

Life In Biblical Israel Library Of Ancient Kccweb

Examines four key ways that writers of the Hebrew Bible conceptualize and critique acts of violence.

A team of scholars offers keen insights into family customs and culture in the Bible, providing a vision for family life today. This reference examines sources in the Old Testament and surveys the findings of recent archaeological research. It includes entries on the significant persons, places and events; covers the Kingdoms of Israel and Judah and what role they played in the ancient world; and defines them as closely as possible according to the latest data. Readers will find that, while the results may differ from traditional views, they are essential correctives.

The Companion to Ancient Israel offers an innovative overview of ancient Israelite culture and history, richly informed by a variety of approaches and fields. Distinguished scholars provide original contributions that explore the tradition in all its complexity, multiplicity and diversity. A methodologically sophisticated overview of ancient Israelite culture that provides insights into political and social history, culture, and methodology Explores what we can say about the cultures and history of the people of Israel and Judah, but also investigates how we know what we know Presents fresh insights, richly informed by a variety of approaches and fields Delves into religion as lived, an approach that asks about the everyday lives of ordinary people and the material cultures that they construct and experience Each essay is an original contribution to the subject

This book offers a regional paradigm for understanding the development of the traditions about Egypt and the exodus in the Hebrew Bible. It offers fresh readings of the golden calf stories in 1 Kings 12:25-33 and Exodus 32, the Balaam oracles in Numbers 22-24, and the Song of the Sea in Exodus 15:1b-18. From these and other biblical texts it paints a picture of the differing traditions about Egypt that circulated in Cisjordan Israel, Transjordan Israel, and Judah in the 8th century B.C.E. and earlier.

God loves animals and gives them a special place in creation. So, do animals also have a place in God's work of redemption? Will there be animals on the new Earth? Will we see our beloved pets in the afterlife? This book takes up the challenge to think in a responsible way through these questions. The author focuses in particular on the physical restoration, the prophetic proclamation of the coming animal peace, the attitude of God and humanity towards animals, and the question of the relationship between biblical life, the future of animals, and vegetarianism. What can the Bible and Christian doctrine reveal to us about God's way with animals?

In this volume nineteen biblical scholars collaborate to provide an informed and focused treatment of biblical perspectives on children and childhood. Looking at the Bible through the "lens" of the child exposes new aspects of biblical texts and themes. Some of the authors focus on selected biblical texts -- Genesis, Proverbs, Mark, and more -- while others examine such biblical themes as training and disciplining, children and the image of God, the metaphor of Israel as a child, and so on. In discussing a vast array of themes and questions, the chapters also invite readers to reconsider the roles that children can or should play in religious communities today. Contributors: Reidar Aasgaard David L. Bartlett William P. Brown Walter Brueggemann Marcia J. Bunge John T. Carroll Terence E. Fretheim Beverly Roberts Gaventa Joel B. Green Judith M. Gundry Jacqueline E. Lapsley Margaret Y. MacDonald Claire R. Mathews McGinnis Esther M. Menn Patrick D. Miller Brent A. Strawn Marianne Meye Thompson W. Sibley Towner Keith J. White

This commentary is the eighteenth published volume in The Forms of the Old Testament Literature (FOTL), a series that aims to present a form-critical analysis of the books and units in the Hebrew Bible. Serge Frolov's valuable study of Judges, addressing both synchronic and diachronic perspectives, offers the first full-scale form-critical treatment of Judges since 1922 and represents an important application of form criticism as practiced today. Fundamentally exegetical, Frolov's work examines the structure, genre, setting, and intention of Judges. Focusing on the canonical Hebrew text, Frolov argues that what we know as the book of Judges is not a literary unit but rather a series of interconnected units that are for the most part closely linked to adjoining books. In particular, he shows how the sequence "apostasy-oppression-repentance-deliverance" traverses the boundary between Judges and Samuel. Frolov also analyzes the history behind the form-critical discussion of this book and exposes the exegetical process so as to enable students and pastors to engage in their own analysis and interpretation of Judges.

The book starts from the problem defined by recent archaeological discovery about the societies that formed the backbone of the kingdoms of Israel and Judah, their origins and their relationship. It has become clear that the biblical notion of a 12-tribe 'nation' united by descent and religion does not correspond to these findings. The challenge is not to argue endlessly about how far the differing accounts can be reconciled, as a prolongation of an old debate about biblical 'historicity', but to try and understand what historical, social and cultural process led to the production of the biblical portrait of an Israel of 12 tribes embracing two kingdoms. Davies argues for the importance of the role of Bethel as a royal sanctuary, then a central sanctuary of the Neo-Babylonian and Persian province of Judah. In particular, the figure of Jacob as the ancestor of 'Israel', associated with Bethel, became the eponym of the biblical 'all Israel' and the name 'Israel' survived as the name of a new society, even as Jerusalem was re-established as the major, and subsequently the only, official Judaeian temple.

The Hebrew Bible portrays King Manasseh and child sacrifice as the most reprehensible person and the most objectionable practice within the story of 'Israel'. This monograph suggests that historically, neither were as deviant as the Hebrew Bible appears to insist. Through careful historical reconstruction, it is argued that Manasseh was one of Judah's most successful monarchs, and child sacrifice played a central role in ancient Judahite religious practice. The biblical writers, motivated by ideological concerns, have thus deliberately distorted the truth about Manasseh and child sacrifice.

This comprehensive, introductory textbook is unique in exploring the emergence of the Hebrew Bible in the broader context of world history. It particularly focuses on the influence of pre-Roman empires, empowering students with a richer understanding of Old Testament historiography. Provides a historical context for students learning about the development and changing interpretations of biblical texts Examines how these early stories were variously shaped by interaction with the Mesopotamian and

Egyptian, Assyrian, Babylonian, Persian, and Hellenistic empires Incorporates recent research on the formation of the Pentateuch Reveals how key biblical texts came to be interpreted by Jewish, Christian, and Muslim faiths Includes numerous student-friendly features, such as study questions, review sections, bibliographies, timelines, and illustrations and photos

This book is an essential resource for understanding the question of the Bible's relationship to orality. Susan Niditch offers a strong argument for the continuity of the literature of the Israelites. She helps the modern reader look at the Bible as living words, breathing life into us daily, instead of seeing the text as a foregone artifact. Volumes in the Library of Ancient Israel draw on multiple disciplines--such as archaeology, anthropology, sociology, linguistics, and literary criticism--to illuminate the everyday realities and social subtleties these ancient cultures experienced. This series employs sophisticated methods resulting in original contributions that depict the reality of the people behind the Hebrew Bible and interprets these insights for a wide variety of readers.

While the history of Israel during the period from ca. 1200 to 586 B.C.E. has been in the forefront of biblical research, little attention has been given to questions of daily life. Where did the Israelites live? What did people do for a living? What did they eat and what affected their health? How did the family function? These and similar questions form the basis for this book. The book introduces different aspects of daily life. It describes the natural setting and the people who occupied the land. It deals with the economy, both rural and urban, emphasizing the main sources of livelihood such as agriculture, herding, and trade. These topics are discussed in relation to the family in particular and the social structure in general. Other topics include urban society, the bureaucracy and the military. Beyond material culture, the book delves into daily and seasonal cultural, social and religious activities, art, music, and the place of writing in Israelite society. Drawing on textual and archaeological evidence, and written with nontechnical language, the book will be especially helpful for undergraduates, seminarians, pastors, rabbis, and other interested nonspecialist readers as well as graduate students and faculty in Hebrew Bible.

A special edition of the Library of Ancient Israel is based on the latest research to provide an in-depth presentation of the land in ancient times from its domestic life and cultural traditions to its religious practices, in a volume complemented by more than 175 illustrations and photographs.

This introduction to the Ancient Near East includes coverage of Egypt and a balance of political, social, and cultural coverage. Organized by the periods, kingdoms, and empires generally used in Near Eastern political history, the text interlaces social and cultural history with the political narrative. This combination allows students to get a rounded introduction to the subject of Ancient Near Eastern history. An emphasis on problems and areas of uncertainty helps students understand how evidence is used to create interpretations and allows them to realize that several different interpretations of the same evidence are possible. This introduction to the Ancient Near East includes coverage of Egypt and a balance of political, social, and cultural coverage.

Truth, Legend, and the Stories You Thought You Knew Tradition suggests Mary Magdalene was a prostitute and Jesus was born in a barn. But what does the Bible really say? Armed with her theology degree, archaeological experience, and sharp wit, Amanda Hope Haley clears up misconceptions of Bible stories and encourages you to dig into Scripture as it is written rather than accept versions altered by centuries of human interpretations. Providing context with native languages, historical facts, literary genres, and relevant anecdotes, Haley demonstrates how Scripture—when read in its original context—is more than a collection of fairy tales or a massive rule book. It's God's revelation of Himself to us. She teaches you to... understand how the books of the Bible were written, transmitted, and translated recognize the differences between genuine Scripture and popular doctrines boldly seek God in His own words, ask questions of tradition, and find answers in the texts grow in your understanding of God and appreciation of the Bible's intimate and complex revelation of His nature It's time to abandon the gods of tradition, and meet God in His Word.

Lexicography, together with grammatical studies and textual criticism, forms the basis of biblical exegesis. Recent decades have seen much progress in this field, yet increasing specialization also tends to have the paradoxical effect of turning exegesis into an independent discipline, while leaving lexicography to the experts. The present volume seeks to renew and intensify the exchange between the study of words and the study of texts.

This is the first in this series of specialised reference works, each addressing a specific subfield within biblical studies. Books of the Bible is in depth, with articles on all of the canonical books, major apocryphal books of the New and Old Testaments, important noncanonical texts and some thematic essays.

In Hebrew Lexical Semantics Kurtis Peters provides a new way to incorporate linguistics in Biblical Hebrew studies, and does so applied to verbal lexemes of cooking.

Powerful. Assertive. Evil. What we know of Jezebel, queen of Israel, seems pure malevolence. What we know is what ancient writers, in their attempt to shape a theological history, considered important. More than just an intriguing story, Jezebel: Portraits of a Queen provides insight into a character used (and portrayed) by biblical writers as a negative example. taken from narrative criticism, and Jezebel the queen, drawn from a sociological study. Combining these two portraits, the reader can begin to understand the ancient writers' worldviews, theologies, values, and loyalties. Jezebel's story gives readers a new perspective with which they may approach all biblical texts. text within a framework of biblical society.

For these very reasons, because Ancient Israel means so much to us and because we actually know so little for sure, The A to Z of Ancient Israel is particularly important. It examines the usual sources in the Old Testament and surveys the findings of more recent archaeological research to help us determine just what happened and when, a far from simple task. It includes entries on most of the persons, places, and events which are generally considered, and shows more broadly what the Kingdoms of Israel and Judah were like and what role they played in the ancient world, but it also defines them as closely as possible according to the latest data.

Classic reconstruction of the social and religious life of Israel using the Bible, and archaeological evidence.

Although scholars have for centuries primarily been interested in using the study of ancient Israel to explain, illuminate, and clarify the biblical story, Megan Bishop Moore and Brad E. Kelle describe how scholars today seek more and more to tell the story of the past on its own terms, drawing from both biblical and extrabiblical sources to illuminate ancient Israel and its neighbors without privileging the biblical perspective. Biblical History and Israel's Past provides a comprehensive

survey of how study of the Old Testament and the history of Israel has changed since the middle of the twentieth century. Moore and Kelle discuss significant trends in scholarship, trace the development of ideas since the 1970s, and summarize major scholars, viewpoints, issues, and developments.

The first book to explore the religious dimensions of the family and the household in ancient Mediterranean and West Asian antiquity. Advances our understanding of household and familial religion, as opposed to state-sponsored or civic temple cults. Reconstructs domestic and family religious practices in Egypt, Greece, Rome, Israel, Mesopotamia, Ugarit, Emar, and Philistia. Explores many household rituals, such as providing for ancestral spirits, and petitioning of a household's patron deity or of spirits associated with the house itself. Examines lifecycle rituals – from pregnancy and birth to maturity, old age, death, and beyond. Looks at religious practices relating to the household both within the home itself and other spaces, such as at extramural tombs and local sanctuaries.

A Land Like Your Own explores the ways the Bible has reused previous traditions and has subsequently been reused by both Jews and Christians. The ten essays included cover a broad range of topics in the Hebrew Bible, the New Testament, and subsequent traditions, but they all highlight the many ways in which the traditions associated with Israel have impacted communities. A Land Like Your Own will interest anyone involved in biblical studies (students and scholars alike) through its wide-ranging array of topics, highlighting how interconnected the many biblical studies subdisciplines truly are.

Reading the Poetry of First Isaiah offers a literary and historical study of the prophetic poetry of First Isaiah (Isaiah 1-39), an underappreciated but highly sophisticated collection of poems in the Hebrew Bible. Informed by recent developments in biblical studies and broader trends in the study of poetry, it articulates a fresh account of Biblical Hebrew poetry and argues that careful attention to poetic style is crucial for the interpretation of biblical texts. It examines in detail three specific topics of importance for poetic interpretation: lineation, poetic structure, and imagery and metaphor. Each chapter closes with a close reading of a complete poem from First Isaiah.

This work offers a reconstruction of the politics of ancient Israel within the wider political environment of the ancient Near East. Gottwald begins by questioning the view of some biblical scholars that the primary factor influencing Israel's political evolution was its religion.

"The present study is a significant revision and updating of my 1998 dissertation at Drew University"--Acknowledgements. This collection of essays describes the pursuit of biblical scholarship in the twenty-first century and explores the implications of modern and postmodern approaches, collaborative and emancipative models of graduate and undergraduate education, and public and political uses of the Bible. Special attention is given to the role of the Society of Biblical Literature. Essays by nine SBL presidents appear in the collection, which honors SBL Executive Director Emeritus Kent Harold Richards. The contributors are Paul J. Achtemeier, Frank Ritche Ames, Pablo R. Andiñach, Harold W. Attridge, Athalya Brenner, David J. A. Clines, John J. Collins, Tamara Cohn Eskenazi, J. Cheryl Exum, Erhard S. Gerstenberger, Norman C. Habel, Douglas A. Knight, Elizabeth Struthers Malbon, James Luther Mays, Charles William Miller, Gail R. O'Day, David L. Petersen, Elisabeth Schüssler Fiorenza, Gene M. Tucker, and Vincent L. Wimbush. Narratives in Genesis 1-11 have been misunderstood in many ways, but they especially have been used to oppress women and African Americans and to present a God of wrath and judgment. This commentary seeks to explain the real message behind those narratives, which is one that speaks of human dignity and equality, that affirms monotheism, that criticizes kings and tyrants, that declares our oneness with the animal realm and nature, and that proclaims a powerful message of divine grace with a deity personally involved in the human world. Humor may also be found in some of these stories. These biblical passages can be best explicated by close reading as well as by knowledge of comparable stories from the ancient Near East and from the classical world, and finally by knowledge of the concomitant social and political values connected with those other myths and narratives.

This volume introduces the Old Testament and traces the legacy of monotheism first found in the pages of Israel's Scriptures.

The historical and literary questions about ancient Israel that traditionally have preoccupied biblical scholars have often overlooked the social realities of life experienced by the vast majority of the population of ancient Israel. Volumes in the Library of Ancient Israel draw on multiple disciplines -- such as archaeology, anthropology, sociology, and literary criticism -- to illumine the everyday realities and social subtleties these ancient cultures experienced. This series employs sophisticated methods resulting in original contributions that depict the reality of the people behind the Hebrew Bible and interprets these scholarly insights for a wide variety of readers. Individually and collectively, these books will expand our vision of the culture and society of ancient Israel, thereby generating new appreciation for its impact up to the present. Patrick Miller investigates the role religion played in an expanding circle of influences in ancient Israel: the family, village, tribe, and nation-state. He situates Israel's religion in context where a variety of social forces affected beliefs, and where popular cults openly competed with the "official" religion. Miller makes extensive use of both epigraphic and artefactual evidence as he deftly probes the complexities of Iron Age culture and society and their enduring significance for people today.

David L. Baker gives us a rare and valuable study of the Decalogue, or Ten Commandments, within its biblical and ancient Near Eastern setting. In addition to an informative discussion of introductory and background issues, he gives each commandment focused attention, offering expert commentary as well as considering its meaning for today.

Warfare exerts a magnetic power, even a terrible attraction, in its emphasis on glory, honor, and duty. In order to face the terror of war, it is necessary to face how our biblical traditions have made it attractive -- even alluring. In this book Mark Smith undertakes an extensive exploration of "poetic heroes" across a number of ancient cultures in order to understand the attitudes of those cultures toward war and warriors. Smith examines the Iliad and the Gilgamesh; Ugaritic poems

commemorating Baal, Aqhat, and the Rephaim; and early biblical poetry, including the battle hymn of Judges 5 and the lament of David over Saul and Jonathan in 2 Samuel 1. Smith's Poetic Heroes analyzes the importance of heroic poetry in early Israel and its disappearance after the time of David, building on several strands of scholarship in archaeological research, poetic analysis, and cultural reconstruction.

There is still much disagreement over the origins and development of Israelite religion. Mark Smith sets himself the task of reconstructing the cult of Yahweh, the most important deity in Israel's early religion, and tracing the transformation of that deity into the sole god - the development of monotheism.

McKenzie argues that to comprehend the Bible we must grasp the intentions of the biblical authors themselves--what sort of texts they thought they were writing and how they would have been understood by their intended audience. In short, we must recognize the genres to which these texts belong. McKenzie examines several genres that are typically misunderstood, offering careful readings of specific texts to show how the confusion arises, and how knowing the genre produces a correct reading. The book of Jonah, for example, offers many clues that it is meant as a humorous satire, not a straight-faced historical account of a man who was swallowed by a fish. Likewise, McKenzie explains that the very names "Adam" and "Eve" tell us that these are not historical characters, but figures who symbolize human origins ("Adam" means man, "Eve" is related to the word for life). Similarly, the authors of apocalyptic texts--including the Book of Revelation--were writing allegories of events that were happening in their own time. Not for a moment could they imagine that centuries afterwards, readers would be poring over their works for clues to the date of the Second Coming of Christ, or when and how the world would end. For anyone who takes reading the Bible seriously and who wants to get it right, this book will be both heartening and enlightening.

This volume of essays draws together specialists in the field to explain, illustrate and analyze this religious diversity in Ancient Israel.

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