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Nota di contenuto	Frontmatter -- Foreword -- Overview -- I. The Theological Politics of Deutero-Isaiah -- II. Deutero-Isaiah and the Creator God: Yahweh, Ahuramazda, Marduk -- III. Judaeans, Jews, Children of Abraham -- IV. Bethel in the Neo-Babylonian and early Achaemenid period -- V. Temple and Society in Achaemenid Judah -- VI. The Intellectual World of Judaism in the Pre-Hellenistic Period -- VII. Was the Pentateuch the constitution of the Jewish ethnos in the Persian period? -- VIII. Footnotes to the rescript of Artaxerxes in Ezra 7:11–26 -- IX. The Nehemiah Autobiographical Memoir -- X. Ideology and Utopia in the book of Chronicles -- XI. The social context of the “Outsider Woman” in Proverbs 1–9 -- XII. Social Roles of Prophets in Early Achaemenid Judah -- XIII. The sectarian element in early Judaism -- XIV. Jewish Sectarianism from Ezra to the Hasidim -- XV. A Case of Benign Imperial Neglect and its Consequences: An Exercize in Virtual History -- Abbreviations -- Bibliography -- Author Index -- Biblical Index
Sommario/riassunto	The essays deal with developments during the period from the liquidation of the Judean state to the conquests of Alexander the Great. This was a critical time in the Near East and the Mediterranean world in general. It marked the end of the great Semitic empires until the rise of Islam in the seventh century A.D., decisive changes in religion, with

appeal to a creator-deity in Deutero-Isaiah, Babylonian Marduk cult, and Zoroastrianism. For the survivors of the Babylonian conquest in a post-collapse society the issue of continuity, with different groups claiming continuity with the past and possession of the traditions, there developed a situation favourable to the emergence of sects. The most pressing question, however, was what to do faced with the overwhelming power of empire, first Babylonian, then Persian. Finally, with the extinction of the native dynasty and the entire apparatus of a nation-state, the temple became the focus and emblem of group identity.
