

~ THE ~ GENESIS of PERFECTION

ADAM AND EVE IN JEWISH AND
CHRISTIAN IMAGINATION



GARY A.
ANDERSON

Genesis Of Perfection Adam And Eve In Jewish And Christian Imagination

James L. Heft, Reuven Firestone, Omid Safi



Genesis Of Perfection Adam And Eve In Jewish And Christian Imagination:

The Genesis of Perfection Gary A. Anderson, 2002-04-15 A careful examination of the earliest biblical interpretations of Genesis considers such topics as human destiny the Creation sexuality sin and forgiveness from the perspectives of both Judaism and Christianity

The Fall Reconsidered Igal German, 2016-05-27 The sin narratives of Genesis 3 and 4 have been scrutinized by biblical interpreters throughout the centuries Some exegetical traditions have separated the story of Cain Abel from the preceding Edenic narrative thus undermining the unity of the Primeval History The book synthesizes the sin narratives of Adam Eve and Cain Abel and examines a wide range of premodern biblical interpretations attesting to their literary and theological unity This study makes a case for reading these primordial narratives as one familial saga that conveys to the reader the origins of human defiance against God

Learned Ignorance James L. Heft, Reuven Firestone, Omid Safi, 2011-02-20 Constructive interreligious dialogue is only a recent phenomenon Until the nineteenth century most dialogue among believers was carried on as a debate aimed either to disprove the claims of the other or to convert the other to one's own tradition At the end of the nineteenth century Protestant Christian missionaries of different denominations had created such a cacophony amongst themselves in the mission fields that they decided that it would be best if they could begin to overcome their own differences instead of confusing and even scandalizing the people whom they were trying to convert By the middle of the twentieth century the horrors of the Holocaust compelled Christians especially mainline Protestants and Catholics to enter into a serious dialogue with Jews one of the consequences of which was the removal of claims by Christians to have replaced Judaism and revising text books that communicated that message to Christian believers Now at the beginning of the twenty first century many branches of Christianity not least the Catholic Church are engaged in a world wide constructive dialogue with Muslims made all the more necessary by the terrorist attacks of September 11 In these new conversations Muslim religious leaders took an important initiative when they sent their document *A Common Word Between Us* to all Christians in the West It is an extraordinary document for it makes a theological argument various Christians in the West including officials at the Vatican have claimed that a theological conversation with Muslims is not possible based on texts drawn from the Hebrew Bible the New Testament and the Qur'an that Jewish Christian and Muslim believers share the God given obligation to love God and each other in peace and justice The Institute for Advanced Catholic Studies brought together an international group of sixteen Jewish Catholic and Muslim scholars to carry on an important theological exploration of the theme of learned ignorance

The Visual Rhetoric of the Married Laity in Late Antiquity Mark D. Ellison, 2023-12-11 This study examines third and fourth century portraits of married Christians and associated images reading them as visual rhetoric in early Christian conversations about marriage and celibacy and recovering lay perspectives underrepresented or missing in literary sources Historians of early Christianity have grown increasingly aware that written sources display an enthusiasm for asceticism and sexual renunciation that was far

from representative of the lives of most early Christians. Often called a silent majority, the married laity in fact left behind a significant body of work in the material record. Particularly in and around Rome, they commissioned and used such objects as sarcophagi, paintings, glass vessels, finger rings, luxury silver, other jewellery, items, gems, and seals that bore their portraits and other iconographic forms of self-representation. This study is the first to undertake a sustained exploration of these material sources in the context of early Christian discourses and practices related to marriage, sexuality, and celibacy. Reading this visual evidence increases understanding of the population who created it, the religious commitments they asserted, and the comparatively moderate forms of piety they set forth as meritorious alternatives to the ascetic ideal. In their visual rhetoric, these artifacts and images comprise additional voices in Late Antique conversations about idealized ways of Christian life and ultimately provide a fuller picture of the early Christian world. Plentifully illustrated with photographs and drawings, this volume provides readers access to primary material evidence. Such evidence like textual sources requires critical interpretation; this study sets forth a careful methodology for iconographic analysis and applies it to identify the potential intentions of patrons and artists and the perceptions of viewers. It compares iconography to literary sources and ritual practices as part of the interpretive process, clarifying the ways images had a rhetorical edge and contributed to larger conversations. Accessibly written, *The Visual Rhetoric of the Married Laity in Late Antiquity* is of interest to students and scholars working on Late Antiquity, early Christian, and late Roman social history, marriage, and celibacy in early Christianity and early Christian Roman and Byzantine art.

The Virgin Birth of Christ Richard Shenk, 2016-06-01 Too often the virgin birth of Christ serves merely as an evangelical shibboleth instead of a doctrine that affects our lives. The theological meaning of the virgin birth is rich in and of itself. The author argues that the doctrine has been too long ignored by the church. Collecting from disparate sources into one brief, accessible volume, Richard Shenk encourages the church towards boldness to understand the rich theological treasure that the virgin birth of Christ is for us and to live out its significance in joy and practice.

A Man Attested by God Kirk, 2016 Thought provoking alternative perspective on the full humanity of Jesus Christ. In *A Man Attested by God*, J. R. Daniel Kirk presents a comprehensive defense of the thesis that the Synoptic Gospels present Jesus not as divine but as an idealized human figure. Counterbalancing the recent trend toward early high Christology in such scholars as Richard Bauckham, Simon Gathercole, and Richard Hays, Kirk here thoroughly unpacks the humanity of Jesus as understood by Gospel writers whose language is rooted in the religious and literary context of early Judaism. Without dismissing divine Christologies out of hand, Kirk argues that idealized human Christology is the best way to read the Synoptic Gospels, and he explores Jesus as exorcist and miracle worker within the framework of his humanity. With wide-ranging exegetical and theological insight that sheds startling new light on familiar Gospel texts, *A Man Attested by God* offers up to date provocative scholarship that will have to be reckoned with.

Engaging the Doctrine of Israel Matthew Levering, 2021-09-16 This book is the dogmatic sequel to Levering's *Engaging the Doctrine of Marriage* in which he argued

that God's purpose in creating the cosmos is the eschatological marriage of God and his people. God sets this marriage into motion through his covenantal election of a particular people: the people of Israel. Central to this people's relationship with the Creator God are their Scriptures: exodus, Torah, Temple, land, and Davidic kingship. As a Christian Israelology, this book devotes a chapter to each of these topics, investigating their theological significance both in light of ongoing Judaism and in light of Christian Scripture (Old and New Testaments) and Christian theology. The book makes a significant contribution to charting a path forward for Jewish-Christian dialogue from the perspective of post-Vatican II Catholicism.

The ^AOxford Handbook of the Bible in Orthodox Christianity Eugen J. Pentiu, 2022-07-26. The Oxford Handbook of the Bible in Orthodox Christianity is designed to demonstrate how Orthodox Christians, namely Eastern Greek, Slavic, Romanian, Antiochene, and Oriental Syriac, Coptic, Ethiopian, and Armenian communities, have received, shaped, and interpreted the Christian Bible. The basic hallmark of Orthodox Christianity, a unique mix of strictness, tradition, and flexibility, is detectable at the level of text, canon, Scripture, Tradition, relationship, and mostly in the area of biblical hermeneutics.

The Old Testament in the Light of the New Stephen B. Clark, 2017-05-01. **Words** Ernst van den Hemel, Asja Szafraniec, 2016-06-15. A wide-ranging anthology of essays that examine the uses, purposes, and influence of religious language. It is said that words are like people: One can encounter them daily yet never come to know their true selves. This volume examines what words are, how they exist in religious phenomena. Going beyond the common idea that language merely describes states of mind, beliefs, and intentions, the book looks at words in their performative and material specificity. The contributions in this volume examine and employ a number of linguistic and semiotic ideologies. They develop the insight that our implicit assumptions about language guide the way we understand and experience religious phenomena. They also explore the possibility that insights about the particular status of religious utterances may in turn influence the way we think about words in our language.

A Theology of Literature William Franke, 2017-07-14. With the tools of far-reaching revolutions in literary theory and informed by the poetic sense of truth, William Franke offers a critical appreciation and philosophical reflection on a way of reading the Bible as theological revelation. Franke explores some of the principal literary genres of the Bible: Myth, Epic, History, Prophecy, Apocalyptic Writings, and Gospel, as building upon one another in composing a compactly unified edifice of writing that discloses prophetic and apocalyptic truth in a sense that is intelligible to the secular mind as well as to religious spirits. From Genesis to Gospel, this revealed truth of the Bible is discovered as a universal heritage of humankind. Poetic literature becomes the light of revelation for a theology that is discerned as already inherent in humanity's tradition. The divine speaks directly to the human heart by means of infinitely open poetic powers of expression in words exceeding and released from the control of finite human faculties and the authority of human institutions.

CHRIS BENDA. The main title of your book, *A Theology of Literature*, is rather expansive in scope; it's the title of a manifesto, while the subtitle, *The Bible as Revelation in the Tradition of the Humanities*, narrows the focus to a particular text. This title seems to

adumbrate your conception of the relationship between literature and the Bible What is that relationship WILLIAM FRANKE Picking up on your suggestions I would say that the book is a manifesto for literature as a revelation of the highest sort of truth of which the human heart and intellect are capable and at the same time a manifesto for theology as the source and core of traditions of human knowledge The Bible is taken as an outstanding example of both types of discourse literature and theology in some of their most marvelous and miraculous revelatory capacities CB In the introduction to your book you ask What is a theological reading of the Bible and what is a literary reading This question suggests different methods different purposes different outcomes But you put forward another way of thinking about the relationship between the theological and the literary What is that way WF The usual idea of the Bible as literature is that one can read the Bible just as good literature without presupposing any kind of religious belief This makes it palatable to many who would otherwise not be interested My approach likewise is to read the Bible for all that it is worth as literature but I find precisely there the Bible's most challenging and authentic theology Understanding literature in its furthest purport requires a kind of belief in language and the word It entails a hopeful loving and faithful sort of understanding of what is said and that already constitutes the rudiments of a theology This is to take the Bible as an especially revealing example of a humanities text The greatest of these texts generally contain an at least implicitly theological or sometimes a theological dimension to the extent that they envision the final purpose of life and the meaning of the world as a whole Whether or not they speak of God such texts are in a theological register wherever the unity and origin of existence are in question Personalizing this origin as God is one interpretation that remains inevitable and imaginatively compelling for us since we are persons CB You are not reading the Bible as literature in the same way that many others have been doing over the last several decades even though Robert Alter one of the foremost practitioners of that art appears frequently in the pages of your book Which aspects of the Bible as literature approach are in your view problematic at least for your project and which do you find of continuing value WF The tendency to reduce the Bible to mere literature is the approach that I wish to eschew I emphasize that the Bible is truly revelatory as literature This enables us to understand theological revelation too in a non dogmatic sense as having a much more general human validity Appreciating the literary qualities and excellence of the Bible remains as crucial to my project as to the traditional approach However I stress that these literary features are not merely aesthetic effects or ornaments They can be revelatory of the real The ultimately real and true which exceeds objectification and its inevitable oppositions cannot be apprehended except through the imagination CB When you speak of the Bible as revelation what do you mean WF I mean especially that it enables uncanny insight into the nature of reality as a whole and in its deepest core Revelation conveys an infinite intelligence of life and of everything that concerns us as humans I recognize knowledge as revealed to the extent that it rises beyond ordinary limits to a degree of knowing that somehow fathoms the whole or total or infinite This means for many that revelation comes from God But even before presupposing that we know anything about God we can

simply let revelation emerge from this extraordinary capacity of the mind to transcend itself toward what it cannot comprehend In certain encounters with others we can experience an infinite depth of love and life that boggles the mind and exceeds comprehension It can transform our lives Theological revelation is a compelling interpretation handed down over generations in the human community of this register of experience CB You seem to make a distinction between revelation and theological revelation What is that distinction and what import does it have for your argument WF No I would rather emphasize the continuity between theological revelation and revelation in a more general phenomenological sense of things simply coming to be known or openly disclosed This is important for keeping theology connected with the rest of human knowledge although human knowledge itself all along has also harbored something that transcends it and all its finite means I say all along because this problematic of the self transcendence of knowledge towards an extra worldly Other can be traced to the Axial Age in the middle of the first millennium BCE Of course a relationship with the Other who reveals himself or herself or itself as God belongs to the full sense of theological revelation as understood in biblical tradition I consider this as a degree of revelation of our relationship with others envisaged in its absoluteness CB What do you mean when you talk about the poetic potential of language Does all language have such potential even what we might not typically think of as poetic or even literary WF Language has infinite potential for meaning and poetic language shows and exploits this potential most intensively Language can be thought of as beginning with one word like OM that means everything all at once By a process of disambiguation more limited and specific meanings are differentiated from each other and assigned to different words However poetic language reverses this process and allows us to hear the multiple meanings buried in our metaphors and to divine the original unity of meaning in language behind the rationally differentiated senses of words in the language that we pragmatically employ yet with loss of its potential wholeness of meaning CB Your book is concerned with the Bible as a humanities text What is a humanities text and what does a humanities text do Might we think of any text as having the potential to be a humanities text as long as it is read humanistically WF Yes Being a humanities text is a matter of how a text is read But certain texts lend themselves more than others to touching on matters of deep and perennial human concern life and death and love and war greed and heroism suffering and hope for liberation redemption etc CB You state that prior to modernity texts including the Bible exercise d sovereign authority in determining their own meaning and in interrogating the reader and potentially challenging the reader s insight and very integrity In secular modernity by contrast texts taken as specimens for analysis are dissected according to the will and criteria of a knowing subject considered to be wholly external to them What implications have modern secular readings of the Bible and of literature more generally had for human knowledge and indeed for human existence and how does our present time what you call the post secular turn of postmodern culture change how we relate to the Bible and literature WF The modern secular era is the era of the individual knowing subject The self conscious human subject becomes the ground and foundation of all knowing emblematically with Descartes s

I think therefore I am as the inaugural proposition of modern philosophy Hegel construed the history of philosophy this way Texts become artifacts created by finite human subjects Prior to this modern era and its constitutive Narcissism the creation of the text was a much more open affair It was not under the control of a unitary finite subject the author Human authors could be channels for revelations from beyond their own ken Readers could explore texts for revelations from a higher authority than just the author s own intention Augustine s reading the Bible as meaning infinitely more than its presumable human authors starting with Moses were able to comprehend is a good example Confessions Book X XIII CB You quote John 1 14 The Word became flesh and dwelt among us and claim that this statement announces a general interpretive principle the meaning of tradition is experienced only in its application to life in the present Could you unpack that a bit WF Meaning in literature and life is much more than just an intellectual sense or dictionary definition How words mean for us is rooted in our way of existing in the world They have to take on our own flesh and dwell in and with us in order to realize their full potential to signify This fact is conveyed poetically by the doctrine of the Incarnation that is clairvoyantly and beautifully expressed in the Gospel of John CB A Theology of Literature largely consists of explorations of the revelatory aspects of varying literary genres in the Bible You look at mythology epic history prophecy apocalyptic literature poetry and gospel In the conclusion of your book you suggest that all of these genres in some manner are summed up and recapitulated in the Gospel This is convenient since we can t discuss each of these genres in depth How in brief does the Gospel provide such a summation and recapitulation WF The gospel is a prophetic word in which the archetypal myth of Genesis and the epic history of Exodus and the words of the prophets are fulfilled by the apocalyptic event of Christ as Savior It contains the life history of the Redeemer and includes many of his own sayings uttered with all their poetry Consider the lilies of the field how they grow they toil not neither do they spin etc It brings all these various forms and genres of revelation to a culmination in a word that exceeds all genres not least history in order to recast the mold of meaning and the very meaning of truth Its truth is made in being enacted and incorporated by those who believe in it and live it In the terms of I John 1 6 these are those who would do the truth CB Your book is able to cover significant portions of the Bible despite its brevity but of course it can t cover everything The legal materials are one type of literature that doesn t get extended treatment so I m curious how you might understand them as revelatory texts within the tradition of the humanities WF The legal materials fundamentally express a relationship with God They enable Israel to live in fellowship with the Lord and as sanctified by his love O Lord how I love thy law Psalm 119 97 exclaims the psalmist The legal prescriptions in the Bible reveal God and the way to God in very particular circumstances and social conditions But the relationship with God that they model is potentially valid in all times and places for those who wish to embrace the law as a gift for living in intimacy with the Almighty CB What dangers might accompany the recovery of texts as authoritative sources of truth in our post secular postmodern age How might those dangers should they exist be avoided or met WF The authority of texts read in the perspective of a theology of literature

never exempts the readers from responsibility for the implications and consequences that they draw from the text The authoritativeness of the infinite potential for meaning that is inherent in these texts is in a dimension of depth that underlies all meanings and all being and all creatures It does not valorize some over others These determinations are always made by human beings and they alone bear the responsibility for their choices and acts The power and authority of the text resides in its infinite potential before the emergence of any divisive distinctions and oppositions This type of authority of the text does not absolve humans of responsibility It rather reveals their infinite responsibility for whatever authority they claim or evoke They give this authority a determinate shape and particular application that is all their own They are answerable for whether or not their interpretation respects and protects all creatures and creation Questions by Chris Benda Divinity Librarian Vanderbilt University

Hopes for Better Spouses A. G. Roeber, 2013-06-13 Modern Protestant debates about spousal relations and the meaning of marriage began in a forgotten international dispute some 300 years ago The Lutheran Pietist ideal of marriage as friendship and mutual pursuit of holiness battled with the idea that submission defined spousal roles Exploiting material culture artifacts broadsides hymns sermons private correspondence and legal cases on three continents Europe Asia and North America A G Roeber reconstructs the roots and the dimensions of a continued debate that still preoccupies international Protestantism and its Catholic and Orthodox critics and observers in the twenty first century

Jewish Temple Theology and the Mystery of the Cross Richard J. Barry IV, 2023-10-13 On the Day of Atonement two goats were brought before the high priest at the temple One was chosen as the goat for the Lord a spotless sacrifice and the other was set aside for Azazel doomed to bear sins into the wilderness Jewish Temple Theology and the Mystery of the Cross shows how a theological appreciation for the two movements of Yom Kippur makes it possible to identify the paradox at the heart of Christian soteriology in his single atoning act Jesus Christ fulfills the work of both goats without confusion without division Appreciation for this paradox helps illuminate many of the doctrinal debates in the history of Christian soteriology and offers a compelling way forward Jewish Temple Theology and the Mystery of the Cross begins with a survey of biblical geography first a rich theological pilgrimage to Mount Zion the home of beauty goodness and truth and then to the surrounding desert the wilderness of sin and sorrow To appreciate the Yom Kippur liturgy and to understand the priestly word atonement one must be oriented by this cosmic stage Drawing on the best modern historical critical scholarship this volume reveals the wonders hidden in Leviticus and shows how a sophisticated theological interpretation of this book leads to breakthroughs in our understanding of Christ's saving work Seeing the mystery of the cross from the perspective of the ancient Jewish scriptures has surprising results For example Richard Barry shows how Hans Urs von Balthasar's controversial theology of Holy Saturday is a compelling development of Azazel goat soteriology it is not only biblically licit but is in some ways mandated by the logic of Yom Kippur At the same time David Bentley Hart is celebrated for the way he powerfully advances modern YHWH goat soteriology yet obedience to the logic of Yom Kippur also necessitates a nuanced

biblical critique of his muscular universalism How can Christ fulfill the seemingly contradictory movements of both goats in a single saving work Grappling with that question Jewish Temple Theology and the Mystery of the Cross seeks to draw nearer to the heart of the mystery of salvation Rewriting and Interpreting the Hebrew Bible Devorah Dimant, Reinhard G. Kratz, 2013-04-30 The present volume is one of the first to concentrate on a specific theme of biblical interpretation in the Dead Sea Scrolls namely the book of Genesis In particular the volume is concerned with the links displayed by the Qumranic biblical interpretation to the inner biblical interpretation and the final shaping of the Hebrew scriptures Moshe Bar Asher studies cases of such inner biblical interpretative comments Michael Segal deals with the Garden of Eden story in the scrolls and other contemporary Jewish sources Reinhard Kratz analyzes the story of the Flood as preamble for the lives of the Patriarchs in the Hebrew Bible Devorah Dimant examines this theme in the Qumran scrolls Roman Viehlhauer explores the story of Sodom and Gomorrah George Brooke and Atar Livneh discuss aspects of Jacob's career Harald Samuel reviews the career of Levi Liora Goldman examines the Aramaic work the Visions of Amram Lawrence Schiffman and Aharon Shemesh discuss halakhic aspects of stories about the Patriarchs Moshe Bernstein provides an overview of the references to the Patriarchs in the Qumran scrolls Flores Florentino Anthony Hilhorst, Emile Puech, Tigchelaar, 2007-11-30 This volume contains forty eight essays presented by friends colleagues and students from many countries in honour of Florentino Garcia Mart nez director of the Groningen Qumran Institute editor in chief of the Journal for the Study of Judaism and professor in Leuven The majority of the essays are in the areas of the honoree's own scholarship and interests including primarily Qumranica but also many other fields of Second Temple Judaism from late biblical texts and Septuagint up to early rabbinic writings Florentino's own polyglottism evident from his bibliography and his close relations with many scholars from Southern Europe is reflected in the inclusion of a few French Spanish and Italian articles in this volume The Subversion of the Apocalypses in the Book of Jubilees Todd R. Hanneken, 2012-06-03 In spite of some scholars inclination to include the book of Jubilees as another witness to Enochic Judaism the relationship of Jubilees to the apocalyptic writings and events surrounding the Maccabean revolt has never been adequately clarified This book builds on scholarship on genre to establish a clear pattern among the ways Jubilees resembles and differs from other apocalypses Jubilees matches the apocalypses of its day in overall structure and literary morphology Jubilees also uses the literary genre to raise the issues typical of the apocalypses including revelation angels and demons judgment and eschatology but rejects what the apocalypses typically say about those issues subverting reader expectations with a corrected view In addition to the main argument concerning Jubilees this volume's survey of what is fundamentally apocalyptic about apocalyptic literature advances the understanding of early Jewish apocalyptic literature and in turn of later apocalypses and comparable perspectives including those of Paul and the Qumran sectarians **The Nonviolent Messiah** Simon J. Joseph, 2014-06-02 When scholars have set Jesus against various conceptions of the messiah and other redemptive figures in early Jewish expectation those questions have been

bound up with the problem of violence whether the political violence of a militant messiah or the divine violence carried out by a heavenly or angelic figure Missing from those discussions Simon J Joseph contends are the unique conceptions of an Adamic redeemer figure in the Enochic material conceptions that informed the Q tradition and he argues Jesus own self understanding

Art as Biblical Commentary J. Cheryl Exum,2019-05-23 Art as Biblical Commentary is not just about biblical art but more importantly about biblical exegesis and the contributions visual criticism as an exegetical tool can make to biblical exegesis and commentary Using a range of texts and numerous images J Cheryl Exum asks what works of art can teach us about the biblical text Visual criticism is her term for an approach that addresses this question by focusing on the narrativity of images reading them as if like texts they have a story to tell and asking what light an image s story can shed on the biblical narrator s story In Part I Exum elaborates on her approach and offers a personal testimony to the value of visual criticism Part 2 examines in detail the story of Hagar in Genesis 16 and 21 Part 3 contains chapters on erotic looking and voyeuristic gazing in the stories of Bathsheba Susanna Joseph and Potiphar s wife and the Song of Songs on the distribution of renown among Jael Deborah and Barak on the Bible s notorious women Eve and Delilah and on the sacrificed female body in the stories of the Levite s wife Judges 19 and Mary the mother of Jesus

Revelation 21-22 in Light of Jewish and Greco-Roman Utopianism Eric J. Gilchrest,2013-05-01 In Revelation 21 22 in Light of Jewish and Greco Roman Utopianism Eric J Gilchrest offers a creative and compelling reading of Revelation 21 22 as understood through the lens of ancient utopianism The work is in two parts beginning with a detailed portrait of ancient utopianism based on Greco Roman and Jewish traditions The portrait sketches the topography of the utopian landscape which includes a thorough account of various traditions using fourteen utopian topoi or motifs The author then moves to a description of Revelation s new Jerusalem in light of these two utopian traditions With sensitivity to how this text would have been read by each utopian perspective the author constructs a unique reading of a classic passage that highlights the variety of ways the text originally may have been heard

The Library of Paradise David Allen Michelson,2023-01-13 Contemplative reading is a spiritual practice developed by Christian monks in sixth and seventh century Mesopotamia The Library of Paradise tells the story of this Syriac tradition in three phases its establishment as an ascetic practice the articulation of its theology and its maturation and spread

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