

The New Testament and the Jewish Lectionaries | Leon Morris | 1964 | Tyndale Press, 1964

However, New Testament quotations from the Hebrew Bible usually follow the Greek of the Septuagint. For example, Isa 7:14 (written circa 700 B.C.E.) describes a pregnant young woman (Hebrew *almah*). Christian lectionaries focus on the Prophets, and the "Old Testament" selections are accompanied by New Testament readings. We even hear the texts differently. In most churches, the Bible is read in the vernacular; in the synagogue, it is chanted from the Hebrew. A Wisdom book located in the Apocrypha. The third division of the Jewish canon, also called by the Hebrew name Ketuvim. The other two divisions are the Torah (Pentateuch) and Nevi'im (Prophets); together the three divisions create the acronym Tanakh, the Jewish term for the Hebrew Bible. Isa 7:14. Here are the books of the New Testament in the canonical order of the Bible, with links to the pages where you can find translations, the original Greek, commentary, and information on these books of the New Testament. The New Testament: The Gospel of Matthew. The New Testament: The Gospel of Mark. The New Testament: The Gospel of Luke. The New Testament: The Gospel of John. The New Testament: The Acts of the Apostles. All of the above documents and more are presented on the Early Christian Writings web site. Here are sites that provide the Greek New Testament. Perseus Westcott-Hort Greek New Testament. Parallel Greek New Testament Greek, Youngs Literal Translation (YLT), King James Version (KJV), American Standard Version (ASV), and others. E. Earle Ellis, "How the New Testament Uses the Old," I. Howard Marshall, ed., *New Testament Interpretation: Essays on Principles and Methods*. Carlisle: Paternoster Press, 1985. Pbk. ISBN: 0853644241. pp.412. E. Earle Ellis, "How the New Testament Uses the Old," I. Howard Marshall, ed., *New Testament Interpretation: Essays on Principles and Methods*, 1977. Carlisle: The Paternoster Press, revised 1979. Pbk. ISBN: 0853644241. pp.199-219. pdf [Reproduced by permission of the current copyright holder]. E. Earle Ellis, "How Jesus Interpreted His Bible," *Criswell Theological Review* 3.2 (1989) 341-51. Leon Morris, *The New Testament and the Jewish Lectionaries*. London: The Tyndale Press, 1964. Pbk. pp.78. pdf. 575 jewish responses to the new testament Jewish Responses to Believers in Jesus Claudia Setzer . . . 577 Jesus in Rabbinic Tradition Burton L. Visotzky . . . 580 Jesus in Medieval Jewish Tradition Martin Lockshin . . . The landmark publication of this book is a witness to that improvement; ideally, it will serve to increase our knowledge of both our common histories and the reasons why we came to separate. The word Jewish in the title *The Jewish Annotated New Testament* serves several roles. Because the Jewish New Testament expresses its original and essential Jewishness. Nearly all other English translations of the New Testament "and there are literally hundreds" present its message in a Gentile-Christian linguistic, cultural and theological framework But such separation cannot be. (See Acts 15:1-29 and the whole book of Galatians.) The Messiah's vicarious atonement is rooted in the Jewish sacrificial system. (See about it especially Leviticus 17:11, and compare Messianic Jews [Hebrews] 9:22. The Lord's Supper is rooted in the Jewish Passover. Immersion [baptism] is a Jewish practice. Yeshua said, "Salvation is from the Jews." (Yochanan [John] 4:22). The New Covenant itself was promised by the Jewish prophet Jeremiah (Jeremiah 31:30-34).