

---

## Acces PDF Judaism And Hellenism In Antiquity Conflict Or Confluence

---

When somebody should go to the ebook stores, search foundation by shop, shelf by shelf, it is in point of fact problematic. This is why we give the ebook compilations in this website. It will no question ease you to look guide **Judaism And Hellenism In Antiquity Conflict Or Confluence** as you such as.

By searching the title, publisher, or authors of guide you truly want, you can discover them rapidly. In the house, workplace, or perhaps in your method can be all best place within net connections. If you endeavor to download and install the Judaism And Hellenism In Antiquity Conflict Or Confluence, it is entirely easy then, back currently we extend the member to purchase and make bargains to download and install Judaism And Hellenism In Antiquity Conflict Or Confluence so simple!

---

### 9XFNLR - ALEXZANDER MCGEE

---

This collection of articles honoring eminent classicist and historian Louis H. Feldman brings together a host of prominent scholars from all over the world writing on such fields as biblical interpretation, Judaism and Hellenism, Jews and Gentiles, Josephus, Jewish Literatures of the Second Temple, Mishnah and Talmud periods, History of the Mishnah and Talmud periods, Jerusalem and much more.

These essays, by some of today's greatest scholars of Judaism and Hellenism in antiquity, explore a variety of ways in which these two great civilizations interacted. Taken together, a large, variegated picture of the cultural interaction that was to prove so crucial for the later history of Judaism and Christianity.

The translation of the Hebrew Bible into Greek was the first major translation in Western culture. Its significance was far-reaching. Without a Greek Bible, European history would have been entirely different - no Western Jewish diaspora and no Christianity. Translation and Survival is a literary and social study of the ancient creators and receivers of the translations, and about their impact. The Greek Bible served Jews who spoke Greek, and made the survival of the first Jewish diaspora possible; indeed, the translators invented the term 'diaspora'. It was a tool for the preservation of group identity and for the expression of resistance. It invented a new kind of language and many new terms. The Greek Bible translations ended up as the Christian Septuagint, taken over along with the entire heritage of Hellenistic Judaism, during the process of the Church's long-drawn-out parting from the Synagogue. Here, a brilliant creation is restored to its original context and to its first owners.

The Jewish-Greek tradition represents an arguably distinctive strand of Judaism characterized by use of the Greek language and interest in Hellenism. This volume traces the Jewish encounter with Greek culture from the earliest points of contact in antiquity to the end of the Byzantine Empire. It honors Nicholas de Lange, whose distinguished work brought recognition to an undeservedly neglected field, in part by dispelling the common belief that Jewish-Greek culture largely disappeared after 100 CE. The authors examine literature, archaeology, and biblical translations, such as the Septuagint, in order to illustrate the substantial exchange of language and ideas. The Jewish-Greek Tradition in Antiquity and the Byzantine Empire demonstrates the enduring significance of the tradition and will be an essential handbook for anyone interested in Jewish studies, biblical studies, ancient and Byzantine history, or the Greek language.

Despite the impressive strides made in the past century in the understanding of Second Temple Jewish history and the strong scholarly interest in paideia within ancient Greek, Hellenistic, Roman, and late antique Christian cultures, the nature of Jewish paideia during the period has, until recently, received surprisingly little attention. The essays collected here were first offered for discussion at the Fifth Enoch Seminar Nangeroni Meeting, held in Naples, Italy, from June 30 - July 4, 2015, the purpose of which was to gain greater insight into the diversity of views of Jewish education during the period, both in Judea and Diaspora communities, by viewing them in light of their contemporary Greco-Roman backgrounds and Ancient Near Eastern influences. Together, they represent the broad array of approaches and specialties required to comprehend this complex and multi-faceted subject, and they demonstrate the fundamental importance of the topic for a fuller understanding of the period. The volume will be of particular interest to students and scholars of the history and culture of the Jewish people during the Hellenistic and Roman periods, ancient education, and Greek and Roman history.

The interaction of Jew and Greek in antiquity intrigues the imagination. Both civilizations boasted great traditions, their roots stretching back to legendary ancestors and divine sanction. In the wake of Alexander the Great's triumphant successes, Greeks and Macedonians came as conquerors and settled as ruling classes in the lands of the eastern Mediterranean. Hellenic culture, the culture of the ascendant classes in many of the cities of the Near East, held widespread attraction and appeal. Jews were certainly not immune. In this thoroughly researched, lucidly written work, Erich Gruen draws on a wide variety of literary and historical texts of the period to explore a central question: How did the Jews accommodate themselves to the larger cultural world of the Mediterranean while at the same time reasserting the character of their own heritage within it? Erich Gruen's work highlights Jewish creativity, ingenuity, and inventiveness, as the Jews engaged actively with the traditions of Hellas, adapting genres and transforming leg-ends to articulate their own legacy in modes congenial to a Hellenistic setting. Drawing on a diverse array of texts composed in Greek by Jews over a broad period of time, Gruen explores works by Jewish historians, epic poets, tragic dramatists, writers of romance and novels, exegetes, philosophers, apocalyptic visionaries, and composers of fanciful fables—not to mention pseudonymous forgers and fabricators. In these works, Jewish writers reinvented their own past, offering us the best insights into Jewish self-perception in that era.

In 1961, when Lee Israel Levine graduated from both Columbia College in New York, majoring in philosophy, and Jewish Theological Seminary, majoring in Talmud, this accomplishment was only a precursor to the brilliant career that would follow. While researching his Columbia University dissertation in Jerusalem, Levine established close ties with members of the Institute of Archaeology at Hebrew University and Prof. Yigael Yadin, who recognized the need for an interdisciplinary approach that would give graduate archaeology students a solid base in Jewish history and rabbinic sources to supplement their archaeological training. Levine accepted Yadin's invitation to return to Israel after graduation to teach at the Institute of Archaeology and later was granted a joint appointment in the Institute of Archaeology and the Department of Jewish History. In 1985, he was promoted to the rank of Full Professor, and since 2003, he has held the Rev. Moses Bernard Lauterman Family Chair in Classical Archaeology at the Hebrew University.

Levine was instrumental in founding and developing the TALI (an acronym for Tigbur Limudei Yahadut, Enriched Jewish Studies) track of Israel's state school system. He was also a founding member of the Seminary of Judaic Studies in Jerusalem (now known as the Schechter Institute for Jewish Studies), which opened its doors in 1984. In addition to teaching, Lee headed the Schechter Institute (first as dean and then as president) from 1987 to 1994. Lee was an active member of the Masorti Movement in Israel and represented it abroad as Director of the Foundation for Masorti Judaism (1986-87) and Vice-Chancellor of Israel Affairs at the Jewish Theological Seminary (1987-94). The honoree has published 12 monographs, 11 edited or coedited volumes, and 180 articles. His scholarship encompasses a broad range of topics relating to ancient Judaism, especially archaeology, rabbinic studies, and Jewish history. Within these disciplines he has dealt with a variety of subfields, including ancient synagogues and liturgy, ancient Jewish art, Galilee, Jerusalem, Hellenism and Judaism, and the historical geography of ancient Palestine. He is one of the first major scholars to draw on and integrate data from all of these fields in order to afford a better understanding of ancient Judaism. The 32 contributions to this volume by 35 authors are a tribute to his influence on this field of study and reflect the broad spectrum of his own interests. The 26 English and 6 Hebrew essays are divided into sections on Hellenism, Christianity, and Judaism; art and archaeology—Jerusalem and Galilee; rabbis; the ancient synagogue; sages and patriarchs; and archaeology, art, and historical geography.

Relations between Jews and non-Jews in the Hellenistic-Roman period were marked by suspicion and hate, maintain most studies of that topic. But if such conjectures are true, asks Louis Feldman, how did Jews succeed in winning so many adherents, whether full-fledged proselytes or "sympathizers" who adopted one or more Jewish practices? Systematically evaluating attitudes toward Jews from the time of Alexander the Great to the fifth century A.D., Feldman finds that Judaism elicited strongly positive and not merely unfavorable responses from the non-Jewish population. Jews were a vigorous presence in the ancient world, and Judaism was strengthened substantially by the development of the Talmud. Although Jews in the Diaspora were deeply Hellenized, those who remained in Israel were able to resist the cultural inroads of Hellenism and even to initiate intellectual counterattacks. Feldman draws on a wide variety of material, from Philo, Josephus, and other Graeco-Jewish writers through the Apocrypha, the Pseudepigrapha, the Church Councils, Church Fathers, and imperial decrees to Talmudic and Midrashic writings and inscriptions and papyri. What emerges is a rich description of a long era to which conceptions of Jewish history as uninterrupted weakness and suffering do not apply.

"The lively, serious, and informed discussions in this book provide impressive examples of the insights achieved when the Jewish evidence of the late Second Temple period is shown both to illuminate and to reflect the wider history of the Hellenistic world."—Martin Goodman, author of *Rome and Jerusalem: The Clash of Ancient Civilizations* "What sets this book apart is that it bears the fruits of a truly interdisciplinary investigation into the topic. The result sheds light not just on Hellenistic kings and how they were viewed by their Jewish subjects, but also on the early Greek Bible and, more generally, the meeting of, and cross-fertilization between, Jewish and Graeco-Roman culture that occurred in the centuries following Alexander's conquest."—Guido Schepens, Katholieke Universiteit Leuven "This wonderful collection of essays illuminates many facets of kingship in the Hellenistic world. The essays range over Hellenistic philosophy, Jewish fiction, the nuances of translation in the Greek Bible and archaeological evidence. Richly informative, and enjoyable reading besides!"—John J. Collins, author of *Jewish Cult and Hellenistic Culture* "This wide-ranging collection of essays brings together the too often separate perspectives of classical scholarship and Jewish studies. *Jewish Perspectives on Hellenistic Rulers* will be an indispensable reference work for anyone working on virtually any aspect of Hellenistic Jewish studies."—Sara Raup Johnson, author of *Historical Fictions and Hellenistic Jewish Identity: Third Maccabees in its Cultural Context* "This thought-provoking book presents a series of superb studies on Jewish--Greek views of hellenistic monarchy that together are suggestive of the rich interplay between Hellenistic Jewish intellectual traditions and their deep connections to the greater world of the Hellenistic monarchies. The volume will surely stimulate much more work on the subject, and will be required reading for all those whose interests touch on the subject of Hellenistic Judaism and Hellenistic history and culture more broadly."—J.G. Manning, author of *Land and Power in Hellenistic Egypt: The Structure of Land Tenure*

This volume explores the ways in which Jews lived within the Hellenistic and Greco-Roman contexts, how they negotiated their religious and social boundaries in their own distinctive manner. Scholars demonstrate how the Jewish encounter with Hellenism led not to a conscious struggle with alien forces but rather in many instances to an active re-tailoring and re-shaping of tradition in light of their material, ideological and philosophical surroundings. That is to say, the Jews, a minority people, maintained their identity by adapting the trappings, to varying degrees, of their milieu. These essays also reflect many issues that emerge when we study the development of several aspects of Jewish Civilization through the ages in light of broad socio-political, cultural and philosophical contexts.

This book is a collection of essays that explore the variety of ways in which Jews in Israel responded to and appropriated Greek culture. In various ways the contributors provide corroborating evidence of the influence of Greek culture in Judea and Galilee, from before the Maccabean revolt on into the rabbinic period. At the same time, they probe the limits of that influence, the persistence of Semitic languages and thought patterns, and especially the exclusiveness of Jewish religion.

According to the author the Hellenistic tradition played a role as a model for Jewish modernisers to draw upon as they perceived a lack in Jewish culture. The author believes that Greek and Hellenistic concepts are now internalised by the Jewish people.

For those of you who like jargon, this book is about propaganda, protreptics, apologetics and polemics. For those of you who don't, this is a study of ancient religious discourse and the interaction between different religious groups.

Vol. 4 covers the late Roman period to the rise of Islam. Focuses especially on the growth and development of rabbinic Judaism and of the major classical rabbinic sources such as the Mishnah, Jerusalem Talmud, Babylonian Talmud and various Midrashic collections.

Fourteen essays consider the interaction between Greek philosophy and Jewish religious thought during the Hellenistic period. Attention is paid to the work of Ben Sira, Solomon, and Philo of Alexandria, especially concerning issues like stoicism, freedom and determinism, creation, mysticism, and sex. Attempts to find a synthesis of Jewish and Greek thought are emphasized. Author and title index only. c. Book News Inc.

This collection of essays explores the ways in which Jews lived within the Hellenistic and Greco-Roman contexts, how they negotiated their religious and social boundaries in their own distinctive manner. It also reflects the issues that emerge when we study the development of several aspects of Jewish Civilization through the ages.

This is the second volume of the projected four-volume history of the Second Temple period. It is axiomatic that there are large gaps in the history of the Persian period, but the early Greek period is possibly even less known. This volume brings together all we know about the Jews during the period from Alexander's conquest to the eve of the Maccabean revolt, including the Jews in Egypt as well as the situation in Judah. Based directly on the primary sources, which are surveyed, the study addresses questions such as administration, society, religion, economy, jurisprudence, Hellenism and Jewish identity. These are discussed in the context of the wider Hellenistic world and its history. A strength of the study is its extensive up-to-date secondary bibliography (approximately one thousand items).

Generations of scholars have debated the influence of Greco-Roman culture on Jewish society and the degree of its impact on Jewish material culture and religious practice in Palestine and the Diaspora of antiquity. Judaism and Hellenism in Antiquity examines this phenomenon from the aftermath of Alexander's conquest to the Byzantine era, offering a balanced view of the literary, epigraphical, and archeological evidence attesting to the process of Hellenization in Jewish life and its impact on several aspects of Judaism as we know it today. Lee Levine approaches this broad subject in three essays, each focusing on diverse issues in Jewish culture: Jerusalem at the end of the Second Temple period, rabbinic tradition, and the ancient synagogue. With his comprehensive and thorough knowledge of the intricate dynamics of the Jewish and Greco-Roman societies, the author demonstrates the complexities of Hellenization and its role in shaping many aspects of Jewish life—economic, social, political, cultural, and religious. He argues against oversimplification and encourages a more nuanced view, whereby the Jews of antiquity survived and prospered, despite the social and political upheavals of this era, emerging as perpetuators of their own Jewish traditions while open to change from the outside world.

In these two books, now reprinted in one volume, master Talmudist and scholar of the Greco-Roman world, the late Professor Saul Lieberman, elucidates words, texts, customs and practices in either rabbinic or classical literature, often by reference to passages in the other. In *Greek in Jewish Palestine*, he demonstrates that "almost ever foreign word and phrase have their *raison d'être* in rabbinic literature" and that "all Greek phrases in rabbinic literature are quotations." *Hellenism in Jewish Palestine* is "an inquiry into the spirit of many rabbinic observations and investigations of the facts, incidents, opinions, notions and beliefs to which the Rabbis allude in their statements."

Martin Hengel gathers an encyclopedic amount of material, ancient and modern, to present an exhaustive survey of the early course of Hellenistic civilization as it related to developing Judaism. The result is a highly readable account of a largely unfamiliar world which is indispensable for those interested in Judaism and the birth of Christianity alike. An extensive section of notes and bibliography is included.

This book examines the influence of Greco-Roman culture on Jewish society from the aftermath of Alexander's conquest to the Byzantine era. It offers a balanced view of the literary, epigraphical, and archeological evidence attesting to the process of Hellenization in Jewish life and its impact on several aspects of Judaism as we know it today.

Taking the flexible concept of "cultural encounter" as a starting point, this volume presents a variety of studies which focus on the impact of encounters between cultures, groups, and individuals as it relates to ancient Jewish religion, culture, and society.

Philo's Portrayal of Moses in the Context of Ancient Judaism presents the most comprehensive study of Philo's *De Vita Mosis* that exists in any language. Feldman, well known for his work on Josephus and ancient Judaism, here paves new ground using rabbinic material with philological precision to illuminate important parallels and differences between Philo's writing on Moses and rabbinic literature. One way in which Hellenistic culture marginalized Judaism was by exposing the apparent defects in Moses' life and character. Philo's *De Vita Mosis* is a counterattack to these charges and is a vital piece of his attempt to reconcile Judaism and Hellenism. Feldman rigorously examines the text and shows how Philo presents a narrative of Moses's life similar to that of a mythical divine and heroic figure, glorifying his birth, education, and virtues. Feldman demonstrates that Philo is careful to explain in a scientific way those portions of the Bible, particularly miracles, that appear incredible to his skeptical Hellenistic readers. Through Feldman's careful analysis, Moses emerges as unique among ancient lawgivers. Philo's Portrayal of Moses in the Context of Ancient Judaism mirrors the organization of Philo's biography of Moses, which is in two books, the first, in the style of Plutarch, proceeding chronologically, and the second, in the style of Suetonius, arranged topically. Following an introductory chapter, Feldman's study discusses the life of Moses chronologically in the second chapter and examines his virtues topically in the third. Feldman compares the particular features of Philo's portrait of Moses with the way in which Moses is viewed both by Jewish sources in antiquity (including Pseudo-Philo; Josephus; Graeco-Jewish historians, poets, and philosophers; and in the Apocrypha, Pseudepigrapha, Samaritan tradition, Dead Sea Scrolls, and rabbinic tradition) and by non-Jewish sources, notably the Greek and Roman writers who mention him.

In 1990 the author published two volumes of collected essays. The first one, *Essays on the Jewish World of Early Christianity*, focused on the relevance of Jewish themes and writings for the study of early Christianity; the second one, *Studies on the Hellenistic Background of the New Testament*, centered on pagan Hellenistic material, elucidating various aspects of the New Testament and Early Christianity. In the present volume these threads come together. In 20 essays, most of them published over the last few years, some of them new, several aspects of pagan Hellenistic and Judeo-Christian cultures are investigated in their various forms of interaction. Disparate though the copies may seem at first sight, the underlying unity is to be

found in the fact that the author wrote all these essays in the framework of the Utrecht University Faculty of Theology's research project: 'The Cultural Milieu of Early Christianity'. The study of the New Testament was the starting point and remains the impetus for the research that lies behind most of all of these contributions. In the Utrecht tradition, inaugurated by W.C. van Unnik, New Testament problems are studied in their ancient context in the widest sense of the word. This inevitably leads to thorough research of both Jewish and Hellenistic cultures in the period from Alexander the Great to Justinian, in their various interactions. This is why the book has a fourfold division: (1) Hellenism and Judaism, (2) Judaism and Christianity, (3) Hellenism and Christianity, and (4) Hellenism-Judaism-Christianity. The author hopes that reading these studies will create a greater awareness of how much there is yet to be discovered in these still largely unexplored areas of the interrelationships of Graeco-Roman, Jewish and Christian cultures in antiquity. Whatever important research has already been done in this field, there is little doubt that this kind of investigations is still very much in its infancy. If these contributions, however modest, make other scholars and students enthusiastic for pursuing this line of research, the author will have attained his goal.

An impressive array of international scholars here provides fresh insights into themes related to Jewish civilization in the late Second Temple period and considers the role that should be assigned to the Qumran scrolls. Part I focuses on the history, society and literature of the Judaism of this period. Part II considers the light shed by the Qumran scrolls on this so-called dark age in the history of Judaism. A progress report on the scrolls is followed by chapters on their various implications.

Articles examine the city of Jerusalem and other Jewish communities of the Mediterranean diaspora, as reflected in the writings of Luke, Josephus and Philo. Topics covered include social identity, everyday life and religious practice. This will be of interest to students of Roman history, biblical studies, ancient Judaism and Hellenistic history.

This book collects twenty two previously published essays and one new one by Erich S. Gruen who has written extensively on the literature and history of early Judaism and the experience of the Jews in the Greco-Roman world. His many articles on this subject have, however, appeared mostly in conference volumes and *Festschriften*, and have therefore not had wide circulation. By putting them together in a single work, this will bring the essays to the attention of a much broader scholarly readership and make them more readily available to students in the fields of ancient history and early Judaism. The pieces are quite varied, but develop a number of connected and related themes: Jewish identity in the pagan world, the literary representations by Jews and pagans of one another, the interconnections of Hellenism and Judaism, and the Jewish experience under Hellenistic monarchies and the Roman empire.

This volume revisits issues of empire from the perspective of Jews, Christians, and other Romans in the third to sixth centuries. Through case studies, the contributors bring Jewish perspectives to bear on longstanding debates concerning Romanization, Christianization, and late antiquity.

In the Hellenistic period, Jews participated in the imagination of a cosmopolitan world and they developed their own complex cultural forms. In this panoramic and multifaceted book, René Bloch shows that the ancient Jewish diaspora is an integral part of what we understand as Hellenism and argues that Jewish Hellenism epitomizes Hellenism at large. Relying on Greek, Latin and Hebrew sources, the fifteen papers collected in this volume trace the evidence of ancient Jews through meticulous studies of ruins, literature, myth and modern reception taking the reader on a journey from Philo's Alexandria to a Roman bust in a Copenhagen museum

This insightful book intends to do away with the traditional strategy of playing Judaism and Hellenism out against one another as a context for understanding Paul. Case studies focus specifically on the Corinthian correspondence.

This volume contains articles by Martha Himmelfarb on topics in Second Temple Judaism and the development and reception of Second Temple traditions in late antiquity and the Middle Ages. The section on Priests, Temples, and Torah addresses the themes of its title in texts from the Bible to the Mishnah. *Purity in the Dead Sea Scrolls* contains articles analyzing the intensification of the biblical purity laws, particularly the laws for genital discharge, in the major legal documents from the Scrolls. In *Judaism and Hellenism* the author explores the relationship between these two ancient cultures by examining the ancient and modern historiography of the Maccabean Revolt and the role of the Torah in ancient Jewish adaptations of Greek culture. The last two sections of the volume follow texts and traditions of the Second Temple period into late antiquity and the Middle Ages. The articles in *Heavenly Ascent* consider the relationship between the ascent apocalypses of the Second Temple period and later works involving heavenly ascent, particularly the hekhalot texts. In the final section, *The Pseudepigrapha and Medieval Jewish Literature*, Himmelfarb investigates evidence for knowledge of works of the Second Temple period by medieval Jews with consideration of the channels by which the works might have reached these later readers.

Annotation. "This is a collection of 12 essays, written since 1997, on themes related to Hellenistic (Greek-speaking) Judaism. They include a review essay on recent scholarship on Hellenistic Judaism, a discussion of the question of anti-Semitism in antiquity, a study of the Hellenistic reform in Jerusalem, several studies of individual texts and an essay on the circumstances that led to the first Jewish revolt against Rome."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved.

A collection of essays, most of which were published previously. Partial contents:

A collection of fifteen essays, most of them published previously. Ch. 6 (pp. 109-118), "Jews and Christians in Antioch at the End of the Fourth Century" [appeared in "Christian-Jewish Relations through the Centuries" (2000)], contrasts the vitriolic anti-Jewish polemics of John Chrysostom in regard to Judaizing with the attitude of the "Apostolic Constitutions" (material on ecclesiastical law). The latter, instead of denigrating the Jews, borrowed from them aspects of Judaism that local Christians found attractive. Ch. 12 (pp. 207-221), "Who Was Apion?" [unpublished], focuses on Apion's "scholarship" and writing, i.e. activities other than his anti-Jewish polemics. However, notes that Apion's self-proclaimed originality included his invention of the libel of Jewish cannibalism.

In *Christian Origins and Hellenistic Judaism*, Stanley E. Porter and Andrew W. Pitts assemble an international team of scholars whose work has focused on reconstructing the social matrix for earliest Christianity through reference to Hellenistic Judaism and its literary forms.

This volume collects thirty essays by Shaye J.D. Cohen. First published between 1980 and 2006, these essays deal with a wide variety of themes and

texts: Jewish Hellenism; Josephus; the Synagogue; Conversion to Judaism; Blood and Impurity; the boundary between Judaism and Christianity. What unites them is their philological orientation. Many of these essays are close studies of obscure passages in Jewish and Christian texts. The essays are united too by their common assumption that the ancient world was a single cultural continuum; that ancient Judaism, in all its expressions and varieties, was a Hellenism; and that texts written in Hebrew share a world of discourse with those written in Greek. Many of these essays are well-known

and have been much discussed in contemporary scholarship. Among these are: The Significance of Yavneh (the title essay), Patriarchs and Scholars, Masada: Literary Tradition, Archaeological Remains, and the Credibility of Josephus, Epigraphical Rabbis, The Conversion of Antoninus, Menstruants and the Sacred in Judaism and Christianity, and A Brief History of Jewish Circumcision Blood.

Presents a collection of 26 articles, with an introduction on "The Influence of Hellenism on Jews in Palestine in the Hellenistic Period."