

The Deuteronomistic History And The Book Of Chronicles Scribal Works In An Oral World Society Of Biblical Literature Ancient Israel And Its Liter

The Deuteronomistic or, more properly, Deuteronomistic History is a modern theoretical construct which holds that the books of Deuteronomy, Joshua, Judges, Samuel, and Kings constitute a single work, unified by a basic homogeneity in language, style, and content. This construct owes much to the influence of Martin Noth's classic study of the Deuteronomistic History, contained in his larger *Überlieferungsgeschichtliche Studien*. According to Noth, the Deuteronomist incorporated the deuteronomistic law into the beginning of his work, framing it with speeches by Moses. The Deuteronomist then added other sources, such as tales of conquest and settlement, prophetic narratives and speeches, official annals and records. While this larger thesis has stood the test of time, there is much disagreement among contemporary scholars about a wide variety of issues. The present collection attempts to provide readers with an understanding of the important developments, methodologies, and points of view in the ongoing debate. Both current essays and some older, classic essays that have shaped the larger debate are included. Ten are newly translated into English. Each essay is prefaced by a detailed foreword by one of the editors that summarizes and places the essay in its appropriate context, making the volume ideal for use in seminars or courses, as well as for individuals wishing to become familiar with the state of discussion on the Deuteronomistic History.

Mainly revised papers from sessions of the Pentateuch Section and the Deuteronomistic History Section of the Society of Biblical Literature, held at the Society's 2010 annual meeting in Atlanta.

The Deuteronomistic History is the label used by scholars for the Old Testament books of Deuteronomy, Joshua, Judges, Samuel, and Kings, as identified by Martin Noth. Campbell and O'Brien provide the biblical text with detailed notations on how this work came together, was modified, and was passed down to us in its present form, accounting for the shifts in Israel's and Judah's histories, their storytelling practices, and their ideological interests. Identifying and explaining what accounts for these literary and social processes makes this volume a major step forward for the study of this major block of biblical texts.

This study explores the four narratives regarding prophetic conflicts in the Deuteronomistic History via three steps: first, examining the narratives with a synchronic approach; second, discussing the date of the narratives as revised by the Deuteronomists in the Persian period; last, considering religious settings and rhetorical purposes of the narratives. The Deuteronomists were more interested in the theological questions of the "true Israel," "true YHWH," and the "true worship place" than the prophetic conflicts. The conflicts reflect the difficulty to distinguish between true and false prophecy, and the Deuteronomists sought to answer their questions by using the conflict narratives. Their answers aimed for the postexilic community to protect their ethnic identity and to worship YHWH alone, exclusively in Jerusalem.

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.

The "Deuteronomistic History" is replete with images of water, storm, and drought. This book is a fascinating study of these images as keys to a polemic against the Canaanite pantheon of Baalism. Canaanite deities, particularly the storm god Baal, competed directly with Yahweh, the single deity who led the Hebrew tribes out of Egypt. Leaving Nile-irrigated Egypt and settling in the more arid regions of Canaan, these tribes asked their new neighbors: -How do your gardens grow?- The resulting popularity of Baalism among the Hebrews brought forth awesome rebukes from Yahweh. This work critically examines both historical and textual sources, including the literature of the Ras Shamra Texts. It offers bold insight into the symbols employed by Deuteronomistic Historians and their clear agenda to convince a wayward people that Yahweh, not Baal, was the god of heaven and earth, storm and sea."

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The re-writing of the history of Israel, in the light of past failures and hopes for the future, by Deuteronomistic historians and prophets, is discussed in this series of studies. In this volume, the vitality of the Hebrew Scriptures is once again demonstrated.

"[Polzin's] book... will profoundly affect biblical scholarship for at least a generation." -- Frank Kermode "[A] suggestive and rich book, written in a clear and witty style." -- Marc Z. Brettler, *The Journal of Religion* "Literary commentary at its best." -- Adele Berlin

In 1943, the famous Old Testament scholar, Martin Noth, published his monograph, *Überlieferungsgeschichtliche Studien*, in which he established the hypothesis of a Deuteronomistic History and gave his treatment of the Chronicler's History. It quickly became one of the classics in the field and is probably Noth's most enduring legacy. This book brings together essays from an international symposium of scholars celebrating the fiftieth anniversary of Noth's important volume and reviewing his other contributions to Old Testament study. Part I discusses Noth's life and work (Christopher Begg), his view of the Deuteronomistic History (Antony Campbell) and the Chronicler's History (Roddy Braun), his contributions to the history of Israel (Thomas Thompson), tradition criticism (Rolf Rendtorff), and Old Testament theology (Timo Veijola), as well as reflections on Noth's impact on current and future study (David Noel Freedman, Walter Dietrich). Part II analyses the scholarship over the past fifty years on each book in the Deuteronomistic History: Deuteronomy (Thomas Romer), Joshua (Brian Peckham), Judges (Mark O'Brien), 1-2 Samuel (P. Kyle McCarter), and 1-2 Kings (Steven McKenzie).

Thomas Romer begins by examining the content of the so-called 'Deuteronomistic History' and then asks what the term really means. He then goes on to provide a sociological, historical and literary approach to the books from Deuteronomy to Kings. Romer examines questions such as: Why and how did Deuteronomism rise as a 'school' under Assyrian hegemony? What role did propaganda play in the composition of these books? What happened on an ideological and sociological level during the Exile and Persian Period? Is the so-called Deuteronomistic literature properly understood as crisis literature? And what influence did the Deuteronomistic History have on the identity of the Second Temple period. The Deuteronomistic History is the label used by scholars for the Old Testament books of Deuteronomy, Joshua, Judges, Samuel, and the First and Second Book of the Kings, as identified by Martin Noth. Campbell and O'Brien provide the biblical text with detailed notations on how this work came together, was modified, and was passed down to us in its present form, accounting for the shifts in Israel's and Judah's histories, their storytelling practices, and their ideological interests. Identifying and explaining what accounts for these literary and social processes makes this volume a major step forward for the study of this major block of biblical texts.

This volume reexamines and reconstructs the relationship between the Deuteronomic History and the book of Chronicles, building on recent developments such as the Persian-period dating of the Deuteronomic 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.

A third redactor, also inspired by Deuteronomy, completed the history up to the exile. Unlike the preceding authors he reworked the whole of the deuteronomistic history.

This book examines, in greater detail than previously undertaken, the presence of Priestly and Deuteronomic language and concepts in the book of Ezekiel. It asks: what is the nature of the relationship between Ezekiel and the Priestly Source? What is the nature of the relationship between Ezekiel, Deuteronomy and the Deuteronomistic History? Where does the book of Ezekiel stand in the evolution of Israelite history, theology and literature-specifically, what can Ezekiel teach us about the composition of the Torah?

"A Crossroad book." Bibliography: p. [219]-222.

This volume addresses the topics of collective memory and collective identity in relation to Deuteronomy and the Deuteronomistic History. The articles gathered here portray the fascinating relationship between memory and identity, and between history within Deuteronomy and the Deuteronomistic historiography as well as its proximate context. They present fresh and illuminating perspectives that, it is hoped, will inspire future research.

Revision of author's doctoral thesis submitted to the Melbourne College of Divinity in 1987.

The book of Samuel tells the story of the origins of kingship in Israel in what seems to be an artistically structured, flowing narrative. Yet it is also marked by an inconsistent outlook, divergent styles, and breaks in the narrative. According to Noth's Deuteronomistic History hypothesis, the Deuteronomistic historian constructed the narrative by piecing together early sources and generally refrained from commenting in his own voice. Recent studies have called into question the extent of Samuel's sources and their redaction history, as well as the textual growth of the book as a whole. The essays in this book, representing the latest scholarship on this subject, reexamine whether the book of Samuel was ever part of a Deuteronomistic History. The contributors are A. Graeme Auld, Hannes Bezzel, Philip R. Davies, Walter Dietrich, Cynthia Edenburg, Jeremy M. Hutton, Jürg Hutzli, Ernst Axel Knauf, Reinhard Müller, Richard D. Nelson, Christophe Nihan, K. L. Noll, Juha Pakkala, and Jacques Vermeylen.

This study reexamines the regnal formulae and the text on King Josiah's reform. In it, E. Eynikel offers an original contribution to the debate on the origin of the deuteronomistic history.

In this challenging new work, Nielsen compares Herodotus with Old Testament historiography as represented by the so-called Deuteronomistic History. He finds in the Old Testament evidence of a tragic form like that encountered in Herodotus's Histories. Nielsen begins by outlining Herodotus's Greek context with its roots in Ionic natural philosophy, the epic tradition and Attic tragedy, and goes on to analyse in some detail the outworking of the Herodotean tragedy. Against that background, the Deuteronomistic History is to be viewed as an ancient Near Eastern historiographic text in the tragic tradition.

A thorough and detailed analysis of the Deuteronomistic History and its influence on the Second Temple period.

This monograph is a comparative, socio-linguistic reassessment of the Deuteronomic 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.

This project examines two areas where there are important interpretive problems: the composition of the book of Jeremiah and, specifically, the provenance of and ideological functions served by the text of Jeremiah on the one hand; and the redactional interests in prophecy evident in the Deuteronomistic History on the other. The book argues that two distinct political groups can be seen to vie for theological authority via their literary portrayals of traditions about Jeremiah and prophets generally in the Deutero-Jeremianic prose - a group in Babylon after the deportations of 597 B.C.E. that is attempting to claim political and cultic authority, and a group remaining behind in Judah after 597 that counters the political claims and related interpretive moves made by the Babylonian traditionists. The book then illustrates through analysis of prophetic roles in Jeremiah, Kings, and Deuteronomy 18 that there are substantial and fundamental discontinuities between the view of prophecy and the prophetic word presented in the Deuteronomic texts and the view presented in the Deutero-Jeremianic texts. The results of the present study challenge the widely accepted scholarly thesis of monolithic redaction of the book of Jeremiah at the hands of the same 'Deuteronomists' whose work is evident in the Deuteronomistic History.

The Deuteronomistic Historian patterned more than four dozen of his narratives after those in Genesis-Numbers. The stories that make up Genesis-Numbers were indelibly impressed on the Deuteronomistic Historian's mind, to such an extent that in Deuteronomy-Kings he tells the stories of the nation through the lens of Genesis-Numbers. John Harvey discusses the eight criteria which may be used as evidence that the given stories in Deuteronomy-Kings were based on those in Genesis-Numbers. Unified accounts in the Deuteronomistic History, for instance, often share striking parallels with two or more redactional layers of their corresponding accounts in Genesis-Numbers, showing that the given accounts in the Deuteronomistic History were written after the corresponding accounts in Genesis-Numbers had been written. Furthermore, the Deuteronomistic Historian calls the reader's attention to accounts in Genesis-Numbers by explicitly citing and referring to them, by using personal names, and by drawing thematic and verbal parallels. Retelling the Torah, the first book to focus on these parallel narratives, contains far-reaching implications for Hebrew Bible scholarship.

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.

"We would be naive to think that we can hear these narratives with the same clarity that the first hearers did. An equal naivete,

however, would be to suggest that we have no access to their situation, or that it is irrelevant to know how the texts originally functioned. One way to proceed is to juxtapose narratives with issues faced by the people of God in the context to which the narratives were addressed. To lay contextual issues alongside narrative should enable illumination of the text, and give breadth and depth to the results of one's interpretation. This approach has the advantage of avoiding an abstract concern about what the author might have 'intended.' Rather, in the juxtaposition of context and text, we are concerned about what issues faced by the audience might have been addressed." "Although the Word of God is always addressed to a particular situation, the insights gained through hearing it will assist in the hearing of a Word in the contemporary situation." (excerpts from the Introduction, by Terence E. Fretheim)

This book includes essays detailing Saul's place within the biblical narrative and its constituent parts. The possibility of identifying a Saulide period in the archaeological record is also discussed. A number of essays look at more specific themes and passages within the Saul cycle, such as his heroic nature, kingship, war, and literary balance. The final section of the book looks at the place of Saul within the post-biblical interpretative traditions. Contributors: Carl S. Ehrlich, Avraham Faust, Siegfried Kreuzer, Steven L. McKenzie, Yairah Amit, Gregory Mobley, Christophe Nihan, Marsha C. White, Mark W. Hamilton, Samuel A. Meier, C. Mark McCormick, Gary N. Knoppers, Lous H. Feldman, Hanna Liss, Walid A. Saleh, Rüdiger Bartelmus, Sarah Nicholson, Marc Michael Epstein

This study provides an extensive literary analysis of the texts dealing with king Manasseh in 2 Kgs. The implications of the analysis lead the author to argue for a new understanding of the composition of the final chapters of Kings.

This collection of essays examines the relationship of prophecy to the Deuteronomistic History (Deuteronomy–2 Kings), including the historical reality of prophecy that stands behind the text and the portrayal of prophecy within the literature itself. The contributors use a number of perspectives to explore the varieties of intermediation and the cultic setting of prophecy in the ancient Near East; the portrayal of prophecy in pentateuchal traditions, pre-Deuteronomistic sources, and other Near Eastern literature; the diverse perspectives reflected within the Deuteronomistic History; and the possible Persian period setting for the final form of the Deuteronomistic History. Together the collection represents the current state of an important, ongoing discussion. The contributors are Ehud Ben Zvi, Diana Edelman, Mignon R. Jacobs, Mark Leuchter, Martti Nissinen, Mark O'Brien, Raymond F. Person Jr., Thomas C. Römer, Marvin A. Sweeney, and Rannfrid Thelle.

The thesis that the books of Deuteronomy to 2 Kings have undergone a redaction that made them into a 'Deuteronomistic History' has become since Martin Noth (1943) a widely accepted idea in Old Testament scholarship. But there is no consensus when this history was edited: under Josiah (622 BCE), during the exile (c. 560 BCE) or even later? And what was the intention of its redactors? Can we rely on the so-called Deuteronomistic History for the reconstruction of Israelite history? Or should we give up the thesis of a Deuteronomic redaction of the Former Prophets? This volume explores these and many other questions about this key topic in Old Testament scholarship. It results from a research seminar organized by the Swiss universities of Fribourg, Geneva, NeuchGtel and Lausanne. It contains contributions by the following scholars: R. Albertz, J. Briend, M. Detienne, W. Dietrich, J.J. Glassner, S. Japhet, E.A. Knauf, A.D.H. Mayes, S.L. McKenzie, S. Pisano, M. Rose, A. Schenker, F. Smyth, A. de Pury and T. R÷mer. Articles in French were translated by J. Edward Crowley

Martin Noth argued that in the books of Joshua-Kings could be seen the work of a single, purposeful author or historian—a hypothesis which, although close to becoming one of those rare 'assured results of critical scholarship', has recently encountered criticism. Nelson observes that Noth's historian has a 'disturbing tendency to fall apart in the hands of those who work with him'. In this comprehensive study of the question, he attempts to put on a solid critical foundation the increasingly popular theory that the Deuteronomistic History is a product of a two-stage literary process.

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