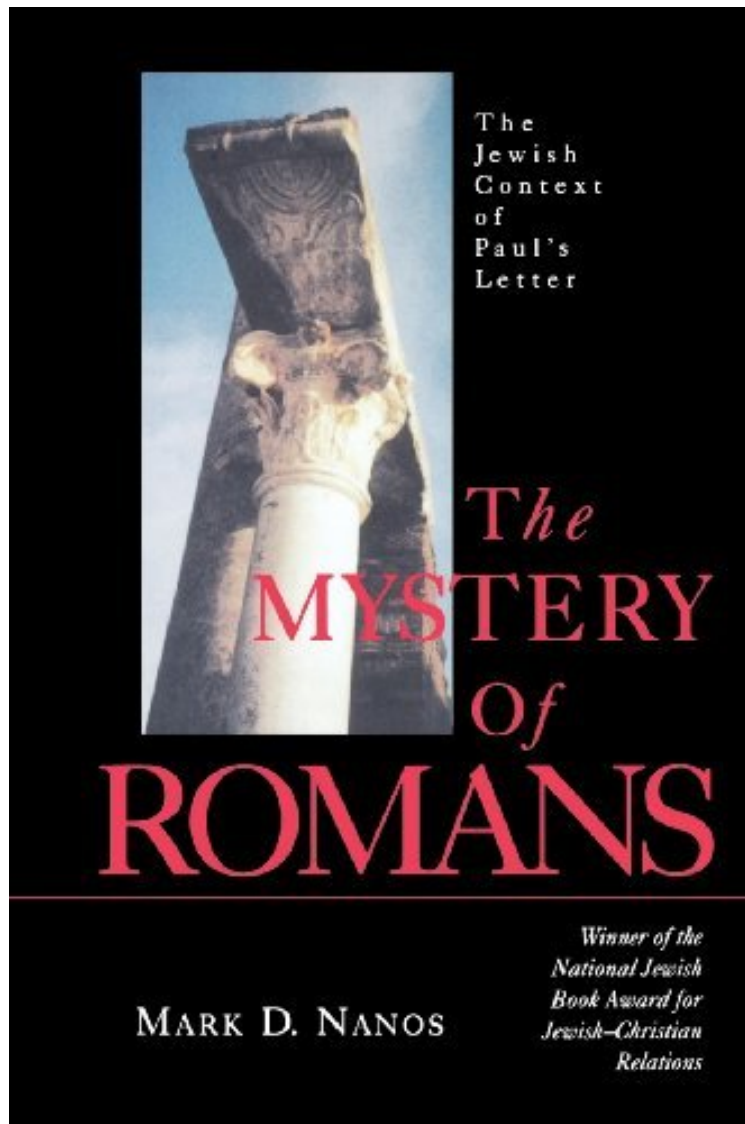


[Download pdf] The Mystery of Romans: The Jewish Context of Paul's Letters

The Mystery of Romans: The Jewish Context of Paul's Letters

Von Mark D. Nanos

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Von Mark D. Nanos : The Mystery of Romans: The Jewish Context of Paul's Letters before purchasing it in order to gage whether or not it would be worth my time, and all praised The Mystery of Romans: The Jewish Context of Paul's Letters:

KundenrezensionenHilfreichste Kundenrezensionen0 von 0 Kunden fanden die folgende Rezension hilfreich. The most important exegetical commentary on RomansVon Loren Rosson IIIThe real strength of Nanos' book lies in the exposition of Rom. 14:1-15:6, where Paul discusses the "weak in faith" and the "strong in faith" in Rome. The author refutes the traditional (especially Lutheran) view that the weak in faith were Christian Jews, arguing that they were

almost certainly non-Christian Jews. These Jews were weak in faith because they refused to accept Jesus as Israel's true messiah, not because they lived by the works of the law. On the contrary, those who observed purity laws, fasting, sabbath -- or any Jewish works -- were to "be fully convinced in their own minds what is right" (Rom. 14:5). They were to continue "observing the sabbath in honor of the Lord" (Rom. 14:6a) as well as "abstaining from meat in honor of the Lord" (Rom. 14:6b). Paul didn't believe that the Jews in Rome were "weak in practice" or "weak in opinions". He thought they were "weak in faith", refusing to believe that the messiah had come and initiated the eschatological age. Nanos handles the implications of the Apostolic Decree (Acts 15:20) very well. He allows that Paul disagreed with James' compromise in theory ("nothing is unclean in itself" (Rom. 14:14a)). But he emphasizes that Paul agreed with James' decision in practice ("food is unclean, however, for those who think it is unclean" (Rom. 14:14b)). Gentiles, while in the company of Jews, must abide by the minimal purity standards of the Apostolic Decree. "If your brother is being injured by what you eat, you are no longer walking in love" (Rom. 14:15). Paul exhorted the Gentiles in Rome to observe any purity regulations that would otherwise have offended their Jewish associates. "It is good not to eat meat, or drink wine, or do anything that causes your brother to stumble" (Rom. 14:21). Paul wanted the strong in faith to accommodate the weak in faith and "not please themselves" (Rom. 15:1), so that, hopefully, soon, the Jews would embrace Christianity and both groups could worship as "one voice" (Rom. 15:5-6). Mark Nanos's long overdue commentary demands reconsideration of today's Christian attitudes toward Jewish customs. Gentiles may be theoretically free from the works of the law, but that freedom must always be examined in light of the company one is in. Israel's place is preeminent (Rom. 11:17-18), and Gentile arrogance will result in being cut off from the church and salvation altogether (Rom. 11:20b-21). Jewish heritage demands respect. This book should go a long way in promoting honest Jewish-Christian dialogue. While not a comprehensive commentary of Romans, its focus on key passages clears up serious confusion and provides a solid foundation for understanding Paul's most famous letter.

1 von 1 Kunden fanden die folgende Rezension hilfreich. Must reading for Christians
 Von Craig (defender@earthlink.net) This is a book that Christians need to read. The way to understand what Paul is saying in his letters is to understand that Paul wrote from a Jewish perspective. Christianity does have Jewish roots.
 0 von 0 Kunden fanden die folgende Rezension hilfreich. For Jews as well as Christians
 Von John Pittaway Ever wonder how "a Pharisee of the Pharisees" who could boast that he never once violated any of the customs or traditions of his people as long as lived could found a religion that ended the Law of Moses? Well, he didn't. Mark Nanos explains Romans from its contemporary context as opposed to the post Reformation context that most theologians prefer. He helps the reader to see beyond the perceptions of modern Judaism and Christianity. He puts forth the view of synagogue goers of the late Second Temple Period. The issues in Romans are germane to their times, not 1500 C.E.

Kurzbeschreibung Paul's letter to the Romans, says Nanos, is an example of Jewish correspondence, addressing believers in Jesus who are steeped in Jewish ways--whether of Jewish or gentile origin. Arguing against those who think Paul was an apostate from Judaism, Nanos maintains Paul's continuity with his Jewish heritage. Several key arguments here are: Those addressed in Paul's letter were still an integral part of the Roman synagogue communities. The "weak" are non-Christian Jews, while the "strong" included both Jewish and gentile converts to belief in Jesus. Paul as a practicing devout Jew insists on the rules of behavior for "the righteous gentiles." Christian subordination to authorities (Romans 13:1-7) is intended to enforce submission to leaders of the synagogues, not Roman government officials. Paul behaves in a way to confirm the very Jewish portrait of him in Acts: going first to the synagogues.

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Autorenkommentar 1996 National Jewish Book Award Jewish-Christian Relations The Mystery of Romans has been awarded the 1996 National Jewish Book Award in the category of Jewish-Christian Relations. comments follow. Krister Stendahl of Harvard Divinity School: "As one who has argued that Rom. 9--11 is the climax of the letter (esp. 11:11-36); and that 15:14-33 are decisive for understanding the letter as Paul's apology for his mission. . . I find myself outdone by this tour de force. Nanos's construction is fascinating and 'productive'. . . and will stay in my head as I continue to read and ponder Romans. . . . This is a well done book, and its extensive notes constitute an interesting tapestry of relatively recent insights in Pauline studies." Alan F. Segal of Barnard College, Columbia University: "A provocative new book on Paul that takes seriously the notion that Paul was a Jew within the Jewish community and yet also a person for whom the experience of Christ made an important difference. This book

will challenge older notions. . . and help build a new consensus." Neil Elliott of St. Catherine College: "Nanos argues that the author of Romans is 'a thoroughly Jewish Paul, functioning entirely within the context of Judaism.' The dramatic reappraisal of Romans presented here is as impressive for its achievement as it is bold in its implications for contemporary churches, for as Nanos argues, 'Romans addressed an early manifestation of the (mis)perceptions of Israel and Jews among Christian gentiles that remain influential among many in modern gentitized Christianity.'"