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Volume 75 - Issue 3 - August 2022

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Edwin Chr. van Driel
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George Breslauer
Journal: [Slavic Review](#) / Volume 38 / [Issue 2](#) / June 1979
Published online by Cambridge University Press: 27 January 2017, pp. 216-219
Print publication: June 1979

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☐ **Calendar Reform**
W. Hope-Jones
Journal: [The Mathematical Gazette](#) / Volume 45 / [Issue 354](#) / December 1961
Published online by Cambridge University Press: 03 November 2016, pp. 340-341
Print publication: December 1961

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☐ **"Finding Luther": Toward an Archaeology of the Reformer and the Earliest Reformation**
Louis D. Nebelsick, Tomoko Emmerling
Journal: [Church History](#) / Volume 86 / [Issue 4](#) / December 2017
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Print publication: December 2017

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DAVE POSTLES
Journal: *The Journal of Ecclesiastical History* / Volume 54 / Issue 3 / July 2003
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Andrew Hope
Journal: *The Journal of Ecclesiastical History* / Volume 51 / Issue 2 / April 2000
Published online by Cambridge University Press: 01 April 2000, pp. 407–408
Print publication: April 2000
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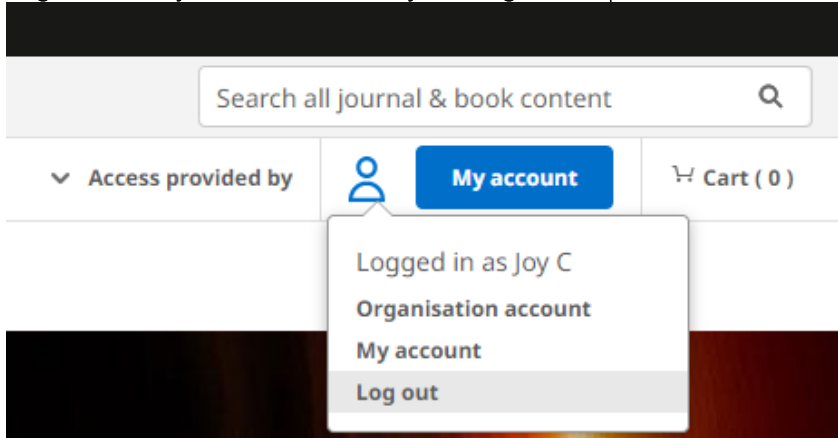
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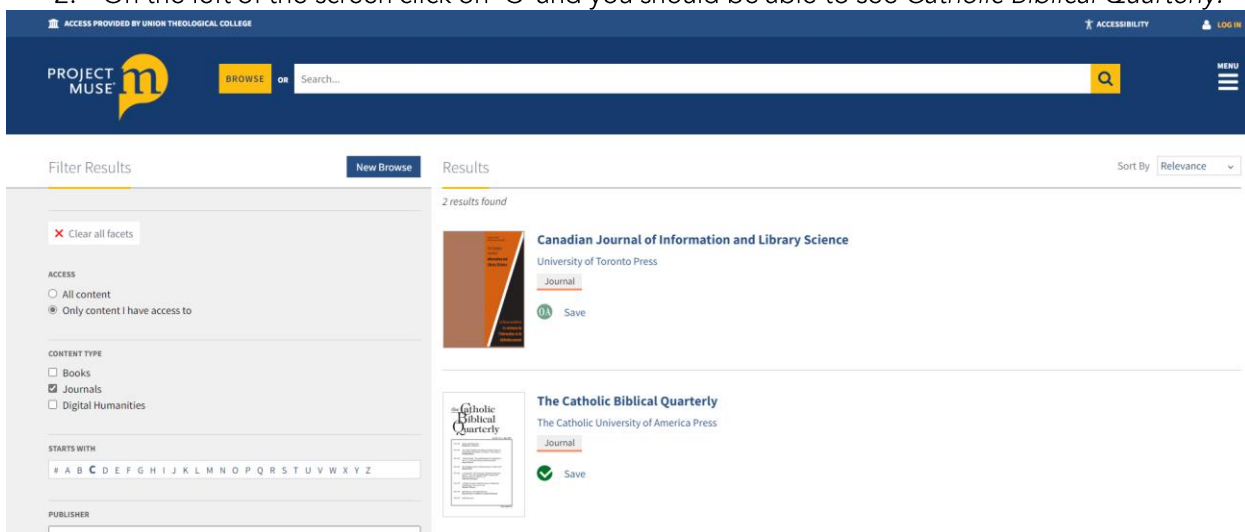
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Bradford A. Anderson
pp. 365-384
DOI: 10.1353/cbq.2022.0085

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Abstract

In the healing narratives of 1 Kgs 17:17–24 and 2 Kgs 4:18–37, the men of god Elijah and Elisha cure nearly or already dead children by placing them in the prophets' own beds and enacting ritual prayers. Attention to neglected dimensions of ritual space in these narratives reveals two significant points about the sickbeds. Images of these beds as both ominous portents and protected loci stand in tension throughout the texts. Epigraphic and visual artifacts from Mesopotamia and the northern Levant illustrate the widespread nature of sickbed discourse in the ancient Middle East, and comparison of the Elijah and Elisha narratives to such material illuminates the aims of the biblical texts in linking ritual space and privileged ritual practitioner.

Key Words

Elijah, Elisha, space, ritual, magic, Mesopotamia, sickbed

THE PROPHETS ELIJAH AND ELISHA are often depicted as engaging in similar miraculous activities. The most dramatic and impressive of these are perhaps their parallel revivals of deceased children, both effected by placing these children in beds that these men of god have recently occupied or are currently occupying.¹ In [End Page 385] the present canonical arrangement, the first of these narratives is found in 1 Kgs 17:17–24 among the descriptions of Elijah's early activities in Zarephath. A local widow, whom Elijah recently assisted by sustaining her dwindling flour and oil, suddenly finds her son to be gravely ill. Elijah brings the boy to the upper room "where

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1. Scholarship on these passages is extensive. The compositional relationship of the two texts is not under consideration here; a brief discussion may be found in Susanne Otto, *Jehu, Elia und Elisa: Die Erzählung von der Jehu-Revolution und die Komposition der Elia-Elisa Erzählungen* (BWANT 152; Stuttgart: Kohlhammer, 2001) 179–83, esp. 181 n. 145. More recent studies of this

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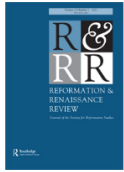
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This article examines how Philip Melanchthon utilized classical Greek texts in the confessional conflicts of the Reformation. In 1521, Melanchthon published a Greek edition of Aristophanes' *Clouds* as a critique of sophistry, and in 1527 he produced a Latin translation of Demosthenes' speeches *Against Aristogeiton* as a rebuke of Johann Agricola's antinomianism. In the 1540s, when the Reformation came under political pressure from the Holy Roman Empire, Melanchthon used a 1540 edition of Xenophon to plead for political aid from the French crown and a 1547 edition of Demosthenes to critique Charles V's aggression. Finally, in 1548, as Melanchthon came under fire from Catholics and Gnesio-Lutherans, he turned to Athenian oratory

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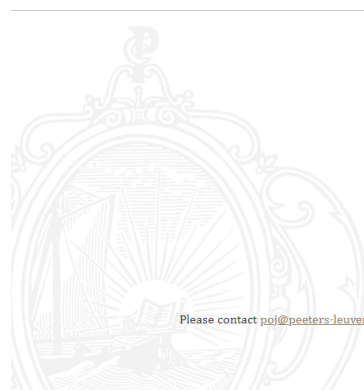
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BY

Christa MÜLLER-KESSLER

Friedrich-Schiller-Universität Jena
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La langue de la Septante – au sens strict du Pentateuque grec primitif – a une couleur hébraïque certaine, mais on discute pour déterminer si elle est artificielle ou non. La question ne peut être éclairée que par l'examen d'autres textes ou inscriptions d'époque ptolémaïque, et les trouvailles sont de plus en plus nombreuses. À travers la publication d'une série de conférences, l'A. offre une synthèse de ses travaux en six chapitres :

1. – *Evidence*. C'est l'usage effectif, et non la théorie, qui est le maître de l'interprétation des mots, et il peut évoluer.

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3. – *Educated Language*. Divers indices montrent qu'ils étaient capables de composer à un haut niveau de grec classique (comme les assistants de Josèphe), mais qu'ils se contentèrent en général d'un niveau moyen en grec, sans doute pour ne pas perdre la coloration hébraïque, facteur identitaire.

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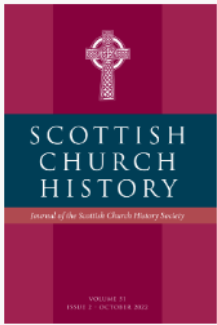
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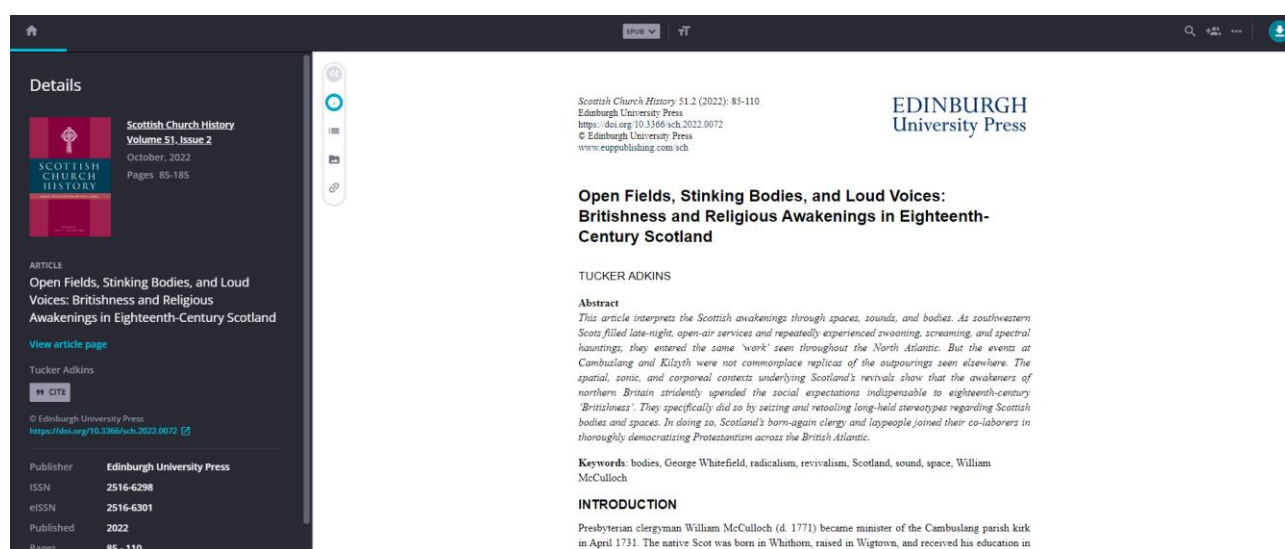
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Open Fields, Stinking Bodies, and Loud Voices: Britishness and Religious Awakenings in Eighteenth-Century Scotland

TUCKER ADKINS

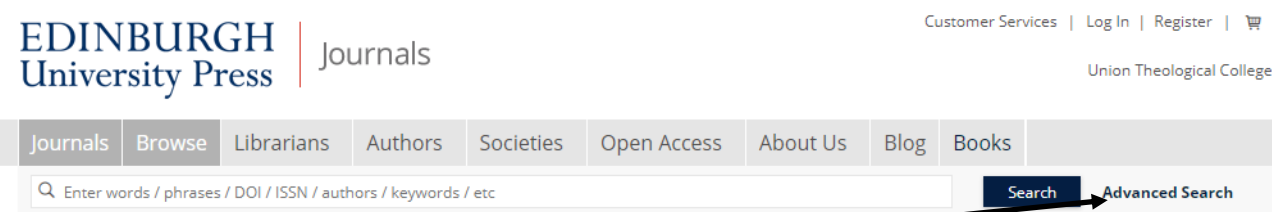
Abstract
This article interprets the Scottish awakenings through spaces, sounds, and bodies. As southwestern Scots filled late-night, open-air services and repeatedly experienced swooning, screaming, and spectral hauntings, they entered the same 'work' seen throughout the North Atlantic. But the events at Cambuslang and Kilryth were not commonplace replicas of the outpourings seen elsewhere. The spatial, sonic, and corporeal contexts underlying Scotland's revivals show that the awakeners of northern Britain stridently upended the social expectations indispensable to eighteenth-century 'Britishness'. They specifically did so by seizing and retooling long-held stereotypes regarding Scottish bodies and spaces. In doing so, Scotland's born-again clergy and laypeople joined their co-laborers in thoroughly democratising Protestantism across the British Atlantic.

Keywords: bodies, George Whitefield, radicalism, revivalism, Scotland, sound, space, William McCulloch


INTRODUCTION
Presbyterian clergyman William McCulloch (d. 1771) became minister of the Cambuslang parish kirk in April 1731. The native Scot was born in Whithorn, raised in Wigtown, and received his education in

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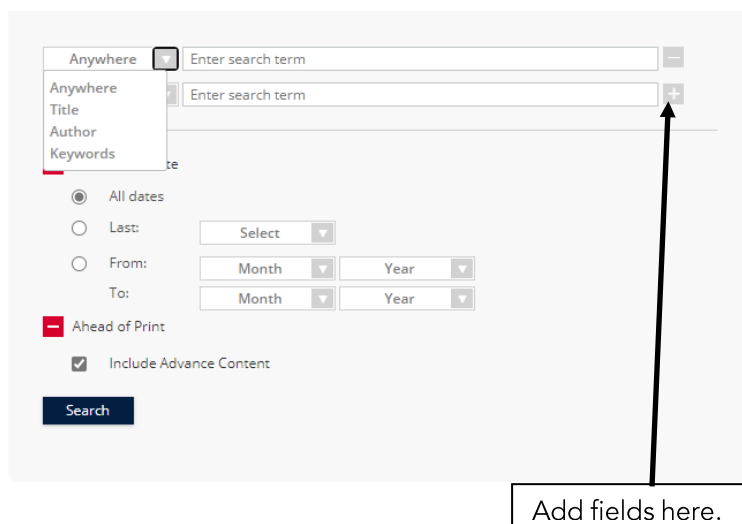
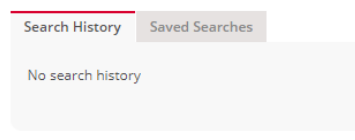
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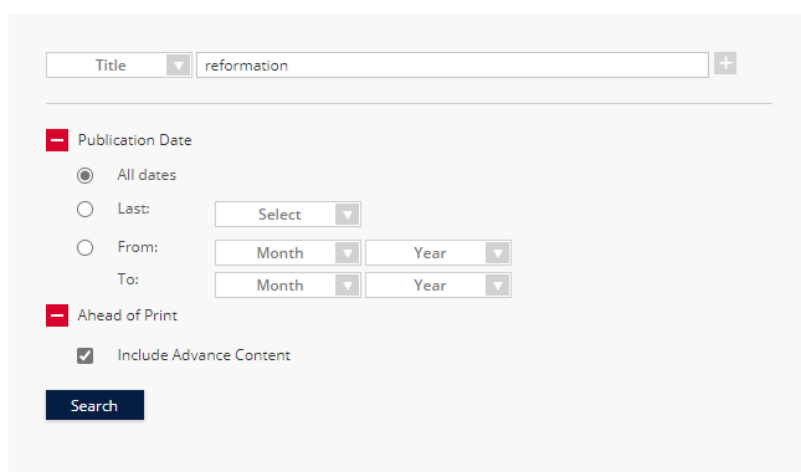
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Job's appeal of innocence in Job 31 may be the most comprehensive depiction of moral goodness found in the Hebrew Bible. In these verses, Job professes his innocence with respect to his relationships in both private and public realms, to God, and to the land. This essay assesses Job's vision of moral integrity in Job 31:1–12, focusing on Job's use of bodily language, including the terms 'heart', 'eyes', 'feet', and 'hands'. The use of such language in Job 31 suggests that moral integrity, for Job, includes both 'interior' (unseen) and 'exterior' (visible) components of his being. This essay brings Job's depiction of moral goodness in conversation with an Aristotelian virtue ethics and demonstrates that, while biblical Hebrew does not contain terms for 'virtue' or 'character', similar notions are present in the biblical text's use of bodily language. Unlike some modern conceptions of virtue or character, however, the biblical text does not depict these concepts as abstract or intangible but as physical and inseparable from the environment of which the moral agent is a part.

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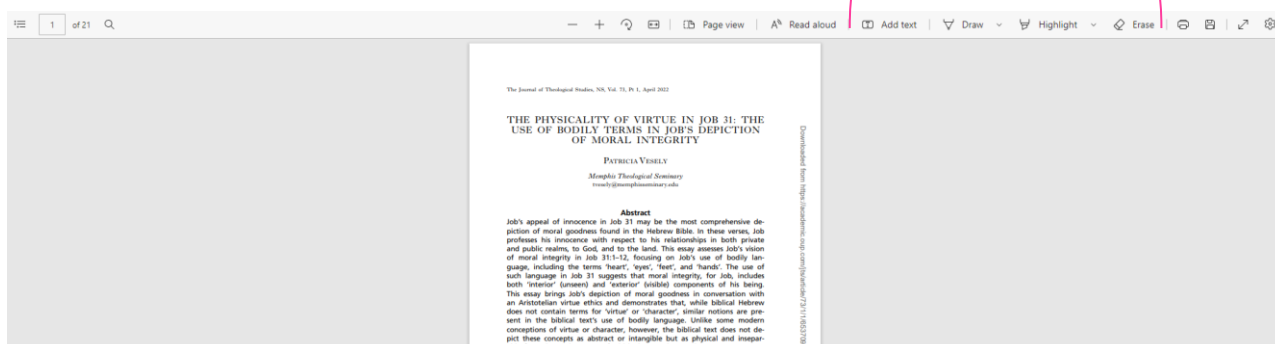
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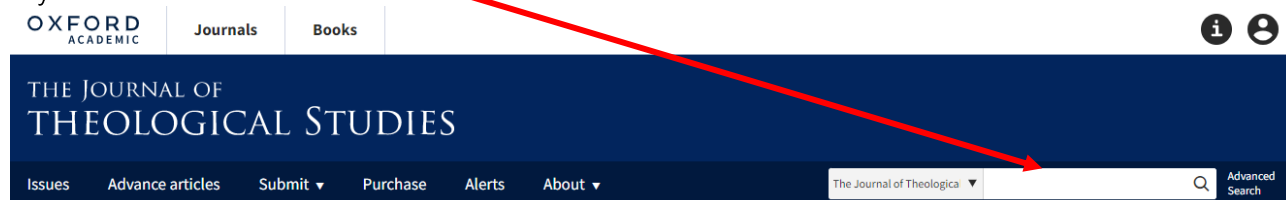
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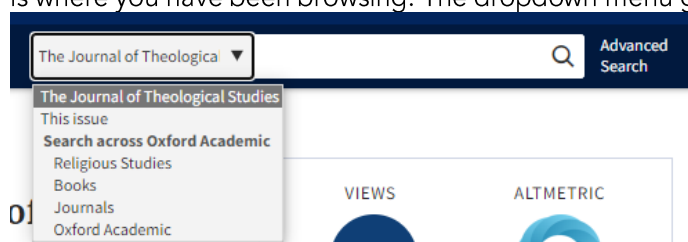


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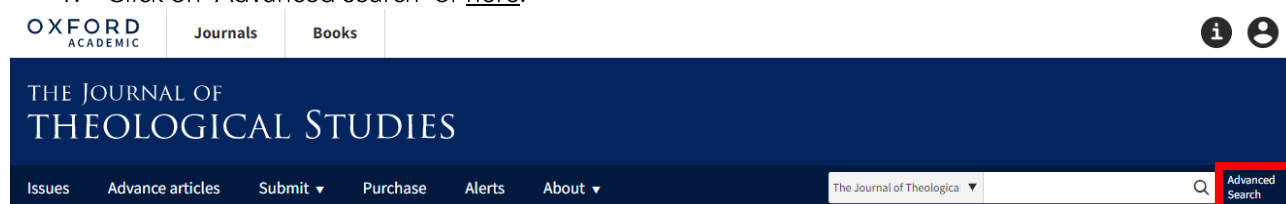
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
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Nico Vorster

The Journal of Theological Studies, Volume 68, Issue 1, April 2017, Pages 178–211,
<https://doi.org/10.1093/jts/flw201>

Published: 26 December 2016

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Richard Finn, OP

The Journal of Theological Studies, Volume 68, Issue 1, April 2017, Pages 370-372,
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Published: 11 January 2017

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