expression to the conviction that Roman Catholic and Orthodox Christianity are not compatible with the original teachings of Jesus. In emphasising the radicality and novelty of the teachings of Jesus he grossly misrepresented Second Temple Judaism to such an extent that leading Jewish authorities, Leo Baeck being the best known, set out a critique of Harnack's apologetic presentation. Bart D. Ehrman established that Harnack was incapable of separating the halakha from aggadah, which resulted in his comparing the ethics of Jesus, not with the ethics of the Pharisees, but with their ritual regulations. The portrait of Jesus in Das Wfen des Christentums has been highly influential and remains a stumbling-block in Jewish-Christian relations (see e.g., supersessionism), since it tends to present a Jesus who is radically different from his contemporaries in every respect. In his book on Maimonides, Harnack went so far as to advocate that the Hebrew scriptures be removed from the Christian canon altogether.

Hasidic students A small but influential Jewish pietistic group in twelfth- and thirteenth-century Germany, which both reacted against and was influenced by contemporaneous Christian piety. Their popular book Sefer HaSidim became a guide for pious Jewish living. It debates many everyday life for Jews among Christians, strongly advising the pious Jew to abide Christian customs, even to the extent of basing melodies used in church. In spite of this, the Hasidim were willing to adopt what they considered to be pious Christianity. Pious practices, such as exposure to excessive cold and flagellation as forms of penance/penance. Earthly love became for them an allegory for the love of God, with the ideal being a monastic absence of passion.

Hasidism see mysticism

Hebrew Bible

The Hebrew Bible is the collection of Jewish scriptures that were later known as the Old Testament. It is the basis of Jewish religious life and thought and is central to Jewish identity. The Hebrew Bible contains the Torah, the Prophets, and the Writings, which are divided into three main sections: the Torah (first five books of the Bible), the Nevi'im (prophets), and the Ketuvim (writings). Each section contains various books that were considered important and relevant for the development of Jewish monotheism. The Hebrew Bible is also known as the Tanakh, which is an acronym of the Hebrew words for 'Law' (Torah), 'Prophets' (Nevi'im), and 'Writings' (Ketuvim). This term was coined from the Greek transliteration of the Hebrew phrase 'Tanach' (Ketuvim, Nevi'im, Torah).

The Hebrew Bible is divided into two main parts: the Pentateuch (the first five books of the Bible) and the Prophets (the books of the Tanakh). The Pentateuch consists of the Torah, which contains the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books tell the story of the Israelites' exodus from Egypt, their journey through the desert, and their receipt of the Torah at Mount Sinai. The Prophets contain the prophetic books of the Hebrew Bible, which were written in the post-exilic period (Neb. 8) and are considered to be scripture in the last centuries BCE. Prophetic texts are interpreted both in the Tanakh and the Bible, and the relationship between these two is a central theme in Jewish and Christian interpretation.

The Hebrew Bible is considered to be the primary source of Jewish law and is central to Jewish legal and ethical teachings. It is also considered to be the source of many of the concepts and practices that are foundational to Jewish culture and society. The Hebrew Bible is divided into two main parts: the Tanakh and the Bible. The Tanakh contains the books of the Hebrew Bible that were later considered to be scripture in the last centuries BCE, while the Bible contains the books of the Hebrew Bible that were later considered to be scripture in the Christian canon. The Hebrew Bible is considered to be the product of many different authors and traditions, and it is a dynamic and evolving text that continues to be read, studied, and interpreted by Jews and Christians alike.

Hebrew studies for the interpretation of the New Testament. The Geneva Academy succeeded in drawing students from many different countries, with the result that Calvinist scholars became some of the leading Christian Hebrewists of the seventeenth century. During this period Christian Hebrewists became a weapon in the debates between Protestants and Catholics. Sixteenth-century Protestant divines used the Hebrew Bible and rabbinic commentaries to support their case for scriptural over ecclesiastical authority in matters of faith, witness the extensive writings of Hugh Broughton (d. 1612). The role played by these Gentile scholars in the history of scholarship was considerable. They persuaded Christian theologians to attend not only to the original text of the Hebrew Bible, but also to the Jewish eschatological traditions. It was due to their influence that rabbinic explanations of difficult Hebrew words found their way into the early vernacular Bible translations.

Bibliography

GARTH LLOYD JONES

Heb. Tanakh; the 24 books comprising the scriptural canon of the Jewish community, which is also the Hebrew textual version of the Christian Old Testament. Tanakh is an acronym of the names of its constituent parts, Torah, Nevi'im, and Ketuvim (the Torah, Prophets, and Writings). The Tanakh is identified with the 'book of the Torah of Moses' that Ezra read to the Israelites who returned to Judea in the post-exilic period (Neh. 8) and is clearly recognised as scripture in the last centuries BCE, as evidenced by the Dead Sea Scrolls and Philo. Prophetically, the Psalms (part of the Writings) are interpreted by the Tanakh, the Dead Sea Scrolls, and the liturgy of the Tanakh, which is also the liturgy of the Tanakh. It is the final decisions regarding canonisation of the 24 books were made by the Council of Jamnia/Yavneh around 90 CE, and the Christian church did not until the New Testament authors (as a non-canonical text) to the understanding of the early church. The Hebrew Bible is the basis of Jewish religious life and thought and is central to Jewish identity. The Hebrew Bible contains the Torah, the Prophets, and the Writings, which are divided into three main sections: the Torah (first five books of the Bible), the Prophets (the books of the Tanakh), and the Writings (the books of the Tanakh). The Hebrew Bible is also known as the Tanakh, which is an acronym of the Hebrew words for 'Law' (Torah), 'Prophets' (Nevi'im), and 'Writings' (Ketuvim). This term was coined from the Greek transliteration of the Hebrew phrase 'Tanach' (Ketuvim, Nevi'im, Torah).

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historical Israel, and promise, addressed to the
New Israel, the Church. Thus God reiterates the
Israelites' pattern of promoting the younger sibling
over the elder. The 'supersessionist' pattern grants
value to Israel's historical blessings, but asserts that
Christian identity moved forward with the emergence of
Christian identity, while Jewish identity remained stagnant in
useless antiquity' (Augustine, Ad. Adv. 6:8)).

According to John Chrysostom, the law (Torah)
of Israel irrevocably failed to observe has now
been superseded by Christian faith, making Jew-
ish efforts at Torah-observance especially perverse.
Thus the theme of Jewish 'incompetence' as readers of
the Hebrew Bible became characteristic of Chris-
tian anti-Jewish disputation; Augustine's enduring
image of the Jews as a witness people included his
assertion that the Christian doctrine of fulfillment
was more credible for the fact that the fulfilled scrip-
ture was inspired by God. Christian scholars, and the twelfth to the sev-
enteenth centuries saw a flourishing of Christian
Hebraistics, especially among the mendicant orders,
the Victorines and the dissenters seeking reforma-
tion of the Roman Catholic Church. While the
mendicants used their Hebrew learning to propelyse
Jews, the latter groups followed the lead of the early
church theologian Jerome in seeking clearer insights into
biblical truth through the 'authentic Hebrew' (Bethra's written) text. They also studied rabbinic
and kabbalistic texts, believing that these preserved meanings
that had come to be distorted by Church
translations and interpretations.

Beginning with the rise of universities in the
Renaissance and the sweeping intellectual changes of the
Enlightenment, Jews and Christians found
greater common ground in their approach to the
Hebrew Bible through literary and historical crit-
icism (see biblical criticism). Berkhof Spinoza,
in his Tractatus Theologico-Politicus (1670), severed
the study of biblical history from doctrinal asser-
tions by theologians much as Richard Simon (1638-
1712) did in his Histoire critique du Vieux Testament
(1676). Thereafter the 'liberal' approach to bibil-
ical interpretation would bear greater resemblance
across the divide of faith than to 'traditional'
methods within the same faith community. Such aca-
demic convergence afforded greater opportunity for
interaction among Jewish and Christian scholars,
but long centuries of anti-Judaism also continued to
inhibit Christian biblical scholarship. Thus J. W.\nWellhausen's late-nineteenth-century summation of the
documentary hypothesis of Pentateuchal
(Torah) composition, like his broader studies on
biblical history, was presented by those who did not believe in the 'book builder'.

The Hebrew Bible itself shows several cases of
reinterpretation among the canonical books, as in
the Isaiah book, which is expanded twice beyond
the lifetime of the prophet, and the recording of
Samaritan Kings by the author of Chronicles. The writ-
ers of the Dead Sea Scrolls utilized interpretive tech-
niques not unlike those known in early Christian
circles, and the Apocrypha and Pseudepigrapha demonstrate the creativity of both Jews and Chris-
tians in carrying forward the biblical heritage. By
the early centuries CE the Bible came to be under-
stood as 'written Torah' - a closed canon, while a body of
Oral Torah - traditionally understood to have
come with the Written Torah to Moses at Mount Sinai - developed in rabbinic Judaism as a complete
mesorah. Some (hereafter 'rabbinists') as well as
others have explored the relationship of these two canons, which differ markedly in style, focus and author-
ity. Rabbinic tradition in the post-Mishnaic period, in
response to Christian reliance on biblical prophecy
and psalms for Christological arguments, developed
a principle of Torah priority over Prophets and
Writings as theological authorities. Samaritans do
not include the latter two collections in their canon,
and Karaites reject the rabbinic use of Oral Torah and use the 'plain meaning' of the Hebrew Bible as
their authority.

Medieval Jewish and Christian biblical interpre-
tation ran parallel courses in their development of
fourfold exegesis. The Jewish quarter of parob,
remes, derash and sod (abbreviated as 'PdrSd')
yielded similar interpretive possibilities to the
Christian historical, allegorical, moral and
magical senses, respectively. Common interests
were shared by the Jewish and Christian authors of
Hebrew Bible versions: the Hebrew translation
of the ancient Septuagint. The later 'terminus a quo'
was provided by the rise of Renaissance and the
sweeping intellectual changes of the
Enlightenment, Jews and Christians found
greater common ground in their approach to
the Hebrew Bible through literary and historical crit-
icism (see biblical criticism). Barukh
Sulenin (1898-1953) and Yigael Yadin (1914-1984)
were the test-critical investigations of Shemaryahu Tal-
non (b. 1936), Moshe Goshen-Gottstein (1925-91)
and Emanuel Tov (b. 1941) are exemplary of
distinctive interpretive approaches. In the last case,
the Hebrew University Bible Project pur-
poses to treat the critical edition of the Hebrew
Bible differently than the United Bible Societies,
basing the work on a manuscript authenticated by
Malmionides, entirely foregoing conjectural reconstructions of text forms that have no witness in
the manuscript record, and including more evi-
dence from traditional Jewish sources such as the
Talmud and the masora. The distinctly Christian,
even Protestant, development of biblical theology
is one that has found little resonance in the Jew-
ish academy. Albeit the biblical style was instru-
mental in Martin Buber's articulation of the I-
Thou character of divine-human relations, and
Franz Rosenzweig's theology took full cognizance of the biblical witness, their joint biblical project
involves a translation of the Hebrew Bible rather
than an explicit biblical theology. Isaac Kalimi
(b. 1952) in 1992 called for greater attention to a
Jewish biblical theology, notwithstanding its nec-
essary differences from Christian biblical and
Canon theology.

In the post-Shoah and postmodern era, the
Hebrew Bible has become, in the words of the Chris-
tian Old Testament statement, 'A Sacred Obligation, something that 'both connects and separates Jews and
Christians'. The optimistic rationalism of the modern era,
already challenged by neo-Orthodox Christian
theologians beginning with Karl Barth (1886-1968),
extploded in the Final Solution, so that a neutral
approach to the Hebrew Bible as a literary-historical
product is no longer credible. Neither, however, can
there be a return to the pre-modern, doctrinally
controlled interpretation of the Hebrew Bible.

The Hebrew Bible has become a vehicle of common
understanding and mutual self-disclosure among Jews
and Christians, rather than a bone of contention
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Hebrew Christians

Hebrew Christians emerged as a group of Jewish converts to Christianity in the early nineteenth century, at the same time as the first translation of the New Testament into Hebrew (1838). The Hebrew Christians movement was established initially in England in 1838 but soon moved to the United States. The first mission, the ‘Israelites of the New Covenant Movement’, was established in Kibbutz, Brussa, in 1842 by Joseph Bahnowitz (1837–99), a member of a distinguished Hassidic family, who developed a version of Maimonides’ 13 principles of Jewish faith. English in his effort to combine a Jewish lifestyle with belief in Jesus’ Messiahship caused great controversy but was supported by some Jewish-Christian leaders.

By the first half of the twentieth century and initiated missions to Jews in the United States. The Alliance grew significantly in the 1950s and 1960s.

Through the Middle Ages Jews enlarged the vocabulary of Hebrew and developed new styles. This shared vocabulary of the Hebrew text so that it would accord with traditional teaching. Though they could always reject Christian interpretation on the ground that it was based on a misunderstanding of the Hebrew text, the Church Fathers regarded as Rav Yosef translated ‘into Aramaic’, and commended the regular reading, in public and private, of Targum (Aramaic translation), in particular that the regular reading, in public and private, of Targum (Aramaic translation), in particular that Targum (Aramaic translation) to be their spiritual and moral guide. The Targum is an accepted version of the Torah in the Jewish tradition, and it is considered to be the closest to the original Hebrew text. The Targum is used in synagogues for both the reading of the Torah and the study of the Bible. It is also used in Jewish education to teach children the correct pronunciation and intonation of Hebrew.

The Targum is a commentary on the Hebrew text, providing an interpretation of the biblical text that is more accessible to the average reader than the original Hebrew. It is also used to explain difficult or obscure passages of the Hebrew text, and it is considered to be a reliable and authoritative source of biblical knowledge.

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