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This volume focuses on the role of Judaism, particularly that of Philo, and of Gnosticism, as two important forces shaping the response of early Christianity to the Hellenistic Greco-Roman culture of its time.

Wipf and Stock Publishers Format Available: Edwin Yamauchi and it focuses on the Mediterranean world. The collection is ambitious in terms of time from ancient Egypt to Late Antiquity and wide-ranging in topic from astrology and Gnosticism to the Van Kampen Collection of manuscripts in Orlando. Oxford University Press Format Available: Drawing especially from gender-critical work in classics, Brittany Wilson addresses this lacuna by examining key male characters in Luke-Acts in relation to constructions of masculinity in the Greco-Roman world. She further explains that these men do not protect their bodily boundaries nor do they embody corporeal control, two interrelated male gender norms. Indeed, Zechariah loses his ability to speak, the Ethiopian eunuch is castrated, Paul loses his ability to see, and Jesus is put to death on the cross. Luke, however, not only refigures the so-called prerogative of male power, but he refigures the parameters of power itself. According to Luke, God provides an alternative construal of power in the figure of Jesus and thus redefines what it means to be masculine. Thus, for Luke, "real" men look manifestly unmanly. Columbia University Press Format Available: At once brave and athletic, virtuous and modest, female martyrs in the second and third centuries were depicted as self-possessed gladiators who at the same time exhibited the quintessentially "womanly" qualities of modesty, fertility, and beauty. Stephanie Cobb explores the double embodiment of "male" and "female" gender ideals in these figures, connecting them to Greco-Roman virtues and the construction of Christian group identities. Both male and female martyrs conducted their battles in the amphitheater, a masculine environment that enabled the divine combatants to showcase their strength, virility, and volition. These Christian martyr accounts also illustrated masculinity through the language of justice, resistance to persuasion, and-more subtly but most effectively-the juxtaposition of "unmanly" individuals usually slaves, the old, or the young with those at the height of male maturity and accomplishment such as the governor or the proconsul. Imbuing female martyrs with the same strengths as their male counterparts served a vital function in Christian communities. Faced with the possibility of persecution, Christians sought to inspire both men and women to be braver than pagan and Jewish men. Yet within the community itself, traditional gender roles had to be maintained, and despite the call to be manly, Christian women were expected to remain womanly in relation to the men of their faith. Cambridge University Press Format Available: Greco-Roman Culture and the Galilee of Jesus, a book-length investigation of this topic, challenges the conventional scholarly view that first-century Galilee was thoroughly Hellenised. Francesca Aran Murphy Language: Murphy contends that the scriptural revelation on which Christian theology depends is not a story or a plot but a dramatic encounter between mysterious, free, and unpredictable persons. She offers her own alternative approach, making use of cinema and film theory, and engaging in particular in a dialogue with the work of Hans Urs von Balthasar. In *The Jewish Teachers of Jesus, James, and Jude* David deSilva introduces readers to the ancient Jewish writings known as the Apocrypha and Pseudepigrapha and examines their formative impact on the teachings and mission of Jesus and his half-brothers, James and Jude. Where our understanding of early Judaism is also informed by the Apocrypha and Pseudepigrapha, we will see Jesus and his half-brothers speaking and interacting more fully within Judaism. By engaging critical issues in this comparative study, deSilva produces a portrait of Jesus that is fully at home in Roman Judea and Galilee, and perhaps an explanation for why these extra-biblical Jewish texts continued to be preserved in Christian circles.

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*Hellenization Revisited [Wendy E. Helleman] on www.enganchecubano.com *FREE* shipping on qualifying offers. This volume focuses on the role of Judaism, particularly that of Philo, and of Gnosticism, as two important forces shaping the response of early Christianity to the Hellenistic Greco-Roman culture of its time.*

They enable us to see not only the extent of Hellenistic influence, but also how and why Hellenistic markers were used. Hellenistic art, swimming pools, bathhouses, and symbols on the coins that represent victory, success, government and power, shaped Hasmonean cultural and political identity. At the same time, however, their scope, meaning, and use were limited by the observance of ritual purity and the maintenance of local ethnic identity. Certain Greek symbols were altered to reflect Jewish religious messages. Hellenization is the adoption of Greek culture including language and religion by non-Greeks. Following the conquests of Alexander the Great, the East was ruled by Macedonian kings who encouraged the arrival of new populations of Greek origin, took for granted the superiority of Greek culture, and favored Greek administrators, friends and courtiers. The relationship between Hellenism and Judaism and the manner in which Jews were influenced by Hellenism has been the subject of many monographs over the last several decades Lieberman, ; Tcherikover, ; Hengel, ; Kasher, ; Gruen, ; Collins, ; Levine, ; Bar-Kochva, ; Habicht, The military resistance and diplomatic maneuvers of Judah Maccabee and his brothers, Jonathan and Simon, led to an independent Jewish state in the shadow of the diminishing power of the Seleucid Empire. Since the Maccabees were religiously observant Jews rebelling against enforced Hellenization, one might assume that they rejected at least some of the components of Hellenistic culture. It could be argued that the adoption of Greek ways by the later Hasmoneans represents a reversal of Maccabean ideals. To give one example, according to Tcherikover the Hasmoneans were first and foremost military leaders. They acted like Hellenistic kings, enjoying banquets, taking mistresses, and persecuting relatives they believed to be disloyal. Tcherikover designated their rule as a secular one and argued that the life in their courts were similar to those of the Seleucid kings in Antioch Tcherikover, In this article I will discuss the evidence for the adoption by the Hasmonean rulers of Hellenistic culture. The question therefore is not only to what extent they were influenced by Hellenism, and what aspects of Hellenism in particular, but also how the Hellenistic markers were used: Several examples of Hellenistic culture can be seen in these four structures. Fragments of fresco decorations were found in the Fortified Palace Netzer, In the Eastern Mansion of the Twin Palaces, remains of stucco decorations painted in red, black, and white were found in the triclinium, as well as traces of fresco on the walls, and painted fragments on the floor. A red-painted decorative groove was found in one of the bathroom suites Netzer, These are the first manifestations of such wall decorations in Jewish sites⁵. One mosaic was found in bathroom A B 43 near the bathtub Netzer, The architectural decoration in these palaces includes Doric capitals, perhaps part of a ditylos-in-antis entrance in the Buried Palace, and a Doric colonnade, including capitals and entablature a frieze carved with triglyphs and metopes in the Pool Complex. Doric capitals and column drums were also found in the Twin Palaces and the remains of a ditylos-in-antis were excavated in the entrance. These findings should be compared to the more elaborated ones in the palace of Hyrcanus the Tobiad early second century BCE , a rich Jewish-Ptolemaic landowner and former royal tax collector in Araq el Amir in the Transjordan. We also have historical evidence of Hasmonean art and decoration. Simon thus employed Hellenistic models to commemorate his Maccabean family⁶. This attests to the adjustment, adaptation, and creative appropriation of Hellenism. Architecture The palaces contain only a few features of Hellenistic architecture. Netzer suggests that the inner courtyard of the Fortified Palace was surrounded by a peristyle Netzer, All four palaces lack many elements of the Hellenistic monumental approach: Pools The Hasmonean palace complex in Jericho included eleven pools. Two small bathing and swimming pools, AC44 and A C 94, measuring ca. They were surrounded by a paved garden decorated with mosaics and walls adorned with frescoes Netzer, A small pool A C 3. A large Pavilion surrounded by porticos in Doric style was constructed south of the southern pool. The garden around the pools was surrounded by colonnades. At later stages, storerooms were built in the Western Garden west of the pools and a triclinium was added. The pools and the Pavilion were probably used for

games and recreation, and the Pavilion may have served as a triclinium or reception hall Netzer, Each of the Twin Palaces had a separate garden or court with a swimming pool located in the center. Furthermore, an enormous pool is mentioned in classical sources in relation to the palace of Gelon in Acragas, Sicily, dating from the fifth century BCE. Similar pools were common in Roman villas von Stackelberg, These pools, and especially the Pool Complex, were not merely recreational facilities, but also displayed royal power, success, and Hellenistic civilization by imitating the pools of other Hellenistic kings⁹. Hot Baths Four Greek hot baths containing bathtubs and heating installations were discovered in the Hasmonean complex. In the Western Mansion of the Twin Palaces, a hot tub was found in Room A E 51; its waters were probably heated by means of a metal cauldron, traces of which were found in ritual bath AE45 Netzer, A similar bathhouse suite AE62 existed in the Eastern Mansion, containing a bathtub and a service room AE44 , with a furnace for heating the water for the bath Netzer, Bathing in the palaces was not designed to impress visitors, but rather was intended for the enjoyment of the royal residents. An additional bathhouse was constructed outside the palace buildings, in the Western Garden, at a later stage: Bathroom A B 43 included a bathtub and cauldron as well as an exceptional heated ritual bath with a cauldron. Another heating chamber A B 76, apparently containing a cauldron, was installed north of the pools Netzer, Here the Greek style of bathing was available to guests, demonstrating that later Hasmoneans, probably Hyrcanus II, improved upon the bathing habits common to Hellenistic culture. It is noteworthy that the earlier Hasmoneans refrained from public bathing. Terra-cotta bathtubs were found in Mycenaean palaces and were already common in fifth-century BCE Athens and fourth-century middle-class houses in Olynthos Cook, Surprisingly, contemporaneous bathhouses found in Judaea and the Galilee were more elaborate. Seven bathrooms were found in Gezer, three of them containing two bathtubs each. In Beth Zur a combination of sitz bath and basin was found, as well as several baths in a single room although these may have been public bathhouses, or balenia. In Tel Anafa, the private bathhouse contained three rooms but only one bathtub and under- floor heating Hoss, The simplicity of the Hasmonenan bathhouse complexes, their location, and the fact that, apart from a single and much later one, they were intended for private use, attest to the relatively limited adoption of Hellenistic and originally Greek bathing habits. Ritual Baths and Common, Local Pottery The palaces also displayed a material culture of non-Hellenistic features, and two of them may actually have implied the rejection of Hellenistic culture while stressing local or ethnic Judean identity. This was the earliest ritual bath on the site, perhaps even the most ancient bath ever found in Judea. The Eastern Mansion had two ritual baths. The Western Mansion had three ritual baths Netzer, Outside the palaces in the Eastern Garden, there were two ritual baths next to storerooms and industrial facilities Netzer, The Pool Complex contained a small ritual bath Netzer, It seems that after swimming in the pool, the Hasmoneans and their guests immersed themselves in the ritual bath. The proximity of the ritual baths to the pools also indicates that the pools were not designated for ritual purification. Furthermore, the hot baths were located in proximity to ritual baths and the bathers may have purified themselves after a hot bath. They had to partake of priestly gifts, heave offerings terumot in a state of purity, and practice ablutions before leaving Jericho to visit or serve at the Temple. The source of the impurity they were required to shed, however, may be related to a rejection of Hellenism. Other evidence shows that in the early Hasmonean period Jews, and probably also the Hasmoneans themselves, regarded gentiles as defiling, as attested in 1 Maccabees 1: If the Hasmoneans purified themselves from Gentile impurity, which probably resulted from idolatry, this means that their Hellenization had strict constraints. Palaces normally contained splendid vessels for feasting and banquets, designed to flaunt wealth and royal status. However, the pottery in the Hasmonean palaces was locally made and indicated very little Hellenistic influence. Moreover, there was a near total absence of imported fine wares. A few red slipped wares may have provided an alternative to Eastern Sigillata vessels Bar Nathan, Unlike the Hellenistic vessels, the Hasmonean bowls and plates were unslipped Bar Nathan, The esteemed inhabitants ignored or rejected genuine Hellenistic pottery. The other Hellenistic features discussed above as well as the royal status of the palace inhabitants indicate that the lack of imported vessels was not the result of poor commercial trade with Hellenistic potters in the surrounding poleis. The paucity of pottery made by Hellenistic potters was a conscious decision pace Bar-Nathan, Since these vessels were produced by gentiles, and were associated with food, I suggest that they were rejected due

to purity concerns Bar Nathan, The Hasmoneans observed ritual purity and kept themselves apart from the impurity of the gentiles. For some reason, swimming pools and hot baths were not associated with such impurity, although they were less common among the Greeks and reflect a deeper interaction with Hellenistic culture. The Symbols on Hasmonean Coins Hasmonean coinage, from the reign of John Hyrcanus to that of Mattathias Antigonus BCE , included several icons or symbols characteristic of Hellenistic coins, especially those used by the contemporary Seleucid kings. A list of parallels was drawn up by Kindler Here I would like to not only point to the adoption of Hellenistic features, but to show that some adjustments were made in the form of these symbols, and that certain symbols may have had a different meaning when depicted on Jewish coins. The numismatic evidence therefore demonstrates how Hellenistic attributes were used and processed by the Hasmoneans. In order to decipher the meaning of the symbols we should pay attention to their context, namely, with what other symbols or inscription they appear. Tilley, ; Hodder and Huston, In the Hellenistic world, coins were more than money. The Hasmoneans certainly continued this line of reasoning when they publicized their high priesthood and monarchic rule in the case of Alexander Jannaeus and Mattathias Antigonus. Yet they avoided motifs of pagan iconography, due to the Jewish religious prohibition of graven images. As a result, they had space to fill with symbols that in Hellenistic coinage were rather small and secondary to the mythic or human figures. Symbols that were marginal on Hellenistic coins, such as the anchor, the star and the palm branch, were minted on the center of the Hasmonean coins and filled most of their surface. As we shall see, the Hasmoneans utilized some symbols of their Seleucid contemporaries. The Wreath Virtually all Hasmonean coins bear the name of a ruler or high priest encircled by a laurel wreath. On Hellenistic coins the wreath, held by Nike or Victory, symbolized authority and victory The Hasmoneans copied the wreath from their contemporaries¹³, but made several changes. Consequently, both the inscription and the wreath are more noticeable and prominent than on Seleucid coins. As such, it relayed a certain religious or cultic message: In contrast, on Hasmonean coins, the wreath appears above the name of the high priest and heber ha-yehudim, thus granting them religious authority.

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Hellenization is the " adoption of Greek culture (including language and religion) by nonGreeks. Following the conquests of Alexander the Great, the East was ruled by Macedo-

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