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und der Ursprung der Eschatologie (Amsterdam, 1966), pp. 213-244; idem, "Jahves Dag," Norsk Teologisk Tidsskrift 59 (1958): 1-56, 209-229. 1°Gerhard von Rad, Der heilige Krieg im alten Israel, 5th ed. (Göttingen, 1969).

THE ALLEGED NO OF AMOS AND AMOS' ESCHATOLOGY

The Legacy of Hatred Continues: A Response to Hal Lindsey's The Road to Holocaust (Tyler, TX: Institute for Christian Economics, c1989), by Gary DeMar and Peter J. Leithart (PDF with commentary at garynorth.com)

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Ursprung der Eschatologie, appearing in 1920, initiated the basic foci around which cultic investigation in general and studies concerning Enthronement Hymns in particular were to revolve for the next half century. Rejecting Gunkel's view that Enthronement Hymns were the product of the post-exilic eschatological vision, Mowinckel sought to

'Yahweh Is King over All the Earth' An Exegesis of Psalm 47

Hugo Gressmann followed Gunkel's lead in his Der Ursprung der israelitisch-jüdischen Eschatologie (Göttingen, 1905) and Der Messias (Göttingen, 1929).

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Der Ursprung der Israelitisch-Jüdischen Eschatologie. Hugo Gressmann - 1906 - The Monist 16:639.

Utopie, Eschatologie, Geschichtsteleologie Kritische ...

Eschatologie; J. Ø Charles, Eschatology, Hebrew, Jewish and Christian, and Schwally, Das Leben nach dem Tode, as well as Gressmann's suggestive work Der Ursprung der israelitisch jüdischen Eschatologie, which contains, however, much that is speculative.

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His principal works are: Der Ursprung der israelitisch-jüdischen Eschatologie (1905), Die aelteste Geschichtsschreibung und Prophetie Israels (1910, 1921 2), Mose und seine Zeit (1913), Das Weihnachtsevangelium (1914), and Der Messias (1929).

Gressmann, Hugo° | Encyclopedia.com

Hugo Gressmann, Der Ursprung der israelitisch-jüdischen Eschatologie. (Göttingen : Vandenhoeck und Ruprecht , 1905). Hugo Gressmann , Der Ursprung der israelitisch-jüdischen Eschatologie.

Theological Reflections on the Oracles against the Nations ...

CANAANITE KINGSHIP IN THEORY AND PRACTICE BY JOHN GRAY Manchester We have long been familiar with the endeavours of GUNKEL, 1) GRESSMAN, 2) MOWINCKEL, 3) and SCHMIDT 4) to explain the role of the Davidic king in the Jerusalem cult in categories of general anthro- pology and specifically of the cult- patterns of Egypt and Mesopo- potamia, where the figure of the king was central. MOWINCKEL, in ...

" ... Wissenschaft vom vorderen Orient und seine Beziehungen zum Kulturkreise des Mittelmeers," Jan. 1909-Mar./Apr. 1921; "Wissenschaft vom ganzen Orient und seiner Beziehung zu den angrenzenden Kulturkreisen, " May/June 1924-Nov./Dec. 1974.

Wilhelm Herzberg's novel Jewish Family Papers, which was first published under a pseudonym in 1868, was one of the bestselling German-Jewish books of the nineteenth century. Its numerous editions, reviews, and translations – into Dutch, English, and Hebrew – are ample proof of its impact. Herzberg's Jewish Family Papers picks up on some of the most central contemporary philosophical, religious, and social debates and discusses aspects such as emancipation, antisemitism, Jewishness and Judaism, nationalism, and the Christian religion and culture, as well as gender roles. So far, however, the novel has not received the scholarly attention it so assuredly deserves. This bilingual volume is the first attempt to acknowledge how this outstanding source can contribute to our understanding of German-Jewish literature and culture in the nineteenth century and beyond. Through interdisciplinary readings, it will discuss this forgotten bestseller, embedding it within various contemporary discourses: religion, literature, emancipation, nationalism, culture, transnationalism, gender, theology, and philosophy.

Priests in Exile is the first comprehensive scholarly opus in English to reconstruct the history of the mysterious Temple of Onias, a Jewish temple built by a Jerusalemite high priest in his Egyptian exile that functioned in parallel with the Temple of Jerusalem. Piotrkowski's book addresses a topic that is mysterious, important and anomalous: a Jewish community of mercenary priests in the (Egyptian) Diaspora in which the priestly sacrificial ritual was carried out daily over a period of more than two hundred years until the first century CE, outlasting the Jerusalem Temple by about three years. Although the book focuses on the very circumscribed topic of the parallel Temple it casts a wide net, placing the story in the context of Jewish

Diaspora life in ancient times. Ancient topics and texts are brought to bear, including papyri, epigraphy, archaeology, as well as the modern literature. Piotrkowski throws new light on a fascinating episode of ancient Jewish history that is usually left in the dark.

Chadwick's *Early Church* covers, as the book cover suggests, "the story of emergent Christianity from the apostolic age to the dividing of the ways between the Greek East and the Latin West." The story unfolds with the Jewish and Roman background within which the beginning church was nourished. It then goes on to show how important it is for the church to establish order and unity amidst threats of persecution and heresy. The emergence of apologists helps not only the expansion of the church but also the construction of Christian doctrine. At the same time, controversies abound as the church encountered many different cultural and sociological challenges while trying out in reaction a variety of ideas. With chapter seven, the relation between church and state changes, resulting in a stronger influence of the state upon the church while accelerating the split between the Latin West and the Greek East. The Arian controversy shows a period of instability between state and church, and also deepens the split of East and West. But within the turmoil, ascetic practice, papacy, liturgy, and art are established, helping to transmit a common European culture while the Roman Empire begins to degenerate.

This work focuses on the appropriation and resignification of scripture in Joel and its NT Nachleben, where Israel's literature functions as an authoritative medium of refraction. The purpose is to recover the canon's unrecorded hermeneutics at the intersection of both diachronic and synchronic textual surfaces.

The book offers an up-to-date and readable introduction to the manifold literary and historical problems of biblical prophecy. Reinhard Gregor Kratz provides the reader with a clear analysis of the development of the institution of prophecy in ancient Israel and Second Temple Judaism. Through a close reading of the prophetic corpus he demonstrates that in biblical tradition we have to distinguish between the historical and the literary prophet. The historical prophet is a representative of ancient Israelite religion while the literary prophet – as presented in the biblical books—is part of the tradition of emerging Judaism. This development from historical representative to literary figure guides the analysis and it becomes clear that the special character of biblical prophecy as encountered in the books of the Bible is the result of a long process of tradition during which older material is reworked, restructured, and applied to new situations. The book takes the distinction between the historical and the literary phenomenon of prophecy seriously and, therefore, will focus primarily on the literary tradition. This tradition will be recognized as such and should not be confused with the historical prophet and his words. After an overview of various models of interpretation of biblical prophecy, Kratz will consider first the broader historical background and the phenomenology of prophecy in the ancient Near East and ancient Israel. Then he moves on to the literary evidence of prophecy in biblical tradition and its historical context, including the earliest commentaries on prophetic books, the Pesharim from Qumran. The study concludes with an appendix that will introduce the reader to the scholarship on the prophets and provide some suggestions for further reading.

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