

Exodus 19 40 By William Henry Propp

How Judaism and food are intertwined Judaism is a religion that is enthusiastic about food. Jewish holidays are inevitably celebrated through eating particular foods, or around fasting and then eating particular foods. Through fasting, feasting, dining, and noshing, food infuses the rich traditions of Judaism into daily life. What do the complicated laws of kosher food mean to Jews? How does food in Jewish bellies shape the hearts and minds of Jews? What does the Jewish relationship with food teach us about Christianity, Islam, and religion itself? Can food shape the future of Judaism? Feasting and Fasting explores questions like these to offer an expansive look at how Judaism and food have been intertwined, both historically and today. It also grapples with the charged ethical debates about how food choices reflect competing Jewish values about community, animals, the natural world and the very meaning of being human.

Encompassing historical, ethnographic, and theoretical viewpoints, and including contributions dedicated to the religious dimensions of foods including garlic, Crisco, peanut oil, and wine, the volume advances the state of both Jewish studies and religious studies scholarship on food. Bookended with a foreword by the Jewish historian Hasia Diner and an epilogue by the novelist and food activist Jonathan Safran Foer, Feasting and Fasting provides a resource for anyone who hungers to understand how food and religion intersect.

This collection of essays focuses on the function of Scripture in the New Testament Gospels and the letters of the apostle Paul.

There is a great gulf between the laws given by God to Moses and those in force in society today. So, how does a believer live in the twenty-first century? What rules do they apply? Christians may claim that many of God's laws were fulfilled with the death and resurrection of Jesus Christ. But if a believer truly wants to know who God is, what makes him tick, and how we are supposed to live, then what better way than to study God's rules. At their heart, God's laws were about two things: how to have a healthy relationship with him and how to build up a healthy thriving community. As a consequence, any search for keys to a godly life, would be deficient if it did not include an examination of the rules that God gave Moses (together with the insights of Solomon).

The volume will appeal to those interested in the biblical text and its place within the wider archaeological and ancient near eastern context. It will appeal to those wishing to understand the diversity of historical approaches to the Bible, and to those utilising the evidence of archaeology, inscriptions, theology and linguistics to the interpretation of the Bible.

Though the Hebrew Bible often reflects and constructs a world that privileges men, many of its narratives play extensively with the gender norms of the society in which they were written. Drawing from feminist, masculinity and queer studies, Gender-Play in the Hebrew Bible uses close literary analysis to argue that the writers of the Bible intentionally challenge gender norms in order to reveal the dangers of destabilizing societal and theological hierarchies that privilege men and masculinity. This book presents a fascinating argument about the construction and import of gender in the biblical narratives, and will be of great interest to academics in the fields of religion, theology, and Biblical studies as well as gender studies.

Modern readers often assume that Genesis 1 depicts the creation of the earth and sky as we know it. Yet in an appeal for textual honesty, Steven DiMattei shows that such beliefs are more representative of modern views about this ancient text than the actual claims and beliefs of its author. Through a culturally contextualized and objective reading of the texts of Genesis 1 and 2, this study not only introduces readers to the textual data that convincingly demonstrate that Genesis' two creation accounts were penned by different authors who held contradictory views and beliefs about the origin of the world and of man and woman, but also establishes on textual grounds that what the author of Genesis 1 portrayed God creating was the world as its author and culture perceived and experienced it--not the objective world, but a subjective world, subject to the culturally conditioned views and beliefs of its author. In the end, this book clearly illustrates that the Bible's ancient texts do in fact represent the beliefs and worldviews of ancient peoples and cultures--not those of God, not those of later readers, and especially not those of modern-day Creationists.

Pauline studies are in a conundrum. The Reformation perspectives championed by great men like Martin Luther and John Calvin have been challenged recently by the rise of the new perspective on Paul. The main point of contention seems to be the place of biblical law in salvation. While the Reformation perspectives, based in part on Paul's apparent attacks on law, assert that salvation is a free gift unmerited by human works, the new perspective suggests the law is an integral part of the work of salvation. It holds that Paul's attacks on the law were focused only on specific aspects of law, the so-called boundary markers. This book, while having points of contact with both outlooks, takes a different view on Paul and the law. Building on Paul's self-identification as a Christian, and Christian views on the covenant, it endeavors to give biblical law its due place in the plan of salvation and the life of the believer.

Formerly known by its subtitle "Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete", the International Review of Biblical Studies has served the scholarly community ever since its inception in the early 1950's. Each annual volume includes approximately 2,000 abstracts and summaries of articles and books that deal with the Bible and related literature, including the Dead Sea Scrolls, Pseudepigrapha, Non-canonical gospels, and ancient Near Eastern writings. The abstracts – which may be in English, German, or French - are arranged thematically under headings such as e.g. "Genesis", "Matthew", "Greek language", "text and textual criticism", "exegetical methods and approaches", "biblical theology", "social and religious institutions", "biblical personalities", "history of Israel and early Judaism", and so on. The articles and books that are abstracted and reviewed are collected annually by an international team of collaborators from over 300 of the most important periodicals and book series in the fields covered.

Methods for Exodus is a textbook on biblical methodology. The book introduces readers to six distinct methodologies that aid in the interpretation of the book of Exodus: literary and rhetorical, genre, source and redaction, liberation, feminist, and postcolonial criticisms.

Describing each methodology, the volume also explores how the different methods relate to and complement one another. Each chapter includes a summary of the hermeneutical presuppositions of a particular method with a summary of the impact of the method on the interpretation of the book of Exodus. In addition, Exodus 1–2 and 19–20 are used to illustrate the application of each method to specific texts. The book is unique in offering a broad methodological discussion with all illustrations centered on the book of Exodus.

It seems at times unthinkable that a book like this would have to be written, although, I am relatively sure that Aldous Huxley foresaw its necessity, when he wrote *Brave New World*. But, the time has arrived where babies are manufactured in sterile facilities and tested for their fitness for life in the world. While we have not yet advanced sufficiently in biological sciences to entirely forego natural gestation in favor of prenatal programming process which Huxley describes, we have reached the point where those unwanted embryos are: set aside; freeze dried; and abandoned or destroyed when they do not meet the standard set for a child. This book affirms the intrinsic goodness of the life of each embryo and explores from the Catholic perspective the possibility of frozen embryo rescue by adoption. It looks at those arguments, which see the elements of in vitro fertilization as so contrary to the faith and the natural law as to be irrecoverably intrinsically evil, and rejects those in favor of a small and narrow path of adoption to fully re-incorporate a child, through the love of a mother and a father, into the society which abandoned it.

In *The Authority of Law in the Hebrew Bible and Early Judaism*, Vroom tracks the emergence of legal obligation in early Judaism. He draws from legal theory to develop a means of identifying instances in which ancient interpreters treated a legal text as a source of binding obligation.

This is the first in this series of specialised reference works, each addressing a specific subfield within biblical studies. Books of the Bible is in depth, with articles on all of the canonical books, major apocryphal books of the New and Old Testaments, important noncanonical texts and some thematic essays.

This book offers a regional paradigm for understanding the development of the traditions about Egypt and the exodus in the Hebrew Bible. It offers fresh readings of the golden calf stories in 1 Kings 12:25-33 and Exodus 32, the Balaam oracles in Numbers 22-24, and the Song of the Sea in Exodus 15:1b-18. From these and other biblical texts it paints a picture of the differing traditions about Egypt that circulated in Cisjordan Israel, Transjordan Israel, and Judah in the 8th century B.C.E. and earlier. "

The long-awaited conclusion of William H. C. Propp's masterful study of Exodus, this informative, clearly written commentary provides a new perspective on Israelite culture and on the role of ritual, law, and covenant in biblical religion. Exodus 19–40 sets a new standard in biblical scholarship. Thorough and up-to-date, it is the first commentary on Exodus to include critical textual evidence from the recently edited Dead Sea Scrolls. Informed by Propp's deep understanding of ancient cultural mores and religious traditions, it casts new light on the Israelites' arrival at Sinai, their entry into a covenant with God, their reception of the Law, their worship of the golden calf, and their reconciliation to God. The incisive commentary on the building of the Holy Tabernacle—God's wilderness abode—is supplemented by numerous illustrations that clarify the biblical text. Propp extends the scope and relevance of this major work in five appendices that discuss the literary formation of the Torah, the historicity of the Exodus tradition, the origins of Israelite monotheism, the Exodus theme in the Bible, and the future of Old Testament scholarship. By taking an anthropological rather than strictly theological approach, Propp places familiar stories within a fresh context. The result is a fully accessible guide to one of the most important and best known books of the Bible.

In *The Death of Jacob* Kerry Lee uses an eclectic blend of contemporary methods to reveal the presence of a variety of narrative conventions structuring the deathbed story of the patriarch Jacob in the last three chapters of Genesis.

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

Introduction -- A foundational example of becoming like what we worship : Isaiah 6 -- Becoming like what we worship : evidence elsewhere in the Old Testament -- The origin of idolatry in the Old Testament -- Becoming like what we worship : Judaism -- Becoming like what we worship : the Gospels -- Idolatry in Acts -- Becoming like what we worship : Paul's Epistles -- Becoming like what we worship : the book of Revelation -- The reversal from reflecting the image of idols to reflecting God's image -- Conclusion: So what difference does it make?

Jeremy Smoak presents a synthesis of recent discoveries bearing upon the early history and function of the biblical priestly blessing of Numbers 6:24-26. The book gives special focus to the importance of the discovery of the blessing on two silver amulets from Jerusalem dating to the late Iron Age and several other Iron Age inscriptions containing parallels to the blessing. The analysis of the inscriptions provides a new way to approach the meaning and significance of the instructions for the blessing in the biblical book of Numbers.

Holding Forth the Word of Life is a collection of essays offered to honor Tim Meadowcroft on his retirement from Laidlaw College. An international authority on Daniel, over the last twenty-five years Tim has established himself as one of New Zealand's leading biblical scholars. While specializing in Old Testament, Tim has taught and published in New Testament as well as hermeneutics and theological interpretation of Scripture. Beyond academic work he has also remained committed to the church and its voice in wider society. This collection of essays, written by leading scholars from New Zealand and beyond, covers all of these areas—Old Testament, New Testament, intertestamental texts, hermeneutics, theological interpretation of Scripture, reception history, and theological reflection on pressing issues facing society.

In this volume Thomas Dozeman presents a fresh translation of the Hebrew text of Exodus along with a careful, critical interpretation of its central themes, literary structure, and history of composition. He explores two related themes in the formation of the book of Exodus: the identity of Yahweh, the God of Israel, and the authority of Moses, the leader of the Israelite people. / Dozeman clarifies the multiple literary genres within the text, identifies only two separate authors in the book's composition, and highlights the rich insights that arise from the comparative study of the ancient Near Eastern literary tradition. Also treating the influence of Exodus in the history of Jewish and Christian interpretation, Dozeman's comprehensive commentary will be welcomed by Old Testament scholars.

The Scriptures of Israel in Jewish and Christian Tradition is a collection of studies in honour of Professor Maarten J.J. Menken (Tilburg) and addresses questions of textual form, Jewish and Christian hermeneutics and notions of authority and inspiration.

Back cover: Was the footwashing in Jn 13:1-20 simply an act of service or humility? Bincy Mathew provides a critical and thorough exegetical analysis of the footwashing and shows that it is the symbolic prefiguration of Jesus' death on the cross enacted during the last supper to manifest his perfect love for his own.

Major innovations have occurred in the study of biblical law in recent decades. The legal material of the Pentateuch has received new interest with detailed studies of specific biblical passages. The comparison of biblical practice to ancient Near Eastern customs has received a new impetus with the concentration on texts from actual ancient legal transactions. The Oxford Handbook of Biblical Law provides a state of the art analysis of the major questions, principles, and texts pertinent to biblical law. The thirty-three chapters, written by an international team of experts, deal with the concepts, significant texts, institutions, and procedures of biblical law; the intersection of law with religion, socio-economic circumstances, and politics; and the reinterpretation of biblical law in the emerging Jewish and Christian communities. The volume is intended to introduce non-specialists to the field as well as to stimulate new thinking among scholars working in biblical law.

La 4e de couverture indique : "Kevin Mattison argues that Deuteronomy was designed to amend the Covenant Code (Exod 20:22-23:19). He proposes a model of amendment, which draws on existing models of replacement and supplementation to provide a more complete explanation of Deuteronomy's rewriting of the Covenant Code"

"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 (e.g., the temple, the royal court, the battlefield), their various literary contexts (e.g., legal texts, narrative, visions, dreams and oracles), 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. Violence, ritual violence, ritual, law, narrative, visions, dreams, oracles, ritual theory, social relationships, sacrifice"--

This book traces the theme of justice throughout the narrative of Exodus in order to explicate how yhw's reclamation of Israel for service-worship reveals a distinct theological ethic of justice grounded in yhw's character and Israel's calling within yhw's creational agenda. Adopting a synchronic, text-immanent interpretive strategy that focuses on canonical and inner-biblical connections, Nathan Bills identifies two overlapping motifs that illuminate the theme of justice in Exodus. First, Bills considers the importance of Israel's creation traditions for grounding Exodus's theology of justice. Reading Exodus against the backdrop of creation theology and as a continuation of the plot of Genesis, Bills shows that the ethical disposition of justice imprinted on Israel in Exodus is an application of yhw's creational agenda of justice. Second, Bills identifies an educational agenda woven throughout the text. The narrative gives heightened attention to the way yhw catechizes Israel in what it means to be the particular beneficiary and creational emissary of yhw's justice. These interpretive lenses of creation theology and pedagogy help to explain why Israel's salvation and shaping embody a programmatic applicability of yhw's justice for the wider world. This volume will be of substantial interest to divinity students and religious professionals interested in the themes of exodus, exile, and return.

A cutting-edge scholarly review of how the Pentateuch functions as a scripture, and how it came to be ritualized in this way. Understanding the Pentateuch as a Scripture is a unique account of the first five books of the Bible, describing how Jews and Christians ritualize the Pentateuch as a scripture by interpreting it, by performing its text and contents, and by venerating the physical scroll and book. Pentateuchal studies are known for intense focus on questions of how and when the first five books of the Bible were composed, edited, and canonized as scripture. Rather than such purely historical, literary, or theological approaches, Hebrew Bible scholar James W. Watts organizes this description of the Pentateuch from the perspectives of comparative scriptures and religious studies. He describes how the Pentateuch has been used in the centuries since it began to function as a scripture in the time of Ezra, and the origins of its ritualization before that time. The book: Analyzes the semantic contents of the Pentateuch as oral rhetoric that takes the form of stories followed by lists of laws and sanctions Gives equal space to its ritualization in the iconic and performative dimensions as to its semantic interpretation Fully integrates the cultural history of the Pentateuch and Bible with its influence on Jewish and Christian ritual, and in art, music, theatre, and film Understanding the Pentateuch as a Scripture is a groundbreaking work that highlights new research data and organizes the material to focus attention on the Pentateuch's—and Bible's— function as a scripture.

Many Christians and Jews believe that their faiths developed independently from each other, and that their religions are distinct, even antagonistic towards each other. A Portable God dramatically departs from the idea that the birth of Judaism and Christianity are two separate, unrelated events. Judaism and Christianity's origins are not seen as following a linear, chronological process that places the Israelites in the beginning, followed by the Jews, and finally the Christians. On the contrary, A Portable God shows that both Judaism and Christianity emerge from the same religious tradition—that of ancient Israel—at the same time. By telling the common story of Jewish and Christian origins, A Portable God shows Jews and Christians as siblings, rather than as parent and child, showing that the similarities between Judaism and Christianity far outweigh their differences, ultimately fostering appreciation for the shared heritage of Judaism and Christianity.

The biblical narrative of the revelatory events at Mount Sinai, and the covenant with God entered into by the children of Israel, deals with the critical formative event in the religious and cultural history of ancient Israel. However, the narrative also contains a number of enigmatic passages that have long troubled readers of Scripture. In this book, the author undertakes to unravel some of these enigmas and to show how they contribute to a fuller understanding of the narrative. The focus in The Convocation at Sinai is on what the biblical text is telling us, explicitly as well as implicitly, about the world in which the ancient Israelites became transformed from a mass of ethnically related people into a nation bound by a divine covenant, and the extraordinary role that the covenant between God and Israel played in the creation of the religious civilization known as Judaism. In the effort to comprehend and explain the highly complex biblical text, the author has consulted a wide range of commentaries and studies written over a period of some two millennia that have sought to understand the biblical texts from a wide variety of perspectives, many of which are presented for the reader's consideration, including many sources inaccessible to those without a working knowledge of Hebrew.

Revision of the author's thesis (doctoral)--Harvard University, 2007.

The insightful studies contained in this book will be of significant value to anyone interested in experiencing more deeply the intersections between materiality and spirituality. Part 1 introduces readers into Egyptian, Israelite, Christian, and Hindu temples, shrines, or sanctuaries. Part 2 helps readers understand how items of colored fabrics, clothing, robes, and veils, convey ritual meanings. Part 3 reports two panel discussions that exemplify the pathway of fruitful conversation. Matter and spirit might seem to some to be polar opposites. But as these studies by distinguished and diverse scholars demonstrate, spiritual experiences are constructively defined and refined within the coordinates of place and time. Sacred space, as well as sacred cloth, define borders, but not necessarily boundaries, between the sacred and the profane. These material coordinates physically enclose and also spiritually disclose. They both symbolize and synergize, as they encompass and expansively inspire. These original and enjoyable presentations will help all readers to hold tenaciously to the tenets and also the tensions inherent in physical spiritual experiences.

After translating the second half of Exodus, William H.C. Propp draws on textual evidence from the Dead Sea Scrolls and elsewhere to offer a thorough commentary on the work, throwing light on its relation to ancient cultural traditions and religious mores.

Indicates how current trends in scriptural scholarship may benefit modern faith.

For well over two centuries the question of the composition of the Pentateuch has been among the most central and hotly debated issues in the field of biblical studies. In this book, Joel Baden presents a fresh and comprehensive argument for the Documentary Hypothesis. Critically engaging both older and more recent scholarship, he fundamentally revises and reorients the classical model of the formation of the Pentateuch. Interweaving historical and methodological chapters with detailed textual case studies, Baden provides a critical introduction to the history of Pentateuchal scholarship, discussions on the most pressing issues in the current debate, and a practical model for the study of the biblical text.

What did ancient Jews, Christians, Greeks, and Romans think about how and why Jews ate the way they did? Jordan D. Rosenblum examines this question.

In this study, Max Whitaker investigates the intriguing accounts of Jesus' resurrection appearances through the lens of Greco-Roman narratives. In both canonical and apocryphal accounts of Jesus' post-resurrection appearances, Jesus appears in an unrecognisable form to other characters, including people who knew him well just before his death. The motif of a character appearing in an unrecognisable form to people he or she knows well is one which exists in folk literature, and in Greco-Roman and Jewish literature from a range of genres. The author investigates a range of stories in which characters appear in an unrecognisable or metamorphic form, and summarises patterns and themes. This throws new light on how Jesus' post-resurrection stories would have been understood by their original audiences.

Drawing on the latest in Exodus scholarship, this volume offers twenty-four essays on a wide range of topics related to Exodus, written by leading experts in the field. Topics include its formation, reception, textual history and translation, themes, theologies, and place within Judaism and Christianity.

[Copyright: fba725bc5a83f6f73d1cd4766f065d7e](#)