

THE REDACTION OF GENESIS



GARY A. RENDSBURG

Redaction Of Genesis

Gary N. Knoppers, Bernard M. Levinson



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The Redaction of Genesis Gary Rendsburg, 1986 Paperback reprint with new foreword of the original 1986 hardback Focusing his research on his own previous studies as well as studies by Cassuto Sarna Fishbane and Sasson Rendsburg clearly explains his theory that Genesis was edited redacted around symmetrical patterns He leads the reader through a step by step description of the Abraham Cycle for instance showing how content duplicated narratives and vocabulary reveal a chiastic pattern and this pattern is repeated in other sections of the book On the other hand in the primeval history the patterning is parallel rather than chiastic Overall Rendsburg makes it clear that the editing of Genesis led to a systematic design uniting the material in ways that often is overlooked *Murmuring Against Moses: The Contentious History and Contested Future of Pentateuchal Studies* Jeffrey L. Morrow, John Bergsma, 2023-01-26 For much of the history of both Judaism and Christianity the Pentateuch first five books of the Bible was understood to be the unified work of a single inspired author Moses Yet the standard view in modern biblical scholarship contends that the Pentateuch is a composite text made up of fragments from diverse and even discrepant sources that originated centuries after the events it purports to describe In *Murmuring against Moses* John Bergsma and Jeffrey Morrow provide a critical narrative of the emergence of modern Pentateuchal studies and challenge the scholarly consensus by highlighting the weaknesses of the modern paradigms and mustering an array of new evidence for the Pentateuch's antiquity By shedding light on the past history of research and the present developments in the field Bergsma and Morrow give fresh voice to a growing scholarly dissatisfaction with standard critical approaches and make an important contribution toward charting a more promising future for Pentateuchal studies *Women Who Wrestled with God* Irmtraud Fischer, 2017-05-05 Israel's story as a people of God is a tale of women men and their children Moving past a patriarchal reading of the Bible Fischer presents a new interpretation of neglected biblical narratives From a gender balanced perspective she reveals the political dimension and narrative continuation of ancestral stories in the Book of Ruth *Women Who Wrestled with God* demonstrates the significance of women in religious history in a way that will inspire as well as inform Chapters are The Fathers and the Beginnings of the People An Introduction to Israel's Ancestor's Sarah Hagar and Abraham Scenes From a Marriage Under the Promise Rebecca A Strong Woman With a Colorless Husband Rachel and Leah The Founders of the House of Israel Dark Sides of the Family Chronicle Subversive Women at the Beginnings of the People in Egypt Naomi and Ruth The Unconventional Women Ancestors of the Royal House of David and Women Who Wrestled with God Irmtraud Fischer is professor of Old Testament and women's studies theology at the University of Bonn as well as chair of Old Testament studies at the University of Graz Austria President of the European Society for Women's Research in Theology Fischer was given the 2003 Bad Herrenalber Akademie Preis *Jacob's Wealth* Paul Vrolijk, 2011-05-10 To study the nature and role of material possessions in the Jacob cycle will result in a deeper understanding of the Jacob story itself within the wider context of Genesis and the Pentateuch **The**

Promise of the Land as Oath Suzanne Boorer, 2013-02-06 No detailed description available for The Promise of the Land as Oath

The Deuteronomistic History Hypothesis Mark A. O'Brien, 1989 Revision of author's doctoral thesis submitted to the Melbourne College of Divinity in 1987

The Pentateuch Prof. Terence E. Fretheim, 2010-10-01 In this volume Terence E. Fretheim seeks to introduce the Pentateuch to modern readers stressing its continuing capacity to speak a word of or about God. The two chapters of Part One provide an orientation to the critical study of the Pentateuch and present a proposal for reading the Pentateuch in terms of its rhetorical strategy. That strategy, Fretheim argues, is designed in such a way as to have a certain effect upon its readers: most basically to shape their faith and life. The five chapters of Part Two focus on the individual books that comprise the Pentateuch.

Idolatry in the Pentateuch Tracy J. McKenzie, 2010-02-04 Idolatry in the Pentateuch addresses both the manner in which the Pentateuch was produced and how theological intentions can be discerned from the texts that constitute it. McKenzie attempts to read the final shape of the Pentateuch while not ignoring the diachronic complexities within its pages. Using a compositional approach to the Pentateuch, he establishes his methodology, analyzes several idolatry-related texts, and traces the theological intentions through an inner textual strategy. Moreover, McKenzie briefly considers the history of interpretation through the last few centuries and discusses the state of Old Testament studies as he understands it.

The Pentateuch as Torah Gary N. Knoppers, Bernard M. Levinson, 2007-06-30 Since antiquity the five books of Moses have served as a sacred constitution foundational for both Jews and Samaritans. However long the process of accepting the Pentateuch as authoritative instruction took, this was by all accounts a monumental achievement in the history of these peoples and indeed an important moment in the history of the ancient world. In the long development of Western societies the Pentateuch has served as a major influence on the development of law, political philosophy, and social thought. The question is how, where, and why did this process of acceptance occur, when did it occur, and how long did it take?

A Letter That Has Not Been Read Bar Shaul, 2001-12-31 Since Freud the study of dreams has typically involved inquiry into past and present emotional states. The ancients, unfamiliar with the intricate byways of the human soul revealed by modern psychology, typically saw dreams as channels of communication between human beings and external sources. Shaul Bar explores the etymology of key terms for dreams in the Hebrew Bible, presents dozens of examples of biblical dreams and visions, and categorizes them as prophetic, symbolic, or incubation. He studies biblical dreams and visions in the context of similar phenomena in the literature of neighboring cultures and analyzes the functions of dream reports in the biblical corpus. The literature of dream interpretation in Egypt and Mesopotamia informs Bar's treatment of the structure of dream accounts as conforming to the three-part model (setting, message, response) proposed for ancient Near Eastern dream accounts in A. Leo Oppenheim's classic work on dream interpretation. Symbolic dreams, whether or not God is their source, contain no divine appearance and require interpretation to be understood. While oneirocriticism was a significant profession in ancient Near Eastern cultures, the Hebrew Bible presents only two such experts: Joseph and Daniel.

Both were active in royal courts and the success of both in interpreting the rulers dreams served to confirm the superiority of the God of Israel Ambivalence characterizes the attitude toward dreams and visions in prophetic literature Joel and Job allow that they have some value But Jeremiah Zechariah Isaiah and Ecclesiastes find no religious significance in them and even treat them as tools of deceit The Talmud presents no consensus about whether dreams are a legitimate form of communication from God Although a guild of professional interpreters existed in Jerusalem and the Talmud includes a short dream book many Sages expressed skepticism about such alleged divine messages Dreams also serve important functions within the literary world of the Hebrew Bible Bar shows how Jacob s dream at Bethel serves to explain the sanctity of the place and detach it from its Canaanite context how the dreams in the Joseph cycle show the hand of divine providence in the descent to Egypt followed by the ascent to the Promised Land how Solomon s dream at Gibeon serves to legitimate Solomon s rule and how Nebuchadnezzar s dreams served to emphasize once again that it is the Lord who guides universal history

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Table of Contents Redaction Of Genesis

1. Understanding the eBook Redaction Of Genesis
 - The Rise of Digital Reading Redaction Of Genesis
 - Advantages of eBooks Over Traditional Books
2. Identifying Redaction Of Genesis
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Redaction Of Genesis
 - User-Friendly Interface
4. Exploring eBook Recommendations from Redaction Of Genesis
 - Personalized Recommendations
 - Redaction Of Genesis User Reviews and Ratings
 - Redaction Of Genesis and Bestseller Lists
5. Accessing Redaction Of Genesis Free and Paid eBooks

- Redaction Of Genesis Public Domain eBooks
- Redaction Of Genesis eBook Subscription Services
- Redaction Of Genesis Budget-Friendly Options
- 6. Navigating Redaction Of Genesis eBook Formats
 - ePub, PDF, MOBI, and More
 - Redaction Of Genesis Compatibility with Devices
 - Redaction Of Genesis Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Redaction Of Genesis
 - Highlighting and Note-Taking Redaction Of Genesis
 - Interactive Elements Redaction Of Genesis
- 8. Staying Engaged with Redaction Of Genesis
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Redaction Of Genesis
- 9. Balancing eBooks and Physical Books Redaction Of Genesis
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Redaction Of Genesis
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Redaction Of Genesis
 - Setting Reading Goals Redaction Of Genesis
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Redaction Of Genesis
 - Fact-Checking eBook Content of Redaction Of Genesis
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development

- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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