

# In Search Of Pre Exilic Israel Paperback

*An examination of the book of Lamentations using the literary theory of Mikhail Bakhtin. >*

*Editors Bill T. Arnold and Hugh G. M. Williamson present more than 160 in-depth articles on the essential historical, literary, theological, interpretive and background topics for studying the historical books of the Old Testament (Joshua, Judges, 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah). For the past few decades a growing number of scholars have attempted to overthrow the traditional Wellhausenian view that the so-called 'Yahwist' or 'J' source of the Pentateuch is the oldest of the four major sources. These scholars have argued that J was composed during the exilic or post-exilic periods of ancient Israel. Their arguments have focused on the literary, historiographic, and theological characteristics of 'J'. This book attempts to re-evaluate on linguistic grounds such efforts to place the Yahwist source in the exilic or post-exilic periods. The study employs the methodology developed most prominently by Avi Hurvitz for identifying characteristic*

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features of post-exilic Hebrew ('Late Biblical Hebrew'). This divides the language of the Hebrew Bible into three main chronological stages: Archaic Biblical Hebrew (ABH), Standard Biblical Hebrew (SBH), and Late Biblical Hebrew (LBH). Wright examines 40 features of J for which useful comparisons can be made to LBH and finds no evidence of LBH in the entire Yahwist source. Therefore it is unlikely that J was composed during the post-exilic period. Moreover since Hurvitz has shown that the exilic period was a time of transition between SBH and LBH such that late features began to occur in exilic texts, the author concludes on linguistic grounds that J was most likely composed during the pre-exilic period of ancient Israel.

Helps readers consider the importance of contemporary archaeological discoveries and juxtapose them with the biblical narrative to understand ancient Israelite religions.

Legal Friction

Israelite Religions

Figurations of Exile in Hitchcock and Nabokov

1-22:16

The Old Testament

### *The Emergence of Israel in Ancient Palestine*

The latest installment in Christopher R. Smith's innovative Understanding the Books of the Bible series brings you and your group into a direct encounter with the words of the poets and outcasts who were entrusted with the message of divine reproof for a community falling headlong into a exile.

This book makes an important contribution to cultural analysis by opening up the work of two canonical authors to issues of exile and migration. Barbara Straumann's close reading of selected films and literary texts focuses on *Speak*, *Memory*, *Lolita*, *The Real Life of Sebastian Knight*, *Suspicion*, *North by Northwest* and *Shadow of a Doubt* and explores the connections between language, imagination and exile. Invoking psychoanalysis as the principal discourse of dislocation, the book not only uses concepts such as 'screen memory', 'family romance', 'fantasy' and 'the uncanny' as hermeneutic foils, it also argues that, in their own ways, the arch-parodists Hitchcock and Nabokov are remarkably in tune with the images and tropes developed by Freud.

This collection of essays examines the wisdom traditions of the Old Testament from a variety of angles. The slipperiness of the concept of 'wisdom literature', the transmission of 'wise' advice for living, rabbinic and patristic approaches to the Bible's wisdom traditions, and cutting-edge modern perspectives on such Old Testament books as Proverbs, Job, and Ecclesiastes are all to be found here. In the tradition of the renowned previous volumes from the Oxford Old Testament Seminar - *King and Messiah in Israel and the Ancient Near East* (1998), *In Search of Pre-Exilic Israel* (2004), *Temple and Worship in Biblical Israel* (2005), and *Prophecy and Prophets in Ancient Israel* (2010)-this new volume again brings

the scholarship of the Oxford Seminar, here focused on the rich subject of Old Testament wisdom traditions, to an international readership.

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 archeologist 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.

History and Counter-History in the Hebrew Bible

Biblical Wisdom, Then and Now

Do Historical Matters Matter to Faith?

International Review of Biblical Studies, Volume 51 (2004-2005)

YHWH is King

The Origins of Isaiah 24-27

***The Old Testament books of wisdom and poetry carry themselves differently from those of the Pentateuch, the histories or the prophets. The divine voice does not peal from Sinai, there are no narratives carried along by prophetic interpretation nor are oracles declaimed by a prophet. Here Scripture often speaks in the words of human response to God and God's world. The hymns, laments and thanksgivings of Israel, the dirge of Lamentations, the questionings of Qohelet, the love poetry of the Song of Songs, the bold drama of Job and the proverbial wisdom of Israel all offer their textures to this great body of biblical literature. Then too there are the finely crafted stories of Ruth and Esther that narrate the silent providence of God in the course of Israelite and Jewish lives. This third Old Testament volume in IVP's celebrated "Black Dictionary" series offers nearly 150 articles covering all the important aspects of Job, Proverbs, Ecclesiastes, Psalms, Song of Songs, Lamentations, Ruth and Esther. Over 90 contributors, many of them experts in this literature, have contributed to the 'Dictionary of the Old Testament: Wisdom, Poetry and Writings'. This volume maintains the quality of scholarship that students, scholars and pastors have come to expect from this series. Coverage of each biblical book includes an introduction to the book itself as well as separate articles on their ancient Near Eastern background and their history of interpretation. Additional articles amply explore the literary dimensions of Hebrew poetry and prose, including acrostic, ellipsis, inclusio, intertextuality, parallelism and rhyme. And there are well-rounded treatments of Israelite wisdom and wisdom literature, including wisdom poems, sources and theology. In***

***addition, a wide range of interpretive approaches is canvassed in articles on hermeneutics, feminist interpretation, form criticism, historical criticism, rhetorical criticism and social-scientific approaches. The 'Dictionary of the Old Testament: Wisdom, Poetry and Writings' is sure to command shelf space within arm's reach of any student, teacher or preacher working in this portion of biblical literature.***

***A fruitful reading strategy that reveals expansive meaning in Proverbs Interpreters often characterize Proverbs 10:1-22:16 as a dead-end of cold, disengaged dogma closed off from the realities of the world. In Genre and Openness in Proverbs 10:1-22:16, Suzanna R. Millar takes a different view, arguing that the didactic proverbs in these chapters are not dull and dry but are filled with poetic complexities open to many possible interpretations and uses. By incorporating paremiology, the technical study of the proverb genre, Millar sheds light on important debates such as character development, kingship, the connection between act and consequence, and the acquisition of wisdom. Features A clarification of the genre of the sayings in light of modern genre theory A linguistic analysis of how openness is generated in biblical proverbs An examination of the didactic use of proverbs to train the hearer's mind An Introduction to the Study of Isaiah guides readers through the central issues in scholarship on this influential prophetic text. Readers will be introduced to the diverse methods and results of modern Isaianic study. They will see how these approaches differ from, and relate to one another. After a brief introduction, this***

***book analyzes various proposals for the Isaiah's formation, the contributions of literary theory to understanding it, and finally theological approaches to the book. Because of its emphasis on method, this introduction will be important for students concerned with negotiating the vast and diverse body of scholarly literature that now surrounds this central biblical book.***

***Zechariah 1-8 is a deeply intertextual work which takes up formerly disparate streams of tradition - especially various elements of what it calls 'the former prophets' - and creatively combines these traditions, in applying them to a post-exilic context. This fact means that Zechariah 1-8 is situated in a dual context - the literary context of 'the former prophets', and the historical context of the early post-exilic period. This work seeks to understand Zechariah 1-8 in the light of its dual context. When Zechariah 1-8 is read in this way, a number of otherwise perplexing passages are made clearer, and the message of the work as a whole is better understood. This book offers a critique of and refinement to the approaches of intertextuality/inner-biblical allusion/tradition history in understanding the effect of 'texts re-using texts'. Against a recent trend which seeks to limit this phenomenon to 'verbal repetition', it demonstrates that Zechariah 1-8 involves the use of a wide variety of literary devices (including thematic allusions, 'ungrammaticalities', and sustained allusions) to make connections with other texts. The kind of 'intertextual' approach followed in this study demonstrates that intertextuality does not necessarily lead to radical indeterminacy (as claimed by some), and instead actually aids in the limiting the***

**possible ranges of meaning. The manner in which Zechariah 1-8 invokes/re-activates/ re-applies the words of the 'former prophets' raises important issues related to prophecy and fulfilment, history and eschatology, and the development of 'apocalyptic', which are addressed in the course of this enquiry.**

**Integrating Text and Artefact**

**The Intertextuality of Zechariah 1-8**

**Let Us Go Up to Zion**

**History and Metaphor in the Hebrew Bible**

**History through Trauma**

**The Fulfilment of Doom?**

*Themelios is an international, evangelical, peer-reviewed theological journal that expounds and defends the historic Christian faith. Themelios is published three times a year online at The Gospel Coalition (<http://thegospelcoalition.org/themelios/>) and in print by Wipf and Stock. Its primary audience is theological students and pastors, though scholars read it as well. Themelios began in 1975 and was operated by RTSF/UCCF in the UK, and it became a digital journal operated by The Gospel Coalition in 2008. The editorial team draws participants from across the globe as editors, essayists, and reviewers. General Editor: D. A. Carson, Trinity Evangelical Divinity School Managing Editor: Brian Tabb, Bethlehem College and Seminary Consulting Editor: Michael J. Ovey, Oak Hill Theological College*

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*The nature of historical and archaeological research is such that  
biblical and archaeological evidence should both be taken into account  
so that we can attain a more reliable reconstruction of ancient  
Israel. Nowadays we are faced with numerous reconstructions which are  
very often diametrically opposed to each other owing to the different  
assumptions of scholars. An examination of certain issues of  
epistemology in the current climate of postmodernism, shows that the  
latter is self-defeating when it claims that we cannot attain any true  
knowledge about the past. Illustrations are taken from the history of*

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*pre-exilic Israel; however, the indissoluble unity of text and artefact is made clearer and more concrete through a detailed case study about the location of the house of Rahab as depicted in Joshua 2: 15, irrespective of whether this text is historical or not. Text and artefact should work hand in hand even when narratives turn out to be fictional, since thus there emerges a clearer picture of the external world which the author would have had in mind.*

*Legal Friction: Law, Narrative, and Identity Politics in Biblical Israel tracks the mystery of narratives in the Hebrew Bible and their allusions to Sinai laws by highlighting intertextual allusions created by verbal resonances. While the second and the third parts of the volume illustrate allusions to Sinai narratives made by some narratives occurring in the post-Sinaitic era, twenty-three Genesis narratives are analyzed to show that the protagonists were bound by Sinai Laws before God supposedly gave them to Moses, anticipating the Book of Jubilees. Legal Friction suggests that most of Genesis was composed during or after the Babylonian exile, after the codification of most Sinai laws, which Genesis protagonists consistently violate. The fact that they are not punished for these violations implies to the exiles that the Sinai Covenant was unconditional. In addition, the author proposes that Genesis contains a hidden polemic, encouraging the Judean exiles to follow the revisions of laws of the Covenant Code*

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*by the Holiness Code and Deuteronomy. Genesis narratives, like those describing post-Sinai events, often cannot be understood properly without recognition of their allusions to biblical laws.*

*In recent years there has been a tendency among certain scholars to claim that little can be known about pre-exilic Israel, because the Old Testament was only compiled in the post-exilic period (for example Philip Davies, Thomas Thompson, Neils Peter Lemche). One scholar (Lemche) has even claimed that the Old Testament is a Hellenistic work. The purpose of this book is to argue that this is an extreme and untenable position and that, though much of the Old Testament was indeed edited in the exilic or post-exilic period, many of the underlying sources used go back to the pre-exilic period. When critically analyzed these sources can shed much light on the pre-exilic period. This important work is the product of a team of seventeen international scholars, no fewer than five of whom are Fellows of the British Academy. None of the chapters has previously been published.*

*The Theology of the Book of Amos*

*Myths of Exile*

*Themelios, Volume 33, Issue 1*

*Perspectives on Israelite Wisdom*

*Military Violence in Light of Cosmology and History*

*The Development of Divine Kingship in Ancient Israel*

**The Babylonian exile in 587–539 BCE is frequently presented as the main explanatory factor for the religious and literary developments found in the Hebrew Bible. The sheer number of both 'historical' and narrative exiles confirms that the theme of exile is of great importance in the Hebrew Bible. However, one does not do justice to the topic by restricting it to the exile in Babylon after 587 BCE. In recent years, it has become clear that there are several discrepancies between biblical and extra-biblical sources on invasion and deportation in Palestine in the 1st millennium BCE. Such discrepancy confirms that the theme of exile in the Hebrew Bible should not be viewed as an echo of a single traumatic historical event, but rather as a literary motif that is repeatedly reworked by biblical authors. Myths of Exile challenges the traditional understanding of 'the Exile' as a monolithic historical reality and instead provides a critical and comparative assessment of motifs of estrangement and belonging in the Hebrew Bible and related literature. Using selected texts as case studies, this book demonstrates how tales of exile and return can be described as a common formative**

*narrative in the literature of the ancient Near East, a narrative that has been interpreted and used in various ways depending on the needs and cultural contexts of the interpreting community. Myths of Exile is a critical study which forms the basis for a fresh understanding of these exile myths as identity-building literary phenomena.*

*This meticulous study of Joshua 9:1–13:7 and archaeology offers a new historical picture of the Late Bronze – Iron Age transition in the Southern Levant and defines the ideology and antiquarian intent of the Israelite historiographers reworking this episode.*

*This unique reference article, excerpted from the larger work (Dictionary of Daily Life in Biblical and Post-Biblical Antiquity), provides background cultural and technical information on the world of the Hebrew Bible and New Testament from 2000 BC to approximately AD 600. Written and edited by a world-class historian and a highly respected biblical scholar, each article addresses cultural, technical, and/or sociological issues of interest to the study of the Scriptures. Contains a high level of scholarship. Information and concepts are*

*explained in detail and are accompanied by bibliographic material for further exploration. Useful for scholars, pastors, teachers, and students—for biblical study, exegesis, or sermon preparation. Possible areas covered include details of domestic life, technology, culture, laws, or religious practices. Each article ranges from 5 to 20 pages in length. For the complete contents of Dictionary of Daily Life in Biblical and Post-Biblical Antiquity, see ISBN 9781619708617 (4-volume set) or ISBN 9781619701458 (complete in one volume).*

*Using the methodology of cultural translation, Flynn studies change in YHWH's kingship and situates that change in the Neo-Assyrian period. Judahite scribes changed the theology of YHWH's kingship, from warrior king to creator king, likely in reference to Marduk's kingship in Babylon.*

*Pre-Exilic Israel, the Hebrew Bible, and Archaeology  
A Critical Appraisal of Modern and Postmodern Approaches to  
Scripture*

*In Search of Pre-exilic Israel*

*Essays in Honour of H. G. M. Williamson on the Occasion of His  
Sixty-Fifth Birthday*

***New Insights and Scholarship***

***War and Ethics in the Ancient Near East***

*Is historical accuracy an indispensable part of the Bible's storyline, or is Scripture only concerned with theological truths? As progressive evangelicals threaten to reduce the Bible's jurisdiction by undermining its historical claims, every Christian who cares about the integrity of Scripture must be prepared to answer this question. Do Historical Matters Matter to Faith? offers a firm defense of Scripture's legitimacy and the theological implications of modern and postmodern approaches that teach otherwise. In this timely and timeless collection of essays, scholars from diverse areas of expertise lend strong arguments in support of the doctrine of inerrancy. Contributors explore how the specific challenges of history, authenticity, and authority are answered in the text of the Old and New Testaments as well as how the Bible is corroborated by philosophy and archaeology. With contributions from respected scholars—including Allan Millard, Craig Blomberg, Graham Cole, Michael Haykin, Robert Yarbrough, and Darrell Bock—Do Historical Matters Matter to Faith? arms Christians with fresh insight, arguments, and language with which to defend Scripture's historical accuracy against a culture and academy skeptical of those claims. This study draws upon the biblical books of Kings, First Isaiah and*

*Chronicles, in conjunction with Assyrian records and ancient Near Eastern archaeology, in order to provide an updated historical reconstruction of the influential Judean monarch Hezekiah. This honorary volume of scholarly essays celebrates Dr. Samuel Greengus, Julian Morgenstern Professor of Bible and Near Eastern Literature and Professor of Semitic Languages at Hebrew Union College–Jewish Institute of Religion, esteemed teacher and mentor. The contributions are varied in scope, including studies of biblical texts and the ancient Near East. Together, the essays demonstrate the rich and vast field that is the study of the Hebrew Bible and thus highlight the profound and broad influence that Samuel Greengus has had on multiple generations of students, now scholars in a field that he has helped shape. Windows to the Ancient World of the Hebrew Bible is sure to delight the reader and holds unique importance for students of the Hebrew Bible and ancient Near East. It presents innovative research and heralds fine scholarship, representative of an even finer scholar.*

*In modern times Amos has come to be considered one of the most important prophets, mainly for his uncompromising message about social justice. This book provides a detailed exploration of this theme and other important elements of the theology underlying the book of Amos. It also includes chapters on the text itself, providing*

*a critical assessment of how the book came to be, the original message of Amos and his circle, which parts of the book may have been added by later scribes, and the finished form of the book. The author also considers the book's reception in ancient and modern times by interpreters as varied as rabbis, the Church Fathers, the Reformers and liberation theologians. Throughout, the focus is on how to read the book of Amos holistically to understand the organic development of the prophet's message through the many stages of the book's development and interpretation.*

*Further Studies in Genesis 1-11*

*Law, Narrative, and Identity Politics in Biblical Israel*

*Genre and Openness in Proverbs 10*

*Dictionary of the Old Testament: Wisdom, Poetry and Writings*

*A Historical, Theological, and Critical Introduction*

*Proceedings of the Oxford Old Testament Seminar*

Solomon is the figurehead who holds the family of 'wisdom' texts together. In this study, Katharine Dell argues that a core of Proverbs and Ecclesiastes forms the inner sanctum of the 'Solomonic wisdom corpus', with the Song of Songs as a close relative, but Job at one remove. Proverbs, Ecclesiastes, and the Song contain attributions to Solomon and demonstrate key 'wisdom' connections. Solomon is also portrayed as an idealized character in the narratives about him in 2 Sam. 24-1 Kings 11. He is the embodiment of

wisdom, thus linking both the narrative portrayal and canonical memory of his significance. His connections with Egypt and Sheba shed light on how Solomon gained his reputation for wisdom, as do the roles in his court for scribes, sages, and seers. Formative wisdom themes, notably that of God as creator, characterize the book of Proverbs and also influenced certain 'wisdom psalms' and the prophets Isaiah and Jeremiah, texts which share links to wisdom ideas and contexts. For these prophets criticism of 'the wise' is a key concern. Dell introduces an intertextual method to open up fresh possibilities of ranging together different texts alongside the Solomonic corpus, without the constraints of probing literary or historical linkages: Ruth is considered with Proverbs, Genesis 1-11 with Ecclesiastes and the wider theme of gardens and water in the Hebrew Bible with the Song of Songs. While Solomon probably had very little to do with such readerly text-play, Dell's argument in *The Solomonic Corpus of 'Wisdom' and Its Influence* is that he is the lynch-pin that holds 'wisdom' in its core texts and wider family together.

John Day investigates disputed points of interpretation within Genesis 1-11, expanding on his earlier book *From Creation to Babel* with 11 stimulating essays. Day considers the texts within their Near Eastern contexts, and pays particular attention to the later history of interpretation and reception history. Topics covered include the meaning of the Bible's first verse and what immediately follows, as well as what it means that humanity is made in the image of God. Further chapters examine the Garden of Eden,

the background and role of the serpent and the ambiguous role of Wisdom; the many problems of interpretation in the Cain and Abel story, as well as what gave rise to this story; how the Covenant with Noah and the Noachic commandments, though originally separate, became conflated in some later Jewish thought; and the location of 'Ur of the Chaldaeans', Abraham's alleged place of origin, and how this was later misinterpreted by Jewish, Christian and Islamic sources as referring to a 'fiery furnace of the Chaldaeans'. These chapters, which illuminate the meaning, background and subsequent interpretation of the Book of Genesis, pave the way for Day's forthcoming ICC commentary on Genesis 1-11.

Our sacred texts have the potential to become texts of torture or texts of liberation. *History through Trauma* explores the symbolic function of religious, political, and national symbols that aid in the construction of historical narratives, and the psychological effects of trauma on their creation and dissolution. The Deuteronomic Covenant, paramount in the construction of a biblical history of Israel, is analyzed with regard to Israel's history of exile. What is proffered is the book of Job as a symbolic history of Israel that stands as a counter-history beside the dominant history constructed in the canon's historical books—a counter-history whose function works to re-enliven the symbol of covenant. *History through Trauma* brings consciousness to the effects of exile on the dominant historical narratives in the Hebrew canon and to the eradicated affective experiences of trauma that surface in counter-texts such as the

book of Job. This work offers a valuable new understanding of the impact of trauma on history-making in general—an understanding that brings light to biblical studies, practical theology, pastoral psychology, and psychoanalysis.

This important work on Prophecy and the Prophets in Ancient Israel is the product of an impressive international team of twenty-three outstanding scholars, most of whom are well-known, established names, while a few are able, younger scholars beginning to make their mark on the field. The volume approaches its subject from a remarkable number of different angles, with essays ranging from Israel's ancient Near Eastern background right through to the New Testament, but the majority of essays concentrate on Prophecy and the Prophets in the Old Testament. Particular attention is paid to the following subjects: Prophecy amongst Israel's Ancient Near Eastern Neighbours; Female Prophets in both Israel and the Ancient Near East; Israelite Prophecy in the Light of modern Sociological, Anthropological and Psychological Insights; Deuteronomy 18.9-22, the Prophets and Scripture; Elijah, Elisha and Prophetic Succession; the Theology of Amos; Hosea and the Baal cu All the contributions, previously unpublished, arise from papers delivered at the Oxford Old Testament seminar.

Perspectives on Israelite Wisdom: The wisdom Corpus of the Hebrew Bible

An Introduction to the Study of Isaiah

Ideology and Antiquarian Intent in the Historiography of Israel ' s Settlement in Canaan

Hezekiah in History and Tradition

The Dialogic Interaction Between the Book of Lamentations and the Pre-Exilic/Early Exilic Prophetic Literature

Triumphal accounts in Hebrew and Egyptian

This volume honours Professor H. G. M. Williamson, Regius Professor of Hebrew at Oxford University through a collection of essays by colleagues and former students from across the globe. The various contributions intersect with the previous work of Professor Williamson related to the Old Testament/Hebrew Bible and Hebrew language and texts.

The monograph considers the relationships of ethical systems in the ancient Near East through a study of warfare in Judah, Israel and Assyria in the eighth and seventh centuries BCE. It argues that a common cosmological and ideological outlook generated similarities in ethical thinking. In all three societies, the mythological traditions surrounding creation reflect a strong connection between war, kingship and the establishment of order. Human kings' military activities are legitimated through their identification with this cosmic struggle against chaos, begun by the divine king at creation. Military violence is thereby cast not only as morally tolerable but as morally imperative. Deviations from this point of view reflect two phenomena: the preservation of variable social perspectives and the impact of historical changes on ethical thinking. The

research begins the discussion of ancient Near Eastern ethics outside of Israel and Judah and fills a scholarly void by placing Israelite and Judahite ethics within this context, as well as contributing methodologically to future research in historical and comparative ethics.

Taking advantage of critical methodology for history-writing and the use of anthropological insights and ethnographic data from the modern Middle East, this study aims at providing new understandings on the emergence of Israel in ancient Palestine and the socio-political dynamics at work in the Levant during antiquity. The book begins with a discussion of matters of historiography and history-writing, both in ancient and modern times, and an evaluation on the incidence of the modern theological discourse in relation to history and history-writing. Chapter 2 evaluates the methodology used by biblical scholars for gaining knowledge on ancient Israelite society. Pfoh argues that such attempts often apply socio-scientific models on biblical narratives without external evidence of the reconstructed past, producing a virtual past reality which cannot be confirmed concretely. Chapter 3 deals with the archaeological remains usually held as clear evidence of Israelite statehood in the tenth century BCE. The main criticism is directed towards archaeological interpretations of the data which are led by the biblical narratives of the books of Judges and Samuel, resulting in a

harmonic blend of ancient literature and modern anthropological models on state-formation. Chapter 4 continues with the discussion on how anthropological models should be employed for history-writing. Socio-political concepts, such as chiefdom society or state formation should not be imposed on the contents of ancient literary sources (i.e., the Bible) but used instead to analyse our primary sources (the archaeological and epigraphic records), in order to create a socio-historical account. The final chapter attempts to provide an historical explanation regarding the emergence of Israel in ancient Palestine without relying on the Bible but only on archaeology, epigraphy and anthropological insights. This Israel is not the biblical one. This is the Israel from history, the one that the modern historian aims at recovering from the study of ancient epigraphic and archaeological remains. The arguments presented challenge the idea that the biblical writers were recording historical events as we understand this practice nowadays and that we can use the biblical records for creating critical histories of Israel in ancient Palestine. It also questions the existence of undisputable traces of statehood in the archaeological record from the Iron Age, as the biblical images about a United Monarchy might lead us to believe. Thus, drawing on ethnographic insights, we may gain a better knowledge on how ancient Levantine societies functioned, providing us with a context for understanding the

emergence of historical Israel as a major highland patronate, with a socio-political life of almost two centuries. It is during the later periods of ancient Palestine's history, the Persian and the Graeco-Roman, that we find the proper context into which biblical Israel is created, beginning a literary life of more than two millennia. "This collection of essays examines the wisdom traditions of the Old Testament from a variety of angles. The slipperiness of the concept of 'wisdom literature', the transmission of 'wise' advice for living, rabbinic and patristic approaches to the Bible's wisdom traditions, and cutting-edge modern perspectives on such Old Testament books as Proverbs, Job, and Ecclesiastes are all to be found here. In the tradition of the renowned previous volumes from the Oxford Old Testament Seminar - King and Messiah in Israel and the Ancient Near East (1998), In Search of Pre-Exilic Israel (2004), Temple and Worship in Biblical Israel (2005), and Prophecy and Prophets in Ancient Israel (2010)-this new volume again brings the scholarship of the Oxford Seminar, here focused on the rich subject of Old Testament wisdom traditions, to an international readership"--

In Search of Pre-Exilic Israel

The Hebrew Bible

Essays in Honor of Samuel Greengus

Linguistic Evidence for the Pre-exilic Date of the Yahwistic Source

## Dictionary of the Old Testament: Historical Books

### The Solomonic Corpus of 'Wisdom' and Its Influence

*This book provides a treatment of Proverbs 1:20–33; 8:1–36 and 9:1–6, generally called the three speeches of Wisdom. The aim was to employ these speeches as starting points, from which the remaining material in Proverbs 1–9 is examined, evaluated and interpreted. Along with aspects of poeticity and literary value, this work also investigates how these speeches fit into the overall literary structure of Proverbs 1–9. In this respect and with its primary focus on these speeches of Wisdom, this book constitutes a unique treatment of these Hebrew Bible texts within one monograph.*

*A Respected Scholar Introduces Students to the Discipline of Old Testament Studies Richard Hess, a trusted scholar of the Old Testament and the ancient Near East, offers a substantial introduction to the Old Testament that is accessibly written and informed by the latest biblical scholarship. Hess summarizes the contents of the Old Testament, introduces the academic study of the discipline, and helps readers understand the complex world of critical and interpretive issues, addressing major concerns in the critical interpretation of each Old Testament book and key texts. This volume provides a fulsome treatment for students preparing for ministry and assumes no prior knowledge of the Old Testament. Readers will learn how each book of the Old Testament was understood by its first readers, how it advances the larger message of the whole Bible, and what its message contributes to Christian belief and the Christian community. Twenty maps, ninety photos, sidebars, and recommendations for further study add to the book's usefulness for students. Resources for*

*professors are available through Baker Academic's Textbook eSources.*

*Situates a hotly contested section of Isaiah within its historical and cultural contexts, correcting misunderstandings of older scholarship.*

*This ebook contains the text approved by the external and internal PhD examiners for a thesis carried out under the supervision of Dr John Bimson at Trinity College, Bristol, England. It will be of interest to those who wish to explore cross-cultural connections between early Israel and New Kingdom Egypt, as expressed in triumphal literature. The thesis looks at issues to do with the creation of poetry in each of those cultures, and the links between them, as well as investigating when appropriate cross-cultural contacts might have happened to forge common links between them. From the abstract: This study aims to show that the Israel Stele of Merenptah and the Song of the Sea in Exodus 15 share sufficient common compositional principles and poetic devices as to support a similar dating for the two works. Indeed, the specific combinations of large-scale principles and small-scale devices are shown to be unique within their respective cultures. These claims are supported by analysis of a wide spectrum of both Egyptian and Hebrew triumphal material, together with insights drawn from wider studies in poetics and culture. Some original insights into Egyptian principles of poetic composition are suggested, together with the corresponding cross-cultural implications for Israelite poetry. The later textual history of incorporation of the original poetic work into its current narrative context is also considered.*

*Proverbs 1:20-33, 8:1-36 and 9:1-6 in the Structural Framework of Proverbs 1-9*

*From Conquest to Coexistence*

*Prophets Before the Exile*

*From Creation to Abraham*

*Prophecy and the Prophets in Ancient Israel*

*Windows to the Ancient World of the Hebrew Bible*

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