

Midrash Tehillim English Translation

Karaite Exegetes and the Origins of the Jewish Bible Commentary in the Islamic East

Between Judaism and Christianity

Art Historical Essays in Honor of Elisheva (Elisabeth) Revel-Neher

Psalms 118 in the Gospel of John

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Of Scribes and Sages, Vol 2

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BRYLEE DILLON

Karaite Exegetes and the Origins of the Jewish Bible Commentary in the Islamic East Yale University Press

Of Scribes and Sages focuses primarily on early interpretation of Scripture, including the emergence of Scripture as Scripture in its various versions and contexts. It examines recent research into the relationship of the Old Testament to the New and how sacred Scripture was interpreted during New Testament times. It also provides stimulating examples to students, scholars, and clergy in how the task of interpretation is to be done.>

Between Judaism and Christianity Cambridge University Press

The opening sections of some Midrashim deal with the same type of material that is found in the introductions to medieval rabbinic Bible commentaries. These are designated as “Inner-Midrashic Introductions” (IMIs). Further analysis of Bible commentary introductions reveals a high degree of continuity between them and the IMIs, including the newly discovered “Inner-Commentary Introduction” (ICI). The existence of IMIs and ICIs challenge the current view of the origin and development of Bible introduction in Judaism. They also elucidate some of the links between midrash and commentary.

Art Historical Essays in Honor of Elisheva (Elisabeth) Revel-Neher Oxford University Press

This book describes the Karaite contribution to the development of Jewish biblical exegesis in the Islamic East during the tenth century. Comprising a

series of linked, thematic studies, it includes extensive selections from manuscript sources in Judeo-Arabic with English translation.

Psalms 118 in the Gospel of John Jewish Publication Society

The Psalms: Language for All Seasons of the Soul brings together essays from eighteen Old Testament scholars discussing the latest in Psalms scholarship and applying exegetical insights to the life of faith. These essays explore the full range of emotion expressed in the Psalms—from elation to distress—while weaving together observations from biblical scholarship and theology. The reader will gain valuable insights into how the Psalms speak to his or her soul. The book is divided into five sections that: Give an overview of Psalms studies in the 21st century Discuss psalms of praise Explore psalms of lament Look at the big picture of the Psalter as a book Present sermons on the Psalms that are models of evangelical engagement with the text. A Select Bibliography for Psalms Study is included at the end of the book.

Judah Moscato Sermons SUNY Press

In 1756, Jacob Frank, an Ottoman Jew who had returned to the Poland of his birth, was discovered leading a group of fellow travelers in a suspect religious service. At the request of the local rabbis, Polish authorities arrested the participants. Jewish authorities contacted the bishop in whose diocese the service had taken place and argued that since the rites of Frank's followers involved the practice of magic and immoral conduct, both Jews and Christians should condemn them and burn them at the stake. The scheme backfired, as the Frankists took the opportunity to ally themselves with the Church, presenting themselves as Contra-Talmudists who believed in a triune God. As a Turkish subject, Frank was released and temporarily expelled to the Ottoman territories, but the others were found guilty of breaking numerous halakhic prohibitions and were subject to a Jewish ban of

excommunication. While they professed their adherence to everything that was commanded by God in the Old Testament, they asserted as well that the Rabbis of old had introduced innumerable lies and misconstructions in their interpretations of that holy book. Who were Jacob Frank and his followers? To most Christians, they seemed to be members of a Jewish sect; to Jewish reformers, they formed a group making a valiant if misguided attempt to bring an end to the power of the rabbis; and to more traditional Jews, they were heretics to be suppressed by the rabbinate. What is undeniable is that by the late eighteenth century, the Frankists numbered in the tens of thousands and had a significant political and ideological influence on non-Jewish communities throughout eastern and central Europe. Based on extensive archival research in Poland, the Czech Republic, Israel, Germany, the United States, and the Vatican, *The Mixed Multitude* is the first comprehensive study of Frank and Frankism in more than a century and offers an important new perspective on Jewish-Christian relations in the Age of Enlightenment.

Tradition, Transmission, and Transformation from Second Temple Literature through Judaism and Christianity in Late Antiquity BRILL

""This is a book not only for Milton scholars but for academics writing in the recently active field of literature and Midrash (and literature and the Bible). There are deep reserves of learning behind it; unlike Saurat, Fletcher, and Baldwin, Dr. Werman reads the Hebrew and Aramaic sources expertly. She provides a wealth of new information which less scholarly academics will probably exploit.""--Jason P. Rosenblatt, Professor of English, Georgetown University ""Werman's study corrects much that has been written about Milton's Hebraism and adds significant new information. The appendix is enormously valuable and will assist future scholars in pursuing more specifically detailed study of Milton's use of midrash.""--James H. Sims, Distinguished Professor of English, The University of Southern Mississippi The use of Jewish nonbiblical sources (Midrash) in *Paradise Lost* has never been so thoroughly examined as in this volume, in which Golda S. Werman combines esoteric scholarship with interesting facts and insightful commentary to answer questions that have perplexed literary scholars for decades. At the beginning of the twentieth century, when literary scholars first discovered the midrashic elements in *Paradise Lost*, one school of critics responded with skepticism and disbelief--why, they asked, would a Puritan poet dig through ancient Hebrew and Aramaic texts for material to be used in a Christian epic on the fall of man? They insisted that Milton could not read difficult midrashic texts and that everything not taken from Christian or classical sources is a product of the poet's own rich imagination. Another school regarded Milton's use of Midrash as proof of his profound knowledge of Talmud, Midrash, the Zohar, and other Hebrew/Aramaic texts. In Milton and Midrash, Werman effectively demonstrates that both camps err: Milton did indeed use midrashic sources, but he did not read the difficult midrashic texts in the original languages. She shows, in a detailed analysis of the nonbiblical Judaic materials included in the prose works, that Milton's limited understanding of Midrash rules out any possibility of his having read the sources in the original. Yet her investigation revealed that Milton uses midrashim on almost every page of the epic, and that many of these midrashim come from the eighth-century Midrash Pirkei de-Rabbi Eliezer. Further research showed that this Midrash had been translated into Latin in 1644, just before Milton began *Paradise Lost*. At last the puzzle was solved--Milton's midrashic materials were taken from translations made by Christian Hebraists. Indeed, Milton had many Latin translations by Christian Hebraists of midrashic works available to him, and here Werman surveys the contemporary intellectual climate in which these translations flourished. These findings have revolutionized Milton scholarship, correcting much that has been written about the poet's Hebraism. All future source studies of the poem will make use of the book's appendix, which provides an invaluable line-by-line gloss of *Paradise Lost* that matches passages from the epic with their analogues in the midrashic literature. Golda S. Werman was educated in the United States and now lives in Jerusalem, Israel. Her other field of interest is Yiddish, and she has published several important English translations of Yiddish literature, including most recently S. Ansky's *The Dybbuk and Other Writings*.

The Golden Calf between Bible and Qur'an BRILL

Contains the complete Hebrew text of Rashi's (1040-1105) commentary transcribed from the Vienna Hebrew manuscript 220, considered one of the most reliable; a fully annotated translation into modern idiomatic English; and a 40-page introduction to the work and the author. Also argues that the scholar from Troyes in northern France, whose name is an acronym for Rabbi Solomon son of Isaac, was in fact born in 1030. The Hebrew version is appended to the English, which includes both hints to meaning within the text itself and extensive footnotes explaining Rashi's sources and interpretations. Annotation copyrighted by Book News, Inc., Portland, OR

Why the Torah Begins with the Letter Beit Rashi's Commentary on Psalms

Rashi's Commentary on Psalms Jewish Publication Society

Proceedings of the Thirteenth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, Jointly Sponsored by the Hebrew University Center for the Study of Christianity, 22-24 February, 2011 Mohr Siebeck

Winner of the 2017 Manfred Lautenschlaeger Award for Theological Promise Winner of the 2017 The George A. and Jean S. DeLong Book History Book Prize The discovery of the Dead Sea Scrolls revealed a world of early Jewish writing larger than the Bible, from multiple versions of biblical texts to "revealed" books not found in our canon. Despite this diversity, the way we read Second Temple Jewish literature remains constrained by two anachronistic categories: a theological one, "Bible," and a bibliographic one, "book." The *Literary Imagination in Jewish Antiquity* suggests ways of thinking about how Jews understood their own literature before these categories had emerged. In many Jewish texts, there is an awareness of a vast tradition of divine writing found in multiple locations that is only partially revealed in available scribal collections. Ancient heroes such as David are imagined not simply as scriptural authors, but as multidimensional characters who come to be known as great writers who are honored as founders of growing textual traditions. Scribes recognize the divine origin of texts such as Enoch literature and other writings revealed to ancient patriarchs, which present themselves not as derivative of the material that we now call biblical, but prior to it. Sacred writing stretches back to the dawn of time,

yet new discoveries are always around the corner. Using familiar sources such as the Psalms, Ben Sira, and Jubilees, Eva Mroczek tells an unfamiliar story about sacred writing not bound in a Bible. In listening to the way ancient writers describe their own literature-rife with their own metaphors and narratives about writing--The *Literary Imagination in Jewish Antiquity* also argues for greater suppleness in our own scholarly imagination, no longer bound by modern canonical and bibliographic assumptions.

The Pharisees and the Teacher of Nazareth BRILL

Mark explores the deeper truths behind the Bible while discovering science, logic, and reason--and ultimately revealing Christianity for what it really is.

Of Scribes and Sages, Vol 2 Jason Aronson, Incorporated

In *Fighting over the Bible* Isaac Kalimi explores the roots of the conflicts among Jews and between Jews, Christians, and Muslims regarding their interpretations of Jewish Scripture, as well as the rich new exegetical and theological approaches that grew from these controversies.

Early Jewish Interpretation and Transmission of Scripture Jeffrey Mark

The essays collected in this volume present a multi-faceted range of scholarship from late antique synagogues, Jewish funerary art, early Christian and Byzantine mosaics, to Byzantine and Jewish book art, and the representation of the Old Testament in Western manuscripts.

Volume V Brill Archive

Why does the Torah begin with the letter bet, the second letter of the Hebrew alphabet? In seeking answers to this question, Michael J. Alter has gathered a wealth of material drawing from the Oral Law (Mishnah and Talmud), the Midrash, anonymous kabbalistic texts, and the works of many prominent rabbis, scribes, and writers spanning the past 2,000 years.

The Literary Imagination in Jewish Antiquity Artsroll

The concern of *The Moral Philosophy of Judaism* is with the first principles that underlie the approach of Judaic ethics to the manifold issues confronting mankind generally and adherents of Judaism in particular in the contemporary world. The book explores the fundamental biblical concept of man's moral autonomy and its implications, the meaning and significance of the fundamental biblical doctrine of man being created in the image of God, the nature of an individual's moral judgment, the complex issue of the relationship between natural morality and law and between law and justice in Judaism, the concept of imitatio Dei and its implications, the meaning of good and evil from a Judaic perspective, and biblical formulation of the Golden Rule and the reasons for its reformulation in later rabbinic literature as a general guide to the establishment of a socially harmonious moral and just society.

Jewish Interpretation, Sectarianism and Polemic from Temple to Talmud and Beyond A&C Black

This fifth volume in an innovative, interdisciplinary consideration of women in world religions explores the concept of immanence.

Ancient Readers and their Scriptures Wm. B. Eerdmans Publishing

The Psalms, initially shaped by the experience of Israel, have expressed religious impulses of both Jews and Christians across the centuries. Essays from a spectrum of disciplines demonstrate how the Psalms have functioned over time in these communities of conviction.

פרוש רש"י לספר תהלים Routledge

The fourth volume concludes the critical edition of the original Hebrew text and English translation of Moscato's sermons and includes studies on his cultural background and significance.

Race, Real Estate, and the Making of Hasidic Williamsburg Walter de Gruyter

Andrew Brunson examines the presence and function of Ps 118 in the Gospel of John, placing particular emphasis on its interpretation in a New Exodus context which has previously not been developed in the Fourth Gospel. Following a comprehensive survey of Ps 118's Jewish setting, its role in the festivals, and its use in the Synoptic Gospels, special attention is given to the quotations in the Entrance Narrative. The author argues that John portrays Jesus as bringing an end to Israel's state of continuing exile by fulfilling the role reserved to Yahweh in the New Exodus. This culminates in the Entrance to Jerusalem where Jesus embodies the return of Yahweh to reign among his people. A literary study of the coming-sent theme in John underscores the extent to which Jesus is identified ontologically and functionally with the Father. A previously unnoticed allusion to Ps 118 and Jubilees in John 8.56 is explored, and attention is paid to establishing the presence and developing the function of several neglected allusions to the psalm in 10:7-10; 10:24-25; and 11:41-42.

Brill Archive

Addresses the issue of the precarious nature of Davidic sonship in the Gospel of Mark.

Jerome of Stridon Vandenhoeck & Ruprecht

This is the first full treatment of Jewish childhood in the Roman world. It follows minors into the spaces where they lived, learned, played, slept, and died and examines the actions and interaction of children with other children, with close-kin adults, and with strangers, both inside and outside the home. A wide range of sources are used, from the rabbinic rules to the surviving painted representations of children from synagogues, and due attention is paid to broader theoretical issues and approaches. Hagith Sivan concludes with four beautifully reconstructed 'autobiographies' of specific children, from a boy living and dying in a desert cave during the Bar-Kokhba revolt to an Alexandrian girl forced to leave her home and wander through the Mediterranean in search of a respite from persecution. The book tackles the major questions of the relationship between Jewish childhood and Jewish identity which remain important to this day.