

# **MAJOR TRENDS IN FORMATIVE JUDAISM**

**FOURTH SERIES**

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



**JACOB NEUSNER**

# Major Trends In Formative Judaism Fourth Series

**Jacob Neusner**



## **Major Trends In Formative Judaism Fourth Series:**

**Major Trends in Formative Judaism** Jacob Neusner, 2002 The main foci of this collection are theories of Rabbinic category formation on the one side and literary analytical problems on the other PART ONE How a system such as animates the Rabbinic canon selects and organizes its data forms the key to understanding the cogency of the whole what data register what do not PART TWO The problems of literature now center on those compositions and even compositions of a given document that ignore the documentary protocol of the compilation in which they occur PART THREE The four ways in which an author of a composition for Rabbinic compilation could link sentence to sentence thought to thought to form a coherent statement thus the logics of coherent discourse

**Major Trends in Formative Judaism: Category-formation, literature, and philosophy** Jacob Neusner, 1983 **Method and Meaning in Ancient Judaism, Fourth Series** Jacob Neusner, 1989 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

**Major Trends in Formative Judaism** Jacob Neusner, 2002 The main foci of this collection are the history of Judaism with stress on its social doctrines and cultural traits and the comparison of Judaism to its near companion in time and intellect Christianity PART ONE A summary of the three volumes of Social Teaching of Rabbinic Judaism PART TWO The history of religion depends for perspective and insight upon the comparative study of religions that sustain such comparison Christianity sharing Scriptures with Judaism presents an obvious opportunity PART THREE An evaluation of the Talmud of Babylonia PART FOUR five book review essays on recent intellectually ambitious exercises in the study of ancient Judaism **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 *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 Formative Judaism, Sixth Series Jacob Neusner,1989 Nomination of John Agresto United States. Congress. Senate. Committee on Governmental Affairs,1987 *Major Trends in Formative Judaism, Second Series* Jacob Neusner,1984 **Pesahim** ,1993 *Habakkuk, Jonah, Nahum, and Obadiah in Talmud and Midrash* Jacob Neusner,2007 The Rabbis of classical Judaism in the first six centuries of the Common Era commented on the teachings of ancient Israel's prophets and shaped as much as they were shaped by prophecy They commented on much of the Scriptural heritage and they made it their own This collection of the Rabbinic comments on biblical books makes easily accessible the Rabbinic reading of the prophetic heritage and opens the way to the study of how normative Judaism responded to the challenge of the prophetic writings **Theology in Action** Jacob Neusner,2006-08-30 Unlike contemporary culture Rabbinic Judaism's authoritative documents set forth the entire structure of belief and system of behavior in two distinct modes of discourse Halakhic and Aggadic or broadly construed statements of law and lore *Theology in Action* shows how the *Comparative Midrash* Jacob Neusner,2009-04-16 The documentary hypothesis of the Rabbinic canon of late antiquity maintains that complete documents form the smallest whole building blocks of the Rabbinic system These two volumes undertake a concrete exercise in the realization of the documentary hypothesis It compares the rhetorical formal and exegetical traits of two entire kindred documents Then through a side by side chart it compares each component of the two documents treatment of the same extended segment of Scripture Numbers 19 Whole documents are to be described and analyzed through a process of systematic description comparison and contrast What makes the study fresh is that the author compares the two documents of the rabbinic canon that are most alike the two Sifra's on Numbers What makes it surprising is the result they have nothing in common Each is autonomous and except for the scriptural foundation systematically shared by both neither intersects in an appreciable measure with the other Volume One Chapters One and Two deals with forms In Chapter One the author surveys the forms of Sifra to Numbers and identifies and classifies the formal patterns that govern throughout Then with the formal and propositional program of Sifra to Numbers as a base in Chapter Two he does the same with Sifra Zutta to Numbers Volume Two Chapters Three through Five deals with exegesis and systematic comparison of whole segments of documents Chapters Three and Four describe and compare the exegetical patterns of the base documents with special reference to the utilization of the verses of Scripture as foci of coherent discourse In Chapter Five the author compares the treatment of Hukkat that is a single passage of Scripture read by the two commentaries respectively The Talmud of Babylonia ,1993 **Tractate Baba Batra** ,1994 **The Rabbis, the Law, and the Prophets** Jacob Neusner,2008 Here is an answer to the question what do we learn about the Rabbinic system from its encounter with the Prophetic books This book analyzes the way in which Rabbinic Judaism in its formative canon received and made its own an important segment of the Israelite

Scripture the Halakhic or legal heritage of Prophecy The author characterizes the traits of Rabbinic Judaism that come to the surface in that Judaism's engagement with the Halakhic writings of ancient Israelite literary prophecy Isaiah Jeremiah Ezekiel and the Twelve Minor Prophets It proposes to discern the system and establish the coherence of the episodic Rabbinic exegesis of verses of Prophecy

**Rabbinic Theology and Israelite Prophecy** Jacob Neusner, 2008 Rabbinic Judaism affirms the Prophetic heritage and makes it its own Indeed the Rabbis of the formative age and canon of Rabbinic Judaism looked to Prophecy along with the Torah and the Writings to define and sustain their system We may reasonably label the Judaic religious system portrayed in the Rabbinic canon as Prophetic Rabbinic Judaism the Judaism that the Rabbis formed in response to the Prophetic imperatives In this book the author shows how the Rabbis found in Prophecy a source not of contradiction but of conciliation and doctrinal validation Rabbi Neusner answers the question what do we learn about the Rabbinic system from its encounter with the Prophetic books The four principal building blocks of Rabbinic theology addressed here take up symbolism eschatology immanent theology and theological systematics The fifth Halakhah has been addressed in The Rabbis the Law and the Prophets Here Rabbi Neusner takes up these matters and shows how the Rabbis found in Prophecy support for their fundamental principles

**The Midrash Compilations of the Sixth and Seventh Centuries: Song of Songs rabbah** Jacob Neusner, 1989

**The Religious Study of Judaism** Jacob Neusner, 1988-12-07

In this volume Dr Neusner explores the history of religious ideas and writings focusing first on the idea of history and second on the conception of a foundation document comprising the Pentateuch and the Mishnah He then moves on to an interpretation of the implications for the history of Judaism of the distinctive and particular character of an important document Sifra a sustained address to the book of Leviticus by sages of the fourth or fifth century BContents Part I The Idea of History in Formative Judaism Part II The Constitution of the Judaism of the Dual Torah Part III Ethics or Ontology in Formative Judaism Part IV From Text to Matrix in the Case of Sifra Part V The University as Locus for Studying the Formative Age of Judaism

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