

Chapter 1 : Christian Hebraists and Dutch Rabbis – Aaron L. Katchen | Harvard University Press

*Christian Hebraists and Dutch Rabbis: Seventeenth Century Apologetics and the Study of Maimonides' Mishneh Torah (Harvard Judaic Texts and Studies) [Aaron L. Katchen] on www.nxgvision.com \*FREE\* shipping on qualifying offers.*

Bekkum, van Jewish Liturgy in the Netherlands: Michael at London Bridge, and prebendary of St. His curious work was soon after publication translated into Dutch. Judaism is simply to be considered as an errant faith, and therefore the contemporary Jews are the innocent victims who cannot be blamed personally, because their prayer books have led them into confusion. Throughout the centuries synagogue prayers had been corrupted by the tales and legends of the Rabbis, who manipulated both liturgical and poetic passages, and so deceived the worshipping Jew. How could it otherwise be explained that Jewish prayer contains allusions to the Gentiles by the employment of appellations such as Edom or Edomites, a consistent reference to the Christians who should be put to the sword according to a hymn for Pesach. This is a continuing problem in the study of the transmission of Jewish liturgical materials up to and including the 19th and 20th centuries. The history of Jewish liturgy and poetry involves a perennial process of preference and selection, moving from variety in more ancient times to fixity in later days. Of course, no one was to doubt the centrality of the two aforementioned prayers; they were common to Jews everywhere, as were other forms of worship, such as the reading of Bible and Prophets. The result is a rich tapestry of communal and local preferences, and the picture held by modern researchers of the varied attitudes toward synagogue liturgy in the Jewish world has therefore to allow room for considerable nuance. The best, and the best-known, text of medieval Jewish liturgy, one which tells us much about the institution and adaptation of Jewish prayer in different communal settings, deserves to be mentioned here. It is a beautifully ornamented and written manuscript, one of the earliest codices of medieval Ashkenazi liturgy known as the Amsterdam Mahzor, mainly because it forms part of the collection of the Jewish Historical Museum in Amsterdam. Oxford University Press , pp. Cambridge University Press , pp. The original contents of the Amsterdam Mahzor represent the crystallized shape of the western Ashkenazi rite, whereas the numerous piyyutim often reflect considerable antiquity: A brief word is also appropriate here concerning the Sefardi liturgical tradition in which a variety of rites and customs existed, and in which two major trends can be discerned exerting influence on communal prayer practice: Generally speaking, after the Sefardi Diaspora tended to look for a more unified form of liturgy as much as Ashkenazi communities, when printing was invented and widely adopted. The printed form of Jewish prayer, both the technical process and the impetus for canonicity, would lead to remarkable liturgical adjustments. Can we really study these prayer books without preconceived notions about the accuracy of their transmission and ways of standardization or rather authorization? To pose the question is tantamount to giving the answer. Amsterdam was internationally famous because of its Hebrew press in the domain of synagogue liturgy and poetry, but the spirit of modern times asked for new national and religious expressions of worship. There is almost no parallel to the situation of the early nineteenth-century Dutch Jewry which left its imprint on the content, appearance and purpose of the siddurim and mahzorim, both Ashkenazi and Sefardi. Schmelzer, New York and Jerusalem: The Jewish Theological Seminary of America, The great German scholar Leopold Zunz noted, for example, that in Saloniki around the year there were at least fourteen different Jewish congregations operating more than twenty synagogues and identifying themselves by their places of origin, the latter including Aragon, Catalonia, Portugal or Lissabon, Evora, Italy, Calabria, Apulia, Sicily, Greece and the Provence. One of the surprising effects of modern Jewish emancipation in Western Europe was that what was left to the inner religious domain of Judaism—such as synagogue liturgy—was put into the hands of a limited circle of rabbis, composers and printers. The very few modern studies of Dutch-Jewish liturgy touch on the transformation and printed representation of Orthodox prayer-texts, whether or not with the aid of translation into the Dutch vernacular. In this context we may turn to the epoch-making article of the late Joost Divendal, who published a survey of the life and works of one of his own ancestors, Mozes Cohen Belinfante. Their justification of translating religious texts into Dutch is clearly inspired by ideas of Mendelsohnian Bildung: Jewish knowledge of the Holy Language Hebrew has weakened. Hebrew study is required, but

in-depth understanding of Jewish liturgy is lacking, therefore devotional intention has diminished. Already in earlier times rabbis and sages were forced to adopt a language like Chaldean that is, Babylonian Aramaic for Talmudic expositions. The language of synagogue chants has lost its purity and accuracy, for which poetic devices like meter and rhyme are to be blamed. Previous translations into Spanish and Portuguese were too literal and lack explanatory notes. Translations into antiquated English and French are judged to be of higher quality, but quoting the Bible in English is too much a pro-Christian gesture. Several instructive pieces about the Jewish calendar and the holidays precede the translated texts, each one introduced with one or two initial words from the Hebrew original. *Die Ritus des synagogalen Gottesdienstes, geschichtlich entwickelt*, Berlin: Verlag von Julius Springer, , p. I am indebted to Chaya Brasz for the reference to this important article. Each of the four volumes followed fixed patterns, omitting most of the non-biblical hymnody. A new and distinct balance of interests was needed in Orthodox texts and practice: By the nineteenth century the arrangement of vernacular alongside Hebrew became the norm in Western Europe, also in the Netherlands. It remains to be seen to what extent Jewish prayer texts in Dutch would ever reach equal validity with their Hebrew counterparts, but surely they were helpful in advocating Jewish goodwill in the non-Jewish world—for instance, the Dutch version of the prayer for the royal family would unequivocally prove general Jewish support for the House of Orange. Despite this, one should not be led to think that due to the changing historical circumstances the development of Dutch-Jewish liturgy and worship in the modern era follows a linear pattern. Words like tradition, progress and change should be used with caution, given the fact that the nineties of the eighteenth century seem to display more eagerness to internal changes than the twenties or the thirties of the nineteenth century. The introduction of formalized services was not an entirely orthodox prerequisite but was also emphasized in 12 The reason for the omission of piyyutim is described as follows: Plegtige gebeden voor de joodsche gemeente te Rotterdam in de Hebreuwsche taal opgesteld door den eerw. Significant liturgical adaptations would not have been realized, were it not for the sake of enhancement of the decorum of prayer recitation and melodious chant in the synagogue. The activities of composers and translators in nineteenth-century Netherlands are aptly described by J. Samuel Israel ben Azriel Mulder , religious teacher, translator, curator of the Seminary, secretary of the Major Synagogue, and inspector of Israelite schools for many years, was a clear exponent of Jewish orthodoxy in combination with academic scholarship. D from the University of Giessen, and in he published his *Scattered Fruits of Writing* in Leiden, a collection of published or unpublished essays about subjects, varying from a literary study of biblical psalms to a mathematical study of the number seven. Closest to our theme is his article on the art of translation, a written up speech from January 17, He is well informed about the new theories considering the classification of the world languages, despite the fact that they were supposedly all derivatives from the valley of Sinear, a reference to the biblical Tower of Babel story in Genesis The greatest difficulty is to respect rabbinic opinions and at the same time to reach at a useful and elegant translation. While scholars like 14 In Dutch: Lopes Cardozo and R. His *Verhandeling over de Kunst van Vertalen* is the first contribution, see esp. Gabriel Isaac Polak and Moses Loeb van Ameringen initially edited prayer books without the vernacular, in later editions they added Dutch translations of liturgical or poetic segments with the Hebrew en face. These prayer books clearly reflect a deeper intrusion of the vernacular into the religious domain. It may seem to us quite puzzling, how these Ashkenazi and also Sefardi prayer books in those generations could contribute to more familiarity, as they were mainly intended to encourage decorum and propriety. Certainly, some standard editions with haskamot or rabbinic approbations dominated the Dutch- Jewish synagogue customs, but it is doubtful to what extent printed Jewish liturgy in this respect could have been attractive, had it not been for the melodious cantor or even for the harmonised chant of the choir. The physical representation of prayer texts and particularly piyyutim appeared to have been reduced to the minimum needed for marking strophic structures, rhyme schemes, and alphabetical acrostics. Annotations are only sporadically inserted, mostly in the form of instructions for cantor and congregation. Source citations and contextual explanations are hardly encountered. A festival piyyut which included the name acrostics of the composer would perhaps lead to a short introductory note in very small Hebrew typeface, clearly not meant for historical or devotional clarification. No wonder that the complex poetry of the earlier mentioned Eleazar birabbi Kilir and other revered hymnists

was recited or sung in an abbreviated form or often entirely omitted. An example of a well-known piyyut which cannot be ignored from the traditional point of view is the seasonal composition by Kilir with the opening words *Elim beyom mechussan*, describing the theme of tal, dew, to be granted by God during the approaching dry hot summer. This most elaborate poem in rich and flowery Hebrew is recited on the first day of Passover in the Musaph prayer. In these verses Kilir combines the name of the twelve months, the twelve signs of the zodiac and the twelve tribes of Israel, featuring multiple acrostics, alliteration, assonance and internal rhyme in twenty-one strophes. By example, the first two strophes in Hebrew original are presented with the Dutch Polak-van Ameringen translation: *Ik wil hundertwege met gebeden smeeken, dat hun de wonderkrachtige dauw geworden, de dauw, den aartsvader Abraham als eene ondersteuning toegezegd, verleene Hij God dien, om der gewassen bitteren smaak te verzoeten. Een verbond immers sloot gij met den eersten der vaderen bij de ten offer brenging Izaks, om zijne telgen door den dauw te vermenigvuldigen.* His work became a formal and thematic model for succeeding generations of Jewish poets in Babylonia, Italy, and central Europe, and so entered the Ashkenazi prayer book. In current Hebrew hymnological research there has been much discussion, as to whether, and if so how, these texts were understood by their listeners and readers. As it is written in your Torah: As it is written in your holy words: The general impression which one gets is that the average visitor of the orthodox congregations in Amsterdam and Mediene was not much inspired by the lyrical intentions and deeper meanings of the poetic insertions; most compositions would simply have been perceived as obligatory by traditional observance: During the late nineteenth and early twentieth century synagogue attendance suffered from a demographic stagnation and congregational life went into decline for a combination of socio-historical reasons which have been explained elsewhere. There was less expectation that the synagogues would be filled with congregants for daily, weekly or annual prayer gatherings. The synagogue as a communal house of prayer and chant had become peripheral to a considerable segment of Dutch Jewry, a simple fact of modern Jewish life in the Netherlands, both prewar and postwar. One of the chief rabbis devoted much of his time and energy to synagogue liturgy, translating all essential texts and providing extensive commentary in Dutch. This was Lion Wagenaar, chief rabbi of Friesland during the years and of Gelderland until Later he became rector of the Dutch Israelite Seminary until Wagenaar was a gifted scholar and teacher, whose voluminous prayer books appeared during the years He understood that in modern days loyalty to Jewish prayer was under great pressure: Our reality is very different; we are occupied by daily concerns; our best moments are taken away by them. Happily so, since ancient times the good God has put in the heart of people the need to leave earthly matters during a number of fixed moments and turn to the highest God in true service of the heart Hebrew: In his introduction to the translation of hymns in praise of the Sabbath,<sup>22</sup> he apologizes for the oriental excessiveness of images and expressions which seem overdone to western eyes. Wagenaar, *Gebedenboek met Nederlandsche vertaling en verklaring*, Amsterdam: The editions of rabbi Dr. Hans Hirschberg for the autumnal festivals are intriguing exceptions: Thus we find the reshut of Solomon Ibn Gabirol *shachar avaqshekha tsuri u-misgabi* among the morning prayers for New Year. Whether this adaptation in fact benefits the modern user, <sup>23</sup> *Sjabbos-Tefillo genaamd Ngouneg Sjabbos, bevattende alle gewone gebeden voor sjabbos*, t. Joseph Norden of Elberfeld. World Union of Progressive Judaism, p. Marcel Poorthuis and Joshua Schwartz eds. Frishman offers a number of relevant observations on the two versions of Seder Tov Lehodot, the first one published in and the latter in *Piyyutim*, either Hebrew or Dutch, are hardly found in both editions. The series of mahzorim was published during the years with the aid of Izak Dasberg, Abraham Wijler, rabbi Abraham W.

**Chapter 2 : Christian Hebraist - Wikipedia**

*Christian Hebraists and Dutch Rabbis: Seventeenth Century Apologetics and the Study of Maimonides' Mishneh Torah* by Aaron L. Katchen This work, a complex exposition of Jewish philosophical methodology and doctrine completed in and translated from Arabic into Latin within three decades of the author's lifetime, made him a widely celebrated.

The main area of study is that commonly known as the Old Testament to Christians and Tanakh to Jews , but Christians have occasionally taken an interest in the Talmud , and Kabbalah. The early fathers of the Christian Church got their knowledge of Hebrew traditions Masoretic , Midrashim , Aggadah from their Jewish teachers. Middle Ages Syriac Christians have always been reading and using Hebrew texts. In western Christianity , however, knowledge of Hebrew was historically scarce outside of converts from Judaism. The ninth-century Pseudo-Jerome , who worked in the circle of Rabanus Maurus d. The school of Toledo also worked with Hebrew, but it was secondary to Arabic. Adam of Saint Victor d. The Cistercian tradition of Hebrew studies began with Nicholas Manjacorria. The tradition of scholarly Hebraism was strongest in England. They were instrumental, however, in setting up chairs of Hebrew in universities across Europe. Paris had the leading Hebraist of the period in Nicholas of Lyra d. Cardinal Grimani and other dignitaries, both of the state and of the Church, studied Hebrew and the Cabala with Jewish teachers; even the warrior Guido Rangoni attempted the Hebrew language with the aid of Jacob Mantino Pico de la Mirandola d. A more detailed grammar was published by Otto Walper in But interest still centered wholly around the Bible and the expository literature immediately connected therewith. During the whole of the 16th century it was Hebrew grammar and Jewish exegesis that claimed attention. Christian scholars were not ashamed to be the students of Jewish teachers. In fact, one of the most noted Hebraists of this period was Immanuel Tremellius , born Jewish and converted first to Catholicism and soon thereafter became a Calvinist, producing the main Reformed translation of the Hebrew Bible into Latin he also translated the New Testament from the Syriac into Latin. He not only studied the Targum and the Talmud, but endeavored to understand Jewish history, and he was the first real bibliographer. Women showed an interest: Through Buxtorf a serious attempt was made to understand the post-Biblical literature, and many of the most important works were translated into Latin. In this connection the following names may be mentioned: It was a time in which the Christian theologian studied Hebrew and rabbinics before taking up his specific theological study. Their writings on the Bible were read by Schickard , Humphrey Hody d. The Entdecktes Judenthum of Eisenmenger d. Johann Christoph Wolf d. Johann Christian Georg Bodenschatz d. By the side of these stand Bashuysen d. Biagio Ugolini is said to have been a converted Jew, and therefore finds no place here. Special mention should be made of Ezra Stiles , the learned president of Yale College , certainly the most learned Christian student of post-Biblical Jewish literature that America has produced. Early 19th century Towards the end of the 18th century such friends of Hebrew literature became ever rarer. The rise of Biblical criticism and of the study of other Semitic languages engaged the whole interest of Semitic scholars. Even Rabe, the translator of the Mishnah into German d. Interest in the text of the Bible caused some work to be done in the collecting of Hebrew manuscripts, especially by Benjamin Kennicott in England 1780 and Giovanni Bernardo De Rossi in Italy 1780 The last-named made a valuable collection of Hebrew manuscripts; and by his side may be mentioned Joseph Pasinus or Giuseppe Passini in Turin d. At the universities The downward trend continued in the first half of the 19th century; Jewish literature became less and less a subject of investigation by Christians; and when it was studied it was generally for the purpose of forging weapons against the people whose literature it was. This is seen in such works as A. During the second half of the 19th century, however, the idea gained currency that there was something to be learned by going back to the sources of this history; but only a very few of the universities made a place for this study in their curricula. Honorable exceptions in this respect were furnished in the universities of Oxford where A. Cowley was sublibrarian of the Bodleian Library and Cambridge which has produced such scholars as W. In more recent times Christian scholars have given Jewish literature their attention. Late 19th century The Institutum Judaicum in Leipzig , founded by Franz Delitzsch , and a similar society bearing the same name in Berlin and founded by Hermann Strack , have attempted, by their various

publications, to diffuse in the Christian world a knowledge of Jewish writings. Gustav Dalman has shown by his philological works on Talmudic grammar and lexicography that he is at home in the rabbinic writings. Hermann Strack in Berlin demands special mention not only for his publications dealing with the literature of the Mishnah and the Talmud, but also on account of the fearless manner in which he has combated anti-Semitic prejudice, drawing his material directly from the original sources. Carl Siegfried, in his yearly reports in the *Theologischer Jahresbericht*, for many years called attention to publications on Jewish subjects, and the mention of such works in the *Orientalische Bibliographie* has served to bring them more closely to the attention of Christian scholars. The roll of Christian Hebraists in England includes the names of J. Lowe, who edited the Palestinian recension of the Mishnah. In spite, however, of these facts and of the warning given by Lagarde *Symmicta*, ii. Adolph Harnack, who, in his *Dogmengeschichte* 3d ed. Christian students of the Bible more generally were not included, as they may be found in other articles. A Aarhus, Peter Sim.

**Chapter 3 : Antiquariaat Spinoza Amsterdam order**

*Get this from a library! Christian Hebraists and Dutch rabbis: seventeenth century apologetics and the study of Maimonides' Mishneh Torah. [Aaron L Katchen].*

Judaism WikiProject Judaism As a result of the Alhambra Decree and the Inquisition , many Sephardim Spanish and Portuguese Jews left the Iberian peninsula at the end of the 15th century and throughout the 16th century, in search of religious freedom. Some migrated to the newly independent Dutch provinces which welcomed the Sephardic Jews. Many of the Jews who left for the Dutch provinces were crypto-Jews , persons who had converted to Catholicism but continued to practice Judaism in secret. Many Jewish refugees came from Portugal , where Spanish Jews had fled after the Spanish Inquisition had been introduced in Spain in followed by the expulsion of the Jews from Spain in . In , the Portuguese forcibly converted all Jews in Portugal, including many who had returned to Judaism after fleeing Spain and its Inquisition. Following the establishment in of the Portuguese Inquisition , descendants of Jews who had converted to Catholicism dating back to a forced conversion in Spain in through the Portuguese forced conversion, were looked upon with great suspicion. Many left for Brazil where Europeans were Portuguese speaking and France. A couple of decades later, groups of crypto-Jews started reaching the Dutch Republic founded Interior of the Esnoga Sephardic synagogue in Amsterdam. Amsterdam became one of the most favored destinations in the Netherlands for Sephardic Jews. Because many of the refugees were traders, Amsterdam benefited greatly from their arrival. However, the reason to settle in Amsterdam was not merely voluntary; many crypto-Jews, or Marranos , had been refused admission in trading centers like Middelburg and Haarlem , and because of that ended up in Amsterdam. Under the influence of Sephardic Jews, Amsterdam grew rapidly. Many Jews supported the House of Orange , and were in return protected by the stadholder. Because of the international trading relations many Jewish families had because of the dispersal of their families throughout Europe , the Levant and Northern Africa , trading connections were established with the Levant and Morocco. For instance, the Jewish-Moroccan merchant Samuel Pallache ca. In particular, the relations between the Dutch and South America were established by Sephardic Jews; they contributed to the establishment of the Dutch West Indies Company in , of the directorate of which some of them were members. The ambitious schemes of the Dutch for the conquest of Brazil were carried into effect through Francisco Ribeiro, a Portuguese captain, who is said to have had Jewish relations in Holland. As some years afterward the Dutch in Brazil appealed to Holland for craftsmen of all kinds, many Jews went to Brazil; about Jews left Amsterdam in , accompanied by two distinguished scholars – Isaac Aboab da Fonseca and Moses Raphael de Aguilar. In the struggle between Holland and Portugal for the possession of Brazil the Dutch were supported by the Jews. With various countries in Europe also the Jews of Amsterdam established commercial relations. In a letter dated Nov. The Jewish community of Amsterdam was self-governing, with the Imposta board overseeing communal and individual conduct until the establishment of the unified Mahamad committee in , seven prominent individuals who had final say over all that happened among the Jewish community. The Mahamad was self-sustaining, with members appointing their own successors, thus keeping the communal power in the hands of the merchant elite among the Portuguese Jews. Besides providing for and overseeing the institutions of Sephardic Jewry in Amsterdam, the Mahamad also closely controlled the process of re-judaization - that is helping those whose families had been secretly living as Jews while being outwardly Catholic return to a full Jewish life. In this process several individuals rejected Rabbinic Judaism or advanced ideas outside of the norms of Judaism at that time and were disciplined by the Mahamad through the process of herem which could be anything from denial of Torah honors to an outright ban on the individual. The most famous of those to receive a full ban herem was philosopher Baruch Spinoza. Besides merchants, a great number of physicians were among the Spanish and Portuguese Jews in Amsterdam: Jews were admitted as students at the university, where they studied medicine as the only branch of science which was of practical use to them, for they were not permitted to practise law, and the oath they would be compelled to take excluded them from the professorships. One of the most famous Dutch Jews of this time was Baruch Spinoza , whose intellectual contributions were very

important in his time and continue to influence thinkers to this day. Neither were Jews taken into the trade-guilds: Exceptions, however, were made in the case of trades which stood in peculiar relations to their religion: In a Jew was, exceptionally, permitted to establish a sugar-refinery. In , the Esnoga Sephardic synagogue in Amsterdam was inaugurated. The synagogue is still in use today. The Sephardic cemetery Beth Haim in Ouderkerk aan de Amstel , a village on the outskirts of Amsterdam, has been in use since and is the oldest Jewish cemetery in the Netherlands. Another reminder of the Sephardic community in Amsterdam is the Huis De Pinto, a residence for the wealthy Sephardic family de Pinto, constructed in . By the s the Portuguese Sephardic Community of Amsterdam was on the decline. With the Netherlands experiencing economic difficulty in part due to loss of New World colonies some Jews left and immigration slowed while the Ashkenazi community became the larger Jewish community in Amsterdam, even as the Sephardic Jews kept positions of power and remained the significantly wealthier community. The process of emancipation , granting Jews full citizenship in the late 18th and early 19th century continued the erosion of power the Mahamad held over the community. The Holocaust meant the end of the Sephardic community in The Hague ; it ended after the war because most of the community members had perished in the Nazi concentration camps.

**Chapter 4 : Christian Hebraist | Revolv**

*Maimonides' Mishneh Torah was a widely studied work in the seventeenth century, especially for apologetic*  
*www.nxgvision.comian Hebraists and Dutch Rabbis deals with the impact of its study on Jewish-Christian relations.*

Factors governing gentile enterprises in Hebrew scholarship prior to the latest phase of more widespread secular attitudes may be distinguished as 1 motivation; 2 scholarly facilities; and 3 occasion; appreciation and assessment of these ought to suffice to set the achievements of gentile Hebraists in the context of the cultural background, including economics, geography, and politico-religious history relevant in each case. Such considerations ought to precede the arbitrary division into chronological periods. Since, however, time and place cannot be ignored, the section numbers that follow will be used for reference back. This sometimes led to bb interest in post-biblical Jewish institutions and their exploration through verbal contacts with Jews and later from literary sources. The synchronistic assumptions of traditional Judaism regarding the coevality from Sinai of the Pentateuch and the institutional elaboration of Jewish life at its contemporary phase of development as the modern scholar would consider it were not questioned, except insofar as the Gospels may obliquely query them. Curiosity was often aroused by the presence of a vigorous Jewish life as an enclave within Christendom and in part independent of its presuppositions. This also acted as a spur to c missionary activity toward the Jews, expressed not only in preaching but cc by engagement in controversial disputations. This could easily slip into d antisemitism, and the unscrupulous exploitation of rabbinic literature for purposes of anti-Jewish propaganda. Finally, there is f incipient Orientalism, and the exploitation of the Semitic versions of the Bible both as a bridge to the vocabulary, etc. Archaeological interest, which arose only recently, belongs in this category; its predecessor, the antiquarianism of pilgrim and traveler, falls properly within b. Of the two streams of transmission one was encyclopedic and the other exegetical. Isidore of Seville seventh century drew heavily on Jerome in his Etymologies, which became the standard work of reference, being utilized in particular by Bede d. The exegetical tradition is likewise one of plagiarization of the standard Christian commentaries on each book of the Bible. By the early 12th century this material was being digested, often so succinctly as to reach almost catchword proportions, in the gloss that was becoming a marginal and interlinear accompaniment to manuscripts of the Latin Bible. The gloss also incorporated some matter taken from the encyclopedic stream, and was itself a literary undertaking suggested by the glossation of the standard Western authorities in medicine and law. They were not pitched at a specialist rabbinic readership, but were meant for the ordinary educated Jew, and it was generally the latter or his apostate mutation rather than the professional rabbi to whom the Christian student turned for help. Northern France, particularly Paris and its environs, formed the locale, and "Romance" the lingua franca, as testified by the Cistercian Stephen Harding d. Motivation 1, a was central, but 1, cc was also operative; for religious controversy with the Synagogue, actively prosecuted by the early Church, had revived in Carolingian times. It stimulated a Jewish apologetic in the commentaries of Rashi and his successors, but little of substance is known about the Christian side in these early public disputations. Christian initiative came from the abbey of St. Victor, , and its daughter house in England, Wigmore. Victor, who taught in Paris from about until , set himself the task of rehabilitating the literal-historical sense of Scripture that had traditionally in Christian exegesis been reckoned the mere handmaid of allegory. His endeavor brought him to the Jews, and to the fallacious assumption " shared by his successors " that all interpretation deriving immediately from Jewish sources must, ex hypothesi, be "literal," including midrashic assertions which the Jews themselves would not have regarded too seriously as "facts": Hugh consulted them regarding their understanding of the Prophets; he also learned some Hebrew, sometimes preferring a literal Latin translation to the established Vulgate reading. During the 12th and 13th centuries Christian scholars were prosecuting their search for the philosophical and scientific texts of Greek antiquity and late antiquity in Italy, Sicily, southern France, and Spain. It is a fair assumption " but no more " that the Latin-speaking translators of these Arabic texts, such as Gundissalinus, would have acquired some Hebrew alongside their study of Arabic. But in those cases where they were either dependent on a Hebrew version, or were collating one with its antecedent Arabic, they may very well have relied entirely on a Jewish

collaborator. The Rise of the Mendicant Orders The year saw the foundation of the Franciscans, whose Hebrew interests were mainly motivated by 1, b , and that of the Dominicans or Preachers, who, responding primarily to 1, c and 1, cc , sited their houses when possible near Jewish quarters or actually within them, as at Oxford. Their missionary zeal was directed also toward Muslims, and consequently to Spain where many Jews spoke Arabic, and led a few Dominicans to study Arabic and others Hebrew; they may have established a Hebrew school at Paris in about 1220. The efforts of the Franciscans have left more trace in England, due largely to the encouragement of Robert Grosseteste. The Psalms version survives complete, and fragments of other parts of the Bible, but coverage was probably not completed; and Henry of Cossey, a Cambridge Franciscan. The collaboration of Jews, possibly reluctant and still faithful rather than apostates, has been proved. Thus facility 2, b was apparently available preeminently in France and England, and the English expulsion of occasion type 2, b may have increased potential consultants in Paris and elsewhere. The result of this and doubtless other unrecorded interest, alongside motive 1, aa; see below was the enactment of the ecclesiastical Council of Vienne " thanks to the efforts of the Arabist Raymond Lull " that two teaching posts each for Greek, Hebrew, Syriac, and Arabic should be established at Paris, Oxford, Bologna, and Salamanca respectively. In Oxford the converted Jew John of Bristol taught Hebrew and Greek for a few years from 1240, and in Paris and Salamanca the Hebrew chair was staffed for about a century, but that of Paris certainly thereafter lapsed. The superscriptio was forgotten, possibly being overshadowed by the commentary of the Franciscan Nicholas de Lyre to the entire Bible. The Christian student apparently now felt that he could skip the Hebrew text, and its linguistic study hibernated until the late 15th century. The general effect, however in default of print , was to leave confusion worse confounded, as Bacon criticizing the Dominican correctoria pointed out with great emphasis; the reason partly being failure to separate the task of establishing the "best" Vulgate text. Such Hebrew expertise as is evinced in this work is associated with the Dominican Hugh of St. Victor. The only permanent effect of this activity was a unified chapter division since adopted with slight exceptions by Jews in the Hebrew text as well. Missionary activity in Spain also led the Dominicans to investigate post-biblical Jewish literature, with a view to the refutation of matter therein allegedly incompatible with Christianity. The Pugio Fidei remained a standard source for anti-Jewish polemic, which hovered between motives 1, cc and 1, d. After the Reformation, Protestant tractarians were able somewhat to enlarge the repertoire see e. Jewish Scientific Writings In addition to Christian concern in the Hebrew Bible and messianic and similar passages in talmudic literature, there sometimes was an interest in Hebrew texts which were recognized as being both Jewish, and also creatively new, in a way that Talmud and Midrash were not: This does not refer to the recovery of the older Greek texts through Arabic and Hebrew versions as described above, but rather to the near contemporary works " medical, mathematical, astronomical, etc. The presence, from onward, of many converted Jews in Spain, and after of many crypto-Jews, facilitated such studies 2, b; 2, c: The Kabbalah, Italy, and the Renaissance Spain was also the birthplace of the Zoharic Kabbalah, the wider impact of which was first felt in the communities of Italy and Provence, where as in Spain Jewish instructors could easily be found. Italy stands out, already in the 15th century, for Christian kabbalistic interests. Motivation was ambivalent 1, bb; 1, c; 1, cc. Yohai in late antiquity being presupposed, it was reckoned authentically Jewish, and consequently not open to repudiation by Jews if adduced controversially by Christians. Moreover, features of the kabbalistic system were deemed to be not merely coherent with Christian trinitarianism but indeed potentially to underwrite it. By the end of the 15th century, Kabbalah had become a significant discipline of study for a few Christian humanists " e. This Hebrew interest, as the outcome of the religious humanism of the Renaissance, is linked by the same parent to the Hebrew scholarship of the Reformation, in which the same atmosphere largely prevailed " and the Christian kabbalists could never have made such remarkable progress but for the encouragement of Hebrew in Italy by prince and prelate during the earlier part of the 15th century. A revised attitude 1, e toward Greek and Roman antiquity, as having discovered the vehicle for certain permanent values in a linguistic meticulousness that could consequently be considered "classical," easily set the language of the Hebrew Bible alongside them: Consequently, despite the conviction that the Church had displaced the Synagogue as the authentic embodiment of the message of the "Old" Testament, the supposedly obsolete institutions and theology of Judaism " presumed still to be those of apostolic times "

remained worth investigating. In some cases these arrangements were absorbed in, or replaced by professorships see below ; elsewhere they may have petered out. The Reformation and the Age of Printing For approximately 50 years – the following three independent factors invigorated each other: A The emergence of a cadre of near-modern type scholars, preeminently J. Pride of place again belongs to Italy, where movable Hebrew type-font had already been well developed by Jewish printers; the enterprise of the Christian printer Daniel Bomberg of Venice stands out. Enjoying the patronage of Leo X , and availing himself of the editorial services of really expert rabbinists including the convert Jacob b. The presence of these volumes, often from an early date, in academic libraries across Europe may be a significant pointer to Hebrew interest locally. With these basic tools, which were rapidly improved, the modern foundations of western academic Hebrew may be considered laid. C The movement toward ecclesiastical reform that ended in the emergence of nation-centered Protestant churches independent of Rome owed much to the claim – ultimately a quasi-dogma – that authority lay not in the tradition of the western Church controlled by the papal curia, which had encrusted the Bible with its own interpretation parallel to the procedure of rabbinic Judaism , but in the unadulterated text of the Bible itself. Hence the need for study of the biblical languages, and for producing improved translations – soon into the vernaculars of Europe, but also into Latin e. But the result was that, until recent times, Catholic vernacular versions have continued to be made from the Latin, with the significant exception of the Spanish Bible, which was a Jewish production made in Italy, and accepted by the curia through ex- Marrano channels. Together, these trends brought about the establishment of professorships of Hebrew in the universities, both in Catholic countries and under the reformed churches, in part as an item of governmental policy; the "Regius" chairs at Oxford and Cambridge, for example, being founded by Henry VIII in Henceforth, however, gentile Hebraism in Europe flows along divided streams – one Catholic, and the other in the countries of the Reform. The major achievements were consequently the polyglot editions of the Bible Antwerp, –72, and Paris, – In the late 18th century G. The Protestant Countries In the reformed countries, most Hebraists were members of the nationally established church concerned; but ecclesiastical and political frontiers break down in the case of Hungary, where a preponderant number of the Hebrew scholars were Calvinists, many of them having studied abroad. Protestant masoretic studies produced in the 17th century some notable editions of the Bible, particularly those of the Dutchmen Leusden and van der Hooght; but the crowning achievement was the publication in London of the most elaborate polyglot Bible ever produced, by a scholarly team led by B. The high frequency with which from onward Hebrew grammars were published and reprinted must imply a student market greatly outnumbering the names of those Christian Hebraists known to us as such from their publications; many others, theologians and lawyers, etc. Two Hebrew presses – at Basle and Leiden – stand out as academically adventurous. The Leiden and Amsterdam presses, especially the former as also to a lesser degree those of Lund and Uppsala printed many Hebrew publications including the doctoral dissertations of students of Jewish texts, as presided over by their teachers. Chrestomathies for introducing students were also being produced, e. Among the Puritans of New England, the Mayflower had included one or two with a knowledge of Hebrew in its passenger list, and H. The Nineteenth Century After approximately two new factors reduced the spate of rabbinic dissertations. One was the growth, after J. This diverted the attention of Hebraists in the reformed countries back toward the Bible, especially since the decipherment of cuneiform yielded, from the middle of the century onward, an increasing body of highly relevant new source material. Conceivably the change of attitude in Germany, where hitherto much rabbinic scholarship had been prosecuted by gentiles, may be linkable to reaction against the liberalism that had produced Jewish emancipation. There was thus a gap of approximately a century in the cultivation by Christian scholars of rabbinics as a tool for New Testament and other late-antique studies, until its relevance was rediscovered in the 20th century, and enhanced in importance when the Dead Sea Scrolls began to be investigated. The history of gentile Hebrew scholarship cannot be properly written until the careers and achievements of its practitioners have been not only assessed but also correlated. The list of names which follows makes no claim to completeness. The Hebrew competence of those listed prior to about may prove, on investigation, sometimes to have been less than repute has credited to the individual concerned, but these early students have been given the benefit of the doubt. After about minimal qualifications for inclusion are tenure

of an official academic or para-academic teaching post for Hebrew, or defense of a thesis on a rabbinic subject, or the publication of a Hebrew grammar authors of the multitudinous manuscript Hebrew grammars extant in libraries have not been included, unless otherwise qualified. So far as is known, the list includes no name whose bearer was of Jewish parentage but who himself apostatized. With one or two readily intelligible exceptions, it excludes all who died after "This year" that of the death of F. The abbreviations in the right-hand column are used in the Christian Hebraists list following the bibliography.

**Chapter 5 : Project MUSE - What Do Christian Hebraists Have to Do with the Cultural History of Judaism?**

*A Christian Hebraist is a scholar of Hebrew who comes from a Christian family background/belief, or is a Jewish adherent of [www.nxgvision.com](http://www.nxgvision.com) main area of study is that commonly known as the Old Testament to Christians (and Tanakh to Jews), but Christians have occasionally taken an interest in the Talmud, and Kabbalah.*

In 1492, the Portuguese forcibly converted all Jews in Portugal, including many who had returned to Judaism after fleeing Spain and its Inquisition. Following the establishment in 1498 of the Portuguese Inquisition, descendants of Jews who had converted to Catholicism dating back to a forced conversion in Spain in 1492 through the Portuguese forced conversion, were looked upon with great suspicion. In search of greater religious and economic freedoms, many crypto-Jews left Portugal for places with more lenient religious legislation and opportunities where their unique skill-sets could thrive. Many left for Brazil where Europeans were Portuguese speaking and France. A couple of decades later, groups of crypto-Jews started reaching the Dutch Republic. Migration to Amsterdam[ edit ] Amsterdam became one of the most favored destinations in the Netherlands for Sephardic Jews. Because many of the refugees were traders, Amsterdam benefited greatly from their arrival. However, the reason to settle in Amsterdam was not merely voluntary; many crypto-Jews, or Marranos, had been refused admission in trading centers like Middelburg and Haarlem, and because of that ended up in Amsterdam. Under the influence of Sephardic Jews, Amsterdam grew rapidly. Many Jews supported the House of Orange, and were in return protected by the stadholder. In part, such general religious toleration arose before Jews came to Amsterdam, as city officials adopted a policy of freedom of conscience in joining the Union of Utrecht. These factors made Amsterdam officials and even residents less susceptible to labeling the entire Jewish community by their negatively perceived history in Christian tradition. The Mahamad was self-sustaining, with members appointing their own successors, thus keeping the communal power in the hands of the merchant elite among the Portuguese Jews. Besides providing for and overseeing the institutions of Sephardic Jewry in Amsterdam, the Mahamad also closely controlled the process of re-judaization - that is helping those whose families had been secretly living as Jews while being outwardly Catholic return to a full Jewish life. In this process, several individuals rejected Rabbinic Judaism or advanced ideas outside of the norms of Judaism at that time and were disciplined by the Mahamad through the process of herem, which could be anything from denial of Torah honors to an outright ban on the individual. The most famous of those to receive a full ban herem was philosopher Baruch Spinoza, whose intellectual contributions were very important in his time and continue to influence thinkers to this day. International commerce[ edit ] The migration of Jews from Portugal and Spain to many places other than Amsterdam allowed them to build a strong international trading network that was unique to diaspora members. For instance, the Jewish-Moroccan merchant Samuel Pallache ca. 1600. In particular, the relations between the Dutch and South America were established by Sephardic Jews; they contributed to the establishment of the Dutch West Indies Company in 1621, and some of them were members of its directorate. The ambitious schemes of the Dutch for the conquest of Brazil were carried into effect through Francisco Ribeiro, a Portuguese captain, who is said to have had Jewish relations in Holland. After the Dutch in Brazil appealed to Holland for craftsmen of all kinds, many Jews went to Brazil; about 100 Jews left Amsterdam in 1630, accompanied by two distinguished scholars - Isaac Aboab da Fonseca and Moses Raphael de Aguilar. In the struggle between Holland and Portugal for the possession of Brazil, the Dutch were supported by the Jews. The Jews of Amsterdam also established commercial relations with various countries in Europe. Jews were admitted as students at the university, where they studied medicine as the only branch of science which was of practical use to them, for they were not permitted to practise law, and the oath they would be compelled to take excluded them from the professorships. Neither were Jews taken into the trade guilds: Exceptions, however, were made in the case of trades which stood in peculiar relations to their religion: Jews tended to involve themselves in newer industries in Amsterdam, like the importation of colonial products, that just so happened to not have as many guild restrictions attached to them. Jews also became heavily involved in the jewelry and tobacco industries. One generation later, several waves of migrant Jewish and Protestant families from the Netherlands had established a shipping and trading

settlement in Willemstad, a natural harbour controlled by the Dutch West Indies Company. By the s, the Portuguese Sephardic Community of Amsterdam was on the decline. With the Netherlands experiencing economic difficulty in part due to loss of New World colonies some Jews left and immigration slowed. The Ashkenazic community became the larger Jewish community in Amsterdam, even as the Sephardic Jews kept positions of power and remained the significantly wealthier community. The process of emancipation , granting Jews full Dutch citizenship in the late 18th and early 19th century, continued the erosion of power the Mahamad held over the community. The Holocaust meant the end of the Sephardic community in The Hague ; it ended after the war because most of the community members had perished in the Nazi concentration camps. Today[ edit ] Interior of the Esnoga Sephardic synagogue in Amsterdam. Amsterdam is still home to works of its once vibrant Sephardic community. Also, the Sephardic cemetery Beth Haim in Ouderkerk aan de Amstel , a village on the outskirts of Amsterdam, has been in use since and is the oldest Jewish cemetery in the Netherlands. Another reminder of the Sephardic community in Amsterdam is the Huis De Pinto , a residence for the wealthy Sephardic family de Pinto, constructed in Escher June 6, - February 11, , Auschwitz.

**Chapter 6 : Rabbi Moyses Aegyptius in Holland | David RamÃ-rez**

*Catholic Biblical Association of America* ); A. L. KATCHEN, *Christian Hebraists and Dutch Rabbis. Seventeenth Century Apologetics and the Study of Maimonides.*

Jews in the Netherlands and the Dutch colonies Prices subject to change. Publications in English, German and Hebrew. Very good complete set. Mainly in English early volumes contain also Dutch contributions. Vols contain also: From volume 36 onwards published as a yearbook by Peeters publishers. Multilingualism in Western Ashkenazic Culture. Studies on Jewish books and libraries in honour of Adri Offenbergh, celebrating the th anniversary of the Bibliotheca Rosenthaliana in Amsterdam. Epigonism and the dynamic of Jewish culture. The early modern perspective 65, Portegiezen en Tedescos - Joods leven in Amsterdam Essay Series in Jewish Cultue and Art. Amsterdam, Aksant Academic Publishers, A monument to Portuguese-Jewish culture. A jewish woman from the village of Berne in hiding in Amsterdam Produced and edited on behalf of the Landkreis Wesermarch by Ursula Bernhold, in collaboration with Dr. Renate Neeman and Almut Setje-Eilers. Text editor German version: Oldenburg, Isensee Verlag, Introduction by Josef Rosensaft. Edited by Sam E. Some wear to spine. Text in Yiddish and English. Wiener Library 7, An unbroken chain of years. New York, Hispanic Institute, Considering the paper used, a very good copy. Oxford, Littman Library of Jewish Civilization, Williamsport, Pennsylvania, Bayard Press, And 4 folding tables repaired at folding-line. London, Netherlands Government Information Bureau, Amsterdam, Castrum Peregrini Presse, Conversos and community in early modern Amsterdam. Indiana University Press, Carbondale, Southern Illinois University Press, Ben Wessels and Kees W. Bolle were boyhood friends in the village of Oostvoorne, Holland, in the s. Ten years later, Ben was struggling to survive in the notorious Bergen-Belsen concentration camp, where he perished in along with fellow inmate Anne Frank and over a million Jews and other ethnic and religious minorities. Decades later when he was visiting his friend Johan Schipper in Oostvoorne, Kees Bolle discovered a bundle of letters written by Ben. Lias 16, part 2. Wesselius about Johannes Drusius. Amsterdam, Amsterdam University Press, Herinnering aan Joods Amsterdam. This book consists of fragments of 77 interviews with Holocaust survivors who talk about their life in Amsterdam before the war. In his introduction, Bloemgarten describes the history of Jewish community in Amsterdam from the 17th century until the German occupation in and shows that for centuries it was one of the most important jewish community in Western Europe. Met beschrijving en biographische aantekeningen. Auswahl von Grabsteinen auf dem Niederl. Nebst beschreibung und biographischen Skizzen. Halfcloth binding with slight wear. Complete with all illustrations. Else internally very good. Text in Dutch and German. Hannover, Verlag Hansche Buchhandlung, The variegated collection of David Henriques de Castro Image, text and material culture. Hebrew inscriptions on ceremonial objects. Amsterdam, Jewish Historical Museum, Edited with an introduction. Surinam in the second half of the eighteenth century. The catalogue mentions items. In addition to this catalogue the author presents a list of 90 items listed by Nassy in his book and not found in his library. Unchanged reprint of the original edition. III, No 2 and Vol. Vedder Chairman of the committee. Translated from the Dutch Amsterdam, KIT Publishers, Menasseh ben Israel Instituut Studies X. Amsterdam, Menasseh ben Israel Instituut - Morasha, This study examines the realisation and the characteristics of this bible. Contains extensive notes and bibliography. Cincinnati, American Jewish Archives, Reprinted from Midstream, January Or. Abridgement by Jozien J. Some illustrations Very good set. A selection from the writings of Leo Fuks. Edited and with an introduction by Renate G. Handwritten dedication on flyleaf. Dutch holocaust literature in historical perspective. Amsterdam, Amsterdam University Press, History of Dutch Jewry from the renaissance to with illustrations. London, Littman Library, Cohen, Eli Faber and many others. The renewed Holocaust Restitution Process, Foreword by Stuart E. Jerusalem, Center for Public Affairs. The book then focuses on the reports of the various commissions of inquiry in the late s, the development of the negotiations, the public debate, as well as the emotional impact on those involved. Introductory survey on Jewish immigration to the Netherlands. The author selected 21 literary German and Dutch works which are discussed in detail. To name some examples: Ariel Acosta, Berthold Auerbach: Sieben Geschichten aus dem

Ghetto, Siegfried van Praag: Pension Wessels, Grete Weil: Paris, Jacques Estienne, Spine damaged at top and bottom. Pictures will be sent on request. He is very cautious with the French emigrants as many are fervently anti- Catholic and would even be able to kill him. His occasional contacts with the Jews are obviously much safer. He regularly discusses religious issues with the Rabbis. In Rotterdam he is present at a circumcision in the house of a rich Jew p.

**Chapter 7 : Sephardic Jews in the Netherlands**

*Christian Hebraists and Dutch Rabbis is a book that explores the positive intellectual exchange between Jews and Christians at the dusk of the Renaissance. The engagement was profound in some areas, limited in others.*

The work of Christian scholars in the field of Hebrew literature demands special treatment, not only as part of the history of Jewish literature itself, but also as an indication of the relation which existed between Jews and Christians at various epochs. The neglect by Christians of this study has given rise to many of the false ideas in regard to the Jews and their history which have been current down to the present day. The early fathers of the Christian Church recognized the necessity of understanding the ideas of the mother Synagogue, and got their knowledge of Hebrew traditions i. This knowledge, however, gradually grew less and less as the separation between Church and Synagogue became wider. What was known of Jewish literature came to the scholastics entirely through translations, as can be seen in the works of Albertus Magnus. The same may be said of Alcuin b. Hirsch with an Augustinian monk who lived about , must at least have been able to read the Bible in the Hebrew original. Cardinal Grimani and other dignitaries, both of the state and of the Church, studied Hebrew and the Cabala with Jewish teachers; even the warrior Guido Rangoni attempted the Hebrew language with the aid of Jacob "Mantino Pico de la Mirandola d. But interest still centered wholly around the Bible and the expository literature immediately connected therewith. During the whole of the sixteenth century it was Hebrew grammar and Jewish exegesis that claimed attention. Christian scholars were not ashamed to sit at the feet of Jewish teachers. He not only studied the Targum and the Talmud, but endeavored to understand Jewish history, and he was the first real bibliographer. Through the influence of Buxtorf a serious attempt was made to understand the post-Biblical literature, and many of the most important works were translated into Latin. In this connection the following names may be mentioned: It was a time in which the Christian theologian studied Hebrew and rabbinics before taking up his specific theological study. Their writings on the Bible were read by Schickard , Hody d. The first half of the eighteenth century contains the names of three important scholars. The "Entdecktes Judenthum" of Eisenmenger d. Far ahead of these two stands Johann Christian Wolf d. In addition to these, Bodenschatz d. He, though not a scholarly Hebraist, gave an unbiased and accurate account of Jewish ceremonials. By the side of these stand Bashuysen d. Ugolini is said to have been a converted Jew, and therefore finds no place here. Especial mention should be made of Ezra Stiles, the learned president of Yale College , certainly the most learned Christian student of post-Biblical Jewish literature that America has produced. Toward the end of the eighteenth century such friends of Hebrew literature became ever rarer. The rise of Biblical criticism and of the study of other Semitic languages engaged the whole interest of Semitic scholars. Even Rabe, the translator of the Mishnah into German d. Interest in the text of the Bible caused some work to be done in the collecting of Hebrew manuscripts, especially by Kennicott in England and De Rossi in Italy The last-named made a most valuable collection of Hebrew manuscripts; and by his side may be mentioned Pasinus in Turin d. The downward trend continued in the first half of the nineteenth century; Jewish literature became less and less a subject of investigation by Christians; and when it was studied it was generally for the purpose of forging weapons against the people whose literature it was. This is seen in such works as A. During the second half of the nineteenth century, however, the idea gained currency that there was something to be learned by going back to the sources of this history; but only a very few of the universities made a place for this study in their curricula. Honorable exceptions in this respect were furnished in the universities of Oxford where A. Cowley is sublibrarian of the Bodleian Library and Cambridge which has produced such scholars as W. Lowe, Matthews, and C. In more recent times a few Christian scholars have given Jewish literature their attention. The Institutum Judaicum in Leipsic, founded by Franz Delitzsch, and a similar society bearing the same name in Berlin and founded by Hermann Strack, have attempted, by their various publications, to diffuse in the Christian world a knowledge of Jewish writings. Gustav Dalman has shown by his philological works on Talmudic grammar and lexicography that he is at home in the rabbinic writings. Hermann Strack in Berlin demands special mention not only for his publications dealing with the literature of the Mishnah and the Talmud, but also on account of the fearless

manner in which he has combated anti-Semitic prejudice, drawing his material directly from the original sources. Carl Siegfried, in his yearly reports in the "Theologischer Jahresbericht," for many years called attention to publications on Jewish subjects, and the mention of such works in the "Orientalische Bibliographie" has served to bring them more closely to the attention of Christian scholars. The roll of Christian Hebraists in England includes the names of J. Lowe, who edited the Palestinian recension of the Mishnah. In spite, however, of these facts and of the warning given by Lagarde "Symmicta," ii. Adolph Harnack, who, in his "Dogmengeschichte" 3d ed. Christian students of the Bible have not been, included, as they may be found in other articles. Adam, Eston Benedictine; d. Alfonso de Leon Zamora 16th cent. Allixius, Petrus 17th cent. Alting, Jacob 17th cent. Anslus, Gerebrard 17th cent. Arias Montanus Benedictine; d. Bacon, Roger ; Oxford. Bedwell, William ; London. Bernard, Edward ; Oxford. Bodecker, Stephan Bishop; c. Broughton, Hugh ; Tottenham. Burgonovo, Archangelus Minorite; 16th cent. Buxtorf, Johannes Jakob ; Basel. Caninius, Angelus ; Paris. Carpzov, Johann Benedictine; ; Leipsic. Rodriguez de ; Madrid. Claving, Rob Bishop; ; Peterborough. Coccejus Koch , Jo. Drusius Driesch , Jo. Fagius Buchlin , Paulus ; Cambridge. Fourmont, Etienne, the elder ; Paris.

**Chapter 8 : HEBRAISTS, CHRISTIAN - [www.nxgvision.com](http://www.nxgvision.com)**

*Christian Hebraists and the Study of Judaism in Early Modern Europe, noted scholars trace how these early modern encounters played key roles in defining attitudes toward personal, national, and religious identity in Western culture.*

Middle Ages[ edit ] Syriac Christians have always been reading and using Hebrew texts. In western Christianity , however, knowledge of Hebrew was historically scarce outside of converts from Judaism. The ninth-century Pseudo-Jerome , who worked in the circle of Rabanus Maurus d. The school of Toledo also worked with Hebrew, but it was secondary to Arabic. Adam of Saint Victor d. The Cistercian tradition of Hebrew studies began with Nicholas Manjacorria. The tradition of scholarly Hebraism was strongest in England. They were instrumental, however, in setting up chairs of Hebrew in universities across Europe. Paris had the leading Hebraist of the period in Nicholas of Lyra d. Cardinal Grimani and other dignitaries, both of the state and of the Church, studied Hebrew and the Cabala with Jewish teachers; even the warrior Guido Rangoni attempted the Hebrew language with the aid of Jacob Mantino Pico de la Mirandola d. A more detailed grammar was published by Otto Walper in But interest still centered wholly around the Bible and the expository literature immediately connected therewith. During the whole of the 16th century it was Hebrew grammar and Jewish exegesis that claimed attention. Christian scholars were not ashamed to be the students of Jewish teachers. In fact, one of the most noted Hebraists of this period was Immanuel Tremellius , born Jewish and converted first to Catholicism and soon thereafter became a Calvinist, producing the main Reformed translation of the Hebrew Bible into Latin he also translated the New Testament from the Syriac into Latin. He not only studied the Targum and the Talmud, but endeavored to understand Jewish history, and he was the first real bibliographer. Women showed an interest: Through Buxtorf a serious attempt was made to understand the post-Biblical literature, and many of the most important works were translated into Latin. In this connection the following names may be mentioned: It was a time in which the Christian theologian studied Hebrew and rabbinics before taking up his specific theological study. Their writings on the Bible were read by Schickard , Humphrey Hody d. The Entdecktes Judenthum of Eisenmenger d. Johann Christoph Wolf d. Johann Christian Georg Bodenschatz d. By the side of these stand Bashuysen d. Biagio Ugolini is said to have been a converted Jew, and therefore finds no place here. Special mention should be made of Ezra Stiles , the learned president of Yale College , certainly the most learned Christian student of post-Biblical Jewish literature that America has produced. Early 19th century[ edit ] Towards the end of the 18th century such friends of Hebrew literature became ever rarer. The rise of Biblical criticism and of the study of other Semitic languages engaged the whole interest of Semitic scholars. Even Rabe , the translator of the Mishnah into German d. Interest in the text of the Bible caused some work to be done in the collecting of Hebrew manuscripts, especially by Benjamin Kennicott in England 1780 and Giovanni Bernardo De Rossi in Italy 1780 The last-named made a valuable collection of Hebrew manuscripts; and by his side may be mentioned Joseph Pasinus or Giuseppe Passini in Turin d. At the universities[ edit ] The neutrality of this section is disputed. Relevant discussion may be found on the talk page. Please do not remove this message until conditions to do so are met. December Learn how and when to remove this template message The downward trend continued in the first half of the 19th century; Jewish literature became less and less a subject of investigation by Christians; and when it was studied it was generally for the purpose of forging weapons against the people whose literature it was. This is seen in such works as A. During the second half of the 19th century, however, the idea gained currency that there was something to be learned by going back to the sources of this history; but only a very few of the universities made a place for this study in their curricula. Honorable exceptions in this respect were furnished in the universities of Oxford where A. Cowley was sublibrarian of the Bodleian Library and Cambridge which has produced such scholars as W. In more recent times Christian scholars have given Jewish literature their attention. Late 19th century[ edit ] The Institutum Judaicum in Leipzig , founded by Franz Delitzsch , and a similar society bearing the same name in Berlin and founded by Hermann Strack , have attempted, by their various publications, to diffuse in the Christian world a knowledge of Jewish writings. Gustav Dalman has shown by his philological works on Talmudic grammar

and lexicography that he is at home in the rabbinic writings. Hermann Strack in Berlin demands special mention not only for his publications dealing with the literature of the Mishnah and the Talmud, but also on account of the fearless manner in which he has combated anti-Semitic prejudice, drawing his material directly from the original sources. Carl Siegfried, in his yearly reports in the *Theologischer Jahresbericht*, for many years called attention to publications on Jewish subjects, and the mention of such works in the *Orientalische Bibliographie* has served to bring them more closely to the attention of Christian scholars. The roll of Christian Hebraists in England includes the names of J. Lowe, who edited the Palestinian recension of the Mishnah. In spite, however, of these facts and of the warning given by Lagarde *Symmicta*, ii. Adolph Harnack, who, in his *Dogmengeschichte* 3d ed. Christian students of the Bible more generally were not included, as they may be found in other articles.

**Chapter 9 : Sephardic Jews in the Netherlands - Wikipedia**

*Katchen, Aaron L., Christian Hebraists and Dutch Rabbis: Seventeenth Century Apologetics and the Study of Maimonides' Mishneh Torah: Harvard University Press Sorkin, David, Beyond the east-west divide: rethinking the narrative of the Jews' political status in Europe, Jewish History*

When it comes to honest communication and open dialogue between both religions, this relationship has often been clouded by biases and misconceptions due to the very nature of our different epistemologies; in the core ways we derive knowledge and belief. But there have been times, though rare and far apart in time, when both Christian and Jews have met with a like-minded purpose to know each other, despite our differences and turbulent history. The encounter of cultures not their clashes over time has proven to be a guiding light that mends our past. This light never shone brighter for Jews and Christians than in Renaissance Netherlands, and whose radiating scintillations reach us to this very day. Harkening back to the Middle-Ages, Maimonides came at just the time the Christian world was beginning to shed away its anti-rationalistic mores and a Jew could speak in the Greco-Roman set of ideas and values, exposing Judaism through a philosophical medium Christians and Arabs could understand. It is a core summary of each law in Judaism engendered by a careful, critical and fastidious analysis of all the available sources. The controversies that its publication provoked among the Jews of central Europe would stamp the attitudes towards this work, and eventually transferred to non-Jews via Jewish converts to Christianity. From this controversy and in subsequent years it was the Kabbalah that would be the medium of Christian and Jewish inter-religious dialogue. The Christian kabbalism of the Renaissance was a further manifestation of this attitude. It grew in part out of the renewed emphasis on spirituality in certain Christian quarters, new ways having been sought through which Christianity might be validated or affirmed. By the mid-to late fifteenth century, even native Christians began to consider the kabbalistic teachings more than just proofs of Christianity: In this way, the kabbalah became more specifically part of the reaction to scholasticism and the revolt against it. But the changing attitudes of European thinkers in antiquities and study of language during the Renaissance would bring them much closer to an unbiased interest in studying Hebrew, and as a consequence too, the corpus of Jewish legal thought. In an era when the religious had not yet been separated from the secular, a concern for veritas brought these thinkers to peruse the biblical text in their Latin, Greek and Hebrew versions. As Reformation swept across Europe the old modes of thinking Christian doctrine were reassessed which brought the need for a new literalism outside canonical Catholic interpretation. No place in 16th c. Europe was more pregnant with this need than the newly formed Dutch Republic. Caught in the moment of triumph against the Spaniards and a new religious autonomy, Dutch thinkers moved towards finding a new sense of direction and national consciousness. The formation of educational institutions was at the center of this project and the relationship of Dutch Humanists with Sephardic Rabbis became a force behind the molding of the new pluralist Dutch political character. Katchen parses this specific period through the range of personalities and political situations that brought Christian and Jewish minds together, each having a different set of motives and expectations. To our modern eye, the scholarly pursuits of these individuals would not be seen precisely as purely learning for learning sake. Yet, we can see the growing pains these relationships brought to the historical actors at play which eventually would give unexpected turn of events in the minds and attitudes of these personalities. Dutch Humanism Part One of the book deals with the development of Dutch Humanism, amidst the Pan-European political changes and competition for the soul within Dutch religious groups. Katchen leaves no rock unturned, describing us the culture and politics of the Dutch Republic, to effect a transition to the humanistic and theological endeavors of key protagonists that would set the tenor for its future. There was a practical as well as a spiritual purpose implicit in this foundation, one that soon allowed Leiden to develop the strong tradition of humanistic scholarship that made it a center of learning second to none in its day. It attracted the greatest scholars of the day in both the arts and the sciences. The conflicts that arose between the religious groups, multi-layered through the three centers of Dutch influence – the Regent class the ruling class and leaders of Dutch cities, the House of Orange the Dutch crown and the Reformed Church – created the stage and the need for

learning Rabbinic tradition. Their goal, never realized, was to make their own Dutch Reformed Church the sole legitimate religious body of the Netherlands. Dutch Christian Hebraism drew some of its forcefulness from this strife. The foremost propagandists on either side were often Hebraists whose interest in and use of rabbinic literature stemmed as much from their internal squabbles as it did from any of the other purposes of Christian humanist scholarship. Strong traditions of local autonomy continued to ward off the establishment of a strong central power such as the House of Orange. The firm opposition of the Church prevented the Regents from really gaining the upper hand. It was the Church that usually held the balance of power, though; responsiveness to its dictates demanded, even from the Regent class, a certain degree of external orthodoxy, particularly in view of the firm support from the Church among the lower classes. Though the need for Judaic instruction started merely as a means to settle internal doctrinal disputes and competition between the Protestant sects, it eventually evolved to become a study to know Judaism proper. But this learning, coupled with the Messianic-Millennarian thrust of the 17th c. Echoing endeavors from the past, the Protestant Christians engaged in Jewish learning not only to clarify and justify their own tradition, but it continued to have a latent missionizing purpose behind it. While attempts to convert Jews had gone through several stages since the dawn of Christian Orthodoxy – from literalist Biblical and Talmudic manipulations, and the subsequent use of Kabbalistic theology – this new threshold at the juncture of Christian and Jewish scholarship in Amsterdam opened up the core of Jewish thought like never before. We thus find statements from these scholars, like the student of Law at Leiden, French-born Joseph Justus Scaliger The Moreh Nevukhim can not be commended enough. I rate not only that book but also all the works of that master so highly that I would say that he alone among the Jews has given up talking nonsense. I allege their exposition for two causes; the one, to give light to the ordinances of Moses touching the external practice of them in the commonwealth of Israel, which the Rabbines did record, and without whose help many of those legal rights especially in Exodus and Leviticus will not well be understood. An other reason why I cite the Rabbines, is to shew how in many words, phrases, and points of doctrine, they approve of the new Testament. I ran through the splendid treatises of Rabbi Maimonides with great enthusiasm in the most pleasant and leisurely fashion. I was so affected that I nearly turned my pen around and erased all my previous animadversions on things Jewish.. Admired among men is a great writer, Rabbi Moses ben Maimon, who has put aside the nonsense and successfully grasped hold of the teaching of the Talmud in that divine work that he himself calls Mishneh Torah. We can never speak so highly about that author that his own excellence will not surpass it. By a certain fate and accident of birth he first and he alone among that people rightly perceive what is not to talk nonsense. We shall often cite him in these [three] books as a most distinguished witness. His authority will be most useful for us. And despite certain biases these scholars still had about Jews and Judaism, all in all, European intellectuals trained at Leiden would find their encounter with Judaism proper refreshing, exhilarating and enlightening. Contrary to what historians generally say about Jewish settlement in the Netherlands, Katchen shows several elements that made the situation of Jews there so very delicate; a situation which had to be addressed. Despite the pluralistic religious character of the Dutch Republic there was not tolerance for all. As it concerned Christianity, Calvinist positions ruled in matters of faith, and any deviancy from its general principles usually translated into persecution and eventual expulsion from the Dutch realm. Therefore sects and individuals who rebelled against the status quo were not at all immune from banishment, and Jews were no exception. No one may discuss matters of religion with a non-Jew in order that he may come out to our Holy Law, nor may one speak scandalously of his faith to him; this would be contrary [to our interest and] disturb the liberty which we enjoy and make us hated for something that is neither a law nor an obligation. It is Hakham Ben Israel and his involvement with Dutch scholars, coupled with his publishing activity that draws the most attention. Menasseh, Aboab, and Aguilar all would become involved in messianic speculations, Menasseh through kabbalists and other visionaries both Christian and Jewish, Aboab and Aguilar also through kabbalah, the two of them becoming the most enthusiastic Amsterdam supporters of Shabbetai Tsevi, the messianic pretender, in

Commonly associated with Jewish eschatological thinking in the sixteenth and seventeenth centuries was a hope that the general spread of the knowledge of Torah, via both the Reformation and the activities of Christian missionaries in the newly discovered lands, was a harbinger of the Messiah. The only thing that

Katchen offers to support his statements is the Maimonidean concept of messianic redemption. And everything that came about in respect to Jesus and the Ishmaelite who arose after him [i. The world has already become full of talk about the Messiah and about the Torah and about the commandments, and this has spread into far islands and among many uncircumcised peoples. And they are discussing these things and the commandments of the Torah. Some say, these commandments were true but they have become null and void at the present time and were not binding for all generations; others say, there are mysteries in them and they are not [to be interpreted] according to their literal meaning, and the Messianic King has already come and revealed their secret sense. But, when the Messianic King will arise in truth and be successful and be exalted and lifted up, they immediately reconsider and know that their fathers inherited falsehood, and that their prophets and Fathers deceived them. One of the primary works that attempted to temper the opinion of Christians towards Jews, and to clarify traditional Jewish hermeneutics, was the Conciliator. The writings consulted by Menasseh were many and varied, Jewish and non-Jewish; he placed them side by side without distinguishing between their authority. Included among the authorities a list of both Jewish and the non-Jewish ones is appended in the Spanish edition; in the Latin edition, the non-Jewish ones are omitted are church fathers, medieval and later scholastics, and, of course, the broad range of classical authors. Originally written in Spanish " with the obvious intention to aid Conversos returning to Judaism " the Conciliator was soon translated into Latin. These [Jewish sages] alone, as the disciples of the prophets, could find a way out and a solution for many passages that, on account of their difficulty, would remain completely unintelligible. After securing the approval of his community Parnassim lay governing body , Hakham Ben Israel went to procure the publication approval of the Ashkenazi Rabbis at Frankfurt Germany , where it was received enthusiastically in both its Spanish and Latin versions. Being a non-kabbalistic work written in two languages foreign to Ashkenazim the Frankfurt Rabbis depended on an interpreter who translated it viva voce from the Spanish version , it is remarkable that Conciliator would find unwavering support, even from the least likely places, as two recent adepts of Lurianic kabbalah were part of the Rabbinic board. For this is a sign of the truth: Still, the works saw the light of day in Latin versions intended for the wider non-Jewish public, but not without omitting, rephrasing or even altering certain parts of the text to suit Christian sensibilities, or to appease and ease the Parnassim. A much shorter work, De Creatione is less technical and more philosophical, drawing attention to the things that Jews and Christians can agree on, but not without losing sight of the core principles of Judaism. Dutch Christians could tolerate Jews on the basis of their utilitarian benefits, not as being equals before the Divine grace. He presents a man who not only stood his ground the best he could, both before Christian society and his fellow Jews, but did so in a way that would not compromise his Jewish principles, even at the expense of his own livelihood and respect. The fact that most of the works he published, and particularly the type of instruction he offered to non-Jews kept a strict Rabbinic and Maimonidean stance, speaks of a Jew who knew all too well the distinction between living to increase the Torah for Israel and the Nations, and not have the Torah increase your living. Even after having several life reversals, he kept to this immutable principle. His dreams, as well as those of his peers, did not crystallized during his lifetime, but nonetheless created a lasting impact that would be manifest in generations to come. Menasseh reveals quite a bit about his view of the instruction of Christians: As the colossus of learning associated with the early years of Leiden, Scaliger exercised a role, to be sure, but the real impetus to the study of Hebrew and rabbinics there was provided by Johannes Drusius , though he would move from Leiden to Franeker in Moreover, Drusius and Scaliger only laid the foundations. It is Johanness Drusius the Elder who pioneered rabbinics in Holland. Rebelling against the theological positions of fellow Hebraists at the time, Drusius sought to establish Hebraic studies based on the philological attention to the Hebrew Bible. Drusius was self-taught in rabbinics, thanks to his acquisition of Jewish books through a Jewish bookseller at Emden. Thanks to a series of letters between him and the bookseller that have been preserved, we know what Jewish works were part of his library aside from the Talmud. Though having no rabbinic coaching whatsoever, Drusius proved himself a serious student of rabbinics. He hardly ever made polemics with the material he studied, and overall he was very objective. He wrote a treatise, published after his death, entitled *Commentarium ad loca difficiliora Pentateuchi* , where his grammatical and lexical preoccupations are evident, distancing himself from any spiritual explanation of the

material. Indeed, in a very humble note he explained, What I deal with pertains mostly to grammar. I do not claim for myself any deeper knowledge. I do know this: I am neither a prophet nor the son of a prophet. The other key Leiden Hebraist precursor was Scaliger, who began to rally for direct Jewish instruction via Rabbis, and as a result having a positive attitude for Jewish settlement in the Netherlands. Scaliger deeply lamented his loss. He is thought to have had contact with the Sephardi rabbis in the very young community of Amsterdam. In this book he calls attention to the fact that while the Dutch delve into Spanish, French, Italian and even American Indigenous knowledge and language, not so with the Hebrews; in his words, We have learned the words and the sayings of the Spaniards, the French, and the Italians: As talented as we are, the one language we do not understand is the one that it would truly have been worth while learning. For, if there are any who turn their intellects to this most noble pursuit, it is for the most part in an entirely perfunctory fashion.