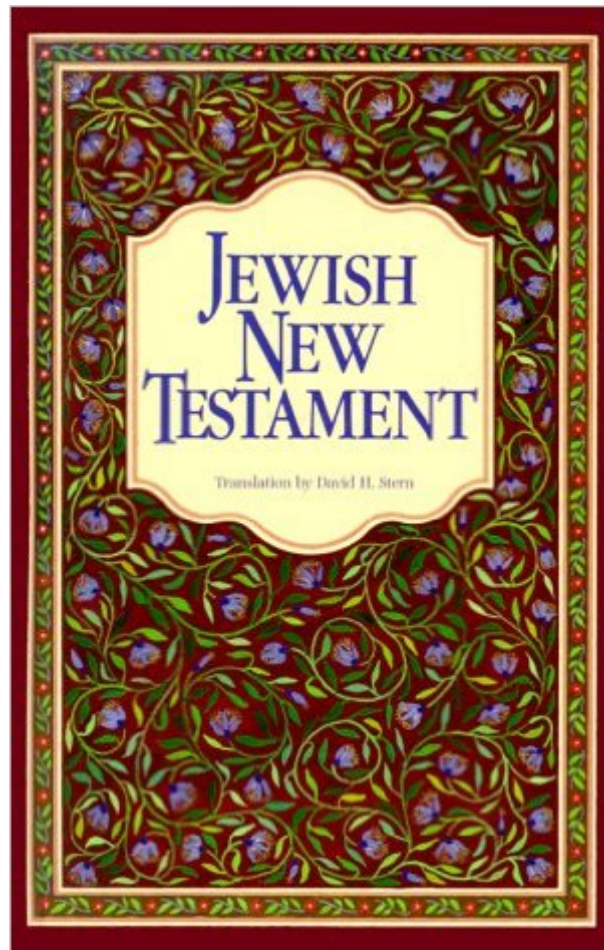


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The Jewish New Testament: A Translation Of The New Testament That Expresses Its Jewishness



Synopsis

Why is this New Testament different from all other New Testaments? Because the Jewish New Testament expresses its original and essential Jewishness. The New Testament is a Jewish book--by Jews, mostly about Jews, and for Jews as well as Gentiles. Its central figure, the Messiah Yeshua (Jesus), was and is a Jew. Vicarious atonement, salvation, immersion (baptism), the new covenant and the very concept of a Messiah are all Jewish. In sum, the New Testament is built upon and completes the Hebrew Scriptures. The Jewish New Testament brings out Jewishness in three ways: - Cosmetically--by using neutral terms and Hebrew names: "execution-stake," not "cross"; "Ya'akov," not "James." - Culturally and Religiously--by highlighting Jewish features: "Chanukkah," not "the feast of dedication"; "tzitzit," not "fringe." - Theologically--by correcting mistranslations resulting from anti-Jewish theological bias; for example, at Romans 10:4 the Messiah is "the goal at which the Torah aims," not "the end of the law." Freshly rendered from the original Greek into enjoyable modern English by a Messianic Jew (a Jew who honors Yeshua as the Messiah of Israel), the "Jewish New Testament" challenges Jews to understand that Yeshua is a friend to every Jewish heart and the New Testament a Jewish book filled with truths to be accepted and acted upon. At the same time, while reaffirming the equality of Gentiles and Jews in the Messianic Community, it challenges Christians to acknowledge the Jewishness of their faith and their oneness with the Jewish people.

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Customer Reviews

I highly recommend this book, the Complete Jewish Bible, and the Jewish New Testament Commentary, all by Stern. It is in the intriguing peculiarity of Western European and American cultural bias that so many people reviewing this product on .com write that other editions, such as the Authorized Version of the KJV, are "more reliable." What arrogance! To presume that an outdated English translation of the original Hebrew and Greek is somehow MORE authoritative is laughable when you consider the KJV translators were living 1,500 years after the time the New Testament was written, and by a group of men who were, primarily, anti-Semitic Christians. It is important to remember that the New Testament was a product of first century Jews (just as our Messiah was a first century Jew). So you must ask yourself, who is more reliable to turn to when seeking to understand the mind of first century Jewish authors... a 20th century Jew, or a bunch of 15th century anti-Semites? This is not meant as an attack upon Christians or even the KJV translators, but simply a challenge to divorce oneself from the cultural bias, completely baseless, that the KJV translation is somehow flawless, holy and uniquely inspired. It is not. Stern makes no pretensions of this edition of the New Testament being the result of a "committee of translators" as one reviewer on here charged. He freely admits it is solely his own work. But does single-authorship of a translation make it less valid? If so, perhaps King David, Moses, Paul and other Bible authors should never have set pen to paper without calling together a meeting of all the Biblical apostles. Now, I'll admit the tone of this review is a bit combative, but I was reacting primarily to certain other reviewers.

The idea of a Jewish New Testament will bemuse both Jews and Christians. It may even annoy many Jewish people: Due to anti-Semitism practised and encouraged throughout history by pseudo-Christian "Churches", many Jews believe that Christianity and therefore the New Testament is anti-Semitic. It is a tragedy that people believe this as it most certainly is not in any way anti-Jewish. Actually, there are warnings against anti-Semitism in its very pages. The New Testament is as Jewish as the Old Testament. It was written by Jews. Well... perhaps one writer, Luke, wasn't a Jew. Perhaps. Besides, all the main characters in the New Testament are Jewish, good and bad alike. The main person on whom this whole book--or collection of books and epistles--is centred was a Jew. He was also a practising Jew and didn't claim to be anything else [Matt 5:17]. He told a Gentile woman that her people did not know what they were worshipping but that the Jews did because "...salvation is of the Jews" [John 4:22]. In fact, He still is a Jew [Rev 5:5]. I mean, of course, Jesus Christ, the Jewish Messiah and Saviour of mankind. So bearing the above in mind, I think it must surely be profitable for those of us who read the New Testament that a Jew translate it. David H Stern has done so with his "Jewish New Testament." Happily, the Jewish New

Testament Publications have produced a delightful paperback version. It is an attractive edition and design which will grace any bookshelf. It is also a fine size that it can be carried in a bag or briefcase and read in a cafe or restaurant. More than other translations it catches how the Jews of Jesus' day spoke and thought. Hebrew words are italicized for place and proper names, &c.,--e.g., the Holy Spirit, Jesus, Jerusalem, Israel.

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