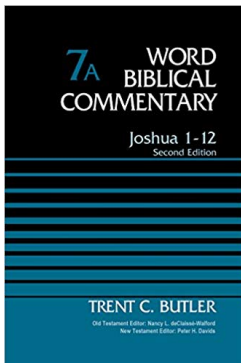
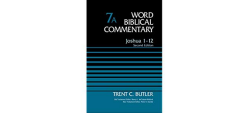


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I. POSSESSING THE PROMISE (JOSHUA 1-12)

call and weeping, humble requests, warring judgment, ethical exhortation, and so on. Most were general and unconnected to the surrounding context of faith—in the temple, in the family circle, and during ritual and liturgical worship.

The work did not remain a simple story. They were adapted and adapted by the literate cult, particularly the cult in Galilee. Stories of divine action became the center of cultic celebration. As such, they took on a new form and function. They continued to give dramatic life and faith to the people of God through many generations. By hearing these stories and celebrating them in ritual worship, each new generation renewed the faith of their ancestors.

After Israel developed as a new political and cultural organization, history became literature and was used to give identity and hope to the people of God. The hearing of the sacred narrative and the ensuing exposition between individuals in the north and Judah in the south led to propaganda campaigns. The basic source material of both Judah and Israel came from northern sites, particularly Beisan, Manasseh, Naphtali, Zebulun, Issachar, Gad, and Reuben. Judah's scribes and weavers living in the south must have taken the narrative words, where they became central propaganda resources to recount the failure of the 18th-century leaders of Judah and the Benjaminite South, demonstrating that Israel needed a new king, one in the line of David.

The literary collection investigated in this volume by introducing language and narrative from other parts of the canon, as that the Butler and Walford can report, "expressed on the literary level, there are other episodes in the history of the Hebrew Bible." (Book 1-12)

In 105, a major crisis confronted Israel—this time, one of self-government, one of kind, loss of temple worship, apparent loss of the promise and gift of God's covenant to maintain it in the sacred text. How would Israel live?

At least a portion of the people of Israel were true to their tradition. The elites in Judah interpreted the new situation as the failure of 18th-century Israel's traditional literature, sometimes understanding old stories into new words of hope for the people as they continued in a new faith. The elites in the north of Judah and as a result of a bridge between the Benjaminites and the former people, resulting in the large collection of the Eranian in Primary History or ultimate history.

Students of textual history, particularly of the Septuagint (LXX), show that the content of a number of the books of the Hebrew Bible remained somewhat fluid until the first Christian century. The people continued to read and work and understand the work of God in their lives. Ultimately, the text was established, and today we witness in our hands the text of the Hebrew Bible that has preserved it to be the Masoretic tradition.

Thus we interpret the Masoretic text and work in parallel to new generations. In so doing, we follow a long tradition that has produced a number of Jewish interpretive documents, including the Talmud, and a number of Jewish commentaries. Even with a stabilized text, the people of God are constantly working

1. SPITZ (1986: 13)

Notes

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and you (pl) possess it that you (pl) may possess that which Moses, the servant of Yahweh, has given you (pl) beyond the Jordan in the evening of the day."

"You returned Judah. For everything that you have commanded us, we will do, whatever you tell us, we will do." (According to all that you say to us, we will do, as you command us, we will do.) "You returned Judah. For everything that you have commanded us, we will do, whatever you tell us, we will do, as you command us, we will do." (According to all that you say to us, we will do, as you command us, we will do.) "You returned Judah. For everything that you have commanded us, we will do, whatever you tell us, we will do, as you command us, we will do." (According to all that you say to us, we will do, as you command us, we will do.)

Notes

1. The Masoretic Tradition and Septuagint. 181 notes that about 900 MT manuscripts 1-12. LXX does not represent 11 of them. He provides information on pp. 250-251 regarding the MT and LXX. He also provides information on pp. 250-251 regarding the MT and LXX. He also provides information on pp. 250-251 regarding the MT and LXX.

2. The LXX text "return of Judah." This may be a reference to the text of the LXX. The LXX text "return of Judah." This may be a reference to the text of the LXX. The LXX text "return of Judah." This may be a reference to the text of the LXX.

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