

*Abstract*

In Gal 1:13-14 Paul twice refers to *Ioudaïsmos* as that which characterized his earlier life, making no reference to Jewish law. The *Einheitsübersetzung* does the opposite: it makes no reference to Judaism, and twice has Paul refer to his observance of Jewish law. Similarly, at 2 Maccabees 8:1 that translation avoids rendering the reference to *Ioudaïsmos* as that to which Judah Maccabees' recruits had remained faithful. Evidently, such post-Vatican II deviation from the plain text reflects a well-meaning desire to avoid the representation of «Judaism» as something that someone – like Paul – might abandon. Paul might abandon the observance of Jewish law, but he remained Jewish – as is shown by Romans 9-11. The same aim is served by the *Einheitsübersetzung's* translation of Rom 10:5, which emphasizes that Paul's complaint is not about the observance of the law, but only about the belief that such observance guarantees salvation; that leaves room for Jews to go on observing Jewish law. However, such well-meaning moves have their price: they tend to indicate that Jews' observance of Jewish law is a matter of practice alone, without religious significance: at Gal 1:13-14 such observance does not bespeak «Judaism» and at Rom 10:5 it does not promise anything. That neither conforms to ancient Jewish interpretations of Lev 18:5 nor points to a truly positive basis for Jewish-Christian relations. Rather, we should stick closer to Paul's wording and recognize that, according to his own testimony, he recognized that the observance of Jewish law was an important element of «Judaism», but when he became a Christian he abandoned «Judaism» although he remained an Israelite.

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