

The New Testament And Rabbinic Judaism

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The Old Testament and After
The Matthean Parables
Antinomian Narratives in the New Testament and Rabbinic Literature
Targums and Rabbinic Literature
The Church and Racial Hostility
T.R.E.N.T.
Two Powers in Heaven
Voyages with John
The Use of Rabbinic Literature for New Testament Research
Christianity and Rabbinic Judaism
David Daube Reimund Bieringer Samuel Tobias Lachs Elijah Zvi Soloveitchik Brad H. Young Michael Hilton Bruce David Chilton Andr  Villeneuve Dan Cohn-Sherbok Jacob Neusner Claude Goldsmid Montefiore Ivor H. Jones Benjamin Caplan-Meskin Gurin Zondervan, William Rader David Instone-Brewer Alan F. Segal Robert Kysar George Wesley Buchanan Jonas Alexis

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among the many in the last century who explored the relationship between the new testament and rabbinic judaism david daube must certainly be designated as among the pioneers and in the literature of that exploration along with works such as paul and rabbinic judaism by w d davies and joachim jeremias jerusalem in the time of jesus daube s the new testament and rabbinic judaism must be awarded classic status whether one is examining the social and religious history behind the new testament text or analyzing the text itself the new testament and rabbinic judaism will illumine the interpreter daube s work stands on the shoulders of no one and has itself become a cornerstone for future study in this field this volume is a must for every library

this book brings together the contributions of the foremost specialists on the relationship of the new testament and rabbinic literature they present the history of scholarship and deal with the main methodological issues and analyze both legal and literary problems

born in slutzk russia in 1805 elijah zvi soloveitchik is a largely forgotten member of the prestigious soloveitchik rabbinic dynasty before hayyim soloveitchik developed the standard brisker method of talmudic study or joseph dov soloveitchik helped to found american modern orthodox judaism elijah soloveitchik wrote qol qore a rabbinic commentary on the gospels of matthew and mark qol qore drew on classic rabbinic literature and particularly on the works of mores maimonides to argue for the compatibility of christianity with judaism to this day it remains the only rabbinic work to embrace the compatibility of orthodox judaism and the christian bible in the bible the talmud and the new testament

shaul magid presents the first ever english translation of qol qore in his contextualizing introduction magid explains that qol qore offers a window onto the turbulent historical context of nineteenth century european jewry with violent anti semitic activity on the rise in europe elijah soloveitchik was unique in believing that the roots of anti semitism were theological based on a misunderstanding of the new testament by both jews and christians his hope was that the qol qore written in hebrew and translated into french german and polish would reach jewish and christian audiences urging each to consider the validity of the other s religious principles in an era characterized by fractious debates between jewish communities elijah soloveitchik represents a voice that called for radical unity amongst jews and christians alike

meet the rabbis explains to the reader how rabbinic thought was relevant to jesus and the new testament world and hence should be relevant to those people today who read the new testament in this sense rabbinic thought is relevant to every aspect of modern life rabbinic literature explores the meaning of living life to its fullest in right relationship with god and humanity however many christians are not aware of rabbinic thought and literature indeed most individuals in the western world today regardless of whether they are christians atheists agnostics secular community leaders or some other religious and political persuasions are more knowledgeable of jesus ethical teachings in the sermon the mount than the ethics of the fathers in a jewish prayer book the author seeks to introduce the reader to the world of torah learning it is within this world that the authentic cultural background of jesus teachings in ancient judaism is revealed young uses parts of the new testament especially the sermon on the mount as a springboard for probing rabbinic method the book is an introduction to rabbinic thought and literature and has three main sections in its layout introduction to rabbinic thought introduction to rabbinic literature and meet the rabbis a biographical description of influential rabbis from talmudic sources

this book has grown out of bible studies carried on jointly by a dominican priest and a jewish rabbi new testament and rabbinic texts have been studied by various combined groups of jews and christians and the reactions of the groups noted by the authors from their experience a textbook has emerged for others to use ideally in similar joint groups the main topics covered are the great commandment the synagogue and its function the parable the sabbath divorce and forgiveness these topics differ not only in subject matter but also in the type of comparison offered legal historical literary theological and even contracting themes reading the texts will produce questions for dialogue some suggested questions for discussion are also included also with a useful glossary and a bibliography

how can jesus be said to be missing what is missing is not by any means reference to jesus what is missing is rather an entire dimension of his identity the missing jesus is jesus within judaism this publication has also been published in paper please click here for details

in nuptial symbolism in second temple writings the new testament and rabbinic literature andré villeneuve examines the ancient jewish concept of the covenant between god and israel portrayed as a marriage dynamically moving through salvation history this nuptial covenant was established in eden but damaged by sin it was restored at the sinai theophany perpetuated in the temple liturgy and expected to reach its final consummation at the end of days the authors of the new testament adopted the same key moments of salvation history to describe the spousal relationship between christ and the church in their typological treatment of these motifs they established an exegetical framework that would anticipate the four senses of scripture later adopted by patristic and medieval commentators

a study disposing of the view expressed by many jewish apologists that there is no explicit jewish doctrine of the afterlife that judaism is concerned with earthly existence only and warns us against useless speculation about the details of the afterlife it explicates an elaborate doctrine of eternal punishment which is explicitly formulated and recorded in the talmud and various midrashim

here is a sustained criticism of the rather facile use of rabbinic literature by new testament scholarship in particular neusner addresses the writings of helmut koester samuel sandmel reginald fuller harvey falk geza vermes e p sanders s j d cohen morton smith john p meier and brad h young the book begins with a study of the characteristics of rabbinic literature and a demonstration of why this literature cannot be easily used for the kind of history new testament scholarship proposes to produce then follow critiques of the writings by various new testament scholars and the differences between professor neusner and his critics a concluding section pays tribute to the new testament field for all it has taught the author

the matthean parables offers a fresh approach to the origin of matthew s gospel it builds on current historical literary rhetorical and sociological studies of matthew s gospel to show how the matthean parables illuminate the structure purpose and theology of that gospel the first part of the book establishes the need for a new attempt to define the genre of matthew s gospel examines what is meant by a parable and summarises the contribution made by the parables to that new attempt the second part is a thorough exegetical historical critical and literary study of all the matthean parables in the context of the whole gospel and in the light of all the matthean figurative material an appendix illustrates the use of syntactical material in defining the character and style of a biblical text

ancient literature for new testament studies is a multivolume series that seeks to introduce key ancient texts that form the cultural historical and literary context for the study of the new testament each volume will feature introductory essays to the corpus followed by articles on the relevant texts each article will address introductory matters provenance summary of content interpretive issues key passages for new testament studies and their significance neither too technical to be used by students nor too thin on interpretive information to be useful for serious study of the new testament this series provides a much needed resource for understanding the new testament in its first century jewish and greco roman context produced by an international team of leading experts in each corpus ancient literature for new testament studies stands to become the standard resource for both scholars and students volumes include apocrypha and the septuagint old testament pseudepigrapha the dead sea scrolls the apostolic fathers philo and josephus greco roman literature targums and early rabbinic literature gnostic literature new testament apocrypha and pseudepigrapha

interaction between biblical study and the practical work of the church receives attention in this book the author seeks biblical perspective on the problem of racial conflict in new testament times the deepest conflict between groups was that between jews and gentiles ephesians 2 11 12 summarizes this conflict and its reconciliation in jesus christ the book traces the history of the passage s interpretation from the early church to the present in order to clarify the current situation it illustrates the significance of biblical scholarship for the practice of ministry

in this study of the rabbinic heretics who believed in two powers in heaven alan segal explores some relationships between rabbinic judaism merkabah mysticism and early christianity two powers in heaven was a very early category of heresy it was one of the basic categories by which the rabbis perceived the new phenomenon of christianity and one of the central issues over which judaism and christianity separated segal reconstructs the development of the heresy through prudent dating of the stages of the rabbinic traditions the basic heresy involved interpreting scripture to say that a principal angelic or hypostatic manifestation in heaven was equivalent to god the earliest heretics believed in two complementary powers in heaven while later heretics believed in two opposing powers in heaven segal stresses the importance of perceiving the relevance of rabbinic material for solving traditional problems of new testament and gnostic scholarship and at the same time maintains the necessity of reading those literatures for dating rabbinic material please note that two powers in heaven was previously published by brill in hardback isbn 90 04 05453 7 no longer available

in this volume robert kysar chronicles the history of interpretation of the fourth gospel in the twentieth

century his study reveals four distinct critical approaches to understanding the fourth gospel historical theological literary and postmodernist readings the use of these methods mirrors the history of biblical studies and influences the present state of scholarship

our way must be never knowingly support lies having understood where the lies beginstep back from that gangrenous edge let us not glue back the flaking scale of the ideology not gather back its crumbling bones nor patch together its decomposing garb and we will be amazed how swiftly and helplessly the lies will fall away and that which is destined to be naked will be exposed as such to the world alexander solzhenitsyn enlightenment writer voltaire was amazed that twelve fishermen some of them unlettered from an obscure place in the world called galilee challenged an empire through self denial and patience and eventually established christianity he seriously thought that twelve philosophers or intellectuals himself included would do the opposite and crush christianity voltaires self appointed cheerleaders such as diderot helvitius dholbach dalembert lametrie and baron cloots among others tried to do just that and wrote volumes of work trying to tear down the basis of christianity and erect an edifice of their own diderot in particular declared i would sacrifice myself perhaps if i could annihilate forever the notion of god cloots wrote we shall see the heavenly royalty condemned by the revolutionary tribunal of victorious reason lametrie produced man a machine and an entire french encyclopedia was written between 1751 and 1772 by those philosophers because christianity to a large degree had to go voltaire would send letters to his disciples and friends saying crasez linfme rousseau of course was a disciple of voltaire and declared that voltaires work inspired me the french revolution failed yet like all significant revolutions before and after that period the french revolution indirectly had a theological root which was then a categorical and metaphysical rejection of logos that theological substratum has jumped from one era to the next and had and still has historical political economic and spiritual ramifications this book is about the historical and theological struggle of that conflict which had its inception at the foot of the cross

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