

MAJOR TRENDS IN FORMATIVE JUDAISM

FOURTH SERIES

**CATEGORY-FORMATION,
LITERATURE, AND PHILOSOPHY**



JACOB NEUSNER

Major Trends In Formative Judaism Fourth Series

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Major Trends In Formative Judaism Fourth Series:

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 *Chapters in the Formative History of Judaism* Jacob Neusner, 2010-07-15 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 précis for colleagues in kindred fields of fully worked out monographs the comparative Midrash exercise for example **Method and Meaning in Ancient Judaism, Fourth Series** Jacob Neusner, 1989 **From the Shtetl to the Lecture Hall** Luise Hirsch, 2013-02-11 Until the 19th century women were regularly excluded from graduate education When this convention changed it was largely thanks to Jewish women from Russia Raised to be strong and independent the daughters of Jewish businesswomen were able to utilize this cultural capital to fight their way into the universities of Switzerland and Germany They became trailblazers ensuring regular admission for women who followed their example This book tells the story of Russian and German Jews who became the first female professionals in modern history It describes their childhoods whether in Berlin or in a Russian shtetl their schooling

and their experiences at German universities A final chapter traces their careers as the first female professionals and details how they were tragically destroyed by the Nazis

Jeremiah in Talmud and Midrash Jacob Neusner, 2006-06-02 This sourcebook collects and classifies how Israelite Scripture was received and recast in the language community that produced the dual Torah of Judaism It is well known that verses of prophecy figure as proof texts in Rabbinic exegesis of scriptural narratives but to what end and with what larger concept in mind With extensive translation and documentation author Jacob Neusner uses the case of Jeremiah in the Rabbinic canon of the formative age to examine the Rabbinic document's response to the prophetic ones in terms of how they select explain and utilize the language of Scripture The book also explores how one particular kind of ancient Israelite Scripture the prophetic books found a place in the new language community formed by the Rabbinic sages and documented in their canon from the Mishnah ca 200 C E through the Talmud of Babylonia a k a the Bavli ca 600 C E

Narrative and Document in the Rabbinic Canon: From the Mishnah to the Talmuds Jacob Neusner, 2010 This study of the inclusion of biographical narratives examines sage stories anecdotes about the life and deeds of Rabbinic sages in components of the unfolding canon of Rabbinic Judaism during the formative age These documents from the first six centuries C E are exclusive of the two Talmuds

Lost Documents of Rabbinic Judaism Jacob Neusner, 2010-07-15 The canonical documents of Rabbinic Judaism impose upon most of their components fixed patterns of rhetoric recurrent logic of coherent discourse and a well defined topic or program for example a commentary on a biblical book or on a legal topic But some few compositions and composites of the Rabbinic canon of late antiquity diverge from the formal norms of the compilations in which they occur In these pages Neusner assembles anomalous compositions that occur in the Mishnah Tosefta four Tannaite Midrashim and Genesis Rabbah and he further tests the uniformity of the forms that govern in a familiar chapter of the Bavli Neusner's surveys show for the documents probed here that some small segment of the composites and compositions of the surveyed documents does not conform to the indicative rules of rhetoric topic and logic Consequently we face the challenge of constructing models of lost documents of the Rabbinic canon conforming to the models governing anomalous compositions These follow other topical and rhetorical norms and therefore belong in other different types of documents from those in which they now are located These anomalous writings in topic logic or rhetoric or all three in theory reveal indicative characteristics other than the ones defining the compositions and composites of the documents in which they are now located

How the Halakhah Unfolds Jacob Neusner, Tzvee Zahavy, 2006 In separate multi-volumed works form analytical English translations of the Mishnah Tosefta Yerushalmi and Bavli have been set forth Outlines of the Yerushalmi and the Bavli have been brought about and those outlines of the two Talmuds have been compared In addition for each subject the main points of the Halakhah of the topical expositions or tractates of the Mishnah Tosefta Yerushalmi Bavli have been set forth The theological message of the respective tractates has been spelled out Here we follow a single tractate through the principal documents of formative Judaism as these have already presented them How the

academic commentaries outlines and comparisons and theological summaries yield a systematic account of the Halakhah in its documentary unfolding is thus fully exposed **Essays in the Judaic Background of Mark 11:12-14, 20-21; 15:23; Luke 1:37; John 19:28-30; and Acts 11:28** Roger David Aus, 2015-07-02 These five essays deal with the influence of Judaic haggadah or lore especially in the form of creative historiography or imaginative dramatization on four enigmatic passages in the Gospels and one in Acts They point to their deeper theological truths and negate the alternatives of true or false historical or non historical usually applied to the narratives **Rabbi Moses** Jacob Neusner, 2013-03-01 This book is an exercise in the systematic recourse to anachronism as a theological exegetical mode of apologetics Specifically Neusner demonstrates the capacity of the Rabbinic sages to read ideas attested in their own day as authoritative testaments to to them ancient times Thus Scripture was read as integral testimony to the contemporary scene About a millennium 750 B C E to 350 C E separates Scripture s prophets from the later sages of the Mishnah and the Talmud It is quite natural to recognize evidence for differences over a long period of time Yet Judaism sees itself as a continuum and overcomes difference The latecomers portray the ancients like themselves In our image after our likeness captures the current aspiration The sages accommodated the later documents in their canon by finding the traits of their own time in the record of the remote past They met the challenges to perfection that the sages brought about Of what does the process of harmonization consist To answer that question the author surveys the presentation of the prophets by the rabbis beginning with Moses To overcome the gap Rabbinic sages turn Moses into a sage like themselves The prophet performs wonders The sage sets forth reasonable rulings The conclusion expands on this account of matters to show the categorical solution that the sages adopted for themselves and that is the happy outcome of the study 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 **Narrative and Document in the Rabbinic Canon** Jacob Neusner,2010 The author states in his preface For a thousand years from its earliest documents of the second century to the High Middle Ages Rabbinic Judaism preferred to compose and collect anecdotes not to construct of them sustained and connected biographies This is a study of the inclusion of biographical narratives about sages in some of the components of the unfolding canon of Rabbinic Judaism in the formative age the documents of the first six centuries C E exclusive of the two Talmuds A sage here is defined as a man who embodies the Rabbinic system A sage story then is an anecdote about the life and deeds of a Rabbinic sage A biographical narrative in general is the record of things done on a concrete and specific past tense occasion by named individuals The stories are not told as part of a sustained biographical account of those individuals lives birth to death I am able in this way to correlate the unfolding of the authorized biography in the counterpart Christian one The documentary hypothesis yields the correlation between the advent of the Christian authorized biography and the advent of the sage story in the later documents of the Rabbinic canon hypothesis yields the correlation between the advent of the Christian authorized biography and the advent of the sage story in the later documents of the Rabbinic canon **Nomination of John Agresto** United States. Congress. Senate. Committee on Governmental Affairs,1987 *Narrative and Document in the Rabbinic Canon* Jacob Neusner,2010-07-15 The author states in his preface For a thousand years from its earliest documents of the second century to the High Middle Ages Rabbinic Judaism preferred to compose and collect anecdotes not to construct of them sustained and connected biographies This is a study of the inclusion of biographical narratives about sages in some of the components of the unfolding canon of Rabbinic Judaism in the formative age the documents of the first six centuries C E exclusive of the two Talmuds A sage here is defined as a man who embodies the Rabbinic system A sage story then is an anecdote about the life and deeds of a Rabbinic sage A biographical narrative in general is the record of things done on a concrete and specific past tense occasion by named individuals The stories are not told as part of a sustained biographical account of those individuals lives birth to death I am able in this way to correlate the unfolding of the authorized biography in the counterpart Christian one The documentary hypothesis yields the correlation between the advent of the Christian authorized biography and the advent of the sage story in the later documents of the Rabbinic canon *How the Halakhah Unfolds* Tzvee Zahavy,Jacob Neusner,2010-07-22 In separate multi volume works the project has presented form analytical English translations of the Mishnah Tosefta Yerushalmi and Bavli outlined the Yerushalmi and the Bavli and compared these outlines In this volume the main points of the Halakhah of the topological expositions or tractates of the Mishnah Tosefta Bavli Hullin are set forth and the theological message of the tractate is laid out The project yields a systematic account of the Halakhah in its documentary

unfolding *Formative Judaism, Sixth Series* Jacob Neusner,1989 **The Three Questions of Formative Judaism** Jacob Neusner,2002-01-01 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 BOOK JACKET **First Steps in the Talmud** Jacob Neusner,2012-07-10 The Talmud is a confusing piece of writing It begins nowhere and ends nowhere but it does not move in a circle It is written in several languages and follows rules that in certain circumstances trigger the use of one language over others Its components are diverse To translating it requires elaborate complementary language It cannot be translated verbatim into any language So a translation is a commentary in the most decisive way The Talmud accordingly cannot be merely read but only studied It contains diverse programs of writing some descriptive and some analytical A large segment of the writing follows a clear pattern but the document encompasses vast components of miscellaneous collections of bits and pieces odds and ends It is a mishmash and a mess Yet it defines the program of study of the community of Judaism and governs the articulation of the norms and laws of Judaism its theology and its hermeneutics Above all else the Talmud of Babylonia is comprised of contention and produces conflict and disagreement with little effort at a resolution No wonder the Talmud confuses its audience But that does not explain the power of the Talmud to define Judaism and shape its intellect This book guides those puzzled by the Talmud and shows the system and order that animate the text *The Rabbis and the Prophets* Jacob Neusner,2011 The Prophets of Scripture are subverted by the Rabbis of the Talmud and Midrash In the Rabbinic canon the Prophets are represented as a miscellaneous mass of proof texts made up of one clause or sentence at a time The Scripture's prophetic writings cited in clauses and phrases in the Rabbinic canon lose their integrity and cease to speak in fully coherent paragraphs and chapters The same prophets however came to whole and coherent expression in other venues established by those same Rabbis So the Rabbis of late antiquity took over writings from what they recognized as ancient times and of divine origin and they re-presented selections of those writings in accord with their own projects requirements glossing clauses of the prophetic Scriptures but not whole propositional discourses This monograph shows how they did so It portrays the formal patterns of the Rabbis' subversive glosses Why impose the chaos of glosses on the orderly declaration of Scripture It was to take possession of Scriptural prophecy that the Rabbinic authors imposed their characteristic forms and distinctive topics the characteristic categories and tasks and propositions The Rabbinic canonical writings took over imparting upon the received heritage of Scripture and tradition whatever they chose to treat as authoritative They did with these selected compositions whatever they wanted They Rabbinized Scripture in full awareness of how in the process they recast Scripture's own forms and purposes The Rabbis were perfectly capable of recapitulating prophetic writings as coherent statements This they did in providing for lections for Sabbaths and festivals 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

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