PART 1

Jewish Scriptures: Restoration Agency in Deuteronomy, Jeremiah, and Ezekiel
In Deuteronomy the covenant came not only with the possibility of life and blessing (28:1–14) but also with the prospect of death and curse (28:15–68). By chapter 29 Moses foresees how the curse will take effect. For the prophets Jeremiah and Ezekiel, Moses’ nightmare had become a reality. What all three figures share is a refusal to let death and curse have the final word. In their own ways, Moses, Jeremiah, and Ezekiel each imagine a restoration to life and blessing beyond any present or future failing on the part of God’s people. But what exactly each author thought this restoration would entail to solve the problem of human ineptitude, and how it would come about, are the more evasive questions this section seeks to address.1

1 By examining these texts together, I do not want to suggest that differences do not exist between them. To tease out all those differences would take us away from our immediate concerns regarding conceptions of agency and transformation, however. What matters most for this investigation is that any Second Temple reader could connect these passages due to similarities in content and what hermeneutical strategies they might employ to make sense of the texts.