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An exegetical study of the ground motive of Paul's tent-making implied in his letters



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Abstract

What was the ground motive for Paul's tent-making? In response to this question, some New Testament texts provide reasons for Paul's tent-making based on the circumstances of individual churches. Also, social studies of Paul and his communities provide reasons for Paul's tent-making based on the context in Greco-Roman society. In other words, most research on Paul's tent-making point to contextual characteristics that are based on the context of the church or society at that time. Thus, because these characteristics are circumstantial in nature, it is difficult to deduce from them a ground motive for Paul's tent-making. This study makes use of exegetical and literary analyses in order to identify the ground motive for Paul's tent-making. Firstly, it is necessary to grasp the theological significance of Paul's tent-making as indicated in the New Testament texts. The texts dealing with Paul's tent-making show that his work was not merely a means of living but rather an embodiment of Christ's suffering. Secondly, the factors were identified that influenced the theological significance of Paul's tent-making. Paul's tent-making represented self-sacrifice for others, and this concept is likely indirectly influenced by the theology of land in the Old Testament. Directly, the theological significance of Paul's tent-making was greatly influenced by Paul's encounter with the suffering Jesus Christ on the road to Damascus and his call for Paul to become a suffering apostle for the sake of the message of the crucifixion and resurrection of Jesus Christ.

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The study of Paul (the historical person, author, tradition, and legend) and the Pauline letters (content, context, authenticity, theology, and reception) continue to capture the fascination of scholars, students, religious communities, and even the media. A number of journals geared toward New Testament studies in general often contain a disproportionate number of articles dedicated to the study of the Pauline corpus. There is a never-ending avalanche of Ph.D. dissertations written about Paul and about the countless approaches and methods used to analyze the Pauline materials. Indeed, the stu... Could the rock be Peter's confession of faith? And what are the implications of each interpretation? This chapter will focus solely upon the exegesis of the verse.³⁷ Of course, the primary exegetical problem of the verse is the identity of the πέτρα. Is Jesus referring to himself as the rock, or is he referring to Peter? Could the rock be Peter's confession of faith? And what are the implications of each interpretation? "You are Peter": A Linguistic Study of Πέτρος (16:18a). κἀγὼ δέ σοι λέγω. "And I" (κἀγὼ) follows the revelation that the Father made to Peter. He made his way through the perfume and conversation (I. Show) = the perfumed and conversing crowd of people. A typical example of traditional / stereotyped synecdoche is the word hands: workers (Hands wanted) or sailors (All hands on deck!) Functions and stylistic effects. - to specify the description, to make it more concrete. - to draw the reader's attention to a small, seemingly insignificant detail to make him visualise the object. Periphrasis (to speak around) is a substitution of the word for the word combination, which describes its most essential and characteristic features. I can't do... Deiler was studying under Rosenstock – you know his reputation as a disturber of the piano keys. (O. Henry). The difference between periphrasis and metonymy