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nuances of Rashi's terminology, and guides the reader to use the English translation as a tool to access the original Hebrew text. Gruber's extensive introduction takes a critical look at Rashi and his enduring legacy.

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Commentary on Midrash Rabba in the Sixteenth Century Benjamin Williams 2016-04-13 Printed editions of midrashim, rabbinic expositions of the Bible, flooded the market for Hebrew books in the sixteenth century. First published by Iberian immigrants to the Ottoman Empire, they were later reprinted in large numbers at the famous Hebrew presses of Venice. This study seeks to shed light on who read these new books and how they did so by turning to the many commentaries on midrash written during the sixteenth century. These innovative works reveal how their authors studied rabbinic Bible interpretation and how they anticipated their readers would do so. Benjamin Williams focuses particularly on the work of Abraham ben Asher of Safed, the Or ha-Sekhel (Venice, 1567), an elucidation of midrash Genesis Rabba which contains both the author's own interpretations and also the commentary he mistakenly attributed to the most celebrated medieval commentator Rashi. Williams examines what is known of Abraham ben Asher's life, his place among the Jewish scholars of Safed, and the publication of his book in Venice. By analysing selected passages of his commentary, this study assesses how he shed light on rabbinic

interpretation of Genesis and guided readers to correct interpretations of the words of the sages. A consideration of why Abraham ben Asher published a commentary attributed to Rashi shows that he sought to lend authority to his programme of studying midrash by including interpretations ascribed to the most famous commentator alongside his own. By analysing the production and reception of the Or ha-Sekhel, therefore, this work illuminates the popularity of midrash in the early modern period and the origins of a practice which is now well-established—the study of rabbinic Bible interpretation with the guidance of commentaries.

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offerings and other rites (in Numbers), and the social order of Israel (in Deuteronomy). These may rightly be called the written law (Torah). The oral law is the extension of these precepts to cover all of life and its contingencies. The oral law (or Mishnah) was written down by rabbinic sages about 200 C.E. With the Talmud, Jewish sages systematized the laws in Scripture together with those of the oral tradition. While the Mishnah records rules governing the conduct of the holy life of Israel, the Talmud concerns itself with the details of the Mishnah. Israel's oral law found its definitive expression in the Talmud. The Talmud of Babylonia (a.k.a., the Bavli, or Babylonian Talmud), is a sustained commentary on the written and oral law of Israel. Compiled between 500-600 C.E., it offers a magnificent record of how Jewish scholars preserved a humane and enduring civilization. Representing the primary document of rabbinic Judaism, it throws considerable light on the New Testament as well. This monumental American translation was completed a decade ago--but was extraordinarily expensive and difficult to find--and features translations by Jacob Neusner, Tzvee Zahavy, Alan Avery-Peck, B. Barry Levy, Peter Haas, and Martin S. Jaffee, with commentary and new introductions by Jacob Neusner.

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Talmud and various Midrashic collections.

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Ibn Ezra's *Yesod Mora* offers the English-reading public a chance to acquaint themselves firsthand with a classic work by one of the most outstanding Jewish scholars of medieval Jewry.

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