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Nota di contenuto	Front matter -- Contents -- Preface and acknowledgments -- General Introduction -- Methodological Introduction: The Modern Semantic Categories of "Religion" and "Politics" and Ancient Societies -- 1. 2 Maccabees as Dynastic History -- 2. Temple Foundation and Royal Legitimacy: A Narrative Pattern and Its Message -- 3. Ioudaïsmos as the Legitimate Social Order Founded by Judas Maccabee -- 4. Royal High Priests and Temple Foundation: The Narrative Pattern and the Hasmonean Political Order -- Conclusion -- Methodological introduction Symbolic Universe, Cultural Modes, and Causal Analysis in 1 and 2 Maccabees -- 5. Hellenismos: The Social Order of the Wicked Rivals in 1 and 2 Maccabees -- 6. The "Religious Persecution" in the Light of Ancient Judean Cultural and Narrative Codes -- 7. The Causes of the Rebellion according to 1 and 2 Maccabees -- Conclusion -- From Literary Analysis to History: A Summary of the Conclusions of Parts I and II -- 8. Judea and Koil Syria and Phoinik under Antiochos III, 200-187 b.c.e. -- 9. Seleukos IV Philopator and the Revision of Antiochos III's Settlement in Judea, 187-175 b.c.e. -- 10. Judea under Antiochos IV Epiphanes: The Reforms, 175-ca. 172 b.c.e. -- 11. Judea under Antiochos IV Epiphanes: The Suppression of the Rebellion, 169/8-164 b.c.e -- Appendix A. The Literary Composition of 1 Maccabees -- Appendix B. The Literary Composition of 2 Maccabees --

Sommario/riassunto

"In the wake of the conquests of Alexander the Great, the ancient world of the Bible--the ancient Near East--came under Greek rule, and in the land of Israel, time-old traditions and Greek culture met. But with the accession of King Antiochus IV, the soft power of culture was replaced with armed conflict, and soon the Jews rebelled against their imperial masters, as recorded in the Biblical books of Maccabees. Whereas most scholars have dismissed the Biblical accounts of religious persecution and cultural clash, Sylvie Honigman combines subtle literary analysis with deep historical insight to show how their testimony can be reconciled with modern historical analysis by learning to converse with the biblical authors, so to speak, in their own language to understand the way they described their own experiences. Honigman contends that their stories are not mere fantasies but genuine attempts to cope with the massacre that followed the rebellion by giving it new meaning. This reading also discloses fresh political and economic factors"--
