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What the Rabbis Said 2nd Century C.E. Behold my servant. Messiah shall prosper; he shall be high, and increase, and be exceeding strong: as the house of Israel looked to him through many days, because their countenance was darkened among the people, and their complexion beyond the sons of men. (Targum Jonathan) 500 C.E.

What the Prophet Said, What the Rabbis Said - Jews for Jesus

What the Rabbis Said begins with God—the founding principle for all that follows. For the Rabbis there was no need to prove the existence of God, for a single Divine Creator and Ruler of the Universe was the fundamental essence of their concept of Judaism.

What the Rabbis Said: 250 Topics from the Talmud |

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Ronald...By Naomi W Cohen 2008 05 17

What the Rabbis Said: The Public Discourse of Nineteenth-Century American Rabbis. By Naomi W. Cohen. New York: New York University Press, 2008. x + 260 pp. Sermons were a staple of the nineteenth-century American Jewish newspaper. Anyone perusing the pages of the press will be struck by the frequent reprinting of lengthy sermons first delivered ...

What the Rabbis Said: The Public Discourse of Nineteenth ...

What the Rabbis Said examines a relatively unexplored facet of the rich social history of nineteenth-century American Jews. Based on sources that have heretofore been largely neglected, it traces the sermons and other public statements of rabbis, both Traditionalists and Reformers, on a host of matters that engaged the Jewish community before 1900.

What the Rabbis Said

The Talmud has been a source of study and debate for well over a millennia. What the Rabbis Said: 250 Topics from the Talmud brings that discussion out of the yeshiva to describe and clarify the views of the talmudic rabbis for modern readers. Much more than a compilation of isolated rabbinic quotations, the book intersperses talmudic statements within the narrative to provide a thoroughly ...

What the Rabbis Said: 250 Topics from the Talmud - Ronald ...

The rabbis said the outcome of the US election was a matter of life and death for Israel, basing their

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Rabbis By Naomi W. Cohen 2001 CE 17
backing for Trump primarily on his tough stance, until now, against Iran, and Biden's ...

Senior Orthodox rabbis endorse Donald Trump - The

...

A rabbi is a spiritual leader or religious teacher in Judaism. One becomes a rabbi by being ordained by another rabbi, following a course of study of Jewish texts such as the Talmud. The basic form of the rabbi developed in the Pharisaic and Talmudic era, when learned teachers assembled to codify Judaism's written and oral laws. The title "rabbi" was first used in the first century CE.

Rabbi - Wikipedia

What the Rabbis Said examines a relatively unexplored facet of the rich social history of nineteenth-century American Jews. Based on sources that have heretofore been largely neglected, it traces the sermons and other public statements of rabbis, both Traditionalists and Reformers, on a host of matters that engaged the Jewish community before 1900.

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What the Rabbis Said eBook by Naomi W. Cohen ...

When I speak generally of things that were said or decided by "the rabbis" or "the sages," I am speaking of matters that have been generally agreed upon by authoritative Jewish scholars over the centuries. When I speak of rabbinical literature, I speak of the writings of the great rabbis on a wide variety of subjects.

Judaism 101: Rabbis, Priests, and Other Religious ...

A Sefer Torah is so sacred to Jews it is said that if one is accidentally dropped in the synagogue the whole congregation must fast for 40 days. When Jewish communities have suffered persecution ...

BBC - Religions - Judaism: The Torah

Rabbi Matt Soffer said synagogues such as the one leads in Durham, North Carolina, Judea Reform Congregation, could play an essential role in bringing people together at a time of polarization and ...

As election uncertainty continues, rabbis help their ...

The rabbis identified by JTA include prominent figures like Rabbi Asher Lopatin, the former head of the liberal Orthodox rabbinical school Yeshivat Chovevei Torah, who said he would "seriously ...

Small but growing number of US Orthodox rabbis officiating ...

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The rabbis were there on behalf of a nonpartisan group called Election Defenders, which aims to assist voters waiting in line and potentially de-escalate conflict at the polls.

This fascinating narrative illustrates and clarifies rabbinic views relating to more than 250 topics. The Talmud has been a source of study and debate for well over a millennia. What the Rabbis Said: 250 Topics from the Talmud brings that discussion out of the yeshiva to describe and clarify the views of the talmudic rabbis for modern readers. Much more than a compilation of isolated rabbinic quotations, the book intersperses talmudic statements within the narrative to provide a thoroughly engaging examination of the rabbinic point of view. Exploring the development of traditional Jewish thought during its formative period, the book summarizes the major rabbinic comments from the vast expanse of the Talmud and midrashic literature, demonstrating, among other things, that the rabbis often took divergent positions on a given issue rather than agreeing on a single party line. As it delves into such broad topics as God, the Torah, mitzvot, law and punishment, synagogue and prayer, and life-cycle events, What the Rabbis Said will help readers understand and appreciate the views of those who developed the rabbinic Judaism that persists to the present day. Numerous endnotes provide a wealth of information for the scholarly reader without interrupting the flow of the text. A glossary of lesser-known terms facilitates understanding.

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"From all the evidence presented, the congregational rabbi emerges as a pioneer, the leader of a congregation, as well as spokesman for the Jews in the larger society, forging an independence from his European counterparts and laboring for the preservation of the Jewish faith and heritage in an unfamiliar environment."--BOOK JACKET.

This fascinating narrative illustrates and clarifies rabbinic views relating to more than 250 topics. * Numerous endnotes provide a wealth of information for the scholarly reader without interrupting the flow of the text * A glossary of lesser-known terms facilitates understanding

An insightful look at one of the most unusual written works ever created. Compiled centuries ago by a group of wise men as a way to preserve the oral traditions of the Jewish faith, the Talmud has challenged and thrilled some of the world's greatest minds with its complex approach to exploring ideas and subjects from virtually every possible angle. This essential guide makes the ancient text of the 'oral Torah' accessible for all readers, whether they're Jewish or not.

The Prophets of Scripture are subverted by the Rabbis of the Talmud and Midrash. In the Rabbinic canon, the Prophets are represented as a miscellaneous mass of proof-texts, made up of one clause or sentence at a time. The Scripture's prophetic writings cited in clauses and phrases in the Rabbinic canon lose their integrity and cease to speak in fully coherent paragraphs and chapters. The same prophets,

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however, came to whole and coherent expression in other venues established by those same Rabbis. So the Rabbis of late antiquity took over writings from what they recognized as ancient times and of divine origin and they re-presented selections of those writings in accord with their own project's requirements, glossing clauses of the prophetic Scriptures but not whole, propositional discourses. This monograph shows how they did so. It portrays the formal patterns of the Rabbis' subversive glosses. Why impose the chaos of glosses on the orderly declaration of Scripture? It was to take possession of Scriptural prophecy that the Rabbinic authors imposed their characteristic forms and distinctive topics—the characteristic categories and tasks and propositions. The Rabbinic canonical writings took over, imparting upon the received heritage of Scripture and tradition whatever they chose to treat as authoritative. They did with these selected compositions whatever they wanted. They Rabbinized Scripture in full awareness of how in the process they recast Scripture's own forms and purposes. The Rabbis were perfectly capable of recapitulating prophetic writings as coherent statements. This they did in providing for lections for Sabbaths and festivals.

The intention of the authors is to present a vigorous critique of traditional-rabbinic Judaism. It should be clearly stated at the outset, however, that this critique is offered in the context of an intramural discussion between Jews who believe in Yeshua (Jesus) and those who do not yet follow Him. It should not be understood as an attack on the Jewish people, but rather as a dispute between different sects within

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Judaism, over the true interpretation of the Tanakh and the authority thereof. This paper's main objective will be to examine the validity of the following premise: for two millennia Judaism has been held hostage under the government and philosophy of one distinct sect, namely the Pharisees and their heirs--the rabbis. Since the destruction of the Second Temple, biblical Judaism had ceased to exist and the rabbinic traditions took over, with a completely reformed version of Judaism which centered on three main pillars: the rabbis themselves, the yeshiva (הבישי) and the Halacha (הכלה). This work will also try to examine how this sect managed to enforce their traditions upon Israel and at what cost. In order to establish their authority over the Jewish people, the rabbis came up with the revolutionary idea according to which their philosophy, traditions and teachings (i.e., the Oral Law) were passed on through the generations, beginning with Moses and ultimately with God Himself. Henceforth, the focus of the rabbinic religion has been to study and meditate on the Oral Law (Oral Law). In fact, the Oral Law serves as the foundation upon which all the traditions of rabbinic Judaism stand. Without the rabbis' traditions, rabbinic Judaism loses all its validity and existence. In other words, if the divine origin of the Oral Law is nothing but a myth, then rabbinic Judaism has no leg to stand on. Other main objectives of this paper would be to historically examine how the sect of the Pharisees was able to attain such a stronghold over Judaism, to investigate whether the Oral Law's traditions are in fact rooted in the Bible and genuinely reflect God's will for men, and to examine the implications of the Oral Law on Judaism today,

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especially in regard to Israel's relationship to the New Testament and Yeshua. The first chapter of this paper will deal with the advent of the Pharisees and the circumstances which brought them into the position of authority.

Containing the proceedings of the convention...

From Mashiach to Rabbi Kaduri: Dear Yitzhak It is written, The Scripture cannot be broken, and I say to you the Mishnah cannot be ignored. The Holy Spirit is on the move. Hillel says There is no more Mashiach for Israel. Akiva says No, No, No, It is Bar Kosiba, Chabad says But is it not Rabbi Sneerson of New York? Israels halakah as we see it today was born after the destruction of the first and second temple. It is a faith lived out from the center of the Synagogue not the Temple. Many of her Torah practices were responses to the Temples destruction. Was it not born in Yavneh under the Sadducee Yochanan Ben Zaccheus? Is not its first book the Mishnah of Judah ha Nasi? They are waiting for Eliyah, the Mashiach and the Temple to be rebuilt. Was not the Bar Enosh given authority in Zion in year 3790? Was he not authorised at the resurrection of his head, Rav Yahushua seed of Eve? The Good News of the revival of the dead and the age to come was taken to the twelve tribes of Israel and the seventy nations. The age of righteousness and justice where the Bar Enosh will judge the world begins on the seventh day from Adams descent from Paradise. (ca 5797). Is it time for the talmidim of Yavneh and the talmidim of Rabbi Yahushua to stop lying about one another and to start walking together in the Spirit? It is not by might, nor

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by power but my my Spirit Says Yahuah. with the Spirit of his lips shall he slay the wicked (Is 11) In year 5766 (2006) a great master of the secrets of the Torah the late Rabbi Yitzchak Kaduri left a secret note with the name of Mashiach encoded on it and a prophecy. To the shock of the Jewish world the name he gave for the Mashiach was Yahushua, the same name as the head of the Notzrim, the anointed ones. How will Mashiach fulfill Rav Kaduris prophecy? This book is about that.

A Rabbi Offers a Fresh Look at the End Times Few topics capture the imagination of believers like the last days. Yet fear and incorrect teachings continue to surround this topic. Rabbi Jonathan Bernis, by contrast, offers with warmth and clarity a unique and surprising perspective on the end times. Many see explosive turmoil in the Middle East and the mark of the beast as signs of the return of the Messiah. Bernis points out an even clearer and more immediate sign: the fulfillment of Old Testament prophecies regarding the restoration of the land of Israel and the regathering of the Lost Tribes of Israel--which is happening in record numbers right now. This book unpacks surprising and life-changing insights on Israel, the last days, and the Messianic hope of every believer.

Fully acknowledging that Judaism, as described in both the Bible and the Talmud, was patriarchal, Judith Hauptman demonstrates that the rabbis of the Talmud made significant changes in key areas of Jewish law in order to benefit women. Reading the texts with feminist sensibilities, recognizing that they

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were written by men and for men and that the

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