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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 Testament
[Index 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.
