

ANNOTATED BIBLIOGRAPHY ON JOSHUA

Abramowitz, Chaim (1984) "THE THREE DAY SYNDROME. *Dor Le Dor*; 1985 13(2):111–116.

Interprets the actions of Joshua prior to capturing Jericho: the sending of the spies and his strategy. The repeated phrase "three days" has been understood to be a general, not specific quantity, thus misleading the interpreters. However, the sequence of events can be accurately reconstructed. From Adar 7 to Nissan 7, there was a mourning period for Moses. On Nisan 8 the spy mission began. There are several sets of three days that can be accounted for between Nisan 8 and 14.

Abramson, Sharaga (1979) "CHAPTERS CONCERNING RABBI JUDAH HAYYUJ AND RABBI JONAH IBN GANAH, 1) FROM THE "KITAB AL-NATAF" ON THE BOOK OF JUDGES. *Leshonenu* 43(4):260–270.

The beginning of a commentary on Judges, which was attached to Hayyuj's commentary on Joshua, is presented here. Stylistic considerations indicate that its author was the Spaniard Rabbi Isaac the son of Samuel. The second part of the article deals with ibn Ganah's understanding of the root sbb, absent from published manuscripts of his *Kitab Al-Mustalhaq*. This is culled from other medieval authors. (Hebrew)

Abramson, Shraga (1977) "FROM THE KITAB ALNATAF OF RABBI JUDAH HAYYUJ ON 2 SAMUEL. *Leshonenu*; 1978 42(3/4):203–236.

The Hebrew grammarian Judah ibn Hayyuj is reported by later grammarians to have written four books on biblical grammar, one of which is the *Kitab al-Nataf*. This book is ordered on the sequence of verses and explains difficult passages. The material from existing manuscripts is presented together with reactions of later grammarians. Existing parts of the book deal with Joshua, Judges, 1 Kings, Isaiah, Jeremiah, Ezekiel, but very little on 2 Samuel has come down. It is quoted extensively however in the works of Isaac ben Samuel, a Spanish grammarian. (Hebrew)

Adler, Joshua J. (1989) "Biblical Man and His Questions of Faith *Dor Le Dor* 18(1):41-43.

Against the common conception that biblical man had more faith than modern man, it can be shown that biblical writers also wrestled with their faith. They expressed serious doubts about justice but maintained that one must continue to struggle to be a believer. Examples are drawn from Malachi, Jeremiah and Qoheleth.

Adler, Joshua A. (1988) "Ezekiel, the Neglected Prophet *Dor Le Dor*/89 17(2):117-120.

The unique characteristics of Ezekiel are: he lived in Babylonia and prophesied there; he despaired that Israel would ever repent; he stressed survival of Judaism instead of universal values; his revolutionary doctrine of individual responsibility; and his republican tendency. He limited the power of the envisioned leader, calling him *nai*, "prince," and not *melek*, "king."

Adler, Joshua J. (1990) "The Symbolic Acts of Ezekiel. *Dor Le Dor*,/91, 19(2)::120- 122..

Ezekiel is associated with performing all kinds of bizarre acts such as those found in chapters 4 and 5 of his book. The early symbolic acts of Ezekiel warned the Israelites of the pending doom and punishment that would befall the country. Prior to the destruction Ezekiel is perhaps the most eloquent in making use of every device and symbolic act in order to preach the divine message. It is only in the period after the destruction that balance returns to his prophecy when he foresees the resurrection of the Jewish people in their homeland and the rebuilding of the Temple in Jerusalem (cf. chap. 37). MC

Adler, Joshua (1986) "Know What to Answer. *Dor Le Dor* 87, 15(2):123–124.

Discusses various biblical passages regarding the Prince of Peace and the Son of God from a traditional Jewish viewpoint.

Adler, Joshua (1986) "Know What to Answer, Part II. *Dor Le Dor* 15(1):49–52.

Discusses biblical passages on the new covenant and the Suffering servant from a traditional Jewish point of view.

Adler, Joshua J. (1991) "The Book of Esther: Some Questions and Responses. *Dor Le Dor*, 19(3):186-190..

Seven questions are posed—some new, others old, with fresh and traditional answers suggested. For example, why didn't Mordecai want Esther to reveal her origins to anyone in the palace and not even to the King? Perhaps the storyteller needed this secret for the surprise denouement of Haman and the revelation of his plot against her people. This literary device might be the essential element in the narrative which gives it so much charm and excitement. MC

Ahituv, Shmuel (1986) "The Law of the Cities of Refuge. *Shnaton*, -89 (1990), 10::11-30..

The oldest form of the law of the city of refuge is Exod 21:12-24 with formulations in Numbers, Deuteronomy and Joshua coming later. The first sites of refuge were sacred places. The earliest possible period for the establishment (as against formulation) of cities of refuge is the United Monarchy. The formulation in Numbers, Deuteronomy and Joshua is later, perhaps the Persian period. Hellenistic Greek parallels are significant. (Hebrew) NMW

Ahlstrom, G. W. (1980) "ANOTHER MOSES TRADITION. *J of Near Eastern Studies* 39(1):65–69.

Understands 1 Sam 12:8 to preserve a tradition wherein Moses, not Joshua, brought the Israelites into Canaan. The "Joshua conquest" has no historical basis, but represents a later literary creation that served as a natural sequence to the work about Moses, who led the people from Egypt to the borders of Canaan.

Allen, Leonard (1977) "ARCHAEOLOGY OF AI AND THE ACCURACY OF JOSHUA 7:1–8:29. *Restoration Quarterly* 20(1):41–52.

A solution to the conflicting data of the archaeology of Ai and the accuracy of Josh. 7:1–8:29 is not to be found by dismissing the historicity of Joshua to any degree. Evaluates the theories of W. F. Albright and J. A. Callaway concluding that Late Bronze remains may very likely be found at et-Tell when the site has been thoroughly excavated.

Amir, Joshua, (1965) "PHILO'S HOMILIES ON FEAR AND LOVE AND THEIR RELATION TO PALESTINIAN MIDRASHIM. *Zion* 30:47–60.

While Hellenistic philosophy regarded fear as an inferior religious attitude, Philo vacillated on this point, sometimes accepting the prevalent view that fear was the only way of forcing obedience to the law, sometimes recognizing that severity or dominance is one aspect of the true image. In "Who is the heir of divine things?", Philo presents, in Abraham's name, a speech thanking God for the synthesis of confidence (meaning here love) and fear in his heart. Philo is here citing the paraphrase of another's homily, which does not fully fit his own conception of piety. It may be assumed that the author was a Palestinian who

had come to Alexandria to preach.

Amit, Yairah (1978) "JOSHUA'S SPEAR (JOSHUA 8:18, 26). *Shnaton*; 1979 5/6:11–18.

Joshua's holding up his hand with the spear (8:18–19) is more than merely a sign for the forces in ambush, although that function is common to this story and to the story of the war against the tribe of Benjamin (Judg 20:29–36). Both stories tell of a victory by deception after initial defeat. The outstretched hand or spear connects Joshua with Moses (Exod 17:11) and shows that God is with him. The inclusion of the theme twice is redundant and tendentious. These secondary variations, related to locale, enable one to follow the process of redaction of the book but give no clue as to the date of compilation. (Hebrew)

Amit, D. Ilan, Z. (1990) "The Ancient Synagogue at Ma'on in Judah. *Qadmoniot*," 23(3/4)::115-125..

Hirbet Ma'on is Southeast of Hebron and was identified by Edward Robinson with Ma'on of the Bible (Joshua 15:55). Following several surveys (1968, 1976) the present writers surveyed further in 1987 and excavated, identifying a synagogue used between the 4th to the 7th cent. CE, with two levels of construction. The first building had no pillars. It did have the traditional three-door entrance and this was on the long eastern wall. A menorah, broken into twelve pieces, was identified and reconstructed. It is unusual in that the round links in the central column decrease in size toward the top. Its base is conjectured to be similar to that on the Arch of Titus. Similarities with other synagogues are pointed out (Hebrew). NMW

Anbar, Moshe (1985) ""Then Joshua Built An Altar To The Lord, God Of Israel, On Mount Ebal." *Beth Mikra* 101:345–352.

There are discrepancies between Deut 27:4ff and Joshua 8:30 ff.. In Joshua, it is narrated that Joshua wrote the Torah on the stones of the altar. This account depends on an expanded version of Deut 27 which was before the later writer. Actually, Deut 27:5–7 is an insertion, and the original text went from v. 4 to 8. Other examples are given of material being inserted into an existing section in order to preserve it from being lost. (Hebrew)

Anbar, Moshe (1984) "The History of the Composition of the Story of Rahab and the Spies. *Beth Mikra* 98:255–257.

The story of the kindness done by Rahab to the spies (Joshua 2) and the kindness done to her in return (Joshua 6) can be divided into an original story and several additions. The original story is: 2:1–9, 12–16, 22–23, to which correspond 6:22–23; a first edition, 2:17–21 and a second addition 2:9–11, 24, to which corresponds 6:17. The additions are deuteronomic, stressing the conquest of the land. (Hebrew)

Archer, Gleason L. (1970) "OLD TESTAMENT HISTORY AND RECENT ARCHAEOLOGY FROM MOSES TO DAVID. *Bibliotheca Sacra* 126 (506):99–115.

Examines recent archaeological data bearing on the origin of the Pentateuch, the date of the Exodus and conquest of Canaan under Joshua, noting the substantiation of the Mosaic origin of the Pentateuch and early dates for the Exodus and Conquest.

Arichea, Daniel C., (1978) "RESTRUCTURING: SOME EXAMPLES FROM JOSHUA. *Bible Translator* 29(4):438–443.

There is a question that faces translators, how far can they go in changing the biblical form in order to

achieve a clear translation? By examining some of the work of the Indonesian OT translation project concludes that as long as translators are faithful to the meaning of the text, restructuring ought to be as extensive as necessary to help readers understand and appreciate a passage.

Auld, A. G. (1975) "JUDGES I AND HISTORY: A RECONSIDERATION. *Vetus Testamentum* 25(2a):261–285.

Judges 1 exhibits many marks of untidy, unattractive composition in its grammar, its contradictions and its terminology. Certain structural elements still appear, the Judah-Simeon pact, the Josephites and the oracle from Yahweh. In a commentary on 1:1–2:5 it can be seen that 1:1–2 are a late adaptation and that 1:19–21 are a series of corrections on the first section. 1:22–36 are complex, but show dependence on Josh. 15–18. Yet the editors of Judges 1 had both material and an outlook that were independent of Joshua. The chapter also serves as a late preface to the Deuteronomistic history in Judges.

Auld, A. Graeme. (1977) "A JUDEAN SANCTUARY OF ANAT (JOSH. 15:59)? *Tel Aviv* 4,(1/2):85–86.

In recent studies a flourishing sanctuary of the goddess Anat in monarchical Judah has been supposed upon the basis of the toponym Beth-anoth (byt-nwt) in Josh. 15:59. This theory must be discarded first and foremost because the MT reading of this name is questionable. On the basis of the LXX (Baitanon in A, Baitanam in B), the occurrence of the name in Judith 19 (Baitane), Eusebius (Bethan in or Bethenim), and the Arabic name preserved at the site (Beit Anun), it seems probable that the original reading in Joshua was byt-`nwn or byt `nm. This would be only one of a number of cases where the LXX preserves a more original reading in Joshua than the MT.

Bakon, Shimon (1990) "Sign-'ot. *Dor Le Dor*, 18(4)::241-250..

The term 'ot, usually translated as "sign," appears more than 50 times in the Bible. It, however, assumes at least six different meanings, depending on the context. (1) It is an ordering principle by which to guide our lives. Gen 1:14, 8:22; Num 2:2. The sign of Cain, Gen 4:14 presents a difficulty in interpretation. (2) A testimony of divine power in history—signs and wonders. Exod 6:30, 7:3; Deut 6:22. (3) Three signs of the covenant—the rainbow following the flood, Abraham's circumcision, and the reaffirmation of the Sabbath as a holy day, Gen 9:12, 17; 17:11; Exod 31:13, 17. (4) A "hint" interpreted by the beholder as divinely inspired, 1 Sam 13:22; 14:9, 10; 14:6. (5) A reminder of significant events in the past, Numbers 16 and 17; 17:3; 17:16-26; Joshua 4:4-7; Exod 13:9; Deut 6:9; 11:18; Hos 2:21,22. (6) Proof of a prophetic statement, deferred into the future, Exod 3:12; Isa 7:11.

Bakon, Shimon (1990) "Zerubbabel. *Dor Le Dor*, 18(3)::148-156..

Explores the central role of Zerubbabel in the rebuilding of the temple in Jerusalem after the proclamation of Cyrus (538 BCE). The sources cited, especially Haggai and Zechariah, point to Zerubbabel as the "signet," the "shoot" of the Davidic dynasty, who is destined to establish the new kingdom. Yet, during the four years (520-516 BCE) prior to the completion of the Temple, Zerubbabel disappeared from the scene of Jewish history. Posits that there was a conflict with the priesthood and that Zerubbabel may have been eclipsed by Joshua the High Priest. Zechariah was able to deflect the trauma of shattered hopes, by projecting a vision of a better world to be realized into the distant messianic future. MC

Bar-Magen, M. (1982) "MOSES, AARON AND HUR WENT UP TO THE TOP OF THE HILL (EXODUS 17:10). *Beth Mikra* 91:262–265.

Deals with the social and familiar position of Hur. Accepts Josephus' view that Hur was the husband of Miriam. Also discusses the family background of Joshua and his relationship to Moses. (Hebrew)

Barr, James (1984) "Migras in the Old Testament. *J of Semitic Studies* 29(1):15–31.

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

Begg, Christopher (1988) "The Identity of the Three Building Sheep in 1 Enoch 89,72–73. *Ephemerides Theologicae Lovanienses* 64(1):152–156.

The identification of the three sheep in 1 Enoch 89:72–73 has been the subject of much controversy. The text refers to the post-Exilic rebuilding of Jerusalem. Two approaches have been tried, an "individualizing" approach, and a "collectivistic." The first tries to identify the sheep with historical personages. The second seeks to identify them with the tribes of Judah, Benjamin and Levi. Preference should be given to the individualizing approach. The three sheep can be identified with Zerubabel, Joshua and Nehemiah.

Berkowitz, Joshua (1984) "THE CHALLENGE OF MODERN ORTHODOXY. *Judaism* 33(1):101–106.

The modern Orthodox movement in Judaism is facing an ideological identity crisis. As a result, its adherents are drifting to the right, where ideology is more forthcoming. Unless the movement defines itself more clearly than the frequently cited willingness to confront modernity, its prospects are bleak.

Berman, Joshua (1989) "Aggadah and Anti-Semitism. *Judaism* 38(2):185–196.

The rabbis of different eras employed the figure of Haman to illustrate the anti-Semitism of their day. Originally, the tyrant leveled accusations reminiscent of Graeco-Roman anti-Semitism. Later, his charges against the Jews began to take on a decidedly patristic tone.

Berman, Joshua. (1990) "Mishneh Bereshit: The Form and Content of Genesis 48. *Tradition*, 25(2)::28-41..

Genesis 48 can be called Mishneh Bereshit for it recalls the salient episodes from the history of the patriarchal blessing. It is a review that portrays Jacob's ascent of the spiritual ladder whose highest rung approaches God himself. It is from the spiritual peak that Jacob launches into chapter 49 and bestows the blessings that will mark the character of each tribe for the rest of eternity. MIK

Bimson, John J. (1988) "A Reply to Baruch Halpern's "Radical Exodus Redating Fatally Flawed" in BAR, November/December 1987. *Biblical Archaeology Review* 14(4):52–55.

A point by point analysis of Halpern's article demonstrating that there are significant misunderstandings both of Bimson and Livingston's article itself and of the archaeological evidence he uses to refute it. This applies to the cultural history of Palestine, the chronology of the cultural changes demanded by archaeology, and their relation to the biblical narrative in Joshua and Judges.

Blau, Joshua (1980) "STAGES IN THE WEAKENING OF LARYNGEALS/PHARYNGALS IN BIBLICAL HEBREW. *Leshonenu* 45(1):32–39.

The process of the weakening of the laryngeals/ pharyngals in biblical Hebrew continued over a long period. There are various indicators of different stages in the process. The oldest attestation is the preservation of the initial n of I/n verbs, i.e., yinhal 'will inherit'. This indicates the weakening of the second consonant (contrast yippol 'will fall'). The lengthening of hataf-patah to patah is to make easier the pronunciation of two consecutive laryngeal/pharyngals. Other solutions to the problem are the use of segol with the article or total vowel assimilation. (Hebrew)

Blau, Joshua (1983) "ARE 3p. FEM. FORMS SUCH AS HAYAT IN RABBINIC HEBREW EARLY? *Leshonenu* 47(2):158–159.

It has been held that forms such as hayat 'was', hayat 'lived' (3p., fem. sing.) in mishnaic Hebrew are similar to biblical forms such as weasat 'shall produce' (Lev 25:21). If this were true, the mishnaic forms are archaic. In disagreeing, regards the mishnaic forms as limited in distribution and also late. They are developed from the pausal form, thus: hayatah 'was' > hayat (Hebrew)

Blau, Joshua (1982) "SOME UGARATIC, HEBREW AND ARABIC PARALLELS. *J of Northwest Semitic Languages* 10:5–10.

Discusses the development of the term "first" in the said Ugaritic, Hebrew and Arabic. The counted noun not without mentioning "first," but even without "one," continues the archaic Proto-Semitic construction as preserved in Ugaritic. Also discusses the terms qs' and st'.

Blau, Joshua (1982) "REMARKS ON THE DEVELOPMENT OF SOME PRONOMINAL SUFFIXES IN HEBREW. *Hebrew Annual Review* 6:61–67.

The paradigmatic pressure for the preservation of the final vowels of pronominal suffixes after long vowels, where gender opposition could not be marked by the preceding vowel, was strong enough to create in rabbinic Hebrew, in Aramaic, and in Arabic, dialect doublets, viz., suffixes without final vowel after originally short vowels (as rabbinic Hebrew yaddak 'your hand'), and those with final vowels after long vowels as yadeka 'your hands').

Blau, Joshua (1980) "THE PARALLEL DEVELOPMENT OF THE FEMININE ENDING -at IN SEMITIC LANGUAGES. *Hebrew Union College Annual* 51:17–28.

Maintains that the exceptional morphological alternation a: at in various Semitic languages must be interpreted as due to parallel development. Analyzes the constraints of the loss of t in -at in Hebrew, Phoenician, Moabite, Arabic, and Aramaic, stressing the differences between them in detail.

Blau, Joshua (1979) "REDUNDANT PRONOMIAL SUFFIXES DENOTING INTRINSIC POSSESSION. *J of the Ancient Near Eastern Soc., Columbia U* 11:31–37.

In Hebrew and other languages the possessive pronoun can be used where an impersonal is intended. Some of these can be explained as intrinsic possession, referring to parts of a body or elements that generally belong to a situation. Other cases are explained by a tendency toward concreteness. Others are due to ramifications of the concept "to possess." The underlying structure is "makes me: I have a wife," the word wife having a suffix=(my wife).

Blau, Joshua (1980) "SHORT PHILOLOGICAL NOTES ON THE INSCRIPTION OF MESA'.

Maarav 2(2):143–157.

Examines several linguistic features of the Moabite inscription of Mesha. In addition to studying certain phonetic and morphological features considers at some length the use of the direct object marker. Proposes that " is only utilized preceding persons as direct objects in the Mesha inscription. If this thesis proves true, it follows that, at the time of the inscription, the case system in Moabite had already disappeared.

Blau, Joshua (1978) "PHILOLOGICAL NOTES ON THE BIBLE BASED ON MEDIEVAL JUDAEO-ARABIC II. *Shnaton* 79, 3:198–203.

A continuation of his paper published in *Shnaton* 1 (pp. 27–31). (Hebrew) DDo

Blau, Joshua (1988) "On the Alleged Vestiges of Dual Pronouns and Verbs in Biblical Hebrew *Leshonenu* 52:165-168.

The use of the masculine plural of pronouns and verbs referring to feminine duals must be interpreted as reflecting the general supersession of feminine plurals by masculine ones, and not as vestiges of the dual of pronouns. There is a pseudo-dual in Isa 6:2 (ses kenapayyim) which, as shown by Neo-Arabic dialects, does not typologically coexist with dual forms of pronouns and verbs. (Hebrew)

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.

Bostock, D. Gerald. (1980) "JESUS AS THE NEW ELISHA. *Expository Times* 92(2):39–41.

As archetype of divine authority, Jesus seems to have many faces. One of the heroes who embodied the messianic expectation was Elisha, curiously neglected, mentioned in the NT only in Luke 4:27. Yet if the Baptist was the new Elijah, symmetry points to Elisha as a type of Jesus. Similarly Moses, Elijah's companion at the Transfiguration, suggests Joshua (a variant of Jesus'), who led the people to the Promised Land. The seven miracles of Elisha correspond to miracles in John. Other parallels are to be found.

Brand, Joshua (1967) "THE TITLE aser al habbayit. *Tarbiz* 36(3):221–228.

The title refers to the official in charge of the holy Temple. The inscription found in the valley of Kidron (Erez-Yisrael, V, P. 69) should read Zo't (qebuat gedal) yahu aser al habbayit. This is an obvious reference to Gedaliah, the son of Ahikam, who although assassinated in Mizpah was nevertheless buried in Jerusalem. Since the bearer of this title dealt with the administrative functions of the Temple only, he was not required to be a member of the priestly clan, for any Israelite could exercise these functions. (Hebrew)

Brand, Joshua (1968) "CONCERNING GREEK CULTURE IN PALESTINE DURING THE TALMUDIC PERIOD. *Tel Aviv* 38(1):13–17.

There is no definite information as to the extent of Greek wisdom, philosophy, law, literature, etc. possessed by the Rabbis. S. Lieberman has shown that not only were the Rabbis acquainted with this culture, but that they actually utilized it in their homilies and in the synagogue. Beth She'arim was not Hellenistic in spirit, but strictly observed ancient customs. Justus, the son of Leontius, the author of the

famous epigram was not a resident of Beth She'arim, but from Caesarea Maritima.

BRAND, JOSHUA. (1960) "REMARKS ON THE TEMPLE OF SOLOMON. *Tarbiz* 34:323–332.

Solomon's Temple was not built by Tyrian craftsmen. Only the building materials came from Lebanon.

Breslauer, S. Daniel (1976) "ABRAHAM JOSHUA HESCHEL'S "BIBLICAL MAN" IN CONTEXTUAL PERSPECTIVE. *Judaism* 25(3):341–344.

The term, Biblical Man, while traceable to Heschel's early writings, resonates with a peculiar American flavor that can be located in the affinity of Heschel's ideas to particular dilemmas of the American Jew. His stress on Biblical Man caught the struggle of Jews wrestling with their desire for Jewish identity yet reluctant to accept the particularism represented by the legal tradition. That Biblical Man stood dangerously close to an undifferentiated American religion was not a defect, but a truthful reflection of the American Jewish dilemma.

Brettler, Marc Z. (1989) "Jud 1,1-2,10: From Appendix to Prologue *Zeitschrift für die Alttestamentliche Wissenschaft* 101(3):433-435.

Judges 1:1-2:10 originally functioned as an appendix to Joshua. This conclusion is supported by the way Josh 24:28-31 is repeated again in Judg 2:6-9. Similar repetitions help identify insertions elsewhere in the Bible.

Bryant, Garry M. (1982) "CONFLICT IN ZIMBABWE. *America* 146(19):379.

The conflicting attitudes and activities of Joshua Nkomo's Zimbabwe African People's Union and Robert Mugabe's Zimbabwe African National Union shape the present situation in the former British colony of Rhodesia.

Burgmann, Hans (1975) "DER JOSUAFLUCH ZUR ZEIT DES MAKKABAERS SIMON (143-134 V. CHR.) (The Curse of Joshua in the Time of Simon the Maccabee (143–134 BC)). *Biblische Zeitschrift* 19(1):26–40.

The curse of Joshua (Josh. 6:26) was initially fulfilled in the days of Ahab (1 Ki. 16:34). Awareness of the curse sheds light on the face of Simon and his sons. In order to make Jerusalem secure, Simon erected fortifications to the west and south of the city, which was protected on the north by mountains. The city was still exposed, however, from the east, where Jericho was situated. Aware of the ancient curse, Simon instructed his son-in-law, the Idumean prince Ptolemaeus, to construct a fortress at Dok, 3 km. from Jericho. This action was regarded by the Hasidim as a violation of the prohibition of rebuilding the walls of Jericho (CD XIX. 31–32). Ptolemaeus later murdered Simon and his oldest and youngest sons, Judah and Mattathiah. Although I Maccabees makes no mention of the Hasidim in this context, Ptolemaeus could not have succeeded without their powerful support. Their involvement is intelligible in terms of the execution of the ancient curse. This understanding is confirmed by 4 Q Test. 21–30. (German)

Callaway, Joseph A. (1968) "NEW EVIDENCE ON THE CONQUEST OF `AI. *J of Biblical Literature* 87(3):312–320.

The conquest of `Ai (Joshua 7–8) was not Late Bronze Age Bethel, nor an outpost of Bethel, nor merely an etiological account. New evidence from recent excavations is here examined which leads to the thesis that `Ai is to be located correctly at et-Tell and that Joshua 8:1–29 reflects a conquest in Iron Age I, or in the 12th Century BC.

Campbell, K. M. (1972) "RAHAB'S COVENANT: A SHORT NOTE ON JOSHUA ii 9–21. *Vetus Testamentum* 22(2):243–244.

The covenant form exhibited is as follows: preamble (11), prologue (9–11), stipulations by Rahab (12–13) and the spies (18–20), sanctions (18–20), oath (14, 17), and sign of the covenant—the scarlet cord (18–21). Rahab's decision was a moral one to leave her people, thus the passage is not etiologically concerned, but an illustration of one of two reactions to Yahweh's battles: rejection and defeat (Jericho) or obedience and faith (Rahab).

Chirichigno, G. C. (1987) "The Use of the Epithet in the Characterization of Joshua. *Trinity J* 8ns(1):69–79.

The study of characterization in the OT by Berlin and Sternberg indicates the literary devices to describe the characters in the various narratives. Joshua is revealed mainly through use of direct characterization (epithet and the narrator's description). The full character of Joshua seems to be delayed until his accession to leadership of Israel. DDU

Christiansen, K. Joshua (1990) "The Instant Congregation: Church Planting Using Telemarketing/Direct Mail in Bloomington/Normal, Illinois During 1989. *Henceforth....*, 18(2):25-43..

In 1989 six churches in Bloomington/Normal, Illinois used Norman Whan's "The Phone's for You" program to grow churches. Traces their efforts, with emphasis on the church planting attempt by the Advent Christian denomination. FB

Coats, George W. (1985) "AN EXPOSITION FOR THE CONQUEST THEME. *Catholic Biblical Quarterly* 47(1):47–54.

The structural device for the construction of the theological themes of tradition derived from the credo complex of traditions marks the conquest theme as a unit of tradition that begins with the Book of Joshua. The conquest theme, characterized as a theological affirmation that God gives the land to the people, but making the gift of land as the consequences of fear struck in the hearts of the previous inhabitants, sets the traditions about the conquest under the structural mark of an exposition.

Cousin, Hugues (1990) "Le Testament de Moïse (The Testament of Moses). *Foi et Vie*, 89(5):39-48..

The Testament of Moses is two exhortations of Moses given while dying to his successor Joshua, in the middle of which is a long prophecy on the future of the Israelite people. It is also called the Assumption of Moses, and some hypothesize that the Assumption and Testament were originally two distinct works. The Testament is a rewriting of Moses' words in Deuteronomy 31-34. Attribution of the Testament of Moses to the Essenes or any other party lacks sufficient evidence. The Testament of Moses has eschatology without a messiah, and there is an absence of resurrection language. (French) CSL

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-` is found. The correct starting place for such a study is Joshua 6, where t`ru`ah and the root r-w-` have a structuring role. This and other relevant texts like Psalms 47 and Ezra show that r-w-` has a theological, rather than

a cultic, concern. (Italian)

CROWN, A. P. (1967) "SOME TRACES OF HETERODOX THEOLOGY IN THE SAMARITAN BOOK OF JOSHUA. *Bulletin John Rylands Library* 50(1):178–198.

The possibility of a relationship between an early Dosithean version of the book of Joshua and extant Samaritan versions is investigated. Comparison of the Scaliger text with Ryl. Samaritan MS. 374 indicates that some of the material is a compilation of a priestly tradition and an earlier heterodox (Dosithean?) tradition. Evidence to support the composite nature of the material is given. Examples of conflicting traditions explicable theologically are presented. Evidence of textual adjustment in the interest of theological harmonization is also surveyed. Traces of priestly editing lead to the conclusion that the original form of this work was a sectarian theological document that was heterodox and possibly Dosithean. Later the work was accepted by priestly Samaritans and had to be harmonized theologically with their views.

CROWN, A. D. (1964) "THE DATE AND AUTHENTICITY OF THE SAMARITAN HEBREW BOOK OF JOSHUA AS SEEN IN ITS TERRITORIAL ALLOTMENTS. *Palestine Exploration Quarterly* 96:79–100.

Discusses the value of the city lists in the Samaritan version of the book of Joshua for the dating of some MSS, especially MS JR(G) 864, folios 38–45 inclusive. After rejecting the suggestion that the list is a forgery, he suggests that the book is a copy of an earlier, genuine document, and that the land divisions have some meaning. Despite numerous difficulties in the list it appears that this MS shows the work of at least two hands: the first hand appears to be datable before AD 135 and the second sometime after that date to the twelfth century, but more likely to the fourth century AD. An appendix gives a complete translation of folios 38 through 45 of the MS under consideration. Footnotes.

DANELIUS, EVA. (1957) "THE BOUNDARY OF EPHRAIM AND MANASSEH IN THE WESTERN PLAIN. *Palestine Exploration Quarterly* (JAN-JUN):55–67.

The problem set forth in this monograph is whether it is possible to reconstruct the boundary of Ephraim and Manasseh without altering the Massoretic text of Joshua xvi, 6ff.; xvii, 7ff.; and simultaneously, in doing so, to allot a territory to Ephraim commensurate with its leading position among the Hebrew tribes. The article is to be continued in succeeding issues. In this portion, the author establishes that the Ephraimites settled the Sharon Plain according to the tradition reproduced in the Book of Chronicles, and suggests a reconstruction of the boundary to the west. Historical and archaeological evidence is given to support these findings.

Demsky, Aaron (1986) "'From Kzib unto the River near Amanah" (Mish. Shebi`it 6:1; Hallah 4:8): A Clarification of the Northern Border of the Returnees from Egypt. *Shnaton, -1989 (1990)*, 10::71-81..

Seeks to establish the northern border of Eretz Yisrael as attributed to Joshua ('olei Mitsrayim, "those who came up from Egypt"). The locations of Kzib (Akhzab) and Amanah are discussed. The latter is placed in the Anti-Lebanus. Rabban Gamaliel II was influenced by a biblical model in designating the border as "From Kzib to the River near ('ad) Amanah. (Hebrew) NMW

Derrett, J. Duncan M. (1982) "MARK'S TECHNIQUE: THE HEMORRHAGING WOMAN AND JAIRUS' DAUGHTER. *Biblica* 63(4):474–505.

Mark 5:21–43 combines two originally independent stories to depict the coming of the bridegroom to his

beloved, the daughter of Jerusalem. This theme of the holy marriage is also reflected in Song of Songs and Ruth. The issue in the two stories in Mark is Jesus' true identity. Mark's positioning of these two accounts in his gospel indicates he viewed them as a proof of the work God began through Moses and continued through Joshua. Whereas the Jewish people negated this work by him by their disobedience—God will ultimately carry it out because of his steadfast love, his fidelity to his covenant.

DeVries, Simon J. (1975) "THE TIME WORD mahar AS A KEY TO TRADITION DEVELOPMENT. *Zeitschrift für die Alttestamentliche Wissenschaft* 87(1):65–79.

Six verses in the plague cycle of J which contain the word mahar "tomorrow" provide a key to the tension building structure from complete hopelessness at the beginning to total victory at the end. Four verses in other J narratives and in the book of Joshua 3:7 containing mahar and the root 'qds' help establish the scheme of a special enunciation formula, preparing for the mighty deed of Yahweh in the immediate future.

Dillard, Raymond B. (1981) "THE CHRONICLER'S SOLOMON. *Westminster Theological Journal* 43(2):289–300.

Survey's the Chronicler's distinctive handling of Solomon. The contours of his treatment appear in clear relief by examining both (1) his selection of material from the Samuel/Kings account and (2) his use of models around which to shape his version of Solomon. The Chronicler sees Solomon as a second David; the succession of Moses and Joshua is a paradigm for that of David and Solomon. Solomon and Hiramabi are the new Bezalel and Oholiab. There is a sufficient amount of repetition in the Chronicler's narrative of Solomon to suspect that it was constructed around a chiasmic or palostrophic pattern.

Dobinson, Joseph (1966) "WHO CARES ABOUT JERICHO? *Expository Times* 78:83–86 (No.

3). An attempted answer to the question of the relevance of the OT to our present day world. The account in Joshua 5–6 is chosen at random. Concludes that we must accept the fall of Jericho as what we today call an 'act of God.' But whether by an 'act of God' we mean only an unforeseeable accident (contemporary meaning) or the providential ordering of things (Israelite understanding) is the basis of our division.

Dorsey, David A. (1980) "THE LOCATION OF BIBLICAL MAKKEDAH. *Tel Aviv* 7(3/4):185–193.

The location of Makkedah (mentioned nine times in the book of Joshua) has been most elusive for those involved in biblical research. Proposals for its identification have ranged all over the Shephelah and the southern coastal plain. Most recent studies consider Makkedah's location unknown. A reevaluation of the biblical and extrabiblical evidence points to a location for the town in the southeastern Shephelah, east of Lachish. Kh. Beit Maqdam, situated precisely in that region, satisfies all the geographical requirements and, in addition, preserves a highly plausible toponymic echo of the biblical name. The site should be identified as the direct descendant of Makkedah, though the actual ruin of the biblical city is probably Kh. el Qom, a significant Iron Age tel ca. 1/2 km. west of Kh. Beit Maqdam.

Dresner, Samuel H. (1983) "HASIDISM THROUGH THE EYES OF THREE MASTERS. *Judaism* 32(2):160–169.

An examination of the varying historical, literary, and philosophical approaches to Hasidism held by Martin Buber, Gershom Scholem, Abraham Joshua Heschel, and others.

Dressner, Samuel H. (1983) "THE CONTRIBUTION OF ABRAHAM JOSHUA HESCHEL.

Judaism 32(1):57–69.

Eleven years after the death of Heschel, his influence is still being felt by Christians and Jews. His Hasidic background is traced, and his work on the origins of the movement is examined.

Drews, Robert (1989) "The "Chariots of Iron" of Joshua and Judges *Journal for the Study of the Old Testament* 45:15-23.

From a consideration of possible explanations of the term "chariots of iron," concludes that they may refer either to chariots with scythed or iron-tired wheels. Neither type is known before 700 BCE.

Dumbrell, W. J. (1974) "SPIRIT AND KINGDOM OF GOD IN THE OLD TESTAMENT. *Reformed Theological Review* 33(1):1–10.

The theological function of the Spirit is to implement and sustain the OT notion of the kingdom of God. Examines Isa. 63:7-14 which teaches that God's kingship had been accomplished by the Spirit through Mosaic leadership. The Spirit enabled the judges to function as God's covenant executives, protecting Israel's unity from external attack and dissolution. Both Moses and Joshua are presented as Spirit-endowed judge-type figures. The Spirit is closely connected with both the rise of prophecy proper (Samuel) and the emergence of kingship (Saul, David) with its inbuilt messianism including the elements of anointing and Spirit-bestowal. The role of the Spirit is surveyed from Moses to Malachi.

Efron, Reuben (1981) "MILITARY INTELLIGENCE IN THE BIBLE. *Dor Le Dor* 9(4):185–190.

The deception of the Gibeonites (Joshua 9) is interpreted in terms of the military intelligence terminology of disguise and cover. Despite the discovery of the deception Israel honored its covenant.

EFRON, JOSHUA, (1965) "THE PSALMS OF SOLOMON, THE HASMONEAN DECLINE, AND CHRISTIANITY *Zion* 30:1–46.

The author rejects the attribution of the Psalms of Solomon to the Pharisaic party. He finds no echo of Pompey's conquest of Jerusalem or of the other hypotheses and conclusions usually associated with the Psalms. Rather he sees the Psalms as Christian, especially so the hymn to the Messiah in the last two.

Ehrlich, Zeev (1983) "THE INHERITANCE OF HOGLAH, DAUGHTER OF ZELOPHEHAD. *Beth Mikra* 94:232–234.

Seeks to locate the cities of Manasseh on the basis of passages in Joshua, Chronicles and the Samaria ostraca. From the ostraca, the names Yasat, Geba' and Hoglah are singled out. The first two are villages in the territory of Hoglah, daughter of Zelophehad, who, with her sisters, was required to marry within her own tribe of Manasseh. (Hebrew)

Feldman, Yael S. (1989) ""Identification-with-the-Aggressor" or the "Victim Complex"? Holocaust and Ideology in Israeli Theater: Ghetto by Joshua School *Modern Judaism* 9(2):165-178.

On the face of it, Joshua School's 1984 play Ghetto is the story of a little-known aspect of Jewish life in the Vilna ghetto, where theatrical productions were staged to defy starvation and destruction with song and satirical review. It is instead an experiment in Israeli psychology, examining the possibility that modern Zionism reflects a Freudian identification with the deadly sickness of Nazi aggression. The role of victim and aggressor alike run the risk of depriving a person of the potentiality for freedom of choice and independent judgment.

Feldman, Louis H. (1989) "Josephus's Portrait of Joshua. *Harvard Theological Review*,, 82(4)::351-376..

Considers how Josephus, for apologetic and propagandistic reasons, modifies the biblical account to depict Joshua as one possessing the cardinal virtues of leadership in outstanding measure. NH

Fensham, F. C. (1972) "NEW LIGHT FROM UGARITICA V ON EX. 32:17. *J of Northwest Semitic Languages* 2:86–87.

The word (be)re'oh in Ex. 32:17, and re'o in Job 36:33 are related to Ugaritic r't "thunder." Ex. 32: 17 may be translated, "when Joshua heard the noise of the people as thundering.

Fenton, Paul B. (1984) "The Literary Legacy of David Ben Joshua, Last of the Maimonidean Negidim. *Jewish Quarterly Review* 75(1):1–56.

Gives a bibliographical sketch of an important collection of Judaeo-Arabic ethical and philosophical writings, preserved in the Bodleian Library, Oxford. Identifies author as David ben Joshua Maimonides (c. 1335–1415).

Finkelstein, Israel. (1981) "THE SHEPHELAH OF ISRAEL. *Tel Aviv* 8(1):84–94.

In two biblical passages (Josh 11:2, 16) the term "Shephelah" cannot refer to the Judean Shephelah, but designates rather a northern Shephelah. This latter has been traditionally identified with the low hills of soft Eocene chalk that lie between the Samarian hill country and the Carmel range. Proposes instead that the Shephelah of Israel be identified with the synclinal depression of Tyre and the low hills of Western Galilee. This region shares a number of characteristics with the Judean Shephelah, and fits the biblical data in Joshua 11. The geographical division between the mountains and the Shephelah in Upper Galilee served as the basis of its political-administrative subdivision through out most of the historical periods—from the period of Israelite settlement until very recent times.

FISHMAN, JOSHUA A. (1959) "SOCIAL SCIENCE RESEARCH RELEVANT TO AMERICAN JEWISH EDUCATION (SECOND ANNUAL BIBLIOGRAPHIC REVIEW). *Jewish Education* 29:64–71 (Winter).

Endeavors to locate published materials relevant to American Jewish Education for the year 1956. Some earlier references are listed from 1953–1955. The article includes a discussion of some outstanding studies in the field considered and also a section on significant work in educational psychology. Most of the 43 entries which appear are articles.

FISHMAN, JOSHUA A. (1960) "SOCIAL SCIENCE RESEARCH RELEVANT TO AMERICAN JEWISH EDUCATION. *Jewish Education* 30:35–45 (Winter).

Third annual bibliographic review. Covers bibliographic items of interest to investigators of social science inquires on American Jewry and general educational psychology. Makes a general survey of the field, and lists 95 books and articles appearing within the last ten years.

FISHMAN, JOSHUA A. (1958) "EDUCATIONAL EVALUATION IN THE CONTEXT OF MINORITY GROUP DYNAMICS. *Jewish Education* 29:17–24 (Fall).

A discussion of the meaningful factors involved in an evaluation program when it is applied to a minority

group, particularly one whose educational efforts are by and large supplementary to those of general American society. An effective evaluation depends upon the communal consensus concerning education goals, standards and criteria. Evaluation is to education what "action research" is to social psychology; it implies a willingness to change.

FISHMAN, JOSHUA (1958) "SOCIAL SCIENCE RESEARCH RELEVANT TO AMERICAN JEWISH EDUCATION (FIRST ANNUAL BIBLIOGRAPHIC REVIEW). *Jewish Education* 28:49–60.

Reviews limited to research studies or to studies which, while not presenting or analyzing original data, proceed by synthesizing or evaluating the data or findings of previous research studies. Most of the 73 entries are articles which appear in periodicals.

Gal, Zvi. (1982) "THE SETTLEMENT OF ISSACHAR: SOME NEW OBSERVATIONS. *Tel Aviv* 9(1):79–86.

The author's archaeological survey of the territory of Issachar has shown that none of the sites in the region were settled during the Late Bronze Age or Iron Age I. All the sites that can be identified with cities of the tribe of Issachar (Josh 19:17–23) were settled during the 10th cent. BC, a fact that should cast new light on the whole question of dating the city list of Joshua 19. Gideon's home town of Ophrah (Judg 6:11) should be identified with Kh. et Taiyibeh, just west of Taanach (map ref. 1672 2136), where 12th cent. BC pottery was found, and not with Taiyibeh or Kh. Hadad in Ramoth Issachar, where no pottery prior to the Hellenistic period was found.

GISPEN, W. H. (1959) "HET BOA VAN DE DE OORLOGEN VAN JAHWE (The Book of the Wars of Jehovah). *Gereformeerd Theologisch Tijdschrift* 59:129–137.

The Book of the Wars of Jehovah is used as a source by the author of Num. 21:14, 15. The wars of Jehovah need not be limited to those of the conquest of Canaan at the time of Moses and Joshua; particularly the war against Amalek (Ex. 17:8–16) can be meant by this expression also. The Book was evidently a book of "holy war," was publicly known, and stood alongside the official acts and canonical books. This book must not be identified with the Book of Jasher (Josh. 10:13) This work is concerned with a source which was not taken up into the later canon but which must have been held in honor in certain circles to which also the author of Num. 21 belonged. The canon which we have in the Old Testament is a selection. Footnotes. (Holland)

Golding, Joshua L. (1990) "Towards a Pragmatic Conception of Religious Faith. *Faith and Philosophy*,, 7(4)::486-503..

The stance a religious person is committed to take on "God exists" is best understood as an assumption that God exists for the purpose of pursuing a good relationship with God. Distinguishes the notion of an assumption for practical purposes from notions such as belief and hope. Contrasts this stance with those found in other discussions of faith. Discusses its ramifications for the problem of the rationality of having faith. SP

Gorringe, Timothy (1987) "A Zealot Option Rejected? Luke 12:13–14. *Expository Times* 98(9):267–270.

Sees Jesus as having a positive political line, but not the Zealot line. The sharpest words of Jesus were not for the Pharisees, but for Peter in his rejection of the idea of a suffering messiahship. Almost as sharp are the words to the petitioner for mediation of a property dispute. These verses may have been a reply to the demand of the masses (ochlos) for the messiah to assume the role of Joshua (Iesous), who was a judge and

the divider of the land among the twelve tribes.

Gradwohl, Roland (1976) "DER "HUGEL DER BORHAUTE"—JOSUA V 3 (The "Mound of Foreskins"-Joshua 5:3). *Vetus Testamentum* 26(2):235–240.

Although the translations (Josh 5:3) are too literal to explain the significance of the etiology of the mound of foreskins, the later Jewish tradition suggests the use of sand or earth in the ceremony. In the realm of magic, the foreskins were covered with earth and buried in the ground. The mound need not have been as large as a mountain, but it may have been like a platform next to or under which the foreskins were buried. (Geman)

Greenspoon, Leonard (1982) "THEODOTION, AQUILA, SYMMACHUS, AND THE OLD GREEK OF JOSHUA. *Eretz-Israel* 16:82–91.

Theodotion in Joshua should be included in the general kaige recension. He revised (a form of) the Old Greek (best represented by LXXB) to a Hebrew identical in most respects to the MT, occupying a position midway between this form of OG and Aquila (also Symmachus). He shares a large number of kaige equivalences, and especially the tendency to standardize the rendering of individual Hebrew words and phrases. DDo

Greenspoon, Leonard (1985) "Max Leopold Margolis: A Scholar's Scholar. *Biblical Archaeologist* 48(2):103–106.

Margolis was a biblical translator, linguist, grammarian and textual critic. In 1908–1917 he was editor-in-chief of the Jewish Publication Society's translation of the Hebrew Bible. He was annual professor at the American School in Jerusalem for the year 1924–25. Margolis made an 8-day trek from Jerusalem to Gaza on horseback. He was appointed to Hebrew University where he taught even before that institution's official opening in April, 1925. Another honor: election to the Presidency of the Palestine Oriental Society. He taught at Dropsie College from 1909 to his death in 1932. For the last 20 years he immersed himself in his work on the Greek textual tradition of the book of Joshua.

Grintz, Joshua M. (1975) "EARLY TERMS IN LEVITICUS. *Leshonenu*; 1976 40(1):5–32.

Concludes the article begun in Les, 39:5–20. Considers about a dozen terms in the light of the ancient Near East. Hebrew *goy*, "nation" is related to Mari *gaum*, and the term *yobel*, "jubilee," is to be understood in relation to Akkadian *wussuru*, "release," and *anduraru*, "release from debts." Hebrew *am ha-ares* is to be compared with a Hittite reference to "the people of the country" and is to be understood as all the people of the land. Consideration of the semantic history of these words leads to the conclusion that the document is early, dating from the exodus from Egypt. (Hebrew)

GRINTZ, I. M. (1961) "THE TREATY WITH THE GIBEONITES. *Zion* 26:69–84.

A comparison of the Biblical account of the Treaty with the Gibeonites and other treaties of that period, known from the archives of Boghazkoi, Ugarit, etc. The author concludes that the Hivite treaty was a Protectorate Treaty which (as is known from many texts of Olalah, Mari, etc.) was as a rule accompanied by a special rite, called in the Bible "cutting a berith," and by an oath. In this case, Joshua performed the rite while the "chiefs" took the oath, a similar oath being apparently taken by the "elders" of the Hivite Confederation. (Hebrew)

Grogan, Geoffrey W. (1969) "CHRIST AND HIS PEOPLE: AN EXEGETICAL AND THEOLOGICAL STUDY OF HEBREWS 2:5–18. *Vox Evangelica* 6:54–71.

Stresses the solidarity of Christ with man in general and with his people in particular which involved participation in a common manhood in order to die. Three types of imagery suggest the purpose: (1) the dominion of man over creation (Pa. 8) is secured in one man, Jesus; (2) Jesus as a kind of last Adam leading many sons on to glory-a new Moses' Joshua leading them to the promised land; (3) a new Aaron, a high priest in the holy of holies. Varied expressions are used to describe his relationship with his people.

Grothe, A. Frederick (1981) "A STUDY OF THE ARCHAEOLOGICAL SITE OF TELL BEIT MIRSIM. *Concordia J* 7(6):234–241.

Summarizes the archaeological data from the site of Tell Beit Mirsim, near Beersheba. Reconstructs the probable history of the site, extending from the third millennium to the 6th cent. BC. Includes the Abrahamic period, the Hyksos period, the period of probable destruction by Joshua in the Bronze Age, and the final destruction by Nebuchadnezzar.

Gunn, Angus (1981) "IN THE WILDERNESS WITH GOD. *Crux* 17(2):2–6.

The wilderness experience, as a way of testing and revealing of hidden weaknesses is essential for every Christian. It can mean failure, as it did for much of Israel and as Paul warns in 1 Cor 10:1–13. He pin-points particularly the problems of lust, idolatry, immorality, tempting the Lord and murmuring. Others, like Moses, Caleb and Joshua benefit from the experience of being wholly cast on God and then inspire a new generation to go on with God.

Haack, Denis D. (1989) "Rescuing the Innocent: An Inquiry into the Ethics of Operation Rescue *Ethics and Medicine* 5(3):41-44.

While supporting opposition to abortion, believes that the strategy of Operation Rescue fails to have proper biblical warrants. The Scripture places limits on the use of civil disobedience. Notes biblical case studies from Acts 4, 1 Kgs 18:3, Esther 4, Exodus 1, Joshua 2, Mark 11, and 1 Samuel 21. The power to coerce the behavior of others has not been given to the individual or to the church, but to the state. The individual and the church must not usurp it.

Habel, Norman (1991) "Conquest and Dispossession: Justice, Joshua, and Land Rights. *Pacific*, 4(1):76-92..

Compares four contemporary theories of justice (desert, contract, rights, empowerment) with four motifs from the book of Joshua (the land as entitlement, dispossession of Canaanites, covenants with Israel, the dilemma of empowerment). These comparisons raise questions about the justification of the conquest of indigenous peoples, like the Australian Aboriginals, and the ideology of Joshua in a post-NT context. NH

Haberman, Joshua O. (1984) "THE REFORM RABBI NATE AND ISRAEL. *Judaism* 33(3):282–288.

American Reform Judaism initially denied Jewish peoplehood but later recanted. In trying to relate to the State of Israel, they contend with two complications: (1) The impact of the State upon Reform Judaism. Reform must accept the State as a worldwide religious community with a world-saving task to shape a better society. The State must concern itself with creating a just social and political community. It must create a Jewish religious and moral response to the conditions of personal, social, and national life. (2) The impact of Reform upon the State. Reform should desist from transplanting its American model to the Israeli scene. Rather, Reform should adopt a sense of community and genuine fellowship. Part of a symposium on "Israel on its 36th birthday: retrospect and prospect"

Haberman, Joshua O. (1990) "Philosopher of Revelation: S.L. Steinheim on the Occasion of the

200th Anniversary of his Birth. *Modern Judaism*, 10(2):135-145..

Although S. L. Steinheim and his works have been largely forgotten for nearly a century, there has recently been a rediscovery of this unique thinker. He was the only Jewish theologian of the 19th century who considered man's reason inferior to Revelation. In this post-modern age, however, his awareness of the limits of human rationality and his reliance upon Divine Revelation rather than human speculation is seen as a much more credible stance. TB

Haberman, Joshua O. (1972) "THE PLACE OF ISRAEL IN REFORM JEWISH THEOLOGY. *Judaism* 21(4):437–448.

Reform Judaism has shifted from adamant anti-Zionism to full endorsement of return to Zion. Reform was a response to the Emancipation that began with the granting of French citizenship by the revolutionary National Assembly. In the Nazi holocaust the euphoria of Emancipation collapsed; the theological concept of Israel was rediscovered. The current view is that while perfection of the state is not to be expected, its existence is not incompatible with Judaism's prophetic mission.

Halbe, Jorn (1975) "GIBEON UND ISRAEL (Gibeon and Israel). *Vetus Testamentum* 25(3):613–641.

The textual tradition of Gibeon's history in Josh. 9 lies in vss. 3–7, 9, 11–15a, an etiological explanation of Gibeon's exceptional position. It is subsequently expanded in vss. 8, 16–17, 22–23, 25–27. All the facts come together in the horizon of the Ephraimite-Benjaminite tribal alliance at the time of the settlement of the land. This also explains the tension between Joshua and the "man of Israel" in vss. 7 and 8. (German)

Halpern, Baruch (1975) "GIBEON: ISRAELITE DIPLOMACY IN THE CONQUEST ERA. *Catholic Biblical Quarterly* 37(3):303–316.

There is a cogency about the Joshua 9–11 pericope. The account conforms to the strong logic of sound strategy, political perspicuity, and tactical insight. However, note: (1) Israel's victory has grown in the telling: editors have Davidized Joshua's achievement (10:40–42; 11:16–20); what was probably an extended historical process they have telescoped into a highly compressed account (e.g., 11:10–15). (2) Fable has accrued to the historical record, probably in the incident at Makkedah, almost certainly in the negotiation with Gibeon. (3) To move behind a record, to demonstrate its logical consistency, and even to display its coherence with what little external evidence affords—this is not to prove its verity.

Hamlin, E. John (1982) "THE JOSHUA TRADITION REINTERPRETED. *South East Asia J of Theology* 23(2):103–108.

Studies the reinterpretation of the Joshua tradition by Deutero-Isaiah through an analysis of the use of words and a parallelism of ideas. Particular attention is paid to the notion of inheritance; the attitude toward the nations; the success of God's servant; the place of covenant teaching; and the concept of the land. A creative mind is seen at work, relating the tradition to the realities of the post-Babylonian world.

HARAN, MENAHEM (1967) "PROBLEMS IN THE COMPOSITION OF THE FORMER PROPHETS. *Tarbiz* 37(1):1–14.

A criticism of Y. Kaufmann's view concerning the composition of the Books of Former Prophets, especially of the Books of Kings. The writer counters with the following arguments: The absence of the idea of centralization of the cult from the Books of Joshua-Samuel is explained sufficiently enough in I

Kings 3:2. The legal and narrative material which preceded D was not impressed with D's distinct features before it was absorbed into this source. It is the writer's view that the basic sources which have been recorded in the Books of Joshua-Kings may be the continuations of the Pentateuchal JE Sources. However, from the Book of Joshua onwards, a Deuteronomistic redaction has been grafted upon these sources. D served only as a model for the Deuteronomistic scribes, his disciples.

Harrelson, Walter (1982) "THE TRIAL OF THE HIGH PRIEST JOSHUA: ZECHARIAH 3. *Eretz-Israel* 16:116*-124*.

Offers a brief analysis of Zech 3:1–10, which has some of the features of the so-called "covenant lawsuit" of earlier texts, and accordingly represents a trial scene. DDo

Hartman, David (1989) "Perceptions of the State of Israel in Modern Halakhic Thinkers. *Immanuel*, 22/23::7-24..

Presents strands in 20th cent. Jewish theology, as exemplified by traditional Halakhic thinkers Joseph B. Soloveitchik, Avraham Y. H. Kook, Yeshayahu Leibowitz, and Abraham Joshua Heschel. Heschel, Kook, and Soloveitchik affirmed the religious value of the anti-traditional secular Zionist enterprise and of the state it created; however, they were strict adherents of that tradition against which classical Zionism was in radical revolt. MSh

HAY, LEWIS S. (1964) "WHAT REALLY HAPPENED AT THE SEA OF REEDS? *J of Biblical Literature* 83:397–403 (No. 4).

The movement of the sea is not the primary motif in the story of Israel's deliverance at the Reed Sea. Israel chose the location to engage the army of Egypt in battle, expecting that the chariots would become bogged in the mire, making the Egyptians sitting targets for the Hebrew archers. This incident at the sea became associated in the national consciousness of Israel with the crossing of the Jordan River (Joshua 3:14ff) and the battle of Israel with Sisera (Judges 4–5) from which the great water movement was derived. Footnotes.

HAYDEN, ERIC W. (1969) "JOSHUA THOMAS, WELSH BAPTIST HISTORIAN, 1719–1797. *Baptist Quarterly* 23(3):126–137.

Thomas's main historical works are a trilogy: *The History of the Baptist Churches in Wales*; *The History of the Welsh Association (1650–1790)*; and his *Ecclesiastical History of Wales*. His writing was informative and inspiring. His insight into human nature, his interest in theology, and his passion for the slightest detail that would throw more light upon his subject, made for living history.

Heller, Jan. (1966) "DIE SCHWEIGENDE SONNE (The Silent Sun). *Communio Viatorium* 9(1–2):73–78.

The account in Joshua 10:12–14, often misunderstood as an astronomical miracle, was originally a contest between Yahweh and heathen deities. Literary and philological analysis indicate vs. 12b-13a to be the original tradition recounting the silencing of the sun and moon deities worshipped in Gibeon and Ajalon. These gods were then powerless to withstand the might of Israel. Later, after the sun and moon worshippers were forgotten, the tradition was altered to describe an astronomical phenomenon. (German)

HESCHEL, ABRAHAM JOSHUA (1958) "SACRED IMAGES OF MAN. *Religious Education* 53:97–102.

There are aspects of human existence which seem to be basic to the Bible: 1) Man is created in the image

of God; 2) Man is created in the creaturely; and 3) Man is the object of Divine concern. The problem that challenged the Biblical mind was not man in and by himself, but man as related to God who is the Creator, the King, and the Judge of all things. Man is not only a creature in search of himself but also a creature God is constantly in search of.

Hoehner, Harold W. (1969) "THE DURATION OF THE EGYPTIAN BONDAGE. *Bibliotheca Sacra* 126(504):306–316.

There are apparent contradictions in the Scripture references to the length of the Egyptian bondage. The figures 400, 430, and 450 are used in this connection. Though it has received some support, it does not appear at all likely that we should see two periods of 215 years, the first in Canaan and the other in Egypt. Some take the 430 figure as correct and interpret the 400 as a round number. This position, though held by a number of scholars, is also inadequate. The question is best resolved by seeing an Egyptian captivity of 400 years, seeing the 430 figure as inclusive of a period beginning with the confirmation of the Abrahamic covenant to Jacob, and the 450 as an approximation of a period from the entrance into Egypt to completed conquest of Joshua.

Holladay, John S., (1968) "THE DAY(S) THE MOON STOOD STILL. *J of Biblical Literature* 87(2):166–178.

The answer to what took place at Gibeon (Joshua 10:12, 13) must be found in the spheres of hemerology and astrology. The first such is a prayer that the sun and moon will stand in opposition (i.e. Gibeon on the east, valley of Aijalon on the west) on a day favorable to the nation rather than to her enemies. The day in question is probably the fourteenth of the month. The second and third stichoi simply report a favorable outcome to the prayer, as Israel gained the ascendancy over its enemies during those few fateful moments of opposition when the great lunar and solar orbs stood in the balance.

Howe, Claude L., (1976) "BRITISH EVANGELICAL RESPONSE TO THE AMERICAN REVOLUTION: THE BAPTISTS. *Fides et Historia* 8(2):35–49.

English Baptists sympathized with and supported the American colonies. Identifies some of the principal spokesmen for this support (Caleb Evans, Joshua Toulmin Robert Robinson, and Samuel Stennett) and isolates some of the persistent themes in an effort to understand Baptist involvements in the conflict. Enlightens Baptist rationale for active participation in political matters and explores the relation between religion and patriotism as understood by late 18th cent. English Baptists.

Japhet, Sara (1979) "CONQUEST AND SETTLEMENT IN CHRONICLES. *J of Biblical Literature* 98(2):205–218.

While restating the history of Israel, Chronicles leaves out the details of the Exodus and conquest. Studies the matter from its positive aspects; from what is existent, not from what is omitted. Suggests that for the Chronicler the issue (in 1 Chr 13:5) is not that of conquest, and it is not connected with either the period of Joshua or with his person, but is an issue of settlement and inhabitancy and is exclusively bound up with the time of David.

Japhet, Sara (1983) "SHESHBAZZAR AND ZERUBBABEL AGAINST THE BACKGROUND OF THE HISTORICAL AND RELIGIOUS TENDENCIES OF EZRA-NEHEMIAH. *Zeitschrift für die Alttestamentliche Wissenschaft* 95(2):218–229.

Examines traditions about Sheshbazzar and Zerubbabel in 1 Esdras and Book XI of Josephus' Antiquities and so clarifies the tendentiousness of the book of Ezra-Nehemiah. The way in which 1 Esdras glorifies the role of Zerubbabel may have been one of the principle reasons which led Josephus to choose 1 Esdras

and not Ezra-Nehemiah as the source material for his narrative. Though Josephus attributes greater importance to the high priest Joshua than does 1 Esdras he still does not consider him equal in status or worth to Zerubbabel.

Joshua, S. B. (1967) "CHRISTIAN MINISTRY AND THEOLOGICAL TRAINING IN INDIA. *Indian J of Theology* 16(4):233–246.

The task of the ministry is seen as preaching the historic Christ; discovering and interpreting the soul of man; and transforming the natural society into a cultivated society. To look to the Bible for a set pattern of ministry that can be relevant to our times is futile; but to look to the Bible for the Spirit that can guide us in our concern for contemporary man in society is most rewarding. The traditional concept of the ministry must radically be replaced with the servanthood of Jesus and that, not in any metaphorical sense but in a literal sense. Provides some suggestions on the lines of practical training which should be included in the theological curriculum. Examinations must be reduced to the minimum and the conferring of degrees abolished.

KAISER, OTTO (1960) "STAMMENGESCHICHTLICHE HINTERGRUENDE DER JOSEPHGESCHICHTE (Tribal History in the Joseph Story) *Vetus Testamentum:101–150 (Jan.)*.

According to the author's reconstruction, the Joseph tribes of Ephraim and Manasseh were in the Beer-sheba area in pre-Exodus times As shown by the books of Joshua, Amos and Hosea, there was an authentic Ephraimitic tradition of the sojourn in and departure from Egypt. The invaders of Canaan settled around Shechem. Manasseh, originally an offshoot of Ephraim, pushed northward under Philistine pressure where it "adopted" weakened Machir. The inclusion of Benjamin into the "House of Joseph" was in post-Deborah times. (Ger.)

Kallai, Zecharia (1977) "THE UNITED MONARCHY OF ISRAEL—A FOCAL POINT IN ISRAELITE HISTORIOGRAPHY. *Israel Exploration J* 27(2/3):103–109.

The boundary-system and tribal allotment descriptions in Josh. 13–19 reflect the historical realities of Israel during the United Monarchy and date from that period, though parts may have been re-edited later. The conquest narratives found in Joshua also arose during this period following the development of the new conception of Israel's boundaries. These narratives were adapted both to explain and legitimize the territorial hold in the land.

Kallai, Z. (1981) "TERRITORIAL PATTERNS, BIBLICAL HISTORIOGRAPHY AND SCRIBAL TRADITION—A PROGRAMMATIC SURVEY. *Zeitschrift für die Alttestamentliche Wissenschaft* 93(3):427–432.

Geographical data are often not simply rendered as plain reporting, but are arranged in carefully stylized formulae based on fixed patterns. The tribal system, for example, appears in four major forms: (1) a genealogical list based on the birth sequence; (2) a genealogical list that is related to the settlement in the country; (3) a territorial sequence according to the narrative of primary allotment (with Dan in the South); (4) the final territorial distribution. In the 2nd half of the book of Joshua, dealing with allotment and settlement, the descriptions of the tribal territories are based on the third form while the arrangement of the tribes is based on the fourth. Provides examples of how all these forms are used in different biblical narratives.

Kallai, Zecharia (1986) "The Campaign of Chedorlaomer and Biblical Historiography. *Shaton, -1989 (1990)*, 10::153-168..

Gen 14 is to be studied from the geographic, ethnographic, military and legalistic points of view. The complex geographic framework of Gen 14 equals the trek of the Israelites from Kadesh Barnea to Transjordan, followed by the conquests of Joshua. Many important historical situations are then projected back to the patriarchal age. A parallel approach is seen in Amos 6:14 (parallel to 2 Kgs 14:25a). (Hebrew) NMW

Kasimow, Harold (1981) "ABRAHAM JOSHUA HESCHEL AND INTERRELIGIOUS DIALOGUE. *J of Ecumenical Studies* 18(3):423–434.

Historically Judaism has largely been interpreted by its thinkers as the only true religion. Evidence for the Hebrew bible and the Talmud have been offered as support for this view. This attitude is reexamined in light of the work of the contemporary theologian, A. J. Heschel, who continues a trend discernable over the past two centuries to grant validity to other religious traditions. Heschel views diversity of religion as the will of God and seeks biblical support for his position. He views each religion as unique and acknowledges the contrasting goals of Judaism and eastern religions. Paradox, he believes, is acceptable—indeed inevitable—in matters pertaining to the spiritual life.

Kearney, Peter J. (1973) "THE ROLE OF THE GIBEONITES IN THE DEUTERONOMIC HISTORY. *Catholic Biblical Quarterly* 35(1):1–19.

Argues for the literary creativity of the Deuteronomist, even to the point of affirming his responsibility for the deception motif in Joshua 9. Uses this hypothesis as a starting-point which suggests possible origins for the deception motif. Then traces the contribution of this motif to the cohesion of the entire deuteronomistic history. Concludes that: (1) the first edition of the deuteronomistic history took shape in the exilic period, and (2) despite all the emphasis on Israel's guilt in the passages examined, the chain of texts gives a special prominence to the prayer of Solomon in I Ki. 8 and thus favors the outlook of those who set the deuteronomistic history going beyond a confession of guilt to a hope in God's total forgiveness (I Ki. 8:37–39).

Kellermann, Diether (1978) "UBERLIEFERUNGSPROBLEME ALTTESTAMENTLICHER ORTSNAMEN (Tradition Problems in Old Testament Place Names). *Vetus Testamentum* 28(4):423–432.

Analyzes 4 examples of the substitution by a translator of a place name he knows for an unknown or misunderstood place name: (1) Miletus for sahar in LXX of Ezek 27; (2) Iraqi for sin'ar in Arabic of Joshua 7; (3) 'Araq (Iraq) for sa anan in Arabic (based on LXX Alexandrinus) in Micah 1:11; and (4) Chabra and Maachos for kabbon and kitlis in LXX Vaticanus in Josh 15. (German)

Kirschner, Robert (1988) "Three Recensions of a Baraita: An Analysis and Theory of Development. *J of Semitic Studies* 33(1):37–52.

Different recensions of a baraita from Tosefta Terumoth, Palestinian Talmud Terumoth, and Genesis Rabbah may reflect opposing strategies of survival, one accommodating, the other resistant. The debates concern the extent to which the concept of holiness may take precedence over community welfare. Between the Roman wars (74–132), the conflict is represented in the second generation of tannaim by Joshua b. Hananiah and Eliezer b. Hyrcanus. After the second war (140–165), it is seen in the fourth generation in Judah b. Ilai and Simeon b. Yohai. During the decline of Roman authority, it is seen with the 3rd cent. amora'im in Resh Laqish and Johanan.

Kitchen, Kenneth A. (1971) "THE OLD TESTAMENT ON ITS CONTEXT: 3, FROM JOSHUA TO SOLOMON. *Theological Students' Fellowship Bulletin* 61:5–14.

An outline-appreciation of the OT books of Joshua, Judges, Ruth and Samuel and data in the context of the Ancient Near Eastern world in which they were first written. Considers the structure, formation and role of Josh. and Jdg. Outlines the progress of the United Monarchy under Saul, David and Solomon. The near Eastern Background of the period of David suggests contemporary parallels in priestly personnel, music, and literature. The luxury of Solomon and his temple accord with Near Eastern monarches. The literary productivity ascribed to Solomon finds earlier comparative data. The period of the United Monarchy is an era of great achievement.

Klein, Ralph W. (1983) "ABIJAH'S CAMPAIGN AGAINST THE NORTH—WHAT WERE THE CHRONICLER'S SOURCES? *Zeitschrift für die Alttestamentliche Wissenschaft* 95(2):210–217.

In constructing his account of Abijah's campaign against the North, the Chronicler drew on 1 Kgs 15:1–8 and reinterpreted this passage in line with his own theological tenets. The historicity of the battle reported in 2 Chr 13 is suspect although a number of scholars have concluded that the geographical specificity of vv. 4, 19 could not have been invented. The source of these geographical notices, however, is a Benjaminite list of towns in Josh 18:21–24 that mentions Zemaraiam, Bethel and Ephron. A fourth city, Jeshanah, can also be reconstructed in Josh 18:22 with the help of the Septuagint. The Chronicler knew this Benjaminite list in a form older than that preserved in either MT or LXX of Joshua.

Klein, Zavel E. (1981) "HESCHEL AS A HASIDIC SCHOLAR. *J of Jewish Studies* 32(2):200–202.

Response to Steven Katz's article in JJS, "Abraham Joshua Heschel and Hasidism" (1980, 31: 82–104). Contends that Katz's use of the literature is open to criticism. Cites examples to show that Katz committed errors of commission and omission.

KLINE, MEREDITH G. (1957) "THE HA-BI-RU—KIN OR FOE OF ISRAEL? *Westminster Theological J* 10:46–70.

The third article in the series This article surveys the usage of 'Ibrim in the Old Testament and faces the question of the phonetic relation of ha-BI-ru and 'Ibri. Uses of 'Ibrim in the 'Ebed 'Ibri legislation of Exod. 21:2, Deut. 15:12 and Jer. 34:9, 14; The 'Ibrim in I Sam. 13 & 14; Abraham the 'Ibri (Gen. 14:13). The phonetic relation of ha-BI-ru to 'Ibri: A study of the consonants and vowels. A discussion of the Amarna letters to integrate the ha-BI-ru activity in Palestine with the Israelite conquests of Joshua and Judges—points of agreement and disagreement. Alternatives of reconciliation sought in pre-conquest and post-conquest theories.

Kloppenborg, John S. (1981) "JOSHUA 22: THE PRIESTLY EDITING OF AN ANCIENT TRADITION. *Biblica* 62(3):347–371.

Joshua 22:9–34 bears the stamp of priestly authors, as is shown by the P vocabulary, priestly themes and concerns, and priestly logic. Yet there are indications of an earlier pre-priestly tradition behind the final form of this chapter. Originally this preexilic tradition probably referred to a Cis-Jordanian altar (perhaps at Gilgal) used by the tribes of Reuben and Gad.

Laird, M. A. (1961) "WILLIAM CAREY AND THE EDUCATION OF INDIA. *Indian J of Theology* 10:97–104.

To William Carey and his colleagues Joshua Marshman and William Ward, education at all levels and for all men was a means of conversion to and confirmation in the faith. Elementary education was for teaching literacy and the fundamentals of Christian morality and western knowledge. College was to provide an exacting study of the highest realms of Christian learning. They were firmly convinced that education

should be a western education in all branches of knowledge, but taught in the vernacular.

Lamp, Herbert F. (1983) "An Old Testament Index to Archaeological Sources (Part 2). *Trinity J* 4ns(1):44–71.

Continuation of the biblical index begun in TJ, 1982, 3ns (2). Part 2 covers Joshua to 2 Kings

LEHMING, S. (1960) "EXODUS XXXII. *Vetus Testamentum* 10:16–50 (Jan.

) -This chapter is dissected into ten different literary strata: the oldest telling of the suppression of a non-Israelitic bullcult which threatened the cohesion of the ancient Amphyctyony; followed by Israel's defection from the Sinaitic covenant (J) further enlarged and refracted by the polemic against Jereboam I's sanctuaries at Dan and Beer-Sheba at which a non-Levitical priesthood officiated (a two-fold polemic which vaunted the true Levites and condemned Aaron), and much later softened by an apologia for Aaron by the priesthood now bearing his name; also the intrusion of Joshua the Redactors' harmonization of J and P by placing chapter 34 after 32, 33; and finally the Deuteronomistic additions. (Ger.)

Lemaire, Andrea (1975) "MMST = AMWAS, VERS LA SOLUTION D'UNE ENIGME DE L'EPIGRAPHIE HEBRAIQUE (MMST = AMWAS, Towards the Solution of a Riddle of Hebrew Epigraphy). *Revue Biblique* 82(1):15–23.

The mysterious town MMST noted on Judean royal seals should be identified with AMWAS (Emmaus). This identification satisfies both the onomastic argument and the statistical evidence of the finds. It is certain that this village was inhabited from Iron Age II and onwards. Joshua does not mention the village, since it only replaced nearby Rabbah after its destruction by Shishak. (French)

Lerner, Yoel (1985) "Elohim And Ha'Elohim In The Pentateuch And The Books Of Joshua, Judges, I and II Samuel, I and II Kings. *Leshonenu* 48/49(2/3):195–198.

Traces the use of the forms 'Elohim and ha-'Elohim in the First Temple Era. The latter form replaces the former as the centuries pass by. The phenomenon is related to syntactic considerations, such as (1) subject of sentence, (2) final form of construct sequence, (3) when preceded by independent pronomial element. (Hebrew)

Lichtenberger, Christa Schafer (1989) "'Josua' und 'Elischa'--eine biblische Argumentation zur Begründung der Autorität und Legitimität des Nachfolgers ("Joshua" and "Elisha"--a Biblical Argument for Determining the Basis for the Authority and Legitimacy of the Successor). *Zeitschrift für die Alttestamentliche Wissenschaft* 101(2):198–222.

Deuteronomistic ideas about the continuity of political leadership and prophetic succession have shaped the descriptions of Joshua and Elisha. The problem of how to prove legitimacy and authority was solved by the ideal type "successor," of whom Joshua and Elisha are prime examples. The way Joshua is related to Moses resembles the way Elisha is related to Elijah. (German)

Lilley, J. P. U. (1978) "BY THE RIVER-SIDE. *Vetus Testamentum* 28(2):165–171.

Although English versions generally translated be'ever as "beyond," the correct translation is "beside," unless the context specifically demands "beyond." The East Bank of the Jordan was the more intensively settled side. Normally meeber means "beyond," except in Numbers and parts of Joshua. The Persian province in Ezra-Nehemiah should perhaps be classed as substantival, "side" or "bank" of the river.

Liptzin, Sol (1978) "THE DEATH OF MOSES. *Dor Le Dor* 6(4):1 80–190.

The figure of Moses has inspired modern writers. Edmond Fleg interpreted the last years of Moses in terms of Talmudic legends. Carl Hauptmann, in 1906, described the transfer of power from Moses to Joshua. Rainer Maria Rilke based his poem on the death of Moses on the unwillingness of the angels to carry out the decree of death. Karl Boehneffer, in 1944, completed one of his last poems, "The Death of Moses." In this poem he identified with Moses, seeing himself as a martyr who preached God's word rather than the Nazi-imposed doctrine. Freud, Heine, and Karl Shapiro, among others, wrote about Moses.

Lohfink, Norbert. (1962) "DIE DEUTERONOMISTISCHE DARSTELLUNG DES UBERGANGS DER FUHRUNG ISRAELS VON MOSES AUF JOSUE (The Deuteronomic Account of The Transfer of Israel's Leadership from Moses to Joshua). *Scholastik* 37:32–44.

An investigation into the OT conception of the ecclesiastical office. The apparently doublet character of the account of the transfer is an illusion, for each "repetition" of the event is actually a move forward. Each imparts something new. There are two parts to the leadership and thus two parts to the transfer. One is the office of conqueror of the west Jordan land, the other the office of executor of the inheritance of the land. Formal elements and technical vocabulary are repeated, but precise differences prevail and they reveal the real sense of the history. Apropos the OT concept of the office, (1) Both Jahweh and Moses carry out the "ordination". (2) Jahweh leads the man while he is in office. (3) In office the man fulfills concrete heilsgeschichtlich tasks. (4) Success and acceptance by the governed confirm the authenticity of the office. (German)

Luria, Ben-Zion (1989) "The Location of Ai *Dor Le Dor* 17(3):153-158.

Excavations at et-Tell have not revealed settlements from the time of Abraham and Joshua. The description in the Bible of the battle at Ai and a comment by Rabbi Berekhia in the Talmud requires that Ai be in the near vicinity of Jericho. It should be 4-5 km west of the 4th cent. mosaic floor at Jericho. It is not in the hills but perhaps on the banks of Wadi Pratt or near the walls of Ein Duyuk or Ein Nueima.

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, B. Z. (1983) "GEZER—A PORTION TO THE DAUGHTER OF PHARAOH. *Beth Mikra* 93:103–106.

Rejects the accepted opinion that Gezer was a Canaanite fortified city which Israel had conquered in the time of Solomon. Gezer, originally conquered under Joshua, was taken by the Philistines. David took it from them, but Solomon's kingdom was diminished and the Philistines took it back. Pharaoh Siamun practiced intrigue against Solomon, harboring his enemies. He set out on a campaign to capture Philistine cities and secure for himself the Via Maris. Gezer was not necessary for that purpose. He conquered it and gave it to his daughter so that she could benefit from the tribute it paid (siluhim = 'tribute'). (Hebrew)

Luria, Ben Zion (1983) "BEZEK-ADONI-BEZEQ. *Beth Mikra* 96:7–13.

Judg 1:1-4 speaks of Israelite control of Jerusalem. The various contradictions between Judges and Joshua

have been dealt with through emendation or rejection. Rejects these attempts and takes each source as a reliable historical document. Sees several stages: (1) the capture of Jerusalem by the early Hebrews, led by Judah. This group did not go down to Egypt; (2) the gradual increase in the power of the Jebusites, leading to symbiosis; (3) the banishment of the Hebrews from Jerusalem; (4) the capture of the city by David. Similarly, the coastal cities were controlled by the Hebrews until the Phillistines came. (Hebrew)

Luria, B. Z. (1988) "Compulsory Education. *Dor Le Dor* 16(4):242–244.

Reviews the development of compulsory education under the High Priest Joshua the son of Gamala, as described in the Talmud, TB Ketubot 88a.

Luria, Ben Zion (1978) "JOSHUA, GOVERNOR OF THE CITY AND THE HIGH PLACES OF THE GATES. *Beth Mikra* 23(73):136–138.

On the basis of the Septuagint and Targum Jonathan, suggests that there were not 2 gates in the wall of Jerusalem but 1. Geiger has suggested that *ha-se`arim*, "gates," be emended to read *ha-se`irim*, "satyrs." An idolatrous governor of the city, during the reigns of Zedekiah and Ahaz, set up the satyrs on the high places at the entrance to his palace, which stood on the left of the city gate. The term *baal peqidut*, in Jer. 37:13, usually rendered "sentry," is to be equated with the governor of the city. Recently 2 seals with the inscription *sar ha-`ir*, "governor of the city," have been discovered. (Hebrew)

Luria, Ben Zion (1985) "The Conquest in the Patriarchal Period. *Beth Mikra* 103:463–483.

Maintains that the conquest of Joshua was a secondary one, having been preceded by conquests by the various tribes in the Patriarchal period. Thus, Jerusalem was conquered by Judah, and so was Shilo. Accepts the view of Nicholas of Damascus, brought by Josephus, that Abraham conquered Damascus. Later Mosaic religion deliberately modified aspects of the Patriarchal religion. Foreexample, Moses was not strict about the observance of circumcision. Mosaic law and later rabbinic interpretation did not allow the patriarchs to establish law unless their laws were later taken up by the Mosaic law. (Hebrew)

Luria, B. Z. (1990) "The Seventh Vision of Zechariah (5:5-11). *Beth Mikra*, 35(122)::237-241..

The order of the ninth vision of Zechariah (6:9-15) and the fifth (5:5-11) must be revised in order to achieve the proper historical order. The vision in chap. 5 is not from Zechariah but represents the thought of Joshua, the High Priest. The connection of evil with Babylonia is an expression of great hostility against Zerubabel. The rivalry was more bitter and intense than many readers of the Bible realize. (Hebrew) NMW

Malamat, A. (1960) "HAZOR "THE HEAD OF ALL THOSE KINGDOMS." *J of Biblical Literature* 79:12–19.

The note by the biblical historiographer: "For Hazor before time was the head of all those kingdoms." (Joshua 11:10) testifies to the former greatness of this city in the Middle Bronze Age. Examples quoted from Mari documents prove that Hazor early in the second millenium B.C. was an integral part of the political and economic network of the Mesopotamian states, as well as one of the centers of the Near East. These inferences as to the importance and size of the city have been confirmed through archaeological excavations.

Mann, Thomas W. (1971) "THE PILLAR OF CLOUD IN THE REED SEA NARRATIVE. *J of Biblical Literature* 90(1):15–30.

Contends that the cloud motif goes back to the Ugaritic 'nn (messenger) and that the first cultic link was made in connection with the ark. The first function of the ark was as a military palladium, and the second function one of guidance for Israel's march. Asserts that the background of the 'anan (cloud) and its function in the J account of the Sea episode reflects the Jordan crossing from the Sitz im leben of the ark cult at Gilgal (Joshua 3– 5), and that the deviation from Exodus 15 in the J account was influenced and shaped by the traditions of the crossing of the Jordan.

MANTEL, HUGO. (1964) "ORDINATION AND APPOINTMENT IN THE PERIOD OF THE TEMPLE. *Harvard Theological Review* 57:325–46.

R. Abba, in the Jerusalem Talmud, attributes the historical origins of ordination, or more precisely "appointment," to R. Jonathan b. Zakkai. In contrast, The Babylonian Talmud bases ordination on the biblical verse, "And (Moses) laid his hands on him (Joshua)" (Num. 27:23), thus recognizing Moses as the founder of the institution. Apparently the confusion comes over the use of two words, semikah and semikuta. In Babylon, the latter is used only for appointments such as those of Judges. In Palestine semikah was used to designate the ordination of sages, at least during the Temple period.

Mason, R. A. (1977) "THE PURPOSE OF THE "EDITORIAL FRAMEWORK" OF THE BOOK OF HAGGAI. *Vetus Testamentum* 27(4):413–421.

Most commentators attribute the datings, introductory formulae and the effect on the hearers to an editor. W. A. M. Benken said it stemmed from a "chronistic milieu," but it is also parallel to a number of references to prophets in the books of Kings. The distinguishing features are (1) prophetic fulfillment or parallelism with the first temple, (2) emphasis on the leadership of Zerubbabel and Joshua, and (3) interest in the response of the community. Therefore, since all that Haggai predicted immediately followed the restoration of the temple, the editor gave his hopes a partial "theocratic" interpretation, along the lines of realized eschatology.

Mattill, A. J. (1964) "REPRESENTATIVE UNIVERSALISM AND THE CONQUEST OF CANAAN. *Concordia Theological Monthly* 35:8–17.

With the aid of the ancient concept of representative universalism, in which a part stands for the whole, we no longer need to speak of "overstatements" In respect to the sweeping statements in Joshua, attributed to the Deuteronomist. We can say that "the Lord gave un to Israel all the land which he sware to give un to their fathers... and there stood nota man of all their enemies before them ..." (Joshua 21:43, 44). And, like D we may go on to say, with no sense of contradiction, that the war was still going on in full swing: "Which of us is to be the first to go up against the Canaanites to attack them?" (Judges 1:1) usually attributed to the Yahwist.

McCarthy, D.J. (1971) "SOME HOLY WAR VOCABULARY IN JOSHUA 2. *Catholic Biblical Quarterly* 33(2):228–230.

In spite of the widespread interest in the holy war theme in the OT, there is no thorough study of the vocabulary associated with it. Examines a few words from Joshua 2 as an adumbration of what might be done (e.g., hapar, 'ema, masas, mog). These few words from a single chapter of Joshua show clearly the intertwining of the vocabularies of the holy war and of the theophany (that is, the divine visitation).

Merkle, John. (1982) "TRADITION, FAITH AND IDENTITY IN ABRAHAM JOSHUA HESCHEL'S RELIGIOUS PHILOSOPHY. *Conservative Judaism* 83, 36(2):13–25.

Synthesizes Heschel's various insights, showing how tradition is a necessary prerequisite of faith which is in turn the cornerstone of personal and communal religious identity.

Merkle, John C. (1978) "THE SUBLIME, THE HUMAN, AND THE DIVINE IN THE DEPTH-THEOLOGY OF ABRAHAM JOSHUA HESCHEL. *J of Religion* 58(4):365–379.

Heschel used the term depth-theology to deal with the act of being or those things which are pretheological. Included among these antecedents of faith is the sublime. Self-transcendence is the major premise of religion and this begins with a sense of the sublime. The sublime is a nonphysical aspect of nature which alludes to the Divine. The ability to respond to the sublime dimension of reality is a mark of authentic humanity and a prerequisite of faith.

Middleton, Deborah F. (1985) "WHENCE THE FEET? *J of Jewish Studies* 36(1):61–71.

Examines an account of Rabbi Simeon ben Zoma's excursus on Gen 1:2 and its counterpart in the account of Midrash Rabbah in the ambiguous phrase, "whence the feet?" in the Talmudim and the Tosefta. The story of Ben Zoma's meeting with Rabbi Joshua is an account of rabbinic exegesis on Gen 1:2, supplemented by the visionary imagination of the scholar.

Miller, J. Maxwell (1977) "ARCHAEOLOGY AND THE ISRAELITE CONQUEST OF CANAAN. *Palestine Exploration Quarterly* 109(Jl.-Dec.):87–93.

When one surveys (from Albright on) the way in which scholars have handled the archaeological evidences (or lack of evidence) for the conquest vis a vis the biblical narrative, the method follows one of three possible approaches: (1) The Bible being considered accurate, the archaeological data are harmonized with it when possible, and explained away when damaging; (2) those who consider the biblical conquest traditions unhistorical in origin see the negative archaeological evidence as confirmation of their skepticism of a total Israelite conquest under Joshua; (3) others seek a compromise position in between, seeking some similarity to the biblical account without conflicting with the archaeological evidence.

Mosca, Paul G. (JUD) "WHO SEDUCED WHOM? A NOTE ON JOSHUA 15:18GES 1:14. *Catholic Biblical Quarterly* 46(1):18–22.

Different translations of Josh 15:18a and or Judg 1:14a are current, and effectively show the uncertainty that continues to surround watesitehu "she lured him." An evaluation of Israel's first judge, Othniel, is to be affected by his role in this verse. Current translations view Othniel as either manipulated, greedy, or absent during his wife's request. However, a fourth possibility is to see in lis'ol a good gerund construction: "When she arrived, she beguiled him, asking from her father arable land." The "him" of watesitehu therefore refers to Caleb. Othniel plays no role in the encounter, neither being manipulated nor manipulating.

Mullen, E. Theodore, () "Judges 1:1–36: The Deuteronomistic Reintroduction of the Book of Judges. *Harvard Theological Review*//1984 77(1):33–54.

Examines the role and function of Judg 1:1–36 within the context of the final deuteronomistic history. Concludes that rather than an alternate account of the conquest, Judg 1:1–36 presents a literary summary of preceding events as narrated in Joshua 14–19, with the material modified by the redactor to reflect the eminence of Judah and the failure of Israel.

Nelson, Richard D. () "JOSIAH IN THE BOOK OF JOSHUA. *J of Biblical Literature*//1981 100(4):531–540.

An attempt to capture afresh what the Deuteronomist was trying to do in the book of Joshua. Recounts the

arguments for seeing the royal nature of the figure of Joshua, and adds three new bits of evidence: obedience to the law, covenant mediation, and the Passover. Relates the person of Josiah to each of these three emphases. Concludes that the Joshua of the Deuteronomist is a thinly disguised Josianic figure who acts out the events of the Deuteronomist's own day on the stage of the classical past. The actions of the book of Joshua were easily understood in contemporary terms involving Jerusalem, etc. However, the passage of years and later exilic redaction have made Joshua's make-up less apparent than originally intended.

Nethofel, Wolfgang () "Genese und Struktur pneumatologischer Erkenntnis (The Origin and Structure of Pneumatological Experience) *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie*//1989 31(2):230-249.

Uses structuralism (C. Levi-Strauss, J. A. Greimas) to analyze key biblical texts (Genesis 2, 3, 22, Joshua 2) and themes such as Messiah, Baptism and Holy Spirit, in an attempt to unify exegesis, anthropology and systematics. One unifying paradigm is the victory of the dispossessed younger brother/trickster, which is found not only in Jacob but also in Adam, Abraham, David, Solomon, Tamar, Rahab and the Messiah. Transforms this biblical paradigm into a personal paradigm of spiritual/symbolic encounter with Christ (cf. Romans 7). (Geman)

Neusner, Jacob () "THE JEWISH-CHRISTIAN ARGUMENT IN FOURTH-CENTURY IRAN: APHRAHAT ON CIRCUMCISION, THE SABBATH AND THE DIETARY LAWS. *J of Ecumenical Studies*//1970 7(2):282-298.

Aphrahat (a remarkable fourth-century Iranian Christian monk) was fair and objective in debate with Jews. He argued almost entirely on the basis of historical facts as he understood them. Circumcision never had any salvific value except where combined with faith, and Israel was unfaithful. It was only one among many signs of the covenant and has only a "this-worldly" importance. Sabbath observance never led to salvation. It is simply a day of rest even for cattle but other animals ignore it with impunity. Adam, Enoch, and Noah didn't observe the day; Joshua made war on the Sabbath. Dietary laws pertain only to externals. For all "practical" commandments Jesus substituted the law of love.

Newsom, Carol () "The 'Psalms of Joshua' from Qumran Cave 4. *J of Jewish Studies*//1988 39(1):56-73.

Progress report on the 4QPsalms (4Q378 and 4Q379), including excerpts from the texts and discussion of certain important interpretive issues. The complete edition will be published in 1989. It appears that the text was either a farewell speech of Joshua, modelled after the book of Deuteronomy, or a "rewritten Bible" account of the book of Joshua, in the general tradition of Chronicles or Pseudo-Philo. It had a narrative framework. Speeches, prayers, hymns, etc. appear to have formed a significant portion of the text.

Niehaus, Jeffrey J. () "Joshua and Ancient Near Eastern Warfare. *J of the Evangelical Theological Society*//1988 31(1):37-50.

On the basis of war oracles, the command-fulfillment chain, divine involvement in warfare, practices, and the rationale for war (God, servant, rebel), there is no need to remove Joshua from its second millennium setting and lower it to the first millennium. All these elements are much at home in the time of the traditional dating.

Nogah, Rivkah () "ILLUMINATIONS AND COMMENTS ON THE LISTS IN JOSHUA 13-19. *Beth Mikra*//1981 86:282-285.

There are 3 prevalent views concerning the lists in Josh 13–19: (1) that they are late and not realistic, (2) that they are unrealistic, but early and utopian and (3) they are realistic but were composed after the conquest and for other purposes. Proposes that these lists are realistic and come from the time of Joshua. Evidence lies in the non-schematic nature of the lists (contrast the boundaries given in Ezek 47), the fact that Jerusalem is not mentioned as possessed by Israel (eliminating a Davidic origin) and the unrelatedness of the lists to the tribal groupings in the earlier accounts. (Hebrew)

Nolland, John () "UNCIRCUMCISED PROSELYTES? *J for the Study of Judaism*//1981 12(2):173–194.

Challenges the theory of N. J. McEleney (NTS, 1974, 20:328–333), that there existed a class of uncircumcised proselytes in Hellenistic Judaism. Discusses texts in Philo, Epictetus, Talmud and Josephus. Considers b. Yeb. 46b to be the crucial text supporting McEleney's thesis, but argues that R. Joshua is describing only a hypothetical uncircumcised proselyte rather than an actual practice.

Norich, Anita () "The Family Singer and the Autobiographical Imagination *Prooftexts*//1990 10(1):91-107.

Each of the three siblings of the Singer family, Esther Singer Kreitman (in 1936), Israel Joshua Singer (in 1946), and Isaac Bashevis Singer (in 1955) has written an autobiography. Although from the same family and cultural environment, the autobiography of each reveals a strikingly different view of their surroundings and each other. Each writer is concerned to separate him (her)self from his/her community and its standards. Esther is restrained by her memory, while Singer and Bashevis use it. Singer and Bashevis write of events between ages 3 and 14, while Esther begins her autobiography at age 14.

Nuttal, Geoffrey () "QUESTIONS AND ANSWERS: AN EIGHTEENTH CENTURY CORRESPONDENCE. *Baptist Quarterly*//1977 27(2):83–90.

Survey of correspondence between Joshua Thomas (1719–1797) and Benjamin Francis (1734–1799), two Baptist pastors who wrote a total of 68 queries to each other regarding theological questions, from 1758–1770. Thomas was a member of the Midland Association and Francis belonged to the Western Association.

Oberholtzer, Thomas Kim () "The Warning Passages in Hebrews. Part 2 (of 5 parts): The Kingdom Rest in Hebrews 3:1–4:13. *Bibliotheca Sacra*//1988 145(578):185–196.

The concept of rest in Heb 3:1–4:13 includes (1) a historical sense related to the Exodus generation and Joshua; (2) an eschatological sense related to the Exodus generation; and (3) the sabbath rest related to the readers with its eschatological perspective. The readers' entrance into this rest depends on their faithfulness in doing good works. Failure to persevere may result in temporal discipline along with the loss of future rewards and authority to rule with Jesus in the millennium.

Peckham, Brian () "THE COMPOSITION OF JOSHUA 3–4. *Catholic Biblical Quarterly*//1984 46(3):413–431.

Dtr2 composed the book of Joshua as a commentary on the Dtr1 narrative of the conquest, and added another part to interpret it. It used the same method of composition to separate the narrative episodes from each other and incorporate them in different parts of the commentary, and repeated the procedure to fragment the episodes and distribute them among the incidents of each part. Joshua 3–4 is an incident in the first part of the commentary that interprets one paragraph (3:5, 10b, 16b) of the first episode in the Dtr1 narrative.

Peterson, D. L. () "ZERUBBABEL AND JERUSALEM TEMPLE RECONSTRUCTION. *Catholic Biblical Quarterly*//1974 36(3):366–372.

Zech. 4:6aB-10a is an oracular interpolation, comprised of two originally dependent speeches: vss. 6aB-7 directed against a challenge to the rebuilding activity of Zerubbabel, either by Joshua or Tattenai; and vss. 8–10a, an oracle of weal based on a building deposit laid by Zerubbabel. It is possible that Zerubbabel, who continued the work of Sheshbazzar, was celebrated by Zechariah as royal actor in the temple rebuilding ceremony. Both the "fomer brick" and the building deposit reflect an Israelite ceremony analogous to the kalu ritual.

Porten, Bezalel () "RESTORATION OF A HOLY NATION (445 BCE.). *Dor Le Dor*//1979 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.

POTTS, E. DANIEL. () "A NOTE ON THE SERAMPORE TRIO: "I THROW AWAY THE GUNS TO PRESERVE THE SHIP." *Baptist Quarterly*//1963 20:115–117.

The Serampore trio, William Carey, Joshua Marshman, and William Ward had to face the problem of open or closed communion. Ward, an advocate of open communion appealed to Fuller who supported Carey's rejection of it. Fuller's argument prevailed. Later, Ward convinced Marshman and the two outnumbered Carey, forcing him to acquiesce to open communion. Fuller and Carey eventually succeeded in winning Marshman to the closed communion position, Ward agreeing not to fight the issue.

Radday, Yehuda T. () "CHIASM IN JOSHUA, JUDGES AND OTHERS. *Linguistica Biblica*//1973 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.

REA, JOHN () "NEW LIGHT ON THE WIDERNESS JOURNEY AND THE CONQUEST. *Grace Theological J*//1961 2:5–13.

Arguments are presented to substantiate the date of 1447 B.C. for the oppression and the exodus of Israel from Egypt. The evidences are observed in the experiences of the Israelites under Moses and Joshua. Recent archaeological findings set the date of 1400 for Moses' task of Conquest and the opposition of the Edomites (Num. 20:22–21:31), the conditions describing the Moabites (Num. 21:4–7), and the time of Balaam (Num. 22:5). Recent excavations of old Canaanite cities, i.e., Jericho, Gibeon, Shechem, Hazor, Upper Galilee and Asher give argument against a thirteenth century date for the Exodus and Conquest.

Rendsburg, Gary A. () "The Internal Consistency and Historical Reliability of the Biblical

Genealogies. *Vetus Testamentum*,//1990, 40(2)::185-206..

The genealogies themselves from Exodus to Joshua, with one exception, reveal a remarkable internal consistency. The people of the wanderings and conquest are at a distance of 3 to 6 generations from one of Jacob's sons. The exception is Joshua, who in 1 Chronicles is 10 generations distant, but it is possible to reduce it to 7. 1 Chronicles also has problem genealogies for Samuel and Zadok, both of which are artificial efforts to make them Levites. Considers 6 tribes, plus the Aegean Danites, in the exodus. SJS

RICHARDSON, H. NEIL () "A DECADE OF ARCHAEOLOGY IN PALESTINE. *J of Bible and Religion*//1959 27:91–101.

This paper surveys the more important archaeological projects undertaken in Palestine during the period represented by the scroll studies. The excavation areas discussed are: (1) Tell el-Far'ah (OT Tirsah), (2) Tell Qasile within the city limits of Tel Aviv, (3) Tell Dhiban (OT Dibon), (4) Tulul Abu El'Alayig (NT Jericho), (5) the monastery at Wadi Qumran, now identified with the city of Salt of Joshua 15:62, (6) Ain Feshkha, (7) Tell es-Sul-tan (OT Jericho), (8) Tell Dotha (OT Dothan), (9) Tell Qedah (OT Hazor), (10) Tell Balata (OT Shechem), and (11) el-Jib (OT Gibeon).

Ring, Yitskhak () "THE BIBLICAL LIST OF 31 KINGS IN THE BOOK OF JOSHUA AGAINST PARALLELS IN MYCENAEN GREEK TABLETS. *Tarbiz*//1977 46(1/2):141–144.

In the king list in Jos. 12:9–24 the name of each king is followed by the quantifier "one"; e.g., the king of Jericho, one; the king of Ai, one; etc. A parallel can be found in a list of officials from Pylos written in Linear B script on a tablet (dated 1450–1200 BC) published by M. Ventris. Such external sources coming from a period close to the Hebrew conquest of Canaan may reinforce arguments against documentary criticism that relates the Joshua list of kings to the Priestly Code (500–450 BC). (Hebrew)

Rofe, Alexander () "THE COMPOSITION OF DEUTERONOMY 31 IN LIGHT OF A CONJECTURE ABOUT INVERSION IN THE ORDER OF COLUMNS IN THE BIBLICAL TEXT. *Shnaton*//1978; 1979 3:59–76.

That this chapter is compiled from different sources is clear from the doublets: vss. 1–8/14–15, 23, and vss. 9–13/24–27. However, the presence of underlying sources cannot account for the 3 abrupt interruptions in the flow of the narrative: the appointment of Joshua is interrupted at vs. 15 and resumed at vs. 23; the introduction to the Song is interrupted at vs. 22 and resumed at vs. 28; and the consignment of the Law to the Levites breaks off at vs. 27. These breaks can be explained as the result of inversion in the order of columns in the text. Columns a-b-c-d-e were copied in the order a-c-d-b-e. The original order was: vss. 1–15, 23–27, 16–22, 28–30. (Hebrew)

Rofe, A. () "TEXTUAL CRITICISM IN THE LIGHT OF HISTORICAL-LITERARY CRITICISM: DEUTERONOMY 31:14–15. *Eretz-Israel*//1982 16:171–176.

Emphasizes the importance of historical-literary criticism for a proper constitutio textus. In the course of transmission, older documents of the Pentateuch preserved only as fragments absorbed features of the more recent and larger documents—Deut 31:14-15 being a case in point. In this passage, the original concept of the tabernacle and the figure of Joshua is characteristic of the so-called Elohist document; therefore all the priestly elements in the passage, either in the Masoretic text or reflected by the Septuagint, should be considered as secondary elaborations. (Hebrew) DDo

Rose, Martin () ""ENTMILITARISIERUNG DES KRIEGES"? (ERWAGUNGEN ZU DEN PATRIARCHEN-ERZÄHLUNGEN DER GENESIS) (The "De-Militarizing of War"?)

(Considerations of the Patriarchal Narratives of Genesis)). *Biblische Zeitschrift*//1976 20(2):197–211.

When one considers the concentrated focus on war in the books, Exodus-Deuteronomy, and especially in the books of Joshua and Judges, as well as in the remaining historical works of the OT, the almost total absence of militaristic motifs in the patriarchal narratives of Genesis is striking. The patriarchs are presented as nomadic herdsmen who pursue a pacifistic policy in the lands through which they pass. This programmatic deemphasis of war is the deliberate work of the Yahwist. Behind his literary work stands the intention of national renewal achieved through pacificism rather than war. His anti-war model can be contrasted with the Holy War model of the Deuteronomist and the revisionist model of Isaiah, who saw that Yahweh may war against Israel. This may suggest a date in the 8th or 7th cent. for the work of the Yahwist. (Geman)

Rosel, Hartmut N. () "DIE UBERLEITUNGEN VOM JOSUA–INS RICHTERBUCH. *Vetus Testamentum*//1980 30(3):342–350.

Two parallel transitions lead from Joshua into the book of Judges. The older connects Josh 24 and Judg 1:1–2:5; the later Josh 23 to Judg 2:6ff. Thus Joshua has a double ending and Judges a double beginning. The simplest explanation is that there are two parallel threads of narrative. Naturally, the classical deuteronomistic transition is that from Josh 23, which ties up to Josh 21:43–45. Appendices on the transition in the Septuagint and on Josh 23 and the "remaining enemy." (German)

Rosenfel, Ben-Zion () "THE LIMITS OF THE SHEFELAH FROM THE BIBLICAL TO THE RABBINIC PERIOD. *Beth Mikra*//1984 99:367–376.

In the book of Joshua, shefelah has several meanings: (1) an area in Galilee, (2) the shefelah of Judah, reaching almost but not including the sea, (3) in a general sense of 'low place.' In later books of the Bible (Chronicles), shefelah includes the seacoast as well. After the destruction of the First Temple, shefelah is limited, and does not include the seacoast. Rabbinic literature recognized a shefelah of God and a shefelah of the south. Political situations are responsible for the different

Rosenkrantz, Gary Hoffman, Joshua () "WHAT AN OMNIPOTENT AGENT CAN DO. *International J for Philosophy of Religion*//1980 11(1):1–19.

Attempts, through counter-example and redefinition, to modify the standard concept of omnipotence, chiefly through introducing problems of temporality.

Rosenzweig, Michael L. () "LIFE HISTORY DATA IN THE BIBLE, FROM ABRAHAM TO JOSHUA. *Judaism*//1980 29(3):353–359.

Shanah ("year") indicates a year of two time divisions, reflected in the root which signifies "two" and in the dual system of Jewish festivals at six-month intervals, both of which have indicated the New Year (Pesah-Shavuot commencing in Nisan, Succot-Yom Kippur in Tishri). Such a six-month calendar is in use by Pueblo Indians. Thus, in the period from Abraham to Joshua, what has been written as "year" should be understood as "half-year." The ages of the patriarchs when begetting and dying are consequently halved and correspond to present human experience.

Rozell, Nahum () "JOSHUA 8:30–35. *Beth Mikra*//1980 83:346–348.

Josh 8:30–35 is an abbreviated account of Deut 27 and is totally based upon it. It does not describe a historical reality. A reason for the changes is to obviate geographic difficulties caused by Deut 27:1–10.

According to this passage, the altar was to be set up immediately upon crossing the Jordan, but the sequel, dealing with Mount Ebal, makes this impossible. The writer of Josh 8:30–35 placed the setting up of the altar after the capturing of Jericho and Ai. (Hebrew)

Sansom, M.C. () "LAYING ON OF HANDS IN THE OLD TESTAMENT. *Expository Times*//1983 94(11):323–326.

Samak, 'leaning,' is seen as the practice of 'laying on of hands' in (1) sacrificial rites (Lev 1, 3 and 4); (2) the Day-of-Atonement ritual (Lev 16); (3) the appointment of Joshua (Num 17; Deut 34); (4) the consecration of Levites (Num 8); and (5) the passing of sentence upon a blasphemer (Lev 24). Two basic meanings emerge: transference and identification.

Schwartz, Joshua () "Once More on the "Boundary of Gezer" Inscriptions and the History of Gezer and Lydda at the End of the Second Temple Period. *Israel Exploration Journal*,//1990, 40(1)::47-57..

Takes issue with B. Z. Rosenfeld's recent reinterpretation of the Gezer boundary inscriptions (IEJ, 1988, 38:235-245). It is possible that the elucidation of palaeographical considerations might support several of Rosenfeld's basic assumptions, though this remains to be done. Meanwhile, Rosenfeld's proposed historical and administrative reconstructions of the Gezer region cannot be supported. DDo

Schwartz, Joshua () "SOUTHERN JUDAEA AND BABYLONIA. *Jewish Quarterly Review*//1982 72(3):188–197.

Considers the relationship of similar traditions in both the Palestinian and Babylonian Talmuds, and the reason for the connection between Lydda and Nehardea.

Schwartz, Joshua () "On Priests and Jericho in the Second Temple Period *Jewish Quarterly Review*//1988 79(1):23-48.

Seeks to determine the influence of the priestly inhabitants of Jericho on events in that city during the Second Temple period, and the nature of the Jericho-Temple connection.

Schwartz, Joshua () "Ben Stada and Peter in Lydda. *Journal for the Study of Judaism*,//1990, 21(1)::1-18..

The rabbinical tradition about an "enticer" called Ben Stada, entrapped and executed for heresy in Lydda, represents a Jewish response to Jewish-Christian remembrances of Peter such as those in Acts 9:32ff. SFN

Schwartz, Joshua () "Jubilees, Bethel and the Temple of Jacob. *Hebrew Union College Annual*//1985 56:63–85.

Comparing Jacob's "return to Bethel" (Gen 35:1–16) with the parallel description in the Book of Jubilees (31:32), it is of particular interest to note that according to Jubilees Jacob attempts to build a temple at Bethel but a divine command rejects that attempt. Deduces that Jacob's second sojourn in Bethel, as described in Jubilees, reflects contemporary events, hence Jubilees can be dated to 162 BC. Additional Bethel sources in the Pseudepigrapha, Dead Sea Sect literature and rabbinic traditions may also reflect this undercurrent of cultic tension and perhaps even the attempt of Bethel to regain cultic primacy.

Schwartz, Joshua () "TENSION BETWEEN PALESTINIAN SCHOLARS AND BABYLONIAN

OLIM IN AMORAIC PALESTINE. *J for the Study of Judaism*//1980 11(1):78–94.

Investigates the attitudes expressed by Palestinian rabbis toward Babylonian rabbis who had immigrated to Palestine (olim) in the Amoraic period. Immigrants were vicariously blamed for the failure of the Babylonian community as a whole to return. They were also noted for maintaining their peculiar ethnicity. In addition, there may have been resentment against the wealth of the Babylonians and the influence that accompanied it. However, the texts also express appreciation of the talents and contributions which Babylonian scholars made to the study of the Torah.

Schwartz, Joshua () "The Encaenia of the Church of the Holy Sepulchre, the Temple of Solomon and the Jews. *Theologische Zeitschrift*//1987 43(3):265–281.

Contends that at some time, whether directly or indirectly, knowledge of details connected in some form or manner to Jewish motifs and incorporated into the Encaenia (dedication) festival reached certain Rabbinic circles in Palestine and that this knowledge prompted a response in aggadic literature. Examines this response within the framework of the Encaenia feast of the Holy Sepulchre (Sept. 13, 335 AD) in Jerusalem during the Byzantine period and, to some extent, within the greater framework of Christian borrowings and transference of Jewish motifs to the Church of the Holy Sepulchre.

Schwartz, Joshua () "Gallus, Julian and Anti-Christian Polemic in Pesikta Rabbati. *Theologische Zeitschrift*,//1990, 46(1)::1-19..

It is generally accepted that there is little Rabbinic material relating to the Jewish revolt in Palestine during the reign of Gallus (351), and even less pertaining to the attempt of the Emperor Julian to restore the Temple and Jerusalem (361-363). There is also considerable disagreement as to which Rabbinic sources actually do reflect these events. Intends to re-examine Pesikta Rabbati, a collection of Palestinian Rabbinic discourses, each one based on a biblical lesson appropriate for a particular Sabbath or festival, at the same time a source which has been understood by some scholars as referring to the revolt. A re-examination of the tradition will show that it reflects not only the period of Gallus but also the situation in Jerusalem under Julian ten years later. HHPD

Schwertner, Siegfried () "ERWAGUNGEN ZU MOSES TOD UND GRAB IN DTN 34:5,6 (Reflections on the Death and Tomb of Moses in Deut. 34:5,6). *Zeitschrift für die Alttestamentliche Wissenschaft*//1972 84(1):25–45.

The tomb of Moses, which has been regarded as the original element in a no longer traceable historical situation (M. Noth), can in fact be so traced. If Deut. 34:5,6 are seen in the narrative context of the Deuteronomist, a close connection can clearly be seen of the facts there given with the no prohibition to Moses to enter the land, with the transfer of the leadership to Joshua and with the "Pisgah view." After Joshua, who belongs to the tradition of the conquest, had been made the legitimate successor of the leader of the Israelites out of Egypt and through the wilderness, the Deuteronomist was bound to give details of the death and burial of Moses. The intentions which lie behind this passage are made clear not least by their structural similarity to Judges 10:1–5 and Judges 12:7-15. (German)

Seebass, Horst. () "ERWAGUNGEN ZUM ALTISRAELITISCHEN SYSTEM DER ZWOLF STAMME. *Zeitschrift für die Alttestamentliche Wissenschaft*//1978 90(2):196–219.

The theory of the twelve tribe confederacy must be reduced to the view that in the premonarchical period the covenant was instituted only in a common cultic celebration at the common sanctuary of Shechem, in which originally El, the god of Israel, and, after the entry of the Joshua group, Yahweh, were invoked. The tradition of the tribal confederacy can be traced also in the monarchical and post-exilic periods down to the work of the Chronicler, and permits the drawing of a historical outline from the beginnings of Israel

down to the Hellenistic period. (German)

Segal, Joshua L. () "DUAL CAREERS IN THE RABBINATE. *J of Reform Judaism*//1985 32(1):17–20.

Outlines experiences as a dual-career rabbi. Advantages of being a part-time rabbi with an unrelated second career include: (1) the rabbi has an accurate sense of what it is like to work all day in the business world and then go to services at night; (2) the rabbi's second career serves as an additional common denominator with congregants; and (3) not being totally dependent on the congregation for a livelihood, the rabbi can retain integrity on controversial issues. Drawbacks include: (1) limitations to time with family; (2) tendency to migrate one's efforts toward the more enjoyable career; and (3) isolation from rabbinic colleagues.

Segal, Joshua L. () "Starting a New Congregation *Journal of Reform Judaism*//1989 36(3):11- 22.

New congregations will best succeed in a rapidly growing town or suburb. Where 20 families are traveling out of town to attend synagogue or where there is only one existing congregation in town serving another branch of Judaism that has attained a membership of 250, time may be ripe to start a new congregation. In the first years, the rabbi must have independent means of support, since congregation won't be able to afford salary. Publicity, personal contact of rabbi with prospective members, and a strong religious school are all factors in the new congregation's success. Dues should not be set too low initially, in order to avoid shock of a large increase. Congregation's goals should be realistic to prevent "burnout" on the part of members.

Seitz, Oscar J. F. (Kenyon Col.) () ""WHAT DO THESE STONES MEAN?" *J of Biblical Literature*//1960 79:247–254.

The account of the twelve memorial stones in Joshua 4, together with rabbinic exegesis, provides the basis for the allegory found in the Shepherd of Hermas which pictures the church as a great tower. Similarly, the reference of John the Baptist to "these stones" from which God is able to raise up children to Abraham refers to the stones set up by Joshua interpreted in the light of the references in Isaiah 51:1, 2 to the "rock from which you were hewn."

Sempebwa, Joshua W. () "MENSCHSEIN MOGLICH MACHENASPEKTE DER TRADITIONELLEN ERZIEHUNG IN DER CHRISTLICHEN VERKUNDIGUNG IN AFRIKA. *Zeitschrift für Missionswissenschaft und Religionswissenschaft*//1981 65(3):188–202.

Traditional education in Africa is collective and communal. Its characteristics are: (1) symbolic; (2) expressive-representational; (3) narrative; (4) imitative; and (5) esoteric. Christians need to study carefully these aspects to examine their suitability to become part and parcel of a Christian education. They must follow the example of Christ who taught so that the people understood. (German)

Sherman, Franklin () "ABRAHAM JOSHUA HESCHEL: SPOKESMAN FOR JEWISH FAITH. *Lutheran World*//1963 10:400–411.

A discussion of the thought of Abraham Joshua Heschel, a collaborator within Judaism of Martin Buber. Part of a symposium on "The Church and the Jews."

Sherwin, Byron L. () "JOURNEY OF A SOUL: ABRAHAM JOSHUA HESCHEL'S QUEST FOR SELFUNDERSTANDING. *Religion in Life*//1976 45(3):270–277.

The purpose of the religious quest is to find ourselves. Heschel's studies of Maimonides and Saadya Gaon were for self-understanding to lead to action. His purpose was to endeavor to identify a Jewish way of thinking and to translate the insights of his own tradition into a manner that speaks to people of all traditions.

Sinclair, Lawrence A. () "REDACTION OF ZECHARIAH 1–8. *Biblical Research*//1975 20:36–47.

Applies redaction critical method to Zech. 1–8, and describes the stages of transmission. Claims that the chapters include at least four separate groupings of material. The fourth was the work of the final redactor, who in Joshua was seeking (1) to supply a legitimate substitute for the Davidic line which had died out, and (2) to establish an indigenous ruler in Judah other than the Persian appointed governor.

Snaith, Norman H. () "THE ALTAR AT GILGAL: JOSHUA XXII 23–29. *Vetus Testamentum*//1978 28(3):330–335.

The altar built by the 2 1/2 tribes (Josh 22:21-34) was on the west bank of the Jordan at Gilgal. It served as the sanctuary for the east-Jordan tribes equivalent to Bethel for the west-Jordan group. It came under heavy condemnation by Amos and Hosea and the claim that it was not intended for sacrifice reflects the Deuteronomic reform.

Soggin, J. Alberto () "THE CONQUEST OF JERICHO THROUGH BATTLE: NOTE ON A LOST BIBLICAL TRADITION. *Eretz-Israel*//1982 16:215–217*.

Several hints in the Book of Joshua suggest that there once existed a different tradition of the Conquest of Jericho, one that involved a military conquest by force or ruse—not by miracle. These hints include: (1) the mission of the spies in chap. 2, which presupposes preparation for a military conquest; (2) the statement in Josh 24:11 that "the noblemen of Jericho fought" against Israel; (3) the LXX variant reading in Josh 2:18, which refers to the Israelites as entering "a part of" (or "the center of") the city. DDo

Sperling, S. David () "Joshua 24 Re-examined. *Hebrew Union College Annual*//1987 58:119–136.

Presents a detailed analysis of the language and themes of Josh 24:1–18. Concludes that this chapter is the work of a single author, not identical with the Deuteronomist nor with the Yahwist. Author of Joshua 24 used sources of the Pentateuch and other parts of the Bible but differed from them on significant points of history and theology. Joshua 24 preserves pre-monarchic Shechemite traditions, but was written in the 8th cent. BC before the fall of Samaria.

Stein, Joshua B. (Roger Williams Col.) () "Josiah Wedgwood and the Seventh Dominion Scheme. *Stimmen der Zeit*//1990, 11(2)::141-155..

Wedgwood worked to establish Palestine as a Crown colony of the British Commonwealth of Nations. Although his proposal was accepted by the Zionist Revisionists, neither the British government nor the mainstream Zionist organization had use for it. Although the scheme was rejected, Wedgwood's idea of Palestine as a Dominion exerted influence long after his death in 1942. GEG

Stone, Lawson G. () "Ethical and Apologetic Tendencies in the Redaction of the Book of Joshua. *Catholic Biblical Quarterly*//1991, 53(1)::25- 36..

The ethical dimensions of holy war greatly concerned the earliest, predeuteronomistic tradents of the book of Joshua, to the point that they provided a nonmilitaristic, nonterritorial guide to understanding it. The conquest was read first as an affirmative response to Yahweh's action, then as a paradigm of obedience

to the written Torah. Long before the NT, these tradents had already transformed the conquest into a gigantic metaphor for the religious life. MSM

STRAKOWSKI, H. JOZUE *Roczniki Teologiczno-Kanoniczne//1966* 13 (1):13–21.

Accepting the basic historicity of the book of Joshua one sees the importance of preserving the purity of religion, a paramount concern of Hebrew leaders from the moment of the occupation of Canaan. (Polish)

Szechtman, Joshua () "WHO COMPOSED THE ASTRONOMICAL TABLES USED BY COLUMBUS? *Judaism//1962* 11:156–168.

An investigation leads to the conclusion that a Jew, Abraham Zacuto, rather than Johann Mueller of Koenigsberg (as asserted in Garret Mattingly's *The Armada*) prepared the astronomical tables used by Columbus.

SZECHTMAN, JOSHUA. () "VOLTAIRE ON ISAAC OF TROKI'S HIZZUK EMUNAH. *Jewish Quarterly Review//1957* 48:53–57 (July).

An enumeration of the various sources in the writings of Voltaire in which he said to praise Isaac of Troki's "Strengthening of the Faith." However, excerpts from these writings prove that Voltaire's ideas do not present Rabbi Isaac's book in a favorable light.

Talmon, Shemaryahu (Hebrew U., Jerusalem). () "YEHEZKEL KAUFMANN'S APPROACH TO BIBLICAL RESEARCH. *Conservative Judaism//1971* 25(2):20–28.

The religion of Israel, with its dimension of universality, saved the people from assimilation. Kaufmann views this principle as a social and historical factor. Following lines similar to Max Weber, he emphasized the primacy of religion in society. Going further, he saw religion as the base and keystone of the entire structure. Belief in a single, universal God emerged with the beginning of Israelite history. Although Kaufmann shares similarity of approach with the Graf-Wellhausen school, his conclusions are quite different. He rejected the extreme fragmentation of Wellhausen as well as the evolutionary approach to religion. Sources represent varied expressions of a unified belief. He further rejected the notion that Israel possessed a syncretistic religion. In the period of Joshua (the book of Joshua faithfully reflects the period) the people of Israel were united. Kaufmann, however, too strongly stated the uniqueness of Israel's life. Archaeology, to which he paid insufficient attention, suggests that Israel was well acquainted with pagan literature and practices. Today a more balanced view is needed.

Thompson, Yaakov () "The Punishment of Achan: The Poetic Justice of Success and Failure. *Dor Le Dor//1990*, 19(1):25-28..

The Anchor Bible commentary on Joshua considers the Achan episode a later editorial effort to protect Joshua from any charges of poor military judgment. The literary and thematic affinities of Joshua 6 and 7 however, point to a narrative continuity. Chap. 6 describes the victory at Jericho, with the Israelites following God's dictates of herem warfare. The failure at Ai is already foreshadowed before the walls of Jericho (Joshua 6:18). Concludes that the episode of Achan is integral to the beginning of the conquest. MC

Thurston, Robert W. () "Philo and the Epistle to the Hebrews. *Evangelical Quarterly//1986* 58(2):133–143.

C. Spicq has concluded that Philo's Logos doctrine underlies the Christology of Hebrews. R. Williamson

has concluded the opposite. The solution: the writer of Hebrews was correcting a Philonist-Christian sect who accepted Jesus as Philo's Logos. Patristic evidence suggests that the Cerinthian-Ebionite sect held such a view, identifying the Logos as an angel that appeared variously as Adam, Moses, Joshua the great high priest, and Jesus. Analysis of various Hebrew passages shows that the writer is correcting such views. The Philonists apparently used The Book of Testimonies; Hebrews quotes therefrom to show that it also did not support such a Christology.

Tov, Emanuel. () "The Fifth Fascicle of Margolis' The Book of Joshua in Greek. *Jewish Quarterly Review*//1984 74(4):397–407.

Introduces the fifth fascicle of Max Leopold Margolis' edition of The Book of Joshua in Greek, recently discovered in the archives of Dropsie College, and soon to be published for the first time.

Tov, Emanuel () "Some Sequence Differences between the MT and LXX and Their Ramifications for the Literary Criticism of the Bible. *J of Northwest Semitic Languages*//1987 13:151160.

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

TUNYOGI, ANDREW C. () "THE BOOK OF THE CONQUEST. *J of Biblical Literature*//1965 84:374–380 (No. 4).

The primitive form of Deuteronomy and Joshua 1–11 were originally one work. This book of the conquest was written toward the end of the age of the Omrides in order to inaugurate a program in which the still surviving Canaanites might be exterminated and Israel reorganized according to the ideals of the amphictyony.

van der Woude, Adam () "Serubbabel und die messianischen Erwartungen des Propheten Sacharja (Zerubbabel and the Messianic Expectations of the Prophet Zechariah). *Zeitschrift für die Alttestamentliche Wissenschaft*//1988 100(Suppl.):138–156.

The thesis that Zerubbabel disappeared from the political stage during the building of the Second Temple is unprovable and improbable. Zechariah never attributed messianic worth to the governor, but pinned his hopes from the beginning on a dyarchy of a future prince and a high priest. Zech 3:8 is later than 6:11ff and shows that at the time of the completion of the temple the hope of the shoot promised by Jeremiah was still a living reality among the priests. Zech 4:14 does not relate to Joshua and Zerubbabel, but to the expected high priest and prince of the coming time of salvation.

Van Der Hart, R. () "THE CAMP OF DAN AND THE CAMP OF YAHWEH. *Vetus Testamentum*//1975 25(4):720–728.

Two places on a sunken road along the Wadi el-Hamar are called Camp of Dan in Jdg. 13:25 and 18:2. Since the Chronicler calls the Holy of Holies where the ark was later situated, the Camp of Yahweh, it is significant to note that these sites match the two places the ark was stationed on its way back from its Philistine capture. One Mahaneh-Dan was the house of Abinadab just west of Kiriath-jearim and the other the farm of Joshua in the "Deepening" of Beth-shemesh. The context of the second occurrence is a polemic against Shiloh and Dan, which can be associated with the stealing of a legitimate priesthood from the sanctuary of the ark.

Villalon, Jose' R. () "SOURCES VETERO-TESTAMENTAIRES DE LA DOCTRINE QUMRANIENNE DES DEUX MESSIES (O. T. Sources for the Qumran Belief in Two Messiahs). *Revue de Qumran*//1972 8(29):53–63.

The Testaments of the Twelve Patriarches, Qumran literature and rabbinic literature speak of two Messiahs. We can trace the evolution of the idea back to post-exilic times. Jer. 33: 14–26 had envisaged God's continuing covenant with two families, the house of David and the priestly line of the Levites. In Zech. 4 and 6:9–14 and in Haggai the contemporary figures of Zerubbabel and Joshua are looked upon as anointed leaders of the nation. Later Malachi introduced the concept of a precursor: in 3:1 the angel of the covenant and in 3:23 Elijah. Under the later sacerdotal rule Elijah was reinterpreted as a priestly figure. Other OT texts were also reinterpreted to support the doctrine of two Messiahs. (French)

VOOBUS, ARTHUR. () "ABRAHAM DEBET RABBAN AND HIS ROLE IN THE HERMENEUTIC TRADITIONS OF THE SCHOOL OF NISIBIS. *Harvard Theological Review*//1965 58:203–214.

The School of Edessa was liquidated in 489 and its work resumed in Nisibis. The period of Abraham's leadership is shrouded in darkness, but presumed to have lasted from 510 to 569. Under him, the School blossomed, and its student population is said to have exceeded 1,000. He built a structure large enough to accommodate students for instruction as well as 80 living units. By soliciting endowments he provided a financial basis for instruction. But more outstanding is Abraham's work on Biblical exegesis. His work is confined to the books of the Old Testament, particularly Joshua, Judges, Chronicles, Song of Songs, and Jesus ben Sirach. None of these has survived the ravages of time. But there are splinter quotations in the commentaries of later authors.

Weborg, John () "ABRAHAM JOSHUA HESCHEL: A STUDY IN ANTHROPODICY. *Anglican Theological Review*//1979 61(4):483–497.

Christians can learn from Jewish theology. Abraham Heschel does not have a theodicy, justifying God in light of evil, but an anthropodicy. He seeks to justify man by God in light of the ghastliness of evil in the form of sin.

Weinfeld, Moshe. () "INHERITANCE OF THE LAND-PRIVILEGE VERSUS OBLIGATION: THE CONCEPT OF 'THE PROMISE OF THE LAND' IN THE SOURCES OF THE FIRST AND SECOND TEMPLE PERIODS. *Zion*//1984 49(2):115–137.

The danger of exile in the wake of the rise of the Assyrian empire began a process of national self-examination which led to the recognition that maintaining the land was contingent upon the fulfillment of God's will. This recognition is reflected in the historiography of the books of Joshua and Kings. After the exile, the Temple and observance of the Torah, rather than the Land, became the primary objective, to which the Land was only a means. Towards the end of the Second Temple period "Inheritance of the Land" received an additional spiritualized interpretation: to share in the world to come. (Hebrew)

Weinfeld, Moshe () "Historical Facts Behind the Israelite Settlement Pattern. *Vetus Testamentum*//1988 38(3):324–332.

Sequel to "The Pattern of the Israelite Settlement in Canaan," SVT, 1988, 40(3):270–283. The migrating tribes intended to settle in unoccupied territory and only after confrontation with the inhabitants of the cities were they forced into war and conquest. The camps described in Joshua and Judges were originally tribal: Gilgal for Benjamin, Shiloh for Ephraim, Kiriath-jeanim for Dan and Makkedah for Judah. Shiloh and Gilgal later came to be regarded camps for all Israel. Joshua was originally a hero at Timnath-heres

in Mt. Ephraim, but after his victory over the Amorites, he was accorded a national role he had never had.

Wenham, Gordon J. () "THE DEUTERONOMIC THEOLOGY OF THE BOOK OF JOSHUA. *J of Biblical Literature*//1971 90(2):140–148.

The theology of the book of Joshua is largely dependent on the ideas to be found in Deuteronomy. It is reasonable to suppose that as both books were edited by the same man or school. Chs. 13–21 are sufficiently integrated into the rest of the book that it is unnecessary to postulate that they were inserted by a secondary deuteronomistic editor. It is less obvious how it is related to the rest of the Pentateuch, and to former prophets. Shows how Deut. and Joshua are bound together by five theological leitmotifs: (1) the holy war of conquest, (2) the distribution of the land, (3) the unity of all Israel, (4) Joshua as the successor of Moses, and (5) the covenant.

Wickham, L.R. Ebied, R.Y. () "AL-YA'KUBI'S ACCOUNT OF THE ISRAELITE PROPHETS AND KINGS. *J of Near Eastern Studies*//1970 29(2):80–98.

A translation of the portion of al-Ya'kubi's (died AD 897) history entitled "The Israelite Prophets and Kings after Moses." It purports to present a continuous account of the history of the Israelites from Joshua to the end of the exile. The sources for this work are biblical, the Koran, Arab, Jewish and Christian legends, and earlier chronicles.

Wifall, Walter R. () "THE TRIBES OF YAHWEH: A SYNCHRONIC STUDY WITH A DIACHRONIC TITLE. *Zeitschrift für die Alttestamentliche Wissenschaft*//1983 95(2):197–209.

Gottwald's study of Israel's origins has refined the sociological approach of Mendenhall, while also adopting the assumption of Noth that the books of Joshua and Judges reflect the setting for Israel's origins within Canaan during the Iron I age. Proposes that sociological studies may just as easily support the traditions in Genesis, suggesting that tribal Israel arose as a defensive reaction to the changing political situation within Canaan during the Middle Bronze Age.

Williamson, H. G. M. () "THE ACCESSION OF SOLOMON IN THE BOOKS OF CHRONICLES. *Vetus Testamentum*//1976 26(3):351–361.

Five main elements in the Chronicler's account of Solomon's accession suggest a deliberate parallel to the narratives of Joshua's succession: (1) David and Moses both were disqualified; (2) the installations included encouragement, task and divine aid; (3) announcements were made first in private and then in the sight of all Israel; (4) the people were obedient; and (5) the Lord magnified Solomon and Joshua. Two purposes are served, to unify the reigns of David and Solomon and to demonstrate the complementary nature of their roles. Thus the Chronicler consciously created his literary work, based on the Pentateuch in its final form.

Yadin, Yigael () "THE CONQUEST OF CANAAN IN THE BOOK OF JOSHUA. *Dor Le Dor*//1985 13(3):141–150.

Discusses the methods of scaling or breaching walls current in the time of Joshua. Military intelligence and spies were commonly used. Weapons include: the compound bow, the sickle-shaped curved sword. Only afterward, under the influence of the Aegean nations, was the straight sword used. Canaanite armies were excessively weak. This was due to the policy of the Egyptian government, as revealed in the Amarna letters. Josh 3:16 is interpreted to mean that entrance to the land was not only by way of Jericho, but along the whole length of the Jordan. The Arab conquest of Palestine under Abu Bekr provides analogies.

Yeivin, Samuel () "THE BRAZEN SERPENT. *Beth Mikra*//1977 78, 23(72):10–11.

The brazen serpent, allegedly fashioned by Moses, is never heard of during the days of Joshua, the Judges, the united kingdom, or the early kings of Judah. It suddenly appears in the reign of Hezekiah. The Chronicler has a tradition that Amaziah brought images of Edomite deities to Jerusalem, as trophies. This parallels a claim of Meshah. The simple folk of Judah began worshipping the image, and Hezekiah, the reformer, removed it. (Hebrew)

Zertal, Adam. () "HAS JOSHUA'S ALTAR BEEN FOUND ON MT. EBAL? *Biblical Archaeology Review*//1985 11(1):26–43.

An archaeological survey of the territory of Manasseh begun in 1980 has revealed evidence on an Iron I site on Mt. Ebal. As excavation of the site progressed it became evident that the structures were part of a temenos (sacred area), its central structure being an altar with a ramp. There were two levels, one late 13th cent. and one early 12 cent. BC. These factors provide the correlation of this installation with the altar which Joshua built on Mt. Ebal, viz., period, nature of the site, and location. Final correlation remains to be proved.

Zertal, Adam. () "An Early Iron Age Cultic Site on Mount Ebal: Excavation Seasons 1982-1987 *Tel Aviv*//1986/87 13/14(2):105-165.

Presents the finds at this small Iron I site on Mount Ebal, which appears to be a cultic installation featuring a large burnt offering altar. The finds suggest that the complex in area A represent a cultic installation rather than domestic quarters, a storehouse, or a tower. The altar would appear to be related to the biblical tradition, found in Deuteronomy 27 and Joshua 8:30-35, of an altar built on Mount Ebal during the Settlement Period. The architecture of the complex, and to some extent its pottery, is different from that of the Canaanite culture, suggesting the arrival of a new people in the land.

Zevit, Ziony "ARCHAEOLOGICAL AND LITERARY STRATIGRAPHY IN JOSHUA 7–8. *Bulletin of the American Schools of Oriental Research*//1983 251:23–35.

The narrative about the conquest and destruction of Ai in Josh 7–8 contains such a plethora of topographical and tactical details that the military stratagems of the successful Israelites can be traced with ease. Of all the battles described in the Bible, only those of Gideon against the Midianite coalition at Moreh Hill (Judg 7) and of the Israelite tribes against the Benjaminites at Gibeah (Judg 20) are comparable. Discusses a number of factors which encourage assuming the essential historicity of the Ai story.