

# Jesus In The Talmud

## A. Jordan

Jesus in the Talmud Peter Schäfer, 2009-02-09 Scattered throughout the Talmud, the founding document of rabbinic Judaism in late antiquity, can be found quite a few references to Jesus--and they're not flattering. In this lucid, richly detailed, and accessible book, Peter Schäfer examines how the rabbis of the Talmud read, understood, and used the New Testament Jesus narrative to assert, ultimately, Judaism's superiority over Christianity. The Talmudic stories make fun of Jesus' birth from a virgin, fervently contest his claim to be the Messiah and Son of God, and maintain that he was rightfully executed as a blasphemer and idolater. They subvert the Christian idea of Jesus' resurrection and insist he got the punishment he deserved in hell--and that a similar fate awaits his followers. Schäfer contends that these stories betray a remarkable familiarity with the Gospels--especially Matthew and John--and represent a deliberate and sophisticated anti-Christian polemic that parodies the New Testament narratives. He carefully distinguishes between Babylonian and Palestinian sources, arguing that the rabbis' proud and self-confident countermesssage to that of the evangelists was possible only in the unique historical setting of Persian Babylonia, in a Jewish community that lived in relative freedom. The same could not be said of Roman and Byzantine Palestine, where the Christians aggressively consolidated their political power and the Jews therefore suffered. A departure from past scholarship, which has played down the stories as unreliable distortions of the historical Jesus, Jesus in the Talmud posits a much more deliberate agenda behind these narratives.

**Jesus in the Talmud** Bernhard Pick, 2004-10-28

**Jesus Christ in the Talmud, Midrash, Zohar** Gustaf Dalman, Heinrich Laible, 1893

**The Talmud: What It Is And What It Knows of Jesus And His Followers** B. Pick, 1887

*Jesus Christ in the Talmud and Commentary on the Gospels from the Talmud and the Hebraica* Gustaf Dalman, John Lightfoot, 2002-05-01

**Jesus the Nazarene** A. Jordan, 2023-04-05 The historical Jesus is as elusive as he is appealing. Everyone wants to find who the man really was. Scholars pour over the pages of the New Testament and apocryphal literature for any clue about his true identity. People have looked in all places for answers—accept one. The Talmud contains a powerful counter-narrative to the Christian and scholarly consensus about Jesus. Did Jesus live in the first century BCE? Was he the son of a Roman soldier? Did he perform magic? Why was he executed? These are all questions that the Talmud answers, pointing us closer to

knowing who the historical Jesus was and when he lived. Within these pages, you will find a clear presentation of the Talmud's narrative and some of the implications of this narrative for our understanding of Jesus as a Jewish man from Greco-Roman Palestine.

*Did Jesus Live 100 B.C.?* G. R. S. Mead, 2005-11-01 Many years of study of Christian origins have convinced some of us that it is impossible to be absolutely certain historically of any objective fact relating to the life of Jesus as handed on by tradition.-from the Foreword How much of the New Testament gospel story is true? This is the stunning question posed-and answered-in this provocative volume, first published in 1903 and just as startling today as it must have been a century ago. Mead, considered one of the greatest thinkers on the origins of Christianity and a renowned expert on Gnostic and Hermetic literature, considers the story of Jesus from a theosophical outlook, one that embraces the unifying, enlightening philosophies that underlie all religions. His explorations of the unclear boundaries between history and myth-and how they affect the modern Judeo-Christian traditions, practices, and beliefs-is a thoroughly humanistic one of immense value today, as we struggle to balance faith with secularism in our society. Also available from Cosimo Classics: Mead's *The Hymn of Jesus and The Doctrine of the Subtle Body in Western Tradition*. British scholar and philosopher GEORGE ROBERT STOW MEAD (1863-1933) was educated at Cambridge University. He served as editor of The Theosophical Society's *Theosophical Review*, and later formed The Quest Society and edited its journal, *The Quest Review*. He is also the author of *Notes on Nirvana* (1893) and an 1896 translation of *The Upanishads*.

Jesus in the Latin Talmud Federico Dal Bo, 2024-07-15 Between 1238 and 1239, the notorious Jewish convert Nicholas Donin persuaded Pope Gregory IX to condemn the Talmud, prompting European kings to intervene. Only King Louis IX of France agreed to a public disputation in 1240, subjecting the Talmud to scrutiny. Prominent Jewish and Christian figures debated Jesus in the Talmud. The Talmud was condemned between 1241 and 1242, but the Church of Paris, responding to Jewish pleas, allowed an appeal. Scholars were commissioned to translate portions of the Talmud, resulting in two anthologies titled *Extractiones de Talmud*—the first translation of this work. Still, this did not save the Talmud from burning.

**Jesus Christ in the Talmud, Midrash, Zohar, and the Liturgy of the Synagogue** Gustaf H. Dalman, 1973

Jesus Christ in the Talmud, Midrash, Zohar, and the Liturgy of the Synagogue Gustaf H. Dalman, 1973

*JESUS CHRIST IN THE TALMUD, MIDRASH, ZOHAR, AND THE LITURGY OF THE SYNAGOGUE* GUSTAF DALMAN, 2018

**The Talmud** Rev. Bernhard Pick, 2015-06-02 Excerpt from *The Talmud: What It Is and What It Knows About Jesus and His Followers* It is a saying of Monsieur Rénan that in the history of the origins of Christianity, the Talmud has hitherto been far too much neglected. His idea is that the New Testament can only be understood by the light of the Talmud, while the present work will prove that many things in the Talmud can only be understood by the light of the New Testament and the

history of the Church. To do this we have divided the matter into two parts. The first tries to show what the Talmud is, by giving a succinct history of the development of Jewish traditionalism, which culminated in the Talmud, that wonderful monument of human industry, human wisdom, and human folly, as Milman calls it; and in order to dispel erroneous views concerning the Talmud, we have arrayed the opinions of such scholars as Milman, Farrar, Geikie, Schaff, Delitzsch and others, whom no one will accuse of partiality. As a connecting link we have inserted those passages of the Talmud which treat of the Messiah, because we believe that their contents were more or less influenced by Christian thought, and that they do not express the views of the Jews concerning the Messiah before and at the Christian era. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

**Jesus in the Talmud His Personality, His Disciples, and His Sayings** Bernhard Pick, 2015-06-05 Excerpt from Jesus in the Talmud His Personality, His Disciples, and His Sayings The importance of the utterances in the Talmud concerning Jesus must not be misunderstood and still less must they be over-estimated. We therefore call the reader's attention to the fact that they are not based on contemporary evidence and thus possess no historical value. They are the expression of a non-Christian spirit mostly hostile and sometimes positively offensive. In extenuation of the Talmud we must say, first, that the animosity between Jew and Gentile is deep and mutual. When the Gentile blames the Jew for wrong thinking, the Jew may equally blame the Gentile for wrong doing, for the Jew has had to suffer persecution of the crudest kind. Further we must bear in mind that the Talmud is not one book with a consistent tendency, but a collection of innumerable writings, essays, anecdotes, and what not. Side by side with noble and deep thoughts we find worthless gossip. On account of the latter we must not forget the former and therewith depreciate the entire Talmud. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

*Christianity in Talmud and Midrash* Robert Travers Herford, 1903

**Jesus in the Talmud** Bernhard Pick, 2017-09-17 Excerpt from Jesus in the Talmud: His Personality, His Disciples, and

His Sayings The importance of the utterances in the Talmud concerning Jesus must not be misunderstood and still less must they be over-estimated. We therefore call the reader's attention to the fact that they are not based on contemporary evidence and thus possess no historical value. They are the expression of a non-Christian spirit mostly hostile and sometimes positively offensive. In extenuation of the Talmud we must say, first, that the animosity between Jew and Gentile is deep and mutual. When the Gentile blames the Jew for wrong thinking, the Jew may equally blame the Gentile for wrong doing, for the Jew has had to suffer persecution of the cruelest kind. Further we must bear in mind that the Talmud is not one book with a consistent tendency, but a collection of innumerable writings, essays, anecdotes, and what not. Side by side with noble and deep thoughts we find worthless gossip. On account of the latter we must not forget the former and therewith depreciate the entire Talmud. For these reasons we wish the reader to use the present pamphlet with discretion and to bear in mind the conditions existing in the age in which these utterances concerning Jesus were written. The author has collected and collated them for serious study of the facts in the case. They are material for the scholar and must not in any sense be considered as popular reading. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

**Jesus Christ in the Talmud, Midrash, Zohar and the Liturgy of the Synagogue** Gustaf Dalman, 2020-08-09

Including Hebrew texts, translated by Gustav Dalman and translated into English from the German by A W Streane. Gustaf Hermann Dalman (9 June 1855 - 19 August 1941) was a German Lutheran theologian and orientalist. He did extensive field work in Palestine before the First World War, collecting inscriptions, poetry, and proverbs. He also collected physical articles illustrating the life of the indigenous farmers and herders of the country, including rock and plant samples, house and farm tools, small archaeological finds, and ceramics. He pioneered the study of biblical and early post-biblical Aramaic, publishing an authoritative grammar (1894) and dictionary (1901), as well as other works. His collection of 15,000 historic photographs and 5,000 books, including rare 16th century prints, and maps formed the basis of the Gustaf Dalman Institute at Ernst Moritz Arndt Universität, Greifswald, which commemorates and continues his work. Dalman served as one of the early directors of the Deutsche Evangelische Institut für Altertumswissenschaft des heiligen Landes zu Jerusalem (German Evangelical Institute for Ancient Studies of the Holy Land in Jerusalem).

**Jesus Christ in the Talmud, Midrash, Zohar, and the Liturgy of the Synagogue** Gustaf Dalman, 2017-09-15 Excerpt from Jesus Christ in the Talmud, Midrash, Zohar, and the Liturgy of the Synagogue: Texts and Translations Hereby, as well

as by the introduction of other matter: contributed by Dr Dalman and Herr Laible, and incorporated by me with the body of the essay, or appended in the form of foot-notes, the value of this edition of the work is much enhanced. It has been my aim throughout to render the German as closely as regard for English idiom would permit. At the same time I have ventured to deviate from this rule (a) in dealing with the earlier pages of the essay, which appeared to me to be capable with advantage of some condensation for the English reader, and (b) very occasionally, in modifying expressions used by the Talmud in reference to our Blessed Lord. It may perhaps be considered that I have not gone quite far enough in this latter respect. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

**The Talmud** Bernhard 1842-1917 Pick, 2023-07-18 A fascinating exploration of the Jewish text known as the Talmud, and its relationship to the central figures of the Christian faith. Pick's work offers a fresh perspective on the Jewish roots of Christianity, and sheds light on the complex interplay of faith and identity at the heart of both traditions. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

The Bible, the Talmud, and the New Testament Elijah Zvi Soloveitchik, 2019-04-30 Born in Slutzk, Russia, in 1805, Elijah Zvi Soloveitchik is a largely forgotten member of the prestigious Soloveitchik rabbinic dynasty. Before Hayyim Soloveitchik developed the standard Brisker method of Talmudic study, or Joseph Dov Soloveitchik helped to found American Modern Orthodox Judaism, Elijah Soloveitchik wrote Qol Qore, a rabbinic commentary on the Gospels of Matthew and Mark. Qol Qore drew on classic rabbinic literature, and particularly on the works of Moses Maimonides, to argue for the compatibility of Christianity with Judaism. To this day, it remains the only rabbinic work to embrace the compatibility of Orthodox Judaism and the Christian Bible. In The Bible, the Talmud, and the New Testament, Shaul Magid presents the first-ever English translation of Qol Qore. In his contextualizing introduction, Magid explains that Qol Qore offers a window onto the turbulent historical context of nineteenth-century European Jewry. With violent anti-Semitic activity on the rise in Europe, Elijah

Soloveitchik was unique in believing that the roots of anti-Semitism were theological, based on a misunderstanding of the New Testament by both Jews and Christians. His hope was that the Qol Qore, written in Hebrew and translated into French, German, and Polish, would reach Jewish and Christian audiences, urging each to consider the validity of the other's religious principles. In an era characterized by fractious debates between Jewish communities, Elijah Soloveitchik represents a voice that called for radical unity amongst Jews and Christians alike.

From the Talmud and Hebraica John Lightfoot, 2013-01-01

## Enjoying the Melody of Term: An Psychological Symphony within **Jesus In The Talmud**

In some sort of taken by displays and the ceaseless chatter of instantaneous communication, the melodic beauty and mental symphony produced by the published word often fade in to the backdrop, eclipsed by the constant sound and disruptions that permeate our lives. Nevertheless, situated within the pages of **Jesus In The Talmud** a stunning literary prize full of raw emotions, lies an immersive symphony waiting to be embraced. Crafted by an elegant musician of language, that charming masterpiece conducts viewers on a mental journey, well unraveling the concealed songs and profound influence resonating within each cautiously constructed phrase. Within the depths with this emotional assessment, we can examine the book is main harmonies, analyze its enthralling writing fashion, and submit ourselves to the profound resonance that echoes in the depths of readers souls.

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