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Yefet ben Ali (Hebrew: יפת בן אלי יפת בן אלי) was perhaps the foremost Karaite commentator on the Bible, during the "Golden Age of Karaism". He lived during the 10th century, a native of Basra ( in present-day Iraq) Later in his life, he moved to Jerusalem, between 950 and 980, where he died.

*Yefet ben Ali - Wikipedia*

Iraqi Rabbis: Yefet Ben Ali, Ben Ish Chai, Yaakov Chaim Sofer, Abdallah Somekh, Yehuda Fatiyah, Menahem Ben Moshe Bavli, [Not Available (Na), LLC Books] on Amazon.com. \*FREE\* shipping on qualifying offers. Iraqi Rabbis: Yefet Ben Ali, Ben Ish Chai, Yaakov Chaim Sofer, Abdallah Somekh, Yehuda Fatiyah, Menahem Ben Moshe Bavli

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Yefet Ben Ali - Approach. ... for he enters into lengthy disputes with traditional rabbis, especially with Saadia, from whose commentaries on the Bible and polemical works, including some no longer in existence, he gives many extracts. Thus in regard to Ex. xxxv. 3 he discusses with Saadia the kindling of a fire by a non-Jew on Sabbath, a ...

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He lived during the 10th century, a native of Basra ( in present-day Iraq) Later in his life, he moved to Jerusalem, between 950 and 980, where he died. The Karaites distinguished him by the epithet maskil ha-Golah (teacher of the Exile).

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Yefet ben Ali (Hebrew: יפת בן אלי) [1] was perhaps the foremost Karaite commentator on the Bible, during the "Golden Age of Karaism". He lived during the 10th century, a native of Basra ( in present-day Iraq) Later in his life, he moved to Jerusalem, between 950 and 980, where he died. The Karaites distinguished him by the epithet maskil ha-Golah (teacher of the Exile).

*Yefet\_ben\_Ali : definition of Yefet\_ben\_Ali and synonyms ...*

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*About: Yefet ben Ali*

First mentioned by Levi ben Yefet ha-Levi in his Book of Precepts, this practice has been maintained by later Karaites until today and constitutes a distinctive feature of Karaite divorce law. It amounts to the right of the Karaite court to issue a letter of divorce if the husband himself refuses to do so.

*Karaite Women | Jewish Women's Archive*

JAPHETH BEN ELI HA-LEVI (Yefet ben Eli; Abū ‘Alī al-Ḥasan ibn ‘Alī al-Lāwī al-Baṣrī; second half of tenth century), Karaite scholar in Jerusalem. Details of his life are not known. He was the only Karaite

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who wrote biblical commentaries in Arabic, accompanied by an Arabic translation (considered very literal by some modern scholars) of the Scriptures, on the entire biblical corpus ...

This volume, the first of its sort, takes issue with scholars who believe that the terms biblical theology and Jews contradict rather than approximate each other. Without saying so, they automatically confirm Otto Procksch's assertion that "alle Theologie ist Christologie." In recent decades, however, there is increasing interest in earlier and current Jewish biblical theologies. A new generation of Jewish scholars demonstrate great interest in and actively engage in Hebrew Bible theology. They strive to make Jewish biblical theology a legitimate subdiscipline of biblical studies and develop it separately and independently from the Christian theology. Also, many Christian scholars are interested in understanding the Hebrew Bible / Old Testament and its various themes from Jewish theological perspectives. Thus, in response to continual interest from all sides, Isaac Kalimi presents this volume for the benefit of all. Jewish Bible Theology comprises a number of essays that raise substantial, methodological, and historical questions, while others focus on particular topics from the Torah, Prophets, and Writings. Altogether, they reflect fresh and current thinking on important issues in Jewish religious and intellectual world views.

24 scholars – Jewish, Protestant, Roman Catholic – from North America, Israel, and various European countries, contribute to this rich volume on medieval interpretation and exegesis of the Hebrew Bible/Old Testament (5th through 12th centuries). Geographically, they cover most of the world as it was known in these times: from Syria to Spain, from Rome to the Rhine and the Seine. The volume also contains supplements to the previous volume, on Ben Sira and the Wisdom of Solomon. The indexes (names, topics, references to biblical sources and a broad body of literature beyond) are the key to the wealth of information provided. Undoubtedly, this volume will meet the high expectations set by the reviewers of the first volume (I/1) of the series: "Definitive reference work" (Religious Studies Review) "Mine d'information d'une grande richesse" (Revue d'histoire et de philosophie religieuses) "Monumental ouvrage" (Revue d'histoire ecclésiastique) "A veritable treasury" (Catholic Biblical Quarterly) "The foremost account of Jewish and Christian biblical interpretation" (Expository Times) "Onmisbaar handboek voor jeder een die zich serieus met bijbelstudie bezighoudt" (Stem van het boek) "Respekt gebietende Summe wissenschaftsgeschichtlicher Forschung" (Zeitschrift für Altes Testament) Selected chapters / Aus dem Inhalt 23. The Problem of Periodization of Middle Ages 25. Jewish Bible Interpretation in Early Post-Talmudic Times 26. Gregory the Great 28. Seventh through Ninth Century 1. Isidore of Seville 3. Exegesis in the time of Charlemagne 4. From Angelomus of Luxeuil to

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Remigius of Auxerre<sup>31</sup>. The Flourishing Era of Jewish Exegesis in Spain 1. The Linguistic School: Judah Hayyuj, Jonah ibn Janah, Moses ibn Chiquitilla and Judah ibn Bal'am 2. The Aesthetic Exegesis of Moses ibn Ezra 32. The School of Literal Jewish Exegesis in Northern France 4. Menahem ben Helbo 5. Solomon Yishaqi / Rashi (1040–1105) 8. Samuel ben Meir / Rashbam (1080–1160) 33. Jewish Exegesis in Spain and Provence and in the East 2. Abraham ibn Ezra 4. Moses ben Nahman / Nahmanides (Ramban) 5. Abraham Maimonides and the Yemenite School<sup>34</sup>. The School of St. Victor in Paris<sup>35</sup>. Christian Interpretation of the Old Testament 1. Bernard of Clairvaux on the Song of Songs 2. Gilbert of Poitiers and Peter Lombard 6. Albert, Thomas, Bonaventure 36. Development of Biblical Interpretation in the Syrian Churches<sup>38</sup>. Literal and Spiritual Scriptural Interpretation: Aspects of Correspondence and Tension between Christian and Jewish Exegesis

In this volume is presented an edition, with translation and introduction, of the commentary on Esther—the first completely extant representative of this medieval Jewish genre—by Yefet ben 'Eli ha-Levi, one of the preeminent litterateurs of the Karaite "Golden Age" (10th–11th centuries).

Isaac Kalimi reveals the history of the book of Chronicles from Hellenistic times to the beginning of critical biblical scholarship at the dawn of the 17th century. This comprehensive examination focuses, first and foremost, on the use of Chronicles in Jewish societies through the generations and highlights the attitudes and biases of writers, translators, historians, artists, exegetes, theologians, and philosophers toward the book. The reader is made aware of what the biblical text has meant and what it has "accomplished" in the many contexts in which it has been presented. Throughout the volume, Kalimi strives to describe the journey of Chronicles not only along the route of Jewish history and interpretation but also in relation to the book's non-Jewish heritage (namely, Christianity), demonstrating the differences and distinctiveness of the former. In contrast, the majority of commentaries on Chronicles written from the mid-19th century to the present day have contained little or nothing about the application, interpretation, and reception history of Chronicles by Jews and Christians for hundreds of years.

"A New Testament bibliography for 1914 to 1917 inclusive", by Frederick C. Grant: v. 1, p. [58]-91.

Karimah, a charming, headstrong Jewish teenager in 11th Century Egypt, follows her heart to live a life of adventure; as a brigand targeting desert caravans and as a pirate on the high seas. Rabbi Nissim, writing from North Africa, comforts Karimah's father with

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tales from classical rabbinic literature. The book is presented as a series of ?found? Cairo Genizah (old book depository) documents. Writing home to her brother, Karimah quotes not only from traditional Jewish texts, but also from the Arabian Nights. Although unpredictable, Karimah is nevertheless guided by her own steadfast ideas of honor and tradition. A DELIGHTFUL COMPENDIUM OF CONSOLATION is historically accurate. With this book, Rabbi Visotzky, professor of midrash, proves to be not only a master teacher, but a master storyteller, as well.

Der mittelalterliche jüdische Bibelgelehrte Abraham ibn Esra wurde um 1089 in Spanien geboren, wanderte kurz vor 1140 nach Italien aus und zog später nach Frankreich und England weiter. Er starb im Jahre 1164. Das Werk liefert in zwei Teilbänden eine deutschsprachige Edition von Abraham ibn Esras langem, im Jahre 1153 in Frankreich verfaßtem Kommentar zum Buch Exodus auf der Basis der Warschauer-Textausgabe sowie mehrerer Handschriften. Neben der kritischen, mit ausführlichen Kommentaren versehenen Übersetzung finden sich zu Beginn der Edition zwei umfangreiche Einleitungen: Die erste Einleitung geht u.a. den Fragen nach, ob Abraham ibn Esra der Verfasser des edierten Kommentars ist und wann und wo er ihn verfaßte. Die zweite Einleitung beschäftigt sich mit den von Abraham ibn Esra benutzten Quellen; dadurch wird sie zu einer grundlegenden Einführung in die jüdische Bibelexegese der klassischen Periode überhaupt.

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