

Paul's Reversal of Jews Calling Gentiles' Dogs'(Philippians 3: 2): 1600 Years of an Ideological Tale Wagging an Exegetical Dog.

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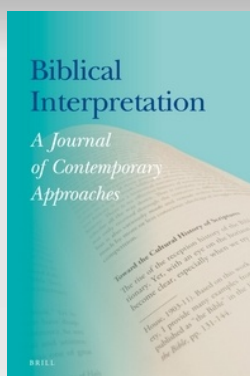
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Paul's Reversal of Jews Calling Gentiles 'Dogs' (Philippians 3:2): 1600 Years of an Wagging an Exegetical Dog?



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The commentary tradition on Philippians 3:2 (and on Matt. 15 and Mark 7 too) has been claiming at least since Ch... called Gentiles dogs, thereby legitimating a pattern of calling Jews dogs. Contemporary commentaries indicate no... or the continued implications of the polemic to which it contributes when perpetuating this invective. Moreover, e... common prejudice is often not provided, and when it is, usually consists of sayings attributed to Jesus and the Sy...

woman—thus available to us only in documents that post-date Paul, representing early "Christian" polemic. In addition, not likely known to Paul's audience in Philippi, upon examination, it is also not clear that these Gospel sayings prove anything. Sometimes an appeal is made to Psalm 22 and other Jewish texts, but under examination, none of these substantial supposed cases in rabbinic literature—which could only provide anachronistic evidence at best—do not in fact support the claim that Gentiles called Jews dogs, much less that Jews commonly did so, even long after Christians habitually called Jews dogs. This evidence challenges the interpretive tradition's claims, as well as its failure to exhibit hermeneutical distance when repeating the tale of Jews and Judaism. Having exposed this ideological tale, several exegetical options worth exploring are noted.

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