

Abraham J. Malherbe

# PAUL and the Thessalonians



# Paul And The Thessalonians The Philosophic Tradition Of Pastoral Care

**Hildegard Temporini, Wolfgang Haase**

## **Paul And The Thessalonians The Philosophic Tradition Of Pastoral Care:**

**Paul and the Thessalonians** Abraham J. Malherbe, 2011-08-01 This book deals with Paul's practice rather than his theology. It especially traces the way in which Paul established a church in the important city of Thessalonica, the capital city of the Roman province of Macedonia, maintained contact with it in order to ensure its continuing nurture and instructed its members on how to care for one another. Rather than simply organize a church, Paul founded, shaped, and nurtured a community. In so doing, he was sensitive to the needs of individuals within the community who had committed themselves to new beliefs and a new way of life. Paul was in fact engaged in pastoral care, although he does not describe the enterprise in that manner from the Introduction.

**Paul and the Greco-Roman Philosophical Tradition** Joseph R. Dodson, Andrew W. Pitts, 2017-10-19 Paul and the Greco-Roman Philosophical Tradition provides a fresh examination of the relationship of Greco-Roman philosophy to Pauline Christianity. It offers an in-depth look at different approaches employed by scholars who draw upon philosophical settings in the ancient world to inform their understanding of Paul. The volume houses an international team of scholars from a range of diverse traditions and backgrounds, which opens up a platform for multiple voices from various corridors. Consequently, some of the chapters seek to establish new potential resonances with Paul and the Greco-Roman philosophical tradition, but others question such connections. While a number of them propose radically new relationships between Paul and Greco-Roman philosophy, a few seek to tweak or modulate current discussions. There are arguments in the volume which are more technical and exegetical, and others that remain more synthetic and theological. This diversity, however, is accentuated by a goal shared by each author: to further our understanding of Paul's relationship to and appropriation of Greco-Roman philosophical traditions in his literary and missionary efforts.

*The Eschatology of First Thessalonians* David Luckensmeyer, 2013-03-06 David Luckensmeyer gelingt durch die Untersuchung der eschatologischen Motive ein hervorragender Zugang zum ersten Thessalonicherbrief. Er analysiert die grundlegenden Richtungen des enthaltenen Diskurses erstmalig und verdeutlicht sowohl die Rhetorik wie auch die Briefstruktur des 1. Briefes an die Thessalonicher. Durch diese Zugangsweise lassen sich die verschiedenen eschatologischen Motive als Teil einer systematischen Aufforderung des Verfassers an eine Gemeinde verstehen, die einen Konflikt zu bestehen hat. Luckensmeyer verdeutlicht die Eschatologie als den besten hermeneutischen Schlüssel, um die systematischen Aspekte des Briefes zu interpretieren. Es besteht kein Zweifel: Eschatologische Motive sind im Brieffluss vorhanden, etwa in 1,9; 10,2; 13,16; 4,13; 18, oder 5,1; 11. Der Frage, auf welche Weise diese Motive die Absichten des Paulus in seinem Schreiben verdeutlichen, widmet sich Luckensmeyer ganz besonders. Paulus kann verständlich machen, warum die Thessalonicher im Konflikt leben und sie zugleich zu einem neuen Verständnis von Gemeinde ermutigen. Die ausführliche Bibliographie gibt einen guten Überblick über die neueste Sekundärliteratur, und verschiedene Register erleichtern den Zugang.

*Paul as Pastor* Brian S. Rosner, Andrew S. Malone, Trevor J. Burke, 2017-11-30 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 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 and an invaluable tool for those in pastoral ministry and those responsible for their training

First and Second Thessalonians Earl J. Richard, 2007 With updated bibliography Copyright page

Light from the Gentiles: Hellenistic Philosophy and Early Christianity Abraham J. Malherbe, 2013-10-10 Rather than viewing the Graeco Roman world as the background against which early Christian texts should be read Abraham J. Malherbe saw the ancient Mediterranean world as a rich ecology of diverse intellectual traditions that interacted within specific social contexts These essays spanning over fifty years illustrate Malherbe's appreciation of the complexities of this ecology and what is required to explore philological and conceptual connections between early Christian writers especially Paul and Athenagoras and their literary counterparts who participated in the religious and philosophical discourse of the wider culture Malherbe's essays laid the groundwork for his magisterial commentary on the Thessalonian correspondence and launched the contemporary study of Hellenistic moral philosophy and early Christianity

**Paul and the Emergence of Christian Textuality** Margaret Mary Mitchell, 2017 The apostle Paul was the inaugurator of early Christian literary culture not only through the writing of his own letters ca 50-62 CE which were to become surprisingly influential once collected and published after his death but also through the successful propagation of a religious logic of mediated epiphanies of Christ on the one hand and of synecdochical hermeneutics of the gospel narrative about Christ on the other He set the precedent that the Christ-believing movements were to be rooted in texts and textual interpretation Already in his own letters Paul began a process of ongoing articulation and reinterpretation of the gospel narrative and the various means by which it could be replicated in each new generation and locale This process was to continue through the letters written in his name the Acts of the Apostles and apostolic imitators and expositors in the centuries to come These 15 essays by Margaret M. Mitchell are accompanied by an introduction that lays out thirteen propositions for the development of early Christian literary culture from its inception in the astounding claims of Paul the self-styled apostolic envoy of Jesus Christ crucified up through Constantine

**Journal of Biblical Literature**, 1990

**Paul's Language of Grace in Its Graeco-Roman Context** James R. Harrison, 2003 James R. Harrison argues that the Graeco-Roman benefaction context of favour is the backdrop of Paul's understanding of divine and humane grace By the first century AD was the leitmotiv of the Hellenistic reciprocity system It shaped the conventions of giving and receiving throughout the eastern Mediterranean basin

Before Paul's converts were exposed to the gospel they would have held various beliefs regarding divine beneficence. The apostle needed to tailor his language of grace as much to the theological concerns of Graeco Roman culture as to first century Judaism. In making benefaction terminology the touchstone of his theology of grace, Paul chose to articulate his understanding of over and against the theological and social beliefs of the Mediterranean city states and the imperial rulers. While Paul endorses the reciprocity system, he redefines its rationale in the light of the gospel of grace and transforms its social expression in his house churches.

Paul and the Popular Philosophers Abraham J. Malherbe, 1989 *Supplements to Novum Testamentum* John T. Fitzgerald, 1996 **Tyndale Bulletin**, 1996 **The Epistle of James and Eschatology** Todd C. Penner, 1996. The aim of this book is to challenge the common view that the epistle of James is a late Hellenistic Wisdom document that has little importance for our understanding of earliest Christianity. The author undertakes two main projects: first, an examination of the various assumptions about date setting and content that have influenced how the letter of James has been interpreted; and second, a re-reading of the letter that seeks to uncover the special character of the epistle by stressing the fusion of its eschatological framework with its ethical instruction. The literary, cultural, and social contextualization of James that emerges sheds new light on this often neglected text and its place in early Christianity. **A Postcolonial Commentary on the New Testament Writings** Fernando F. Segovia, R. S. Sugirtharajah, 2007-11-27. A comprehensive analysis of the New Testament from the perspective of postcolonial criticism, this title enables readers to relate biblical texts more sharply to the perennial geopolitical issues of imperialism and colonialism. **The New Interpreter's Bible: General Articles and Introduction, commentary, and reflections for each book of the Bible including the Apocryphal**, 1994 The Transforming Word Mark W. Hamilton, 2009. This is the first one-volume Bible commentary edited by ACU faculty. More than 30 contributors from various branches of the Stone-Campbell movement were selected, all of whom hold or are pursuing a doctoral degree in biblical studies. Readers will find a usable introduction to each book and each section without being bogged down by every possible detail. A bibliography will direct those who want to explore topics more in depth. In illuminating the biblical texts, the authors of this commentary draw on their knowledge of the original languages and a deep awareness of the literary shape and flow of the Bible, the relevant archaeological and textual evidence from the ancient Near East or Greco-Roman worlds, and the history of biblical interpretation, ancient, medieval, and modern. Publisher: **Freedom in the Gospel** Lincoln E. Galloway, 2004. Paul's question in 1 Cor 9:1, "Am I not free?" provides the initial focus of this study. Paul's discourse in 1 Cor 9 creatively exhibits his own freedom as subsumed under the ultimate good of the gospel, in which he shares. Paul's vocabulary of compulsion, willingly and unwillingly, rights and freedom, ideas and topics reflect the symbolic universe that he shares with the Cynic-Stoic philosophical tradition and the ongoing debates and conversations about freedom in the Corinthian community. This study demonstrates that such conversations highlighted issues of divine call, identity, assignments, obligations, and exhibition to the world, work, independence, hardship, toil, and self.

control and one's attitude to money or wealth Paul's exemplum directs attention to the gospel that transforms his rights entrusts him with a stewardship and extends to him participation in the gospel as a partner With this self understanding Paul appeals to his readers for adherence to the values that he is advocating New Testament Story David L. Barr, 1995 The thesis of this book is that every New Testament writing stands within a story even if it does not tell stories The approach allows readers to view the documents as vital elements in the lives of real persons The book maintains its focus on bringing the writings alive and shows how critical study enhances understanding of their meanings Its prime goal is teaching students to read these writings for themselves bridging the chasms of language history and culture that separate them from us The latest methods of research are utilized in this quest but the focus always remains on the New Testament documents

*Semeia : an Experimental Journal for Biblical Studies* , 1995 An experimental journal for Biblical criticism **Aufstieg und Niedergang der römischen Welt: Principat 22 v** Hildegard Temporini, Wolfgang Haase, 1992

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web the six no 3 aq ions and the six na aq ions that appear on both sides of the equation are spectator ions that can be canceled to give the net ionic equation 3ba 2 aq 2po 4 3 aq rightarrow ba 3 po 4 2 s

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web these spectator ions ions whose presence is required to maintain charge neutrality are neither chemically nor physically changed by the process and so they may be eliminated from the equation to yield a more succinct representation called a

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 $\text{AgNO}_3(\text{aq}) + \text{KCl}(\text{aq}) \rightarrow \text{AgCl}(\text{s}) + \text{KNO}_3(\text{aq})$  total ionic  $\text{Ag}^+(\text{aq}) + \text{NO}_3^-(\text{aq}) + \text{K}^+(\text{aq}) + \text{Cl}^-(\text{aq}) \rightarrow \text{AgCl}(\text{s}) + \text{K}^+(\text{aq}) + \text{NO}_3^-(\text{aq})$  net ionic  $\text{Ag}^+(\text{aq}) + \text{Cl}^-(\text{aq}) \rightarrow \text{AgCl}(\text{s})$

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web the equation below is the final net ionic equation after elimination of the spectator ions which yields water  $\text{H}^+(\text{aq}) + \text{OH}^-(\text{aq}) \rightarrow \text{H}_2\text{O}(\text{l})$  the spectator ions in  $\text{KOH}(\text{aq})$  and  $\text{HNO}_3(\text{aq})$  are  $\text{K}^+(\text{aq})$  and  $\text{NO}_3^-(\text{aq})$  how to identify and list the

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web the  $\text{aq}$   $\text{aq}$  and  $\text{cl}$   $\text{aq}$  ions become  $\text{agcl}$  s but the  $\text{na}$   $\text{aq}$  ions and the  $\text{no}$  3  $\text{aq}$  ions stay as  $\text{na}$   $\text{aq}$  ions and  $\text{no}$  3  $\text{aq}$  ions these two ions are examples of spectator ions ions that do nothing in the overall course of a chemical reaction

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