious New Testament interpretation with sociological analysis of a crucial issue in earliest Christianity It advances the case of sociological exegesis by offering a model for further investigations of the entire structure of church leadership and authority in emergent Christianity *Paul and the Discourse of Power* Sandra Hack-Polaski,1999-08-01 Drawing on postmodern theory's insights regarding discourse ideology and power this book explores the ways in which Paul navigated fluctuating and complex relationships of power with his churches contributing to a discourse that defined the power dynamics of early Christianity With respect to his own converts as well as to other leaders of the early church and in the heart of his theological language Paul is seen to take part in a discourse that reinforces his apostolic authority Jesus, Paul, and Power Rick F. Talbott,2010-08-01 Jesus of Nazareth and Paul of Tarsus represent two of the most influential figures of history because of the expansion of later Christianity But Christianity's historical development includes a checkered and troubling past of abusive power that also impugns both Jesus and Paul European colonialism carried the gospel to the world claiming Jesus and Paul as architects of its oppressive empire building Modern churches in America quote Jesus and Paul to inspire inform and justify a host of cultural values that often include the subordination of women and marginalization of others who differ in beliefs values and lifestyles Talbott analyzes how Jesus and Paul responded to the systems of oppressive power in their day and how each in turn used power to form their respective communities The conclusions are based on the most recent scholarly approaches to Jesus and Paul and will enable modern readers to judge for themselves how Jesus and Paul envisioned the use of power among their communities **Paul and the Power of Grace** John M. G. Barclay,2020-11-10 Paul and the Gift transformed the landscape of Pauline studies upon its publication in 2015 In it John Barclay led readers through a recontextualized analysis of grace and interrogated Paul's original meaning in declaring it a free gift from God revealing grace as a multifaceted concept that is socially radical and unconditioned even if not unconditional Paul and the Power of Grace offers all of the most significant contributions from Paul and the Gift in a package several hundred pages shorter and more accessible Additionally Barclay adds further analysis of the theme of gift and grace in Paul's other letters besides just Romans and Galatians and explores contemporary implications for this new view of grace **Paul and the Power of Sin** T. L. Carter,2001-12-13 Paul and the Power of Sin first published in 2001 seeks to ground Paul's language of sin in the socio cultural context of his original letters T L Carter draws on the work of social anthropologist Mary Douglas to conduct a cross cultural analysis of the symbolism of the power of sin in the letters examining thoroughly Douglas Grid and Group model and defending its use as a heuristic tool for New Testament scholars He uses this model to examine the social location of Paul and the communities to which he wrote and offers a fresh insight into key passages from 1 Corinthians Galatians and Romans Carter concludes that an important part of Paul's purpose was to safeguard the position of law free Gentile believers by redrawing social boundaries along eschatological rather than ethnic lines **Paul and power** Bengt Holmberg,1978 *The Power of God in Paul's Letters* Petrus J. Gräbe,2008 The concept of

God's power is a leading motif in Pauline theology. It functions in key passages of Paul's letters and is intrinsically linked to his theology of the cross and its soteriological explication in the message of justification. Because this concept is so closely related to the message of the cross, Paul often speaks of power in a paradoxical context. Although power is generally assumed to be an important motif in Pauline theology, the concept has not yet been fully explored. Petrus J. Grabe investigates the concept of God's power in Paul's letters. He also gives an overview of God's power in the broader New Testament context in order to distinguish more clearly the specific Pauline interpretation of the power of God. The investigation comprises three sections: A lexico and conceptual historical overview of the concept of power; an exegetical investigation of the concept of God's power in Paul's letters; and a theological scope of the concept of God's power in the Pauline letters. In the last section, Petrus J. Grabe distinguishes between a theological-christological and a pneumatological emphasis. The concept of God's power plays an important role in the way Paul views his apostolic ministry. In the concluding chapter, the author therefore deals with Paul's ministry within the christological perspective on weakness and power. The work is an important contribution to Pauline studies and is a well-researched, thorough and scholarly study. Jeffrey R. Asher in *The Catholic Biblical Quarterly* vol 64 2002 page 762: This book is a useful refresher course on Paul with a valuable dialogue with the most recent monographs and commentaries on his letters. Benedict T. Viviano in *Zeitschrift für Missions und Religionswissenschaft* Jahrgang 86 2002 p 74:

Paul's Mysterious Power in Corinth: A Translation and Commentary of 1 Corinthians 5:1-6 Richie Cooley, 2020-01-29

Against the backdrop of culture wars regarding censorship and ecumenism, the strange tale from 1 Corinthians chapter 5 is translated and exegeted. This is written from a fundamental Christian perspective. **Paul and the Dynamics of Power**

Kathy Ehrensperger, 2007-09-01. In this illuminating study, Kathy Ehrensperger looks at the question of Paul's use of power and authority as an apostle who understands himself as called to proclaim the Gospel among the gentiles. Ehrensperger examines the broad range of perspectives on how this use of power should be evaluated. These range from the traditional interpretation of unquestioned taken-for-granted for a church leader to a feminist interpretation. She examines whether or not Paul's use of power presents an open or hidden re-inscription of hierarchical structures in what was previously a discipleship of equals. Paul and the Dynamics of Power questions whether such hierarchical tendencies are rightly identified within Paul's discourse of power. Furthermore, it considers whether these are inherently and necessarily expressions of domination and control and are thus in opposition to a discipleship of equals. In her careful analysis, Ehrensperger draws on such wide-ranging figures as Derrida, Michel Foucault, and James Scott. This enables fresh insights into Paul's use of authority and power in its first-century context. **Jesus, Paul, and Power** Rick F. Talbott, 2010-08-01. Jesus of Nazareth and Paul of Tarsus represent two of the most influential figures of history because of the expansion of later Christianity. But Christianity's historical development includes a checkered and troubling past of abusive power that also impugns both Jesus and Paul. European colonialism carried the gospel to the world, claiming Jesus and Paul as architects of its oppressive empire building.

Modern churches in America quote Jesus and Paul to inspire and justify a host of cultural values that often include the subordination of women and marginalization of others who differ in beliefs, values, and lifestyles. Talbott analyzes how Jesus and Paul responded to the systems of oppressive power in their day and how each in turn used power to form their respective communities. The conclusions are based on the most recent scholarly approaches to Jesus and Paul and will enable modern readers to judge for themselves how Jesus and Paul envisioned the use of power among their communities. *Church, Community and Power* Roy Kearsley, 2008. In the era of post-Christendom, how can church as a sociological reality be switched on to the destructive dangers yet constructive possibilities of power flowing in and around its community? Attuned to the current distrust of church power, this book creatively works out responses that could turn painful censure into a re-visioning of church power relations helped by neglected critical studies. The approach exposes a complexity to power and filters that insight into a theology of church. Much attention is paid in the book to the relevance to a religious community of post-modern philosopher Michel Foucault and of recent feminism. The topic of power has universal importance in the study of religion, though the response to analysis and critique in this book is drawn specifically from Christian sources. Kearsley concludes with an exploration for a future renovated self-critical, authentic, and growing community sensitive to power while remaining in line with classic Christianity.

**Power Through Weakness** Timothy B. Savage, 1996. Dr. Savage seeks to understand the apostle Paul's apparently contradictory description of his ministry in 2 Corinthians as one in which power is manifested through weakness. When I am weak, then I am strong. This paradox becomes intelligible when it is understood that Paul's critics were influenced by a perspective which was the exact opposite of his: they imbibed the self-exalting outlook of their contemporary world while he embraced the self-emptying gospel of Christ. Drawing from archaeological data on first-century Corinth, this study is unique in establishing both the secular underpinnings of Paul's paradoxical language and the devastating critique which that language offers on the general outlook of the first century. Paul emerges as a radical foil to the spirit of the age. *Power*, 1924.

*The End of Divine Truthiness: Love, Power, and God* Paul Joseph Greene, 2017-08-01. In *The End of Divine Truthiness*, Paul Joseph Greene confronts stark realities of terrifying theologies that make a mockery out of divine love. With urgent resolve, Greene answers Martin Luther King Jr.'s pointed challenge to overcome reckless and abusive power without love and sentimental and anemic love without power. Too many theologies cast God either as the tyrant whose loveless power lifts up the mighty or the victim whose powerless love sends the poor away empty. Wielding Stephen Colbert's word "truthiness" as a scalpel, Greene slices out one perilous theology after another to restore the wholesome truth that God is love. Supported by three world religions: Buddhism, Christianity, and Taoism, he discovers a remarkably harmonious and revolutionary divine power that is fully aligned with divine love. To reunify love and power here in the world as King challenges, it is time to abandon ideologies of divine power that devastate divine love and promote atrocities. Greene's call for the end of divine truthiness heralds a new day for the God whose love is power and whose power

is love      *Limitations of the Legislative Power in Respect to Personal Rights and Private Property* John W. Cary, 1892      **1**

**Corinthians** Anthony C. Thiselton, 2011-05-03 Anthony Thiselton's lengthy New International Greek Testament Commentary volume *The First Epistle to the Corinthians* 2000 has become a standard work on 1 Corinthians In this shorter commentary Thiselton draws on his excellent exegesis from that volume but combines it afresh with keen practical and pastoral application for readers at all levels Thiselton delves deeply into the context and text of Paul's first Corinthian letter as he suggests section by section how the book applies to pastoral and practical issues He draws vivid parallels between the growing church in Corinth and the twenty first century church demonstrating that today's church also faces a seductive culture of competition and consumerism The church in Corinth preferred its self centered theology to the Christ centered gospel of the wider apostolic church Paul's response in 1 Corinthians amplified by Thiselton's commentary becomes a living practical transforming word from God for Christians today      *Financial World*, 1921      *Oliphant's Earning Power of Railroads* Floyd Woodruff Mundy, 1907      **The Earning Power of Railroads**, 1908

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## **Table of Contents Paul And Power**

1. Understanding the eBook Paul And Power
  - The Rise of Digital Reading Paul And Power
  - Advantages of eBooks Over Traditional Books
2. Identifying Paul And Power
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Paul And Power
  - User-Friendly Interface
4. Exploring eBook Recommendations from Paul And Power
  - Personalized Recommendations
  - Paul And Power User Reviews and Ratings
  - Paul And Power and Bestseller Lists



5. Accessing Paul And Power Free and Paid eBooks
  - Paul And Power Public Domain eBooks
  - Paul And Power eBook Subscription Services
  - Paul And Power Budget-Friendly Options
6. Navigating Paul And Power eBook Formats
  - ePub, PDF, MOBI, and More
  - Paul And Power Compatibility with Devices
  - Paul And Power Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Paul And Power
  - Highlighting and Note-Taking Paul And Power
  - Interactive Elements Paul And Power
8. Staying Engaged with Paul And Power
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Paul And Power
9. Balancing eBooks and Physical Books Paul And Power
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Paul And Power
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Paul And Power
  - Setting Reading Goals Paul And Power
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Paul And Power
  - Fact-Checking eBook Content of Paul And Power
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

#### 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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