



The Native Category-Formations of the Aggadah

**The Later Midrash-Compilations
Volume I**

**EDITED BY
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Native Category Formation Of The Aggadah The Earlier Midrash Compilations

Jacob Neusner



Native Category Formation Of The Aggadah The Earlier Midrash Compilations:

The Native Category-formations of the Aggadah: The earlier midrash-compilations Jacob Neusner,2000 The Native Category Formations of the Aggadah Volume II is an attempt to identify the category formations that comprise the Aggadic or theological exegetical narrative Through an inquiry of the theological and exegetical components of the Aggadah Neusner analyses how the authoritative documents of Rabbinic Judaism form a continuous statement The Native Category-formations of the Aggadah: The later midrash-compilations Jacob Neusner,2000 Comparative Hermeneutics of Rabbinic Judaism, The, Volume Six Jacob Neusner,2000 Systematic account of the hermeneutics of comparison and contrast of Rabbinic Judaism **Comparative Hermeneutics of Rabbinic Judaism, The, Volume Five** Jacob Neusner,2000 Systematic account of the hermeneutics of comparison and contrast of Rabbinic Judaism *Comparative Hermeneutics of Rabbinic Judaism, The, Volume Eight* Jacob Neusner,2000 Systematic account of the hermeneutics of comparison and contrast of Rabbinic Judaism **Comparative Hermeneutics of Rabbinic Judaism, The, Volume Three** Jacob Neusner,2000 Systematic account of the hermeneutics of comparison and contrast of Rabbinic Judaism *Comparative Hermeneutics of Rabbinic Judaism, The, Volume Two* Jacob Neusner,2000 Systematic account of the hermeneutics of comparison and contrast of Rabbinic Judaism **Scripture and the Generative Premises of the Halakhah: Scripture's topics derivatively amplified in the Halakhah** Jacob Neusner,1999 **Scripture and the Generative Premises of the Halakhah: Halakhah based on scripture and Halakhic categories autonomous of scripture** Jacob Neusner,1999 Scripture and the Generative Premises of the Halakhah: Scripture's topics independently developed in the Halakhah from Moed Qatan through Zebahim Jacob Neusner,1999 **The Hermeneutics of the Rabbinic Category-formations** Jacob Neusner,2001 This work sets forth a theory of how Rabbinic Halakhic category formations are articulated One can now reconstruct the processes of thought that yield for the Halakhic category formations the hermeneutics that govern the selection of data for a given category formation and determines how those data are to be interpreted Not only so but that theory encompasses three quite distinct sources for the definition and articulation of a given category formation Scripture a hermeneutics generic to all Halakhic category formations and a hermeneutics particular to the category formation at hand Presented in the shank of this book are sample studies that show how the distinction between generic and particular hermeneutics for a Halakhic category formation accounts for the character of the Halakhah as spelled out by the Mishnah Tosefta Yerushalmi Bavli which is to say the Halakhah in its initial and normative statement *Judaism's Story of Creation* Jacob Neusner,2021-09-06 During the formative age of Judaism the first seven centuries CE the great rabbis thought deeply about beginnings in light of endings They imposed upon their sequential reading of each passage the accumulated results of their reflection about all passages Thus they encompassed Scripture so as to describe the world as God had intended it to be This act of intellect resulted in two distinct ahistorical media of thought and expression the Halakhah law and Aggadah lore

The author provides three systematic accounts of the Halakhic reading and two Aggadic accounts. The Halakhic accounts cover 1 Work and Rest 2 Ownership and Possession Eden and the Land and 3 Ownership and Possession in the Household. The Aggadic accounts pertain to 1 the Six Days of Creation and 2 Adam and Eve.

The Unity of Rabbinic Discourse: Halakhah and aggadah in concert Jacob Neusner, 2001. Viewed as ideal types, the Halakhah defines the norm setting forth what is obligatory; the Aggadah specifies what exceeds the norm and goes beyond the measure of the law. The striking differences of style and substance that differentiate the two categories of discourse present the question of how they intersect in a single coherent statement, a system that holds together its two distinct media of thought and expression. When we have in hand systematic data on how Aggadah contributes to the Halakhah and where Halakhah serves the purposes of the Aggadah, we find possible the logical next step: where do the two intersect and at what points do the respective complexes of category formations stand autonomous of one another and that leads to the question: how do Aggadah and Halakhah constitute a coherent religious structure and make in common a single systemic statement? Where within the formative literature of Normative Judaism do they join together, what affect the one exercises upon the other, and how the whole Rabbinic Judaism exceeds and transcends the sum of the parts? The Halakhah, the Aggadah is spelled out.

Dual Discourse, Single Judaism Jacob Neusner, 2001. The dual discourse tells a continuous story. **BOOK JACKET** *Scripture and the Generative Premises of the Halakhah: Scripture's topics independently developed in the Halakhah: from the Babas through Miqvaot* Jacob Neusner, 1999.

The Unity of Rabbinic Discourse: Aggadah in the halakhah Jacob Neusner, 2001. Viewed as ideal types, the Halakhah defines the norm setting forth what is obligatory; the Aggadah specifies what exceeds the norm and goes beyond the measure of the law. The striking differences of style and substance that differentiate the two categories of discourse present the question of how they intersect in a single coherent statement, a system that holds together its two distinct media of thought and expression. When we have in hand systematic data on how Aggadah contributes to the Halakhah and where Halakhah serves the purposes of the Aggadah, we find possible the logical next step: where do the two intersect and at what points do the respective complexes of category formations stand autonomous of one another and that leads to the question: how do Aggadah and Halakhah constitute a coherent religious structure and make in common a single systemic statement? Where within the formative literature of Normative Judaism do they join together, what affect the one exercises upon the other, and how the whole Rabbinic Judaism exceeds and transcends the sum of the parts? The Halakhah, the Aggadah is spelled out.

Approaches to Ancient Judaism Jacob Neusner, 1990. Chapters in the Formative History of Judaism Jacob Neusner, 2010. This collection of eight essays draws on a half year of work, the second six months of 2009. Neusner takes up three problems in the history of Religions: four essays on fundamental issues in form history and the documentary hypothesis of the Rabbinic canon and one theological essay. The reason Neusner periodically collects and publishes essays and reviews is to give them a second life after they have served as lectures or as summaries of monographs.

or as free standing articles or as expositions of Judaism in collections of comparative religions This re presentation serves a readership to whom the initial presentation in lectures or specialized journals or short run monographs is inaccessible Some of the essays furthermore provide a pr cis for colleagues in kindred fields of fully worked out monographs the comparative Midrash exercise for example *How Important Was the Destruction of the Second Temple in the Formation of Rabbinic Judaism?* Jacob Neusner,2005-11-10 The destruction of the First Temple 586 B C E destruction of the Second Temple 70 C E and the defeat of the Bar Kokhba 132 135 C E are discussed in great detail in the covenantal theology of the Torah and Scripture In this new work Jacob Neusner uses extensive textual evidence to explore the importance of the second temple s destruction and the aforementioned events in the creation of Rabbinic Judaism Neusner ultimately proposes that the destruction of the second temple merely reinforced the existing theological system which posed the following choice keep the Torah and prosper or rebel against the Torah and suffer God s wrath This detailed analysis is an important new exploration into the foundations of Rabbinic Judaism **The Torah and the Halakhah** Jacob Neusner,2003 Neusner Bard College the compiler of *The Halakhah An Encyclopedia of the Law of Judaism* 1999 compares and contrasts selections of Scripture to study relationships between the normative rules in the written religious laws of the Pentateuch the first five books of Scripture and those set forth in the oral Torah of Mishnah Yerushalmi Bavli The four relationships to propositional category formations analyzed are dependent with Halakhah amplifying the Scripture s laws autonomous interstitial though derivative and interstitial but original There is no index Annotation c 2003 Book News Inc Portland OR booknews com

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