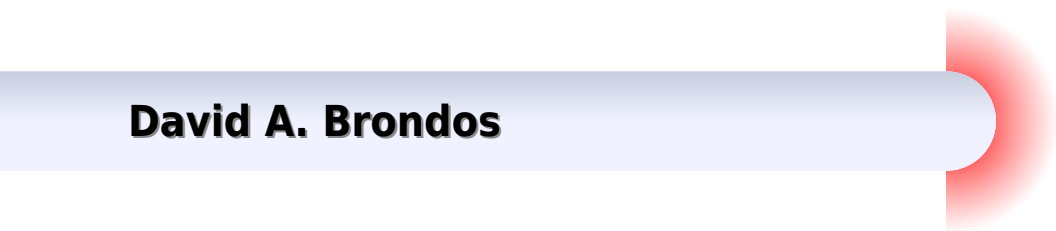


The Background and Content of Paul's Cultic Atonement Metaphors

Stephen Finlan

Background And Contents Of Pauls Cultic Atonement Metaphors

David A. Brondos



Background And Contents Of Paul's Cultic Atonement Metaphors:

The Background And Contents Of Paul's Cultic Atonement Metaphors Stephen Finlan, 2004 This examination of Gentile and Jewish religious and literary descriptions of sacrificial and expulsion rituals provides a useful background to the study of Paul's metaphorical use of sacrifice and scapegoat to characterize the significance of the death of Jesus. In addition to offering an overview of Paul's use of cultic metaphors and an assessment of Paul's synthesis of martyrology and cultic metaphor, this work shows how Paul uses still other metaphors: acquittal, reconciliation, adoption, to picture the beneficial after effects of that death. Paperback edition is available from the Society of Biblical Literature www.sbl-site.org **The**

Background and Contents of Paul's Cultic Atonement Metaphors Stephen Finlan, 2004 This examination of Gentile and Jewish religious and literary descriptions of sacrificial and expulsion rituals provides a useful background to the study of Paul's metaphorical use of sacrifice and scapegoat to characterize the significance of the death of Jesus. In addition to offering an overview of Paul's use of cultic metaphors and an assessment of Paul's synthesis of martyrology and cultic metaphor, this work shows how Paul uses still other metaphors: acquittal, reconciliation, adoption, to picture the beneficial after effects of that death. [Metaphors and Social Identity Formation in Paul's Letters to the Corinthians](#) Kar Yong Lim, 2017-05-05 Why did

Paul frequently employ a diverse range of metaphors in his letters to the Corinthians? Was the choice of these metaphors a random act or a carefully crafted rhetorical strategy? Did the use of metaphors shape the worldview and behavior of the Christ followers? In this innovative work, Kar Yong Lim draws upon Conceptual Metaphor Theory and Social Identity Theory to answer these questions. Lim illustrates that Paul employs a cluster of metaphors: namely, sibling, familial, temple, and body metaphors, as cognitive tools that are central to how humans process information, construct reality, and shape group identity. Carefully chosen, these metaphors not only add colors to Paul's rhetorical strategy but also serve as a powerful tool of communication in shaping the thinking governing the behavior and constructing the social identity of the Corinthian Christ followers.

Exploring the New Testament in Asia Samson L. Uytanlet, Bennet Lawrence, 2024-08-31 There is a growing recognition that God's design is for us to read Scripture alongside the whole church in all of its cultural and linguistic diversity. Exploring the New Testament in Asia is a textbook for students and scholars of the New Testament to help the church hear and see the good news of Jesus anew. This collection of essays offers theological reflections on New Testament themes from Asian perspectives while addressing contextual issues in light of the New Testament. Touching on topics such as salvation, holiness, poverty, ethnic tensions, reconciliation, honoring elders, persecution, and hospitality, the scholars in this book demonstrate the importance of a varied contemporary context for understanding the New Testament. The result is a theological contribution that is both contextually relevant and biblically faithful. **Both Judge and Justifier** James B.

Prothro, 2018-04-13 Paul often says that God justifies people in Christ, but what does that mean? God does. The language appears legal, but many other interpretations have been suggested. Beginning from the use of this language in Judaism and

early Christianity James B Prothro investigates biblical legal conflicts and the terminology of justification in Paul's letters to determine what it means for Paul to say that God as judge is the justifier of those who trust in Christ

Temple Purity in 1-2 Corinthians Yulin Liu, 2013 Paul's view of the church as the temple and his concern about its purity in 1-2 Corinthians has traditionally been interpreted from the perspective of a Jewish background However Yulin Liu reveals that the pagans were very aware of temple purity when visiting some temples in the Greco-Roman world and the purification concerns of three pagan temples in Corinth are documented in his work The author affirms that the Gentile believers among the Corinthian community were able to grasp Paul's message because of it Also Liu investigates Paul's use of temple purity to address the necessity of unity holiness and faithfulness of the Corinthian Christians in an eschatological sense The separation of God's people from profane matters actually points to a new exodus and a progressive consummation of the construction of the eschatological temple community

The Apostle Paul and the Pauline Tradition Stephen Finlan, 2017-06-15 Much of the popular understanding of the apostle Paul has been shaped not by Paul's letters themselves but by the Acts of the Apostles This understanding many believe leads to misunderstanding Paul's theology In *The Apostle Paul and the Pauline Tradition* Stephen Finlan takes a new approach focusing on the letters themselves He views the Pauline tradition as including the teachings and writings of Paul himself the assimilation and often simplification of Paul's ideas by those who followed him and then wrote letters in his name and the final form of the letters the church has labeled as Paul's Through this broad shifting and expanding notion of tradition readers will explore with Finlan such questions as What did Paul really think and write about Jesus redemption and the Christian life Who were the original audiences that first received these texts How and how much did Paul's followers change his ideas in the letters they wrote for him Finlan is convinced that this educated questioning and investigating becomes a valid part of the life of faith not replacing faith but joined to it Through his accessibly written text readers in the end will understand and agree Stephen Finlan PhD is an adjunct professor at Drew University and has taught at Fordham He is also author of *Problems with Atonement* and *Options on Atonement in Christian Thought* both published by Liturgical Press as well as *The Background and Content of Paul's Cultic Atonement Metaphors* SBL and Brill 2004

Living On The Edge Jonathan Burke, 2014-01-26 This book addresses common doubts and concerns Christians have concerning God and the Bible including claims from the New Atheism disputes over Bible archaeology questions about the historical accuracy of the Bible questions about the original texts of the Old and New Testament questions about what the Bible really teaches concerning topics such as baptism heaven and hell Satan and demons questions about the value and relevance of the Bible's moral and ethical teachings

Dictionary of Paul and His Letters InterVarsity Press, 2023-04-11 In this thoroughly revised and updated edition of a classic reference work topics like Christology justification and hermeneutics receive careful treatment by trusted specialists New topics like politics patronage and different cultural perspectives expand the volume's breadth and usefulness for scholars pastors and students today

Crucified With Christ Jonathan Burke, 2014 For centuries the dominant interpretations of the atonement have been widely astray from Bible teaching but in the twentieth century a shift took place within mainstream Christianity and the Biblical understanding has since received increasing support from modern scholarship Lamb of the Free Andrew Remington Rillera, 2024-03-13 Lamb of the Free analyzes the different sacrificial imagery applied to Jesus in the NT in light of the facts that a there is no such thing as substitutionary death sacrifice in the Torah neither death nor suffering nor punishment of the animal has any place in the sacrificial system and b there are both atoning and non atoning sacrifices Surprisingly the earliest and most common sacrifices associated with Jesus's death are the non atoning ones Nevertheless when considering the whole NT Jesus is said to accomplish all the benefits of the entire Levitical system from both atoning and non atoning sacrifices and purification Moreover all sacrificial interpretations of Jesus's death in the NT operate within the paradigm of participation which is antithetical to notions of substitution The sacrificial imagery in the NT is aimed at grounding the exhortation for the audience to be conformed to the cruciform image of Jesus by sharing in his death The consistent message throughout the entire NT is not that Jesus died instead of us rather Jesus dies ahead of us so that we can unite with him and be conformed to the image of his death **Paul's Letters and Contemporary Greco-Roman**

Literature Paul Robertson, 2016-05-23 In this volume Paul Robertson re-describes the form of the apostle Paul's letters in a manner that facilitates transparent empirical comparison with texts not typically treated by biblical scholars Paul's letters are best described by a set of literary characteristics shared by certain Greco-Roman texts particularly those of Epictetus and Philodemus Paul Robertson theorizes a new taxonomy of Greco-Roman literature that groups Paul's letters together with certain Greco-Roman ethical philosophical texts written at a roughly contemporary time in the ancient Mediterranean This particular grouping termed a socio-literary sphere is defined by the shared form content and social purpose of its constituent texts as well as certain general similarities between their texts authors Salvation Not Purchased Stephen

Finlan, 2020-05-28 Many ministers and faithful Christians instinctively recoil from washed in the blood theology but they hesitate to discuss the subject This book by one of the world's leading authorities on atonement doctrine shows how the purchased by the blood idea is out of step with the teachings of Jesus who said that God reaches the pure in heart without any sacrificial payment The successors of Paul took the Apostle Paul's sacrificial metaphors far too literally and turned them into an imagined mechanics of salvation in which God is paid off Over the centuries this manipulative idea has been the source of confusion and mischief from the anti-Semitic superstitions of the Middle Ages to the pedagogy of shame taught in many fundamentalist churches today Our understanding of Christ will be enhanced if we can recover the original apostolic Christology which was based on Christ as Creator and life-giver *International Review of Biblical Studies, Volume 51 (2004-2005)* Bernhard Lang, 2006-02-01 Formerly known by its subtitle *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete* the *International Review of Biblical Studies* has served the scholarly community ever

since its inception in the early 1950 s Each annual volume includes approximately 2 000 abstracts and summaries of articles and books that deal with the Bible and related literature including the Dead Sea Scrolls Pseudepigrapha Non canonical gospels and ancient Near Eastern writings The abstracts which may be in English German or French are arranged thematically under headings such as e g Genesis Matthew Greek language text and textual criticism exegetical methods and approaches biblical theology social and religious institutions biblical personalities history of Israel and early Judaism and so on The articles and books that are abstracted and reviewed are collected annually by an international team of collaborators from over 300 of the most important periodicals and book series in the fields covered *Abrahamic Descent, Testamentary Adoption, and the Law in Galatians* Bradley Trick,2016-08-09 In this volume Bradley Trick argues that Hellenistic testamentary adoption provides the key to understanding Abrahamic descent and its implications for the law in Galatians

A God Like No Other: Depaganizing the God of the Hebrew Bible David A. Brondos,2024-07-15 For centuries scholars and interpreters of the Hebrew Scriptures or Old Testament have read those Scriptures as if they spoke of a God whose desires concerns and interests were essentially no different than those of the other gods of antiquity known to us Like those gods what the God of Israel supposedly sought above all else was the honor worship and obedience of human beings and their submission to his will as his faithful and devoted servants While he undoubtedly demanded the practice of what was good right and merciful among his people in a way that set him apart from other gods ultimately he did so for his own sake in order to bring about in them the type of behavior that pleased him and compel them to live in conformity with his justice holiness and righteousness Those who sought to enjoy his blessings and avoid his fierce wrath and punishments had no choice but to strive to keep him content by observing all that he had commanded and making atonement for the sins and offenses they committed by offering him the sacrifices that appeased him Although he loved his people deeply his righteous and holy nature placed limits on that love and prevented him from showing them his favor unless the demands of his nature were satisfied When we abandon such an understanding of the God of Israel and instead read the Hebrew Bible on its own terms in order to grasp the logic underlying its narratives however a very different portrait of God emerges The God of whom the biblical texts speak is a God who desires nothing but the good for all those whom he has created and refuses to back down from his efforts to bring them to live in ways that will allow them to enjoy the wholeness and well being he desires for all when they insist on filling their lives with injustice suffering and violence When he demands that they obey all that he has commanded by practicing justice and compassion and avoiding behaviors that do them harm he does so not for his sake but for theirs If he jealously refuses to let his people serve and worship other gods it is only because those gods bring death and destruction rather than the life that is found in him alone While at times he must himself resort to violence and even bring down evil on human beings in order to put a stop to oppression and injustice he does so only because his passionate and unbending commitment to the well being of all of the families of the earth together with his beloved people Israel will not

allow him to hold back or relent in his efforts to save them not from him but from themselves Christian and Jewish readers alike will find in the present volume a God who is very different from the God they have been taught to encounter previously in the biblical texts a God whose ultimate concern is not for his own glory honor or worship or for the demands of a righteous and holy nature that holds him captive but for the healing wholeness and well being of all of his creatures Such an understanding of God not only calls into question traditional interpretations of the Hebrew Bible but also lays the basis for a fresh reading of the many difficult passages that have long challenged biblical interpreters due to the violent and troubling image of God that they convey

Metaphors in the Narrative of Ephesians 2:11-22 Oscar Jiménez, 2022-03-16 Oscar E Jimenez opens up the multi dimensional implications of Ephesians 2 11 22 for narrative and theological analysis demonstrating that each metaphor in the text blends and creates a single complex narrative Concentric spatial places construct the text s landscape on which the Gentiles move each place representing increasing intimacy and familiarity through national familial architectural and cultic images Christ is the vehicle of that motion and also the agent breaking down walls and abolishing enmity and ultimately building the structure as both builder and cornerstone This will be an important book for New Testament scholars and scholars interested in the use of linguistics in Biblical studies in particular literary and narrative analysis to the New Testament epistles

The Psalms of Solomon and the Messianic Ethics of Paul Frantisek Abel, 2016-07-04 Frantisek Abel explores one of the topical issues of Paul s theology namely the role and influence of the Jewish Pseudo epigraphs literature written during Greek and early Roman periods 4th century BCE to the 2nd century CE on Paul s theological thinking Within this corpus the idea of eschatological concepts such as the concept regarding the coming of the Messiah and the Last Judgment in particular arises frequently It is similar in the case of the Psalms of Solomon with the Last Judgment as the main topic of this pseudepigraphon Through close analysis and exploration of particular parts of this work the author proposes that this deuterocanonical writing could form a considerable background for the proper understanding of Paul s messianic ethics From this point of view Paul s teaching on justification should be understood as one that is reflective of God s grace while at the same time expressing faith and deeds as necessary for salvation

The Historical Jesus and the Temple Michael Patrick Barber, 2023-04-13 Investigates Jesus s teaching about the temple through a fresh methodology drawing also from new developments in Matthew research

Jesus' Death in New Testament Thought: Two-Volume Complete Edition David A. Brondos, 2018-07-16 Jesus Death in New Testament Thought is unlike anything written on the subject to date It represents a radical break with the traditional models or theories of atonement based on ideas such as penal substitution participation in Christ and the Christus Victor motif claiming that all of these ideas as commonly understood are foreign to New Testament thought On the basis of his analysis of second temple Jewish thought Brondos demonstrates that for Jews in antiquity what atoned for sins and led people to be declared righteous in God s sight was not sacrifice suffering or death in themselves but the renewed commitment to living in accordance with God s will which

they manifested by means of their sacrificial offerings and at times their willingness to endure suffering and death out of faithfulness to that will. According to the thought of Jesus' first followers in accordance with a divine plan conceived of before the ages, in Jesus God had sent his Son in order to establish around him a community of people fully committed to practicing the love, justice, solidarity, and righteousness associated with God's will for all. Jesus' dedication to this task led to confrontation and conflict with the powers and authorities of his day who sought to silence him by having him put to death. Because he stood firm and remained faithful to that task rather than backing down from it, he was crucified on a Roman cross. Paradoxically, however, in this way he laid the basis for the existence of the community God had desired from the start, stamping it forever as one to which no one could truly belong without assuming the same firm commitment to Jesus and everything for which he had lived and died. Those who form part of this community, living out of faith under Jesus as their risen Lord, come to practice God's will as redefined through Jesus and on that basis are forgiven and accepted as righteous by God. Thus, by giving up his life out of love for others in faithfulness to the task his Father had given him, Jesus has attained the redemption, reconciliation, cleansing, and justification of those who now live under his lordship as members of the worldwide community of believers from all nations that God has established through him and his death in fulfillment of the promises that God had made of old to his people Israel. In Volume 1, Brondos looks to the relevant texts from antiquity to trace the background and development of these ideas. His argument will leave the reader with no doubt that Jesus' first followers understood the salvific significance of his death or blood in the manner just outlined and therefore that the traditional interpretations of his death that have prevailed from patristic times to the present do not reflect faithfully their thought as we find it in the New Testament. In Volume 2, Brondos examines the formulaic allusions to Jesus' death that we find scattered throughout the New Testament and other early Christian writings so as to demonstrate that these are precisely the ideas that lie behind those allusions. At the same time, through his analysis of the writings of Melito of Sardis and Irenaeus of Lyons, he provides clear evidence that by the late second century, ideas that are foreign to those texts began to be read back into them with the result that the original understandings of Jesus' death that had developed among his first followers came to be replaced by other understandings that run contrary to their thought. In his Conclusion, Brondos argues that only by rejecting the traditional models of atonement and returning to the New Testament teaching on this central doctrine can the Christian church respond effectively to the crisis it faces today and bring about the restoration of the type of communities envisioned by Jesus and his first followers.

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