

The Early History Of God Yahweh And The Other Deities In Ancient Israel

Ancient Israel
Temples and Temple-service in Ancient Israel
The Lives of Ordinary People in Ancient Israel
Religious Diversity in Ancient Israel and Judah
Law, Power, and Justice in Ancient Israel
"To Teach" in Ancient Israel
Worship in Ancient Israel
The Creation of History in Ancient Israel
Growing Up in Ancient Israel
History and Historical Writing in Ancient Israel
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Hebrew Lexical Semantics and Daily Life in Ancient Israel
Heroic Bodies in Ancient Israel
Priesthood and Cult in Ancient Israel
Violence and Personhood in Ancient Israel and Comparative Contexts
Social Criticism and Social Vision in Ancient Israel
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Divination in Ancient Israel and its Near Eastern Environment
Household Archaeology in Ancient Israel and Beyond
Archaeology, History, and Identity Formation in Ancient Israel
Philip Francis Esler Menahem Haran William G. Dever Francesca Stavrakopoulou Douglas A. Knight Wendy L. Widder Prof. Walter Brueggemann Marc Zvi Brettler Kristine Henriksen Garroway Tomoo Ishida Marc Zvi Brettler Kurtis Peters Brian R. Doak Saul M. Olyan Tracy Maria Lemos Walter Brueggemann Linda M. Stargel Frederick H. Cryer Assaf Yasur-Landau Filip ʿApek

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the book begins by providing a brief history and overview of social scientific analysis of the old testament to bring the reader up to speed with the current scholarship the remaining chapters are divided into three parts the first part of the book chapters 3 9 apply social scientific models to general issues in old testament research issues such as tribalism polygamy rituals and in particular sacrifice the practice of exchange and the acquisition of wealth in the biblical world three models of patron and client limited wealth and honour and shame are used the second part chapters 10 16 apply social scientific models to particular texts including micah 1 3 and micah 6 9 15 on economic states the use of euphemisms for male genitalia in deuteronomy 25 11 12 using cross cultural sociolinguistic research the sacrifice of jephthah s daughter is examined in an honour and shame framework examining judges 10 to 11 and in 2 samuels 10 13 the social dynamic of challenge and response is examined in relation to david s sacking of rabbah chapter 14 looks at ezekiel and the call to be a prophet and uses the social scientific disciplines of cultural anthropology and cognitive neuroscience to analyse the call to better understand and appreciate this event symbols of war are examined in the final chapter in this part in maccabees 1 applying anthropological theories of war the third part of the book chapters 18 20 focuses on hermeneutical issues looking first at psychological interpretations then identity theory and political interpretations and finally at the role of social sciences as a whole in biblical interpretation philip f esler is professor of biblical criticism in the university of st andrews st andrews scotland uk among his recent publications are galatians 1998 conflict and identity in romans the social setting of paul s letter 2003 and with jane boyd visibility and biblical text interpreting velazquez christ with martha and mary as a test case 2004 he is also editor of the early christian world two volumes 2000

in this book william dever addresses the question that must guide every good historian of ancient israel what was life really like in those days writing as an expert archaeologist who is also a secular humanist dever relies on archaeological data over and above the hebrew bible

for primary source material he focuses on the lives of ordinary people in the eighth century b c e not kings priests or prophets people who left behind rich troves of archaeological information but who are practically invisible in typical histories of ancient israel résumé de l éditeur

this volume of essays draws together specialists in the field to explain illustrate and analyze this religious diversity in ancient israel

using socio anthropological theory and archaeological evidence knight argues that while the laws in the hebrew bible tend to reflect the interests of those in power the majority of ancient israelites located in villages developed their own unwritten customary laws to regulate behavior and resolve legal conflicts in their own communities this book includes numerous examples from village city and cult from publisher description

this book employs cognitive linguistics to determine the foundational elements of the ancient israelites concept of teaching as reflected in the text of the hebrew bible and ben sira it analyzes four prominent lexemes that comprise a lexical set referring to the act of teaching ״למד״ h ״למד״ d ״למד״ h and ״למד״ d the study concludes that in its most basic form the concept of teaching in ancient israel was that a teacher creates the conditions in which learning can occur the methodology employed in this project is built on a premise of cognitive studies namely that because teaching is a universal human activity there is a universal concept of teaching one person a recognizes that another person b lacks knowledge belief skills and the like or has incomplete or distorted knowledge etc and person a attempts to bring about a changed state of knowledge belief or skill in person b this universal concept provides the starting place for understanding the concept of teaching that biblical hebrew reflects and it also forms the conceptual base against which the individual lexemes are profiled the study incorporates a micro level analysis and a macro level analysis at the micro level each lexeme is examined with respect to its linguistic forms the linguistic analysis and the contexts in which the lexeme occurs the conceptual analysis the linguistic analysis considers the clausal constructions of each instantiation and determines what transitivity ditransitivity or intransitivity contributes to the meaning collocations of the lexeme including prepositional phrases adverbial adjuncts and parallel verbs are evaluated for their contribution to meaning the conceptual analysis of each lexeme identifies the meaning potential of each word as well as what aspect of the meaning potential each instantiation activates the study

then determines the lexeme's prototypical meaning which is profiled on the base of the universal concept of teaching this step of profiling represents an important adaptation of the cognitive linguistics tool of profiling to meet the special requirements of working with ancient texts in that it profiles prototype meanings not instantiations in the macro analysis the data of all four lexemes in the lexical set are synthesized the relationships among the lexemes are assessed in order to identify the basic level lexeme and consider whether the lexemes form a folk taxonomy finally the profiles of the four prototype meanings are collated and compared in order to describe the ancient israelite concept of teaching the study finds that the basic level item of the lexical set is **למד** d based on frequency of use and distribution in its prototypical definition **למד** d means to intentionally put another person in a state in which s/he can acquire a skill or expertise through experience and practice in contrast to this sustained kind of teaching the prototypical meaning of **למד** h is situational in nature a person of authority or expertise gives specific situational instruction to someone who lacks knowledge about what to do the lexemes **למד** d and **למד** h represent the most restricted and the most expansive lexemes respectively the prototypical meaning of **למד** d is to attempt to bring about changed behavior in another person through verbal or physical means often to the point of causing pain the prototypical meaning of **למד** h is that a person of authority causes another person to be in a state of knowing something from the divine realm or related to experiences with the divine realm the study determines that while the four lexemes of the biblical hebrew lexical set to teach have significant semantic overlap they cannot be construed in a folk taxonomy because the words are not related in a hierarchical way

in an engaging style characteristic of the author walter brueggemann this essential guide describes the leading motifs of ancient israel's worship traditions in the old testament the author guides the reader through the themes central texts prayers festivals and practices of that worship he sees throughout the old testament a central emphasis on worship as a covenantal gesture and utterance by the community in the presence of god in addition to being an essential guide to this subject this book is intended to be in the service of current theological and practical issues concerning worship of the church in its ecumenical character

argues that the biblical historians were influenced by typology interpretation of earlier texts satire and ideology shows how with this model

we can put together a history of ancient israel using the hebrew bible as a key source

the first expansive reference examining the texts and material culture related to children in ancient israel growing up in ancient israel uses a child centered methodology to investigate the world of children in ancient israel where sources from ancient israel are lacking the book turns to cross cultural materials from the ancient near east as well as archaeological anthropological and ethnographic sources acknowledging that childhood is both biologically determined and culturally constructed the book explores conception birth infancy dangers in childhood the growing child dress play and death to bridge the gap between the ancient world and today s world kristine henriksen garroway introduces examples from contemporary society to illustrate how the hebrew bible compares with a western understanding of children and childhood features more than fifty five illustrations illuminating the world of the ancient israelite child an extensive investigation of parental reactions to the high rate of infant mortality and the deaths of infants and children an examination of what the gendering and enculturation process involved for an israelite child

in how far do the traditions in historical writing reflect history in the hebrew bible this momentarily hot debated question is the central issue of the current volume in which the author takes a firm stand against the sceptical approach to the unity and historicity of biblical traditions part one of the book opens with a systematic examination of twenty seven lists of the original inhabitants of the promised land who were doomed to be dispossessed by the israelites two essays are devoted to a historical investigation into the political leaders sopet and nagid in the following special attention is given to formulae denoting dynastic change royal succession and to the expression people of the land and house of ahab part two deals with the historical interpretation of the narrative of solomon s succession to david s throne the author concludes the work with two comparative studies on biblical historiography and inscriptions from y dy sam al and assyria

the creation of history in ancient israel demonstrates how the historian can start to piece together the history of ancient israel using the hebrew bible as a source

in hebrew lexical semantics and daily life in ancient israel kurtis peters hitches the world of biblical studies to that of modern linguistic research often the insights of linguistics do not appear in the study of biblical hebrew and if they do the theory remains esoteric peters finds a way to maintain linguistic integrity and yet simplify cognitive linguistic methods to provide non specialists an access point by employing a cognitive approach one can coordinate the world of the biblical text with the world of its surroundings the language of cooking affords such a possibility peters evaluates not only the words or lexemes related to cooking in the hebrew bible but also the world of cooking as excavated by archaeology

authors from the ancient world rarely used great detail to describe the physical features of characters in their works when they did mention bodies they did so with very specific goals in mind in particular the bodies of heroic figures such as warriors kings and other leaders became loaded sites of meaning for encoding cultural religious and political values on a number of fronts brian doak analyzes the way biblical authors described the bodies of some of their most iconic male figures such as jacob the judges saul and david these bodies represent not mere individuals they communicate as national bodies signaling the ambiguity of israel s murky pre history the division during the period of settlement in the land and the contest of leading bodies fought between saul and david heroic bodies in ancient israel examines the heroic world of ancient israel within the hebrew bible and shows that ancient israelite literature operated within and against a world of heroic ideals in its ancient context the heroic body tells a story of israel s remembered history in the eventual making of the monarchy marking a new kind of individual power not merely a textual study of the hebrew bible in isolation this book also considers iconography and compares israelite literature with other ancient mediterranean and near eastern materials illustrating israel s place among a wider construction of heroic bodies

during the last decade or so there has been a renewed interest in the study of cult and priesthood the various individuals who have contributed essays to this volume are of both junior and senior rank and from both christian and jewish backgrounds certain essays represent the fruitful interchange that is now developing among historians of religion anthropologists and biblical scholars others focus on parallels between aspects of israelite religion and their counterparts in canaanite and early greek contexts there are also contributions on the

literary shape of the priestly law code

violence and personhood in ancient israel and comparative contexts is the first book length work on personhood in ancient israel t m lemos reveals widespread intersections between violence and personhood in both this society and the wider region relations of domination and subordination were incredibly important to the culture and social organization of ancient israel with these relations often determining the boundaries of personhood itself personhood was malleable it could be and was violently erased in many social contexts this study exposes a violence personhood masculinity nexus in which domination allowed those in control to animalize and brutalize the bodies of subordinates lemos also argues that in particular social contexts in the contemporary western world this same nexus operates holding devastating consequences for marginalized social groups

contents 1 social criticism and social vision in the deuteronomic formula of the judges 2 a poem of summons isa 55 1 3 a narrative of resistance dan 1 1 21 3 psalms 9 10 a counter to conventional social reality 4 prophetic imagination toward social flourishing 5 a royal miracle and its nachleben 6 the living afterlife of a dead prophet words that keep speaking 7 the tearing of the curtain matthew 27 51 8 five strong rereadings of the book of isaiah

collective identity creates a sense of us ness in people it may be fleeting and situational or long lasting and deeply ingrained competition shared belief tragedy or a myriad of other factors may contribute to the formation of such group identity even people detached from one another by space anonymity or time may find themselves in a context in which individual self concept is replaced by a collective one how is collective identity particularly the long lasting kind created and maintained many literary and biblical studies have demonstrated that shared stories often lie at the heart of it this book examines the most repeated story of the hebrew bible the exodus story to see how it may have functioned to construct and reinforce an enduring collective identity in ancient israel a tool based on the principles of the social identity approach is created and used to expose identity construction at a rhetorical level the author shows that exodus stories are characterized by recognizable language and narrative structures that invite ongoing collective identification

in this revealing study the author suggests that ancient israel was a magic society like those around it and similar in many respects to a number of magic using savage societies studied by modern social anthropology although the old testament attempts to distinguish between priestly and prophetic divination this distinction was not sharply drawn in ancient times references to divination in fact are found in all genres of israelite literature implying that many of these practices were performed throughout israelite society cryer s investigation of divination in ancient israel is a masterful synthesis of social and historical analyses of an important yet neglected topic ronald e simkins catholic biblical quarterly

despite the large number of well preserved domestic contexts in bronze and iron age sites household archaeology has not been a common approach to studying the material culture of ancient israel until recently the dictates of biblical archaeology led to a narrow set of questions that ignored issues such as gender status and production within the household the present volume which grew out of a session at the 2008 annual meeting of the american schools of oriental research attempts to redress this issue the seventeen papers herein reflect innovative viewpoints on the theory and praxis of household archaeology in this region the next step in household research is presented here with the use of tailor made data collection strategies designed to answer specific questions posed by household archaeology the neglect of households and the archaeology of the activities of its members are ambitiously attended to in this volume its exceptional breadth of various modes of inquiry coupled with the application thereof justifies the household as a topic of discussion i would highly recommend this book for institutions libraries scholars and students interested in any aspect of daily life in the southern levant and i very much look forward to the future research projects it will inspire cynthia shafer elliot william jessup university as a whole the work is impressive and most contributions are commendable for their sophistication in engaging interdisciplinary research in order to understand the nature and function of households in ancient israel and surrounding areas carol meyers duke university

when did israel begin the origins of ancient israel are shrouded in mystery and those hoping to explore the issue must utilize resources from three different fields archaeology epigraphy and biblical texts and then examine their interrelations while keeping in mind that the name

israel was not used to describe just one state but referred to numerous entities at different times this book attempts to provide a critical reading of israel s history it is neither a harmonizing reading which takes the picture painted by texts as a given fact nor a reading supporting biblical texts with archaeological and epigraphic data instead it offers the reader multiple options to understand biblical narratives on a historical and theological level in addition to presenting the main currents in the field the book draws upon the latest discoveries from excavations in israel to offer new hypotheses and reconstructions based on the interdisciplinary dialogue between biblical studies archaeology and history

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