

# RABBINIC POLITICAL THEORY

Religion and Politics in the  
Mishnah



Jacob Neusner

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**Jacob Neusner**



## **Rabbinic Political Theory Religion And Politics In The Mishnah:**

**Rabbinic Political Theory** Jacob Neusner, 1991-06-18 In *The Economics of the Mishnah* Jacob Neusner showed how economics functioned as an active and generative ingredient in the system of the Mishnah. With this new study *Rabbinic Political Theory* he moves from the economics to the politics of the Mishnah, placing that politics in the broader context of ancient political theory. Neusner begins his study with a modification of Weber's categories for a theory of politics: myth, institutions, administration, passion, responsibility, and proportion. Detailing the Mishnah's conception of politics, Neusner considers what he calls the stable and static structure and system through comparison with Aristotle. Although Aristotle's *Politics* and the Mishnah share a common economic theory based on the fundamental unit of the householder, they diverge in their conceptions of political structure and order. Aristotle embeds economics within political economy, while Neusner argues the Mishnah presents the anomaly of an economics separated from politics. Using modern political terms, this study explicates the complicated politics developed by the philosopher-theologians of the Mishnah. It is a first-rate contribution to our understanding of the intersection of politics, political philosophy, and the Mishnaic system. **Mishnah and the Social Formation of the Early Rabbinic Guild** Jack N. Lightstone, 2006-01-01 Where do the origins of the rabbinic movement lie, and how might evidence from the early rabbinic literature be made to reveal those origins? In order to shed light on the early social formation of the rabbinic guild of masters, Lightstone brings the theoretical and methodological insights of socio-rhetorical analysis to examine *Mishnah*, the first document authored by the early rabbinic movement and its principal object of study for several centuries. He argues that the enshrinement of *Mishnah* served to model via its pervasive rhetoric the principal authoritative guild expertise that qualified and marked one as a member of the rabbinic guild. Furthermore, he establishes the social and historical venue in late second and early third century Galilee. The author concludes that the social formation of the early rabbinic guild coalesced around the institution of the Jewish Patriarchy, for which the early rabbis served as bureaucratic scribal retainers. He further suggests that the development of both the Patriarchy in the Land of Israel and the social formation of the rabbinic guild may have been spurred by the imposition of Roman-style urbanization in the region over the course of the latter half of the second and beginning of the third century. Lightstone's approach is informed by the insights and methods of several cognate disciplines encompassing literary analysis, sociology, and anthropology and history, including in the last chapter the history of material culture. The book will be of interest to advanced students in the history of Judaism, rabbinic literature, biblical studies, early Christianity, and the history of religion and culture in the late Roman Near East. **Matthew and the Mishnah** Akiva Cohen, 2016-06-10 Akiva Cohen investigates the general research question: how do the authors of religious texts reconstruct their community identity and ethos in the absence of their central cult? His particular socio-historical focus of this more general question is how do the respective authors of the Gospel according to Matthew and the editors of the Mishnah redefine their group identities following the destruction of the Second

Temple Cohen further examines how after the Destruction both the Matthean and the Mishnaic communities found and articulated their renewed community bearings and a new sense of vision through each of their respective author redactor's foundational texts. The context of this study is thus that of an inner Jewish phenomenon two Jewish groups seeking to re-establish their community identity and ethos without the physical temple that had been the cultic center of their cosmos.

**The Mishnah** Jacob Neusner, 2016-07-11 The Mishnah the second century law code that lays the foundation after Scripture of normative Judaism encompasses all subjects that pertain to the life of the Jewish nation and as such provides a systematic basis for Israel's social order and world view. Any social program has its own politics, economics and philosophy which together define a given social entity rather than any other. And any system defining the structure of a society strives to establish a set of harmonised and coherent fundamental principles, viewpoints and attitudes in treating the components of its theory of the community. It has been long shown that the Mishnah is such a well composed theory of world construction. It is demonstrated here how its specific message concerning the politics and economics that define the social order recapitulate those of Aristotle. This publication has also been published in paperback please click here for details

**The Mishnah, Social Perspectives Volume 2** Jacob Neusner, 2021-10-01 For Aristotle politics, economics and philosophy define the social construction of any society. For Judaism the Mishnah along with Scripture sets forth the systematic statement for understanding the social construction and world view of Judaism around 200 C.E. The Mishnah functioned as the basic law in the holy land and was adopted also by Jews in the Diaspora from Babylonia to the western satrapies of the Iranian empire of the Sasanians. Professor Jacob Neusner takes seriously the three principal tasks of theoretical thought enjoined by Aristotle and asks us to look at the Mishnah not as an inert collection of traditions passed on but as a deliberate programmatic statement of Judaism's way of life and world view. He points to the systematic nature of the Mishnah with its six divisions and shows how collectively those divisions cover the everyday life of the people. The Mishnah contains independent judgements about the nature of the system and does not merely rehearse what tradition says about a given topic. This interpretive aspect of the Mishnah has been ignored to the interpreter's peril because it is precisely by paying attention to how the Mishnah uses traditions for its own purposes that the interpreter can appreciate the building blocks of Judaism: its politics, economics and philosophy. This publication has also been published in hardback please click here for details

[Arendt, Levinas and a Politics of Relationality](#) Anya Topolski, 2015-05-21 Born in Eastern Europe, educated in the West under the guidance of Martin Heidegger and the phenomenological tradition and forced to flee during the Holocaust because of their Jewish identity, it should come as no surprise that Emmanuel Levinas and Hannah Arendt's ideas intersect in an important way. This book demonstrates for the first time the significance of a dialogue between Levinas' ethics of alterity and Arendt's politics of plurality. Anya Topolski brings their respective projects into dialogue by means of the notion of relationality, a concept inspired by the Judaic tradition that is prominent in both thinker's work. The book explores questions relating to the

relationship between ethics and politics the Judaic contribution to rethinking the meaning of the political after the Shoah and the role of relationality and responsibility for politics The result is an alternative conception of the political based on the ideas of plurality and alterity that aims to be relational inclusive and empowering **Exploring Mishnah's World(s)**

Simcha Fishbane, Calvin Goldscheider, Jack N. Lightstone, 2020-11-07 This book provides a new conceptual and methodological framework the social scientific study of Mishnah as well as a series of case studies that apply social science perspectives to the analysis of Mishnah's evidence The framework is one that takes full account of the historical and literary historical issues that impinge upon the use of Mishnah for any scholarly purposes beyond philological study including social scientific approaches to the materials Based on the framework each chapter undertakes with appropriate methodological caveats an avenue of inquiry open to the social scientist that brings to bear social scientific questions and modes of inquiry to Mishnaic evidence Judaism and Christianity Alan Jeffery Avery-Peck, Jacob Neusner, 2009 This volume treats the

interrelationship between Judaism and Christianity from the first centuries and into modern times paying particular attention to these faiths' social cultural and theological interactions The issues covered range from the formation of Jewish and Christian ideology in the context of Roman paganism to the ways in which Christian culture and theology of the medieval and modern periods form a backdrop to the creation of Jewish identity While the historical periods and issues discussed are diverse the result is to suggest the importance of our recognizing the close development of Judaism and Christianity Written by top scholars in Judaic and Christian studies these essays reflect on how the two faiths related to and were shaped by each other as they evolved in shared historical and cultural contexts even as each maintained its own distinctive ideologies and beliefs *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 Comity and Grace of Method* Thomas Ryba, George D. Bond, Herman Tull, 2004-08-10 Essays that reflect the interests and influence of a highly distinguished scholar of religions *Looking In, Looking Out: Jews and Non-Jews in Mutual Contemplation*, 2024-04-08 Martin Goodman's forty years of scholarship in Roman history and ancient Judaism demonstrates how each discipline illuminates the other Jewish history makes best sense in a broader Greco Roman context Roman history has much to learn from Jewish sources and evidence In this volume Martin's colleagues and students follow his example by examining Jews and non Jews in mutual contemplation Part 1 explores Jews' views of intercommunal stasis the causes of the Bar Kochba revolt tales of Herodian intrigue and the meaning of Israel Part 2 investigates Jews' depiction of outsiders Moabites Greeks Arabs and Roman authorities Part 3 explores early Christians Luke Jerome Rufinus Syriac poetry Pionius ordinary individuals' views of Jews and use of Jewish sources and Josephus's relevance for girls in 19th century Britain *Judaism* Dan Cohn-Sherbok, 2017-03-27 This newly revised all encompassing textbook is a guide to the history beliefs and practice of Judaism Beginning with the ancient Near Eastern background it covers early Israelite history the emergence of classical rabbinic literature and the rise of medieval Judaism in Islamic and Christian lands It also includes the early modern period and the development of Jewry in the nineteenth and twentieth centuries Extracts from primary sources are used throughout to enliven the narrative and provide concrete examples of the rich variety of Jewish civilization Specially designed to assist learning Judaism Introduces texts and commentaries including the Hebrew Bible rabbinic texts mystical literature Jewish philosophy and Jewish theology Provides the skills necessary to understand these step by step with the help of a companion website Explains how to interpret the major events in nearly four thousand years of Jewish history Supports study with discussion questions on the central historical and religious issues and includes key reading for each chapter an extensive glossary and index Illustrates the development of Judaism its concepts observances and culture with maps photos paintings and engravings Links each chapter to a free companion website at [www.routledge.com/cw/cohnshebok](http://www.routledge.com/cw/cohnshebok) which provides things to think about things to do and tips for teachers as well as other online resources *Academic Approaches to Teaching Jewish Studies* Zev Garber, 2000 Fourteen scholars and master teachers explore the challenges of teaching Jewish studies at American schools of higher education **Three Powers in Heaven** Emanuel Fiano, 2023-01-01 A fresh look at how Christianity and Judaism became two distinct religions through the parting of their intellectual traditions How when and why did Christianity and Judaism diverge into separate religions Emanuel Fiano reinterprets the parting of the ways between Jews and Christians as a split between two intellectual traditions a split that emerged within the context of ancient debates about Jesus's relationship to God and the world Fiano explores how Christianity moved away from Judaism through the development of new practices for religious inquiry By demonstrating that the constitution of communal borders coincided

with the elaboration of different methods for producing religious knowledge the author shows that Christian theological controversies often thought to teach us nothing beyond the history of dogma can cast light on the broader religious landscape of late antiquity Three Powers in Heaven thus marks not only a historical but also a methodological intervention in the study of the parting of the ways and in scholarship on ancient religion     [Jacob Neusner on Religion](#) Aaron W Hughes,2015-11-19 Jacob Neusner was a prolific and innovative contributor to the study of religion for over fifty years A scholar of rabbinic Judaism Neusner regarded Jewish texts as data to address larger questions in the academic study of religion that he helped to formulate Jacob Neusner on Religion offers the first full critical assessment of his thought on the subject of religion Aaron W Hughes delineates the stages of Neusner s career and provides an overview of Neusner s personal biography and critical reception This book is essential reading for students and scholars interested in Neusner specifically or in the history of Religious Studies Jewish Studies and philosophy of religion more broadly     *Theology of the Oral Torah* Jacob Neusner,1999 The Theology of the Oral Torah demonstrates the cogency and inner rationality of the classical statement of Judaism in the Oral Torah bringing a theological assessment to bear on the whole of rabbinic literature Jacob Neusner shows how the proposition     [Max Weber](#) Alan Sica,2017-09-08 The most profound and enduring social theorist of sociology s classical period Max Weber speaks as cogently to concerns of the new century as he did to those of the past In Max Weber and the New Century Alan Sica demonstrated Weber s preeminent position and lasting vitality within social theory by applying his ideas to a broad range of topics of contemporary concern Max Weber A Comprehensive Bibliography is a companion volume that offers some 4 600 bibliographic listings of work on Weber making it the most complete guide to the literature in English and a testament to the continued vitality of Weber s thought Sica s work supersedes all previous bibliographical efforts covering the Weber literature both in the quantity and accuracy of its references and the clarity and convenience of its format In order to demonstrate the enormous variety of Weberiana in English Sica has adopted a liberal criterion for inclusion rather than a critical one choosing to mix the best with what may be more routine work Following a preface in which previous bibliographies and bibliographic problems are discussed the volume opens with a series of five specialized bibliographies The first lists Weber s works in English translation The second lists reviews of Weber s major works including those translated into English while the third covers reviews of recent books and other work on Weber The fourth section contains a selection of dissertations and theses relating to Weber or his ideas The fifth includes primary and secondary sources treating Weber on rationality and rationalization processes The last and largest section offers a comprehensive Weber bibliography of works in English This large scale endeavor attempts to identify with accuracy and completeness the entire universe of Weber scholarship in English It will be an essential scholarly tool for sociologists historians economists and students of cultural and intellectual history     [Judaism in Late Antiquity 2. Historical Syntheses](#) Jacob Neusner,2015-11-02 These two volumes introduce the sources of Judaism in late antiquity to scholars in

adjacent fields such as the study of the Old and New Testaments ancient history of Classical Antiquity earliest Christianity the ancient Near East and the history of religion Here in two volumes leading American Israeli and European specialists in the history literature theology and archaeology of Judaism offer factual answers to the two questions that the study of any religion in ancient times must raise The first is what are the sources written and in material culture that inform us about that religion The second is how do we understand those sources in the reconstruction of the history of various Judaic systems in antiquity The chapters set forth in simple statements intelligible for non specialists the facts the sources provide Because of the nature of the subject and acute interest in it we also raise some questions particular to the study of Judaism those dealing with its historical relationship with nascent Christianity in New Testament times The work forms the starting point for the study of all the principal questions concerning Judaism in late antiquity and sets forth the most current critical results of scholarship

Judaism in late antiquity Jacob Neusner, 1995      *Islamic Imperial Law* Benjamin Jokisch, 2011-12-01 Die bisherige Forschung geht davon aus dass das islamische Recht von unabh ngigen Juristen entwickelt wurde Dabei sind mitunter Einfl sse aus fremden Rechtssystemen einger umt worden doch eine gezielte Rezeption galt stets als ausgeschlossen In einer Vergleichsanalyse die auf der Pr misse einer massiven Interaktion der Kulturen in jener Zeit basiert l sst sich nun nachweisen dass das erste monumentale Rechtswerk im Islam die Z hir ar riw ya des ayb n strukturell und inhaltlich auf dem Rh ton beruht einer griechischen Version jenes Regelwerkes das sp ter in Europa als Corpus Iuris Civilis Verbreitung fand Inspiriert durch die byzantinische Reichsrechtsidee kodifizierten muslimische Staatsjuristen in Bagdad das islamische Reichsrecht das aber angesichts der Opposition frommer berlieferer durch Traditionen legitimiert werden musste Nachdem sich das Reichsrecht in weiten Teilen des Kalifats etabliert hatte bewirkte der revolution re Triumph der Orthodoxie Mitte des 9 Jahrhunderts dessen bergang in ein Juristenrecht das nun in den H nden unabh ngiger Gelehrter lag

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