

1. Record Nr.	UNINA9910787109303321
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Titolo	Forming God : Divine Anthropomorphism in the Pentateuch / / Anne K. Knafl
Pubbl/distr/stampa	Winona Lake, Indiana : , : Eisenbrauns, , 2014 ©2014
ISBN	1-57506-899-0
Descrizione fisica	1 online resource (328 p.)
Collana	Siphrut, literature and theology of the Hebrew Scriptures ; 12
Disciplina	222/.106
Soggetti	Histoire des doctrines Enseignement biblique Dieu Critique et exegese Anthropomorphisme God (Judaism) - History of doctrines God - Biblical teaching Anthropomorphism Criticism, interpretation, etc.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Texte remanie de la these, Universite de Chicago, 2014.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	<p>""Contents""; ""Acknowledgments""; ""Abbreviations""; ""Chapter 1""; ""Introduction""; ""The Topic and History of Scholarship""; ""The Relevance of a New Study""; ""The Approach of This Study""; ""Structure and Argument""; ""Chapter 2""; ""Methodology and a Test Case""; ""Methodology""; ""Creation and Divine Anthropomorphism: A Test Case (Genesis 1:1a€?2:4a)""; ""Anthropomorphic Features of God in Genesis 1:1a€?2:4a""; ""A Preliminary Typology""; ""Chapter 3""; ""The Divine Body""; ""Definition""; ""God's Bodies: Full- and Small-Scale Manifestation""</p> <p>""Mental Activity: Bodily Idiom and the Inner Life of the Deity""""Chapter 4""; ""Divine Location""; ""Definition""; ""Theophany: Earthly Presence""; ""Divine Mobility""; ""Sustained Presence""; ""Chapter 5""; ""Divine Action and Interaction""; ""Definition""; ""A Survey of Divine Action in the Sources""; ""Divine Action with Direct or Indirect Interaction""; ""Chapter</p>

6"; "Conclusion"; "A Typology of Divine Anthropomorphism in the Pentateuch"; "Divine Anthropomorphism in the Pentateuchal Sources"; "Implications of this Study and Future Avenues of Research"; "Bibliography"
"Index of Authors""Index of Scripture"

Sommario/riassunto

This volume examines divine anthropomorphism in the Hebrew Bible, a study characterized by disagreement and contradiction. Discussions of anthropomorphism in the Hebrew Bible are typically found in three areas of inquiry: ancient Israelite religion, as reflected by the compositions of the Pentateuch ; comparisons with ancient Near Eastern religions ; and comparison with ancient translation and interpretation of the Hebrew Bible. Contradictory arguments exist, both within each area of study and between them, about the intent of biblical writers, with respect to a theology of anthropomorphism. In this work, Knafl asserts that biblical studies has reached this impasse, largely due to its approach to the study of the phenomenon. The prevailing method has been to study divine anthropomorphism within an assumed framework of polemic and by associating it with a theological system. By contrast, Knafl analyzes divine anthropomorphism as a literary-contextual phenomenon and seeks to build a typology, from which secondary arguments regarding theology or history of religion may be built. This typology will provide scholars of biblical studies, history of religion, and (systematic) theology with a means of evaluating divine anthropomorphisms and their relation to human-divine interactions, as a biblical phenomenon.
