

Krister Stendahl
“The Apostle Paul and the Introspective Conscience of the West”

Questions in this file are based on chapter two (pages 78—96) of *Paul Among Jews and Gentiles*, by Krister Stendahl.¹ Use them to help you focus your reading and review for the upcoming exam.

1. What presupposition is attacked by Henry J. Cadbury’s 1937 article, “The Peril of Modernizing Jesus”? How is this issue relevant to the study of Paul? (page 79)
2. What way of reading Paul that is common in Protestant Christianity does Stendahl see as fundamentally misguided? Protestants tend to interpret Paul in light of the experience of a particular later Christian leader, but Stendahl sees Paul’s experience as vastly different from the experience of that later Christian leader. Why does Stendahl see the experiences as different rather than the same, and what difference does this make? (79—80)
3. Stendahl thinks Paul’s argument about the impossibility of keeping the whole Law serves as background for another argument. What is that other argument? How does the argument about the impossibility of keeping the whole Law provide background for that other argument? (80—81)
4. What statement by Paul suggests that he did *not* feel guilty about his inability to keep the whole Law? (page 81)
5. What key bit of evidence needed to support the traditional way of reading Paul seems to be strikingly *missing* from his letters? (81—82)
6. What shift in focus in the worship practices of Western Christianity seems to have supported a parallel shift in the way Westerners read Paul? (82—83)
7. What shift in popular piety (individual spiritual practice) came through the influence of Irish monks and also supported this new way of reading Paul? (page 83)
8. What two emphases of Paul were clearly and easily seen by the Church before the time of Augustine, but not afterward? (page 84)
9. What does Stendahl say about the “conversion” of Paul in this article? What specific passages from the New Testament does he cite as supporting his way of looking at Paul’s experience? (84—85)

¹ Krister Stendahl, *Paul Among Jews and Gentiles and Other Essays* (Philadelphia: Fortres Press, 1976), pages 78—96.

10. What part of the letter to the Romans does Stendahl see as the "climax" of Paul's argument? (page 85)
11. What key difference exists between the way Eastern and Western Christians have traditionally interpreted Paul? (page 85)
12. In the thinking of the Reformers (Martin Luther, Zwingli, Calvin, etc.) Paul's argument about the function of the Law was transformed into an argument about what? (85—86)
13. What argument of Luther's, based on Galatians 3:24, does Stendahl see as misguided? Why does Stendahl think this way of reading Galatians is wrong? What does Stendahl think Paul was really saying? (86—87)
14. What does the Greek word *hamartia* mean? How does it function in Paul's thinking? (88—89) You will need some help from your class notes on this one. You will not find the word *hamartia* in your notes, but you should find some comments on the English word used to translate it. Get that word from Stendahl's article, then look for it in your notes.
15. While Paul calls himself "least among the Apostles" (1 Cor. 15:9), and First Timothy presents him as saying he is "the greatest of sinners" (1 Tim. 1:15), Paul virtually never mentions any particular sin he has committed. What is the one sin that Paul does admit committing? Does he appear to feel guilty about that sin, or does he think he has made up for it? (page 89).
16. What statements from Acts and Paul's letters suggest that he did *not* have a guilty conscience? (page 90)
17. Does Paul equate *weakness* with *sin*? What evidence does Stendahl see as suggesting an answer to this question? (page 91)
18. What does Stendahl see as the point of Paul's argument in 7:7—25 (the context of Rom. 7:19)? What point has the passage traditionally been taken to address since Luther? (92—93)