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# GENESIS 1-11

A NEW TRANSLATION  
WITH  
INTRODUCTION AND COMMENTARY

RONALD HENDEL



# Numbers 1 To 20 A New Translation With Introduction And Commentary

**Julia Rhyder**



## **Numbers 1 To 20 A New Translation With Introduction And Commentary:**

**Reading Other Peoples' Texts** Ken S. Brown, Alison L. Joseph, Brennan Breed, 2020-05-14 This volume draws together eleven essays by scholars of the Hebrew Bible New Testament Greco Roman religion and early Judaism to address the ways that conceptions of identity and otherness shape the interpretation of biblical and other religiously authoritative texts The contributions explore how interpreters of scriptural texts regularly assume or assert an identification between their own communities and those described in the text while ignoring the cultural social and religious differences between themselves and the text s earliest audiences Comparing a range of examples these essays address varying ways in which social identity has shaped the historical contexts implied audiences rhetorical shaping redactional development literary appropriation and reception history of particular texts over time Together they open up new avenues for studying the relations between social identity scriptural interpretation and religious authority

**Violent Rituals of the Hebrew Bible** Saul M. Olyan, 2019-10-01 Although seldom studied by biblical scholars as a discrete phenomenon ritual violence is mentioned frequently in biblical texts and includes ritual actions such as disfigurement of corpses destruction or scattering of bones removed from a tomb stoning and other forms of public execution cursing forced depilation the legally sanctioned imposition of physical defects on living persons coerced potion drinking sacrificial burning of animals and humans forced stripping and exposure of the genitalia and mass eradication of populations This book the first to focus on ritual violence in the Hebrew Bible investigates these and other violent rites the ritual settings in which they occur their various literary contexts and the identity and aims of their agents in order to speak in an informed way about the contours and social aspects of ritual violence as it is represented in the Hebrew Bible

**The Catholic Study Bible** Donald Senior, John Collins, Mary Ann Getty, 2016-04-15 This landmark resource the first fully based on the authoritative NABRE translation contains the trustworthy study notes expanded essays and informational sidebars which have guided and informed students and general readers for 25 years In this new edition which comes in a protective slipcase one third of the Reading Guide materials are new and all of the other Guides have been reviewed and revised by their original authors The extensive Reading Guide the focal point of this volume leads the reader through the Scriptures book by book References and background information are clearly laid out to guide the reader to a fuller understanding of the Bible New to this edition is a more extensive treatment of the biblical background including history and archeology Other outstanding features include a 15 page glossary of special terms and complete Sunday and weekday lectionary readings for the liturgical years of the Church Thirty two beautiful pages of full color Oxford Bible Maps come with a place name index for easy reference Perfect for both higher education and clergy Bible study and general readers The Catholic Study Bible is an essential resource for both experienced students and first time readers The New American Bible Revised Edition The New American Bible Revised Edition NABRE brings to culmination the work of nearly 100 scholars including translators editors and a subcommittee of Catholic bishops who provided extensive review of

the biblical text over a period of many years The NABRE is the first major amendment to the New American Bible translation since 1991 It features The first update of the Old Testament since 1970 taking into account recent archaeological and textual discoveries Complete revision of the Psalter Dinner at Dan Jonathan S. Greer,2013-09-12 In Dinner at Dan Jonathan S Greer provides biblical and archaeological evidence for sacred feasting at the Levantine site of Tel Dan from the late 10th century mid 8th century BCE Biblical texts are argued to reflect a Yahwistic and traditional religious context for these feasts and a fresh analysis of previously unpublished animal bone ceramic and material remains from the temple complex at Tel Dan sheds light on sacrificial prescriptions cultic realia and movements within this sacred space Greer concludes that feasts at Dan were utilized by the kings of Northern Israel initially to unify tribal factions and later to reinforce distinct social structures as a society strove to incorporate its tribal past within a monarchic framework Etched in Stone David H. Aaron,2006-03-14 An approach to the questions of when and why the Decalogue texts were written as well as a comprehensive approach to methodological issues that contribute to our understanding of the composition of the Decalogue

*From the Reed Sea to Kadesh* Jaeyoung Jeon,2022-10-14 In this book Jaeyoung Jeon traces the development of the pentateuchal wilderness story in Exodus and Numbers from its pre monarchic origin to the formation of the final form He argues that old memories of YHWH from the southern desert area and the move of the Transjordanian settlers to the west were merged with the memory of Egyptian oppression and that they formed together an early tradition of exodus wilderness in the Northern Kingdom Although the tradition further developed in Judah after the fall of Israel the author argues that the major parts of the narrative story were creatively reinterpreted reformulated and composed during the Persian period in the socio historical contexts of the return from the exile and restoration He suggests that diverse scribal circles representing different social political and religious positions in Yehud and the diaspora participated in its literary formation resulting in the wilderness narrative as a collection of scribal debates **Ezra and the Second Wilderness** Philip Y. Yoo,2017-02-10 *Ezra and the Second Wilderness* addresses the relationship between Ezra the Ezra Memoir and the Pentateuch Tracing the growth of the Ezra Memoir and its incorporation into Ezra Nehemiah Philip Y Yoo discusses the literary strategies utilized by some of the composers and redactors operating in the post exilic period After the strata in Ezra 7 10 and Nehemiah 8 10 are identified what emerges as the base Ezra Memoir is a coherent account of Ezra s leadership of the exiles from Babylon over the course of a single year one that is intricately modelled on the multiple presentations of Moses and the Israelite wilderness preserved in the Pentateuch Through discussion of the detected influences allusions and omissions between the Pentateuch and the Ezra Memoir Yoo shows that the Ezra Memoir demonstrates a close understanding of its source materials and received traditions as it constructs the Babylonian returnees as the inheritors of torah and in turn the true and unparalleled successors of the Israelite cult This study presents the Ezra Memoir as a sophisticated example of biblical interpretation in the Second Temple period It also suggests that the Ezra Memoir has access to the Pentateuch in only its

constituent parts Acknowledging not only the antiquity but also efficacy of its prototypes the Ezra Memoir employs a variety of hermeneutical strategies in order to harmonize the competing claims of its authoritative sources In closing the temporal gap between these sources and its own contemporary time the Ezra Memoir grants authority to the utopic past yet also projects its own vision for the proper worship of Israel's deity

**Denying Her Voice: The Figure of Miriam in Ancient Jewish Literature** Hanna K. Tervanotko, 2016-09-12 Hanna Tervanotko first analyzes the treatment and development of Miriam as a literary character in ancient Jewish texts taking into account all the references to this figure preserved in ancient Jewish literature from the exilic period to the early second century C E Exodus 15 20 21 Deuteronomy 24 8 9 Numbers 12 1 15 20 1 26 59 1 Chronicles 5 29 Micah 6 4 the Septuagint the Dead Sea Scrolls 4Q365 6 II 1 7 4Q377 2 I 9 4Q543 1 I 6 4Q545 1 I 5 4Q546 12 4 4Q547 4 I 10 4Q549 2 8 Jubilees 47 4 Ezekiel the Tragedian 18 Demetrius Chronographer frag 3 texts by Philo of Alexandria De vita contemplativa 87 Legum allegoriae 1 76 2 66 67 3 103 De agricultura 80 81 Liber antiquitatum biblicarum 9 10 20 8 and finally texts by Josephus Antiquitates judaicae 2 221 3 54 3 105 4 78 These texts demonstrate that the picture of Miriam preserved in the ancient Jewish texts is richer than the Hebrew Bible suggests The results provide a contradictory image of Miriam On the one hand she becomes a tool of Levitical politics whereas on the other she continues to enjoy a freer role People continued to interpret earlier literary traditions in light of new situations and interpretations varied in different contexts Second in light of poststructuralist literary studies that treat texts as reflections of specific social situations Tervanotko argues that the treatment of Miriam in ancient Jewish literature reflects mostly a reality in which women had little space as active agents Despite the general tendency to allow women only little room the references to Miriam suggest that at least some prominent women may have enjoyed occasional freedom

**Capital Punishment in the Pentateuch** Simon Skidmore, 2022-11-17 Through the application of mimetic theory Skidmore examines the social impact of capital punishment upon the community and explores the cathartic nature of this practice within key Pentateuchal texts Skidmore shows how Mimetic theorists such as Girard advance a view that a community ravaged by vengeance and blood feuds may be saved from extinction by scapegoating one of their own As the community select a common scapegoat and vent their collective violence upon this person peace and order are restored Though an in depth analysis of various passages Skidmore reveals this process in key Pentateuchal texts concerning capital punishment These observations suggest that biblical capital punishment may have functioned as a means of protecting the Israelite community by managing rivalry and violence

*A Cross-Cultural Conceptual Study of the Emotion of Anger in the Hebrew Bible and the Folk Theory of the Emotion of Ngoò in the Kikamba Language* George Mutuku, 2023-03-02 Communication requires more than a lexical understanding of words Language relies on the background understanding of the speaker and hearer an understanding that cannot be taken for granted when communicating cross culturally In this study Dr George Mbithi Mutuku brings to life a deeper understanding of emotion specifically anger in the Hebrew Bible Utilizing frame semantics and undertaking a

comparative study of and ngo as conceptualized in Hebrew and Akamba cultures respectively Mutuku argues that ngo would have been the best rendering for the Hebrew concept in the K kamba Bible So doing he demonstrates the value of exploring words and meanings in their cultural contexts and offers a powerful warning against the assumption that any word even the word of God carries universal meaning divorced from that context He reminds us that God s word is communicated to us cross culturally so we must take seriously the responsibility of transferring its meaning across languages

*Women and the Religion of Ancient Israel* Susan Ackerman,2022-01-01 A synthetic reconstruction of women s religious engagement and experiences in preexilic Israel This monumental book examines a wealth of data from the Bible archaeology and ancient Near Eastern texts and iconography to provide a clear comprehensive and compelling analysis of women s religious lives in preexilic times Carol Meyers Duke University Throughout the biblical narrative ancient Israelite religious life is dominated by male actors When women appear they are often seen only on the periphery as tangential accidental or passive participants However despite their absence from the written record they were often deeply involved in religious practice and ritual observance In this new volume Susan Ackerman presents a comprehensive account of ancient Israelite women s religious lives and experiences She examines the various sites of their practice including household shrines regional sanctuaries and national temples the calendar of religious rituals that women observed on a weekly monthly and yearly basis and their special roles in religious settings Drawing on texts archaeology and material culture and documenting the distinctions between Israelite women s experiences and those of their male counterparts Ackerman reconstructs an essential picture of women s lived religion in ancient Israelite culture

*Focus Construction with kî 'im in Biblical Hebrew* Grace J. Park,2023-11-07 This study uses modern linguistic theory to analyze a frequently recurring syntactic phenomenon in the Hebrew Bible that has thus far resisted explanation The combination of the two particles and produces a construction that is notoriously difficult to describe analyze syntactically and translate Dictionaries of Biblical Hebrew offer a dizzying variety of translations for this construction including that if except unless but but only and surely among other possibilities In this book Grace J Park provides a new approach that strives for greater precision and consistency in translation Park argues that is used in three patterns the full focus pattern the reduced focus pattern and the less common non focus pattern Her syntactic analysis of all 156 occurrences of the construction in the Bible lends greater clarity to the contested passages Drawing on recent linguistic research into the typology of clausal nominalization as well as previous work on contrastive focus this innovative project provides important new insight into the syntax of Biblical Hebrew It will be especially valuable for scholars seeking to translate more consistently and accurately

*Making Sense of Motherhood* Beth M. Stovell,2016-02-02 Motherhood provides a crucial place for exploring human life and its meaning Within motherhood lies a deep tension between the pain crisis and association with death in motherhood and the joy transformation and life in motherhood Few metaphors in Scripture or in life stand so firmly between life and death love and loss and joy and deep pain After all motherhood s meaning

in part comes again and again at these crucial crossroads Thus motherhood has powerful implications for our biblical and theological understanding Bringing together Jewish and ecumenical Christian scholars from North America Oceania and South America this edited volume provides biblical and theological perspectives on understanding motherhood The authors reflect upon a selection of biblical texts systematic theologians and Christian spiritual traditions to dialogue with the experience of maternity in its diverse manifestations The purpose of the book is to provide essays that through these biblical and theological lenses engage the question of motherhood today from the experience of pregnancy and birth to raising children to losing children and coping with grief In this way this volume helps to make sense of the complexity of motherhood

*Centralizing the Cult* Julia Rhyder, 2019-10-16 Back cover In this work Julia Rhyder examines the Holiness legislation in Leviticus 17 26 and cultic centralization in the Persian period Rather than presuming centralization as an established norm Leviticus 17 26 forge a distinctive understanding of centralization around a central sanctuary standardized ritual processes and a hegemonic priesthood

Contesting Conversion Matthew Thiessen, 2011-07-08 Winner of the Manfred Lautenschlaeger Award for Theological Promise Matthew Thiessen offers a nuanced and wide ranging study of the nature of Jewish thought on Jewishness circumcision and conversion Examining texts from the Hebrew Bible Second Temple Judaism and early Christianity he gives a compelling account of the various forms of Judaism from which the early Christian movement arose Beginning with analysis of the Hebrew Bible Thiessen argues that there is no evidence that circumcision was considered to be a rite of conversion to Israelite religion In fact circumcision particularly the infant circumcision practiced within Israelite and early Jewish society excluded from the covenant those not properly descended from Abraham In the Second Temple period many Jews began to subscribe to a definition of Jewishness that enabled Gentiles to become Jews Other Jews such as the author of Jubilees found this definition problematic reasserting a strictly genealogical conception of Jewish identity As a result some Gentiles who underwent conversion to Judaism in this period faced criticism because of their suspect genealogy Thiessen's examination of the way in which Jews in the Second Temple period perceived circumcision and conversion allows a deeper understanding of early Christianity *Contesting Conversion* shows that careful attention to a definition of Jewishness that was based on genealogical descent has crucial implications for understanding the variegated nature of early Christian mission to the Gentiles in the first century C E

**Cushites in the Hebrew Bible** Kevin Burrell, 2020-01-13 *Cushites in the Hebrew Bible* offers a reassessment of Cushite ethnographic representations in the biblical literature as a counterpoint to misconceptions about Africa and people of African descent which are largely a feature of the modern age Whereas current interpretations have tended to emphasize unfavourable portraits of the people biblical writers called Cushites Kevin Burrell illuminates the biblical perspective through a comparative assessment of ancient and modern forms of identity construction Past and present modes of defining difference betray both similarities and differences to ethnic representations in the Hebrew Bible providing important contexts for understanding the biblical view This book

contributes to a clearer understanding of the theological historical and ethnic dynamics underpinning representations of Cushites in the Hebrew Bible

**Go Now to Shiloh** Blake Hearson, 2020-10-15 In the Old Testament God revealed himself to people in particular places so they might communicate with him and worship him Unlike pagan deities who were connected to the created world God's worshipers had to rely on him to reveal himself Communication could be difficult but God made it possible through places such as Bethel Shiloh and the tabernacle In the New Testament Jesus takes these categories and applies them to himself showing that he alone is the access to God Subsequently the Holy Spirit comes and gives believers unprecedented access to God making them connecting points between God and the world Go Now to Shiloh by Old Testament scholar and professor Blake Hearson explores the challenges believers have faced over the centuries when communicating with God and shows what an immense gift we have as New Testament believers

**A God Like No Other: Depaganizing the God of the Hebrew Bible** David A. Brondos, 2024-07-15 For centuries scholars and interpreters of the Hebrew Scriptures or Old Testament have read those Scriptures as if they spoke of a God whose desires concerns and interests were essentially no different than those of the other gods of antiquity known to us Like those gods what the God of Israel supposedly sought above all else was the honor worship and obedience of human beings and their submission to his will as his faithful and devoted servants While he undoubtedly demanded the practice of what was good right and merciful among his people in a way that set him apart from other gods ultimately he did so for his own sake in order to bring about in them the type of behavior that pleased him and compel them to live in conformity with his justice holiness and righteousness Those who sought to enjoy his blessings and avoid his fierce wrath and punishments had no choice but to strive to keep him content by observing all that he had commanded and making atonement for the sins and offenses they committed by offering him the sacrifices that appeased him Although he loved his people deeply his righteous and holy nature placed limits on that love and prevented him from showing them his favor unless the demands of his nature were satisfied When we abandon such an understanding of the God of Israel and instead read the Hebrew Bible on its own terms in order to grasp the logic underlying its narratives however a very different portrait of God emerges The God of whom the biblical texts speak is a God who desires nothing but the good for all those whom he has created and refuses to back down from his efforts to bring them to live in ways that will allow them to enjoy the wholeness and well being he desires for all when they insist on filling their lives with injustice suffering and violence When he demands that they obey all that he has commanded by practicing justice and compassion and avoiding behaviors that do them harm he does so not for his sake but for theirs If he jealously refuses to let his people serve and worship other gods it is only because those gods bring death and destruction rather than the life that is found in him alone While at times he must himself resort to violence and even bring down evil on human beings in order to put a stop to oppression and injustice he does so only because his passionate and unbending commitment to the well being of all of the families of the earth together with his beloved people Israel will not allow him to hold back or relent in his efforts to



save them not from him but from themselves Christian and Jewish readers alike will find in the present volume a God who is very different from the God they have been taught to encounter previously in the biblical texts a God whose ultimate concern is not for his own glory honor or worship or for the demands of a righteous and holy nature that holds him captive but for the healing wholeness and well being of all of his creatures Such an understanding of God not only calls into question traditional interpretations of the Hebrew Bible but also lays the basis for a fresh reading of the many difficult passages that have long challenged biblical interpreters due to the violent and troubling image of God that they convey The Pentateuch John Barton, John Muddiman, 2010-04-22 The Oxford Bible Commentary is a Bible study and reference work for 21st century students and readers that can be read with any modern translation of the Bible It offers verse by verse explanation of every book of the Bible by the world's leading biblical scholars From its inception OBC has been designed as a completely non denominational commentary carefully written and edited to provide the best scholarship in a readable style for readers from all different faith backgrounds It uses the traditional historical critical method to search for the original meaning of the texts but also brings in new perspectives and insights literary sociological and cultural to bring out the expanding meanings of these ancient writings and stimulate new discussion and further enquiry Newly issued in a series of part volumes the OBC is now available in an affordable and portable format for the study of specific sections of the Bible The Pentateuch or Torah the law comprises the first five books of the Hebrew Bible Genesis to Deuteronomy The Commentaries are preceded by introductions to the Old Testament and to the Pentateuch as a whole **Constructions of Space IV** Mark K. George, 2013-03-28 An edited volume of papers presented in regional national and international meetings of the Society of Biblical Literature

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