

THE SUBVERSIVE
GOSPEL

A NEW TESTAMENT COMMENTARY FOR LIBERATION

The Rev. Tom Hanks, Th.D.

"These people who have turned the world upside down have come here also"(Acts 17:6).

The Rev. Tom Hanks, Th.D.

Adjunct Professor, Latin American Biblical University
(San José, Costa Rica)
Executive Director, Other Sheep

Email: thanks@thanks.wamani.apc.org
Lavalle 376-2DE, 1047 Buenos Aires, ARGENTINA
www.othersheep.org

Translated from the Spanish by

John P. Doner
Latin America Coordinator, Other Sheep - Mexico
Sinaloa 199-1 / 06700 Mexico, D. F. / Mexico
Email: otrasovejas@acnet.net / www.swiftsite.com.otrasovejas

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OTHER SHEEP

319 N. Fourth St., Suite 902 / St. Louis, MO 63102, USA
Tel: (1-314) 241-2400 Fax: (1-314) 241-2403
Email: giherzog@aol.com

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| (75-85, from Ephesus)
- 19 Ephesians Liberation from Nihilism and from Anti-Judaism
(80-90, in Ephesus)
- 20 2 Thessalonians Preventing Poverty by Diligent Labor
(80-90; or 50-51 from Corinth if from Paul himself)

Pastoral Letters (from "Paul" to his emissaries):

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(90, from Ephesus, en route to see Titus on Crete) |
| 22 | 1 Timothy | Merry News for Widows: "You May Remarry"
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- Q = "Source," 60: Texts Common to Luke and Matthew but Not Occurring in Mark
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(or 50-51 AD from Corinth, if from Paul himself)

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- 21 1 Timothy (90) Merry News for Widows: "You May Remarry"
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Abbreviations

General

--> For more detail or related treatment, see (for subjects treated in this volume)

// Parallel biblical passages

Biblical

MT Masoretic Text (hebrew)

LXX Septuagint (Greek translation of the Hebrew Bible, accomplished miraculously by 70 men, according to Jewish tradition.)

HCSB HarperCollins Study Bible (with NRSV text)

JB Jerusalem Bible

NIV New International Version

NRSV New Revised Standard Version

KJV King James Version (Authorized Version, AV)

Q Quelle, from the German ("Source"): Texts absent from Mark, but occurring in both Matthew and Luke (e.g., The Sermon on the Mount/Plain, Matt. 5-7 // Luke 6), probably edited ca. 60 AD, and hence representing the most original form of many of Jesus' teachings (see Chronological Chart for related dates).

Vocabulary, Technical Terms

Praxis, Greek title for the "Acts" of the Apostles, common in German (i.e. for designated hours of work: "praxis" of a physician), whence developed as the central concept in Marxist philosophy (free human activity to change the world) and later in Latin American liberation theologies (which rejected traditional notions of theory--interminably debated-- and eventually applied to practice). Latin American thinkers insist that theology take praxis as the starting point, with theology functioning as the posterior critical reflection on praxis; in modern linguistics this approach is developed in the understanding of the "hermeneutical circle" (the interplay or dialectic between action and interpretation); in this work (like many others--see Tom Wright in the General Bibliography), praxis (as a Greek biblical term) is preferred to the nonbiblical categories of morals and ethics (Greek philosophical constructs alien to the Bible that gravely distort Biblical interpretation).

Deconstruction, not used in this work in the more technical sense of postmodern linguistics, but in the more general sense, as opposed to purely negative destruction, of a dismantling of thought or rhetoric (whether intentional or subconscious), thus illuminating the tensions and apparent contradictions, with the goal of positive reformulation (or synthesis where dialectically opposed affirmations are involved) --> Romans.