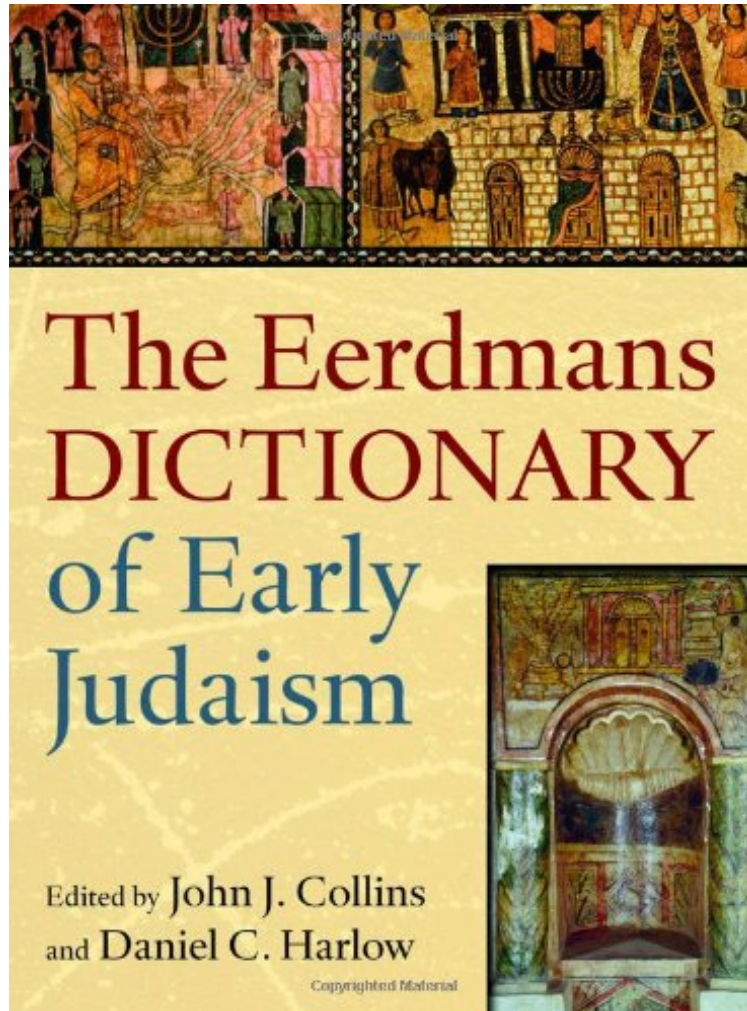


(Read download) The Eerdmans Dictionary of Early Judaism

## The Eerdmans Dictionary of Early Judaism

*From Collins John J Harlow Daniel C*  
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**From Collins John J Harlow Daniel C : The Eerdmans Dictionary of Early Judaism** before purchasing it in order to gauge whether or not it would be worth my time, and all praised The Eerdmans Dictionary of Early Judaism:

11 of 11 people found the following review helpful. Doesn't get much better than this By Brian C. Leport I wish I would have obtained it when it was published in 2010. If you have any interesting in early Judaism or Christian origins you need this book. It is a shelf-resource, plain and simple. It has about fourteen hundred (large) pages of content. Each page is dual columned for easy reading. Topics are arranged in alphabetic order as expected. The dictionary (this word seems quite insufficient) begins with a dozen or so major essays on everything from Judaism in modern scholarship to biblical interpretation in early Judaism to the Dead Sea Scrolls to the relationship between early and rabbinic

Judaism. The list of contributors is ten pages long. Authors include the most respected scholars in a variety of sub-fields that relate to early Judaism. The beginning of the book includes a list of topics under headers such as Literary Genres, Josephus, Groups in Society:, Religious Institutions, and much more. There is also a list of maps (hence, the encyclopedia includes maps), a chronological outline, and a list of important abbreviations. It is hard to review a dictionary on a blog in such a way that the reader can recognize the worth of the volume, especially one as good as this one. (I recommend following the above link to .com so that you can preview the book.) Let me say again, if early Judaism interest you, or even rabbinic Judaism, Christian origins, or later Christianity, you will want this book. It is worth the price. It is the work of the best scholarship has to offer. 0 of 0 people found the following review helpful. The best of its kind. By A Wagnerite What an amazing resource! A wealth of information from a huge range of scholars currently in the fields of biblical and intertestamental studies, Dead Sea Scrolls, Greco-Roman historiography, and practically every other area of research relevant to the formative period of Judaism, as well as the origins of Christianity from its Judaic milieu. Staggering amount of information packed in over 1300 pages. The book is over-size, clothbound and pages securely sewn-stitched, allowing for easy and safe opening of the huge book. A perfect example of book publishing and production at their very best. 20 of 22 people found the following review helpful. Long overdue By Maze Runner Fan The newly released Dictionary of Early Judaism (hereafter DEJ) is long overdue. It was just released in November - but seems like it was in the making for a some time. For those who are familiar with IVPs Dictionary of Jesus and the Gospels and the like, this volume will surely be a welcome addition. There is much to praise here. First, and unlike the aforementioned IVP "Dictionary of ..." series on the OT NT, DEJ begins with thirteen full-length (20-40pp) essays on critical topics such as: "Early Judaism in Modern Scholarship" (John Collins) "Jewish History in the Land of Israel" (James VanderKam) "Early Judaism and Early Christianity" (Daniel Harlow) as well as the one I am looking forward to sinking my teeth into soon: "Early Jewish Biblical Interpretation" by James Kugel. Side note: I use Kugel's "The Bible as it Was" in my seminary courses. My seminarians' heads usually explode (in the good sense) when they read early Jewish interpretations of Gen 3 - interpretations that are divergent and surprising - like the Book of Jubilees, or the apocryphal "Life of Adam and Eve," which posits a conversation between Eve and Satan outside of Eden. In LAE, Eden is depicted as a temple - and it could be argued that for the audience of Jubilees, Gen 3 is "used" to promote Levitical purity - especially conjugal abstinence before priests enter the temple for temple service. I say this because in the text of LAE, Adam and Eve consummate their relationship OUTSIDE the garden - and abstain in its sanctuary - interesting. (Again, heads explode.) As an orthodox Catholic, I should add that my goal is not to conjure up such interpretations as consistent with Catholic theology, or to propose that they "replace" orthodox interpretations of Gen 3 - not in the least. If anything, I hope my seminarians will better appreciate what I call the "Christian innovation." Specifically, when we read Paul in Rom 5 ("Just as sin entered the world through one man ...") in light of such early Jewish texts, it is not hard to see just how "radical" Paul (and later, Augustine's) developing notion of Original Sin really was. It was in light of the Easter event - and only this, I'd argue, that the new interpretations of the OT can be understood. And so, grasping these earlier Jewish interpretations of the OT can help Christians better appreciate our own traditions - while learning a ton about early Judaism in all of its splendor and variety of biblical thought. (I hope that makes sense.) For all these reasons, the Kugel essay should be an important contribution - though in fairness, I have not reviewed this essay - yet. After these thirteen longer essays, the dictionary-proper begins. Here, we can read over 500 articles from a considerable array of scholars. A few examples: John Collins (on a whole bunch of apocalyptic-related topics; Michael Stone, James VanderKam, David Aune ("miracles"), Dale Allison [!] (on "Abraham" - wow, can't wait to read that one; "Kingdom of God"); John Barclay ("Josephus"); Carol Newsome ("Job"); Craig Evans ("Gospel of Mark"); George Nickelsberg ("Resurrection") and on and on. Another side note: One of my own professors from my doctoral program at Loyola Univ. Chicago, Fr. Thomas Tobin contributes on "Logos." Having had this leading Philonic expert in class, I can assure you that this article will be quite well done. This is a cursory "review" - as I just purchased DEJ. After it arrives, and I peruse it, I may have a few additional comments. In the meantime, at 1400+ pp, DEJ looks to be a worthy volume - and one all scholars / students should at least consider - if not grab. Why not do so today?-----Afterthought on different (but related) volume of biblical interest. I have read some negative reviews of Brant Pitre's brand-new volume "The Jewish Roots of the Eucharist." Let me dispel those critiques as erroneous and unfair. I suppose that some Protestant readers may not follow through Pitre's argument to its eucharistic end - fine; but his clarity of writing and grasp of early Jewish and Christian sources cannot and should not be overlooked. This is a good (introductory) volume on an interesting - and important topic. Pitre is on-point ... so read and enjoy!

The Dictionary of Early Judaism is the first reference work devoted exclusively to Second Temple Judaism (fourth century b.c.e. through second century c.e.). The first section of this substantive and incredible work contains thirteen major essays that attempt to synthesize major aspects of Judaism in the period between Alexander and Hadrian. The second and significantly longer section offers 520 entries arranged alphabetically. Many of these entries have cross-references and all have select bibliographies. Equal attention is given to literary and nonliterary (i.e. archaeological and epigraphic) evidence and New Testament writings are included as evidence for Judaism in the first century c.e.

Several entries also give pertinent information on the Hebrew Bible. The Dictionary of Early Judaism is intended to not only meet the needs of scholars and students at which it succeeds admirably but also to provide accessible information for the general reader. It is ecumenical and international in character, bringing together nearly 270 authors from as many as twenty countries and including Jews, Christians, and scholars of no religious affiliation.

About the Author John J. Collins is Holmes Professor of Old Testament Criticism and Interpretation at Yale Divinity School. His many other books include *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*, *Early Judaism: A Comprehensive Overview*, and *The Oxford Handbook of Apocalyptic Literature*.