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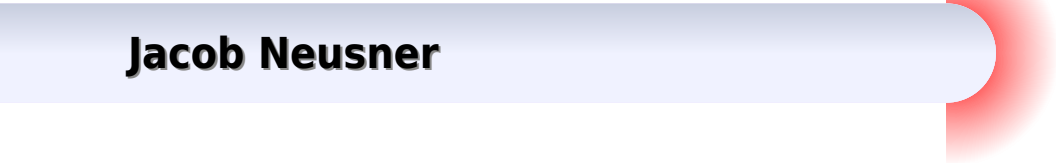
The Halakhah: Historical and Religious Perspectives

by Jacob Neusner

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Jacob Neusner



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The Halakhah: Historical and Religious Perspectives Jacob Neusner, 2002-04-01 The normative law or Halakhah of the Oral Torah defines the principal medium by which the sages set forth their message Norms of conduct more than norms of conviction convey the sages statement by embodying its system for the social order of holy Israel The essays gathered here complementing the author s Theology of the Halakhah Brill 2001 systematically investigate the religious meaning of the normative law of Judaism with special reference to the concept of time and history that is embodied by the law in the now classic essays History Time and Paradigm in Scripture and in Judaism Halakhah Past Time Why No History in Rabbinic Judaism and the comparison of history and purity in Rabbinic Judaism and in the religious system of the Dead Sea library at Qumran History and Purity in First Century Judaism Two essays of anthropological interest The Halakhah and Anthropology and The Halakhah and the Inner Life of the Israelite move from history to the Halakhah as a cultural indicator The final essays take up two theological questions how the theology expressed in the Halakhic system works together with the theology conveyed by the Aggadic statements of Rabbinic Judaism in late antiquity and the case for the Rabbis reading of ancient Israelite Scripture Why the Rabbis are right An essay ritual without myth argues that the Halakhah on its own without verbal explanation embodies its own mythic structure in the context of the law of Numbers 19 Mishnah tractate Parah **Rabbinic Narrative: A Documentary Perspective, Volume One** Jacob Neusner, 2003-07-01 Each Rabbinic

document from the Mishnah through the Bavli defines itself by a unique combination of indicative traits of rhetoric topic and particular logic that governs its coherent discourse But narratives in the same canonical compilations do not conform to the documentary indicators that govern in these compilations respectively They form an anomaly for the documentary reading of the Rabbinic canon of the formative age To remove that anomaly this project classifies the types and forms of narratives and shows that particular documents exhibit distinctive preferences among those types This detailed systematic classification of Rabbinic narrative supplies these facts concerning the classification of narratives and their regularities 1 what are the types and forms of narrative in a given document 2 how are these distinctive types and forms of narrative distributed across the canonical documents of the formative age the first six centuries C E The answers for the documentary preferences are in Volumes One through Three for the Mishnah Tosefta the Tannaite Midrash compilations and Rabbah Midrash compilations respectively Volume Four then sets forth the documentary history of each of the types of Rabbinic narrative including the authentic narrative the ma'aseh and the mashal How the traits of the several types of narratives shift as the respective types move from document to document is spelled out in complete detail This project opens an entirely new road toward the documentary analysis of Rabbinic narrative It fills out an important chapter in the documentary hypothesis of the Rabbinic canon in the formative age *The Perfect Torah* Jacob Neusner, 2003-06-01 The perfect Torah is the medium through which the one unique God makes himself known The Judaic statement of monotheism comes to expression in Scripture as perfected

by the Oral Torah in its native category formations Halakhah norms of behavior and Aggadah norms of belief The Halakhah of the oral Torah conveys monotheism in a philosophical mode and the Aggadah monotheism in a mythic mode What is perfect about the dual Torah written and oral is the perfect match between the message and the medium Halakhah for the philosophical monotheism Aggadah for the mythic statement of the same monotheism Chapters One and Two explain the former Chapters Three and Four the latter The question answered here concerns how one canonical corpus perfects its companion and produces in consequence perfection the realization of the initial intent and program of the Written by the Oral Torah That is addressed by the construction of large exemplary structures of comparison and contrast in the shank of the book Four principles are established 1 the perfection through the systematization of the law of the Written Torah by the Oral Torah in Chapter One 2 the perfection of the medium of the Halakhah for the message of philosophical monotheism in Chapter Two 3 the perfection of Scripture s anomalous writings through the dismantling of one document and the systematic recasting of another in Chapter Three 4 the perfection of the medium of Aggadah in its form of narrative for the message of theology concerning God s personality and activity in Chapter Four

Rabbinic Narrative: A Documentary Perspective, Volume Two Jacob Neusner, 2003-07-01 Each Rabbinic document from the Mishnah through the Bavli defines itself by a unique combination of indicative traits of rhetoric topic and particular logic that governs its coherent discourse But narratives in the same canonical compilations do not conform to the documentary indicators that govern in these compilations respectively They form an anomaly for the documentary reading of the Rabbinic canon of the formative age To remove that anomaly this project classifies the types and forms of narratives and shows that particular documents exhibit distinctive preferences among those types This detailed systematic classification of Rabbinic narrative supplies these facts concerning the classification of narratives and their regularities 1 what are the types and forms of narrative in a given document 2 how are these distinctive types and forms of narrative distributed across the canonical documents of the formative age the first six centuries C E The answers for the documentary preferences are in Volumes One through Three for the Mishnah Tosefta the Tannaite Midrash compilations and Rabbah Midrash compilations respectively Volume Four then sets forth the documentary history of each of the types of Rabbinic narrative including the authentic narrative the ma'aseh and the mashal How the traits of the several types of narratives shift as the respective types move from document to document is spelled out in complete detail This project opens an entirely new road toward the documentary analysis of Rabbinic narrative It fills out an important chapter in the documentary hypothesis of the Rabbinic canon in the formative age

Rabbinic Narrative: A Documentary Perspective, Volume Four Jacob Neusner, 2021-11-22 Each Rabbinic document from the Mishnah through the Bavli defines itself by a unique combination of indicative traits of rhetoric topic and particular logic that governs its coherent discourse But narratives in the same canonical compilations do not conform to the documentary indicators that govern in these compilations respectively They form an anomaly for the documentary reading of the Rabbinic

canon of the formative age To remove that anomaly this project classifies the types and forms of narratives and shows that particular documents exhibit distinctive preferences among those types This detailed systematic classification of Rabbinic narrative supplies these facts concerning the classification of narratives and their regularities 1 what are the types and forms of narrative in a given document 2 how are these distinctive types and forms of narrative distributed across the canonical documents of the formative age the first six centuries C E The answers for the documentary preferences are in Volumes One through Three for the Mishnah Tosefta the Tannaite Midrash compilations and Rabbah Midrash compilations respectively Volume Four then sets forth the documentary history of each of the types of Rabbinic narrative including the authentic narrative the ma'aseh and the mashal How the traits of the several types of narratives shift as the respective types move from document to document is spelled out in complete detail This project opens an entirely new road toward the documentary analysis of Rabbinic narrative It fills out an important chapter in the documentary hypothesis of the Rabbinic canon in the formative age Rabbinic Narrative: A Documentary Perspective, Volume Three Jacob Neusner, 2021-11-22

Each Rabbinic document from the Mishnah through the Bavli defines itself by a unique combination of indicative traits of rhetoric topic and particular logic that governs its coherent discourse But narratives in the same canonical compilations do not conform to the documentary indicators that govern in these compilations respectively They form an anomaly for the documentary reading of the Rabbinic canon of the formative age To remove that anomaly this project classifies the types and forms of narratives and shows that particular documents exhibit distinctive preferences among those types This detailed systematic classification of Rabbinic narrative supplies these facts concerning the classification of narratives and their regularities 1 what are the types and forms of narrative in a given document 2 how are these distinctive types and forms of narrative distributed across the canonical documents of the formative age the first six centuries C E The answers for the documentary preferences are in Volumes One through Three for the Mishnah Tosefta the Tannaite Midrash compilations and Rabbah Midrash compilations respectively Volume Four then sets forth the documentary history of each of the types of Rabbinic narrative including the authentic narrative the ma'aseh and the mashal How the traits of the several types of narratives shift as the respective types move from document to document is spelled out in complete detail This project opens an entirely new road toward the documentary analysis of Rabbinic narrative It fills out an important chapter in the documentary hypothesis of the Rabbinic canon in the formative age Rituals and Ritual Theory in Ancient Israel Ithamar Gruenwald, 2003-01-20

This book in many ways the first of its kind addresses the issue of rituals and their embedded ritual theory in the religion of ancient Israel The leading idea of the book is that rituals are an autonomous form of expression of the human mind The human mind expresses itself in rituals as it does in language the arts and mathematics Rituals are not performative translations of symbols and ideas and in religion of any kind of theology Theology does not explain how rituals are done and how they accomplish what they claim to do The book begins with a general discussion of what rituals are and

argues that the ritual theory of each ritual is not in any general theory of ritual but embedded in the ritual act itself Every ritual is structured in such a way that its details create the behavioural logic that makes ritual work The difference is explored between the early and institutionalised phases of the religion of ancient Israel Here the role of the economic ethos is the focus of the discussion The book explores the links between myth and rituals arguing that the connectedness with ritual endows a story with a myth essence Detailed discussions of various rituals exemplify the major theoretical discourse The book is of interest to scholars in the areas of Halakhah law and ritual religious studies and the anthropology of religion

How the Talmud Works Jacob Neusner, 2002-10-01 The Bavli or Talmud of Babylonia the foundation document of Judaism its law theology and exegesis of Scripture sets forth an orderly world resting on reason and tested by rationality all in accord with consistent principles The document in its coherent intellectual program of inquiry and in its modes of formal cogency embodies that same passion for order proportion and rationality that animates its concrete discussions Here Neusner spells out the problem of the Bavli's intellectual cogency and formal coherence He provides in exemplary detail the evidence that sustains that characterization of the writing

The Idea of History in Rabbinic Judaism Jacob Neusner, 2003-12-01 History provides one way of marking time But there are others and the Judaism of the dual Torah set forth in the Rabbinic literature from the Mishnah through the Talmud of Babylonia ca 200 600 C E defines one such alternative This book tells the story of how a historical way of thinking about past present and future time and eternity the here and now in relationship to the ages that is Scripture's way of thinking gave way to another mode of thought altogether This other model Neusner calls a paradigm because a pattern imposed meaning and order on things that happened Paradigmatic modes of thought took the place of historical ones Thinking through paradigms with a conception of time that elides past and present and removes all barriers between them in fact governs the reception of Scripture in Judaism until nearly our own time Neusner here explains through the single case of Rabbinic Judaism precisely how that other way of reading Scripture did its work and why for so many centuries that reading of the heritage of ancient Israel governed At stake are 1 a conception of time different from the historical one and 2 premises on how to take the measure of time that form a legitimate alternative to those that define the foundations of the historical way of measuring time Fully exposed those alternative premises may prove as logical and compelling as the historical ones The approach follows the documentary history of ideas and individual chapters describe the treatment of historical topics in the Mishnah the Talmud of the Land of Israel aka the Yerushalmi Genesis Rabbah that is ca 200 400 and 450 CE and Pesiqta deRab Kahana ca 500 CE

A Marginal Jew: Rethinking the Historical Jesus, Volume IV John P. Meier, 2009-06-02 John Meier's previous volumes in the acclaimed series A Marginal Jew are founded upon the notion that while solid historical information about Jesus is quite limited people of different faiths can nevertheless arrive at a consensus on fundamental historical facts of his life In this eagerly anticipated fourth volume in the series Meier approaches a fresh topic the teachings of the historical Jesus

concerning Mosaic Law and morality with the same rigor thoroughness accuracy and insightfulness on display in his earlier works Sparks of the Logos Daniel Boyarin, 2003-11-01 There are two major themes running through the essays reprinted in this book the first is the typological relation of rabbinic Judaism to Christianity while the second is the re animation by going back to the roots of a rabbinic Judaism that would not manifest some of the deleterious social ideologies and practices that modern orthodox Judaism generally does a project that was thought of as radical orthodoxy long before that term achieved its current and almost diametrically opposing sense among Christian theologians The book is divided into two parts The first part consists of several essays on midrash exploring various aspects of rabbinic culture and their relation to hermeneutic practices These papers are essentially more detailed studies of particular issues that were raised in two of Boyarin's books *Intertextuality and the Reading of Midrash* and *Carnal Israel Reading Sex in Talmudic Culture* California 1993 The second part of the book consists of reprints of four essays published in the journal *Diacritics* during that same decade The material treated in the book should be of interest to historians of Judaism and Christianity Talmudists and scholars and readers interested in the cultural study of religion **Faith at the Crossroads** Dov Schwartz, 2002-01-01 The book exposes the theological foundations of religious Zionism Relying on a rigorous analysis of new primary sources Schwartz argues that this movement strove to build a new religious consciousness in light of the Jewish national renaissance in the twentieth century **Rashi's Commentary on Psalms** Mayer I. Gruber, 2003-12-01 This new volume in the Reference Library of Judaism faithfully presents the complete Hebrew text of Rashi's 1040-1105 psalter commentary according to Vienna Heb ms 220 together with a fully annotated scientific translation into contemporary idiomatic English The supercommentary places one of the finest commentaries by the single most influential Hebrew biblical exegete in dialogue with the full gamut of ancient medieval and modern exegesis The supercommentary identifies Rashi's sources and pinpoints the exegetical cruxes to which Rashi responds defines the nuances of Rashi's exegetical linguistic and theological terminology and guides readers to use the translation to gain access to the Hebrew The introductory chapters constitute the most up to date discussion of the scope of Rashi's literary legacy and of the history of research They include highly original discussions of the Chronicles and Ezra Nehemiah commentaries commonly attributed to Rashi and fully annotated English translations of 1 Rashi's programmatic essay on the problem of homonymity in biblical exegesis 2 Rashi's commentaries on liturgical poetry 3 one of Rashi's liturgical poems and 4 the famous medieval poem which declares Rashi to be the Torah Commentator par excellence The final result is a valuable resource for students and scholars alike With only seven other works on Rashi's commentary on the Psalms G's work is a very welcome addition in the growing scholarship on both Rashi and the Psalms indeed it is an indispensable reference volume for all those working in that area A Jeffers Struggling with Tradition Abraham Gross, 2021-11-22 This monograph discusses the disagreement within the Jewish community concerning the medieval practice of active martyrdom including slaughter of children and suicide from the 11th until the 16th centuries

It covers the mainly implicit reservations about and objections in Jewish society to this practice. It is suggested that such opinions existed throughout the period when this practice was accepted in halakhic legal terms and by the most outstanding Jurists. It is argued that this was the case during the persecutions of the First Crusade in Germany and in the following centuries in the Ashkenazic cultural sphere. This is complemented by a survey and analysis of the situation in the Iberian peninsula during the 14th-15th centuries when such phenomenon is detected during the persecutions in 1391 and during the so-called expulsion from Portugal in 1497. A series of appendices discuss a variety of related topics and all main texts discussed in the book in the original Hebrew. While many scholars discussed the phenomenon of active martyrdom and described its status among medieval Jewry as positive and monolithic, this book proposes a different angle which reveals the ongoing objections of scholars and parts of Jewish society who opposed active martyrdom on legal as well as on emotional grounds until the eventual waning and disappearance of this practice. It is suggested that this actual change set the

background for an explicit and total legal rejection of a tradition which lasted and was admired and hailed for more than 400 years. **The Oxford Handbook of the Dead Sea Scrolls** Timothy H. Lim, John J. Collins, 2012-10-11. In 1946 the first of the Dead Sea Scroll discoveries was made near the site of Qumran at the northern end of the Dead Sea. Despite the much publicized delays in the publication and editing of the Scrolls, practically all of them had been made public by the time of the fiftieth anniversary of the first discovery. That occasion was marked by a spate of major publications that attempted to sum up the state of scholarship at the end of the twentieth century, including *The Encyclopedia of the Dead Sea Scrolls* (OUP, 2000). These publications produced an authoritative synthesis to which the majority of scholars in the field subscribed, granted disagreements in detail. A decade or so later *The Oxford Handbook of the Dead Sea Scrolls* has a different objective and character. It seeks to probe the main disputed issues in the study of the Scrolls. Lively debate continues over the archaeology and history of the site, the nature and identity of the sect and its relation to the broader world of Second Temple Judaism and to later Jewish and Christian tradition. It is the Handbook's intention here to reflect on diverse opinions and viewpoints, highlight the points of disagreement and point to promising directions for future research. **Midrasch** Gerhard

Langer, 2016-10-10. *Schriftauslegung im Judentum*. Unter *Midrasch* versteht man die Erforschung der Bibel durch die jüdischen Gelehrten und ihr Ergebnis, die gleichnamige Literaturgattung. *Midrasch* ist aber auch Verkündigung, Lehre und Vermittlung. Gerhard Langer zeigt mit welchen Mitteln und Methoden die jüdischen Gelehrten die Bibel zugänglich machten und sie lebendig hielten. [The Samaritans in Historical, Cultural and Linguistic Perspectives](#) Jan Dusek, 2018-10-08. The

volume contributes to the knowledge of the Samaritan history, culture and linguistics. Specialists of various fields of research bring a new look on the topics related to the Samaritans and the Hebrew and Arabic written sources to the Samaritan history in the Roman-Byzantine period as well as to the contemporary issues of the Samaritan community. **Sources and**

Interpretations Lawrence H. Schiffman, 2025-06-16. This volume brings together over forty of Schiffman's Studies on

Ancient Judaism that have helped to shape this emerging field Throughout these studies display a wide ranging perspective bringing together all kinds of sources written or archaeological to illuminate ancient Judaism and its complex history Topics explored include the history of the Jews and Judaism in Late Antiquity the Bible in Jewish tradition ancient Jewish thought law and liturgy magic and mysticism relation of the Dead Sea Scrolls to Rabbinic Literature Judean Desert texts and Judaism and Christianity The volume concludes with studies of the work of several modern rabbis and academic scholars

American Book Publishing Record ,2001 **The New Covenant Torah in Jeremiah and the Law of Christ in Paul** Femi Adeyemi,2006 Original Scholarly Monograph

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