

The Covenant in Judaism and Paul
A Study of Ritual Boundaries as Identity Markers

Christiansen

BRILL

Covenant In Judaism And Paul

Francis Watson



Covenant In Judaism And Paul:

The Covenant in Judaism and Paul Ellen Juhl Christiansen, 1995 This study examines covenant identity and rituals suggesting that while in Palestinian Judaism several rituals affirm covenant belonging for Paul covenant is not ritually affirmed since baptism marks entry into Christ or the church rather than into the covenant

The Covenant in Judaism and Paul Christiansen, 2018-12-10 The Covenant in Judaism and Paul deals with biblical and intertestamental uses of covenant and related rituals challenging the view that baptism replaces circumcision since baptism is entry into the new covenant and showing that ritual boundaries are replaced or redefined since identity has changed The investigation uses social categories identity as a term that offers an explanation for a group's selfunderstanding and boundary as a term for entry rite of affirmation marker Part A looks at the Old Testament background to aspects of the covenant Part B examines covenant identity and rituals in Palestinian Judaism as featured in Jubilees the Temple Scroll the Damascus Document and the Community Rule It includes a brief analysis of the baptism administered by John the Baptist Part C analyses Paul's views on covenant circumcision and baptism against this background

Paul and Judaism Reimund Bieringer, Didier Pollefeyt, 2012-03-08 This volume presents contributions from leading European scholars considering Paul and his Jewish context and considering the implications for contemporary Jewish Christian dialogue

The New Covenant Torah in Jeremiah and the Law of Christ in Paul Femi Adeyemi, 2006 Original Scholarly Monograph

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, Judaism, and the Gentiles* Francis Watson, 2007-09-14 This book is novel in its questioning of the adequacy of interpreting Paul from the perspective of the Reformation and in its application of sociological methods to the New Testament *Paul Beyond the Judaism/Hellenism Divide* Troels Engberg-Pedersen, 2001-01-01 This insightful book intends to do away with the traditional strategy of playing Judaism and Hellenism out against one another as a context for understanding Paul Case studies focus specifically on the Corinthian correspondence **Paul: Servant of the New Covenant** Scott J. Hafemann, 2020-01-07 Taking 2 Cor 3:6 as its starting point the new and updated essays here assembled investigate the key passages in Romans 1-2 Corinthians Galatians and Philippians in which the covenant content and eschatological context of Paul's theology interpret one another Developed over thirty years Scott Hafemann's close reading of Paul's arguments with an eye toward their OT Jewish milieu also advances the larger thesis that the various Israel church works faith and justification judgment polarities in Paul's thinking do not represent a material contrast between a law way and a gospel way of relating to God Rather they epitomize an eschatological contrast between the character of God's people within the two eras of salvation history in which by virtue of the Messiah and the Spirit the Torah of the old covenant is now being kept in the new Divine and Human Agency in Second Temple Judaism and Paul Jason Maston, 2018-03-14 Jason Maston reassesses the understanding of divine and human action in second temple Judaism Sirach and the Hodayot are used to establish the diversity of opinions The Apostle Paul is situated into this Jewish debate through an analysis of Rom 7-8 **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

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