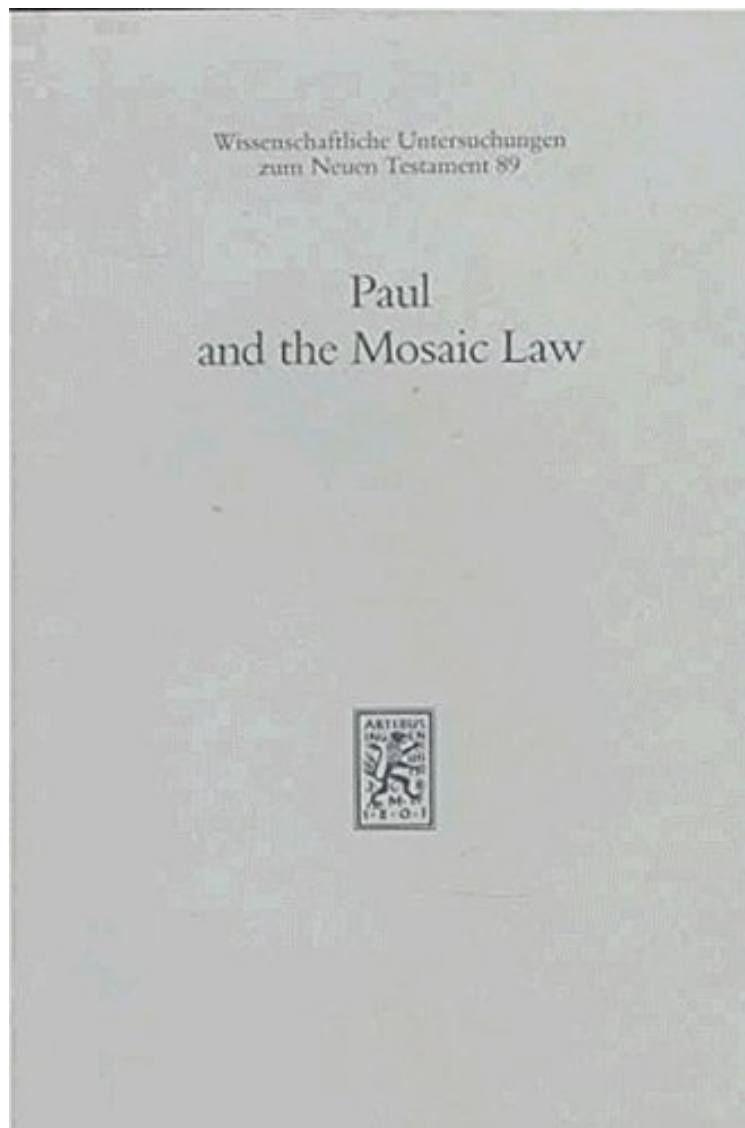


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## **Paul and the Mosaic Law: The Third Durham-Tübingen Research Symposium on Earliest Christianity and Judaism (Durham, September, 1994) (Wissenschaftliche Untersuchungen Zum Neuen Testament)**

*James D G Dunn*

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**James D G Dunn : Paul and the Mosaic Law: The Third Durham-Tübingen Research Symposium on Earliest Christianity and Judaism (Durham, September, 1994) (Wissenschaftliche Untersuchungen Zum Neuen Testament)** before purchasing it in order to gauge whether or not it would be worth my time, and all praised Paul and the Mosaic Law: The Third Durham-Tübingen Research Symposium on Earliest Christianity and Judaism (Durham, September, 1994) (Wissenschaftliche Untersuchungen Zum Neuen Testament):

7 of 8 people found the following review helpful. Dense papers include interesting conclusions  
By K Watson  
After reading Five Views on Law and Gospel, I decided I wanted some more in-depth reading of interpretations on the subject and purchased this collection of papers from a symposium which took place in Scotland in 1994. It's pretty strenuous reading. Since I don't know Greek, and English translations of Greek quotations in the papers are not given, I wasn't able to comprehend everything that was said. However, below are some of the conclusions made by the contributors.  
Hermann Lichtenberger described the understanding of the Torah in the Judaism of Paul's Day. He maintained (apparently there's quite a bit of agreement on this among scholars) that achieving righteousness by works apart from God's gracious election was not the predominant theology of salvation for most Jews of the day.  
Bruce Longenecker, commenting on Galatians, characterized Paul's position as: not salvation by works to get in (Gal 1:6-2:10), not nomistic observance of Law to stay in (Gal. 2:11-4:31), but vital experience of Christian character mediated through Christian teaching especially of love and through the Spirit of Christ in us (Gal. 5-6).  
N. T. Wright, commenting on Romans 2, maintains that Christians experience the law's fulfillment in relationship to God, not through observation of commandments. Wright maintains that Rom 2:14-16 (unconvincingly IMO), and 2:25-29 (more convincingly IMO) refer to Christian Gentiles.  
Richard B. Hays, commenting on Romans 3-4, concluded that the positive references to the law such as in Rom 3:31 refer to the whole narrative of scripture rather than to Mosaic commandments specifically.  
Stephen Westerholm, commenting on Romans 9-11, concluded that the whole thrust of the three chapters is that salvation is wholly a merciful act of God independent of ANY action of man, even faith which is itself resultant of God's merciful act.  
Heikki Raisanen, responding to Westerholm's comments, emphasized the necessity of man's part: faith, with the works it produces.  
Peter J. Tomson, commenting on I Corinthians 7, noted Paul's legal orientation on marriage and concluded that Paul expected observance of law of some type by both Jewish and Gentile believers, Paul's excoriation of SALVATION by works notwithstanding. I Corinthians 7:18-19 is Tomson's key text.  
John M. G. Barclay, commenting on Romans 14:1-15:6, concluded that Paul rejected the dictates of dietary regulations but upheld "moral seriousness" for Christians.  
James D. G. Dunn, editor of the volume, summed up with several assertions.  
1. He asserted that there is an ILLUSION of Paul being more negative toward the law because his audience was predominately either of Jewish background or else embroiled in controversy about requirements of the Law. Paul didn't argue positively for the value of the law VERY MUCH because his hearers didn't question the value of the law.  
2. The great rejection of law in Paul's writings is said by Dunn to focus on the Law's function of separating God's people from other nations via the emphasis on Sabbath, circumcision, and dietary laws. (This understanding is central to the "New Perspective on Paul", for which Dunn is an important proponent unlike some of the other authors in this book. Other writers have said in this book and elsewhere that Paul was speaking against the "ceremonial law" or even broader swaths of Old Testament ethical teaching, but Dunn thinks the focus of Paul's opposition was much more focused on these boundary-setting regulations that gave Jews their identity and which were proposed for Gentile Christians as well.)  
3. Dunn emphasizes the Law's continuing function of "providing guidance for conduct and in expressing requirements of God which should be fulfilled." He didn't get into which portions of the Law do or don't give us such guidance.  
Several other scholars contributed to the volume. I've commented on the conclusions I found most interesting.  
If those sorts of discussions, based on detailed, careful analysis of Paul's epistles, appeal to you, and you're willing to plow through challenging prose, this book would be a good choice for you.  
1 of 4 people found the following review helpful. James Dunn is always profound.  
By olept  
James Dunn is a scholar and thinker. "Paul and the Mosaic Law" helps the reader and Bible student to better understand the role of the law in Christian thinking. Dunn is not the sole author, but as editor he gives much for the reader to consider.  
22 of 29 people found the following review helpful. Excellent introduction to the topic  
By Searcher  
A compilation of for the most part excellent articles dealing with the topic, the Apostle Paul and the Mosaic Law. Some of the articles are not for the novice and presume some knowledge of biblical Greek. However, the book does provide a good introduction to what James Dunn refers to as, "the new perspective on Paul." This school of thought is making good headway in resolving longstanding tensions and apparent "contradictions" in Paul's treatment of the Jewish law versus justification by faith. Evangelicals in particular should be paying attention to such works though doing so necessitates reexamining certain presuppositions of Reformed theology, especially those relating to first century Palestinian Judaism. I recommend this to anyone wishing to explore this topic.

This volume explores the perennial debate over Paul's understanding of and attitude toward the Mosaic Law. Sixteen outstanding international scholars examine the key passages in the letters of Paul that deal with the Jewish law. Their

work not only provides a clearer view of the issues involved but also shows the range of interpretive approaches now being used in this important area of study. Contributors: John M. G. Barclay Stephen C. Barton James D. G. Dunn Richard B. Hays Martin Hengel Otfried Hofius Hans Hbner Karl Kertelge Jan Lambrecht Hermann Lichtenberger Bruce W. Longenecker Heikki Risnen Graham Stanton Peter J. Tomson Stephen Westerholm N. T. Wright

Language NotesText: English, GermanAbout the AuthorJames D. G. Dunn, Born 1939; Emeritus Lightfoot Professor of Divinity, University of Durham.