

CONFLICT
and **IDENTITY**
in Romans

The Social Setting
of Paul's Letter

Philip F. Esler

Conflict And Identity In Romans

Christopher A. Porter



Conflict And Identity In Romans:

Conflict and Identity in Romans Philip Francis Esler, 2003-11-07 What is the purpose of Paul's letter to the Romans Esler provides an illuminating analysis of this epistle employing social scientific methods along with epigraphy and archaeology His conclusion is that the apostle Paul was attempting to facilitate the resolution of intergroup conflict among the Christ followers of Rome especially between Judeans and non Judeans and to establish a new identity for them by developing a form of group categorization that subsumes the various groups into a new entity

Ancient Letters and the Purpose of Romans Aaron Ricker, 2020-09-17 Aaron Ricker locates the purpose of Romans in its function as a tool of community identity definition Ricker employs a comparative analysis of the ways in which community identity definition is performed in first century association culture including several ancient network letters comparable to Romans Ricker's examination of the community advice found in Rom 12-15 reveals in this new context an ancient example of the ways in which an inscribed addressee community can be invited in a letter to see and comport itself as a proper association network community The ideal community addressed in the letter to the Romans is defined as properly unified and orderly as well accommodating to and clearly distinct from cultures outside Finally it is defined as linked to a proper network with recognised leadership i.e. the inscribed Paul of the letter and his network Paul's letter to the Romans is in many ways a baffling and extraordinary document In terms of its community defining functions and strategies however Ricker shows its purpose to be perfectly clear and understandable

Romans: A Social Identity Commentary William S. Campbell, 2023-01-26 William S Campbell provides a comprehensive commentary on Paul's most challenging letter In conversation with reception history and previous scholarship he emphasizes the contextuality of Romans as a letter to Rome using social identity theory combined with historical literary and theological perspectives to arrive at a coherent reading of the entire letter Because Paul has never visited Rome and is not the founder of the Christ movement there Campbell argues that his guidance and teaching are formulated more cautiously than in his other letters Yet the long list of people who had previous links with him and his mission to the gentiles demonstrates that Paul is well informed about the situation in Rome and addresses issues that have arisen With Christ the Messianic Time is beginning but there was some lack of clarity in Rome about the implications of this for Jews and gentiles Rather than ethne in Christ replacing Israel as some in Rome possibly concluded Campbell stresses that Paul affirms the irrevocable calling of Israel and that simultaneously the identity of ethne in Christ is also called alongside the people Israel thus the integrity of the identity of both is affirmed as indispensable for God's purpose now revealed in Christ Campbell fully demonstrates how Paul in Romans achieves this by the social and theological intertwining of the message of the gospel

Paul's Gospel in Romans Jae Hyun Lee, 2010 This book offers a fresh approach to Paul's gospel Applying linguistic discourse analysis to Romans 1:16-8:39 it helps the reader to gain a comprehensive understanding of the argumentative structure and contents of the gospel of Paul As well as revealing the two underlying descriptive frameworks

that Paul uses to explain his gospel about God's salvation the interactive framework between God and humans and the two realm framework this book demonstrates that Paul's gospel consists of one peak point that shows the central role of Jesus and two sub peaks elucidating salvation The Ethnographic Character of Romans Susann M. Liubinskas, 2019-02-05 In this work Susann Liubinskas provides a coherent reading of Paul's letter to the Romans in light of ancient ethnography Paul like his contemporaries harnesses the apologetic power of this genre in order to fortify the members of the Roman house churches to maintain their distinctiveness by arguing for the historical legitimacy of the Christ movement's laws customs and way of life When the law faith dichotomy is considered within the larger context of Paul's ethnic discourse its primary function as the means by which Paul draws lines of continuity and discontinuity between the Christ movement and its venerable Jewish roots comes to light Rather than viewing Paul as dealing with two different religions we see Paul working to position believing Jews and Gentiles in relationship to Israel's history with God particularly as it finds its climax in Jesus Christ Thus Paul utilizes the law faith dichotomy not to describe two paths of salvation but to redefine the people of God in the new age as ethnically inclusive *Women in the Greetings of Romans 16.1-16* Susan Mathew, 2013-02-28 Susan Mathew examines the structures of mutuality in Romans to shed light on the issue of women's leadership in Pauline theology Mathew begins by analyzing the general form of greetings in the Pauline letters to shed light on the specific form of the greetings in Rom 16.1-16 Mathew then couples this with analysis of the leadership of women in the Greco Roman world showing that women's leadership roles in the Pauline churches were part of this wider culture This provides a basis from which to show that the women named in Romans 16.1-16 display Paul's acknowledgment of some women associates and point to relationships of mutuality in the greetings A study of Romans 12.13 helps to apprehend the model of mutuality exemplified in the greetings Finally the contextual application of mutuality in the community as mutual welcoming and mutual up building Romans 14.15 is brought into focus This enables Mathew to draw together the strands of the Pauline ethos of mutuality which encourages the leadership roles of women in the greetings at the end of Romans *Intergroup Conflict, Recategorization, and Identity Construction in Acts* Hyun Ho Park, 2023-12-28 Hyun Ho Park employs social identity to create the first thorough analysis via such methodology of Acts 21.17-23.35 which contains one of the fiercest intergroup conflicts in Acts Park's assessment allows his readers to rethink reevaluate and reimagine Jewish Christian relations teaches them how to respond to the vicious cycle of slander labeling and violence permeating contemporary public and private spheres and presents a new hermeneutical cycle and describes how readers may apply it to their own sociopolitical contexts After surveying previous studies of the text Park first analyses Paul's welcome questioning and arrest and how slandering and labeling make Paul an outsider Park then describes how through defending his Jewish identity and the Way Paul nuances his public image and re categorizes himself and the Way as part of the people of God When Paul identifies himself as a Roman and later a Pharisee Park examines Luke's ambivalent attitude toward Rome and the Pharisees and assesses how Paul

escapes dangerous situations by claiming different social identities at different times Finally he discloses the vicious cycle of slander labeling and violence not only against the Way but also against the Jews and challenges the discursive process of identity construction through intergroup conflict with an out group especially the proximate Other Furthermore he demonstrates how the relevance of such scholarship is not limited to Lukan studies or even biblical studies in general the frequent use of slander labeling and violence in the politics of the United States and other polarized countries around the globe demands new ways of looking at intergroup relations and Park s argument meets the needs of those seeking a new perspective on contemporary political discord

Johannine Social Identity Formation after the Fall of the Jerusalem Temple Christopher A. Porter, 2021-10-25 In Johannine Social Identity Formation after the Fall of the Jerusalem Temple Christopher Porter reads the Fourth Gospel through the lens of social identity theory as means of reconciling the social dislocation and trauma of the destruction of the Jerusalem temple Analysing the Fourth Gospel in conversation with other temple removed texts of Qumran Philo and Josephus the gospel s intent to renegotiate cultic life without the temple can be seen Through this analysis it is argued that the Fourth Gospel primarily functions as an intra mural Jewish text attempting to negotiate the formation of a Jesus follower social identity in direct continuity with earlier Jewish shared social narratives Finally this work reviews the Johannine Community as an outcome of the Gospel identity formation

T&T Clark Handbook to Social Identity in the New Testament J. Brian Tucker, Coleman A. Baker, 2014-01-02 Combining the insights of many leading New Testament scholars writing on the use of social identity theory this new reference work provides a comprehensive handbook to the construction of social identity in the New Testament Part one examines key methodological issues and the ways in which scholars have viewed and studied social identity including different theoretical approaches and core areas or topics which may be used in the study of social identity such as food social memory and ancient media culture Part two presents worked examples and in depth textual studies covering core passages from each of the New Testament books as they relate to the construction of social identity Adopting a case study approach in line with sociological methods the volume builds a picture of how identity was structured in the earliest Christ movement Contributors include Philip Esler Warren Carter Paul Middleton Rafael Rodriguez and Robert Brawley

Opponents and Identity in Philippians Nina Nikki, 2018-10-02 Guided by awareness of the problematic relationship between polemical text and history *Opponents and Identity in Philippians* seeks to establish a historical context for the letter to the Philippians The study re evaluates the relationship between Paul and the Jerusalem based Christ believing community from the time of the Jerusalem meeting and the Antioch incident A more detailed analysis centers on how this relationship is reflected in Philippians The book argues that Paul was continuously on problematic terms with the Jerusalem community which means that they are the Jewish Christ believing opponents referred to at several places in Philippians as well With the help of the social identity approach SIA the book illustrates how Paul engages in identity formation through polemical rhetoric in his last letter

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