

# POWERS AND PRINCIPALITIES IN THE NEW TESTAMENT

**\*\*UNDERSTANDING POWERS AND PRINCIPALITIES IN THE NEW TESTAMENT\*\***

**POWERS AND PRINCIPALITIES IN THE NEW TESTAMENT** ARE TERMS THAT OFTEN INTRIGUE READERS AND SCHOLARS ALIKE, INVITING US TO EXPLORE A COMPLEX SPIRITUAL HIERARCHY WOVEN THROUGHOUT THE BIBLICAL TEXT. THESE PHRASES HAVE CAPTIVATED THEOLOGIANs AND LAYPEOPLE, STIRRING QUESTIONS ABOUT WHAT EXACTLY THESE ENTITIES ARE, THEIR ROLES, AND HOW THEY INFLUENCE THE SPIRITUAL AND EARTHLY REALMS. AS WE DIVE DEEPER, WE'LL UNCOVER HOW THE NEW TESTAMENT PORTRAYS THESE FORCES, THEIR SIGNIFICANCE IN CHRISTIAN THEOLOGY, AND WHAT LESSONS WE CAN DRAW FROM THEIR PRESENCE IN SCRIPTURE.

## THE BIBLICAL CONTEXT OF POWERS AND PRINCIPALITIES

IN THE NEW TESTAMENT, THE TERMS "POWERS" AND "PRINCIPALITIES" FREQUENTLY APPEAR, ESPECIALLY IN THE PAULINE EPISTLES. THESE WORDS ORIGINATE FROM THE GREEK TERMS \*EXOUSIAI\* (POWERS) AND \*ARCHAI\* (PRINCIPALITIES), REFERRING TO RANKS OR CATEGORIES OF SPIRITUAL BEINGS. UNDERSTANDING THESE TERMS REQUIRES US TO CONSIDER THE BROADER BIBLICAL WORLDVIEW, WHERE UNSEEN SPIRITUAL REALMS INTERACT WITH THE PHYSICAL WORLD.

THE NEW TESTAMENT OFTEN PRESENTS THESE POWERS AS PART OF A COSMIC BATTLE BETWEEN GOOD AND EVIL. THEY ARE SOMETIMES DEPICTED AS MALEVOLENT FORCES OPPOSED TO GOD'S KINGDOM, YET AT OTHER TIMES, THEY APPEAR AS PART OF A DIVINE ORDER, REFLECTING THE COMPLEXITY OF SPIRITUAL REALITIES BEYOND HUMAN PERCEPTION.

## THE ROLE OF POWERS AND PRINCIPALITIES IN SCRIPTURE

ONE OF THE MOST NOTABLE PASSAGES MENTIONING POWERS AND PRINCIPALITIES IS FOUND IN EPHESIANS 6:12, WHERE PAUL WRITES: "FOR WE WRESTLE NOT AGAINST FLESH AND BLOOD, BUT AGAINST PRINCIPALITIES, AGAINST POWERS, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES." THIS VERSE HIGHLIGHTS THAT THE CHRISTIAN STRUGGLE IS NOT MERELY PHYSICAL BUT DEEPLY SPIRITUAL, INVOLVING FORCES THAT INFLUENCE THE MORAL AND SPIRITUAL FABRIC OF THE WORLD.

SIMILARLY, IN COLOSSIANS 1

## FREQUENTLY ASKED QUESTIONS

### WHAT ARE 'POWERS AND PRINCIPALITIES' IN THE NEW TESTAMENT?

IN THE NEW TESTAMENT, 'POWERS AND PRINCIPALITIES' REFER TO SPIRITUAL FORCES OR AUTHORITIES THAT HAVE INFLUENCE OVER THE WORLD, OFTEN UNDERSTOOD AS DEMONIC OR ANGELIC BEINGS THAT REPRESENT EVIL OR COSMIC POWERS OPPOSING GOD.

### WHERE ARE 'POWERS AND PRINCIPALITIES' MENTIONED IN THE NEW TESTAMENT?

'POWERS AND PRINCIPALITIES' APPEAR IN SEVERAL PASSAGES INCLUDING EPHESIANS 6:12, COLOSSIANS 1:16, AND ROMANS 8:38, WHERE THEY ARE DESCRIBED AS SPIRITUAL ENTITIES INVOLVED IN THE COSMIC STRUGGLE BETWEEN GOOD AND EVIL.

### HOW DOES EPHESIANS 6:12 DESCRIBE 'POWERS AND PRINCIPALITIES'?

EPHESIANS 6:12 STATES THAT BELIEVERS DO NOT WRESTLE AGAINST FLESH AND BLOOD, BUT AGAINST RULERS, AUTHORITIES, POWERS OF THIS DARK WORLD, AND SPIRITUAL FORCES OF EVIL IN THE HEAVENLY REALMS, HIGHLIGHTING THE SPIRITUAL NATURE

OF THESE ENTITIES.

## WHAT IS THE SIGNIFICANCE OF 'POWERS AND PRINCIPALITIES' IN CHRISTIAN THEOLOGY?

THEY SIGNIFY THE REALITY OF SPIRITUAL WARFARE AND THE EXISTENCE OF EVIL FORCES THAT OPPOSE GOD'S KINGDOM, EMPHASIZING THE NEED FOR BELIEVERS TO RELY ON GOD'S POWER FOR PROTECTION AND VICTORY.

## ARE 'POWERS AND PRINCIPALITIES' CONSIDERED EVIL IN THE NEW TESTAMENT?

GENERALLY, YES. IN MOST NEW TESTAMENT CONTEXTS, 'POWERS AND PRINCIPALITIES' ARE DEPICTED AS MALEVOLENT SPIRITUAL FORCES ALLIED AGAINST GOD AND HUMANITY, ALTHOUGH SOME INTERPRETATIONS SEE THEM AS NEUTRAL SPIRITUAL AUTHORITIES UNDER GOD'S ULTIMATE SOVEREIGNTY.

## HOW DID CHRIST'S RESURRECTION IMPACT THE 'POWERS AND PRINCIPALITIES' ACCORDING TO THE NEW TESTAMENT?

THE NEW TESTAMENT, PARTICULARLY COLOSSIANS 2:15, TEACHES THAT CHRIST'S RESURRECTION TRIUMPHED OVER THE POWERS AND PRINCIPALITIES, DISARMING THEM AND SECURING VICTORY OVER EVIL SPIRITUAL FORCES.

## DO 'POWERS AND PRINCIPALITIES' HAVE AUTHORITY OVER THE PHYSICAL WORLD?

ACCORDING TO THE NEW TESTAMENT, THESE SPIRITUAL BEINGS HAVE A DEGREE OF INFLUENCE OVER THE PHYSICAL WORLD, OFTEN RELATED TO MORAL CORRUPTION, TEMPTATION, AND OPPOSITION TO GOD'S PURPOSES, BUT THEIR AUTHORITY IS LIMITED AND ULTIMATELY SUBORDINATE TO GOD.

## WHAT ROLE DO 'POWERS AND PRINCIPALITIES' PLAY IN SPIRITUAL WARFARE?

THEY ARE CONSIDERED THE PRIMARY ADVERSARIES IN SPIRITUAL WARFARE, OPPOSING BELIEVERS AND GOD'S KINGDOM, NECESSITATING THE USE OF SPIRITUAL ARMOR AND PRAYER AS DESCRIBED IN EPHESIANS 6:10-18 TO STAND FIRM AGAINST THEM.

## CAN BELIEVERS OVERCOME 'POWERS AND PRINCIPALITIES'?

YES, THE NEW TESTAMENT TEACHES THAT THROUGH FAITH IN JESUS CHRIST, THE POWER OF THE HOLY SPIRIT, AND SPIRITUAL DISCIPLINES, BELIEVERS CAN OVERCOME THE INFLUENCE OF POWERS AND PRINCIPALITIES, SHARING IN CHRIST'S VICTORY OVER EVIL.

## ADDITIONAL RESOURCES

**\*\*UNDERSTANDING POWERS AND PRINCIPALITIES IN THE NEW TESTAMENT: AN ANALYTICAL REVIEW\*\***

**POWERS AND PRINCIPALITIES IN THE NEW TESTAMENT** EMERGE AS SIGNIFICANT THEOLOGICAL CONCEPTS THAT HAVE INTRIGUED SCHOLARS, THEOLOGIANS, AND LAY READERS ALIKE. THESE TERMS, OFTEN FOUND IN PAULINE EPISTLES AND OTHER NEW TESTAMENT WRITINGS, REFER TO SPIRITUAL ENTITIES OR FORCES THAT INFLUENCE THE MORAL AND COSMIC ORDER. EXPLORING THEIR NATURE, ROLES, AND IMPLICATIONS PROVIDES A COMPREHENSIVE UNDERSTANDING OF EARLY CHRISTIAN THOUGHT ABOUT SPIRITUAL WARFARE, AUTHORITY, AND THE UNSEEN REALMS.

THE EXAMINATION OF POWERS AND PRINCIPALITIES IN THE NEW TESTAMENT INVOLVES DISSECTING SCRIPTURAL LANGUAGE, HISTORICAL CONTEXT, AND DOCTRINAL INTERPRETATIONS. THE PHRASES ARE DEEPLY EMBEDDED IN THE SOCIO-RELIGIOUS LANDSCAPE OF THE FIRST CENTURY, REFLECTING THE WORLDVIEW OF EARLY CHRISTIANS WHO GRAPPLED WITH THE PRESENCE OF EVIL AND DIVINE SOVEREIGNTY. THIS ARTICLE DELVES INTO THE THEOLOGICAL SIGNIFICANCE, SCRIPTURAL OCCURRENCES, AND CONTEMPORARY INTERPRETATIONS OF THESE CONCEPTS, OFFERING A NUANCED PERSPECTIVE RELEVANT FOR BOTH ACADEMIC INQUIRY AND SPIRITUAL REFLECTION.

# THEOLOGICAL CONTEXT AND SCRIPTURAL OCCURRENCES

THE TERMS “POWERS” (GREEK: \*EXOUSIAI\*) AND “PRINCIPALITIES” (GREEK: \*ARCHAI\*) APPEAR PREDOMINANTLY IN THE PAULINE LETTERS, INCLUDING ROMANS, EPHESIANS, AND COLOSSIANS. THESE WORDS REPRESENT CATEGORIES OF SPIRITUAL BEINGS OR AUTHORITIES THAT OPERATE WITHIN THE COSMIC HIERARCHY, INFLUENCING WORLDLY AFFAIRS AND OPPOSING THE DIVINE WILL.

IN EPHESIANS 6:12, PAUL FAMOUSLY STATES:

“FOR WE WRESTLE NOT AGAINST FLESH AND BLOOD, BUT AGAINST PRINCIPALITIES, AGAINST POWERS, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES.” THIS PASSAGE ENCAPSULATES THE IDEA THAT THE CHRISTIAN STRUGGLE TRANSCENDS HUMAN CONFLICT, ENGAGING WITH SPIRITUAL ADVERSARIES.

SIMILARLY, COLOSSIANS 1:16 DECLARES, “FOR BY HIM WERE ALL THINGS CREATED, THAT

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**powers and principalities in the new testament:** Principalities and Powers in the New Testament Heinrich Schlier, 1961

**powers and principalities in the new testament:** **The Theology of Paul the Apostle** James D. G. Dunn, 2006-05-17 Using Paul's letter to the Romans as the foundation for his monumental study of Paul's theology, James D. G. Dunn describes Paul's teaching on God, sin, humankind, Christology, salvation, the church, and the nature of the Christian life.

**powers and principalities in the new testament:** **A Theology of the New Testament** George Eldon Ladd, 1993-09-02 Ladd's magisterial work on New Testament theology has well served scores of seminary students since 1974. Now this comprehensive, standard evangelical text has been carefully revised by Hagner to include an update of Ladd's survey of the history of the field of New Testament theology, an augmented bibliography, and an entirely new subject index.

**powers and principalities in the new testament:** **Mercer Dictionary of the Bible** Watson E. Mills, Roger Aubrey Bullard, 1990 Jesus Christ in History and Scripture highlights two related bases for the current revolution in Jesus studies: (1) a critically-chastened world view that is satisfied with provisional results and (2) a creative (or poetic) use of the sources of study of Jesus.

**powers and principalities in the new testament:** *Naming the Powers* Walter Wink, 'The pages of this book represent the quest of a man intent on discerning the nature of structural evil in light of the biblical evidence. His experience of living for a time in Latin American and witnessing extensive social and political oppression appears to have moved him profoundly. The end result is a book that is a model of the attempt to integrate scholarship with faith.'--Clinton E. Arnold, Catalyst

**powers and principalities in the new testament:** **The Englishman's Greek Concordance of the New Testament** George V. Wigram, 1996-01-01 This is the Greek concordance for non-specialists! Every Greek word in the New Testament is listed in Greek alphabetical order, along with a brief rendering in English of every verse in which that word appears. One major improvement: each Greek word is defined so you can compare its various English translations. Entries are coded to Strong's Concordance for additional assistance.

**powers and principalities in the new testament:** Colossians and Philemon Murray J. Harris, 2010 One of twenty projected volumes in the Exegetical Guide to the Greek New Testament series, helping students and pastors alike to understand and expound the Greek text.

**powers and principalities in the new testament:** **The Catholic Comparative New Testament** Oxford University Press, 2005 The Catholic Comparative New Testament features eight complete Catholic New Testaments, translated by dedicated scholars and gathered into a single convenient volume. This edition includes both word-for-word translations of the scripture as well as

thought-for-thought translations. Readers can compare verses at a glance with facing-page translations (four translations per page) in a clear, easy-to-read typeface. The CCNT features four word-for-word translations - Douay-Rheims, Revised Standard Version Catholic Bible, New Revised Standard Version Catholic Bible, and the New American Bible. These translations follow as closely as possible the New Testament's original wording, making them perfect for close readings of the text. The Jerusalem Bible, the Good News Bible, the New Jerusalem Bible, and the Christian Community Bible represent the thought-for-thought school of Bible translation. These translations emphasize the intended meaning of the original vocabulary, adapting it to English syntax and grammar, making it easier to understand for the lay reader. The Catholic Comparative New Testament offers the most unique and informed way of reading scripture with its eight different translations. Beautifully printed on the highest quality material, the CCNT is an excellent study guide for the value.

**powers and principalities in the new testament: New Testament Theology** Jon Isaak, 2011-01-01 New Testament theology ought to be both descriptive and constructive-this is the argument of New Testament Theology: Extending the Table. According to Isaak, New Testament theology is descriptive in that it deals with the accounts that people narrate of their experience with Yahweh, the God of Israel, in the light of Easter. It is constructive in that it joins the diverse testimonies of the New Testament writers into a textured and thick space within which contemporary followers of Jesus continue to be shaped by the ancient yet living Spirit of God. Isaak's approach is historical, thematic, and theological in orientation. It explores the conversation taking place around the table, where the writers of the NT share their guiding vision of God's saving work among them, and their passion for the Christian church engaged in God's mission. The differing perspectives of the New Testament authors are held together without reduction, forming a deep and rich space within which ongoing community reflection and praxis can take place.

**powers and principalities in the new testament: Vatican II on Church-State Relations** M. Y. Ciftci, 2024-04-17 Should religion and politics be kept apart? What should be the relationship between the church and the state? M.Y. Ciftci answers these questions by studying the most important event in the recent history of the Catholic Church: The Second Vatican Council (1962-65). The book provides a new interpretation of the Council's teaching on church-state relations to better appreciate its flaws and need for reform. By paying attention to the (often overlooked) importance given by the Council to the lay apostolate, it reveals how the Council did not reform, as is often thought, but retained a flawed conception of the laity's role in politics. It then proposes a new framework for understanding church-state relations using the *ressourcement* method of returning to scripture and tradition, and by a critical dialogue with Oliver O'Donovan and various Protestant biblical scholars of the Powers in the New Testament. Ciftci shows how fruitful an self-consciously ecumenical approach can be for political theology. As most *ressourcement* theologians have overlooked political issues, and since ecumenical theology rarely touches on issues of church-state relations, this work makes an original contribution to the *ressourcement* project and to ecumenism.

**powers and principalities in the new testament: A Symphony of New Testament Hymns** Robert J. Karris, 1996 A Symphony of New Testament Hymns opens a window of insight into familiar Scripture passages - poetic passages that were later often set to music. By showing that the composers of some of these traditional New Testament, pre-60 C.E. hymns intentionally created passages that are lyrical or hymnic within the prose, this work presents the sometimes hidden depth behind their construction and meaning. Inspired by Roy Harris' *Folksong Symphony*, Father Karris arranges his treatment of Philippians 2:6-11, Colossians 1:15-20, Ephesians 2:14-16, Timothy 3:16, 2 Timothy 2:11-13, Titus 3:4-7, and 1 Peter 3:18-22 in a way that faith-fully addresses today's spiritual concerns, such as spirituality, ecology, reconciliation, baptism, and angels. The first book in English in thirty years to study New Testament hymns, A Symphony of New Testament Hymns brings readers greater enjoyment of these lesser-known Pauline hymns and a deepening of faith. Father Karris contends we have much to learn from what these songs proclaimed about Jesus at a time when the four gospels hadn't been published. The first chapters, *Beginnings and Background*, address the nature of hymns. Subsequent chapters contain a translation and analysis of the above

texts, a study of contexts, key concepts and images, suggestions for reflection on the contemporary significance of the hymn, and an annotated bibliography. The concluding chapter offers a retrospective look at the many Christological themes reflected in the texts. Viewing Paul's letters and the common New Testament introduction topics from a refreshingly unique perspective, *A Symphony of New Testament Hymns* is especially appropriate for students and professors of the New Testament. Those looking for biblical spirituality, liturgists and musicians looking for new texts to set, and those in catechetical work - especially those involved in the RCIA - will also benefit from Father Karris' distinctive look at how the earliest Christians lyrically proclaimed Jesus Christ as Lord. Robert J. Karris, OFM, taught New Testament for sixteen years at Catholic Theological Union in Chicago. He is a veteran author, known primarily for his studies on Luke. He holds a ThD from Harvard University.

**powers and principalities in the new testament: Ephesians, Colossians, Philemon (Understanding the Bible Commentary Series)** Arthur G. Patzia, 2011-08-01 The Understanding the Bible Commentary Series helps readers navigate the strange and sometimes intimidating literary terrain of the Bible. These accessible volumes break down the barriers between the ancient and modern worlds so that the power and meaning of the biblical texts become transparent to contemporary readers. The contributors tackle the task of interpretation using the full range of critical methodologies and practices, yet they do so as people of faith who hold the text in the highest regard. Pastors, teachers, and lay people alike will cherish the truth found in this commentary series.

**powers and principalities in the new testament: The Word Before the Powers** Charles L. Campbell, 2002-01-01 In this examination of the ethical significance of preaching, Charles Campbell provides both fresh insights into the relationship between preaching and ethics and a challenging moral vision for the contemporary church. Moving beyond a narrow focus on moral decision-making or social-issues sermons, Campbell argues that a particular ethic--nonviolent resistance--is inherent in the practice of preaching and shapes the moral life of the church. In the face of the powers, the fundamental ethical task of preaching involves building up the church as a community of resistance. Employing three dimensions of character ethics--vision, practices, and virtues--Campbell demonstrates the concrete ways in which preachers may undertake this task.

**powers and principalities in the new testament: The Tradition of the Gospel Christians** Andrey Puzynin, 2011-01-01 The Tradition of the Gospel Christians explores the post-Soviet tradition of evangelical Christians originating from the ministry of the Victorian revivalist preacher Lord Radstock in St. Petersburg in the 1870s. In an effort to resolve the current evangelical crises of theology and identity, this study provides an analysis of the tradition's history reflecting on its restorationist tradition, the contours and vectors of its theology, and its practice of biblical interpretation. The historical analysis reveals that the major causes of the crises of identity and theology pertain to the socio-political upheavals, which, in turn, led the tradition to develop strategies to maintain relevance in its changed contexts. The socio-political shifts were also responsible for the lack of emphasis on research and scholarship, which contributed to a difficulty in finding the necessary resources and intellectual virtues to deal with the collapse of the Soviet Union. Building on the discoveries of the historical analysis, Andrey P. Puzynin offers a new historical and theological paradigm by reconstructing the self-identifying narrative and theological framework in critical dialogue with recent developments in Anglo-American evangelicalism and postliberalism. Following the trajectory of the evangelical tradition in the post-Soviet context, a trajectory which relies on Western thought, the book adopts the narrative theological method of reading the world through the lens of Scripture. The self-identifying narrative of the community is reconstructed through a theological reading of the previous identity-constructions, in the light of recent discussions on Christ and the powers. The result of this study helpfully explains the dynamics of Eastern evangelicalism in a traditionally Russian Orthodox setting.

**powers and principalities in the new testament: I Believe in Satan's Downfall** Michael Green, 2023-09-28 Satan is real—on that the Bible is certain—but so is his ultimate defeat. High

among the list of traditional Christian doctrines that have fallen into disrepute is belief in Satan. Many theologians and laypersons find belief in the devil ridiculous in our enlightened age. Michael Green pushes back against this assumption and offers a biblical account of evil and the certainty of its defeat. He calls Christians to take seriously the spiritual battle in which followers of Christ are necessarily engaged, and to recognize both the strength of the devil and the greater strength of the living God. "Satan will be defeated and abolished. Eternity will not be disfigured by the self-seeking, deceit, hatred, and accusations of the Adversary, but God will be all in all and the redeemed will be for ever satisfied with their Lord, who has turned Paradise lost into Paradise regained."

**powers and principalities in the new testament: Spiritual Warfare** Alistair Cuthbert, 2025-07-29 Continuous global news coverage reveals the relentless and pervasive ongoing nature of evil human action and its impact on persons, communities, and countries around the world. Whether it is world-wide human trafficking, global arms dealing, dehumanizing sweat shops, country-wide genocides, and so on, there is no shortage of evidence to suggest that there is much evil, conflict, suffering, pain, and loss on this planet. For the Christian there is the added challenge of trying to reconcile this marred world with a belief in an all-powerful and benevolent deity. Stories from the persecuted church reveal that the Christian church is not immune to these evil powers and principalities that are stoking up as much chaos here on earth as they possibly can. Spiritual Warfare: A Charismatic Baptist Theology of Participating in Divine Conflict attempts to try and help to make sense of the presence of the God in a world beset by evil and strife. Using the extensive theological corpus of British Baptist scholar Paul S. Fiddes, Spiritual Warfare articulates a doctrine of God which can remain intact when situated in the world as we know it and help make sense of evil that has not yet been eradicated by God.

**powers and principalities in the new testament: T&T Clark Handbook of Suffering and the Problem of Evil** Matthias Grebe, Johannes Grössl, 2023-07-13 This wide-ranging work provides an extensive exploration of the theology of theodicy, asking questions such as: should all instances of suffering necessarily be understood as evil? Why would an omnipotent and benevolent God allow or perpetrate evil? Is God unable or unwilling to reduce human and non-human suffering on Earth? Does humanity have the capacity to exercise a moral evaluation of God's motives and intentions? Conventional disciplinary boundaries have tended to separate theological approaches to these questions from philosophical ones. This volume aims to overcome these boundaries by including biblical (Part I), historical (Part II), doctrinal (Part III), philosophical (Part IV), and pastoral, interreligious perspectives and alternative intersections (Part V) on theodicy. Authors include thinkers from analytic and continental traditions, multiple Christian denominations and other religions, and both established and younger scholars, providing a full variety of approaches. What unites the essays is an attempt to answer these questions from the perspective of biblical testimony, historical scholarship, modern theological and philosophical thinking about the concept of God, non-Christian religions, science and the arts. The result is a combination of in-depth analysis and breadth of scope, making this a benchmark work for further studies in the theology of suffering and evil.

**powers and principalities in the new testament: The New Testament ... in the original Greek, with introductions and notes by C. Wordsworth. [With] Index [by J. Twycross]. 5th (New) ed. 2 vols. [in 5 pt. Pt.1, the Gospels, is of the 6th ed. Wanting the title-leaves of pt.2,4,5].** Christopher Wordsworth (bp. of Lincoln), 1867

**powers and principalities in the new testament: Leaning Both Ways at Once** Jeffrey A. Conklin-Miller, 2020-08-26 How should the Methodist tradition continue to embody its evangelistic mission? Some believe effective evangelism requires ecclesial adaptation seeking relevance to attract outsiders. But does this strategy result in the church's embrace of consumer market practices, pandering to a world of church shoppers? Others suggest the most evangelistic thing the church can do is to be the church, displaying to the world the attractive beauty of a holy community. But could this ironically distance the church from its context and neglect the many ways the church is called to engage the world? The Wesleys formed a people called Methodist, embodying an

evangelistic mission combining commitments to disciplined spiritual life and vital social engagement. In this book, Conklin-Miller suggests faithful (United) Methodist evangelism requires living in the tension between the church and the world, leaning both ways at once, emphasizing the holiness of the church as a particular people, but at the same time, being a people sent to intercede in the world as servants, advocates, and witnesses. This understanding constitutes not only a broader reframing of evangelistic mission but also a vision for the identity and agency of the church in the Wesleyan tradition: a Methodist missional ecclesiology.

**powers and principalities in the new testament:** *New Documents Illustrating Early Christianity* S. R. Llewelyn, J. R. Harrison, E. J. Bridge, 2012-11-29 Collecting documentary evidence that appeared in publications between 1988 and 1992, volume 10 reproduces, translates, and reviews a selection of Greek inscriptions and papyri that focus on major social institutions of the time. A comprehensive series of indexes for volumes 6-10 offers a cumulative perspective on many topics.--Page 4 of cover.

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