

9. Why does Stendahl see Paul as “suspicious of all triumphalism” and that he “became the constant critic of triumphalism (p. 73)? What is *triumphalism*, and why is Stendahl so convinced that Paul opposed it?
10. Stendahl contrasts the focus or tone of Paul’s theology with the theology expressed in John’s Gospel. What is the nature of this contrast? What does Stendahl see in John’s theology that is different from Paul’s? (See pages 73—74.)
11. Stendahl outlines four things that Christians (preachers, Bible readers) must do to deal honestly with the diversity of perspectives in scripture. What are those four things?

Conclusion to “Paul among Jews and Gentiles”

On pages 76 and 77 Stendahl provides his conclusion to the long essay (“Paul among Jews and Gentiles”) extending from page 1 to page 77 of this small book. Read that conclusion and think about its focus. What does Stendahl see as the main value of his study?

Unique Rather Than Universal

The questions contained in this file are based on section six (pages 67—7) of the first chapter of *Paul Among Jews and Gentiles*.¹ Use them to guide your reading and review of this section before the upcoming exam.

1. Stendahl describes the early Christian movement as theologically diverse. What event does he see as the most striking evidence for that diversity, and *why*?
2. A passage in Galatians 2 discusses this key event. Stendahl sees a passage in Acts as discussing *the same* event. What passage is that, and why is there any doubt that it might be the same event?
3. On page 69, Stendahl writes, "Paul's activities were actually a tremendously complicating factor rather than an asset for a pragmatically successful missionary program. What does he mean? Why can he say this?"
4. Why does Stendahl think that "judaizing" may have been a practical asset to early Christianity? (Stendahl is clear that Paul opposed judaizing, but argues that Paul's opposition was not because Paul thought judaizing would make Christianity unpopular. In fact, judaizing could make Christianity *more* popular in the Hellenistic world. On what basis does Stendahl make this argument?)
5. What does Stendahl think about the demographic makeup of the early Christian communities to which the New Testament documents were originally directed?
6. On page 71 Stendahl writes: "Within the New Testament we can observe... a 'catholicizing' of Paul both in Acts and in the Pastoral Epistles, and more subtly in Ephesians and Colossians, and perhaps also in the very process which formed the collection of Pauline epistles...." What does he mean by "catholicizing"? Notice the lower case "c."
7. On page 72 Stendahl argues, "If my image of understanding a text in its original setting and language... is correct, an ever new translation must take place." Explain what he means by this.
8. Stendahl calls for a view of scripture that "can withstand the mighty forces of homogenization" (p. 72). Why does he think this is important?

Those of you who have read Elizabeth Castelli's *Imitating Paul* might want to think about whether Stendahl believes Paul has become a victim of his own valuation of sameness over difference.

¹ Krister Stehdahl, *Paul Among Jews and Gentiles and Other Essays* (Philadelphia: Fortress Press, 1967), pages 1—77.