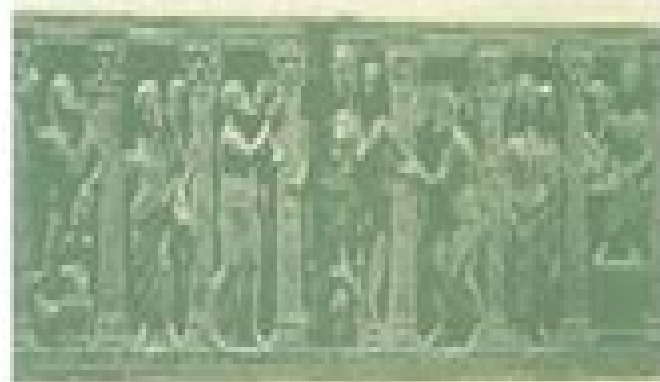


PAUL

AND THE



MOSAIC LAW

James D. G. Dunn
Editor

Paul And The Mosaic Law

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Paul And The Mosaic Law:

Paul and the Mosaic Law James D. G. Dunn, 2020-09-25 This volume makes a significant contribution to the important often contentious debate over Paul's understanding of and attitude toward the Mosaic law. Sixteen outstanding New Testament scholars examine in depth the key passages in the letters of Paul that deal with the Jewish law, striving to find common ground on a wide range of exegetical and theological disputes. Their work not only provides a clearer view of the issues involved but also draws together the differing interpretive approaches currently applied to this pivotal topic of study. The essays by Lichtenberger, Hengel, Kertelge, Hofius, and Hubner are available here for the first time in English. Paul and the Law Brian S. Rosner, 2013-05-14 Brian S. Rosner seeks to build bridges between old and new perspectives on Paul with this biblical theological account of the apostle's complex relationship with Jewish law. Rosner argues that Paul reevaluates the Law of Moses, including its repudiation as legal code, its replacement by other things, and its reappropriation as prophecy and wisdom. *The Theology of Paul the Apostle* James D. G. Dunn, 2006-05-17 Using Paul's letter to the Romans as the foundation for his monumental study of Paul's theology, James D. G. Dunn describes Paul's teaching on God, sin, humankind, Christology, salvation, the church, and the nature of the Christian life. *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. **Paul, the Law, and Justification** Colin G. Kruse, 2008-07-01 Martin Luther drew a

strong parallel between the religion of medieval Catholicism and the religion of first century Judaism against which his hero Paul contended Luther asserted that both taught that salvation was earned by works of merit E P Sanders challenged Luther's view of Judaism in his landmark work *Paul and Palestinian Judaism* 1977 Judaism was not in principle a religion in which salvation was earned through obeying the law it was a religion based upon God's election and grace The debate which Sanders initiated continues issuing in a flood of articles and monographs Dr Kruse insists however that the issues raised in the debate must not be allowed to set the agenda Instead he takes the loner route of inductive exegesis allowing each of Paul's letters to speak for itself before attempting a synthesis of Paul's teaching on the law and justification He faces squarely and honestly the problems which Paul's attitude to the law raises and he proposes thoroughly researched and considered solutions His book is an important contribution to the ongoing debate

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

The Law in Galatians In-Gyu Hong, 1993-03-01 An investigation of Paul's theology of the law in Galatians in the light of recent hermeneutical developments Part I analyses the structure of the letter the theological perspective of Paul and the argument and identity of the opponents On the basis of these three preliminary considerations Part II treats Paul's view of the law in Galatians The thrust of the author's argument is that the term *nomos* refers to the Mosaic law imposed upon Israel at Mount Sinai and that this law functions on three distinctive levels as the obligation of the Sinai covenant as an enslaving power and as an expression of love

Paul in the Summa Theologiae Matthew Levering, 2014 Aquinas's commentaries on St Paul are well known and have received significant attention in the past few years It is widely known too that Aquinas quotes Paul often in the *Summa theologiae* This aspect of the *Summa* however has not been studied in detail This book seeks to fill that lacuna in scholarship

Paul's Usage of the Mosaic Law in Romans and Galatians Donald A. Jensen, 1958

Paul's Letter to the Romans Ben Witherington III, Ben Witherington, Darlene Hyatt, 2004-03-02 Witherington gleans fresh insights from reading the text of Paul's epistle in light of early Jewish theology the historical situation of Rome in the middle of first century A D and Paul's own rhetorical concerns

Christ and the Law in Paul Brice L. Martin, 2001-09-17 Martin argues that Paul's

differences with the Jewish view of the law stem from his starting point that righteousness and life or salvation can only come through Christ Our dilemma is that we are fallen or en sarki We are obligated but unable to obey the law For us this results in sin and death By dying and rising with Christ we receive righteousness and life and the Spirit Empowered by the Spirit we obey the law not to get saved or to stay saved but because we have been saved 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 **The Epistle of Paul to the Galatians** Alfred Walter Frank Blunt,1925 *Paul and Philosophy* Troels Engberg-Pedersen,2023-11-20 This volume collects sixteen essays published by Troels Engberg Pedersen between 1994 and 2023 in which he analyses Pauline texts and themes philosophically often using ancient philosophy particularly Stoicism as a comparison to invigorate traditional theological exegesis of Paul Published in chronological order the essays are preceded by a substantial introduction tracing their analytical development This leads to a final account of Paul s message bringing all the issues together in a single strand Among the central themes tackled are the relationship between theology and ethics the logical form of Pauline moral exhortation the understanding of flesh and spirit the logic of action personhood and Paul s soteriology Along the way Paul s apocalypticism and his relationship with Judaism gain in importance with the analysis reaching its goal in an explication of the notion of the Christ circle **If One Uses It Lawfully** Matthew E. Ferris,2018-05-16 Are the Ten Commandments the standard for Christian living There are many viewpoints on the place of the Mosaic Law today Some affirm that while we are not saved through keeping the law it remains our standard for living a pattern to be followed Others say we are free from the law This brief examination of the law affirms all of God s revelation as Christian Scripture but acknowledges covenantal differences in God s dealings with believers The progress of salvation history and our identification with Christ has altered our relationship to the Mosaic Law Using the Law lawfully requires us to recognize the way in which the New Testament and chiefly the Apostle Paul treats the law Paul presents the believer as having died to the law and serving now in the new way of the Spirit a way that does not depend on the Mosaic law The pattern for the New Testament believer remains Jesus himself While keeping all of God s law he went beyond its requirement to demonstrate a love for sinners that the law did not know **In Pursuit of Love** Vincent J. Genovesi,1996 While retaining

the basic structure of the original book this new edition has been thoroughly updated in light of some official Catholic documents and other theological writings dealing with sexual morality that have appeared since 1986 The Catechism of the Catholic Church Pope John Paul II's encyclicals *Veritatis splendor* and *Evangelium vitae* and the 1986 and 1992 statements of the Congregation for the Doctrine of the Faith on pastoral care of homosexuals and the issue of discrimination against them are among the more recent magisterial publications considered in this text This edition also contains several new sections the misuses of sex adultery pornography prostitution sexual violence four rationales for viewing a committed love relationship as the only appropriate context for sexual intercourse marriage as a sacrament and marital sexuality and love as embodiments of commitment intimacy and passion and public policy and the civil rights of homosexuals This edition also includes an expanded discussion of topics such as sexism sexually transmitted diseases especially HIV AIDS and the moral questions raised by new family planning methods Norplant Depo Provera RU 486 postcoital hormonal interventions against pregnancy the start of human life and abortion Vincent J Genovesi SJ received his PhD in Christian ethics from Emory University He is a professor at St Joseph's University in Philadelphia His articles have appeared in such journals as *The Thomist* *The Way* *America* and *Review for Religious*

Paul and the Law (2nd Edition) Heikki Raisanen, 2010-08-01 Anyone who has studied Paul knows that probably the most complex problem he develops is his view of the law and its purpose The beauty of Raisanen's work is that he recognizes and respects this complexity without himself becoming too dense to understand Raisanen finds that Paul's radicalized negative criticism of the law is peculiar to him unparalleled in the NT and without precedent in Jewish thought With careful patient examination of various contexts Raisanen leads his readers to see that Paul has an oscillating even inconsistent view of the law This book is well written in clear readable English It is an important book recommended to any serious student of Paul Its strength is in Raisanen's willingness to abandon preconceptions of what Paul's view on the law should be according to some consistent plan and in allowing Paul to speak for himself Mary Ann Getty in *The Catholic Biblical Quarterly* 1985 No 47

Galatians G. Walter Hansen, 1994 G Walter Hansen's study on Galatians is part of the IVP New Testament Commentary Series a series which combines pastoral concerns with attention to tough exegetical issues and emphasizes the significance of the biblical text for today's church

The Philosophy of Christology Hue Woodson, 2022-01-31 Given the perpetual problem of the historical Jesus there remains an ongoing posing of the question to and a continuous seeking of the meaningfulness of Christology From the earliest reckoning with the relationship between Jesus of Nazareth and the Christ of faith what it means to do Christology today remains at the methodological center of the task and scope of every systematic theology Whether giving an account of Albert Schweitzer's bringing an end to the quest for the historical Jesus in 1906 or attending to Rudolf Bultmann's period of no quest culminating with his demythologization project in the 1940s how we still think of Christology as a matter of questions and concerns with meaning speaks to an unavoidable philosophizing of Christology In this way *The Philosophy of Christology* offers both a particular

history of Christology in conjunction with a particular philosophy of Christology which assesses the theological contributions by a group of Bultmannians following Bultmann in the 1950s and 1960s up to what can be reimagined by repurposing Jacques Derrida's philosophical question into the meaning of love in 2002 **The Paul Quest** Ben Witherington III, 2001-10-22 Ben Witherington III examines the various profiles of the historical Paul that have been newly discovered revealing how a reacquaintance with the classical Roman world has filled in even more details of Paul's life and work

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