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2006: ISBN: 0567026825,
9780567026828: Length: 265 pages:
Subjects

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All of these articles emphasize the
centrality of the biblical text and the rela-

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flexibility in interpretative methods in the Classical and Medieval periods: when there was doubt or confusion, interpreters changed, re-contextualized, and/or supplemented the biblical text, often quite radically. The second section, called “Biblical Interpretation, Judaism and Christianity,” includes three disparate

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Isaac Kalimi, Peter J. Haas: Publisher:

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~~Biblical Interpretation in Judaism and
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Biblical Interpretation in Judaism and
Christianity. This volume comprises

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fifteen essays classified in three major sections. Some of these essays raise theoretical and methodological issues while others focus on specific topics. The time span ranges from late biblical period to the present.

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~~Christianity ...~~

He concludes that, despite the fact that some non-Jewish scholars show Tendenzen that are typically seen in Jewish scholarship, some remarkable traits of Jewish biblical interpretation, now as in the past, are predilections toward “polemics, parshanut , pluriformity, and

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the priority of “R.” The latter is not explained in the paper as well as I would have expected it, but as I understand it, it stands for the biblical redactor (as opposed to source criticism), as well as for the ...

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Biblical Interpretation In Judaism And
Biblical interpretation is not simply study
of the Bible's meaning. This volume
focuses on signal moments in the histories
of scriptural interpretation of Judaism,
Christianity, and Islam from the ancient
period to the early modern, and shows
how deeply intertwined these religions

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have always been.

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Jewish Interpretation. In ancient Judaism there were basically three approaches to the interpretation of the Bible, associated with different groups of teachers: (1) The

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Palestinian-Babylonian school associated with the Pharisees; (2) the allegorizing Hellenistic school as represented by Philo; and (3) the sectarian and prophecy-oriented school associated with Qumran and the Essenes.

~~Jewish Interpretation of the Bible~~

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The time span ranges from late biblical period to the present. The volume reflects the current thought of some of the major scholars in the field in various shapes and contexts as well as from a variety of perspectives: inner-biblical, qumranic, New Testament, various rabbinic literature (targumic, midrashic, halachic, and

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Medieval kabalistic), and some modern interpretation.

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Christianity (The ...~~

DEFINITION OF TERMS BIBLE

EXEGESIS Substance of Bible Exegesis

in Jewish Law: Creative Interpretation and

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Integrative Interpretation Halakhic
Creativity by Means of Interpretation
(Midrash) Evidence of Creative
Interpretation in Ancient Halakhah
Midrash and Roman Law Interpretatio
Different Literary Forms for Creative and
Integrative Interpretation Biblical
Exegesis and its Place in Formulating

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Halakhah Development of Bible Exegesis
UNTIL HILLEL THE ELDER R.
NEHUNYAH B. HA-KANAH AND R.
NAHUM ...

~~Interpretation Jewish Virtual Library~~

"Pardes" refers to approaches to biblical
exegesis in rabbinic Judaism or to

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interpretation of text in Torah study. The term, sometimes also rendered PaRDeS, is an acronym formed from the initials of the following four approaches: Peshat – "surface" or the literal meaning. Remez – "hints" or the deep meaning beyond just the literal sense. Derash – from Hebrew darash: "inquire" – the comparative

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meaning, as given through similar occurrences. Sod – "secret" or the esoteric/mystical ...

~~Pardes (Jewish exegesis) – Wikipedia~~

Biblical hermeneutics is the study of the principles of interpretation concerning the books of the Bible. It is part of the broader

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field of hermeneutics, which involves the study of principles of interpretation for all forms of communication, nonverbal and verbal.. While Jewish and Christian biblical hermeneutics have some overlap and dialogue, they have distinctly separate interpretative ...

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~~Biblical hermeneutics~~ — Wikipedia

Contributions in both English and German focus on biblical interpretation in Hellenistic Judaism and early Christianity, nineteenth-century German philosophy, and contemporary biblical theology. The contributors are Harold Attridge, Wilhelm Gräb, Stephan Grätzel, Garrett Green,

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Christine Helmer, Bernd Janowski, Maren Niehoff, Joachim Ringleben, Marvin Sweeney, and Karen Torjesen.

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BIBLICAL EXEGESIS: JEWISH
VIEWS. The shift from rabbinic

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hermeneutics to medieval exegesis is marked by discrimination between different types of interpretation. It has been suggested, though not established, that this occurred, in the Arabic-speaking world, under the impetus of Karaism which, by rejecting the authority of rabbinic tradition, forced proponents and

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opponents alike to consider the literal
meaning of the biblical text.

~~Biblical Exegesis: Jewish Views |~~

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Jewish Biblical Interpretation and Cultural
Exchange Comparative Exegesis in
Context Jewish Culture and Contexts.

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Edited by Natalie B. Dohrmann and David Stern. Published by: University of Pennsylvania Press, Inc.

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How Repentance Became Biblical:
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Interpretation of Scripture eBook: David
A. Lambert: Amazon.co.uk: Kindle Store

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General Principles of Biblical

Interpretation Principle 1: Interpretation
must be based on the author's intention of

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meaning and not the reader. This means we must get into the author's context, historically, grammatically, culturally and the literary forms and conventions the author was working in.

~~Lesson 6: Principles of Biblical
Interpretation | Bible.org~~

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Over the centuries, Jewish and Christian scholars have developed different ways of interpreting the Bible. Jewish rabbis living around the time of Jesus developed an elaborate set of rules to help them interpret their sacred texts. Among early Christian writers, there were two main schools of thought about biblical interpretation.

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