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really good readers of biblical texts and interpreters of biblical history?; 16. History writing in the ancient Near East and Greece; 17. Good and bad in history: the Greek connection; 18. On the problems of reconstructing pre-Hellenistic Israelite (Palestinian) history; 19. How does one date an expression of mental history? The Old Testament and Hellenism; 20. Chronology and archives: when does the history of Israel and Judah begin? 21. "Because they have cast away the law of the Lord of Hosts" , or "We and the rest of the world": the authors who "wrote" the Old TestamentIndex of biblical references; Index of authors

Sommario/riassunto

Until the 1970s biblical studies belonged to the historical-critical school and had reached a point where all problems were believed to have been solved. Then all assumptions began to be turned on their head. Previously, historical studies constituted the backbone of biblical studies; now, every aspect of biblical history began to be questioned. The idea of the Old Testament as a source of historical information was replaced by an understanding of the texts as a means for early Jewish society to interpret its past. *Biblical Studies and the Failure of History* brings together key essays which reflect the trajectory of this scholarly shift in order to illuminate the state of biblical studies today. The early essays present historical-critical studies tracing historical information. Further essays employ a more critical and interpretive perspective to examine seminal issues ranging from the Hellenistic contexts of biblical tradition to the functioning of Old Testament society.
