

Reading Law As Narrative A Study In The Casuistic

Dorothea Erbele-Küster

Reading Law as Narrative Assnat Bartor,2010 Casuistic or case law in the Pentateuch deals with real human affairs; each case law entails a compressed story that can encourage reader engagement with seemingly dry legal text. This book is the first to present an interpretive method integrating biblical law, jurisprudence, and literary theory, reflecting the current law and literature school within legal studies. It identifies the narrative elements that exist in the laws of the Pentateuch, exposes the narrative techniques employed by the authors, and discovers the poetics of biblical law, thus revealing new or previously unconsidered aspects of the relationship between law and narrative in the Bible

The Laws of Hammurabi Pamela Barmash,2020-09-24 Among the best-known and most esteemed people known from antiquity is the Babylonian king Hammurabi. His fame and reputation are due to the collection of laws written under his patronage. This book offers an innovative interpretation of the Laws of Hammurabi. Ancient scribes would demonstrate their legal flair by composing statutes on a set of traditional cases, articulating what they deemed just and fair. The scribe of the Laws of Hammurabi advanced beyond earlier scribes in composing statutes that manifest systematization and implicit legal principles, and inserted the Laws of Hammurabi into the form of a royal inscription, shrewdly reshaping the genre. This tradition of scribal improvisation on a set of traditional cases continued outside of Mesopotamia. It influenced biblical law and the law of the Hittite empire significantly. The Laws of Hammurabi was also witness to the start of another stream of intellectual tradition. It became the subject of formal commentaries, marking a profound cultural shift. Scribes related to it in ways that diverged from prior attitudes; it became an object of study and of commentary, a genre that names itself as dependent on another text. The famous Laws of Hammurabi is here given the extensive attention it continues to merit.

Human Rights in Deuteronomy Daisy Yulin Tsai,2014-10-14 The humanitarian concerns of the biblical slave laws and their rhetorical techniques rarely receive scholarly attention, especially the two slave laws in Deuteronomy. Previous studies that compared the biblical and the ANE laws focused primarily on their similarities and developed theories of direct borrowing. This ignored the fact that legal transplants were common in ancient societies. This study, in contrast, aims to identify similarities and dissimilarities in order to pursue an understanding of the underlying values promoted within these slave laws and the interests they protected. To do so, certain innovative methodologies were applied. The biblical laws examined present two diverse legal concepts that contrast to the ANE concepts: (1) all agents are regarded as persons and should be treated accordingly, and (2) all legal subjects are seen as free, dignified, and self-determining human beings. In addition, the biblical laws often distinguish an offender's "criminal intent," by which a criminal's rights are also considered. Based on these features, the biblical laws are able to articulate YHWH's humanitarian concerns and the basic concepts of human rights presented in Deuteronomy.

The Torah as a Place of Refuge Francesco Cocco,2016-02-12 The law on the cities of refuge contained in Numbers 35:9-34 is almost universally seen as a simple repetition of legal content that is basically already present in the legislation of other biblical books. Francesco Cocco demonstrates that we find ourselves here before a case of reformulation instead of simple repetition, the implications of which are extremely interesting for the understanding of biblical penal legislation. In this particular fragment, it exhibits traces of modernity so surprising as to be as good as the defence of civil liberties in the legal systems currently in force in the majority of democratic states. The author's enquiry takes its starting point and develops, therefore, from the novel contribution which the legislation in Numbers 35:9-34 confers on the entire biblical law of a penal character. --

The Reception of Biblical War Legislation in Narrative Contexts Christoph Berner,Harald Samuel,2015-10-16 In the Hebrew Bible, war is a prominent topic which is dealt with in both legal and narrative texts. So far, the interplay between the two areas has received only little attention. This volume explores the impact of biblical war legislation on war accounts in the Hebrew Bible and in Early Jewish Literature. It provides case studies which show the importance of the topic and shed new light on redaction- and reception-historical developments.

Old Testament Law for Christians Roy E. Gane,2017-08-22 The Old Testament law is foundational for our understanding of the Bible, but for many it remains some of the Old Testament's most foreign and exotic material. This book by a leading evangelical expert in biblical law helps readers understand Old Testament law, how it functioned in the Old Testament, and how it is (and is not) instructive for contemporary Christians. The author explicates the often confusing legal system of ancient Israel, differentiates between time-bound cultural aspects of Israelite law and universally applicable aspects of the divine value system, and shows the ethical relevance of Old Testament law for Christians today.

"I Will Walk Among You" G. Geoffrey Harper,2019-11-01 The well-known parallels between Genesis and Leviticus invite further reflection, particularly in regard to the rhetorical and theological purpose of their lexical, syntactical, and conceptual correspondences. This volume investigates the possibility that the final-form text of Leviticus is an indirect reference to Genesis 1–3 and examines the rhetorical significance of such an allusion. The face of Pentateuch scholarship has shifted dramatically in the last forty years, resulting in the questioning of many received truths and the employment of a host of new, renewed, and often competing methodologies by biblical scholars. This study sits at the intersection of these recent interpretive trends. G. Geoffrey Harper uses insights from the fields of intertextuality, rhetorical criticism, and speech act theory to create a methodological framework, which he applies to three Leviticus pericopes. Chapters 11, 16, and 26 are examined in turn, and for each the assessment of potential parallels at lexical, syntactical, and conceptual levels reveals a complex web of interconnected allusion to the creation and Eden narratives of Genesis 1 and 2–3. Moreover, Harper probes the theological and rhetorical import of these intertextual connections and explores how Leviticus ought to be understood in its Pentateuchal context. This comprehensive study of the connections between these two sections of the Hebrew Bible sheds light on both the literary artistry of these ancient texts and the persuasive purposes that lie behind their composition.

What Is the Mishnah? Shaye J. D. Cohen,2023-03-07 The Mishnah is the foundational document of rabbinic Judaism—all of rabbinic law, from ancient to modern times, is based on the Talmud, and the Talmud, in turn, is based on the Mishnah. But the Mishnah is also an elusive document; its sources and setting are obscure, as are its genre and purpose. In January 2021 the Harvard Center for Jewish Studies and the Julius-Rabinowitz Program on Jewish and Israeli Law of the Harvard Law School co-sponsored a conference devoted to the simple yet complicated question: "What is the Mishnah?" Leading scholars from the United States, Europe, and Israel assessed the state of the art in Mishnah studies; and the papers delivered at that conference form the basis of this collection. Learned yet accessible, *What Is the Mishnah?* gives readers a clear sense of current and future direction of Mishnah studies.

The Ways of a King Geoffrey P. Miller,2011-11-16 Geoffrey P. Miller argues that the narratives from Genesis to Second Kings present a sophisticated argument for political obligation and for limited monarchy as the best form of government. The Hebrew Bible, in this sense, can be considered as one of the earliest political philosophies of the western world. The Garden of Eden story identifies revelation, consent, utopia, natural law, ownership, power, patriarchy, and justice as bases for political obligation. The stories of life after the expulsion from Eden argue that government and law are essential for a decent life. The Genesis narratives recognize patriarchal authority but also identifies limits based on kinship, higher authority and power. The book of Exodus introduces the topic of political authority, arguing that nationhood strictly dominates over other forms of political organization. The Sinai narratives explore two important sources of authority: revelation and consent of the governed. The book of Joshua presents a theory of sovereignty conceived of as the exclusive and absolute control over territory. The book of Judges examines two types of national government: military rule and confederacy. It argues that military rule is

inappropriate for peacetime conditions and that the confederate form is not strong enough to deliver the benefits of nationhood. The books of Samuel and Kings consider theocracy and monarchy. The bible endorses monarchy as the best available form of government provided that the king is constrained by appropriate checks and balances. Contrary to the view of some scholars, no text from Genesis to Second Kings disapproves of monarchy as a form of government.

Studies on the Text and Versions of the Hebrew Bible in Honour of Robert Gordon Geoffrey Khan, Diana Lipton, 2011-10-28 These essays by outstanding international scholars in honour of Robert P. Gordon cover topics ranging from accuracy and anachronism in the books of Samuel, through the theology of Psalms, ancient near eastern historiography, to ideology, philology, grammar and linguistics in the translations and versions.

Divine Covenants and Moral Order David VanDrunen, 2014-05-14 This book addresses the old question of natural law in its contemporary context. David VanDrunen draws on both his Reformed theological heritage and the broader Christian natural law tradition to develop a constructive theology of natural law through a thorough study of Scripture. The biblical covenants organize VanDrunen's study. Part 1 addresses the covenant of creation and the covenant with Noah, exploring how these covenants provide a foundation for understanding God's governance of the whole world under the natural law. Part 2 treats the redemptive covenants that God established with Abraham, Israel, and the New Testament church and explores the obligations of God's people to natural law within these covenant relationships. In the concluding chapter of *Divine Covenants and Moral Order* VanDrunen reflects on the need for a solid theology of natural law and the importance of natural law for the Christian's life in the public square.]> 07 02

The Story of Sacrifice Liane M. Feldman, 2020-09-21 The sacrificial instructions and purity laws in Leviticus have often been seen as later or secondary additions to an originally sparse Priestly narrative. In this volume, Liane M. Feldman argues that the ritual and narrative elements of the Pentateuchal Priestly source are mutually dependent, and that the internal logic and structure of the Priestly narrative makes sense only when they are read together. Bringing together insights from the fields of ritual theory and narratology, the author argues that the ritual materials in Leviticus should be understood and analyzed as literature. At the core of her study is the assertion that these sacrificial instructions and purity laws form the backbone of the Priestly story world, and that when these materials are read within their broader narrative context, the Priestly narrative is first and foremost a story about the origins and purpose of sacrifice.

Theological Hermeneutics and the Book of Numbers as Christian Scripture Richard S. Briggs, 2018-06-25 How should Christian readers of scripture hold appropriate and constructive tensions between exegetical, critical, hermeneutical, and theological concerns? This book seeks to develop the current lively discussion of theological hermeneutics by taking an extended test case, the book of Numbers, and seeing what it means in practice to hold all these concerns together. In the process the book attempts to reconceive the genre of commentary by combining focused attention to the details of the text with particular engagement with theological and hermeneutical concerns arising in and through the interpretive work. The book focuses on the main narrative elements of Numbers 11–25, although other passages are included (Numbers 5, 6, 33). With its mix of genres and its challenging theological perspectives, Numbers offers a range of difficult cases for traditional Christian hermeneutics. Briggs argues that the Christian practice of reading scripture requires engagement with broad theological concerns, and brings into his discussion Frei, Auerbach, Barth, Ricoeur, Volf, and many other biblical scholars. The book highlights several key formational theological questions to which Numbers provides illuminating answers: What is the significance and nature of trust in God? How does holiness (mediated in Numbers through the priesthood) challenge and redefine our sense of what is right, or fair? To what extent is it helpful to conceptualize life with God as a journey through a wilderness, of whatever sort? Finally, short of whatever promised land we may be, what is the context and role of blessing?

The Authority of Law in the Hebrew Bible and Early Judaism Jonathan Vroom, 2018-09-11 In *The Authority of Law in the Hebrew Bible and Early Judaism*, Vroom tracks the emergence of legal obligation in early Judaism. He draws from legal theory to develop a means of identifying instances in which ancient interpreters treated a legal text as a source of binding obligation.

Legal Writing, Legal Practice Yael Landman, 2022-03-04 Prescriptive law writings rarely mirror the ways a society practices law, a fact that raises special problems for the social and legal historian. Through close analysis of the laws of bailment (i.e., temporary safekeeping) in Exodus 22, Yael Landman probes the relationship of law in the biblical law collections and law-in-practice in ancient Israel and exposes a vision of divine justice at the heart of pentateuchal law. Landman further demonstrates that ancient Near Eastern bailment laws continue to influence postbiblical Jewish law. This book advances an approach to the study of biblical law that connects pentateuchal and ancient Near Eastern law collections, biblical narrative and prophecy, and Mesopotamian legal documents and joins philological and comparative analysis with humanistic legal approaches, in order to access how people thought about and practiced law in ancient Israel.

The Cambridge Companion to the Bible and Literature Calum Carmichael, 2020-03-26 Examines the varied, enormously sophisticated contents of the Bible and sees how certain Western authors were inspired by them.

What's Divine about Divine Law? Christine Hayes, 2017-05-09 How ancient thinkers grappled with competing conceptions of divine law In the thousand years before the rise of Islam, two radically diverse conceptions of what it means to say that a law is divine confronted one another with a force that reverberates to the present. *What's Divine about Divine Law?* untangles the classical and biblical roots of the Western idea of divine law and shows how early adherents to biblical tradition—Hellenistic Jewish writers such as Philo, the community at Qumran, Paul, and the talmudic rabbis—struggled to make sense of this conflicting legacy. Christine Hayes shows that for the ancient Greeks, divine law was divine by virtue of its inherent qualities of intrinsic rationality, truth, universality, and immutability, while for the biblical authors, divine law was divine because it was grounded in revelation with no presumption of rationality, conformity to truth, universality, or immutability. Hayes describes the collision of these opposing conceptions in the Hellenistic period, and details competing attempts to resolve the resulting cognitive dissonance. She shows how Second Temple and Hellenistic Jewish writers, from the author of 1 Enoch to Philo of Alexandria, were engaged in a common project of bridging the gulf between classical and biblical notions of divine law, while Paul, in his letters to the early Christian church, sought to widen it. Hayes then delves into the literature of classical rabbinic Judaism to reveal how the talmudic rabbis took a third and scandalous path, insisting on a construction of divine law intentionally at odds with the Greco-Roman and Pauline conceptions that would come to dominate the Christianized West. A stunning achievement in intellectual history, *What's Divine about Divine Law?* sheds critical light on an ancient debate that would shape foundational Western thought, and that continues to inform contemporary views about the nature and purpose of law and the nature and authority of Scripture.

Body, Gender and Purity in Leviticus 12 and 15 Dorothea Erbele-Küster, 2017-08-10 The so-called purity laws in Leviticus 11-15 reflect a cultic and social view on the male and female body. These texts do not give detailed physiological descriptions. Instead, they prescribe what to do in the cases of skin disease, delivery and wo/man's genital discharges, but the particular way of dealing with the body and the language used in Leviticus 12 and 15 ask for clarification: How do these texts construct the male and female body? Which roles does gender play within this language? By means of themes like menstruation and circumcision, the author unfolds the language used for the body in Leviticus and its interpretation history. The study provides material for a contemporary anthropology of bodies which relates the human sexed body to God's holiness.

The Oxford Handbook of the Pentateuch Joel S. Baden, Jeffrey Stackert, 2021-04-29 Featuring contributions from internationally-recognized scholars in the

study of the Pentateuch, this volume provides a comprehensive survey of key topics and issues in contemporary pentateuchal scholarship. The Oxford Handbook of the Pentateuch considers recent debates about the formation of the Pentateuch and their implications for biblical scholarship. At the same time, it addresses a number of issues that relate more broadly to the social and intellectual worlds of the Pentateuch. This includes engagements with questions of archaeology and history, the Pentateuch and the Samaritans, the relation between the Pentateuch and other Moses traditions in the Second Temple period, the Pentateuch and social memory, and more. Crucially, the Handbook situates its discussions of current developments in pentateuchal studies in relation to the field's long history, one that in its modern, critical phase is now more than two centuries old. By showcasing both this rich history and the leading edges of the field, this collection provides a clear account of pentateuchal studies and a fresh sense of its vitality and relevance within biblical studies, religious studies, and the broader humanities.

Narratology, Hermeneutics, and Midrash Constanza Cordoni, Gerhard Langer, 2014 The contributions compiled in this volume comprise studies of Jewish texts - biblical, rabbinic, medieval, and modern - as well as of patristic and medieval Christian texts, and in one case, a passage of the Muslim text par excellence, the Quran. The authors, scholars in the fields of Jewish Studies, Catholic and Protestant Theology, Islamic Studies, German philology etc., invited to reflect on texts of their respective disciplines in context-sensitive interpretations, taking into account the link connecting Midrash, hermeneutics, and narrative, provide illuminating narratological and/or hermeneutical insights into the texts in question. The interdisciplinary dialogue that characterized the conference *Narratology, Hermeneutics, and Midrash* that gave rise to the volume proves to be rich and full of potential for further research in the direction proposed by the Series Poetics, Exegesis and Narrative. Studies in Jewish literature and art.

Reviewing **Reading Law As Narrative A Study In The Casuistic**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is truly astonishing. Within the pages of "**Reading Law As Narrative A Study In The Casuistic**," an enthralling opus penned by a very acclaimed wordsmith, readers embark on an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve in to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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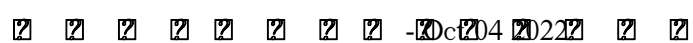


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