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Job 28 in its Literary Context

DANIEL J. ESTES

Cedarville University
estesd@cedarville.edu

In order to discern the relationship of Job 28 to the book in which it is located in the biblical text, several questions must be answered. What is the theme of Job 28? Who is the likely speaker in this chapter? How does Job 28 function within the flow of the book of Job? Does Job 28 play an integrative role within the book? By a close reading of the text, this paper endeavors to answer these four interpretive questions, and thus draw some conclusions about Job 28 in its literary context.

INTRODUCTION

Although scholars are united in hearing a distinctive tone in Job 28, descriptions of what that tone is and how that tone relates to the book of Job are remarkably diverse. On the one hand, some regard Job 28 as discordant, suggesting that it was composed by a different hand and perhaps at a much later time, and then inserted awkwardly into the text.[1] Others detect a voice that is nearly identical to one of the speakers named in the book, with Job, Zophar, and Elihu all mentioned as plausible contenders.[2] Still others hear in Job 28 a harmonic line that interacts with

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1. Édouard Dhorme, *A Commentary on the Book of Job* (trans. Harold Knight; Nashville, TN: Thomas Nelson, 1926; repr., 1967), li; Leo G. Perdue, "Wisdom in the Book of Job," in *In Search of Wisdom: Essays in Memory of John G. Gammie* (ed. Leo G. Perdue et al.; Louisville, KY: Westminster John Knox, 1993), 96; and William McKane, "The Theology of the Book of Job and Chapter 28 in Particular," in *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag* (2 vols.; ed. Markus Witte; BZAW 345; Berlin: Walter de Gruyter, 2004), 2:711.

2. For Job as speaker in chapter 28, see Mummadi Prakasa Reddy, "The Book of Job—A Reconstruction," *VT* 90 (1978), 83; Gerald H. Wilson, *Job* (NIBC 10; Peabody, MA: Hendrickson, 2007), 299–300; and Tremper Longman III, *Job* (Baker Commentary on

the rest of the book as an intricate counterpoint.[3]

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THEME OF JOB 28

Job 28 is comprised of three strophes of nearly equal length in vv. 1–12, vv. 13–22, and vv. 23–28, culminating in a summary statement in the final verse. Punctuating the chapter is a refrain that occurs in nearly identical language in vv. 12 and 20: "But where can wisdom be found? Where does understanding dwell?" These echoed words express the foundational question that has emerged from the dialogue between Job and his friends in chapters 3–27: What is the source of wisdom, and to what extent can humans access it?[4]

The first strophe in vv. 1–12 is typically read as presenting a vivid description of ancient technology used by humans as they mine precious materials. In a recent monograph, however, Jones argues that this section is better understood against the backdrop of ancient Mesopotamian kings who journey to the ends of the earth in their hope of discovering precious treasure for the first time. As he sees it, this passage is a parody that subverts the hubristic claims by Job's friends that they have discovered the wisdom that has eluded Job.[5]

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the Old Testament Wisdom and Psalms; Grand Rapids, MI: Baker Academic, 2012), 327. For Zophar, see Samuel E. Balentine, *Job* (Smyth & Helwys Bible Commentary 10; Macon, GA: Smyth & Helwys, 2006), 416, who notes especially the connections between Job 28:12–13, 20–22 and Zophar's words in 11:7–12. For Elihu, see Edward L. Greenstein, "The Poem on Wisdom in Job 28 in Its Conceptual and Literary Contexts," in *Job 28: Cognition in Context* (ed. Ellen van Wolde; Biblical Interpretation Series 64; Leiden: Brill, 2003), 272–75; and David J. A. Clines, *Job 21–37* (WBC 18A; Nashville, TN: Thomas Nelson, 2006), 906–09.

3. Norman C. Habel, *The Book of Job* (OTL; Philadelphia, PA: Westminster, 1985), 35; and Robert Davidson, *Wisdom and Worship* (Philadelphia, PA: Trinity Press International, 1990), 4.

4. R. N. Whybray, *Job* (Readings; Sheffield: Sheffield Academic Press, 1998), 20.

5. Scott C. Jones, *Rumors of Wisdom: Job 28 as Poetry* (BZAW 398; Berlin: Walter de Gruyter, 2007), 62–87.

In contrast to Bildad, who dismisses humans as mere maggots and worms (25:6), the speaker in Job 28 regards humans as exceedingly clever. By their ingenuity and intelligence, and at considerable personal risk, humans are able to unearth hidden riches such as precious metals and gems (28:1–2). Probing to the farthest limit in their search (28:3–4), they are successful in discovering deep within the earth the treasures for which they seek (28:5–6). In their search in the most inaccessible places of earth, they surpass even the keen-sighted birds and fearless animals (28:7–8) as their engineering techniques bring into light what is hidden (28:9–11). The human prowess detailed in vv. 1–11, however, is a foil to the question in v. 12;[6] all of this makes the failure for humans to find wisdom all the more poignant. All of the intellectual ingenuity exerted by Job and his friends has failed to discover wisdom and understanding. As this strophe indicates, human searching that is successful in so many areas of endeavor cannot find wisdom despite its most ardent efforts.

As human searching cannot discover wisdom, so the second strophe indicates that wealth cannot purchase wisdom (28:13–22). Because wisdom cannot be found in either the human world (28:13) or the world of nature (28:14), it must be found beyond the realm of what is created. It must be found in the God who fashioned the world by wisdom (cf. Prov 3:19–20; 8:22–31). Not even the rarest and most precious material items can buy wisdom (Prov 28:15–19). Hartley notes well, "wisdom outweighs all earthly jewels and metals. These highly valued objects prove worthless in the marketplace of wisdom. No amount of precious metals or priceless jewels can purchase wisdom."[7] This realization of the inability of wealth to purchase wisdom prompts the speaker to restate in nearly identical words the programmatic question of the chapter in v. 20: "Where then does wisdom come from? Where does understanding dwell?" The strophe concludes in vv. 21–22 with the statement that wisdom is hidden both from living humans and from those who have died, although the dead claim to have heard a rumor of it.

The answer to the questions in vv. 12 and 20 is given in the third strophe of Job 28. Only the omniscient God knows the way to the wisdom that evades human discovery (28:23–24). On the basis of his

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6. Balentine (*Job*, 422) argues that the miner's inability to find some treasures provides Job a model for turning to the elusive God with his unanswered questions. With Job 28, however, it seems better to focus on the miner as successful in his search, and thus it is a contrast to the failed efforts of humans like Job to find wisdom through their own intense search. Thus, Job functions as the counterfoil to the chaotic end of the dialogue section (cf. James A. Wharton, *Job* [Westminster Bible Companion; Louisville, KY: Westminster John Knox, 1999], 117).

7. John E. Hartley, *The Book of Job* (NICOT; Grand Rapids: Eerdmans, 1988), 380.

complete knowledge of the world he created, God directs every detail in nature (28:25–27).[8] God himself, then, is the source of wisdom, so in seeking for wisdom humans must come to him. This God in whom resides wisdom has spoken to humans to reveal to them the path to wisdom that they cannot discover by their own efforts. Job 28 concludes by restating as a hymnic reaffirmation of Prov 9:10[9] the classical definition of wisdom: "The fear of the Lord—that is wisdom, and to shun evil is understanding." According to this divine saying, humans learn wisdom through reverence for God that produces obedience to him, not by knowing everything about the world, for that exceeds the range of humans. Wisdom cannot be discovered by human effort apart from God, but it does exist in God, and it may be found in a dependent relationship with him.[10] This is not the final answer, because Job will continue to speak in chapters 29–31, but it does point toward the climax of the book in the speeches by Yahweh in chapters 38–41, when the perspectives of Job and his friends are assessed as inadequate,[11] and Yahweh alone is revealed as the source of the wisdom that remains mysterious to humans.

SPEAKER IN JOB 28

Considering the thematic content of Job 28, who is the most likely speaker in this chapter? Suggested identifications of the speaker have varied considerably. Parallels between Job 28 and the speeches of Job's three friends have on occasion prompted interpreters to regard one of them as the speaker of this chapter. For example, Whybray points to

8. Clines, *Job 21–37*, 921.

9. Leo G. Perdue, *Wisdom in Revolt: Metaphorical Theology in the Book of Job* (Bible and Literature Series 29; Sheffield: Almond, 1991), 246.

10. Habel, *The Book of Job*, 397. Cf. Jones (*Rumors of Wisdom: Job 28 as Poetry*, 101–02), who concludes: "For the poem in Job 28, true wisdom is not gained through brash ventures to the edges of the world, but by taking one's place within an ancient plan. Even while heroic exploration ultimately fails to reveal wisdom, wisdom may nonetheless be born from that failure by recognizing, creating, and maintaining limits. Like the divine artisan who fixes the elements of the cosmos with measurements, outlines, and boundaries (vv. 25–26), humans may perceive wisdom while putting things in their place, separating one thing from another, and upholding those distinctions. Wisdom is found in a moral universe that is fundamentally rooted in the awe of the God who ordered the world (v. 28)."

11. Alison Lo, *Job 28 as Rhetoric: An Analysis of Job 28 in the Context of Job 22–31* (VTSup 97; Leiden: Brill, 2003), 236.

Eliphaz's assertion in 4:21 that humans die without wisdom,[12] and Balentine notes that Zophar makes similar points in 11:7–20.[13] Newsom, however, rightly demonstrates that all three of the friends claim to know where wisdom can be found, so in fact they are not the speakers in Job 28. Rather, they are better "seen to be rebuked as naïve by the wisdom poem for their confidence in equating either their own discernment or tradition with transcendent wisdom."[14]

In the recent second volume of his commentary on Job, David Clines argues vigorously that the text of the book has suffered dislocation, and that the Elihu speeches in chapters 32–37 originally came immediately after the speech of Job in chapter 27. After the speeches attributed to Elihu, he continues to speak in chapter 28, and then he is followed by Job's final confession of innocence and Yahweh's speeches. Clines argues that Elihu's words in 37:24 should be rendered, "Therefore mortals fear him, and the wise in heart are afraid of him," leading directly into the theme of Job 28. As intriguing as Clines's suggestion is, it requires a major reordering of the Masoretic Text, and he adduces no evidence in the textual tradition to support his hypothesis that by accident a sheet of sheepskin was sewn out of order on an early scroll of Job.[15]

Because both chapter 27 and chapter 29 begin with specific notices that Job is speaking, many interpreters conclude that Job must be the speaker in chapter 28 as well, although Settlemire is nearly alone in claiming that this wisdom poem was originally spoken by Job after his repentance speech in 42:6.[16] The content of Job 28 frequently echoes words that Job has uttered previously in 9:10–12; 12:13; 17:10; 23:8–10; and 26:14 as he refutes the presumption that humans can discern the inscrutable divine mysteries.[17] The reference to darkness in 28:3 may echo Job's similar language in his initial lament in 3:4–6, but it should

12. Whybray, *Job*, 20.

13. Balentine, *Job*, 416.

14. Carol A. Newsom, *The Book of Job: A Contest of Moral Imaginations* (Oxford: Oxford University Press, 2003), 179.

15. Clines, *Job 21–37*, 909, which draws upon his article, "Putting Elihu in His Place: A Proposal for the Relocation of Job 32–37," *JSOT* 29 (2004): 115–125.

16. C. C. Settlemire, "The Original Position of Job 28," in *The Answers Lie Below: Essays in Honor of Lawrence Edmund Toombs* (ed. Henry O. Thompson; Latham, MD: University Press of America, 1984), 288.

17. Roy B. Zuck, *Job* (Chicago: Moody, 1978), 122–3.

also be noted that this motif occurs as well in the speeches of Eliphaz (5:14; 15:22, 23, 30; 22:11), Bildad (18:18), and Zophar (20:26).

A stronger argument for Job as speaker points to the language of an intensive search that describes both the successful activity of miners in 28:1–11 and the desire for death by people in anguish in 3:21. In addition, Janzen notes that nearly identical language is used by Job in 12:22 to describe how God "reveals the deep things of darkness and brings utter darkness into the light" and by the speaker in 28:11 who pictures the miners as they "search the sources of the rivers and bring hidden things to light."[18]

These similarities, however, are not so pervasive as to require that Job is the speaker in chapter 28. It is true that when a speaker continues into a subsequent chapter, as for example Eliphaz in chapter 5 or Job in chapter 7, the absence of identification implies that the same speaker is continuing from the previous chapter. However, in those cases, the tone and theme of the preceding chapter continues into the subsequent chapter. This pattern does not hold for chapter 28, because compared with the emotionally charged speeches by Job in chapters 27 and 29, the tone of Job 28 is markedly calm. This profound change of voice when heard orally would suggest a different speaker, even without a specific attribution at the beginning of the chapter. In addition, as Walton notes, "the wisdom hymn comes to conclusions that do not reflect Job's thinking as it is represented in his speeches either before or after the hymn."[19] Rather than engaging in the animated dialogue with the three friends or addressing his bitter complaint to God, as Job typically does in his speeches, the voice in Job 28 reflects calmly upon the inadequacies of the human search for wisdom. Both in its content and in its form, this chapter is distinct from the other speeches in the book of Job. In fact, the profound contrast in tone between chapters 27 and 29 on the one hand, and chapter 28 on the other hand, suggests that the wisdom poem may well be the voice of a speaker other than Job.

Many scholars regard Job 28 as an interpolation added long after the composition of the rest of the book. Perdue identifies wisdom in this chapter with Woman Wisdom in Proverbs, considering it "a personification of a divine attribute active in the creating and sustaining of the cosmos," and attributing it to "the theological imagination by an unknown sage who attempts to construct another world than those of the

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18. J. Gerald Janzen, *Job* (Interpretation; Atlanta, GA: John Knox, 1985), 194.

19. John H. Walton, "Job 1: Book of," *Dictionary of the Old Testament Wisdom, Poetry & Writings* (eds. Tremper Longman and Peter Enns; Downers Grove, IL: InterVarsity, 2008), 333.

narrative and poetic dialogues."[20] Similarly, McKane asserts that the chapter is likely very late since it is out of context, but at the same time he also acknowledges that its theology does parallel aspects of the speeches of Elihu and Yahweh.[21]

It may well be, however, that the speaker in chapter 28 is better identified as the narrator whose voice is heard in the prologue and the epilogue of the book. Because the text of Job does not state this explicitly, this proposal must be established by more indirect evidence. In particular, it will be necessary to examine the function of Job 28 within the book as a whole.

FUNCTION OF JOB 28[22]

After the three cycles of speeches between Job and his friends disintegrate into textual confusion, emotional turmoil, and argumentative impasse in the final round in chapters 21–27, and before Job's impassioned final assertion of his innocence in chapters 29–31, chapter 28 functions as a serene interlude. Wharton comments on the effect that this chapter has on the reader of the book: "As if all of us needed a break from this long siege of arguments and counterarguments that finally lead nowhere, Job 28 offers us a calm moment of reflection on the ultimately impossible human quest to find and comprehend the wisdom that belongs only to God."[23]

Although the tranquil tone of Job 28 is clearly different from the turgid rhetoric that precedes and follows it, it must also be recognized that there are numerous links between this chapter and the other sections in the book. Thus, Job 28 functions as more than just a pause that refreshes the weary reader. Its meditation on wisdom is not an extraneous insertion, but it is integrally linked with the rest of the book.

Without directly responding to the claims and accusations by the friends, Job 28 implicitly functions as a rebuttal to them, as well as to Job, as they all failed to account for his suffering. The primary purpose of Job 28 is to affirm that God alone knows the way to wisdom, but in making this point it also discloses the inadequacies of what Job and the

20. Perdue, "Wisdom in the Book of Job," 96.

21. McKane, "The Theology of the Book of Job and Chapter 28 in Particular," 711.

22. For extensive bibliography on the numerous proposals regarding the function of Job 28, see Jones, *Rumors of Wisdom: Job 28 as Poetry*, 9–10 (n. 52).

23. Wharton, *Job*, 113.

friends have argued in their dialogue in chapters 3–27. By this means, "the reader is reminded that the wisdom of both sides to the debate is finite and limited because it is human; true wisdom is to be found in God alone."[24] Both Job and the friends have reasoned that their personal observation of life (5:27) and tradition received from past sages (8:8–10) yield reliable wisdom.[25] Both sides have presumed the legitimacy of the retribution principle, that in God's ordered world wisdom always leads to life and folly always leads to death, but they have applied that principle differently to Job's situation. As Job experiences the kinds of adversity that he has always regarded as the plight of the wicked, he cannot understand why God has ceased giving him the blessing that his righteous life deserves. The friends view Job's adversity as the expected and necessary divine punishment on one who has indeed sinned greatly, so they urge him to repent and yield to God (22:21–30), but Job resolutely refuses to admit to sins that he fervently believes he has not committed.

In the final chapter of the book, Job acknowledges that he has spoken of things that he did not understand (42:3), and Yahweh says to Eliphaz that he and his two friends have not spoken the truth about him (42:7). As Westermann notes, chapter 28 anticipates these disclosures in Job 42 as it declares that "wisdom is not at human disposal in the sure way the friends assumed and presupposed it was."[26] In different ways, both Job and the friends fell short of the wisdom that belongs completely only to God, and therefore they misconstrued the causes for the adversity that Job experienced. All four of them, likely intellectual colleagues as learned sages,[27] were unduly committed to the retribution principle as the explanation for life, and therefore they failed to consider there are aspects of Yahweh's world that are known by him alone, but which remain mysterious to humans.

Job 28 culminates with God's words to humans in v. 28, "The fear of the Lord—that is wisdom, and to shun evil is understanding." By these words, the Lord points humans, and the narrator points the reader, toward the traditional definition of wisdom found in Prov 9:10 and

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24. Jamie A. Grant, "Wisdom Poem," *Dictionary of the Old Testament Wisdom, Poetry & Writings* (eds. Tremper Longman and Peter Enns; Downers Grove, IL: InterVarsity, 2008), 892.

25. Carol A. Newsom, *The Book of Job*, 178–79.

26. Claus Westermann, *The Structure of the Book of Job: A Form-Critical Analysis* (trans. Charles A. Muenchow; Philadelphia: Fortress, 1981; repr.,1977), 137.

27. McKane, "Theology of the Book of Job," 711.

elsewhere. Wisdom is not discovered by knowing everything about the world, for that is beyond the purview of human understanding. Rather, wisdom resides in the Lord, and it is accessed by relationship with him, as a person reveres and obeys him. True wisdom, then, is not human comprehension of how life works, but faithful reverence for the Lord who sovereignly controls the world he has created. Although wisdom cannot be discovered by human effort apart from God, it exists in God, and it may be found in relationship with him.

The language in 28:28 clearly echoes the descriptions of Job in the prologue (1:1, 8; 2:3) as a man who feared God and shunned evil, and this has led some interpreters to conclude that Job 28 marks a return to the simple faith that Job had before his great adversity. For example, Steinmann states that this wisdom poem "signals that Job has begun his journey back to the simple trust in God he had before his suffering began. And so it ends with an affirmation of that simple faith."[28] Similarly, Perdue argues,

> It attempts to return to a simpler, precritical faith yet unchallenged by the crisis of holocaust. While elegantly crafted, it still represents the naïve stance of Job in the Prologue and of the friends in the Dialogue: wisdom is unquestioning piety and obedience to divine commands.[29]

This assessment could perhaps be sustained if the book ended at this point, but it fails to take account of the subsequent speeches by Yahweh and the epilogue. When seen within the context of the entire book, Job 28:28 in directing attention to the fear of the Lord is indeed calling upon humans to maintain a dependent relationship with God that is manifested in "correct behavior in religion and in ethics."[30] This, however, is not a return to untested naïve belief, but rather it is an invitation to journey with the Lord unto genuine commitment that has been forged in the fires of adversity.

Just as Job 28 functions as a rebuttal to the friends and Job, and as reaffirmation of the fear of the Lord as the beginning of wisdom, so it serves to anticipate the speeches of Yahweh in chapters 38–41. The inability of humans to discover wisdom by their own searching in Job 28

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28. Andrew Steinmann, "The Structure and Message of the Book of Job," *VT* 46 (1996): 98.

29. Perdue, *Wisdom in Revolt*, 247.

30. Clines, *Job 21–37*, 925.

indicates that God must speak if humans are to attain wisdom. The final verse of the chapter refers to what God has said to humans in the past. But the language in Job 28:23–27, and in particular the reference in v. 26 to God making a path for the thunderstorm, anticipates what Yahweh will say as he speaks to Job out of the storm beginning in 38:1. By this means, Job 28 points beyond itself to the "dramatic and revolutionary perspective offered in the speech of Yahweh."[31]

In his speeches, Yahweh functions as the master teacher of wisdom who poses a lengthy list of questions to his student Job. Perdue notes perceptively that the divine questions "ask if Job has the wisdom to understand the workings of the cosmos and if he possesses the power to rule over it. Yet the questions are asked in such a way as to emphasize that while Job may lack the knowledge and power to direct the cosmos, he should know that God does not."[32] By demonstrating to Job that his human understanding is limited when compared to the knowledge of God who alone knows where wisdom dwells (28:23), Yahweh breaks the impasse to which Job and the friends have come in their reasoning. Though they are well versed in the rudiments of wisdom as summarized in the general pattern of retribution in God's moral order,[33] they need to learn that there is much that is known by the omniscient Yahweh that transcends their limited comprehension. Without providing all the answers, the divine questions in Job 38–41 and Job's demurrals to them (40:3–5; 42:1–6) indicate that there is much that Yahweh knows that must remain in the realm of mystery for humans. The wise person, therefore, will fear the Lord even when what the Lord ordains cannot be grasped.

31. Walton, "Job 1: Book of," 338.

32. Perdue, "Wisdom in the Book of Job," 93.

33. It must be emphasized that even in Proverbs the general correlation between acts and consequences drawn in many sayings such as Prov 26:27 is qualified and nuanced in other passages in Proverbs in ways that correspond to Job and Ecclesiastes. See, for example, the excellent discussion by Raymond C. Van Leeuwen ("Wealth and Poverty: System and Contradiction in Proverbs," *HS* 33 (1992): 25–36), in which he concludes: "The sages' stance is to maintain faith in God's justice, even when they personally cannot see it or touch it, even when the recorded past does not verify it. Here religion provides no escape from the pain or absurdities of existence. The book of Job was inevitable, not because Proverbs was too simplistic, but because life's inequities, as reflected in Proverbs, drive faith to argue with the Deity" (34).

JOB 28 AS THE INTEGRATIVE CENTER OF JOB

When Job 28 is viewed through a literary lens, there is much evidence that suggests that this chapter serves as the integrative center for the book. Despite the many proposed reconstructions of the book of Job, the earliest textual evidence, from the Septuagint and the Targum of Job, supports the present sequence of chapters and verses. In this textual form in which it has been transmitted, the book consists of a prose framework that encloses the main section in poetry, an A-B-A literary pattern employed by many texts in ancient Near Eastern and world literature, such as the Code of Hammurabi, the *Bhagavad Gita*, and the *Decameron*. As Clines notes, the arrival of the three friends in the prologue in 2:11–13 clearly leads into their cycles of speeches with Job, and Yahweh's address to them in the epilogue (42:7–8) presupposes what they have said.[34] Throughout the book there is a coherent plot line featuring exposition, complication and resolution, with consistent characters, thematic progression, and recurrent motifs. The final words of the book, with Job enjoying his family and full of years forms an inclusio with the opening scene, in which Job is pictured as the greatest man among all the people of the East and his family is marked by its recurrent times of celebration. Lo observes well: "all the parts of Job are tightly knitted together. A removal of any single part will damage the entire plot structure. Despite the great variety of surface discrepancies throughout the book . . . , there is a continuous narrative plot giving underlying coherence to the book as a whole."[35]

It has been demonstrated already that Job 28 refers back to the dialogues that precede it and ahead to the speeches of Yahweh. What is also evident is that the language used to define wisdom in 28:28, fearing God and shunning evil, is also featured in the description of Job in the prologue by the narrator in 1:1 and by Yahweh in 1:8 and 2:3. Newsom notes:

> [T]he didactic prose tale of chapters 1–2 and chapter 42 quarrels with the genre of the wisdom dialogue in chaps. 3–27. The speculative wisdom poem in chap. 28 does not merely form a

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34. David J. A. Clines, *Job 1–20* (WBC 17; Dallas, TX: Word, 1989), lviii.

35. Lo, *Job 28 as Rhetoric*, 233.

dismissive reply to the wisdom dialogue but takes side in the quarrel *with* the prose tale and *against* the dialogue.[36]

It cannot be proven, but it is a reasonable reading of the text that the voice in Job 28 is the same as the voice of the narrator in the prologue and epilogue of the book. If this is the case, then the narrator in Job plays a role similar in some ways to that of the stage manager in Thornton Wilder's play *Our Town*, as he sets the stage for the action, provides interpretive commentary for the viewer, and presents a concluding evaluation.

In literary terms, Job is composed as a comedy, with a U or V-shaped thematic development that "moves from idyllic beginning through catastrophe and a vast dialectical terrain back to an end which is a transformed version of the beginning."[37] The prologue and dialogue section traces the downward progression in Job's experience. After the interlude in Job 28, the three monologues by Job, Elihu, and Yahweh progress upward, until the denouement in the epilogue. The pivot on which the thematic development turns is located in Job 28, in which human searching is incapable of finding wisdom, but God alone knows the way to it. Because this comedic pivot turns the tale from a negative to a positive direction, it can be described as a eucatastrophe. In this role, Job 28 functions similarly to vv. 15–17 in Ps 73, in which the psalmist's downward progression into despair is halted and reversed by his recognition of the damaging effects his example could have on others and by his remembrance of the final destiny of evildoers. On a much larger canvas, the crucifixion and resurrection of Christ are the literary and historical pivot upon which the entire biblical metanarrative of redemption turns. In all of these cases, the pivot is not the end of the story, but it is the essential turning point that propels the movement in the direction toward its final resolution.

Within the book of Job there are two climaxes, with the first building to its high point just before chapter 28. Throughout the dialogues between Job and the friends, the speeches become steadily shorter and more hostile, until the dialogue collapses in the third cycle. At that point, Job concludes that humans can discern only the outer fringe of God's works (26:14), an acknowledgement of the limits of human wisdom that is expounded in Job 28:1–22. After the interlude, a

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36. Carol Newsom, "Dialogue and Allegorical Hermeneutics in Job 28:28," in *Job 28: Cognition in Context* (ed. Ellen van Wolde; Biblical Interpretation Series 64; Leiden: Brill, 2003), 299–300.

37. Janzen, *Job*, 4.

second climax builds through the monologues of Job, Elihu,[38] and Yahweh, until Job finally replies to Yahweh, "Surely I spoke of things I did not understand, things too wonderful for me to know. . . . My ears had heard of you but now my eyes have seen you" (42:3, 5). With these words, Job accepts the truth that is taught in Job 28:23–27, that wisdom resides in Yahweh alone.

The theme of wisdom that dominates Job 28 is also found throughout the rest of the book. In fact, the חכם lexical root occurs 24 times in Job apart from this chapter, and with special frequency in the dialogue section, leading Whybray to conclude, "Indeed, it may be claimed that in a real sense the question of wisdom is the main issue of the dialogue. The dialogue is a dispute about who is in the right—that is, about who among the disputants possesses wisdom."[39] In the book of Job, then, wisdom serves as the leitmotif. Throughout the first section of the book, Job and the friends conceive of wisdom in terms of the retribution principle that tends to reduce life into an acts-consequences formula. Job 28 finds humans incapable of discovering wisdom, but then it concludes with the divine disclosure that to fear the Lord and to shun evil is the way to the wisdom that God alone understands. Although terms for wisdom do not occur as often in the speeches of Yahweh, he does refer to it explicitly in 38:36–37 and 39:17, and the concept lingers implicitly throughout his questions to Job, until Job finally admits in 42:1–6 that he does not understand as Yahweh does. Job comes to recognize that the traditional understanding of wisdom that his ears had heard is inferior to what his eyes have now come to see as a result of Yahweh's instruction to him.

This, however, should not be taken as a repudiation of traditional wisdom, because humans in their inherent limitations must live according to the dictates of Job 28:28. Rather, the leitmotif of wisdom in Job operates in a way analogous to the progression in Maurice Ravel's *Bolero*, in which the recurrent motif is played initially by a solo flute, and then other instruments are progressively added until the whole orchestra is employed in the complex harmonic conclusion. Similarly, in the book of Job, the relatively simplistic concept of wisdom which was presumed by Job and his friends is not negated, but it is supplemented by

38. In the structure of the book, Elihu finds the arguments of both Job and the friends lacking, but he does not significantly move beyond what they have said previously. However, he contributes to the climactic progression in the second part of the book especially in his concluding hymn in chapter 37, which anticipates the rhetorical questions probing nature that dominate the divine speeches in chapters 38–41.

39. Whybray, *Job*, 19.

the speeches of Yahweh, whose questions to Job indicate that there is much in the divine wisdom that must remain mysterious to humans. Although humans cannot comprehend wisdom in its totality, they must nevertheless live in the fear of the Lord, submissively trusting him for those things that finite humans cannot understand.

In view of this evidence, Job 28 is hardly an awkward and discordant insertion into the book of Job, as some have maintained, but rather it plays a crucial role as the literary integrative center for this masterfully-wrought tale.

The Text and Translations of Job: A Comparative Study on 11QtgJob with Other Versions in Light of Translation Techniques

SUNG JIN PARK

Midwestern Baptist Theological Seminary
sjpark@mbts.edu

The present article discusses the text of 11QtgJob from column 34 to 38 with the corresponding verses in other versions (the Masoretic Text, the Targum Job, the Septuagint, and the Peshitta) in light of translation techniques such as addition, semantic change, omission, and transposition. This research demonstrates that omission and transposition are the most salient features of 11QtgJob and of the Peshitta, respectively. 11QtgJob favors a far-looser translation than the Targum Job but is stricter than LXX. Several verses of 11QtgJob are closely connected with the LXX. This, however, does not support that they employed a shared Vorlage. The Septuagint shows the greatest latitude in translation among the versions. The degree of freedom in the translation process can be shown as follows: Targum Job < Peshitta < 11QtgJob < Septuagint. Contrary to the conventional thought, the translator of 11QtgJob within the early Judeo-Christian community tended to deliver freer renderings than Targum Job within the later Jewish rabbinic community.

KEYWORDS: *11QtgJob, translation techniques, addition, semantic change, transposition*

INTRODUCTION

The *editio princeps* of the Aramaic translation of the Book of Job, published by professors J. P. M. van der Ploeg and A. S. van der Woude, appeared fourteen years after its discovery at Qumran Cave 11 in 1956.[1]

1. J. P. M. van der Ploeg and A. S. van der Woude, *Le Targum de Job de la Grotte XI de Qumran* (Leiden: Brill, 1971). These two scholars published several major works from cave 11 before the publication of the *editio princeps*. J. P. M. van der Ploeg, "Le targum de Job de la grotte 11 de Qumran (11QtgJob): Première Communication," in *Mededelingen der Koninklijke Nederlandse Akademie van Wetenschappen* (Amsterdam:

Many scholars have published articles about its language, dating, and comparison of its translation technique with other versions of this Aramaic Targum of Job (hereafter 11QtgJob), numerous issues are still debated.[2] The editors of the *editio princeps* suggest dating 11QtgJob to the second half of the second century B.C., whereas S. A. Kaufman, comparing its linguistic style with that of the Genesis Apocryphon, proposes a date in the first century B.C. He comments, "[It is] an artificial, literary Aramaic, colored, to be sure, by the local spoken dialect, but primarily a conscious attempt to imitate a 'classical'

N. V. Noord-Hollandsche Uitgevers Maatschappij, 1962), 545–57; A. S. van der Woude, "Das Hiobtargum aus Qumran Höhle XI," in *Congress Volume, Bonn 1962* (VTSup 9; Leiden: Brill, 1963), 322–31.

2. Among the major works are E. W. Tuinstra, "Hermeneutische Aspecten van de targum van Job uit grot XI," (Ph.D. diss., University of Groningen, 1970); B. Jongeling, "Contributions of the Qumran Job Targum to the Aramaic Vocabulary," *JSS* 17 (1973): 191–7; S. A. Kaufman, "The Job Targum from Qumran," *JAOS* 93 (1973): 317–27; F. J. Morrow, "11Q Targum Job and the Masoretic Text," *RQ* 8 (1973): 253–6; A. D. York, "A Philological and Textual Analysis of 11QtgJob," (Ph.D. diss., Cornell University, 1973); J. A. Fitzmyer, "Some Observations on the Targum of Job from Qumran Cave 11," *CBQ* 36 (1974): 503–24; M. Sokoloff, *The Targum to Job from Qumran Cave XI* (Ramat-Gan: Bar-Ilan University, 1974); J. A. Fitzmyer, "The Contributions of Qumran Aramaic to the Study of the New Testament," *NTS* 20 (1973–4): 382–91; R. Weiss, "Further Notes on the Qumran Targum to Job," *JSS* 19 (1974): 13–18; J. Gray, "The Masoretic Text of the Book of Job, the Targum and the Septuagint Version in the Light of the Qumran Targum (11QtargJob)," *ZAW* 86 (1974): 331–50; B. Jongeling, "The Job Targum from Qumran Cave 11 (11QtgJob)," *FO* 15 (1974): 181–96; A. D. York, "The Dating of Targumic Literature," *JSJ* 5 (1974): 49–62; T. Muraoka, "The Aramaic of the Old Targum of Job from Qumran Cave XI," *JJS* 25 (1974): 425–43; B. Jongeling, C. J. Labuschagne, and A. S. van der Woude, *Aramaic Texts from Qumran* (SS 4; Leiden: Brill, 1976), 3–73; T. Muraoka, "Notes on the Old Targum of Job from Qumran Cave XI," *RQ* 9 (1977): 117–25; B. E. Zuckerman, "Two Examples of Editorial Modification in 11QTgJob," in *Biblical and Near Eastern Studies: Essays in Honor of W. S. LaSor* (ed. G. Tuttle; Grand Rapids, MI: Eerdmans, 1978), 269–75; H. Ringgren, "Some Observations on the Qumran Targum of Job," *ASTI* 11 (1978): 117–26; B. E. Zuckerman, "The Process of Translation in 11QTgJob: A Preliminary Study," (Ph.D. diss., Yale University, 1980); K. Beyer, *Die Aramäischen Texte vom Toten Meer* (Göttingen: Vandenhoeck & Ruprecht, 1984), 283–98; B. E. Zuckerman, "The Date of 11Q Targum Job: A Paleographic Consideration of Its *Vorlage*," *JSP* 1 (1987): 57–78; J. C. Lübbe, "Describing the Translation Process of 11QtgJob: A Question of Method," *RQ* 13 (1988): 583–93; H. M. Szpek, "On the Influence of the Targum on the Peshitta to Job," in *Targum Studies, II: Targum and Peshitta* (ed. P. Flesher; Atlanta: Scholars Press, 1998), 141–58; M. G. Wechsler, "Shared Reflections of Early Jewish Exegetical/Targumic Tradition in the Peshitta Text of Job and the Targum from Qumran (11QTgJob)," *Le Muséon* 115/1–2 (2002): 77–128; D. Shepherd, *Targum and Translation: A Reconsideration of the Qumran Aramaic Version of Job* (Assen: Royal Van Gorcum, 2004); S. Gold, "Understanding the Book of Job: 11Q10, the Peshitta and the Rabbinic Targum Illustrations from a Synoptic Analysis of Job 37–39," (D.Phil diss., University of Oxford, 2007).

language generally similar to Official Aramaic" and "the date of the Genesis Apocryphon must accordingly be moved up to the first century AD and we can then assign 11QtgJob to the first century BC."[3] His suggested dating has been supported by B. Zuckermann's paleographic research.[4]

In terms of translation, there is no consensus. Some scholars consider 11QtgJob as a literal translation that is close to the Masoretic Text (hereafter MT) whereas others regard it as a free translation that is close to the Septuagint (hereafter LXX) or to the Peshitta.[5] In recent years, scholars have raised a linguistic and translational consideration concerning how to treat variants found in the different versions. An important question is: did translators use different Hebrew *Vorlagen*? Or are variants linguistic or stylistic variants which occurred during the translational process? Moreover, some linguists have attempted to figure out the translational tendency of the translations of the book of Job through translation techniques such as homophonic translation, anaphoric translation, transposition of words or sentences, translation of metaphor, stereotyping, exegetical translation, etc. of the translator.[6]

The main purposes of the present study are to compare the text of 11QtgJob with those of other Job versions (the MT, the Targum of Job, the LXX, and the Peshitta) in light of four major translational techniques (addition, omission, semantic changes, and transposition) and to propose the translational characteristics of each version and the

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3. Kaufman, "The Job Targum from Qumran," 326–7.

4. Zuckerman, "The Date of 11Q Targum Job," 74–5. For another view, see York, "The Dating of Targum Literature," 49–62.

5. Scholars such as Kaufman, Fitzmyer, and Morrow support the literal translation of 11QtgJob. Gray and Tuinstra support its free translation close to the LXX. David Shepherd insists that its translation is closer to the Peshitta. See Kaufman, "The Job Targum from Qumran," 318; Fitzmyer, "Some Observations," 509; Morrow, "11Q Targum Job and the Masoretic Text," 253; Gray, "The Masoretic Text of the Book of Job, the Targum, and the Septuagint Version in the Light of the Qumran Targum (11QtargJob)," 349; Shepherd, *Targum and Translation,* 277–86.

6. Theo A. W. van der Louw, *Transformations in the Septuagint: Towards an Interaction of Septuagint Studies and Translation Studies* (CBET 47; Leuven: Peeters, 2007), 7; E. A. Nida, *Toward A Science of Translation: With Special Reference to Principles and Procedures Involved in Bible Translating* (Leiden: Brill, 1964), 226–240; Heidi M. Szpek, *Translation Technique in the Peshitta to Job: A Model for Evaluating a Text with Documentation from the Peshitta to Job* (SBLDS 137; Atlanta: Scholars, 1992), 9; Heidi M. Szpek, "On the Influence of the Targum on the Peshitta to Job," in *Targum Studies, II. Targum and Peshitta* (ed. Paul V. M. Flesher; Atlanta: Scholars, 1992), 141–58.

translational relationship among the versions.[7] Here, "addition" means that the text of 11QtgJob has additional words, phrases, or features not appearing in the MT. Similarly, "omission" means that the text of 11QtgJob has omitted words, phrases, or features appearing in the MT. The present study treats the MT as the Hebrew base text for all the translations of the book of Job. This decision is due to the two following reasons. First, all the known Hebrew manuscripts of Job (2Q15, 4Q99, 4Q100, and 4Q101) from Qumran are mostly identical with the consonantal MT.[8] This would indicate that the proto-MT text of Job was at least popularly circulated in antiquity. Of course, the popularity of the proto-MT text of Job does not demonstrate that this text lies behind all the translations appeared in this paper, but most scholars adopt this assumed hypothesis along with recognition of the possible existence of different *Vorlagen*.[9] The second reason is for comparative purposes. In order to compare the pluses and minuses among the versions, a Hebrew base text is necessary. Therefore, the current study uses the MT as the default text.

SELECTION OF THE TEXT CORPUS FOR THE STUDY

Regarding the text corpus, the final five columns (columns 34–38 which correspond to Job 40:5–42:12 in the MT) of 11QtgJob and the corresponding verses from the Book of Job from the MT, the Targum of Job (hereafter TgJob), the LXX, and the Peshitta have been selected. There are three reasons for selecting this particular portion of the Book of Job.

First, the first twenty eight columns of 11QtgJob are quite fragmentary. In order to achieve the current study's goals, it is necessary

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7. There are several studies which adopted translation techniques for comparing 11QtgJob with other versions. In particular, among them are Shepherd's *Targum and Translation* and Gold's "Understanding the Book of Job." These studies have focused on whether 11QtgJob is a targum, but the current study is more interested in the translational relationship among the versions.

8. M. Baillet, J. T. Milik, and R. de Vaux, *Les 'Petites Grottes' de Qumrân: Exploration de la falaise Les grottes 2Q, 3Q, 5Q, 6Q, 7Q à 10Q Le rouleau de cuivre* (DJD 3; Oxford: Clarendon, 1962), 71; Daniel J. Harrington, *Wisdom Texts from Qumran* (New York: Routledge, 1996), 16. From the Dead Sea Scrolls, Job's fragmentary Hebrew texts can be found in 2Q15 (33:28–30); 4Q99 (7:11–13; 15:8–9; 31:14–19; 32:3–4; 33:23c, 25–30; 34:28–29; 35:11, 16; 36:8–37:5), 4Q100 (8:15ff; 13:4a; 14:4–6; 31:21), and 4Q101 (13:18–20, 23–27; 14:13–18).

9. For the detailed discussion, see Gold, "Understanding the Book of Job," 22, particularly n. 115.

to choose quality portions of 11QtgJob and exclude those that are fragmentary.

The second reason derives from the literary structure of 11QtgJob. The targumist of 11QtgJob probably utilized an *inclusio* structure, treating 40:3–42:3 as a literary unit. This literary structure will be discussed in the section of case studies. The final five columns of 11QtgJob correspond well to 40:3–42:3.

Third, evidence for the so-called "Kaufman effect" may exist in the text of 11QtgJob. Kaufman states, "Since scribes, like readers, usually begin the beginning but do not always reach the end, we must expect to find greater evidence of scribal tampering at the beginning of a lengthy text than at its end." [10] If Kaufman's statement is accurate, the end of a lengthy text would represent the higher possibility of sections preserving more originality of the text. J. A. Fitzmyer presented the ratio of the number of the words with later orthography to the total number of Aramaic words as follows.[11]

Columns	1–5	6–10	11–15	16–20	21–25	26–30	31–33	**34–38**
Ratio	11%	4.8%	6.9%	7.3%	10.9%	5.6%	9.3%	**15.0%**

Since the first 28 columns of 11QtgJob are fragmentary, those columns were excluded from the data. One can observe that the ratio consistently increases from 5.6 percent to 15 percent. The increase of these ratios up to 15 percent could support the argument that the targumist of 11QtgJob made "a conscious attempt to imitate a classical language generally similar to Official Aramaic" [12] and preserved more originality of the Aramaic translated text of the first century B.C. in the final five columns. Based on the Kaufman effect, therefore, it is logical to select the final five columns of 11QtgJob as the text corpus to be examined.

10. S. A. Kaufman and Yeshayahu Maori, "The Targumim to Exodus 20: Reconstructing the Palestinian Targum," *Textus* 16 (1991): 1–78; idem, "Of Beginnings, Ends, and Computers in Targumic Studies," in *To Touch the Text: Biblical and Related Studies in Honor of Joseph A. Fitzmyer, S. J.* (ed. M. P. Horgan and P. J. Kobelski; New York: Crossroad, 1989), 52–66; E. M. Cook, "The 'Kaufman Effect' in the Pseudo-Jonathan Targum," *Aramaic Studies* 4 (2004): 123–4.

11. Fitzmyer, "Some Observations," 523.

12. Kaufman, "The Job Targum from Qumran," 326–7.

CASE STUDIES OF THE TRANSLATIONAL CHANGES

Addition

Job 40:10

- MT: עדה נא גאון וגבה והוד והדר תלבֹשׁ
- TgJob: אתקין כדון גיותניא׳גיותנותא״ וגובהא זיוא ושבהורא לבש
- 11QtgJob: העדי נא גוה ורם רוח וז{ן}י<ו> והדר ויקר תלבש
- LXX: ἀνάλαβε δὴ ὕψος καὶ δύναμιν δόξαν δὲ καὶ τιμὴν ἀμφίεσαι
- Peshitta: ܠܒܫ ܐܟܪܐ ܘܚܝܠܐ ܘܬܫܒܘܚܬܐ ܘܐܝܩܪܐ ܘܚܝܠܐ

The word order of TgJob and the LXX is identical with that of the MT. The Peshitta presents two notable features. First, the verb ܠܒܫ ("to clothe") is placed at the beginning of the verse, whereas the same verb is at the final position of the verse in the other versions. It is likely that this differing placement of the verb in the Peshitta is a deliberate device on the part of the translator. Since the meaning of the verb עדה in the MT is unclear, the translator of the Peshitta may have attempted to clarify the meaning of sentence with the relatively easy verb לבש ("to clothe"). It is worth noting that the 11QtgJob reading reflects either exegetical harmonization or dittography since the next verse also begins with the same phrase העדי נא. Second, in the Peshitta, another verb (ܐܟܪܟ, "to wrap around") is at the first position of the second clause unlike the MT. The Peshitta rendering, in fact, presents the normal verb order, while the MT's chiastic structure constitutes a poetic device.

Job 40:24

- MT: בעיניו יקחנו במוקֹשים ינקב־אף
- TgJob: בעינוהי יסביניה׳יסכיניה׳ בתקליא׳בתוקליא׳ נקיב נחירא
- 11QtgJob: במטל עינוהי יכלנה כבחכה יזיב אפֵה
- LXX: ἐν τῷ ὀφθαλμῷ αὐτοῦ δέξεται αὐτόν ἐνσκολιευόμενος τρήσει ῥῖνα
- Peshitta: ܒܥܝܢܘܗܝ ܢܣܒܝܘܗܝ ܘܒܚܟܐ ܢܩܒ ܐܦܘܗܝ

In this verse, the word order of TgJob agrees with that of the MT. The LXX rendering provides a more graphic image with the participle ἐνσκολιευόμενος ("to twist and turn") for מוקשים ("a snare") in the MT. In 11QtgJob, it is unlikely that the word יזב means "to flow" as M. Sokoloff suggested.[13] As B. Jongeling persuasively agues, the meaning "to pierce" is preferred.[14] Therefore, this verse describes the terrifying outlook of Behemoth ("When it opens up its eyes, can anyone overpower it? Can anyone pierce its nose with a hook?"). In 11QtgJob, our targumist attempted to elucidate the meaning of בעיניו in the MT by adding a prepositional phrase במטל (lit., "lifting up"). In the Peshitta, the translator utilized the verb ܢܣܒ ("to take") for ינקב ("to pierce") in the MT. This is a typical case of semantic generalization. Moreover, the Peshitta uses the phrase, ܥܢܢܘܗܝ ("its clouds") for עין ("eye") in the MT.[15] This is surely a scribal error.

Job 40:26

- MT: התשׂים אגמון באפו ובחוח תקוב לחיו

- TgJob: איפשר‎׳אוושר‎׳ דתשוי אגמונא בנחיריה אונקלא ובסילוא ובשירא תנקוב ליסתיה:

- 11QtgJob: התשוא זמם באפה ובחרתך תקוב לסתה

- LXX: εἰ δήσεις κρίκον ἐν τῷ μυκτῆρι αὐτοῦ ψελίῳ δὲ τρυπήσεις τὸ χεῖλος αὐτοῦ

- Peshitta: ܐܘ ܐܝܟ ܐܢܬ ܦܟܪܬ ܐܦܘܗܝ ܒܦܟܪܬܐ / ܐܘ ܢܣܒܬ/ܒܚܘܪ ܐܢܬ ܦܟܪ ܣܬܘܗܝ

The MT employs the *hapax legomenon* אגמון whose meaning is uncertain. It is interesting to observe how the other versions treat this rare word. 11QtgJob uses זמם ("muzzle, bridle") the meaning of which is close to κρίκον ("fastening ring, bridle ring") in LXX. Yet this meaning is rather distant from אגמון in the MT and from ܦܟܪܬܐ ("reins") in the

13. Sokoloff, *Targum to Job from Qumran Cave XI*, 97.

14. Jongeling, "Contributions," 193.

15. L. G. Rignell, *The Peshitta to the Book of Job: Critically Investigated with Introduction, Translation, Commentary and Summary* (Kristianstad: Monitor Forlaget, 1994), 344.

Peshitta.[16] Regarding another rare word (חוח; lit., "thorn") of the MT, TgJob attempts to explain its ambiguity by adding a phrase ("with a hook and a ring"). Furthermore, the LXX reads χεῖλος ("lip") for "jaw" in the MT. It is worth noting that the Peshitta makes use of a phrase "in his mouth" instead of "his nose" in the MT. These renderings must not be treated as scribal errors for two reasons. First, the translator of the Peshitta was able to harmonize the text with the previous verse including a related phrase, "in his tongue." Second, it is evident that the translators of the LXX and the Peshitta had imagined the dreadful Behemoth as a crocodile-like creature whose mouth and nose are adjoined to each other. The problematic phrase ܒܚܘܡ in the Peshitta does not refer to "in his navel or wall," as Rignell suggests. [17] Rather, "with his chain" would be preferred according to the context.[18]

Job 40:27

- MT: היֶרבֶה אלֶיך תחֶנונים אמֶ־ידֶבר אלֶיך רכֶות
- TgJob: איפשר׳אוושר׳ דיסגי לותך בעותא אין ימֶלל לותך רכיכי
- 11QtgJob: הימֶלל עמֶך בניח או ימֶלל עמֶך בהתחננה לֶך
- LXX: λαλήσει δέ σοι δεήσει ἱκετηρίᾳ μαλακῶς
- Peshitta: ܘܐܢ ܢܡܠܠ ܠܘܬܟ ܒܥܘܬܐ ܘܢܬܟܫܦ ܠܟ ܘܢܬܚܢܢ.

In this verse, TgJob is in agreement with the MT except for an addition ("Is it possible") in the first phrase. The Peshitta presents a minor transposition as well as the change of a preposition but closely correlates with the MT. The readings of 11QtgJob and the LXX, however, are quite different. The LXX shortens the whole second

16. Gray, "The Masoretic Text," 346.

17. Rignell, *The Peshitta to Job*, 345. See also Shepherd (*Targum and Translation*, 171) even though he neither agrees with Rignell's translation nor suggests any preferred reading.

18. The meaning "chain" is listed in the Comprehensive Aramaic Lexicon project even though it cannot be found in two major dictionaries: *A Syrian Lexicon: A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's Lexicon Syriacum* (Winona Lake, IN: Eisenbrauns; Piscataway, NJ: Gorgias, 2009), 1535; and *A Compendious Syriac Dictionary: Founded upon the Thesaurus Syriacus of R. Payne Smith* (Winona Lake, IN: Eisenbrauns, 1998), 568. This meaning may be derived from "row, line." See *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period* (2d ed.; Ramat-Gan, Bar Ilan University, 2002), 542.

clause with the word ἱκετηρίᾳ ("supplication"). 11QtgJob is more complicated because of a few changes: deletion of the first clause of MT, addition of a second clause which is essentially the repetition of the first clause, addition of a prepositional phrase (לך), and change of אליך of MT into עמך.

Job 40:30

- MT: יכרו עליו חברים יחצוהו בין כנענים

- TgJob: יעבדון שירותא עלוהי חבריא חכימיא יפלגוניה ביני תגריא׃

- 11QtgJob: […] ויתֹ[..]ןֹ[.....]תֹין וֹיֹפֹלֹגון יתה באר֯עֹ[…

- LXX: ἐνσιτοῦνται δὲ ἐν αὐτῷ ἔθνη μεριτεύονται δὲ αὐτὸν φοινίκων γένη

- Peshitta: ܣܣܟܟܐ ܡܢ ܒܗ ܢܣܬܝܒܥܘܢ ܥܡܡܐ ܘܢܦܠܓܘܢܝܗܝ ܠܬܓܪܐ

The MT reading presents difficulties, primarily because of the polysemous word כרה[19] and the ambiguous term כנענים. Regarding these two terms, the other versions offer a variety of explanations. For כרה of MT, TgJob reads "to give a banquet," similar to the LXX rendering (ἐνσιτοῦνται). LXX translates חברים as "nations" and כנענים as "Phoenician" instead of "traders," which is used in the later period of Biblical Hebrew. It is evident that the translator of LXX understood כנענים as one of the ethnic group among the nations. It is worth noting that the Peshitta shows neither any connotation for "trading" nor connection with any ethnic group. The Peshitta presents the transposition by placing the verb ܢܣܬܝܒܥܘܢ ("to gather") after the subject. 11QtgJob is quite fragmentary, thus its translation is unclear, "[. . .] will they divide it in the land of [. . .]?" Since the term "land" is usually followed by a certain group of people, the lacuna would be "Phoenician," supporting the LXX rendering.

Job 41:10

- MT: עטישׁתיו תהל אור ועיניו כעפעפי־שׁחר

- TgJob: זרירוהי מקקוהי תנהר נהורא ועינוהי כתמורי קריצתא

- 11QtgJob: עטישׁתה תדלק נורא בין עינוהי כמ<צ>מח פ[ר]אֹ

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19. See *HALOT*, s.v. כרה p. 496

- LXX: ἐν πταρμῷ αὐτοῦ ἐπιφαύσκεται φέγγος οἱ δὲ ὀφθαλμοὶ αὐτοῦ εἶδος ἑωσφόρου

- Peshitta: ܡܛܠܗܘܢ ܕܠܝ ܢܗܝܪܐ. ܘܚܙܢܘܗܝ. ܐܝܟ ܐܠܦܪ ܨܦܪܐ.

TgJob agrees with the MT except for a gloss or a doublet—repeating synonyms (זרירוהי מקקוהי; "its sneezing, its shaking")—at the first phrase. A similar doublet can be seen in Job 41:11 of the Peshitta, ܐܝܟ ܓܘܡܪܐ (ܢܘܪܐ. ܐܝܟܐ ܨܒܬܪ ܢܘܪܐ ("like coals of fire, sparks of fire"). The usage of the doublet does not imply that the translator had two different traditions. Rather, this translation technique for the purpose of clarification or emphasis is widely known. The word עטישתיו in the MT does not match well with the next phrase "shines a light"; how does its "sneezing" shine a light?[20] For this reason, 11QtgJob reads נורא ("fire") for "light" in the MT, and the Peshitta utilizes ܘܚܙܢܘܗܝ ("his lookings"). Furthermore, both 11QtgJob and the Peshitta attempt to explain the word עפעפי figuratively as "rays". In 11QtgJob, the lexical meaning of פ[ר]א is unclear. Sokoloff proposes that it should be read "dawn" according to the parallel evidence from the other versions.[21] The LXX provides a free translation by rendering "the eyelids of the dawn" of the MT as "the appearance of the morning star."

Semantic Change

Job 40:31

- MT: התמלא בשכות עורו ובצלצל דגים ראשו

- TgJob: איפשר דתמלי במטללתא משכיה ובגנונא דנוניא רישיה

- 11QtgJob: [. . .] [ובדגו[גי]/[ב]גֹנוֹ/ די נונין[. . .]

- LXX: πᾶν δὲ πλωτὸν συνελθὸν οὐ μὴ ἐνέγκωσιν βύρσαν μίαν οὐρᾶς αὐτοῦ καὶ ἐν πλοίοις ἁλιέων κεφαλὴν αὐτοῦ

- Peshitta: ܟܠܗ ܐܝܟ ܡܚܡ ܚܙܝܐ. ܘܢܝܫܐ ܒܓܠܠܐ ܢܘܢܐ

In this verse, the MT reading is unclear due to the *hapax legomenon* צלצל. Interestingly, no version considers שֻׂכּוֹת of the MT as "harpoons"

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20. Cf. Job 41:12.

21. Sokoloff, *Targum to Job from Qumran Cave XI*, 164.

and צלצל of the MT as "spear"; however, most modern English translations follow these meanings. The main idea of the other versions is that fishermen cannot carry Leviathan with their ships, whereas the MT reading endorses the idea that fishermen cannot even pierce Leviathan's skin with the fishing harpoons. Concerning the phrase צלצל דגים of the MT, TgJob reads "a covering of fish" whose meaning is still obscure. However, the LXX clearly reads "ships." The LXX translation displays a high degree of freedom, "Even though all the ships came, they could not bear the skin of its tail and its head in the boats of fishers". 11QtgJob is fragmentary, but its rendering supports the readings of the other versions with some words such as "boat" and "covering". The Peshitta rendering בשׂכות of the MT as "flesh" is a little different from the LXX, TgJob, and 11QtgJob likely due to reading *kaph* as *resh* and דגים as "fire".

Job 41:14

- MT: בצוארו ילין עז ולפניו תדוץ דאבה

- TgJob: בצואריה יבית עושנא וקדמוהי׳וקומוי׳ תדוץ דבונא

- 11QtgJob: בצורה יבית תקפה וקדמוהי תרוט <u>עלימו</u>

- LXX: ἐν δὲ τραχήλῳ αὐτοῦ αὐλίζεται δύναμις ἔμπροσθεν αὐτοῦ τρέχει ἀπώλεια

- Peshitta: ܒܨܘܪܗ ܟܐܒ ܚܝܠܐ ܘܩܕܡܘܗܝ ܪܗܛ ܘܥܠܝܡܐ

In this verse, the readings of TgJob, the LXX, and the Peshitta are quite similar to that of the MT in term of their word order. 11QtgJob is the only version different from the others. In 11QtgJob, the word עלימו—literally "young boy"—does not fit well with the context. Thus, Sokoloff and Cross translate this word "power" from the parallelistic structure with the noun תקפה ("strength") in the first clause.[22] Since other components in the verse do not present any parallelism in their meanings and structure, parallelism cannot be appropriately applied to this verse. It would be better to consider the word עלימו in an emphatic sense, "*even* youth (run away before it)." Through the process of the semantic change, 11QtgJob attempts to emphasize, quite graphically, the dreadful terror of Behemoth.

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22. Sokoloff, *Targum to Job from Qumran Cave XI*, 166.

Job 42:6

- MT: על־כן אמאס ונחמתי על־עפר ואפר

- TgJob: מטול היכנא מאסית עותרי ואתניחמית על בניי דהנון עפר וקטם

- 11QtgJob: על כן אתנסך ואתמ^ה^א ואהוא לעֹפֹר וקטם

- LXX: διὸ ἐφαύλισα ἐμαυτὸν καὶ ἐτάκην ἥγημαι δὲ ἐμαυτὸν γῆν καὶ σποδόν

- Peshitta: ܡܛܠ ܗܢܐ ܐܫܬܝܬ ܘܐܬܬܢܝܚܬ ܥܠ ܥܦܪܐ ܘܩܛܡܐ ܀

This verse is difficult in that each version utilizes different semantic changes in order to reflect its own theological tendency. The TgJob rendering exhibits several changes: 1) additions of the noun (עותרי) and the object of a preposition (בניי דהנון), 2) the change from the active to the passive (אתניחמית), and 3) the semantic change ("be comforted/raised" from " repent" in the MT). According to C. Mangan, this Targum reading reflects a midrashic futuristic motif. [23] The Peshitta is quite close to TgJob regarding meaning of the verb נחם. Rignell rightly observes that in the MT the word נחמתי refers to "to repent" in the *Niphal* stem, whereas in the Peshitta, it is rendered with "to be risen" in the *Dt* stem.[24] Moreover, it is worth noting that the 11QtgJob reading is almost identical with the LXX reading.

Omission

Job 40:12

- MT: ראה כל־גאה הכניעהו והדך רשעים תחתם

- TgJob: חמי כל גיותניא ותברניה ודעדק חייביא באתריהון

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23. C. Mangan comments, "The idea of the future life is clearly inserted into the text, either as the 'life to come' (15:21), the 'resurrection' (11:17; 14:14) or God's future 'kingdom' (36:7). Here, too, the links with the NT and Pseudepigrapha have already been seen." See Mangan, *The Targum of Job*, 15–17. I think that this verse also reflects the eschatological motif for Job's future generation.

24. Rignell, *The Peshitta to Job*, 360. In this sense, Szpek (*Translation Technique*, 286) may be wrong in categorizing this change as an error. It is more likely an intentional change.

- וכל רמת רוח תתבר והטפי רשיֹּעֹ]ין תחו[תֵיהון :11QtgJob

- LXX: ὑπερήφανον δὲ σβέσον σῆψον δὲ ἀσεβεῖς <u>παραχρῆμα</u>

- Peshitta: ܘܐܘܚܕ ܠܥܘܠ̈ܐ ܒܕܘܟܬܗܘܢ

The word order of TgJob agrees with that of the MT, while 11QtgJob is almost identical with the LXX in light of the word order and the sentence meaning. For the word order, both 11QtgJob and the LXX betray a chiastic structure (Noun-Verb/Verb-Noun-Adverbial Phrase) and leave out a verb (ראה in the MT) and the pronominal suffix. How can we interpret the structural similarity between the two versions? Is this similarity accidental? Does it imply that both translators utilize the same *Vorlage*?

In 11QtgJob, the omission of the first verb is likely the translator's intentional emendation since the almost similar phrase כל־גאה והשפילהו ("every haughty one and humiliate him") is mentioned in the previous verse.[25] It is interesting to observe that in the previous verse (v. 11), our targumist of 11QtgJob repeated the expression העדי נא in v. 10, while in v. 12, he omitted the verb חזא which appears in v. 11. This kind of the omission process is usually performed when some repeated words are considered superfluous. The translators of the LXX and of the Peshitta might utilize the similar omission process as in 11QtgJob. The difference is that the LXX and 11QtgJob omit the verb, while the Peshitta omits the first whole clause. Furthermore, the LXX adds an adverbial phrase (παραχρῆμα, "immediately") at the end of the sentence in place of the phrase תחתם ("at their place") in the MT. This verse does not prove at all that the LXX and 11QtgJob shared the same *Vorlage*, for this sort of the omission process is quite commonly practiced.

Job 42:2–4

- MT: ידעתי כי־כל תוכל ולא־יבצר ממך מזמה:
  מי זה מעלים עצה בלי דעת לכן הגדתי ולא אבין נפלאות
  ממני ולא אדע: שמע־נא ואנכי אדבר אשאלך והודיעני:

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- 11QtgJob: ידעת די כלא תכול למעבד ולא יתבצר מנך <u>תקף</u>
  <u>וחכמה</u> <u>חדא</u> מללת ולא אתיב ותרתין ועליהן לא אוסף
  שמע נא ואנה אמלל אשאלנך והתיבני

25. The similar suggestion has been found in Shepherd, *Targum and Translation*, 58.

Since the renderings of the other versions except for 11QtgJob closely agree with the MT reading (the Peshitta exhibits a few minor transpositions), only several peculiar differences between the MT and 11QtgJob will be discussed here. 11QtgJob is generally in agreement with the MT for vv. 2 and 4. However, the Qumranic translator rearranged the sentences by placing Job 40:5 (חדא מללת ולא אתיב ותרתין ועליהן לא אוסף) in Job 42:3. This kind of emendation is clearly intentional.

Regarding this odd 11QtgJob reading, scholars have proposed numerous suggestions. In particular, Tuinstra offers an idea that the translator of 11QtgJob intentionally moved Job 40:5 to preserve Job's integrity.[26] Moreover, G. Martinez suggests that the translator might have rendered the text which he already read.[27] Recently, D. Shepherd proposed a new suggestion. He comments,

> In attempting to unravel the mystery of this transposed text, it's worth remembering that various scholars have questioned the authenticity of verse 3 as an original element here in Job chapter 42. Moreover, the possibility that 11Q10 (= 11QtgJob)'s *Vorlage* did possess occasional lacunae may suggest that the Aramaic translator of the Qumran text has encountered a deficient Hebrew text at this point and has made good the gap by drawing on Job 40:5.[28]

Shepherd's suggestion, however, is based on pure speculation.

Text-based structural analysis might be helpful for solving this riddle. The expression אשאלך והודיעני ("I will ask you, so instruct me") in Job 42:4b also appears in Job 38:3b and 40:7b, and another expression מי זה מעלים עצה בלי דעת ("Who is this who hides counsel without knowledge?") in Job 42:3a is repeated in Job 38:2 with a minor change. It is plausible to think that the MT editor considered Job 38:2–42:6 as a unit and used an *inclusio*. Our targumist of 11QtgJob, however, might have encountered difficulty with this MT reading because these two—almost identical—expressions are spoken not by the same being but by God and Job, respectively. For this reason, Job 38:2–42:6 in 11QtgJob was divided into two parts: God's first questioning of Job (Job 38:2–40:5), and God's second questioning of Job (Job 40:6–42:6). At the end

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26. Tuinstra, "Hermeneutische Aspecten," 43–44.

27. F. Garcia Martinez, J. C. Tigchelaar, and A. S. van der Woude, *Qumran Cave 11, II: 11Q2–18, 11Q20– 31* (DJD 23; Oxford: Clarendon, 1998), 169.

28. Shepherd, *Targum and Translation*, 135–6.

of God's first questioning (Job 40:3–5), Job expressed his insignificance and humbleness. Thus, at the end of God's second questioning (Job 42:2–6), our targumist might place Job's meekness of Job 40:5 in place of Job 42:3. Through this emendation process, the translator eliminated God's saying in Job 38:2 and emphasized Job's humbleness by repeating Job 40:5.

Job 42:9

- MT: וילכו אליפז התימני ובלדד השוחי צפר הנעמתי ויעשׂו כאשר דבר אליהם יהוה וישׂא יהוה את־פני איוב:

- Tg Job: ואזלו אליפז דמן תימן ובלדד דמן שוח וצפר דמן נעמה ועבדו היך דמליל להון מימרא דייי ו<נ>סב/וסבר' ייי ית אפי איוב:

- 11QtgJob: [. . .] אלהא <u>ושמע א]ל[הֹא בקלה די איוב וֹשֹבֹק להון חטאיהון</u> <u>בדילֹהֹ</u>

- LXX: ἐπορεύθη δὲ Ελιφας ὁ Θαιμανίτης καὶ Βαλδαδ ὁ Σαυχίτης καὶ Σωφαρ ὁ Μιναῖος καὶ ἐποίησαν καθὼς συνέταξεν αὐτοῖς ὁ κύριος καὶ <u>ἔλυσεν τὴν ἁμαρτίαν αὐτοῖς διὰ Ιωβ</u>

- Peshitta: ܘܐܙܠܘ/ܘܐܙܠ̈ܝ ܐܠܝܦܙ ܬܝܡܢܝܐ ܘܒܠܕܕ ܫܘܚܝܐ ܘܨܘܦܪ ܡܢ ܢܥܡܬܐ ܘܥܒܕܘ ܐܝܟ ܕܐܡܪ ܠܗܘܢ ܡܪܝܐ ܘܩܒܠ ܡܪܝܐ ܒܐܦܘܗܝ ܕܐܝܘܒ.

The renderings of TgJob and of the Peshitta generally agree with the MT reading except for minor additions for linguistic and stylistic purposes (for example, מימרא דייי ["the saying of the Lord"] in TgJob, which is a typical Jewish targumic expression.). It is worth noting that the third clause (counting the lacuna as the first clause) of 11QtgJob is almost identical with the final clause of the LXX. This raises a question: do 11QtgJob and the LXX share a common *Vorlage* that diverged from proto-MT or do they experience a similar translation tradition?

Regarding this question, Shepherd comments, "That the material preserved in the LXX and 11Q10 is nearly identical may suggest the possibility that this doublet translation was already present in a shared *Vorlage* as opposed to arising from a common translation tradition (which would itself not be surprising at this key theological juncture in the Hebrew Book of Job)."[29] Shepherd's suggestion, however, is unacceptable for the following reasons.

29. Shepherd, *Targum and Translation*, 69–70.

First, the second clause of 11QtgJob ("God heard the voice of Job") cannot be seen in the LXX. Second, from the fact that the word order of verse 9 in 11QtgJob (אלהא ושמע א[ל][הׁא) is identical to that (יהוה וישׁא יהוה) in the MT, the lacuna part of 11QtgJob might be identical with the first clause of the MT. In this regard, instead of the MT clause וישׁא יהוה את־פני איוב ("The LORD lifted up Job's face"), the targumist of 11QtgJob utilized ושמע א[ל][הׁא בקלה די איוב ("God heard the voice of Job") most likely borrowed from the intercessory prayer formula (*A prays for B, God heard and then forgives B*) that appears in Exod 32:32, Num 14:19, and Deut 9:21, by interpreting נשׂא of the MT in a sense of "to take away (sins)" as in Job 7:21, 11:15 and Mal 1:9.[30] Therefore, we have no need to conclude that both the LXX and 11QtgJob employed a common *Vorlage*.

Job 42:10

- MT: ויהוה שׁב את־‏שׁבית ‏שׁבות איוב בהתפללו בעד רעהו ויסף יהוה את־כל־ אשׁר לאיוב למשׁנה:

- TgJob: ומימרא דייי אתיב ית גלוות איוב בצלאותיה מטול חברוהי ואוסיף מימר' דייי ית כל דהוה לאיוב בכופלא: {ל'א} על חד תרין:

- 11QtgJob: ותב אלהא ^לאיוב^ ברחמין ויהב לה חד תרין בכל די הוא לה

- LXX: ὁ δὲ κύριος ηὔξησεν τὸν Ιωβ εὐξαμένου δὲ αὐτοῦ καὶ περὶ τῶν φίλων αὐτοῦ ἀφῆκεν αὐτοῖς τὴν ἁμαρτίαν ἔδωκεν δὲ ὁ κύριος διπλᾶ ὅσα ἦν ἔμπροσθεν Ιωβ εἰς διπλασιασμόν

- Peshitta: ܘܡܪܝܐ ܐܦܢܝ ܫܒܝܬܗ ܕܐܝܘܒ ܟܕ ܨܠܝ ܗܘܐ ܥܠ ܪܚܡܘܗܝ܂ ܘܐܘܣܦ ܡܪܝܐ ܥܠ ܟܠܡܕܡ ܢܐܟܝܬ ܗܘܐ ܠܗ ܠܐܝܘܒ ܐܥܦܐ܂

TgJob follows the MT literally except for a minor change (the infinitival form of the MT is changed into the noun phrase in TgJob). The Peshitta rendering is also not that different from the MT reading except for several transpositions and an addition to preserve the Syriac style. The LXX presents a somewhat loose translation, showing several additions. Like the previous verse, 11QtgJob also demonstrates the loose translation while using omission of a clause, addition of an adverbial clause, and transposition. It is worth noting that the LXX uses the phrase εὐξαμένου δὲ αὐτοῦ καὶ περὶ τῶν φίλων αὐτοῦ ἀφῆκεν αὐτοῖς τὴν ἁμαρτίαν ("When

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30. M. I. Gruber, "The Many Faces of Hebrew נשׂא פנים 'lift up the face'," *ZAW* 95/2 (1983): 259.

he prayed for his friends, he forgave their sin.") which is almost identical
to the intercessory prayer formula that appears in v. 9 of 11QtgJob.

Transposition

Job 40:6

- MT: ויען־יהוה את־איוב מן סערה ויאמר
- TgJob: ואתיב יייׄ׳מימרא דייי״1׳״ ית איוב מן עלעולא \דצערא ואמר
- 11QtgJob: ענא אלהא לאיוב וענׄנׄא וׄאׄמר לֵֹה
- LXX: ἔτι δὲ ὑπολαβὼν ὁ κύριος εἶπεν τῷ Ιωβ ἐκ τοῦ νέφους
- Peshitta: ܘܐ̈ܢܐ ܗܘ̈ܐ ܦ̈ܐܡܐ ܠܐܝܘ̈ܒ ܡܢ ܚܠܚܠܐ

In this verse, TgJob agrees with the MT. The readings of the LXX and
the Peshitta are almost identical in that both exhibit the transposition
technique. Regarding the reading of 11QtgJob, Sokoloff's suggested
reading (ענא אלהא לאיוב וענׄנׄא וׄאׄמר לֹה ["God answered to Job and cloud
and said to him"]) is preferred to the Comprehensive Aramaic Lexicon
reference (ענא אלהא לאיוב ^מן^ רוׄ[חא] וענׄנׄא וׄאׄמר לֹה ["God answered to Job
from the wi[nd] and cloud and said to him"])[31] because the fragmentary
at the upper part of the column 34 permits at maximum about eight
characters only. Sokoloff's reading, however, is not without problems:
the phrase "and cloud" does not make any sense in the context. The most
preferred reading would be ענא אלהא לאיוב וענׄנׄא וׄאׄמר לֹה ("God answered to
Job, answering and saying to him"), likely arising from scribal
dittography.

Job 40:23

- MT: הן יעשׁק נהר לא יחפוז יבטח כי־יגיח ירדן אל־פיהו
- TgJob: הא יטלום נהרא ולא יתבהל יתרחיץ ארום נגיד לפומיה/לפמיה
  ירדנא/יורדנא״
- 11QtgJob: יׄרׄדׄנׄא גׄאפה יֹתׄרׄחׄץ די יקבלֹׄנה אֹ[..]
- LXX: ἐὰν γένηται πλήμμυρα οὐ μὴ αἰσθηθῇ πέποιθεν ὅτι
  προσκρούσει ὁ Ιορδάνης εἰς τὸ στόμα αὐτοῦ

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31. This reading is originally from the *editio princeps*, 78, n. 2.

- Peshitta: ܠܐ ܢܘܢܪ ܠܗ ܡܣܒܪ ܗܘ ܕܐܝܟ ܐܝܟ ܘܐܦ ܠܐ ܢܘܢܪ ܠܘܬ
  ܦܘܡܗ/ܦܘܡܗ

Except for minor changes in the Peshitta (addition of a preposition and a suffix) and in TgJob (transposition), the renderings of the two versions are quite close to the MT reading. The LXX generally follow the MT, but its translator used the term αἰσθηθῇ ("to perceive, understand"), which is often utilized in wisdom literature (Prov 3:20, 15:7, 17:10; Isa 33:11, 49:26) instead of יחפוז in the MT. Its translation would be "If flood flows, it [Behemoth] will not even care because it is confident even though Jordan River will rush into its mouth." Through this semantic change, the translator of the LXX might emphasize the calmness of Behemoth in front of a gushing river. The case of 11QtgJob is more complicated not only because of 11QtgJob's fragmentary nature, but also because its translator employed a relatively shortened clause when compared with the second clause of the MT as in Job 42:10 (see above). In the first clause (ירדנא גאפה "Jordan its banks"), as compared with the MT, the 11QtgJob translator added "its bank" and changed the position of "Jordan" to the beginning of the clause. Its translation would be "[when] Jordan [overflows] its bank, he is confident even though he swallows it in[to his mouth]."[32] The other versions use "Jordan" instead of the more general term "a river."

Job 42:1

- MT: ויען איוב את־יהוה ויאמר
- TgJob: ואתיב איוב ית ייי׳מימרא דייי״ ואמר
- 11QtgJob: ענא איוב <u>ואמר קדם</u> אלהא
- LXX: ὑπολαβὼν δὲ Ιωβ <u>λέγει</u> τῷ κυρίῳ
- Peshitta: ܘܥܢܐ ܐܝܘܒ ܘܐܡܪ ܠܡܪܝܐ

In this verse, TgJob is close to the MT. An apparent observation is that the readings of 11QtgJob, the LXX, and the Peshitta employ the transposition technique. For the first verb, the LXX uses an aorist participle. Thus its translation might be, "Answering, Job said to the Lord." The 11QtgJob reading can be treated similarly. The verb ענא is the participle without *waw*, but another verb ואמר is the participle with *waw*.

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32. Similarly to Kaufman, "The Job Targum from Qumran," 322.

As Zuckerman suggested, the lack of *waw* in the introductory sequence can be observed in Daniel and Ahiqar.[33] He comments, "A much more likely assumption is that the targumist has simply substituted the common formula in Imperial Aramaic for dialogue introduction *in lieu* of the BH formula."[34] In 11QtgJob, however, these two participles play different syntactic roles. The first one without *waw* carries a modifying force, whereas the second with *waw* functions as the main verb in the introductory sequence like λέγει in the LXX. Therefore, the translation of 11QtgJob is similar to that of the LXX except that the subject goes to the first participle, "While Job was answering, he said to God." The Peshitta presents the same structure with 11QtgJob except the first participle with *waw*. Thus, its translation would be "Then Job answered and said to the Lord." In the Peshitta, this verse is same with Job 40:6. Both readings in the Peshitta exhibit a good Syriac style.

CONCLUDING REMARKS

Throughout the course of our analysis in the preceding section, the present article has discussed the text of 11QtgJob from column 34 to 38 with the corresponding verses in other versions (the MT, TgJob, the LXX, and the Peshitta) in light of translation techniques such as addition, semantic change, omission, and transposition. Each version exhibits its own translational characteristics as follows:

First of all, the textual differences in the reading of 11QtgJob―as compared with the other versions―are generally at the word-level for clarification in the cases of addition, semantic change, and transposition. Omission is probably the most important feature for 11QtgJob, however. The targumist of 11QtgJob tends to shorten the text not through simple omission but by a quite complicated process of clarifying the ambiguous verses (e.g., Job 40:23; 42:10). 11QtgJob also favors a far-looser translation than TgJob but is stricter than LXX. Furthermore, several verses of 11QtgJob are closely connected with the LXX. This, however, does not support that they employed a shared *Vorlage* (e.g., Job 40:12; 42:9). Interestingly, the 11QtgJob's translations in the later columns become freer than ones in the earlier columns and its major translation techniques are also changed from fairly simple

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33. Zuckerman ("The Process of Translation," 292) suggested some 30 examples, such as Dan 2:5, 8, 15, 20, 26, 27, 47; 3:14, 19, 24, 25, 26, 28; 4:16, 27; 5:7, 13, 17; 6:13, 17, 21; 7:2; 2:7, 10; 3: 9, 16, 16; 6:14; 3:24; 5:10, and Ahiqar 110, 118; 14–15,45; 121.
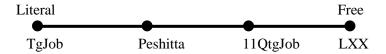
34. Ibid., 292.

additions in the earlier columns to complex omissions in the later columns.

Second, the reading of TgJob is fairly close to the MT in light of the word order and word choices except for several minor changes. Even a few textual differences in TgJob are all the word-level for clarifying the ambiguous MT reading. Except for Job 42:6, there is no presence of midrashic interpretation in Job 40–42.

Third, transposition is the most salient feature of the Peshitta's translation. The major reason for doing so is to preserve a good Syriac style.[35] Besides using transposition technique, the Peshitta maintains a literal translation fairly close to the MT. Furthermore, obvious scribal errors can be often observed in the Peshitta reading than in any other versions.

Finally, the LXX reading presents the greatest degree of freedom among all the examined versions. In summary, when compared with the MT, the degree of freedom in the translation process for each version is as follows:

Literal			Free
●	●	●	●
TgJob	Peshitta	11QtgJob	LXX

This result strikingly opposes scholars' conventional assumption that 11QtgJob and the Peshitta represent much more literal renderings of the consonantal Hebrew text than any of the later Targumim.[36] According to the current study, the translator of 11QtgJob within the early Judeo-Christian community tended to deliver freer renderings than TgJob within the later Jewish rabbinic community.[37]

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35. This result corresponds well with Gold's doctoral study. See "Understanding the Book of Job," 230.

36. S. P. Brock comments, "Indeed, to judge by the character of the translation in 11QTgJob (the only extensive set of fragments), the translator evidently saw himself solely as *interpres*, and not yet as *expositor* as well." See his article, "Translating the Old Testament," in *It is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars* (ed. D. A. Carson and H. G. M. Williamson; Cambridge: Cambridge University Press, 1988), 87–98, especially 95–96; Van der Ploeg and van der Woude, *Le Targum de Job de la Grotte XI de Qumran*, 7; K. Beyer, *Die aramäischen Texte*, 280–98.

37. It is worth noting Gold's ("Understanding the Book of Job," 252) comment that "11Q10 is an early text whose character suggests that its translator was *expositor* (elucidative) in method. PJob (= Peshitta Job) is later, and its character suggests that its translator was *interpres* in method (i.e. a more literal approach)."

APPENDIX: TRANSLATIONS

Addition

Job 40:10

MT: Adorn with glory and splendor, and clothe in honor and majesty.

TgJob: Set grandeur and haughtiness, clothe in glory and splendor

11QtgJob: <u>Remove</u> the proud one and the haughty *of spirit*, then you will wear splendor and majesty and honor.

LXX: Lift up loftiness and power, clothe with glory and honor.

Peshitta: <u>Clothe</u> with majesty and vigor, and clothe with glory and honor.

Job 40:24

MT: With his (or its) eyes can one take it? With snares can one pierce (its) nose?

TgJob: With his eyes can he take it? With a snare can he pierce (its) nose?

11QtgJob: <u>In lifting up</u> its eyes can one overpower it? With a fish hook, can one pierce <u>its</u> nose?

LXX: In his eye can he take it? <u>Twisting</u>, can he pierce (its) nose?

Peshitta: With its <u>clouds</u>, he takes it and with a net it is seized.

Job 40:26

MT: Can you put a rope in his nose and with a hook can you pierce his jaw?

TgJob: <u>Is it possible</u> that you can put a rope in his nose, and <u>with a hook and a ring</u>, you can pierce to his jaw?

11QtgJob: Can you pull a <u>bridle</u> in his nose and with <u>your</u> grooved tool, can you pierce his jaw?

LXX: <u>Or</u> can you fasten <u>a ring</u> in his nose, and with a clasp can you pierce his <u>lip</u>?

Peshitta: Do you cast a bridle in his <u>mouth</u> and do you pierce his jaw with its chain?

Job 40:27

MT: Will he make to you many petitions or will he speak to you soft (words)?

TgJob: <u>Is it possible that</u> he will make to you many petitions or speak to you soft (words)?

11QtgJob: Will he speak with you softly or will he speak with you in showing kindness to you?

LXX: Will he speak to you with petition and <u>prayer</u> softly?

Peshitta: <u>Or</u> is he making many supplications <u>from</u> you and is he speaking to you softly?

Job 40:30

MT: Can traders trade over it? Can they divide it among the merchants?

TgJob: Can the companions <u>make meal</u> over it? Can they divide it among <u>traders</u>?

11QtgJob: …will they divide it <u>in the land</u> of […]?

LXX: Do <u>the nations</u> <u>feed</u> upon it? Do <u>the nations of the Phoenicians</u> share it?

Peshitta: Will <u>the companions be assembled</u> over it and divide it among <u>many</u>?

Job 41:10

MT: Its sneezes shines light and its eyes are like the eyelids of the dawn.

TgJob: Its sneezing, <u>its shaking</u>, flashes forth light, and its eyes are like the eyelids of the dawn.

11QtgJob: Its sneezing shines fire <u>between</u> its eyes like shining of the dawn.

LXX: At its sneezing a light shines, and its eyes are (like) the appearance of the morning star.

Peshitta: Its <u>lookings</u> are full of light and its eyes are like <u>the rays</u> of the dawn.

Semantic Change

Job 40:31

MT: Can you fill with harpoons its skin, or with fishing spear its head.

TgJob: <u>Is it possible</u> that you could fill its skin <u>with a cover</u>, and <u>with a covering</u> of fish, its head?

11QtgJob: […with bo]ats of fish or […with a cove]ring of fish

LXX: <u>All the ships</u> come together would not be able to carry even skin of his <u>tail</u>; with fishing vessels, his head.

Peshitta: Do you fill its skin <u>with meat</u>, and his head <u>with the shade or a covering of fire</u>?

Job 41:14

MT: In its neck, strength would stay, and before it, terror may leap.

TgJob: In its neck, strength abides, and before it, anguish dances.

11QtgJob: In his neck resides his strength, before him <u>even youth</u> runs.

LXX: In its neck, power is lodging, and before it, destruction runs.

Peshitta: In its neck, firmness abides, and before it, fear dances.

Job 42:6

MT: Therefore, I reject myself and repent on dust and ashes.

TgJob: Therefore, I have rejected <u>my riches</u> and <u>I will be raised/comforted concerning my sons who are</u> dust and ashes.

11QtgJob: Therefore, I will be <u>poured out and dissolved</u>, and <u>I will become</u> dust and ash.

LXX: Therefore, I despised myself and <u>was dissolved</u> and <u>I regard myself as</u> dust and ashes.

Peshitta: Therefore, I will <u>be silent</u> and <u>I will be raised over</u> dust and over ashes.

Omission

Job 40:12

MT: See every proud and humble him, tread down the wicked where they stand.

TgJob: See every proud and break him, crush the wicked in their places

11QtgJob: Break all haughtiness of spirit, and extinguish evil where they stand. (N-V/V-N-ad)

LXX: Extinguish the proud and consume the ungodly immediately (N-V/V-N-ad)

Peshitta: Cast down the wicked in their place (Omit the first clause)

Job 42:2–4

MT: I know that you can do all things, and no plan is impossible from you. Who is this that hides counsel without knowledge? Therefore, I declared that which I did not understand, things too wonderful to me, which I did not know. Hear, please, then I will speak, I will ask you and you instruct me.

11QtgJob: I knew that you can do all things and strength and wisdom are not lacking from you. I spoke one thing and will not answer two and I will add upon them. Hear, please, I will speak. I will ask you then answer me.

Job 42:9

MT: So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the Lord told them; and the Lord lifted up the face of Job.

TgJob: So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the saying of the Lord told them; and the Lord took the face of Job.

11QtgJob: […] God and God heard the voice of Job, and he forgave their sins because of him.

LXX: So Eliphaz the Temanite, and Baldad the Shuhite, and Zophar the Minaean, went and did as the Lord commanded them: and he pardoned their sin for the sake of Job.

Peshitta: So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the Lord told them; and the Lord accepted the face of Job.

Job 42:10

MT: The Lord restored the fortunes of Job in his praying for his friends, and the Lord increased all that belong to Job twofold.

TgJob: The saying of the Lord restored the fortunes of Job in <u>his prayer</u> for his friends and the saying of the Lord added all that belong to Job twice.

11QtgJob: and God returned to Job <u>in mercy</u>, and gave to him twofold of all that he had.

LXX: <u>The Lord prospered Job</u>, and when he prayed for his friends, <u>he forgave to them sin</u>, and the Lord gave Job twice as much as what he had <u>before,</u> even as double.

Peshitta: And <u>the Lord restored</u> the fortunes of Job when he prayed for his friends. And the Lord added upon everything <u>that Job had</u> double.

Transposition

Job 40:6

MT: Then the Lord answered Job from the storm and said,

TgJob: Then Lord answered Job from the storm and said,

11QtgJob: 1) God answered to Job and cloud and said to <u>him</u>,
        2) God answered to Job and answered and said to <u>him</u>,

LXX: Then the Lord answered and <u>said to</u> Job from <u>the cloud</u>,

Peshitta: Then the Lord answered and <u>said to</u> Job from the storm,

Job 40:23

MT: Even if a river rages, it will not be in a hurry for it will be bold even Jordan rushes into its mouth

TgJob: Look, when river rages, it will not be in frightened; it trusts even <u>into its mouth</u> Jordan runs.

11QtgJob: [When] <u>Jordan</u> [overflows] <u>its bank</u>, he will be confident even though <u>he will receive it (Jordan)</u> [into his mouth]

LXX: If a flood occurs, it will not even <u>notice</u> for it convinces even though Jordan will rush into its mouth.

Peshitta: Even if a river gushes out, it does not tremble; it trusts even though Jordan pours <u>into it</u> into its mouth.

Job 42:1

MT: Then Job answered the Lord and said,

TgJob: Then Job answered the Lord (the saying of the Lord) and said,

11QtgJob: Then Job answered and <u>said</u> before God,

LXX: Then Job answered and <u>said</u> to the Lord,

Peshitta: Then Job answered and <u>said</u> to the Lord,

"A Man after God's Own Heart": David and the Rhetoric of Election to Kingship

GEORGE ATHAS

Moore Theological College
George.Athas@moore.edu.au

The anticipation of David as a "man after Yahweh's own heart" in 1 Sam 13:14 is to be understood as a statement about Yahweh's election of David to kingship, rather than about David's own moral qualities. Comparison of similar phrases in Akkadian texts shows that the phrase is part of the rhetoric of divine election to kingship. The focus on divine election does not mean David has no positive attributes. On the contrary, he is depicted as a man with clear leadership qualities. The phrase serves the Davidic apologia in distinguishing David from Saul as Yahweh's personal choice for king.

KEYWORDS: *King David, 1 Sam 13, election, kingship, Akkadian, Davidic apologia, Saul, divine favor, ancient rhetoric, moral qualities.*

King David is often described as "a man after God's own heart." This now popular expression is derived from 1 Sam 13:14, where the prophet Samuel condemns David's predecessor, King Saul, for his disobedience to Yahweh's command. The text of 1 Sam 13:13–14 reads as follows:

ויאמר שמואל אל־שאול נסכלת לא שמרת את־מצות יהוה אלהיך אשר צוך כי
עתה הכין יהוה את־ממלכתך אל־ישראל עד־עולם׃ ועתה ממלכתך לא־תקום
בקש יהוה לו איש כלבבו ויצוהו יהוה לנגיד על־עמו כי לא שמרת את אשר־צוך
יהוה׃

Samuel said to Saul, "You fool! You didn't keep the command that Yahweh your God issued you. If you had, Yahweh would have established your kingship in Israel permanently. But now your kingship will not last. Yahweh has sought out a man in accordance with his own heart, to command him as leader over

> his people, since you did not observe what Yahweh commanded you."[1]

The key word here is כלבבו ("in accordance with his own heart"). The antecedent of the pronominal suffix on this word is Yahweh, so it is clearly Yahweh's heart in view. The immediate juxtaposition of כלבבו with the preceding noun איש ("man") may initially give the impression that the man being alluded to is someone who is inclined towards Yahweh's heart. In such a reading, the preposition כ would be taken to imply the conformity of the man towards Yahweh's heart, and be seen as a modifier of the object in the clause ("man"). Indeed, such seems to be the view taken in *HALOT*.[2] However, כלבבו is better seen as an adverbial modifier of the subject phrase בקש יהוה ("Yahweh has sought out"). In that case, Yahweh is depicted as conducting a search according to the disposition of his own heart. That is, Yahweh has used his own heart to guide him on the search for a man to replace Saul as the new leader of Israel.

Contemporary commentators now generally follow this line of interpretation for the expression.[3] Only a small number still follow the older understanding that it is a statement about David's inner character. Paul Borgman, for example, assumes 1 Sam 13:14 is about David's disposition.[4] Unfortunately, he does not provide any detailed analysis that might give a rationale for this position. Mark George, on the other hand, does attempt to give a rationale.[5] In his study of 1 Sam 16–31, George argues that the extended overlap between Saul's demise and David's rise is for the purpose of comparing their respective characters. Within his analysis, George assumes that 1 Sam 13:13–14 asserts

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1. Unless otherwise noted, all translations are the author's.

2. See *HALOT*, s.v. כְּ.

3. See, for example P. Kyle McCarter, *1 Samuel: A New Translation with Introduction, Notes and Commentary* (AB 8; New York: Doubleday, 1980), 229; Robert P. Gordon, *1 & 2 Samuel: A Commentary* (Carlisle, England: Paternoster, 1986), 134; Tony W. Cartledge, *1 & 2 Samuel* (Smyth & Helwys Bible Commentary; Macon, GA: Smyth & Helwys, 2001), 175; John Woodhouse, *1 Samuel: Looking for a Leader* (Preaching the Word; Wheaton, IL: Crossway, 2008), 235–6; David G. Firth, *1 & 2 Samuel* (Apollos Old Testament Commentary; Nottingham, England: IVP Academic, 2009), 156.

4. Paul Borgman, *David, Saul, and God: Rediscovering an Ancient Story* (Oxford: Oxford University Press, 2008), 5, 35, 39, 51, 216, 237.

5. Mark K. George, "Yhwh's Own Heart," *CBQ* 64 (2002): 442–59.

something about David's heart. He states, "while saying that Yhwh favors David is important, since it makes Yhwh a character whose motives can be examined, such a statement pushes aside consideration of David and the question of what the nature of his heart is (other than saying it is a heart after Yhwh's own heart)."[6] A significant problem with this, though, is that the verse does not actually refer to David's heart at all, but only to Yahweh's heart. George rightly picks up on the wider narrative's intention to show David as a better man than Saul. He argues that this is not so much a contrast as an outshining: "David does what Saul does, and more."[7] It is understandable, then, that when Yahweh sends Samuel to anoint Saul's replacement, he tells the prophet to ignore external appearances, for Yahweh looks at the heart (1 Sam 16:7). David evidently has the internal qualities that make him fit for leadership. However, George seems to transfer the import of 1 Sam 16:7 directly onto 1 Sam 13:14. One can understand why he does this, since both verses talk about hearts, and it is right to see the two verses informing each other within the wider narrative, as they both help to fashion the Davidic *apologia*. Nonetheless, 1 Sam 13:14 is most certainly not talking about David's heart, but Yahweh's. As we will see, 1 Sam 13:14 employs standard ancient rhetoric for the election of a king. What is in particular focus in 1 Sam 13:14 is not David's suitability for kingship *per se*, but Yahweh's personal prerogative in choosing him over Saul. Thus, while George's point about David's heart is well made from other parts of the narrative, it is not the primary focus of 1 Sam 13:14. Rather, this verse ensures that the Davidic *apologia* is not just armed with David's inner qualities, but also with divine favor.

We may find support for this suggestion by comparing 1 Sam 13:14 to similar expressions found in other ancient Near Eastern texts. These comparisons demonstrate that expressions of this sort were standard rhetoric for portraying a king (or even a city) as favored and chosen from above.

The first such expression associates divine choice with "steadfastness of heart" (Akk: *kūn libbi*). One prime example is found in the Weidner Chronicle, which is putatively set in the 19th century B.C. In this text, the writer, Damiq–ilišu, king of Isin, writes to Apil-sin, king of Babylon, recounting the fate of previous kings relative to their devotion to Marduk. In line 20 of the version preserved on the Sippar tablet, Damiq-ilišu depicts Marduk approaching his father, Ea, and saying:

6. Ibid., 446.

7. Ibid., 447.

[x x TIN.] TIR(KI) URU *i-tu-ut ku-un lib-bi-ia ina(?) kul-lat da-ád-me [lu-ú] šá-qat*
Let Babylon, the city selected in the steadfastness of my heart, be exalted in all lands. . .[8]

Marduk's words specifically single out Babylon as the city of divine choice. The heart is viewed as the seat of the will, according to which Marduk has chosen Babylon, and now seeks its exaltation.

　　The same expression can also be observed on Shalmaneser III's Monolith Inscription from Kurkh. In line 12, the Assyrian king states:

e-nu-ma Aš-šur EN GAL-*ú ina ku-un lìb-bi-šú ina* IGI.II.MEŠ-*šú* KÙ.MEŠ *ud-da-ni-ma*[9]
When Aššur, the great lord, designated me in the steadfastness of his heart, with his holy eyes. . .

Once again we see here a reference to divine election. In this particular case, it is not a city that is elected, but Shalmaneser himself as king. The choice is attributed to the deity Aššur in line with "the steadfastness of his heart." Just as Shalmaneser is chosen within the heart of Aššur, so the author of Samuel sees David chosen within the heart of Yahweh.

　　Another similar expression also refers to the heart (Akk: *libbu*), but simply associates the heart itself, rather than steadfastness of heart, with election. This action can be attributed either to a deity or to a human monarch. For example, in column 5, lines 21–22 of the East India House Inscription, Nebuchadnezzar II describes himself in reference to Marduk as:

ia-ti apal-šú ri-e-eš-ta-a na-ra-am libbi- šú[10]
I, his eldest son, the chosen of his heart. . .

Once again, election to kingship is on view.

8. Transliteration taken from F. N. H. Al-Rawi, "Tablets from the Sippar Library. I. The 'Weidner Chronicle': A Supposititious Royal Letter Concerning a Vision," *Iraq* 52 (1990): 1–13. Al-Rawi translates this phrase "Let Babylon, the city chosen in my heart, be exalted in all lands" (p. 9).

9. Transliteration taken from Shigeo Yamada, *The Construction of the Assyrian Empire: A Historical Study of the Inscriptions of Shalmanesar III (859–824 B.C.) Relating to His Campaigns to the West* (Leiden: Brill, 2000), 345–46.

10. Transliteration taken from "Nebukadnezar Nr 15" in Stephen Langdon, *Die Neubabylonischen Königsinschriften* (Leipzig: J. C. Hinrichs, 1912), 132.

A similar sentiment is found in the Babylonian Chronicle, again pertaining to Nebuchadnezzar II, though this time as the one who choses rather than the one who is chosen. In Tablet 5 (reverse), lines 11–13, we read how Nebuchadnezzar laid siege to Jerusalem ("the city of Judah") during the seventh year of his reign (i.e. 598/7 B.C.), capturing it and deposing its king (i.e. Jehoiachin). The entry then makes the following statement in line 13:

> *šarra šá libbi-šú ina lìb-bi ip-te-qid*[11]
> He appointed therein a king of his own heart.

Although the Chronicle does not name this new king, we know him to be Zedekiah, son of Josiah, the final king of Judah. Nebuchadnezzar's choice of Zedekiah is described as an appointment of his heart. Just as Nebuchadnezzar had described himself in the East India House Inscription as a king of Marduk's heart, so now Zedekiah, in his appointment to kingship in Jerusalem, is described as a king of Nebuchadnezzar's heart. In both these instances, the heart of the superior party is the seat of the will making the appointment of the subject king.[12]

A similar phrase is found in a Babylonian liver omen, where the following interpretation is given to finding a groove (literally a "presence") in the liver in a particular configuration:

> *šumma manzāzu abik Illil šarra ša libbīšu išakkan*
> If the Presence is turned upside down: Enlil will install a king of his own heart.[13]

Once again, the heart is involved in the appointment of a new king. This time Enlil is the divine elector acting in accordance with his own heart.

These few Akkadian examples confirm that the Hebrew phrase בקש יהוה לו איש כלבבו in 1 Sam 13:14 is actually part of a wider ancient Near Eastern rhetoric of appointment to kingship. It is Yahweh's

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11. Transliteration taken from Albert Kirk Grayson, *Assyrian and Babylonian Chronicles* (Winona Lake, IA: Eisenbrauns, 2000), 102.

12. This particular text is also noted with reference to 1 Sam 13:14 in Gordon, *1 & 2 Samuel: A Commentary*, 342, n. 11.

13. Transliteration and translation taken from Ulla Koch-Westenholz, *Babylonian Liver Omens: The Chapters Manzāzu, Padānu and Pān Tākalti of the Babylonian Extispicy Series Mainly from Aššurbanipal's Library* (Carsten Niebuhr Institute of Near Eastern Studies 25; Copenhagen: University of Copenhagen, Museum Tusculanum Press, 2000), 146.

personal election of David to the kingship in Israel that is on view in this verse. It is not a statement about the moral quality of David per se, but rather about Yahweh's attitude towards David.

We must not, however, conclude from this that the character of David is somehow morally deficient, such that the phrase in question implies that Yahweh overlooks his failings in order to appoint him as king. David does experience a moral demise in the narrative of Samuel, but it does not occur until after his anointing as king. As already mentioned, George points out that David is clearly depicted as having traits that qualify him for leadership in Israel.[14] For example, in 1 Sam 15:28 Samuel tells Saul that Yahweh has ripped the kingdom away from Saul and given it to his neighbor who is a better man than him. Also, when David puts himself forward to fight Goliath, he gives a brief résumé of his experience as a shepherd, foreshadowing not just his bravery in facing the Philistine champion, but also his leadership capabilities (1 Sam 17:34–37; cf. 2 Sam 7:8–9). Beyond Samuel, in the books of Kings, David is continuously held up as the paradigm against which kings are evaluated. The narrative claims, therefore, that there are many good qualities in David that make him suitable for leadership and, indeed, to be the model king.

Johnson argues on the basis of such observations that the use of כלבבו in 1 Sam 13:14 is actually ambiguous, and may, in fact, imply something good within David's heart.[15] However, we must be careful not to confuse peripheral concerns with the specific rhetorical force of the phrase itself. Yahweh's preference of David is not completely random. On the contrary, David's positive characteristics make him a fitting king for Israel, and it is presumably for this reason that he is Yahweh's preferred king. However, the use of כלבבו in 1 Sam 13:14 does not focus primarily on David's positive traits, but nor does it deny them. Rather, it simply focuses attention on Yahweh's preference, which is for David over Saul.

The rhetorical force of the statement "Yahweh has sought a man in accordance with his own heart," therefore, lies in the way it differentiates David from Saul with regard to divine disposition and election. Although the narrative of Samuel makes clear that the choice of Saul as king lay with Yahweh (e.g. 1 Sam 10:24), he is never said to have been a choice of Yahweh's heart. This means that Yahweh is never said to approve of Saul's appointment, even though he reluctantly

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14. George, 442–59.

15. Benjamin J. M. Johnson, "The Heart of Yhwh's Chosen One in 1 Samuel," *JBL* 131 (2012): 455–66.

sanctions it and specifically picks him as the first king. Samuel's words in 1 Sam 12:13 capture these ideas succinctly.

ועתה הנה המלך אשר בחרתם אשר שאלתם והנה נתן יהוה עליכם מלך

So now, here is the king whom you have chosen, whom you requested. See, Yahweh has put a king over you.

Here we see that while Yahweh holds the prerogative in Saul's appointment, Saul is actually the king of Israel's choice. To borrow the phrase we have been investigating, we might say that Saul is a man in accordance with Israel's heart. Israel requested a king like Saul, and Yahweh gave him to them. By contrast, David is Yahweh's personal choice for king—a man in accordance with Yahweh's heart. Thus, when 1 Sam 13:14 uses the phrase to anticipate David, we understand it to be part of the Davidic *apologia* that argues for the legitimacy of David's claim to the throne of Israel—a claim that undermines that of Saul.

A Biblical Reconstruction of the Prophetess Deborah in Judges 4

WILLIAM R. OSBORNE

College of the Ozarks
wrosborne@cofo.edu

By analyzing Judges 4 in its historical and literary setting, this article presents a biblical reconstruction of the prophetic identity and message of the prophetess Deborah. The study concludes that 1) Deborah, as a prophetess, seems to show great similarity to the āpiltum *observed in early Mari, 2) Deborah is not portrayed as a primitive necromancer, and 3) in the narrative she opposes Barak's desire for personal honor and presents Yahweh as Israel's sole deliverer from oppression.*

KEYWORDS: *Deborah, prophetess, early Israelite prophecy, Mari*

INTRODUCTION

The days of biographies are over. That is, with regard to the biblical prophets at least. The current trend among biblical scholarship is to present the portrayals of the biblical prophets as the legends and hagiography of later writers and redactors. The result is that nothing can or should be biographically asserted about a person mentioned in the Bible. John J. Schmitt accurately assesses the situation when he states: "Many scholars today are far more reluctant than those of a generation or two ago to write a biography or even a personality assessment of a given prophet."[1] In his article, "Prophetic Books and the Problem of Historical Reconstruction," Roy Melugin represents an ever-broadening constituency of modern scholarship when he argues for a more reader-oriented hermeneutic. He concludes: "I believe that historical criticism should play a more modest role in the study of historical books than most

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1. John J. Schmitt, "Preexilic Hebrew Prophecy," *ABD*, 5:487.

of us were taught in graduate school."[2] Melugin's approach has been carried out with fervor when looking at the prophetess Deborah in Judg 4. Fewer texts have attracted more reader-response interpretations, largely represented by gender studies, Marxist, feminist and other, more marginalized readings.[3] Is the discussion over? Are we forever cut off from the world of the text?

THE NEED FOR BIBLICAL RECONSTRUCTIONS

To answer the above questions in the affirmative—as many in the scholarly world have begun to do—is an unfortunate overreaction. While the compositional history of Judges is doubted by many biblical scholars, some have recognized the early nature of the traditions preserved in the book of Judges. Roland de Vaux, in his *Histoire Ancienne D'Israël: La Période des Juges*, acknowledges that there are historical uncertainties about the book, yet he writes: "The book has considerable historical value. The Deuteronomistic redaction and the final edition with appendices have preserved authentic traditions of the period when Israel became a nation and for which the book of Judges is our only source of information."[4] More recently, Mark Boda has emphasized the importance of separating the compositional historical context from the referential

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2. Roy F. Melugin, "Prophetic Books and the Problem of Historical Reconstruction," in *Prophets and Paradigms: Essays in Honor of Gene M. Tucker* (ed. Stephen Breck Reid; JSOTSup 229; Sheffield: Sheffield Academic, 1996), 78.

3. See Tyler Mayfield's extensive survey of the relevant literature, "The Accounts of Deborah 4–5 in Recent Research," *Currents in Biblical Research* 7 (2009): 306–35. And for an outstanding survey of the history of interpretation, see David M. Gunn, *Judges Through the Centuries* (Oxford: Wiley-Blackwell, 2005), 53–92. However, two noteworthy synchronic studies of the text at hand are John H. Stek, "The Bee and the Mountain Goat: A Literary Reading of Judges 4," in *A Tribute to Gleason Archer: Essays on the Old Testament* (ed. Walter C. Kaiser and Ronald F. Youngblood; Chicago: Moody, 1986), 53–86, and Barry Webb, *The Book of Judges* (JSOTSup 45; Sheffield: JSOT Press, 1987.

4. "[L]e livre a une valeur historique considérable. La rédaction deutéronomiste puis l'édition finale avec les appendices ont conservé des traditions authentiques sur cette époque où s'est formé le peuple d'Israël et pour laquelle le livre de *Juges* est notre seule source d'information." See Roland de Vaux, *Histoire Ancienne D'Israël: La Période des Juges* (EBib; Paris: Librairie Lecoffre, 1973), 17. See also, S. Ackerman, "Digging Up Deborah: Recent Hebrew Bible Scholarship on Gender and the Contribution of Archaeology," *NEA* 66 (2003): 172–97; Trent Butler, *Judges* (WBC 8; Nashville, TN: Thomas Nelson, 2008), lxxi.

historical context when dealing with Judges.[5] Given phrases like "until this day" (1:21; 6:24; 10:4) and "time of the captivity of the land" (18:30–31), some distance between the events and the composition of the book must be recognized. However, as Provan, Long, and Longman have argued, this need not holistically discredit the biblical text as witness to the pre-monarchic events recorded in Judges.[6] Consequently, a biography of Deborah need not be out of the question, and perhaps is even in order.

Good biographies, both ancient and modern, are extremely helpful in placing an important individual within their cultural context, and thereby improving present-day interpretations of that individual. Provided that scholars are still striving to understand the "riddle wrapped in a mystery"[7] that is early Israelite prophecy, the Deborah account should not be overlooked in this regard. It is also unfortunate that while much work has been done on Deborah, few have allowed the text to speak to the reality of early prophecy in Israel. Many studies follow the approach of Joseph Blenkinsopp (who follows the approach of William F. Albright[8]) when he states: "In the Deuteronomic scheme of things, prophecy in the strict sense begins with Samuel,"[9] and quickly move past Deborah and the book of Judges, if addressing either of them at all.[10]

5. Mark Boda, "Judges," in *The Expositor's Bible Commentary* (rev. ed.; Grand Rapids: Zondervan, 2012), 2:1050.

6. Ian Provan, V. Philips Long, and Trempor Longman III, *A Biblical History of Israel* (Louisville, KY: Westminster John Knox, 2003).

7. Robert R. Wilson, "Early Israelite Prophecy," in *Interpreting the Prophets* (ed. James Luther Mays and Paul J. Achtemeier; Philadelphia: Fortress, 1987), 1.

8. William F. Albright, "Samuel and the Beginnings of the Prophetic Movement," in *Interpreting the Prophetic Tradition* (ed. Harry M. Orlinsky; New York: Ktav, 1969), 151–76.

9. Joseph Blenkinsopp, *A History of Prophecy in Israel* (rev. and enl. ed.; Louisville, KY: Westminster John Knox, 1996), 52.

10. E.g., no reference to the book of Judges is given in Victor H. Matthews, *Social World of the Hebrew Prophets* (Peabody, MA: Hendrickson, 2001) or Menahem Haran, "From Early to Classical Prophecy: Continuity and Change," in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum* (ed. David E. Orton; Brill's Readers in Biblical Studies 5; Leiden: Brill, 2000), 102–14. Rolf Rendtorff ignores the role of Deborah in his "Samuel the Prophet: A Link between Moses and the King," in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders* (ed. C. A. Evans and S. Talmon; Biblical Interpretation Series 28; Leiden: Brill, 1997), 27–36. More detailed studies such as: Blenkinsopp, *A History of Prophecy in Israel*; Johannes Lindblom, *Prophecy in Ancient Israel* (Philadelphia: Muhlenberg, 1962); and Lester L. Grabbe, *Priests, Prophets, Diviners, Sages: A Socio-Historical Study of Religious*

Evangelicals have long fought for the historicity of the biblical text for the sake of apologetics and defending the divine nature of the Bible, and this is undoubtedly a worthy endeavor. However, if history is relegated to the field of apologetics, the church will soon find that it has inherited a deficient hermeneutic in which to approach the Bible. Barry Webb is correct when he writes: "the traditional emphasis on historical background as the necessary foundation for sound exegesis is still with us, and has much to offer."[11] Consequently, this paper seeks to go against the current trends by studying the person of Deborah in Judg 4 and presenting a *biblical biographical* reconstruction that tries to be sensitive to both the history and the literary movement of the text.

BIBLICAL RECONSTRUCTION: METHODOLOGICAL CONSIDERATIONS

Hans Barstad has rightly noted that when seeking to reconstruct ancient understandings of biblical prophecy, "It is essential that all comparisons start from the literary level. Only when this has been done is it possible to proceed and, eventually, to reconstruct prophecy as a historical phenomenon."[12] That is to say, the only access to early Israelite prophecy during the period of the judges is the scant literary evidence which remains in text. Therefore, heeding Barstad's advice, the present study will seek to reconstruct the historical and literary portrait of Deborah in early Israel by focusing on the "internal reality" presented in the text.[13]

David Peterson raises a second point of consideration. He unites history with text by articulating two methodological streams often used in studying the biblical prophets: "prophetic identity" and "prophetic

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Specialists in Ancient Israel (Valley Forge, PA: Trinity International, 1995) briefly mention Deborah. Two exceptions are the more substantial treatments provided in Benjamin Uffenheimer, *Early Prophecy in Israel* (Jerusalem: Magnes, The Hebrew University, 1999), 206–34 and Leon J. Wood, *The Prophets of Israel* (Grand Rapids, MI: Baker, 1979), 143–46.

11. Barry B. Webb, *The Book of Judges* (NICOT; Grand Rapids, MI: Eerdmans, 2013), 49.

12. Hans M. Barstad, "*Comparare necesse est?* Ancient Israelite and Ancient Near Eastern Prophecy in a Comparative Perspective," in *Prophecy in Its Ancient Near Eastern Context: Mesopotamian, Biblical, and Arabian Perspectives* (ed. Martti Nissinen; SBLSymS 13; Atlanta: Scholars, 2000), 11.

13. While the author accepts Judg 5 as an accurate representation of the *ipsissima verba* of the prophetess, given the limited nature of this article along with the massive bibliography accompanying "Deborah's Song," the scope of the study will be limited to Judg 4, except in a few cases.

literature."[14] These two categories are helpful in summarizing the major schools of prophetic interpretation—the first drawing upon historical, sociological, and anthropological comparisons, and the second focusing on the prophetic message utilizing literary approaches. David Baker presents a modified version of Petersen's approach, but refers to these same basic categories as prophetic "Precomposition" and "Composition."[15] However, this presentation will utilize Peterson's original categories using the terms "prophetic identity" and "prophetic message" in reconstructing the prophetess Deborah in Judg 4.[16]

DEBORAH'S PROPHETIC IDENTITY

Deborah, the prophetess-judge, has provided scholarship with something of a conundrum.[17] Since the text describes her as both a prophetess

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14. David L. Peterson, "Introduction: Ways of Thinking About Israel's Prophets," in *Prophecy in Israel: Search for an Identity* (ed. David L. Peterson; IRT 10; Philadelphia: Fortress, 1987), 2. See David W. Baker's use and amendment of this approach in his "Israelite Prophets and Prophecy," in *The Face of Old Testament Studies: A Survey of Contemporary Approaches* (ed. David W. Baker and Bill T. Arnold; Grand Rapids, MI: Baker Academic, 1999), 266–7.

15. David W. Baker, "Israelite Prophets and Prophecy," in *The Face of Old Testament Studies: A Survey of Contemporary Approaches* (ed. David W. Baker and Bill T. Arnold; Grand Rapids: Baker Academic, 1999), 266–67.

16. These three areas are similar to what Baker calls "precomposition," composition," and "transmission." See his "Israelite Prophets and Prophecy," 266–67.

17. James S. Ackerman, "Prophecy and Warfare in Early Israel: A Study of the Deborah-Barak Story," *BASOR* 220 (1975): 5–13; Yaakov S. Kupitz, "Deborah and the Delphic Pythia: A New Interpretation of Judges 4:4–5," in *Images and Prophecy in the Ancient Eastern Mediterranean* (ed. Martti Nissinen and Charles E. Carter; FRLANT; Göttingen : Vandenhoeck & Ruprecht, 2009), 95–124; Klaas Spronk, "Deborah , A Prophetess: The Meaning and Background of Judges 4:4–5," in *The Elusive Prophet: The Prophet as a Historical Person, Literary Character and Anonymous Artist* (ed. Johannes c. de Moor; OTS 45; Leinden: Brill, 2001), 232–42; D. F. Murray, "Narrative and Structure Technique in the Deborah-Barak Story, Judges iv 4–22," in *Studies in the Historical Books of the Old Testament* (ed. J. A. Emerton; VTSup 30; Leiden: Brill, 1979), 155–89; Bernard A. Asen, "Deborah, Barak and Bees: Apis Mellifera, Apiculture and Judges 4 and 5," *ZAW* 109 (1997): 514–33; Ellen J. van Wolde, "Deborah and Ya'el in Judges 4," in *On Reading Prophetic Texts: Gender-specific and Related Studies in Memory of Fokkelien van Dijk-Hemmes* (ed. Bod Becking and Meindert Dijkstra; Biblical Interpretation Series 18; Leiden: Brill, 1996), 283–95; Judy Taubes Sterman, "Themes in the Deborah Narrative (Judges 4–5)," *JBQ* 39 (2011): 15–24; Johanna W. H. Bos, "Out of the Shadows: Genesis 38; Judges 4:17–22; Ruth 3," *Semeia* 42 (1988): 37–67; Shimon Bakon, "Deborah: Judge, Prophetess and Poet," *JBQ* 34 (2006): 110–18; Daniel Vainstub, "Some Points of Contact Between the Biblical Deborah War Traditions and

(נביאה) and a judge (היא שפטה), many have struggled over how these two divergent positions converge upon this briefly mentioned woman. Such tension has proved too much for scholars such as James S. Ackerman, who argues the title of "prophetess" was likely a later insertion[18] and that it is not completely evident that Deborah, the judge, "held an 'office' whose authority was recognized throughout the tribes."[19] However, if one begins with the internal reality of the text, the picture is perhaps not quite so disconcerting. Instead of presenting two separate "offices" editorially foisted upon a fictitious character, the text portrays a unified picture of prophet and national leader—two roles that would characterize Israel's leadership until the death of Solomon.[20]

Deborah's Identity as a Prophetess

In Judg 4:4–5 the biblical text provides a brief biography of Deborah. The Masoretic Text reads:

ודבורה אשה נביאה אשת לפידות היא שפטה את־ישראל בעת ההיא: והיא
יושבת תחת־תמר דבורה בין הרמה ובין בית־אל בהר אפרים ויעלו אליה בני
ישראל למשפט:

"And now a woman Deborah, a prophetess and wife of Lappidoth,[21] was judging Israel in that time. While she was sitting under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the sons of Israel went up to her to for the judgment."

Some Greek Mythologies," *VT* 61 (2011): 324–34; Gale A. Yee, "By the Hand of a Woman: The Metaphor of the Woman Warrior in Judges 4," *Semeia* 61 (1993): 93–132. For a more detailed bibliography see Trent Bulter, *Judges: A Commentary* (WBC 8; Nashville, TN: Thomas Nelson, 2009), 75–79.

18. See also, A. Graham Auld, "Prophets through the Looking Glass: Between Writing and Moses," *JSOT* 27 (1983): 3–23.

19. Ackerman, "Prophecy and Warfare in Early Israel,"13.

20. References to prophetesses such as Huldah (2 Kgs 22:14-20; 2 Chr 34:22-28) and Isaiah's wife (Isa 8:3) seem to indicate that Israel was open to women functioning in significant prophetic roles in both the second and first millennia B.C.

21. Susan Niditch's translation here "a woman of fire was she," seems agenda-driven and much less likely given the similarities in meaning to "Barak". See Susan Niditch, *Judges: A Commentary* (OTL; Louisville, KY: Westminster John Knox, 2008), 60. Cf. Spronk, "Deborah, A Prophetess," 240.

Despite the tendency of many researchers to recognize two to four levels of redaction within these two short verses,[22] Yairah Amit, among others, has helpfully demonstrated how Judg 4:4–5 functions as a literary whole and serves the larger literary unit of chapter 4.[23] That being said, a careful study of the text as it stands reveals that there is nothing explicit within Judg 4:4–5 that gives rise to concerns regarding the historical veracity of the prophetess Deborah. In fact there is much evidence to the contrary. The following three comparative studies help demonstrate that while there are undeniable and significant theological and sociological differences,[24] the biblical reference to Deborah fits within the larger socio-political context of the ancient Near East. First, Abraham Malamat has observed significant similarities between married prophetesses at Mari and Deborah, and writes:

> Among the "accredited" prophets, too—as we have seen—there were many women, as there were in the Bible. The outstanding of these were Deborah, wife of Lapidoth (Judg 4:4) and Huldah, wife of Shallum (2 Kgs 22:14). In both instances the Bible specifically notes that they were married women, probably to stress their stability and reliability—as in the case of the "wife of a man," one of the Mari prophetesses (*ARMT* XIII 114:8).[25]

Next, looking outside the scope of verses 4–5, Deborah's mustering the people of Israel for battle in verses 6–10 is also comparable with what has been observed in later Neo-Assyrian texts as well. Ackerman writes:

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22. Spronk, "Deborah, A Prophetess," 232–42; Klaas Spronk, "History and Prophecy in the Book of Judges," in *Between Evidence and Ideology: Essays on the History of Ancient Israel read at the Joint Meeting of the Society for Old Testament Study and the Oud Testamentisch Werkgezelschap Lincoln, July 2009* (ed. Bob Becking and Lester L. Grabbe; OTS 59; Leiden: Brill, 2011), 185–98; Barnabas Lindars, *Judges 1–5: A New Translation and Commentary* (Edinburgh: T & T Clark, 1995), 182.

23. Yairah Amit, "Judges 4: Its Content and Form," *JSOT* 39 (1987): 89–111. See also, Barry G. Webb, *An Integrated Reading*; David M. Gunn, "Joshua and Judges," in *The Literary Guide to the Bible* (ed. Robert Alter and Frank Kermode; Cambridge: Harvard University Press, 1987), 102–21.

24. See John H. Walton (*Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible* [Grand Rapids, MI: Baker Academic, 2006], 248–50) for a helpful comparative study of Israelite prophecy and other ANE prophets.

25. Abraham Malamat, "Prophecy at Mari," in *"The Place Is Too Small for Us": The Israelite Prophets in Recent Scholarship* (ed. Robert P. Gordon; Winona Lake, IN: Eisenbrauns, 1995), 63–64.

> The Assyrian inscriptions show us the role oracular guidance
> played in military preparations, and they sometimes name the
> personnel and means by which the oracles were received. The
> oracles of assurance, called *šīr takilti* by the Assyrians, would (a)
> urge the king to take action and (b) promise him the presence
> and protection of the gods.[26]

Lastly, in the most thorough study of female prophecy in the ancient
Near East to date, Jonathan Stökl argues that at Mari there were two
distinct groups of female prophets, the *muḫḫūtum* and the *āpiltum*.[27]
According to Stökl, the *āpiltum* could send correspondence directly to
the king without going through a member of the royal palace or court
official. Thus, the *āpiltum* was a "higher-level" prophetess than the more
ecstatic *muḫḫūtum*. He writes: "The *āpiltum* was a kind of 'special agent
in prophecy' who seems to have occupied a relatively high status in
Mariote society."[28] Consequently, it is quite possible that Deborah
functioned in the prophetic capacity set forward in the biblical text, and it
is unnecessary to conclude that neither her status as a prophetess nor her
own existence serves as a later literary creation.[29]

Deborah's Identity as a Judge

Daniel Block has argued that Deborah's status as an official judge of
Israel is unlikely.[30] He asserts that the use of the term שֹׁפְטָה in verse 5
should be understood as an example of "special usage," and then asks the

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26. Ackerman, "Prophecy and Warfare," 6. See, "Akkadian Oracles and Prophecies:
Oracles Concerning Esarhaddon," (trans. Robert H. Pfeiffer; *ANET*, 449–50).

27. Jonathan Stökl, "Female Prophets in the Ancient Near East," in *Prophecy and the
Prophets in Ancient Israel* (ed. John Day; LHBOTS 531; London: T & T Clark, 2010),
47–61.

28. Ibid., 53.

29. See also Robert G. Boling (*Judges* [AB 6A; Garden City, NY: Doubleday, 1975], 99),
who writes: "In view of the political involvements of female prophets as far back as
eighteenth century Mari the title 'prophetess' can no longer be assumed to be
anachronistic in reference to Deborah."

30. Daniel I. Block, "Deborah among the Judges: The Perspective of the Hebrew
Historian," in *Faith, Tradition, and History: Old Testament Historiography in Its Near
Eastern Context* (ed. Alan R. Millard, James K. Hoffmeier, and David W. Baker; Winona
Lake, IN: Eisenbrauns, 1994), 238.

question, "Furthermore, one wonders why the narrator would have made this passing reference to the settlement of relatively petty civil disputes when the issue in the chapter is a national crisis."[31] However, an equally valid question could be asked of Block: why would the "sons of the Israel" be seeking out a so-called lay-prophetess with relatively no authoritative posture among the people? It is true that the Hebrew pronoun-plus-participle construction highlights what Deborah was doing (durative aspect), while de-emphasizing her title.[32] However, whether or not Deborah is first a judge and second a prophetess, or vice-versa, the focus of the text is that she was *indeed* judging Israel, and this seems to provide the necessary justification for the people coming to her at a time of crisis to receive "*the* judgment" (לַמִּשְׁפָּט).

     If one defines a "judge" based upon military deliverance through battle—a frequent characteristic in the book—then Deborah, the only female judge in Scripture, certainly does not fit the mold. There is a tension here. First, three factors seem to present her as a forerunner to Samuel:[33] (1) her style of judging is similar to what is later observed with Samuel (cf. 1 Sam 8:4), (2) she appointed a military leader yet did not lead the fighting similar to Samuel's anointing of Saul and David, and (3) the reader learns from the end of chapter 5 that there was rest in the land for forty years as in the accounts of Othniel (3:11) and Gideon (8:28). However, there is also an undeniable and striking irregularity in that Deborah's serving as a judge over Israel was an apparent female anomaly.[34]

Deborah's Identity as a Necromancer?

If Deborah is a historical and prophetic figure to be located in the ancient world of the Near East, is Klaas Spronk correct in asserting that she functioned as a cultic necromancer?[35] Spronk argues that Deborah's association with her named palm tree (תמר דבורה) is likened to the אלון בכות "oak of weeping" in Gen 35:8 named after the death Rebekah's nurse Deborah, whom Spronk also connects to a Baal cult site called

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31. Ibid., 239.

32. J. Alberto Soggin, *Judges: A Commentary* (OTL; Philadelphia: Westminster, 1981), 64.

33. For the first two points, see Webb, *The Book of Judges*, 162.

34. See, n. 31 above.

35. Spronk, "Deborah, A Prophetess," 236–37.

Baaltamar (בעל תמר) mentioned in Judg 20:33. Thus, "[T]he name Tomer Deborah can be interpreted then as a combination of an indication of [a kind of Baal cult] practiced there and the name of the venerated ancestor, Deborah, who acted as a spokeswoman of the divine world."[36]

Spronk's arguments are tenuous and unconvincing. First, some scholars deeply question the relationship between the Palm of Deborah and the tree mentioned in Gen 35:8, to the extent that Roland de Vaux writes: "it is clearly a different tree from the Oak of Tears, which stood below Bethel and marked the grave of a different Deborah."[37] However, if the two trees are intended to be the same (though it is highly curious how the oak became a palm), the emphasis of this geographical overlap is not to highlight Deborah's role in facilitating spiritual access to a deceased handmaid, if that would have even been desired. Instead, Deborah's prophetic station would have been located beneath Jacob's historic altar at Bethel, a place of worship still being used for sacrifice in Samuel's day (1 Sam 8:3). We also know from 1 Sam 8 that not far from Bethel Saul encountered a band of prophets and began to prophesy among them. All of this seems to indicate that Deborah was geographically and spiritually "in the middle" of cultic and prophetic worship among the tribes of Israel.[38]

Second, while Deborah's association with the palm tree is puzzling at one level, it seems unlikely that a cult site dedicated to a pagan deity would be known by a human appellation. Given the prevalence of theophoric names in the ancient Near East for people and places, why would an actual place of worship be associated with a human diviner and not the deity being sought out? This would go against much of what we observe of cult-worship elsewhere in the Old Testament—case in point בית־אל ("Bethel" or "house of El").[39] For the same reason, it is also unlikely that this palm represents a "sacred tree" that undergirds Deborah's oracular abilities.[40]

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36. Ibid., 237.

37. Roland de Vaux, *Ancient Israel: Its Life and Institutions* (trans., John McHugh; London: Darton, Longman & Todd, 1961; repr., The Biblical Resource Series; Grand Rapids: Eerdmans, 1997), 279.

38. Both Bethel and Ramah mentioned here with reference to Deborah are also associated with Samuel. See Webb, *The Book of Judges*, 162.

39. E.g., Num 22:41, Josh 11:17; 13:17; 2 Sam 5:20.

40. Cf. J. Alberto Soggin, *Judges*, 64.

Lastly, regardless of one's views of the composition of the book of Judges, it seems highly unlikely that a supposed final redactor would allow Israel's deliverance to be placed into the hands of a Baal prophetess when in Judg 2:13 and 3:8 the *raison d'être* for Israel's oppression was their worship of Baals and Ashteroth.

So, does the Palm of Deborah have religious significance? Yes, in that the will of Yahweh was revealed there through his prophetess Deborah. There is no reason to believe that this tree maintained any external spiritual significance apart from being the chosen location of the prophetess and possibly its close proximity to Bethel.[41] If the Palm of Deborah is to be associated with the Oak of Weeping at the base of Bethel, it would likely be because of its nearness to the site of Jacob's historic vision, not for the sake of necromantic powers connecting Deborah the prophetess to the former handmaid. Examining the text, Deborah's prophetic identity becomes less problematic, and even likely. As a known prophetess with divinely enabled perception, it follows that people would seek her out as a judge and a source for divine instruction. Whether or not her tree was directly beneath Bethel, the closeness of her location to the high places for worship in Ephraim would have been convenient for worshipers traveling to make sacrifices who also wanted to receive a word from Yahweh through his appointed messenger Deborah. In the case of verse 5, "the judgment" desired by the people of Israel likely had to do with their current oppression, and they sought a prophetess with a message.

DEBORAH'S PROPHETIC MESSAGE

Turning to address Deborah and her message at the literary level, it must be noticed that Deborah's brief biography breaks into a narrative already begun in verse 1. The people of Israel again do what is "evil in the eyes of the Lord" (הרע בעיני יהוה), with the result that the people become slaves of King Jabin and his commander Sisera and cry out to Yahweh for help (v. 3). Earlier in chapter 3, similar events unfold before the Lord raises up Othniel and Ehud, and the sudden disjunctive introduction of Deborah cannot help but lead the reader to wonder, where is the מושיע ("deliverer") this time?[42]

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41. Cf. Gen 28:16 where Jacob was surprised at the presence of the Lord in a place that was not marked out or identified as such.

42. "We have seen that the two parts of the exposition are linked and complement each other and together form the riddle of the savior's identity. For that purpose two points proved to be of particular importance: (1) the transition from v. 3 to v. 4, which raises the

Deborah Summons Barak

Despite the absence of a formal prophetic introduction, it is evident in verse 6 that Deborah summons Barak in order to provide him with a message from the Lord. Robert Boling argues that Deborah's question, "Has not Yahweh, the God of Israel commanded [you]?" (הלא צוה יהוה אלהי־ישׂראל), "assumes that the audience is already generally aware of Baraq's reluctance."[43] While Barak will certainly prove to have his problems, it is inappropriate to indict him of reluctance here. The interrogative הֲ in Hebrew can frequently communicate an exclamation with imperatival force of something previously unknown, and Paul Joüon and Takamitsu Muraoka specifically cite Judges 4:6 as an example of such in their grammar.[44] The same use of the interrogative particle appears later in the chapter when Deborah calls Barak to action in verse 14. Consequently, the text seems to indicate that Deborah's prophecy proclaimed a previously unknown announcement of victory to Barak and the people of Israel.

However, the question remains: Is Barak's response to Deborah's direction a sign of reluctance or humility? James Ackerman and Alberto Soggin, following the work of W. Richter,[45] have individually argued that the exchange between Deborah and Barak in verses 6–10 parallels other "call narratives" in both the Old Testament and ancient Near East that are characterized by the following form: [46]

An allusion to distress	"and the sons of Israel cried out to the Lord" (v. 3a)
A commission	"And she sent and called to Barak . . ." (v. 6a)

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question through the omission of the regular pattern; and (2) v. 5 which describes Deborah as a judicial figure and highlights the question of whether a judge is also a savior" (Amit, "Judges 4," 90).

43. Boling, *Judges*, 95.

44. Paul Joüon and Takamitsu Muraoka, *A Grammar of Biblical Hebrew* (SB 27; 2nd ed.; Rome: Gregorian & Biblical, 2009), 574. See also, Lindars, *Judges 1–5*, 185.

45. W. Richter, *Die sagenannte vorprophetischen Berufungsberichte* (FRLANT 101; Göttingen: Vandenhoeck & Ruprecht, 1970), 169–81.

46. Ackerman, "Prophecy and Warfare," 8–9, and Soggin, *Judges*, 72–73.

Objection on the part of the recipient	"If you will not go with me, I will not go" (v. 8b)
Prophetic assurance	"surely I will go with you" (v. 9a)
A sign	"for into the hand of a woman, the Lord will sell Sisera" (v. 9b)

If this analysis is correct, then Barak's reaction to the oracle is not hesitancy or reluctance. Instead, he is merely acting in a customarily self-deferential way, characteristic of called leaders in the ancient Near East (e.g., Moses, Gideon, and Saul).[47] While Barak's response does raise questions for the reader, it does not necessarily portray him as cowardly or reluctant.

Barak's Self-Interest

The above pattern does not fit precisely, but the general connections are illuminating and I believe convincing. Consequently, contrary to popular interpretation, Barak's response is neither reluctant nor humble—he is actually self-serving and searching for honor (תפארת). This is not explicit in Barak's words, but Deborah's response in 4:9a can leave little doubt:

ותאמר הלך אלך עמך אפס כי לא תהיה תפארתך על־הדרך אשר אתה הולך

> "And she said surely I will go with you, only the road upon which you are going will not be for your honor."

Deborah the prophetess is just as alert to the feigned customary humility of Barak as she is to the future outcome of Israel's battle. Barak does not appear to be requesting the Lord's presence but Deborah's, and this is likely why, unlike what is found in other call narratives, she promises *her* presence at the battle, not Yahweh's. The passage also betrays Barak's less-than-ideal motives when he seeks to negotiate with the command (צוה) of Yahweh in verse 8. Barry Webb recognizes this subtlety and aptly states:

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47. Note the similarities with Gideon's "humble" refusal to be king (Judges 8:22), while later naming his son Abimelech (lit., "my father is king").

> By showing how Barak was disciplined for manipulating Deborah, Yahweh's prophet, it raises in a preliminary way an issue (negotiation versus true religion) that will assume greater significance in the confrontations between Yahweh and Israel in 6:7–10 and 10:10–16, and become the central theme of the Jephthah narrative.[48]

As the chosen leader, Barak's social position appears positive, yet his subtle desire for personal glory demonstrates his spiritual condition is that of the ensuing leaders of Israel in the book of Judges. Once again in verses 8–9, a tension exists as to who would be Israel's redeemer. Barak's desire for glory from winning the battle places him in opposition to the plans of the Lord, and after Deborah makes this publically known, it becomes clear to the reader that Barak is not Israel's deliverer.

Yahweh the Deliverer

Amit rightly recognizes that "the purpose of the story is to stress that God, and God alone, is the savior of Israel."[49] And as the prophetess of Yahweh, the words of Deborah are vindicated by the precise movements of Israel's enemies, Jael's killing of Sisera, and the deliverance of the people. Much like the classical prophets that follow, Deborah prophesied that *Yahweh* would deliver his people.

Similarly, Elie Assis has argued that in the narrative, Deborah's words not only point toward Yahweh as the true deliverer, but her sex does as well.[50] Deborah's status as an established female judge and prophetess serves to remove her from the actual battle that brought about deliverance, and continues to demonstrate that Yahweh alone is Israel's savior. Both Deborah and Jael function within the battle scene to demonstrate a reoccurring theme for the book of Judges—Yahweh works in weakness. While it is obvious from this narrative that the Lord uses human deliverers, he has no desire for Israel to confuse their human agents of deliverance with the true source.

48. Webb, *The Book of Judges*, 161.

49. Amit, "Judges 4," 102. See also, Elie Assis, "'The Hand of Woman': Deborah and Yael (Judges 4)," *JHS* 5 (2005), 2.

50. Elie Assis, "Man, Woman, and God in Judg 4," *SJOT* 20 (2006): 110–24.

CONCLUSION

After examining the prophetic identity and prophetic message of Deborah, how does this biblical reconstruction inform our understanding of prophecy in early Israel? If what is argued here is the case, the often presented thesis of the history of religions school that prophecy in Israel developed from an early ecstatic and socially ostracized prophetism into a more concretized court prophetism seen in the classical prophets, needs to be modified.[51] The present reconstruction of Deborah does not appear to support this proposed development of prophecy. The following observations from this case study should be noted:

1) Deborah, as a prophetess, seems to show great similarity to the *āpiltum* witnessed in early Mari. Deborah's central position within Israel's leadership structure presents her as anything but socially ostracized or marginalized. There is nothing in the passage that indicates Deborah participated in or was associated with ecstatic prophetism.

2) There is no definitive reason to interpret Deborah as a primitive necromancer associated with a pagan cultic site because of the reference to the Palm of Deborah.

3) Deborah opposes Barak's desire for personal honor and presents Yahweh as Israel's sole deliverer from oppression.

Contrary to Schmitt's earlier assessment, perhaps the biographical enterprise does not need to end. There is still a place for biblical reconstructions. While unable to answer every question the present-day reader may ask of the text, the present work has revealed the shortcomings a few scholarly misconceptions about Deborah, and hopefully succeeded in providing in some way a fuller contextual understanding of early Israelite prophecy and one of its prophetesses.

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51. See, Gustav Hölscher, *Die Propheten: Untersuchungen zur Religionsgeschichte Israels* (Leipzig: J. C. Hinrichs, 1914). For a more recent English presentation, see Haran, "From Early to Classical Prophecy," 102–15.

BOOK REVIEWS

The Abduction of Dinah: Reading Genesis 28:10–35:15 as a Votive Narrative by Daniel Hankore. Eugene, OR: Pickwick, 2013. 262 pp., US $24.00, softcover.

Hankore, a translation consultant with SIL's Ethiopia branch, provides a multifaceted evaluation of the Hebrew vow with particular reference to its use in Gen 28. Combining relevance theory with strong linguistic skills and an analysis of contemporary conceptions of the vow within Hadiyya culture, Hankore argues that translations of נדר have obscured the votive nature of Gen 28:10–35:15. He goes on to argue that the incident between Dinah and Shechem should be understood as an abductive marriage as opposed to a rape based on his reading of Gen 28:10–35:15 as a votive narrative and on insights drawn from Hadiyya culture.

  The book is organized around five major chapters, as well as an introduction, conclusion, and seven extremely helpful appendices. The introductory chapter provides a helpful terminological review of significant terms used throughout the text. Hankore also provides a brief survey of the Hadiyya people and the rationale for choosing to utilize the Hadiyya's conception of the vow to inform his reading of the biblical text. He suggests, "since discourse is totally dependent on the context of the utterance . . . the study of the concept of 'vow' as understood in the ANE cultural context in the light of current Hadiyya culture will give an insight into the real-life context of ancient Israel" (p. 6).

  The chapters that follow address literary, linguistic, and cultural aspects related to the interpretation of Gen 28:10–35:15. In chapter 2 Hankore addresses the limits of the Jacob story and the various literary structures included within that story before turning to an analysis of the concept of vow in the Old Testament in chapter 3. Following Gunkel, he identifies Gen 37:1 as the end of the narrative unit. Having defined the literary unit, Hankore discusses the difficulties associated with structuring the literary units of the narrative thematically and argues that the narrative be understood as a continuation of the patriarchal narrative. In Jacob's case, the chosen line is at risk when he is forced to flee from Esau after deceitfully obtaining Isaac's blessing. Jacob's vow is, according to Hankore, echoic in so much as Jacob "interpretively selected the thoughts of God that are relevant to the context of his

distress and flight from the Promised Land without any clear idea about his future fate" (p. 40–41).

The real heart of Hankore's argument is presented in chapters 3–6. The discussion of the vow, its fulfillment, and the manner in which it informs Hankore's reading of the Dinah narrative is, in part, conditioned by his examination of Hadiyya culture. Hankore makes clear that "examining the Hadiyya concept of vow for the reading of the Hebrew concept נדר 'vow' will not change the Hebrew meaning" (p. 44). His application of insights from Hadiyya is primarily used to identify holes in current Hebrew scholarship. For instance, he notes the association of vows with oaths in several Old Testament reference works (p. 44).

Hankore's analysis of ancient Near Eastern and Old Testament evidence related to the nature of vow is certainly shaped by his insights regarding the view of vows in Hadiyya while managing to avoid anachronistic readings. Hankore utilizes his understanding of Hadiyya as an impetus for further interrogation of the biblical text and related evidence. In this respect, Hankore provides an excellent example of the manner in which one's understanding of current culture and cultural experience can be utilized in biblical interpretation. His argument concerning abductive marriage is similarly prompted by insights drawn from Hadiyya culture and then supported by analyses of biblical and ANE data.

Overall, *The Abduction of Dinah* offers a unique, well-argued discussion of an important biblical text that utilizes an array of skills and theories, including relevance theory. Despite the intersection of several disciplines and lines of thought, Hankore has produced a highly readable and accessible treatment of the Dinah narrative and the Jacob story as a whole. Hankore's conclusions concerning the votive nature of Genesis 28:10–35:15 are compelling. His contribution of distinguishing between the vow and the oath in the Old Testament provides a particularly useful nuance to the study of vows in the Old Testament. The conclusions related to the abductive marriage are provocative. Hankore also offers useful insights concerning translation that add value and practicality to his work that is sometimes lacking from more research-oriented works.

Perhaps the most significant aspect of Hankore's work, however, is his incorporation of cultural insights from modern-day Hadiyya. While this sort of comparative study has the potential to become anachronistic, Hankore avoids this pitfall by utilizing the Hadiyya insights as an impetus for additional investigation into ANE and Old Testament data. In this way, the *The Abduction of Dinah* offers a fresh, pioneering discussion of the Dinah narrative, which contributes to both the analysis of the narrative in question and to the methods available for the interpretation of the Old Testament. This book will serve as a valuable

resource for future readers of the Jacob story, as well as, for those interested in interpretive methods utilizing multiple theories and cultures.

JAMES SPENCER
Moody Bible Institute

Biblical Hebrew: A Compact Guide by Miles V. Van Pelt. Grand Rapids, MI: Zondervan, 2012. xi + 210 pp., US $19.99, softcover.

Miles V. Van Pelt is the Alan Belcher Professor of Old Testament and Biblical Languages at Reformed Theological Seminary in Jackson, Mississippi. Having written grammars for both Biblical Hebrew and Biblical Aramaic, along with numerous other biblical language tools, Van Pelt is one of the foremost teachers of Biblical Hebrew in the world. This volume is a pocket-sized reference grammar designed for the beginning to intermediate Hebrew student. It is based on the more extensive *Basics of Biblical Hebrew*, co-written by Van Pelt and Gary D. Pratico.

In *A Compact Guide*, Van Pelt has attempted to condense a beginner's Hebrew grammar to a pocket edition, a formidable task. The book is not organized into chapters; instead, it contains major headings at the top of each section, and major sections include such topics as "Alphabet," "Vowels," "Syllabification," "Prepositions," "Adjectives," "Construct Chain," "Qal Perfect," etc., including all the major sections expected to be found in a Hebrew grammar. Each section contains information on morphology and syntax, and when necessary other notes are included. No space is wasted; almost every page is full of text or charts. The book flows in the manner of most beginning Hebrew grammars. Van Pelt starts with the alphabet, vowels, and syllabification, then moves on to the nominal system, and closes with the verbal system. The final sixty pages include two appendices, which cover all of the verbal paradigm charts as well as a brief Hebrew-English lexicon. Examples are kept to a minimum and exercises are non-existent. This is truly a reference grammar written to the level of a first year Hebrew student.

Van Pelt is successful in creating a pocket-sized, beginner's reference grammar. It cannot replace a standard beginner's Hebrew grammar, as it lacks any exercises to help ground the student in the material. It also cannot replace a standard reference grammar, as space allows for very little elaboration or examples. Ultimately, it falls short of both these categories of Hebrew grammars. It attempts to make up for

this by its small size; a student can carry this book on short trips in carry-on luggage or even simply around campus much easier than a standard grammar. Most helpful are the verbal paradigm charts, which can help students at almost any level. The major weakness of this book, however, is the small window of time in which it is applicable. Although possibly a great resource for a first or second semester student, once a student moves on to intermediate or advanced grammar and readings courses this material is not enough and the student will have to turn to the standard reference grammars. It is also an added expense for college students already on a tight budget, as this will be purchased in addition to a beginner's grammar, and at $20 for a pocket-sized, non-essential book, most students will pass this volume up.

MATTHEW JAMES HAMILTON
Carson-Newman University

The Evolution of Adam: What the Bible Does and Does Not Say About Human Origins by Peter Enns. Grand Rapids, MI: Brazos Press, 2012. viii + 172 pp. US $17.99, softcover.

Certain topics within theological discourse attract heated discussions, and often such polarizing topics deal with fundamental realities of the human existence. Occasionally, a work engages such topics while exhibiting the difficult blend of intelligence and accessibility. Peter Enns's work *The Evolution of Adam* is one such book. Enns brings his scholarly acumen to bear upon one of the more fiercely debated topics within popular culture in a way that even encourages those who have little to no awareness of biblical scholarship to listen. As one of the more provocative books that I have read in recent memory, it is a necessary read for evangelicals, for it will force them to revisit their position on creation, biblical literature, the nature of Scripture, and evolution.

Enns strives to determine how the Bible's message comports with evolutionary debate, which is a need that has been revitalized in the wake of the mapping of the human genome by Dr. Craig Venter and the work of the "New Atheists" (p. 1). Does the Bible speak to the topic of evolution directly? If so, is it for or against evolutionary theory? Is evolutionary theory compatible with Christianity, particularly evangelical Christianity? Enns addresses these questions, but it is critical to note that his intended audience exhibits two distinct characteristics: 1) they are Christians who take Scripture seriously—Scripture is God's revelation and thus authoritative for humanity— and 2) they believe that

the results of evolutionary theory and scientific research "must be taken seriously" (p. x). This work is not intended to be an apology to persuade those with extreme views (pp. xiii–xiv).

Enns's understanding of revelation also fundamentally informs this presentation; he assumes the ideas articulated in his previous work *Inspiration and Incarnation* (Baker Academic, 2005; pp. xi–xii). The scholarly community has already responded to this work, and its contributions and implications therefore need not detract. One can say however that for those scholars who are uncomfortable with Enns's *Inspiration and Incarnation*, this read will likely be difficult. Nevertheless, the "human dimension" of Scripture is a reality that must be properly understood. Only when one understands the ancient literary conventions that were used by God for Scripture's composition does its depth and richness come alive. Enns is correct to emphasize as much.

This work exists in two distinct sections, with the first (chs. 1–4) being devoted to determining the message of Genesis in accord with its ancient context of composition. Enns predominately employs a grammatico-historical methodology, and thus the genre of Genesis, particularly the genre of Gen 1–11, is critically important. According to Enns, Genesis is largely a post-exilic narrative of self-identification (ch. 2). Genesis explains who Israel is and their relationship with Yahweh. With respect to Gen 1–11, it is an explanation of human origins that is rooted in an ancient understanding of the cosmos that simultaneously functions polemically against competing, pagan explanations of human origins (ch. 3). Enns's conclusions are obtained through his "genre-calibration" of Gen 1–11, which considers the *Enuma Elish*, *Atrahasis Ep*ic, and other works against the message and symbolism of Genesis. For Enns, such calibration is critical as it helps prevent one from asking the text to bear a weight beyond its capabilities. Ultimately, Enns emphasizes that Gen 1–11, and other cosmological texts in the Old Testament for that matter, are rooted in an ancient thought world. By implication, the creation texts of Genesis and the Old Testament are not capable of *directly* addressing topics of evolution and its compatibility with a Christian worldview. To use these texts *directly* in the debate surrounding human origins is to violate the expectations of the text and its genre. Simply, it is to ask the text to bear a weight that it was not designed to bear.

Part Two, chapters 5–7, addresses Paul and his understanding of Adam and the creation accounts. Enns is correct that Paul is the pivotal point for this entire discussion. In Paul, one understands Adam not only as a historical figure, but also as the cause of humanity's depravity. Consequently, Enns's discussion is not only about the compatibility of

evolution with Christianity, but it is also about the tenets of orthodox Christianity. This section will undoubtedly engender the most debate.

One of the most salient points that Enns emphasizes is that Paul must be understood as a first-century Jewish interpreter (ch. 6). Paul's exegesis was therefore creative and quickly moved beyond the literal sense when necessary. Applied to the Adam story, "[W]e cannot and should not assume that what Paul says about Adam is necessarily what Genesis was written to convey" (p. 117). Yet Enns is clear that Paul's interpretive tendencies are not without warrant. Enns continually emphasizes that Paul's encounter with Christ was so transformative and so all-encompassing that it became his hermeneutical lens. Everything was therefore understood and processed through Christ, including the message of the Old Testament. In the case of understanding humanity's depravity and death, Paul transcends the literal sense of Genesis and finds in Adam the historical root of universal sin and depravity. According to Enns, "For God to have provided a 'solution' [i.e. Christ] of such earth shattering significance, there must have been a corresponding 'problem' [i.e. sin, depravity, and death] it was designed to address" (p. 131).

So what does this mean for the evolution debate? Enns concludes with nine theses (pp. 137–48).

1. Literalism is not an option.
2. Scientific and biblical models of human origins are, strictly speaking, incompatible because they speak a different "language." They cannot be reconciled, and there is no "Adam" that can be found in the evolutionary scheme.
3. The Adam story in Genesis reflects its ancient Near Eastern context and should be read that way.
4. There are two creation stories in Genesis; the Adam story is probably the older and was subsumed under Gen 1 after the exile in order to tell Israel's story.
5. The Israel-centered focus of the Adam story can also be seen in its similarity to Proverbs: the story of Adam is about failure to fear God and attain wise maturity.
6. God's solution through the resurrection of Christ reveals the deep, foundational plight of the human condition, and Paul expresses that fact in the biblical idiom available to him.
7. A proper view of inspiration will embrace the fact that God speaks by means of the cultural idiom of the authors— whether it be the author of Genesis in describing origins or how Paul would later come to understand Genesis. Both reflect the settings and limitations of the cultural moment.

8. The root of the conflict for many Christians is not scientific or even theological, but group identity and fear of losing what it offers.

9. A true approach between evolution and Christianity requires a synthesis, not simply adding evolution to existing theological formulations.

Much could be said about this work. On the one hand, there is a great deal with which to agree. In particular, Enns is correct to emphasize that Scripture is, at some level, a culturally and historically conditioned work. The "human dimension" of Scripture is a very real and critical component to understanding its dynamics and message. Consequently, the genre of the creation texts, as well as any biblical text for that matter, is a fundamental starting point for interpretation. Enns's repeated emphasis that the genre of the creation texts is critical for responsible interpretation is spot-on. Understanding the genre allows the interpreter to recognize the governing principles of the text. In the case of the creation accounts of Genesis, the genre and context of Gen 1–11 discourages genetic, biological, and specific chronological questions.

However, there is much here that will garner significant debate. Enns creates a tension between Paul's exegesis and Genesis. According to Enns, human depravity, original sin, etc. are not the primary concern of Genesis. Rather, Paul's wrestling with the significance and rationale of Christ allows Paul to understand the Adam story in that manner. In response, while the narratives of Genesis are not explicitly concerned with human depravity and original sin, the narratives beg the question. To be more precise, Paul is stretching the literal sense when he interprets Adam as the father of sin in his New Testament letters; he is exploiting the gaps that are created by the narrative. Enns could have done better with this. Only in one place does he appear to acknowledge that Paul is not considering things totally foreign to the Adam story: "Rather, I am saying that the Old Testament stories have *at best submerged interest* in the question of 'why we do what we do'" (p. 86; emphasis mine).

Enns's tension also revitalizes the perpetual question of the role of literary intent, authorial intent, and/or literal sense for theological discourse. Considering Christ for understanding the Old Testament is the defining characteristic for Christian exegesis, and in many cases it requires transcending the literal sense of the Old Testament. When one transcends the literal sense of a text, how does Christian exegesis responsibly consider the literary or authorial intention in a manner that preserves its coherence? Indeed, these are complex questions that are not easily answered. Enns's work here thrusts them back to the forefront of the conversation.

Enns's work also revisits the idea of accommodation and its role within theological discourse. Enns states, "A barrier to the evolution-Christianity discussion is a view of the Bible where God's *accommodating* himself to the views of the time—whether in Genesis or in Romans—is assumed to be untrustworthy of God" (p. 143; emphasis mine). It becomes clear that Enns does not feel threatened by the possibility that God would have used expressions and culturally conditioned methods for the communication of his revelation, that they must be weighed critically, and that texts cannot be simply imported into a modern context. Furthermore, Enns is not alone in his consideration of accommodation. The idea that God's revelation accommodates itself to humanity reaches back to patristic exegesis. More recently Kenton Sparks has constructed a systematic hermeneutical framework built upon this principle (*God's Word in Human Words* [Baker Academic, 2008]). Enns's contribution brings the idea of accommodation to bear upon a specific topic that is particularly theologically sensitive.

What is incontrovertible is that evolutionary theory must be brought into theological discourse. Pope Benedict XVI during his tenure continually emphasized that evolution and Christianity were not necessarily at odds. J. B. Lightfoot also understood this need. Addressing his fellow clergy in 1881, Lightfoot stated (Eden and MacDonald, *Lightfoot of Durham*, Cambridge: Cambridge University Press, 1932):

Here again we are confronted with a giant force, of which the Church of Christ must give an account. If we are wise we shall endeavor to understand and to absorb these truths. They are our proper heritage as Christians, for they are manifestations of the Eternal Word, who is also the Head of the Church. They will add breadth and strength and depth to our theology. Before all things we shall learn by the lessons of the past to keep ourselves free from any distrust or dismay. Astronomy once menaced, or was thought to menace, Christianity . . . Geology next entered the lists . . . And now, in turn, Biology concentrates the same interests, and excites the same distrusts. Will not history repeat itself? If the time should come when evolution is translated from the region of suggestive theory to the region of acknowledged fact, what then? Will it not carry still further the idea of providential design and order? Will it not reinforce with new and splendid illustrations the magnificent lesson of modern science – complexity of results traced back to simplicity of principles— variety of phenomena issuing from unity of order—the gathering up, as it were, of the threads which connect the universe, in the right hand of the One Eternal Word?

Evangelicals must be willing to discuss publically the intersection of orthodox Christianity and evolutionary theory. However this happens, Enns is certainly correct that it will require intelligence. "Evolution is not an add-on to Christianity: it demands synthesis because it forces serious intellectual engagement with some important issues" (p. 147). To his credit, Enns does not attempt any specific answers. He merely offers fundamental considerations that are rooted in a reading that considers the ancient context of Scripture. He leaves it to others to flesh out what a responsible evangelical response to evolution will look like.

DAVID B. SCHREINER
Asbury University

The Expositor's Bible Commentary: Numbers to Ruth edited by Tremper Longman III and David E. Garland. Revised Edition. Grand Rapids, MI: Zondervan, 2012. 1348 pp., US $49.99, hardcover

The original edition of the *Expositor's Bible Commentary* has been a helpful resource to the church and the academy for 35 years, and this volume, which covers Numbers through Ruth, is part of the highly anticipated, updated, and completely revised 13-volume set. Like the volumes in the original series, this commentary gives a historical-grammatical interpretation of the biblical books with fresh scholarly interaction. The authors engage grammar, syntax, historical setting, and more to systematically exegete and exposit each passage.

The authors of this volume are excellent scholars in the Old Testament. Ronald B. Allen wrote the commentary on Numbers and serves as senior professor of Bible exposition at Dallas Theological Seminary. Michael A. Grisanti, the author of the Deuteronomy commentary, is professor of Old Testament at The Master's Seminary in Sun Valley, California. Hélène Dallaire wrote on Joshua and is Associate Professor of Old Testament at Denver Seminary. Mark J. Boda, who serves as professor of Old Testament at McMaster Divinity College in Hamilton, Ontario, Canada, wrote on Judges. Finally, George M. Schwab wrote on Ruth and is associate professor of Old Testament at Erskine Theological Seminary in Due West, South Carolina. The structure of the commentary is clear and easy to follow. First, the author begins their treatment with an introduction to the book in which they interact with pertinent issues related to background, purpose, authorship, theology and more. A bibliography and an outline of the book close each introductory

section, each serving as a helpful resource for those who wish to dig deeper into these biblical books.

The following expositional sections begin with an "Overview" that summarizes the interpretation of the passage. Next, the passage itself is printed in the commentary. Then, the author explains his or her text in a verse-by-verse manner. Following this is a "Notes" section where the author interacts with the original languages and key words or phrases in the passage. Finally, with many units there is a "Reflection" section where the author offers thoughts or applications based on the interpretation of the text. These reflections are an extremely helpful resource to pastors.

The commentary gives a solidly evangelical interpretation of the biblical books in a concise and easily accessible treatment. The ability of the commentators to offer dependable scholarship without becoming burdensome lends its use to students and pastors alike. The theological commitment to the authority of God's Word is a major plus. The authors interact with up-to-date scholarship and key issues while showing the flaws in critical approaches that undercut the authority of these books.

Another strength to note is the grace-centered nature of the book. For example in Deuteronomy, it helpfully links Israel's status and subsequent laws to God's gracious act of salvation (cf. 478–79; 535, 564, among many). In contrast to the popular divide of the Bible into law (Old Testament) and grace (New Testament) this commentary correctly demonstrates that the Old Testament presents the Lord as the gracious Savior, whose demands on the people are not requirements for salvation, but the reasonable response from the saved.

While there are many strengths in the book, there are two shortcomings to be noted. First, there is an uneven interaction with Christocentric interpretation and typology. The treatment is uneven because while Numbers, Joshua, and Ruth mention these items briefly, they are missing for the most part in Deuteronomy and Judges. The Numbers commentary argues that the rock in the wilderness points to Christ (p. 283), that the manna and the serpent on the pole are portraits of the Savior (p. 296), and that Balaam's prophecy speaks of the Messiah (p. 330). However, the Deuteronomy commentary treats Jesus almost as an afterthought, if at all. The commentary on Deut 1:31 makes no link between the nation of Israel's sonship with the coming Son of God (p. 488). When referencing the fact that "God will raise up for you a prophet like me" in Deut 18:15, the commentator makes no mention of Jesus in the main text (p. 653). One has to look at the notes to find reference to Christ (p. 654). Likewise, it is only in the notes that the commentator references Galatians or the cross of Christ when discussing the cursed body hung on a tree (Deut 21:22–23; p. 672–73). Not even in discussion

of the Deut 34:10, which states "there has not arisen a prophet like Moses" is Christ mentioned (p. 813).

The Joshua commentary mentions the possibility of a Christological interpretation in regard to the rescue of Rahab and the scarlet cord (p. 872). It also mentions that Rahab is in the line of the Messiah (p. 874). However, the Judges commentary makes no typological link between Samson and the coming messianic deliverer. Samson is never linked to Jesus even though Samson's miraculous birth was foretold by an angel, he was promised to be a savior in Israel (Judg 13:5), he was anointed by the Spirit, and he gained his greatest victory in his death.

The second shortcoming is that at critical points the commentary fails to bridge the gap between the Old Testament world and today's audience. There is no discussion of contemporary application for key stipulations that are often used by critics of the Bible to legitimize behavior specifically condemned by the Bible. For example, no insight is given on how to understand the prohibition against planting two types of seeds or wearing two types of fabrics that sit in the same context as the prohibition against cross-dressing (pp. 674–76). Pastors who preach these texts are being bombarded by arguments that Christians are hypocrites if they oppose homosexual marriage and yet have ever worn polyester. How should pastors deal with this text and be faithful to the authority of the Scriptures? It would be helpful for the commentary to give a brief discussion on these pressing issues of practical application or point the pastor somewhere that would.

These critiques may seem tangential to the commentary's purpose of providing a succinct historical-grammatical interpretation. However, as a pastor—someone who belongs to the intended audience for this commentary (p. 7)—I contend that these shortcomings are real misses. Pastors need guidance in both preaching Christ from the Old Testament and applying the Old Testament to their hearers as Christian Scripture. In the preface the editors state that the Bible invites us "to hear God and to confess that his Son, Jesus Christ, is Lord to the glory of God the Father (Phil 2:10)" (p. 8). Yet, the exaltation of Jesus Christ as Lord is not a dominant theme in this work.

The strengths of this commentary far outweigh the weaknesses. This is an excellent volume that I would recommend to every pastor, student, and professor who wants to read a faithful exposition on these biblical books. This work would be invaluable to busy expository preachers who do not have time to read massive tomes on each passage they preach. However, for pastors who want to preach these Old Testament books as Christian Scripture that finds its ultimate fulfillment

in Christ, they will probably need to supplement this volume with other resources.

JONATHAN AKIN
Fairview Church Lebanon, TN

The Formation of the Hebrew Bible: A New Reconstruction by David M. Carr. New York: Oxford University Press. ix + 492 pp., US $74.00, hardcover.

In *The Formation of the Hebrew Bible*, David M. Carr makes a well-informed contribution to the current methods scholars use to explain the emergence and growth of the Hebrew Bible. Carr calls his book a final redaction and synthesis of several prior and current publications. To Carr's credit, his own redaction does not reduce his book's readability. It does, however, pose a challenge to the congruity between Carr's method and its application. In fact, Carr advances at least two methodological - discussions. The first is deconstructive as it problematizes traditional approaches to transmission-history, source criticism (e.g., JEDP), and expectations of achieving certainty (chs. 1–4). Here, readers will find Carr's latest proposals on the role of memory in the process of oral-written transmission. The second discussion is built on more tenuous, less objective grounds. Carr appropriates the observations of scholars over the past century (e.g., Wellhausen), adding his own, in order to construct a set of malleable historical profiles, which are used to categorize various substrata of the Hebrew Bible (chs. 5–17). While his book has three parts, Part Three is a methodological extension of Part Two. A larger gap exists between Part One and Parts Two–Three.

In "Part One: Methodological Prologue: Textual Transmission in the Ancient World and How to Reconstruct it," Carr suggests that scribes used mnemonic methods in the transmission of earlier texts. For example, ancient Mesopotamian scholars sang the *Atrahasis* creation epic, Egyptian scribes recited sayings of earlier sages, Greeks performed classical texts, and Israelite sages were urged to "write this Torah/commandment on the tablet of your heart." This internalization of texts, in the process of reception and transmission, has blurred the contours of compositional growth, drastically impairing our ability to reconstruct transmission-history. Carr rejects a strong dichotomy between orality and textuality, arguing instead for considerable overlap. He suggests that greater clarity on the shared territory between oral and

written transmission will be achieved by focusing on the way memory was supported by writing.

Carr bases his observations on documented cases of transmission (e.g., Gilgamesh, Temple Scroll) in which he finds abbreviation, replacement of less familiar terms with more familiar terms, word order shifts, substitution of lexical equivalents, minor shifts in grammar, rearrangement of lines, and the presence or absence of an optional preposition. Moreover, while Carr offers the most recent synthesis of oral-written transmission, others anticipate his conclusions: Helmer Ringgren ("Oral and Written Transmission in the Old Testament: Some Observations," *ST* 3, [1949]) Günter Burkhard (*Textkritische Untersuchungen zu zu ägyptischen Weisheitslehren des alten und mittleren Reiches*; Harrassowitz, 1977), Ed Greenstein ("Misquotation of Scripture in the Dead Sea Scrolls," in *The Frank talmage Memorial Volume*; Haifa University Press, 1993), and Raymond Pearson (*The Deuteronomic School: History, Social Setting, and Literature*; SBL, 2002).

Carr's approach has the potential to account for an array of textual variation that does not have sufficient explanation. For example, what should we do with two or more *good* variants (where more than one seems to make sense, excluding "aural" and "graphic" variants)? Carr suggests these *good* variants may be a type of "memory variant," resulting from the subconscious substitution of synonymous terms (p. 18). During the repeated recall of texts, these memory variants are an unintentional byproduct of the reconstructive character of memory.

Carr's approach is balanced. He provides detailed argumentation, but also shows how many of his conclusions are tentative and provisional. In his discussion on Proverbs, he suggests that so-called memory variants could simply result from a tight web of conscious intertextual connections and revisions. He concludes: "It often is impossible to separate intentional alteration from unintentional memory shifts in textual transmission" (p. 36).

On the whole, Carr is to be commended for his perceptive description of transmission variants and their origins. It is also evident, however, that memory variants are one option among several. Carr suggests that rearranged word-order and textual pluses/minuses are characteristic of memory variants. The former could just as well be related to the influence of Aramaic word-order (pp. 125–132, 207) or explained by theoretical linguistics (e.g., Information Structure/Topic-Focus positioning). In these cases, the reconstructive nature of memory-recall does not *cause* variation but is *correlative*. And while Carr is on the whole sensitive to versional differences, his description of some variant pluses/minuses as memory variants may just as well be part of a

scribe's *Vorlage* (e.g., the *plus* "Gergashites" in 11QT 62.14b–16 is also found in LXX *and* SP of Deut 20:17, but lacking in MT, p. 55). At any rate, his discussion on variants that go in both directions is more convincing (pp. 54–55, 58; 62; ה–relative vs. אשר, and various exchanges involving את and כול). Carr alters his course near the end of Part One (ch. 4), and sets up his second major methodological discussion.

In "Part Two: Excavating the History of the Formation of the Hebrew Bible," Carr links each major compositional stage to a historical time period. With copious footnotes and familiarity with international scholarship, Carr's approach is far from insular. His primary agenda is outlined by this statement: "The analysis of texts more obviously dating to the Persian period can lead to the Persian dating of less obviously Persian-period texts, the same for texts from the neo-Babylonian exile, and so on" (p. 149). He also seeks to answer: "What state structures are a prerequisite for the development of literary textuality?" (p. 8). Carr's profiles reflect his innovative perspective on Israelite and later Judean textuality—the function of language that is characteristic of written works within socio-political contexts. In each period, Carr emphasizes different modes of textuality (e.g. "Priestly and Diaspora Textuality," "Textuality of Persian-Sponsored Returnees," and "Textuality under Empire").

Carr suggests that the clearest picture of the Hebrew Bible's formation will result from reverse engineering. Thus Carr begins with the most recent time period, the Hasmonean (for which the most empirical evidence exists), and works backward into the Hellenistic, Persian, Babylonian, and Neo-Assyrian periods (chs. 5–11). Lastly, he peers into the veiled stages of the early Israelite Monarchal period (Part Three, chs. 12–17). Carr's argument for these historical profiles reads like a domino effect in reverse, each contingent on the next, until all the pieces are standing. His overall goal is to develop (non-comprehensive) profiles for each period and give illustrative examples of how they can be used to date *some* texts in the Hebrew Bible (p. 8).

For the Hasmonean period, Carr suggests that standardization happens in specific social contexts in which it is valued. Thus, the Hasmonean monarchy is the most plausible socio-political context that had both the power and interest to initiate the Hebrew Bible's textual standardization in Second Temple Judaism (p. 153). Here, Carr addresses the impact of the Hasmonean scribal establishment on the shape of proto-MT and the revival of Hebrew as a national language (p. 170). Next, Carr characterizes the Hellenistic period by priestly reactions to loss of power and authority. This often took the form of esotericism and apocalypticism underlined by an affirmation of individual reward and punishment for Torah obedience (p. 203). In the Persian context, older

Hebrew literature was given a cultic reorientation, intended to draw requisite Persian support. Carr suggests, "the process of seeking and getting Persian sponsorship may have been a factor leading to a final redefinition of the foundational corpus of subsequent Judaism" (p. 220). During the Babylonian period, the elite upper class exiled Judeans were particularly focused on "establishing their own identity in diaspora" amidst traumatic dislocations and forced migrations (p. 253). The Neo-Assyrian period literature reflects the tendency to invert royal ideology (p. 304). For example, Deut 13 and 28 contain elements of Esarhaddon's Succession Treaty, the books of 1–2 Kings share the focus of "Mesopotamian royal historiography," and Gen 11 (Tower of Babel), along with Exod 2 (Birth of Moses), is anti-Assyrian in its polemical appropriation of Sargon II traditions. Near the end of Part Two, Carr discusses the integration of his method(s) with the profiles of each time period (pp. 346–51). Chapters 4 and 11 reveal the macrostructure of Carr's argument.

In "Part Three: The Shape of Literary Textuality in the Early Pre-Exilic Period," Carr suggests that wisdom literature is both early and integral to Israel's emerging scribal curriculum. Carr epitomizes his view—"In the beginning was the writing-supported teaching of the wise" (p. 407). He places wisdom literature, along with the Covenant Code and non-Priestly primeval history, at this early stage for two reasons. First, they are similar (and non-polemical) to foreign models of textuality (e.g., Mesopotamian, Egyptian), and second, they are relatively silent in their reflection of Torah/Prophet traditions.

Based on content alone, there is little reason to disagree with Carr's cautious proposal that *some* portions of Song of Songs or Qoheleth fit an early profile. But this also requires an explanation of the high density of late linguistic features in the present form of those books. Carr proposes that this "later linguistic profile may have been produced by the more fluid character of the scribal transmission process for those books" (p. 128, 432–55); the late linguistic profile (e.g. Song of Songs compared to the Pentateuch) is a result of freer transmission, not production. In the debate between Standard Biblical Hebrew and Late Biblical Hebrew, Carr argues that only "early/classical/archaic" Hebrew existed (contra Young, Rezetko, Ehrensvärd). According to Carr, the evident features of "late" biblical Hebrew are merely the result of later scribes trying to write in an "early" form with an ever-increasing inability to do so (p. 132, n. 72).

In summary, Carr acknowledges that the "dynamics of revision are so subtle and the process of revision so long, that we rarely have the tools we wish we had to reconstruct comprehensively the early literature

of ancient Judah and Israel" (p. 483). Such qualifications reflect Carr's modesty and resemble a common thread that runs through this book.

The strength of Carr's work is no doubt methodological. Scholars and students will benefit from Carr's insight. Precise clarity on all points, however, will require further conversation as Carr's intentions are sometimes unclear. For example, he compares the confession of sin in the *Rule of the Community* (1QS I 24–II 1) with the *Damascus Document* (CD B XX 27–30) and states that this is an instance of "textual transmission without the aid of writing" (p. 64). However, he gives no indication of the direction of transmission between 1QS and CD—a very important question in Qumran studies. At any rate, many will appreciate the transparency of his discussion. He provides many counterexamples along the way (e.g. p. 72 in his discussion of the "trend towards expansion" in the reproduction of written texts: Assyrian Royal Inscriptions, Chronicles, 1 Esdras, and 1QS // 4QS).

I am convinced that Carr achieves one of his goals: "to establish the probability that the manuscript traditions discussed . . . were transmitted, at least in part, through a process of writing-supported memorization, a process that is betrayed by extensive verbatim agreement between traditions combined with occasional variation between expressions of similar or virtually identical semantic content" (p. 65). Carr provides solid argumentation that memory plays a considerable role in the formation of written texts.

There remains, however, some methodological incongruity between Carr's critical achievements in Part One, and his constructive attempts in Parts Two–Three. In other words, the reader should not assume that Carr's discussion on writing-supporting memory (and the particularities of documented cases of transmission) has direct implications for the actual formation of the Hebrew Bible (a discussion that stands or falls in relation to the general profiles of the Hasmonean through pre-exilic Monarchic time periods). In Parts Two–Three, Carr uses "different strategies" and "criteria appropriate to each period to build a profile of a given set of texts and then build outward from that profile to identify other texts that might date from that period as well" (pp. 7, 149). While I do find Carr's historical profiles generally convincing, they will likely undergo modification as his method(s) for establishing them are further scrutinized, especially by those who are more confident in redaction criticism (cf. *RBL 06/2012* review by Christoph Berner).

Scholars must judge how well Carr's observations support the weight of his claims for attributing large blocks of the Hebrew Bible to each period. Close attention should be given to Carr's use of "manuscript evidence to attempt recovery of Hasmonean-period changes that led to

the proto-MT. . . trauma studies to help in the identification of texts written in the wake of Jerusalem's destruction and Judean exile. . . [and the inversion of] Neo-Assyrian motifs" (p. 7). I do not disagree with one reviewer who suggests that Carr's book could be an *Einleitung* for the twenty-first century. It may, however, become one only through careful reflections and critical conversations such as those taken place at the previous SBL meeting (Chicago, 2012).

In the end, the aperture between Part One and Parts Two–Three may actually be quite informative. It exposes new light on the issues involved in jumping from scribal writing to scriptural formation. On the one hand, Carr provides remarkable clarity on ancient writing practices. On the other hand, the transition from these practices to the actual formation of a culturally-central theological collection of scrolls is an adequate bridge that Carr designs, but is subject to zoning problems. Many will find Carr's work instructive and valuable. Perhaps most importantly, it clarifies the questions to be asked and the many challenges associated with answering them—questions that poke into the shadows of the connections between the general composition of texts and the subsequent selective transmission and intentional formation of those texts.

The following *typos* and *transcription errors* are intended to be of aid in a future corrected edition: multiply—multiple (p. 23); 11 QT—11QT (p.50); 11Q Temple—11QTemple (p. 51); צדיקים—צדיקם (p. 53 n. 44; Deut 16:19); ויפשיטו—ויפשטו (p. 60; 1 Sam 31:9); ויפל—וויפל (p. 61; 1 Chr 21:16); בשקים (p. 61; delete extra form); הע[ורים—הע]ורים (p. 62; delete extra space; 2 Sam 5:8); אם (at frg. [?]) . . . (p. 64, missing fragment number); על פי—עפי (pp. 85 and 86; 1QS V); המחזקים—המחזיקים המחזקים (pp. 85 and 86; 1QS V); ועיניהו—ועינוהי (p. 87; 1QS V 5); "*Rethinking . . .—Rethinking* (p. 94 n. 108; remove [" "]); הממותים—הממותתים (p. 96; *ketib* of 2 Kgs 11:2); *des Hexatuechs—des Hexateuchs* (p. 104 n. 6); אמהות—אמהת (p. 107; Gen 31:33); רכש—רכוש (p. 133; orthography without ו in Gen 14, although root is רכוש); The Many. . . —"The Many (p. 139 n. 93, add ["]); ארא—אר אשר, אש—אשר (p. 143 n. 106; Exod 7:20b and 4:9); along—alone (p. 193); response—responses (p. 232); יארכו—יאריכו (p. 233; Ezek 12:22); נביאה—נבאיה (p. 233; Lam 2:9); Second Temple—First Temple (p. 235); להיות—להיוה (p. 244; 2 Kgs 22:19); guilt—hope (p. 248, is "hope" intended? cf. ff. para.); Yhweh's—Yhwh's (p. 250); Exod 32:28—Exod 34:28 (p. 265); ויישם—וישם (p. 276; Gen 50:26); counterwwrite—counterwrite (p. 303); חתום—התום (p. 325; Isa 8:16); חשך—חשכ (p. 333; Amos 5:18); check formatting of sixth line from top of p. 367 (there is no spacing between the words); delete extra space (4QPs^x [p. 392]); inconsistent capitalization of bible/Bible (p. 399); delete extra space 4Q

417 (p. 404); צדק—זדק (p. 424); ויניחהו—וינחהו (p. 466; Gen 2:15); Exod 22:22–23:33—Exod 20:22– . . . (bottom of p. 471).

A. R. MEYER
McMaster University

Guide pour l'exégèse de l'Ancien Testament: Méthodes, exemples et instruments de travail by Matthieu Richelle. Charols, France: Éditions Excelsis, 2012. 360pp., €25.00, softcover.

This French university-level textbook in Old Testament exegesis comes from the Professor of Old Testament at the Free Faculty of Evangelical Theology, Vaux-sur-Seine, France. I will be recommending it to the translation departments of all the francophone Bible Societies I serve, and if it were in English, I would now make it my standard textbook and first-level reference for my students in Nigeria in place of Stuart's *Old Testament Exegesis* (Westminster John Knox, 2009) and alongside Osborne's *Hermeneutical Spiral* (IVP Academic, 2006).

After a very user-friendly introduction, the book is divided into two main parts. The first part "Synchronic Approaches" includes with chapters on: literary genre (ch. 1), literary context (ch. 2), geographical, historical and socio-cultural context (ch. 3), structure (ch. 4), narrative analysis (ch. 5), intertextuality (ch. 6), canonical context (ch. 7), and reception (ch. 8). The second part titled, "Establishing the Text and Diachronic Approaches" takes up more technical issues, which may require knowledge of Hebrew. This part looks at translation (ch. 9), textual criticism (ch. 10), and redactional analysis (ch. 11). Then there is a postscript on the (limited) role of scholarly exegetical methods in preaching. The book also has 26 pages of appendices that list standard reference works, commentary series, journals, and a discussion of literary structural approaches. Good annotated bibliographies are found throughout.

Writing from an evangelical perspective and maintaining a high view of the canon and understanding of inspiration, the author writes in an irenic way, giving extra explanation when more conservative students may need it (e.g. on redactional analysis) and noticeably avoiding some of the famous "red rags to a bull" such as the unity of Isaiah and dating of Daniel. However, he doesn't avoid reference to Pentateuchal source criticism, and does include thorough discussion of textual criticism and an excursus on various views of the redaction history of Amos. In all comments on source, textual, and redaction criticism, the student is

encouraged to distinguish clearly between data-driven arguments and conjectures.

The style is self-consciously didactic and procedural, in very clear and easy-to-read French and with an attractive and helpful page layout. Each of the core chapters has an introduction to the main issues and then a section on methods. The methods section includes at least as much attention given to worked-out examples from a wide range of biblical texts and excurses on relevant tools as it does on explanation and argument.

Digital and print resources are referenced in almost equal measure, which seems to me an excellent balance. Many of the essential classic resources are still only or most easily available in print form. And yet so much of the latest scholarship is now available online, as well as many very useful popular tools such as Google Earth. The use of so many internet references is a brave move, since it will date the book quickly. I hope the publishers will produce a digital edition, which will allow use of the hyperlinks as well as permitting regular revision. Resources referenced are in French, German and English, and the *Nouvelle Bible Segond* Study Bible is certainly a good choice here as a key resource. *JESOT* readers may be unaware of how much good work is available in French in particular. This work and its references may encourage them to consult it more often if they can.

The book has many clear strengths. The presentation is of very high quality, and there are almost no typos. The structure described above seems to me very helpful, with three chapters on textual analysis (chs. 4–6) surrounded by others on contextual considerations, and then a second section on more advanced issues. The chapters on literary genre and textual criticism are the best in my view. Literary genre is treated entirely within the framework of what we know about ANE literature. Helpful lists are provided showing parallels between biblical and ANE comparative texts, and the reader is referred to works which examine those parallels. The chapter on literary context (ch. 2) includes reference to the context provided by doublets and cycles, which is often neglected. On socio-cultural context (ch. 3) the author refers helpfully to iconographic exegesis. Chapter 4 on structure includes a very helpful excursus on "chiasmo-mania and chiasmo-phobia." I, for one, am happy to *not* see the interest in outlines or propositional displays so popular in comparable books (Stuart, Osborne, Schreiner on Pauline Epistles, etc.). The author cautions against illegitimate totality transfer and the etymological fallacy with translation (ch. 9, "Translation"), against narrow concepts of an "original text" (ch. 10, "Textual Criticism"), and against the use in dating biblical texts of archaeological evidence for the beginnings of literacy in Judah (ch. 11, "Redactional Criticism"). Such

cautions seem to me very helpful for students who so easily fall into these traps. I find the many long-worked examples of textual criticism both well-explained and a good addition to those I have used from McCarter's *Textual Criticism* (Fortress, 1986). Indeed, the many examples given throughout the book are very helpful, and it is a great strength of the book that they are all the author's own, in his own words and style rather than culled from elsewhere.

Some weaknesses of the book are worthy of note. Chapters 4–6 on textual analysis get a bit wordy at times. It would be nice if amidst the many examples there might have been room for some more generalizations to be made. The chapter on canonical context (ch. 7) could have spent more time focused upon the OT canon before jumping to include the NT—this would help the reader better understand the OT as a part of our own Christian reception history. The chapter on reception history (ch. 8) is really not much more than a list of references and resources; I would have liked to see more guidance for students on how to use this material constructively, such as relating historical readings of biblical texts to their new contexts and showing trajectories of interpretation and use through church history. Students need to see the importance of ANE parallel texts, Septuagintal, Qumran and Targumic readings, and rabbinic and patristic interpretations in their own contexts lest the reader overestimate their value in interpreting biblical texts. Failure to do so is to commit the literary equivalent of the etymological fallacy or illegitimate totality transfer. Some important resources are omitted in chapter 9, "Translation," including the old and new Gesenius dictionaries and the excellent corpus of resources available in Logos (www.logos.com), which includes marked-up source texts. Finally, the book would have benefitted from a subject index.

With the rapidly broadening horizons of what is involved in biblical exegesis, there seems to me an increasing need for summary and fully referenced/hyperlinked textbooks of this type. I find this a really excellent product, and hope that other evangelical biblical scholars will warm to the author's irenic vision for our field.

ANDY WARREN-ROTHLIN
Theological College of Northern Nigeria

Haggai und Sacharja 1–8. Eine Redaktionsgeschichtliche Untersuchung by Martin Hallaschka. BZAW 411. Berlin: de Gruyter, 2011. xii + 371 pp., US $168.00, hardcover.

The composition history of Zechariah's night visions has been a frequent topic of scholarly research, having been previously treated in monographs by, *inter alia*, Rignell, Beuken, Petitjean, Jeremias, and Schöttler, as well as in the voluminous periodical literature. This book, originating as a doctoral dissertation at the University of Göttingen in 2009, represents the most recent contribution to this field. It differs from many (though not all) prior studies in that it seeks to reconstruct not only the redactional history of Zechariah 1–6 (or 1–8) but the book of Haggai also. According to the author these two histories are intertwined, each work having originated independently and possessing separate courses of textual development, while also intersecting with one another at various junctures and thus influencing the overall *Redaktionsgeschichte*. In his introduction the author provides a selective discussion of some of the prodigious literature on the subject, and more detailed interaction occurs in the main section of the book.

The study proceeds unit-by-unit, first through Haggai (pp. 15–138) and then through Zechariah 1–8 (pp. 139–313), to develop a comprehensive account of the redaction history of these two works. This general approach is well-suited to the texts in question, as the pericope boundaries are very straightforward and rarely, if ever, disputed. The author's method with each unit is to begin by making a number of detailed observations on the text. These observations treat a variety of exegetical issues, dealing with text-critical or philological details as needed. In these sections the author notes particular features which allegedly indicate literary or theological tensions within the work and thus provide evidence of redactional activity. These textual observations enable the author to proceed to a literary-historical analysis of the passage in question, seeking to delineate the compositional layers in the text. On the whole, the author's methodology is quite typical of studies of this nature. Occasionally an excursus is included in order to address matters that are particularly substantial and relevant to the larger discussion. Each section concludes with a clear review of the author's analysis of each textual unit with respect to its redactional strata. At the conclusion of the discussion of Haggai and Zechariah 1–8 respectively there is a more comprehensive summary which brings together the results of each subsection, from which a more complete picture of the overall composition history emerges.

The author's discussion is highly detailed, and only a brief summary of his proposed analysis is possible here. The author concludes that the two works exhibit a literary development that lasted from the sixth century B.C.E. to the Hellenistic period. Each originated separately and experienced a process of extensive growth and redaction independent of one another for a period of time, which the author seeks

to describe in great detail. It must be said that the author's proposed original stock (*Grundbestand*) of each work is so miniscule as to be most implausible: Haggai allegedly consisted originally of only two sayings (Hag 1:4,8 and 2:3, 9a) and Zechariah of two brief visions (Zech 1:8–9a, 10–11b, and 2:5–6). But it is extremely hard to believe that these texts would have been preserved at all, let alone subjected to such far-reaching redactional activity and massive textual additions, had they originally been as fragmentary as the author supposes. Be that as it may, the author argues that, following a period of independent development, the two compositions were linked together in the mid-fifth century B.C.E. by a system of dating formulae in order to allow them to be read as a unified work. Subsequently, other sections were added at different historical junctures (e.g. Hag 2:10–14 was included at some point in the Persian period). According to the author, the theological nature of the promise to Zerubbabel in Hag 2:20–23 reveals it to be an addition from the Hellenistic period. At some point in the late Persian or early Hellenistic period a prologue was added to Zechariah 1–8 (1:1–6) in order for it to regain a degree of literary independence from Haggai.

The book displays a number of strengths that make it a useful contribution to contemporary scholarship. It is clearly written and meticulously researched, containing a generous and up-to-date bibliography. Anyone interested in pursuing redaction-historical research on Haggai-Zechariah 1–8 will want to consult this work for those reasons alone. The well-informed discussions of numerous textual details will also make it worthwhile for exegetes, though there are certainly many places where the author's interpretations could be justly criticized. On the other hand, the main purpose of the study is to present a comprehensive model for the textual development of Haggai and Zechariah 1–8, and that is where it remains to be seen just how influential the author's contribution will prove to be. Even if one accepts the basic presuppositions and methodology of the redaction-historical approach as the proper starting point for the study of this corpus, the subjective component of textual intepretation involved ensures that such scholarly models will continue to vary from each other in dramatic and often contradictory ways. The author has presented a stimulating discussion, but surely not the last word on this subject.

MAX ROGLAND
Erskine Theological Seminary

The Hebrew Prophets and Their Social World: An Introduction by Victor Matthews. 2nd Edition. Grand Rapids, MI: Baker Academic, 2012. xi + 244 pp., US $26.99, softcover.

Prophetic literature continues to function as the *crux interpretum* of the Hebrew Bible. Many factors contribute to why the prophets are so difficult to interpret, and one of the most significant is the historical and cultural distance between the world of the text and the world of the interpreter. Matthews's *The Hebrew Prophets and Their Social World* attempts to bridge the gap between the ancient prophet and the modern interpreter. This newly revised and expanded edition of Matthews' 2001 monograph, *The Social World of the Hebrew Prophets,* includes two new chapters and some significant additions to material included in the first edition. Matthews notes that "one of the greatest challenges for modern readers is to become acquainted with the social and historical forces that played such an important role in the lives of the prophets and their audiences" (p. x). The goal of Matthews's book is to help modern readers overcome these challenges by familiarizing them with the foreign and often strange world of the Hebrew prophets.

In order to accomplish this goal, Matthews indicates that he will "introduce each prophet as he or she appears chronologically in the biblical narrative, sketch out his or her social and historical context, explain aspects of historical geography where relevant to their message, examine the economic and social forces that dominate that particular moment in time, explain the literary images and metaphors used by the prophets, and make continual references to intertextual links between the prophets" (p. xi). Chapters 1–2 describe the historical geography of the Ancient Near East and also discuss the role of the prophet in ancient Israel. Matthews identifies six primary characteristics which made the prophets unique and ultimately argues for the commonly accepted notion that the prophets' role "was to challenge the establishment and the social order, to remind the leadership and the people of their obligation to the covenant with Yahweh and to warn the people of the punishment that would surely ensue if they violated this covenantal agreement" (p. 19).

Chapters 3–5 consider the prophets during Israel's pre-monarchic and early monarchic times through the time of Elijah and Elisha. Beginning with Moses, Matthews examines each prophet in the biblical record and the characteristics of their prophetic activities. Chapters 6–14 treat the writing prophets. After a short chapter that introduces the prophetic writings and the differences between the Major and Minor Prophets (ch. 6), Matthews analyzes each of the prophetic writings in chronological order. Amos (ch. 7), Hosea (ch. 8), First Isaiah (ch. 9), Micah (ch. 10), Jeremiah (ch. 12), and Ezekiel (ch. 13) are

treated in their own chapters. The other prophets are integrated into chapters on "Prophetic Voices of the Late Seventh Century" (ch. 11) or "Postexilic Prophecy" (ch.14). Matthews also explores the book of Daniel (ch. 15), then provides some brief final thoughts on the closing of the Hebrew canon (ch. 16).

In many ways Matthews's new edition is a significant improvement to the first edition. The format of the text and the excursus boxes are cleaner and more aesthetically pleasing. The inclusion of maps in the chapter on historical geography is very helpful and I am confident students will now find the chapter much easier to understand. The inclusion of a chapter on the difference between the Major and Minor Prophets increases the value of the book as an introduction for the uninitiated. Likewise, the inclusion of concluding chapter helps the book not end as abruptly as the previous edition.

Further, many of the strengths of the first edition are still present in the second. Matthews' writing is very clear and will be accessible to almost any level of reader. Likewise, a glossary of technical terms that are bold-faced throughout the book adds to its pedagogical value and is an ideal feature of any lay or freshman level introduction to prophetic literature. Also, some sections of Matthews's work are quite insightful such as his examination of the agricultural background of Isaiah's "Song of the Vineyard" in Isa 5 (p. 102–106).

However, Matthews's work does have problems. Matthews generally adopts higher-critical theories of dating and composition that will disappoint many of his evangelical readers. For example, he asserts that the prophetic books as we now have them are not ultimately the products of the writing prophets themselves but instead are the final product of editorial revisions that "took place over many years and reflected shifting theological agendas as the fortunes of the nation changed" (p. 34).

Further some of the excurses boxes contributed very little to the book. For example the discussion of spatial concepts in ancient Israel was too underdeveloped to be useful to readers and is probably not the best type of material for an author to include in an introductory textbook. Also in the introduction Matthews indicates that in this book he will "make continual references to intertextual links between the prophets" (p. xi).Yet he never indicates how these intertextual connections help readers reconstruct the world of the Hebrew prophets—which, after all, is the primary task of the book.

Overall, *The Hebrew Prophets and Their Social World* is a significant improvement to the book's first edition. Most evangelicals will probably avoid using the book in introductory Old Testament courses due to Matthews's acceptance of critical theories of composition

and authorship. However, even Matthews's detractors should take note of his ability to communicate difficult concepts with clarity and concision. Matthews has produced an accessible introduction to the prophetic literature and the world of ancient Israel. Considering the complexity of the material, this work is commendable.

SAMUEL EMADI
The Southern Baptist Theological Seminary

Interpreting Deuteronomy: Issues and Approaches edited by David G. Firth and Philip S. Johnston. Downers Grove, IL: InterVarsity, 2012, 280 pp., US $28.00, softcover.

David G. Firth is Lecturer in Old Testament and the Director of Research Degrees at St. John's Nottingham. He also chairs the Old Testament Study Group at the Tyndale Fellowship. Philip S. Johnston is a Fellow and Senior Tutor in Hughes Hall, University of Cambridge. *Interpreting Deuteronomy* is the third volume by InterVarsity Press that introduces readers to the various issues and approaches to an Old Testament book (see *Interpreting the Psalms* [2006] and *Interpreting Isaiah* [2009]). As the title suggests, the editors set out to provide a complementary volume on Deuteronomy, one that introduces and bridges the gap between a macro overview of scholarship and the minutiae related to the book (p. 14).

Over the last one hundred years, much has changed in the field of Deuteronomic studies and, yet, not much has changed. Scholars still have not come to consensus regarding the literary composition of Deuteronomy. More recently, the seminal efforts of the previous generations have been critiqued, abandoned, and completely revolutionized. Many of the older arguments are reappearing, some slightly altered and others dramatically modified. One constant, however, still remains—the book of Deuteronomy is a fertile plain for academic postulation. Thus, it is with timely acumen that Firth and Johnston have compiled a welcome volume of intriguing essays that delve into the depths of one of the Old Testament's most theological and disputed books. The editors divided the book into three parts: Approaching Deuteronomy, Issues in Deuteronomy, and Reading Deuteronomy.

From a structural perspective, the editors of the book do an excellent job in providing readers with a macro view of Deuteronomic studies (Part 1) and a thorough, yet economical, overview of the trending

issues related to the book (Parts 2 and 3). Below, I will examine each essay giving more attention to selected essays.

Two essays comprise the section on "Approaching Deuteronomy." The first essay by James Robson is the longest in the book. Robson provides readers with an erudite overview of the literary composition of Deuteronomy. The essay is structured to graduate readers from the basic issues to the complex. It takes the reader through the following subjects: the explicit testimony *of* Deuteronomy; implicit evidence *from* Deuteronomy; the testimony of tradition; Deuteronomy and the Pentateuch; Deuteronomy and the Josainic Reforms; Deuteronomy and other Old Testament material; and Deuteronomy and the ancient Near East. Key components within each of the aforementioned areas are summarized and evaluated. In closing, Robson provides seven propositions concerning the composition of Deuteronomy (pp. 57–59). First, he correctly notes the complexity related to the composition of Deuteronomy, evidenced by earlier material (e.g., parallels to Hittite treaties) and later material (e.g., shift in rhetorical perspective). Second, he encourages careful reflection of the evidence, both internal and external. Third, the date of composition must "be a cumulative and coherent one" based on all the evidence (p. 57). Fourth, Deuteronomy is "genuinely Mosaic" in origin, but redactors reframed some of the material of Deuteronomy. Fifth, he underscores the warning of Moshe Weinfeld—ancient authors are best understood as collectors and compilers of traditions. Sixth, the composition of Deuteronomy extends into other arenas (e.g., hermeneutics and ancient Near Eastern parallels). Seventh, the issue of composition should not "paralyse the reader" (p. 58). In an attempt to circumvent paralysis, Robson explains that Deuteronomy "should be read standing with Moses and the people on the edge of the Promised Land, the rhetorical situation *in* the book" and "in the context of the exile, the likely rhetorical situation *of* the book" (p. 58, emphasis his).

The second essay by Paul A. Barker introduces readers to the contemporary theological interpretations of Deuteronomy. The themes Barker examines are missions, election, war, politics, community, monotheism, name theology, grace, and covenant. Attention is given to the scholarly treatment of each theme, which provides readers a wonderful resource for further research.

In Part 2, five essays are dedicated to issues in Deuteronomy. John Walton's essay on "The Decalogue structure of the Deuteronomic Law" revisits his earlier treatment of the theme (see "Deuteronomy: An Exposition of the Spirit of the Law," *Grace Theological Journal* 8 (1987): 213–25). In the current essay, like the previous one, Walton reiterates his departure from and elaboration of the arguments posited by

his mentor Stephen Kaufman (see Stephen Kaufman, "The Structure of the Deuteronomic Law," *Maarva* 1/2 (1978–79): 105–58). Both Kaufman and Walton argue that the book of Deuteronomy is a "legal commentary on the ten words" (p. 95). Walton's primary departure centers on Words 1 and 2 (i.e., commandments 1 and 2). For Kaufman, the first two words are found in Deut 12; however, Walton maintains that Word 1 is not introduced in the Deuteronomic Law, but rather in the paraenetic introduction (Deut 6–11). Like Kaufman, Walton places Word 2 in Deut 12. Additionally, Walton continues to advocate his elaboration of Kaufman's theory by structuring the Deuteronomic Decalogue into four categories (i.e., authority, dignity, commitment, and rights/privileges) with two levels (i.e., divine and human). In the current essay, Walton adds a new tool for aiding in the discussion: the application of various categories within speech-act theory to the 10 Words (pp. 104–14). However, it should be noted, that Walton does not completely advocate speech-act theory as a whole.

The essay by Peter T. Vogt, "Centralization and Decentralization in Deuteronomy," builds on the material in his monograph *Deuteronomic Theology and Significance of Torah: A Reappraisal* (Eisenbrauns, 2006). For many historical-critical scholars, the Deuteronomic concept of centralization represents the secularization and demythologization of the cult in Jerusalem during the reforms of Hezekiah or Josiah. Vogt briefly highlights the various nuances of this theory as well as other notable ones related to centralization. In his essay, however, Vogt argues that the Deuteronomic mandate of centralization to the "place that Yahweh will choose" applies only to sacrifice. The worship of Yahweh, on the other hand, is decentralized and can be practiced throughout the land (pp. 119, 127–38).

The "Civil Leadership in Deuteronomy" is the focus of the essay by Philip S. Johnston. Attention is given to the various offices of civil leadership outlined in the Deuteronomic Law: elders, judges, commanders and officers, and king. Collectively, these civil leaders portray the leadership of the Israelites once they enter the Promised Land. Moreover, Johnston concludes that the depiction of leadership in Deuteronomy "reflects the pre- and early monarchy periods" over and against later periods in Israel's history (p. 155).

The role of faith, particularly the passing it along to others, is the subject of David G. Firth's essay. He defines faith within Deuteronomy as the "acceptance of Yahweh as Israel's covenant God, and therefore the need to live out the terms of that covenant" (p. 158). Furthermore, he argues that the passing along faith is not "an addendum" to following Yahweh, but rather an element intertwined throughout Deuteronomy's

rhetoric (p. 158). Moses is the model teacher of faith not only for his generation but also for Israelites throughout the centuries (p. 165).

As the title suggests Heath Thomas's contribution, "Life and Death in Deuteronomy," explores the theme of life and death in the book. For Thomas, life corresponds to "Israel's proper existence *before God in his divinely appointed place*" and death to "Israel's *rejection of God and banishment from his divinely appointed place*" (p. 177–78, emphasis his). Devotion to Yahweh is recognition that He is the divine life giver (p. 182). The life of Moses captures this reality. Throughout the Pentateuch, Moses is presented as "an exemplar not only of *faithfulness* but also of *faithlessness*" (p. 190). Moses' death outside the Promised Land (Deut 32:48–52) reiterates the theme of life and death for the Israelites waiting entry into the land (p. 193).

The third part of the book contains four essays on specialized topics related to reading Deuteronomy. Csilla Saysell examines the innerbiblical relationship of intermarriages between Deuteronomy and Ezra–Nehemiah (EN). She maintains that EN provides the "earliest clear example" of Deuteronomy's reception within the canon (p. 197). The Deuteronomic influence on EN is evidenced by the Torah's pride of place in the postexilic period (cf. Neh 8). According to Saysell, EN advances beyond the teaching of Deuteronomy (Deut 7; 23:3–6) to interpreting its message (Ezra 9–10; and Neh 13:23–31) in the postexilic community (p. 207).

The essay by Greg Goswell discusses the paratext of Deuteronomy. Goswell defines paratext as the "elements that are adjoined to the text but are not part of it" (p. 209). Examples of paratext are book order, names of books, and the versification/chapter divisions. For Goswell, the text and paratext of Deuteronomy, although different, are inseparable given the influence of both on the reader (p. 209). To prove his point, he provides an excellent overview to Deuteronomy's placement within the Pentateuch, the name(s) for the book, and the internal divisions (p. 210–27).

Jenny Corcoran compares the covenant renewal in Deut 29:10–15 with contemporary ecclesiology in "The Alien in Deuteronomy 29 and Today." After taking into consideration the role of the stranger within Deuteronomy and in its wider context, Corcoran utilizes Christopher Wright's hermeneutical lens that "the people of God in the Old Testament" represent "a pattern for the people of God in the New Testament" (p. 235). In conclusion, she briefly addresses an underlying question in her essay: When should new church members "adopt Christian norms, values and ethics" (p. 239)?

In the final essay, "Genocide in Deuteronomy and Christian Interpretation," Christian Hofreiter examines the Hebrew concept of holy

war (חרם) from a moralistic and hermeneutical perspective (p. 241). After examining the contexts of the Deuteronomic genocidal commands (7:1–12, 13:12–17, and 20:16–18), Hofreiter summarizes the most prominent theories that attempt to answer the question: Did God actually command Israel to enact genocide?

With *Interpreting Deuteronomy*, Firth and Johnston provide readers with an accessible and thoroughly learned introduction to the book of Deuteronomy. The book could have easily consisted of 30 articles and 600 pages of reading. The task of deciding the topics to address for a book so rich in history, law, and theology is truly difficult. For this reason, it would be unfair to question the inclusion, or exclusion, of some topics.

The division of the book into three parts allows readers of all levels to choose areas of interest. That being said, a few words should be said about select essays. The essays by Robson on the literary composition of Deuteronomy and Hofreiter on genocide are worth the price of the book. Every serious student of Deuteronomy should read, *and reread,* Robson's careful treatment of Mosaic authorship and Mosaic origin. His deft approach to the pitfalls related to the literary composition of Deuteronomy is masterful. The essays by Walton and Vogt provide thought provoking and sustainable alternatives to two of the more debated issues related to Deuteronomy: compositional arrangement and the concept of centralization. Last, Hofreiter delicately married two fields of research in his approach to genocide in Deuteronomy: biblical studies and philosophy. His treatment of the subject certainly adds a credible voice to the dichotomy of genocide in the Old Testament and the love of Jesus in the New Testament. In sum, *Interpreting Deuteronomy* will enlighten its readers to the wonderful field of Deuteronomic studies. For students, the book will become a handy resource for further study. For professionals, the book will serve as an endless source of information for teaching Deuteronomy.

JEFFREY G. AUDIRSCH
Shorter University

Jeremiah and Lamentations by Hetty Lalleman. TOTC. Downers Grove, IL: IVP Academic, 2012. 373 pp., US $16.00, softcover.

This volume in the Tyndale Old Testament Commentaries Series is a replacement for the one written by R. K. Harrison, published 40 years previously. The Tyndale series is committed to "interpreting the text of

the Bible as Scripture" (p. 7) and Lalleman, a tutor at Spurgeon's College in London, offers serious fare for the reader's consideration. Dr. Lalleman is eminently qualified to write on these biblical texts. This is not her first book on Jeremiah and she demonstrates a wide familiarity with research on both texts. Her efforts prove to be a worthy successor to Harrison.

One can characterize her presentation style as straight-forward and her references to other sources, whether as footnotes or internal citations, do not overwhelm. This style enhances the reading and assimilating processes, which is surely a blessing to the majority of readers. It does mean that those who want to use her commentary as a research instrument and a barometer for scholarly issues related to Jeremiah and Lamentations will have to work a bit harder. Such a statement is not meant as a criticism of either Lalleman's knowledge of the field of research or failure to address adequately her intended audience. Her goal, consonant with that of the revised series (pp. 7–8), is an up-to-date reading of the biblical books, but without getting sidetracked by "the minutiae of scholarly debate."

The commentary format is a scriptural reference (e.g. a pericope such as Jer 1:4–19) followed by a three-fold presentation. First comes "Context," placing a passage in the context of the book and noting crucial matters of historical interpretation. Second comes "Comment," where exegetical comments are made. Almost invariably, this section is the largest of the three presentations on a given passage. The third is "Meaning," bringing focus to the theological implications from the previous two sections.

The introductory section interprets the book of Jeremiah in the context of the chronology the book presents (pp. 22–27). This (seemingly simple) approach has several implications for her interpretation of the book. For example, according to 1:2, Jeremiah's call to prophecy comes in the thirteenth year of Josiah's reign, which Lalleman dates to 627 B.C. This reflects a departure from many scholars who see that date as either redactional (and perhaps historically inaccurate) or as a reference to the prophet's birth, but not as a reference to the onset of his public prophetic activity, which they put towards the end of Josiah's reign or even at the beginning of Jehoiakim's. Indeed, the Jeremiah has a surprising lack of references to Josiah's reforms from the king's eighteenth year, so dramatically described in 2 Kings 22–23. Lalleman briefly acknowledges the absence, but as noted above, does not get caught up in a long discussion and proceeds with a traditionally interpreted chronology.

Jeremiah 36 provides two dates (vv. 1, 9) that are significant for her reading of the book. She interprets them in light of the dramatic changes brought by the Neo-Babylonian rise to power (pp. 252–56). She

sees the latter date (Jehoiakim's fifth year/ninth month; December 604 B.C.) as a turning point for the prophet. Before that time, when a scroll of his prophecies was literally destroyed, Jeremiah continued to hope for Judah's repentance. After that event, she concludes, subsequent prophetic announcements of judgment have an inevitability about them.

The date of the destruction of Jerusalem is a thorny issue, with scholars arguing for 587 or 586 B.C. Per her style, Lalleman notes the issue and succinctly states her preference (587 B.C.). One should note her brief comments on Jer 27:1 (pp. 210–11), which refer to the "beginning of Jehoiakim's reign." A number of interpreters think that "Jehoiachim" is a mistake and for contextual and historical reasons should refer to Zedekiah. She, indeed, proposes a copyist error (which is certainly plausible) for the name Jehoiakim, but suggests that the reference to the "beginning" of (now) Zedekiah's reign could cover the events of chapters 27–28, at least some of which occur in Zedekiah's fourth year (cf. 28:1). It is not clear, however, from comparative usage that the term "beginning," when used of a king's reign, can be extended to a fourth year of rule.

The author's attention to the historical context of the prophet's work influences her theological approach in exegetical comments and the final "Meaning" sections. She accepts that God speaks definitively through the prophet's words and deeds, and her focus is the sense of these things in Jeremiah's own day as they may guide modern reflection. Thus her employment of such matters as a spiritual meaning, *sensus plenior*, or a Christological focus, is restrained. She will note, for example, that Paul's sense of call was likely influenced by Jer 1:5–9, but it is Jeremiah's own sense of call to the prophetic task that drives her comments. She will explain that the prophecy of the new covenant in 31:31–34 is taken up by Christ and ultimately fulfilled in his life, death, and resurrection, but also state that Jeremiah himself may not have realized this (p. 60). Her comment about Jeremiah's knowledge of the future import of his prophecies is not from theological skepticism or a sense of the prophet's inadequacies; it comes from her sense of the primacy of the historical sense in interpreting the book.

Lalleman gives sustained attention to the literary aspects of the book. Examples abound: She traces the repeated use of the verb *šub*, "turn/return," to show the movements of God and people in relationship with one another (pp. 37–40). She pays careful attention to the formal properties of laments in describing Jeremiah's personal expression of pain in carrying out his prophetic tasks (pp. 136–39). She notes on more than one occasion the bold anthropomorphic depiction of God in anguish over wayward Judah and Israel. Lalleman's dissertation dealt with the book of Jeremiah and its connection to other prophetic traditions (e.g.

Hosea), and her comments in this volume on particular texts often contain references to related material elsewhere in Scripture. This last trait is a plus for her commentary. These references are offered to the reader typically as data for follow up.

As one might expect from the preceding comments, the author's treatment of Lamentations proceeds from the event of Jerusalem's destruction in 587 B.C. The painful voices in the book's poetry are seen as reflecting the historical impact of that destruction in the exilic or early post-exilic community. Lalleman also skillfully explains the broader lamentation traditions of the ancient Near East as well as the various literary forms that comprise the biblical book itself. She indicates that Lamentations is not a book for discussing human suffering abstractly. It takes its form from a historical rupture in the relationship between God and his people. Her matter-of-fact, straight-forward style of analysis is well illustrated in the following: "The book deserves to be read and reread, in view of the different aspects of suffering contained with it: the distress, the anger, the questions, the sparks of hope when remembering God's covenantal love and faithfulness, the tears over the children who die from hunger, and the realization of guilt because of sins" (p. 328).

J. ANDREW DEARMAN
Fuller Theological Seminary

Job by John H. Walton. NIV Application Commentary. Grand Rapids, MI: Zondervan, 2012. 454 pp., US $29.99, hardcover.

In this new addition to the NIVAC series, Walton offers a coherent reading of the book of Job. The NIVAC series uses the distinctive format of addressing the text under the headings of Original Meaning, Bridging Contexts, and Contemporary Significance. Walton makes adjustments to this format so that in the Bridging Contexts section Walton often omits the discussion of "the message that comprises the authoritative teaching of the text" (p. 72) and in the Contemporary Significance section he replaces the standard application discussion with the story of a former student who has gone through a journey of tremendous personal suffering. Walton claims that the special nature of the book of Job calls for these necessary adjustments.

In the introduction Walton discusses the issue of historicity of the story at length and the difference it would make in deciphering the message of the book. This discussion may not be of interest to the scholarly community in general but it is certainly crucial to many

evangelicals, which are the intended audience of this series. Walton argues for reading Job as wisdom literature rather than historical narrative. The introduction also does a good job bringing relevant information from the ANE into the discussion (see the chart on p. 34 showing Mesopotamian wisdom texts that are comparable to Job). Indeed, parallels between Job and literature from ANE are addressed throughout the commentary, which illuminates and enriches the interpretation.

What is the central problem of the book of Job? Walton asserts that the purpose of the book "is to explore God's policies with regard to suffering in the world, especially by the righteous or the innocent" (p. 22). Readers are thus invited to revolutionize their concept of God and the way he operates the world. To facilitate the discussion, Walton introduces the article of Tsevat ("The Meaning of the Book of Job," *HUCA* 37 [1966]), who has illustrated the major tension in the book of Job with a triangle diagram. In his model, the three corners of the triangle represent the three elements to be defended by various speakers: God's justice, Job's righteousness, and the Retribution Principle (RP). Since all three elements cannot be simultaneously maintained, each speaker chooses which element must be defended and which element must be forfeited.

While many scholars see issues with the unity of Job, Walton is a fervent defender of its compositional integrity. To him, the prose framework, the Elihu speeches, and the divine speeches are all indispensable components of the story. Whereas many scholars explain the difficulty in the third cycle of debate between Job and his friends as the result of a displacement in the original manuscript during scribal transmission, Walton finds no serious problem there. Walton considers the prologue (Job 1–2) as a necessary setup for a thought experiment, which the author employs to explore a theological problem. He argues that such an experiment is "designed to raise issues and discuss philosophical options" (p. 110). Walton intentionally translates the satan in the prologue as "the Challenger" and argues extensively that this heavenly being should not be understood in the same way as the New Testament Satan. The Challenger's question in 1:9 sets up the discussion in the first half of the book (chs. 4–27) by casting doubt on God's policies for prospering the righteous. Regarding Job 3, rather than seeing an abrupt shift in genre as evidence of multiple authorship, Walton argues that Job's lament highlights his psychological despair and builds the transition between the prologue and the speeches. In this chapter Job is presented as a person with whom the reader is able to sympathize. Nevertheless, Walton warns against making Job a role model for those who are undergoing similar experience.

Walton interprets each of the three cycles of dialogue between Job and his friends as separate units. This is due to the assumption that each of the cycles of dialogue accomplishes a specific philosophical point. For the first cycle (chs. 4–14), Walton contends that the major role of the friends is to "appeal to Job to think about getting his benefits back and doing whatever is necessary to accomplish that" (p. 185). Therefore, the friends have unknowingly begun to argue the case of the Challenger. Instead Job rejects the friends' advice, defends his own righteousness and calls into question the justice of God.

For the second cycle (chs. 15–21), Walton argues that the dispute is over the validity of the RP. While each of the friends affirms that "the wicked demonstrably and inevitably suffer the judgment of God" (p. 225), Job refutes such a claim. In this cycle, the gap between Job and God has widened as Job continues to consider God as the object of his suspicion.

The relative brevity of the third cycle (chs. 22–27), according to Walton, reveals that the discussion between Job and his friends is essentially exhausted. All Eliphaz can do is to accuse Job of injustice, Bildad can only reiterate his previous arguments, and Zophar even comes to complete silence. As for Job, he denies the charge that his calamity is the result of wrongdoing. The climax of this dialogue, according to Walton, comes in Job 27:1–6. In this passage Job disproves the Challenger by demonstrating that his piety is not based upon God's favor toward him. What is still not resolved up to this point is Job's contention that it is bad policy of God for righteous people to suffer.

The poem in Job 28 brings a change in tone and content which makes Walton believe that these are the words of the narrator, the real author of the book. As the authoritative voice in the poem it indirectly rejects the friends' arguments and the case of the Challenger is now brought to complete closure. The wisdom poem in ch. 28 also serves as a transition so that the book shifts "from a search for justice to a search for wisdom" (p. 294). In Job 29–31, the book's attention return to Job's contention against God's policies. Job recalls the coherence of the past (Job 29), describes the incoherence of the present (Job 30), and then, in ch. 31 he seeks to regain coherence by attempting to vindicate himself through his oath of innocence. In Walton's assessment, Job's strategy is a self-centered pursuit that discounts God's wisdom.

While many interpreters regard the Elihu speeches as a later addition, Walton adopts a contrary position and argues that these chapters serve a crucial role in the story. Elihu is the only character who seeks to defend the corner of the triangle that represents God's justice. He offers a cogent theodicy that sees suffering as a means of education. For Walton, Elihu's theology is not meant to be embraced by the reader,

though his rebuke of Job is sound and so should be taken seriously by the reader.

Walton espouses the conventional position that the divine speeches are normative and represent the resolution of the book. The first divine speech is meant to demonstrate God's knowledge and power. At the heart of the created order is God's wisdom, not God's justice. The first response of Job is a word of submission and humility, but not recantation. Regarding the second divine speech, Walton rejects the idea that Behemoth and Leviathan represent cosmic evil, rather Behemoth is an example of stability and trust for Job to imitate and Leviathan is an example of a creature that cannot be challenged. The object lesson to learn is that humans, like Job, should recognize their role in the world and should not challenge God. The second response of Job reveals that he wishes to retract his previous words.

The Lord's indirect commendation of Job in 42:7–8 creates one of the greatest tensions in the book. According to Walton, the Lord does not exonerate Job totally, but recognizes that Job has drawn logical conclusions based on his personal experience. In contrast the friends were spouting unverifiable accusations based on theory. Regarding the restoration of Job's fortune in the epilogue, Walton argues that prosperity is a gift from God rather than a reward that Job deserves. This reveals that God is not bound by the RP.

Although Walton's voice is a welcome addition to the discussion of this difficult book, at times he appears to smooth out interpretive difficulties by harmonization. The interpretation of 42:7–8 serves as a good example. The text nowhere suggests that the Lord is concerned with whether one's argument is verifiable. His interpretation seems to be an easy way out of a complicated problem. Walton also does not address the issue of Elihu adequately. While it is absolutely fine to argue that the Elihu speeches are not secondary, Walton fails to give a reasonable explanation as to why there is no response to them. Further, Elihu is not addressed by the Lord though he does address Job and the three friends. If Elihu is a defender of theodicy, which is to be rejected according to Walton, it appears that no authoritative voice in the text has explicitly refuted his arguments.

These issues aside, Walton's commentary has much to commend it. First, he shows extraordinary sensitivity to the evangelical community. Second, his expertise with the ANE makes Walton's commentary rich with relevant background information. Finally, although I do not endorse Walton's overall reading, he does provide a coherent interpretation of the book in its canonical form which is a huge success. Walton identifies the central problem of the book upfront and chapter after chapter he is able to find support and reiterate his claim. This commentary certainly offers

another interpretive option for those who seek to attain a coherent reading experience of this literary masterpiece.

EDWARD HO
Chinese Online School of Theology

Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants by Peter J. Gentry and Stephen J. Wellum. Wheaton, IL: Crossway, 2012. 848 pp., US $45.00, hardcover.

As the title suggests, the main focus of this lengthy volume by Wellum and Gentry is on the place and significance of covenants in the biblical metanarrative. Maintaining that both dispensationalism and reformed theology have failed to "put together" the biblical covenants correctly, the authors present their work as a *via media* that "makes better sense of the overall presentation of Scripture and which . . . will help us resolve some of our theological differences" (p. 23). Labelling their view, "progressive covenantalism," and loosely aligning themselves with new covenant theology, they maintain that God's kingdom is gradually manifested and established by a plurality of divine-human covenants, culminating and finding *complete* fulfilment in the new covenant inaugurated by Jesus. This Christological lens is key to determining how each covenant fits within God's unfolding plan and how those under the new covenant should relate to previous covenants.

The book is comprised of three main parts. Part One articulates the importance of the covenants for biblical and systematic theology, both of which are carefully defined in the first chapter. Key differences between dispensational and covenant theology, particularly in relation to the biblical covenants, are then set out (ch. 2). This is followed by an explanation of the hermeneutical assumptions employed in *KTC*, in contradistinction from those reflected in the two alternative approaches (ch. 3).Part Two, the main body of the book, begins with a discussion of the covenant idea in the Bible which correlates the major divine-human covenants with the plot structure of the Old Testament narrative (ch. 4). This is followed by a detailed analysis of the aforementioned covenants (chs. 5–14), somewhat strangely concluded with a discussion of behavioral requirements of the new covenant community (ch.15). Part Three explores the ramifications of the thesis and conclusions of *KTC* for biblical and systematic theology. Focusing on the former (biblical theology), chapter 16 succinctly summarizes the major thesis of the book and seeks to demonstrate how the authors' approach significantly differs

from both covenant theology and dispensationalism. This summary chapter provides a helpful overview for readers wishing to distil the main arguments of the book as a whole. Turning to the theological implications, chapter 17 includes a discussion of the work of Christ (in terms of his active obedience and the extent of the atonement), the nature of the church (vis-à-vis the covenant community in the Old Testament), the practice of Christian baptism (an apologetic for believer's baptism), and the significance of God's territorial promise in biblical eschatology.

While generally engaging and well-argued, this book is much longer than seems necessary. As well as being somewhat repetitive, it is not immediately evident why certain sections/chapters (e.g. ch.15) have been included. More disciplined editing may also have eradicated the insensitive language occasionally used to critique others. Given the emphasis on the biblical metanarrative, it is initially surprising that the discussion of covenant (both in terms of its definition and outworking) appears almost entirely restricted to Old Testament texts. To be fair, however, the discussion is not as skewed as chapter headings suggest; some of the relevant New Testament material is incorporated (in particular, with respect to the outworking of the new covenant) where appropriate. Even so, one tends to lose sight of the biblical metanarrative to some extent.

Also surprising is the fact that the discussion of biblical covenants begins with the *Noahic* covenant rather than the so-called "Covenant with Creation" that the authors (following Dumbrell) discern in Gen 1–3. The latter is, however, defended at length in the following chapter, in which my own conclusions on this issue are rather sharply criticized.

Despite endorsing my interpretation of Gen 12:1–3 in terms of two distinct foci (national and international) "corresponding directly to the later distinct double foci of chapters 15 and 17," (pp. 233–34) the latter chapters (Gen 15 and 17) are not interpreted by Gentry and Wellum in terms of two different covenants, but as two stages of a single covenant. In support of this, the authors endorse and refine Dumbrell's argument that a lexical distinction is maintained between various verbs used in association with "covenant." However, not all the lexical evidence (comprehensively set out in a lengthy appendix) supports the distinction they wish to make between "cutting" (i.e. initiating) a covenant and "confirming" or "maintaining" it. For example, Exod 6:4, Deut 29:1, 2 Kgs 23:3, and Ezek 16:60, 62 seem to use the wrong verbs according to this lexical distinction. Aware of this, the authors are thus forced to conclude that (a) Exod 6:4 refers to "affirming" rather than "establishing" a covenant with the patriarchs; (b) a separate covenant is initiated at Moab which supplements the Sinai covenant (as an addendum

or codicil); (c) Josiah and his subjects are initiating rather than renewing their covenant to observe the Book of the Law; and (d) Ezek 16 probably reflects a linguistic development of Late Biblical Hebrew. Certainly each of these interpretations are debatable and there are several other texts which suggest that verbs other than *kārat* can be used for *initiating* covenants (e.g. Num 25:12; Deut 29:11; 2 Sam 23:5; Jer 34:10; Ezek 16:8).

Even apart from the lexical anomalies that don't quite fit their argument, it seems to me that bracketing Gen 15 and 17 together as one covenant raises an important question that they appear to leave unanswered: since the international aspects of God's promises were not included within the covenant established in Gen 15, how can one speak of Gen 17 in terms of "maintaining" or "fulfilling" this covenant? Admittedly, it may supplement the earlier covenant, but that's precisely what I have suggested in my own work: that Gen 17 picks up the international aspects of God's promises in Gen 12:1–3 and anticipates their covenantal ratification in Gen 22. However, given our common perspective on so much of the patriarchal narrative and its significance for the biblical metanarrative, it is perhaps unfortunate that *KTC* spends so much time focusing on our differences.

While *KTC* will certainly not persuade everyone, or even persuade some readers in every respect, this book will certainly stimulate, challenge, and inform our thinking on the importance of covenant as a framing concept in the metanarrative of Scripture.

PAUL R. WILLIAMSON
Moore Theological College

Neo-Assyrian Prophecy and the Hebrew Bible: Nahum, Habakkuk, and Zephaniah by Russell Mack. Perspectives on Hebrew Scriptures and its Contexts 14. Piscataway, NJ: Gorgias, 2011. xviii + 386 pp., US$160.60, hardcover.

Given the relatively recent "birth" of Assyriology (cuneiform being first deciphered in the mid-nineteenth century), biblical scholarship continues to work through the growing pains of sifting through the textual remains of the ancient Near East in search of insights that may help interpret the biblical text. Russell Mack's recent volume *Neo-Assyrian Prophecy and the Hebrew Bible: Nahum, Habakkuk, and Zephaniah*, a revision of his doctoral dissertation from Hebrew Union College – Jewish Institute of Religion, seeks to aid in that process. Mack systematically works through

a collection of Neo-Assyrian prophecies (and other supplemental genres) and then compares and contrasts them with the biblical books of Nahum, Habakkuk, and Zephaniah. Consequently, he concludes that his analysis indicates that the biblical material cannot be dated to the 7th century B.C. as has traditionally been believed.

Mack begins his argument by discussing recent developments in assessing prophecy in the ancient world, and specifically those that look at Israel's prophets in relationship to her neighbors. In these first three chapters Mack introduces some of the major ideas that ultimately shape the direction of his work. Frist, following the work of Susan Niditch (*Oral World and Written World* [John Knox, 1996]), he argues that there is no way to positively identify signs of oracular activity in oral cultures. Those literary clues that have often been believed to point toward oracular events can and should be understood as a display of an "oracular aesthetic" placed within an exclusively literary text. Next, Mack then explains the multiple methodological approaches he uses when analyzing the texts at hand: semiotics, structuralism, genre theory, anthropology, Marxist literary criticism, new historicism, and reader response theory.

In chapter 4 Mack discusses certain prophetic texts (SAA 9 1.1– 9 11) taken from Simo Parpola's Assyrian Prophecies in the State Archives of Assyria Series. In chapter 5 he expands his survey to include supplemental texts, such as Ashurbanipal's prism inscription (Prism T ii 9-19), letters to Esarhaddon and Ashurbanipal that give secondhand accounts of prophetic utterances (SAA 10 352; 10 111; 10 284; 13 144; ABL 1217 + CT 53 118; CT 53 17 + 107; LAS 317), and a recorded dialogue between Ashurbanipal and Nabû (SAA 3 13). Mack is to be commended for the attention and detail with which he treats these texts. It must be stated that too often in comparative studies with biblical material the ancient Near Eastern sources are shortchanged. However, this is not the case in Mack's analysis. He is thorough in his treatment and rightly concludes based upon the prophetic texts (SAA 9 1.1–9 11) that: 1) this corpus of texts is generally propagandistic in nature, 2) that the material did not undergo an extensive editorial process, 3) the material strongly reflects "the concerns of its monarchic patron" (p. 129), and is consequently predominately political in focus. After carefully analyzing the supplemental texts he goes on to say that in the Neo-Assyrian Empire the prophet played a central role in the administration of the empire. However, "[P]rophecies were never the final word on a subject. Extispicy was sometimes required to verify the legitimacy of a prophecy. It also appears as though the king were the one with final authority to determine whether a prophecy was legitimate and should be obeyed" (p. 173).

In chapters 6 through 8 Mack systematically works through the books of Nahum, Habakkuk, and Zephaniah with an intentional eye toward possible correspondences with the Neo-Assyrian corpus. However, as he himself states "little correspondence exists" (p. 174). Mack's answer to this lack of correspondence is that the two collections reflect differing social and political contexts—one highly monarchial and the other less monarchial. Working through the biblical books, he highlights the use of literary features such as parallelism, chiasm, acrostics, and metaphor as indicators that the biblical prophetic books are literary works created to transform the ideologies of the post-exilic community, instead of monarchial propaganda. These two descriptions of the biblical data—non-monarchial and highly poetic—summarize Mack's conclusions for each of the biblical books. Consequently, the non-monarchial nature points toward a period when the monarchy was weak or did not exist, and the literary components seem to indicate that the texts were produced for ideological reasons, not a collection of prophetic oracles.

Mack's research is exhaustive and his ability to competently work in two ever-expanding fields of study is commendable. The interdisciplinary nature of his research is also praiseworthy. However, some considerable problems permeate Mack's research and dramatically affect his conclusions. First, Mack's Marxist and reader-oriented approach to the biblical text leads him to accept conclusions that go directly against the stated text. In the book of Nahum, Mack argues that the oracle against Nineveh should be understood as coming from a post-exilic context: "The author(s) writes with full knowledge of these events because they have already unfolded. He takes up his 'prophetic' mantle transporting himself back in time so that he can prophesy of Nineveh's destruction" (p. 230). Why would the post-exilic prophet spend so much time addressing the demise of a city that fell over a hundred years prior? Mack's point is well taken when he says, "There is nothing in Nahum that points toward prophets or prophecy being political instruments" (p. 231). However, does this fact necessitate the composition of the book during the post-monarchial period after the exile?

This leads to a second problem. While Mack should be commended for seeking to understand the differences that appear when comparing the Neo-Assyrian texts to the biblical texts, he goes too far in assuming there one-time similarity. He assumes that seventh century prophecy looked identical across the ancient Near East. Therefore, if Nahum, Habakkuk, and Zephaniah were truly seventh century, they would look like the Neo-Assyrian texts. Kings and temples sponsor texts; therefore, texts that do not speak to kings and temples must be from a time without kings and temples. While the former statement may be

demonstrated, the latter is an argument from silence that does not necessarily follow. In fact, given the paucity of textual evidence from the ancient world, I personally find it highly speculative to make such a definitive claim. There were certainly weaknesses within the monarchy during the 7th century leading up to exile that would have afforded the opportunity for outside voices to speak against a *coming* judgment. Emphasizing YHWH's true kingship is just as appropriate when dealing with unfaithful kings as it is in the absence of a king.

Mack does include several ways in which the Neo-Assyrian texts are similar to the biblical books. In his discussion of Habakkuk, he lists eight ways in which Ashurbanipal's dialogue with Nabû is similar to Habakkuk (p. 252). He also notes similar metaphorical themes that run through both sets of texts. However, overall the study demonstrates a striking dissimilarity between Neo-Assyrian prophecy and the books of Nahum, Habakkuk, and Zephaniah. Mack's rationale for such a disparity is one possible solution, but I believe other more likely answers can be proposed.

WILLIAM R. OSBORNE
College of the Ozarks

Reconciling Violence and Kingship: A Study of Judges and 1 Samuel by Marty Alan Richardson. Cambridge: James Clarke, 2012. ix + 230 pp., US $26.00, softcover.

Marty Alan Michelson is founder and director of Eupan Global Initiative, and author of *The Greatest Commandment, The LORD's Invitation to Love* (Dust Jacket, 2012). He earned his Ph.D. in Ancient Jewish History and Literature at the University of Manchester, and is Professor of Old Testament at Southern Nazarene University, where he teaches integrative courses that deal with issues of peacemaking, ecological and global stewardship, and Shoah/genocide studies. The present volume reflects his interest in conflict resolution and an interdisciplinary approach to biblical studies. It offers a fresh approach to texts that have always featured centrally in discussions of the emergence of kingship in Israel: the story of Abimelech's disastrous reign (Judg 9), the two stories at the end of Judges linked by the refrain "in those days there was no king in Israel" (Judg 17–21), and the account of the eventual emergence and establishment of Israelite kingship (1 Sam 9–11). Through a careful literary reading, Michelson convincingly demonstrates 1) the deep connections of motif and subject-matter between these texts, and 2) the

ambivalence they share towards the monarchy as an institution. Traditionally this has been attributed to an underlying tension between pro-and anti-monarchical sources.

Michelson's original and stimulating contribution in this monograph is to offer a new way of understanding this ambivalence by utilizing insights from the philosophy of culture, and in particular from the work of French philosopher and anthropologist René Girard. The main categories of Girard's thought are 1) mimetic desire: all of our desires are borrowed from other people; 2) mimetic rivalry: all conflict originates in mimetic desire; and 3) the redirection of violence through scapegoating: the scapegoat mechanism is the origin of sacrifice and the foundation of human culture.

Michelson argues that applying Girard's categories of thought makes sense of what is going on with regard to the ambivalence towards kingship found in the above texts. In Judg 9 there is mimetic rivalry, violence, and a pseudo-king; but there is no priesthood and no sacrificial scapegoating. In Judg 17–21 there is rampant violence, scapegoating, and priesthood; but no king. Only in 1 Sam 9–11 have all the necessary Girardian elements for quelling violence come into play. Saul, who displays both priestly and royal qualities, brings the violence to an end by the sacrificial slaughter of his oxen, his liberation of Jabesh-gilead, and his insistence that no more Israelites are to be slain, not even his enemies (1 Sam 11:13). Saul's subsequent recognition as king completes the emergence of Israelite kingship. The process has followed the lines outlined by Girard, and this reading of the texts provides a better understanding of the ambivalence towards kingship than could be achieved by a merely literary or historical reading. In the author's own words: "Girard's work allows us to see beyond source-critical assumptions and perceive a unique literary and anthropological dis-ease with kingship. In the course of the stories we have studied . . . we have, like Israel, traversed from conflict, through chaos, to reconciliation. We witnessed reconciliation by means of Saul's violent scapegoating that brought a new thing to Israel, kingship. Taken together, these stories narrate how conflict and chaos can be quelled with sanctioned violence in the reconciling act of kingship" (p. 201).

There are a number of aspects of this work that I found impressive. First, Michelson does an honest job of trying to listen to the texts and understand them on their own terms as literary works before subjecting them to an explicitly Girardian interpretation. His close reading of the texts in chapters 3–5 is well done, and contains many fine insights. I was better able to assess this in the Judges passages than in 1 Samuel, because that is where my own expertise lies. But what I saw there was sufficient to convince me of the quality of this aspect of

Michelson's work. For example, Michelson argues well from the text that kingship and priestly mediation are both present in the Gideon-Abimelech story but are ineffectively combined. Michelson states, "Gideon is no king, but has an ephod. Abimelech has no ephod but he wants to reign" (p. 178). He also shows (against Mayes and others) that Judg 17–21 is "not an 'interruption' to the story of Judges and Samuel," and does not "disrupt the continuity of the Deuteronomistic history" (p. 73). This enables him to argue, on purely literary grounds, that the texts in question do offer a coherent account of a move towards kingship, and have the elements that are central to Girardian theory. In other words, his literary reading establishes a good prima facie case for trying an *explicitly* Girardian reading as a heuristic experiment.

Nevertheless, I found his work less persuasive when he actually performed a Girardian reading of the text in chapter 6. With respect to Saul in 1 Sam 11, for example, it seems he has to work too hard (against the text rather than with it) to attach priestly significance to Saul. Is Saul's slaughter of his oxen in 1 Sam 11 really a "sacrifice" in the priestly sense, or simply a threat of violence that he uses to summon his fellow Israelites to war? Michelson himself acknowledges that "threat" is present (pp. 143, 145), but subordinates it to "sacrifice." He then makes the significance of this being a sacrifice huge. He asserts that the slaughter of the oxen is used to "unite the brothers of Israel around sacrifice" (p. 149) and that "from the chaos of these stories emerges a unique reconciliation in Israel, through the violent sacrificial scapegoating of this King" (p. 150). But I am not convinced. The priestly role in 1 Sam 9–11 is played by Samuel, not Saul, and Saul's slaying of his oxen to summon Israel to war simply cannot bear the weight of Girardian interpretation that Michelson gives it. At best, 1 Sam 9–11 is a further step *towards* the kind of reconciling, sacral kingship that is eventually achieved in David, who clearly *does* offer sacrifice, wears a linen ephod (2 Sam 6:12–15), and unites Israel around the worship of Yahweh in Jerusalem.

To be fair, Michelson's claims are modest in this work. His reading doesn't prove Girard's theory, nor does the theory prove that the text is Girardian; rather, he argues that the texts "help support" the theory, and the theory "helps us understand" the texts (p. 155). In general this is true, yet in parts this attempt to "help us understand" has been pursued a little too zealously in my judgment.

Michelson is to be commended for experimenting with a cross-disciplinary approach to texts where literary and historical readings have too often been done without reference to each other. However, this does present challenges that are not easy to negotiate in a monograph of this length. For example, his use of Girard's sociology requires him to

maintain that the texts reflect something that actually happened in the emergence of Israelite kingship; that they have "some kernel of real history" (p. 118). I have no problem with this in principle; it's a view that I share. However, although Michelson asserts it several times, he does not provide sufficient justification for it, and given the skepticism about it in so much contemporary scholarship, the works he cites are too dated to provide the kind of support that is needed: e.g. Alt 1988 (p. 118), Cohen 1965, (n. 78, p. 144), Washburn 1990 (pp. 118–119); Na'aman 1992 (p. 141). Provan, Long, and Longman's *A Biblical History of Israel* (Westminster John Knox, 2003), which is listed in the bibliography but is rarely referenced in the work, could have provided better in-principle support with its carefully argued defense of "narrative history." This work in combination with other (preferably recent) works being cited elsewhere with reference to particular texts and issues would have strengthened this part of Michelson's argument.

Finally, this volume would benefit from careful proof-reading and style-editing. Typos and grammatical errors were particularly frequent in chapters 2 and 3, but also occurred with less frequency throughout. This was unfortunate, and detracted from what was otherwise a stimulating piece of scholarship with much to offer. Nonetheless, Michelson's work is certainly worth a read by those interested in the study of important texts that have too long been caught in an unfruitful impasse between literary and historical readings.

BARRY G. WEBB
Moore Theological College

Time and the Biblical Hebrew Verb: The Expression of Tense, Aspect, and Modality in Biblical Hebrew by John A. Cook. Winona Lake, IN: Eisenbrauns, 2012. xvi + 384 pp., $US 54.50, hardcover.

Scholars have considered the Biblical Hebrew Verbal System (BHVS) an enigma for generations. While John Cook does not seek to solve all the problems of BHVS, he does intend to add clarity and more objective means of analysis by his theoretical, yet, at times, extremely practical work. Cook, who is Associate Professor of Old Testament at Asbury Seminary, wrote his dissertation under the guidance of Cynthia L. Miller-Naudé. His dissertation provides the backbone for the current monograph, though, he completely reworks the heart of the book. Chapters 3 and 4 contain updated conversations with scholars and

rejection of former positions; most notable is his new disfavor of panchronic analysis.

At times, Cook may seem to be espousing what a majority of grammarians already believe, the perfective/imperfective dichotomy as the basis of BHVS. He, however, connects the study of biblical Hebrew (BH) to linguistics while avoiding typical statistical analysis on BHVS. Cook attempts to demonstrate objectivity by diachronic typology and grammaticalization. He describes the former as the observance of structural changes that occur over time. He considers the latter to be the shift of lexical items to grammatical or grammatical to more grammatical (p. x). His program seeks to answer the complex yet basic question: what is the range of meaning of a form (p. vi)? The format of the book is straight forward. He moves from theory (chs.1 and 2) to the semantic sense of a form (ch. 3) then to its use in discourse (ch. 4). In a sense, this format reflects how an exegete should handle a given verb.

Chapter 1 contains a summary and necessary discussion of tense, aspect, and modality (TAM). This helps to orient the reader for the ensuing theoretical discussions. As Cook introduces theories, he elaborates on concepts and terms that appear prominently in subsequent chapters. Throughout this and subsequent chapters Cook places the often complex theories in simplified charts.

In chapter 2, Cook moves the survey of TAM to BH, dealing briefly but thoroughly with scholarly discussions and trends. He focuses on three main issues of TAM within BH that he feels must be resolved in order to put forth an adequate theory: diachrony vs. synchrony, meaning vs. function, and the problem of induction (pp. 172–74). He argues in favor of synchrony, meaning, and typology, respectively.

He begins to explicate his own semantic theory in chapter 3, while noting the insufficiency of other approaches. These approaches afford Cook the opportunity to critique and provide an alternative to both syntax structure and discourse pragmatics. Briefly mentioning the problems with both positions, he explains that his approach is built on ideas and data from diachronic typology and grammaticalization of the world's verbal systems (p. 185). His approach creates objective markers that can possibly solve the well-known problem of no living speaker of BH. Cook's balanced approach analyzes synchronic stages as they are seen in diachronic stages. The latter stages provide the outside objective, which gives more explanatory power to the understanding of a conjugation. He further justifies the diachronic typological approach because of the "intergenerational character" of the Hebrew Bible (p. 269). Cook presents his theory with a focus on how it works as a system, not a sustained explication of each conjugation.

Progressing to the discourse level, chapter 4 contains Cook's semantic theory at work through many examples, notably 1 Sam 8 and Exod 12. Here, Cook charts a middle road between sentence syntax and discourse pragmatics. He does this by attempting to move away from the circularity of argumentation of discourse scholars, while observing the helpfulness of pragmatics to understand the precise use of a conjugation. For example, Cook does not find *wayyiqtol* as characterized as temporally successive, as commonly thought and titled, because *qatal* may have the same function. Rather, he finds *wayyiqtol*, first, as semantically perfective aspect (p. 297). He then sees the prominence of *wayyiqtol* in narrative to be what is normally called foregrounding. The book of Psalms gives evidence that this common pragmatic feature of *wayyiqtol* in narrative is used to show temporal succession in Hebrew poetry by the overt marking, which is not a common feature of biblical verse (p. 304). Thus Cook demonstrates how to move from the semantics of a conjugation (e.g. *wayyiqtol*) to its use in discourse (e.g. narrative) to show how specific meaning (e.g. temporal succession) is contained in some chapters that have this specific use of *wayyiqtol* in Psalms.

By and large Cook argues strongly—persuasively at times—for more precise and objective criteria to elucidate the meaning of a form. He hears his own call and attempts to answer it with diachronic typology and grammaticalization. To do so, however, involves a significant amount of deconstructive work. Given the necessity of this deconstruction, it would benefit the reader to have more thorough explanations of the insufficiency of syntax and discourse pragmatic approaches (p. 184–85). While his criticism of these two major approaches may be correct, the disparagement of the latter approach seems reductionistic. In the same vein, he denigrates statistical analyses by making at least five claims in a single paragraph for the insufficiency of such methodology (p. 184). These claims, however, often fall short of substantiation and do not always follow sound argumentation. For example, he argues that statistics only collect the interpreter's "subjective and often predetermined" interpretation and do little to convince without substantiation (p. 184). He interacts with statistical analyses throughout the book but offers few substantial reasons to support his claims. Again, Cook's conclusions here may be correct, but clearly stated reasons with detailed evidence would bolster his argument immensely.

As a result of the lack of standard terminology within the current study of BHVS, there seems to be a lack of precision in the scholarly dialogue. Cook's emphasis on aspect proves helpful here, offering both balance and precision. For students who are beginning their study of the Hebrew verb or scholars whose research does not focus primarily on TAM in BH, the first two chapters provide a sophisticated yet brief

introduction to the current conversation. Additionally, current studies in discourse and increasing interest in linguistics demonstrate the value of Cook's research. Regardless of one's view on sentence or discourse approaches, Cook's monograph provides a helpful point of departure for scholarly discussion on the precise validity and progression from sentence to discourse. While the monograph contains dense terms and typographical errors, notably the misspelling of a scholar's name with whom Cook interacts, the scholar and student will benefit immensely from Cook's work due to his competence in linguistics, BH, and rabbinic Hebrew (p. 216). Cook's thorough analysis of the BHVS will require scholars to deal with his connection to linguistics and his methodological concerns for more objectivity as they seek to explicate a given conjugation, discourse, or clause.

ETHAN JONES
Southwestern Baptist Theological Seminary

Understanding Wisdom Literature: Conflict and Dissonance in the Hebrew Text by David Penchansky. Grand Rapids, MI: Eerdmans, 2012. xii + 129 pp., US $20.00, softcover.

David Penchansky, who holds a Ph.D. in literary criticism and teaches theology at the University of St. Thomas, examines the diversity within Hebrew wisdom literature in this monograph. Penchansky works from the position that a school of sages composed the wisdom literature. He understands this literature to be the reflections of men about the natural order of creation: "The sages regarded the world of nature as a sacred text upon which Yahweh has written important insights about life. Sages disagree as to whether Yahweh's embedded message is easy or difficult to read" (p. 2). Given this, Penchansky is not optimistic about attempts to discern a uniform voice behind the biblical wisdom—considering the attempt to be an imposition (p. 7). Instead, he proposes a musical metaphor to describe the dissonance in the wisdom books. He suggests that the contradictions make the "music" of the biblical wisdom richer.

The rest of the work examines the corpus of Hebrew wisdom literature, which for Penchansky is comprised of Proverbs, Job, Qoheleth, Ben Sira, and the Wisdom of Solomon, though he acknowledges that Ben Sira and the Wisdom of Solomon are properly Greek wisdom. Penchansky excludes wisdom psalms and the Song of Songs from his corpus.

Penchansky explains that the earlier wisdom texts (Proverbs in his view) were more primitive in insisting on the principle of retribution—the belief that if people live wisely they will be blessed, and if they live foolishly they will be punished. He posits three voices within Proverbs: 1) the "Fear God" sages, 2) the "Get Wisdom" sages, and 3) Woman Wisdom. The "Fear God" and "Get Wisdom" sages are at war regarding the availability of wisdom. The former see God as unpredictable and thus wisdom is less certain, whereas the latter trust the reliability of the law of retribution. The thread of Woman Wisdom, whom Penchansky identifies as Yahweh's daughter, weaves through the tapestry of Proverbs (p. 28).

Later, Job and Qoheleth, who were enlightened sages according to Penchansky, expressed doubts. The author(s) of Job understood that real life does not work as neatly as the principle of retribution would have it. While some may naturally understand Job as affirming God's rights as the creator, Penchansky challenges traditional understandings and reads the book through the lens of Job 42:7. This reading of Job suggests that Yahweh confesses his own sin against Job—that he "unjustly pursues and destroys him" (p. 46). In Penchansky's view Job seems to present God as capricious or even cruel. This picture of God clashes with the traditional view that Job speaks rightly when he states, "Though he slay me, I will hope in him" (Job 13:15 ESV). Such a reading of Job is novel and provocative, but fails to convincingly challenge traditional interpretations. Accepting Penchansky's interpretation of Job would require a significant theological realignment; such endeavor gives one pause.

Similarly, Penchansky identifies three contradictory voices in Qoheleth—"Pessimistic Qoheleth," "Fear God Qoheleth," and "Enjoy Life Qoheleth." The first of these emphasizes the emptiness and vanity or existential absurdity of life. Penchansky claims that "Pessimistic Qoheleth" rejected the traditional wisdom reflected in the principle of retribution. The second, in contrast, holds that God justly rewards the righteous and punishes the wicked, and on that basis people should obey. In the midst of these voices, one hears the third voice claiming that people might as well enjoy God's good gifts while they have the chance. Penchansky identifies "Pessimistic Qoheleth" as the true voice of the book. While these three emphases are undoubtedly present, they are woven together in such a way that frustrates separation into irreconcilable competing voices.

Penchansky transitions from Hebrew to the Greek wisdom books to explain the shift that took place. He argues that "covenantal" theology is absent from the Hebrew wisdom books. He examines possible references to the major covenants that are prominent in the rest of the

Bible and finds them wanting. In his view, the only covenantal characters mentioned (such as David or Solomon) are inserted to give the "illusion" of authorship. He concludes that the sages evidently thought the covenantal themes were unimportant.

This conspicuous silence is overturned in the Greek wisdom books. Ben Sira identifies Lady Wisdom from Prov 9 as Torah, and the Wisdom of Solomon appeals frequently to the sacred history—especially Genesis and Exodus. In his view Ben Sira and especially the Wisdom of Solomon adopt the Greek idea of the immortality of the soul. These works reinterpret retribution as eschatological. Penchansky explains the results of the Hellenization of the later Hebrew sages with two possible alternative narratives. Either the later sages triumphantly adapted the wisdom tradition in order to meet the needs of their time or they tragically lost the essence of wisdom by interpreting the principle of retribution with an eschatological twist (pp. 111–13).

In summary, Penchansky deconstructs the wisdom literature. His method elevates marginalized meanings within the wisdom literature. He argues this literature, at its high point, embraced ethnic diversity, encouraged doubt in the goodness of God, and elevated the human voice above the divine (p. 108). Concerning Job, Penchansky utilizes a reader-oriented hermeneutic in which he says the "reader must decide which portion and which voice to listen to, in order produce a meaning from the book" (p. 48).

Penchansky finds the idea of divine retribution distasteful and oppressive because it "discourages people from complaining about their conditions or trying to change them" (p. 108). The repugnance felt at the principle of retribution is understandable, especially considering the common experience of suffering. Why would a good and just God allow innocent suffering? However, the principle of retribution is not only at the heart of wisdom literature, but it is at the heart of the cross of Christ. Rejecting the principle of retribution seems to require a relinquishment of the need for atonement.

Understanding Wisdom Literature is appreciated for raising and addressing questions that cannot be ignored. While Penchansky raises many important questions, readers who expect to hear from God when they read the biblical wisdom books will balk at the book's presuppositions. Its fundamental assumption is that there are multiple contradictory messages in the ancient wisdom writings—a view that conservative evangelicals reject. Penchansky writes provocatively and clearly, but his argument fails to satisfy or convince. His work may,

however, incite thoughtful evangelical reflection on the difficulties encountered by the apparent contradictions that he identifies.

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JERAD FILE
Midwestern Baptist Theological Seminary

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BOOK REVIEW INDEX