

matters as seen and experienced by a major observer can prove beneficial to student and scholar alike.

Several factual errors and lacuna noted. *panim el panim* not *panim al panim* (p. 32); footnote 5, year of publication missing (p. 65); *Shanah ha ba* change *ha-ba`ah* (p.71); ‘kashered” better than “koshered” (p.89); 113 follows p.112 not p.164.

Paul and Matthew

Mark D. Nanos, *Reading Paul within Judaism*, Vol. 1. Eugene, OR: Cascade Books, 2017. xxv + 188 pp. ISBN 978-1-5326-1755-3 (paperback); ISBN 978-1-4982-4231-8 (hardcover); ISBN 978-1-4982-4230-1 (ebook)

“A Jew called Saul renamed Paul changed it all,” succinctly captures the dominant portrayal of the Apostle Paul as rejecter of Jewish identity and behavior for both Jew and non-Jew in the period of Second Temple Judaism. A rabbinic age which produced the Talmud, the canonization as Oral Torah that emerged after the destruction of the Temple, and on whose foundation the authoritative process of Halakha emerged. Questioning, doubting, and rejecting the core of Paulinism is implicit in the title of Mark Nanos, *Reading Paul within Judaism*. His updated collected essays view Paul as a Torah-observant Jew who valued Jewish identity and behavior, preached such to Jews and Gentiles in his "assemblies [*ekklesias*]" dedicated to practicing and promoting Judaism for non-Jews as well as Jewish believers in Christ. Jewish believers lived a Jewish life style is accepted but promoting a Jewish way of life (*halakha*) for Gentiles is radical. Nanos chapters depict Paulinism as a breakaway not contra Jewish movement is distinguished in two respects. First, Nanos (University of Kansas) offers a textual and critical reading of key passages in New Testament texts, particularly, Romans, I Corinthians, and Galatians (Pauline writings) that engage Judaism as a system of revealed legislation with or without religious dogma. That is to say, responsible Torah-based behavior loyal to those chosen and/or choosing a covenantal relationship with the living, just and merciful God. Second, Nanos affirms Paul’s Jesus as the promised mashiach ergo in the present messianic epoch equalitarianism not separatism prevail between Jew and Gentile united to and by Jesus to the God and Torah of Israel. Nanos elucidates that Gentile believers need not convert and nor undergo circumcision nor are Jewish believers excluded as Jews from divine messianic blessings and rewards hitherto advocated by early Christianity which saw separation and castigation of Judaism by the Jews’ denial of Jesus as the Christ. This new perspective on Paul’s teaching underscores co-unity of Jew and Gentile in the messianic era commencing in the historical life and times of Jesus. Pauline past-present messianism mirrors rabbinical understanding of a future messianic age when war is no more, and the reign of world peace emanates from Zion (Isaiah 2: 2-4, Micah 4: 1-4).

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Nanos perspective on teaching Paul's Torah observance and rhetoric for Gentiles and its role in advancing Christian-Jewish dialogue is exemplified from the central position of the Shema (Deut 6:4) in Jewish monotheism and Christian Trinitarianism:

The LORD who is our God now, but not (yet) the God of the (other) nations, is destined to be the One LORD, as it is said, "For then will I give to the people a pure language, that they may all call upon the name of the LORD, to serve Him with one consent" (Zeph 3:9). And (likewise) it is said, "And the LORD shall be King over all the earth; on that day shall the LORD be One and His name one" (Zech 14:9) [p. 39. Rashi, translated from N. Lamm, *The Shema*, 31]

In sum, Nanos self-describes his essays on reading Paul's views of Jewish belief, practice, and messianism in intra-communal context of Jewish and Gentile followers of Jesus as Apostolic Judaism; persuasive *chidush* but problematic if Incarnation is included in Pauline teaching related to the messiahship of Jesus.

Matthew, The Jewish Gospel

Herbert W. Bassler & Marsha B. Cohen, *The Gospel of Matthew and Judaic Traditions: A Relevance-Based Commentary*, (The Brill Reference Library of Judaism, 46), Leiden, Brill, 2015; xxii + 794 pp. ISBN 978-90-0429179-9 (hardback); ISBN 978-90-0429178-2 (e-book)

The New Testament Gospel of Matthew, often referred to as the "Jewish" Gospel, contains Jewish particularisms: genealogy ("The book of the genealogy of Jesus Christ, the son of David, the son of Abraham," Matt 1:1); Torah obedience ("Think not that I (Jesus) have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." Matt 5:17-18); great commandments (Shema and love of neighbor (Matt 22:37-40)); and commitment to pharasaic/rabbinic teachings ("The scribes and Pharisees sit on Moses' seat; so practice and observe whatever they tell you," Matt 23: 2) and on. Additionally, Matthew plays a central role in Christian self-understanding, practice, theology, and eschatology (theology of last events). Exegetically, the book is associated with various Roman and Jewish events of the apostolic period (first century). Passages relate to Roman imperial maltreatment during the Second Temple. They also point to Christ laden redemptive history whose visionary appeal interprets Second Temple rabbinic and apocalyptic Judaisms (Jerusalem with and without Temple, healing on the Sabbath, dietary laws, holy-war ideology, Parousia, Passion narrative, Last Supper, appearances of the risen Lord and so forth). Overtime a plethora of views has emanated in Church history and interpretation related to the meaningfulness of this multi-contributed late first-century doctrine on the life, teaching, death, and resurrection of Jesus Christ.