

# The Troubles Of Templeless Judah Oxford Theological Monographs

This volume showcases recent exploration of the portrait of Daughter Zion as “she” appears in biblical Hebrew poetry. Using Carleen Mandolfo’s *Daughter Zion Talks Back to the Prophets* (Society of Biblical Literature, 2007) as a point of departure, the contributors to this volume explore the image of Daughter Zion in its many dimensions in various texts in the Hebrew Bible.

Approaches used range from poetic, rhetorical, and linguistic to sociological and ideological. To bring the conversation full circle, Carleen Mandolfo engages in a dialogic response with her interlocutors. The contributors are Mark J. Boda, Mary L. Conway, Stephen L. Cook, Carol J. Dempsey, LeAnn Snow Flesher, Michael H. Floyd, Barbara Green, John F. Hobbins, Mignon R. Jacobs, Brittany Kim, Cheryl A. Kirk-Duggan, Christl M. Maier, Carleen Mandolfo, Jill Middlemas, Kim Lan Nguyen, and Lena-Sofia Tiemeyer.

These critical readings explore the history of ancient Israel, from the Late Bronze Age to the Persian period, as it relates to the Bible. Selected by one of the world’s leading scholars of biblical history, the texts are drawn from a range of highly respected international scholars, and from a variety of historical and religious perspectives, presenting the key voices of the debate in one convenient volume. Divided into five sections - each featuring an introduction by Lester Grabbe - the volume

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first covers general methodological principles, before following the chronology of Israel's earliest history; including two sections on specific cases studies (the reforms of Josiah and the wall of Nehemiah). A final chapter summarizes many of the historical principles that emerge in the course of studying Israelite history, and an annotated bibliography points researchers towards further readings and engagements with these key themes.

Although attempts to understand the growth of aniconism focus on the Pentateuchal legal material, scholars increasingly make reference to the prophetic literature to illuminate the debate. Jill Middlemas provides the first comprehensive analysis of the prophets with attention to rhetorical strategies that reflect anti-iconic thought and promote iconoclasm. After illuminating the idol polemics, which is the rhetoric most often associated with aniconism, she draws out how prophecy also exposes a reticence towards cultic symbols and mental images of Yahweh. At the same time the theme of incomparability as well as the use of metaphor and multiple imaging, paradoxically, reveal additional ways to express aniconic belief or the destabilization of a single divine image. Middlemas' analysis of prophetic aniconism sheds new light on interpretations of the most iconic expression in the Old Testament, the *imago dei* passages in Genesis, where God is said to create humanity in the divine image.

Lamentations is a book that has never had a place of honor at the table of Christian spirituality. This is an unfortunate state of affairs because its challenging

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poetry has much to offer. This volume explores the how the biblical book of Lamentations may be engaged afresh so that it can function as Holy Scripture for the ekklesia. Four main chapters consider issues in hermeneutics, exegesis, the use of Lamentations in worship, and pastoral reflections. These chapters have been supplemented by seventeen reception history studies written by an international team of Jewish and Christian scholars. These studies introduce a wide range of interpretations and uses of the book of Lamentations from throughout the history of Judaism and Christianity. They include examinations of the use of Lamentations in Isaiah 40-55, the Targum, Rashi, and contemporary Jewish thought, the Patristic period, Calvin, Jewish and Christian worship, music, Rembrandt, and psychological and feminist interpretation. Appendices include new English translations of LXX Lamentations and Targum Lamentations.

"More than simply a Festschrift, this book encompasses a uniquely broad range of traditions having to do with Abraham. It also succeeds in the task that Wilson has always encouraged --- bringing Jews and Christians together in fruitful dialogue."--Jacket.

In *Eating in Isaiah* Andrew T. Abernethy employs a sequential-synchronic approach to explore the role of eating in the structure and message of the book of Isaiah.

This volume includes nine essays that move Ezekiel's creative reuse of older materials to the foreground of discussion. The essays highlight the transformation of earlier texts, traditions, and theology in Ezekiel. They

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explore the diverse ways that Ezekiel reshapes Israel's legal texts, rituals, oracles against foreign nations, royal ideology, conception of the individual, remembrance of the past, and hope for the future. The work concludes by noting the subsequent transformation of Ezekiel inscribal transmission and in the New Testament.

This book introduces students with a little background in biblical studies to the scholarly study of the Pentateuch (Genesis to Deuteronomy). Existing introductions to the Pentateuch are either mainly concerned with historical criticism or taken up with a survey of the contents of the five books, or both. This book is distinctive in that every chapter is concerned with the whole Pentateuch, and in that it approaches the subject from three completely different points of view, following the way in which biblical scholarship has developed over the past 30 years. The first part attempts to understand the text as it stands, as narrative, law and covenant. The second surveys the work that has been done on the history and development of the text, and its historicity. The third is concerned with its reception and interpretation. There are many detailed examples throughout, and aids to study include tables and boxes in the text, questions to enable students to come to grips with the issues either in private study or in class, and detailed guides to further reading.

The Biblical World is a comprehensive guide to the contents, historical settings, and social context of the Bible. This new edition is updated with several new chapters as well as a new section on biblical interpretation. Contributions from leading scholars in

the field present wide-ranging views not just of biblical materials and their literary and linguistic context, but also of the social institutions, history and archaeology, and religious concepts. New chapters cover topics such as the priesthood and festivals, creation and covenant, ethics, and family life, while a new section on biblical interpretation discusses Jewish and Christian bible translation and key thematic emphases, and modern reader-response and cultural approaches. This revised edition of *The Biblical World* offers an up-to-date and thorough survey of the Bible and its world, and will continue to be an invaluable resource for students and scholars of the Hebrew Bible and New Testament and their history and interpretation, as well as anyone working on the societies, religions, and political and cultural institutions that created and influenced these texts. The essays in this volume deal with the (re)construction of the history of Ancient Israel and how that historywriting is influenced by ideology and informed by the evidence.

This study traces the emergence of the concept of the body as a sanctuary from its biblical roots to its expressions in late Second Temple Judaism. Harrington's hypothesis is that the destruction of the first Jerusalem temple was a catalyst for a new reality vis-à-vis the temple and the emergence of increased emphasis on the holiness of the people along with concomitant standards of purity in a

certain stream of Judaism. The study brings into relief elements of this attitude from exilic texts, e.g. Ezekiel, to Ezra-Nehemiah, the Dead Sea Scrolls and other Second Temple Jewish texts, including early Jesus and Pauline traditions. The goal is to provide a history of the concept of the body-cum-temple metaphor which comes to its fullest expression in the letters of Paul to the Corinthians. The concept of the body as a sanctuary as it comes to fruition in late second temple Judaism must be understood within the conceptual world of Jewish holiness of the time. The metaphor of the temple provides a frame of reference but only a close analysis of the concepts of holiness, purity, and impurity and the dynamics between them can provide depth and distinction. Of particular importance, critical to proper understanding of the temple metaphor, are the notions of the elect, holy status of Israel and its possible desecration by wrongful sexual relations, the loss of the temple and the ripple effect of creating at least temporary substitutes for processes of the cult, the widespread concern in Second Temple Judaism for ritual purity in support of greater holiness, and a desire among Jews for the residence and agency of the spirit of holiness.

Thanks to very peculiar style and theology, Pg was identified as far back as 1869 by Theodor Nöldeke and remains one of the last pillars of Pentateuch

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research after the fall of the Wellhausen model. Its existence is rarely doubted, but its extent is debated. Does it end already in Exodus (Otto, Pola, Bauks) or does it go as far as Deuteronomy (Noth, Frevel) or even into Joshua (Lohfink, Knauf)? The end determines Pg's notion of the land and its conquest, important subjects today for the formation of the Pentateuch (was there first a Hexateuch?). The 364-day perpetual calendar offers a reliable criterion to identify Pg within the final text of the Hexateuch because the simple mathematic of the calendar are easier to control than hypothetical redactors. Pg is divided into seven periods, from creation to the entry of the sons of Israel in an empty land of Canaan. The festival calendar of Leviticus 23, and the Jubilee of Lev 25 constitute the heart of Pg, the practical outworking of principles presented in the narrative. Bloodless atonement with no connection to any temple whatsoever, peaceful entry into the empty Promised Land, eternal sabbatical rhythm, are Pg's major theological characteristics.

The period of the Babylonian captivity (c.587-539 BCE) was of seminal importance for the formation of the Hebrew Bible as well as for the religious development of Judaism. Jill Middlemas examines the theological thought of the community that remained behind in Judah after the Babylonian army destroyed the Jerusalem Temple and deported the king and most of the leadership.

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In *Casting Down the Host of Heaven* Cat Quine analyses the ambiguous nature of the Host and explores the role of ritual in the polemic against their worship.

*Next Year in Jerusalem* recognizes that Jews have often experienced or imaged periods of exile and return in their long tradition. The fourteen papers in this collection examine this phenomenon from different approaches, genres, and media. They cover the period from biblical times through today. Among the exiles highlighted are the Babylonian Exile (sixth century BCE), the exile after the destruction of the Jerusalem Temple (70 CE), and the years after the Crusaders (tenth century CE). Events of return include the aftermath of the Babylonian Exile (fifth century BCE), the centuries after the Temple's destruction (first and second CE), and the years of the establishment of the modern State of Israel (1948 CE). In each instance authors pay close attention to the historical settings, the literature created by Jews and others, and the theological explanations offered (typically, this was seen as divine punishment or reward for Israel's behavior). The entire volume is written authoritatively and accessibly.

Nehemiah's imperial mission consisted solely of establishing stability in the relations between Yehudites

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and neighbouring elites. The ethnic/cultic colouring, reflected in his reforms in Jerusalem, represented the views of Nehemiah who used Mosaic authority to achieve both his own aims and those of the imperial government.

Scholarship has viewed the book of Hosea as originating in eighth-century Israel before being taken to Judah, where it underwent one or more redactions in later centuries. However, evidence suggests that the book should be viewed as a Judahite text from the start, of late sixth or early fifth century B.C.E composition. The post-monarchic period in Yehud provides the most fitting context for the anti-monarchical ideology of the book, with the polemic against Benjamin explicable only as a result of the tension between the governing Saulides resident in Mizpah and the Judahite elite who had recently immigrated to Jerusalem from Mesopotamia in the late sixth century. The dual theme of Exile and Return present in the book is consistent with the discourse found in other sixth century Judahite books. Additionally, the book shows a broad familiarity with Judahite historiographic traditions, many of which are in all probability seventh century or later. Thus, the book of Hosea should be interpreted as a work by a Judahite scribe for a Judahite audience.

The Babylonian conquest of Jerusalem in 586 B.C.E. was a watershed event in the history of Judah, the end of the monarchy and the beginning of the exilic period, during which many of the biblical texts were probably written. The conquest left clear archaeological marks on many sites in Judah, including Jerusalem, and the Bible

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records it as a traumatic event for the population. Less clear is the situation in Judah following the conquest, that is, in the sixth century, a period with archaeological remains the nature and significance of which are disputed. The traditional view is that the land was decimated and the population devastated. In the last two decades, archaeologists arguing that the land was not empty and that the exile had little impact on Judah's rural sector have challenged this view. This volume examines the archaeological reality of Judah in the sixth century in order to shed new light on the debate. By expanding research into new avenues and examining new data, as well as by applying new methods to older data, the author arrives at fresh insights that support the traditional view of sixth-century Judah as a land whose population, both urban and rural, was devastated and whose recovery took centuries.

Evangelical and feminist approaches to Old Testament interpretation often seem to be at odds with each other. The authors of this volume argue to the contrary: feminist and evangelical interpreters of the Old Testament can enter into a constructive dialogue that will be fruitful to both parties. They seek to illustrate this with reference to a number of texts and issues relevant to feminist Old Testament interpretation from an explicitly evangelical point of view. In so doing they raise issues that need to be addressed by both evangelical and feminist interpreters of the Old Testament, and present an invitation to faithful and fruitful reading of these portions of Scripture.

In the wake of the Babylonian destruction of Jerusalem

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and the displacement of exile, there is a unique story that is told about the remnant left behind after the invasion. The narrative of Jeremiah 40—44 unfolds the challenges and crises of this community who remain in Judah as they negotiate their survival following the catastrophe of Jerusalem's fall. After the Invasion shares the often overlooked, but compelling story that emerges from the five later chapters of Jeremiah. Keith Bodner expertly reveals the assortment of personalities, geographic locations, shifts in point of view, temporal compression, and layers of irony. Primary focused on the narrative design of this text, Professor Bodner proves that these chapters form a creative and sophisticated narrative that make a rich, though perhaps underestimated, contribution to the book of Jeremiah as a whole.

What does the Bible have to say about justice, and what relevance has this for people, particularly Christians, today? 'Justice: The Biblical Challenge' offers readers a balanced assessment of the biblical treatment of justice and what we might learn from this. The book opens with a brief overview of the differing social contexts which shaped how people thought about justice in biblical times. The examples of justice are grouped under three key narratives: the story of creation (justice as cosmic order), the story of the Exodus (justice as faithfulness), and the story of Israel (justice as a community of equals). The story of Jesus in Mark is then examined as exemplifying all three narratives. The book then applies these biblical stories to the world we live in now, applying an innovative 'justice audit' which uses the three biblical narratives of justice as yardsticks. The book concludes

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with an exploration of how readers might apply the ideas raised in the book to working for justice.

In this collection of essays, Hans M. Barstad deals thoroughly with the recent history debate, and demonstrates its relevancy for the study of ancient Israelite history and historiography. He takes an independent stand in the heated maximalist/minimalist debate on the historicity of the Hebrew Bible. Vital to his understanding is the necessity to realize the narrative nature of the ancient Hebrew and of the Near Eastern sources. Equally important is his claim that stories, too, may convey positivistic historical "facts." The other major topic he deals with in the book is the actual history of ancient Judah in the Neo-Babylonian and Persian periods. Here, the author makes extensive use of extant ancient Near Eastern sources, both textual and archaeological, and he puts much weight on economic aspects. He shows that the key to understanding the role of Judah in the 1st millennium lays in the proper evaluation of Judah and its neighbouring city states within their respective imperial contexts. A proper understanding of the history of Judah during the 6th century BCE, consequently, can only be obtained when Judah is studied as a part of the much wider Neo-Babylonian imperial policy.

This work assembles some of the finest scholars who have contributed to study and examination of the impact of the exile in biblical literature. Past, present, and future scholars examining the 6th century B.C.E. through historical and archeological (including paleoclimatology), literary, and the social sciences have been assembled.

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Approximately twelve papers from among the twenty papers presented over the four sessions (parallel to a sizable conference on the exile) will be represented in this volume. The book will be organized in a traditional history of scholarship manner, i.e., moving from historical to sociological. It should be noted that within each subcategory, there is a forward progressive movement from a traditional starting point (Klein, Olson, Wilson) ending at the progressive or cutting edge (Beck, Ahn). Jill Middlemas will open the volume with an introductory essay. John Ahn will close off the volume by pointing to the field of "forced migration studies" as a way to help better define and demarcate the import of 597, 587, and 582.

Contextualizing Jewish Temples presents ten essays all written by specialists offering cross-disciplinary perspectives on the ancient Jewish temples and their contexts.

"This volume honors Emeritus Professor Pancratius C. Beentjes (known to his friends as Panc) on the occasion of his sixty-fifth birthday. The foremost areas of his research have been Ben Sira and the Books of Chronicles"--ECIP Preface.

In this title, professor Robert B. Salters contributes his commentary on Lamentations to the International Critical Commentary Series. For over one hundred years, International Critical Commentaries have had a special place among works on the Bible. They bring together all the relevant aids to exegesis - linguistic, textual, archaeological, historical, literary,

and theological - to help the reader understand the meaning of the books of the Old and New Testaments. The new commentaries continue this tradition. All new evidence now available is incorporated and new methods of study are applied. The authors are of the highest international standing. No attempt has been made to secure a uniform theological or critical approach to the biblical text: contributors have been invited for their scholarly distinction, not for their adherence to any one school of thought. Robert B. Salters, Emeritus Professor of Old Testament at St. Andrews University provides a masterful commentary on Lamentations , as befits this prestigious commentary series.

“Where were you when I laid the foundation of the earth?” God asks Job in the “Whirlwind Speech,” but Job cannot reply. This passage—which some environmentalists and religious scholars treat as a “green” creation myth—drives H. H. Shugart’s extraordinary investigation, in which he uses verses from God’s speech to Job to explore the planetary system, animal domestication, sea-level rise, evolution, biodiversity, weather phenomena, and climate change. Shugart calls attention to the rich resonance between the Earth’s natural history and the workings of religious feeling, the wisdom of Bible scripture, and the arguments of Bible ethicists. The divine questions that frame his study are quintessentially religious, and the global changes

humans have wrought on the Earth operate in not only the physical, chemical, and biological spheres but also the spiritual realm. Shugart offers a universal framework for recognizing and confronting the global challenges humans now face: the relationship between human technology and large-scale environmental degradation; the effect of invasive species on the integrity of ecosystems; the role of humans in generating wide biotic extinctions; and the future functioning of our oceans and tides. The 22 essays in this new and comprehensive study explore how notions of covenant, especially the Sinaitic covenant, flourished during the Neo-Babylonian, Persian, and early Hellenistic periods. Following the upheaval of the Davidic monarchy, the temple's destruction, the disenfranchisement of the Jerusalem priesthood, the deportation of Judeans to other lands, the struggles of Judeans who remained in the land, and the limited returns of some Judean groups from exile, the covenant motif proved to be an increasingly influential symbol in Judean intellectual life. The contributors to this volume, drawn from many different countries including Canada, Germany, Israel, South Africa, Switzerland, and the United States, document how Judean writers working within historiographic, Levitical, prophetic, priestly, and sapiential circles creatively reworked older notions of covenant to invent a new way of understanding this idea. These writers examine how

new conceptions of the covenant made between YHWH and Israel at Mt. Sinai play a significant role in the process of early Jewish identity formation. Others focus on how transformations in the Abrahamic, Davidic, and Priestly covenants responded to cultural changes within Judean society, both in the homeland and in the diaspora. Cumulatively, the studies of biblical writings, from Genesis to Chronicles, demonstrate how Jewish literature in this period developed a striking diversity of ideas related to covenantal themes.

Exile as Forced Migrations examines contemporary peoples in flight and plight to help reconstruct the exilic experience of Judeo-Babylonians in the 6th century B.C.E. Framing this monograph are economics of migration and its impact on each respective generation, recent sociological studies on forced migration theories, displacement and resettlement issues, historical, literary and theological views on the first generation's laments, the in-between generation's hope, new creation in the second generation, and finally, home for the third and subsequent generations."

The ten essays in this volume all deal with various aspects of the interpretation of the Book of Kings. Bob Becking tries to set a course between Scylla and Charibdis. Both 'minimalism' and 'maximalism' are avoided by trying to apply a variety of methods: narratology, historical criticism and theological

analysis. This implies that extra-biblical evidence -- the Tell Dan inscription, Assyrian royal inscriptions, West Semitic seal inscriptions -- are taken into account. Selected texts from this biblical book are read on the basis of a three-dimensional matrix: (1) the narrative character of the story/stories; (2) the value and function of extra-biblical material, be it of an epigraphical or an archaeological character; (3) the art of history-writing both ancient and modern. The essays are arranged according to the order in which the relevant texts or their main characters figure in the Book of Kings. Originally published between 1987 and 2005, they have been updated for publication in the present collection.

This collection of essays gives an insight into the problems that we encounter when we try to (re)construct events from Israel's past. On the one hand, the Hebrew Bible is a biased source, on the other hand, the data provided by archaeology and extra-biblical texts are constrained and sometimes contradictory. Discussing a set of examples, the author applies fundamental insight from the philosophy of history to clarify Israel's past.

A thorough overview of the history of ancient Israel for research and classroom use Richard D. Nelson charts the beginning of the Iron Age and the emergence of Israel and its literature, including the kingdoms of Israel and Judah, the downfall of Israel, Judah in the Assyrian and Babylonian periods, Yehud and Persia, and the Hellenistic period. Each chapter provides a summary of the period under

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consideration, a historical reconstruction of the period, based on biblical and extrabiblical evidence; a critical study of the biblical literature deriving from or associated with the period, and theological conclusions that readers may draw from the relevant biblical texts. Features: Balanced coverage of controversial topics Extensive bibliographies at the beginning of each chapter Lists of rulers and key dates for reference and classroom use

This volume had its origins in a session presented to the Society of Biblical Literature in Washington in 2006 in order to examine the legacy of Peter Ackroyd to the field of biblical studies. Ackroyd's work stretched over a wide range of topics within Biblical Studies, notably study of prophetic literature and work on exile and restoration. This volume particularly focuses upon his work on the latter. Whilst the present work is founded upon the papers given at the session it also includes several essays solicited subsequently which further serve to draw the contributions together into a fitting tribute to a pioneer in his field. The contributions take account of Ackroyd's approach to the theme of exile and restoration, focusing largely upon the study of Ezra-Nehemiah and Chronicles. As a brief flavour, Bob Becking examines the epigraphic evidence concerning the mixed marriage crisis Ezra-Nehemiah. Joe Blenkinsopp seeks to find the 'Sons of Aaron' before the 5th Century in a fascinating essay focusing which picks up the work of R.H. Kennett over a century ago. Among the other distinguished contributors are John Bergsma, Eric Myers and Jill Middlemass.

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It was in the sixth century BCE that the state of Judah fell and along with it the temple of Yahweh, the place of divine presence offering divine protection. This introductory textbook throws fresh light on this crucial period in the history and

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theological development of ancient Israel and Judah. Taking into account new archaeological evidence regarding the exile, *The Templeless Age* offers an up-to-date and compelling overview of the formative events of the sixth century BCE.

This monograph seeks to identify the target audience of Isaiah 40-55. In doing so, it challenges the widespread view that Isaiah 40-55, in whole or in part, aims at and also reflects the concerns of the exilic community in Babylon.

A current and accessible guide to the literature on Old Testament prophecy.

In April, 2008, an international colloquium was held at the University of Heidelberg—the fourth convocation of a group of scholars (with some rotating members) who gathered to discuss the status of Judah and the Judeans in the exilic and postexilic periods. The goal of this gathering was specifically to address the question of national identity in the period when many now believe this very issue was in significant foment and development, the era of the Persian/Achaemenid domination of the ancient Near East. This volume contains most of the papers delivered at the Heidelberg conference, considering the matter under two rubrics: (1) the biblical evidence (and the diversity of data from the Bible); and (2) the cultural, historical, social, and environmental factors affecting the formation of national identity. Contributors: K. Schmid, J. Schaper, A. C. Hagedorn, C. Nihan, J. Middlemas, D. Rom-Shiloni, J. Wöhrle, Y. Dor, K. Southwood, D. N. Fulton, P.-A. Beaulieu, L. E. Pearce, D. Redford, A. Lemaire, J. F. Quack, B. Becking, R. G. Kratz, O. Tal, J. Blenkinsopp, R. Albertz, J. L. Wright, D. S. Vanderhooft, M. Oeming, and A. Kloner. Earlier volumes in the series of conferences are: *Judah and the Judeans in the Neo-Babylonian Period*, *Judah and the Judeans in the Persian Period*, and *Judah and the Judeans in the in the Fourth Century B.C.E.*

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