The relationship of the rabbis of Late Antique Palestine to their non-Jewish neighbors, rulers, and interlocutors was complex and often fraught. Jenny R. Labendz investigates the rabbis’ self-perception and their self-fashioning within this non-Jewish social and intellectual world, answering a fundamental question: Was the rabbinic participation in Greco-Roman society a begrudging concession or a principled choice?

Labendz shows that despite the highly insular and self-referential nature of rabbinic Torah study, some rabbis believed that the involvement of non-Jews in rabbinic intellectual culture enriched the rabbis’ own learning and teaching. Labendz identifies a sub-genre of rabbinic texts that she terms "Socratic Torah," in which rabbis engage in productive dialogue with non-Jews about biblical and rabbinic law and narrative. In these texts, rabbinic epistemology expands to include reliance not only upon Scripture and rabbinic tradition, but upon intuitions and life experiences common to Jews and non-Jews. While most scholarly readings of rabbinic dialogues with non-Jews have focused on the polemical, hostile, or anxiety-ridden nature of the interactions, Socratic Torah reveals that the presence of non-Jews was at times a welcome opportunity for the rabbis to think and speak differently about Torah.

"Jenny Labendz does a marvelous job of illuminating narratives of dialogues between ancient rabbinic sages and their Greco-Roman counterparts. Of particular reward are her explorations of the relation of these dialogues to those centered on Socrates in the writings of Plato, uncovering thereby the epistemological foundations of these dialogues and their pedagogic function. She provides precious insights into early rabbinic Judaism’s view of non-Jews and non-Rabbis as participants in the production, communication, and consumption of ‘rabbinic knowledge.’”

— Steven D. Fraade, Mark Taper Professor of the History of Judaism, Yale University