

STEPHEN B. CHAPMAN

The Law
and the Prophets

*Forschungen
zum Alten Testament*

27

Mohr Siebeck

Forschungen zum Alten Testament

Herausgegeben von
Bernd Janowski und Hermann Spieckermann

27



Stephen B. Chapman

The Law and the Prophets

A Study
in Old Testament Canon Formation

Mohr Siebeck

STEPHEN B. CHAPMAN: Born 1962; 1990 Master of Divinity at Yale Divinity School; 1990 Ordination in the American Baptist Churches, U.S.A.; 1995 Master of Philosophy at Yale University, 1995–96 Whiting Research Fellow; 1998 Ph.D. at Yale University; since 1997 a Deutsche Forschungsgemeinschaft Postdoctoral Research Fellow at the University of Tübingen.

978-3-16-157820-5 Unveränderte eBook-Ausgabe 2019

ISBN 978-3-16-149973-9

ISSN 0940-4155 (Forschungen zum Alten Testament)

Die Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available on the Internet at <http://dnb.d-nb.de>.

Unrevised Paperback Edition 2009

© 2000 by Mohr Siebeck, Tübingen, Germany.

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations, microfilms and storage and processing in electronic systems.

The book was printed by Gulde-Druck in Tübingen on non-aging paper and bound by Buchbinderei Held in Rottenburg.

Printed in Germany.

Hans W. Frei

1922 – 1988

†

In Memoriam

vox audita perit • litera scripta manet

Acknowledgements

As I engaged in the research leading to this volume, I became acutely aware that I was learning just as much, if not more, from those scholars with whom I disagreed as from those scholars whose thoughts were similar to my own. I hope those scholars whom I criticize in this essay will accept my remarks in the spirit of open dialogue and debate in which they are made, together with my deep respect and genuine thanks.

The published form of this essay represents a revised version of my 1998 dissertation of the same title directed by Christopher R. Seitz at Yale University. The conclusion of the dissertation brought to a close many years of study at Yale, the length and richness of which have left me indebted to many for their contributions to my progress and to this work.

As an undergraduate I was privileged to have for my advisor Hans W. Frei, whose suggestion that I pursue doctoral work in the field of Old Testament has proved as clearly inevitable in hindsight as it seemed mysterious and improbable at the time. In memory of his uncanny perceptiveness, genuine wit and heartfelt compassion, this essay is dedicated to him. His life gives to us all an enduring example of open, unassuming, generous Christian scholarship.

If I owe the existence of this study to Prof. Frei, its shape reflects my incalculable debt to Brevard S. Childs, with whom I also began to study as an undergraduate. During my years at Yale he was my intellectual guide, mentor and friend. Yale taught me the importance of texts, but from Prof. Childs I learned to love books — to read eagerly and sympathetically, interrogating the self as much as the text. The diligence, scope and brilliance of his work will always challenge me to achieve my best.

Special thanks are also due to my advisor, Christopher R. Seitz, who helped me conceptualize this project when it was still in its earliest stages, gave me creative freedom along the way and provided encouragement when I needed it most, and to Robert R. Wilson, whose methodological precision and attention to detail always prompted me to clarify my ideas.

Over the years other teachers and colleagues contributed to my thinking about the Bible and canon: notably, Scott Bader-Saye, David M. Carr, Stephen L. Cook, Ellen F. Davis, Carol Engelhardt, Suzanne Estelle-Holmer, Rowan A. Greer, Richard B. Hays, Christine Helmer, Wolfgang Hüllstrung, Elizabeth Shanks and Mark S. Smith. I would also like to express my gratitude for the practical assistance of Roz Ferguson, Registrar for the Yale Department of Religious Studies, Susan Burdick, Circulation Desk Librarian at Yale Divinity School, and Susan's unfailingly helpful student employees.

Family and friends also contributed greatly to the writing of this book. My parents, Ian and Mary Jo Chapman, extended support and concern week by week. They provided me with an abiding sense of security and an appreciation for the sheer honor of pursuing a Ph. D. My friends, too, have been unflagging in their patience, solicitude and good-natured jibes. I wish especially to thank Linda DeLuca, Vivienne Girven, Elizabeth Mitchell, Andreas Nicolaou, Grace M. Pauls, Dale W. Peterson, James Starr, Joseph V. Tropiano, Audrey West and Andrea White.

While researching and writing the dissertation I served several American Baptist congregations in Connecticut as an ordained minister. I was also remembered and encouraged by my home church, Stepney Baptist Church of Monroe, Connecticut. For their pastoral care and ministerial expertise during this time I gladly acknowledge Larry Dobson, Lowell and Julie Fewster, William Harkness, David and Jennifer Johnson, and Linda Lea Snyder.

I wish especially to thank the people of the First Baptist Church in New Haven, Stafford Baptist Church, Asylum Avenue Baptist Church in Hartford and the American Baptist Churches of Connecticut for providing me with spiritual fellowship, financial assistance and opportunities to explore the role and function of the biblical canon within the local church. I recall with gratitude a Bible study on Joshua at First Baptist and another on 1 Samuel at Asylum Avenue, both of which gave me new insights into the way in which canonical shape helps faithful readers to discern the plain sense of Scripture.

Financial support is no less important to a project such as this than professional and personal assistance. The most critical phase of the writing was done with a year-long grant from the Whiting Foundation. Moreover, consistent financial aid by Yale University and Yale Divinity School over the past two decades provided a length and depth of critical engagement, which otherwise I simply could not have afforded.

Finally, I would like to acknowledge those who assisted in the publication of this volume. I thank Bernd Janowski and Hermann Spieckermann for the opportunity to publish this study in the Mohr Siebeck series *Forschungen zum Alten Testament*. Prof. Janowski not only warmly welcomed me into the activities of his *Lehrstuhl* during my stay in Tübingen, but generously contributed of his own resources towards the preparation of the *Druckvorlage*. In addition, Dietmar von Schütz greatly helped me in preparing the camera-ready manuscript. I am deeply grateful as well for the care and precision which Mohr Siebeck continues to devote so impressively to its craft and firmly committed to this particular venture.

Stephen B. Chapman

Tübingen

November 5, 1999

Preface

Perhaps few subjects in the late twentieth century have received such attention as the political dimensions of language, resulting in a welcome public sensitivity to previously underrepresented views, but also in a new nominalism of terminological coinage and a rash of euphemism. The study of the Old Testament has been uniquely affected. How should we even refer to this collection of sacred literature, shared by at least three of the world's great religions — as the Old Testament, the Hebrew Bible, Jewish Scripture, Tanakh, or First Testament?¹ In the following study I have retained the traditional designations 'Old Testament' and 'the Law and the Prophets.' The current debate requires me to say a few words justifying my use of both expressions.²

1. My use of the term 'Old Testament' expresses my perspective as a Christian scholar in the service of the Church, but not narrowly. My desire is to hear in the words of the text God's Word to *ancient Israel* and thus a witness to Jesus Christ in its *pre-Christian* form.³ By 'Old Testament' I therefore do not intend to 'christianize' the text or to deprecate other traditions and titles,⁴ some of which I employ as ready synonyms, but rather to report honestly my own social location.

I have come to question whether the Enlightenment project of religiously 'neutral' investigation (i. e., the project usually underlying the term 'Hebrew Bible')⁵ can successfully illuminate the character of a thoroughly religious literature or the particular forces that gave it birth.⁶ Moreover, I am skeptical of Christian scholars who claim to put aside their identities in the course of such a

¹ For discussion, see the essays in BROOKS AND COLLINS, *Bible?* and ZENGER, *Einleitung*, 14-16. For the proposal First Testament, see J. A. SANDERS, *Testament*. SANDERS, however, did not coin this alternative expression. For the term's precursors and its further development, see ZENGER, *Testament*.

² Attention will be paid to the terms 'canon,' 'scripture' and 'authority' in the course of the essay.

³ For this theological formulation, see CHILDS, *OT Theology*, 9.

⁴ For these criticisms, see DAVIDSON, *Testament?* and SAWYER, *Prejudices*. SAWYER fulminates against the usage 'Old Testament,' but he does not approve of 'Hebrew Bible' either. He opts for 'Bible' as a general term and proposes 'the older parts of the Bible' as an appropriate scholarly reference, a circumlocution which in my judgment is much more awkward than 'Old Testament' and not really any different.

⁵ E. g., ZENGER, *Einleitung*, 16.

⁶ See the balanced remarks by CHILDS, *NT Introduction*, 38-39, on the possibility of a common descriptive task regardless of religious commitments, but only if such descriptions are willing to pay attention to 'the inner theological logic of the canon's witness,' and do not *presuppose* such a concern as out of bounds.

project. To reserve judgment as a test of one's presuppositions is good scholarship; to pretend to be something one is not may reflect 'self-delusion' or 'sleight of hand.'⁷ (I would make the same point about the recent use of chronological designations like B. C. E. and C. E. for B. C. and A. D.)

In my judgment, U. S. universities should reconsider efforts to teach biblical literature somehow independently of its interpretive traditions (maintaining the pretense of neutrality implied by courses entitled 'Hebrew Bible') and instead offer courses like 'Torah,' 'Old Testament,' or 'Torah/Old Testament' in which the text as well as its interpretive echoes could be explored.⁸ To gain a better understanding of religious literature, we are in need of study and dialogue among *particular* traditions of interpretation, not a 'neutrality' which actually *disrespects* difference⁹ and, finally, simply does not exist.¹⁰

2. Critical scholarship on the Bible has popularized the view that 'law' is a misleading and inappropriate translation of the Hebrew term תורה. Explained as the legacy of the (mis-)translation of תורה by νόμος within the Septuagint (LXX),¹¹ the appellation 'law' has been rejected by many scholars in favor of 'instruction,'¹² 'story,'¹³ or 'narrative.'¹⁴ Use of 'law,' it has been maintained, only reflects and reinforces a Christian view of Judaism as a religion of legalism and obligation.¹⁵

However, recent linguistic work has discredited this matter of an LXX mistranslation.¹⁶ It seems that the semantic range of LXX νόμος *does* include

⁷ PROVAN, Canons, 23–24. Cf. R. W. L. MOBERLY, Testament, 162: "For the Christian theologian... the exclusive adoption of religiously neutral language is at best a dereliction of duty and at worst a deception (as much of self as others)."

⁸ For a constructive teaching proposal, see KUGEL, Bible. I prefer the term 'Torah' for studies of scripture within the Jewish tradition precisely because the scope of the term *is* ambiguous. To restrict 'Torah' to the 'Hebrew Bible' is to 'emasculate' it, according to FRERICHS, Canon. Moreover, it is not clear to me that the biblical books were ever considered to form within Judaism the kind of discrete unity that they did in Christianity. See NEUSNER, Midrash, 1–22. 'Torah' thus points to the very different hermeneutical function of these books within Judaism, a difference which 'Hebrew Bible' and 'Tanakh' both obscure. Cf. idem, Judaism, 3. Similarly, it is not at all clear that 'Jewish Scripture' can be restricted *per definitionem* to 'biblical' books.

⁹ See the forceful development of this point in TANNER, Respect, esp. 2.

¹⁰ Thus LEVENSON, Bible, 84; 105. See also GOSHEN-GOTTSTEIN, Theology. Cf. C. R. SEITZ, Testament.

¹¹ DODD, Bible, 25: "No Greek would have chosen [νόμος] to express what he meant by religion."

¹² Ibid., 31–32.

¹³ J. A. SANDERS, Torah, 3.

¹⁴ ESKENAZI, Torah.

¹⁵ SCHECHTER, Theology, 116–18; cf. STEGEMANN, Tora.

¹⁶ WESTERHOLM, Torah.

the transcendent, religious sense of 'revelation' as well as that of 'obligation.'¹⁷ Thus, Hellenistic Judaism cannot be blamed for simply equating תורה with legalism.¹⁸ Moreover, where critical scholarship once stressed almost exclusively the history-like shape of תורה (*qua* Pentateuch), more recent approaches have emphasized the equal importance of the literature's 'rhetoric of command,'¹⁹ the central position of Leviticus,²⁰ and the priestly stamp upon the final form of the whole.²¹ Although I am not in agreement with their view, several scholars now promote the idea that the origin of the canonical Torah was its selection and use as a Persian-sanctioned legal code for post-exilic Israel,²² which also suggests the appropriateness of 'law' as a title.²³ Finally, later traditions (Jewish as well as Christian) and critical scholarship have both used the term 'law' (νόμος) within the traditional expression 'the law and the prophets.'

I therefore employ the term 'the Law' as a synonym for the first portion of the canonical Old Testament. I understand this 'Law' to have been for Israel both story and norm, blessing and curse, gift and obligation.²⁴ By use of this term I do not intend to depict or imply the operation of a joyless legalism, but the exuberantly normative quality of the literature.²⁵

I employ capital letters as consistently as possible in an effort to distinguish between traditions of law and prophecy ('law' and 'prophets') and written collections (the 'Law' and the 'Prophets').²⁶ I often use 'the Law,' 'the Pentateuch,' and 'the Torah' without intending any distinction at all; however, the elasticity of the Hebrew term תורה sometimes requires more care. In fact, part of my argument in this essay has to do with the way in which this terminological elasticity functioned even within the biblical period, and how the implications of

¹⁷ SEGAL, *Judaisms*, 131–45; *idem*, *Torah*. Cf. the similar judgment in URBACH, *Sages*, 289.

¹⁸ *Contra* DODD, *Bible*, 33. See further TALMON, *Tora*, esp. 142–45.

¹⁹ FRYE, *Code*, 211. See also URBACH, *Sages*, 315–16 and the detailed examination of this question by MCBRIDE, *Perspective*. MCBRIDE discerns a 'prescriptive' sense to the usage of תורה, noting: "Torah is closer in meaning to decree than to edifying discourse, mandatory instruction than to insightful counsel; the differences in nuance are important" (48). After studying the semantic range of the word he concludes that Torah must be understood as 'both norm and story' (57).

²⁰ BLENKINSOPP, *Pentateuch*, 47; 52; 134–35.

²¹ *Ibid.*, 237–39.

²² *Ibid.*, 239–43.

²³ Cf. the point by WESTERHOLM (*Torah*, 326) that already in *Ezr* 7:12–26 Aramaic דה ('law,' 'decree') is used as a synonym for Hebrew תורה.

²⁴ See MCBRIDE, *Perspective*, 59; ZIMMERLI, *Law*.

²⁵ WESTERHOLM, *Torah*, 327: "...religious movements themselves need norms if they are to have coherence." Cf. TALMON, *Tora*, 147.

²⁶ On the need for more consistency on this point within biblical studies, see ORLINSKY, *Terms*.

this elasticity are frequently overlooked. Thus the semantic range of תורה sometimes requires me to attempt to differentiate between 'Torah' when it means the first five books of the Bible (or Pentateuch) and when it is used in a different sense.

Throughout the essay I have sometimes taken the liberty of harmonizing various systems of transliteration, notation and spelling (including British spellings). I have attempted to cite English translations of scholarly works, when extant, in order to help a greater number of readers pursue further questions more easily. In making reference to endnotes in another work, I have usually given the page number on which the note is found in the text rather than the page number on which the note is given in full.

Unless indicated, biblical translations appear as rendered in the New Revised Standard Version (NRSV). When the numbering of verses varies between the Masoretic Text (MT) and the NRSV, the numbering is first given according to the MT, with the numbering of the NRSV in brackets following. German translations are my own if a work's bibliographic listing contains no mention of an English version or translator.

An earlier version of the first portion of Chapter Three was previously presented at the 1995 Annual Meeting of the Society of Biblical Literature under the title 'The Incomparability of Moses? Deut 34:10–12 and the Torah's Canonical Shape.'

Contents

Acknowledgements	VII
Preface	IX
1. <i>The Question of the Law and the Prophets</i>	1
Introduction	1
The Rise of the Standard Theory	3
H. E. Ryle	3
Canon and Higher Criticism	7
J. Wellhausen	8
W. J. Beecher	9
G. Hölscher	12
Summary	13
The First Half of the Twentieth Century	13
M. L. Margolis	14
Mid-Century Views and New Findings	15
R. H. Pfeiffer	17
Summary	19
The Rise of a Canonical Approach	20
P. R. Ackroyd	22
D. N. Freedman	23
R. E. Clements	24
J. C. H. Lebram	30
A. C. Sundberg, Jr.	31
T. N. Swanson	34
J. A. Sanders	36
S. Z. Leiman	40
J. Blenkinsopp	41
J. Conrad	42
B. S. Childs	44
Recent Proposals	53
J. Barr	54
J. Barton	56
R. T. Beckwith	58
N. K. Gottwald	59

O. H. Steck	62
E. E. Ellis	65
J. W. Miller	66
L. M. McDonald	68
Conclusions	70
2. <i>'Density within History'</i>	
<i>Canon as a Theological Grammar</i>	71
Introduction	71
Ideology and Historical Criticism	72
P. R. Davies	73
A 'Canonical' Approach?	86
H. Bloom	87
N. Frye	88
Canons, Power and Self-Interest	93
C. Altieri	94
Canon as a Theological 'Grammar'	97
'Self-Subsumption' and the Old Testament Canon	99
The Articulation of Shared Values	104
A Critical Benchmark	105
'Canon' versus 'Scripture'	106
3. <i>No Prophet Like Moses?</i>	
<i>Canonical Conclusions as Hermeneutical Guides</i>	111
Introduction	111
Deuteronomy 34:10–12	113
A Conclusion to the Torah	115
An Incomparability Formula	118
Moses as Covenant Mediator	120
Moses as a Prophet	123
Dual Agency	125
Summary	127
Malachi 3:22–24 [4:4–6]	131
Appendices to Malachi Alone?	133
Appendices to the Prophetic Corpus?	134
A Variety of Orders in the Prophets	136
Canon-Conscious Appendices	139

Further Deuteronomistic Background	140
Appendices to Malachi and The Twelve	143
Summary	146
4. <i>The Law and...</i>	150
Introduction	150
Deuteronomy 31–34	151
Deuteronomy 30–31	152
Deuteronomy 31	155
Deuteronomy 32	158
1. A Prophetic Account of History	160
2. Prophetic Motifs and Idioms	162
3. Prophetic Citations and Allusions	163
Conclusions Regarding Deuteronomy 32	164
Deuteronomy 33	164
Summary of Deuteronomy 31–34	164
Joshua	166
A ‘Deuteronomistic History’	167
A Deuteronomistic Edition of Joshua	169
A Second Deuteronomistic Edition of Joshua	171
The Problem of Joshua 23–24	172
The Relation of Joshua to Judges	174
A Third Layer of Redaction?	175
Joshua 8:30–35	177
The Relation between Joshua 8:30–35 and 24:1–28	179
Redactional Summary of Joshua	180
Prophecy in Joshua	181
A Prophet Like Moses	182
The Final Form of Joshua	185
5. <i>The Law and the Words</i>	188
Introduction	188
The Deuteronomistic History Revisited	189
The Book of Judges	190
The Books of Samuel	191
The Books of Kings	194
1 Kings 17–19, the Elijah Stories	195
2 Kings 17:7–23 and 21:10–15	198
Summary	200

Jeremiah	202
‘The Law and the Words’	204
‘My Servants the Prophets’	205
The ‘Word’ and the ‘Words’	206
A ‘Prophet Like Moses’	208
Summary	209
Zechariah 1 and 7–8	210
Prophecy in First Zechariah	211
‘The Law and the Words’	212
Citations and Allusions	215
Summary	217
Chronicles	218
Prophecy in Chronicles	220
1. Stories about Prophets	220
2. The Prophetic Addresses	224
3. Citation Formulas	228
Summary	230
Ezra–Nehemiah	231
Prophecy in Ezra–Nehemiah	231
1. A Surprising Beginning	232
2. A Surprising Ending	233
3. Prior Knowledge of the Law	235
4. The Authority of Prophetic Scripture	236
5. Prophetic ‘Words’	237
Daniel	239
6. <i>The Pre-Eminence of Torah?</i>	241
Introduction	241
Counter-Indications: Grounds for the Torah’s Pre-Eminence	241
Internal Evidence	242
External Evidence	248
1. Persian Policy	248
2. Prior Canonization	250
3. Text Criticism	251
4. The Samaritan Pentateuch	252
5. The Septuagint	253
6. The Dead Sea Scrolls	254
7. Ben Sira	258
8. The Apocrypha and Pseudepigrapha	261

9. The Cessation of Prophecy	264
10. The New Testament	266
11. The Sadducees' Canon	266
12. Synagogue Lectionaries	268
13. Philo	271
14. Josephus	273
15. Literary Position	274
The Twin Authority of Law and Prophets	276
Christian Tradition	276
Jewish Tradition	279
Reconstruction and Conclusions	283
The Place of the Writings?	287
Theological Implications for Jewish and Christian Traditions	289
Bibliography	293
Author Index	325
Source Index	327
Biblical Literature	327
Ancient Sources	349
Subject Index	351

Chapter One

The Question of the Law and the Prophets

Introduction

In modern attempts to read the Law and the Prophets together, as well as in traditional readings, the Law or Torah (*qua* Pentateuch) has most often been understood to be the oldest portion of the Bible and at the root of the canonical process. The Law, it is claimed, has always been supremely authoritative and is hermeneutically privileged within the structure of the final form of the biblical text, or canon. The following verdict is typical:

“The impetus for the creation of Scripture begins with the law, and the authority of the Torah derived not from any concept of ‘canon’ but because, simply, it was the law and thus the supreme authority for the governing of the religious community in Judea.”¹

According to this view, the Prophets constitute a subsidiary and less authoritative addition to the Torah, which alone is scripture *par excellence*:

“The addition of the prophetic books is an intriguing process. We may assume that parts of this section, notably the Former Prophets, were already venerated because of a different reason — their *historical* reportage. Other prophetic collections were venerated because the prophets concerned had warned Israel of the catastrophe which had indeed befallen, and which had even now not been fully reversed. Their authority lay in their claim to be messages from God, proved as such by their fulfilment. But the promotion of this whole collection *alongside the Torah*, suggests that ‘prophecy’ had become established as a theological category and enshrined in a literary repository of reminders about the past history of Israel’s disobedience to the Torah, and of divine promises about Israel’s glorious future if — implicitly — it remained true to that Torah... Thus, Law-and-Prophets together constitute a mutually reinforcing system of law plus commentary — the commentary being the lessons of history and the moral exhortations, and promises, of the prophets.”²

In other words, because the legal or nomistic aspect of the process of canon formation was generative and primary, the canon has assigned the Prophets the secondary, illustrative role of ‘commentary’ on the Law.³

¹ P. R. DAVIES, Collections, 372. Cf. ZENGER, Einleitung, 24.

² P. R. DAVIES, Collections, 372. His emphases.

³ This perspective seems to be shared by some Jewish scholars, although for different reasons. Thus ARIEL, Foundations, 135, claims that “Only the Torah, the first five books, is re-

The thesis of this essay is that the standard theory of Old Testament canon formation has unravelled to the point where it can no longer account adequately for the complexity of the process it seeks to describe, if indeed it ever really could. Further, because this theory has served to buttress a nomistic depiction of early Judaism, the theory's demise necessitates a reopening of basic questions within the field: how then was the Old Testament canon formed? How was it read, understood and interpreted? And, more specifically, how are Law and Prophets related to each other literarily within the canon? Do any hermeneutical clues exist within the text to assist in answering these questions?

To seek for answers on these points means largely to investigate the biblical text itself. In this investigation I intend to pursue the kind of 'canonical approach' championed by B. S. Childs.⁴ I shall endeavor to describe the shape of the final form of the biblical text and the way in which received traditions have been reoriented in order to function as an enduring theological witness. I employ historical-critical methodologies as a means of grounding and illuminating this process, but with the intention to avoid the danger of reductionism, which continues to be a major problem inherent to such methodologies.⁵

Of special concern will be an effort to discern the ways in which larger literary units within the canon were constructed and how the canon as an emergent collection of scripture exerted an influence upon its constituent parts.⁶ I hope to show that the final form of the Old Testament canon contains a number of explicit indices and implicit allusions to guide its readers to a faithful construal of the whole.⁷ In this way my essay may be considered an example of a 'canonical approach' as well as a reexamination of the history of the canon.

First, however, it will be helpful to review the previous study of these questions and the details of the standard theory of Old Testament canon formation.

garded as divine in origin. The Prophets and Writings are all attributed to human authors even though the texts themselves are regarded as part of a sacred canon." This view stems from rabbinic testimony, the traditional esteem for the Torah and a skiddishness over Christian use of the Prophets (cf. his 233–35). See also JACOBS, *Bible*.

⁴ For an explanation of this approach, see CHILDS, *OT Introduction*, esp. 72–79, on the 'shaping' of scripture.

⁵ *Ibid.*; cf. *idem*, *Interpretation*. See also HERION, *Impact*; MAYES, *Sociology*; MELUGIN, *Problem*; ROGERSON, *Sociology*.

⁶ CHILDS, *NT Introduction*, 38; 52–53; *idem*, *OT Theology*, 6–15; esp. 12–13. Cf. SHEPPARD, *Canonization*; *idem*, *Criticism*.

⁷ CHILDS, *NT Introduction*, 40.

The Rise of the Standard Theory

Recent interest in the development of the Old Testament canon has produced a vast number of detailed, but divergent studies.¹ In the remainder of this chapter I shall review and evaluate the major arguments of the last hundred years, with special attention to the formation of a ‘majority view’ and the persistence of critical ‘minority.’

Such a review is necessarily selective. I shall attempt to trace the particular way in which theories about the canon have operated on the basis of certain assumptions concerning the relationship between the Law and the Prophets as two canonical subcollections, and the way in which those assumptions have largely dictated the shape of the theories. The debate over the ‘closing’ of the canon, which has most often occupied center stage in recent discussion, is included in this retrospective only to the extent that it pertains to the central question of the relation of first two parts of the canon to each other.

In the course of the review, I shall endeavor to highlight and analyze the basic assumptions and terms of previous studies, such as the nature of ‘canon,’ ‘scripture’ and ‘authority.’

H. E. Ryle

The majority position with respect to the Old Testament canon (‘standard theory’) was established in the English-speaking world by the work of H. E. Ryle at the end of the nineteenth century.² The basic framework of Ryle’s reconstruction is well-known. Admitting the paucity of external evidence for the process of canon formation, Ryle acknowledged the importance of internal evidence, averring “Scripture must tell its own tale.”³ Arguing that “...the triple division of the Hebrew Scriptures itself embodies an ancient tradition, that of a linear development in the formation of the Canon through three successive stages,”⁴ Ryle reconstructed a three-stage history of Old Testament

¹ For general studies see the essays in BALDERMANN, *Problem*, esp. MILLER, *Kanon*; DOHMEN, *Kanon*; SCHNABEL, *History*. For additional literature, see REVENTLOW, *Problems*; 132–44 (‘The Problem of Canon’); SNOEK, *Bibliography*.

² RYLE, *Canon*. For continental scholarship at this time, see BUDDÉ, *Kanon*; BUHL, *Kanon*; WILDEBOER, *Entstehung*. In his ‘Preface,’ RYLE states that he was able to consult WILDEBOER’s treatise only after the main outline of his own work was completed. He also noted the results of BUHL’s book, which had just appeared. Of greatest importance for Anglo-Saxon scholarship was the impressive agreement between RYLE’s work and the latest findings of Old Testament literary criticism, as represented by DRIVER, *Introduction*. RYLE added cross-references to DRIVER’s volume as he corrected the sheets of his own book for the printer.

³ RYLE, *Canon*, 9.

⁴ *Ibid.*, 10.

canon formation corresponding to the three traditional subcollections of the MT known as 'Law,' 'Prophets' and 'Writings.'

According to Ryle, the books of scripture contained in the 'Law' were rendered canonical under Ezra sometime in the mid-fifth century B. C., prior to a schism between Jews and Samaritans in 432 B. C.⁵ The books of the 'Prophets' achieved their canonicity by the end of the third century B. C., prior to the composition in approximately 180 B. C. of the extra-canonical book of Ecclesiasticus, or Ben Sira.⁶ Sir 44–49 refer to events and figures featured in the prophetic corpus and mention the book of the twelve Minor Prophets as a unity. The 'Writings' were thought by Ryle to have received final approval and canonical standing by A. D. 100, perhaps at a rabbinical council held in Jamnia ca. A. D. 90.⁷

In his reconstruction Ryle employed an explicit conception of canon as nationally-observed, officially-authoritative and literarily-delimited. He maintained that by official admittance into the 'national' canon, certain writings were "separated from all other writings as the sacred and authoritative expression of the Word of God."⁸ In short, Ryle conceived of the act of canonization as an *a posteriori* judgment on the part of official Israel, with 'Law,' 'Prophets' and 'Writings' each constituting *discrete* acts of canonization.

However, Ryle's reconstruction also depended upon an *absolute* distinction between "...the process of literary construction and the process of admission into the Canon..."⁹ Thus, he suggested a three-phase process: 1) an 'elemental' phase, in which the 'literary antecedents' of the books of the Old Testament took their shape; 2) a 'medial' phase, in which these antecedents were compiled and edited according to their present form; and 3) a 'final' phase, in which the finished books were selected for "the position of honor and sanctity in the national Canon."¹⁰ In this way, Ryle effectively restricted the process of canonization to a time after the literary formation of a book was *fully* complete.

Thus, Ryle negated by definition a possibility that he himself had raised hypothetically, namely:

"...were any books, that are now in the Old Testament, originally expressly composed for the purpose of forming, or of helping to complete, the Hebrew Canon? Or, was there, in every

⁵ Ibid., 93.

⁶ Ibid., 119; 123.

⁷ Ibid., 183.

⁸ Ibid., 17.

⁹ Ibid.

¹⁰ Ibid.

case, an interval of time, more or less considerable, which elapsed between composition and final acceptance in the Canon?"¹¹

Ryle made it clear that he believed there to have been a significant 'interval of time' between the 'medial' and the 'final' phase in *every* case.

Ryle then applied his 'interval of time' assumption to the three divisions of the canon (within Jewish tradition), interpreting 'Law,' 'Prophets' and 'Writings' as *successive* acts of canonization. He consistently refused to allow the dates of any book's literary development to contradict his overarching three-stage reconstruction. Without arguing the point, Ryle simply asserted that it was also necessary to conceive of an 'interval of time' between each *stage* of canonization. Each book was understood to have become truly canonical only when its entire subcollection became canonical. At this point, however, Ryle consistently subverted his own argument by resorting to a kind of quasi-canonical status for books which did not appear to fit his theory.

Thus, in the case of Deuteronomy, which appeared to have preceded the Pentateuch in acquiring official status, Ryle argued that originally the book was not a 'canon,' but only a 'first instalment.'¹² However, his discussion of the effect of Deuteronomy upon other biblical books suggested a degree of influence greater than that suggested by a mere 'instalment.'¹³ Ryle similarly undermined his own theory by acknowledging that the canonical Pentateuch had continued to undergo minor editorial changes, "so long as the great principles of the legislation were safeguarded."¹⁴ The details of the canon's literary development at the very beginning were thus at odds with his explicit theory.

In the case of the Prophets, Ryle was forced to argue that the subcollection had been closed only by the end the third century B. C., even though much of the literature dated to an earlier period. Why then were the prophetic writings not granted canonical status earlier? Ryle appealed to the oral character of prophecy¹⁵ and to a lack of popular and official support for the prophets' message.¹⁶ In fact, he suggested that the prophets had only written down their oracles *because* of strong opposition: "The prophets wrote what they could not or might not utter."¹⁷ However, here Ryle contradicted his earlier argument that Deuteronomy had not achieved full canonical status at first precisely because "the living voice of the prophet was still heard and took prece-

¹¹ Ibid.

¹² Ibid., 61–64.

¹³ Ibid., 67. In an interesting literary way, RYLE argued that the additions to the book of Deuteronomy indicated the 'insufficiency' of its original status (68).

¹⁴ Ibid., 84–86.

¹⁵ Ibid., 110.

¹⁶ Ibid., 39. He cited Am 2:12; 7:12–13; Mic 2:6.

¹⁷ Ibid., 40.

dence in men's minds of any written oracle."¹⁸ Ryle appeared to appeal to a book's authority only when it was convenient.

This weakness was especially obvious in his treatment of the book of Joshua, which he considered as having first formed part of a Hexateuch (Genesis–Joshua) — apparently without quite achieving canonical status — and then being separated into a kind of canonical limbo, where it had somehow waited until the closing of the 'second canon.' Ryle speculated that "the ground of the separation must have been, either that its narrative did not contain direct religious significance, or, as seems more probable, that the Book of the Law seemed to close more appropriately with the death of the great Law-giver."¹⁹ With this kind of formulation, Ryle again admitted more interaction between the process of literary development and the process of canon formation than his theoretical framework allowed.

With respect to the Writings, Ryle argued that by the time of Ben Sira certain of the books (e. g., Ezra, Nehemiah) had formed a kind of 'appendix' to the historical books in the prophetic collection.²⁰ "It is possible," he noted, "that other books may have occupied a similar position,"²¹ yet he continued to insist on an *absolute* distinction between literary completion and canonical authority. At the same time, he held that the Writings had been canonized in two stages²² and suggested that a quasi-canonical authority had adhered to this group before its boundaries were fully determined. Ryle argued that this 'third canon' was 'practically closed' by 105 B. C.²³

What emerges from the details of Ryle's reconstruction, then, is real ambiguity in the relationship between canonical 'closure' and canonical 'authority.' This ambiguity, I contend, lies at the heart of the standard theory that Ryle advanced, and continues to bedevil investigations into the Old Testament canon. Ryle's great accomplishment, however, lay in his brilliant synthesis of the most recent historical-critical exegesis of the time and the traditional tripartite structure of the canon, a synthesis which continues to survive as the scholarly consensus and the standard presentation of introductory textbooks.²⁴ In fact, J. Barton has recently observed:

¹⁸ *Ibid.*, 67.

¹⁹ *Ibid.*, 107.

²⁰ *Ibid.*, 124–25.

²¹ *Ibid.*, 121; cf. 131.

²² *Ibid.*, 140–47.

²³ *Ibid.*, 184; 189.

²⁴ See B. W. ANDERSON, *Understanding*, 594–600; G. W. ANDERSON, *Canonical; CARMODY, CARMODY, AND COHN, Exploring*, 15–21; P. C. CRAIGIE, *Old Testament*, 12–17; CRENSHAW, *Story*, 438–41; FLANDERS, CRAPPS AND SMITH, *People*, 13–15; LASOR, HUBBARD AND BUSH, *Survey*, 19–21; SCHÜRER, *History*, II: 314–22; SMEND, *Entstehung*, 13–20; SOGGIN, *Introduction*, 13–18; WANKE, *Entstehung*; WEST, *Introduction*, 12–17; ZENGER,

“On the face of it there is agreement among scholars on only one matter concerning the canonization of the Hebrew Scriptures: that the present threefold division into Law (*tôrâh*), Prophets, (*nbi'im*) and Writings (*ktûbim*) provides a rough guide to the *relative* date at which these collections were regarded as ‘canonical scripture.’ The Law was already a fixed entity at the time when the later books of the Prophets were still being composed, and the Prophets were complete at the time when the last of the Writings were taking shape.”²⁵

Perhaps also because of its very flexibility, Ryle’s proposal to date the Old Testament canon in stages corresponding to its literary divisions has remained persuasive to a majority of scholars despite his proposal’s internal inconsistencies and the later invalidation of most of its crucial supporting arguments, a story to which we now turn.

Canon and Higher Criticism

Against the background of contemporary scholarship, Ryle’s dating can seem somewhat conservative, so it is well to remember that his postponement of canonical status for the Pentateuch until the *post*-exilic period carried at that time the full polemical weight of ‘higher criticism.’ Over against the narrative account of the Old Testament itself, which to conservative ears still spoke historically of events hundreds, even thousands, of years prior to Ezra, Ryle subscribed to the new ‘Wellhausen hypothesis’: the present form of the Pentateuch dated from a time much later than the events it described, although a long chain of oral tradition could be posited to preserve some kind of a link between the events and their description.

Opposition to the three-stage view of the canon was at first exemplified by W. H. Green, who saw in the literary divisions of the text a conscious and simultaneous organization of older material according to its subject-matter.¹ However, the nature of Green’s work was in reality more of a polemic against critical scholarship generally than a constructive argument for an alternate model of canon formation.

In fact, he declined to provide his own historical reconstruction of the development of the canon at all,² arguing only that all three divisions exhibited no real signs of having been formed at widely disparate times: “The [three-

Einleitung, 22-25. Only CRENSHAW varies the tripartite scheme slightly, dating the Former Prophets to the fourth century and the Latter Prophets to the second century B. C. Cf., however, the unusually reserved discussion in RENDTORFF, Introduction, 288–91. Evangelical scholarship has also been traditionally skeptical of the three-stage theory; see BRUCE, Canon, 36; HARRIS, Inspiration, 143; E. J. YOUNG, Authority, 89.

²⁵ BARTON, Significance, 68. His emphasis.

¹ W. H. GREEN, Introduction.

² Ibid., 111.

fold] classification is such as bears the marks of a single mind, and has been interfered with by no disturbing cause."³ He held that the Law and the Prophets existed substantially in their present form before the Exile, reading 2 Kg 17:13 and similar passages as references to a pre-exilic scriptural canon,⁴ and implied that the Writings had similarly ancient roots in liturgical practice.⁵

However, the defensive tone of Green's work illustrated the inability of conservative scholars to mount a persuasive historical alternative to the Wellhausen hypothesis. Ironically, Wellhausen's work was criticized by Green and others so polemically that the difference between Wellhausen's radical description of Israel's religious development and his much more traditional treatment of the Old Testament canon was effectively obscured.

J. Wellhausen

Despite what was suggested by the critical slogan *lex post prophetas*,⁶ Wellhausen had not actually included the process of canonization within his critical reversal of Israel's history. When it came to the canon, he had simply amended the dates of the traditional view in which the law of Moses *preceded* the preaching of the prophets.

Thus, Wellhausen maintained that there was "no doubt that the law of Ezra was the whole of the Pentateuch,"⁷ emphasizing that until that point in Israel's history the pentateuchal legislation seemed largely unknown. In spite of the fact that the *historical* prophets had preceded a written Pentateuch, any prophetic *writings* had never previously gained public, legal status. The Pentateuch thus formed the original canon of Judaism, ratified publicly by Ezra. As with Ryle, the book of Deuteronomy was interpreted as a precedent, but not an earlier 'canon.'

The prophetic corpus and the other books were added to the Pentateuch-canon only gradually and 'imperceptibly' gained public authority.

³ *Ibid.*, 92.

⁴ *Ibid.*, 97.

⁵ *Ibid.*, 100–01.

⁶ According to MORGAN AND BARTON, *Interpretation*, 79, this phrase was more used about WELLHAUSEN than by him. They trace its beginnings to HENGSTENBERG's rejection of VATKE's late date for what would later be known as the 'Priestly source,' adding that at the end of the nineteenth century this phrase became 'a classic way of stating WELLHAUSEN's hypothesis.'

⁷ WELLHAUSEN, *Prolegomena*, 408. He concedes later that 'alterations' may have been made to the Pentateuch after Ezra, but gives the impression that these must have been minor (409 n.1).

“The notion of the canon proceeds entirely from that of the written Torah; the prophets and the hagiographa are also called Torah by the Jews, though not Torah of Moses.”⁸

For Wellhausen, the Torah was to be dated after the historical reality of prophecy, but before the prophetic writings and the other books. In his view, therefore, the Torah as a legally authoritative text still historically *preceded* the written Prophets, despite what the slogan *lex post prophetas* suggested.

Moreover, Wellhausen also employed his assumption that canonical ‘authority’ was synonymous with ‘law’ to characterize the post-exilic community as a legalistic religion, different in kind (‘Judaism’) from the previously unwritten, and therefore in his view vital, faith of Israel.⁹ Left largely unaddressed by Wellhausen and the others who shared this view was the problem of how prophetic and wisdom texts were subsequently accepted into such a ‘legalistic’ canon.¹⁰

W. J. Beecher

There was a critical alternative. As early as 1896, W. J. Beecher objected to the emerging consensus on canon formation, asking searching questions about the strength of the evidence upon which it was based.¹¹ According to the consensus, Beecher argued, signs of a canonical Torah should be present within the Prophets from the period before they were promulgated as a ‘second canon.’ Similarly, ‘the Law and the Prophets’ should have left some trace of their canonical status as the Writings slowly took the form of a ‘third canon.’ Yet no clear evidence of such earlier ‘canons’ could be found in the supposedly later ‘canons.’

Those who claimed that the Torah (or Pentateuch) was at one time regarded as the only authoritative scripture in Israel, he argued, relied anachronistically upon the rabbinic writings of later centuries, and even there the ter-

⁸ Ibid., 409. Cf. his description on 2–3.

⁹ Ibid., 410. In fact, WELLHAUSEN believed the very act of writing implied the end of a religious tradition’s vitality. Thus his famous summary of the canonical process: “The water which in old times rose from a spring, the Epigoni stored up in cisterns” (410). Just as rhetorical, but slightly more revealing, is his comment that “...it is a thing which is likely to occur, that a body of traditional practice should only be written down when it is threatening to die out, and that a book should be, as it were, the ghost of a life which is closed” (405 n. 1). This assumption seems closely related to WELLHAUSEN’s conclusion that the character of revelation remained oral in Israel until after the Exile. Work by ALT (Origins) and NOTH (Gesetze) severely weakened the latter view, showing the antiquity of legal writing throughout the ancient Near East. Scholars pursuing a variety of approaches have also strongly questioned the former by relating the act of writing to religious vitality rather than spiritual declension; e. g., J. A. SANDERS, *Adaptable*.

¹⁰ One of the few to have grasped the fundamental nature of this problem was KÖNIG, *Prophetenideal*, esp. 17.

¹¹ BEECHER, *Canon*.

minology was ambiguous. The titles 'Torah,' 'Prophets' and 'Writings' were so elastic that it was best to view them as common designations for sacred scripture in general rather than particular canonical units.¹²

Distinguishing carefully between an 'aggregate' (or collection) and a 'canon,' Beecher rejected the idea that the only alternative to a theory of successive canons was "that Israel had properly no sacred writings till after the whole Old Testament was completed." Rather, he maintained, the "true alternative is that of a growing aggregate of recognized sacred writings."¹³ While critical scholars might disagree about the exact dates of the prophetic writings, nevertheless "they would agree as to the fact that the writings were then in existence, and were believed to have divine prophetic authority; and that there was a certain public knowledge which recognized them as existing and authoritative."¹⁴

According to Beecher's model of canon formation, this 'aggregate' of writings began with the eighth-century *prophets* and then grew organically:

"As writings of this kind were regarded as possessing divine authority, they were called *torah*. As the revelation came through the prophets, they were called prophetic. They were spoken of as Writings to distinguish them from all oral *torot*. Thus we already have an aggregate of sacred scriptures known as the Law, the Prophets, and the Writings. From the time the aggregate was first recognized, it kept on growing, and at every step of growth, it was still the one body of Israel's sacred scriptures, consisting of the Law, the Prophets, and the Writings."¹⁵

The search for evidence of an official declaration of canonical authority in later centuries was therefore beside the point. At some point the collection simply stopped growing.

Beecher thus held, as Green did, that the precise form of the received three-fold canon was the product of much later reflection and organization:

"...the books whose contents fall within the lifetime of Moses came at length to be regarded as especially the Law. Some centuries later, doubtless after many fruitless attempts, the present line of demarcation between the Prophets and the Writings was settled upon. But through all, the original usage of the words persisted, to a certain extent, so that the whole aggregate has continued to be called, sometimes the Law, not seldom the Prophets, and constantly the Scriptures; that is to say, the Writings."¹⁶

¹² *Ibid.*, 127.

¹³ *Ibid.*, 126.

¹⁴ *Ibid.*, 127. In fact, 'public knowledge' was usually denied the prophetic writings precisely to escape this difficulty within the standard theory, e. g., BUDDÉ, *Schrifttum*, 5.

¹⁵ BEECHER, *Canon*, 127.

¹⁶ *Ibid.*, 128.

Author Index

- Ackroyd, P. R. 21–23, 45, 70, 107
Alt, A. 244
Altieri, C. 73, 94–97, 99–101, 104–07
- Barr, J. 54–58, 70, 83
Barton, J. 6, 56–58, 62, 70, 83, 112, 271
Beckwith, R. T. 58–59, 62, 67–68, 70, 112, 270
Beecher, W. J. 9–13, 30
Begg, C. T. 228
Blenkinsopp, J. 41–42, 53, 61–63, 111–33, 142, 146
Bloom, H. 87–88, 92, 106
Bruns, G. 91–92
Budde, K. 29, 245
Butler, T. C. 183
- Carr, D. M. 252, 267, 271
Cheyne, T. K. 246
Childs, B. S. 2, 16, 44–53, 56, 70, 86–87, 100–01, 107–09, 124, 133–34, 138, 144, 151, 173
Clements, R. E. 23–24, 48–49, 51–53, 61, 70, 198, 275
Coggins, R. J. 211
Collins, J. J. 284
Conrad, J. 42–44
Craigie, P. C. 144
Cross, F. M. 189, 201
- Davies, P. R. 72–86, 103, 106
Dillmann, A. 158
Dohmen, C. 129–30
Driver, S. R. 125, 162
- Eißfeldt, O. 20–22, 33
Ellis, E. E. 65–66
Eskenazi, T. C. 232–35
- Fishbane, M. 227
Fohrer, G. 42
Freedman, D. N. 23–24, 40, 44, 48, 70, 119, 275
Frye, N. 88–93, 95
- Gottwald, N. K. 59–62
Grätz, H. 161
Green, W. H. 7–8, 10, 14, 24, 59
Greenberg, M. 290–91
Gunkel, H. 20, 244
- Hallberg, R. von 92
Hölscher, G. 12–13, 16, 30–32, 34, 44, 137
- Katz, P. 16, 31, 137
Knoppers, G. 118–19
Koch, K. 237
- Lebram, J. C. H. 16, 30, 42–43, 48, 137
Leiman, S. Z. 40–41, 44, 48, 58, 68, 70, 112
Lohfink, N. 170–71
- Maier, J. 267
Margolis, M. L. 13–14, 48
Mason, R. A. 143, 211, 217, 226
Mayes, A. D. H. 126, 152, 172, 175–76, 179, 181
McCarthy, D. J. 184–85
McConville, J. G. 237
McDonald, L. M. 68–70, 108
Mendenhall, G. E. 158
Meyers, C. and E. 212, 214–16
Miller, J. W. 66–68
Moore, C. A. 262
Moore, G. F. 69
- Nelson, R. D. 176–77, 199
Neusner, J. 287
Nogalski, J. 136, 138, 146
Noth, M. 17, 23, 30, 43, 50, 113–15, 129, 155, 167–73, 177–81, 189, 198, 244
- Oeming, M. 129–30
Oettli, S. 158
Olson, D. T. 126
- Perlitt, L. 26–27, 53, 113–14, 129

- Perrot, C. 270
Petersen, D. L. 143
Pfeiffer, R. H. 17–19, 23, 218
Plöger, O. 42, 117, 132–33, 246
Preuss, H. D. 159–60
Provan, I. 86
Purvis, J. D. 252
- Rad, G. von 153, 155, 160, 166, 187,
224–26, 244, 284
Rendtorff, R. 49
Roberts, B. J. 281–82
Rooy, H. V. van 222
Rost, L. 207
Rudolph, W. 133, 135–37, 139, 144
Rüterswörden, U. 202–05, 208–09
Ryle, H. E. 3–8, 14–15, 17, 23–24,
28–29, 58, 68, 70, 106, 209, 241–43,
250
- Sanders, J. A. 21, 36–40, 43, 45–46, 49,
107
Schechter, S. 279–81
Schniedewind, W. M. 223, 229
- Seeligmann, I. L. 47, 105, 253
Shaver, J. R. 228–29
Sheppard, G. T. 107, 288
Smend, R. 171–76, 180–81, 189, 201
Steck, O. H. 62–65, 112
Steins, G. 230
Sundberg, A. C., Jr. 31–36, 44–45, 55,
218
Swanson, T. N. 34–36
- Taylor, C. 94–95, 99, 101
Tov, E. 251–55
- Weber, M. 246
Weinfeld, M. 163
Wellhausen, J. 7–9, 11, 13, 16, 19–20,
23–24, 47, 55, 91, 113, 225, 242–44,
246, 275
Wette, W. M. L. de 200
Wildeboer, G. 203
Willi, T. 226
Williamson, H. G. M. 218–19, 232, 236
- Zimmerli, W. 284, 287–88

Source Index

Biblical Literature

Old Testament

Genesis

—, Book of	18, 67–68, 254
1–11	103
1	103, 135, 161, 182, 275
1:1	135
6:5–7	161
11:8–9	161
13:4	182
20	124, 186, 285
22:16	49
23:6	49
24:7	49
33:19	177
50:24	49
50:25	177

Exodus

—, Book of	68, 124–25, 147, 160, 175–76, 193, 196, 208, 237, 254, 284
1:1–7	68
1:6–8	175
2:3	115
3–4	126
3:5	181
4	124
6:6–9	126
7–11	124, 127
7:3	126
12:14, 26–28	101
13:19	177
14	127, 197, 227, 247
14:13	227

14:31	127, 227, 247
15	119, 163, 186
15:11	119
15:20	186
17	128
17:8–16	128
18:25	134
19–20:17	121, 196, 292
19:19	121
20:1	208
20:3	162
20:5	280
20:8, 10	209
21–23	177
21:2–6	235
22–24	285
23:10–11	235
23:20–31	177
23:20–33	176
23:30	173
24	127
24:1–11	151
24:12	199
24:18	196
24:3–8	121
32	183–84, 196
32:11–14	183
32:15–16	184
32:26	184, 196
33	115–16, 120–21, 127, 184, 196, 280
33:11	115–16, 120–21
33:19–23	196
33:20	120, 280
33:22–23	197
33:26	184
34:12–13	176
34:27–28	197

34:28	196		208–09, 213–14,
34:29–30	121		238, 247, 254, 258,
34:29–35	116		274, 285–86
<i>Leviticus</i>		1–3	128, 152, 165, 169
6:8–13	236	1:1	216
16	280	1:34–37	121
18:24	238	1:37	121
19	292	1:38	170
25:1–7	235	1:5	165
		1:7	169
		3	129
		3:8, 12, 13a	169
		3:12–17	170
		3:12–13a	169
		3:18–20	169
		3:21	170
		3:23–25	154
		4	22, 85, 125–26,
			140–42, 152, 157,
			165, 169–70, 172,
			174, 178, 184, 195,
			197, 226, 283
		4:1–43	169
		4:2	22, 157, 160, 170,
			174, 184, 226, 283
		4:12, 30, 33, 36	184
		4:19–20	158
		4:21	121
		4:25–31	153
		4:25–28	170
		4:25	160, 174
		4:26	184
		4:26a	157
		4:27	161
		4:29–31	226
		4:32–40	140, 142, 153, 195,
			197
		4:34	125–26
		4:35	162
		4:37	184
		4:39	140, 142, 195
		4:40	141
		4:41–43	170
		4:44–30:20	169, 178
		4:44	169, 178
		4:45	156
		4:6	172
		4:8	85, 172
		5	188, 292
<i>Numbers</i>			
—, Book of	68, 113, 121		
5:13	157		
11–12	121		
11	121, 275		
11:26–30	121		
12	116, 120–21, 127,		
	279		
12:6–8	116, 120, 279		
12:8	120–21		
14:14	120–21		
16:34	134		
17:1–11	67		
18:5	67		
18:8	123		
18:21–24	250		
20	129		
22–24	164, 181		
25	176		
27	129		
27:12–23	113, 165		
28:16–25	229		
32–34	170		
<i>Deuteronomy</i>			
—, Book of	5, 8, 12, 16, 18,		
	27–30, 36, 47,		
	50–51, 60, 62,		
	66–68, 80, 85, 98,		
	113–31, 133–34,		
	140–43, 146–48,		
	151–66, 168–70,		
	172, 179–80, 184,		
	187–88, 190, 193,		
	200, 202, 204,		

5:1	67, 188, 209	13:2 [1], 3 [2]	126
5:1, 32	172	13:3 [2], 7 [6],	
5:1-5	67, 120	14 [13]	160, 206
5:4	120, 184	13:4-6 [3-5]	127
5:6-21	120	13:10 [9]	182
5:7	162, 206	13:15 [14]	160
5:9-10	142, 185	14:22	250
5:12, 14	209	14:29	238
5:22-27	120, 197	15:1-18	235
6:3, 25	172	15:1a, 12	209
6:4	283	15:5	206
6:10-12	283	15:7-11	283
6:14	206	16-18	203
6:17, 20	156	16:18-20	283
6:20-25	154	17	165, 185
6:22	125-26	17:2	174
7	154	17:3	206
7:1-4	238	17:4	160
7:4	206	17:7	182
7:11-12	172	17:14-20	283
7:19	125-26	17:16	185
7:22	173	18	61, 115-16, 119,
7:25-26	160		122, 127, 147, 151,
7:26	142		182-83, 204, 212,
8:1	172		286
8:5	161	18:9, 12	160
8:19	206	18:15-22	61, 115-16, 122,
9:4-5	283		182-83, 204, 212,
9:6-29	121		222
9:7-29	121	18:16-18	119
9:18	160, 174	18:20	160, 206
9:25-29	183	20:2-4	227
9:28	161	20:3-8	154
10:1-5	184	20:3-4	171
10:8-9	179	20:18	160
10:10-11	121	23:3	68, 281
11:1-4	124	23:3-6	68
11:3	125	23:4-7	238
11:8-9	238	25:5-10	263
11:16, 28	206	26:5-10	154
11:28	160	26:8	125
11:29-30	179	26:8, 46	126
12-26	152, 285	26:12-13	238
12	152, 171, 283, 285	27-34	152
12:8	283	27-30	169
12:28	283	27-28	50, 182
13	125, 127, 182	27	50, 152, 169, 178,
13:1-2 [12:32-13:1]	125		181-82
13:1 [12:32]	283	27:1	182
13:2 [1]	125		

27:1-8	152, 169, 178-79, 181-82	31:1-6	154-55
27:2-8	169, 178, 181-82	31:1b	157
27:2a	182	31:3, 7, 23	170
27:11-26	179, 182	31:6	171
27:11-12	182	31:7-8	169
28	50, 120, 152, 162, 182, 217	31:10-13	169
28:14, 36, 64	160, 206	31:9-13	101, 155-58, 179
28:64	154, 161	31:14, 16-17	155
28:69 [29:1]	120	31:14-23	155-57, 284
29-30	152, 169, 172	31:18, 20	160, 206
29:1-2 [29:2-3]	124	31:19, 21, 22, 30, 44	156
29:1b [2b]	125	31:19, 21, 26, 28	157
29:2 [3]	126	31:23	170
29:8 [9]	170	31:24-30	48, 129, 151, 155-57, 284
29:15-18 [16-19]	142	31:24-29	157, 179
29:17 [18]	141	31:24	156
29:19 [20]	141	31:26	172
29:20-22 [21-23]	141	31:29	160, 174
29:21 [22], 28 [29]	141	31:30	156
29:24-27 [25-28]	142	31:46	156
29:25 [26]	160, 206	32	113, 129, 152, 155-64, 165, 195, 201, 206, 262, 267, 275
29:30 [31]	172	32:1-43	158, 160-65, 206, 262, 267
30-31	151-58	32:39	127
30	140-42, 151-58, 184, 238, 267, 292	32:44-47	156, 165-66, 195
30:1-10	140-41, 152-53, 184, 238	32:48-52	113, 165
30:1	140, 195	33	164
30:1, 10	195	33:1	157, 164
30:10	172	33:4	165
30:2, 6, 19	141	34	41-42, 61, 106, 112-31, 132, 135, 140, 144, 146-48, 150-51, 175, 195, 279, 286, 289
30:2, 8, 10	184	34:1-9	113, 115, 129-30, 135, 147, 175
30:3	161	34:10-12	41-42, 61, 106, 112, 113-32, 144, 146-47, 150, 161, 195, 286, 289
30:11-14	152	34:10	41-42, 61, 106, 112-15, 117-32, 144, 146, 147, 150, 195, 279, 286, 289
30:15-20	141, 152-54		
30:17	142, 160, 206		
30:19	184		
30:19a	157		
30:20	169, 178		
31-34	151-66, 168-69, 188		
31-32	200, 214, 245		
31	48, 101, 129, 151-58, 168, 170, 178, 184, 188, 198, 200, 214, 245, 284		
31:1-13	101, 155-56, 178		
31:1-8	165		

34:11	114, 119, 123–24, 125–27, 140, 147	3:7	181
34:11–12	114, 119, 123–24, 125–27, 147	3:9–13	183
34:12	123, 125	4:10	48, 50
		4:12	170
		4:14	181
		4:15–17	183
<i>Joshua</i>		5:1, 12	115
—, Book of	6, 36, 37, 42, 48, 50, 80, 115, 122, 124, 128, 137, 147, 152, 155, 166–87, 188–89, 196, 252, 271, 274, 281, 285–86	5:13–15	181
		5:15	181
		6	181
		6:18–19	181
		6:26	183
		6:27	181
		7–8	183, 185, 187
		7	176, 181, 183–84, 185
1–12	170–71	7:1–10	183
1	48, 50, 85, 115, 131, 133, 135–36, 139, 146, 154, 164, 169–76, 180–83, 186, 214–15	7:10–15	181
		7:11–15	183
		7:13	183–84
		8:1–29	124, 178, 183
1:1	115, 131, 170–71, 180, 183, 186, 214	8:3	50
		8:5–6	182
1:1–9	131	8:30–35	169, 177–79, 181–84, 212
1:1–7	50, 135	8:30	169, 177–79, 181–84
1:1–2	170		
1:2	133	8:31–35	179
1:2–9	172	8:31	85
1:2–6	172	8:31, 32	85
1:2, 7	135–36, 139, 146	8:32, 35	50
1:5a	182	9:1–2	178
1:6	170–71, 215	10:25	171
1:7–9	48, 50, 85, 135, 170–73, 175, 181–82, 186, 214	11:21–23	171–73
		11:23	170
1:7–8	173	12–13	180
1:7	85, 133, 135, 170–73, 175, 181–82, 186, 214	12	169, 171
		12:1–6	170–71
		12:6	180
1:8	50	13–22	170–71, 180
1:12–18	170–71	13	170–74, 180–81
1:13–18	180	13:1–7	172
1:13	180, 183, 186, 214	13:1	170, 172–74, 181
2–6	124, 178, 180–81, 187, 286	13:1a	170, 174
		13:1b	172, 173, 181
2:11	115	13:1b–6	172, 175, 181
3–6	124, 181, 183, 197, 286	13:7	180
		13:8–13	170–71
3–4	181	13:12b	181
		13:13	181

- 13:15–31 170–71
 14:6 164
 18–20 176
 18:1–11 170
 19 170
 20 170, 176
 21–22 180
 21:43–22:6 170
 21:43–45 170–72, 174–75
 22 50, 170, 175–76, 178, 181
 22:1–34 170
 22:1–6 171, 175–76, 178
 22:5 199
 22:7 170–71, 176, 181
 22:7–34 170–71, 176, 181
 22:13 176
 22:20 176
 22:31–32 176
 22:34 176
 23–24 172–73, 193
 23 154, 167, 169–70, 172–75, 181–82, 193, 195
 23:1–3 172
 23:1 154, 170, 172–75, 181, 195
 23:1b 170, 173
 23:1b, 2b 173
 23:4–8 172
 23:4–5 172–74, 182
 23:4, 7, 12 172–73
 23:5, 13, 16 174
 23:6–8 172–73, 182
 23:6 85
 23:9b 170, 172, 182
 23:9b, 14b 170
 23:11–13 172–73, 181–82
 23:12–13 172
 23:14–16 172, 182, 195
 23:14 173
 23:15 154
 23:16 173, 175
 24 141, 154, 157, 170, 172–77, 179, 181, 184–85, 187, 193, 196, 198, 208
 24:1–28 141, 154, 157, 170, 172–77, 179, 181, 184–85, 193, 196, 208
 24:15 154
 24:28–33 175–76, 179, 181
 24:29–33 170, 175, 177, 181, 187
 24:29–30 175
 24:32–33 176
- Judges*
 —, Book of 80, 171, 174–76, 179, 190–92, 194
 1:1–2:5 172, 174–77
 1 164, 172, 175–76, 179, 190–92
 1:1 172, 175–76, 179
 1:16 176
 1:23, 26 176
 1:28 192
 2:1–5 175, 192
 2:1 115, 160, 174–77, 189–91, 193
 2:4 175
 2:6–10 50, 170, 173–76, 180, 187, 193
 2:6–9 175
 2:10–11 193
 2:11–3:6 115, 172, 174–76, 189–90
 2:11–12 174
 2:12 160
 2:18–19 174
 2:20–21 174
 3:7, 12 174
 3:7–11 174
 4:1 174
 4:4 186
 5 163
 6:1 174
 6:7–10 177, 190–91, 193
 6:7 177, 190–91, 193
 8:22–23 192
 9 141, 192
 9:3 141
 10:5–6 174
 10:6–16 174
 10:6 174
 10:11–16 190–91

12:15–13:1	174	8:8	154
13:1	174	8:9	157
13:6–8	164	8:10–18	193
17–21	175–76, 179	9:6–9	164
17:6	192	9:6–8	164
17:6a	192	9:9	186
17:6b	192	10:17–27	177, 193
18:1	192	10:17–19	192
19:1	192	10:27	170
20:18, 26	175	12	50, 153–54, 167, 189, 193–94, 198
20:23, 26	175	12:2, 5	154
21:2	175	12:5	157
21:2, 19	175	12:12	192
21:25	192	12:14–15	193–94
21:25a	192	12:14–15, 23	194
21:25b	192	12:20–21	153
		12:23	193–94
<i>Ruth</i>		14:7	141
—, Book of	65, 68, 131	15	194, 206
		15:1	194
4:18–22	131	15:10, 23, 26	194
		15:24	194, 206
<i>1–2 Samuel</i>		17:47	227
—, Books of	18, 22, 28, 158, 190, 191–94, 208, 221, 229, 244	27:12	227
		2 Samuel	
1 Samuel		3:11	115
1–3	192	7	183, 189, 194
1:18	115, 192	7:10	183
2:1–10	127, 162	9–20	103
2:17	192	12	124
2:27–36	164, 186, 191	14:10	115
2:27–29	186	19:15 [14]	141
2:27	164	20:18	182
2:29, 32–33	192	22	154
3:21–4:1	194	23:1–7	154
3:1	193		
3:1, 2	192	<i>1–2 Kings</i>	
3:20	164, 186	—, Books of	18, 23, 34, 38, 41, 55, 60, 78, 80, 82, 118, 166–67, 169, 194–202, 205–06, 213, 228–29, 275, 285
3:21	192, 194		
7	193		
7:3–17	141, 193		
8	154, 157, 165, 192–93, 198		
8:7	192		
8:7–9	157, 193		

1 Kings

1-2 103
 2:3 85, 200
 3:12 118
 6:2 232
 8 50, 140-41, 153-54,
 165, 167, 189,
 194-95
 9:4 195
 9:5 194
 10:5, 10 115
 11:2, 3, 4 141
 11:9 141
 11:29-39 221
 11:31b-39 154
 12:22 164
 13 125, 164, 189
 14:7-11 154
 14:9 160
 14:14-16 154
 14:18 205
 14:24 160
 15:29 205
 17-21 134, 139, 142
 17-19 195-98, 201
 17:13 121
 17:16, 24 197
 17:24 164
 18-19 142, 163, 184,
 195-97
 18 124, 126, 142, 163,
 184, 195-96
 18:24-29 184
 18:36 205
 18:46 126
 19 122, 195-97, 286
 19:9a 196
 19:9b 196-97
 19:9b-10 196
 19:10 122, 195
 19:11-12 196
 19:13b-14 196
 20:9, 17 182
 21 124, 200
 21:5 200
 21:20b-26 154
 22 161, 264
 22:17 161

2 Kings

2:12 115
 2:13-14 197
 2:19-25 197
 3:15 126
 4-8 164
 4-5 125
 5:7 162
 5:8 197
 6:12 197
 8:12 161
 9:7 199, 205, 214
 9:7, 36 205
 9:36-37 197
 10:10 197, 205
 10:32-33 170
 14:6 85, 198
 14:25 205
 15:15 157
 16:3 160
 17 8, 27, 50, 85, 122,
 129, 142, 153,
 160-61, 167, 189,
 198-200-01,
 205-06, 217, 286
 17:7-23 153, 189, 198-200
 17:7-20, 23b 198
 17:7, 37 206
 17:12 198
 17:13 8, 27, 85, 122, 142,
 198-99, 201,
 205-06, 217
 17:13, 23 205, 214
 17:13-14 122
 17:15-16 199, 206
 17:17 206
 17:18-20 199
 17:21-23 198
 17:21-23a 198
 17:23 199, 217
 17:24-26 198
 17:25 161
 17:34b-40 199
 18:13-20:19 67, 82, 118, 228
 19:15-19 154
 21 198-201
 21:2 199
 21:2, 11 160
 21:8 85

21:8, 10	199	6:37	140
21:10–15	198–201	7:21	123
21:10	201, 205, 214	9:4	115
22–23	16, 47–48, 115, 118, 200	9:29	222, 228–29, 237
22:8, 11	200	10:15	221
23:3	222	11:4	229
23:13	160	12	141, 221, 226
23:2–3, 21	200	12:5, 7–8	221
23:24	200	12:14	141
23:25	85	12:15	222, 229, 237
23:26	206	13:20	115
24	50	13:22	222, 229, 237
24:2	201, 205, 214	15:1, 8	157
24:13	201	15:2–7	226
24:18–25:30	67, 82	15:3–7	210, 217
		15:8	229
		15:11–12	229
		16:9a	219, 223
		16:11	237
		17:9	228
		18:12	229
		19:3	141, 229
		19:6–7	224
		19:11	229
		20:14	227
		20:15–17	224, 227
		20:18–21	227
		20:20	222
		20:20b	127, 227, 247
		20:33	141
		20:34	222, 229, 237
		21:12–15	227
		21:16	232
		23:18	85, 226, 228
		24:9	261, 263
		24:18–20	153, 157, 230
		24:19	153, 222
		24:27	229
		25	128
		25:4	226, 228
		25:26	229
		26:22	222, 229
		27:7	229
		28:9	157
		28:26	229
		29:8	230
		29:15	229–30
		29:25	222, 229
		29:30	229
		30:5, 18	226
<i>1–2 Chronicles</i>			
—, Books of	41, 57, 64, 67, 78–80, 112, 163, 182, 188, 212, 217–31, 235, 237, 247, 249, 252–53, 262–63, 275, 286		
<i>1 Chronicles</i>			
1:1	135		
5:26	232		
7:1	123		
11:3	221		
15–16	218		
15:15	229		
16	219		
16:22	222		
16:40	228		
19:19	115		
23–27	218, 236		
23	219		
24:20–21	123		
25	163		
29:18	141		
29:29	202, 222, 228–29, 237		
<i>2 Chronicles</i>			
1:11–12	118		
6:36	153		

30:6–31	153	1:1	82, 232, 236
30:6–9	210, 217	2:1	153
30:12	229	2:2	237
30:13–17	229	3	85, 128
30:16	85, 228	3:2	85
30:19	141	3:3–6	232
31:3	226, 228	3:10–11	232
32:8	229	5:1–2	237
32:15	227	5:14–15	232
32:32	40, 222, 228–29	6:3	232
33:8	85	6:5	232
33:18–19	222, 229	6:14	236
34:1	228	6:17	237
34:14–16	228	6:18–20	232
34:18–19	228	6:18	231, 236
34:19, 21	230	6:22	142
34:21	228, 229–30	7:6	85, 235
34:26–27	230	7:6, 10, 11, 14	231
34:30	222	7:10	141
34:30–31	230	7:25–26	231
35–36	82	7:25	235, 239
35:6	229	7:26	249
35:12	228–29	7:27	237
35:15	222	8:3–14	237
35:22	229	8:24	237
35:26–27	229	8:35	232, 237
35:26	228	9:1–10:1	238
36:8	229	9:4	238
36:15–16	22–23, 229–30	9:10–12	249
36:16	222, 229	9:10–11	238, 249
36:17	161	9:11–12	238
36:21–22	131, 224, 230, 232	9:13	249
36:22–23	131, 232	9:14–15	249
36:28	230	10:6	238
<i>Ezra–Nehemiah</i>		<i>Nehemiah</i>	6, 67, 78–83, 232–37, 255, 264
—, Book of	41, 57, 64, 67, 78, 188, 218–19, 228, 231–39, 275	1:1	237
<i>Ezra</i>	4, 6–8, 16, 24, 29, 37–38, 41, 48, 67, 78–80, 84, 116, 231–39, 244–46, 248–50, 255	1:5–11	153
1–6	236	1:8–9	154
1:7–8	232	1:8	154, 161, 237–38
1:1–3	232	5:13	238
		6:1–14	238, 249, 264
		7:1	232
		7:6	153
		8–13	41
		8–10	69, 231

8	37, 48, 69, 85, 186, 216, 231–33, 236, 238–39	5:18	162
8:1	48, 85, 231–32, 236, 238	6:4	161
8:1–18	231	10:8	162
8:1–8	216	11:13	141
8:9	238	12:13–14	162
8:12–13	238	13:15	162
8:13–18	48, 232, 236, 238	33:14	283, 292
9–10	233		
9	142, 157, 233, 238, 239, 247, 264	<i>Psalms</i>	
9:3	231	—, Book of	55, 64, 78, 84–85, 105, 121, 134, 160, 229, 254, 258, 269–71, 277–78, 288–89
9:6–23	238		
9:13–14	231	1–2	131, 288
9:23–37	247	1:1	125, 131, 141, 154, 162, 164–65, 276, 278, 288
9:24–31	142, 157, 238–39		
9:29	231	1:2	288
9:32–38	157, 238, 264	18:15[14]	161
10	142, 235, 250	34:19	262
10:29–30 [28–29]	231	40:6–8	278
10:30 [29]	142	50	157, 159
10:30–40 [29–39]	232	50:7	157
10:32b [31b]	235	51:10	154
10:35 [34]	231, 236	62:12–13a [11–12]	283
10:37 [36]	231	7:14 [13]	161
11:1, 18	232	74	264–65
12	233, 235	74:9	264
12:24	232	78	141, 159, 160–61, 247, 280
12:43, 44	235	78:1	280
12:45–46	232	78:8	141
13	118, 128, 233–35, 250	78:55–72	247
13:1	231, 235	79	262
13:4–31	233	79:2–3	262
13:5	234, 250	82	85, 277
13:10–14	232	82:6	277
13:26	118	89:36–37	276
		90	121, 164
<i>Esther</i>		99:6	128
—, Book of	65, 79, 255	105	247
		105:8–10	247
<i>Job</i>		105:15	222, 247
—, Book of	141, 161–62, 253, 283, 292	105:26–27	125
		105:44–45	247
		106	247
		106:34–46	247

110:4	276, 278	1	38, 124, 128,
115:3–8	162		153–54, 157, 159,
119:36	141		162, 205, 213, 215,
119:112	141		228, 278, 281, 284
135	247		
135:9	125	1:1	205, 213, 228, 278
135:12	247	1:2	213
135:14	164–65	1:9	205
135:15–18	247	1:10	213
136	247	1:10–11	205
136:21–26	247	1:21–27	38
139:6–10	154	1:21	38, 215
141:4	141	2	136, 146
		2:1	213, 245, 278
		2:1–4	245
		2:7–11	185
		3:3–4	143
		3:5	143
		5:1–7	38
		5:25	126
		6:1	142, 280
		6:9–10	185
		6:10	142
		7	124, 227, 247
		7:9b	227, 247
		8	125
		8:11	126
		8:14	277
		8:16	48
		8:18	126
		9:6–7 [7–8]	276
		9:12 [13]	142
		10:13	281
		10:17	284
		10:21–22	142, 153
		10:22	153
		10:32	154
		11:6–9	48
		19	124
		19:20	157
		19:22	153, 162
		20	125
		20:3	126
		23:17	153
		24:1	161
		28:11–12	85, 277
		28:16	277
		28:23–29	154
		30–31	124
		30:8	157
<i>Proverbs</i>			
—, Book of	84, 209, 271, 289		
1	135, 154		
1:1	135		
2:2	141		
3:18	262		
11:19	154		
14:27	154		
21:1	141		
29:18 (MT)	202–04		
30:1–4	154		
<i>Ecclesiastes</i>			
—, Book of	65, 79		
1:1	135		
9:2	123		
<i>Song of Songs</i>			
1:1	135		
<i>Isaiah</i>			
—, Book of	18, 38, 40–41, 48, 61, 63, 67, 79, 82, 124, 143, 162, 227–28, 232, 237, 244–45, 247, 253–54, 258, 268, 277–78, 284–85		

30:16	185
30:26	162
30:29–31	163
31:1	185
31:6	142
34:5–6	162
35:10	153
36–39	67, 82
40:1	135
40:3–5	278
40–55	162
41:2, 25	232
41:8–13	227
41:16	161
41:21–24	162
41:24	160
43:1–2	38
43:2	262
43:5–7	154
43:8–13	184–85
43:10	157
43:10, 12	157
43:11–13	162
43:15	192
44:6–8	162
44:9–20	163
44:19	140, 160
44:20	141
44:22	153
44:24–28	162
44:28	232
45	124, 232, 249
45:1, 13	232
45:5–7	162
45:13	232
45:14–24	124
46:8–13	245
46:8	140, 153
46:18	140
48:9–11	161
48:16	124
49:2	161
49:5–6	132
49:26	162
51:11	153
52:11–12	38
52:13	276
52:8	153
54:9–10	38
55	245

55:7	153
57:15–16	162
58	280
59:7–8	85
63:3–6	162
63:16	161
64:7	161
65:25	48
66	136, 146
66:1–2	277
66:26	162

Jeremiah

—, Book of	27–28, 38, 41, 48, 51–52, 61, 67, 79, 82, 104, 124, 142, 154–55, 163, 188, 202–09, 213–14, 224, 228, 230, 232, 239, 245–46, 285
------------	---

1–25	51
1	51, 121, 124–26, 143, 153–54, 157, 160–63, 186, 203–04, 207–09, 213, 239, 278, 286, 288
1:1–2, 4, 11	213
1:1–4	239
1:1	160, 162, 186, 203, 207, 213, 239, 278
1:2	207
1:2, 4, 11, 13	207
1:4, 9	207
1:9	126, 204, 207
1:9b	204
1:10	162
1:16	160
1:17–19	186
1:18	203
2–3	160
2	38, 40, 51, 82, 142, 153, 154, 159–60, 163, 203, 205–08, 216, 228, 230, 232, 245–46, 264
2:1	207, 213
2:2–3	38

2:8	207, 246	11:7	157
2:8, 26	203	11:10	121
2:28	163	11:18–23	122
3–4	142	12:12	162
3:1, 7, 10, 12, 14, 22	153	12:15–16	153
4:1	153	13	125
4:9	203	13:3, 8	207
5:4–8	206	13:13	203
5:13	206	13:24	161
5:14	206	14:1	207
6:12–15	203	15:1	121, 122, 207–08
6:14	203	15:4	163
6:16	204–05	15:17	126
6:16–19	204–05	15:19	207
6:19	207	16:1	207
6:20	205	16:10–11	207
7	121–22, 124, 154–55, 160, 180, 183, 206–09, 212, 214, 217	16:11	204
7:1–15	154	16:18	160
7:9	207, 209	17:19–27	154, 209
7:10	160	18:5	207
7:12	180, 183, 212	18:8, 10	154
7:13	155	18:11	142
7:18	160	18:17	161
7:21–26	38, 207	18:18	206, 288
7:21–25	207, 246	18:21	161
7:25	206, 214	19	124, 143, 154
7:25–27	206	19:9	143
7:25–26	121–22	20:7–18	122
7:27	207	20:7–9	207
7:27–28	207	20:36–45	122
8:1	203	21:8–10	153–54
8:5	153	21:8	153–54
8:8	203, 206–07	22:10	153
8:10–12	203	22:27	153
8:19	163	23	203
9:1	122	23:13–14	205, 264
9:1–5	143	23:16–17	206
9:11	161	23:16	206
9:12	204	23:18	207
9:13	206–07	23:23–32	206
9:15	161	23:28	208
9:20 [21]	161	23:3	154
10:16	163	23:31	207
10:21	161	24:4	207
11:1–5	207–08	24:7	153
11:4	208	25:11–12	245
		25:12–13	40, 208
		25:13	207, 208
		25:3	207
		25:4–6	51, 142, 206

25:4-5	142	35:13-15	206-07
25:4	121, 206, 214	35:13	207
25:4, 8, 13, 30	207	35:14	207
25:30-33	162	35:15	142, 206, 214
26	82, 205-07, 245	36	48, 207-08, 213, 216
26:2, 7, 12, 15	205	36:3, 6	142
26:4-6	204-06	36:12	224
26:4-5	207	36:27	207
26:5	214	37:2	208
26:12-13	207	37:17	208
26:18	82, 205, 245	40:15	161
26:20	205	42:5	157
27:14-15, 16-18	206	42:19	157
27:18	208	43-44	124
28	264	43:8	207
28:12	207	44	115, 206, 239, 245
29	208, 216, 228	44:1-10	207
29:1, 19	207	44:1, 16	206
29:10-14	232	44:4-10	206
29:10	245	44:4	122, 206, 214
29:14	153	44:4, 22	160
29:18	230	44:10	206
29:19	122, 206-07, 214	44:10, 23	199, 204
29:23	157, 207	44:14, 28	153
29:30	207	44:22, 29	115
30:1-2	207	44:23	206-07
30:2	207-08, 282	45	208
30:3	154	45:1	207, 216
30:10	153	46:1	207
30:11	161	46:10	162
31-34	38	46:27	153
31	154, 160, 207, 232, 265, 281	47:1	207
31:2-3	38, 160	49:6	282
31:8, 21	153	49:34	207
31:30	154	50	153, 161
31:31-34	154, 265	50:16	153
31:33 [32]	207	50:25-29	162
31:38-39	232	51:1, 11	232
32:17-23	154	51:21	185
32:20-21	126	51:22	161
32:23	204	51:60-64	207, 216
32:32	203	51:60-64a	208, 228
32:35	160	51:64b	208
32:37	154	52	51, 67, 82
32:37-41	154		
33:1-9	162		
33:26	153		
34	209		
34:14	209		

Lamentations

—, Book of 65, 79

1:20b 161
 2:9 265
 2:21 161
 3:12–13 161
 3:21 140, 153
 3:37–39 154

Ezekiel—, Book of 38, 67, 79, 124,
246, 265, 271, 280,
285

1:1–3 213
 1:1 213
 1:3 126, 213
 2:6–7 186
 3:9 186
 3:14 126
 3:22–27 122
 4 125
 5:9 160
 5:16 161
 5:17 161
 6:9, 11 160
 7:3 160
 7:13 153
 7:15 161
 7:26 288
 11:16 161
 11:17 161
 11:19–20 154
 12 124–25
 13:22 142
 14:6 153
 16 160
 16:3–6 160
 16:55 153
 17:19 153
 18:20 280
 20 38, 128, 160–61,
281, 291
 20:21–22 161
 20:28 160
 20:34, 41 161
 21:25, 29 154

23 160
 24 125
 24:2 154
 28 211
 28:25 161
 29–32 124
 33:10, 15 39, 165
 33:11 142
 33:22 115
 33:30–33 163
 34:5 161
 34:6 161
 34:25 281
 36:22–23 161
 36:24 154
 36:26–28 154
 37:2–3 262
 37:21 154
 39:8 154
 39:25 153
 40–48 280
 40:1 126
 44:10–16 229
 45:21–24 229

Daniel—, Book of 65, 79, 159, 188,
239–40, 245, 255,
262, 270

1:1 213
 1:8–21 240
 6:4–5 240
 6:10–11 240
 6:22–23 240
 7–12 40
 7:1 213
 7:9–14 240
 7:25 240
 9 40, 48, 82, 85,
121–22, 142, 213,
239, 240, 245, 278,
280
 9:2 40, 48, 85, 213,
239, 240, 245, 278
 9:6 122, 239
 9:10 121, 213, 239, 280
 9:10, 11, 13 214
 9:10, 11, 14 213

9:10–12	121	12:7 [6]	142
9:11–13	85, 142, 239	12:9–13	38
9:11, 13	85	12:10 [9]	284
9:20–27	240	12:13	286
10:2–3	238	13–14	160
10:13	158	13:4	160, 284
10:20–21	158	13:4–5	38, 162
10:21	240	14:1 [13:16]	161
11:9	153	14:1–2 [13:16–14:1]	153
11:28–29	153	14:2–3 [1–2]	142
12:1	158	14:10 [9]	145
12:1, 4, 9	240		
		Joel	125, 134–35, 139, 142, 153, 213, 245, 265
<i>The Twelve</i>			
—, Book of	4, 38, 63, 67, 131, 135–39, 143–47, 254–55, 258, 260, 279, 285	1:1	213
		2:11	134, 139
		2:12–13	142, 153
		3:1–5 [2:28–32]	134–35, 139, 265
		3:3 [2:30]	125
Hosea	18, 27, 41, 61, 67, 102, 136, 139, 142, 161, 162, 244, 285	Amos	18, 27, 41, 61, 139, 226, 244, 262, 285
1	145–46, 160–61, 213, 284, 286	1:1–2:3	124
1:1	213	1:1	124, 213
2:9 [7]	153	2:6–16	53
2:14 [12]	161	2:9–11	38
2:16–17 [14–15]	38	2:12	5, 122
3:1	160	3:1–2	38, 185
3:4	226	3:3–8	154
3:5	142, 153	3:7	124, 214, 226
4:1–6	121	3:9	124
4:1–3	53	3:13	157
5:4	142, 153	4	142, 153
5:13–14	162	4:6	153
6:1	142, 153, 162	4:8–11	153
6:4	161	5:6–9	162
7:10	153	5:21–26	128
7:10, 16	142	5:25–27	277, 279
8:13	153	7	122, 124, 264
9–10	38	7:1–6	122
9:3	153	7:2–6	122
9:10	160	7:12–13	5
11:1–4	38, 161	9:7–10	128
11:3	162	9:7–8	291
11:5	142	9:11–12	279
11:5, 11	153	9:14	153
12:6	153		

Obadiah	139	1:14	232
		2:17	153
1	213		
15	153	Zechariah	24, 79, 131–32, 140, 143, 145–47, 150, 210–18, 237, 244–45, 268, 272
Jonah	79, 136, 138–39, 145, 245, 262, 267		
1:1	213	1–8	136, 210–11, 214–15, 217
3:8–9	153		
4:3, 8	122	1–7	188
		1–6	210, 214
Micah	18, 41, 53, 61, 82, 131, 134, 139, 205, 245, 285	1	210–18
		1:1–6	48, 121, 142, 153, 210, 212, 214–15, 217
1:1	213	1:1	210, 212–14, 216
1:2	157	1:3–6	210, 217
2:6	5	1:3–4	142, 153
3:12	82, 205, 245	1:4	142, 212
5:3	153	1:6	121
6	38, 159, 160, 277	1:7	212, 214
6:1–8	53, 277	1:14, 17	216
6:4–5	38	1:7–6:15	212
7:1–7	143	1:8–6:15	214
7:17	161	3:8	125
		4:10	219, 223
Nahum	41, 61, 141, 262, 285	7–8	136
		7	129, 136, 210, 212, 214–17, 277, 291
1:1	213	7:1	212, 214–16
		7:3	217
Habakkuk	41, 61	7:4	214
		7:5–6	216
1:1	213	7:7	212, 215–17
2:2	216	7:7, 12–14	212
3:11	161	7:7–10	217
3:19b	145	7:8	214–15
		7:9–10	215–16, 277, 291
Zephaniah	41, 61, 285	7:12	121, 212, 215, 217
		7:13	216
1:1	213	7:14	215
3:20	153	8	210, 212, 214–17, 226
		8:1	212, 214–15
Haggai	66, 79, 131, 133–35, 137, 139, 140–43, 147, 177, 210–18, 237	8:3	153, 215
		8:8	215
		8:9	217
		8:9–13	210, 212, 215–17, 226
1:1	213–14, 232		

8:11	212	1:14a	131
8:16–17	215	2:4, 8	134
8:18	214	2:7	161
9–14	211, 215	2:8	134
9–11	136, 145–46	2:9	134
9:1–8	211	2:10–12	131
9:1	136	3:1	132, 135, 141, 144, 145
9:4	161		134
9:12	142, 153	3:2, 17	157
10:3	63	3:5	121, 142, 144, 153
10:9	142, 153	3:7	153
10:9–10	153	3:7, 24 [4:6]	141
11	146	3:16–17	134
12–14	136, 145–46, 265	3:19 [4:1], 21 [4:3]	134, 139
12	136	3:21 [4:3]	41–42, 61, 67, 106, 112, 117, 131–46, 131, 146–47, 149, 150, 185, 195, 260, 286, 289
12:1	136	3:22–24 [4:4–6]	121, 129, 133–36, 139, 143–44, 147
12:2–13:6	136		134, 142
13:1	211, 265	3:23 [4:5]	132, 134–36, 139–41, 143–44, 147, 197, 268
13:1–6	211	3:23–24 [4:5–6]	132, 134–35, 139–43, 153, 195, 258, 260
13:2–6	136, 264–65		
13:7	136, 161	3:22 [4:4]	
13:7–9	136		
14	124, 136, 146, 232		
14:18–19	124		
Malachi	63, 79, 117, 131–46, 148–49, 177, 185, 217, 260	3:24 [4:6]	
1:1	131, 136, 213		

Septuagint (LXX)

Chronicles

—, Books of 219

Proverbs

29:18 204

Isaiah

—, Book of 253

Jeremiah

—, Book of 208

New Testament

Matthew

5-7	291
5:17	276
7:12	276
11:13	276
12:5	276
13:34	122
16:1-4	266-67
22:23-33	267-68
22:23	267
22:36	276
22:40	276
23:23	276

Mark

7:1-23	35, 268
8:11-13	267
9:13	122
12:18-27	267
12:18	267

Luke

—, Gospel of	141
1:5-23	268
1:16-17	141, 146
1:20-22	268
1:59-64	268
1:67-69	268
1:70	268
2:22-40	276-77
2:22-24	276
2:22	85
2:36-38	268
2:39	276
3:4a	278
3:4b-6	278
4:14-30	268
4:16-20	269
5:14	276
5:17-26	277
5:17	277
10:26	276
16:16	276

16:17	276
16:29, 31	276
20:27-39	267
20:27	267
22:44	272
24:44	85, 276, 278, 289

John

1:17	276
1:45	276-77
5:39	39, 165
7:19	276
7:22-23	85, 276
7:49, 51	276
8:5	276
8:17	276
8:48-59	261, 268
10:34	277
10:43	85
12:34	276-77
15:25	277
19:7	277

Acts

—, Book of	41, 85, 127, 138, 267, 269, 276, 277, 279
3:18	277
5:34	277
6:11	127, 276
6:13-14	276
6:13	277
7	138, 277, 279
7:2-52	277
7:42	138, 279
13:15	269, 276, 278
13:27	277, 279
13:33-35	269
13:39-41	276
13:39	85
13:40-41	277
13:44-46	279
15:5	85, 276
15:15	279

15:21	276
22:3	277
23:3	277
23:8	267
24:14	276, 278
26:22	276
28:23	41, 85, 276

Romans

3:19	85
3:21	276, 278
7:10	39, 165
9:33	277
10	276–77
10:5, 19	276
10:18–21	277
12–14	291

1 Corinthians

9:9	85, 276
14:21	85, 277

Galatians

3:17	278
3:21	39, 165

1 Timothy

1:7	277
1:8	278

Hebrews

—, Letter to the	278
7	278
10	85, 276, 278, 291
10:5–7	278
10:8	278
10:9	278
10:28	85, 276
13	291

James

1:22–25	278
---------	-----

2 Peter

3:2	279
-----	-----

Revelation

—, Book of	129, 279
1:3	279
22:6–7	279
22:10	279
22:18–19	279

Apocrypha

1 Esdras (3 Ezra)

—, Book of	234
------------	-----

8:3	85
9:39	85

4 Ezra

14:45	84, 138
-------	---------

Tobit

—, Book of	261–63
------------	--------

1:3–10	262
1:8	85
2:6	262
2:14	262
3:1–5	262
4:12	238, 263
6:11–13	85, 262–63
6:16–18	263
7:10–12	263

7:11–13 262
 7:13 85
 13:16–18 263
 13–14 262
 14:3–7 262–63
 14:8–9 262–63

Wisdom

7:27 265

Ben Sira

—, Book of 4, 6, 18, 30, 33, 38,
 42, 48, 56, 58, 64,
 65, 219, 258, 259,
 260, 262–63, 272,
 274

Prologue 26, 68, 85, 138,
 245, 252–53,
 259–61, 263, 272,
 289

11:4 154
 24:23 85
 36:20–21 265
 38:34–39:3 85
 44–49 4, 18, 85, 138, 258,
 260
 45:5 39, 165
 46:1 186
 47:8–10 219
 48:10 132, 135, 258, 260
 48:22–49:12 38
 49:10 138, 258, 260
 49:14–16 260

Baruch

1:14–21 270
 1:21 214
 2:10 214
 2:2 85
 2:24 214
 2:28–29 214
 3:4 214
 3:29–31 154

Susanna

1:3, 62 85

1–4 Maccabees

—, Books of 83, 98, 261–62, 265

1 Maccabees 261, 262

2:49–68 262
 4:44–46 261, 264–65
 7:17 262
 9:27 261, 264–65
 14:41 261, 264–65

2 Maccabees 83, 262

2:13–15 41, 58, 67, 82
 7:30 85
 15:9 41, 55, 262, 265

4 Maccabees 262

18:10–19 262, 265

Ancient Sources

Dead Sea Scrolls

<i>CD (Damascus Document)</i>		<i>4QJos^a</i>	178
5:21–6:1	84, 257		
7:17	84, 257		
9:12	84, 257	<i>4QMMT (Halakhic Letter)</i>	
15:2	84, 257	4Q397	138, 252, 257, 259, 279, 289
		4Q398	257
<i>I QS (Community Rule)</i>		<i>4QXII^a</i>	138, 145
—	84, 257–58		
1:3	84, 257		
5:8	84, 257	<i>8HevXIIgr</i>	253
8:15–16	84, 257		
8:22	84, 257		

Rabbinic Literature

		14b–15a	56, 138, 151
<i>Shabbat</i>		<i>Makkot</i>	
13b	280	24a	280
<i>Pesahim</i>		<i>'Aboth</i>	
68a	267	2:8	39, 165
<i>Megillah</i>		6:7	39, 165
4:2	269	<i>Yadaim</i>	
4:4	269	4:4	281
4:10	269	<i>Menahot</i>	
<i>Yebamot</i>		45a	280
49b	280	<i>Sifre Deuteronomy</i>	
<i>Baba Bathra</i>		306	267
13b	139		

Classical Authors

Jerome

Commentary on Matthew

22:31 266

Josephus

Against Apion

1:37–43 85, 137–38, 148,
273

Antiquities

13:297; 18:16 267

Origen

Against Celsus

1.49 266

Philo

On the Contemplative Life

3:25 272

Subject Index

- 4QMMT, *see* Halakhic Letter
- Age, *see* Periodization
- Agency 61, 93–95, 97–98, 100, 102–103, 112, 125–27, 161, 201, 213, 230
- Agent, *see* Agency
- Antinomianism 134, 291
- Appendix 6, 56, 113, 125, 128, 131–37, 139–40, 143–46, 148, 150, 152, 175, 190, 260
- Author, *see* Authorship
- Authoritative, *see* Authority
- Authority 1, 3–4, 6–13, 16, 18, 19, 21–22, 27–39, 41–42, 44, 47–49, 51, 53–57, 59–62, 64, 66–71, 75, 84–89, 92, 95, 99, 101, 107–08, 111, 115–17, 121, 124, 129, 149, 156, 158, 165, 180, 182, 185, 187–88, 191, 194–200, 202, 205–09, 211–12, 216–18, 220–24, 226–28, 230, 235–38, 240–50, 254–68, 270–72, 274–82, 285, 288–92
- Authorship 2, 11, 21, 27, 48, 50, 57, 74, 96, 100, 119, 135, 144–45, 147–48, 151, 157–58, 164, 167, 170, 189, 216, 222, 228, 243, 247, 258, 260–62, 272, 274–75
- Belief 22, 73, 75, 104, 130, 165, 191–92, 200, 222, 227, 236, 243, 246–47, 265, 267–68, 281, 284
- Bible 1, 2, 14, 19, 23–24, 32, 34, 44, 46, 48, 54, 56, 65, 69–70, 74, 76–79, 87–90, 95, 102, 127, 166, 231, 242–43, 252–53, 266, 268, 270, 282–83, 289–91
- Biblical Authority, *see* Authority
- Biblical Theology, *see* Theology
- Canon 1–20, 54–62, 64–112, 115–17, 119–20, 122–33, 135, 137–139, 143–48, 150–52, 156, 165, 168–69, 181, 185, 187, 197, 200, 203–04, 207, 209, 213–14, 218–21, 224–26, 228, 230–31, 235, 239, 241–43, 245–60, 263, 265–79, 281, 283–91
- Canon Formation, *see* Canon
- Canon-Conscious, *see* Canon-Consciousness
- Canon-Consciousness 139
- Canonical Conclusion 111–50
- Canonical Form, *see* Canon
- Canonical List 82, 84, 125–26, 135, 137–38, 145, 163, 170, 207, 211, 231, 234, 253, 266, 269
- Canonical Order 2, 16, 22–23, 30, 31, 38, 42, 51, 53, 55–56, 58, 72, 76, 83, 90, 92, 94–96, 98–101, 105–06, 108, 113, 115, 117, 119, 136–39, 145, 150, 157, 162, 166, 175, 180, 184, 189, 203, 222, 230–31, 241, 243, 255, 257, 260, 272–74, 283–84, 286
- Canonical Principle 22, 25, 28, 56, 284
- Canonical Shape, *see* Canon
- Canonization, *see* Canon
- Christian Tradition, *see* Christianity
- Christian, *see* Christianity
- Christianity 2, 11, 17–18, 31–36, 41, 56, 65–66, 68–69, 71, 85–87, 96–98, 108, 130, 137, 151, 187, 218, 231, 243, 246, 253, 256, 260, 266–67, 271, 276, 278, 281, 287, 289–92
- Chronicler 18, 168, 218–30, 247
- Church, *see* Christianity
- Citation 48, 84, 105, 128, 135, 140, 143–44, 163, 181, 191, 194, 196, 201, 215, 219–20, 224–28, 231, 236, 238, 247, 249, 256, 260–61, 268, 271, 276–80, 282
- Complement, *see* Complementarity
- Complementarity 27, 52, 82, 102, 132–33, 148, 167, 188, 191, 201, 214, 238, 246, 276, 280, 282, 290
- Complementary, *see* Complementarity
- Coordination 28–29, 146, 158, 166, 195, 285
- Core Canon 56, 284–86
- Covenant 24–27, 50, 53, 120–21, 134, 142–44, 152–54, 164, 173, 175–79, 181, 183–87, 190, 194–95, 198–200, 208–09, 231, 233, 240, 284
- Covenantal, *see* Covenant

- Critical, *see* Criticism
- Criticism 2–3, 6–13, 14–16, 19–22, 24, 26, 29, 33–34, 36–37, 44–45, 47, 54, 56, 62, 64–65, 71, 72–74, 77–79, 81, 86, 90–91, 93, 96–98, 100–01, 104–05, 109, 111, 114, 116–17, 126, 128–29, 132–33, 135–36, 151, 155, 158, 166, 176, 178, 187, 191, 194, 200–01, 217–18, 220, 224, 233, 242–44, 246, 251–56, 258–59, 276, 280, 283, 287
- Dead Sea Scroll, *see* Qumran
- Deuteronomism 18, 26–27, 29–30, 52, 61–62, 110, 114, 120–22, 125, 127, 129, 141, 143–44, 148, 150–51, 155, 159–60, 165–71, 174, 177–78, 182, 187–89, 192, 194–95, 198–99, 202–04, 209, 217–18, 229, 244–45, 258, 264, 285, 287
- Deuteronomist, *see* Deuteronomism
- Deuteronomistic History 23, 27, 30, 43, 60–62, 66–67, 79, 98, 113, 126, 134, 141, 152–53, 155, 165–72, 174–76, 180–81, 186–90, 192, 195, 200–01, 212–14, 220–22, 226, 228–29, 244, 247, 258, 275, 285
- Deuteronomistic Tradition, *see* Deuteronomism
- Double Agency, *see* Agency
- Echo 15, 139, 153, 176, 179, 210–11, 217
- Editing, *see* Redaction
- Editor, *see* Redaction
- Editorial, *see* Redaction
- Elijah 117, 132, 134, 139–40, 142–43, 147, 158, 186, 195–98, 227, 260, 268, 286
- Epoch, *see* Periodization
- Eschatological, *see* Eschatology
- Eschatology 62, 64, 116–17, 130, 132–33, 146, 207, 210, 234, 237, 240, 259, 263, 265
- Evaluation 21, 28, 94, 97, 100–01, 107, 115, 121
- Exclusion 33–34, 38–39, 54, 56, 68, 70, 86, 119, 156, 244, 256, 289, 291
- Exclusivity, *see* Exclusion
- Faith 9, 17, 28–29, 39, 45, 49, 54–55, 69, 73–74, 76, 97–98, 101, 109, 130–31, 140–41, 147, 150–51, 154–55, 157–58, 165–66, 168, 185–86, 191, 195, 208, 227, 238, 243, 263, 268, 276–77, 283–84, 287, 292
- Faithful, *see* Faith
- Fixation 7, 18, 32–33, 36, 45, 48, 54, 64–65, 69, 76, 82, 109, 112, 129, 137–38, 145, 209, 228, 247, 258, 260, 268–69, 273
- Fixed, *see* Fixation
- Fulfillment, *see* Prophecy
- Grammar, *see* Theological Grammar
- Halakhah 257, 263, 271, 282
- Halakhic Letter 257
- Halakhic, *see* Halakhah
- Heart 6, 39, 73, 118, 126, 132, 139–43, 145, 154, 165, 184, 195, 217, 235
- Heart, *see* Heart
- Hebrew Bible 282
- Hebrew Order, *see* Canonical Order
- Ideal 81, 90–91, 95–100, 102, 107, 143, 185, 234, 283, 286–87
- Ideal, *see* Ideal
- Identity 37–40, 46, 89, 93–97, 101, 246, 287
- Identity Formation, *see* Identity
- Ideological Criticism, *see* Ideology
- Ideology 26, 72–74, 78–80, 82, 84–86, 89, 97–98, 101, 104–05, 117, 283
- Inclusio 67, 135, 146, 175, 182, 236
- Inclusion 41, 55, 81, 95, 177–78, 180, 199, 233, 246, 284
- Interest 3, 15, 21, 27, 29, 53, 62, 77, 85, 91–95, 97–104, 114, 116, 121, 127, 147, 175, 182, 210, 221, 225, 230, 233, 245, 263, 283–84, 290
- Interested, *see* Interest
- Interpretation 2, 8, 11, 26, 35, 42, 46–47, 49, 51–52, 57–58, 63–64, 72, 78, 86, 90–93, 96, 98, 102, 105–06, 109, 115, 117, 120, 122, 126, 128, 129–31, 139, 141, 147, 164, 167, 170–71, 194, 202, 205, 211, 220–21, 223–25, 227, 231, 233–37, 240–41, 247, 249, 253, 256–57, 259, 262–63, 266–67, 276–79, 281, 287, 292
- Interpreter, *see* Interpretation

- Intertext, *see* Intertextuality
 Intertextual, *see* Intertextuality
 Intertextuality 46, 56, 90, 106, 109–10, 134, 136–38, 176, 187, 196, 205, 211, 285–87
 Israel 1, 4, 8–15, 19, 21–22, 24–26, 28–31, 34, 36–40, 42–43, 45–46, 48–50, 53–54, 57, 59–60, 62–63, 66, 68, 70, 72–76, 78–79, 84–87, 98–99, 101–02, 104–06, 108, 111–12, 115, 117–19, 122, 124–25, 127–34, 141, 147–48, 150–53, 156–66, 168–69, 171–74, 176–77, 180, 181, 183–88, 190–94, 196–200, 203, 205–06, 210–12, 214, 217–18, 220–21, 223, 227–28, 231, 235, 238, 240–50, 252, 258, 262–63, 265, 269, 274–75, 277, 283–86, 288–89, 291–92
 Israelite 11, 27, 61, 74–75, 91, 98, 103, 140, 153, 177–78, 186, 207, 217, 242, 244, 249, 287
 Jamnia 4, 16, 22, 31–32, 55, 243
 Jerusalem 51, 67, 75–76, 82, 102, 132, 169, 180, 183, 213, 227, 232–34, 248, 253, 264–65, 270, 281–82
 Jesus 58, 59, 69, 90, 103, 107, 232, 242, 266–68, 276–77
 Jewish, *see* Judaism
 Jews 4–5, 9, 15, 17, 23, 32, 34–35, 60, 69, 82, 137, 145, 151, 202, 210, 234, 249, 252–53, 258, 262, 264, 266, 268, 270–71, 273, 277, 287, 290–91
 Judah 72, 79, 118, 176, 189, 199, 208, 213, 227–28, 249
 Judaism 1, 2, 5, 8–9, 11–12, 15, 17, 23, 31–32, 34–35, 41, 43, 55–56, 59–61, 65–66, 68–69, 71, 79–80, 82–83, 85, 96, 102, 116, 130, 137, 145–46, 150–51, 202, 210, 218, 231, 242, 246, 249, 252–53, 255–56, 258, 261, 264, 266–71, 273, 277, 279, 281–82, 287, 289–92
 Judas Maccabeus 41, 58, 262, 273
 Judas, *see* Judas Maccabeus
 Karaites 270
 Law 1–71, 76, 79–85, 89–91, 102, 104, 106, 110, 112, 116–18, 121–22, 127, 132–35, 143–44, 146–250, 257–63, 265–69, 272–74, 276–82, 284–92
 Lectionary 65, 139, 268, 270–71
 Legalism, *see* Law
 Legislation, *see* Law
 Life 9, 14, 25, 39, 43, 46, 59–60, 75, 86, 107–09, 120, 141, 147, 154, 165–66, 234–35, 239, 259, 270, 272, 292
 List, *see* Canonical List
 LXX, *see* Septuagint
 Marxism 86
 Masoretes 65, 82–83, 135, 138, 251, 255–56
 Masoretic Order, *see* Canonical Order
 Masoretic Text 122, 256–68, 276, 291
 Masoretic, *see* Masoretes
 Mishnah 69, 80–81, 239, 248, 257, 267, 270–71, 281–82, 287, 290–91
 Mishnaic, *see* Mishnah
 Mosaic Succession 103–04, 122, 127, 147–48, 151, 167, 183, 186, 192, 197, 204–06, 222, 265, 286
 Mosaic, *see* Moses
 Moses 8–11, 14–18, 27–28, 36–38, 48–50, 53, 57–58, 61, 68, 84–85, 104, 111–58, 161, 163–65, 172, 175–86, 188, 190, 192, 194–97, 199–206, 208–09, 214, 222–23, 227, 229, 230–31, 233, 235–36, 238–40, 247, 250, 257–58, 261–63, 265, 268, 270, 272–77, 279–80, 283, 286, 290, 292
 MT, *see* Masoretic Text
 Myth 88–91, 95, 121, 190, 212, 283
 Mythology, *see* Myth
 New Testament 57–58, 66, 98, 103, 130, 247, 251, 256, 259, 266–69, 275, 277–79, 288, 290–92
 Nomistic, *see* Law
 Old Testament 2–4, 6–8, 10, 13, 15–17, 20–22, 24, 26, 28, 30, 32–34, 36, 42, 44, 46–47, 56–59, 65–66, 68–73, 77, 83, 86–87, 91, 96–99, 101–04, 106–12, 114, 119, 133, 136, 149–51, 159, 168, 184, 198, 200, 203, 225, 241–44, 246–48, 250, 273, 276–79, 281, 283–84, 286, 288–92
 Oracle, *see* Prophecy

- Oral Tradition 7, 16, 22, 201, 204,
214–15, 226
- Order, *see* Canonical Order
- Pentateuch 1, 5, 7–9, 14–19, 23, 30–31,
34, 36–37, 41–43, 48–50, 58, 60,
65–66, 79, 111, 113–17, 120, 122,
127–29, 135, 137–38, 147, 150–51,
155, 160, 168–69, 180, 186, 188, 191,
213, 215, 218, 226–31, 235–36,
238–44, 246, 248–53, 260–61, 263,
266–68, 270–72, 274–80, 282, 285–87,
291–92
- Pentateuchal, *see* Pentateuch
- Period, *see* Periodization
- Periodization 5, 7, 9, 11, 15–18, 20, 28,
32–37, 40, 43, 47–48, 50, 55–58, 61,
63, 67, 69, 72, 74, 76–79, 81, 83–84,
94–95, 102, 104, 108–16, 118, 120,
122, 128, 130, 133, 137–38, 147–48,
150–51, 158, 160, 167–69, 171, 175,
177, 180–81, 183, 187, 192, 210, 212,
215, 218–19, 223–27, 231, 234,
236–37, 242–48, 250, 252–53, 255–59,
261–66, 269–71, 273, 275–77, 279,
281, 285–86, 290
- Pharisaic, *see* Pharisees
- Pharisees 35, 251, 266–68, 273–74, 276,
282
- Power 61–62, 77, 85–88, 90–93, 98–101,
103, 107, 115, 126, 144, 151, 161–62,
166, 211, 246, 249, 268, 272, 283, 292
- Prediction, *see* Prophecy
- Pre-Eminence 241–92
- Preference 94, 97, 101, 104, 107
- Priest, *see* Priestly Tradition
- Priestly Tradition 66, 123, 127, 132, 140,
156, 176, 217, 246, 265, 268
- Propaganda 90–92, 105–06, 189, 233–34,
283
- Propagandistic, *see* Propaganda
- Prophecy 1, 5, 9, 18–19, 24–28, 36, 38,
50, 56–57, 67, 82, 84, 87, 93, 104, 108,
116–17, 121–22, 124–29, 133–34, 137,
139, 142–44, 147, 150, 152, 157–59,
161–66, 172, 178, 180–83, 185–86,
188–95, 197–98, 200–14, 216–24, 227,
229–32, 237–39, 242–47, 249, 259–66,
268–69, 271–74, 281–82, 284–85,
288–90
- Prophet 1, 5, 8–11, 17, 19, 24–27, 37–38,
48–49, 51–53, 55, 57, 61, 67, 77,
83–85, 91, 93, 99, 104, 111–51,
154–55, 157, 159, 161, 163–64,
166–67, 177, 182–83, 186, 188,
190–92, 194–99, 201–23, 227–31, 233,
237–40, 242, 244–47, 249–65, 268,
274–80, 285–86, 288–90, 292
- Prophetic Book, *see* Prophets
- Prophetic Collection, *see* Prophets
- Prophetic Corpus, *see* Prophets
- Prophetic Succession, *see* Mosaic
Succession
- Prophetic Word, *see* Word
- Prophetic Writing, *see* Prophets
- Prophetic Writings 104
- Prophets, Books of 1–71, 79, 81–85, 99,
102, 104, 106, 110, 112, 116–18, 122,
125–39, 142–51, 153–54, 157, 160–63,
165–66, 169, 181, 187–89, 199, 201,
209–10, 212–13, 216–20, 222–23, 226,
228, 230–31, 234, 236–50, 253,
257–82, 285–92
- Qumran 17, 64–65, 84, 96, 137–38, 170,
220, 224, 251, 253–58, 266, 270–72,
274, 282, 287
- Quotation 87, 214, 219, 224–26, 260
- Rabbis 2, 9, 16, 31–32, 35, 40, 47, 69, 93,
102, 112, 248, 256, 264, 269–70, 276,
279, 280–82, 287, 290, 292
- Rabbinic, *see* Rabbis
- Redaction 5, 18, 23–24, 26–29, 42,
45–46, 49, 51, 63–64, 71, 76, 80, 93,
96, 98, 101, 105–06, 109–13, 118, 122,
125, 129, 131, 133–34, 136, 142–45,
150, 152, 155–56, 166–68, 170–73,
175–82, 185–91, 194–96, 198–99,
201–02, 209, 211, 220, 231, 233,
236–39, 246, 251–52, 257, 270,
284–86, 289
- Redaction Criticism, *see* Criticism
- Reinterpretation, *see* Interpretation
- Resonance 89, 91, 107, 121, 133, 136,
148, 186, 263
- Revelation 9–10, 14–15, 19, 46, 89, 103,
116, 120, 129–30, 192, 197, 213, 223,
233, 238, 240, 263, 265, 278–79
- Rule of Faith 130, 150

- Sadducees 250, 266–68
 Samaria 67
 Samaritans 4, 11, 17, 42, 132, 140, 188, 218, 233, 250–52, 255, 264, 266, 287
 Sapientilization 272, 288
 Scribal, *see* Scribe
 Scribes 29, 64, 77, 80–82, 85, 93, 139, 156, 206, 229, 246–48, 254–55, 258, 264, 276, 290
 Scriptural Authority, *see* Authority
 Scripture 1–4, 7, 9–10, 12–15, 17–19, 22, 24, 28, 31–32, 34–35, 37–40, 42–46, 49, 51, 54–59, 65, 67, 69–70, 72, 76, 78, 82–87, 92–93, 96–97, 102–10, 112, 118, 129–30, 137, 141, 147, 149, 151, 155, 158, 165, 191–92, 200, 201, 204–06, 209, 212, 214–16, 218, 220–21, 224–25, 227, 229–31, 235–36, 238–40, 242–43, 246, 248–50, 252–54, 256–57, 259–60, 263–66, 268–72, 274–77, 280–91
 Self 14, 37, 40, 43, 46, 74, 77–78, 85, 92–104, 107, 109, 112, 127–28, 162, 192, 200, 233, 237, 250, 268, 283–84
 Septuagint 16, 28, 30–31, 42, 64–65, 137, 139, 143, 145, 161, 176–78, 202, 204, 209, 213, 219, 251, 253–54, 271–72, 278
 Servant 84, 123–24, 126–27, 131–32, 134–35, 142, 175, 186, 194–95, 199, 204–07, 212, 214, 217, 223, 238–40, 257, 280
 Shared Value, *see* Value
 Song 163–64
 Song of Moses 152, 155–66, 214, 262
 Speech 50, 91–92, 120, 126, 148, 157, 159, 161–64, 167, 177, 182–84, 189, 191, 193–96, 204, 214–15, 220, 224–27
 Standard Theory 2–3, 6, 13–16, 19, 21, 23, 28, 31, 34, 36, 40–42, 44, 58–60, 64–66, 70–71, 99, 248
 Strong Evaluation, *see* Evaluation
 Subordinate, *see* Subordination
 Subordination 24, 33, 38, 42, 52, 81, 102, 116, 121, 123, 128, 185–86, 230, 246, 261, 277, 280, 286–87, 292
 Succession, *see* Mosaic Succession
 Synagogue 28, 57, 65, 254, 268–70, 278, 292
 Talmud 12, 102, 138–39, 248, 264, 270, 281–82, 290–91
 Talmudic, *see* Talmud
 Temple 18, 37, 59, 62, 67, 75, 77, 80, 82, 131–32, 180, 194, 200, 214, 216–18, 222, 224, 230, 232–34, 236, 246, 252, 255–56, 264, 266, 268, 270, 280, 290
 Tetrteuch 67, 113, 115, 120, 140, 165, 176–77, 180–81, 187, 190, 285
 Tetrteuchal, *see* Tetrteuch
 Text, *see* Textualization
 Textual, *see* Textualization
 Textualization 1–2, 7, 9, 11–17, 23–25, 28, 30, 32, 34, 39–40, 42, 44–49, 51, 53–56, 64, 69–83, 85–93, 98, 100–03, 105, 107, 109, 110–14, 118, 120–24, 129–33, 135, 137–39, 146–47, 150–51, 155–56, 161, 163–64, 170, 172, 174, 176–79, 181, 183, 187–88, 190–91, 193–94, 196–98, 200–09, 211, 215–16, 218, 220–29, 233–35, 237–39, 241–45, 249–52, 254–57, 261, 264, 266–67, 271, 273–74, 284, 286, 289, 292
 Theocracy 62, 64, 116–17, 130, 132, 146, 210, 217, 237, 245–47
 Theocratic, *see* Theocracy
 Theological Grammar 71–112, 118, 130–31, 144, 148, 150, 152, 154, 158, 166, 169, 181, 188, 190, 241, 257, 260, 263, 272, 286–87
 Theological, *see* Theology
 Theology 1–2, 17, 20–21, 24–30, 34, 36, 43–47, 49–50, 53–54, 63, 65–66, 68–69, 71–74, 76, 78, 86–87, 92, 95–99, 101–04, 106–08, 110–14, 117–18, 122, 124, 126, 129–30, 134, 146, 148, 150–52, 154, 159, 162, 164, 166–69, 171–72, 180–81, 183, 185, 187–91, 198, 202, 217–18, 220–21, 225, 230, 237, 241, 245–46, 248, 254, 259–60, 270, 272–73, 276–80, 282, 284, 286–90, 292
 Torah 1, 9–10, 14, 24, 27–31, 35–39, 43, 48–51, 53–55, 57, 59, 61–62, 64, 68, 70, 92, 113–17, 121, 126–32, 135, 138, 146–47, 151, 155, 161, 165, 169, 186–88, 197, 199, 203–07, 209, 213, 217, 231, 235–36, 239, 241–92
 Tradition 2–3, 5, 7, 9, 12–16, 21–22, 24–27, 29, 31, 35–38, 42–43, 45,

- 47–48, 50–54, 56, 59, 62, 68, 71–72,
75–78, 80–83, 93, 96, 101–02, 105–06,
109–18, 120–22, 124–30, 137, 139–48,
150–53, 155–66, 168–70, 173–74, 176,
178, 180–88, 190, 194–96, 198–99,
201, 203–05, 207–15, 217, 223–24,
226–32, 237–39, 241, 244–45, 247–48,
251, 255, 258, 261, 263–65, 267–68,
271–72, 274–76, 279–91
- Unique, *see* Uniqueness
- Uniqueness 33, 61, 73, 85, 118–19, 160,
181, 197, 265
- Value 73, 77–79, 87, 95, 99, 104
- Wisdom 9, 25, 76, 80, 99, 118, 142, 154,
159, 162, 178, 203, 210, 239, 259, 261,
265, 272, 279, 288–89
- Wise, *see* Wisdom
- Witness 2, 11, 15, 25, 27–28, 31, 38,
41–42, 46, 50, 56–59, 64–65, 68, 73,
95, 98, 102–03, 105, 107–09, 117–18,
130–31, 133, 139, 146, 149, 156–59,
181, 184–85, 193, 216, 219, 225, 229,
233, 235, 248–50, 258, 266–67, 278,
283–87, 290–92
- Word 1, 4, 10, 22, 32, 38–39, 46–49, 61,
74, 77, 83, 87–88, 90, 92, 94, 97, 100,
104, 107, 109, 116, 118–20, 122, 124,
127, 129, 133, 141–42, 144, 148, 150,
156–57, 165–66, 177, 181, 183,
188–241, 245, 250, 260, 266, 269, 276,
278–80, 283–84, 286, 289, 291
- Word of God, *see* Word
- Writing 4–5, 8–12, 17, 19, 29–32, 34, 38,
40, 42–43, 45–46, 48–49, 54, 56,
60–62, 70, 75, 78, 83–86, 95, 103, 105,
108–10, 159, 188, 206, 213, 215,
225–26, 229, 233, 238–39, 243–47,
255–58, 261, 264, 267, 272, 275, 281,
290
- Writings 2, 4–10, 15, 24, 30, 32–33, 36,
38, 40–42, 55–58, 64–65, 68, 84,
104–05, 112, 137, 231, 241, 248, 253,
259, 261–63, 269–73, 276–77, 280–81,
285, 287–89, 292
- Written Tradition 110, 129, 151

Forschungen zum Alten Testament

Edited by Bernd Janowski, Mark S. Smith
and Hermann Spieckermann

Alphabetical Index

- Adam, Klaus-Peter*: Saul und David in der jüdischen Geschichtsschreibung. 2006. *Vol. 51.*
- Bäckersten, Olof*: Isaiah's Political Message. 2008. *Vol. II/29.*
- Barthel, Jörg*: Prophetenwort und Geschichte. 1997. *Vol. 19.*
- : see *Hermisson, Hans-Jürgen.*
- Barstad, Hans M.*: History and the Hebrew Bible. 2008. *Vol. 61.*
- Basson, Alec*: Divine Metaphors in Selected Hebrew Psalms of Lamentation. 2006. *Vol. II/15.*
- Baumann, Gerlinde*: Die Weisheitsgestalt in Proverbien 1–9. 1996. *Vol. 16.*
- Berlejung, Angelika / Janowski, Bernd* (Ed.): Tod und Jenseits im Alten Israel und in seiner Umwelt. 2009. *Vol. 64.*
- Bester, Dörte*: Körperbilder in den Psalmen. 2007. *Vol. II/24.*
- Blischke, Mareike V.*: Die Eschatologie in der Sapientia Salomonis. 2007. *Vol. II/26.*
- Bodendorfer, Gerhard und Matthias Millard* (Ed.): Bibel und Midrasch. Unter Mitarbeit von B. Kagerer. 1998. *Vol. 22.*
- Chapman, Stephen B.*: The Law and the Prophets. 2000; student ed. 2009. *Vol. 27.*
- Dimant, Devorah / Kratz, Reinhard G.* (Ed.): The Dynamics of Language and Exegesis at Qumran. 2009. *Vol. II/35.*
- Diße, Andreas*: see *Groß, Walter.*
- Eberhardt, Gönke*: JHWH und die Unterwelt. 2007. *Vol. II/23.*
- Ego, Beate*: see *Janowski, Bernd.*
- Ehrlich, Carl S. / White, Marsha C.* (Ed.): Saul in Story and Tradition. 2006. *Vol. 47.*
- Emmendorffer, Michael*: Der ferne Gott. 1997. *Vol. 21.*
- Finlay, Timothy D.*: The Birth Report Genre in the Hebrew Bible. 2005. *Vol. II/12.*
- Finsternbusch, Karin*: Weisung für Israel. 2005. *Vol. 44.*
- Frevel, Christian* (Ed.): Medien im antiken Palästina. 2005. *Vol. II/10.*
- Grohmann, Marianne*: Fruchtbarkeit und Geburt in den Psalmen. 2007. *Vol. 53.*
- Groß, Walter*: Die Satzteilfolge im Verbalsatz alttestamentlicher Prosa. Unter Mitarbeit von A. Diße und A. Michel. 1996. *Vol. 17.*
- Gulde, Stefanie Ulrike*: Der Tod als Herrscher in Ugarit und Israel. 2007. *Vol. II/22.*
- Hägglund, Fredrik*: Isaiah 53 in the Light of Homecoming after Exile. 2008. *Vol. III/31.*
- Halpern, Baruch*: From Gods to God. 2009. *Vol. 63.*
- Hanhart, Robert*: Studien zur Septuaginta und zum hellenistischen Judentum. 1999. *Vol. 24.*
- Hardmeier, Christof*: Erzähldiskurs und Redepragmatik im Alten Testament. 2005. *Vol. 46.*
- Hartenstein, Friedhelm*: Das Angesicht JHWHs. 2008. *Vol. 55.*
- Hausmann, Jutta*: Studien zum Menschenbild der älteren Weisheit (Spr 10ff). 1995. *Vol. 7.*
- Hermisson, Hans-Jürgen*: Studien zu Prophetie und Weisheit. Hrsg. von J. Barthel, H. Jauss und K. Koenen 1998. *Vol. 23.*
- Hibbard, J. Todd*: Intertextuality in Isaiah 24–27. 2006. *Vol. II/16.*
- Hjelde, Sigurd*: Sigmund Mowinckel und seine Zeit. 2006. *Vol. 50.*
- Huwylar, Beat*: Jeremia und die Völker. 1997. *Vol. 20.*

Forschungen zum Alten Testament

- Janowski, Bernd / Ego, Beate* (Ed.): Das biblische Weltbild und seine altorientalischen Kontexte. 2001. *Vol. 32.*
- / *Stuhlmacher, Peter* (Ed.): Der Leidende Gottesknecht. 1996. *Vol. 14.*
- : see *Berlejung, Angelika.*
- Jauss, Hannelore*: see *Hermisson, Hans-Jürgen.*
- Jeremias, Jörg*: Hosea und Amos. 1996. *Vol. 13.*
- Kagerer, Bernhard*: see *Bodendorfer, Gerhard.*
- Kakkanattu, Joy Philip*: God's Enduring Love in the Book of Hosea. 2006. *Vol. II/14.*
- Kiuchi, Nobuyoshi*: A Study of Hata' and Hatta't in Leviticus 4–5. 2003. *Vol. II/2.*
- Knierim, Rolf P.*: Text and Concept in Leviticus 1:1–9. 1992. *Vol. 2.*
- Köckert, Matthias*: Leben in Gottes Gegenwart. 2004. *Vol. 43.*
- Köhlmoos, Melanie*: Das Auge Gottes. 1999. *Vol. 25.*
- : Bet-El – Erinnerungen an eine Stadt. 2006. *Vol. 49.*
- Koenen, Klaus*: see *Hermisson, Hans-Jürgen.*
- Körting, Corinna*: Zion in den Psalmen. 2006. *Vol. 48.*
- Konkel, Michael*: Sünde und Vergebung. 2008. *Vol. 58.*
- Kratz, Reinhard Gregor*: Das Judentum im Zeitalter des Zweiten Tempels. 2004. *Vol. 42.*
- : Kyros im Deuterocesaja-Buch. 1991. *Vol. 1.*
- und *Spieckermann, Hermann* (Ed.): Divine Wrath and Divine Mercy in the World of Antiquity. 2008. *Vol. II/33.*
- Götterbilder – Gottesbilder – Weltbilder.
- Vol. I: Ägypten, Mesopotamien, Kleinasien, Syrien, Palästina. 2006. *Vol. II/17.*
- Vol. II: Griechenland und Rom, Judentum, Christentum und Islam. 2006. *Vol. II/18.*
- see *Dimant, Devorah.*
- Lange, Armin*: Vom prophetischen Wort zur prophetischen Tradition. 2002. *Vol. 34.*
- Lincoln, Bernard M.*: "The Right Chorale": Studies in Biblical Law and Interpretation. 2008. *Vol. 54.*
- Liess, Kathrin*: Der Weg des Lebens. 2004. *Vol. II/5.*
- Løland, Hanne*: Silent or Salient Gender? 2008. *Vol. II/32.*
- Lund, Øystein*: Way Metaphors and Way Topics in Isaiah 40–55. 2007. *Vol. II/28.*
- MacDonald, Nathan*: Deuteronomy and the Meaning of 'Monotheism'. 2003. *Vol. II/1.*
- Marttila, Marko*: Collective Reinterpretation in the Psalms. 2006. *Vol. II/13.*
- Michel, Andreas*: Gott und Gewalt gegen Kinder im Alten Testament. 2003. *Vol. 37.*
- : see *Groß, Walter.*
- Millard, Matthias*: Die Komposition des Psalters. 1994. *Vol. 9.*
- : see *Bodendorfer, Gerhard.*
- Miller, Patrick D.*: The Way of the Lord. 2004. *Vol. 39.*
- Müller, Reinhard*: Königtum und Gottesherrschaft. 2004. *Vol. II/3.*
- Niemann, Hermann Michael*: Herrschaft, Königtum und Staat. 1993. *Vol. 6.*
- Nihan, Christophe*: From Priestly Torah to Pentateuch. 2007. *Vol. II/25.*
- Otto, Eckart*: Das Deuteronomium im Pentateuch und Hexateuch. 2001. *Vol. 30.*
- Perlitt, Lothar*: Deuteronomium-Studien. 1994. *Vol. 8.*
- Petry, Sven*: Die Entgrenzung JHWHs. 2007. *Vol. II/27.*
- Podella, Thomas*: Das Lichtkleid JHWHs. 1996. *Vol. 15.*
- Pola, Thomas*: Das Priestertum bei Sacharja. 2003. *Vol. 35.*
- Riedweg, Christoph*: see *Schmid, Konrad.*
- Rösel, Martin*: Adonaj – Warum Gott „Herr“ genannt wird. 2000. *Vol. 29.*
- Ruwe, Andreas*: „Heiligkeitgesetz“ und „Priesterschrift“. 1999. *Vol. 26.*
- Sager, Dirk*: Polyphonie des Elends. 2006. *Vol. II/21.*
- Sals, Ulrike*: Die Biographie der „Hure Babylon“. 2004. *Vol. II/6.*
- Schaper, Joachim*: Priester und Leviten im achämenidischen Juda. 2000. *Vol. 31.*

Forschungen zum Alten Testament

- (Ed.): Die Textualisierung der Religion. 2009. *Vol. 62.*
- Schenker, Adrian* (Ed.): Studien zu Opfer und Kult im Alten Testament. 1992. *Vol. 3.*
- Schmid, Konrad / Riedweg, Christoph* (Ed.): Beyond Eden. 2008. *Vol. II/34.*
- Schmidt, Brian B.*: Israel's Beneficent Dead. 1994. *Vol. 11.*
- Schmitz, Barbara*: Prophetie und Königtum. 2008. *Vol. 60.*
- Schöpflin, Karin*: Theologie als Biographie im Ezechielbuch. 2002. *Vol. 36.*
- Seeligmann, Isaac Leo*: The Septuagint Version of Isaiah and Cognate Studies. Edited by Robert Hanhart and Hermann Spieckermann. 2004. *Vol. 40.*
- : Gesammelte Studien zur Hebräischen Bibel. Herausgegeben von Erhard Blum mit einem Beitrag von Rudolf Smend. 2004. *Vol. 41.*
- Smith, Mark S.*: God in Translation. 2008. *Vol. 57.*
- Spieckermann, Hermann*: Gottes Liebe zu Israel. *Vol. 33.*
- : see *Kratz, Reinhard Gregor.*
- Stackert, Jeffrey*: Rewriting the Torah. 2007. *Vol. 52.*
- Steck, Odil Hannes*: Gottesknecht und Zion. 1992. *Vol. 4.*
- Stuhlmacher, Peter*: see *Janowski, Bernd.*
- Süssenbach, Claudia*: Der elohistische Psalter. 2005. *Vol. II/7.*
- Sweeney, Marvin A.*: Form and Intertextuality in Prophetic and Apocalyptic Literature. 2005. *Vol. 45.*
- Taschner, Johannes*: Die Mosereden im Deuteronomium. 2008. *Vol. 59.*
- Tiemeyer, Lena-Sofia*: Priestly Rites and Prophetic Rage. 2006. *Vol. II/19.*
- Turkanik, Andrzej S.*: Of Kings and Reigns. 2008. *Vol. II/30.*
- Vos, Christiane de*: Klage als Gotteslob aus der Tiefe. 2005. *Vol. II/11.*
- Weber, Cornelia*: Altes Testament und völkische Frage. 2000. *Vol. 28.*
- Weimar, Peter*: Studien zur Priesterschrift. 2008. *Vol. 56.*
- Weippert, Manfred*: Jahwe und die anderen Götter. 1997. *Vol. 18.*
- Weyde, Karl William*: The Appointed Festivals of YHWH. 2004. *Vol. II/4.*
- White, Marsha C.*: see *Ehrlich, Carl S.*
- Widmer, Michael*: Moses, God, and the Dynamics of Intercessory Prayer. 2004. *Vol. II/8.*
- Wilke, Alexa F.*: Kronerben der Weisheit. 2006. *Vol. II/20.*
- Willi, Thomas*: Juda – Jehud – Israel. 1995. *Vol. 12.*
- Williamson, Hugh*: Studies in Persian Period History and Historiography. 2004. *Vol. 38.*
- Wilson, Kevin A.*: The Campaign of Pharaoh Shoshenq I into Palestine. 2005. *Vol. II/9.*
- Young, Ian*: Diversity in Pre-Exilic Hebrew. 1993. *Vol. 5.*
- Zwickel, Wolfgang*: Der Tempelkult in Kanaan und Israel. 1994. *Vol. 10.*

*For a complete catalogue please write to the publisher
Mohr Siebeck • P.O. Box 2030 • D-72010 Tübingen/Germany
Up-to-date information on the internet at www.mohr.de*

