

ADOPTING THE STRANGER  
AS KINDRED IN DEUTERONOMY

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Mark R. Glanville

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## CONTENTS

Acknowledgments.....	xi
Abbreviations.....	xiii
Introduction.....	1
1. Review of the Scholarship and Methodology.....	5
1.1. Scholarship on the <i>Gēr</i> and the Emerging Issues	7
1.2. The Aims of This Study	15
1.3. Methodology	16
1.4. Outline of the Work	31
1.5. Conclusion	31
2. <i>GR</i> : Cognates and Use in Other Texts.....	33
2.1. Cognates to <i>Gēr</i>	33
2.2. The <i>Gēr</i> in the Law Corpora of the Pentateuch	38
3. The <i>Gēr</i> in Social Law.....	43
3.1. Comparative Observations: Economic Displacement and Alterity	44
3.2. The Humanitarian Character of the Law Corpus	47
3.3. The <i>Gēr</i> as Hireling (Deut 24:14–15)	53
3.4. Gleaning Stipulations (Deut 24:19–22)	64
3.5. Pledges (Deut 24:17)	74
3.6. The Fleeing Slave and the <i>Gēr</i> (Deut 23:16–17)	78
3.7. The Sabbath (Deut 5:12–15)	82
3.8. Food for the <i>Gēr</i> (Deut 14:21)	94
3.9. Translation of the Term <i>Gēr</i> in Deuteronomy	97
3.10. <i>Gēr</i> versus <i>Gwr</i> and the Legal Nature of <i>Gēr</i>	100
3.11. Conclusion	102

4. The <i>Gēr</i> in Law of Judicial Procedure.....	105
4.1. The Nature and Function of Procedural Law	105
4.2. A Social Redaction of Judicial Law (Deut 1:16–17)	112
4.3. Yahweh the Just Judge for the <i>Gēr</i> (Deut 10:17–18)	124
4.4. A Socially Oriented Dtn Judicial Law (Deut 24:17a)	127
4.5. Judicial Rights of the <i>Gēr</i> Protected in a Curse Ceremony (Deut 27:19)	130
4.6. Synthesis of Literary Layers	131
4.7. The Provenance of the <i>Gēr</i> : Social History and Deuteronomy	132
4.8. The Provenance of the <i>Gēr</i> : Social Location of “Otherness”	138
4.9. Social History and Literary History	143
4.10. Conclusion	149
5. The <i>Gēr</i> in Deuteronomy’s Feasts.....	151
5.1. Introduction	151
5.2. Festival Calendar (Deut 16:1–17): <i>Gēr</i> as Kin	157
5.3. Firstfruits Festival (Deut 26:1–11): Israel as <i>Gēr</i>	174
5.4. Third-Year Tithe (Deut 14:28–29; 26:12–15): The <i>Gēr</i> as Holy	193
5.5. Locations for Inclusion	201
5.6. Conclusion	208
6. The <i>Gēr</i> in Deuteronomy’s Framework (Deut 1–12, 27–34) .....	211
6.1. Introduction	211
6.2. Divine Kingship, Divine Kinship (Deut 10:12–11:1)	214
6.3. The <i>Gēr</i> in the Covenant-Renewal Ceremony (Deut 29:9–14)	221
6.4. The <i>Gēr</i> in the Seventh-Year Reading of Torah (Deut 31:9–13)	230
6.5. The <i>Gēr</i> in the Shechem Curse Ceremony (Deut 27:19)	241
6.6. The <i>Gēr</i> Who Rises Higher (Deut 28:43–44)	243
6.7. An Alleged New Religious Inclusivism in the Framing Texts?	247
6.8. The <i>Gēr</i> ’s Kinship within the Nation	249
6.9. Summary of the Evidence that <i>Gēr</i> Is a Vulnerable Person from outside of the Core Family	250

6.10. External and Internal Boundary Markers	253
6.11 Being/Becoming the Family of Yahweh	260
6.12. Conclusion	262
7. Conclusion .....	265
7.1. Implications for Understanding the <i>Gēr</i> in Deuteronomy	265
7.2. Contemporary Implications: Family for the Displaced	270
Bibliography.....	273
Scripture Index .....	299
Modern Authors Index.....	309

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## Abbreviations

<i>AAnt</i>	<i>American Antiquity</i>
<i>AmA</i>	<i>American Anthropologist</i>
AASOR	Annual of the American Schools of Oriental Research
AB	Anchor Bible
ABAW	Abhandlungen der Bayerischen Akademie der Wissen- schaften
ABS	Archaeology and Biblical Studies
<i>ACF</i>	<i>Annali di Ca'Foscari</i>
<i>AmE</i>	<i>American Ethnologist</i>
Akk.	Akkadian
AnOr	Anelecta Orientalia
ApOTC	Apollos Old Testament Commentary
ASOR	American Schools of Oriental Research
<i>BASOR</i>	<i>Bulletin of the American Schools of Oriental Research</i>
BBB	Bonner biblische Beiträge
BBSup	Bulletin for Biblical Research, Supplements
BDB	Brown, Francis, S. R. Driver, and Charles A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament.</i>
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BibInt	Biblical Interpretation Series
BibSem	The Biblical Seminar
<i>BMB</i>	<i>Bulletin du Musée de Beyrouth</i>
BMes	Bibliotheca Mesopotamica
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testa- ment
BZABR	Beihefte zur Zeitschrift für altorientalische und biblische Rechtsgeschichte
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissen- schaft

CAD	Gelb, Ignace J., et al, eds. <i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i> . Edited by 21 vols. Chicago: The Oriental Institute of the University of Chicago, 1956–2010.
CC	Covenant Code: The law corpus of the book of Exodus
CIS	<i>Corpus Inscriptionum Semiticarum</i> . Paris, 1881–
CKLR	<i>Chicago-Kent Law Review</i>
COS	<i>The Context of Scripture</i> . Edited by William W. Hallo. 3 vols. Leiden: Brill, 1997–2002.
DATD	Das Alte Testament Deutsch
DC	Deuteronomic Code
DH	Deuteronomic History
DNWSI	<i>Dictionary of the North-West Semitic Inscriptions</i> . Jacob Hoftijzer and Karen Jongeling. 2 vols. Leiden: Brill, 1995.
Dtn	Deuteronomic (History; writer)
Dtr	Deuteronomistic redaction (History; writer); Deuteronomist
EdF	Erträge der Forschung
EFN	<i>Estudios de filología neotestamentaria</i>
ER	<i>Encyclopaedia of Religion</i> . Edited by Lindsay Jones. 2nd ed. 15 vols. Detroit: Macmillan Reference USA, 2005
ET	English Translation
FAT	Forschungen zum Alten Testament
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
FThSt	Freiburger theologische Studien
HALOT	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Ludwig Koehler, Walter Baumgartner, and Johann J. Stamm. Translated and edited under the supervision of Mervyn E. J. Richardson. 4 vols. Leiden: Brill, 1994–1999.
HBAI	<i>Hebrew Bible and Ancient Israel</i>
HBM	Hebrew Bible Monographs
HBT	<i>Horizons in Biblical Theology</i>
HC	Holiness Code (the law corpus of the book of Leviticus)
HL	Hittite Laws
HOS	Handbook of Oriental Studies
HPS	<i>Hebraic Political Studies</i>
HSS	Harvard Semitic Studies
HThKAT	Herders Theologischer Kommentar zum Alten Testament

HUCA	<i>Hebrew Union College Annual</i>
IBC	Interpretation: A Biblical Commentary for Teaching and Preaching
ICC	International Critical Commentary
IOS	<i>Israel Oriental Studies</i>
Int	<i>Interpretation</i>
JANESCU	<i>Journal of the Ancient Near Eastern Society of Columbia University</i>
JAOS	<i>Journal of the American Oriental Society</i>
JBL	<i>Journal of Biblical Literature</i>
JCS	<i>Journal of Cuneiform Studies</i>
JNES	<i>Journal of Near Eastern Studies</i>
JPSTC	The Jewish Publication Society Torah Commentary
JQR	<i>Jewish Quarterly Review</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
KAI	<i>Kanaanäische und aramäische Inschriften</i> . Herbert Donner and Wolfgang Röllig. 5th ed. Wiesbaden: Harrassowitz, 2002.
KTU	<i>Die keilalphabetischen Texte aus Ugarit</i> . Edited by Manfield Dietrich, O. Loretz, and Joaquín Sanmartín. Münster: Ugarit-Verlag, 2013. 3rd enl. ed. of <i>KTU: The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places</i> . Edited by Manfield Dietrich, O. Loretz, and Joaquín Sanmartín. Münster: Ugarit-Verlag, 1995.
LAI	Library of Ancient Israel
LBS	Library of Biblical Studies
LHBOTS	The Library of the Hebrew Bible/Old Testament Studies
LSTS	Library of Second Temple Studies
LXX	Septuagint
MAssL	Middle Assyrian Laws
NCB	New Century Bible
NEA	<i>Near Eastern Archaeology</i>
NICOT	New International Commentary on the Old Testament
OBO	Orbis Biblicus et Orientalis
OBT	Overtures to Biblical Theology
OLA	Orientalia Lovaniensia Analecta
OTL	Old Testament Library

OtSt	Oudtestamentische Studiën
P	Priestly material
POS	Pretoria Oriental Series
RB	<i>Revue biblique</i>
RO	<i>Rocznik orientalistyczny</i>
RS	Ras Shamra
RTR	<i>Reformed Theological Review</i>
SAHL	Studies in the Archaeology and History of the Levant
SBAB	Stuttgarter biblische Aufsatzbände
SBLDS	Society of Biblical Literature Dissertation Series
SBS	Stuttgarter Bibelstudien
SBTS	Sources for Biblical and Theological Study
SCE	<i>Studies in Christian Ethics</i>
SemeiaSt	Semeia Studies
SP	Samaritan Pentateuch
StBibLit	Studies in Biblical Literature
StOr	Studia Orientalia
StudBib	Studia Biblica
SSN	Studia Semitica Neerlandica
TAPS	Transactions of the American Philosophical Society
TB	Theologische Bücherei: Neudrucke und Berichte aus dem 20. Jahrhundert
TDNT	<i>Theological Dictionary of the New Testament</i> . Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids, MI: Eerdmans, 1964–1976.
TDOT	<i>Theological Dictionary of the Old Testament</i> . Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis et al. 8 vols. Grand Rapids: Eerdmans, 1974–2006.
Tg. Neof.	Targum Neofiti
Tg. Onq.	Targum Onkelos
Tg. Ps.-J.	Targum Pseudo-Jonathan
TLOT	<i>Theological Lexicon of the Old Testament</i> . Edited by Ernst Jenni, with assistance from Claus Westermann. Translated by Mark E. Biddle. 3 vols. Peabody, MA: Hendrickson, 1997.
TQ	<i>Theologische Quartalschrift</i>
TRu	<i>Theologische Rundschau</i>

UF	<i>Ugarit-Forschungen</i>
UT	<i>Ugaritic Textbook</i> . Cyrus H. Gordon. AnOr 38. Rome: Pontifical Biblical Institute, 1965.
VT	<i>Vetus Testamentum</i>
WAW	Writings from the Ancient World
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
YNER	Yale Near Eastern Researches
ZABR	<i>Zeitschrift für altorientalische und biblische Rechtsgeschichte</i>
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

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## Introduction

I take it as fundamental that creativity is not only central to kinship conceived in its broadest sense, but that for most people kinship constitutes one of the most important arenas for their creative energy.

It is, among other things, an area of life in which people invest their emotions, their creative energy, and their new imaginings.<sup>1</sup>

Since the inception of human sociality, humankind has associated via rich networks of kinship connection. And, contrary to Western Caucasian assumptions, kinship historically has not always consisted of a discrete and static set of blood relations. Rather, there are seemingly endless ways in which kinship has been forged, apart from blood descent. In fact, in some cultures genetics plays a very minimal role in determining kinship.<sup>2</sup>

Not surprisingly, the social matrix that forms the background to the Deuteronomic vision was conceived in terms of kinship. The ancient Israelite/Judahite was “at a point of intersection among many genealogical relationships, both to living relatives and dead ancestors.... An individual is the child of X, of the clan of Y, of the tribe of Z, of the people of Israel.”<sup>3</sup> Not only kinship but also want of kinship is present in the biblical text. Behind the pages of Deuteronomy are social-historical phenomena of large numbers of people who had been separated from kin and from patrimony. These people sought out a living within a kinship grouping that was not their own. Deuteronomy uses the term *gēr* to refer to such people. The sheer number of occurrences of *gēr* in Deuteronomy (twenty-two) as well as the literary and theological prominence given to Deuteronomy’s response to this figure points to the gravity of this social problem.

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1. Janet Carsten, *After Kinship* (Cambridge: Cambridge University Press, 2004), 9.

2. See Marshall Sahlins, *What Kinship Is—and Is Not* (Chicago: University of Chicago Press, 2013), 74–86.

3. Ronald S. Hendel, *Remembering Abraham: Culture, Memory, and History in the Hebrew Bible* (Oxford: Oxford University Press, 2005), 34.

“The landless and their families needed to be integrated into the clans,” Eckart Otto has stated.<sup>4</sup> This study explores how Deuteronomy may be responding to this basic need of displaced people, to be incorporated into a household, into a clan grouping, and even into the “national” group. As a laborer or servant, the *gēr* was extremely vulnerable to indebtedness and enslavement. Deuteronomy was transforming the relationship of the *gēr* with a landed master, nourishing a deeper association than mere master-laborer, in line with the ethical trajectory of Israel’s own narrative history.

How does Deuteronomy achieve this? Central to Deuteronomy’s legislative strategy for the *gēr* is the interplay within various subgroups of law, namely, social law, feasting texts, and law of judicial procedure. The framework of Deuteronomy introduces another later group of covenant texts that operate at the level of national Israel. This study probes these legal subgroupings in order to discern how each contributes distinctively to Deuteronomy’s response to widespread displacement.

Within these various subgroupings, there is also historical development. For example, while earlier Deuteronomic texts address the *gēr* among other vulnerable populations, namely, the Levite, fatherless, and widow, in later texts other categories for vulnerability recede into the background and displacement becomes the dominant social concern. Also, various literary tropes concerning the *gēr* morph and develop through the redaction strata in order to address new contexts of displacement with new rituals and theological motifs (e.g., the Feast of Booths, 16:12–15, 31:9–13).

There is an apparent tension in Deuteronomy between the twin poles of election (and exclusivism) and an ethic of incorporating the stranger. We will explore how this tension discloses Deuteronomy’s attempt, on the one hand, to preserve the religious and social identity of ancient Israel as a community whose identity and very existence is under threat, and, on the other hand, to foster an inclusivism that is central to this very identity. Regarding Deuteronomic identity, at the heart of Deuteronomy is being/becoming the people of Yahweh. In earlier Deuteronomic texts, the cohesiveness of the community is pursued through cultic feasting (16:1–17) and through law. Later texts pursue this vision through covenant assemblies and through the public reading of Torah (29:9–14, 31:9–13). Through these various tropes, Deuteronomy also sweeps up the displaced within

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4. Eckart Otto, “שָׁעַר,” *TDOT* 15:380.

the divine invitation. Of course, there is an inherent vulnerability to such an incorporative invitation, and the *gēr* herself or himself contests and defines what it means to be/become Israel.

This study uses a wide variety of tools related to the study of the Hebrew Bible in order to investigate Deuteronomy's response to the *gēr*. Uniquely, cultural-anthropological research into adoptive kinship and the role of cultural symbols in signifying kinship will assist in discerning the social significance of the relevant texts.

The dialectic mentioned above between exclusivism and inclusivism may be related to tensions in contemporary Western discourse between, on the one hand, national identity and security and, on the other hand, granting admission to displaced people. In light of this association, the reader may ponder the ways in which this ancient book's response to widespread displacement could be evocative for reimagining conceptions of identity, statehood, and inclusivism today.

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