

The title is enclosed in a decorative white border with ornate corner flourishes. The background features a large, faint illustration of a harp (kitharion) with a scroll-like body, and a small town or cityscape at the bottom right.

תהלים TEHILLIM

BOOK OF PSALMS

*With commentary from the Talmud, Midrash, Kabbalah,
classic commentators, and the Chasidic Masters*

Midrash Tehillim English Translation

John McClintock, James Strong



Midrash Tehillim English Translation:

Rashi's Commentary on Psalms Mayer I. Gruber, 2007-10-10 In 2004 Mayer Gruber's landmark Rashi's Commentary on Psalms made one of the 11th century scholar's most important works accessible to a larger audience for the first time. The JPS paperback edition of this exceptional volume includes the complete original Hebrew text and acclaimed linguist Mayer Gruber's contemporary English translation and supercommentary. Fully annotated by Gruber, Rashi's Commentary on Psalms places Rashi, the most influential Hebrew biblical commentator of all time, in the larger context of biblical exegesis. Gruber identifies Rashi's sources, pinpoints the exegetical questions to which Rashi responds, defines the nuances of Rashi's terminology, and guides the reader to use the English translation as a tool to access the original Hebrew text. Gruber's extensive introduction takes a critical look at Rashi and his enduring legacy.

Early Jewish Exegesis and Theological Controversy Isaac Kalimi, 2021-11-15 Series Jewish and Christian Heritage Series 2 Early Jewish Exegesis and Theological Controversy is an important collection of essays on aspects of Hebrew Bible/Old Testament theology, the reception of biblical texts in Judaism and Christianity, the Aqedah, and related topics. The book comprises three main parts: a) the Aqedah and the Temple; b) Biblical Texts in Polemical Contexts; and c) Biblical Theology: Judaism and Christianity. Although each part deals with a specifically defined topic, all are linked by some common themes. All the sections discuss early Jewish exegesis, namely the early scriptures' interpretation in late Biblical literature, in the Apocrypha and Pseudepigrapha, in Jewish Hellenistic writings, the Dead Sea Scrolls, and a variety of Rabbinic sources, essentially the Targumim and midrashim. Each chapter of the book covers theological controversies, either among the Jewish groups themselves and/or between Judaism and other religious denominations, especially Christianity. By now, Isaac Kalimi is recognized the world over as one of the last of the vanishing breed of biblical historians and as one of a handful of experts in the biblical books of Chronicles. Kalimi demonstrates in the first five chapters of *Early Jewish Exegesis and Theological Controversy* that he is also fully grounded in Second Temple literature and qualified to discuss the exegesis of Hebrew Scripture reflected in rabbinic literature, Samaritan lore, the New Testament, and the Nag Hammadi library. The message conveyed by prefacing five important studies on ancient exegesis, Jewish, Christian, and Samaritan, to his two essays on biblical theology at the dawn of the twenty-first century is that Kalimi's mastery of all relevant dialects of Hebrew, Aramaic, and Greek, and his unquestioned competence as a historian of both events and ideas, qualifies him to offer some very original and timely advice to the world community of biblical scholars concerning biblical theology.

Mayer I. Gruber, *In Review of Biblical Literature* 2004: This book belongs on the shelves of every serious Judaica library; it also addresses a general readership and is of interest to undergraduate as well as graduate students. It states the important engagement and willingness of the author to approach the virtual minefield of discussion about biblical history and exegesis.

Rivka Ulmer, *In Review of Rabbinic Judaism* 7 (2004): As is necessary in interdisciplinary studies, Isaac Kalimi emerges as a jack of many trades in this book: rabbinic, Samaritan, studies, patristics, and theology. He has also

demonstrated that he is a master in biblical studies Kalimi's book is a necessary timely and much appreciated offering It serves as a model of mutual scholarly benefit for Jewish and Christian scholars engaged in the literature of their formative periods T Meacham In *Biblical Interpretation in Judaism and Christianity* 2006 Kalimi's argumentation is thorough wide ranging and impressionistic His technique is to collect evidence from a variety of sources to construct a history and then to propose a single circumstantial explanation There is much to discuss in these essays Kalimi is an energetic thoughtful and challenging scholar a fine collection by a scholar who represents one of the most interesting traditions in Israeli biblical scholarship Francis Landy In *Journal of Hebrew Scriptures* 4 2002 2003

Print, Power, and Cultural Hegemony Federico Dal Bo, 2024-09-23 Federico Dal Bo examines the design of early Hebrew books from the late fifteenth and sixteenth centuries focusing not only on the words in these early books but also on how they were arranged on the page He follows in the tradition of scholars such as Christopher de Hamel Marvin J Heller and David Stern who have explored the importance of these Hebrew books in influencing Jewish learning and attracting the interest of Christians The author discusses important prints such as the first Talmud and rabbinical bibles which marked a shift from being for Jewish readers only to being for both Jews and Christians The collaboration between Jewish editors and Christian printers changed the way these books looked and the audience for whom they were intended At first these early prints copied the style of handwritten Hebrew manuscripts The simple layout could be difficult to read especially for long books like the Bible or Talmud But over time influenced by the humanism of the Italian Renaissance the layout became more complex The book also looks at how the layout changed from full page commentaries to a more complicated design in which the main text and commentaries shared the same page This shift challenged the idea of who was the primary author and emphasized the role of editors The layout with the main text in the center and the commentaries on the sides created a kind of unwritten rule for how to read religious texts Dal Bo's study also includes new information about a 1553 trial in which the Talmud was burned Overall it explores how the layout of these early Hebrew books shaped cultural power and influenced how people read

Ancient Readers and their Scriptures Garrick Allen, John Anthony Dunne, 2018-10-08 *Ancient Readers and their Scriptures* explores the various ways that ancient Jewish and Christian writers engaged with and interpreted the Hebrew Bible in antiquity focusing on physical mechanics of rewriting and reuse modes of allusion and quotation texts and text forms text collecting and the development of interpretative traditions Contributions examine the use of the Hebrew Bible and its early versions in a variety of ancient corpora including the Septuagint Dead Sea Scrolls New Testament and Rabbinic works analysing the vast array of textual permutations that define ancient engagement with Jewish scripture This volume argues that the processes of reading and cognition influenced by the physical and intellectual contexts of interpretation are central aspects of ancient biblical interpretation that are underappreciated in current scholarship

Of Scribes and Sages: Later versions and traditions Craig A. Evans, 2004-11-30 *Of Scribes and Sages* focuses primarily on early interpretation of Scripture including the emergence of

Scripture as Scripture in its various versions and contexts It examines recent research into the relationship of the Old Testament to the New and how sacred Scripture was interpreted during New Testament times It also provides stimulating examples to students scholars and clergy in how the task of interpretation is to be done *Of Scribes and Sages, Vol 2* Craig A. Evans, 2004-09-01 *Of Scribes and Sages* focuses primarily on early interpretation of Scripture including the emergence of Scripture as Scripture in its various versions and contexts It examines recent research into the relationship of the Old Testament to the New and how sacred Scripture was interpreted during New Testament times It also provides stimulating examples to students scholars and clergy in how the task of interpretation is to be done **The Midrash on Psalms**, 1959

Milton and Midrash Golda Werman, 1995 This is a book not only for Milton scholars but for academics writing in the recently active field of literature and Midrash and literature and the Bible There are deep reserves of learning behind it unlike Saurat Fletcher and Baldwin Dr Werman reads the Hebrew and Aramaic sources expertly She provides a wealth of new information which less scholarly academics will probably exploit Jason P Rosenblatt Professor of English Georgetown University Werman's study corrects much that has been written about Milton's Hebraism and adds significant new information The appendix is enormously valuable and will assist future scholars in pursuing more specifically detailed study of Milton's use of midrash James H Sims Distinguished Professor of English The University of Southern Mississippi The use of Jewish nonbiblical sources Midrash in *Paradise Lost* has never been so thoroughly examined as in this volume in which Golda S Werman combines esoteric scholarship with interesting facts and insightful commentary to answer questions that have perplexed literary scholars for decades At the beginning of the twentieth century when literary scholars first discovered the midrashic elements in *Paradise Lost* one school of critics responded with skepticism and disbelief why they asked would a Puritan poet dig through ancient Hebrew and Aramaic texts for material to be used in a Christian epic on the fall of man They insisted that Milton could not read difficult midrashic texts and that everything not taken from Christian or classical sources is a product of the poet's own rich imagination Another school regarded Milton's use of Midrash as proof of his profound knowledge of Talmud Midrash the Zohar and other Hebrew Aramaic texts In *Milton and Midrash* Werman effectively demonstrates that both camps err Milton did indeed use midrashic sources but he did not read the difficult midrashic texts in the original languages She shows in a detailed analysis of the nonbiblical Judaic materials included in the prose works that Milton's limited understanding of Midrash rules out any possibility of his having read the sources in the original Yet her investigation revealed that Milton uses midrashim on almost every page of the epic and that many of these midrashim come from the eighth century Midrash *Pirkei de Rabbi Eliezer* Further research showed that this Midrash had been translated into Latin in 1644 just before Milton began *Paradise Lost* At last the puzzle was solved Milton's midrashic materials were taken from translations made by Christian Hebraists Indeed Milton had many Latin translations by Christian Hebraists of midrashic works available to him and here Werman surveys the contemporary intellectual climate in which these translations flourished

These findings have revolutionized Milton scholarship correcting much that has been written about the poet's Hebraism. All future source studies of the poem will make use of the book's appendix which provides an invaluable line by line gloss of *Paradise Lost* that matches passages from the epic with their analogues in the midrashic literature. Golda S. Werman was educated in the United States and now lives in Jerusalem, Israel. Her other field of interest is Yiddish and she has published several important English translations of Yiddish literature including most recently S. Ansky's *The Dybbuk and Other Writings*.

The Gradual Psalms: a Treatise on the Fifteen Songs of Degrees, with Commentary, Based on Ancient Hebrew, Chaldee, and Christian Authorities. By Rev. H. T. Armfield, 1874 **The gradual Psalms: a treatise on the fifteen songs of degrees, with commentary** Henry Thomas Armfield, 1874 **The Koran: ... Translated Into English ... By G. Sale. Fifth Edition, with a Memoir of the Translator by R. A. Davenport, and with Various Readings and Illustrative Notes from Savary's Version of the Koran**, 1876 **The Handbook of Jewish Thought** Aryeh Kaplan, 1979 **The Jewish Quarterly Review**, 1904 *The Harvard Theological Review*, 1924 **A Critical and Exegetical Commentary on the Revelation of St. John** Robert Henry Charles, 1920 **The Midrash on Psalms**, 1960 **A Commentary on the Psalms** John Mason Neale, Neale, Richard Frederick Littledale, 1883 *A Commentary on the Psalms from Primitive and Mediaeval Writers and from the Various Office-books and Hymns of the Roman, Mozarabic, Ambrosian, Gallican, Greek, Coptic, Armenian, and Syriac Rites* John Mason Neale, Richard Frederick Littledale, 1874 **A Commentary on the Psalms: Psalm CXIX. to Psalm CL. with index of Scripture references.** 1874 John Mason Neale, Richard Frederick Littledale, 1874 **Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature** John McClintock, James Strong, 1889

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