

Deuteronomy And The Deuteronomistic School

This work by Stephen Chapman offers a robustly theological and explicitly Christian reading of 1 Samuel. Chapman's commentary reveals the theological drama at the heart of that biblical book as it probes the tension between civil religion and vital religious faith through the characters of Saul and David.

This volume reexamines and reconstructs the relationship between the Deuteronomistic History and the book of Chronicles, building on recent developments such as the Persian-period dating of the Deuteronomistic History, the contribution of oral traditional studies to understanding the production of biblical texts, and the reassessment of the relationship of Standard Biblical Hebrew and Late Biblical Hebrew. These new perspectives challenge widely held understandings of the relationship between the two scribal works and strongly suggest that they were competing historiographies during the Persian period that nevertheless descended from a common source. This new reconstruction leads to new readings of the literature.

This monograph is a comparative, socio-linguistic reassessment of the Deuteronomistic idiom, *leshakken shemo sham*, and its synonymous biblical reflexes in the Deuteronomistic History, *lashum shemo sham*, and *lihyot shemo sham*. These particular formulae have long been understood as evidence of the Name Theology - the evolution in Israelite religion toward a more abstracted mode of divine presence in the temple. Utilizing epigraphic material gathered from Mesopotamian and Levantine contexts, this study demonstrates that *leshakken shemo sham* and *lashum shemo sham* are loan-adaptations of Akkadian *shuma shakanu*, an idiom common to the royal monumental tradition of Mesopotamia. The resulting retranslation and reinterpretation of the biblical idiom profoundly impacts the classic formulation of the Name Theology.

The group of authors/editors responsible for the books of Deuteronomy through Kings, as well as the book of Jeremiah, are known as the Deuteronomistic school. In this book the author addresses issues of the history of this group and its social settings in different historical periods. The emphasis of this reading of the literature concerns the Persian period setting of the Deuteronomistic school. The author looks at how knowledge of their history and social setting can influence the interpretation of the literature that they produced. Paperback edition is available from the Society of Biblical Literature (www.sbl-site.org)

This volume is a study of two of the most important Slavonic apocalypses, the Apocalypse of Abraham and 2 Enoch, as the crucial conceptual links between the symbolic universes of Second Temple apocalypticism and early Jewish mysticism.

Was there a shift in the perspective on Deuteronomy's authority in Jeremiah? Nathan Mastnjak analyzes the various ways that the book of Jeremiah interpreted Deuteronomy. By examining the nature of literary allusion and textual authority, he traces a development in the perspective on Deuteronomy from the earliest traditions in Jeremiah to the latest. - back of book.

Most studies on violence in the Hebrew Bible focus on the question of how modern readers should approach the problem. But they fail to ask how the Hebrew Bible thinks about that problem in the first place. In this work, Matthew J. Lynch examines four key ways that writers of the Hebrew Bible conceptualize and critique acts of violence: violence as an ecological problem; violence as a moral problem; violence as a judicial problem; violence as a purity problem. These four 'grammars of violence' help us interpret crucial biblical texts where violence plays a lead role, like Genesis 4-9. Lynch's volume also offers readers ways to examine cultural continuity and the distinctiveness of biblical conceptions of violence.

As recent scholarship dates Hebrew Bible materials later and later, the Deuteronomistic History has grown in importance. Viewed as the original, earliest document of the Hebrew Scriptures, it is credited with influencing (formally or informally) almost every level of the Hebrew Bible's composition. The 13 essays in this book include articles by N. Lohfink, A.G. Auld, J. Blenkinsopp, R.J. Coggins, J. Crenshaw, J. Van Seters and R.R. Wilson, as well as outstanding articles by newer scholars in the field. All address the question of whether or not the claims made by the pervasive pan-deuteronomism movement sweeping the discipline can, in fact, be verified.

Peterson engages the identities and provenances of the authors of the various "editions" of the Deuteronomistic History. Peterson asks where we might locate a figure with both motive and opportunity to draw up a proto-narrative including elements of Joshua, Judges, Samuel, and the first part of 1 Kings. Peterson identifies a particular candidate in the time of David qualified to write the first edition. He then identifies the particular circle of custodians of the Deuteronomistic narrative and supplies successive redactions down to the time of Jeremiah.

Andrei Orlov examines early Christological developments in the light of rabbinic references to the "two powers" in heaven, tracing the impact of this concept through both canonical and non-canonical material. Orlov begins by looking at imagery of the "two powers" in early Jewish literature, in particular the book of Daniel, and in pseudepigraphical writings. He then traces the concept through rabbinic literature and applies this directly to understanding of Christological debates. Orlov finally carries out a close examination of the "two powers" traditions in Christian literature, in particular accounts of the Transfiguration and the Baptism of Jesus. Including a comprehensive bibliography listing texts and translations, and secondary literature, this volume is a key resource in researching the development of Christology.

THE NEW AMERICAN COMMENTARY is for the minister or Bible student who wants to understand and expound the Scriptures. Notable features include: * commentary based on THE NEW INTERNATIONAL VERSION; * the NIV text printed in the body of the commentary; * sound scholarly methodology that reflects capable research in the original languages; * interpretation that emphasizes the theological unity of each book and of Scripture as a whole; * readable and applicable exposition.

The destruction of the Egyptian army in the Book of Exodus is the primary story of salvation for Israel; God is the chief combatant in this story. "Yahweh is a warrior!" So goes the victory hymn in Exodus 15:3 after the annihilation of the enemy by Yahweh, marking the importance held by this show of divine power. This unleashing of divine power and its militaristic imagery has long caught the attention of scholars as starkly nationalistic. Thomas B. Dozeman furthers this study by addressing the theological problem of divine power in the Exodus story and, by extension, the Judeo-Christian attempt to deify nationalism by calling its wars holy. He interprets Exodus as liturgy, the Day of Yahweh, celebrating God's defeat of Pharaoh and the ultimate ascendancy of Israelite authority. This liturgy, though, did not remain static, but changed as the national experience of exile changed the practice of Israelite worship. An isolated event evolved into an extended account of salvation history, in which the life of faith becomes a wilderness march to the promised land. Dozeman traces how revisionary embellishments in the plot structure and characters of the Exodus story reflected the new understanding of divine power. By combining literary and historical interpretation this study offers the first serious inquiry into the idea of divine power, and makes a major contribution to resurgent research on the Pentateuch as a whole. No scholar concerned with biblical historiography and its justification of holy wars can afford to ignore this

book.

Person concludes that the Deuteronomic school's redactional activity continued into the postexilic period. In Part I, he first critiques the commonly-held conclusion that the Deuteronomic school ceased in the Exile. He then presents evidence that suggests that the Deuteronomic redactions of the Deuteronomic History and Jeremiah continued into the postexilic period. This evidence is of two types: (1) Deuteronomic phraseology in the postexilic additions found in the MT and (2) the themes of return and restoration as *vaticinia ex eventu*. In Part II, the conclusion that the Deuteronomic school continued in the postexilic period is bolstered with additional evidence in the form of Deuteronomic phraseology in the redactional material of Second Zechariah. Adapting the methodology applied by J Philip Hyatt and others to Jeremiah, Person argues that Zechariah was redacted by the Deuteronomic school with the addition of the Deuteronomic prose in Zechariah 9-14. In Part III, Person comments on the possible social setting of the Deuteronomic school in postexilic Yehud as well as its theology in this setting.

Master Bible scholar and teacher Marc Brettler argues that today's contemporary readers can only understand the ancient Hebrew Scripture by knowing more about the culture that produced it. And so Brettler unpacks the literary conventions, ideological assumptions, and historical conditions that inform the biblical text and demonstrates how modern critical scholarship and archaeological discoveries shed light on this fascinating and complex literature. Brettler surveys representative biblical texts from different genres to illustrate how modern scholars have taught us to "read" these texts. Using the "historical-critical method" long popular in academia, he guides us in reading the Bible as it was read in the biblical period, independent of later religious norms and interpretive traditions. Understanding the Bible this way lets us appreciate it as an interesting text that speaks in multiple voices on profound issues. This book is the first "Jewishly sensitive" introduction to the historical-critical method. Unlike other introductory texts, the Bible that this book speaks about is the Jewish one -- with the three-part TaNaKH arrangement, the sequence of books found in modern printed Hebrew editions, and the chapter and verse enumerations used in most modern Jewish versions of the Bible. In an afterword, the author discusses how the historical-critical method can help contemporary Jews relate to the Bible as a religious text in a more meaningful way.

The humanitarian concerns of the biblical slave laws and their rhetorical techniques rarely receive scholarly attention, especially the two slave laws in Deuteronomy. Previous studies that compared the biblical and the ANE laws focused primarily on their similarities and developed theories of direct borrowing. This ignored the fact that legal transplants were common in ancient societies. This study, in contrast, aims to identify similarities and dissimilarities in order to pursue an understanding of the underlying values promoted within these slave laws and the interests they protected. To do so, certain innovative methodologies were applied. The biblical laws examined present two diverse legal concepts that contrast to the ANE concepts: (1) all agents are regarded as persons and should be treated accordingly, and (2) all legal subjects are seen as free, dignified, and self-determining human beings. In addition, the biblical laws often distinguish an offender's "criminal intent," by which a criminal's rights are also considered. Based on these features, the biblical laws are able to articulate YHWH's humanitarian concerns and the basic concepts of human rights presented in Deuteronomy.

The Apocalypse of Abraham is a vital source for understanding both Jewish apocalypticism and mysticism. Written anonymously soon after the destruction of the Second Jerusalem Temple, the text envisions heaven as the true place of worship and depicts Abraham as an initiate of celestial priesthood. Andrei A. Orlov focuses on the central rite of the Abraham story -- the scapegoat ritual that receives a striking eschatological reinterpretation in the text. He demonstrates that the development of the sacerdotal traditions in the Apocalypse of Abraham, along with a cluster of Jewish mystical motifs, represents an important transition from Jewish apocalypticism to the symbols of early Jewish mysticism. In this way, Orlov offers unique insight into the complex world of the Jewish sacerdotal debates in the early centuries of the Common Era. The book will be of interest to scholars of early Judaism and Christianity, Old Testament studies, and Jewish mysticism and magic.

In *The Deuteronomist's History*, Hans Ausloos provides for the first time a detailed critical survey of the relationship between the books Genesis–Numbers and the so-called Deuteronom(ist)ic literature, using Exod. 23:20-33 as illustration.

This book explores a new model for the production, revision, and reception of Biblical texts as Scripture. Building on recent studies of the oral/written interface in medieval, Greco-Roman and ancient Near Eastern contexts, David Carr argues that in ancient Israel Biblical texts and other texts emerged as a support for an educational process in which written and oral dimensions were integrally intertwined. The point was not incising and reading texts on parchment or papyrus. The point was to enculturate ancient Israelites -- particularly Israelite elites -- by training them to memorize and recite a wide range of traditional literature that was seen as the cultural bedrock of the people: narrative, prophecy, prayer, and wisdom.

Scholar Israel Knohl offers a new perspective on the history and theology of the Priestly source of the Pentateuch. Knohl claims that groups associated with the Priestly Torah appear ensconced within the Temple, operating within a "Sanctuary of Silence", in contrast to the later Holiness School, which reached a loftier conception of God and a broader purview of faith, holiness, and practice.

Bringing the Bible and ancient Israel into a new and brighter light In the last several decades, archaeological evidence has dramatically illuminated ancient Israel. However, instead of proving the truth of the Bible—as an earlier generation had confidently predicted—the new discoveries have forced us to revise much of what was thought to be biblical truth, provoking an urgent question: If the biblical stories are not always true historically, what, if anything, is still salvageable of the Bible's ethical and moral values? *Has Archaeology Buried the Bible?* simplifies these complex issues and summarizes the new, archaeologically attested ancient Israel, period by period (ca. 1200–600 BCE). But it also explores in detail how a modern, critical reader of the Bible can still find relevant truths by which to live.

"Written by one of the outstanding biblical scholars in the world, this book is very important, not only as technical biblical criticism but also for its treatment of one of the most pressing and controversial issues of our own time."--David N. Freedman, co-editor of "The Archaeology of the Bible"

Positioned at the boundary of traditional biblical studies, legal history, and literary theory, *Deuteronomy and the Hermeneutics of Legal Innovation* shows how the legislation of Deuteronomy reflects the struggle of its authors to renew late seventh-century Judean society. Seeking to defend their revolutionary vision during the neo-Assyrian crisis, the reformers turned to earlier laws, even when they disagreed with them, and revised them in such a way as to lend authority to their new understanding of God's will. Passages that other scholars have long viewed as redundant, contradictory, or displaced actually reflect the attempt by Deuteronomy's authors to sanction their new religious aims before the legacy of the past. Drawing on ancient Near Eastern law and informed by the rich insights of classical and medieval Jewish commentary, Levinson provides an extended study of three key passages in the legal corpus: the unprecedented requirement for the centralization of worship, the law transforming the old Passover into a pilgrimage festival, and the unit replacing traditional village justice with a professionalized judiciary. He demonstrates the profound impact of centralization upon the structure and arrangement of the legal corpus, while providing a theoretical analysis of religious change and cultural renewal in ancient Israel. The book's conclusion shows how the

techniques of authorship developed in Deuteronomy provided a model for later Israelite and post-biblical literature. Integrating the most recent European research on the redaction of Deuteronomy with current American and Israeli scholarship, Levinson argues that biblical interpretation must attend to both the diachronic and the synchronic dimensions of the text. His study, which provides a new perspective on intertextuality, the history of authorship, and techniques of legal innovation in the ancient world, will engage pentateuchal critics and historians of Israelite religion, while reaching out toward current issues in literary theory and Critical Legal Studies.

One of the few areas of consensus in modern Deuteronomy scholarship is the contention that within the book of Deuteronomy there is a program of reform that was nothing short of revolutionary. Although there are divergent views regarding the specific details of this revolutionary program, most scholars agree that, in fundamental and profound ways, Deuteronomy was radical in its vision. This vision was expressed in key ideas: centralization of worship, secularization, and demythologization (of earlier traditions). However, Vogt argues that these ideas fail to account adequately for the data of the text of Deuteronomy itself. Instead, he claims, at the heart of Deuteronomic theology is the principle of the supremacy of Yahweh, which is to be acknowledged by all generations of Israelites through adherence to Torah. Thus, the book of Deuteronomy is in fact radical and countercultural but not in the ways that are usually adduced. It is radical in its rejection of ANE models of kingship and institutional permanence, in its emphasis on the holiness of life lived out before Yahweh, and in its elevation of Yahweh and his Torah. In the introductory chapter, the structure and ideology of the book are examined. Chapter 1 then examines some of the ways in which the theology of Deuteronomy has been understood, namely, in terms of centralization, secularization, and demythologization. Chapters 2-5 evaluate key texts that are used to support the idea that centralization, secularization, and demythologization are at the heart of the theology of Deuteronomy. An alternative reading of the texts is presented that highlights the supremacy of Yahweh and Torah. The final chapter investigates the theological and ideological implications of this alternative reading of key texts.

By means of a threefold approach--typological analysis of literary forms, investigation of religious ideology, and study of didactic aims and methods--Weinfeld shows that the deuteronomic composition was the creation of scribal circles who began their work some time prior to the reign of Josiah and were still at work after the fall of Judah. Includes a 46-page detailed appendix on deuteronomic phraseology. This volume is a reprint of the 1972 Oxford edition.

The book is a literary and theological study of the themes of time and place, which aims to set the so-called 'centralization-law' of Deut 12-26 in the broad context of the book. The authors show that time and place are pervasive themes of Deuteronomy, a crucial part of its articulation of its understanding of history, religion and ethics. The heart of the thesis is that the foundational encounter between God and Israel at Horeb is paradigmatic for all subsequent encounters. For this reason, no one time or place can have final or absolute significance. The thesis thus calls into question the received view that the altar-law of Deut 12-26 is a 'centralization-law' associated with Josiah's reform. The refusal to identify the 'place' is no mere device against anachronism, but a consistent element in Deuteronomy's theology of history. The Connection between Deuteronomy and Josiah's reform has long been an important tenet of Old Testament criticism. The debate about the interpretation of Deuteronomy, however, has never been finally settled. The present study looks in a new way at the so-called 'centralization-law' of Deuteronomy which has been the most important factor in the traditional critical view of the book. It sets the law in the context of a broadly based study of the theology of the book, and comes to conclusions which call the connection with Josiah's reform into question. A broadly based study of the themes of time and place in Deuteronomy, calling into question accepted ideas about the purpose and setting of the book. This volume represents the first attempt to study Slavonic pseudepigrapha collectively as a unique group of texts that share common theophanic and mediatorial imagery crucial for the development of early Jewish mysticism.

In this commentary Ian Cairns presents Deuteronomy as a slowly evolving, complex composite -- as legal code, as treaty text or covenant, as Moses' farewell speech, and as the final volume of the Pentateuch. Despite Deuteronomy's structural complexity, however, Cairns shows how the theme "Word and Presence" permeates the entire book: God is the living Presence who can be encountered and known through his word addressed to each generation in turn. This commentary is unique in its emphasis on the theology of Deuteronomy (e.g., law as "humane instruction") as well as in its modern applications and illustrations from non-Western cultures. Book jacket.

"In this work, Andrei A. Orlov examines the apocalyptic profile of the angel Yahoel as the mediator of the divine Name, demonstrating its formative influence not only on rabbinic and Hekhalot beliefs concerning the supreme angel Metatron, but also on the unique aural ideology of early Jewish mystical accounts."--Back of dust jacket.

The articles in this volume investigate changes in texts that became to be regarded as holy and unchangeable in Judaism and Christianity. The volume seeks to draw attention to the empirical evidence from Qumran, the Septuagint as well as from passages in the Hebrew Scriptures that have been shaped by the use of other texts. The contributions are divided into three main sections: The first section deals with methodological questions concerning textual changes. The second section consists of concrete examples from the Hebrew Bible, Qumran and Septuagint on how the texts were changed, corrected, edited and interpreted. The contributions of the third section will investigate the general influence and impact of Deuteronomistic ideology and phraseology on later texts."

This study considers the relationship of Deuteronomy 28 to the curse traditions of the ancient Near East. It focuses on the linguistic and cultural means of the transmission of these traditions to the book of Deuteronomy. Laura Quick examines a broad range of materials, including Old Aramaic inscriptions, attempting to show the value of these Northwest Semitic texts as primary sources to reorient our view of an ancient world usually seen through a biblical or Mesopotamian lens. By studying these inscriptions alongside the biblical text, Deuteronomy 28 and the Aramaic Curse Tradition increases our knowledge of the early history and function of the curses in Deuteronomy 28. This has implications for our understanding of the date of the composition of the book of Deuteronomy, and the reasons behind its production. The ritual realm which stands behind the use of curses and the formation of covenants in the biblical world is also explored, arguing that the interplay between orality and literacy is essential to understanding the function and form of the curses in Deuteronomy. This book contributes to our understanding of the book of Deuteronomy and its place within the literary history of ancient Israel and Judah, with implications for the composition of the Pentateuch or Torah as a whole.

"An emerging field of study that explores the Hispanic minority in the United States, Latino Studies is enriched by an interdisciplinary perspective. Historians, sociologists, anthropologists, political scientists, demographers, linguists, as well as religion, ethnicity, and culture scholars, among others, bring a varied, multifaceted approach to the understanding of a people whose roots are all over the Americas and whose permanent home is north of the Rio Grande. Oxford Bibliographies in Latino Studies offers an authoritative, trustworthy, and up-to-date intellectual map to this ever-changing discipline."--Editorial page.

Jason Gile argues that the ideas of Deuteronomy influenced Ezekiel's response to the crisis surrounding the fall of Jerusalem and the Babylonian exile in significant ways, shaping how he saw Israel's past history of rebellion against Yahweh, present situation of divine judgment, and future hope of restoration. By examining Ezekiel's use of Deuteronomy's language and concepts, Gile stresses that the prophet not only accepted distinctive elements of Deuteronomic theology but in some cases drew from specific texts. The main body of this volume describes Deuteronomy's influence on Ezekiel under five main categories: Ezekiel's language and conception of idolatry, the rise and fall of Israel in chapter 16, Ezekiel's view of Israel's history in chapter 20, the scattering of Israel as an image for exile, and the related motif of gathering as an image for return to the land. Gile concludes that Ezekiel's use of its language for his messages of indictment, judgment, and hope shows that the prophet regarded Deuteronomy, along with the Holiness Code, as Yahweh's torah given to Israel in the wilderness.

This collection presents innovative research by scholars from across the globe in celebration of Gabriele Boccaccini's sixtieth birthday and to honor his contribution to the study of early Judaism and Christianity. In harmony with Boccaccini's determination to promote the study of Second Temple Judaism in its own right, this volume includes studies on various issues raised in early Jewish apocalyptic literature (e.g., 1 Enoch, 2 Baruch, 4 Ezra), the Dead Sea Scrolls, and other early Jewish texts, from Tobit to Ben Sira to Philo and beyond. The volume also provides several investigations on early Christianity in intimate conversation with its Jewish sources, consistent with Boccaccini's efforts to transcend confessional and disciplinary divisions by situating the origins of Christianity firmly within Second Temple Judaism. Finally, the volume includes essays that look at Jewish-Christian relations in the centuries following the Second Temple period, a harvest of Boccaccini's labor to rethink the relationship between Judaism and Christianity in light of their shared yet contested heritage.

Over a hundred years ago, Wellhausen attempted to prove that the Priestly legal sections of the Pentateuch reflect postexilic Judaism and must be considered a deviation from the prophetic religion preceding it. In this study, Weinfeld points out the fallacies in Wellhausen's thesis, making a case for the antiquity of the Priestly Code. Particular a.

This collection of studies in Deuteronomy reveals different methodological approaches to the biblical book, includes the first edition of some Deuteronomy manuscripts from Qumran, Masada and Nahal Hever, illustrates different aspects of the MT, the LXX and the Qumran text of Deuteronomy, deals with Deuteronomic elements in other biblical books, and treats the reception history of Deuteronomy in the Jewish and Christian world, both in Antiquity and in recent times.

Taking the concepts of wisdom and Torah in the book of Deuteronomy as a point of departure, the essays of the present collection examines the relationship between wisdom and Torah in Wisdom literature of the Second Temple period.

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