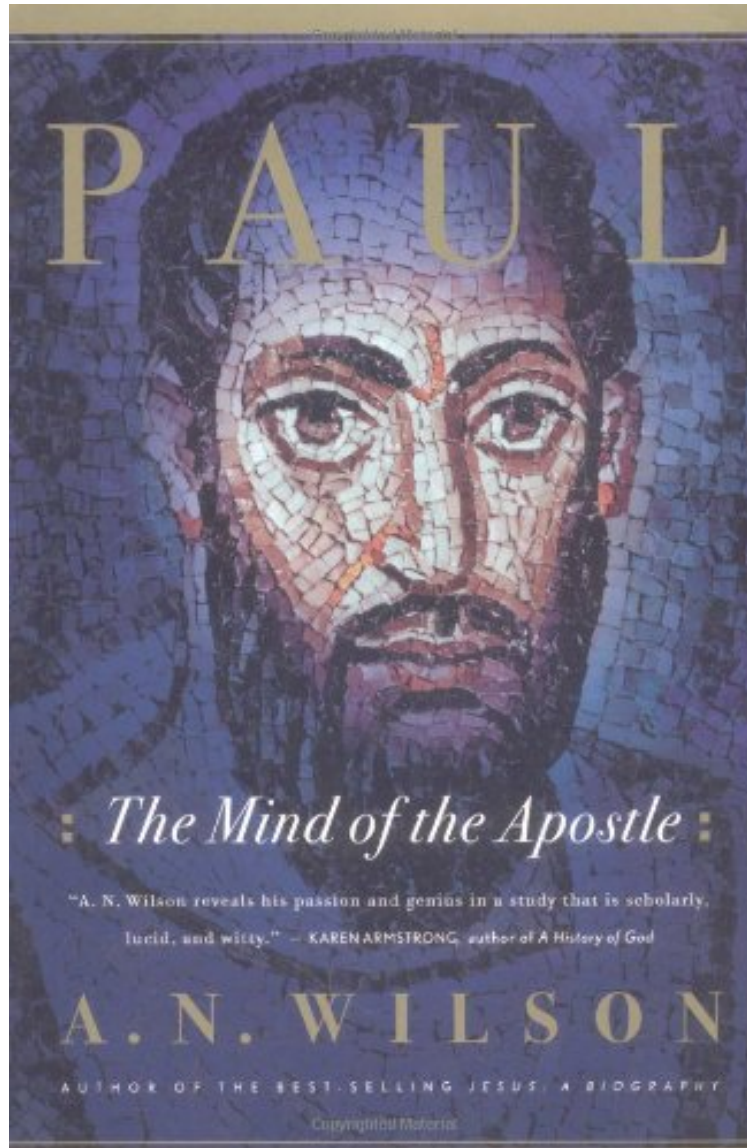


[FREE] Paul: The Mind of the Apostle

Paul: The Mind of the Apostle

A. N. Wilson

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#552584 in Books A N Wilson 1998-04-17Original language:EnglishPDF # 1 9.30 x .80 x 6.20l, .91 #File Name: 0393317609288 pagesPaul The Mind of the Apostle | File size: 56.Mb

A. N. Wilson : Paul: The Mind of the Apostle before purchasing it in order to gage whether or not it would be worth my time, and all praised Paul: The Mind of the Apostle:

2 of 3 people found the following review helpful. WILSON: BIOGRAPHY AS THEOLOGY:By barryA. N. WILSON :wiki quote: In the late 1980s, he publicly stated that he was an atheist and published a pamphlet Against Religion in the Chatto Windus CounterBlasts series; however, religious and ecclesiological themes continue to inform his work. For nearly 30 years he continued to be both a sceptic, and a prominent atheist.In April 2009, he published an

article in the Daily Mail affirming his rediscovery of faith, and conversion to Christianity, attacking at the same time both academic and media atheists. (WIKI)In 1997 he published "Paul, the Mind of the Apostle"; approaching Paul as "biographer".Review : pp. 1-127 :WILSON: BIOGRAPHY AS THEOLOGY:Any serious student of theology would be interested in this exposition by Wilson. Written during his atheist-period, it takes on an interesting atmosphere. But; regardless of his stance at the time; one cannot help but interject "theology" in the midst of objective biography when it comes to the emerging first look at this movement that became known as Christianity.Personally, I found the manuscript to be a treasure and I rate it as "excellent", especially as a supplement for anyone doing an in-depth study of the book of Acts. It becomes "essential" in that regard.Wilson begins with a triad for "Paul's Jerusalem". This triad consists of: 1. The temple-of-Herod", 2. Ebionite Christianity, and 3. The "Galmaliel-Synagogue-School". This triad preps the reader for the next triad that begins to gel the various streams of thought into a theological/mythical whole. The second and more-definitive triad consists of: 1. Conversion: and the writing of a "MUTHOS-ALETHIA" (truth-thru-myth), 2. The wilderness years of travel in order to sort out the significance of the experience on the road to Damascus (including a 3-part practice of: MUSTERION-PERIPATEO-SUDZETEOS; interpretation of the sensate-vision experience; wanderings to define life; and "debate" which he had been trained for. And then finally 3. The benefit of "spiritual-division" between Jerusalem and Antioch-Syria.By organizing his thought-picture for us, Wilson has provided us with "essential" material for any serious study of Paul, or Luke, or Acts in general.I strongly recommend you pick up a copy of this superb study. 5 stars, of course.WRAPPING THINGS UP: pp. 127-180 :Wilson presents the historical-Paul in pages 1-127, as reviewed above. The only thing left is to articulate the emergence of his "new-mind" theology which gets articulated to the Ephesian Elders, during Paul's departure. That means the ministry to the "Athens /Corinth metropolx" becomes the concentrated site for theological-emergence.The positive aspect of a spiritual division between the Ebionites and the Hellenists results in a determined and original theological effort on the part of Paul in Athens, and then in Corinth. In Athens, Paul develops his DIKAIOSUNE-doctrine; which is not obtainable as a "techne", but only through Jesus Christ who embodies "Diakaiosune" righteousness.In Corinth, Paul couples together the "Agape-Meal" with the "Mithra-Sacramental-Feast" the understanding of the "sacrificial-nature" of Christ's crucifixion; in order to record the first emergence of the Eucharist-rite as taking place in Corinth, not Jerusalem.That gives us the Historical-Paul, the Doctrinal-Paul, and the Ritual-Paul. The only thing left is the "unfinished narrative of "what happened?" " how does it end?" We are not given the answer. The book wraps-up at page 180.5 stars for certain, a wealth of information in these 180 pages.2 of 5 people found the following review helpful. Stick with itBy Ernie DossinThere is a lot of information in this audio book. The Author spends the first half of the book setting up the history of the times and it isn't until the second half of the book when we really get to know Paul. I am not a theologian, so I can't say how accurately the book ties in with the bible. On the other hand, the author takes pains to express that his writing is based on history and the biblical portrait of Paul is relevant only to the extent that it supports the history. It is very English so from a "yank's" perspective the author often uses four or five words when, in my opinion, two words would do just as well. I can't imagine reading this book but as an audio book it is palpable. In the end it is a very well documented perspective on the Life of Paul.0 of 0 people found the following review helpful. Five StarsBy Frankperfect

"Wilson . . . does a tremendous job here of not only examining all that is known about Paul's life but also putting it into context with what was happening throughout the Roman Empire. As always, Wilson's insights fascinate and provoke."Booklist It begins on the road to Damascus, in a moment graven on the consciousness of Western civilization. "Saul, Saul," asks the crucified Jesus of Nazareth, "why persecutest thou me?" From this experience, and from the response of the Jewish merchant later known as Paul, springs the Christian Church as we know it today. For as A. N. Wilson makes clear in this astonishing and gripping narrative, Christianity without Paul is quite literally nothing. Jesus, with the layers of scholarship and ceremony stripped away, is a fastidious and fervent Jew who will lead his followers into a stricter, purer observance of Judaism; it is Paul who will claim divinity for him, who will transform him into the Messiah, center of an entirely new religion. In Wilson's astute narrative, we see Paul negotiating the dangerous political currents of the Roman Empire, making converts, and writing the great epistles that define our understanding of Christ and of the sublime paradoxes of his teaching. What drove Paul? What would he think of what his church has become? The answers lie in Wilson's extraordinary biography, which lays bare the psychological journey of Christianity's true inventor.

.com A.N. Wilson, who has written revisionist biographies of Jesus, Tolstoy, and C.S. Lewis, trains his critical eye on the first self-identified Christian writer in Paul: The Mind of the Apostle. Wilson's book may purport to be a biography of Paul, but it is really an argument about the origin and nature of Christianity. His premise is that "Jesus was a devoted Jew who did not seek to found a new religion, but to call his followers to a stricter observance of Judaism." It was Paul, not Jesus, who exemplified the central tensions of Christianity. ("Jewish or non-Jewish? Roman or anti-Roman? Apocalyptic or practical?") And according to Wilson, it was Paul who first claimed Jesus' divinity and called Jesus the messiah. Wilson's argument, though heterodox, is no hatchet-job. Paul may be "widely regarded as someone

who distorted the original message of Christianity, by adding 'theology' to the supposedly simple message of love Jesus preached," but Wilson sees Paul as "a prophet of liberty, whose visionary sense of the importance of the inner life anticipates the Romantic poets more than the rule-books of the Inquisition." Wilson concludes that Christianity is "an institutionalised distortion of Paul's thought, the inevitable consequence of the world having lasted ... more than nineteen hundred years longer than he predicted." Wilson's prose is just this lively and provocative throughout, and his observations are always skeptical and forgiving: "Paul did not imagine that there would be such a thing as Christianity, or Christian civilization, any more than Jesus did." --Michael Joseph Gross

From Library Journal

Having produced a biography of Jesus (Jesus, LJ 9/1/92), Wilson now gives us a biography of Paul, who took Jesus's movement into the wider world. Paul's missionary activity spread Christianity to many places in the Roman Empire, and his writings occupy a significant portion of the New Testament. Wilson argues, as do many others, that without Paul there would be no Christianity. He reminds us that some of the greatest Christian thinkers?e.g., Augustine, Luther, Calvin?were especially dependent on Paul's theology. Wilson's book finds its place among the many on Paul because it effectively puts Paul in historical and social context and because of its probe of the psychological and social forces affecting Paul. Though scholarly, Wilson's book can easily be read by the informed. Highly recommended.?John Moryl, Yeshiva Univ. Libs., New York

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From Booklist

The apostle Paul is one of the great question marks of Christianity. What really happened on the road to Damascus to make this self-proclaimed persecutor of Jesus' followers become one himself? And what compelled him to take the nascent religion to the Gentiles? Moreover, did he realize that he was forming and shaping a religious movement that says more about his own speculations than it does about the ideas of Jesus? Almost as many books have been written about Paul as about Jesus, but Paul's biographers have much more to go on, especially his own writings. Wilson, author of *Jesus: A Life* (1992), does a tremendous job here of not only examining all that is known about Paul's life but also putting it into context with what was happening throughout the Roman Empire. As always, Wilson's insights fascinate and provoke. Even as rich and incisive a portrait as this one cannot provide a complete understanding of Paul or the turbulent time in which he lived, but readers will come away seeing the enigmatic apostle as an imaginative transformer who shaped a worldwide religious movement, often in furious contrast to the man on whom it is supposedly based. Ilene Cooper