

Classical Christianity And Rabbinic Judaism Comparing Theologies | 11323f5b03427c4f3b58a4a4d67ba937

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The Evil Inclination in Early Judaism and Christianity
Studies in Rabbinic Judaism and Early Christianity
Religious Belief and Economic Behavior
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Classical Christianity and Rabbinic Judaism

In Jewish, Christian, and Classical Exegetical Traditions in Jerome's Translation of the Book of Exodus, Matthew Kraus analyzes the Classical, Christian, and rabbinic influences on Jerome's translation of biblical narrative, poetry, and law.

The Oxford Handbook of Jewish Studies

Records the principle papers and responses of a conference presented at the U. of South Florida in February 1999. The ten papers, authored by an interdisciplinary group of scholars, treat (many from a Weberian perspective) such topics as how new religious movements treat wealth, religious beliefs in contemporary Africa, the uses of the words rich'

The Evil Inclination in Early Judaism and Christianity

*How did Jews perceive the first Christians? By what means did they come to appreciate Christianity as a religion distinct from their own? In *The Christian Schism in Jewish History and Jewish Memory*, Professor Joshua Ezra Burns*

addresses those questions by describing the birth of Christianity as a function of the Jewish past. Surveying a range of ancient evidences, he examines how the authors of Judaism's earliest surviving memories of Christianity speak to the perspectives of rabbinic observers who were conditioned by the unique circumstances of their encounters with Christianity to recognize its adherents as fellow Jews. Only upon the decline of the Church's Jewish demographic were their successors compelled to see Christianity as something other than a variation of Jewish cultural expression. The evolution of thought in the classical Jewish literary record thus offers a dynamic account of Christianity's separation from Judaism counterbalancing the abrupt schism attested in contemporary Christian texts.

Studies in Rabbinic Judaism and Early Christianity

*This major study of a Markan genre, represented in the central section 8.27-10.4, ranges through Greek, rabbinic and early Christian literature, providing detailed comparison with the anecdotes in Lucian's *Demonax* and the Mishnah. Moeser concludes that the Markan anecdotes clearly follow the definition of, and typologies for, the Greek *chreia*. His analysis indicates that while the content of the three sets of anecdotes is peculiar to its respective cultural setting, the Greek, Jewish and Christian examples all function according to the purposes of the genre.*

Religious Belief and Economic Behavior

*Taking as its starting point the long-standing characterization of Milton as a "Hebraic" writer, Milton and the Rabbis probes the limits of the relationship between the seventeenth-century English poet and polemicist and his Jewish antecedents. Shoulson's analysis moves back and forth between Milton's writings and Jewish writings of the first five centuries of the Common Era, collectively known as midrash. In exploring the historical and literary implications of these connections, Shoulson shows how Milton's text can inform a more nuanced reading of midrash just as midrash can offer new insights into *Paradise Lost*. Shoulson is unconvinced of a direct link between a specific collection of rabbinic writings and Milton's works. He argues that many of Milton's poetic ideas that parallel midrash are likely to have entered Christian discourse not only through early modern Christian Hebraicists but also through Protestant writers and preachers without special knowledge of Hebrew. At the heart of Shoulson's inquiry lies a fundamental question: When is an idea, a theme, or an emphasis distinctively Judaic or Hebraic and when is it Christian? The difficulty in answering such questions reveals and highlights the fluid interaction between ostensibly Jewish, Hellenistic, and Christian modes of thought not only during the early modern period but also early in time when rabbinic Judaism and Christianity began.*

Milton and the Rabbis

"The simple step of a courageous individual is not to take part in the lie. One word of truth outweighs the world." Alexander Solzhenitsyn In this penetrating and provocative work, Jonas E. Alexis challenges common assumptions about the relationship between Christianity and Rabbinic Judaism and provides compelling evidence from history and theology that demonstrates the extent to which modern Judaism has been defined by the Pharisaic and Rabbinic schools of thought. As Alexis meticulously documents, there has been a constant struggle between Christianity and Rabbinic Judaism since the time of Christ, a struggle that will define the destiny of the West. Islam, according to Christianity, is a historically and theologically false religion, since it denies both Jesus's deity and His work of salvation at the Cross. But Rabbinic Judaism, Alexis argues, is equally false and in many respects more dangerous to Christianity and the West than Islam, since at its root Rabbinic Judaism wages war against the Logos, the system of order in the world embodied by Christ. In this painstakingly scholarly yet readable work, Alexis maintains that Rabbinic Judaism, defined by the Pharisaic teachings (now codified in the Talmud) that Jesus sought to correct, is a categorical and metaphysical rejection of Christianity, a rejection that has had and will continue to have severe implications for Western culture, intellectual history, and theological exegesis.

Brothers Estranged

What do we know about the history, literature, and religion of Judaism in its formative age? How do we know it, and why does it matter? In Studying Classical Judaism, renowned scholar and author Jacob Neusner addresses these and other important questions. Applying many of the same methods Christian scholars use to study Christianity, Neusner outlines what we now know about ancient Judaism. He points out the core-belief of normative Judaism and reveals the methodological underpinnings of the most cogent and up-to-date interpretations of the texts that determined classical Judaism.

Judaism when Christianity Began

This book examines the representation of Rome and Persia (Iran) in the successive groups of documents that comprise the Rabbinic canon of late antiquity.

What's Divine about Divine Law?

Kimberly B. Stratton investigates the cultural and ideological motivations behind early imaginings of the magician, the sorceress, and the witch in the ancient world. Accusations of magic could carry the death penalty or, at the very least, marginalize the person or group they targeted. But Stratton moves beyond the popular view of these accusations as mere slander. In her view, representations and accusations of sorcery mirror the complex struggle of ancient societies to define authority, legitimacy, and Otherness. Stratton argues that the concept

"magic" first emerged as a discourse in ancient Athens where it operated part and parcel of the struggle to define Greek identity in opposition to the uncivilized "barbarian" following the Persian Wars. The idea of magic then spread throughout the Hellenized world and Rome, reflecting and adapting to political forces, values, and social concerns in each society. Stratton considers the portrayal of witches and magicians in the literature of four related periods and cultures: classical Athens, early imperial Rome, pre-Constantine Christianity, and rabbinic Judaism. She compares patterns in their representations of magic and analyzes the relationship between these stereotypes and the social factors that shaped them. Stratton's comparative approach illuminates the degree to which magic was (and still is) a cultural construct that depended upon and reflected particular social contexts. Unlike most previous studies of magic, which treated the classical world separately from antique Judaism, *Naming the Witch* highlights the degree to which these ancient cultures shared ideas about power and legitimate authority, even while constructing and deploying those ideas in different ways. The book also interrogates the common association of women with magic, denaturalizing the gendered stereotype in the process. Drawing on Michel Foucault's notion of discourse as well as the work of other contemporary theorists, such as Homi K. Bhabha and Bruce Lincoln, Stratton's bewitching study presents a more nuanced, ideologically sensitive approach to understanding the witch in Western history.

Jewish-Christian Dialogue and the Life of Wisdom

"The concept of tzedakah ("charity") as set forth in rabbinic literature is one of the greatest moral insights in the history of the Jewish people. Since the dawn of humanity there has always been poverty and its concomitant suffering. The Hebrew scriptures, especially the Prophets, recognized that we have a responsibility to ameliorate the plight of the poor. The rabbis refined this moral insight into an extensive system of tzedakah. Their fundamental premise is that every human being is made in the image of God and thus the dignity of every individual must be respected. Each one of us has the obligation to enhance the lives of others so that they may live in dignity. Poverty has the potential of undermining an individual's sense of dignity and self-worth. The system of tzedakah as developed by the rabbis is an instrumentality that sensitizes us to the needs of the poor and our obligation on their behalf. Moral insights and comments about tzedakah are found throughout the vast body of rabbinic literature. This book attempts to present a survey of the rabbinic sources concerning tzedakah. The objective of this book is to present the reader with an analysis of the system of tzedakah as created and understood by the rabbis. The system of analysis was to divide tzedakah into different categories and to comment upon the rabbinic texts utilized. It is hoped the reader will comprehend and appreciate the moral insights that are inherent in the rabbinic concept of tzedakah"--

The Implicit Norms of Rabbinic Judaism

This volume examines Jewish literature produced from c. 700 B.C.E. to c. 200 C.E. from a socio-theological

perspective. In this context, it offers a scholarly attempt to understand how the ancient Jewish psyche dealt with times of extreme turmoil and how Jewish theology altered to meet the challenges experienced. The volume explores various early Jewish literature, including both the canonical and apocryphal scripture. Here, reference is often made to a divine epiphany (a moment of unexpected and prodigious revelation or insight) as a response to abuse, suffering and passion. Many of the chapters deal with these issues in relation to the Antiochan crisis of 169 to 164 B.C.E. in Judea, one of the more notable periods of oppression. This watershed event appears to have served as a catalyst for the new apocalyptic texts which were produced up until c. 200 C.E, and which reflect a new theological dynamic in Judaism – one that informed subsequent Christianity and Rabbinic Judaism. Passion, Persecution and Epiphany in Early Jewish Literature will be of interest to anyone working on the Bible (both Masoretic and LXX) and early Jewish literature, as well as students of Jewish history and the Levant in the classical period.

Naming the Witch

This book explores the theological premises of the documents upon which the Rabbinic canon was built and asks whether these premises cohere in a tight theological system? The Implicit Norms of Rabbinic Judaism examines these documents and their premise and reveals that orthodoxy and heresy constituted native categories of the Rabbinic system of thought inherent.

Preposterous Poetics

Kraemer examines classical Jewish literature to see how Rabbis answered questions arising from the existence of suffering. The many and varied responses to events such as the defeat of Palestine by Rome and the destruction of the Temple at Jerusalem are as relevant as ever to the theological controversy surrounding the problem of suffering.

Time and Difference in Rabbinic Judaism

How the rabbis of late antiquity used time to define the boundaries of Jewish identity The rabbinic corpus begins with a question—"when?"—and is brimming with discussions about time and the relationship between people, God, and the hour. Time and Difference in Rabbinic Judaism explores the rhythms of time that animated the rabbinic world of late antiquity, revealing how rabbis conceptualized time as a way of constructing difference between themselves and imperial Rome, Jews and Christians, men and women, and human and divine. In each chapter, Sarit Kattan Gribetz explores a unique aspect of rabbinic discourse on time. She shows how the ancient rabbinic texts artfully subvert Roman imperialism by offering "rabbinic time" as an alternative to "Roman time." She examines rabbinic discourse about the Sabbath, demonstrating how the weekly day of rest marked "Jewish time" from

"Christian time." Gribetz looks at gendered daily rituals, showing how rabbis created "men's time" and "women's time" by mandating certain rituals for men and others for women. She delves into rabbinic writings that reflect on how God spends time and how God's use of time relates to human beings, merging "divine time" with "human time." Finally, she traces the legacies of rabbinic constructions of time in the medieval and modern periods. Time and Difference in Rabbinic Judaism sheds new light on the central role that time played in the construction of Jewish identity, subjectivity, and theology during this transformative period in the history of Judaism.

The Evil Inclination in Early Judaism and Christianity

This brief survey text tells the story of Judaism. Through the lens of modern biblical scholarship, Christine Elizabeth Hayes explores the shifting cultural contexts—the Babylonian exile, the Roman Empire, the Byzantine period, the rise of Christianity—that affected Jewish thought and practice, and laid the groundwork for the Talmudic era and its modern legacy. Thematic chapters explore the evolution of Judaism through its beginnings in biblical monotheism, the Second Temple Period in Palestine, the interaction of Hellenism and Judaism, the spread of rabbinic authority, and the essence of ethno-religious Jewish identity.

Responses to Suffering in Classical Rabbinic Literature

Shows the unique perspective of Talmudic rabbis as they navigate between platonic objective truth and the realm of rhetorical argumentation.

Yeshiva Days

The first comprehensive history of American Jewish philanthropy and its influence on democracy and capitalism For years, American Jewish philanthropy has been celebrated as the proudest product of Jewish endeavors in the United States, its virtues extending from the local to the global, the Jewish to the non-Jewish, and modest donations to vast endowments. Yet, as Lila Corwin Berman illuminates in The American Jewish Philanthropic Complex, the history of American Jewish philanthropy reveals the far more complicated reality of changing and uneasy relationships among philanthropy, democracy, and capitalism. With a fresh eye and lucid prose, and relying on previously untapped sources, Berman shows that from its nineteenth-century roots to its apex in the late twentieth century, the American Jewish philanthropic complex tied Jewish institutions to the American state. The government's regulatory efforts—most importantly, tax policies—situated philanthropy at the core of its experiments to maintain the public good without trammeling on the private freedoms of individuals. Jewish philanthropic institutions and leaders gained financial strength, political influence, and state protections within this framework. However, over time, the vast inequalities in resource distribution that marked American state policy became inseparable from philanthropic practice. By the turn of the millennium, Jewish philanthropic institutions

reflected the state's growing investment in capitalism against democratic interests. But well before that, Jewish philanthropy had already entered into a tight relationship with the governing forces of American life, reinforcing and even transforming the nation's laws and policies. The American Jewish Philanthropic Complex uncovers how capitalism and private interests came to command authority over the public good, in Jewish life and beyond.

Jewish, Christian, and Classical Exegetical Traditions in Jerome's Translation of the Book of Exodus

Among the world's religions, Christianity and Judaism are the most symmetrical. But in our day of religious tolerance, a tendency to overlook the vital differences between the two religions in the name of good will can undermine constructive Jewish-Christian dialogue. In this book, Bruce D. Chilton describes early Christian thought and Jacob Neusner describes early Judaic thought on fundamental issues such as creation and human nature, Christ and Torah, sin and atonement, and eschatology. At the end of each chapter, each assesses the other's perspective, and a final chapter explains why the authors believe theological confrontation--not just comparison--defines the task of interfaith dialogue today.

JESUS

Religion and the Political Order

The idea of creation in the divine image has a long and complex history. While its roots apparently lie in the royal myths of Mesopotamia and Egypt, this book argues that it was the biblical account of creation presented in the first chapters of Genesis and its interpretation in early rabbinic literature that created the basis for the perennial inquiry of the concept in the Judeo-Christian tradition. Yair Lorberbaum reconstructs the idea of the creation of man in the image of God (tselem Elohim) attributed in the Midrash and the Talmud. He analyzes meanings attributed to tselem Elohim in early rabbinic thought, as expressed in Aggadah, and explores its application in the normative, legal, and ritual realms.

Christianity and Rabbinic Judaism

This book is dealing with the relations between the Rabbinical Judaism and the Early Christianity. It studies the continuities and the mutations and clarifies the factors of influences and the polemics between these two traditions. Ce livre s'intéresse aux relations entre le judaïsme rabbinique et le christianisme primitif. Il étudie les continuités et les ruptures et clarifie les facteurs d'influences et les polémiques entre les deux

traditions.

Christianity and Rabbinic Judaism

This book inquires as to whether theological dialogue between Christians and Jews is possible, not only in itself but also as regards the emergence of communities of Messianic Judaism. In light of David Novak's insights, Matthew Levering proposes that Christian theological responses to supersessionism need to preserve both the Church's development of doctrine and Rabbinic Judaism's ability to define its own boundaries. The book undertakes constructive philosophical theology in dialogue with Novak. Exploring the interrelated doctrines of divine providence/theonomy, the image of God, and natural law, Levering places Novak's work in conversation especially with Thomas Aquinas, whose approach fosters a rich dialogue with Novak's broadly Maimonidean perspective. It focuses upon the relationship of human beings to the Creator, with attention to the philosophical entailments of Jewish and Christian covenantal commitments, aiming to spell out what true freedom involves. It concludes by asking whether Christians and Jews would do better to bracket our covenantal commitments in pursuing such wisdom. Drawing upon Novak's work, the author argues that in the face of suffering and death, God's covenantal election makes possible hope, lacking which the quest for wisdom runs aground.

Rabbinic Judaism

One of the central concepts in rabbinic Judaism is the notion of the Evil Inclination, which appears to be related to similar concepts in ancient Christianity and the wider late antique world. The precise origins and understanding of the idea, however, are unknown. This volume traces the development of this concept historically in Judaism and assesses its impact on emerging Christian thought concerning the origins of sin. The chapters, which cover a wide range of sources including the Bible, the Ancient Versions, Qumran, Pseudepigrapha and Apocrypha, the Targums, and rabbinic and patristic literature, advance our understanding of the intellectual exchange between Jews and Christians in classical Antiquity, as well as the intercultural exchange between these communities and the societies in which they were situated.

Understanding Jewish Theology

Rabbinic Judaism, in its classical writings produced from the first through the seventh century of the Common Era, sets forth a theological system that is orderly and reliable. This work makes its contribution in seeing in the principal conceptions of Rabbinic Judaism a logos—a sustained, rigorous, coherent argument. This title is also available in paperback (ISBN 0 391 04179 7)

Rabbis and Classical Rhetoric

This book is a study of rabbinic legal interpretation (midrash) in Judaism's rabbinic, medieval, and modern periods. It shows how the rise of Reform, Conservative, and Orthodox Judaism in the modern period is tied to distinct attitudes toward the classical Jewish heritage, and specifically, toward rabbinic midrash halakah. What has gone unnoticed until now is the extent to which the fragmentation of modern Judaism is related to the interpretative foundations of classical Judaism. As this book demonstrates, spokespersons for any form of Judaism that engaged modernity on any level had to explain the basis for their rejection or continued acceptance of the authority of rabbinically developed law. Inevitably and invariably, this need led them to address anew what were long-standing questions regarding the ancient interpretations of biblical law. Were they compelling? Were they reasonable? Were they still relevant? Each form of Judaism fashioned its own response to these challenges, and each argued forcefully against the responses of the other denominations. Jay M. Harris describes the fragmentation of modern Judaism in terms of each denomination's relationship to classical Judaism's system of interpretation in part two of this book.

The Written as the Vocation of Conceiving Jewishly

This bold, fresh look at the historical Jesus and the Jewish roots of Christianity challenges both Jews and Christians to re-examine their understanding of Jesus' commitment to his Jewish faith. Instead of emphasizing the differences between the two religions, this groundbreaking text explains how the concepts of vicarious atonement, mediation, incarnation, and Trinity are actually rooted in classical Judaism. Using the cutting edge of scholarly research, Rabbi Zaslow dispels the myths of disparity between Christianity and Judaism without diluting the unique features of each faith. Jesus: First Century Rabbi is a breath of fresh air for Christians and Jews who want to strengthen and deepen their own faith traditions.

Righteous Giving to the Poor

Compares and contrasts texts from the three religions as they deal with their origins, their role in society, the law, worship and the spiritual life, and the end of the world

The Emergence of Judaism

How does literary form change as Christianity and rabbinic Judaism take shape? What is the impact of literary tradition and the new pressures of religious thinking? Tracing a journey over the first millennium that includes works in Latin, Greek, Hebrew and Aramaic, this book changes our understanding of late antiquity and how its literary productions make a significant contribution to the cultural changes that have shaped western Europe.

Judaism, Christianity, and Islam: The Classical Texts and Their Interpretation, Volume I

This book tells the story of the formation of classical Judaism and orthodox Christianity as parallel yet interlocking histories. Here, in a series of chapters written by leading scholars in this country and in Israel, the reader is offered a general account of how, during the first six centuries of the Common Era, Judaism and Christianity took the form we recognize today.

The American Jewish Philanthropic Complex

In the thousand years before the rise of Islam, two radically diverse conceptions of what it means to say that a law is divine confronted one another with a force that reverberates to the present. What's Divine about Divine Law? untangles the classical and biblical roots of the Western idea of divine law and shows how early adherents to biblical tradition—Hellenistic Jewish writers such as Philo, the community at Qumran, Paul, and the talmudic rabbis—struggled to make sense of this conflicting legacy. Christine Hayes shows that for the ancient Greeks, divine law was divine by virtue of its inherent qualities of intrinsic rationality, truth, universality, and immutability, while for the biblical authors, divine law was divine because it was grounded in revelation with no presumption of rationality, conformity to truth, universality, or immutability. Hayes describes the collision of these opposing conceptions in the Hellenistic period, and details competing attempts to resolve the resulting cognitive dissonance. She shows how Second Temple and Hellenistic Jewish writers, from the author of 1 Enoch to Philo of Alexandria, were engaged in a common project of bridging the gulf between classical and biblical notions of divine law, while Paul, in his letters to the early Christian church, sought to widen it. Hayes then delves into the literature of classical rabbinic Judaism to reveal how the talmudic rabbis took a third and scandalous path, insisting on a construction of divine law intentionally at odds with the Greco-Roman and Pauline conceptions that would come to dominate the Christianized West. A stunning achievement in intellectual history, What's Divine about Divine Law? sheds critical light on an ancient debate that would shape foundational Western thought, and that continues to inform contemporary views about the nature and purpose of law and the nature and authority of Scripture.

The Christian Schism in Jewish History and Jewish Memory

One of the central concepts in rabbinic Judaism is the notion of the Evil Inclination, which appears to be related to similar concepts in ancient Christianity and the wider late antique world. The precise origins and understanding of the idea, however, are unknown. This volume traces the development of this concept historically in Judaism and assesses its impact on emerging Christian thought concerning the origins of sin. The chapters, which cover a wide range of sources including the Bible, the Ancient Versions, Qumran, Pseudepigrapha and Apocrypha, the Targums, and rabbinic and patristic literature, advance our understanding of the intellectual exchange between Jews and Christians in classical Antiquity, as well as the intercultural exchange between these communities and the societies in which they were situated.

Passion, Persecution, and Epiphany in Early Jewish Literature

"This book is an ethnographic description of the experiences of the author at a yeshiva located near his home on New York's Lower East Side, Mesivtha Tifereth Jerusalem (MTJ). Jonathan Boyarin spent a good deal of time at MTJ in the 1980s, before his anthropological training, and returned to it in 2011 when he once again became a regular visitor and participant. This book, in essence, is a portrait of life in this yeshiva. Boyarin introduces the MTJ yeshiva and its place in the wider American Jewish community, then takes up the daily patterns, rituals, and rhythms of the place"--

How Do We Know This?

In this book, Jacob Neusner gives an introductory, systematic, and holistic account of the theology and practice of Rabbinic Judaism, which emerged, along with Christianity, from antiquity and formed the classical statement of Judaism to the present day. He offers a description of beliefs and practices, theology as expressed in mythic narratives, and norms of ritual and symbolic behavior. Neusner also discusses: revelation and scripture, the doctrine of God, the definition of the holy, the chain of tradition embodied in the story of the written and oral Torah, the intervention of God in history through miracles, sacred space, atonement and repentance, death and afterlife, and art and symbol in Judaism.

The Anecdote in Mark, the Classical World and the Rabbis

Through the ages theology in Judaism has played roles of varying importance. But the role of theology is minor compared with that of law and observance. This book is devoted to a study of the evolution of normative Judaism from the time of Ezra (ca. 400 B.C.) to Judah I, the Prince (ca. 200 A.D.). Its focus upon law represents a realistic approach to the history of applied Judaism. In applied Judaism, changes are usually introduced or endorsed by a recognized leadership, be it an institution, such as the Sanhedrin, or by individual leaders, such as the "Princes." While the origins of newly introduced laws are most important for certain historians, they are secondary from the viewpoint of the history of applied religion. Thus Professor Guttmann carefully traces the activities of the leaders and leading institutions of mainstream Judaism which were focused mainly on deeds. Normative Judaism has represented the mainstream of Judaism since antiquity. One of its most controversial phases is the Pharisaic, which in its later stage is contemporaneous with Early Christianity and clashes with it. Professor Guttmann shows that classical Pharisaic Judaism and Rabbinic Judaism are congenial but not identical. The perplexing question as to why the Pharisees are occasionally referred to derogatorily in the Talmud, as well as in Josephus, finds a new answer here based on previously overlooked historical facts. Rabbinic Judaism in the Making is the first study in English to trace the evolution of Rabbinic Law and Rabbinic Judaism. A concise history of post-biblical normative Judaism in antiquity, Mr. Guttmann's book concentrates on the crucial inter-

testamental period, and should be valuable to students of ancient history, those interested in the history of the inter-testamental period, both Christian and Jewish theologians, ministers and rabbis.

Tertullian, On Idolatry and Mishnah Avodah Zarah

Not unlike Rimbaud's "batteau ivre," Judaism drifts further and further away from its life-force and source without which Judaism cannot long endure. This book is a challenge to the true "talmudim" within Jewish Orthodoxy to boldly reclaim for Judaism and reinscribe into Jewish study and practice that which was suppressed at the very dawn of Rabbinic Judaism. Only by so doing can Judaism be nourished once more by its life-force and source. Further, only Jewish Orthodoxy is equipped for this life-saving task. If it doesn't get accomplished by Orthodoxy it will not get accomplished at all.

Rebecca's Children

This work compares two third century texts on idolatry: Tertullian's De Idolatria and the rabbinic Mishnah Avodah Zarah, against the background of modern discussions of the "parting of the ways" between Jews and Christians.

In God's Image

This volume on Jewish studies presents surveys of today's interests and directions in the humanities and social sciences. It covers the main areas taught and researched as part of Jewish studies in universities throughout the world, especially in Europe, the US, and Israel.

Persia and Rome in Classical Judaism

"The place that Christianity occupied in rabbinic discourse was relatively small, and the early Christians, who only gradually were relegated to the category of minim, were not its main target. Relying on the recent scholarly acceptance of the slow and measured growth of Christianity in the empire up to and even after Constantine's conversion, Schremer minimizes the attention that the rabbis paid to the Christian presence. He goes on, however, to pinpoint the parting of the ways between the rabbis and the Christians in the first third of the second century, when Christians were finally assigned to the category of heretics. Yet, throughout late antiquity, he contends, the Roman Empire was the real "significant other" for Palestinian rabbis. The religious challenge with which they were most occupied was the Empire's power and the threat it posed to the belief in God's power and divinity."--BOOK JACKET.

Studying Classical Judaism

Segal offers new insights into the origins of rabbinic Judaism and Christianity. These twin descendants of Hebrew heritage shared the same social, cultural, and ideological context--and the same minority status--in the first century CE. The separation between them fractured what remained of the shared symbolic life of Judea.

Rabbinic Judaism in the Making

Explores the religious experience of Judaism through the perceptions and teachings of ordinary Jews and the creative elite.

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