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Measure

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the Mishnah in its Israelite context of Scripture and tradition Linked to Scripture and in dialogue with Scripture the Mishnah struck out in new paths altogether from those set forth by Scripture's codes and those that imitated them The capacity to think in fresh ways about the Scripture's own imperatives and their implications attests to the validity of Rabbinic imagination that reaches concrete expression in the Mishnah a triumph of reconstruction and creative recapitulation **The Mishnah** Herbert Danby, 2022-04-26 The Mishnah or the Mishna is the first major written collection of the Jewish oral traditions which is known as the Oral Torah It is also the first major work of rabbinic literature The Mishnah was redacted by Judah ha Nasi at the beginning of the 3rd century CE in a time when according to the Talmud the persecution of the Jews and the passage of time raised the possibility that the details of the oral traditions of the Pharisees from the Second Temple period would be forgotten Most of the Mishnah is written in Mishnaic Hebrew but some parts are in Aramaic **The Halakhah, Volume 1 Part 2** Jacob Neusner, 2021-10-01 The Halakhah embodies the complete Jewish Law and contains commandments and guidelines for day to day living The original commandments given by God to the Jewish people were enhanced by rabbis to offer a detailed framework to guide the lives of all Jews In this complete all encompassing encyclopaedia of the Halakhah the various laws are classified in such a way that a systematic and coherent structure is obtained Each entry of the Halakhah is presented in a logical fashion Where applicable the original biblical wording is given extended with literal abstracts from the Torah Next problems and questions that may arise from that law are stated and any additional information given Finally each entry gives comprehensive explanations and recommendations as to how these laws are to be observed in daily life where to be and where not to be what to do and what not to do what to say and what not to say The Halakhah or standard Jewish Law combines the Mishnah about 200 CE the Tosefta about 300 CE and the two Talmuds about 400 600 CE for the Land of Israel and Babylon respectively Volumes I and II contain entries pertaining to the Jewish people in relationship to God Volume III explains how the Jewish people can restore and maintain their society in accordance with the Torah as it is explained by the rabbis In Volumes IV and V of this study we take up the life of the Jewish household in their encounter with God The Encyclopaedic account therefore moves from regulating relationships between Israel and God to establishing stable and equitable relationships among Israelites and finally to actually living the Halakhah *Weight and Measure* American Institute of Weights and Measures, 1928 *A History of the Mishnaic Law of Holy Things, Part 2* Jacob Neusner, 2007-04-01 The history of Jews from the period of the Second Temple to the rise of Islam From A History of the Mishnaic Law of Appointed Times Part 1 This volume introduces the sources of Judaism in late antiquity to scholars in adjacent fields such as the study of the Old and New Testaments Ancient History the ancient Near East and the history of religion In two volumes leading American Israeli and European specialists in the history literature theology and archaeology of Judaism offer factual answers to the two questions that the study of any religion in ancient times must raise The first is what are the sources written and in material culture that inform us about that religion The second is how have we

to understand those sources in reconstructing the history of various Judaic systems in antiquity The chapters set forth in simple statements intelligible to non specialists the facts which the sources provide Because of the nature of the subject and acute interest in it the specialists also raise some questions particular to the study of Judaism dealing with its historical relationship with nascent Christianity in New Testament times The work forms the starting point for the study of all the principal questions concerning Judaism in late antiquity and sets forth the most current critical results of scholarship

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