

*E.P. SANDERS*

PAUL,  
*the* LAW,  
*and the*  
JEWISH  
PEOPLE

# Paul The Law And The Jewish People

**David Rudolph**



## **Paul The Law And The Jewish People:**

**Paul, the Law, and the Jewish People** E. P. Sanders, 1983-01-01 This book is devoted both to the problem of Paul's view of the law as a whole and to his thought about and relation to his fellow Jews Building upon his previous study the critically acclaimed *Paul and Palestinian Judaism* E P Sanders explores Paul's Jewishness by concentrating on his overall relationship to Jewish tradition and thought Sanders addresses such topics as Paul's use of scripture the degree to which he was a practicing Jew during his career as apostle to the Gentiles and his thoughts about his kin by race who did not accept Jesus as the messiah In short Paul's thoughts about the law and his own people are re-examined with new awareness and great care Sanders addresses an important chapter in the history of the emergence of Christianity Paul's role in that development specially in light of Galatians and Romans is now re-evaluated in a major way This book is in fact a significant contribution to the study of the emergent normative self-definition in Judaism and Christianity during the first centuries of the common era *Paul, the Law and the Jewish People* E. Parish Sanders, 1985 **Matthew, Paul, and the**

**Anthropology of Law** David A. Kaden, 2016-09-30 Drawing from Michel Foucault's understanding of power David A Kaden explores how relations of power are instrumental in forming law as an object of discourse in the Gospel of Matthew and in the Letters of Paul This is a comparative project in that the author examines the role that power relations play in generating discussions of law in the first century context and in several ethnographies from the field of the anthropology of law from Indonesia Mexico the Philippines and colonial era Hawaii Discussions of law proliferate in situations where the relations of power within social groups come into contact with social forces outside the group David A Kaden's interdisciplinary approach reframes how law is studied in Christian Origins scholarship especially Pauline and Matthean scholarship by focusing on what makes discourses on law possible For this he relies heavily on cross-cultural ethnographic materials from legal anthropology *Anti-Judaism in Early Christianity: Paul and the Gospels* Peter Richardson, David Granskou, Stephen G. Wilson, Canadian Corporation for Studies in Religion, 1986-04-30 The period since the close of World War II has been agonizingly introspective not least because of the pain of reassessing Christianity's attitude to Judaism The early Christian materials have often been examined to assess their role in the long-standing negative attitude of Christians to Jews The motivation for the early church's sometimes harsh attitude was partly theological it needed to define itself over against its parent and partly sociological it needed to make clear the line that divided the fledgling group of Christian believers from the group with which it was most likely to be confused This collection of studies emphasizes the context and history of early Christianity in reconsidering many of the classic passages that have contributed to the development of anti-Judaism in Christianity The volume opens with an essay that clearly delineates the state of the question of anti-Judaism in early Christianity Then follow discussions of specific passages in the writings of Paul as well as the Gospels **The New Perspective on Paul** James D.G. Dunn, 2008 *The New Perspective on Paul* By author James D G Dunn published on January

2008 by James D G Dunn 2008      **Paul and the Gentiles** Terence L. Donaldson,1997-01-01 In the first major analysis of Paul's understanding of Gentile salvation in several years Bible scholar Terence Donaldson offers a creative approach to the apostle's theological convictions According to Donaldson Paul as a believer in Jesus Christ did not abandon his Jewish frame of reference but reconfigured it especially by the stimulus of his mission to the Gentiles      *A Jew to the Jews* David J. Rudolph,2011 David Rudolph's primary aim is to demonstrate that scholars overstate their case when they maintain that 1 Cor 9 19 23 is incompatible with a Torah observant Paul A secondary aim is to show how one might understand 1 Cor 9 19 23 as the discourse of a Jew who remained within the bounds of pluriform Second Temple Judaism Part I addresses the intertextual contextual and textual case for the traditional reading of 1 Cor 9 19 23 Weaknesses are pointed out and alternative approaches are considered The exegetical case in Part II centres on interpreting 1 Cor 9 19 23 in light of Paul's recapitulation in 1 Cor 10 32 11 1 which concludes with the statement Be imitators of me as I am of Christ Given the food related and hospitality context of 1 Cor 8 10 and Paul's reference to dominical sayings that point back to Jesus example and rule of adaptation it is argued that 1 Cor 9 19 23 reflects Paul's imitation of Jesus accommodation oriented table fellowship with all As Jesus became all things to all people through eating with ordinary Jews Pharisees and sinners Paul became all things to all people through eating with ordinary Jews strict Jews those under the law and Gentile sinners This Cambridge University dissertation won the 2007 Franz Delitzsch Prize from the Freie Theologische Akademie      *A Jew to the Jews* David Rudolph,2016-10-21 David J Rudolph raises new questions about Paul's view of the Torah and Jewish identity in this post supersessionist interpretation of 1 Corinthians 9 19 23 Paul's principle of accommodation is considered in light of the diversity of Second Temple Judaism and Jesus example and rule of accommodation      Circumcision as a Malleable Symbol Nina E. Livesey,2010 Revised thesis Ph D Southern Methodist University 2007      Secular Messiahs and the Return of Paul's 'Real' C. Principe,2015-05-19 This project engages with scholarship on Paul by philosophers psychoanalysts and historians to reveal the assumptions and prejudices that determine the messiah in secularism and its association with the exception

*John Paul II and the Jewish People* David G. Dalin,Matthew Levering,2008 As a collection of essays John Paul II and the Jewish People is united by the towering figure of John Paul II and by the ever increasing urgency of Jewish Christian understanding and reconciliation Each contribution is rich and instructive and the resulting whole offers a fascinating picture of the relationship of Jews and Christians today      **One Gospel** Nathan N. Hoff,2023-12-18 Is faith in Messiah necessary to the content of saving faith in the Old Testament as it is in the New While the dispensational tradition has been clear that salvation in every age includes a common object God a common basis Christ's death and a common requirement faith it has not always agreed on the content of saving faith across the testaments Written within the dispensational tradition One Gospel seeks to advance the discussion by looking at Paul's use of the Abraham story in Romans 4 This work contends there is continuity between the Old Testament and the New as illustrated by Abraham and Paul The content of saving faith must

always include faith in Messiah who in the progress of revelation is identified as Jesus Christ

**Jesus and Paul in the Context of Judaism and Early Christianity** Donald A. Hagner, 2025-03-27 In the late nineteenth century Jewish scholars began to be interested in Jesus and eventually Paul as important figures in the history of the Jewish people. Rightly understood, they argued, Jesus and Paul belonged more to Judaism than to Christianity, as even radical critical Christian scholars were concluding. The earliest believers in Jesus were exclusively Jews forming something like a new sect within Judaism. The emergence of the Christianity of the New Testament soon became a focus of attention for Jewish scholars, and with this a host of questions arose such as about the influence of Hellenism, the parting of the ways, the widespread Christian misperception of Judaism, the tragedy of anti-Semitism, and the identity of Jesus as Messiah and Lord. The present essays address these and other issues, maintaining throughout the tension of continuity and discontinuity and stressing the underappreciated radical newness of the New Testament.

**Paul's Letter to the Romans** Colin G. Kruse, 2012-06-14 Paul's Letter to the Romans may well be the most influential book in Christian history. In this Romans commentary, Colin Kruse shows how Paul expounds the gospel against the background of God's sovereign action as creator, judge, and redeemer of the world. Valuable additional notes on important theological themes and difficult texts such as Paul's discussion of same-sex relationships, the salvation of all Israel, and the woman Junia, who was well known among the apostles, further connect Romans to contemporary issues. Throughout his commentary, Kruse expertly guides readers through the plethora of interpretations of Romans, providing a reliable exposition of this foundational epistle.

*Paul and Mark* Oda Wischmeyer, David C. Sim, Ian J. Elmer, 2014-08-20 The hypothesis that the Gospel of Mark was heavily influenced by Pauline theology and/or epistles was widespread in the nineteenth century but fell out of favour for much of the twentieth century. In the last twenty years or so, however, this view has begun to attract renewed support, especially in English language scholarship. This major and important collection of essays by an international team of scholars seeks to move the discussion forward in a number of significant ways, tracing the history of the hypothesis from the nineteenth century to the modern day, searching for historical connections between these two early Christians, analysing and comparing the theology and christology of the Pauline epistles and the Gospel of Mark, and assessing their reception in later Christian texts. This major volume will be welcomed by those who are interested in the possible influence of the apostle to the Gentiles on the earliest Gospel.

*Behold the Antichrist* Delos Banning Mckown, 2010-12 During his long productive life, the great English philosopher and exponent of utilitarianism, Jeremy Bentham (1748-1832), wrote not just on political philosophy but also clandestinely on religion. Under the pseudonym of Philip Beauchamp, he published an attack on natural religion called *Analysis of the Influence of Natural Religion on the Temporal Happiness of Mankind*, and under the pseudonym of Gamaliel Smith, he published a book of New Testament criticism called *Not Paul But Jesus*. In addition, Bentham bravely released under his own name *Church of Englandism and Its Catechism Examined*, a thorough, biting critique of Anglican doctrine. These little-known works are discussed at length by philosopher

Delos B McKown in this informative contribution to Bentham scholarship McKown introduces these major works on religion and then presents an extensive synopsis of each He defends Bentham against the criticisms of opponents where necessary but does not hesitate to criticize Bentham when he feels he goes astray McKown also shows how Bentham's attacks on the Christianity of his time which denigrated human life in the here and now for some imagined future postmortem state of glory fully complemented his utilitarian philosophy of the greatest happiness to the greatest number of people This thorough analysis of three little known works by one of philosophy's great minds makes an outstanding contribution to Bentham scholarship and will be of interest to humanists and philosophers of religion **Paul, the Law, and the Covenant A.**

Andrew Das, 2001 The now familiar new perspective asserts that the covenantal nomism characteristic of second temple Judaism softened the Mosaic law's requirement of perfect obedience Because of God's gracious covenant with Israel manifested in election and the provision of atoning sacrifices one could be righteous under the law despite occasional failures to obey the law perfectly This view concludes that Paul as a first century Jew could not have been troubled by the law's stringent demands because it was generally understood that the gracious framework of the covenant provided a way of dealing with occasional lapses Consequently it is claimed Paul's problem with the law must have to do with its misuse as a means of enforcing ethnic boundaries and excluding Gentile believers However as Das demonstrates in this book whenever the gracious framework of covenantal nomism is called into question the law's demands take on central importance Das traces this development in a number of second temple Jewish works and especially in the writings of Paul Covenantal nomism is probably an apt characterization of Paul's opponents and indeed of Paul's past life thus he can assert that formerly he was blameless under the law But now Paul sees God's grace as active only in Christ He emphatically denies that God will show special grace in his judgment of Jews to do so would be favoritism Similarly Paul sees no atoning benefit to the sacrificial system In effect Paul is no longer a covenantal nomist Since the gracious framework of the covenant has collapsed all that remains for Paul is the law with its oppressive requirement of perfect obedience and ethnic exclusivism Contra the new perspective the works of the law should not be construed so narrowly as only the law's ethnic exclusivity Christ is the end of the law in general both in the sense that he is the goal to which the law always pointed and in that he is the sole agent of God's grace apart from which the law's demands would be impossible Dictionary of Paul and his letters GERALD F

HAWTHORNE, RALPH P MARTIN, DANIEL G REID, 2020-05-21 The Dictionary of Paul and his letters is a one of a kind reference work Following the format of its highly successful companion volume the Dictionary of Jesus and the Gospels this Dictionary is designed to bring students teachers ministers and laypeople abreast of the established conclusions and significant recent developments in Pauline scholarship No other single reference work presents as much information focused exclusively on Pauline theology literature background and scholarship In a field that recently has undergone significant shifts in perspective the Dictionary of Paul and His Letters offers a summa of Paul and Pauline studies In depth articles focus on

individual theological themes such as law resurrection and Son of God broad theological topics such as Christology eschatology and the death of Christ methods of interpretation such as rhetorical criticism and social scientific approaches background topics such as apocalypticism Hellenism and Qumran and various other subjects specifically related to the scholarly study of Pauline theology and literature such as early catholicism the centre of Paul s theology and Paul and his interpreters since F C Baur Separate articles are also devoted to each of the Pauline letters to hermeneutics and to preaching Paul today The Dictionary of Paul and His Letters takes its place alongside the Dictionary of Jesus and the Gospels in presenting the fruit of evangelical New Testament scholarship at the end of the twentieth century committed to the authority of Scripture utilising the best of critical methods and maintaining dialogue with contemporary scholarship and challenges facing the church

**The Old Greek Translation of Daniel 7-12** Sharon Pace Jeansonne, 2023-10-31 Investigates whether differences between the OG translation and the Hebrew Aramaic parent text of Daniel 7 12 are due to intentional theological Tendenz as has been predominantly proposed in the past or to errors or the unintentional cross linguistic mechanics of translation or to a combination of these reasons Jeansonne s investigation proceeds in five stages

*Paul against the Nations* Neil Elliott, 2023-11-10 Some of the most heated contests around the apostle Paul today concern the effort to understand him wholly within Judaism and the effort to interpret him over against the culture and ideology of the early Roman Empire Here Neil Elliott argues that these two conversations belong together and must be resolved together by understanding Paul as a Jew living out Israel s ancient hopes under the pressures of Roman imperial power

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