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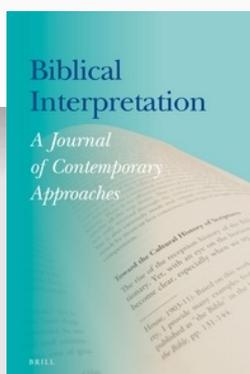
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Reconceiving the Paradigms of Old Testament Theology in the Post-Shoah Period



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Source: [Biblical Interpretation](#), Volume 6, Issue 2, pages 142 – 160

Publication Year : 1998

DOI: [10.1163/156851598X00372](#)

ISSN: 0927-2569 **E-ISSN:** 1568-5152

Document Type: Research Article

Subjects: [Biblical Studies](#)



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This paper examines the changed situation in the field of Christian Old Testament theology in the aftermath of the Shoah, pointing to the paradigm shift now taking place in the field as it moves from Enlightenment epistemological paradigms of universality to postmodern paradigms that emphasize the subjectivity of the interpreter and the validity of particularistic pluralistic world. It points to the dominance of Protestant theology and theologians in the field during the Enlightenment. Protestant Christianity had in presenting its own subjective theological views of the Old Testament as objective and universal Jewish overtones. With the emergence of Jews and other previously marginalized groups in the field of biblical studies, II, the time has come to recognize that Jews are legitimate theological interpreters of the Bible and that the specific Jewish people are valid topics for theological reflection in the field of Christian Old Testament theology. This new

implications for the theological interpretation of biblical writings in that issues and writings that were previously o must come to the forefront. Two examples, the book of Amos and the book of Esther, demonstrate the potential fo Amos' particular national identity as a Judean points to his partisan nature as an advocate of a vassal state of Juda the northern kingdom of Israel. The absence of G-d in the book of Esther points to the human responsibility to tak evil. Altogether, this points to the possibility of more comprehensive theological reading of the Hebrew Bible.

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