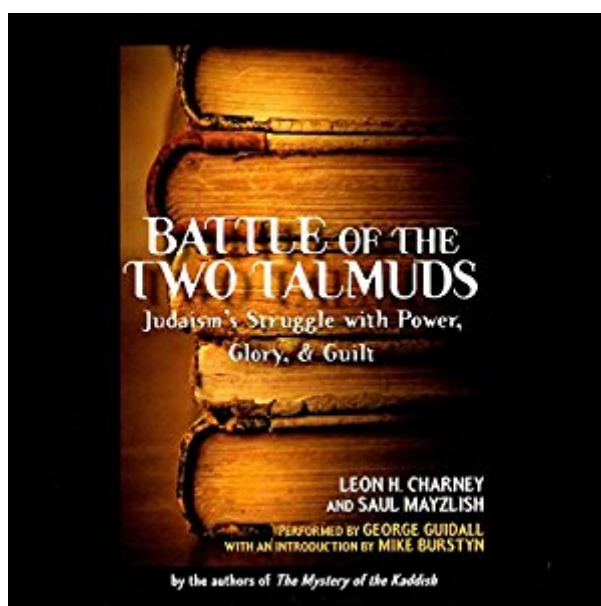


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# Battle Of The Two Talmuds: Judaism's Struggle With Power, Glory, & Guilt



## Synopsis

The authors reached back into history to understand the reasons and methods brilliant rabbis and Talmudic scholars abandoned the Holy Land, both physically and spiritually, to settle in what came to be known as the lands of the Diaspora. This dramatic exodus was contrary to the biblical injunction that all Jews must live in the land of Israel. The Battle of the Two Talmuds explains in great detail how the Babylonian scholars created their own interpretation of the Torah that grew to take precedence over that of the Jerusalem scholars. This book shows that all human beings are subject in various ways to power, glory, and guilt. It was power, glory, and guilt that has effected the tradition and scholarship of Judaism for the past 2,000 years. The reader learns how these qualities intertwined in a positive way to make Judaism an enduring and vibrant religion.

## Book Information

Audible Audio Edition

Listening Length: 6 hours 8 minutes

Program Type: Audiobook

Version: Unabridged

Publisher: Leon H. Cha

Audible.com Release Date: July 16, 2012

Language: English

ASIN: B008LY4VHA

Best Sellers Rank: #107 in Books > Audible Audiobooks > Religion & Spirituality > Judaism

#157 in Books > Religion & Spirituality > Judaism > Sacred Writings > Talmud

## Customer Reviews

Very good book. This book allows understanding of the most difficult and important problems in the current situation, not only in the Middle East, but in the world. Leon Charney is a very intelligent and honest journalist and I watch his programs on TV every week.

Well written. Informative. A nice addition to any library.

This book is for my father, and I found it interesting as much as he did. We saw it advertised on either JLTV or some Christian station.

In plain, graceful language, the authors bring to awareness the way Jewish belief systems

developed during the Diaspora. To me, the chief virtue is the introduction of general readers to the intensely spiritual deliberations of medieval Jewry. -- although the book also considers very well the whole question of the necessity of the Jews settling in Israel. You will learn of the writings and character of the following Jewish luminaries and thinkers: Maimonides, the Saadyah Gaon, Rav Schmuel, Rabbi Yochannan, Rashi. .The authors focus on the comfortable, wealthy secular Jewish community in Babylonia (modern Baghdad). What were the feelings of these Jews regarding the biblical declarations and prophesies about Jews returning the the Holy Land? There are similarities between the sophistication, and secularization, of Babylon and the modern Golden Land, America. What similarities were there between the Babylonian scholars and those who forged their own "Jerusalem" Talmud (not written in that city, for the Romans banned Jews from it).The book is excellent in covering the whole question of active rebellion against militant authority, vs. passive, and prayerful, otherworldly acceptance of injustice by its victims (the condition Ashkenazim faced for centuries).These fascinating questions are treated impartially and reverently, without ostentation, moralizing, or jargon.

This book offers a fascinating look into the history of Judaism and the ways in which power and competition among Talmudic scholars played a role in the Jewish Diaspora. Authors Leon Charney and Saul Mayzlish write in a way that takes the reader on a journey through the debates of ancient Jewish scholars and reveal the story of how spiritual and religious beliefs and practices formed and were influenced by the settling of the Jews outside of the Holy Land. It is a unique look that helps the reader understand more fully the questions we deal with today. It was a pleasure to read and is a great book for anyone interested in Jewish or religious history.

The book is a intriguing read in its attempt to understand how and why brilliant rabbis and Talmudic scholars abandoned the Holy Land to make their way in Babylonia - where they would create an interpretation of the Torah that would grow to take precedence over the Jerusalem scholars. It's an intellectual book, you need to take time to go through it. It's filled with interesting facts, and once the material has been digested, it's definitely worth the journey. I recommend this book highly.

This is a purely secular treatment. It is an interesting but not compelling treatment. I have not completed the book but may pick it up again in the future. I think the real rational for the two Talmuds is given by Jesus Christ when He repeatedly says. "You have heard it said...but I say unto you...." The Torah was twisted by the Pharisees so that they might claim they kept the Law and feel

themselves superior to their fellows. Yeshua Mashiach (Jesus Christ) revealed the Law's true spiritual meaning, requirements and purpose thereby also revealing the duplicity and deception of the Pharisees' Oral Law and traditions which became the basis of the Talmuds and the rabbinical religion of Judaism. But the writer of Psalm 119:140, under inspiration of the Ruach Ha Kodesh, the Holy Spirit, testifies, "Thy Word is very pure therefore thy servant loveth it." The writers of the Tanach, the Bible, were so controlled by the Holy spirit that whatever they wrote was purged from any and all human deficiencies. This control applies to every word so that the Scripture is inerrant and verbally inspired throughout. In Psalm 18:30 King David states, "As for God His way is perfect: The Word of the LORD is tried: He is a buckler(shield) to all those that trust in Him." Proverbs 30:5 records, "Every word of God is pure( refined and purified in a spiritual furnace, as it were, so that any and all contaminants have been purged out leaving only the pure element): He is a shield unto them that put their trust in Him." The Bible is God's pure Word; the Talmud is admixture that alloys human error to God's pure Word causing confusion and obfuscation and doubt. There was no Talmud or Oral Law, so called, prior to the Exile and Dispersion: there was only the Hebrew Bible or Tanach: God's pure Word.

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