

Life In Biblical Israel

Biblical IsraelThe Historicity of Biblical IsraelTheologies of the Mind in Biblical IsraelBiblical Interpretation in Ancient IsraelCovenant and Polity in Biblical IsraelCovenant & Polity in Biblical IsraelIsrael in the WildernessAncient Israel's Faith and HistoryOral Law of Ancient IsraelLife in Biblical IsraelBiblical History in Biblical LanguageHistorical and Biblical IsraelThe Form and Function of Proverbs in Ancient IsraelSexual Transgression in the Hebrew BibleEveryday Law in Biblical Israel"A" Dictionary of the BiblePolitics in Ancient IsraelStudies in Biblical ArchaeologyCults of the Dead in Ancient Israel and UgaritTheology of the Old Testament Jorge V. Pixley Kamal Suleiman Salibi Michael Carasik Michael Fishbane Daniel Elazar Daniel J. Elazar Kenneth E. Pomykala George E. Mendenhall Robert D. Miller II, OFS Philip J. King Solomon Deutsch Reinhard Gregor Kratz John Mark Thompson Hilary B. Lipka Raymond Westbrook James Hastings Eben Scheffler Joseph Jacobs Theodore J. Lewis Gustav Friedrich Oehler

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we the people explores john howard yoder s account of peoplehood and develops an appreciative revision that considers the politics of jesus in relation to the people of israel this revision articulates the theopolitical stakes in relation to the modern nation state s claims to peoplehood and the observable effects of its exegetical and historical moorings in self assertion as the new and purified israel tommy givens then undertakes a critical engagement with karl barth s account of god s election and a theologically sensitive exegesis of key biblical texts in dialogue with carl schmitt jacob taubes and n t wright

did the hebrew mind work differently from those of people in the western tradition of civilization this long discredited question still lingers in biblical studies theologies of the mind in biblical israel approaches the topic of the israelite mind from a new direction exploring how the biblical texts themselves especially proverbs and deuteronomy describe the working of the mind it demonstrates that the much discussed role of memory in the bible is just one part of a general understanding that in the realm of knowledge god and humanity are rivals book jacket

an award winning study which analyzes the phenomenon of textual analysis in ancient israel exploring the tradition of exegesis prior to the development of biblical interpretation in early classical judaism and the earliest christian communities

in this first volume of a trilogy daniel j elazar addresses political uses of the idea of covenant the tradition that has adhered to that idea and the political arrangements that flow from it among the topics covered are covenant as a political concept the bible as a political commentary the post biblical tradition medieval covenant theory and jewish political culture

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this collection of essays examines how stories from the biblical narrative of israel in the wilderness exodus 16 deuteronomy 34 were interpreted by later jewish and christian writers ca 400 bce 500 ce stories such as those about manna and water from a rock the golden calf incident korah s rebellion and the death of moses provided later jewish and christian writers with a treasure trove of material for reflection and interpretation whereas individual essays investigate how particular literary works such as ben sira qumran documents new testament writings the apostolic fathers and targums appropriated the biblical text taken together the essays form an exercise in uncovering the hermeneutical imagination of interpreters during formative periods of jewish and christian thought this volume will be valuable to those interested in ancient judaism and early christianity the history of interpretation of the hebrew bible and the hermeneutical appropriation of sacred texts

relying on archeological artifacts and anthropological study george mendenhall re tells the story of israel s history and faith while careful not to move beyond the evidence mendenhall also provides an account of the theological dimensions of israel s history

this book presents a new window on the legal system of ancient israel building on the understanding that israel was a society where writing was the medium for some forms of discourse but not others where written texts were performed orally and rewritten from oral performances robert d miller ii of s examines law and jurisprudence in this oral and literate world using iceland as an ethnographic analogy miller shows how law was practiced performed and transmitted the way written artifacts of the law fit into oral performance and transmission and the relationship of the detritus of law that survives in the hebrew bible both torah and proverbs to that earlier social world

based on the latest research and presents a vivid description of ancient isreal p 2 of cover

at the centre of this book lies a fundamental yet unanswered question under which historical and sociological conditions and in what manner the hebrew bible became an authoritative tradition that is holy scripture and the canon of judaism as well as christianity reinhard g kratz answers this very question by distinguishing between historical and biblical israel this foundational and for the arrangement of the book crucial distinction affirms that the israel of biblical tradition i e the sacred history historia sacra of the hebrew bible cannot simply be equated with the history of israel and judah kratz provides a synthesis of both the israelite and judahite history and the genesis and development of biblical tradition

no detailed description available for the form and function of proverbs in ancient israel

the sex laws of the hebrew bible are well known if not notorious from them many have concluded that in ancient israel adultery was a capital crime that there was no conception of rape that brides had to be virgins and that women had no autonomy whatsoever but was that the reality not if we broaden our horizon beyond the laws argues lipka who focusses here on sexual transgression that is the trespass against sexual boundaries she finds three aspects of sexual transgression it may be transgression against religious boundaries sexual acts violating divine law against communal boundaries sexual acts violating the rights of another member of the community or against personal boundaries sexual acts imposed by force and or violence transgressive sex is complicated but some conclusions are possible 1 though adultery was universally disapproved of there was a wide variety of opinions on who was considered guilty who was considered the offended party who was punished what the punishment was and who should execute it 2 there was indeed a conception of rape with an understanding of its devastating emotional and psychological consequences for the victim 3 though virginity in brides was the norm and young women were under a great deal of pressure to preserve their virginity it was unrealistic for all men in ancient israel to expect their wives to be virgins 4 women did not enjoy legal autonomy over their sexuality yet they were not completely powerless they had some degree of personal sexual autonomy and some took the liberty of doing with their bodies as they pleased

introduction sources litigation status and family crimes and delicts property and inheritance contracts conclusion preliminary material introduction ugaritic texts biblical texts conclusion bibliography index of citations author index

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