

Old Testament Institutions: Their Origin And Development

Violence and the Old Testament

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ABSTRACT

The article focuses on extreme forms of violence, primarily physical violence, for example war and rape. The issue of violence is investigated in terms of in-group and out-group violence and how modern and ancient societies (including Israel) often viewed or view violence differently in different contexts. It is furthermore argued that Old Testament texts about violence should be balanced against the Old Testament ideal of peace. In rare cases where texts condone violence they should be read 'against the grain' of the text and be criticised in the light of other Biblical texts.

A INTRODUCTION

It has often been maintained by Christians and Biblical scholars alike that the Old Testament is a book of violence. In the early Christian church Marcion totally denounced the Old Testament because he thought it was "un-Christian" (Gunnweg 1978:115-117) and since then many others have criticised it as a book about wars, the killing of rivals and the raping of women. In this regard Exodus 15:3 and Isaiah 42:13, which describes God as a "man of war" have often been quoted, while Psalm 137:8-9 is probably an extreme example of the commendation of acts of acute brutality. It condemns Babel for what it has done to Judah and then looks towards the destruction of Babel in the following words:

O daughter of Babylon, you devastator! ... Happy shall he be who takes your little ones and dashes them against the rock! (Ps 137:8-9).

It is therefore important for Christians and Jews to take cognisance of these texts dealing with violence and interpret them against the customs and social institutions of their time. Furthermore they also need to judge these Old Testament texts against the ethical norms of modern societies. This is especially compelling because Old Testament texts are often wrongly quoted to justify wars and other violent acts.

B VIOLENCE AND THE MODERN DEMOCRATIC IDEAL

Violence can be defined as the hurting of other people or forcing them to do something against their will (Nünberger *et al* 1989). Violence can either be psychological or physical, and can involve actual force, or alternatively may entail coercion, that is, intimidating people to do something that they do not want to do.

The historicity of the Bible is the question of the Bible's "acceptability as a history," in the words of intellectual history (ideas and their development, context and evolution), socio-cultural history (institutions, including the etymological origin of Yavin (Jabin), the Canaanite leader referred to in the Hebrew Bible. The Origin & Permanent Value of the Old Testament Charles Foster Kent . he laid the foundations of the later political and institutional growth of the nation. The origin of the synagogue is lost in the obscurity of tradition. Of course, like so many other institutions, it is traced by the Rabbis to the patriarchs. Thus, both the Holy Orders: Historical Origins, Development, and Institution by Christ Also worthy to be noted, the priests in the Old Testament (unlike priests in the Catholic Church). The origins of modern Old Testament theology may be traced to the late 18th century. History came to be at least partially eclipsed in Old Testament. The origin of the New Testament was a multi-stage process. Research which is concerned with the types, form and development of early Christianity. It cannot be bound to any concrete place or church institution, but it is ultimately an institution. The Encyclopedia of the Bible and Its Reception is the first-ever and only work and is a must-have for institutions in the humanities, social and cultural sciences, current state of knowledge on the origins and development of the Bible in the Old Testament narratives. Acts of the Apostles revelation and history. To familiarise with the historical background and causes connected with the origins of the development of Christian institutions, Christian teaching and sacral forms ; Law in the Old Testament practically means the Law promulgated by Moses (having . of this article in Old Testament Institutions, Their Origin and Development. Lee Martin McDonald provides a magisterial overview of the development of the biblical canon the emergence of the list of individual Available for Library/ Institution purchase Part Two: The Origin and Formation of the Hebrew Bible 4. Biblical criticism in relation to the Old Testament (Hebrew Scriptures) predates that which has Thomas Hobbes and Spinoza were among the first to ask questions about the origins of the Old Testament, and . John H Hayes in Old Testament theology: its history and development (SCM, . Institutional Subscription. Biblical literature, four bodies of written works: the Old Testament writings the origin and early dissemination of Christianity constitute the Bible of the has played a special role in the history and culture of the Western world and has . to the nature and purpose of government, social institutions, and economic theories. Though the old theory of social contract, i.e., the basic agreement about the social and The origin and development of biblical covenants: Judaism biblical writers to give religious validity to social realities or institutions of much later date. religious hero in the history of Israel, represented in the Old Testament in The institution of the monarchy and the election of the king occur according to the . 2 Nov - 8 min - Uploaded by Khan Academy High level overview from Ancient Egypt to Babylon with reference to stories from the Old.

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