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the Book
of
Joshua

A NEW ENGLISH
TRANSLATION OF
THE TEXT, RASHI
AND A COMMENTARY DIGEST

Of Joshua A New English Translation Of The Text And Rashi With A

**Julie Pelc, The Jewish Publication
Society**



Of Joshua A New English Translation Of The Text And Rashi With A:

The book of Joshua Sidney Benjamin Hoenig, 1969 □□□□ □□□ A. J. Rosenberg, Sidney Shulman, 1980

CULTIVATING THE CHRIST ~ A DEEP LOOK INTO THE ANCESTORS OF JESUS: FROM THE SEED TO THE TREE ~ Dr. Jana Jones McDowell, Jeff McDowell, 2019-09-01

CULTIVATING THE CHRIST Ancestors of Jesus Ancestors of Jesus Introduction to the book Cultivating the Christ Downloadable Here There are many names in this book as we trace the lineage of Jesus Christ from the beginnings of Adam and Eve all the way to his earthly mother Mary The only name that is important to remember however is the one we center our life around that being Jesus Jesus Christ our Savior is the only name that matters The Great I Am With that being said we will focus on Genesis 3 and how God s prophecy of the seed of the woman will produce a son who will deliver a death blow to the Devil He will be the salvation of all humanity Realizing that God could have crushed the Devil with one Divine command it is a mystery to consider why he chose to involve us flawed humans as participating characters in his Master plan It s as if God wanted us his Creation to act out the solutions to the problems our sins created learning along the way God being the Creator of the Masterpiece play orchestrated the acts and scenes to draw us closer to Him through identifying with the leading men and women of the timeline of humanity An underlying theme of this study is how God uses the most unlikely and even the most unworthy people to accomplish His goals We will see how the people God chooses to be in the lineage of the promised Messiah our savior Jesus Christ are unexpected and often misunderstood Yet when you examine God s Word and attempt to piece together how and why these individuals were chosen the misunderstood will become understood We will see how Jesus Christ s human lineage is composed of men and women who are all sinners and are broken individuals Yet they are all heroes They are heroes because they had faith in God As we read through this study and delve into the Bible we will start to understand why God chose each one of them to be in Jesus family tree We will study the people who God has chosen to be in the human lineage of Jesus In doing so unique characteristics of these individuals will be uncovered as well as common themes among them Interestingly as we read God s Holy Word we will also see God insert himself into the Masterpiece story to save the day and redeem flawed humanity Sometimes the Lord will make cameo appearances other times He may be disguised and serve as a messenger Other times He might be working quietly behind the scenes A question we may have is why did it take God so long to send the Messiah Jesus Christ to save humanity Over three thousand plus years elapsed between the original sin committed by Adam and Eve in the Garden of Eden and the birth of Jesus Realizing God can do anything in a blink of his Divine eye we have to wonder what took Him so long One only has to realize that we live in His God space where the time it takes between His promises and His fulfillment of His promises fits within His time frame not ours That s why God is such a mystery This book explores the people God has chosen to be in Jesus lineage who living in this God space endured the trials of everyday life and emerged victorious due to their faith and trust in the Lord This study exemplifies how God uses the most ordinary unexpected people

who are misfits and outcasts as deemed by society to ultimately be part of His Master Plan to save His creation humanity How undeserving we all may be but isn't wonderful to be loved by a God who has such amazing grace and mercy Also we will discover through studying God's Word that as is demonstrated in the Bible book after book the Old Testament continuously has important road signs leading to and pointing directly to Jesus As we read through and study the stories of Jesus' ancestors in the Old Testament we will examine the meanings behind them and look at supporting scripture which are like enormous flashing road signs leading us directly on the path to Christ Cultivating the Roots of Christ We know that Jesus is the Christ and is the Son of God but what about Jesus' human lineage Jesus was born to a virgin human woman Mary and we are told in scripture and therefore believe that Jesus Christ is God in the flesh John 1:14-18 Why did God choose to reveal himself to us as a human In the Old Testament He spoke through messengers such as angels or prophets He also appeared in abstract forms such as clouds of smoke or fire Why did He choose to finally become flesh and walk the earth as a man It seems that He became human in order to be able to better communicate with us He not only masterfully communicated with humanity through His Word but needed to reach us through being physically present God needed to use our language and our culture of the day to solidify our understanding of what He the Almighty was trying to communicate Therefore it is important when reading the Bible that we have insight into the culture of the times so that we can better understand what God is trying to tell us In other words context is extremely important We need to understand the culture of the day so we can put things into context Only then can we thoroughly comprehend His meaning Throughout this book I have tried to include information that will help put the beautiful stories of God's word into context so that we can better understand what He is trying to convey to us Jesus' ancestors Who were these people Two disparate Genealogies of Jesus Jews kept extensive very complete genealogies in order to establish and record a people's heritage This important documentation was known to be kept in the Archives building in Jerusalem and also was well documented in the Hebrew Bible for important figures of the faith A person's inheritance legitimacy and rights and even legal rights to the throne depended on a person's heritage The Jewish culture being very legalistic kept detailed accounts of people's ancestors Ancient genealogies were therefore very important documentation and were held safely in the Archives building in Jerusalem along with public registers and bonds taken by money lenders The bonds were proof which allowed the recovery of debts The genealogies validated many things such as royalty and social status and inheritance rights to property With that being said there are actually two genealogies for Jesus found in the New Testament They are written in the Gospels of Luke 3:23-38 and of Matthew 1:1-17 Interestingly the names are the same in both accounts through King David and Bathsheba but differ somewhat after these two individuals Both genealogies for Jesus written in the New Testament are the same through King David and his wife Bathsheba How are they different The two genealogies written in the Gospels of Luke and Matthew differ in several ways Luke wrote a descending list starting with Jesus and going all the way back to the first man Adam Matthew on the other hand wrote an ascending list

starting with Abraham and ending with Jesus Comparison of the names in the genealogies of the lists from Luke and Matthew reveals that the two diverge after King David The names from Abraham to David are the same in both lists After David the names in the lists are different except they converge on two names being Zerubbabel and Shealtiel which are listed in both Luke and Matthew o Zerubbabel led the first group of Israelites given permission to return to Israel from the Babylonian exile Matthew s lineage contains Jechoniah whose line was cursed Jeremiah 22 30 2 Kings 24 8 9 The hallmark in the difference between the two genealogies is In Luke s account David and Bathsheba s son Nathan continues the lineage to Jesus In Matthew s list Solomon who is also the son of David and Bathsheba is noted to have been the ancestor of Jesus Biblical scholars have tried to surmise why the names in the lists are not identical after David and various reasons have been given Some include Matthew and Luke were writing to different audiences o Matthew wrote to a Jewish audience tracing Jesus lineage to Abraham to emphasize his Jewish heritage Emphasized the importance of Jesus ancestry being intertwined with the Covenants God made with Israel To prove Jesus was a true Israelite and the rightful King of Israel Referred to Jesus as the son of David and the son of Abraham As the son of David Jesus was a Messiah with a royal lineage o Jesus is the rightful legal heir to the covenant promises associated with the Davidic throne God s covenant with Abraham established Israel as a chosen people and also affirmed that the whole world would be blessed through his line Genesis 12 1 3 22 18 o Jesus is the rightful legal heir to the covenant promises related to the Abrahamic seed and land Matthew took a legalistic view o To prove to the Jews that Jesus was the promised Messiah Luke traced Jesus descent from a biological view to Adam o Emphasized that the Jesus is the fulfillment of the hopes of all people Acts 17 26 o The Good News of the Gospels was meant for Gentiles and Jews o Luke wrote to a Gentile audience He emphasized that Jesus is the Savior of the whole world not just Israel There are many reasons that have been given as to why ancient genealogies differ but perhaps another logical reason can be drawn by reading the comments of Rabbis in the Midrash concerning documentation of the lineage of King David in 1 Chronicles The Rabbis noted that often there were instances of people being called by two different names o These names were often copied from different historical documents o Some names might be missing from one document yet found in another o Therefore the ancient chronicler used multiple documents which varied slightly to complement each other to compile a complete list of ancestors o This could lead to some names being different when the complete list was generated o Many of the names could have been lost during the Babylonian exile o Often times a father may actually be a grandfather o Generations may have been skipped leading to confusion among the names Another reason the genealogies may not be identical is that often the writer does not list all of the individuals in the family only key names An author may select different names that they may have considered to be important An older reason used by biblical scholars for why the two genealogies differ is that Matthew traced Joseph s ancestry while Luke traced Mary s ancestry This theory does not hold up well as Matthew lists Mary in his account while Luke does not The most commonly accepted theory among biblical scholars for

accepting why the names in the two genealogies differ from David to Jesus is that Matthew traces the line of royal succession o From King David through King Solomon Luke traces the lineage through actual physical descent o From King David through Nathan o Nathan was a little known son of David and Bathsheba who never assumed kingship o Luke emphasizes the virgin birth Luke 1 34 35 3 23 Other reasons cited for differences later in the accounts of Matthew and Luke are the possibilities of Levirate marriage or adoption Both would be done to secure heirs for a father or a widowed wife who did not have sons to assume the role as heir and head of the family line Important to consider for the names post King David being different is that the Kingdom of Israel came to an end in 722 BC when Assyria conquered the Northern Kingdom Israel The ten tribes of Israel were exiled to provinces of the Assyrian empire and records and recognition of the tribes disappeared Likewise the Kingdom of Judah The Southern Kingdom came to an end in 586 BC when King Nebuchadnezzar of Babylonia conquered Jerusalem destroyed the first Holy Temple and took the Israelites into captivity 2 Kings 25 This was the end of the dynasty of kings of the family of David and many records of heritage including the tribes of Israel were destroyed As time passed only a small number of families knew which tribe their forefathers were from Whatever the reason for the disparity the important thing to remember is that both genealogies presented by Luke and Matthew agree that Jesus is the son of David Luke 3 31 Matt 1 6 Revelation 22 16 and both arrive at the same name our Savior Jesus Christ As Jesus said of himself as the Divine author of Revelation through his angel and through John to His churches Revelation 22 16 I Jesus have sent my angel to testify to you about these things for the churches I am the root and the descendant of David the bright morning star Jesus is both David s son and his Lord and the ruler arising from Israel to conquer the nations Numbers 24 17 Isa 11 1 5 10 Mark 12 35 37 The Listing of Women in Jewish genealogies Ancient Hebrew genealogies are patriarchal in content as hierarchal and tribal identity is passed on from the father For this reason Jewish genealogies rarely include women Matthew s account of the genealogy of Jesus is unique as he included many of the women God chose to be in Jesus family tree This is appropriate as we know that Jesus is the Son of God conceived from the seed of a woman Genesis 3 15 KJV I will put enmity between thee and the woman and between thy seed and her seed he shall bruise thy head and thou shalt bruise his heel Fitting with God s prophecy in Genesis 3 15 and the New Testament accounts in the gospels we know that Jesus came to earth as God in the flesh Matthew lists five women in the ancestry of Jesus Luke however does not include women in his genealogy of Jesus Of the five women listed in Matthew s genealogy of Jesus only Mary comes in the lineage after David The other three are documented ancestors of David and the fourth is David s wife Bathsheba The naming of women in Matthew s genealogy of Jesus is unusual but even more unusual is that many of the women listed in Matthew s account are foreigners or have questionable past histories Or both The five women listed in Matthew 1 that are in the direct line to Jesus Christ have one significant thing in common That being that they are all unlikely people to be in the Holy family tree These five women have come from various backgrounds ranging from being Gentiles from pagan cultures were broken and sinful or were from

very poor humble beginnings For instance In Matthew s genealogy we see five very unlikely women in the line of Judah leading to Jesus including Ruth who was a Moabite from Moab who the people of Israel did not care for to say the least Tamar who had a deceptive affair and was originally from Canaan Rahab who was a prostitute and a Canaanite living in Jericho Bathsheba who was a seduced woman Mary who was a humble peasant teenager These women due to their heritage and or unlikely character vividly illustrate that imperfect unexpected people show up in the genealogy of Jesus These imperfect people serve as the explanation point in God s masterful Word as all of these women fit beautifully into God s Master Plan of demonstrating how His Love is inclusive of all humanity A reminder of how God uses the most unexpected people to show His Glory was written by the Apostle Paul in 1 Corinthians 1 28 31 Consider your calling brothers not many of you were wise according to worldly standards not many were powerful not many were of noble birth But God chose what is foolish to shame the wise God chose what is weak in the world to shame the strong God chose what is low and despised in the world even things are not to bring to nothing things that are so that no human being may boast in the presence of God And because of Him you are in Christ Jesus who became to us wisdom from God righteousness and sanctification and redemption so that as it is written Let the one who boasts boast in the Lord Although there are many names listed in Jesus family tree my aim in this particular teaching of Jesus genealogy is not to necessarily give a detailed account of every person listed This actually is not possible as Jesus ancestors after the exile to Babylonia exist in name only For the complete list of these names I refer you to the Bible as well as an excellent reference I have cited at the end of this book In this book my aim is to focus on key characters who are Jesus ancestors who have been described in God s Word With the intent to explore them in detail and gain a deeper understanding of Jesus ancestors we can better comprehend God s Word and grow in our faith I have attempted to conflate the two lineages of Jesus as presented in the Gospels of Matthew and Luke to have a better understanding of both the men and women who are in Jesus ancestry We will see their weaknesses and strengths of these members of Jesus family tree as the Bible so honestly tells us As we look at the ancestry of Jesus we will learn about God s relationship with His people and His promise to redeem His creation from our sinful beginnings in the Garden of Eden Through the study of Jesus descendants the entire puzzle of the mystery of the Messiah will come together as God s Masterplan unfolds What do we mean by the Messiah Pearl The Hebrew word for messiah is mashiach meaning anointed one The Hebrew meaning of Mashiach is a savior or liberator of a group of people In Jewish eschatology the Mashiach is the future Jewish king descended from the Davidic Line who will be expected to save the Jewish nation and rule during the Messianic Age In Christianity we believe that the messiah is Christ and the Son of God The word Christ is taken from the Romanized Greek word Christos meaning the anointed one Christ is the savior of all the world s people not just the Jewish nation We will see in the end in order to restore the chaos humanity created through sin God needed to send Heaven down to us by sending His son Jesus Christ To restore our relationship with Him God had to come to earth and become flesh The most

amazing event in all of history occurred where the eternal infinitely Holy Son of God took on human nature and lived among humanity Although He became human He was both God and man at the same time in one person John 1 14 And the Word became flesh and dwelt among us and we have seen his glory glory as of the only Son from the Father full of grace and truth For a Full EBook Download Click Here Other Ebooks by Dr Jana Jones McDowell Rahab the Amorite Prostitute Behind the Scenes Ruth and Boaz the Redeemer and the Moabite David and Bathsheba Behind the Scenes The Promise Behind the Scenes with Abraham and Sarah David In the Midst of a Plague Biblical Perspectives of COVID 19 Noah and the Ark Behind the Scenes Cultivating the Christ From the Seed to the Tree About the Author Jana Jones McDowell DVM DAVCA DAVECC has spent a lifetime practicing Veterinary Medicine and former Professor at a College of Veterinary Medicine A Christian Dr Jones began her research into Biblical studies a number of years ago focusing on context Her research revolves around the context with the study and application of the Judaica Books of the Prophets and the Hagiographa A new English translation of the Hebrew Masoretic text and commentaries by Rashi and other Rabbinical scholars and the books of the Midrash Rabbah The basis of this was the exegesis of the Hebrew bible with application to the origins of Christianity Now retired Dr Jones spends time researching and applying the depth of her studies into books and as a student of the Israel Bible Center studying deeper into Jewish context and it s application to Christianity Dr Jones and her husband reside in the southwest with their horses bengal cat named Ravi and their border collie Sarah

David and Bathsheba Dr. Jana Jones McDowell, After Joshua s conquest of the Promised Land of Canaan it was substantially under the control of the Israelites The Israelites moved into their Promised Land settling in and raising families in their land that was their promised gift from Yahweh the God of Israel David s ancestors such as his great great grandparents Rahab and Salmon lived during the notable time of Joshua s armies obtaining control of the land of Canaan Both Rahab and Salmon were instrumental in the conquest of Jericho leading to Joshua s successful take over from the indigenous groups of Canaanites that occupied the land Even though Rahab was a Canaanite prostitute she holds honor with the Israelite people as she was instrumental in Joshua s army s success Working with the love of the Lord in her heart Rahab protected the spies that came to scout out the impenetrable city of Jericho Because of Rahab s courage to stand with the Israelites Joshua and his men were able to conquer the city of Jericho and then move forward with future successes in Canaan Eventually some years later after Joshua s conquest of Canaan rule over the land evolved into a period of time known as the Judges This era received its name due to the rule by as a series of judges who were chosen by God to govern His people David s great grandparents Ruth and Boaz lived in Bethlehem during this period of time and were known for their extreme faith and dedication to the Lord During the time of settling the Promised Land Israel did not have friendly neighbors around its borders and was surrounded by many pagan nations Even within the Promised Land pockets of indigenous pagan Canaanites still existed in and among the Israelites who had settled after Joshua s conquest With this incomplete conquering of Canaan and its inhabitants the Israelites were exposed to many

cultures all who worshipped pagan entities Many Israelites intermarried with the native pagan Canaanites even though this was against God's commandments As a result of this intermarriage many Israelites adopted the Canaanite pagan culture and religion This eventually led to many of the Israelites to turn away from God and to become idolatrous pagan worshippers in order to fit in with the people among them The pagan cultures surrounding the Israelites were wealthy and powerful This especially seemed intriguing to the Israelites who had recently served as slaves in Egypt prior to their exodus to the Promised Land under the leadership of Moses and Joshua The Israelites therefore tended to admire the other nations and cultures around them as these pagan cultures flourished with decadence and power Seeing that these surrounding nations were governed by kings who exuded prestige and opulence the Israelites came to envy their way of life The period of Judges was characterized by the Israelites disobedience to God The era described in the book of Judges had the typical cyclical pattern of the Israelite people's disobedience in their turning away from God which resulted in God delivering them into the hands of their enemies who surrounded them The oppression that resulted then caused people to repent and temporarily turn back to God but only for a while as soon they would again become disobedient These cycles of turning away from the Lord then back to Him again when oppression overcame them is referred to as Deuteronomic cycles This cyclic pattern was predicted and warned about in the Book of Deuteronomy During this period of time God's chosen judges attempted to govern and lead His people in order to avoid the havoc that resulted from the people's disobedience However as soon as a Judge would die the people would again become disobedient and as a result turned further away from the Lord Being governed by Judges was not an ideal situation as far as the Israelites were concerned and the people longed for a different kind of leader Rebellious and envying other nations the Israelite people turned from the Lord and longed for a monarchy The Israelite people desperately wanted a king to rule over them Samuel was the last in a long line of the Judges and also served as God's prophet to listen to His people As Samuel became older the people of Israel asked Samuel to give them a king to replace him to rule over them so that they could be similar to the other nations encompassing their borders Even though God knew that this would eventually be destructive to the nation of Israel He complied with the people's wish to be governed by a human king

Joshua 1-12 Thomas B. Dozeman, 2015-01-01 An acknowledged expert on the Hebrew Bible Thomas Dozeman offers a fresh translation of the Hebrew and Greek texts of the book of Joshua and explores the nature function and causes of the religious violence depicted therein By blending the distinct teachings of Deuteronomy and the Priestly literature Dozeman provides a unique interpretation of holy war as a form of sacred genocide arguing that since peace in the promised land required the elimination of the populations of all existent royal cities a general purging of the land accompanied the progress of the ark of the covenant This essential work of religious scholarship demonstrates how the theme of total genocide is reinterpreted as partial conquest when redactors place Joshua an independent book between Deuteronomy and Judges The author traces the evolution of this reinterpretation of the central themes of religious violence while providing a comparison of

the two textual versions of Joshua and an insightful analysis of the book's reception history

Catalogue of English Bible Translations William J. Chamberlin, 1991-12-10 While other Bible catalogs are available this comprehensive reference book is destined to become the standard in the field Chamberlin's one volume work traces the publication history of multiple editions of Bible translations and offers valuable descriptive annotations The catalog not only includes complete Bibles but also Old and New Testaments partial texts commentaries that include translations children's Bibles Apocryphal writings and the Koran as well Other bibliographies are usually limited to editions commonly found in academic libraries but Chamberlin's guide also includes Bibles found in private collections Overall this catalogue contains more than five times as many entries of different English translations as two other Bible bibliographies those by Hill and Herbert combined The entries are grouped in 151 categories and within each category entries are listed in chronological order The accompanying annotations identify the translator and provide an overview of the contents of each work The detailed indexes make this bibliography a convenient tool for researchers Bible scholars collectors and rare book dealers will find this catalogue a necessary addition to their libraries

Formation and Reformulation Michaël van der Meer, 2004-02-01 This volume offers a critical examination of recent theories concerning the growth of biblical literature in the light of the oldest textual witnesses the Qumran biblical scrolls and the Septuagint On the basis of a fresh examination of a selection of passages in the book of Joshua it is shown that these witnesses do not reflect a stage in the literary formation of the book prior to the standardised Masoretic text but a reinterpretation and reformulation of its contents The study presents a new literary critical solution to the intricate problems of Joshua 8 and a detailed exegesis of the Greek version of Joshua 1 and 5 Of special interest for Qumran scholars is the new reconstruction of 4QJoshua

Textual Studies in the Book of Joshua Leonard J. Greenspoon, 2019-05-27 *Jewish Studies at the Turn of the Twentieth Century, Volume 1: Biblical, Rabbinical, and Medieval Studies* European Association for Jewish Studies. Congress, 1999 169 papers from the Toledo Congress of the European Association for Jewish Studies offering a broad realistic perspective on the advances achievements and anxieties of Judaic Studies from the Bible to our days on the eve of the new millennium

Reading Gender in Judges Shelley L. Birdsong, J. Cornelis de Vos, Hyun Chul Paul Kim, 2023-04-21 Much of the content of Judges can be understood only when read together with other parts of the Hebrew Bible Narratives in Judges comment criticize and reinterpret other texts from across what became the canon often by troubling gender disrupting stereotypical binaries and creating a kind of gender chaos This volume brings together gender criticism and intertextuality methods that logically align with intersectional lenses to draw attention to how race ethnicity class religion ability sex and sexuality all play a role in how one is gendered in the book of Judges Contributors Elizabeth H P Backfish Shelley L Birdsong Zev Farber Serge Frolov Susanne Gillmayr Bucher Susan E Haddox Hyun Chul Paul Kim Richard D Nelson Pamela J W Nourse Tammi J Schneider Joy A Schroeder Soo Kim Sweeney Rannfrid I Lasine Thelle J Cornelis de Vos Jennifer J Williams and Gregory T K Wong provide substantial new and significant contributions to the study of gender

the book of Judges and biblical hermeneutics in general This volume illustrates why biblical scholars and students need to take the intersectional identities of characters and their intertextual environments seriously **Sefer Yehoshu'a The Book of Joshua, a New English Translation of the Text and Rashi with a Commentary Digest** ,1969 The Book of Joshua Edward Noort,2012 The Book of Joshua contains the papers of the Colloquium Biblicum Lovaniense 2010 on the Book of Joshua and the Land of Israel Not for the sake of plurality as such but as a signal of the state of the art in Joshua research in the post Noth era this volume functions as a platform for different approaches in exegetical and historical studies Text critical redaction critical and compositional studies as well as final text reading are offered The papers are grouped together in six thematic clusters Text Versions and Terminology Tradition Composition and Context History Archaeology and Geography Crossing the Jordan Jericho and Violence History of Reception Starting with the question which text we read MT LXX 4QJoshua the book engages not only in the recent Pentateuch Hexateuch debate but also in the problematic fields of divine violence and the land Therefore an important section deals with the history of reception starting with the Book of Maccabees Philo Josephus the New Testament and ending up with two examples of reception in recent times *Jewish Studies at the Turn of the Twentieth Century* Angel Sáenz-Badillos,Judit Targarona Borrás,2023-12-28 In July of 1998 the European Association for Jewish Studies celebrated its Sixth Congress in Toledo with almost four hundred participants In these Proceedings 169 papers and communications read during the conference have been collected By and large they offer a broad realistic perspective on the advances achievements and anxieties of Judaic Studies at the turn of the 20th century on the eve of the new millennium They represent the point of view of the European scholars enriched with notable contributions by colleagues from other continents One volume ISBN 978 90 04 11554 5 includes papers dealing with Jewish studies on biblical rabbinical and medieval times as well as with some general subjects such as Jewish languages and bibliography A second volume ISBN 978 90 04 11558 3 is dedicated to the Judaism of modern times from the Renaissance to our days

Culture, Entertainment, and the Bible George Aichele,1997-01-01 This topical volume deals with the adoption of biblical language and narrative and the presentation of biblical images and themes in popular literature art and mass media The chapters all written by experts in cultural studies of the Bible explore how ideologies are produced in various ways when biblical texts are brought into play with each other with other texts and with the inevitable and continual demands for cultural and historical translation or recycling of the scriptures The volume contains some theoretical reflections but focuses on specific examples of cultural translation and is directed primarily at advanced graduate students and scholars in biblical studies popular studies media studies literature and the arts although some articles will also be of value and interest to introductory students and the general public The contributors to this volume are Fiona Black Susan Lochrie Graham Chris Heard Helen Leneman Phyllis Silverman Kramer Tina Pippin Caroline Vader Stichele Lori Rowlett Erin Runions Jan William Tarlin and Richard Walsh Reader's Guide to Judaism Michael Terry,2013-12-02 The Reader s Guide to Judaism is a survey

of English language translations of the most important primary texts in the Jewish tradition The field is assessed in some 470 essays discussing individuals Martin Buber Gluckel of Hameln literature Genesis Ladino Literature thought and beliefs Holiness Bioethics practice Dietary Laws Passover history Venice Baghdadi Jews of India and arts and material culture Synagogue Architecture Costume The emphasis is on Judaism rather than on Jewish studies more broadly 1970, □□□□ □□□

The Jewish Bible Julie Pelc, The Jewish Publication Society, 2010-01-01 This guide to the Jewish Bible explains what the Jewish Bible is how it developed its structure and differences between it and Christian Bibles It also includes short histories of Bible translations and commentaries a guide to characters and places plus an introduction to Biblical poetry storytelling law and Bible study

Joshua Watson E. Mills, 2000-12-31 This series of bibliographies provides an index to the journal articles essays in collected works books and monographs dissertations commentaries and various encyclopaedia and dictionary articles published in the 20th century

Conquering Character Sarah Lebar Hall, 2019-05-30 While recent Old Testament scholarship has seen a steady rise in the prominence of narrative approaches to the text little such work has been done on the book of Joshua This book offers a narrative treatment of the conquest accounts with specific attention given to the characterization of Joshua The method employed is eclectic including poetic analysis structural study delimitation criticism comparative literary analysis and intertextual reading Joshua s characterization has received inadequate scholarly attention to date largely because he is seen as a pale character a mere stereotype in the biblical history This two dimensional reading often leads to the conclusion that Joshua is meant to represent another character in the history But this approach neglects the many aspects of Joshua s character that are unique and does not address the text s presentation of his flaws On the other hand some scholars have recently suggested that Joshua s character is significantly flawed This reading is similarly untenable as those features of Joshua s leadership that it portrays as faulty are in fact condoned not condemned by the text itself Close examination of the conquest narratives suggests that Joshua s character is both complex and reliable To the degree that Joshua functions as a paradigm in the subsequent histories this paradigm must be conceived more broadly than it has been in the past He is not merely a royal prophetic or priestly figure but exercises and often exemplifies the many different types of leadership that feature in the former prophets

New Edition of the Babylonian Talmud, English Translation Michael Levi Rodkinson, Isaac Mayer Wise, Godfrey Taubenhaus, 1899

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