

## ANNOTATED BIBLIOGRAPHY ON EZRA

Abe, G. O. (1988) "The Community of God and Its Mission in the Old Testament *Africa Theological J* 17(2):150-161.

Of the 4-stage salvation history of Israel (Exodus, Covenant at Sinai, exile, servant role to the world) special attention is devoted here to the third and fourth. The exile caused the emergence of the particularistic school of Ezra and the universalistic school of Deutero-Isaiah, but Israel failed to achieve the purpose of her election. Concludes with the challenge that all should unite in evangelizing Africa for Christ.

Ackroyd, Peter R. (1967) "HISTORY AND THEOLOGY IN THE WRITINGS OF THE CHRONICLER. *Concordia Theological Monthly* 38(8):501–515.

The Chronicler, coming from Ezra, sums up the whole of the previous history and seeks to understand it theologically. Thus he uses the historical materials for theological purposes so that a dehistoricization may be spoken of.

Ackroyd, Peter R. (1977) "THE CHRONICLER AS EXEGETE. *J for the Study of the Old Testament* 2:2–32.

Examines 1 Chron. 10 (Saul), 1 Chron. 32:24,33 (Hezekiah), and Ezra 7–10, Neh. 8–10 (Ezra) to trace some aspects of the Chronicler's editing and exegetical methodology, and appraises similar studies by T. Willi and R. Mosis. The Chronicler is a conciliator between different groups and interests, and may be seen as the first OT theologian. His exegesis of earlier material provides a harmonization, but one that appreciates the richness and diversity of OT religious tradition.

Ackroyd, Peter R. (1973) "THE THEOLOGY OF THE CHRONICLER. *Lexington Theological Quarterly* 8(4):101–116.

The work of the post-exilic Chronicler—1 and 2 Chron., Ezra and Neh.—is shown not to be a historical narrative but an interpretive work, intended to reveal the meaning for the readers of events recorded or otherwise known by them. Four aspects are given particular attention: (1) the interweaving of P and D strands of thought; (2) the centrality of the David material; (3) the significance of the emphasis on David and the parallels between Jews and Samaritans, and (4) the claim to absoluteness.

Ackroyd, Peter R. (1988) "Chronicles-Ezra-Nehemiah: The Concept of Unity. *Zeitschrift für die Alttestamentliche Wissenschaft* 100(Suppl.):189–201.

Attempts to indicate the factors involved in the debate about unity or disunity in Chronicles-Ezra-Nehemiah, and the questions which need to be formulated if a realistic understanding is to be obtained of a group of biblical books which are not intended to cohere. What is meant by "unity" in the case of a biblical book or sequence of books? Originally presented to the Chronicles, Ezra, Nehemiah Group of the Society of Biblical Literature in 1986 as part of a symposium with Sara Japhet and Baruch Halpern.

Ahroni, Reuben (1980) "WHY DID ESAU SPURN THE BIRTHRIGHT? A STUDY IN BIBLICAL INTERPRETATION. *Judaism* 29(3):323–331.

Ibn Ezra proposed that Esau readily sold his right as the first-born for a simple meal because his father Isaac was poor and consequently any inheritance for his first-born would be minimal. That Isaac was poor is reflected in Jacob's poverty (Gen 28:20; 32:11) as well as the meal of venison which seems to be an exceptional event—but something a rich man would eat daily (Gen 27:3). Though the text explicitly affirms that Isaac was rich (Gen 25:5; 26:12–14), Ibn Ezra anticipated modern scholarship by affirming that the events of Gen 26 occur before parts of Gen 25, and Isaac may have lost the wealth which he inherited from Abraham.

Aloni, Joel. (1980) "THE RETURNING EXULTANTS UNDER ZERUBABEL AND THEIR RELATIONS WITH THE SAMARITANS. *Shnaton* 4:27–61.

The extreme isolationism characteristic of Ezra and Nehemiah has been wrongly associated with Zerubabel and the people who returned with him to Jerusalem. An evaluation of the data shows that the period of the return was one of activist universalism, propagated by Deutero- (or Trito-) Isaiah and Zechariah. There was active cooperation between the returning Jews and the Samaritans. It was only at the beginning of the 5th cent., when the adverse effects of these precepts became apparent, such as the spread of intermarriages, that the opposing view began to gain ground, finally becoming prominent in Ezra's time, when strict measures were taken to separate "the holy seed" from the people of the land. (Hebrew)

ANDERSON, F. I. (1958) "WHO BUILT THE SECOND TEMPLE? *Australian Biblical Review* 6:3–35.

An examination of the sources concerning post-exilic Judah, particularly regarding the building of the second temple: Ezra 1–6, I Esdras 1–7, Haggai, Zechariah, and the later chapters of Isaiah. Considers the meaning of the language regarding the condition of the temple in the reign of Darius and the social structure of post-exilic Judah. Concludes that on the basis of the evidence it was not necessary that an entirely new temple be rebuilt, but the ruins of the old structure needed only to be repaired; and that the source material reflects the plainness of the second temple compared with the glory of Solomon's.

AVIGAD, N. (1957) "A NEW CLASS OF YEHUD STAMPS. *Israel Exploration J* 7:146–153.

A sherd bearing a stamp-seal impression found by Dr. K. Kenyon at Jericho has lately been published by P. C. Hammond (see abst. no. 105). The inscription is read by Hammond as follows: S G N D / ' W R Y W The purpose of this article is to suggest a new reading of the first line of the seal as follows: Y H W D / ' W R Y W Yehud/Urio Yehud, the Aramaic form of Hebrew Yehudah (Judah), was the official name of the province of Judea under Persian rule. The Urio of this seal is identified with Uriah the priest of the book of Ezra, and with Uriah the son of Haqqos mentioned in Nehemiah. In evaluating the seal impression, the author regards it as representing a new, hitherto unknown class of Yehud stamps.

Avishur, Isaac. (1980) "'WeKILYOTAY 'ESTONAN" (Ps 73:21). *Leshonenu* 44(3):263–267.

On the basis of Ugaritic *yky wysnn* a biblical root *snn* is recognized, having the meaning 'cry, lament'. Medieval Hebrew poets, Alharizi and Abraham ibn Ezra, used the root with this meaning. (Hebrew)

Bar-Magen, M. (1980) "THE WORD NA' IN THE BIBLE. *Beth Mikra* 25(81):163–171.

The particle *na'* appears about 400 times in the Hebrew Bible. Traditional commentators explained it as meaning "please" (Rashi) or "now" (Saadia Gaon, Ibn Ezra). An analysis of the context does not bear this out. There are phonetic reasons for a nasal consonant (n) to lengthen the preceding word. It generally follows a guttural or one of the l/m/n/r consonants. The lengthening calls attention to what preceded and gives it emphasis. (Hebrew)

Bartal, Aryeh (1979) "AGAIN—WHO WAS SHESH-BAZZAR? *Beth Mikra* 24(79):357–369.

Reviews the various views on the meaning or identity of the name title or name Sheshbazzar in Ezra 1. Agrees with Josephus and the Apocryphal Ezra that Sheshbazzar is to be identified with Zerubabel. The different names are a function of the nature of the source. Internal Jewish sources use the name Zerubabel, while external, royal sources use Sheshbazzar. The messianic ferment around the personality of Zerubabel was connected with his "internal" name. (Hebrew)

BARTLETT, J. R. (1968) "ZADOK AND HIS SUCCESSORS AT JERUSALEM. *J of Theological Studies* 19(1):1–18.

Examines the assumption that the office of leading priest in the Jerusalem temple from the time of David onwards was held only by direct descendants of Zadok. Concludes that from Zadok to the Exile they were appointed by the king. Shows evidence of the struggle for the office between the Zadok and the Aaronic family. Includes a genealogical table listing the Jerusalem priests as they appear in Chronicles, Ezra, Nehemiah, and I and II Esdras.

Beale, Gregory K. (1983) "THE PROBLEM OF THE MAN FROM THE SEA IN IV EZRA 13 AND ITS RELATION TO THE MESSIANIC CONCEPT IN JOHN'S APOCALYPSE. *Novum Testamentum* 25(2):182–188.

4 Ezra 13 takes its picture of the man from the sea, not from myth, but from Dan 7, combining vv. 2–3 with v. 13. It is a type of midrashic ironic parody: the sea (chaos) through which the beast of Daniel tries to subvert God (7:2–3) will be the means God uses to bring his Messiah (7:13). Similar ironic intentions may appear in Rev 4:6 and 5:6–7, in which the lamb stands on the sea and has seven horns, similar to the beast of Dan 7.

Beckwith, Roger T. (1982) "THE PRE-HISTORY AND RELATIONSHIPS OF THE PHARISEES, SADDUCEES AND ESSENES: A TENTATIVE RECONSTRUCTION. *Revue de Qumran* 11(1):3–46.

Last article in a series of four. The antecedents of the schools of the Pharisees, Sadducees and Essenes need to be sought in a period before the Hellenizing crisis of 175 BC. It was the Pharisees who were the true traditionalists with the masses on their side. Four eras can be identified from Ezra to the Maccabees: (1) the era of separation to the law: Ezra and the scribes; (2) the era of lay revival: proto-Pharisaism; (3) the era of priestly reform: proto-Sadduceeism and proto-Essenism; and (4) the era of conflict against Hellenism and among the schools.

Ben-Dov, M. (1982) "THE EZRA SYNAGOGUE IN CAIRO. *Qadmoniot* 15(1):33–39.

Discusses the history, traditions, architecture and design of the ancient synagogue. (Hebrew)

BEN-MENACHEM, N., (1958) "STUDIES IN THE COMMENTARIES OF ABRAHAM IBN EZRA. *Tarbiz* 27:508–520.

In the first part of this article reference is made to passages from Ibn Ezra's commentary on the Pentateuch cited by early authorities but not extant today. The second part discusses 23 obscure passages in Ibn Ezra's commentary with the help of early MSS and early printed editions. Some of the obscure passages are clarified by reference to other contexts in Ibn Ezra's commentary.

Bergen, Theodore A. (1989) "The "People Coming from the East" in 5 Ezra 1:38 *Journal of Biblical Literature* 108(4):675-683.

The chief theme of 5 Ezra is the people coming from the East to replace God's former people. Although there is no overtly Christian language in 5 Ezra, its similarities to early Christian literature suggest that it was a Christian writing. However, it is clear from parallels in the Hebrew Bible and other Jewish literature that the idealized picture of the people coming from the East arose in a Jewish context. There seems to be not simply a borrowing of this idea of idealized exiles returning to Israel, but a thorough reinterpretation of it.

Bergman, Marvin (1989) "Destiny, Virtue, and Piety: Variations on a Thanksgiving Theme *Fides et Historia* 21(3):18-37.

Examines sermons in 1793 by Ezra Stiles, John Witherspoon, and Devereux Jarratt to discover the role America's religious leaders envisioned for religion in the new nation. All three rejected both past formulations of religion's role in American life and the suggestion for the future that religion be irrelevant to the public order. With significant variants in the forms of their vision, each saw the new nation's future dependent upon vital religious life within it.

Bergmeier, Roland (1982) "ALTES UND NEUES ZUR "SONNENFRAU AM HIMMEL (APK 12)". *Zeitschrift für die Neutestamentliche Wissenschaft* 73(1/2):97–109.

The woman of Rev 12:1–7 is a Jewish apocalyptic version of the Isis myth, for Isis (1) flees a dragon, (2) has a male child, (3) rules (= stands on a globe = the moon), and (4) is related to the sun. This is a barely Christianized (with the exception of v. 11) use of the myth similar to that found in 4 Ezra 9. (German)

Betlyon, John Wilson (1986) "The Provincial Government of Persian Period Judea and the Yehud Coins. *J of Biblical Literature* 105(4):633–642.

Although the history of Judea and Samaria in the late Persian Period is still largely unknown, and scholars propose different solutions to questions of chronology for Ezra and Nehemiah and reconstruct the history of the 5th and 4th cents. BCE without agreement, Mildenburg's study of the Yehud coins and other new chronological studies suggest that Judea may have participated in two revolts against the central Persian government. S suggests a revision of Mildenburg's chronological scheme.

Blenkinsopp, Joseph (1987) "The Mission of Udjahorresnet and Those of Ezra and Nehemiah *Journal of Biblical Literature* 106(3):409-421.

The autobiographical inscription of the Egyptian notable Udjahorresnet was written on a naophorous statue of green basalt. Asks whether this inscription can help to contextualize historically the missions of Ezra and Nehemiah, especially with reference to Persian imperial policy. Notes certain formal similarities with the personal memoir of Nehemiah. The two goals of Ezra's mission correspond to the two phases of Udjahorresnet's activity: the restoration of the cult at the national and dynastic shrine of Sais; and the reorganization of judicial institutions, for which the smooth functioning of the Houses of Life was a necessary precondition. Comparison with Udjahorresnet's inscription may help to clarify some aspects of the literary character of these memoirs and to situate the events described in them more precisely against the background of Persian imperial policy.

BLOCH, JOSHUA. (1958) "THE EZRA APOCALYPSE WAS IT WRITTEN IN HEBREW, GREEK OR ARAMAIC? *Jewish Quarterly Review* 48:279.

A presentation of evidence to show that the original of the Ezra Apocalypse was not written in Greek, but in Hebrew or Aramaic, more likely the latter.

Bossmann, David (1979) "EZRA'S MARRIAGE REFORM: ISRAEL REDEFINED. *Biblical Theology Bulletin* 9(1):32–38.

Considers the creative interpretation of Jewish traditions in the post-exilic period. For many this is the beginning of Judaism when a new understanding of the law of Moses grew out of the experience of separation from the land. The study of the legislation against intermarriage is presented as a paradigm for what happened in the period of Ezra as well as the later rabbinic hermeneutics. Ezra recognizes that the land is no longer "holy" but rather the holiness resides in the people themselves. His reform is to help the people to become aware of their personal holiness as they have been separated from their "holy land."

Breech, Earl (1973) "THESE FRAGMENTS I HAVE SHORED AGAINST MY RUINS: THE FORM AND FUNCTION OF 4 EZRA. *J of Biblical Literature* 92(2):267–274.

The structure and meaning of 4 Ezra as a literary composition is what may be called the pattern of consolation. The form of the work is constituted by the narrative of Ezra's (not the author's) movement from distress to consolation, from distress occasioned by the destruction of Jerusalem to consolation by the Most High himself, who reveals to the prophet, in dream visions, his end-time plans. The form of the work is determined by its function as an act of invocation, referral, and waiting. To achieve this, the author constructs a literary whole which moves perpetually from distress to consolation.

Brenner, Athalia (1984) "FOREIGN WOMEN IN THE BIBLE. *Beth Mikra* 100:179–185.

The biblical attitude to women from the outside varies. The Patriarchal narratives look askance at a woman outside of the cultural-religious milieu. An insecure minority, not accepted by the surrounding people cannot tolerate women from the outside. This motivates the brothers of Dinah, not the insult to their sister. Endogamy is later accepted in Israel, until the time of Hosea, when prophets denounce it vigorously. Ezra and Nehemiah act to prevent the very common endogamy. Positive types of women from the outside are Tamar, Rahab, and Yael. Negative types are the foreign woman of Proverbs and Samson's wives. The woman who would not give up her ethnic religious connections was seen as a danger. (Hebrew)

BROCK, S. P. (1969) "NOTES ON SOME TEXTS IN THE MINGANA COLLECTION. *J of Semitic Studies* 14(2):205–226.

Descriptive statements intended to supplement Mingana's catalogs. Deals with various Syriac texts; and also includes three fragments, one Greek, one Arabic palimpsest over Armenian, and one Arabic over Greek. Mainly treats textual matters, and considers also a translation of some material from Apollonius of Tyana. Discusses texts of Ahiqar, Clement, the Vision of Ezra, Letters of Lentulus and Pilate, Barhebraeus, and others.

BROWN, RAYMOND E. (1958) "THE PRE-CHRISTIAN SEMITIC CONCEPT OF "MYSTERY". *Catholic Biblical Quarterly* 20:417–443.

A prolegomenon to the study of the Pauline term *Mysterion*, dealing with the term and the idea in the OT (both in its pre-exilic origins and its post-exilic development); the pseudepigraphical books of Enoch, 2 and 3 Baruch and 4 Ezra; and the Qumran literature. The meaning of the term roots in the Hebrew *so'd*, which referred to the heavenly council in the Palace of Yahweh. While it encompasses a wide variety of meanings, only rarely does the term actually refer to Greek mystery religions or vocabulary.

Burggraff, Wayne A. (1988) "Ezra 8: An Example of Leadership. *Calvary Baptist Theol J* 4(1):43–60.

From the personal life of this prophet (Ezra 7–10) several principles of character are relevant to a pastor-leader today. He was resolute, responsible, compassionate, devoted. He had commendable plans, preparation, priorities, and persistence. He showed a balance of stewardship and cooperation, following the Word of God and wisdom.

Cammann, Schuyler (1969) "ISLAMIC AND INDIAN MAGIC SQUARES. PART II. *History of Religions* 8(4):271–299.

The ways in which Islamic magic squares were made and the subtle relationships of the numbers conveyed complex religious meanings. The same was true of the magic squares in medieval India. But as the symbolism of the latter was dictated by ideas and beliefs from Indian thought and the Hindu religion, the squares themselves were inevitably different in form and often in their basic construction from those that were made and used by the ancient Chinese or the people of the Islamic nations. The Indians' interest in magic squares probably began when they learned about the Chinese Lo-Shu square of three. They could have obtained this from Hindu merchants or Buddhist missionaries returning from China or Chinese Buddhist missionaries coming to India. The earliest numerical magic square in Europe was the magic square of three discussed in the early twelfth century by Abraham ibn Ezra of Toledo.

CARMIGNAC, JEAN (1966) "UN ARAMAÏSME BIBLIQUE ET QUMRANIEN: L'INFINITIF PLACE APRES SON COMPLÈMENT D'OBJET (An Aramaism Common to the Bible and Qumran: The Position of the Infinitive after Its Object). *Revue de Qumran* 5(20):503–520.

In the study of the War Scro II IX, 1 and XVI, 8, translators have had difficulty with the syntax of *ydm*, "hands." I have adopted J. van der Ploeg's analysis of the noun as the object of the following infinitive. A survey of usage in five Semitic languages, concentrating on Hebrew and Aramaic in the Bible and at Qumran, leads to these conclusions: (1) the construction is not peculiar to poetry; (2) it is rare in western Aramaic (Sfire, Qumran, Murabba'at) but favored in eastern Aramaic (Elephantine, Ezra, Daniel); (3) it is rare in Hebrew (17 times in the OT); and (4) the 8 instances in Qumran Hebrew appear to be in works attributed to the Teacher of Righteousness. (French)

Chazon, E. G. (1985) "Moses: Struggle for His Soul: A Prototype for the Testament of Abraham, the Greek Apocalypse of Ezra, and the Apocalypse of Sedrach. *Second Century* 86, 5(3):151–164.

There are several portrayals of Moses' struggle with the angel of death to prevent his death and Moses' eventual surrender of his life to God. Moses' struggle against death provides a prototype for Abraham's death in these documents. Delineates the forms of the legend about Moses' death and shows how this Moses material influenced the stories about Abraham and Ezra in the Testament of Abraham, the Greek Apocalypse of Ezra and the Apocalypse of Sedrach.

Clark, Ernest G. (1986) "The Ketib/Qere in the Aramaic Portions of Ezra and Daniel. *Vetus Testamentum* 36(4):406–422.

Modifies the classification of Ketib/Qere in biblical Aramaic proposed by James Barr to two major categories, orthography and morphology. Some instances indicated deliberate editorial change, other likely language change or even transmission error. The Tiberian Masoretes were in possession of a received fixed reading tradition as well as a received consonantal text. The Qere at times preserves the former. The reading tradition is in a dialect related to Palestinian Aramaic.

Cogan, Mordechai (1979) "THE MEN OF NEBO—REPATRIATED REUBENITES. *Israel Exploration J* 29(1):37–39.

The city-name Nebo in the "Golah-List" (Ezra 2:29; Neh 7:33) has consistently been identified with Benjaminite Nob, north of Jerusalem. Evidence indicates, however, that this name is of the Trans-jordanian Nebo. The returning Neboites may have been exiled either by the Assyrians or by the Babylonians. Probably from the tribe of Reuben, they may have been the source of the information on Trans-jordanian tribal history that was not available to the Chronicler from the canonical books of Samuel and Kings. DDo

Cogan, Mordechai (1988) "For We, Like You, Worship Your God: Three Biblical Portrayals of Samaritan Origins. *Vetus Testamentum* 38(3):286–292.

Each of the three biblical portrayals of Samaritan origins is a partisan view, but in different ways. 2 Kgs 17:24–33 is best associated with the Deuteronomistic circles which edited the books of Kings before the newcomers had totally assimilated Israelite cultic norms. Ezra 4:1–5 is from the Golah community opposed to all contact with foreigners, even if they do worship the God of Israel. 2 Chronicles 30 counts the residents of the north as most assuredly Israelite, if they return wholeheartedly to the Lord. It is therefore necessary to consider extra-biblical sources.

Cohen, Shaye J. D. (1985) "THE MATRILINEAL PRINCIPLE IN HISTORICAL PERSPECTIVE. *Judaism* 34(1):5–13.

2nd cent. Rabbinic law today still recognizes two-halves of the Matrilineal Principle (status of mixed marriage offspring follows that of its mother). The central Rabbinic texts for each half are: (1) Qiddushin 3:12 for a Jewish father and a gentile mother; while, (2) Yebamot 7:5 for a Jewish mother and a gentile father. Tracing the historicity of the Principle by examining the Bible, the era of Ezra, primitive times, rules on rape and intermarriage, paternity and motherhood, concludes with two suggested assumptions: (1) the principle is a 1st or 2nd cent. innovation, and (2) it was introduced with an influx of new ideas into Rabbinic Judaism. Part of a symposium on Patrilineal Descent

Cook, Joan E. (1988) "Ezra's Confession: Appeal to a Merciful God. *J for the Study of Pseudepigrapha* 3:89–100.

Ezra's confession (4 Ezra 8:20–36) is analyzed, noting its place within chapters 3–14, theological themes and its significance in the Judeo-Christian tradition. Ezra portrays people as needing God's mercy for salvation. The angel Uriel maintains that those who do not keep the law will be punished at the time of judgment. Due to the confession's preservation in Christian liturgical books, as well as the similar themes found in the Hebrew Bible and NT, concludes the text has theological significance throughout the Judeo-Christian tradition.

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Coote, Robert B. (1972) ""MW'D HT'NYT" IN 4Q171 (PESHER PSALM 37), FRAGMENTS 1–2, COL. II, LINE 9. *Revue de Qumran* 8(29):81–85.

The phrase mw'd ht'nyt has alternately been translated as "season of affliction," referring to the latter days, and "appointed time of fasting," meaning the Day of Atonement in the sectarian calendar. In double-entendre based on a twofold tradition for Ezra 9:5, both meanings were intended. The verb qbl also has a double meaning, "cry out" and "receive."

Cova, Gian Domenico (1985) "POPOLO E VITTORIA: L'USO DI HRY' E TRW'H IN GIOS 6. *Biblica* 66(2):221–240.

Paul Humbert's study of t'ru'ah, "shout," was strongly influenced by cultic and religio-historical studies. A new study of this term is needed in light of difficulties which exist in texts where the root r-w-ʿ is found. The correct starting place for such a study is Joshua 6, where teru'ah and the root r-w-ʿ have a structuring role. This and other relevant texts like Psalms 47 and Ezra show that r-w-ʿ has a theological, rather than a cultic, concern. (Italian)

Cross, Frank Moore (1975) "A RECONSTRUCTION OF THE JUDEAN RESTORATION. *J of Biblical Literature* 94(1):4–18.

Combining the books of Ezra, Nehemiah, 1 Esdras, and the Chronicles, reconstructs the era of the Judean restoration.

Dahl, Curtis (1974) "THE CLERGYMAN, THE HUSSY, AND OLD HICKORY: EZRA STILES ELY AND THE PEGGY EATON AFFAIR. *J of Presbyterian History* 52(2):137–155.

Ezra Stiles Ely, pastor of the Old Pine Street Presbyterian Church, Philadelphia, was a central figure in the social and political furor at the start of Andrew Jackson's first administration over Peggy Eaton, the wife of Jackson's Secretary of War. The scandal surrounding Mrs. Eaton, a woman of questionable reputation, caused the resignation of Jackson's cabinet and eventually determined the selection of his successor. Ely, a man who frequently found himself at the center of controversy, was a friend of Jackson. Upon hearing the rumors about Mrs. Eaton, Ely became involved in advising the President of their content. Ely's role intensified the scandal and ultimately proved harmful to Jackson.

Dane, Joseph (1986) "Meaningful Rhyme in the Hebrew Poetry of Spain. *Jewish Quarterly Review* 76(3):169–189.

Selects examples from Rabbi Moses Ibn Ezra to show that rhyme in the sacred Hebrew poetry of medieval Spain is a formal device, both to underline the message and to make it easier for the worshiper to memorize the poem.

Danna, Joseph (1985) "Dependence Upon the Patriarchs in the Poetry of Moses Ibn Ezra. *Beth Mikra* 103:514–522.

Surveys all references to the patriarchs in the poetry of Moses ibn Ezra. (Hebrew)

Davies, Paul E. (1967) "THE PROJECTION OF PREEXISTENCE. *Biblical Research* 12:28–36.

Surveys the idea of the preexistence of the soul in the OT, which yields only hints of the idea. The idea of preexistence begins to appear as personified Wisdom. The preexistence of souls is asserted in various ways in the writings of Philo, in the Assumption of Moses, in the Book of the Secrets of Enoch, in IV Ezra, but is notably absent in the Qumran literature. Paul (in Phil. 2:6–11 and elsewhere) and other NT writers assumed the acceptance of the idea of preexistence and make it an ethical and religious affirmation about Jesus, who himself may have laid the ground for subsequent ideas of his preexistence.

Derby, Josiah (1990) "Why Did God Want to Kill Moses? *Dor Le Dor*, 18(4):222–229.

Exod 4:24-26, are among the most mysterious and enigmatic verses in the Bible. Classic commentators Rashi, Ibn Ezra and Sforza leave more questions than answers with their interpretations. The same critique applies to the moderns U. Cassuto, S. R. Driver and the Interpreter's Bible. This incident taken in context with the preceding and succeeding events, may shed light on its meaning. Moses is the reluctant messenger of God, racked with doubt, apprehension and perhaps depression. Zipporah, his wife, was certainly aware of his emotions and feelings. Words alone would be powerless; only some meaningful, powerful act could make its impression upon Moses. So Zipporah performs the act of the covenant itself—she circumcises her son. Moses comes out of his depression and is able to continue his journey and proceed with his mission. MC

Desjardins, Michel (1985) "LAW IN 2 BARUCH AND 4 EZRA. *Studies in Religion/Sciences Religieuses* 14(1):25–37.

Few significant differences exist in the way Law functions in 2 Baruch and 4 Ezra. For both, the Law is a whole which is divinely provided, adherence to which guarantees eternal life and rejection of which leads to death. Differences in emphasis, however, must not be overlooked. 2 Baruch is more optimistic about the possibility of keeping the Law and focuses more on the future salvation for Israelites and punishment for the Gentiles. 4 Ezra believes that fulfillment of the Law is difficult. It emphasizes suffering for Israel, present and future.

Di Marco, Angelico (1976) "DER CHIASMUS IN DER BIBEL 2. TEIL. *Linguistica Biblica* 37:49–68.

Analyzes all cases of chiasmus which have been claimed by scholars. Part 2 covers Jonah to Malachi, Megilloth, Ezra to 2 Chronicles, and Job, Proverbs, as well as Judith, Sirach, and Wisdom. Combines short theoretical reflections with a listing of all proposed chiasms which have come to the attention of Di Marco. (German)

Doignon, Jean. (1987) "Deux approches de la Resurrection dans l'exegese d'Hilaire de Poitiers (Two Approaches to the Resurrection in the Exegesis of Hilary of Poitiers). *Recherches De Theologie Ancienne Et Medievale* 54:5–12.

The stumbling block-like character of the resurrection is a concern for Hilary already in his first work, In Mattheum. He senses two problems: (1) the seeming devaluation of the worth of present life for the sake of what is to come; (2) the apparent OT silence about the state of the raised person. He elaborates an ordo resurrectionis by intermeshing Gen 2:21–23 (the story of the creation of Eve) and Ezra 17 (the allegory of the dry bones). The Transfiguration (Matthew 17), with the witnessing of Moses and Elijah, serves, in turn, as a forma resurrectionis, which easily evolves into parenesis. (French)

Dumbrell, William J. (1986) "The Theological Intention of Ezra-Nehemiah. *Reformed Theological Review* 45(3):65–72.

Ezra and Nehemiah display more than petty sectional interests which divided the returned exiles. Rather, both books display policies which reflect the theological elements of post-exilic ideals. The ideals of the post-exilic period focused on the Temple, the Land and Jerusalem. Ezra was concerned with Temple and then Temple and Land, while Nehemiah focused on Jerusalem and Temple. Ultimately, we know that the returning exiles ended their experiment in disunity. Only Jesus, in a later day, could fulfill the theological hope of Ezra and Nehemiah.

Ehlert, Arnold D. (1971) "EARLY PERIODIZATION OF REDEMPTIVE HISTORY. *J of the Evangelical Theological Society* 14(2):95–102.

History written on Christian principles will be, among other things, periodized. It is divided into epochs and leads to a fulfillment. Many of the non-Jewish ancients also had time-dividing schemes with eras of different lengths. Jewish tradition in this respect, resting largely on the days of creation, is found in the Talmud, the Dead Sea Scrolls, and the Pseudepigrapha. The books of Enoch, IV Ezra, and the Syriac Baruch are especially helpful in understanding Jewish periodization of history. Early church fathers picked up the heptadic pattern of Judaism and placed the church age within it.

EICHHORST, WILLIAM R. (1969) "EZRA'S ETHICS ON INTERMARRIAGE AND DIVORCE. *Grace Theological J* 10(3):16–28.

Examines the ethical implications of Ezra's decision to require that mixed marriages between Jews and foreigners be broken up and summarizes the historical setting. Reasons for questioning Ezra's decision include (1) previous tolerance of intermarriage, (2) its breaking up established families, (3) its failure to eliminate the problem, (4) its unfairness to the wives, (5) lack of Mosaic sanction. Reasons for supporting Ezra's decision include (1) the need to correct violations of explicit OT prohibitions of intermarriage, (2) the threat of intermarriage to Israel's theocracy, (3) the guilt of religious leaders, (4) the seeking of God's will, (5) its enforcing the law's sovereignty. Ezra had to choose between what was easy and what was right. He chose to uphold the law, whatever the cost.

Ellison, H. L., (1981) "THE IMPORTANCE OF EZRA. *Evangelical Quarterly* 53(1):48–53.

Surveys various questions relating to the contributions of Ezra as "founder" of Judaism. Ezra's approach proclaimed the Torah greater than the Temple and its sacrifices, and that was probably the origin of the tensions between the Sadducees and the Pharisees. Ezra may have appointed (Ezra 7:23) the original members of the Great Synagogue, whose halakah contended with that of the priests and ultimately prevailed as Rabbinic and normative Judaism.

FALK, Z. W. (1962) "ENDOGAMY IN ISRAEL. *Tarbiz* 32:19–34.

Hebrew endogamy underwent various changes from the tribal age to the Talmud. Originally no opposition was felt towards the marriage of priest and laymen or freeman and slave. Even marriage to a foreigner was countenanced if the latter entered the cultic community. Only Canaanite and several surrounding nations were excluded. Moral objections to intermarriage begin with Solomon and the final step is taken by Ezra. Endogamy is a remnant of tribal society and is linked with ge'ulla. Thus the widow and daughter, as part of the estate, originally could be married by the new family head. It survived in the royal family practices. Num. 27 and 36 go farther than the Greeks in granting independence to the daughter. (Hebrew)

Fassberg, Steven E. (1989) "The Origin of the Ketib/Qere in the Aramaic Portions of Ezra and Daniel. *Vetus Testamentum* 39(1):1–12.

W. S. Morrow and E. G. Clarke (VT, 36(4):406–422) excluded relevant material in the larger context of Aramaic dialectology in their study of ketib/qere in Ezra and Daniel. Two qere categories they did not find in Palestinian Middle Aramaic, (1) pronominal suffixes on dual and masculine plural nouns and (2) participles of the class II-w/y, are Palestinian phenomena of that period, as shown in Targum Onqelos and other parallels.

Fensham, F. C. (1983) "Some Theological and Religious Aspects in Ezra and Nehemiah. *J of Northwest Semitic Languages* 11:59–68.

From a methodological viewpoint one could criticize the tendency in modern research to discuss the theology and religion of the post-exilic times as a whole without differentiating. We must grant that it is sometimes difficult to differentiate in Ezra-Nehemiah between earlier material and the editing and commentary of the Chronicler. But still some distinction can be made. This most important, because here we have the birth of Judaism with its roots reaching back to the Deuteronomist and earlier.

Ferch, Arthur J. (1977) "THE TWO AEONS AND THE MESSIAH IN PSEUDO-PHILO, 4 EZRA, AND 2 BARUCH. *Andrews University Semitic Studies* 15(2):135–151.

Attempts one segment of a study of orthodox, rabbinic Judaism (apocalyptic Pharisaism) of about 70 AD by concentrating attention on the dualism of the conception of the two aeons and the Messiah. These writings were written in a time of national catastrophe and despair assuring the readers that the disparity between God's promises and the realities of history would not persist. Israel and God's law would go on forever.

Fields, Weston W. (1980) "EARLY JEWISH AND MEDIEVAL INTERPRETATION OF THE SONG OF SONGS. *Grace Theological J* 1(2):221–231.

A study of Jewish literature on the Song of Songs shows that there is no allegorization of the book in the LXX,

Ben Sira, the book of Wisdom (of Solomon), Josephus, or 4 Ezra. It was not until later times (i.e. the times of the Talmud, Midrashim, and Targumim) that the allegorical method became the accepted method for interpreting this book. This shows that once an interpreter has capitulated to the tendency toward allegorical interpretation he can no longer be sure that he has understood what the composer of the song had intended.

Fleischer, Ezra (1983) "A LIST OF YEARLY HOLIDAYS IN A PIYYUT BY QILIRI. *Tarbiz* 52(2):223–272.

It is evident from Qiliri's poem that his community used to read the Torah according to an annual cycle, celebrate Simhat Torah on the sabbath after Shemini 'Azeret, and observe Rosh Hashana for two days. The latter custom is also mentioned by the Palestinian poet R. Pinhas birabbi Ya'aqov of Tiberias. (Hebrew)

Fleischer, Ezra. (1981) "A FRAGMENT FROM HIVI AL-BALKHI'S CRITICISM OF THE BIBLE. *Tarbiz* 51(1):49–57.

Publishes the first extant fragment of Hivi al-Balkhi's famous criticism of the Bible and the Jewish faith. (Hebrew)

Fleischer, Ezra. (1978) "INQUIRIES CONCERNING THE ORIGIN AND ETYMOLOGY OF SEVERAL TERMS IN MEDIEVAL HEBREW POETRY. *Tarbiz* 47(3/4):185–196.

Attempts to elucidate the background of the terms Qiqar, Pizmon, Gemar, Esteriata, and Hilluq. (Hebrew)

Fleischer, Ezra. (1980) "NEW LIGHT ON QILIRI. *Tarbiz*; 1981 50:282–302.

Discusses some of the intricate problems concerning Rabbi Eleazar birabbi Qilir, the foremost representative of the classical liturgical poets: (1) the various spellings and significance of the enigmatic word Qilir; (2) his puzzling custom of inserting several additional names into the acronym of his poems; (3) the enigmatic reference to his hometown as Qiryat Sepher. Further evidence is adduced to confirm that he lived in Palestine prior to the Arab conquest. In addition, a 10th cent. poem composed by one of his descendants is published for the first time. (Hebrew)

Fleischer, Ezra (1966) "THE READING OF THE PORTION "ASSER TE'ASSER" (Deut. 14:22). *Tarbiz* 36:116–155.

Basing himself on Piyyutim from the Genizah, the author proves that in the synagogues of Palestine, as well as those communities which adopted the Palestinian ritual, the Pentateuchal portion "Asser Te'asser" was read on the Festival Sabbaths of Passover and Tabernacles. The reading of this portion (Deut. 14:22ff.) was contrary to the accepted halacha recorded in the Talmud (Megilla 31a). (Hebrew)

Fleischer, Ezra (1968) ""THE GREAT NEW-MOON DAY." *Tarbiz* 37(3):265–278.

In addition to being the first month of the year, Nisan was also the "new year for kings and feasts" (R. H. I, 1). In at least some Palestinian communities, it was customary to conclude the special benediction of the Musaf prayer in the first day of Nisan with the closing formula: .... Who sanctifies Israel and the first of the days of the New Moon." The author publishes new material from the Genizah in which the first day of Nisan is referred to as "the great New-Moon day" and a special array of piyyutim for this festive occasion, including a most interesting version of the Qiddush over wine is included. (Hebrew)

Fleischer, Ezra (1966) "HAVDALAH SHIV'ATOT ACCORDING TO PALESTINIAN RITUAL. *Tel Aviv* 36(4):342–365.

The author has published three monumental Shiv'atot taken from Genizah manuscripts in which this exclusive Palestinian custom (the ancient Palestinian custom `to recite `the Havdalah as part of the "thanksgiving" benediction) is an outstanding feature. The material published herein also represents a contribution towards the

study of ancient piyyut, especially the genre known as "shiv'ata". (Hebrew)

Fleischer, Ezra (1974) "UNPUBLISHED POEMS BY RAV HAI GAON. *Jewish Quarterly Review* 65(1):1–17^^

Fleischer, Ezra. (1984) "LITERARY DOCUMENTS CONCERNING THE HISTORY OF THE GAONATE IN ERETZ-ISRAEL. *Zion* 49(4):375–400.

Publishes and analyzes three newly discovered Geniza fragments related to the history of the Palestinian Gaonate. (Hebrew)

Fleischer, Ezra. (1983) "Haduta–Hadutahu–Chedweta: Solving An Old Riddle. *Tarbiz* 53(1):71–96.

Publishes newly discovered Geniza manuscript T-S N.S. 243.199. This poem is remarkable for its apocalyptic character and possible relationship to Sefer Zerubavel. The signature makes clear that the poet's name was Hadutahu, not Haduta, and that this well-known poet is not to be identified with Chedweta, a common error in modern scholarship. (Hebrew)

FLEISCHER, EZRA (1968) "PIYYUTIM BY R. SOLOMON IBN GABIROL FROM A SERIES OF REHITIM IN THE–RITUAL OF THE DAY OF ATONEMENT. *Tarbiz* 38(2):136–160.

Reconstructs a series of piyyutim belonging to the genre of rehitim, which were originally designated by the poet for the ritual of the Day of Atonement. According to ancient examples, this series is based on a biblical passage (Pa. 15:2). Among over thirty piyyutim which formed the original series, the author reconstructs eighteen. Ibn Gabirol did not content himself with a single piyyut in the nature of the rehitim (i. e. a simple strophic structure approaching the litany) for each word from the biblical passage: side by side with each rehit, he composed one or two additional piyyutim, on the same biblical word. This represents a novel contribution of the Jewish poets in Spain. (Hebrew)

Freedman, R. David (1989) "The Father of Modern Biblical Scholarship *Journal of the Ancient Near Eastern Soc., Columbia U.* 19:31-38.

Spinoza is commonly held to be the "father of modern biblical scholarship." This view is based on his Tractatus Theologico-Politicus and the 20 points he listed showing that Ezra was the author of the Torah. These points were not original; his criticism of the Bible derived from the writings of the Moslem, Ibn Hazm, who lost the viziership of Granada to a Jew, Samuel Nagrela. Ibn Hazm's descriptions of Jews and Judaism were vicious. He was the first to teach that Moslems must accord no respect to the Bible. (Spinoza was clearly influenced by Ibn Hazm.)

Gardner, Ann E. (1986) "The Purpose and Date of I Esdras. *J of Jewish Studies* 37(1):18–27.

Contents that the purpose and date of I Esdras are closely related. The omission of certain material from Chronicles, Ezra and Nehemiah reflects the Maccabean crisis. The additions to I Esdras are also clarified if the purpose of the book was to comfort people living through the Maccabean crisis. I Esdras has a similarity to 2 Maccabees. It is unknown whether I Esdras circulated in its present form during the crisis itself.

Garfinkel, Yosef (1988) "Mls hkrsym in Phoenician Inscriptions from Cyprus, the qrsy in Arad, hkrsym in Egypt, and bny qrsy in the Bible. *J of Near Eastern Studies* 47(1):27–34.

The expression mls hkrsym occurs a number of times in 4th cent. BC Phoenician inscriptions discovered in Cyprus. It probably means "translator of the Kerosites." These Kerosites were evidently an ethnic group from Cyprus, possibly a subdivision of the Kittites. The group is first mentioned--together with the Kittites--in the Arad ostraca, in the 7th cent. BC. The name also occurs in Ezra 2:44 and Neh 7:47; and should be equated with the krsym in Phoenician inscriptions found in Egypt. DDo

Genack, Menachem (Union of Orthodox Jewish Congregations) (1990) "The First Blessing of the Day. *Tradition*, 25(2):54-57..

"Who gives the rooster (sekhvi) the understanding to distinguish between day and night." The word sekhvi in this blessing has a dual meaning, denoting both the rooster and the human heart. The Mishnah in Yoma tells us that the removal of the ash from the altar of the Temple by the priest was done at the time the rooster crowed. To the members of the Great Assembly, led by Ezra, who saw Jewish history entering an epoch of instability and darkness, the rooster heralded the streak of light in the distant historical firmament. MIK

GOLDENBERG, REUVEN (1968) "A DISPUTE BETWEEN S. D. LUZZATTO AND J. EICHENBAUM. *Tarbiz* 38(2):175–180.

Jacob Eichenbaum, a poet and mathematician, composed a logical explanation of these obscure passages in the *Yesod Mora* by Abraham Ibn Ezra. It differed with S. Luzzatto's interpretation. A public debate ensued. In spite of the fact that scholars concurred with the explanation of Eichenbaum, Luzzatto did not budge from his original opinion. Eichenbaum prepared a new copy of the article in which he directed harsh words against Luzzatto. It was never published. It is extant in the Dr. Abraham Sharon Collection of the National and Hebrew University Library. (Hebrew)

Graham, M. Patrick (1985) "A CONNECTION PROPOSED BETWEEN II CHR 24, 26 AND EZRA 9–10. *Zeitschrift für die Alttestamentliche Wissenschaft* 97(2):256–258.

2 Chr 24:26 identifies the assassins of Joash with the countries of Ammon and Moab (per contra 2 Kgs 12:22). Since this information was drawn from Ezra 9–10, it is not historically reliable and it indicates that the books of Chronicles were composed after the book of Ezra.

Gray, Scotty (1987) "Useless Fires: Worship in the Time of Malachi. *Southwestern J of Theology* 30(1):3541.

Summarizes the religious ferment which was occurring during the proposed lifetime of Malachi throughout the world and within the confines of Judea. Deduces issues in Malachi which reflect the conditions of worship in his own day. Information from Ezra, Nehemiah, and Chronicles is also used to shed light on times and places of worship. Concludes that worship in Malachi's time was being rethought in terms of its form and of its very nature.

Greenspahn, Frederick E. (1986) "Abraham Ibn Ezra and the Origin of Some Medieval Grammatical Terms. *Jewish Quarterly Review* 76(3):217–227.

Suggests that the medieval Jewish focus on grammatical and lexical rarities in the biblical text reflects contemporary Arabic interests and was extensively broadened by Abraham Ibn Ezra.

Gunneweg, A. H. J. (1983) "'AM HA' ARES—A SEMANTIC REVOLUTION *Zeitschrift für die Alttestamentliche Wissenschaft* 95(3):437–440.

While "the people of the land" referred originally to full citizens of the upper class who supported the state, by the time of Ezra and Nehemiah it had come to refer to hostile foreign people or pagans. The reason for this lies in true Israelites of post-exilic times calling themselves "[children of] the exiles." They considered themselves people banned and purified by God's judgment, but now rescued as God's true congregation (Ezra 98–9).

Gurney, R. J. M. (1981) "THE SEVENTY WEEKS OF DAN 9:24–27. *Evangelical Quarterly* 53(1):29–36.

The 70 years of Jeremiah's prophecy (Dan 9:2) was precisely fulfilled, covering Babylon's period of power. Then the 70 weeks of years should also be expected to be precise. Dating from Ezra's mission of 458—and Ezra did begin to rebuild the city—to 483 years (69 weeks) takes us precisely to the beginning of Jesus' public ministry in AD 26. Then the three and a half year ministry ended with Jesus' being "cut off," followed by the

final three and a half years of Jerusalem's opportunity that ended with Paul's commissioning as apostle to the Gentiles in AD 33.

HABERMANN, A. M. (1968) "TWO NEW POEMS BY ISAAC IBN `EZRA. *Tarbiz* 37(3):279–281.

Two secular poems from a copy based on the Silveyra Manuscript of Isaac Ibn Ezra's Diwan. (Hebrew)

Haran, Menahem (1981) "BEHIND THE SCENES OF HISTORY: DETERMINING THE DATE OF THE PRIESTLY SOURCE. *J of Biblical Literature* 100(3):321–333.

Reviews the positions of Wellhausen and Y. Kaufmann regarding the date of composition of the Priestly source. Opts for a mediating position, contending that P was composed in the Ahaz-Hezekiah era and remained within the semi-esoteric circle of Jerusalemite priesthood. It was only in the time of Ezra that the source was published as part of the complete and consolidated Pentateuch.

Harnisch, Wolfgang (1983) "DIE IRONIE DER OFFENBARUNG: EXEGETISCHE ERWAGUNGEN ZUR ZION-VISION IM 4. BUCH ESRA. *Zeitschrift für die Alttestamentliche Wissenschaft* 95(1):75–95.

The entire interaction in retrospect is seen to be a game played out in ironic dissimulation. The irony consists in the fact that the seer, supposedly confronting a single woman, but in truth confronting Zion, argues Zion's case. Ezra is enticed through an act of deception staged by revelation itself to enter into the office of the paraclete and witness to the law foreseen for him. He is tricked by the truth into the truth. (German)

Harrington, Daniel J. (1980) "RESEARCH ON THE JEWISH PSEUDEPIGRAPHA DURING THE 1970s. *Catholic Biblical Quarterly* 42(2):147–159.

The 1970s emerge as an extraordinarily rich decade for research in the Jewish pseudepigrapha. Critical editions of 1 Enoch (Aramaic, Greek, Ethiopic), the Testaments of the Twelve Patriarchs, Pseudo-Philo's biblical antiquities, and many other documents were published. Major commentaries on 1 Enoch, Pseudo-Philo's Biblical Antiquities, 4 Ezra, 2 Baruch, Sentences of Pseudo-Phocylides, and Psalms of Solomon appeared. Literary and historical problems have been studied with learning and sophistication.

Heltzer, Michael (1986) "A New Approach to the Question of the "Alien Wives" in the Books of Ezra and Nehemiah. *Shnaton*, 89 (1990), 10::83-92..

The real reason for the expulsion of the alien wives in Ezra 10 was not purely religious or racial, but is to be explained on the basis of Aristotle's Politics (III, 1278 a, 25-35). In Greek practice rights of citizenship were given to non-citizens from either side (mother, father) and even to those whose parents were lower than metics. This happened when the number of citizens diminished. When numbers increased, citizenship was taken away from people of impure breed. The development of Judean society parallels that of the Greek polis. (Hebrew) NMW

Heltzer, M. (1977) "EIN EPIGRAPHISCHER BLICK AUF DAS 3. ESRABUCH (An Epigraphic Look at the Book of Third Esdras). *Biblica* 58(1):62–72.

An investigation of the personal names in Third Esdras which do not agree with those in or are totally absent from those found in the canonical books of Ezra and Nehemiah shows among other things that the sources behind Third Esdras are as valid as those behind Ezra and Nehemiah, that the names involved are good ancient Hebrew names of persons or groups connected with the sanctuary, and that Third Esdras was originally written in Hebrew, not Aramaic or Greek. (German)

Hobbs, R. Gerald (1984) "HOW FIRM A FOUNDATION : MARTIN BUCER'S HISTORICAL EXEGESIS OF THE PSALMS. *Church History* 53(4):477-491.

Martin Bucer's commentary on the Psalms is notable for attempting to exegete each psalm in its historical

context to avoid offending the Jews, bringing unwarranted criticism on his work, and to provide a firm basis for church doctrine. His sources for establishing the historical setting included the canonical titles where given, or the commentaries of rabbis Rashi, David Kimchi, and Ibn Ezra. At times his emphasis on the historical led him away from Christian interpretations based on an improper use of allegory. Though criticized for being dependent on Jewish sources, Bucer's work established a foundation for later Reformed exegesis.

Hoffken, Peter (1975) "WARUM SCHWEIG JESUS SIRACH UBER ESRA? *Zeitschrift für die Alttestamentliche Wissenschaft* 87(2):184–201.

Considers the difference in the description of a theocratically oriented Israel in Sirach and in the work of the Chronicler. In Sirach a deliberate omission of Levitism and a return to older Priestly tradition are found, which give rise to the differences from the theocratic concept of the work of the Chronicler. In the light of the presentation of Ezra in the work of the Chronicler as a champion of Levitical interests, the anti-Levitical bias of Sirach can be seen to be the decisive factor in the omission of Ezra in the Praise of the Fathers. A genuinely theological difference can be demonstrated by a comparison of the prayers in Ezra 9 and Sirach 36 (32), particularly in respect of the "eschatology" bound up with the theocracy.

Hooke, S. H. (1965) "LIFE AFTER DEATH: VI. THE EXTRA-CANONICAL LITERATURE. *Expository Times* 76 (9):273–276.

The crystal lens of the prophetic vision is replaced by the cloudy imagination of apocalyptic, and the primary emphasis moves from the ultimate fate of nations to the eternal destiny of individuals. Considers the views of the after-life as seen in I Enoch, II Enoch, II Baruch, IV Ezra and II Maccabees. The picture is far from clear or coherent, but it is evident that a belief in resurrection for both righteous and wicked had become an integral part. The idea of physical torment for the wicked had also become intensified during the last two centuries BC and the first two centuries AD. More and more the end was thought of as a judgment in which God Himself would judge all men, as well as angels, demons and Satan himself.

Huber, Donald L. (1990) "Ezra Keller's Missionary Journey to the West, 1836-1837. *Trinity Seminary Review*, 12(1):14-25..

Ezra Keller (d. 1848), the founder of Wittenberg College, made the journey of an itinerant missionary in the Northwest Territory (Ohio, Indiana, and Illinois) in order to minister to both "American Germans" and "European Germans" though his main interest was the former group. Discusses his 1836-1837 journey through the eyes of Keller's diary as parts of it appeared in the Lutheran Observer in 1837. JMH

HUMBERT, PAUL (1964) "ENCORE LE PREMIER MOT DE LA BIBLE (Again the First Word of the Bible). *Zeitschrift für die Alttestamentliche Wissenschaft* 76:121–131.

The writer answers Eichrodt's objection to the writer's thesis adopted from Rashi and Ibn Ezra, regarding the relative construction of Gen. 1:1. He develops linguistic proofs for the relative use of *resith* here as well as in Isa. 46:10 and in other expressions. He shows by an exegesis of Gen. 1 that a *creatio ex nihilo* is excluded by the context and that the exegetical deductions agree with the linguistic evidence. He strongly emphasizes that by means of a relative construction *beresith* becomes a purely temporal conjunction, and *way yomer* becomes the main word of the sentence, so that God's Word, as an expression of His almighty and gracious will, appears to be fundamental; whereas a philosophical or unbiblical allusion to an alleged *creatio ex nihilo* is rejected. (French)

In Der Smitten, Wilhelm. (1972) "DIE GRÜNDE FÜR DIE AUFNAHME DER NEHEMIASCHRIFT IN DAS CHRONISTISCHE GESCHICHTSWERK (The Ground for the Use of Nehemiah in the Chronicler's History). *Biblische Zeitschrift* 16(2):207–221.

He used it as witness Neh. 2:7–9 with Ezra 7:11–26, Neh. 2:9, 12 with Ezra 8:1–20. The difference between his view and that of the book of Nehemiah is: He depicts things as they should have been in view of his theology and not as they horribly were. (German)

Jones, Douglas. (1963) "THE CESSATION OF SACRIFICE AFTER THE DESTRUCTION OF THE TEMPLE IN 586 B. C. *J of Theological Studies* 14:12–31.

Adam Welch's judgment that most students of the period are convinced that the sacrificial worship did not cease at Jerusalem during the exile, but that the altar was continued and that the exiles must have found it in use on their return, still holds true. The supporting texts are in Jer. 41:5 and Ezra 4:6 ff. But the most reliable evidence for the religious life of this period is that of the prophets and psalmists. For this the oracles in Isa. 56–66 are of special importance. Here the prophet denounces a false sacrificial cult. When he does so, he is addressing not the whole people, but a corrupt section. And this sacrificial cult seems to have nothing to do with the ruined Temple or the Jerusalem altar. Also, in Isa. 57:15 Yahweh does not meet his people in the covenanted rites. He whose dwelling place is in the heavens condescends to raise them to himself.

KAPLAN, Z. (1959) "ISAIAH: THE PROPHET OF THE END OF DAYS. *Sinai* 22:283–294.

The author discusses the theories relating to the composition of the book of Isaiah and refutes those who divide the book into Isaiah and Deutero- (or Trito) Isaiah, claiming that the book we have today is an aggregation of prophecies delivered by several authors at various times. He doubts whether contemporary Jewish leaders would have committed such a "forgery" by attributing to Isaiah the prophet chapters not written by him. This would be a "cynical attitude" toward the prophet and prophecy. The Jewish people, too, would not have accepted such a "forgery" without voicing a protest. Moreover, it is unthinkable that the author of such great chapters as 40–66, if different from Isaiah, would have remained unknown to the people. He regards as "divine prophecy" the utterances relating to Cyrus, the exile and the return to Zion. He cites Abraham Ibn Ezra, Josephus, Ecclesiasticus and others in support of his theory. (Hebrew)

Kellermann, D. (1980) "KORREKTUR, VARIANTE, WAHLESART? EIN BEITRAG ZUM VERSTATANDIS DER KI/Qlw- FALLE (Correction, Variants, ALTERNATE Readings? An attempt at Understanding the Cases of Ketib / Qere lw). *Biblische Zeitschrift* 24(1):57–75.

A study of seventeen instances of variation between l' and lw in the Massoretic text indicates that in some instances there was a faulty exchange between the two words (Lev 11:21; Ezra 4:2; 1 Chron 11:20; Ps 100:3; Job 13:15). In some instances the faulty text was recognized, and the Ketib / Qere was introduced as a correction (Isa 9:2; Job 41:4; Prov 19:7; perhaps also Ps 139:16 and Isa 49:5). In the Pentateuchal legal texts where the Ketib l' / Qere lw occurs in Exod 21:8; Lev 11:21 25:30 the negation l' seems to express the vote of the minority against a legal ordinance. The correction of Ketib l' in Ezra 4:2 might actually preserve the original text. Ketib l' in 63:9 is a dogmatic correction. In Ezra 4:2, 1 Sam 2:3, and Prov 26:2 both the Ketib and the Qere "make sense. In Ps 100:3 and Job 13:15 the Qere more likely preserves the original text. (German)

Kelly, Balmer (1975) "AN EXPOSITION OF MATTHEW 4:1–11. *Interpretation* 29(1):57–62.

Matthew's temptation story does not provide a model for Christian handling of personal temptation, but focuses on Jesus and how he was to express himself as the Son of God. This narrative prepares the reader for a radically unique Messiah who acts and speaks in contradiction to the normal and denies in his work the best of human expectations. Concludes that the literature of that period provides better insight into the temptations than the physical circumstances described. Discusses II Baruch 29:3–8, the third parable in the book of Enoch, and IV Ezra 13:1–13 as background to the three temptations. The temptation story offers a deliberate alternative to the Pharisaic statement of what ought to be.

Kirschner, Robert (1985) "Apocalyptic and Rabbinic Responses to the Destruction of 70. *Harvard Theological Review* 78(1/2):27–46.

By comparing 2 Baruch/4 Ezra and Lam.Rab., particularly with respect to their descriptions of God, seeks to describe the radical and profound impact of 70 CE upon the development of late antique Judaism. Concludes that the catastrophe of the Temple's destruction brought out two basic theodicies: divine transcendence and divine identification.

Knibb, Michael A. (1982) "APOCALYPTIC AND WISDOM IN 4 EZRA. *J for the Study of Judaism*

13(1/2):56–74.

Reviews von Rad's thesis that apocalyptic is derived from the wisdom tradition and proposes to examine this thesis in one apocalypse, 4 Ezra. Concludes that 4 Ezra shows both prophetic and wisdom influence and suggests that 4 Ezra may be more helpfully understood as an interpretive writing of the OT like the Qumran pesharim and Philo's exegetical writings.

Knowles, Michael (1989) "Moses, the Law and the Unity of 4 Ezra *Novum Testamentum* 31(3):257-274.

Many argue that 4 Ezra is a compilation of various documents. Examines the various motifs running throughout the document. Argues that its view of Moses and the Law is consistent across the whole book and this fact points to its literary unity.

Koch, K. (1974) "EZRA AND THE ORIGINS OF JUDAISM. *J of Semitic Studies* 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.

Koch, Klaus (1978) "ESRAS ERSTE VISION. WELTZEITEN UND WEGDES HOCHSTEN (Ezra's First Vision. The Time of the World and the Way of the Most High). *Biblische Zeitschrift* 22(1):46–75.

The writer of IV Ezra presupposes that the conception of the two ages is familiar (cf. 7:50). His own understanding of the relationship between the two ages is nowhere set forth in unequivocal terms. A structural and linguistic analysis of the seven units of speech in the first vision (IV Ezra 3:1–5:19), however, indicates that he provides an important key in the expression "the way of the Most High" (4:2, 4, 11, 23, 5:1) This expression signifies the divine will or providential control of the world. The Seer is summoned to relate the present time of suffering to "the way of the Most High" and to perceive the current humiliation in the light of God's sovereign control of all events. "History" is the total, comprehensive "way of the Most High" and is purposeful because the present time of suffering will be succeeded by an eternal, coming age. (German)

Kraft, Robert A. (1986) "Towards Assessing the Latin Text of "5 Ezra": The "Christian" Connection. *Harvard Theological Review* 79(1–3):158–169.

Considers problems involved in establishing the text of 5 Ezra (= 2 Esdras 1–2), and questions whether the usual arguments for its origin are convincing.

Lacocque, A. (1979) "DATE ET MILIEU DU LIVRE DE RUTH. *Revue d'Histoire et de Philosophie Religieuse* 59(3/4):583–593.

The book of Ruth is a post-exilic compilation whose polemic point is directed against the theocratic party in power in Jerusalem. Hidden under the surface of the lyrics is a subversive "novella" whose true import is made manifest at the end (4:17). In the eyes of the reactionaries inspired by Ezra and Nehemiah, Ruth the Moabite fits in with the "scandalous" women. She would have fallen under the stroke of the reactionaries' ostracism, while she was, with Tamar, Rahab and Bathsheba, among the grandmothers of David and of the Messiah to come.

Landes, George M. (1982) "LINGUISTIC CRITERIA AND THE DATE OF THE BOOK OF JONAH. *Eretz-Israel* 16:147\*-170\*.

A survey of the linguistic features in the book of Jonah which might validly be employed to determine the date of its composition reveals that there is relatively little in the language of the book that supports its composition after the 6th cent. BC. The complete lack of Persian or Greek loan words, together with the paucity of

characteristics distinctive of Late Biblical Hebrew, including Aramaisms, suggests that the traditional dating of Jonah in the time of Ezra and Nehemiah or later is in error. DDo

LAURIN, ROBERT B. (1963) "THE PROBLEM OF TWO MESSIAHS IN THE QUMRAN SCROLLS. *Revue de Qumran* 4:39–52.

A "two Messiah" view is in opposition to the meaning of the term "Messiah," both in Jewish literature outside of Qumran and in the scrolls themselves. In the OT "Messiah" is never used without qualifications because God is the one who will establish the eschatological kingdom. IV Ezra, the NT and the Talmud use "the Messiah" as the royal warrior figure. The claims that the NT, the Testaments of the Twelve Patriarchs, Karaitic literature and other Jewish sources speak of two Messiahs of kingly and priestly kind fail to be established. In the Qumran Scrolls themselves, the Damascus Document and the Rule of the Congregation have been used for the view, but in a way that begs the question. Only one passage in the Rule of the Community (IX, 9–11) speaks clearly of "the Messiahs of Aaron and Israel." Either there is a scribal error, or *msyh* is used in the more general sense "anointed ones." Footnotes.

Lee, Jung Young (1970) "INTERPRETING THE DEMONIC POWERS IN PAULINE THOUGHT. *Novum Testamentum* 12(1):54–69.

Examines closely Paul's description about cosmic powers and discovers that he has borrowed freely from Jewish pagan sources. Terms from the OT, Jewish apocalyptic writings and astrological documents are found side by side. Examples drawn from Dan., I Enoch and IV Ezra illustrate that Paul has been influenced by the Jewish apocalyptic writings. Although Paul himself was not in bondage to Gnostic astrological beliefs, his audience was. Therefore Paul directly relates to that background, to their familiar astrological phrases and themes such as *cosmokratores*, *stoicheia*, *ypsoma* and *bathos* etc. Paul admits the existence of these powers, but denies their divinity. He believes that Christ won the war over cosmic powers by removing himself from their powers, which are still active, hostile and strong to separate us from the love of God in Christ Jesus. However, these powers also will be redeemed and reconciled to God.

Leeseberg, Martin W. (1962) "EZRA AND NEHEMIAH: A REVIEW OF THE REIN AND REFORM. *Concordia Theological Monthly* 33:79–90.

The reform of Ezra and Nehemiah is an episode in the story of God's dealing with man, an integral part of the Heilsgeschichte. These two men gathered the strands of previous development and laid the foundations for that which followed. Hence their work can not be considered simply an episode in world history. The attempt to date their work by the use of all possible information is legitimate, but their significance is bound up in God's own plans. They came in the fullness of time and helped to prepare a people for Christ.

Lerner, Yoel (1982) "LeMIBNE /LeMIBNeYAH/ LIBNE". *Leshonenu* 47(1):62–65.

The verbal form in biblical Aramaic, *libne'*, with dagesh in the bet, Ezra 5:13, is analyzed. Comparing word order, where *lemibne* (without dagesh in the bet), is used, the direct object follows the verb. On the other hand, *libne'* (with dagesh) and passive *yitbene* are similar in that the subject of the passive verb precedes the verb. Moreover, in Babylonian Aramaic, the *t* of *itpe'el* and *itpaal* is assimilated to the following consonant. Thus *libne'* is to be understood as a *hitpe'el* form from the root *bny*. It may be a 3p masc. sing. form, or less probably, an infinitive. (Hebrew)

Levin, Israel (1967) "THE WAILING OVER THE DESOLATE HABITATIONS AND THE WANDERING NIGHT VISION (TRACES OF THE DESERT IN THE SECULAR HEBREW POETRY OF SPAIN). *Tel Aviv* 36(3):278–296.

Examines two motifs of ancient desert poetry and traces their foot-steps in the secular Hebrew poetry in Spain. (I) The Wailing over the Desolate Habitations. General conclusions are: (1) The subject and its component parts hardly appear in the works of the early poets. On the other hand, they are very widely prevalent in the writings of Moses Ibn Ezra. The prominent position occupied by Moses Ibn Ezra influenced other Hebrew poets who followed in his footsteps, Judah Hallewi being among the first to do so. (II) The Wandering Night Vision as

it appears in the words of the Hebrew poets in Spain (Joseph Ibn Hasday, Samuel Hannagid, Moses Ibn Ezra and Judah Hallelwi). (Hebrew)

Levine, Baruch A. (1979) "COMPARATIVE PERSPECTIVES ON JEWISH AND CHRISTIAN HISTORY. *J of the American Oriental Society* 99(1):81–86.

Reviews three essays in Elias Bickerman's *Studies in Jewish and Christian History*, Part one (Brill, 1976). (1) Couper une Alliance, a comparative study of covenant enactment; (2) The Edict of Cyrus in Ezra 1, in which Bickerman defends the essential authenticity of the Hebrew version of the edict; and (3) Two Legal Interpretations of the Septuagint,–specific Greek renderings of Hebrew terms and passages reflect conditions in the Hellenistic world. Pays special attention to the Greek rendering of the Hebrew term mohar "bride price" as pherne "dowry," and its implications for the institution of the dowry in later Judaism.

Levy, Raphael. (1982) "THE FIRST "DEAD SEA SCROLL": FOUND IN EGYPT FIFTY YEARS BEFORE QUMRAN DISCOVERIES: SOLOMON SCHECHTER PRESAGES LATER ESSENE SCHOLARSHIP. *Biblical Archaeology Review* 8(5):38–53.

Recounts the remarkable discoveries of Solomon Schechter, Cambridge University Hebraist and Rabbinic scholar, which he made in 1897 when he examined the Genizah of the 10th cent. Ben Ezra Synagogue in old Cairo. Although earlier scholars had removed some manuscripts from this Genizah, Schechter acquired 140,000 fragments. They included portions of a "Zadokite work" (the "Damascus Document" to later scholars) which evidently was a copy of a document from the Qumran community, the source of the Dead Sea Scrolls. The collection was given to the Cambridge Library; the remainder of his life was given to identifying, and organizing what he could of this immense collection, interpreting and publishing as he was able.

Luck, Ulrich (1976) "DAS WELTVERSTANDNIS IN DER JUDISCHEN APOKALYPTIK (The World-View of Jewish Apocalyptic). *Zeitschrift für Theologie und Kirche* 73(3):283–305.

Scholarship recognizes the place of apocalyptic in Scripture, but has not come to terms with it theologically. 1 Enoch and 4 Ezra show that apocalyptic steps into the gap caused by wisdom's pointing to the Law as the way of happiness confronting the painful reality of life. Apocalyptic argues that the Law is the way to happiness but that the key needed to see this (wisdom) is hidden, but will be revealed at the end of the age (Enoch) or in the new age (Ezra). Thus one obeys the law despite suffering. Christian theology, however, looks back in faith to the suffering of Jesus itself for its locus of righteousness. (German)

Luria, Ben Zion (1980) "IN THE DAYS OF THE RETURN TO ZION. *Beth Mikra* 25(81):99–113.

On the basis of rabbinic sources the work of the prophets Haggai, Zachariah and Malachi, together with Ezra and Nehemiah, is presented. This group of people achieved the following: the development of laws for everyday life, the translation of the Torah into the vernacular, the addition of a section to the wall of Jerusalem, the establishment of a minimal heave-offering requirement, the organization of the temple worship, and the establishment of the laws of the seventh year and tithing requirements for the Jews of the diaspora. (Hebrew)

Luria, B. Z (1979) ""HOLY SEED" OR "ETERNAL PEOPLE"? *Beth Mikra* 24(79):351–356.

During the period of site return, the priesthood approved of intermarriage and rejected the efforts of Ezra to break up marriages. While Joshua, at the time of Zerubabel, rejected the Samaritans, he would not accept the prohibition against intermarriage, and Elyashiv, in a later generation, felt similarly. The difference between Ezra and the priesthood was that the latter believed in an inclusive national identity, one that would embrace the neighboring peoples. Ezra sought a limited, pure, exclusive national identity. (Hebrew)

Luria, Ben Zion (1978) "RELATIONS BETWEEN JUDAH AND EPHRAIM FROM THE DIVISION TO THE DESTRUCTION. *Beth Mikra* 23(75):411–424.

Despite the many negative remarks in the Book of Kings about the kings of Northern Israel, the rift between the states of Israel and Judah was relatively brief. There were ties between both states and free movement between

them, often close military cooperation. There was prophecy in Ephraim as well as in Judah, and the prophets regarded both states as part of a greater unity. The sin of the calves of Jeroboam was due to the licentious element, the orgiastic celebration connected with the word /esahek, which was associated with Aaron's golden calf, the model for those of Jeroboam. Relations were made critical by the superiority feelings of Ezra and the returnees from exile. The breach came in the reign of Darius II (423–424) when a sanctuary on Mt. Gerizim was established. (Hebrew)

Luria, Ben Zion (1981) "IN THE DAYS OF THE RETURN TO ZION. *Beth Mikra* 88:3–14.

Deals with Ezra 4:1–5, and suggests that the writer or editor made certain changes, substituting Zerubbabel for Sheshbazzar and eliminating the negative ('lo' from "we will not build together." Suggests that Haggai supported the building of the walls. Discusses the position of Sanballat concerning the rebuilding of the walls. (Hebrew)

Luria, Ben Zion (1978) "A CRISIS IN THE PRIESTHOOD AND ITS SOLUTION. *Beth Mikra* 24/1(76):13–16.

The historical account in Josephus' Antiquities and talmudic sources point to a crisis in the Jerusalem priesthood during the period of Ezra and Nehemiah. This may have been due to a schism caused by the departure from Jerusalem of priests loyal to Sanballat. In an attempt to counteract this situation certain measures were adopted, such as the restructuring of the priestly courses, the admission of priests of a younger age than commanded in the Torah, and the national covenant to ensure the tithes for priests and Levites. (Hebrew)

Luria, B. Z. (1979) "IN THE DAYS OF THE RETURN TO ZION. *Beth Mikra* 24(77):127–139.

On the basis of biblical and rabbinic sources, reconstructs the history of the period of return. Cyrus disappointed the returnees and accepted the slanders of their enemies. The permission to rebuild the temple was limited only to that institution and did not extend to the walls of Jerusalem which remained broken until Nehemiah's time. The broken walls also are evidence of attacks upon the city. Ezra revolutionized Judaism by adopting a new script for the Torah and introducing public study of the Law. (Hebrew)

Lust, J. (1987) "The Identification of Zerubbabel with Sheshbassar. *Ephemerides Theologicae Lovanienses* 63(1):90–95.

Recent commentators have rejected the traditional identification of Zerubbabel and Sheshbassar. H. Williamson (Ezra, Nehemiah, Word Biblical Commentary 16) is the latest. He rejects the evidence in Ezra, Zechariah and Haggai that seems to identify the two, claiming that both names are Babylonian and that it would be unlikely that a Jewish leader would have two Babylonian names; and Ezra 5:14–16 distinguish the two. But it is not hard to understand why a Jew born in Babylon would have two Babylonian names, and evidence suggests that the two are to be identified.

Mallau, Hans H. (1988) "The Redaction of Ezra 4–6: A Plea for a Theology of Scribes. *Perspectives in Religious Studies* 15(4):67–80.

The Aramaic documents of Ezra 4–6 and their Hebrew introductory and final sections present unsolvable historical problems. Their canonical arrangement however reveals the planful work of a skillful redactor. In two parallel and antithetical accounts wrong (Ezra 4) and right (Ezra 5–6) approaches to the reorganization of the postexilic cultic community are contrasted. It is the know-how of the learned scribe that will guide the people of God through history even under foreign dominion and lead the cultic community toward right fulfillment of the will of God as codified in the Book of Moses. Origin and nature of incorporated documents were not analyzed.

Mason, Rex (1989) "Some Chronistic Themes in the 'Speeches' in Ezra and Nehemiah *The Expository Times* 101(3):72–76.

It has long been thought that the Chronicles, Ezra and Nehemiah were the work of a single author. Recently that view has been challenged. Certainly there is a resonance. In all three there is an attempt to redefine the promises

to the Davidic dynasty. In Isaiah it is 'democratized,' but here it is 'theocratized' with the temple community being seen as heir of the promise. Evidence is insufficient to assert common authorship, but if there are multiple authors they shared common opinions.

Mayer, Gunter (1980) "ZUR JUDISCH-HELLENISTISCHEN LITERATUR (Concerning Jewish-Hellenistic Literature). *Theologische Rundschau* 45(3):226–244.

A selection of the literature about Jewish-Hellenistic works shows the wealth in this field of research. Studies on the Testaments of the Twelve Patriarchs focus on their origin (M. de Jonge, H. Singerland) and related literature (e.g. Testament of Abraham, G. Nickelsburg). 1 Enoch presents the issue of the similitudes (J. Theisohn), 4 Ezra of theodicy (A. Thompson), Josephus of his worth as a historian (W. van Unnik). Finally there are fine introductory and theological works (J. Maier and J. Schreiner, U. Fischer). (German)

Mazar, B. and Dunayevsky, I. (1964) "EN GEDI, THIRD SEASON OF EXCAVATIONS: A PRELIMINARY REPORT. *Israel Exploration J* 14:121–130.

(No. 3).—A report on finds at En-Gedi near the northern slopes of Tel Goren. It is believed that the Judean settlement at En-Gedi was renewed in the early period of the return from Exile when Zerubbabel was the Governor of Judah (period of Darius I). This community achieved its most flourishing period during the days of Ezra and Nehemiah (424-405 BCE). Main findings include: Herodian lamps, Attic and Persian pottery with Aramaic inscriptions.

McCarthy, Dennis J. (1971) "AN INSTALLATION GENRE? *J of Biblical Literature* 90(1):31–41.

Finds evidences of an installation genre in 2 Chr. 32:6–8, 19:5–7; 1 Chr. 28:10; Hag. 2:4; 1 Kings 2; and Ezra 10:4, as well as the Deut.-Joshua occurrences. The overall function of the genre is to describe installation in an office, the commissioning of a task. The genre is characterized by (1) encouragement (2) a description of the task, and (3) assurance of divine aid. Through study of the vocabulary and the use of the texts, determines that the installation which is described can be either a commissioning to a new office or a succession to one already existing. Suggests an original setting that is first hortatory and connected with the cult, and secondly is connected with the Davidic monarchy.

McConville, J. G. (1986) "Ezra-Nehemiah and the Fulfillment of Prophecy. *Vetus Testamentum* 36(2):205–224.

The books of Ezra and Nehemiah show ambiguity about the return from exile. There is a mood of thankfulness together with a strong feeling that the present circumstances cannot represent God's full purpose. The prayers in Ezra 9 and Nehemiah 9 point to the Persian domination as essentially burdensome. It is similar to the relation to Assyria in Isaiah 10. The dedication of the temple and the feasts celebrated mix joy with weeping. The whole issue of mixed marriages at the end of both books associates this problem with slavery to the Persians.

McGavran, Donald A. (1973) "LOOSE THE CHURCHES. LET THEM GO! *Missiology* 1(2):81–94.

Considers the problem of evangelism in India where 'becoming Christian' means joining 'the Christian caste.' Biblical texts like 2 Cor. 6:14 and Ezra 10 give plausibility to this view. 'In His Church' mystically interpreted goes beyond ideology. Union with the one or whole church defies imagination, while union with one congregation permits caste exclusiveness, even among Christians. Yet those with intense devotion to Christ (Mennonites are a case in point) need not be disturbed by cultural barriers. Advocates accepting one-caste congregation and not being scandalized by language or ethnic loyalties and concentrating on nurture, teaching, fellowship and co-operation.

Melamed, Ezra Zion (1979) "THE HEBREW VOCABULARY IN JUDEO-PERSIAN. *Leshonenu* 43(4):271–294.

The sources for the Hebrew elements in Judeo-Persian are Persian language midrashim on the Torah, letters, and the spoken language. The Hebrew words used in Persian undergo certain changes of gender and number

as well as being given new forms. New meanings are given to recognized words. Aramaic words are also well represented. The channel for the entry of these words was the Tafsir, the translation of the Torah. (Hebrew)

Melammed, Ezra Z. (1980) "MS VATICAN AS THE SOURCE FOR THE MARGINAL GLOSSES IN THE LEIDEN MANUSCRIPT OF TALMUD YERUSHALMI. *Tarbiz*; 1981 50:107–127.

Carefully examines the activities of the proofreader for MS Leiden who evidently used MS Vatican as the basis of his glosses to Tractate Sotah and Order Zera'im. (Hebrew)

Melammed, Ezra Zion (1982) "TABOOS IN MISHNAIC HEBREW. *Leshonenu* 47(1):3–17.

Mishnaic Hebrew takes special pains to avoid direct reference to certain areas such as the sexual or death. Euphemisms or substitute terms are used, such as 'tomb' for 'womb', so'ah 'that which comes out' for 'excrement', medabberet 'speaks' for 'having relations', yoset hahus 'one who goes out' for 'prostitute' etc. (Hebrew)

Mor, Menahem (1977) "THE HIGH PRIESTS IN JUDEA IN THE PERSIAN PERIOD. *Beth Mikra* 78, 23(72):57–67.

Using the books of Ezra, Nehemiah, and Josephus, Antiquities, XI, it is possible to reconstruct the list of High Priests with results somewhat different from those of F. M. Cross in JBL 94 (1975), 4–18. No names need to be added to the biblical material. Six High Priests served between 538–404 BC, Yeshua, Yoyakim, Elyashib, Yaddu'a I, Yohanan I, Yaddu'a II. The papyri from Daliyeh indicate that Antiquities XI is more reliable than hitherto thought. (Hebrew)

Moss, Arthur Bruce. (1972) "THE PORTRAIT OF CAPTAIN THOMAS WEBB. *Methodist History* 10(4):53–57.

Story of how the pastel painting of Thomas Webb, by Lewis Vaslet, was acquired by Ezra S. Tippie, president of Drew U., Madison, New Jersey. The journeyings of the portrait are traced in detail until its sale by the Rev. Alfred G. Harrison in 1934 to president Tipple. The portrait now hangs in the Rose Memorial Library of Drew U. In the column "Discovery" in this same issue of METHODIST HISTORY the Rev. E. Ralph Bates, Warden of the New Room in Bristol, England, tells how the remains of Captain Webb were located and removed from the vault in the John Wesley's Chapel and moved to the New Room, Bristol.

Mussies, Gerard (1988) "Vernoemen in de antieke Wereld. De historische Achtergrond van Luk. 1,59–63 (Naming [a Person after Someone] in the Ancient World: The Historical Background of Luke 1:59–63). *Nederlands Theologisch Tijdschrift* 42(2):114–125.

The habit of naming children after (grand)parents can hardly be traced in the OT and is not corroborated by pre-exilic epigraphical data, in contrast with Egypt or Phoenicia. It first appeared among Jews at Elephantine c. 500 BC. In Palestine it emerges only after Alexander, in imitation of the Ptolemies and Seleucids. Another habit, reusing patriarchal names, is attested since Ezra. Aware of these two customs, we can analyze the names in the genealogies in Matthew 1 and Luke 3, to see which parts of them are historical and which are not or cannot be judged; we can also thus try to account for the differences between the two genealogies. (Dutch)

Myers, Jacob M. (1966) "THE KERYGMA OF THE CHRONICLER. *Interpretation* 20(3):259–273.

Sets forth the historical milieu of the Chronicler (the person or persons responsible for the final arrangement of the books of Chronicles, Ezra, and Nehemiah) and directs attention to some of his theological propositions, and, finally, illustrates how he used history and tradition in a valiant attempt to meet the religious needs of his time and situation.

Patai, Raphael (1976) "ETHNOHISTORY AND INNER HISTORY: THE JEWISH CASE. *Jewish Quarterly Review* 67(1):1–15.

For every people its own history is the most weighty constituent of history. Legend and folk memory are still important in a day of formal history. Such ethnohistory among the Jews is sacred. History however stopped with Nehemiah and Ezra—except perhaps for Josephus. Maimonides and medieval Jewry regarded history as a waste of time. While external history became what happened to them out of the Gentile world, until the Enlightenment they did not write *Kulturgeschichte* or *Geistesgeschichte*.

Patai, Raphael (1983) "BIBLICAL FIGURES AS ALCHEMISTS. *Hebrew Union College Annual* 54:195–229.

In the course of time, alchemists claimed that alchemy was first revealed by God to Adam, that the long life of the antediluvian heroes of the Bible was due to the Philosopher's Stone which they possessed, and that they passed on the secret of the "Great Work" to a select few of their progeny. Presents the alchemists' tradition about biblical figures from Adam to Ezra (I), viz., Adam, Seth, Tubal-Cain, Noah, Abraham, Sarah, Jacob, Job, Miriam, Korah, Gideon, David, Solomon, Elijah, Isaiah, Daniel, Ezra, and the most prominent of all, Moses (II)

Patten, Priscilla (1983) "THE FORM AND FUNCTION OF PARABLE IN SELECT APOCALYPTIC LITERATURE AND THEIR SIGNIFICANCE FOR PARABLES IN THE GOSPEL OF MARK. *New Testament Studies* 29(2):246–257.

In 4 Ezra, 1 Enoch, and 2 Baruch parables communicate divine truths or mysteries but have an enigmatic quality, requiring an inspired word of interpretation by a divine speaker, which is given only to a chosen few. Mark's understanding of parables in 4:1–34 includes all teaching of Jesus and his actions as well, and these have a deeper meaning obvious only through an inspired word of interpretation, which is given only to the select circle of disciples. This concept is consistent throughout the Gospel and shows a close affinity with the viewpoint of the apocalypticists.

Pelzl, Bernhard. (1975) "PHILOLOGISCHES ZU ESRA 8:27. *Zeitschrift für die Alttestamentliche Wissenschaft* 87(2):221–224.

The construction of Ezra 8:27b is in accordance with the rules of Hebrew syntax, and the translation runs, "and two vessels of wonderfully shining copper, valuable objects like gold." (German)

Perrin, Norman (1966) "THE SON OF MAN IN ANCIENT JUDAISM AND PRIMITIVE CHRISTIANITY: A SUGGESTION. *Biblical Research* 11:17–18.

Refutes the hypothesis that there was in existence at the time of Christ a developed "apocalyptic Son of man concept." Argues that the Son of man in Daniel 7 was the basis upon which numerous traditions developed, as found in 1 Enoch, IV Ezra 13, the Midrashic traditions and the Christian traditions. The Christian traditions used Dan. 7:13 to interpret the resurrection of Jesus. There was therefore no apocalyptic Son of man saying in the teaching of Jesus.

Polak, Frank (1985) "Literary Design in Ezra-Nehemiah. *Shaton*, (1987), 9:127-143..

The narrative of the rebuilding of the Temple (Ezra 1-6) shows a highly sophisticated structure of repetition and contrast. The geographic limits highlight the centrality of Jerusalem. In Nehemiah's memoirs the "mimetic illusion" (the representation of reality) is highly developed. Narrative stretches, circumstantial clauses, direct speech and indirect summary create an "impressionistic" structure. The use of narrative in the first person is a conspicuous innovation. (Hebrew) NMW

Porten, Bezalel (1983) "THE ADDRESS FORMULAE IN ARAMAIC LETTERS: A NEW COLLATION OF COWLEY 17. *Revue Biblique* 90(3):396–415.

All Aramaic letters had two addresses, a longer one on the outer band of the folded papyrus roll and a basic addressor-to-addressee formula at the head of the letter inside. Ezra 4:9–10 is an example of the former and

4:11b preserves the essence of the latter. Thus we can restore the Elephantine letter as written to Arsames from Achaemenes and others. The stages of the folding of an Aramaic letter are illustrated. Translation, commentary and four plates.

Porten, Bezalel (1979) "RESTORATION OF A HOLY NATION (445 BCE.). *Dor Le Dor* 7/3(27):127–135.

The restoration under Zerubabel and Joshua, then under Ezra and Nehemiah, was based upon earlier biblical models. The covenant at Sinai was the model for the covenant described in Nehemiah 10. Ezra and Nehemiah were 2 different personalities. Ezra was concerned with the transgression of the people, similar to that of Achan in Joshua, while Nehemiah proceeded to act forcefully like Joshua. The 7 times the Canaanite kings "heard" of the advances of the Israelites are matched by the 7 times Nehemiah's enemies "heard" of his deeds. Scholarly attempts to dissociate Ezra from Nehemiah are not successful, and the traditional sequence is acceptable. The significant achievement of this period is the establishment of Judaism upon the twin pillars of Temple and Torah.

Porten, Bezalel (1978) "THE DOCUMENTS IN THE BOOK OF EZRA AND THE MISSION OF EZRA. *Shnaton*; 1979 3:174–196.

Examination of the official documents in Ezra 1–7 leads to four conclusions which create difficulties and are apparently contradictory: (1) According to their pattern and language, based upon a comparison with extra-biblical sources, the documents appear to be authentic. (2) According to the many verbal links among the documents, they appear to have been edited by a single author. (3) One set of documents (4:8–23) disrupts the chronological sequence. (4) The authority of Ezra as set forth in the last document (7:11–26) appears exaggerated in comparison with his actual functioning. Each one of the conclusions is treated separately and in the process suggestions are made to overcome the difficulties. (Hebrew)

Poythress, Vern S. (1973) "EZRA 3, UNION WITH CHRIST, AND EXCLUSIVE PSALMODY. Part I. *Westminster Theological Journal* 37(1):74–94.

Reformed churches have long debated the propriety of singing uninspired songs in public worship, asking, what words ought we to use for our congregational singing? The most popular answers are: (1) a translation of the 150 psalms; (2) a translation of any song of Scripture; (3) any translation of Scripture; (4) words that communicate the teaching of Scripture; and (5) any words which are "edifying" whether or not they go beyond Scripture. Working from Ezra 3 and the doctrine of the union with Christ, one can establish position 4 as the biblical one.

Poythress, Vern S. (1975) "EZRA 3, UNION WITH CHRIST, AND EXCLUSIVE PSALMODY. Part II. *Westminster Theological Journal* 37(2):218–235.

Examines the function of singing in public worship and argues that the Bible authorizes us to sing any words that we may legitimately use in teaching. A cursory examination of the songs in the Bible shows that singing has many functions. The psalmists pray, confess sin, make petitions, offer praises, teach, admonish, instruct, etc. Concentrates on one function of singing—teaching. Since Christ teaches his word to us in song (Heb. 2:12; 1 John 2:27; John 16:13–14), and we are commanded to walk in him (Col. 2:6), to follow his steps (1 Pet. 2:21), we must also teach and counsel one another in song. And Christ has called men to teach both by reading and by preaching Scripture (1 Tim. 4:13). Hence, to accomplish this, we have warrant to use other songs besides translations of the psalter.

Radday, Yehuda T. (1973) "CHIASM IN JOSHUA, JUDGES AND OTHERS. *Linguistica Biblica* 27/28:6–13.

Third of a 4 part inquiry into the structure of Biblical narrative and its exegetical implications. Shows some chiasmic features in the OT books of Jonah, Ruth, Esther, Joshua, and Judges. In the books of Daniel, Ezra, Nehemiah, and Chronicles these chiasmic features do not occur, because in the time of their composition chiasm was no longer a means of narrative composition. To be concluded with an analysis of the book of Kings.

Rendtorff, Rolf (1984) "ESRA UND DAS GESETZ. *Zeitschrift für die Alttestamentliche Wissenschaft* 96(2):165–184.

The usual association of Nehemiah 8 with Ezra 7–10 rests on the presupposition that Ezra 7 and Nehemiah 8 speak of the same "law," but the word *torah* in Ezra 7 refers to civil law and cannot be equated with the *torah* of Nehemiah 8. The latter passage does not deal with the proclamation or inauguration of the law, but with its liturgical reading on New Year's Day. In the present text of the books of Ezra-Nehemiah these two aspects are brought together in Ezra 7:6 since the original Aramaic title "scribe" has been glossed with the phrase "of the *torah*." (German)

Revell, E. J. (1988) "First Person Imperfect Forms with Waw Consecutive. *Vetus Testamentum* 38(4):419–426.

The use of affixed 1st person imperfect forms with waw consecutive represents a syntactic or semantic development which was standardized in a post-exilic form of literary Hebrew, but it was already an alternate form in Judges and 2 Samuel. Such forms ending in *ah* cannot therefore be taken, in any book, as certainly dating the language of the author, as M. A. Throntveit did for Chronicles, Ezra and Nehemiah in VT, 1982, 32(2):201–216.

ROBERTS, BLEDDYM J. (1963) "THE OLD TESTAMENT CANON: A SUGGESTION. *Bulletin John Rylands Library* 46:614–178.

Recent introductions of the OT have contained the suggestion that the idea of a canon is older than the final phases reflected in Rabbinic and Patristic writings. Beginning with the period of Ezra, a survey is made of the evidence in Rabbinic writings. Glosses on the OT text, Aramaic Targums and Rabbinic sayings and Scriptural quotations indicate that the OT scriptures were regarded as authoritative. Further attention is given to the evidence of apocalyptic writings. Long before the disputations on canonicity, the Hebrew OT was regarded as Scripture. Footnotes.

Rosh-Pinnah, Eliyahu (1967) "THE SEIER YETZIRAH AND THE ORIGINAL TETRAGRAMMATON. *Jewish Quarterly Review* 57(3):212–226.

Behind the "mothers" of the Sefer Yetzirah, the oldest and most respected book of Jewish mysticism, is hidden the great wonderful secret of the Original Tetragrammaton, which consisted of four original vowels u-a-i-e. This book thus confirms the statement of Ibn Ezra that the tetragrammaton contains an Aleph in the guise of a Hay. The view concerning the existence of an original tetragrammaton is thus much older than was hitherto assumed. The Jews of antiquity considered the vowels u-a-i-e as *sanicro sanct*.

Rothschild, Max M. (1982) "ALIENS AND ISRAELITES—THE AGE OF RETURN, PART III. *Dor Le Dor* 11(1):34–43.

Deals with aspects of the Age of Return, under Ezra and Nehemiah. Samaritans, even though the break with the Jews is now held to have occurred in the age of Alexander the Great, did not regard themselves as Jews. However, like other ethnic groups, they mixed with Jews through intermarriage and thus claimed Israelite status. Ezra's objections to absorbing aliens had a racial basis, but it was also related to the smallness of the struggling community of returning exiles.

Schapsmeier, Edward L. Schapsmeier, Frederick H. (1979) "RELIGION AND REFORM: A CASE STUDY OF HENRY A. WALLACE AND EZRA TAFT BENSON. *J of Church and State* 21(3):525–535.

Wallace and Benson present excellent historical examples of political figures who blended an advocacy of practical reform with moral idealism. When their morally motivated policies were not modified by moderately inclined presidents, each man ultimately became an extremist. Wallace and Benson exemplify the strengths and weaknesses of men of faith in politics. Both traversed the political terrain from positions as legitimate reformers to roles of irrational zealots.

Scheindlin, Raymond P. (1990) "Redemption of the Soul in Golden Age Religious Poetry *Proof texts* 10(1):49-67.

Medieval love poetry used the language of the Song of Songs extensively to describe the love of God and Israel. It concentrated on the themes of Israel's exile and redemption. Influenced heavily by Greek philosophers, who tried to understand the world in light of human reason, Solomon Ibn Gabirol and Moses Ibn Ezra in particular described the captivity of the soul in the body as exile, and the redemption of the soul or the soul's yearning for union with the divine world as Israel's national redemption or Israel's yearning for restoration.

Schlosberg, Eliezer (1986) "'A Weak *fa* in the Language of Ismael" in the Language of R. Joseph Caro. *Leshonenu*; 1987 51(1/2):122-124.

Traditional scholars have been baffled by the Arabism in the opening lines of Maimonides' Mishneh Torah, *yej jam*, "there is," and by the explanation of Kesep Mishneh of Rabbi Joseph Caro. All the interpreters assumed that Caro was referring to classical Arabic *fi* and relied on Abraham Ibn Ezra. Shows that Caro was following the Arabic dialect of Palestine and Syria, where *fa* means "there exists." (Hebrew)

Schneider, Tsvi (1988) "Azariah Son of Hilkiahu (High Priest?) on the City of David Bulla. *Israel Exploration J* 38(3):139-141.

Among the Hebrew names on the 51 bullae found in the City of David excavations, only one, "Gemariahu son of Shaphan," has been identified to date with a biblical personage. It is very possible that a second biblical figure is also preserved in the collection. Bulla No. 27 bears the name "Azariah son of Hilkiahu." Both these names appear, as father and son, in two priestly genealogical lists (1 Chr 5:29-41; 9:10-11), and in the record of Ezra's ancestors (Ezra 7:1). Whereas Azariah is not specifically referred to in any biblical episode, his father Hilkiahu was the priest who discovered the scroll in the Temple in 622 BC, precipitating King Josiah's reforms. It seems most unlikely that this bulla belonged to another Azariah son of Hilkiahu, who was in a position to own a seal and who lived and functioned in Jerusalem just prior to the Babylonian destruction of the city. DDo

Sigal, Phillip (1985) "HALAKHIC PERSPECTIVES ON THE MATRILINEAL-PATRILINEAL PRINCIPLES. *Judaism* 34(1):89-96.

Clearly establishes that before Ezra and Nehemiah, the Torah enunciates a patrilineal principle by which intermarriage offspring were classified. Later, the promulgation of the matrilineal principle was an arbitrary decision on the basis of Mishnah Kiddushin 3:12. Examines this verse and suggests fluidity rather than a strictly matrilineal principle as maintained by other relevant rabbinic texts. Tracing the further development on the matrilineal principle, concludes that in cases of irregularity a decision for matriliney emerged. Points towards Deut 7:3 as its source as supported by Num 1:18 and Ezra 10:3. Contemporary halakha should seek precedents to meet present circumstantial needs. Part of a symposium on Patrilineal Descent

Simon, Uriel (1983) "THE CONTRIBUTION OF R. ISAAC B. SAMUEL AL-KANZI TO THE SPANISH SCHOOL OF BIBLICAL INTERPRETATION. *J of Jewish Studies* 34(2):171-178.

Much of R. Isaac B. Samuel's work is forgotten due to his use of Arabic and his excessive humility. Practically all of Al-Kanzy's commentary to 2 Samuel is preserved in MS. London-BL Or. 2388. J. Mann has located a considerable portion of Al-Kanzy's commentary to 1 Samuel. R. Isaac B. Samuel is not mentioned in the biblical commentaries of Abraham ibn Ezra. The synthesis presented by Ibn Ezra of the Spanish school lacks Al-Kanzy's interpretation due to the lateness of his arrival.

Smylie, James H. (1989) "Stated Clerks and Social Policy: American Presbyterians and Transforming American Culture *American Presbyterians* 67(3):189-197.

Examines the lives of four stated clerks of the General Assembly of the Presbyterian Church (U.S.A.) in order to see the different ways and under what different circumstances they took on the Calvinistic responsibility to transform culture, that is, to bring it more and more into conformity to God's will. The four examined are: Ezra Stiles Ely, Joseph Ruggles Wilson, William Henry Roberts, and Eugene Carson Blake.

Sola, M. Z. (1984) "ON A FESTIVE PUBLIC GATHERING ON THE FIRST OF THE SEVENTH MONTH IN THE DAYS OF EZRA AND NEHEMIAH. *Beth Mikra* 99:381–383.

The solemn assembly described in Neh 8 raises some problems. If the people were so careful about the laws of the Torah, why then did they not sound the shofar on that occasion, later to be called in Jewish life, Rosh Hashanah? This festival was not yet recognized in Nehemiah's time. Yet there was an ancient popular tradition that this was a sacred and solemn day. It is related to the general sanctity of the number seven. It was by popular demand that this day was chosen to read the Torah. Ezra-Nehemiah distinguishes between two public assemblies: one for the dedication of the altar and another for the reading of the Torah. (Hebrew)

Soloveitchik, Haym (1967) "TOPICS IN THE HOKMATH HA-NEFESH. *J of Jewish Studies* 18(1–4):65–78.

A study of some major themes in pietistic literature, especially the writings of Ibn Ezra and the Hokmath Ha-Nefesh. Considers: (1) the structure of the soul and da'ath, (2) the origin of the soul its sojourn in the body, and the after-life, (3) and demuth, mirror images of man.

Soviv, Aaron (1986) ""Seeking the Lord" in the Bible. *Beth Mikra* 32(108):33–44.

Examines all instances of "seeking the Lord" in the Bible. Originally the expression referred to inquiry at an oracle, part of the pagan heritage. In the Bible it acquired new meanings, including prayer and the pursuit of justice. In the time of Ezra it also came to mean deep study of Scripture. (Hebrew)

Spicehandler, Ezra (1975) "THE PERSECUTION OF THE JEWS OF ISFAHAN UNDER SHAH ABBAS II (1642–1666). *Hebrew Union College Annual* 46:331–356.

Examines the account of the persecution of the Jews of Isfahan during the reign of the Safavid monarch Shah Abbas II as preserved in the *Kitab-i-Anusi* of Babai ben Lotf and the corroborative evidence in contemporary non-Jewish sources. Jews were expelled and compelled to convert to Islam as the initiation of a general anti-Jewish policy throughout Iran. Includes a critical text of Babai's work in unpointed Hebrew.

Stahl, Samuel M. (1988) "Biblical and Talmudic Attitudes Toward Intermarriage—1 *Dor Le Dor*/89 17(2):107–111.

Throughout biblical history intermarriage was not condoned, but a permissive attitude toward it nevertheless prevailed. Common people and prominent leaders (Judah, Joseph) intermarried. Penalties and condemnation was rare. This permissive attitude ended with Ezra and Nehemiah.

Stanton, G. N. (1977) "5 EZRA AND MATTHEAN CHRISTIANITY IN THE SECOND CENTURY. *J of Theological Studies* 28(1):67–83.

Contends that 5 Ezra is a pseudonymous apocalyptic prophecy which provides further evidence of the use of Matthew's Gospel by 2nd cent. writers. He also contends (more tentatively) that 5 Ezra, together with the Nag Hammadi Apocalypse of Peter confirm not only that Matthew's Gospel was used widely, but also that some of the distinctive features of Matthean Christianity continued well into the 2nd cent. in Judaeo-Christian and gnostic circles.

Stegeman, Hartmut (1987) "Is the Temple Scroll a Sixth Book of the Torah--Lost for 2500 Years? *Biblical Archaeology Review* 13(6):26–35.

Defends the thesis that, contrary to Yigael Yadin, the Temple Scroll's publisher who considered the scroll an Essene document, it was in fact from the Jewish Priestly mainstream. It supplemented the Torah and was composed in the early Second Temple period, late 6th or early 5th cent. B.C. It claims the same divine halakic authority as the Torah, compares favorably in language and style and manifests an interest in temple structures not at all characteristic of the other known Essene texts. It lost out, as did other Torah additions, when Ezra

canonized the Pentateuch in its present short form in 458 BC.

STERN, S. M. (1957) "ISAAC ISRAELI AND MOSES IBN EZRA. *J of Jewish Studies* 8:83–89.

In Moses Ibn Ezra's philosophical work: "The Book of the Garden, explaining the meaning of Metaphor and Literal Expression," a treatise on Biblical anthropology interpreted in the light of contemporary philosophy and science, Isaac Israeli's Book of Definition has been utilized. While this latter book is not mentioned specifically by Ibn Ezra, a connection is shown by comparison of paragraphs from the two books. Examples in parallel columns are included, giving a transliteration from the Arabic of Ibn Ezra's Book and an English translation of Israeli's

Stolper, Matthew W. (1989) "The Governor of Babylon and Across-the-River in 486 B.C *Journal of Near Eastern Studies* 48(4):283-305.

A new presentation and discussion of the Babylonian legal text BM 74554. This text mentions a previously unknown "governor of Babylon and Across-the-River," the nominal master of a vast province that joined Babylonia to Syria and Palestine under the Persian rule, as well as a number of his subordinates. Discusses historical implications regarding biblical Tattenai (Ezra 5:3, 6; 6:6, 13) and other Persian officials.

Stone, Michael E. (1981) "REACTIONS TO DESTRUCTIONS OF THE SECOND TEMPLE: THEOLOGY, PERCEPTION AND CONVERSION. *J for the Study of Judaism* 12(2):195–204.

Discusses the reactions to the destruction of the Second Temple. In all the documents of the period, the problem of theodicy is central. In many texts (Judith, 2 Maccabees, Psalms of Solomon) destruction was seen as God's punishment of Israel's sins. Another approach to the problem was through eschatology. In 2 Baruch the continuity of the heavenly Jerusalem compensates for the demise of the earthly. Only the author of 4 Ezra challenges God's justice. His questions are not directly answered; rather, he is granted a vision of the new Jerusalem which overpowers and converts "Ezra" to a new perspective on God and his ways.

Stone, Michael E. (1983) "COHERENCE AND INCONSISTENCY IN THE APOCALYPSES: THE CASE OF "THE END" IN 4 EZRA. *J of Biblical Literature* 102(2):229–243.

Examines the technical uses of the term 'end' in 4 Ezra to clarify what it denotes. Since it does not always refer to the same time or situation, discusses the means employed in the past to resolve the 'inconsistency' of its uses. Suggests that 'the end' was a technical term in an eschatological context, but did not always refer to the same specific point in a given eschatological scheme. Its precise location within the sequence of events could vary according to the context and purpose of the passage in which the term is employed. Examination of the relevant passages bears out the hypothesis that the term is used consistently if its primary meaning is "the decisive turning point of history."

Stone, Michael E. (1982) "THE METAMORPHOSIS OF EZRA: JEWISH APOCALYPSE AND MEDIEVAL VISION. *J of Theological Studies* 33(1):1–18.

The Fourth Book of Ezra (c. 100 CE) is the only Jewish apocalypse of that period attributed to Ezra, yet in later Christian tradition a large number of writings were attributed to Ezra, most of which derive their inspiration directly from the Fourth Book of Ezra. Seeks (1) to determine which aspects of the material in Fourth Ezra were taken up and developed by the later sources, and (2) to discern those concerns and interests which not only led to the growth of the medieval tradition itself, but may have fostered the preservation of the Fourth Book of Ezra and perhaps of other Jewish apocalypses.

Strobel, A. (1964) "ABFASSUNG UND GESCHICHTSTHEOLOGIE DER APOKALYPSE NACH KAP. xvii. 9–12 (Composition and Theology of History of Revelation, according to ch. 17:9–12). *New Testament Studies* 10(4):433–445.

Prevalent interpretations of REv 17:9-12 which reckon the seven kings from Caesar or from Augustus are not

convincing. For the church the old aeon ends with Jesus' death and exaltation. Counting from this point the kings are Caligula, Claudius, Nero, Vespasian, Titus, Domitian (in whose reign Revelation is written) and one (Nerva) still to come. The age of repentance is viewed as the seventh week of Dan. 9:24ff. The church of Revelation expected the Beast (antichrist, Nero redivivus) thereafter, and his destruction by Christ's parousia, to occur 70 years after Christ's death. The scheme of seven in Revelation is based on Daniel. Support for such anticipatory dating of the end-time among Christians is found in IV Ezra, the Apocalypse of Baruch, and elsewhere.

Throntveit, Mark A. (1982) "LINGUISTIC ANALYSIS AND THE QUESTION OF AUTHORSHIP IN CHRONICLES, EZRA AND NEHEMIAH. *Vetus Testamentum* 32(2):201–216.

Using a set of five criteria developed by H. G. M. Williamson, analyzes Robert Polzin's 15 points of comparison between Chronicles and Ezra-Nehemiah. Only two can be taken to show the similarity of authorship Polzin claims, and they are both doubtful. On the other hand, Williamson and Sara Japhet have not shown separate authorship, although they have provided strong linguistic arguments. Does not think linguistic analysis is capable of giving definite proof either way.

Tuland, Carl G. (1974) "EZRA-NEHEMIAH OR NEHEMIAH-EZRA? *Andrews University Semitic Studies* 15(1):47–62.

An analysis of the theory of Albin Van Honnacker who, in numerous papers between 1890 and 1924, advocated the chronological priority of Nehemiah over Ezra. Examines each of his fifteen arguments in detail and concludes that Van Honnacker's theory of reversing the Ezra-Nehemiah sequence has been repudiated and should be eliminated.

Van Grol, H. W. M. (1990) "Esra 7:1-10: Een literair-stylistische analyse (Esra 7:1-10: A Literary-Stylistic Analysis). *Bijdragen*, 51(1):21-37..

A literary-stylistic analysis of Ezra 7:1-10 is offered and its coherency confirmed with the exclusion of v. 7, as Gunneweg suggests. The investigation is done on a macro-syntactic level, taking account of word repetition and contents. The analysis of the content shows that the story line is only the framework for the three parts of the pericope (vv. 1b-5, 6b-e, 8b-10), which are descriptive. They bring this theme to a climax by stressing the intention of Ezra, which is the instruction of Israel in the law. They add as a sub-theme the support from God for this undertaking. The analysis of Ezra 7:7 within the macro-syntax of the whole shows that it does not fit into the context. CL

Vasholz, Robert I. (1978) "QUMRAN AND THE DATING OF DANIEL. *J of the Evangelical Theological Society* 21(4):315–321.

The Aramaic of Daniel is proximate to that of the Elephantine papyri and Ezra. Moreover, 11 Q<sup>1</sup> Job appears to be older than 1 Q<sup>1</sup> Gen which most scholars date at 100 BC or even earlier. Since the Aramaic of Daniel can linguistically be seen as earlier than 11 Q<sup>1</sup> Job the case is strengthened for the early date of the Aramaic portion of Daniel. Finally, no support can be found for dual authorship of Daniel, so the Hebrew portion must also antedate the 2nd cent. BC.

Versluys, Kristiaan (1987) "Voyages into the Dark: The Subway Motif in Pound, Eliot, Tate, and Crane. *Thought: A Review of Culture and Idea* 62(246):329–338.

Each of these four major modernist authors (Ezra Pound, T. S. Eliot, Allen Tate, and Hart Crane) has illuminated a different aspect of the subway motif. Taken together, their efforts constitute important contributions to the poetics of urban space—that is to say, to the study of the city, not in its technical or utilitarian aspects but as a realm of human experience. The poetics of the subway is the study of a thing and its imaginative accretions.

Wadsworth, Michael (1977) "THE DEATH OF MOSES AND THE RIDDLE OF THE END OF TIME IN PSEUDO-PHILO. *J of Jewish Studies* 28(1):12–19.

According to the "Liber Antiquitatum Biblicarum" of Pseudo-Philo, the terrestrial Moses learns the secrets of the heavens and of the end of times. In Post-biblical Judaism secret revelations were suspect. Rejecting James' emendation of LAB 19:15 based on 4 Ezra, suggests that God addresses Moses by his sacred name Melchi/Melchiel in the text. It appears that Moses' question about the times is dismissed, though God shares the numbers 2 1/2 and 4 1/2. The text emphasizes Moses' forthcoming glorification. The author of LAB compromises the issue of his death and burial, yet stressing God's burial of his Beloved Moses.

Walfish, Barry (1989) "The Two Commentaries of Abraham Ibn Ezra on the Book of Esther. *Jewish Quarterly Review*,, 79(4):323-343..

Concludes that the two commentaries are not editions in the modern sense of one revising the other. Rather, the second commentary (in France, 1155 CE) resulted from Ibn Ezra's restudy of Esther without his being able to consult his first commentary (in Italy, 1142 CE). A comparison of some verses reveals how Ibn Ezra's exegetical thought changed over the years. NH

Walker, William O., (1972) "THE ORIGIN OF THE SON OF MAN CONCEPT AS APPLIED TO JESUS. *J of Biblical Literature* 91(4):482-490.

Accepts Norman Perrin's argument that there is no sufficient relationship between the use of Son of Man in I Enoch and IV Ezra for us to suppose that they are both reflections of a common conception. Their uses are independent of one another. The common dependence is upon Dan. 7:13, and upon the general world of apocalyptic concepts. However, Perrin fails to explain why Psalm 110:1 first came to be interpreted by the use of Dan. 7:13. Suggests that the combination of Ps. 110:1 and Dan. 7:13 occurred in two stages, that a link between the two texts can be found in Ps. 8, and that the key passage in demonstrating this link is Mark 12:36b. The early Christians initially used Ps. 110:1 to interpret the resurrection of Jesus as an exaltation to the right hand of God as "Lord," but the second half of the verse, which served the purpose of explaining the delay of the parousia, subsequently led them to Ps. 8:6 with its strikingly similar ending, with the result that Ps. 8 was then also applied to Jesus. Concludes that it was Greek-speaking, not the Aramaic-speaking, church which first understood Jesus in apocalyptic terms as Son of Man.

Wallenstein, M. (1961) "FOUR UNPUBLISHED POEMS IN RYLANDS HEBREW MS. 6—ONE BY ABRAHAM (IBN EZRA), *Bulletin John Rylands Library* 44:238-264.

A description of four previously unpublished poems in Rylands Hebrew Ms. 6 which contains a collection of eighty-six poems. Each of the four poems is singled out for transcription, translation, and linguistic-exegetical footnotes. Particular attention is given to Poem 51 which was probably composed by Abraham Ibn Ezra. The four poems are reconstructed so as to demonstrate their artistic features.

Weinfeld, M. (1964) "UNIVERSALISM AND PARTICULARISM IN THE PERIOD OF EXILE AND RESTORATION. *Tarbiz* 33:228-242.

Both movements are traceable to the inception of the second commonwealth: particularism basing itself on the Torah literature (Exod. 33:1-22; 34:12-16; Lev. 20:26; Deut. 7:3-4; 14:2) whereby the interdictions against Canaanites are extended to all foreign nations (Ezra 9:12; Neh. 13:1-3) and universalism, a benevolence toward foreigners stemming from the prophetic tradition. The tension between the two factions was reduced by the introduction of religious proselytizing: gentiles admitted into Israel by obedience to the Law. (Heb.).

Wilensky, S. O. Heller (1963) "THE PROBLEM OF THE AUTHORSHIP OF THE TREATISE SHAAR HASHAMAYIM, ASCRIBED TO ABRAHAM IBN EZRA. *Tarbiz* 32:277-285.

The unpublished Vatican Ms. or Shaar Hashamayim of Isaac Ibn Latif (Spain, 13th century) is shown to be of the same authorship as another, smaller book of the same name, ascribed to Abraham Ibn Ezra. (Hebrew)

Williamson, Clark M. (1984) "THE NEW TESTAMENT RECONSIDERED: RECENT POST-HOLOCAUST SCHOLARSHIP. *Quarterly Review* 4(4):37-51.

Four areas of concern are being reconsidered: Judaism from Ezra to AD 70; law and legalistic piety; the Pharisees; Jewish responsibility for the crucifixion. In the new scholarship the image of the Pharisees is drastically improved both in reference to Jesus Christ and to Paul. A fairer interpretation of Paul is as Apostle to the Gentiles and not as being against the Jews.

Williamson, H. G. M. (1983) "THE COMPOSITION OF EZRA i-vi. *J of Theological Studies* 34(1):1-30.

Seeks to further a source and redaction critical approach to Ezra 1-6 which avoids the presupposition that the Chronicler was their editor. Argues that (1) Ezra 2 is dependent upon Neh 7; (2) Ezra 1 is the work of a single author supplying an interpretive narrative framework for two official documents to which he had access, and whose archival preservation is highly plausible; (3) Ezra 4:6-6:22 is the work of a single author who worked directly from the original sources, as in chap. 1; (4) Ezra 3:1-4:5 offer a theological interpretation of the events later recorded in a more matter-of-fact style on the basis of his sources. Thus Ezra 1-6 is the work of a single author, and is to be dated in the Hellenistic period.

Williamson, H. G. M. (1990) "'eben gelal (Ezra 5:8, 6:4) Again. *Bulletin of the American Schools of Oriental Research*, 280::83-88..

Previous explanations of Aramaic 'eben gelal, including those of Bowman (1965) and Stager (1985), are examined and found to be unsatisfactory. The use of gll in an Aramaic gloss to one of the Elamite fortification tablets from Persepolis is discussed against the linguistic and historical background of the Elamite text in question. Applying the results to the phrase in Ezra 5:8 and 6:4, concludes that a paraphrase such as "specially selected stone" comes closest to the required meaning. WW

Yamauchi, Edwin M. (1980) "THE ARCHAEOLOGICAL BACKGROUND OF NEHEMIAH. Part 4 of ARCHAEOLOGICAL BACKGROUNDS OF THE EXILIC AND POSTEXILIC ERA. *Bibliotheca Sacra* 137(548):291-309.

Discusses problems associated with Artaxerxes I; the order of Ezra and Nehemiah; Nehemiah as a person; Nehemiah as a eunuch and as governor; his opponents such as Sanballat, Tobiah, and Geshem; and the rebuilding of the walls. Concludes that these persons and events rest on documentable historical bases and that examination of contemporary archaeological and inscriptional evidence resolves many of the problems or obscurities in the biblical text.

Yamauchi, Edwin M. (1980) "THE ARCHAEOLOGICAL BACKGROUND OF EZRA. PART 3 OF 3 OF ARCHAEOLOGICAL BACKGROUNDS OF THE EXILIC AND POSTEXILIC ERA. *Bibliotheca Sacra* 137(547):195-211.

The excavations of Babylonian and Palestinian sites of the exilic period; the inscriptions of and about Cyrus; the Persian taxation system; the excavations of the area of the second Temple; and the renewal of Torah under Ezra as appropriate to Persian custom—all attest to the historical integrity of the book of Ezra.

Yamauchi, Edwin M. (1980) "THE REVERSE ORDER OF EZRA/NEHEMIAH RECONSIDERED. *Themelios* 5(3):7-13.

Considers thirteen arguments which support the view that Nehemiah arrived in 445 BC (20th year of Artaxerxes I) and Ezra in 398 (7th year of Artaxerxes II). Cites supporters of the three positions (reverse, intermediate, and traditional).

Zadok, Ran (1982) "REMARKS ON EZRA AND NEHEMIAH. *Zeitschrift für die Alttestamentliche Wissenschaft* 94(2):296-298.

Philological comments on adarkonim, nepu sim, resin, somer saar, and the rendering of the Tetragrammaton as -yh in names.

Zadok, Ran. (1980) "NOTES ON THE BIBLICAL AND EXTRA-BIBLICAL ONOMASTICON." *Jewish Quarterly Review* 71(2):107–117.

Certain toponyms, certain non-Israelite names in the Bible and the Latin name Cimber are discussed. Their ethnic relationships are determined and interpretations of them given. On the basis of onomastic criteria the retinim and Solomon's slaves as listed in Ezra 2: 43–55 and Neh 7:46-57 were most probably of non-Israelite origin.

Zipor, M. A. (1990) "On the Presentation of the Synoptic Accounts of the Monarchies (Samuel, Kings and Chronicles)." *Abr-Nahrain*, 28::127-135..

Reviews James D. Newsome, Jr.'s (ed.), *A Synoptic Harmony of Samuel, Kings and Chronicles—With Related Passages from Psalms, Isaiah, Jeremiah, and Ezra* (Grand Rapids: Baker, 1986). RAT

Zlotowits, Bernard M. (1985) "A PERSPECTIVE ON PATRILINEAL DESCENT." *Judaism* 34(1):129–135.

Attributes to Ezra the existence of matrilineal descent which generated controversy even up to the present time. The question "Who is a Jew?" has arisen in every period of Jewish history. With the rise of mixed marriages, the issue has again become critical. Bible history seems to support patriliney prior to Ezra's introduction of matriliney. Similarly, Ezra sought to maintain Jewish purity, exclusiveness, and self-preservation. Reviews various discussions on the issue as they occurred in history. Concludes that a situation exists where the difficulty may not be the law itself but the attitude of the Rabbis. Part of a symposium on Patrilineal Descent