

# THE IMPLICIT NORMS of RABBINIC JUDAISM

The Bedrock of a Classical Religion  
*Studies in Judaism*

JACOB NEUSNER

# The Implicit Norms Of Rabbinic Judaism The Bedrock Of A Classical Religion

**David Kraemer**



## **The Implicit Norms Of Rabbinic Judaism The Bedrock Of A Classical Religion:**

**The Implicit Norms of Rabbinic Judaism** Jacob Neusner, 2006 Implicit norms of law and theology governed in Rabbinic Judaism from the onset of its canon in the Mishnah concluded at ca 200 to its climax in the Talmud of Babylonia four centuries later These norms of conviction and conception prevailed in a complete system which was logically present if not fully realized from the very beginning of the canon Norms of belief not only behavior governed in the canonical documents of Rabbinic Judaism and defined its orthodoxy and its heterodoxy This book proves that proposition by asking what are the theological premises of the documents upon which the Rabbinic canon was built and do these premises cohere in a tight theological system The Implicit Norms of Rabbinic Judaism answers this question by identifying the principles that had to govern in order for a given composition to be articulated or a particular composite to be assembled Those premises at the foundations of the canonical documents prove not episodic but coherent The documents speak so it is universally maintained for the community of the Rabbinic sages that sponsored them Hence the premises and presuppositions of a document represent the consensus of the Rabbinic sages the implicit norms of attitude and action Canonical orthodoxy and heresy come to definition in those norms How individuals conformed and what institutions functioned to enforce conformity do not figure into this account It suffices to show that orthodoxy and heresy constituted native categories of the Rabbinic system of thought inherent in principal documents of the canon Book jacket *The Documentary History of Judaism and Its Recent Interpreters* Jacob Neusner, 2010 critic of the documentary hypothesis Book Jacket Building Blocks of Rabbinic Tradition Jacob Neusner, 2008 This book responds to a question that came to the author from Professor Maren Niehoff of the Hebrew University of Jerusalem Have you written a simple introduction to your documentary theory and method which can serve as a starting point for my students In this book are gathered eight of the more fundamental items of documentary theory and practice\_ three in theory five in practice\_ for Professor Neihoff s students and anyone else who takes an interest in the formative history of Judaism The documentary thesis of Rabbinic literature holds that the document\_ the Mishnah Sifra Lamentations Rabbah the Bavli for example\_ forms the basic building block of the Rabbinic tradition Excluded by that definition are sayings attributed to and stories told about named sages These cannot serve in the reconstruction of the Rabbinic tradition its literature history religion and theology Hebrew studies, 2006 **Annali di storia dell'esegesi**, 2006 The New York Times Film Reviews 1999-2000 New York Times Theater Reviews, 2001-12 From the Oscar winning blockbusters *American Beauty* and *Shakespeare in Love* to Sundance oddities like *American Movie* and *The Tao of Steve* to foreign films such as *All About My Mother* the latest volume in this popular series features a chronological collection of facsimiles of every film review and awards article published in *The New York Times* between January 1999 and December 2000 Includes a full index of personal names titles and corporate names This collection is an invaluable resource for all libraries *Rabbinic Judaism* Jacob Neusner, 2002-01-01 Rabbinic Judaism in its classical writings produced from the first

through the seventh century of the Common Era sets forth a theological system that is orderly and reliable This work make its contribution in seeing in the principal conceptions of Rabbinic Judaism a logos a sustained rigorous coherent argument This title is also available in hardback ISBN 0 391 04143 6      *Responses to Suffering in Classical Rabbinic Literature* David Kraemer,1994-09-29 The existence of suffering poses an obvious problem for the monotheistic religions Why does an all powerful benevolent God allow humans to suffer And given that God does what is the appropriate human response In modern times Jewish theologians in particular faced with the enormity of the Holocaust have struggled to come to grips with these issues In *Responses to Suffering* David Kraemer offers the first comprehensive history of teachings related to suffering in classical rabbinic literature Beginning with the Mishnah c 200 CE Kraemer examines traditions on suffering divine justice national catastrophe and the like in all major rabbinic works of late antiquity Bringing to bear recent methods in the history of religions literary criticism canonical criticism and the sociology of religion Kraemer offers a rich analysis of the development of attitudes that are central to and remain contemporary concerns of any religious society      **Rabbinic Judaism** David Kraemer,2015-09-07 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      **The Four Stages of Rabbinic Judaism** Jacob Neusner,2003-09-02 This concise volume provides a lucid introduction to the genesis and development of Rabbinic Judaism Jacob Neusner outlines and examines the four stages in which the initial period of the historical development of Rabbinic Judaism divides beginning with the Pentateuch and ending with its definitive and normative statement in the Talmud of Babylonia He traces the development

of Rabbinic Judaism by exploring the relationships between and among the cognate writings which embody its formative history

**Worship and Ethics** Max Kadushin, 2001 Describes how Halakah or Jewish Law enables the individual to achieve religious experience

**Judaism: The Classical Statement** Jacob Neusner, 2003-09-26 Produced ca A D 600 the Babylonian Talmud or Bavli serves as the single authoritative statement of Jewish law and theology In this fourth volume of his examination of major formative texts of Judaism Jacob Neusner explains how and why the Bavli came to define the Jewish faith from its time to ours Through an analysis of the text its sources and editorial organization he traces the history of the composition of the Babylonian Talmud clarifies its relation to the earlier corpus of canonical literature and clearly establishes its philosophical religious and cultural context Because there is little objective external evidence from which to interpret the Bavli s development Neusner uses the signs of redactional layering within the literature to discover the motivations and techniques by which the Talmud was formed His use of the critical secular methods of modern literary and historical study is unique in Talmudic exegesis and provides an entirely new perspective for understanding the Bavli in relation to the Mishnah and Yerushalmi the Jerusalem Talmud Much of Neusner s research compares the use of the various literary forms of the Mishnah by the editors of the two Talmuds Offering detailed examples and statistical lists to buttress his analysis he argues that only in the Bavli have the editors achieved a genuine redactional synthesis between the Mishnah and Hebrew Scriptures the two major sources of the Jewish tradition In conclusion Neusner spells out the religious significance of Bavli s achievement and shows how this unique combination allows for the tradition s continual renewal

**Everyman's Talmud** Abraham Cohen, A. Cohen, 2007 Reprint of a version with a preface dated 1931

**The Social Teachings of Rabbinic Judaism (3 vols)** Jacob Neusner, 2021-10-11 The systematic and orderly presentation of the Halakhah normative law of Rabbinic Judaism in its formative age makes its principal statements in response to a program of social reconstruction it speaks through the details of norms of law about the community Israel Rabbinic Halakhah lays out a social philosophy of an coherent and encompassing character Part 1 Corporate Israel and the Individual Israelite In the first part of the project on Corporate Israel and the Individual Israelite we ask where and how the Halakhah sorts out the relationships of the individual and the community the realm of responsible action and particular responsibility assigned by the Halakhah to each Prophecy from Moses forward and the Halakhah from the Mishnah onward concur that the condition of all Israel dictates the standing of each individual within Israel and further concur that each Israelite bears responsibility for what he or she as a matter of deliberation and intention chooses to do If individuals were conceived as automatons always subordinated agencies of the community or if the community were contemplated as merely the sum total of individual participants a particular social teaching would hardly demand attention But Scripture continued in the Mishnah Tosefta the two Talmuds and Midrash insists that Israelites are individual responsible for what they do and further that corporate Israel on its own not only as the sum of individual actions forms a moral entity subject to judgment So these are the governing questions How to sort out

these intersecting matters then the obligations of the community the responsibilities of individuals How does the social teaching of Rabbinic Judaism hold together doctrines of individual obligations to Heaven and mutual responsibilities on the one side with all Israel's commitments and public convictions on the other Part 2 Between Israelites Part 2 turns to relationships between Israelites with particular attention to those that require resolving conflict Once the law recognizes not only Israelites but the integrity of corporate Israel how does it regulate relationships within the framework of that corporate community By regulating relationships the sages will have understood relationships of competition contention and conflict Those of collaboration consensus and cooperation require no regulation on the part of constitutive law they regulate themselves by their nature people keep rules Then at issue are where the corporate community intervenes to protect its interests in relationships between and among individual Israelites and how it does so The exposition then follows the laws presentation of those relationships as integral to the larger system of Rabbinic Judaism and its plan for its Israel's public life hence once more the focus on large constructions category formations that are integral to the main beams of the Halakhic system and structure Part 3 God's Presence in Israel Part 3 raises the third and final question of the social order God's role in society For Rabbinic Judaism to be Israel means to live in God's kingdom under God's rule in a very particular way That imperative addresses not individuals alone or mainly but rather corporate Israel that is the entire social order It encompasses not merely feelings or attitudes but registers in the here of tangible transactions and in the now of workaday engagements not only in some distant time The generative question of this third and concluding part of the study of the social t

Everyman's Talmud Ana María Pavez, Abraham Cohen, Constanza Recart, 2007-03 A folktale of the ancient Nasca and Paracas cultures of southern Peru about a llama who travels with his friends the Condor the Puma and the Serpiente to the sea where they meet the Ballena *Early Rabbinic Judaism: Historical Studies in Religion, Literature and Art* Jacob Neusner, 1975 **Handbook of Rabbinic Theology** Jacob Neusner, 2002 From his study of the rabbinic literature Jacob Neusner shows how the rabbinic documents give expression to a theological system Neusner discusses the how divine thought came to expression and he shows how the implicit theological system is expressed in the rules for the life of God's chosen people This publication has also been published in paperback please click here for details **Studying Classical Judaism**, 1991-01-01 What do we know about the history literature and religion of Judaism in its formative age How do we know it and why does it matter In *Studying Classical Judaism* renowned scholar and author Jacob Neusner addresses these and other important questions Applying many of the same methods Christian scholars use to study Christianity Neusner outlines what we now know about ancient Judaism He points out the core belief of normative Judaism and reveals the methodological underpinnings of the most cogent and up to date interpretations of the texts that determined classical Judaism The Mind of Classical Judaism Jacob Neusner, 1997 Holy Men and Hunger Artists Eliezer Diamond, 2003-11-20 The existence of ascetic elements within rabbinic Judaism has generally been either overlooked or

actually denied This is in part because asceticism is commonly identified with celibacy whereas the rabbis emphasized sexuality as a positive good In addition argues Eliezer Diamond it serves the theological agendas of both Jewish and Christian scholars to characterize Judaism as non or anti ascetic In fact however Diamond shows that rabbinic asceticism does indeed exist This asceticism is mainly secondary rather than primary in that the rabbis place no value on self denial in and of itself but rather require of themselves the virtual abandonment of familial social and economic life in favor of an absolute commitment to the study of the Torah It is an asceticism of neglect rather than negation He also notes that this asceticism of neglect dovetails with the rabbinic theology of sin and punishment which encourages delaying gratification in this world in the hopes of a greater reward in the next The rabbis believed moreover that every pleasure taken in this world detracts from what awaits one in the future The rabbis valued and occasionally engaged in primary asceticism as well In fact as Diamond shows the vocabulary of holiness was often used by the rabbis in connection with voluntary self denial One form of primary asceticism fasting became increasingly popular in the wake of the destruction of the second temple He traces this development to the need to mourn the temple s devastation but also to the cessation of three forms of temple related rituals the sacrificial cult the Ma amadot groups that would fast pray and read from the Torah while daily sacrifices were offered and naziritism Fasting is linked by the rabbis to each of these practices and Diamond shows that fasting was seen as a substitute for them after the temple was destroyed In a final chapter Diamond shows that there is a greater tendency toward asceticism among the Palestinian rabbis than among the Babylonian He contends that the divergent political histories of these communities as well as differing external cultural influences account for this disparity

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