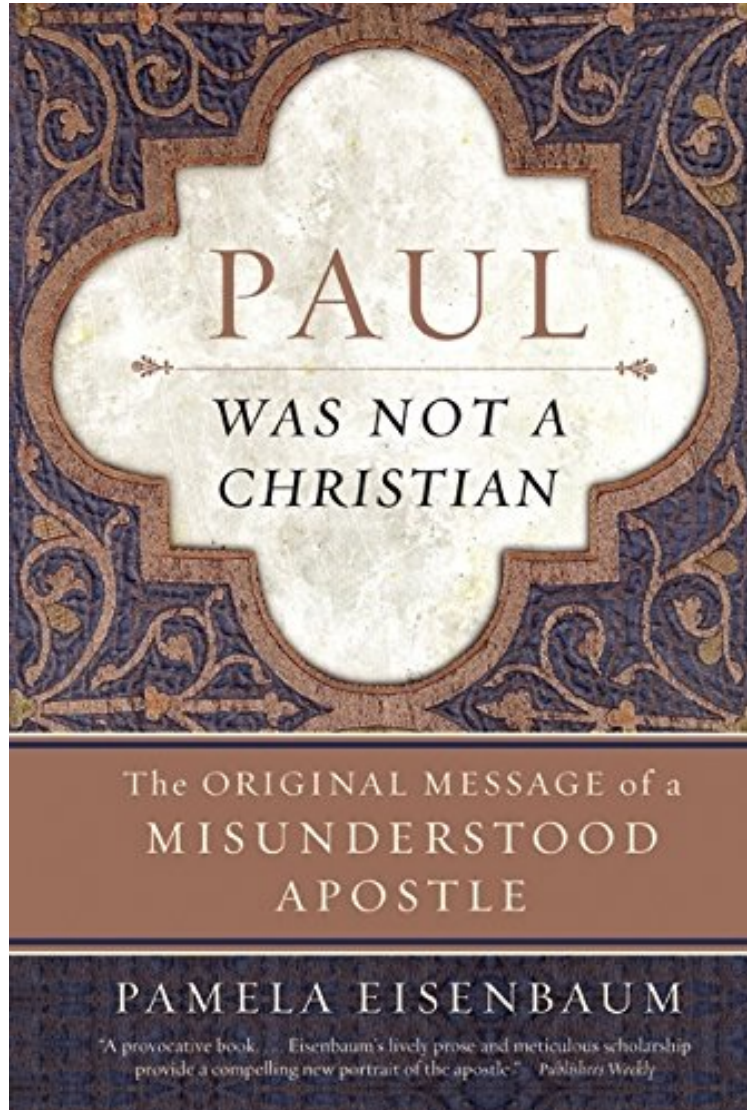


(Mobile ebook) Paul Was Not a Christian: The Original Message of a Misunderstood Apostle

Paul Was Not a Christian: The Original Message of a Misunderstood Apostle

Pamela Eisenbaum

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#169791 in Books Pamela Eisenbaum 2010-09-07 2010-09-07 Original language: English PDF # 1 9.00 x .84 x 6.00, .81 #File Name: 0061349917336 pages Paul Was Not a Christian The Original Message of a Misunderstood Apostle | File size: 65.Mb

Pamela Eisenbaum : Paul Was Not a Christian: The Original Message of a Misunderstood Apostle before purchasing it in order to gage whether or not it would be worth my time, and all praised Paul Was Not a Christian: The Original Message of a Misunderstood Apostle:

0 of 1 people found the following review helpful. useful in my Bible class By Margaret Veneman Helpful perspective

from the Jewish author. Well written, useful in my Bible class. 22 of 28 people found the following review helpful.

Paul's True Faith By S. E. Moore This is perhaps the best book about Paul from a Jewish perspective that I have ever read. I have always wanted to know Paul from the Jewish perspective, untainted by the theology of Augustine, Luther, and Calvin. Most Jewish portrayals are critical but fair and are worth reading; ie Daniel Boyarin, Samuel Sandmel, and Alan Segal. I have found only two which are not worthy; Hyam Maccoby's biased account and the absolutely absurd portrayal by Robert Eisenman. Pamela Eisenbaum's book rises above most of the others and is well worth reading. Eisenbaum focuses solely on the authentic letters of Paul and gives us an understanding of the apostle which is untainted by the doctrines of Augustine and Luther. Eisenbaum refutes the common notion among many Christians that Judaism is a legalistic religion in which salvation has to be earned. The Mosaic covenant, with its provision of atonement, was never merited by the Israelites who were saved by it. To Paul, salvation was never a problem for Jews who lived under the covenant, but it was a problem for gentiles who lived outside the covenant with no means of atoning for their sins. Thus Paul felt that the Law which was a blessing for Israel, was a curse for gentiles. Paul never condemned the Law as it applied to Jews. Israel was a chosen nation of priests. Therefore, Jewish ritual laws such as circumcision, and food laws only applied to Jews. Paul felt that it was inappropriate for gentiles to abide by Jewish ritual laws. Gentiles had to be included in God's kingdom according to prophecy, but as gentiles, not as Jews. Eisenbaum stresses that Paul's letters were addressed to gentiles and not to Jews. Paul was proud of his Jewish heritage and his schooling as a Pharisee. His experience of the risen Christ was not a conversion away from Judaism. The resurrection of Jesus convinced Paul that the final judgement was imminent and that the prophecies of gentile nations being gathered into the Kingdom of God had to be fulfilled. Paul felt a prophetic calling to preach the gospel to the gentiles. He never preached a "replacement theology" and chastises gentiles for their idolatry and moral failings. Paul was not obsessed with individual salvation but with gentile nations on a large scale. Eisenbaum places Paul in the mold of a first century apocalyptic Jew, not a Baptist preacher. Eisenbaum demonstrates that Paul never taught a doctrine of faith without works. This is so blatantly clear in Romans 2:13 which so any of Paul's detractors seem to overlook. Eisenbaum explains how gentile salvation by "faith in Jesus Christ" should be read as salvation by the "faithfulness of Jesus Christ". To Paul, the problem of atonement for gentiles, who lived outside the covenant, was solved by the sacrificial death of Jesus on the cross. Gentiles were saved by the faithful obedience of Jesus just as Jews were saved by the faithfulness of Abraham and the Patriarchs. Paul stresses that it was the power of God which raised Jesus and exalted him in Heaven. While Jesus is the heavenly mediator, it is the God of Israel which gentiles must worship. This book should be required reading for anyone who truly wants to understand the enigma of Paul the Apostle. 2 of 5 people found the following review helpful.

Dr. Eisenbaum really gets it... By David Zaslow For those of us who study first-century Judaism, and the extraordinary paradigm shift that was occurring within the Jewish world, this is one of the first books that properly puts the "apostle" Paul in his rightful historical context. He was Jewish, practiced Judaism, and never advanced the idea that Jewish people ought to convert to Christianity. The power of this book is Dr. Eisenbaum's excellent writing combined arising out of the most current scholarly research.

Pamela Eisenbaum, an expert on early Christianity, reveals the true nature of the historical Paul in *Paul Was Not a Christian*. She explores the idea of Paul not as the founder of a new Christian religion, but as a devout Jew who believed Jesus was the Christ who would unite Jews and Gentiles and fulfill God's universal plan for humanity. Eisenbaum's work in *Paul Was Not a Christian* will have a profound impact on the way many Christians approach evangelism and how to better follow Jesus and Paul's teachings on how to live faithfully today.

Eisenbaum shows the implausibility of the common interpretation of Paul that pits a Christian essence against a superficial or rejected Jewish hull. The book's great accomplishment is to show us a historically plausible picture of a fully Jewish Paul who was also fully committed to Christ. (Dr. Stanley Stowers, Chair of Religious Studies, Brown University, and author of *A Rereading of Romans: Justice, Jews and Gentiles*) Eisenbaum is one of a few important voices drawing our attention . . . to the continuing tensions and contradictions in Christian readings of Paul . . . This book does more than challenge and inform: it changes the way we think about Paul [and] the origins of Christian faith. (Neil Elliott, Author of *Liberating Paul: The Justice of God and the Politics of the Apostle*) Pamela Eisenbaum's *Paul Was Not a Christian* is a clear and effective presentation and extension of the view . . . that Paul remained fully identified with Judaism and the Torah throughout his life. . . It will repay careful reading by interested layfolk and by scholars as well. (Dr. Daniel Boyarin, Jewish Theological Seminary, UC Berkeley) *Paul was not a Christian* is well worth careful reading. It is a serious and very clear exposition of what changed and what stayed the same in Paul's religious life. This book is very highly recommended to both scholars and laypersons as all will gain from it. (Alan F. Segal, Professor of Religion and Jewish Studies Barnard College, Columbia University, Author of *Paul the Convert*) In this provocative book, biblical scholar Eisenbaum points out that the traditional Christian portrait of Paul as a former Jew . . . is a misreading of Paul's life and religious work . . . Eisenbaum's lively prose and meticulous scholarship provides a compelling new portrait of the apostle. (Publishers Weekly) Professor Eisenbaum offers the general reader the most realistic first-century portrayal of the Apostle Paul ever written. (Jewish Book World) According to traditional

teachings, Paul rejected his Judaism for the new, improved version: Christianity. Bible scholar Pamela Eisenbaum says this interpretation of Paul is not only wrong, its dangerous. (Interfaith Voices)From the Back Cover The True Identity of the Bible's Most Divisive Apostle Paul is not the founder of Christianity or a zealous convert from Judaism, as is often claimed. Nor did he contend that Jesus superseded the Torah. Paul, Eisenbaum persuasively argues, remained a devout Jew who believed Jesus would unite Jews and Gentiles and fulfill God's universal plan for humanity. Meticulously researched and far-reaching in its implications, this is a much-needed corrective to misconceptions held by Christians and Jews, liberals and conservatives, alike. About the Author Pamela Eisenbaum is the associate professor of biblical studies and Christian origins at Iliff School of Theology in Denver, Colorado. Eisenbaum is a national media expert on early Christianity and, as a practicing Jew teaching in a Christian seminary, has a unique perspective on the origins of Christianity.