

## The Jewish Study Bible Adele Berlin

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**- 150 (Narrator Max McLean) The Jewish Study Bible Adele**

The Jewish Study Bible, which comes in a protective slipcase, combines the entire Hebrew Bible—in the celebrated Jewish Publication Society TANAKH Translation—with explanatory notes, introductory materials, and essays by leading biblical scholars on virtually every aspect of the text, the world in which it was written, its interpretation, and its role in Jewish life. The quality of scholarship, easy-to-navigate format, and vibrant supplementary features bring the ancient text to life.

**The Jewish Study Bible: Second Edition: Berlin, Adele ...**

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The Jewish Study Bible is great - a good read with very helpful notes. I have enjoyed greatly the 24 essays that go with the Bible. Have found this book to enrich my personal study and the sermons that I write. A very good buy. Book is a bit heavy - but with so much information that may be expected.

## **The Jewish Study Bible: Berlin, Adele: Amazon.com: Books**

Second Edition. Edited by Adele Berlin and Marc Zvi Brettler. Description. First published in 2004, The Jewish Study Bible is a landmark, one-volume resource tailored especially for the needs of students of the Hebrew Bible. It has won acclaim from readers in all religious traditions.

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## **Jewish Study Bible Notes (2nd Edition) (2014) - Accordance**

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Anonymous, Adele Berlin (Editor), Marc Zvi Brettler (Editor), Jewish Publication Society (Translation) 4.44 · Rating details · 1,468 ratings · 57 reviews. The Jewish Study Bible is a one-volume resource tailored especially for the needs of students of the Hebrew Bible. Nearly forty scholars worldwide contributed to the translation and interpretation of the Jewish Study Bible, representing the best of Jewish biblical scholarship available today.

## **The Jewish Study Bible by Anonymous - Goodreads**

Adele Berlin is Robert H. Smith Professor of Hebrew Bible Emerita at the University of Maryland. Marc Zvi Brettler is Dora Golding Professor of Biblical Studies and Chair of the Department of Near Eastern and Judaic Studies at Brandeis University.

## **The Jewish Study Bible : Adele Berlin : 9780199978465**

This second edition includes revised annotations for nearly the entire Bible, as well as forty new and

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## **The Jewish Study Bible (2nd ed.) by Berlin, Adele (ebook)**

The Complete Jewish Bible is the only English version of the Bible fully Jewish in style and presentation that includes both the Tanakh ("Old Testament") and the B'rit Hadashah (New Covenant, "New Testament"). Even its title, the Complete Jewish Bible, challenges both Jews and Christians to see that the whole Bible is Jewish, the B'rit Hadashah ...

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Adele Berlin, Marc Zvi Brettler. Oxford University Press, 2004 - Religion - 2190 pages. 19 Reviews. The Jewish Study Bible is a one-volume resource tailored especially for the needs of students of...

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"The Jewish Study Bible combines the entire Hebrew Bible--in the celebrated Jewish Publication Society TANAKH Translation--with explanatory notes, introductory materials, and essays by leading biblical scholars on virtually every aspect of the text, the world in which it was written, its interpretation, and its role in Jewish life. The quality of scholarship, easy-to-navigate format, and vibrant supplementary features bring the ancient text to life"--Publisher's Web site.

First published in 2004, The Jewish Study Bible is a landmark, one-volume resource tailored especially for the needs of students of the Hebrew Bible. It has won acclaim from readers in all religious traditions. The Jewish Study Bible, which comes in a protective slipcase, combines the entire Hebrew Bible--in the celebrated Jewish Publication Society TANAKH Translation--with explanatory notes, introductory materials, and essays by leading biblical scholars on virtually every aspect of the text, the world in

which it was written, its interpretation, and its role in Jewish life. The quality of scholarship, easy-to-navigate format, and vibrant supplementary features bring the ancient text to life. This second edition includes revised annotations for nearly the entire Bible, as well as forty new and updated essays on many of the issues in Jewish interpretation, Jewish worship in the biblical and post-biblical periods, and the influence of the Hebrew Bible in the ancient world. The Jewish Study Bible, Second Edition, is an essential resource for anyone interested in the Hebrew Bible.

Brettler focuses on reading the Hebrew Bible using a 'historical-critical method', explaining the literary conventions, ideological assumptions, and historical conditions that inform the Hebrew Bible and shows how modern critical scholarship and archaeological discoveries shed light on this fascinating and complex literature.

In this accessible volume, Adele Berlin explicates the five poems of Lamentations and builds a convincing case for Lamentations' immense power to address violence and grief. The Old Testament Library provides fresh and authoritative treatments of important aspects of Old Testament study through commentaries and general surveys. The contributors are scholars of international standing.

Jews call the Hebrew Scriptures the “Tanakh” and Christians call them the “Old Testament.” It doesn't take long to see that Jews and Christians view the same set of books differently and interpret these scriptures in unique and at times conflicting ways. The Hebrew Bible for Beginners introduces students to the tremendous influence the Hebrew Bible has had on western society for over two millennia and explores the complexities of reading ancient religious literature today. The book also addresses how certain modern critical approaches may initially be alarming, indeed even shocking, to those who have not been exposed to them, but it tackles the conversation in a respectful fashion. Avoiding jargon and convoluted prose, this highly accessible volume provides textboxes, charts, a timeline, a glossary, and regularly includes artistic renderings of biblical scenes to keep lay and beginning readers engaged.

This adaptation of the JPS translation of the Torah (1962) will appeal to readers who are interested in a historically based picture of social gender roles in the Bible as well as those who have become accustomed to gender-sensitive English in other aspects of their lives. Many contemporary Bible scholars contend that the Bible's original audience understood that the references to God as male simply reflected gendered social roles at the time. However, evidence for this implicit assumption is ambiguous. Accordingly, in preparing this new edition, the editors sought language that was more sensitive to gender nuances, to reflect more accurately the perceptions of the original Bible readers. In places where the ancient audience probably would not have construed gender as pertinent to the text's plain sense, the editors changed words into gender-neutral terms; where gender was probably understood to be at stake, they left the text as originally translated, or even introduced gendered language where none existed before. They made these changes regardless of whether words referred to God, angels, or human beings. For example, the phrase originally translated in the 1962 JPS Torah as "every man as he pleases" has been rendered here "each of us as we please" (Deut. 12:8). Similarly, "man and beast" now reads "human and beast" (Exod. 8:14), since the Hebrew word *adam* is meant to refer to all human beings, not only to males. Conversely, the phrase "the persons enrolled" has been changed to "the men enrolled" (Num. 26:7), to reflect the fact that only men were counted in census-taking at this time. In most cases, references to God are rendered in gender neutral language. A special case in point: the unpronounceable four-letter name for the Divine, the Tetragrammaton, is written in unvocalized Hebrew, conveying to the reader that the Name is something totally "other"-- beyond our speech and understanding. Readers can choose to substitute for this unpronounceable Name any of the numerous divine names offered by Jewish tradition, as generations have before our time. In some instances, however, male imagery depicting God is preserved because it reflects ancient society's view of gender roles. David Stein's preface provides an explanation of the methodology used, and a table delineates typical ways that God

language is handled, with sample verses. Occasional notes applied to the Bible text explain how gender is treated; longer supplementary notes at the end of the volume comment on special topics related to this edition. In preparing this work, the editors undertook a thorough and comprehensive analysis of the Torah's gender ascriptions. The result is a carefully rendered alternative to the traditional JPS translation. The single most innovative aspect of the gender-sensitive translation offered in *The Contemporary Torah* is its treatment of the Hebrew word 'ish as a term of affiliation more than of gender. Scholars seeking a fuller explanation of that treatment are invited to read David E.S. Stein's articles in the *Journal of Hebrew Scriptures* (2008) and in *Hebrew Studies* (2008).

While the history of Israel during the period from ca. 1200 to 586 B.C.E. has been in the forefront of biblical research, little attention has been given to questions of daily life. Where did the Israelites live? What did people do for a living? What did they eat and what affected their health? How did the family function? These and similar questions form the basis for this book. The book introduces different aspects of daily life. It describes the natural setting and the people who occupied the land. It deals with the economy, both rural and urban, emphasizing the main sources of livelihood such as agriculture, herding, and trade. These topics are discussed in relation to the family in particular and the social structure in general. Other topics include urban society, the bureaucracy and the military. Beyond material culture, the book delves into daily and seasonal cultural, social and religious activities, art, music, and the place of writing in Israelite society. Drawing on textual and archaeological evidence, and written with nontechnical language, the book will be especially helpful for undergraduates, seminarians, pastors, rabbis, and other interested nonspecialist readers as well as graduate students and faculty in Hebrew Bible.

This comparative study examines how scriptures - the Bible and the Qur'an - were interpreted in Judaism, Christianity, and Islam throughout history, with emphasis on the pivotal medieval period. Topics discussed include the challenges of translating scripture, its literal and non-literal meanings, its portrayal in art, and its relation to secular literature.

This study Bible offers readers of the Hebrew Bible a resource that is specifically tailored to meet their needs. It presents the centre of gravity of the Scriptures where Jews experience it.

A guide to locating and learning about 3,000 people in the Bible

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