

## 1: From Jesus to Judaism

*The scholars who have contributed to this volume of essays are Jewish and Christian thinkers who, without melding their different religious traditions and scholarly methods, have developed complementary responses to what they believe is wrong with contemporary biblical scholarship in Judaism and Christianity.*

Judaism Today Throughout the last several decades, the eyes of the world have frequently focused on the tiny nation of Israel. What is the significance of this nation and her religion? The focus of this article is the religion of the Jews. When studying Judaism, however, we must understand that there is a distinction between the Jewish people and the religion of Judaism. Many Jews do not embrace Judaism, but consider themselves to be secular, atheistic, or agnostic. For our purposes, the term is used to refer to the religion of the rabbis established around B. At this time, developments in rabbinic Judaism took place that distinguished it from the Old Testament faith. New institutions arose such as the synagogue the house of worship and study , the office of rabbi a leader holding religious authority , and the yeshivot religious academies for training rabbis. One of the greatest changes came with the destruction of the Temple in A. Sacrifices and the priesthood came to an end, and the rabbis became the authorities on spiritual and legal matters. Since the eighteenth century, three main branches of Judaism developed: Orthodox, Reform, and Conservative. Orthodox Judaism upholds the divine inspiration of the Old Testamentâ€™giving greater authority to the first five booksâ€™and recognizes the Talmud as authoritative for interpreting the Jewish law. This branch continues to observe the traditional Jewish laws as practiced for centuries. An ultra orthodox sect within this branch is the Hasidic movement. This sect adheres strictly to the Law of Moses, and is a separatist group. Reform Judaism is the liberal wing. It was founded by Abraham Geiger in Germany in the eighteenth century Geiger was influenced by the Enlightenment, and so viewed reason and science as authoritative. He rejected belief in revelation, messianic hope, and the promise of land. This branch seeks to modernize what are considered outmoded ways of thinking. The primary focus of Reform Judaism is the ethical teachings of the Jewish Law. Conservative Judaism is considered the intermediate position between Orthodox and Reform. It was founded in the nineteenth century in Germany by Zacharias Frankel Conservatives seek to practice the Law and the traditions, but cautiously reinterpret the Law and adapt their practices to contemporary culture. The existence of these and numerous other sects means a wide variety of beliefs within Judaism. In addition, as a result of the Enlightenment and the Holocaust, secularization among the Jews is increasing rapidly. Because of the wide variety of beliefs within Judaism, it is difficult today to define what makes a person Jewish. Nonetheless, according to the Old Testament, Jews are the descendants of Abraham. It is these people to whom God has made special promises and who will have a prominent role in redeeming the world. Both religions believe in the Old Testament, the ethical teachings of the Law, and a hope in the coming of the Kingdom of God. However, they differ on some important fundamental doctrines. Judaism rejects the Christian doctrine of the Trinity and teaches a unified monotheism based on Deuteronomy 6: The main Scripture in Judaism is the Old Testament. Views of divine inspiration vary between the different branches. Orthodox and Conservative schools view the Pentateuch as the most inspired part, the Prophets and Writings less so. Another important book is the Talmud which includes the Mishnah and Gemara. The Mishnah consists of legal rulings, and was compiled around A. The Gemara elaborates on the discussions of the Mishnah, and was compiled around A. Most Jews, especially Orthodox Jews, consider the Talmud useful for giving instruction for life but not divinely inspired. Judaism teaches that man is created in the image of God but without original sin. Study of the Torah can overcome our inclination to evil. A proper relationship with God comes through repentance, prayer, and obedience to the Law. Conservative and Reform Jews view salvation as the betterment of self and society. The Orthodox school holds to a bodily resurrection at death. The Conservative school teaches the immortality of the soul. The Reform school generally has no teaching regarding life after death. Central to Jewish hope is the Messiah. Orthodox Jews anticipate a personal Messiah, while Reform and Conservative Jews view the messianic concept as the ideal of establishing justice by human effort. A key dividing point between Judaism and Christianity, of course, is their views of Jesus. Judaism recognizes Jesus as a moral

teacher, but rejects His claims to deity as a creation of the early church. The New Testament teaches that without accepting Christ, even the sons and daughters of Abraham cannot inherit eternal life. From our brief survey, then, it is clear that Judaism and Christianity differ significantly on major doctrines. The two do not worship the same God. They also differ in salvation theology. Judaism is works-oriented and rejects the atoning work of Christ and His divine nature. Christianity proclaims faith in the sacrificial work of Jesus on the cross. The New Testament teaches that without accepting Christ, even the sons and daughters of Abraham cannot inherit the hope of eternal life. The Practices of Judaism Jewish festivals and holidays are an integral part of Judaism. They memorialize key events in the history of the Jewish people and honor their unique heritage. Here are some important Jewish festivals. The most significant is Passover, the first observance of which is recorded in Exodus. Passover is observed in March or April and lasts a week. Seven weeks after Passover comes Pentecost, which observes the giving of the Law at Mt. The festival of Tabernacles occurs in the fall. This festival commemorates the forty years of wandering in the desert when the Israelites lived in tabernacles or booths. The ceremony includes prayer for rain and the reading of the Torah. Rosh ha-Shanah is the celebration of the Jewish New Year. This joyful festival occurs in September or October and marks the beginning of a ten-day period known as the High Holy Days. This is a solemn day when Jews fast, attend the synagogue, and recite prayers asking God for forgiveness of their sins. Hannukah is celebrated in November or December and lasts eight days. It honors the victory of the Maccabees over the Syrian armies of Antiochus Epiphanes and the rededication of the second Jerusalem Temple in B. The lighting of the eight-branched menorah is the main feature of this celebration. When Israel was reestablished as a nation in , the menorah became a national symbol. Purim is a minor holiday celebrated in February or March and commemorates the deliverance of the Jews by God told in the story of Esther. Not only are the holidays important, but the celebration of events in the life cycle are as well. Circumcision on the eighth day for boys is one. Another is the Bar Mitzvah for boys and Bat Mitzvah for girls which celebrates the thirteenth birthday. Third is the Jewish wedding. Finally, there is the funeral service and mourning for seven days. These Jewish practices, especially those surrounding the holidays, not only play a key role in the life of the Jewish people, but are significant to the church as well. Major events in the life of Christ and the church in Acts occurred on these days. Christ died on the Passover, and the Holy Spirit was given at Pentecost. Also, the symbolisms and rituals enacted at these festivals foreshadow what was fulfilled in the life of Jesus Christ. Witnessing to the Jews How do we share Christ with our Jewish neighbors? Before preaching the gospel, it would be wise to first build friendships with Jews and learn from them. Second, we should understand the Jewish perception of Christians and Christianity. For a Jewish person there is often the misconception that to become a Christian means to reject his or her heritage and distinctiveness; in other words, many equate it to becoming a gentile. This is difficult, for many harbor resentment for mistreatment by Christians and gentile nations. After building trust, encourage them to read their own Scriptures. Many grow up reciting passages of the Old Testament but not studying the Old Testament or the messianic prophecies. There are many messianic passages to which one could refer. One frequently used passage is Isaiah 53 which describes the suffering servant who takes on the sins of the people. Most Jews have been taught that this is the nation of Israel. However, the context and content of the passage make it clear it is not. A careful study soon reveals that Jesus Christ fits the description of this servant. Another passage is the prophecy of the seventy sevens in Daniel 9. When properly calculated, the prophecy predicts the Messiah to enter Jerusalem and be crucified in AD Put this date together with Isaiah 53, and who else fits the description but Jesus?

### 2: What is the difference between Christianity and Judaism?

*The Return to Scripture in Judaism and Christianity: Essays in Postcritical Scriptural Interpretation (Theological Inquiries)* () on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers.

Penina Taylor is a woman with a mission to fight missionaries. Penina grew up in a single-parent home. Her Jewish mother struggled to make ends meet while studying to become a registered nurse. Left on her own much of the day, she became the object of abuse. Traumatized and miserable, she fell in with the "wrong crowd. Her friend spoke about putting her trust in God and developing a relationship with Jesus. I was searching for something deeper than myself, and this was the answer. Penina began attending church with her friend, and soon became a born again Christian. After high school Penina attended Bible college where she was trained as an evangelist. Over the years Penina had lost contact with her father, but now that she was about to get married, she wanted him to walk her down the aisle. During that time he fell in love again with my mother and wanted to remarry her. But there was one problem: So I talked to him about Christianity and he converted. She had a busy life as a counselor for the Billy Graham Crusade, and a popular Evangelical speaker in her own right. Penina was in the midst of her daily prayers when she had a distinct feeling that God wanted her to light Shabbat candles. My mother never lit Shabbos candles; my grandmother never lit Shabbos candles. When I told my husband about it, he responded that if this is how I believe God wants me to worship Him, then that is what I must do. Now, with the inspiration to light Shabbat candles, she was glad to find that the Haggadah included the transliterated blessing for lighting candles. So Penina stopped eating pork and shellfish. A few months later, while Penina was studying the New Testament, she came across a ambiguous passage that seemed to imply that a married woman must keep her hair covered while praying. Deep within her, she felt herself being drawn to Judaism, yet she fervently believed in Jesus. One of their suitcases was packed with tzitzit and kippahs and all kinds of Judaica. The Taylors were keeping Shabbat and kashrut and heading a messianic congregation. Several years later, Penina, Paul, their children and her parents moved to Maryland where they opened their own messianic congregation. I knew I had to learn more, so I began frequenting the local Jewish book store. Penina helped create a Messianic Passover Haggadah. So we decided to attend one of the shuls within walking distance of our house. When Paul told the rabbi what we believe in, the rabbi almost fainted from shock. From the expression of horror on his face, I understood how other people viewed what we were trying to do. Over the course of numerous meetings, Mark showed them how the biblical verses upon which their Christian belief was based, were when examined in the original Hebrew were mistranslations and taken out of context. I spent the next few weeks challenging Mark. I discovered that my faith was built on a lie. Slowly but surely, the building crumbled until it totally disintegrated. A few hours after Paul, now Pinchas, emerged from the mikveh as a Jew, he and Penina were married in a Jewish ceremony. The entire community who were like family to them joined in the celebration. Two years later, in December, the Taylors took the big step and moved to Israel, where today they are living as observant non-messianic! What does Penina see as the biggest difference between Judaism and Christianity? For her part, Penina has devoted her life to helping Jews caught in the web of Christianity find their way out. The Jewish community desperately needs educational programs to counteract this.

## 3: Judaism and christianity | [www.enganchecubano.com](http://www.enganchecubano.com)

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Visit Website When he was around 30 years old, Jesus started his public ministry after being baptized in the Jordan River by the prophet known as John the Baptist. For about three years, Jesus traveled with 12 appointed disciples, teaching large groups of people and performing what witnesses described as miracles. Some of the most well-known miraculous events included raising a dead man named Lazarus from the grave, walking on water and curing the blind. Some of the main themes that Jesus taught, which Christians later embraced, include: Love your neighbor as yourself. Forgive others who have wronged you. Ask God for forgiveness of your sins. Jesus is the Messiah and was given the authority to forgive others. Repentance of sins is essential. The Kingdom of God is near. According to the Bible, Jesus was arrested, tried and condemned to death. Roman governor Pontius Pilate issued the order to kill Jesus after being pressured by Jewish leaders who alleged that Jesus was guilty of a variety of crimes, including blasphemy. Jesus was crucified by Roman soldiers in Jerusalem, and his body was laid in a tomb. Authors in the Bible say the resurrected Jesus ascended into Heaven. The Old Testament and the New Testament. The Old Testament, which is also recognized by followers of Judaism, describes the history of the Jewish people, outlines specific laws to follow, details the lives of many prophets, and predicts the coming of the Messiah. These letters offer instructions for how the church should operate. The final book in the New Testament, Revelation, describes a vision and prophecies that will occur at the end of the world, as well as metaphors to describe the state of the world. Most of the first Christians were Jewish converts, and the church was centered in Jerusalem. Shortly after the creation of the church, many Gentiles non-Jews embraced Christianity. Early Christians considered it their calling to spread and teach the gospel. One of the most important missionaries was the apostle Paul, a former persecutor of Christians. Paul preached the gospel and established churches throughout the Roman Empire, Europe and Africa. In addition to preaching, Paul is thought to have written 13 of the 27 books in the New Testament. Persecution of Christians Early Christians were persecuted for their faith by both Jewish and Roman leaders. Many were brutally tortured and killed during this time. Under Emperor Domitian, Christianity was illegal. If a person confessed to being a Christian, he or she was executed. Starting in A. This became known as the Great Persecution. During this time, there were several groups of Christians with different ideas about how to interpret scripture and the role of the church. He later tried to unify Christianity and resolve issues that divided the church by establishing the Nicene Creed. The Catholic Church In A. Catholics expressed a deep devotion for the Virgin Mary, recognized the seven sacraments, and honored relics and sacred sites. When the Roman Empire collapsed in A. The Crusades Between about A. In these battles, Christians fought against Muslims to reclaim holy land in the city of Jerusalem. The Christians were successful in occupying Jerusalem during some of the Crusades, but they were ultimately defeated. The Reformation In, a German monk named Martin Luther published 95 Theses—a text that criticized certain acts of the Pope and protested some of the practices and priorities of the Catholic church. As a result, Protestantism was created, and different denominations of Christianity eventually began to form. Christian Denominations Christianity is broadly split into three branches: Catholic, Protestant, and Eastern Orthodox. The Catholic branch is governed by the Pope and Catholic Bishops around the world. The Orthodox or Eastern Orthodox is split into independent units each governed by a Holy Synod; there is no central governing structure akin to the Pope. There are numerous denominations within Protestant Christianity, many of which differ in their interpretation of the Bible and understanding of the church. Some of the many denominations that fall under the category of Protestant Christianity include:

## 4: Christianity in the 1st century - Wikipedia

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The scholars who have contributed to this volume of essays are Jewish and Christian thinkers who, without melding their different.*

Debates and divisions ensued about the proper relationship of Jews and gentiles, unstable identity categories that were themselves constructed variously by our ancient sources. Often the contested question of who belonged was tackled through narrativized theology—that is, storytelling in which God was a central character. Ancient writers who affiliated in some way with the God of Israel, across both genres and languages, fashioned this God both as the creator of the world and as the God who specially elected the nation of Israel. Such a delicate dual theological commitment would naturally raise a series of stark questions about the relationship of this God to other nations. Why, and for what purpose, did the God who created the world and all its peoples forge a covenant with one particular people? Could, or should, non-Jews be granted access to this God or to this people? And by what means? One might not guess that the tale of Joseph the patriarch from Genesis could be a way into these issues. But along the way, almost incidentally, we are told that Joseph weds an Egyptian woman. Genesis mentions her in three brief moments Gen We learn very little about her. She is the daughter of an Egyptian priest. She is given in marriage to Joseph. She becomes the mother of his two sons, Ephraim and Manasseh. Then she disappears from the story entirely. These works shift the literary spotlight from protagonists populating familiar perhaps even canonical tales towards minor characters whose previously ignored wounds are nursed, sublimated motivations explained, and neglected dreams explored as the primary elements of a new narrative. While Aseneth is indeed a significant protagonist in Jos. It is simultaneously constructing God. It is doing theology. And it does so, I suggest, as a means of wrestling with the question of who belongs to this God. As in any good romance, the initial kiss is deferred. Prompted by her father at their first meeting, Aseneth moves toward Joseph with lips pursed. The patriarch immediately and unexpectedly refuses her advance. And he will not engage in corpse-kissing. Joseph constructs a discursive boundary with tangible consequences: Aseneth must “and will” be made alive before she can kiss Joseph. Joseph has had a nice visit in the home of Aseneth and her family. He must leave today. He gives a theological, rather than practical, reason for his plans: Just as God began to make creation on this day, God will begin to remake Aseneth on this day. Aseneth closes her depiction of a generative God with an echo of the means of creation in Gen 1: Good news for the hopeless romantics among us: Aseneth is no longer out of bounds. Her movement from death to life maneuvers her from exclusion to inclusion. Joseph apprehends that she has been transformed merely by seeing her renewed, Edenic beauty. With new life for Aseneth comes a new name: There is more at stake here, though: In the Torah, the cities of refuge are divinely-mandated places of safety to which offenders could flee and, in spite of their offense, live. Aseneth has moved from death to life. And now, as City of Refuge, she has become a mythic place of shelter wherein others too may be afforded life. And what, we might ask, is the nature of this life anew? Into what is Aseneth, along with those after her, incorporated? A set of cultic practices? We instead have to turn to Deuteronomy, another scriptural text with which Jos. He taunts them with a stark choice: Subsequent narrative events reveal that he has it backwards: In chapter 4, Moses recounts for the Israelites their reaction to encountering God at Choreb. The Israelites cannot see the God who speaks, but they hear a voice from the blaze. And they are surprised even to have survived such an encounter: Israel is so special, the logic goes, that they did not die upon encountering God. And her inclusion makes possible the inclusion of others as well. This reading of Jos. This characterization, which sees Judaism and Christianity as easily distinguishable and fundamentally opposed, has already been productively challenged from both sides. He finds three of these four in Jos. It narrativizes a theological logic that transcends a mere combination of such templates. In the hands of Jos. Such openness, however, does not negate the covenantal relationship of God with Israel. Such a coherent reading of the logic animating Jos. Doubleday, , Columbia University Press, Oxford University Press, ; Cavan W. Yale University Press, Donaldson, Judaism and the Gentiles: Baylor University Press,

## 5: Christianity vs. Judaism: A False Dichotomy | Messianic Publications

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She had recognized the need to articulate that she intended no disloyalty to, nor departure from, her personal heritage. The reason for this needed articulation is a longstanding false dichotomy. In so doing they cited their lineage from Abraham in an argumentative way. This divisive spirit has also resulted in the longest-standing racial and religious prejudices in human history – anti-semitism and anti-Judaism. Some leaders of the early Christian church made a concerted effort to reject the religious and cultural practices of the Jewish people – the people who had been given and entrusted to preserve the sacred text. Men like Justin Martyr, Irenaeus, Tertullian, and Chrysostom contributed to this anti-Judaism, not to mention the anti-semitism that would later follow. The Roman emperor Constantine would later work to incorporate pagan dates and practices into early Christianity for political reasons. This early Christianity had of course originated among men and women who were Jewish Christians. In his waning days, apparently because Jewish people had not chosen to convert to the religious walk that he had shaped, Martin Luther gave voice to inflammatory anti-semitism. For those who have the stamina to wade through a well-researched study of this dark part of human history, *Our Hands are Stained with Blood* by Dr. Brown provides the details. But taking even a cursory look at the history of anti-semitism and anti-Judaism within the Christian Church, one ultimately has to consider what has been the crux of the false dichotomy between Christians and Jews. And by no means does all of the responsibility lie on the side of Christians or the early church. Not to mention the way the Holocaust revived this wrong-minded charge. The many people who had gathered when he miraculously fed thousands and the people who saw Him at one time after the resurrection are cases in point. The religious elite did of course hold illegal trials. They even went so far as to seek false witnesses – even though the Law of God and Jewish legal tradition required that those involved in judging legal matters bend over backward to protect the rights of the accused. These men in positions of authority seriously violated the central provisions of their own Law and tradition. We well remember that at least one of the Gospels reveals that these same religious elites appeared to welcome responsibility for the crucifixion they sought. Some of the Psalms are clearly messianic; notably Psalm Isaiah 53 actually. So Israel had been blessed with every help that God could provide to enable her to recognize Jesus, or in Hebrew, Yeshua. For those who have questions about these things, Romans 9 through 11 are important chapters; particularly Romans. But as always, God works these dark occurrences for a wider good, and we see that ultimately ethnic Israel as a whole will turn to share in the blessing of grace through Jesus. Taking a brief look at the Jewish side of the false dichotomy, we need to acknowledge that despite the popularity of Yeshua among common Jews in the first century, the nature of the interactions between the religious elite of His day and Yeshua was highly adversarial. Not to mention the part these men played in maneuvering Pilate. The voices of rejection of Jesus can be heard to this day in places like Brooklyn and Jerusalem. Many orthodox rabbis continue to work for darkness in this most misguided way. They speak blasphemously of their own Messiah, the very charge that their ancestors leveled at Yeshua two millennia ago. Apparently some rabbis have even gone so far as to remove Isaiah 53 from the sacred text because of its unmistakable description of Jesus. Many Jewish people have not read their own Tanach or Bible for themselves – much less the Apostolic Scriptures. They have entrusted this vital responsibility to rabbinical sources. Having touched briefly on the long, sad history of anti-semitism and anti-Judaism within the Christian church, we can understand the enormous distrust of Christians that began to grow within Jewish culture. To this day the Holocaust is often brought up when Jewish people learn that yet another young member of their ethnicity has recognized Jesus as the Jewish Messiah. Bewildered Jewish parents often describe this choice as a betrayal of those who died at the hands of the Nazis and others like them. These parents feel that their cultural heritage is being betrayed as well. The tree of life has Jewish roots and Christian branches. The Word of God, first in the form of the Scriptures and later as Yeshua, came first to the Jewish

people. They were the recipients and guardians of the sacred text. The first Christians were Jewish Christians. The Feasts of the LORD, long an important part of observant Jewish culture, are festivals that were ordained at times appointed by God. Many people anticipate that Jesus will return in the autumn because He has yet to fulfill these high holy days. So from the very beginning, in the creative mind of God, the tree of life has had Jewish roots and Christian branches. My mother was a minister. I remember her talking about Jesus. How right she was! Jesus explained that He had not come to destroy the Law Torah or the Prophets " but to fulfill them. He observed the Jewish feasts, or more accurately, the Feasts of God. He alone kept the Torah perfectly. A time of remorse and acknowledgment preceded the joy for Joseph and his brothers. And as with Joseph and his remorseful brothers, a joyous reunion of Jesus and His Jewish brethren lies ahead. The Book of Zechariah speaks of the larger reunion. I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

## 6: Judaism, Christianity, Religious Studies, and Mysticism

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Collectively, these are known as the Tanakh. Rabbinic tradition asserts that God revealed two Torahs to Moses, one that was written down, and one that was transmitted orally. Whereas the written Torah has a fixed form, the Oral Torah is a living tradition that includes not only specific supplements to the written Torah for instance, what is the proper manner of shechita and what is meant by "Frontlets" in the Shema , but also procedures for understanding and talking about the written Torah thus, the Oral Torah revealed at Sinai includes debates among rabbis who lived long after Moses. The Oral Law elaborations of narratives in the Bible and stories about the rabbis are referred to as aggadah. It also includes elaboration of the commandments in the form of laws referred to as halakha. The Talmuds are notable for the way they combine law and lore, for their explication of the midrashic method of interpreting texts, and for their accounts of debates among rabbis, which preserve divergent and conflicting interpretations of the Bible and legal rulings. Since the transcription of the Talmud, notable rabbis have compiled law codes that are generally held in high regard: The latter, which was based on earlier codes and supplemented by the commentary by Moshe Isserles that notes other practices and customs practiced by Jews in different communities, especially among Ashkenazim, is generally held to be authoritative by Orthodox Jews. The Zohar , which was written in the 13th century, is generally held as the most important esoteric treatise of the Jews. All contemporary Jewish movements consider the Tanakh, and the Oral Torah in the form of the Mishnah and Talmuds as sacred, although movements are divided as to claims concerning their divine revelation, and also their authority. For Jews, the Torah is "written and oral" is the primary guide to the relationship between God and man, a living document that has unfolded and will continue to unfold whole new insights over the generations and millennia. Two notable examples are: Christians reject the Jewish Oral Torah, which was still in oral, and therefore unwritten, form in the time of Jesus. Others, especially Protestants , reject the authority of such traditions and instead hold to the principle of sola scriptura , which accepts only the Bible itself as the final rule of faith and practice. Anglicans do not believe in sola scriptura. For them scripture is the longest leg of a 3-legged stool: Additionally, some denominations include the "oral teachings of Jesus to the Apostles", which they believe have been handed down to this day by apostolic succession. Christians refer to the biblical books about Jesus as the New Testament, and to the canon of Hebrew books as the Old Testament. Judaism does not accept the retronymic labeling of its sacred texts as the "Old Testament", and some Jews refer to the New Testament as the Christian Testament or Christian Bible. Judaism rejects all claims that the Christian New Covenant supersedes , abrogates , fulfills, or is the unfolding or consummation of the covenant expressed in the Written and Oral Torahs. Therefore, just as Christianity does not accept that Mosaic law has any authority over Christians, Judaism does not accept that the New Testament has any religious authority over Jews. Antinomianism , Biblical law in Christianity , and Christian anarchism Many Jews view Christians as having quite an ambivalent view of the Torah, or Mosaic law: Some Jews contend that Christians cite commandments from the Old Testament to support one point of view but then ignore other commandments of a similar class and of equal weight. Examples of this are certain commandments that God states explicitly be a "lasting covenant" NIV Exod Some translate the Hebrew as a "perpetual covenant" Exod Likewise, some Christians contend that Jews cite some commandments from the Torah to support one view, but then ignore other commandments of a similar class and of equal weight. Christians explain that such selectivity is based on rulings made by early Jewish Christians in the Book of Acts , at the Council of Jerusalem , that, while believing gentiles did not need to fully convert to Judaism, they should follow some aspects of Torah like avoiding idolatry and fornication and blood , [20] including, according to some interpretations, homosexuality. Concepts of God[ edit ] Main articles: Judaism and major sects of Christianity reject the view that God is entirely immanent although some see this as the concept of the Holy Ghost and within the world as a physical presence, although

trinitarian Christians believe in the incarnation of God. Both religions reject the view that God is entirely transcendent, and thus separate from the world, as the pre-Christian Greek Unknown God. Both religions reject atheism on one hand and polytheism on the other. Both religions agree that God shares both transcendent and immanent qualities. How these religions resolve this issue is where the religions differ. Christianity posits that God exists as a Trinity; in this view God exists as three distinct persons who share a single divine essence, or substance. In those three there is one, and in that one there are three; the one God is indivisible, while the three persons are distinct and unconfused, God the Father, God the Son, and God the Holy Spirit. It teaches that God became especially immanent in physical form through the Incarnation of God the Son who was born as Jesus of Nazareth, who is believed to be at once fully God and fully human. There are denominations self-describing as Christian who question one or more of these doctrines, however, see Nontrinitarianism. This theology is referred to in Hebrew as *Shituf* literally "partnership" or "association". Although worship of a trinity is considered to be not different from any other form of idolatry for Jews, it may be an acceptable belief for non-Jews according to the ruling of some Rabbinic authorities.

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Development of the New Testament canon The "New Testament" often compared to the New Covenant is the name given to the second major division of the Christian Bible, either by Tertullian or Marcion in the 2nd century. AD 45 in Koine Greek , the lingua franca of the eastern part of the Roman Empire, though there is also a minority argument for Aramaic primacy. Early Christianity and Judaism[ edit ] Painting by Rembrandt of Paul , one of the most notable of early Christian missionaries , who called himself the "Apostle to the Gentiles. Split of early Christianity and Judaism Jewish messianism has its roots in the apocalyptic literature of the 2nd and 1st centuries BC, promising a future "anointed" leader or Messiah to resurrect the Israelite " Kingdom of God ", in place of the foreign rulers of the time. This corresponded with the Maccabean Revolt directed against the Seleucids. Following the fall of the Hasmonean kingdom, it was directed against the Roman administration of Iudaea Province , which, according to Josephus , began with the formation of the Zealots during the Census of Quirinius of 6 AD. The first Christians were essentially all ethnically Jewish or Jewish proselytes. In other words, Jesus preached to the Jewish people and called from them his first disciples, known as the Limited Commission of Matthew Alister McGrath , a proponent of palaeo-orthodoxy , claimed that many of the Jewish Christians were fully faithful religious Jews, only differing in their acceptance of Jesus as the messiah. Thus, Christianity acquired an identity distinct from Rabbinic Judaism. They held the Jewish scriptures to be authoritative and sacred, employing mostly the Septuagint or Targum translations, later called the Old Testament , a term associated with Supersessionism , and added other texts as the New Testament canon developed. Christianity also continued other Judaic practices: Circumcision was rejected as a requirement at the Council of Jerusalem , c. An early difficulty arose concerning the matter of Gentile non-Jewish converts as to whether they had to "become Jewish," in following circumcision and dietary laws , as part of becoming Christian. Circumcision was considered repulsive during the period of Hellenization of the Eastern Mediterranean. Around this same time period, Rabbinic Judaism made their circumcision requirement even stricter. James the Just , whose judgment was adopted in the Apostolic Decree of Acts This movement was centered around Jerusalem and led by James the Just. They held faithfully to the Torah perhaps also Jewish law which was being formalized at the same time , including acceptance of Gentile converts based on a version of the Noachide laws Acts 15 and Acts In Christian circles, " Nazarene " later came to be used as a label for those faithful to Jewish law, in particular for a certain sect. These Jewish Christians, originally the central group in Christianity, were not at first declared to be unorthodox but were later excluded and denounced. Some Jewish Christian groups, such as the Ebionites , were considered to have unorthodox beliefs, particularly in relation to their views of Christ and Gentile converts. The Nazarenes, holding to orthodoxy except in their adherence to Jewish law, were not deemed heretical until the dominance of orthodoxy in the 4th century. The Ebionites may have been a splinter group of Nazarenes, with disagreements over Christology and leadership. After the condemnation of the Nazarenes, "Ebionite" was often used as a general pejorative for all related "heresies". It is believed that there was no direct confrontation or persecution between Gentile and Judaic Christianity. However, by this time the practice of Judeo-Christianity was diluted both by internal schisms and external pressures. Gentile Christianity remained the sole strand of orthodoxy and imposed itself on the previously Jewish Christian sanctuaries, taking full control of those houses of worship by the end of the 5th century. However, if so then they have lost many of their Jewish traditions because of western influences. These churches are also known as Syrian Christians as they follow the traditions of Syriac Christianity and claim to be descendants of the early converts by Thomas the Apostle. Today, they belong to various denominations of Christianity, but they have kept their unique identity within each of these denominations. Schisms among the Jews and List of events in early Christianity In or around the year 50, the apostles convened the first church council , known as the Council of Jerusalem , to reconcile practical and by

implication doctrinal differences concerning the Gentile mission. At the Council of Jerusalem it was agreed that Gentiles could be accepted as Christians without full adherence to the Mosaic Laws, possibly a major break between Christianity and Judaism the first being the Rejection of Jesus [3], though the decree of the council Acts. The Council, according to Acts 15, determined that circumcision was not required for new gentile converts, only to abstain from "food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood. There was a slowly growing chasm between Christians and Jews, rather than a sudden split. Even though it is commonly thought that Paul established a Gentile church, it took centuries for a complete break to manifest. However, certain events are perceived as pivotal in the growing rift between Judaism and Christianity. The Council of Jamnia c. 90. However, the formulated prayer in question birkat ha-minim is considered by other scholars to be unremarkable in the history of Jewish and Christian relations. There is a paucity of evidence for Jewish persecution of "heretics" in general, or Christians in particular, in the period between 70 and 135. It is probable that the condemnation of Jamnia included many groups, of which the Christians were but one, and did not necessarily mean excommunication. That some of the later church fathers only recommended against synagogue attendance makes it improbable that an anti-Christian prayer was a common part of the synagogue liturgy. Jewish Christians continued to worship in synagogues for centuries. Observant Jews had special rights, including the privilege of abstaining from civic pagan rites. Christians were initially identified with the Jewish religion by the Romans, but as they became more distinct, Christianity became a problem for Roman rulers. Emperor Nerva decreed that Christians did not have to pay the annual tax upon the Jews, effectively recognizing them as distinct from Rabbinic Judaism. This opened the way to Christians being persecuted for disobedience to the emperor as they continued to refuse to worship the state pantheon. It is notable that from c. 112. For example, Pliny the Younger postulates that Christians are not Jews since they do not pay the tax, in his letters to Trajan. Early centers of Christianity and Timeline of Orthodoxy in Greece Paul and the Twelve Apostles traveled extensively establishing communities in major cities and regions throughout the Empire. The first Christian communities outside of Jerusalem appeared in Antioch, Ephesus, Corinth, and the political center of Rome. The original church communities were founded by apostles and numerous other Christians, soldiers, merchants, and preachers [75] in northern Africa, Asia Minor, Arabia, Greece, and other places. Paul was responsible for bringing the Christianity to new parts of the world such as Ephesus, Corinth, Philippi, and Thessalonica. Major cities such as Rome, Ephesus, Antioch and Corinth served as foundations for the expansive spread of Christianity in the post-apostolic period. Christianity spread very quickly throughout Asia Minor. Apostolic Fathers[ edit ] The Church Fathers are the early and influential theologians and writers in the Christian Church, particularly those of the first five centuries of Christian history. The earliest Church Fathers, within two generations of the Twelve apostles of Christ, are usually called Apostolic Fathers for reportedly knowing and studying under the apostles personally. In addition, the Didache and Shepherd of Hermas are usually placed among the writings of the Apostolic Fathers although their authors are unknown. Clement of Rome[ edit ] Clement of Rome was best known for his letter 1 Clement. In it, Clement calls on the Christians of Corinth to maintain harmony and order. Tertullian identifies him as the fourth Bishop of Rome, later called Pope. Didache[ edit ] The Didache is the common name of a brief early Christian treatise dated by most scholars to the late 1st century. It was considered by some of the Church Fathers as part of the New Testament [86] [87] Deuterocanonical c. The Ethiopian Orthodox Church does include the later Didascalia within its "broader canon" though only the "narrower canon" has printed since 20th century, and the Didascalia was influenced by the Didache.

### 8: The Bible Journey | Judaism and Christianity compared

*Scriptures of Christianity and Judaism Judaism has considered belief in the divine revelation and acceptance of the Written and Oral Torah as its fundamental core belief. The Jewish Bible is called Tanakh which is the dictating religious dogma.*

Check new design of our homepage! SpiritualRay Staff Last Updated: Jan 15, Did You Know? Between 4th century and 6th century C. The followers of Jesus Christ are known as Christians. Christianity is the most followed religion in the world today. Originally, the religion mainly existed in Europe and America, both North and South. Since the 19th century, it has seen an increase in its reach, as its followers have traveled far and wide throughout the world. The Pope is the head of the Catholic Church all over the world. Some of the scriptures from the Old Testament are sacred to Judaism and Islam, both Abrahamic religions as well. Some believe that Christianity evolved as early as 33 A. At the beginning, Christian converts were Jewish by birth, who believed that Jesus Christ was divine. This belief did not go down well with other Jews. There remain many similarities between the two religions because of the Jewish ancestry of many Christians. Jesus Christ spent most of his childhood and adulthood in Jerusalem. It was in Jerusalem that he was tried by the Roman Empire, crucified, and resurrected. The city, thus, is of importance to Christianity as well as Judaism, and even Islam. History With time, the differences between the Jews and the Christians widened. There were three Jew-Roman wars fought, the last of which was a Bar-Kokhba revolt. Initially, the Roman Empire was not supportive of this emergent new religion. This, however, changed with time. The acceptance helped gain Christianity a ground in the Roman Empire. Constantine converted to Christianity in the fourth century. After this, his mother visited Jerusalem to decide the location of the holy sites that were associated with the last days of Christ. This further increased the importance of Jerusalem in Christianity. There have been crusades spread over three centuries: Important Beliefs of Christianity God: There exists only one God. Manifestation of the Holy Spirit on Earth. Commitment made towards the teachings of Christ. Christians believe in life after death. The human nature is considered to be born in sin. Interesting Christianity Facts Christian beliefs date back centuries before Christ. Christianity has the largest number of followers spread worldwide. The Bible has been translated into 1, different languages. The Bible has been written by about 40 different authors. In , Christianity split into two denominations: Well, there is mention of a round Earth long before Christopher Columbus existed. Hebrew, Aramaic, and Koine Greek. Christianity originated in Israel. Today, there are over 2 billion people who follow this religion around the world. As this religion has been present in the west for many centuries, western culture has now become equivalent to Christian culture.

## 9: Christianity - HISTORY

*Ultimately, we must abandon the institutions of gentile Christianity, and return to our roots: Nazarene Judaism. 1For more information, see Yeshua: A Guide to the Real Jesus and the Original Church by Ron Moseley.*

The following article is a superb article on Nazarene Judaism: Who were the Nazarenes? There were several sects of Judaism in ancient times; most prominently featured in the New Testament is, perhaps, the Pharisees and the Sadducees; and, from historical record, we also know the Essenes took a place of prominence during the first century AD. It may come as a surprise to some that the origin of the Christian church was actually a sect of Judaism- like the Pharisees, the Sadducees, and the Essenes- known as the Nazarenes, of which Paul is said in Acts One major factor that contributed to the rapid growth of this Nazarene sect was their openness to the inclusion of non-Jews into their community. What did the Nazarenes believe? The Apostle Paul, being a ringleader of the Nazarenes, and being the most prolific author of the New Testament letters, was recognized by the leadership of the Jerusalem assembly as a missionary to those from the outside nations. While James was left with the governing oversight of the Jewish side of the Nazarene movement, the apostle Paul held the distinct responsibility of bridging the gap between the Jewish and the non-Jewish adherents of the Nazarene movement. He did this, like his rabbinic contemporaries from the Pharisees, by writing halachic observances of the Torah, specifically pertaining to inclusion of non-Jews in the community. This puts the New Testament in a very interesting light, as a book of Nazarene doctrines, taught by the Nazarene ringleaders. While we know extensively about the belief systems of Christianity, we will have to dig deep into historical sources to get a glimpse into the belief systems of the ancient sect of the Nazarenes, the predecessors of Christianity. So without further ado, the following is a list of quotations from historical accounts, documenting some of the beliefs of Nazarene Judaism. But while they pretend to be both Jews and Christians, they are neither. For they do not repudiate the Law, the Prophets, and the books which are called Writings, by the Jews and by themselves. For it is clear that they still preserve this as it was originally written, in the Hebrew alphabet. In those days everyone called Christians this because of the city of Nazareth- there was no other usage of the name at the time. However, although each sect has another name, it still allows this one with pleasure, since the name is an ornament to it. They disagree with Jews because of their belief in Christ; but they are not in accord with Christians because they are still fettered by the Law- circumcision, the Sabbath, and the rest. Marcion, an early second century Gnostic teacher, was among the earlier pioneers of the Gnostic infiltration of the Nazarenes. The ideas he introduced merged Gnostic ideals with Jewish principals, creating a theology that was sharply dualistic and violently antagonistic toward Judaism. The result was a portrayal of God as found in the Hebrew Scriptures as both harsh and legalistic, and distinct from Yeshua, who was identified as the God of love depicted in the writings of the Apostles. Upon the removal of Marcion, his followers, and all the other Gnostics from the church, one would assume that the relationship between Judaism and early Nazarenes would continue in peaceful bliss. Ideally, the Nazarene assembly should have continued to be an active part of the Jewish synagogue. Marcion was not alone in his dualistic approach to the Hebrew Scriptures and Yeshua, and the next wave of change would come from inside the assembly. Justin Martyr, a non-Jewish church father in the mid-second century CE, presented a very similar approach, one which, though less disdainful of Judaism and the Torah than Marcion, nonetheless called for separation between Christianity, as religion exclusively of non-Jews, and Judaism. His sole mission was to undo the unifying work of the Apostle Paul; instead of bringing together the Jews and those from other nations, Martyr focused on an absolute divorce of one from the other. Martyr, along with later church fathers, laid the foundation for the separation between the Nazarene assembly and the separate and distinct Christian religion. The seventh-day Sabbath Exodus Worshiping the sun god on the first day of the week Sunday. Celebrating Passover Exodus Worshiping the fish god Dagon on the sixth day of the week Friday , and celebrating the festival to the queen of heaven named Easter aka Ishtar, Astarte, Asherah, etc. This pagan festival involving among other things sacrificing newborns and dipping eggs in their blood as a fertility ritual. Circumcision- a token sign of the Abrahamic covenant, made in the flesh, also representing circumcision of the heart Genesis 17, Deuteronomy Although the Maccabean revolts

temporarily restored peace to the Jewish way of life, the hostile pagan attitude toward circumcision continued. Circumcision became exclusively of the heart- and those who practiced circumcision of the flesh became legalists and Judaizers. Eating clean meats- God instructed a diet that is beneficial for the human body that He Himself designed. The fact is that Jesus had just rebuked the Pharisees for placing their ritual cleanliness traditions over the actual commandments of God. The specific issue Jesus taught here was that ritual hand washing could not render oneself unclean, since the body itself purges all food, and had nothing to do whatsoever with the consumption of unclean meats. This pattern spread also to Christianity, and came to encompass the Father, the Holy Spirit, and Jesus. Why do the Nazarenes matter? Now I would like you to stop and think about this for a moment. Historically, we owe a huge debt of gratitude to the Protestant Reformation, which did indeed help to shake out many of the pagan institutions that were inherited from the merging together of Nazarene Judaism and Roman paganism. While the Protestant Reformation was a good first step, it cannot be our only step in coming out of Babylon. If we are to seriously evaluate our faith, and sincerely desire to return to the path laid out by God, we must be willing to take the next step away from the pagan practices that have been forced into the church. How do we make the next step? We must hold firm to the covenants of our forefathers, in keeping the Sabbath, as a Sabbath, and on the right day; circumcision, not only of the heart, but of the flesh also; and the kosher diet; for if we believe that our bodies are the temples of God, then we need to be treating them in the manner that He expressed His temple was to be kept. Ultimately, we must abandon the institutions of gentile Christianity, and return to our roots:

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