

Facing The Gods Epiphany And Representation In Graeco Roman Art Literature And Religion Greek Culture In The Roman World

Explores divine manifestations and their representations not only in art, but also in literature, histories and inscriptions. The cultural analysis of epiphany is set within a historical framework that examines its development from the archaic period through the Hellenistic world and into the Roman Empire.

In Intolerance, Polemics, and Debate in Antiquity politico-cultural, philosophical, and religious forms of critical conversation in the ancient Near Eastern, Biblical, Graeco-Roman, and early-Islamic world are discussed. The contributions enquire into the boundaries between debate, polemics, and intolerance, and address their manifestations in both philosophy and religion.

Back cover: In this work, John Granger Cook argues that there is no fundamental difference between Paul's conception of the resurrection body and that of the Gospels; and, the resurrection and translation stories of antiquity help explain the willingness of Mediterranean people to accept the Gospel of a risen savior.

The frames of classical art are often seen as marginal to the images that they surround. Traditional art history has tended to view framing devices as supplementary 'ornaments'. Likewise, classical archaeologists have often treated them as tools for taxonomic analysis. This book not only argues for the integral role of framing within Graeco-Roman art, but also explores the relationship between the frames of classical antiquity and those of more modern art and aesthetics. Contributors combine close formal analysis with more theoretical approaches: chapters examine framing devices across multiple media (including vase and fresco painting, relief and free-standing sculpture, mosaics, manuscripts and inscriptions), structuring analysis around the themes of 'framing pictorial space', 'framing bodies', 'framing the sacred' and 'framing texts'. The result is a new cultural history of framing - one that probes the sophisticated and playful ways in which frames could support, delimit, shape and even interrogate the images contained within.

In ancient Greece, epiphanies were embedded in cultural production, and employed by the socio-political elite in both perpetuating pre-existing power-structures and constructing new ones. This volume is the first comprehensive survey of the history of divine epiphany as presented in the literary and epigraphic narratives of the Greek-speaking world. It demonstrates that divine epiphanies not only reveal what the Greeks thought about their gods; they tell us just as much about the preoccupations, the preconceptions, and the assumptions of ancient Greek religion and culture. In doing so, it explores the deities who were prone to epiphany and the contexts in which they manifested themselves, as well as the functions (narratives and situational) they served, addressing the cultural specificity of divine morphology and mortal-immortal interaction. Divine Epiphany in Greek Literature and Culture re-establishes epiphany as a crucial mode in Greek religious thought and practice, underlines its centrality in Greek cultural production, and foregrounds its impact on both the political and the societal organization of the ancient Greeks.

What does it mean for Jesus to be "deified" in early Christian literature? Early

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Christians did not simply assert Jesus' divinity; in their literature, they depicted Jesus with the specific and widely recognized traits of Mediterranean deities. Relying on the methods of the history of religions and ranging judiciously across Hellenistic literature, M. David Litwa shows that at each stage in their depiction of Jesus' life and ministry, early Christian writings from the beginning relied on categories drawn not from Judaism alone, but on a wide, pan-Mediterranean understanding of deity.

In much of the scholarship on Paul, activities such as speaking in tongues, prophecy, and miracle healings are either ignored or treated as singular occurrences. Typically, these practices are categorized in such a way that shields Paul and his followers from the influence of so-called paganism. In *Signs, Wonders, and Gifts*, Jennifer Eyl masterfully argues that Paul did, in fact, engage in range of divinatory and wonder-working practices that were widely recognized and accepted across the ancient Mediterranean. Eyl re-describes, reclassifies, and recontextualizes Paul's repertoire vis-à-vis such widespread, similar practices. Situating these activities within the larger framework of reciprocity that dominated human-divine relationships in antiquity, she demonstrates that divine powers and divine communication were bestowed as benefactions toward Paul and his gentile followers in proportion to their faithfulness and loyalty.

Robyn J. Whitaker interprets the Book of Revelation within the context of ancient rhetoric and religion. She argues that the author of Revelation uses a popular rhetorical tool, ekphrasis, to paint word-pictures of God that compete with material images to both critique image-making and simultaneously make an absent God present.

Neo-Assyrian and Greek Divination in War is about practices which enabled humans contact the divine. These relations, especially in difficult times of military conflict, could be crucial in deciding the fate of individuals, cities, dynasties or even empires.

This book, in minute detail, presents a polyphony of voices, perspectives and opinions, from which emerges a diverse but coherent representation of the complex relationship between religion and war in the Ancient Near East, Greece and Rome.

Re-envisioning epic from Homer to Nonnus through theories of the gaze.

This is an open access title available under the terms of a CC BY-NC-ND 4.0 licence. It is free to read at Oxford Scholarship Online and offered as a free PDF download from OUP and selected open access locations. This volume sets out to re-examine what ancient people - primarily those in ancient Greek and Roman communities, but also Mesopotamian and Chinese cultures - thought they were doing through divination, and what this can tell us about the religions and cultures in which divination was practised. The chapters, authored by a range of established experts and upcoming early-career scholars, engage with four shared questions: What kinds of gods do ancient forms of divination presuppose? What beliefs, anxieties, and hopes did divination seek to address? What were the limits of human 'control' of divination? What kinds of human-divine relationships did divination create/sustain? The volume as a whole seeks to move beyond functionalist approaches to divination in order to identify and elucidate previously

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understudied aspects of ancient divinatory experience and practice. Special attention is paid to the experiences of non-elites, the perception of divine presence, the ways in which divinatory techniques could surprise their users by yielding unexpected or unwanted results, the difficulties of interpretation with which divinatory experts were thought to contend, and the possibility that divination could not just ease, but also exacerbate, anxiety in practitioners and consultants.

Religion was integral to the conduct of war in the ancient world and the Greeks were certainly no exception. No campaign was undertaken, no battle risked, without first making sacrifice to propitiate the appropriate gods (such as Ares, god of War) or consulting oracles and omens to divine their plans. Yet the link between war and religion is an area that has been regularly overlooked by modern scholars examining the conflicts of these times. This volume addresses that omission by drawing together the work of experts from across the globe. The chapters have been carefully structured by the editors so that this wide array of scholarship combines to give a coherent, comprehensive study of the role of religion in the wars of the Archaic and Classical Greek world. Aspects considered in depth will include: Greek writers on religion and war; declarations of war; fate and predestination, the sphagia and pre-battle sacrifices; omens, oracles and portents, trophies and dedications to cult centers; militarized deities; sacred truces and festivals; oaths and vows; religion & Greek military medicine.

“The Egyptian gods” mattered greatly to many kings, emperors, cities and elites in the Hellenistic and Roman world. Power, politics & the cults of Isis provides the first overview of this important phenomenon and shows how this happened, and why.

In *My Flesh Is Meat Indeed*, Meredith J. C. Warren shows that the "bread of life" discourse in John 6:51c-58 bears no Eucharistic overtones. Instead, John plays on Mediterranean cultural expectations about the nature of heroic sacrifice and the sacrificial meal that established the identification of a hero with a deity.

Warren traces a literary trope in which a hero or heroine's antagonistic relationship with a deity is resolved through the hero's sacrifice. Against this milieu, Jesus' insistence that his flesh be eaten demonstrates the Christology of the Gospel.

Artemidorus' *Oneirocritica* ('The Interpretation of Dreams') is the only dream-book which has been preserved from Graeco-Roman antiquity. Composed around AD 200, it comprises a treatise and manual on dreams, their classification, and the various analytical tools which should be applied to their interpretation, making Artemidorus both one of the earliest documented and arguably the single most important predecessor and precursor of Freud. Artemidorus travelled widely through Greece, Asia, and Italy to collect people's dreams and record their outcomes, in the process casting a vivid light on social mores and religious beliefs in the Severan age: this volume, published as a companion to the new translation of *The Interpretation of Dreams* by Martin Hammond in the Oxford

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World's Classics series, aims to provide the non-specialist reader with a readable and engaging road-map to this vast and complex text. It offers a detailed analysis of Artemidorus' theory of dreams and the social function of ancient dream-interpretation, while also aiming to foster an understanding of the ways in which Artemidorus might be of interest to the cultural or social historian of the Graeco-Roman world. Alongside chapters on Artemidorus' life, career, and world-view, it also provides valuable insights into his conceptions of the human body, sexuality, the natural world, and the gods; his attitudes towards Rome, the contemporary Greek polis, and the social order; and his knowledge of Greek literature, myth, and history. In addition, its accessible exploration of the differences and similarities between ancient traditions of dream-analysis and modern psychoanalytic approaches will make this volume of interest to anybody with an interest in the history of dreams and dream interpretation.

Violence had long been central to the experience of Hellenistic Greek cities and to their civic discourses. This volume asks how these discourses were shaped and how they functioned within the particular cultural constructs of the Hellenistic world. It was a period in which warfare became more professionalised, and wars increasingly ubiquitous. The period also saw major changes in political structures that led to political and cultural experimentation and transformation in which the political and cultural heritage of the classical city-state encountered the new political principles and cosmopolitan cultures of Hellenism. Finally, and in a similar way, it saw expanded opportunities for cultural transfer in cities through (re)constructions of urban space. Violence thus entered the city through external military and political shocks, as well as within emerging social hierarchies and civic institutions. Such factors also inflected economic activity, religious practices and rituals, and the artistic, literary and philosophical life of the polis.

Across the Corrupting Sea: Post-Braudelian Approaches to the Ancient Eastern Mediterranean reframes current discussions of the Mediterranean world by rereading the past with new methodological approaches. The work asks readers to consider how future studies might write histories of the Mediterranean, moving from the larger pan-Mediterranean approaches of *The Corrupting Sea* towards locally-oriented case studies. Spanning from the Archaic period to the early Middle Ages, contributors engage the pioneering studies of the Mediterranean by Fernand Braudel through the use of critical theory, GIS network analysis, and postcolonial cultural inquiries. Scholars from several time periods and disciplines rethink the Mediterranean as a geographic and cultural space shaped by human connectivity and follow the flow of ideas, ships, trade goods and pilgrims along the roads and seascapes that connected the Mediterranean across time and space. The volume thus interrogates key concepts like cabotage, seascapes, deep time, social networks, and connectivity in the light of contemporary archaeological and theoretical advances in order to create new ways of writing more diverse histories of the ancient world that bring together local contexts, literary materials, and archaeological analysis.

Two topics of current critical interest, agency and materiality, are here explored in the context of their intersection with the divine. Specific case studies, emphasizing the ancient Near East but including treatments also of the European Middle Ages and ancient Greece, elucidate the nature and implications of this intersection: What is the relationship between the divine and the particular matter or physical form in which it is materially represented or mentally visualized? How do sacral or divine "things" act, and what is the source and nature of their agency? How might we productively define and think about anthropomorphism in relation to the divine? What is the relationship between the mental and the material image, and between the categories of

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object and image, image and likeness, and likeness and representation? Drawing on a broad range of written and pictorial sources, this volume is a novel contribution to the contemporary discourse on the functioning and communicative potential of the material and materialized divine as it is developing in the fields of anthropology, art history, and the history and cognitive science of religion.

By examining literary accounts of theomachy (literally "god-fight"), *The War With God* provides a new perspective on the canonical literary traditions of epic and tragedy, and will be of great interest to scholars in Classics as well as those working on the European epic and tragic traditions. The struggle between human and god has always held a prominent place in classical literature, especially in the closely related genres of epic and tragedy, ranging from the physical confrontation of Achilles with the river-god Scamander in *Iliad* 21 to Pentheus' more figurative challenge to Dionysus in Euripides' *Bacchae*. Yet perhaps the most intense engagement with theomachy occurs in Latin literature of the 1st century AD, which included not only the overreachers of Ovid's *Metamorphoses* and Hannibal's assault on Capitoline Jupiter in Silius Italicus' *Punica*, but also, in the richest and most extended treatments of the theme, the transgressive figures of Hercules in Seneca's *Hercules Furens* and Capaneus and Hippomedon in Statius' *Thebaid*. This book, therefore, explores the presence of theomachy in Roman imperial poetry, focusing on Seneca and Statius, and sets it within a tradition going back through the Augustan age all the way to archaic Greece. The central argument of the book is that theomachy symbolizes various conflicts of authority: the poets' attempts to outdo their literary predecessors, the contentions of rival philosophical views, and the violent assertions of power that characterized both autocratic authority and its opposition. By drawing on evidence from literature, politics, religion, and philosophy, this project reveals the various influences that shaped the intellectual and cultural significance of theomachy: from Stoic and Epicurean debates about the gods to the divinization of the emperor, from poetic competition with Vergil and Homer to tyranny and revolution under the Julio-Claudian and Flavian dynasties.

The papers of this volume focus on the sacred landscapes of ancient Sicily. Religious and cultural dimensions of Greek sanctuaries are assessed in light of the results of recent excavations and new readings of literary sources. The material dimension of cult practices in ancient sanctuaries is the central issue of all contributions, with a focus on the findings from ancient Akragas. Great attention is also paid to past ritual activities, which are framed in three complementary areas of enquiry. Firstly, the architectural setting of sanctuaries is examined beyond temple buildings to assess the wider context of their structural and spatial complexity. Secondly, the material culture of votive deposition and religious feasting is analysed in terms of performative characteristics and through the lens of anthropological approaches. Thirdly, the significance of gender in cultic practice is investigated in light of the fresh data retrieved from the field. The new findings presented in this volume contribute to close the existing research gaps in the study of sanctuaries in Sicily, as well as the wider practice of Greek religion.

"This book focuses on God's body in the New Testament. While there are various views in the New Testament regarding God's body, the present work argues that Luke-Acts stands out as an important example of a New Testament text that portrays God as visible and corporeal. According to Luke, God is a visible, concrete being who can take on a variety of different forms, as well as a being who is intimately intertwined with human fleshliness in the form of Jesus. In this way, the God of Israel does not adhere to the incorporeal deity of Platonic philosophy, especially as read through post-Enlightenment eyes. Luke's portrayal of God instead finds more affinity with Greco-Roman traditions that conceive of the divine in corporeal terms, and above all, with the God found in the pages of Jewish Scripture. Moreover, Luke's depiction of Jesus as an embodied being has both similarities and dissimilarities with Luke's depiction of Israel's God and points ahead to future controversies concerning Jesus's divinity

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and humanity in the early church. Indeed, in Luke-Acts and beyond, questions concerning God's body are intimately intertwined with Christology and shed light on how to understand Jesus's own visible embodiment in relation to God"--

This handbook offers both students and teachers of ancient Greek religion a comprehensive overview of the current state of scholarship in the subject, from the Archaic to the Hellenistic periods. It not only presents key information, but also explores the ways in which such information is gathered and the different approaches that have shaped the area. In doing so, the volume provides a crucial research and orientation tool for students of the ancient world, and also makes a vital contribution to the key debates surrounding the conceptualization of ancient Greek religion. The handbook's initial chapters lay out the key dimensions of ancient Greek religion, approaches to evidence, and the representations of myths. The following chapters discuss the continuities and differences between religious practices in different cultures, including Egypt, the Near East, the Black Sea, and Bactria and India. The range of contributions emphasizes the diversity of relationships between mortals and the supernatural - in all their manifestations, across, between, and beyond ancient Greek cultures - and draws attention to religious activities as dynamic, highlighting how they changed over time, place, and context.

John Barton and Peter Groves present a range of chapters by leading scholarly voices from the worlds of biblical studies and the Church, looking at the study of the New Testament within and around the Church and the impact it has had and can have on Christian theology. The essays in the volume adopt a style of critical engagement with biblical texts, through the prism of a modern and living Church. The focus of the volume is thus not only upon the New Testament itself, but upon how reading the New Testament is important for dialogue within the Church and within Christian denominations. Among the highly distinguished contributors are John Barton, Eric Eve, Mark Goodacre, Christopher Rowland, and Rowan Williams.

This volume contains the collected papers of Albert Henrichs on numerous subjects in ancient Greek myth and religion. What was ancient Greek religion really like? What is the reality of belief and action that lies behind the unwieldy sources, which stem from vast areas and epochs of the ancient world? What is the meaning, intended and otherwise, of religious action and speech in ancient Greece? Who were the Greek gods, how were they worshipped, and how were they viewed by those who worshipped them? One of the leading students of ancient Greek religion over the past five decades, Albert Henrichs, the Eliot Professor of Greek Literature at Harvard University, combines wide and deep learning, a pragmatic, incisive approach to the sources, and an apt use of comparative perspectives. Henrichs breaks new ground in discussing sacrifice, libation, cultic identity, religious action and speech, epiphany, and the personalities of the gods. Special attention is devoted to ancient Greek sources on the ancient Persian prophet Mani, founder of Manichaeism. As a group, Albert Henrichs' papers on Greek religion offer a basic education on Greek myth and religion and constitute a blueprint for serious study of the subject.

Understanding Greek Religion is one of the first attempts to fully examine any religion from a cognitivist perspective, applying methods and findings from the cognitive science of religion to the ancient Greek world. In this book, Jennifer Larson shows that many of the fundamentals of Greek religion, such as anthropomorphic gods, divinatory procedures, purity beliefs, reciprocity, and

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sympathetic magic arise naturally as by-products of normal human cognition. Drawing on evidence from across the ancient Greek world, Larson provides detailed coverage of Greek theology and local pantheons, rituals including processions, animal sacrifice and choral dance, and afterlife beliefs as they were expressed through hero worship and mystery cults. Eighteen in-depth essays illustrate the theoretical discussion with primary sources and include case studies of key cult inscriptions from Kyrene, Kos, and Miletos. This volume features maps, tables, and over twenty images to support and expand on the text, and will provide conceptual tools for understanding the actions and beliefs that constitute a religion. Additionally, Larson offers the first detailed discussion of cognition and memory in the transmission of Greek religious beliefs and rituals, as well as a glossary of terms and a bibliographical essay on the cognitive science of religion. Understanding Greek Religion is an essential resource for both undergraduate and postgraduate students of Greek culture and ancient Mediterranean religions. Provides the first full-length analysis of Gregory Nazianzen's multifaceted account of the image of God against the backdrop of biblical themes.

While modern students of Greek religion are alert to the occasion-boundedness of epiphanies and divinatory dreams in Greek polytheism, they are curiously indifferent to the generic parameters of the relevant textual representations on which they build their argument. Instead, generic questions are normally left to the literary critic, who in turn is less interested in religion. To evaluate the relation of epiphanies and divinatory dreams to Greek polytheism, the book investigates relevant representations through all major textual genres in pagan antiquity. The evidence of the investigated genres suggests that the 'epiphany-mindedness' of the Greeks, postulated by most modern critics, is largely an academic chimaera, a late-comer of Christianizing 19th-century-scholarship. It is primarily founded on a misinterpretation of Homer's notorious anthropomorphism (in the Iliad and Odyssey but also in the Homeric Hymns). This anthropomorphism, which is keenly absorbed by Greek drama and figural art, has very little to do with the religious lifeworld experience of the ancient Greeks, as it appears in other genres. By contrast, throughout all textual genres investigated here, divinatory dreams are represented as an ordinary and real part of the ancient Greeks' lifeworld experience.

An international, cross-disciplinary investigation of ancient religious practices and their material remains yields fresh insights and poses new questions

This collection offers a fresh look at the nature and development of the Greek gods in the period from Homer until Late Antiquity The Greek gods are still very much present in modern consciousness. Although Apollo and Dionysos, Artemis and Aphrodite, Zeus and Hermes are household names, it is much less clear what these divinities meant and stood for in ancient Greece. In fact, they have been very much neglected in modern scholarship. Bremmer and Erskine bring together a team of international scholars with the aim of remedying this situation and generating new approaches to the nature and development of the Greek

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gods in the period from Homer until Late Antiquity. The Gods of Ancient Greece looks at individual gods, but also asks to what extent cult, myth and literary genre determine the nature of a divinity and presents a synchronic and diachronic view of the gods as they functioned in Greek culture until the triumph of Christianity. This is the first history of epiphany as both a phenomenon and as a cultural discourse within the Graeco-Roman world, exploring divine manifestations and their representations, in visual terms as well as in literary, historical and epigraphic accounts. Verity Platt sets the cultural analysis of epiphany within a historical framework that explores its development from the archaic period into the Roman empire. In particular, a surprisingly large number of the images that have survived from antiquity are not only religious, but epiphanically charged. Verity Platt argues that the enduring potential for divine incursions into mortal experience provides a structure of cognitive reliability that supports both ancient religion and mythology. At the same time, Graeco-Roman culture exhibits a sophisticated awareness of the difficulties of the apprehension of deity, the representation of divine presence, and the potential for the manmade sign to lead the worshipper back to an unmediated epiphanic encounter.

"This book is a study of the ways in which Kallimachos used hymns praising the Olympian gods to shape a political discourse on kingship emerging in the Hellenistic world. In it, I investigate how the poet crafts compelling new portrayals of the gods that refigure the politics of the divine family. In the new political order he depicts, Kallimachos virtually eliminates the harmful strife traditionally associated with these figures, reframing the gods as good kings and queens within the idiom of contemporary politics. Not only does Kallimachos depict these gods as pro-dynastic exemplars of good governance, but he also engages his audience in discourses on the nature of power, just rule, reciprocity, transgression and punishment, as well as the roles of kings, queens, and poets. In dialogue with a range of literary texts from the Archaic, Classical, and indeed contemporary periods, Kallimachos renegotiates the political dynamics of the Olympian gods who serve as paradigms for his ideology. I argue that this "new politics of Olympos" constitutes Kallimachos' effort to shape the political discourse emerging within and between the courts of Hellenistic superpowers. His hymns for the gods define what is praiseworthy and set the agenda for a conversation about power at the dawning of a new political phenomenon--Hellenistic kingship. I close the book with a brief overview of Kallimachos' political ideology in the Hymns, the rhetorical strategies he employs, and the inter- and intratextual dynamics that draw readers of the poetry book into a larger discussion on power, authority, and just rule. Finally, I offer some speculations on the persuasive effect of praise on a potential Ptolemaic reader for whom the poetry book might serve as an education in and inducement to good kingship"--

Reconceiving Religious Conflict deconstructs instances of religious conflict within the formative centuries of Christianity, the first six centuries CE. It explores the theoretical foundations of religious conflict; the dynamics of religious conflict

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within the context of persecution and martyrdom; the social and moral intersections that undergird the phenomenon of religious conflict; and the relationship between religious conflict and religious identity. It is unique in that it does not solely focus on religious violence as it is physically manifested, but on religious conflict (and tolerance), looking too at dynamics of religious discourse and practice that often precede and accompany overt religious violence.

Chronicles the life of Chad Williams, a Navy SEAL who committed himself to the grueling training in order to avenge his friend and mentor, who died on the streets of Fallujah.

Since David Hume, the interpretation of miracle stories has been dominated in the West by the binary distinction of fact vs. fiction. The form-critical method added another restriction to the interpretation of miracles by neglecting the context of its macrotexts. Last but not least the hermeneutics of demythologizing was interested in the self-understanding of individuals and not in political perspectives. The book revisits miracle stories with regard to these dimensions: 1. It demands to connect the interpretation of Miracle Stories to concepts of reality. 2. It criticizes the restrictions of the form critical method. 3. It emphasizes the political implications of Miracle Stories and their interpretations. Even the latest research accepts this modern opposition of fact and fiction as self-evident. This book will examine critically these concepts of reality with interpretations of miracles. The book will address how concepts of reality, always complex, came to expression in stories of miraculous healings and their reception in medicine, art, literature, theology and philosophy, from classic antiquity to the Middle Ages. Only through such bygone concepts, contemporary interpretations of ancient healings can gain plausibility.

This study probes the significance of Paul's statement in 1 Corinthians 3:16 announced to a group of believers in Corinth: "Do you not know that you are the temple of God and that the spirit of God dwells among you?" The question is framed in the Greek language such that Paul expected an affirmative response (i.e. 'Yes, we know we are the temple of God'), and yet mapping such an idea onto a gathering of people is rather unprecedented in antiquity. By surveying relevant literary texts and material culture from the ancient Mediterranean (roughly 400 BCE—200 CE), the author shows how Paul appropriated the concept of temple in his exhortation to the Corinthians. A few key texts in 1 Corinthians can be read as a cohesive and coherent set of passages that unpack the idea of the Corinthians as "the temple of God." While these passages are not typically read together, this study shows how themes such as power and spirit, traditions from Exodus, divine benefits, and sacrificial foods found in these passages reflect similar concerns observed in temples and other sanctuaries in ancient Greek, Roman, and Jewish contexts. Careful analysis of the religious experience of visitors to temples—an important topic that remains largely ignored in secondary literature—gives greater clarity to the nuances of Paul's temple discourse. As the temple, the Corinthian community not only receives God's power and benefits,

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but also remains vulnerable to peril posed by insiders and outsiders.

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Did Zechariah really see visions? This question cannot be definitely answered, so the idea must remain a hypothesis. Here, Tiemeyer shows that this hypothesis is nonetheless reasonable and instrumental in shedding light on matters in Zechariah's vision report that are otherwise unclear. Tracking through each verse of the text, the key exegetical problems are covered, including the topics of the distinction between visions and dreams, dream classification, conflicting sources of evidence for dream experiences, and rhetorical imagery as opposed to dream experience. Further attention is focused on the transmission of the divine message to Zechariah, with the key question raised of whether a visual or oral impression is described. Tiemeyer's study further demonstrates that Zech 1-6 depicts a three-tier reality. This description seeks to convey the seer's visionary experience to his readers. In a trance state, Zechariah communicates with the Interpreting Angel, while also receiving glimpses of a deeper reality known as the 'visionary world.'

This highly anticipated two-book fourth volume in N. T. Wright's magisterial series, Christian Origins and the Question of God, is destined to become the standard reference point on the subject for all serious students of the Bible and theology. The mature summation of a lifetime's study, this landmark book pays a rich tribute to the breadth and depth of the apostle's vision, and offers an unparalleled wealth of detailed insights into his life, times, and enduring impact.

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