

The starting point of the present monograph is the dictum from Deut 32,39 and 1Sam 2,6. We will look for its meaning and ask whether it has any equivalent elsewhere in the Old Testament canon – be it in the form of a concise proposition or a narrative.

While scholarly literature usually classifies the dictum from Deut 32,39 and 1Sam 2,6 as a confession of Yahweh's sovereignty, we intend to provide evidence that respective contexts, analogical statements in other Ancient Near Eastern literature and Old Testament narratives that express the same, supplement sovereignty with mercy. It is not the case that Yahweh would arbitrarily dispense death and life. He rather deals with the same subject in two subsequent stages, in a way that his compassionate side has the final word.

Exposition of key texts will reveal almost regular embedding of the dictum or story of killing and making alive in a sharply polemical context, where the power to bring death and life becomes an argument for Yahweh's exclusive deity. While some interpreters exclude the possibility of Deut 32,39 and 1Sam 2,6 saying anything about the resurrection (which is supposed to be present in post-exilic texts only), polemical context aimed at other gods and political claims made by their devotees over Israel, reflects according to our findings a drama eschatological by its nature as it anticipates the vindication of Israel or the godly by Yahweh and punishment for their oppressors. With this orientation Deut 32 and 1Sam 2 do not differ from Dn 12,1-3, a passage, which according to scholarly consensus explicitly gives voice to a resurrection faith.