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# Revelation And Authority Sinai In Jewish Scripture

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Rav Kook

The Apocalypse of Abraham

The Oral Law Debunked

The Structure of Biblical Authority

Making Sense of the Bible [Leader Guide]

Introduction to the Pentateuch

The Message of Romans

Doctrine of Revelation

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Strauss, Spinoza & Sinai

Thinking on Scripture: A Collection of Theological Essays - Volume 2

Bearing God's Name

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## PAOLA DASHAWN

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*Rav Kook* Cambridge University Press

How can we make sense of violence in the Bible? Joshua commands the people of Israel to wipe out everyone in the promised land of Canaan, while Jesus commands God's people to love their enemies. How are we to interpret biblical passages on violence when it is sanctioned at one point and condemned at another? *The Violence of the Biblical God* by L. Daniel Hawk presents a new framework, solidly rooted in the authority of Scripture, for understanding the paradox of God's participation in violence. Hawk shows how the historical narrative of the Bible offers multiple canonical pictures for faithful Christian engagement with the violent systems of the world.

*The Apocalypse of Abraham* InterVarsity Press

An examination of the literary and theological dynamics of the divine-human encounter as reflected in theophany narratives in the Hebrew Bible. The point of departure for this study is a type-scene analysis which reveals a common structure to theophany narratives. Beginning with the separation of the protagonist from human society, the text moves to a visual and verbal revelation by the Deity, and records a range of human reactions to the experience. Each of the texts concludes with a description of a more externalized reaction, which marks the carrying over of the experience into a larger societal framework. The analysis develops the underlying structural and contentual similarity among texts which have traditionally been understood as belonging to different literary genres. The discussion offers a nuanced treatment of the range of literary strategies employed by the narrative for addressing these elements. In addition to a detailed analysis of each of the above components of the type-scene, there is discussion of issues such as the idea of the lethal nature of the encounter and intertextual relations between the narratives. JSOTS 420

*The Oral Law Debunked* Oxford University Press

DIV The life and thought of a forceful figure in Israel's religious and political life /div

*The Structure of Biblical Authority* U'd Syn Conservative Judaism

What we propose doing in this book, namely, to make a serious attempt to assist some of those who have inhaled the poisonous fumes of infidelity and been left in a state of mental indecision concerning sacred things. Our principal object will be to set forth some of the numerous indications that the Bible is something far superior to any human production, and give some of the rules which require to be heeded if the Scriptures are to be properly interpreted; and though their scope will go beyond the general title of "Divine revelation," yet they will complement and complete the earlier ones.

**Making Sense of the Bible [Leader Guide]** Yale University Press

Did the decisive event in the history of Israel even happen? The Bible presents a living God who speaks and acts, and whose speaking and acting is fundamental to his revelation of himself. God's action in history may seem obvious to many Christians, but modern philosophy has problematized

the idea. Today, many theologians often use the Bible to speak of God while, at best, remaining agnostic about whether he has in fact acted in history. Historical revelation is central to both Jewish and Christian theology. Two major events in the Bible showcase divine agency: the revelation at Sinai in Exodus and the incarnation of Jesus in the gospels. Surprisingly, there is a lack of serious theological reflection on Sinai by both Jewish and Christian scholars, and those who do engage the subject often oscillate about the historicity of what occurred there. Craig Bartholomew explores how the early church understood divine action, looks at the philosophers who derided the idea, and finally shows that the reasons for doubting the historicity of Sinai are not persuasive. *The God Who Acts in History* provides compelling reasons for affirming that God has acted and continues to act in history.

*Introduction to the Pentateuch* Yale University Press

"The Hebrew Bible is only part of ancient Israel's writings. Another collection of Jewish works has survived from late- and post-biblical times, a great library that bears witness to the rich spiritual life of Jews in that period. This library consists of the most varied sorts of texts: apocalyptic visions and prophecies, folktales and legends, collections of wise sayings, laws and rules of conduct, commentaries on Scripture, ancient prayers, and much, much more. While specialists have studied individual texts or subsections of this library, *Outside the Bible* seeks for the first time to bring together all of its major components into a single collection, gathering portions of the Dead Sea Scrolls, the Septuagint, the biblical apocrypha, and pseudepigrapha, and the writings of Philo of Alexandria and Josephus. The editors have brought together these diverse works in order to highlight what has often been neglected; their common Jewish background. For this reason the commentaries that accompany the texts devote special attention to their references to Hebrew Scripture and to issues of halakhah (Jewish law), their allusions to motifs and themes known from later Rabbinic writings in Talmud and Midrash, their evocation of recent or distant events in Jewish history, and their references to other texts in this collection. The work of more than seventy-one contributing experts in a range of fields, *Outside the Bible* offers new insights into the development of Judaism and early Christianity. This three-volume set of translations, introductions, and detailed commentaries is a must for scholars, students, and anyone interested in this great body of ancient Jewish writings. The collection includes a general introduction and opening essays, new and revised translations, and detailed introductions, commentaries, and notes that place each text in its historical and cultural context. A timeline, tables, and a general index complete the set. "--

*The Message of Romans* Vintage Books

A broad treatment of politics and society in Britain by the Chief Rabbi of the Hebrew Congregations of the Commonwealth. Sacks proposes a new politics of responsibility in which all portions of society have a part to play - a politics not of interest but of involvement - and hope.

*Doctrine of Revelation* Abingdon Press

A comprehensive treatment of the early Christian approaches to the Temple and its role in shaping Jewish and Christian identity The first scholarly work to trace the Temple throughout the entire New

Testament, this study examines Jewish and Christian attitudes toward the Temple in the first century and provides both Jews and Christians with a better understanding of their respective faiths and how they grow out of this ancient institution. The centrality of the Temple in New Testament writing reveals the authors' negotiations with the institutional and symbolic center of Judaism as they worked to form their own religion.

*The Politics of Hope* BRILL

More than three centuries after Baruch Spinoza's excommunication from the Jewish community of Amsterdam, his legacy remains contentious. Born in 1632, Spinoza is one of the most important thinkers of the Enlightenment and arguably the paradigm of the secular Jew, having left Orthodoxy without converting to another faith. One of the most provocative critiques of Spinoza comes from an unexpected source, the influential twentieth-century political philosopher, Leo Strauss. Though Strauss was not an Orthodox Jew, in a well-known essay that prefaced his study of Spinoza, he critically examines modern philosophy's challenge to traditional religion. There he argues that while the Enlightenment had failed to decisively refute Orthodoxy, at the same time, Orthodoxy could only claim to believe its core tenets were true but could not claim to know they were true. Strauss leaves the question at an impasse; both the Enlightenment and Orthodoxy rest on axioms that neither side can fully prove or fully refute. Curiously, Strauss never asks Orthodox Jewish thinkers if his approach to defending Judaism against the claims of the Enlightenment is the same as theirs. This volume poses the question to a group of serious Orthodox Jewish thinkers in an attempt to find out if Orthodoxy has a better answer to the questions raised by Strauss than the one Strauss advanced on its behalf. The seventeen essays in this volume use a variety of approaches, drawing on traditional primary Jewish sources like Scripture, Talmud, and Midrash; medieval rationalists like Maimonides; Enlightenment-era Orthodox sources; Jewish mystical writings like Kabbalah and Chasidut; modern philosophical movements including postmodernism and analytic philosophy; and contemporary Jewish Bible interpretation. While the answers differ, what unites these essays is the willingness to take Strauss' question seriously and to provide "inside" answers, that is, answers given by Orthodox Jews. Much of modern thought tries to square the circle of how to live in a world without belief. The better question is whether it is possible to recover authentic religious belief in the modern world. This volume is an Orthodox Jewish attempt to answer that question, one that no serious person can approach with indifference.

*God and Politics in Esther* NYU Press

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 Violence of the Biblical God** Harper Collins

At once a study of biblical theology and modern Jewish thought, this volume describes a "participatory theory of revelation" as it addresses the ways biblical authors and contemporary theologians alike understand the process of revelation and hence the authority of the law. Benjamin Sommer maintains that the Pentateuch's authors intend not only to convey God's will but to express Israel's interpretation of and response to that divine will. Thus Sommer's close readings of biblical texts bolster liberal theologies of modern Judaism, especially those of Abraham Joshua Heschel and

Franz Rosenzweig. This bold view of revelation puts a premium on human agency and attests to the grandeur of a God who accomplishes a providential task through the free will of the human subjects under divine authority. Yet, even though the Pentateuch's authors hold diverse views of revelation, all of them regard the binding authority of the law as sacrosanct. Sommer's book demonstrates why a law-observant religious Jew can be open to discoveries about the Bible that seem nontraditional or even antireligious.

*Revelation and Authority* Farrar, Straus and Giroux

By examining literary allusion in Isaiah 40-66, the author illuminates the changes that led to the demise of biblical prophecy and the rise of hermeneutically based religions in the post-biblical era.

*Past Renewals* Yale University Press

What do Jews think scripture is? How do the People of the Book conceive of the Book of Books? In what ways is it authoritative? Who has the right to interpret it? Is it divinely or humanly written? And have Jews always thought about the Bible in the same way? In seventeen cohesive and rigorously researched essays, this volume traces the way some of the most important Jewish thinkers throughout history have addressed these questions from the rabbinic era through the medieval Islamic world to modern Jewish scholarship. They address why different Jewish thinkers, writers, and communities have turned to the Bible—and what they expect to get from it. Ultimately, argues editor Benjamin D. Sommer, in understanding the ways Jews construct scripture, we begin to understand the ways Jews construct themselves.

*The Bodies of God and the World of Ancient Israel* Cambridge University Press

Jaroslav Pelikan, widely regarded as one of the most distinguished historians of our day, now provides a clear and engaging account of the Bible's journey from oral narrative to Hebrew and Greek text to today's countless editions. Pelikan explores the evolution of the Jewish, Protestant, and Catholic versions and the development of the printing press and its effect on the Reformation, the translation into modern languages, and varying schools of critical scholarship. *Whose Bible Is It?* is a triumph of scholarship that is also a pleasure to read.

**Outside the Bible** Wm. B. Eerdmans Publishing

Sommer utilizes a recovered ancient perception of divinity as having more than one body, fluid and unbounded selves.

**Sinai & Zion** Independently Published

In *Becoming the People of the Talmud*, Talya Fishman examines ways in which circumstances of transmission have shaped the cultural meaning of Jewish traditions. Although the Talmud's preeminence in Jewish study and its determining role in Jewish practice are generally taken for granted, Fishman contends that these roles were not solidified until the late eleventh and early twelfth centuries. The inscription of Talmud—which Sefardi Jews understand to have occurred quite early, and Ashkenazi Jews only later—precipitated these developments. The encounter with Oral Torah as a written corpus was transformative for both subcultures, and it shaped the roles that Talmud came to play in Jewish life. What were the historical circumstances that led to the inscription of Oral Torah in medieval Europe? How did this body of ancient rabbinic traditions, replete with legal controversies and nonlegal material, come to be construed as a reference work and prescriptive guide to Jewish life? Connecting insights from geonica, medieval Jewish and Christian history, and

orality-textuality studies, *Becoming the People of the Talmud* reconstructs the process of cultural transformation that occurred once medieval Jews encountered the Babylonian Talmud as a written text. According to Fishman, the ascription of greater authority to written text was accompanied by changes in reading habits, compositional predilections, classroom practices, approaches to adjudication, assessments of the past, and social hierarchies. She contends that certain medieval Jews were aware of these changes: some noted that books had replaced teachers; others protested the elevation of Talmud-centered erudition and casuistic virtuosity into standards of religious excellence, at the expense of spiritual refinement. The book concludes with a consideration of Rhineland Pietism's emergence in this context and suggests that two contemporaneous phenomena—the prominence of custom in medieval Ashkenazi culture and the novel Christian attack on Talmud—were indirectly linked to the new eminence of this written text in Jewish life.

[Jewish Theology in Our Time](#) Steven R. Cook

A startling exploration of the history of the most controversial book of the Bible, by the bestselling author of *Beyond Belief*. Through the bestselling books of Elaine Pagels, thousands of readers have come to know and treasure the suppressed biblical texts known as the Gnostic Gospels. As one of the world's foremost religion scholars, she has been a pioneer in interpreting these books and illuminating their place in the early history of Christianity. Her new book, however, tackles a text that is firmly, dramatically within the New Testament canon: The Book of Revelation, the surreal apocalyptic vision of the end of the world . . . or is it? In this startling and timely book, Pagels returns The Book of Revelation to its historical origin, written as its author John of Patmos took aim at the Roman Empire after what is now known as "the Jewish War," in 66 CE. Militant Jews in Jerusalem, fired with religious fervor, waged an all-out war against Rome's occupation of Judea and their defeat resulted in the desecration of Jerusalem and its Great Temple. Pagels persuasively interprets Revelation as a scathing attack on the decadence of Rome. Soon after, however, a new sect known as "Christians" seized on John's text as a weapon against heresy and infidels of all kinds—Jews, even Christians who dissented from their increasingly rigid doctrines and hierarchies. In a time when global religious violence surges, *Revelations* explores how often those in power throughout history have sought to force "God's enemies" to submit or be killed. It is sure to appeal to Pagels's committed readers and bring her a whole new audience who want to understand the roots of

dissent, violence, and division in the world's religions, and to appreciate the lasting appeal of this extraordinary text.

**The God Who Acts in History** Wm. B. Eerdmans Publishing

A powerful and challenging examination of what Jews believe today; by a new generation's dynamic and innovative thinkers. New in Paperback! At every critical juncture in Jewish history, Jews have understood a dynamic theology to be essential for a vital Jewish community. This important collection sets the next stage of Jewish theological thought, bringing together a cross section of interesting new voices from all movements in Judaism to inspire and stimulate discussion now and in the years to come. Provocative and wide-ranging, these invigorating and creative insights from a new generation's thought leaders provide a coherent and inspiring picture of Jewish belief in our time. The passionate voices of a new generation of Jewish thinkers continue the dialogue with God, examining the dynamics of what Jews can believe today. They explore: ¿ A dynamic God in process ¿ The canon of Jewish literature and its potential to be both contemporary and authentic to tradition ¿ Critical terms and categories for discussing Jewish theology ¿ The ongoing nature of the Jewish search for God ¿ Ruptures within the modern Jewish condition ¿ And much more

**The Returning King** University of Pennsylvania Press

Elegant, passionate, and filled with the love of God's creation, Abraham Joshua Heschel's *The Sabbath* has been hailed as a classic of Jewish spirituality ever since its original publication--and has been read by thousands of people seeking meaning in modern life. In this brief yet profound meditation on the meaning of the Seventh Day, Heschel, one of the most widely respected religious leaders of the twentieth century, introduced the influential idea of an 'architecture of holiness' that appears not in space but in time. Judaism, he argues, is a religion of time: it finds meaning not in space and the material things that fill it but in time and the eternity that imbues it, so that 'the Sabbaths are our great cathedrals.' Featuring black-and-white illustrations by Ilya Schor

**Whose Bible Is It?** A&C Black

Noted New Testament scholar Poythress provides an understandable and practical look into Revelation in this insightful commentary. Poythress focuses on Revelation's core message and ensures that its details do not cloud the big picture. He shows Revelation to be a "picture book, not a puzzle book," relevant and applicable to the daily lives of Christians.

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