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Nota di bibliografia	Includes bibliographical references (pages 325-371) and indexes.
Nota di contenuto	; Part 1: Paul's rhetorical education in recent scholarship. From unschooled tentmaker to educated rhetorician -- Second Corinthians 10-13 : a historical and literary introduction -- ; Part 2: Querying rhetorical criticism of 2 Corinthians 10-13. Forensic rhetoric, epistolary types, and rhetorical education -- Paul's (in)appropriate boasting : periautologia -- Peristasis catalogues : rhythm, amplification, Klangfiguren -- Not a fool, a fool's mask : Narrenrede and prosopopoia -- Synkrisis in Corinth -- Not a fool, it's (only) irony -- ; Part 3: Rhetoric as informal social practice. Toward a theory of general rhetoric -- Attending to other voices -- The acquisition of informal rhetorical knowledge -- [Hidiotes to Logo] -- Conclusion : "where is the voice coming from?".
Sommario/riassunto	Winner of the Canadian Society of Biblical Studies 2015 F. W. Beare Award Did Paul have formal training in Greco-Roman rhetoric, or did he learn what he knew of persuasion informally, as social practice? Pauline scholars recognize the importance of this question both for determining Paul's social status and for conceptualizing the nature of his letters, but they have been unable to reach a consensus. Using 2 Corinthians 10-13 as a test case, Ryan Schellenberg undertakes a set of comparisons with non-Western speakers--most compellingly, the Seneca orator Red Jacket--to demonstrate that the rhetorical strategies Paul employs in this text are also attested in speakers known to have had no formal training in Greco-Roman rhetoric. Since there are no

specific indicators of formal training in the way Paul uses these strategies, their appearance in his letters does not constitute evidence that Paul received formal rhetorical education.
