

Berossus And Genesis Manetho And Exodus Hellenistic Histories And The Date Of The Pentateuch

The companion volume to The Earth Chronicles series that reveals the identity of mankind’s ancient gods [] Explains why these [gods] from Nibiru, the Anunnaki, genetically engineered Homo sapiens, gave Earthlings civilization, and promised to return [] 30,000 sold in hardcover Zecharia Sitchin’s bestselling series The Earth Chronicles provided humanity’s side of the story concerning our origins at the hands of the Anunnaki, [those who from heaven to earth came.] In The Lost Book of Enki we now view this saga from the perspective of Lord Enki, an Anunnaki leader revered in antiquity as a god, who tells the story of these extraterrestrials’ arrival on Earth from the planet Nibiru. In his previous works Sitchin compiled the complete story of the Anunnaki’s impact on human civilization from fragments scattered throughout Sumerian, Akkadian, Babylonian, Assyrian, Hittite, Egyptian, Canaanite, and Hebrew sources. Missing from these accounts, however, was the perspective of the Anunnaki themselves. What was life like on their own planet? What motives propelled them to settle on Earth--and what drove them from their new home? Convinced of the existence of a lost book that held the answers to these questions, the author began his search for evidence. Through exhaustive research of primary sources, he has here re-created tales as the memoirs of Enki, the leader of these first [astronauts.] What takes shape is the story of a world of mounting tensions, deep rivalries, and sophisticated scientific knowledge that is only today being confirmed. An epic tale of gods and men unfolds, challenging every assumption we hold about our past and our future.

Guidebook par excellence to a significant ancient Jewish scholar A contemporary of both Jesus and the apostle Paul, Philo was a prolific Jewish theologian, philosopher, and politician -- a fascinating, somewhat enigmatic figure -- who lived his entire life in Alexandria, Egypt. His many books are important sources for our understanding of ancient Judaism, early Christianity, and the philosophical currents of that time. Reading Philo is an excellent introductory guide to Philo’s work and significance. The contributors -- all well-known experts on Philo of Alexandria -- discuss Philo in context, offer methodological considerations (how best to study Philo), and explore Philo’s ongoing relevance and value (why reading him is important). This practical volume will be an indispensable resource for anyone delving into Philo and his world.

Formerly known by its subtitle [Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebietel], the International Review of Biblical Studies has served the scholarly community ever since its inception in the early 1950s. 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.

Nearly two thousand years ago the seeds of a new religion were sown in the eastern fringes of the Roman empire. An apostle named Paul wrote letters to his small congregations offering support, rebukes, and the outline of the gospel that would come to be known as Christianity. In the decades after came the Gospel of Mark, followed by more letters and more Gospels, controversies and debates, factions and infighting, until finally, Christianity became an empire. But what if nearly everything you thought you knew about early Christianity was wrong? When read without preconceptions, the available contemporary sources tell a very different story, filled with ‘colorful’ characters, hardened revolutionaries, political maneuvering, and ideological conflict. In this groundbreaking study, Laura Knight-Jadczyk strips away centuries of assumptions and dogma to reexamine the fundamentals of what we can truly know the early Christians, how we know it, and how that changes our picture of what was really happening in first-century Judea. Why are there no historical references to Jesus and Christianity until decades after the events of the Gospels were supposed to have occurred? Why do the first non-Christian historians who mention Jesus seem dependent on the Gospels? Why does Paul make no unambiguous references to the Gospels’ Jesus of Nazareth? What was Paul talking about? Laura Knight-Jadczyk’s answers to these questions are revolutionary. After reading this book, you’ll never see the origins of Christianity the same way again. “What will happen to you if you read this book? I’ll be glad to tell you. Your paradigm will begin to shift, perhaps only gradually at first. Your assumptions, even your axioms, will be challenged, and this time you will no longer be able to nervously default to the familiar. And all this will happen because you will be seeing the emergence of an exciting new stage of biblical criticism. Laura Knight-Jadczyk has here synthesized the work of a new generation of scholars who are not afraid to venture beyond convention and consensus. She has shown that the work of Wells, Doherty, Doughty, Carrier, Detering, Pervo, and myself are not merely isolated fireworks displays but rather gleams of a new, rising dawn. And in that light she presses on to her own striking advances. Won’t you join her?” --Robert M. Price, host of The Bible Geek podcast, author of Jesus Christ Superstition and The Amazing Colossal Apostle “Quite a delight, well written, well researched.” --Russell Gmirkin, author of Plato and the Creation of the Hebrew Bible and Berossus and Genesis, Manetho and Exodus

Perspectives on the Pyramid Age

Did Moses Exist?

Did Moses Speak Attic?

Essays in Honour of Graham Ivor Davies

The Priestly Document from Genesis 1 to Joshua 18

Jewish Historiography and Scripture in the Hellenistic Period

International Review of Biblical Studies, Volume 55 (2008-2009)

Plato and the Creation of the Hebrew Bible for the first time compares the ancient law collections of the Ancient Near East, the Greeks and the Pentateuch to determine the legal antecedents for the biblical laws. Following on from his 2006 work, Berossus and Genesis, Manetho and Exodus, Gmirkin takes up his theory that the Pentateuch was written around 270 BCE using Greek sources found at the Great Library of Alexandria, and applies this to an examination of the biblical law codes. A striking number of legal parallels are found between the Pentateuch and Athenian laws, and specifically with those found in Plato’s Laws of ca. 350 BCE. Constitutional features in biblical law, Athenian law, and Plato’s Laws also contain close correspondences. Several genres of biblical law, including the Decalogue, are shown to have striking parallels with Greek legal collections, and the synthesis of narrative and legal content is shown to be compatible with Greek literature. All this evidence points to direct influence from Greek writings, especially Plato’s Laws, on the biblical legal tradition. Finally, it is argued that the creation of the Hebrew Bible took place according to the program found in Plato’s Laws for creating a legally authorized national ethical literature, reinforcing the importance of this specific Greek text to the authors of the Torah and Hebrew Bible in the early Hellenistic Era. This study offers a fascinating analysis of the background to the Pentateuch, and will be of interest not only to biblical scholars, but also to students of Plato, ancient law, and Hellenistic literary traditions.

175 documents, spanning more than 3,000 years, from the ancient mounds on the island of Elephantine are translated into English here for the first time. A massive collection of papyri and ostraca, written in many scripts and tongues - including hieratic, demotic, Aramaic, Greek, Latin, Coptic and Arabic. Each entry, arranged thematically, includes information on date, size, parties, objects, content and significance, as well as general comments and cross-references. An important source, previously scattered among various museums and institutions, brought together here for the first time.

Plato’s Timaeus and the Biblical Creation Accounts argues that the creation of the world in Genesis 1 and the story of the first humans in Genesis 2-3 both draw directly on Plato’s famous account of the origins of the universe, mortal life and evil containing equal parts science, theology and myth. This book is the first to systematically compare biblical, Ancient Near Eastern and Greek creation accounts and to show that Genesis 1-3 is heavily indebted to Plato’s Timaeus and other cosmogonies by Greek natural philosophers. It argues that the idea of a monotheistic cosmic god was first introduced in Genesis 1 under the influence of Plato’s philosophy, and that this cosmic Creator was originally distinct from the lesser terrestrial gods, including Yahweh, who appear elsewhere in Genesis. It shows the use of Plato’s Critias, the sequel to Timaeus, in the stories about the Garden of Eden, the intermarriage of "the sons of God" and the daughters of men, and the biblical flood. This book confirms the late date and Hellenistic background of Genesis 1-11, drawing on Plato’s writings and other Greek sources found at the Great Library of Alexandria. This study provides a fascinating approach to Genesis that will interest students and scholars in both biblical and classical studies, philosophy and creation narratives. .

In Sennacherib at the Gates of Jerusalem, twelve scholars of the ancient world examine the histories, myths, and tales that formed around the Assyrian campaign of 701 B.C.E. over the course of more than a millennium of re-tellings.

International Review of Biblical Studies, Volume 53 (2006-2007)

Hellenistic Histories and the Date of the Pentateuch

Story, History and Historiography

Three Views on the Bible’s Earliest Chapters

From Paul to Mark

The Elephantine Papyri in English

Genesis: History, Fiction, or Neither?

The biblical figure of Moses has been the center of fascination for over 2,000 years, but what do we actually know about him? Was he a real person? Did the Exodus truly happen? Or is the story in the Pentateuch a mythical account written centuries after the alleged events? Why does Moses’s story resemble that of other, older lawgivers and legendary predecessors? Why are there so many elements of sun and wine god myths in the tale of Moses? What does the focus on the serpent in his story signify? Who were Yahweh and the Elohim? Did Moses Exist? includes: Maps and 126 illustrations Extensive bibliography, table of contents and index Hundreds of footnotes and citations from primary sources in multiple languages Best modern scholarship from credentialed authorities Did Moses Exist? provides a massive amount of information from antiquity about the world’s religious traditions and mythology, including how solar myths, wine cultivation and fertility cults have shaped the Bible and Judaism. This book may be the most comprehensive study to date, using the best scholarship and state-of-the-art research methods. "The existence of Moses as well as the veracity of the Exodus story is disputed amongst archaeologists and Egyptologists, with experts in the field of biblical criticism citing logical inconsistencies, new archaeological evidence, historical evidence and related origin myths in Canaanite culture." --"Moses," Wikipedia "There is no historical evidence outside of the Bible, no mention of Moses outside the Bible, and no independent confirmation that Moses ever existed." --Dr. Michael D. Coogan, lecturer on the Old Testament at Harvard Divinity School "We cannot be sure that Moses ever lived because there are no traces of his earthly existence outside of tradition." --Egyptologist Dr. Jan Assmann, Moses the Egyptian "The life of Moses contains elements--canonical and apocryphal--that mark him as a true mythic hero, and certainly he is Judaism’s greatest hero and the central figure in Hebrew mythology." --Dr.

David Leeming, The Oxford Companion to World Mythology "...the stories of the creation, of the flood, of Abraham, of Jacob, of the descent into and the exodus from Egypt, of the career of Moses and the Jews in the desert, of Joshua and his soldiers, of the judges and their clients, are all apocryphal, and were fabricated at a late period of Jewish history." --Dr. Thomas Inman, Ancient Faiths and Modern Table of Contents List of Illustrations Preface Introduction Who Wrote the Pentateuch? Was Moses an Egyptian Pharaoh or Priest? The Exodus as History? The Exodus in Ancient Literature Hyksos and Lepers Who Were the Israelites? The Exodus as Myth The Lawgiver Archetype The Dionysus Connection The Life of Dionysus The Vine and Wine The Great God Sun Yahweh and the Sun Moses as Solar Hero Conclusion Bibliography Index

Referred to as the Enūma Eliš, the Babylonian creation myth is recorded in Old Babylonian on seven clay tablets. Historians believe that this 1,000-line story was recited during religious ceremonies or rituals. The story begins with the introduction of two gods: Apsu, who represents fresh water, and Tiamat, Apsu’s wife, who represents oceans. Other gods, including Ea, reside in Tiamat’s vast, watery body. Ea and his brothers are very noisy and annoy Apsu and Tiamat. Apsu proposes that they kill the young gods, but Tiamat disagrees. Apsu allies with Mummu, another young god and plots to kill Ea and his brothers. Tiamat warns Ea, who is capable of great magic, of the plot. Ea puts Apsu in a coma, kills him and banishes Mummu from the oceans. This action earns Ea the position of chief god. Time passes and Ea’s son, Marduk, grows to be very powerful. Given wind to play with, Marduk causes severe disruption in the oceans with tornadoes and dust storms. Tiamat is disturbed, and after allying with other gods, decides to seek revenge on Marduk to avenge her late husband. After Tiamat creates 11 monsters to destroy the young gods in the oceans, Marduk offers to save the gods if they agree to make him their leader. The gods agree to this condition, and Marduk challenges Tiamat. He defeats her, rips her body in half, and fashions the top into the sky and the bottom into earth. As leader, Marduk creates the calendar, the sun and weather, aligns the planets and stars, and regulates the moon’s cycle. Marduk kills Kingu, Tiamat’s second husband, and from his blood creates mankind to labor for the gods in his new kingdom. The story goes on to explain that Babylon was established as the residence of the most powerful gods.

Exile and the disruption of the exilic period are prominent features in scholarly reconstructions of what influenced the shaping of biblical books and the development of theological thinking. The Babylonian golah community, as an exilic community, is credited by a growing number of scholars with influencing large parts of the Hebrew Bible. This study addresses the question whether the redactions show signs of an exilic mindset (first generation exiles) or are better understood as a reflection of a diaspora mindset (second/third and subsequent generations). This study also reviews all known archaeological diaspora findings from Mesopotamia in the pre-Hellenistic period (aided by insights from Elephantine) in order to build an as comprehensive as possible picture of Jewish diaspora life in Mesopotamia.

The annual Review of Biblical Literature presents a selection of reviews of the most recent books in biblical studies and related fields, including topical monographs, multi-author volumes, reference works, commentaries, and dictionaries. RBL reviews German, French, Italian, and English books and offers reviews in those languages. Features: Reviews of new books written by top scholars Topical divisions make research easy Indexes of authors and editors, reviewers, and publishers

Josephos, Luke-acts and Apogetic Historiography

Containing what Remains of the Writings of Sanchroniatho, Berossus, Abydenus, Megasthenes, and Manetho

PaleoChristianity

Three Millennia of Cross-Cultural Continuity and Change

The Bible and Hellenism

Plato’s Timaeus and the Biblical Creation Accounts

The Reception of Enochic Literature

These conference papers from a one-day international Egyptology symposium at Harvard University (April 26, 2012) consider questions of kingship, religion, art, economics, and old and new archaeological excavations at the Giza Pyramids and beyond (3rd millennium BCE).

The stories of Genesis 1-11 constitute one of the better known parts of the Old Testament, but their precise meaning and background still provide many debated questions for the modern interpreter. In this stimulating, learned and readable collection of essays, which paves the way for his forthcoming ICC commentary on these chapters, John Day attempts to provide definitive solutions to some of these questions. Amongst the topics included are the background and interpretation of the seven-day Priestly Creation narrative, problems in the interpretation of the Garden of Eden story, the relation of Cain and the Kenites, the strange stories of the sons of God and daughters of men and of Noah’s drunkenness and the curse of Canaan, the precise ancient Near Eastern background of the Flood story and the preceding genealogies, and the meaning and background of the story of the tower and city of Babel. Throughout this volume John Day constantly seeks to determine the original meaning of these stories in the light of their ancient Near Eastern background, and to determine how far this original meaning has been obscured by later interpretations.

'Argonauts of the Desert' presents a revolutionary new commentary on the Bible and its origins, arguing that most biblical stories and laws were inspired by Greek literature. From Genesis to Kings, the books of the Bible may have been written by a single author, a Hellenized Judean scholar who used Plato's ideal state in The Laws as a primary source. As such, biblical Israel is a recreation of that twelve tribes State and the stories surrounding the birth, life and death of that State were inspired by Greek epics. Each chapter presents the biblical material and compares this to the Greek or Roman equivalents, discussing similarities and differences.

This book argues that the biblical creation accounts draw directly from Plato’s Timaeus, demonstrating the influence of Plato and the cosmogenies of Greek natural philosophers on Genesis. Suitable for students and scholars in both biblical and classical studies, philosophy and creation narratives.

Between Symbolism and Realism

Argonauts of the Desert

A Handbook to Philo of Alexandria

On Stone and Scroll

The First Book of Moses, Called Genesis

Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1-11

The scholarly quest to answer the question of Jewish origins The Jews have one of the longest continuously recorded histories of any people in the world, but what do we actually know about their origins? While many think the answer to this question can be found in the Bible, others look to archaeology or genetics. Some skeptics have even sought to debunk the very idea that the Jews have a common origin. Steven Weitzman takes a learned and lively look at what we know—or think we know—about where the Jews came from, when they arose, and how they came to be. He sheds new light on the assumptions and biases of those seeking answers—and the religious and political agendas that have made finding answers so elusive. Introducing many approaches and theories, The Origin of the Jews brings needed clarity and historical context to this enduring and divisive topic.

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 Palestines 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.

Ezra and the Second Wilderness addresses the relationship between Ezra, the Ezra Memoir, and the Pentateuch. Tracing the growth of the Ezra Memoir and its incorporation into Ezra-Nehemiah, Philip Y. Yoo discusses the literary strategies utilized by some of the composers and redactors operating in the post-exilic period. After the strata in Ezra 7-10 and Nehemiah 8-10 are identified, what emerges as the base Ezra Memoir is a coherent account of Ezra's leadership of the exiles from Babylon over the course of a single year, one that is intricately modelled on the multiple presentations of Moses and the Israelite wilderness preserved in the Pentateuch. Through discussion of the detected influences, allusions, and omissions between the Pentateuch and the Ezra Memoir, Yoo shows that the Ezra Memoir demonstrates a close understanding of its source materials and received traditions as it constructs the Babylonian returnees as the inheritors of torah and, in turn, the true and unparalleled successors of the Israelite cult. This study presents the Ezra Memoir as a sophisticated example of 'biblical' interpretation in the Second Temple period. It also suggests that the Ezra Memoir has access to the Pentateuch in only its constituent parts. Acknowledging not only the antiquity but also efficacy of its prototypes, the Ezra Memoir employs a variety of hermeneutical strategies in order to harmonize the competing claims of its authoritative sources. In closing the temporal gap between these sources and its own contemporary time, the Ezra Memoir grants authority to the utopic past yet also projects its own vision for the proper worship of Israel's deity.

Berossus and Genesis, Manetho and Exodus proposes a provocative new theory regarding the date and circumstances of the composition of the Pentateuch. Gmirkin argues that the Hebrew Pentateuch was composed in its entirety about 273-272 BCE by Jewish scholars at Alexandria that later traditions credited with the Septuagint translation of the Pentateuch into Greek. The primary evidence is literary dependence of Gen. 1-11 on Berossus' Babyloniaca (278 BCE) and of the Exodus story on Manetho's Aegyptiaca (c. 285-280 BCE), and the geo-political data contained in the Table of Nations. A number of indications point to a provenance of Alexandria, Egypt for at least some portions of the Pentateuch. That the Pentateuch, drawing on literary sources found at the Great Library of Alexandria, was composed at almost the same date as the Septuagint translation, provides compelling evidence for some level of communication and collaboration between the authors of the Pentateuch and the Septuagint scholars at Alexandria's Museum. The late date of the Pentateuch, as demonstrated by literary dependence on Berossus and Manetho, has two important consequences: the definitive overthrow of the chronological framework of the Documentary Hypothesis, and a late, 3rd century BCE date for major portions of the Hebrew Bible which show literary dependence on the Pentateuch.

Fallen Angels and the History of Judaism and Christianity

The Diaspora Theology of the Golah

From Creation to Babel: Studies in Genesis 1-11

Legends of Babylon and Egypt in Relation to Hebrew Tradition

Introduction to the Pentateuch

Greek Influence on Jewish and Early Christian Literature

Land and Calendar

The publication of the King James version of the Bible, translated between 1603 and 1611, coincided with an extraordinary flowering of English literature and is universally acknowledged as the greatest influence on English-language literature in history. Now, world-class literary writers introduce the book of the King James Bible in a series of beautifully designed, small-format volumes. The introducers' passionate, provocative, and personal engagements with the spirituality and the language of the text make the Bible come alive as a stunning work of literature and remind us of its overwhelming contemporary relevance.

*Berossus and Genesis, Manetho and Exodus**Hellenistic Histories and the Date of the Pentateuch**Bloomsbury Publishing USA*

This is the first full and systematic attempt to set Hellenistic Jewish and early Christian historiography within the framework of Greco-Roman traditions. The thesis of the monograph is that a distinct historiographical tradition, apologetic historiography, developed as a result of a dialectic relationship with Greek ethnography. Professor Sterling situates the Hellenistic Jewish historians, Josephus, and Luke-Acts within this tradition.

Bennie H. Reynolds analyzes the language (poetics) of ancient Jewish historical apocalypses. He investigates how the dramatis personae, i.e., deities, angels/demons, and humans are described in the Book of Daniel (chapters 2, 7, 8, and 10-12) the Animal Apocalypse (1 Enoch 85-90), 4QFourKingdoms(a-b) ar, the Book of the Words of Noah (1QapGen 5 29-18?), the Apocryphon of Jeremiah C, and 4QPseudo-Daniel(a-b) ar. The primary methodologies for this study are linguistic- and motif-historical analysis and the theoretical framework is informed by a wide range of ancient and modern thinkers including Artemidorus of Daldis, Ferdinand de Saussure, Charles Peirce, Leo Oppenheim, Claude Lévi-Strauss, and Umberto Eco. The most basic contention of this study is that the data now available from the Dead Sea Scrolls significantly alter how one should conceive of the genre apocalypse in the Hellenistic Period. This basic contention is borne out by five primary conclusions. For example, while some apocalypses employ symbolic language to describe the actors in their historical reviews, others use non-symbolic language. Some texts, especially from the Book of Daniel, are mixed cases. Among the apocalypses that use symbolic language, a limited and stable repertoire of symbols obtain across the genre and bear witness to a series of conventional associations. While several apocalypses do not use symbolic ciphers to encode their historical actors, they often use cryptic language that may have functioned as a group-specific language. The language of apocalypses indicates that these texts were not the domain of only one social group or even one type or size of social group.

Plato and the Creation of the Hebrew Bible

Structural Analysis of the Hebrew Bible

Sennacherib at the Gates of Jerusalem

Memoirs and Prophecies of an Extraterrestrial god

Origins of an Early Christian Idea

Additions and Corrections in the Seventh Edition of the Book of Genesis

Death and Survival in the Book of Job

This collection of essays seeks to demonstrate that many biblical authors deliberately used Classical and Hellenistic Greek texts for inspiration when crafting many of the narratives in the Primary History. Through detailed analysis of the text, Gnuse contends that there are numerous examples of clear influence from late classical and Hellenistic literature. Deconstructing the biblical and Greek works in parallel, he argues that there are too many similarities in basic theme, meaning, and detail, for them to be accounted for by coincidence or shared ancient tropes. Using this evidence, he suggests that although much of the text may originate from the Persian period, large parts of its final form likely date from the Hellenistic era. With the help of an original introduction and final chapter, Gnuse pulls his essays together into a coherent collection for the first time. The resultant volume offers a valuable resource for anyone working on the dating of the Hebrew Bible, as well as those working on Hellenism in the ancient Levant more broadly.

Is the Bible a Hellenistic book? The essays in this volume respond to that challenging question, formulated by Niels Peter Lemche, and offer everything from qualified agreement to vociferous opposition. In so doing, they debate and illuminate the many features of Jewish writing in the Second Temple period, including not only the scriptures themselves and their own history, but the non-canonized literature of the late Second-Temple period. As with all the volumes in this pioneering series, the editor, Lester Grabbe, introduces and reflects upon the discussion and its implications for one of the most controversial topics in current biblical studies.

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.

This book considers the early history of Jewish-Christian relations focussing on the fallen angels.

The Emergence of Israel in Ancient Palestine

Plato's Timaeus and the Biblical Creation Accounts

The Origin of the Jews

Desymbolization and Traumatic Experience

The Tradition of Hermes Trismegistus

I Studied Inscriptions from Before the Flood

Berossus and Genesis, Manetho and Exodus

This book examines the origins of the evil creator idea chiefly in light of early Christian biblical interpretations. It is divided into two parts. In Part I, the focus is on the interpretations of Exodus and John. Firstly, ancient Egyptian assimilation of the Jewish god to the evil deity Seth-Typhon is studied to understand its reapplication by Phibionite and Sethian Christians to the Judeo-catholic creator. Secondly, the Christian reception of John 8:44 (understood to refer to the devil's father) is shown to implicate the Judeo-catholic creator in murdering Christ. Part II focuses on Marcionite Christian biblical interpretations. It begins with Marcionite interpretations of the creator's character in the Christian "Old Testament," analyzes 2 Corinthians 4:4 (in which "the god of this world" blinds people from Christ's glory), examines Christ's so-called destruction of the Law (Eph 2:15) and the Lawgiver, and shows how Christ finally succumbs to the "curse of the Law" inflicted by the creator (Gal 3:13). A concluding chapter shows how still today readers of the Christian Bible have concluded that the creator manifests an evil character.

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 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 nature of the Genesis narrative has sparked much debate among Christians. This book introduces three predominant interpretive genres and their implications for biblical understanding. Each contributor identifies their position on the genre or genres of Genesis, chapters 1-11, addresses why their interpretation is respectful of and appropriate to the text, and contributes examples of its application to a variety of passages. The positions include: Theological History(Genesis can be taken seriously as both history and theology) – defended by James K. Hoffmeier. Proto-History (the early Genesis narratives consist of a variety of literary genres; which, nonetheless, do not obscure the book's theological teaching) – defended by Gordon J. Wenham. Ancient Historiography (an understanding of Genesis that seeks to reconcile the limitations of its human authors with the nature of it being the Word of God) defended by Kenton L. Sparks. General editor and Old Testament scholar Charles Halton explains the importance of genre and provides historical insight in the introduction and helpful summaries of each position in the conclusion. In the reader-friendly Counterpoints format, this book helps readers to reflect on the strengths and weaknesses of each view and draw informed conclusions in this much-debated topic.

Did the Bible only take its definitive form after Alexander conquered the Near East, after the Hellenisation of the Samaritans and Jews, and after the founding of the great library of Alexandria? The Bible and Hellenism takes up one of the most pressing and controversial questions of Bible Studies today: the influence of classical literature on the writing and formation of the Bible. Bringing together a wide range of international scholars, The Bible and Hellenism explores the striking parallels between biblical and earlier Greek literature and examines the methodological issues raised by such comparative study. The book argues that the oral traditions of historical memory are not the key factor in the creation of biblical narrative. It demonstrates that Greek texts – from such authors as Homer, Hesiod, Herodotus and Plato – must be considered amongst the most important sources for the Bible.

Out of Exile, not out of Babylon

Reading Philo

Cosmic Monotheism and Terrestrial Polytheism in the Primordial History

The Imprint of Greek Sources in Genesis - 2 Kings

The Lost Book of Enki

The Egyptian Priestly Figure as a Teacher of Hellenized Wisdom

The Use of Symbolic and Non-Symbolic Language in Ancient Jewish Apocalypses 333-63 B.C.E.

In The Tradition of Hermes Trismegistus , Christian H. Bull argues that the actual authors behind the treatises attributed to Hermes Trismegistus were Hellenized Egyptian priests in charge of small groups practicing spiritual exercises, initiatory rituals, and devotional hymns.

Berossus and Genesis, Manetho and Exodus argues that the Pentateuch was written in 273-272 BCE under the patronage of Ptolemy II Philadelphus by the Septuagint scholars drawing on Hellenistic historical sources from the Great Library of Alexandria. >

This study provides a straightforward introduction to the contents and themes of the first five books of the Bible. The author stresses the meaning of the Pentateuch in its canonical form while remaining sensitive to its literary merit, theological import, and compelling power.

The Book of Job functions as literature of survival where the main character, Job, deals with the trauma of suffering, attempts to come to terms with a collapsed moral and theological world, and eventually re-connects the broken pieces of his world into a new moral universe, which explains and contains the trauma of his recent experiences and renders his life meaningful again. The key is Job's death imagery. In fact, with its depiction of death in the prose tale and its frequent discussions of death in the poetic sections, Job may be the most death-oriented book in the bible. In particular, Job, in his speeches, articulates his experience of suffering as the experience of death. To help understand this focus on death in Job we turn to the psychohistorian, Robert Lifton, who investigates the effects on the human psyche of various traumatic experiences (wars, natural disasters, etc). According to Lifton, survivors of disaster often sense that their world has "collapsed" and they engage in a struggle to go on living. Part of this struggle involves finding meaning in death and locating death's place in the continuity of life. Like many such survivors, Job's understanding of death is a flashpoint indicating his bewilderment (or "desymbolization") in the early portions of his speeches, and then, later on, his arrival at what Lifton calls "resymbolization," the reconfiguration of a world that can account for disaster and render death - and life - meaningful again.

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The Evil Creator

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