Christian vs Jewish Bible. Christianity and Judaism are two Abrahamic religions that have similar origins but have varying beliefs, practices and teachings. For Jews however the Hebrew text is the supreme scripture and they rely on it fully for their religious understanding (Gravett, Bohmbach, Greifenhagen 54). Another major difference is of the foundation texts that are used in the two Bibles to address the readers. More generally, the books on Prophets are kept together in the Jewish Bible while in the Old Testament the books on writings is placed after the books on wisdom in the Old Testament (Gravett, Bohmbach, Greifenhagen 54). Allah Almighty commanded the Jews and Christians to rule among themselves according to the Bible only in the social and domestic disputes. This was when Islam was partial and its Laws were not yet complete. The following Hadith further proves this (Translation of Sahih Bukhari, Virtues and Merits of the Prophet (pbuh) and his Companions, Volume 4, Book 56, Number 829). But after Islam became complete, there was no reason for them to continue following the Bible: ".....This day those who reject faith given up all hope of your religion: Yet fear them not But fear Me (Allah). This day have I (Allah) perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your (complete) religion....(The Noble Quran, 5:3)".

John J. Pilch

Are there Jews and Christians in the Bible?

The article shows that it is anachronistic to speak of either ‘Christians’ or ‘Jews’ in the biblical period. In the New Testament both ‘Words are used pejoratively by outsiders. However, it became appropriate to speak of ‘Jews’ when referring to the period of Rabbinic Judaism onwards, and of ‘Christians’ since the christological debates of the fourth century C.E. ‘Israel’ was the in-group name during the Second Temple period. Outsiders, like the Romans, called the entire land ‘Judea’ and all its inhabitants ‘Judeans’. Members of the ‘house of Israel’ called all outsiders ‘non-Israel’ or ‘the nations’. The article concludes with a discussion of the ancient point of view of labeling persons.