

NIDDAH  
KELIM  
OHOLOTH  
NEGA'IM  
PARAH  
TOHOROTH  
MIKWAOTH  
MAKSHIRIN  
ZABIM  
TEBUL YOM  
YADAYIM  
'UKZIN



# Mishnahs Theology Of Tithing A Study Of Tractate Maaserot

**Jacob Neusner,Alan Avery-Peck**

## **Mishnahs Theology Of Tithing A Study Of Tractate Maaserot:**

**Mishnah's Theology of Tithing** Martin S. Jaffee,1981 This study is a translation and exegesis of Mishnah's Tractate Maaserot Tithes and its corresponding tractate of Tosefta The goal of the volume is to understand the laws of Maaserot as the tractate's creator's intended them to be understood *Mishnah's Theology of Tithing* Martin Jaffee,2020-04 **The Mishnah**

Jacob Neusner,2016-07-11 The Mishnah the second century law code that lays the foundation after Scripture of normative Judaism encompasses all subjects that pertain to the life of the Jewish nation and as such provides a systematic basis for Israel's social order and world view Any social program has its own politics economics and philosophy which together define a given social entity rather than any other And any system defining the structure of a society strives to establish a set of harmonised and coherent fundamental principles viewpoints and attitudes in treating the components of its theory of the community It has been long shown that the Mishnah is such a well composed theory of world construction It is demonstrated here how its specific message concerning the politics and economics that define the social order recapitulate those of Aristotle This publication has also been published in paperback please click here for details **The Mishnah,**

**Social Perspectives Volume 2** Jacob Neusner,2021-10-01 For Aristotle politics economics and philosophy define the social construction of any society For Judaism the Mishnah along with Scripture sets forth the systematic statement for understanding the social construction and world view of Judaism around 200 C E The Mishnah functioned as the basic law in the holy land and was adopted also by Jews in the Diaspora from Babylonia to the western satrapies of the Iranian empire of the Sasanians Professor Jacob Neusner takes seriously the three principal tasks of theoretical thought enjoined by Aristotle and asks us to look at the Mishnah not as an inert collection of traditions passed on but as a deliberate programmatic statement of Judaism's way of life and world view He points to the systematic nature of the Mishnah with its six divisions and shows how collectively those divisions cover the everyday life of the people The Mishnah contains independent judgements about the nature of the system and does not merely rehearse what tradition says about a given topic This interpretive aspect of the Mishnah has been ignored to the interpreter's peril because it is precisely by paying attention to how the Mishnah uses traditions for its own purposes that the interpreter can appreciate the building blocks of Judaism its politics economics and philosophy This publication has also been published in hardback please click here for details [Exploring Mishnah's World\(s\)](#) Simcha Fishbane,Calvin Goldscheider,Jack N. Lightstone,2020-11-07 This book provides a new conceptual and methodological framework the social scientific study of Mishnah as well as a series of case studies that apply social science perspectives to the analysis of Mishnah's evidence The framework is one that takes full account of the historical and literary historical issues that impinge upon the use of Mishnah for any scholarly purposes beyond philological study including social scientific approaches to the materials Based on the framework each chapter undertakes with appropriate methodological caveats an avenue of inquiry open to the social scientist that brings to bear social scientific questions and modes of inquiry to

Mishnaic evidence *Jerusalem and the Early Jesus Movement* Kyu Sam Han,2002-05-01 This book deals with the place of the source document Q and its compilers within late Second Temple Judaism with special attention to Q's relationship to the Herodian Temple. The investigation of this perspective is fraught with problems because the passages that are associated with the Temple in Q do not speak with the same voice raising the question of how to reconcile the seemingly positive view with the rather more hostile views. Using a comparative approach Han analyses the essential differences in the two types of positions and concludes that the negative attitude is original while the positive position is due to a later redaction after the First Revolt and the destruction of the Temple

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**The Journal of Jewish Studies**,1987

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The Talmud of the Land of Israel: Shebitt

,1991 *The Talmud of Babylonia: Tractate Besah*,1986 *Hebrew studies*,1983 Bulletin - Council on the Study of Religion Council on the Study of Religion,1982

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