

The Politics Of Dead Kings Dynastic Ancestors In The Of Kings And Ancient Israel Forschungen Zum Alten Testament 2 Reihe

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After the Invasion Keith Bodner 2015-07-30 In the wake of the Babylonian destruction of Jerusalem and the displacement of exile, there is a unique story that is told about the remnant left behind after the invasion. The narrative of Jeremiah 40—44 unfolds the challenges and crises of this community who remain in Judah as they negotiate their survival following the catastrophe of Jerusalem's fall. After the Invasion shares the often overlooked, but compelling story that emerges from the five later chapters of Jeremiah. Keith Bodner expertly reveals the assortment of personalities, geographic locations, shifts in point of view, temporal compression, and layers of irony. Primary focused on the narrative design of this text, Professor Bodner proves that these chapters form a creative and sophisticated narrative that make a rich, though perhaps underestimated, contribution to the book of Jeremiah as a whole.

Open-Mindedness in the Bible and Beyond Marjo Korpel 2015-06-18 The contributions to this volume reflect upon changing paradigms within biblical scholarship, and in how biblical scholarship is taught. Taken

together, they offer a multifaceted and informative indication of how open-mindedness in one's approach can yield fascinating results across the study of the Old Testament/Hebrew Bible. The range in topic of the contributions is exemplified in the difference between the first chapter, which works from the personal anecdote of the changing opinion of its author to make a wider point about models for Pentateuchal formation, and the third chapter, which comments on the current state of the study of ancient Israel in universities today. Other contributions include; an essay on the subject of space as a social construct in Isaiah 24-27; civil courage and whether the Bible allows room for protest; the question of monotheism in Persian Judah; the historical Ezra, and the telling of the story of Joseph (Genesis 50: 15-21) in children's Bibles in the Netherlands. The contributors include Hugh Williamson, Ehud Ben Zvi, Rainer Albertz, Karel von der Toorn, and Christoph Uehlinger.

Hezekiah and the Compositional History of the Book of Kings Benjamin D. Thomas 2014-07-29 This study explores one of the oldest and most central issues of the Hebrew Bible -- the compositional history of 1--2

Kings. Its approach does not proceed from the assumption prevalent since the time of de Wette, namely, that the origins of 1--2 Kings should be explained through a process of Deuteronomistic literary redaction rooted in the Josianic reform. Rather, this study reads 1--2 Kings through the lens of other texts with similar genres existing in its historical context. More precisely, the texts under question belong to the genre of "chronography": kinglists, chronicles, and royal inscriptions, possessing similar or, in some cases, identical structures and motifs to those found in 1--2 Kings. This study includes a literary-critical analysis of every main structural feature of the regnal framework: regnal year totals, synchronisms, geographic filiations, naming the queen mother, source citations, death and burial formulae, regnal evaluations, royal predecessor-formula, and cultic reports. It also seeks to determine the extent of the original framework by mapping its opening and conclusion. The results of the study indicate that the framework's opening was in Solomon's account and its original climax was in Hezekiah's account and represented the latter as a royal YHWHist par excellence excellence, the restorer of order who limited sacrificial space to Jerusalem. The genealogical structure of this Hezekian History emerges from the Davidic royal ideology rooted in Jerusalem. There is no decisive indication that calls for the original framework structure's classification as Deuteronomistic or Josianic. The author of the framework wrote during the early-to-mid seventh century B.C.E. and reported the major historical events surrounding Hezekiah's reign, including the survival of Jerusalem in 701 B.C.E. -- in the B1 narrative -- as well as his centralizing reform.

Behind the Scenes of the Old Testament Jonathan S. Greer 2018-11-19 This authoritative volume brings together a team of world-class scholars to cover the full range of Old Testament backgrounds studies in a concise, up-to-date, and comprehensive manner. With expertise in various subdisciplines of Old Testament backgrounds, the authors illuminate the cultural, social, and historical contexts of the world behind the Old Testament. They introduce readers to a wide range of background materials, covering history, geography, archaeology, and ancient Near Eastern textual and iconographic studies. Meant to be used alongside

traditional literature-based canonical surveys, this one-stop introduction to Old Testament backgrounds fills a gap in typical introduction to the Bible courses. It contains over 100 illustrations, including photographs, line drawings, maps, charts, and tables, which will facilitate its use in the classroom.

Congress Volume Stellenbosch 2016 2017-11-14 This volume presents the main lectures of the 22nd Congress of the International Organization for the Study of the Old Testament (IOSOT) held in Stellenbosch, South Africa in September 2016. Sixteen essays of internationally distinguished scholars offer a representative view of recent developments in the study of the Hebrew Bible.

Der Tod von eigener Hand Jan Dietrich 2016-12-12 English summary: Suicide raises questions about the meaning and purpose of human life, and the definition of man as being capable of committing suicide is perhaps one of the most eerie, philosophically sophisticated and theologically inconvenient. Furthermore, suicide and the different ways society deals with suicide are currently being debated not only in society but in different fields of research too. Until now however, there has been no extensive study of suicide in ancient Israel and its neighbouring cultures of ancient Egypt, Mesopotamia and Syria, and it is the aim of this book to close this research gap. Jan Dietrich does not view suicide from medical or dogmatic-theological perspectives, which regard suicide as an act of mental illness or sinful deed. Instead, it is viewed from a historico-cultural and sociological perspective and focuses on the motives and meanings behind suicidal acts. By examining suicide from this angle, it is interpreted as an attempt to solve basic problems of life, and the historical material available is categorised into three basic forms: escapist suicides, aggressive suicides, and suicides of passage and sacrifice. German description: Viele Fragen zur Selbsttötung und zum gesellschaftlichen Umgang mit Selbsttötung werden aktuell in der Öffentlichkeit und auf verschiedenen Forschungsfeldern diskutiert. Eine umfassende Behandlung des Themas mit Blick auf das Alte Testament und die Kulturen des Alten Orients, einschliesslich des Alten Ägypten, stand bislang jedoch aus. Mit dem vorliegenden Band schliesst Jan

Dietrich diese Forschungslücke. Er grenzt Suizid und Suizidgedanken vom allgemeinen Sterbens- und Todeswunsch ab und wählt einen kulturgeschichtlichen und soziologischen Zugriff auf die Quellen. Die Selbsttötung wird dabei aus der Perspektive des Suizidanten und aus der Perspektive der Kulturen des Altertums verständlich gemacht und es wird gezeigt, dass sie fernab von dem Stigma Krankheit oder Sünde ihren Platz in der Wiege unserer Kultur hatte.

The Politics of Dead Kings Matthew J. Suriano 2010 Revised thesis (doctoral)--University of California, Los Angeles.

Israel's Eschatological Enemy Timothy Allen Little 2020-05-01 Who is the king of Babylon in Isaiah 14? The early church sometimes identified him as Nebuchadnezzar, but most also saw a deeper meaning in Isa 14:12-14, believing this section referred to Satan. Many current scholars reject both views and offer a variety of alternatives. Little argues that "shining one" (Lucifer) in Isa 14:12 is the king of Babylon. This book analyzes the mashal (proverb) genre and argues that the Isa 14 mashal must be a real person, not a symbolic, ideal, eclectic, or representative king. Scholars have presented nine historic kings as the king of Babylon. Little compiles a list of fifteen criteria from Isa 13-14, evaluates these nine kings, and demonstrates that no historic king comes close to fulfilling the fifteen criteria. Instead, Little argues that the king of Babylon is Israel's eschatological enemy. Through the use of catchwords and temporal particles, he first demonstrates that the oracle is a unit. Then he proves that this Babylonian judgment is eschatological. All foreign languages have been translated, allowing the student of prophecy and theology to benefit from this work. Those interested in the mashal genre, Hebrew poetry, and Isaianic exegesis will also find this book stimulating.

Judges 1 Mark S. Smith 2021-11-23 This groundbreaking volume presents a new translation of the text and detailed interpretation of almost every word or phrase in the book of Judges, drawing from archaeology and iconography, textual versions, biblical parallels, and extrabiblical texts, many never noted before. Archaeology also serves to show how a story of the Iron II period employed visible ruins to narrate supposedly early events from the so-called "period of the Judges." The

synchronic analysis for each unit sketches its characters and main themes, as well as other literary dynamics. The diachronic, redactional analysis shows the shifting settings of units as well as their development, commonly due to their inner-textual reception and reinterpretation. The result is a remarkably fresh historical-critical treatment of 1:1-10:5.

"Nimm dir eine Buchrolle und schreibe!" (Jer 36,2) Hermann-Josef Stipp 2021-01-18 Der Band versammelt 18 Einzelstudien zum Jeremiabuch, die der emeritierte Münchner Alttestamentler Hermann-Josef Stipp begleitend zur Abfassung eines Kommentars zu Jer 25-52 erarbeitet hat, um zentrale Thesen des Kommentars detailliert zu begründen und zu vertiefen. Drei der Aufsätze sind bisher unveröffentlicht; die übrigen sind gegenüber der Erstpublikation z. T. erheblich präzisiert und aktualisiert. Die Untersuchungen sollen auf redaktionsgeschichtlichen Wegen den Menschen auf die Spur kommen, die zu der ausgedehnten und bewegten Entstehungsgeschichte des Buches beigetragen haben. Das Spektrum beginnt bei den Anfängen noch zu Lebzeiten des Propheten um die Wende vom 7. zum 6. Jahrhundert v. Chr. und reicht über die traumatischen Erfahrungen der Zerstörung Jerusalems 587 und des Exils bis in die hellenistische Epoche. Welche Probleme trieben die Autoren an, und welche Antworten fanden sie darauf? Das Augenmerk gilt dabei nicht zuletzt der doppelten Textüberlieferung des Werkes in seiner hebräischen und griechischen Fassung.

Routledge Encyclopedia of Ancient Mediterranean Religions Eric Orlin 2015-11-19 The Routledge Encyclopedia of Ancient Mediterranean Religions is the first comprehensive single-volume reference work offering authoritative coverage of ancient religions in the Mediterranean world. Chronologically, the volume's scope extends from pre-historical antiquity in the third millennium B.C.E. through the rise of Islam in the seventh century C.E. An interdisciplinary approach draws out the common issues and elements between and among religious traditions in the Mediterranean basin. Key features of the volume include: Detailed maps of the Mediterranean World, ancient Egypt, the Roman Empire, and the Hellenistic World A comprehensive timeline of major events, innovations, and individuals, divided by region to provide both a diachronic and pan-

Mediterranean, synchronic view A broad geographical range including western Asia, northern Africa, and southern Europe This encyclopedia will serve as a key point of reference for all students and scholars interested in ancient Mediterranean culture and society.

A King like All the Nations? Manfred Oeming 2015 This book presents a plethora of perspectives on the phenomenon of kingship and state in the Bible and in history. Considered here are important parts of Old Testament literature, i.e. the Pentateuch, Deuteronomistic history, prophecy, and wisdom. Accordingly, the time span dealt with is quite broad, ranging from the pre-Monarchic era up until Hellenism. In addition, some contributions - reaching far beyond the boundary of the Old Testament - are presented, engaging thoroughly the archaeology of the "Holy Land," as well as the Ancient Near Eastern and Hellenistic context of the Old Testament. The Septuagint and the New Testament, repeatedly consulted in the book, turn attention to the questions of the history of reception. The book is based on an international symposium held in April 2014 in Prague. Of the 21 contributions, 15 are presented in English, while 6 more are in German language text. (Series: Contributions to Understanding the Bible / Beiträge zum Verstehen der Bibel - Vol. 28) [Subject: Religious Studies, Biblical Studies, History]

Ritual, Performance, and Politics in the Ancient Near East Lauren Ristvet 2014-12-11 In this book, Lauren Ristvet rethinks the narratives of state formation by investigating the interconnections between ritual, performance, and politics in the ancient Near East. She draws on a wide range of archaeological, iconographic, and cuneiform sources to show how ritual performance was not set apart from the real practice of politics; it was politics. Rituals provided an opportunity for elites and ordinary people to negotiate political authority. Descriptions of rituals from three periods explore the networks of signification that informed different societies. From circa 2600 to 2200 BC, pilgrimage made kingdoms out of previously isolated villages. Similarly, from circa 1900 to 1700 BC, commemorative ceremonies legitimated new political dynasties by connecting them to a shared past. Finally, in the Hellenistic period, the traditional Babylonian Akitu festival was an occasion for Greek-speaking

kings to show that they were Babylonian and for Babylonian priests to gain significant power.

Die Königsmacher Christian Schramm 2019-04-15 Jesus ist der einzig wahre König und als solcher anzuerkennen. Davon wollen die drei Synoptiker ihre antike Leserschaft überzeugen – gut begründet. Sie legitimieren Jesus literarisch als König – bei gleichzeitiger Abgrenzung von potenziellen Konkurrenten. Bei aller Einigkeit im Grundplädoyer dominiert in jedem der drei synoptischen Evangelien eine spezifische Hauptlegitimierungsstrategie (Markus: aretalogisch-charismatisch; Matthäus: genealogisch-dynastisch; Lukas: religiös-theokratisch). Die Synoptiker schalten sich in antike machtpolitische Diskurse ein und betreiben »Wahlkampf« für Jesus. Sie positionieren sich im antiken Herrschaftsuniversum mit seinen konkurrierenden personellen Optionen klar zugunsten ihres Favoriten Jesus und mischen damit im »Konzert« der »antiken Königsmacher« kräftig mit. Jesus is the only true king and shall be recognised as such. The synoptic gospels intend to convince their ancient readers of this – well justified. They legitimate Jesus as king in a literary way – and at the same time distance him from possible competitors. Apart from the consensus in all three gospels the readers find specific strategies for legitimation (Mark: aretalogical-charismatic; Mathew: genealogical-dynastic; Luke: religious-theocratic). The synoptic gospels intervene in ancient power-political discourses and run "election campaigns" for Jesus. In the ancient universe of rulers with its competing candidates they clearly take side for their favourite candidate Jesus and therefore take an important part in the "concert" of the "ancient king makers".

David's Successors Garrett Galvin 2016-10-06 David's Successors: Kingship in the Old Testament argues for a new reading of kingship in the Old Testament. Rather than presenting the kings as monsters—with the occasional angelic ruler—this study seeks a more nuanced version of kingship. This book considers the original concept and context of kingship before concentrating on five kings in particular: Jeroboam, Ahab, Hezekiah, Manasseh, and Josiah. Much contemporary scholarship is concerned with the reconceptualization and recontextualization of

kingship that hearkens from a negative perspective on kingship, but this book will fully consider the positive and original vision of kingship. This book is ultimately rooted in a hopeful and joyful view of humanity as found in the Psalms, Sirach, and the Chronicles.

The Oxford Handbook of Biblical Law Pamela Barmash 2019-10-10 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.

Tribals, Empire and God Zhodi Angami 2017-04-06 Tribal biblical interpretation is a developing area of study that is concerned with reading the Bible through the eyes of tribal people. While many studies of reading the Bible from the reader's social, cultural and historical location have been made in various parts of the world, no thorough study that offers a coherent and substantive methodology for tribal biblical interpretation has been made. This book is the first comprehensive work that offers a description of tribal biblical interpretation and shows its application by making a lucid reading of Matthew's infancy narrative from a tribal reader's perspective. Using reader-response criticism as his primary method, Zhodi Angami brings his tribal context of North East India into conversation with Matthew's account of the birth of Jesus. Since tribal people of North East India see themselves as living under colonial rule, a tribal reader sees Matthew's text as a narrative that actively resists and subverts imperial rule. Likewise, the tribal experience of living at the

margins inspires a tribal reader to look at the narrative from the underside, from the perspective of those who are sidelined, ignored, belittled or forgotten. Tribal biblical interpretation presented here follows a process of conversation between tribal worldview and Matthew's narrative. Such a method animates the text for the tribal reader and makes the biblical narrative not only more intelligible to the tribal reader but allows the text to speak directly to the tribal context.

Maternal Grief in the Hebrew Bible Ekaterina E. Kozlova 2017-06 Setting out from the observation made in the social sciences that maternal grief can at times be a motor of societal change, Ekaterina E. Kozlova demonstrates that a similar mechanism operates also in the biblical world. Kozlova argues that maternal grief is treated as a model or archetype of grief in biblical and Ancient Near Eastern literature. The work considers three narratives and one poem that illustrate the transformative power of maternal grief in the biblical presentation: Gen 21, Hagar and Ishmael in the desert; 2 Sam 21: 1-14, Rizpah versus King David; 2 Sam 14, the speech of the Tekoite woman; Jer 31: 15-22, Rachel weeping for her children. Although only one of the texts literally refers to a bereaved mother (2 Sam 21 on Rizpah), all four passages draw on the motif of maternal grief, and all four stage some form of societal transformation.

Caring for the Dead in Ancient Israel Kerry M. Sonia 2020-11-02 A new reconstruction of cultic practices surrounding death in ancient Israel In *Caring for the Dead in Ancient Israel*, Kerry M. Sonia examines the commemoration and care for the dead in ancient Israel against the broader cultural backdrop of West Asia. This cult of dead kin, often referred to as ancestor cult, comprised a range of ritual practices in which the living provided food and drink offerings, constructed commemorative monuments, invoked the names of the dead, and protected their remains. This ritual care negotiated the ongoing relationships between the living and the dead and, in so doing, helped construct social, political, and religious landscapes in relationship to the past. Sonia explores the nature of this cult of dead kin in ancient Israel, focusing on its role within the family and household as well as its relationship to Israel's national deity and the Jerusalem temple. Features: A reevaluation of whether burial and

necromantic rituals were part of the cult of dead kin A portrait of the various roles Israelite women played in the cult of dead kin A reassessment of biblical writers' attitudes toward the cult of dead kin *Konfliktfelder der Diaspora und die Löwengrube* Dominik Helms 2013-11-27 Die Septuaginta und die hebräische Bibel bezeugen eine eigenständige Überlieferung der Erzählung von „Daniel in der Löwengrube“ (Dan 6) in verschiedenen Kulturkreisen. Obwohl beide Fassungen der gleichen Handlungslinie folgen, weisen zahlreiche Differenzen auf ihre Eigenständigkeit hin. In den hier anknüpfenden Theoriebildungen zur Textgeschichte wird die Priorität von DanMT 6 ebenso wie die von DanLXX 6 favorisiert, sodass ein methodischer Neuanfang nahe liegt: beide Texte sind a priori als gleichwertig zu betrachten. Im Zentrum der Untersuchung steht eine detaillierte Analyse der Texte und ihrer narrativen Strukturen, die schließlich vergleichend gegenübergestellt werden. Auf diese Weise werden wichtige Motive und Schwerpunkte deutlich, durch die die Repräsentation der Diasporasituation und deren Wahrnehmung im Text nachgezeichnet werden können. Dabei wird sowohl nach den theologischen und politischen Vorstellungen als auch nach deren Realisierungsbedingungen und den zeit- und sozialgeschichtlichen Kontexten gefragt. Diese literarhistorische Einordnung der Texte ermöglicht schließlich eine Antwort auf die Frage nach der größeren Ursprünglichkeit einer Tradition. *Royal Apologetic in the Ancient Near East* Andrew Knapp 2015-11-19 A fresh exploration of apologetic material that pushes beyond form criticism Andrew Knapp applies modern genre theory to seven ancient Near Eastern royal apologies that served to defend the legitimacy of kings who came to power under irregular circumstances. Knapp examines texts and inscriptions related to Telipinu, Hattusili III, David, Solomon, Hazael, Esarhaddon, and Nabonidus to identify transhistorical common issues that unite each discourse. Features: Compares Hittite, Israelite, Aramean, Assyrian, and Babylonian apologies Examination of apologetic as a mode instead of a genre Charts and illustrations

Die letzten Könige von Juda Benedikt Josef Collinet 2019-02-18 Die letzten Könige von Juda führen das Gottesvolk direkt ins Exil und in die

Katastrophe der Zerstörung des Ersten Tempels. Wie dies geschieht, wer die Verantwortung trägt und welche Rolle Gott in diesem Drama spielt, sind die Fragen, denen Benedikt Collinet nachspürt. Die Könige sind nicht, wie die Erzählweise nahelegt, Hauptdarsteller des Dramas, sondern Antagonisten zu Gott. Dieser verwendet die Nachbarvölker und Babel als Strafwerkzeuge. Der Grund für die Strafen ist der systemisch gewordene Bundesbruch des Gottesvolkes. Die Bemessung der Strafen ist vertraglich geregelt (Dtn 28). Die Geschichte ist eine durchkomponierte Dekonstruktion der göttlichen Heilszusagen. Die Heilsgaben werden zurückgenommen, die Verheißungen aber bleiben intakt. Das Volk braucht einen Neuanfang, der in Anspielung auf den Exodus, einzig in der Begnadigung Jojachins angedeutet bzw. vorbereitet wird (2 Kön 25,27-30). The last kings of Juda led God's people directly into exile and thus in the catastrophe of the destruction of the first temple. How did that happen? Who was responsible? What kind of role did God play in this drama? These questions will be addressed by Benedikt Collinet. Unlike the narrative suggests, the kings were not the protagonists of the drama but the antagonists to God instead. God used the neighbouring peoples and Babel as tools of punishment. The reason for these punishments was the systemic covenant break of God's people. The consequences of these punishments can be read in Deuteronomy 28. The story is a composed deconstruction of divine salvation promises. The salvation gifts were withdrawn but the promises still remained. The people needed a new beginning that with reference to the exodus could only be indicated or prepared by pardoning Jehoiachin (2 Kings 25:27-30).

With the Loyal You Show Yourself Loyal T. M. Lemos 2021-03-15 Contributors to this volume come together to honor the lifetime of work of Saul M. Olyan, Samuel Ungerleider Jr. Professor of Judaic Studies and Professor of Religious Studies at Brown University. Essays by his students, colleagues, and friends focus on and engage with his work on relationships in the Hebrew Bible, from the marking of status in relationships of inequality, to human family, friend, and sexual relationships, to relationships between divine beings. Contributors include Susan Ackerman, Klaus-Peter Adam, Rainer Albertz, Andrea Allgood,

Debra Scoggins Ballentine, Bob Becking, John J. Collins, Stephen L. Cook, Ronald Hendel, T. M. Lemos, Nathaniel B. Levtow, Carol Meyers, Susan Niditch, Brian Rainey, Thomas Römer, Jordan D. Rosenblum, Rüdiger Schmitt, Jennifer Elizabeth Singletary, Kerry M. Sonia, Karen B. Stern, Stanley Stowers, Andrew Tobolowsky, Karel van der Toorn, Emma Wasserman, and Steven Weitzman.

Language and Religion Robert Yelle 2019-02-19 This volume draws on an interdisciplinary team of authors to advance the study of the religious dimensions of communication and the linguistic aspects of religion. Contributions cover: poetry, iconicity, and iconoclasm in religious language; semiotic ideologies in traditional religions and in secularism; and the role of materiality and writing in religious communication. This volume will provoke new approaches to language and religion.

Defining Jewish Difference Beth A. Berkowitz 2012-03-19 This book traces the interpretive career of Leviticus 18:3, a verse that forbids Israel from imitating its neighbors. Beth A. Berkowitz shows that ancient, medieval and modern exegesis of this verse provides an essential backdrop for today's conversations about Jewish assimilation and minority identity more generally. The story of Jewishness that this book tells may surprise many modern readers for whom religious identity revolves around ritual and worship. In Leviticus 18:3's story of Jewishness, sexual practice and cultural habits instead loom large. The readings in this book are on a micro-level, but their implications are far-ranging: Berkowitz transforms both our notion of Bible-reading and our sense of how Jews have defined Jewishness.

Life and Mortality in Ugaritic Matthew McAfee 2019-12-11 While topics such as death, funerary cult, and the netherworld have received considerable scholarly attention in the context of the Ugaritic textual corpus, the related concept of life has been relatively neglected. *Life and Mortality in Ugaritic* takes as its premise that one cannot grasp the significance of *mwt* ("to die") without first having wrestled with the concept of *ḥyy* ("to live"). In this book, Matthew McAfee takes a lexical approach to the study of life and death in the Ugaritic textual corpus. He identifies and analyzes the Ugaritic terms most commonly used to talk

about life and mortality in order to construct a more representative framework of the ancient perspective on these topics, and he concludes by synthesizing the results of this lexical study into a broader literary discussion that considers, among other things, the implications for our understanding of the first-millennium Katumuwa stele from Zincirli. McAfee's study complements previous scholarly work in this area, which has tended to rely on conceptual and theoretical treatment of mortality, and advances the discussion by providing a more focused lexical analysis of the Ugaritic terms in question. It will be of interest to Semitic scholars and those who study Ugaritic in particular, in addition to students of the culture of the ancient Levant.

Feasting in the Archaeology and Texts of the Bible and the Ancient Near East Peter Altmann 2014-10-14 This volume brings together the work of scholars using various methodologies to investigate the prevalence, importance, and meanings of feasting and foodways in the texts and cultural-material environments of the Hebrew Bible and the ancient Near East. Thus, it serves as both an introduction to and explication of this emerging field. The offerings range from the third-millennium Early Dynastic period in Mesopotamia to the rise of a new cuisine in the Islamic period and transverse geographical locations such as southern Iraq, Syria, the Aegean, and especially the southern Levant. The strength of this collection lies in the many disciplines and methodologies that come together. Texts, pottery, faunal studies, iconography, and anthropological theory are all accorded a place at the table in locating the importance of feasting as a symbolic, social, and political practice. Various essays showcase both new archaeological methodologies—zooarchaeological bone analysis and spatial analysis—and classical methods such as iconographic studies, ceramic chronology, cultural anthropology, and composition-critical textual analysis.

T&T Clark Handbook of Food in the Hebrew Bible and Ancient Israel Janling Fu 2021-11-04 Food and feasting are key themes in the Hebrew Bible and the culture it represents. The contributors to this handbook draw on a multitude of disciplines to offer an overview of food in the Hebrew Bible

and ancient Israel. Archaeological materials from biblical lands, along with the recent interest in ethnographic data, a new focus in anthropology, and emerging technologies provide valuable information about ancient foodways. The contributors examine not only the textual materials of the Hebrew Bible and related epigraphic works, but also engage in a wider archaeological, environmental, and historical understanding of ancient Israel as it pertains to food. Divided into five parts, this handbook examines and considers environmental and socio-economic issues such as climate and trade, the production of raw materials, and the technology of harvesting and food processing. The cultural role of food and meals in festivals, holidays, and biblical regulations is also discussed, as is the way food and drink are treated in biblical texts, in related epigraphic materials, and in iconography.

The King and the Land Stephen C. Russell 2016-01-26 In *The King and the Land*, Stephen C. Russell offers a history of space and power in the biblical world by demonstrating how the monarchies in ancient Israel and Judah asserted their power over strategically important spaces such as privately-held lands, religious buildings, collectively-governed towns, and urban water systems. Case studies in the book treat Solomon's use of foreign architecture (1 Kings 5-8), David's dedication of land to Yahweh (2 Samuel 24), Jehu's decommissioning of Baal's temple (2 Kings 10), Absalom's navigation of the collective politics of Levantine towns (2 Samuel 15), and Hezekiah's reshaping of the tunnels that supplied Jerusalem with water (2 Kings 20; 2 Chronicles 32). Steeped in archaeological and textual evidence, this book contextualizes Israelite and Judahite royal and tribal politics within broader patterns of ancient Near Eastern spatial power. By providing a historical investigation into the nature of power and physical space in the Iron Age Levant, this book also offers fresh literary readings of the biblical texts that anchor its theses.

Remembering Eden Peter Thacher Lanfer 2012-09-06 In this book, Peter Thacher Lanfer seeks to evaluate texts that expand and explicitly interpret the expulsion narrative of Adam and Eve in Genesis beyond the biblical canon.

Deathless Hopes Alexander Massmann 2018-07 Questions of eternal life

and a revolution of the human condition have been a continuing theme in many religions, notably in the Abrahamic faiths. In one way or another, "deathless hopes" continue to play a prominent role in today's public discourses. To understand the current significance of the issue, a thorough grasp of historical dynamics is required. This volume gives a representative overview of prominent traditions in the Hebrew Bible, Jewish Studies, contemporary ethics, theology, and anthropology, but also evaluates common questions afresh, suggesting new perspectives.

A History of Death in the Hebrew Bible Matthew J. Suriano 2018 The meaning of the afterlife in the Hebrew Bible/Old Testament is studied through the ideals of a good death, beginning with burial customs. This book uses burial remains from Iron Age Judah to shed important light on the images of death found in biblical literature.

Der Herrscher als Versager?! Heike Grieser 2019-10-07 Kann ein Herrscher ein Versager sein? Die Beiträger*innen sind erstmals dieser Fragestellung nachgegangen und nehmen anhand von Fallstudien Herrscher des 3. Jt. v. Chr. bis zum 11. Jh. n. Chr. in den Fokus. Dabei lassen sich zentrale Bewertungskriterien für den Erfolg oder Misserfolg eines Herrschers ermitteln: dessen Verhältnis zur Religion, das Erfüllen von etablierten oder individuellen Erwartungen und Normen, die Bewältigung konkreter Herausforderungen, persönliche Eigenschaften sowie die Art seines Herrschaftsendes. Die Befunde, die bis in die moderne Forschung nachwirken, fordern zu einer kritischen Analyse heraus, die durch den interkulturellen Vergleich und die diachrone Perspektive noch an Schärfe gewinnt. Mehr noch kann die multiperspektivische Betrachtungsweise dazu beitragen, Chancen und Grenzen unterschiedlicher methodischer Zugänge zu erkennen und weiter zu entwickeln. Can a ruler be a failure? For the first time, the contributors have focused on this question and with the help of case studies analyse rulers of the 3rd millennium BC to the 11th century AD. Here, important criteria for the success or failure of a ruler can be identified: their relationship to religion; the fulfilment of established or individual expectations and norms; how they met challenges; personal characteristics as well as the manner of the end of their rule. The results,

which have impacts on recent studies, demand a critical analysis which gains momentum due to its intercultural comparison and diachronic perspective. Moreover, the multi-perspective view can help to identify and refine chances and limitations of different methodical approaches.

Ancestor Worship and the Elite in Late Iron Age Scandinavia Triin Laidoner 2020-02-18 Ancestor worship is often assumed by contemporary European audiences to be an outdated and primitive tradition with little relevance to our societies, past and present. This book questions that assumption and seeks to determine whether ancestor ideology was an integral part of religion in Viking Age and early medieval Scandinavia. The concept is examined from a broad socio-anthropological perspective, which is used to structure a set of case studies which analyse the cults of specific individuals in Old Norse literature. The situation of gods in Old Norse religion has been almost exclusively addressed in isolation from these socio-anthropological perspectives. The public gravemound cults of deceased rulers are discussed conventionally as cases of sacral kingship, and, more recently, religious ruler ideology; both are seen as having divine associations in Old Norse scholarship. Building on the anthropological framework, this study introduces the concept of 'superior ancestors', employed in social anthropology to denote a form of political ancestor worship used to regulate social structure deliberately. It suggests that Old Norse ruler ideology was based on conventional and widely recognised religious practices revolving around kinship and ancestors and that the gods were perceived as human ancestors belonging to elite families.

Thinking of Water in the Early Second Temple Period Ehud Ben Zvi 2014-10-14 Water is a vital resource and is widely acknowledged as such. Thus it often serves as an ideological and linguistic symbol that stands for and evokes concepts central within a community. This volume explores 'thinking of water' and concepts expressed through references to water within the symbolic system of the late Persian/early Hellenistic period and as it does so it sheds light on the social mindscape of the early Second Temple community.

The Rephaim Jonathan Yogeve 2021-04-12 In this study, Jonathan Yogeve

analyzes every text that mentions the Rephaim, in order to determine their exact function and importance in societies of the ancient Levant.

A Political History of the Arameans K. Lawson Younger Jr. 2016-10-07 An up-to-date analysis of the history of the ancient Near East and the Arameans K. Lawson Younger Jr. presents a political history of the Arameans from their earliest origins to the demise of their independent entities. The book investigates their tribal structures, the development of their polities, and their interactions with other groups in the ancient Near East. Younger utilizes all of the available sources to develop a comprehensive picture of this complex, yet highly important, people whose influence and presence spanned the Fertile Crescent. Features: The best, recent understanding of tribal political structures, aspects of mobile pastoralism, and models of migration A regional rather than a monolithic approach to the rise of Aramean polities Thorough integration of the complex relationships and interactions of the Arameans with the Luwians, the Assyrians, the Israelites, and others

Anthropologie des Alten Testaments Bernd Janowski 2019-05-03 Seit der klassischen Darstellung H.W. Wolffs von 1973 gibt es keinen Gesamtentwurf einer alttestamentlichen Anthropologie mehr. Diese Lücke versucht Bernd Janowski mit seinem Lehr- und Studienbuch zu schliessen, das sich von Wolffs Lehrbuch nicht nur durch einen anderen Ansatz, sondern auch durch die Berücksichtigung der altorientalischen Religionsgeschichte und der neueren Kulturwissenschaft unterscheidet. Die Darstellung gliedert sich in sieben Abschnitte: I Einführung , II Phasen des Lebens , III Elemente des Personbegriffs , IV Formen des sozialen Handelns , V Aspekte der Welterfahrung , VI Anthropologien des Alten Testaments , VII Resümee . Ein umfangreicher Anhang: Quellen zur Anthropologie der Antike veranschaulicht darüber hinaus das Eigenprofil der Anthropologie des Alten Testaments im Vergleich zu den Anthropologien seiner Umwelt anhand ausgewählter Texte und Bilder von Mesopotamien bis zum Antiken Judentum.

Über Könige Marshall Sahlins 2022-09-22 Warum und wie kann ein einzelner Mensch als Verkörperung oder Stellvertreter eines Gottes über viele gebieten? Zwei der bedeutendsten Anthropologen und

Gesellschaftskritiker der Gegenwart entschlüsseln eine uralte Herrschaftsform. Königtümer gelten als überkommene, allenfalls noch folkloristisch und touristisch bedeutsame Regierungsformen. Doch die Bindungs- und Herrschaftskraft von Königen sind immer noch erstaunlich, was sich besonders in Krisenzeiten erweist. Diese Essays von David Graeber und seinem akademischen Lehrer Marshall Sahlins untersuchen unter Sichtung weltweiter Beispiele aus Vergangenheit und Gegenwart die historische und anthropologische Wirkmacht der Monarchien. Mit Witz und Brillanz zeigen sie, dass sich im Königtum nicht nur menschliche Grundfragen des Verhältnisses zu Göttlichkeit, Fremdheit und Gruppenzugehörigkeit spiegeln. In ihm verbirgt sich auch eine Ordnungsform, die sich in den demokratischen Staaten noch erhalten hat und unser Denken fundamental bestimmt. Die scharfe Analyse einer faszinierenden und allgegenwärtigen politischen Figur – und wie wir uns von ihr lossagen könnten.

Formation and Intertextuality in Isaiah 24–27 J. Todd Hibbard 2013-10-30
Isaiah 24–27, the so-called Isaiah Apocalypse, is often regarded as one of the latest sections added to the book of Isaiah. The formation and interpretation of these chapters are widely recognized as important matters for understanding the compositional history of Isaiah, emerging religious thought in the Persian period, and scribal techniques for late biblical materials. The essays in this volume explore these and other important issues of Isaiah 24–27 in light of the abundant recent research on these chapters. In addition, this volume outlines new directions forward for research on these pivotal chapters and their place in Isaiah and the prophetic literature generally. The contributors are Micaël Bürki, Paul Kang-Kul Cho, Stephen L. Cook, Wilson de A. Cunha, Carol J. Dempsey, Janling Fu, Christopher B. Hays, J. Todd Hibbard, Hyun Chul Paul Kim, Beth Steiner, John T. Willis, Archibald L. H. M. van Wieringen, and Annemarieke van der Woude.