

תעשה

Rituals and Ritual Theory in Ancient Israel

Itamar Gruenwald

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Jacob Neusner



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Rituals and Ritual Theory in Ancient Israel Ithamar Gruenwald, 2003 The book explores the links between mythic and rituals arguing that the connectedness with ritual endows a story with a mythic essence Detailed discussions of various rituals exemplify the major theoretical discourse The book is of interest to scholars in the areas of religious studies the anthropology of religion and Halakhah law and ritual *Rituals and Ritual Theory in Ancient Israel. The Brill Reference Library of Judaism*, 2003

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 a 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 mythic 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

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 **Atonement and Purification** Isabel Cranz,2017-05-05 Biblical scholars frequently attempt to contextualize the Priestly ritual corpus by comparing it to other ancient Near Eastern ritual traditions This comparative approach tends to detect a hidden polemic at work in the Priestly Source P which was meant to highlight its distinctly monotheistic outlook Isabel Cranz reframes current understandings of P by comparing Priestly rituals of atonement to their Assyro Babylonian counterparts In this way she shows how the Priestly ritual corpus is highly specialized and concerns itself primarily with sanctuary maintenance Viewing P in this new light in turn helps to demonstrate that the authors of P were not interested in discrediting foreign rituals or pushing a monotheistic agenda Instead P primarily aimed to confirm the Aaronide priests as the only legitimate priestly group fit for service at the altar Subsequently if a polemical agenda is present in P it can be shown to be directed against rivals and critics of the Aaronide priesthood not other rituals of the ancient Near East

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 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

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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

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

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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

Mind, Morality and Magic Istvan Czachesz, Risto Uro, 2014-10-14 The cognitive science of religion that has emerged over the last twenty years is a multidisciplinary field that often challenges established theories in anthropology and comparative religion This new approach raises many questions for biblical studies as well What are the cross cultural cognitive mechanisms which explain the transmission of biblical texts How did the local and particular cultural traditions of ancient Israel and early Christianity develop What does the embodied and socially embedded nature of the human mind imply for the exegesis of biblical texts Mind Morality and Magic draws on a range of approaches to the study of the human mind including memory studies computer modeling cognitive theories of ritual social cognition evolutionary psychology biology of emotions and research on religious experience The volume explores how cognitive approaches to religion can shed light on classical concerns in biblical scholarship such as the transmission of traditions ritual and magic and ethics as well as uncover new questions and offer new methodologies

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 *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

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 **American Book**

Publishing Record ,2003 **Identitätsstiftende Begegnung** Matthias Ederer,2018-09-04 Back cover Matthias Ederer untersucht Vorschriften zu regelm igen kommunalen Kulthandlungen in der Tora in ihren literarischen Kontexten und zeichnet die vielschichtigen theologischen Deutungen dieser Vollz ge in den entsprechenden Texten nach die sich auf einen Nenner bringen Anliegen des Kultes ist identit tsstiftende Begegnung Geben und Nehmen Martin Ebner,Irmtraud Fischer,2014-02-25 Der Dreiklang von Geben Annehmen und Erwidern durchzieht nicht nur die biblischen Texte sondern auch die Theologie und Kirchengeschichte Gottes Gabe wird nicht nur gegeben sondern zugleich vom Menschen angenommen und schlie lich erwidert JBTh 27 1212 entfaltet diese Thematik ausf hrlich unter dem Titel Theologie der Gabe Im Jahr 1925 erschien der bis heute einfl ussreiche Aufsatz Die Gabe von M Mauss 1872 1950 dem Begr nder der franz sischen Ethnologie Mauss hatte darin nicht nur eine Sozialtheorie der Gabe sondern auch eine Gabentheorie der Kultur entworfen Indem so der Tenor eine Gabe nicht nur gegeben sondern auch angenommen und erwidert wird ist sie ein fait social total das alle und alles involviert I D rmann Theorien der Gabe Hamburg 2010 26 Bis hinein in die gegenw rtigen Debatten ber die Prinzipien des Zusammenlebens bildet Mauss einen Dreh und Angelpunkt JBTh 27 2012 greift diese Diskussion auf weil nicht nur die biblischen Texte sondern auch die Theologieund Kirchengeschichte vom Dreiklang Geben Annehmen und Erwidern durchzogen sind Um dabei den Anschluss an die kultur und literaturwissenschaftliche Diskussion herzustellen werden Beitr ge von J Anderegg und St Moebius an den Anfang gestellt die der Semantik und der Soziologie der Gabe gewidmet sind Darauf folgen biblisch theologische Beitr ge von A Grund Chr Eberhart I Fischer M Theobald H L hr und K H Ostmeyer zum Gabetheorem im Alten und Neuen Testament sowie kirchen und theologiegeschichtliche Beitr ge von V Leppin G Schneider Ludorff und B Hamm zum Thema vom Sp tmittelalter bis zum 17 Jahrhundert Weitere Aspekte kommen in den systematisch theologischen Beitr gen von M Wendte V Hoffmann O Bayer und U Link Wieczorek hinzu Den Schluss bilden die praktisch theologischen Beitr ge von N Peter und A Odenthal sowie der judaistische Beitrag von M Morgenstern Zielgruppe Studierende und Lehrende der Theologie und Religionsp dagogik an Biblischer Theologie Interessierte PfarrerInnen ReligionslehrerInnen LehrerInnen **Numbers (Baker Commentary on the Old Testament: Pentateuch)** Mark A. Abady,2023-11-14 Explore the contemporary significance of the Old Testament and hear the Word of God afresh

This substantive and useful commentary on the book of Numbers is both critically engaged and sensitive to the theological contributions of the text. It is grounded in rigorous scholarship but useful for those who preach and teach. In addition to paragraph level commentary, all volumes of the Baker Commentary on the Old Testament series feature a fresh translation of the Hebrew text, incisive comments based on the author's translation, linguistic, historical, and canonical insights, theological reflections, and footnotes addressing technical matters. Pastors, teachers, and all serious students of the Bible will find here an accessible commentary that will serve as an excellent resource for their study. This is the second volume in a new series on the Pentateuch which complements other Baker Commentary on the Old Testament series: Historical Books, Wisdom and Psalms, and Prophets. Each series volume covers one book of the Pentateuch, addressing important issues and problems that flow from the text and exploring the contemporary relevance of the Pentateuch. The series editor is Bill T. Arnold, the Paul S. Amos Professor of Old Testament Interpretation at Asbury Theological Seminary.

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