

THE MIDRASHI COMPILATIONS
OF THE SIXTH
AND SEVENTH CENTURIES

Volume Two

Esther Rabbah I

by
Jacob Neusner

The Midrash Compilations Of The Sixth And Seventh Centuries Volume One Lamentations Rabbah

Didier Musso



The Midrash Compilations Of The Sixth And Seventh Centuries Volume One Lamentations Rabbah:

The Midrash Compilations of the Sixth and Seventh Centuries Jacob Neusner, 1989 **The Midrash Compilations of the Sixth and Seventh Centuries: Lamentations rabbah** Jacob Neusner, 1989 *A Theological Commentary to the Midrash: Lamentations Rabbati* Jacob Neusner, 2001 This theological commentary to the Rabbinic Midrash explores a simple proposition in three parts I The reading of Scripture by principal parts of the Rabbinic Midrash is formed by compositions and composites that are animated by a cogent theological system II These primary components of the Midrash compilations further are in part aimed at systematic demonstrations of theorems of a theological character III While forming a principal part of a large theological structure and system each document is unique *The Midrash Compilations of the Sixth and Seventh Centuries: Esther rabbah I* Jacob Neusner, 1989 The Book of Jewish Wisdom Jacob Neusner, Noam M. M. Neusner, 2001 Presents parts of the Judaic tradition of wisdom concentrating on the oral part of the Torah represented by the documents of law and scriptural exegesis Extra- and Non-Documentary Writing in the Canon of Formative Judaism, Vol. 3 Jacob Neusner, 2001 Rabbinic literature in its formative age from the Mishnah through the Bavli ca 100 600 c e is comprised by documents that relate to one another in three ways First they are autonomous and self contained second they are connected with one another and third they are continuous with one another Some point to the connections in the form of parallel versions of sayings or stories as evidence against the theory that the documents possess integrity Volume Three reprises Neusner's The Peripatetic Saying The Problem of the Thrice Told Tale in Talmudic Literature Chico 1985 Scholars Press for Brown Judaic Studies It responds to critics of the documentary reading of the canonical documents of Rabbinic Judaism in the formative age who make much of the variations in manuscript readings of sayings and stories These variations are so different from one another that so the critics maintain they call into question the very conception of a document Each manuscript let alone each compilation has its own representation of a given compilation there are no determinate documents That is because the documentary program of rhetoric topic and logic of coherent discourse makes no impact on sayings or stories that circulate beyond the limits of any one document All we have are diverse versions of we know not what For the sample covered in these pages claims that parallels move from document to document vastly exaggerate the range of variation The variant readings are paltry and pointless just like the parallels to which Volumes One and Two are devoted Judaism in Society Jacob Neusner, 2003-10-01 *The Targum of Lamentations*, 2024-05-15 This work provides a definitive translation into English of the Targum of Lamentations based on a critical reading of all the extant versions with textual annotations and extensive notes An appendix offers in addition a translation and annotation of the Yemenite version **Responses to Suffering in Classical Rabbinic Literature** David Charles Kraemer, 1995 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 in Classical Rabbinic Literature David Kraemer offers the first comprehensive history of teachings related to suffering in rabbinic literature of the ancient world The age of formative Judaism was filled with suffering for its people From the conquering of Palestine by Rome and the destruction of the Temple at Jerusalem to persecution at the hands of Hadrian Jewish faith in a just and merciful God was tested repeatedly The seemingly unjustified affliction elicited varying responses from rabbis Beginning with the Mishnah c 200 C E Kraemer examines traditions on suffering divine justice national catastrophe and the like in all major rabbinic works of late antiquity The earliest rabbinic works Kraemer shows adhere to the orthodox biblical opinion which sees suffering as punishment for sins But rabbis quickly began to record other explanations and responses Palestinian rabbinic tradition even at the end of this period condemns any who would question or deny God's justice In contrast the Babylonian Talmud permits such questioning itself giving voice to lengthy deliberations which reject the efficacy of suffering and question the justice of some suffering which humans are forced to endure Bringing to bear recent methods in the history of religions literary criticism canonical criticism and the sociology of religion Kraemer offers an analysis of the development of attitudes that are central to and remain contemporary concerns of any religious society

The Documentary History of Judaism and Its Recent Interpreters Jacob Neusner, 2012-07-10 The result for the history of Judaism of a documentary reading of the Rabbinic canonical sources illustrates the working of that hypothesis It is the first major outcome of that hypothesis but there are other implications and a variety of new problems emerge from time to time as the work proceeds In the recent past Neusner has continued to explore special problems of the documentary hypothesis of the Rabbinic canon At the same time Neusner notes others join in the discussion that have produced important and ambitious analyses of the thesis and its implications Here Neuser has collected some of the more ambitious ventures into the hypothesis and its current recapitulations Neusner begins with the article written by Professor William Scott Green for the Encyclopaedia Judaica second edition as Green places the documentary hypothesis into the context of Neusner's entire oeuvre Neuser then reproduces what he regards as the single most successful venture of the documentary hypothesis contrasting between the Mishnah's and the Talmuds programs for the social order of Israel the doctrines of economics politics and philosophy set forth in those documents respectively Then come the two foci of discourse Halakhah or normative law and Aggadah or normative theology Professors Bernard Jackson of the University of Manchester England and Mayer Gruber of Ben Gurion University of the Negev treat the Halakhic program that Neusner has devised and Kevin Edgecomb of the University of California Berkeley has produced a remarkable summary of the theological system Neusner discerns in the Aggadic documents Neusner concludes with a review of a book by a critic of the documentary hypothesis

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