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READING THE OLD TESTAMENT IN ANCIENT AND CONTEMPORARY CONTEXTS

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As students file into their desks on the first day of my “Introduction to the Old Testament” course, they are greeted with a PowerPoint slide that simply states, in bold red letters, “Caution: Dangerous Texts Ahead!” The students often respond with the mixture of chuckles and uneasy looks that I intend to provoke. To some extent, the slide is offered tongue in cheek, but not entirely. As with any wry statement, the cautionary slide holds an element of truth. The Old Testament contains powerful teachings and radical ideas that have moved the hearts and minds of both adherents and skeptics for millennia.

While the texts of the Old Testament have had a profound effect on societies and cultures for a long span of time, their texts often take a back seat to the Gospels and the Pauline Letters in popular Christian religion. Even though they constitute well over half of the content of Christian Bibles, very few of my students claim to have read much—if any—of the Old Testament or Apocrypha, despite the fact that I teach at a Roman Catholic university in which the vast majority of the students are Christian. In fact, only a handful of my students claim to have been exposed to the stories of the Old Testament outside of either Sunday school or in episodes of the popular cartoon series *Veggie Tales*. Due to this lack of exposure to the Old Testament, I feel compelled to give them fair warning about what they have gotten themselves into by signing up for what may seem like an innocuous required course. I take it as a professional responsibility to alert them to the fact that a keen examination of the ancient Near Eastern library that sits on their desks has the power to change their lives and forever alter the ways in which they experience the world.

Any collection of books containing calls to wage wars of conquest, to resist the temptation to fight while under threat, thoughts on God's role in governance, and meditations on what it means to live *the good life* has the potential to change lives and even inspire revolutions. To assume that the Bible is harmless is both foolish and irresponsible. After all, the Old Testament's contents have been used by some to support slavery and genocide while inspiring others to engage in such dangerous pursuits as enduring imprisonment, torture, and death in attempts to liberate the oppressed. And just as with using any powerful instrument, be it a car or a surgical blade, reading the Old Testament demands care, responsibility, and substantial consideration from those who put it to use.

Books that promote powerful ideas are complex tools that often belong to the readers as much as—if not more than—their authors. The level of consideration required to read, interpret, and actualize such books is magnified when approaching ancient texts such as those found in the Old Testament. These biblical books bridge multiple theological, cultural, and linguistic worlds, which demand multiple levels of understanding and interpretation. Readers must inhabit three worlds (contexts) when reading any of the books of the Old Testament or Apocrypha, from Genesis to 4 Maccabees: (1) the ancient contexts in which they were written, (2) the modern contexts into which the text is being received, and (3) all of those contexts in between wherein interpreters in each generation have shaped the reading of the texts for their own time and place. *The Fortress Commentary on the Bible: The Old Testament and Apocrypha* approaches these ancient texts with due reverence to this complexity. The purpose of this introduction is to explore a few of the many considerations that are required in reading this ancient Near Eastern scriptural library in its ancient and modern contexts.

A Few Considerations on Receiving Ancient Texts with Modern Minds

The word *context*, whether pertaining to events or a book, looks deceptively singular. A student trying to uncover the context of the US civil rights movement will find many contextual viewing points: those of African Americans who rose up against institutionalized oppression, those of segregationists who tried to maintain the status quo, those within the Johnson administration who worked to find a way forward without losing the Democrats' white voters in the South, and the list goes on.

Challenge of Finding an Ancient or Modern Context

The words *ancient context* and *modern context*, when applied to the Old Testament, also need to be considered in the plural. Considering the ancient context, the books of the Old Testament contain the theologies of diverse communities who lived, wrote, argued, and worked to understand their relationship with the divine under a wide variety of circumstances. An attempt to find a single context for the book of Isaiah, for example, is as complex as finding a single sociohistorical setting of the United States, from the colonial period to the present; it cannot be done. The same is true with the modern context. As these religious texts are received in Chicago or Mumbai, on Wall Street or on skid row, they flow into and take on very different meanings and contexts.

Differing Expectations and Intents of Ancient and Modern Histories

Readers in the age of science have certain expectations when reading a history, and these expectations inform how histories—whether written before or after this age—are received. Modern readers want to know, with scientific precision, when, why, and where events happened. Great value is placed on reconstructions of events that are backed up by reliable sources and with as little interpretive bias as possible. A *good* history of the Battle of the Bulge should include not only dates and locations but also eyewitness accounts of allied forces, Wehrmacht and SS divisions, and civilians. Expectations of accuracy and value in objectivity are a service both to the study of the past and to understanding how these events helped to shape the present. However, when dealing with the Old Testament it is easy to project our appreciation for accuracy and disdain for bias onto the ancient texts, which ultimately is not a fair way to approach these ancient texts.

Long before there was even a concept of “Bible,” many of the texts of the Old Testament were passed down through oral tradition, only to be written down and finally canonized centuries later; this is evidenced in the repetitive Torah narratives, such as the creation refrain in Gen. 1:1—2:4a and the lyrical hymn of Deborah in Judges 5. To imagine the original texts as printed, bound, copyrighted, and collected works, as we hold them today, is both inaccurate and misleading. Moreover, assuming the intents and expectations of the oral historian to be akin to those of modern historians is misleading, and focusing on accuracy can limit the scope of a passage’s message when the intent of the passage rests in the ideas it promotes. Cultures that employ oral tradition do not make dates, places, or accuracy a priority; rather, they are interested in the telling and retelling of a story to develop an understanding or identity that can answer the questions of the times into which they are received. Take the account of King Solomon’s wealth in 2 Chron. 9:22-24, for example.

King Solomon surpassed all the kings of the earth in wealth and wisdom. All the kings of the earth came to pay homage to Solomon and to listen to the wisdom with which God had endowed him. Each brought his tribute—silver and gold objects, robes, weapons, and spices, horses and mules—in the amount due each year (JPS).

Such an account served a purpose to the ancient author and his audience, but the account was certainly not accurate. Putting aside the issue of transoceanic travel for contemporary rulers in the Americas or the South Pacific, Israel held no such wealth in the tenth century BCE, and such superpowers as Egypt and Assyria would never have been compelled to offer tribute. While questions surrounding the reality of Solomon’s wealth are not a center of contentious debate in the public sphere, questions pertaining to the creation of the universe are highly controversial; the front lines of this debate can be seen at the doors of the Creation Museum in Petersburg, Kentucky.

Founded by Ken Ham and Answers in Genesis (AiG), a Christian apologetics organization, the Creation Museum is a prime example of how scientific-age expectations are frequently placed on the ancient texts of the Old Testament. With the motto “Prepare to Believe,” the museum promotes Gen. 1:1—2:4a as a scientific explanation for the creation of the cosmos, an event that is said to have occurred around 4,000 BCE, as determined through James Ussher’s seventeenth-century-CE biblically based calculations. It is important to consider that the questions the Creation Museum

seeks to answer do not likely match the agenda of the authors of Gen. 1:1—2:4a, which is connected to the Babylonian myth the *Enuma Elish* and/or the battle between the Canaanite god Baal and Yam, each of which centers on order's conquest of chaos. It also does not take into consideration that those who canonized the Torah followed this story with another creation story (Gen. 2:4b-25), which is juxtaposed with the first, making it unlikely that the ancient intent was to give a *scientific* account of our origins. Furthermore, the authors of the texts believed that the sky was a firmament that held back a great sky-ocean (Gen. 1:6-8), from which precipitation came when its doors were opened, and that the moon was self-illuminating (Gen. 1:14-18). A key danger in treating Old Testament books with modern historical and scientific expectations is not only receiving inaccurate messages about our past but also failing to realize the intent of the authors and the depth of meaning behind the messages they conveyed.

Projecting Modern Contexts onto the Ancient Past

The oft-repeated notion that only the winners write history is not entirely true, for readers rewrite the histories they receive by projecting their own personal and cultural perspectives onto them. The medievalist Norman Cantor stresses how individuals tend to project their own worldviews and experiences onto the past, thereby reinventing the past in their own image (156–58). Whereas Cantor dealt with issues of secular history, biblical history appears to follow suit, as found in such art pieces as Dutch painter Gerard van Honthorst's piece *King David Playing the Harp*. In the painting van Honthorst depicts the king with European-style attire and instrument. In contextually ambiguous passages, such as the land seizures in Mic. 2:1-4, we find scholars filling in the blanks with characters that make more sense in our time than in the ancient past, such as the mafia (Alfaro, 25). It is difficult for a reader not to project his or her own time and culture onto the text, for that is the reader's primary reference point; to escape doing so is likely not possible. But just as complete objectivity is not attainable, an awareness of its hazards can help readers exercise some degree of control regarding how much they project their present onto the past.

Bringing One's Ideology to the Text

Just as readers bring their notions of history to the Old Testament, so also they bring their ideologies. While attempts to view Old Testament texts through the biblical authors' eyes may be made, one's perceptions can never be entirely freed from one's own experiences, which help shape how a particular idea or story is read. This challenge is a double-edged sword. On one side of the sword, the ideology and experiences of the reader may cloud the text's original meaning and intent, causing unintended—and sometimes intentional—misreadings of a passage. When this occurs, the resulting interpretation often tells us more about the social or ideological location of the reader than the biblical characters who are being interpreted. Albert Schweitzer found that nineteenth-century biographies on the life of the "historical Jesus" turned out to be autobiographies of their authors; romantics uncovered an idealist Jesus, political radicals found a revolutionary, and so on (Schweitzer). On the other side of the sword, one finds an advantage shared by oral tradition. Reading a text through one's own experiences can breathe new life into the text and allow it to speak to

current circumstances, as found in postcolonial, feminist, and queer interpretations. Since readers cannot fully remove themselves from their own ideological locations, it is important to acknowledge that a reader's ideas and biases are brought to the text and that much is to be learned by considering various interpretations.

Because ideology plays a role in interpretation, it should be noted that history—and biblical histories, in particular—do not exist in the past, but are very much alive and active in the present. YHWH's granting of land to Abraham's dependents, for example, plays a prominent role in the Israel-Palestine conflict. This is addressed by Keith Whitelam and James Crossley, who find the biblical text shaping modern perceptions of land via cartography. A post-1967 war edition of *The Macmillan Bible Atlas* contains a map of Israel with borders that look remarkably similar to the modern-day border with Gaza—despite great uncertainty surrounding ancient Israel's borders—and that is inscribed with Gen. 13:14-15: “The LORD said to Abram . . . ‘Lift up your eyes, and look from the place where you are, northward and southward and eastward and westward; for all the land which you see I will give to you and to your descendants forever’” (RSV; see Whitelam 61–62; Crossley 176). Whether one sees this connection in a positive or negative light, clear political implications of the biblical past can be seen.

Differing Views on the Old Testament's History

Another factor to be considered, which is also highly political, is the lack of consensus pertaining to the historicity of biblical narratives and the state of ancient Israel, ranging from the exodus narrative to the Davidic monarchy. The degree to which these events and histories are *real histories* or *cultural memory* has been the subject of much debate and polemic within the academy. Many scholars agree that the story of the Hebrew exodus out of Egypt is cultural memory, with varying degrees of historical truth, ranging from seeing the Hebrews as an invading force to an indigenous movement within Canaan that rose up against exploitative rulers. But one of the most heated debates in the history of ancient Israel has revolved around the dating of the monarchy and the rise of Judah as a powerful state.

The traditional view, often referred to as the *maximalist* perspective, gives greater credence to the Bible's account of the monarchy's history. Scholars of this persuasion accept, to varying degrees, the Old Testament's stories of the rise of Israel beginning with King Saul and continuing on through the destruction of Israel and Judah. So-called *minimalists* give less credence to biblical accounts, relying more on archaeological and extrabiblical sources to develop their views of the monarchy and the presence of a powerful state, for which they find little evidence. While largely unnoticed outside the academy, the debate has caused great animosity within. Maximalist scholars have been accused of burdening archaeology with the task of upholding the biblical narratives (Davies), while minimalists have been accused of attempting to erase ancient Israel from world history (Halpern).

The purpose of addressing the maximalist/minimalist debate in this introduction is to emphasize that biblical scholarship contains diverse voices and points of view on the Bible's history, which will be seen in the commentaries of this volume. It is good that these different perspectives are aired. When approaching an area of history that is of such great importance to so many, yet with

so little definitive information available, it is important to articulate and compare different ideas so as to produce and refine the historical possibilities of the Bible's contexts. In this way we see how differing views of biblical interpretation can work as a dance, where partners can complement each other's work, even if tempers can flare sometimes when partners step on one another's toes.

Reading the Old Testament in Its Ancient Context

It is apparent that contemplating the ancient contexts of the Old Testament requires several areas of consideration. While there is no end to the complexities involved with pursuing a greater understanding of the world(s) out of which the books of the Old Testament developed, this section is intended to draw the reader's attention to some of the Old Testament's physical environments, political climates, and theological diversity.

Physical Environments of the Old Testament

The geography and ecology of ancient Palestine can easily be overlooked, but their value for understanding the Old Testament should not be underestimated. While the Old Testament represents diverse social settings that span hundreds of years, all of its authors lived in agrarian societies where land, climate, economics, and religion are inseparable. Due to agrarian societies' dire need to ensure successful and regular harvests—whether for survival or with the additional aspiration of building empire—farming practices become incorporated into religious rituals that end up dictating planting, harvesting, and land management. This strong connection between faith and farming led to rituals that served as an interface between spirituality and socioeconomic activities, effectively erasing the lines between religious and economic practice (Coomber 2013). In the end, the ritualization of agrarian economics helps shape perceptions of the deity or deities to which the rituals are connected: the Feast of Unleavened Bread (Exod. 23:14–17), the barley harvest festival incorporated in the Passover feast (Exodus 12; cf. John 19:29, the wheat-harvest Feast of Weeks, also known as Pentecost (Lev. 23:15–21; cf. Acts 2:1), and the fruit-harvest Feast of Booths (Lev. 23:33–36). Thus geography and ecology affected not only the way ancient Hebrews farmed but also how they came to understand God. Moreover, the geographical regions in which many of them farmed influenced these understandings.

Regions of Ancient Israel

Ancient Israel can be divided into a number of geographical areas, each of which presents its own unique environment. Furthest to the west is the *coastal plain*, which held great economic importance in the way of trade. This is especially visible in the development of manufacturing and shipping cities such as Ekron and Ashkelon. Due to the region's trade potential, it was usually controlled by foreign powers and is not frequently mentioned in the Old Testament (e.g., Judges 16; 2 Kings 16; Jer. 25:20; Amos 1:8; Zeph. 2:4).

The lowland *Shephelah* and the *highlands* are just east of the coastal plain, forming an important region of Israel, which is at the center of most of the Old Testament's stories. This fertile land, composed of low hills and valleys, is good for animal husbandry and the cultivation of grains, cereals,

nuts, olives, and grapes. These areas were valuable for both subsistence farming and the production of trade goods, in which surrounding empires could engage. The agrarian potential of this area also made Shephelah and the highlands a target for foreign invasion. This region's political influence was heightened by the cities of Jerusalem, Samaria, and Lachish.

The *Jordan Valley*, east of the highlands, contains the lowest natural surface in the world and is part of a fault that extends into Africa. The valley follows the Jordan River from the city of Dan through the city of Hazor and the Sea of Galilee before flowing into the Dead Sea. Aside from the important role that the Jordan Valley plays in Ezekiel's vision of water flowing out of the temple to bring life to the Dead Sea (Ezekiel 47), the region is rarely mentioned.

To the east of the Jordan Valley is the *Transjordan highlands*, which is often referred to as "beyond the Jordan" (e.g., Josh. 12:1). Extending from the Dead Sea's altitude of 650-feet below sea level to the 9,230-foot peak of Mt. Hermon, this region contains a diverse range of topography and climates that allow for the cultivation of diverse agricultural goods, including grains, fruits, timber, and livestock. The agrarian potential of the area attracted a number of peoples, including the Moabites, the Ammonites, and the Edomites.

Whether valued for their sustaining, trade, or defensive capabilities, the topography of ancient Israel and its surrounding lands influenced its inhabitants' ability or inability to find sustenance and pursue their own interests. When empires such as Assyria and Babylon were on the rise, this region attracted their rulers who sought the earning potential of the land, and these events—or the cultural memories they inspired—influenced the Old Testament authors' stories of defeat and are reflected in their perceptions of God's attitudes toward them.

Climatic Challenges

While the land in and around Israel was some of the most sought after in the ancient Near East, its inhabitants endured serious meteorological challenges. The ancient Israelites lived at the crossroads of subtropical and temperate atmospheric patterns—producing rainy winter seasons and dry summers—and the effects of these patterns shaped the ways in which the Hebrews lived: the resulting erratic precipitation patterns result in a 30 percent chance of insufficient rainfall (Karmon, 27). The unpredictability of each growing season's weather pattern meant that the rainfall of a given season could play out in any number of ways, each demanding specific farming strategies for which farmers had little foresight or room for error. Subsequent failed seasons that diminished surpluses could lead to debt and the selling of family members into slavery or even the extinction of a family line.

Everything in society—from the interests of the poorest farmer to the king—depended on successful harvests and access to their crops, and the strong desire for divine assistance is reflected in Old Testament narratives that emphasize fidelity to YHWH. The seriousness placed on securing favorable rainfall and accessing harvests is clear in warnings against following other deities, such as the weather god Baal (e.g., Judg. 2:11; 2 Kings 3:2; Ps. 106:28; Hosea 9:10), God-given visions that foretell rainfall (Genesis 41), and the granting and withholding of rain as reward or punishment (Deut. 11:11-14; cf. 1 Kings 17-18). Additionally, there are strict rules to protect land access (Leviticus 25) and condemnation against abuses (1 Kings 21; Isa. 5:8-10; Mic. 2:1-4).

The physical environments of the Old Testament authors are an important consideration, because they not only affected the way the authors lived but also helped to shape their views of God and the world around them. From the development of the ancient Hebrews' religious rituals to finding either God's favor or wrath in agrarian events (see Zech. 10:1; 1 Kings 17–18), the topography and climatic environments that affected cultivation played key roles in how the biblical authors perceived and interacted with the divine.

Sociopolitical Contexts of the Old Testament

In addition to the challenges presented by Israel's geographic and climatic setting, its strategic location between the empires of Mesopotamia and northern Africa presented a recurring threat. As these empires invaded the lands of ancient Israel for military and economic reasons, the biblical authors and redactors received and transmitted these events into their religious narratives: foreign invasion was often perceived as divine punishment—with the notable exception of the Persians—and the defeat of foreign forces was perceived as a result of divine favor. Before addressing foreign influences on the Old Testament's ancient contexts, a brief overview of Israel's domestic structures should be considered.

Israel's Domestic Sociopolitical Contexts

While ancient Palestine's Mesopotamian neighbors developed cities and urban economies in the Early Bronze Age (3300–2100 BCE), Palestine largely remained a patchwork of scattered settlements that functioned as a peripheral economy, engaging in trade activity as neighboring empires made it lucrative, and receding into highland agriculture when those powers waned (Coomber 2010, 81–92). Adapting to the demands of waxing and waning empires—rather than taking significant steps toward powerful urban economies of its own—resulted in a marked reliance on subsistence strategies on into the seventh century BCE (Coote and Whitelam).

Biblical accounts of Hebrew societal structures present a patronage system that had its roots in small family units called the *bet av* (“father's house”), which together formed a *mishpahah* (“family” or “clan”), which expanded up to the tribe, or *shevet*. When the monarchy was established, the *malkut* (“kingdom”) became the top rung. While the *malkut* and *shevet* held the top two tiers, the phrase “all politics is local” applies to ancient Israel: loyalty structures were strongest at the bottom.

Philip Davies and John Rogerson note that the *bet av*, “father's house,” likely had a double meaning (32). While it indicated a family unit that included extended lineage and slaves—excluding daughters who left the family at marriage—it likely also denoted the descendants of a common ancestor, who may not have lived under a single roof (e.g., Gen. 24:38). While the *bet avim* grew through the births of sons and the accumulation of wives and slaves, the danger of collapse due to disease, war, and a lack of birth of sons presented a constant threat. Debt was also a threat to a *bet av*, inspiring legal texts that protected its access to arable land (Leviticus 25; Deut. 25:5). It was the patriarch's responsibility to care for the family's economic well-being, as well as to pass on traditions, the history of the nation, and the laws of God (Deut. 6:7; 11:8–9; 32:46–47). The *bet av* also had power over such judicial matters as those of marriage and slave ownership.

Mishpahah denotes a level of organization based on a recognizable kinship (Numbers 1; 26). It had territorial significance, as seen in tribal border lists of Joshua 13–19, and was responsible for dividing the land. While *mishpahah* is difficult to translate, Norman Gottwald offers the useful definition, “protective association of extended families” (Gottwald 1999, 257). If the immediate or extended families of a citizen who had to sell himself to an alien could not redeem him, the *mishpahah* became the last line of protection from perpetual servitude (Lev. 25:48–49).

Shevet refers to the largest group and unit of territorial organization, which was primarily bound together by residence. Military allegiances appear to have belonged to this level, against both foreign and domestic threats—as seen in the Benjamite battles of Judges 12 and 20–21. Gottwald sees the *shevet* as more of a geographic designation pertaining to clusters of villages and/or clans that gathered for protective purposes rather than as representative bodies within a political system (Gottwald 2001, 35).

The *malkut*, or kingdom, is a source of continued contention in the so-called minimalist/maximalist debate mentioned above. The Old Testament account claims that the kingdom of Israel was founded when Saul became king over the Israelite tribes (1 Samuel 9) and continued through the line of David, after Saul fell out of favor with God. Israel’s united monarchy is reported to have spanned 1030 to 930 BCE, when King Rehoboam was rejected by the northern Israelites (1 Kgs. 12:1–20; 2 Chron. 10:1–19), leading to the period of the divided monarchy, with Israel in the north and Judah in the south. These two kingdoms existed side by side until Israel was destroyed by Assyria (734–721 BCE). Judah entered into Assyrian vassalage in the 720s and was destroyed by the Babylonians around 586 BCE. Those who give less credence to the biblical account take note that there is little extrabiblical evidence of a monarchy prior to King Omri, aside from the Tel Dan Stele, which refers to “the House of David,” which may refer to a king.

While Israel’s domestic organizational landscape played a major role in the development of biblical law and narrative, the biblical authors’ interactions with surrounding peoples had profound effects on the stories they told. The main imperial influences, from the premonarchical period to the fall of the Hasmonean Dynasty, were Egypt, Philistine, Assyria, Babylon, Persia, the Greeks, and the Romans.

Israel’s Foreign Sociopolitical Contexts

The Egyptian Empire played an important role in the development of the Torah, as seen in the stories of Abram and Sarai (Genesis 12), Joseph (Genesis 37–50), and throughout the entire exodus narrative, interwoven into many areas of the Old Testament. The authors of Exodus used the backdrop of Egypt’s powerful *New Kingdom* (1549–1069 BCE) to display their faith in YHWH’s power, and other books draw on this narrative as a recurring reminder of the Israelites’ debt and obligations toward their god (e.g. Deut. 5:15, 24:17–22, 23:7–8; Ps. 106:21; Ezekiel 20; Amos 2:10; Mic. 6:4), and as a vehicle of praise (Psalms 78; 81; 135; 136). The Jewish holiday of Passover, which is referred to throughout the Old Testament, has its roots in this anti-Egyptian epic. A later and weaker Egypt returns to play a role in the story of Judah’s lengthy downfall: King Hezekiah (d. 680s) enters into a

failed anti-Assyrian alliance with Egypt (Isaiah 30–31; 36:6–9), and King Zedekiah (d. 580s) enters into a failed anti-Babylonian alliance with Pharaoh Hophra (Ezek. 17:15; Jer. 2:36).

While their point of origins are in dispute (Amos 9:7 puts their origin at Caphtor), the Philistines tried to invade Egypt in 1190 BCE, but were repelled by Ramses III, who settled them in the coastal towns of Gaza, Ashkelon, and Ashdod (Deut. 2:23). From there, they continued their incursions along the coastal plain and perhaps even drove out their Egyptian rulers, under the reign of Ramses IV (d. 1149 BCE). They play a key adversarial role in the book of Judges, as found in the stories of Shamgar (Judg. 3:31) and Samson (Judges 13–16). Their military competencies are reflected in the story of their capture of the ark of the covenant in 1 Sam. 4:1—7:2. Fear of the Philistine threat helped influence the people's decision to choose a king to unite the tribes (1 Sam. 8–9). The biblical authors continued to portray the Philistines as a threat to the Israelites, but Philistine influence in the highlands faded as the power of Assyria grew.

Assyria's fearsome power and influence in the region gave them a villain's role in the Old Testament. The biblical authors perceived Assyria's incursions into Israel and Judah as YHWH's punishment for such transgressions as idolatry and social injustice. While archaeological evidence of Philistine-Israelite interaction is scant, there is plenty of archaeological and extrabiblical evidence of Assyria's impact on Israel and Judah.

From the start of its ninth-century conquests, Assyria was feared for its ruthless force. The psychological impact of Assyria's powerful conscripted forces, iron chariots, siege engines, and public mutilations surface in the writings of the Old Testament authors. The Assyrians enforced submission through power and fear, deporting conquered rulers to prevent uprisings (2 Kings 17:6, 24, 28; 18:11). When uprisings occurred, Assyrian troops were deployed from strategically positioned garrisons to flay, impale, and burn the perpetrators, as portrayed in Assyrian palace-reliefs.

In the late eighth century, both Israel and Judah felt the full weight of Assyria's might. The northern kingdom of Israel was destroyed in 721 BCE after joining an alliance of vassals that stopped paying tribute to Assyria. At the end of the century, King Hezekiah entered Judah into a similar alliance with Egypt (Isaiah 30–31), which resulted in the invasion of his kingdom and the siege of Jerusalem. According to 2 Kgs. 18:13–16, the siege was broken when Hezekiah sent a message of repentance to the Assyrian king, Sennacherib, at Lachish, promising to resume his tribute obligations. Other texts in 2 Kings suggest that Sennacherib abandoned the siege to deal with political unrest at home (19:7, 37) or a plague (19:35–36). Despite his efforts to subvert Sennacherib's dominance of Judah, Hezekiah and his successors continued to rule as vassals.

Under the rule of King Nebuchadnezzar, the Babylonian Empire captured Nineveh in 612, destroyed the Egyptians at the battle of Carchemish in 605, and captured Jerusalem in 597, deporting many inhabitants. After a rebellion by King Zedekiah in 586, the Babylonians destroyed Jerusalem and the temple and deported a significant portion of Judah's population (2 Kings 24; 2 Chronicles 36). The prophets Ezekiel, Jeremiah, and Habakkuk saw Nebuchadnezzar's conquest as YHWH's punishment for the sins of the Judean state (Ezekiel 8–11; Jer. 25:1–14; Hab. 1:6–10). The events of the Babylonian conquest are largely supported by archaeology and extrabiblical literature (Grabbe, 210–13).

Biblical claims of the removal of all Judeans but the poorest “people of the land” (2 Kgs. 24:14–16; 25:12; Jer. 52:16, 28–30) are reflected in the archaeological record, which indicates that inhabited sites decreased by two-thirds, from 116 to 41, and surviving sites shrank from 4.4 to 1.4 hectares, suggesting a population collapse of 85 to 90 percent (Liverani, 195). Such a massive exile plays a formidable role in the Old Testament, as described in the stories of significant characters such as Ezekiel and Daniel. Rage associated with this event is found in Psalm 137, which recounts the horrors of the exile and ends with the chilling words “a blessing on him who seizes your [Babylonian] babies and dashes them against the rocks!” (137:9 JPS). The exiled Hebrews who returned to Palestine after the Persians conquered the Babylonians returned to a destroyed Jerusalem that no longer enjoyed the security of a defensive wall. Some of the returnees helped to reshape Judaism with a flourishing priesthood and the composition of scholarly works and biblical texts. While exile is portrayed in negative terms, many Jews remained in the lands to which they had been deported; this had the effect of spreading Judaism outside the confines of Palestine.

After overthrowing his grandfather King Astyages of the Medes in 553 BCE, Cyrus of Persia (d. 530) rapidly expanded his empire, moving westward into Armenia and Asia Minor and east toward India, and defeated Babylon in 539. But unlike previous conquests, the Old Testament treats Persian dominance as a time of hope. As successor to the Babylonian Empire, King Cyrus instituted a policy of allowing victims of Babylonian exile to return to their homelands, where he sponsored their local religions. To the biblical authors, this policy was met with celebration and as a sign of YHWH’s love for his people. The authors of 2 Chron. 36:23 and Ezra 1:2 portray King Cyrus as crediting YHWH with his victories and with the mandate to rebuild the temple in Jerusalem; Ezra 1:7 even portrays the Persian king personally returning the vessels that Nebuchadnezzar had seized from the temple four decades before. While the Bible treats Cyrus’s policy of return as inspired by YHWH, Davies and Rogerson note that the practice was neither new nor disinterested, as it served to restore the national culture of a large and culturally varied empire (59). It is important to note the great shift in how the biblical authors treated King Cyrus of Persia, as opposed to the kings of the Assyrians and Babylonians, whom they disdained. In Isaiah 40–50, Cyrus is championed as the great savior of the Judean deportees and of the rebuilding of Jerusalem. In fact, while oracles against foreign nations are a key theme in prophetic oracles, none are directed against Persia. Even when their rulers are compliant with the murder of Jews, they are portrayed as either acting against their own desires or out of ignorance (Daniel 6; Esther).

Like the exile, itself, the return from exile plays an important role in the politics and religion of the Old Testament. Accounts of these events are found in the books of Ezra and Nehemiah. While the Bible presents the return as a blessing from God and a time of joy, it does not seem to have been without its hardships. It can be deduced from Ezra and Nehemiah that resettlement involved various tensions; in Ezra 3:3, those who had remained in Judah during the exile, along with other neighboring peoples, take the Canaanites’ role in the book of Joshua: “an evil influence which will, unless strenuously rejected, corrupt the ‘people of God’” (Davies and Rogerson, 88). It was during the Persian period that the Jerusalem temple was rebuilt and the priesthood gained power and influence.

The long march of succeeding empires continued with the rise of Alexander the Great, who seized control of the Greek city-states in 336 BCE and conquered the Persian Empire before his death in 323. Unlike previous empires that might make their subjects worship a particular deity or relocate to a different region, the Greek ideal of *Hellenism* posed a particular cultural threat. Hellenism promoted a view in which people were not citizens of a particular region, but of the world, enabling the integration of Greek and regional cultures, thus breaking down barriers that separated local peoples from their foreign rulers. Within a hundred years, Koine Greek had become the lingua franca, and Greek philosophy, educational systems, art and attire, politics, and religion permeated the empire. The consequences of Hellenization had profound linguistic, political, and theological effects on the biblical authors who lived and wrote during this period. Jews who lived outside of Israel became more familiar with the Greek language than Hebrew. By the second century CE, Greek had become so widely spoken among the Jewish community in Alexandria, Egypt, that the Hebrew Bible was translated into Koine Greek, which came to be called the Septuagint.

Greek rule eventually led to the severe oppression of the Jewish people at the hands of the usurper king Antiochus IV (d. 164 BCE), who sought to weed out cultural diversity in the Seleucid Empire. King Antiochus, who called himself *Epiphanes* (“god made manifest”), was known for his erratic character, which manifested itself in his brutal hatred of the Jews. Even his allies referred to him by the nickname *Epimanes*—a play on Epiphanes—meaning “the crazy one.” He is known for looting the Jerusalem temple to fund his battles against the Ptolemies and for forbidding the Jewish rite of circumcision and sacred dietary laws.

King Antiochus was also known for instigating treachery among the Jewish leadership, giving Jason—of the pro-Greek Onias family—the high priesthood in return for complying with Antiochus’s plans to Hellenize Jerusalem by building a gymnasium and enrolling its people as citizens of Antioch (2 Macc. 4:7). Further strife erupted when Menelaus, another aspirant for the high priesthood, offered Antiochus even greater gifts for the office. The rivalry of Jason and Menelaus led to the sacking of Jerusalem, slaughtering of its citizens, and the looting of its temple (2 Macc. 5:11–23; Josephus 12.5.3 §§246–47). The horrors of life under King Antiochus IV are reflected in the horn that emerges from the fourth beast in the apocalyptic vision of Dan. 7:7–8, and is then slain by the “Ancient One” (7:11).

From stripping the temple to pay for his wars to setting up an altar for Zeus in the temple, King Antiochus IV’s brutality against the Jews led to a revolt that started in the Judean village of Modein in 167 BCE and spread rapidly throughout the region—as chronicled in 1 and 2 Maccabees and in Josephus’s *Antiquities of the Jews* (c. 100 CE). A guerrilla warfare campaign that was led by Judas Maccabeus eventually liberated and purified the temple—an event celebrated today in the Jewish festival of Hanukkah. The Maccabean revolt drove out the Greeks and expanded the borders to include Galilee. While the revolt was successful in ushering in a period of self-rule, the resulting Hasmonean Dynasty fell prey to the lust for power. As civil conflict broke out between two rival claims to the throne, the Roman general Pompey invaded Judea in 63 BCE, seizing control of the region for his empire. In 40 BCE, the Roman Senate appointed an Edomite convert to Judaism, *Herod the Great*, as king of Judea. Despised by his people, the puppet king had to take Jerusalem by force, from where he ruled harshly.

Each of these empires, vying for control over the Southern Levant, brought with them challenges that helped to shape the Hebrew people by influencing the ways they viewed themselves, their God, and their religious practices.

Religious Contexts of the Old Testament

Despite common perceptions of the Bible as a univocal work, the Old Testament represents diverse theologies of communities that spanned centuries and were influenced by the religious systems of their contemporaries. Babylonian and Canaanite musings over the power of order over chaos, as found in the *Enuma Elish* and Baal narratives, are present in Gen. 1:1—2:4a and referenced in Ps. 74:12-17. The authors of the Bible's Wisdom literature exchanged ideas with their foreign neighbors, as found in parallels between the Babylonian story I Will Praise the Lord of Wisdom and the book of Job, and passages from Proverbs that mirror the words of the Egyptian thinkers Ptah-Hotep and Amen-em-opet (e.g., Prov. 22:4; 22:17—24:22). Understanding the diversity of theological perspectives in the Old Testament can aid both exegesis and hermeneutics by giving the reader greater insight into the biblical authors' ideas of God and uncovering layers of meaning that might otherwise go unnoticed.

Monotheism and Henotheism

It should not be assumed that all Old Testament authors were monotheists: many were *henotheists*. Henotheism promotes a multi-god/dess universe in which the adherent gives allegiance to a supreme primary deity. Elements of this outlook appear to be found in God's decision to create humanity "in our image, after our likeness" (Gen. 1:26 RSV), and in YHWH's anxiety over the man that he created becoming "like one of us" in Gen. 3:22. YHWH also expresses his disgust in that the *sons of God* mated with human women, resulting in the birth of the nephilim (Gen. 6:2-4). In the *Song of Moses*, Moses poses the rhetorical question, "who is like you, O LORD, among the gods?" (Exod. 15:11). The writer of Ps. 95:3 proclaims, "YHWH is a great God, the king of all divine beings," while 97:9 asserts that YHWH is "exalted high above all divine beings." These examples pose a number of questions about the biblical authors' views on the divine. Two that will be briefly addressed here concern the identity of God and the role of the other deities being inferred. The supreme deity of the ancient Hebrews is given several names and titles, representing different personality traits and theological views.

Elohim

The name or title *Elohim*, which is usually translated from the Hebrew into English as "God," makes its first appearance in Genesis 1. The name Elohim is used to identify the Hebrews' supreme deity in several Old Testament texts, including those found in the books of Genesis, Exodus, Psalms, and Job. As in the Bible's priestly creation story (Gen. 1:1—2:4a), Elohim is portrayed as an all-powerful, confident, commanding, and somewhat distant deity, whose supremacy and majesty are emphasized.

YHWH

YHWH is an anthropomorphic god who exhibits tendencies toward both kindness and severity and is self-described as a jealous god who, unlike other ancient Near Eastern gods, demands the exclusive allegiance of his followers. The name YHWH, which is often translated into English as “the LORD”—from the Hebrew *adonay*—makes its first appearance in the second creation story (Gen. 2:4b). The name YHWH carries a sense of mystery. Derived from the Hebrew verb *hawah*, meaning “to be,” YHWH is difficult to translate, but means something like “he who is” or “he who causes what is.” Some believe that YHWH’s origins can be traced to the god YHW, who was worshiped in the northwestern region of the Arabian Peninsula known as Midian: this is where Moses first encounters YHWH (Exodus 3).

YHWH has strong associations with Canaanite culture, which highlights discrepancies between biblical directions for the deity’s worship and how the deity was worshiped in popular religion. Whereas the biblical authors convey strict messages that YHWH should be worshiped alone, the remains of Israelite homes reveal that other gods and goddesses, such as Asherah—whom the author(s) of Jeremiah refers to as *the queen of heaven*—were worshiped alongside YHWH (Dever, 176–89). Jeremiah 44 appears to give a glimpse into the popular polytheistic or henotheistic religion of sixth-century-BCE Judah. After YHWH threatens the people for worshiping other gods, the women say that they will not listen but will continue the traditions of their ancestors and give offerings to the queen of heaven, who protected them well (Jer. 44:16–17). Further biblical evidence of Asherah’s popularity is found in the biblical authors’ continual condemnation of her worship, often symbolized through the presence of pillars and poles, as they worked to direct the people toward monotheism (Deut. 7:5; Judg. 3:7–8; 1 Kgs. 14:15, 23; Jer. 17:17–18).

El

The name or title *El* appears around two hundred times in the Old Testament, with frequent use in the ancestor stories of Genesis and surfacing throughout the Old Testament. Its presence poses some interesting questions.

On one level, *El* is a common Semitic title for “divine being,” and can be read as an appellative for “divinity,” often compounded with other words such as *el-shadday* (“God Almighty” [Gen. 17:1; Exod. 6:3; Ezek. 10:5]) and *el-elyon* (“God Most High” [Gen. 14:22; Deut. 32:8–9; Ps. 78:35]). In addition to a title referring to God, *El* is also the name of the chief god of the Canaanite pantheon. Often portrayed as a bearded king on his throne, and referred to as the “Ancient One,” *El* was worshiped in Canaan and Syria both before and after the emergence of Israel. The frequent use of *El* for God—and the Canaanite god’s prominence in Israel—has led many to conclude that *El* developed into YHWH. Mark Smith asserts, “The original god of Israel was *El*. . . . *Israel* is not a Yahwistic name with the divine element of Yahweh, but an *El* name” (Smith, 32; emphasis on *el* in “*Israel*” is mine). A cross-pollination of Canaanite and Hebrew religion is found in the use of Canaanite *El* imagery to describe the “Ancient One” in Dan. 7:9–10 who sits on a throne with white garments and hair as pure as wool. Furthermore, the description of “one like a human being coming with the clouds of heaven,” who “came to the Ancient One and was presented before him” (Dan. 7:13),

dovetails with images of the Canaanite god Baal coming before El. Whether or not the authors of Daniel 7 envisioned El, the imprint of Canaanite religion appears to have been stamped on ideas of God and passed down through the generations. While not accepted by biblical authors, popular religion in ancient Israel appears to have had a complex network of deities that fulfilled various roles in daily life. (For a helpful overview on differences between “popular” and “official” religion in ancient Israel, see Stavrakopoulou.)

The idea that El was absorbed into YHWH is also supported by the fact that the chief god of the Canaanite pantheon is never condemned in the Old Testament, but his son Baal, consort Asherah, and other gods face vicious condemnation (Num. 25:2; Deut. 4:3; Judg. 6:30; 1 Kgs. 16:31—18:40). Why would the biblical authors attack lesser Canaanite deities but leave the head god unscathed? One possible answer is that El had become synonymous with YHWH; both share a compassionate disposition toward humanity (Exod. 34:6; Ps. 86:15), use dreams to communicate (Gen. 31:24; 37:5; 1 Kgs. 3:5-15), and have healing powers (cf. *KTU* 1:16.v–vi with Gen. 20:17; Num. 12:13; Ps. 107:20 [Smith, 39]).

The Divine Council

As El served as chief of the Canaanite pantheon, YHWH was head of the *divine council*, whose members were often referred to as “the sons of gods.” In Gen. 28:12; 33:1-2; Pss. 29:1 and 89:6-9, we find YHWH at the head of subordinate divine beings who are collectively referred to as the “council of LORD” (Jer. 23:18 and the “congregation of El” (Ps. 82:1). In Psalm 82, God attacks the congregants for their oppressive acts against humanity, for which they are doomed to die like mortals (vv. 5-7). In Job 1:6-7, Job’s troubles begin when the divine council convenes with YHWH, and God asks “the satan” where he has been. The satan also appears on the divine council in Zechariah, where YHWH delivers judgment between two members of his entourage. The clearest depiction of the divine council’s function is in 1 Kgs. 22:19-22, where YHWH seeks guidance and direction from the council, the members of which confer in open discussion before one spirit approaches YHWH with a proposal. Following a common motif in ancient Mediterranean literature, humans are sometimes transported before God and the divine council, as found in a party feasting with Elohim in Exod. 24:9-11 and Isaiah’s commission as prophet in Isaiah 6 (Niditch 2010, 14–17).

Concluding Words on the Complexities of the Ancient Context

Reading the Old Testament in its ancient contexts requires a variety of considerations and an understanding that there are divergent views on these contexts. But this complexity should not discourage readers of the Bible from contemplating the origins of the Old Testament books, because a better understanding of their origins results in a broader understanding of their meanings and potential applications to our modern contexts. The authors of this volume’s commentaries have worked to give the reader the best possible overview of the sociohistorical contexts that underlie the books of the Old Testament, opening its texts in new ways so that new meanings can be derived. While this section has highlighted some of the many considerations that need to be addressed when reading the “Very Dangerous Texts Ahead,” the variety of contexts out of which the Old

Testament's books emerged is paralleled by the diversity of cultures, faiths, and societies into which they have been received.

Reading the Old Testament in Its Contemporary Contexts

Actively engaging the Old Testament in both its ancient and modern contexts enables readers to discover new levels of meaning that would otherwise go unnoticed. Through acknowledging an Old Testament text's historical setting, exploring how it has been interpreted through the millennia, and noticing the questions and challenges that it raises for our contemporary settings, engaged readers are better able to receive multiple levels of meaning that aid the reader in better understanding the biblical authors' intentions and discerning the passage's potential relevance to conversations that are unfolding today.

The Challenge of Bringing Ancient Context in Line with Modern Contexts

To participate in this process, however, is not a simple task. Beyond working to discern the various levels of meaning within the Old Testament, it is of paramount importance for readers to also acknowledge the preconceptions and biases they bring with them as they work to connect the ancient writings to their own world—an issue that is explored at length below.

As humorously demonstrated in A. J. Jacobs's book *The Year of Living Biblically*, it is important to remember that the texts of the Old Testament were not written for twenty-first-century audiences, but for citizens of the ancient world. As he recounts in his book, Jacobs tried to live as literally as possible according to the laws of the Hebrew Bible for one year. His experiment revealed that to live by the rules of the Hebrew Bible is to live as an outlaw in much of the modern world, whether because the Hebrew Bible calls for the execution of people who wear mixed fibers or because it mandates sacrificing animals in urban centers. This clash of ancient and modern cultures occurred in a very serious way in the tragic murder of Murray Seidman. Mr. Seidman's killer referenced Lev. 20:13 as his motivation for stoning the elderly and mentally disabled man (Masterson).

Conversely, some people, like Charlie Fuqua, assert that engaging with the Old Testament's historical contexts is not required. During the 2012 United States election, Fuqua ran for a seat on the Arkansas state legislature and released a book titled *God's Law: The Only Political Solution*. In his book, Fuqua calls for the creation of legal channels that will facilitate the execution of disobedient children, as commanded in Deut. 21:18-21 (2012, 179). While Fuqua's views represent a fringe group of theomonists that include such Christian reconstructionists as Cornelius Van Til and Rousas John Rushdoony, his example illustrates the importance of contemplating the important differences that exist between the biblical authors' societies and those into which their writings are received today. One must ask questions such as, Did the authors of Deut. 21:18-21 actually seek the execution of disobedient children, or did they pose an extreme example to illustrate a point on child rearing? Another important question to consider is, Did Deut. 21:18-21 originate at a time when resources were so scarce and the production of food so difficult that a child who didn't contribute to—but rather threatened—the common good posed a threat to the community's

survival? Growing and cultivating food could certainly be a matter of life and death. Fuqua's failure to engage Deut. 21:18-21, choosing instead to blindly subscribe to the text at face value, is a very serious and dangerous matter, especially considering his aspirations for political office. But while vast differences separate the cultures and societies of the Old Testament authors and the world that we inhabit today, a surprising number of connections do exist.

Whether a Judean farmer or an American physician, we all share such aspects of the universal human experience as love, hate, trust, betrayal, fear, and hope—all of which are reflected both in the Old Testament and in our daily lives. Such themes as women working to find justice in societies that offer little, the quest for love along with its dangers and rewards, and people's struggle to understand their relationships with power, whether personal or political, are all found in the stories of the Old Testament and are still highly relevant to us today.

It should be pointed out, however, that earnestly engaging the Old Testament in its ancient and modern contexts is difficult, even hazardous. Several key considerations that help in an engaged reading of the books of the Old Testament are included here, including issues of biblical ownership, methods of interpretation, and approaches to the reception of its texts.

Whose Bible Is It, Anyway?

While the texts of the Old Testament are commonly used with an air of authority and ownership, their ownership is open to question. So, to whom do they belong? Now that their authors are long dead—and their works have passed through generations and around the world—who is the heir of these works? To which community would they turn and say, "The keys are yours"? One problem with answering this question is that the Old Testament's authors and editors did not represent a unified tradition through which a unified voice could be offered. Furthermore, the faiths and cultures of the twenty-first century CE are so far removed from the ancient authors' that they would most likely be utterly unrecognizable to them. On one level, it is a moot question. Those authors are dead, and they do not get a say regarding who uses their works, or how. Be that as it may, it is an important question to consider, for recognizing that the Old Testament has a number of spiritual heirs with divergent views of the divine underscores the vast interpretive possibilities these texts contain. While many faith traditions draw on the books of the Old Testament, the three largest—in order of appearance—are Judaism, Christianity, and Islam.

The Hebrew Bible (the *Tanakh*) of Judaism is composed of twenty-four books, which are divided into the Torah (Law), the Nebiim (Prophets), and the Ketubim (Writings). The Torah gives accounts of the creation, the establishment of the Hebrew people, and their movement out of captivity in Egypt toward the land that was promised to their ancestors. The public reading of the Torah is a religious ritual that culminates with the annual holiday of *Simchat Torah*, which celebrates its completion. Although the Tanakh forms the whole of Jewish biblical literature, it is supplemented by other interpretive collections.

The Christian *Old Testament*, sometimes referred to as the *First Testament*, sets the books of the Tanakh in a different order and serves as the first section of the *Christian Bible*, as a whole. Canonization of the Old Testament varies among different Christian traditions. Roman Catholicism,

Eastern Orthodoxy, and some Protestant groups include the seven additional books in their canon, as well as additions to the books of Esther and Daniel; these additions are called the *deuterocanon* (“second canon”) or *Apocrypha* (“hidden”). Many of the books of the Old Testament are popularly seen as a precursor to the coming of Jesus and his perceived fulfillment of the law.

Islam incorporates many of the figures of the Old Testament into its sacred writings, the Holy Qur’an. Giving particular reverence to the Torah and the Psalms, the Qur’an honors Abraham, Isaac, and Moses as prophetic predecessors to the faith’s final and greatest prophet, Muhammad (d. 632 CE).

While each of these traditions draws deep meaning and conviction from the Hebrew Scriptures, they also use them in different ways to reflect their own unique spiritual paths and theologies. The question of which group is the rightful heir of the biblical authors is impossible to answer definitively, since each claims to be in fact the rightful heir. The fact that such a diverse pool of people turns to these texts as sacred Scripture amplifies the many possibilities for Old Testament interpretation.

Evolving Views of the Old Testament and Its Interpretation

Whether or not it is done consciously, all readers of the Old Testament are engaged in some level of interpretation; there are no passive readers of the Bible. When people read the books of the Old Testament, they do so actively, bringing their own presuppositions, experiences, and cultural norms to a text. In essence, readers of the Old Testament bridge the ancient to the modern by way of exegesis and hermeneutics.

Exegesis looks at the texts in their ancient contexts, while hermeneutics works to discern how they relate to a modern reader’s situation. Biblical scholars and readers have developed a number of methods for bringing the ancient and the modern together, often with specific objectives and theological motives in mind.

Biblical Literalism

Biblical literalism—which asserts that the Bible is the inerrant word of God, unaltered and untainted by human agency during its transmission from God to humanity—is a prevalent form of interpretation in the United States, practiced commonly within fundamentalist and some evangelical communities. The literal meanings of individual biblical texts were long considered alongside allegorical, moral, and mystical interpretations; it was not until the Reformation’s second wave, in the seventeenth century, that literalism became a way to approach the Bible as a whole.

Protestant Christians who broke from the authority of Roman Catholicism found a strong sense of liberation in the idea of gaining access to God’s direct word through the Scriptures. If an adherent could access God directly through a Bible, what need did they have for such individual or institutional arbitrators as priests, popes, or the Roman Church? Whereas early Reformers like Martin Luther and John Calvin viewed Scripture as being inspired by God with human involvement in its transmission, some of the second wave of Reformers, such as Amandus Polanus (d. 1610) and Abraham Calov (d. 1686), placed even greater emphasis on the Bible’s inerrancy. The movement known as Protestant Scholasticism promoted the idea that any human involvement in

the creation of the Bible was strictly mechanical; those who wrote the words were merely tools used by God. This was the first time that the idea of the inerrancy of Scripture as a literal interpretive approach was applied to the Bible—as a whole.

Despite the many developments in biblical interpretation that have occurred between the seventeenth and twenty-first centuries CE, many North American Christians still self-identify as biblical literalists. However, almost nobody practices biblical literalism in the strictest sense, for it would be an almost untenable position. The various contributions by the different religious communities that went into the writing of our biblical texts have resulted in contradicting versions of similar content (cf. Exod. 21:2-8 with Deut. 15:12-13). Given these challenges, how could A. J. Jacobs's experiment in living in strict accord with biblical law have any hope of being tenable, or even legal?

Historical Criticism

The influence of the Enlightenment—with its emphases on reason and searching for facts—gave rise to *the historical-critical movement*, which works to reconstruct the ancient contexts of the Bible. Baruch Spinoza (d. 1677) argued that the same scientific principles that were being applied to other areas of knowledge should be applied to the Bible as well. The results, which are still highly influential on how biblical scholarship is conducted today, have challenged such traditionally held Old Testament notions as the Genesis account(s) of the creation, Moses' composition of the Torah, and the historical validity of the Hebrew exodus out of Egypt, to name a few. Scrutinizing a particular text's origins through asking such questions as, Who wrote the text? For what purpose? and, Under what circumstances? Historical critics work to better understand what lies beneath the text.

Historical criticism's influence on biblical scholarship has shaped the way that many theologians read the Bible by adding to our understanding of the ancient contexts behind biblical texts. *Religionsgeschichte* ("history of religions") is a tool of historical criticism that reads biblical texts in their ancient religious contexts. Another historical-critical tool is *form criticism*, which has gleaned new meaning from such passages as the Song of Deborah (Judges 5) by considering their oral prehistory, reconstructing the *Sitz im Leben* ("original setting"), and analyzing their literary genres.

Social-Scientific Criticism

In the late 1970s—with the publication of Norman Gottwald's *The Tribes of Yahweh*—biblical scholars began to look at the books of the Old Testament through the lens of their sociological settings. Since then, numerous scholars have used societal patterns both to fill in many of the hidden contexts that are simply not addressed in the texts themselves and to better understand the societal motivations behind the Old Testament authors' messages.

One advantage to the social-scientific method of interpretation is its ability to inform hermeneutics (again, the application of biblical texts to modern circumstances). Social-scientific models have proven to be of particular use in shedding light on the contexts and motivations behind biblical texts while opening new ways of understanding how those texts might relate to the modern world (Chaney; Coomber 2011). A tempting misuse of social-scientific models of interpretation, however, is to treat the findings gained through social-scientific models as hard evidence that can stand on

its own. Social-scientific models that deal with tribalism, urban development, religious-political interactions, or economic cycles can provide insight into how humans—and their systems—are expected to behave; they do not, however, prove how humans and systems did behave. It is for this reason that social-scientific approaches should be used in tandem with all available data, be it archaeological or literary.

Commenting on the great value of using social-scientific models in the interpretation of biblical texts, Philip Esler writes that their use “fires the social-scientific imagination to ask new questions of data, to which only the data can provide the answers” (Esler, 3). In other words, these models are useful for the interpretation of evidence, not as evidence in and of themselves. Social-scientific criticism has proven especially useful in the development of contextual readings of the Old Testament, which address issues ranging from political interpretations of the Bible to interpretations within such minority groups as LGBT (lesbian, gay, bisexual, and transgender) and disabled communities.

Contextual and Reception Readings and Criticisms

Contextual readings of the Old Testament provide excellent examples of how the ancient stories and ideas of the Old Testament can speak to the modern contexts of diverse communities. These forms of criticism, like social-scientific or literary criticism, often take on an interdisciplinary nature. While a plethora of contextual topics have been covered biblically, those that address issues of empire, gender, and race are briefly covered here.

Empire

Just as issues of empire were integral in the formation of the Old Testament, as addressed in the “Reading the Old Testament in Its Ancient Contexts” section above, Old Testament texts continue to influence the ways people approach issues of empire today. On the one hand, the imagery that celebrates conquest in the invasion of Canaan (Joshua) and the glory of Solomon’s kingdom (e.g., 1 Kings 4) could be used to support the building of empire. On the other hand, those who challenge the rise or expansion of empires can draw on anti-imperial readings that condemn the conduct of royals and their exploitation of the citizenry (e.g., Micah 3), and legislation against economic injustice in the Torah, Writings, and Prophets.

Pro-imperial readings of the Old Testament can be seen in the building and expansion of US influence, such as the idea of *Manifest Destiny*, which portrays the Christian European settlement of the United States as God’s divine will. Manifest destiny involved a reimagining of the Pilgrims—and later European settlers—as the new Hebrews, pushing aside the Native American peoples—who took on the role of Canaanites—in order to create a new Israel. The Rev. Josiah Strong’s publication *Our Country* echoes this sentiment in its assertion that God was charging European Christianity “to dispossess the many weaker races, assimilate others, and mold the remainder” (Strong, 178). Reverberations of the Old Testament–rooted Manifest Destiny still surface in aspects of American exceptionalism, which influences the US political spectrum and can be seen in such approaches to foreign policy as “the Bush Doctrine,” which works to spread American-style democracy as a path to lasting peace.