Prophecy and Apocalyptic:
An Annotated Bibliography

[A Web Bibliography]

by

D. Brent Sandy and Daniel M. O'Hare

(Supplement to the bibliography published by Baker Academic, 2007)

Institute for Biblical Research

Prophecy and Apocalyptic: Additional Bibliography

This collection of sources supplements a bibliography published by Baker under the auspices of the Institute for Biblical Research: D. Brent Sandy and Daniel M. O'Hare, *Prophecy and Apocalyptic: An Annotated Bibliography* (Grand Rapids: Baker Academic, 2007).

In the process of compiling sources, hundreds were entered into our data base (many of which were annotated), but in the end they could not be included in the final selection for the printed edition of the bibliography. Furthermore, since having completed collecting sources for the printed edition, hundreds more books and articles have been published. Hence, this web bibliography expands and updates the printed edition, entailing approximately 1,500 additional sources.

The sources in this web bibliography are listed by date of publication within the same categories as in the printed bibliography. Note that citations generally appear once, though many of them could have been assigned to more than one category. One advantage of this digital version of the bibliography is that you may search for specific words pertinent to your research.

It would be incorrect to assume that this web bibliography, if combined with the printed version, is exhaustive. From the outset of the project, strict criteria for inclusion were followed, meaning that generally only essays and books that appeared to be exceptionally significant were considered. Please refer to the authors' preface in the printed edition for more information.

It is assumed that users will have the benefit of the published bibliography, so the material available there is not repeated here. That includes introductions to each of the fifty-one topics into which the sources were divided. The table of contents entailing those topics is listed below.

December 2008

D. Brent Sandy
Daniel M. O'Hare

Table of Contents

Part 1 Prophecy

1. Information and Orientation

1.1 Introductions
See also C. R. Seitz, *Prophecy and Hermeneutics* in §5.3.

E. J. Young. *My Servants the Prophets*. Grand Rapids: Eerdmans, 1952.

J. Lindblom. *Prophecy in Ancient Israel*. Oxford: Basil Blackwell, 1962. Reprinted: Philadelphia: Fortress, 1965.
> Classic treatment, especially valuable for its emphasis on the prophetic experience. Focuses on key issues: prophecy outside of Israel; the roles and experiences of the primitive and classical prophets; and the method in which prophetic oracles passed—both in oral and written form—from the prophet to the recorder. Finds that the unique nature of Israelite prophecy is in the prophets' description of "the mighty acts of God in judging and saving his chosen people" (311).

W. McKane. "Prophecy and the Prophetic Literature." Pp. 163-88 in *Tradition and Interpretation: Essays by Members of the Society for Old Testament Studies*. Edited by G. W. Anderson. Oxford: Clarendon, 1979.

J. M. Efird. *The Old Testament Prophets: Then and Now*. Valley Forge: Judson, 1982.

S. H. Blank. *Understanding the Prophets*. New York: Union of American Hebrew Congregations, 1983.

C. H. Bullock. *An Introduction to the Old Testament Prophetic Books*. Chicago: Moody, 1986.
> Conservative study of the prophets in chronological order, discussing historical circumstances, questions of historicity, structural contents, etc. Begins with Jonah because it serves as an introduction to the prophets and because of the early date assigned in 2 Kings 14:25. Places the book of Daniel in the exilic period.

J. W. Miller. *Meet the Prophets: A Beginner's Guide to the Books of the Biblical Prophets—Their Meaning Then and Now*. Mahwah: Paulist, 1987.

J. M. Ward. *Thus Says the Lord: The Message of the Prophets*. Nashville: Abingdon, 1991.
> Examination of "the meaning and significance of the prophetic message in the prophets' own time" and in ours (16). Discusses each prophet from Isaiah to Malachi with special attention to their historical and social context and witness of faith.

H. C. Brichto. *Toward a Grammar of Biblical Poetics: Tales from the Prophets*. New York: Oxford University Press, 1992.
> Hermeneutical study of narrative in the Hebrew Bible, suggesting that stories should be treated as "primarily creative, imaginative and fictive" (viii). Part 1 treats the "foci of literary analysis" (plot, point of view, synoptic-resumptive technique, etc.) as well as noting the problematic nature of genre. Part 2 exemplifies B.'s method through an interpretation of selected prophetic narratives.

J. F. A. Sawyer. *Prophecy and the Biblical Prophets*. Oxford University Press, 1993.
   A slightly revised edition of S.'s *Prophecy and the Prophets of the Old Testament* (Oxford University Press, 1987), it introduces a general readership to the phenomenon of prophecy, to the prophets (Moses to Malachi), to prophetic literature, and to how prophecy has been interpreted.

D. J. Zucker. *Israel's Prophets: An Introduction for Christians and Jews*. Mahwah: Paulist, 1994.
   In addition to introducing the prophets to general readers and students, Z. seeks to appreciate how the prophetic texts were interpreted in the midrashic literature of the Talmud and in early Christian writings. The discussions of the classical prophets provide insight into historical setting, central message, theology, enduring impact, and representative passages.

J.-P. Prevost. *How to Read the Prophets*. New York: Continuum, 1997.
   To counter the common view among churched-people that the prophets are primarily heralds of the Messiah, P. introduces a general readership to Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Jonah, focusing in particular on what these prophets reveal about God.

J. H. Eaton. *Mysterious Messengers: A Course on Hebrew Prophecy from Amos Onwards*. London: SCM, 1997/Grand Rapids: Eerdmans, 1998.
   Though for a general readership, this is an informed entrée into the world of the prophets, offering many helpful insights. Following brief chapters on introductory issues (the crisis that called for prophecy, the forms the prophets used, and the central themes of each prophet), E. discusses each prophet in chronological order. Includes numerous sidebars to stimulate further thinking and discussion.

L. J. Wood. *The Prophets of Israel*. Grand Rapids: Baker, 1979 (paperback, 1998).
   An introduction to the prophets (as opposed to the prophetic books), emphasizing the continuity between non-writing prophets and the classical prophets. "The first part takes up matters that are common to the movement of prophecy taken in the general sense. The second part deals with the prophets themselves as persons" (9). The prophets are discussed chronologically in three sections: pre-monarchy, monarchy, and writing prophets.

B. Uffenheimer. *Early Prophecy in Israel*. Translated by D. Louvish. Jerusalem: Magnes, 1999.
   Idiosyncratic study that seeks to dispose of "several erroneous assumptions that have become entrenched since the time of Wellhausen and his school," by offering a perspective on early prophecy from Moses to Elisha (9). Describes early prophets as messengers of the divine king. Translated from U.'s 1973 Hebrew edition without major changes (interacts only minimally with more recent scholarship).

D. Arthur. *A Smooth Stone: Biblical Prophecy in Historical Perspective*. Lanham: University Press of America, 2001.

H. Gunkel. *Water for a Thirsty Land: Israelite Literature and Religion*. Edited by K. C. Hanson. Minneapolis: Fortress, 2001.

M. McKenna. *Prophets: Words of Fire*. Maryknoll: Orbis, 2001.
   An introduction to the prophets designed to bring the prophets to life for a general audience. Captures the essence of the prophetic message while presenting it in light reading. Draws on numerous stories

from the Jewish tradition. Includes chapters on Moses, Elijah and Elisha, the classical prophets, and concludes with a call for contemporary prophets.

G. Boccaccini. *Roots of Rabbinic Judaism: An Intellectual History, from Ezekiel to Daniel*. Grand Rapids: Eerdmans, 2002.

N. Podhoretz. *The Prophets: Who They Were, What They Are*. New York: Simon & Schuster, 2002.
    Tells the story of the prophets for a wide audience with the goal of making the prophets intelligible and relevant. Though written by a non-specialist, his writing is informed by research, with frequent reference to leading scholars. Concludes that the prophets speak today to the importance of law and to the problem of idolatry of self.

W. R. Smith. *The Prophets of Israel and their Place in History to the Close of the Eighth Century*. Adam and Charles Black, 1902. Reprinted with new introduction by R. A. Jones; New Brunswick: Transaction Publishers, 2002.

M. J. Williams. *The Prophet and His Message: Reading Old Testament Prophecy Today*. Phillipsburg: P & R, 2003.
    Popular introduction to the prophets representing a reformed theology (see pp. 6-9). Comprised of six chapters: "What a Prophet Is Not"; "What a Prophet Is"; "What a Prophet Does"; "The Prophetic Role of Israel"; "The Consummate Prophet: Jesus Christ"; "The Prophetic Role of the Church."

M. A. Sweeney. *The Prophetic Literature*. Interpreting Biblical Texts. Nashville: Abingdon, 2005.
    Clear and concise introduction to the prophets, beginning with a consideration of the prophets in Jewish and Christian Scripture and moving to strategies for reading the prophetic books. The following four chapters treat Isaiah, Jeremiah, Ezekiel and the Book of the Twelve. Concludes: "Without dispensing with the concerns for the future articulated in the Prophets, it is also essential for us to consider the impact of the Prophets for our own times" (217). Select bibliography follows each chapter.

J. E. Cook. *Hear, O Heavens and Listen, O Earth: An Introduction to the Prophets*. Collegeville: Liturgical, 2006.
    Chronological introduction to the prophets focusing on the canonical form of each book and showing sensitivity to the implications of the prophets for religious ministry. An introduction situates the prophets in their ANE context, suggests how to interpret a prophetic book, and introduces basic concepts important for understanding the prophets. Next come the early prophets (in which Moses, though he is said to be "the First Prophet and Model," is placed last [41]), the northern and southern 8th century prophets, the 7th century prophets, Jeremiah, Lamentations and Baruch, Ezekiel and Obadiah, Second Isaiah, the Persian period, and finally 5th and 4th century prophets. Jonah is appended in a separate chapter. A brief bibliography follows each chapter. Notes that "early examples of resignification of the text offer models for us as we interpret the prophet's message for our own day" (x).

J. E. M. Terra. "Os Profetas." *Revista de cultura bíblica* (2006) 7-261.

T. L. Leclerc. *Introduction to the Prophets: Their Stories, Sayings, and Scrolls*. Mahwah: Paulist, 2007.

V. H. Matthews. *101 Questions and Answers on the Prophets of Israel*. New York: Paulist, 2007.

1.2 Assessments of research and bibliographies

H. H. Rowley (ed.). *Eleven Years of Bible Bibliography*. The Book Lists of the Society for Old Testament Study, 1946-56. Indiana Hills: Falcon's Wing, 1957.

G. W. Anderson (ed.). *A Decade of Bible Bibliography*. The Book Lists of the Society for Old Testament Studies, 1957-1966. Oxford: Blackwell, 1967.

P. R. Ackroyd. *Bible Bibliography 1967-1973*. Old Testament Book Lists of the Society for Old Testament Study. Oxford: Blackwell, 1974.

J. Limburg. "The Prophets in Recent Study 1967-77." *Int* 32 (1978) 56-78.

D. P. Reid. *What Are They Saying About the Prophets?* New York: Paulist, 1980.

J. F. A. Sawyer. "A Change of Emphasis in the Study of the Prophets." Pp. 233-49 in *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. Edited by R. J. Coggins, A. Phillips, and M. Knibb. Cambridge: Cambridge University Press, 1982.

G. M. Tucker. "Prophecy and the Prophetic Literature." Pp. 325-68 in *The Hebrew Bible and its Modern Interpreters*. Edited by D. A. Knight and G. M. Tucker. Chico: Scholars Press, 1985.

A. E. Zannoni. *The Old Testament: A Bibliography*. OTS 5. Collegeville: Liturgical, 1992.

M. A. Sweeney. "Formation and Forms in Prophetic Literature." Pp. 113-26 in *Old Testament Interpretation: Past, Present and Future: Essays in Honor of Gene M. Tucker*. Edited by J. L. Mays, D. L. Petersen and K. H. Richards. Nashville: Abingdon, 1995.

A. J. Hauser (ed.). *Recent Research on the Major Prophets*. Sheffield Phoenix, 2008.

1.3 Collected essays
See also M. H. Floyd and R. D. Haak (eds.), *Prophets, Prophecy and Prophetic Texts* in §2.12; M. Kessler (ed.), *Reading the Book of Jeremiah* in §4.2.

J. A. Emerton (ed.). *Prophecy: Essays Presented to Georg Fohrer on his Sixty-fifth Birthday, 6 September 1980*. BZAW 150. Berlin: de Gruyter, 1980.
Collection of fifteen essays: "The Social Psychology of Prophecy" (M. J. Buss); "Notes on Two Verses in Isaiah (26 16 and 66 17)" (J. A. Emerton); "La dimension du prophétisme d'après Martin Buber et Abraham J. Heschel" (E. Jacob); "*mś'* in Jeremiah 23 33-40" (W. McKane); "Die Hofanlagen im Tempel-Entwurf des Ezechiel im Licht der »Tempelrolle« von Qumran" (J. Maier); "A Mari Prophecy and Nathan's Dynastic Oracle" (A. Malamat); "Esaïe 47 et la tradition prophétique sur Babylone" (R. Martin-Achard); "A propos des doublets du livre de Jérémie. Réflexions sur la

formation d'un livre prophétique" (A. Marx); "Syntax and Style in the Book of Jonah: Six Simple Approaches to Their Analysis" (S. Segert); "Hosea und die Außenpolitik Israels" (J. A. Soggin); "Der Name des Propheten Amos und sein sprachlicher Hintergrund" (J. J. Stamm); "The Authorship of the »Prose Sermons« of Jeremiah" (J. V. M. Sturdy); "Jeremias Besuch beim Töpfer. Eine motivkritische Untersuchung zu Jer 18" (G. Wanke); "Seid nicht wie eure Väter! Bemerkungen zu Sacharja 1 5 und seinem Kontext" (A. S. van der Woude); "Das Phänomen der »Fortschreibung« im Buche Echeziel" (W. Zimmerli).

D. N. Freedman. *Pottery, Poetry and Prophecy: Studies in Early Hebrew Poetry*. Winona Lake: Eisenbrauns, 1980.
> Collection of nineteen articles and essays published by the author during the 1970s, all centered on Hebrew poetry. Includes an article on Isa 42:13. See the Scripture Index where seven books of the prophets are referenced twelve or more times: Isaiah, Jeremiah, Lamentations, Ezekiel, Hosea, Amos, Habakkuk.

R. Coggins, A. Phillips, and M. Knibb (eds.). *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. Cambridge: Cambridge University Press, 1982.
> Consists of fourteen essays on various aspects of the prophets, including "Prophecy in the Ancient Near East" (H. Ringgren); "The Origins of Prophecy in Israel" (J. R. Porter); "Three Classical Prophets: Amos, Hosea and Micah" (A. S. van der Woude); "The Isaiah Tradition" (J. Eaton); "An Alternative Prophetic Tradition?" (R. Coggins); "Visionary Experience in Jeremiah" (W. Zimmerli); "The Ezekiel Tradition: Prophecy in a Time of Crisis" (R. E. Clements); "The Prophets of the Restoration" (R. Mason); "Prophecy and the Emergence of the Jewish Apocalypses" (M. A. Knibb); "Prophecy and Wisdom" (R. N. Whybray); "Prophecy and the Cult" (R. Murray); "Prophecy and Law" (A. Phillips); "A Change of Emphasis in the Study of the Prophets" (J. F. A. Sawyer); "Martin Buber and the Interpretation of the Prophets" (U. E. Simon).

H. B. Huffmon, F. A. Spina, and A. R. W. Green (eds.). *The Quest for the Kingdom of God: Studies in Honor of George E. Mendenhall*. Winona Lake: Eisenbrauns, 1983.
> Contains six essays on prophecy, including: "The Social Role of Amos' Message" (H. B. Huffmon); "Prophetic Eschatological Visions and the Kingdom of God" (W. Harrelson); "The Divine King and the Human Community in Isaiah's Vision of the Future" (J. J. M. Roberts); "Discourse on Prophetic Discourse" (D. N. Freedman); and "Studies in the Structure of Hebrew Verse: The Prosody of the Psalm of Jonah" (F. M. Cross).

Prophets, Worship and Theodicy: Studies in Prophetism, Biblical Theology and Structural and Rhetorical Analysis and on the Place of Music in Worship: Papers Read at the Joint British-Dutch Old Testament Conference Held at Woudschoten, 1982. Oudtestamentische Studiën 23. Leiden: Brill, 1984.
> Includes four essays on prophecy: "'The Law and the Prophets.' Who Are the Prophets?" (J. Barton); "Theodicy and the Community: The Text and Subtext of Jeremiah V 1-6" (R. P. Carroll); "Amos V 1-17. Towards a Stylistic and Rhetorical Analysis" (J. P. Fokkelman); "Ancient Agriculture and the Old Testament (with Special Reference to Isaiah XXVIII 23-29" (J. F. Healy).

A. G. Auld (ed.). *Understanding Poets and Prophets: Essays in Honour of George Wishart Anderson*. JSOTSup 152. Sheffield: Sheffield Academic, 1993.
> Contains six essays pertaining to prophecy, including: "Inscribing the Covenant: Writing and the Written in Jeremiah" (R. P. Carroll); "Jeremiah 1-25 and the Deuteronomistic History" (R. E.

Clements); "A New Prophetic Message from Aleppo and Its Biblical Counterparts" (A. Malamat); "Who is 'The Man' in Lamentations 3? A Fresh Approach to the Interpretation of the Book of Lamentations" (M. Saebø); "My Secret Is With Me' (Isaiah 24.16): Some Semantic Links between Isaiah 24-27 and Daniel" (J. F. A. Sawyer); "Isaiah 1.11 and the Septuagint of Isaiah" (H. G. M. Williamson).

P. R. Davies and D. J. A. Clines (eds.). *Among the Prophets: Language, Image and Structure in the Prophetic Writings*. Edited by P. R. Davies and D. J. A. Clines. JSOTSup 144. Sheffield Academic Press, 1993.

> A collection of twelve essays, originally submitted for publication in JSOT but issued as a volume in the Supplement Series: "Hearing and Seeing: Metamorphoses of a Motif in Isaiah 1-39" (K. T. Aitken); "On *ûmᵉśôś* in Isaiah 8:6" (M. A. Sweeney); "Of Lions and Birds: A Note on Isaiah 31.4-5" (M. L. Barré); "The Construction of the Subject and the Symbolic Order: A Reading of the Last Three Suffering Servant Songs" (F. Landy); "Radical Images of Yahweh in Isaiah 63" (J. F. A. Sawyer); "Ezekiel 16: Abandoned Child, Bride Adorned or Unfaithful Wife?" (M. G. Swanepoel); "Ezekiel 27 and the Cosmic Ship" (J. B. Geyer); "Structure, Tradition and Redaction in Ezekiel's Death Valley Vision" (L. C. Allen); "In praise of Divine Caprice: The Significance of the Book of Jonah" [suggesting that deliverance is the message of Jonah] (A. Cooper); "Jonah: A Battle of Shifting Alliances" (T. L. Wilt); "Jonah's Poem out of and within Its Context" (A. Brenner); "The Redaction Shaping of Nahum 1 for the Book of the Twelve" [suggesting that catchwords in the Twelve are evidence of unity] (J. Nogalski).

N. K. Gottwald. *The Hebrew Bible in Its Social World and in Ours*. Semeia Studies. Atlanta: Scholars Press, 1993.

> Consists of various essays, including lectures, articles, and chapters (dated between 1963 and 1991). The following essays are of particular interest for the study of prophecy: "Were the 'Radical' Prophets also 'Cultic' Prophets?" (1972); "The Plot Structure of Marvel or the Problem Resolution Stories in the Elijah-Elisha Narratives and Some Musings on *Sitz im Leben*" (1975); "The Book of Lamentations Reconsidered" (1989); "Prophetic Faith and Contemporary International Relations" (1963); "The Biblical Prophetic Critique of Political Economy: Its Ground and Import" (1991).

P. J. Harland and R. Haywood (eds.). *New Heaven and New Earth: Prophecy and the Millennium: Essays in Honour of Anthony Gelston*. Leiden: Brill, 1999.

> See in particular: "On Learning to be a True Prophet: The Story of Balaam and His Ass" (R. W. L. Moberly); "A Land Full of Violence: The Value of Human Life in the Book of the Prophet Ezekiel" (P. J. Harland); "Three Christian Commentators on Hosea" (G. Davies); "Whose Words? Qoheleth, Hosea and Attribution in Biblical Literature" (S. Weeks); "The Social Background of the Book of Malachi" (J. W. Rogerson); "Apocalyptic, Revelation and Early Jewish Wisdom Literature" (J. K. Aitken).

J. Moskala (ed.). *Creation, Life, and Hope. Essays in Honor of Jacques B. Doukhan*. Berrien Springs: Andrews University, 2000.

N. M. Sarna. *Studies in Biblical Interpretation*. Philadelphia: Jewish Publication Society, 2000.

> Selection of the author's essays, published in the last three decades of the 20th century. Four pertain to prophecy: "Naboth's Vineyard Revisited (1 Kings 21)," "The Abortive Insurrection in Zedekiah's Day (Jeremiah 27-29)," Zedekiah's Emancipation of Slaves and the Sabbatical Year," and "Ezekiel 8:17: A Fresh Examination."

B. Huwler, H.-P. Mathys, and B. Weber (eds.). *Prophetie und Psalmen: Festschrift für Klaus Seybold zum 65. Geburtstag*. Alter Orient und Altes Testament 280. Münster: Ugarit-Verlag, 2001.

> Includes the following essays of interest to students of prophecy: "Jesaja 14,1f: Widersprüchliche Erwartungen zur Stellung der Nicht-Israeliten in der Zukunft?" (M. Zehnder); "«Ich bin Jahwe»— «Ich bin Ištar von Arbela». Deutero-jesaja im Liche der neuassyrischen Prophetie" (M. Weippert); "Der Sabbat bei Tritojesaja" (L. Ruszkowski); "Jeremia 7: Eine Rede und eine Besinning. Von der Gotteslehre zur Gottesleere" (M. Keller); Jeremia in Memphis. Eine Neusituiering von Jeremia 46, 13-24" (T. Schneider); "Zum Jeremia-Apocryphon" (H. Jenni); "Jona als Beispiel narrative Diskissionskultur" (I. Willi-Plein); "Habakuk und seine Psalmen" (B. Huwyler); "Hananja, Mischael und Asarja auf der Mosaikinschrift der Synagoge von En Gedi" (M. Metzger); "Prophetie, Psalmengesang und Kultmusik in der Chronik" (H.-P. Matthys).

J. C. De Moor (ed.). *The Elusive Prophet: The Prophet as a Historical Person, Literary Character, and Anonymous Artist*. Leiden: Brill, 2001.

> Fourteen essays originally read at the eleventh joint meeting of the Society for Old Testament Study and Het Oudtestamentisch Werkgezelschap (2000). Includes: "When the Agenda of an Artistic Composition Is Hidden: Jonah and Intertextual Dialogue with Isaiah 6, the 'Confessions of Jeremiah' and Other Texts" (A. A. Abela); "From King to Prophet in Samuel and Kings" (A. G. Auld); "Prophets in the Book of Chronicles" (P. C. Beentjes); "Personifications and Prophetic Voices of Zion in Isaiah and Beyond" (U. Berges); "A Prophet in Desperation? The Confessions of Jeremiah" (C. Bultmann); "Threading as a Stylistic Feature of Amos" (T. A. Collins); "I am neither a prophet nor a prophet's pupil': Amos 7:9-17 as the Presentation of a Prophet Like Moses" (M. Dijkstra); "Israelite Prophecy: Characteristics of the First Protest Movement" (T. L. Fenton); "Jonah from the Whale: Exodus Motifs in Jonah 2" (A. G. Hunter); "The Portrayal of Moses as Deuteronomic Archetypal Prophet in Exodus and its Revisal" (W. Johnstone); "Blowing the Same Shofar: An Intertextual Comparison of Representations of the Prophetic Role in Jeremiah and Ezekiel" (H. Leene); "Ezekiel as a Priest in Exile" (A. Mein); "Person Shift in Prophetic Texts: Its Function and its Rendering in Ancient and Modern Translations" (L. J. DeRegt); "Deborah, a Prophetess: The Meaning and Background of Judges 4:4-5" (K. Spronk).

N. Habel (ed.). *The Earth Story in the Psalms and the Prophets*. The Earth Bible 4. Sheffield: Sheffield Academic Press, 2001.

H. Irsigler (ed.). *»Wer darf hinaufsteigen zum Berg JHWHs?« Beiträge zu Prophetie und Poesie des Alten Testaments. Festschrift für Sigurđue Örn Steingrímsson zum 70. Geburtstag*. St. Ottilien: EOS, 2002.

> Includes the following essays concerning prophecy: "Weisheitliche Hosea-Interpretation? Zur Frage nach Kohärenz und literarischen Horizon von Hosea 14,6-10" (K. Berge); "Syntax, Pragmatik, Stilistik in Jes 11,1-10: Vergleich und Kritik deutscher Übersetzungen" (W. Groß); "Die Gottesbezeichnungen im Jonabuch" (M. Mulzer); "A Prophetic Riot in Seleucid Babylonia" (M. Nissinen); "Baal, Kinderopfer und „über die Schwelle springen"" (S. Norin); "El und sein himmlischer Hofstaat im Hoseabuch? Beobachtungen zu Hos 12,1-2*" (K. Ólason); "Die syntaktischen Verhältnisse des Verbs *YSP* in Jes 1,12-13 im Hinblick auf die kolometrische und illokutionäre Struktur von Jes 1,10-20" (J. A. Sigurvinsson); "Baruchs Erben: Die Schriftprophetie im Spiegel von Jer 36" (H.-J. Stipp).

J. J. M. Roberts. *The Bible and the Ancient Near East: Collected Essays*. Winona Lake: Eisenbrauns, 2002.

Includes seven essays of particular interest: "The Hand of Yahweh"; "Does God Lie? Divine Deceit as a Theological Problem in Israelite Prophetic Literature"; "Whose Child is This? Reflections on the Speaking Voice in Isaiah 9:5"; "The Mari Prophetic Texts in Transliteration and English Translation"; "Yahweh's Foundation in Zion (Isaiah 28:16)"; "The Divine King and the Human Community in Isaiah's Vision of the Future"; "Historical-Critical Method, Theology, and Contemporary Exegesis"; and "A Christian Perspective on Prophetic Prediction."

C. Bultmann, W. Dietrich and C. Levin (eds.). *Vergegenwärtigung des Alten Testaments: Beiträge zur biblischen Hermeneutik: Festschrift für Rudolf Smend zum 70. Geburtstag.* Göttingen: Vandenhoeck & Ruprecht, 2003.
  Includes four essays on prophecy: E. Aurelius, "How David Originally Came to Saul (1 Sam 17)"; A. G. Auld, "Bearing the Burden of David's Guilt"; H. G. M. Williamson, "Biblical Criticism and Hermeneutics in Isa. 1.10-17"; J. Jeremias, "Learned Prophecy. Observations on Joel and Deutero-Zechariah."

L. L. Grabbe and R. D. Haak (eds.). *Knowing the End from the Beginning: The Prophetic, the Apocalyptic and Their Relationships*. JSPSup 46; London: T&T Clark, 2003.

W. Zimmerli. *The Fiery Throne: The Prophets and Old Testament Theology*. Edited by K. C. Hanson. Fortress Classics in Biblical Theology. Minneapolis: Fortress, 2003.
  Eight essays spanning a variety of issues in prophetic literature, from form criticism and tradition history to theological interpretation. Essays were previously published between 1965 and 1995, but supplementary footnotes and bibliography were added in this edition. Essay titles are: "Prophetic Proclamation and Interpretation"; "From Prophetic Word to Prophetic Book"; "The 'Land' in the Prophets"; "Visionary Experience in Jeremiah"; "The Message of the Prophet Ezekiel"; The Word of God in the Book of Ezekiel"; Form and Tradition in the Book of Ezekiel"; and "Biblical Theology."

B. F. Batto and K. L. Roberts (eds.). *David and Zion: Biblical Studies in Honor of J. J. M. Roberts*. Winona Lake: Eisenbrauns, 2004.
  See in particular, "Theological Anthropology at a Fulcrum: Isaiah 55:1-5, Psalm 89, and Second Stage Traditio in the Royal Psalms" (S. R. A. Starbuck); "Doves in the Windows: Isaiah 60:8 in Light of Ancient Mesopotamian Lament Tradition" (W. C. Bouszard, Jr.); "R(az/ais)ing Zion in Lamentations 2" (F. W. Dobbs-Allsopp); "The Rule of God in the Book of Daniel" (C. L. Seow); "The Pride of Jacob" (J. S. Burnett); "'Back to the Future': Zion in the Book of Micah" (R. R. Marrs).

J. Day (ed.). *In Search of Pre-Exilic Israel: Proceedings of the Oxford Old Testament Seminar*. JSOTSup 406. Sheffield: Sheffield Academic Press, 2004.
  See in particular, "In search of the pre-exilic Isaiah" (H. G. M. Williamson); and "Jeremiah before the exile?" (D. J. Reimer).

J. H. Ellens, D. L. Ellens, R. P. Knierim, and I. Kalimi (eds.). *God's Word for Our World: Theological and Cultural Studies in Honor of Simon John De Vries*. Volumes 1- 2. JSOTSup 388-89. London: T&T Clark, 2004.
  Volume 1 includes nine essays related to prophecy: "The Former Prophets and Deuteronomy: A Re-examination" (R. E. Clements); "The Song of Moses (Deuteronomy 32:1-43) in Isaiah 40-55" (H. C. P. Kim); "John Calvin's Contribution to an Understanding of the Book of Isaiah" (S. J. DeVries); "Two Studies in Isaiah" (J. D. W. Watts); "The Interface between Prophecy as Narrative and Prophecy as Proclamation" (S. J. DeVries); "Guess Who Is Coming to Dinner! Jeremiah 29:1-9 as an Invitation to Radical Social Change" (W. E. March); "Jerusalem as the Fallen Booth of David in

Amos 9:11" (K. E. Pomykala); "'Yet forty days, and Nineveh shall be overthrown' (Jonah 3:4): Two Readings (Shtei Krie'ot) of the Book of Jonah" (Y. Peleg); "Portrayal of YHWH's Deliverance in Micah 2:12-13 Reconsidered" (M. A. Sweeney). Volume 2 includes "Prophets and Prophecy in *Targum Jonathan* to the Prophets" (M. Aberbach).

J. H. Ellens and W. G. Rollins (eds.). *Psychology and the Bible: A New Way to Read the Scriptures*. Vol. 1 *From Freud to Kohut*. Vol. 2: *From Genesis to Apocalyptic Vision*. Westport: Praeger, 2004.
> Includes seven essays on prophecy. In vol. 1: "Post-Traumatic Stress Disorder and Vicarious Atonement in the Second Isaiah (W. Morrow). In vol. 2: "Reading the Prophecies of Jeremiah through a Psychoanalytic Lens" (D. Merkur); "Psychoanalyzing Ezekiel" (J. J. Schmitt); "An Adequate Psychological Approach to the Book of Ezekiel" (D. Jobling); "Traumatizing Ezekiel, the Exilic Prophet" (D. G. Garber, Jr.); "The Day of the Lord from a Jungian Perspective: Amos 5:18-20" (D. A. Kille); and "Role and Selfhood in Hebrew Prophecy" (M. J. Buss).

F. Hartenstein, J. Kirspenz, and Aaron Schart (eds.). *Schriftprophetie: Festschrift für Jörg Jeremiah zum 65. Geburtstag*. Neukirchen-Vluyn: Neukirchener, 2004.
> Includes various essays on the prophetic tradition, especially Jeremiah; representative essays include: "'Wahrhaftigkeit' und 'Wahrheit' bei Jeremia und im Jeremiabuch" (W. H. Schmidt); "The Emergence of the Text in the Redaction History of the Book of Jeremiah: On the Question of Authenticity" (S. Sekine); "Die Einsetzung des Jeremia—Ambivalenz als Mittel der Sinnkonstitution" (J. Krizpenz); "Jahve und die Götter in Jeremia 2" (T. Krüger).

A. Schart, F. Hartenstein, and J. Krispenz (eds.). *Schriftprophetie: Festschrift für Jörg Jeremias zum 65. Geburtstag*. Neukirchen-Vluyn: Neukirchener, 2004.
> Includes: "»Schriftprophetie« außerhalb des corpus propheticum – eine unmögliche Möglichekeit? Das Mose-Leid (Ex 15,1-21) als deutero-jesajanisch geprägtes »eschatologisches Loblied«" (R. Bartelmus); "JHWH und der »Schreckensglanz« Assurs (Jesaja 8,6-8). Traditions- und religionsgeschlichtliche Beobachtungen zur »Denkschrift« Jesaja 6-8*" (F. Hartenstein); "»Wendet sich nicht ein Volk an seine Götter, zugunsten der Lebenden an die Toten?« (Jes 8,19). Unterwelt und Totenbefragung im Jesajabuch und in 1 Samuel 28" (K.-P. Adam); "Jesaja 42,10ff und Nabonid" (S. Timm); "»Wahrhaftigkeit« und »Wahrheit« bei Jeremia und im Jeremiabuch" (W. H. Schmidt); "The Emergence of the Text in the Redaction History of the Book of Jeremiah: On the Question of Authenticity" (S. Sekine); "Die Jeremiavisionen als Fortführung der Amosvisionen" (A. Schart); "Die Einsetzung des Jeremia – Ambivalenz als Mittel der Sinnkonstitution" (J. Krispenz); "Jahwe und die Götter in Jeremia 2" (T. Krüger); "»Der Feind aus dem Norden« (Jer 4-6): Zu einem Gedischtzyklus Jeremias" (H.-J. Hermisson); "»Gesetze, die nicht gut waren« (Ez 20,25) – eine Polemik gegen das Deuteronomium" (R. Kessler); "Micha und die Zeichen der Zeit. Szenen und Zeiten in Mi 4,8-5,3" (H. Utzschneider); "YHWH als Ehemann und als Löwe: Ambivalenz und Kohärenz in der Metaphorik des Hoseabuches" (M. Görg); "»Reue Gottes« im Joelbuch und in Exodus 32-34" (H. C. Schmitt); "Die Gemeinde als Individuum: Bemerkungen zur kollektiven Du-Anrede bei Amos und anderen vorexilischen Propheten" (M. Sæbø); "Unbearable lightness of Being (God). The challenge of wisdom perspectives in the theology of Jonah" (D. Human); "The End of the Book of the Twelve. Reading Zechariah 12-14 with Joel" (N. Ho Fai Tai); "Prophetie in den Chronikbüchern: Jahwes Wort in zweierlei Gestalt?" (E. S. Gerstenberger); "»Größe und Grenze des Menschen«: Zum Verhältnis von Gott-Welt-Erde-Mensch in Jes 45, 9-13 und im Chorlied der »Antigone« des Sophokles" (K. Baltzer, P. Marinkovic); "Die Sibyllinischen Orakel und das Echo biblischer Ethik und Prophetie in ihrem Dritten Buch" (O. Kaiser); "Das Buch der Zwölf Kleinen Propheten in der Apostelgeschichte" (H. Klein); "Das »Siegel der Propheten« - Muhammads Weg zu einem eigenen

Islam" (N. Ittmann); "Prophetische Rede vom messianischem Heil. Jes 9,1-6 in Luthers Auslegung von 1525/26" (R. Schwarz).

P. F. Esler (ed.). *Ancient Israel: The Old Testament in Its Social Context*. Minneapolis: Fortress, 2005.
> See in particular, "Prophecy: Joseph Smith and the *Gestalt* of the Israelite Prophet" (L. L. Grabbe); "Ezekiel—An Altered State of Consciousness Experience: The Call of Ezekiel: Ezekiel 1-3" (J. J. Pilch); "Micah—Models Matter: Political Economy and Micah 6:9-15" (M. L. Chaney); "Nahum—Ethnicity and Stereotpyes: Anthropological Insights into Nahum's Literary History" (A. C. Hagedorn).

J. T. Strong and S. S. Tuell (eds.). *Constituting the Community: Studies in Honor of S. Dean McBride, Jr.* Winona Lake: Eisenbrauns, 2005.
> See in particular, "Covenant and Politics" (P. D. Hanson); "Bearers of the Polity: Isaiah of Jerusalem's View of the Eighth-Century Judean Society" (J. J. M. Roberts); "The Priesthood of the 'Foreigner': Evidence of Competing Polities in Ezekiel 44:1-14 and Isaiah 56:1-8" (S. S. Tuell); "Hosea and the Ambiguity of Kingship in Ancient Israel" (P. Machinist).

M. A. Sweeney. *Form and Intertextuality in Prophetic and Apocalyptic Literature*. FAT 45. Tübingen: Mohr Siebeck, 2005.
> A collection of nineteen essays, most previously published. The essays range widely over the corpus of the prophetic books, discussing matters of authorship, prophetic exegesis, false prophecy, textual criticism, etc.—distributed in a balanced way over the major and minor prophets. Four essays focus on Daniel and apocalyptic.

G. Brin. *Studies in Prophetic Literature*. Biblical Encyclopaedia Library 22. Jerusalem: Bialik Institute, 2006. [Hebrew]
> This collection of essays in Modern Hebrew is divided into six parts. Part One, on the general subject of prophecy, includes the essays "Words of God which are not Human Words in Prophetic Literature" and "The Expression 'Ah, Lord God': A Private Saying of Prophets." Part Two concerns Amos and includes: "Amos' Visions (7:1-8:3): Studies on the Structure and Thought" and "The Wording of the Prophet's Obligation to his Function—Studies on Amos 3." Part Three concerns Micah and includes an introduction, followed by "Micah's Prophetic Personality"; "Between Micah and Classical Prophets"; "Micah's Theological Outlook"; "The Relationship of the Prophet to his People"; "The Nations in the Book of Micah"; "Micah and his Sources of Influence"; "Classes of Prophecy in the Book of Micah"; "The Sins of the People in the Book of Micah"; "Punishment in the Book of Micah"; "Between Reproof and Comfort in Micah's Prophecy"; "Characteristics in the Outlook of Consolation in Micah's Prophecy"; "The Relationship of Prophecy and Prophets, and Especially of False Prophets"; "Appendix 1: The Structure of the Book of Micah"; "Appendix 2: The Time of the Prophet Micah"; and "Textual Studies: Explanations and Thoughts in Select Chapters of the Book of Micah." Part Four concerns Jeremiah and includes "Jeremiah 31: A Chapter in the Evolution of a Prophetic Book." Part Five concerns Ezekiel and includes: "The Scroll of the Prophecies in Ezekiel 33: Its Literary and Conceptual Characteristics"; "Studies in Ezekiel 31"; "Characteristics of the Prophecies of the Golah in the Book of Ezekiel"; "Basic Components in the Outlook of the Golah in the Book of Ezekiel"; "Prophecy in Ezekiel 37: The Vision of the Dry Bones"; "The Inaugural Prophecy"; "Allegories on Prophecy"; "Sign-Acts in Prophetic Literature"; and "Sign-Acts in the Book of Ezekiel." Part Six concerns prophecy after the Hebrew Bible and includes "The Outlook of Biblical Prophecy in the Scrolls of Qumran'; "The Subject of Prophecy in One Document from the Scrolls of the Dead Sea"; "The View of Biblical Prophecy in the Literature of the Sages."

B. E. Kelle and M. B. Moore (eds.). *Israel's Prophets and Israel's Past: Essays on the Relationship of Prophetic Texts and Israelite History in Honor of John H. Hayes*. Library of Hebrew Bible/ Old Testament Studies 446. New York: T&T Clark, 2006.

> Part One, "The Prophets in Historical Perspective," includes: "Israel's Past: Our 'Best Guess' Scenario" (J. M. Miller); "Writing Israel's History using the Prophetic Books" (M. B. Moore); "De-Historicizing and Historicizing Tendencies in the Twelve Prophetic Books: A Case Study of the Heuristic Value of a Historically Anchored Systemic Approach to the Corpus of Prophetic Literature" (E. Ben Zvi); "Ancient Israelite Prophets and Greek Political Orators: Analogies for the Prophets and their Implications for Historical Reconstruction" (B. E. Kelle). Part Two, "The Prophets in Historical Context," includes: "Amos the Prophet and Amos the Book: Historical Framework" (G. M. Tucker); "Redaction, History, and Redaction-History of Amos in Recent Scholarship" (M. Z. Brettler); "Amos, Man and Book" (P. R. Davies); "'How Can Jacob Stand? He Is So Small!' (Amos 7:2): The Prophetic Word and the Re-Imagining of Israel" (J. G. McConville); "The Biblical מזרק: What is it?" (O. Borowski); "Relating Prophets and History: An Example from Hosea 13" (S. A. Irvine); "A Prostitute Unlike Women: Whoring as a Metaphoric Vehicle for Foreign Alliances" (P. L. Day); "(E)masculinity in Hosea's Political Rhetoric" (S. E. Haddox); "Isaiah's Egyptian and Nubian Oracles" (J. J. M. Roberts); "Herodotus' *Histories* 2.141 and the Deliverance of Jerusalem: On Parallels, Sources, and Histories of Ancient Israel" (B . A. Strawn); "The Royal Oracle in Ezekiel 37:15-28: Ezekiel's Reflection on Josiah's Reform" (M. A. Sweeney); "Necessary Enemies: Nebuchadnezzar, YHWH, and Gog in Ezekiel 38-39" (J. Galambush); "Zerubbabel, Zechariah 3-4, and Post-Exilic History" (B. Becking); "Ezekiel Spinning the Wheels of History" (A. W. Hunt). Part 3, "The Prophets in Historical Tradition and Reception," includes: "Rhyme and Reason: The Historical Résumé in Israelite and Early Jewish Thought" (C. A. Newsom); "The Ambiguous Role of Moses as Prophet" (D. L. Petersen); "The Place of Israelite Prophecy in Human History" (M. J. Buss).

2. Definition and Identification

2.1 Prophecy in the Ancient Near East

D. R. Hillers. *Treaty-Curses and the Old Testament Prophets*. BEO 16. Rome: Pontifical Biblical Institute, 1964.

> Demonstrates a) that the prophets deliberately employed traditional language from the lists of curses in Lev 26 and Deut 28; b) that the language of malediction in the OT resembles curses in Akkadian and Aramaic treaties; c) that throughout Israel's history there were numerous channels for the language of ANE treaty-curses to enter the stream of Israelite literature.

W. Moran. "New Evidence from Mari on the History of Prophecy." *Biblica* 50 (1969): 29-30.

H. B. Huffmon. "The Origins of Prophecy." Pp. 171-86 in *Magnalia Dei, the Mighty Acts of God: Essays on the Bible and Archaeology in Memory of G. Ernest Wright*. Edited by F. M. Cross, W. E. Lemke and P. D. Miller, Jr. Garden City: Doubleday, 1976.

> Summarizes various issues, including the terms for prophets, prophecy in the Mari archives, Assyrian oracles, other reports in the ANE about prophetic activity, prophecy and divination, and early forms of biblical prophecy.

S. A. Kaufman. "Prediction, Prophecy, and Apocalypse in the Light of New Akkadian Texts." Pp. 221-28 in *Proceedings of the Sixth World Congress of Jewish Studies*. Edited by A. Shinan. Vol. 1. Jerusalem: Jerusalem Academic Press, 1977.

> Considers the relationships between Mesopotamian and biblical apocalyptic genres. Concludes that these relationships are superficial and may be noted in other genres, such as the religious historiography of the Bible, as well as in Mesopotamian omen literature. Both, however, were important to their respective cultures in that they were prescribed "for the religious and political needs of their own time and place" (227).

H. W. F. Saggs. *The Encounter with the Divine in Mesopotamia and Israel*. London: Athlone, 1978.

A. Cody. "The Phoenician Ecstatic Wenamūn: A Professional Oracular Medium." *JEA* 65 (1979): 99-106.

> Reinterprets the Egyptian root *'dd* as a NW Semitic (Old Aramaic) loanword *'dd* in the nominal sense of a "medium/oracle," and so is to be classified as a member of the Phoenician professional class at Byblos. One may compare the use of a foreign prophet by the Egyptian god Amūn to Yahweh's employment of Balaam in the book of Numbers. One effect is to undermine the local deities as they would normally be called upon first.

H. Ringgren. "Prophecy in the Ancient Near East." Pp. 1-11 in *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. Edited by R. J. Coggins, A. Phillips, and M. A. Knibb. Cambridge: Cambridge University Press, 1982.

R. D. Biggs. "The Babylonian Prophecies and the Astrological Traditions of Mesopotamia." *Journal of Cuneiform Studies* 37.1 (1985) 86-90.

> Traces similar stock phrases in Akkadian prophecies and astrological omens. Notes that while these phrases are common to both, they are non-existent elsewhere in other kinds of omen literature. Especially worth mentioning is the equivalent usage of specific place names, rivers, sanctuaries, and ethnic groups, suggesting a literary relationship between them, though B. is hesitant to say that the prophecies borrowed directly from the astrological omens.

B. A. Levine. "The Balaam Inscriptions from Deir 'Alla: Historical Aspects." Pp. 326-39 in *Biblical Archaeology Today. Proceedings of the International Congress on Biblical Archaeology. Jerusalem, April, 1984*. American Schools of Oriental Research. Jerusalem: Israel Exploration Society, 1985.

M. de J. Ellis. "The Goddess Kititum Speaks to King Ibalpiel: Oracle Texts from Ischali." *MARI* 5 (1987): 235-66.

A. Malamat. "A Forerunner of Biblical Prophecy: The Mari Documents." Pp. 33-52 in *Ancient Israelite Religion. Essays in Honor of Frank Moore Cross*. Edited by P. D. Miller, P. D. Hanson and S. D. McBride. Philadelphia: Fortress, 1987.

> Analyzes Mari prophetic texts and their relationship to biblical prophecy. Suggests a differentiation between professional and lay prophets; whereas the former enjoyed direct revelations while awake, dreams were reserved only for the latter (cf. Dt. 13:1-5; 1 Sm. 28:6; Jer. 23:28; 27:9).

M. E. Cohen. *The Canonical Lamentations of Ancient Mesopotamia*. 2 vols. Potomac, Md.: Capital Decisions, 1988.
> "This volume concentrates on those *balag* lamentations which comprised the canon or corpus of the *gala*-priest in both the Old Babylonian and first millennium B. C." (7). Reconstructs the texts of thirty-nine *balag* lamentations (some previously unpublished), providing transliterations, English translations, and line-by-line commentary.

M. Weippert. "Aspeke israelitischer Prophetie im Lichte verwandter Erscheinungen des Alten Orients." Pp. 287-319 in *Ad bene et fideliter seminandum, Festgabe für Karlheinz Deller zum 21. February 1987*. Edited by G. Mauer and U. Magen. AOAT 220. Kevelaer/ Neukirchen-Vluyn: Butzon & Bercker/ Neukirchener, 1988.
> Moving from a general definition of prophecy, W. tracks its development from outside Israel (offering commentary on all the major ANE prophetic texts) into Israel, distinguishing between the primitive court-prophet as against the later pre-exilic kind. Observes that the Neo-Assyrian Heilsorakel and Königsorakel (Salvation and King oracles respectively) are closely similar, a semblance that was borrowed by Deutero-Isaiah and the Confessions of Jeremiah in the exilic period.

M. de J. Ellis. "Observations on Mesopotamian Oracles and Prophetic Texts: Literary and Historiographic Considerations. *Journal of Cuneiform Studies* 41 (1989): 127-86.

N. Shupak. "Egyptian 'Prophecy' and Biblical Prophecy: Did the Phenomenon of Prophecy, in the Biblical Sense, Exist in Ancient Egypt?" *JEOL* 31 (1989-90) 1-40.

L. George. "Mesopotamian Extispicy: Explorations in Ethics and Metaphysics." *Bulletin, The Canadian Society for Mesopotamian Studies* 19 (1990): 15-24.

J. Hoftijzer and G. van der Kooij (eds.). *The Balaam Text from Deir 'Alla Re-Evaluated: Proceedings of the International Symposium held at Leiden 21-24 August 1989*. Leiden: Brill, 1991
> Twenty essays reexamining the "Balaam Text" from Deir 'Alla of the Transjordan divided over five sub-topics, including considerations of general interpretation, language, interpretation of details, Biblical studies, and paleography. Each section has two contributors followed by a third responding to the earlier two. Some essays touch on the genre and function of the text. Archaeological and linguistic essays are also attached yet without response.

A. Lemaire. "Les Inscriptions Sur Plâstre De Deir 'Alla Et Leur Signification Historique Et Culturelle." Pp. 33-57 in *The Balaam Text from Deir 'Alla Re-Evaluated: Proceedings of the International Symposium held at Leiden 21-24 August 1989*. Edited by J. Hoftijzer and G. van der Kooij. Leiden: Brill, 1991.
> Develops the significance of the "Balaam Text" in its historical and cultural milieu with special attention paid to its archaeological context. By this, L. concludes that the text was plastered on the wall of an ancient scribal "school," with the didactic purpose of memorization, just as the inscriptions noted in Deuteronomy operated. Believes that the cultural background of the text is Aramean.

A. Malamat. "New Light from Mari (ARM XXVI) on Biblical Prophecy." Pp. 185-90 in *Storia e tradizioni di Israel. Scritti in honore di J. Alberto Soggin*. Edited by D. Garrone and F. Israel. Brescia: Paideia, 1991.

H.-P. Müller. "Die Funktion divinatorishcen Redens und die Tierbezeichnungen der Inschrift von Tell Deir 'Allā." Pp. 185-205 in *The Balaam Text from Deir 'Alla Re-Evaluated: Proceedings of the International Symposium held at Leiden 21-24 August 1989*. Edited by J. Hoftijzer and G. van der Kooij. Leiden: Brill, 1991.
> A study of the philological classifications of the animal names in the "Balaam Text" of Deir 'Alla and their divinatory function. Since the text concerns itself with national judgment, it is important for biblical study as it uses the abnormal conduct of animals to portray the notion of "chaotic upheaval of the cosmic order." Explains its function, just like its biblical counterpart, as one given to challenge its listeners to beseech the gods/God for cosmic/salvific restoration as well as to divert his wrath.

M. Weippert. "The Balaam Text from Deir 'Allā and the Study of the Old Testament." Pp. 151-84 in *The Balaam Text from Deir 'Alla Re-Evaluated: Proceedings of the International Symposium held at Leiden 21-24 August 1989*. Edited by J. Hoftijzer and G. van der Kooij. Leiden: Brill, 1991.
> A structural, literary, and historical comparison of the "Balaam Text" from Deir 'Alla and the OT. Most important is its literary designation of the text: an apophthegma or "a narrative told in order to introduce and hand down to posterity sayings of some important person, a god, prophet, philosopher, and the like" (164).

M. Anbar. "Mari and the Origin of Prophecy." Pp. 1-5 in Kinattūtu ša dārâti: *Raphael Kutscher Memorial Volume*. Edited by A. F. Rainey. Tel Aviv: Journal of the Institute of Archaeology, Tel Aviv University, 1993.
> Explores three prophetic letters from Mari (ARMT XXVI.1-13, XXVI.206 and XXVI.371), noting difficulties in translation and giving a brief description of the letters' historical situations. Concludes that the Mari letters give the scholar "first hand evidence of the activities of the prophets in their society," unlike the biblical prophets (5).

R. P. Gordon. "From Mari to Moses: Prophecy at Mari and in Ancient Israel." Pp. 63-79 in *Of Prophets' Visions and the Wisdom of Sages: Essays in Honour of R. N. Whybray on His Seventieth Birthday*. Edited by H. A. McKay and D. J. A. Clines. JSOTSup 162. Sheffield: JSOT Press, 1993.

W. L. Moran. "An Ancient Prophetic Oracle." Pp. 252-59 in *Biblische Theologie und gesellschaftlicher Wandel*. Edited by G. Braulik, W. Gross, and S. McEvenue. Freiburg in Breisgau: Herder, 1993.

J. M. Sasson. "The Posting of Letters with Divine Messages." Pp. 299-316 in *Florilegium marianum II. Recueil d'études à la mémoire de Maurice Birot*. Edited by D. Charpin and J.-M. Durand. Mémoires de N.A.B.U., 3. Paris: SEPOA, 1994.

A. Malamat. "Prophets, Ancestors and Kings," *Mari and the Early Israelite Experience*. In the Schweich Lectures 1984. Oxford: Oxford University Press, (1989) 79-96, 125-44. Reprinted as "Prophecy at Mari": pp. 50-73 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.
> "Intuitive" prophecy, which sought revelation "without resort to mantic or oracular devices or techniques" (50) suffered from credibility problems at Mari, just as it did among the biblical prophets, from Moses to Jeremiah. Although prophecy at Mari could be validated by mantic means (sending a

lock of hair of the intermediary along with the hem of the garment was one method), in the biblical world the corroboration was the fulfillment of the prophetic word.

J. M. Sasson. "Water beneath Straw: Adventures of a Prophetic Phrase in the Mari Archives." Pp. 599-608 in *Solving Riddles and Untying Knots: Biblical, Epigraphic, and Semitic Studies in Honor of Jonas C. Greenfield*. Edited by Z. Zevit, S. Gitin, and M. Sokoloff. Winona Lake: Eisenbrauns, 1995.

H. B. Huffmon. "The Expansion of Prophecy in the Mari Archives: New Texts, New Readings, New Information." Pp. 7-22 in *Prophecy and Prophets: The Diversity of Contemporary Issues in Scholarship*. Edited by Y. Gitay. SBL Semeia Studies. Atlanta: Scholars, 1997.
> Examines documents from Mari for precedents to biblical prophecy. Concludes that though significant parallels exist, prophecy at Mari differs from biblical prophecy: "the Mari prophets in their world are not a match for Jeremiah, however reconstructed" (18).

J. M. Sasson. "About 'Mari and the Bible.'" *RA* 9 (1998) 97-123.

T. H. Pham. *Mourning in the Ancient Near East and the Hebrew Bible*. JSOTSup 302. Sheffield: Sheffield Academic Press, 1999.

M. Weinfield. "Ancient Near Eastern Patterns in Prophetic Literature." *VT* 27 (1977): 178-95. Reprinted: pp. 32-49 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995. Reprinted: pp. 84-101 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden: Brill, 2000.
> Concludes that the basic processes and forms of prophetic literature are rooted in the Ancient Near East, especially Mesopotamia. Though the expressions of prophecy in Israel and Judah are indebted to their environment, W. also notes that the "moral pathos and vehemence of expression" (49) is unique to their expression in the Hebrew Bible.

M. Köckert and M. Nissinen. *Propheten in Mari, Assyrien und Israel*. FRLANT 201. Göttingen: Vandenhoeck & Ruprecht, 2003.
> Includes six essays of particular interest: "Das kritische Potential in der altorientalische Prophetie" (M. Nissinen); "Die Worte des Amos von Tekoa" (R. G. Kratz); "Prophetismus und Divination—Ein Blick auf die keilschriftlichen Quellen" (E. Cancik-Kirschbaum); "Micha 4-5 und die nach-exilische Prophetie" (J. Jeremias); "The One and the Many: Prophets and Deities in the Ancient Near East" (H. B. Huffmon); and "When the Gods are Speaking: Toward Defining the Interface between Polytheism and Monotheism" (B. Pongrantz-Leisten).

S. Sherwin. "'I Am Against You': Yahweh's Judgment on the Nations and Its Ancient Near Eastern Context." *TynBul* 54 (2003): 149-60.

M. Nissinen and S. Parpola. "Marduk's Return and Reconciliation in a Prophetic Letter from Arbela." Pp. 199-219 in *Verbum et calamus: Semitic and Related Studies in Honour of the Sixtieth Birthday of Professor Tapani Harviainen.* Studia Orientalia 99. Edited by H. Juusola, J. Laulainen, and H. Palva. Helsinki: Finnish Oriental Society, 2004.

H. M. Barstad. "Sic dicit dominus: Mari Prophetic Texts and the Hebrew Bible." Pp. 21-52 in *Essays on Ancient Israel in Its Near Eastern Context: A Tribute to Nadav Na'aman*. Winona Lake: Eisenbrauns, 2006.

M. Anbar. *Prophecy, Treaty-Making and Tribes in the Mari Documents during the Period of the Amorite Kings (From the End of the 19th Century B.C.E. Until 1760 B.C.E.)* [Hebrew]. Jerusalem: Bialik Institute, 2007.

2.2 Comparative anthropology

T. W. Overholt. "The Ghost Dance of 1890 and the Nature of the Prophetic Process." *Ethnohistory* 21 (1974): 37-63.

I. Lewis. *Ecstatic Religion: An Anthropological Study of Shamanism and Spirit Possession*. Baltimore: Penguin, 1975.

O. Keel. *Jahwe-Visionen und Siegelkunst: Eine neue Deutung der Majestätsschilderungen in Jes 6, Ez 1 und 10 und Sach 4*. Stuttgarter Bibelstudien 84-85. Stuttgart: Katholisches Bibelwerk, 1977.
> Rich investigation of the iconographic background of the visions of God in Isa 6, Ezekiel 1 and 10, and Zech 4. In contrast to many previous studies of the visions, K. downplays the influence of the Jerusalem Temple or liturgy on the visions. Isaiah derives his seraphim, which are winged serpents (possibly cobras), from Egypt, but instead of protecting the deity they conceal themselves before him, emphasizing Yahweh's superiority. Distinguishing a primary layer in both Ezek 1 and 10, K. denies that the beings described in Ezek 1 should be identified as cherubim. The *Grundbestand* of Ezek 1 is characterized by the unification of two disparate motifs: the rulership of the enthroned deity and the coming of God in a thunderstorm. Zech 4 uses the lampstand, an element from the temple, but has as its background the symbolism of the new moon and pictures Yahweh as the superlative light. The appeal to these wider cultural symbols lends authority and weight to the prophets' messages and serves as a divine seal of approval on their words.

T. Overholt. "Prophecy: The Problem of Cross-Cultural Comparison." *Semeia* 21 (1981) 55-78. Reprinted: pp. 423-47 in *Community, Identity, and Ideology: Social Science Approaches to the Hebrew Bible*. Edited by C. E. Carter and C. L. Meyers. Winona Lake: Eisenbrauns, 1996.
> Argues that although the content of the prophetic message is culturally determined, the processes of prophecy are stable from culture to culture. Describes the prophetic process, similarly to *Channels of Prophecy*, and then compares the working of this process to Jeremiah and Handsome Lake.

R. C. Culley and T. W. Overholt (eds.). *Anthropological Perspectives on Old Testament Prophecy*. Semeia 21. Chico: Scholars Press, 1982.
> Collection of four articles: "An Anthropological Perspective upon Prophetic Call Narratives" (M. J. Buss); "Social Dimensions of Prophetic Conflict" (B. O. Long); "Prophecy: The Problem of Cross-Cultural Comparison" (T. W. Overholt); and "From Prophecy to Apocalyptic: Reflections on the Shape of Israelite Religion" (R. R. Wilson). N. K. Gottwald and two anthropologists, K. O. L. Burridge and I. M. Lewis, comment on these articles, after which the original authors reply to the respondents.

P. Michaelsen. "Ecstasy and Possession in Ancient Israel: A Review of Some Recent Contributions." *SJOT* 2 (1989) 28-54.

D. L. Petersen. "Ecstasy" and "Prophetic Role Enactment." Pp. 25-34 in *The Roles of Israel's Prophets*. JSOTSup 17. Sheffield: JSOT, 1981. Reprinted: pp. 279-88 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

G. Ramírez. "The Social Location of the Prophet Amos in Light of the Group/Grid Cultural Anthropological Model." Pp. 112-24 in *Prophets and Paradigms: Essays in Honor of Gene M. Tucker*. Edited by S. B. Reid. JSOT 229. Sheffield: Sheffield Academic Press, 1996.
> Given the lack of consensus on the social location of Amos, R. applies a group/grid cultural anthropological model to locate Amos in his social environment. Concludes in part "that a gap evidently exists, at least in Amos's view, between the way Amos interprets and lives his social reality and the way the leaders of Israel do" (p. 124).

M. J. de Jong. *Isaiah among the Ancient Near Eastern Prophets: A Comparative Study of the Earliest Stages of the Isaiah Tradition and the Neo-Assyrian Prophecies*. VTSup 117. Leiden: Brill, 2007.
> Significant comparison of the earliest elements of the Isaiah tradition with seventh-century Assyrian prophecies. Early Isaianic prophecies are isolated using historical clues, different profiles of earlier and later Isaianic tradition, and the format of the Isaiah tradition in the Assyrian period. After an introduction of Assyrian prophecy, a comparison between the two corpora shows that "the prophecies from Isaiah and the Assyrian prophecies are exponents of a similar phenomenon" (456). A consideration of the functions of prophets in each setting follows, after which de Jong turns to the transition from prophecy to literature. Concludes with three major comparisons between Isaiah and Assyrian prophets: 1) both sought to relate their message to events of great historical importance; 2) prophets were divine messengers who both supported and burdened the monarch; and 3) prophecies were recorded and sometimes edited and reworked, often serving the monarch's interest.

2.3 Identity and roles

S. H. Blank. "The Prophetic Paradigm." *Essays in Old Testament Ethics*. Edited by J. L. Crenshaw and J. T. Willis. New York: KTAV, 1974.

Y. Muffs. "His Majesty's Loyal Opposition: A Study in Prophetic Intercession." *Conservative Judaism* 33 (1979) 25-37.

R. J. Coggins. "An Alternative Prophetic Tradition?" Pp. 77-94 in *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. Edited by R. J. Coggins, A. Phillips, and M. Knibb. Cambridge: Cambridge University Press, 1982.

W. McKane. "Prophet and Institution." *ZAW* 94 (1982): 251-66.

N. G. Cohen. "From *Nabi* to *Mal'ak* to 'Ancient Figure'." *JSS* 36 (1985): 12-24.

B. Vawter. "Were the Prophets *Nābî*'s?" *Bib* 66 (1985): 206-20.

B. Malchow. "The Prophetic Contribution to Dialogue," *Biblical Theology Bulletin* 16 (1986), 127-31.

J. S. Holladay, Jr. "Assyrian Statecraft and the Prophets of Israel." *HTR* 63 (1970): 29-51. Reprinted: pp. 122-143 in *Prophecy in Israel: Search for an Identity*. Edited by D. L. Petersen. IRT 10. Philadelphia: Fortress, 1987.
> Investigation of the changing role of the prophets in Israel, addressing these questions: What were the causes that led to the prophets suddenly breaking on the scene about 750 BC? What did the prophets think they were doing? Was there a secular institution upon which they modeled their activity? How did they construe their function in Israelite society? How did their contemporaries regard them? Employs evidence from ANE diplomatic practice and royal protocol for understanding prophecy.

D. L. Petersen. "Ways of Thinking About Israel's Prophets." Pp. 1-21 in *Prophecy in Israel: Search for an Identity*. Edited by D. L. Petersen. IRT 10. Philadelphia: Fortress, 1987.
> Provides a map for scholarship that expands on two basic issues: the role of a prophet and the nature of prophetic literature. Adhering to this map P. surveys and assesses scholarship of the twentieth century.

G. M. Tucker. "The Role of the Prophets and the Role of the Church." *QR: A Scholarly Journal for Reflection on Ministry* 1 (1981): 5-22. Reprinted: pp. 159-74 in *Prophecy in Israel: Search for an Identity*. Edited by D. L. Petersen. IRT 10 Philadelphia: Fortress, 1987.
> Examines six misconceptions of what the prophets were: visionaries, poets, theologians, social reformers, seers, and preachers of repentance. Concludes that the prophets spoke God's word for the immediate future in the form of announcements of judgment and salvation. They assumed that God expected justice and righteousness and that he was about to act.

H. W. Wolff. "Prophecy from the Eighth Through Fifth Century." *Int* 32 (1978): 17-30. Reprinted and translated by W. S. Towner and J. E. Heebink; pp. 14-26 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987.
> Concludes that classical prophecy can best be defined as prophecy that affects Israel as a whole. Although each prophet experienced Yahweh individually, the experience of loneliness was characteristic of the prophetic experience for all classical prophets. Out of the present difficulties acknowledged by the prophet, the proclamation of Yahweh's new acts provides hope beyond the present judgment. The indictment of injustice that prophets announce is further complicated by the personal agony they experienced from opposition by prominent persons, from confusion with other claimants to prophecy and from individual tragedy.

R. P. Carroll. "Inventing the Prophets." *IBS* 10 (1988): 24-36.

J. M. Ward. "The Eclipse of the Prophet in Contemporary Prophetic Studies." *USQR* 42 (1988): 97-104.

B. Uffenheimer. "Prophecy, Ecstasy and Sympathy." Pp. 257-69 in *Congress Volume: Jerusalem, 1986*. Edited by J. A. Emerton. VTSup 40. Leiden: Brill, 1988.

A. Berlin. "The Prophetic Literature of the Hebrew Bible." Pp. 114-19 in *Approaches to Teaching the Hebrew Bible as Literature in Translation*. Edited by B. Olshen and Y. Feldman. New York: Modern Language Association of America, 1989.

H. Ringgren. "Israelite Prophecy: Fact or Fiction?" Pp. 204-10 in *Congress Volume, Jerusalem 1986*. VTSup 40. Leiden: Brill, 1988.

F. Greenspahn. "Why Prophecy Ceased?" *JBL* 108 (1989) 37-49.

C. Barrett. "The Language of Ecstasy and the Ecstasy of Language." Pp. 205-22 in *The Bible as Rhetoric Studies in Biblical Persuasion and Credibility*. Edited by Martin Warren. London: Routledge, 1990.

L. L. Bronner. "Biblical Prophetesses through Rabbinic Lenses." *Judaism* 40 (1991) 171-83.

M. Lieb. *The Visionary Mode: Biblical Prophecy, Hermeneutics, and Cultural Change*. Ithaca: Cornell University Press, 1991.
> Drawing from Jung's expression of a "visionary mode" that denotes a transcendental experience beyond words, L. examines the vision of God in two different trajectories. Part 1 investigates the vision of God through Judaism from its beginnings to the Kabbalah. Part 2 is concerned to advance a discussion of the vision of God in Christian texts, where Jesus provides the starting point for visionary experience. More than just commentary on earlier visions, each visionary event re-enacts the original vision and demonstrates its relevance for the present circumstances.

D. L. Petersen. "Israelite Prophecy: Change Versus Continuity." Pp. 190-203 in *Congress Volume Leuven 1989*. Edited by J. A. Emerton. SVT. Leiden: Brill, 1991.
> Uses both historical-critical and social-science perspectives to address the issue of if and how prophecy changed over time. All prophets were intermediaries active in one of four socio-political contexts: the "independent" monarchic state, the royal vassal state, the *gôlâ* community, and the temple-centered community (*Bürger-Tempel-Gemeinde*). Discusses this last context in detail—the ethnic and economic requirements for membership in this community—concluding that intermediation functioned differently in the post-exilic period because of a changed social situation, but also that all four contexts are continuous in representing prophecy as intermediation.

J. Jarick. "The Seven (?) Prophetesses of the Old Testament." *Lutheran Theological Journal* 28 (1994) 116-21.

J. F. A. Sawyer. "Prophecy and Interpretation." Pp. 139-53, 165-66 in *Prophecy and the Biblical Prophets*. Second Edition: Oxford: Oxford University Press, 1993. Reprinted: pp. 563-575 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

E. Ben Zvi. "Studying Prophetic Texts Against Their Original Backgrounds: Pre-Ordained Scripts and Alternative Horizons of Research." Pp. 125-35 in *Prophets and Paradigms: Essays in Honor of Gene M. Tucker*. Edited by S. B. Reid. JSOT 229. Sheffield: Sheffield Academic Press, 1996.
> Challenges the use of superscriptions of the prophetic books as a basis for authorship, claiming that the uncritical acceptance of the superscriptions calls into question many conclusions about the

prophetic books. On the other hand, setting aside issues of authorship allows readers to read (reread) the prophets for meaning, irrespective of the historical context.

R. P. Carroll. "Poets Not Prophets: A Response to 'Prophets Through the Looking Glass'." *JSOT* 27 (1983), 25-31. Reprinted: pp. 43-49 in *The Prophets: A Sheffield Reader*. Edited by P. R. Davies. Sheffield: Sheffield Academic Press, 1996.

> In agreement with Auld's thesis, C. argues that the original prophetic events cannot be truly known, because the biblical records reflect a later conception of the prophets. Thus, interpreters must limit themselves to literary forms instead of seeking to recover the historical events. Reading the book of Jeremiah, for example, as poetry is valid; reading it as prophecy is invalid. See A. G. Auld. "Prophets Through the Looking Glass: Between Writings and Moses." *JSOT* 27 (1983): 3-23. Reprinted: pp. 289-307 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995. Reprinted: pp. 22-42 in *The Prophets: A Sheffield Reader*. The Biblical Seminar 42. Edited by P. R. Davies. Sheffield: Sheffield Academic Press, 1996.

R. P. Carroll. "Whose Prophet? Whose History? Whose Social Reality? Troubling the Interpretative Community Again: Notes Towards a Response to T. W. Overholt's Critique." *JSOT* 48 (1990): 33-49. Reprinted: pp. 87-101 in *The Prophets: A Sheffield Reader*. Edited by P. R. Davies. Sheffield: Sheffield Academic Press, 1996.

H. G. M.Williamson. "A Response to A. Graeme Auld." JSOT 27 (1983): 33-9. Reprinted: pp. 50-56 in *The Prophets: A Sheffield Reader*. Edited by P. R. Davies. Sheffield: Sheffield Academic Press, 1996.

D. N. Freedman. "Between God and Man: Prophets in Ancient Israel." Pp. 57-87 in *Prophecy and Prophets: The Diversity of Contemporary Issues in Scholarship*. Edited by Y. Gitay. SBL Semeia Studies. Atlanta: Scholars, 1997.

> Argues that "the people of the Bible formed and forged something distinctive and different from all that came before them or was contemporaneous with them. This is especially the case with prophecy, at least as we find it presented in the Hebrew Bible" (58). Demonstrates this thesis in four areas: the prophet's call, false prophecy, ethics of prophetic religion, and the prophet's role as intercessor.

W. Brueggemann. "The Prophetic Word of God and History." *Int* 48 (1994): 239-51. Reprinted: pp. 35-44 in *Texts that Linger Words that Explode: Listening to Prophetic Voices*. Edited by P. D. Miller. Minneapolis: Fortress, 2000.

S. B. Parker. "Possession Trance and Prophecy in Pre-exilic Israel. *VT* 28 (1978) 271-85. Reprinted: pp. 124-137 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

U. Becker. "Das Prophet als Fürbitter: Zum Literarhistorischen Ort des Amos-Visionen." *VT* 51 (2001): 141-65.

J. R. Levison. "Prophecy in Ancient Israel—The Case of the Ecstatic Elders." *CBQ* 65 (2003): 503-21.

E. A. Knauf. "Prophets Who Never Were." Pp. 451-56 in vol. 1 of *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag*. Edited by M. Witte. BZAW 345/1. Berlin: de Gruyter, 2004.

> Asks "What has the biblical prophet . . . to do with the prophetic persons who were active between the 9th and the 5th centuries BCE?" (451). Answers the question predominantly negatively, suggesting that the followers of prophets are largely responsible for the supposedly historical information in prophetic books. "We can only read these books historically as the minutes of an intense human dialogue, actually a variety of such dialogues, about the possibilities, limitations, presuppositions and consequences of human attempts to think, and speak about, God" (456).

J. Barton. *Oracles of God: Perceptions of Ancient Prophecy in Israel after the Exile*. Oxford University Press, 2007.

W. C. Gafney. *Daughters of Miriam: Women Prophets in Ancient Israel*. Minneapolis: Fortress, 2008.

2.4 Prophetic calls, inspiration, and authority

N. Habel. "The Form and Significance of the Call Narratives." *ZAW* 77 (1965) 297-323.

S. Eisenstadt (ed.). *Max Weber on Charisma and Institution Building*. London: University of London Press, 1968.

B. O. Long. "Prophetic Authority as Social Reality." Pp. 3-20 in *Canon and Authority: Essays on Old Testament Religion and Theology*, ed. B. O. Long and G. W. Coats. Philadelphia: Fortress, 1977.

T. W. Overholt. "Commanding the Prophets: Amos and the Problem of Prophetic Authority." *CBQ* 41 (1979): 517-32.

M. J. Buss. "An Anthropological Perspective upon Prophetic Call Narratives." Pp. 9-30 in *Anthropological Perspectives on Old Testament Prophecy*. Semeia 21. Edited by R. C. Culley and T. W. Overholt. Chico: Scholars Press, 1982.

J. F. Ross. "The Prophet as Yahweh's Messenger." Pp. 98-107 in *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*. Edited by B. W. Anderson and W. Harrelson. New York: Harper and Row, 1962. Reprinted: pp. 112-121 in *Prophecy in Israel: Search for an Identity*. Edited by D. L. Petersen. IRT 10. Philadelphia: Fortress, 1987.

> Brief essay on the prophet as messenger: characteristics, function, and authority. Includes evidence from Mari. "The line is not easy to draw: does a messenger speak only the words of his lord, or are they in some sense his own? Perhaps we say more than we know when we refer to the 'message of the prophets'" (p. 118).

K. van der Toorn. "From Patriarchs to Prophets. A Reappraisal of Charismatic Leadership in Ancient Israel." *JNSL* 13 (1987) 191-218.

R. C. Wilson. "Prophecy in Crises: The Call of Ezekiel." *Int* 38 (1984) 117-30. Reprinted: pp. 157-69 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987.

> Discerns the mission of the prophet Ezekiel through the visions described in the book's first three chapters, setting the context by discussing the events surrounding the first deportation in 597 BCE. The ministry of Ezekiel seems to have reached its greatest point in between the first and second deportations, from 586-85 BCE. In response to the theological crisis of the exile, Ezekiel modified his inherited priestly theology to conclude that God was punishing the exiles for their sins, and that he was continuing to address his people through the person of the prophet.

R. Hutton. "Magic or Street Theater? The Power of the Prophetic Word." *ZAW* 107 (1995) 247-60.

> Moves beyond the impasse between regarding prophetic oracles of judgment as deriving their power either through magic or through a kind of street theater that creatively persuades the audience to respond. Insists on prophecy's illocutionary nature derived from social convention and its perlocutionary aspect that seeks to affect its audience, making the prophetic word "effective but not inexorable" (260).

T. W. Overholt. "The End of Prophecy: No Players Without A Program." *JSOT* 42 (1988): 103-15. Reprinted: pp. 527-38 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

> Claiming that social recognition of the prophet's role is the crucial element to the continuation of prophecy, O. suggests that the lack of interest in prophecy may have caused those who would otherwise be drawn to prophesy to be disregarded. Hence, prophecy would have been free to re-emerge in a later period, when the social receptivity to the prophetic role was more favorable.

B. Britt. "Prophetic Concealment in a Biblical Type Scene." *CBQ* 64 (2002) 37-58.

J. G. McConville. "Divine Speech and the Book of Jeremiah." Pp. 18-38 in *The Trustworthiness of God: Perspectives on the Nature of Scripture*. Edited P. Helm and C. R. Trueman. Grand Rapids: Eerdmans, 2002.

> Affirms the authority of the book of Jeremiah as the Word of God, in conversation with and response to critical scholarship. Concludes that Jeremiah speaks as God's deputy and that "the book of Jeremiah, dependent on the underlying speech-acts (of God through the prophet), becomes in itself a speech-act to the community that hears and preserves it" (37).

J. R. Levison. "Prophecy in Ancient Israel: The Case of the Ecstatic Elders." *Catholic Biblical Quarterly* 65 (2003) 503-21.

> Investigates the nature of the prophecy of the 70 elders in Num 11, suggesting that the prophecy envisioned is "a visionary experience within a controlled cultic setting intended to support Moses as he leads the Israelites" (504-05). The experience of Saul in 1 Sam 10-19 is not a helpful analogue, and the focus of interpretation of Num 11 should rest not on the verb התנבא but on the words נוח and אצל, since these recall texts (Exod 24) that associate prophesying with visions. Nor should a simplistic understanding of ecstasy prevail, but account must be taken of the distinction between peripheral ecstasy (leading to enhancement of status) and central possession (supporting the existing social order).

K. M. O'Connor. "The Prophet Jeremiah and Exclusive Loyalty to God." *Int* 59 (2005): 130-140.

D. N. Phinney. "The Prophetic Objection in Ezekiel vi 14 and its Relation to Ezekiel's Call." *VT* 55 (2005) 75-88.

J. Robson. *Word and Sprit in Ezekiel*. Library of Hebrew Bible/ Old Testament Studies 447. London: T&T Clark, 2006.
    Synchronic approach to Ezekiel that seeks to describe the relationship between the divine spirit and the divine word in the book. Contends that "the relationship between Yahweh's רוח and Yahweh's word in the book of Ezekiel is to be understood not so much in terms of the inspiration and authentication of the prophet but in terms of the transformation of the book's addressees" (24). In part 3 R. argues that the prophet functions as a paradigm of transformation for the readers of the book.

2.5 False prophecy

A. S. van der Woude. "Micah in Dispute with the Pseudoprophets." *VT* 19 (1969) 144-60. Reprinted: pp. 24-40 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

T. W. Overholt. *The Threat of Falsehood: A Study in the Theology of the Book of Jeremiah.* SBTSS 16. Naperville: Allenson, 1970.

R. E. Manahan. "A Theology of Pseudoprophets: A Study in Jeremiah." *Grace Theological Journal* 1 (1980): 77-96.

H. Mottu. "Jeremiah Versus Hannaniah: Ideology and Truth in Old Testament Prophecy." Pp. 235-51 in *The Bible and Liberation: Political and Social Hermeneutics*. Edited by N. K. Gottwald. Maryknoll: Orbis, 1983.

R. P. Carroll. "Ancient Israelite Prophecy and Dissonance Theory." *Numen* 24 (1977): 135-51. Reprinted: pp. 377-91 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

S. J. De Vries. *Prophet Against Prophet*. Grand Rapids: Eerdmans, 1978.
    Focuses on the development of prophecy in the former prophets as recorded in the historical books. Concludes that the conflict between prophet and false-prophet contributed to Israel's demise. Offers a pattern of subgenres for the accounts of prophetic activity.

G. T. Sheppard. "True and False Prophecy within Scripture." Pp. 262-82 in *Canon, Theology, and Old Testament Interpretation: Essays in Honor of Brevard S. Childs*. Edited by G. M. Tucker, D. L. Petersen, and R. W. Wilson (eds.). Philadelphia: Fortress, 1988.

B. O. Long. "Social Dimensions of Prophetic Conflict." *Semeia* 21: *Anthropological Perspectives on Old Testament Prophecy*. Edited by R. C. Culley and T. W. Overholt. Chico: Scholars (1981): 31-53. Reprinted: pp. 308-31 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

> Converses with recent anthropological research in examining the societal role of conflict among intermediaries. Using these insights, L. examines the function of conflict in Jeremiah 26, 27-28, and 37-38, concluding that Jeremiah's advocacy of cooperation with Babylon served to advance the theological and social interests of the exilic editors responsible for these chapters.

J. Hill. "The Book of Jeremiah MT and Early Second Temple Conflicts About Prophets and Prophecy." *Australian Biblical Review* 50 (2002) 28-42.

> Argues that the MT form of Jeremiah responds to devaluations of prophecy such as Zech 13:2-6. MT Jeremiah more than LXX Jeremiah foregrounds the prophet and draws attention to his role. Whereas Zech 9:1 and 12:1 use the term משא positively, in Jer 23:33 it is a term used by those who mock prophecy. Similarly in Jer, the term נביא is seen positively while it is denigrated in Zech 13. MT Jer, which took shape during the late Persian or early Greek period, thus polemicizes against the bleak view of prophecy in Zech 13.

A. Lange. *Vom prophetischen Wort zur prophetischen Tradition: Studien zur Traditions- und Redaktionsgeschichte innerprophetischer Konflikte in der Hebräischen Bibel.* Forschungen zum Alten Testament 34. Tübingen: Mohr Siebeck, 2002.

> Investigates the redaction and tradition history of texts that describe inter-prophetic critique, beginning with classical prophets who criticized others who spoke in their own self-interest and tracing these developments to late Persian prophecy, which was concerned exclusively with interpretation of previous texts. Asks why the most recent texts describing inner-prophetic conflict (Jer 23:33-40; Zech 13:2-6) reject oral prophecy in favor of the interpretation of written prophetic texts, despite the fact that they consciously make reference to those earlier oral inner-prophetic conflicts? L. proceeds chronologically, beginning with the time before Jeremiah's deuteronomistic redaction, then examining that redactional stratum, and finally turning to the post-exilic rejection of prophecy. Argues that the deuteronomistic redaction of Jeremiah rejected oral prophecy now and in the future, concentrating instead on exegesis of Jeremiah's words borne out by exilic experience. L. solves his original question by postulating that a co-existence of oral prophets and written interpreters gradually shifted in favor of the latter group, so that by the post-exilic period only interpretation of written prophecy remained.

Y. Shemesh. "Lies by Prophets and Other Lies in the Hebrew Bible." *JANES* 29 (2002) 83-95.

P. J. Williams. "Lying Spirits Sent by God?: The Case of Micaiah's Prophecy." Pp. 58-66 in *The Trustworthiness of God: Perspectives on the Nature of Scripture*. Edited by P. Helm and C. R. Trueman. Grand Rapids: Eerdmans, 2002.

> Examines 1 Kgs 22 (=2 Chr 18) for its troubling implication of divine participation in deception. The narrator heightens the apparent tension between divine sovereignty and divine truthfulness, without providing a clear means by which to reconcile this tension.

F. Sedlmeier. "'Wie Füchse in den Ruinen . . .': Falsche Prophetie und Krisenzeit nach Ez 13." Pp. 293-321 in *Gottes Wege suchend: Beiträge zur Verständnis der Bibel und ihrer Botschaft: Festschrift für Rudolf Mosis zum 70. Geburtstag.* Edited by R. Mosis and F. Sedlmeier. Würzburg: Echter, 2003.

Investigation of the structure, theology, and historical circumstances of Ezekiel's prophecy against false male (vv.2-16) and female (vv. 17-23) prophets in Ezek 13. The accusation against each group of prophets is symmetrically structured. Ezekiel's two accusations highlight two significant features of prophets: their solidarity with those to whom they communicate, and their delivery of an entrusted message, not speaking on their own initiative. Closes with a theological reflection on his study.

D. Shepherd. "Prophetaphobia: Fear and False Prophecy in Nehemiah VI." *VT* 55 (2005) 232-50.

2.6 Prophecy, Torah, and Deuteronomic school
See also L. M. Wray Beal, *The Deuteronomist's Prophet* in §2.10.

H. H. Rowley. "The Prophet Jeremiah and the Book of Deuteronomy." Pp. 157-74 in *Studies in Old Testament Prophecy*. Edited by H. H. Rowley. Edinburgh: T&T Clark, 1950. Reprinted: pp. 187-208 in *From Moses to Qumran: Studies in the Old Testament*. New York: Association, 1963.

R. Davidson. "Orthodoxy and the Prophetic Word: A Study in the Relationship Between Jeremiah and Deuteronomy." *VT* 14 (1964): 407-16. Reprinted: pp. 1-10 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

R. V. Bergren. *The Prophets and the Law*. Vol. 4 in *HUCM*. New York: Hebrew Union College-Jewish Institute of Religion, 1974.
    Demonstrates that prophetic judgment speeches presuppose pentateuchal legislation as binding on Israel. Prophets establish the covenant connection three ways: by their choice of language, by using a lawsuit form, and by identifying the audience as part of the covenant community.

W. Zimmerli. "Der 'Prophet' im Pentateuch." Pp. 197-211 in *Studien zum Pentateuch: Walter Kornfeld zum 60. Geburtstag*. Edited by G. Braulik. Freiburg: Herder, 1977.

A. Phillips. "Prophecy and Law." Pp. 217-233 in *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. Edited by R. Coggins, A. Phillips, and M. Knibb. Cambridge: Cambridge University Press, 1982.

H.-C. Schmitt. "Redaktion des Pentateuch im Geist der Prophetie." *ZAW* 32 (1982) 170-89.

J. G. McConville. "Priests and Levites in Ezekiel: A Crux in the Interpretation of Israel's History." *TynBul* 34 (1983) 3-31.
    Argues against Wellhausen's view of the exilic or post-exilic date of P by attempting to demonstrate that Ezekiel 44 does not support the idea of a Zadokite polemic against the Levites typically associated with such a view. Rather, M. argues that Ezekiel 40-48 is generally a unity attributable to Ezekiel, which reflects knowledge of P and so inherits the distinction between priests and Levites from that source. Attempts to furnish an alternative explanation of Ezekiel 44 based on the prophet's theological emphases.

A. G. Auld. "Prophets and Prophecy in Jeremiah and Kings." *ZAW* 96 (1984): 66-82.

G. W. Coats. *Moses: Heroic Man, Man of God*. JSOTSup 57. Sheffield: JSOT, 1988.

G. M. Tucker. "The Law in the Eighth Century Prophets." Pp. 201-16 in *Canon, Theology, and Old Testament Interpretation: Essays in Honor of Brevard S. Childs*. Edited by G. M. Tucker, D. L. Petersen, and R. W. Wilson (eds.). Philadelphia: Fortress, 1988.

C. R. Seitz. "The Prophet Moses and the Canonical Shape of Jeremiah." *ZAW* 101 (1989) 3-27.

M. S. Moore. "Another Look at Balaam." *RB* 97 (1990): 359-78.

M. S. Moore. *The Balaam Traditions: Their Character and Development*. SBLDS 113. Atlanta: Scholars Press, 1990.

M. Dijkstra. "Is Balaam Also among the Prophets?" *JBL* 114 (1991): 43-64.

S. C. Layton. "Whence Comes Balaam? Num 22, 5 Revisited." *Bib* 73 (1992): 32-61.

K. Zobel. *Prophetie und Deuteronomium: Die Rezeption prophetischer Theologie durch das Deuteronomium*. BZAW 199. Berlin: de Gruyter, 1992.
> Examines the influence of all the eighth century prophets, not just Hosea, on Deuteronomy, showing that similarities in the concept of divine and human love are visible in the prophets and Deuteronomy (chap. 2). Next Z. examines the idea of seeking God in the two corpora, showing again that Deuteronomy is dependent on the prophets' message and adapts it for its own use. Finally, after investigating the laws of the king, judges and prophets in Deuteronomy, Z. compares them to the prophets, again finding similarities.

G. W. Coats. *The Moses Tradition*. JSOTSup 161. Sheffield: JSOT, 1993.

H. McKeating. "Ezekiel the 'Prophet Like Moses.'" *JSOT* 61 (1994) 97-109.
> Examines parallels between Ezekiel and Moses, including the three visionary experiences undergone by each. Particularly in Ezekiel 40-48, but also elsewhere in the book, M. argues that the activities of Ezekiel correspond closely with those reported of Moses, especially in five given areas of correspondence. The correspondences between the two traditions suggest that Ezekiel was not familiar with the Pentateuch in its final form but that they were added to Ezekiel quite early in the exilic period.

J. T. Willis. "'I Am Your God' and 'You Are My People' in Hosea and Jeremiah." *ResQ* 36.4 (1994): 291-303.
> Examines the metaphoric background and theological significance of two key prophetic phrases and their equivalents appearing frequently in Hosea and Jeremiah. Locates the source of the phrases in the book of Deuteronomy. Concludes: "Hosea and Jeremiah seem to have drawn their language and concepts from traditions now preserved in the book of Deuteronomy; and Jeremiah derived much of his language and many of his ideas from Hosea" (p. 303).

W. H. Schmidt. "Pentateuch und Prophetie: Eine Skizze zu Verschiedenartigkeit und Einheit alttestamentlicher Theologie." Pp. 180-95 in *Prophet und Prophetenbuch: Festchrift für Otto Kaiser zum 65. Geburtstag*. Edited by V. Fritz, K. Pohlmann, and H.-C. Schmitt. BZAW 185.

Berlin: de Gruyter, 1989. Reprinted: *Vielfalt und Einheit alttestamentlichen Glaubens*. 2 vols. Neukirchen-Vluyn: Neukirchener, 1995. 1:226-40.

> Sketches the prophets' use of pentateuchal traditions in their oracles, especially their ironic reworking of God's self-revelation to Moses in Exodus. Only with the priestly source does the Pentateuch have written prophecy in view, and this source makes the relationship between God and the people dependent on God alone (Gen 17), in a way related to Jeremiah's new covenant (chap. 31). Both prophecy and Pentateuch stress the certainty of divine restoration.

M. O'Kane. "Isaiah: A Prophet in the Footsteps of Moses." *JSOT* 69 (1996): 29-51.

H. U. Steymans. *Deuteronomium 28 und die* adê *zur Thronfolgeregelung Asarhaddons: Segen und Fluch im Alten Orient und in Israel*. OBO 145. Gottingen: Vandenhoeck & Ruprecht, 1996.

M. O'Brien and A. Campbell. *Unfolding the Deuteronomistic History: Origins, Upgrades, Present Text.* Minneapolis: Fortress, 2000.

W. Dietrich. "Prophetie im deuteronomistischen Geschichtswerk." Pp. 47-65 in *The Future of the Deuteronomistic History*. Edited by T. Römer. BETL 147. Leuven: University Press, 2000.

> Defends the thesis of deuteronomistic layers based on evidence in Isaiah of a deuteronomistic redaction and on the presence of a prophetic dimension in DH. Finds that DtrP mediated between prophetic and historiographic traditions.

D. A. Knight. "Whose Agony, Whose Ecstasy? The Politics of Deuteronomic Law." Pp. 97-112 in *Shall Not the Judge of All the Earth Do What Is Right? Studies on the Nature of God in Tribute to James L. Crenshaw.* Edited by D. Penchansky and P. L. Redditt. Winona Lake: Eisenbrauns, 2000.

C. Den Hertog. "The Prophetic Dimension of the Divine Name: On Exodus 3:14a and Its Context." *CBQ* 64 (2002) 213-28.

S. Otto. "The Composition of the Elijah-Elisha Stories and the Deuteronomistic History." *JSOT* 27 (2003) 487-508.

W. L. Holladay. "Elusive Deuteronomists, Jeremiah, and Proto-Deuteronomy." *CBQ* 66 (2004) 55-77.

> After an overview of scholarship on the question of the relationship of Jeremiah to the Deuteronomistic movement, H. emphasizes that the historical question of Jeremiah's actual attitude toward the Josianic reforms must be separated from the literary question of the influence of Deut on Jer. Proposes that Jeremiah understood himself to be the "prophet like Moses" described in Deut 18:15-18 and that he employed two different styles: 1) a poetic style indebted to Deut 32 and Hosea (Mowinckel's Source A); and 2) a less conventional prose style modeled on Proto-Deuteronomy (Mowinckel's Source C). Both Jeremiah and Proto-Deuteronomy borrowed from each other, and Deuteronomy's borrowings from Jeremiah (Deut 4:20; 28:25b-26, 48, 49, 51-52, 53, 55, 57, 63; 29:27) to some extent serve as a control on the extent of the book.

A. Rayappan. "Out of Egypt: Bondage and Liberation in Jeremiah." Pp. 37-53 in *Führe Mein Volk Heraus: Zur innerbiblischen Rezeption der Exodusthematik: Festschrift für Georg Fischer*. Frankfurt am Main: Lang, 2004.

T. A. Keiser. "The Song of Moses: A Basis for Isaiah's Prophecy." *VT* 40.4 (2005) 487-500.
> Explores the relationship between Deut 32 and Isa 40-48 and finds direct theological and literary dependence. Both passages display Yahweh's greatness, emphasize his dominion as Creator-Ruler, present his judgment followed by deliverance, and so forth. Uncommon words and expressions are present in both passages.

S. Joo. *Provocation and Punishment: The Anger of God in the Book of Jeremiah and Deuteronomistic Theology.* BZAW 361. Berlin: de Gruyter, 2006.
> Aims to explore the ways Jeremiah placed the blame for the exile on the people rather than God by examining the occurrences of the term "provoke to anger" (הכעיס) in the Hebrew Bible and then throughout Jeremiah (7:16-20; 8:18-23; 11:17; 25:1-14; 32:26-35; 44:1-14). Assuming the double redaction of the Deuteronomistic History popularized by F. M. Cross, J. finds that DtrH1 (the pre-exilic redaction) seems to assume that "temporal instruments" (natural disasters and human enemies) mediate divine punishment. DtrH2 (the exilic redaction) by contrast emphasizes divine action while absolving God of the responsibility for his actions.

M. Leuchter. *Josiah's Reform and Jeremiah's Scroll: Historical Calamity and Prophetic Response.* Bible in the Modern World 6. Sheffield: Sheffield Phoenix, 2006.
> "The goal of this examination is to identify the political and historical circumstances that would have led Jeremiah to compose the *Urrolle* [Jer 1-11] so central to the narrative of Jeremiah 36 and, indeed, to the theology of the book of Jeremiah itself" (17). Jeremiah advocated Deuteronomistic ideas as found in Deut 17-18 and so critiqued the pretensions of Jehoiakim, although he retained a role for the Davidic monarch. He was himself a scribe with access to the Temple and so deposited his writings there. In the growth of Jeremiah beyond the *Urrolle*, those who reject his message function paradigmatically for later addressees. Jeremiah had a large role in shaping chaps. 1-25 of the book that bears his name and consciously juxtaposed prose and poetic sections. "At the heart of the developing Jeremianic corpus is the basic notion that the unique nature of the Jerusalem culture, in terms of its royalistic and cultic foci, is defunct" (181).

2.7 Prophecy, cult, and psalms

J. Jeremias. *Kultprophetie und Geschichtsverkündigung in der späten Königszeit Israels*. WMANT 35. Neukirchen-Vluyn: Neukirchener Verlag, 1970.

G. W. Ahlström. *Joel and the Temple Cult*. VTSup 21. Leiden, 1971.
> Argues that the prophet Joel was describing the temple cult in Jerusalem, rather than responding to the Canaanite cult. Based on word studies, covenant phraseology, and cult terms, A. concludes that Joel is post-exilic, with a viewpoint similar to Haggai and Zechariah, and can be dated between 515 and 500 B.C. Hence, Joel "served as a source of inspiration for the apocalyptists" (96).

J. H. Eaton. "Relation to Other Prophetic Collections." Pp. 110-14 in *Festal Drama in Deutero-Isaiah*. London: SPCK, 1979. Excerpt reprinted: pp. 247-51 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.
> Compares the "festal drama" in Isaiah 40-55 with other examples of similar prophetic materials in Nahum, Habakkuk, Zephaniah and Jeremiah. These dramas are evidence that the prophets entered into the war of Yahweh, making more concrete the future events of which they spoke.

R. Murray. "Prophecy and the Cult." Pp. 200-216 in *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. Edited by R. Coggins, A. Phillips, and M. Knibb. Cambridge: Cambridge University Press, 1982.

G. A. Anderson and S. M. Olyan. *Priesthood and Cult in Ancient Israel*. JSOTSup 125. Sheffield: JSOT, 1991.

B. A. Levine. "An Essay on Prophetic Attitudes toward Temple and Cult in Biblical Israel." Pp. 202-25 in *Minhah le-Nahum: Biblical and Other Studies Presented to Nahum M. Sarna in Honour of His 70th Birthday*. Edited by M. Brettler and M. Fishbane. JSOT Press, 1993.

R. D. Nelson. *Raising Up a Faithful Priest: Community and Priesthood in Biblical Theology*. Louisville: Westminster, 1993.

P. Marinkovic. "What Does Zechariah 1-8 Tell Us About the Temple?" Pp. 88-103 in *Temple Studies*, vol. 2, *Temple and Community in the Persian Period*. Edited by T. C. Eskenazi and K. H. Richards. JSOTSup. Sheffield: JSOT Press, 1994.

D. Rooke. *Zadok's Heirs: The Role and Development of the High Priesthood in Ancient Israel*. Oxford: Oxford University Press, 2000.
> Against the widely held opinion that in the post-exilic period the high priests were the political leaders in the Jewish community, R. demonstrates that the "high priesthood does not appear in the sources as an office which bestowed *ex officio* civil leadership prerogatives" (328). See in particular chapters 2 and 5: "Ezekiel: A Vision of Hierocracy," and "High-Priestly Power in Haggai and Zechariah 1-8."

S. Gillingham. "From Liturgy to Prophecy: The Use of Psalmody in Second Temple Judaism." *Catholic Biblical Quarterly* 64 (2002) 470-89.
> Explores the relationship between psalmody and prophecy, especially the influence of the former on the latter. When pre-exilic prophets used the language and themes of psalmody, their focus is on the needs of the present generation, while post-exilic prophets were more likely to directly allude to or imitate actual psalms. In their emulation of psalms and appropriation of liturgical language, the post-exilic prophets sought to root their prophecy in the past while anticipating the future. "Prophetic bias" in the redaction and translation of the Psalter provides evidence that royal psalms were read eschatologically in keeping with prophetic visions of the future. In the late Second Temple period, the *pešer* method was used to read the Psalter as prophecy of the coming age, and psalms were cited alongside the prophets as prophetic texts, as in the NT.

J. Barton. "Prophets and the Cult." Pp. 111-22 in *Temple and Worship in Biblical Israel*. Edited by J. Day. Library of Hebrew Bible/ Old Testament Studies 422. London: T&T Clark, 2005.
> Begins by asking what pre-exilic and post-exilic prophets thought of the cult and how prophets were involved in the cult, if at all. After sketching some evidence that pre-exilic prophets were in general against the cult while post-exilic prophets endorsed it, B. critiques attempts to minimize these conclusions. Ps. 50:9-12 and the work of M. Douglas show that Amos 5:21-22; Micah 6:6-8; Isa. 1:11-13 can legitimately be interpreted as rejecting sacrifice *in toto*. Evidence for cultic prophecy is not definitive. B. suggests that people such as Nahum, Joel and Obadiah, who were active in the cult, should be distinguished from others (e.g. Amos) who did not see themselves as prophets. When

scholars discuss prophetic opposition to "the cult," this term requires closer scrutiny and definition than it usually receives. Protestantism and anti-ritual statements of the prophets genuinely have some attitudes in common.

B. Gosse. "L'influence du livre d'Ezéchiel et du Psautier sur la rédaction du livre de Jérémie." *Old Testament Essays* 18 (2005) 603-15.

S. S. Tuell. "The Priesthood of the 'Foreigner': Evidence of Competing Polities in Ezekiel 44:1-14 and Isaiah 56:1-8." Pp. 183-204 in *Constituting the Community: Studies on the Polity of Ancient Israel in Honor of S. Dean McBride, Jr.* Edited by J. T. Strong and S. S. Tuell. Winona Lake: Eisenbrauns, 2005.

> Argues that Isa 56:1-8 represents a response to the claim in Ezek 44:1-1 that the Levites had permitted foreigners (בני נכר) to serve in the sanctuary. Ezek 44 represents the claim of Zadokite priests to exclusive service in the sanctuary, while Isa 56 invites the Levites to serve as well. In both texts, בנ(י) (ה)נכר refers to the Levites, whose ancestry was regarded as suspect by the Zadokites.

H. G. M. Williamson. "Temple and Worship in Isaiah 6." Pp. 123-44 in *Temple and Worship in Biblical Israel*. Edited by J. Day. Library of Hebrew Bible/ Old Testament Studies 422. London: T&T Clark, 2005.

> Contends that in his vision in Isa 6, the prophet distinguishes carefully between what is new and what is already in place as he begins to describe his vision, and so the latter can be used as a clue to the *realia* and liturgy of the pre-exilic temple. Isaiah sees the enthroned Deity (not a cult statue) enthroned on the cherubim and far exceeding the limited confines of the Jerusalem Temple. The seraphim represent a fusion of the cherubim and the Mosaic Nehushtan of Num 21.4-9. While the trisagion ("Holy, holy, holy") goes back to the earliest period of the temple, the statement "the fullness of the whole earth is his glory" shows that God had the armies of the entire earth at his disposal. V. 6 mentions a small incense altar near the main sacrificial altar in the sanctuary. Isaiah seems to be standing in the vestibule of the temple, suggesting that, like Isa. 1:11-15, laity in the pre-exilic period had greater access to the interior of the temple than was true in post-exilic times.

L.-S. Tiemeyer. *Priestly Rites and Prophetic Rage*. FAT 2nd series 19. Tübingen: Mohr Siebeck, 2006.

> Fresh examination of the relationship between post-exilic prophecy and priesthood, stressing not the usual dichotomy between the two groups (with the exception of Isa 56-66) but that the prophets seek the renewal and reform of the priesthood. Almost "all aspects of the critique, e.g. failure to teach, social injustice, unorthodox worship, cultic neglect and impurity, have their roots in pre-exilic prophecy" (288). To this end, new examinations of Isaiah 56-66, Haggai, Zechariah 1-8 and Malachi's charges against the priesthood are presented. One unusual aspect of T.'s thesis is her argument that Malachi dates from the late 6th or early 5th century, much earlier than most scholars date the book.

M. Haran. "Ezekiel, P, and the Priestly School." *VT* 58 (2008) 211-18.

> In view of the noteworthy convergence of spirit behind P and Ezekiel 40-48 and the massive divergence in details of the two law-codes, H. suggests that both P and Ezekiel 40-48 emanate from the same school. P is the more authentic representative of this school, while Ezekiel represents its "loose extension" (212).

2.8 Prophecy, kings, and monarchy

N. K. Gottwald. *All the Kingdoms of the Earth. Israelite Prophecy and International Relations in the Ancient Near East*. New York: Harper and Row, 1964.

M. Whitelam. "Israelite Kingship: The Royal Ideology and its Components." Pp. 119-40 in *The World of Ancient Israel: Sociological, Anthropological, and Political Perspectives: Essays by Members of the Society for Old Testament Study*. Edited by R. E. Clements. Cambridge: Cambridge University Press, 1989.

D. Aberbach. *Imperialism and Biblical Prophecy, 750-500 BCE*. New York: Routledge, 1993.

M. Carasik. "Who Were the Men of Hezekiah?" *VT* 44 (1994) 289-300.

P. R. Davies. "*Bytdwd* and *Swkt Dwyd*: A Comparison." *JSOT* 64 (1994) 23-24.

W. A. M. Beuken. "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)." Pp. 457-70 in vol. 1 of *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag*. Edited by M. Witte. BZAW 345/1. Berlin: de Gruyter, 2004.
    Isaiah opens with two parallel introductions (1:2-2:5; 2:6-4:6). B. investigates the five sub-sections of the first introduction synchronically (1:1-9, 10-20, 21-27, 28-31; 2:1-5) for how they develop the theme of Zion and how they anticipate the development of Zion motif throughout the rest of Isaiah.

I. Jaruzelska. "Les prophètes face aux usurpations dans le royaume du nord." *VT* 54 (2004) 165-187.

P. Machinist. "Hosea and the Ambiguity of Kingship in Ancient Israel." Pp. 153-81 in *Constituting the Community: Studies on the Polity of Ancient Israel in Honor of S. Dean McBride, Jr.* Edited by J. T. Strong and S. S. Tuell. Winona Lake: Eisenbrauns, 2005.
    Examines Hosea for its reflection of the ambiguities and tensions inherent in the kingship in Israel. Argues that Hosea "sees the present disaster of the Northern kings as an institutional issue of long duration" and that hopes of future restoration include some sort of central rule but subordinate to the rule of God (180). Human kingship is problematical insofar as it seeks to subvert the supremacy of YHWH, but it is simply an expression of how to meet divine standards and preserve a good society.

J. J. M. Roberts. "Bearers of the Polity: Isaiah of Jerusalem's View of the Eighth-Century Judean Society." Pp. 145-52 in *Constituting the Community: Studies on the Polity of Ancient Israel in Honor of S. Dean McBride, Jr.* Edited by J. T. Strong and S. S. Tuell. Winona Lake: Eisenbrauns, 2005.
    Examines Isaiah's critiques and idealized visions for glimpses of how an ideal society is to be structured. At the top, the king is characterized by wisdom, justice and righteousness. Beneath him, the royal officials likewise would function justly and fairly. Elders, influential because of their status, will no longer be characterized by luxury. Throughout, the beginning years of David's reign are portrayed as a kind of golden age.

J. B. Job. *Jeremiah's Kings: A Study of the Monarchy in Jeremiah*. Society for Old Testament Studies Monograph Series. Aldershot: Ashgate, 2006.
    Intends "to see how various passages adopt different attitudes to the kings mentioned in them, and to examine the extent to which this confirms the reality of the successive redactions of the book and

unravels their complexities" (12-13). Jeremiah's actual attitudes are considered preserved in his addresses to various kings, leading J. to conclude that he was friendly toward Josiah and Jehoahaz, but inimical toward Jehoiakim and Jehoiachin because of their anti-Babylonian tendencies. A final chapter reflects on how the book may be read as Christian Scripture.

2.9 Prophecy and wisdom

J. Fichtner. "Isaiah Among the Wise." Translated by B.W. Kovacs. Pp. 429-38 in *Studies in Ancient Israelite Wisdom*. Edited by J.L. Crenshaw. New York: KTAV, 1976. Original publication: "Jesaja unter den Weisen." *TLZ* 74 (1949) 75-80. Reprinted: pp. 18-26 in *Fricke's Gottes Weisheit: Gesamelte Studien zum Alten Testament* (J. Fichtner Festschrift). Stuttgart: Calver, 1965.

W. McKane. *Prophets and Wise Men*. Naperville: Alec R. Allenson, 1965.
    Explores the relationship of Israel's political leaders with prophecy and wisdom, considering whether wisdom or prophecy commanded the most respect. After analyzing wisdom and statesmanship, especially in regard to Ahithophel, M. examines both the prophetic use of wisdom vocabulary and the prophetic criticism of the statesmen and their wisdom.

J. W. Whedbee. *Isaiah and Wisdom*. Nashville: Abingdon, 1971.

R. N. Whybray. "Prophecy and Wisdom." Pp. in *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. Edited by R. Coggins, A. Phillips, and M. Knibb. Cambridge: Cambridge University Press, 1982.

M. O'Kane. "Wisdom Influence in First Isaiah." *Proceedings of the Irish Biblical Association* 14 (1991): 64-78.

A. A. Macintosh. "Hosea and the Wisdom Tradition: Dependence and Independence." Pp. 124-32 in *Wisdom in Ancient Israel: Essays in Honour of J. A. Emerton*. Edited by J. Day, et al. Cambridge: Cambridge University Press, 1995.
    Contends that Hosea was greatly interested in wisdom, which is concerned with analyzing conduct, but that this was envisioned prophetically as interpretation of contemporary events and of the past as well as formulation of prayers for Israel's restoration. Examines several instances of Hosea's appropriation of wisdom traditions in independent ways "to forge a new theme, his own theme" (131).

W. McKane. "Jeremiah and the Wise." Pp. 142-51 in *Wisdom in Ancient Israel: Essays in Honour of J. A. Emerton*. Edited by J. Day, et al. Cambridge: Cambridge University Press, 1995.
    Jeremiah evidences a conflict between the prophet and the self-serving members of the "wise" who served the king in his court. Wisdom and prophecy are opposed only when the self-sufficiency which leaves the will of God out of the equation, and M. provides an example of this by considering Jeremiah's letter in Jeremiah 29.

J. A. Soggin. "Amos and Wisdom." Pp. 119-23 in *Wisdom in Ancient Israel: Essays in Honour of J. A. Emerton*. Edited by J. Day, et al. Cambridge: Cambridge University Press, 1995.
    Contests arguments previously advanced (e.g. Terrien, "Amos and Wisdom") that sought to demonstrate the influence of wisdom on Amos as unpersuasive, as it may indicate individual style or

other factors. Further suggests possible avenues for future research on wisdom influence on the pre-exilic prophets.

G. Baumann. "Jeremia, die Weisen und die Weisheit: Eine Untersuchung von Jer 9, 22f." *ZAW* 114 (2002) 59-79.
> Explores the connections between Jeremiah and wisdom literature, especially Proverbs, arguing that wisdom sayings are not later additions to Jeremiah but integral to the book. In Jer. 8-10, wisdom is viewed as a divine attribute and not a human skill, with the lone exception of 9:16, attributable to the polemic of a later hand.

J. P. Bosman. "The Good, the Bad and the Belial: Traces of Wisdom in the Prophetic Rhetoric of Nahum." *OTE* 15 (2002) 589-99.

A. R. Ceresko. *Prophets and Proverbs: More Studies in Old Testament Poetry and Biblical Religion*. Quezon City: Claretian Publication, 2002.

L. G. Perdue. "Ben Sira and the Prophets." Pp. 132-54 in *Intertextual Studies in Ben Sira and Tobit: Essays in Honor of Alexander A. DiLella, O. F. M.* Catholic Biblical Quarterly Monograph Series 38. Washington: Catholic Biblical Association, 2005.
> Argues that in Ben Sira's view certain divinely chosen sages were endowed with the prophetic spirit and so became "the supreme instrument of divine revelation for life" (133). Ben Sira claimed inspiration for himself (24:33; 39:6) and praised prophets for their ability to tell the future and to perform miracles and opposed efforts to gain knowledge through heavenly journeys or angelic revelation, stressing divine election instead. A major difference between inspired sages such as Ben Sira and ancient prophets is the ability to perform miracles, which for Ben Sira and his fellow sages is replaced by Torah study.

2.10 Former prophecy
> See also P. Hugo, *Les deux visages e'Elie* in §5.1.

A. Campbell. *Of Prophets and Kings: A Late Ninth Century Document (I Samuel 1-2 Kings 10).* CBQMS 17. Washington: Catholic Biblical Association, 1986.

A. J. Hauser and R. I. Gregory. *From Carmel to Horeb: Elijah in Crisis*. JSOTSup 85. Sheffield: Sheffield Academic Press, 1990.

G. H. Jones. *The Nathan Narratives*. JSOTSup 80. Sheffield: Sheffield Academic Press, 1990.
> Examines the narratives regarding the prophet Nathan, finding that modifications were made to them before being accepted into the deuteronomistic history. Concludes: "Literary analysis of the three main sections in the biblical narratives in their present form bear unmistakable signs of later accretions made at various stages and of editorial work . . . . By carefully removing the accretions, modifications and theologizing additions, a core tradition about Nathan can be uncovered" (143).

R. D. Moore. *God Saves: Lessons from the Elisha Stories*. JSOTSup 95. Sheffield: Sheffield Academic Press, 1990.

R. Wilson. "The Former Prophets: Reading the Books of Kings." Pp. 83-96 in *Old Testament Interpretation: Past, Present, and Future: Essays in Honor of Gene M. Tucker.* Edited by J. Mays, K. Richards, and D. Petersen, 83-96. Nashville: Abingdon, 1995.

P. J. Kissling. *Reliable Characters in Primary History: Profiles of Moses, Joshua, Elijah and Elisha*. JSOTSup 224. Sheffield Academic Press, 1996.
> Examines the final form of the books of Genesis through 2 Kings for their portrayal of Moses, Joshua, Elijah, and Elisha. Finds that narrators do not give simplistic descriptions of characters, as if they always agree with the prophet's point of view. Even while portraying the prophetic ministries of Moses, Elijah, and Elisha, the narrator admits to having certain reservations about prophets and prophecy. "When a character's speech and/or actions do not convey the narrator's point of view and therefore do not have the narrator's moral or ideological approval, the character is said to be unreliable in that particular instance" (20). Of the four characters, Joshua is the only thoroughly reliable figure.

R. Rendtorff. "Kontinuität und Diskontinuität in der alttestamentlichen Prophetie." *ZAW* 109 (1997) 169-87.
> Seeks to answer two questions: what can be known of the beginning of prophecy in Israel and its relationship to the Mosaic succession, and what new element entered prophecy in the eighth century. Answers that Samuel's similarity to Moses lies in his leadership of the nation, and even though the political leadership passed to the kings, the spiritual leadership remained with the prophets. Commends Blenkinsopp's concept of prophecy as dissident intellectual leadership (see ###) as the novel element in eighth century prophecy.

R. Rendtorff. "Samuel the Prophet: A Link Between Moses and the Kings." Pp. 28-36 in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*. Edited by C. A. Evans and S. Talmon. Biblical Interpretation Series 28. Leiden: Brill, 1997.
> General discussion of the former prophets, underscoring Samuel's role as a prophet and undisputed leader of the people and noting the striking similarities with Moses. The prophets were "present at many, if not at almost every important or critical point in the history of the kingship in Israel and Judah," with the primary task of monitoring the activities of the king from the religious point of view (32, 35).

B. Margalit. "Ninth-Century Israelite Prophecy in the Light of Contemporary NWSemitic Epigraphs." Pp. 515-32 in "*Und Mose schrieb dieses Lied auf': Studien zum Alten Textament und zum Alten Orient: Festschrift für Oswald Loretz*. Edited by M. Dietrich and I. Kottsieper. AOAT 250. Münster: Ugarit-Verlag, 1998.

N. Klaus. *Pivot Patterns in the Former Prophets*. JSOTSup 247. Sheffield: Sheffield Academic Press, 1999.
> Discussion of a pattern in historical narrative that developed out of chiastic structure. "It is an elaborate multi-lateral chiastic structure with a pivot at its centre and with its remaining elements distributed on both sides in mirrored symmetry enabling the narrator to conclude his story the way he began" (13). More than a formative device, it shapes the content.

N. Levine. "'Twice as Much of Your Spirit': Pattern, Parallel and Paranomasia in the Miracles of Elijah and Elisha." *JSOT* 85 (1999): 25-46.

Compares and contrasts the relationship between Elisha, who requested a double portion of his master's spirit (2 Kings 2:9) and Elijah, based on shared themes, correspondences and paronomasia. Elisha's miracles are related conceptually to those of his mentor, but Elisha's miracles double those of Elijah and "parallel and multiply them in their themes, elements and language" (25). In contrast to Elijah, Elisha is never reported speaking directly to God but instead works "laterally among the people" (45).

A. G. Auld. "Prophets Shared – But Recycled." Pp. 19-28 in *The Future of the Deuteronomistic History*. Edited by T. Römer. BETL 147. Leuven: University Press, 2000.

Examines four stories of divine intermediaries shared between Samuel-Kings and Chronicles. Concludes: "Sam-Kings and Chron—or at least their prototypes—may have been subject to similar influences and to mutual influence" (28). Thus Samuel-Kings is as late as Chronicles.

T. L. Brodie. *The Crucial Bridge: The Elijah-Elisha Narrative as an Interpretive Synthesis of Genesis-Kings and a Literary Model for the Gospels*. Collegeville: Liturgical, 2000.

Argues that "the Elijah-Elisha narrative is so written that it distills the entire Primary History. It is not just Moses who is echoed in this narrative; so are Genesis, Joshua, 1 and 2 Samuel, and the rest of 1 and 2 Kings. . . . The deep-seeing mirror gives priority not to patriarchs or kings but to prophets and the prophetic word—ultimately the word of God" (vi). The Elijah-Elisha narrative then becomes the foundational model for the Gospels.

R. P. Carroll. "The Elijah-Elisha Sagas: Some Remarks on Prophetic Succession in Ancient Israel." *VT* 19 (1969): 200-15. Reprinted: pp. 56-71 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

B. O. Long. "2 Kings III and Genres of Prophetic Narrative." *VT* 23 (1973): 337-48. Reprinted: pp. 72-83 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

W. Brueggemann. *Testimony to Otherwise: The Witness of Elijah and Elisha*. St. Louis: Chalice, 2001.

Considers the narrative accounts of Elijah and Elisha as memories that gradually took on authority and were eventually canonized. They sought to undermine "royal renditions of reality," offering an alternative social reality and summoning Israel "to a radical either/or decision" (2).

J. Blenkinsopp. "Saul and the Mistress of the Spirits (1 Samuel 28.3-25)." Pp. 49-62 in *Sense and Sensitivity: Essays on Reading the Bible in Memory of Robert Carroll*. Edited by A. G. Hunter and P. R. Davies. JSOTSup 348. Sheffield: Sheffield Academic, 2002.

Asks about the motivation for constructing what he considers a Deuteronomistic composition based on a well known type-scene of an inquiry from one recently (or not so recently) deceased. The medium is surprised because she is a fraud and does not expect to see a shade. The purpose of composition was to provide a paradigm for a monarchic failure, although the reasons for Saul's rejection and David's forgiveness are ambivalent and point beyond themselves to the tension in Deuteronomistic theology.

G. L. Keown. "Prophecy in 1 and 2 Samuel." *Review & Expositor* 99 (2002) 175-84.

Considers four Hebrew terms in 1 and 2 Samuel which are connected to prophecy: נביא, ראה, חזה, and איש־אלהים, briefly discussing contemporary views of their derivation and significance. Samuel's task as

prophet includes knowledge of hidden information, but Samuel, Nathan and Gad "do not equal in prophetic stature Amos, Hosea, or Jeremiah" (182). While prophets are important in the narrative, the Deuteronomist himself provides the clearest link to traditional notions of prophecy in speaking truth to power, and so can be considered a prophet.

B. Lehnart. *Prophet und König im Nordreich Israel: Studien zur sogenannten vorklassiche Prophetie im Nordreich Israel anhand der Samuel-, Elija- und Elischa-Überlieferungen*. VTSup 96. Leiden: Brill, 2003.
> Thorough analysis of "pre-classical" prophecy, seeing it as energized by the introduction of kingship into Israel. A Samuel-Saul-composition in 1 Sam 9-31 served as the major pre-Deuteronomistic source for 1 Sam, which was subject to both a pre-exilic (Dtr1) and an exilic (Dtr2) redaction. The Samuel-Saul-composition, which dates to the time of the separation of the kingdoms, originates in Gilgal and represents the need to develop a northern view of prophecy. The major exemplar of northern prophecy was Samuel, a noteworthy divinatory specialist in the royal service. 1 Kgs 17-18 portrays the king as ranking beneath Elijah, which aims at combating the aims of the rising Omride dynasty, and so was written between the accession of Jehu and the end of the northern kingdom. In 2 Kgs 1* Elisha shows the same resolve against idolatry that characterized Elijah, and also like Elijah, Elisha is portrayed as a savior-figure (2 Kgs 2-13*), and so the king's ability to deliver in war is downplayed in favor of prophetic capabilities. 2 Kgs 2, which portrays Elisha as the successor to Elijah, is secondary in view of its distinctive concept of the empowering spirit.

Y. Amit. "A Prophet Tested: Elisha, the Great Woman of Shunem, and the Story's Double Message." *BibInt* 11 (2003) 279-94.

J. A. Beck. "Geography as Irony: The Narrative-Geographical Shaping of Elijah's Duel with the Prophets of Baal." *SJOT* 17 (2003) 291-302.

B. Lehnart. *Prophet & König im Nordreich Israel: Studien zur sogenannten vorklassichen Prophetie im Nordreich Israel anhand der Samuel-, Elija- & Elischa-Überlieferungen*. Leiden: Brill, 2003

M. Avioz. "Nathan's Prophecy in II Sam 7 and 1 Chr 17: Text, Context and Meaning." *ZAW* 116 (2004) 542-54.

N. Avraham. "Toward the Social Status of Elisha and the Disciples of the Prophets." *Teshurot LaAvishur: Studies in the Bible and the Ancient Near East, in Hebrew and Semitic Languages: Festschrift Presented to Prof. Yitzhak Avishur on the Occasion of His 65th Birthday*. Edited by M. Heltzer and M. Malul. Tel Aviv/Jaffa: Archaeological Center Publications, 2004.

P. Lockwood. "The Elijah Syndrome: What Is Elijah up to at Mt. Horeb?" *LTJ* 38 (2004) 51-62.

M. Reiss. "Elijah the Zealot: A Foil to Moses." *Jewish Bible Quarterly* 32.3 (2004) 174-80.

H. Angel. "When God's Will Can and Cannot be Altered: The Relationship between the Balaam Narrative and 1 Kings 13." *Jewish Bible Quarterly* 33 (2005) 31-39.
> Suggests that the story in 1 Kings 13 is modeled after the Balaam narrative because of their commonalities. In both a prophet receives a message from God and initially obeys, but subsequently disobeys and is reproved by someone who is not a prophet and is made to submit to God. Other

similarities include the power of prophets, the prophets' loyalty to God, decline of invitations from wicked kings, and prophetic repentance when rebuked.

S. Tonstad. "The Limits of Power: Revisiting Elijah at Horeb." *SJOT* 19 (2005) 253-66.

R. Westbrook. "Elisha's True Prophecy in 2 Kings 3." *JBL* 124 (2005) 530-32.
   Addressing the issue of Elisha's apparent false prophecy in 2 Kings 3, W. argues that Elisha's prophecy did in fact come true, but was deliberately styled as to be deceptive to the imprudent.

N. Glover. "Elijah versus the Narrative of Elijah: The Contest between the Prophet and the Word." *JSOT* 30 (2006) 449-62.
   Explores the theme of presence and absence in the Elijah stories and the contest between Elijah and the narrative that tells his story. Speech, life, Elijah, and God exist in close proximity to each other. The narrative does not legitimize Elijah's work on Carmel or his confrontation with Ahab but shows Obadiah as the true hero of 1 Kings 18, though Elijah finally prevails over the narrative. Asserts that Elijah ascended because somebody had to and later readers wanted him to return.

R. L. Heller. *Power, Politics, and Prophecy: The Character of Samuel and the Deuteronomistic Evaluation of Prophecy*. London: T&T Clark, 2006.

E. Seibert. *Subversive Scribes and the Solomonic Narrative—A Rereading of I Kings 1-11.* Library of Hebrew Bible/Old Testament Studies 436; London/New York: Clark, 2006.
   Investigates 1 Kings 1-11 for examples of scribal subversion of the worthiness or memory of Solomon. The first section explores the nature of scribal subversion, defining propaganda and subversion and considering the roles of scribes in the ANE. The second part applies the ideology of subversion to 1 Kings 1-11, arguing that support and subversion run throughout the whole of these chapters and that below the surface of the royal propaganda of these chapters a subversive undercurrent can be detected.

J. C. Long. "Elisha's Deceptive Prophecy in 2 Kings 3: A Response to Raymond Westbrook." *JBL* 126 (2007) 168-71.
   In contrast to Westbrook's analysis of 2 Kings 3, L. argues that resonance between this passage and Micaiah's prophecy in 1 Kings 22 indicates that God is sending Jehoram to defeat. Jehoram's reprieve is attributed to the theme of delayed retribution common in the Deuteronomistic History.

L. M. Wray Beal. *The Deuteronomist's Prophet: Narrative Control of Approval and Disapproval in the Story of Jehu (2 Kings 9 and 10)*. Library of Hebrew Bible/ Old Testament Studies 478. New York: T&T Clark, 2007.
   Explores the tension between approval and disapproval in the Jehu narrative (2 Kings 9-10), arguing that the interplay of the voices of the prophet, the Lord, the narrator, and Jehu himself create this tension. Isolates two criteria for approval in the Deuteronomistic History: pious worship in the manner approved by the Deuteronomists; and heeding the prophetic message. Suggests that approval of Jehu is based on the second criterion while disapproval results from the first. After elucidating her approach (narrative analysis), W. B. explores the redaction-critical understandings of the Jehu narrative to contrast her own final-form approach. Her narrative analysis demonstrates four foci: 1) displaying the "narrative artistry" in the story; 2) elucidating the superiority of the prophetic word; 3) exploring the ambivalence generated in the story; 4) demonstrating the connections of the Jehu story with the larger Deuteronomistic History.

2.11 Pre-exilic and exilic prophecy

B. Vawter. *The Conscience of Israel: Pre-Exilic Prophets and Prophecy*. New York, 1961.

A. S. van der Woude. "Three Classical Prophets: Amos, Hosea, and Micah." Pp. 32-57 in *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. Edited by R. J. Coggins, A. Phillips, and M. Knibb. Cambridge: Cambridge University Press, 1982.
> Holds that the "secret of the prophetic activity is the double aspect of Israel": the certainty of impending judgment on Israel because of her sins, and her identity as the people of God (33). Further treats significant aspects of the ministries and books of Amos, Hosea and Micah.

D. L. Smith. *The Religion of the Landless: The Social Context of the Babylonian Exile*. Bloomington: Meyer Stone, 1989.

R. J. Sklba. *Pre-Exilic Prophecy: Words of Warning, Dreams of Hopes, Spirituality of the Pre-Exilic Prophets*. Collegeville: Liturgical, 1990.
> Popular overview of the prophets from Samuel to Jeremiah, with primary focus on their message and spirituality. Chapters are arranged according to prophetic themes (e.g., "Creative Call and Election," "Voices for the Poor," "Images for God") and include questions for discussion. No footnotes and very brief bibliography.

A. F. Campbell. *The Study Companion to Old Testament Literature: An Approach to the Writings of Pre-Exilic and Exilic Israel*. OTS 2. Collegeville: Liturgical, 1989; reprinted: 1991.
> Includes six chapters treating the pre-exilic prophets, considering their forerunners, their books as literary works, the prophetic critique of society, the threat posed by the prophets, the prophets' hope for Israel and their theology. A further chapter treats the book of Jonah as a reflection on prophecy.

R. P. Carroll. "The Myth of the Empty Land." *Semeia* 59 (1992): 79-93.

H. M. Barstad. *The Myth of the Empty Land: A Study of the History and Archaeology of Judah during the "Exilic" Period*. Oslo: Scandinavian University Press, 1996.

W. Brueggemann. "Always in the Shadow of the Empire." Pp. 73-88 in *Texts that Linger Words that Explode: Listening to Prophetic Voices*. Edited by P. D. Miller. Minneapolis: Fortress, 2000.

D. N. Premnath. *Eighth Century Prophets: A Social Analysis*. St. Louis: Chalice, 2001.

B. W. Anderson. *The Eighth Century Prophets: Amos, Hosea, Isaiah, Micah*. Philadelphia: Fortress, 1978. Reprinted: Eugene: Wipf and Stock, 2003.

J. Cataldo. "Persian Policy and the Yehud Community during Nehemiah." *JSOT* 28 (2003) 131-43.

O. Lipschits and J. Blenkinsopp (eds.). *Judah and the Judeans in the Neo-Babylonian Period*. Winona Lake: Eisenbrauns, 2003.

A. Scherer. "Vom Sinn propetischer Gerichtsverkündigung bei Amos und Hosea." *Bib* 86 (2005) 1-19.

2.12 Prophecy in Second Temple Judaism

E. J. Bickerman. *Four Strange Books of the Bible*. New York: Schocken, 1967.

J. Kodell. *Lamentations, Haggai, Zechariah, Malachi, Obadiah, Joel, 2 Zechariah, Baruch*. Vol. 14 of the *Old Testament Message: A Biblical-Theological Commentary*. Edited by Carroll Stuhlmueller and Martin McNamara. Wilmington: Michael Glazer, Inc., 1982.

R. A. Mason. "The Prophets of the Restoration." Pp. 137-54 in *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. Edited by R. J. Coggins, A. Phillips, and M. Knibb. Cambridge: Cambridge University Press, 1982.

E. Schuller. *Post-Exilic Prophecy*. Wilmington: Michael Glazier, 1988.

K. Hoglund. *Achaemenid Imperial Administration in Syria-Palestine and the Missions of Ezra and Nehemiah*. SBLDS 125. Atlanta: Scholars Press, 1992.
    Contends that the motivations for the imperial missions of Ezra and Nehemiah stemmed from the desire "to create a web of economic and social relationships that would tie the community more completely into the imperial system" and thus to counter instability generated by the Egyptian revolt (244). Further acknowledges a redefinition in what constituted membership in post-exilic Judahite society, based on the imperial requirement of clear ethnic identification.

C. L. Meyers and E. M. Meyers. "Jerusalem and Zion after the Exile: The Evidence of First Zechariah." Pp. 121-35 in *"Sha'arei Talmon": Studies in the Bible, Qumran, and the Ancient Near East Presented to Shemaryahu Talmon*. Edited by M. Fishbane, E. Tov, and W. W. Fields. Winona Lake: Eisenbrauns, 1992.

E. Ulrich and J. Blenkinsopp (eds.). *Priests, Prophets and Scribes: Essays on the Formation and Heritage of Second Temple Judaism.* JSOTSup 149. Sheffield: Sheffield Academic Press, 1992.

P. W. Barnett. "Prophecy at Qumran?" Pp. 104-20 in *In the Last Days*. Edited by K. Jeppesen et al. Aarhus: Aarhus University Press, 1994.

J. L. Berquist. *Judaism in Persia's Shadow: A Social and Historical Approach.* Minneapolis: Fortress, 1995.

H. G. M. Williamson. "Exile and After: Historical Study." Pp. 236-65 in *The Face of Old Testament Studies: A Survey of Contemporary Approaches.* Edited by D. W. Baker and B. T. Arnold. Grand Rapids: Baker, 1999.

D. A. Glatt-Gilad. "The Personal Names in Jeremiah as a Source for the History of the Period. *HS* 41 (2000): 31-45.

B. Oded. "The Settlements of the Israelite and Judean Exiles in Mesopotamia in the 8th-6th Centuries B.C.E." Pp. 91-103 in *Studies in Historical Geography and Biblical Historiography Presented to Zechariah Kallai*. Edited by Z. Kalai, G. Galil, and M. Weinfeld. Leiden: Brill, 2000.

A. L. Grant-Henderson. *Inclusive Voices in Post-Exilic Judah*. Collegeville: Liturgical, 2001.
> Agreeing with G. Wenham that "ethics is much more than keeping the law," G.-H. contends that inclusive texts can be found in the Hebrew Bible (139). Trito-Isaiah is advanced as one such text, although G.-H. excludes Deutero-Isaiah—often considered a universalistic text—from this category. Calls for an "ethic based on righteousness, justice and love, which calls on stories and parables rather than the Law" in place of a legalistic approach to religion (141).

J. Hill. "The Book of Jeremiah MT and Early Second Temple Conflicts about Prophets and Prophecy." *AusBR* 50 (2002) 28-42.
> Proposes that the MT of Jeremiah reflects the issues of the late Persian and early Greek period, with a different viewpoint than other prophetic material from this time period. Finds that the MT intensifies the tradition about Jeremiah, while giving Baruch less emphasis. This is in contrast to Zech 13:2-6 that seeks to suppress the validity of prophecy. Concludes: "As the product of the late Persian or early Greek period, [MTJer] displays a more tolerant view of the place of prophets in the life of the community" (42).

J. Jeremias. "Gelehrte Prophetie: Beobachtungen zu Joel und Deuterosacharja." Pp. 97-111 in *Vergegenwärtigung des Alten Testaments: Beiträge zur biblischen Hermeneutik: Festschrift für Rudolf Smend zum 70. Geburtstag*. Edited by C. Bultmann, W. Dietrich, and C. Levin. Göttingen: Vandenhoeck & Ruprecht, 2002.
> Describes three major changes in prophecy, of which the first is probably the most important: 1) the collection of prophetic words into books by tradents; 2) the destruction of 586 B.C.E., which prophets helped interpret as divine punishment rather than divine weakness; and 3) the advent of postexilic prophets' unique understanding of their mission. This latter change is marked by three characteristics: 1) negatively: lack of self-authentication by appeal to visionary experience; 2) positively: recourse to older prophetic writings for self-authentication; and 3) the culmination of this conception of the prophetic ideal in the conviction that the end of the prophetic movement was in sight. Illustrates these three characteristics with texts from Joel and Zech 9-14.

D. Edelman. *The Origins of the 'Second' Temple: Persian Imperial Policy and the Rebuilding of Jerusalem*. London: Equinox, 2005.

F. V. Reiterer. "Prophet und Prophetie in Tobit und Ben Sira: Behrürungspunkte und Differenzen." Pp. 155-75 in *The Book of Tobit: Text, Tradition, Theology. Papers of the First International Conference on the Deuterocanonical Books, Pápa, Hungary, 20-21 May, 2004*. Edited by G. G. Xeravits and J. Zsengellér. JSJSup 98. Leiden: Brill, 2005.
> Compares the views of prophecy in Tobit and Ben Sira in light of their more or less contemporaneous origins. Tobit sees the prophetic word being as binding as the Pentateuch and the only sure guide to contemporary events; if one immerses himself in the prophetic writings, he can analyze the present like the prophets and see the future. Sirach 24 shows that prophecy is realized through wisdom so that the wisdom teacher begins to encroach on the prophetic role. Teaching is important for both Tobit and Ben Sira, though Tobit teaches only in his family, while Ben Sira is a teacher of the people.

While Tobit sees the prophetic word fulfilled in his own time, Ben Sira emphasizes the predominance of wisdom, given that prophets exist no longer.

M. Floyd and R. L. Haak (eds.). *Prophets, Prophecy, and Prophetic Texts in Second Temple Judaism*. Library of Hebrew Bible/ Old Testament Studies 427. London: T&T Clark, 2006.
Collection of essays that grew out of the program "Prophetic Texts and Their Ancient Contexts" at the 2003 SBL Annual Meeting. After a helpful sketch of prophecy in Second Temple Judaism by M. H. Floyd, the contributions include: "The Dubious Image of Prophecy" (M. Nissinen); "The 'Word of Yahweh': A Theological Concept in the Book of Jeremiah" (C. Levin); "The Death of the Prophet: The Transition from the Spoken to the Written Word of God in the Book of Ezekiel" (J. Schaper); "The Role of Prophecy and Prophets in the Chronicler's World" (Y. Amit); "Haggai, Zerubbabel, and the Political Status of Yehud: The Signet Ring in Haggai 2:23" (J. Kessler); "Invoking the Prophets in Zechariah and Ben Sira" (M. Henze); "Prophets and Prophecy in the Book of Ben Sira" (P. C. Benntjes); "Prophecy and Prophets in the Dead Sea Scrolls: Looking Backwards and Forwards" (G. J. Brooke); "The Prophetic Books in Alexandria: The Evidence from Philo Judaeus" (N. G. Cohen); "Philo's Personal Experience and the Persistence of Prophecy" (J. R. Levison); "Prophets and Prophecy in Josephus" (L. H. Feldman); "Thus Spake the Prophet Josephus . . .: The Jewish Historian on Prophets and Prophecy" (L. L. Grabbe); "Literary Prophecy and Oracle Collection: A Comparison between Judah and Greece in Persian Times" (A. Lange); "The Production of Prophetic Books in the Early Second Temple Period" (M. H. Floyd).

B. C. Gregory. "The Postexilic Exile in Third Isaiah: Isaiah 61:1-3 in Light of Second Temple Hermeneutics." *JBL* 126 (2007) 475-96.
The early postexilic Isa 61:1-3 serves as a bridge to convey the concept of a theological exile between Deutero-Isaiah and Ezra-Nehemiah. Appropriation of Isaianic and Pentateuchal tradition in Trito-Isaiah stresses that the exile remains because of sin and that obedience is necessary to set in motion the deliverance promised in Deutero-Isaiah. Luke 4 and 11QMelchizedek both begin from the notion of the continuing exile implicit in Isa 61:1-3 and propose their own solutions toward ending that exile.

J. Kessler. *The Book of Haggai: Prophecy and Society in Early Persian Yehud*. VTSup 91. Atlanta: Society of Biblical Literature, 2007.

2.13 Prophecy in early Christianity

E. E. Ellis. *Prophecy and Hermeneutic in Early Christianity*. WUNT 18. Tübingen/ Grand Rapids: Mohr/ Eerdmans, 1978.
Collection of 17 essays, all but one of which had previously appeared, dedicated to the twin themes of the character of the early Christian "pneumatics" and their exegesis. Suggests that Paul's opponents formed part of a cohesive Jewish-Christian counter-movement found all throughout the early church who claimed similar prophetic insight into the divine word. Contends that implicit and explicit midrash served as the preferred methods of early Christian exegesis.

P. W. Barnett. "The Jewish Sign Prophets—A.D. 40-70: Their Intentions and Origin." *NTS* 27 (1980-81) 679-97.

R. A. Horsley. "Like One of the Prophets of Old: Two Types of Popular Prophets at the Time of Jesus." CBQ 47 (1985) 435-63.

K. H. Tan. *The Zion Traditions and the Aims of Jesus*. Society for New Testament Studies
Monograph Series 91. Cambridge: Cambridge University Press, 1997.
> Argues that the "Zion traditions were appropriated by Jesus in his ministry and they help us to
> understand the unifying aim behind his actions in Jerusalem" (233). Jesus intended to bring the
> restoration of Israel and of Zion to a head by his actions during his final week, and he envisioned a
> role for himself in that restoration after his death.

3. Conception and Communication

3.1 Orality, writing, and canon

W. Janzen. "Withholding the Word." Pp. 97-114 in *Traditions in Formation: Turning Points in
Biblical Faith*. Edited by B. Halpern and J. D. Levenson. Winona Lake: Eisenbrauns, 1981.
> Raises the possibility that prophets would occasionally withhold the divine word given them because
> of fear of repercussions, a sense of futility, or ill wishes toward enemies. The lack of positive
> response often accorded to prophets served as motivation for the prophets to record their oracles in
> writing and led to the apocalyptic impulse to see the divine message as pertinent to the time of the
> eschaton.

R. S. Clements. "Prophecy as Literature: A Re-Appraisal." Pp. 56-76 in *The Hermeneutical
Quest: Essays in Honor of J. L. Mays for his 65th Birthday*. Edited by D. G. Miller. PTMS 4.
Allison Park: Pickwick, 1986.
> Argues that the issues raised by the transition from oral to written prophecy are central to
> understanding prophecy.

A. G. Auld. "Word of God and Word of Man: Prophets and Canon." Pp. 237-51 in *Ascribe to the
Lord: Biblical and Other Studies in Memory of Peter C. Craigie*. Edited by L. Eslinger and G.
Taylor. JSOTSup 67. Sheffield: JSOT, 1988.

O. Steck. *Der Abschluss der Prophetie im Alten Testament: Ein Versuch zur Frage der
Vorgeschichte des Kanons*. BThSt 17. Neukirchen-Vluyn: Neukirchener, 1991.

R. P. Carroll. "Inscribing the Covenant: Writing and the Written in Jeremiah." Pp. 61-76 in
Understanding Poets and Prophets: Essays in Honour or George Wishart Anderson. JSOTSup
152. Edited by A. G. Auld. Sheffield: Sheffield Academic, 1993.
> Analyzes various allusions to writing in Jeremiah and the transformation of orality into writtenness,
> focusing particularly on the contrast between 8:8 ("the false pen of the scribes has made it into a
> lie") and 31:31-34 ("I will write it upon their hearts). Posits an intertextual link with 2 Cor 3:6 and
> concludes that "the written word must always give way to what is written on the heart" (74).

Y. Gitay. "The Individual versus the Institution: The Prophet versus His Book." Pp. 279-92 in
Religion and Reconstruction of Civil Society. Edited by J. W. de Gruche and S. Martrin. Pretoria:
University of South Africa, 1995.

W. Zimmerli. "From Prophetic Word to Prophetic Book." Original publication: "Vom
Prophetenwort zum Prophetenbuch." TLZ 104 (1979): 481-96. Reprinted: pp. 419-442 in *The

Place is Too Small for Us: The Israelite Prophets in Recent Scholarship. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

H. M. Barstad. "Prophecy in the Book of Jeremiah and the Historical Prophet." Pp. 87-100 in *Sense and Sensitivity: Essays on Reading the Bible in Memory of Robert Carroll*. Edited by A. G. Hunter and P. R. Davies. JSOTSup 348. London: Sheffield Academic Press, 2002.
    Investigates prophecy in Jeremiah with reference to the ANE as well as the question of the historical Jeremiah. Develops several parallels between the prophecy of Jeremiah and that of the ANE. Finds that "the prophetic phenomena that are described in the book of Jeremiah are of the same nature as those found in ancient Near Eastern texts" but are best viewed as historical fiction.

J. Blenkinsopp. "The Formation of the Hebrew Bible Canon: Isaiah as a Test Case." Pp. 53-67 in *The Canon Debate*. Edited by L. M. McDonald and J. A. Sanders. Peabody, Mass.: Hendrickson, 2002.
    After brief explorations into the understanding of the prophecy of Josephus, Ben Sira, Chronicles and Deuteronomy, B. shows that the understandings of prophecy in the first three can be traced back to Deuteronomy, which itself shows several marks of a canonical document. Sirach 48:23-25; 49:6-10 suggests that Isaiah, Jeremiah, Ezekiel and the Twelve existed as the Latter Prophets in some form. Isaiah parallels the larger canon because it represents a "resolution of ideological conflict either by the imposition of a particular dominant ideology or orthodoxy by *force majeure* or as a compromise between different ideologies" (62). Discusses examples of Deuteronomic editing in Isaiah and how prophetic inspiration led to apocalyptic eschatology for the socially marginalized. Closes by calling attention to the problematic aspects of the implication of normativity in canonical discussion.

S. B. Chapman. "A Canonical Approach to Old Testament Theology? Deuteronomy 34:10-12 and Malachi 3:22-24 as Programmatic Considerations." *HBT* 25 (2003) 121-45.
    Assesses the strengths and weaknesses of seeing Deuteronomy 34:10-12 and Malachi 3:22-24 as the result of the "intentional design of those editors who established the canon's major divisions and total organization" (122). Finds that canonical order is not a sure guide to intentionality and that the bipartite (Law-Prophets) canon should be held in tension with the tripartite (Law-Prophets-Writings) canon. Concludes by discussing five questions meant to clarify a formal canonical approach.

K. Nielsen. "'From Oracles to Canon'–and the Role of Metaphor. *SJOT* 17 (2003) 22-33.

J. Blenkinsopp. *Treasures Old and New: Essays in the Theology of the Pentateuch*. Grand Rapids: Eerdmans, 2004.

M. Haran. "Observations on Ezekiel as a Book Prophet." Pp. 3-19 in *Seeking Out the Wisdom of the Ancients: Essays to Honor Michael V. Fox on the Occasion of his Sixty-Fifth Birthday*. Edited by R. G. Troxel, K. G. Friebel, and D. R. Magary. Winona Lake: Eisenbrauns, 2005.
    Surveys the evidence that Ezekiel's primary form of communication of his visions was through writing, as shown by bookish characteristics such as the setting of his face, the learned reviews of history (Ezek 16, 20, 23), the addresses to Jerusalem as if he were present (5:5-17; 12:17-20; 22:1-16), and his eating of the scroll (chap. 3). Proposes a large temporal gap between Ezekiel's vision and their recording, which partially explains the similarity of Ezekiel's prophecy to the characteristics of apocalypses.

W. Doan and T. Giles. *Prophets, Performance, and Power: Performance Criticism of the Hebrew Bible.* London/New York: T&T Clark, 2005.

> Using performance theory developed in theater studies, D. and G. examine the dynamics of performance in Amos. Questions that guide the discussion include the following. How do performative ways of thinking operate in non-literate societies? What is the dynamic between the prophetic and scribal performers? How does the transformation from oral to written discourse affect the conceptual framework of the message? How does this "medium transferability" affect audience perceptions? After a chapter on methodology, the discussion turns to the role of the scribe, and next comes an example of the application of performance criticism to 1 Sam 3. Consideration of Amos, his oracles, and finally his vision reports continues the discussion. Finally D. and G. suggest further avenues for study. The work ends with a glossary, bibliography, index, and Scripture index.

3.2 Form, redaction, and genre criticism

G. B. Gray. *The Forms of Hebrew Poetry*. Second Edition: New York: KTAV, 1972.

W. E. March. "Prophecy." Pp. 141-77 in *Old Testament Form Criticism*. Edited by J. H. Hayes. TUMSR2. San Antonio: Trinity University Press, 1974.

W. R. Garr. "The Qinah: A Study of Poetic Meter, Syntax and Style." *ZAW* 95 (1983) 54-75.

M. de Roche. "Yahweh's *Rîb* against Israel: A Reassessment of the So-Called 'Prophetic Lawsuit' in the Preexilic Prophets." *JBL* 102 (1983) 563-74.

A. Graffy. *A Prophet Confronts His People: The Disputation Speech in the Prophets*. Rome: Biblical Institute, 1984.

C. Westermann. "Zur Erforschung und zum Verständnis der prophetischen Heilsworte." *ZAW* 98 (1986) 1-13.

D. R. Daniels. "Is There a 'Prophetic Lawsuit' Genre?" *ZAW* 99 (1987) 339-60.

G. M. Tucker. "Prophetic Speech." *Int* 32 (1978) 31-45. Reprinted: pp. 27-40 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987.

> Observes that the modern critic must reconstruct the patterns of prophetic speech from the written text, and for this purpose, form criticism presents the best method to follow. The three major kinds of prophetic speech include reports, speeches, and prayers, but the term "oracle" is less useful. In his analysis of Amos 4:1-3, T. finds that the prophets did not distinguish between the message of Yahweh and their own reflection and that the best term to describe the fundamental building block of prophetic literature is "prophecy." In this characteristic speech, the prophet presents a divine word and also announces a future event.

G. Stansell. *Micah and Isaiah: A Form and Tradition Historical Comparison*. SBLDS 85. Atlanta: Scholars Press, 1988.

> Compares authentic texts from Micah 1-3 and Isaiah 1-39 to demonstrate Micah's independence of Isaiah. Proceeds by discussing four major blocks of tradition in each prophet: the theophany tradition, Jerusalem and the Zion tradition, prophetic conflict and opposition, and social critique. Suggests that

while the books of Micah and Isaiah were subject to redaction in the same circles, in some respects Micah is closer to Jeremiah than to Isaiah.

S. Horine. "A Study of the Literary Genre of the Woe Oracle." *Calvary Baptist Theological Journal* 5 (1989) 74-97.

F. W. Dobbs-Allsopp. *Weep, O Daughter of Zion: A Study of the City Lament Genre in the Hebrew Bible*. BibOr 44. Rome: Editrice Pontifico Istituto Biblico, 1993.
    Concerned with the relationship between Mesopotamian and Israelite city-laments, D.-A. argues that Israelite city-laments were not directly dependent on their Mesopotamian predecessors but that each represents a similar indigenous development in response to similar circumstances. Evidence both from the Psalter and the prophetic corpus supports this thesis, demonstrating both continuity with earlier Mesopotamian models and characteristic Israelite imagery.

B. Gosse. "Nabuchodnosor et les évolutions de la rédaction du livre de Jérémie." *Science et Espirit* 47 (1995) 177-87.

B. Gosse. "Le rôle de Jérémie 30,24 dans la rédaction du livre de Jérémie." *BZ* 39 (1995): 91-96.

W. A. VanGemeren. "Oracles of Salvation." Pp. 139-55 in *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Edited by D. B. Sandy and R. L. Giese, Jr. Nashville: Broadman and Holman, 1995.

C. Westermann. "Introduction." Pp. 11-19 in *Prophetic Oracles in the Old Testament*. Louisville: John Knox, 1991. Reprinted: pp. 98-104 as "Oracles of Salvation" in *The Place is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995

E. Bosshard-Nepustil. *Rezeptionen von Jesaia 1-39 in Zwölfprophetenbuch: Untersuchung zur literarischen Verbindung von Prophetenbüchern in babylonischer und persischer Zeit*. OBO 154. Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht, 1997.
    Examines redactional layers in Isaiah, isolating an Assyrian/Babylonian redaction about 562 BC and an Assyrian redaction soon after. Compares these layers to the Minor Prophets in an effort to trace the development of the prophetic canon. Argues that early in the formation of the canon, the prophets were ordered Isaiah 1-39 – Jeremiah – Lamentations – Isaiah 40-55.

L. Boadt. "Re-examining a Pre-exilic Redaction of Isaiah 1-39." Pp. 169-90 in *Imagery and Imagination in Biblical Literature: Essays in Honor of Aloysius Fitzgerald, F.S.C.* Edited by L. Boadt and M. S. Smith. CBQMS 32. Washington: Catholic Biblical Association, 2001.

B. Gosse. "Isa 63,1-6 en relation à la synthèse du livre d'Isaïe en *mišpṭ ṣdqh / yšw'h ṣdqh*, et la place d'Isa 34-35 dans la rédaction du livre." *ZAW* 113 (2001) 535-52.

M. H. Floyd. "The משׂא (*MAŚŚĀ'*) as a Type of Prophetic Book." *JBL* 121 (2002) 401-22.
    Suggests that the Hebrew term *maśśā'* (burden, oracle) is "a genre of prophetic literature and ...that this definition can provide the key for reading the prophetic books" (401). The term suggests divine involvement in historical events and the re-interpretation of previous prophecies to give the pious a

course of action to pursue. Argues for the continued relevance of form-critical inquiry supported by a solid epistemological basis.

R. J. Bautch. *Developments in Genre between the Post-Exilic Penitential Prayers and the Psalms of Communal Lament*. SBL Academia Biblica 7. Atlanta: Society of Biblical Literature, 2003.
   Considers three postexilic penitential prayers form-critically from the perspective of the development of the genre and the prayers' *Sitze im Leben* (Isa 63:7-64:11; Ezra 9:6-15; and Neh 9:6-37). Contends that these prayers have been influenced by pre-exilic communal psalms of lament, especially Pss. 44, 74, 78, 79, and 80. In his final chapter, B. summarizes his findings and treats the development of penitential prayers in the Hellenistic and Roman periods.

W. Brueggemann. "Necessary Conditions of a Good Loud Lament." *HBT* 51 (2003) 19-49.

J. G. F. Wilks. "The Prophet as Incompetent Dramatist." *VT* 53 (2003) 530-43.

A. Wagner. *Prophetie als Theologie: Die so spricht Jahwe-Formeln und das Grundverständnis alttestamentlicher Prophetie*. Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 207. Göttingen: Vandenhoeck & Ruprecht, 2004.
   Investigates the understanding of prophets as messengers by exploring the occurrences of the so-called messenger formula "Thus says the Lord" (כה אמר ה') and its related forms. After treating the history of scholarship on the question and introducing his own method (a theory of forms), W. treats ANE examples of the messenger formula. Next comes the heart of W.'s work, in which he examines the messenger formula in narrative (chap. 5) and prophetic (chap. 6) texts. Two elements of the formula as signifying a messenger can be retained: it is a formula; these formulas mark instances of meaning that transcends the individual. More than simply marking a messenger formula, these statements can indicate an appeal to tradition, indicate a verbatim communication of a message or a periphrastic one, lend a speech credibility, or perform other related functions.

J. Gärtner. *Jesaja 66 und Secharja 14 als Summe der Prophetie: Eine traditions- und redaktionsgeschichtliche Untersuchung zum Abscluss des Jesaja- und des Zwölfprophetenbuches*. Wissenschaftliche Monographien zum Alten und Neuen Testament. Neukirchen-Vluyn: Neukirchener, 2006.
   Taking her cue from O. H. Steck (*The Prophetic Books and their Theological Witness*. Translated by J. D. Nogalski. [St. Louis: Chalice, 2000]; original publication: *Die Prophetenbücher und ihr theologisches Zeugnis: Wege der Nachfrage und Fährten zur Antwort* [Tübingen: Mohr, 1996]), G. re-investigates the conclusion of Isaiah and the Book of the Twelve for clues as to how they complete the redactional processes operative in the book as a whole. Unlike Steck, G. emphasizes the independence with which these two concluding sections emerged: while Isa 66 deals with specifically Isaianic themes, Zech 14 seeks to round out the Book of the Twelve as a whole. Both deal with the theme of the nations but treat them differently. Zech 14 takes up the themes of the assault of the nations and the drawing of the nations in order to describe the fate of the nation on the Day of the Lord, while in Isa 66 the Isaianic concept of the glory (כבוד) is developed.

3.3 Poetry and imagery

R. Lowth. *Lectures on the Sacred Poetry of the Hebrews*. London: S. Chadwich, 1847.
L. discovered biblical parallelism, against the metrical theories of Hebrew poetry common at that time. Argued in favor of the close relationship between poetry and prophecy.

T. H. Robinson. "Hebrew Poetic Form: The English Translation." Pp. 128-49 in *Congress Volume: Copenhagen, 1953*. VTSup 1. Leiden: Brill, 1953.

S. Mowinckel. "The Prophetic Word in the Psalms and the Prophetic Psalms." Vol 2 pp. 53-78 in *The Psalms in Israel's Worship*. Nashville: Abingdon, 1962.

D. Broadribb. "A Historical Review of Studies of Hebrew Poetry." *AbrN* 13 (1972-73) 66-87.

J. L. Crenshaw. *Hymnic Affirmation of Divine Justice: The Doxologies of Amos and Related Texts in the Old Testament*. SBLDS. Missoula: Scholars Press, 1975.

D. N. Freedman. "Acrostics and Metrics in Hebrew Poetry." *HTR* 65 (1972): 367-92. Reprinted: pp. 51-76 in *Pottery, Poetry and Prophecy: Studies in Early Hebrew Poetry*. Winona Lake: Eisenbrauns, 1980.

D. N. Freedman. "Pottery, Poetry and Prophecy: An Essay on Biblical Poetry." *JBL* 96 (1977): 5-26. Reprinted: pp. 1-22 in *Pottery, Poetry and Prophecy: Studies in Early Hebrew Poetry*. Winona Lake: Eisenbrauns, 1980.

Y. Gitay. "A Study of Amos's Art of Speech: A Rhetorical Analysis of Amos 3:1-15." *CBQ* 42 (1980): 293-309.

M. O'Connor. *Hebrew Verse Structure*. Winona Lake: Eisenbrauns, 1980.
  Dismisses standard descriptions of Hebrew poetry, arguing that Hebrew poetry cannot be scanned metrically and that parallelism is not a single feature but a "congeries of phenomena." Offers an innovative approach, suggesting that there were some definite limits on the length of poetic lines.

J. L. Kugel *The Idea of Biblical Poetry: Parallelism and Its History*. New Haven: Yale University Press, 1981.
  Studies how parallelism functions in poetry and how parallelism has been understood from antiquity to the present. Concludes that the distinguishing characteristic of poetry is a poetic line in two parts, with the second being an emphatic extension of the first, though the relationship between the two components may vary widely. Nevertheless, the two lines form an integrated whole.

D. J. Clark. "Sex-Related Imagery in the Prophets." *BT* 33 (1982): 409-13.

S. A. Geller. "Theory and Method in the Study of Biblical Poetry." *JQR* 73 (1982): 65-77.

J. Krašovec. "Merism-Polar Expression in Biblical Hebrew." *Bib* 64 (1983): 231-39.

R. Alter. *The Art of Biblical Poetry*. New York: Basic, 1985.
  Seminal study of the form and meaning of poetry in the Bible, including a chapter on "Prophecy and Poetry." Conclusion: "The choice of the poetic medium . . . was not merely a matter of giving weight and verbal dignity to a preconceived message but of uncovering or discovering meanings through the resources of poetry" (p. 205).

E. R. Follis (ed.). *Directions in Biblical Hebrew Poetry*. JSOTSup 40. Sheffield: Sheffield Academic Press, 1987.
    Sixteen essays by participants in the Biblical Hebrew Poetry section of SBL, assessing how the study of poetry was pursued in the past and what possibilities there are for future exploration. Studies on the prophets include: "Narrative Poetics and the Interpretation of the Book of Jonah" (D. L. Christensen); "Alternating (ABA'B') Parallelism in the Old Testament Psalms and Prophetic Literature" (J. T. Willis); "The Parallelism of Greater Precision: Notes from Isaiah 40 for a Theory of Hebrew Poetry" (D. J. A. Clines).

J. T. Willis. "Alternation (ABA'B') Parallelism in the Old Testament Psalms and Prophetic Literature." Pp. 49-76 in *Directions in Biblical Hebrew Poetry*. Edited by E. Follis. JSOTSup 40. Sheffield: JSOT Press, 1987.

H. Fisch. *Poetry with a Purpose: Biblical Poetics and Interpretation*. Bloomington: Indiana University Press, 1988.

R. D. Haak. "'Poetry' in Habakkuk 1:1-2:4?" *JAOS* 108, no. 3 (1988): 437-44.
    Surveys scholarship on parallelism in poetry (specifically prophecy) and analyzes the parallelism in Habakkuk 1:1-2:4. Identifies examples of semantic parallelism and grammatical parallelism (syntactic, morphological, phonetic, etc.). Concludes that three levels of parallelism are present in Habakkuk 1:1-2:4: within lines, between adjacent lines, and in a more distant range of text.

P. A. Krugel. "Prophetic Imagination on Metaphors and Similes in the Book Hosea." *JNSL* 14 (1988): 143-51.

P. M. McNutt. "Egypt as an "Iron Furnace": A Metaphor of Transformation-A Writer's Perspective." Pp. 293-301 in *SBLSP*. Edited by D. J. Hull. Atlanta: Scholars Press, 1988.

L. Schökel. *A Manual of Hebrew Poetics*. Subsidia Biblica 11. Rome: Pontifical Biblical Institute, 1988.

D. L. Christensen. "The Book of Nahum as a Liturgical Composition: A Prosodic Analysis." *JETS* 32 (1989) 159-69.
    Provides an analysis of the poetic structure of the book of Nahum, focusing on its nature as a musical composition. Concludes that his investigation suggests that the MT of Nahum is well preserved and that its musical nature argues for an original setting in the cultic life of ancient Israel. Like many oracles against foreign nations, Nahum belongs to a holy war tradition.

W. T. W. Cloete. *Versification and Syntax in Jeremiah 2-25: Syntactical Constraints in Hebrew Colometry*. Atlanta: Scholars Press, 1989.

Y. Gitay. "Oratorical Rhetoric: The Question of Prophetic Language with Special Attention to Isaiah." *ACEBT* 10 (1989): 72-83.

D. Grossberg. *Centripetal and Centrifugal Structure in Biblical Poetry*. SBLMS 39. Atlanta: Scholars, 1989.
    Carefully analyzes the poetry of the Psalms of Ascent (Pss. 120-34), the Song of Songs and Lamentations both in terms of their centripetal (i.e. pull toward some center) and centrifugal (i.e.

poems that "tend toward a dominant emphasis on the parts") tendencies (5). G.'s attention to the impact of whole poems, not isolated *stichoi*, compositional features, morphology and syntax make this work valuable for those seeking a deeper appreciation of Hebrew poetry.

K. Nielsen. *There Is Hope for a Tree: The Tree as Metaphor in Isaiah*. Sheffield: JSOT, 1989.
   Refusing to limit herself to either historical or literary criticism, N. instead takes up the redaction critical scrutiny of a central Isaian image, that of the tree. With special attention to the function of the image, N. examines texts from Isaiah 1-39 for their use of tree metaphors. Finds that although used originally with a specific political point, tree imagery involves the hearers in adopting it and facilitates reinterpretation of the metaphor's original meaning.

P. W. Macky. *The Centrality of Metaphors to Biblical Thought: A Method for Interpreting the Bible*. Studies in the Bible and Early Christianity 19. Lewiston, N.Y.: Edwin Mellen, 1990.
   Introduction to metaphors, to the extensive literature in the field, and to various theories. Emphasizes the cognitive and rhetorical function of metaphors, which seek to change hearers' perceptions and lead them to action.

W. Brueggemann. "At the Mercy of Babylon: A Subversive ReReading of the Empire." *JBL* 110 (1991): 3-22.

A. J. Petrotta. *Lexis Ludens: Wordplay and the Book of Micah*. New York: Lang, 1991.

S. Talmon. "Prophetic Rhetoric and Agricultural Metaphora." Pp. 267-80 in *Storia e Tradizioni di Israele*. Edited by A. Soggin and D. Garrone. Paideia: Editrice Brescia, 1991.

J. C. Exum. "Of Broken Pots, Fluttering Birds, and Visions in the Night: Extended Simile and Poetic Technique in Isaiah." *CBQ* 43 (1981) 331-52. Reprinted: pp. 349-72 in *Beyond Form Criticism: Essays in Old Testament Literary Criticism*. Edited by P. R. House. Winona Lake: Eisenbrauns, 1992.
   In light of the fundamental metaphorical character of poetry, and the necessity to understand form in order to grasp meaning, E. examines three texts from Isaiah with extended similes: 30:12-14; 31:4-5; and 29:1-14. The analysis of the particular effect each simile produces demonstrates the interrelatedness of form and meaning.

D. L. Petersen and K. H. Richards (eds.). *Interpreting Hebrew Poetry*. GBS. Edited by G. M. Tucker. Minneapolis: Fortress, 1992.

J. K. Kuntz. "Recent Perspectives on Biblical Poetry." *RelSRev* 19 (1993): 321-27.
   Reviews seven relatively recent contributions to the study of Hebrew poetry: O'Connor's *Hebrew Verse Structure*; Kugel's *Idea of Biblical Poetry*; Watson's *Classical Hebrew Poetry*; Berlin's *Dynamics of Biblical Parallelism*; Alter's *Idea of Biblical Poetry*; L. Schökel's *Manual of Hebrew Poetic*; and Fisch's *Poetry with a Purpose*. After highlighting the main points of each work, K. suggests that poetry can be distinguished from prose, that parallelism should be scrutinized "on many fronts," and that meter, however difficult to quantify, is present in biblical poetry and must be considered with parallelism. K. concludes with two points: figurative language in the Hebrew Bible deserves closer attention, and Hebrew poetry is distinguished by its diversity.

N. Stienstra. *YHWH Is the Husband of His People: Analysis of a Biblical Metaphor with Special Reference to Translation*. Kampen: Kok Pharos, 1993.

> Understands metaphors as primarily cognitive rather than rhetorical, finding that they are generally linked together to communicate a concept rather than standing alone as independent figures of speech. Observes that the meaning of a metaphor may evolve over time. Considers Yahweh as husband a "titular" metaphor. "In this monograph I have shown that understanding and interpreting a text or texts in which a particular metaphorical concept plays an important part is crucially dependent on the correct analysis of this metaphorical concept" (233).

F. I. Andersen. "The Poetic Properties of Poetic Discourse in the Book of Micah." Pp. 520-28 in *Biblical Hebrew and Discourse Linguistics*. Edited by R. D. Bergen. Dallas: Summer Institute of Linguistics, 1994.

> An analysis of the grammar, rhythm, and thematic patterns in Micah's poetry. Provides tables showing colon length (in terms of syllables), colon length (in terms of words), etc. Concludes: "The extraordinary range of lengths of Micah's poetic units . . . is matched by a similar range of patterns used, covering everything from bicola of classical size and shape with all kinds of parallelism, including little to none, up to long prose-like units with no parallelism at all. The conventions for prophecy . . . resemble only partly the conventions of classical Hebrew poetry. There is more freedom, more room for originality, more variety" (528).

K. P. Darr. *Isaiah's Vision and the Family of God*. Louisville: Westminster/John Knox, 1994.

> Reader-oriented study of the images of children and women in Isaiah, beginning with an introduction to methodology and figurative language. Investigates how a post-exilic reader would have responded to the themes of rebellion and Zion and her rivals expressed through these family images and how they would have persuaded the reader of the author's rhetorical strategy.

K. P. Darr. "Two Unifying Female Images in the Book of Isaiah." Pp. 17-30 in *Uncovering Ancient Stones: Essays in Memory of H. Neil Richardson*. Edited by L. M. Hopfe. Winona Lake, IN: Eisenbrauns, 1994.

> Traces the themes of rebellion and the future status of Jerusalem through the book of Isaiah, with particular attention to the metaphors of children and women that are used to depict the themes. Concludes that the point of the imagery is to affirm that Israel must choose between ongoing rebellion and repentance and obedience.

S. E. Gillingham. *The Poems and Psalms of the Hebrew Bible*. Oxford: Oxford University Press, 1994.

> Study of the distinctive features of biblical poetry, the function of verse when placed in a narrative framework, and the function of verse in a liturgical setting. Concludes that because biblical verse is elusive, "any attempt to have a satisfactory and complete understanding of Semitic poetry as it might have been 'then' is somewhat self-defeating. . . . On this account, contemporary meaning and a creative discourse between the text and the reader are not only possible but also desirable" (277). See chapter 6 in particular, "Prophetic Poetry."

S. A. Geller. "Were the Prophets Poets?" *Proof* 3 (1993): 211-21. Reprinted: pp. 154-65 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

> Addresses two questions, "*Can* the prophet be a poet?" and "*May* the prophet be a poet?" and examines Isa. 40:6-8, concluding that since the text works on at least two levels, referring both to the prophet's call and to the relationship of Israel with her God, the author can claim to be a poet.

Further, Geller argues that the multi-referential nature of the text should be respected, not simply analyzed to find the "best" meaning.

Y. Gitay. "The Prophecy of Anti-Rhetoric." Pp. 211-21 in *Fortunate the Eyes That See: Essays in Honor of David Noel Freedman*. Edited by A. B. Beck et al. Grand Rapids: Eerdmans, 1995.

B. P. Irwin. "Molek Imagery and the Slaughter of Gog in Ezekiel 38 and 39." *CBQ* 65 (1995) 93-112.

J. W. Watts. "Psalmody in Prophecy: Habakkuk 3 in Context." Pp. 209-23 in *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts*. Edited by J. W. Watts and P. R. House. JSOTSup 235. Sheffield Academic Press, 1996.
    Examines Habakkuk's psalm in chapter 3 in light of the various poetic genres of chapters 1-2. Compares Habakkuk's inset psalm with other songs inset in prose narratives. Concludes that Habakkuk was familiar with literary conventions of Hebrew narrative, hymnody, and prophecy and created a sophisticated text via a mixture of genres in novel ways.

A. Brenner. "Pornoprophetics Revisited: Some Additional Reflections." *JSOT* 70 (1996): 63-86.

A. S. Cook. *The Burden of Prophecy: Poetic Utterance in the Prophets of the Old Testament*. Carbondale: Southern Illinois University Press, 1996.

G. Eidevall. *Grapes in the Desert: Metaphors, Models and Themes in Hosea 4–14*. CB 43. Stockholm: Almqvist & Wiksell, 1996.

A. Berlin. "On Reading Biblical Poetry: The Role of Metaphor." Pp. 25-36 in *Congress Volume: Cambridge 1995*. Edited by John A. Emerton. VTSup 66. Leiden: Brill, 1997.

R. Davidson. "The Imagery of Isaiah 40:6-8 in Tradition and Interpretation." Pp. 37-55 in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*. Edited by C. A. Evans and S. Talmon. Biblical Interpretation Series 28. Leiden: Brill, 1997.
    "We have found three main lines of approach to the interpretation of the imagery which occurs in Isa 40:6-8. These three approaches have continued across the centuries because they have proved to be adaptable, able to provide biblical context for understanding the particular political, sociological and theological circumstances of changing times" (54-55).

Y. Gitay. "Why Metaphors? A Study of the Texture of Isaiah." Pp. 57-66 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

J. K. Kuntz. "The Form, Location, and Function of Rhetorical Questions in Deutero-Isaiah." Pp. 121-42 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Leiden, 1997.

M. C. A. Korpel and J. C. De Moor. *The Structure of Classical Hebrew Poetry: Isaiah 40-55*. OTS 41. Leiden: Brill, 1998.

In order to objectively consider the structure of Isaiah 40-55, K. and D. collate the readings of Hebrew, Septuagint, Syriac and Christian-Palestinian manuscripts to determine proper textual divisions. After establishing other criteria for determining the poetic structure of texts, K. and D. offer a detailed investigation of the micro- and macro-structure of Isaiah 40-55, concluding that the poet(s) responsible for the work reached the highest levels of sophistication. Includes an index of parallel words that describe the type of parallelism through which the words are related.

M. E. M. Moore. "Poetry, Prophecy, and Power." *RelEd* 93.3 (1998): 268-87.

B. Oestreich. *Metaphors and Similes for Yahweh in Hosea 14:2-9 (1-8): A Study of Hoseanic Pictorial Language*. Friedensauer Schriftenreihe: Series A: Theology 1. Frankfurt am Main: Lang, 1998.

L. Ryken, J. C. Wilhoit, and T. Longman (eds.). *Dictionary of Biblical Imagery*. Downers Grove: InterVarsity, 1998.

O. E. Nwaoru. *Imagery in the Prophecy of Hosea*. Ägypten und Altes Testament 41. Wiesbaden: Harrassowitz, 1999.
> Closely observes the rhetorical function of imagery in Hosea, finding that these images are essential to Hosea's message and that the prophet does not uncritically draw his figures from other sources but is a creative force in his own right. Concludes that Hosea's images "compel the reader to pay attention to the essentials and suggest...that Hosea aimed to create in his audience an emotion congruent to his own. He made them share his thoughts, his fears and his hopes" (179).

Y. Gitay. "Reflections on the Study of the Prophetic Discourse: The Question of Isaiah 1:2-20." *VT* 33 (1983): 207-21. Reprinted: pp. 173-87 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

J. P. Fokkelman. *Reading Biblical Poetry: An Introductory Guide*. Louisville: Westminster John Knox, 2001.
> Focusing on two central features of biblical poetry as he conceives them, syllable counting and parallelism, F. provides an introduction to his subject intended for those who do not read Hebrew. Although mainly concerned with Psalms and poetic texts, F. does treat Isaiah 1 and 43-44.

K. M. Hayes. *'The Earth Mourns': Prophetic Metaphor and Oral Aesthetic*. Academia Biblica 8. Atlanta: Society of Biblical Literature, 2002.
> Explores nine prophetic texts (Amos 1:2; Hos 4:1-3; Jer 4:23-28; 12:1-4, 7-13; 23:9-12; Isa 24:1-20; 33:7-9; Joel 1:5-20) that contain the expression "the earth mourns." Six motifs recur in such texts: "the response of the earth, sin or punishment, social or natural disorder, the pollution of the earth, mourning as stripping, and the disintegration of the created order (decreation)" (2). After a brief survey of scholarship and consideration of the verb "mourn" (אבל). H. considers each passage using a set method: 1) translation and exegetical notes; 2) delimitation of the passage; 3) discussion of authorship and dating; 4) analyzing the metaphor in its literary context with attention to the six motifs mentioned above; 5) summary of the literary techniques; and 6) concluding thoughts on the force of the metaphor. Though similarity in phraseology, motifs, themes, and literary techniques are evident, H. finds that—contrary to the metaphor being formulaic—it was integrated into the speeches and poems to which it belongs, providing "an extratextual dimension of meaning" (236). Such texts are

best understood "in reference to shared modes of expression" that transcend literary dependence (237).

Y. Sherwood. "'Darke Texts Needs Notes': On Prophetic Prophecy, John Donne, and the Baroque." *JSOT* 27 (2002) 47-74.
> Compares prophetic language, which emphasizes the shapeless, dark, allusive and figurative, with the poetry and sermons of John Donne, in that they both make themselves felt "through the skin and through the flesh" (60). In this way, S. questions Romantic and New Critical understandings of language as carefully scripted, smooth discourse. Prophetic discourse, on the other hand, seeks to disrupt reality through the disruption of the conventions of normal language.

F. J. Del Barco Del Barco. "Syntactic Structures of Parallelism: A Case Study in Biblical Prophecy." *Journal of Northwest Semitic Languages* 29 (2003) 37-53.
> Studies the parallel structures in Hosea, Amos, Nahum, Micah, Habakkuk and Zephaniah from a syntactical point of view, including the structure of clauses, the most common kinds of parallelism and the forms of verbs employed. Frequently, the second line in parallelism will be the same type of clause as appears in the first line, but in situations where this is not the case common variations in clause types are noted.

T. Renz. *Colometry and Accentuation in Hebrew Prophetic Poetry*. KUSATU 4. Waltrop, Germany: Hartmu Spenner, 2003.

E. Ben Zvi. "Observations on the Marital Metaphor of YHWH and Israel in its Ancient Israelite Context: General Considerations and Particular Images in Hosea 1.2." *JSOT* 28 (2004): 363-84.

E. O. Nwaoru. "The Role of Images in the Literary Structure of Hosea vii 8-viii 14." *VT* 54 (2004) 216-222.

M. L. Barré. *The Lord Has Saved Me: A Study of the Psalm of Hezekiah (Isaiah 38:9-20)*. CBQMS 39. Washington: Catholic Biblical Association, 2005.

K. Schöpflin. "The Composition of Metaphorical Oracles within the Book of Ezekiel." *VT* 55 (2005) 101-20.
> Examines the metaphorical oracles addressed to Jerusalem in Ezek 15-24: fire and heat—presenting divine judgment; a spouse unfaithful to her husband—reflecting back on Jerusalem's sin; and a shepherd and his flock—offering hope. Ezek 17 and 19 present animal and vegetable protagonists, foreshadowing the political visions of Daniel.

W. G. E. Watson. *Classical Hebrew Poetry: A Guide to Its Techniques*. New York: T&T Clark, 2005.
> A guidebook for the study of Hebrew poetry, demonstrating that the characteristics of Hebrew poetry are evident in other ANE literature. Offers a methodology for analyzing poetry and considers the diverse roles of Hebrew poets. Includes bibliography and an appendix analyzing sample passages, including Isa 19:1-4 and Jer 46:3-12.

R. D. Patterson. "Prophetic Satire as a Vehicle for Ethical Instruction." *JETS* 50 (2007) 47-69.
> Defines satire as containing four elements: 1) an object of attack; 2) a vehicle; 3) a satiric tone; 4) a standard according to which the criticism is given. After treating Roman and pre-Roman satire, P. treats examples of satire in the OT in general and the prophets in particular. Prophets used satire to 1)

attack the immoral social actions of their addressees; 2) denounce cultic celebrations as syncretistic or pagan; and 3) admonish listeners that in view of their violation of God's law, they could expect divine wrath.

S. Moughtin-Mumby. *Sexual and Marital Metaphors in Hosea, Jeremiah, Isaiah, and Ezekiel*. Oxford Theological Monographs. Oxford University Press, 2008.

3.4 Literary interdependence

R. E. Clements. *Prophecy and Tradition*. In *Growing Points in Theology*. Atlanta: John Knox, 1975.

M. Fishbane. "The Priestly Blessing and Its Aggadic Reuse." Excerpt reprinted: pp. 329-34 in "Aggadic Transformations of Non-legal Pentateuchal Traditions." *Biblical Interpretation in Ancient Israel*. Oxford: Clarendon, 1985. Reprinted: pp. 223-29 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.
> Illuminates the priestly blessing (Num. 6:23-27) through its ironic reversal in Mal. 1:6-2:9, both in turning the language of the priestly blessing on its head and the mixed genre resulting from the prophetic updating of the older liturgical language.

J. Jeremias. "The Hosea Tradition and the Book of Jeremiah." *OTE* 7 (1994): 21-39.

S. L. Cook. "Innerbiblical Interpretation in Ezekiel 44 and the History of Israel's Priesthood." *JBL* 114 (1995) 193-208.
> Discarding Wellhausen's proposal that Ezekiel 44 introduced the distinction between priests and Levites into Israel's priesthood, C. argues that the post-exilic disciples of Ezekiel drew on a priestly episode in Numbers 16-18. Interpretation of that episode helped to understand previous abuses of the cult and gave the priestly tradents motivation to protect the holiness of the Temple strictly and to exclude foreigners from participating in Temple worship.

R. Nurmela. *Prophets in Dialogue: Inner-biblical Allusions in Zechariah 1-8 and 9-14*. Turku, Finland: Åbo Akademis Förlag, 1996.

J. H. Charlesworth. "Intertextuality: Isaiah 40:3 and the Serek ha-Yahad." Pp. 197-224 in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*. Edited by C. A. Evans and S. Talmon. Biblical Interpretation Series 28. Leiden: Brill, 1997.
> After clarifying the meaning and methodology of intertextuality, C. examines the function of Isa 40:3 in the life of the Dead Sea community. Finds that the text explained who they were and why they were in the wilderness of the Dead Sea: "He and all the sons of light were living at Qumran 'to prepare the way of Yahweh'" (209).

J. Day. "The Dependence of Isaiah 26:13-27:11 on Hosea 13:4-14:10 and its Relevance to Some Theories of the Redaction of the "Isaiah Apocalypse." *JTS* (1980): 309-19. Updated and revised, pp. 357-368 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

B. Gosse. *Structuration des grands ensembles bibliques et intertextualité à l'epoque perse.* BZAW 246. Berlin: Water de Gruyter, 1997.

J. Milgrom. "Leviticus 26 and Ezekiel." Pp. 57-62 in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*. Edited by C. A. Evans and S. Talmon. Biblical Interpretation Series 28. Leiden: Brill, 1997.
> Detailed examination of nine cases of intertextuality between Leviticus 26 and Ezekiel, where it is clear that one source altered the other, with the goal of determining who borrowed from whom. Finds that Ezekiel "exhibits expansions, omissions, and reformulations, all of which lead to the conclusion that Ezekiel is the borrower" (61).

B. Gosse. "Les 'Confessions' de Jérémie, la vengeance contre Jérusalem à l'image de celle contre Babylone et les nations et Lamentations 1." *ZAW* 110 (1998) 58-67.

W. L. Holladay. "Had Ezekiel Known Jeremiah Personally?" *CBQ* 63 (2001): 31-34.

M. A. Sweeney. "Micah's Debate with Isaiah." *JSOT* 93 (2001) 111-24.

Bergey, R. "The Song of Moses (Deuteronomy 32.1-43) and Isaianic Prophecies: A Case of Early Intertextuality?" *JSOT* 28.1 (2003) 33-54.
> Against the common perception that the preponderance of language parallels between Deut 32 and the prophets occurs in the later prophetic writings, B. finds affinities between the Song of Moses and Isa 1, 5, 28, and 30, concluding that these contacts may reiterate or reverse the themes. These affinities tend to appear in beginning, concluding, and framing portions of the Isaianic texts., and the pattern of correlation suggests that Isaiah has borrowed from the Song.

B. Gosse. "L'Évolution des Rapports Entre le Salut (*Yšw'h*) et le Jugement (*Mšpṭ*) dans les Rédactions d'ensemble du livre d'Isaïe et du Psautier, et le Rôle des Cantiques Bibliques." *RB* 109 (2003) 323-42.

R. Nurmela. "The Growth of the Book of Isaiah Illustrated by Allusions in Zechariah." Pp. 245-59 in *Bringing Out the Treasure: Inner Biblical Allusion in Zechariah 9-14* (with a major contribution by R. Mason). Edited by M. J. Boda and M. H. Floyd. JSOTSup 370. Sheffield: Sheffield Academic Press, 2003.

B. Gosse. "La nouvelle alliance de Jérémie 31, 31-34: Du livre d'Ezéchiel au livre de Jérémie." *ZAW* 116 (2004) 568-80.

D. Markl. "Hab 3 in intertextueller und kontextueller Sicht." *Bib* 85(2004): 99-108.

M. E. Shields. *Circumscribing the Prostitute: The Rhetorics of Intertextuality, Metaphor, and Gender in Jeremiah 3.1-4.4*. JSOTSup 387. Sheffield: Sheffield Academic Press, 2004.
> Examines intertextuality, metaphor, and gender in Jeremiah 3:1-4:4 for their contributions toward understanding the prophetic warnings against political and religious infidelity. By examining these rhetorical strategies, a persuasive reading of the passage as a whole was advanced and the power of Jeremiah's negative characterization of female imagery critiqued.

B. Gosse. "Le Livre d'Isaïe et le Psautier: De «mon serviteur» et «mon élu» en Ps 89,4 à «mes serviteurs» et «mes élus» en Isa 65,9." *ZAW* 115 (2005) 376-87.

D. Rom-Shiloni. "Facing Destruction and Exile: Inner-Biblical Exegesis in Jeremiah and Ezekiel." *ZAW* 117 (2005) 189-205.
> Finds in Jeremiah 21:1-7 and Ezekiel 20:1-38 one possible setting that illuminates inner biblical interpretation as early as the first decades of the sixth century B.C. Jeremiah and the officials with whom he is in conversation both appeal to the Exodus tradition with diametrically opposed results, while Ezekiel and the elders draw on concepts of exile to establish contrasting theological viewpoints.

E. Boase. *The Fulfillment of Doom? The Dialogic Interaction between the Book of Lamentations and the Pre-Exilic/Early Exilic Prophetic Literature*. Library of Hebrew Bible/ Old Testament Studies 437. New York: T&T Clark, 2006.
> This work "aims to explore in detail the nature of the relationship between Lamentations and the eighth- to sixth-century prophetic literature in order to understand how it is that Lamentations makes use of the prophetic themes and motifs which occur within it" (3). Using Bakhtin's concepts of dialogism, polyphony and double-voicing, B. explores the personification of Jerusalem as a female, the day of the Lord, and references to sin in divine judgment against Jerusalem. Only one of several viewpoints expressed in Lamentations agrees with the prophetic viewpoint, and this is not accepted without question. Subversion of prophetic literature occurs at the level of form through the personification of Jerusalem as a grieving female figure and the lack of specificity about the sin that caused the destruction of Jerusalem.

J. Strazicich. *Joel's Use of Scripture and the Scripture's Use of Joel: Appropriation and Resignification in Second Temple Judaism and Early Christianity*. Biblical Interpretation Series. Leiden: Brill, 2006.

S. D. Mason. "Another Flood? Genesis 9 and Isaiah's Broken Covenant." *JSOT* 32 (2007) 177-98.
> Contends that the broken covenant in view in Isa 24:5 is the eternal Noachian covenant described in Gen 9. Careful reading of Gen 9 shows that this text envisions a conditional covenant between God and humankind, and 9:1-7 is an integral part of this covenant. Gen 9:6 should be read in connection with Gen 9:8-17, asserting that in the case of indiscriminate bloodshed humans have a divine mandate to demonstrate his wrath.

3.5 Ideology and theology

M. Buber. *The Prophetic Faith*. New York: Macmillan, 1949.

R. E. Clements. *Old Testament Theology: A Fresh Approach*. Atlanta: John Knox, 1979.

D. Patrick. *The Rendering of God in the Old Testament*. OBT. Philadelphia: Fortress, 1981.

J. M. Ward. *The Prophets*. Edited by L. R. Bailey and V. P. Furnish. Nashville: Abingdon, 1982.
> Focuses on four major themes in the prophets (call and response, worship and idolatry, righteousness of God, and "Who is like God") "in order to see whether and to what extent we may discern the word of God in the prophets, and to examine the assumptions and conventions that affect the way we deal

with these texts and the conclusions we reach in interpreting them" (12). Discusses twenty-three selected passages to illuminate various aspects of the four themes.

W. Zimmerli. *I Am Yahweh*. Translated by D.W. Scott. Edited with an introduction by W. Brueggemann. Atlanta: John Knox, 1982.

M. I. Gruber. "The Motherhood of God in Second Isaiah." *RB* 90 (1983): 351-59.

B. Lang. *Monotheism and the Prophetic Minority: An Essay in Biblical History and Sociology*. *SWBA* 1. Edited by J. W. Flanagan. Sheffield: Almond, 1983.
>   Collection of six of the author's essays published 1980-82 and revised for this volume. Seeking to understand the prophets in light of their function in society, L. focuses on one religious movement within Israel, i.e., monotheistic Judaism, arguing that the first evidence for a movement of "Yahweh-alone-ists" is in the book of Hosea, before which Israelite religion was largely polytheistic. During the exile, significant development occurred in the Yahweh-alone religion.

J. Goldingay. *God's Prophet, God's Servant: A Study in Jeremiah and Isaiah 40-55*. Exeter: Paternoster, 1984.
>   Examines the theme of suffering as a messenger of God in Jeremiah and Isaiah 40-55 from a Christian homiletical point of view. True and false prophecy, the identification of a prophet with his people and his rejection at their hands, the relationship of the servant-songs of Isaiah with Israel and the church and the meaning of calling as a messenger of God are some of the themes addressed by the author.

J. Unterman. *From Repentance to Redemption: Jeremiah's Thoughts in Transition*. JSOTSup 54. Sheffield: JSOT, 1987.

M. J. Selman. "The Kingdom of God in the Old Testament." *TynBul* 40 (1989): 161-83.

M. C. A. Korpel. *A Rift in the Clouds: Ugaritic and Hebrew Descriptions of the Divine*. Münster: Ugarit-Verlag,1990.

R. Simkins. *Yahweh's Activity in History and Nature in the Book of Joel*. ANETS 10. Lewiston: Mellen, 1991.
>   Part I seeks to deconstruct the sharp line sometimes drawn between the Israelite deity as a God of history and the nature-gods of the surrounding cultures. Part II surveys the perceptions of locusts and evidence of locust swarms in the ANE, arguing that although the imagery took its inspiration from an actual experience, it became a plea for the people to return in trust to God. Part III finds the background of the Day of the Lord imagery in the divine warrior myth.

J. D. W. Watts. "Images of Yahweh: God in the Prophets." Pp. 135-47 in *Studies in Old Testament Theology*. Edited by R. L. Hubbard *et al*. Dallas/ London/ Vancouver: Word, 1992.
>   Theorizes that the prophetic conceptions of God originate in two root metaphors: God as king and God as the Divine Spirit.

J. L. Crenshaw. "Who Knows What Yahweh Will Do? The Character of God in the Book of Joel." Pp. 197-209 in *Fortunate the Eyes That See: Essays in Honor of David Noel Freedman*. Edited by A. H. Bartlett et al. Grand Rapids: Eerdmans, 1994.

A. Laato. "History and Ideology in the Old Testament Prophetic Books." *SJOT* 8 (1994): 267-97.

P. D. Miller. *They Cried to the Lord: The Form and Theology of Biblical Prayer*. Minneapolis: Fortress, 1994.

J. T. Willis. "The 'Repentance' of God in the Books of Samuel, Jeremiah and Jonah." *HBT* 16 (1994): 156-75.

M. D. Carroll R. "Seeking the Virtues among the Prophets: The Book of Amos as a Test Case." *Ex Auditu* 17 (2001) 77-96.

J. T. Willis. "Symbolic Names and Theological Themes in the Book of Isaiah." *HBT* 23 (2001) 72-92.

W. Brueggemann. *Reverberations of Faith: A Theological Handbook of Old Testament Themes*. Louisville: Westminster/John Knox, 2002.

T. E. Fretheim. "Theological Reflections on the Wrath of God in the Old Testament." *Horizons in Biblical Theology* 24.2 (2002) 1-26.
 Seeks to raise awareness of the importance of the biblical theme of divine wrath, in contrast to the common emphasis on God's love and peace. Surveys various aspects of God's wrath, including wrath and judgment, human and divine anger, agents of divine wrath, and contingency.

J. J. M. Roberts. "The Motif of the Weeping God in Jeremiah and Its Background in the Lament Tradition of the Ancient Near East." *OTE* 5 (1992) 361-74. Reprinted: pp. 132-42 in *The Bible and the Ancient Near East: Collected Essays*. Winona Lake: Eisenbrauns, 2002.
 Argues that passages such as Jeremiah 4:19-21, 8:19-9:3 and 14:17-18 refer to divine weeping, not the sorrow of Jeremiah, and that the prophet utilizes a long ancient Near Eastern lament tradition to illustrate God's response to Israel's sin. Such imagery dramatically conceives of God's involvement in the plight of his people.

J. Berlinerblau. "Free Will and Determinism in First Isaiah: Secular Hermeneutics, the Poetics of Contingency, and Émile Durkheim's *Homo Duplex*." *JAAR* 71 (2003) 767-91.

C. Conroy. "Hope in the Prophetic Literature of Israel." Pp. 19-38 in *Hope for a Suffering People: Proceedings of the Fourth Annual Convention CBAP, Tagaytay City, 25-27 July 2003*. Edited by F. P. Ll. Ramirez. Manila: Catholic Biblical Association of the Philippines, 2003.

D. F. O'Kennedy. "The Theological Portrayal of Forgiveness in Zechariah 1-8." *Scrip* 84 (2003) 410-22.

H. C. P. Kim. *Ambiguity, Tension, and Multiplicity in Deutero-Isaiah*. Studies in Biblical Literature 52. New York: Peter Lang, 2003.
 Study of universalism and particularism, examining the relationship between Israel and the nations. Finds clashes of diverse traditions at various redactional stages. "Synchronic studies of the text then suggest that the potentially universalistic perspective of YHWH's setting the servant as a light of the

nations (42:6; 49:6) stands in its conceptual tension with the particularistic perspective of the subjugation of foreign rulers for the chosen Israel (46:7)" (205).

R. W. L. Moberly. "Does God Lie to His Prophets? The Story of Micaiah ben Imlah as a Test Case." *HTR* 96 (2003): 1-23.

J. Renkema. "Theodicy in Lamentations." Pp. 410-28 in *Theodicy in the World of the Bible*. Edited by A. Laato and J. C. de Moor. Leiden: Brill, 2003.

F. Blumenthal. "The Prophetic Visions of God's Abode." *JBQ* 32 (2004) 162-66.

T. E. Fretheim. "'I Was Only a Little Angry': Divine Violence in the Prophets." *Int* 58 (2004) 365-75.

H. Liss. "The Concept of the Holy One in First Isaiah and in the Priestly Code." *Scriptura* 87 (2004) 288-95.

A. Pinker. "Nahum's Theological Perspectives." *JBQ* 32 (2004) 148-57.

D. F. O'Kennedy. "God as Healer in the Prophetic Books of the Bible." *Horizons in Biblical Theology* 27 (2005) 87-113.

W. J. Wessels. "'Return to the Lord your God, for he is gracious and compassionate . . .' (Joel 2:13): A Prophetic Perspective on Reconciliation and Restoration." *Verbum et Ecclesia* 26 (2005) 308-25.

F. J. Gaiser. "'I Will Carry and Will Save': The Carrying God of Isaiah 40-66." Pp. 94-102 in *"And God Saw That It Was Good": Essays on Creation and God in Honor of Terence E. Fretheim*. St. Paul: Word and World, 2006.

T. Solà. "L'home 'image de Déu': Raons d'una absència en els profetes." *Scripta Biblica* 7 (2006) 59-79.

J. M. O'Brien. *Challenging Prophetic Metaphor: Theology and Ideology in the Prophets*. Louisville: Westminster John Knox, 2008.

3.6 Syncretism and idolatry

S. Ackerman. "'And the Women Knead Dough': The Worship of the Queen of Heaven in Sixth Century Judah." Pp. 109-24 in *Gender and Difference in Ancient Israel*. Edited by P. L. Day. Minneapolis: Fortress, 1987.

T. Frymer-Kensky. *In the Wake of the Goddesses: Women, Culture, and the Biblical Transformation of Pagan Myth*. New York: Free Press, 1992.
    Finds that the goddesses in the official religions of male-dominated societies were actually an integral part of the sacred underpinnings of patriarchy. Focuses on the functions of ancient goddesses and

what can be learned from the femaleness of deities. Against that backdrop, F.-K. analyzes what transpired when Israelite monotheism had no place for goddesses. Uses insights from antiquity to analyze and critique modern theories about the Goddess.

O. Keel and C. Uehlinger. *Gods, Goddesses, and Images of God in Ancient Israel*. Translated by T. H. Trapp. Minneapolis: Fortress, 1998. Original publication: *Göttinnen, Götter und Gottessymbole*. Fribourg: Herder, 1992.
> Descriptive analysis of the archaeological evidence for images of deity in Palestine, from Middle Bronze Age II through Iron Age III. Demonstrates the importance of pictorial evidence for reconstructing the history of Syro-Palestinian religions, rather than depending only on the Hebrew Bible and the mythological texts of Ugarit. Concludes: images of gods and humans are closely related; similarly, images of Canaanite deities and Yahweh are closely related.

K. Holter. *Second Isaiah's Idol Fabrication Passages*. Frankfurt am Main: Peter Lang, 1995.

T. Binger. *Asherah: Goddesses in Ugarit, Israel and the Old Testament*. JSOTSup 232. Sheffield: Sheffield Academic Press, 1997.

S. M. Olyan. *Asherah and the Cult of Yahweh in Israel.* SBLMS 34. Atlanta: Scholars Press, 1998.
> Argues that the rejection of the Asherah in the Deuteronomistic History is part of a pattern of cultic innovations in which otherwise legitimate symbols and practices appear, such as the bull icons of Dan and Bethel, the high places, and Moses' serpent Netushan. Contends that the association of Baal with Asherah is due to the Deuteronomistic polemic, not historical reality.

Van Der Toorn (ed.). *The Image and the Book: Iconic Cults, Aniconism and the Rise of Book Religion in Israel and the Ancient Near East*. Contributions to Biblical Exegesis and Theology 21. Leuven: Peeters, 1997.

J. M. Hadley. *The Cult of Asherah in Ancient Israel and Judah: Evidence for a Hebrew Goddess*. University of Cambridge Oriental Publications 57. Cambridge: Cambridge University Press, 2000.
> Considers references to Asherah in the Bible and beyond, especially the Khirbet-el-Qom and Kuntillet 'Ajrud inscriptions, and treats the Canaanite background of the goddess and her relationship to other goddesses. Finds that the link between the goddess and Baal in the biblical text is due to the viewpoint of the deuteronomistic historian. Proposes that *asherah* may have first denoted the goddess and then developed into a designation for a cult object, and so could have designated the "nurturing, protective aspects" of Yahweh (207).

C. Walker and M. Dick. *The Induction of Cult Image in Ancient Mesopotamia: The Mesopotamian Mīs Pî Ritual-Transliteration, Translation and Commentary*. SAA Literary Texts 1. Helsinki: Neo-Assyrian Text Corpus Project, 2001.

P. L. Barclift. "Zionism, Justice, and the 'Promised Land.'" *Lexington Theological Quarterly* 39 (2004) 195-224.

U. Berges. „Der Zorn Gottes in der Prophetie und Poesie Israels auf dem Hintergrund altorientalischer Vorstellungen." *Bib* 85 (2004) 305-330.

P. D. Hanson. "Covenant and Politics." Pp. 205-33 in *Constituting the Community: Studies on the Polity of Ancient Israel in Honor of S. Dean McBride, Jr.* Edited by J. T. Strong and S. S. Tuell. Winona Lake: Eisenbrauns, 2005.

> Explores the question whether the loss of the idea of covenant is problematic and significant in our society, drawing on two aspects of covenant in biblical Israel: promises and obligations. Isaiah, like Amos and Hosea, indicted the people for what he saw as their breach of covenant, but he also considerably enriched the covenant tradition he inherited. Suggests that Isaiah's relativizing of selfish interests to "one universal vision of justice, equality, and shared well-being" means that any government gains legitimacy only insofar as it reflects a trans-national order of impartial justice and mercy (231).

E. Otto. "Old and New Covenant: A Post-Exilic Discourse between the Pentateuch and the Book of Jeremiah. Also a Study of Quotations and Allusions in the Hebrew Bible." *Old Testament Essays* 19 (2006) 939-49.

3.7 Covenant: judgment and blessing

R. E. Clements. *Prophecy and Covenant*. SBT 43. Naperville: Allenson, 1965.

L. Perlitt. *Bundestheologie im Alten Testament*. Neukirchen-Vluyn: Neukirchener, 1969.

> Holds that the idea of covenant is attributable to the seventh-century Deuteronomistic authors and was not modeled on political treaties. Although earlier Deuteronomists saw the promise to the patriarchs as covenant (Deut 7:12), later theologians of the school stressed Israel's obligations under the covenant and so emphasized that the only covenant made was at Horeb (Sinai; Deut 5:3). Explains Exod 32-34 as a Deuteronomistic narrative directed against the cultic innovations of Jeroboam I.

B. W. Anderson. "Exodus and Covenant in Second Isaiah and Prophetic Tradition." Pp. 339-60 in *Magnalia Dei, the Mighty Acts of God: Essays on the Bible and Archaeology in Memory of G. Ernest Wright*. Edited by F. M. Cross, W. E. Lemke and P. D. Miller, Jr. Garden City, NY: Doubleday, 1976.

> Examines the prominence of Exodus traditions and the everlasting covenants with Noah and David in Second Isaiah despite the prophet's almost complete ignoring of the Sinai covenant. Second Isaiah weaves a synthesis of the Davidic and exodus traditions in which salvation is based on divine action, not human obedience, and God's word remains despite evanescent historical circumstances.

P. D. Miller, Jr. *Sin and Judgment in the Prophets: A Stylistic and Theological Analysis*. SBLMS 27.Chico: Scholars, 1982.

A. S. Kapelrud. "The Prophets and Covenant." Pp. 175-83 in *In the Shelter of Elyon: Essays on Ancient Palestinian Life and Literature in Honor of G. W. Ahlström*. Edited by W.B. Barrick and J.R. Spencer. JSOTSup 31. Sheffield: JSOT, 1984.

T. E. McComiskey. *The Covenants of Promise: A Theology of the Old Testament Covenants*. Grand Rapids: Baker/Nottingham: InterVarsity, 1985.

J. Day. "Pre-Deuteronomic Allusions to the Covenant in Hosea and Ps. lxxviii." *VT* 36 (1986): 1-12.

W. J. Dumbrell. *Covenant and Creation: An Old Testament Covenantal Theology*. Exeter: Paternoster/New South Wales: Lancer, 1984. South Africa Edition: Capetown: Oxford University Press. Paperback Edition: Grand Rapids: Baker, 1993.

T. C. Butler. "Announcements of Judgment." Pp. 157-76 in *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Edited by D. B. Sandy and R. L. Giese, Jr. Nashville: Broadman & Holman, 1995.

E. W. Nicholson. "The Distinctiveness of Israel's Faith*." God and His People: Covenant and Theology in the Old Testament*. Oxford: Clarendon, 1986, 201-10. Excerpted and reprinted as "Prophecy and Covenant": pp. 345-53 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.
>Argues that, although it has earlier roots, the concept that Israel's relationship with Yahweh was exclusive came to the forefront of contention through the actions of Elijah, through the insight that religion could undermine the legitimacy of the social order. Further, the preaching of the eighth-century prophets announced Yahweh's rejection of Israel that no amount of cultic mediation could reverse. This idea of a transcendent God who enforces his demand for righteousness on creation "effected the decisive departure of this religion from the religious thought-world of its environment" (350). These prophets contributed to the idea of covenant by defining Israel in relation to God alone, as destined to live out her election.

G. Gakuru. *An Inner-Biblical Exegetical Study of the Davidic Covenant and the Dynastic Oracle*. Mellen Biblical Series 58. Lewiston: Mellen, 2000.
>Concludes that the covenant was interpreted as conditional or unconditional at different times, influenced by the changing fortunes of Israel and Judah, and this vacillation can be reflected in single biblical texts (e.g., Ps 89). The prophets generally anticipated a restoration of the Davidic monarchy.

N. Lohfink and E. Zenger. *The God of Israel and the Nations: Studies in Isaiah and the Psalms*. Translated by E. R. Kalin. Collegeville: Liturgical, 2000.
>Focuses on themes of covenant and the relationship between Israel, God, and the nations. In his chapter, "Covenant and Torah in the Pilgrimage of the Nations (The Book of Isaiah and Psalm 25)" L. studies the frequent references throughout Isaiah to the pilgrimage of nations to Jerusalem, denoting a renewal of the Davidic covenant. Z. similarly considers Zion as the mother of all the nations in Psalm 87, as well as the rule of Yahweh described in Pss. 90-106.

M. Duggan. *The Covenant Renewal in Ezra-Nehemiah (Neh 7:72b-10:40): An Exegetical, Literary, and Theological Study*. Atlanta: Society of Biblical Literature, 2001.

R. E. Clements. "The Davidic Covenant in the Isaiah Tradition." Pp. 39-70 in *Covenant as Context: Essays in Honour of E. W. Nicholson*. Oxford University Press, 2003.
>Analyzes the place of the Davidic covenant throughout the book of Isaiah, finding that the oracles to Ahaz and Hezekiah assumed an unconditional covenant. After the exile the hope for covenant restoration was prominent as evidenced in the servant songs and in passages describing the homage of nations to Jerusalem.

J. A. Grant and A. I. Wilson (eds.). *The God of Covenant: Biblical, Theological and Contemporary Perspectives*. Leicester: Apollos, 2005.

3.8 Ethics and social justice

C. H. Bullock. *The Concern of the Pre-Exilic Prophets for the Poor with Pertinent Considerations from the Social Legislation of the Pentateuch.* Thesis (Ph.D.)--Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio, 1970

E. W. Davies. *Prophecy and Ethics: Isaiah and the Ethical Traditions of Israel*. JSOTSup 16. Sheffield: JSOT Press, 1981.
> Analyzes the basis of the ethics of Isaiah of Jerusalem, focusing attention on three passages in particular: 1:2-3; 5:8-10; and 1:21-26. Each passage, generally regarded authentic, is examined against its legal background, its wisdom background and dependence on Amos.

B. Lang. "The Social Organization of Peasant Poverty in Biblical Israel." *JSOT* 24 (1982): 47-63.

M. L. Chaney. "Bitter Bounty: The Dynamics of Political Economy Critiqued by the Eighth Century Prophets." Pp. 15-30 in *Reformed Faith and Economics*. Edited by R. L. Stivers. Lanham: University Press of America, 1989.
> Against blindly quoting the prophets on the subject of economic justice, C. sketches the dynamics of the political economy in eighth century Judah and Israel as a foundation for close exegesis of prophetic texts. Suggests that application to contemporary third world economics must await more thorough examination of the world of the prophets.

G. H. Matties. *Ezekiel 18 and the Rhetoric of Moral Discourse*. SBLDS 126. Atlanta: Scholars Press, 1990.

B. C. Birch. *Let Justice Roll Down: The Old Testament, Ethics, and the Christian Life*. Louisville: Westminster John Knox, 1991.

R. Murray. *The Cosmic Covenant: Biblical Themes of Justice, Peace and the Integrity of Creation*. Heythrop Monographs, 7. London: Sheed & Ward, 1992.

H. G. Reventlow and Y. Hoffman (eds.). *Justice and Righteousness: Biblical Themes and Their Influence*. JSOTSup 137. Sheffield: JSOT, 1992.
> As a festschrift for B. Uffenheimer, this volume collects fifteen papers by Jewish and Christian scholars delivered at a symposium held June 19-21, 1990. Includes discussion of justice in the Hebrew Bible and in the Jewish and Christian traditions, as well as the impact of such traditions on modern ideas about social justice.

B. Uffenheimer. "Theodicy and Ethics in the Prophecy of Ezekiel." Pages 200-27 in *Justice and Righteousness: Biblical Themes and Their Influence*. Edited by H. G. Reventlow and Y. Hoffman. JSOTSup 137. Sheffield: JSOT Press, 1992.

H. Gossai. *Justice, Righteousness and the Social-Critique of the Eighth-Century Prophets*. American University Studies: Series VII: Theology and Religion 141. New York: Peter Lang, 1993.

> Examines the use of *mišpat* and *sdq* in relation to the social critique of the 8th century prophets. Finds that in both cases they are terms of relationship, in the sense that injustice is a perversion of Yahweh's relationship with Israel. Underscores the interrelationship of the religious, economic, and social aspects of the life of faith.

N. K. Gottwald. "The Biblical Prophetic Critique of Political Economy: Its Ground and Import." Pp. 11-29 in *God and Capitalism: A Prophetic Critique of Market Economy*. Edited by J. M. Thomas and V. Visick. Madison: A-R Editions, 1991. Reprinted: pp. 349-64 in *The Hebrew Bible in Its Social World and in Ours*. Semeia Studies. Atlanta: Scholars Press, 1993.

R. R. Marrs. "The Prophetic Faith: A Call to Ethics and Community." *ResQ* 36 (1994): 304-15.

J. Barton. "Ethics in Isaiah of Jerusalem." *JTS* 32 (1981) 1-18. Reprinted: pp. 66-77 in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. VTSup 70. Edited by C. C. Broyles and C. A. Evans. Leiden: Brill, 1997.

> Credits the pre-exilic Isaiah with the assumption of a kind of natural law, in that God is placed at the center of the created order. Sin thus constitutes a "disregard for order" and a "deliberate refusal to see the world in its true colours" (90). Barton further develops Isaiah's worldview by examining other passages in Isaiah 1-32.

A. Davies. *Double Standards in Isaiah: Re-evaluating Prophetic Ethics and Divine Justice*. Biblical Interpretation Series 46. Leiden: Brill, 2000.

T. Kraft. "La paz, obra de la justicia–Un estudio de la paz en el libro de Isaías." *Revista Teologica Limense* 34 (2000) 567-84.

R. Wafawanaka. "Amos' Attitude toward Poverty: An African Perspective." *African Journal of Biblical Studies* 19 (2003) 97-109.

J. Rogerson and M. Daniel Carroll R. *Theory and Practice in Old Testament Ethics*. London: T&T Clark, 2004.

M. Gray. *Rhetoric and Social Justice in Isaiah*. Library of Hebrew Bible/ Old Testament Studies 432. New York: T&T Clark, 2006.

> Identifying his approach to rhetoric as one which is determined by the text itself, not on external features (such as Greek categories), G. explores the theme of social justice through a comparative reading of 1:16-17 and 58:6-10. While Isa 1 advocated a top-down justice, Isa 58's minority voice instead calls for "radical solidarity, protokenosis, and the embrace of pain as the route to a new order of justice" (116). G. then explores the ambiguity inherent in the character of God, arguing that the text "destabilizes assurance of meaning" (234). A consequence of this is an increased role for humanity in the continuing quest for true justice in the world.

W. Houston. *Contending for Justice: Ideologies and Theologies of Social Justice in the Old Testament*. London: T&T Clark, 2006.

J. Jensen. *Ethical Dimensions of the Prophets*. Collegeville: Liturgical, 2006.
    Acknowledging that it is difficult to construct a system of ethics from the Old Testament, J. begins
    with a consideration of some of the sources of prophetic ethics. Proceeding chronologically, he treats
    the early prophets and moves to the classical, exilic and post-exilic prophets. A final chapter analyzes
    the relevance of prophetic ethics for modern times.

A. Spraefico. "Giustiza e carità: I testi profetici." *Euntes Docete* 60 (2007) 65-80.
M. E. Mills. *Alterity, Pain, and Suffering in Isaiah, Jeremiah and Ezekiel*. Library of Hebrew
Bible/ Old Testament Studies 479. London: T&T Clark, 2007.
    Examines the treatment of pain, suffering and loss in human experiences in the three major prophets
    (Isaiah, Jeremiah and Ezekiel). The purpose of the study is "to forefront painfulness in its own right
    and not to avoid the raw edge of suffering by sublimating it to theories of crime and punishment"
    (137). After an introductory chapter, M. examines four case studies: the chaotic landscape in Isaiah
    1-39, the "morality of the bizarre" in Ezekiel, body and pain in Ezekiel, and Jeremiah's confessions.

3.9 Exile and restoration

P. R. Ackroyd. *Exile and Restoration: A Study of Hebrew Thought of the Sixth Century B.C.*
Philadelphia: Westminster, 1968.

T. M. Raitt. *A Theology of Exile.* Philadelphia: Fortress, 1977.

S. J. D. Cohen. "The Destruction from Scripture to Midrash." *Proof* 2 (1982): 18-39.

W. Brueggemann. *Hopeful Imagination: Prophetic Voices in Exile*. Philadelphia: Fortress, 1986.

W. Brueggemann. "A Shattered Transcendence? Exile and Restoration." Pp. 183-203 in *Old
Testament Theology: Essays on Structure, Theme, and Text*. Edited by P. D. Miller
Minneapolis: Fortress, 1992.

D. Patrick. "Lamentation over the Exile." Pp. 163-78 in *The Rhetoric of Revelation in the
Hebrew Bible: OBT*. Minneapolis: Fortress, 1999.
    Applies speech-act theory to laments in the biblical text. Argues that a lament is not simply an
    expression of feeling but a "petition with a specification of grievances [and] a claim on authority,
    which the authority, if it is just, will assess and respond to" (163).

D. S. Vanderhooft. *The Neo-Babylonian Empire and the Babylon in the Latter Prophets*. HSM
59. Atlanta: Scholars, 1999.

J. Stiebert. *The Exile and the Prophet's Wife: Historic Events and Marginal Perspectives*.
Interfaces. Collegeville: Liturgical, 2005.
    Intended for beginning students, this work introduces the exile through the person of Ezekiel and his
    (sometimes imaginatively reconstructed) wife. After an introduction treating preliminary matters,
    chap. 1 treats the history of the exile, while chap. 2 compares the religions of Babylon and Judea.
    Chap. 3 investigates prophecy, Ezekiel and his wife. The final two chapters introduce methods of

biblical criticism: chap. 4 is concerned with "ideological criticism" and the final chapter discusses psychoanalytical criticism.

3.10 Jerusalem and the temple

M. Haran. *Temples and Temple Service in Ancient Israel: An Inquiry into the Character of Cult Phenomena and the Historical Setting of the Priestly School*. London: Oxford University Press, 1978.

B. C. Ollenburger. *Zion, the City of the Great King: A Theological Symbol of the Jerusalem Cult*. JSOTSup 41. Sheffield: JSOT, 1987.
   Focusing on Zion as a "theological symbol," O. finds that Yahweh's kingship in Zion extended from a primordial victory over chaos and was celebrated in the autumn festival. Explores "Yahweh's exclusive prerogative" rooted in the Shiloh and later Jerusalem traditions.

J. G. Gammie. *Holiness in Israel*. OBT (series). Minneapolis: Fortress, 1989.

R. E. Clements. "Zion as Symbol and Political Reality: A Central Isaianic Quest." Pp. 3-17 in *Studies in the Book of Isaiah: Festschrift Willem A. M. Beuken*. Edited by J. Van Ruiten and M. Vervenne. BETL 132. Leuven: Leuven University Press. 1997.

J. J. Schmitt. "The City as Woman in Isaiah 1-39." Pp. 95-120 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

P.-M. Bogaert. "La demeure de Dieu selon Jérémie et Ezéchiel: La Maison, l'Exil ou la Ville." Pp. 209-28 in *Quelle Maison pour Dieu?* Edited by C. Focant. Paris: Cerf, 2003.
   One of fourteen essays on God's house in the OT, in Second Temple literature, and in the NT. Examines the concept of temple in Jeremiah and Ezekiel, in light of Jeremiah's focus on God departing from the temple and Ezekiel's emphasis on God restoring the temple.

T. D. Alexander and S Gathercole (eds.). *Heaven on Earth*. Carlisle: Paternoster, 2004.
   Consists of seventeen essays on the temple; see in particular "The Temple in Ezekiel" (J. B. Taylor) and "The Temple Restored" (R. T. Beckwith).

R. P. Gordon. *Holy Land, Holy City: Sacred Geography and the Interpretation of the Bible*. Milton Keynes: Paternoster, 2004.

R. R. Marrs. "'Back to the Future': Zion in the Book of Micah." Pp. 77-96 in *David and Zion: Biblical Studies in Honor of J. J. M. Roberts*. Winona Lake: Eisenbrauns, 2004.

P. M. Joyce. "Temple and Worship in Ezekiel 40-48." Pp. 145-63 in *Temple and Worship in Biblical Israel*. Edited by J. Day. Library of Hebrew Bible/ Old Testament Studies 422. London: T&T Clark, 2005.
   After a helpful and brief outline of recent diachronic and holistic approaches to Ezekiel 40-48, J. briefly states his conviction that all of Ezekiel 40-48 stems from the sixth century B.C.E. and that it combines "both dream and reality" (147). After considering the literary context of the vision, J.

proceeds with a close theological and literary reading of these chapters, discussing the following topics: the vision of the temple; cherubim, sacrifice and separation; the return of the divine glory; the existence of cultic statues in Ezek 43:7-8; the pattern of the temple and the law of the Temple; the diffusion of the realm of the most holy in Ezek 40-48; altar, access and priesthood, Ezek 40-48 and the deviations from Torah; and theological geography. Throughout J. emphasizes the God-centered nature of the vision.

O. Lipschits. *The Fall and Rise of Jerusalem: Judah under Babylonian Rule*. Winona Lake: Eisenbrauns, 2005.

J. Middlemas. "Divine Reversal and the Role of the Temple in Trito-Isaiah." Pp. 164-87 in *Temple and Worship in Biblical Israel*. Edited by J. Day. Library of Hebrew Bible/ Old Testament Studies 422. London: T&T Clark, 2005.
> Argues that "prophecies about the sanctuary occupy less pride of place than the main theme of the final chapters of Isaiah which focus on what the Lord is doing and has yet to do in the human realm and how covenant partner, Israel, honours its God in the early return" (165). In 60:1-63:6, the temple is a single element of a larger plan of restoration, while the material outlying this section presents the Temple as the place from which God will govern justly. The function of the temple in Isaiah 56-66 is not as the point of contention for competing interest groups but as one element of a larger restoration.

W. Wessels. "Zion, Beautiful City of God—Zion Theology in the Book of Jeremiah." *Verbum et Ecclesia* (2007) 729-48.

3.11 Eschatology and Messianism

O. Plöger. *Theocracy and Eschatology*. Philadelphia, 1968.

Y. Hoffmann. "The Day of the Lord as a Concept and a Term in the Prophetic Literature." *ZAW* 93 (1981) 37-50.

D. E. Gowan. *Eschatology in the Old Testament*. Philadelphia: Fortress, 1986.
> Emphasizes a thematic approach to understanding Israel's hopes for a transformed future and concludes that there are three aspects of that hope: the transformation of the human person, the transformation of human society, and the transformation of nature. Believes that Zion theology is the center of OT eschatology. Finds significant parallels between the hopes of the Israelites and contemporary hope today.

K. Jeppesen. "The Day of Yahweh in Mowinckel's Conception Reviewed." *JSOT* 2 (1988): 42-55.

R. E. Clements. "The Messianic Hope in the Old Testament." *JSOT* 43 (1989): 3-19.

R. E. Clements. "The Immanuel Prophecy of Isa. 7:10-17 and Its Messianic Interpretation." Pp. 225-40 in *Die hebräische Bibel und ihre zweifache Nachgeschichte: Fst. R. Rendtorff*. Edited by E. Blum, *et al*. Neukirchen-Vluyn: Neukirchener Verlag, 1990.

J. Lust. "Messianism and the Greek Version of Jeremiah." Pp. 87-122 in *VII Congress of the International Organization for Septuagint and Cognate Studies, Leuven, 1989*. Edited by C. E. Cox. SBLSCS 31. Atlanta: Scholars Press, 1991.
> In light of messianism undergoing an eclipse in the Greek-speaking diaspora of the Hellenistic period—in contrast to Palestine where messianism was on the rise—L. examines alleged messianic expectations in Jeremiah and their rendition in the LXX. Finds that the Septuagint of Jeremiah is less messianic than the MT, though that should not be seen as evidence that the translator weakened the messianic message of Jeremiah.

A. Laato. *Josiah and David Redivivus: The Historical Josiah and the Messianic Expectations of Exilic and Postexilic Times*. ConBOT 33. Stockholm: Almqvist and Wiksell, 1992.
> Investigates the portrait of Josiah in the Deuteronomistic History and many prophetic texts (from Jeremiah, Ezekiel, Haggai, Zechariah) as well as Chronicles, Ezra and Nehemiah to support his contention that "the memory of Josiah played an important role in the development of the messianic expectations in the Old Testament" (1).

P. D. Wegner. *An Examination of Kingship and Messianic Expectation in Isaiah 1-35*. Lewiston: Mellen, 1992.
> Through close examination of four messianic texts in Isaiah (7:10-17; 8:23-9:6; 11:1-9; 32:1-8), W. argues that each passage has been subject to *relecture* which brought it into conformity to conventional expectations. Each passage in its altered form displays a similar four-fold pattern: (1) God will use Assyria to punish Israel; (2) a remnant of the righteous will be saved from Assyria; (3) God will raise up a righteous deliverer to save his people from Assyria; and (4) a messianic kingdom characterized by peace and justice will ensue.

I. M. Duguid. "Messianic Themes in Zechariah 9-11." Pp. 265-80 in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*. Edited by P. E. Satterthwaite, et al. Carlisle: Paternoster, 1995.

G. P. Hugenberger. "The 'Servant of the Lord' in the Servant Songs of Isaiah." Pp. 105-40 in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*. Edited by P. E. Satterthwaite et. al. Grand Rapids: Baker, 1995.

W. C. Kaiser. *The Messiah in the Old Testament*. Studies in Old Testament Biblical Theology. Grand Rapids: Zondervan, 1995.
> Conservative discussion of the messianic idea in the Old Testament that recognizes two theses: (1) Messianic predictions must recognize the author's own times and circumstances; and (2) meaning must be reflected in the grammar and syntax of the original text. Investigates direct prophetic predictions of the Messiah in literature of various time periods, including the ninth-eighth century (in which K. includes Joel), the eighth century (the whole of Isaiah), seventh-sixth century, and postexilic prophets.

J. G. McConville. "Messianic Interpretation of the Old Testament in Modern Context." Pp. 1-17 in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*. Edited by P. E. Satterthwaite, R. S. Hess, and G. J. Wenham. Grand Rapids: Baker, 1995.

D. Schibler. "Messianism and Messianic Prophecy in Isaiah 1-12 and 28-33." Pp. 87-104 in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*. Edited by P. Satterthwaite, R. Hess and G. Wenham. Grand Rapids: Baker, 1995.

H. G. M. Williamson. "The Messianic Texts in Isaiah 1-39." Pp. 119-28 in *Studies in the Book of Isaiah: Festschrift Willem A. Beuken*. Edited by J. van Ruiten and M. Vervenne. Louvain: Peeters, 1997.

P. Joyce. "King and Messiah in Ezekiel" Pp. 323-37 in *King and Messiah in Israel and the Ancient Near East*. JSOT Suppl 270. Edited by J. Day. Sheffield: Sheffield Academic Press, 1998.

R. Rendtorff. "Alas for the Day! The 'Day of the Lord' in the Book of the Twelve." Pp. 186-97 in *God in the Fray: A Tribute to Walter Brueggemann*. Edited by T. Linafelt and T. K. Beal. Minneapolis: Fortress, 1998.

M. Sæbø. "Old Testament Apocalyptic in its Relation to Prophecy and Wisdom: The View of Gerhard von Rad Reconsidered." Pp. 232-47 in *On the Way to Canon: Creative Tradition History in the Old Testament*. JSOTSup 191. Sheffield Academic Press, 1998.

J. D. Nogalski. "The Day(s) of YHWH in the Book of the Twelve." *SBLSP* (1999): 617-42.

T. Meadowcroft "Exploring the Dismal Swamp: The Identity of the Anointed One in Daniel 9:24-27." *JBL* 120 (2001) 429-49.

E. J. Pentiuc. "Messianism in the Book of Hosea in the Light of Patristic Interpretations." *GOTC* 46 (2001) 35-56.

J. H. Sailhamer. "The Messiah and the Hebrew Bible." *JETS* 44 (2001): 5-23.

D. I. Block. "My Servant David: Ancient Israel's Vision of the Messiah." Pp. 17-56 in *Israel's Messiah in the Bible and the Dead Sea Scrolls*. Edited by R. S. Hess and M. D. Carroll R. Grand Rapids: Baker, 2003.
    Argues that Isaiah's servant songs are referring to a royal Davidic figure

J. J. Collins. "The Eschatology of Zechariah." Pp. 74-84 in *Knowing the End from the Beginning: The Prophetic, the Apocalyptic, and their Relationships*. Edited by L. L. Grabbe. JSPSup 46. London: T&T Clark, 2003.
    Examines the distinctions between prophetic and apocalyptic expectations, and how Zechariah
    embodies these differences. Zech 6:9-14 with its mention of the "branch" (צמח) is eschatological in
    the more prophetic sense, since it assumes that historical fulfillment is central to the prophecy's
    expectations. S. L. Cook overplays his hand when he argues that Zechariah's prophecy implies that
    "history was going nowhere" and so leaves room only for apocalyptic expectation (82). Wellhausen's
    historical interpretation that the "branch" refers to a historical person is more correct, and envisions a
    diarchy in which king and high priest balance each other's power.

S. L. Cook. "Mythological Discourse in Ezekiel and Daniel and the Rise of Apocalypticism in Israel." Pp. 85-106 in *Knowing the End from the Beginning: The Prophetic, the Apocalyptic, and their Relationships.* Edited by L. L. Grabbe. Journal for the Study of the Pseudepigrapha Supplement Series 46. London: T&T Clark, 2003.
>   Social-scientific study of the cosmic tree in Ezek 31 and Dan 4 in comparison to the Ghost Dance in Native American mythology in order to understand how mythology is tied to the advent of Israelite apocalypticism. Finds that "the apocalyptic worldview forms as a creative process of cultural reintegration, which reasserts native religious symbols and values" (103).

J. Lust. "Messianism in Ezekiel in Hebrew and in Greek." Pp. 619-31 in *Emanuel: Studies in Hebrew Bible, Septuagint, and Dead Sea Scrolls in Honor of Emanuel Tov.* Edited by S. M. Paul, R. A. Kraft, L. H. Schiffman, and W. W. Fields. VTSup 94. Leiden: Brill, 2003.
>   Compares Ezekiel 21:15 and 18 in the Masoretic Text and the Septuagint, concluding that the Septuagint does not exhibit any Messianic expectation while the Masoretic Text seems to allude to the Messianic promise in Genesis 49:9-10. Differences between the versions in Ezekiel 21:15 are best explained by the possibility that the Septuagint translator was rendering an earlier version of the verse than that preserved by the Masoretic Text.

J. C. Poirer. "The Endtime Return of Elijah and Moses at Qumran." *DSD* 10 (2003): 221-42.

J. M. Abrego de Lacy. "La esperanza mesiánica en los libros proféticos: evolución y desarrollo." *Estudios Bíblicos* 62 (2004) 411-33.

V. M. Asensio. "El mesianismo en la época griega." *Estudios Bíblicos* 62 (2004) 487-523.

E. Ben Zvi (ed.). *Utopia and Dystopia in Prophetic Literature.* Publications of the Finnish Exegetical Society 92. Göttingen: Vandenhoeck & Ruprecht, 2006.
>   Essays include an introduction (E. Ben Zvi); "Utopia and Utopian Literary Theory: Some Preliminary Observations" (S. J. Schweitzer); "Utopian and Dystopian Images in Mari Prophetic Texts" (J. M. Sasson); "Royal Ideology and Utopian Futures in the Akkadian Ex Eventu Prophecies" (M. Neujahr); "Utopias, Multiple Utopias, and Why Utopias at All? The Social Roles of Utopian Visions in Prophetic Books within Their Historical Context" (E. Ben Zvi); "Jeremiah's Two Visions of the Future" (K. M. O'Connor); "Deceitful Minds and Theological Dogma: Jer 17:5–11" (J. L. Crenshaw); "'Describe the Temple to the House of Israel': Preliminary Remarks on the Temple Vision in the Book of Ezekiel and the Question of Fictionality in Priestly Literature" (H. Liss); "Once and Future Gender: Gender and Future in the Twelve" (J. M. O'Brien); "The Wilderness Years: Utopia and Dystopia in the Book of Hosea" (P. R. Davies); "The Dystopianization of Utopian Prophetic Literature: The Case of Amos 9:11–15" (M. A. Sweeney); "Are the Refashioned Weapons in Micah 4:1–4 a Sign of Peace or Conquest? Shifting the Contextual Borders of a 'Utopian' Prophetic Motif" (D. L. Smith-Christopher); "From Dystopia to Myopia: Utopian (Re)Visions in Haggai and Zechariah 1–8" (M. J. Boda); "Visions of the Future as Critique of the Present: Utopian and Dystopian Images of the Future in Second Zechariah" (S. J. Schweitzer); "Was Prophetic Hope Born of Disappointment? The Case of Zechariah" (M. H. Floyd).

R. Heskett. *Messianism within the Scriptural Scroll of Isaiah*. London: T&T Clark, 2006.

M. Boda. "Figuring the Future: The Prophets and Messiah." Pp. 35-74 in *The Messiah in the Old and New Testaments*. Edited by S. Porter. Grand Rapids: Eerdmans, 2007.

C. A. Reeder. "Malachi 3:24 and the Eschatological Restoration of the 'Family'." *Catholic Biblical Quarterly* 69 (2007) 695-709.
> Argues that the restored family in Mal 3:24 is not a nuclear family but the nation of Israel, which can be explained both by identifying the present generation as the children with their ancestors as parents or as God as father and Israel as son. Later traditions take up both points of view, using the eschatological restoration of the family to describe both human-divine and intra-Israelite restoration. Early Christian teaching that defined the believing community as the new family could reflect an eschatological tradition begun with Mal 3:24.

3.12 Special studies

B. Vawter. *The Conscience of Israel.* New York, 1961.

A. Mintz. *Hurban: Responses to Catastrophe in Hebrew Literature*. New York: Columbia University Press, 1984.

D. I. Block. "Gog and the Pouring out of the Spirit." *VT* 37 (1987): 257-70.

C. W. Mitchell. *The Meaning of BRK "To Bless" in the Old Testament*. No. 95 in *SBLDS*. Edited by J. J. M. Roberts. Atlanta: Scholars Press, 1987.
> Applies linguistics (speech-act semantics and lexicology) to the language of blessing. Clarifies what blessing consists of, how blessing operates, and why God and people bless. The point of blessing is not in transferring power from one to another nor in expressing magical power. The illocutionary act of blessing is to enhance relationships.

P. B. Harner. *Grace and Law in Second Isaiah: "I Am the Lord."* Lewiston-Queenston, Ontario: Mellen, 1988.

J. A. Dearman. *Property Rights in the Eighth Century Prophets: The Conflict and its Background*. SBLDS. Atlanta: SBL, 1988.

C. Barrett. "The Language of Ecstasy and the Ecstasy of Language." Pp. 205-22 in *The Bible as Rhetoric Studies in Biblical Persuasion and Credibility*. Edited by Martin Warren. London: Routledge, 1990.

J. Barton. "History and Rhetoric in the Prophets." Pp. 51-64 in *The Bible as Rhetoric Studies in Biblical Persuasion and Credibility*. Edited by Martin Warren. London: Routledge, 1990.

D. I. Block. "Gog in Prophetic Tradition." *VT* 42 (1992): 154-72.

H. C. Brichto. *Toward a Grammar of Biblical Poetics: Tales from the Prophets*. New York: Oxford University Press, 1992.
> Hermeneutical study of narrative in the Hebrew Bible, suggesting that stories should be treated as "primarily creative, imaginative and fictive" (viii). Part 1 treats the "foci of literary analysis" (plot, point of view, synoptic-resumptive technique, etc.) as well as noting the problematic nature of genre. Part 2 exemplifies B.'s method through an interpretation of selected prophetic narratives.

B. Dicou. *Edom, Israel's Brother and Antagonist: The Role of Edom in Biblical Prophecy and Story*. JSOTSup 169. Sheffield: Sheffield Academic Press, 1994.

R. P. Carroll. "Synchronic Deconstructions of Jeremiah: Diachrony to the Rescue?" Pp. 39-51 in *Synchronic or Diachronic? A Debate on Method in Old Testament Exegesis*. Edited by J. C. de Moor. Leiden: Brill, 1995.

N. Habel. *The Land is Mine: Six Biblical Land Ideologies*. Minneapolis: Fortress, 1995.

J. J. Schmitt. "Samaria in the Books of the Eighth-Century Prophets." Pp. 355-367 in *The Pitcher Is Broken: Memorial Essays for Gösta W. Ahlström*. Edited by S. W. Holloway and L. K. Handy. JSOTSup 190. Sheffield: Sheffield Academic Press, 1995.

R. A. Simkins. "'Return to Yahweh': Honor and Shame in Joel." Pp. 41-54 in *Honor and Shame in the World of the Bible*. Semeia 68. Edited by V. H. Matthews and D. C. Benjamin. Atlanta: Society of Biblical Literature, 1996.

D. S. Vanderhooft. *The Neo-Babylonian Empire and Babylon in the Latter Prophets*. Harvard Semitic Museum Monographs 59. Atlanta: Scholars Press, 1999.
    Asks two questions: How did the Babylonians understand themselves in relation to their conquered populations? Can the responses of these subjugated populations provide independent evidence about Babylon? After an examination of how Neo-Babylonian inscriptions encode the imperial view of the world, V. turns to consideration of Nebuchadnezzar II's treatment of his western empire, and how it differed from the Assyrian empire. Chap. 3 analyzes the latter prophets and their conceptions of the Babylonian Empire. One response was denunciation of the Babylonians, just as prophets reacted to Assyria; another was a reminder of the transience of earthly orders and God's ultimate sovereignty.

S. Schorch. "Between Science and Magic: The Function and Roots of Paronomasia in the Prophetic Books of the Hebrew Bible." Pp. 205-22 in *Puns and Pundits: Word Play in the Hebrew Bible and Ancient Near Eastern Literature*. Edited by S. B. Noegel. Bethesda: CDL, 2000.
    Selects the prophetic books for a study of puns since they are most common in this genre. Argues that puns have a serious function, dependent on being recognized as a linguistic anomaly. The function of puns can be emphatic, exegetic, or symbolic. "The paronomastic pun is distinguished from the surrounding text (or 'co-text') by its characteristic phonetic features" (207). Considers the roots of puns in the ANE.

D. Sheriffs. "The Land in the Prophets." Pp. 51-80 in *The Land of Promise: Biblical, Theological and Contemporary Perspectives*. Edited by P. Johnston and P. Walker. Downers Grove: InterVarsity, 2000.
    Contains two essays by the author, "Five Prophetic Snapshots of the Land" and "Hermeneutical Spectacles and the Return to the Land." Five prophetic snapshots comprise the first essay: Samuel looking forward to the monarchy, Jeremiah 32, Ezekiel 37:1-14, Nehemiah 9, and the desecration of the Second Temple. The second essay concerns Jesus' "radical re-reading" of the view of the land in Second Isaiah.

J. B. Wells. *God's Holy People: A Theme in Biblical Theology*. JSOTSup 305. Sheffield: Sheffield Academic Press, 2000.

H. Hagelia. *Coram Deo: Spirituality in the Book of Isaiah, with Particular Attention to Faith in Yahweh*. ConBOT 49. Stockholm: Almqvist & Wiksell International, 2001.

M. J. Melanchthon. *Rejection by God: The History of Significance of the Rejection Motif in the Hebrew Bible*. SBL 22. New York: Lang, 2001.

M. Wischnowsky. *Tochter Zion: Aufnahme und Überwindung der Stadtklage in der Prophetenschriften des Alten Testaments*. Wissenschaftliche Monographien zum Alten und Neuen Testament. Neukirchen-Vluyn: Neukirchener, 2001.
   Argues that the representation of Jerusalem as a woman reflects an independent characteristic of Zion theology, deriving from the personification of cities in the ANE and showing similarity to Mesopotamian city laments. After exploring this background, W. scrutinizes the adoption of the city lament as a means for the announcement of doom in preexilic prophecy, the exilic accusation of Jerusalem as a whore and adulteress, and the postexilic overcoming of the city lament in salvation oracles. An appendix exemplifies the phenomenon of personification in Mesopotamian city laments.

M. Nissinen. "Prophets and the Divine Council." Pp. 4-19 in *Kein Land für sich allein: Studien zum Kulturkontakt in Kanaan, Israel/Palästina und Ebirnâri für Mandfred Weippert zum 65. Geburstag*. OBO 186. Freiburg: Universitätsverlag/Göttingen: Vandenhoeck & Ruprecht, 2002.

P. R. Raabe. "The Particularizing of Universal Judgment in Prophetic Discourse." *CBQ* 64 (2002) 652-74.

S. M. Olyan. *Biblical Mourning: Ritual and Social Dimensions*. Oxford University Press, 2004.
   Social-science approach to understanding biblical mourning, which distinguishes four varieties: (1) mourning for the dead; (2) petitionary mourning; (3) non-petitionary mourning; and (4) the mourning of one afflicted with a skin disease. Finds that mourning for the dead formed the basis for all other types of mourning, and that unlike mourning for the dead and non-petitionary mourning, petitionary mourning does not imply the defilement of the mourner.

P. Gilbert. "The Function of Imprecation in Israel's Eighth-Century Prophets." *Direction* 35 (2006) 44-58.

A.-M. Pelletier. "Temps et histoire au prisme de l'écriture prophétique." Pp. 87-114 in *Comment la Bible saisit-elle l'histoire? XXIe Congrès catholique française pour l'etude de la Bible (Iss-les-Moulineaux, 2005)*. Paris: Cerf, 2007.

Å. Viberg. *Prophets in Action: An Analysis of Prophetic Symbolic Acts in the Old Testament*. Stockholm: Almqvist & Wiksell, 2007.

4. Composition and Compilation

4.1 Isaiah

See also A. J. Hauser, *Recent Research on the Major Prophets* in §1.2; M. J. de Jong, *Isaiah among the Ancient Near Eastern Prophets* in §2.2; J. Middlemas, "Divine

Reversal," S. S. Tuell, "Priesthood of the 'Foreigner'," H. G. M. Williamson, "Temple and Worship in Isaiah 6" in §2.7; W. M. Beuken, "The Literary Emergence," J. J. M. Roberts, "Bearers of the Polity" in §2.8; B. C. Gregory, "The Postexilic Exile in Third Isaiah" in §2.12; J. Blenkinsopp, "The Formation of the Hebrew Bible Canon" in §3.1; J. Gärtner, *Jesaja* 66 in §3.2; R. Bergey, "The Song of Moses," S. Mason, "Another Flood?" in §3.4; M. Gray, *Rhetoric and Social Justice in* Isaiah, A. Davies, *Double Standards* in §3.8; J. R. Wagner, "Identifying 'Updated' Prophecies," and R. L. Troxel, *LXX-Isaiah as Translation and Interpretation* in §5.1; J. Blenkinsopp, *Opening the Sealed Book,* and C. M. McGinnis and P. K. Tull (eds.)., *'As Those who are Taught'* in §5.2; H. S. Pyper, "Reading in the Dark," and J. H. Wood, Jr., "Oswald T. Allis and the Question of Isaianic Authorship" in §5.3; D. Janthial, *L'oracle de Nathan,* J. Goldingay, *The Message of Isaiah 40-55*, Waschke, "Jesaja 33 und seine redaktionelle Funktion," J. Miles, "Re-reading the Power of Satire," G. R. Smillie, "Isaiah 42:1-4 in its Rhetorical Context" in §5.4.

B. S. Childs. *Isaiah and the Assyrian Crisis*. SBT London: SCM, 1967.
> Form-critical analysis that assists in "distinguishing the various kinds of sources which are present in the Old Testament" concerning the events of 701 BC, short of new information about the actual historical events (220). Yet C. also warns against seeing the texts from an exclusively historical point of view and reflects on the value of these texts for the contemporary theologian.

J. M. Ward. *Amos and Isaiah*. Nashville: Abingdon, 1969.

S. Erlandsson. *The Burden of Babylon: A Study of Isaiah 13:2-14:23*. Coniectanea biblica: Old Testament Series 4. Translated by G. J. Houser. Lund: CWK Gleerup, 1970.

R. E. Manahan. "The Cyrus Notations of Deutero-Isaiah." *Grace Journal* 11 (1970): 22-33.

A. Schoors. *I Am God Your Savior: A Form-Critical Study of the Main Genres in Isaiah 40-55*. VTSup 24. Leiden: Brill, 1973.

R. F. Melugin. *The Formation of Isaiah 40-55*. BZAW 141. Berlin: De Gruyter, 1976.
> Prompted by the debate between seeing Deutero-Isaiah as a collection of pre-existing oracles vs. being a direct literary creation by the prophet, M. concludes that "Isaiah 40-55...is a collection of originally independent units, but the arrangement is kerygmatic" (175). Assesses its major contribution as a method for studying the message of Deutero-Isaiah, recognizing that pre-existing units, identifiable through form criticism, bear the editorial shaping of the prophet himself.

J. Vermeylen. *Du prophète Isaïe à l'apocalyptique: Isaïe i-xxxxv miroir d'un demi-millénaire d'expérience religieuse en Israel* . EBib. 2 vols. Paris: Gabalda, 1977-78.
> Influential study of the composition of Isaiah, focusing on various stages of redaction and reinterpretation in light of the final editions of the Deuteronomists. Suggests that the fifth stage of redaction of First Isaiah aligns with Third Isaiah and that Third Isaiah was influential in the redaction of First Isaiah.

R. W. Klein. "Going Home—A Theology of Second Isaiah." *CurTM* 5 (1978) 198-210.

J. M. Ward. "The Servant's Knowledge in Isaiah 40-55." Pp. 121-36 in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*. Edited by J.G. Gammie et al. Missoula: Scholars Press, 1978.

R. E. Clements. *Isaiah 1-39*. Grand Rapids: Eerdmans, 1980.

R. E. Clements. *Isaiah and the Deliverance of Jerusalem*. JSOTSup 13. Sheffield: JSOT Press, 1980.

> Against Childs, C. argues the need for a theological, not historical, resolution of the two accounts of Sennacherib's sallies against Hezekiah in 2 Kings 18:13-16 (which he judges the more reliable record) and 2 Kings 18:17-19:37, by viewing the latter as a product of the growing conviction of Jerusalem's inviolability. Discerning the origin and theological ideas present in the later account provides C. with an occasion for a literary analysis of that passage.

Y. Gitay. "Deutero Isaiah—Oral or Written?" *JBL* 99 (1980): 185-197.

C. Stuhlmueller. "Deutero-Isaiah: Major Transitions in the Prophet's Theology and Contemporary Scholarship." *CBQ* 42 (1980): 1-29.

E. W. Conrad. "Second Isaiah and the Priestly Oracle of Salvation." *ZAW* (1981) 234-246.

C. Westermann. *Sprache und Struktur der Prophetie Deuterojesajas*. CThM 11. Stuttgart: Calwer, 1981.

> Classic consideration of various genres present in Deutero-Isaiah, concluded with a discussion of the structure of the work, the speech forms and message. A. Richter contributes a supplemental section that surveys developments in research from 1964-79, examining literary, form-critical, history of religion and tradition-historical issues, analysis of the so-called Servant Songs, systematic theological reflections, and investigation of the structure and composition of Deutero-Isaiah.

W. C. van Wyk (ed.). *Studies in Isaiah*. Pretoria: NHW, 1981.

J. H. Eaton. "The Isaiah Tradition." Pp. 58-76 in *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. Edited by R. Coggins, A. Phillips, and M. Knibb. Cambridge: Cambridge University Press, 1982.

T. N. D. Mettinger. *A Farewell to the Servant Songs: A Critical Examination of an Exegetical Axiom*. Lund: Gleerup, 1983.

P. Machinist. "Assyria and Its Image in First Isaiah." *JAOS* 103 (1983): 719-37.

W. Brueggemann. "Unity and Dynamic in the Isaiah Tradition." *JSOT* 29 (1984): 89-107.

> Accepts the canonical approach to Isaiah and the conclusion that the book as a whole was redacted to underscore the themes of judgment and promise. However, canonical attention can overlook distinct functions in the three parts of Isaiah. By examining "the processes and dynamics that caused the literature to reach this particular shaping," B. proposes "that each of the Isaiahs articulates a specific practice of social transformation" (91): Isa 1-39 through a critique of

ideology, chaps. 40-55 through a public embrace of pain that leads to hope, and chaps. 56-66 through a release of social imagination (102).

R. J. Clifford. *Fair Spoken and Persuading: An Interpretation of Second Isaiah*. New York: Paulist, 1984.
Theorizes that Isaiah 40-55 consisted of speeches delivered to Jews in Babylon ca. 540-30 BC to persuade them to become Israel through a renewal of an Exodus-Conquest theme. Five contrasted elements serve to advance the author's thought and serve as his main themes: first and last things, Babylon and Zion, Israel and the nations, Yahweh and the gods, and the servant and Israel. Translation and commentary on the 17 speeches of Deutero-Isaiah follow.

E. W. Conrad. "The 'Fear Not' Oracles in Second Isaiah." *VT* 34 (1984) 129-152.

R. Rendtorff. "Zur Komposition des Buches Jesajas." *VT* 34 (1984) 295-320.

R. E. Clements. "Beyond Tradition History: Deutero-Isaianic Development of First Isaiah's Themes." *JSOT* 31 (1985): 95-113.
In reaction to the consensus that Isa 40-55 is a separate entity from the rest of the book, C. explores fundamental themes in Second Isaiah that are closely linked with counterparts in First Isaiah. Concludes: "The assumption . . . that the unity of these books can be explained as a unity of authorship is clearly mistaken. Yet they do possess a certain kind of unity which belongs to the nature of prophecy itself and the various ways in which it was applied to historical events . . . (111).

S. Erlandsson. "The Unity of Isaiah—A New Solution?" Pp. 33-39 in *A Lively Legacy: Essays in Honor of Robert Preuss*. Edited by K. E. Marquart, et al. Fort Wayne: Concordia Theological Seminary Press, 1985.

D. W. Van Winkle. "The Relationship of the Nations to Yahweh and to Israel in Isaiah xl-lv." *VT* 35 (1985) 446-58.

W. A. M. Beuken. "Isa. 56:-57:13—An Example of the Isaianic Legacy of Trito-Isaiah." Pp. 48-64 in in *Tradition and Re-Interpretation in Jewish and Early Christian Literature: Essays in Honour of Jürgen C. H. Lebram*. Edited by J. W. can Henten et al. Studia Post Biblica 36. Leiden: Brill, 1986.

A. Wilson. *The Nations in Deutero-Isaiah: A Study in Composition and Structure*. Lewiston: Mellen, 1986.

P. R. Ackroyd. "Isaiah 1-12: Presentation of a Prophet." Pp. 16-48 in *Congress Volume: Göttingen 1977*. Edited by J. A. Emmerton *et al*. SVT 29. Leiden: Brill, 1978. Reprinted: *Studies in the Religious Tradition of the Old Testament*. London: SCM, 1987.
Makes a case for the unity of Isaiah on the basis of the book's final redactors incorporating Isa 1-39 into the rest of the book. In response to the question "Why is there so substantial a book associated with the prophet Isaiah?" A. concludes that the message of doom and affirmation of salvation throughout the book of Isaiah (allowing for exile and deferred hope) presents "a clear picture of the reality of the divine word associated with this particular figure" (46).

R. E. Clements. "The Unity of the Book of Isaiah." *Int* 36 (1982) 117-29. Reprinted: pp. 50-61 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987.

> Highlights the cohesiveness of the book of Isaiah despite the usual delineation of Isaiah into its component historical parts. The judgment of Jerusalem is the overall organizing concept for the Isaianic corpus. The judgment portrayed in the first major section of Isaiah (chaps. 1-39) is tempered with the divine promises of Second Isaiah. C. recognizes the need for new research into Isaiah 56-66, but serves as a fresh extension of the prophetic message given to Second Isaiah, taking Jerusalem as its chief subject.

J. H. Hayes and S. A. Irvine. *Isaiah: The Eighth-Century Prophet: His Times and His Preaching*. Nashville: Abingdon, 1987.

> Exposition of Isaiah 1-39 (except chaps. 34-35) with special sensitivity to historical issues, with several unique emphases and conclusions, including the conviction that the majority of chaps. 1-39 go back to the eighth-century prophet, that they are largely in chronological order, and that chaps. 1-6 must be understood against the background of the earthquake mentioned in Amos 1:1 and Zech 14:5. Chap. 6 is interpreted not as a prophetic call but as a rechanneling of Isaiah's ministry toward international politics.

E. H. Merrill. "Isaiah 40-55 as Anti-Babylonian Rhetoric." *Grace Theological Journal* 8.1 (1987) 3-18.

J. J. M. Roberts. "Isaiah in Old Testament Theology." *Int* 36.2 (1982): 130-43. Reprinted: pp. 62-74 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987.

> Argues that it is possible "to delineate the central core of Isaianic theology, while not ignoring the different accents placed on that core in the different stages of the book" (63"). The theme of Yahweh as the Holy One of Israel is the concept that comes closest to being central in Isaiah. Second, the experience of Yahweh as holy results in a consistent expectation of morality or ethical purity throughout the Isaianic corpus. The last major theme around which the book of Isaiah clusters is the Zion tradition, which R. traces through the various stages of the book's development.

J. D. W. Watts. *Isaiah 1-33*. Word Biblical Commentary 24. *Isaiah 34-66*. Word Biblical Commentary 25. Waco: Word, 1985, 1987.

> Against the consensus that the book of Isaiah passed through a long process of composition and redaction, W. argues that the whole of Isaiah was produced from oral and written sources ca. 435 BC, reflecting back on the sweep of history from the prophet Isaiah to the present. Primarily intended to interpret the text, not to interact with scholarship, this commentary divides the twelve generations encompassed by the text into twelve visions, describing each historical context by picturing the prophecy as an unfolding drama and identifying likely speakers.

E. W. Conrad. "The Royal Narratives and the Structure of the Book of Isaiah." *JSOT* 41 (1988): 67-81.

> Argues that the royal narratives concerning Ahaz (Isa. 7) and Hezekiah (Isa. 36-39) are integral to the structure of Isaiah, since both are followed by "fear not" oracles addressed to the community which give hope following the Babylonian and Assyrian devastation. Just as the promised judgment against Sennacherib and the Assyrians came to pass, so also the restoration following the Babylonian devastation described in Second Isaiah can be relied on.

C. A. Evans. "On the Unity and Parallel Structure of Isaiah." *VT* 38 (1988): 129-47.

D. G. Johnson. *From Chaos to Restoration: An Integrative Reading of Isaiah 24-27*. Sheffield: JSOT Press, 1988.
> Proposes that Isa 24-27 consists of three sections. Section A was composed on the eve of the destruction of Jerusalem and uses the cosmic language of chaos myth. Section B was added during the exile and announces God's imminent victory in resurrecting Israel and inaugurating the eschatological age. In section C the exilic prophet announces the reunification of Israel.

C. R. Seitz. "Isaiah 1-66: Making Sense of the Whole." Pp. 105-26 in *Reading and Preaching the Book of Isaiah*. Edited by C. Seitz. Philadelphia: Fortress, 1988.
> By asking two questions, "What is the source of Isaiah's unity?" and "How are we as readers to make sense of Isaiah as a sixty-six chapter whole?", S. exemplifies a canonical critical approach to Isaiah. S. contends that the book itself gives clues as to its organic unity and that absolute divisions of the book into First, Second and Third Isaiah are reductionistic. The person of Isaiah also does not serve to unify the book, for even in chapters 1-39 his role is minimal. S concludes that "the Book of Isaiah is a book whose main character is God" (122).

C. R. Seitz (ed.). *Reading and Preaching the Book of Isaiah*. Philadelphia: Fortress, 1988.
> Outgrowth of a conference on Isaiah at Lutheran Theological Seminary at Philadelphia in 1986 that comprises the following essays: "Isaiah of Jerusalem: Themes and Preaching Possibilities" (E. Achtemeier); "Isaiah's Royal Theology and the Messiah" (J. L. Mays); "The Community of the Second Isaiah" (R. R. Wilson); "Second Isaiah: An Evangelical Rereading of Communal Experience" (W. Brueggemann); "Third Isaiah: The Theological Legacy of a Suffering Community" (P. D. Hanson); and "Isaiah 1-66: Making Sense of the Whole" (C. R. Seitz). S. provides a prefatory essay: "Introduction: The One Isaiah // The Three Isaiahs."

J. Vermeylen (ed.). *The Book of Isaiah—Le Livre d'Isaïe: les oracles et leurs relectures unité et complexité de l'ouvrage*. BETL 81. Leuven: University Press, 1989.
> Collection of 30 wide ranging essays, half of them in English. Note in particular: "L'unité du livre d'Isaïe" (J. Vermeylen); "The Destiny of the Nations in the Book of Isaiah" (G. I. Davies); "Deuteronomistic Influence in Isaiah 1-12" (C. Brekelmans); and "Servant and Herald of Good Tidings: Isaiah 61 as an Interpretation of Isaiah 40-55" (W. A. M. Beuken).

C. R. Seitz. "The Divine Council: Temporal Transition and New Prophecy in the Book of Isaiah." *JBL* 109 (1990): 229-47.

W. A. M. Beuken. "The Main Theme of Trito-Isaiah: The Servants of YHWH." *JSOT* 47 (1990) 67-87.
> Contends that the theme of the 'servants of the Lord' serves as the main focus of Trito-Isaiah, since it is suggested at the end of Deutero-Isaiah (53:10, 54:17), but proclaimed in full at the beginning of Trito-Isaiah (56:6). With the exception of 63:1-6, all of Third Isaiah is concerned with developing this motif, even though the term itself does not appear in 56:9-62:12, where the reader finds an intentional *aposiopesis*. Even in this lacuna, terms such as *righteousness* and *offspring, seed* are made to anticipate the servants' return in 63:17. Finally, chapter 65 describes God's decision to vindicate his servants.

T. Steinberg. "Isaiah the Poet." *Bucknell Review* 33 (1990): 299-310.

P. D. Miscall. "Isaiah: The Labyrinth of Images." *Semeia* 54 (1991): 103-21.

W. J. Doorly. *Isaiah of Jerusalem: An Introduction*. New York: Paulist, 1992.

A. Laato. *The Servant of YHWH and Cyrus: A Reinterpretation of the Exilic Messianic Programme in Isaiah 40-55*. Stockholm: Almqvist & Wiksell, 1992.
  Examines the Servant Songs in conjunction with other thematically connected servant texts against the background of Akkadian and OT royal ideology. Discovers that Deutero-Isaiah distinguishes between a loyal and disloyal servant Israel and describes Cyrus using several characteristics associated with the royal messiah, thus re-defining the exilic messianic program. Concludes with a rhetorical analysis of Deutero-Isaiah that investigates its rhetorical strategy and provides a hypothetical reconstruction of the original servant passages.

J. J. M. Roberts. "Double Entendre in First Isaiah." *CBQ* 54 (1992): 39-48.

G. T. Sheppard. "The Book of Isaiah: Competing Structures according to a Late Modern Description of its Shape and Scope." Pp. 549-82 in *SBLSP* 1992. Edited by E. H. Lovering, Jr. Atlanta: Scholars Press, 1992.
  Argues that the message of Isaiah meant different things to different audiences throughout the growth of the book. Sees evidence for that in semantic modifications within the book, suggesting shifts of meaning according to various readers. Thus, understanding the redaction of Isaiah is dependent on hermeneutics.

K. T. Aitken. "Hearing and Seeing: Metamorphoses of a Motif in Isaiah 1-39." Pp. 12-41 in *Among the Prophets: Language, Image and Structure in the Prophetic Writings*. Edited by P. R. Davies and D. J. A. Clines. Sheffield: JSOT, 1993.
  Examines a prevailing motif of Israel's obedience (or lack thereof) expressed in the words "hear, see, know, and understand." Concludes that the prophet uses positive and negative values given to those words to form rhetorical and thematic interconnections as well as to serve didactic and theological purposes. Israel's lack of knowledge and refusal to hear leads to judgment, which includes being disabled from attaining knowledge. But future salvation will entail seeing and understanding.

R. J. Clifford. "The Unity of the Book of Isaiah and its Cosmogonic Language." *CBQ* 55 (1993): 1-17.
  Argues that three apparently novel themes (exodus and land-taking with Zion as goal, creation and Cyrus as Yahweh's king) in Deutero-Isaiah are in fact derived from tradition and serve to strengthen the unity of the book. Further examines the theme of the creation of Zion in Trito-Isaiah, the only one of Deutero-Isaiah's unique themes to be developed in this section.

T. J. Finley and G. A. Payton. "A Discourse Analysis of Isaiah 7-12." *Journal of Translation and Textlinguistics* 6 (1993): 317-35.

K. Jeppesen. "Mother Zion, Father Servant: A Reading of Isaiah 49-55." Pp. 109-25 in *Of Prophets' Visions and the Wisdom of the Sages: Essays in Honour of R. Norman Whybray on His Seventieth Birthday*. Edited by H. A. McKay and D. J. A. Clines. JSOTSup162. Sheffield: JSOT Press, 1993.

F. Landy. "The Construction of the Subject and the Symbolic Order: A Reading of the Last Three Suffering Servant Songs." Pp. 60-71 in *Among the Prophets: Language, Image and Structure in the Prophetic Writings*. Edited by P. R. Davies and D. J. A. Clines. JSOTSup 144. Sheffield Academic Press, 1993.

> Examines Isa 49:1-6, 50:4-9, and Isa 53 with a view to how the subject is constructed in the poems. Suggests that the paradoxes and polarities are inescapable. "By the last poem, all we are left with is insistent contradiction and the sense of tragedy, as, with pity and fear, we watch the subject going to his death on our behalf, and beyond death" (p. 61).

J. A. Motyer. *The Prophecy of Isaiah: An Introduction and Commentary.* Downers Grove: InterVarsity, 1993.

> Commentary written for a primarily conservative audience which contends that the entirety of the book of Isaiah is the product of the eighth-century prophet. Isolates five elements that bind Isaiah together: (1) the Messianic hope; (2) the motif of the city; (3) the Holy One of Israel; (4) history and faith; and (5) literary and structural features. Although undertaken with knowledge of other scholars' work, it is intended to exposit Isaiah, not to interact with other academic inquiries.

N. O. Skjoldal. "The Function of Isaiah 24-27." *JETS* 36 (1993): 163-72.

A. L. H. M. van Wieringen. *Analogies in Isaiah*. Vol A: *Computerized Analysis of Parallel Texts between Isaiah 56-66 and Isaiah 40-66*. Vol B: *Computerized Concordance of Analogies between Isaiah 56-66 and Isaiah 40-66*. Amsterdam: VU University Press, 1993.

H. M. Barstad. "Akkadian Loanwords in Isaiah 40-55 and the Question of the Babylonian Origin of Deutero-Isaiah." Pp. 36-48 in *Text and Theology: Studies in Honour of Professor dr. theol. Magne Sæbø Presented on the Occasion of His 65th Birthday*. Edited by A. Tångberg. Oslo: Verbum, 1994.

> Poses problems with using Akkadian loanwords in Hebrew as a basis for determining foreign influence. Analyzes all the supposed Akkadian loanwords in Second Isaiah and concludes: "Whichever was the cultural home of this famous text—Babylonia or Judah—in the case of the vocabulary used we have not a single word in Isa 40-55 which may indicate any Akkadian influence on the writer of this text" (44).

C. A. Franke. *Isaiah 46, 47, and 48: A New Literary-Critical Reading*. Winona Lake, IN: Eisenbrauns, 1994.

> Close rhetorical-critical investigation of three chapters of Isaiah, arguing that each chapter is a unified literary work. Discovers the poetic devices and techniques used and scrutinizes the relationship of Deutero-Isaiah's poetry with other poetry in the Hebrew Bible. Suggests the inadequacy of form-critical methods for understanding Deutero-Isaiah.

G. J. Janzen. "On the Moral Nature of God's Power: Yahweh and the Sea in Job and Deutero-Isaiah." *CBQ* 56 (1994) 458-78.

> Based on ANE thought regarding creation and on the book of Job's perspective on creation, J. analyzes "the place of cosmic creation in Deutero-Isaiah's case for Yahweh vis-à-vis the gods" (460). Concludes: "the unity of cosmos and history in the unity of God cannot be sustained apart from . . . the prophet's appeal to cosmic creation" (478).

A. Johnston. "A Prophetic Vision of an Alternative Community: A Reading of Isaiah 40-55." Pp. 31-40 in *Uncovering Ancient Stones: Essays in Memory of H. Neil Richardson*. Edited by J. M. Hopfe. Winona Lake, IN: Eisenbrauns, 1994.

J. L. MacLaughlin. "Their Hearts *Were* Hardened: The Use of Isaiah 6, 9-10 in the Book of Isaiah." *Bib* 75 (1994): 1-25.

J. A. Motyer. "Three in One or One in Three: A Dipstick into the Isaianic Literature." *Churchman* 108 (1994): 22-36.

R. H. O'Connell. *Concentricity and Continuity: The Literary Structure of Isaiah*. JSOTSup 188. Sheffield Academic Press, 1994.

> Argues that the rhetoric of covenant disputation governs the book of Isaiah. Concludes "that the book of Isaiah comprises a series of asymmetrically concentric structures arranged into an implicit line of argumentation that seems to have been designed to evoke from its readers a response of remorse for sin and a desire to be reconciled with YHWH" (235). "It is difficult to imagine how such order could have occurred apart from deliberate adherence to a single structural design during the process of the compilation of each of the book's main sections as well as of its final form" (p. 236).

P. R. Ackroyd. "Isaiah 36-39: Structure and Function." Pp. 105-20 in *Studies in Religious Tradition of Old Testament*. London: SCM, 1987. Reprinted: pp. 478-494 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

> Studies the position, structure, and function of Isa 36-39, in order to support the thesis that different portions of Isa were not meant to stand alone. Concludes that chapters 36-39 are transitional between chapters 1-35 and 40-55.

A. Aejmelaeus. "Der Prophet als Klageliedsänger: Zur Funktion des Psalms 63,7-64,11 in Tritojesaja." *ZAW* 107 (1995) 31-50.

> Inquires into the background of the psalm in Isa. 63:7-64:11 and its relationship to Third Isaiah, finding that similarities of thought, imagery and speech link its authorship to the rest of Trito-Isaiah. Deuteronomic elements are explicable through geographical and temporal proximity. Finds that the psalm and its related sections was produced between 530 and 520 in Palestine.

D. J. A. Clines. *I, He, We, and They: A Literary Approach to Isaiah 53*. JSOTSup 1 Sheffield: JSOT, 1976. Excerpted and reprinted as "Language as Event": pp. 166-75 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

> A brief but seminal study illustrating the expanding horizons of hermeneutics. In light of the cryptic nature of Isa 53, and the failure of the historical-critical method to arrive at a satisfactory interpretation, Clines turns to rhetorical criticism and speech-act theory. He concludes that readers best understand the poem by entering into its world.

B. Schramm. *The Opponents of Third Isaiah: Reconstructing the Cultic History of the Restoration*. JSOTSup 193. Sheffield: Sheffield Academic Press, 1995.

> Rethinks the authorship and theology of Third Isaiah and argues against the thesis of Paul Hanson that the milieu of Third Isaiah is a dichotomy between priestly theology and prophetic theology.

Concludes that Third Isaiah attacks the syncretistic cult of Yahweh and reflects the ideology of the Babylonian exile. Surveys scholarship both for Third Isaiah and for the social context of Judah during the exile.

A. H. Bartelt. *The Book around Immanuel: Style and Structure in Isaiah 2-12*. Winona Lake, IN: Eisenbrauns, 1996.
 Intensive examination of the poetic structure of Isaiah 2-12, focusing on word counts, syllable counting and metrical stress to determine lineation. Finds that the section studied is composed in an ABA chiasm whose center occurs at 7:14b, in the promise of Immanuel.

J. Blenkinsopp. "Second Isaiah—Prophet of Universalism." *JSOT* 41 (1988): 83-103. Reprinted: pp. 186-260 in *The Prophets: A Sheffield Reader*. Biblical Seminar 42. Sheffield: Sheffield Academic Press, 1996.

D. M. Carr. "Reading Isaiah from Beginning (Isaiah 1) to End (Isaiah 65-66): Multiple Modern Possibilities." Pp. 188-218 in *New Visions of Isaiah*. Edited by R. F. Melugin and M. A. Sweeney. JSOTSup 218. Sheffield: Sheffield Academic Press, 1996.

R. E. Clements. "Beyond Tradition-History: Deutero-Isaianic Development of First Isaiah's Themes." *JSOT* 31 (1985): 95-113. Reprinted: pp. 128-46 in *The Prophets: A Sheffield Reader*. The Biblical Seminar 42. Edited by P. R. Davies. Sheffield: Sheffield Academic Press, 1996.

R. E. Clements. "A Light to the Nations." Pp. 57-69 in *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts*. Edited by J. W. Watts and P. R. House. JSOTSup 235. Sheffield Academic Press, 1996.
 Against the conclusion that there cannot be an overall message of the book of Isaiah because it is three separate books, Clements argues for a canonical approach in order to appreciate the "intricately woven tapestry of carefully arranged themes and images" (p. 62). He finds the metaphor of light to the nations (in 9:2; 42:6; and 60:1-3) to be a significant theme of the book.

E. W. Conrad. "Prophet, Redactor and Audience: Reforming the Notion of Isaiah's Formation." Pp. 306-26 in *New Visions of Isaiah*. Edited by R. F. Melugin and M. A. Sweeney. JSOTSup 218. Sheffield: Sheffield Academic Press, 1996.

M. F. Rooker. "Dating Isaiah 40-66: What Does the Linguistic Evidence Say?" *WTJ* 58 (1996): 303-12.

J. F. A. Sawyer. "Daughter of Zion and Servant of the Lord in Isaiah: A Comparison." *JSOT* 44 (1989): 89-107. Reprinted: pp. 233-51 in *The Prophets: A Sheffield Reader*. Biblical Seminar 42. Sheffield: Sheffield Academic Press, 1996.

C. R. Seitz. "How is the Prophet Isaiah Present in the Latter Half of the Book? The Logic of Chapters 40-66 within the Book of Isaiah." *JBL* 115 (1996): 219-40.

B. D. Sommer. "Allusions and Illusions: The Unity of the Book of Isaiah in Light of Deutero-Isaiah's Use of Prophetic Tradition." Pp. 156-86 in *New Visions of Isaiah*. Edited

by R. F. Melugin and M. A. Sweeney. JSOTSup 218. Sheffield: Sheffield Academic Press, 1996.

B. W. Stone. "Second Isaiah: Prophet to Patriarchy." *JSOT* 56 (1992): 85-99. Reprinted: pp. 219-32 in *The Prophets: A Sheffield Reader*. Biblical Seminar 42. Sheffield: Sheffield Academic Press, 1996.

M. A. Sweeney. "The Book of Isaiah as Prophetic Torah." Pp. 50-67 in *New Visions of Isaiah*. Edited by R. F. Melugin and M. A. Sweeney. JSOTSup 218. Sheffield: Sheffield Academic Press, 1996.

M. A. Sweeney. *Isaiah 1-39: with an Introduction to Prophetic Literature*. FOTL 16. Grand Rapids: Eerdmans, 1996.
> Despite the title of this volume and its presence in a series designed to showcase form-critical research (FOTL), this source concerns itself with the shape of Isaiah as a whole and includes, form-, literary-, and redaction-critical elements in its commentary on Isaiah 1-39. A concise introduction to prophetic literature is given from a form-critical perspective, including descriptions of prophetic micro-genres (e.g. oracles, pronouncements). A valuable bibliography supplements this introduction.

A. J. Tomasino. "Isaiah 1,1-2,4 and 63-66 and the Composition of the Isaianic Corpus." *JSOT* 57 (1993): 81-98. Reprinted: pp. 147-63 in *The Prophets: A Sheffield Reader*. Biblical Seminar 42. Sheffield: Sheffield Academic Press, 1996.
> Suggests that Isaiah 63:7-66:24 draws on the vocabulary, themes and structure of Isaiah 1:1-2:4 and is patterned after it, since both treat the same themes in the same order, with the exception of chap. 65. Chap. 66 was reworked by a later editor familiar with the secondary addition at 2:1 who also inserted chap. 65 to expand the cultic focus of chaps. 63-66.

W. A. M. Beuken. "Isaiah 30: A Prophetic Oracle Transmitted in Two Successive Paradigms." Pp. 369-398 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

J. Blenkinsopp. "The Servant and the Servants in Isaiah and the Formation of the Book." Pp. 155-76 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

C. C. Broyles. "The Citations of Yahweh in Isaiah 44:26-28." Pp. 399-422 in vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

C. C. Broyles and C. A. Evans (eds.). "Bibliography of Isaiah." Pp. 717-771 in vol. 2 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. Leiden/ New York: Brill, 1997.
> Citations of approximately 1,100 articles and books arranged alphabetically in three categories: editions of Isaiah, general bibliography, and bibliography of Isaiah and the Dead Sea Scrolls.

W. Brueggemann. "Planned People/Planned Book?" Pp. 19-38 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Brill, 1997.

R. P. Carroll. "Blindsight and the Vision Thing: Blindness and Insight in the Book of Isaiah." Pp. 79-94 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York/Leiden: Brill, 1997.

R. E. Clements. "'Arise, shine; for your light has come': A Basic Theme of the Isaianic Tradition." Pp. 441-54 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

E. W. Conrad. "Reading Isaiah and the Twelve as Prophetic Books." Pp. 3-18 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York/ Leiden: Brill, 1997.

W. L. Holladay. "Was Trito-Isaiah Deutero-Isaiah After All?" Pp. 193-218 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

J. Jensen. "Helel ben Shahar (Isaiah 14:12-15) in Bible Translation." Pp. 339-56 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

J. Limburg. "Swords to Plowshares: Text and Contents." Pp. 279-94 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

M. C. Lind. "Political Implications of Isaiah 6." Pp. 317-338 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

R. F. Melugin. "The Book of Isaiah and the Construction of Meaning." Pp. 39-56 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

T. N. D. Mettinger. "In Search of the Hidden Structure: YHWH as King in Isaiah 40-55." Pp. 143-54 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

J. N. Oswalt. "Righteousness in Isaiah: A Study of the Function of Chapters 56-66 in the Present Structure of the Book." Pp. 177-92 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

G. J. Polan. "Still More Signs of Unity in the Book of Isaiah: The Significance of Third Isaiah." *SBLSP* (1997): 224-33.
    Concerned with how a rhetorical device at Isa 56:1 mirrors rhetorical devices in the book as a whole

G. G. Porton. "Isaiah and the Kings: The Rabbis on the Prophet Isaiah." Pp. 693-716 in Vol. 2 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

M. Rosenbaum. *Word-Order Variation in Isaiah 40-55*. Assen: van Gorcum, 1997.

O. H. Steck. "Autor und/oder Redaktor in Jesaja 56-66." Pp. 219-59 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

M. A. Sweeney. "Prophetic Exegesis in Isaiah 65-66." Pp. 455-74 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

A. L. H. M. Van Wieringen, *The Implied Reader in Isaiah 6-12*. Biblical Interpretation Series 34. Leiden: Brill, 1998.
    Subjects the text of Isaiah 6-12 to a three-fold analysis in order to describe the implied reader of these chapters: (1) text-linguistic analysis; (2) subjective domain analysis, which is concerned with who thinks or perceives in a textual unit; and (3) communication analysis, which describes the interrelationships between the implied author, the characters and the implied reader. Interprets the characters in Isaiah 7 against the paradigm of holiness discovered in chap. 6.

D. W. Van Winkle. "An Inclusive Authoritative Text in Exclusive Communities." Pp. 423-40 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Brill, 1997.

H. G. M. Williamson. "Relocating Isaiah 1:2-9." Pp. 263-278 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

J. T. Willis. "Isaiah 2:2-5 and the Psalms of Zion." Pp. 295-316 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

R. J. Coggins. "Do We Still Need Deutero-Isaiah?" *JSOT* 81 (1998) 77-92.
    Questions the conclusion that Isaiah 40-55 forms a coherent literary unit that draws on the supposedly earlier oracles found in chaps. 1-39. Questions the historicity of Deutero-Isaiah's ministry to a group of exiles in Babylon, illustrating the ideology latent in such a reconstruction.

J. T. Willis. "Exclusivistic and Inclusivistic Aspects of the Concept of the 'The People of God' in the Book of Isaiah." *ResQ* 40 (1998): 3-12.

H. C. P. Kim. "Intertextual Reading of a 'Crushed Reed' and a 'Dim Wick' in Isaiah 42.3." *JSOT* 83 (1999) 113-24.

P. D. Miscall. *Isaiah 34-35: A Nightmare/A Dream*. JSOTSup 281. Sheffield Academic Press, 1999.
> Reads Isaiah 34-35 as a single poem and as an integral part of the unified book of Isaiah. The poem has two contrasting scenes ("nightmare and dream") that are representative of the prophetic pattern of judgment and salvation. By analyzing "repetitions, similarities, contrasts and shifts in terms, themes, images and parallels with and allusions to other texts . . ." Miscall seeks a nuanced appreciation and understanding of the poem (p. 10).

M. Wonsuk. *Until The Spirit Comes: The Spirit of God in the Book of Isaiah*. JSOTSup 271. Sheffield: Sheffield Academic Press, 1999.

W. A. M. Beuken. *Isaiah II*. Isaiah 28-39. Historical Commentary on the Old Testament. Leuven: Peeters 2000.

J. Blenkinsopp. *Isaiah 1-39: A New Translation with Introduction and Commentary*. AB 19. New York: Doubleday, 2000.

W. Brueggemann. "Five Strong Rereadings of the Book of Isaiah." Pp. 87-104 in *The Bible in Human Society: Essays in Honor of John Rogerson*. Edited by M. Daniel, R. P. Carroll, D. J. A. Clines, and P. R. Davies. JSOTSup 200. Sheffield: Sheffield Academic Press, 1995. Reprinted: pp. 21-34 as "Rereading the Book of Isaiah" in *Texts that Linger Words that Explode: Listening to Prophetic Voices*. Edited by P. D. Miller. Minneapolis: Fortress, 2000.

R. E. Clements. "The Prophecies of Isaiah and the Fall of Jerusalem in 587 B.C." *VT* 30 (1980): 421-36. Reprinted: pp. 148-63 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

A. S. Kapelrud. "The Main Concern of Second Isaiah." *VT* 32 (1982) 50-8. Reprinted: pp. 164-72 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

K. Baltzer. *Deutero-Isaiah: A Commentary on Isaiah 40-55*. Hermeneia. Translated by M. Kohl. Edited by P. Machinist. Minneapolis: Fortress, 2001.
> Regards Isaiah 40-55 as a unified document comprising a liturgical drama divisible into six large acts, complete with prologue (Isa. 40) and epilogue (Isa. 55), five of which end with a hymn, and performed during the Festival of Unleavened Bread. The uneven distribution of the servant songs is due to only one being permitted per act. Believes that the servant should be identified as Moses. Argues that Deutero-Isaiah was composed in Jerusalem at the end of the fifth century BC.

J. Goldenstein. *Das Gebet der Gottesknechte: Jesaja 63,7-64,11 im Jesajabuch*. Wissenschaftliche Monographien zum Alten und Neuen Testament 92. Neukirchen-Vluyn: Neukirchener, 2001.

> Argues that Isa 63:7-64:11 was composed for its present position in the book of Isaiah by scribes who continued to interpret the Isaianic corpus in light of current events. The people who call on God in this prayer stand in the tradition of the suffering servant of Isaiah's servant songs. Five considerations allow placement of the text in the history of OT theology: 1) the cities of Judah and God's spirit are holy; 2) the prayer presupposes Deuteronomistic theology; 3) the theocentric concept of sin parallels Job (e.g. Job 9:20, 22); 4) God is addressed as "our Father," a late occurrence; and 5) Isa 63:7ff can be understood as questioning the concept of a new covenant in Jeremiah and Ezekiel. G. dates the prayer to the Hellenistic period, about 302/01 B.C.

M. S. Heiser. "The Mythological Provenance of Isa. XIV 12-15: A Reconsideration of the Ugaritic Material." *VT* 51 (2001): 354-69.

R. W. L. Moberly. "Whose Justice? Which Righteousness? The Interpretation of Isaiah V 16." *VT* 51 (2001): 55-68.

G. C. I. Wong. "Faith in the Present Form of Isaiah VII 1-17." *VT* 51 (2001): 535-47.

R. E. Clements. "Isaiah: A Book without an Ending?" *JSOT* 97 (2002) 109-126.

> Theorizes that the ending of Isaiah as it stands in the received text is not congruent with the larger themes and theology of that prophetic corpus. Efforts by recent literary critics to discern a comprehensive structure for the book have been only partially successful. Isaiah 5-35, however, can be understood as "a planned and self-contained whole as an apocalyptic book in the post-exilic age" (123). The major step in the formation of Isaiah was the joining of Deutero-Isaiah with chapters 5-35, which lent a kind of unity to the entire work.

L. S. Fried. "Cyrus the Messiah? The Historical Background to Isaiah 45:1." *HTR* 95 (2002): 373-93.

W. L. Holladay. *Unbound by Time: Isaiah Still Speaks*. Cambridge: Cowley, 2002.

R. M. Shipp. Of Dead Kings and Dirges: Myth and Meaning in Isaiah 14:4b-21. Academia Biblica 11. Atlanta: SBL, 2002.

> Argues that Isa 14:4b-21 is a royal dirge transformed through its literary use (mashal) whose mythopoeic and cosmological overtones add to its beauty and subtlety. After a history of interpretation covering Isa 14:4b-21 and myth in general, as well as a determination of its form (royal dirge and mashal), S. discusses debated topics in the poem (the identity of Hêlēl ben Šaḥar and other mythological motifs). Finally, S. offers a translation, structural analysis and exegesis of the poem, concluding by arguing that the tyrant in view is Sargon II.

R. L. Troxel. "Economic Plunder as a Leitmotif in LXX-Isaiah." *Bib* 83 (2002): 375-391.

R. Albertz. "Darius in Place of Cyrus: The First Edition of Deutero-Isaiah (40.1-52.12) in 521 B.C.E." *JSOT* 27 (2003) 371-83.

In view of the lack of correspondence between Isa 47 and the conquest of Babylon by Cyrus and the closer correspondences to Darius, as well as the emerging consensus that the first literary edition of Deutero-Isaiah emerged ca. 520 BC, A. suggests that Darius, not Cyrus, was meant in the original editions of 42:5-11, 45:11-13, and 48:12-16a. The capture of Babylon thus refers to its subjugation by Darius in 522/521 BC.

R. Brandscheidt. "Die Frohbotschaft von Gott als Schöpfer und Erlöser nach Jesaja 43,1-7." Pp. 131-51 in *Gottes Wege suchend: Beiträge zur Verständnis der Bibel und ihrer Botschaft: Festschrift für Rudolf Mosis zum 70. Geburtstag*. Edited by R. Mosis and F. Sedlmeier. Würzburg: Echter, 2003.
> Considers the redactional unit Isa 42:18-43:7, focusing especially on 43:1-5, which she considers a priestly salvation oracle. This unit has two main concerns: the revelation of God's might through his creation and now manifest in the defense and overcoming of mortal danger for his people; and the portrayal of divine redemption through the continuing gracious election of Israel. The pall of exile still hung over the exiles with the advent of Cyrus, and so the author of Isa 43:1-5 took up Deuteronomic theology and transformed it by communicating God's creation and redemption, two aspects by which God sought to reestablish his strained relationship with his people.

R. Cajot. "Second Isaiah's Message of Hope for the Suffering Exiles." Pp. 74-86 in *Hope for a Suffering People: Proceedings of the Fourth Annual Convention CBAP, Tagaytay City, 25-27 July 2003*. Edited by F. P. Ll. Ramirez. Manila: Catholic Biblical Association of the Philippines, 2003.

C. Conroy. "Reflections on Some Recent Studies of Second Isaiah." Pp. 145-60 in *Palabra, Prodigio, Poesía*. Edited by V. C. Bertomeu. AnBib 151. Rome: Pontifical Biblical Institute, 2003.

J. C. McCann, Jr. "The Book of Isaiah—Theses and Hypotheses." *BTB* 33 (2003) 88-94.

K.-C. Park. *Das Gerechtigkeit Israels und das Heil der Völker: Tempel, Eschatologie und Gerechtigkeit in der Endgestalt des Jesajabuches (Jes 56, 1-8; 58, 1-14; 65,17-66, 24)*. BEATAJ 52. Frankfurt am Main: Peter Lang, 2003.

H.-J. Stipp. "Vom Heil zum Gericht: Die Selbstinterpretation Jesajas in der Denkschrift." Pp. 323-54 in *Gottes Wege suchend: Beiträge zur Verständnis der Bibel und ihrer Botschaft: Festschrift für Rudolf Mosis zum 70. Geburtstag*. Edited by R. Mosis and F. Sedlmeier. Würzburg: Echter, 2003.
> While Isa 6-8 (Isaiah's *Denkschrift* or memoir) possesses many features that suggest it was written down close to the events it describes, other features (the varying attitude toward the royal court and the co-existence of oracles of doom and salvation) suggest distance from these events. Theorizes that Isaiah himself redacted his oracle because he thought Ahaz had not trusted in God alone, and so made his deliverance into a short-lived postponement of judgment.

B. M. Zapff. "Jes 40 und die Frage nach dem Beginn des deuterojesajanischen Corpus." Pp. 355-73 in *Gottes Wege suchend: Beiträge zur Verständnis der Bibel und ihrer Botschaft: Festschrift für Rudolf Mosis zum 70. Geburtstag*. Edited by R. Mosis and F. Sedlmeier. Würzburg: Echter, 2003.

Finds that Isa 40:12-31* constituted the original beginning of the Deutero-Isaianic corpus, though it stems from the hand of a redactor who was responsible for its first edition. Isa 40:1-11 is later and intends to link an already existing Deutero-Isaianic corpus with a likewise already-existing proto-Isaiah.

J. H. Walton. "The Imagery of the Substituted King Ritual in Isaiah's Fourth Servant Song." *JBL* 122 (2003) 734-43.

A. Cody. "A Palindrome in Isa 40:4b: Allowing Restoration of an Original Reading." *CBQ* 66 (2004): 551-60.

A. A. Fischer. "Der Edom-Spruch in Jesaja 21: Sein literaturgeschichtlicher und sein zeitgeschichtlicher Kontext." Pp. 471-90 in vol. 1 of *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag*. Edited by M. Witte. BZAW 345/1. Berlin: de Gruyter, 2004.
   Explores the oracle against Edom in Isa 21:11-12, arguing that the superscription is part of a later editing of the oracles against the nations in Isa 13-23 (about 400 BCE) and that it originally referred to the Arabic oasis Duma. The oracle should be understood as part of the larger text in 21:1-15 concerning the end of Babylon (vv. 1-10) and the caravans (vv. 13-15), explaining the delay of deliverance. Adduces archaeological evidence to argue that the "night" of the oracle is a figure for foreign rule over Edom, concerning which the prophet assures his interlocutors that the foreign rule will be dissolved into divine rule.

M. Goulder. "Deutero-Isaiah of Jerusalem." *JSOT* 28 (2004): 351-62.

S. Grätz. "Das unglaubliche Botschaft: Erwägungen zum vierten Lied des Gottesknechts in Jes 52, 13-53, 12." *SJOT* 18 (2004): 184-207.

F. Hartenstein. "Tempelgründung als 'fremdes Werk': Beobachtungen zum 'Ecksteinwort' Jesaja 28,16-17." Pp. 491-516 in vol. 1 of *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag*. Edited by M. Witte. BZAW 345/1. Berlin: de Gruyter, 2004.
   Consideration of the famous Isaianic prophecy about the "cornerstone" (Isa 28:16-17) in terms of its context and its metaphors (flood of Assyria, building, and royal protection). The language of "building" is a metaphor for continuing to reside in his Temple, from which he will take his protection and guidance in the face of the Assyrian threat. The "cornerstone" prophecy has strong future and theocentric dimensions, and resembles a building inscription of an ANE temple.

W. Herrmann. "Die religiöse Signifikanz von Jesaja 63,1-6." Pp. 533-50 in vol. 1 of *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag*. Edited by M. Witte. BZAW 345/1. Berlin: de Gruyter, 2004.
   Treatment of the history of (primarily German) scholarship on Isa 63:1-6 from the 19th century to the present. Whereas older scholarship, in keeping with its prejudices, evaluated the passage as revolting, more recent interpreters have stressed God's commitment to justice and the passage's elevated image of God exalted in majesty.

P. Höffken. "Zu Fragen der Abgrenzung des Kapitels Jesaja 55 im Lichte des frühjüdischen Textüberlieferung." *JSJ* 35 (2004) 385-90.

J. M. Kennedy. "Yahweh's Strongman? The Characterization of Hezekiah in the Book of Isaiah." *PRS* 31 (2004) 383-97.

E. Lanz. *Der ungeteilte Jesaja: Neues Licht auf eine alte Streitfrage*. Bibelwissenschaftliche Monographien 13. Wuppertal: R. Brockhaus, 2004.
> After a lengthy review of scholarship on the question of the authorship of Isaiah and the role chaps. 36-39 played in this question, L. compares Isa 36-39 with its parallel in 2 Kgs 18-20, giving the former priority. Since he finds that chaps. 38-39 occurred before chaps. 36-37 but were placed after them in Isaiah, and that 2 Kgs took over this order from Isaiah sometime in the exile, Isaiah's order must pre-date the exile. Given the strong correspondences he finds between Isa 36-39 and 40-66, L. argues that Isaiah as a whole must be pre-exilic. Jeremiah's correspondences with Isaiah likewise point to a pre-exilic Isaiah.

R. R. Lessing. *Interpreting Discontinuity: Isaiah's Tyre Oracle*. Winona Lake: Eisenbrauns, 2004.
> Analyzes the discontinuities in Isa 23, in light of redaction and rhetorical criticism. Argues that redaction criticism sees discontinuities in a text as evidence of editorial layers, while rhetorical criticism sees those same discontinuities as intentional acts designed to persuade. Concludes in favor of rhetorical criticism: it "accounts for more of the data that actually exist, makes a coherent sense of the whole, accounts for the historical setting of the text and is holistic" (270).

R. Routledge. "Is There a Narrative Structure Underlying the Book of Isaiah?" *Tyndale Bulletin* 55 (2004) 183-204.

R. L. Schultz. "How Many Isaiahs Were There and What Does It Matter? Prophetic Inspiration in Recent Evangelical Scholarship." Pp. 150-70 in *Evangelicals and Scripture: Tradition, Authority and Hermeneutics*. Edited by V. Bacote, L. C. Miguélez, and D. L. Okholm. Downers Grove: InterVarsity, 2004.
> Examines the work of evangelical scholars and whether they have been unduly influenced by contemporary critical approaches. Argues for the unity of Isaiah based on a) intertextual connections and thematic continuities, b) the conservative trend among critical scholars in favor of the unity of Isaiah, and c) on the superscription of the book. Believes that a "contemporary editor or group of editors could legitimately frame and order Isaiah's oracles, adding brief explanatory comments whenever they considered them to be necessary" (167).

L.-S. Tiemeyer. "'The Haughtiness of the Priesthood' (Isa 65,5)." *Bib* 85 (2004): 237-244.

R. E. Watts. "Echoes from the Past: Israel's Ancient Traditions and the Destiny of the Nations in Isaiah 40-55." *JSOT* 28 (2004): 481-508.

M. L. Barré. *The Lord Has Saved Me: A Study of the Psalm of Hezekiah (Isaiah 38:9-20)*. Catholic Biblical Quarterly Monograph Series 39. Washington: Catholic Biblical Society, 2005.
> Comprehensive consideration of the psalm of Hezekiah (Isa 38:9-20) in terms of its date, authorship, structure, poetic nature and relationship to the rest of Isaiah. After an analysis of its structure (superscription [v. 9], part I [vv. 10-14], part II [vv. 15-19] and coda [v. 20]), B.'s next six chapters treat sections or sub-sections of the psalm. It should be understood as pre-exilic and existing before its incorporation into Isaiah. It serves as the conclusion to Isaiah 1-38 before the

transitional chap. 39 and picks up several threads from chaps. 36-38. Concludes with B.'s reconstructed text of the psalm.

R. E. Clements. *Studies in the Book of Isaiah: Essays on Central Themes*. JSOTSup 416. New York: T&T Clark, 2005.

S. J. Croatto. "The 'Nations' in the Salvific Oracles of Isaiah." *VT* 55 (2005): 143-161.

E. C. Dim. *The Eschatological Implications of Isa 65 and 66 as the Conclusion of the Book of Isaiah*. Bible in History 3. Berlin: Peter Lang, 2005.
    Thorough study of Isa 65-66 divided into both exegetical and thematic explorations of these chapters. The thematic study explores the eschatological implications of Isa 65-66 for human society and person, for nature, for the universal scope of salvation and the last judgment, and for the relationship of Isa 65-66 to apocalypses. The final two chapters examine lexical and thematic connections with the rest of Isaiah and the eschatological implications of Isa 65-66 for the rest of the book and the NT.

H. Hagelia. "A Crescendo of Universalism: An Exegesis of Isa 19:16-25." *Svensk Exegetisk Årsbok* 70 (2005) 73-88.

J.-G. Heintz. *Le livre prophétique du Deutero-Esaïe*. Texte-Bibliographique du XXème siècle. Wiesbaden: Harrassowitz, 2005.

S. Paganini. "Who Speaks in Isaiah 55.1? Notes on the Communicative Structure in Isaiah 55." *JSOT* 30 (2005) 83-92.
    After a review of scholarship on Isa 55, P. asks two questions based on an understanding of Isaiah as drama: who are the characters in Isa 55:1-13; and who is the speaker in 55:1? She argues that Lady Zion is speaking from Isa 55:1 at least through v. 3d, and that God, a commentator, and a community also play roles in this drama.

L.-S. Tiemeyer. "The Watchman Metaphor in Isaiah lvi-lxvi." *VT* 55 (2005) 378-400.

J. G. F. Wilks. "The Suffering Servant and Personhood." *Evangelical Quarterly* 77 (2005) 195-210.

J. W. Adams. *The Performative Nature and Function of Isaiah 40-55*. London: T&T Clark, 2006.

U. Berges. "Das Jesajabuch als literarische Kathedrale: Ein Rundgang durch die Jahrhunderte." *Bibel und Kirche* 61 (2006) 190-97.

U. Berges. "'Ich gebe Jerusalem einen Freudenboten': Synchrone und diachrone Beobachtungen zu Jes 41,27." *Biblica* 87 (2006) 319-37.

W. A. M. Beuken. "Der Prophet Jesaja und seine Zeit: Überlegungen zu einer historischen Rückfrage." *Bibel und Kirche* 61 (2006) 198-202.

D. Bostock. *A Portrayal of Trust: The Theme of Trust in the Hezekiah Narratives*. Paternoster Biblical Monographs. Waynesboro: Paternoster, 2006.

M. A. Christian. "The Servant in the Songs." *Sewanee Theological Review* 49 (2006) 365-76.

S. W. Flynn. "'A House of Prayer for All Peoples': The Unique Place of the Foreigner in the Temple Theology of Trito-Isaiah." *Theoforum* 37 (2006) 5-24.

H. Hegelia. "The Holy Road as Bridge: The Role of Chapter 35 in the Book of Isaiah." *SJOT* 20 (2006) 38-57.

P. Höffken. "Eine Bemerkung zu Jes 55,1-5: Zu buchinternen Bezügen des Abschnitts." *ZAW* 118 (2006) 239-49.

K. Koenen. "Wölfe wohnen bei Lämmern: Jesaja Bilder vom Frieden zwischen Völkern und Geschöpfen." *Bibel und Kirche* 61 (2006) 212-17.

M. O'Kane. "Concealment and Disclosure in Isaiah 28-33." *Revue biblique* 113 (2006) 481-505.

R. J. Kratz. "Israel in the Book of Isaiah." *JSOT* 31.1 (2006) 103-28.
    By examining the title "Holy One of Israel," the name Jacob-Israel, and the political use of the name "Israel," K. seeks to use the name Israel to understand the development of Isaiah. Finds that whereas Isaiah of Jerusalem used the terms "Ephraim" and "Samaria," not Israel, to designate the (hostile) northern kingdom, Isa 5-11 used "Israel" to designate the re-constituted people of God, including both the northern and southern kingdoms. In 1st and 2nd Isaiah, "Israel" and "Jacob" are synonymous, and the term "Holy One of Israel" comes to the fore.

C. M. McGinnis and P. K. Tull (eds.). *"As Those Who Are Taught": The Interpretation of Isaiah from the LXX to the SBL.* Williston, VT: Society of Biblical Literature, 2006

P. Niskanen. "Yhwh as Father, Redeemer, and Potter in Isaiah 63:7–64:11." *Catholic Biblical Quarterly* 68 (2006) 397-407.
    Isa 63:7-64:11 is unusual for the frequency of times it straightforwardly uses the metaphor of "father" for God. In Isa 63:16 and 64:7, the meanings of "creator" and "defender" are highlighted but qualified by the secondary metaphors of "redeemer" and "potter." Rather than the general fatherhood of creation, this metaphor for fatherhood indicates a unique relationship between God and Israel.

S. A. Nitsche. *Jesaja 24-27: ein dramatischer Text : Die Frage nach des Genres prophetischer Literatur des Alten Testaments und die Textgraphik der grossen Jesajarolle aus Qumran.* Beiträge zur Wissenschaft vom Alten und Neuen Testament 166. Stuttgart: Kohlhammer, 2006.
    Using the evidence of closed and open sections from 1QIsa[a], N. argues that Isa 24-27 constituted a dramatic text, comprising 15 scenes. He adduces four theses: 1) different genres must be analyzed in terms of the composition of the book and its layout in 1QIsa[a]; 2) the recognition that dramatic forms underlie these texts helps to reconstruct their intention and points of view; 3) tracing the history of a prophetic text cast as drama is needed; and 4) recognition of a prophetic text as dramatic entails hermeneutical consequences, such as recognition that the last word is never spoken (even by God). Characters in the drama are Isaiah, the chorus of inhabitants of Jerusalem, the personified Zion, God, and two speakers who are passionately interested in Jacob's/Israel's fate. The drama was probably originally spoken by the members of the guilds of temple-singers.

F.-J. Ortkemper. "Adventliche Jesaja texte neu gelesen: Gewachsene Texte für Krisenzeiten. *Bibel und Kirche* 61 (2006) 203-7.

J. N. Oswalt. "The Nations in Isaiah: Friend or Foe; Servant or Partner." *Bulletin of Biblical Research* 16 (2006) 41-51.

U. Sals. "Gottes Frauenbilder: Frauenbilder und weibliche Gottesbilder im Jesajabuch." *Bibel und Kirche* 61 (2006) 218-22.

D. Sylva. "The Isaian Oracles against the Nations." *The Bible Today* 44 (2006) 215-19.

T. Wagner. *Gottes Herrschaft: Eine Analyse der Denkschrift (Jes 6,1-9,6)*. VTSup 108. Leiden: Brill, 2006.
> Important investigation of the concept of divine sovereignty within the Isaianic memoir (Isa 6:1-9:6). After an introduction and review of scholarship (chap. 1) and a translation and structural analysis (chap. 2), the next three chapters treat what W. considers the core texts of the memoir: 6:1-13 (chap. 3), 7:1-8:15 (chap. 4), and 9:1-6 (chap. 5). The oldest texts (7:2–8a,9–14,16-17; 8:1–4,6–8) belong to the time of the Syro-Ephraimite prophecy (733/32 B.C.E.), to which 6:1-10bα, 11 was added to explain why the prophetic word had not been fulfilled. 9:1-6 is not linked with the time of the Syro-Ephraimite crisis, but was added in the sixth century B.C.E. (after 8:19-23aα) in the hope of the arising of a new Davidite. Chap. 6 considers further scattered additions to the oracle. The theological portrayal of divine sovereignty can be reduced to two basic elements: God's holiness and judgment for Judah.

J. Werlitz. "Vom Gottesknecht der Lieder zum Gottesknecht des Buches." *Bibel und Kirche* 61 (2006) 208-11.

A. L. H. M. Van Wieringen. *The Reader-Oriented Unity of the Book of Isaiah.* ACEBTSup 6. Vught: Uitgeverij Skandalon, 2006.

B. Beyer. *Encountering the Book of Isaiah: A Historical and Theological Survey*. Grand Rapids: Baker Academic, 2007.
> Aimed at upper-level college students and graduate students, this source commends the single authorship of Isaiah, although it allows that Isaiah 1-39 and 40-66 are "almost separate works" (159). After an introduction to Isaiah, his place in history and the major themes of his work, the text proceeds according to the order of the biblical book. A second introduction to Isaiah 40-66 follows at the appropriate point. Frequent sidebars, a glossary, and a select bibliography (all in English) enhance the utility of this work for students.

B. Gosse. "Le 'serviteur' Israël-Jacob et le 'serviteur' nouveau Moïse dans la ligne de la Sagesse et du Psautier, en Isaïe 40ss." *Biblische Notizen* 133 (2007) 41-55.

J. Dekker. *Zion's Rock-Solid Foundations: An Exegetical Study of the Zion Text in Isaiah 28:16*. Leiden: Brill, 2007.

C. Ehring. *Die Rückkehr JHWHs: Traditions- und religionsgeschichtliche Untersuchungen zu Jesaja 40, 1-11 , Jesaja 52,7-10 und verwandten Texten.*Wissenschaftliche Monographien zum Alten und Neuen Testament 116. Neukirchen-Vluyn: Neukirchener, 2007.

Finds that the motif of divine return in Isa 40:1-11 and 52:7-10 is nourished from two sources: cultic traditions which picture Zion as the divine residence, and Mesopotamian parallels of divine abandonment of a sanctuary and return, entailing a model for explaining historical events. Part 1 comprises exegesis of Isa 40:1-11 and 52:7-10, while Part 2 analyzes comparable Mesopotamian texts. Concludes: "At the end of the tradition-historical and religio-historical investigations the thesis remains that the scenarios of the return of YHWH to Zion/ Jerusalem in Isa 40:1-11* and Isa 52:7-10 originated through a reception of Mesopotamian representations of the return of a god to his dwelling," although the aniconism of the YHWH cult remained a major distinction (269). The terminological, thematic, and structural parallels of Isa 40:1-5, 9-11 and 52:7-10 suit an understanding of a common origin of these texts and suggest that they were framing-texts of the first version of Deutero-Isaiah's prophecy.

J. M. Hutton. "Isaiah 51:9–11 and the Rhetorical Appropriation and Subversion of Hostile Theologies." *JBL* 126 (2007) 271–303.

   Argues through the citation of three biblical texts (Isa 51:9-11; Ps 74:13-15; Ps 89:10-11) and one Ugaritic text (*KTU* 1.3 III 38–46) that Isa 51:9-11 was used by Deutero-Isaiah as a "double subversion" of the original Canaanite hymn. By this H. means that Isa 51:9-11 was subversive not only by applying to Yahweh a hymn originally directed to Baal but doing this as a way to parody Judahites who were in the practice of appropriating texts to rival deities. Concludes that prophetic texts may appropriate even hostile texts for their own purposes and that F. M. Cross's idea of *recrudescence* is qualified by the observation that people take over pre-existing mythological themes with clear purposes in mind.

M. Köszeghy. *Der Streit um Babel in den Büchern Jesaja und Jeremia*. BWANT 173. Stuttgart: Kohlhammer, 2007.

M. H. Lavik. *A People Tall and Smooth-Skinned: The Rhetoric of Isaiah 18*.VTSup 112. Leiden: Brill 2007.

G. Verkindère. "Isaïe et les nations." Pp. 103-25 in *L'étranger dans la Bible et ses lectures*. Paris: Cerf, 2007.

R. Oosting. "The Counsellors of the Lord in Isaiah 40-55: A Proposal to Understand their Role in the Literary Composition." *JSOT* 32 (2008) 353-82.

   Addresses the problem of the identity and function of the counselors of God in Deutero-Isaiah, beginning with syntactical problems and moving toward levels of discourse, participants, and literary composition. Argues by analogy with verses having similar poetic structures (עֵצָה +*qatal* + waw; Isa 41:26; 42:24; Job 38:25) that the second stich should be understood as "and [who has directed] his counsellor that makes him know?" The identity of the counselor in Isa 40:13 is wisdom and in 46:11 is Cyrus. Isa 40-55 contains a dispute about knowledge between Yahweh and Israel, and wisdom and Cyrus are Yahweh's counselors who attempt to convince Judah that Yahweh's way is preferable to that of the nations.

4.2 Jeremiah

   See also A. J. Hauser, *Recent Research on the Major Prophets* in §1.2; J. Hill, "The Book of Jeremiah MT" in §2.5; W. L. Holladay, "Elusive Deuteronomists," S. Joo, *Provocation and Punishment*, M. Leuchter, *Josiah's Reform* in §2.6; J. B. Job, *Jeremiah's Kings* in §2.8; H. M. Barstad, "Prophecy in the Book of Jeremiah" in §3.1;

M. Haran, "The Place of the Prophecies against the Nations," and P.-M. Bogaert, "La datation per souscription" in §5.1; M. F. Whitters, "Jesus in the Footsteps of Jeremiah" in §5.2

T. R. Hobbs. "Some Remarks on the Composition and Structure of the Book of Jeremiah." *CBQ* 34 (1972) 257-75.

W. L. Holladay. *The Architecture of Jeremiah 1-20*. Lewisburg: Bucknell University Press, 1976.
     Investigates the structure of Jeremiah 1-20 using tradition criticism and redaction criticism, finding that there is a structure to these chapters and discovering in some instances the stimulus for inserting secondary material. Based on his investigation, H. attempts to describe the contents of the *Urrolle*, the first scroll dictated by Jeremiah to Baruch (Jer. 36).

T. W. Overholt. "Jeremiah and the Nature of the Prophetic Process." Pp. 129-50 in *Scripture in History and Theology: Essays in Honor of J. Coert Rylaardsam*. Edited by A. L. Merrill and T. W. Overholt. PTMS 17. Pittsburgh: Pickwick, 1977.

Brueggemann, W. "The Epistemological Crisis of Israel's Two Histories (Jer 9:22-23)." Pp. 85-105 in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*. Edited by J.G. Gammie et al. Missoula: Scholars Press, 1978.

P.-M. Bogaert (ed.). *Le Livre de Jeremie: le prophete et son milieu, les oracles et leur transmission.* BETL 54. Louvain: Peeters, 1981.
     Nineteen essays, six in English, presented at the 31st session of the *Colloquium Biblicum Lovaniense* on Jeremiah (1980). The essays are arranged in four sections: historical framework of Jeremiah; literary environment of Jeremiah; LXX of Jeremiah and its usefulness for textual criticism; and exegesis of Jeremiah. An introduction by B. sets the essays in the context of scholarship.

R. Althann. *A Philological Analysis of Jeremiah 4-6 in the Light of Northwest Semitic*. Rome: Biblical Institute, 1983.
     Extensive investigation of Jeremiah 4-6 that intends to show that the text of these chapters is reliable in the MT without recourse to systematic emendation, that they can be considered to have originated with Jeremiah, and that they can be considered fully poetic. Thirteen major units are identified, and each is arranged with syllable count, followed by analysis of the stichometry, philological analysis, an original translation, and a concluding discussion which bears out his theses.

W. Brueggemann. "'The Uncared For' Now Cared For (Jer. 30: 12-17): A Methodological Consideration." *JBL* 104 (1983): 419-428.

W. McKane. "Relations Between Poetry and Prose in the Book of Jeremiah with Special Reference to Jeremiah iii 6-11 and xi 14-17." *Congress Volume Vienna 1980*. Edited by J. A. Emerton. VTSup. Leiden: Brill, (1981): 220-37. Reprinted: pp. 269-84 in *A Prophet to the Nations: Essays in Jeremiah Studies*. Edited by L. Perdue and B. Kovacs. Winona Lake: Eisenbrauns, 1984.

L. G. Perdue and B. W. Kovacs (eds.). *A Prophet to the Nations: Essays in Jeremiah Studies*. Winona Lake: Eisenbrauns, 1984.
> Twenty-three essays arranged under seven headings: Introduction; The Date of Jeremiah's Call; Jeremiah, Deuteronomy, and the Reform of Josiah; The Foe from the North; The Composition of Jeremiah; The Quest for the Historical Jeremiah: Call and Confessions; and New Directions in Jeremiah Research.

T. Polk. *The Prophetic Persona: Jeremiah and the Language of the Self.* JSOTSup32. Sheffield: JSOT, 1984.
> Examines the "prophetic persona" of Jeremiah apart from its historical referentiality for the picture of the prophet it creates. Argues that the ancient Hebrews possessed an idea of the self that that this self is created as much through emotional discourse as intellectual propositions and represents a paradigm of national identity. Examining 4:1-22, 10:17-20, 14:1-15:4, 8:4-9:25, 17:1-18 and 20:7-18 closely, P. lays bare the ambiguities and tensions inherent in the book's picture of Jeremiah.

H. H. Rowley. "The Early Prophecies of Jeremiah in Their Setting." *Bulletin of John Rylands Library* 45 (1962) 198-234. Reprinted: pp. 33-61 in *A Prophet to the Nations: Essays in Jeremiah Studies*. Edited by L. G. Perdue and B. W. Kovacs. Winona Lake: Eisenbrauns, 1984.

W. Brueggemann. "A Second Reading of Jeremiah After the Dismantling." *ExAud* 1 (1985): 156-68.

B. Gosse. "La malédiction contre Babylone de Jérémie 51,59-64 et les rédactions du livre de Jérémie," *ZAW* 98 (1986): 383-99.

W. Brueggemann. "The Book of Jeremiah: Portrait of the Prophet." *Int* 37 (1983): 130-45. Reprinted: pp. 113-29 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987.
> Reconstructing the person of Jeremiah, Brueggemann concludes that the prophet was God's "special agent and messenger," his prophetic speech was characterized by "poetic passion and stunning imagination," he was active in the public sphere, and this public concern led him to contest the injustice of the monarchy, his fellow prophets, and perhaps his own relatives. He spoke about the end of the known world order brought about by his nation's sin but also held out the possibility of a new beginning wrought by God's grace. Jeremiah was deeply invested with the problems of his time and paved the way for Jesus' portrayal of himself.

W. L. Holladay. "The Years of Jeremiah's Preaching." *Int* 37 (1983): 146-59. Reprinted: pp. 130-42 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987.
> Seeks to develop a chronology of Jeremiah's life and prophetic career. Jeremiah was born in 627 BC, and his prophetic career begins in 615 in response to a public reading of Deuteronomy, which H. holds was read publicly every seven years, beginning in 622 BC (Deut. 31:9-13). H. traces the oracles of the prophet through seven stages, concluding with the final reading of Deuteronomy in 587, after which Jeremiah migrates to Egypt to die.

W. Brueggemann. "Jeremiah: Intense Criticism/Thin Interpretation." *Int* 42 (1988) 268-80.

W. Brueggemann. *To Pluck Up, to Tear Down*. Grand Rapids: Eerdmans, 1988.

R. P. Carroll. "Dismantling the Book of Jeremiah and Deconstructing the Prophet." Pp. 291-302 in *Wünschet Jerusalem Frieden*. Collected Communications to the XIIth Congress of the International Organization for the Study of the Old Testament, Jerusalem, 1986. Edited by M. Augustin and K.-D. Schunck. Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums 13. Frankfurt: Peter Lang, 1988.

M. E. Biddle. *A Redaction History of Jeremiah 2:1-4:2,* ATANT 77. Zurich: Theologischer Verlag, 1990.
> Argues that Jer. 2:1-4:2 does not represent the earliest preaching of the prophet Jeremiah but instead is a complex that "has grown over a somewhat lengthy period and has undergone several redactional reinterpretations" (220). After discovering four levels of redactional activity in Jer. 2:1-4:2, B. concludes that this section functions as a model of rebellion and redemption applicable to the people of God in all ages.

A. R. P. Diamond. "Jeremiah's Confessions in the LXX and MT: A Witness to Developing Canonical Functions?" *VT* 40 (1990): 33-50.

B. Gosse. "Jérémie XLV et la place du receuil d'oracles contre les nations dans le livre de Jérémie." *VT* 40 (1990): 145-51.

S. Herrmann. *Jeremia: Der Prophet und das Buch.* EdF 271. Darmstadt: Wissenschaftliche Buchgesellschaft, 1990.

M. S. Smith. *The Laments of Jeremiah and Their Contexts: A Literary and Redactional Study of Jeremiah 11-20*. Atlanta: Scholars Press, 1990.
> Taking the work of K. O'Connor and A. R. Diamond as starting points, S. delineates the sub-sections of Jeremiah 11-20 through careful attention to superscriptions and investigates Jeremiah's confessions before they were inserted into their present literary context. Concludes that the divine addresses in Jeremiah 11-20 demonstrate a "progression of thought and action," and that the relationship of Yahweh and Jeremiah parallels the relationship of Yahweh and Israel (61).

B. A. Bozak. *Life "Anew": A Literary-Theological Study of Jer. 30-31*. AnBib 122. Rome: Pontificio Istituto Biblico, 1991.
> Engages in "close reading" of Jeremiah 30-31 with attention to literary devices and polysemy, breaking these chapters into six poems (30:5-11; 30:12-17; 30:18-31:1; 31:2-6; 31:7-14; 31:15-22; 31:23-40) with an introduction (30:1-4). Connections between these poems are explored, including motifs and themes such as transformation, gratuitousness of salvation and continuity and discontinuity between the past and future. A final chapter considers the repeated address to the people in a feminine voice on literary, historical and psychological levels.

J. D. W. Watts. "Text and Redaction in Jeremiah's Oracles Against the Nations." *CBQ* 54 (1992): 432-47.

R. E. Clements. "Jeremiah 1-25 and the Deuteronomistic History." Pp. 93-113 in *Understanding Poets and Prophets. Essays in Honour of George Wishart Anderson*. Edited by A. G. Auld. JSOTSup 152. Sheffield: Sheffield Academic Press, 1993.
>   Argues that Jeremiah 1-25 can be grouped into four broad sections: (1) the warning about the judgment in store for Jerusalem; (2) an explanation for the destruction of the Temple made on the basis of its idolatry; (3) the guilt of the false prophets who should have warned Judah but brought a false message of security instead; and (4) the interpretation of the kingship conditionally in light of obedience to the covenant. All four of these themes display commonality with the authors of the Deuteronomistic History, and chapters 1-25 can be said to have been edited in Judah by the editors of that history, about 550 BC. Later, Jeremiah 26-52 was added, possibly in Babylon, reflecting the unique point of view of that group of exiles.

J. R. Lundblom. *The Early Career of the Prophet Jeremiah*. Lewiston, NY: Mellen, 1993.
>   Attempts to discern the chronology of Jeremiah's early career. Against the high chronology that pictures Jeremiah's call in 627 BC and the low chronology that pictures the prophet's call in 615 BC at the age of 12, L. questions the assumption that Jeremiah's call and the beginning of his prophetic career are contemporaneous. Suggests rather that, following the chronology of the book itself, the prophet was called in 627 BC and accepted the call while hearing the "book of the law" read during Josiah's covenant renewal ceremony in 622 BC.

D. J. Reimer. *The Oracles Against Babylon in Jeremiah 50-51: A Horror Among the Nations*. San Francisco: Mellen, (1993): 155.

B. Gosse. "La place primitive du receuil d'oracles contre les nations dans le livre de Jérémie *BN* 74 (1994): 28-30.

H. V. D. Parunak. "Some Discourse Functions of Prophetic Quotation Formulas in Jeremiah." Pp. 489-519 in *Biblical Hebrew and Discourse Linguistics*. Edited by R. D. Bergen. Dallas: SIL, 1994.
>   A detailed examination of the variety of quotation formulas in Jeremiah ("Thus says the Lord," "Oracle of the Lord," etc.) that give rise to confusion regarding, among other things, the use of single and double quotation marks in modern texts. Concludes that quotation formulas are not chaotic nor insignificant nor synonymous. On the one hand, they encode the different components of an oracle, and on the other, they indicate the structural clustering within oracles. Includes a useful overview of oracles, their component parts, and composition.

A. O. Bellis. *The Structure and Composition of Jeremiah 50:2-51:58*. Lewiston: Mellen, 1995.

B. Gosse. "Le rôle de Jérémie 30,24 dans la rédaction du livre de Jérémie." *BZ* 39 (1995): 91-96.

B. Gosse. "Nabuchodnosor et les évolutions de la rédaction du livre de Jérémie." *Science et Espirit* 47 (1995): 177-87.

J. T. Willis. "Dialogue Between Prophet and Audience as a Rhetorical Device in the Book of Jeremiah." *JSOT* 33 (1985): 63-82. Reprinted: pp. 205-22 in *The Place Is Too Small for Us: The*

Israelite Prophets in Recent Scholarship. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.
> Suggests that dialogue between the prophet and his audience comprises an important rhetorical device in the book of Jeremiah that can be used as a clue to the book's structure. The response sections in these dialogues serve as valuable windows onto the thinking of the Jewish leadership in the time of Jeremiah and the book's redactors. Further, Jeremiah's theology should be distinguished from that of his partners in dialogue.

M. E. Biddle. *Polyphony and Symphony in Prophetic Literature: Rereading Jeremiah 7-20*. Studies in Old Testament Interpretation 2. Macon, GA: Mercer, 1996.
> Likening his method to that of a geologist studying the formation of a rock, B. attends to the polyphony of Jeremiah through both synchronic and diachronic analysis. Three levels of analysis are employed: delimiting the boundaries of speech; characterizing the figure at issue; and discerning the structure of the dialogue between Yahweh and the prophet, using seven basic criteria. Concludes: "In the final analysis, Jeremiah is remarkably and acutely open-ended" (128).

W. Brueggemann. "A 'Characteristic' Reflection on What Comes Next (Jeremiah 32.16-44)." Pp. 16-32 in *Prophets and Paradigms: Essays in Honor of Gene M. Tucker*. Edited by S. B. Reid. JSOT 229. Sheffield: Sheffield Academic Press, 1996.
> A prayer of Jeremiah and Yahweh's response are examined for what they articulate that "is characteristic in the faith-rhetoric of Israel" (p. 17). The prayer is rooted in the covenant but offers a new perspective that is rooted in doxology. "Its purpose is to move Israel to the edge of 'covenantal nomism,' and then to plunge beyond it into newness, as Israel had to do in exile" (p. 32).

A. R. P. Diamond. "Portraying Prophecy: Of Doublets, Variants and Analogies in the Narrative Representation of Jeremiah's Oracles—Reconstructing the Hermeneutics of Prophecy." *JSOT* 57 (1993): 99-119. Reprinted: pp. 313-33 in *The Prophets: A Sheffield Reader*. Biblical Seminar 42. Sheffield: Sheffield Academic Press, 1996.

D. L. Smith. "Jeremiah as Prophet of Nonviolent Resistance." *JSOT* 4357 (1989): 9-107. Reprinted: pp. 207-18 in *The Prophets: A Sheffield Reader*. Biblical Seminar 42. Sheffield: Sheffield Academic Press, 1996.

L. Stulman. "Insiders and Outsiders in the Book Of Jeremiah: Shifts in Symbolic Arrangement." *JSOT* 66 (1995) 65-85. Reprinted: pp. 292-312 in *The Prophets: A Sheffield Reader*. Biblical Seminar 42. Sheffield: Sheffield Academic Press, 1996.

B. Boyle. *Fire in the City: A Synchronic (Narrative Critical) and Diachronic Reading of the Interviews between Zedekiah and Jeremiah in Jeremiah 37:1-38:28a*. Excerpta ex Dissertatione ad Doctoratum in Facultate Theologiae Pontificiae Universitatis Gregorianae. Rome: Pontificia Universitas Gregoriana, 1997.

A. H. W. Curtis and T. Römer (eds.). *The Book of Jeremiah and its Reception/Le livre de Jérémie et sa reception*. BETL 128. Leuven: Peeters/University Press, 1997.
> Comprised of thirteen essays presented at a seminar on Jeremiah conducted jointly between the biblical studies faculty at the Universities of Manchester and Lausanne, Switzerland (1995). In

place of the quest for the authentic oracles of Jeremiah, these essays instead "focus on a literary entity, its redaction and reception" (11). Six essays appear in French; seven in English.

Y. Gitay. "The Projection of the Prophet: A Rhetorical Presentation of the Prophet Jeremiah (According to Jer 1:1-19)." Pp. 41-55 in *Prophecy and Prophets: The Diversity of Contemporary Issues in Scholarship*. Edited by Y. Gitay. SBL Semeia Studies. Atlanta: Scholars, 1997.
> Because the messages of the prophets were harsh, "the prophetic books reflect the inner tensions of the prophets as sensitive human beings, and their rhetorical attempts to reach their antagonistic audiences" (p. 41). Uses Jeremiah as a test-case for analyzing whether his rhetoric is presented in response to the prophet's immediate historical audience or to that of the scribe. Concludes that "the book of Jeremiah is based on the personal struggle of a prophet in his effort to deliver an unpleasant message. . . . the prophetic figure and the book ascribed to him are inseparable" (p. 53).

K. M. O'Connor. "The Tears of God and Divine Character in Jeremiah 2-9." Pp. 172-85 in *God in the Fray: A Tribute to Walter Brueggemann*. Edited by T. Linafelt and T. K. Beal. Minneapolis: Fortress, 1998.

D. Berrigan. *Jeremiah: The World, the Wound of God*. Minneapolis: Fortress, 1999.

J. Dubbink. "Jeremiah: Hero of Faith or Defeatist? Concerning the Place and Function of Jeremiah 20:14-18." *JSOT* 86 (1999) 67-84.

J. Hill. *Friend or Foe? The Figure of Babylon in the Book of Jeremiah MT*. Biblical Interpretation 40. Leiden: Brill, 1999.
> Contends that the figure of Babylon in the MT of Jeremiah functions both negatively and positively as a metaphor for Judah. Through a literary, synchronic reading of the book, H. finds that the "world of the text is configured as a world of exile" which is not yet ended (194). Discovers the representation of Babylon is distinctive, although a more conventional understanding also exists, that it is imaged using both masculine and feminine imagery, and that its dominance persists.

H. B. Huffmon. "Jeremiah of Anathoth: A Prophet for All Israel." Pp. 261-71 in *Ki Baruch Hu: Ancient Near Eastern, Biblical, and Judaic Studies in Honor of Baruch A. Levine*. Edited by R. Chazan, W. W. Hallo, and L. H. Schiffman. Winona Lake: Eisenbrauns, 1999.

D. F. Sawyer. "Gender Play and Sacred Text: A Scene from Jeremiah." *JSOT* 83 (1999): 99-111.

J. L. Berquist. "Prophetic Legitimation in Jeremiah." *VT* 39 (1989): 129-39. Reprinted: pp. 200-10 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

Brueggemann, W. "The 'Baruch Connection': Reflections on Jeremiah 43:1-7. *JBL* 48 (1994): 239-51. Reprinted: pp. 45-58 in *Texts that Linger Words that Explode: Listening to Prophetic Voices*. Edited by P. D. Miller. Minneapolis: Fortress, 2000.

H. Lalleman-De Winkel. *Jeremiah in Prophetic Tradition: An Examination of the Book of Jeremiah in the Light of Israel's Prophetic Traditions*. Leuven: Peeters, 2000.
> Asks the question "Is there a distinctive 'prophetic tradition' in Israel, and can the Book of Jeremiah be located in it?" (9). Seeks to combat a narrow focus on the Deuteronomic redaction of Jeremiah through a careful investigation of prophetic role (more than intercession), the demonstration that Amos, Hosea and Jeremiah actually called for hope and repentance, and an investigation of covenant. Concludes: "Jeremiah was aware of standing in an old, familiar tradition" (240).

H. Migsch. "'Eingehalten worden sind die Worte Jehonadabs': Zur Interpretation von Jer 35,14." *Bib* 82 (2001): 385-401.

B. P. Robinson. "Jeremiah's New Covenant: Jer 31, 31-34." *SJOT* 15 (2001): 181-204.

A. Aejmelaeus. "Jeremiah at the Turning-Point of History: Jeremiah XXV 1-14 in the Book of Jeremiah." *VT* 52 (2002) 459-82.

J. M. Henderson. "Who Weeps in Jeremiah VIII 23 (IX 1)? Identifying Dramatic Speakers in the Poetry of Jeremiah." *VT* 52 (2002) 191-206.

W. L. Holladay. "Indications of Jeremiah's Psalter." *JBL* 121 (2002): 245-61.

M. Haran. "The Place of the Prophecies Against the Nations in the Book of Jeremiah." Pp. 699-706 in *Emanuel: Studies in Hebrew Bible, Septuagint, and Dead Sea Scrolls in Honor of Emanuel Tov*. Edited by S. M. Paul, R. A. Kraft, L. H. Schiffman, and W. W. Fields. VTSup 94. Leiden: Brill, 2003.

E. K. Holt. "The Meaning of an *Inclusio*: A Theological Interpretation of the Book of Jeremiah MT." *SJOT* 17 (2003) 183-205.

M. Kessler. *Battle of the Gods: The God of Israel versus Marduk of Babylon. A Literary/ Theological Interpretation of Jeremiah 50-51*. SSN 42. Assen: Van Gorcum, 2003.
> Literary and theological study of Jeremiah 50-51 that searches for unity within these chapters and takes a predominantly synchronic view, although historical development is acknowledged. Includes a survey of literary forms, literary commentary, discussion Jeremiah 50-51 within the context of the rest of the oracles against foreign nations (chaps. 46-51), the book of Jeremiah and the Isaianic oracles against foreign nations and a consideration of Babylonian history. Throughout, the focus is on the Massoretic Text with only occasional recourse to the Septuagint.

J. Kiss. *Die Klage Gottes und des Propheten: Ihre Rolle in der Komposition und Redaktion von Jer 11-12, 14-15 und 18*. Wissenschaftliche Monographien zum Alten und Neuen Testament 99. Neukirchen-Vluyn: Neukirchener, 2003.
> Motivated by the juxtaposition of divine and human complaints in Jer 11-12, 14-15 and 18, K. offers a detailed redaction-critical investigation of each of these three text-blocks. Jeremiah's disciples are seen to have preserved authentic Jeremianic sayings in a redactional setting of their own construction, to which Deuteronomistic and other later hands have contributed. Concludes that the divine and prophetic complaints were included separately and at different times in their present setting within the

book of Jeremiah; however, their juxtaposition is meaningful, revealing God's and Jeremiah's common suffering and aloneness.

B. M. Newman and P. C. Stine. *A Handbook on Jeremiah*. UBS Handbook Series. New York: United Bible Societies, 2003.

W. H. Schmidt. "Die Anfänge von Jeremias Verkündigung aus dem Rückblick – Spuren der Urrolle? Jer 2, 1-9 im Zusammenhang von Kap. 1-6." Pp. 275-91 in *Gottes Wege suchend: Beiträge zur Verständnis der Bibel und ihrer Botschaft: Festschrift für Rudolf Mosis zum 70. Geburtstag.* Edited by R. Mosis and F. Sedlmeier. Würzburg: Echter, 2003.
> Based on his study of Jer 2:1-9 in its literary context, S. argues that Jer 1:1-3:5, 4:5-6:30 constitutes the scroll Jeremiah is reported to have made in Jer 36 and stems from Jeremiah's hand, as shown by thematic and lexical connections. A tendency toward escalation and sharp contrasts is detected between 2:2-3 and 6:30.

M. E. Biddle. "Contingency, God and the Babylonians: Jeremiah and the Complexity of Repentance." *Review and Expositor* 101 (2004) 247-66.

E. Di Pede. "Jérusalem, 'Ebed-Melek et Baruch. Enquête narrative sur le déplacement chronologique de Jr 45." *RB* 111 (2004): 61-77.

T. E. Fretheim. "Is Anything Too Hard for God (Jeremiah 32:37)?" *CBQ* 66 (2004): 231-36.

B. Gosse. "L'influence du Psautier sur la présentation du prophète Jérémie en Jr 15, 10-21 et ses liens avec Jr 17, 1-18." *Etudes Théologiques et Religieuses* 79 (2004) 393-402.

B. Gosse. "Le prophète Jérémie et le Psautier." *Transeuphratène* 27 (2004) 69-88.

E. Hayes. "'Hearing Jeremiah': Perception and Cognition in Jeremiah 1:1-2:2." *Hebrew Studies* 45 (2004): 99-119.

M. Kessler (ed.). *Reading the Book of Jeremiah: A Search for Coherence*. Winona Lake: Eisenbrauns, 2004.
> Intended primarily for students and non-specialists, this work collects 14 essays on Jeremiah without footnotes or unexplained foreign words. Includes: "An Approach to the Book of Jeremiah" (K. A. D. Smelik); "Toward a Synchronic Analysis of the Masoretic Text of the Book of Jeremiah" (A. J. O. van der Wal); "Getting Closer to Jeremiah: The Word of YHWH and the Literary-Theological Person of the Prophet" (J. Dubbink); "Jeremiah the Prophet: Astride Two Worlds" (L. Stulman); "The Scaffolding of the Book of Jeremiah" (M. Kessler); "The Place of the Reader in Jeremiah" (C. R. Seitz); "The Polyphonic Jeremiah: A Reading of the Book of Jeremiah" (R. P. Carroll); "The Function of Jeremiah 50 and 51 in the Book of Jeremiah" (K. A. D. Smelik); "A God of Vengeance? Comparing YHWH's Dealings with Judah and Babylon in the Book of Jeremiah" (J. G. Amesz); "At the Mercy of Babylon: A Subversive Reading of Empire" (W. Brueggemann); "Jeremiah's Message of Hope: Public Faith and Private Anguish" (R. E . Clements); "'Your Exile Will Be Long': The Book of Jeremiah and the Unended Exile" (J. Hill); "Divine Reliability and the Conceptual Coherence of the Book of Consolation (Jeremiah 30-31)" (B. Becking); "Citations from the Book of Jeremiah in the New Testament" (J. W. Mazurel).

W. H. Schmidt. "Konturen von Jeremias Verkündigung : Ihre Themen und Einheit." Pp. 541-54 in vol. 1 of *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag*. Edited by M. Witte. BZAW 345/1. Berlin: de Gruyter, 2004.
> Asks what themes may serve to render Jeremiah's message coherent. Such ideas as the tight linkage of prophet and task, the use of rhetorical questions, appearance of salvation history as a history of guilt, critique of the Judahite cult in place of critique of syncretism, symbolic actions (including Jeremiah himself), and the promise of well-being only after judgment serve to unify the book and allow it to be read as a whole.

M. Avioz. "The Call for Revenge in Jeremiah's Complaints (Jer xi-xx)." *VT* 55 (2005) 429-38.

M. Leuchter. "The Temple Sermon and the Term מקום in the Jeremianic Corpus." *JSOT* 30 (2005) 93-109.
> While Deuteronom(ist)ic literature of Josiah's time used the term מקום (place) with reference to Jerusalem as the unique place to maintain the covenant, Jeremiah's Temple sermon (7:1-15) questions the absolute uniqueness of the Temple. Rather, he makes its value contingent upon obedience to the Law and thereby enlarges the sphere of the מקום to the land as a whole. Subsequently the applicability of the term is enlarged further in later supplements reflecting on Jeremiah's preaching.

A. Osuji. "Jer 28 (MT) and the Question of Prophetic Authenticity (From the Ideological to the Narratological)." *Estudios Bíblicos* 63 (2005) 175-93.

M. Roncace. *Jeremiah, Zedekiah, and the Fall of Jerusalem*. London: T&T Clark, 2005.
> Offers a narratological and intertextual analysis of Jer 37:1–40:6, the first half of the longest continuous narrative in the prophetic books. Applies a synchronic reading to the final form of the text. Considers commonalities between the Jeremiah–Zedekiah narrative and other narratives in which a prophet and king interact. Concludes: "Jeremiah 37–40 is not a 'theological narrative' like Jonah or Job, but rather a story about 'real life,' about a prophet and king who lived and experienced Israel's greatest tragedy" (173).

G. E. Yates. "Narrative Parallelism and the 'Jehoiakim Frame': A Reading Strategy for Jeremiah 26-45." *JETS* 48 (2005) 263-81.
> Argues that "the parallelism of Jeremiah 26-35 and 36-45 and the Jehoiakim texts which frame chapters 26-45 point to a purposeful editorial design and structure for this section of the book of Jeremiah" (281). Although Jeremiah's preaching gives the Judeans a chance to escape destruction, only a very small proportion of people (Baruch and the Rechabites) who live faithfully will experience deliverance.

W. Brueggemann. "The God of 'All Flesh'." Pp. 85-93 in *"And God Saw That It Was Good": Essays on Creation and God in Honor of Terence E. Fretheim*. St. Paul: Word and World, 2006.

W. Brueggemann. *Like Fire in the Bones: Listening for the Prophetic Word in Jeremiah*. Edited by P. D. Miller. Fortress, 2006.

L. L. Grabbe. "The Lying Pen of the Scribes: Jeremiah and History." Pp. 189-204 in *Essays on Ancient Israel in Its Near Eastern Context: A Tribute to Nadav Na'aman*. Winona Lake: Eisenbrauns, 2006.

F. C. Holmgren."The Elusive Presence: Jeremiah 20:4-11." *Currents in Theology and Mission* 33 (2006) 366-71.

N. Kilpp. "Jeremieas diante do tribunal." *Estudos Teológicos* 46 (2006) 52-70.

M. Leuchter. *Josiah's Reform and Jeremiah's Scroll: Historical Calamity and Prophetic Response*. Sheffield: Sheffield Phoenix, 2006.

A. Osuji. "True and False Prophecy in Jer 26-29 (MT): Thematic and Lexical Landmarks." *Ephemerides Theologicae Lovanienses* 82 (2006) 437-52.

G. Reid. "'Thus you will say to them': A Cross-Cultural Confessional Polemic in Jeremiah 10.11." *JSOT* 31 (2006) 221-38.
> Examines Jer 10:1-16 and especially the role of the Aramaic in v. 11. Suggests that the passage is "a coherent rhetorical unit well-suited to its context and the Aramaic v. 11 as an integral part of the poem conveying a vital cross-cultural polemic" (222).

G. Yates. "New Exodus and No Exodus in Jeremiah 26-45: Promise and Warning to the Exiles in Babylon." *Tyndale Bulletin* 57.1 (2006) 1-22.

H. Bezzel. *Die Konfessionen Jeremias: Eine redaktionsgeschichte Studie*. BZAW 387. Berlin: de Gruyter, 2007.
> Redaction-critical investigation of Jeremiah's "Confessions," whose basic layer (Jer 11:18-23; 15:15,-16a, 17-20; 17:14-18; 18:18-19, 20b-23; 20:7, 8b-11) H. finds was inserted about 400 BCE. The confessions picture Jeremiah as the "personification of the theological conflict between election and suffering" (284), and picture both his inner suffering (chaps. 1-20) and his external aspect (chaps. 20-45). The basic layer of the confessions pictures a radical re-interpretation of judgment from a subject of threat to an object of hope. To this basic layer come two additional layers; the first takes up wisdom themes to describe Jeremiah as a suffering righteous man, while the second sees Jeremiah as the embodiment of the suffering people of God.

W. Brueggemann. *The Theology of the Book of Jeremiah*. Old Testament Theology. Cambridge University Press, 2007.

C. J. Dempsey. *Jeremiah: Preacher of Grace, Poet of Truth*. Interfaces. Collegeville: Liturgical, 2007.

G. Fischer. *Jeremia: Der Stand der Theologischen Diskussion*. Darmstadt: Wissenschaftliche Buchgesellschaft, 2007.
> Concise introduction to the major areas of debate in the book of Jeremiah. Issues treated include the relationship of the MT and the LXX, the book's content and style, its composition and origin, the prophet in history, Jeremiah's literary relationships with other books, and the book's unique accents. A conclusion summarizes the previous results, considers the methodological applicability of Jeremiah studies to other areas of OT study and briefly explores the history of interpretation and relevance of the book.

J. Goldingay (ed.). *Uprooting and Planting: Essays on Jeremiah for Leslie Allen*. London: T&T Clark, 2007.

Includes: "Jeremiah 31:22b: An Intentionally Ambiguous, Multivalent Riddle-Text" (A. O. Bellis); "Do Jeremiah and Ezekiel Share a Common View of the Exile?" (L. Boadt); "Prophecy Interpreted: Intertextuality and Theodicy—A Case Study of Jeremiah 26:16-24" (R. E. Clements); "Jeremiah and the Poor" (W. R. Domeris); "Jeremiah and the Superpower" (J. Goldingay); "YHWH, the God of Israel . . . and of Edom? The Relationships in the Oracle to Edom in Jeremiah 49:7-22" (L. Haney); "Jeremiah 2-10 as a Unified Literary Composition: Evidence of Dramatic Portrayal and Narrative Progression" (J. M. Henderson); "The Book of Jeremiah (MT) and its Early Second Temple Background" (J. Hill); "Word of Jeremiah—Word of God: Structures of Authority in the Book of Jeremiah" (E. K. Holt); "Prophet and Singer in the Fray: The Book of Jeremiah" (N. C. Lee); "The Mis-Pi Rituals and Incantations and Jeremiah 10:1-16" (M. J. Lundberg); "The Laments in Jeremiah and 1QH: Mapping the Metaphorical Trajectories" (M. S. Moore); "Ebed-Melech as Exemplar" (T. Parker); "Baruch among the Sages" (L. G. Perdue); "Baruch as First Reader: Baruch's Lament in the Structure of the Book of Jeremiah" (P. J. Scalise); "Jeremiah's Reflection on the Isaian Royal Promise: Jeremiah 23:1-8 in Context" (M. A. Sweeney); "Dislocations in Time and Ideology in the Reconception of Jeremiah's Words: The Encounter with Hananiah in the Septuagint Vorlage and the Masoretic Text" (R. Wells).

V. Lapasso. *Dal Tempio al Cuore: La nuova alleanza in Ger 31,29-34 e Zc8,2-8*. Catanzaro: Edizioni la rondine, 2007.

T. Rata. *The Covenant Motif in Jeremiah's Book of Comfort: Textual and Intertextual Studies of Jeremiah 30-33*. Studies in Biblical Literature 105. New York: Peter Lang, 2007.

J. Schipper. "'Exile Atones for Everything': Coping with Jeremiah 22.24-30." *JSOT* 31 (2007) 481-92.

> Compares early rabbinic and recent critical interpretations of Jer 22:24-30, which on its face seems to present an absolute declaration. While rabbinic interpretation was concerned with the idea that part of this passage contained an oath, modern interpreters have seen a lament behind part of this passage. Both suggestions seek to mitigate an apparently harsh treatment of a young king by God.

J. Hill. "Duhm-ed Again—Back to the Future in Jeremiah Research." *Australian Biblical Review* 56 (2008) 19-31.

A. Kalmanofsky. *Terror All Around: The Rhetoric of Horror in the Book of Jeremiah*. London: T&T Clark, 2008.

R. Plant. *Good Figs, Bad Figs: Judicial Differentiation in the Book of Jeremiah*. Library of Hebrew Bible/ Old Testament Studies 483. London: T&T Clark, 2008.

> Investigates questions concerning God's judicial differentiation and the rationale for judgment, focusing specifically on Jeremiah. After an introduction sketching the main ways that God is seen to distinguish groups of people in judgment in the OT, P. turns to the same subject in Jeremiah, surveying the contributions of Pohlmann, Seitz and Kilpp. Successive chapters deal with judicial differentiation in Jer 1-20, 21-24, 27-29, and 37-45, while chap. 7 deals with "undifferentiated salvation" in Jer 30-31. Judicial polarities exist in a diversity of examples: oracles can announce judgment to some and salvation to others, can mediate only partial blessing, or can choose not to extend salvation to some people. The rationale for salvation is likewise complex: it can be based in trust of God (39:15-18) or simply God's decision (23:3-8; 24:5-7; 29:4-14).

4.3 Lamentations

B. Albrektson. *Studies in the Text and Theology of the Book of Lamentations: With a Critical Edition of the Peshitta Text*. Studia Theologica Lundensia, 21. Lund: Gleerup, 1963.

T. F. McDaniel. "The Alleged Sumerian Influence upon Lamentations." *VT* 18 (1968) 198-209.

R. Gordis. *The Song of Songs and Lamentations: A Study, Modern Translation and Commentary*. New York: KTAV, 2nd ed., 1974.

W. F. Lanahan. "The Speaking Voice in the Book of Lamentations V." *JBL* 93 (1974) 41-9.

A. Mintz. "The Rhetoric of Lamentations and the Representation of Catastrophe." *Proof* 2 (1982) 1-17.

W. C. Gwaltney. "The Biblical Book of Lamentations in the Context of the Near Eastern Lament Literature." Pp. 191-211 in *Scripture in Context II: More Essays on the Comparative Method*. Edited by W. Hallo et al. Winona Lake: Eisenbrauns, 1983.

B. Johnson. "Form and Message in Lamentations." *ZAW* 97 (1985): 58-73.

J. Renkema. "The Literary Structure of Lamentations I-IV." Pp. 294-396 in *The Structural Analysis of Biblical and Canaanite Poetry*. Edited by W. van der Meer and J.C. de Moor. JSOTSup 74. Sheffield: JSOT, 1988.

P. J. Owens. "Personification and Suffering in Lamentations 3." *Austin Seminary Bulletin: Faculty Edition* 105 (1990): 75-90.

I. W. Provan. "Reading Texts against an Historical Background: The Case of Lamentations I." *SJOT* 1 (1990) 130-43.

H. J. Bosman. "Two Proposals for a Structural Analysis of Lamentations 3 and 5." Pp. 77-98 in *Bible et Informatique*. Paris-Genève: Champion-Slatkine, 1992.

J. Krašovec. "The Source of Hope in the Book of Lamentations." *VT* 42 (1992) 223-33.
   Despite the reality of the exile, the poet in Lamentations does not allow himself to be consumed by despair. The poetry emphasizes Israel's guilt, not as an end in itself, but to allow the repentance necessary to bring a new work of salvation. The enemies that God used to punish his chosen people had overstepped their bounds, and Israel's confession of guilt became a way to return to a restatement of Zion's election.

A. D. Reyburn. *A Handbook on Lamentations*. UBS Handbook Series. New York: United Bible Societies, 1992.
   Intended to assist translators with the linguistic and cultural information relevant to providing an accurate rendering of the Hebrew Bible, this source provides the RSV and TEV (Good News Version) at the start of every chapter. An introduction contains a concise consideration of poetry

and how to express it in the receptor language, including a discussion of parallelism, meter and alphabetical patterns.

N. K. Gottwald. "The Book of Lamentations Reconsidered." *The Hebrew Bible in Its Social World and in Ours*. SBLSS. Atlanta: Scholars, 1993.

M. Saebø. "Who is 'The Man' in Lamentations 3? A Fresh Approach to the Interpretation of the Book of Lamentations." Pp. 294-306 in *Understanding Poets and Prophets: Essays in Honour or George Wishart Anderson*. JSOTSup 152. Edited by A.G. Auld. Sheffield: Sheffield Academic, 1993.

P. Joyce. "Lamentations and the Grief Process: A Psychological Reading." *Biblical Interpretation* 1 (1993) 304-20.

J. Neusner. *Israel after Calamity: The Book of Lamentations*. Valley Forge, PA: Trinity, 1995.

R. B. Salters. "Searching for Pattern in Lamentations." *OTE* 11 (1998) 93-104.
    Reviews previous attempts to find pattern and unity in Lamentations, as if it were the work of a single author. Considers those attempts a failure, because they use the evidence inconsistently or are too sophisticated for a text from the ANE. Finds, based on the model of laments in the book of Psalms, that Lamentations is a collection of laments written after the destruction of Jerusalem by various poets.

B. G. Webb. *Five Festal Garments: Christian Reflections on the Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther*. NSBT. Leicester: Apollos, 2000.
    Using the metaphor of "five festal garments" from the RSV of Gen. 45:22, W. examines each of the Megilloth, first from a literary and theological perspective and then from the point of view of its place in the Christian canon (though also displaying sensitivity to Jewish liturgical use). Concludes that these books "pose crucial questions about the centre and coherence of the Bible's theology by exploring its boundaries" (135).

H. S. Pyper. "Reading Lamentations." *JSOT* 95 (2001): 55-69.

D. Bergant. "The Challenge of Hermeneutics: Lamentations 1:1-11: A Test Case." *CBQ* 64 (2002): 1-16.

K. P. Soltau. "A Reader's Guide to the Message of Lamentations: Structural Analysis as Key to a Better Understanding of Lamentations." *Biblical Viewpoint* 38.2 (2003) 87-101.
    Analyzes the repeated changes in point of view throughout the five poems of Lamentations, which indicate that the author structured his work in twenty-two sections. Of the three speaking voices (the prophet, Zion, and the community), the prophet is predominant, leading to the conclusion that "Lamentations is the Prophet's pastoral meditation about how to help suffering and sinful Zion" (93).

J. Middlemas. "The Violent Storm in Lamentations." *JSOT* 19.1 (2004) 81-97.

D. J. Reimer. "Good Grief? A Psychological Reading of Lamentations." *ZAW* 114 (2004) 542-49.

C. Houk. "Multiple Poets in Lamentations." *JSOT* 30.1 (2005) 111-125.
>   Tests the unity of the five poems in Lamentations by analyzing the frequency of words with varying numbers of syllables. Finds that there are multiple poets at work and that the book should be divided into thirteen different sections. Concludes that acrostic forms were not a late addition to the text. [See critique of Houk's use of this model: R. A. O'Keefe. "Critical Remarks on Houk's 'Statistical Analysis of Genesis Sources.'" *JSOT* 29.4 (2005) 409-37.]

A. Rosengren. "En retorisk laesing af Hoseas' Bog." *Dansk teologisk tidsskrift* 69 (2006) 98-117.

C. R. Mandolfo. *Daughter Zion Talks Back to the Prophets: A Dialogic Theology of the Book of Lamentations*. Atlanta: Society of Biblical Literature, 2007.

4.4 Ezekiel
>   See also A. J. Hauser, *Recent Research on the Major Prophets* in §1.2; J. Robson, *Word and Spirit in Ezekiel* in §2.4; F. Sedlmeier, "'Wie Füchse in den Ruine' in §2.5; P. M. Joyce, "Temple and Worship in Ezekiel 40-48" and M. Haran, "Ezekiel, P and the Priestly School" in §2.7; M. Haran, "Observations on Ezekiel as a Book Prophet" in §3.1; H. M. Patmore, "The Longer and Shorter Texts of Ezekiel" in §5.1; E. A. de Boer, *John Calvin on the Visions of Ezekiel,* B. Kowalski, *Die Rezeption des Propheten Ezechiel,* D. Arbel, "Questions about Eve's Iniquity," R. H. Suh, "The Use of Ezekiel 37 in Ephesians 2" in §5.2.

G. R. Berry. "The Authorship of Ezekiel 40-48." *JBL* 34 (1915): 17-40.

G. Hölscher. *Hesekiel. Der Dichter und das Buch*. BZAW 39. Giessen: A. Töpelmann, 1924.
>   In an era in which most scholars accepted Ezekiel's implicit claim to spring from a prophet of the same name, H. articulated daring criteria for what he accepted as authentic. Based on his dictum that "in all essentials [Ezekiel] is a poet" (*er in allem wesentlichen Dichter ist*), he denied the prose sections of the book to the prophet himself, assigning them instead to a much inferior redactor operative in the fifth century.

O. Procksch. "Fürst und Priester bei Hesekiel." *Zeitschrift für die alttestamentliche Wissenschaft* 58 o.s. (1940-41): 99-133.

C. G. Howie. "The East Gate of Ezekiel's Temple Enclosure and the Solomonic Gateway of Megiddo." *Bulletin of the American Schools for Oriental Research* 117 (1950): 13-18.

E. Margolioth. חוקי הכהנים והקרבנות היחזקיאל. *Tarbiz* 22 (1950): 22-27.

H. Gese. *Der Verfassungsentwurf des Ezechiel (Kap. 40-48) traditionsgeschichtlich untersucht.* Beiträge zur historischen Theologie 25. Tübingen: J. C. B. Mohr, 1957.

C. MacKay. "Integrity of Ezekiel 40-48." *Evangelical Quarterly* 32 (1960): 15-24.

A. Vanhoye. "L'ultilisation du livre d'Ézéchiel dans l'Apocalypse." *Biblica* 43 (1962): 436-76.

W. Eichrodt. "Der neue Tempel in der Heilshoffnung Hesekiels." Pages 37-48 in *Das ferne und nahe Wort (FS L. Rost).* Edited by F. Maass. Beihefte zur Zeitschrift für die alttestmentliche Wissenschaft 105. Berlin: Töpelmann, 1967.

W. Zimmerli. "Ezechieltempel und Salomostadt." Pages 398-414 in *Hebräische Wortforschung: Festschrift zum 80. Geburtstag von Walter Baumgartner*. Supplements to Vetus Testamentum 16. Leiden: Brill, 1967.

C. MacKay. "Zechariah in Relation to Ezekiel 40-48." *Evangelical Quarterly* 40 (1968): 197-210.

D. Baltzer. *Ezechiel und Deuterojesaja: Berührungen in der Heilserwartung der beiden großen Exilspropheten*. Beihefte zur Zeitschrift für die alttestmentliche Wissenschaft 121. Berlin/ New York: de Gruyter, 1971.

J. Ehbach. "*Pgr* = (Toten-Opfer)? Ein Vorschlag zum Verständnis von Ez 43,7.9." *Ugarit-Forschungen* 3 (1971): 365-69.

R. J. Clifford. *The Cosmic Mountain in Canaan and the Old Testament*. HSM 4. Cambridge, Mass.: Harvard University Press, 1972.

R. R. Wilson. "An Interpretation of Ezekiel's Dumbness." *VT* 22 (1972): 91-104.

K. W. Carley. *Ezekiel among the Prophets*. Naperville, Il.: Allenson, 1975.
    Examines the relationship of Ezekiel with the pre-classical narratives in 1-2 Kings as well as the prophet's relationship to Deuteronomy, Jeremiah and Hosea, especially as this relationship concerns covenant stipulations. Determines that similarities between Ezekiel and the pre-classical prophets are more likely to stem from the prophet's own experiences rather from the reflections of redactors.

B. Keller. "Terre dans le livre d'Ézéchiel." *Revue d'histoire et de philosophie réligieuses* 55 (1975): 481-90.

S. Talmon and M. Fishbane. "The Structuring of Biblical Books: Studies in the Book of Ezekiel." *Annual of the Swedish Theological Institute in Jerusalem* 10 (1976): 127-53.

F. L. Hossfeld. *Untersuchungen zu Komposition und Theologie des Ezechielbuches*. Forschung zur Bibel 20. Würzburg: Echter-Verlag, 1977.

A. D. York. "Ezekiel I: Inaugural and Restoration Visions?" *VT* 27 (1977): 82-98.

M. Haran. "The Law-Code of Ezekiel 40-48 and its Relation to the Priestly School." *Hebrew Union College Annual* 50 (1979): 45-71.

J. Lust. "The Order of Final Events in Revelation and in Ezekiel." Pp. 179-83 in *L'apocalypse johannique et l'Apocalyptique dans le Nouveau Testament*. Edited by J. Lambrecht. Gembloux: J. Duculot, 1980.

J. Maier. "Die Hofanlagen im Tempel-Entwurf des Ezechiel im licht der 'Tempelrolle' von Qumran." Pp. 55-67 in *Prophecy (FS Georg Fohrer)*. Edited by J. A. Emerton. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 150. Berlin: de Gruyter, 1980.

H. v. D. Parunak. "The Literary Architecture of Ezekiel's *marôt ĕlōhîm*." *JBL* 99 (1980): 61-81.

A. Hurvitz. *A Linguistic Study of the Relationship between the Priestly Source and the Book of Ezekiel: A New Approach to an Old Problem*. Cahiers de la Revue Biblique 20. Paris: Gabalda, 1982.
    Takes up the question of the relationship of the Priestly Source to Ezekiel by arguing that P is earlier than Ezekiel and as a consequence must be seen to be compiled during the pre-exilic period (although he admits that the period up to 550 BC is possible for its composition). Changes in grammatical forms and vocabulary from P to Ezekiel demonstrate that "in their extant versions it is P, and not Ez., which comes first in a chronological sequence" (151).

Y.T Radday. "The Four Rivers of Paradise." *Hebrew Studies* 23 (1982): 23-31.

S. S. Tuell. "The Temple Vision of Ezekiel 40-48: A Program for Restoration?" *Proceedings of the Eastern Great Lakes Biblical Society* 2 (1982): 96-103.

C. R. Biggs. "The Role of the Nasi in the Programme for Restoration in Ezekiel 40-48." *Colloquium* 16 (1983): 46-57.

A. Luc. "A Theology of Ezekiel: God's Name and Israel's History." *JETS* 26.2 (1983): 137-43.

J. G. McConville. "Priests and Levites in Ezekiel: A Crux in the Interpretation of Israel's History." *TynBul* 34 (1983) 3-31.
    Argues against Wellhausen's view of the exilic or post-exilic date of P by attempting to demonstrate that Ezekiel 44 does not support the idea of a Zadokite polemic against the Levites typically associated with such a view. Rather, M. argues that Ezekiel 40-48 is generally a unity attributable to Ezekiel which reflects knowledge of P and so inherits the distinction between priests and Levites from that source. Attempts to furnish an alternative explanation of Ezekiel 44 based on the prophet's theological emphases.

D. Baltzer. "Literarkritische und literarhistorische Anmerkungen zur Heilsprophetie im Ezechiel-Buch." Pp 166-81 in *Ezekiel and his Book: Textual and Literary Criticism and their Interrelation*. Edited by Johan Lust. Leuven: Leuven University Press, 1986.

D. Ellul. "Ezéchiel 40,1-41,4: le nouveau temple." *Foi et Vie* 85 (1986): 9-17.

M. A. Fishbane. "Through the Looking Glass: Reflections on Ezek 43:3, Num 12:8 and 1 Cor 13:8." *Hebrew Annual Review* 10 (1986): 63-75.

M. Greenberg. "What Are Valid Criteria for Determining Inauthentic Material in Ezekiel?" Pp. 123-35 in *Ezekiel and his Book: Textual and Literary Criticism and their Interrelation.* Edited by Johan Lust. Leuven: Leuven University Press, 1986.

A. Hurvitz, "The term 'Lishkot sharim' (Ezek 40:44) and its Place in the Cultic Terminology of the Temple." *Scripta Hierosolymitana* 31 (1986): 49-62.

S. Niditch. "Ezekiel 40-48 in a Visionary Context." *CBQ* 48 (1986) 208-24.
    Argues that the temple vision in 40-48 is appropriate to Ezekiel the seer's visionary experience, and this cosmogonic vision describes the creation and ordering of a universe, supplemented by later redactional additions. Ezekiel 40-48 serves as the culmination of a larger pattern of creation and so occupies a fitting place in the book as a whole.

D. I. Block. "Gog and the Pouring out of the Spirit." *VT* 37 (1987) 257-70.

K. P. Darr. "The Wall around Paradise: Ezekieliean Ideas about the Future." *Vetus Testamentum* 37 (1987): 271-80.

M. Fishbane. "Sin and Judgment in the Prophecies of Ezekiel." *Int* 38 (1984) 131-50. Reprinted: pp. 170-87 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987.
    Investigates the structure, content and theology of the prophecies of judgment against Israel found in Ezekiel 4-24. F. offers six conclusions: (1) God's judgment came because of Israel's sin; (2) God's mission for Ezekiel was to explain the divine concept of justice to his fellow exiles; (3) the coming judgment on Jerusalem is an expression of the divine will, not an unavoidable calamity; (4) the exiles will realize God's might when the word of his justice is given; (5) God is forced to cause his people to know him through the exile despite the desire for love from his people; and (6) Ezekiel's theme of knowing God from his deeds recalls the Exodus, in which God delivered his people, except that in the exile his judgment, not his salvation, is highlighted.

W. E. Lemke. "Life in the Present and Hope for the Future." *Int* 38 (1984): 165-80. Reprinted: pp. 200-14 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987.
    Examines the oracles in Ezekiel 33-37 in an attempt to further clarify the prophet's message. Whereas the prophet's ministry before the exile was calculated to undermine the false hopes of the people, Ezekiel's ministry in Babylon intended to perform an even more difficult task: to inspire hope in the midst of despair. Analyzes the oracles of chapters 33-37 according to their order in the biblical text, concluding with Yahweh's promise to re-make the exilic community in a way unthinkable to human imagination.

R. K. Duke. "Punishment or Restoration? Another Look at the Levites of Ezekiel 44,6-16." *JSOT* 40 (1988): 61-81.

R. W. Klein. *Ezekiel: The Prophet and His Message*. Studies on Personalities of the Old Testament. Columbia: University of South Carolina Press, 1988.

Although included in the series Studies on the Personalities of the Old Testament, K. notes that his work is not a biography, but instead serves as an introduction to the easily misunderstood prophetic work. While the development of the book throughout time is acknowledged, the focus is primarily on interpretation of the text as it is. Chapters are devoted to treatments of important themes (e.g. retribution and repentance) and to summaries of important sections of the work (e.g., chaps. 40-48).

J. P. Ruiz. *Ezekiel in the Apocalypse: The Transformation of Prophetic Language in Revelation 16, 17-19, 10*. Frankfurt am Main/ Paris/ Bern: Peter Lang, 1989.

B. Vawter and L. J. Hoppe. *A New Heart: A Commentary on the Book of Ezekiel*. Grand Rapids: Eerdmans, 1991.

D. I. Block. "Gog in Prophetic Tradition." VT 42 (1992) 154-72.

M. Dijkstra. "The Altar of Ezekiel: Fact or Fiction?" *VT* 42 (1992): 22-36.

J. Galambush. *Jerusalem in the Book of Ezekiel: The City of Yahweh's Wife*. SBLDS 130. Atlanta: Scholars, 1992.
    Explores the metaphor of Jerusalem as the wife of Yahweh in Ezekiel 16 and 23, using the ANE background of goddesses who consorted with the patron deity of a city. Outside these chapters, this depiction of Jerusalem is implicit in chaps. 1-24 and influential in the rest of the book, especially in its portrayal of the Temple.

A. Hurowitz. *I Have Built You an Exalted House: Temple-Building in the Bible in Light of Mesopotamian and Northwest Semitic Writings*. Journal for the Study of the Old Testament Supplement Series 115. Sheffield: Sheffield Academic, 1992.

D. Diamant. "The Apocalyptic Interpretation of Ezekiel at Qumran." Pp. 31-51 in *Messiah and Christos. Studies in the Jewish Origins of Christianity Presented to David Flusser on the Occasion of His Seventy-Fifth Birthday*. Edited by I. Gruenwald et al. Texte und Studien zum antiken Judentum 32. Tübingen: Mohr, 1992.

K. F. Pohlmann. *Ezechielstudien. Zur Redaktionsgeschichte des Buches und zur Frage nach den ältesten Texten*. Beihefte zur Zeitschrift für die alttestmentliche Wissenschaft 202. Berlin/ New York: de Gruyter, 1992.

B. Uffenheimer. "Theodicy and Ethics in the Prophecy of Ezekiel." Pages 200-27 in *Justice and Righteousness: Biblical Themes and Their Influence*. Edited by H. G. Reventlow and Y. Hoffman. JSOTSup 137. Sheffield: JSOT Press, 1992.

L. C. Allen. "Structure, Tradition and Redaction in Ezekiel's Death Valley Vision." Pp. 127-42 in *Among the Prophets: Language, Image and Structure in the Prophetic Writings*. Edited by P. R. Davies and D. J. A. Clines. JSOTSup 144. Sheffield Academic Press, 1993.
    Includes reviews of scholarship on the structure and redaction of Ezekiel 37. Underscores the correlation between this pericope and material elsewhere in Ezekiel. Concludes: "In terms of structure there is a double movement from a negative orientation to a positive one in the vision

report; . . . Redactionally the pericope functions as an elaboration of the gift of Yahweh's spirit promised in 36.27a" (p. 142).

M. Greenberg. "Notes on the Influence of Tradition on Ezekiel." *JANESCU* 22 (1993): 29-37.

I. M. Duguid. *Ezekiel and the Leaders of Israel*. VTSup 56. Leiden: Brill, 1994.
> Argues that the roles of each kind of leadership in the re-envisioned society of Ezekiel 40-48 will reflect Ezekiel's previous criticism of each group. In the future society, the role of the king (*nāśî'*) will be curtailed, while the righteous Zadokites, for example, will enjoy great privilege. From these correspondences, D. argues that in terms of authorship "the book of Ezekiel in its present form is substantially a unity" (142).

H. McKeating. "Ezekiel the 'Prophet Like Moses.'" *JSOT* 61 (1994): 97-109.
> Examines parallels between Ezekiel and Moses, including the three visionary experiences undergone by each. Particularly in Ezekiel 40-48, but also elsewhere in the book, M. argues that the activities of Ezekiel correspond closely with those reported of Moses, especially in five given areas of correspondence. The correspondences between the two traditions suggest that Ezekiel was not familiar with the Pentateuch in its final form but that they were added to Ezekiel quite early in the exilic period.

E. A. Speiser. "The Rivers of Paradise." Pp. 175-82 in *"I Studied Inscriptions before the Flood": Ancient Near Eastern, Linguistic and Literary Approaches to Genesis 1-11*. Edited by Richard S. Hess and David T. Tsmura. Winona Lake: Eisenbrauns, 1994.

L. C. Allen. "Some Types of Textual Adaptation in Ezekiel." *Ephemerides theologicae Lovanienses* 71 (1995): 5-29.

P. M. Bogaert. "Le Lieu de la Gloire dans le Livre d'Ézéchiel et dans les Chroniques." *Revue théologique de Louvain* 26 (1995): 281-98.

R. E. Clements. "The Ezekiel Tradition: Prophecy in a Time of Crisis." Pp. 119-36 in *Israel's Prophetic Tradition*. Edited by R. J. Coggins et al. Cambridge: Cambridge University Press. 1982. Reprinted: pp. 145-58 in *Old Testament Prophecy. From Oracles to Canon*. Louisville: Westminster/ John Knox, 1995.
> Through comparison with the Deuteronomic redaction of Jeremiah, C. refines the notion of a prophetic "school" associated with Ezekiel, preferring instead to explore the affinities of the redactors of Ezekiel with the Priestly Source and the Holiness Code (Lev. 17-26). Especially in chaps. 40-48, the expansion of an original vision of Ezekiel by redactors influenced by the Holiness Code is evident, so that the mutual influence of that code and Ezekiel can be demonstrated.

U. Feist. *Ezechiel: Das literarische Problem des Buches forschungsgeschichtlich betrachtet*. Beiträge zur Wissenschaft vom Alten und Neuen Testament 138. Stuttgart/ Berlin: Kohlhammer, 1995.

M. V. Fox. "The Rhetoric of Ezekiel's Vision of the Valley of the Bones." *HUCA 51* (1980): 1-15. Reprinted: pp. 176-90 in *The Place Is Too Small for Us: The Israelite Prophets in*

Recent Scholarship. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

> Briefly discusses the proper concerns of rhetorical criticism. Also applies rhetorical criticism to Ezekiel's vision of the dry bones in 37:1-14. Ezekiel's vision is calculated to rekindle hope among his exilic audience, which he accomplishes through imagery and argument. The change in the notion of spirit (*ruach*) further implies that the reformed community will be transformed, not just reconstituted.

B. Gosse. "Deutéronome 32,1-43 et les redactions des livres d'Ézéchiel et d'Isaïe." *Zeitschrift für die alttestamentliche Wissenschaft* 107 (1995): 110-17.

B. Gosse. "Le Psautier et les redactions d'ensemble des livres d'Isaïe et d'Ézéchiel: Notes compleméntaires sur les Psaumes 96, 84, 12, 79 et 44." *Old Testament Essays* 8 (1995): 291-300.

B. P. Irwin. "Molek Imagery and the Slaughter of Gog in Ezekiel 38 and 39." *CBQ* 65 (1995): 93-112.

C. A. Newsom. "A Maker of Metaphors: Ezekiel's Oracles Against Tyre." in *Int* 38 (1984): 151-64. Reprinted: pp. 188-99 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987. Reprinted: pp. 191-204 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

> Seminal essay concluding that "the analysis of the rhetoric of metaphor is an essential part of critical exegetical method. While it certainly does not replace traditional historical-critical investigations, the study of literary technique and its effect on meaning can both challenge the results of those investigations and produce new insights into the material" (164).

B. Seidel. "Ezechiel und die zu vermutenden Anfänge der Schriftreligion in Umkreis der unmittelbaren Vorexilszeit; Oder: Die Bitternis der Schriftrolle." *ZAW* 107 (1995): 51-64.

> Posits a deep historical, literary and theological interconnection between Ezek. 2, Jer. 2 and 2 Kings 2:2. Ezekiel, as the heir of the prophetic tradition at the beginning of the exile, swallows a scroll and is thus enabled to serve as a significant figure in the transition between prophetic word and prophetic writing.

W. Zwickel. "Die Tempelquelle Ezechiel 47. Eine traditionsgeschichtliche Untersuchung." *Evangelische Theologie* 55 (1995): 140-54.

L. E. Boadt. "Mythological Themes and the Unity of Ezekiel." Pp. 211-31 in *Literary Structure and Rhetorical Strategies in the Hebrew Bible*. Edited by L. J. de Regt, J. de Waard, and J. P. Fokkelman. Assen: Van Gorcum, 1996.

> Based on the prominent role of myth in Israelite thinking and based on Ezekiel's repeated appeal to mythological themes, B. argues that chapters 38-48 were essentially the vision of Ezekiel or of those around him who worked out the implications of his vision. Instead of being the result of a long redaction process, Ezekiel's vision was "a single glorious moment of insight that energized Israel to rebound from despair. It influenced Second Isaiah, Zechariah, and perhaps Haggai and Third Isaiah as well" (231).

R. E. Clements. *Ezekiel*. Louisville: Westminster John Knox, 1996.

D. H. Engelhard. "Ezekiel 47:13-48:29 as Royal Grant." Pages 45-56 in *Go to the Land I Will Show You: Studies in Honor of Dwight S. Young*. Edited by J. E. Coleson and V. H. Matthews. Winona Lake: Eisenbrauns, 1996.

B. Gosse. "Le temple dans le livre d'Ézéchiel en rapport à la redaction des livres des rois." *Revue biblique* 103 (1996): 40-47.

D. M. Sharon. "A Biblical Parallel to a Sumerian Temple Hymn? Ezekiel 40-48 and Gudea." *Journal of the Ancient Near Eastern Society* 24 (1996): 99-109.

S. S. Tuell. "Ezekiel 40-42 as a Verbal Icon." *Catholic Biblical Quarterly* 58 (1996): 649-64.

U. Sim. *Das himmlische Jerusalem in Apk 21,1-22,5 im Kontext biblisch-jüdischer Tradition und antike Städtebaus*. Bochumer Altertumswissenschaftliches Colloquim 25. Trier: Wissenschaftlicher Verlag, 1996.

J. P. Tanner. "Rethinking Israel's Invasion by Gog." *JETS* 39 (1996): 29-46.

B. Gosse. *Structuration des grands ensembles bibliques et intertextualité à l'époque perse. De la redaction sacerdotale du livre d'Isaïe à la contestation de la Sagesse.* Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 246. Berlin/ New York: de Gruyter, 1997.

R. Kasher. "Anthropomorphism, Holiness and Cult: A New Look at Ezekiel 40-48." *ZAW* 110 (1998) 192-208.
    Argues that "Ezekiel's particularly anthropomorphic conception of God dictates his attitude to the Temple, holiness, the cult, and even prophecy" (192). Moreover, in his theology Ezekiel can be distinguished from both the Priestly Source and the Holiness Code, for example, in his effort to limit public access to the Temple and in the permanence of the divine dwelling in his sanctuary.

M. Lieb. *Children of Ezekiel: Aliens, UFO's, the Crisis of Race, and the Advent of End Time*. Durham: Duke University Press, 1998.

M. S. Odell. "You Are What You Eat: Ezekiel and the Scroll." *JBL* 117 (1998) 229-48.
    Argues that Ezekiel 1:1-5:17 in its present form constitutes one literary unit, shown by linking literary features and by Ezekiel not proclaiming his message until after completing his sign acts. Ezekiel's experiences mirror and anticipate those of his people, and by internalizing the scroll that fixes their fate he abandons the outer trappings of his priestly identity while highlighting those that would be relevant for the exilic community.

N. R. Brown. "The Daughters of Your People: Female Prophets in Ezekiel 13:17-23." *JBL* 118 (1999): 417-33.

P. Heger. *The Three Biblical Altar Laws: Developments in the Sacrificial Cult in Practice and Theology.* Beihefte zur Zeitschrift für die alttestmentliche Wissenschaft 279. Berlin/ New York: de Gruyter, 1999.

D. I. Block. "Divine Abandonment: Ezekiel's Adaptation of an Ancient Near Eastern Motif." Pages 15-42 in *The Book of Ezekiel: Theological and Anthropological Perspectives*. Edited by Margaret S. Odell and John T. Strong. Society of Biblical Literature Symposium Series 9. Atlanta: Society of Biblical Literature, 2000.

J. F. Kutsko. "Ezekiel's Anthropology and Its Ethical Implications." Pp. 119-41 in *The Book of Ezekiel: Theological and Anthropological Perspectives*. Edited by Margaret S. Odell and John T. Strong. Society of Biblical Literature Symposium Series 9. Atlanta: Society of Biblical Literature, 2000.

J. E. Lapsley. *Can These Bones Live? The Problem of the Moral Self in the Book of Ezekiel*. BZAW 301. New York: Walter de Gruyter, 2000.
> Argues that the book of Ezekiel combines two incompatible accounts of human morality: the language of repentance (chaps. 3, 14, 18 and 33) that presupposes an individual's ability to choose good, and the language of determinism (chaps. 16, 20, 23 and 24), which seems to preclude that ability. Ezekiel attempts to provide a new resolution in chaps. 34-48, where God's provision of a new identity ("new heart" and "new spirit") downplays the necessity of right action and instead focuses on right knowledge. In this synthesis, "character replaces action as the central component of the moral self" (186). [See §3.8.]

J. E. Lapsley. "Shame and Self-Knowledge: The Positive Role of Shame in Ezekiel's View of the Moral Self." Pages 143-73 in *The Book of Ezekiel: Theological and Anthropological Perspectives*. Edited by Margaret S. Odell and John T. Strong. Society of Biblical Literature Symposium Series 9. Atlanta: Society of Biblical Literature, 2000.

T. A. Rudnig. *Heilig und Profan: Redaktionskritische Studien zu Ez 40-48*. BZAW 287. Berlin: de Gruyter, 2000.
> Offers a redaction-critical reading of Ezekiel 40-48 tied to the rest of Ezekiel, which lasted from the second half of the sixth century to the early third century B.C. The core of the vision stems from the layer of the book concerned with the interests of those first exiled in Babylon (the golaorientierte Redaktion), who are concerned primarily with temple, leadership, and land. A second layer is visible in the diaspora-oriented redaction, which rejects the privileged status of the first exiles and addresses the needs of the world-wide Jewish diaspora. A final redactional layer is brought about through priestly tradents, whose worldview is shaped by a source (the Sakralschicht) that contained the original temple description in Ezek 40-42 and consciously distinguished their concept of holiness from P's tabernacle. This final redactional layer was not all added at once, but in a process that lasted about 100 years. All of these layers can be summarized in their desire "to distinguish the holy from the profane" (Ezek 42:20).

M. A. Sweeney. "Ezekiel: Zadokite Priest and Visionary Prophet of the Exile." Pages 728-51 in *Society of Biblical Literature Seminar Papers, 2000*. SBLSP 39. Atlanta: Society of Biblical Literature, 2000.

S. S. Tuell. "Divine Presence and Absence in Ezekiel's Prophecy." Pp. 97-116 in *The Book of Ezekiel: Theological and Anthropological Perspectives*. Edited by Margaret S. Odell and John T. Strong. Society of Biblical Literature Symposium Series 9. Atlanta: Society of Biblical Literature, 2000.

S. S. Tuell. "The Rivers of Paradise: Ezekiel 47:1-12 and Genesis 2:10-14." Pp. 171-89 in *God who Creates: Essays in Honor of W. Sibley Towner*. Edited by William P. Brown and S. Dean McBride Jr. Grand Rapids: Eerdmans, 2000.

D. Ulrich. "Dissonant Prophecy in Ezekiel 26 and 29." *Bulletin for Biblical Research* 10.1 (2000) 121-41.

> Considers Ezekiel's prediction that Nebuchadnezzar would besiege Tyre and completely destroy it. From a historical standpoint that did not happen, and fifteen years later Ezekiel seems to have given a corrective prediction, stating that Nebuchadnezzar would conquer Egypt as compensation for his unsuccessful effort against Tyre (29:17-21). In contrast to previous solutions that sought to preserve Ezekiel's integrity as a prophet or else accepted the possibility that Ezekiel was simply mistaken, U. finds that Ezekiel's imagery points toward a suprahistorical significance alongside the historical one. Ezekiel never expected Nebuchadnezzar to mete out the cosmic aspects of God's judgment on the nations. Thus, "the demand for a one-for-one correspondence between the prophetic image and historical referent does injustice to the prophetic task" (141).

W. Zimmerli. "The Special Form- and Traditio-historical Character of Ezekiel's Prophecy." VT 15 (1965): 515-27. Reprinted: pp. 11-23 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

A. Mein. *Ezekiel and the Ethics of Exile*. Oxford Theological Monographs. Oxford: Oxford University Press, 2001.

A. Mein. "Ezekiel as a Priest in Exile." Pages 199-213 in *The Elusive Prophet: The Prophet as a Historical Person, Literary Character, and Anonymous Artist*. Edited by J. C. de Moor. *OtSt* 45. Leiden: Brill, 2001.

M. Konkel. *Architektonik des Heiligen: Studien zur zweiten Tempelvision Ezechiels (Ez 40-48)*. Bonner Biblische Beiträge 129. Berlin: Philo, 2001.

> Redaction-critical study of Ezekiel 40-48 that distinguishes three primary layers. The original layer (*Grundbestand*) constitutes the counterpart to the temple vision in Ezek 8-11 and is the divine alternative to the new year festival of Babylon in the autumn (40:1, 3-37, 44-46a, 47-49; 41:5-15a; 42:15, 20aβ, b). The first *Fortschreibung* (40:2; 43:3a; 44:1-3 [originally a speech of the guiding man]; 46:1-3, 8-10, 12; 47:1-21; 48:1-10, 13-21a, 23-29) describes the plan for the restoration of the land under a Davidic ruler. The second *Fortschreibung* (40:38-43, 46b; 42:1-14; 43:11-27; 44:4-31; 45:1-25; 46:4-7 [11], 16-24; 47:22-23; 48:11-12) contains the priestly elements of the vision. This *Fortschreibung* emphasizes the actualization and completion of P from the perspective of the claim of the Eleazarites/ Zadokites to exclusive service in the temple as an interpretation of the covenant with Phineas (Num 25:12-13).

K. L. Wong. *The Idea of Retribution in the Book of Ezekiel*. VTSup 87. Leiden: Brill, 2001.

> Analyzes retribution in Ezekiel, finding that three principles undergird this theme: retribution may punish a breach of covenant, it may be designed to remove impurity, or it may mete out poetic justice. Thus retribution can be juridical, as in the first instance, or non-juridical, as in the second and third. Begins with the work of Koch, reviewing and critiquing his conclusions in the course of his study, and concludes: "The justice of Yahweh is the message of Ezekiel," and retribution forms one important component of this justice (252).

C. J. H. Wright. *The Message of Ezekiel: A New Heart and a New Spirit*. The Bible Speaks Today. Leicester: InterVarsity, 2001.

R. L. Kohn. *A New Heart and a New Soul: Ezekiel, the Exile and the Torah*. JSOTSup 358. London: Sheffield Academic Press, 2002.
> Examines vocabulary and phrases shared between Ezekiel and the priestly source (divided into 10 categories), finding that Ezekiel is familiar with P and adopts it for his own purposes, sometimes changing it a good deal. Also investigates Ezekiel's affinities with Deuteronomy and DtrH, noting that at times Ezekiel prefers D's diction and theology to P. Concludes that Ezekiel did not know the Torah in its final form, but strongly anticipated it.

R. L. Kohn. "A Prophet Like Moses? Rethinking Ezekiel's Relationship to the Torah." *ZAW* 114 (2002) 236-54.
> Investigates the relationship between Ezekiel and the Deuteronomic and Priestly sources of the Pentateuch, concluding that Ezekiel, although conversant with D and P, does not simply combine their traditions but instead creates an original blend of their different interpretations of Israel's history. While the connections of Ezekiel with the priestly tradition receive the greatest emphasis, that prophet more closely reconciles the redactor of the Pentateuch in achieving balance between competing schools of thought in Israel.

M. Konkel, "Die zweite Tempelvision Ezechiels (Ez 40-48)." Pp. 154-79 in *Gottesstadt und Gottesgarten: zu Geschichte und Theologie des Jerusalemer Tempels.* Edited by Othmar Keel and Erich Zenger. Quaestiones disputatae 191. Freiburg: Herder, 2002.

K. Schöpflin. *Theologie als Biographie im Ezechielbuch: Ein Beitrag zur Konzeption alttestamentlicher Prophetie*. Forschungen zum Alten Testament 36. Tübingen: Mohr Siebeck, 2002.
> Using linguistic, stylistic and compositional analysis, S. argues that Ezekiel is not an (auto)-biography but that information about the prophet is instead a means by which to communicate the book's theological message. Key introductory and concluding terms ("sword," "it came") cluster in the motif-complexes that lend the book structure, providing a network of repeated accents. Ezekiel's theological message is that God's power is absolute, since he both judges Israel and exchanges her judgment for salvation.

D. Casson. "When Israel Loses Its Meaning: The Reconstruction of Language and Community in Ezekiel's Prophecy." *SBLSP* (2003) 215-26.

R. L. Goerwitz. "Long Hair or Short Hair in Ezekiel 44:20?" *JAOS* 123 (2003): 371-76.

F.-L. Hossfeld. "Die Verteilung der Gesetze im Geschichtsaufriss von Ez 20." Pp. 171-84 in *Gottes Wege suchend: Beiträge zur Verständnis der Bibel und ihrer Botschaft: Festschrift für Rudolf Mosis zum 70. Geburtstag.* Edited by R. Mosis and F. Sedlmeier. Würzburg: Echter, 2003.
> Contrary to von Rad's thesis that the Sinai legislation was a massive intrusion into the Pentateuch, H. affirms that exodus traditions and law-giving in the wilderness were connected at least by the beginning of the sixth century B.C.E. The main proof comes from what H. contends is the original version of Ezek 20, which connected these events, as well as select Asaph psalms (Pss 50, 78, 81, 95).

S. T. Kamionkowski. *Gender Reversal and Cosmic Chaos: A Study in the Book of Ezekiel*. JSOTSup 368. Sheffield: Sheffield Academic Press, 2003.

D. Launderville. "Ezekiel's Cherub: A Promising Symbol or Dangerous Idol?" *CBQ* 65 (2003) 165-83.
> Scrutinizes the cherub in the ANE and Ezekiel, especially 28:1-19, finding that it could be a boundary-keeper. Either it mediated blessing as a promising symbol in the event that Yahweh was honored as king, or it was a dangerous idol in need of removal from the sanctuary and replacement with direct divine kingship (36:22-32). Like the failure of the King of Tyre to distinguish correctly between the human and the divine, the exiles displayed a similar failure that could only be restored by direct infusion of divine spirit.

M. Mark. "Ewiger Bund als radikalisierte Treue." Pp. 203-51 in *Gottes Wege suchend: Beiträge zur Verständnis der Bibel und ihrer Botschaft: Festschrift für Rudolf Mosis zum 70. Geburtstag*. Edited by R. Mosis and F. Sedlmeier. Würzburg: Echter, 2003.
> Thorough rhetorical reading of Ezek 16. The image of nymphomaniac Jerusalem is a comic or satirical parody that serves to break through its hearers' defenses with its shocking language. In the conclusion of the chapter (vv. 59-63), God resolves to set his radical loyalty against the equally radical unfaithfulness of Jerusalem, a concept of covenant unique to this passage.

M. S. Odell. "Ezekiel Saw What He Said He Saw: Genres, Forms, and the Vision of Ezekiel 1." Pages 162-76 in *The Changing Face of Form Criticism for the Twenty-first Century*. Edited by M.A. Sweeney and E. Ben Zvi. Grand Rapids: Eerdmans, 2003.

S. M. Olyan. "'We Are Utterly Cut Off': Some Possible Nuances of נגזרנו לנו Ezek 37:11." *CBQ* 65 (2003) 43-51.

K. L. Wong. "Profanation/Sanctification and the Past, Present, and Future of Israel in the Book of Ezekiel." *JSOT* 27 (2003) 210-39.
> Asks how the frequent vocabulary of profanation and sanctification in Ezekiel may be related to the book's retellings of the history of Israel. Her past is portrayed as a history of profanation of the sanctuary, Sabbath, God's holy name, and God himself, and the present is also a period of profanation, but now the uncleanness comes at God's instigation. Consideration of Israel's future begins with a note on *qôdeš* and *qādôš* in Ezekiel, then finds that Israel's future depends on sanctification. This conception of sacred history reveals the ambivalence inherent in exile.

J. Bergsma. "The Restored Temple as 'Built Jubilee' in Ezekiel 40-48." *Proceedings of the Eastern Great Lakes and Midwest Biblical Societies* 24 (2004): 75-85.

F. Fechter. "Priesthood in Exile according to the Book of Ezekiel." Pp. 27-41 in *Ezekiel's Hierarchical World: Wrestling with a Tiered Reality*. Edited by Stephen L. Cook and Corrine L. Patton. Society of Biblical Literature Symposium Series 31. Atlanta: Society of Biblical Literature, 2004.

P. E. Fitzpatrick. *The Disarmament of God: Ezekiel 38-39 in Its Mythic Context*. Catholic Biblical Quarterly Monograph Series 37. Washington: Catholic Biblical Association, 2004.

Investigation of the background of ANE myths to a final-form study of the Gog-Magog pericope (Ezek 38-39). After treating the history of scholarship on the placement of Ezek 38-39 in the book (chap. 1), F. considers the significance of myth on Israelite religion, particularly the widespread motif of creation through vanquishing of chaos and the erection of a temple (*Chaoskampf*). A brief summary of textual links between Ezek 38-39 and the rest of the book follows, after which F. provides an exegesis of Ezek 38-39 as a completed cosmology. Finally F. treats mythic elements and cosmogony in the rest of the book (chaps. 1-37 and 40-48). He finds that the use of myth in Ezekiel "re-establishes the centrality of Yhwh, the Creator, and establishes a firm basis in religious myth for the sure hope that the Creator God will bring his act of creation to completion" (198).

J. Galambush, "The Northern Voyage of Psammetichus II and its Implications for Ezekiel 44.7-9." Pages 65-78 in *The Priests in the Prophets: The Portrayal of Priests, Prophets and other Religious Specialists in the Latter Prophets*. Edited by Lester L. Grabbe and Alice O. Bellis. Journal for the Study of the Old Testament Supplement Series 408. London/ New York: T&T Clark, 2004.

B. Kowalski. *Die Rezeption des Propheten Ezechiel in der Offenbarung des Johannes*. Stuttgart: Katholisches Bibelwerk, 2004.

D. Launderville. "Ezekiel's Throne-Chariot Vision: Spiritualizing the Model of Divine Royal Rule." *CBQ* 66 (2004) 361-77.

J. Schaper. "Rereading the Law: Inner-biblical Exegesis of Divine Oracles in Ezekiel 44 and Isaiah 56." Pp. 125-44 in *Recht und Ethik im Alten Testament: Beiträge des Symposiums "Das Alte Testament und das Kultur der Moderne" anlälasslich des 100. Geburtstag Gerhard von Rads (1901-1971) Heidelberg, 18-21 Oktober 2001*. Edited by Bernard M. Levinson and Eckart Otto. Altes Testament und Moderne 13. Münster: Lit, 2004.

M. D. Terblanche. "An Abundance of Living Waters: The Intertextual Relationship between Zechariah 14:8 and Ezekiel 47:1-12." *Old Testament Essays* 17 (2004): 120-29.

T. J. Betts. *Ezekiel the Priest: A Custodian of Tôrâ*. Studies in Biblical Literature 74. New York: Peter Lang, 2005.

L. DiTomasso. *The Dead Sea New Jerusalem Text: Contents and Contexts*. Texts and Studies in Ancient Judaism 110. Tübingen: Mohr Siebeck, 2005.

K. G. Friebel. "The Decrees of Yahweh That Are 'Not Good': Ezekiel 20:25-26." Pp. 21-36 in *Seeking Out the Wisdom of the Ancients: Essays to Honor Michael V. Fox on the Occasion of his Sixty-Fifth Birthday*. Edited by R. G. Troxel, K. G. Friebel and D. R. Magary. Winona Lake: Eisenbrauns, 2005.
    The laws that were "not good" in Ezek 20:25-26 do not reflect Sinai but newer promises of punishment for disobedience. Ezek 20:24-26 is a two-part, structurally parallel announcement of judgment that constitutes two separate actions. God's "defiling" the people in v. 26 is an example of God making an announcement of the people's ritual impurity. The child sacrifice described in this chapter is directed toward idols, not toward Judah's God.

P. Joyce. "Temple and Worship in Ezekiel 40-48." Pp. 145-63 in *Temple and Worship in Biblical Israel*. Edited by John Day. Library of Hebrew Bible/ Old Testament Studies 422. London/ New York: T&T Clark, 2005.

F. G. Martínez. "The Apocalyptic Interpretation of Ezekiel in the Dead Sea Scrolls." Pp. 163-76 in *Interpreting Translation: Studies on the LXX and Ezekiel in Honour of Johan Lust*. Edited by F. García Martínez and M. Vervenne. Leuven: Leuven University, 2005.

V. Premstaller. *Fremdvölkersprüche des Ezechielbuches*. Forschung zur Bibel 104. Würzburg: Echter, 2005.

> Examination of the oracles against the foreign nations in Ezekiel (OAN) using a five-part format: translation, delimitation of the pericope, structure, content, and summary. These oracles take up the same formulas and vocabulary used against Judah and Jerusalem, showing they are likewise subject to Judah's God, who is omnipotent. Ezekiel's OAN's are radically dissimilar to those of other prophets, but share noteworthy similarities to the Pentateuch. While the nations will be brought to an end, their fate remains as a warning to Israel lest she again be tempted to their ways.

S. S. Tuell. "The Priesthood of the 'foreigner': Evidence of Competing Policies in Ezekiel 44:1-14 and Isaiah 56:1-8." Pages 183-204 in *Constituting the Community: Studies on the Polity of Ancient Israel in Honor of S. Dean McBride, Jr.* Edited by John T. Strong and Steven S. Tuell. Winona Lake: Eisenbrauns, 2005.

J. A. Durlesser. *The Metaphorical Narratives in the Book of Ezekiel*. Lewiston, N. Y.: Edwin Mellen, 2006.

> Examines eleven narratives in Ezekiel understood as "metaphorical narratives" (Ezek 34; 15; 17; 19:10-14; 19:1-9; 16; 23; 27; 31; 29:1-6a; 32:1-16) in light of P. Macky's work, *The Centrality of Metaphors to Biblical Thought* (Lewiston, N.Y.: Edwin Mellen, 1990), which proposed a six-step process for understanding metaphors: 1) determine the type of metaphor; 2) determine the author's purposes; 3) determine whether the metaphor is artistic or expository; 4) determine the subject of the symbol of the metaphor; 5) discern the positive and negative analogies; and 6) explore the neutral analogies. Although Ezekiel used familiar to standard metaphors, he used them in unexpected ways and carried "the metaphorical imagery to the extreme" (246).

J. Robson. *Word and Spirit in Ezekiel*. Library of Hebrew Bible/ Old Testament Studies 447. New York/ London: T&T Clark, 2006.

L. S. Tiemeyer. "The Question of Indirect Touch: Lam 4,14; Ezek 44:19 and Hag 2,12-13." *Biblica* 87 (2006): 64-74.

S. N. Bunta. "Yhwh's Cultic Statue after 597/586 B.C.E.: A Linguistic and Theological Reinterpretation of Ezekiel 28:12." *Catholic Biblical Quarterly* 69 (2007) 222-41.

> Against Driver's reconstruction, B. contends that the problematic phrase in Ezek 28:12 (חותם תכנית MT / *apōsphragisma hoimoiōseōs* LXX) should be understood as a qal passive participle ("sealed") followed by a noun that describes something or someone who accomplishes the action (*genitivus auctoris*), and thus translated "imprinted of/ by the pattern." In the MT, a scribe erroneously updated the defectively written passive participle (*ʾtūm*) to an active one in plene spelling (*ôtēm*). After a survey of different theological conceptions of divine presence in response to the exile, B. theorizes

that Ezek 28:12 represents a "royal figure associated with primeval humanity" (235), which is confirmed through contextual analysis.

P. M. Joyce. *Ezekiel: A Commentary*. Library of Hebrew Bible/ Old Testament Studies 482. New York: T&T Clark, 2007.
    Valuable commentary highlighting the literary and theological aspects of Ezekiel. "My purpose is to make a distinctive contribution to the interpretation and understanding of the book of Ezekiel, particularly in terms of its theology, grounded in both historical research and literary sensitivity" (vii). Offers a balanced view of the possibilities of recognizing secondary elaborations within Ezekiel, acknowledging their possibility but admitting that certainty is elusive. A significant introduction deals with major theological themes in Ezekiel (judgment, repentance, individual responsibility, "radical theocentricity," and divine presence / absence), as well as Ezekiel's relationship to earlier traditions and the book's structure. J. introduces each chapter with a brief paragraph or two and then comments on individual verses up through chap. 39. Chaps. 40-48 contain their own brief introduction, after which J. makes good on his pledge to "foreground and highlight matters of particular theological importance" (221). A very helpful and complete bibliography (more than 40 pages in tiny type) follows.

D. F. Launderville. *Spirit and Reason: The Embodied Character of Ezekiel's Symbolic Thinking*. Waco: Baylor University Press, 2007.
    Proposes to examine the unique contours of Ezekiel's symbolic thinking by comparing them to aspects of the symbolic thinking of ancient Mesopotamia (750-539 B.C.) and Presocratic Greece (740-440 B.C.). Topics compared include the right ordering of perception, the impure and the pure, community, the role of skepticism in human perception of the universe, theodicy in the face of violence, and the constitution of the universe according to a divine plan. An introduction explains L.'s "thematic-analogical" method and situates the Greek and Mesopotamian documents to be explored in their historical context.

A. F. Mein. "Profitable and Unprofitable Shepherds: Economic and Theological Perspectives on Ezekiel 34." *JSOT* 31 (2007) 493-504.
    Inquires into the economic background of animal husbandry behind the metaphor of the shepherds in Ezek 34 with an eye to determining how this corresponds to the book of Ezekiel's radical theocentricity. Against the background of Mesopotamian contracts, M. suggests that the shepherds are hirelings who look after the interests of the owner, not their own interests. So the promise of restoration is "part of the demonstration of divine might that characterizes the restoration oracles more generally" (502).

P. Sprinkle. "Law and Life: Leviticus 18.5 in the Literary Framework of Ezekiel." *JSOT* 31 (2007) 275-93.
    Suggests that the language of Lev 18:5 (H) is concentrated in Ezek 18, 20 and 33 and recurs in Ezek 36-37, so that the prophet used Lev 18:5 to summarize the covenant stipulations required in H. Whereas in the oracles of judgment the conditional nature of the promise of life is highlighted, the promise is fulfilled unconditionally in Ezek 36-37, calling attention to divine agency.

J. T. Strong. "Verb Forms of עמם in Ezekiel and Lamentations." *Biblica* 88 (2007) 546-52.
    Contends that the verb עמם in Ezek 28:3; 31:8; 32:19 and Lam 4:1 is a denominative from the root עם and designates an agnate or kinship relationship. This verb form draws attention to the concern for social status evident in the elite circles of Judean and Jerusalem society.

M. Jauhiainen. "Turban and Crown Lost and Regained: Ezekiel 21:29-32 and Zechariah's Zemah." *JBL* 127.3 (2008) 501-11.

N. C. Lee and C. Mandolfo (eds.). *Lamentations in Ancient and Contemporary Cultural Contexts.* Symposium Series 43. Williston: Society of Biblical Literature, 2008.

K. Nielsen. "Ezekiel's Visionary Call as Prologue: From Complexity and Changeability to Order and Stability? *JSOT* 33.1 (2008) 99-114.

H. M. Patmore. "Did the Masoretes Get it Wrong? The Vocalization and Accentuation of Ezekiel xxviii 12-19." *VT* 58 (2008) 245-57.
> Theorizes that the Masoretic pointing and accentuation of Ezek 28:12-19 obscures the original meaning of the consonantal text. Reconstructs the original text to describe the powerful ruler as a god (אלהים היית) created alongside a protective cherub who dwells in a paradise. Between the time the consonantal text was fixed and the pointing and accentuation were added, the passage was interpreted in terms of an understanding of a tradition in which the Prince of Tyre had made a false claim to Deity.

A. Sloane. "Aberrant Textuality? The Case of Ezekiel the (Porno) Prophet." *Tyndale Bulletin* 59.1 (2008) 53-76.

J. Stromberg. "Observations on Inner-Scriptural Scribal Expansion in MT Ezekiel." *VT* 58 (2008) 68-86.
> Argues that MT Ezekiel is 4-5% longer than the LXX in part because difficulties in MT Ezekiel were solved by assimilating Ezekiel to other Scriptural texts. Two examples are drawn from the Pentateuch (Ezek 6:5-Lev 26:30; Ezek 36:11 and the Primeval History), two from Jeremiah (Ezek 3:1-Jer 15:16; Ezek 6:9-Jer 32:40), one from within Ezekiel (Ezek 28:16 –Ezek 28:14) and one from Zephaniah (Ezek 7:19; Zeph 1:18). Concludes: "MT Ezekiel as empirical evidence shows how the editing of a book can be oriented toward a larger body of scriptural texts" (85).

4.5 Book of the Twelve

R. B. Chisholm, Jr. *Interpreting the Minor Prophets*. Grand Rapids: Zondervan, 1990.
> Provides a conservative introduction to the Minor Prophets, including an introduction to the circumstances surrounding each prophet's ministry, discussions of the literary nature of each book, and a brief sketch of each work's theology. Contributions include sensitivity to literary questions, reference to ANE background where appropriate, and willingness to tackle tough theological problems (e.g., the apparently unfulfilled prophecy in Haggai 2:20-23).

R. D. Patterson. "A Literary Look at Nahum, Habakkuk, and Zephaniah." *Grace Theological Journal* 11.1 (1990) 17-27.

O. P. Robertson. *The Books of Nahum, Habakkuk, and Zephaniah*. New International Commentary of the Old Testament. Grand Rapids: Eerdmans, 1990.

T. E. McComiskey (ed.). *The Minor Prophets: An Exegetical and Expository Commentary*. 3 vols. Grand Rapids: Baker, 1992.

Commentary on the minor prophets from a conservative viewpoint that includes the author's translation of each biblical book coupled with the NRSV translation in an adjacent column. In the commentary proper, pages are split into two sections, with the top section (Exegesis), which presumes knowledge of Hebrew, dealing with the more technical aspects of commentary while the bottom section (Exposition) expounds the text in a way comprehensible to readers without knowledge of the language.

J. D. Nogalski. "The Redactional Shaping of Nahum 1 for the Book of the Twelve." Pp. 193-202 in *Among the Prophets: Language, Image and Structure in the Prophetic Writings*. Edited by P. R. Davies and D. J. A. Clines. JSOTSup 144. Sheffield Academic Press, 1993.
> Considers the preservation of the twelve minor prophets in a single scroll as evidence that they did not have separate transmission histories. Concludes that the repetition of selected words at the end of one minor prophet and the beginning of the next are the result of redactional activity intended to unite these texts. Demonstrates his thesis with a discussion of Nahum 1.

R. J. Coggins. "The Minor Prophets: One Book or Twelve?" Pp. 57-68 in *Crossing the Boundaries: Essays in Biblical Interpretation in Honour of Michael D. Goulder*. Edited by S. Porter et al. Leiden: Brill, 1994.

J. Barton. "The Canonical Meaning of the Book of the Twelve." Pp. 59-73 in *After the Exile: Essays in Honour of Rex Mason*. Edited by: J. Barton and D. Reimer. Macon, Ga: Mercer University Press, 1996.
> Illustrates how reception history, traditiohistorical criticism, redaction criticism and final form exegesis differ from the canonical approach advocated by Childs and then describes what the canonical meaning of the Book of the Twelve might be. Concludes with two objections to Childs' approach to canonical criticism.

J. Barton and D. Reimer (eds.). *After the Exile: Essays in Honour of Rex Mason*. Macon, Ga: Mercer University Press, 1996.
> "The Canonical Meaning of the Book of the Twelve" (J. Barton); "Interbiblical Quotations in Joel" (R. Coggins); "Reinventing the Wheel: The Shaping of the Book of Jonah" (K. J. Dell); "The Language of Warfare in Zechariah 9-14" (T. R. Hobbs); "Psalmody and Apocalyptic in the Hebrew Bible: Common Vision, Shared Experience" (S. Gillingham); "Apocalyptic Imagery as Political Cartoon?" (D. S. Russell); "Isaianic Traditions in the Book of Enoch" (M. Knibb).

P. R. House. "Dramatic Coherence in Nahum, Habakkuk, and Zephaniah." Pp. 195-208 in *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts*. Edited by J. W. Watts and P. R. House. JSOTSup 235. Sheffield Academic Press, 1996.
> Assumes that Nahum, Habakkuk, and Zephaniah form a unit within the book of the Twelve, based on similar time period, similar attention to impending or fulfilled judgment, similar length, and proximity in the canon. "Each book also utilizes alternating speakers who take on definite roles and thereby create verbal movement and major themes. Clearly, then, these books are particularly appropriate for exploring possible types of unity with the Twelve . . ." (p. 196). Concludes that dramatic coherence unites the diverse parts of the Book of the Twelve.

J. D. Nogalski. "Intertextuality and the Twelve." Pp. 102-24 in *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts*. Edited by J. W. Watts and P. R. House. JSOTSup 235. Sheffield Academic Press, 1996.

"In order to speak meaningfully of 'unity' with respect to the Book of the Twelve, one must first establish that the texts of the Twelve relate to one another. Second, one must begin to evaluate what the intertextual relationships offer as clues for reading the Twelve as a 'united' piece of literature" (p. 102). Concludes that five different types of intertextuality intentionally tied the Twelve together: quotations, allusions, catchwords, motifs, and framing devices.

P. L. Redditt. "Zechariah 9-14, Malachi, and the Redaction of the Book of the Twelve." Pp. 245-68 in *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts*. Edited by J. W. Watts and P. R. House. JSOTSup 235. Sheffield Academic Press, 1996.

> Offers three proposals regarding redactional activity in the formation of the Book of the Twelve: Malachi was appended to Haggai/Zechariah to explain why the future that they announced had not occurred; Malachi 3:22-24 (Eng. 4:4-6) was added to conclude the canon with a glance back to Moses and Elijah; and Zechariah 9-14 was added to the previously existing Zechariah corpus because the number of minor prophets had been set at twelve. "Read this way, the Book of the Twelve is a historical review justifying God's past dealings with Israel and the nations. God dispensed punishment for sins . . . promised a new day beyond the fall of Jerusalem . . . [and] the readers of the Twelve would be blessed if they remembered the law and heeded the prophets, cursed if they did not" (268).

E. W. Conrad. "The End of Prophecy and the Appearance of Angels/Messengers in the Book of the Twelve." *JSOT* 73 (1997) 65-79.

> Reads the Book of the Twelve as a literary unity but faults redaction critics for attempting to discern how the collection of prophetic works came into existence. Suggests that the Book of the Twelve be read as a collage, with the reader participating in creating meaning. The minor prophets can be divided into two parts: (1) Hosea to Zephaniah; and (2) Haggai to Malachi. In the first section, from the time of the Assyrians, the prophetic role is confused and messengers (*malakim*) are relegated to the distant past; in the second section, from the Persian period, the role of prophet is well-defined and the role of the *malakim* is frequent.

E. W. Conrad. "Reading Isaiah and the Twelve as Prophetic Books." Pp. 3-18 in Vol. 1 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York/ Leiden: Brill, 1997.

D. Prior. *The Message of Joel, Micah, & Habakkuk: Listening to the Voice of God*. The Bible Speaks Today. Downers Grove: InterVarsity, 1998.

M. Harl, C. Doginiez, L. Brottier, M. Casevitz, and P. Sandevoir, eds. *Les Douze Prophètes 4-9: Joël, Abdiou, Jonas, Naoum, Ambakoum, Sophonie*. Paris: Cerf, 1999.

> Introduction and commentary to the above-named minor prophets primarily as they appear in the Alexandrian Septuagint. Nevertheless, each book receives consideration of introductory issues for each book in the MT coupled with an investigation of the Greek text and the relation of the LXX and MT. Each book also is considered for its appropriation in the Jewish and Christian traditions. French translation and explanatory notes on each book are included.

M. H. Floyd. *Minor Prophets, Part 2*. FOTL 22. Grand Rapids: Eerdmans, 2000.

P. L. Redditt. "The Production and Reading of the Book of the Twelve." *SBLSP* (1997): 394-419. Reprinted: pp. 11-33 in *Reading and Hearing the Book of the Twelve*. Edited by J. D. Nogalski and M. A. Sweeney. Atlanta: Scholars Press, 2000.

R. Rendtorff. "How to Read the Book of the Twelve as a Theological Unity." *SBLSP* (1997): 420-32. Reprinted: pp. 75-87 in *Reading and Hearing the Book of the Twelve*. Edited by J. D. Nogalski and M. A. Sweeney. Atlanta: Scholars Press, 2000.
Attempts to determine how certain themes, especially the Day of the Lord, characterize the collection, assuming it is a theologically unified corpus. Finds that there can be no sharp distinction between diachronic and synchronic reading, but that the reader must follow the challenging task of combining both approaches.

D. R. Slavitt. *The Book of the Twelve Prophets*. New York: Oxford University Press, 2000.
Acknowledging the quite mysterious nature of prophecy, offers a new translation of the minor prophets, emphasizing their nature as poetry. Creates a fresh and sometimes startling realization of the power of the prophetic word, though does not include portions often considered inauthentic material (e.g. Mic 3-4, Zech 9-14).

M. A. Sweeney. *The Twelve Prophets*. Vol 1. *Hosea, Joel, Amos, Obadiah, Jonah*. Berit Olam, Studies in Hebrew Narrative and Poetry. Collegeville: Liturgical, 2000.

M. A. Sweeney. *The Twelve Prophets*. Vol 2. *Micah, Nahum, Habakkuk, Zephaniah, Zechariah, Malachi*. Berit Olam, Studies in Hebrew Narrative and Poetry. Collegeville: Liturgical, 2000.

S. Sykes. *Time and Space in Haggai-Zechariah 1-8: A Bakhtinian Analysis of a Prophetic Chronicle*. SBL 24. New York: Lang, 2002.

G. W. Ashby. "The Prophets Versus Sacrifice? With Special Reference to the Twelve." *Old Testament Essays* 16 (2003) 561-72.

M. Beck. *Der „Tag YHWHs" im Dodekapropheton: Studien im Spannungsfeld von Traditions- und Redaktionsgeschichte*. BZAW 356. Berlin: de Gruyter, 2005.
Focusing on significant "Day of the Lord" texts in the Book of the Twelve, B. seeks to come to an understanding of how the Book of the Twelve became a prophetic book. Amos 5:18-20, representing Amos' preaching in the 8th century BCE, portrays the Day of the Lord as a punishment for social wrongs. While portions of Zeph 1:2-18* may go back to Zephaniah himself (B. leaves this possibility open), an exilic editor reflects the punishment on the upper classes of Jerusalem in 587 in Zeph 1:7-16. Similarly Joel 1:15-20; 2:1-11 reflect conditions of divine punishment associated with the Day of the Lord, although no cause is given and grace has the last word. After these developments comes the eschatologizing of the Day of the Lord, reflecting early apocalyptic colors and a differentiation between sinners and the righteous (e.g. Mal 3:13-21). Joel 4:1-17* and Zeph 1:2-3, 18* picture the Day of the Lord as a universal world judgment, although Zeph 1 differs in alluding to a reversal of creation. Zech 14 reflects on the conquering of Jerusalem in 302 BCE from a distance; vv. 4-11 reflect early apocalyptic thought. Mal 3:22-24, the latest "Day of the Lord" text in the Book of the Twelve, emphasizes Torah-obedience as the means to individual salvation. The Book of the Twelve was assembled in the third century BCE under the perspective of the "Day of the Lord," in which Zech 14 and Mal 3:22-24 played important redactional roles.

M. Roth. *Israel und die Völker im Zwölfprophetenbuch: Eine Untersuchung zu den Büchern Joel, Jona, Mica und Nahum.* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 210. Göttingen: Vandenhoeck & Ruprecht, 2005.

> After a substantial introduction to the religious and theological history of the early Second Temple period, R. provides exegesis of four books among the twelve in which the theme of the nations comes to the fore: Joel (the Day of Yahweh as judgment for the nations), Jonah (hope for the nations), the conclusion of Micah (hope for the one who prays), and the redaction of Nahum (the nations as enemies of God). R. isolates different basic positions that shine through in postexilic eschatological prophecy: destruction of the nations, conversion of the nations, subjection of the nations, and universal judgment; these differences are best explained as originating in different environments rather than at different times.

M. Beck. "Das Dodekapropheten als Anthologie." *ZAW* 118 (2006) 558-81.

D. F. O'Kennedy. "Die Boek van die Twaalf: 'n Kort oorsig." *Nederduits Gereformeerde Teologiese Tydskrif* 47 (2006) 620-32.

P.-G. Schwesig. *Die Rolle der Tag-JHWHs Dichtungen im Dodekapropheton.* BZAW 366. Berlin: de Gruyter, 2006.

> Combines synchronic and diachronic analysis of passages that mention the "Day of the Lord," beginning with Amos 5:18-20 and concluding with Zech 14 and Mal 3:13-24. Diachronic analysis shows that these "Day of the Lord" passages reflect a complex history of conceptions of this event, particularly in the last phase of redaction, and this warns against flattening these divergent conceptions in synchronic reading. Through diachronic analysis S. isolates the growth of the twelve from a collection of two books (Amos and Zephaniah) to one of four (adding Hosea and Micah), six (adding Nahum and Habakkuk), eight (adding Haggai and Zech 1-8) and then to ten (adding Joel, Zech 14 and Obadiah). Finally Jonah and Malachi were added. Synchronically, the "Day of the Lord" passages form a series of rings with Obadiah in the center and moving from inner to outer (Amos 5:18-20 ~ Zeph. 1:2-18; Joel 4:1-17 ~ Zech 14; Joel 2:1-11 ~ Mal 3:17-21; Joel 1:15; Mal 3:23-24; see figure p. 311), the structure of which serves to unite the book.

J. Wöhrle. *Die frühen Sammlungen des Zwölfprophetenbuches: Entstehung und Komposition.* BZAW 360. Berlin: de Gruyter, 2006.

> After an introduction in which he divides attempts to trace the redaction-history of the twelve into two camps (those who proceed from the final form and the redaction critics), W. articulates his methodology: first the redaction-history of each individual book must be discerned, and only then can the redaction-history of larger collections be addressed. Confirms that an early collection of Hosea, Amos, Micah, and Zephaniah came to be between 539-520 B.C.E. as a prophetic commentary on the epoch mentioned in the books' superscriptions. Additions made in the earlier books during this period were dependent on the Deuteronomistic History. In the first half of the 5th century the Haggai-Zechariah collection originated, and this collection emphasized that the divine presence was contingent on repentance and obedience. At this time Joel 1:1-2:26* was added as a new introduction to the books of Amos, Micah and Zephaniah, and Hosea was temporarily omitted. Later Obadiah, Jonah, Nahum, and Malachi were attached to the collection.

M. J. Boda. "Messengers of Hope in Haggai-Malachi." *JSOT* 32 (2007) 113-31.

> Contends that although Haggai, Zechariah 1-8, 9-14 and Malachi display their own integrity, they are unified by the Leitmotif of "messengers," a redaction that may be linked to the final shaping of the

Book of the Twelve. Argues against the idea that this messenger Leitmotif implies the end of prophecy, instead underlining the significance of priestly, royal, and prophetic leadership for the continued hope for restoration.

4.6 Hosea

See also P. Machinist, "Hosea and the Ambiguity of Kingship" in §2.8; E. Bons, *Car C'est l'amour qui me plait* in §5.2; C. L. Aaron, Jr., *Preaching Hosea, Amos and Micah* in §5.7.

N. H. Snaith. *Mercy and Sacrifice: A Study of the Book of Hosea*. London: SCM, 1953.

H. H. Rowley. "The Marriage of Hosea." *Bulletin of the John Rylands Library*. 39 (1956) 203-33.
    Reviews the variety of views regarding the marriage of Hosea. Favors the view that Hosea, knowing that Gomer was a harlot, married her to make a poignant point.

J. F. Craghan. "The Book of Hosea: A Survey of Recent Literature on the First of the Minor Prophets." *BTB* 1 (1961) 81-100.

W. Brueggemann. *Tradition for Crisis: A Study in Hosea*. Atlanta: John Knox, 1968.
    Investigates Hosea's relationship to older traditions by exploring the prophets' connection to the covenant context, considering the content of the traditions, a long discussion of prophetic use of covenantal forms, and a discussion of covenantal institution (e.g. the cult), which finds that prophets were speakers in the cult whose participated in the renewal of covenant. A final chapter relates the investigation of Hosea's relationship to tradition to the present day.

M. J. Buss. *The Prophetic Word of Hosea: A Morphological Study*. Berlin: Töpelmann, 1969.
    Using a morphological approach that transcends form criticism and incorporates insights from the social sciences and theology, B. investigates "The Word as Literature" under three categories: (1) the size of the units and the process of transmission; (2) poetry; and (3) narrative. B. further considers the speaker and audience of Hosea's word, examines positive and negative terms, and finally sketches the thrust of Hosea's message as a whole, including its eschatology. An original translation of Hosea is included.

D. B. Wyrtzen. "The Theological Center of the Book of Hosea." *BibSac* 141 (1981): 315-29.

H. Balz-Cochois. *Gomer*. Peter Lang, 1982.

P. A. Kruger. "Israel, the Harlot (Hos. 2.4-9)." *JNSL* 11 (1983): 107-16.

G. I. Emmerson. *Hosea: an Israelite Prophet in Judaean Perspective*. JSOTSup 28. Sheffield: JSOT Press, 1984.
    Attempts to distinguish Hosea's oracles from those of later Judean redactors by focusing on three kinds of texts: (1) expressions of future hope; (2) references to the southern kingdom; and (3) polemics against the cult practices and sanctuaries of the northern kingdom. Finds that Hosea viewed repentance as a consequence, not a prerequisite for divine salvation and that Hosea did not criticize the sanctuaries' existence but only the rituals conducted in them.

P. M. Arnold. "Hosea and the Sin of Gibeah." *CBQ* 51 (1989): 447-60.

R. J. Weems. "Gomer: Victim of Violence or Victim of Metaphor." *Semeia* 47 (1989): 87-104.
> Defends two theses--that the metaphor of Hosea's marriage to an unfaithful woman provides a unique insight into the relationship of Yahweh with Israel, and that, despite the rhetorical effectiveness of the marital imagery, the figure is limited by its dependence on the sexual exploitation of a woman to prove its point. W. recognizes a diversity of metaphors regarding the relationship of God with his people.

W. Doorly. *Prophet of Love: Understanding the Book of Hosea*. Mahwah: Paulist, 1991.

R. Johnson. "Hosea 4-10: Pictures at an Exhibition." *SWJT* 36 (1993): 20-26.

F. van Dijk-Hemmes. "The Imagination of Power and the Power of Imagination: An Intertextual Analysis of Two Biblical Love Songs: The Song of Songs and Hosea 2." *JSOT* 44 (1989): 75-88. Reprinted: pp. 278-91 in *The Prophets: A Sheffield Reader*. Biblical Seminar 42. Sheffield: Sheffield Academic Press, 1996.

A. A. Macintosh. *A Critical and Exegetical Commentary on Hosea*. ICC. Edinburgh: T&T Clark, 1996.
> Generally conservative commentary that attributes much of the text of the book of Hosea to the original prophet, with only occasional insertions by Judean redactors. Argues that the difficult text of Hosea is due to the prophet's northern dialect, not the result of difficulty in transmission. Also interacts with medieval Jewish exegesis of the book in an attempt to resolve hermeneutical problems.

M. S. Odell. "The Prophets and the End of Hosea." Pp. 158-170 in *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts*. Edited by J. W. Watts and P. R. House. JSOTSup 235. Sheffield Academic Press, 1996.
> Challenges the consensus that Hosea's six references to other prophets define Hosea's message. Concludes that Hosea did not think of himself as a prophet and that Hosea's assessment of the prophets differed from the Deuteronomist historian. "Although the prophets are irrevocably associated with judgement, Hosea affirms that something greater survives apart from their sad legacy—and that is God's insistence on bringing mercy and not curse" (p. 170).

A. Dearman. "YHWH's House: Gender Roles and Metaphors for Israel in Hosea." *JNSL* 25 (1999): 97-108.
> Contrary to the arguments of J. Schmitt, grammatical gender is not always controlling for metaphorical speech, but in Hosea 2 a good case can be made for Israel to be portrayed in a feminine role. Suggests that the portrayal of Israel as both wife and children of Yahweh may be grounded in a "root metaphor" of Israelites as members of God's household.

T. J. Hornsby. "'Israel Has Become a Worthless Thing': Re-reading Gomer in Hosea 1-3." *JSOT* 82 (1999): 115-28.
> Contends that the "active metaphor in this section [Hosea 1-3] is one of a prosperous and independent prostitute who is doggedly pursued by an obsessive and dangerous individual who

will go to any length to possess her" (116). The metaphor of Gomer seeks to indicate an independent businesswoman, not the adulterous spouse of Yahweh. H. suggests that Hosea 1-3 may be an account that described Yehud's degradation by immigrant priests and political appointees in the Persian period. The deity thus represents the foreign priestly class that has drained Judah of her vitality.

J. R. Lundbom. "Poetic Structure and Prophetic Rhetoric in Hosea." *VT* 29 (1979): 300-8. Reprinted: pp. 139-47 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

J. Siebert-Hommes (ed.). *Hosea 1-3*. Verklaring van een bijbelgedeelte. Kampen: Kok, 2000.

C. D. Bowman. "Prophetic Grief, Divine Grace: The Marriage of Hosea." *ResQ* 43 (2001): 229-42.

E. J. Bons, J. Joosten, and S. Kessler (eds.). *Les Douze Prophètes, Osèe*. La Bible d' Alexandrie 23.1. Paris: Les Éditions du Cerf, 2002.

L. Barge. "The Book of Hosea as Visionary Prophecy: A Search for Genre." *Asbury Theological Journal* 57-58 (1, 2002-2, 2003) 129-50.

M. Oeming. "„Glühender Backofen", „verbrannter Brotfladen", „törichte Taube", „schlapper Bogen": Israel-Bilder in Hos 7 und ihre theologische Bedeutung." Pp. 253-74 in *Gottes Wege suchend: Beiträge zur Verständnis der Bibel und ihrer Botschaft: Festschrift für Rudolf Mosis zum 70. Geburtstag.* Edited by R. Mosis and F. Sedlmeier. Würzburg: Echter, 2003.
   A tradition-historical analysis of Hosea 7 that seeks to place its various elements in their most likely period of origin, which O. traces through seven layers from Hosea himself to a proto-apocalyptic expectation of a severe divine judgment of the corrupt world (ca. 200-100 BCE). Concludes with reflections on the meaning of this extensive redaction for synagogue and church.

C. Van Leeuwen. "Meaning and Structure of Hosea X 1-8." *VT* 53 (2003): 367-78.

T. Hentrich. "Hosea 2:19: What's in a God's Name?" *Theoforum* 35 (2004) 5-20.

B. E. Kelle. "A Reconsideration of *l^ekassôt* in Hosea 2, 11 (MT)." *ZAW* 116 (2004): 334-47.

B. M. L. Lai. "Hearing God's Bitter Cries (Hosea 11:1-9): Reading, Emotive-Experiencing, Appropriation." *Horizons in Biblical Theology* 26.1 (2004) 24-49.

M. W. Mitchell. "Hosea 1-2 and the Search for Unity." *JSOT* 19.1 (2004) 115-27.

E. Ben Zvi. *Hosea*. FOTL. Grand Rapids: Eerdmans, 2005.

P. S. Chalmers. "Who is the Real El? A Reconstruction of the Prophet's Polemic in Hosea 12:5a." *Catholic Biblical Quarterly* 68 (2006) 611-30.

Finds that the prophet was polemicizing in Hosea 12:5 against the cult of El. Addressing the close relationship between El and YHWH, C. argues that El and YHWH worshippers exhibited "overlapping symbolic universes" in eighth-century Bethel. He finds evidence in Jeroboam's cult in the north and in Balaam's oracles that El may have been the original deity associated with the exodus, not YHWH. Hos 11:9b uses El in its double meaning, appropriating traditional language associated with El to describe YHWH, just as Ezek 28 polemicizes against El. Finally C. contends that Hos 12:5a takes up a quotation from the Bethel liturgy, although the precise significance of these words remains elusive.

J. P. Kakkanattu. *God's Enduring Love in the Book of Hosea: A Synchronic and Diachronic Analysis of Hosea 11,1-11*. Forschungen zum Alten Testament 2nd Series 14. Tübingen: Mohr Siebeck, 2006.
> Analyzes Hosea 11:1-11 both synchronically and diachronically, considering its context in Hosea and its larger function in the Book of the Twelve. After a translation and discussion of the textual problems of the pericope, chap. 2 provides an exegesis of the section and chap. 3 discusses its major theological themes. Chap. 4 considers the redaction-history of this section and chap. 5 investigates Hosea and especially 11:1-11 in the context of the Book of the Twelve. This pericope stems for the most part from just after the prophet's time (with the exception of v. 10), and has an "orientating role" in the editing of the Book of the Twelve (192).

S. Rudnig-Zelt. *Hoseastudien: Redaktionskritische Untersuchungen zur Genese des Hoseabuches*. Forschungen zur Religion und Literatur des Alten und Neuen Testaments 213. Göttingen: Vandenhoeck & Ruprecht, 2006.
> After an introduction and a relatively full treatment of the history of the models and methods of understanding the growth of Hosea, R.-Z. provides a redaction-critical assessment of its origins. R.-Z. posits a redactional process of about 500 years, which resulted in a confused and disordered text. The process of growth is explained as follows: 1) old figurative sayings (7:8b, 11a: 9:11a, 13a*, 16aβ; 10:7, 11aα; 13:15abα) were 2) collected and commented on. 3) A reconfiguration of the material was made through the addition of an anti-priestly conglomeration, itself composed of a) anonymous prophetic speeches and b) lawsuits against the priests. 4) The book was styled as a prophetic book by Hosea ben Beeri and 5) enlarged through "apostasy-repentance" texts. 6) A final layer is made up of random additions as well as of polemics against the Samaritans.

R. S. Chalmers. *The Struggle of Yahweh and El for Hosea's Israel*. Sheffield Phoenix, 2008.

4.7 Joel

P. L. Redditt. "The Book of Joel and Peripheral Prophecy." *CBQ* 48 (1986) 225-40.
> Argues that Joel attacked the Jerusalem priesthood for allowing the sacrifices to cease and as a consequence was exiled to the social periphery. This group at the margins of society thus envisioned a future disaster (the Day of the Lord) when God would pour his spirit out on all people so that they could approach him without recourse to the corrupt priesthood. As a result, R. questions the unity of authorship of Joel and the significance of the locust invasion for the theology of the book.

F. D. Mariottini. "Joel 3:10, 'Beat Your Plowshares into Swords.'" *Pers* 14 (1987): 125-80.

G. S. Ogden, and R. R. Deutsch. *A Promise of Hope. A Call to Obedience: A Commentary on the Books of Joel and Malachi*. ITC. Grand Rapids: Eerdmans, 1987.
> Interprets Joel as a lament, using generalized language not intended to be understood literally (for example, the locusts of chaps. 1-2 are really looming armies). The people are summoned to lament (1:1-2:17), respond to the call (2:18-31), and are consoled by the promise of judgment on foreign nations (3:1-21). D. argues that Mal. 2:1-12 represents the central theological concern of Malachi, since it instructs priests on how to make Torah central in the life of the community.

F. E. Deist. "Parallels and Reinterpretation in the Book of Joel: A Theology of the Yom Yahweh." Pp. 63-79 in *Text and Context: Old Testament and Semitic Studies for F. C. Fensham*. Edited by W. Claassen. JSOTSup 48. Sheffield: JSOT Press, 1988.

D. Launderville. "Joel: Prophet and Visionary." *TBT* 27 (1989): 81-86.

K. S. Nash. "The Cycle of Seasons in Joel." *TBT* 27 (1989): 74-80.

R. Simkins. *Yahweh's Activity in History and Nature in the Book of Joel*. ANETS 10. Lewiston: Mellen, 1991.
> Part I seeks to deconstruct the sharp line sometimes drawn between the Israelite deity as a God of history and the nature-gods of the surrounding cultures. Part II surveys the ANE perceptions of locusts and evidence of locust swarms, arguing that although the imagery took its inspiration from an actual experience, it became a plea for the people to return in trust to God. Part III finds the background of the Day of the Lord imagery in the divine warrior myth.

P. R. Andinach. "The Locusts in the Message of Joel." *VT* 42 (1992): 433-41.

V. A. Hurowitz. "Joel's Locust Plague in Light of Sargon II's Hymn to Nanaya." *JBL* 112 (1993): 597-603.

J. L. Crenshaw. "Freeing the Imagination: The Conclusion to the Book of Joel." Pp. 129-147 in *Prophecy and Prophets: The Diversity of Contemporary Issues in Scholarship*. Edited by Y. Gitay. SBL Semeia Studies. Atlanta: Scholars, 1997.
> Analyzes Joel 3:17-21 and considers whether the epilogue is theologically and literarily integrated with the rest of the book. Compares Joel's utopian language with similar descriptions elsewhere.

D. J. Treier. "The Fulfillment of Joel 2:28-32: A Multiple-Lens Approach." *JETS* 40.1 (1997) 13-26.

R. J. Coggins. *Joel and Amos*. Sheffield: Sheffield Academic Press, 2000.

4.8 Amos
> See also W. Doan and T. Giles, *Prophets, Performance and Power* in §3.1; C. L. Aaron, Jr., *Preaching Hosea, Amos and Micah* in §5.7.

A. S. Kapelrud. *Central Ideas in Amos*. 2nd ed. Oslo, Oslo University Press, 1961.

H. Gunkel. "The Israelite Prophecy from the Time of Amos." Pp. 48-75 in *Twentieth Century Theology in the Making*. Edited by J. Pelikan. New York: Harper and Row, 1969.

J. M. Ward. *Amos and Isaiah*. Nashville, 1969.

J. J. M. Roberts. "Recent Trends in the Study of Amos." *ResQ* 13 (1970) 1-16.

J. F. Craghan. "The Prophet Amos in Recent Literature." *BTB* 2 (1972) 242-61.

K. Koch. *Amos: Untersucht mit den Methoden einer Strukturalen Formgeschichte*. AOAT 30. Kevelaer/ Neukirchen-Vluyn: Butzon & Bercker/ Neukirchener Verlag, 1976.

J. Barton. *Amos's Oracles against the Nations: A Study of Amos 1*.3-2.5. SOTSMS 6. Cambridge: Cambridge University Press, 1980.
   Rejects theories of composition that do not attribute the oracles against the nations to Amos himself. Finds that Amos regarded the social injustice of Israel as gravely as the nations' disregard of divinely backed conventions in war and that Israel's divine election entailed a high level of accountability to God in praxis. An appendix includes additional comparative material from international law in the ANE.

R. B. Coote. *Amos among the Prophets*. Philadelphia: Fortress, 1981.
   Posits three stages in the growth of the book of Amos: the original oracles of Amos, probably recorded by his disciples; the Bethel editor, writing in the seventh century; and the closing editor, writing around the end of the exilic period (although C. recognizes this is an oversimplification). Describes the social setting, language, and theological themes of each stage.

J. Limburg. "Amos 7:4: A Judgment with Fire?" *JBL* 106 (1987) 207-22.

W. J. Doorly. *Prophet of Justice: Understanding The Book of Amos*. New York: Paulist, 1989.

D. N. Freedman. "Confrontations in the Book of Amos." *PSB* 11 (1990): 240-52.

R. E. Clements. "Amos and the Politics of Israel." Pp. 49-59 in *Storia e Tradizioni di Israele*. Edited by Alberto Soggin and D. Garrone. Paideia: Editrice Brescia, 1991.

G. F. Hasel. *Understanding the Book of Amos*. Grand Rapids: Baker, 1991.
   Investigates major aspects of the modern studies of Amos, including his call, origin, interpretation, oracles against the nations, intellectual background, composition and literary approaches, hymnic doxologies, social criticism, and eschatology. Includes an extensive bibliography.

D. A. Dorsey. "Literary Architecture and Aural Structuring Techniques in Amos." *Bib* 73 (1992): 305-30.

P. R. Noble. "The Literary Structure of Amos: A Thematic Analysis." *JBL* 114 (1995): 209-26.
   Suggests that Amos falls into three major sections: Yahweh's word to the nations (1:2-3:8), a palistrophic judgment oracle (3:9-6:14), and the destruction and reconstitution of Israel (7:1-9:15).

Emphasizes structural parallelism and thematic correspondence, not divine speech, as major tools to discern Amos' structure.

H. G. M.Williamson. "The Prophet and Plumb-Line: A Redaction-Critical Study of Amos 7." Pp. 101-21 in *In Quest of the Past: Studies on Israelite Religion, Literature and Prophetism*. Edited by A. S. van der Woude. OtSt 26. Leiden: Brill, 1990. Reprinted: pp. 453-477 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

J. D. W. Watts. *Vision and Prophecy in Amos*. Grand Rapids: Eerdmans, 1958. Rev. ed.: Macon: Mercer University Press, 1997.
    Classic introduction to key issues regarding Amos: origin, traditional elements, Amos as a prophet, vision and oracle, genre, message, and eschatology. Employs form critical analysis. (Revised edition includes four additional chapters.)

I. Jaruzelska. *Amos and the Officialdom in the Kingdom of Israel: The Socio-Economic Position of the Officials in the Light of the Biblical, Epigraphic and Archaeological Evidence*. Socjologia 25. Poznan: Wydawnictowo Naukowe Uniwersytetu im. Adama Mickiewicza, 1998.

S. J. Bramer. "The Analysis of the Structure of Amos." *BSac* 156 (1999): 160-74.

S. J. Bramer. "The Literary Genre of the Book of Amos." *BSac* 156 (1999): 42-60.

J. R. Linville. "Visions and Voices: Amos 7-9." *Bib* 80 (1999): 22-42.

W. Brueggemann. "Amos' Intercessory Formula." *VT* 19 (1969): 385-99. Reprinted: pp. 41-55 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

W. Brueggemann. "Exodus in the Plural (Amos 9:7)." *Many Voices: One God*. Edited by W. Brueggemann and G. Stroup. Louisville: Westminster John Knox, 1998. Reprinted: pp. 89-104 in *Texts that Linger Words that Explode: Listening to Prophetic Voices*. Edited by P. D. Miller. Minneapolis: Fortress, 2000.

R. J. Coggins. *Joel and Amos*. Sheffield: Sheffield Academic Press, 2000.

S. Paas. "Seeing and Singing: Visions and Hymns in the Book of Amos." *VT* 52 (2002): 253-74.

J. R. Wood. *Amos in Song and Book Culture*. JSOTSup 337. Sheffield: Sheffield Academic Press, 2002.
    "Modifies the procedures of literary, form and redaction criticism to fit the literary evidence of the book of Amos" (18). Finds that the book, rather than being oral first and then inscribed, was written to be performed; that there were two editions of Amos, each by different authors, with the later expansions designed to revise and update the poetry. Concludes that the assumption that

Israelite literature did not include a continuous written text in the form of a tragedy needs to be reconsidered.

J. C. Gertz. "Die unbedingte Gerichtsankündigung des Amos." Pp. 153-70 in in Gottes Wege suchend: Beiträge zur Verständnis der Bibel und ihrer Botschaft: Festschrift für Rudolf Mosis zum 70. Geburtstag. Edited by R. Mosis and F. Sedlmeier. Würzburg: Echter, 2003.
> Contends that in the third section of Amos, containing his visions, the first four visions can be traced back to the historical prophet and constitute a literary unity. The first two visions and the last two visions are closely related to each other. The deep fissure between both sets of visions announces a complete reversal of the divine will, while the sequence of the four visions concerns a legitimation of unrelieved prophecy of judgment.

R. C. Steiner. *Stockmen from Tekoa, Sycamores from Sheba: A Study of Amos' Occupations*. CBQMS 36. Washington: Catholic Biblical Assocation, 2003.

A. M. Maeir. "The Historical Background and Dating of Amos VI 2: An Archaeological Perspective from Tell Eṣ-ṣâfî/Gath." *VT* 54 (2004) 319-34.

P. Berthoud. "The Covenant and the Social Message of Amos." *European Journal of Theology* 14 (2005) 99-109.

S. D. Snyman. "The Land as *Leitmotiv* in the Book of Amos." *Verbum et Ecclesia* 26 (2005) 527-42.

J. S. Greer. "A Marzeaḥ and a Mizraq: A Prophet's Mêlée with Religious Diversity in Amos 6.4-7." *JSOT* 32 (2007) 243-61.
> Describes the event in Amos 6:4-7 as religious, perhaps even a *marzeaḥ*. Adduces epigraphic and iconographic parallels to suggest that drinking from *mizraq* (מזרק) vessels was a common cultic practice of surrounding nations, thus providing a rationale for Amos' condemnation of the practice.

J. A. Partlow. "Amos's Use of Rhetorical Entrapment as a Means for Climatic [*sic*] Preaching in Amos 1:3 – 2:16." *Restoration Quarterly* 49 (2007) 23-32.

D. E. Bokovoy. "שמעו והעידו בבית ישראל: Invoking the Council as Witnesses in Amos 3:13." *JBL* 127 (2008) 37-51.
> Suggests that the phrase "Hear and bear witness against the house of Israel" (שמעו והעידו בבית ישראל) in Amos 3:13 is addressed to the heavenly council. Texts such as Exod 23:13; Gen 1:26; 3:22 provide witness of a desire to preserve the literary form of judgment and perhaps the idea of the heavenly council, though without specifically mentioning the deities involved. Presents texts from the ANE and the Bible (Isa 41:21-23; Ps 82) to explore the juridical function of the divine assembly in the ancient world, suggesting that an invocation of the "heavens and the earth" is a merism for the divine council.

D. A. Garrett. *Amos: A Handbook on the Hebrew Text*. Waco: Baylor University Press, 2008

T. Novick. "Duping the Prophet: On אדן (Amos 7.8b) and Amos's Visions." *JSOT* 33.1 (2008) 115-28.

4.9 Obadiah

D. J. Clark. "Obadiah Reconsidered." *The Bible Translator* 42.3 (1991) 326-36.
 Based on an examination of the discourse markers in the text, C. finds previous outlines of the
 book incorrect and proposes the following structure: the guilt of Edom (1-7), the punishment of
 Edom (8-18), and epilogue: the people of God reoccupy their own land (19-21). Offers a revised
 translation of the book (based on the *TEV*).

P. R. Raabe. *Obadiah: A New Translation with Introduction and Commentary*. AB 24D. New York: Doubleday, 1996.

R. B. Robinson. "Levels of Naturalization in Obadiah." *JSOT* 40 (1938): 83-97. Reprinted: pp. 355-69 in *The Prophets: A Sheffield Reader*. Biblical Seminar 42. Sheffield: Sheffield Academic Press, 1996.

J. H. Potgieter. "A Poetic Analysis of the Book of Obadiah." *Old Testament Essays* 16 (2003) 581-97.

4.10 Jonah
   See also M. A. De La Torre, *Liberating Jonah: Forming an Ethics of Reconciliation* in §5.6.

T. D. Alexander. "Jonah and Genre." *TB* 36 (1985) 175-81

J. Day. "Problems in the Interpretation of the Book of Jonah." *OS* 26 (1990): 32-37.

D. N. Freedman. "Did God Play a Dirty Trick on Jonah at the End?" *BRev* 6.4 (1990): 26-31.

A. Lacocque and P.-E. Lacocque. *Jonah: A Psycho-Religious Approach to the Prophet*. Studies on Personalities of the Old Testament. Columbia: University of South Carolina Press, 1990.
 Substantial reworking of the 1981 work, *The Jonah Complex,* by the same authors. Arguing for a
 third-century BC date, L. and L. conclude that the book is both a parable about an obscure
 prophetic figure and a satire in the tradition of Menippus. As practicing psychiatrist and OT
 scholar, the authors provide a psychologizing interpretation of the book.

B. L. Woodard. "Death in Life: The Book of Jonah and Biblical Tragedy." *Grace Theological Journal* 11.1 (1990) 3-16

A. Cooper. "In Praise of Divine Caprice: The Significance of the Book of Jonah." Pp. 144-63 in *Among the Prophets: Language, Image and Structure in the Prophetic Writings*. Edited by P. R. Davies and D. J. A. Clines. JSOTSup 144. Sheffield Academic Press, 1993.
 Argues that deliverance as a free and gracious act of God's love is the theme of Jonah. "The
 book's full significance emerges only in light of its canonical setting—especially in relation to the
 prophetic books (Hosea-Nahum) that are concerned primarily with the Assyrian crisis" (p. 159).
 Concludes that the resolution of the tensions in Jonah actually appears in Micah 7:18-20.

R. E. Longacre and S. J. J. Hwang. "A Textlinguistic Approach to the Biblical Hebrew Narrative of Jonah." Pp. 336-58 in *Biblical Hebrew and Discourse Linguistics*. Edited by R. D. Bergen. Dallas: SIL, 1994.

> After an overview of what textlinguistics entails, L. and H. analyze the narrative of the book of Jonah, as to discourse types, macrostructure, peak and profile, etc. They conclude that Jonah consists of two embedded discourses, which intentionally parallel each other, and which make chapter 4 essential to the unity of the book.

R. B. Salters. *Jonah and Lamentations*. OTG. Sheffield: Sheffield Academic Press, 1994.

T. N. D. Mettinger. *No Graven Image: Israelite Aniconism in Its Ancient Near Eastern Context*. Stockholm: Almqvist and Wiksell, 1995.

D. F. Payne. "Jonah from the Perspective of Its Audience." *JSOT* 13 (1979) 3-12. Reprinted: pp. 263-272 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

> Investigates the portrait of Jonah the prophet and the impressions generated by Nineveh and the pagans in an attempt to discern the reader's response to the book. Argues that "audience-reaction to the person of Jonah would have been neither hostile nor strongly sympathetic, but rather, objective and critical—a dispassionate scrutiny of a rather remote character" (266). Jonah uses a previous tradition about Nineveh's repentance at Jonah's preaching. The pagan sailors serve mainly as a foil for Jonah. Suggests that if Jonah is understood as wisdom and not prophetic literature, "the book may represent a corrective and challenge to current conceptions about the role of the prophets" (270).

K. J. Dell. "Reinventing the Wheel: The Shaping of the Book of Jonah." Pp. 85-101 in *After the Exile: Essays in Honour of Rex Mason*. Edited by J. Barton and D. Reimer. Macon, Ga.: Mercer University Press, 1996.

J. C. Holbert. "'Deliverance Belongs to Yahweh': Satire in the Book of Jonah." *JSOT* 21 (1981) 59-81. Reprinted: pp. 334-54 in *The Prophets: A Sheffield Reader*. The Biblical Seminar 42. Edited by P. R. Davies. Sheffield: Sheffield Academic Press, 1996.

S. Frolov. "Returning the Ticket: God and His Prophet in the Book of Jonah." *JSOT* 86 (1999): 85-105.

P. P. Jenson. *Reading Jonah*. Cambridge: Grove Books, 1999.

A. G. Hunter. "Creating Waves: Why the Fictionality of Jonah Matters." Pp. 101-16 in *Sense and Sensitivity: Essays on Reading the Bible in Memory of Robert Carroll*. Edited by A. G. Hunter and P. R. Davies. JSOTSup 348. Sheffield: Sheffield Academic, 2002.

> Reading Jonah in connection with Genesis 1, H. argues that Jonah consciously adopts and deconstructs the key ideas and terms of Genesis. Jonah employs *anticreation* (reintroducing chaos) and *playfulness* (questioning the order in Gen. 1). Likewise the fictional Jonah more closely corresponds to the human sense of the world than does the true mythology of Gen 1 and Exod 34:6.

M. S. Smith. *The Early History of God, Yahweh and Other Deities in Ancient Israel*. 2nd ed. Grand Rapids: Eerdmans, 2002.

W. van Heerden. "Psychological Interpretations of the Book of Jonah." *Old Testament Essays* 16 (2003) 718-30.

R. W. L. Moberly. " Preaching for a Response? Jonah's Message to the Ninevites Reconsidered." *VT* 53 (2003) 156-168.

R. Nixon. *The Message of Jonah: Presence in the Storm*. The Bible Speaks Today. Leicester: InterVarsity, 2003.

H. W. Wolff. *Studien zum Jonabuch*. 3rd ed. Neukirchen-Vluyn: Neukirchener, 2003.
    Introduction to the book of Jonah which considers its prehistory, its nature as a narrative work of
    art, its literary growth, consideration of the expected reader and the intent and theological meaning
    of the narrative. J. Jeremias contributes a consideration of research on Jonah since H. W. Wolff.

L. K. Handy. "Of Captains and Kings: A Preliminary Socio-Historical Approach to Jonah." *Biblical Research* 49 (2004) 31-48.

J. Jeremias. "Die Sicht der Völker im Jonabuch (Jona 1 und Jona 3)." Pp. 555-67 in vol. 1 of *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag*. BZAW 345/1. Edited by M. Witte. Berlin: de Gruyter, 2004.
    Asks how the sailors of Jonah 1 and the Ninevites of Jonah 3 are to be understood in relation to each
    other, especially in light of the similar structures in both chapters. The sailors and Ninevites have a
    much different relationship to God: the sailors come to recognize God gradually, while the Ninevites
    do so immediately. The sailors represent the multiplicity of the nations, while the Ninevites designate
    Israel's nations who have oppressed Israel.

A. Kunz. "Das Jonabuch in motivgeschichtlicher Perspektive am Beispiel der ägyptischen Schiffbrüchgenigenerzählung." *ZAW* 116 (2004): 55-74.
    Scrutinizes the shipwreck in Jonah for its similarities to an account of a shipwreck from Middle
    Kingdom Egypt. These correspondences, which include the intent to impart a lesson, use of
    narrative motifs and structure, are best accounted for by positing a reception-historical influence of
    the Egyptian source on Jonah.

H. Potgieter. "The Nature and Function of the Poetic Sections in the Book of Jonah." *OTE* 17.4 (2004) 610-20.

J. H. Coetzee. "Jonah from the Perspective of Jonah: Embodied Theology Illustrated." *Scriptura* 90 (2005) 850-58.

B. D. Estelle. *Salvation through Judgment and Mercy: The Gospel according to Jonah*. Phillipsburg: P & R, 2005.

B. Green. *Jonah's Journeys*. Interfaces. Collegeville: Liturgical, 2005.
    Aimed at beginning students, the intent of G.'s work is to draw the reader into a deeper reflection on
    the problem of meaning, relying more on questions than giving answers (although she is well versed

in current problems and interpretations of Jonah). After addressing the problem of interpretation, she treats the reception-history of Jonah, inquires about his historical setting, and adduces ancient examples of reading the book analogically. Chapter 3 interprets the book from the perspective of a fifth-century BC Jewish audience, while the next chapter reads Jonah allegorically in terms of Christ. Investigation of the rich language and literary interpretation follows, after which she highlights literary features of the book and explores Jonah's journey in the whale from Gilgamesh to Jewish midrash. A final chapter provides G.'s reading of the story as a struggle between Jonah and God, proceeding both forward and backward.

C. Houk. "Linguistic Patterns in Jonah." *JSOT* 77 (1998) 81-102. [See critique of Houk's use of this model: R. A. O'Keefe. "Critical Remarks on Houk's 'Statistical Analysis of Genesis Sources.'" *JSOT* 29.4 (2005) 409-37.]

C. Lichtert. "Un siècle de recherche à propos de 'Jonas' (1re partie)." *RB* 112 (2005) 192-214.

J. Siebert-Hommes. "Een Kikajonstruik om Jona te redden . . . (Jona 4:6): Compositie en interpretatie van het boek Jona." *Amsterdamse Cahiers voor Exegese van de Bijbel en zijn Tradities* 22 (2005) 47-58.

K. Spronk. "Het boek Jona: Een overzicht van het recente onderzoek." *Amsterdamse Cahiers voor Exegese van de Bijbel en zijn Tradities* 22 (2005) 1-22.

R. S. C. Yuen. "Yahweh Loves Jonah and He Loves Nineveh: Some Thoughts on the Rhetorical Intention of the Book of Jonah." *Theology and Life* 28 (2005) 91-96.

J. F. Wimmer. "Jonah's Lessons on Conversion." *The Bible Today* 43 (2005) 377-81.

C. Fortune. "The Book of Jonah as a Comic Novella." *Scripture Bulletin* 36 (2006) 64-73.

M. Gerhards. *Studien zum Jonabuch*. Biblisch-Theologische Studien 78. Neukirchen-Vluyn: Neukirchener, 2006.
> Provides a historical-critical introduction to studying Jonah, dealing with the major interpretive problems in the book. Jonah is in the main a literary unity with six parallel scenes, and the psalm is an original part of the work. The book originated in the 3rd century B.C.E. in Judah or Jerusalem, and can be understood as a didactic novel. Major theological themes treated include the significance of Jonah's flight, Israel's encounter with the nations, and the interpretation of 4:1-11. Concludes with brief observations on applying the book.

P. Guillaume. "The End of Jonah Is the Beginning of Wisdom." *Biblica* 87 (2006) 243-50.

T. A. Perry. *The Honeymoon Is Over: Jonah's Argument with God*. Peabody, Mass: Hendrickson, 2006.
> Penetrating reading of Jonah that seeks to overcome trivializations of the book as parody or satire, fairy-tale understandings, or psychological theories. Identifying the "dialogic silence" between Jonah and God as the book's defining characteristic, P. defines the main problem of Jonah as "one of a threatened *relationship* (between God and his messenger) that involves all of the above [frequently identified issues] but that is distinct, enmeshed in the very fabric of the prophetic dialogue" (xxx).

W. D. Tucker, Jr. *Jonah: A Handbook on the Hebrew Text*. Waco, Tex.: Baylor University Press, 2006.
> Intended for students encountering the text of Jonah for the first time, this resource parses all verbs and highlights issues of syntax important for beginning students. Jonah is broken up into twelve pericopes, translation is provided, and most words are addressed. Ends with a helpful bibliography on Hebrew syntax and Jonah.

F. Blumenthal. "Jonah, the Reluctant Prophet: Prophecy and Allegory." *Jewish Bible Quarterly* 35 (2007) 103-08.

4.11 Micah
> See also M. Parsons, *Calvin's Preaching* in §5.2; C. L. Aaron, Jr., *Preaching Hosea, Amos and Micah* in §5.7.

J. L. Mays. "The Theological Purpose of the Book of Micah." Pp. 276-87 in *Beiträge zur alttestamentlichen Theologie*. Festschrift for for W. Zimmerli. Edited by H. Donner *et al*. Göttingen, 1977.

C. S. Shaw. *The Speeches of Micah: A Rhetorical Historical Analysis*. JSOTSup 145. Sheffield: JSOT Press, 1993.

F. I. Andersen. "The Poetic Properties of Poetic Discourse in the Book of Micah." Pp. 520-28 in *Biblical Hebrew and Discourse Linguistics*. Edited by R. D. Bergen. Dallas: Summer Institute of Linguistics, 1994.
> An analysis of the grammar, rhythm, and thematic patterns in Micah's poetry. Provides tables showing colon length (in terms of syllables), colon length (in terms of words), etc. Concludes: "The extraordinary range of lengths of Micah's poetic units . . . is matched by a similar range of patterns used, covering everything from bicola of classical size and shape with all kinds of parallelism, including little to none, up to long prose-like units with no parallelism at all. The conventions for prophecy . . . resemble only partly the conventions of classical Hebrew poetry. There is more freedom, more room for originality, more variety" (528).

C. J. Dempsey. "Micah 2-3: Literary Artistry, Ethical Message, and Some Considerations about the Image of YHWH and Micah." *JSOT* 85 (1999) 117-28.

E. Ben Zvi. *Micah*. FOTL 21B. Grand Rapids: Eerdmans, 2000.

E. Runions. *Changing Subjects: Gender, Nation and Future in Micah*. Playing the Texts 7. Sheffield Academic Press, 2001.

P. J. P. Van Hecke. "Living Alone in the Shrubs: Positive Pastoral Metaphors in Micah 7,14." *ZAW* 115 (2004): 362-75.

M. R. Jacobs. "Bridging the Times: Trends in Micah Studies since 1985." *Currents in Biblical Research* 4.3 (2006) 293-329.

4.12 Nahum

J. L. Mihelic. "The Concept of God in the Book of Nahum." *Int* 2 (1948) 199-208.

R. D. Patterson and M. E. Travers. "Literary Analysis and the Unity of Nahum." *Grace Theological Journal* 9.1 (1988) 45-58.

R. A. Mason, *Micah, Nahum, Obadiah*. OTG. Sheffield: Sheffield Academic Press, 1991.

B. Becking. "Passion, Power and Protection: Interpreting the God of Nahum." Pp. 1-20 in *On Reading Prophetic Texts*. Edited by B. Becking and M. Dijkstra. Leiden: Brill, 1996.

K. Spronk. *Nahum*. Historical Commentary on the Old Testament. Kampen: Kok Pharos, 1997.
    Argues that "the book of Nahum was written in Jerusalem, ca. 660 BCE, by a talented, faithful royal scribe" who used the pseudonym Nahum as a sign of his purpose to encourage the beleaguered Judeans living under Assyrian domination (1). Divides Nahum into three "cantos" (1:1-11, 1:12-2:14, 3:1-19), extolling the book's poetic excellence, and provides a fresh translation and a non-technical summary of every section, followed by a much longer scholarly exposition that explains the summary.

K. Spronk. "Acrostics in the Book of Nahum." *ZAW* 110 (1998) 209-222.
    Demonstrates that the author of Nahum used acrostics in four ways: as a sentence acrostic spelling *'ny yhwh* ("I am the Lord") in 1:1-3, as an incomplete alphabetic acrostic in 1:3-7, as a name-acrostic spelling *'šwr* (Assyria) in 1:12, and as a name-acrostic formed by the beginning of four *stichoi* in 3:18, reading *nynw* (Nineveh, omitting the final letter). Since the acrostics are located at the beginning, the end, and at a major break in the book, they suggest a deliberate structure and therefore argue for the book's unity.

G. H. Johnston. "Nahum's Rhetorical Allusions to Neo-Assyrian Treaty Curses." *BSac* 158 (2001) 415-36.

G. H. Johnston. "Nahum's Rhetorical Allusions to the Neo-Assyrian Lion Motif." *BSac* 158 (2001) 287-307.

G. H. Johnston. "Nahum's Rhetorical Allusions to Neo-Assyrian Conquest Metaphors." *BSac* 159 (2002) 21-45.

J. R. Huddlestun. "Nahum, Nineveh, and the Nile: The Description of Thebes in Nahum 3:8-9." *JNES* 62 (2003) 97-110.

G. Baumann. *Gottes Gewalt im Wandel: Traditionsgeschichtliche und intertextuelle Studien zu Nahum 1,2-8*. Wissenschaftliche Monographien zum Alten und Neuen Testament 108. Neukirchen-Vluyn: Neukirchener, 2005.
    Investigates the vengeful power attributed to God in Nahum, identifying the "Nahum psalm" in 1:2-8 as a later theologizing addition intended to re-imagine the vengeful language of the rest of the book.

Taking her cue from the view that the psalm was added in connection with the redaction of Nahum to the Book of the Twelve, B. provides a detailed tradition-historical and intertextual investigation of Nah 1:2-8 and how it re-envisions the rest of the book. Finds that the mention of the divine vengeance (נקם) transforms an arbitrary exercise of divine power into an element of divine character that is completed by grace and mercy, as illustrated in the allusions to Exod 34:6-7.

W. J. Wessels. "Yahweh, the Awesome God: Perspectives from Nahum I." *Journal for Semitics* 14 (2005) 55-73.

L. Lanner. *"Who will lament her"? The Feminine and the Fantastic in the Book of Nahum*. London: T&T Clark, 2006.

4.13 Habakkuk

D. E. Gowan. *The Triumph of Faith in Habakkuk*. Atlanta: John Knox, 1976.

R. J. Coggins. "An Alternative Prophetic Tradition?" Pp. 77-94 in *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. Edited by R. J. Coggins, A. Phillips, and M. Knibb. Cambridge: Cambridge University Press, 1982.

M. H. Floyd. "Prophecy and Writing in Habakkuk 2,1-5." *ZAW* 105 (1993): 462-81.

G. T. M. Prinsloo. "Reading Habakkuk as a Literary Unit." *OTE* n.s. 12.3 (1999) 515-35.
  Reads Habakkuk as a unity, based on intratextual analysis that finds clear relationships between the pericopes in the book, that notes definite progress in thought, and that offers improved perspectives regarding date and themes. This approach liberates the book from the contention that it was haphazardly put together from different sources.

W. Herrmann. "Das Unerledigte Problem des Buches Habakkuk." *VT* 51 (2001): 481-96.

W. L. Holladay. "Plausible Circumstances for the Prophecy of Habakkuk." *JBL* 120 (2001) 123-30.
  Using the date of November/ December 601 BC for the fast described in Jeremiah 14, posits that the first complaint and response (1:2-4, 5-11) should be situated after the Battle of Carchemish, and the second complaint (1:12-17) is connected with the Chaldeans' sack of Ashkelon in 604 BC. Further isolates a redaction addressed to Jehoiakim and one to Nebuchadnezzar from the material in 2:5-20.

S. D. Snyman. "Non-Violent Prophet and Violent God in the Book of Habakkuk." *Old Testament Essays* n.s. 16:2 (2003) 422-34.
  Presuming that the book preserves a dialogue between the prophet and God, S. analyzes how God and Habakkuk are portrayed. Concludes: though there is little external evidence regarding the author, the book portrays him "as a non-violent prophet who did not shy away from entering into a dialogue with God who at times can be described as violent. Habakkuk made his point although he eventually had to submit to the overwhelming power of Yahweh" (433).

D. Cleaver-Bartholomew. "An Alternative Reading of Hab 1 and 2." *Proceedings, Eastern Great*

Lakes and Midwest Biblical Society 24 (2004) 45-59.

M. Á. Barredo. "Habacuc 2:1-4: Una respuesta divina a la violencia del hombre." *Verdad y Vida* 64 (2006) 301-20.

M. Á. Barredo. *Habacuc: Una profeta inconformista: Perfiles literarios y rasgos teológicos del libro*. Publicaciones del Instituto Teológica Franciscano, Serie Mayor 44. Murcia: Espigas, 2007.

A. Pinker. "Habakkuk 2:4—An Ethical Paradigm or a Political Observation?" *JSOT* 32 (2007) 91-112.
    Advocates the view that Hab 2:4 refers to the political realities of the period and does not offer moral guidance. Reinterprets the Hebrew הנה עפלה לא to read הן העפל הלא, referring to "the Ophel," a fortified acropolis in Jerusalem. The original reading of צדיק was צדקי, referring to Zedekiah. With these changes, the disputed verse counsels Zedekiah not to break with the Babylonians.

4.14 Zephaniah

J. P. Hyatt. "The Date and Background of Zephaniah." *JNES* 7 (1948) 25-9.

A. S. Kapelrud. *The Message of the Prophet Zephaniah*. Oslo: Oslo University Press, 1975.

M. A. Sweeney. "A Form-Critical Reassessment of the Book of Zephaniah." *CBQ* 53 (1991): 387-408.
    Questions the scholarly consensus concerning the tripartite structure of Zephaniah, its supposed eschatological nature and the methodology of previous investigations of the book. Argues that apart from occasional glosses the book stems from the seventh century prophet Zephaniah, as shown by its coherent structure, and that its purpose was to support King Josiah's religious reforms, restoring Judah's political power and lands in the face of the loss of Assyrian power.

P. R. House. "Dialogue in Zephaniah." Excerpt reprinted: pp. 55-61, 94-7, and 135-6 from "A Close Reading of Zephaniah" and "The Application of Genre Theory to the Close Reading of Zephaniah," in *Zephaniah: A Prophetic Drama*. JSOTSup 69. Sheffield: Almond, 1988. Reprinted: pp. 252-62 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.
    Advances the thesis that "the structure and dialogue of Zephaniah reflect the same basic principles as in drama. Sets of speeches work together to form parts of the plot, thus serving as scenes" (261). The three sets of speeches (1:2-17, 1:18-3:5, 3:6-20) develop the prophet's message and illustrate the aspects of Yahweh the prophet wishes to present.

H.-D. Neef. "Vom Gottesgericht zum universalen Heil: Komposition und Redaktion des Zephanjabuches," *ZAW* 111 (1999): 530-46.
    Explains the development of Zephaniah in three steps. First, Zephaniah spoke the original words of judgment in the context of the Day of the Lord (1:7, 14-16, 2:1-3). Second, these words were subsequently reworked by a redactor in their present order between 622 and 612 BC. Finally, the words of salvation were appended in the exilic or post-exilic period. The present book of Zephaniah thus illustrates a theological progression from God's judgment to universal salvation.

M. Beck. "Das Tag YHWHs-Verständnis von Zephanja iii." *VT* 58 (2008) 159-77.
> Zeph 3:6-8ab is a post-exilic proclamation of the Day of the Lord as a fearsome event for Jerusalem, while additions in 3:14-20 picture a caring God who looks after his people. 3:8b understands the Day of the Lord as a judgment affecting all. In 3:11-13, a difference is apparent between the righteous and sinners, while 3:9-10 imagines the nations as recipients of the wellbeing.

4.15 Haggai and Zechariah
> See also J. Gärtner, *Jesaja 66 und Secharja 14* in §3.2; J. J. Collins, "The Eschatology of Zechariah" in §3.11; C. Dogniez, "Aggée et ses supplements" in §5.1; H. S. Pyper, "Reading in the Dark," C. R. Curtis, *Up the Steep and Stony Road* in §5.3; M. Jauhiainen, "Turban and Crown Lost and Regained: Ezekiel 21:29-32 and Zechariah's Zemah" in §4.4.

D. L. Christensen. "Impulse and Design in the Book of Haggai." *JETS* 35 (1992): 445-56.
> Explores "the architectural design of the book [Haggai] in terms of a careful prosodic, rhythmic analysis of the accentual tradition of the Hebrew text as preserved by the Massoretes" (447). After defining the prosody of each of Haggai's three "cantos" (1:1-14, 1:15-2:9, 2:10-23), concludes that Haggai bears indirect witness to a tradition of liturgical performances of sacred text in the early post-exilic period.

D. L. Christensen. "Poetry and Prose in the Composition and Performance of the Book of Haggai." Pp. 17-30 in *Verse in Ancient Near Eastern Prose.* Edited by J. de Moor and W. Watson. AOAT 43. Kevelaer: Butzon & Bercker, 1993.

D. J. A. Clines. "Haggai's Temple, Constructed, Deconstructed, and Reconstructed." *SJOT* 7 (1993) 51-77.
> Argues that Haggai constructs the significance of the rebuilt temple as a treasure-house, "where precious objects can be stored and displayed" (56). Deconstructs this notion of the temple in Haggai along three lines of argument: Haggai's idea of honor; his idea of uncleanness; and the oracle about Zerubbabel (2:20-23). Proposes a reconstructive process for each of the three lines of deconstruction previously offered and how the deconstruction relates to contemporary reading of Haggai.

D. J. Clark "Vision and Oracle in Zechariah 1-6." Pp. 529-60 in *Biblical Hebrew and Discourse Linguistics*. Edited by R. D. Bergen. Dallas: SIL, 1994.
> A discourse analysis of the longest series of visions in the OT, marked in each case by dialogue and an interpreting angel. Confirms the chiastic framework of the visions and finds support for the redactional development of the text. See references to author's previous articles on Zechariah.

K. Larkin. *The Eschatology of Second Zechariah: A Study of the Formation of Mantological Wisdom Anthology*. Kampen: Kok Pharos, 1994.
> Roots the development of apocalyptic eschatology in wisdom literature, using Fishbane's description of mantological exegesis in *Biblical Interpretation in Ancient Israel*. Argues that Zechariah 1-6 and 9-13 are anthologies of mantological exegesis and theorizes that this mantological exegesis influenced the character of apocalyptic eschatology. Thus, eschatology does not necessarily involve dualism, rejection of history, or social conflict.

P. R. Bedford. "Discerning the Time: Haggai, Zechariah and the 'Delay' in the Rebuilding of the Jerusalem Temple." Pp. 71-94 in *The Pitcher Is Broken: Memorial Essays for Gösta W. Ahlström*. Edited by S. W. Holloway and L. K. Handy. JSOTSup 190. Sheffield: Sheffield Academic Press, 1995.

> Considers various solutions to the vexing issues related to rebuilding the temple, with an examination of the historical and chronological difficulties and internal inconsistencies in Ezra 1-6, Haggai, and Zechariah. Finds that Haggai and Zechariah, apparently unaware of the reasons mentioned in Ezra for not rebuilding the temple, call for work on the temple, despite not having a king.

M. H. Floyd. "The Nature of the Narrative and the Evidence of Redaction in Haggai." *VT* 45 (1995) 470-90.

> Provides a bridge between historical and literary criticism through analysis of Haggai, showing that both prophetic speeches and narrative in Haggai are integral to the book. Form criticism is found to have a major part in interpreting Haggai, provided the text is not splintered into hypothetical independent sayings but treated as a whole. The author was privy to historical records concerning Haggai and has interpreted them independently to address his own specific concerns.

K. M. Craig, Jr. "Interrogative in Haggai-Zechariah: A Literary Thread?" Pp. 224-44 in *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts*. Edited by J. W. Watts and P. R. House. JSOTSup 235. Sheffield Academic Press, 1996.

> Identifies four types of questions in Haggai and Zechariah 1-8: rhetorical, sequential, questions that function to advance the plot, and questions that increase the number of characters in a scene. Concludes that the unique and vivid rhetorical style of frequent and varied interrogatives gives a sense of unity to the books of Haggai and Zechariah 1-8.

M. H. Floyd. "Zechariah and Changing Views of Second Temple Judaism in Recent Commentaries." *RelSRev* 25 (1999): 257-63.

M. C. Love. *The Evasive Text: Zechariah 1-8 and the Frustrated Reader*. JSOTSup 296. Sheffield: Sheffield Academic Press, 1999.

> Uses reader-response and postmodern theory to investigate "the function of incoherence in Zechariah" in order to understand the effect of such incoherence on the reader. Concludes that, rather than the fundamental issue being inept readers, the author was self-consciously evasive. "In the postprophetic, the future is indeterminate: it is the job of the reader to invent it" (233-34). Sets forth a hermeneutics of the unreadable.

M. J. Boda. "Haggai: Master Rhetorician." *Tyndale Bulletin* 51.2 (2000) 295-304.

D. L. Petersen. "Zechariah's Visions: A Theological Perspective." *VT* 34 (1984): 195-206. Reprinted: pp. 188-99 in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Compiled by D. E. Orton. Brill's Reader's in Biblical Studies 5. Leiden-Boston-Cologne: Brill, 2000.

> Notices that Zechariah's visions are midway between societal utopia and concrete physical and social details, that motion is a significant component of them, and that the phrase "all the earth" is

a *Leitmotif* of the Deity's action. Examines the different answers given by Zechariah and Ezekiel to eight questions concerning the nature of restoration, and concludes that Zechariah was trying to explain how God was interacting with his people from within the context of normative Israelite traditions.

J. VanderKam. "Joshua the High Priest and the Interpretation of Zechariah 3," CBQ 53 (1991): 553-70; reprinted: pp. 157-76 in *From Revelation to Canon: Studies in the Hebrew Bible and Second Temple Literature* JSJSup 62 (Leiden: Brill, 2000).
> Addresses exegetical issues in Zech 3, with the goal of making "a contribution toward reconstructing the position of the high priest in the early postexilic period" (159). "Joshua is invested with his splendid garments as a sign that a new age is dawning. That new age is characterized by two facts: a Davidic heir is coming, but more importantly in this context the temple cult will once more serve its function of removing guilt and atoning for sin" (175).

D. J. Clark and H. A. Hatton. *A Handbook on Haggai, Zechariah, and Malachi*. UBS Handbook Series. New York: United Bible Societies, 2002.

J. Kessler. "Building the Second Temple: Questions of Time, Text and History in Haggai 1.1-15." *JSOT* 27 (2002): 243-56.
> Using exegetical and historiographical arguments, K. argues that the people's reluctance to rebuild the temple in Haggai 1:2-4 stemmed not from theological conviction but from willful neglect of the Deity's house and that the portrait recorded in Haggai has historical credibility.

M. J. Boda. "From Fasts to Feasts: The Literary Function of Zechariah 7-8." *CBQ* 65 (2003): 390-407.

B. G. Curtis. "After the Exile: Haggai and History." Pp. 300-320 in *Giving the Sense: Understanding and Using Old Testament Historical Texts*. Edited by D. M. Howard and M. A. Grisanti. Grand Rapids: Kregel, 2003.
> Basic discussion of Haggai's five oracles in their narrative and historical setting, especially in relationship to the books of Ezra and Zechariah. Discusses various historical and textual issues, concluding that Haggai and Zechariah were woven together in a historical and narrative framework.

Y. Hoffman. "The Fasts in the Book of Zechariah and the Fashioning of National Remembrance." Pp. 169-218 in *Judah and the Judeans in the Neo-Babylonian Period*. Edited by O. Lipschits and J. Blenkinsopp. Winona Lake: Eisenbrauns, 2003.
> Examining the significance of the fasts mentioned in Zech 7-8, H. concludes that no fixed annual fast days were celebrated until the time of Ezra and Nehemiah; rather, certain groups memorialized the destruction of Jerusalem with different practices. Months, not days, were the focus of such mourning practices. Zechariah's answer aims at uniformity, not just for the sake of a single practice, but so that the proper impression of the First Temple would be encoded on the national memory. The lack of evidence of such a fast until the second century B.C.E. suggests that Zechariah's attempt toward unity was not successful.

D. F. O'Kennedy. "Zechariah 3-4: Core of Proto-Zechariah. *OTE* n.s. 16:2 (2003) 370-88.
> Argues that the night visions are a central part of Proto-Zechariah, and chapters 3-4 are the core of the night visions. Bases this thesis on literary structure, theology, and the concentration of characters. Concludes: "There is no doubt that Zechariah 3 and 4 can be seen as the literary and theological core of Proto-Zechariah" (387).

D. Rudman. "A Note on Zechariah 1:5." *JNSL* 29 (2003): 33-39.

B. Webb. *The Message of Zechariah: Your Kingdom Come*. The Bible Speaks Today. Leicester: InterVarsity, 2003.

W. J. Wessels. "The Tip of the Iceberg: Leadership and Leader Interaction in the Book of Haggai in the Time of Resettling and Reconstruction." *Old Testament Essays* 16 (2003) 502-18.

R. Lux. "Die doppelte Konditionierung des Heils : Theologische Anmerkungen zum chronologischen und literarischen Ort des Sacharajaprologs (Sach 1,1-6)." Pp. 569-87 in vol. 1 of *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag*. Edited by M. Witte. BZAW 345/1. Berlin: de Gruyter, 2004.
> Asks whether in Zech 1:1-6 the divine return is the ground for the people's return or whether the people must return before the deity will. The redactional whole of Haggai-Zechariah 1-8 suggests in its chronology and context that Yahweh's return is a return to his rebuilt Temple, which must be rebuilt if God is to return, according to the redactor. Concludes that his original question arises more from Lutheran theology than the text, and that the text pictures a simultaneous turning of Yahweh and Israel to each other.

L.-S. Tiemeyer. "Compelled by Honour—A New Interpretation of Zechariah II 12A (8A)." *VT* 54 (2004): 352-72.

M. J. Boda. "Terrifying the Horns: Persia and Babylon in Zechariah 1:7-6:15." *CBQ* 67 (2005): 22-41.

S. Frolov. "Is the Narrator Also Among the Prophets? Reading Zechariah without Presuppositions." *Biblical Interpretation* 13 (2005) 13-40.

W. J. Wessels. "Bridging the Gap: Haggai's Use of Tradition to Secure the Future." *OTE* n.s. 18:2 (2005) 426-43.
> To aid in moving "a destabilized, despondent community to work towards a better and prosperous future" (427), Zechariah appropriated three traditions from Israel's history: the temple—explaining the reason for the present hardship; the exodus—offering encouragement to trust Yahweh; and royalty—creating hope under the leadership of Zerubbabel.

C. Dogniez. "La reconstruction du temple selon la septante de *Zacharie*." Pp. 45-64 in *Congress Volume Leiden 2004*. VTSup 109. Leiden: Brill, 2006.

E. Assis. "Haggai: Structure and Meaning." *Biblica* 87 (2006) 531-41.

M. J. Boda. "Freeing the Burden of Prophecy: *Maśśā'* and the Legitimacy of Prophecy in Zech 9-14." *Biblica* 87 (2006) 338-57.

L. S. Tiemeyer. "A Busy Night at the Heavenly Court." *Svensk Exegetisk Årsbok* 71 (2006) 187-207.

E. R. Wendland. "The Structure, Style, Sense, and Significance of Haggai's Prophecy concerning the 'House of the Lord'—With Special Reference to Bible Interpretation and Translation in Africa: Part 1." *Old Testament Essays* 19 (2006) 281-306.

E. Assis. "To Build or Not to Build: A Dispute between Haggai and his People." *ZAW* 119 (2007) 514-27.
> Offers a new theological-psychological explanation for the conflict over building the temple in Hag 1. Whereas the people had concluded that God had rejected them, Haggai assures his listeners that God has not rejected them and that they remain God's people.

R. L. Foster. "Shepherds, Sticks and Social Destablization: A Fresh Look at Zechariah 11:4-17." *JBL* 126 (2007) 735–753.
> Identifies the governors in Zech 11:4-17 as the governors of Yehud in the Persian era, and suggests that this oracle takes them to task for taking care of themselves while allowing the marginalized to suffer. Zech 11:13-14 is a "sure allusion" to Isa 24:21-28 and reverses the grounds for hope in that passage, in line with expectations generated by Zech 1-8.

M. Segal. "The Responsibilities and Rewards of Zechariah the High Priest according to Zechariah 3:7." *JBL* 126 (2007) 717–734.
> Argues that Zech 3:7 does not expand the role of the priesthood, but that it instead represents a conditional promise that if Joshua fulfills his priestly obligations, his dynasty will endure. Using models from the First Temple, this conditional promise assigns responsibility of Temple maintenance to Joshua and his line, thereby legitimizing the re-initiation of the Temple service.

M. J. Boda and M. H. Floyd (eds.). *Tradition in Transition: Haggai and Zechariah 1-8 in the Trajectory of Hebrew Theology*. London: T&T Clark, 2008.

4.16 Malachi
    See also C. A. Reeder, "Malachi 3:24 and the Eschatological Restoration" in §3.11.

W. C. Kaiser. *Malachi: God's Unchanging Love*. Grand Rapids: Baker, 1984.

A. S. van der Woude. "Malachi's Struggle for a Pure Community: Reflections on Malachi 2:10-16." Pp. 65-71 in *Tradition and Re-interpretation in Jewish and Early Christian Literature: Essays in Honour of Jürgen C. H. Lebram*. Edited by J. W. van Henten. Leiden: Brill, 1986.

J. D. Hendrix. "'You Say': Confrontational Dialogue in Malachi." RevExp 84 (1987) 465-77.

G. S. Ogden, and R. R. Deutsch. *A Promise of Hope. A Call to Obedience: A Commentary on the Books of Joel and Malachi*. ITC. Grand Rapids: Eerdmans, 1987.
> Interprets Joel as a lament, using generalized language not intended to be understood literally (for example, the locusts of chaps. 1-2 are really looming armies). The people are summoned to lament (1:1-2:17), respond to the call (2:18-31), and are consoled by the promise of judgment on foreign nations (3:1-21). D. argues that Mal. 2:1-12 represents the central theological concern of Malachi, since it instructs priests on how to make Torah central in the life of the community.

R. L. Smith. "The Shape of Theology in the Book of Malachi." *SWJT* 30 (1987) 22-27.

Introduces the historical *Sitz im Leben* of Judah after the exile and discusses four themes in Malachi: covenant, worship, ethical behavior, and the future. "The fundamental purpose of Malachi was to assure his people that God still loved them and was keeping covenant with them" (24). This assurance, however, ought to move the people of God to obey and to purify their worship.

P. J. Botha. "Honour and Shame as Keys to the Interpretation of Malachi." *OTE* n.s. 14 (2001) 392-403.

> The contrast between ritual worship and genuine worship of Yahweh has often been seen as the key to the book. B. argues, however, that the underlying social values of honor and shame are fundamental to correct interpretation. "The people of post-exilic Judah complain that Yahweh has not complied with their expectations of being honoured by him; while Yahweh in turn complains that their complaints and disrespectful actions are dishonouring him" (392).

M. Zehnder. "A Fresh Look at Malachi II 13-16." *VT* 53 (2003): 224-59.

L. S. Tiemeyer. "Giving a Voice to Malachi's Interlocutors." *SJOT* 19 (2005) 173-92.

5. Transmission and Interpretation

5.1 Textual history: MT, LXX, DSS, Targums, Peshitta

B. Albrektson. *Studies in the Text and Theology of the Book of Lamentations: With a Critical Edition of the Peshitta Text*. Studia Theologica Lundensia, 21. Lund: Gleerup, 1963.

> Includes a discussion of the textual principles involved in textual criticism of the Peshitta text of Lamentations, including descriptions of the manuscripts, followed by the presentation of an eclectic text. The main portion of the work involves a comparison of textual variants between the Masoretic Text, the Peshitta and the Septuagint. Concludes with a brief consideration of the background and origin of the theology of Lamentations.

J. G. Janzen. *Studies in the Text of Jeremiah*. HSM 6. Cambridge: Harvard University Press, 1973.

> Examines the differences between the MT and the LXX text of Jeremiah, concluding that the LXX text provides evidence for a Hebrew *vorlage* superior to the MT text of Jeremiah. J. includes a preliminary transcription of Qumran texts of Jeremiah along with commentary.

H. Gottlieb. *A Study on the Text of Lamentations*. Acta Jutlandica, 48; Theology Series, 12. Aarhus University Press, 1978.

E. Tov. "Some Aspects of the Textual and Literary History of the Book of Jeremiah." Pp. 145-67 in *Le Livre de Jérémie: Le prophète et son milieu, les oracles et leur transmission*. Edited by P.-M. Bogaert. BETL 54. Louvain: Leuven University Press and Peeters, 1981.

L. S. Soderlund. *The Greek Text of Jeremiah: A Revised Hypothesis*. JSOTSup 47. Sheffield: JSOT, 1985.

> Begins with a careful examination of the Greek witnesses to Jeremiah 29, concluding by collating the variants and grouping the witnesses. S. critiques J. Ziegler, who provided the Göttingen edition of the

Septuagint text of Jeremiah, as well as E. Tov (*Septuagint Translation of Jeremiah and Baruch*). Following a comparison of the Greek and Hebrew versions of the book, S. concludes that the Hebrew *Vorlage* underlying the LXX is superior to the present MT and alternative theories should be abandoned.

E. Tov. "The Literary History of the Book of Jeremiah in the Light of Its Textual History." Pp. 211-37 in *Empirical Models for Biblical Criticism.* Edited by J. Tigay. Philadelphia: University of Pennsylvania Press, 1985.

D. J. Harrington and A. J. Saldarini. *Targum Jonathan on the Former Prophets*. ARAMB 10. Wilmington: Michael Glazier, 1987.

Y. Goldman. *Prophétie et royauté au retour de l'exil: Les origines littéraires de la forme massorétique du livre de Jérémie.* OBO 118. Schweitz/ Göttingen: Universitätsverlag Freiburg/ Vandenhoeck & Ruprecht, 1992.
> Addresses the problem of the relationship between the MT and LXX of Jeremiah by positing that while the LXX version is earlier than the MT, neither version is likely to have been the *Vorlage* of the other. Unique to G.'s study is his conviction that redaction criticism has a role to play in isolating the original text through the use of three criteria: cohesion, composition, and motivation. Two major redactions, one concerned with the Babylonian exiles and the other concerned with the monarchy and prophetism, may further be discerned in the book.

H. G. M. Williamson. "Isaiah 1.11 and the Septuagint of Isaiah." Pp. 401-12 in *Understanding Poets and Prophets: Essays in Honour of George Wishart Anderson*. JSOTSup 152. Edited by A.G. Auld. Sheffield: Sheffield Academic, 1993.
> Surveys the translation of lists in Isaiah and concludes that the translator can be "cavalier" rather than precise. On that basis, referring to 1:11, "it is clearly illegitimate to appeal to his testimony in support of the deletion of *kbśm* from the third line of the verse" (409).

P. W. Barnett. "Prophecy at Qumran?" Pp. 104-20 in *In the Last Days*. Edited by K. Jeppesen et. al. Aarhus: Aarhus University Press, 1994.

J. Cook. "The Difference in the Order of the Books of the Hebrew and Greek Versions of Jeremiah – Jeremiah 43 (50): A Case Study." *OTE* 7 (1994) 175-92.

H.-J. Stipp. *Das masoretische und alexandrinische Sondergut des Jeremiabuches: Textgeschichtlicher Rang, Eigenarten, Triebkräfte.* OBO 136. Schweiz/ Göttingen: Universitätsverlag Freiburg/ Vandenhoeck & Ruprecht, 1994.
> Argues in favor of the priority of the LXX *Vorlage* of Jeremiah, although maintaining that the MT edition of Jeremiah did not greatly modify the earlier edition of the work. Rather, the additions in the MT attempted to impart a more unified nature to the composition and illustrate a smooth transition from redactors to scribes.

B. Gosse. "The Masoretic Redaction of Jeremiah: An Explanation." *JSOT* 77 (1995) 75-80.
> Whereas in the Septuagint Jeremiah 19:8-11 correspond to the calamity revealed in chapter 36, in the MT chaps. 30-31 provide a new orientation that answers this crisis. This is illustrated in the redaction of Jeremiah in the MT, in which the last verse (51:64, if chap. 52 is seen as an addition) provides an answer to the last verse of Jeremiah in the LXX.

R. Fuller. "The Form and Formation of the Book of the Twelve: The Evidence from the Judean Desert." Pp. 86-101 in *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts*. Edited by J. W. Watts and P. R. House. JSOTSup 235. Sheffield: Sheffield Academic Press, 1996.

> Analyzes the manuscript data for the Twelve Minor Prophets in order "to present a coherent account of the redactional and compositional history of the completed collection based on the manuscript evidence" (p. 86). Concludes that the collection of the twelve was complete about 150 BC and that "it is incontrovertible that the community at Qumran considered the Twelve, certainly a collection of reasonably great age, to be a word of Yahweh revealed to the prophets" (p. 96).

B. Chilton "Two in One: Renderings of the Book of Isaiah in Targum Jonathan." Pp. 547-62 in Vol. 2 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

P. W. Flint. "The Isaiah Scrolls from the Judean Desert." Pp. 481-90 in Vol. 2 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

A. Gelston. "Was the Peshitta of Isaiah of Christian Origin?" Pp. 563-82 in Vol. 2 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

S. E. Porter and B. W. R. Pearson, "Isaiah through Greek Eyes: The Septuagint of Isaiah." Pp. 531-46 in Vol. 2 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York/ Leiden: Brill, 1997.

C. Rabin, S. Talmon and E. Tov (eds.). *The Book of Jeremiah*. The Hebrew University Bible Project. Magnes Hebrew University, 1997.

E. Ulrich. "An Index to the Contents of the Isaiah Manuscripts from the Judean Desert." Pp. 477-480 in Vol. 2 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

E. Ulrich, *et al.* (eds.). *Qumran Cave 4. X: The Prophets*. DJD 15. Oxford: Clarendon, 1997.

> Publication of eighty-four manuscripts in the Jewish script from Qumran Cave 4 that were pieced together over a number of years by a variety of scholars. The manuscripts entail small portions of Isaiah, Jeremiah, Ezekiel, and the Book of the Twelve. They are dated to the period from the 2nd century BC to AD 68. A transcription is provided for each manuscript, as well as information on its physical details, contents, paleography, orthography, scribal peculiarities, errors, and corrections. Photographs of the manuscripts are included.

A. Van Der Kooij. "Isaiah in the Septuagint." Pp. 513-30 in Vol. 2 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

F. Sepmeijer (ed.). *A Bilingual Concordance to the Targum of the Prophets*. Vol. 12: *Jeremiah (I)*. Leiden: Brill, 1998.

A. van der Kooij. *The Oracle of Tyre. The Septuagint of Isaiah 23 as Version and Vision*. Leiden: Brill, 1998.
> Seeks to "analyze in detail and from several points of view the Greek version" of Isaiah 23 to determine if a controlling interpretation is responsible for many of the differences between the Greek and Hebrew versions (1). Finding that the Old Greek version has internal consistency, he argues that its translation-interpretation was undertaken with reference to the destruction of Carthage in 146 BCE. Provides a reconstruction of the Hebrew *Vorlage* of the Old Greek text and examines the prophecy's appropriation in later versions and Christian commentaries.

E. R. Ekblad, Jr. *Isaiah's Servant Poems According to the Septuagint: An Exegetical and Theological Study*. Biblical Exegesis and Theology 23. Leuven: Peeters, 1999.

T. Finley (ed.). *A Bilingual Concordance to the Targum of the Prophets. Vol. 15-17: Ezekiel*. Leiden: Brill, 1999.

S. L. Wijesinghe. *Jeremiah 34, 8-22: Structure and Redactional History of the Masoretic Text and of the Septuagint Hebrew Vorlage*. Logos 37, 1-2. Colombo, Sri Lanka: Centre for Society and Religion, 1999.

K. Hauspie. "Neologisms in the Septuagint of Ezekiel." *Journal of Northwest Semitic Languages* 27 (2001) 17-37.

J. C. De Moor. *A Bilingual Concordance to the Targum to the Prophets, Vols. 9-11, Isaiah I (א -ו), Isaiah II (ח -מ), Isaiah III (ע -ת)*. Leiden: Brill, 2002.

A. Gelston. "Some Hebrew Misreadings in the Septuagint of Amos." *VT* 52 (2002) 493-500.
> Analyzes 23 instances of variants between the MT and LXX of Amos, arguing that the translator of Amos displayed difficulty reading his Hebrew *Vorlage*, either due to illegibility or damage. Three particularly telling examples are investigated in close detail.

Pos. G. Greenberg. *Translation Technique in the Peshitta to Jeremiah*. Monographs of the Peshitta Institute. Leiden: Brill, 2002.

J. Hill. "The Book of Jeremiah MT and Early Second Temple Conflicts about Prophets and Prophecy." *AusBR* 50 (2002) 28-42.
> Proposes that the MT of Jeremiah reflects the issues of the late Persian and early Greek period, with a different viewpoint than other prophetic material from this time period. Finds that the MT intensifies the tradition about Jeremiah, while giving Baruch less emphasis. This is in contrast to Zech 13:2-6 that seeks to suppress the validity of prophecy. Concludes: "As the product of the late Persian or early Greek period, [MTJer] displays a more tolerant view of the place of prophets in the life of the community" (42).

J. Lössl. "Amos 6:1. Notes on its Text and Ancient Translations." *JNSL* 28 (2002) 43-61.

H. J. Fabry. "The Reception of Nahum and Habakkuk in the Septuagint and Qumran." Pp. 241-56 in *Emanuel: Studies in Hebrew Bible, Septuagint, and Dead Sea Scrolls in Honor of Emanuel Tov*. Edited by S. M. Paul, R. A. Kraft, L. H. Schiffman, and W. W. Fields. VTSup 94.1-2. Leiden: Brill, 2003.

M. Haran. "The Place of the Prophecies against the Nations in the Book of Jeremiah." Pp. 699-706 in *Emanuel: Studies in Hebrew Bible, Septuagint and Dead Sea Scrolls in Honor of Emanuel Tov*. Edited by S. M. Paul, R. A. Kraft, L. H. Schiffman, and W. W. Fields. VTSup 94. Leiden: Brill, 2003.

> Treating the different order and location of the prophecies against the nations in MT and LXX Jeremiah, H. contends that the order preserved in MT is primary, while the LXX order is "secondary and artificial" (700). He does note that the LXX preserves good readings in these chapters which may be occasionally preferred to the MT.

H.-J. Stipp. "Bemerkungen um griechischen Michabuch aus Anlass des deutschen LXX-Übersetzungsprojekts." *JNSL* 29 (2003) 103-32.

J. D. Hays. "Jeremiah, the Septuagint, the Dead Sea Scrolls, and Inerrancy: Just What Exactly Do We Mean by the 'Original Autographs'?" Pp. 133-49 in *Evangelicals and Scripture: Tradition, Authority and Hermeneutics*. Edited by V. Bacote, L. C. Miguélez, and D. L. Okholm. Downers Grove: InterVarsity, 2004.

> Given the differences between the LXX and MT of Jeremiah and the growing consensus that the LXX reflects a Hebrew *Vorlage* earlier than the MT, H. concludes that "the longer passages of the MT that are absent from the LXX must be viewed as questionable, and they should be placed in the marginal notes" (149). Alternatively, H. entertains the possibility that "two versions of Jeremiah were produced in different locales, and both of them are inspired and thus original autographs" (148).

S. J. Schweitzer. "Mythology in the Old Greek of Isaiah: The Technique of Translation." *CBQ* 66 (2004) 214-30.

> Investigates the translation of the netherworld, mythological creatures and other ANE mythology in the Old Greek translation of Isaiah to determine the *modus operandi* and outlook of the translator. Concludes that the Old Greek may be considered a "rather free translation" that conveys the meaning of the text in "a responsible manner" (230).

P.-M. Bogaert. "La datation per souscription dans les rédactions courte (LXX) et longue du livre de Jérémie." Pp. 137-59 in *L'apport de la Septante aux etudes sur l'antiquité: acts du colloque de Strasbourg, 8-9 novembre 2002*. Edited by J. Joosten and P. Le Moigne. Paris: Cerf, 2005.

> The redactor of the earlier version of Jeremiah, preserved in the LXX, sometimes added datings at the end of oracles, as evidenced in the oracle against Elam (LXX Jer 25:14). At other times, he attached a brief, dated summarizing oracle after a long sequence, a collection of oracles, or even the whole book (25:1-13; 28; 59-64 MT = 51, 59-64 LXX; 51, 31-35 LXX= 45 MT). The redactor of the long version knew this method and used it from time to time (MT 27:1; 28:1), but more frequently changed it and hid its meaning.

C. Dogniez. "Aggée et ses suppléments (TM et LXX) ou le développement littéraire d'un livre biblique." Pp. 197-218 in *L'apport de la Septante aux etudes sur l'antiquité: acts du colloque de Strasbourg, 8-9 novembre 2002*. Edited by J. Joosten and P. Le Moigne. Paris: Cerf, 2005.

Despite the relative closeness of Haggai in MT and LXX, three instances exist where they differ substantially: 2:5 (where MT is longer) and 2:9, 14 (where the LXX is longer). D. emphasizes the fluidity of the textual situation at the time the Book of the Twelve was translated, finding that the translator is not responsible for any of these divergences.

H. Gzella. "New Ways in Textual Criticism: Isa 42,1-4 as a Paradigm Case." *Ephemerides Theologicae Lovanienses* 81 (2005) 387-423.

S. S. Scatolini Apóstolo. "Ezek 36, 37, 38 and 39 in Papyrus 967 as Pre-Text for Re-Reading Ezekiel." Pp. 331-57 in *Interpreting Translation: Studies on the LXX and Ezekiel in Honour of Johan Lust*. Edited by F. García Martínez and M. Vervenne. Leuven: Leuven University, 2005.
    Provides a short description of the scholarly discovery and unique features of the early third-century A.D. Papyrus 967, such as the order of Ezekiel 36-39 (chaps. 36, 38, 39, and then 37). Following some helpful "pointers" for distinguishing the uniqueness of Papyrus 967's reading, S. A. allows that if this papyrus preserves an earlier order of Ezekiel than the MT or other LXX manuscripts (as argued by J. Lust), then "the finalized majority text must go back to a time when anti-apocalyptic or de-eschatologizing concerns were high on the literati's agenda" (356).

M. Assedat. "Le regroupement des livres prophétiques dans la Septante d'après le témoinage des chaînes exégétiques." Pp. 169-85 in *XII Congress of the International Organization for Septuagint and Cognate Studies.* Edited by M. K. Peters. SBLSCS 54. Atlanta: Society of Biblical Literature, 2006.

G. J. Brooke. "The Twelve Minor Prophets and the Dead Sea Scrolls." Pp. 19-43 in *Congress Volume Leiden 2004*. VTSup 109. Leiden: Brill, 2006.

H.-J. Fabry. "Die Jesaja-Rolle in Qumran: Älteste Handschriften und andere spannende Entdeckungen." *Bibel und Kirche* 61 (2006) 227-30.

P. Hugo. *Les deux visages d'Elie: Texte massorétique et Septante dans l'histoire la plus ancienne du texte de 1 Rois 17-18*. Orbis Biblicus et Orientalis 217. Fribourg/ Göttingen: Academic/ Vandenhoeck & Ruprecht, 2006.
    Close textual comparison of LXX and MT 3 Kingdoms [1 Kings] 17-18, concluding that with a few exceptions, the MT of these chapters represents a secondary editorial version while the LXX is primary. Differences between the versions include the theology of prophecy and Elijah, the portrait of Ahab, the characterization of idolatry, and "deuteronomistic" characteristics. A weighty introduction considers the role of the LXX in the study of 1 Kings, and successive chapters deal with pericopes in which differences between the versions are noteworthy (1 Kings 17:17-24; 17:8-16, 2-7, 1; 18:21-40, 1-20, 41-46). A final chapter treats the order/ execution schema in the Elijah cycle, while two appendices treat the prophetic condemnation of Ahab and the story about Naboth's vineyard in order to confirm H.'s thesis.

A. van der Kooij. "Die erste Übersetzung des Jesajabuchs. Das Buch Jesaja in der Septuaginta." *Bibel und Kirche* 61 (2006) 223-26.

A. van der Kooij. "The Text of Isaiah and Its Early Witnesses in Hebrew." Pp. 143-52 in *Sôfer Mahîr: Essays in Honour of Adrian Schenker Offered by the Editors of Biblia Hebraica Quinta*. Edited by Y. A. P. Goldman, A. van der Kooij, and R. D. Weis. VTSup 110. Leiden: Brill, 2006.

J. Lust. "Edom – Adam in Ezekiel, in MT and LXX." Pp. 387-401 in *Studies in the Hebrew Bible, Qumran, and the Septuagint Presented to Eugene Ulrich*. Edited by P. W. Flint, E. Tov, and J. C. VanderKam. Leiden: Brill, 2006.

J. Lust. "The Ezekiel Text." Pp. 153-68 in *Sôfer Mahîr: Essays in Honour of Adrian Schenker Offered by the Editors of Biblia Hebraica Quinta*. Edited by Y. A. P. Goldman, A. van der Kooij, and R. D. Weis. VTSup 110. Leiden: Brill, 2006.

A. Pietersma. "Greek Jeremiah and the Land of Azazel." Pp. 402-13 in *Studies in the Hebrew Bible, Qumran, and the Septuagint Presented to Eugene Ulrich*. Edited by P. W. Flint, E. Tov, and J. C. VanderKam. Leiden: Brill, 2006.

A. van der Kooij. "The Text of Isaiah and Its Early Witnesses." Pp. 143-52 in *Sôfer Mahîr: Essays in Honour of Adrian Schenker Offered by the Editors of Biblia Hebraica Quinta*. Edited by Y. A. P. Goldman, A. van der Kooij, and R. D. Weis. VTSup 110. Leiden: Brill, 2006.

R. D. Weis. "The Textual Situation in the Book of Jeremiah." Pp. 269-93 in *Sôfer Mahîr: Essays in Honour of Adrian Schenker Offered by the Editors of Biblia Hebraica Quinta*. Edited by Y. A. P. Goldman, A. van der Kooij, and R. D. Weis. VTSup 110. Leiden: Brill, 2006.

H. M. Patmore. "The Longer and Shorter Texts of Ezekiel." *JSOT* 32 (2007) 231-42.
   While Papyrus 967 represents a shorter and differently ordered text of Ezekiel that scholars such as J. Lust have claimed is earlier than MT Ezekiel, P. adduces the (admittedly incomplete) evidence from Qumran and Masada which exhibit close similarity to the MT. P. contends "the available data are better explained by the conclusion that two different texts of Ezekiel must have been in circulation concurrently for a prolonged period of time and that the historical precedence of either text cannot be established legitimately" (231).

J. R. Wagner. "Identifying 'Updated' Prophecies in Old Greek (OG) Isaiah: Isaiah 8:11–16 as a Test Case." *JBL* 126 (2007) 251-69.
   Builds on A. van der Kooij's threefold method for studying "updated" prophecies in LXX Isaiah: 1) close comparison of MT and LXX; 2) determination of the coherence of the LXX readings as a whole; and 3) consideration of the text at the level of genre. Refines this method through analysis of LXX Isa 8:11-16, arguing that the LXX translation does not actualize the prophecy as van der Kooij suggests but does provide an interesting case of re-reading by different groups.

R. L. Troxel. *LXX-Isaiah as Translation and Interpretation: The Strategies of the Translator of the Septuagint of Isaiah*. JSPSup 124. Leiden: Brill, 2008.
   Contends that the translator of LXX Isaiah did not attempt to infuse his translation with the issues of his day nor to modernize it. After a review of scholarship and a description of translation in the Hellenistic world, T. explores how one may deduce the translator's *Vorlage* through an appreciation of his method of translation. Chapter five examines contextual interpretation, followed by evidence that the translator did not always see the need to update his prophecies. Finally, T. examines Isa 28 as a test-case for his conclusions, followed by a description of the translator as an interpreter. Describes the translator as using "whatever devices were at his disposal to deliver a translation that would make the book's sprawling networks of meaning intelligible to his Greek-speaking coreligionsts" (291).

5.2 Prophecy in Jewish and Christian traditions

H. L. Ginsberg. "The Oldest Interpretation of the Suffering Servant." *VT* 3 (1953) 400-404.

W. H. Brownlee. *The Text of Habakkuk in the Ancient Commentary from Qumran*. SBLMS 11. Missoula: Scholars Press, 1959. Reprinted: 1978.

J. J. Schmitt. *Isaiah and His Interpreters*. New York: Paulist, 1986.

J. A. Sanders. "Isaiah in Luke." *Int* 36 (1982) 144-55. Reprinted: pp. 75-85 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987.
    Suggests that the book of Isaiah was a uniquely important resource for NT authors, including Luke, in grounding the new faith in previous authoritative writings. Luke's knowledge of the Septuagint was so thorough that the interpreter of Luke ignores his appropriation of it at his or her peril. Eyewitnesses combine with the testimony of Scripture to support his reading of God's plan of salvation history. S. focuses on Jesus' sermon in Luke 4, where the gospel writer reflects on the Song of the Vineyard (Isa. 5:1-7) and the quotation of Isaiah 61:1-2. Luke follows Jesus' method of interpreting Scripture, reflecting the graciousness of God's bestowal of his blessings on those whom some might consider unworthy.

D. C. Steinmetz. "John Calvin on Isaiah 6: A Problem in the History of Exegesis." *Int* 36 (1982) 156-70. Reprinted: pp. 86-99 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987.
    Examines Calvin's interpretation of Isaiah 6:1-13 as a method of surveying biblical interpretation in Europe during the sixteenth century. Calvin attempted to provide the correct balance of commentary by giving brief, direct observations on each verse of text and interacting with some major historical-critical problems. Concludes with observations about the conservative nature of Christian exegesis of the period, noting that it provides a "constant stimulus to modern interpreters" (99).

C. A. Evans. *To See and Not Perceive: Isaiah 6:9-10 in Early Jewish and Christian Interpretation*. Sheffield: JSOT Press, 1989.
    Scrutinizes the theme of obduracy in Isaiah 6:9-10 first within the context of Isaiah, followed by Qumran, the Septuagint, the Targum, the Peshitta, the NT corpora, the rabbis and the church fathers. As a study in "comparative midrash," E. concludes that the text "is shocking and disturbing, but that is how it should be, if it is to inform the people of God prophetically" (166).

D. Winston. "Two Types of Mosaic Prophecy according to Philo." *Journal for the Study of the Pseudepigrapha* 4 (1989) 49-67.
    Examines two types of Mosaic prophecy according to Philo, the ecstatic and hermeneutical (or noetic), concluding that Philo portrayed Moses' predictions through ecstatic prophecy as vision trance rather than possession trance using Greek prophetic ideas. In promulgating law, however, Moses was quickened by noetic prophecy that sharpened his mental faculties so that he could intuitively grasp divine realities.

J. L. Kugel. "David and the Prophet." Pp. 45-55 in *Poetry and Prophecy: The Beginnings of a Literary Tradition*. Edited by J. L. Kugel. Ithaca: Cornell University Press, 1990.

Explores the claim in the DSS, in Christian literature, and in rabbinic writings that David was a prophet. Identifies three distinct phases in David's growing reputation. Concludes that David as prophet was an inevitable result of early pro-Davidic sympathies combined with later hero-status, though it was not until the second century BC that David was first called prophet.

J. A. Sanders. "From Isaiah 61 to Luke 4." Pp. 75-106 in *Christianity, Judaism and the Origins of Christianity*. Edited by J. Neusner. SJLA 12. Leiden: Brill, 1975. Revised version: pp. 46-69 in *Luke and Scripture*. Edited by C. A. Evans and J. A. Sanders. Minneapolis: Fortress, 1993.

C. T. Begg. "The 'Classical Prophets' in Josephus' *Antiquities*." *LS* 13 (1988) 341-57. Reprinted: pp. 547-562 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.
    Questions Josephus' motivation for the inclusion of eight classical prophets and the omission of seven. B. finds that Josephus drew primarily on narrative and avoided oracles for the sake of his audience's taste, although he exploited the accurate predictions of Nahum. B. highlights Josephus's apologetic intentions and concludes that he "fails to do full justice to the richness of his Scriptural model's presentation of them" (562).

R. M. Berchman. "Arcana Mundi: Prophecy and Divination in the *Vita Mosis* of Philo of Alexandria." *Ancient World* 26 (1995) 150-79.
    Interprets Philo's perception of prophecy and divination as influenced by Middle Stoic and Middle Platonic conceptions, as well as by the text of the Pentateuch. Includes a valuable survey of the idea of prophecy in the Greek world, although according to B,. Philo asserts the supremacy of Jewish non-esoteric divination to its pagan counterparts.

F. F. Bruce. "Prophetic Interpretation in the Septuagint." *BIOSCS* 12 (1979) 17-26. Reprinted: pp. 539-546 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.
    Provides a careful review of how the Septuagint appropriates prophetic material. "In short, a study of the Septuagint version of the prophets and related scriptures confirms the view that variants are not to be explained solely by the ordinary causes of textual alteration but sometimes reflect new ways of understanding the prophecies in light of changing events, changing attitudes and changing exegetical methods" (546).

P. P. Jenson. "Models of Prophetic Prediction and Matthew's Quotation of Micah 5:2." in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*. Edited by P. E. Satterthwaite et. al. Grand Rapids: Baker, 1995.

J. F. A. Sawyer. *The Fifth Gospel: Isaiah in the History of Christianity*. Cambridge: Cambridge University Press, 1996.

G. T. Sheppard. "The 'Scope' of Isaiah as a Book of Jewish and Christian Scriptures." Pp. 257-81 in *New Visions of Isaiah*. Edited by R. F. Melugin and M. A. Sweeney. JSOTSup 218. Sheffield: Sheffield Academic Press, 1996.

E. Ben Zvi. "Studying Prophetic Texts Against Their Original Backgrounds: Pre-Ordained Scripts and Alternative Horizons of Research." Pp. 125-35 in *Prophets and Paradigms: Essays in Honor of Gene M. Tucker*. Edited by S. B. Reid. JSOT 229. Sheffield: Sheffield Academic Press, 1996.

> Challenges the use of superscriptions of the prophetic books as a basis for authorship, claiming that the uncritical acceptance of the superscriptions calls into question many conclusions about the prophetic books. On the other hand, setting aside issues of authorship allows readers to read (reread) the prophets for meaning, irrespective of the historical context.

G. J. Brooke. "Isaiah in Pesharim and Other Qumran Texts." Pp. 609-32 in Vol. 2 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

J. H. Charlesworth. "Intertextuality: Isaiah 40:3 and the Serek ha-Yahad." Pp. 197-224 in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*. Edited by C. A. Evans and S. Talmon. Biblical Interpretation Series 28. Leiden: Brill, 1997.

> After clarifying the meaning and methodology of "intertextuality," C. examines the function of Isa 40:3 in the life of the Dead Sea community. Finds that the text explained who they were and why they were in the wilderness of the Dead Sea: "He and all the sons of light were living at Qumran 'to prepare the way of Yahweh'" (209).

J. J. Collins. "A Herald of Good Tidings: Isaiah 61:1-3 and Its Actualization in the Dead Sea Scrolls." Pp. 225-40 in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*. Edited by C. A. Evans and S. Talmon. Biblical Interpretation Series 28. Leiden: Brill, 1997.

> Considers new light that 4Q521 throws on the developing tradition of Isa 61:1-3 evident elsewhere in the scrolls and in the gospels. Finds that "4Q521, like 11QMelchizedek, envisages a role for an anointed herald" but that "the overall theology of the two texts is quite different" (237). Cf. J. A. Sanders, "From Isaiah 61 to Luke 4" pp. 75-106 in *Christianity, Judaism and the Origins of Christianity* (edited by J. Neusner; SJLA 12; Leiden: Brill, 1975; rev.: pp. 46-69 in *Luke and Scripture* (edited by C. A. Evans and J. A. Sanders; Minneapolis: Fortress, 1993).

C. A. Evans. "From Gospel to Gospel: The Function of Isaiah in the New Testament." Pp. 651-92 in Vol. 2 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

L. H. Feldman. "Josephus' Portrait of Isaiah." Pp. 583-608 in Vol. 2 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York/ Leiden: Brill, 1997.

M. A. Knibb. "Isaianic Traditions in the Apocrypha and Pseudepigrapha." Pp. 633-50 in Vol. 2 of *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*. Edited by C. C. Broyles and C. A. Evans. VTSup 70. New York: Cologne, 1997.

J. Alobaidi. *The Messiah in Isaiah 53: The Commentaries of Saadia Gaon, Salmon ben Yeruham and Yefet ben Eli on Is 52:13-53:12*. Edition and Translation. La Bible dans l' histoire 2. Bern: Peter Lang, 1998.

Assembles three Judeo-Arabic approaches from the ninth to eleventh centuries A.D. for the interpretation of the figure described in Isaiah 52:13-53:12—one by a Rabbinic scholar (Saadia Gaon), the other two by Karaite interpreters. While the Karaite exegetes envisage a future Messiah, Saadia Gaon holds that the passage refers to any misunderstood righteous sufferer, though particularly with respect to Jeremiah. Reproduces the original text of each commentary with a translation as well as including an introduction to each text.

F. C. Holmgren. *The Old Testament and the Significance of Jesus: Embracing Change-Maintaining Christian Identity: The Emerging Center in Christian Scholarship*. Grand Rapids: Eerdmans, 1999.

Y. Sherwood. *A Biblical Text and Its Afterlives: The Survival of Jonah in Western Culture*. Cambridge: Cambridge University Press, 2000.
    Explores the rich "afterlife" of the book of Jonah, its survival in popular, scholarly and artistic venues, as well as arguing that the original intention of the book cannot be recovered. Three major groups of "afterlives" are addressed: mainstream Christian interpretation from the NT to the twentieth century, non-mainstream interpretations, and S.'s own re-interpretation of the interpretive tradition.

G. L. Doudna. *4QPesher Nahum: A Critical Edition*. JSPSup 35. Copenhagen International Series 8. London: Sheffield Academic Press, 2001.

L. T. Johnson. "Isaiah the Evangelist." *Mils* 48 (2001) 88-105.

D. R. Slavitt. *The Book of Lamentations: A Meditation and Translation*. Baltimore: John Hopkins University Press, 2001.
    A poetic re-imagination of the text of Lamentations, reproducing the acrostics and other poetic devices of the original with the Hebrew text on a facing page. Includes an introduction that traces the history of the Jewish people's disappointments from the exile to modernity.

R. van de Water. "Removing the Boundary (Hosea 5:10) in First-Century Palestine." *CBQ* 63 (2001) 619-29.

R. Beaton. *Isaiah's Christ in Matthew's Gospel*. SNTSMS 123. Cambridge: Cambridge University Press, 2002.
    Explores the function of Isa 42:1-4 in Matthew's narrative and Christology, finding—against the view that Matthew's Jesus was primarily humble—that the evangelist sought to validate Jesus as a royal Messiah. He portrayed Jesus as one endowed with the Spirit and as compassionate Servant of the Lord.

B. M. Wheeler. *Prophets in the Quran: An Introduction to the Quran and Muslim Exegesis*. London: Continuum, 2002.

J. L. Rilett Wood. *Amos in Song and Book Culture*. JSOTSup 337. Sheffield: Sheffield Academic Press, 2002.

D. W. Pao. *Acts and the Isaianic New Exodus*. WUNT 130. Tübingen: Mohr Siebeck, 2000. Reprinted: Grand Rapids: Baker, 2002.

Argues that the story of the Exodus as developed in Isaiah provides the hermeneutical framework for Acts. Treats thematic continuities between Isaiah and Acts, highlighting the role of Scripture not just in quotation but as a structuring feature of narrative. Examines the sociological function of Scriptural allusions, among other topics.

R. Tottoli. *Biblical Prophets in the Qur'an and Muslim Literature*. Richmond: Curzon, 2002.

H. H. D. Williams. "Of Rags and Riches: The Benefits of Hearing Jeremiah 9:23-24 within James 1:9-11." *TynBul* 53 (2002) 273-82.

D. Instone-Brewer. "The Two Asses of Zechariah 9:9 in Matthew 21." *TynBul* 54 (2003) 87-98.

E. A. de Boer. *John Calvin on the Visions of Ezekiel: Historical and Hermeneutical Studies in John Calvin's* sermons inédits, *especially on Ezek. 36-48*. Kerkhistorische Bijdragen 21. Leiden: Brill, 2004.
> Part 1 situates Calvin in the context of the history of interpretation of Ezekiel, surveying the church fathers, the monks, Calvin's colleagues and finally medieval Jewish interpretation. Part 2 introduces Calvin's general method for interpreting Ezekiel's visions, including his symbolic acts. Part 3 treats Ezek 36, 27, 38-39, and 40-48 sequentially, examining Calvin's exegetical and hermeneutical choices. Concludes that according to Calvin "Ezek. 36-48 can be distinguished within the whole book as a special unity, in which God's promises have a more prominent and specific place over against all preceding chapters, which have a predominantly threatening character" (247).

E. Bons. *'Car c'est l'amour qui me plaît, non le sacrifice . . . ." Recherches sur Osée 6:6 et son interpretation juive et chrétienne.* JSPSup 88. Leiden: Brill, 2004.
> This volume is the product of a research seminar at the Protestant Faculty of Theology at Marc Bloch University in Strasbourg in 2002-03. After an introductory essay, its contributions include: "Osée dans le Texte Massorétique" (E. Bons); "חסד 'bienveillance' et *eleos* 'pitié'. Réflexions sur un equivalence lexicale dans la Septante" (J. Joosten); "La citation d'Osée 6:6 dans les *Oracles Sibyllins*" (G. Lusini); "Les citations d'Osée 6:6 dans les deux periscopes de l'Évangile de Matthieu (Mt 9:9-13 et 12:1-8)" (P. Keith); "Les employs d'*eleos* en Luc-Actes" (D. Gerber); "Les sacrifices et leur signification symbolique chez Philon d'Alexandrie" (F. Calabi); "Osée 6:6 dans l'histoire de l'interprétation juive" (M. Millard); "Linterprétation patristique d'Osée 6:6" (M. C. Pennacchio); "Conceptions grecques de la pitié" (L. Pernot).

M. Daly-Denton. "David the Psalmist, Inspired Prophet: Jewish Antecedents of a New Testament *Datum*." *Australian Biblical Review* 52 (2004) 32-47.

M. Gignilliat. "A Servant Follower of the Servant: Paul's Eschatological Reading of Isaiah 40-66 in 2 Corinthians 5:14-6:10." *HBT* 26 (2004) 98-124.

M. I. Gruber. "Mordechai M. Kaplan and Abraham Joshua Heschel on Biblical Prophecy." *ZAW* 116 (2004) 602-09.

B. Kowalski. *Die Rezeption des Propheten Ezechiel in der Offenbarung des Johannes*. Stuttgarter Biblische Beiträge 52. Stuttgart: Katholisches Bibelwerk, 2004.
> Comprehensive and methodologically rigorous treatment of how Revelation appropriates Ezekiel at the levels of linguistics (allusions), structure, and content. In her analysis of intertextuality, K. reaches three conclusions. 1) Rev is not an interpretation of the OT but claims to be the revelation of

Jesus Christ. No known Jewish method of interpretation corresponds to John's method in Rev. 2) The same images and motifs develop in a different time with different connotations and meanings. 3) John diligently studied (almost to the point of modern *wissenschaftliche Exegese*) textual issues and traditions in order to be able to write his book. Structurally, Revelation can either take up motifs already doubled in Ezekiel or can double single motifs he finds there, such as the scroll, Gog and Magog (19:17-21, 20:7-10), the four corners of the earth (Rev 7:1; 20:8) and the opened heavens (4:1; 19:11). Revelation chiefly appropriates the structure of Ezekiel from chap. 18 on in order "to underline the connection between resurrection, messianic interregnum and the concluding vision of the New Jerusalem" (471).

K. D. Litwak. "Israel's Prophets Meet Athens' Philosophers: Scriptural Echoes in Acts 17,22-31." *Bib* 85 (2004) 199-216.

J. Lössl. "When is a Locust Just a Locust? Patristic Exegesis of Joel 1:4 in the Light of Ancient Literary Theory." *JTS* 55 (2004) 575-99.

A. Pinker. "The Targum on Hab 2:2." *RB* 111 (2004) 28-30.

D. Arbel. "Questions about Eve's Iniquity, Beauty, and Fall: The 'Primal Figure' in Ezekiel 28:11–19 and *Genesis Rabbah* Traditions of Eve." *JBL* 124 (2005) 641-55.
> Suggests that the ambiguous use of both masculine and feminine imagery in Ezekiel 28:11-19 could have suggested the identification of this figure with Eve in *Genesis Rabbah* 18.1. The association of Eve and Ezekiel 28 enabled the rabbis to produce a new archetype of Eve as an enemy of God focused on her beauty, iniquity, and fall.

L. A. Huizenga. "The Incarnation of the Servant: The 'Suffering Servant' and Matthean Christology." *Horizons in Biblical Theology* 27 (2005) 25-58.

M. Jauhiainen. *The Use of Zechariah in Revelation*. Tübingen: Mohr Siebeck, 2005.

J. Blenkinsopp. *Opening the Sealed Book: Interpretations of the Book of Isaiah in Late Antiquity*. Grand Rapids: Eerdmans, 2006.
> Isolates three "interpretative trajectories" that originate from the portrait of the prophet in Isaiah: 1) the prophet concerned with matters of social justice; 2) the apocalyptic seer announcing God's salvation for the few and judgment for the many; and 3) the "man of God" who "intercedes, chides occasionally, heals, and works miracles" (xvii). For B. the second option exercised the most influence in the Second Temple period and played an essential role in the development and self-understanding of Jewish sects, from the Essenes to early Christianity.

C. A. Evans. "Zechariah in the Mark Passion Narrative." Pp. 64-80 in *Biblical Interpretation in Early Christian Gospels*. Vol. 1: *The Gospel of Mark*. Edited by T. R. Hatina. London: T&T Clark, 2006.

T. R. Hatina. "Did Jesus Quote Isaiah 29:13 against the Pharisees? An Unpopular Proposal." *Bulletin of Biblical Research* 16.1 (2006) 79-94.

R. Kampling. "'. . . von wem redet der Prophet solches?' Jesajatraditionen im Neuen Testament." *Bibel und Kirche* 61 (2006) 231-34.

C. M. McGinnis and P. K. Tull (eds.). *'As Those Who are Taught': The Interpretation of Isaiah from the LXX to the SBL*. Society of Biblical Literature Symposium Series 27. Atlanta: SBL, 2006.

> Contains 15 essays from contributors to the Isaiah Group at SBL, introduced by an essay by C. M. McGinnis and P. K. Tull entitled "Remembering the Former Things: The History of Interpretation and Critical Scholarship." Essays include: "'It's All about Us!': Nationalistic Exegesis in the Greek Isaiah (Chapters 1-12)" (D. A. Baer); "Interpretation of the Book of Isaiah in the Septuagint and in Other Ancient Versions" (A. van der Kooij); "On Isaiah at Qumran" (G. J. Brooke); "Moses and Isaiah in Concert: Paul's Reading of Isaiah and Deuteronomy in the Letter to the Romans" (J. Ross Wagner); "The Testimony of Isaiah and Johannine Christology" (C. H. Williams); "Isaiah and the Book of Revelation: John the Prophet as a Fourth Isaiah?" (J. Fekkes III); "Patristic Interpretation of Isaiah" (J. David Cassel); "Structure and Composition in Isaiah 1-12: A Twelfth-Century Northern French Rabbinic Perspective" (R. A. Harris); "The Suffering Servant and Job: A View from the Sixteenth Century" (A. Cooper); "'Becoming a Part of Israel': John Calvin's Exegesis of Isaiah" (A. P. Pauw); "The Poet's Prophet: Bishop Robert Lowth's Eighteenth-Century Commentary on Isaiah" (G. Stansell); "On the Road to Duhm: Isaiah in Nineteenth-Century Critical Scholarship" (M. A. Sweeney); "Form Criticism, Rhetorical Criticism, and Beyond in Isaiah" (R. F. Melugin); "One Book, Many Voices: Conceiving of Isaiah's Polyphonic Message" (P. K. Tull).

R. W. L. Moberly. *Prophecy and Discernment.* Cambridge: Cambridge University Press, 2006.

> Seeks "to examine how the Bible presents the phenomenon of human speech on behalf of God – for which the prime biblical designation is 'prophecy' – and its disciplined critical appraisal – 'discernment'" (1). Throughout, concern is to demonstrate "a robust contextualization of academic biblical study within the theology and spirituality of the Christian Church" (xi).

J. Neusner. *Amos in Talmud and Midrash: A Source Book*. Lanham: University Press of America, 2006.

J. Neusner. *Hosea in Talmud and Midrash: A Source Book*. Lanham: University Press of America, 2006.

J. Neusner. *Micah and Joel in Talmud and Midrash: A Source Book*. Lanham: University Press of America, 2006.

J. Neusner. *Rabbi Jeremiah*. Lanham: University Press of America, 2006.

M. Parsons. *Calvin's Preaching on the Prophet Micah: The 1550-51 Sermons in Geneva*. Lewiston, N.Y.: Edwin Mellen, 2006.

> Focuses on the soteriological and pastoral aspects of John Calvin's preaching on Micah in his 1550-51 sermons. P. emphasizes the divine-human relationship (the deep need of humans for God), the eschatological context stressing the need for urgent obedience, and the historical situation in Geneva, toward which Calvin remained deeply ambivalent. Likewise underlines Calvin as a preacher, not Calvin as an abstract theologian.

M. Proctor. "'After three days he will rise': The (Dis)Appropriation of Hosea 6.2 in the Second Gospel's Passion Predictions." Pp. 131-50 in *Biblical Interpretation in Early Christian Gospels*. Vol. 1: *The Gospel of Mark*. Edited by T. R. Hatina. London: T&T Clark, 2006.

D. Sänger (ed.). *Das Ezechielbuch in der Johannesoffenbarung.* Biblisch-theologische Studien 76. Neukirchen-Vluyn: Neukirchener, 2006.

M. F. Whitters. "Jesus in the Footsteps of Jeremiah." *Catholic Biblical Quarterly* 68 (2006) 229-47.

> Argues that Matthew draws on the collective memory of Jeremiah and that there is a typological correlation between the two. W. examines the literary parallels between Jeremiah and Jesus in their respective narratives, and then considers quotations from Jeremiah in Matt 2:17-18 and 27:9-10. "The writer of the Gospel of Matthew seems to rely on the Book of Jeremiah as a guidebook for the role and teaching of Jesus, and it turns out that the writer's favorite chapters are Jeremiah 31–32 (LXX chaps. 38–39), passages that reveal the book's important themes" (247).

H. Utzschneider. "Flourishing Bones—The Minor Prophets in the New Testament." Pp. 273-92 in *Septuagint Research: Issues and Challenges in the Study of the Greek Jewish Scriptures*. Edited by W. Kraus and R. G. Wooden. Atlanta: Society of Biblical Literature, 2006.

M. S. Gignilliat. *Paul and Isaiah's Servants: Paul's Theological Reading of Isaiah 40-66 in 2 Corinthians 5:14 – 6:10*. London: T&T Clark, 2007.

R. H. Suh. "The Use of Ezekiel 37 in Ephesians 2." *JETS* 50 (2007) 715-33.

> A large amount of shared vocabulary and themes suggests that Paul composed Eph 2 following the general model of Ezek 37. Whereas Ezek 37 discusses the unity of two separated kingdoms, Israel and Judah, Eph 2 has in view the unity of Jew and Gentile. Common themes include the new creation from death to life, walking in God's way, covenant, peace, the Messiah, the Temple, unity and the people of God.

Jacob Neusner (ed.). *Ezekiel in Talmud and Midrash*. Lanham: University Press of America, 2007.

R. L. Wilken (ed.). *Isaiah: Interpreted by Early Christian and Medieval Commentators*. Grand Rapids: Eerdmans, 2007.

5.3 Interpretive issues

D. N. Freedman. "Discourse on Prophetic Discourse." Pp. 141-58 in *The Quest for the Kingdom of God: Studies in Honor of George E. Mendenhall*. Edited by H. Huffmon et al. Winona Lake: Eisenbrauns, 1983.

H. K. LaRondelle. *The Israel of God in Prophecy: Principles of Prophetic Interpretation*. Berrien Springs: Andrews University Press, 1983.

D. Jeffrey. "How to Read the Hebrew Prophets." *Bucknell Review* 33.2 (1990) 282-98.

R. P. Carroll. "Synchronic Deconstructions of Jeremiah: Diachrony to the Rescue?" Pp. 39-51 in *Synchronic or Diachronic? A Debate on Method in Old Testament Exegesis*. Edited by J. C. de Moor. Leiden: Brill, 1995.

> Examines Jer 23:22 in conjunction with 25:3-7 and two divergent interpretations of Nebuchadnezzar in 25:9, 27:6 and 51:34, stressing the contradictions inherent in reading Jeremiah and proposing a diachronic method of interpretation as the best way of making sense of the book. Argues that no matter which method of interpreting Jeremiah is chosen, the problem of contradictions is inevitable.

R. P. Gordon. "Present Trends and Future Directions." Pp. 600-605 in R. P. Gordon. ed., *The Place is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Vol. 5 of the *Sources for Biblical and Theological Study*. Edited by D. W. Baker. Winona Lake: Eisenbrauns, 1995.

P. Joyce. "Synchronic and Diachronic Perspectives on Ezekiel." Pp. 115-28 in *Synchronic or Diachronic? A Debate on Method in Old Testament Exegesis*. Edited by J. C. de Moor. Leiden: Brill, 1995.

> Examines themes of diachronic and synchronic interpretation in the history of scholarly research on Ezekiel. Concludes: "let us at every point be as clear as possible about what we are doing in interpretation, but—that said—let a thousand blooms flourish" (128).

O. Kaiser. "Literary Criticism and *Tendenz*-Criticism: Methodological Reflections on the Exegesis of Isaiah." Reprinted: pp. 495-512 in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Edited by R. P. Gordon. Winona Lake: Eisenbrauns, 1995.

> Translated by Andreas Köstenberger from original title "Literarkritik und Tendenzkritik: Überlegungen zur Methode der Jesajaexegese." Pp. 55-71 in *Le livre d'Isaïe: Les Oracles et leurs Relectures: Unité et Complexité de l'Ouvrage*. BETL 81. Louvain: Peeters, 1989.

E. R. Wendland. *The Discourse Analysis of Hebrew Prophetic Literature: Determining the Larger Textual Units of Hosea and Joel*. Mellen Biblical Series 40. Lewiston: Mellen, 1995.

E. W. Conrad. *Zechariah*. Readings: A New Biblical Commentary. Sheffield: Sheffield Academic Press, 1999.

> Literary commentary on Zechariah arguing for the central role of the reader in creating meaning. Eschews reconstruction of the historical situation of the time. Avoids the usual division between chaps. 1-8 and 9-14 and instead focuses on its context within the minor prophets. Suggests that Haggai, Zechariah and Malachi can be read as a literary whole. Acknowledges that the reading proposed is one of many possible interpretations.

R. E. Otto. "The Prophets and their Perspective." *CBQ* 63 (2001) 219-40.

E. R. Wendland. "'May the Whole World *Hush* in his Presence!" (Habakkuk 2:20b): Communicating the Rhetoric of an Ancient Biblical Text Today." *Journal of Northwest Semitic Languages* 27 (2001) 113-33.

E. W. Conrad. "Yehoshua Gitay: What is *He* Doing?" *JSOT* 27.2 (2002) 237-41.

> Reacts to Gitay's critique of C.'s article in "Prophetic Criticism", in which Gitay concluded that C.'s article was an example of redaction criticism. On the contrary, C. maintains, his article was intended

as a critical evaluation of redaction criticism. C. maintains that the diverse contributors in the work from which his article was taken, *New Visions of Isaiah,* cannot be tagged with a single label.

E. R. Clendenin. "Textlinguistics and Prophecy in the Book of the Twelve." *JETS* 46 (2003) 385-99.

> Based on the identification of prophecy as hortatory discourse, C. offers a method for interpreting the prophets: 1) look for hints in the text that suggest what circumstances called for the prophetic message; 2) note the instructions for how the hearers should change (since this most clearly indicates why the text was produced); 3) identify the predictions of future judgment or blessing (which are intended as motivational for making the appropriate change). Applies this model to the twelve minor prophets and provides a chart with each prophet's message delineated.

B. M. Leung Lai. "Hearing God's Bitter Cries (Hosea 11:1-9): Reading, Emotive-Experiencing, Appropriation." *HBT* 26 (2004) 24-49.

H. S. Pyper. "Reading in the Dark: Zechariah, Daniel, and the Difficulty of Scripture." *JSOT* 29 (2005) 485-504.

> Contends that the difficulty in reading Zechariah reflects the difficulty the postexilic community experienced in reading authoritative documents of their own. "The difficulty of scripture is its point, and what it reveals is the inadequacy of the human grasp of revelation" (485).

J. H. Wood, Jr. "Oswald T. Allis and the Question of Isaianic Authorship." *JETS* 48 (2005) 249-61.

> Examines O. T. Allis, professor of Semitic philology at Princeton Theological Seminary, and his pleas for the single early authorship of Isaiah in the context of the fundamentalist-modernist controversy. Highlights some of Allis's inconsistencies in interpretation whose resolution would have given more ground than desirable to his opponents.

C. R. Curtis. *Up the Steep and Stony Road: The Book of Zechariah in Social Location Trajectory Analysis.* Society of Biblical Literature Academia Biblica 25; Atlanta: Society of Biblical Literature, 2006.

> Argues that "a single tradent group in a single generation of time is responsible for all fourteen chapters" of Zechariah (1). Using a sociological approach, C. seeks to pay attention to how the changing social roles (prophets at the center, at the margins, and reform prophets) impact the prophetic message. After a review of scholarship on the sociological study of the prophets and a description of his method of "social location trajectory analysis," C. provides five case studies of prophets and prophecy using his model. The next three chapters provide readings of Zechariah 1-8, 9-11, and 12-14 as a unity. A subtheme of the argument is to counter P. D. Hanson's depiction of Zechariah and Haggai as uncritical supporters of the political order.

C. R. Seitz. *Prophecy and Hermeneutics: Toward a New Introduction to the Prophets*. Grand Rapids: Baker, 2007.

> Advances a Christian canonical reading of the prophets, with the thesis "that theological reading of the prophets means reading them in such a way that history is properly appreciated, on the terms of its own biblical presentation" (247). After an introductory section expressing his dissatisfaction with reordering prophetic texts in a reconstructed order, Seitz provides an example of reading the Book of the Twelve as a consciously ordered whole.

5.4 Literary and rhetorical criticism

See also M. Gray, *Rhetoric and Social Justice in Isaiah* in §3.8.

T. Collins. *Line-Forms in Hebrew Poetry: A Grammatical Approach to the Stylistic Study of the Hebrew Prophets*. Studia Pohl Series Maior, 7. Rome: Biblical Institute, 1978.

Y. Gitay. *Prophecy and Persuasion: A Study of Isaiah 40-48*. Forum Theologicae Linguisticae 14. Bonn: Linguistica Biblica, 1981.

> Intends "to show the complex relationship in Isaiah 40-48 between the prophet's pragmatic goal—to persuade his audience of his divine message—and the literary forms he employs toward this end" (v). Using the rhetorical methods of Greco-Roman literature, G. analyzes the persuasive nature of these chapters, arguing that many exponents of form criticism and source criticism have missed the force of the arguments.

L. Boadt. "Intentional Alliteration in Second Isaiah." *CBQ* 45 (1983) 353-63.

> Surveys sixteen instances of proposed alliteration in Second Isaiah, all of which are unusual in morphology, arrangement or grammar, to show that such alliteration is intentional. Two groups of examples are examples: (1) unusual use of prepositions; and (2) unusual morphological or grammatical constructions.

B. Wiklander. *Prophecy as Literature: A Text-Linguistic and Rhetorical Approach to Isaiah 2-4*. ConBOT 22. Malmö: CWK Gleerup, 1984.

G. Polan. *In the Ways of Justice Toward Salvation: A Rhetorical Analysis of Isaiah 56-59*. New York: Peter Lang, 1986.

B. G. Webb. "Zion in Transformation: A Literary Approach to Isaiah." Pp. 65-84 in *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield*. Edited by D. J. A. Clines, S. E. Fowl, and S. E. Porter. JSOTSup 87. Sheffield Academic Press, 1990.

> Uses literary criticism to analyze how various elements of the text interact with one another to produce meaning. Concludes "that the transformation of Zion is the key to both the formal and the thematic structure of the book as a whole" (p. 67) and "that the holy seed, the Immanuel child, the foundation stone, the messianic figure and the suffering servant figure are all metaphors for the faithful remnant" (p. 84).

K. E. Bailey. "'Inverted Parallelisms' and 'Encased Parables' in Isaiah and Their Significance for OT and NT Translation and Interpretation." Pp. 14-30 in *Literary Structure and Rhetorical Strategies in the Hebrew Bible*. Edited by L. J. de Regt, J. de Waard, and J. P. Fokkelman. Assen: Van Gorcum, 1996.

> Dissatisfied with how translators and interpreters have handled interlocking Hebrew parallelisms forming structured stanzas, B. demonstrates that parallelistic structures were intended by the author and must be understood for correct interpretation. Parallelisms in the following passages in Isaiah and the NT are discussed: Isa 28:14-20; 42:1-9; 45:22-25; 49:5-6; 53:3-8; 55:6-9; Luke 6:46-49; 1 Cor 3:10-17; Phil 2:5-11.

B. C. Jones. *Howling over Moab: Irony and Rhetoric in Isaiah 15-16*. SBLDS 157. Atlanta: Scholars Press, 1996.

E. Ben Zvi. "Looking at the Primary (Hi)story and the Prophetic Books as Literary/Theological Units within the Frame of the Early Second Temple Period: Some Considerations." *SJOT* 12 (1998) 26-43.

Y. Gitay. "Prophetic Criticism—'What are they Doing?': The Case of Isaiah—A Methodological Assessment." *JSOT* 96 (2001) 101-27.
> Reaffirming the significance of methodology in interpreting the prophets, G. nevertheless asserts that the new literary criticism of the prophets has failed to dislodge form criticism because of inadequate reflection on methodology. Focuses especially on the essays in *New Visions of Isaiah* to critique this new literary approach. In place of this literary criticism, G. suggests that rhetoric could better serve as the foundation for literary criticism of the prophets, since it studies the text as it responds to a specific historical situation.

S. E. Porter and D. L. Stamps (eds.). *Rhetorical Criticism and the Bible*. Sheffield: Sheffield Academic Press, 2002.

M. L. Barré. "A Rhetorical-Critical Study of Isaiah 2:12-17." *CBQ* 65 (2003) 522-34.

D. Janthial. *L'Oracle de Nathan et l'unité du livre d'Isaïe*. BZAW 343. Berlin: de Gruyter, 2004.
> In answer to the question, "Is it possible to read Isaiah as a book?," J. takes her cue from the thematic ties between Isa 7, 37-39 and the promise to the Davidic dynasty in 2 Sam 7, from which she derives the ambiguous term "house." Attention to this term in the context of 2 Sam 7 permits her to pose the question of what sense the promises of the Temple and the Davidic house mean after these institutions have disappeared. Reading Isaiah with attention to the "red cord" tying the book together allows the perceptive reader to sense the connections signaled by catchwords, to understand the contrast implied by large textual structures between human and divine plans, and to decipher the role of prophetic irony in the book. Closes by suggesting ways similar methods can be used to read the Psalms and other biblical books.

E.-J. Waschke. "Jesaja 33 und seine redaktionelle Funktion im Protojesajabuch." Pp.517-32 in *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag*. Edited by M. Witte. BZAW 345/1. Berlin: de Gruyter, 2004.
> Isa 33 is recognized as a relatively late redactional text and one with numerous allusions to earlier portions of First Isaiah, especially chaps. 1 and 6. W. considers the text's structure, the texts to which it alludes, and finally its redactional function, concluding that Isa 33 was originally a conclusion to the first Isaiah-book, emphasizing that restoration of Zion and kingship can come from God alone.

J. Goldingay. *The Message of Isaiah 40-55: A Literary-Theological Commentary*. London: T&T Clark, 2005.
> This detailed work is the counterpart to G.'s study of Isa 40-55 in the ICC, dealing with the "broader theological exposition" of these chapters, thus it does not treat text-critical issues or other exegetical readings. A very brief introduction lays out G.'s literary and postmodern methodology and notes the relationship of 40:1-11 with Isa 6. Finds that "Isa. 40-55 holds together departure from Babylon and homecoming to Jerusalem, as the Pentateuch holds together departure from Egypt and arrival in Canaan, though, like the Pentateuch, it incorporates no arrival in the land" (7).

G. R. Smillie. "Isaiah 42:1-4 in its Rhetorical Context." *Bibliotheca Sacra* 162 (2005) 50-65.

Rhetorical interpretation of Isa 42:1-4 arguing that the author (the prophet Isaiah) was a resignification of the nature of the servant away from its identity as the blind, stubborn Jacob in 41:8-16 and 42:18-25. Taken together with 49:17 and 52:13-53:12, 42:1-4 refers to a different servant who establishes universal judgment and resembles God in character.

J. Miles. "Re-reading the Power of Satire: Isaiah's 'Daughters of Zion', Pope's 'Belinda', and the Rhetoric of Rape." *JSOT* 31 (2006) 193-219.
    Provides a semiotic and feminist reading of Isa 3:16-4:1 as a rape text. "The resistant act of re-reading such a textual act of violence, however, empowers by unveiling it as an abuse of power and liberates by voicing advocacy for the suffering silent demeaned, devalued, and dehumanized" (219).

5.5 Canonical criticism

R. E. Clements. "Patterns in the Prophetic Canon." Pp. 42-55 in *Canon and Authority: Essays in Old Testament Religion and Theology*. Edited by G. W. Coats and B. O. Long. Philadelphia: Fortress, 1977.

M. J. Buss. "Hosea as a Canonical Problem: With Attention to the Song of Songs." Pp. 79-93 in *Prophets and Paradigms: Essays in Honor of Gene M. Tucker*. Edited by S. B. Reid. JSOT 229. Sheffield: Sheffield Academic Press, 1996.
    Explores possible tensions within the OT canon, specifically in regard to Hosea. The rejection of sacrifices and related rituals in Hosea was in tension with pentateuchal directions about sacrifices. Hosea's view of sexuality was in tension with the Song of Songs. Finds that "Hosea both complements and stands in some tension with other parts of the Bible" (90).

S. W. Hahn and J. S. Bergsma. "What Laws Were 'Not Good'? A Canonical Approach to the Theological Problem of Ezekiel 20:25-26." *JBL* 123 (2004) 201-18.
    Identifies the problematic laws of Ezekiel 20:25-26 with the law-code of Deuteronomy based on a canonical reading of Ezekiel in its final form. From a priestly perspective, Deuteronomy's limitation of sacrificial slaughter to firstlings and the provision for their redemption was offensive and laid the foundation for defilement resulting in exile and eventual acknowledgement of God's sovereignty.

R. Rendtorff. *Theologie des Alten Testaments: Ein kanonischer Entwurf.* 2 vols. Neukirchen-Vluyn: Neukirchener Verlag, 1999-2001. English edition: *The Canonical Hebrew Bible: A Theology of the Old Testament*. Translated by D. E. Orton. Leiden: Deo Publishing, 2005.

5.6 Feminist and liberation criticism
    See J. Stiebert. *The Exile and the Prophet's Wife* in §3.9.

P. A. Trible. *God and the Rhetoric of Sexuality*. OBT. Philadelphia: Fortress, 1978.
    Investigates feminine aspects of the nature of God in the HB as well as arguing against patriarchal interpretation through the use of a feminist analysis informed by rhetorical criticism.

M. J. W. Leith. "Verse and Reverse: The Transformation of the Woman of Israel in Hosea 1-3." Pp. 95-108 in *Gender and Difference in Ancient Israel*. Edited by P. L. Day. Minneapolis: Fortress, 1989.

J. C. Exum. *Fragmented Women: Feminist (Sub)Versions of Biblical Narratives*. JSOTSup 163. Sheffield: JSOT Press, 1993.
    Explores narratives in the Pentateuch and the former prophets seeking to "uncover traces of women's experience and women's resistance to patriarchal constraints" (11). Through use of psychoanalytic theory, feminist analysis and narrative insights, E. illuminates and subverts the patriarchal intentions of the narratives examined.

A. Brenner. "Pornoprophetics Revisited: Some Additional Reflections." *JSOT* 70 (1996) 63-86.

M. D. Carroll R. "The Prophetic Text and the Literature of Dissent in Latin America: Amos, García Márquez, and Cabrera Infante Dismantle Militarism." *BibInt* 4 (1996) 76-100.

S. Ackerman. "Why is Miriam also among the Prophets? (And is Zipporah Among the Priests?)" *JBL* 121 (2002) 47-80.
    Examines the four major examples of female prophets in the Hebrew Bible and the validity of their prophetic activities. Concludes that women could indeed serve as prophets, but only during periods of destabilization where they could assume roles they would otherwise be denied.

D. J. A. Clines. "He Prophets: Masculinity as a Problem for the Hebrew Prophets and Their Interpreters." Pp. 311-28 in *Sense and Sensitivity: Essays on Reading the Bible in Memory of Robert Carroll*. Edited by A. G. Hunter and P. R. Davies. JSOTSup 348. London: Sheffield Academic Press, 2002.
    Examines several characteristics of the masculine nature of OT prophecy: the messenger, strength, violence, honor, holiness, attitude toward women, and standard-bearing. Argues that if scholars "think of the Bible as the Word of God, or as a theological resource, or even merely as a cultural classic, they are bound to have a problem translating Masclish [masculine language] into Human" (325).

I. Fischer. *Gotteskünderinnen: Zu einer geschlechterfairen Deutung des Phänomens der Prophetie und der Prophetinnen in der Hebräischen Bibel.* Stuttgart: Kohlhammer, 2002.
    A continuation of Fischer's *Gottesstreiterinnen: biblische Erzählungen über die Anfänge Israels* (Stuttgart: Kohlhammer, 1995; English translation: *Women who Wrestled with God: Biblical Stories of Israel's Beginnings* [Collegeville, Minn.: Liturgical, 2005]). Investigates prophecies about women in the HB from a feminist and canonical perspective. After an opening methodological reflection, F. compares the understanding of prophecy in Jewish and Christian arrangements of the Bible and defines prophecy as a Mosaic interpretation of the Law on the basis of Deut 13:2-6 and 18:9-22. Next F. surveys female prophets and mediatorial figures in the Hebrew Bible: Miriam, Deborah, the medium of En-Dor, women who serve at the tabernacle, the prophetess to whom Isaiah goes, the prophetic daughters mentioned by Ezekiel, the democratization of prophecy in Joel 3, and Noadiah (Neh 6:4). Many of these texts originate in the post-exilic period in the group gathered around Noadiah and contradict the then-current proscription of active participation in sacred life by women.

C. R. Mandolfo. *Daughter Zion Talks Back to the Prophets: A Dialogic Theology of the Book of Lamentations*. SBL Semeia Studies 58. Leiden: Brill, 2007.

M. A. De La Torre. *Liberating Jonah: Forming an Ethics of Reconciliation*. Maryknoll, N. Y.: Orbis, 2007.
> Liberation-critical reading of Jonah that sees it as "a key text for marginalized communities who want to bring about change and move toward reconciliation" (7). After a retelling of the story of Jonah in historical perspective, D. L. T. examines issues of empire (Assyria) and what is entailed in the process of reconciliation (Jonah). Following his discussion of mistakes Jonah should avoid, D. L. T. provides five relevant case studies considering how to implement the lessons of Jonah in our contemporary context.

5.7 Homiletics and contemporary application

H. W. Robinson. *The Cross of Hosea*. Philadelphia, 1949.
> Offers theological meditations on the meaning of Hosea for the contemporary church. Hosea's family relationships deeply affected his prophecies, which lead R. to reflect on the importance of historical particularity in revelation. Chapter 2, "The Inwardness of Sin," reflects on Hosea's experience of evil as counterbalanced by his faithful love. The final chapter explores how Hosea used his longsuffering attitude toward Gomer as a way to appreciate divine grace.

F. B. Huey, Jr. *Yesterday's Prophets for Today's World*. Nashville: Broadman, 1980.

H. W. Wolff. *Confrontations with Prophets: Discovering the Old Testament's New and Contemporary Significance*. Philadelphia: Fortress, 1983.
> Five stimulating essays relating the message of the prophets to the modern age, including "Amos and the Well-Deserved End," "Hosea and the Healing of the Incorrigible," "Micah and the Pious Leadership Circles," "A Contribution to the Jewish-Christian Dialogue According to Jer. 31:31-34," and "Criteria for the Difficult Task of Testing the Spirits."

T. M. Raitt. "Jeremiah in the Lectionary." *Int* 37 (1983) 160-73. Reprinted: pp. 143-56 in *Interpreting the Prophets*. Edited by J. L. Mays and P. J. Achtemeier. Philadelphia: Fortress, 1987.

G. M. Tucker. "The Role of the Prophets and the Role of the Church." *QR: A Scholarly Journal for Reflection on Ministry* 1 (1981): 5-22. Reprinted: pp. 159-74 in *Prophecy in Israel: Search for an Identity*. Edited by D. L. Petersen. IRT 10 Philadelphia: Fortress, 1987.
> Examines six misconceptions of what the prophets were: visionaries, poets, theologians, social reformers, seers, and preachers of repentance. Concludes that the prophets spoke God's word for the immediate future in the form of announcements of judgment and salvation. They assumed that God expected justice and righteousness and that he was about to act.

E. Wiesel. "Ezekiel." Pages 167-86 in *Congregation: Contemporary Writers Read the Jewish Bible*. Edited by D. Rosenberg. San Diego: Harcourt Brace Jovanovich, 1987.
> Analyzes both Ezekiel's message and the ambivalent attitude toward Ezekiel in Jewish tradition, concluding that sages were both drawn and repulsed by Ezekiel's willingness to communicate not just what he had heard but also the fantastic visions he had seen. Concludes: "That vision, that consolation, is offered to every generation, for every generation needs it—and ours more than any before us" (186).

H. W. Cassirer. *Grace and Law: St. Paul, Kant, and the Hebrew Prophets*. Grand Rapids: Eerdmans, 1988.

B. C. Birch. *Singing the Lord's Song: A Study of Isaiah 40-55*. Nashville: Abingdon, 1990.
> Originally intended as a lay study on Isaiah 40-55, this study selects six themes from these chapters for their relevance to the modern church, including exile and judgment, the foundations of hope, God's salvation, God's creation, God's history, and the servant of the Lord. Each chapter is followed by questions and methods for study.

D. A. Leggett. *Loving God and Disturbing Men: Preaching from the Prophets*. Grand Rapids: Baker, 1990.
> Includes an introductory chapter on "What is a Prophet," as well as a much longer consideration entitled "Why Preach from the Prophets?" Includes many large blocks of quotes from other works without much substantive content of its own. Three chapters concern the messages of Habakkuk, Haggai and Malachi.

R. Nysse. "Keeping Company with Nahum: Reading the Oracles against the Nations as Scripture." *W&W* 15.4 (Fall 1995) 412-19.
> Because "most interpreters regard the company of the oracles against the nations to be poor company" (414), N. explores the significance of OAN for contemporary readers. Considers various scholarly views on the function of OAN in the prophetic corpus and suggests that the virulence of the oracles is consistent with the prophetic message. Regarding Nahum, N. concludes, "Nahum seeks to rescript our world. Nahum seeks to introduce us to God—God who kills and makes alive. That could be very interesting company to keep" (419).

F. J. Gaiser (ed.). "Isaiah." *W&W* 19.2 (1999).
> A collection of essays considering various aspects of the study of Isaiah at the intersection of scholarship and church ministry. Of particular note: "Texts to Transform Life: Reading Isaiah as Christians" (R. F. Melugin); "Unwelcome Words from the Lord: Isaiah's Messages" (R. A. Jacobson); "'To whom will you compare me?' Agency in Second Isaiah" (F. J. Gaiser); "Promises, Promises! Some Exegetical Reflections on Isaiah 58" (H. G. M. Williamson).

A. Graffy. *Alive & Active: The Old Testament Beyond 2000*. Blackrock: Columba, 1999.

W. Brueggemann. "Texts that Linger, Words that Explode." *Theology Today* 54 (1997) 180-99; reprinted: pp. 1-20 in *Texts that Linger Words that Explode: Listening to Prophetic Voices*. Edited by P. D. Miller. Minneapolis: Fortress, 2000.

F. J. Gaiser (ed.). "Jeremiah." *W&W* 22.4 (2002).
> Collection of essays considering various aspects of the study of Jeremiah at the intersection of scholarship and church ministry. Of particular note: "Meditation upon the Abyss: The Book of Jeremiah" (W. Brueggemann); "Caught in the Middle: Jeremiah's Vocational Crisis" (T. E. Fretheim); "Surviving Disaster in the Book of Jeremiah" (K. M. O'Connor).

R. C. Newman, J. A. Bloom, and H. G. Gauch, Jr. "Public Theology and Prophecy Data: Factual Evidence that Counts for the Biblical World View." *JETS* 46.1 (March 2003) 79-110.
> Expansion of a portion of an essay that appeared in *Philosophia Christi* 4.1 (2002) 45-88. Seeks proof of God's existence in the successful predictions and accurate fulfillments of prophecy. Based on four criteria for admissible evidence (clear prediction, documented outcome, proper chronology, and

evidential weight), the authors examine predictions regarding the nation of Israel, the surrounding nations, and the coming messiah, and find that biblical prophecy speaks forcefully to the question of God's existence.

R. W. L. Moberly. " Preaching for a Response? Jonah's Message to the Ninevites Reconsidered." *VT* 53 (2003) 156-168.

W. J. Wessels. "Engaging the Book of Haggai in Leadership Issues." *Old Testament Essays* 16 (2003) 767-84.

M. C. A. Korpel. "Second Isaiah and the Greek Islands." Pp. 79-90 in *Text and Task: Scripture and Mission*. Milton Keynes: Paternoster, 2004.

B. Jones. "Speaking to the Exiles: How the Theme of Exile in Jeremiah Addresses 21st Century Congregations." *Review and Expositor* 101.2 (2004) 177-200.

M. E. Mills. "Tolkien and Ezekiel: The World of *Faerie* in the Bible and Comparative Literature." *SrcB* 34 (2004) 1-13.

M. Parsons. "Luther on Isaiah 40: The Gospel and Mission." Pp. 64-78 in *Text and Task: Scripture and Mission*. Milton Keynes: Paternoster, 2004.

C. L. Aaron, Jr. *Preaching Hosea, Amos and Micah*. St. Louis: Chalice, 2005.
     After a consideration of the question, "What is a Prophetic Preacher?", A. provides introductions to Hosea, Amos and Micah. Each introduction is followed by selections (Hos 2:14-23; 11:1-11; Amos 5:18-24; 7:10-17; Micah 4:1-7; 5:1-5a; 6:1-8) that provide exegesis of the passage and then provide two or three examples of sermons.

M. D. Carroll R. "Can the Prophets Shed Light on Our Worship Wars? How Amos Evaluates Religious Ritual." *Stone-Campbell Journal* 8 (2005) 215-27.

G. A. Klingbeil. "The Prophetic Voice of Amos as a Paradigm for Christians in the Public Square." *Tyndale Bulletin* 58.2 (2007) 161-82.

E. A. Martens. "Impulses to Global Mission in Isaiah." *Direction* 35 (2006) 59-69.

E. A. Martens. "Impulses to Mission in Isaiah: An Intertextual Exploration." *Bulletin for Biblical Research 17.2* (2007) 215-39.

S. B. Chapman and L. C. Warner. "Jonah and the Imitation of God: Rethinking Evangelism and the Old Testament." *Journal of Theological Interpretation* 2.1 (2008) 43-69.

D. C. Timmer. "Jonah and Mission: Missiological Dichotomy, Biblical Theology, and the *Via Tertia*." Westminster Theological Journal 70.1 (2008) 159-75.

Part 2 Apocalyptic

6. Information and Orientation

6.1 Introductions

H. H. Rowley. *The Relevance of Apocalyptic: A Study of Jewish and Christian Apocalypses from Daniel to Revelation*. Revised ed. London: Lutterworth, 1963.
> Consists of four lectures originally delivered to the Vacation Term for Biblical Study at St. Hilda's College, Oxford, in the summer of 1942, revised for the present edition. Lectures are titled: "The Rise of Apocalyptic," "The Apocalyptic Literature: I. During the Last Two Centuries B.C."; "The Apocalyptic Literature: II. During the First Century A.D."; and "The Enduring Message of Apocalyptic."

K. Koch. *The Rediscovery of Apocalyptic*. Trans. by M. Kohl. Studies in Biblical Theology 2nd ser. 22. Naperville: Allenson, 1970.
> Questions the neglect of apocalyptic texts that had occurred up to that point, arguing that the subject was central to understanding Christianity and showed the necessity of a strong historical consciousness.

L. Morris. *Apocalyptic*. Grand Rapids: Eerdmans, 1972.

W. Schmithals. *The Apocalyptic Movement: Introduction and Interpretation*. Trans. by J. E. Steely. Nashville: Abingdon, 1975.

P. D. Hanson. "Prolegomena to the Study of Jewish Apocalyptic." Pp. 389-413 in in *Magnalia Dei, the Mighty Acts of God: Essays on the Bible and Archaeology in Memory of G. Ernest Wright*. Edited by F. M. Cross, W. E. Lemke and P. D. Miller, Jr. Garden City: Doubleday, 1976.
> Reviews the history of scholarship on apocalyptic, noting two counterproductive avenues in past research: focus on Persian influence as important for the development of apocalyptic and the development of apocalyptic from wisdom. Cautious against unwise research into apocalyptic in four areas: textual and literary criticism, form criticism, the history of religions, and typology.

D. Hellholm. "The Problem of Apocalyptic Genre and the Apocalypse of John." Pp. 157-98 in *SBL 1982 Seminar Papers*. Edited by K. H. Richards. Chico: Scholars Press, 1982.
> An attempt to define the genre of apocalypses by analyzing Revelation through linguistic analysis. Almost incomprehensible.

E. P. Sanders. "The Genre of Palestinian Jewish Apocalypses." Pp. 447-59 in *Apocalypticism in the Mediterranean World and the Near East: Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12-17, 1979*. Edited by D. Hellholm. Tübingen: Mohr, 1983.
> Reviews the history of recent debate on the definition of apocalyptic, especially Collins and Carmignac, noting the distinction between genre as referring to a literary work and *Gattung* as referring to a small form with a defined *Sitz im Leben*. Criticizes past work for defining genre too loosely. Acknowledging that he does not find a neat literary genre, S. suggests defining apocalypses as those which combine revelation with hope of restoration.

M. E. Stone. "Apocalyptic Literature." Pp. 383-441 in *Jewish Writings of the Second Temple Period: Apocrypha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus.* Edited by M. E. Stone. CRINT 2/2. Philadelphia: Fortress, 1984.
> Concise consideration of the origins of apocalyptic (seen as a development from prophecy) and the apocalypticism of the Dead Sea Scrolls, as well as an investigation of the features and purposes of apocalypses and the relationship between the genres of apocalypse and testament. Provides a brief introduction to 1 Enoch, 2 Enoch, the Syriac and Greek Apocalypses of Baruch, 4 Ezra, and the Apocalypse of Abraham.

P. D. Hanson. "Apocalyptic Literature." Pp. 465-88 in *The Hebrew Bible and its Modern Interpreters.* Edited by D. A. Knight and G. M. Tucker. Chico: Scholars Press, 1985.

R. E. Sturm. "Defining the Word 'Apocalyptic': A Problem in Biblical Criticism." Pp. 17-48 in *Apocalyptic and the New Testament: Essays in Honour of J. Louis Martyn.* Edited by J. Marcus and M. L. Soards. JSNTSup 24. Sheffield: Sheffield Academic Press, 1989.

J. J. Collins. "Old Testament Apocalypticism and Eschatology." Pp. 298-304 in *The New Jerome Biblical Commentary*. Edited by R. E. Brown, J. A. Fitzmyer, and R. E. Murphy. Englewood Cliffs: Prentice Hall, 1990.

D. S. Russell. *Prophecy and the Apocalyptic Dream: Protest and Promise*. Peabody: Hendrickson, 1994.
> Popular-level introduction intended to salvage apocalyptic for modern sensibilities.

J. J. Collins. "From Prophecy to Apocalypticism: The Expectation of the End." Pp. 129-61 in *The Encyclopedia of Apocalypticism*. Vol 1: *The Origins of Apocalypticism in Judaism and Christianity*. Edited by J. J. Collins. New York: Continuum, 1998.

J. C. VanderKam. "Apocalyptic Literature." Pp. 305-22 in *The Cambridge Companion to Biblical Interpretation*. Edited by J. Barton. Cambridge University Press, 1998.

F. J. Murphy. "Introduction to Apocalyptic Literature." Pp. 1-16 in *The New Interpreter's Bible: General Articles and Introduction, Commentary, and Reflections for Each Book of the Bible Including the Apocryphal/Deuterocanonical Books in Twelve Volumes*. Vol. 7. Edited by L. E. Keck, *et al*. Nashville: Abingdon, 2001.

D. Aune. "Understanding Jewish and Christian Apocalyptic." *Word & World* 25.3 (2005) 233-45.

6.2 Assessments of research and bibliographies

L. Hartman. "Survey of the Problem of Apocalyptic Genre." Pp. 329-43 in *Apocalypticism in the Mediterranean World and the Near East: Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12-17, 1979*. Edited by D. Hellholm. Tübingen: Mohr, 1983.

Considers past approaches to the problem of apocalyptic genre, followed by H.'s own analysis of the constitutive elements of apocalyptic writing. Draws five conclusions regarding the implications of his understanding of the genre apocalypse and briefly suggests directions for future research.

F. Tavo. "The Ecclesial Notions of the Apocalypse in Recent Studies." *Currents in Biblical Research* 1.1 (2002) 112-36.

A. M. Woodruff. "Thirty Years of Near Neglect: Apocalyptic in Brazil." *JSNT* 25 (2002) 127-39.

L. DiTommaso. "Apocalypses and Apocalypticism in Antiquity." Part 1: *Currents in Biblical Research* 5.2 (2007) 235-86; part 2: *Currents in Biblical Research* 5.3 (2007) 367-432.

6.3 Collected essays

R. W. Funk (ed.). "Apocalypticism." *Journal for Theology and the Church* 6. New York: Herder and Herder, 1969.

S. Custer (ed.). *Biblical Viewpoint* 8.2 (1974).
   An issue of a journal focused on the book of Daniel.

K. Koch and J. M. Schmidt (eds.). *Apokalyptik*. Darmstadt: Wissenschaftliche Buchgesellschaft, 1982.
   Collects twenty-six essays by German scholars on the topic of Jewish and Christian apocalyptic from the period 1843-1971, followed by a bibliography on the topic. A valuable introduction by K. Koch traces the development of research on the topic for that period.

W. C. Van Wyk. *Old Testament Essays: Aspects of Apocalypticism*. Pretoria, South Africa, 1984.

E. Ulrich and J. VanderKam (eds.). *The Community of the Renewed Covenant: The Notre Dame Symposium on the Dead Sea Scrolls*. Christianity and Judaism in Antiquity 10. Notre Dame: University of Notre Dame Press, 1994.
   The fifth heading in these collected essays is "Apocalypticism, Messianism, and Eschatology," which is comprised of four essays: "Apocalyptic Texts at Qumran" (D. Dimant); "Teacher and Messiah? The One Who Will Teach Righteousness at the End of Days" (J. J. Collins); "Messianism in the Scrolls" (J. VanderKam); and "Messianism, Resurrection, and Eschatology at Qumran and in the New Testament" (E. Puech).

M. Wilks (ed.). *Prophecy and Eschatology*. Studies in Church History Subsidia 10. Oxford: Blackwell, 1994.
   Seventeen essays exploring the combination of fear and hope in the history of apocalypticism in the medieval period and after. The papers were presented at the Fifth Anglo-Dutch Colloquium of Church Historians held at Groningen (1992).

P. Sacchi. *Jewish Apocalyptic and Its History*. JSPSup 20. Translated by William J. Short. Sheffield: Sheffield Academic Press, 1996. Original publication: *L'Apocalittica guidaica e la sua storia*. Brescia: Paideia, 1990.

Collection of eleven of S.'s previous articles on apocalyptic written from 1979-90, organized into two sections: "The Quest for the Historical Apocalyptic" and "Some Themes of the Apocalyptic Current against the Background of Jewish Thought."

J. Barton and D. Reimer (eds.). *After the Exile: Essays in Honour of Rex Mason*. Macon, Ga: Mercer University Press, 1996.
   "Apocalyptic Imagery as Political Cartoon?" (D. S. Russell); "Isaianic Traditions in the Book of Enoch" (M. Knibb).

C. A. Evans and P. W. Flint (eds.). *Eschatology, Messianism, and the Dead Sea Scrolls*. Studies in the Dead Sea Scrolls and Related Literature. Grand Rapids: Eerdmans, 1997.
   A collection of nine essays. Note in particular: "Moses' Birth Story: A Biblical Matrix for Prophetic Messianism" (P. E. Hughes); "The Daniel Tradition at Qumran" (P. W. Flint); "The Expectation of the End in the Dead Sea Scrolls" (J. J. Collins); "Throne-Chariot Mysticism in Qumran and in Paul" (J. M. Scott); and "'And When That One Comes': Aspects of Johannine Messianism" (D. Neufeld).

L. L. Grabbe and R. D. Haak (eds.). *Knowing the End from the Beginning: The Prophetic, the Apocalyptic and Their Relationships*. JSPSup 46; London: T&T Clark, 2003.

J. H. Ellens and W. G. Rollins (eds.). *Psychology and the Bible: A New Way to Read the Scriptures*. Vol. 1 *From Freud to Kohut*. Vol. 2: *From Genesis to Apocalyptic Vision*. Westport: Praeger, 2004.

M. A. Sweeney. *Form and Intertextuality in Prophetic and Apocalyptic Literature*. FAT 45. Tübingen: Mohr Siebeck, 2005.
   A collection of nineteen essays, most previously published. The essays range widely over the corpus of the prophetic books, discussing matters of authorship, prophetic exegesis, false prophecy, textual criticism, etc.—distributed in a balanced way over the major and minor prophets. Four essays focus on Daniel and apocalyptic.

K. Bracht and D. S. du Toit (eds.). *Die Geschichte der Daniel-Auslegung in Judentum, Christentum und Islam: Studien zur Kommentierung des Danielbuches in Literatur und Kunst*. BZAW 371. Berlin: de Gruyter, 2007.
   Essays on the interpretation of Daniel in Judaism, Christianity and Islam that are concerned either with the sources exemplary for an epoch or represent a turning-point in the interpretation of Daniel. Contributions are divided into six parts. Part 1: the text itself includes "Das aramäisch-hebräisch Danielbuch. Konfrontation zwischen Weltmacht und monotheistischer Religionsgemeinschaft in universalgeschichtlicher Perspektive" (K. Koch). Part 2: Earliest Reception: "Die Rezeption des Danielbuches im hellenistischen Judentum" (M. Tilly); "Die Danielrezeption in Markus 13" (D. S. du Toit). Part 3: Early Church: "*Logos parainetikos*: Der Danielkommentar des Hippolyt" (K. Bracht); "The Relevance of the Book of Daniel for Fourth-Century Christianity According to the Commentary Ascribed to Ephrem the Syrian" (P. J. Botha); "Der Danielkommentar des Hieronymus" (R. Courtnay); R. C. Hill, "The Commentary on Daniel by Theodoret of Cyrus" (R. C. Hill). Part 4: Middle Ages: "Bemerkungen zu Daniel in der islamischen Tradition" (H. Bobzin); "Die Auslegung des Danielbuches in der Schrift „Die Quellen der Erlösung" des Don Isaak Abravanel (1437-1508)" (S. Schorch); "Nicholas of Lyra's Commentary on Daniel in the Literal Postill (1329)" (P. D. W. Krey). Part 5: Reformation: "Luthers Vorrede zum Propheten Daniel in seiner Deutschen Bibel" (S. Strohm); "Die Danielprophetie als Reflexionsmodus revolutionärer Phantasien im Spätmittelalter" (W. Röcke); "Daniel in der Ikonografie des Reformationszeitalters"

(K. Koch); "Melancthons Verständnis des Danielbuchs" (H. Scheible); "Prophecy and History in Calvin's Lectures on Daniel (1561)" (B. Pitkin). Part 6: "Isaac Newton and the Exegesis of the Book of Daniel" (S. Mandelbrote).

7. Definition and Identification

7.1 Apocalyptic in the Ancient Near East

S. A. Kaufman. "Prediction, Prophecy, and Apocalypse in the Light of New Akkadian Texts." Pp. 221-28 in *Proceedings of the Sixth World Congress of Jewish Studies*. Edited by A. Shinan. Vol. 1. Jerusalem: Jerusalem Academic Press, 1977.
> Considers the relationships between Mesopotamian and biblical apocalyptic genres. Concludes that these relationships are superficial and may be noted in other genres, such as the religious historiography of the Bible, as well as in Mesopotamian omen literature. Both, however, were important to their respective cultures in that they were prescribed "for the religious and political needs of their own time and place" (227).

W. G. Lambert. *The Background of Jewish Apocalyptic*. London: Athlone, 1978.

J. J. Collins. "Persian Apocalypses." *Semeia* 14 (1979) 207-17.
> Introduction to and survey of the most significant Persian apocalyptic texts and related works.

R. J. Clifford. "The Roots of Apocalypticism in Near Eastern Myth." Pp. 3-38 in *The Encyclopedia of Apocalypticism*. Vol 1: *The Origins of Apocalypticism in Judaism and Christianity*. Edited by J. J. Collins. New York: Continuum, 1998.

A. Blasius and B. U. Schipper. *Apokalyptik und Ägypten: Eine kritische Analyze der relevanten Texteaus dem griechisch-römischen Ägypten*. OLA 107. Leuven: Peeters, 2002.

P. G. Kreyenbroek "Millennialism and Eschatology in the Zoroastrian Tradition." Pp. 33-55 in *Imagining the End: Visions of Apocalypse from the Ancient Middle East to Modern America*. Edited by A. Amanat and M. T. Bernhardsson. New York: I. B. Tauris, 2002.

7.2 Old Testament origins of apocalyptic: cult, wisdom, prophecy

S. Amsler. "Zacharie et l'origine de l'apocalyptique." Pp. 227-31 in *Congress Volume: Uppsala 1971*. VTSup 22. Leiden: Brill, 1972.

R. North. "Prophecy to Apocalyptic via Zechariah." Pp. 47-71 in *Congress Volume: Uppsala 1971*. VTSup 22. Leiden: Brill, 1972.
> After providing a summary description of Zechariah, N. considers the definition of apocalyptic and prophecy, interacting with contemporary research. Ponders the nature of history and concludes that First and Second Zechariah differ by the same features they have in common with apocalyptic, but that this does not indicate that they are closer to apocalyptic than to prophecy.

W. R. Millar. *Isaiah 24-27 and the Origin of Apocalyptic*. Harvard Semitic Monograph Series 11. Missoula: Scholars Press, 1976.

R. P. Carroll. "Twilight of Prophecy or Dawn of Apocalyptic." *JSOT* 14 (1979) 3-35.

P. D. Hanson. "Apocalyptic Seers and Priests in Conflict, and the Development of the Visionary/Pragmatic Polarity." Pp. 37-62 in *The Diversity of Scripture: A Theological Interpretation*. Philadelphia: Fortress, 1982.

M. A. Knibb. "Prophecy and the Emergence of the Jewish Apocalypses." Pp. 155-80 in *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. Edited by R. J. Coggins, A. Phillips, and M. Knibb. Cambridge: Cambridge University Press, 1982.
> Seeks to define the terms *apocalypse* and *apocalyptic*, to articulate the relationship between apocalyptic and wisdom literature, and to outline the transition between prophecy and apocalyptic. Finds that although evidence exists that apocalyptic is a continuation of OT prophecy, other influences also contributed, and that apocalypses were learned compositions, but the precise nature of the development of apocalyptic is unclear.

B. A. Mastin. "Wisdom and Daniel." Pp. 161-69 in *Wisdom in Ancient Israel: Essays in Honour of J. A. Emerton*. Edited by J. Day, R. P. Gordon, and H. G. M. Williamson. Cambridge: Cambridge University Press, 1995.
> Seeks to "estimate the role of mantic wisdom in the production of the book of Daniel," finding that the scribes responsible for Daniel were well acquainted with mantic traditions and drew on them freely, but that the influence of mantic wisdom on the authors of Daniel should not be overemphasized (163).

M. Sæbø. "Old Testament Apocalyptic in its Relation to Prophecy and Wisdom: The View of Gerhard von Rad Reconsidered." Pp. 232-47 in *On the Way to Canon: Creative Tradition History in the Old Testament*. JSOTSup 191. Sheffield Academic Press, 1998.

J. K. Aitken. "Apocalyptic, Revelation and Early Jewish Wisdom Literature." *New Heaven and New Earth: Prophecy and the Millennium: Essays in Honour of Anthony Gelston*. Edited by P. J. Harland and R. Haywood. Leiden: Brill, 1999.

F. G. Martínez (ed.). *Wisdom and Apocalypticism in the Dead Sea Scrolls and in the Biblical Tradition*. Biblioteca Ephemeridum Theologicarum Lovaniensium 168. Leuven: University Press, 2003.
> Collection of twenty-three essays originally presented at the *Colloquium Biblicum Lovaniense* (2002). Organized in four parts, the volume deals with the relationship of wisdom and apocalyptic in the Dead Sea Scrolls and in the biblical tradition, wisdom texts from Qumran, analysis of biblical wisdom texts in light of the Qumran scrolls, and aspects of Qumran wisdom texts helpful for NT studies.

7.3 Social setting of apocalyptic

J. H. Ellens. "Psychological Aspects of Biblical Apocalypticism." Pp. 231-38 in *Psychology and the Bible: A New Way to Read the Scriptures*. Vol. 3: *From Gospel to Gnostics*. Edited by J. H. Ellens and W. G. Rollins. Westport: Praeger, 2004.

> Seeks to "develop and illustrate the role of psychological process in the development of the master stories of Judaism and Christianity" by paying attention to the use of wisdom traditions centered on the Torah in Judaism and on the person of Christ in Christianity (231).

8. Conception and Communication

8.1 Literary considerations

J. W. Wesselius. "Language and Style in Biblical Aramaic: Observations on the Unity of Daniel II-VI." *VT* 38 (1988) 194-209.

> Demonstrates the redactional unity of Dan 2-6 through the use of certain uncommon syntactical constructions that served as a kind of parenthesis to slow down the narrative. This stylistic similarity strongly supports the contention that Dan 2-6 originally formed part of another book of Daniel.

B. L. Woodard, Jr. "Literary Strategies and Authorship in the Book of Daniel." *JETS* 37 (1994) 39-53.

> Studies the authorial voice in Daniel 1-6 in order to emphasize the unity and artistry inherent in the book. Against conservative scholars who read the book one-sidedly, W. emphasizes the need to "understand the Biblical text in its literary richness, its historical accuracy and its theological substance" (53).

S. Segert. "Poetic Structures in the Hebrew Sections of the Book of Daniel." Pp. 261-75 in *Solving Riddles and Untying Knots: Biblical Epigraphic, and Semitic Studies in Honor Jonas C. Greenfield*. Edited by Z. Zevit, *et al*. Winona Lake: Eisenbrauns, 1995.

> Finds that Dan 8:23-26, 9:24-27 and 12:1-3 exhibit traits of post-exilic poetry, including parallelism (weakened in this period), word pairs, and "prosodic regularity according to an alternation or accentuation system" (261). Dan 11:2-45, however, is found to be prose, but S. argues that division into short lines corresponding to poetic cola aids in understanding the text.

8.2 Visions and revelations

M. Himmelfarb. "Revelation and Rapture: The Transformation of the Visionary in the Ascent Apocalypses." Pp. 79-90 in *Mysteries and Revelations: Apocalyptic Studies since the Uppsala Colloquium,* JSPSup 9. Edited by J. J. Collins and J. H. Charlesworth. Sheffield: Sheffield Academic Press, 1991.

> Argues that rapture of the meritorious individual was one way in which apocalyptic visionaries transcended the gulf between the human and divine worlds, and that the repeated description of human angelification in the apocalypses is one symptom of the wish to be near to God.

D. Merkur. "The Visionary Practices of Jewish Apocalyptists." Pp. 317-47 in *Psychology and the Bible: A New Way to Read the Scriptures*. Vol. 2: *From Genesis to Apocalyptic Vision*. Edited by J. H. Ellens and W. G. Rollins. Westport: Praeger, 2004.

Addresses two questions from a psychoanalytic perspective: (1) Were apocalyptic texts influenced by the authors' perceived visionary experiences? (2) If so, how were these visions elicited? Suggests that ecstatic visions as recorded in apocalyptic were induced as an ecstatic response by the unconscious as a defense against deliberately provoked depression used to summon visions. Fear experienced during visions likewise has psychological causes.

J.-M. Husser. "Scribes inspirés et écrits cèlestes." Pp. 195-213 in *Congress Volume Leiden 2004*. VTSup 109. Leiden: Brill, 2006.

8.3 Ideology and theological themes

M. E. Stone. "Lists of Revealed Things in the Apocalyptic Literature." Pp. 414-52 in *Magnalia Dei, the Mighty Acts of God: Essays on the Bible and Archaeology in Memory of G. Ernest Wright*. Edited by F. M. Cross, W. E. Lemke, and P. D. Miller, Jr. Garden City: Doubleday, 1976.
>   Considers the function and placement of lists in apocalyptic literature, discovering both a longer and shorter variety. These lists constitute a summary of information available to the visionary, and either come at the climax of the vision or as guides to the subject matter given in later recapitulation of the vision. Interrogative lists also exist which share similarities with some wisdom literature (e.g. Job 38).

C. Milikowsky. "Which Gehenna? Retribution and Eschatology in the Synoptic Gospels and in Early Jewish Texts." *NTS* 34 (1988) 238-49.

J. J. Collins. "The Meaning of 'the End' in the Book of Daniel." Pp. 91-98 in *Of Scribes and Scrolls: Studies on the Hebrew Bible, Intertestamental Judaism, and Christian Origins presented to John Strugnell on the Occasion of His Sixtieth Birthday*. College Theology Society Resources in Religion 5. Lanham: University Press of America, 1990.
>   Argues that despite diversity in how Daniel treats the idea of the "end," from the perspective of the final editor it involves the removal of the desolating sacrilege and the restoration of the temple (already complete) as well as the resurrection of the righteous and their translation to the heavens (still future). In these respects, Daniel's idea of the end is much closer to Enoch than to previous prophets.

P. Schäfer. *The Hidden and Manifest God*. New York: State University of New York, 1992.

S. M. Olyan. *A Thousand Thousands Served Him.* Tübingen: Mohr/Siebeck, 1993.
>   Theorizes that the names of angels and the designations of angelic brigades were derived from textual exegesis, arguing against the notion of a remote God being responsible for the increased attention paid to angels. Divine attributes, rare words, Ezekiel's description of the divine throne, and other factors served in part as catalysts for increased Jewish attention to angelology.

J. VanderKam. "Messianism in the Scrolls." Pp. 211-34 in *The Community of the Renewed Covenant*. Edited by E. Ulrich and J. VanderKam. Notre Dame, Ind.: University of Notre Dame Press, 1994.)
>   Describes both the priestly and Davidic messiahs expected at Qumran by providing an overview of its terminology and description in relevant texts. Concludes that "at Qumran there was a dual messianism, with one messiah being priestly and the other davidic" (234).

J. C. VanderKam. "Messianism and Apocalypticism." Pp. 193-228 in *The Encyclopedia of Apocalypticism*. Vol 1: *The Origins of Apocalypticism in Judaism and Christianity*. Edited by J. J. Collins. New York: Continuum, 1998.

D. E. Aune with E. Stewart. "From the Idealized Past to the Imaginary Future: Eschatological Restoration in Jewish Apocalyptic Literature." Pp. 147-77 in *Restoration: Old Testament, Jewish and Christian Perspectives*. Edited by J. M. Scott. JSJSup 72. Leiden: Brill, 2001.

J. Goldingay. "Daniel in the Context of Old Testament Theology." Pp. 639-60 in *The Book of Daniel: Composition and Reception.* 2 vols. FIOTL 2. VTSup 83. Edited by J. J. Collins and P. Flint. Leiden: Brill, 2001/02.

S. Beyerle. *Die Gottesvorstellungen in der antik-judischen Apokalyptik*. Leiden: Brill, 2005.

J. Y. Jindo. "On Myth and History in Prophetic and Apocalyptic Eschatology." *VT* 55 (2005) 412-15.

W. S. Towner. "Beyond the Blue Horizon: the Polity of Israel and the Nations Yet to Come." Pp. 295-312 in *Constituting the Community: Studies on the Polity of Ancient Israel in Honor of S. Dean McBride, Jr.* Edited by J. T. Strong and S. S. Tuell. Winona Lake: Eisenbrauns, 2005.
> Seeks to "trace the development of forward-looking political vision in the later strata of the Hebrew Bible" (297). Includes in prophetic literature, protoapocalyptic literature, and the book of Daniel. Each of the three is discussed for its own unique features and for how it reflects the exemplary polity of Deuteronomy. The comparison between Daniel and Deuteronomy is possible because of the nature of the heroes in the book as faithful to the Torah. Prophetic eschatology and Daniel picture the rule of the saints "not as tyranny by the saints but will flow from the overthrow of the tyranny of foreign kings in favor of a rule of egalitarian justice and peace presided over by the saints" (304). Finishes by comparing American visions of polity to biblical antecedents.

J. H. Han. *Daniel's Spiel: Apocalyptic Literacy in the Book of Daniel*. Lanham: University Press of America, 2007.

9. Composition and Compilation

9.1 Daniel as a Whole

H. L. Ginsberg. "The Composition of the Book of Daniel." *VT* 4 (1954) 246-75.
> Criticizes H. H. Rowley's essay ("The Unity of the Book of Daniel," *HUCA* 23 (1950-51) 233-73) that argues for the production of Daniel by a single author during the reign of Antiochus IV. Should be read together with Rowley's reply in *VT* 5 (1955) 272-76.

B. Waltke. "The Date of the Book of Daniel." *BSac* 133 (1976) 319-29.
> Counters arguments against dating Daniel to the sixth century and the alleged historical inaccuracies of the book, arguing for traditional dating.

J. J. Collins. *The Apocalyptic Vision of the Book of Daniel*. HSM 16. Missoula: Scholars Press, 1977.

> Seeks to "examine the meaning of the book of Daniel as found in the Hebrew bible" by using historical-critical insights to fully exposit its message (xv). Surveys all relevant redactional, historical and interpretational issues in Daniel as a means to this end. Finds that Daniel was given impetus by crisis literature and that it exhibits two distinctive traits: polarization and stress on wisdom and incipient mysticism, which lead not to disengagement from the world but a critique of its injustice.

P. R. Davies. "Eschatology in the Book of Daniel." *JSOT* 17 (1980) 33-53.

> Reaches three conclusions: (1) Daniel's tales and visions share a literary and historical continuity which results from rereading and redacting the tales in the Maccabean period; (2) labeling Daniel as "apocalyptic" is harmful in understanding its growth; and (3) the book's eschatology results from re-reading the tales in the Maccabean period, with the result that both the tales and the visions stress the triumph of the divine rule.

S. Reid. *Enoch and Daniel: A Form Critical and Sociological Study of the Historical Apocalypses*. Berkeley: BIBAL, 1989.

M. A. Knibb. "'You Are Indeed Wiser than Daniel': Reflections on the Character of the Book of Daniel." Pp. 399-411 in *The Book of Daniel in the Light of New Findings*. Edited by A. S. van der Woude. Leuven: Leuven University Press, 1993.

> Follows von Rad in arguing that Daniel originated in wisdom, not prophetic, circles and that Daniel's exegesis of earlier prophetic oracles in chapters (8) 9-12 stands in continuity with the portrait of him as an expert in mantic wisdom in the earlier section of the book. The image the book gives of its authors closely resembles Sirach's portrait of the ideal scribe (39:1).

H. van Deventer. "The Bold, the Beautiful and the Beasts in the Book of Daniel." *Scriptura* 90 (2005) 722-30.

M. Nel. "Huidige Daniëlnavorsing, en die pad vorentoe." *Old Testament Essays* 18 (2005) 777-89.

M. Nel. "Vyandigheid in apokaliptiese literatuur—die Daniëlboek." *In die Skriflig* 40 (2006) 299-316.

9.2 Daniel 1-6

G. F. Hasel. "The Four World Empires of Daniel 2 against Its Near Eastern Environment." *JSOT* 12 (1979) 17-30.

> Suggests that the Babylonian Dynastic Chronicle provides the closest parallel for understanding the concept of the succession of four world empires in Daniel 2, in contrast to Persian, Hellenistic and Roman parallels offered earlier. Emphasizes the immense creativity displayed in incorporating the schema into Daniel.

J. J. Collins. "Apocalyptic Genre and Mythic Allusions in Daniel." *JSOT* 21 (1983) 83-100.

Responding to Davies ("Eschatology in the Book of Daniel"), C. defends the usefulness of apocalyptic generic categories for interpreting Daniel and characterizes mythological imagery as an essential component of the book. Reading Daniel's apocalyptic visions only in light of the court tales in Daniel 1-6 invites misunderstanding.

M. Henze. *The Madness of King Nebuchadnezzar: The Ancient Near Eastern Origins and the Early History of Interpretation of Daniel 4*. JSJSup 61. Leiden: Brill, 1999.
Investigates the madness of King Nebuchadnezzar in Daniel 4 by first comparing the Old Greek and Masoretic Text versions, concluding that neither served as the *Vorlage* of the other but that both are "double literary editions" (40). Further argues that the story of Nebuchadnezzar's madness is indebted to ANE traditions about King Nabonidus and the Epic of Gilgamesh's description of the wild man Enkidu. The final chapters trace the interpretation of Daniel 4 by the rabbis, the Syriac fathers, and other figures in Christianity.

D. C. Polaski. "*Mene, Mene, Tekel, Parsin*: Writing and Resistance in Daniel 5 and 6." *JBL* 123 (2004) 649-69.
Examines the portrayal of writing in Daniel 5-6 as a way of investigating the social location of the book's authors. Daniel 5 portrays writing as key to the exercise of royal authority, while in chapter 6 a more complex picture emerges. Both accounts of writing explore the tension between divine and human rule, but the divine subversion of human rule and Daniel's cleverness paradoxically serves to buttress human sovereignty.

S. Kirkpatrick. *Competing for Honor: A Social-Scientific Reading of Daniel 1-6*. Biblical Interpretation Series 74. Leiden: Brill, 2005.
Sociological study of Daniel 1-6 from the perspective of honor and shame, in which K. pays attention to the sources of honor, the means of achieving it, envy, replication of honor, its symbols, collective honor, and honor-related social institutions. Reading of Dan 1-6 this way helps to "articulate a resistance to the perceived threat of a loss of Judean identity and heritage in the face of an overwhelming and oppressive Hellenistic domination" (38). Successive chapters consider Daniel 1 (resistance), 2 (excellence), 3 and 6 (envy), and 4 and 5 (success and failure). Differences between the Judean and Hellenistic cultures arise not in the value placed on honor but on the mechanisms and conditions used to grant honor.

E. C. Lucas. "A Statue, a Fiery Furnace and a Dismal Swamp: A Reflection on Some Issues in Biblical Hermeneutics." *Evangelical Quarterly* 77 (2005) 291-307.

A. Pinker. "A Dream of a Dream in Daniel 2." *Jewish Bible Quarterly* 33 (2005) 231-40.

D. M. Valeta. "Court or Jester Tales? Resistance and Social Reality in Daniel 1-6." *Perspectives in Religious Studies* 32 (2005) 309-24.

M. E. Mills. "Household and Table: Diasporic Boundaries in Daniel and Esther." *Catholic Biblical Quarterly* 68 (2006) 408-20.

M. Nel. " 'n Semiotiese ontleding van Daniel 1." *Hervormde Teologiese Studies* 62 (2006) 501-19.

C. B. Hays. "Chirps from the Dust: The Affliction of Nebuchadnezzar in Daniel 4:30 in Its Ancient Near Eastern Context." *JBL* 126 (2007) 305–325.

> Contends that the animal imagery applied to Nebuchadnezzar in Daniel 4 is typical of those who are afflicted by the gods in the ANE. Animal features are especially prominent in the description of underworld deities, and drenching with rain is a form of divine affliction. Prayers, especially thanksgivings and laments, associate suffering with the encroachment of the powers of death, and so it is the suffering of Nebuchadnezzar that his transformation into an animal wants to emphasize.

H.-F. Richter. *Daniel 2-7: Ein Apparat zum aramäischen Text*. Semitica et Semitohamitica Berolinensia 8. Aachen: Shaker, 2007.

> Intended as a guide to the Aramaic text of Daniel, this work provides the unpointed Aramaic text with a German translation and discussion of problematic phrases below it. Under a double line below this, versional evidence is given (primarily from the LXX, Theodotion, the Vulgate and the Peshitta).

D. Valeta. "The Book of Daniel in Recent Research (Part 1)." *Currents in Biblical Research* 6.3 (2008) 330-54.

D. Valeta. *Lions and Ovens and Visions: A Satirical Reading of Daniel 1-6*. Sheffield Phoenix, 2008.

9.3 Daniel 7-12

H. H. Rowley. "Composition of the Book of Daniel: Some Comments on Professor Ginsberg's Article." *VT* 5 (1955) 272-76.

A. S. van der Woude. "Prophetic Prediction, Political Prognostication, and Firm Belief: Reflections on Daniel 11:40-12:3." Pp. 63-73 in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*. Edited by C. A. Evans and S. Talmon. Biblical Interpretation Series 28. Leiden: Brill, 1997.

> Seeks to identify the historical setting and prophetic context out of which Daniel composed 11:40-12:3. Though Daniel erred in predicting a third expedition by Antiochus IV against Egypt, his firm belief, in the face of terrifying political circumstances, that God would eventually vindicate the faithful, is impressive. Argues against Ginsberg that Dan 12:3 is the earliest interpretation of the suffering servant in Isa 53.

D. Berrigan. *Daniel: Under the Siege of the Divine*. Farmington: Plough, 1998.

J. Eggler. *Influences and Traditions Underlying the Vision of Daniel 7:2-14: The Research History from the End of the 19th Century to the Present*. Orbis Biblicus et Orientalis 177. Fribourg/ Göttingen: Universitätsverlag/ Vandenhoeck & Ruprecht, 2000.

> After a brief introduction, the two major chapters treat the history of scholarship of vv. 2-8 and vv. 9-14 from the perspective of foreign influence (Babylonian, Greek, Canaanite, Phoenician, Iranian, Egyptian), astrological influence, Old Testament influence, iconographic influences, and other pressures.

O. Keel and U. Staub. *Hellenismus und Judentum: Vier Studien zu Daniel 7 und zur Religionsnot unter Antiochus IV*. Orbis Biblicus et Orientalis 178. Fribourg/ Göttingen: Universitätsverlag/ Vandenhoeck & Ruprecht, 2000.

> A collection of four studies by the two authors. In "Die Tiere und der Mensch in Daniel 7," K. argues the sharp distinction between animal and human is indebted to Greek (Stoic and Aristotelian) thought and is only indirectly influenced by ANE iconography (through Ezekiel). In "Das Tier mit den Hörnern: Ein Beitrag zu Dan 7,7f," S. argues that the fourth beast in these verses is a war-elephant, representing Hellenistic sovereignty. In "Die Kultischen Massnahmen Antiochus' IV: Religionsverfolgung und/ oder Reformversuch? Eine Skizze," K. contends that Antiochus' measures were not intended to suppress Judaism but to reform it. The final essay by K., "1 Makk 2 – Rechtfertigung, Programm und Denkmal für die Erhebung der Hasmonäer," investigates the nature of 1 Macc 2 as propaganda.

S. F. Matthews. "The Numbers in Daniel 12:11-12: Rounded Pythagorean Plane Numbers?" *CBQ* 63 (2001) 630-46.

> Complex study suggesting that the numbers in Daniel 12:11-12 (1290 and 1335) are Pythagorean plane numbers, or numbers that represent geometric shapes. In combination with the significant numbers 7 and 70, these numbers are used for their symbolic, not historical, implications with the result that the numbers' relationship serves as one method of unifying the book.

T. J. Meadowcroft. "Exploring the Dismal Swamp: The Identity of the Anointed One in Daniel 9:24-27." *JBL* 120 (2001) 429-49.

> Theorizes that the "most holy place" in Daniel 9:24 refers to a group of people connected with the temple, with the result that the "anointed ones" in 9:25-26 should be understood as members of the same group. In conjunction with M.'s understanding of the book's chronology, such an interpretation facilitates understanding how the passage is used in Mark 13 and Revelation.

J. Eggler. *Influences and Traditions Underlying the Vision of Daniel 7:2-14*. OBO 177. Freiburg, Switz.: University Press, 2002.

T. Meadowcraft. "History and Eschatology in Tension: A Literary Response to Daniel 11:40-45 as Test Case." *Pacifica* 17 (2004) 243-50.

P. Niskanen. "Daniel's Portrait of Antiochus IV: Echoes of a Persian King." *CBQ* 66 (2004) 378-86.

> Argues that Daniel 11:40-45's account of the death of Antiochus IV is based on Dionysius of Halicarnassus' account of Cambyses, noting six parallels between the accounts.

10. Transmission and Interpretation

10.1 Language, texts, and translations

A. van der Kooij. "A Case of Reinterpretation in the Old Greek of Daniel 11." Pp. 72-80 in *Tradition and Re-Interpretation in Jewish and Early Christian Literature: Essays in Honour of Jürgen C. H. Lebram*. Edited by J. W. can Henten, *et al*. Studia Post Biblica 36. Leiden: Brill, 1986.

Compares Daniel 11:14 in the Old Greek and the Masoretic Text, finding that the Old Greek reinterprets the verse using common exegetical techniques to indicate the positive way in which the Ptolemaic army dealt with Judea in 201-200 BC.

E. Ulrich. "Daniel Manuscripts from Qumran. Part 1: A Preliminary Edition of 4QDan[a]." *BASOR* 268 (1987) 17-37. E. Ulrich. "Daniel Manuscripts from Qumran. Part 2: A Preliminary Edition of 4QDan[b] and 4QDan[c]." *BASOR* 274 (1989) 3-26.

Provides a preliminary edition of three major scrolls of Daniel found at Qumran: 4QDan[a], 4QDan[b] and 4QDan[c] with photographs, transcriptions and notes.

D. Wenthe. "The Old Greek Translation of Daniel 1 – 6." Ph.D. diss. University of Notre Dame, 1991.

Investigates the character of the Old Greek translation of Daniel 1-6, concluding that the Old Greek of Daniel 4-6 is translating a different text than that preserved in the MT and is not paraphrasing the text for his own purposes.

J. F. A. Sawyer. "My Secret Is With Me' (Isaiah 24.16): Some Semantic Links between Isaiah 24-27 and Daniel." Pp. 307-17 in *Understanding Poets and Prophets: Essays in Honour of George Wishart Anderson*. JSOTSup 152. Edited by A.G. Auld. Sheffield: Sheffield Academic Press, 1993.

Argues that the book of Daniel must "have a crucial role to play in providing early evidence for the meaning of the MT" and that "whatever the original date of Isaiah 24-27, the precise meaning and associations of some of the words and phrases in the Hebrew text in which they have come down to us, can be illuminated by reference to the language of the book of Daniel" (308). Illustrates his thesis with examples from Isa 24-27.

O. Munnich. "Le cadrage dynastique et l'ordre des chapitres dans le livre de Daniel." Pp. 161-95 in *L'apport de la Septante aux etudes sur l'antiquité: acts du colloque de Strasbourg, 8-9 novembre 2002*. Edited by J. Joosten and P. Le Moigne. Paris: Cerf, 2005.

Comparison of the MT and LXX of Daniel suggests that many of the proper names of kings in Daniel 1-6 are secondary, as are the chronological notices with which the stories open (and occasionally close), suggesting a tendency toward increased historical specificity. The order of Daniel in Papyrus 967, in which chaps. 7-8 follow chap. 4, is seen to be older than the order in MT, since the MT wants to preserve a more exact historical order.

R. T. McLay. "The Old Greek Translation of Daniel IV-VI and the Formation of the Book of Daniel." *VT* 55.3 (2005) 304-23.

"The proposals by J. Lust and O. Munnich that 967 preserves a more original version of the content and order of the chapters for the *Vorlage* of Daniel are critiqued. Additional linguistic evidence that supports the theory that the Old Greek translation of chapters iv-vi circulated together independently is also provided. Finally, a hypothesis for the growth and stages of the book of Daniel that includes an explanation for the origins of the Greek versions is outlined" (323 from the abstract).

O. Munnich. "La Peshitta de Daniel et ses relations textuelles avec la Septante." Pp. 229-47 in *L'Ecrit et l'Espirit: etudes d'histoire du text et de theologie biblique en hommage á Adrian Schenker*. Edited by D. Böhler, I. Himbaza and P. Hugo. Orbis Biblicus et Orientalis 214. Fribourg/ Göttingen: Academic Press/ Vandenhoeck & Ruprecht, 2005.

Investigates the rapport between the Peshitta and LXX of Daniel, significant because the Peshitta is generally considered to have been translated from a *Vorlage* very close to the MT. Argues on the

basis of agreements between the Peshitta and Qumran texts of Daniel that the agreements between the LXX and Peshitta go back to Hebrew-Aramaic exemplars, although influence from the Greek can explain a few cases. These differences between the Peshitta, MT and LXX show that the textual form of Daniel was still in flux and argue for a relatively faithful translation in the LXX.

J.-W. Wesselius. "The Literary Nature of the Book of Daniel and the Linguistic Character of its Aramaic." *Aramaic Studies* 3 (2005) 241-83.

J. Alobaidi. *The Book of Daniel: The Commentary of R. Saadia Gaon. Edition and Translation.* Bible in History 6. Bern: Peter Lang, 2006.
> After a description of the manuscripts of Saadia's commentary and a synopsis of which portions they preserve, A. presents a full text and translation of his commentary on Daniel.

A. Gianto. "Notes from a Reading of Daniel 2." Pp. 59-68 in *Sôfer Mahîr: Essays in Honour of Adrian Schenker Offered by the Editors of Biblia Hebraica Quinta*. Edited by Y. A. P. Goldman, A. van der Kooij, and R. D. Weis. VTSup 110. Leiden: Brill, 2006.

10.2 Second Temple Jewish literature and New Testament

R. E. Brown. *The Semitic Background of the Term "Mystery" in the New Testament*. Philadelphia: Fortress, 1968.
> Reprinting, with minor corrections and changes, of three articles in which Brown demonstrated the pre-Christian background of the term "mystery" in the OT, the Pseudepigrapha and Qumran. Systematically examines each of the NT uses of "mystery," showing that the term is understandable through Jewish traditions without assuming the influence of mystery religions on early Christianity.

C. A. Moore. *Daniel, Esther, and Jeremiah: The Additions*. Anchor Bible 44. Garden City: Doubleday, 1977.

D. Hellholm. "The Problem of Apocalyptic Genre and the Apocalypse of John." Pp. 157-98 in *SBL 1982 Seminar Papers*. Edited by K. H. Richards. Chico: Scholars Press, 1982.

E. S. Fiorenza. "The Phenomenon of Early Christian Apocalyptic: Some Reflections on Method." Pp. 295-316 in *Apocalypticism in the Mediterranean World and the Near East: Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12-17,* 1979. Edited by D. Hellholm. Tübingen, Mohr [Siebeck], 1983.
> Examines four approaches to studying the phenomenon of early Christian apocalypticism, the phenomenological, "essential," literary-symbolic, and literary-phenomenological for their contributions and drawbacks. Advocates understanding Christian apocalyptic as a distinct phenomenon yet in continuity with Jewish and Greco-Roman apocalyptic.

H. Stegemann. "Die Bedeuting der Qumranfunde für die Erforschung der Apokalyptik." Pp. 495-530 in *Apocalypticism in the Mediterranean World and the Near East: Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12-17, 1979*. Edited by D. Hellholm. Tübingen: Mohr, 1983.

B. W. Anderson. "The Apocalyptic Rendering of the Isaiah Tradition." Pp. 17-38 in *The Social World of Formative Christianity and Judaism*. Edited by J. Neusner, *et al*. Philadelphia: Fortress, 1988.

> Inquires "how the Isaianic tradition was finally reinterpreted in the theological style known as apocalyptic" by investigating certain themes in the final form of the book, including the cosmic king of Zion, the mystery of God's kingdom, the triumph of the divine warrior, and waiting for God (18).

O. L. Cope. "'To the close of the age': The Role of Apocalyptic Thought in the Gospel of Matthew." Pp. 113-24 in *Apocalyptic and the New Testament: Essays in Honour of J. Louis Martyn*. JSNTSup 24. Edited by J. Marcus and M. L. Soards. Sheffield: Sheffield Academic Press, 1989.

> Stresses the importance of apocalyptic-eschatological thought in Matthew, contending that eschatology, ecclesiology and Christology are all related in that gospel. Further finds that a "radical understanding of the grace of God" is sufficient to negate "the dark side of apocalyptic" (122).

A. Y. Collins. "Daniel 7 and the Historical Jesus." Pp. 187-93 in *Of Scribes and Scrolls: Studies on the Hebrew Bible, Intertestamental Judaism, and Christian Origins presented to John Strugnell on the Occasion of His Sixtieth Birthday*. College Theology Society Resources in Religion 5. Lanham: University Press of America, 1990.

> Criticizes G. Vermes' theory that Jesus' use of the "Son of Man" formula was a Semitic idiom used to refer to oneself in a way that avoids immodesty. Suggests instead that Jesus used the phrase exegetically, alluding to Daniel 7, but avoided applying it to himself messianically, which his disciples did after his death. Early Christians, including Paul, avoided the term because of its political implications.

J. J. Collins. "Was the Dead Sea Sect an Apocalyptic Movement?" Pp. 25-51 in *Archeology and History in the Dead Sea Scrolls,* JSPSS 8. Edited by L. H. Schiffman. Sheffield: Sheffield Academic Press, 1990.

> Against those who have questioned the description of Qumran sectarians as an apocalyptic community, C. examines the notion of history in 1 Enoch, Daniel and Jubilees, which together vary from the idea of history in the Deuteronomistic History. Contends that the Damascus Document bases itself on the theology of history found in earlier apocalypses and so Qumran can be called an apocalyptic sect.

R. L. Webb. "'Apocalyptic': Observations on a Slippery Term." *JNES* 49 (1990) 115-26.

E. M. Humphrey. *The Ladies and the Cities: Transformation and Apocalyptic Identity in Joseph and Aseneth, 4 Ezra, the Apocalypse and the Shepherd of Hermas*. JSPSup 17. Sheffield: Sheffield Academic Press, 1995.

> Treats the representation of a transformed Lady in four texts defined as apocalyptic (Joseph and Aseneth, 4 Ezra, Revelation and the Shepherd of Hermas), finding that the mystery of identity is a key feature of these texts and of apocalypses in general.

I. Fröhlich. *"'Time and Times and Half a Time': Historical Consciousness in the Jewish Literature of the Persian and Hellenistic Eras."* JSPSup 19. Sheffield Academic Press, 1996.

> Argues that the "aim of Jewish authors of Jewish historiographic works is not to report events, but to show a special system in the sequence and order of events" (7). Examines the historiographical techniques visible in a wide array of Jewish texts ranging from the Babylonian exile to just after the

destruction of the Second Temple, including Daniel, 1 Enoch, Jubilees, Qumran *pesharim*, 1-3 Maccabees, and 4 Ezra.

C. L. Holman. *Till Jesus Comes: Origins of Christian Apocalyptic Expectation*. Peabody, Mass.: Hendrickson, 1996.
> Argues that the early Christian combination of emphasis on the imminence of Jesus' parousia with expectations that it would be delayed was a feature imported from contemporary Judaism. Surveys eschatological expectation from potentially pre-monarchial texts through canonical and extra-canonical apocalypses to determine the relationship between imminence and delay. A final section explores the implications of the study for contemporary Christians.

L. L. Grabbe. "The Seventy Weeks Prophecy (Daniel 9:24-27) in Early Jewish Interpretation." Pp. 595-611 in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*. Edited by C. A. Evans and S. Talmon. Biblical Interpretation Series 28. Leiden: Brill, 1997.
> Surveys the interpretation of Dan 9:24-27 in pre-70 Judaism: LXX, Josephus, Qumran, *Testament of Levi*, messianic movements, early Jewish oracles, and Jewish interpretations in Christian literature. Finds that the seventy weeks prophecy was widely used "as a basis for apocalyptic speculation for two centuries until the fall of the Temple in 70" (611).

F. G. Martínez. "Apocalypticism in the Dead Sea Scrolls." Pp. 162-92 in *The Encyclopedia of Apocalypticism*. Vol 1: *The Origins of Apocalypticism in Judaism and Christianity*. Edited by J. J. Collins. New York: Continuum, 1998.

C. A. Evans. "Daniel in the New Testament: Visions of God's Kingdom." Pp. 490-527 in *The Book of Daniel: Composition and Reception.* 2 vols. FIOTL 2. VTSup 83. Edited by J. J. Collins and P. Flint. Leiden: Brill, 2001/02.

E. P. McGarry. "The Ambidextrous Angel (Daniel 12:7 and Deuteronomy 32:40): Inner-Biblical Exegesis and Textual Criticism in Counterpoint." *JBL* 124 (2005) 211-28.
> The angel who raises both his right and left hands in Dan 12:7 is an exegetical response to the Greek text of Deut 32:40, which pictures God raising his hand (ידו) to heaven and swearing by his right hand (ימיני). M. theorizes that the writer of Dan 12:7 understood the less specific "hand" to refer to God's left hand, and so copied this two-handed gesture of oath-taking.

R. A. Kraft. "Daniel outside the Traditional Jewish Canon: In the Footsteps of M. R. James." Pp. 121-33 in *Studies in the Hebrew Bible, Qumran, and the Septuagint Presented to Eugene Ulrich*. Edited by P. W. Flint, E. Tov, and J. C. VanderKam. Leiden: Brill, 2006.

M. Nel. "Contribution of the Dead Sea Scrolls to Textual Criticism and Understanding of the Canonical Book of Daniel." *Nederduits Gereformeerde Teologiese Tydskrif* 47 (2006) 609-19.

M. B. Shepherd. "Daniel 7:13 and the New Testament Son of Man." *Westminster Theological Journal* 68 (2006) 99-111.

10.3 Apocalyptic in Jewish and Christian traditions

D. Halperin. *The Faces of the Chariot*. Texte und Studien zum antiken Judentum. Tübingen: Mohr, 1988.
> Major investigation of the origin of merkabah mysticism, arguing that early rabbis sought to restrict merkabah mysticism because of its potentially deleterious effect on synagogue worshippers, not because it was esoteric in origin. See especially chapter 3, which treats the relationship between merkabah mysticism and apocalyptic.

M. N. A. Bockmuehl. *Revelation and Mystery in Ancient Judaism and Pauline Christianity*. WUNT 2.36. Tübingen: Mohr Siebeck, 1990.

R. Emmerson and B. McGinn. *The Apocalypse in the Middle Ages*. Ithaca: Cornell University Press, 1992.

K. Koch. *Europa, Rom und der Kaiser vor dem Hintergrund von zwei Jahrttausenden Rezeption des Buches Daniel*. Hamburg: Joachim Jungius-Gesellschaft der Wissenscaften, 1997.
> Traces the interpretation of Daniel over the last two millennia with special attention to the consequences of such interpretation for European culture and identity. Reaches seven conclusions about the political and cultural significance of Daniel's continued influence.

K. Koch. "Stages in the Canonization of the Book of Daniel." Pp. 421-46 in *The Book of Daniel: Composition and Reception*. 2 vols. FIOTL 2. VTSup 83. Edited by J. J. Collins and P. Flint. Leiden: Brill, 2001/02.

M. Raeburn. "St Jerome and Porphyry Interpret the Book of Daniel." *Australian Biblical Review* 52 (2004) 1-18.

10.4 Homiletics and interpretive issues

S. Mowinckel. *He that Cometh*. Trans. by G. W. Anderson. New York: Abingdon, 1956.

L. L. Grabbe. "Fundamentalism and Scholarship: The Case of Daniel." Pp. 133-52 in *Scripture: Meaning and Method*. Edited by B. P. Thompson. Hull: Hull University Press, 1987.
> Argues that fundamentalist interpretations of the date of Daniel are disingenuous because they have determined their conclusions before examining the evidence.

S. P. Kealy. "At a Loss When Faced with Apocalyptic." *Irish Theological Quarterly* 53 (1987) 285-302.
> Reviews the history of past scholarship on Revelation and apocalyptic, including reasons for their neglect and their subsequent renewal. Next suggests three methods for dealing with Revelation today: (1) appreciating the author's achievement; (2) making a critical overview of the book's interpretation and its limitations; and (3) allowing Revelation to speak to the contemporary world.

D. S. Russell. *Daniel: An Active Volcano*. Louisville: Westminster/John Knox, 1989.
> Homiletical and devotional commentary on Daniel from a Christian perspective, which clarifies two truths: "...that faithfulness to God and obedience to God's will may well lead not to prosperity and security, but to suffering and death, and that that will, though impeded for a while, in the end prevail" (17).

F. L. Borchardt. *Doomsday Speculation as a Strategy of Persuasion: A Study of Apocalypticism as Rhetoric*. Studies in Comparative Religion 4. Lewiston: Edwin Mellen, 1990.
> Theorizes that announcements of impending doom are "not what they pretend to be" in that they can be coercive, they conceal their presuppositions and they conceal the human subject (1). Examines the rhetoric of doomsday prediction chronologically, beginning with the past, continuing with the fall and the abominable present and moving on to the impending doom and the predicted restoration of the way things should be.

M. Kalafian. *The Prophecy of the Seventy Weeks of Daniel: A Critical Review of the Prophecy as Viewed by Three Major Theological Interpretations and the Impact of the Book of Daniel on Christology*. Lanham, MD: University Press of America, 1991.
> Compares premillenial, amillenial and higher-critical interpretations of Daniel's prophecy of the seventy weeks (Dan. 9). Investigates the authorship and language of Daniel and the impact of each method of interpretation on Christology. Concludes that "the premillenial view is the only sound logical interpretation that offers any credibility to understanding the prophecy" (226).

D. B. Sandy and M. G. Abegg, Jr. "Apocalyptic." Pp. 177-196 in *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Nashville: Broadman and Holman, 1995.

K. G. C. Newport. *Apocalypse and Millennium: Studies in Biblical Eisegesis*. New York: Cambridge University Press, 2000.

M. A. Sweeney. "The End of Eschatology in Daniel? Theological and Socio-Political Ramifications of the Changing Contexts of Interpretation." *BibInt* 9.2 (2001) 123-40.
> Argues that the political aims of the Hasmonean revolt permeate the whole of Daniel and must be taken seriously in contemporary theological appropriation of the book and that the use of mythological language represents a priestly attempt to free the Temple from foreign influence. Daniel's message that the time of foreign rule has come to an end resonates in the modern era as the need to maintain one's autonomy and identity in a pluralistic world.

E. E. Johnson. "Apocalyptic Family Values." *Int* 56 (2002) 34-45.

W. S. Towner. "The Dangers of Dualism and the Kerygma of Old Testament Apocalyptic." *Word & World* 25.3 (2005) 264-73.

D. I. Block. "Preaching Old Testament Apocalyptic to a New Testament Church." *Calvin Theological Journal* 41.1 (2006) 17-52.