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KEY=PAPERBACK - LANG FLORES

Legal Revision and Religious Renewal in Ancient Israel [Cambridge University Press](#) *This book examines the doctrine of transgenerational punishment found in the Decalogue—that is, the idea that God punishes sinners vicariously and extends the punishment due them to three or four generations of their progeny. Though it was "God-given" law, the unfairness of punishing innocent people merely for being the children or grandchildren of wrongdoers was clearly recognized in ancient Israel. A series of inner-biblical and post-biblical responses to the rule demonstrates that later writers were able to criticize, reject, and replace this problematic doctrine with the alternative notion of individual retribution. From this perspective, the formative canon is the source of its own renewal: it fosters critical reflection upon the textual tradition and sponsors intellectual freedom. To support further study, this book includes a valuable bibliographical essay on the distinctive approach of inner-biblical exegesis showing the contributions of European, Israeli, and North American scholars. An earlier version of the volume appeared in French as L'Herméneutique de l'innovation: Canon et exégèse dans l'Israël biblique. This new Cambridge release represents a major revision and expansion of the French edition, nearly doubling its length with extensive new content. Legal Revision and Religious Renewal in Ancient Israel opens new perspectives on current debates within the humanities about canonicity, textual authority, and authorship. Bernard M. Levinson holds the Berman Family Chair of Jewish Studies and Hebrew Bible at the University of Minnesota. His research focuses on biblical and cuneiform law, textual reinterpretation in the Second Temple period, and the relation of the Bible to Western intellectual history. His book Deuteronomy and the Hermeneutics of Legal Innovation (1997) won the 1999 Salo W. Baron Award for Best First Book in Literature and Thought from the American Academy for Jewish Research. He is also the author of "The Right Chorale" : Studies in Biblical Law and Interpretation (2008), and editor or coeditor of four volumes, most recently, The Pentateuch as Torah: New Models for Understanding Its Promulgation and Acceptance (2007). The interdisciplinary significance of his work has been recognized with appointments to the Institute for Advanced Study (1997); the Wissenschaftskolleg zu Berlin/Berlin Institute for Advanced Study (2007); and, most recently, the National Humanities Center, where he will serve as the Henry Luce Senior Fellow in Religious Studies for the 2010-2011 academic year. **Deuteronomy and the Hermeneutics of Legal Innovation Oxford University Press on Demand** "...[O]ne will not be able to do serious study of Deuteronomy without consulting this book."--The Bible Today. "...this innovative study...will recharge the study of biblical legal literature."--Religious Studies Review. **Gender and Law in the Hebrew Bible and the Ancient Near East** [A&C Black](#) *This striking new contribution to gender studies demonstrates the essential role of Israelite and Near East law in the historical analysis of gender. The theme of these studies of Babylonian, Hittite, Assyrian, and Israelite law is this: What is the significance of gender in the formulation of ancient law and custom? Feminist scholarship is enriched by these studies in family history and the status of women in antiquity. At the same time, conventional legal history is repositioned, as new and classical texts are interpreted from the vantage point of feminist theory and social history. Papers from SBL Biblical Law Section form the core of this collection. **Marriage in the Book of Tobit** [Walter de Gruyter](#) *This study examines marital elements in the Book of Tobit in light of the mores and beliefs of Ancient Israel and neighboring civilizations. After surveying key Old Testament and Ancient Near Eastern texts, this monograph outlines what the Book of Tobit reveals about ancient marital practices as well as the values it seeks to inculcate in its Diaspora audience with regard to marriage. Four aspects are analyzed: 1) the qualities a man should seek in a bride, 2) the marital customs observed by ancient Jews, 3) the role of God in marriage, and 4) the nature of the marital relationship. **The Creative Word, Second Edition Canon as a Model for Biblical Education** [Fortress Press](#) *Every faith community knows the challenges of inviting new members and the next generation into its shared life, without falling into an arid traditionalism or a shallow relativism. Walter Brueggemann finds a framework for education in the structure of the Hebrew Bible canon, with its assertion of center and limit (in the Torah), of challenge (in the Prophets), and of inquiry (in the Writings). Incorporating best insights from canonical criticism, Old Testament theology, and pedagogical theory, this revised edition is introduced by Amy Erickson of Iliff School of Theology. **A Law Book for the Diaspora Revision in the Study of the Covenant Code** [Oxford University Press](#) *The foundation for all study of biblical law is the assumption that the Covenant Code is the oldest legal code in the Hebrew Bible and that all other laws are revisions of that code. This book sets forth the radical hypothesis that those laws in the covenant code that are similar to Deuteronomy and the Holiness Code are in fact later than both of these, and therefore can't be taken as the foundation of Hebrew Law. **Humor, Resistance, and Jewish Cultural Persistence in the Book of Revelation Roasting Rome** [Cambridge University Press](#) *Empire-critical and postcolonial readings of Revelation are now commonplace, but scholars have not yet put these views into conversation with Jewish trauma and cultural survival strategies. In this book, Sarah Emanuel positions Revelation within its ancient Jewish context. Proposing a new reading of Revelation, she demonstrates how the text's author, a first century CE Jewish Christ-follower, used humor as a means of resisting Roman power. Emanuel uses multiple critical lenses, including humor, trauma, and postcolonial theory, together with historical-critical methods. These approaches enable a deeper understanding of the Jewishness of the early Christ-centered movement, and how Jews in antiquity related to their cultural and religious identity. Emanuel's volume offers new insights and fills a gap in contemporary scholarship on Revelation and biblical scholarship more broadly. **The Subversion of the Apocalypses in the Book of Jubilees** [Society of Biblical Lit](#) *In spite of some scholars' inclination to include the book of Jubilees as another witness to "Enochic Judaism," the relationship of Jubilees to the apocalyptic writings and events surrounding the Maccabean revolt has never been adequately clarified. This book builds on scholarship on genre to establish a clear pattern among the ways Jubilees resembles and differs from other apocalypses. Jubilees matches the apocalypses of its day in overall structure and literary morphology. Jubilees also uses the literary genre to raise the issues typical of the apocalypses—including revelation, angels and demons, judgment, and eschatology—but rejects what the apocalypses typically say about those issues, subverting reader expectations with a corrected view. In addition to the main argument concerning Jubilees, this volume's survey of what is fundamentally apocalyptic about apocalyptic literature advances the understanding of early Jewish apocalyptic literature and, in turn, of later apocalypses and comparable perspectives, including those of Paul and the Qumran sectarians. **Inconsistency in the Torah Ancient Literary Convention and the Limits of Source Criticism** [Oxford University Press](#) *Inconsistency in the Torah **Women, Ideology and Violence** [A&C Black](#) Cheryl Anderson examines the laws relating to women that are found in the Book of the Covenant and the Deuteronomical law. She argues that the laws can be divided into those that treat women similarly to men (defined as 'inclusive' laws) and those that treat women differently ('exclusive' laws). She then suggests that the exclusive laws, which construct gender as male dominance/female subordination, do not just describe violence against women but are inherently violent toward women. As a non-historical critique of ideology, critical theory is used to offer analytical insights that have significant implications for understanding gender constructions in both ancient and contemporary settings. **Character Complexity in the Book of Ruth** [Mohr Siebeck](#) Kristen Moen Saxegaard demonstrates how character complexity generates theological themes in the Book of Ruth. Each character has its specific voice which raises a particular topic. The interaction between the characters elaborates multiple perspectives to these themes, which offer new approaches and alternative answers to the reading of Ruth. **The Book of Amos in Emergent Judah** [Mohr Siebeck](#) Originally presented as the author's thesis (doctoral)--University of Michigan, 2007. **The Book of Deuteronomy, Chapters 1-11** Wm. B. Eerdmans Publishing "The book of Deuteronomy can rightly be called a compendium of the most important ideas of the Old Testament." So begins this commentary on the book of Deuteronomy, which Bill Arnold treats as the heart of the Torah and the fulcrum of the Old Testament—crystallizing the themes of the first four books of the Bible and establishing the theological foundation of the books that follow. After a thorough introduction that explores these and other matters, Arnold provides an original translation of the first eleven chapters of Deuteronomy along with verse-by-verse commentary (with the translation and commentary of the remaining chapters following in a second volume). As with the other entries in the New International Commentary on the Old Testament, Arnold remains rooted in the book's historical context while focusing on its meaning and use as Christian Scripture today. Ideal for pastors, students, scholars, and interested laypersons, this commentary is an authoritative yet accessible companion to the book of Deuteronomy. **The Book of Kings and Exilic Identity 1 and 2 Kings as a Work of Political Historiography** [Bloomsbury Publishing](#) Nathan Lovell proposes that 1 and 2 Kings might be read as a work of written history, produced with the explicit purpose of shaping the communal identity of its first readers in the Babylonian exile. By drawing on sociological approaches to the role historiography plays in the construction of political identity, Lovell argues the book of Kings is intended to reconstruct a sense of Israelite identity in the context of these losses, and that the book of Kings moves beyond providing a reason for the exile in Israel's history, and beyond even connecting its exilic audience to that history. The book recalls the past in order to demonstrate what it means to be Israel in the (exilic) present, and to encourage hope for the Israelite nation in the future. After developing a reading strategy for 1-2 Kings that treats the book as a coherent narrative, Lovell examines the construction of Israelite identity within Kings under the headings of covenant, nationhood, land, and rule. In each case he suggests that the narrative of the book creates room for a genuine but temporary expression of Israelite identity in exile: genuine to show that it remains possible for Israel to be Yahweh's people during the exile, but temporary to encourage hope for a future restoration. **Identity and Ethics in the Book of Ruth A Social Identity Approach** [Walter de Gruyter](#) *This study demonstrates the importance of including narrative ethics in a construction of Old Testament ethics. The social identity approach is used as a lens through which to understand and derive ethics. This approach highlights the social emphases of a biblical text, and consequently assists in understanding a text's original ethical message. The book of Ruth is used as a test case, employing a social identity approach for understanding the narrative, but also to model the approach so that it can be implemented more widely in study of the Old Testament and narrative ethics. Each of the protagonists in the book of Ruth is examined in regards to their personal and social self-components. This study reveals that the narrative functions to shape or reinforce the identity of an ancient Israelite implied reader. A social identity approach can also highlight the social processes within a society. The social processes taking place in the Monarchic and Persian Periods are discussed, and it is found that the social emphases of the book of Ruth most closely correspond to the social undercurrents of the Persian Period." **The Book of Exodus Composition, Reception, and Interpretation** [BRILL](#) *Drawing on the latest in Exodus scholarship, this volume offers twenty-four essays on a wide range of topics related to Exodus, written by leading experts in the field. Topics include its formation, reception, textual history and translation, themes, theologies, and place within Judaism and Christianity. **A More Perfect Torah At the Intersection of Philology and Hermeneutics in Deuteronomy and the Temple Scroll** [Penn State Press](#) *The historical-critical method that characterizes academic biblical studies too often remains separate from approaches that stress the history of interpretation, which are employed more frequently in the area of Second Temple or Dead Sea Scrolls research. Inaugurating the new series, Critical Studies in the Hebrew Bible, A More Perfect Torah explores a series of test-cases in which the two methods mutually reinforce one another. The volume brings together two studies that investigate the relationship between the composition history of the biblical text and its reception history at Qumran and in rabbinic literature. The Temple Scroll is more than the blueprint for a more perfect Temple. It also represents the attempt to create a more perfect Torah. Its techniques for doing so are the focus of part 1, entitled "Revelation Regained: The Hermeneutics of KI and 'IM in the Temple Scroll." This study illuminates the techniques for marking conditional clauses in ancient Near Eastern literature, biblical law, and the Dead Sea Scrolls. It also draws new attention***********

to the relationship between the Temple Scroll's use of conditionals and the manuscript's organized spacing system for marking paragraphs. Part 2 is entitled "Reception History as a Window into Composition History: Deuteronomy's Law of Vows as Reflected in Qoheleth and the Temple Scroll." The law of vows in Deut 23:22-24 is difficult in both its syntax and its legal content. The difficulty is resolved once it is recognized that the law contains an interpolation that disrupts the original coherence of the law. The reception history of the law of vows in Numbers 20, Qoh 5:4-7, 11QTemple 53:11-14, and Sipre Deuteronomy confirms the hypothesis of an interpolation. Seen in this new light, the history of interpretation offers a window into the composition history of the biblical text. **Festive Meals in Ancient Israel Deuteronomy's Identity Politics in Their Ancient Near Eastern Context** [Walter de Gruyter](#) The festive meal texts of Deuteronomy 12-26 depict Israel as a unified people participating in cultic banquets - a powerful and earthy image for both preexilic Judahite and later audiences. Comparison of Deuteronomy 12:13-27, 14:22-29, 16:1-17, and 26:1-15 with pentateuchal texts like Exodus 20-23 is broadened to highlight the rhetorical potential of the Deuteronomical meal texts in relation to the religious and political circumstances in Israel during the Neo-Assyrian and later periods. The texts employ the concrete and rich image of festive banquets, which the monograph investigates in relation to comparative ancient Near Eastern texts and iconography, the zooarchaeological remains of the ancient Levant, and the findings of cultural anthropology with regard to meals. **Unexpected New Life Reading the Gospel of Matthew** [Wipf and Stock Publishers](#) ". . . from expected death comes unexpected new life!" The Gospel of Matthew does not shy away from the realities of struggle, suffering, doubt, and death. Yet, from the first names in the genealogy to the last words spoken by Jesus, the Gospel testifies to the promise that from expected death comes unexpected new life. Through the actions of Tamar, Rahab, Ruth, and Bathsheba, we experience the expectation of death and the promise of unexpected new life. In the birth story of Jesus, Joseph suspects Mary of committing adultery. It is this dilemma that is the focus of the narrative. If he reveals her pregnancy, she could be killed. If he conceals her pregnancy, he will be going against the law of the Lord. What is a righteous man to do? In Joseph's dilemma, this experience of expected death, the Gospel of Matthew proclaims the promise of unexpected new life. The promise of unexpected new life is a theme that continues throughout Matthew's Gospel in the life and ministry of Jesus. The call of his disciples is a call from death to new life. The teaching of Jesus focuses on the experience of death and the promise of new life. In both healing and curing, Jesus brings unexpected new life to those who face death. But it is the death and resurrection of Jesus that is the climax of unexpected new life in the Gospel of Matthew. Even as Jesus experiences a most horrific and humiliating death in the crucifixion, death and the grave do not have the final say. In bearing witness to Jesus' resurrection, the Gospel of Matthew proclaims the magnificent promise of unexpected new life. Matthew J. Marohl invites you in these pages to read the Gospel of Matthew in a new way, from a fresh perspective. Integrating insights from the study of Mediterranean anthropology, Marohl makes the cultural world of the Gospel come alive, so that as you read Matthew again (or perhaps for the first time) you will certainly experience the powerful promise that from expected death comes unexpected new life! **"The Right Chorale"** [Mohr Siebeck](#) Revised versions of 12 essays previously published in various sources. **Law and Gender in the Ancient Near East and the Hebrew Bible** [Routledge](#) This volume examines how gender relations were regulated in ancient Near Eastern and biblical law. The textual corpus examined includes the various pertinent law collections, royal decrees and instructions from Mesopotamia and Hatti, and the three biblical legal collections. Peled explores issues beginning with the wide societal perspective of gender equality and inequality, continues to the institutional perspective of economy, palace and temple, the family, and lastly, sex crimes. All the texts mentioned or referred to in the book are given in an appendix, both in the original languages and in English translation, allowing scholars to access the primary sources for themselves. **Law and Gender in the Ancient Near East and the Hebrew Bible** offers an invaluable resource for anyone working on Near Eastern society and culture, and gender in the ancient world more broadly. **Human Rights in Deuteronomy With Special Focus on Slave Laws** [Walter de Gruyter GmbH & Co KG](#) The humanitarian concerns of the biblical slave laws and their rhetorical techniques rarely receive scholarly attention, especially the two slave laws in Deuteronomy. Previous studies that compared the biblical and the ANE laws focused primarily on their similarities and developed theories of direct borrowing. This ignored the fact that legal transplants were common in ancient societies. This study, in contrast, aims to identify similarities and dissimilarities in order to pursue an understanding of the underlying values promoted within these slave laws and the interests they protected. To do so, certain innovative methodologies were applied. The biblical laws examined present two diverse legal concepts that contrast to the ANE concepts: (1) all agents are regarded as persons and should be treated accordingly, and (2) all legal subjects are seen as free, dignified, and self-determining human beings. In addition, the biblical laws often distinguish an offender's "criminal intent," by which a criminal's rights are also considered. Based on these features, the biblical laws are able to articulate YHWH's humanitarian concerns and the basic concepts of human rights presented in Deuteronomy. **Locations of God Political Theology in the Hebrew Bible** [Oxford University Press](#) The Hebrew Bible is hardly what might be called a "unified" account of the national history of Israel. The texts, with their myriad genres and competing perspectives, show the forming and re-forming of Ancient Israel's social body in a number of geographical settings. The communities are shown in and out of political power. We read about in-fighting and peace, good kings and bad, freedom and subjugation. Ultimately, the Hebrew Bible is a text about nationhood and empire in the ancient world. Critical reflection on the intersections of religious and political life--which includes such topics as sovereignty, leadership, law, peoplehood, hospitality, redemption, creation, and eschatology--can be broadly termed "Political Theology." In *Locations of God*, Mark G. Brett focuses primarily on the historical books of the Bible, comparing them against the lived realities of life under the Assyrian Empire that overshadowed much of ancient Israel's political life. Brett suggests that an imaginary nation and its imperial alternatives were woven into the biblical traditions by authors who enjoyed very little in the way of political sovereignty. Using political theology to motivate the discussion, Brett shows us just how the earthly situation of ancient Israel contributed to its theology as reflected in the Hebrew Bible. **Empire and Exile Postcolonial Readings of the Book of Jeremiah** [Bloomsbury Publishing USA](#) *Empire and Exile* explores the impact of Babylonian aggression upon the book of Jeremiah by calling attention to the presence of the empire and showing how the book of Jeremiah can be read as resistant responses to the inevitability of imperial power and the experience of exile. With the insight of postcolonial theory, resistance is framed in these readings as finding a place in the world even though not controlling territory and therefore surviving social death. It argues that even though exile is not prevented, exile is experienced in the constituting of a unique place in the world rather than in the assimilation of the nation. The insights of postcolonial theory direct this reading of the book of Jeremiah from the perspective of the displaced. Theorists Homi Bhabha, Partha Chatterjee, Stuart Hall, and bell hooks provide lenses to read issues peculiar to groups affected by dominant powers such as empires. The use of these theories helps highlight issues such as marginality, hybridity, national identity as formative tools in resistance to empire and survival in exile. **Righteousness in the Book of Proverbs** [Mohr Siebeck](#) This study brings insights from character ethics in addition to the much discussed biblical scholarship on social justice in order to elucidate the concept of righteousness present in the book of Proverbs. The author's choice of Proverbs as a wisdom text in relation to the concept of righteousness reflects the realization that previous scholarship has not dealt with righteousness as a concept in its own right but as a corollary to the issue of social justice. Like character ethics, Proverbs use its depiction of the righteous person as its prominent pedagogic device of moral discourse. In other words, instead of offering abstract statements about morality, Sun Myung Lyu portrays the life of the righteous person as the paradigm of moral life, which is pregnant with numerous realizations into specific actions befitting diverse life situations. What the righteous person embodies is righteousness, the character in toto, which encompasses yet transcends specific virtues and actions. After presenting a comparative study of Proverbs with the Psalms and the ancient Egyptian wisdom texts, the author concludes that despite many similarities and parallels, Proverbs still stands out in its strong emphasis on character formation and internalization of virtues as foundations of morality in general and righteousness in particular. **The Gospel of Tatian Exploring the Nature and Text of the Diatessaron** [Bloomsbury Publishing](#) This volume combines some of the leading voices on the composition and collection of early Christian gospels in order to analyze Tatian's Diatessaron. The rapid rise and sudden suppression of the Diatessaron has raised numerous questions about the nature and intent of this second-century composition. It has been claimed as both a vindication of the fourfold gospel's early canonical status and as an argument for the canon's on-going fluidity; it has been touted as both a premiere witness to the earliest recoverable gospel text and as an early corrupting influence on that text. Collectively, these essays provide the greatest advance in Diatessaronic scholarship in a quarter of a century. The contributors explore numerous questions: did Tatian intend to supplement or supplant the fourfold gospel? How many were his sources and how free was he with their text? How do we identify a Diatessaronic witness? Is it legitimate to use Tatian's Diatessaron as a source in New Testament textual criticism? Is a reconstruction of the Diatessaron still possible? These queries in turn contribute to the question of what the Diatessaron signifies with respect to the broader context of gospel writing, and what this can tell us about how the writing, rewriting and reception of gospel material functioned in the first and second centuries and beyond. **Remembering the Unexperienced Cultural Memory, Canon Consciousness, and the Book of Deuteronomy** [Vandenhoeck & Ruprecht](#) This book argues that a helpful framework within which to interpret the paraenesis of Deuteronomy 4:1-40 can be constructed through interaction with the cultural memory interests of German Egyptologist Jan Assmann and the canonical approach of U.S. biblical theologian Brevard Childs. By bringing Assmann's cultural memory concerns to bear on the world within the text, Deuteronomy is brought into fruitful contact with questions from the field of sociology; by asking these questions in interaction with the theologically rich formulation of canon offered by Childs's canonical approach, Deuteronomy is interpreted as an authoritative witness to God for contemporary communities of faith. As a result of this reading strategy the communal and trans-generational nature of covenant stands out. This emphasis, in turn, influences the way Horeb is remembered by later generations and how that memory is transmitted from one generation to the next through ritual practice and the text of Scripture. **Exploring the Composition of the Pentateuch** [Penn State Press](#) For many years, the historical-critical quest for a reconstruction of the origin(s) and development of the Pentateuch or Hexateuch has been dominated by the documentary hypothesis, the heuristic power of which has produced a consensus so strong that an interpreter who did not operate within its framework was hardly regarded as a scholar. However, the relentless march of research on this topic has continued to yield new and refined analyses, data, methodological tools, and criticism. In this spirit, the contributions to this volume investigate new ideas about the composition of the Pentateuch arising from careful analysis of the biblical text against its ancient Near Eastern background. Covering a wide spectrum of topics and diverging perspectives, the chapters in this book are grouped into two parts. The first is primarily concerned with the history of scholarship and alternative approaches to the development of the Pentateuch. The second focuses on the exegesis of particular texts relevant to the composition of the Torah. The aim of the project is to foster investigation and collegial dialogue in a spirit of humility and frankness, without imposing uniformity. In addition to the editors, the contributors include Tiago Arrais, Richard E. Averbeck, John S. Bergsma, Joshua A. Berman, Daniel I. Block, Richard Davidson, Roy E. Gane, Duane A. Garrett, Richard S. Hess, Benjamin Kilchör, Michael LeFebvre, Jiří Moskala, and Christian Vogel. **Judges** [Liturgical Press](#) A woman called blessed for killing a Canaanite general; another called "Mother in Israel" for leading troops into war; several other mothers absent when their children need them; a judge, Deborah, with a proper name and a recognized place for public counseling; a single woman, Delilah, who seduces and conquers Samson. The book of Judges features an outstanding number of women, named and unnamed, in family roles and also active in society, mostly objects of violent dealings between men. This volume looks not only at women in their traditional roles (daughter, wife, mother) but also at how society at large deals with women (and with men) in war, in strife, and sometimes in peace. **The Invention of Judaism Torah and Jewish Identity from Deuteronomy to Paul** [Univ of California Press](#) Most people understand Judaism to be the Torah and the Torah to be Judaism. However, in *The Invention of Judaism*, John J. Collins persuasively argues this was not always the case. The Torah became the touchstone for most of Judaism's adherents only in the hands of the rabbis of late antiquity. For 600 years prior, from the Babylonian Exile to the Roman destruction of the Second Temple, there was enormous variation in the way the Torah was understood. Collins provides a comprehensive account of the role of the Torah in ancient Judaism, exploring key moments in its history, beginning with the formation of Deuteronomy and continuing through the Maccabean revolt and the rise of Jewish sectarianism and early Christianity. **The Eschatological Role of the Jerusalem Temple: An Examination of the Jewish Writings Dating from 586 BCE to 70 CE** [Anchor Academic Publishing \(aap_verlag\)](#) This research aims to investigate the role or roles of the physical Jerusalem temple within the second temple Jewish writings in terms of whether the physical temple has any role to play in relation to the pivot point in eschatology. The pivot point or fulcrum in time refers to the end of the exile and perhaps the beginning of the eschaton. The exile may be theological, but many second temple Jewish texts address the physical gathering of the children of Israel to the land of Israel (i.e., from physical exile, even if the text also addresses a theological exile), thus, making the return a complete ingathering of the children of Israel. The passages of these ancient texts have been analysed before, but never with this lens. Looking to see if there is any role the Jerusalem Temple performs in expected eschatological events will at least allow an answer to be given, which is better than never asking the question in the first place, which has been the case until now. This study produces results as the Jerusalem Temple has always been a place of great expectations. **Women in the Bible, Qumran and Early Rabbinic Literature Their Status and Roles** [BRILL](#) *Women in the Bible, Qumran and Early Rabbinic Literature: Their Status and Roles* explores the different attitudes toward the woman's guilt for the expulsion from the Garden and human's calamities and the legal ramifications of her lower social and legal status regarding independence, ownership and membership in the community. **The Social**

Groups behind the Pentateuch SBL Press A reexamination of the Pentateuch in light of the complex social, religious, and political conflicts of the Persian period During the last several decades, scholars in pentateuchal studies have suggested new compositional models to replace the Documentary Hypothesis, yet no consensus has emerged. The ten essays in this collection advance the discussion by shifting the focus of pentateuchal studies from the literary stratification of different layers of the texts to the social, economic, religious, and political agendas behind them. Rather than limiting the focus of their studies to scribal and community groups within Persian Yehud, contributors look beyond Yehud to other Judahite communities in the diaspora, including Elephantine and the Samaritan community, establishing a proper academic context for setting the diverse voices of the Pentateuch as we now understand them. Contributors include Olivier Artus, Thomas B. Dozeman, Innocent Himbaza, Jürg Hutzli, Jaeyoung Jeon, Itamar Kiselev, Ndikho Mtshiselwa, Dany Noquet, Katharina Pyschny, Thomas Römer, and Konrad Schmid. **Exodus Zondervan Academic** Many today find the Old Testament a closed book. The cultural issues seem insurmountable and we are easily baffled by that which seems obscure. Furthermore, without knowledge of the ancient culture we can easily impose our own culture on the text, potentially distorting it. This series invites you to enter the Old Testament with a company of guides, experts that will give new insights into these cherished writings. Features include • Over 2000 photographs, drawings, maps, diagrams and charts provide a visual feast that breathes fresh life into the text. • Passage-by-passage commentary presents archaeological findings, historical explanations, geographic insights, notes on manners and customs, and more. • Analysis into the literature of the ancient Near East will open your eyes to new depths of understanding both familiar and unfamiliar passages. • Written by an international team of 30 specialists, all top scholars in background studies. **Deuteronomy 28 and the Aramaic Curse Tradition** Oxford University Press This study considers the relationship of Deuteronomy 28 to the curse traditions of the ancient Near East. It focuses on the linguistic and cultural means of the transmission of these traditions to the book of Deuteronomy. Laura Quick examines a broad range of materials, including Old Aramaic inscriptions, attempting to show the value of these Northwest Semitic texts as primary sources to reorient our view of an ancient world usually seen through a biblical or Mesopotamian lens. By studying these inscriptions alongside the biblical text, Deuteronomy 28 and the Aramaic Curse Tradition increases our knowledge of the early history and function of the curses in Deuteronomy 28. This has implications for our understanding of the date of the composition of the book of Deuteronomy, and the reasons behind its production. The ritual realm which stands behind the use of curses and the formation of covenants in the biblical world is also explored, arguing that the interplay between orality and literacy is essential to understanding the function and form of the curses in Deuteronomy. This book contributes to our understanding of the book of Deuteronomy and its place within the literary history of ancient Israel and Judah, with implications for the composition of the Pentateuch or Torah as a whole. **The Vanishing Hebrew Harlot The Adventures of the Hebrew Stem ZNH** Peter Lang The Vanishing Hebrew Harlot is written with two objectives: First, to recover the core meaning of the Hebrew stem ZNH as a complex of non-Yahwist rituals, deities, institutions and beliefs prevalent in ancient Israel and Judah. With this understanding, the author assigns the translation value «participate in non-Yahwist religious praxis» to ZNH. The second objective is to understand how this core meaning came to be encrusted with promiscuity, prostitution, and detestable things, and, above all, with adultery, a capital offense, as well as with religious contamination and its destructive consequences. In the biblical texts, the stem ZNH, which encompasses a complex of non-Yahwist religious practices, operates in a powerful, adversarial relationship to the Yahwist complex of religious practices. Since non-Yahwist sacrifices signify the repudiation of Yahweh, non-Yahwist sacrifices arouse fierce opposition. The prophets Hosea and Jeremiah grasp this adversarial relationship and in their advocacy for Yahweh infuse non-Yahwist praxis with images of illicit sexual encounters and with the production of religious contamination that will lead to the devastation of Israel and Judah and to the exile of their inhabitants. The new structure of ZNH that emerges with Hosea and Jeremiah is one that re-vision ZNH activities by incorporating repugnant sexual imagery and devastating theological contamination into the core of non-Yahwist praxis. However, ZNH also has a sexual signification in contexts that are independent of and distinct from cultic contexts. The stem ZNH is examined in its Ancient Near Eastern environment, but the thrust of this research is the analysis of ZNH in its Hebrew textual environment using concepts from cognitive linguistics: network of associations, associated commonplaces, and blending. **Created Equal How the Bible Broke with Ancient Political Thought** Oxford University Press In Created Equal, Joshua Berman engages the text of the Hebrew Bible from a novel perspective, considering it as a document of social and political thought. He proposes that the Pentateuch can be read as the earliest prescription on record for the establishment of an egalitarian polity. What emerges is the blueprint for a society that would stand in stark contrast to the surrounding cultures of the ancient Near East -- Egypt, Mesopotamia, Ugarit, and the Hittite Empire - in which the hierarchical structure of the polity was centered on the figure of the king and his retinue. Berman shows that an egalitarian ideal is articulated in comprehensive fashion in the Pentateuch and is expressed in its theology, politics, economics, use of technologies of communication, and in its narrative literature. Throughout, he invokes parallels from the modern period as heuristic devices to illuminate ancient developments. Thus, for example, the constitutional principles in the Book of Deuteronomy are examined in the light of those espoused by Montesquieu, and the rise of the novel in 18th-century England serves to illuminate the advent of new modes of storytelling in biblical narrative. **The Oxford Handbook of Biblical Law** Oxford Handbooks Major innovations have occurred in the study of biblical law in recent decades. The legal material of the Pentateuch has received new interest with detailed studies of specific biblical passages. The comparison of biblical practice to ancient Near Eastern customs has received a new impetus with the concentration on texts from actual ancient legal transactions. The Oxford Handbook of Biblical Law provides a state of the art analysis of the major questions, principles, and texts pertinent to biblical law. The thirty-three chapters, written by an international team of experts, deal with the concepts, significant texts, institutions, and procedures of biblical law; the intersection of law with religion, socio-economic circumstances, and politics; and the reinterpretation of biblical law in the emerging Jewish and Christian communities. The volume is intended to introduce non-specialists to the field as well as to stimulate new thinking among scholars working in biblical law. **Changes in Scripture Rewriting and Interpreting Authoritative Traditions in the Second Temple Period** Walter de Gruyter The articles in this volume investigate changes in texts that became to be regarded as holy and unchangeable in Judaism and Christianity. The volume seeks to draw attention to the empirical evidence from Qumran, the Septuagint as well as from passages in the Hebrew Scriptures that have been shaped by the use of other texts. The contributions are divided into three main sections: The first section deals with methodological questions concerning textual changes. The second section consists of concrete examples from the Hebrew Bible, Qumran and Septuagint on how the texts were changed, corrected, edited and interpreted. The contributions of the third section will investigate the general influence and impact of Deuteronomistic ideology and phraseology on later texts." **Soundings in Kings Perspectives and Methods in Contemporary Scholarship** Fortress Press In Soundings in Kings, international scholars examine 1 and 2 Kings as an independent work, identifying new methods and models for envisioning the social location of the authors (or redactors) of Kings, the nature of the intended audience or audiences, and the political and rhetorical implications of its construction. Soundings in Kings demonstrates the role of Kings as a cornerstone work within the Hebrew Bible, a crossroads between prophecy, poetry, wisdom, ancestral and national narrative, and ritual instruction.