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Young, Brad H. *Paul the Jewish Theologian: a Pharisee among Christians, Jews, and Gentiles* (Peabody, Mass. Hendrickson, 1997). 164 pages, \$18. ISBN 978-8010-4821-0

Author Brad H. Young is also the founder and president of the Gospel Research Foundation in Tulsa, Oklahoma. He is also the founder of the Jerusalem School of Synoptic Studies. In addition, Young is professor emeritus at Oral Roberts University Graduate School of Theology, where he was professor of Judeo-Christian Studies, teaching Bible and theology for 31 years. He received his B.A. from ORU and Master's and Ph.D. from Hebrew University. He gained international acclaim for his works challenging the Second Temple period and rabbinic allegories. *Paul the Jewish Theologian* is an example of a work that makes readers understand, learn, and acknowledge Paul's Jewish background.

This book consists of ten chapters. It begins with Young's acknowledgments page, in which he thanks everyone who has helped, inspired, and given insight into his work. The following is a foreword by the Rev. Cheryl Ann Brown, who was Young's teacher, friend and colleague for more than 25 years, beginning with a powerful statement: "Paul, a Jewish theologian, speaking to many—Jews and Christians—can be contradictory, impossible for the two to a combination of exclusionary categories This applies to those who are conservative in their religion, but this book will serve as a gateway to Paul's insights so that we can better understand his words and teachings. Next is Rabbi Dr. Burton Wysocki, head of Midrash and

Interfaith Studies at Appleman Jewish Theological Seminary in New York. He has an important comment. Christianity and Judaism are indeed different, but they should respect each other as much as they are. sisters. He also said: "Both share a history of world views. Both use the Hebrew Bible as the core of their respective canons. Finally, regarding Paul, Wysocki said that Paul understood that Christianity and Judaism differ in ideology and practice, but both come from a common foundation. He also said that Young's work would show that Paul's Jewish side was taken over by Christians.

In the first chapter , the introduction, Young explains how the New Testament describes Paul as a converted Pharisee. This chapter continues with Paul's profile. It is said that we should all see and hear what Paul had to say about himself. Paul was rejected by the early church because he denied that he was a Pharisee, and some time later he left his Jewish heritage to become a Christian. Although he always considered himself a Pharisee, Paul is a Pharisee among Christians. In this chapter, Paul is a Jewish theologian, which seems to lead directly into the second chapter dealing with this topic. Studying Paul's past opens up more space for understanding his message

The second chapter "Paul the Jewish Theologian" is a part of Paul being a Jewish theologian may not be true, no one else. Young people talk about how Paul and Jesus lived differently: "Jesus was ordinary. Paul is all over the world. "Although Jesus spoke directly, usually to the Jews who were persecuting him, not at all like Paul, who gave the Gentiles most of his opportunities. The area concludes that Paul was actually a Jewish theologian who "tried to bring Jews and other -Jews together

Chapter three "Pentecost, the Nations of the world, and the Apostle Paul" heavily based on "feasts" as a way of doing things "in connection with the giving of the Torah", in theory, the

cross should be seen as a powerful symbol of faithful Jews by Roman authorities in the first century. Ironic in the history of church-church relations synagogue crosses become the starting point for Christians to endure the punishment of the Jews was based on their accusation of killing Christ is a symbol of salvation with authority the Passion of Jesus. For many Jews, the cross is a symbol A collective guilt imposed on one's people as a result of the crime of murder. For students of early Christianity and Second Temple Judaism, the meaning of Jesus' cross is perhaps one of the most controversial issues, objective research questions.

Chapter 4 “Judaism and Christianity: Diverse Perspectives on Torah” is about Judaism and Christianity are two monotheistic ethical religions that share parts of their scriptures; The Bible for Jews, or Tanakh, is the Old Testament for Christians. These religions have many beliefs in common: that there is only one God, almighty and good, the Creator, who reveals his name to mankind and (answers prayers. Both Judaism and Christianity affirm positively that the world is the arena of God's action, a place where people are obligated to behave morally and to be freed from injustice.

Chapter 5 “The Torah: Roots of Grace and Faith in Paul’s message” give advises of how apply Grace by giving his own message and in his message he said that pplying the commandments of the Torah to the Christian life is the most common objection that traditional Christians have against our faith. However, that we might be surprised to learn that most Christians already obey most of the law. The Ten Commandments (Exodus), the perfect form of marriage , and the commandment to love your neighbor is part of the law. In the Jewish Roots movement, and that obey a little more Old Testament law than traditional Christians.

Chapter 6 “Torah: The Dead Letter or the Living World?”. This chapter examines prophecy and the guarantees of prophecy, and explains the differences between the prophecies of Moses and the prophecies of other prophets. It all begins with one of the foundations of religion, knowing that God visits people in prophetic visions, which appear only to extremely intelligent people with excellent qualities, whose inclinations never lead them to the things of the world, but they always overcome their inclinations and are of good disposition. A man who meets these criteria and is in good health by studying deep philosophy will be attracted to these high questions and will have the right temperament to see and understand them and bless himself by keeping himself aloof from all who care for him. ephemeral things, and encourage yourself not to think of useless things and their purposes, and let your mind constantly pass under the throne of God, understanding the pure and holy forms and looking to the wisdom of God

Chapter 7 “The Transcendence of Torah in Paul’s Teachings” specify that Paul appears to be faithful to the Torah: in the narrative, he agrees to impose ceremonial requirements on Gentile Christians and circumcises Timothy, who had a Gentile father in the Jerusalem temple who participated in a similar lifestyle. Purification ritual Ioudaioi, as he called himself Ioudaioi, was even the Pharisees. In the past, they usually focused on Paul's exhortation not to impose ritual restrictions on one another, his view that circumcision separates people from Christ, his view of his Pharisaic origins as trash and something to be thrown away, and his frequent declarations that those who believe in Christ , no longer "under the law"

Chapter 8 “Love as the Foundation of Christian Ministry: The Model of 1 Corinthians 13” Paul taught the Corinthians the importance of practicing biblical love and then described what this sacrificial love really is. So far, he has addressed two important aspects of Christian community gathering and spiritual gifts, and he reveals the foundation—biblical love. This

morning we will explore three things about biblical love: its vital importance, its unique characteristics, and how to develop it.

Chapter 9 “The Essence of Paul’s Jewish Faith” he summarize what is the essence of his faith, with the perspective of Christians view with the contrast of Judaism. Paul tried to empathize the idea that people sometimes forgot where all the belief come from, our roots of religion, in this chapter he explain his ideas and what we can do as Christians. The characterist in this chapter is how he include Jewish beliefs too, with a clear idea of God and how to appreciate him.

Chapter 10 “Seven Pillars of Paul Jewish Theology” In the previous section, Paul's criticism of the Torah was placed within the framework of Jewish religious history and interpreted as a possible way to revive the classical Jewish fear of God and a new understanding of God. The meaning of the covenant, though never actually considered, is enforced because historians of religion are concerned with the observance of justice in all spheres of affairs. The Jews could rightly describe this adventure as a saving heresy. In this chapter we can see that the true of God is a mystery contained in the covenants, a truth never completely lost by the Jewish people at any point in their history. Kowwanah or submission to God flourishes even in the thickest thickets of legal debate and decision; according to the belief, the Shekinah means God's true presence now, never leaving Israel.

I don't recommend this book at all, unfortunately, the book is not what the title promises. Young began with a powerful attack on the de-Judaization of the church from the second century to the recent past. I agree that not considering the Jewish origins of Jesus and Paul distorts our reading, perhaps the theology is not based on the biblical text, but I think he protested too much when he claimed that the church said there was no grace in the Old Testament. Jews work to be

saved, Christians only believe. I'm sure more than one preacher has said this, but even everyone always emphasized that God is always gracious and merciful and salvation is always by my grace through faith.

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