
Jesus In The Talmud

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Jesus in the Talmud *Princeton University Press*

Scattered throughout the Talmud, the founding document of rabbinic Judaism in late antiquity, can be found quite a few references to Jesus--and they're not flattering. In this lucid, richly detailed, and accessible book, Peter Schäfer examines how the rabbis of the Talmud read, understood, and used the New Testament Jesus narrative to assert, ultimately, Judaism's superiority over Christianity. The Talmudic stories make fun of

Jesus' birth from a virgin, fervently contest his claim to be the Messiah and Son of God, and maintain that he was rightfully executed as a blasphemer and idolater. They subvert the Christian idea of Jesus' resurrection and insist he got the punishment he deserved in hell--and that a similar fate awaits his followers. Schäfer contends that these stories betray a remarkable familiarity with the Gospels--especially Matthew and John--and represent a deliberate and sophisticated anti-Christian polemic that parodies the New Testament narratives. He carefully distinguishes between Babylonian and Palestinian sources, arguing that the rabbis' proud and self-confident countermesssage to that of the evangelists was possible only in the unique historical setting of Persian Babylonia, in a Jewish community that lived in relative freedom. The same could not be said of Roman and Byzantine Palestine, where the Christians aggressively consolidated their political power and the Jews therefore suffered. A departure from past scholarship, which has played down the stories as unreliable distortions of the historical Jesus, Jesus in the Talmud posits a much more deliberate agenda behind these narratives.

Jesus in the Talmud

His Personality, His Disciples and His Sayings

Jesus Christ in the Talmud and Commentary on the Gospels from the Talmud and the Hebraica

Abridged, and Rewritten in Modern language, and with

Additional Notes *Wipf and Stock Publishers*

Jesus in the Talmud *My Mind Books*

Jesus as represented in the Talmud is a subject which must interest the Christian student. For what can be of profounder interest than to learn what the Jews have said concerning Jesus and Christianity. We naturally look to the Jewish historian Josephus, who described and witnessed the downfall of the Jewish commonwealth. But we are disappointed. True that in his "Antiquities" (XVIII, 3, 3) Josephus has reference to Christ, but scholars are now generally agreed¹ that this passage is a later interpolation. Leaving then aside Josephus, we must turn to that encyclopaedia of "Jewish wisdom and unwisdom" which is known as the Talmud.

Jesus Christ in the Talmud, Midrash, Zohar and the Liturgy of the Synagogue *My Mind Books*

Including Hebrew texts, translated by Gustav Dalman and translated into English from the German by A W Streane. Gustaf Hermann Dalman (9 June 1855 - 19 August 1941) was a German Lutheran theologian and orientalist. He did extensive field work in Palestine before the First World War, collecting inscriptions, poetry, and proverbs. He also collected physical articles illustrating the life of the indigenous farmers and herders of the country, including rock and plant samples, house and farm tools, small archaeological finds, and ceramics. He pioneered the study of biblical and early post-biblical Aramaic, publishing an authoritative grammar (1894) and dictionary (1901), as well as other works. His collection of 15,000 historic photographs and

5,000 books, including rare 16th century prints, and maps formed the basis of the Gustaf Dalman Institute at Ernst Moritz Arndt Universität, Greifswald, which commemorates and continues his work. Dalman served as one of the early directors of the Deutsche Evangelische Institut für Altertumswissenschaft des heiligen Landes zu Jerusalem (German Evangelical Institute for Ancient Studies of the Holy Land in Jerusalem).

Did Jesus Live 100 B.C.? *Library of Alexandria*

The Jewish Jesus

How Judaism and Christianity Shaped Each Other *Princeton University Press*

In late antiquity, as Christianity emerged from Judaism, it was not only the new religion that was being influenced by the old. The rise and revolutionary challenge of Christianity also had a profound influence on rabbinic Judaism, which was itself just emerging and, like Christianity, trying to shape its own identity. In *The Jewish Jesus*, Peter Schäfer reveals the crucial ways in which various Jewish heresies, including Christianity, affected the development of rabbinic Judaism. He even shows that some of the ideas that the rabbis appropriated from Christianity were actually reappropriated Jewish ideas. The result is a demonstration of the deep mutual influence between the sister religions, one that calls into question hard and fast distinctions between orthodoxy and heresy, and even Judaism and Christianity, during the first centuries CE.

Christianity in Talmud and Midrash

The Talmud Unmasked

Written by a Catholic priest and Professor of the Hebrew Language at the Imperial Ecclesiastical Academy of the Roman Catholic Church in St. Petersburg, this startling book contains a full list of the slurs, vilifications, insults, and abuse contained in the Talmud which are directed specifically against Christians. First published in 1882 under the title *Christianus in Talmude Iudaeorum*, this book caused a stir in Russia and beyond, and every effort was made to suppress it and smear its author. A marked man, he was targeted by the Jewish Bolshviks and executed in St. Petersburg--his only crime having been this book. A reading of *The Talmud Unmasked* quickly reveals the reason for this: the quotes from the Talmud reveal a shocking and deep-seated hatred of Christians, using terms and ideas which the reader will find deeply shocking. Non-Jews are described as *Amme Haarets*--People of the earth, idiots; Christians are "worse than Turks," Jews must not associate with Christians because they are "given to the shedding of blood" (i.e. the original "blood libel"); Non-Jews cannot be trusted with the care of animals out of fear they will have sex with them "for they love the sheep of the Israelites more than their own women"; non-Jews are unclean because they "eat abominable things and animals that crawl on their belly" and "because they were not present at Mount Sinai"; that when Jews come together to say the Kaddish prayer, no dung of *Akum* (Gentiles) must be present"; Jewish women must "wash herself again if she sees any unclean thing, such as a dog, an ass, or People of the Earth; an *Akum* (Gentile), a camel,¹ a

pig, a horse, and a leper"; that Gentiles differ only in form from beasts, and are "children of the ancient serpent [the devil] which seduced Eve";--and many, many more. It has never been denied that the quotes exist, but merely that Pranaitis had extracted them "out of context." The reader can decide on the veracity or otherwise of this counter claim by reading the entire book. The Talmud Unmasked offers an insight into the nature of Jewish Supremacism and the hatred of non-Jews which lies at its heart: but possibly the most disturbing part is the fact that all Jewish learned elders are aware of these quotes from the Talmud--but never speak out against them, and continue to claim that their religion is a "light unto the world."

Jesus Christ in the Talmud, Midrash, Zohar, and the Liturgy of the Synagogue *Ayer Company Pub*

The Talmud Unmasked - The Secret Rabbinical Teachings Concerning Christians *Read Books Ltd*

"The Talmud Unmasked" is an 1892 work by Justinas Pranaitus. Generally regarded as anti-Semitic, it is a collection of quotes from the Talmud and Zohar that the author claims illustrate that Judaism promotes hatred towards non-Jews to the point of promoting murder. Contents include: "Justinas Pranaitis", "Jesus Christ in the Talmud", "The Christians", "Christians Must Be Avoided", and "Christians Must Be Exterminated". Justinas Bonaventura Pranaitis (1861 - 1917) was a Lithuanian Catholic priest who worked as Master of Theology and Professor of Hebrew at the Imperial Ecclesiastical Academy of the Roman Catholic Church in Saint Petersburg, Russia. Many vintage books such as

this are increasingly scarce and expensive. It is with this in mind that we are republishing this volume now in an affordable, modern, high-quality edition complete with a specially-commissioned new biography of the author.

Jesus in Islam, Christianity and the Jewish Talmud

Jesus, Son of Mary was from a line of Israelite Prophets sent to the Jews to proclaim the message of monotheism and to purify and confirm the law of Moses. The Jewish religious leaders rejected Jesus after he challenged their authority and rebuked them for their iniquities and excesses. The factions who believed in Jesus--known later as "Christians"--exaggerated his status, deified him and worshipped him alongside Allāh. The Jews in turn used the misguidance and excesses of the Christians to vilify the person and character of Jesus who is free and innocent of the excesses of the Christians and the unfounded claims of the Jews. The conflict between the Jews and Christians played out over the centuries and can be observed in the anti-Christian polemics in Talmudic literature and the anti-Jewish sentiment that Christian Europe retained into the 20th century. The Qur'ān and the Prophetic traditions make clear the correct position regarding Jesus to both of these groups--the "People of the Book" (ahl al-kitāb)--in their disputes with each other: One failed to act by the truth when it came to them and rejected the message of Jesus, and the other acted upon ignorance--in opposition to authentic revealed knowledge--and fell into exaggeration by worshipping Jesus alongside Allāh.

Why the Jews Rejected Jesus

The Turning Point in Western History *Harmony*

Why did the Jews reject Jesus? Was he really the son of God? Were the Jews culpable in his death? These ancient questions have been debated for almost two thousand years, most recently with the release of Mel Gibson's explosive *The Passion of the Christ*. The controversy was never merely academic. The legal status and security of Jews—often their very lives—depended on the answer. In *WHY THE JEWS REJECTED JESUS*, David Klinghoffer reveals that the Jews since ancient times accepted not only the historical existence of Jesus but the role of certain Jews in bringing about his crucifixion and death. But he also argues that they had every reason to be skeptical of claims for his divinity. For one thing, Palestine under Roman occupation had numerous charismatic would-be messiahs, so Jesus would not have been unique, nor was his following the largest of its kind. For another, the biblical prophecies about the coming of the Messiah were never fulfilled by Jesus, including an ingathering of exiles, the rise of a Davidic king who would defeat Israel's enemies, the building of a new Temple, and recognition of God by the gentiles. Above all, the Jews understood their biblically commanded way of life, from which Jesus's followers sought to "free" them, as precious, immutable, and eternal. Jews have long been blamed for Jesus's death and stigmatized for rejecting him. But Jesus lived and died a relatively obscure figure at the margins of Jewish society. Indeed, it is difficult to argue that "the Jews" of his day rejected Jesus at all, since most Jews had never heard of him. The figure they really rejected, often violently, was Paul, who convinced the Jerusalem church led by Jesus's brother to jettison the observance of Jewish law. Paul thus founded a new religion. If not

for him, Christianity would likely have remained a Jewish movement, and the course of history itself would have been changed. Had the Jews accepted Jesus, Klinghoffer speculates, Christianity would not have conquered Europe, and there would be no Western civilization as we know it. *WHY THE JEWS REJECTED JESUS* tells the story of this long, acrimonious, and occasionally deadly debate between Christians and Jews. It is thoroughly engaging, lucidly written, and in many ways highly original. Though written from a Jewish point of view, it is also profoundly respectful of Christian sensibilities. Coming at a time when Christians and Jews are in some ways moving closer than ever before, this thoughtful and provocative book represents a genuine effort to heal the ancient rift between these two great faith traditions.

Resurrection and the Restoration of Israel

The Ultimate Victory of the God of Life *Yale University Press*

Many famous antique texts are misunderstood and many others have been completely dismissed, all because the literary style in which they were written is unfamiliar today. So argues Mary Douglas in this controversial study of ring composition, a technique which places the meaning of a text in the middle, framed by a beginning and ending in parallel. To read a ring composition in the modern linear fashion is to misinterpret it, Douglas contends, and today's scholars must reevaluate important antique texts from around the world. Found in the Bible and in writings from as far a field as Egypt, China, Indonesia, Greece, and Russia, ring composition is too widespread to have

come from a single source. Does it perhaps derive from the way the brain works? What is its function in social contexts? The author examines ring composition, its principles and functions, in a cross-cultural way. She focuses on ring composition in Homer's Iliad, the Bible's book of Numbers, and, for a challenging modern example, Laurence Sterne's *Tristram Shandy*, developing a persuasive argument for reconstruing famous books and rereading neglected ones.

The Talmud: What It Is And What It Knows of Jesus And His Followers

The Bible, the Talmud, and the New Testament

Elijah Zvi Soloveitchik's Commentary to the Gospels

University of Pennsylvania Press

Born in Slutzk, Russia, in 1805, Elijah Zvi Soloveitchik is a largely forgotten member of the prestigious Soloveitchik rabbinic dynasty. Before Hayyim Soloveitchik developed the standard Brisker method of Talmudic study, or Joseph Dov Soloveitchik helped to found American Modern Orthodox Judaism, Elijah Soloveitchik wrote *Qol Qore*, a rabbinic commentary on the Gospels of Matthew and Mark. *Qol Qore* drew on classic rabbinic literature, and particularly on the works of Moses Maimonides, to argue for the compatibility of Christianity with Judaism. To this day, it remains the only rabbinic work to embrace the compatibility of Orthodox Judaism and the Christian Bible. In *The Bible, the Talmud, and the New Testament*, Shaul Magid presents the first-ever English translation of *Qol Qore*. In his

contextualizing introduction, Magid explains that *Qol Qore* offers a window onto the turbulent historical context of nineteenth-century European Jewry. With violent anti-Semitic activity on the rise in Europe, Elijah Soloveitchik was unique in believing that the roots of anti-Semitism were theological, based on a misunderstanding of the New Testament by both Jews and Christians. His hope was that the *Qol Qore*, written in Hebrew and translated into French, German, and Polish, would reach Jewish and Christian audiences alike, urging each to consider the validity of the other's religious principles. In an era characterized by fractious debates between Jewish communities, Elijah Soloveitchik represents a voice that called for radical unity amongst Jews and Christians alike.

Judeophobia

Attitudes Toward the Jews in the Ancient World *Harvard University Press*

Taking a fresh look at what the Greeks and Romans thought about Jews and Judaism, Peter Schafer locates the origin of anti-Semitism in the ancient world. *Judeophobia* firmly establishes Hellenistic Egypt as the generating source of anti-Semitism, with roots extending back into Egypt's pre-Hellenistic history. A pattern of ingrained hostility toward an alien culture emerges when Schafer surveys an illuminating spectrum of comments on Jews and their religion in Greek and Roman writings, focusing on the topics that most interested the pagan classical world: the exodus or, as it was widely interpreted, expulsion from Egypt; the nature of the Jewish god; food restrictions, in particular

abstinence from pork; laws relating to the sabbath; the practice of circumcision; and Jewish proselytism. He then probes key incidents, two fierce outbursts of hostility in Egypt: the destruction of a Jewish temple in Elephantine in 410 B.C.E. and the riots in Alexandria in 38 C.E. Asking what fueled these attacks on Jewish communities, the author discovers deep-seated ethnic resentments. It was from Egypt that hatred of Jews, based on allegations of impiety, xenophobia, and misanthropy, was transported first to Syria-Palestine and then to Rome, where it acquired a new element: fear of this small but distinctive community. To the hatred and fear, ingredients of Christian theology were soon added--a mix all too familiar in Western history.

Did Jesus Live 100 B.C.?

An Enquiry Into the Talmud Jesus Stories, the Toldoth Jeschu, and Some Curious Statements of Epiphanius, Being a Contribution to the Study of Christian Origins

Jazzybee Verlag

The answer to the title question of this book, which the author answers as probably affirmative, cannot very well be established, but the natural problems which the author treats in the successive chapters are of great interest and betray a wide reading and a thorough knowledge of the Talmud and kindred sources that have reference to the legends connected with the stories of Jesus and the origin of Christianity. In several sections, especially with regard to the quotations from Livy, Pliny and Suetonius, the author shows good judgment. His reports

concerning the prosecution of the Talmud are told in a very popular way and will not so easily be found elsewhere in such accessible form. The stories of Yeschu (Jeschu), the Mary stories of the Talmud, the Jesus stories and the Toldoth Jeschu, are rarely found except in scattering legends of Jewish literature. Though the author is not always reliable and is sometimes bold in his conclusions, the book is stimulating and interesting

Yeshiva Days

Learning on the Lower East Side *Princeton University Press*

An intimate and moving portrait of daily life in New York's oldest institution of traditional rabbinic learning New York City's Lower East Side has witnessed a severe decline in its Jewish population in recent decades, yet every morning in the big room of the city's oldest yeshiva, students still gather to study the Talmud beneath the great arched windows facing out onto East Broadway. Yeshiva Days is Jonathan Boyarin's uniquely personal account of the year he spent as both student and observer at Mesivtha Tifereth Jerusalem, and a poignant chronicle of a side of Jewish life that outsiders rarely see. Boyarin explores the yeshiva's relationship with the neighborhood, the city, and Jewish and American culture more broadly, and brings vividly to life its routines, rituals, and rhythms. He describes the compelling and often colorful personalities he encounters each day, and introduces readers to the Rosh Yeshiva, or Rebbe, the moral and intellectual head of the yeshiva. Boyarin reflects on the tantalizing meanings of "study for its own sake" in the intellectually vibrant world of traditional rabbinic learning, and records his fellow students' responses to

his negotiation of the daily complexities of yeshiva life while he also conducts anthropological fieldwork. A richly mature work by a writer of uncommon insight, wit, and honesty, *Yeshiva Days* is the story of a place on the Lower East Side with its own distinctive heritage and character, a meditation on the enduring power of Jewish tradition and learning, and a record of a different way of engaging with time and otherness.

The Changing Faces of Jesus *Penguin UK*

During his life Jesus did not view himself as divine, nor did his disciples. In *THE CHANGING FACES OF JESUS* the great scholar Vermes works back through successively earlier accounts of the life of Christ to finally reveal the true, historical figure of Jesus hidden beneath the Gospels: a Palestinian charismatic convinced he had an essential role to play in bringing about the kingdom of God.

A Day in Capernaum

Refuting Rabbinic Objections to Christianity & Messianic Prophecies

For us, Jews who grew up in Israel, Jesus and His word were never part of the conversation. Not in our school system, not in our synagogues, and not in our media. Nor do we have easy access to the New Testament. Jesus has been studiously avoided, and hidden from our people. Today in Israel, 99.7% of the Jewish population, reject Jesus as the Messiah. How did our country, where the gospel first took place, come to be so adamantly against it? Within Judaism over the last two millennia, any kind of

spiritual message had to go through the "gate keepers," the Orthodox Jewish Rabbis. The Rabbinic Judaism of the Orthodox comes directly from the sect of the "Pharisees," whom Jesus rebuked: "Woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in." (Matthew 23:13) Ever since the days of Messiah, the Rabbis have set themselves in opposition to the gospel, blocking the message of Jesus from Israel. They deliberately prevent Jewish people from hearing about the free salvation offered to them in the death and resurrection of their own Jewish Messiah. They have gone to great lengths to conceal Jesus, and keep him the best kept secret in Judaism., keeping our people in spiritual darkness. But now the secret is out! After almost 2000 years, Jesus, or as we call him in Hebrew, Yeshua, can no longer be hidden from the people! Today, our ministry, ONE FOR ISRAEL, reaches Jewish and Arab Israelis exactly where they are - online. We no longer need the rabbis' permission for anything. We can go straight into the smartphones, tablets, and computers of every Israeli, sharing the saving good news of Yeshua the Messiah! In the past, the message of the gospel came to Israel from outside our borders, delivered by people who didn't understand our language, our culture, our heritage or our way of thinking. Today the messengers look very different. Now it is Jewish and Arab Israelis who are bringing the gospel back to where it started - back to our own people Israel. We can explain the gospel to our people in a way that makes sense to them, in our own native tongues of Hebrew and Arabic as only Israelis can, and help our people understand who Yeshua really is. The Orthodox rabbis in

Israel operate an "anti missionary" organization called Yad L'Achim, specifically to fight against the spread of the gospel among the Jewish people. This very well-funded organization, works very closely with the Minister of Interior in the Israeli government. They seek to prevent Jewish people from leaving the confines of Rabbinic Judaism by any means necessary (not always legally), and relentlessly persecute us, the Jewish believers in Jesus in Israel. With over 90% of the names, photos and addresses of all the Messianic Jews in Israel on file, Yad L'Achim began sending a magazine called "Searching" to the homes of believers in Israel back in 2014. The magazine contains objections and refutations from Orthodox rabbis about the messiahship of Jesus, the credibility of the New Testament, and trying to ridicule and destroy the belief in Jesus. This caused several Jewish believers, even including some who had been missionaries, to deny their faith in Jesus and revert to rabbinic Judaism. Over the past five years, I decided to go over all of their magazines, books and videos, in order to answer their arguments and prove their objections false. Since 2015 we have released about 150 short videos where we share the gospel and directly refute these rabbinic objections to Jesus, New Testament and Christianity. This book is a compilation of transcripts from these videos, all in one place for your consideration. While the content of this book is based on five years of academic research, I did my best to write it in a simple, easy-to-read way, in order to keep this book as short as possible. Please SHARE links to this book! :)

Jewish History, Jewish Religion

The Weight of Three Thousand Years *Pluto Press*

'Shahak subjects the whole history of Orthodoxy ... to a hilarious and scrupulous critique.' --Christopher Hitchens, *The Nation*

From Jesus to Christ

The Origins of the New Testament Images of Jesus (Second Edition) *Yale University Press*

"Magisterial. . . . A learned, brilliant and enjoyable study."—Géza Vermès, *Times Literary Supplement* In this exciting book, Paula Fredriksen explains the variety of New Testament images of Jesus by exploring the ways that the new Christian communities interpreted his mission and message in light of the delay of the Kingdom he had preached. This edition includes an introduction reviews the most recent scholarship on Jesus and its implications for both history and theology. "Brilliant and lucidly written, full of original and fascinating insights."—Reginald H. Fuller, *Journal of the American Academy of Religion* "This is a first-rate work of a first-rate historian."—James D. Tabor, *Journal of Religion* "Fredriksen confronts her documents—principally the writings of the New Testament—as an archaeologist would an especially rich complex site. With great care she distinguishes the literary images from historical fact. As she does so, she explains the images of Jesus in terms of the strategies and purposes of the writers Paul, Matthew, Mark, Luke, and John."—Thomas D'Evelyn, *Christian Science Monitor*

Jews, Gentiles, and Other Animals

The Talmud After the Humanities *University of Pennsylvania Press*

In *Jews, Gentiles, and Other Animals*, Mira Beth Wasserman undertakes a close reading of Avoda Zara, arguably the Talmud's most scandalous tractate, to uncover the hidden architecture of this classic work of Jewish religious thought. She proposes a new way of reading the Talmud that brings it into conversation with the humanities, including animal studies, the new materialisms, and other areas of critical theory that have been reshaping the understanding of what it is to be a human being. Even as it comments on the the rabbinic laws that govern relations between Jews and non-Jews, Avoda Zara is also an attempt to reflect on what all people share in common, and on how humans fit into a larger universe of animals and things. As is typical of the Talmud in general, it proceeds by incorporating a vast and confusing array of apparently digressive materials, but Wasserman demonstrates that there is a whole greater than the sum of the parts, a sustained effort to explore human identity and difference. In centuries past, Avoda Zara has been a flashpoint in Jewish-Christian relations. It was partly due to its content that the Talmud was subject to burning and censorship by Christian authorities. Wasserman develops a twenty-first-century reading of the tractate that aims to reposition it as part of a broader quest to understand what connects human beings to each other and to the world around them.

Jesus the Pharisee

A New Look at the Jewishness of Jesus *Wipf and Stock*

Publishers

This book is an important and provocative study of the thought of the Pharisees in the time of Jesus and marks the first attempt by a rabbinic writer to demonstrate that Jesus of Nazareth consistently upheld the views of the rabbis of the School of Hillel, and that all his criticism was directed at the School of Shammai and their followers. After the School of Shammai disappeared from the Jewish scene following the destruction of the Jerusalem Temple in the first century, Judaism developed according to the teachings of Bet Hillel. This alone increases the common grounds for dialogue between Jews and Christians. Some important findings of this book include the following: The Pharisees of Bet Shammai controlled Jewish life and thought during the first century; the School of Shammai denied salvation to the Gentiles; the Shammaite Pharisees and priests considered Jesus a danger to the Jewish people; the Jerusalem Temple was destroyed because of Bet Shammai's hatred of the Gentile world; the prophet Elijah condemned Jesus' crucifixion. These new insights will help achieve a new understanding of the seemingly anti-Jewish passages contained in the Christian scriptures, and make possible improved relations between Christians and Jews. It is acclaimed by scholars of both faiths.

What Are Jews For?

History, Peoplehood, and Purpose *Princeton University Press*

"For what purpose in the world were the Jews singled out as God's 'chosen people'? What Are Jews For? explores the history of western thinking on the historical purpose of the Jewish people,

starting with ancient and medieval foundations but focusing on the period from 1600 to the present. In both Judaism and Christianity the Jews have long been accorded a crucial role at the end of history, when they will bring the world into a transformed era of unity and harmony in which all human divisions will be overcome. Since the seventeenth century this messianic conception of historical purpose has been repeatedly reconfigured in new forms. From the political theology of the early modern era and the universalist aspirations of Enlightenment philosophy, to almost all the key domains of modern thought - social, economic, nationalist, radical, assimilationist, satirical, psychoanalytical, religious and literary - the Jews have retained a close association with the positive transformation of the world. Across the past four centuries the 'Jewish Purpose Question' has been central to the attempts of both Jews and non-Jews to make sense of cultural particularity in relation to a wider vision of collective purpose in history. The deep and intricate layering of this question demands careful attention, as it remains extremely resonant in contemporary global politics and culture: polarized universalistic and particularistic conceptions of Jewish purpose have become emblematic of the most fundamental divisions over the meaning of peoplehood and collective purpose for all of us"--

The American Jewish Philanthropic Complex

The History of a Multibillion-Dollar Institution *Princeton University Press*

The first comprehensive history of American Jewish philanthropy

and its influence on democracy and capitalism For years, American Jewish philanthropy has been celebrated as the proudest product of Jewish endeavors in the United States, its virtues extending from the local to the global, the Jewish to the non-Jewish, and modest donations to vast endowments. Yet, as Lila Corwin Berman illuminates in *The American Jewish Philanthropic Complex*, the history of American Jewish philanthropy reveals the far more complicated reality of changing and uneasy relationships among philanthropy, democracy, and capitalism. With a fresh eye and lucid prose, and relying on previously untapped sources, Berman shows that from its nineteenth-century roots to its apex in the late twentieth century, the American Jewish philanthropic complex tied Jewish institutions to the American state. The government's regulatory efforts—most importantly, tax policies—situated philanthropy at the core of its experiments to maintain the public good without trammeling on the private freedoms of individuals. Jewish philanthropic institutions and leaders gained financial strength, political influence, and state protections within this framework. However, over time, the vast inequalities in resource distribution that marked American state policy became inseparable from philanthropic practice. By the turn of the millennium, Jewish philanthropic institutions reflected the state's growing investment in capitalism against democratic interests. But well before that, Jewish philanthropy had already entered into a tight relationship with the governing forces of American life, reinforcing and even transforming the nation's laws and policies. *The American Jewish Philanthropic Complex* uncovers how capitalism and private interests came to command authority over the public good, in

Jewish life and beyond.

Jesus in the Talmud

His Personality, His Disciples, and His Sayings (Classic Reprint) *Forgotten Books*

Excerpt from Jesus in the Talmud: His Personality, His Disciples, and His Sayings The importance of the utterances in the Talmud concerning Jesus must not be misunderstood and still less must they be over-estimated. We therefore call the reader's attention to the fact that they are not based on contemporary evidence and thus possess no historical value. They are the expression of a non-Christian spirit mostly hostile and sometimes positively offensive. In extenuation of the Talmud we must say, first, that the animosity between Jew and Gentile is deep and mutual. When the Gentile blames the Jew for wrong thinking, the Jew may equally blame the Gentile for wrong doing, for the Jew has had to suffer persecution of the cruelest kind. Further we must bear in mind that the Talmud is not one book with a consistent tendency, but a collection of innumerable writings, essays, anecdotes, and what not. Side by side with noble and deep thoughts we find worthless gossip. On account of the latter we must not forget the former and therewith depreciate the entire Talmud. For these reasons we wish the reader to use the present pamphlet with discretion and to bear in mind the conditions existing in the age in which these utterances concerning Jesus were written. The author has collected and collated them for serious study of the facts in the case. They are material for the scholar and must not in any sense be considered as popular

reading. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Time and Difference in Rabbinic Judaism *Princeton University Press*

How the rabbis of late antiquity used time to define the boundaries of Jewish identity The rabbinic corpus begins with a question—"when?"—and is brimming with discussions about time and the relationship between people, God, and the hour. Time and Difference in Rabbinic Judaism explores the rhythms of time that animated the rabbinic world of late antiquity, revealing how rabbis conceptualized time as a way of constructing difference between themselves and imperial Rome, Jews and Christians, men and women, and human and divine. In each chapter, Sarit Kattan Gribetz explores a unique aspect of rabbinic discourse on time. She shows how the ancient rabbinic texts artfully subvert Roman imperialism by offering "rabbinic time" as an alternative to "Roman time." She examines rabbinic discourse about the Sabbath, demonstrating how the weekly day of rest marked "Jewish time" from "Christian time." Gribetz looks at gendered

daily rituals, showing how rabbis created "men's time" and "women's time" by mandating certain rituals for men and others for women. She delves into rabbinic writings that reflect on how God spends time and how God's use of time relates to human beings, merging "divine time" with "human time." Finally, she traces the legacies of rabbinic constructions of time in the medieval and modern periods. *Time and Difference in Rabbinic Judaism* sheds new light on the central role that time played in the construction of Jewish identity, subjectivity, and theology during this transformative period in the history of Judaism.

Mirror of His Beauty

Feminine Images of God from the Bible to the Early Kabbalah *Princeton University Press*

In this beautifully realized study, Peter Schäfer investigates the origins of a female manifestation of God in Jewish mysticism. The search itself is a fascinating exploration of the idea of a feminine divinity. And Schäfer's surprising but persuasive conclusions yield deeper understanding of the complex but frequently intimate relationship between Christianity and Judaism--and of the development of religious concepts more generally. Toward the end of the twelfth century, a small book titled the *Bahir* (Light) appeared in Provence. The first document of Judaism's emerging kabbalistic movement, it introduced a completely new view of God, one that included a divine potency that was essentially female. This female divinity was portrayed both as a mediator between Jews and God and as part of the Godhead itself. Examining Judaic history from the biblical Wisdom tradition to the

Middle Ages, Schäfer finds some precedents for the Kabbalah's feminine divinity. But he cannot account for her forceful appearance in twelfth-century southern France without reference to the immediate Christian environment, particularly the flourishing veneration of the Virgin Mary. Indeed, twelfth-century Jews and Christians were simultaneously rediscovering the feminine as an aspect of the Godhead after having abandoned it in favor of either an abstract, disembodied God or an exclusively male one. In proposing that the medieval cult of Mary--rather than eastern Gnosticism--is the appropriate framework for understanding the feminine elements in Jewish mysticism, *Mirror of His Beauty* represents a sea change in Kabbalah and Jewish-Christian cultural studies. It shifts our attention from the Byzantine East to the Latin Christian West. And in contrast to histories that treat the development of Judaism and Christianity in isolation, it leads us to a fuller understanding of Jews and Christians living in proximity, aware of each other.

Jesus in the Talmud His Personality, His Disciples, and His Sayings *Forgotten Books*

Excerpt from *Jesus in the Talmud His Personality, His Disciples, and His Sayings* The importance of the utterances in the Talmud concerning Jesus must not be misunderstood and still less must they be over-estimated. We therefore call the reader's attention to the fact that they are not based on contemporary evidence and thus possess no historical value. They are the expression of a non-Christian spirit mostly hostile and sometimes positively offensive. In extenuation of the Talmud we must say, first, that the animosity between Jew and Gentile is deep and mutual. When

the Gentile blames the Jew for wrong thinking, the Jew may equally blame the Gentile for wrong doing, for the Jew has had to suffer persecution of the crudest kind. Further we must bear in mind that the Talmud is not one book with a consistent tendency, but a collection of innumerable writings, essays, anecdotes, and what not. Side by side with noble and deep thoughts we find worthless gossip. On account of the latter we must not forget the former and therewith depreciate the entire Talmud. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

The Trial of Jesus

Illustrated from Talmud and Roman Law

Jesus Christ in the Talmud, Midrash, Zohar, and the Liturgy of the Synagogue *Forgotten Books*

Excerpt from Jesus Christ in the Talmud, Midrash, Zohar, and the Liturgy of the Synagogue The attractive subject of Heir Laible's recently published essay ("Jesus Christus im Thalmud") leads me

to think that the passages on which he bases his work, and the comments which he makes upon them, cannot be without interest for the English reader, even though the conclusions which he reaches may not on all occasions appear entitled to equally full assent. On my suggesting this to Dr Hermann L. Strack of Berlin (at whose suggestion, as will be seen from the preface to the German edition, Herr Laible undertook the task) I received permission to make use of a large number of spare printed copies of the original texts (numbers I - xxiv; pages 5 - 19) which had been edited by Dr Gustaf H. Dalman of Leipzig. In order to secure in each case the best available (unexpurgated) text, the following editions were used by him: 1. Palestinian Talmud, Venice, 1523 - 4. 2. Babylonian Talmud, Venice. B'rakhoth, Shabbath, Sota, Gittin, Sanhedrin, 'Aboda zara, 1520; Chagigah, 1521; Soph'rim, 1522; Aboth, 1526; 'Erubin, Kallah, J'bamoth, 1528. Variants in the MSS. used by Rabbinoicz (Dikduke Soph'rim, or Variae Lectiones in Mischnam et in Talmud Babylonicum, Munich, 1867 - 1886) are indicated thus: M = the Munich, O = the Oxford, Fl = the Florence, K = the Karlsruhe MS. For the treatises not dealt with by Rabbinoicz, 'En Ja'akob, venice, 1546, was specially used. 3. Tosephta, Zuckermannel, Pasewalk, 1880. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do,

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The Jewish Teachers of Jesus, James, and Jude

What Earliest Christianity Learned from the Apocrypha and Pseudepigrapha *Oxford University Press*

Jews have sometimes been reluctant to claim Jesus as one of their own; Christians have often been reluctant to acknowledge the degree to which Jesus' message and mission were at home amidst, and shaped by, the Judaism(s) of the Second Temple Period. In *The Jewish Teachers of Jesus, James, and Jude* David deSilva introduces readers to the ancient Jewish writings known as the Apocrypha and Pseudepigrapha and examines their formative impact on the teachings and mission of Jesus and his half-brothers, James and Jude. Knowledge of this literature, deSilva argues, helps to bridge the perceived gap between Jesus and Judaism when Judaism is understood only in terms of the Hebrew Bible (or "Old Testament"), and not as a living, growing body of faith and practice. Where our understanding of early Judaism is limited to the religion reflected in the Hebrew Bible, Jesus will appear more as an outsider speaking "against" Judaism and introducing more that is novel. Where our understanding of early Judaism is also informed by the Apocrypha and Pseudepigrapha, we will see Jesus and his half-brothers speaking and interacting more fully within Judaism. By engaging critical issues in this comparative study, deSilva produces a portrait of Jesus that is fully at home in Roman Judea and Galilee, and

perhaps an explanation for why these extra-biblical Jewish texts continued to be preserved in Christian circles.

Jesus Christ in the Talmud, Midrash, Zohar, and the Liturgy of the Synagogue *Alpha Edition*

This book has been considered by academicians and scholars of great significance and value to literature. This forms a part of the knowledge base for future generations. So that the book is never forgotten we have represented this book in a print format as the same form as it was originally first published. Hence any marks or annotations seen are left intentionally to preserve its true nature.

Jesus Reclaimed

Jewish Perspectives on the Nazarene *Berghahn Books*

After centuries of persecution, oppression, forced migrations, and exclusion in the name of Christ, the development of a Jewish "Quest for the Historical Jesus" might seem unexpected. This book gives an overview and analysis of the various Jewish perspectives on the Nazarene throughout the centuries, emphasizing the variety of German voices in Anglo-American contexts. It explores the reasons for a steady increase in Jewish interest in Jesus since the end of the eighteenth century, arguing that this growth had a strategic goal: the justification of Judaism as a living faith alongside Christianity.

The Children of Abraham

Judaism, Christianity, Islam *Princeton University Press*

F.E. Peters, a scholar without peer in the comparative study of Judaism, Christianity, and Islam, revisits his pioneering work. Peters has rethought and thoroughly rewritten his classic *The Children of Abraham* for a new generation of readers-at a time when the understanding of these three religious traditions has taken on a new and critical urgency. He began writing about all three faiths in the 1970s, long before it was fashionable to treat Islam in the context of Judaism and Christianity, or to align all three for a family portrait. In this updated edition, he lays out the similarities and differences of the three religious siblings with great clarity and succinctness and with that same remarkable objectivity that is the hallmark of all the author's work. Peters traces the three faiths from the sixth century B.C., when the Jews returned to Palestine from exile in Babylonia, to the time in the Middle Ages when they approached their present form. He points out that all three faith groups, whom the Muslims themselves refer to as "People of the Book," share much common ground. Most notably, each embraces the practice of worshipping a God who intervenes in history on behalf of His people. The book's text is direct and accessible with thorough and nuanced discussions of each of the three religions. Footnotes provide the reader with expert guidance into the highly complex issues that lie between every line of this stunning edition of *The Children of Abraham*. Complete with a new preface by the author, this Princeton Classics edition presents this landmark study to a new generation of readers.

Jesus in the Jewish Tradition *New York, Macmillan*

The Talmud

What It Is and What It Knows About Jesus and His Followers *Forgotten Books*

Excerpt from *The Talmud: What It Is and What It Knows About Jesus and His Followers* It is a saying of Monsieur Rénan that "in the history of the origins of Christianity, the Talmud has hitherto been far too much neglected." His idea is that the New Testament can only be understood by the light of the Talmud, while the present work will prove that many things in the Talmud can only be understood by the light of the New Testament and the history of the Church. To do this we have divided the matter into two parts. The first tries to show what the Talmud is, by giving a succinct history of the development of Jewish traditionalism, which culminated in the Talmud, "that wonderful monument of human industry, human wisdom, and human folly," as Milman calls it; and in order to dispel erroneous views concerning the Talmud, we have arrayed the opinions of such scholars as Milman, Farrar, Geikie, Schaff, Delitzsch and others, whom no one will accuse of partiality. As a connecting link we have inserted those passages of the Talmud which treat of the Messiah, because we believe that their contents were more or less influenced by Christian thought, and that they do not express the views of the Jews concerning the Messiah before and at the Christian era. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the

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