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### Essay on the Jewish Annotated New Testament 2<sup>nd</sup> Edition

The Jewish Annotated New Testament was first published in 2011. It was a radical work that brought the New Testament's Jewish context and the consideration of clergy, students, and general readers. In this revised edition, eighty Jewish scholars are focused on bringing together incomparable scholarships to shed a new picture on the text (Conway-Jones 240). This rigorously updated and greatly expanded 2<sup>nd</sup> edition makes studying the New Testament even more beneficial. Each New Testament book's introduction, which provides reading tips and details about how the book relates to the Judaism of the time, has been updated, supplemented, and in some cases, completely rewritten.

The Jewish Annotated New Testament provides a glimpse into the Jewish culture of the first century, which is where the New Testament originates. Jewish ideas like dietary restrictions and rabbinic arguments are explained. Additionally, it offers a long overdue corrective to Christian misconceptions of the Jewish religion (Conway-Jones 239). This book allows Jewish readers to read the New Testament, a text of enormous cultural significance in American and Western European culture. Jews can now read without any religious bias yet under the supervision of Jewish theologians, historians, and thinkers of both Jewish and Christian traditions. This brand-new New Testament commentary adds a powerful voice to contemporary NT commentary and is essential reading for preachers, seminarians, and biblical scholars alike.

Paul's anger outburst in 1 Thessalonians initially appears contrasting his intense commitment in favor of the Jews. Paul lashes out at the Jews in 1 Thess 2:14–16, saying that they slaughtered both the Lord Jesus and the prophets, throng us out, grieved God, and contrasting all people by stopping us from talking to the Gentiles in order for them to be protected that they could always fill up the capacity of their transgressions (Conway-Jones 235). Some academics assume that this section is a non-Pauline interpolation due of its unexpectedness (Conway-Jones 236). In my perspective, David Sandmel, who discusses and remarks on 1 Thessalonians and recognizes the scholarly dispute around 1 Thess 2:14-16, accepts the passage as authentically Pauline. Paul is seen frequently expressing severe criticism and polemic, and that in the current selection, Paul is much likely speaking to a small group of Jews in Jerusalem and Judea. They had fought the young church, at times brutally. Although the passage is controversial, it is not anti-Semitic.

Few subjects are as contentious, perplexing, or complex when understanding the New Testament as the Law in its Jewish setting. The issue is controversial because Jews and Christians have clashed among themselves over the authority and efficacy of biblical Law. Jews adhering to the tradition continue to follow numerous biblical and Talmudic laws, even though many identify as modernizing or secular, and reject the customary laws in part or whole (Thiessen 54). Paul insisted that the Gentile disciples of Jesus did not need to practice circumcision and many contemporary disciples. Christians find it difficult to comprehend why Jews still adhere to such laws.

Whether famous or academic, the stereotypically undesirable connotation of Jewish ideology —monotonous commitment to old rites paired with an unwarranted concern with legal niceties— has not completely disappeared from Christian criticism of Judaism. Anyone familiar

with modern Christianity knows, the Mosaic Law, however, is not yet completely supplanted. The ten commandments, perhaps the most well-known legal texts from the Torah whose literal interpretations still retain binding legal authority for many Christians, are the commandments Ex 20.1-17 (Sklar 170). To the dismay of Christian liberals, biblical exclusions against homosexuality Lev 18.22; 20.13 is reviving in public dissertation as verses observed factually and extremely by many conventional Christians.

Despite multiple images of Jesus fighting with Pharisees on numerous scriptural prohibitions and customary ritual observances, the Gospel of Mark never uses the term "law". The question is further complicated because ancient Jewish and Christian sources attest to legal disputes and remarkable development throughout the New Testament period. However, the interpretation of "the Law" to refer to the Pentateuch (the Torah), rabbinic Judaism and Christianity have much more in common than is commonly acknowledged. Christians contemplate the Torah section in the "Old Testament"—the original covenant—and is included in their canon (Thiessen 15). Alternatively, it is an authentic divine teaching that necessitates the fulfillment seen in the New Testament, even while specific chapters (for example the Ten Commandments—in Roman's verse) retain the unique import.

In the same way that the Written Torah of Moses is complete for rabbinic Jews, the Oral Torah was preserved in the Talmud, Mishnah, and other rabbinic texts. Jews also added oral traditions and interpretive explanations to the Pentateuch. To be sure, orthodox Judaism believes that both the Oral Torah and the Written Torah are eternal., whereas Christianity believes that the New Testament fulfills the Old Testament (Conway-Jones 237). When it comes to what rabbinic Jews refer to as "the Law," Greek-speaking Jews and Christians have reached a critical

consensus. Pentateuch can never make any sense when standing on its own hence Christianity and Judaism still uphold the rule of Law.

### Works Cited

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