



Reading The Rabbis

**Central Conference of American
Rabbis**



Reading The Rabbis:

Reading the Rabbis David Kraemer, 1996-08-15 Traditionally the Talmud was read as law that is as the authoritative source for Jewish practice and obligations To this end it was studied at the level of its most minute details with readers often ignoring the composite whole and attending only to final decisions Methods of reading have shifted as more readers and students have turned to the Talmud for evidence of rabbinic history religion rhetoric or anthropology still few have employed a genuinely literary approach In *Reading the Rabbis* Kraemer attempts to fill this gap He uses the tools developed in the study of other literatures particularly rhetorical and reader response criticisms to unearth previously unnoticed levels of meaning His book offers a new understanding of the complexity of Rabbinic Judaism and a new model of rabbinic piety

Reading the Rabbis David Charles Kraemer, Kraemer David, 1996-08-15 Traditionally the Talmud was read as law that is as the authoritative source for Jewish practice and obligations To this end it was studied at the level of its most minute details with readers often ignoring the composite whole Methods of reading have shifted as more readers have turned to the Talmud for evidence of rabbinic history religion rhetoric or anthropology still few have employed a genuinely literary approach In *Reading the Rabbis* Kraemer attempts to fill this gap by developing a method for reading the Talmud as literature He draws on the tools developed in the study of other literatures particularly rhetorical and reader response criticisms to unearth previously unnoticed levels of meaning The result is that readers will gain a new understanding of the complexity of Rabbinic Judaism and a new model of rabbinic piety Reading Scripture with the Rabbis Jacob Neusner, 2007 This anthology illustrates how Judaism's classical rabbis of the first seven centuries of the Common Era read the ancient Israelite scriptures It presents in particular a selection of writings that show what happens to the five books of Moses at the hands of the Rabbinical sages of the formative age of Judaism Each Midrash compilation takes up a book of Scripture and systematically expounds the message that the Rabbis derive from that particular book No statement by the rabbis of the meaning of a biblical book emerges as a mere paraphrase of the plain sense of Scripture itself The compiler introduces the Rabbinic reading of the Five books of Moses Genesis through Genesis Rabbah Exodus through Mekhilta attributed to R Ishmael Leviticus through Leviticus Rabbah Numbers through Sifra to Numbers and Deuteronomy through Sifra to Deuteronomy Genesis Rabbah shows how the rabbis found in the book of Genesis lessons of history realized in their own times That approach to Scripture will not surprise Bible believing Christians Mekhilta attributed to R Ishmael shows how the Ten Commandments are expounded in an inclusive spirit so that the Commandments cover important aspects of everyday life Leviticus Rabbah shows how the rabbis found in the laws of animal sacrifice lessons of both history and morality once more an approach Christians will find congenial The book of Numbers illustrates how the ancient rabbis read Scripture in such a way as to validate and justify rules that on the surface do not seem valid and just at all In the case I have chosen the treatment of the wife accused of infidelity Numbers Chapter Five the law of the Mishnah and the Tosefta affords to the

accused wife rights that Scripture does not on the surface provide for her We consider both the legal and the exegetical treatment of the topic with its emphasis for both norms of conduct and norms of conviction upon God's justice The book of Deuteronomy at Chapter Thirty Two contains Moses's profound reflection on the me **Intertextuality and the Reading of Midrash** Daniel Boyarin,1994-08-22 Proceeding by means of intensive readings of passages from the early midrash on Exodus The Mekilta Boyarin proposes a new theory of midrash that rests in part on an understanding of the heterogeneity of the biblical text and the constraining force of rabbinic ideology on the production of midrash In a forceful combination of theory and reading Boyarin raises profound questions concerning the interplay between history ideology and interpretation

Reading the Rabbis Eva De Visscher,2014-01-02 In Reading the Rabbis Eva De Visscher examines the Hebrew scholarship of Englishman Herbert of Bosham c 1120 c 1194 Chiefly known as the loyal secretary and hagiographer of Archbishop Thomas Becket and enemy of Henry II he appears here as an outstanding Hebraist whose linguistic proficiency and engagement with Rabbinic sources including contemporary teachers were unique for a northern European Christian of his time Two commentaries on the Psalms by Herbert form the focus of scrutiny In demonstrating influence from Jewish and Christian texts such as Rashi Hebrew French glossaries Hebrew Latin Psalters and Victorine scholarship De Visscher situates Herbert within the context of an increased interest in the revision of Jerome's Latin Bible and literal exegesis and a heightened Christian awareness of Jewish otherness **The Rabbis Reading Eden** Ryan Scott Dulkan,2011 **Rereading**

The Rabbis Judith Hauptman,2019-04-11 Fully acknowledging that Judaism as described in both the Bible and the Talmud was patriarchal Judith Hauptman demonstrates that the rabbis of the Talmud made significant changes in key areas of Jewish law in order to benefit women Reading the texts with feminist sensibilities recognizing that they were written by men and for men and that the Socrates and the Fat Rabbis Daniel Boyarin,2009-09-28 What kind of literature is the Talmud To answer this question Daniel Boyarin looks to an unlikely source the dialogues of Plato In these ancient texts he finds similarities both in their combination of various genres and topics and in their dialogic structure But Boyarin goes beyond these structural similarities arguing also for a cultural relationship In Socrates and the Fat Rabbis Boyarin suggests that both the Platonic and the talmudic dialogues are not dialogic at all Using Michael Bakhtin's notion of represented dialogue and real dialogism Boyarin demonstrates through multiple close readings that the give and take in these texts is actually much closer to a monologue in spirit At the same time he shows that there is a dialogism in both texts on a deeper structural level between a voice of philosophical or religious dead seriousness and a voice from within that mocks that very high solemnity at the same time Boyarin ultimately singles out Menippean satire as the most important genre through which to understand both the Talmud and Plato emphasizing their seriocomic peculiarity An innovative advancement in rabbinic studies as well as a bold and controversial new way of reading Plato Socrates and the Fat Rabbis makes a major contribution to scholarship on thought and culture of the ancient Mediterranean **The Closed Book** Rebecca Scharbach Wollenberg,2023-04-18 A

groundbreaking reinterpretation of early Judaism during the millennium before the study of the Bible took center stage Early Judaism is often described as the religion of the book par excellence a movement built around the study of the Bible and steeped in a culture of sacred bookishness that evolved from an unrelenting focus on a canonical text But in *The Closed Book* Rebecca Scharbach Wollenberg argues that Jews didn't truly embrace the biblical text until nearly a thousand years after the Bible was first canonized She tells the story of the intervening centuries during which even rabbis seldom opened a Bible and many rabbinic authorities remained deeply ambivalent about the biblical text as a source of sacred knowledge Wollenberg shows that in place of the biblical text early Jewish thinkers embraced a form of biblical revelation that has now largely disappeared from practice Somewhere between the fixed transcripts of the biblical Written Torah and the fluid traditions of the rabbinic Oral Torah a third category of revelation was imagined by these rabbinic thinkers In this third Torah memorized spoken formulas of the biblical tradition came to be envisioned as a distinct version of the biblical revelation And it was believed that this living tradition of recitation passed down by human mouths unbound by the limitations of written text provided a fuller and more authentic witness to the scriptural revelation at Sinai In this way early rabbinic authorities were able to leverage the idea of biblical revelation while quarantining the biblical text itself from communal life The result is a revealing reinterpretation of the people of the book before they became people of the book

Yearbook of the Central Conference of American Rabbis Central Conference of American Rabbis, 1914 Containing the proceedings of the convention Year Book of the Central Conference of American Rabbis Central Conference of American Rabbis, 1920

Containing the proceedings of the convention *Year Book of the Central Conference of American Rabbis*, 1904 *Jewish Literacy in Roman Palestine* Catherine Hezser, 2001 Since Judaism has always been seen as the quintessential religion of the book a high literacy rate amongst ancient Jews has usually been taken for granted Catherine Hezser presents the first critical analysis of the various aspects of ancient Jewish literacy on the basis of all of the literary epigraphic and papyrological material published so far Thereby she takes into consideration the analogies in Graeco Roman culture and models and theories developed in the social sciences Rather than trying to determine the exact literacy rate amongst ancient Jews she examines the various types social contexts and functions of writing and the relationship between writing and oral forms of discourse Following recent social anthropological approaches to literacy the guiding question is who used what type of writing for which purpose First Catherine Hezser examines the conditions which would enable or prevent the spread of literacy such as education and schools the availability and costs of writing materials religious interest in writing and books the existence of archives and libraries and the question of multilingualism Afterwards she looks at the different types of writing such as letters documents miscellaneous notes inscriptions and graffiti and literary and magical texts until she finally draws conclusions about the ways in which the various sectors of the populace were able to participate in a literate society

Platforms and Prayer Books Dana Evan Kaplan, 2002 *Platforms and Prayer Books* is a remarkable collection of essays

that illustrates the Reform Jewish theological enterprise at work Through lively discussions on theological and liturgical topics noted scholars and rabbis trace the evolution of Reform Judaism presenting innovative approaches and creative interpretations Visit our website for sample chapters

Rabbis, Reporters and the Public in the Digital Holyland Yoel Cohen, 2023-12-21 Focused on the triangular relationship between rabbis journalists and the public this book analyses each group's role in influencing the agenda around religion in Israel The book draws upon the author's original research comprising an analysis of the coverage of religion on four Israeli news websites a series of surveys of rabbis journalists and the public as well as a large number of interviews conducted with a range of stakeholders community rabbis teacher rabbis and religious court judges reporters editors and spokespersons and the Israeli Jewish public Key questions include What are rabbis' philosophical views of the media How does the media define news about Judaism What aspect of news about religion and spirituality interest the public How do spokespersons and rabbis influence the news agenda How is the triangular relationship between rabbis journalists and the public being altered by the digital age Despite a lack of understanding about mass media behaviour among many rabbis and concurrently a lack of knowledge about religion among many journalists it is argued that there is shared interest between the two groups both in support of mass media values like the right to know and freedom of expression It is further argued that the public's attitude to news about religion is significant in determining what journalists should publish The book will be of interest to those studying mass communications the media Judaism and Israeli society as well as researchers of media and religion

Meet the Rabbis Brad H. Young, 2007-06-01 Meet the Rabbis explains to the reader how rabbinic thought was relevant to Jesus and the New Testament world and hence should be relevant to those people today who read the New Testament In this sense rabbinic thought is relevant to every aspect of modern life Rabbinic literature explores the meaning of living life to its fullest in right relationship with God and humanity However many Christians are not aware of rabbinic thought and literature Indeed most individuals in the Western world today regardless of whether they are Christians atheists agnostics secular community leaders or some other religious and political persuasions are more knowledgeable of Jesus' ethical teachings in the Sermon on the Mount than the Ethics of the Fathers in a Jewish prayer book The author seeks to introduce the reader to the world of Torah learning It is within this world that the authentic cultural background of Jesus' teachings in ancient Judaism is revealed Young uses parts of the New Testament especially the Sermon on the Mount as a springboard for probing rabbinic method The book is an introduction to rabbinic thought and literature and has three main sections in its layout Introduction to Rabbinic Thought Introduction to Rabbinic Literature and Meet the Rabbis a biographical description of influential Rabbis from Talmudic sources

Piety and Rebellion Shaul Magid, 2019-09-17 Piety and Rebellion examines the span of the Hasidic textual tradition from its earliest phases to the 20th century The essays collected in this volume focus on the tension between Hasidic fidelity to tradition and its rebellious attempt to push the devotional life beyond the borders of conventional religious practice Many of

the essays exhibit a comparative perspective deployed to better articulate the innovative spirit and traditional challenges Hasidism presents to the traditional Jewish world Piety and Rebellion is an attempt to present Hasidism as one case whereby maximalist religion can yield a rebellious challenge to conventional conceptions of religious thought and practice

Beholding the Tree of Life: A Rabbinic Approach to the Book of Mormon Bradley J. Kramer, Too often readers approach the Book of Mormon simply as a collection of quotations an inspired anthology to be scanned quickly and routinely recited In Beholding the Tree of Life Bradley J Kramer encourages his readers to slow down to step back and to contemplate the literary qualities of the Book of Mormon using interpretive techniques developed by Talmudic and post Talmudic rabbis Specifically Kramer shows how to read the Book of Mormon closely in levels paying attention to the details of its expression as well as to its overall connection to the Hebrew Scriptures all in order to better appreciate the beauty of the Book of Mormon and its limitless capacity to convey divine meaning *PORTRAIT OF A REFORM RABBI: CONTINUITY AND CHANGE* Rabbi Lance J. Sussman Ph.D.,2024-09-11 I am a Jew because I believe that Judaism understands that between mercy and justice there is a path of righteousness I am a Jew because I believe the saving of a life is an urgent mitzvah I am a Jew because I believe Judaism believes that education is an urgent mitzvah I am a Jew because Judaism rejects the belief that it is superior to other traditions and makes its claim on me only because it is already mine I am a Jew because in Judaism all of God s children are equally God s children and every life is sacred I am a Jew because Judaism believes that existence is not an accident and has meaning I am a Jew because Judaism recognizes holiness in everything beautiful kind and just in this world I am a Jew because Judaism is my spiritual home and from my home I can share in the beauty and delights of all creation I am a Jew because Judaism believes in personal responsibility forgiveness and hope I am a Jew because Judaism values my humanity above my ethnicity and enables me to become a better person by becoming a better Jew I am a Jew because Judaism recognizes that the world is not complete and that all of us have deep responsibilities in completing it and thereby complete ourselves as human beings and as Jews Rabbi Lance J Sussman Ph D *Year Book of the Central Conference of American Rabbis* Central Conference of American Rabbis,1994 Containing the proceedings of the convention

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Reading The Rabbis Introduction

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