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emotion in Paul are usually less extensive, but his descriptions of his hardships at times function to evoke pity or love. His descriptions of those he considers dangerous intend the opposite; they evoke

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revulsion or at least make them so unattractive (perhaps untrustworthy or selfish) that his readers will not want to associate with them.

*Convincing Early Christians:*  
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*Exegetical ...*

PAUL AND ANCIENT RHETORIC.  
The Apostle Paul lived and  
breathed in a Hellenistic  
culture that placed high  
value on the art of  
rhetoric, and recent  
advances in rhetorical

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criticism of the New Testament have resulted in a new emphasis on the rhetorical aspect of his letters. As many scholars have pointed out, however, it is not clear to what extent ancient rhetoric



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actually influenced Paul and his writing or how important rhetoric is for interpreting the Pauline corpus.

*PAUL AND ANCIENT RHETORIC*

For Paul, the rhetoric of shame (and honor) was not

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taboo or manipulative; rather, it was acceptable for purposes of discipleship and ministry. This post summarizes Chrysostom's interpretation of Paul's letter to Philemon. The Rhetoric of Shame

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Chrysostom's homilies read like a rhetorical analysis of Paul's epistle. He often draws the readers to Paul's stealthy rhetoric.

*Paul's Rhetoric of Shame in Philemon, ala John*

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*Chrysostom ...*

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This work casts new light on the genre, function, and composition of Paul's first letter to the Corinthians. Margaret Mitchell thoroughly

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documents her argument that First Corinthians was a single letter, not a combination of fragments, whose aim was to persuade the Corinthian Christian community to become unified.



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The first letter to the Corinthians is one of the most discussed biblical books in New Testament scholarship today. Despite this, there has been no consensus on its arrangement and central theme, in

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particular why the topic of the resurrection was left until the end of the letter, and what its theological significance would have been to the Corinthian church.

Matthew R. Malcolm analyses this rhetoric of 'reversal',

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examines the unity of the epistle, and addresses key problems behind particular chapters. He argues that while Jewish and Greco-Roman resources contribute significantly to the overall arrangement of the letter,

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Paul writes as one whose identity and rhetorical resources of structure and imagery have been transformed by his preaching, or kerygma, of Christ. The study will be of interest to students of New

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Testament studies, Pauline theology and early Christianity.

A study of the current rhetorical traditions and future directions affecting Pauline scholarship.

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In The Rhetoric of Romans, Neil Elliott presents a rhetorical- critical reading of the letter that indicates that Paul wrote, not to

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counter Jewish opponents or aspects of the Jewish religion, nor to legitimize the law-free gentile church, but to warn against elements of the Hellenistic church's Christology and an incipient Christian supersessionism

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that threatened the collection in Jerusalem and the heart of his apostolic work.



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Given argues that Paul's rhetorical strategies, in Acts and in his letters, display intentional ambiguity, cunning, and deception and make vulnerable to the charge

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that he perpetrates  
sophistries.

Winner of the Canadian  
Society of Biblical Studies  
2015 F. W. Beare Award Did  
Paul have formal training in  
Greco-Roman rhetoric, or did

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he learn what he knew of persuasion informally, as social practice? Pauline scholars recognize the importance of this question both for determining Paul's social status and for conceptualizing the nature

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of his letters, but they have been unable to reach a consensus. Using 2 Corinthians 10-13 as a test case, Ryan Schellenberg undertakes a set of comparisons with non-Western speakers—most compellingly,

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the Seneca orator Red Jacket—to demonstrate that the rhetorical strategies Paul employs in this text are also attested in speakers known to have had no formal training in Greco-Roman rhetoric. Since there

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are no specific indicators of formal training in the way Paul uses these strategies, their appearance in his letters does not constitute evidence that Paul received formal rhetorical education.

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Second Corinthians is Paul's apology to the Corinthians for failing to visit them, using rhetorical persuasion in his letters, and appearing unapproved for the collection. The scholarly

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consensus maintains that 2 Corinthians is a conglomeration of letters due to its literary and logistical inconsistencies. Consequently, most interpretations of 2 Corinthians treat only parts



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of it. However, a different consensus is emerging.

Fredrick Long situates the text within Classical literary and rhetorical conventions and argues for its unity based upon numerous parallels with

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ancient apology in the tradition of Andocides, Socrates, Isocrates and Demosthenes. He provides a comprehensive survey and rigorous genre analysis of ancient forensic discourse in support of his claims,

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and shows how the unified message of Paul's letter can be recovered. His study will be of relevance to Classicists and New Testament scholars alike.

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