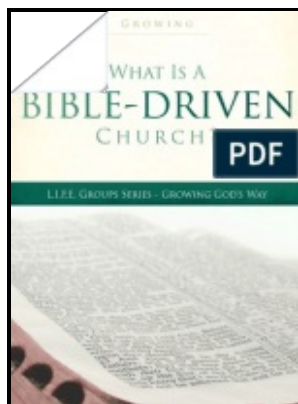


# Erforschung des Jelamdenu-Problems

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Description: -

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The interpretation of texts must consider questions of the history of settlement, population structure and economic conditions as well as the excavation of synagogues. Related to this ungrammatical sentence division in support of a particular interpretation is the occasional ambivalence about where a word belongs.

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Like Hillel, Ishmael has ascribed to him a series of hermeneutical rules, the 13 middot the number is traditional - a normal count would distinguish 16; Aaron Ibn Hayyim in his commentary on Sifra of 1609-11 arrives at 17.

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This picture of instruction on an exclusively oral basis agrees well with the constant emphasis on memorization as well as on the Tanna's function as a tutor cf.

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All of Hillel's logical deductions fail to persuade his audience, the clan of Bathyra, until he appeals to his teachers Shemayah and Abtalion, thereby staking his claim on tradition. Beer, 'The Sources of Rav Sherira Gaon's Igeret' Hebrew, Bar-Ilan 4-5 1967 181-96; Ephraïm, The I. Chemick, Hermeneutical Studies in Talmudic and Midrashic Literature Hebr.

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Shab 70a finds in Exod 35. Rabbi comments with regard to incest and murder: 'This is as if someone assaults and kills his neighbour' Deut 22. However, in many cases the question of dependences and borrowings has yet to receive methodologically flawless treatment: citations of rabbinic opinions in the Church Fathers have often been assumed in cases that actually represent parallel developments from the same presuppositions.

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Only from the third century on were there definite academies outside the patriarchal capital; the texts repeatedly summarize these as 'the Rabbis of Caesarea' or 'the Rabbis from the South' II. In each changed situation the desire is to attain uniformity of halakhah as far as possible; this leads to a continual process of adaptation.

### **introdução ao talmud e ao midrash**

According to this text, the Pharisees transmit certain 34 PART ONE: GENERAL INTRODUCTION precepts not written in the laws of Moses {haper ouk anagegraptai en tois Moyseos nomois , while the Sadducees exclusively keep to the written precepts nomima ta gegrammena. This statement, therefore, cannot be used to prove the word-for-word transmission of halakhic sentences in Tannaitic times.

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