

The New Testament And Rabbinic Judaism

Understanding Second Temple and Rabbinic Judaism
Texts and Traditions
Christianity and Rabbinic Judaism
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Classical Christianity and Rabbinic Judaism
The Gospels and Rabbinic Judaism
From Text to Tradition
Roots of Rabbinic Judaism
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Paul and rabbinic Judaism
Food and Identity in Early Rabbinic Judaism
The Four Stages of Rabbinic Judaism
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Mysticism in Rabbinic Judaism
The Torah Ritual in Rabbinic Judaism
Early Rabbinic Judaism
Contours of Coherence in Rabbinic Judaism: The dispute in rabbinic Judaism
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describes the second temple period the first few centuries before and after the common era and its influence on the development of rabbinic judaism which is the foundation for all of modern judaism

an indispensable companion text texts and traditions includes the essential documents of the various religious trends of the second temple and rabbinic periods as well as josephus greek and aramaic inscriptions classical historians and talmudic sources book jacket

our way must be never knowingly support lies having understood where the lies begin step back from that gangrenous edge let us not glue back the flaking scale of the ideology not gather back its crumbling bones nor patch together its decomposing garb and we will be amazed how swiftly and helplessly the lies will fall away and that which is destined to be naked will be exposed as such to the world alexander solzhenitsyn enlightenment writer voltaire was amazed that twelve fishermen some of them unlettered from an obscure place in the world called galilee challenged an empire through self denial and patience and eventually established christianity he seriously thought that twelve philosophers or intellectuals himself included would do the opposite and crush christianity voltaires self appointed cheerleaders such as diderot helvitius dholbach dalembert lametrie and baron cloots among others tried to do just that and wrote volumes of work trying to tear down the basis of christianity and erect an edifice of their own diderot in particular declared i would sacrifice myself perhaps if i could annihilate forever the notion of god cloots wrote we shall see the heavenly royalty condemned by the revolutionary tribunal of victorious reason lametrie produced man a machine and an entire french encyclopedia was written between 1751 and 1772 by those philosophers because christianity to a large degree had to go voltaire would send letters to his disciples and friends saying crasez linfme rousseau of course was a disciple of voltaire and declared that voltaires work inspired me the french revolution failed yet like all significant revolutions before and after that period the french revolution indirectly had a theological root which was then a categorical and metaphysical rejection of logos that theological substratum has jumped from one era to the next and had and still has historical political economic and spiritual ramifications this book is about the historical and theological struggle of that conflict which had its inception at the foot of the cross

the simple step of a courageous individual is not to take part in the lie one word of truth outweighs the

world alexander solzhenitsyn in this penetrating and provocative work jonas e alexis challenges common assumptions about the relationship between christianity and rabbinic judaism and provides compelling evidence from history and theology that demonstrates the extent to which modern judaism has been defined by the pharisaic and rabbinic schools of thought as alexis meticulously documents there has been a constant struggle between christianity and rabbinic judaism since the time of christ a struggle that will define the destiny of the west islam according to christianity is a historically and theologically false religion since it denies both jesus s deity and his work of salvation at the cross but rabbinic judaism alexis argues is equally false and in many respects more dangerous to christianity and the west than islam since at its root rabbinic judaism wages war against the logos the system of order in the world embodied by christ in this painstakingly scholarly yet readable work alexis maintains that rabbinic judaism defined by the pharisaic teachings now codified in the talmud that jesus sought to correct is a categorical and metaphysical rejection of christianity a rejection that has had and will continue to have severe implications for western culture intellectual history and theological exegesis

among the world s religions christianity and judaism are the most symmetrical but in our day of religious tolerance a tendency to overlook the vital differences between the two religions in the name of good will can undermine constructive jewish christian dialogue in this book bruce d chilton describes early christian thought and jacob neusner describes early judaic thought on fundamental issues such as creation and human nature christ and torah sin and atonement and eschatology at the end of each chapter each assesses the other s perspective and a final chapter explains why the authors believe theological confrontation not just comparison defines the task of interfaith dialogue today

this book has grown out of bible studies carried on jointly by a dominican priest and a jewish rabbi new testament and rabbinic texts have been studied by various combined groups of jews and christians and the reactions of the groups noted by the authors from their experience a textbook has emerged for others to use ideally in similar joint groups the main topics covered are the great commandment the synagogue and its function the parable the sabbath divorce and forgiveness these topics differ not only in subject matter but also in the type of comparison offered legal historical literary theological and even contracting themes reading the texts will produce questions for dialogue some suggested questions for discussion are

also included also with a useful glossary and a bibliography

from text to tradition examines the history of judaism as it developed from the religion of biblical israel to the judaism of the talmudic rabbis each step in this process is discussed from the historical literary and religious points of view and the context of the political history of the jews among the topics covered in this connection are the biblical heritage which underlies all later judaism the importance of the persian period for laying the groundwork for postbiblical judaism the confrontation of judaism with hellenism apocrypha pseudepigrapha and the dead sea scrolls pharisees sadducees and essenes the jewish christian schism the impact of the jewish revolts against rome and the destruction of the temple the rise of rabbinic judaism and the development of the mishnah talmud and jewish law one of the books major theses is that the various approaches to judaism shared sufficient common ground as to be classified as one albeit variegated religious tradition diverging trends may be and are traced during this period as is the question of the role of interpretation the impact of external influences and the process by which the competing approaches were eventually supplanted by the rabbinic tradition which became the basis for medieval and modern judaism in this way judaism is shown to have travelled the long road from the textual heritage of the hebrew bible to the oral tradition of the rabbis

in a bold challenge to the long held scholarly notion that rabbinic judaism already was an established presence during the second temple period boccaccini argues that rabbinic judaism was a daring reform movement that developed following the destruction of the jerusalem temple and took shape in the first centuries of the common era

theology mordecai m kaplan saadia gaon alexander marx judah halevi henry slonimski maimonides isadore twersky nachmanides solomon schechter general characteristics of jewish mysticism gershom g scholem the mystical element of judaism abraham j heschel the book of the pious solomon alcanan singer shneyur zalman of liady charles b chavel moyses sofer s ehrmann israel salanter louis ginzberg bibliography on judaism from talmudic to modern times david goodblatt

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

this book tells the story of the formation of classical judaism and orthodox christianity as parallel yet interlocking histories here in a series of chapters written by leading scholars in this country and in israel the reader is offered a general account of how during the first six centuries of the common era judaism and christianity took the form we recognize today

food often defines societies and even civilizations through particular commensality restrictions groups form distinct identities this identity is enacted daily turning the biological need to eat into a culturally significant activity in this book jordan d rosenblum explores how food regulations and practices helped to construct the identity of early rabbinic judaism bringing together the scholarship of rabbinics with that of food studies this volume first examines the historical reality of food production and consumption in roman era palestine it then explores how early rabbinic food regulations created a distinct jewish male and

rabbinic identity

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

neusner u of south florida introduces and critiques four approaches to describing the structure system and western context of formative rabbinic judaism casting his lot with the last nominalist harmonistic theological and historical indexed by biblical and talmudic reference as well as subject originally published by augsburg fortress annotation copyrighted by book news inc portland or

after world war ii ernst ludwig ehrlich 1921 2007 published works in english and german by eminent israeli scholars in this way introducing them to a wider audience in europe and north america the series he founded for that purpose studia judaica continues to offer a platform for scholarly studies and editions that cover all eras in the history of the jewish religion

this book shows that the disputes that characterize rabbinic writings in the formative age underscore the coherence of rabbinic judaism it is in three separate monographs the first shows that disagreements concern secondary and tertiary issues they therefore reinforce the primary norm by identifying as moot only trivial details the second demonstrates alternatively that halakhic disputes articulate unresolved conflict over generative principles sometimes in the presentation of topics of the law disputes not only indicate the range of consensus but bring to expression conflicting alternatives theories that claim equal validity but contradict one another third in some presentations of the law and in all presentations of theology where disputes occur disputes simply gloss details in the application of accepted principles they form a part of the exercise of legal or theological exegesis filling in gaps with alternative facts the print edition is available as a set of two volumes 9789004142312

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