

Centurian Slave Piercing

Torah Through TimePlato and the Creation of the Hebrew BibleMekhilta De-Rabbi Shimon Bar Yo (Edward E. Elson Classic)Modern Conservative JudaismInventing God's LawSymbols of LawThe Message of Israel's LawgiversForced WomanhoodThe Lure of the Purple StarSlaves and FoolsGeberOrigin and Transformation of the Ancient Israelite Festival CalendarThe Human BibleSlave Ships and SlavingThe Handy library, ed. by C.P. SisleyStories of Old RomeConiectanea BiblicaThe SlaveThe Torah Anthology: The LawThe galley slave, an incident in the life of st. Vincent of Paul. From the Fr. of Raoul de Navery Shai Cherry Russell E. Gmirkin W. David Nelson Elliot N. Dorff David P. Wright Uke Viberg Charles Foster Kent Maccowan Greenlee Aloys Conley Kate A. Benton Jan A. Wagenaar Eric Sutherland Robertson George Francis Dow Charles P. Sisley Virgil Robert Hichens Marie David

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this book provides a highly readable engaging introduction to jewish biblical interpretation jewish book world cherry has analyzed the biblical commentary of some of the renowned jewish scholars of the last 2 000 years the result is a work of excellent scholarship and imagination booklist cherry shows how the torah functions as literature that is fluid compelling and persistently generative of new meanings christian century every commentator from the classical rabbi to the modern day scholar has brought his or her own worldview with all of its assumptions to bear on the reading of holy text this relationship between the text itself and the reader s interpretation is the subject of torah through time shai cherry traces the development of jewish bible commentary through three pivotal periods in jewish history the rabbinic medieval and modern periods the result is a fascinating and accessible guide to how some of the world s leading jewish commentators read the bible torah through time focuses on specific narrative sections of the torah the creation of humanity the rivalry between cain and abel korah s rebellion the claim of the daughters of zelophehad and legal matters concerning hebrew slavery cherry closely examines several different commentaries for each of these source texts and in so doing he analyzes how each commentator resolves questions raised by the texts and asks if and how the commentator s own historical frame of reference his own time and place contributes to the resolution a chart at the end of each chapter provides a visual summary that helps the reader understand the many different elements at play

plato and the creation of the hebrew bible for the first time compares the ancient law collections of the ancient near east the greeks and the pentateuch to determine the legal antecedents for the biblical laws following on from his 2006 work berossus and genesis manetho and exodus gmirkin takes up his theory that the pentateuch was written around 270 bce using greek sources found at the great library of alexandria and applies this to an examination of the biblical law codes a striking number of legal parallels are found between the pentateuch and athenian laws and specifically with those found in plato s laws of ca 350 bce constitutional features in biblical law athenian law and plato s laws also contain close correspondences several genres of biblical law including the decalogue are shown to have striking parallels with greek legal collections and the synthesis of narrative and legal content is shown to be compatible with greek literature all this evidence points to direct influence from greek writings especially plato s laws on the biblical legal tradition finally it is argued that the creation of the hebrew bible took place according to the program found in plato s laws for creating a legally authorized national ethical literature reinforcing the importance of this specific greek text to the authors of the torah and hebrew bible in the early hellenistic era this study offers a fascinating analysis of the background to the pentateuch and will be of interest not only to biblical scholars but also to students of plato ancient law and hellenistic literary traditions

the mekhilta de rabbi shimon bar yohai is a collection of classical midrashic interpretation of the biblical book of exodus lost for centuries the text was reconstructed and recovered in the 19th and 20th centuries by both german and israeli scholars from a variety of source materials including medieval manuscripts of the text and midrashic anthologies as one of the first collections of rabbinic biblical interpretation the mekhilta de rabbi shimon bar yohai is an indispensable source for understanding the history beliefs and practices of the earliest rabbis this edition translated and explicated for the first time in english by w david nelson is the jewish publication society s latest contribution to making ancient jewish literature accessible to modern readers a critical introduction provides the reader with a firm grounding in the historical setting of the text as well as its source material reconstruction subject matter and significance for understanding the history of judaism set in a modern readable typeface the hebrew text faces the english translation with the author s annotation beneath indexes include scriptural verse citations and rabbinic sages named in the text

a major conservative movement leader of our time elliot n dorff provides a personal behind the scenes guide to the evolution of conservative jewish thought and practice over the last half century his candid observations concerning the movement s ongoing tension between constancy and change shed light on the sometimes unified sometimes diverse and occasionally contentious reasoning behind the modern movement s most important laws policies and documents meanwhile he has assembled excerpted and contextualized the most important historical and internal documents in modern conservative movement history for the first time in one place enabling readers to consider and compare them all in context in part 1 god dorff explores various ways that conservative jews think about god and prayer in part 2 torah he considers different approaches to jewish study law and practice changing women s roles bioethical rulings on issues ranging from contraception to cloning business ethics ritual observances from online minyanim to sports on shabbat moral issues from capital punishment to protecting the poor and nonmarital sex to same sex marriage in part 3 israel he examines zionism the people israel and rabbinic rulings in israel

most scholars believe that the numerous similarities between the covenant code exodus 20 23 23 19 and mesopotamian law collections especially the laws of hammurabi which date to around 1750 bce are due to oral tradition that extended from the second to the first millennium this book offers a fundamentally new understanding of the covenant code arguing that it depends directly and primarily upon the laws of hammurabi and that the use of this source text occurred during the neo assyrian period sometime between 740 640 bce when mesopotamia exerted strong and continuous political and cultural influence over the kingdoms of israel and judah and a time when the laws of hammurabi were actively copied in mesopotamia as a literary canonical text the study offers significant new evidence demonstrating that a model of literary dependence is the only viable explanation for the work it further examines the compositional logic used in transforming the source text to produce the covenant code thus providing a commentary to the biblical composition from the new theoretical perspective this analysis shows that the covenant code is primarily a creative academic work rather than a repository of laws practiced by israelites or judeans over the course of their history the covenant code too is an ideological work which transformed a paradigmatic and prestigious legal text of israel s and judah s imperial overlords into a statement symbolically countering foreign hegemony the study goes further to study the relationship of the covenant code to the narrative of the book of exodus and explores how this may relate to the development of the pentateuch as a whole

this analysis deals with old testament law in the form of legal symbolic acts defined as non verbal acts which fulfil a legal function when performed under the proper circumstances and when the legal function is different from the physical result of the act legal symbolic acts belong to customary law since the customary law of ancient israel is not as well known as the codified law these acts provide important information regarding the customary law of ancient israel legal symbolic acts are also conventional i e they are not so much dependent upon their performance for their meaning as upon the general agreement attached to the acts by those who form the surrounding socio cultural context this invites a contextual approach to the texts in which the acts are described such a contextual approach also restricts the use of comparative material to an illustrative function only when the literary context cannot be used to conclude whether it is a case of a legal symbolic act or not will the comparative material be used in a further explanatory sense the analysis focuses on the three aspects of performance legal function and historical explanation and includes the following acts raising the hand shaking the hand putting the hand under the thigh walking through a divided animal sharing a meal piercing the ear of a slave anointing the head with oil grasping the horns of the altar transferring the mantle covering a woman with the mantle removing the sandal and putting a child on the knees

the book focusses on the origin and transformation of the priestly festival calendar since the epoch making work of julius wellhausen at the end of the 19th century the differences between the various ancient israelite

festival calendars have often been explained in terms of a gradual evolution which shows an increasing historicisation denaturalisation and ritualisation the festivals were in wellhausen s view gradually detached from agricultural conditions and celebrated more and more at fixed points in the year this study tries to show that the changes in the priestly festival calendar reflect a conscious effort to adapt the ancient israelite festival calendar to the semi annual layout of the babylonian festival year the ramifications of the change only come to the fore after a careful study of the agricultural conditions of ancient israel and mesopotamia makes clear that passover and the festival of unleavened bread were originally celebrated in the second month of the year the first month of the year envisaged by the priestly festival calendar for the celebration of passover and the festival of unleavened bread in turn mirrors the date of one of the two semi annual babylonian new year festivals the two babylonian new year festivals were celebrated exactly six months apart at the vernal and autumnal equinoxes in order to adapt the ancient israelite festival calendar to the babylonian scheme with two new year festivals a year the date of passover and the festival of unleavened bread had to be moved up by one month the consequences for the origin of passover the festival of unleavened bread the festival of weeks and the festival of huts are charted and the relations between the various ancient israelite festival calendars are determined anew

a collection of six traditional fairy tales from germany italy france the u s r finland and sweden illustrated by the well known russian artist nikolai ustinov

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