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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 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 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

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

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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

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

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 The Idea of History in Rabbinic Judaism Jacob Neusner, 2004 History provides one way of marking time but there are others like the Judaism of the dual Torah set forth in the Rabbinic literature from the Mishnah through the Talmud of Babylonia which 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 gave way to another mode of thought altogether 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 **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

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