

# CONFRONTING CREATION

How  
Judaism  
Reads  
Genesis

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An Anthology of  
Genesis Rabbah

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by Jacob Neusner

University of South Carolina Press

# Confronting Creation How Judaism Reads Genesis

**Jacob Neusner**



## **Confronting Creation How Judaism Reads Genesis:**

*Confronting Creation* Jacob Neusner, 2004-06-15 By setting forth the book of Genesis as it is re-presented in the rabbinic statement *Genesis Rabbah* Neusner demonstrates the way in which Judaism confronted creation and the Genesis story In *Confronting Creation* the author presents a new analytical translation of *Genesis Rabbah* a document that came to closure around 400 C E What made that particular time crucial in the life of Israel and the Jewish people is an event that also helped shape the entire history of Western civilization the rise of Christianity to the status of the official religion of the Roman Empire The Judaic sages rereading of the Torah's accounts of the beginning of the world and of Israel took place during a time of significant change in Western civilization That fact explains the importance of this reading of Genesis to Western civilization because *Genesis Rabbah* illuminates the Judaic tradition in contemplating God's creation of the world

**Judaism and the Visual Image** Melissa Raphael, 2009-02-19 The widespread assumption that Jewish religious tradition is mediated through words not pictures has left Jewish art with no significant role to play in Jewish theology and ethics *Judaism and the Visual Image* argues for a Jewish theology of image that among other things helps us re-read the creation story in Genesis 1 and to question why images of Jewish women as religious subjects appear to be doubly suppressed by the Second Commandment when images of observant male Jews have become legitimate even iconic representations of Jewish holiness Raphael further suggests that devout beholding of images of the Holocaust is a corrective to post-Holocaust theologies of divine absence from suffering that are infused by a sub-theological aesthetic of the sublime Raphael concludes by proposing that the relationship between God and Israel composes itself into a unitary dance or moving image by which each generation participates in a processive revelation that is itself the ultimate work of Jewish art

**Confronting Creation** Jacob Neusner, 1991 By setting forth the book of Genesis as it is represented in the rabbinic statement *Genesis Rabbah* Neusner demonstrates the way in which Judaism confronted creation and the Genesis story In *Confronting Creation* the author presents a new analytical translation of *Genesis Rabbah* a document that came to closure around 400 CE What made that particular time crucial in the life of Israel and the Jewish people is an event that also helped shape the entire history of Western civilization It was the rise of Christianity to the status of the official religion of the Roman Empire which laid the foundations for Western Christian civilization The Judaic sages rereading of the Torah's account of the beginning of the world and of Israel in Genesis took place during the time Western civilization was undergoing significant changes That fact explains the importance of this reading of Genesis to Western civilization because *Genesis Rabbah* illuminates the Judaic tradition in contemplating God's creation of the world

**Three Questions of Formative Judaism** Jacob Neusner, 2021-10-01 The academic study of Judaism requires a systematic inquiry into the history literature and religion and eventually the theology as revealed in the historical documents themselves Under this premise *Three Questions of Formative Judaism* encounters the canonical writings of Judaism in the context of their creation at a certain time and place How

something is said thus becomes as important as what is said Bringing nearly fifty years of research to bear on these fundamental questions Jacob Neusner challenges his readers to face the difficult often unasked or neglected questions about the nature background and purposes of Rabbinic Judaism and rewards them with an enriched understanding and a stronger foundation for tackling the even more elusive questions concerning the theology of formative Judaism This publication has also been published in paperback please click here for details     *Encyclopedia of Judaism* Sara E. Karesh, Mitchell M. Hurvitz, 2005 An illustrated A to Z reference containing over 800 entries providing information on the theology people historical events institutions and movements related to the religion of Judaism     **The Torah Rabbas** ,     *To See a World in a Grain of Sand* Loyd L. Fueston, 2006-05-15 With some modifications certain insights of St Thomas Aquinas can be used to make good sense of this dynamic universe of evolving things These foundational insights cover the nature of human knowledge and the importance of acts of being The human mind is formed by interaction with God s effects in His creation and this interaction takes place during three billion years of evolution and also during the lifetime of an individual human being Creation is a manifestation of thoughts which God wishes to share with us God Himself is His own Act of being or the Supreme Act of being while all the underlying stuff of created things is ever and continuously brought into existence by God s acts of being Complex things and living beings are brought into existence by acts of being best described as parts of a story being told by God Even metaphysical and mathematical truths are better described as being facts created by the same God who created things God is the source of all being and all truths     *The Talmudic Anthology in Three Volumes* Jacob Neusner, 1995     Galatians Frederick W. Weidmann, 2012-05-21 This book in the Westminster Bible Companion series explores one of Paul s most central letters Frederick W Weidmann observes the changes and developments in Paul s thought and practice in order to help pastors negotiate the distinction between their calling and self identity     Reading Scripture with the Rabbis Jacob Neusner, 2007 This anthology illustrates how Judaism s classical rabbis of the first seven centuries of the Common Era read the ancient Israelite scriptures It presents in particular a selection of writings that show what happens to the five books of Moses at the hands of the Rabbinical sages of the formative age of Judaism Each Midrash compilation takes up a book of Scripture and systematically expounds the message that the Rabbis derive from that particular book No statement by the rabbis of the meaning of a biblical book emerges as a mere paraphrase of the plain sense of Scripture itself The compiler introduces the Rabbinic reading of the Five books of Moses Genesis through Genesis Rabbah Exodus through Mekhilta attributed to R Ishmael Leviticus through Leviticus Rabbah Numbers through Sifra to Numbers and Deuteronomy through Sifra to Deuteronomy Genesis Rabbah shows how the rabbis found in the book of Genesis lessons of history realized in their own times That approach to Scripture will not surprise Bible believing Christians Mekhilta attributed to R Ishmael shows how the Ten Commandments are expounded in an inclusive spirit so that the Commandments cover important aspects of everyday life Leviticus Rabbah shows how the rabbis found in the laws of animal sacrifice lessons of both history and

morality once more an approach Christians will find congenial The book of Numbers illustrates how the ancient rabbis read Scripture in such a way as to validate and justify rules that on the surface do not seem valid and just at all In the case I have chosen the treatment of the wife accused of infidelity Numbers Chapter Five the law of the Mishnah and the Tosefta affords to the accused wife rights that Scripture does not on the surface provide for her We consider both the legal and the exegetical treatment of the topic with its emphasis for both norms of conduct and norms of conviction upon God's justice The book of Deuteronomy at Chapter Thirty Two contains Moses's profound reflection on the me

**What Is Christianity?** Dennis M. Doyle, 2016 A basic text to help provide structure background and perspective for a first year college course in theology or religious studies It is ecumenical in approach though not without some impact from the author's being a Roman Catholic

*The Components of the Rabbinic Documents: Genesis Rabbah. pt. 1. Introduction and Genesis Rabbah chapters one through twenty-two. pt. 2. Chapters twenty-three through fifty. pt. 3. Chapters fifty-one through seventy-five. pt. 4. Chapters seventy-six through one hundred. pt. 5. A methodical and topical outline. Bereshit through Vaere. Chapters one through fifty-seven. pt. 6. A Methodical and topical outline. Hayye Sarah through Miqqes. Chapters fifty-eight through one hundred* Jacob Neusner, 1997

**A Theological Commentary to the Midrash** Jacob Neusner, 2001-05-09 This theological commentary to the Rabbinic Midrash explores a simple proposition in three parts I The reading of Scripture by principal parts of the Rabbinic Midrash is formed by compositions and composites that are animated by a cogent theological system II These primary components of the Midrash compilations further are in part aimed at systematic demonstrations of theorems of a theological character III While forming a principal part of a large theological structure and system each document is unique

*Transformations in Ancient Judaism* Jacob Neusner, 2004 The Jewish people endured three crises during the formation of what would become the Jewish canon and these significantly shaped their religion The destruction of Solomon's Temple by Nebuchadnezzar in 586 B C E the destruction of Herod's Temple by the Romans in 70 C E and the acceptance of Christianity as the state religion of Rome in 363 C E each signaled the apparent end of Jewish religion Instead of succumbing to defeat and despair Judaism arose transformed and strengthened from each crisis as a result of its religious leaders reinterpretation of its sacred texts In *Transformations* Jacob Neusner reasons that the Jewish canonical writings the Hebrew Bible Mishnah Talmuds and Midrash illustrate Judaism's response to these three social cultural and political crises Faced with these catastrophic events the Rabbinic sages explored anew the paradigms of piety and practice which they had received from previous generations The result was that they discovered a truth both continuous with the past and responsive to the unanticipated crisis a truth that carved out a path for the future This process represented in the Jewish canon continues to define modern Judaism Jacob Neusner's thesis is this When faced with defeat Judaism reaches a turning point and in an act of stubborn affirmation Judaism is transformed

**BOOK JACKET** *Scripture and Midrash in Judaism* Jacob Neusner, 1994

*Rabbinic Literature* Jacob Neusner, 2005 This book introduces students to the major Western world

religions Judaism Christianity and Islam their beliefs key concepts history as well as the fundamental role they have played and continue to play in Western culture Back cover      Pesahim ,1993      **The Native Category-formations of the**

**Aggadah: The later midrash-compilations** Jacob Neusner,2000      *Introduction to Rabbinic Literature* Jacob Neusner,1994 The achievement of a lifetime from one of today s most eminent Judaic scholars a landmark commentary on the history of rabbinical teachings in the Christian era the Mishnah the Tosefta the Talmuds and more      **Classical**

**Judaism: Torah** Jacob Neusner,1993 This three part anthology presents Classical Judaism in accord with its native categories Torah learning and virtue These correspond to the categories that a religious system will define for itself world view way of life and theory of the social order that maintains the view and realizes it in its shared existence By presenting substantial samples of the writings of that Judaism the three volumes afford direct access to the way in which in its own words that Judaism makes its statement Readers are introduced through extensive selections to the character of Judaism through the kinds of writing that serve as its medium Midrash Mishnah Talmud stories about sages The first part of the anthology speaks of the Torah meaning the written Torah and how it is read in Scripture The second addresses the Mishnah that is the first document of the oral Torah and further introduces the Talmuds and explains how these are to be read Both of these volumes begin with essays on hermeneutics The third volume sets forth the way in which the sage is represented as a medium through which the Torah of Sinai is set forth

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