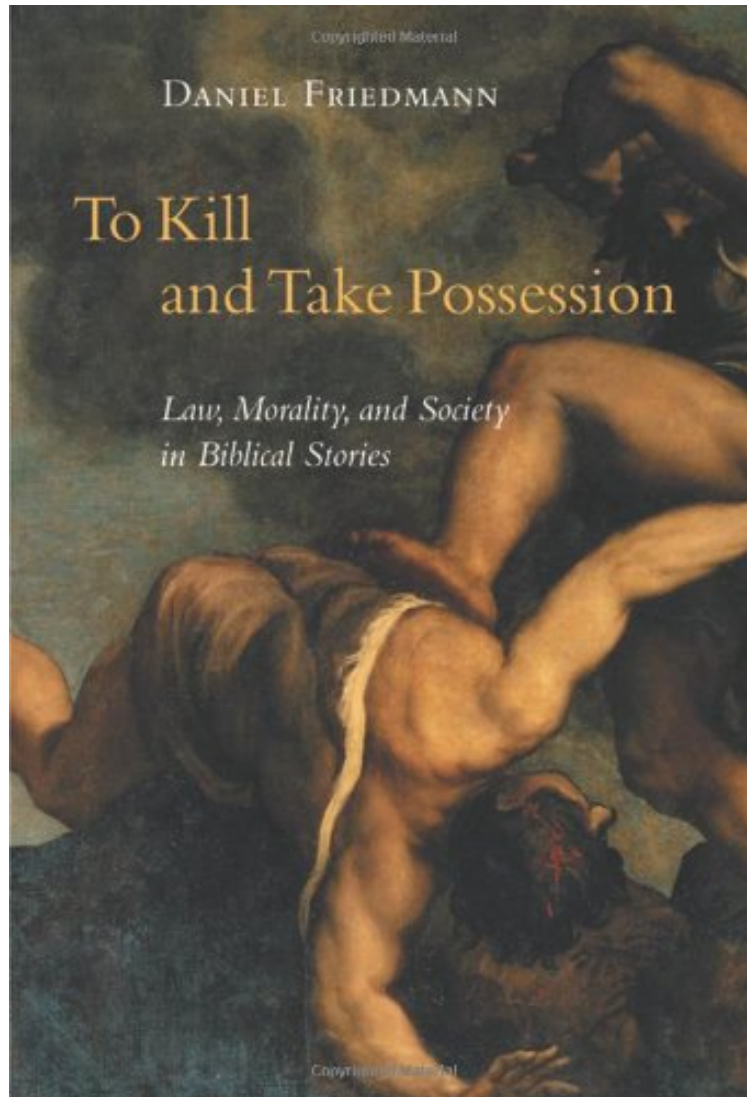


(Read download) To Kill and Take Possession: Law, Morality, and Society in Biblical Stories

To Kill and Take Possession: Law, Morality, and Society in Biblical Stories

Daniel Friedmann

**Download PDF | ePub | DOC | audiobook | ebooks*



[Download](#)

[Read Online](#)

#2155830 in Books Hendrickson Pub 2002-12 Original language: English PDF # 1 9.00 x 6.00 x 1.251, 1.43
#File Name: 1565636414352 pages | File size: 76.Mb

Daniel Friedmann : To Kill and Take Possession: Law, Morality, and Society in Biblical Stories before purchasing it in order to gauge whether or not it would be worth my time, and all praised To Kill and Take Possession: Law, Morality, and Society in Biblical Stories:

12 of 12 people found the following review helpful. The Bible's Law and the Law's Bible By Omer Belsky Daniel Friedmann's stimulating account of the bible as seen from the point of view of a modern legal scholar was first published in Israel in 2000. I have read the Hebrew original, so this is a review of that edition, rather than of the

Translation. All Translations from the book are mine. (Strangely enough, in the Hebrew version, the English title of the book is given as 'To Kill and Inherit', and the author's name as Daniel Friedman - I shall follow the titles from). In the preface, the author describes his purpose as 'to learn from the biblical tales the perception of law and morality expressed in them, and in the legal system they are based upon, a system which I believe does not correspond with many of the laws specified in the bible' (p.5). For example, according to the law, a married woman who sleeps with another man is forbidden for both of them. Furthermore, both of the unfaithful deserve death. Yet, After David sleeps with Bat-Sheva, he murders her husband and then marries her. Neither of them suffers any consequences, although God does punish David with the death of their innocent son. (p.103) Although most of 'To Kill and Take Possession' focuses on the Old Testament (and especially the book of Genesis, and the books of Samuel and Kings), the author does refer to many other sources, including folklore, European history, the New Testament and Islamic law. Friedmann is particularly interested in the way in which the bible stories, and the apparent contradictions between them and the Jewish laws, were dealt with by later Jewish interpreters. In the end, the judgement must be "quite badly". For example, in the David and Bat Sheva affair, some Jewish interpretations claim that, when going to war, soldiers left letters of retroactive divorce, so that, in the case of their death, they would divorce their wives from the beginning of the campaign. Of course, not only is this explanation nowhere in the text, the consequence is that by murder, David absolves himself of sin. (p. 103) Another explanation was that Uriah was a traitor to the King, by refusing David's command to return to his house - but it is entirely unsupported by the biblical text as well - had Uriah been guilty at disobedience, David could have executed him publicly, instead of arranging his death in battle (p. 104). In addition to discussing Biblical law, Friedmann also tries to salvage the actual events from the biblical narrative, which is extremely biased on some accounts. King Saul is punished for what must have been trivial offences - like making a sacrifice himself instead of waiting for high priest Samuel. David, a traitor who collaborates with the enemies of Israel, a man who was declared King in secret, is perceived as the just King, and his crimes are continually white washed. At the same time, the coup organized by Solomon and his followers against Adoniah, the oldest of David's surviving sons, is also portrayed in the best possible way. Strangely, the bible describes the deceptions carried out by Solomon's people, led by Nathan the Prophet and Beniah, leader of the garrison in Jerusalem (pp. 260-263). Friedmann speculates that this is another case of the different morality between Biblical times and our days - deception was seen as a tribute to the deceiver's wisdom, not as fraud (p.264). 'To Kill and Take Possession' is a large book, dealing with issues as far apart as the changing role of prophecy, the rules of royal succession, the role of God in the affair of men and the criminal system, the Jewish treatment of widows, and more. An overriding theme is the heavy influence of the non-Jewish environment on the Jewish people. Thus, Sefaradi Jews, living in Polygamic Muslim countries, kept the practice of polygamy, while Ashkenzi Jews, living in Christian Monogamic society forbade it. Today, the censor on polygamy enacted by Ashkenzi sage Rabbi Gershom "The Light of the Diaspora", is enforced in Israel on all Jews, and Polygamy is forbidden (pp. 297-99) 'To Kill and Take Possession' will change the way you perceive biblical events. Its rational, intelligent and critical look of the bible is fascinating and enriching. If you're interested in the most important book of Western Civilization, this book is for you.

From God's judgment on Adam and Eve, to David and Goliath's "Trial by Combat," to the issues of matrimony, adultery, and polygamy raised in the story of Abraham and Sarah, Friedmann presents compelling insights on a wide range of themes in biblical stories. The many issues he addresses include the transfer of trials from divine power to human beings; the status of women; marriage and divorce; maternity disputes; sterility and surrogate motherhood; mixed marriages; human sacrifice and the belief in its efficacy; the power and position of the monarchy and the succession to the throne; and the transformation in the role of the prophets. Many of Friedmann's analyses include enlightening "Postscripts" and are accompanied by analogies to literary sources and to Greek and other mythologies, as well as subsequent historical events and current practices. In some cases he links biblical approaches to law to momentous judgments from the past fifty years, such as a legal dispute over ownership of Adolf Eichmann's diaries, and a 1968 trial in Israel that raised centuries-old issues of religious and political identity through the complex question of "Who Is A Jew?" A bestseller in Israel, now translated into English, To Kill and Take Possession reveals how ancient attitudes have had continuing relevance throughout history and up to the present - perhaps more than ever in today's litigious society

"The book is easy to read and fascinating. . . at the same time interesting to scholars and to the general public." -- Association of Jewish Libraries, May/June 2004
Language Notes
Text: Hebrew (translation) Original Language: English
From the Publisher "Danielle Rubenstein Professor of Comparative Law at Tel-Aviv University, Friedmann gives readers a fascinating look at the legal implications of various stories from the Hebrew Scriptures (Old Testament) and thereby makes two valuable contributions. First, his close reading of the biblical text offers new insights into the stories involved. Second, he summarizes the legal implications of each story and then presents their various applications throughout history. A fascinating demonstration of his approach is offered in his close examination of the story of David and Bathsheba and the account of Ahab and Jezebel's murder of Naboth for the

purpose of confiscating his vineyard. After presenting his analysis of these stories, Friedmann discusses the inherent legal principles and shows how they have influenced subsequent legal understandings. He ends the chapter with a fascinating discussion of the death of Adolf Eichmann and the attendant issue of whether his heirs should make a profit from his diaries. This book is highly recommended for larger public and academic libraries as an intriguing, authoritative discussion of several biblical stories and the legal implications that flow from them."--Library Journal