
Perush Al Sefer Shemot

Background, Meaning, and Implications : from a Judaic Perspective

Essays in Biblical Interpretation

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Studies in the Five Books of Moses

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Jewish Interpretation of the Book of Esther in the Middle Ages

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Traditional Jewish Bible Commentary from the First Through Tenth Centuries

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מדרש רבה אאל ספר שמות

The Book of the Covenant

Masters of the Word

Sephardi Jews and Bible Commentary in the Renaissance

Accessions List, Israel

A Divinely Given Torah in Our Day and Age

A Blemished Perfection

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JOHNS MARISOL

Background, Meaning,
and Implications : from a
Judaic Perspective BRILL
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.

Essays in Biblical Interpretation

KTAV Publishing House, Inc.

This book describes how medieval Jewish Bible scholars sought to answer the question of what is meant by the Angel's message from God to Abraham: 'Now I Know', as written in Genesis 22 verse 12. It examines these scholars' comments on the nineteen verses in Genesis that tell the story of Abraham's readiness to sacrifice his own son

Isaac, the Aqedat Yişhaq. It explores the answers they found to the question of what, indeed, this story is trying to tell us. Is it a drastic way to condemn the practice of child sacrifice? Does it call for replacing human sacrifices with animal sacrifices? Is it a trial by which the Almighty tests the fidelity of one of His followers? Or is it His way to show the world the nature of true belief? The book starts with an introduction to familiarize readers with the many and varied manifestations

of the Aqedah theme in Jewish culture and with the developments of medieval Jewish Bible exegesis in general. Next, it offers translations and analyses of the classical medieval Jewish Bible commentaries that deal with the exegesis of Genesis 22, exploring the many angles from which the Aqedah story has been understood. No less than five centuries of medieval Aqedah exegesis are reviewed, from Saadya (882-942) to Isaac Abrabanel (1437-1508). These texts

from the commentaries are combined with hermeneutical key passages by Moses Maimonides, Joseph Ibn Kaspi, Ḥasdai Crescas, and others, which were familiar to the minds of the exegetes, or which, conversely, reflect the impact of biblical Aqedah exegesis on religious thought. Together, the passages discussed illustrate the growth and development of Jewish Bible exegesis in dialogue with the rabbinic sources and with the various trends of thought and

theology of their times. The consistent focus on the Aqedah constitutes a unifying theme, while the insights presented here greatly advance our understanding of the various developments in medieval Jewish Bible exegesis.

A Cumulative Author List Representing Library of Congress Printed Cards and Titles Reported by Other American Libraries SUNY Press
Medieval Jewish philosophers have been studied extensively by

modern scholars, but even though their philosophical thinking was often shaped by their interpretation of the Bible, relatively little attention has been paid to them as biblical interpreters. In this study, Robert Eisen breaks new ground by analyzing how six medieval Jewish philosophers approached the Book of Job. These thinkers covered are Saadiah Gaon, Moses Maimonides, Samuel ibn Tibbon, Zerahiah Hen, Gersonides, and Simon ben Zemah Duran. Eisen

explores each philosopher's reading of Job on three levels: its relationship to interpretations of Job by previous Jewish philosophers, the way in which it grapples with the major difficulties in the text, and its interaction with the author's systematic philosophical thought. Eisen also examines the resonance between the readings of Job of medieval Jewish philosophers and those of modern biblical scholars. What emerges is a portrait of a school of

Joban interpretation that was creative, original, and at times surprisingly radical. Eisen thus demonstrates that medieval Jewish philosophers were serious exegetes whom scholars cannot afford to ignore. By bringing a previously-overlooked aspect of these thinkers' work to light, Eisen adds new depth to our knowledge of both Jewish philosophy and biblical interpretation. [Quotation in Biblical Narrative](#) Xlibris Corporation
The stories in the book of

Genesis have been studied intensely for more than two millennia, providing a virtual mountain of commentary on every aspect of the narratives contained therein. Viewed from a traditional perspective, the stories related in Genesis are essentially graphic philosophical and theological narratives designed to convey profound ideas and insights that would otherwise be found only in tomes designed for students of philosophy and theology. A close

substantive examination of these narratives, as presented in the Masoretic text but often lost in translation where the subtleties of the Hebrew wording are glossed over, will reveal a treasure trove of insights into the fundamental issues of religious belief, the divine-human relationship, freewill and determinism, the complex nature of humankind, and theodicy, to name a few of the issues dealt with in the narratives. The present work contains four “deep dive” studies

of key interrelated narratives in the first twenty-two chapters of Genesis that address the questions of the nature of man and his relationship to God and, most critically, the distinction between divine justice and human justice. It is the hope and expectation of the author of these studies that the reader will come away from them with even more questions about the biblical texts than they had before. As will be seen, there has always been little consensus over the

centuries about the meanings of these essentially right-brained texts, primarily because they are constructed and written in a manner that tends to challenge left-brained analysis.

Nonetheless, they remain intellectually important because the topics they deal with are of great pertinence to contemporary society.

Studies in the Five Books of Moses Xlibris Corporation

This book explores three schools of fascinating, talented, and gifted

scholars whose philosophies assimilated the Jewish and secular cultures of their respective homelands: they include halakhists from Rabbi Ettlinger to Rabbi Eliezer Berkowitz; Jewish philosophers from Isaac Bernays to Yeshayau Leibowitz; and biblical commentators such as Samuel David Luzzatto and Rabbi Umberto Cassuto. Running like a thread through their philosophies is the attempt to reconcile the Jewish belief in revelation with Western

culture, Western philosophy, and the conclusions of scientific research. Among these attempts is Luzzatto's "dual truth" approach. The Dual Truth is the sequel to the Ephraim Chamiel's previous book *The Middle Way*, which focused on the challenges faced by members of the "Middle Trend" in nineteenth-century Jewish thought.

A Study in Biblical Interpretation and Exegesis SUNY Press
The Reader's Guide to Judaism is a survey of

English-language translations of the most important primary texts in the Jewish tradition. The field is assessed in some 470 essays discussing individuals (Martin Buber, Gluckel of Hameln), literature (Genesis, Ladino Literature), thought and beliefs (Holiness, Bioethics), practice (Dietary Laws, Passover), history (Venice, Baghdadi Jews of India), and arts and material culture (Synagogue Architecture, Costume). The emphasis is on Judaism, rather than on Jewish studies more

broadly. Rashi's Commentary on the Torah iUniverse The Passover Seder, the most popular and widely celebrated occasion on the annual Jewish calendar, and its Haggadah, which is a unique combination of liturgy, biblical exegesis, and rabbinic lore, have both delighted and confounded celebrants for nearly two thousand years. Over time, the traditional Haggadah has become increasingly obscure as the distance between the authors and

readers, in both chronological and cultural terms, widens over time. This is because the Haggadah is essentially a rabbinic work, much of which is written in a style similar to that found in the classic works of Rabbinic Judaism such as the Talmud and Midrash, works that demand much more from those who would understand them than casual perusal. Although some good translations of the Haggadah have appeared over the years, even the best is necessarily an

interpretation as well, and may tend to obscure some of the nuances in the original language of composition that permit alternative explanations of the author's intent. The problem of maintaining fidelity to the original has become exacerbated as efforts to make the text more relevant to the modern reader have in some instances introduced assertions that, while essentially meaningful, bear little direct relation to the language and likely intent of the original work. This

book strives to unravel the mysteries of the traditional text of the Haggadah and provide the reader insight into the highly sophisticated thought of its authors.

Courts, Testimony, and the Penal Code BRILL

Compiled from materials originally pub. in Encyclopedia Judaica
Israel Pocket Library: Jewish values iUniverse
 The Seventeenth Century Hebrew Book covers the gamut of Hebrew literature in that century. Each entry has a descriptive text page and

an accompanying reproduction. There is an extensive introduction with an overview of Hebrew printing in the seventeenth century.

The Land Is Mine

Academic Studies PRes
 Includes entries for maps and atlases.

Jewish Interpretation of the Book of Esther in the Middle Ages Springer

The Geonic period from about the late sixth to mid-eleventh centuries is of crucial importance in the history of Judaism. The Geonim, for whom this era is named, were

the heads of the ancient talmudic academies of Babylonia. They gained ascendancy over the older Palestinian center of Judaism and were recognized as the leading religious and spiritual authorities by most of the world's Jewish population. The Geonim and their circles enshrined the Babylonian Talmud as the central canonical work of rabbinic literature and the leading guide to religious practice, and it was a predominantly Babylonian version of Judaism that was transplanted to

newer centers of Judaism in North Africa and Europe. Robert Brody's book -- the first survey in English of the Geonic period in almost a century -- focuses on the cultural milieu of the Geonim and on their intellectual and literary creativity. Brody describes the cultural spheres in which the Geonim were active and the historical and cultural settings within which they functioned. He emphasizes the challenges presented by other Jewish institutions and individuals, ranging

from those within the Babylonian Jewish setting -- specially the political leadership represented by the Exilarch -- to the competing Palestinian Jewish center and to sectarian movements and freethinkers who rejected rabbinic authority altogether. He also describes the variety of ways in which the development of Geonic tradition was affected by the surrounding non-Jewish cultures, both Muslim and Christian. "This book is a fresh and thorough examination of

the period in question, a masterpiece of scholarship and erudition". -- Neil Danzig, Jewish Theological Seminary

Journal of Biblical Literature Routledge

Containing the proceedings of the convention...

The Theopolitical Discourses of Moses

Xlibris Corporation

The Book of Deuteronomy, the last of the Five Books of Moses or Pentateuch, consists in the main of Moses' final discourses delivered to

the children of Israel as they stood poised to begin the conquest and settlement of the land upon which they were to build a national society. The central concern of Moses, as reflected in these discourses, is with the challenge of nation building, creating an Israelite nation out of a mélange of ethnically related tribes and clans that were just liberated from centuries of subjugation and servitude in a relatively sophisticated pagan environment. That which

is to bind them together is not a compact between them but rather a common covenant with God to which all would be equal parties. Many of the terms of the covenant were revealed incrementally in the earlier books of the Pentateuch. However, it is only here in Deuteronomy that Moses begins to give them the clearly discernible shape of a constitution for the covenantal society to be established as a nation-state in its divinely assigned territory. Within

the constitutional framework set forth in the work is a range of precepts, rules, and regulations governing both those matters that are between man and God and those between man and man, understood as the two sides of a common coin, the covenant. In the effort to comprehend and explain the highly complex biblical text, the author has consulted and cited a wide range of commentaries and studies written over a period of some two millennia that

have sought to understand the biblical texts from a variety of perspectives, many of which are virtually inaccessible to those without a good working knowledge of Hebrew. Traditional Jewish Bible Commentary from the First Through Tenth Centuries iUniverse Winner of the Jewish Book Council Nahum M. Sarna Memorial Award in Scholarship This book explores the reception history of the most important Jewish Bible commentary ever

composed, the Commentary on the Torah of Rashi (Shlomo Yitzhaki; 1040-1105). Though the Commentary has benefited from enormous scholarly attention, analysis of diverse reactions to it has been surprisingly scant. Viewing its path to preeminence through a diverse array of religious, intellectual, literary, and sociocultural lenses, Eric Lawee focuses on processes of the Commentary's canonization and on a hitherto unexamined--and

wholly unexpected-- feature of its reception: critical, and at times astonishingly harsh, resistance to it. Lawee shows how and why, despite such resistance, Rashi's interpretation of the Torah became an exegetical classic, a staple in the curriculum, a source of shared religious vocabulary for Jews across time and place, and a foundational text that shaped the Jewish nation's collective identity. The book takes as its larger integrating perspective processes of canonicity as

they shape how traditions flourish, disintegrate, or evolve. Rashi's scriptural magnum opus, the foremost work of Franco-German (Ashkenazic) biblical scholarship, faced stiff competition for canonical supremacy in the form of rationalist reconfigurations of Judaism as they developed in Mediterranean seats of learning. It nevertheless emerged triumphant in an intense battle for Judaism's future that unfolded in late medieval and early modern times.

Investigation of the reception of the Commentary throws light on issues in Jewish scholarship and spirituality that continue to stir reflection, and even passionate debate, in the Jewish world today. [The Book of Job in Context](#) Yale University Press Statesman.--Micah's vision of the end-time.--All men's book: the book of Job.--The temptation of Job.--The wisdom of Koheleth.--The Song of songs. [Jewish Values](#) Brill Archive The eight studies in this

volume focus on additional aspects of the narratives in the Five Books of Moses that have frequently been glossed over by commentators, ancient and modern, and remain contentious to this very day. These studies address subjects such as the primal mission of man in the creation narrative, the ‘covenant between the pieces,’ the symbolism of circumcision, the story of Jacob and his four wives, and the rape of Dinah, as depicted in the book of Genesis; the story of the

exodus from Egypt as related in the book of Exodus; the reason for the premature death of the sons of Aaron, Nadav and Avihu, and the reason for the dietary laws, as set forth in the book of Leviticus. Although these studies do not claim to resolve the issues they examine, it is their purpose to stimulate further interest in the complexities of the ancient biblical narratives and the hidden insights about human nature they provide.

How Do We Know This?

University of Pennsylvania Press
Moses Maimonides—a proud heir to the Andalusian tradition of Aristotelian philosophy—crafted a bold and original philosophical interpretation of Torah and Judaism. His son Abraham Maimonides is a fascinating maverick whose Torah commentary mediates between the philosophical interpretations of his father, the contextual approach of Biblical exegetes such as Saadya,

and the Sufi-flavored illuminative mysticism of his Egyptian Pietist circle. This pioneering study explores the intersecting approaches of Moses and Abraham Maimonides to the spark of divine illumination and revelation of the divine name Ehyeh asher Ehyeh, “I am that I am / I will be who I will be.”

Poets, Prophets, and Sages iUniverse

After their expulsion from Spain in 1492, Sephardi Jews such as Isaac Abravanel, Abraham Saba, and Isaac Arama

wrote biblical commentaries that stressed the significance of land. They interpreted Judaism as a tradition whose best expression and ultimate fulfillment took place away from cities and in rural settings. Iberian-Jewish authors rooted their moral teachings in an ethical treatment of the natural world, elucidating ancient agricultural laws and scrutinizing the physical context and built environments of Bible stories. The Land Is Mine asks what inspired this

and suggests that the answer lies not in timeless exegetical or theological trends, but in the material realities of late medieval and early modern Iberia, during a period of drastic changes in land use. The book uses a highly traditional source base in a decidedly untraditional way. In Jewish Studies, Andrew D. Berns observes, biblical commentary is typically studied as an intramural activity. Though scholars have conceded that Jewish scriptural exegesis welcomes material and

ideas from other fields and traditions, little to no work treats premodern Hebrew Bible commentary as also drawing upon Classical and Christian sources as well as contemporary writings on land management and political economy. Abravanel, Saba, and Arama were engaged with questions that had broad resonance during their lives: the proper way to treat the land, the best occupations to pursue, and the ideal setting for human community. Scriptural commentary

was the forum in which they addressed these problems and posed solutions to them. A work of intellectual history, *The Land Is Mine* demonstrates that it is impossible to understand Jewish culture without considering the physical realities on which it depended. *The Book of Deuteronomy in Political Perspective (Book One)* München : K.G. Saur
The studies in this volume discuss some of the issues implicit but not resolved in the Hebrew Scriptures

including the problems inherent in the topics of theology and religious philosophy as discussed and argued by scholars for more than two millennia. The studies address the problem of philosophy, the troublesome issues of moral autonomy and divine omniscience and theodicy, from a Judaic perspective. In addition, it includes a study of the biblical story of the Golden Calf and its religious implications that are more complex than a cursory reading of the

biblical text will suggest. Finally, it includes a discussion of the often misunderstood concepts of the prophet and prophecy as set forth in the biblical texts. Although this book does not and cannot resolve the philosophical and theological issues that have persisted through the millennia, it hopes to make clear how these issues have been wrestled with from a Judaic perspectives, which will have relevance with regard to the perspectives on these matters of other

monotheistic faiths. Studies in Aramaic Poetry (c. 100 B.C.E.-c. 600 C.E.) Between Faith and Reason Five Studies in Judaic Thought The paucity of material, which has limited the study of Aramaic for too long, is gradually being alleviated. An ever growing body of well-edited texts is being made available to the scholarly world. These publications have provoked a number of important and penetrating linguistic and grammatical studies.

Generally, however, corresponding literary studies of these texts are still lacking. The present work is an attempt to add a literary approach to the earlier analyses. The study deals with Aramaic poetry of the period between c. 100 B.C.E. and c. 600 C.E. The discussion of the textual material is organized in a number of levels, one superimposed upon the other. The basis is formed by a close exegetical and literary reading of the poems to elucidate essential elements of content, style

and form. Particular attention is paid to structure and composi

tion as a function of the content of the poems, and

to the use made by the poets of stylistic devices as structural elements.