

ANNOTATED BIBLIOGRAPHY ON
EZEKIEL

Abba, Raymond (Hampton, Australia) "Priests and Levites in Ezekiel." *Vetus Testamentum*, 1978, 28(1), 1-9.

In an earlier article (VT, 1977, 27: 257-267) "Priests and Levites in Deuteronomy," concluded that priests and Levites were not used indiscriminately there. Ezekiel also distinguishes between Zadokite priests and non-Zadokite Levites. To that lower level he relegates "idolatrous" priests, who may have been officiating in high places in Judah or in the calfunit of Northern Israel. Going further, Ezekiel implies the existence of the earlier second order of temple servants, besides the foreigners he ousted. In fact, this evidence suggests that the priestly code's distinction between priests and Levites originated before the exile.

Ackroyd, Peter R. (Lecturer in Divinity in the University of Cambridge) "Commentaries on Ezekiel," *Theology*, 1959, 62, 97-100.

Gives the majority of the commentaries and books old and new on the book Of Ezekiel. There are annotations.

Alexander, Ralph H. (Western Cons. Bap. Sem.) "A fresh look at Ezekiel 38 and 39." *Journal of the Evangelical Theological Society*, 1974, 17(3), 157-169.

There is a two-fold eschatological fulfillment in view. This is seen in (1) the demise of "the beast," the chief instrument of Satan, in Rev. 19:17-21 and (2) the final fall of Satan, the Gog, the supreme enemy of Israel, who makes the final attempt to regain the land of Israel from the chosen people. The times of these accounts are between the end of the tribulation and the beginning of the millennium, and after the millennium, respectively. Both of these fit the context and specific details of the Ezekiel text. Both have either a specific allusion or explicit reference to that passage.

Alt Albrecht (Deceased) "Die deutung der weltgeschichte imalten testament (interpreting world history in the o. T.)" *Zeitschrift fur Theologie und Kirche*, 1959, 56, 129-137.

The O. T. views world history as Jahweh's history with the world. Not only a covenant king (David), but Assyrian, Babylonian, and Persian rulers, insofar as they determine world history, do so by the way of delegated authority of Jahweh. After the fragmentation of universal history depicted in the Jahwistic saga of the tower of Babel universal history nevertheless continues in the promise to Abraham "for all nations." Israel's own history is God's bridge from the universal beginning to the universal end of all history. Isaiah was the first man able to see that even the destruction of this bridge o' Israel would not thwart God's universal plan, but actually implement it. Jeremiah, Ezekiel, Second Isaiah, and Daniel follow in his train. (German)

Aranoff, Sanford (U. of the Negev, Beer Sheba) "The unfolding of biblical prophecies." *Tradition*, 1971, 11(4), 71-82.

The prophecies of Ezekiel, Daniel, and Zechariah are shown to refer to contemporary events, especially the creation of the modern state of Israel, and the ingathering of the exiles. Ezekiel's discussion of the war between Gog and Magog refers to the coming World War III, a nuclear war. Israel will be spared destruction; Jews living outside of Israel will be destroyed.

Astour, Michael C. (S. Illinois U.) "Ezekiel's prophecy of gog and the cuthean legend of naram-sin." *Journal of Biblical Literature*, 1976, 95(4), 567-579.

Believes and tries to demonstrate that the basic conception of the Gog prophecy (Ezek. 38-39) goes back to a Babylonian didactic poem known as the Cuthean Legend of Naram-Sin. The two works are parallel in that the immense hordes of plunderers and conquerors are stopped and destroyed not by human hands but by the same great gods who raised and unleashed them in the first place.

Auld, A. Graeme (Edinburgh U.) "Prophets and prophecy in jeremiah and kings." *Zeitschrift fur die Alttestamentliche Wissenschaft*, 1984, 96(1), 66-82.

After a brief account of the Hebrew word for "prophet" and "prophesy" in other books of the latter prophets, reviews the changing use of these terms in the development of the Jeremiah tradition (poetic nucleus, prose Vorlage of the LXX, expanded MT). The positive use of these terms is a relatively late phenomenon. Even Jeremiah and Ezekiel came to be designated prophets only long after their historical appearance.

Barr, James (U. of Oxford) "Migras in the old testament." *Journal of Semitic Studies*, 1984, 29(1), 15-31.

Discusses a spelling peculiarity of migras, "pasture lands", which is taken by the Masoretic reading tradition as plural yet is sometimes spelled without the yod of plural forms of nouns before the suffix (e.g. in Josh 21:14ff). It appears that forms of migras with yod occur only where several cities are taken together (e.g. elsewhere in Joshua 21). The form was probably written as singular, and the construing of it as a plural comes from a later reading tradition. Thus, migras was a singular when used in reference to one city. In light of this evidence, it appears that migras in the earliest stages meant "territory closely adjoining the walls" which was granted to the Levites as pasture lands, although the word itself does not mean "pasture land."; In the later stages of the tradition the rendering "suburbs" is not wrong. In fact, suburbanity applies to all later contexts of migras except that applying to the sanctuary in Ezekiel. Thus a basic component of the meaning of migras is proximity of the city. In later context "suburbs" is quite appropriate.

Barrick, W. John (Ohio Northern U., Ada) "The straight-legged cherubim of Ezekiel's inaugural vision (Ezekiel 1:7a)." *Catholic Biblical Quarterly*, 1982, 44(4), 543-550.

The problems of this verse are considerable. Most commentators take regel to mean "leg," although elsewhere in Ezekiel it is used as "foot." Ysr can denote the opposite of crookedness or that which is flat and free from obstacles. Taking into account the extensive redaction of Ezek 1, the chariot motif may be a vehicle for God which has been transformed into a wheeled throne. The "living creatures" propel this throne and are integrated into its structure. Further, Ezekiel's man-like "creatures" were identified by the redactors with the two cherubim which stood over the Jerusalem Temple. The legs of the "living creatures" envisioned by the prophet were "straight" because they did not use their legs for purposes of locomotion.

Bartelmus, Rdiger (U. of Munchen) "Ez 37, 1-14, die verbform w qatal und die anfng der auferstehungshoffnung." *Zeitschrift fur die Alttestamentliche Wissenschaft*, 1985, 97(3), 366-389.

It is commonly agreed that Ezek 37:1-14 speaks of the restoration of Israel and not of the general resurrection of the dead. This common opinion must be modified, however, since vv. 7a, 8b-10a, are a supplement made in the Maccabean period. While Ezekiel himself reckoned only with the restitution of the people as a whole, the supplementer spoke of a real resurrection of those who had fallen in the Maccabean wars.

Berg, W. (Munchen) "Die eifersucht gottesein problematischer zug des alttestamentlichen gottesbildes? (The jealousy of god-a problematic characteristic of the concept of god in the old testament?)." *Biblische Zeitschrift*, 1979, 23(2), 197-211.

The "Jealousy of Yahweh" is directed as an act of punishment against the Israel that commits idolatry (especially Ezekiel) or against the enemies of Israel (especially Deutero-Isaiah, Ezekiel) or as an act of help for Israel (especially in exilic and post-exilic texts). The root of jealousy is intense love, which is eager to protect the flow of love against the possible claim for love by a third, and unwarranted, party. The jealousy of Yahweh is one of the characteristic traits of God, in which the special relationship between Yahweh and Israel is reflected. The concept of God's jealousy was considered as theologically appropriate during the exilic and post-exilic periods of Israel's faith.

Block, Daniel I. (Bethel Theol. Sem.) "Text and emotion: a study of the "corruptions" in Ezekiel's inaugural vision." *CBQ*, 1988, 50(3), 418-442.

The account of Ezekiel's inaugural vision appears so garbled and confusing because Ezekiel received it in a high state of emotional excitement. The relatively garbled syntax and style of the NT Apocalypse might also be attributed to similar factors.

Block, Daniel I. (Bethel Theol. Sem., St. Paul, MN) "Gog and the pouring out of the spirit: reflections on Ezekiel xxxix 21-29." *Vetus Testamentum*, 1987, 37(3), 257-270.

Ezek 39:21-29 is the epilogue to the Gog oracle. It divides into two parallel sections (21-24 and 25-29) of four parts each. It returns from the eschatological battle to focus on divine mercy for the present, specifically, the pouring out of the Spirit of Yahweh on the house of Israel. The links with the Gog oracle are: (1) both passages concern themselves with the holiness of Yahweh's name; and (2) an `th shows a deliberate contract in time.

Blumenthal, David R. (Emory U., Atlanta, GA) "Ezekiel's vision seen through the eyes of a philosophic mystic." *Journal of American Academy of Religion*, 1979, 47(3), 417-427.

Hoterben Schelomo, the 15th cent. Jewish mystic of Yemen, rejected the anthropomorphisms of Ezekiel's vision. A cosmic-symbolic interpretation was given the vision of Ezekiel (chap. 1). A complete cosmology was the result of this effort, with an emphasis upon the downward flow of divine energy and the upward flow of the human soul. The theophany was transformed into a style of mystical worship.

Boadt, Lawrence (NY) "The a:b:b:achiasm of identical roots in Ezekiel." *Vetus Testamentum*, 1975, 25(4), 693-699.

The Ugaritic pattern of a chiasmic arrangement of the same two roots, as recognized by M. Dahood in *Ugarit-Forschungen I*, can also be found in the Hebrew of several prophetic texts in the OT. Recognition of this device may help in resolving textual problems. Three examples of a complete A:B:B:A pattern appear in Ezek. 15:4a; 17:24; and 19:2b-3a. Four others, 32:7-8a; 36:26; 21:27; and 23:3a, have synonyms in the middle position.

Boadt, Lawrence (Washington Theol. Union) "Textual problems in Ezekiel and poetic analysis of paired words." *Journal of Biblical Literature*, 1978, 97(4), 489-499.

Textual critics of Ezekiel note the high degree of redundancy in the book and attribute its frequency to redactors/disciples at a later date. The most common view is that a school of disciples is responsible for the prose, while the inspired prophet is the author of the poetry. Challenges this view from the foundational position of redundancy. Shows, through 4 examples, that when the pairs are recognized, the structural integrity of the line or lines in question becomes clear and the poetic genius of the prophet stands out. This examination reveals that Ezekiel's so-called "prose" oracles are often not strictly prose at all.

Boghaert, Pierre-Maurice (U. Catholique de Louvain, France) "The witness of the *vetus latina* to the study of the tradition of the septuagint: ezechiel and daniel in papyrus 967. (The witness of the *vetus latina* to the study of the tradition of the septuagint: Ezekiel and daniel in papyrus 967)." *Biblica*, 1978, 59(3), 384-395.

To limited extent, the Old Latin versions illuminate certain points concerning the history of the tradition and revisions of the Septuagint. The Latin work *Liber Promissionum* of *Quodvultdeus* (5th cent. AD) supports the order of chapters in the book of Daniel found in the Greek Chester Beatty Papyrus 967, namely, 1-4, 7-8, 5-6, 9-12. The Latin Wurzburg palimpsest agrees with this same Greek papyrus in the order of chapters in Ezek 35-40, namely, 35, 38-39, 36-37, 40. These witnesses attest to one textual tradition of the Septuagint. (French).

Bowker, J. W. (Cambridge U.) "'merkabah" visions and the visions of paul." *Journal of Semitic Studies*, 1971, 16(2), 157-173.

A comparison of Paul's visions of the third heaven and of his vision on the road to Damascus with visions experienced by rabbis who were contemplating the chariot vision of Ezekiel reveals sufficient points of contact to suggest that as a result of his extended Pharisaic training, Paul practiced merkabah (chariot) contemplation. This does not "explain away" Paul's conviction that it was Jesus who spoke to him, but it does place the experience in a context that fits Jewish thinking of the first century.

Bowman, Steven (U. of Cincinnati) Wacholder, Ben Zion (Hebrew Union Col.), "Ezechielus the dramatist and Ezekiel the prophet: is the mysterious zoon in the exagoge a phoenix?" *Harvard Theological Review*, 1985, 78(3/4), 253-277.

Argues that the zoon in the exagoge of the Jewish poet Ezechielus (2nd cent. BCE) is not the mythical phoenix, as identified by exegetes since the 5th cent., but a huge eagle that serves as a metaphor for God, drawn from Exod 19:4 and Ezek 1 and 17. Suggests that 269 lines of the play preserved in Eusebius Praep.Ev. 9 may represent remnants of the oldest known haggadah of Passover.

Bronner, Leah (U. of the Witwatersrand, Johannesburg). "Sacrificial cult among the exiles in Egypt but not Babylon - why?" *Dor Le Dor*, 1980, /819/2(34), 61-71.

Egyptian Jews allowed themselves to build temples at Elephantine and Leontopolis. The sages of the Mishnah did not condemn the "sanctuary of Onias" completely. In Babylonia, however, the exiles did not build such structures. Several explanations can be offered. Egypt may have been considered an extension of Canaan, where altars were permitted. The Deuteronomic prohibition may have been interpreted to refer only to the Palestinian countryside. The exiles to Egypt were less educated and more conservative. The Babylonian exiles were more educated and under the influence of Ezekiel's vision of the restored temple.

Brownlee, William H. (Claremont Grad. Sch.) "The aftermath of the fall of Judah according to Ezekiel." *Journal of Biblical Literature*, 1970, 89(4), 393-404.

Reconstructs Ezekiel 11:14-20 and 33:23-29 into what he believes was the original poetry. The passages are spoken at a time after the destruction of Jerusalem and prior to Ezekiel's deportation to Babylon. They show conditions in the land at a time when the remnant poor are indiscriminately seizing property apart from the right of the goel. Each poem contains (1) an assessment of the situation, (2) the indictment, and (3) the pronouncement of doom.

Brownlee, William H. (Claremont Grad. Sch., CA) "'son of man set your face,' Ezekiel the refugee prophet." *Hebrew Union College Annual*, 1983, 54, 83-110.

An examination of the idiom "set your face toward" suggests a new solution for the problem of the locales of the prophet Ezekiel. In the light of Ugaritic and other ancient texts, this is seen as the idiom of dispatch. Thus the travels of Ezekiel: 592-587 in Palestine; 587-568 in the diaspora: Transjordan, Phoenicia, and Egypt; 568 leading a new exodus of Jewish refugees back to the land of Israel by way of Edom. By the 30th year of King Jehoiachin's exile, he was back home where he had the vision of resurrected bones.

Brownlee, Wm. H. (Claremont Grad. School) "The scroll of Ezekiel from the eleventh Qumran cave." *Revue de Qumran*, 1963, 4, 11-28.

One scroll from Cave Eleven was a solid lump of paper-thin parchment gelatinized by running water and later congealed. Most of it is impossible to open, but few pieces have been removed by H. J. Plenderleith with a scalpel and a fine rotary saw. The five fragments contain parts of Ezekiel 3-6, 5:11-17; 7:9-12; and 10:11. The text agrees more closely with the Masoretic Text than the presumed Vorlage of the Septuagint. In paleographic comparison letter by letter with 1QpHab, 1QIsab and 1QM, the Ezekiel scroll shows its closest affinities to the Isaiah scroll. It is roughly contemporary with it, but may be slightly earlier (55-25 B.C.) Two plates. Footnotes. Postscript.

Brownlee, William H. (Duke U.) "Ezekiel's indictment of the shepherds." *Harvard Theological Review*, 1958, 51, 191-203.

The Shepherd Chapter of Ezekiel, like the Shepherd Psalm, is one of the most beautiful in the Old Testament. The first ten verses of chapter 34 are a "post eventum" judgment on the shepherds of Israel; verses 11-18 a counterpart. Verses 11-22 are a supplement, promising a firm hand against all recalcitrant elements. In 25-31 the Lord binds himself to provide for the wellbeing of his flock.

Internal evidence points to a date of composition prior to 587 B.C. The article ends with a restored text of verses 1-10.

Brownlee, William H. (Claremont Grad. Sch.) "Ezekiel's parable of the watchman and the editing of Ezekiel." *Vetus Testamentum*, 1978, 28(4), 392-408.

Ezekiel's original parable of the watch man has been edited, separated and partially reduplicated in Ezek 3 and 33. To restore it, proposes the following arrangement: (1) a people selecting its own watchman, 33:2-6; (2) Ezekiel as watchman warning the wicked, 33:7; 3:17-19; (3) Ezekiel as watchman exhorting the righteous, 3:20-21 Each part has 3 sections. The text of Ezekiel, substantially authentic, presents one with the most formidable challenge in the Bible, but through form criticism and poetic reconstruction one can wrestle with the immensely complex task.

Brueggemann, Walter (Eden Sem., Webster Groves, MO) "A new creation-after the sigh." *Currents in Theology and Mission*, 1984, 11(2), 83-100.

Explores the hermeneutical possibilities of texts from Ezekiel, Exodus, Amos, and the Psalms. Publicly processed pain unleashes new social inspiration. Only those who grieve, groan, and sigh over the old city have a chance of discerning the shape of the earthly city to come. Those who groan are able to protest against despair and complacency; they passionately remember the story in order not to forget all hope.

Brueggemann, Walter (Eden Theol. Sem., Webster Groves, MO) "A cosmic sigh of relinquishment." *Currents in Theology and Mission*, 1984, 11(1), 5-20.

Isaiah, Jeremiah, and Ezekiel issued a threat to all those who sponsored a continuing city. Only those who sigh and groan have hope of a new city after the old one falls. To sigh and groan is to see things as they really are in society and to sense the incongruity between this and the holy God. Groaning incarnates protest and the public processing of disengagement from the system. The wretched of the earth know that their cries mobilize God against every continuing city.

Bullock, C. Hassell (Wheaton Col.) "Ezekiel, bridge between the testaments." *Journal of the Evangelical Theological Society*, 1982, 25(1), 23-31.

Ezekiel as a prophet foreshadows Jesus as a prophet in terms of his mode of communication, the knowledge of the Lord, and as son of man. Ezekiel the priest is fulfilled in Jesus with their common zeal for a purified temple, resurrection as the New-Age inaugural, and the function of paraclete. Ezekiel builds a prophetic bridge between the testaments and makes the passage far smoother than it would have been without him.

Cohen, Naomi G. "The names of the translators in the letter of aristeas: a study in the dynamics of cultural transition." *Journal for the Study of Judaism*, 1984, 15, 32-64.

Examines the onomasticon contained in Aristeas 47-50 for reflections of cultural transition to a Hellenistic environment in the 4th-3rd cents. B C. The list includes some pre-Hellenistic Persian names, many Greek names adapted to similar-sounding Hebrew equivalents, and some Hebrew names which nevertheless reflect an "eastern" flavor (e.g., Daniel, Ezekiel). The names appear to be authentic artifacts of the 3rd cent. Hellenistic-Jewish aristocracy.

Comber, Joseph A. "Today's exiles-is the biblical advice timely?" *The Bible Today*, 1978, 98, 1745-1749.

Discusses the implication of the rediscovery of Yahweh during and through the exile in Jeremiah, Ezekiel, the priestly tradition, the Deuteronomic tradition and Second Isaiah. These biblical texts can speak to contemporary exiles, in many ways seeding the ground for effective witness to God's truth today.

Crook, Margaret B. Eliot, Samuel A. (Smith College). "Tracing Job's story." *Hibbert Journal*, 1962, 60, 323-329.

Almost everything we know of Job from the Old Testament comes from the book of Job itself. In one of the Amarna Letters there is a shadowy reference to a prebiblical forerunner of Job, a prince of Ashtaroth named Ayyab. Ezekiel lists him with Noah and Daniel as men of outstanding righteousness. We may be sure of that when Job's story was taken up in Israel, mention of other gods would drop out of it, and the Lord alone would be Job's arbiter. Among the Babylonians, there is a Sumerian Noah, a humble and devoted man named the Ziusudra. Stories circulated easily all along the rivers of Mesopotamia, changing as they went. No one knows where the land of Uz was, there are many words in Job unique in Hebrew, and there are many whose meaning is unknown. There is close parallel in this story with Shakespeare's Hamlet, which can be traced back to a Norse prince of the tenth century.

Culver, Robert D. (Trinity Evan. Div. School) "The nature and origin of evil." *Bibliotheca Sacra*, 1972, 129(514), 106-115.

The usual Christian distinction between natural and moral evil is not without its problems since man's dereliction is often involved in natural evils. The Bible assigns the existence of evil to God's providence. Evil is under God's control and serves the divine purpose in the world. A survey of philosophical explanations of the presence of evil in the world uncovers nothing satisfactory. The Bible makes it clear that evil in the universe is older than man. Satan is the author of evil but the references in Isaiah 14 and Ezekiel 28 to hint are dubious. Evil is understood as being in essence the act of preferring one's own self, or some other being, to God. No person loves another truly or well unless there is a basic faith-hope-love of God as its root.

Dan, Joseph. "'the chambers of the chariot'." *Tarbiz*, 1978, 47(1/2), 49-55.

The term "chambers of the chariot" was used to denote divine mysteries. Alluding to Ezek 1 and Cant 1:4, this combination of the prophetic visions of Ezekiel and R. Akiba's allegorical interpretation of Canticles created a new mystical theology which formulated the concepts expressed in the Shiur Qomah. (Hebrew)

Darr, Kathryn Pfisterer (Boston U. Sch. of Theol., MA) "The wall around paradise: Ezekielian ideas about the future." *Vetus Testamentum*, 1987, 37(3), 271-279.

Rejects Eichrodt's interpretation of Ezek 47:1-12 as a universal event in which Eden is restored for the nations as well as Israel. Ezekiel's depiction is exclusive, a blessing poured out only upon Israel and its land. The sacred trickle-turned-mighty-river flows only from Zion to the Dead Sea. The nations, prideful and avaricious, will be forced to recognize the sovereignty and unparalleled power

of Israel's God when they experience Yahweh's punishments and witness the "re-membering" of Israel in a rejuvenated homeland.

Day, John (Abbey House, Durham, England) "The daniel of ugarit and Ezekiel and the hero of the book of daniel." *Vetus Testamentum*, 1980, 30(2), 174-184.

The evidence of non-Israelite association and wisdom attainments supports the equation of the Ezekielian Daniel with the Ugaritic Daniel. In Jubilees 4:20 a person named Danel appears as Enoch's father-in-law. It is attractive to see him as connected to both the Ugaritic Daniel and the central character in the book of Daniel. Ezekiel probably relied on traditions which had already been integrated into the Israelite Yahwism, making Daniel like other OT characters of "pagan" origin.

De Santo, Charles. (Assist. Prof. of Bible & Relig., Maryville Coll., Maryville, Ky.) "God and gog." *Religion In Life*, 1961, 30, 112-117.

An outgrowth of the author's doctoral dissertation at Duke University: "A Study of Jewish Eschatology With Special Reference to the Final Conflict." The apocalyptist in Ezekiel 38-39 may have had some historical foe in mind, but Gog probably symbolized for him both all the Gentile nations and the demonic forces which opposed and oppressed Israel. God is an instrument used by Satan. According to Acts 4:27-28 which quotes Psalm 2 the disciples believed that in the cross, resurrection and ascension of Christ, the Battle of Gog, i.e., the great decisive conflict of history, had taken place. This kingdom, though inaugurated, has not been completely realized yet. But the "death blow" has been dealt the enemy'.

Delcor, M. (Toulouse) "Les sources du chapitre vii de daniel (the sources of daniel 7)." *Vetus Testamentum*, 1968, 18(3), 290-312.

Defends the unity of the chapter and discusses the origin of certain expressions: (1) The "four winds and the great sea" (72) comes from Babylonia (Enuma Elish) through Ugarit; (2) "the four beasts" (the first three) have their origin in the signs of the Zodiac; (3) "the Ancient of Days" goes back to El of the Ugaritic pantheon; (4) traces "the son of man" (interpreted as Israel, not as a divine being) to Ezekiel rather than to myth or Pa. 2. (French)

Dov Rappel (Kevutsat Yavneh, Israel) "The chapters on the chariot in the guide to the perplexed--a code within a code." *Beth Mikra*, 1985, 103, 502-506.

Various interpretations of Maimonides' chapters on the chariot, the mystical/philosophical interpretation of Ezekiel's vision in chap. 1, have been offered. This multiplicity of possible interpretations says that the author's intention was to conceal, not to reveal. The vision itself is unclear, and the interpretation is equally so. Maimonides was trying to create a mystical-philosophical interpretation which was not for the general reader. (Hebrew)

Dressler, Harold H. P. (Vancouver BC, Canada) "The identification of the ugaritic dnil with the daniel of Ezekiel." *Vetus Testamentum*, 1979, 29(2), 152-161.

The Ugaritic texts CTA 17 and CTA 19, the Aqht text, picture Dnil as a village-elder or chief, not a king, neither particularly wise or righteous, nor able to save his son. The arguments to identify Dnil with the Daniel of Ezekiel 14 and 28 cite spelling differences, position between Noah and Job, a non-

Israelite emphasis and the chronological difficulties of the comparative ages of Ezekiel and the biblical Daniel. All these can be met. The strongest argument for the biblical Daniel is the meaning of righteousness in Ezekiel as the opposite of idolatry. The Baal-worshipping Dnll could not be righteous in Ezekiel's eyes.

Evans, Craig A. (Trinity Western U., Langley, BC, Canada) "'he set his face": luke 9, 51 once again." *Biblica*, 1987, 68(1), 80-84.

The expression, "he set his face," in Luke 9:51 is an allusion to this frequently used phrase in Ezekiel (6:2; 13:17; 20:46; 21:2). Since Ezekiel uses this phrase in connection with the impending destruction of Jerusalem by the Babylonians, Luke must have in mind the impending destruction of Jerusalem by the Romans.

Fishbane, Michael (Brandeis U.) "Sin and judgment in the prophecies of Ezekiel." *Interpretation*, 1984, 38(2), 131-150.

Examines the structure, content, and theology of Ezek 4-24. Discusses the ominous doom oracles, judgments, cataloguing sins in a visionary tour of Jerusalem, prophecies designed to squeeze any hope of an early return of exiles to Jerusalem, various prophetic similes and metaphors picturing Jerusalem's faithlessness. Faces the tension between Ezekiel as champion of repentance and individual responsibility and Ezekiel as the theologian of historical fate and indiscriminate doom. Explores the efforts and difficulties of resolving contradictions in Ezekiel's oracles. Examines some theological and rhetorical features of the prophecies. Considers Ezekiel's primary concern not to call Jerusalem to repentance but to expound YHWH's justice to the exiles. Understands him to proclaim the punishment to come as the personal justice of Israel's covenantal God.

Fohrer, Georg (Jerusalem, Israel) "Neue literatur zur alttestamentlichen prophetie (1961-1970) (new literature about old testament prophecy, 1961-1970)." *Theologische Rundschau*, 1980, 45(2), 109-132.

This third article on the literature about OT prophecy (cf. TRu, 1980, 45 (1) discusses literature about Jeremiah, Ezekiel, and the Minor Prophets. Under each book the works are discussed according to type: (1) commentaries, (2) literary studies, (3) summary studies, (4) studies of large textual units, and (5) studies of individual texts, Jeremiah has by far the largest group of monographs, commentaries, and articles with a somewhat smaller literature being cited for Ezekiel and a much smaller collection with fewer categories for the Twelve. (German)

Fohrer, Georg (O. T. Prof., Vienna) "Zehn jahre literatur zur alttestamentlichen prophetie (1951-1960) (ten years of literature on o. T. Prophecy, 1951 to 1960)." *Theologische Rundschau*, 1962, 28, 1-75.

The first part of an extensive review of the literature during the 1850's on O. T. prophecy. More than 500 books and monographs and 1200 articles are included. Of the 14 sections five are presented here. (1) Hermeneutics and history of exegesis, (2) Textual matters, (3) The early prophets, (4) Treatments of several or all the prophets, (5) First Isaiah, (8) Deutero and Trito Isaiah, (7) Jeremiah, (8) Ezekiel, (8) Minor prophets, (10) Historical questions, (11) Essence and meaning of prophecy, (12) Formgeschichte, (13) Message of the prophets, (14) Practical results of research in the prophets. (To be continued.) (German)

Fohrer, Georg. (Univ. of Erlangen) "Zehn Jahre Literatur zur alttestamentlichen Prophetie (1951-1960) (ten years of literature on o.T. Prophecy)." *Theologische Rundschau*, 1962, 28, 235-297, 301-415.

A continuation and conclusion of the survey of the scholarly literature on the subject during the 1950's. Portions included here are 6) Deutero- and Trito-Isaiah, 7) Jeremiah, 8) Ezekiel, 9) Minor Prophets, 10) Historical questions, 11) Nature and significance of Prophecy, 12) Formgeschichte and Traditionsgeschichte, 13) Message of the prophets, 14) Practical consequence of research in the prophets. In summary one can still see the division between conservative and critical research, although in some cases members have changed sides. A danger still exists in using the methods of critical research to prove one's own personal theologoumena. Needed is a synthesis of the various research methods into one unified structure of contemporary critical research. The bibliographical listing of the works treated in this survey encompass 41 pages at the end of the article. (German)

Fox, Michael V. (U. Wisconsin, Madison) "The rhetoric of Ezekiel's vision of the valley of the bones." *Hebrew Union College Annual*, 1980, 51, 1-15.

Discusses the focus of rhetorical criticism and offers as example Ezek 37:1-14. The prophet employs three strategies: (1) dramatic imagery, (2) a sort of reverse enthymeme, (3) a manipulation of the senses of the word ruah.

Freedman, David Noel (U. of Michigan) "'son of man, can these bones live?'" *Interpretation*, 1975, 29(2), 171-186.

Concentrates upon exilic literary history. The Bible as a literary entity is a product of the exile, a careful and extensive record of the revolutions of the human spirit that took place during those years. Describes the political situation before the exile including Judah's royal power politics that could not be reconciled with Yahwist ideology. Discusses the weaknesses of Deuteronomism especially as expressed during the reigns of Hezekiah and Josiah. Describes responses to the exile of poets (Lamentations and perhaps Job), prophets (Jeremiah, Ezekiel), and historians (the Primary Historian and the Chronicler). Surveys the final response of Second Isaiah.

Freedman, K. S. (Toronto, Can.) "The glosses in Ezekiel i-xxiv." *Vetus Testamentum*, 1970, 20(2), 129-152.

Using the traditio-historical approach investigates the redactional connectives which hold together the first collection of Ezekiel, viz, chapters 1-24. Makes six classifications of glosses: (1) cue, (2) lexical, (3) explicative, (4) rubrical, (5) editorial and (6) exegetical. On the basis of some ninety-one glosses, insight is gained regarding the historical development of the tradition. Designates the cue gloss as the earliest, the exegetical the latest, and the editorial may well be the mark of the final editor of the book.

Freund, Joseph (Kfar Vitkin, Israel) "'and you are to them like a love song" (Ezek. 33:30-31)." *Beth Mikra*, 1986, 105, 144-151.

After the destruction of the Temple in Jerusalem, Ezekiel became a popular and successful prophet. At this point, when he saw that his message was being treated as an esthetic experience, he realized that he must change direction and preach consolation and return to the land, the latter course being the only means for future survival. (Hebrew)

Funk, Robert W. (U. of Montana) "The looking glass tree is for the birds (Ezekiel 17:22-24; mark 430-32)." *Interpretation*, 1973, 27(1), 3-9.

The parable of the mustard seed is doubtless to be read against the background of the history of the symbol of the mighty cedar (Ezek. 17; Dan. 4). The theological interest in making the parable conform to the prophetic and apocalyptic tradition lies behind the tendencies to play down the smallness of the seed and to play up the size of the mature plant. The difficulties inherent in the parable illustrate how poorly suited the figure is to both the old cedar imagery and modern botanical exactness. Jesus' mustard figure is both playful burlesque and serious satire of Ezekiel's cedar imagery. To describe the kingdom with such comic relief is to describe it as it is-not a towering empire, but an unpretentious venture of faith with world transforming potential.

Garfinkel, Stephen (Jewish Theol. Sem., NY) "Of thistles and thorns: a new approach to Ezekiel ii 6." *VT*, 1987, 37(4), 421-437.

In the debates over the provenience of Ezekiel, subtle influences of Akkadian count more than blatant "intrusions" and plausible borrowings, which may be the work of a redactor. One such subtle influence is apparent in Ezek 2:6, in which rare terms for thorns and thistles are associated with `aqrabbim, usually translated "scorpions." Suggests that Ezekiel's `aqrab is a species of the plant family of heliotropum. This combination finds a parallel in the Akkadian Maqlu incantation (III, 150-157).

Geyer, John B. (Chelmsford, Essex) "Ezekiel 18 and a hittite treaty of mursilis ii." *Journal for the Study of the Old Testament*, 1979, 12, 31-46.

Provides a transliteration and translation of a Hittite treaty which includes clauses concerning the Hittite custom of penalizing the son along with the father in cases of rebellion. This may shed light upon problems raised in Ezek 18, a passage for which there is little if any parallel in the OT itself.

Geyer, John B. (Birmingham, England) "Mythology and culture in the oracles against the nations." *Vetus Testamentum*, 1986, 36(2), 129-145.

The analysis of the oracles against the nations in Amos 1-2, Isaiah 13-23, Jeremiah 46-51 and Ezekiel 25-32 shows the existence of two different forms. The major collections have a significant dependence on mythological themes and do not contain any indictments referring to specific events. The other form, found only in Amos 1-2 and Ezekiel 25, has no mythology but a specific indictment. It is stereotype and lacks vitality. An appendix gives a form-critical analysis of the major form: (1) the superscription; (2) destruction; (3) lamentation; (4) flight; and (5) Yahweh.

Gosse, Bernard (Antony, France) "Le recueil d'oracles contre les nations d'ezchiel xxv-xxxii dans la rdaction du livre d'ezchiel." *Revue Biblique*, 1986, 93(4), 535-562.

The period of the siege of Jerusalem plays a paramount role in presenting the mission of Ezekiel and therefore is the basis for the redactional arrangement of his book. Because of the material in Ezekiel 21, in compliance with 36:1-15, Ammon has a special role at the head of the oracles against the nations. Ammon had profaned the sanctuary. Earlier oracles against Egypt and Tyre follow the Ammonite condemnation. Ezekiel had warned Judah not to trust Egypt. Resistance against Babylon could not succeed. (French)

Gosse, Bernard (Antony, France) "Un text pre-apocalyptique du regne de darius: isaie xiii,1 - xiv, 23." *Revue Biblique*, 1985, 92(2), 200-222.

Isaiah 13:1 14:23 is a block of material unified in a post-exilic redaction. Vocabulary, particularly the traditions about the day of the Lord, favors this dating. A comparison with Ezekiel 32 and Jeremiah 50-51 shows literary relationships which would have been impossible before the exile. The development of the grand oracle against Babylon may have come at the beginning of the reign of Darius, when "Babylon" became the symbol of the "enemy" par excellence. Therefore Isaiah 13-14 relates to the oracles against the nations in general. (French)

Goulder, M. D. (Birmingham, England) "The apocalypse as an annual cycle of prophecies." *New Testament Studies*, 1981, 27(3), 342-367.

Argues that (1) the Apocalypse follows the order of Ezekiel; (2) this synchronizing is better explained liturgically than literarily; (3) this explanation passes the test of a general alignment of the Apocalypse with the Jewish calendar. This hypothesis assumes that both Ezekiel and the Apocalypse were read cyclically; that is, any reading would begin from where last week's reading stopped. Concludes that a new setting in life is necessary for the Apocalypse, one that involves the reception of visions in mid-service, at a place prescribed in the worship. The reading of the Word of God was transmuted in the Christian seer's imagination.

Grassi, J. (Maryknoll, N. Y.) "Ezekiel xxxvii. 1-14 And the new testament." *New Testament Studies*, 1965, 11(2), 162-164.

The vision of the valley of dry bones appears to have had little influence on the NT tradition. It is commonly explained as referring to the regeneration of a new Israel, following the exile. Rabbinic commentaries interpreted it as a prophecy of the final resurrection in the messianic era. There is evidence that vision was close in the background of Matthew and John as they tried to teach that the resurrection of Jesus opened up the messianic eschatological era, whose great sign was to be the resurrection of the dead.

Greenberg, Moshe (Hebrew U., Jerusalem) "The design and themes of Ezekiel's program of restoration." *Interpretation*, 1984, 38(2), 181-208.

Opposes explanations of apparent dislocations in the content of Ezekiel as evidence of multiple authorship or repeated editing. Argues (1) that Ezekiel 40-48 is arranged according to a design that follows principles of composition similar to other biblical and ancient Near Eastern literature, and (2) that its topics cohere and serve a single overriding purpose. Concludes that this material comes from a single source, the priest-prophet, Ezekiel. Examines Ezek 40-48 in terms of (1) its setting in life, (2) its style, (3) its divisions, (4) a comparison of what the priestly writings of the Pentateuch indicate that God expected of the Israelites recently released from Egypt with Ezekiel's oracles of what God expects of the Israelites recently exiled.

Greenberg, Moshe (U. of Penna) "Ezekiel and the policy of Psammetichus II." *Journal of Biblical Literature*, 1957, 76, 304-309.

The available data concerning Pharaoh Psammetichus II reveals his activity and influence in the affairs of Syria-Palestine during his reign from 594 to 588 B.C. He encouraged Judah's revolt against

Babylon in 589. Thus, in Ezekiel's allegory in chapter 17 picturing Zedekiah's unfaithfulness to Nebuchadnezzar, the second vulture refers to Psammetichus II and not to his successor Apries.

Greenderg, Moshe (U. of Pa.) "On Ezekiel's dumbness." *Journal of Biblical Literature*, 1958, 77, 101-105.

In dealing with Ezekiel's seven and one-half years of dumbness, during which he nevertheless utters prophecies, both the theory of periodic alalia and the redaction theory are rejected, as well as the view of the twelfth century exegete Eliezer of Beaugency. A passage from Josephus' War concerning a certain Jesus son of Ananias who withdrew from society, and for seven and one-half years spoke exclusively concerning Jerusalem's doom, is presented as the best possible commentary on Ezekiel's dumbness.

Greenwood, David C. (Harvard Div. Sch., Cambridge, MA) "On the Jewish hope for a restored northern kingdom." *Zeitschrift für die Alttestamentliche Wissenschaft*, 1976, 88(3), 376-385.

As long as a century after the fall of the Northern Kingdom (721 BC) refugees and their descendants held the hope that the Northern Kingdom would be restored as a political entity. This hope is reflected in such texts as Nah. 2:2, Jer. 31:20, 31 and in Ezekiel (37:1-14) who, however, expressed the hope for a reunited kingdom. The predictions regarding a restored Northern Kingdom, whether as an independent entity or as part of a restored united Davidic kingdom, constitute perhaps the most conspicuous example in the Hebrew Bible of patently false prophecy. While granting that the prophets were not infallible, we can still assert that the prophetic texts are in a hermeneutical sense "inspired", and the mistakes on the part of human writers do not invalidate the divine message as a whole.

Gruber, Mayer I. (Beersheva, Israel) "The motherhood of God in Second Isaiah." *Revue Biblique*, 1983, 90(3), 351-359.

Against the background of the tendency in all strata of the Hebrew Bible to compare the LORD to a father, how unusual is the phenomenon of a whole series of maternal expressions applied to the LORD in Isaiah 40-66. These are found in 45:10; 42:13-1-4; 49:14-15; and 66:13. Why should Second Isaiah employ maternal similes for God? He realized, perhaps, the insensitivity of Jeremiah and Ezekiel and deliberately made use of both masculine and feminine similes for God.

Habel, Norman C. "Ezekiel 28 and the fall of the first man." *Concordia Theological Monthly*, 1967, 38 (8), 516-524.

Ezekiel 28: 12-19 represents a reformulation of a Fall tradition in terms which are meaningful and appropriate for the situation at Tyre in Ezekiel's day. Ezekiel made the Fall event relevant for the King of Tyre by describing the downfall of that king as though he were the first man.

Halperin, David J. (U. of North Carolina, Chapel Hill) "Merkabah midrash in the Septuagint." *Journal of Biblical Literature*, 1982, 101(3), 351-363.

Ezek 43:2 (LXX) incorporates a midrash of Ezek 1:24-25 that belongs to the widespread "hymnic" tradition of merkaba. The tradition that envisions Ezekiel's "living creatures" as a host of angels devoted to ceaseless repetition of the praises of their Lord. LXX Ezek 1:23 knows that the creatures' wings are the organs by which they utter song. LXX Ezek 1:7 hints of a different approach

to the living creatures, which saw in their "calf's foot" an evidence of the golden calf of the wilderness idolatry, to be cloaked discreetly by their wings. These parallels are from sources centuries later than LXX, normally composed in Hebrew or Aramaic. The case for their antiquity rests on the argument that they yield the key to a more convincing explanation of a LXX divergence from MT than the assumption of scribal error in MT or in the LXX Vorlage.

Halperin, David J. (Berkeley, CA) "The exegetical character of ezek. X 9-17." *Vetus Testamentum*, 1976, 26(2), 129-141.

Ezekiel 10:9-17 is admittedly secondary material providing exegesis for 1:15-21. Its two original sections, 10:9-12 and 10:16-17, correspond exactly to 1:15-18 and 1:19-21. 10:13 and 15 are later "identifications" and 10: 14 is the latest element. The essential burden of the passage is angelological, identifying not only the hayyot with angelic kerubim, but the wheels (opannim) are also described with flesh, arms, wings and heads. 10:14 later adds four faces, substituting the face of a kerub for that of the ox in the corresponding list for the kerubim. This makes the passage the oldest literary relic of the maaseh merkabah.

Halperin, David (U. of N. Carolina) "Origen, Ezekiel's merkabah, and the ascension of moses." *Church History*, 1981, 50(3), 261-275.

Presents evidence of Origen's dependence on Jewish exegesis, especially with respect to his exposition of Ezekiel's chariot vision, Jesus' ascension, and the guardian angels of the church.

Hamerton-Kelly, Robert G. (New York) "A note on matthew xii 28 par. Luke xi 20." *New Testament Studies*, 1965, 11(2), 167-169.

On the basis of four OT texts from P, Ezekiel and Chronicles (the Priestly tradition) according to which it appears the two phrases pneuma theou and daktulos theou are interchangeable, we must entertain the possibility that Luke changed the pneumatism of Q to daktulo.

Hamerton-Kelly, R.G. (Scripps Col. of Claremont, CA) "The temple and the origins of jewish apocalyptic." *Vetus Testamentum*, 1970, 20(1), 1-15.

Traces the hostility against the earthly temple and the fascination for the heavenly, eschatological one through apocalyptic literature. This relates to Ezekiel's vision of the heavenly temple to be set up on Zion. Ezekiel differs from P in that the latter document describes an earthly temple, man-made after the heavenly model. P provides the inspiration for rebuilding the temple after the captivity but this is opposed by a faction who sees it as a betrayal of the eschatological hope. Haggai and Zechariah represent a compromise between Ezekiel and P as a result of pressure from P. This failed and resulted in the disappearance of the eschatological hope for the new temple and the new Zion from the official theology of Jerusalem. It did create an interest in heavenly entities to the extent of stimulating apocalyptic literature.

Hanson, Paul D. (Harvard Div. Sch.) "Old testament apocalyptic reexamined." *Interpretation*, 1971, 25(4), 454-479.

Rigorous application of the historical-critical method is needed in studying apocalyptic. In classical prophecy there was dynamic tension between reality, i.e. divine activity in the historical realm, and

vision, i.e. divine activity on a cosmic plane. The relationships between these elements in Isaiah, Jeremiah, Ezekiel, and Second Isaiah are compared. Apocalyptic was conceived in Ezekiel, carried to full term by Second Isaiah, and born in Third Isaiah. Its development is traced through Third Isaiah, Zechariah, and Daniel. Prophetic eschatology is transformed into apocalyptic at the point where the task of translating the cosmic vision into the categories of historical reality is abdicated. In apocalyptic the tension between vision and reality, between myth and history nearly dissolved.

Haran, Menahem (Hebrew U., Jerusalem) "The law-code of Ezekiel xl-xlvi and its relation to the priestly school." *Hebrew Union College Annual*, 1979, 50, 45-71.

Discusses authenticity of Ezekiel's law-code, its literary composition, the order of the composition in three sections (40:1-44:3; 44:4-46:24; 47-48), and its affinity to P (similarities and contradictions).

Hodges, Zane C. (Dallas Theol. Sem.) "Rivers of living water-john 7:37-39. Part 7 of problem passages in the gospel of john." *Bibliotheca Sacra*, 1979, 136(543), 239-248.

There are three major problems in the passage:(1) punctuation; (2) the sources of the living water; and (3) the scriptural reference. The best solution seems to be connected to the occasion of Jesus' utterance the last day of the Feast of Tabernacles. Jesus tried out for all to hear the gracious invitation to partake of the water of life from him. But he goes beyond to show that those who so partake will never thirst again and would, in fact, become like the temple of Ezekiel, an abundant source of living water in a world that God was remaking and would fill with his blessing. (see abstract XXII:4, no. 2641)

Hoeflich, M. H. (New York) "The speculator in the governmental theory of the early church." *Viligante Christianae*, 1980, 34(2), 120-129.

Speculator had its origins in Roman military jargon as a guard or sentry. It was adopted in the late patristic and early medieval period as an appropriate Latin equivalent for episkopos, but it was also applied to all the clergy. The most important source for the ecclesiastical use of speculator was the Latin versions of Ezekiel 3 and 33. The priest or bishop in the church had the same position as the speculator: a position above the people, charged with the care of the people, and accountable to God, who ultimately was the speculator with the care of all.

Hoffken, Peter (Konigswinter, BRD) "Beobachtungen zu ezechielxxxvii 1-10." *Vetus Testamentum*, 1981, 31(3), 305-317.

Ezek 37:1-10 has a visionary kernel used in a two-phase expansion in which bones and spirit had new meanings. The basic message in 37:6 is paralleled by its development in 37:8, 10. One development is the restoration of Israel; the other is the re-creation of mankind. The bones in the plain connect to Ezekiel 11. In the re-creation event the role of the prophet is decisive in bringing new life to the bones. (German)

Holladay, William L. (Andover Newton Theol. Sch.) "Jeremiah in judah's eyes and ours: musing on some issues in old testament hermeneutics." *Andover Newton Quarterly*, 1972, 13(2), 115-132.

Examines some of the characteristics of Jeremiah that strike the note of modernity and deals particularly with the question, What is meant when it is stated that someone "speaks" out of another age to our own? Finds four factors: (1) the milieu, the social and cultural context; (2) the genre, the form or type; (3) the specific individuality, what makes this work different from every other work of its type; and (4) the medium, the type of stage through which the expression is made. This is followed by an examination of what specifically makes Jeremiah "modern," and four relevant areas are discovered: (1) his poetic skill; (2) his thought processes; (3) his experience of social isolation; and (4) his exploration of the problem of God. Finally warns that the study of biblical materials must include study of that material which does not appeal to us, such as Ezekiel.

Holtz, Avraham (Jewish Theol. Sem.) "Kiddush and hillul hashem." *Judaism*, 1961, 10, 360-367.

The dual concepts of Hillul (defamation) and Kiddush (sanctification), basic concepts of Judaism, are based upon the Bible and developed during the Rabbinic period. The clearest statement is to be found in the book of Ezekiel. Relevant passages from Ezekiel are examined and in turn these are used to illuminate passages from Leviticus. These are then compared with the Rabbinic view.

Horbury, William (Corpus Christi Col., Cambridge, England) "Ezekiel tragicus 106: doremata." *Vetus Testamentum*, 1986, 36(1), 37-51.

God's "gifts" in Ezekiel Tragicus 106 bring into view a post-biblical Jewish theological idiom of some significance for the ideas of covenant and grace. There is a parallel usage in line 35. Three Christian passages, Rom 11:29, I Clement 31-32, and John 4:10, confirm the view of God's gifts as distinctive national privileges. Building on Second Temple prayers, Philo and Josephus use "gifts" in a similar sense. The antecedents of Paul's doctrine of grace are in this Jewish view of God's gifts to the nation through the patriarchs.

Houk, Cornelius B. (Southfield, Mich.) "'son of man" patterns as literary criteria in Ezekiel." *Journal of Biblical Literature*, 1969, 88(2), 184-190.

Presents evidence for three distinct forms of the "Son of man" address in Ezekiel. The three forms have different patterns of use and are confined to certain portions of Ezekiel. The longest form outlines a book of prophecies limited almost entirely to chs. 12-38. The second form relates to a series of visions; and the shortest form, the most scattered in use, is secondary and editorial in character. Since the editorial work modifies passages from both the other forms, it is evident that the short form of address identifies the editor who joined the prophecies and the visions into the present book. Presents basic groundwork for further detailed study.

Houk, Cornelius B. "The final redaction of Ezekiel 10." *Journal of Biblical Literature*, 1971, 90(1), 42-54.

Through a comparison of ch. 10 with ch. 1, demonstrates the secondary nature of ch. 10, except for a fragment within vss. 2-7. This fragment, which was moved from within ch. 9, was expanded into what is now ch. 10 with generous copying from ch. 1. An editor thus provided a continuation to the vision in chs. 8-9 and altered the basic message. One person deliberately constructed the chapter as it now stands to make a fundamental change in the original message. Originally chs. 8-9, including the fragment in 10:2-7, described a purification of the Temple and the city. As it now stands the vision complex of chs. 8-11 pictures the destruction of Jerusalem and the departure of the glory of the Lord.

Houk, Cornelius B. (Carroll Col., Waukesha, WI) "A statistical linguistic study of Ezekiel 1.4-3.11." *Zeitschrift für die Alttestamentliche Wissenschaft*, 1981, 93(1), 76-85.

Two statistical methods of authorship determination are applied to Ezek 1:1-3:11. The "t" test of the difference in mean word lengths by syllables and the "chi square median" test expose differences in language at the unconscious level of choice, thereby identifying different authors. The results: Ezek 1:4-28 does not form a unity with 2:1-3:11. S. Sprank's identification of 1:15-21 as secondary is corroborated, as is I. G. Matthew's thesis, which sees this pericope as the work of three hands.

Hurvitz, Avi (Hebrew U., Jerusalem) "Dating the priestly source in light of the historical study of biblical hebrew a century after wellhausen." *ZAW*, 1988, 100(Suppl.), 88-100.

Wellhausen concluded that the Priestly source was post-exilic and that it suffered from a great poverty of language. Recent studies have assigned an early date to P, or at least to substantial parts of it. Shows that the word "possession" is not as late as Wellhausen claimed, and that the Priestly verb "to wash" is earlier than a synonymous verb used in Ezekiel and 2 Chronicles.

Jacobson, Howard (U. of Illinois) "Phoenix resurrected." *Harvard Theological Review*, 1987, 80(2), 229-233.

Critically examines points put forward by B. Z. Wacholder and S. Bowman in "Ezechielus the Dramatist and Ezekiel the Prophet: Is the Mysterious zoon in the Exagoge a Phoenix?" (*HTR*, 1985, 78(3/4):253-277.

John W. Miller (Conrad Grebel Col., U. of Waterloo, Ontario) "Envisioning the world's future: neglected prophetic insights." *The Conrad Grebel Review*, 1986, 4(1), 1-20.

Is there a future? This question so urgently asked by our generation was also the quintessential question of virtually all of the Hebrew prophets, pioneering global thinkers and visionaries whose works may be regarded as classics of futurology. Beginning with Jeremiah and in the wake of the Babylonian captivity of 598, the prophetic answer to this question underwent a remarkable change from a political message to inner renewal. During a century of disillusionment and despair, Jeremiah, Ezekiel and Second Isaiah were convinced that despite all the sin and despair there was a future hope, the hope of an inner renewal under the leadership of a pastoral-prophetic type, a transformation that would radiate beyond Israel to the whole world. Without ignoring the atrocities and set-backs of the 20th cent. we can even today detect signs of the slow emergence of a global culture which espouses many of the values of the biblical prophets.

Keller, Bernard (U. des Sciences Humaines de Strasbourg) "La terre dans le livre d'exechiel (the land in the book of Ezekiel)." *Revue d'Histoire et de Philosophie Religieuse*, 1975, 55(4), 481-490.

A study of the distribution of the words 'eres and 'odamah in the book of Ezekiel shows that the function of the two terms change in the two parts of the book. In the chapters dealing with the crisis of the Exile (1-39), Ezekiel's vocabulary exercises a recapitulative function concerning 'eres, employing the term in the sense it carried in biblical Hebrew. At the same time, the situation created by the Exile is handled by an original expression 'admat Israel: the soil of the holy land deprived of its people and of the divine presence. With the return of the people and of the glory of YHWH

(40-48) in prophetic vision, 'adamah is no longer used, and it is ha'ares, that is 'eres Israel with its restored fullness, that appears exclusively. (French)

Kingsbury, Edwin C. (Payne Theol. Sem.) "The prophets and the council of yahweh." *Journal of Biblical Literature*, 1964, 83, 279-286.

The use of "Thus Yahwah has said" by the prophets was based on individual experiences of the prophets who were in Yahweh's council chamber on the day of enthronement-the New Year's Festival. The prophet heard the fates being fixed for the coming year and went forth to proclaim them to the people. Builds this position upon examination of the experiences of Micaiah ben Imlah, Isaiah and Ezekiel. Footnotes

Klein, Ralph W. (Concordia Theol. Sem., St. Louis) "Yahweh faithful and free-a study in Ezekiel." *Concordia Theological Monthly*, 1971, 42(8), 493-501.

A study of the book of Ezekiel, viewing the central theme as Yahweh, faithful to his promises, but free to change their specific shape and content. This theme is illustrated in Ezekiel's last dated oracle (29:17-21). Ezekiel's call also demonstrates continuity within change. The anthology of Ezekiel's writings exhibit a general principle of organization: chapters 1-24, oracles against Judah and Jerusalem; 25-32, oracles against foreign nations; 33-48, hope oracles. The book develops the themes of a new word, a new David and a new land. The concept of continuity and change is best embodied in the word covenant.

Kline, Meredith G. (Gordon-Conwell Theol. Sem., S. Hamilton, MA) "Investiture with the image of god." *Westminster Theological Journal*, 1977, 40(1), 39-62.

Paul's mixed metaphor describing the perfecting of the divine image at the resurrection as being clothed upon with a heavenly tabernacle-house provides a clue to the source of the investiture figure in the symbolism of the OT. The tabernacle was a replica of the Glory spirit which created the original cosmic temple. Aaron's robes were a replica of the Glory-tabernacle. These themes plus the historical allegory of Ezekiel 16 point to the image of God in man as an investiture with the divine glory-Spirit.

Knibb, Michael A. (King's Col., London) "Hebrew and syriac elements in the ethiopic version of Ezekiel?" *JSS*, 1988, 33(1), 11-35.

A critical edition of the Ethiopic text of Ezekiel will shed light on questions of the origin of the Ethiopic OT. The manuscripts fall into two groups: those of the 16th cent. or earlier are based primarily on the Greek, while those of the 17th and 18th cents. have undergone a revision to align them with the Hebrew and to improve style. Thus the younger group represents a true recension while it is less clear that the older group does. Two transitional manuscripts of the late 15th or early 16th cent. suggest a time period for the revision process.

Koch, K. (U. of Hamburg, W. Germany) "Ezra and the origins of judaism." *Journal of Semitic Studies*, 1974, 19(2), 173-197.

Ezra, a truly great man, understood his march from Babylon to Jerusalem as a cultic procession, a second Exodus. He saw himself as the true Aaronic high priest with a mission to all his people,

including the Samaritans. Thus his intention was different from that of Nehemiah, with whom he is usually compared. This is seen in the use of the names Israel and Judah, in the matter of mixed marriages, in the preference for the number twelve, in the acceptance of the Pentateuch by the Samaritans, and in the relations with P and Ezekiel.

Komlosh, Yehudah (Jerusalem, Israel) "Studies in the targum of Ezekiel." *Beth Mikra*, 1980, 26(84), 78-86.

Study of the deviations of the Targum of Ezekiel from the literal rendition has relevance for discovering a variant text, and for theological concepts. Various verses are rendered in a manner different from the Masoretic text, indicating a variant text, e.g., 127, 6:6; 8: 12, and 8: 16, where, in the latter, two text versions are represented. The Targum attempts to remove all traces of anthropomorphism. The uses of *memra'* is in contexts of God's positive or negative activity. *Shekhinah* is used to speak of God's topical presence. In 21:8 the justice of God is defended by separating the treatment of the righteous and the wicked. The glory of God and the activity of his ministering angels is elaborated on in chap. 1. (Hebrew)

Kreuzer, Siegfried (Vienna) "430 jahre, 400 jahre oder 4 generationen--zu den zeitangaben uber den agyptenaufenthalt der "israeliten."" *Zeitschrift fur die Alttestamentliche Wissenschaft*, 1986, 98(2), 199-210.

Gen 15:13, 16 and Exod 12:40-41 provide different data for the length of the stay of Israel in Egypt. None of this has any worth as a source for the actual chronology of Israel. The four generations of Gen 15:16 had their origin in the expectation of a restoration of Ephraim sometime within the 1st cent. after the destruction of Samaria in 721. The difference between 400 (Gen 15:13) and 430 (Exod 12:40-41) arose because the latter figure includes both the period of Joseph's rule and the 400 year period of oppression. The figure 430 stems from the composite text of Ezek 4:4-8, where an original figure of 390, denoting the period that all Israel had sinned, was supplemented by a figure of 40 years of punishment for Judah. In both Ezekiel and Exodus, a new act of liberation (an Exodus) was expected after 430 years. (German)

Kvanvig, Helge S. "Enoch und der menschensohn: das verhaltnis von hen 14 zu dan 7." *Studia Theologica*, 1984, 38(2), 101-133.

Daniel 7 is partially rooted in the Enoch tradition, and the Son of Man figure in Dan 7 has been influenced by the Enoch figure in Enoch 14. Neither the Enoch tradition nor any other Jewish or OT tradition is the chief source of the composition of Dan 7; it is grounded rather in Mesopotamian underworld visions which, in turn, were interpreted by the Enoch tradition. The throne scene in Dan 7 is rooted in the vision of Ezekiel 1. Analyzes these three passages according to genre, structure and vocabulary in order to show their interrelationships. (German)

Lang, Bernhard (Mainz) "Die erste und die letzte vision des propheten. Eine uberlegung zu ezechiel 1-3." *Biblica*, 1983, 64(2), 225-230.

The references to the 30th and 5th years in Ezek 1:1-3 indicate that Ezek 1:1-3: 15 contains two originally independent accounts: a call account (1:3a; 2:3-3: 11, 15), and a vision account (1:1; 1:3b-2:2; 3:12-14). The date of Ezekiel's call is not given, but the vision recorded here is dated July 24, 568 BC, and thus is the last dated event in the book. The editor or redactor is responsible for weaving these two accounts together, and for retaining the enigmatic reference to the "thirtieth" year in 1 :2. (German)

Lang, Bernard (U. Tübingen) "A neglected method in Ezekiel research." *Vetus Testamentum*, 1979, 29(1), 39-44.

In Ezekiel's final verdict against Moab (25:10-11) the Ammonites are unexpectedly included. The text also of 21:33 predicts the destruction of all memory of the Ammonites. If we remove the Ammonites from 21:33 the context implies a reference to Israel. This shocking prophecy was eliminated by able manipulation of the 2 texts. Editorial criticism, using Curt Kuhl's rule about literary expansions, can make the authentic Ezekiel reappear.

Levey, Samson H. (Hebrew Union Col.-Jewish Inst. of Rel., Los Angeles) "The targum to Ezekiel." *Hebrew Union College Annual*, 1975, 46, 139-158.

The neglected Targum to Ezekiel importantly illuminates the biblical text and targumic study. As the prophecy of Ezekiel enabled Jews to survive the crisis of the first destruction of the Temple, the Targum to Ezekiel reflects the similar crisis following the catastrophe of 70 C.E. R. Johanan b. Zakkai imposes the same political formula for survival as Ezekiel, a substitution of Mekabah (celestial chariot) Mysticism for messianic activism. The designation for the prophet, bar Adam, reflects the Judaic esoteric speculation linking Adam and the Merkabah and may be an indirect polemic against Pauline Christology.

Licht, Jacob (Tel Aviv U.) "An ideal town plan from qumran-the description of the new jerusalem." *Israel Exploration Journal*, 1979, 29(1), 45-59.

Analyzes the fragmentary Qumran text, "Description of the New Jerusalem," wherein the ancient author reports that he was shown various buildings and streets, with their measurements, in a vision, apparently of an ideal (or eschatological) city (following the last chapters of the book of Ezekiel as his prototype). The general plan of the city is described very schematically and most of its features are too large to be realistic. Especially striking are the enormously wide streets and the abundance of open space (for pilgrims?).

Lieb, Michael (U. of Illinois, Chicago) "Milton's "chariot of paternal deitie" as a reformation conceit." *Journal of Religion*, 1985, 65(3), 359-377.

Chariot imagery derives ultimately from Ezekiel. The appearance of the "Chariot of Paternal Deitie" in Milton's *Paradise Lost* is filtered through Calvin's comments about Ezekiel. Milton endorses the Reformation's view of *potentia Dei*, and indeed Milton's chariot is its very embodiment. The Chariot of Paternal Deitie expresses Milton's eschatological hopes, yet is not bound by the political hopes of the "Chariot of Zeal" of the earlier prose works.

Lind, Werner Allan (Indiana Christian U.) "A text-critical note to Ezekiel 1: are shorter readings really preferable to longer?" *Journal of the Evangelical Theological Society*, 1984, 27(2), 135-139.

The six long readings of Ezek 1:3, 8-9, 14, 24, 27, and 2:2 are preferable over the short readings since there is no way to account for the creation of the long reading in each instance. On the other hand, the short readings can be easily explained as haplographies.

Long, Burke O. (Bowdoin Col., Brunswick, ME) "The effect of divination upon israelite literature." *Journal of Biblical Literature*, 1973, 92(4), 489-497.

Divinatory practices in ancient Israel, particularly in their early prophetic modes, had a striking influence upon Israelite literature. Nothing like the direct literary products of Mesopotamian divination, such as omen collections, etc. survived in Israel. Indeed, it is questionable whether or not the Israelites ever created such genres. Nevertheless, prophetic divination apparently produced the next best thing: a narrative "inquiry schema," which structured whole reports, and decisively shaped larger narratives, as well as a Yahwistic collection of shorter anecdotes. Furthermore, a later question and answer pattern of prophetic preaching found in Jeremiah and Ezekiel still shows its roots in prophetic divination situations in which persons would come to a "man of God" seeking an oracle.

Lovestam, Evald. "Paul's address at Miletus." *ST*, 1987, 41(1), 1-10.

The Miletian speech (Acts 20:18-35) can be characterized as a farewell address--a kind of speech found in the OT, in post-biblical Jewish literature, and in the NT. Farewell addresses are a special category in which certain features relevant to the situation recur. Establishes that Ezekiel 34 played an important part in the use of the shepherd motif in the early church, that the account in the second half of the Miletian speech (vs. 28-35) shows obvious affinity with the conception and motifs found in that chapter, and that that account comes immediately after a passage where there are references to central concepts in the previous chapter in Ezekiel (chap. 33). This illuminates what otherwise seems unclear in the address. The speech consists of two main sections and we can understand the marked self-apologetic character of the first part as well as the stress on missionary activities and the preaching of conversion on the part of Paul, while the evangelization aspect is not brought into focus at all as far as the presbyters are concerned.

Luc, Alex (Columbia Grad. Sch. of Bible and Missions) "A theology of Ezekiel: God's name and Israel's history." *Journal of the Evangelical Theological Society*, 1983, 26(2), 137-143.

In Ezekiel, Israel's entire history is tied to God's concern for his name. Their sins in the past went unpunished for the sake of his name but the day of mercy would come to an end. His very punishment of them would reflect on the honor of his name, however, so restoration will be necessary in order that his name might remain unsullied.

Luria, B. Z. (Jerusalem) "In the time of the return to Zion (ch. 9)." *Beth Mikra*, 1981, 87, 358-361.

The decree of Cyrus, as reported in Josephus, prescribed that the upkeep of the Temple in Jerusalem should be provided for by taxes from Samaria, among other sources. This was met by bitter resistance by the Samaritans. The people who stayed in the land took over the property of the exiles, a situation well known already to Ezekiel. The Persian administration failed to fulfill its promises. (Hebrew)

Lust, J. (Leuven) "De samenhang van Ez. 36-40 (The context of Ezek 36-40 and the function of Ezek 36:23-38)." *Tijdschrift Voor Theologie*, 1980, 80(1), 26-39.

The passage Ezek 36:24-28 has been deleted in papyrus 967, one of the oldest and best Greek manuscripts. This manuscript shows a variant sequence of chaps. 36-40. The following conclusions are relevant: (1) the omission of Ezek 23-38 in papyrus 967 is not a parablepsis. (2) The earliest LXX text and its source omit this passage. (3) This passage was composed to form a transition between chaps. 36-37. (4) The sequence of chaps 36-40 is most original and logical in papyrus 967.

(5) The sequence was altered for doctrinal reasons presumably instigated by Pharisees who wished to avoid a particular apocalyptic interpretation of Ezekiel's prophecy. (Dutch)

Lust, Johan (Leuven, Belgium) "Ezekiel 36-40 in the oldest greek manuscript." *Catholic Biblical Quarterly*, 1981, 43(4), 517-533.

Papyrus 967 dates from the 2nd or 3rd cent. AD, and it sheds light on Ezek 36-40. The omission of Ezek 36:23c-38 in Pap. 967 is not owing to parablepsis. The fact that this passage is missing has to be understood in relation to the sequence of chaps 36-40 in the same papyrus. Ezek 36:23c-38 was not found in the earliest text of the LXX, nor in its Vorlage. Ezek 36: 23c-38 was composed as a transition between chaps 36 and 37. The piece would have had no function in an earlier edition of the text in which chap 37 followed 39, not 36.

Lvestam, Evald (Lund, Sweden) "En gammalttestamentlig nyckel till paulus-talet I miletos (apg 20:18-35)." *Svensk Exegetisk Arsbok*, 1986, /8751/52, 137-147.

Paul's speech at Miletus (Acts 20:18b-35) is clearly important not just for the Ephesian elders, but also for the leadership of all Paul's churches. It contains certain puzzling features, however, e.g. a lack of obvious structure. The other two major Pauline speeches (that to Jews and Godfearers in Acts 13 and that delivered in Athens, Acts 17) both take their starting points from Scripture. It is suggested that the Miletus speech has Ezekiel 33 and 34 lying behind it, a perspective from which new light falls upon the speech itself, showing e.g. that it can be neatly divided into two parts: vv. 18b-27 and 28-35. (Swedish)

Mackay, Cameron "Zechariah in relation to Ezekiel 40-48." *Evangelical Quarterly*, 1968, 40(4), 197-210.

The earliest commentary on Ezekiel (especially on chapters 40,48) is found in the prophecies of Zechariah.

Margalit, Othniei (Ramat Gan, Israel) "Terms for time in the bible." *Beth Mikra*, 1982, 89/90, 183-213.

Various biblical terms for the duration of time are studied etymologically and contextually. They are: dor 'community, generation'; yamim 'days, years', sanim years 'the cycle/return of the year' kaet hayyah 'at this time next year'; lepanim 'previously' ahor 'in the future'; sabu'a 'week'; 'Sabbat 'Sabbath'; hodes month' and sanah 'year'. Ezekiel 4 is interpreted in the latter case. (Hebrew)

Maya, Jim. (Abilene, TX) "Covenant theology in Ezekiel." *Restoration Quarterly*, 1973, 16(1), 23-31.

A biblical theological study of Ezekiel's emphasis on "covenant" as the key to understanding the writing as a whole. Ezekiel sees only one course for all of Israel's misfortunes; she has been unfaithful to her covenant with Yahweh and in so doing has thwarted the purpose of God, which is that the nations may know that Yahweh is God. The hope of the New Israel rests in the new covenant.

McCall, Thomas S. (American Board of Missions to the Jews) "How soon the tribulation temple?" *Bibliotheca Sacra*, 1971, 128(512), 341-351.

Recent events and continuing tensions in the Holy Land raise the question of the erection of a Jewish temple. Biblically, there is reason to believe that there are two future temples to be erected in Ezekiel and the other which may be called the tribulation temple. The Bible predicts the desecration of the holy place and this expressly requires a temple. Evidence from Dan. 9:26-27; Matt. 24:15-16; II Thess. 2:3-4; and Rev. 11:1-2 support this idea. There are a number of strong incentives for the rebuilding of the temple which apply to both Christians and Jews.

McConville, J. Gordon. "Priests and Levites in Ezekiel: a crux in the interpretation of Israel's history." *Tyndale Bulletin*, 1983, 34, 3-31.

The belief that Ezek 44 predates the Pentateuchal picture of the relation between priests and Levites is perhaps the strongest single factor in the continuing adherence to the view that a priestly document, or redaction of the Pentateuch, arose in the exile. Sees Ezek 44 as a passage with a basic paradox—the establishment of the Levites in a place of honor, by the very accusation that they have gone astray. The attempt to resolve the paradox in terms of Zadokite polemic does not stand up to the serious investigation of the history of the pre-exilic priesthood, and therefore Ezek 44 should no longer be regarded as one of the mainstays of an exilic or post-exilic dating of P.

McKeating, H. (Univ. of Nottingham) "On understanding Ezekiel." *London Quarterly and Holborn Review*, 1965, 34, 36-43.

The sixth article in a symposium on THE OLD TESTAMENT IN THE CHURCH TODAY. An understanding of Ezekiel's personality is fundamental to the understanding of this book. This understanding is made difficult by a number of peculiar factors. One of these is that Ezekiel fails to communicate emotion readily. This is perhaps largely a literary failure. He finds it easier to express feeling and ideas in dramatic action and in ritual than in the written word. But the failure to 'put across' his own personality results in a failure to present adequately his conception of the personality of God, and this in turn leads to a serious misunderstanding of his message. Footnotes.

Menes, Abraham. "A new world and a new man." *Dor Le Dor*, 1983, 11(4), 249-257.

Various utopian ideals were projected toward the end of the first commonwealth and in the period of the exile. The reestablishment of the covenant and the regeneration of Israel and the individual human being were projected by Ezekiel and Second Isaiah. The Deuteronomic reform of Josiah introduced a new chronological system in which jubilee and sabbatical years were associated with renewal of covenant and messianic expectations.

Miller, J. Maxwell (Emory U., Atlanta, GA) "In the 'image' and 'likeness' of God." *Journal of Biblical Literature*, 1972, 91(3), 289-304.

Reviews the major exegetical issues involved and the various lines of interpretation which have been most popular among critical scholars during recent years. Then concentrates on the old sayings which the priestly writer quotes in Gen. 9:6. The tradition-history of the so-called "image of God" concept may be reconstructed essentially as follows: (1) The pre-priestly core is an old *Rechtsspruch* which, in its original form, prohibited the shedding of human blood (dam) on the grounds that man was created in the "likeness" (*demut*) of God. (2) Both Second Isaiah and Ezekiel use the term *demut* in reference to God's appearance. Ezekiel, in the description of his vision, uses *r'u* to create the impression that God's glory actually defied description in spite of the vague resemblance to a human

form. The priestly writer seems to have held a position very similar to that of Ezekiel. (3) The priestly writer seems to have affirmed the order of primeval events presupposed by the Mesopotamian myths, and may have even patterned his own account after a Mesopotamian prototype. Yet he radically modified the basic concepts and motifs reflected in the myths and substituted details from his own Hebrew heritage. (4) The similarity of sound between the words for "likeness" and "blood" rendered the concept that God had created man in his own "likeness" an especially effective counter to the popular view that the gods had created man from divine "blood." To avoid such confusion, the writer introduced the specific term *Selem* into his account.

Moriarty, F. "Prophet and covenant." *Gregorianum*, 1965, , 463, 816-833.

The covenant concept is very ancient in Israel. Though differing as to imagery Ezekiel and Second Isaiah drew from the same ancient traditions of election in their vision of the future. God had elected his people and formed a bond with them; thus he would restore his people. This belief alone enabled the Israelites to stand up under the pressures of the Babylonian exile.

Moriarty, Frederick. "The lament over tyre ez 27)." *Gregorianum*, 1965, 46, 83-88.

(No. 1). Ezekiel is no innovator, the theological themes he develops. History is a vast stage on which the divine drama is enacted. Yahweh is Lord of all nations. Distinctive in the lament over Tyre is the interplay of the emotion of sadness with the inexorability of its downfall.

Mosis, Rudolf (Eichstatt) "Ez 14, 1-11-ein ruf zur umkehr (ezek. 14:1-11 - A call to repentance)." *Biblische Zeitschrift*, 1975, 19(2), 161-194.

Contemporary exegesis, influenced by W. Zimmerli's work, finds two points accented in Ezek. 14:1-11. (1) It is a pronouncement of Yahweh's judgment upon idolatry in Israel; (2) it is a call for the whole house of Israel to turn away from idolatry. Fresh examination of the text indicates that the accent falls solely upon v. 6, the call to repentance, and that the passage does not have two emphases but one. It does not pronounce judgment upon the idolators but rather calls the whole house of Israel to repentance. The oracle did not originate in oral speech but in literary composition. Whether it is the work of Ezekiel or of some later writer may be determined only by further analysis of the entire prophetic book. (German)

Neher, A. "Ezechiel, redempteur de sodome." *Revue d'Histoire et de Philosophie Religieuse*, 1979, 59(3/4), 483-490.

The name of Sodom is evoked throughout the Bible as a symbol of ultimate evil. Only Ezekiel attempts not only a rehabilitation but a veritable redemption of Sodom. In Ezekiel's grand redemptive vision Sodom is reinstated to its place in the biblical family as the little sister of Samaria and Jerusalem, and the Dead Sea resuscitates it. Here, where Noah and Abraham had foundered, Ezekiel assumes the role of a lifeboat.

Newsom, Carol A. (Candler Sch. of Theol., Emory U.) "A maker of metaphors-Ezekiel's oracles against tyre." *Interpretation*, 1984, 38(2), 151-164.

Considers Ezek 25-32. Discusses the importance and effectiveness of metaphors as a means of conveying cognitive information. Finds evidence of Ezekiel's depth in making and criticizing

metaphors. Shows how Ezekiel took metaphors intended to display Tyre's strength and recast them to display Tyre's ultimate impotency before the judgment of Israel's God. Observes that a recognition of Ezekiel's skill in manipulating the power of metaphor to illumine reality helps us to grasp the subtlety, meaning and prophetic force of his oracles against Tyre. Holds that an analogy of the rhetoric of metaphor and the study of the effect of literary technique upon meaning are useful in producing new insights and should be included in exegetical work.

Newsom, Carol A. (Candler Sch. of Theol., Atlanta, GA) "Merkabah exegesis in the qumran sabbath shirot." *Journal of Jewish Studies*, 1987, 38(1), 11-30.

Attempts to assess the way in which the merkabah vision of Ezekiel has been appropriated in the Sabbath Shirot itself and to discover the function of the references to the merkabah in this particular text. Proposes to describe the role of the merkabah passages in the context of the whole cycle of Sabbath Shirot and to clarify the specifically exegetical relationship between the best-preserved merkabah passage in the Sabbath Shirot and the text of Ezekiel.

Niditch, Susan (Amherst Col., MA) "Ezekiel 40-48 in a visionary context." *Catholic Biblical Quarterly*, 1986, 48(2), 208-224.

The temple description of chap. 40-48 must be understood in the context of the visionary experience and as such is typologically appropriate to the portrayal of Ezekiel as seer. This vision is cosmogonic and deals with the creation and ordering of the world. Later redactional additions have been given special credibility by being made a part of this cosmogonic process. Ezekiel 40-48 stands in an especially appropriate place in the complete book of Ezekiel, culminating a larger pattern of creation.

Niebuhr, Ursula M. (Yale Hill, Stockbridge, MA) "Glory." *Biblical Theology Bulletin*, 1984, 14(2), 49-53.

Discusses the meaning of the Hebrew word kabod ("glory") and the Greek word doxa ("glory"). Shows the biblical context of God's glory to be expressive of God's transcendence over natural phenomena. God's glory has an ethical requirement in that it demands moral behavior, as may be seen in God's dealings with Isaiah, Jeremiah, and Ezekiel.

Nissim, Gabriel M. "The spirit and the heart of man. (Commentary on Ezekiel, 37: 1-4)." *Studies in Formative Spirituality*, 1980, 1(1), 121-136.

Offers a spiritual reading of this passage from Ezekiel dealing with the quickening of the dry bones. Sees the hope of the church in the living, forceful activity of the Spirit working in an Ezekiel-like way to quicken individuals and the community in word and sacrament. (Appeared originally in *La Vie Spirituelle*, July-August, 1979, 133(633):565-583.

Nobile, Marco. "Ezechiele nella ricerca contemporanea." *Antonianum*, 1985, 60(4), 664-669.

Using the occasion of the 35th Colloquium Biblicum Lovaniense (1985), outlines the current state of scholarship regarding the text of Ezekiel under three headings. (1) Historico-literary-critical approach which traces the genetic process culminating in the present state of the work. Variations occur in degree of quantitative and qualitative importance assigned to historical Ezekiel. (2) Rhetorical-stylistic approach--midway between 1st and 3rd--emphasizes literary character of Ezekiel though genetic problems are not overlooked. (3) Holistic interpretation: focuses principally on the

actual state of Ezekiel. Briefly evaluates each approach; shows interplay; opts for the text as we have it as a point of departure; points out cultural influence of temple cult and insights from religious anthropology. (Italian)

Nobile, Marco "'nell'anno trentesimo...:' (Ez 1:1)" *Antoniam*, 1984, 59(3/4), 393-402.

What meaning does the 30th year have? Approaches the question in two phrases. (1) Tests the basis for a very old explanation: time of King Josiah and the finding of the book of the law (2 Kgs 22:8-20). (2) Tries to understand in Ezekiel in the light of the chronological framework of the book itself as we have it, by relating Ezek 1:1 and 40:1. (Italian)

Parunak, H. Van Dyke (U. of Michigan) "The literary architecture of Ezekiel's mar'ot'elohim." *Journal of Biblical Literature*, 1980, 99(1), 61-74.

Studies the detailed structure of the three "visions of God" (1:1, 8:3, 40:2) individually and demonstrates their mutual inter-relationships. The chariot vision of 1-3 is firmly imbedded in a matrix of the call-narrative pattern. In 8-11, an adaptation of the rib pattern, the chariot vision is repeated, symbolizing the desertion of the sinful city by the one whose presence in the sanctuary had previously given meaning to the life of the people. Chaps. 40-48 are a loose adaptation of the exodus and settlement theme, emphasizing the restoration of the people to their land and the renewal of their cultus and of the Lord's presence in their midst.

Pentecost, J. Dwight (Book Rev. ed., *Biblio. Sacra*) "Where do the events of Ezekiel 38-39 fit into the prophetic picture." *Bibliotheca Sacra*, 1957, 114, 334-346.

An examination of various positions held as to the time the events set forth in Ezek. 38-39 will transpire in relation to certain major prophetic events. Gives ten reasons why it is indicated the invasion described by Ezekiel will occur in the middle of the great tribulation, or "seventieth week" of Daniel

Petersen, David L. (Iliff Sch. of Theol., Denver, CO) "Zechariah's visions: a theological perspective." *Vetus Testamentum*, 1984, 34(2), 195-206.

The case for the cultic character of Zechariah's visions, centering them on temple rebuilding, is weak. The visions share three essential elements, (1) things occur in an intermediaterealm, (2) things are on the move, and (3) the deity's action occurs in "all the earth." Thus Zechariah seems to present an alternative vision of restoration to that of Ezekiel (40-48). He provided the theological prolegomenon to restoration, a theological warrant for the more mundane work of restoration to follow.

Phillips, Anthony (Oxon) "The servant--symbol of divine powerlessness." *The Expository Times*, 1979, 90(12), 370-374.

The messianic interpretation of Isa 53 did not exist in 1st cent. Judaism nor did it become important in the church until patristic times. The poet wrote to exiles for whom the restoration promised by Ezekiel seemed a deception. He seeks to answer why God is inactive. He says that for those who can see the divine plan is clear. Return from exile is a "second exodus," but a new start, not a recapitulation. The "new Moses" is not a son of David but a servant suffering like the original

Moses. The judgment he brings to the whole earth is not condemnation but "applied law." It is achieved by God's, not man's, action; the servant's part is to suffer. Moses is the pattern of vocation for the whole people. The church fathers correctly rescued it from neglect, and its message needs to be heard today.

Polk, Timothy (Hamline U., St. Paul, MN) "Paradigms parables, and mesalim: on reading the masal in scripture." *Catholic Biblical Quarterly*, 1983, 45(4), 564-583.

The speech-acts designated mesam are aptly suited for religious discourse by virtue of a heightened performative and reader-involving quality. This is illustrated with readings of several of the diverse mesalim in the Book of Ezekiel.

Price, James D. (Temple Bap. Theol. Sem.) "Rosh: an ancient land known to Ezekiel." *Grace Theological Journal*, 1985, 6(1), 67-89.

Extensive evidence from ancient Near Eastern texts and front normal Hebrew syntax supports the view that rosh is a toponym in Ezek 38:2 3;39:1. The syntactical support involves a detailed examination of instances where some scholars posit a break in a construct chain. These hypothetical breaks are not convincing for several reasons. Therefore, rosh in Ezek 38:2, 3;39:1 should be translated as a proper noun ("the prince of Rosh, Meshech, and Tubal" [NKJV], not an adjective ("the chief prince of Meshech and Tubal" [KJV]).

Quispel, Gillis (Bilthoven) "Ezekiel 1:26 in jewish mysticism and gnosis." *Viligante Christianae*, 1980, 34(1), 1-13.

Jewish mysticism and Gnosticism identified the glory (kabod) of God with the bodily form of a Man (the Son of Man of Apocalyptic). Paul is related to certain Hellenistic Jewish mystical traditions which Christians (perhaps at Damascus) had applied to Jesus.

Raines, C. A., "Collective responsibility in the aggade." *Sinai*, 1957, 21, 87-94.

The Bible contains several instances in which members of one family or community are punished for the sins of an individual (Exod. 20:5; Lev. 20:5; Amos 7:17 et alia). Ezekiel (18:2) realized that this principle prevented the people from repentance. This is reflected in 18:2. A survey of the discussion of this issue in Rabbinic writings (Talmud and Midrash) is given. There are admittedly various and sometimes conflicting views expressed in the Aggada on the collective responsibility but the Aggada acknowledges the moral aspect of this principle and endeavors to explain it so as not to contradict the principle of individual responsibility. (In Hebrew.)

Roberts, J. J. M. (Johns Hopkins U.) "A christian perspective on christian prediction." *Interpretation*, 1979, 33(3), 240-253.

Observes the recent scholarly attention on the predictive element in prophecy. Explores the theological issues raised by prophetic predictions. Classifies four groups of prophetic predictions that (1) have already occurred, (2) have not occurred and will not occur, (3) will yet be fulfilled, (4) have been or will be fulfilled in ways that are less than or more than literal (e.g. Ezekiel 37-48). Observes the structural parallels and striking contrasts of detail of Ezek 37-48 and Rev 20:4-22:5. Discusses the theological problems of the prophets' fore-shortening of the time element in their

predictions and the difference between the language of prediction and the nature of its fulfillment. Explains these difficulties by insight into the nature of prophecy.

Rowland, Christopher "The vision of the risen christ in rev. 1.13 ff.: The debt of an early christology to an aspect of jewish angelology." *Journal of Theological Studies*, 1980, 31(1), 1-11.

Examines the Christology of Rev. 1:13ff in the light of its indebtedness to the angelophany in Dan 10:5f. et al. The separation of the divine glory from the throne-chariot (cf. Ezek 8:2) enables it to function as a quasi-angelic mediator, in much the same way as the anonymous angel in Dan 10:5f. This suggests that behind the Christophany in Rev 1:13ff. there is a theological history stretching back to the call vision of Ezekiel. This influence is also seen in site Apocalypse of Abraham. The Christology of Rev 1:13ff. had connections with a trend in Jewish angelology which derived ultimately from the separation of the human figure from the merkabah in Ezek 8:2.

Ruthven, Jon (Lincoln, Neb.) "Ezekiel's rosh and russia: a connection?" *Bibliotheca Sacra*, 1968, 125(500), 324-333.

Although the identification of Rosh of Ezekiel 38 and 39 with the modern nation of Russia has been something of an article of faith in fundamentalist, dispensationalist circles, this identification has often been rather glibly propounded. Careful examination of the linguistic, geographical, archaeological and ethnographical evidences seems to indicate that Rosh was likely one of many Sarmatian or Iranian tribes located in the vicinity of the Caspian Sea, from which the modern Russia derives its name. However, it is best to acknowledge that the origin of the word is not established beyond reasonable doubt.

Saggs, H. W. F. (Cardiff) ""external souls" in the old testament." *Journal of Semitic Studies*, 1974, 19(1), 1-12.

Although many discussions of Ezek. 13:17-21 since J. G. Frazer have denied the possibility that 'nepes' there can mean "external soul," Babylonian evidence supports such a meaning. The word may have this same meaning in a number of passages in Psalms (e.g. 124: 7), and in I Sam. 25:29. This understanding also clarifies the phrase translated "perfume boxes" by RSV in Isa. 3:20. There were receptacles for the safekeeping of external souls. It is not suggested that either Isaiah or Ezekiel believed in such souls, but that they both had contemporaries who did.

Sakenfeld, Katherine D. (Princeton Theol. Sem.) "Ezekiel 18:25-32." *Interpretation*, 1978, 32(3), 295-300.

Understands Ezek 18:25-32 to climax a multi-layered refutation of several meanings that Israel had associated with the proverb quoted in Ezek 18:2. Discusses the following 3 themes: (1) God is always waiting for His people to repent, turning to Him. Their present spiritual orientation is crucial. (2) We must continue to turn away from sin. The new heart and new spirit are expressed in obedience. Rationalization for avoiding repentance include blaming their ancestors and blaming God. (3) Choosing God's way involves obedience including changes in lifestyle.

Sarna, Nahum M. (Jewish Theol. Sem., N. Y.) "Ezekiel 8:17-a fresh examination." *Harvard Theological Review*, 1964, 57, 347-51.

The theological crisis in Judea occasioned by the destruction of the Temple in 587 B.C. left its indelible imprint upon the contemporary literature. Naturally, the only satisfactory answer consistent with the national theology was that God himself, by the free exercise of his sovereign will, and for excellent reasons, had abandoned Zion. The physically destructive activities of the Babylonians merely gave concrete external expression to an already existing inner situation. Nowhere is this prophetic rationalization more superbly illustrated than in the literary unit Ezekiel 8-11.

Schlösser, J. (Strasbourg) "Les jours de noe et de lot: a propos de luc, xvii, 26-30 (the days of noah and of lot: relevant to luke 17:26-30)." *Revue Biblique*, 1973, 80(1), 13-36.

A study of the themes of the flood and the judgment and destruction of Sodom in Jewish literature of the intertestamental period is presented as the background for NT usage and specifically for Lk. 17:26-30. The brief statements in Genesis concerning the sins for which these classic punishments are meted out grow in Ezekiel, Wisdom of Solomon, Jubilees, Testaments of the Twelve Patriarchs, I Enoch, the Targums, and other literature. In the light of this usage, perhaps the emphasis in Luke is not so much on the suddenness of the impending judgment as on its certainty. (French)

Schneider, B. (Tokyo, Japan). "The corporate meaning and background of 1 Cor. 15:45 '0 Eschatos adam eis pneuma zoiopoioun.'" *Catholic Biblical Quarterly*, 1967, 29(3), 450-467.

The background to Paul's characterization of Jesus as a life-making Spirit is to be found in Ezekiel 37: 1-14, as already partially understood by J. Grassi (NTS 11, 1964/5, 162-4).

Schwartz, Daniel (Hebrew U., Jerusalem) "On the question of the avoidance of deification in the septuagint translation of the book of leviticus." *Shnaton*, 1978, /795/6, 205-218.

The various differences between the Masoretic text and the Septuagint derive, not from a different text, but from the need to avoid deification of Moses or the high priest. Where Moses commands in the MT, God is substituted in the Greek. Wherever respect to God and to man are placed coordinately in the Hebrew, the LXX uses means of separating them. These efforts were in contrast and resistance to tendencies in Philo, Artapanus and Ezekiel, where Moses is raised to a divine or near-divine level. (Hebrew)

Schwartz, Daniel R. "Priesthood and priestly descent: josephus, antiquities 10. 80." *Journal of Theological Studies*, 1981, 32(1), 129-135.

Evaluates difficulties with the mention of Jeremiah and Ezekiel in connection with the priesthood in Josephus, Antiquities, 10.80 and offers a new translation. Josephus' phrasing reflects the fact that while both prophets were Aaronites, only Jeremiah could be termed a "priest." Ezekiel, in contrast, never became more than a priest by descent, for he was exiled from Jerusalem as a child.

Seidl, Theodor (München) "Datierung und wortereignis. Beobachtungen zum horizont von jer 27, 1 (schluss)(dating and word-event. Observations on the horizon of jer. 27:1. (Conclusion))." *Biblische Zeitschrift*, 1977, 21(2), 184-199.

Dating formulae without reference to the event of the prophetic word in Jeremiah conform to the literary pattern found in 1 and 2 Kings, and reflects the influence of court annals. The combination DF (dating formula) and WEB (word-event formula) occurs only in parts of Jeremiah which reflect

the later redaction of the circle of Deuteronomic editors of the prophetic literature. It never occurs in the authentic parts of the book. The combination brings together two distinct formulas, each of which has a long history. It originated in a purely literary setting in the exilic period, and occurs with a high frequency in the book of Ezekiel. (German)

Seidl, Theodor (München) "Datierung und wortereignis beobachtungen zum horizont von jer 27, 1 (dating and word-event. Observations on the horizon of jer. 27:1)." *Biblische Zeitschrift*, 1977, 21 (1), 23-44.

The conclusion of many textual and literary investigations of Jer. 27:1 is that the MT is corrupt and secondary, having been influenced unduly by 26:1. An analysis of the literary formulations for dating the event of the prophetic word in Jeremiah will serve to resolve the issue and to clarify the literary horizon of Jer. 27:1. Literary analysis indicates that the opening of a unit of prophetic speech in Jeremiah conforms to the following schema: (w+yhy) b+snh numerical term (l+hds numerical term) hyh dbr YHWH `I enclitic personal pronoun/ personal name I+'mr (Kh `mr YHWH) [vocative] imperative. This form is limited to Jeremiah and Ezekiel, and originated with the "writing prophets" shortly before or during the exilic period. (to be continued) (German)

Sherlock, Charles (Ridley Col., U. of Melbourne) "Ezekiel's dumbness." *The Expository Times*, 1983, 94(10), 296-298.

Seeks to re-evaluate the place and meaning of Ezekiel's dumbness. Delivery of the oracle is his duty, even if heeding it by his hearer's is beyond its control. His dumbness is not an acted parable; it is to be linked with his wife's death. His confinement to his house was not a constraint. Argues that his loss of speech was quite real.

Sherlock, Charles (U. of Melbourne, Australia) "Ezekiel 10: a prophet surprised." *Reformed Theological Review*, 1983, 42(2), 42-44.

Rather than being a mere revision of Ezekiel 1, chap. 10 makes a significant contribution to the message of Ezekiel. It provides insight into Ezekiel's own understanding of his message and call. In chap. 10 Ezekiel receives a revelation of Yahweh while he is in Babylon. When he realizes that he is seeing the same holy throne he saw in Jerusalem he is surprised. He is surprised by the throne's departure from Babylon. This surprise explains the apparently needless repetitions of chap. 1.

Sister Laurence, S. N. D. "The new covenant in jeremiah and Ezekiel." *Clergy Review*, 1962, 47, 589-596.

Israel was preeminently the people of the covenant. In time, however the original idea of the covenant was distorted until, in 587 B.C., the nation collapsed as a theocracy. It had failed in its religious mission. It was at this decisive moment that Jeremiah formulated the idea of the New Covenant which would come after a catastrophe destroyed all but a remnant. The important chapters 29-37 in Jeremiah deal with the joy of the New Covenant, and the climax comes in chapter 31 where God promises deliverance to Israel. In his turn, Ezekiel also envisages this covenant but as a free gift of God. It will fulfill the original intention of the Sinai covenant, for the Torah will be written on the heart, it will be an inner inspiration to be lived by. It will bring into existence a New Community, Yahweh's people. Under the conditions of the New Covenant, God will dwell in their midst. In Christ the New Covenant, foretold by Jeremiah and Ezekiel, has become a historical reality.

Ska, Jean-Louis (Pontificio Instituto Biblico, Rome, Italy) "La sortie d'egypte (ex 7-14) dans le recit sacerdotal (pg) et la tradition prophetique (the exodus from egypt (exodus 1-14) in the priestly account (pg) and the prophetic tradition)." *Biblica*, 1979, 60(2), 191-215.

Similarities between the account in Exod 7-14 and Ezek 1-2,25-28 indicate contacts between priestly circles and disciples of Ezekiel in the exile. Theologically, Pg emphasizes God's revelation through signs and wonders, and views Moses and Aaron as prophetic proclaimers of divine judgment. God's signs harden Pharaoh's heart, which leads to judgment on Egypt. Through Moses and Aaron, Israel is depicted as having a prophetic role to the nations. Behind Egypt stands Babylon; and behind Israel's Egyptian bondage, her Babylonian captivity. By delivering Israel from Babylon, God will manifest his glory and show himself to be lord of history. (French)

Smith, Morton (Columbia U.) "The veracity of Ezekiel, the sins of manasseh, and jeremiah 44:18." *Zeitschrift fur die Alttestamentliche Wissenschaft*, 1975, 87(1), 11-16.

Y. Kaufmann maintains that the idolatry described by Ezekiel took place only in the reign of Manasseh, and he is blamed for the catastrophe of 587 according to Kings. Attempts to demonstrate that (1) Kings does not in fact blame Manasseh for this catastrophe. (2) It is in fact a theological motif of the Yahweh alone party to explain the defeat and death of Josiah (in 609). (3) Jer. 44:18 probably refers to the suspension of the cultus (except Yahweh's) in the final siege of Jerusalem.

Smith, Mark S. (New Haven, CT) "The "son of man" in ugaritic." *Catholic Biblical Quarterly*, 1983, 45(1), 59-60.

Recent scholarship has sought to decode the phrase, "Son of Man," of Ezekiel, Daniel, and the NT by drawing comparisons with extra-biblical texts. A recently discovered Ugaritic text contains the parallelism adm/ /bn adm, "man/ /son of man." A number of OT passages likewise have "man" and "son of man" in parallel.

Sole, Aryeh (Nethaniah, Israel) "The structure of chapter 1 in the book of Ezekiel." *Beth Mikra*, 1977, /78,23(72), 73-97.

The chapter must be studied, not only in terms of its ideas, but also in terms of its poetic structure. Arrangement of the verses in terms of poetic strophes demonstrates a pattern and symmetry of meter. The opening verses stress the theme of fire. Three other parts follow, each one emphasizing a motif, living creatures (vs. 5-14), wheels (vs. 15-21), the firmament (vs. 22-27). Each part has a title, and there are summary strophes. Chiasm is also effectively used. The motif *nogah*, "brightness," develops from reference to clouds and storm at the outset to the rainbow in the cloud at the end. (Hebrew)

Stone, Michael E. (Hebrew U., Jerusalem) "The armenian version of Ezekiel." *Harvard Theological Review*, 1986, 79(1-3), 261-269.

Offers an English translation of MS 31 of the Library of the Mechitarist Fathers in Vienna, dated on palaeographic grounds to the 17th-18th cents., and which concerns the exegesis of the vision of the chariot in Ezek 1 (Armenian text). Suggests that certain points of interpretation are paralleled in rabbinic literature and exegesis.

Strand, Kenneth A. (Andrews U., Berrien Springs, MI) "An overlooked old testament background to revelation 11:1." *Andrews University Seminary Studies*, 1984, 22(3), 317-325.

An examination of two other Scriptures (Zechariah and Ezekiel), in which there is a mention of measuring, reveals that they do not contain parallels that are actually helpful for the interpretation of Rev. 11:1. Instead, Lev. 16 and its Day of Atonement rituals are more significant since they share a commonality of concept since both deal with temple, altar, and worshippers.

Strickert, Frederick M. (Coralville, IA) "Damascus document vii, 10-20 and qumran messianic expectation." *Revue de Qumran*, 1986, 12(3), 327-349.

The two manuscripts of the Damascus Document, MS. A and B, have substantial overlap concerning the Messiah in VII, 5-VIII,21 (A) and XIX,1-34 (B). There are, however, interesting variants in that A quotes Isaiah and B has quotations from Ezekiel and Zechariah about the Messiah of Aaron and Israel. Suggests that VII,14-21 was the original reading from the time of the community "in the land of Damascus," but a single scribe intentionally changed it (XIX,7b-13), when Qumran messianism changed. Parallel translations.

Strobel, A. (Erlangen) "Der 22. Tag des xi monats im essenischen jahr (the 22nd day of the 11th month in the essene year)." *Revue de Qumran*, 1962, 3, 539-543.

In a Qumran calendar fragment first published by J. T. Milik (V.T. Supplement IV, p. 17) is the phrase "on the 6th day in the Ezekiel service week, the 29th, on the 22nd of the 11th month." It is apparently a synchronistic note between the Essene religious calendar and the lunisolar calendar. The explanation of the particular day chosen is that it falls 60 days before the Passover, similar to the Samaritan "gate of the feast." Another fragment mentions the 22nd of the 6th month as the olive feast. Footnotes. (German)

Stroker, William D. "The source of an agraphon in the manichaeen psalm-book." *Journal of Theological Studies*, 1977, 28(1), 114-118.

The Manichaeen Psalm-Book is unique in attributing to Jesus the saying, "I am near to you, like the clothing of your body." actual source of the saying, however, is to be found in an apocryphal book of Ezekiel. The logion probably also circulated apart from its earlier literary context as a "free" logion. It was in this unattached state that the saying became attributed to Jesus.

Strom, Mark R. (Richmond, Australia) "An old testament background to acts 12. 20-23." *New Testament Studies*, 1986, 32(2), 289-292.

The literary dependence of Acts 12:20-23 upon Ezekiel 28 extends beyond the lexical parallel of Acts 12:22 with LXX Ezek 28:2. Multiple circumstantial parallels between Luke's Agrippa and Ezekiel's King of Tyre as well as a unity of the theological theme between the two pericopes suggest that Luke consciously modeled his account on the OT passage.

Te Stroete, G. A. (Leersum) "Ezekiel 24:15-27 the meaning of a symbolic act." *Bijdragen*, 1977, 38(2), 163-175.

The accepted relationship of Ezek. 24:15-27 with Jer. 16 and Hos. 1-3 is questionable. Considering eight extant views regarding the reaction of Ezekiel to the death of his wife and its relation to Israel's "not-mourning" in exile, deems them inconclusive. Finds a clue in the meaning of Ezekiel's dumbness. The promise of speech meant that Ezekiel could resume his mediatorial role in the controversy between God and Israel. This was no time for mourning.

Thompson, Clive A. "The necessity of blood sacrifices in Ezekiel's temple." *Bibliotheca Sacra*, 1966, 123, 237-248.

The interpretation of Ezekiel's temple has been very troublesome and to see it as millennial is the only adequate viewpoint. The presence of blood sacrifices in the temple worship has proved to be a difficulty to many sincere believers who feel that the animal sacrifices terminated with fulfillment in the death of our Lord. It is erroneous to assume that this cessation was meant to be permanent, or, to say it differently, that the conditions which prevail in this age of grace are also to obtain in all future ages. To believers the millennial sacrifices are a commemoration of the love and grace of God. They also have a forward thrust, depicting the wrath of God in dealing with unrepentant sinners. Those who refuse the warning will surely perish in the judgment to come.

Thompson, J. A. (U. Melbourne) "Israel's "lovers." *Vetus Testamentum*, 1977, 27(4), 475-481.

In a recent discussion (VT, 1974, 24:334-338), pointed out the political overtones to "love" in the David-Jonathan Narratives. "Love" in the covenant context in Ezekiel, Hosea and Jeremiah shows a degree of personal commitment and mutual obligation. So Assyria, Egypt and Babylon are called Israel's "lovers." Since they exercise a rival sovereignty to Yahweh over Israel, she is said to play the harlot after them. To be a "lover" of Yahweh involves awesome surrender, not a vague emotional, mystical response.

Tomback, Richard S. (Brooklyn, NY) "Psalm 23:2 reconsidered." *Journal of Northwest Semitic Languages*, 1982, 10, 93-96.

Demonstrates the unique relationship between the biblical descriptions of "peace" as portrayed by the prophets Isaiah and Ezekiel and the corresponding designation of "green fields" and "safe pastures" in Sumero-Babylonian literature to characterize "good" as opposed to "bad" times.

Tov, Emanuel (Hebrew U., Jerusalem) "Some sequence differences between the MT and LXX and their ramifications for the literary criticism of the Bible." *Journal of Northwest Semitic Languages*, 1987, 13, 151-160.

In a number of places there are differences in sequence between the MT and LXX regarding one or more verses or chapters. Evaluates these sequence differences, in particular with their importance for the literary criticism of the Bible. Passages in Numbers, Joshua, 1 Samuel, 1 Kings, Jeremiah and Ezekiel are discussed. Concludes that these sequence differences between the MT and LXX relate to late additions whose position was not yet fixed when the archetypes of these two texts were written.

Tropper, Daniel (Gesher Foundation) "Ezekiel's role: an unconscious dimension in prophecy." *Tradition*, 1971, 12(1), 44-54.

Where other prophets experienced or participated in prophecy, Ezekiel alone lived prophecy. Ezekiel unconsciously played the role of God. God wanted Ezekiel to recognize and assimilate his opposing feelings toward Israel: affection and resentment. He caused Ezekiel to experience them both. The prophet suffered profound emotional and physical stress in the process. This was necessary because Ezekiel's task was to prepare Israel philosophically for the destruction of the Temple, and to guide them through their frustration after the fall. The message that God could love Israel at the same time that he administered punishment could only come from a prophet who had undergone Ezekiel's experiences.

Tsamriyon, Tsemach (Haifa, Israel) "Why did the kings disobey the prophets?" *Beth Mikra*, 1985, 101, 242-256.

Gives the reasons why Saul, Ahaz and Zedekiah disobeyed the instructions of the prophets. Saul wished to fulfill the word of God and distinguished between that and what appeared to be Samuel's personal view. Zedekiah violated the covenant with the Babylonian king and was denounced by Ezekiel in chap. 17, because he did not see it as a covenant between equals but one imposed upon him. Ahaz's reasons were pragmatic, and he accepted Assyrian vassalship. (Hebrew)

Tur-sinai, N. H. "The double dating of Ezekiel 11-3." *Bulletin of the Israel Exploration Society*, 1959, 23, 5-7.

The chronological difficulties of this double date have been recognized by ancient and modern commentators, but no satisfactory solution has been found for them. Besides the clear dating given by a redactor, mentioning the prophet in the third person singular: "In the fifth day of the month which was the fifth year of king Jehoiachin's captivity, the word of the Lord came unto Ezekiel" etc., fitting in with the other dates given by the prophet in the continuation of the book (viii, 1; xx, 1; xxiv, 1; xxvii, 1; xxix, 1 etc., "the sixth, seventh, ninth, tenth, eleventh year" etc.), the prophet here uses himself another quite different dating: "Now it came to Pass in the thirtieth year, in the fourth (month) in the fifth day of the month". The absurdities of the use of a different era, without any explanation leads to the conclusion that what has been taken by a copyist to mean "in the thirtieth year", bsl's'm snh, must have read originally bslm snh "when a year was completed", this year coming after an event recorded before in the prophet's autobiography. The redactor of the book added vv. 2-3: "This (the year then completed) was the fifth year of king Jehoiachin's captivity . . .", using, naturally, the same kind of dating chosen by the prophet himself throughout his book. It can easily be understood how a copyist who had before him at the beginning of the book the words "and it was bswlm bns in the fourth month in the fifth day of the month" understood the word in question as a numeral bslm assuming that another s had been omitted, since the two words both contain this letter.

Van Leeuwen, C. (Ermelo-Utrecht) "De oud testamentische profeten in het onderzoek van de laatste tien jaar (research in the old testament prophets during the last ten years)." *Nederlands Theologisch Tijdschrift*, 1973, 27(4), 289-319.

An extensive bibliography is given on the following subjects: General literature on the prophets; texts and versions; prophecy of Israel compared to prophecy elsewhere, especially in Mari; symbolism, miracles, magic, visions, calling and authority of prophets; prophet and cult; ancient traditions among the prophets; prophecy and wisdom; prophet and history; politics and society;

patterns, genres, motifs; eschatology; tradition; Isaiah; Jeremiah; Ezekiel. The remainder of the bibliography will be given in a subsequent article.

van der Horst, Pieter W. (Fac. of Theol., St. U., Utrecht, Netherlands) "Moses' throne vision in Ezekiel the dramatist." *Journal of Jewish Studies*, 1983, 34(1), 21-29.

Examines "Moses' Throne Vision" in Ezekiel's Exagoge. Moses' merkavah-vision does not have classical antecedents. Moses envisions only God's throne. Moses is to sit on this throne. This scene is unique in early Jewish literature implying a deification of Moses Philo supports this concept. This is the origin of Metatron, a vice-regent of God. The seeming discrepancy is due to two different merged traditions about Moses: (1) as king of the universe; (2) as great prophet

Van der Horst, P. W. (Bilthoven) "De joodse tonellschrijver ezechiël." *Nederlands Theologisch Tijdschrift*, 1982, 36(2), 97-112.

A quarter of Ezekiel the Traaedian's Exagoge (Exodus) has survived; our most important source for studying hellenistic tragedy, it is also the only extant ancient Jewish play; it was probably intended for actual performance. It follows the Septuagint of Exod 1-15 fairly faithfully but adds non-biblical traditions. Its most intriguing passage is Moses' dream (and its interpretation by his father-in-law), an early example of Merkabah mysticism, with a vision of the heavenly throne. Just as in 3 Enoch a divine role is given to Enoch, so in the dream (cf. Samaritan literature and Philo) God is active in this world only through Moses, his vice-regent over heaven and earth; we learn to know God only through Moses. This is important background for NT Christology (e.g., John). Also in the play: the phoenix as symbol of a new era. (Dutch)

Vanter, Bruce, (Kendrick Seminary) "Ezekiel and John." *Catholic Biblical Quarterly*, 1964, 26, 450-458.

What influence can be found in a comparison of the writings of Ezekiel with the Fourth Gospel Both writers exhibit parallelisms in style of writing, i.e. fondness for allegories and handling of prophecy. On the Son of Man theme John exhibits the closest parallels to Ezekiel. Ezekiel's conception of the prophetic office also sheds light on John's doctrine of the Paraclete. It is dependence upon Ezekiel that forms the transition to John's use of the Servant concept of Isaiah as applied to Jesus. Footnotes.

Vieweger, Dieter (Leipzig, E. Germany) "Die arbeit des jeremianischen schülerkreises am jeremiabuch und deren rezeption in der literarischen überlieferung der prophetenschrift ezechiëls (the work of the circle of pupils on the book of jeremiah and its reception in the literary transmission of the prophetic writings of Ezekiel)." *BZ*, 1988, 32(1), 15-34.

Attempts to show that the literary work of the circle of pupils around Jeremiah, who substantially participated in the collection, screening and inscription of his material, was taken up by the book of Ezekiel. Investigates whether some genuine properties of Jeremiah were transmitted directly by this circle to Ezekiel (or his circle). Thus it can be shown that there is evidence for a connection between the appearances of Jeremiah and Ezekiel, subsequently between their writings and the whole field of the origin of these books. (German)

Vogt, Ernst (Pontificio Inst. Biblico, Rome, Italy) "Die vier "gesichter" (panim) der keruben in ez (the four "faces" (panim) of the cherubim in Ezekiel)." *Biblica*, 1979, 60(3), 327-347.

The relevant texts using panim in descriptions of the cherubim in the book of Ezek (10:14; 1:7, 10; 41:18-19) indicate the prophet was not saying the creatures each had four "faces" of a man, a lion, an eagle, and an ox. Instead, he meant that each creature had "features" resembling these four beings. So the cherubim of the temple walls (chap. 41), the Debir (1 Kgs 6), and the heavenly throne chariots (chaps. 1 and 10) all had the form of sphinxes with two wings each. (German)

Walvoord, John F. "Social and economic aspects of the millennium" *Bibliotheca Sacra*, 1958, 115, 193-200.

Article in a series on the doctrine of the millennium. (See also Abst. Nos. 1:91, 296) Conjectures the social and economic aspects of the millennium as indicating a golden age in which the dreams of social reformists through the centuries will be realized, not through human effort but by the immediate presence and power of God and the righteous government of Christ. Citing passages in Zechariah 14 and Ezekiel 45, 47 and 48, indicates that many topographical changes will take place in the land of Palestine in connection with the establishment of the millennial reign of Christ.

Walvoord, John F. "Spiritual life in the millennium." *Bibliotheca Sacra*, 1958, 115, 97-108.

An article in a series of millennial studies. (see also Abst. Nos. I-91, 296, II:181.) An answer to the objection that the doctrine of a millennium is materialistic by pointing out that the glorious presence of Christ will make for a spiritual life evidenced by certain characteristics of righteousness, universal peace, joy and unusual manifestations of the power of the Holy Spirit. The problem of the temple, as envisioned in Ezekiel and the restoration of the sacrificial system is resolved in a concept of worship in which the sacrificial system takes on retrospective meaning, and commemorates the atoning work of Christ in an even more significant sense than does the Lord's Supper now, will be abolished in favor of these commemorative acts of worship.

Walvoord, John F. (Dallas Theol. Sem.) "Will Israel build a temple in Jerusalem?" *Bibliotheca Sacra*, 1968, 125(498), 99-106.

The question posed by this title has taken on new significance since the Arab-Israeli war of 1967. Premillennialists have understood the Bible to teach a national regathering of Israel and the erection of a literal temple. Historically note may be taken of the temples of Solomon, Zerubbabel, and Herod, which make plain the prominence of the temple in Jewish life. Account is taken of Matthew 24:1-2, 15; II Thessalonians 2:1-4; and Revelation 13 as they support the idea of a future temple. The sacrifices offered in this temple are not to be confused with the sacrifices mentioned in conjunction with the millennial temple of Ezekiel 40-48.

Wasserstein, Abraham (Hebrew U., Jerusalem) "A rabbinic midrash as a source of Origen's homily on Ezekiel." *Tarbiz*, 1977, 46(3/4), 317-318.

By an examination of both content and idiom, identifies a midrashic exegesis of the rabbis as the source of a passage in Origen. The midrashic source itself is dated as being not later than the first half of the 3rd cent. (Hebrew)

Whitcomb, John C. (Grace Theol. Sem.) "Christ's atonement and animal sacrifices in Israel." *Grace Theological Journal*, 1985, 6(2), 201-217.

The future function of the millennial temple (Ezekiel 40-48) has long been problematic for dispensationalists in view of the finished theocratic purpose of OT sacrifices. This purpose was functionally distinct from that of the redemptive work of Christ. Millennial sacrifices will not simply memorialize Christ's redemption but will primarily function in restoring theocratic harmony. The differences between the Old Covenant stipulations and those of Ezekiel 40-48 can be accounted for in terms of this solution.

Wilson, Robert R. (New Haven) "An interpretation of Ezekiel's dumbness." *Vetus Testamentum*, 1972, 22(1), 91-104.

As they stand the passages speaking of Ezekiel's dumbness (3:22-27, 24:25-27, 33 21-22) would have the prophet speechless for seven years, from immediately after his call until the fall of Jerusalem. This seems to contradict almost everything else in the first part of the book. The meaning of his dumbness hinges on the word *mokiah* which here as else-where refers to the work of a legal advocate. Ezekiel was dumb in the sense that he could not plead Judah's case before God.

Wilson, Robert R. (Yale Div. Sch.) "Prophecy in crisis: the call of Ezekiel." *Interpretation*, 1984, 38(2), 117-130.

Examines the material in Ezek 1-3, including Ezekiel's throne vision (1:4-28) and prophetic commission (2:1-3:15). States the kind of problems faced and steps taken in attempting to understand Ezekiel. Describes Ezekiel's domination by God, conception of the divine authority of his message as God's word, and the people's rejection of his prophetic activity. Mentions critical issues in the watchman's call and dumbness (3:16-27), the account of Ezekiel's second call. Discusses what was involved in Ezekiel's dumbness when he continued to prophesy during that period. Discusses the impact upon the Book of Ezekiel of the modification by Ezekiel and his disciples of Israel's traditional priestly theology to account for Israel's new political, social, and religious situation.

Woudstra, M. H. (Calvin Theol. Sem.) "Edom and Israel in Ezekiel." *Calvin Theological Journal*, 1968, 3(1), 21-35.

Throughout the centuries the biblical story of the conflict between Jacob and Esau (Edom) has occupied the thinking of both Christians and Jews. Ezekiel underscores the fact that a prominent reason for judgment on nations lies in their attitude toward the people and the city of God. In this respect Edom functions in prophecy as the Quintessence of heathenism. Edom's punishment is described in vivid terms; it is intended that Edom and the nations should know that God is Yahweh. By this all nations should learn that to reject and hate God's truth is to come to desolation.

Woudstra, Marten H. (Calvin Theol. Sem.) "The everlasting covenant in Ezekiel 16:59-63." *Calvin Theological Journal*, 6(1), 22-48.

Discusses the salient points of the prophecy of the everlasting covenant in Ezek. 16:59-63 in the light of recent exegetical opinion. The teaching of the covenant, though always in danger of being perverted into a source of false security, is nevertheless the very backbone of the gospel which the world today so sorely needs. Hopes to provide a new impetus to a truly evangelical approach to the problems of our time.

Yamazaki, Toru (Doshisha U., Kyoto) "The idea of repentance in the book of Ezekiel. St. Chr." *Studies in the Christian Religion*, 1958, 30, 23-28.

The Book of Ezekiel starts with a description of the Kapporeth, the throne of Yahweh, and concludes with the Temple as the manifestation of His holiness in order that the Israelites may come to real repentance. Repentance is to return to Yahweh. It is the requirement and commandment presented by God to men; and, at the same time, it is the promise given from God.

York, Anthony D. (U. Leeds) "Ezekiel i: inaugural and restoration visions?" *Vetus Testamentum*, 1977, 27(1), 82-98.

Gives a new survey of interpretations of Ezekiel's "thirtieth year", including emendations, retentions with various termini ad quem, and dismissals of the problem. Sets forth the hypothesis that the vision of restoration featuring kerubim originally introduced the book, followed by the inaugural vision with the hayyoth. Because they were similar they became fused. Later the prophecy of restoration was transposed to its present place (chapter 43), but the introduction and what remained of the vision stayed in chapter 1. The terminus ad quem is the date of captivity, 597 BC, and thus the thirtieth year climaxes Ezekiel's prophecy in 567.

Zimmerli, Walther (U. Gottingen, Germany) "Vom prophet-enwort zum prophetenbuch (from prophetic word to prophetic book)." *Theologische Literaturzeitung*, 1979, 104(7), 481-496.

Within the prophetic books themselves one sees the process of making oral words written to gain a hearing, to actualize the word, or to allow a third person to read the word to the people. By Ezekiel's time writing has become a form of prophecy. Likewise the prophetic works show the process of the reinterpretation of prophetic sayings by the prophets themselves and the red actors of their works so that the word of God may come to speech in a new age. They thus serve as a hermeneutical tool for our age. (German)

Zimmerli, Walter (U. of Gottingen) "The message of the prophet Ezekiel." *Interpretation*, 1969, 23 (2), 131-157.

Accepts the book's assertions about the time and place of the prophet's proclamation. The prophet's words have been collected, transmitted, supplemented, and edited by later disciples. Describes similarities to both preliterate and classical literary prophecy. Ezekiel proclaimed his message in both words and symbolic acts. He presented words of doom (1-24), about surrounding nations (25-32), and of salvation (33-48). He described Israel as radically corrupt from her origin on, having no righteousness that God would approve. Yahweh's actions in judgment ate to reveal his lordship. After Jerusalem destruction, Ezekiel proclaimed a new future for Israel, i. e. a new homecoming described as an awakening from death. His future hope led him to call Israel to present obedience of Yahweh.

Zimmerli, Walther (Gottingen) "Planungen fur den wiederaufbau nach der katastrophe von 587 (plans for the restoration after the catastrophe of 587)" *Vetus Testamentum*, 1968, 18(2), 229-255.

Analyses the prophecy of Ezekiel, especially chapters 40-48, with regard to its views concerning the future of Judah after the exile. (German)

Zimmerli, Walther. "Deutero-ezechiel? (Deutero-Ezekiel?)." *Zeitschrift für die Alttestamentliche Wissenschaft*, 1972, 84(4), 501-516.

The thesis that the passages Ezek. 18, 33:1-20 (3:17-21) as well as 14:1-11, 22:1-16 which are built around already coined series of laws, are to be ascribed to a Deutero-Ezekiel who is to be placed in the post-exilic period, does not do sufficient justice to what can be recognized both here and in related passages of Ezek. of the immediate contemporary situation. The quotations 18:2, 33:10, 37:11 indicate the deep despair immediately after the catastrophe of 587. Ezekiel's preaching, which before 587 concentrated with ever increasing seriousness on the announcement of the fall of Jerusalem, changes after 587 under the shadow of the promise of a new future to the specifically developed cry for repentance. The second commissioning to an office, 33:1-9(3:17-21), shows in its reflection on the area of responsibility of the prophet a close relationship to the words of the first charge (2:5, 7; 3:11). An emphasis in the style of the school on the didactic instruction to repent cannot be overlooked. (German)