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Autore	Downing Francis Gerald
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Nota di contenuto	Cover; CYNICS, PAUL AND THE PAULINE CHURCHES: Cynics and Christian Origins II; Copyright; CONTENTS; PREFACE; 1 A CYNIC PREPARATION FOR PAUL'S GOSPEL FOR JEW AND GREEK, SLAVE AND FREE, MALE AND FEMALE; (i) How may Paul have been heard and his behaviour perceived?; (ii) For example: what Cynics and Paul and some early Christians said and did about Greeks and barbarians, bond and free, male and female.; (ii -) Neither Jew nor Greek; (ii -) Neither slave nor free.; (ii -) No 'male and female'; (iii) Interim conclusions; 2 SCHOLARLY PERCEPTIONS OF CYNICS, AND OF CYNICS AND EARLY CHRISTIANS AND OUR SOURCES(i) Recent Studies of Cynic traces in Paul's writings.; (ii) Cynics: The popular generalisations; (iii) The Variegated Cynic 'Family' in the First Century: A preliminary Sketch.; 3 WHY THEN THE LAW?; (i) Recent debate; (ii) 'Law' in Graeco-Roman debate; (iii) Cynic disparagement of laws and customs; iv) Paul the mould-breaker; (v) For the sake of transgressions; and the pedagogue; (vi) Further thoughts on law; (vii) Conclusion; 4 ALREADY THE SCEPTRE AND THE KINGDOM; (i) Taking Cynic freedom too far; (ii) Already?; (iii) Free for anything; (iv)

Paul rules

(v) I can do what I want(vi) Embodied freedom; (vii) Free from family ties; (viii) I can eat anything, anywhere - I know; (ix) The strong and the weak and freedom to adapt; (x) In conclusion; 5 TROUBLES INVITED, TROUBLES WITHSTOOD; (i) Distinctively Cynic physical self-discipline; (ii) Weapons for the fight; (iii) Troubles taken on; (iii) Troubles taken on - (a) Hunger, thirst and cold; (iii) Troubles taken on () Half-naked, dispossessed, homeless; (iii) Trouble taken on () Ill-treated; (iii) Trouble taken on () Like Herakles or Odysseus; (iii) Trouble taken on () Contrary kindness
(iii) Trouble taken on () An active, costly success(iv) Divinely called - empowered - displayed; 6 PAUL THE TEACHER AND PASTOR; (i) The True Cynic Philosopher; (ii) God's agent; (iii) Paul as Odysseus, again; (iv) Working for a living; (v) My own example; (vi) In conclusion; Appendix - Epicurean psychogogy; 7 ONE GOD, ONE LORD; (i) Imitating the divine; (ii) Herakles and Odysseus, once more; (iii) One God; (iv) No traditional cults or cult objects; (v) Friends of God; (vi) The gifts of the Spirit; (vii) Symbols and sacraments; (viii) Saving grace; (ix) The beginning of the end
(x) A return to the good beginning, away from today's corruption(xi) Vice and virtue; (xii) The exalted sufferer; (xiii) In conclusion: the five theses, again.; 8 PAUL, AN 'ANOMALOUS' JEW; 9 STOIC AND EPICUREAN STRANDS; (i) The Porch; (ii) The Garden; 10 PAUL AND OTHER EARLY CHRISTIANS, AND THEIR TRADITIONS OF JESUS; AND JESUS; (i) Early Christian Cynicism; (ii) Jesus as a Cynic for a Cynic church and a Cynic Paul; 11 CONCLUSIONS; So, what may we suppose we have shown?; ABBREVIATIONS; BIBLIOGRAPHY; ANCIENT AUTHOR INDEX; MODERN AUTHOR INDEX; SUBJECT INDEX

Sommario/riassunto

F. Gerald Downing explores the teachings of Paul, arguing that the development of Paul's preaching and of the Pauline Church owed a great deal to the views of the vagabond Cynic philosophers, critics of the gods and of the ethos of civic society. F. Gerald Downing examines the New Testament writings of Paul, explaining how he would have been seen, heard, perceived and understood by his culturally and ethnically diverse converts and disciples. He engages in a lucid Pauline commentary and offers some startling and ground-breaking views of Paul and his Word. Cynics, Paul and the Pauline

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