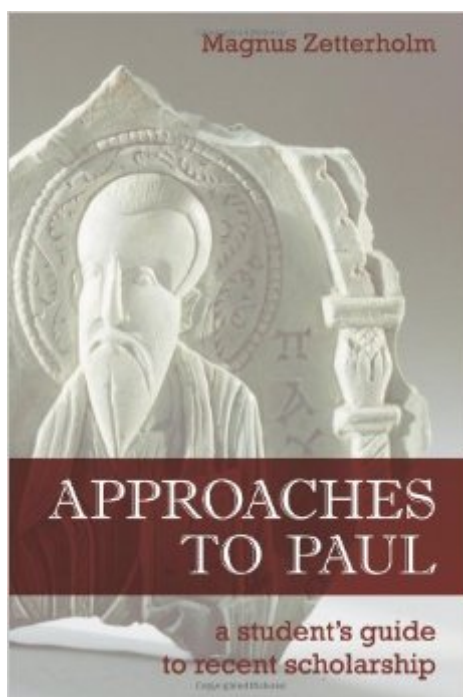


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Approaches To Paul: A Student's Guide To Recent Scholarship



Synopsis

What distinguishes" the perspective on Paul" and what lies beyond it? What are scholars saying about Paul and the Roman Empire or about the intersection between feminist and postcolonial interpretation of Paul? Magnus Zetterholm provides a clear and reliable guide to these and other lively issues in the contemporary study of Paul, surveying the history of the principal perspectives on Paul's relation to Judaism and the Jewish law and showing the relationships between answers given to those questions and the assumptions scholars bring to other issues as well. This is an indispensable handbook for the beginning student of the apostle and his thought.

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Customer Reviews

There is no doubt that next to Jesus, Paul is one of the most debated figures within Biblical scholarship. Though this book was written back in 2009, the publisher was gracious enough to send me a review copy. At this point, I have built quite a library on Pauline studies. However, in relation to Paul, I was looking for a book that highlights the history of Pauline thought. This book doesn't disappoint. Zetterholm spends the first portion of the book discussing Paul's background as well as an analysis of key Pauline texts. In relation to Philippians 3:4b-6 which is an autobiographical note that may confirm Luke's account. Paul writes: If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Zetterholm says: "Besides referring to his

Jewish identity in several ways, Paul here describes himself as a Pharisee. This agrees well with the statement given in Acts that he had studied under Gamaliel, who was a leading Pharisee. The Pharisees were a religious, and to a certain extent, political, party that emphasized the importance of continuous interpretation of the Torah. One problem that occupied the Pharisees was how to apply the Torah to new situations. Unlike the Sadducees, the Pharisees accepted the oral Torah, that is, all interpretations and adaptations of the biblical text, which were considered divinely inspired and just as binding as the original precepts.

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