

Chapter 1 : Aspects of Rabbinic Theology

Some aspects of rabbinic theology and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

The Jewish Quarterly Review, Vol. JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. IN my last article I tried to show that terms of space in application to God, with which we occasionally meet in Talmudic literature, did not suggest to the Rabbis that God was confined to one particular region. Such a locally limited conception of the Deity could, accord- ing to them, only be entertained by a newly-fledged proselyte, who had not as yet emancipated himself from polytheistic notions. To the Jew, God was at one and the same time above, beyond, and within the world, its soul and its life. There is probably missing that part of the sentence in which the heathen or the proselyte confines God to heaven. In fact, as I -have pointed out, when the Rabbis were taught by experience that these terms meant for superficial proselytes only a reflex of their former deities, they not only abandoned them for a time, but substituted for them the tetragram- Inaton itself; a strong measure, taken in contradiction to ancient custom and tradition, and proving their eager anxiety that nothing should intervene between man and God. I shall now proceed to show how still more intimate and close was the relation maintained and felt between God and Israel. He is their God, their father, their strength, their shepherd, their hope, their salvation, their safety, their heart; they are his people, his children, his first-born son, his treasure, dedicated to his name, which it is sacrilege to profane. In a word, there is not a single endearing epithet in the language, such as brother, sister, bride, mother, lamb, or eye, which is not according to the Rabbis, applied by the Scriptures to express this intimate relation between God and his people. This feature is so strongly represented in the Rabbinic literature, that I must satisfy myself with a few general references. Weiss , 44c; Meel7ilta, 28a, 29b, 41b, 43b, 44a, 57a, 62b; Pesikta B, 1a and b, 4a and b, 47a and b, 50a, a, a; Gen. The Targum to the Song of Songs is permeated by the same tendency. I need no asking for my children, as it is said: According to another explanation, Moses was given to understand that there was no need for his prayers, the Holy One by See Mechilta, 36b; Chagiga, 3a and b, and parallels. Worterbuch, under ;VnKt, II. By Israel is also meant the individual. Bacher, Agadah der Tannaiten, I. If thou doest this not, then our danger is thine too. This business is wholly thine. We come to it under compulsion. Thou, there- fore, defend. For it was only through suffering that Israel obtained the greatest gifts from heaven,⁴ and what is still more im- portant to note is, that it was affliction which "reconciled and attached the son to the father Israel to God. Judah, who limits this relation to the time when Israel acts as children should act. Akiba, in a time of great distress, opened the public service with the formula, " Our father, our king, we have sinned before thee; our father, our king, Meahilta, 29b, in the name of R. S See the preface of the Bishop of Durham p. Beard in his Hibbert Lectures, p. Another consequence of this fatherly relation is that Israel feels a certain ease and delight in the fulfilment of the Law which to slaves is burdensome and perplexing. They have also prepared us to deal here with the notion of the election of Israel by God, which itself is only another term for this special relation between the two, and may be said to assume in the Jewish consciousness the character of an unformulated dogma. In this place I only desire to point out that this belief did not make the creed of the Rabbis of such an exclusive nature as is coin- 1 Taanith, 26b. Then God enforces his mastership over them by the right of possession. This seems to me the meaning of the rather obscure passage in Exod. See also Sifra, b. The Rabbinic belief in the election of Israel finds, perhaps, its clearest expression in a prayer which begins as follows: A God "who had faith in the world when he created it,"² who mourned over its moral decay, which compelled him to punish it with the deluge, as a father mourns over the death of his son, and who, but for their sins, longed to make his abode among its inhabitants,⁴ is not to be supposed to have entirely given up all relations with the great majority of mankind, or to have ceased to take any concern in their well-being. For this confession from the Gentiles the Holy One is waiting. Am I not also the King of Israel? He is the Lord of all nations, while his name is especially attached to Israel. He is our God in this world, he will be the only God in the world to come, as it is

said, And the Lord shall be King over all the earth; in that day there shall be one Lord and his name one" Zech. The text is in a rather corrupt state. I have partly followed here the text of the Midrash Haggadol, which on Exod. I followed the reading of the 21st verse to Deut. And here it will be desirable to consider the idea of the kingdom of God or of heaven in its main features. It may be viewed from two different aspects, the invisible kingdom and the visible kingdom. The invisible kingdom is mainly spiritual, and possesses a more individual character. The answer given is, "This is the Shema. This is the meaning of "Hear, O Israel," etc. Love him under all conditions, both in times of bliss and happiness, and in times of distress and misfortune. Berachoth, 61b, and parallels. If the Rabbis had any dread, it was lest it might be removed from them. When one Rabbi quoted the verse from Ezekiel: Akiba, who died the death of a martyr, was in the hands of his torturers, he joyfully "received upon himself the yoke of the kingdom of heaven by reciting the Shema. I loved him with all my heart, I loved him with all my fortunes. Now I have the opportunity to love him with all my soul. Therefore I repeat this verse in joyfulness. It is "a love unto death," suffering no separation. Bachya who flourished about 1300, being a simple spiritual substance, is naturally attracted towards spiritual beings. And when she becomes aware of any being that could give her added strength and light, she devises means how to reach it, and clings to it in her thought.. This is the aim of her love. Samuel de Ozedo, to mean the crown of the saints in the after-life; any thought of reward, whether material or spiritual, whether in this world or in the next, being unworthy of the real worshipper of God. Then she drinks of the cup of love to God. She has no other occupation than his service, no other thought than of him, no other intent than the accomplishment of his will, and no other utterance than his praise. If he deal kindly with her she will thank him, if he bring affliction on her she will submit willingly, and her trust in God and her love of God will always increase. So it was told of one of the saints that he used to rise up in the night and say, "My God, thou hast brought upon me starvation and penury. Into the depth of darkness thou hast driven me, and thy might and strength hast thou taught me. But even if they burn me in fire, only the more will I love thee and rejoice in thee. Eleasar of Worms of the 13th century said, "The root of love to God is that the soul should be tied to him in the bands of love, in joy and gladness of heart; not like one who serves his master under compulsion. And when the obstacles in his way are greatest, love breaks out in flames in his heart, urging him to serve God. All his thoughts are with God, all his meditations burn with love to him. The most important matter 1 Of one of the exiles from Spain, who was exposed by the captain of the vessel in which he had fled with his family on a deserted island, something similar is reported. When his wife died from exhaustion and his two children perished by famine, and he himself was in a fainting state, he exclaimed: The book npln is a casuistic book on questions of the Law. Work and words are only intended as preparatory actions to the devotion of the heart. The essence of all the commandments is to love God with all the heart. The glorious ones i. They have neither mouth nor tongue, and yet they are absorbed in the glory of God by means of thought. Judaism did most excellently well without all these modern theological appliances. It must, however, be remarked that this satisfying the needs of anybody and everybody, is not the highest aim which Judaism set before itself. Altogether, I venture to think that the now fashionable test of determining the worth of a religion by its capability to supply the various demands of the great market of the believers has something low and mercenary about it. Nothing less than a good old honest heathen pantheon, with beautiful gods, jovial gods, lusty gods, ailing gods, fighting gods, intoxicated gods, male gods, female gods-nothing less than this would satisfy the crazes and cravings of our present 1 Communicated by Dr. T T This content downloaded from It is not a Jack-of-all-trades, meaning monotheism to the philosopher, pluralism to the crowd, some mysterious Nothing to the agnostic, Pantheism to the poet, service of man to the hero-worshipper. Its mission is just as much to teach the world that there are false gods as to bring it nearer to the true one. It means to convert the world, not to convert itself. It will not die in order not to live. It disdains a victory by defeating itself in giving up its essential doctrines and its most vital teaching. It has confidence in the world; it hopes, it prays and waits patiently for the great day when the world will be ripe for its acceptance. Nor is the individual-the pet of modern theology-with his heartburnings and mystical longings, of such importance that Judaism can spend its whole strength on him. Old De Wette may be guilty of some exaggeration when he maintained "that all mysticism tends to a more refined lust, to a feasting upon the feelings "-something like our conceited culture

dandy, who is eaten up with the admiration of his vague denials and half-hearted affirmations. For undoubtedly every religion can boast of saintly mystics, who did much good service to their own creed and to the world at large. But in general the mystic has not shown himself very trustworthy in his mission. Instead of being absorbed by God, he has absorbed God in himself. His tendency towards antinomianism, and to regard law and morality as beneath him, is also a sad historic fact. But the worst feature about him is his egoism, the kingdom of God within him never passing beyond the limits of his insignificant self who is the exclusive object of his own devotions. The Rabbis often speak of the reward awaiting the righteous after their death as consisting, not in material pleasures, but in feeding on, or revelling in, This content downloaded from In this world, "the world of activity," the righteous have no such peace; they have to labour and to suffer with their fellow-creatures; and even such a sublime quietism as revelling in God, may, without strong control, too easily degenerate into a sort of religious epicureanism. The best control is to work towards establishing the visible kingdom of God in the present world.

Chapter 2 : Full text of "Some Aspects of Rabbinic Theology"

Search the history of over billion web pages on the Internet.

The English word atonement "at-one-ment" significantly conveys the underlying Judaic concept of atonement, i. Both the Bible and rabbinical theology reflect the belief that as God is holy, man must be pure in order to remain in communion with Him. In the Bible The basic means of atonement is the sacrificial rite, which functions to purify man from both sin and uncleanness e. In its most spiritualized aspect, however, the sacrificial rite is only the outward form of atonement, and in order for it to be effective, man must first purify himself. This was the constantly reiterated message of the prophets during periods when Israel came close to viewing the atoning efficacy of the rite as automatic Isa. Fasting and prayer are also specified as means of atonement Isa. In Rabbinic Literature After the destruction of the Temple and the consequent cessation of sacrifices, the rabbis declared: Exile and the destruction of the Temple Sanh. Above all, death is the final atonement for sins Mekh. Jethro 7 ; "May my death be an expiation for all my sins" is a formula recited when the end is near Sanh. Atonement for some sins is achieved immediately after the individual repents, while for others repentance alone does not suffice. If a person transgresses a positive commandment and repents, he is immediately forgiven Yoma 85b. For a negative commandment, repentance suspends the punishment, and the Day of Atonement procures atonement: For a graver sin, punishable by death or extirpation, repentance and the Day of Atonement suspend the punishment and suffering completes the atonement cf. If one has been guilty of profaning the Divine Name, however, penitence, the Day of Atonement, and suffering merely suspend punishment, and death procures the final atonement: Atonement is only efficacious in the above way if the sin concerned does not involve suffering or material injury to a second party. If it did, full restitution must be made to the wronged party and his pardon must be sought. This law was derived from the verse "â€"all your sins before the Lordâ€" Lev. The general rabbinic approach was to deritualize atonement and center it more on the personal religious life of the individual in his relationship to God: Pederson, Israel, 2 vols. Hirsch, Judaism Eternal, 1 , 3â€"14, â€"52; S. Sinai, 61 , â€"

Chapter 3 : Solomon Schechter (Author of Aspects of Rabbinic Theology)

In Some Aspects of Rabbinic Theology, Schechter seeks to provide a more general understanding of broader aspects of rabbinic theology, rather than a systematic theological examination. The text presents a Jewish stance grounded in orthodoxy to discuss what rabbis believe about God and Israel, the visible and invisible kingdom of God, the law.

Chapter 4 : Editions of Some Aspects of Rabbinic Theology by Solomon Schechter

Some aspects of rabbinic theology. [S Schechter] -- Published in , this volume consists of a series of lectures subsequently edited and expanded by the author. Chapter titles include God and Israel, The Joy of the Law, Sin as Rebellion, and.

Chapter 5 : Some Aspects Of Rabbinic Theology: Solomon Schechter: calendrierdelascience.com: Books

Published in , this volume consists of a series of lectures subsequently edited and expanded by the author. Chapter titles include "God and Israel," "The Joy of the Law," "Sin as Rebellion," and "Forgiveness and Reconciliation with God."

Chapter 6 : Some Aspects of Rabbinic Theology. II - [PDF Document]

viii PREFACE interpretation more often rei nterpretation The object of the following pages is a different one The task I set m yself was to give a presentation of Rab.

DOWNLOAD PDF SOME ASPECTS OF RABBINIC THEOLOGY

Chapter 7 : Aspects of rabbinic theology - Solomon Schechter - Google Books

Some Aspects of Rabbinic Theology Average rating: 0 out of 5 stars, based on 0 reviews Write a review This button opens a dialog that displays additional images for this product with the option to zoom in or out.

Chapter 8 : Some Aspects of Rabbinic Theology by S Solomon Schechter online reading at calendrierdelas

You can read *Some Aspects of Rabbinic Theology* by Schechter, S. (Solomon), in our library for absolutely free. Read various fiction books with us in our e-reader.

Chapter 9 : Some Aspects of Rabbinic Theology - Logos Bible Software

The metadata below describe the original scanning. Follow the "All Files: HTTP" link in the "View the book" box to the left to find XML files that contain more metadata about the original images and the derived formats (OCR results, PDF etc.).