

# Messianism Among Jews And Christians

THANK YOU VERY MUCH FOR READING **MESSIANISM AMONG JEWS AND CHRISTIANS**. MAYBE YOU HAVE KNOWLEDGE THAT, PEOPLE HAVE SEARCH HUNDREDS TIMES FOR THEIR FAVORITE BOOKS LIKE THIS MESSIANISM AMONG JEWS AND CHRISTIANS, BUT END UP IN MALICIOUS DOWNLOADS. RATHER THAN ENJOYING A GOOD BOOK WITH A CUP OF TEA IN THE AFTERNOON, INSTEAD THEY JUGGLED WITH SOME HARMFUL BUGS INSIDE THEIR DESKTOP COMPUTER.

MESSIANISM AMONG JEWS AND CHRISTIANS IS AVAILABLE IN OUR BOOK COLLECTION AN ONLINE ACCESS TO IT IS SET AS PUBLIC SO YOU CAN GET IT INSTANTLY. OUR BOOK SERVERS SPANS IN MULTIPLE COUNTRIES, ALLOWING YOU TO GET THE MOST LESS LATENCY TIME TO DOWNLOAD ANY OF OUR BOOKS LIKE THIS ONE.

MERELY SAID, THE MESSIANISM AMONG JEWS AND CHRISTIANS IS UNIVERSALLY COMPATIBLE WITH ANY DEVICES TO READ

**COMMUNION IN THE MESSIAH** LEV GILLET 2013-12-20 THERE ARE TWO MAIN THEMES IN GILLET’S CHALLENGING BOOK: SUBSTITUTION OF A “DIALOGUE” FOR THE ONE-SIDED “MISSION TO THE JEWS,” AND COMMUNION OF JEWS AND CHRISTIANS IN THE ONE MESSIAH. WITHOUT COMPROMISING THE CHRISTIAN POSITION, GILLET SHOWS HOW MUCH CHRISTIANS HAVE TO LEARN FROM JEWS BEFORE THEY CAN HOPE TO COMMUNICATE THEIR OWN FAITH THAT JESUS IS THE CHRIST. AFTER A HISTORICAL ANALYSIS OF THE INTELLECTUAL RELATIONS BETWEEN CHRISTIANITY AND JUDAISM, GILLET ERUDITELY DRAWS OUT THE COMMON ELEMENT, CHALLENGING AND CORRECTING MISCONCEPTIONS ABOUT RABBINISM AND JEWISH LIFE AND TEACHING GENERALLY, WHICH OVERLOOK THE TWO MILLENNIA OF JEWISH THOUGHT BETWEEN THE OLD TESTAMENT AND MODERN TIMES. HE SHOWS HOW CLOSE IS THIS CONNECTION, AND HOW DEEPLY SPIRITUAL IS MUCH OF JEWISH THEOLOGY. THERE IS, HE CLAIMS, NOTHING IN JEWISH BELIEF THAT A JEW BECOME CHRISTIAN OUGHT TO REJECT, WHILE CHRISTIANITY IS THE COMPLETION AND FULFILMENT OF JUDAISM.

**LET’S GET BIBLICAL!** TOVIA SINGER 2014-03-31 WE SAW IN VOLUME 1 OF LET’S GET BIBLICAL! WHY DOESN’T JUDAISM ACCEPT THE CHRISTIAN MESSIAH? HOW CHRISTENDOM-BEGINNING IN THE EARLIEST EPISTLES OF THE NEW TESTAMENT- DELIBERATELY ALTERED THE JEWISH SCRIPTURES IN ORDER TO MAKE THESE SACRED HEBREW TEXTS APPEAR CHRISTOLOGICAL. WHAT ELSE DID CHRISTIANS INVENT ON THE WAY TO MAKING CHRISTIANITY INTO THE RELIGION IT BECAME? CHRISTIANS FIND IT PERPLEXING THAT JEWS DON’T ACCEPT JESUS AS THE MESSIAH BECAUSE IT SEEMS SO OBVIOUS TO THEM WHEN THEY ROUTINELY REFER TO JESUS AS “CHRIST” AND “THE MESSIAH.” ALMOST ALL CHRISTIANS THINK THAT THE PROPHETS OF THE JEWISH BIBLE FREQUENTLY MADE PREDICTIONS THAT THE MESSIAH WOULD BE THE SON OF GOD, WHO WOULD BE BORN TO A VIRGIN IN BETHLEHEM, BE A GREAT MIRACLE WORKER, ENDURE A BRUTAL CRUCIFIXION, AND RISE FROM THE DEAD. AS A RESULT OF THIS WIDESPREAD BELIEF, MANY CHRISTIANS ARE ASTOUNDED THAT JEWS REFUSE TO BELIEVE IN THEIR RELIGION. THEY WONDER HOW JEWS COULD POSSIBLY FAIL TO ACCEPT THEIR ASSERTION THAT JESUS IS THE MESSIAH. CAN’T THEY SEE THE OVERWHELMING EVIDENCE TO SUPPORT THIS CLAIM? ARE THEY JUST BEING STUBBORN? IS THERE SOME SORT OF VEIL OVER THEIR HEARTS AND EYES? HOW CAN A NATION REPUTED TO BE THE MOST INTELLIGENT PEOPLE ON EARTH BE SO HARDHEADED? AFTER ALL, GOD CHOSE THE JEWS TO BE THE RECIPIENTS AND PROTECTORS OF HIS SACRED ORACLES. THEY RECEIVED THEIR INSTRUCTIONS DIRECTLY FROM THE PROPHETS, AND ARE THE ONLY NATION ON EARTH THAT CAN READ AND COMPREHEND THE JEWISH SCRIPTURES IN ITS ORIGINAL LANGUAGE. CAN SUCH A NATION BE SO CLUELESS? IN ESSENCE, CHRISTIANS ARE DUMBFOUNDED. THEY DON’T UNDERSTAND WHY THE VAST MAJORITY OF JEWS ARE UNIMPRESSED WITH THEIR ASSERTION THAT THE CENTRAL ROLE OF THE MESSIAH WAS TO DIE FOR THE SINS OF THE WORLD. CHRISTIANS WONDER: WHY DON’T PASSAGES IN THE “OLD TESTAMENT” SUCH AS ISAIAH 53 AND PSALM 22 CONVINCe THE JEWS THAT THE MESSIAH WAS TO SUFFER AND DIE FOR THE SINS OF MANKIND? DON’T THESE AND OTHER TEXTS IN THE HEBREW SCRIPTURES PROVIDE IRREFUTABLE PROOF THAT JESUS IS THE PROMISED JEWISH MESSIAH? AFTER ALL, THESE CHAPTERS APPEAR PROMINENTLY IN THEIR OWN BIBLE. THERE IS A CLEAR ANSWER TO THIS AGE-OLD QUESTION: THE MESSIAH IS NOT MENTIONED IN ANY OF THESE PASSAGES. IN FACT, THESE TEXTS DO NOT REFER TO THE MESSIAH BUT TO SOMEONE OR SOMETHING ELSE. IN VOLUME 2 OF THIS SERIES, RABBI TOVIA SINGER CONTINUES TO PROBE THIS EYE-OPENING AND THOUGHT-PROVOKING STUDY OF THE BIBLE IN ORDER TO ANSWER TWO FUNDAMENTAL QUESTIONS: WHO INVENTED CHRISTIANITY, AND HOW DID THEY ACCOMPLISH THIS TASK?

**MESSIANISM AMONG JEWS AND CHRISTIANS** WILLIAM HORBURY 2016-03-24 WILLIAM HORBURY CONSIDERS THE ISSUE OF MESSIANISM AS IT ARISES IN JEWISH AND CHRISTIAN TRADITION. WHILST HORBURY’S PRIMARY FOCUS IS THE HERODIAN PERIOD AND THE NEW TESTAMENT, HE PRESENTS A BROADER HISTORICAL TRAJECTORY, LOOKING BACK TO THE APOCRYPHA AND PSEUDEPIGRAPHA, AND ONWARD TO JUDAISM AND CHRISTIANITY IN THE ROMAN EMPIRE. WITHIN THIS FRAMEWORK HORBURY TREATS SUCH CENTRAL THEMES AS MESSIANISM IN THE APOCRYPHA AND PSEUDEPIGRAPHA, THE SON OF MAN AND PAULINE HOPES FOR A NEW JERUSALEM, AND JEWISH AND CHRISTIAN MESSIANISM IN THE SECOND CENTURY. NEGLECTED TOPICS ARE ALSO GIVEN DUE CONSIDERATION, INCLUDING SUFFERING AND MESSIANISM IN SYNAGOGUE POETRY, AND THE RELATION OF CHRISTIAN AND JEWISH MESSIANISM WITH CONCEPTIONS OF THE CHURCH AND OF ANTICHRIST AND WITH THE CULT OF CHRIST AND OF THE SAINTS. THROUGHOUT, HORBURY SETS MESSIANISM IN A BROADER RELIGIOUS AND POLITICAL CONTEXT AND EXPLORES ITS SETTING IN RELIGION AND IN THE CONFLICT OF POLITICAL THEORIES. THIS NEW EDITION FEATURES A NEW EXTENDED INTRODUCTION WHICH UPDATES AND RESITUATES THE VOLUME WITHIN THE CONTEXT OF CURRENT SCHOLARSHIP.

*The New Messianic Version of the Bible* TOV ROSE 2013-07-27 THE NEW MESSIANIC VERSION OF THE BIBLE IS BECOMING INCREASINGLY POPULAR AMONG BELIEVERS IN JESUS BECAUSE IT PUTS BACK INTO AN ENGLISH LANGUAGE BIBLE SOME SIGNIFICANT THINGS THAT HAVE BEEN LEFT OUT OF OTHER VERSIONS. IS THERE SOMETHING MISSING FROM YOUR ENGLISH BIBLE? YES. AS A MATTER OF FACT, THERE’S A LOT MISSING FROM YOUR ENGLISH BIBLE TRANSLATION THAT IS PRESENT IN THE ORIGINAL LANGUAGES! THE NEW MESSIANIC VERSION, CHALLENGES BOTH JEWS AND CHRISTIANS TO SEE THAT THE WHOLE BIBLE IS JEWISH. IT RESTORES THE NAMES OF PEOPLE AND PLACES TO THEIR “JEWISH” PRONUNCIATION, AND IT TRANSLATES EVERY NAME OF PEOPLE AND PLACES IN-LINE WITH THE TEXT, SO THAT IT READS MUCH LIKE AN “AMPLIFIED BIBLE.” ADDITIONALLY, AUTHOR TOV ROSE SAYS, “TODAY, JEWISH PEOPLE AND CHRISTIANS ALIKE SUFFER A SIMILAR KIND OF BLINDNESS CONCERNING THE NATURE AND PERSON OF GOD: BECAUSE OF THIS, THEY DO NOT KNOW THEIR GOD AS THEY SHOULD. THERE IS A SECRET HIDDEN IN YOUR BIBLE, AND THIS IS THE ONLY BIBLE THAT REVEALS IT.” THIS GROUNDBREAKING BOOK ANSWERS THE ONE QUESTION MOST CHRISTIANS AND JEWISH PEOPLE ALIKE GET WRONG, “WHO IS THE GOD OF THE HEBREW BIBLE?” AGAIN, TOV, “IF YOU SAID, ‘GOD THE FATHER’ THEN YOU GOT IT WRONG, AND I’M GOING TO PROVE IT TO YOU. FOR EXAMPLE, IN THE NEW TESTAMENT BOOK OF JOHN 6:46 YESHUA (JESUS) SAYS, ‘NO MAN HAS SEEN THE FATHER…’ WELL THEN, ‘ SAYS TOV, ‘WHO HAVE PEOPLE SEEN?’ THIS VERSION CLEARLY SHOWS YOU WHO THE “AUTHOR” REALLY IS, AND IT ISN’T GOD THE FATHER. THE NEW MESSIANIC VERSION CLEARLY TELLS YOU WHICH OLD TESTAMENT NAMES OF GOD REPRESENT FATHER GOD, AND WHICH OTHERS REPRESENT THE SON OF GOD--AN ANCIENT TEACHING UNDERSTOOD BY THE NEW TESTAMENT AUTHORS AND OTHER 1ST CENTURY FOLLOWERS OF MESSIAH. TOV AGAIN, “FOR EXAMPLE, JUST LOOK AT ISAIAH 44:6: ‘THUS SAYS THE LORD, THE KING OF ISRAEL AND HIS REDEEMER, THE LORD OF HOSTS: ‘I AM THE FIRST AND I AM THE LAST, AND THERE IS NO GOD BESIDES ME.’” THEN LOOK AT THE NEW TESTAMENT’S BOOK OF REVELATION 22:13 “I AM THE ALPHA AND THE OMEGA, THE FIRST AND THE LAST, THE BEGINNING AND THE END.” OBVIOUSLY, THERE IS SOMETHING MORE TO OUR THEOLOGY THAT IS CLEARLY MISUNDERSTOOD AMONG MANY OF TODAY’S CHRISTIANS AND JEWS ALIKE. “YESHUA (JESUS) SAID UNTO THEM, ‘VERILY, VERILY, I SAY UNTO YOU, BEFORE ABRAHAM WAS, I AM.’” (JOHN 8:58).” JEWS ARE CHALLENGED BY THE IMPLICATION THAT THE TANAKH IS AN INCOMPLETE BIBLE WITHOUT THE NEW TESTAMENT UNDERSTANDING THAT YESHUA (JESUS) IS THE GOD OF THE HEBREW BIBLE. CHRISTIANS ARE CHALLENGED WITH THE FACT THAT THEY ARE JOINED TO THE JEWISH PEOPLE THROUGH FAITH IN THE JEWISH MESSIAH, YESHUA (JESUS). CHRISTIANITY CAN ONLY BE TRULY UNDERSTOOD ONLY FROM A JEWISH PERSPECTIVE, HATRED OF JEWISH PEOPLE (AKA: ANTI-SEMITISM), CAN HAVE NO PLACE WITH FOLLOWERS OF MESSIAH. IN SHORT, THE NEW MESSIANIC VERSION RESTORES THE JEWISH FLAVOUR AND UNDERSTANDING OF THOSE FIRST GENERATION FOLLOWERS OF MESSIAH YESHUA (JESUS). GET THE NEW MESSIANIC VERSION HERE: https://www.createspace.com/4380296

**WHEN CHRISTIANS WERE JEWS** PAULA FREDRIKSEN 2018-10-23 A COMPELLING ACCOUNT OF CHRISTIANITY’S JEWISH BEGINNINGS, FROM ONE OF THE WORLD’S LEADING SCHOLARS OF ANCIENT RELIGION HOW DID A GROUP OF CHARISMATIC, APOCALYPTIC JEWISH MISSIONARIES, WORKING TO PREPARE THEIR WORLD FOR THE IMPENDING REALIZATION OF GOD’S PROMISES TO ISRAEL, END UP INAUGURATING A MOVEMENT THAT WOULD GROW INTO THE GENTILE CHURCH? COMMITTED TO JESUS’S PROPHECY—“THE KINGDOM OF GOD IS AT HAND!”—THEY WERE, IN THEIR OWN EYES, HISTORY’S LAST GENERATION. BUT IN HISTORY’S EYES, THEY BECAME THE FIRST CHRISTIANS. IN THIS ELECTRIFYING SOCIAL AND INTELLECTUAL HISTORY, PAULA FREDRIKSEN ANSWERS THIS QUESTION BY RECONSTRUCTING THE LIFE OF THE EARLIEST JERUSALEM COMMUNITY. AS HER ACCOUNT ARCS FROM THIS GROUP’S HOPEFUL CELEBRATION OF PASSOVER WITH JESUS, THROUGH THEIR BITTER CONTROVERSIES THAT FRAGMENTED THE MOVEMENT’S MIDCENTURY MISSIONS, TO THE CITY’S FIERY END IN THE ROMAN DESTRUCTION OF JERUSALEM, SHE BRINGS THIS VIBRANT APOSTOLIC COMMUNITY TO LIFE. FREDRIKSEN OFFERS A VIVID PORTRAIT BOTH OF THIS TEMPLE-CENTERED MESSIANIC MOVEMENT AND OF THE BEDROCK CONVICTIONS THAT ANIMATED AND SUSTAINED IT.

*The Jewish Messiah*JAMES DRUMMOND 2015-06-16 EXCERPT FROM THE JEWISH MESSIAH: A CRITICAL HISTORY OF THE MESSIANIC IDEA AMONG THE JEWS FROM THE RISE OF THE MACCABEES TO THE CLOSING OF THE TALMUD THE OBJECT OF THE PRESENT WORK IS TWOFOLD. IT ENDEAVOURS TO EXHIBIT, IN A PROPERLY CLASSIFIED FORM, THE DOCTRINE CONCERNING THE MESSIAH, AS IT WAS HELD AMONG THE JEWS IN THE CENTURIES DURING WHICH CHRISTIANITY APPEARED; AND, AS SUBSIDIARY TO THIS MAIN PURPOSE, IT SEEKS TO INTRODUCE THE ENGLISH READER, MORE FULLY THAN HAS HITHERTO BEEN DONE, TO THE APOCALYPTIC AND KINDRED LITERATURE. IN ACCEPTING THIS LITERATURE AS IN ANY WAY A TRUSTWORTHY EXPRESSION OF JEWISH BELIEF, WE RUN CONTRARY TO THE JUDGMENT OF SO HIGH AN AUTHORITY AS JOST, WHO PRONOUNCES IT TO BE DESTITUTE OF VALUE IN THE HISTORY OF JEWISH RELIGION. IT CANNOT, I THINK, BE DENIED THAT CHRISTIAN SCHOLARS HAVE BEEN INCLINED TO ATTACH TOO MUCH IMPORTANCE TO WORKS OF THIS KIND. ABOUT THE PUBLISHER FORGOTTEN BOOKS PUBLISHES HUNDREDS OF THOUSANDS OF RARE AND CLASSIC BOOKS. FIND MORE AT WWW.FORGOTTENBOOKS.COM THIS BOOK IS A REPRODUCTION OF AN IMPORTANT HISTORICAL WORK. FORGOTTEN BOOKS USES STATE-OF-THE-ART TECHNOLOGY TO DIGITALLY RECONSTRUCT THE WORK, PRESERVING THE ORIGINAL FORMAT WHILST REPAIRING IMPERFECTIONS PRESENT IN THE AGED COPY. IN RARE CASES, AN IMPERFECTION IN THE ORIGINAL, SUCH AS A BLEMISH OR MISSING PAGE, MAY BE REPLICATED IN OUR EDITION. WE DO, HOWEVER, REPAIR THE VAST MAJORITY OF IMPERFECTIONS SUCCESSFULLY; ANY IMPERFECTIONS THAT REMAIN ARE INTENTIONALLY LEFT TO PRESERVE THE STATE OF SUCH HISTORICAL WORKS.

**THE CONCEPT OF THE MESSIAH IN THE SCRIPTURES OF JUDAISM AND CHRISTIANITY** SHIRLEY LUCAS 2011-09-15 >

*A HISTORY OF JUDAISM AND CHRISTIANITY* DONALD SWENSON 2021-07-15 THIS BOOK, PASTORAL IN NATURE, IS TO PROVIDE THE READER WITH AN IN-DEPTH ANALYSIS OF THE CHALLENGING HISTORY OF JUDAISM, ISRAEL, AND THE CHRISTIAN CHURCH. AFTER OFFERING AN INTRODUCTION TO THE FIRST TESTAMENT (IN HEBREW, TANAKH), THE AUTHOR PROCEEDS TO PORTRAY AN IMAGE OF EARLY CHRISTIANITY OR THE JESUS MOVEMENT DURING THE APOSTOLIC ERA TO THE BEGINNING OF THE FOURTH CENTURY. DURING THE EARLY PART OF THIS ERA, THERE WAS A VIBRANT UNION BETWEEN JEWISH BELIEVERS IN JESUS (IN HEBREW, YESHUA) AND GENTILE BELIEVERS IN JESUS. HOWEVER, OVER THESE YEARS, ANTI-SEMITISM GREW WITHIN THE CHRISTIAN CHURCH THAT RESULTED IN A WOUND OF DIVISION BETWEEN THE TWO SEGMENTS OF THE CHRISTIAN FAITH. THIS DIVISION RESULTED IN ANTI-SEMITIC ATTITUDES, DISCRIMINATION, EXILES AND POGROMS AGAINST THE JEWISH PEOPLE, THE NATION OF ISRAEL. THIS LEAD, IN PART TO ONE OF THE MOST TRAGIC EVENTS IN HUMAN HISTORY, THE HOLOCAUST OR THE SHOAH. THE AUTHOR DOCUMENTS FACTORS, BOTH DISTAL AND PROXIMATE, OF THE TRAGEDY. BEGINNING IN THE DECADE AFTER WWII, THE CREATION OF THE STATE OF ISRAEL IN 1948 AND, THE CATHOLIC COUNCIL CALLED VATICAN COUNCIL II, NEW HOPES FOR REPENTANCE, RECONCILIATION, AND HEALING HAVE BEGUN BETWEEN THE CHRISTIAN CHURCH, ISRAEL AND MESSIANIC JUDAISM. SOURCES TO THE WORK EMERGE FROM THE THEOLOGIES OF JUDAISM, CHRISTIANITY, AND MESSIANIC JUDAISM. THE DOCUMENT IS FRAMED SOCIOLOGICALLY BY USING IDEAL TYPES AND HISTORICAL SOCIOLOGICAL MATERIALS. THE GOAL IS FOR THE CHRISTIAN CHURCH

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TO REMEMBER, REPENT OF HER COLLECTIVE SINS AGAINST THE JEWISH PEOPLE AND TO JOURNEY TOWARDS RECONCILIATION AMONG JEWS, MESSIANIC JEWS, AND CHRISTIANS.

OXFORD BIBLIOGRAPHIES ILAN STAVANS “AN EMERGING FIELD OF STUDY THAT EXPLORES THE HISPANIC MINORITY IN THE UNITED STATES, LATINO STUDIES IS ENRICHED BY AN INTERDISCIPLINARY PERSPECTIVE. HISTORIANS, SOCIOLOGISTS, ANTHROPOLOGISTS, POLITICAL SCIENTISTS, DEMOGRAPHERS, LINGUISTS, AS WELL AS RELIGION, ETHNICITY, AND CULTURE SCHOLARS, AMONG OTHERS, BRING A VARIED, MULTIFACETED APPROACH TO THE UNDERSTANDING OF A PEOPLE WHOSE ROOTS ARE ALL OVER THE AMERICAS AND WHOSE PERMANENT HOME IS NORTH OF THE RIO GRANDE. OXFORD BIBLIOGRAPHIES IN LATINO STUDIES OFFERS AN AUTHORITATIVE, TRUSTWORTHY, AND UP-TO-DATE INTELLECTUAL MAP TO THIS EVER-CHANGING DISCIPLINE.”--EDITORIAL PAGE.

*JEWS AND CHRISTIANS*JAMES D. G. DUNN 1999-04-07 THIS VOLUME CONTAINS PAPERS FROM THE SECOND DURHAM-TUBINGEN RESEARCH SYMPOSIUM ON EARLIEST CHRISTIANITY AND JUDAISM THAT HELP CLARIFY THE EXTENT TO WHICH WE CAN SPEAK OF THE PARTING OF THE WAYS BETWEEN CHRISTIANITY AND JUDAISM. TWELVE INTERNATIONALLY RESPECTED SCHOLARS CAREFULLY ANALYZE THE CHIEF JEWISH AND CHRISTIAN DOCUMENTS AND TRADITIONS FROM THE PERIOD A.D. 70-135, DRAWING OUT WHAT THEY SAY ABOUT THE MUTUAL RELATIONS BETWEEN EARLY CHRISTIANITY AND JUDAISM AND THE LIGHT THEY SHED ON THE DIVERGING TRAJECTORIES OF THESE TWO MAJOR RELIGIOUS TRADITIONS.

*JEWISH MESSIANISM AND THE CULT OF CHRIST* WILLIAM HORBURY 1998 WILLIAM HORBURY DEMONSTRATES THAT THERE WERE MORE MESSIANIC BELIEFS IN JUDAISM AT THE TIME OF JESUS THAN IS COMMONLY RECOGNISED.

**REDEMPTION AND RESISTANCE** MARKUS BOCKMUEHL 2007-07-31 EXAMINES HOW, FOR BOTH CHRISTIANS AND JEWS, MESSIANIC HOPES AND CONFLICTS DEVELOPED IN THE FACE OF OPPOSITION AND CONTROVERSY WITH FELLOW JEWS, CHRISTIANS, AND PAGANS.

*THE EMERGENCE OF THE HEBREW CHRISTIAN MOVEMENT IN NINETEENTH-CENTURY BRITAIN* MICHAEL R. DARBY 2010-10-05 THIS MONOGRAPH ANALYSES ALMOST FORTY HEBREW CHRISTIAN INSTITUTIONS - AND THE IDEOLOGY OF THEIR FOUNDERS - IN NINETEENTH-CENTURY BRITAIN, COMPONENTS OF A CENTURY-LONG MOVEMENT WHICH WERE TO VARYING DEGREES CHARACTERISTIC, THROUGH IDENTITY NEGOTIATION, OF EHTNIC, INSTITUTIONAL, THEOLOGICAL AND LITURGICAL INDEPENDENCE.

*SHARING IN THE SON’S INHERITANCE* ESAU McCAULLEY 2019-09-05 THIS BOOK EXPLORES THE LINK BETWEEN PAUL’S BELIEF THAT JESUS IS ISRAEL’S MESSIAH, AND HIS INTERPRETATION OF THE ABRAHAMIC LAND PROMISE IN GALATIANS. COUNTERING CLAIMS THAT PAUL REPLACES THE PROMISED LAND WITH THE GIFT OF THE SPIRIT OR SALVATION, ESAU McCAULLEY ARGUES THAT PAUL EXPANDS THIS INHERITANCE TO INCLUDE THE WHOLE EARTH; BELIEVING THAT, AS THE SEED OF ABRAHAM AND DAVID, JESUS IS ENTITLED TO THE ENTIRE WORLD AS HIS INHERITANCE AND KINGDOM. McCAULLEY ARGUES THAT SCHOLARS HAVE NEGLECTED PAUL’S EXPANDED INTERPRETATION OF THE INHERITANCE OF THE EARTH, RARELY APPRECIATE THE ROLE THAT MESSIANISM PLAYS IN GALATIANS, AND FAIL TO ACKNOWLEDGE THAT SECOND TEMPLE AUTHORS OFTEN PORTRAYED ROYAL AND MESSIANIC FIGURES AS GOD’S MEANS OF FULFILLING THE PROMISES MADE TO ABRAHAM AND ISRAEL, VIA THE ESTABLISHMENT OF KINGDOMS. THROUGH A COMPARISON OF TEXTS FROM THE PSEUDEPIGRAPHA, APOCRYPHA, AND THE DEAD SEA SCROLLS WITH GALATIANS 3:1-4:7, 5:21, McCAULLEY ARGUES PAUL’S INTERPRETATION OF JESUS’S DEATH IS A MANIFESTATION OF SECOND TEMPLE MESSIANISM BECAUSE IT ENDS THE COVENANT CURSES OUTLINED IN DEUTERONOMY AND BEGINS THE RESTORATION OF THE INHERITANCE TO ABRAHAM’S OFFSPRING THROUGH THE ESTABLISHMENT OF JESUS’S WORLDWIDE KINGDOM; HE CONCLUDES THAT PAUL’S INTERPRETATION OF THE ABRAHAMIC INHERITANCE IS INSEPARABLE FROM HIS BELIEF THAT JESUS IS ISRAEL’S MESSIAH.

*POSTMISSIONARY MESSIANIC JUDAISM* MARK S. KINZER 2005-11-01 IN RECENT YEARS, A NEW FORM OF MESSIANIC JUDAISM HAS EMERGED THAT HAS THE POTENTIAL TO SERVE AS A BRIDGE BETWEEN JEWS AND CHRISTIANS. GIVING VOICE TO THIS MOVEMENT, MARK KINZER MAKES A CASE FOR NONSUPERSESSIONIST CHRISTIANITY. HE ARGUES THAT THE ELECTION OF ISRAEL IS IRREVOCABLE, THAT MESSIANIC JEWS SHOULD HONOR THE COVENANTAL OBLIGATIONS OF ISRAEL, AND THAT RABBINIC JUDAISM SHOULD BE VIEWED AS A MOVEMENT EMPLOYED BY GOD TO PRESERVE THE DISTINCTIVE CALLING OF THE JEWISH PEOPLE. THOUGH THIS BOOK WILL BE OF INTEREST TO JEWISH READERS, IT IS WRITTEN PRIMARILY FOR CHRISTIANS WHO RECOGNIZE THE NEED FOR A CONSTRUCTIVE RELATIONSHIP TO THE JEWISH PEOPLE THAT NEITHER DENIES THE ROLE OF JESUS THE MESSIAH NOR DIMINISHES THE IMPORTANCE OF GOD’S COVENANT WITH THE JEWS.

*THE MESSIAH AND THE JEWS* ELAINE ROSE GLICKMAN 2013 A COMPREHENSIVE, INSPIRING AND FASCINATING DISCOVERY OF WHAT JEWS BELIEVE ABOUT THE MESSIAH--AND WHY YOU MIGHT BELIEVE IN THE MESSIAH, TOO. “THE CONVICTION THAT THE MESSIAH IS COMING IS A PROMISE OF MEANING. IT IS A SOURCE OF CONSOLATION. IT IS A WELLSPRING OF CREATIVITY. IT IS A RECONCILIATION BETWEEN WHAT IS AND WHAT SHOULD BE. AND IT IS PERHAPS OUR MOST POWERFUL STATEMENT OF FAITH--IN GOD, IN HUMANITY AND IN OURSELVES.” --FROM CHAPTER 1, “THE MESSIAH IS COMING!” THE COMING OF THE MESSIAH--THE PROMISE OF REDEMPTION--IS AMONG JUDAISM’S GIFTS TO THE WORLD. BUT IT IS A GIFT ABOUT WHICH THE WORLD KNOWS SO LITTLE. IT HAS BEEN OVERSHADOWED BY CHRISTIAN BELIEF AND TEACHING, AND AS A RESULT ITS JEWISH SIGNIFICANCE HAS BEEN ALL BUT LOST. TO FURTHER COMPLICATE MATTERS, JEWISH MESSIANIC TEACHING IS ENTHRALLING, COMPELLING, CHALLENGING, EXHILARATING--YET, UP UNTIL NOW, WOEFULLY INACCESSIBLE. THIS BOOK WILL CHANGE THAT. RABBI ELAINE ROSE GLICKMAN BRINGS TOGETHER, AND TO LIFE, THIS THREE-THOUSAND-YEAR-OLD TRADITION AS NEVER BEFORE. RATHER THAN SIMPLY REVIEWING THE VAST BODY OF JEWISH MESSIANIC LITERATURE, SHE EXPLORES AN ASTONISHING RANGE OF PRIMARY AND SECONDARY SOURCES, EXPLAINING IN AN INFORMATIVE YET INSPIRATIONAL WAY THESE TEACHINGS’ SIGNIFICANCE FOR JEWS OF THE PAST--AND INFUSES THEM WITH NEW MEANING FOR THE MODERN READER, BOTH JEWISH AND NON-JEWISH.

*INTRODUCTION TO MESSIANIC JUDAISM* ZONDERVAN, 2013-02-05 THIS BOOK IS THE GO-TO SOURCE FOR INTRODUCTORY INFORMATION ON MESSIANIC JUDAISM. EDITORS DAVID RUDOLPH AND JOEL WILLITTS HAVE ASSEMBLED A THOROUGH EXAMINATION OF THE ECCLESIAL CONTEXT AND BIBLICAL FOUNDATIONS OF THE DIVERSE MESSIANIC JEWISH MOVEMENT. UNIQUE AMONG SIMILAR WORKS IN ITS JEW-GENTILE PARTNERSHIP, THIS BOOK BRINGS TOGETHER A TEAM OF RESPECTED MESSIANIC JEWISH AND GENTILE CHRISTIAN SCHOLARS, INCLUDING MARK KINZER, RICHARD BAUCKHAM, MARKUS BOCKMUEHL, CRAIG KEENER, DARRELL BOCK, SCOTT HAFEMANN, DANIEL HARRINGTON, R. KENDALL SOULEN, DOUGLAS HARINK AND OTHERS. OPENING ESSAYS, WRITTEN BY MESSIANIC/JEWISH SCHOLARS AND SYNAGOGUE LEADERS, PROVIDE A WINDOW INTO THE ON-THE-GROUND REALITY OF THE MESSIANIC JEWISH COMMUNITY AND REVEAL THE CHALLENGES, QUESTIONS AND ISSUES WITH WHICH MESSIANIC JEWS GRAPPLE. THE FOLLOWING PREDOMINANTLY GENTILE CHRISTIAN DISCUSSION EXPLORES A NUMBER OF BIBLICAL AND THEOLOGICAL ISSUES THAT INFORM OUR UNDERSTANDING OF THE MESSIANIC JEWISH ECCLESIAL CONTEXT. HERE IS A BALANCED AND ACCESSIBLE INTRODUCTION TO THE DIVERSE MESSIANIC JEWISH MOVEMENT THAT BOTH GENTILE CHRISTIAN AND MESSIANIC JEWISH READERS WILL FIND INFORMATIVE AND FASCINATING.

**TOLERANCE AND INTOLERANCE IN EARLY JUDAISM AND CHRISTIANITY** GRAHAM N. STANTON 1998-05-28 THE ESSAYS IN THIS BOOK CONSIDER ISSUES OF TOLERANCE AND INTOLERANCE FACED BY JEWS AND CHRISTIANS BETWEEN APPROXIMATELY 200 BCE AND 200 CE. SEVERAL CHAPTERS ARE CONCERNED WITH MANY DIFFERENT ASPECTS OF EARLY JEWISH-CHRISTIAN RELATIONSHIPS. FIVE SCHOLARS, HOWEVER, TAKE A DIFFERENCE TACK AND DISCUSS HOW JEWS AND CHRISTIANS DEFINED THEMSELVES AGAINST THE PAGAN WORLD. AS MINORITY GROUPS, BOTH JEWS AND CHRISTIANS HAD TO WORK OUT WAYS OF CO-EXISTING WITH THEIR GRAECO-ROMAN NEIGHBOURS. RELATIONSHIPS WITH THOSE NEIGHBOURS WERE OFTEN STRAINED, BUT EVEN WITHIN BOTH JEWISH AND CHRISTIAN CIRCLES, ISSUES OF TOLERANCE AND INTOLERANCE SURFACED REGULARLY. SO IT IS APPROPRIATE THAT SOME OTHER CONTRIBUTORS SHOULD CONSIDER ‘INNER-JEWISH’ RELATIONSHIPS, AND THAT SOME SHOULD BE CONCERNED WITH CHRISTIAN SECTS.

**DISPUTED MESSIAHS** REBEKKA VOÿ 2021-11-30 JEWISH AND CHRISTIAN MESSIANIC THOUGHT AND ACTIVISM IN THE REFORMATION ERA IN THE ASHKENAZIC WORLD.

**JEWS, CHRISTIANS AND JEWISH CHRISTIANS IN ANTIQUITY** JAMES CARLETON PAGET 2010 THE BOOK, WHICH CONSISTS OF SOME PREVIOUSLY PUBLISHED AND UNPUBLISHED ESSAYS, EXAMINES A VARIETY OF ISSUES RELEVANT TO THE STUDY OF ANCIENT JUDAISM AND CHRISTIANITY AND THEIR INTERACTION, INCLUDING POLEMIC, PROSELYTISM, BIBLICAL INTERPRETATION, MESSIANISM, THE PHENOMENON NORMALLY DESCRIBED AS JEWISH CHRISTIANITY, AND THE FATE OF THE JEWISH COMMUNITY AFTER THE BAR KOKHBA REVOLT, A PERIOD OF CONSIDERABLE IMPORTANCE FOR THE EMERGENCE NOT ONLY OF JUDAISM BUT ALSO OF CHRISTIANITY. THE VOLUME, TYPICALLY FOR A COLLECTION OF ESSAYS, DOES NOT LAY OUT A PARTICULAR THESIS. IF ANYTHING BINDS THE COLLECTION TOGETHER, IT IS THE AUTHOR’S ATTEMPT TO SET OUT THE MAJOR FAULT LINES IN CURRENT DEBATE ABOUT THESE DISPUTED SUBJECTS, AND IN THE PROCESS TO REVEAL THEIR COMPLEX AND ENTANGLED CHARACTER.

*SALVATION IS FROM THE JEWS (JOHN 4:22)* AARON MILAVEC 2007 GROWING UP IN AN ETHNIC SUBURB IN CLEVELAND, AARON MILAVEC WAS AN IMPRESSIONABLE ADOLESCENT WHOSE RELIGIOUS AND CULTURAL INFLUENCES MADE IT NATURAL FOR HIM TO ?PITY, BLAME, AND DESPISE JEWS.? ALL OF THAT BEGAN TO CHANGE IN 1955 WHEN MR. MARTIN, A JEWISH MERCHANT, HIRED MILAVEC AS A STOCK BOY. MILAVEC’S INITIAL ANXIETIES OVER WORKING FOR A JEW SURPRISINGLY GAVE WAY TO PROFOUND PERSONAL ADMIRATION. THIS, IN TURN, PLUNGED MILAVEC INTO A TROUBLING THEOLOGICAL DILEMMA: ?HOW COULD GOD CONSIGN MR. MARTIN TO ETERNAL HELLFIRE DUE TO HIS ANCESTRAL ROLE IN THE DEATH OF JESUS WHEN IT WAS CLEAR THAT MR. MARTIN WOULD NOT HARM ME, A CHRISTIAN, EVEN IN SMALL WAYS?? THIS BOOK IS NOT FOR THE FAINT-HEARTED. MOST CHRISTIANS IMAGINE THAT THE POISON OF ANTI-JUDAISM HAS BEEN LARGELY ELIMINATED. IN CONTRAST, MILAVEC REVEALS HOW THIS POISON HAS GONE UNDERGROUND?DISFIGURING NOT ONLY THE ROLE OF ISRAEL IN GOD’S PLAN OF SALVATION BUT ALSO HORRIBLY TWISTING THE FAITH, THE FORGIVENESS, AND THE SALVATION THAT CHRISTIANS FIND THROUGH JESUS CHRIST. THIS PAINFUL REALIZATION SERVES AS THE NECESSARY FIRST STEP FOR OUR HEALING. AT EACH STEP OF THE WAY, MILAVEC’S SURE HAND BUILDS BRIDGES OF MUTUAL UNDERSTANDING THAT ENABLE BOTH CHRISTIANS AND JEWS TO CROSS THE CHASM OF DISTRUST AND DISTORTION THAT HAS INFECTED BOTH CHURCH AND SYNAGOGUE OVER THE CENTURIES. IN THE END, MILAVEC SECURELY BRINGS HIS READERS TO THAT PLACE WHERE RABBINIC JUDAISM AND CHRISTIANITY CAN AGAIN BE ADMIRED AS SISTER RELIGIONS INTIMATELY UNITED TO ONE OTHER IN GOD’S DRAMA OF SALVATION.?FOR THE LAST FIFTEEN YEARS AARON MILAVEC HAS DONE GROUNDBREAKING SCHOLARLY WORK ON THE FIRST CENTURY JEWISH-CHRISTIAN DOCUMENT, THE DIDACHE, AND HE IS A VETERAN OF LOCAL CHRISTIAN-JEWISH DIALOGUE. HIS SALVATION IS FROM THE JEWS IS A STIRRING WORK THAT INCORPORATES PROVOCATIVE THEOLOGICAL PERSPECTIVES ALONG WITH NUMEROUS INSIGHTS FROM RECENT OFFICIAL CHURCH TEACHING. THE AUTHOR IS SPECIFICALLY CONCERNED THAT CHURCH LEADERS, BOTH LAY AND ORDAINED, FOLLOW THROUGH WITH THE TRAJECTORY DEFINED IN THE STUDY DOCUMENT, COVENANT AND MISSION. IN ADDITION, HE SEEKS TO FOSTER A MORE HONEST AND SOUL-SEARCHING DIALOGUE IN LIVING ROOMS, IN CONGREGATIONS, AND ON THE WEB.? LOUISE BARNES VERA OFFICE FOR ECUMENICAL AND INTERFAITH RELATIONS CINCINNATI, OHIO ?A PERSONAL, THEOLOGICAL, AND HISTORICAL JOURNEY, MILAVEC’S VOLUME OFFERS NUMEROUS REFLECTIONS THAT CHALLENGE, THAT PROVOKE, AND THAT INSPIRE.? AMY-JILL LEVINE E. RHODES AND LEONA B. CARPENTER PROFESSOR

OF NEW TESTAMENT STUDIES VANDERBILT DIVINITY SCHOOL AND GRADUATE DEPARTMENT OF RELIGION NASHVILLE, TENNESSEE?THE INTEGRATION OF THE NEW UNDERSTANDING OF THE CHRISTIAN-JEWISH RELATIONSHIP THAT EMERGED FROM VATICAN II'S NOSTRA AETATE STILL AWAITS COMPLETION. AARON MILAVEC HAS MOVED AHEAD THAT PROCESS TO A SIGNIFICANT DEGREE IN SALVATION IS FROM THE JEWS: SAVING GRACE IN JUDAISM AND MESSIANIC HOPE IN CHRISTIANITY. HE HAS BROUGHT TOGETHER THE BEST OF THE BIBLICAL AND THEOLOGICAL SCHOLARSHIP ON THIS QUESTION IN THE PAST SEVERAL DECADES FROM WITH THE OFFICIAL CATHOLIC STATEMENTS IN A COMPREHENSIVE FRAMEWORK THAT BREAKS NEW GROUND.? JOHN T. PAWLIKOWSKI, O.S.M., Ph.D. DIRECTOR, CATHOLIC-JEWISH STUDIES PROGRAM CATHOLIC THEOLOGICAL UNION CHICAGO, ILLINOIS?WITH EXTRAORDINARY CANDOR, AARON MILAVEC CHALLENGES TRADITIONALLY HELD CHRISTIAN MISCONCEPTIONS ABOUT THE JEWISH FAITH AND SETS THE RECORD STRAIGHT. SALVATION IS FROM THE JEWS MAKES IT ABUNDANTLY CLEAR THAT UNLIKE ITS RELATIONSHIP TO OTHER RELIGIONS, CHRISTIANITY SHARES AN INTIMATE BOND WITH JUDAISM?A COMMON SPIRITUAL PILGRIMAGE THAT DESERVES TO BE AFFIRMED AND CELEBRATED.? KEITH F. PECKLERS, S.J. PONTIFICAL GREGORIAN UNIVERSITY, ROME?DR. MILAVEC HAS ELEGANTLY AND PASSIONATELY REFRAMED THE DIALOGUE BETWEEN JUDAISM AND CHRISTIANITY IN PURELY THEOLOGICAL TERMS AND HAS TAKEN INTO ACCOUNT BOTH THE PAST AND THE CONTEMPORARY SCENE. HE HAS CREATED A CHRISTIAN THEOLOGY OF JUDAISM AND IT IS ONE WELL IN ADVANCE OF WHAT IS PRESENTLY IN HAND.? JACOB NEUSNER DISTINGUISHED SERVICE PROFESSOR OF THE HISTORY AND THEOLOGY OF JUDAISM SENIOR FELLOW, INSTITUTE OF ADVANCED THEOLOGY BARD COLLEGE

**MESSIANISM AMONG JEWS AND CHRISTIANS** WILLIAM HORBURY 2016-03-10 WILLIAM HORBURY CONSIDERS THE ISSUE OF MESSIANISM AS IT ARISES IN JEWISH AND CHRISTIAN TRADITION. WHILEST HORBURY'S PRIMARY FOCUS IS THE HERODIAN PERIOD AND THE NEW TESTAMENT, HE PRESENTS A BROADER HISTORICAL TRAJECTORY, LOOKING BACK TO THE APOCRYPHA AND PSEUDEPIGRAPHA, AND ONWARD TO JUDAISM AND CHRISTIANITY IN THE ROMAN EMPIRE. WITHIN THIS FRAMEWORK HORBURY TREATS SUCH CENTRAL THEMES AS MESSIANISM IN THE APOCRYPHA AND PSEUDEPIGRAPHA, THE SON OF MAN AND PAULINE HOPES FOR A NEW JERUSALEM, AND JEWISH AND CHRISTIAN MESSIANISM IN THE SECOND CENTURY. NEGLECTED TOPICS ARE ALSO GIVEN DUE CONSIDERATION, INCLUDING SUFFERING AND MESSIANISM IN SYNAGOGUE POETRY, AND THE RELATION OF CHRISTIAN AND JEWISH MESSIANISM WITH CONCEPTIONS OF THE CHURCH AND OF ANTICHRIST AND WITH THE CULT OF CHRIST AND OF THE SAINTS. THROUGHOUT, HORBURY SETS MESSIANISM IN A BROADER RELIGIOUS AND POLITICAL CONTEXT AND EXPLORES ITS SETTING IN RELIGION AND IN THE CONFLICT OF POLITICAL THEORIES. THIS NEW EDITION FEATURES A NEW EXTENDED INTRODUCTION WHICH UPDATES AND RESITUATES THE VOLUME WITHIN THE CONTEXT OF CURRENT SCHOLARSHIP.

**JUDAISM AND CHRISTIANITY** RABBI STUART FEDEROW 2012-10 MANY PEOPLE FOCUS ON THE SIMILARITIES BETWEEN JUDAISM AND CHRISTIANITY, BUT THE RELIGIONS ARE QUITE DIFFERENT-AND IT'S NOT JUST BECAUSE ONE ACCEPTS JESUS AS THE MESSIAH AND THE OTHER DOES NOT. THE RISE OF CHRISTIANS CALLING THEMSELVES MESSIANIC "JEWS," THE SUCCESSSES OF CHRISTIAN MISSIONARIES, JEWS INGRATIATING THEMSELVES TO EVANGELICAL CHRISTIANS BECAUSE OF THEIR SUPPORT FOR THE STATE OF ISRAEL, THE OVERUSE OF THE TERM "JUDEO-CHRISTIAN," AND THE INCREASING USE OF JEWISH RITUALS IN CHRISTIAN CHURCHES, BLUR THE LINES BETWEEN JUDAISM AND CHRISTIANITY. DEVELOP A BETTER UNDERSTANDING OF THE IRRECONCILABLE DIFFERENCES BETWEEN JUDAISM AND CHRISTIANITY, AND WHERE THE TWO FAITHS HOLD MUTUALLY EXCLUSIVE BELIEFS. YOU'LL LEARN HOW - THEIR VIEWS DIFFER REGARDING GOD, HUMANITY, THE DEVIL, FAITH VERSUS THE LAW, THE MESSIAH, AND MORE; - BOTH FAITHS READ THE SAME BIBLICAL VERSES BUT UNDERSTAND THEM SO DIFFERENTLY; AND - MISSIONARY CHRISTIANS USE THIS BLURRING OF THE LINES BETWEEN THE TWO FAITHS, AND OTHER TECHNIQUES, TO CONVERT JEWS TO CHRISTIANITY. REAL INTERFAITH DIALOGUE BEGINS WHEN THOSE ENGAGING IN IT NOT ONLY SPEAK OF HOW THEY ARE SIMILAR, BUT ALSO WHERE THEY DIFFER. REAL UNDERSTANDING BEGINS WHEN THE TOPICS DISCUSSED ARE IN AREAS OF DISAGREEMENT. JUDAISM AND CHRISTIANITY: A CONTRAST WILL HELP YOU UNDERSTAND THE JEWISH VIEW OF THESE DISAGREEMENTS.

**PAUL, THEN AND NOW** MATTHEW V. NOVENSON 2022-05-05 RECKONING WITH THE HERMENEUTICAL STRUGGLE TO MAKE SENSE OF PAUL AS BOTH A HISTORICAL FIGURE AND A CANONICAL MUSE. MATTHEW NOVENSON HAS BECOME A LEADING ADVOCATE FOR THE CONTINUING RELEVANCE OF HISTORICAL-CRITICAL READINGS OF PAUL EVEN AS SOME NEW TESTAMENT SCHOLARS HAVE TURNED TO PURELY THEOLOGICAL OR POLITICAL APPROACHES. IN THIS COLLECTION OF A DECADE'S WORTH OF ESSAYS, NOVENSON PUTS CONTEXTUAL UNDERSTANDINGS OF PAUL'S LETTERS INTO CONVERSATION WITH THEIR CHRISTIAN RECEPTION HISTORY. AFTER A NEW, PROGRAMMATIC INTRODUCTORY ESSAY THAT FRAMES THE OTHER ELEVEN ESSAYS, NOVENSON EXPLORES TOPICS INCLUDING: THE RELATION BETWEEN THEOLOGY AND HISTORICAL CRITICISM THE PLACE OF JEWS AND GENTILES IN PAUL'S GOSPEL PAUL'S RELATION TO JUDAISM THE RELEVANCE OF MESSIANISM TO PAUL'S CHRISTOLOGY PAUL'S ESCHATOLOGY IN RELATION TO ANCIENT JEWISH ESCHATOLOGIES THE APtnESS OF MONOTHEISM AS A CATEGORY FOR UNDERSTANDING ANTIQUITY THE RECEPTION OF PAUL BY DIVERSE EARLY CHRISTIAN WRITERS THE PECULIAR PLACE OF PROTESTANTISM IN THE MODERN STUDY OF PAUL THE DEBATE OVER THE RECENT PAUL-WITHIN-JUDAISM MOVEMENT ANTI-JUDAISM IN MODERN NEW TESTAMENT SCHOLARSHIP DISPUTES OVER ROMANS AND GALATIANS THE META-QUESTION OF WHAT IT WOULD MEAN TO GET PAUL RIGHT OR WRONG ENGAGING WITH NUMEROUS SCHOOLS OF THOUGHT IN PAULINE STUDIES—AUGUSTINIAN, LUTHERAN, NEW PERSPECTIVE, APOCALYPTIC, PAUL-WITHIN-JUDAISM, RELIGIOUS STUDIES, AND MORE—WHILE ALSO RISING ABOVE PARTISAN DISPUTES BETWEEN SCHOOLS, NOVENSON ILLUMINATES THE ANCIENT MEDITERRANEAN CONTEXT OF PAUL'S LETTERS, THEIR COMPLICATED AFTERLIVES IN THE HISTORY OF INTERPRETATION, AND THE HERMENEUTICAL STRUGGLE TO MAKE SENSE OF IT ALL.

**THE GRAMMAR OF MESSIANISM** MATTHEW V. NOVENSON 2017 "THIS BOOK IS A SCHOLARLY TREATMENT OF MESSIANISM IN ANCIENT JUDAISM AND CHRISTIANITY. IN PARTICULAR, AND IN CONTRAST TO OTHER RECENT TREATMENTS, IT IS A STUDY OF WHAT WE MIGHT CALL THE GRAMMAR OF MESSIANISM, THAT IS, THE PATTERNS OF LANGUAGE INHERITED FROM THE HEBREW BIBLE THAT ALL ANCIENT MESSIAH TEXTS, JEWISH AND CHRISTIAN, USE. IT MAKES THE POINT THAT ALL ANCIENT MESSIAH TEXTS ARE CREATIVE EFFORTS AT NEGOTIATING A SHARED SET OF LINGUISTIC POSSIBILITIES AND LIMITATIONS INHERITED FROM THE HEBREW BIBLE. THE DISTINGUISHING FEATURES OF THE BOOK ARE SEVERAL: FIRST, BREAKING WITH AN IDEOLOGICALLY LOADED TRADITION, IT INCORPORATES BOTH JEWISH AND CHRISTIAN TEXTS AS EVIDENCE FOR THIS DISCURSIVE PRACTICE. SECOND, RATHER THAN DRAWING UP A TAXONOMY OF TYPES OF ANCIENT MESSIAH FIGURES, IT ANALYZES A RANGE OF OTHER MORE SPECIFIC ISSUES RAISED BY THE TEXTS THEMSELVES. THIRD, IT CUTS THE GORDIAN KNOT OF THE LONGSTANDING QUESTION OF THE PROMINENCE OF MESSIANISM IN ANTIQUITY, SUGGESTING THAT THAT QUESTION IS ULTIMATELY UNANSWERABLE BUT ALSO ENTIRELY UNNECESSARY FOR AN UNDERSTANDING OF THE PERTINENT TEXTS"--

**CHRIST AMONG THE MESSIAHS** MATTHEW V. NOVENSON 2012-04-17 HE THEN TRACES THE RISE AND FALL OF "THE MESSIANIC IDEA" IN JEWISH STUDIES AND GIVES AN ALTERNATIVE ACCOUNT OF EARLY JEWISH MESSIAH LANGUAGE: THE CONVENTION WORKED BECAUSE THERE EXISTED BOTH AN ACCESSIBLE POOL OF LINGUISTIC RESOURCES AND A COMMUNITY OF COMPETENT LANGUAGE USERS. WHEREAS IT IS COMMONLY OBJECTED THAT THE NORMAL RULES FOR UNDERSTANDING "CHRISTOS" DO NOT APPLY IN THE CASE OF PAUL SINCE HE USES THE WORD AS A NAME RATHER THAN A TITLE, NOVENSON SHOWS THAT "CHRISTOS" IN PAUL IS NEITHER A NAME NOR A TITLE BUT RATHER A GREEK HONORIFIC, LIKE EPIPHANES OR AUGUSTUS. FOCUSING ON SEVERAL SET PHRASES THAT HAVE BEEN TAKEN AS EVIDENCE THAT PAUL EITHER DID OR DID NOT USE "CHRISTOS" IN ITS CONVENTIONAL SENSE, NOVENSON CONCLUDES THAT THE QUESTION CANNOT BE SETTLED AT THE LEVEL OF FORMAL GRAMMAR. EXAMINING NINE PASSAGES IN WHICH PAUL COMMENTS ON HOW HE MEANS THE WORD "CHRISTOS", NOVENSON SHOWS THAT THEY DO ALL THAT WE NORMALLY EXPECT ANY TEXT TO DO TO COUNT AS A MESSIAH TEXT.

**MESSIANIC JUDAISM** DAVID H. STERN 2007 "A REVISION OF MESSIANIC JEWISH MANIFESTO."

**HOW JEWISH IS CHRISTIANITY?** WILLIAM VARNER 2003 DIVERSE PERSPECTIVES ABOUT THE MESSIANIC MOVEMENT --- FROM SIX CONTRIBUTORS. ARE MESSIANIC CONGREGATIONS NECESSARY OR SHOULD JEWISH BELIEVERS BE INCORPORATED INTO THE GENTILE CHURCH? THIS IS THE TOPIC OF THE LATEST VOLUME IN THE COUNTERPOINTS SERIES. THE QUESTION OF HOW CHRISTIAN JEWS RELATE THEIR JEWISH PRACTICES AND CUSTOMS TO THE CHURCH HAS BEEN AN ISSUE WITHIN CHRISTIANITY SINCE THE FIRST CENTURY. CONTEMPORARY CONTRIBUTORS WHO HAVE LIVED AND WRESTLED WITH THIS ISSUE PRESENT INFORMED ARGUMENTS AND COUNTER-ARGUMENTS. THE BOOK CONCLUDES WITH A CHAPTER ON THE FUTURE FOR MESSIANIC JEWS AND A DIRECTORY OF MESSIANIC MOVEMENT ORGANIZATIONS. CONTRIBUTORS INCLUDE: \* JOHN FISCHER (ThD, CALIFORNIA GRADUATE SCHOOL OF THEOLOGY, PhD, UNIVERSITY OF SOUTH FLORIDA) IS A RABBI OF CONGREGATION OHR CHADASH AND CHAIRMAN OF JUDAIC STUDIES AT ST. PETERSBURG THEOLOGICAL SEMINARY. \* ARNOLD G. FRUCHTENBAUM (ThM, PhD, NEW YORK UNIVERSITY) HAS SERVED WITH THE CHOSEN PEOPLE MINISTRIES AND CHRISTIAN JEW FOUNDATION IN THE PAST AND IS NOW THE FOUNDER AND DIRECTOR OF ARIEL MINISTRIES. \* GERSON NEREL (PhD, HEBREW UNIVERSITY, JERUSALEM) HAS SERVED AS 'ISRAEL SECRETARY' FOR THE INTERNATIONAL MESSIANIC JEWISH ALLIANCE AND HAS ALSO BEEN A MEMBER OF THE EXECUTIVE COMMITTEE FOR THE MESSIANIC JEWISH ALLIANCE OF ISRAEL. \* DAVID STERN (PhD, MDiv) IS THE TRANSLATOR OF THE JEWISH NEW TESTAMENT FROM GREEK TO ENGLISH TO EXPRESS ITS JEWISHNESS; HIS VERSION OF THE TANAK IS THE COMPLETE JEWISH BIBLE. \* WILL VARNER (EdD, TEMPLE UNIVERSITY) SERVERS AS PROFESSOR OF BIBLICAL STUDIES AT THE MASTER'S COLLEGE, CA, AND THE DIRECTOR OF THE ISRAEL BIBLE EXTENSION CAMPUS OF THIS COLLEGE IN ISRAEL. THE COUNTERPOINTS SERIES PROVIDES A FORUM FOR COMPARISON AND CRITIQUE OF DIFFERENT VIEWS ON ISSUES IMPORTANT TO CHRISTIANS. COUNTERPOINTS BOOKS ADDRESS TWO CATEGORIES: CHURCH LIFE AND BIBLE AND THEOLOGY. COMPLETE YOUR LIBRARY WITH OTHER BOOKS IN THE COUNTERPOINTS SERIES.

*MESSIANIC JUDAISM*

*MESSIANIC JUDAISM*

*JEWS AND CHRISTIANS*

DAN COHN-SHERBOK 2013-02-11 WHO ARE THE MESSIANIC JEWS? WHAT DO THEY BELIEVE AND PRACTICE? WHAT IS THE JEWISH COMMUNITY'S REACTION TO THE DEVELOPMENT OF MESSIANIC JUDAISM? IN THIS PIONEERING STUDY, DAN COHN-SHERBOK TRACES THE DEVELOPMENT OF THE MESSIANIC MOVEMENT FROM ANCIENT TIMES TO ITS TRANSFORMATION AFTER

**MESSIANIC JUDAISM: FROM JEWISH ORIGIN TO PRACTICE** MEET THE MOVEMENT TODAY, THE VOLUME CONTINUES WITH A DETAILED EXAMINATION OF MESSIANIC PRACTICES, AND THE PLACE OF MESSIANIC JUDAISM WITHIN THE CONTEMPORARY JEWISH COMMUNITY.

JAMES H. CHARLESWORTH 1990 THIS BOOK RECORDS THE REFLECTIONS AND DIALOGUE OF NINE DISTINGUISHED SCHOLARS, WHO BY EXPLORING PAST AND PRESENT

RELATIONSHIPS BETWEEN CHRISTIANS AND JEWS, ARE ENHANCING THE SEARCH FOR NEW MEANS OF COMMUNICATION AND THE DEVELOPMENT OF A FUTURE IN WHICH JEWISH-CHRISTIAN BONDS ARE

STRONGER AND CLOSER.

**MESSIAH AND EXALTATION** ANDREW CHESTER 2007 ANDREW CHESTER FOCUSES ON JEWISH MESSIANIC HOPE, INTERMEDIARY FIGURES, AND VISIONARY TRADITIONS OF HUMAN TRANSFORMATION, PARTICULARLY IN THE SECOND TEMPLE PERIOD, AND ANALYZES THEIR SIGNIFICANCE FOR THE ORIGIN AND DEVELOPMENT OF NEW TESTAMENT CHRISTOLOGY. HE BRINGS TOGETHER FIVE PREVIOUSLY PUBLISHED ESSAYS ON THESE THEMES: THESE INCLUDE TWO LONG CHAPTERS, ONE ON JEWISH MESSIANIC AND MEDIATORIAL TRADITIONS IN RELATION TO PAULINE CHRISTOLOGY, THE OTHER ON MESSIANISM AND ESCHATOLOGY IN EARLY JUDAISM AND CHRISTIANITY, PLUS ONE ON MESSIAH AND TEMPLE IN SIBYLLINE ORACLES 3-5. TWO FURTHER ESSAYS, ON THE SIGNIFICANCE OF TORAH IN THE MESSIANIC AGE, AND ON RESURRECTION, TRANSFORMATION AND EARLY CHRISTOLOGY, HAVE BEEN EXTENSIVELY REVISED. THERE ARE ALSO THREE SUBSTANTIAL NEW CHAPTERS, ALL OF WHICH ENGAGE CLOSELY WITH RECENT SCHOLARLY DEBATE. THE FIRST, ON THE ORIGIN OF CHRISTOLOGY, ARGUES FOR THE SIGNIFICANCE OF JEWISH VISIONARY TRADITIONS OF HUMAN TRANSFORMATION FOR UNDERSTANDING HOW 'HIGH' CHRISTOLOGY CAME ABOUT AT SUCH AN EARLY STAGE WITHIN THE NEW TESTAMENT. THE SECOND DISCUSSES THE COMPLEX QUESTIONS OF THE DEFINITION, SCOPE AND NATURE OF JEWISH MESSIANISM, ESPECIALLY IN RELATION TO THE HEBREW BIBLE AND THE MORE-RECENTLY AVAILABLE QUMRAN EVIDENCE, AND THEIR SIGNIFICANCE FOR THE NEW TESTAMENT. THE THIRD IS CONCERNED WITH WHAT PAUL MEANS BY THE 'LAW OF CHRIST', AND THE WIDER ISSUES RAISED BY THIS.

MOSES MAIMONIDES 1910

**THE MESSIAH CONFRONTATION** ISRAEL KNOHL

**MESSIANIC JUDAISM IS NOT CHRISTIANITY** STAN TELCHIN 2004-09 A SELF-PROCLAIMED MESSIANIC JEW DISCUSSES THE GROWTH AND DANGERS OF THE MESSIANIC JUDAISM MOVEMENT, REITERATING GOD'S INTENTION FOR HIS CHURCH TO SERVE AS "ONE NEW MAN" AND ADVOCATING UNITY AMONG THE BODY OF BELIEVERS.

**JEWS AND CHRISTIANS** WILLIAM HORBURY 2006-09-15 JEWISH-CHRISTIAN CONTACT AND CONTROVERSY WERE CENTRAL TO EARLY CHRISTIAN EXPERIENCE. AN UNDERSTANDING OF THEIR ROLE IN CHRISTIAN ORIGINS AND THEIR CONTINUATION OVER THE CENTURIES IS ESSENTIAL FOR ANY SERIOUS ENGAGEMENT WITH THE HISTORY OF CHRISTIANITY AND THE HISTORY OF JUDAISM. IN THE TWELVE ~~CHAPTERS OF THIS~~ **BOOK**, WILLIAM HORBURY FOCUSES ON THE INTERCONNECTED SUBJECTS OF POLEMIC AND BIBLICAL INTERPRETATION. NINE CHAPTERS ARE CONCERNED WITH THE ANCIENT WORLD, BEGINNING WITH POST-EXILIC JEWISH WRITING AND THE NEW TESTAMENT AND GOING ON TO LATER PAGAN, JEWISH AND CHRISTIAN CONTROVERSIES. THREE CHAPTERS CONCENTRATE ON MEDIEVAL AND EARLY MODERN JEWISH APOLOGETIC. WILLIAM HORBURY ALSO MAKES AN IMPORTANT CONTRIBUTION TO THE UNDERSTANDING OF UNDER-EXPLORED PRIMARY SOURCES, BOTH JEWISH AND CHRISTIAN. EVERT W. VAN DE POLL 2015-01-21 CELEBRATING BIBLICAL AND JEWISH HOLIDAYS IS MOST CHARACTERISTIC OF THE MESSIANIC JEWISH

MOVEMENT, AND IT AROUSES MUCH INTEREST AMONG GENTILE CHRISTIANS. THIS PRACTICE AROSE IN THE STRUGGLE OF HEBREW CHRISTIANS IN THE 19<sup>th</sup> CENTURY AGAINST -CHRISTIAN ASSIMILATION-. FROM THE 1970S ONWARDS, A NEW GENERATION OF MESSIANIC JEWS IDENTIFIED STRONGLY WITH THEIR PEOPLE'S SOCIO-CULTURAL HERITAGE, INCLUDING THE PRACTICE OF SABBATH, PESACH AND OTHER JEWISH HOLIDAYS. A THOROUGH ANALYSIS OF CALENDARS, REINTERPRETATIONS, OBSERVANCES AND MOTIVES SHOWS THAT THIS IS A NOVEL, CHRISTIAN-JUDAIC PRACTICE. WHY AND HOW DO GENTILE CHRISTIANS ADOPT IT? TO RETURN TO -JEWISH ROOTS-? WHAT DOES THIS TERM STAND FOR? AS THE AUTHOR TAKES UP THESE QUESTIONS, HE SHOWS THAT THIS IS RATHER A CONTEXTUALISATION OF THE GOSPEL."

**60 QUESTIONS CHRISTIANS ASK ABOUT JEWISH BELIEFS AND PRACTICES** MICHAEL L. BROWN 2011-10 RESPECTED SCHOLAR AND MESSIANIC JEW ANSWERS SIXTY COMMON QUESTIONS CHRISTIANS HAVE ABOUT JEWISH PEOPLE, CULTURE, PRACTICES, AND THE JEWISH BACKGROUND TO THE NEW TESTAMENT.

**THE MESSIAH** JAMES H. CHARLESWORTH 2009-12 THE MESSIAH HOW DID THE JEWS FROM 250 B.C.E. TO 200 C.E. CONCEIVE AND EXPRESS THEIR BELIEFS IN THE COMING OF GOD'S MESSIAH? WHY DID THE JEWS CLOSELY ASSOCIATED WITH JESUS OF NAZARETH CLAIM WITHIN TEN YEARS OF HIS CRUCIFIXION IN 30 C.E. THAT HE INDEED WAS THE PROMISED MESSIAH? AN INTERNATIONAL TEAM OF PROMINENT JEWISH AND CHRISTIAN SCHOLARS DISCUSS THESE AND RELATED QUESTIONS IN THIS VOLUME THAT STEMS FROM THE FIRST PRINCETON SYMPOSIUM ON JUDAISM AND CHRISTIAN ORIGINS. THE BOOK FOCUSES ON THE HISTORICAL AND THEOLOGICAL IMPORTANCE OF THE PRESENCE OR ABSENCE OF THE TERM "MESSIAH" AND MESSIANIC IDEAS IN THE HEBREW SCRIPTURES, THE NEW TESTAMENT, PHILO, THE APOCRYPHA, THE PSEUDEPIGRAPHA, JOSEPHUS, AND THE DEAD SEA SCROLLS. IT CLARIFIES THE KEY ISSUES TO BE DISCUSSED, ILLUSTRATES THE APPROPRIATE METHODOLOGY SHARED BY INTERNATIONAL EXPERTS, AND CONCENTRATES ON THE PERPLEXING QUESTIONS REGARDING MESSIANIC BELIEFS IN JUDAISM AND CHRISTIANITY BEFORE THE CLOSE OF THE NEW TESTAMENT AND THE EDITING OF THE MISHNAH. CONTRIBUTORS HUGH ANDERSON DAVID E. AUNE MATTHEW BLACK B. M. BOKSER PEDER BORGES F. H. BORSCH JAMES H. CHARLESWORTH ADELA YARBRO COLLINS NILS ALSTRUP DAHL W. D. DAVIES J. D. G. DUNN ROBERT G. HAMERTON-KELLY PAUL D. HANSON J. G. HEINTZ MARTIN HENGEL RICHARD A. HORSLEY DONALD H. JUEL BURTON L. MACK D. MENDELS J. PRIEST J. J. M. ROBERTS L. H. SCHIFFMANN ALAN F. SEGAL S. TALMON J. C. VANDERKAM JAMES H. CHARLESWORTH IS THE GEORGE L. COLLORD PROFESSOR OF NEW TESTAMENT LANGUAGE AND LITERATURE AND DIRECTOR OF THE DEAD SEA SCROLLS PROJECT AT PRINCETON THEOLOGICAL SEMINARY. HE IS NOTED FOR HIS RESEARCH IN APOCRYPHA AND PSEUDEPIGRAPHA OF THE HEBREW AND CHRISTIAN BIBLES, THE DEAD SEA SCROLLS, JOSEPHUS, THE HISTORICAL JESUS, AND THE GOSPEL OF JOHN. HE IS A FOUNDER AND VETERAN OF THE ENOCH SEMINAR AND A MEMBER OF THE ADVISORY BOARD OF THE JOURNAL HENOCH. RELIGION / EARLY JUDAISM AND CHRISTIANITY

BIRD 2016 LIVELY, WELL-INFORMED PORTRAIT OF THE COMPLEX FIGURE WHO WAS THE APOSTLE PAUL THOUGH PAUL IS OFTEN LAUDED AS THE FIRST GREAT CHRISTIAN THEOLOGIAN AND A CHAMPION FOR GENTILE INCLUSION IN THE CHURCH, IN HIS OWN TIME HE WAS UNIVERSALLY REGARDED AS A STRANGE AND CONTROVERSIAL PERSON. IN THIS BOOK PAULINE SCHOLAR MICHAEL BIRD EXPLAINS WHY. AN ANOMALOUS JEW PRESENTS THE FIGURE OF PAUL IN ALL HIS COMPLEXITY WITH HIS BLEND OF COMMON AND CONTROVERSIAL JEWISH BELIEFS AND A FAITH IN CHRIST THAT BROUGHT HIM INTO CONFLICT WITH THE SOCIO-RELIGIOUS SCENE AROUND HIM. BIRD ELUCIDATES HOW THE APOSTLE PAUL WAS VARIOUSLY PERCEIVED -- AS A RELIGIOUS DEVIANT BY JEWS, AS A DIVISIVE FIGURE BY JEWISH CHRISTIANS, AS A PURVEYOR OF DUBIOUS PHILOSOPHY BY GREEKS, AND AS A DANGEROUS TROUBLEMAKER BY THE ROMANS. READERS OF THIS BOOK WILL BETTER UNDERSTAND THE TRULY ANOMALOUS SHAPE OF PAUL'S THINKING AND WORLDVIEW.

**THE THIRD DAY** ROGER GARZA 2022-03-16 THERE IS A REASON WHY MOST ANALYSTS OF BIBLICAL PROPHECY CAN'T FIGURE OUT HOW CHRISTIANS AND JEWS CAN EVER UNITE. THE REASON IS THAT THEY ARE MISSING A PIECE OF THE PROPHETIC PUZZLE. A PIECE THAT IS SO OBVIOUS I CAN ONLY CONCLUDE THAT GOD HID IT IN PLAIN SIGHT, IN THE SCRIPTURES - AND IS ONLY NOW MAKING IT KNOWN TO THE WORLD AS A WHOLE RATHER THAN JUST A SELECT FEW. THE FACT IS THAT BOTH THE OLD TESTAMENT AND THE NEW TESTAMENT PROCLAIM THAT IN THE LAST DAYS, GENTILES AND JEWS WILL COME TOGETHER INTO ONE FAMILY AND WILL TOGETHER WORSHIP THE ONE TRUE GOD. MOST JEWS ASSUME THAT THIS WILL HAPPEN WHEN CHRISTIANS (AND ALL OTHER GENTILES), FINALLY REALIZE THAT THEY WERE WRONG, WHEN CHRISTIANS FINALLY REALIZE THAT JESUS WAS NOT THE MESSIAH, AND CONVERT TO JUDAISM. MOST CHRISTIANS ASSUME THAT THIS WILL HAPPEN WHEN JEWS FINALLY REALIZE THAT THEY WERE WRONG, ACCEPT JESUS AS THE MESSIAH, AND CONVERT TO CHRISTIANITY. AT THIS POINT IN HISTORY, EITHER ALTERNATIVE SEEMS HIGHLY UNLIKELY. BUT WHAT IF THERE IS A THIRD ALTERNATIVE - ONE THAT LETS JEWS REMAIN JEWISH, CHRISTIANS REMAIN CHRISTIAN, AND YET PUTS US ALL INTO ONE UNITED FAMILY OF GOD? IN THIS BOOK YOU WILL LEARN: \* HOW THE SAME TYPE OF SCHOLARSHIP THAT IS USED TO REFUTE CHRISTIANITY REFUTES JUDAISM ALSO, AND THE SAME TYPE OF SCHOLARSHIP USED TO SUPPORT JUDAISM SUPPORTS CHRISTIANITY AS WELL. \* HOW THE CHRISTIAN DOCTRINES OF THE TRINITY AND THE INCARNATION DO NOT CONTRADICT JEWISH MONOTHEISM AS DEFINED IN THE OLD TESTAMENT. \* HOW THE COMPLETENESS AND FINALITY OF OLD TESTAMENT LAW CAN BE RECONCILED WITH THE APPARENTLY CONTRADICTORY STATEMENT THAT CHRIST HAS INAUGURATED A BETTER COVENANT (HEBREWS 8:6) IT IS MY BELIEF THAT ONCE THE IDEAS PROPOSED IN THIS BOOK ARE RECEIVED AND APPLIED, THE WORLD WILL AWAKEN FROM THE NEARLY 2,000 YEAR OLD NIGHTMARE OF FEAR AND MISTRUST BETWEEN CHRISTIANS AND JEWS, AND OUR MUTUAL THIRST FOR THE ARRIVAL OF THE MESSIANIC AGE WILL FINALLY BE QUENCHED.