

Behoren christenen de Talmoed te bestuderen, die naast de Hebreeuwse bijbel het fundamentele geschrift van het jodendom is? Moeten ze zich wat aantrekken van hetgeen joden tweeduizend jaar geleden dachten, wilden en deden?

Wie als christen het geestelijk vaderland van Jezus van Nazareth wil leren kennen en daarmee de wortels van zijn eigen geloof beter wil begrijpen, kan de gedachtenwereld van de Talmoed niet buiten beschouwing laten.

De auteur heeft zich tot taak gesteld een begrijpelijke inleiding te geven in de wereld van de Talmoed, die veel christenen vreemd is. Daarmee wil hij ook een bijdrage leveren tot beter wederzijds begrip in de dialoog tussen joden en christenen.

'Dit boekje is ideaal om in een leerhuis te gebruiken. Het leest gemakkelijk en biedt in kort bestek wezenlijke informatie.'

*Willem Zuidema in de inleiding*

*Dr. Roland Gradwohl* (Bazel, 1931) ontving zijn rabbinale opleiding aan het Leo-Baeck-college te Londen (1965). Hij was godsdienstleraar van de Israëlitische cultusgemeente van Zürich (1955-1964), rabbijn van de joodse gemeente van Bern (1965-1979) en tegelijkertijd lector modern Hebreeuws en moderne joodse geschiedenis en cultuur aan de Universiteit van Bern (vanaf 1973). In 1979 vestigde hij zich in Israël.

# Inleiding In Den Talmoed

**Arnold H. De Graaff**



## **Inleiding In Den Talmoed:**

*Inleiding in den Talmoed* Jehuda Leon Palache, 1922      **Inleiding in de talmoed** J. L. Palache, 1984 De Talmoed is het klassiek gezaghebbende en meest invloedrijke document van het Jodendom Tevens is het bekend dat de Talmoed gelijk de Bijbel feitelijk geen document is maar een gedurende eeuwen gegroeide literatuur waarin velerlei invloeden bronnen alsmede mondelinge en schriftelijke tradities tot n corpus litterarum zijn gewerkt en verenigd dat op een bepaald moment is afgesloten en gecanoniseerd      *The Prophetic Call to Love and Justice* Arnold H. De Graaff, 2025-06-20 Scripture s compelling message of love and justice is powerfully relevant for today The implications of the Amsterdam way of interpreting Scripture are evident throughout the book It is both a personal and timely way of speaking to our disintegrating society The Prophetic Call to Love and Justice provides a meaningful and radical yet simple way of re connecting with the Bible As one of the founders of the Amsterdam way of interpretation Karel Deurloo stated The opportunity to learn anew and understand the language of the Bible has been taken away Often the focus is on the assumed origin and history of a text a historical literary approach or a fundamentalist view creating a fragmented moralistic and doctrinaire emphasis which has alienated many from churches Instead Deurloo and others focused on the prophetic meaning that speaks to all of us as the living word of God today This alternative is rooted in the Hebrew Scriptures Its abiding prophetic message of love and justice is reiterated in the Gospels and apostolic letters Hence the choice of subtitle Rediscovering the Old Testament It is a joyful journey of discovery finding new meaning in the Bible for our lives      **The Drawing of the Mark of Cain** Dik Van Arkel, 2009 These are big questions and in The Drawing of the Mark of Cain they are addressed head on The author has devoted his entire career as a distinguished social historian to resolving these and similar problems He has sought his answers through a highly original consistently analytical process of historical conjecture and refutation      Deugdelijke arrebeid vordert lang bepeinzen Peter Gijsbers, Anton van Kempen, 2002      **Subject Index of the Modern Books Acquired by the British Museum in the Years ...** , 1927      **Vallentine's Jewish Encyclopaedia** Albert Montefiore Hyamson, Abraham M. Silbermann, 1938      **Tijdschrift voor Wijsbegeerte** , 1922      **Studia Rosenthaliana** , 1995      **Jewish Studies Between the Disciplines / Judaïstiek zwischen den Disziplinen** Klaus Herrmann, Margarete Schlüter, Giuseppe Veltri, 2003-06-01 Peter Sch fer who celebrated his 60th birthday on 29 June 2003 has left a decidedly firm imprint on the young discipline Jewish Studies in Germany which could only be set up at a German university after the Shoah For someone directing a small academic institution he has managed during his academic career to guide and influence a strikingly large number of students in their scholarly pursuits in the field The collected essays of this volume encompass quite a variety of topics whereby the focal points in Peter Sch fer s own research are not difficult to recognize in the themes chosen by his former students mysticism and magic are most conspicuous followed by Rabbinic Judaism and the studies on the Middle Ages and the Early Modern and Modern Periods Of note is also the fact that the methodological approaches of

these contributions are no less manifold than their themes Part of the contributions of this book were submitted in English and all the German language texts have an English summary or abstract      **Subject Index of the Modern Works Added**

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