



# Sacred History And Sacred Texts In Early Judaism A

**Jan N. Bremmer, Florentino García  
Martínez, A. S. van der Woude**



## **Sacred History And Sacred Texts In Early Judaism A:**

**Sacred History and Sacred Texts in Early Judaism** Jan N. Bremmer, Florentino García Martínez, A. S. van der Woude, 1992 Peeters 1992     **'Noncanonical' Religious Texts in Early Judaism and Early Christianity** Lee Martin McDonald, James H. Charlesworth, 2012-04-05 Discusses ancient religious texts especially the so called non canonical texts by focusing on how they were used or functioned in Early Judaism and Early Christianity     Authoritative Scriptures in Ancient Judaism Mladen Popović, 2010-06-14 Many scholars of the Second Temple period have replaced the concept of canonization by that of canonical process Study of the Dead Sea Scrolls has been crucial for this new direction Based on this new evidence taxonomic terms like biblical nonbiblical or parabiblical seem anachronistic for the period before 70 C E The notion of authoritative Scriptures plays an important part in the new paradigm of canonical process but it has not yet been sufficiently reflected upon and is in need of clarification Why were some texts more authoritative than others For whom and in what contexts were texts authoritative And what are our criteria to determine to what extent a text was authoritative In short what do we mean by authoritative This volume focuses on specific texts or corpora of texts and approaches the notion of authoritative Scriptures from sociological cultural and literary perspectives     **Textual Criticism and the Ontology of Literature in Early Judaism** James Nati, 2021-11-01 The Dead Sea Scrolls have demonstrated the fluidity of biblical and early Jewish texts in antiquity How did early Jewish scribes understand the nature of their pluriform literature How should modern textual critics deal with these fluid texts Centered on the Serekh ha Ya ad or Community Rule from Qumran as a test case this volume tracks the development of its textual tradition in multiple trajectories and suggests that it was not understood as a single unified composition even in antiquity Attending to material textual and literary factors the book argues that ancient claims for textual identity ought to be given priority in discussions among textual critics about the ontology of biblical books     Ancient Israelite And Early Jewish Literature Th. Theodoor Christiaan Vriezen, Adam Simon van der Woude, 2005 This introduction to the Old Testament Hebrew Bible offers a literary and historical critical approach containing some religio historical or theological explanations where appropriate     *Isaiah's Servant in Paul* Daniel M. I. Cole, 2021-07-02 Paul seems to read Isaiah's Servant with reference to himself Daniel Cole examines Paul's use of texts within Isa 49:54 to explain why the apostle does this and what the ethical implications are He demonstrates that the coherent salvation history of the Servant prophecy guides Paul throughout     King Manasseh and Child Sacrifice Francesca Stavrakopoulou, 2012-10-24 The Hebrew Bible portrays King Manasseh and child sacrifice as the most reprehensible person and the most objectionable practice within the story of Israel This monograph suggests that historically neither were as deviant as the Hebrew Bible appears to insist Through careful historical reconstruction it is argued that Manasseh was one of Judah's most successful monarchs and child sacrifice played a central role in ancient Judahite religious practice The biblical writers motivated by ideological concerns have thus deliberately distorted the truth about Manasseh and child sacrifice

**The Dead Sea Scrolls After Fifty Years, Volume 1** Peter Flint, James C. Vanderkam, 2019-05-09      The Fourth Gospel and the Scriptures Wm. Randolph Bynum, 2012-06-07 In The Fourth Gospel and the Scriptures new insights from 4QXII manuscripts and the Minor Prophets Scroll help unlock the mystery of John's unique form of scriptural citation. Focusing on 19:37 Bynum argues convincingly that John's citation from Zechariah is both accurate and historically reliable. Carefully considering the biblical textual milieu of the era brings to light John's concern for fidelity to the prominent Hebrew text of his day and for the correctness of the Septuagint form of the citation. From this analysis new light is shed on the critical role the citation plays in the Johannine Passion Narrative and its meaning within the theological development of the Fourth Gospel.

The Maccabean Martyrs as Saviours of the Jewish People Jan Willem van Henten, 2021-11-22 This volume deals with the presentation of the so-called Maccabean martyrs and the elder Razis in 2 and 4 Maccabees, discussing the religious, the political as well as the philosophical aspects of noble death in these writings. It argues that the theme of martyrdom is a very important part of the self-image of the Jews as presented by the authors of both works. Eleazar the anonymous mother with her seven sons and Razis should therefore be considered heroes of the Jewish people. The first part of the book discusses the sources and the second part deals with the descriptions of noble death. This section of the book also offers extensive discussions of related non-Jewish traditions which highlight the political patriotic dimension of noble death as described in 2 and 4 Maccabees.

Holy Scripture in the Qumran Commentaries and Pauline Letters Timothy H. Lim, 1997 What was the ancient exegetes' attitude to the biblical texts? Did they consider them sacred in the sense that the words were the inviolable utterances of God? Or did they when necessary modify and adapt holy writ for their own purposes? This book examines the question of exegetical modifications from the post-Qumran perspective of textual pluriformity of literalism that runs through ancient exegeses and translations. The Qumran commentators and Paul complemented their fulfilment exegeses by paying close attention to the verbal formations of the biblical texts. The hermeneutical principles underlying their exegeses involved a multiplex of competing forces that at the same time sought to make scripture relevant while guarding it from changes. In so far as the label post-biblical exegesis describes a clear separation between the written authoritative texts and its interpretation, the distinction is overdrawn for the ancients were not merely commentators but also in some sense authors of the biblical texts.

**Textual Developments** Emanuel Tov, 2019-09-02 Twenty-eight revised and updated essays on the textual criticism of the Hebrew Bible: the Torah, the proto-Masoretic Text, the Septuagint and the Dead Sea Scrolls originally published between 2010 and 2018 are presented in this fourth volume of the author's collected essays. These areas have all developed much in modern research and the author, the past editor in chief of the international Dead Sea Scrolls publication project, has been a major speaker in all of them. The topics presented in this volume display some of his emerging interests: the text of the Torah and the proto-MT including central studies on the development of the text of the Torah, the enigma of the MT and the Scripture text of the tefillin.

*From Martyr to Mystic* Ra'anan S. Boustani, 2005 This study provides a critical

analysis of Nurcholish Madjid's attempt to interpret Islam within the framework of modern Indonesia. Special attention is paid to his ideas and activities during the years leading to the 1998 downfall of President Soeharto and the development towards democracy that followed. Although many of these ideas have been embraced by significant sectors of official Indonesia, they have also received harsh criticism from the representatives of more conservative interpretations of Islam and more recently from secular Muslims as well.

**BOOK JACKET      The Hidden Heritage of Diaspora Judaism** Leonard Victor Rutgers, 1998. A collection of essays published previously. Ch 8 pp 171-197. Roman Policy towards the Jews. Expulsions from the City of Rome during the First Century C.E. first appeared in *Classical Antiquity* 13 (1994). The present version contains an appendix. Review of Botermann's *Judenedikt der Kaisers Claudius* 1996 pp 191-197.

**The Bible and the Dead Sea Scrolls: Scripture and the scrolls** James H. Charlesworth, 2006. The recovery of 800 documents in the eleven caves on the northwest shores of the Dead Sea is one of the most sensational archeological discoveries in the Holy Land to date. These three volumes, the very best of critical scholarship, demonstrate in detail how the scrolls have revolutionized our knowledge of the text of the Bible, the character of Second Temple Judaism, and the Jewish beginnings of Christianity.

**The Parting of the Gods** David A. Brondos, 2021-05-14. In recent years a growing number of New Testament scholars have questioned traditional portrayals of the Apostle Paul as a leader of a new religious movement that set faith in Christ in opposition to the Jewish tradition. Instead, they have stressed the need to interpret Paul from within the Judaism of his day, regarding him as a faithful Jew who cherished deeply his Jewish identity and saw observance of the Mosaic law or Torah among Jewish believers in Christ as a good thing. While the present work argues strongly in favor of this latter interpretation of Paul, it also seeks to delve deeper into his thought in order to explore at length the points of continuity and convergence between Paul and the Judaism of his day, as well as the beliefs that distinguished him from his fellow Jews who did not share his faith in Christ. Chief among these beliefs was the conviction that the identity and will of God were now to be defined primarily on the basis of his relation to Jesus, his Son, through whom he had intended from the start to accomplish his purposes for Israel and the world. Yet rather than bringing Paul to reject his Jewish heritage, this conviction led him to redefine and resignify around Christ his understanding of Judaism and the way of life prescribed in the Torah, thereby filling them with new meaning, though he also continued to value and uphold them for the same reasons he had previously. According to Paul, the purpose for which God had sent his Son and delivered him up to death was not that he might atone for sins or make it possible for God to forgive sins, as later Christian thought came to affirm, but rather that through him he might establish a new community in which Jews and non-Jews would be brought to live together as one in fellowship and solidarity. While Paul expected his fellow Jews to continue to live as Jews and members of Israel within this community, which he called the *ekklesia*, his conviction that those non-Jews who lived faithfully as part of the same community yet did not submit fully to the Mosaic law were equally acceptable and righteous in God's sight led him to oppose all attempts to impose on them the observance of that law. Such

attempts implied that the members of the community who observed the law were to be regarded as more righteous or as superior in some way to those who did not and thus threatened to destroy the very fabric of the communities that Paul had worked so hard to establish. Rather than running contrary to Jewish thought, Paul's teaching that it was a life of faith rather than the observance of works of the law per se that led people to be accepted as righteous by God would have been regarded by most Jews as being fully in accordance with traditional Jewish belief. What they would have found novel was Paul's claim that faith in the God of Israel was now to be equated with faith in Jesus as his Son or Christ, faith and that through such a faith non-Jews who did not observe the law could come to be as fully acceptable to God as those Jews who did. Paul's redefinition of God and Judaism around Jesus as God's Son would have led many of his fellow Jews to conclude that he was proclaiming a God who was distinct from the God in whom the people of Israel had believed from time immemorial, since that God was never thought to have such a Son and much less to have intended to exalt him to his right side as Lord of all after handing him over to death on a cross. From the perspective of Paul and his fellow believers in Christ, however, the God of Israel and the God and Father of Jesus Christ were one and the same.

**Traditions at Odds** John H. Choi, 2010-09-02

Explores the Pentateuch's literary influence on other biblical texts

**The Ladder of Jacob** James L. Kugel, 2009-03-09

A renowned scholar retraces the steps of ancient biblical interpreters as they struggled to understand the complex and troubling story of Jacob. Rife with incest, adultery, rape, and murder, the biblical story of Jacob and his children must have troubled ancient readers. They were the founders of the nation of Israel. Yet by any standard, this was a family with problems. Jacob's oldest son, Reuben, is said to have slept with his father's concubine, Bilhah. The next two sons, Simeon and Levi, murdered all the men of a nearby city as revenge for the rape of their sister. Judah, the fourth son, had sexual relations with his own daughter-in-law. Meanwhile, jealous of their younger sibling, Joseph, the brothers conspired to kill him; they later relented and merely sold him into slavery. In *The Ladder of Jacob*, renowned biblical scholar James Kugel reveals how ancient biblical interpreters often fixed on a little detail in the Bible's wording to deduce something not openly stated in the narrative. They concluded that Simeon and Levi were justified in their mass slaughter and that Judah was the unfortunate victim of alcoholism. These are among the earliest examples of ancient biblical interpretation, *midrash*. They are found in the *Book of Jubilees*, the *Aramaic Levi Document*, the *Testaments of the Twelve Patriarchs*, and other noncanonical works. Through careful analysis of these retellings, Kugel reconstructs how ancient interpreters worked.

**The Hebrew Bible** Frederick E.

Greenspahn, 2008

In April of 2001, the headline in the *Los Angeles Times* read "Doubting the Story of the Exodus." It covered a sermon that had been delivered by the rabbi of a prominent local congregation over the holiday of Passover. In it, he said, "The truth is that virtually every modern archaeologist who has investigated the story of the exodus, with very few exceptions, agrees that the way the Bible describes the exodus is not the way it happened, if it happened at all." This seeming challenge to the biblical story captivated the local public. Yet as the rabbi himself acknowledged, his sermon contained nothing new. The

theories that he described had been common knowledge among biblical scholars for over thirty years though few people outside of the profession know their relevance New understandings concerning the Bible have not filtered down beyond specialists in university settings There is a need to communicate this research to a wider public of students and educated readers outside of the academy This volume seeks to meet this need with accessible and engaging chapters describing how archeology theology ancient studies literary studies feminist studies and other disciplines now understand the Bible

Isaiah's Servant Poems According to the Septuagint Eugene Robert Ekblad, 1999 This study analyzes the Septuagint version of Isaiah's Servant Poems Isaiah 42 1 8 49 1 9 50 4 11 52 13 53 12 as a translation and unique interpretation of the Hebrew text The Septuagint version of the Servant Poems is of interest not only because it represents one of the earliest if not the first interpretations of the Hebrew text and thus an important stage in the history of exegesis of these poems but also because this translation operates a transition from Hebrew modes of thinking and expression into a Greek language and context The Septuagint version of the Servant Poems was cited by New Testament writers read and commented on as Sacred Scripture by the early Church Fathers and continues to be used by the Eastern Church This study is a helpful resource to Old Testament New Testament and Patristic scholars and theologians alike The introduction offers a methodology for classifying Septuagint differences to determine the specific exegesis and underlying theology of a given Septuagint text Differences with the Hebrew text are categorized according to linguistic explanations style the translator's difficulty determining Greek semantic equivalents for obscure Hebrew vocabulary errors or omissions etc Hebrew Vorlagen non linguistic explanations like contextual and intertextual exegesis and combinations of linguistic and non linguistic factors The author identifies over 270 differences with the Masoretic Text in a presentation of the Septuagint text of each poem side by side with the Masoretic Text Qumran variants are compared with the Masoretic Text and Septuagint to help classify Septuagint differences to determine which may be signs of the Septuagint's unique exegesis and theology The Septuagint's numerous differences are bold faced in the English translation of each poem before the author presents a detailed verse by verse literary analysis of the Septuagint in the wider context of Isaiah 1 66 and the Greek Pentateuch The author argues that the vast majority of Septuagint differences with the Masoretic Text in Isaiah's Servant Poems reflect contextual and intertextual exegesis The Septuagint version expresses theological perspectives that are at times similar and often distinct from the Masoretic Text In a final chapter the author draws on the exegesis of each poem in preceding chapters to present the theology visible in the Septuagint version of Isaiah's Servant Poems concluding with an appendix that catalogues textual differences between the Septuagint and the Masoretic Text and a biblical index

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