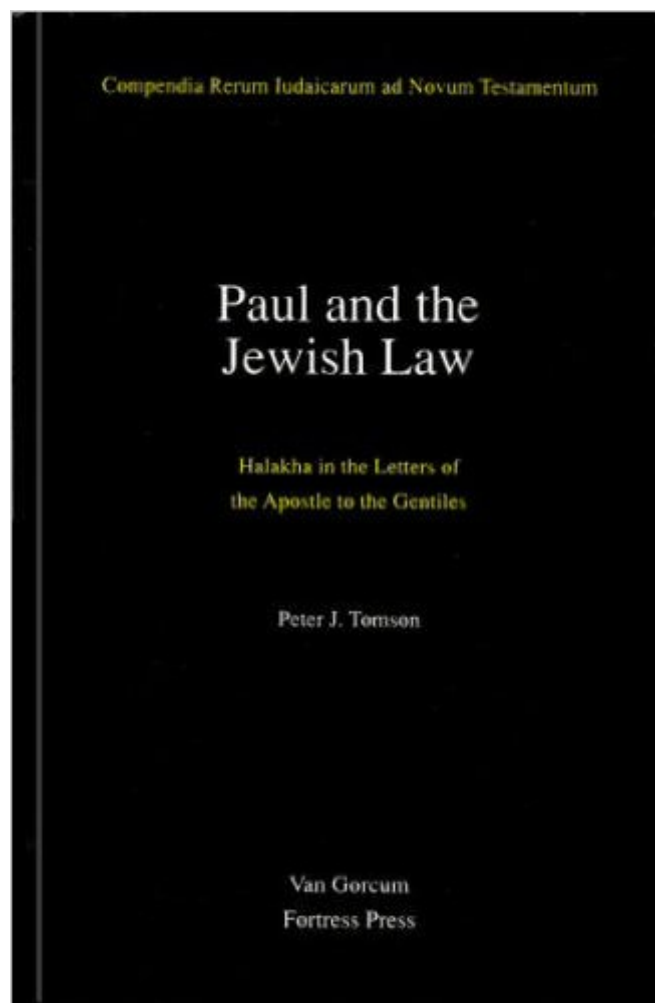


The book was found

Paul And The Jewish Law: Halakha In The Letters Of The Apostle To The Gentiles (Compendia Rerum Iudaicarum Ad Novum Testamentum)



Synopsis

While interest in Paul's relationship to Judaism has been growing recently, this study adds an important aspect by comparing Paul's practical instruction with the ancient halakha or Jewish traditional law. First Corinthians is found to be a source of prime importance, and surprisingly, halakha appears to be basic to Paul's instruction for non-Jewish Christians. The book includes thorough discussion of hermeneutic and methodological implications, always viewed in relation to the history of Pauline and Judaic study. Attention is also being paid to the setting within Hellenistic culture. Finally, conclusions are drawn about the texture of Paul's thought and these are applied to two theological passages decisive for his place in Judaism. Historical and theological implications are vast, both regarding Paul's relationship to Judaism, his attitude towards Jesus and his Apostles, and the meaning of his teaching concerning justification and the Law." --This text refers to an out of print or unavailable edition of this title.

Book Information

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Customer Reviews

Ever since Birger Gerhardson's book on the oral tradition more and more scholars have investigated the influence of halakha on Second Temple Judaism and early Christianity. Tomson, in this heavily researched book, comes to definite conclusions. Paul gave "priority to Apostolic tradition. This tradition has an important halakhic segment which is prominent in First Corinthians and significantly contains Dominical halakha, i.e., halakha taught by Jesus" (p 265). Paul also relies upon general

Jewish tradition and much Hillelite tradition. Paul also appears to have been influenced by "Persian-influenced apocalyptic and Greek-inspired humanism. Nonetheless these influences seem to have been fully assimilated into the Pharisaic-Rabbinic tradition and there is no reason not to call the respective elements 'Jewish'" (p 267). The most important influence by Greek Hellenism Tomson finds in Paul is in "his epistolary style and rhetoric, and especially the elements from popular Cynico-Stoic tradition such as exempla in metaphors, the central concept of the 'body'"... These elements do not make him any more 'Hellenistic' than most other Jews" (p 267). Philo and Josephus were, famously, heavily influenced by Hellenism. But, importantly, neither of them reveal any alteration of basic Jewish religious belief. Second Temple Jews were perfectly comfortable adapting various Hellenistic elements into their culture. But only so far as to never allow any Hellenistic ideas to creep into their religious beliefs or practices. And never, never to alter their fierce monotheism.

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