

Exodus 19 40 By William Henry Propp

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

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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

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tensions inherent in physical spiritual experiences. 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. This study proposes that both constitutively and rhetorically (through ironic, inferential, and indirect application), Ps 106(105) serves as the substructure for Paul's argumentation in Rom 1:18–2:11. Constitutively, Rom 1:18–32 hinges on the triadic

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interplay between “they (ex)changed” and “God gave them over,” an interplay that creates a sin–retribution sequence with an a-ba-ba-b pattern. Both elements of this pattern derive from Ps 106(105):20, 41a respectively. Rhetorically, Paul ironically applies the psalmic language of idolatrous “(ex)change” and God’s subsequent “giving-over” to Gentiles. Aiding this ironic application is that Paul has cast his argument in the mold of Hellenistic Jewish polemic against Gentile idolatry and immorality, similar to Wis 13–15. In Rom 2:1–4, however, Paul inferentially incorporates a

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hypocritical Jewish interlocutor into the preceding sequence through the charge of doing the “same,” a charge that recalls Israel’s sins recounted in Ps 106(105). This incorporation then gives way to an indirect application of Ps 106(105):23, by means of an allusion to Deut 9–10 in Rom 2:5–11.

Secondarily, this study suggests that Paul’s argumentation exploits an intra-Jewish debate in which evocations of the golden calf figured prominently.

A recent string of popular-level books written by the New Atheists have leveled the accusation that the

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God of the Old Testament is nothing but a bully, a murderer, and a cosmic child abuser. This viewpoint is even making inroads into the church. How are Christians to respond to such accusations? And how are we to reconcile the seemingly disconnected natures of God portrayed in the two testaments? In this timely and readable book, apologist Paul Copan takes on some of the most vexing accusations of our time, including: God is arrogant and jealous God punishes people too harshly God is guilty of ethnic cleansing God oppresses women God endorses slavery Christianity causes violence and more

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Copan not only answers God's critics, he also shows how to read both the Old and New Testaments faithfully, seeing an unchanging, righteous, and loving God in both.

Making Sense of the Old Testament God

A Portable God

Sacred Space, Sacred Thread

Feasting and Fasting

The Anchor Bible: Exodus 19-40

A Third Perspective on Paul

An important reconceptualisation is taking place in the way people express creativity, work together, and engage in labour;

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particularly, suggests Kidwell, a surprising resurgence in recent years of manual and craft work. Noting the wide array of outlets that now market hand-made goods and the array of popular books which advocate 'making' as a basis for activism or personal improvement, this book seeks to understand how the micro-politics of craft work might offer insights for a broader theology of work. Why does it matter that we do work which is meaningful, excellent, and beautiful? Through a close reading of Christian scripture, The Theology of Craft and the Craft of Work examines the theology and ethics of work in light of original biblical exegesis. Kidwell presents a detailed exegetical study of temple construction accounts in the Hebrew bible and the New Testament. Illuminating a theological account of craft,

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and employing the ancient vision of 'good work' which is preserved in these biblical texts, Kidwell critically interrogates modern forms of industrial manufacture. This includes a variety of contemporary work problems particularly the instrumentalisation and exploitation of the non-human material world and the dehumanisation of workers. Primary themes taken up in the book include agency, aesthetics, sociality, skill, and the material culture of work, culminating with the conclusion that the church (or 'new temple') is both the product and the site of moral work. Arguing that Christian worship provides a moral context for work, this book also examines early Christian practices to suggest a theological reconceptualisation of work.

How Judaism and food are intertwined Judaism is a religion that

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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,

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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.

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

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corpses, destruction or scattering of bones removed from a tomb, stoning and other forms of public execution, cursing, forced depilation, the legally-sanctioned imposition of physical defects on living persons, coerced potion-drinking, sacrificial burning of animals and humans, forced stripping and exposure of the genitalia, and mass eradication of populations. This book, the first to focus on ritual violence in the Hebrew Bible, investigates these and other violent rites, the ritual settings in which they occur, their various literary contexts, and the identity and aims of their agents in order to speak in an informed way about the contours and social aspects of ritual violence as it is represented in the Hebrew Bible.

Many Christians and Jews believe that their faiths developed

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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

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outweigh their differences, ultimately fostering appreciation for the shared heritage of Judaism and Christianity.

Exodus

Examining the Role of the Bible in Flannery O'Connor's Fiction

Contextualizing Jewish Temples

Preaching Difficult Texts of the Old Testament

Israel, Covenant, Law

Is God a Moral Monster?

Religious Representation in Place brings together an interdisciplinary group of scholars from the Humanities and Sciences to broaden the understanding of how religious symbols and spatial studies interact. The essays consider the

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relevance of religion in the experience of space, a fundamental dimension of culture and human life.

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.

This landmark resource, the first fully-based on the authoritative NABRE translation, contains the

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trustworthy study notes, expanded essays, and informational sidebars which have guided and informed students and general readers for 25 years. In this new edition, which comes in a protective slipcase, one-third of the Reading Guide materials are new, and all of the other Guides have been reviewed and revised by their original authors. The extensive Reading Guide, the focal point of this volume, leads the reader through the Scriptures, book by book. References and background information are clearly laid out to guide the reader to a fuller understanding of the Bible. New to this edition is a more extensive treatment

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of the biblical background, including history and archeology. Other outstanding features include: a 15-page glossary of special terms and complete Sunday and weekday lectionary readings for the liturgical years of the Church. Thirty-two beautiful pages of full-color Oxford Bible Maps come with a place-name index for easy reference. Perfect for both higher education and clergy, Bible study and general readers, The Catholic Study Bible is an essential resource for both experienced students and first-time readers. The New American Bible Revised Edition: The New American Bible Revised Edition (NABRE) brings to culmination the work of

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nearly 100 scholars, including translators, editors, and a subcommittee of Catholic bishops who provided extensive review of the biblical text over a period of many years. The NABRE is the first major amendment to the New American Bible translation since 1991. It features: *The first update of the Old Testament since 1970, taking into account recent archaeological and textual discoveries. *Complete revision of the Psalter. Romans 1:18 – 2:11 and the Substructure of Psalm 106(105)

The Origin of Judaism and Christianity
Growing Up in Ancient Israel

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Exploring Meaningful Spaces at the Intersection of the Humanities and Sciences

Exodus: 19-40

Atonement and Ethics in 1 John

The first expansive reference examining the texts and material culture related to children in ancient Israel Growing Up in Ancient Israel uses a child-centered methodology to investigate the world of children in ancient Israel. Where sources from ancient Israel are lacking, the book turns to cross-cultural materials from the ancient Near East as well as archaeological, anthropological, and ethnographic sources.

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Acknowledging that childhood is both biologically determined and culturally constructed, the book explores conception, birth, infancy, dangers in childhood, the growing child, dress, play, and death. To bridge the gap between the ancient world and today's world, Kristine Henriksen Garroway introduces examples from contemporary society to illustrate how the Hebrew Bible compares with a Western understanding of children and childhood. Features: More than fifty-five illustrations illuminating the world of the ancient Israelite child An extensive investigation of parental reactions to the high

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rate of infant mortality and the deaths of infants and children An examination of what the gendering and enculturation process involved for an Israelite child

Exodus requires the consideration not only of historical but also of institutional and theological questions. Since such disparate materials have all been brought together into one presentation, it is necessary also to look at the literary function and formulation of the book. In the light of these discussions it is possible to come to a clearer appreciation of the kind of work Exodus is.

Christopher Armitage considers previous

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theological perception of 1 John as a text advocating that God abhors violence, contrasted with biblical scholarship analysis that focuses upon the text's birth from hostile theological conflict between 'insiders' and 'outsiders', with immensely hostile rhetoric directed towards 'antichrists' and those who have left the community. Armitage argues that a peace-oriented reading of 1 John is still viable, but questions if the commandment that the community loves each other is intended to include their opponents, and whether the text can be of hermeneutic use to advocate non-violence and love of one's neighbour. This book

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examines five key words from 1 John, hilasmos, sfazo, anthropoktonos, agape and adelphos, looking at their background and use in the Old Testament in both Hebrew and the LXX, arguing that these central themes presuppose a God whose engagement with the world is not assuaging divine anger, nor ferocious defence of truth at the expense of love, but rather peace and avoidance of hatred that inevitably leads to violence and death. Armitage concludes that a peacemaking hermeneutic is not only viable, but integral to reading the epistle.

La 4e de couverture indique : "Kevin Mattison

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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"

Exodus 19-40: Evangelical Exegetical Commentary

Keys to a Godly Life

***The Gospel According to Flannery O'Connor
Biblical Traditions and Theology on the Move
Evocations of the Calf?***

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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

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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

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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. According to narratives in the Bible the threats of the people's end come from various sources, but the most significant threat comes, as learned from the Pentateuch, from God himself. What is the theological meaning of this tradition? In what circumstances did it evolve? How did it stand alongside other theological and socio-political concepts known to the ancient authors and their diverse audience? The book employs a diachronic method that explores the stages of the tradition's formation and

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development, revealing the authors' exegetical purposes and ploys, and tracing the historical realities of their time. The book proposes that the motif of the threat of destruction existed in various forms prior to the creation of the stories recorded in the final text of the Pentateuch. The inclusion of the motif within specific literary contexts attenuated the concept of destruction by presenting it as a phenomenon of specific moments in the past.

Nevertheless, the threat was resurrected repeatedly by various authors, for use as a precedent or a justification for present affliction.

Rural Rides is the book for which the English journalist, agriculturist and political reformer William Cobbett is best

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known. At the time of writing *Rural Rides*, in the early 1820s, Cobbett was a radical anti-Corn Law campaigner. He embarked on a series of journeys by horseback through the countryside of Southeast England and the English Midlands. He wrote down what he saw from the points of view both of a farmer and a social reformer. The result documents the early 19th-century countryside and its people as well as giving free vent to Cobbett's opinions. 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.

A Peacemaking Hermeneutic
Religious Representation in Place

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T&T Clark Handbook of Children in the Bible and the Biblical World

The Catholic Study Bible

The Theology of Craft and the Craft of Work

Understanding the Pentateuch as a Scripture

A neglected area of study of the letter to the Hebrews is the function of the Old Testament in the letter's logic. Compton addresses this neglect by looking at two other ideas that have themselves received too little attention, namely (1) the unique and fundamental semantic contribution of Hebrews' exposition (vis-à-vis its exhortation) and (2) the prominence of Ps 110 in the author's exposition. The conclusion becomes clear that Hebrews' exposition-its theological argument-turns, in large part, on successive inferences drawn from

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Ps 110:1 and 4. Compton observes that the author uses the text in the first part of his exposition to (1) interpret Jesus' resurrection as his messianic enthronement, (2) connect Jesus' enthronement with his fulfillment of Ps 8's vision for humanity and, thus, (3) begin to explain why Jesus was enthroned through suffering. In the second and third parts of his exposition, the author uses the text to corroborate the narrative initially sketched. Thus, he uses the text to (1) show that messiah was expected to be a superior priest and, moreover, (2) show that this messianic priest was expected to solve the human problem through death.

The Old Testament law is foundational for our understanding of the Bible, but for many it remains some of the Old Testament's most foreign and exotic material. This book by a leading evangelical expert in biblical law helps readers understand Old Testament law,

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how it functioned in the Old Testament, and how it is (and is not) instructive for contemporary Christians. The author explicates the often confusing legal system of ancient Israel, differentiates between time-bound cultural aspects of Israelite law and universally applicable aspects of the divine value system, and shows the ethical relevance of Old Testament law for Christians today.

The volume discusses nudity and clothing in the Hebrew Bible, covering anthropological, theological, archaeology and religious-historical aspects. These aspects are addressed in three separate sections, enhanced by over a hundred pictures and illustrations. Part I places nudity and clothing in its ancient Israelite context, with discussions of methodology, the ancient Near Eastern evidence (including material culture and iconography), and an assessment of central aspects of the biblical material such as fabrication and uses

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of textiles, lexicography, theological and anthropological implications. Part II looks at key themes such as mourning, death, encounters with the divine and issues of power and status. Finally, Part III presents several close studies of key passages from narrative, prophetic and wisdom texts where clothing and nudity play an important role.

Exodus 19-40A New Translation with Introduction and Commentary

The Book of Exodus

Composition, Reception, and Interpretation

Old Testament Law for Christians

The Jewish Dietary Laws in the Ancient World

The Death of Jacob

Violent Rituals of the Hebrew Bible

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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,

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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

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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.

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

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relation to ancient cultural traditions and religious mores.

The Eerdmans Critical Commentary offers the best of contemporary Old and New Testament scholarship, seeking to give modern readers clear insight into the biblical text, including its background, its interpretation, and its application. Contributors to the ECC series are among the foremost authorities in biblical scholarship worldwide. Accessible to serious general readers and scholars alike, each volume includes the author's own translation, critical notes, and commentary on literary, historical,

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cultural, and theological aspects of the text. - Back cover.

This ground-breaking volume examines the presentation and role of children in the ancient world, and specifically in ancient Jewish and Christian texts. With carefully commissioned chapters that follow chronological and canonical progression, a sequential reading of this book enables deeper appreciation of how understandings of children change over time. Divided into four sections, this handbook first offers an overview of key methodological approaches employed in the study of

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children in the biblical world, and the texts at hand. Three further sections examine crucial texts in which children or discussions of childhood are featured; presented along chronological lines, with sections on the Old Testament/Hebrew Bible, the Intertestamental Literature, and the New Testament and Early Christian Apocrypha. Relevant not only to biblical studies but also cross-disciplinary scholars interested in children in antiquity.

When God Wanted to Destroy the Chosen People
Perspectives across Time and Traditions
Rewriting and Revision as Amendment in the Laws

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of Deuteronomy

Gender-Play in the Hebrew Bible

Exodus 19-40

A New Translation with Introduction and
Commentary

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

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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.

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In the book of Exodus, the promises to the patriarchs begin to see their fulfillment: Yahweh takes a people for himself and dwells among them. He is not a distant deity, but a God who speaks and acts to deliver his people from oppression. In this two--volume commentary, Eugene Carpenter interacts with the Hebrew text to trace these and other important themes through Exodus. He also discusses how key theological concepts of Exodus continue throughout the Bible and offers suggestions for applying the message of the book to modern-day readers. About the Evangelical Exegetical Commentary Series: The

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Evangelical Exegetical Commentary series incorporates the latest in critical biblical scholarship and is written from a distinctly evangelical perspective. Each comprehensive volume combines historical and literary explanations with insights for understanding the text within the Bible's larger story and applying it to everyday life.

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

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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

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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.

Though the Hebrew Bible often reflects and

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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

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interest to academics in the fields of religion, theology, and Biblical studies as well as gender studies.

Rural Rides

Original Context and Enduring Application

Psalms 110 and the Logic of Hebrews

From Tabernacle to Eucharist

Chronicles and the Priestly Literature of the Hebrew Bible

Elenchus of Biblica

The study of the Books of Chronicles has focused in the past mainly on its literary relationship to Historical Books such as Samuel

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and Kings. Less attention was paid to its possible relationships to the priestly literature. Against this backdrop, this volume aims to examine the literary and socio-historical relationship between the Books of Chronicles and the priestly literature (in the Pentateuch and in Ezekiel). Since Chronicles and Pentateuch (and also Ezekiel) studies have been regarded as separate fields of study, we invited experts from both fields in order to open a space for fruitful discussions with each other. The contributions deal with connections and

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interactions between specific texts, ideas, and socio-historical contexts of the literary works, as well as with broad observations of the relationship between them.

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

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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). Practical, homiletical advice for preachers on some of the most challenging genres of Scripture What should a preacher do when

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facing a genealogy while preaching the book of Genesis? How should one handle the geographically rich chapters of Joshua? What about all those laborious architectural details on the tabernacle in Exodus? From the theologically complex to the well-worn narrative, from the long pericopes to the tiniest archaeological details, this book seeks to give honest, practical advice that will better equip preachers to tackle such topics. Each chapter includes an introduction of the difficult passages, definition and examples of the

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difficult passages, function/purpose of the difficult passages, and how to preach the difficult passages. Chapter topics include:
Preaching the Genealogies Preaching the Law
Preaching the Lists and Construction Details
Preaching the Violent Texts and Imprecations
Preaching the Sexually Explicit Texts Preaching
the Geography Preaching Intertextuality and
Complex Language Issues Preaching the Well-
Worn Stories Preaching Theologically Complex
or Controversial Passages Preaching Long
Pericopes

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Jordan Cofer examines the influence of the Bible upon Flannery O'Connor's fiction. While there are many studies exploring how her Catholicism affected her fiction, this book argues that O'Connor is heavily influenced by the Bible itself. Specifically, it explicates the largely undocumented ways in which she used the Bible as source material for her work. It also shows that, rhetorically, many of O'Connor's stories (and/or characters) are based upon biblical models. Furthermore, Cofer explains how O'Connor's stories engage their biblical

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analogues in unusual, unexpected, and sometimes grotesque ways, as her stories manage to convey essentially the same message as their biblical counterparts. Throughout O'Connor's work there are significant biblical allusions which have been neglected or previously undiscovered. This book acknowledges her biblical source material so readers can understand the impact it had on her fiction. Cofer argues that readers can better appreciate her work by examining how her stories are often grounded in specific biblical

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texts, which she similarly distorts, exaggerates, and subverts, in order to shock and teach readers. Simply put, O'Connor doesn't merely reference these biblical stories, she rewrites them.

Ezra and the Second Wilderness

Children in Material Culture and Biblical Texts

The Ways the Bible Challenges Its Gender Norms

Narrative Conventions in Genesis 47.28-50.26

The History and Ethics of Jewish Food

Clothing and Nudity in the Hebrew Bible