

# Read Free Classical Christianity And Rabbinic Judaism Comparing Theologies Pdf File Free

**Christianity and Rabbinic Judaism** [Christianity and Rabbinic Judaism](#) *Judaism and Christianity: In the Shadow of the Temple* **Christianity in Jewish Terms** [Archaeology, the Rabbis, & Early Christianity](#) [Nazarene Jewish Christianity](#) **The Jewish Jesus Refuting Rabbinic Objections to Christianity & Messianic Prophecies** **The Jewish Approach to God** *Rivalry of Genius, A* **Studies in Rabbinic Judaism and Early Christianity** **Jewish-Christianity and the History of Judaism** *Brothers Estranged* **Jewish Holidays** **Jews Or Christians?** **Jewish, Christian, and Classical Exegetical Traditions in Jerome's Translation of the Book of Exodus** [The Serekh Texts](#) **Two Powers in Heaven** *Milton and the Rabbis* *Messiah and Christos* [Separated Siblings](#) [Jewish-Christian Debates](#) [The Jews Among Pagans and Christians in the Roman Empire](#) **Building on the Ruins of the Temple** [Christianity](#) [Jewish Law in Gentile Churches](#) **Early Christian and Jewish Monotheism** [Fallen Angels and the History of Judaism and Christianity](#) [Into All the World](#) [The Genesis of Perfection](#) [Restoration](#) [Hermeneutics of Holiness](#) *The Christian Schism in Jewish History and Jewish Memory* [Jewish Books and their Readers](#) **Talmud and Christianity: Rabbinic Judaism After Constantine** **From Jesus to Christ** **Types of Authority in Formative Christianity and Judaism** **Every Christian's Book on Judaism** **Christianity and Rabbinic Judaism**

Early Christology must focus not simply on "historical" but also on theological ideas found in contemporary Jewish thought and practice. In this book, a range of distinguished contributors considers the context and formation of early Jewish and Christian devotion to God alone—the emergence of "monotheism". The idea of monotheism is critically examined from various perspectives, including the history of ideas, Graeco-Roman religions, early Jewish mediator figures, scripture exegesis, and the history of its use as a theological category. The studies explore different ways of conceiving of early Christian monotheism today, asking whether monotheism is a conceptually useful category, whether it may be applied cautiously and with qualifications, or whether it is to be questioned in favor of different approaches to understanding the origins of Jewish and Christian beliefs and worship. This is volume 1 in the *Early Christianity in Context* series and volume 263 in the *Journal for the Study of the New Testament Supplement Series*> This book considers the early history of Jewish-Christian relations focussing on the fallen angels. A careful examination of the earliest biblical interpretations of Genesis considers such topics as human destiny, the Creation, sexuality, sin, and forgiveness, from the perspectives of both Judaism and Christianity. In the minds of many American evangelicals today, Judaism exists in two places: the pages of the Bible and the modern nation of Israel. In *Separated Siblings*, John Phelan offers to fill in the gaps of this limited understanding with the larger story of Judaism, including its long history and key facets of Jewish thought and practice. Phelan shows that Judaism is anything but monolithic or unchanging. Readers may be surprised to learn that contemporary Judaism exists in a multiplicity of forms and continues to evolve, as recent changes in scholarly Jewish perspectives on Jesus and Paul attest. An evangelical Christian himself, Phelan addresses what other evangelicals are often most curious about, such as Jewish beliefs concerning salvation and eschatology. Nevertheless, *Separated Siblings* is geared toward understanding rather than Christian apologetics, aiming for an undistorted view of Judaism that is sensitive to the painful history of Christian replacement theology and other forms of anti-Semitism. Readers of this book will emerge with more informed attitudes toward their Jewish brothers and sisters—those in Israel and those across the

street. Why did the Gentile church keep Old Testament commandments about sex and idolatry, but disregard many others, like those about food or ritual purity? If there were any binding norms, what made them so, and on what basis were they articulated? In this important study, Markus Bockmuehl approaches such questions by examining the halakhic (Jewish legal) rationale behind the ethics of Jesus, Paul and the early Christians. He offers fresh and often unexpected answers based on careful biblical and historical study. His arguments have far-reaching implications not only for the study of the New Testament, but more broadly for the relationship between Christianity and Judaism. Oskar Skarsaune gives us a new look into the development of the early church and its practice by showing us the evidence of interaction between the early Christians and rabbinic Judaism. He offers numerous fascinating episodes and glimpses into this untold story. Into All the World—the third volume from editors Mark Harding and Alanna Nobbs on the content and social setting of the New Testament—brings together a team of eminent Australian scholars in ancient history, New Testament, and the early church to take the story of Christianity into the Jewish and Greco-Roman world of the first century. In thirteen chapters, the contributors discuss all the post-Pauline New Testament writings, devoting attention to both their content and their context. They examine the impact of the growth of the church on both Jews and Gentiles, exploring issues such as the diaspora, minorities, the Book of Acts, and the Fourth Gospel. The book then proceeds to a discussion of the impact of Christianity on the Roman state, including consideration of the book of Revelation and the imperial cult. A final chapter investigates how the church was perceived by Clement of Rome at the end of the first century. "Jewish-Christianity" is a contested category in current research. But for precisely this reason, it may offer a powerful lens through which to rethink the history of Jewish/Christian relations. Traditionally, Jewish-Christianity has been studied as part of the origins and early diversity of Christianity. Collecting revised versions of previously published articles together with new materials, Annette Yoshiko Reed reconsiders Jewish-Christianity in the context of Late Antiquity and in conversation with Jewish studies. She brings further attention to understudied texts and traditions from Late Antiquity that do not fit neatly into present day notions of Christianity as distinct from Judaism. In the process, she uses these materials to probe the power and limits of our modern assumptions about religion and identity. This book tells the story of the formation of classical Judaism and orthodox Christianity as parallel yet interlocking histories. Here, in a series of chapters written by leading scholars in this country and in Israel, the reader is offered a general account of how, during the first six centuries of the Common Era, Judaism and Christianity took the form we recognize today. In *Hermeneutics of Holiness*, Naomi Koltun-Fromm examines the ancient nexus of holiness and sexuality and explores its roots in the biblical texts as well as its manifestations throughout ancient and late-ancient Judaism and early Syriac Christianity. In the process, she tells the story of how the biblical notions of "holy person" and "holy community" came to be defined by the sexual and marriage practices of various interpretive communities in late antiquity. Koltun-Fromm seeks to explain why sexuality, especially sexual restraint, became a primary demarcation of sacred community boundaries among Jews and Christians in fourth-century Persian-Mesopotamia. She charts three primary manifestations of holiness: holiness ascribed, holiness achieved, and holiness acquired through ritual purity. *Hermeneutics of Holiness* traces the development of these three concepts, from their origin in the biblical texts to the Second Temple literature (both Jewish and Christian) to the Syriac Christian and rabbinic literature of the fourth century. In so doing, this book establishes the importance of biblical interpretation for late ancient Jewish and Christian practices, the centrality of holiness as a category for self-definition, and the relationship of fourth-century asceticism to biblical texts and interpretive history. "For the first time an accurate picture of rabbinic Judaism and Christian origins in Roman Palestine emerges as two active field archaeologists—one Jewish and the other Christian-- integrate historical literature with current archaeological findings. Their unique blending of literary and nonliterary approaches to the past allows a more reliable reconstruction of this critical and formative era of Western civilization"--Back cover. This book is for all iconoclasts, Jewish and Christian, who are willing to challenge "the traditions of men" that have superseded the Word of God. It combines history, theology and polemics into one comprehensive volume. On one level or another, most Jews and Christians believe that Yeshua ha Yehudi (Jesus the Jew) came to start a new religion. Christians are taught that the Torah (Law) of Moses is obsolete, and Christianity is a completely new and better covenant. Some Jews believe that Yeshua was in the Jewish tradition, but his message was completely changed by Sha'ul ha Tarsi (apostle Paul) and later Gentile

adherents who “denied the Torah” and set up a new Hellenized Gnostic replacement religion. Who is correct? Living in a time that is 2,000 years removed from the culture of first century Judea has resulted in a distorted concept of the faith and teachings of Yeshua and his disciples. How did both modern Judaism and Christianity, two very different religions, emerge from the same Hebrew Scriptures and first century Jewish environment? How can one be Jewish and know nothing of the most famous Jew that ever lived? On the other hand, how can one possibly claim a Bible-based Christian heritage and yet deny its relevant doctrinal and historical foundations? Many of the Jewish viewpoints discussed in the book may be new to both the Christian and Jewish reader and will challenge long held doctrinal beliefs and religious dogma. By approaching this age-old conflict from both the “Hebrew roots” and historical “Church” viewpoints, the authors hope to help tear down the “middle wall of partition” that has been erected over the past 2,000 years. The authors have a deep background in the Jewish Roots of Christianity. Their book discusses questions such as: “Who is Israel?” “Did the “New” covenant replace the “Old” covenant?” “Who is the Household of God?” “Did Yeshua fulfill messianic prophecy?” “How and why did the Christian Sabbath get changed to Sunday?” Other subjects include, prophecy revealed in the Feasts of the LORD and the Sabbath, the Jewishness of Yeshua and the meaning of his words within the context in which the Jews of his day would have understood him, and the historical and doctrinal roots of modern Rabbinical Judaism. They discuss the original Jewish Sect of the Nazarenes, what they believed and why. They trace its beginning, growth, and eventual disappearance. Early Gentile church history and the development of Christianity via the Roman Church, the origin of her doctrines and dogma are also examined. They also delve into the doctrines of Yeshua and Sha’ul (Paul) as they relate to the Torah (Law) of Moses. The emergence of formative Judaism has traditionally been examined in light of a theological preoccupation with the two competing religious movements, ‘Christianity’ and ‘Judaism’ in the first centuries of the Common Era. In this book Ariel Schremer attempts to shift the scholarly consensus away from this paradigm, instead privileging the rabbinic attitude toward Rome, the destroyer of the temple in 70 C.E., over their concern with the nascent Christian movement. The palpable rabbinic political enmity toward Rome, says Schremer, was determinative in the emerging construction of Jewish self-identity. He asserts that the category of heresy took on a new urgency in the wake of the trauma of the Temple’s destruction, which demanded the construction of a new self-identity. Relying on the late 20th-century scholarly depiction of the slow and measured growth of Christianity in the empire up until and even after Constantine’s conversion, Schremer minimizes the extent to which the rabbis paid attention to the Christian presence. He goes on, however, to pinpoint the parting of the ways between the rabbis and the Christians in the first third of the second century, when Christians were finally assigned to the category of heretics. Many people focus on the similarities between Judaism and Christianity, but the religions are quite different and its not just because one accepts Jesus as the messiah and the other does not. The rise of Christians calling themselves messianic Jews, the successes 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. In the immediate centuries after the Romans’ destruction of Jerusalem and its Temple in 70 CE, Jews and Christians offered contrasting religious explanations for the razing of the locus of God’s presence on earth. Adam Gregerman analyzes the views found in three early Christian texts (Justin’s Dialogue with Trypho, Origen’s Contra Celsum, and Eusebius’ Proof of the Gospel) and one rabbinic text (the Midrash on Lamentations), all of which emerged in the same place--the land of Israel--and around the same time--the first few centuries after 70. The author explores the ways they interpret the destruction in order to prove (in the case of Christians), or make it impossible to disprove (in the case of the Jews) that their community is the people of God. He demonstrates the apologetic and

polemical functions of selected explanations, for claims to the covenant made by one community excluded those made by the other. Holy days and holidays speak deeply to the Jewish soul and animate Judaism's culture. This easy-to-use guide explains the origins and customs of the major Jewish holidays and shows what they can mean to Christians seeking to understand their own faith. In *Jewish, Christian, and Classical Exegetical Traditions in Jerome's Translation of the Book of Exodus*, Matthew Kraus analyzes the Classical, Christian, and rabbinic influences on Jerome's translation of biblical narrative, poetry, and law. The *Serekh Texts* discusses the central rule documents produced by a pious Jewish community of the Essenes that lived at Qumran by the Dead Sea at the turn of the era. The texts describe the life of a highly ascetic group that had rejected the hellenistic Jewish culture and had withdrawn into the desert to live a life of perfect obedience to the Torah. Sarianna Metso introduces the twelve manuscripts of the Community Rule found in Qumran Caves 1, 4 and 5 in terms of their content, textual history, literary function, and significance for the study of ancient Judaism and early Christianity. The writings of the community open a fascinating window onto the religious life in Palestine at the time of the emergence of early Christianity and rabbinic Judaism. There are few other contemporary Jewish sources in which the life and religious practices of a Jewish group are so vividly and authentically illustrated. The *Serekh Texts* provides an accessible summary of current scholarly discussion on the central topics related to the Community Rule, such as the community's identity and history, and offers comprehensive bibliographies for further study. The *Serekh Texts* discusses the central rule documents produced by a pious Jewish community of the Essenes that lived at Qumran by the Dead Sea at the turn of the era. The texts describe the life of a highly ascetic group that had rejected the hellenistic Jewish culture and had withdrawn into the desert to live a life of perfect obedience to the Torah. Sarianna Metso introduces the twelve manuscripts of the Community Rule found in Qumran Caves 1, 4 and 5 in terms of their content, textual history, literary function, and significance for the study of ancient Judaism and early Christianity. The writings of the community open a fascinating window onto the religious life in Palestine at the time of the emergence of early Christianity and rabbinic Judaism. There are few other contemporary Jewish sources in which the life and religious practices of a Jewish group are so vividly and authentically illustrated. The *Serekh Texts* provides an accessible summary of current scholarly discussion on the central topics related to the Community Rule, such as the community's identity and history, and offers comprehensive bibliographies for further study. The *Serekh Texts* discusses the central rule documents produced by a pious Jewish community of the Essenes that lived at Qumran by the Dead Sea at the turn of the era. The texts describe the life of a highly ascetic group that had rejected the hellenistic Jewish culture and had withdrawn into the desert to live a life of perfect obedience to the Torah. Sarianna Metso introduces the twelve manuscripts of the Community Rule found in Qumran Caves 1, 4 and 5 in terms of their content, textual history, literary function, and significance for the study of ancient Judaism and early Christianity. The writings of the community open a fascinating window onto the religious life in Palestine at the time of the emergence of early Christianity and rabbinic Judaism. There are few other contemporary Jewish sources in which the life and religious practices of a Jewish group are so vividly and authentically illustrated. The *Serekh Texts* provides an accessible summary of current scholarly discussion on the central topics related to the Community Rule, such as the community's identity and history, and offers comprehensive bibliographies for further study. How the rise of Christianity profoundly influenced the development of Judaism in late antiquity In late antiquity, as Christianity emerged from Judaism, it was not only the new religion that was being influenced by the old. The rise and revolutionary challenge of Christianity also had a profound influence on rabbinic Judaism, which was itself just emerging and, like Christianity, trying to shape its own identity. In *The Jewish Jesus*, Peter Schäfer reveals the crucial ways in which various Jewish heresies, including Christianity, affected the development of rabbinic Judaism. He even shows that some of the ideas that the rabbis appropriated from Christianity were actually reappropriated Jewish ideas. The result is a demonstration of the deep mutual influence between the sister religions, one that calls into question hard and fast distinctions between orthodoxy and heresy, and even Judaism and Christianity, during the first centuries CE. The simple step of a courageous individual is not to take part in the lie. One word of truth outweighs the world. Alexander Solzhenitsyn In this penetrating and provocative work, Jonas E. Alexis challenges common assumptions about the relationship between Christianity and Rabbinic Judaism and provides compelling evidence from history and theology that demonstrates the extent to which modern Judaism has been defined by the Pharisaic and Rabbinic

schools of thought. As Alexis meticulously documents, there has been a constant struggle between Christianity and Rabbinic Judaism since the time of Christ, a struggle that will define the destiny of the West. Islam, according to Christianity, is a historically and theologically false religion, since it denies both Jesus's deity and His work of salvation at the Cross. But Rabbinic Judaism, Alexis argues, is equally false and in many respects more dangerous to Christianity and the West than Islam, since at its root Rabbinic Judaism wages war against the Logos, the system of order in the world embodied by Christ. In this painstakingly scholarly yet readable work, Alexis maintains that Rabbinic Judaism, defined by the Pharisaic teachings (now codified in the Talmud) that Jesus sought to correct, is a categorical and metaphysical rejection of Christianity, a rejection that has had and will continue to have severe implications for Western culture, intellectual history, and theological exegesis. Compares Rabbinic midrash and Patristic exegesis in late antiquity and provides an introduction to the various forms of Patristic literature. "Our way must be: never knowingly support lies! Having understood where the lies begin-step back from that gangrenous edge! Let us not glue back the flaking scale of the Ideology, not gather back its crumbling bones, nor patch together its decomposing garb, and we will be amazed how swiftly and helplessly the lies will fall away, and that which is destined to be naked will be exposed as such to the world." -Alexander Solzhenitsyn

Enlightenment writer Voltaire was amazed that twelve fishermen, some of them unlettered, from an obscure place in the world called Galilee, challenged an empire through self-denial and patience and eventually established Christianity. He seriously thought that twelve philosophers or intellectuals, himself included, would do the opposite and crush Christianity. Voltaire's self-appointed cheerleaders such as Diderot, Helvetius, d'Holbach, D'Alembert, Lametrie, and Baron Cloots, among others, tried to do just that and wrote volumes of work trying to tear down the basis of Christianity and erect an edifice of their own. Diderot in particular declared, "I would sacrifice myself, perhaps, if I could annihilate forever the notion of God." Cloots wrote, "We shall see the heavenly royalty condemned by the revolutionary tribunal of victorious Reason." Lametrie produced *Man: A Machine*, and an entire French encyclopedia was written between 1751 and 1772 by those philosophers because Christianity, to a large degree, had to go. Voltaire would send letters to his disciples and friends saying, "écrasez l'infâme." Rousseau, of course, was a disciple of Voltaire and declared that Voltaire's work "inspired me." The French Revolution failed. Yet like all significant revolutions before and after that period, the French Revolution indirectly had a theological root which was then a categorical and metaphysical rejection of Logos. That theological substratum has jumped from one era to the next and had and still has historical, political, economic, and spiritual ramifications. This book is about the historical and theological struggle of that conflict, which had its inception at the foot of the cross. In the period of Roman domination there were communities of Jews, some still in Palestine, some dispersed in and around the Roman Empire; they had to face at first the world-wide power of the pagan Romans and later on the emergence of Christianity as an Empire-wide religion. How they coped with these dramatic changes and how they influenced the new forms of religious life that emerged in this period provide the main themes of *The Jews Among Pagans and Christians*. Essays by the leading scholars in the field together with the introduction by the editors, offer new approaches to understanding the role of Judaism and the pattern of religious interaction characteristic of the period. These seminal essays, written by an international group of eminent scholars, introduce the reader to the subject of restoration in a roughly chronological approach, beginning with the formative period (the Old Testament), followed by the Greco-Roman period, formative Judaism, and early Christianity. This book is dealing with the relations between the Rabbinical Judaism and the Early Christianity. It studies the continuities and the mutations and clarifies the factors of influences and the polemics between these two traditions. Ce livre s'intéresse aux relations entre le judaïsme rabbinique et le christianisme primitif. Il étudie les continuités et les ruptures et clarifie les facteurs d'influences et les polémiques entre les deux traditions.

Bruce Chilton and Jacob Neusner study the points of comparisons and contrast between formative Christianity and Judaism. By identifying three categories of authority in each of the two religious worlds, they show how they have both worked in compelling or failing to get someone to do a given action. The arguments are introduced by a general discussion of the founding figures of the two religions, Moses and Jesus, and how their inherent authority distilled itself through the structure of their religious institutions and intellectual thoughts. Discusses various ways the Jewish people have understood God, and how to build on these lessons to explore and deepen personal spirituality. Two eminent scholars, each expert in his own tradition, take Jewish-Christian dialogue to a new

level. Aiming at neither mere description nor conversion, each presents the classical elements of his tradition's understanding of three fundamental, common religious questions: where to meet God, how to live, and what to hope for. Chilton and Neusner's lively comparisons serve as a primer on the defining energies of these twomonumental religious traditions, intertwined in their roots. The reader is invited to identify the traditions'unity of questions and the equally strong differences in answers and thereby to illumine one's own faithcommitments about belief, piety, and the purpose of human life. Jewish Books and their Readers asks what constituted a 'Jewish' book in early modern Europe: how it was presented, disseminated, and understood within Jewish and Christian environments, and what effect this had on views of Jews and their intellectual heritage. "Magisterial. . . . A learned, brilliant and enjoyable study."—Géza Vermès, *Times Literary Supplement* In this exciting book, Paula Fredriksen explains the variety of New Testament images of Jesus by exploring the ways that the new Christian communities interpreted his mission and message in light of the delay of the Kingdom he had preached. This edition includes an introduction reviews the most recent scholarship on Jesus and its implications for both history and theology. "Brilliant and lucidly written, full of original and fascinating insights."—Reginald H. Fuller, *Journal of the American Academy of Religion* "This is a first-rate work of a first-rate historian."—James D. Tabor, *Journal of Religion* "Fredriksen confronts her documents—principally the writings of the New Testament—as an archaeologist would an especially rich complex site. With great care she distinguishes the literary images from historical fact. As she does so, she explains the images of Jesus in terms of the strategies and purposes of the writers Paul, Matthew, Mark, Luke, and John."—Thomas D'Evelyn, *Christian Science Monitor* How did Jews perceive the first Christians? By what means did they come to appreciate Christianity as a religion distinct from their own? In *The Christian Schism in Jewish History and Jewish Memory*, Professor Joshua Ezra Burns addresses those questions by describing the birth of Christianity as a function of the Jewish past. Surveying a range of ancient evidences, he examines how the authors of Judaism's earliest surviving memories of Christianity speak to the perspectives of rabbinic observers who were conditioned by the unique circumstances of their encounters with Christianity to recognize its adherents as fellow Jews. Only upon the decline of the Church's Jewish demographic were their successors compelled to see Christianity as something other than a variation of Jewish cultural expression. The evolution of thought in the classical Jewish literary record thus offers a dynamic account of Christianity's separation from Judaism counterbalancing the abrupt schism attested in contemporary Christian texts. When was Christianity born? When was it that Christianity, born as a particular current within Judaism, constituted itself as a religion different and separate from the Jewish religion? The question has been asked, and the problem has therefore been considered, since the historical-critical investigation of Christian origins began. However the problem has become acute only in the last few decades, because of the occurrence of a whole series of circumstances and of reflections that have deeply changed the historiographic understanding regarding Judaism in the first century, and thus the origins of Christianity as well. Traditional opinion considered the founders of Christianity to be Jesus of Nazareth and Paul of Tarsus. Recent studies however affirm that a Christian religion as distinct from the Jewish religion can be spoken of only much later, and that for the entire first century, and for at least a part of the second century, Christianity was nothing more than a sect within Judaism. Dealing with the problem from an historical point of view, and thus considering not only Christianity of Jewish origin but also that of gentile origin, Giorgio Jossa demonstrates that the birth of a Christian identity as distinct from Jewish identity must actually be dated back to the first period of life of the community of Jesus. Taking as its starting point the long-standing characterization of Milton as a "Hebraic" writer, Milton and the Rabbis probes the limits of the relationship between the seventeenth-century English poet and polemicist and his Jewish antecedents. Shoulson's analysis moves back and forth between Milton's writings and Jewish writings of the first five centuries of the Common Era, collectively known as midrash. In exploring the historical and literary implications of these connections, Shoulson shows how Milton's text can inform a more nuanced reading of midrash just as midrash can offer new insights into *Paradise Lost*. Shoulson is unconvinced of a direct link between a specific collection of rabbinic writings and Milton's works. He argues that many of Milton's poetic ideas that parallel midrash are likely to have entered Christian discourse not only through early modern Christian Hebraicists but also through Protestant writers and preachers without special knowledge of Hebrew. At the heart of Shoulson's inquiry lies a fundamental question: When is an idea, a theme, or an emphasis distinctively Judaic or Hebraic and when is it

Christian? The difficulty in answering such questions reveals and highlights the fluid interaction between ostensibly Jewish, Hellenistic, and Christian modes of thought not only during the early modern period but also early in time when rabbinic Judaism and Christianity began. In this study of the rabbinic heretics who believed in "Two Powers in Heaven," Alan Segal explores some relationships between rabbinic Judaism, Merkabah mysticism, and early Christianity. "Two Powers in Heaven" was a very early category of heresy. It was one of the basic categories by which the rabbis perceived the new phenomenon of Christianity and one of the central issues over which Judaism and Christianity separated. Segal reconstructs the development of the heresy through prudent dating of the stages of the rabbinic traditions. The basic heresy involved interpreting scripture to say that a principal angelic or hypostatic manifestation in heaven was equivalent to God. The earliest heretics believed in two complementary powers in heaven, while later heretics believed in two opposing powers in heaven. Segal stresses the importance of perceiving the relevance of rabbinic material for solving traditional problems of New Testament and gnostic scholarship, and at the same time maintains the necessity of reading those literatures for dating rabbinic material. Please note that "Two Powers in Heaven" was previously published by Brill in hardback, ISBN 90 04 05453 7 (no longer available). Explains to American Jews the core religious beliefs of Christianity and assesses the threats and promises of the Jewish-Christian encounter from a Jewish perspective. For us, Jews who grew up in Israel, Jesus and His word were never part of the conversation. Not in our school system, not in our synagogues, and not in our media. Nor do we have easy access to the New Testament. Jesus has been studiously avoided, and hidden from our people. Today in Israel, 99.7% of the Jewish population, reject Jesus as the Messiah. How did our country, where the gospel first took place, come to be so adamantly against it? Within Judaism over the last two millennia, any kind of spiritual message had to go through the "gate keepers," the Orthodox Jewish Rabbis. The Rabbinic Judaism of the Orthodox comes directly from the sect of the "Pharisees," whom Jesus rebuked: "Woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in." (Matthew 23:13) Ever since the days of Messiah, the Rabbis have set themselves in opposition to the gospel, blocking the message of Jesus from Israel. They deliberately prevent Jewish people from hearing about the free salvation offered to them in the death and resurrection of their own Jewish Messiah. They have gone to great lengths to conceal Jesus, and keep him the best kept secret in Judaism., keeping our people in spiritual darkness. But now the secret is out! After almost 2000 years, Jesus, or as we call him in Hebrew, Yeshua, can no longer be hidden from the people! Today, our ministry, ONE FOR ISRAEL, reaches Jewish and Arab Israelis exactly where they are - online. We no longer need the rabbis' permission for anything. We can go straight into the smartphones, tablets, and computers of every Israeli, sharing the saving good news of Yeshua the Messiah! In the past, the message of the gospel came to Israel from outside our borders, delivered by people who didn't understand our language, our culture, our heritage or our way of thinking. Today the messengers look very different. Now it is Jewish and Arab Israelis who are bringing the gospel back to where it started - back to our own people Israel. We can explain the gospel to our people in a way that makes sense to them, in our own native tongues of Hebrew and Arabic as only Israelis can, and help our people understand who Yeshua really is. The Orthodox rabbis in Israel operate an "anti missionary" organization called Yad L'Achim, specifically to fight against the spread of the gospel among the Jewish people. This very well-funded organization, works very closely with the Minister of Interior in the Israeli government. They seek to prevent Jewish people from leaving the confines of Rabbinic Judaism by any means necessary (not always legally), and relentlessly persecute us, the Jewish believers in Jesus in Israel. With over 90% of the names, photos and addresses of all the Messianic Jews in Israel on file, Yad L'Achim began sending a magazine called "Searching" to the homes of believers in Israel back in 2014. The magazine contains objections and refutations from Orthodox rabbis about the messiahship of Jesus, the credibility of the New Testament, and trying to ridicule and destroy the belief in Jesus. This caused several Jewish believers, even including some who had been missionaries, to deny their faith in Jesus and revert to rabbinic Judaism. Over the past five years, I decided to go over all of their magazines, books and videos, in order to answer their arguments and prove their objections false. Since 2015 we have released about 150 short videos where we share the gospel and directly refute these rabbinic objections to Jesus, New Testament and Christianity. This book is a compilation of transcripts from these videos, all in one place for your consideration. While the content of this book is based on five years of academic research,

I did my best to write it in a simple, easy-to-read way, in order to keep this book as short as possible. Please SHARE links to this book!:) )

- [Christianity And Rabbinic Judaism](#)
- [Christianity And Rabbinic Judaism](#)
- [Judaism And Christianity](#)
- [In The Shadow Of The Temple](#)
- [Christianity In Jewish Terms](#)
- [Archaeology The Rabbis Early Christianity](#)
- [Nazarene Jewish Christianity](#)
- [The Jewish Jesus](#)
- [Refuting Rabbinic Objections To Christianity Messianic Prophecies](#)
- [The Jewish Approach To God](#)
- [Rivalry Of Genius A](#)
- [Studies In Rabbinic Judaism And Early Christianity](#)
- [Jewish Christianity And The History Of Judaism](#)
- [Brothers Estranged](#)
- [Jewish Holidays](#)
- [Jews Or Christians](#)
- [Jewish Christian And Classical Exegetical Traditions In Jeromes Translation Of The Book Of Exodus](#)
- [The Serekh Texts](#)
- [Two Powers In Heaven](#)
- [Milton And The Rabbis](#)
- [Messiah And Christos](#)
- [Separated Siblings](#)
- [Jewish Christian Debates](#)
- [The Jews Among Pagans And Christians In The Roman Empire](#)
- [Building On The Ruins Of The Temple](#)
- [Christianity](#)
- [Jewish Law In Gentile Churches](#)
- [Early Christian And Jewish Monotheism](#)
- [Fallen Angels And The History Of Judaism And Christianity](#)
- [Into All The World](#)
- [The Genesis Of Perfection](#)
- [Restoration](#)



- [Hermeneutics Of Holiness](#)
- [The Christian Schism In Jewish History And Jewish Memory](#)
- [Jewish Books And Their Readers](#)
- [Talmud And Christianity Rabbinic Judaism After Constantine](#)
- [From Jesus To Christ](#)
- [Types Of Authority In Formative Christianity And Judaism](#)
- [Every Christians Book On Judaism](#)
- [Christianity And Rabbinic Judaism](#)