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# Midrash Rabbah English

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Abraham and the Challenge of Faith According to the Midrash Rabbah

Transl. into English with notes, glossary and indices. With a foreword by Rabbi I. Epstein. In 10 vol

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Genesis Rabbah is the commentary on the book of Genesis produced by the Rabbinic sages of the fourth and fifth centuries C.E. It provides the Judaic reading of the book of Genesis in light of historical events of that critical period, when the Roman Emperor, Constantine, legalized Christianity.

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Hermann L. Strack and Paul Billerbeck's Commentary on the New Testament from the Talmud and Midrash, originally published between 1922 and 1928, is an important reference work for understanding the New Testament in light of contemporary Jewish thought. Originally published as *Kommentar zum Neuen Testament aus Talmud und Midrasch*, it has been unavailable in English until now. This first--ever English translation brings the work to a new audience. The commentary walks through each New Testament book verse by verse, referencing passages from the Midrash

and the Talmud and showing their relevance for situating the Bible in its cultural background. While much research has been done on Second Temple Judaism since this work, nothing has come close to replacing it. This is truly an essential resource for academics, students, and pastors. Volume 3 contains an English translation of the commentary on Romans through Revelation.

**Midrash Rabbah, translated Into English with Notes, Glossary and Indices Under the Editorship of H. Freedman and M. Simon. With a Foreword by I. Epstein** Devora

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The Midrash Rabbah HaMevo'ar, in the original Hebrew, opened the door to the world of Midrash to make this essential text on the Chumash and Megillos available to all. Now, the first volumes in this popular, groundbreaking work-- Megillas Esther and Megillas Ruth--are available in English. The Midrash Rabbah HaMevo'ar offers levels of insight and meaning to these Megillos that will transform your understanding of the characters and events therein. Clearly written and beautifully bound, this

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The author presents English readers with an easily accessible entrance into the world of Midrash, the classical rabbinic literature containing the commentaries of Jewish Tradition's greatest sages and rabbis.

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**The Midrash** Jonathan David Publishers

The Midrash: An Introduction sets forth the way in which Judaism reads the Hebrew Bible. In this masterful presentation, the reader is introduced to the classics of Jewish Bible interpretation, with special attention to the way in which the rabbis of Talmudic times read the Pentateuch, the Book of Ruth, and Song of Songs. The seven Midrash compilations are introduced with a lucid account of their main points, accompanied by selections that give the reader a direct encounter, in English, with the Bible as Judaism understands it. The word midrash, based on the Hebrew root DaRaSH ("search"), means "interpretation" or "exegesis." Midrash also more formally refers to the compilations of such interpretations of Scripture. As Dr. Jacob Neusner explains, these compilations "reached closure and conclusion in the formative stage of Judaism, that is, the first seven centuries of the Common Era, the time in which the Mishnah (ca. 200), Talmud of the Land of Israel (ca. 400), and Talmud of Babylonia (ca. 600) were written." Midrash is not so much about Scripture as it is a subordinate part of Scripture: "They did not write about Scripture," Dr. Neusner says. "They

wrote with Scripture ... much as painters paint with a palette of colors." The Midrash: An Introduction is the second volume in Dr. Jacob Neusner's series of introductory volumes on classical rabbinic literature. As with the first volume - The Mishnah: An Introduction - this book offers the layperson a concise description of the religious literature and, drawing on Dr. Neusner's own translations of the texts, walks readers through the selections, providing them with firsthand experience with the document itself. As Dr. Neusner says in his preface to The Midrash: An Introduction, "In these pages I mean to make it possible for readers to know one such compilation from the other and so to begin studying their own."

**Transl. Into English with Notes, Glossary and Indices. With a Foreword by Rabbi I. Epstein. In 10**

**Vol** Jason Aronson, Incorporated Gunter Stemberger's revision of H. L. Strack's classic introduction to rabbinic literature, which appeared in its first English edition in 1991, was widely acclaimed. Gunter Stemberger and Markus Bockmuehl have now produced this updated edition, which is a significant

revision (completed in 1996) of the 1991 volume. Following Strack's original outline, Stemmerger discusses first the historical framework, the basic principles of rabbinic literature and hermeneutics and the most important Rabbis. The main part of the book is devoted to the Talmudic and Midrashic literature in the light of contemporary rabbinic research. The appendix includes a new section on electronic resources for the study of the Talmud and Midrash. The result is a comprehensive work of reference that no student of rabbinics can afford to be without.

**Midrash rabbah. Lamentations. English Lamentations Rabbah: an analytical translation**

London : Luzac  
The Zohar is a mystical commentary on the Torah that is the basis for Kabbalah. This is a difficult book to translate. Matt, who has taught Jewish mysticism at Stanford University and the Hebrew University of Jerusalem, is working his way through the book, giving a comprehensive annotation that offers background and explanations of the text, both his own and those of other scholars.

*Midrash Rabbah* Mesorah Publications

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Genesis Rabbah is the commentary on the book of Genesis produced by the Rabbinic sages of the fourth and fifth centuries C.E. It provides the Judaic reading of the book of Genesis in light of historical events of that critical period, when the Roman Emperor, Constantine, legalized Christianity.

**מדרש רבה** University of South Florida  
A prospectus and order form for the soon-to-be-published, 10-volume Soncino edition of Midrash Rabbah, projected for February 1, 1939. The first edition will be limited to 1000 numbered sets, and the deluxe edition will be limited to 50 numbered sets.

*Midrash Rabbah. Translated Into English with Notes, Glossary and Indices Under the Editorship of Rabbi H. Freedman and Maurice Simon, with Foreword by Rabbi I. Epstein...* Fortress Press

Rabbi Moshe ben Nachman, the 13th century Jewish leader and scholar known as Ramban, earned himself a place alongside Rashi as one of Judaism's primary Torah commentators. His commentary, which encompasses a vast panorama of Jewish learning -- language,

halachah (Jewish law), philosophy, Kabbalah (Jewish mysticism), and history -- offers a penetrating analysis of the Torah that will both enlighten and inspire. Rabbi Dr. Chavel's elegant English translation is based on the original Hebrew manuscripts. Insightful notes offer clarification of Ramban's commentary and provide his sources.

*Midrash rabbah. Esther. English. Esther Rabbah I: an analytical translation* Jason Aronson

Targum Onkelos (or Unkelus) is the official eastern (Babylonian) targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35-120 CE). According to Jewish tradition, the content of Targum Onkelos was originally conveyed by God to Moses at Mount Sinai. However, it was later forgotten by the masses, and rerecorded by Onkelos. Some identify this translation as the work of Aquila of Sinope in an Aramaic translation (Zvi Hirsch Chajes), or believe that the name "Onkelos" originally referred to Aquila but was applied in error to the Aramaic

instead of the Greek translation. The translator is unique in that he avoids any type of personification. Samuel D. Luzzatto suggests that the translation was originally meant for the "simple people." This view was strongly rebutted by Nathan Marcus Adler in his introduction to Netinah La-Ger. In Talmudic times, and to this day in

Yemenite Jewish communities, Targum Onkelos was recited by heart as a verse-by-verse translation alternately with the Hebrew verses of the Torah in the synagogue. The Talmud states that "a person should complete his portions of scripture along with the community, reading the scripture twice and the targum

once (Shnayim mikra ve-echad targum)." This passage is taken by many to refer to Targum Onkelos.

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