

The New Testament And Rabbinic Judaism

Understanding Rabbinic Judaism From Text to Tradition Understanding Second Temple and Rabbinic Judaism Christianity and Rabbinic Judaism Classical Christianity and Rabbinic Judaism Rabbinic Judaism Texts and Traditions Paul and rabbinic Judaism Food and Identity in Early Rabbinic Judaism Christianity and Rabbinic Judaism The Torah Ritual in Rabbinic Judaism Hindus, Jews, and the Politics of Comparison Studies in Rabbinic Judaism The Annual of Rabbinic Judaism Persons and Institutions in Early Rabbinic Judaism The New Testament and Rabbinic Judaism A History of the Jewish People in the Time of Jesus Christ Rabbinic Judaism Rabbinic Judaism in the Making The fifty-third chapter of Isaiah according to the Jewish interpreters: Translations, by S. R. Driver and A. Naubauer Jacob Neusner Lawrence H. Schiffman Lawrence H. Schiffman Jonas E. Alexis Bruce D. Chilton David Kraemer Lawrence H. Schiffman William David Davies Jordan Rosenblum Hershel Shanks Alfred Wolf Barbara A. Holdrege Alexander Guttman William Scott Green David Daube Emil Schürer Jacob Neusner Alexander Guttman Adolf Neubauer

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from text to tradition examines the history of judaism as it developed from the religion of biblical israel to the judaism of the talmudic rabbis each step in this process is discussed from the historical literary and religious points of view and the context of the political history of the jews among the topics covered in this connection are the biblical heritage which underlies all later judaism the importance of the persian period for laying the groundwork for postbiblical judaism the confrontation of judaism with hellenism apocrypha pseudepigrapha and the dead sea scrolls pharisees sadducees and essenes the jewish christian schism the impact of the jewish revolts against rome and the destruction of the temple the rise of rabbinic judaism and the development of the mishnah talmud and jewish law one of the books major theses is that the various approaches to judaism shared sufficient common ground as to be

classified as one albeit variegated religious tradition diverging trends may be and are traced during this period as is the question of the role of interpretation the impact of external influences and the process by which the competing approaches were eventually supplanted by the rabbinic tradition which became the basis for medieval and modern judaism in this way judaism is shown to have travelled the long road from the textual heritage of the hebrew bible to the oral tradition of the rabbis

describes the second temple period the first few centuries before and after the common era and its influence on the development of rabbinic judaism which is the foundation for all of modern judaism

our way must be never knowingly support lies having understood where the lies begin step back from that gangrenous edge let us not glue back the flaking scale of the ideology not gather back its crumbling bones nor patch together its decomposing garb and we will be amazed how swiftly and helplessly the lies will fall away and that which is destined to be naked will be exposed as such to the world alexander solzhenitsyn enlightenment writer voltaire was amazed that twelve fishermen some of them unlettered from an obscure place in the world called galilee challenged an empire through self denial and patience and eventually established christianity he seriously thought that twelve philosophers or intellectuals himself included would do the opposite and crush christianity voltaire s self appointed cheerleaders such as diderot helvitius d holbach d alembert lametrie and baron cloots among others tried to do just that and wrote volumes of work trying to tear down the basis of christianity and erect an edifice of their own diderot in particular declared i would sacrifice myself perhaps if i could annihilate forever the notion of god cloots wrote we shall see the heavenly royalty condemned by the revolutionary tribunal of victorious reason lametrie produced man a machine and an entire french encyclopedia was written between 1751 and 1772 by those philosophers because christianity to a large degree had to go voltaire would send letters to his disciples and friends saying écrasez l infâme rousseau of course was a disciple of voltaire and declared that voltaire s work inspired me the french revolution failed yet like all significant revolutions before and after that period the french revolution indirectly had a theological root which was then a categorical and metaphysical rejection of logos that theological substratum has jumped from one era to the next and had and still has historical political economic and spiritual ramifications this book is about the historical and theological struggle of that conflict which had its inception at the foot of the cross

among the world s religions christianity and judaism are the most symmetrical but in our day of religious tolerance a tendency to overlook the vital differences between the two religions in the name of good will can undermine constructive jewish christian dialogue in this book bruce d chilton describes early christian thought and jacob neusner describes early judaic thought on fundamental issues such as creation and human nature christ and torah sin and atonement and eschatology at the end of each chapter each assesses the other s perspective and a final chapter explains why the authors believe theological confrontation not just comparison defines the task of interfaith dialogue today

in the aftermath of the conquest of the holy land by the romans and their destruction of the jerusalem temple in 70 ce jews were faced with a world in

existential chaos both they and their god were rendered homeless in a religious tradition that had equated divine approval with peaceful dwelling on the land this situation was intolerable so the rabbis aspirants for leadership of the post destruction jewish community appropriated inherited traditions and used them as building blocks for a new religious structure not unexpectedly given the circumstances this new rabbinic formation devoted considerable attention to matters of space and place rabbinic judaism space and place offers the first comprehensive study of spatiality in rabbinic judaism of late antiquity exploring how the rabbis reoriented the jewish relationship with space and place following the destruction of the jerusalem temple drawing upon the insights of theorists such as tuan and lefebvre who define the crisis that homelessness represents and argue for the deep relationship of human societies to their places the book examines the compositions of the rabbis and discovers both a surprisingly aggressive rabbinic spatial imagination as well as places most notably the synagogue where rabbinic attention to space and place is suppressed or absent it concludes that these represent two different but simultaneous rabbinic strategies for re placing god and israel strategies that at the same time allow god and israel to find a place anywhere this study offers new insight into the centrality of space and place to rabbinic religion after the destruction of the temple and as such would be a key resource to students and scholars interested in rabbinic and ancient judaism as well as providing a major new case study for anthropologists interested in the study of space

an indispensable companion text texts and traditions includes the essential documents of the various religious trends of the second temple and rabbinic periods as well as josephus greek and aramaic inscriptions classical historians and talmudic sources book jacket

food often defines societies and even civilizations through particular commensality restrictions groups form distinct identities this identity is enacted daily turning the biological need to eat into a culturally significant activity in this book jordan d rosenblum explores how food regulations and practices helped to construct the identity of early rabbinic judaism bringing together the scholarship of rabbinics with that of food studies this volume first examines the historical reality of food production and consumption in roman era palestine it then explores how early rabbinic food regulations created a distinct jewish male and rabbinic identity

this book tells the story of the formation of classical judaism and orthodox christianity as parallel yet interlocking histories here in a series of chapters written by leading scholars in this country and in israel the reader is offered a general account of how during the first six centuries of the common era judaism and christianity took the form we recognize today

hindus jews and the politics of comparison argues that comparative studies of hindu and jewish traditions can generate alternative epistemologies critically interrogating the eurocentric and protestant based paradigms in the academy that have perpetuated the ideals of enlightenment discourse and colonial and neocolonial projects

neusner u of south florida introduces and critiques four approaches to describing the structure system and western context of formative rabbinic judaism

casting his lot with the last nominalist harmonistic theological and historical indexed by biblical and talmudic reference as well as subject originally published by augsburg fortress annotation copyrighted by book news inc portland or

the study of the evolution of normative judaism from the time of ezra ca 400 b c to judah i the prince ca 200 a d

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