



ARTICLE

## Ethnic Ethics: Paul's Eschatological Myth of Jewish Sin

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### Abstract

Paul's letters depict gentiles and Jews with different characteristics of sin. This article focuses on Paul's rhetoric about Jewish shortcomings and argues that he has an eschatological myth of Jewish sin: it is the period in the Jewish deity's plan when he has hardened his people into disobedience and disloyalty. While scholars have traditionally tried to connect Paul's ideas about Jewish sin to deficiencies of historical Jews, Paul's claims are primarily animated by his Jewish eschatological scheme and competitive rhetorical needs. Paul re-emerges as a Jewish writer within his competitive social landscape wherein ethnic differentiation was an expected way of imagining the human and divine realms.

**Keywords:** Jewish sin; Paul; ethnicity; eschatology; mythic plots

### 1. Introduction: Ethnic Differentiation in Paul's Letters

Like other ancient Mediterranean writings that focus on gods, or cult or philosophy, Paul's letters participate in Greek and Roman rhetorics of ethnic difference. The point is not just that categories of Jew and gentile permeate these texts. Rather, Paul's writing on topics traditionally considered as 'universalist' – the high God, his promises, what Christ accomplishes and how initiates participate in Christ's *pneuma* – is animated by ancient ideas about kinship, patrilineal descent and people groups.<sup>1</sup> The growing 'Radical New Perspective' or 'Paul within Judaism' movement relates to this ethnic redescription. One of its basic claims is that when Paul dissociates keeping the Jewish law from following Christ, his arguments are ethnically specific: he speaks to gentiles.<sup>2</sup>

<sup>1</sup> For example, P. Fredriksen, 'How Jewish is God?: Divine Ethnicity in Paul's Theology', *JBL* 137 (2018) 193–212; C. Johnson Hodge, *If Sons, Then Heirs: A Study of Kinship and Ethnicity in the Letters of Paul* (New York: Oxford University Press, 2007); L. Sechrest, *A Former Jew: Paul and the Dialectics of Race* (LNTS; New York: Bloomsbury Academic, 2016); S.K. Stowers, 'What is Pauline Participation in Christ?', *Redefining First-Century Jewish and Christian Identities* (eds. F. Udoh, S. Heschel, M. Chancey, and G. Tatum; Notre Dame: University of Notre Dame Press) 352–71.

<sup>2</sup> Examples of proponents of this movement who relate their arguments to ancient ethnic ideas: P. Eisenbaum, 'A Remedy for Having Been Born of a Woman: Jesus, Gentiles, and Genealogy in Romans', *JBL* 123 (2004) 671–702; P. Fredriksen, *Paul, The Pagans' Apostle* (New Haven: Yale University Press, 2017); S.K. Stowers, *A Rereading of Roman Justice, Jews, and Gentiles* (New Haven: Yale University Press, 1994); M. Thiessen, *Paul and the Gentile Problem* (New York: Oxford University Press, 2016). S. Emanuel further amplifies this approach in combination

# Ethnic Ethics

**Rachel S Tattersall**



## **Ethnic Ethics:**

## **Ethnic Ethics** Book Review: Unveiling the Magic of Language

In a digital era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its ability to stir emotions, provoke thought, and instigate transformation is truly remarkable. This extraordinary book, aptly titled "**Ethnic Ethics**," written by a very acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound affect our existence. Throughout this critique, we will delve into the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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