

INTRODUCTION

The *Fortress Commentary on the Bible*, presented in two volumes, seeks to invite study and conversation about an ancient text that is both complex and compelling. As biblical scholars, we wish students of the Bible to gain a respect for the antiquity and cultural remoteness of the biblical texts and to grapple for themselves with the variety of their possible meanings; to fathom a long history of interpretation in which the Bible has been wielded for causes both beneficial and harmful; and to develop their own skills and voices as responsible interpreters, aware of their own social locations in relationships of privilege and power. With this in mind, the *Fortress Commentary on the Bible* offers general readers an informed and accessible resource for understanding the biblical writings in their ancient contexts; for recognizing how the texts have come down to us through the mediation of different interpretive traditions; and for engaging current discussion of the Bible's sometimes perplexing, sometimes ambivalent, but always influential legacy in the contemporary world. The commentary is designed not only to inform but also to invite and empower readers as active interpreters of the Bible in their own right.

The editors and contributors to these volumes are scholars and teachers who are committed to helping students engage the Bible in the classroom. Many also work as leaders, both lay and ordained, in religious communities, and wish this commentary to prove useful for informing congregational life in clear, meaningful, and respectful ways. We also understand the work of biblical interpretation as a responsibility far wider than the bounds of any religious community. In this regard, we participate in many and diverse identities and social locations, yet we all are conscious of reading, studying, and hearing the Bible today as citizens of a complex and interconnected world. We recognize in the Bible one of the most important legacies of human culture; its historical and literary interpretation is of profound interest to religious and nonreligious people alike.

Often, the academic interpretation of the Bible has moved from close study of the remote ancient world to the rarefied controversy of scholarly debate, with only occasional attention to the ways biblical texts are actually heard and lived out in the world around us. The commentary seeks to provide students with diverse materials on the ways in which these texts have been interpreted through the course of history, as well as helping students understand the texts' relevance for today's globalized world. It recognizes the complexities that are involved with being an engaged reader of the Bible, providing a powerful tool for exploring the Bible's multilayered meanings in both their ancient and modern contexts. The commentary seeks to address contemporary issues that are raised by biblical passages. It aspires to be keenly aware of how the contemporary world and its issues

and perspectives influence the interpretation of the Bible. Many of the most important insights of contemporary biblical scholarship not only have come from expertise in the world of antiquity but have also been forged in modern struggles for dignity, for equality, for sheer survival, and out of respect for those who have died without seeing justice done. Gaining familiarity with the original contexts in which the biblical writings were produced is essential, but not sufficient, for encouraging competent and discerning interpretation of the Bible's themes today.

Inside the Commentary

Both volumes of *The Fortress Commentary on the Bible* are organized in a similar way. In the beginning of each volume, **Topical Articles** set the stage on which interpretation takes place, naming the issues and concerns that have shaped historical and theological scholarship down to the present. Articles in the *Fortress Commentary on the Old Testament* attend, for example, to the issues that arise when two different religious communities claim the same body of writings as their Scripture, though interpreting those writings quite differently. Articles in the *Fortress Commentary on the New Testament* address the consequences of Christianity's historic claim to appropriate Jewish Scripture and to supplement it with a second collection of writings, the experience of rootlessness and diaspora, and the legacy of apocalypticism. Articles in both volumes reflect on the historical intertwining of Christianity with imperial and colonial power and with indexes of racial and socioeconomic privilege.

Section Introductions in the Old Testament volume provide background to the writings included in the Torah, Historical Writings, Wisdom, Prophetic Writings, and a general introduction to the Apocrypha. The New Testament volume includes articles introducing the Gospels, Acts, the letters associated with Paul, Hebrews, the General Epistles, and Revelation. These articles will address the literary and historical matters, as well as theological themes, that the books in these collections hold in common.

Commentary Entries present accessible and judicious discussion of each biblical book, beginning with an introduction to current thinking regarding the writing's original context and its significance in different reading communities down to the present day. A three-level commentary then follows for each sense division of the book. In some cases these follow the chapter divisions of a biblical book, but more often contributors have discerned other outlines, depending on matters of genre, movement, or argument.

The three levels of commentary are the most distinctive organizational feature of these volumes. The first level, "The Text in Its Ancient Context," addresses relevant lexical, exegetical, and literary aspects of the text, along with cultural and archaeological information that may provide additional insight into the historical context. This level of the commentary describes consensus views where these exist in current scholarship and introduces issues of debate clearly and fairly. Our intent here is to convey some sense of the historical and cultural distance between the text's original context and the contemporary reader.

The second level, "The Text in the Interpretive Tradition," discusses themes including Jewish and Christian tradition as well as other religious, literary, and artistic traditions where the biblical texts

have attracted interest. This level is shaped by our conviction that we do not apprehend these texts immediately or innocently; rather, even the plain meaning we may regard as self-evident may have been shaped by centuries of appropriation and argument to which we are heirs.

The third level, “The Text in Contemporary Discussion,” follows the history of interpretation into the present, drawing brief attention to a range of issues. Our aim here is not to deliver a single answer—“what the text means”—to the contemporary reader, but to highlight unique challenges and interpretive questions. We pay special attention to occasions of dissonance: aspects of the text or of its interpretation that have become questionable, injurious, or even intolerable to some readers today. Our goal is not to provoke a referendum on the value of the text but to stimulate reflection and discussion and, in this way, to empower the reader to reach his or her own judgments about the text.

The approach of this commentary articulates a particular understanding of the work of responsible biblical interpretation. We seek through this commentary to promote intelligent and mature engagement with the Bible, in religious communities and in academic classrooms alike, among pastors, theologians, and ethicists, but also and especially among nonspecialists. Our work together has given us a new appreciation for the vocation of the biblical scholar, as custodians of a treasure of accumulated wisdom from our predecessors; as stewards at a table to which an ever-expanding circle is invited; as neighbors and fellow citizens called to common cause, regardless of our different professions of faith. If the result of our work here is increased curiosity about the Bible, new questions about its import, and new occasions for mutual understanding among its readers, our work will be a success.

Fortress Commentary on the Old Testament

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