

Life In Biblical Israel Library Of Ancient Israel

Biblical Interpretation in Ancient Israel
Everyday Law in Biblical Israel
The Historicity of Biblical Israel
Biblical Israel
Covenant and Polity in Biblical Israel
Historical and Biblical Israel
Ancient Israel's Faith and History
Covenant & Polity in Biblical Israel
Life in Biblical Israel
Ancient Israel
The History of Ancient Israel
History of Biblical Israel
The Origins of Biblical Israel
Worship in Ancient Israel
Legal Friction
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The Knowledge of God in Ancient Israel
The Heritage of Biblical Israel
Historical and Biblical Israel
Michael Fishbane Raymond Westbrook Kamal Suleiman Salibi Jorge V. Pixley Daniel Elazar Reinhard G. Kratz George E. Mendenhall Daniel J. Elazar Philip J. King Philip Francis Esler Michael Grant Abraham Malamat Philip R. Davies Walter Brueggemann Gershon Hepner H. H. Rowley Daniel Judah Elazar Robert Claude Dentan Nahum M. Sarna Reinhard Gregor Kratz

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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

introduction sources litigation status and family crimes and delicts property and inheritance contracts conclusion

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

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.

At the center of this book lies a fundamental yet unanswered question: under which historical and sociological conditions and in what manner did the Hebrew Bible become 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. Thus Kratz provides a synthesis of both the Israelite and Judahite history and the genesis and development of biblical tradition in two separate chapters. Though each area depends directly and inevitably upon the other, these two distinct perspectives on Israel are then confronted and correlated in a third chapter which constitutes an area intimately connected with the former but generally overlooked: apart from specialized inquiries, those places and archives that either yielded Jewish documents and manuscripts (Elephantine, Al-Yahudu, Qumran) or are associated conspicuously with the tradition of the Hebrew Bible (Mount Gerizim, Jerusalem, Alexandria). Here the various epigraphic and literary evidence for the history of Israel and Judah comes to the fore. Such evidence sometimes represents Israel's history; at other times it reflects its traditions; at still others it reflects both simultaneously. The different sources point to different types of Judean or Jewish identity in Persian and Hellenistic times.

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.

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.

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

This volume brings together essays by an international group of biblical scholars on Old Testament topics employing social scientific methods: anthropology, macro sociology, social psychology, and so forth.

The definitive guide to the history of ancient Israel. The history of ancient Israel covers the epic story of Jewish civilisation from its beginnings to the destruction of Jerusalem and the Temple in AD 70. It deals with Israel's relations with the

great empires which shaped its development and with the changing internal structure of the Jewish state drawing both on excavation and the Hebrew Bible

The book holds 26 chapters encompassing the history of Israel from its very beginnings up to the destruction of the First Temple of Jerusalem 586 BC. The successive parts are: 1. The Dawn of Israel dealing with the Israelite proto-history, Mari and early Israel as well as the tribal societies and genealogies; 2. Forming a Nation: the Exodus and conquest of Canaan, the period of the Judges and the charismatic nature of the Judges, the Danite migration; 3. The Rise of the Davidic Dynasty: a political view of the Kingdom of David and Solomon, the diplomatic international marriages of the latter, organs of statecraft in the Israelite monarchy; 4. King Amon and Josiah and their final fate, twilight of Judah and the destruction of Jerusalem; 5. This part is dedicated to historical episodes in the former prophets and in the prophetic books. Several excursus follow. This publication has also been published in paperback. Please click here for details.

guides readers through the themes, central texts, prayers, festivals and practices of ancient Israel's worship traditions in the Old Testament

Legal Friction: Law, Narrative and Identity Politics in Biblical Israel tracks the mystery of narratives in the Hebrew Bible and their allusions to Sinai laws by highlighting intertextual allusions created by verbal resonances. While the second and third parts of the volume illustrate allusions to Sinai narratives made by some narratives occurring in the post-Sinaitic era, twenty-three Genesis narratives are analyzed to show that the protagonists were bound by Sinai laws before God supposedly gave them to Moses. Anticipating the Book of Jubilees, Legal Friction suggests that most of Genesis was composed during or after the Babylonian Exile, after the codification of most Sinai laws which Genesis protagonists consistently violate. The fact that they are not punished for these violations implies to the exiles that the Sinai Covenant was unconditional. In addition, the author proposes that Genesis contains a hidden polemic encouraging the Judean exiles to follow the revisions of laws of the Covenant Code by the Holiness Code and Deuteronomy. Genesis narratives like those describing post-Sinai events often cannot be understood properly without recognition of their allusions to biblical laws.

Worship in Ancient Israel is a history of worship in Israel from the age of the patriarchs until the New Testament period. The author begins by discussing the faith of the patriarchs and the ways in which the worship of Yahweh came into Israel. He goes on to discuss aspects of this worship during the monarchy: the cult, the temple, psalmody and the relation of prophecy to liturgy. The institution of the synagogue is then considered and the final chapter of the book deals with the forms and the spirit of worship. Professor Rowley reviews all the current arguments upon the subject with his usual sound judgement. It is my hope, he says, that I may have stimulated interest in an aspect of Old Testament study which has been far too long neglected and which is today commanding the increasing interest of scholars. *Worship in Ancient Israel* is an expansion of the Edward Cadbury Lectures delivered in the University of Birmingham in 1965.

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

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