

PAUL AND ECONOMICS : THE JERUSALEM COLLECTION AS AN ALTERNATIVE TO PATRONAGE STEVEN J. FRIESEN pdf

1: PAUL AND THE JERUSALEM COLLECTION | Michael Heredia - www.enganchecubano.com

In 2 Corinthians 8, Paul appeals to the principle of "equality" (ἀξιοῦσθε ἁλλήλους, 8:13) in order to encourage the Corinthians to contribute to the collection for the poor in Jerusalem.

In addition, we will also read several other ancient texts that did not make it into the Christian Bible. During the semester we will explore the content of these texts, theories about how they were produced, methods used by scholars to interpret them, and conclusions that specialists reach about their significance. In the process, students will also have a chance to reflect on the general nature of human religiosity. Press, ISBN This course examines their evolution in the Jewish and Christian traditions, from the crucial developments in the Hellenistic age to the diverse strands of revelatory activity in Late Antiquity. Primary texts include those of the prophets of ancient Israel, sections of 1 Enoch, and Daniel; selections from the Dead Sea Scrolls, the New Testament, 4 Ezra, and 2 Baruch; and gnostic revelations and late Roman tours of heaven and hell. The seminar also explores methodological approaches for literary analysis, and theories about the enduring appeal of apocalypticism and its literature. Texts Portier-Young, Anthea E. Theologies of Resistance in Early Judaism. Apocalyptic Literature and Testaments. Modern Literary Theory and Ancient Texts: And other selected books, chapters, and articles. This course focuses on some of the most influential religious texts in human history the 27 texts that were included in the New Testament. There is an emphasis on reading and discussion of several exemplary texts, including portions of Daniel, 1 Enoch, and the Revelation of John. The final section of the course deals with the significance of apocalypticism in American religion and culture. Texts Greg Carey, Ultimate Things: A Reader Hendrickson, David Barr, Tales of the End: In this course we examine some of the classic answers to that question from the last years of academic study. We will consider psychological, sociological, economic, phenomenological, anthropological, and feminist theories of religion. Participants in the course will also choose examples of religious phenomena and see how well the theories apply to those examples. The course will run as a seminar, and sessions will emphasize discussion and analysis.

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2: Project MUSE - Subsistence, Swapping, and Paul's Rhetoric of Generosity

The book also includes indices of modern authors, subjects, and ancient www.enganchecubano.com butors Warren Carter, "Paul and the Roman Empire: Recent Perspectives" Steven J. Friesen, "Paul and Economics: The Jerusalem Collection as an Alternative to Patronage" Jerry L. Sumney, "Paul and His Opponents: The Search" Charles H. Cosgrove, "Paul and Ethnicity."

Brian Tucker Moody Theological Seminary Abstract Recent research into Paul and the economy has brought clarity to some longstanding debates concerning the Jerusalem Collection while raising a new series of questions. Introduction Economic equality remains a controversial topic. For some, society has a responsibility to extend an equality of economic opportunities to everyone, while others go one step further and argue that this entails not just economic opportunities but results. So, public policy solutions such as a graduated tax scale or other income-leveling practices have been attempted, though without significant results. Thus, economic equality remains an elusive ideal. Michael Thompson points out that economic inequalities mask political relations, relations that reveal social power. Ancient economic values do not exactly overlap with contemporary ones; there were significant differences. Peter Liddel reminds us that even though the term equality was used there was little done to minimize the effects of socioeconomic inequality, especially as it emerged from gender and ethnic differences. After discussing the social interaction between the rich and poor at the communal meal, J. Wadsworth, , Columbia University Press, , 1. Wiley-Blackwell, , The Contexts and Consequences of a Pauline Ideal. Christian Beker, Paul the Apostle: Clark, , Saller, The Roman Empire: Economy, Society, and Culture Berkeley: University of California Press, , Baker Academic, , Both scholars list Job Further, Ogereau highlights some usage in Philo Opif. In order to answer that question we will subdivide the remainder of this article into three headings: II The Jerusalem collection as poverty alleviation and mutual partnership; III The formation of an economic social identity; and IV The manna economy and equality of sufficiency and divine provision. The Jerusalem Collection as Poverty Alleviation and Mutual Partnership The collection has been understood in several different ways, some of which are not mutually exclusive: Longenecker, Remember the Poor: Eerdmans, , Zondervan, , Downs organizes these as a an eschatological event which he rejects , b an obligation placed by the leaders in Jerusalem, c an ecumenical offering, d material relief, and, e his preferred perspective based on the cultic language employed throughout the relevant passages, worship, so that the collection represents a non-Jewish offering to God. Vassiliadias sees the collection as an alternative model of economic and social justice to that evident in Jerusalem Acts 2: Thus, there is reciprocity anticipated, and the collection should not be seen as a one-time event but a key part of the ongoing structure of the Christ-movement. How should we assess these economically focused approaches to the collection? First, an interpretive caution is required, and this relates to the broader way 17 David J. Mohr Siebeck, , 9; see also Longenecker, Remember the Poor, n. Resources for a Materialist Theology. The Social Implications of the Pauline Collection. Meggitt, Paul, Poverty and Survival Edinburgh: For example, it is not clear that the collection was to be more than a one-time event, and thus it is difficult to attach normative or permanent expectations to such an undefined project. Additionally, the nature and presence of reciprocity is uncertain. There may be an ethnic or mission focus to the intimations of social exchange evident in the text, which would then provide a better context for understanding the socially-embedded nature of the collection. Abingdon, ; and Keith Nickle, The Collection: This has not been widely accepted since there seems to be little textual basis for the connection. See more on this below. Wan puts this more into a colonial context, where Paul is challenging the power structures of the elites by emphasizing the equitable distribution of resources among a group in solidarity with one another, a distribution not structured around or reliant on patronage structures or other social discourses that continue to facilitate inequality. Rather, its focus is on the sufficiency of needs being met see below. Horsley, 1 Corinthians Nashville: Trinity Press International, , So was Paul concerned about economic inequality? A

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qualified yes may be offered with regard to the way patronage functioned within the Christ-movement though, generally speaking, inequalities of sufficiency were deemed to be unacceptable within the congregation. One example of such Christ-movement socioeconomic inequality that is often noted and mentioned above, although discounted by Beker, 32 is found in 1 Cor There Paul highlights divisions that have their basis in socioeconomic disparity: Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? Mohr Siebeck,], Still and David E. Bloomsbury, , Indeed, they all belong to Christ, who in turn belongs to God 1 Cor 3: Or, in a Bourdieu-ian way of describing it, they are undergoing the conversion of bodily practices. With that in mind, we should consider the way patronage and benefaction as social identity ordering principles⁴⁰ may have misinformed the economic practices of some in Corinth. Akerlof and Rachel E. Princeton University Press, Brian Tucker, You Belong to Christ: The word is used twice in the NT and only in this passage. It is found in business documents and could describe a general collection of money, e. First, this is the only place that Paul uses this term to refer to his financial project. Further, the cultic language may be a way to fill the empty sacred space now that these non-Jews can no long- er participate in venerating these deities. I am not arguing that some of the Corinthians thought the collection was for Isis, though for the influence of Isis in Corinth see Laurent Bricault and M. Versluys, Nile into Tiber: Egypt in the Roman world: Brill, , However, reci- procity should be distinguished from mutuality, in that the mutuality seeks the welfare of the other partner. The Background of 2 Cor 8. Mohr Siebeck, , Pickwick, ; David E. A Socio-Theological Approach London: But this is not properly new. It represents a critique of the backbone of the ancient economy, with its reliance on patronage and benefaction. His primary concern is with mutuality and relationality within the broader Christ-movement. Shall I come before him with burnt offerings, with calves a year old? He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God? It is one that challen- ges the backbone of the Roman economy with its reliance on patronage and bene- faction. The Manna Economy and Equality of Sufficiency and Divine Provision Because it is not our intention that others should have relief while you have affliction; it is rather a matter of equality. In the now time your surplus is for their insufficiency so that their surplus would be available for your insufficiency, in order that there may be equality. Dio Chrysostom, in De Avaritia, offers a few insights regarding equality in the context of a broader discussion on greed. First, Dio contends that greed is the enemy of equality; it causes communal difficulties while equality brings healing Avar. Finney, Honour and Conflict in the Ancient World: In addition to these authors, also potentially instructive here is an early second-century non-literary papyri, P. An- other papyri, SB What he does do is use Exod In doing so he addresses a pressing economic concern of the first-century. Exodus 16 recounts the consistent supply of food for Israel in the wilderness. During their travels in the wilderness they were to go out and gather for their daily needs. But further, in Exod She is an unjust goddess! She enters many prosperous homes and cities, and does not leave till her votaries are ruined. And you are mad for her! This is best for mortal ones, to reverence Equality and to be friends with friends, to bind cities to cities and allies to fellow allies. God preserves distinctions according to their worth, maintaining the proportional relation in geometric model, as the norm of lawfulness. They would collect the food each day, except on the day before the Sabbath. On that day, they would collect enough for two days since there would be no food on the ground on the Sabbath Exod

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3: New Paul book by Hendrickson "Crux Sola

The relationship is asymmetrical, though the nature of services exchanged may differ considerably." (Steven J. Friesen, "Paul and Economics: the Jerusalem Collection as an Alternative to Patronage," in Paul Unbound, ed. Christopher Tuckett (Peabody, Mass: Hendrickson,),

Reprinted in Studies in Ancient Israelite Wisdom ed. Sheffield Academic Press, The Case of the Widow, the Orphan, and the Sojourner. Judeo-Christian Roots of Social Welfare ed. Beneficiary of Compassion and Co-Option. Roetzel and Robert L. Foster; New Testament Monographs 22; Sheffield: Sheffield Phoenix Press, The Social World of Israelite Women. Guardianship Provides an Answer. Essays in Honor of Marvin L. Gottwald and Robert B. Sheffield Phoenix, Scholars Press, Van Wyk; Hercules, South Africa: Levirate Marriage in the Bible and Ancient Israel. New Testament Bassler, Jouette M. A Fresh Look at 1 Tim 5: Baker Academic, Longenecker and Kelly D. Liebengood; Grand Rapids, Michigan: Luke , Hermeneia, 3 vols. The Acts of the Apostles , Sacra Pagina. Ruth , Interpretation Commentary. Jewish Publication Society, There is a second edition from , but our library does not have it. Contemporary Economic Situation The bibliography below focuses on the U. A Four Country Comparison. Educating Widows in Personal Financial Planning. Denton, Deborah Fretz and Byron G. UBC Press, McGarry, Kathleen and Robert F. Sevak, Purvi, David R. Weir and Robert J. Brett Hammond and Anna M. University of Pennsylvania Press, Karney and Amy J.

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Steven J. Friesen ("*Paul and Economics: The Jerusalem Collection as an Alternative to Patronage*,"), counteracting the idealist histories of much Pauline scholarship, suggests that shifting the scholarly emphasis to extra-discursive factors is relevant to.

6: UT College of Liberal Arts:

2 *Paul and Economics: The Jerusalem Collection as an Alternative to Patronage* Steven J. Friesen 27
3 *Paul and His Opponents: The Search* Jerry L. Sumney 55
4 *Paul and Ethnicity: A Selective History of Interpretation* Charles H. Cosgrove

7: PhpBibliography: Papers

Recent research into Paul and the economy has brought clarity to some longstanding debates concerning the Jerusalem Collection while raising a new series of questions.

8: Identity Formation in the New Testament: Review of Mark Given's Paul Unbound

Steven J. Friesen, "*Paul and Economics: The Jerusalem Collection as an Alternative to Patronage*," in *Paul Unbound: Other Perspectives on the Apostle*, ed. Mark D. Given (Peabody, MA: Hendrickson).

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