

**SIFRA**  
**An Analytical Translation**

*Volume One*

Introduction  
Vayyiqra Dibura Denedabah  
and  
Vayyiqra Dibura Dehobah

by  
**Jacob Neusner**

**Brown Judaic Studies 138**

# Sifra An Analytical Translation Introduction Vayyiqra Dibura Denedabah And Vayyiqra Dibura Dehobah

**Jacob Neusner**



**Sifra An Analytical Translation Introduction Vayyiqra Dibura Denedabah And Vayyiqra Dibura Dehobah:  
Inner-Midrashic Introductions and Their Influence on Introductions to Medieval Rabbinic Bible**

**Commentaries** Michel G. Distefano, 2009-02-26 The opening sections of some exegetical Midrashim deal with the same type of material that is found in introductions to medieval rabbinic Bible commentaries The application of Goldberg's form analysis to these sections reveals the new form Inner Midrashic Introduction IMI as a thematic discourse on introductory issues to biblical books By its very nature the IMI is embedded within the comments on the first biblical verse 1:1 Further analysis of medieval rabbinic Bible commentary introductions in terms of their formal thematic and material characteristics reveals that a high degree of continuity exists between them and the IMIs including another newly discovered form the Inner Commentary Introduction These new discoveries challenge the current view that traces the origin of Bible introduction in Judaism exclusively to non-Jewish models They also point to another important link between the Midrashim and the commentaries i.e. the decomposition of the functional form midrash in the new discursive context of the commentaries Finally the form analysis demonstrates how larger discourses are formed in the exegetical Midrashim 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 **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 *The Components of the Rabbinic Documents: Sifra (4 v.)* Jacob Neusner, 1997 *Uniting the Dual Torah* Jacob Neusner, 1990-11-30 In this book

Jacob Neusner analyzes the text of Sifra a commentary on the book of Leviticus arguing that Sifra should be understood as successfully relating the Mishnah the authoritative writing down of the Oral Torah to Jewish Scripture or the written Torah Neusner shows how Sifra s authors adopted a mediating position between the written Torah and the Mishnah reconstructing large tracts of the Mishnah according to the logic and program of the written Torah of Leviticus [The Transformation of Judaism](#) Jacob Neusner,2011-03-31 Jacob Neusner describes analyzes and interprets the transformation of one system of the Israelite social order by a connected but autonomous successor system He characterizes the successive systems classifying the one as philosophical and the other as religious He explains the categorical account of each and sets forth the outcome of a number of topical studies on the category formations of Rabbinic Judaism with special attention to the social order politics philosophy and economics These systems emerged as 1 autonomous when viewed synchronically 2 connected when seen diachronically and 3 as a continuous construction when seen at the end of their formative age In their successive stages of categorical autonomy connection and finally continuity the three distinct systems may be classified respectively as philosophical religious and theological each one taking over and revising the definitive categories of the former and framing its own fresh generative categories as well The formative history of Judaism is the story of the presentations and re presentations of categorical structures In method it is the exegesis of taxonomy and taxic systems Now after more than two decades Neusner has decided to review the initial statement Since the book summarizes ten years of work from 1980 to 1990 on the Rabbinic category formations of social science politics philosophy and economics in the setting of the law and theology of Rabbinic Judaism from the Mishnah through the Bavli 200 600 C E it seemed well worth the effort to recapitulate the original work The revised introduction explains the omission of theology in his category formation philosophy religion theology Neusner s account of the Bavli produced the decade after this title was completed did not make possible the continuous description of the unfolding of the Rabbinic system The pattern that appealed to Neusner from philosophy to religion to theology has not yet come to a satisfactory account In the twenty years [Three Questions of Formative Judaism](#) Jacob Neusner,2021-10-01 The academic study of Judaism requires a systematic inquiry into the history literature and religion and eventually the theology as revealed in the historical documents themselves Under this premise Three Questions of Formative Judaism encounters the canonical writings of Judaism in the context of their creation at a certain time and place How something is said thus becomes as important as what is said Bringing nearly fifty years of research to bear on these fundamental questions Jacob Neusner challenges his readers to face the difficult often unasked or neglected questions about the nature background and purposes of Rabbinic Judaism and rewards them with an enriched understanding and a stronger foundation for tackling the even more elusive questions concerning the theology of formative Judaism This publication has also been published in paperback please click here for details **The Midrash** Jacob Neusner,1994-10-01 The Midrash An Introduction sets forth the way in which Judaism reads the Hebrew Bible In this masterful presentation the reader is

introduced to the classics of Jewish Bible interpretation with special attention to the way in which the rabbis of Talmudic times read the Pentateuch the Book of Ruth and Song of Songs The seven Midrash compilations are introduced with a lucid account of their main points accompanied by selections that give the reader a direct encounter in English with the Bible as Judaism understands it The word midrash based on the Hebrew root DaRaSH search means interpretation or exegesis Midrash also more formally refers to the compilations of such interpretations of Scripture As Dr Jacob Neusner explains these compilations reached closure and conclusion in the formative stage of Judaism that is the first seven centuries of the Common Era the time in which the Mishnah ca 200 Talmud of the Land of Israel ca 400 and Talmud of Babylonia ca 600 were written Midrash is not so much about Scripture as it is a subordinate part of Scripture They did not write about Scripture Dr Neusner says They wrote with Scripture much as painters paint with a palette of colors The Midrash An Introduction is the second volume in Dr Jacob Neusner s series of introductory volumes on classical rabbinic literature As with the first volume The Mishnah An Introduction this book offers the layperson a concise description of the religious literature and drawing on Dr Neusner s own translations of the texts walks readers through the selections providing them with firsthand experience with the document itself As Dr Neusner says in his preface to The Midrash An Introduction In these pages I mean to make it possible for readers to know one such compilation from the other and so to begin studying their own

*The Jewish Jesus*  
Peter Schäfer, 2014-02-23 How the rise of Christianity profoundly influenced the development of Judaism in late antiquity In late antiquity as Christianity emerged from Judaism it was not only the new religion that was being influenced by the old The rise and revolutionary challenge of Christianity also had a profound influence on rabbinic Judaism which was itself just emerging and like Christianity trying to shape its own identity In The Jewish Jesus Peter Sch fer reveals the crucial ways in which various Jewish heresies including Christianity affected the development of rabbinic Judaism He even shows that some of the ideas that the rabbis appropriated from Christianity were actually reappropriated Jewish ideas The result is a demonstration of the deep mutual influence between the sister religions one that calls into question hard and fast distinctions between orthodoxy and heresy and even Judaism and Christianity during the first centuries CE

*Misreading Ritual* Abby Kaplan, 2022-05-25 Many Christians treat the first half of Leviticus with at best benign neglect Bloody animal sacrifices Rituals for skin diseases and genital discharges Surely these things are irrelevant for a modern follower of Jesus Our engagement with these texts often doesn t go beyond a pious thank God we don t have to do that anymore But this isn t enough if we want to take the world of the Bible seriously Scripture itself testifies that plenty of ancient worshippers found beauty and meaning in these laws that they encountered God even in those sacrificial rituals that seem so bizarre to us This book offers a constructive interpretation of Old Testament rituals for Christians today even for the majority of us who don t practice them literally Drawing on contemporary scholarship as well as the long history of Jewish and Christian interpretation the book explores how sacrifice was a way to experience worship cleansing and fellowship with God what

systems of ritual impurity teach us about embodied holy living and how dietary regulations can train God's people in humility and reverence for God's good creation. It provides followers of Jesus with the tools to treat Leviticus as a valuable theological resource, not an embarrassment. **Sifra**, 1988 *Sifra* Jacob Neusner, 1988 [Sifra in Perspective](#) Jacob Neusner, 1988

*Classical Judaism: Torah* Jacob Neusner, 1993 This three-part anthology presents Classical Judaism in accord with its native categories: Torah, learning, and virtue. These correspond to the categories that a religious system will define for itself: world view, way of life, and theory of the social order that maintains the view and realizes it in its shared existence. By presenting substantial samples of the writings of that Judaism, the three volumes afford direct access to the way in which, in its own words, that Judaism makes its statement. Readers are introduced through extensive selections to the character of Judaism through the kinds of writing that serve as its medium: Midrash, Mishnah, Talmud, stories about sages. The first part of the anthology speaks of the Torah, meaning the written Torah and how it is read in Scripture. The second addresses the Mishnah, that is, the first document of the oral Torah, and further introduces the Talmuds and explains how these are to be read. Both of these volumes begin with essays on hermeneutics. The third volume sets forth the way in which the sage is represented as a medium through which the Torah of Sinai is set forth. **Texts Without Boundaries: Sifra and Sifré to**

**Numbers** Jacob Neusner, 2002 The Rabbinic compilations in the canon of Rabbinic Judaism, from the Mishnah through the Bavli (ca. 200-600 C.E.), are comprised by two classifications of writing: 1) documentary and 2) non-documentary. Documentary writing conforms to a protocol paramount in and particular to a given text. Non-documentary writing ignores the distinctive preferences of the compilation in which it appears. The former is defined for each Rabbinic document respectively by a unique combination of choices as to form or rhetoric, topic or problem or proposition, and logic of coherent discourse and analysis, terms explained presently. The latter type of writing simply ignores the indicative documentary traits. It thereby crosses the boundaries that separate one text from another, indeed, a given canonical compilation from all others. *Texts without boundaries* refers to writing that ignores the protocols of the documents in which it is preserved. *Introduction to Rabbinic Literature* Jacob Neusner, 1994 The achievement of a lifetime from one of today's most eminent Judaic scholars, a landmark commentary on the history of rabbinical teachings in the Christian era: the Mishnah, the Tosefta, the Talmuds, and more.

**Translating the Classics of Judaism** Jacob Neusner, 1989 **The Talmud of Babylonia**, 1993 [Scripture and Midrash in Judaism](#) Jacob Neusner, 1994 The rabbis of late antiquity produced a score of exegeses of the Hebrew Scriptures of Ancient Israel, the Old Testament, in which they took various approaches to the study and interpretation of what they called the written Torah. These exegeses, called collectively Midrash, form an important part of the oral Torah, that is, the tradition of Sinai, formulated and transmitted for memorization and ultimately written down by the ancient sages in the first six centuries A.D. These three volumes present large selections of the Midrash documents of ancient Judaism in the translation of Jacob Neusner, who has now translated into English nearly all of the Rabbinic literature of late antiquity. The

selections are organized by type so that readers see the various ways in which in form and in intellectual program the documents of Midrash compilation were formulated and set forth In this way the vast body of biblical exegesis put forth by Judaism in its formative age is made available to the contemporary reader     *Rabbinic Literature* Jacob Neusner, 2005 This book introduces students to the major Western world religions Judaism Christianity and Islam their beliefs key concepts history as well as the fundamental role they have played and continue to play in Western culture Back cover

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