

APPROACHES TO JUDAISM
IN MEDIEVAL TIMES

Volume II

Edited by
David R. Blumenthal

Brown Judaic Studies 57

Approaches To Judaism In Medieval Times Ii

Gary G. Porton



Approaches To Judaism In Medieval Times II:

The Seventeenth Century Hebrew Book (2 Vols) Marvin J. Heller, 2011 The Seventeenth Century Hebrew Book covers the gamut of Hebrew literature in that century Each entry has a descriptive text page and an accompanying reproduction There is an extensive introduction with an overview of Hebrew printing in the seventeenth century

The Oxford Handbook of Jewish Studies Martin Goodman, Jeremy Cohen, David Sorkin, 2002 This volume on Jewish studies presents surveys of today's interests and directions in the humanities and social sciences It covers the main areas taught and researched as part of Jewish studies in universities throughout the world especially in Europe the US and Israel

Framing Jewish Culture Simon J. Bronner, 2014-01-01 Modernity offers people choices about who they want to be and how they want to appear to others The way in which Jews choose to frame their identity establishes the dynamic of their social relations with other Jews and non Jews a dynamic complicated by how non Jews position the boundaries around what and who they define as Jewish This book uncovers these processes historically as well as in contemporary behavior and finds explanations for the various manifestations in feeling and action of being Jewish Boundaries and borders raise fundamental questions about the difference between Jews and non Jews At root the question is how Jewish is understood in social situations where people recognize or construct boundaries between their own identity and those of others The question is important because this is by definition the point at which the lines of demarcation between Jews and non Jews and between different groupings of Jews are negotiated Collectively the contributors to the book expand our understanding of the social dynamics of framing Jewish identity The book opens with an introduction that locates the issues raised by the contributors in terms of the scholarly traditions from which they have evolved Part I presents four essays dealing with the construction and maintenance of boundaries two by scholars showing how boundaries come to be etched on an ethnic landscape and two by activists who question and adjust distinctions among neighbors Part II focuses on expressive means of conveying identity and memory while in Part III the discussion turns to museum exhibitions and festive performances as locations for the negotiation of identity in the public sphere A lively discussion forum concludes the book with a consideration of the paradoxes of Jewish heritage revival in Poland and the perception of that revival by Jews and non Jews

Images of Torah: From the Second-Temple Period to the Middle Ages Jeong Mun. Heo, 2023-06-26 This book explores the way that the Torah was appreciated and interpreted as a text and symbol in Christian and Jewish sources from the Second Temple period through the Middle Ages It tracks the development and complex interactions of three images of Torah God like Angelic and Messianic which are found in late antique Jewish and Christian materials as well as in medieval kabbalistic and Jewish philosophic sources It provides a unique template for tracing the development of theological ideas related to the images of Torah and offers a sophisticated and innovative analysis of the relationship between mystical experience theology and phenomenology

The Talmud of Babylonia , 1992 Maimonides's Yahweh Amy Karen Downey, 2019-03-20 The life of Moshe ben

Maimon Maimonides remains a mystery to many within evangelical Christianity. However, he is lauded as a second Moses by many within modern Judaism. Does he deserve that title? Maimonides's *via negativa* created a rationale for rejecting the messiahship claims of Jesus in Rabbinic Judaism. Therefore, this book seeks to illustrate that Maimonides, in his desire to create an anti-Christian apologetic regarding the incarnation, fashioned a Judaism that does not reflect the truths of the Tanakh, Old Testament, and developed a Judaism that was untenable for the Jewish people of the twenty-first century. Many Jewish people today are turning in a thousand and one different directions for spiritual answers but not in the only way that will offer the way to God: Jesus of Nazareth. John 14:6. This work examines the history of Maimonides, his teachings, and an apologetic approach to bring the gospel back to the Jewish people. Rom 1:16. *David R. Blumenthal: Living with God and Humanity* Hava Tirosh-Samuelson, Aaron W. Hughes, 2014-07-24. David R. Blumenthal is Jay and Leslie Cohen Professor of Judaic Studies at Emory University. He has contributed greatly to the growth of Jewish Studies, the place of Judaism in Religious Studies, interreligious dialogue, and the reframing of Judaism in light of the Holocaust, postmodernism, and poststructuralism. For Blumenthal, theology is an ongoing reflection about everything we believe and do in the context of the living tradition. *Maimonides on the "Decline of the Generations" and the Nature of Rabbinic Authority* Menachem Kellner, 2012-02-01. Moses Maimonides, medieval Judaism's leading legislator and philosopher and a figure of central importance for contemporary Jewish self-understanding, held a view of Judaism which maintained the authority of the Talmudic rabbis in matters of Jewish law while allowing for free and open inquiry in matters of science and philosophy. Maimonides affirmed not the superiority of the moderns, the scholars of his and subsequent generations, over the ancients, the Tannaim and Amoraim, the Rabbis of the Mishnah and Talmud, but the inherent equality of the two. The equality presented here is not equality of halakhic authority but equality of ability of essential human characteristics. In order to substantiate these claims, Kellner explores the related idea that Maimonides does not adopt the notion of the decline of the generations according to which each succeeding generation or each succeeding epoch is in some significant and religiously relevant sense inferior to preceding generations or epochs. Goyim Gary G. Porton, 1988. **Islamic Culture Through Jewish Eyes** Esperanza Alfonso, 2007-11-13. This book examines Jewish views towards Islam and Muslims in Al Andalus during the early Middle Ages. Science in Medieval Jewish Cultures Gad Freudenthal, 2011. *Science in Medieval Jewish Cultures* provides the first comprehensive overview by world-renowned experts of what we know today of medieval Jews' engagement with the sciences. Many medieval Jews, whether living in Islamic or Christian civilizations, joined Maimonides in accepting the rationalist philosophical/scientific tradition and appropriated extensive bodies of scientific knowledge in various disciplines: astronomy, astrology, mathematics, logic, physics, meteorology, biology, psychology, science of language, and medicine. The appropriated texts in the original or in Hebrew translation were the starting points for Jews' own contributions to medieval science and also informed other literary genres: religious, philosophical works, biblical commentaries, and even Halakhic legal discussions.

This volume's essays will provide readers with background knowledge of medieval scientific thought necessary to properly understand canonical Jewish scientific texts. Its breadth reflects the number and diversity of Jewish cultures in the Middle Ages and the necessity of considering the fortunes of science in each within its specific context. The Jewish Law Annual Volume 14 Boston University of Law The Institute of Jewish Law, 2003-12-08 The volume contains ten articles including a penetrating analysis of the application of Jewish price fraud law to the workings of the present day marketplace. Diverse in their scope and focus, the articles address legal, historical, textual, comparative, and conceptual questions. The volume concludes with a survey of recent literature on biblical and Jewish law and a chronicle section which discusses recent Israeli and American court cases involving issues where Jewish law is of particular relevance, thereby making the Annual a journal of record. Tractate Shebuot, 1992 *Saracens, Demons, & Jews* Debra Higgs Strickland, 2003 These images, which reached a broad and socially varied audience across Western Europe, appeared in virtually all artistic media, including illuminated manuscripts, stained glass, sculpture, metalwork, and tapestry. A Person-Centered Approach to Psychospiritual Maturation Jared D. Kass, 2017-10-06 This book addresses the need for maturational growth in undergraduate and entry level graduate students as a foundation for professional and civic development. It presents an engaged learning curriculum for higher education. Know Your Self, which strengthens psychological resilience and interpersonal community building skills through person-centered growth in five dimensions of self: bio, behavioral, cognitive, sociocultural, social, emotional, existential, spiritual, and resilient worldview formation. This growth promotes well-being and a positive campus culture, preparing students to build cultures of health, social justice, and peace in the social systems where they will work and live. This project emerged from Kass' professional work in humanistic psychology with Dr. Carl Rogers. Case studies and statistical data illustrate the formation of health-promoting, pro-social behaviors, culturally inclusive community building, and secure existential attachment. This book will help faculty and student life professionals address the urgent need in young adults for person-centered psychospiritual maturation. **Mysticism and Philosophy in al-Andalus** Michael Ebstein, 2013-11-21 Muslim Spain gave rise to two unusual figures in the mystical tradition of Islam: Ibn Masarra (269-883/319-931) and Ibn al Arab (560-1165/638-1240). Representing respectively the beginning and the pinnacle of Islamic mysticism in al-Andalus, Ibn Masarra and Ibn al Arab embody in their writings a type of mystical discourse which is quite different from the Sufi discourse that evolved in the Islamic east during the 9th-12th centuries. In *Mysticism and Philosophy in al-Andalus*, Michael Ebstein points to the Ismā'īlī tradition as one possible source which helped shape the distinct intellectual world from which both Ibn Masarra and Ibn al Arab derived. By analyzing their writings and the works of various Ismā'īlī authors, Michael Ebstein unearths the many links that connect the thought of Ibn Masarra and Ibn al Arab to the Ismā'īlī tradition. **Maimonides on Judaism and the Jewish People** Menachem Kellner, 2012-02-01 *Maimonides on Judaism and the Jewish People* explores Maimonides' philosophical psychology, his ethics, his views on prophecy, providence, and immortality, his understanding of the place of gentiles in the

Messianic area his attitude toward proselytes his answer to the question Who is a Jew his conception of the nature of Torah and his arguments concerning the nature of the Chosen People With respect to each of these issues Kellner shows that Maimonides adopted positions that reflected his emphasis on nurture over nature and his insistence that it is intellectual perfection and not ethnic affiliation which is crucial **Both Literal and Allegorical** David M. Hay,1991 **The Book of the People** William W. Hallo,1991 *Tractate Bava Mesia* ,1990

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