

ANNOTATED BIBLIOGRAPHY
JOEL

Agus, Jacob, et al. "The mitzvah of keruv: papers from the committee on jewish law and standards." Conservative Judaism, 1982, 35(4), 33-62.

Abstract: Five papers adopted by the C.J.L.S. of the Conservative Movement given by Agus, Kassel Abelson, Seymour Siegel, Harry Sky, and Joel Roth and Daniel Gordis. The papers address the question of how to treat a non-Jewish spouse and children of a mixed-marriage. abstractor DB

Bargebuhr, Frederick P (Hamburg, W. Germany) "Eine europaische renaissanceaus dokumentarische dichtung (a european renaissance-from documentary poetry)." Zeitschrift fur Religions und Geistesgeschichte, 1978, 30(1), 2-18.

Abstract: In the medieval caliphate of Cordova 3 Hebrew poets rose to preeminence by presenting Arabic love themes in contemporary Hebrew poetry: Samuel ibn Naghralla, his son Joseph, and the philosopher-mystic Solomon ibn Gabirol who was known to the scholastic philosophers as Avicbron. Themes such as unrequited love were expressed in the language of the prophet Joel or other OT authors. Ibn Gabirol's "Song of Complaints" is almost a translation of verses from the 9th cent. Arab mystic al-Halladsch. Ibn Gabirol's poetry, which contains the image of the exalted poet, sometimes borders on the blasphemous, and contains possible gnostic elements. (German) abstractor AAI

De Blois, Kees F. (UBS, Africa) "Metaphor in common language translations of joel." Bible Translator, 1985, 36(2), 208-216.

Abstract: Metaphors dropped altogether may result in a translation lacking vividness and impact. Comparison of 20 cases in the book of Joel in English, French, German, Dutch and Swahili illustrate reproducing the original figures as such, reproducing it with the comparison stated more fully, changing the metaphor to plain language, and introducing new figures. abstractor EC

Dunn, James D. G. (U. of Nottingham) "New wine in old wineskins: vi. Prophet." The Expository Times, 1973, 85(1), 4-8.

Abstract: Prophecy embarrasses mature, organized religion, for the prophet's authority derives from neither organization nor relationally. To stay vital Christianity each generation must have its own prophets to preach a living word from God. Samuel is not the first, but is the historic prototype, beginning the transition from ecstatic to preaching to literary prophets in Israel. Prophecy was eclipsed under rabbinism to reemerge at Qumran and in pietistic groups such as nurtured John the Baptist and Jesus, who was acknowledged as a prophet and accepted the designation. The church at Pentecost claimed Joel's prediction of a universalizing of the talent. Taken to hellenistic churches, it was a novelty which Paul advised be controlled and evaluated. It (1) was not an office but it belonged to the community (not the individual) through its recognition, and (2) raises the problem of false

prophecy, the test of which cannot be nonfulfillment, but must be dynamic: it must honor Jesus and be edifying-guidelines are given in 1 Thess. 5: 19-22. abstractor RNY

Evans, Craig A. (Trinity Western Col., Langley, BC, Canada) "The prophetic setting of the pentecost sermon." Zeitschrift für die Neutestamentliche Wissenschaft, 1983, 74(1/2), 148-150.

Abstract: While Haenchen has correctly pointed to the background of the Pentecost event, he did not notice that the sermon of Acts 2, as well as its setting, echoes Joel and thus can be seen as a narrative peshar on Joel. This should be termed prophetic narrative, i.e. narrative based upon the author's exegesis of the OT passage. abstractor PHD

FRANCIS, FRED O. (Lexington Theol. Sem.) "Eschatology and history in luke-acts." Journal of American Academy of Religion, 1969, 37(1), 49-63.

Abstract: The data in Luke-Acts reveals an eschatological outlook different than the prevalent existentialist historicizing model. The manifestation of the Spirit (Acts 2:16 ff) and the second Christian generation events of the preaching of the gospel, wars, including the desolation of Jerusalem, and cosmic signs, are Luke's meditation on the eschatology of Joel 2. Eschatological existence in Luke-Acts is a present existence seen especially in the ministry of Jesus and the witness of the seventy. But it also has a future consummation which comes "speedily" but "not immediately". Thus according to Luke, history is not a self-contained human realm but a history infused with and determined by God's eschatology. abstractor RLS

Frerichs, Wendell W. (Luther-Northwestern Theol. Sem.) "Joel 2:28-29." Dialog, 1984, 23(2), 93-96.

Abstract: Presents an exegetical study of Joel 2:28-29 as a reference for Pentecost Sunday use. The Day of the Lord is a cosmic event, on which all Israel will become prophets, led by God's Spirit, and all creation will be under God's control and anticipation of redemption. This pericope and tradition was used by the early church to indicate that in Jesus the new age has already dawned, and God's spiritual gifts are given to all called to salvation in Christ. abstractor HR

Good, Robert M. (Dartmouth Col., Hanover, NH) "The just war in ancient israel." Journal of Biblical Literature, 1985, 104(3), 385-400.

Abstract: Under von Rad's influence the idea of war as a form of divine judgment has been neglected. Yet a careful study of Amos 1:35; Joel 4:1-3, 9-13; 1 Chr 20:6-12; Judg 11:15-27; Judg 5:9-11; and Exodus 15 shows that war was the expression of a legal judgment of Yahweh made for the purpose of resolving a dispute between Israel and neighboring states. Such a view reflects the view of war common in the ancient Near East. It allows the possibility for a historically responsible moral critique of war as sometimes unjust. abstractor LRK

Handelsman, Y. "The views of ravyah on communal leadership." Zion, 1983, 48(1), 21-54.

Abstract: Examines the views of Rabbi Eliezer b. Joel Ha-Levi in light of the struggle

between religious and secular leadership for control of the Ashkenazic Jewish communities in the 12th cent. R. Eliezer represents a school of thought that wished to enhance the authority of the community at the expense of the power of the rabbis and courts. (Hebrew)
abstractor DB

Hosch, Harold (Minneapolis, MN) "The concept of prophetic time in the book of Joel." Journal of the Evangelical Theological Society, 1972, 15(1), 31-38.

Abstract: There are three views concerning Joel's concept of time: it is (1) all future, (2) past and eschatological, or (3) past, near future, and eschatological. The last seems best because the language of Joel 1 must be understood to refer to literal locusts while that of chapter 2 suggests a future event introduced by a warning, and though containing apocalyptic overtones there is a restrictive clause (2:2) which rules out eschatological considerations. The language of chapters 3 and 4 is in standard apocalyptic vocabulary and points to the eschatological day. abstractor EHM

Jones, Holland (Christ Sem.-Seminex, St. Louis, MO) "Jonah, Joel, and Jones." Currents in Theology and Mission, 1982, 9(1), 44-47.

Abstract: Jonah and Joel were not effete prophets, nor were they "minor" prophets. Their free and faithful message of forgiveness and the gift of the Spirit has often been a sizeable thorn in the flesh to their interpreters. Though Israel's prophets offered conflicting prognoses on the end to violence, Christians today need to discard the swords by which they destroy one another. abstractor RWK

Kanyoro, Rachel (UBS, Kenya) "Translation problems in Joel with special reference to some east African languages: part 1." Bible Translator, 1985, 36(2), 221-226.

Abstract: Problems of nominal class agreement, transliteration of proper names, personification, and others in Joel 1:1-2:18. abstractor EC

Kutsch, Ernest. "Heuschreckenplage und tag jahwes in Joel 1 und 2 (plague of locusts and the day of Jahwe in Joel 1 and 2)." Theologische Zeitschrift, 1962, 18, 81-94.

Abstract: -In Israel's popular eschatology the day of Jahwe was a day of wrath and judgment initiated by Jahwe's army coming from afar. Joel uses this notion to interpret an extraordinarily severe locust plague. The locusts are the vanguard for the imminent judgment of Jahwe and motivate the call to repentance and to penitential worship. In this worship service, however, the question of forgiveness and diverting the day of Jahwe recede into the background. Judgment rather than mercy is the focus in Joel 1 and 2. (German)

Leibel, D. "avor bashelach." Tarbiz, 1964, 33, 225-227.

Abstract: -This expression from Job (33:18; 36:12) is to be understood as "death" in a general sense. Shelach is interpreted as "channel, river (cf. Joel 2:8; 4:11; Canticles 4:13) which, upon analogy with Greek and Ugaritic mythology, refers to the ancient belief of the water boundary between the living and the dead. The 4 rivers of Hades are compared with

the "rivers of Belial" (Ps. 38:5; Sam. 22:5) and the 4 rivers of the Garden of Eden. (Heb.).

Lightstone, Jack N. (Concordia U.) "Response to Joel Gereboff: when speech is no speech: the problem of early rabbinic rhetoric as discourse." Semeia, 1985, 34, 53-57.

Abstract: Considers that Gereboff's use of Mishnaic evidence fails to take seriously the degree to which the content of Mishnah is couched in forms and formulaic patterns. Much the same may be said about Tosefta. abstractor NH

Luria, Ben Zion (Jerusalem, Israel) "And a fountain shall come forth from the house of the Lord." Dor Le Dor, 1981, 10(1), 48-58.

Abstract: Biblical prophecies of water pouring out of the Temple Joel 4:18, Ezek 47:1-12, Zech 14:8; Isa 33:21) are based upon the reality of a fountain on the temple mount. This is attested in Tannaitic and Amoraic sources and in the discoveries of modern archaeologists. Robinson, Wilson and Warren were aware of this source, called in Arabic Ham am Ash-Shafa. abstractor NMW

Mallon, Elias D. (U. of Washington, Seattle) "A stylistic analysis of Joel 1:10-12." Catholic Biblical Quarterly, 1983, 45(4), 537-548.

Abstract: The overall impression evoked by this poem is one of technical skill and artistry. The internal structure of the lines and the symmetry of the whole show the care with which the poem was composed. Sound patterns, chiasm, and paronomasia delight the ear and provide points of contact between the lines. abstractor RRM

Mariottini, Claude (SW Bap. U., Bolivar, MO) "Joel 3:10 (H 4:10): 'beat your plowshares into swords'." Perspectives in Religious Studies, 1987, 14(2), 125-130.

Abstract: Joel, writing in the post-exilic period, adapted and reinterpreted ancient prophetic oracles to provide hope to a community plagued by adversity and hardship. Joel 3:10 (H 4:10) should be understood in the context of the apocalyptic imagery of the book. The prophets expected the inauguration of the messianic kingdom to be preceded by war and turbulence. Joel 3:10 (H 4:10) is a summons to the coming Day of Yahweh, a day when peasants would be engaged in war. Joel expected the land to be exposed to the devastations of war before the implements of war could become tools for agriculture.

Mikre-Selassie, G. A. (UBS, Ethiopia) "Repetition and synonyms in the translation of Joel with special reference to the Amharic language." Bible Translator, 1985, 36(2), 230-237.

Abstract: Repetition is used to emphasize a point, modify the area of meaning of a word, or simply be a stylistic device. Problems arise where there is only one term for a particular concept in the target language. Sometimes two synonymous expressions need to be reduced to one to avoid wrong meaning or to meet the stylistic requirements of the target language. abstractor EC

Mojola, Aloo O. (UBS, Kenya) "Translation problems in Joel with special reference to some East African

languages: part 2." Bible Translator, 1985, 36(2), 226-229.

Abstract: Translation problems in Joel 2:18f arise from failure to read the base text correctly or from literal (not meaningful) translation. Translators need to use a model in a language more closely related to the target language than the RSV and GNB. abstractor
EC

Nadler, Allan L. (Harvard U.) "Piety and politics: the case of the satmar rebbe." Judaism, 1982, 31(2), 135-152.

Abstract: A detailed examination of the background behind the violent anti-Zionism of the late Satmar Rebbe, Joel Teitlebaum, who based his views on interpretations of traditional Jewish sources. Four distinct levels of his critique of Zionism were: (1) Zionism's secularity and Israel's democracy; (2) Zionism's false messianism; (3) Zionism's defiance of traditional Jewish quietism; and (4) Zionism's relationship with anti-Semitism. Ironically, his followers actively, even violently, fight Zionism because of its rejection of passivity in waiting for the Messiah. abstractor SAS

Ogden, Grahm S. (Taiwan Theol. Sem., Taipei) "Joel 4 and prophetic responses to national laments." Journal for the Study of the Old Testament, 1983, 26, 97-106.

Abstract: Explores the relationship between the national lament liturgy and the prophet as the officiant in that liturgy, with special reference to the oracles against foreign powers in Joel 4 (EVV chap. 3). Concludes that the four oracles in this chapter are all responses to the preceding lament ritual. abstractor NH

Redditt, Paul L. (Otterbein Col., Westerville, OH) "The book of Joel and peripheral prophecy." Catholic Biblical Quarterly, 1986, 48(2), 225-240.

Abstract: The book of Joel was produced among a particular group of people in ancient Judah, a group which underwent a progressive move to the periphery of the Judahite religious community as a consequence of Joel's criticism of the priestly hierarchy of the early postexilic period. abstractor RRM

Rimbach, James A. (Concordia Luth. Ch., Pullman, WA) "Those lively prophets-Joel benpethuel." Currents in Theology and Mission, 1981, 8(5), 302-304.

Abstract: The prophet Joel is famous for the day of Yahweh he announced and his promise of the spirit. This late prophet dealt with continuity and change, with obedience and worship, and with God's fidelity and freedom. abstractor RWK

Russell, Paul (American U., Cairo, Egypt) ""your sons and your daughter shall prophesy." (Joel 2:28) common people and the future of the reformation in the pamphlet literature of southwestern Germany to 1525." Archiv für Reformationsgeschichte, 1983, 74, 122-140.

Abstract: The term "common man" was used in this period to describe those who were less well educated (no Latin knowledge), more often literate, and without political power.

A survey of 38 pamphlets by 9 "common men (6 men and 3 women) responding to the events of 1523-24 in southwestern Germany shows that they feared for the reform movement of which Luther was but a part and which had begun long before him. Their vision of church reform was a return to the *lex evangelica*-a reform in personal piety, conversion of the individual, commitment to social action, and prophetic vocation, all in the expectation of the imminent End; yet they were not chiliasts or revolutionaries. Their theology forms a bridge between "heretical" movements of the 15th cent. and early Anabaptism. abstractor EWK

Sehmsdorf, Eberhard. "Studien zur redaktionsgeschichte von jesaja 56-66 (ii) (jes 66:17-24) (studies on the redaction criticism of isaiah 56-66; part 2 (isa. 66:17-24))." Zeitschrift für die Alttestamentliche Wissenschaft, 1972, 84(4), 562-576.

Abstract: An apocalyptic picture of history can be reconstructed in Isa. 66:17-24, which can also be found in Joel 4, Ezek. 38f., Zeph. 3 and Zech. 14 (in part secondarily), and which attests a final redaction which seeks to interpret in this sense not only the Trito-Isaiah collection as a whole, but also by means of 65:25 chapter 65, and perhaps by means of 60:19f. chapter 60. (German)

Spero, Moshe Halevi. "Discussion of "on the conflict between applied psychology and judaism" by joel klein: continued confusion at the interface between psychology and judaism." Journal of Psychology and Judaism, 1979, 4(1), 32-48.

Abstract: Klein's charge that psychology is not science but art is too extreme; any science is as good as the art in it. Klein is not consistent in claiming that psychology is ineffective but, at the same time, capable of alienating the religious client. The conflict that Klein sees between respect for parental authority and the need for assertion is a false dichotomy. Some amount of determinism is not inconsistent with Judaism (see abstract no. 1326). abstractor NMW

Stephenson, F.R. (Newcastle upon Tyne) "The date of the book of joel." Vetus Testamentum, 1969, 19(2), 224-229.

Abstract: Joel must have witnessed a total eclipse of the sun in order to write 2:31 The only total eclipses of the sun in Judah between 1130 BC and 310 BC were in 357 and 336, thus supporting a post-exilic date for Joel. abstractor DKH

Taam-Ambey, Maleme (UBS, Zaire) "Translating the locust invasion in the book of joel into kituba." Bible Translator, 1985, 36(2), 216-220.

Abstract: The four terms for locust in Joel may be transliterated, translated on the basis of derived meanings, or translated using the nearest equivalent for each term (choosing either different types of insects or different stages of a single creature). In Africa, locusts are welcomed as a food source. It is necessary to emphasize calamity by adding a classifier, describing the destructive activity or adding a footnote. abstractor EC

VanGemeren, Willem A. (Reformed Theol. Sem.) "The spirit of restoration." WTJ, 1988, 50(1), 81-102.

Abstract: Employs the principles of progressive hermeneutic in a brief study of Joel 2:28-32 as a groundwork toward a rediscovery of the eschatological work of the Spirit. The Holy Spirit is guarantor and reconciler. On the one hand, he guarantees and applies the words of blessing to all God's children. The Holy Spirit also points beyond the renewal of life, beyond ministry, and beyond ethics to the eschaton. He pushes us not to be content with the present experience of the Christian life, because the fulfillment of the promises is not ours as yet. abstractor WSS

Vermeylen, A. (Brussels) "Un nouveau jalon dans l'etude du jansenisme espagnol." Revue d'Histoire Ecclesiastique, 1974, 69(3/4), 765-770.

Abstract: A precise understanding of Jansenism in Spain requires study of the religious sentiment of the principal Jansenists. Review article on Joel Saugnieux, 'Un prelat eclaire: Don Antonio Tavera y Almazan' (1737-1807) (1970), an internal analysis of Jansenism through assessing the historical importance of Spain's Bossuet, Tavera, who clashed with the Inquisition on the issue. (French) abstractor MORB

VON RAD, G. (Heidleberg) "Origin of the concept of the day of yahweh" Journal of Seminary Studies, 1958, 4, 87-108.

Abstract: The day of Yahweh concept is reexamined, especially on the basis of Is. 13,34; Ex. 7; and Joel 2. The concept is concerned with actual war, Yahweh against His enemies the battle, His victory. The concept and its imagery stem from old Israelite tradition, perhaps from a stereotyped call, summoning troops to battle or an actual battle cry, though in the prophets it takes on universal and cosmic proportions.

Weiss, Meir. "In the footsteps of one biblical metaphor." Tarbiz, 1965, 34, 107-128.

Abstract: -Methodological clarification of the study of metaphor in the Bible. Treats Amos 1:2, Joel 4:16 and Jeremiah 25:30, the Lord will roar from Zion etc. The purpose of the verse is that God manifests himself and existence becomes void.

WEISS MEYER. "On the traces of a biblical metaphor" Tarbiz, 1965, 34, 308-18.

Abstract: -Continuing the author's study, he treats Amos' metaphors to show a mind wholly steeped in pastoral life. The 'Day of the Lord' in Joel 4:15-17 is compared Amos' view. The same metaphor is used to give concrete expression to the awe of God's manifestation.

Westermann, C. (Heidelberg) "Zur erforschung und zum verstdnis der prophetischen heilsworte." Zeitschrift fur die Alttestamentliche Wissenschaft, 1986, 98(1), 114..

Abstract: The promissory words in the prophetic writings can be dated to the time between Second Isaiah and the closing of the prophetic canon and are usually anonymous. On the whole, the exilic and post-exilic words of salvation are neither eschatological nor apocalyptic. They need to be examined as a group, without reference to the specific book in which they are now embedded. As such, they portray a future in which Israel will not

again achieve military power and greatness, the conquest of other lands, or the annihilation of enemies. Correspondingly, the coming king (messiah) will guarantee peace and justice. Joel 2:19-20, however, and a few other exceptional passages do announce both salvation for Israel and destruction for enemies. (German).

Whitley, C. F. (U. Col. of North Wales, Bangor, England) "Bt in Joel 2, 7." Biblica, 1984, 65(1), 101-102.

Abstract: The Hebrew root 'bt in Joel 2:7 is cognate with the Arabic hbt, "to err from the way." Thus the pertinent line in Joel 2:7 should be rendered, "they do not turn aside from their paths (marching lines)." abstractor JTW

Wolff, Hans Walter (Heidelberg) "'swords to plowshares": misuse of a prophetic word?" Theology Digest, 1985, 32(2), 131-136.

Abstract: An exegetical study of two apparently contradictory prophetic oracles, Isa 2:2-5 ("Beat your swords into plowshares," cf. Mic 4:1-5) and Joel 3:9-12 ("Beat your plowshares into swords"). The first passage is an eschatological promise to the nations and a present requirement for God's people Israel, which lives in the light of Yahweh's promise. The second, ironically mocks world power in the face of God's judgment. God's people must live now in the light of his promised future. Digest of "Schwerter zu Pflugscharen--misbrauch eines Prophetenwortes? Praktische Fragen und exegetische Klärungen zu Joel 4, 9-12, Jes 2, 2-5 und Mi 4, 1-5," in Evangelische Theologie, 1984, 44(3), 280-292. abstractor GL

Yakabuul, Bukas (UBS, Zaire) "Translating god's names into kanyok." Bible Translator, 1984, 35(4), 401-409.

Abstract: The Kanok have three classes of names: "the name of the womb" determined by birth signs, "a given name" of lineage, and "a praise name" distinguishing personal characteristics. The Kanyok are monotheistic. Divine praise names are not applied to humans. The single divine has three "given names" yet the idea of family is not associated with the divine. These names seem to parallel aspects of the Trinity. Gives examples from Joel. abstractor EC

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